

著者：李常受

ISBN: 978-986-166-148-3

◎简介

圣经启示四个特别的人：亚当、基督耶稣、召会和男孩子，说出神在人身上有一个旨意，就是要人有祂的生命，以彰显祂，代表祂。然而，因着仇敌的破坏，神所造的第一个人亚当，在这事上失败了。主耶稣成为第二个人而来，借着祂的死与复活，产生了新人，就是第三个人，也就是召会。可惜，召会仍然没有达到神的目标，所以神进来呼召得胜者，就是第四个人；这些得胜者即启示录中所说的男孩子。（十二5。）神需要刚强的男孩子彰显祂，代表祂，以击败神的仇敌撒但，完成祂的定旨。

本书系李常受弟兄于一九七二年二月八日至十二日，在全台青年训练聚会中所释放的信息集成。据当年“教会通问”报导，主仆于一月二十四日自美返台，住留计二十六日，于二月十八日往马尼拉尽职。在台期间所释放的其他信息，另刊于“主的恢复—吃”与“吃主”二书。

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PREFACE

This book is composed of messages given by Brother Witness Lee at a young people's training in Taiwan on February 8-12, 1972. According to the Church News report for this year, Brother Lee returned to Taiwan from the United States on January 24 and stayed there for twenty-six days. Other messages given in Taiwan during this period have been published in The Lord's Recovery of Eating and Eating the Lord.

第一篇

圣经中的四个人— 亚当、基督、新人、男孩子

读经：哥林多前书十五章四十五节，四十七节，以弗所书二章十五节，启示录十二章五节，创世记一章二十六节，马太福音十八章三节，二章七至九节，箴言二十章二十七节，约伯记三十二章八节，约翰福音四章二十四节，哥林多后书四章六节。

圣经是讲人

圣经是丰富的，是包罗万有的。有人说，圣经是一本讲神的书，这是对的。然而，你若细读圣经，你会看见圣经也是一本讲人的书。圣经把人讲得相当清楚，也相当准确。

几千年来，古今中外有相当多的书籍讲到人的由来，但许多讲法都不过是些学说理论。有人根据达尔文所倡导的进化论，相信人是猿猴变的；其实，进化论只是一种未经证实的推论，无法道出人真正的由来。曾有一篇报导，说到达尔文临终的时候，向人表示懊悔，不该倡导进化论，并且悔改相信造物的真神。

今天全世界只有一本书，能把人正确的意义讲得透切，那就是圣经。你若想要认识人，甚至认识你自己，你非认识圣经不可。圣经乃是一本讲人的书。

圣经共讲四个人

从一面说，圣经讲到的人不计其数，但从另一面说，圣经总共只讲四个人。圣经所讲的这四个人是谁呢？首先，圣经讲到亚当。按圣经的启示看，亚当是首先的人，主耶稣是末后的人。（林前十五 45。）因为哥林多前书说，第一个人是亚当，第二个人主耶稣，祂是末后的亚当。（47。）这是满有亮光的说法。亚当是第一个人，主耶稣是第二个人。从亚当到主耶稣，前前后后只有两个人，当中没有人。

CHAPTER ONE

THE FOUR MEN IN THE BIBLE— ADAM, CHRIST, THE NEW MAN, AND THE MAN-CHILD

Date: February 8, 1972

Scripture Reading: 1 Cor. 15:45, 47; Eph. 2:15; Rev. 12:5; Gen. 1:26; Matt. 18:3; Gen. 2:7-9; Prov. 20:27; Job 32:8; John 4:24; 2 Cor. 4:6

THE BIBLE BEING A BOOK ON MAN

The Bible is rich and all-inclusive. Some say that the Bible is a book on God, and this is true. But if we read the Bible carefully, we will see that the Bible is also a book on man. The Bible speaks very clearly and accurately about man.

Numerous books have been written about the origin of man, but most of these writings are merely doctrines and theories. Based on Darwin's theory of evolution, for example, many people believe that man evolved from apes and monkeys. The theory of evolution, however, is an unverified deduction that does not explain the real origin of man. There was even a report that Darwin expressed regret on his deathbed for advocating the theory of evolution and that he repented to believe in the true God who created all things.

The only book in the whole world that thoroughly and accurately explains man is the Bible. If we want to know man, that is, to know ourselves, we must know the Bible. The Bible is a book about man.

THE BIBLE SPEAKING OF FOUR MEN

Although the Bible speaks of countless men, in one sense it speaks only of four men. The Bible begins by speaking of Adam. According to the revelation of the Scriptures, Adam is the first man, and the Lord Jesus is the last Adam (1 Cor. 15:45). The first man is Adam, and the last Adam, who is also the second man, is the Lord Jesus (v. 47). The second man is an expression full of significance. Adam is the first man, and the Lord Jesus is the second man. Hence, in God's eyes there are only two men, Adam and the Lord Jesus; there are no other men in between these two.

圣经给我们看见，我们都在亚当里，都是亚当的一部分。所以，在亚当和主耶稣之间，虽然有该隐、亚伯、以挪士、挪亚、亚伯拉罕、以撒、雅各、大卫、所罗门、耶利米等人，但都属于第一个人，都是第一个人的一部分。这就如同你的胳膊、手掌、耳朵、眼睛，都是你这个人的一部分。所以，我们不该有别的姓，反而该跟着姓亚当，因为我们都是他的子孙，都是从他出来的。

第一个人是亚当，第二个人是基督，那么第三个人是谁？这第三个人是以弗所书里所说的“新人”。二章十五节说，“好把两下在祂自己里面，造造成一个新人。”这个新人就是召会。所以有第一个人，有第二个人，还有新人。旧约是第一个人的历史，整本旧约就是第一个人的传记；而新约的福音书，就是第二个人的传记；从使徒行传往下就是第三个人的生平。末了一个人，第四个人，就是启示录十二章五节所说的男孩子。所以，圣经的末了一卷，就是第四个人的传记。启示录可以说是这个男孩子的生平。

主呼召少年人

第一个人是亚当，是神造的，有神的形像，要被神使用来彰显神。（创一 26，）这说出我们人被造的目的。然而很奇妙的，我们若要被神使用来彰显祂，就必须是“少年人”，不能是老年人。年长的听见这话可能会感到失望，但我在圣经里花了很多工夫，的确找不出一处经节，说到神呼召老年人。有人也许会说，“李弟兄，你不是老年人么？”我要说，“我不是老年人，我比你们还年轻。”我们对老与少的定义，不可以按照年龄。在圣经里，主耶稣曾说，“你们若不回转，变成像小孩子一样，绝不能进诸天的国。”（太十八 3。）为什么要变成小孩子？一个小孩子里面没有被霸占，完全是“空白的”。他不主观，没有意见，没有偏见，没有老道理。圣经所说的年轻，就是这个意思。

The Bible shows that all men are in Adam and that all men are a part of Adam. Hence, even though many men were born between Adam and the Lord Jesus, such as Cain, Abel, Enosh, Noah, Abraham, Isaac, Jacob, David, Solomon, Jeremiah, and many others, they all were part of Adam, the first man. This is like our arms, hands, ears, and eyes being a part of us. Because we all are descendants of Adam and issued out from him, we all have the same surname.

The first man is Adam; the second man is Christ. The third man is the new man in Ephesians. Verse 15 of chapter 2 says, “That He might create the two in Himself into one new man.” This new man is the church. Thus, there are the first man, the second man, and the third man, which is the new man. The Old Testament is the history of the first man, the Gospels in the New Testament are the biography of the second man, and Acts to Revelation contain the history of the third man, the church, as the one new man. Revelation 12:5 speaks of the fourth man, the man-child. The last book of the Bible can be considered as the biography of the fourth man, the man-child.

THE LORD CALLING YOUNG MEN

The first man, Adam, was created by God in His image so that God could be expressed through man (Gen. 1:26). This speaks of the purpose of man's creation. Furthermore, if we want to be used by God to express Him, we must be young men, not old men. The older saints may feel disappointed when they hear this word, but I have spent much time in the Bible, and it is hard to find a verse that speaks of God calling someone who was old. If you say, “Brother Lee, you are old,” I would say, “I am not old; I am younger than you.” The Bible's definition of young and old is not based on age. The Lord said, “Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens” (Matt. 18:3). We should become like little children because a child is not preoccupied; he is completely “blank.” He is not subjective, nor does he have opinions, biases, or old doctrines. This is the meaning of being young in the Bible.

什么叫作老？当人满了意见，满了感觉，满了偏见，这就变老了。五十岁以上的老年人真是难办。你若问他们问题，他们满了意见、偏见、主张和成见。你若对他讲爱主，他就说，“光爱主有什么用，还要有行动才行。”你说，“好罢，要有行动。”他就会说，“有了行动还有讲究。”反正你讲一，他有二；你讲二，他有三。

有人也许要和我辩论，说，“主耶稣降生的时候，圣殿里不是有个老西面，还有个老亚拿，这二位不都是老的么？”的确，这两个老人非常敬畏主，也非常属灵。（路二25～38。）然而你们要知道，当主耶稣出来呼召门徒时，他并没有到圣殿去问人说，“西面到哪里去了？他老人家的老经验很有用，我要把这老手请出来。”为什么呢？因为主耶稣来了，他乃是个年轻人，是崭新的，一点老观念也没有。若是主耶稣去找西面、亚拿，对他们说，“来跟我，我们到海边打鱼去！”西面一定说，“主啊！我只会祷告，不会打鱼。”亚拿也要说，“主啊，我从来没有离开过圣殿，我不能跟你去。”主就毫无办法。因此，主耶稣没有呼召他们跟随祂。

当主呼召雅各、约翰的时候，也没有呼召他们的父亲西庇太。主只叫这两个年轻人跟随祂。他们就撇下了父亲，跟随主去了。（太四21～22。）主不只呼召圣殿里的老人，主也不呼召海边的老人。主呼召谁？主呼召少年人。为什么呼召少年人？因为少年人没有意见，没有成见。有意见，有成见的就是老年人；没有意见，没有成见的就是少年人。所以，凡是有意见，有成见，有偏见的，都是老年人，主无法呼召他们。

人在神面前的功用

一个少年人是没有任何意见，没有任何成见，里头干干净净的，能为着神使用。为着神用来作什么呢？从创世记开头神造人的记载，我们可以看见人在神面前至少有三方面的功用。第一，人有神的形像，（一26上，）目的是为着彰显神。神用我们这人，乃是要我们彰显祂。若是我们要彰显神，首先要去掉的就是我们的意见；因为最害事的就是我们的意见。我们要彰显神，我们的意见是个大阻隔，一有意见我们就变作老年人，神就无法用我们，我们就被废弃了。

An old person is full of opinions, feelings, and biases. This is the reason that it is difficult to handle elderly persons who are over fifty years old. When they are asked a question, they are full of opinions, biases, assertions, and prejudices. When an old person hears a word about loving the Lord, he will say, "It is not enough merely to love the Lord. There must also be actions that demonstrate our love." If we say, "That is right; there also must be actions that demonstrate our love," he will say, "But not all actions are worthwhile." It seems as if nothing can satisfy an old person who is like this. When we speak of one matter, he will speak of another, and when we speak of that matter, he will speak of yet another matter.

Some still may wish to argue with me, saying, "When the Lord Jesus was born, the elderly Simeon and the elderly Anna were in the temple." Indeed, these two feared the Lord very much and were very spiritual (Luke 2:25-38). But when the Lord Jesus called His disciples, He did not go to the temple and ask, "Where is Simeon?" Neither did He say, "Simeon's experience will be very useful. I wish to invite him to come with Me." When the Lord Jesus came, He was a young man, fresh and new, without any old concepts. What would have happened if the Lord Jesus had said to Simeon and Anna, "Follow Me. Let us go fishing by the sea"? Simeon may have said, "Lord, I only know how to pray; I do not know how to fish," and Anna may have said, "Lord, I have never left the temple; I cannot go with You." With such responses, the Lord would have been unable to go on. Hence, the Lord Jesus did not call those who were old to follow Him.

When the Lord called James and John, He did not call their father Zebedee. The Lord called only his young sons to follow Him. When He called, they left their father and followed Him (Matt. 4:21-22). The Lord did not call old people in the temple, nor did He call old people by the sea. The Lord called young people, because young people do not have so many opinions or prejudices. Those with opinions and prejudices are old; those without opinions and prejudices are young. All those with opinions, prejudices, and biases are old, and the Lord cannot call them.

GOD CREATING MAN FOR THREE FUNCTIONS

A young person who is without opinions and prejudices can be used by God. According to the record of the creation of man at the beginning of Genesis, God created man for three functions. First, man was created in God's image in order to express God (1:26). God desires to be expressed through man. If we want to express God, we need to let go of our opinions because the most frustrating thing to God is our opinions. Our opinions are a great hindrance to the expression of God. When we hold on to our opinions, we become old, and God cannot use us. As a consequence, we lose God.

所以，你们若要蒙恩，非要把自己的意见放下不可。你们要捐弃成见，将偏见摆在一边，把自己从里头倒空，对主说，“主，我什么也不懂，什么也没有。主啊，我什么也都不想要了。我是一个虚空的器皿，一个干净的器皿，要摆出来给你用。”你们都得有一个彻底的祷告：“主啊，我愿作个少年人，不要作老年人。主啊，把我倒空，不仅倒空罪恶，倒空世界，更倒空我的意见、我的成见、我的偏见、和我的主见。主啊，我要作个倒空的器皿，完全接受你，带着你的形像，充满你，彰显你。”

第二，要为神掌权。创世记一章说，神按着自己形像所造的人，是有权柄为神施行管治的。（26下。）你有神的形像，就有神的权柄。你为神所用，不只带着神的形像，彰显神，还要为神掌权。今天你要得胜，要胜过你的环境，胜过一切搅扰你的人事物，胜过撒但的攻击，你都无须自己奋斗，因为奋斗是没有用的。你乃要作个少年人，让神占有你，充满你，自然撒但就在你脚下。你带着神的形像，就有神的权柄；你满了神的同在，就满了神的主权。你立刻就会看见，黑暗的权势在你脚下，一切的环境都在你脚下。所以，基本的问题是在于人里头能给神占有，而带着神的形像，有神的权柄，对付神的仇敌。

第三，要彰显神，要对付撒但，就必须有神的生命。当你把自己空出来，真作了少年人，神就要充满你，你里面就有了神的生命。所以，在创世记一至二章，神把人造好之后，人有神的形像，有神的权柄；接着神把人摆在生命树跟前，（二8～9，）要人将生命树的果子接受到里面，也就是接受神到里面作生命。这样，神的生命就要在人里面，让人把神的形像彰显出来；神的生命也要在人里头，带人掌权。

神为人造灵来接受祂

为这缘故，神造人的时候乃是特别的造法；神为人造了一个灵。人外面的体壳是用泥土造的，这在医学上有十足的证明，因为人体里的成分和泥土一样。泥土里有盐、硫磺、钙、铁、铜等，我们人体的组成也有这些。然而，这是我们外面的壳子，我们里头还有一个东西，是当初神把生命之气吹到人里面而成的，（7，）那就是灵。我们人里头有灵。（箴二十27，伯三二8。）

If we want to be blessed, we must drop our opinions. We have to let go of our prejudices, put away our biases, empty ourselves from within, and say to the Lord, "I do not know anything, and I have nothing. I do not want anything. I want to be an empty vessel for Your use." We must have thorough prayer, saying, "Lord, I want to be a young person, not an old person. Empty me. Empty not only the sins and the world but also my opinions, prejudices, biases, and assertions. I want to be an empty vessel to be filled with You and to express You according to Your image."

Second, man was created to exercise dominion for God (v. 26). God created man in His image and gave him the authority to exercise dominion for Him. When we have God's image, we have God's dominion. God uses man not only for His expression but also to exercise His dominion. Today we need to overcome our circumstances, we need to overcome all the persons, things, and affairs that bother us, and we need to overcome the attacks of Satan. We do not need to strive in ourselves, because striving is vain. We need to be young and to let God occupy us and fill us. When God fills us, Satan will spontaneously be under our feet. When we have God's image, we have God's dominion. When we are full of God, we are full of God's authority. When we have God's authority, the authority of darkness is under our feet, and all our circumstances are under our feet. When our inner being is occupied by God, we bear God's image and exercise God's dominion to deal with His enemy.

Third, man was created to contain God's life. In order to express God and deal with Satan, we must receive God's life. When we empty ourselves, God will fill us with His life. After God created man with His image and gave him dominion, God put man in front of the tree of life so that he would partake of the tree of life (2:8-9), that is, so that man would take God in as life. God's life is in man so that man can express God's image and exercise God's dominion.

GOD CREATING MAN WITH A SPIRIT TO RECEIVE HIM

In order for man to fulfill this threefold function, God created man in a particular way: He created man with a spirit. Man's outer shell was made from the dust of the ground (v. 7). This fact is fully proven by science, which shows that the composition of the human body is the same as dust or clay from the ground. In clay there are salt, sulfur, calcium, iron, copper, and other elements. In the composition of the human body, these elements also are present. However, our body is only an outer shell. Within us there is a spirit, which was formed when God breathed the breath of life into man (v. 7). Every man has a spirit within him (Prov. 20:27; Job 32:8).

神为什么给人造一个灵呢？因为祂自己是灵，（约四24，）神的目的是要人把祂接受到里面。以空气作比方，我们的身体若没有呼吸器官，空气就无法进到我们里面。就着身体来说，我们有个呼吸器官，能把空气吸到里面。但我们里面还有灵，是我们接受神的器官，能把神这个灵接受到里面。

再以照相机为例，我们知道照相机一开快门，光就把外面的景象带到照相机里，底片就感光了。林后四章说，“那说光要从黑暗里照出来的神，已经照在我们心里。”（6。）我们有灵；我们里头的这个灵就如同照相机的底片。什么时候你喊“哦，主啊！”你就“感光”，就“照相”了。这是非常合乎科学，非常实际的。动物就没有灵。比方，一只小狗汪汪叫，或是老牛牟牟叫，无论它们怎样叫，里头也不会感光。即使小鸟吱吱叫得很好听，但它无论怎么叫，也同样不感光。然而，你只要试着喊：“主耶稣，哦，主啊！”你里头就感光了。

这几十年来，借着研究圣经和我们亲身的经历，我们发现人里头的灵就是底片。所以，我们需要按下快门“卡嚓，卡嚓”，一直来照相。换句话说，我们要对主说，“哦，主啊，阿们。哦，主啊，阿们，阿利路亚！哦，主，阿们。”这就是我们接受主的路。

一九七二年二月八日上午讲于台北

原刊于一九七二年六至七月“话语职事”第二百五十二与二百五十三期合刊

God created man with a spirit because He is Spirit (John 4:24), and His purpose is that man would receive Him as Spirit in man's spirit. Consider the matter of air. If our body did not have a breathing organ, we would not be able to receive air into us. Thankfully, our body has a breathing organ to breathe in air. Similarly, we have an organ that is able to receive God who is Spirit. This organ is our human spirit. Our spirit is a God-receiving organ.

We can also consider a camera. Once a camera shutter opens, the film within the camera receives light from the outside, and this light imparts the scenery onto the exposed film. Second Corinthians 4:6 says, "The God who said, Out of darkness light shall shine, is the One who shined in our hearts." Man has a spirit, and our spirit is like the film in the camera. Whenever we call, "O Lord Jesus!" we "take a picture." This is very practical. Animals do not have a spirit. No matter how much a puppy barks or how much a cow moos, they are not taking any "pictures." Even though the chirping of a bird is quite pleasant to the ear, there is no receiving that results from its chirping. However, when we call on the name of the Lord, our inner being is "exposed," because we receive the Lord by calling on His name.

Through our study of the Bible and our experiences over the past several decades, we have discovered that the spirit within man is like photographic film that can receive the Lord as the Spirit. Hence, we need to open our being continually. We need to say, "O Lord, Amen. O Lord, Hallelujah! O Lord, Amen, Hallelujah!" This is the way for us to receive the Lord.

第二篇

奇妙的人耶稣

读经：哥林多前书十五章四十七节，提摩太前书二章五节，希伯来书二章六节，九节，马太福音四章三至四节，二十六章六十三至六十四节，使徒行传七章五十五至五十六节，约翰福音一章五十一节，五章二十七节，罗马书五章十七节，十九节。

耶稣是奇妙的人

圣经给我们看见，第一个人失败了。我们都知道，失败的原因是因为他没有把神接受到里头。换句话说，就是没有吃生命树。第一个人吃了善恶知识树。（创三1～7。）这棵树表征撒但是人死亡的源头；正如生命树表征神作人的生命。神要人接触祂，但是人接触了撒但，把错误的东西接受进来了。

第一个人失败了之后，神并没有放弃祂永远的旨意。神永远不会放弃祂所命定的事。神既命定了，就必定要作成。时候到了，神自己来成为第二个人。

约翰一章说，太初有话，话就是神，并且话成了肉体。（1，14。）大家都知道，这成为肉体的一位，就是耶稣。神成了肉体，这真是一件非常奇妙的事，不只外邦人不懂，就是基督教里的人也不太清楚。连一般的神学家，明了得也不够透彻。这件事太奥秘了，奥秘到一个地步，不是我们所能理解的，因为这不是我们头脑里原本就有的观念。但是我要告诉你们，神成了肉体，乃是人类历史中的一件大事。

神是怎样成为肉体呢？乃是借着童女。在旧约圣经中，就有这个预言。以赛亚七章十四节说得非常清楚：“必有童女怀孕生子，她要给他起名叫以马内利。”以马内利就是神与人同在。这个“子”是非常奇妙的，说祂是人，但神又在祂里头；说祂是神，但祂又穿上了肉体。祂是神与人同在；这就是耶稣。

CHAPTER TWO

THE WONDERFUL PERSON JESUS

Date: February 9, 1972

Scripture Reading: 1 Cor. 15:47; 1 Tim. 2:5; Heb. 2:6, 9; Matt. 4:3-4; 26:63-64; Acts 7:55-56; John 1:51; 5:27; Rom. 5:17, 19

JESUS BEING A WONDERFUL PERSON

The Bible shows that the first man, Adam, failed. He failed because he did not take God in; that is, he did not eat of the tree of life. Instead, he ate of the tree of the knowledge of good and evil (Gen. 3:1-7). This tree signifies Satan as the source of death, just as the tree of life signifies God as the source of life. God wanted Adam to contact Him, but instead, he contacted Satan and took in the wrong element.

After the first man failed, God did not forsake His eternal purpose. God never gives up on what He has ordained. What God ordains will be accomplished. Thus, at the fullness of the time, God in the Son came as the second man (Gal. 4:4).

John 1:1 says, "In the beginning was the Word...and the Word was God," and verse 14 says, "The Word became flesh." Everyone knows that the One who became flesh is Jesus. God became flesh. This is truly a wonderful matter. However, unbelievers and even many in Christianity, including theologians, do not have a clear understanding of this matter. This matter is so mysterious that it is incomprehensible to the fallen human mind. It is not a concept that comes naturally to the human mind. Nevertheless, I must say that God became flesh. This is a great matter in human history.

God become flesh when He was born of a virgin. The prophecy of Isaiah in the Old Testament clearly says, "Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel" (7:14). Immanuel means "God with us." The son spoken of in this verse is very wonderful; He is a man, yet He is God; He is God, yet He put on flesh. He is God with man; this is Jesus.

The Bible certainly presents Jesus as a wonderful person; even history testifies

不光圣经说耶稣是奇妙的人物，连历史也证明耶稣是奇妙的人物。在历史中，从来没有人像耶稣这样奇妙。你看今天世界各国，甚至是反对祂的无神论国家，都以基督降生的年代为他们的纪元。中国人非常懂得，若是以乾隆年代为纪元，意思是天下乃是乾隆的。今年是一千九百七十二年，这是主耶稣的纪元。全世界都以耶稣降生的年代为公历，即使是反对神的国家，虽然敌挡耶稣，也不知不觉的承认他们是属耶稣的。耶稣太奇妙了；你反对来反对去，还是得承认祂。

著名的苏联领导人史达林，手下有位军事元帅叫贝利亚，不知道有几千几万的人都死在他的手下。史达林去世后，贝利亚在争夺权力的斗争中失败，结果就被撤职并被处死。一九五三年，我在马尼拉看到报导，报纸上有张照片，就是贝利亚被处决时照的。据报导，贝利亚被带到刑场，还未处死的时候，人问他要什么，他竟要了一本圣经，并拿起圣经来祷告。所以，不要反对耶稣，纵使你反对，也是徒然的。去年我到芝加哥，住在一位美国弟兄家里，在他书架上有本小册子叫“赫鲁雪夫悔改信主得救”。这让我觉得很奇妙，我知道赫鲁雪夫对付贝利亚，但他自己后来也被对付而下台。有一天他竟然听见福音，悔改认罪了。

在行传九章里有位大数的扫罗，他原来是敌挡主耶稣的，专专捆绑一切呼求主名的人。有一天，他从耶路撒冷往大马色去，在将近大马色的路上，忽然主耶稣向他显现，对他说，“扫罗，扫罗，你为什么逼迫我？”扫罗说，“主啊，你是谁？”主说，“我就是你所逼迫的耶稣。”（4～5。）扫罗以为他只是逼迫司提反等跟从耶稣的人，主却让他知道，逼迫他们就是逼迫主——主耶稣和祂的信徒成了一个伟大的人。主这一显现，大数的扫罗马上变作使徒保罗。这位耶稣实在是一位奇妙的人物。

以赛亚七章十四节说，“必有童女怀孕生子，她要给他起名叫以马内利。”九章又接着说，“因有一婴孩为我们而生，有一子赐给我们；…祂的名称为…全能的神、永远的父。”（6。）祂是个婴孩，躺在马槽中，但祂就是全能的神。祂是人所生下来的一个儿子，但祂也是永远的父。祂是子，又是父，真是奇妙。我们的主耶稣就是这样奇妙的一位。祂是第二个人。可惜在基督教里，大部分只讲主耶稣是神，很少讲主耶稣是人。他们也承认，主耶稣降世

that Jesus is a wonderful person. In human history there has never been a person as wonderful as Jesus. Every nation, even atheistic nations that oppose Him, regard the year of Christ's birth as the beginning of a new era. The Chinese know that the years of an emperor's rule establishes the start of a new era and indicates that China, during that era, belongs to that emperor. Currently, the whole world is in an era based on the year of Jesus' birth. Even nations that are against God and resist Jesus unknowingly acknowledge that they belong to Christ. Jesus is so wonderful. Even though some may oppose Him, they still acknowledge Him.

When Joseph Stalin was the leader of the Soviet Union, which was strongly opposing God, he was served by a military marshal named Beria, who was responsible for the deaths of tens of thousands of people. When Stalin died, Beria lost a power struggle, and he was discharged from service and executed. In 1953 I saw a newspaper report that contained a picture of his execution. According to the report, when Beria was taken to the place of his execution, he was granted one request. Incredibly, he asked for a Bible and began to pray. This shows that even those who profess to oppose Jesus still acknowledge Him in some way or another. Last year I went to Chicago and stayed at an American brother's home. He had a booklet concerning the repentance and conversion of Nikita Khrushchev, who eventually succeeded Stalin. I was amazed that Khrushchev, the one who dealt with Beria, heard the gospel and repented of his sins.

Saul of Tarsus resisted the Lord Jesus and was devoted to binding all who called upon the name of the Lord Jesus. One day, as he went from Jerusalem and drew near to Damascus, the Lord Jesus appeared to him and said, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" And He said, "I am Jesus, whom you persecute" (Acts 9:4-5). Saul thought that he was persecuting only the followers of Jesus, such as Stephen, but the Lord said that Saul was persecuting the Lord because the Lord Jesus and His believers had become one great person. After the Lord Jesus appeared to Saul of Tarsus, he became a believer and an apostle. Jesus is indeed a wonderful person.

Isaiah 7:14 says, "Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel." Verse 6 of chapter 9 says, "A child is born to us, / A Son is given to us; / ...And His name will be called / ...Mighty God, / Eternal Father." The baby who was in the manger in Bethlehem was the Mighty God. He was a Son born of man, yet He was also the Eternal Father. He is the Son, yet He is the Father. This is truly wonderful. Our Lord Jesus is such a wonderful One. He is the second man. Regrettably, most of the speaking in Christianity regarding the Lord Jesus relates to His status as God; seldom is there speaking regarding His status as a man. Although Christians

为人，成为我们的救主，这是事实；不过，光这样说太肤浅了。

神借人完成祂永远的旨意

本篇信息，我们要花一点工夫来看主耶稣这个人。神永远旨意的完成乃是借着人。神在祂自己里面不能完成祂的旨意，神必须在人里头，借着人来完成祂永远的旨意。

第一，神要把祂自己彰显出来，非借着人不可。人是彰显神的器皿，没有人，神就无从彰显。所以第一个人失败了，又来了第二个人。第二个人耶稣，祂是彰显神的。祂在地上三十三年半的工夫，头一件事就是彰显神。从来没有人看见过神，唯有耶稣这个人，就是神成为肉体，将神表明出来。（约一 14，18。）神的彰显是借着人。

第二，神有一个对头撒但。然而，神不要自己对付他。神若是亲自来对付撒但，神就把自己降格了。祂不肯自己来对付撒但，非借着人来对付不可。没有人，神就没有办法对付撒但。当主耶稣在旷野受试诱，撒但对祂说，“你若是神的儿子，就叫这些石头变成饼罢。”（太四 3。）祂非常诡诈，一直引诱主耶稣，要祂离开人的地位，而站在神儿子的地位。主耶稣看穿他的诡计，就说，“人活着…”（4。）主耶稣来作人，是要来击败撒但。撒但最受不了的，就是主耶稣作人。

撒但不只在旷野里试诱主耶稣，当大祭司审问主耶稣的时候，撒但仍借着大祭司，试诱主说，“告诉我们，你是神的儿子基督不是？”（二六 63。）主耶稣说，“你说的对了。然而我还要告诉你们，从此以后你们要看见人子，坐在那大能者的右边，驾着天上的云而来。”（64。）主耶稣说祂是人子，当祂升天时是人，再来时还是人。这真是要撒但的命。撒但最怕主耶稣作人，因为有人，神就有办法对付撒但。

还有两处圣经说到主是人，来对付撒但。一节是创世记三章十五节，那里说到女人的后裔要伤蛇的头。主耶稣是童女所生的，祂就是那个女人的后裔。祂这女人的后裔要打伤撒但的头。不是神自己来对付撒但，乃是童女所生的，

confess that the Lord Jesus came into the world as a man to be our Savior, the depths of this confession are rarely considered.

GOD ACCOMPLISHING HIS ETERNAL PURPOSE THROUGH MAN

We need to consider the humanity of the Lord Jesus because God's eternal purpose is accomplished through man. God cannot accomplish His purpose without man. His eternal purpose is accomplished in man and through man.

God's expression of Himself is through man. Man is a God-expressing vessel. Without man, God's expression would not be fully manifested. When the first man failed, a second man came. The second man, Jesus, came to express God. During His thirty-three and a half years on the earth, He was expressing God. Prior to Jesus' coming, no one had ever seen God, but when He, as God, came in the flesh, He, as the man Jesus, declared God (John 1:14, 18). This shows that the expression of God is through man.

God also has an adversary, Satan. However, God does not want to deal with Satan from His position as God. If God dealt with Satan in this way, He would be lowering His standing as God. Consequently, He deals with Satan through man. Without man, God is unwilling to directly deal with Satan. When the Lord Jesus was tempted in the wilderness, Satan said to Him, "If You are the Son of God, speak that these stones may become loaves of bread" (Matt. 4:3). Satan, being very crafty, tried to draw the Lord Jesus away from His position as a man so that He would stand on His position as the Son of God. The Lord Jesus knew of Satan's subtle intention and said, "It is written, 'Man shall not live on bread alone'" (v. 4). The Lord Jesus came as man to defeat Satan. The greatest threat to Satan was the humanity of Jesus.

Satan tempted the Lord Jesus in the wilderness, and when the Lord Jesus was judged by Caiaphas the high priest, Satan again tempted Him to stand on His position as the Son of God. When Caiaphas said, "Tell us if You are the Christ, the Son of God," the Lord Jesus said, "You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven" (26:63-64). Prior to His crucifixion, the Lord Jesus stood in His position as the Son of Man. When He ascended, He was a man, and in His coming back, He will still be a man. Satan is most fearful of the Lord Jesus in His status as a man because God has chosen to deal with Satan through man.

Two more verses speak of the Lord as a man who has come to deal with Satan. The first verse, Genesis 3:15, indicates that the serpent's head would be bruised by the seed of the woman. Satan's head is bruised by the seed of a woman, and the Lord Jesus, who was born of a virgin, is this seed. God did not come only in His divinity in order to deal

把撒但的头打伤。还有一节是希伯来二章十四节：“儿女既同有血肉之体，祂也照样亲自具有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”可见耶稣来作人，有分于血肉之体，目的是要废除撒但。

第三，主耶稣来作人子，是要寻找拯救我们。路加十九章说，“人子来，是要寻找拯救丧失的人。”（10。）若是主耶稣没有成为人，祂就不能成为我们的救主，我们就无法得救。神要彰显祂自己需要人，神要对付仇敌也是借着人，神要拯救丧失的人也要借着人。

旧约会幕的构成，重在四十八块竖板。这四十八块竖板，每一块都是皂荚木用金包裹。（出二六 15，29。）每一块竖板都是二性品，里面是木头，外面是金子。金在外面是为着装饰美丽，增加价值，皂荚木在里面是叫竖板能站立。读经的人都知道，金子是象征神的性情，木头是象征人的性情。主耶稣兼有神人二性，祂是神，又是人。祂是一个人作了神的居所。祂所以能在宇宙间站立得稳，而成功神永远的旨意，乃是在于祂不仅是神，有神性，也是人，兼有人性。约翰一章十四节说，“话成了肉体，支搭帐幕在我们中间。”耶稣基督成为肉体，祂就是一个帐幕支搭在人间。那个帐幕里的竖板，就是主耶稣的人性。耶稣所以能成为神的居所，乃是在于祂的人性，祂是一个人。

不只如此，在旧约利未记里，有五种重要的祭，就是燔祭、平安祭、赎罪祭、赎愆祭，还有素祭。在素祭里面，没有牛，没有羊，完全重在麦子、麦穗、或者细面。（二 1～16。）在新约里，主启示祂自己就是一粒麦子，（约十二 24，）因此这个素祭就是预表主耶稣的为人，预表祂的人性。这素祭乃是在神面前事奉的祭司每日的食物。（利二 3，10。）祭司每天所吃的就是素祭。这预表我们事奉神，要以耶稣为我们的食物。换句话说，你事奉神若没有耶稣的人性，你定规是饥饿的。

以上可以归纳为五个重点：第一，神要彰显祂自己，必须借着人。第二，神要对付撒但，必须借着人。第三，神要成功救赎来拯救人，必须借着人。第四，神要在地上得

with Satan; rather, He came as the seed of a woman, being born of a virgin, in order to bruise Satan's head. The second verse, Hebrews 2:14, says, "Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil." Jesus partook of blood and flesh as a man in order to destroy Satan.

The Lord Jesus also came as the Son of Man in order to seek and save lost humanity. Luke 19:10 says, "The Son of Man has come to seek and to save that which is lost." If the Lord Jesus had not become a man, He could not have become our Savior. God expresses Himself through man, God deals with His enemy through man, and God saves the lost through man.

The importance of humanity can also be seen in the type of the forty-eight standing boards of the tabernacle in the Old Testament. Every one of the forty-eight boards was made of acacia wood overlaid with gold (Exo. 26:15, 29). Each standing board was a product of two natures—wood within and gold without. The gold without was for the adornment of beauty and the increase of value. The acacia wood within was for the boards to stand. Bible readers know that gold signifies divinity and that wood signifies humanity. The Lord Jesus has both divinity and humanity; He is both God and man. He is a man who has become God's dwelling place. He can stand firmly in the universe and accomplish God's eternal purpose because He is not only God with divinity but also man with humanity. John 1:14 says, "The Word became flesh and tabernacled among us." Jesus Christ became flesh; He is the tabernacle of God among us. The standing boards of this tabernacle come from the humanity of Jesus. Jesus is God's dwelling place because of His humanity.

Of the five types of offerings in Leviticus in the Old Testament—including the burnt offering, the peace offering, the sin offering, the trespass offering, and the meal offering—the meal offering consisted of fine flour mingled with oil (2:1, 4). In the New Testament the Lord revealed that He was a grain of wheat that would fall into the ground (John 12:24); the meal offering typifies the humanity of the Lord Jesus in His walk on the earth. The meal offering was the daily food for the priests who served in God's presence (Lev. 2:3, 10). Every day the priests ate the meal offering. This typifies our need to take Jesus as our food in our service to God. In other words, we need the humanity of Jesus in our service to God.

God wants to express Himself, and He will do so only through man. God wants to deal with Satan, and He will do so only through man. God wanted to accomplish redemption to save man, and He could do so only through man. Furthermore, God's

着一个居所，必须有人性。第五，事奉神之人的食物，乃是主耶稣的人性。

作天使、上天堂 是错误的观念

现在我们要来看基督教的错误。在基督教里，有很多基督徒的观念都是想作天使。可能连我们中间有些姊妹也想作天使。圣经记载，人类的堕落是开始于创世记三章，撒但来引诱夏娃，告诉她吃了善恶知识树的果子，就能像神。（5。）所以，从头一天起，撒但就不要人作人。有些宗教的思想是要追求成仙，但神不是要我们成仙。凡是把自己弄得像和尚、道士、尼姑的，都是受了撒但的欺骗。神要你作正常的人彰显祂，不要你去作和尚、道士、尼姑，也不要你去作神甫、修女，神需要的是正常的人。

基督教还给人一个错误观念，就是盼望上天堂。许多人以为，基督徒死后就是上天堂。但我要告诉你们，撒但不怕人作天使，撒但怕人作人。人是梦想上天堂，神是巴望来到地上。你是盼望天，神是盼望地。神盼望得着地，祂对于地非常感兴趣。当主耶稣教导人祷告时，祂说，“愿你的旨意行在地上，如同行在天上。”（太六10。）许多基督徒认为，在这地上受苦受难，实在没有味道。看看父母不满意，娶了个妻子也不如意，生了个儿子不象样，有了个女儿也不好看。他们认为这地上是多么可怜的地方，于是一心巴望到天上去。但主耶稣说，“愿你的旨意行在地上。”

曾有人指控我讲异端，因为我告诉人：新耶路撒冷不是天堂。这么一说，天堂就没有了。然而，这乃是圣经的话，并不是异端。你们可以读读启示录二十一章二节：“我又看见圣城新耶路撒冷由神那里从天而降。”人想要上天，神却要下地，祂要来到地上。所以，我们不需要作天使，也不必梦想上天堂。

神需要人

dwelling place on the earth depends upon humanity, and the humanity of Jesus is our food in our service to God.

DESIRING TO BE ANGELS AND TO GO TO HEAVEN BEING WRONG CONCEPTS

Many Christians have the thought and desire to be like an angel. Perhaps even some sisters among us would like to be an angel. According to the Bible, the fall of man began when Satan seduced Eve and told her that she could become like God by eating of the fruit of the tree of the knowledge of good and evil (Gen. 3:5). In doing so, Satan tempted man to leave his status as a man. Some religions are focused on the thought of pursuing and attaining immortality, but this is not God's desire. Buddhist monks and Taoist priests have all been deceived by Satan in this regard. God wants us to be men who express Him, He has no desire that we become like Buddhist monks, Taoist priests, or Catholic priests and nuns. God needs normal men.

Christianity also promotes the concept of going to heaven. This is a wrong concept. Many Christians believe that they will go to heaven when they die, but Satan is not afraid of men who think only of going to heaven. Satan is afraid of men who will be men of God on earth. While man dreams of going to heaven, God longs to come to the earth. Man hopes for heaven, but God's hopes are related to the earth. God is very interested in the earth, and He wants to gain the earth. When the Lord Jesus taught people to pray to the Father, He said, "Your will be done, as in heaven, so also on earth" (Matt. 6:10). Many Christians have no desire to be on this earth with its sufferings. A person may have no regard for his parents, be dissatisfied with his wife, disappointed in his sons, and displeased with his daughters. Hence, when he looks at his situation and considers his misery on earth, he longs to go to heaven as a means of escape. But this longing, however, goes against the Lord's word: "Your will be done...on earth."

Some have accused me of speaking heresy because I tell people that the New Jerusalem is not heaven or a place of heavenly mansions. When I say this, their concept of heaven is nullified. However, this is the word of the Bible; it is not a heresy. Revelation 21:2 says, "I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." Man wants to go to heaven, but God wants to come down to the earth. We do not need to be angels or to dream of going to heaven.

GOD NEEDING MAN

神不需要天使，但是神需要人。不仅成功救赎需要人，连传福音都需要人。神从来不要天使传福音。行传十章记载哥尼流正在祷告时，天使来对他说，你去“请那称呼彼得的西门来”。（5。）我若是哥尼流，就要回答说，“天使啊，你直接对我传福音好了，何必要我去请彼得呢？”我若是这样对天使说，天使要说，“对不起，我不是人，我没有资格传福音，我只能传传消息，彼得才有资格传福音。”这样看来，是天使高？还是人高？你要作天使，还是要作人呢？我们都要作人！我已经快七十岁了，但我一点不觉得我作人作够了。我不盼望上天堂，我愿意在地上作人，彰显神，实行神的旨意，直到主耶稣再来。你之所以觉得作人作够了，作得没有味道，那是因为你缺少耶稣。你有基督在你里面，怎样作人都作不够，就算受难为，也作得有味道的。

圣经的观念是神的启示，但是基督教的观念是人的传统。人要作修女，没有丈夫难为，没有孩子累赘，多清闲！这都是作天使的观念。但是神说，我要叫他们“繁衍增多，遍满地面，并制伏这地”。（创一28。）

你对作人有没有兴趣？作人的兴趣就是在于享受主耶稣作人位。耶稣是人；虽然祂今天是赐生命的灵，但在这灵里有祂的人位，还有祂的人性。主耶稣不只在地上是人，祂在天上仍旧是人，一直到永世还是人。约翰一章五十一节，主对拿但业说，“你们将要看见天开了，神的使者上去下来在人子身上。”行传七章记载司提反被杀殉道时，他看见主在天上是人子。（56。）在永世里，我们的主耶稣还是人子。这实在是个奥秘，难以述尽说竭。

主耶稣是又真又活的，祂有人性，祂的人性盛装了神，祂的人性对付了撒但，祂的人性作了救主，祂的人性叫祂成为神的居所，祂的人性也作了我们的食物。我们要吃祂，喝祂，把祂吃到我们里头，祂的人性就变作我们的人性！人越有主耶稣作祂的人性，就越喜欢作人，喜欢作丈夫，喜欢作妻子，喜欢作父母，更喜欢作儿女。越作人越有味道，越作人越是人，越作人越像人。越被主耶稣充满，越是真正的人，因为祂这第二个人是成功的、完备的，并且祂的人性作了我们的人性。

God does not need angels; He needs man. He not only needed man in order to accomplish redemption; He also needs man for the preaching of the gospel. God does not want angels to preach the gospel. When Cornelius was praying in Acts 10, an angel came and said to him, "Send for a certain Simon, who is surnamed Peter" (v. 5). If I were Cornelius, I would have asked the angel to preach the gospel to me directly. I would have seen no need to send for Peter. If I had spoken to the angel in this way, however, the angel would have said, "I am sorry, but I am not a man. I am not qualified to preach the gospel; I can only relay messages. Peter is qualified to preach the gospel." This shows that an angel is not higher than a man. Would you rather be an angel or a man? I am almost seventy years old, but I do not feel that I have had sufficient time on the earth as a man. I have no desire to go to heaven; I would like to be on the earth as a man, expressing God and doing God's will, until the Lord Jesus comes again. Those who feel that being a man involves only a bland existence lack Jesus. When we experience Christ in us, however, nothing is bland; even our sufferings become full of meaning.

The Bible contains only the revelation of God, but Christianity contains many concepts that are based only on the traditions of men. Women often want to be nuns because they do not want to deal with the difficulties of a husband or the encumbrance of children. This allows them to be an "angel," according to their concept. This is in contrast to the thought of God, who said, "Be fruitful and multiply, and fill the earth and subdue it" (Gen. 1:28).

We should ask ourselves whether we truly have a desire to be a man, because the true value of a man lies in our enjoyment of the Lord Jesus. Jesus is a man. Even though Jesus, as the last Adam, became the life-giving Spirit, He still is a man with humanity. His humanity and His person are in this Spirit. The Lord Jesus was not only a man on the earth; He is still a man in heaven, and He will be a man throughout eternity. In John 1:51 the Lord said to Nathanael, "You shall see heaven opened and the angels of God ascending and descending on the Son of Man." Acts 7 records that when Stephen was being martyred, he saw the Lord as the Son of Man in heaven (v. 56). In eternity our Lord Jesus will still be the Son of Man. This is mysterious, and its depths cannot be exhausted in words.

The Lord Jesus is real and living. He possesses humanity in addition to divinity, and He dealt with Satan in His humanity. In His humanity He became our Savior and the dwelling place of God. Furthermore, His humanity has become our food. We need to eat Him, drink Him, and take Him into us so that His humanity becomes our humanity! The more a man has the Lord Jesus as his humanity, the more he appreciates his status as a man, especially as a man in relation to his parents, his wife, and his children. The more he lives as a man, the more he appreciates the meaning of being a man and the more he is a man. The more he is filled with the Lord Jesus, the more he experiences the reality of being a man because this second man is complete and perfect. This is possible because His humanity becomes our humanity.

一九七二年二月九日上午讲于台北

原刊于一九七二年六至七月“话语职事”第二百五十二
与二百五十三期合刊

第三篇

召会是一个新人

读经：以弗所书二章十四至十六节，四章二十二至二十四节，歌罗西书三章九节下至十一节，以弗所书三章十六至十九节。

召会是一个新人

林前十五章启示我们，基督是第二个人，（47，）这第二个人经过死而复活，成了赐生命的灵，进入我们里面作我们的生命，使我们能作正确的人，作正常的人，甚至作人上人。本篇信息我们要来看第三个人，圣经中的第三个人就是召会；召会是一个团体的新人。在基督教里，鲜有人看见或说到召会乃是一个团体人。许多人说他们主日上教堂去，他们是把教堂当作召会，那是低而且错误的。教堂是死的建筑，而召会却是活的。圣经讲召会，最高、最属灵的一面，乃是说召会是基督的身体。此外，还有一些别的说法，比方说，召会是蒙神召出来的人，召会是众圣徒集合而成，召会是蒙召的人聚在一起成了一个会。这是较为浅显的说法。

以弗所书给我们看见，召会作为基督的身体，乃是一个新人。这是根据二章十四至十五节：“因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人。”这仇恨是什么？就是生活的规条。两下指犹太人和外邦人，就是犹太信徒和外邦信徒。基督在十字架上把生活的规条，就是人与人之间的仇恨废掉了，便在祂自己里面，把犹太人和外邦人两下创造成一个新人。主把两面的信徒创造成一个新人，证明这一个新人不是单个的人，乃是团体的人。

十六节接着说，“使两下在一个身体里与神和好了。”许多人都知道，这个身体就是召会，但少有人看见召会是新人。然而，十五和十六节给我们看见，十五节所说的“新

CHAPTER THREE

THE CHURCH BEING ONE NEW MAN

Date: February 10, 1972

Scripture Reading: Eph. 2:14-16; 4:22-24; Col. 3:9b-11; Eph. 3:16-19

THE CHURCH BEING ONE NEW MAN

Chapter 15 of 1 Corinthians reveals that Christ is the second man who passed through death and resurrection, becoming the life-giving Spirit (vv. 45, 47) and entering into us to be our life. In this chapter we will consider the third man, the one new man. The third man in the Bible is the church, the corporate one new man. In Christianity few have seen that the church is a corporate man, and even fewer speak of the church in this regard. Although it is common for people to speak about “going to church,” as if the church were a building like a chapel, this is a low and erroneous concept. A chapel is something without life, but the church is living. The church as the Body of Christ is the highest and most spiritual aspect of the church in the Bible. Although there are other designations for the church, such as the called-out ones and the gathering of the called-out ones, these expressions are not as deep as the Body of Christ.

The book of Ephesians shows that the church as the Body of Christ is a man. This is based on 2:14-15, which says, “He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” Enmity refers to the law of the commandments in ordinances, and both refers to Jewish and Gentile believers. Christ abolished the law of the commandments in ordinances on the cross, that is, the enmity between men, so that He might create both Jewish and Gentile believers in Himself into one new man. From these two groups, the Lord created one new man in Himself. This proves that the one new man is not an individual but a corporate man.

Verse 16 continues: “And might reconcile both in one Body to God.” Many know that the church is the Body, but few see that the church is one new man. However, verses 15 and 16 show that the one new man in verse 15 is the Body in verse 16,

人”，就是十六节的“身体”；十六节所说的“身体”，就是十五节的“新人”。一章说到召会是祂的身体，（23，）二章十五至十六节就证明，这身体是那个新人。所以，召会不光是基督的身体，召会还是一个新人。

以基督作人位， 让祂安家在我们里面

身体和新人是有所分别的。譬如，一个人的身体就是这个人的一部分，身体里有生命，但人里头不仅有生命，还有人位。一棵树，它只是个实体，你能说树里头有生命，但你不能说树里头有人位。然而，你我不光是一个实体，还是一个人。在你的身体里有生命，在你这人里有人位。什么叫人位呢？比方，有人打了你一顿，你会痛，会生气，会喊叫，因为你有个人位。但人即使把树打了再打，树既不会痛，也不会生气，因为树没有人位；它没有喜、怒、哀、乐，没有好恶，没有意志，没有思想。你不能说它不是活的，它在那里生长证明它是活的，但它只有生命，没有人位。人却不是这样，人会生气、会笑、会思想，人有人位。同样的，召会不光是个身体，有基督作生命，召会还是一个人，有基督作人位。

基督不仅在我们里面作我们的生命，祂更在我们里面作我们的人位。因此，三章十七节说，“基督…安家在你心里。”安家就是人位的问题。今天你买了一张桌子放在家里，你不能说桌子在你家里安家了。然而，我若住到你家里，就有安家的问题了。那个木桌子没有人位，无所谓住与不住，安家不安家。你把它弄得很漂亮，它没有感觉；你踢它一下，它也无所谓。然而，我可以住在你家，甚至在你家中安家，因为我是个有人位的人。而且我这人位很高尚，不要说踢我一下，即使只是瞪我一眼，我都会不高兴。所以说，人位是高过生命的。召会不只是基督的身体，有基督作生命；召会更是一个新人，有基督作人位。

神所要的乃是团体的人

因着神所创造的第一个人失败了，神自己来作第二个人，就是耶稣。祂是百分之百绝对的成功，毫无失败。祂彰显神，对付了撒但，拯救罪人，作了神的居所，甚至作了我们这

and that the Body in verse 16 is the one new man in verse 15. Chapter 1 speaks of the church as His Body (vv. 22-23), and verses 15 and 16 of chapter 2 show that this Body is one new man. Therefore, the church is not only the Body of Christ but also one new man.

TAKING CHRIST AS OUR PERSON AND LETTING HIM MAKE HOME IN US

There are distinctions between the Body and the one new man. Because there is life within the human body, our body is a part of us, but the life that we have is also related to a person. We have life, and we are a person. Although a tree is a living entity, we cannot say that a tree is a person. However, human beings are both living entities and persons. Within our body there is life, and within our human being there is a person. A person can experience pain, be angry, and cry out when he is hit by another person, but a tree does not experience pain, become angry, or cry out when it is hit. It has no sense of pleasure, anger, sorrow, or joy. Neither does it have a preference, a will, or a mind. We cannot say that it is not living, because its growth proves that it is alive. However, it has only life; it has no person. Human beings are different because a human being is also a person. Human beings can be angry, laugh, and think. Similarly, the church is more than the Body of Christ with Christ as its life; it is also the one new man with Christ as its person.

Christ is not only in us to be our life; He is in us to be our person. Hence, Ephesians 3:17 speaks of Christ making His home in our hearts. Making home is a matter related to being a person. When we buy a table and place it in our home, we do not say that the table has made its home in our home. However, if I come to live in your home, this would involve my making home in your home. A wooden table has no person, and consequently, it is unable to make home in our home. Even if it is a beautiful table, it will feel nothing if it is kicked. In contrast, I could live in your home and even make my home in your home because I am a person. Being a person is higher than simply having life. The church is not only the Body of Christ with Christ as its life; the church is also the one new man with Christ as its person.

GOD WANTING A CORPORATE MAN

When the first man failed, God came to be the second man, Jesus. With Him there was no failure related to God's purpose for man. Jesus expressed God, dealt with Satan, redeemed sinners, became the dwelling place of God, and even became food

班事奉神之祭司的食物。祂是绝对的成功，但无论祂怎样成功，祂都只是一个单个的人。然而，神所要的不是单个的人，乃是一个团体的人。创世记一章二十六节告诉我们：“神说，我们要按着我们的形像，照着我们的样式造人。”这里的“人”在希伯来原文是单数的，因为神当初造人，只造了一个亚当。神创造的那个人，是一个单数的人；然而，二十七节说到这个人的代名词时，却不是用单数的“他”，而是用复数的“他们”。到底神造了几个人？行传十七章二十六节说，“祂从一本造出万族的人。”这就给我们看见，神当初造的人是一个，不是多数的；但这一个人乃是一个团体的人。

亚当是个团体的人，亚当的子子孙孙统统包括在他里头。若是亚当在被造的第二天，就遇害身亡，你我就都没有了。所以，亚当是团体的人，但主耶稣自己不是团体的人，祂乃是单个的人。然而，约翰十二章二十四节说，祂像一粒麦子落在地里死了，就结出许多子粒来。主耶稣这一粒麦子死了又复活，就产生出我们这许多子粒。我们这许多子粒调在一起，就成了一个团体的新人。个人不能成功神的旨意，因为神所要的乃是团体的人。主耶稣自己单个人虽然好，却不能完成神的旨意。所以，祂需要经过死而复活，产生出你我这许多子粒。我们众人都在祂里面，成了一个团体的人。

吃喝主耶稣， 享受召会生活

在基督里，召会是个团体的人，包括所有得救的人；因此，每一个得救的人，都无法作单独的人。我们今天在召会中，在基督里，都不是单独的人，每一个都是身体上的肢体。从表面看，我是一个完整的人，是单独的单位；你也是个完整的人，是单独的单位。我能说话，你也能说话；我能走路，你也能走路；我能听，你也能听；我能作什么，你也能作什么。然而在召会中，我们却不是这样；我们每一个人在召会中，都是一个肢体，各尽肢体的功用。一只手是个肢体，一只耳朵是个肢体，一只膀臂也是个肢体。手只能作手作的事，若要走路非靠脚不可，所以手要对脚说，“脚弟兄，你不走，我就不能行动。”脚弟兄就对手说，“手弟兄，你若不拿面包，我就得不着供应。”手弟兄就对口弟兄说，“口弟兄，我拿面包来，你若不吃，我们还是得不着供应。”口

for us to serve God as priests. Even though He was successful in every way, He was an individual man in His human living. However, God wants a corporate man, not an individual man. Genesis 1:26 says, “God said, Let Us make man in Our image, according to Our likeness, and let them...” In Hebrew man is singular because God created one man, Adam. Although God created one man, the pronoun that refers to this one man in the verse is not the singular him but the plural them. How many men did God create? Acts 17:26 says, “He made from one every nation of men.” This shows that God originally created one man, not many; nevertheless, this man is a corporate man.

Adam is a corporate man; Adam’s descendants were all included in him. If Adam had died of an accident on the second day of his creation, we would not be here. Adam was a corporate man, but the Lord Jesus was an individual man while He was on the earth. However, as a grain of wheat, He fell into the ground and died in order to bear much fruit (John 12:24). As a grain of wheat the Lord Jesus died and rose in resurrection to produce us as many grains. As many grains that have been blended together, we have become a corporate new man in Christ. Individuals cannot accomplish God’s purpose; therefore, God wants a corporate man. God’s purpose cannot be fulfilled in the Lord Jesus as just an individual. Therefore, He passed through death and resurrection in order to bring forth many grains to produce a corporate man in Himself.

EATING AND DRINKING THE LORD JESUS TO ENJOY THE CHURCH LIFE

In Christ the church is a corporate man composed of all who are saved; hence, no believer can be an independent individual. The church life consists of members of the Body of Christ, not independent individuals. On the surface it seems as if we are complete persons and even independent individuals. For example, I can speak, and you can speak. I can walk, and you can walk. I can hear, and you can hear; whatever I can do, you can do as well. In the church life, however, we are members, each of whom has a respective function, and not all the members have the same function (Rom. 12:4). A hand is a member, an ear is a member, and an arm is also a member. The hand can do only what a hand can do. If it wants to walk, it must depend on the feet. So Brother Hand needs to say to the feet, “Brothers, if you do not walk, I cannot move.” Then Brother Foot may say, “Brother Hand, if you do not take the bread, I cannot receive the supply.” Brother Hand then may say, “Brother Mouth, if you do not eat the bread, we still cannot receive the supply.” Then Brother Mouth will say to the eyes, “Sisters,

弟兄只好对眼姊妹说，“眼姊妹，我要吃，但你若不看，我就会瞎吃。”这给我们看见，每一个肢体都需要别的肢体。

既是肢体就不能单独。姊妹们很容易单独，尤其是生气的时候，什么都可以不要，只想要单独。我年轻时干劲十足，什么事都要自己作，现在就不一样了。人越在主里长大，就越觉得需要众肢体；没有众肢体，事情很难办成。若我只是个口，就只能吃饭、说话；要作其他的事，我就需要别人。

在人的天然生命和性情里，有一个需要，就是团体生活。我们需要群居，需要和人有团体的生活，这是神给人造的一个需要。人是群性的，需要过团体生活。人的天性需要群居，需要团居。然而因着人的堕落，撒但将他败坏的性情，注入人里面，使人合群不来，甚至和别人起冲突，即便在召会中也是如此。一面，我们没有弟兄姊妹不行；另一面，我们起头和弟兄姊妹在一起很甜美，但过了一些日子就开始愁眉不展，甚至批评、论断。所以，我们需要主，因为主耶稣的人性是素祭，其中调了盐，（利二 13，）有杀菌的功用，可作属灵的抗生素。你越吃主耶稣，主就越在你里面，把你里面的“细菌”杀死，把苦毒等消极的成分除去。

人需要群居，需要社会，但因着人性的败坏，社会里满了种种的罪恶。然而，我们这些吃主耶稣的人有召会；在召会里，那些邪恶的菌，都给主耶稣这素祭中杀菌的成分杀死了。所以在召会中，我们若不吃主耶稣，不祷读主话，就会出问题。住在弟兄之家、姊妹之家的弟兄姊妹，若不天天吃耶稣，天天祷读主的话，相信不用几天，都要出问题了。一对圣徒结了婚，头一件事也应该是一同吃主耶稣，一同祷读主的话。总要先把主耶稣吃足了，再过婚姻生活；如此，细菌就没有了。我们人里头都有群居的天性，但也有撒但的毒素。所以，我们必须一直享受基督，让我们里面的细菌被基督杀干净。同时，因着主耶稣的生命不是单独的生命，乃是一个团体的生命，所以我们越吃主耶稣，就越喜欢和弟兄姊妹过共同的生活，就是召会生活。

脱去旧人，
穿上新人

we want to eat, but if you do not look, we will not be able to eat either.” Every member needs the other members.

Since we are members, we cannot be individualistic. It is easy for sisters to be individualistic. When they are angry, for example, they only want to be left alone. When I was young, I was full of energy and wanted to do everything by myself. I am not this way now. The more a person grows in the Lord, the more he feels a need for the other members. Without other members, many things will be left undone. If I am a mouth, I can only eat and speak; for everything else, I must depend on others.

According to the human life and nature, we all have a need for community. Our nature produces a desire within us to live and have a community life with others. This is a need that God created within man. People flock together by nature and need to live a community life. It is part of human nature to want to live with others in a community. However, because Satan injected his corrupt nature into man through the fall, man has a difficult time getting along with others. It is very easy for us to be in conflict with others. This is possible even among believers. On the one hand, we recognize our need for the brothers and sisters and sense a sweetness when we are with them, but on the other hand, it is easy to judge and criticize them. We need the Lord. His humanity is the meal offering, which is seasoned with salt (Lev. 2:13); the “germ-killing” function of the salt acts as a “spiritual antibiotic.” The more we eat the Lord Jesus, the more the Lord kills our “germs” and removes the negative elements, such as bitterness.

Human beings need to live together in a social setting, but society is filled with all kinds of wickedness because of the corruption in our human nature. However, those of us who eat the Lord Jesus have the church, and in the church these evil “germs” are killed by the “germ-killing” element in the Lord Jesus as our meal offering. If we do not eat the Lord Jesus and do not pray-read the Word, we will have problems in the church. If those who live in the brothers’ and sisters’ houses do not eat Jesus and pray-read the Lord’s Word, problems will quickly arise. When a brother and a sister are married, they should eat the Lord Jesus and pray-read the Lord’s Word together. They must eat the Lord Jesus in order to live the married life. This will kill any “germs.” Since we live in a social setting but have been poisoned by the fall, we must enjoy Christ to let Christ kill the “germs” within us. Additionally, because the Lord Jesus’ life is not an individual life but a corporate life, the more we eat the Lord, the more we will desire to live with the brothers and sisters in the church life.

PUTTING OFF THE OLD MAN AND
PUTTING ON THE NEW MAN

我们都知道，撒但的诡计是要把人群完全分开。用什么方法呢？就是用生活的规条；因为国与国之间、民与民之间，生活规条都不一样。其中分别最大的，就是犹太人和外邦人。犹太人在饮食上规矩非常多，这种生活规条，就把犹太人与外邦人分开了。不仅犹太人和外邦人如此，其他任何民族，也都有其生活规条。有时即使是同一个民族，也有许多不同的生活规条。以中国人来说，南方人和北方人的生活规条就有很大的分别。南方人喜欢米食，北方人以面食为主；北方人称南方人为“南蛮子”，南方人称北方人为“北垮子”。美国人也不例外，他们中间的生活规条不尽相同，说话的口音也不同。好比纽约一带的人，相当藐视德州的人；德州的人也非常轻看纽约一带的人，二者互相藐视。各种的生活规条都是叫人分离，在语言上也是如此。一个福州人到外地，遇到同乡讲福州话，就感觉特别有味道，非常亲密、亲切。道地的上海腔也很特别，只要上海人彼此一答腔，就非常有味道。结果到末了，上海腔一帮、福州腔一帮。这些语言和生活的规条，就将人分开了。

以弗所二章告诉我们，主耶稣在十字架上，已经把一切的分别统统废掉了，并且除灭了仇恨。这个仇恨就是生活规条。所以，我们不该再有外邦、犹太的分别。如今在基督里，没有南方、北方的分别，也没有中国、日本的分别，因为这一切都已经钉在十字架上了。各国的人，都已经在十字架上了。我们若要在召会里过生活，就必须看见我们生活的规条、天然的规条，已经在十字架上废去了；那个仇恨，已完全被主除灭了。再不要分美国人、中国人，或福州人、上海人；一切的分别都已经钉十字架了。

当主在十字架上，把生活规条的仇恨废掉时，就在祂自己里面，把犹太和外邦、日本和中国、福州和上海人等等，一概在祂里面都创造一个新人。如今，天然的都过去了，都了了。因此，二章讲到新人之后，四章二十二节就说，“在从前的生活样式上，脱去了旧人。”我们要脱去旧人，这旧人就是从前的生活样式。凡是生活样式，都涉及社群

Satan's subtlety is to divide men, and he uses ordinances related to our living to accomplish this. Different nations and people have different ordinances related to their living. The greatest distinction in this regard is between Jews and Gentiles. The Jews have numerous dietary regulations that separate them from Gentiles. In addition to the Jews, however, every ethnic group has particular ordinances, and sometimes there are even different ordinances within an ethnic group. For example, in China there are great differences between southern and northern Chinese. The Chinese who live in the south like to eat rice-based foods, while those in the north like to eat wheat-based foods. Those who live in the south regard those who live in the north as barbarians, and those in the north also regard those who live in the south as barbarians. Americans also have different ordinances based on where they live. Those who live in the north look down upon those who live in Texas, and those who live in Texas do not like those who live in the north. Various ordinances related to living cause people to be divided, and it is the same with language. When someone from Foochow meets a fellow countryman abroad who speaks with a Foochow dialect, he has a sweet and friendly feeling toward him. Those who speak with a Shanghai dialect feel quite happy when they encounter someone who speaks the same dialect. In the end, those who speak with a Foochow dialect and those who speak with a Shanghai dialect form separate groups that are divided from other groups. Thus, ordinances related to living and language divide people.

Ephesians 2 tells us that on the cross the Lord Jesus abolished the law of the commandments in ordinances and broke down the middle wall of partition separating Jews and Gentiles, slaying the enmity. This enmity is equal to the ordinances. Because of Christ's work on the cross, there is no longer any distinction between Jews and Gentiles who have believed into Christ. Similarly, in Christ there are no distinctions between the Chinese who live in the south and those who live in the north and even between Chinese and Japanese. All the differences have been nailed to the cross. The cross has terminated every distinction based on nationality. In order to live the church life, we must see that the ordinances related to our natural living have been abolished on the cross. Since the enmity has been fully slain by the Lord, there should be no separation based on nationality or region, such as Americans or Chinese and southern or northern Chinese. Every separating ordinance has been nailed to the cross.

When the Lord abolished the law of the commandments in ordinances on the cross, He created in Himself one new man out of Jews and Gentiles, Americans and Chinese, and so forth. Today everything natural has been abolished in Him. Consequently, after speaking in chapter 2 of the one new man, verse 22 of chapter 4 says, "Put off, as regards your former manner of life, the old man." We need to put off the old man, which is our former manner of life. All manners of life concern societies

团居。没有团居就没有生活样式可言，越和人有社群的生活，就越有生活样式。你若孤独一人，就没有生活样式可言。譬如，一个人若没有父母，就不需要孝敬；没有儿女，就不需要教养；没有妻子，就不需要爱；没有丈夫，就不需要顺服。没有团居生活就没有生活样式的必要。所以，生活样式乃是团居的问题。

在从前的生活样式上脱去旧人，就是脱去旧日的社群生活。从前你有你的社群，一同看电影，一同作不合宜的事，那就是你从前生活样式上的旧人。如今你得救了，就把那些生活样式脱去了。二十四节接着说，“穿上了新人。”这新人就是召会生活。我们穿上召会生活，就是与亲爱的弟兄姊妹一同作肢体，彼此相爱，口唱心和的赞美主。这就是脱去旧人，穿上新人；脱去从前的社交生活、团居生活，穿上召会生活，在召会中活着。当你这样过召会生活时，就觉得什么都可以丢掉，只有召会生活不可丢；你会觉得若是没有召会生活，你的人生就只有苦味。

被基督浸透、充满， 成为神的丰满

青年弟兄姊妹住在弟兄姊妹之家，生活在一起，总会有些难处，因为人的天性还在，这个天性会磨人。但另一面，众人在灵里，在深处天天一同享受主，那真是甜美。所以，脱去旧人、穿上新人，不能仅仅只有外面的脱，必须里面吃基督，让基督长大，否则，外面的脱就像痛苦的剥皮。有时作父母的天天管教孩子，要孩子不可作这个，不可作那个，那真是剥他们的皮。结果，作父母的剥得生气，孩子们被剥得叫苦连天。所以，不要剥人的皮，乃要帮助人脱皮，就是借着吃基督，让基督长大，而自然脱去旧人，穿上新人。这就如蚕蛹外面有一层茧，你若剥它就害了它；你乃是要耐心等它长大，茧自然就脱落了。

所以，我们在召会中，要带人吃基督。多吃基督，基督就安家在人心里，人就自然接受基督作人位，外面的“皮”、旧的生活样式自然就脱落了。你叫人谦卑没有用，叫人得胜也没有用；唯有人吃了基督，享受主的话，这一切在他就是自然的。主带领我们的路实际又简单。我们听过许多

and communities. Without a community there is no manner of life; the more we have a social life, the more we will have a manner of life. By ourselves, we have no manner of life. For example, a person does not need to honor his parents if he has none, or rear children if he has none, or love his wife if he has none. Without a community life there is no need for a manner of life. Therefore, our manner of life is a matter of community.

To put off, as regards the former manner of life, the old man, is to put off our old social way of living. Formerly, we were part of a social group with whom we participated in unfit things. That was our old man, as regards our former manner of life. Now that we are saved, we have put off that manner of life. Verse 24 continues, saying, “Put on the new man.” The new man is the church life. We put on the church life by being fellow members with the brothers and sisters, by loving one another, and by singing and psalming with our heart to the Lord (5:19). To put off the old man and to put on the new man are to put off our former social and community living and to put on the church life, to live in the church life. When we live in the church life, we will have no desire to hold on to anything but the church life, and we would be empty and full of bitterness without the church life.

BEING SATURATED AND FILLED WITH CHRIST UNTO THE FULLNESS OF GOD

The young people who live in brothers' and sisters' houses will always have some trouble living together because our human nature still exists, and it irritates others. Nevertheless, it is truly sweet when all are in spirit and enjoying the Lord together. Therefore, in order to put off the old man and to put on the new man, we need to eat Christ so that He can grow in us. Otherwise, our putting off will be painful rather than enjoyable. When parents discipline their children, it is always a painful matter to the children and even to the parents. Parents often are angry when discipline is needed, and children also resist the discipline of their parents. By eating Christ and letting Christ grow in us, we will spontaneously put off the old man and put on the new man. This is like the transformation of a silkworm into a butterfly. When a silkworm grows, the cocoon is spontaneously shed.

In the church we have to lead people to eat Christ. The more we eat Christ, the more He will make His home in our heart. Furthermore, Christ spontaneously becomes our person as our old manner of life is put off. It is useless to tell others to be humble and overcoming, but if we help them to eat and enjoy Christ, they will spontaneously experience these things. The way that the Lord leads us is practical as well as simple.

道理，试过许多作法，但如今主给我们看见一条简单的路，就是吃主、喝主、享受主。主是可吃的，并且主在灵中，主也在话里；灵与你同在，话在你口里。你天天祷读、消化主的话，天天让主在你里面行得通，主就安家在你心里了。这样，主不仅作了你的生命，还作了你的人位。结果，你就看见你和众圣徒乃是一个新人。你是这新人的一部分，你能和众圣徒一同领略何为那阔、长、高、深。（弗三18。）这阔、长、高、深乃是宇宙的量度，这量度就是基督。基督是阔，基督是长，基督是高，基督也就是深。宇宙是有限度的，多阔算阔，多长算长，多高算高，多深算深，谁也不能说清。这些都是表明基督，表明基督的无限无量。基督就是宇宙的阔、长、高、深；祂虽然不能测度，却是我们能享受的。我们这样享受祂，就被充满，成为神一切的丰满，就是神一切丰富的彰显。

我们这样吃喝、享受主，叫我们个个里头装满了基督；这就是召会。我们所有的既不是老亚当，也不是旧肉体，更不是我们的自己，不是我们的成见，也不是宗教观念，或天然思想，我们所有的乃是基督。基督把我们占有、浸透了，结果我们就被充满，成为神的丰满。这就是一个实际的新人，这就是召会生活的实际。唯有如此才能成功神的旨意，打败神的仇敌，带进神的国度，把主耶稣迎接回来，使我们与祂一同掌权，管理这个世界。这就是神的旨意；这是圣经中的第三个人，就是召会这一个新人。

一九七二年二月十日上午讲于台北

We have heard many doctrines and tried many methods, but today the Lord has given us the simple way of eating, drinking, and enjoying the Lord. The Lord is edible. He is in the Spirit, and He is in the Word. The Spirit is in us, and the Word is in our mouth. If we pray-read and digest the Lord's Word every day, the Lord will make His home in our hearts. Thus, the Lord will not only become our life but also our person. As a result, we will see the reality of all the saints being the one new man. We are a part of this new man, and we can apprehend what the breadth and length and height and depth are only with all the saints (3:18). The breadth and length and height and depth are the dimensions of the universe. Christ is the breadth, Christ is the length, Christ is the height, and Christ is the depth. The universe is limitless; no one can say clearly how broad the breadth is, how long the length is, how high the height is, and how deep the depth is. These signify Christ and His boundlessness. Christ is the breadth and length and height and depth of the universe. Even though He is immeasurable, He can be enjoyed by us. When we enjoy Him, we are filled unto all the fullness of God (v. 19), which is the expression of all God's riches.

Eating, drinking, and enjoying the Lord cause us to be full of Christ, and this is the church. Our being in Adam, in the flesh, and even in our self, that is, in our prejudices, religious concepts, and natural thoughts, have been dealt with in Christ. Now Christ can saturate us to the point that we are filled unto all the fullness of God. This is the one new man, which is the reality of the church life. The one new man accomplishes God's purpose and will defeat God's enemy to bring in the kingdom and bring the Lord back so that we can reign together with Him. This is God's will, and this is the role of the third man—the church as the one new man—in the Bible.

第四篇

启示录中的男孩子

读经：启示录十二章一至五节，七至十一节，十九章一至九节。

圣经中的四个人

圣经启示了四个特别的人，第一个人是亚当，第二个人是主耶稣，第三个人是召会，就是新人。这第三个人—召会，乃是主耶稣死而复活之后，在五旬节那天，将祂的灵浇灌下来，所产生的一个团体的新人。然而，过没有多久，这个新人—召会，失败了、荒凉了。于是，神来呼召得胜者，由启示录中的男孩子所表征，为要完成祂的定旨。本篇信息我们要说到这第四个人，就是男孩子。

宇宙的妇人

首先，我们要先来看产生这个男孩子的妇人。启示录十二章说到，有一个宇宙的妇人生了一个男孩子。一至五节说，“天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。她怀了孕，忍受产难，疼痛要生，就呼叫。天上现出另一个异象来，看哪，有一条大红龙，有七头十角，七头上戴着七个冠冕。…龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”一节开头说，“天上现出大异象来。”这里的“异象”，原文是表号的意思；因此，异象中的妇人、龙、和男孩子都是表号。

圣经有时是明文的，可以按着字面解释。譬如，“起初神创造诸天与地，”（创一1，）以及“神爱世人”，（约三16，）这些都是明文的，不是象征说法，也不是表号，可以直接按字面解释。然而，有些如异象、象征或比方等，就不能按字面解释，而要照它的属灵意义解明。譬如，马太二十五章说，“诸天的国好比十个童女。”（1。）这里

CHAPTER FOUR

THE MAN-CHILD IN THE BOOK OF REVELATION

Date: February 11, 1972

Scripture Reading: Rev. 12:1-5, 7-11; 19:1-9

THE FOUR MEN IN THE BIBLE

The first three men that the Bible speaks of are Adam, the Lord Jesus, and the church as the one new man. The third man—the church—is a corporate man produced by the Lord Jesus through His death on the cross and through the pouring out of the Spirit on the day of Pentecost after His resurrection. However, the church soon became desolate. God then began to call for overcomers, signified by the man-child in Revelation, to accomplish His purpose. The man-child is the fourth man spoken of in the Bible.

THE UNIVERSAL WOMAN

The man-child in Revelation 12 is brought forth by a universal woman. Verses 1 through 5 say, “A great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child, and she cried out, travailing in birth and being in pain to bring forth. And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems...And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child. And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.” Verse 1 says, “A great sign was seen in heaven.” Hence, the woman, the dragon, and the man-child in this vision are all signs.

Certain Scriptures are clear and can be interpreted literally. For example, the phrases in the beginning God created the heavens and the earth and God so loved the world (Gen. 1:1; John 3:16) are neither symbolic expressions nor signs. Rather, they are clear words that can be interpreted literally. However, other verses, which contain visions, symbols, and illustrations, cannot be interpreted literally but should be expounded according to their spiritual significance. For example, Matthew 25 says, “At that time the kingdom of

的童女不是指实际上只有十个童女，而是象征一班人。又如十三章说，“诸天的国好比人撒好种在他的田里；及至人们睡觉的时候，他的仇敌来了，将稗子撒在麦子中间。”（24～25。）这里所说的麦子和稗子也是比喻的说法，不是指真的麦子和稗子，而是指有一班人像稗子，有一班人像麦子。同样的，启示录十二章的妇人和男孩子，也需要按表号来解释。

这妇人象征神全体的子民

按照前面解经的原则看，十二章所说的这个妇人，应该不是指一个实在的女人，而是一个表征。一节说，这“妇人身披日头，脚踏月亮，头戴十二星的冠冕”。这给我们看见一幅宇宙的光景，说出她不是单个的妇人，乃是在宇宙间一个团体的妇人。我们在此所以用“宇宙”这辞，因为宇宙包括了时间和空间。换句话说，宇宙是包括古今中外，是时间和空间的集大成。这里的妇人是表号，是指一班人，包括了古今中外，所以是个宇宙的妇人。

这宇宙的妇人身披日头，脚踏月亮，头戴十二星的冠冕，到底象征谁呢？在圣经里，只有两次说到日头、月亮和十二星。一次是在启示录，一次是在创世记。在创世记三十七章，约瑟作了一个梦，他梦见太阳、月亮与十一颗星，向他下拜。（9。）从前后的经文，我们可以清楚看见，太阳是指他的父亲，月亮是指他的母亲，而十一颗星是指他的兄弟们，加上他就是十二颗星。当太阳、月亮、十二颗星摆在一起的时候，就是象征神所有的子民，神全体的百姓。所以，启示录十二章里这个妇人，乃是象征神全体的子民。古今中外所有属乎神的人，都包括在这个妇人里面。

圣经中常把属乎神的人说成女人。因为按象征说，神是宇宙中独一的男人，而所有属乎神的人都是女人。按肉身说，我是一个弟兄，但在主面前，我也是个女性。旧约雅歌说到，主是我们的良人，我们是祂的佳偶。（二10。）新约马太二十五章的十个童女，（1～13，）是指所有属乎主的人。以弗所五章又说到召会，就是基督的妻子。（25。）由此可见，圣经中所有属乎神的人，都以女人来表征。所以，启示录十二章这个妇人，也是象征古今中外、历世历代所有属乎主的人；其中包括亚当、亚伯、挪亚、

the heavens will be likened to ten virgins” (v. 1). Virgins here does not refer to ten actual virgins; rather, it signifies a group of people. Matthew 13:24-25 says, “The kingdom of the heavens has become like a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares in the midst of the wheat.” Wheat and tares are metaphorical expressions that refer to a group of people who are like wheat and to another group of people who are like tares. Based on this principle, the woman and the man-child in Revelation 12 need to be interpreted figuratively.

The Woman Signifying All of God's People

The woman in Revelation 12 is not an actual woman but a symbol with spiritual significance. Verse 1 speaks of the woman being “clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.” This gives us a view of the universe and shows that the woman represents a corporate woman in the universe. The word universe encompasses both time and space, involving all time both past and present and including all space, that is, all places. This woman, as a sign, refers to a group of people, encompassing all time and all places; therefore, she is a universal woman.

This universal woman is clothed with the sun, the moon is underneath her feet, and a crown of twelve stars is on her head, but who does she symbolize? The Bible speaks of the sun, the moon, and twelve stars together in the same context twice—once in Revelation and once in Genesis. In Genesis 37 Joseph dreamed of the sun, the moon, and eleven stars bowing down to him (v. 9). From the context we can see clearly that the sun refers to his father, the moon to his mother, and the eleven stars to his brothers who, along with Joseph, add up to twelve stars. When the sun, the moon, and twelve stars are put together, they represent all of God's people. Hence, the woman in Revelation 12 symbolizes the totality of God's people. Everyone who is of God throughout the ages and throughout the earth is included in this woman.

The Bible often refers to people who are of God as females because, figuratively speaking, God is the unique male. Hence, those who belong to God are female. According to the flesh, I am a male, but before the Lord, I am a female. In Song of Songs in the Old Testament the Lord is spoken of as our Beloved, and we are His love (2:10). In the New Testament, the ten virgins in Matthew 25 refer to all those who are of the Lord. Ephesians 5 also speaks of the church as the wife of Christ (v. 25). Thus, we can see that the persons who belong to God in the Bible are designated as females. Therefore, the woman in Revelation 12 symbolizes those who are of the Lord throughout all the ages on the earth. This woman includes Adam, Abel, Enosh, Noah,

以挪士、亚伯拉罕、以撒、雅各、大卫、摩西、以利亚、耶利米、撒迦利亚、彼得、雅各、约翰，也包括你我在内。

这妇人身上有三个时代的象征

再者，这个妇人身披日头，脚踏月亮，头戴十二星的冠冕。这很清楚说到三部分，身子部分是日头，脚的部分是月亮，头的部分是星。这三部分，表征三个时代。“身披日头”，指恩典时代。路加一章七十八节说，主耶稣头一次的来临，如同清晨的日光从高天临到我们。月亮和星，则是指着主耶稣未来之先的黑夜之时，就是指旧约时代，其中又分为两个时代，一个是列祖时代，一个是律法时代。列祖时代是由十二星所表征，律法时代是由月亮所象征。列祖时代是从亚当、亚伯到亚伯拉罕、以撒、雅各等；律法时代是从摩西到主耶稣来到之前。列祖时代的人不在律法之下，乃在恩典的原则之下，所以他们是星，是在那妇人的头顶上。律法并不是神原初的心意，因此，代表律法的月亮是踏在妇人的脚下。这三个象征告诉我们，这女人是由这三个时代所有属乎主的人组成的。

曾有解经家说，这个妇人是耶稣的母亲马利亚。这样的解经，实在欠缺思考。马利亚是一个以色列女子，她不可能是那顶天立地、身披日头、脚踏月亮、头戴十二星冠冕的女人。所以，这个妇人不可能是马利亚；马利亚只是这妇人其中的一部分。这妇人乃是古今中外、历世历代、旧约、新约、加上列祖时代所有属乎主之人的集大成。

男孩子

男孩子是召会中的得胜者

启示录十二章四节说，“龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。”这龙就是古蛇撒但，他站在这妇人面前，主要目的不是摧毁那女人，而是要吞吃她所生的男孩子。（5。）当这孩子还没生下来时，那妇人与男孩子是一体的，所以，这男孩子是那妇人里面的一部分。在圣经里，女子象征软弱的一面，男子象征刚强的一面。因此，这妇人象征神的子民大体上是软弱

Abraham, Isaac, Jacob, Moses, David, Elijah, Jeremiah, Zechariah, Peter, James, John, and you and me.

The Woman Bearing the Symbols of Three Ages

This woman is clothed with the sun, and the moon is underneath her feet. Furthermore, there is a crown of twelve stars on her head. Each of these heavenly signs is associated with a part of the woman—her body is clothed with the sun, the moon is underneath her feet, and the twelve stars are on her head. Each of these parts signifies a specific age. Sun denotes the age of grace. Luke 1:78 says that the first coming of the Lord Jesus is like the rising sun visiting us from on high. Stars and moon denote the dark night of the Old Testament age before the coming of the Lord Jesus, which can be further divided into the age of the patriarchs and the age of the law. The age of the patriarchs is signified by the twelve stars, and the age of the law is signified by the moon. The age of the patriarchs is from Adam to Abraham, Isaac, and Jacob until the giving of the law; the dispensation of the law begins with Moses and concludes with the coming of the Lord Jesus. In the age of the patriarchs, people were not under the principle of the law but under the principle of grace; hence, the stars are on top of the woman's head. The law was not God's original intention; hence, the moon, representing the law, is underneath the woman's feet. These three symbols—the sun, the moon, and the stars—tell us that this woman is composed of all the Lord's people in these three ages.

Some Bible expositors say that this woman is Mary, the mother of Jesus, but this understanding lacks thoughtfulness. Mary was an Israelite woman, and it would have been impossible for her to be represented by a universal woman who stands between the heavens and the earth, who is clothed with the sun, who has the moon underneath her feet, and who has a crown of twelve stars on her head. Mary is only a part of this woman. This woman is the aggregate of all those who belong to the Lord throughout the age of the patriarchs, the age of the law, and the age of grace.

THE MAN-CHILD

The Man-child Being the Overcomers in the Church

Revelation 12:4 says, “The dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.” This dragon symbolizes the ancient serpent Satan who stands before the woman with the intention to devour the man-child whom she will bring forth (v. 5), not to destroy the woman. The woman and the man-child are one entity before the child is brought forth; therefore, the man-child is a part of the woman. In the Bible females signify the weaker part, and males signify the stronger part. Although the woman symbolizes that God's people are weak, the man-child who is

的；但妇人里面有一部分是刚强的，就是妇人所生的男孩子。这男孩子是将来要用铁杖辖管万国的。（5。）二章二十六至二十七节说，“得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们。”对照这处经文就可以印证，男孩子乃是召会中的得胜者。男孩子怎样是妇人的一部分，得胜者也照样是召会中刚强的一部分。

在圣经中，我们看见神所造的第一个人亚当失败了。所以，神亲自来成为一个人，就是主耶稣；祂是第二个人，要来完成神的定旨。之后，借着祂的死与复活，产生了召会一新人，这是第三个人。然而，召会产生后不久，就渐渐软弱了，不能完成神的旨意。因此，主就在启示录呼召得胜者（二7，11，17，26，三5，12，21）作男孩子，（十二5，）以完成召会所未能完成的工作。

得胜者只顾神的旨意， 不顾自己的享受

今天，全地的众召会都是这妇人的一部分，这妇人乃是神全体的子民。然而，神全体的子民并不个个都刚强。因此，神需要呼召得胜者，作刚强的男孩子，以完成祂的定旨。在旧约士师记里基甸的事例，可以看作神呼召得胜者的一个预表。（六～七。）当时，以色列人正遭遇米甸人的欺压和攻击，神就呼召基甸带领百姓与米甸人争战。起初答应神的呼召愿意前来争战的以色列人，共有三万二千多人。神觉得人太多，就要基甸宣告说，“凡惧怕战栗的，可以离开这里回去。”结果有二万二千人回去，只剩下一万。（七2～3。）然而，神仍然觉得太多，最后只选了三百人，这些人是用手捧水到嘴边舔水喝的。（7。）他们就是当时的得胜者，男孩子。由此可见，得胜者就是靠着神的恩典，不顾自己的享受，只顾神的旨意和权益的一班人。他们与其他人的分别就在这里：只顾神的旨意，不顾自己的享受、前途、事业、婚姻、家庭或安全。

男孩子是刚强的， 为神的国与撒但争战

brought forth by the woman symbolizes a stronger part within the woman. This strength is seen by the fact that the man-child will shepherd all the nations with an iron rod (v. 5). In speaking of the overcomers in the church in Thyatira, verses 26 and 27 of chapter 2 say, “He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod.” A comparison of these verses with 12:5 proves that the man-child is composed of overcomers in the church. Just as the man-child is a part of the woman, the overcomers are the stronger part of the church.

The first man created by God, Adam, failed to accomplish God’s purpose. Therefore, God Himself came to be the second man, the Lord Jesus, in order to accomplish His purpose. Through the death and resurrection of Jesus Christ, the church as the one new man was produced. This is the third man in the Bible. However, shortly after being produced, the church became weak and was unable to accomplish God’s purpose. Hence, in Revelation the Lord called for overcomers to be the man-child in order to accomplish the work that the church has not been able to accomplish (2:7, 11, 17, 26; 3:5, 12, 21; 12:5).

The Overcomers Caring Only for God’s Purpose, Not for Their Own Enjoyment

All the churches on the earth today are a part of the universal woman as the totality of God’s people. However, not everyone among God’s people is strong. Consequently, God needs to call overcomers to be the man-child to accomplish His purpose. The case of Gideon in Judges 6 and 7 is a type of God’s call for overcomers. At that time the children of Israel were experiencing the oppression and attack of Midian; consequently, God called Gideon to lead the people into battle against Midian. Initially, more than thirty-two thousand Israelites responded to God’s call and were willing to fight. God, however, felt that there were too many people, so He asked Gideon to proclaim: “Whoever is afraid and trembling should return and depart from here” (7:3). As a result, twenty-two thousand of the people returned, and ten thousand remained. However, God still felt that there were too many, and He eventually selected only three hundred men who lapped water into their mouth with their hand (vv. 6-7). They were the overcomers, the man-child of that time. Thus, we see that the overcomers are a group of people who, by God’s grace, do not care for their own enjoyment but for God’s purpose and interest. This is the distinction between the overcomers and others: they care only for God’s purpose, not for their own enjoyment, future, career, marriage, family, or security.

The Man-child Being Strong to War against Satan for the Kingdom of God

马太二十二章说，“被召的多，选上的少。”（14。）历世历代以来，召会中有许许多多的人，但男孩子却是少数一小部分。启示录也给我们看见，撒但并不在意那个妇人，而是注意那个男孩子，要吞吃那个男孩子。今天的情形也是这样，撒但虽然要残害召会，对付召会，但是撒但的箭总是要射在召会里刚强的得胜者——男孩子——身上。在召会中，谁是刚强的，谁就变成箭靶，受批评、反对，甚至攻击。十二章五至七节说到，当男孩子被提到神的宝座那里之后，天上就起了争战。男孩子要为神的国度争战，撒但和他的使者要被男孩子摔下来。（7～9。）

男孩子胜过撒但的原因

这里的男孩子，就是十一节所说，那些胜过撒但的“弟兄们”。十节说，撒但在神面前昼夜控告弟兄们。而弟兄们能胜过他，“是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”（11。）我们能胜过撒但是因着三件事：第一，是救赎我们的羔羊之血；第二，是我们见证的话；第三，是我们虽至于死，也不爱自己的魂生命，不爱惜自己。男孩子在消极一面，要把神的仇敌赶出去，把撒但从天上摔下来；积极一面，要把神的国度带进来。十节说，“我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了。”借着男孩子，撒但被赶出去，神的国被带进来。

男孩子就是启示录十九章的新妇

十二章的男孩子，到了十九章就成了“新妇”。构成男孩子的得胜信徒，要被请赴羔羊的婚筵。（7～8。）并不是每一个得救的人都能赴这个婚筵；这个婚筵是只为着得胜者的，有一千年之久。所有得救的人，将来在永世都一定会在新耶路撒冷里，但并非每一个人都能在这新妇里，也不是每一个人都会被请赴羔羊的婚筵。我们必须今天的男孩子，得胜者，那日才能成为新妇的一部分，和基督一同享受筵席。那一千年就是将来的千年国度；在那一千年来，得胜者要和基督一同吃喝快乐，享受祂的同在和喜乐，进入对祂丰满的享受里。

Matthew 22 says, “Many are called but few are chosen” (v. 14). There are many believers throughout the ages, but only a minority of them are the man-child. Furthermore, the book of Revelation shows that Satan’s attention is not directed toward the woman but toward the man-child, whom he seeks to devour. This is the real situation today. Although Satan afflicts the church and deals with the church, his darts are always aimed at the strong, overcoming ones—the man-child—in the church. Whoever is strong in the church becomes a target of criticism, opposition, and even attack. Revelation 12:5-7 even speaks of there being war in heaven when the man-child is caught up to God and to His throne. The man-child will war for the kingdom of God and cast down Satan and his angels (vv. 7-9).

The Cause of the Man-child’s Victory over Satan

Revelation 12:11 says, “They overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.” They in this verse refers to the man-child, the brothers who overcame Satan. Verse 10 speaks of Satan accusing the brothers before our God day and night. The brothers, however, overcome him because of the blood of the Lamb, because of the word of their testimony, and because they did not love their soul-life even unto death. We can overcome Satan because the blood of the Lamb has redeemed us, because of the word of our testimony, and because we do not love our soul-life, our self, even unto death. Concerning negative things, the man-child will cast down God’s enemy, Satan, from heaven. Concerning positive things, the man-child will bring in the kingdom of God. Verse 10 says, “I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ.” The man-child casts down Satan and brings in the kingdom of God.

The Man-child Being the Bride in Revelation 19

The man-child in chapter 12 of Revelation becomes the bride in chapter 19. The overcoming believers who constitute the man-child will be called to the marriage dinner of the Lamb (vv. 7-9). Not every saved person will attend this marriage dinner. This dinner, which lasts one thousand years, is only for the overcomers. All those who are saved will be in the New Jerusalem in eternity future, but not everyone will be part of the bride. Nor will everyone be called to the marriage dinner of the Lamb. We must be today’s man-child, the overcomers, to be part of the bride in that day and to enjoy the marriage dinner of the Lamb. In the coming millennial kingdom the overcomers will eat and rejoice together with Christ, enjoy His presence and joy, and enter into the full enjoyment of Him for one thousand years.

成为男孩子，打败仇敌， 带进国度，完成神旨意

从创世记到启示录末了，神有一个旨意，而这个旨意必须借着人完成。在这件事上，神所造的第一个人——亚当——失败了。然后，主耶稣成为第二个人，要成就神的旨意。所以，借着主的死与复活，产生了新人，就是召会，也就是第三个人。按理说，这个新人应该能完成神的旨意；然而，严格来说，召会仍然失败了。所以，神再度进来，从召会中呼召得胜者。这些得胜者就是男孩子，唯有这些男孩子，刚强的得胜者，能赶走撒但，打败仇敌，把基督带回来，并带进主的国度，完成神永远的旨意。他们无论到哪里，哪里就得胜，撒但就被赶出去，基督就被带进来。所以，得胜者在哪里，哪里就是神的国度，撒但就失败，基督就得以彰显。这就是得胜者，男孩子，圣经中的第四个人。

一九七二年二月十一日上午讲于台北

Becoming the Man-child to Defeat the Enemy, Bring In the Kingdom, and Accomplish God's Purpose

From Genesis to the end of Revelation God has a purpose, which must be accomplished through man. In this matter the first man, Adam, failed. Then the Lord Jesus became the second man to accomplish God's purpose. Through His death and resurrection, the one new man was produced, which is the church as the third man. This new man should have been able to accomplish God's purpose, but the church failed. Therefore, God came in to call out overcomers from the church. These overcomers are the man-child. Only the man-child, composed of overcoming saints, can defeat and cast down God's enemy, bring Christ back, bring in the kingdom of the Lord, and accomplish God's eternal purpose. Wherever the overcomers go, Satan is cast down and Christ is brought in. Hence, the kingdom of God, in which Satan is defeated and Christ is expressed, is with the overcomers. These overcomers are the man-child, the fourth man in the Bible.

第五篇

认识并经历神的灵 与人的灵

读经：约翰福音四章二十四节，马太福音二十八章十九节，哥林多前书十五章四十五节下，哥林多后书三章十七节，箴言二十章二十七节，以西结书三十六章二十六至二十七节，约翰福音三章六节下，罗马书八章十六节，提摩太后书四章二十二节上，哥林多前书六章十七节。

圣经里关于神的灵与人的灵 这两面的经节

圣经说到人，特别着重人的灵。（亚十二1。）从本篇信息起，我们要来看神的灵与人的灵这两方面。圣经说到神的灵，也说到人的灵。在以西结三十六章二十六节，神说，“我也要赐给你们新心，将新灵放在你们里面。”而后二十七节又说，“我必将我的灵放在你们里面。”这里说到新灵和神的灵。一面，神给我们一个新灵；另一面，神又把祂的灵放在我们里面。

请注意这里不是先说神把祂的灵放在我们里面，而后再说祂给我们一个新灵。若是如此，次序就颠倒了。因为新灵是指我们的灵，乃是一个器皿，为着装神的灵。你必须先有器皿，并且是预备好了，而后东西才能装进去。所以，这里先说我们的新灵，就是把装神的器皿预备好，然后才说，神要把祂的灵放在我们这器皿里。我们的灵是装神的灵的器皿，如同一个保温杯是装开水的器皿，必须先将这器皿预备好，而后才能把水倒进里面。这给我们看见，灵的故事是两面的，一面是我们的灵，另一面是神的灵。我们的灵是个器皿，神的灵是内容，神的灵要装在我们的灵里面。

CHAPTER FIVE

KNOWING AND EXPERIENCING THE SPIRIT OF GOD AND THE SPIRIT OF MAN

Date: February 8, 1972

Scripture Reading: John 4:24; Matt. 28:19; 1 Cor. 15:45b; 2 Cor. 3:17; Prov. 20:27; Ezek. 36:26-27; John 3:6; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17

VERSES IN THE BIBLE CONCERNING THE SPIRIT OF GOD AND THE SPIRIT OF MAN

In speaking of man, the Bible particularly emphasizes the spirit of man (Zech. 12:1). In this chapter we will focus on the Spirit of God and the spirit of man. The Bible speaks of the spirit of man as well as the Spirit of God. In Ezekiel 36:26 God said, “I will also give you a new heart, and a new spirit I will put within you,” and in verse 27 He said, “I will put My Spirit within you.” These verses speak of both a new spirit and the Spirit of God. On the one hand, God has given us a new spirit; on the other hand, God has put His Spirit within us.

Please note the sequence of these verses. They do not speak of God first putting His Spirit in us and then giving us a new spirit. This would invert the actual sequence, which begins with a new spirit, referring to our spirit that is a vessel to contain God. In order for something to be received, there must be a prepared, receiving vessel. Hence, first verse 26 speaks of a new spirit, which is a prepared vessel to contain God, and then verse 27 speaks of God putting His Spirit into this vessel. Our spirit is a vessel to contain God’s Spirit, just as a thermos bottle is a vessel to contain hot water. A thermos bottle must first be prepared so that hot water can be poured into it. These verses show that there are two aspects to spiritual experience—our spirit and God’s Spirit. Our spirit is a vessel, and God’s Spirit is the content. Our spirit is the container for God’s Spirit.

约翰三章六节下半说，“从那灵生的，就是灵。”第一个灵是神的灵，第二个灵乃是我们的灵。神灵生人灵，人的灵从神的灵而生，这就是灵生灵。所以，这又是两面的故事，有神的一面，也有我们人的一面。以西结三十六章说到我们的灵装神的灵，就先说我们的灵，而后说神的灵。约翰三章说到神的灵生我们的灵，就先说神的灵，而后说我们的灵。以西结三十六章是说到“灵装灵”，约翰三章是说到“灵生灵”。

此外，四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”这里又有两个灵。一面，神是灵；另一面，敬拜祂的，要在灵里敬拜。这是两面的。罗马八章十六节也说，“那灵自己同我们的灵见证我们是神的儿女。”这又是两面的，不单是那灵见证，也不单是我们的灵见证，乃是那灵同我们的灵见证我们是神的儿女。这给我们看见，在圣经里，最少有四处说到灵的时候，都是说到神的灵与人的灵这两面。以西结三十六章二十六节是讲灵装灵，约翰三章六节是说灵生灵，四章二十四节是说灵拜灵，罗马八章十六节是说灵同灵作见证。这些都是说到两面的灵。

不在外面学道理， 乃要从灵而生

基督教里满了传统的观念，里头全是宗教思想，全是人天然的观念。我们没有意思讲基督教的短处，但我的确从神接受一个负担，要告诉神的儿女，什么是神的启示。千万不要跟随传统的观念，不要跟随宗教的思想。主在约翰三章六节说，“从那灵生的，就是灵。”当主耶稣说这话时，乃是有个背景，就是在三章里提到一个老年人，名叫尼哥底母。很奇妙，虽然这里提到老年人，但是在十二使徒里没有老年人。等到行传一章提到一百二十个人，在耶路撒冷的楼房上祷告时，（13～15，）也没有提到尼哥底母的名字。什么叫老年人？就是满了成见的人。可能今天你只有十二岁，然而你满了成见，你就是个“老少年”。可能一个将近七十岁的人，一点成见也没有，他就

John 3:6 says, “That which is born of the Spirit is spirit.” In this verse Spirit refers to God’s Spirit, and spirit refers to our spirit. The divine Spirit begets the human spirit, and the human spirit is born of the divine Spirit. The Spirit begets our spirit. This shows another side to the relationship between God’s Spirit and our spirit. When speaking of our spirit containing God’s Spirit, Ezekiel 36 first mentions our spirit and then God’s Spirit, but when speaking of God’s Spirit begetting our spirit, John 3 first mentions God’s Spirit and then our spirit. Ezekiel 36 speaks of our spirit being prepared to contain the Spirit, whereas John 3 speaks of the Spirit begetting, or enlivening, our prepared spirit.

Furthermore, John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” Here again the divine Spirit and the human spirit are mentioned. On the one hand, God is Spirit; on the other hand, those who worship Him must worship in spirit and truthfulness. This involves two spirits. Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” The witnessing of the divine Spirit is in our human spirit. This witnessing involves two spirits, not just the witnessing of the Spirit or the witnessing of our spirit. Rather, we know that we are children of God because the Spirit witnesses with our spirit. In the Bible there are four places that speak of both the human spirit and the divine Spirit in the same context: Ezekiel 36:26-27 speaks of our human spirit containing the divine Spirit; John 3:6 speaks of the divine Spirit begetting our human spirit; 4:24 speaks of worshipping God who is Spirit in our human spirit; and Romans 8:16 speaks of the divine Spirit witnessing with our human spirit. These verses all refer to the two spirits.

NOT LEARNING DOCTRINES OUTWARDLY BUT BEING BORN OF THE SPIRIT

Christianity is full of traditional concepts that are altogether religious and natural. Although it is not our intention to focus on the shortcomings of Christianity, I have received a burden from the Lord to speak concerning the revelation of the Spirit and our human spirit. We should never follow traditional concepts or religious thoughts. When the Lord said, “That which is born of the Spirit is spirit” (John 3:6), He was speaking to an old Pharisee named Nicodemus, who came to the Lord at night. He did not come during the day to be with the Lord, like the twelve apostles. In fact, there were no old men among the twelve apostles. Neither was Nicodemus mentioned as being among the one hundred and twenty who were praying in the upper room in Jerusalem (Acts 1:13-15). What is an old man? An old man is a person who is full of preconceptions. A person who is only twenty years old can be an “old young man” if he is full of preconceptions. In contrast, a person who is seventy years old can be a “young old man” if he has no preconceptions.

是个少年人。老或少一点不在乎年龄，完全在乎你有多少成见。成见多的，老得多；成见少的，老得少；没有成见的，就一点不老。

尼哥底母所以老，是因为他有成见。他来到主这里，满了宗教成见，满了宗教观念，满了传统思想。他一看见主就说，“拉比。”（约三2。）没有人告诉他主耶稣是拉比，这是从他自己传统观念来的，也是宗教思想的祸害。在约翰一章，施浸者约翰看见主向他走来时，他没有说，“看哪，拉比。”他乃是说，“看哪，神的羔羊。”（29。）不仅如此，约翰还看见那灵仿佛鸽子从天降下，停留在主身上。（32。）这是施浸者约翰的见证，见证主是神的羔羊，并见证神的灵降在主身上。

若是尼哥底母没有成见，他来见主耶稣时，定规要对主说，“神的羔羊！”若是他这样说，就非常的好。然而他没有这样说，却说了“拉比”。这一说“拉比”，就把他暴露了，说出他完全是受传统观念影响。他若是没有传统的观念，并且听见施浸者约翰所作的见证，他来见主耶稣，定规会说主耶稣是神的羔羊，或说祂是小鸽子，而不是拉比。

不仅尼哥底母有这种传统观念，直到今天在基督教里还有这种观念，认为主耶稣是一个大拉比，是从神那里来作教师，要来教导我们的。传统观念里就是一直认为我们需要教训，所以基督教里有神学院，而神学院专门栽培教师教导人。当这个宗教老人这样称呼主耶稣时，主没有和他辩论，乃是回答他说，“我实实在在的告诉你，…从那灵生的，就是灵。”（三5～6。）主所在意的是灵生灵，所以不是拉比或教师的问题，不是教训或道理的问题，乃是灵的故事。

认识灵的确不是一件容易的事，因为灵太奥妙、太抽象了。中国字非常有意思，因为在中文里说到人灵巧，也是用这个灵字。可以说，被灵充满的人，个个都很灵，个个都灵巧。今天你里头满了灵，你这个人就很灵巧。一个人若是没有灵，说话行事就给人笨拙的感觉。然而，你若是有灵，被灵充满，就会非常灵活、灵敏。

因着灵是奥妙的，许多基督徒读圣经读不出灵，他们读来读去，只读出道理、教训、规矩、教条等。譬如，一棵苹果树，人很容易摸到树皮、树枝、苹果的外形等，但是不容易摸着这棵树里面的生命。圣经就如同一棵大苹果树，

Whether we are old or young does not depend on our age but on the number of concepts and prejudices that we hold on to. The more prejudices and concepts that we have, the older we are; the fewer prejudices and concepts that we have, the younger we are.

Nicodemus was old because he came to the Lord full of religious concepts and traditional thoughts. As soon as he saw the Lord, he said, “Rabbi” (John 3:2). No one told him that the Lord Jesus was a rabbi; this came from his traditional concepts and from the poison of his religious thoughts. John the Baptist did not say, “Behold, the Rabbi,” when he saw the Lord coming to him; he said, “Behold, the Lamb of God” (1:29). Furthermore, when John baptized the Lord, he beheld the Spirit descending as a dove out of heaven upon the Lord (v. 32). The testimony of John the Baptist was a testimony related to the Lord as the Lamb of God upon whom God’s Spirit descended.

If Nicodemus had not had any preconceptions about the Lord, he would have come to the Lord and addressed Him as the Lamb of God. It would have been wonderful if he had spoken in this way, but instead, he addressed the Lord as Rabbi. Once he said, “Rabbi,” he exposed that he was fully under the influence of traditional concepts. If he had not had any traditional concepts, he would have heard the testimony of John the Baptist, and he would have spoken of the Lord as the Lamb of God with the Spirit of God.

Nicodemus’s concept that the Lord Jesus came from God to be a great teacher is still present in Christianity. According to this traditional concept, our greatest need is for teaching. Christianity specializes in seminaries in order to cultivate teachers. When Nicodemus, as an old religious man, addressed the Lord Jesus as Rabbi, the Lord did not argue with him. Instead, He answered, “Truly, truly, I say to you...that which is born of the Spirit is spirit” (3:5-6). The Lord cares about the Spirit begetting spirit. This is not a matter for a rabbi or a teacher; neither is it related to teachings or doctrines.

It is not easy to know the spirit because the spirit is mysterious and abstract. The Chinese word for prudent contains the character for spirit. A person who is filled with spirit is prudent. If a person has no spirit, his words and actions will be awkward and clumsy. But if he is filled in spirit with the Spirit, he will be very prudent and keen.

Since the spirit is mysterious, many Christians do not see the matter of the spirit when they read the Bible. Although they repeatedly read the Bible, they find only doctrines, teachings, regulations, and creeds. It is easy to touch the trunk, branches, and fruit of an apple tree, but it is not easy to touch the life within the tree. The Bible

你很容易摸着它外面的干、枝、叶、花和果，但是不容易摸着里头的生命。然而，最宝贵的却是里头的生命。又好比我们可以很容易摸到麦克风的外壳，但不容易摸着它里头的电。不管外壳有多好，若是里头没有电，这个麦克风就没有用，就不灵了。麦克风所以灵光，是因为它里头有电。虽然圣经如同苹果树，有它的干，它的根，和它的花、果，但是圣经里中心的东西乃是灵。圣经是一本讲灵的书。所以，不要作尼哥底母，不要跟着他学道理，也不要看主耶稣是拉比，是教师。林前十五章四十五节告诉我们：“末后的亚当成了赐生命的灵。”今天主耶稣乃是赐生命的灵。

主的救恩不是宗教， 乃是灵的故事

有些作父母的虽然不是基督徒，但他们可能会对孩子说，有一个宗教总比没有好。并且他们会说，基督教的确不错，比较起来，基督教的道理高明一点。甚至他们会说，“孔子说，‘己所不欲，勿施于人，’而主耶稣说，‘你们愿意人怎样待你们，你们也要怎样待人。’”（太七 12。）所以，主耶稣的教训比孔子高明一点。孔子所讲的是消极的，主耶稣所讲的是积极的。”若是你的父母这样对你讲，你会如何反应？你是不是点头，说，“不错，孔子教导的虽然对，却是消极的；但耶稣所教导的是超凡的，是积极的。”你们不只该这样对父母作见证，你们更该告诉父母：“爸，妈，主耶稣不仅给我们高超的教训，主耶稣乃是赐生命的灵。主耶稣在我里头，不是一个道理，不是一个教训，祂在我里面乃是活的灵。”然后，你们可以说，“马达里头若是没有通电，光在外面教训马达，马达是不会动的。你将马达通电，马达就会动。若没有主耶稣这活的灵进到我里头，怎么教都没有用。今天活的主耶稣进到我里头，我这个小马达就活了，就有能力了。”

你们要让父母知道，你们不是接受一个基督教，乃是得着活的基督，得着一个灵。主耶稣是灵，祂乃是灵，来作你的救主。你所以爱主，不是因为祂是教主，乃是因为祂是赐生命的灵，活在你里面。你爱父母，不是因为受了耶稣的教导，乃是耶稣活在你里面，天天在你里头作工。若是你对父母脸色稍微不好，主耶稣在你里头，就不会让你好过。这位活的耶稣，会在里头搅扰你。

is like a great apple tree—it is easy to touch its trunk, branches, and fruit, which are all outward, but it is not easy to touch the life within it. However, it is this life that is most precious. Similarly, we can touch the cover of a microphone, but it is not easy to touch the electricity that flows through the microphone. Even with a nice cover, a microphone is useless without electricity. The function of a microphone depends upon its ability to receive electricity. The Bible is like an apple tree with a trunk, branches, and fruit, yet the core of the Bible is a matter of the spirit. The Bible is a book on the spirit. Hence, we should not be like Nicodemus and follow his example in order to learn doctrines, considering the Lord Jesus merely to be a rabbi, a teacher. First Corinthians 15:45 says, “The last Adam became a life-giving Spirit.” Today the Lord Jesus is a life-giving Spirit.

SALVATION BEING A MATTER OF THE SPIRIT

Even though some parents are not Christians, they tell their children that it is better to have some form of religion than to have none. Furthermore, they often recommend Christianity, based on their perception of its superior doctrines. They may even say, “Although Confucius said, ‘What you do not wish for yourself, do not do to others,’ Jesus said, ‘All that you wish men would do to you, so also you do to them’” (Matt. 7:12). Thus, they realize that Jesus’ teaching is superior, because Confucius spoke of not doing negative things toward others, while the Lord spoke of doing positive things toward others. If our parents said this to us, how should we respond? We could nod in agreement and say, “Yes, even though Confucius taught concerning negative things, the Lord’s teaching in regard to positive things was extraordinary.” Or we could say, “The Lord Jesus not only gave me superior teaching, but He also is the life-giving Spirit. The Lord Jesus is in me as the living Spirit, not as a doctrine or teaching.” Then we could say, “If a motor has only an instruction manual but no electricity, it has only outward teachings, but once electricity is transmitted into it, it will run. Likewise, without the Spirit of the Lord entering into me, no teaching has any impact. The Lord Jesus has entered into me, and He is living and powerful.”

We need to let our parents know that we have received not Christianity but the living Christ, who is the life-giving Spirit. The Lord Jesus is Spirit (2 Cor. 3:17); He is the Spirit in order to be our Savior. We love the Lord because He is the life-giving Spirit living in us, not because He is the founder of a religion. We even love our parents because Jesus is living in us and daily operating in us, not because we have received the teachings of Jesus. For example, when we are even slightly unhappy with our parents, the Lord Jesus bothers us inwardly.

现在你们知道什么叫宗教，什么叫作灵。我们的救主不是个宗教，我们所得着的救恩也不是个教训。我们的救主乃是赐生命的灵，祂不是只在我们外面给我们教训，乃是在我们里面作生命。在约翰三章，尼哥底母所讲的是宗教的一套，但主耶稣教导他的乃是灵的一套。主对他说，“从那灵生的，就是灵。”（6。）

三章过去，四章来了。在三章看见的是个男人，四章来了个妇人；在三章里的是个要人教导的人，四章里却出现一个不名誉的撒玛利亚妇人。这个不名誉的妇人，也喜欢谈宗教。当主耶稣和她谈到活水时，谈来谈去，她就向主要活水了。奇妙的是，她向主要活水，主耶稣却向她要丈夫。主对她说，“你去叫你的丈夫，然后到这里来。”（16。）主为什么向这妇人要丈夫，因为在这妇人的人生里，不名誉的事就在于这个丈夫。她立即对主撒了谎，但她是说实话的撒谎。她回答主说，“我没有丈夫。”（17。）你可以对任何人撒谎，但千万不要对主耶稣撒谎，你对主耶稣撒谎，都会被主拆穿。主耶稣一听，就对那妇人说，“你说没有丈夫，是不错的；因为你有过五个丈夫，现在有的，并不是你的丈夫，你所说的是真的。”（17～18。）主耶稣点的非常正确；妇人一听见这话，立刻从丈夫的问题跳到宗教，跳到敬拜。她很快的对主说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”（20。）

原来撒玛利亚人说敬拜神要在山上，但犹太人却说要在耶路撒冷。这妇人不提丈夫，专谈敬拜的事。宗教思想里的敬拜，牵涉到方式、地点、作法等问题。然而，主耶稣告诉她，不是这里、那里，也不是如何敬拜的问题。主说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”（24。）这里说到神是灵，意指神的本质乃是灵。好比这里有个木台子，它的本质是木头；就着神的本质说，神是灵。所以我们敬拜神，必须在灵里敬拜。

老尼哥底母与主谈道理的问题，而撒玛利亚妇人是谈宗教问题。人喜欢谈道理，谈宗教，但主的答案总是灵与灵，就是神是灵，还有人的灵。你要认识神是灵，就要运用你的灵；你有一个灵，你的灵需要由神的灵重生，而后你用这个灵敬拜神的灵。所以，不是道理和教训的问题，乃是灵与灵的问题。神是灵，你也有灵，你的灵

There is a difference between religion and the Spirit. Our Savior is not a religion, nor is our salvation merely a matter of teaching. Our Savior is the life-giving Spirit. He is more than a rabbi with outward teachings; He is in us as our life. Nicodemus was concerned with religious teachings, but the Lord Jesus was focused on the Spirit when He said, “That which is born of the Spirit is spirit” (John 3:6).

John 3 presents a man who is a teacher of others, and chapter 4 speaks of a disreputable Samaritan woman. Nevertheless, this woman also liked to talk about religion. When the Lord Jesus spoke of living water, she asked the Lord for this living water. However, the Lord responded by asking about her husband, saying, “Go, call your husband and come here” (v. 16). The Lord asked about her husband because the disreputable aspect of her life was related to her many husbands. She responded with a “truthful” lie to the Lord. She answered and said, “I do not have a husband” (v. 17). Although we can lie to others, we can never lie to the Lord Jesus. All our lies will be exposed by the Lord. When the Lord Jesus heard this, He said, “You have well said, I do not have a husband, for you have had five husbands, and the one you now have is not your husband; this you have said truly” (vv. 17-18). As soon as the Lord spoke truthfully about her condition, she changed the subject from her husband to religion and worship, saying, “Sir, I perceive that You are a prophet. Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship” (vv. 19-20).

At first, the Samaritan woman spoke about whether or not worship was possible on a mountain and then whether worship needed to be in Jerusalem. She did not want to talk about her husband but about the matter of worship, and according to religious thought, worship is a matter of location and forms. In response, the Lord Jesus told her that worship was not a matter of location or forms because “God is Spirit, and those who worship Him must worship in spirit and truthfulness” (v. 24). When the Lord spoke of God being Spirit, He was referring to the substance of God being Spirit, and since God is Spirit, we must worship in spirit.

Nicodemus discussed matters of doctrine with the Lord, and the Samaritan woman discussed matters of religion. Although people like to talk about doctrines and religion, the Lord always answers with the divine Spirit and our human spirit, that is, the Spirit of God and the spirit of man. If we want to know God, who is Spirit, we must exercise our spirit. We have a spirit, and when our spirit is regenerated by God’s Spirit, we can exercise our spirit to worship God. This is not a matter of doctrine or teaching but a

需要由神的灵而生，神的灵需要你的灵敬拜祂；结果就是灵生灵，灵拜灵。

无论我们今天在这里作什么，我们都要清楚，一切都会过去，只有一件事会常存，就是灵与灵的故事。所以不是宗教，不是教训，也不是道理，乃是灵与灵的故事。

将人浸入父、子、圣灵的名里

许多人只知道马太福音很长，有二十八章，说到许多的道理，就如五、六、七章，在基督教里称之为主耶稣的“登山宝训”。然而，到了二十八章十九节，主耶稣把道理、预言都讲过之后，就告诉门徒说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”“万民”意思是万邦，万国的人。比方，日本人、菲律宾人、中国人、印尼人，都是万民。主不是说你去讲道理给他们听，去告诉他们这个道理或那个道理。主乃是说，你们要去，使万民作我的门徒，把他们一个一个都浸到父、子、圣灵里。我们要把日本人浸到基督里，把菲律宾人浸到基督里，把中国人、印尼人都浸到基督里，把他们一个一个浸到基督里，浸到父、子、灵—三一神里。

中文和合本圣经将这节翻作：“所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。”基督教就是根据这个翻译作施洗的事。好比今天有四个人要相信主，作牧师的就说，“诸位教友，赞美神，今天赐给我们四个新教友，我们在这里给他们施洗，让他们入教。这是王某某、刘某某、陈某某和赵某某，我们奉圣父、圣子、圣灵的名给他们施洗。赞美神，他们从前是外邦人，现在都变作教友了。”其实圣经这里的意思不是“奉”，而是“浸入”。我们给人施浸，不是仅仅奉父、子、圣灵的名，乃是把人浸到父、子、圣灵里。

有一则故事，说到一位天主教神父，到南美洲一个国家传教。有一天，他对一个当地小土人传教，小土人愿意相信，这神父就给小土人施洗，用水在他身上洒一洒。小土人原来有自己的名字，神父给他施洗后，将他改名为小雅各。这

matter of the Spirit and our spirit. God is Spirit, and we have a spirit. Our spirit needs to be regenerated by God's Spirit, and God needs our spirit to worship Him. When the Spirit begets our spirit, our spirit can worship God, who is Spirit.

No matter what we are doing today, we must be clear that everything will pass away. The only thing that will last forever is the Spirit and our spirit. Only the Spirit and our spirit matter, not religion, teachings, or doctrines.

BAPTIZING PEOPLE INTO THE NAME OF THE FATHER, THE SON, AND THE HOLY SPIRIT

Many people think that the Gospel of Matthew is quite long and full of doctrines, such as the Lord's words in chapters 5, 6, and 7, which are known in Christianity as the Sermon on the Mount. However, in 28:19, after the Lord Jesus had spoken concerning so many "doctrines" and prophecies, He said to the disciples, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." All the nations refers to the people in every country of the world. For example, Japanese, Filipinos, Chinese, and Indonesians are included in "all the nations." The Lord, however, did not charge the disciples to go and preach doctrines to the nations but rather to "disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." We need to baptize the Japanese into Christ, the Filipinos into Christ, the Chinese into Christ, and the Indonesians into Christ, that is, into the Father, the Son, and the Holy Spirit—the Triune God.

The Chinese Union Version translates this verse as, "Go therefore and disciple all the nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit." Based on this understanding, Christianity carries out an outward work of baptism. For example, if four people believe in the Lord, a pastor will say, "Dear church members, praise God for giving us four new members today. We hereby baptize them so that they may join the church. We baptize them in the name of the Father, the Son, and the Holy Spirit. Praise God, they were formerly Gentiles, but now they are church members." Actually, in verse 19, the word in should be translated "into." Baptism does not merely involve the repetition of the name of the Father, the Son, and the Holy Spirit; rather, baptism involves putting a believer into the Father, the Son, and the Holy Spirit.

There is a story of a Catholic priest who was doing a missionary work in a South American country. One day he preached the gospel to a young native, who then believed. The priest baptized the young native by sprinkling him with water. After baptizing him, the priest changed the young native's name to James. James then nodded

小雅各就点头，说，“我从前是小某某，现在不再是了，我现在是小雅各。”天主教里有一个规矩，就是每周五不准吃肉，但是可以吃鱼。某个周五，这小雅各到山野打猎，他找不着鱼，却打到一只鹿，还带回去煮来吃。他正吃的时候，那位神父正巧从他窗口经过，闻到味道，就进去责备他，说，“你不知道今天是周五么？你不可以吃肉，应该吃鱼。”小雅各说，“我知道，可是今天我找不到鱼，却碰到一只鹿。我就想当初我是小某某，你用水在我身上一洒，我就成了小雅各。所以我就把水洒到这只鹿身上，它就变作一只鱼了。现在它不再是鹿，而是鱼了，我是在这里吃鱼。”

这就是所谓的基督教给人施洗的故事，以外面的举动叫人入教。然而主不是这样，祂乃是叫我们把人浸到父、子、圣灵的名里，也就是把人浸到父、子、圣灵里，而不是叫人入教。盼望我们传福音的时候，给人施浸要有这个认识，不是光把人浸到水里，乃是要把人浸到三而一的神里面。三而一的神，源头是父，显出是子，祂进到人里头的时候，就是灵。我们给人施浸，不仅是把人浸到水里，更是把人浸到三而一的神里面，浸到父、子、圣灵里。所以，施浸不是叫人作教友，乃是把人浸到三而一的神里头。今天三而一的神就是灵，父是源头，子是显出，灵是临及。你进入祂里面，祂进入你里面，这都是灵的故事。

提防不正确的“灵恩”与“方言”

今天的基督徒普遍缺乏对灵的认识与经历，也有些基督徒追求所谓的灵恩与说方言，却不是正确的。我不是反对说方言，也不诽谤说方言，但我看过许多所谓的说方言，都不过是“滴滴答答”，说一种没有意义的舌音。三十多年前我在北平，也曾带着人“滴滴答答”，这些事我都作过。五旬节的时候，圣灵进到人里头是满有能力，有三千人得救。然而，今天在台湾发起灵恩运动的人，是越搞越看不见结果，越看不见能力。近几年台湾岛上所谓的灵恩运动，是由一位姊妹带领。她说方言不一定是一种语言，而是一种舌音。到末了她得了舌癌，什么声音也发不出来。他们中间满了预言，他们预言这位带领的姊妹要得医治，并且预言一九六五、六六年，全世界要有一个大复兴，而台湾

and said, “Formerly I was So-and-so, but now I am James.” Catholicism has a custom that forbids the eating of meat on Friday, but it allows for the eating of fish. One Friday James went hunting in the mountains. When he could not find fish, he shot a deer and brought it back to be cooked and eaten. While he was eating, the priest passed by his window, smelled the aroma, and went in to rebuke him, saying, “Do you not know that today is Friday? You cannot eat meat. You should eat fish.” James said, “Yes, I know, but I could find only this deer. Just as you changed my name after sprinkling water on me, I sprinkled some water on this deer and named it fish. This is no longer a deer but a fish. I am eating fish.”

This story shows that in much of Christianity baptism involves merely an outward act. However, this is not the Lord's view. He charged us to baptize people into the name of the Father and of the Son and of the Holy Spirit, that is, to baptize people into the Father, the Son, and the Holy Spirit. This is unrelated to asking people to join a “church.” When we preach the gospel and baptize people, I hope we understand that we are not just baptizing them with water but baptizing them into the Triune God. As the Triune God, the Father is the source and the Son is the expression, and when He enters into man, He is realized as the Spirit. When we baptize people, we are not baptizing them into water only but into the Triune God Himself, into the Father and the Son and the Holy Spirit. Hence, baptism is not a practice that makes people members of a “church.” Rather, it is to put people into the Triune God. Today the Triune God is the Spirit; the Father is the source, the Son is the expression, and the Spirit is the realization. He enters into us, and we enter into Him.

BEING CAUTIOUS OF SPIRITUAL GIFTS AND TONGUES

Christians today generally lack knowledge and experience of the Spirit. In an incorrect way other Christians pursue so-called spiritual gifts and speaking in tongues. I am not opposed to speaking in tongues, neither am I disregarding the speaking in tongues that is genuine, but I have seen much so-called speaking in tongues that is just “di di da da,” involving only the speaking of nonsensical sounds. I know what I am speaking about because over thirty years ago in Beijing, I led people to speak in this way. In contrast, on the day of Pentecost the Holy Spirit who entered into men was full of power, and three thousand were saved. However, we cannot see this kind of result in the Pentecostal movement in Taiwan today. We can see the manifestation of power even less. In recent years the so-called Pentecostal movement on the island of Taiwan was led by a sister. She said that speaking in tongues did not need to be related to a language but merely to sounds from the tongue. Toward the end of her life, she

是空前的复兴。然而直到今天，台湾没有什么空前的复兴，这位姊妹也没有得医治。不只如此，等到她去世了，他们中间又有预言说她要复活。到末了她不但没有复活，并且埋葬了。这就是基督教里所谓灵恩的故事，我们千万不要跟随。

在主里面与主成为一灵

主创造了诸天与地，完成了创造，祂又成为肉体，进入祂的造物里头，与人联合。并且祂在肉体里，在十字架上完成了救赎，而后祂从死里复活，成了赐生命的灵。如今，祂的创造、成为肉体、救赎都完成了，祂乃是赐生命的灵；当我们呼求祂的时候，祂这一位灵就进入我们里头。圣经说，“凡呼求主名的，就必得救。”（罗十13。）什么叫得救？得救不仅是你的罪得赦免，不仅是你不下地狱，更是主作为赐生命的灵进入你里头，与你联合为一。主的话告诉我们：“与主联合的，便是与主成为一灵。”（林前六17。）我们都要说，“阿利路亚，我们与主成为一灵！”若是有人问你受圣灵了没有？你要说，“我不只受圣灵了，我乃是与主成为一灵。”这就是得救的意义。

愿主怜悯祂的召会，怜悯祂的儿女，给我们看见，我们已经与主成为一灵。我们与主，主与我们，联为一灵，这真是太荣耀了。主是赐生命的灵，天天与我们的灵同在。在我们的灵中，祂这个灵同我们的灵，见证我们是神的儿女。我在主的灵里，主的灵在我里；我的灵与主的灵，主的灵与我的灵，二灵联为一灵。一切都不在于宗教，不在于教训，也不在于方言，乃在于灵与灵。

一九七二年二月八日晚上讲于台北

contracted tongue cancer and could not utter any sound. Those around her prophesied that she would be healed and that there would be an unprecedented revival in Taiwan and around the world in 1965 and 1966. But to this day, Taiwan has not witnessed this “unprecedented revival,” and the sister was not healed. Even after she passed away, her followers prophesied that she would be resurrected, but in the end nothing happened after she was buried. We should be cautious about pursuing spiritual gifts and tongues.

BEING ONE SPIRIT WITH THE LORD IN THE LORD

The Lord created the heavens and the earth. After His work of creation, He became incarnated in the flesh in order to enter into His creature and be united with man. Moreover, in the flesh He accomplished redemption on the cross and then was resurrected from the dead to become the life-giving Spirit. Today creation, incarnation, and redemption have all been accomplished. He is the life-giving Spirit, and when we call upon Him, He enters into us as the Spirit. The Bible says, “Whoever calls upon the name of the Lord shall be saved” (Rom. 10:13). Salvation is more than having our sins forgiven and not going to hell; salvation is the Lord as the life-giving Spirit entering into us to be joined with us as one. The Lord’s Word says, “He who is joined to the Lord is one spirit” (1 Cor. 6:17). We should all say, “Hallelujah, we are one spirit with the Lord!” If someone asks us whether we have received the Holy Spirit, we should say, “I have not only received the Holy Spirit; I am one spirit with the Lord.” This is the meaning of salvation.

May the Lord have mercy on His church and His children to show us that we are one spirit with the Lord. We and the Lord, the Lord and we, have been joined as one spirit. This is too glorious. The Lord is the life-giving Spirit, and He is with our spirit every day. In our spirit, He, as the Spirit, witnesses with our spirit that we are children of God. We are in the Spirit, and the Spirit is in us. Our spirit and the Lord’s Spirit, the Lord’s Spirit and our spirit, have been joined as one. Everything depends on the Spirit and our spirit, not on religion, teachings, or gifts, such as tongues.

第六篇

被灵充满最简单的路

读经：约翰福音三章六节下，哥林多前书十二章十三节，五章二十五节，罗马书八章四至六节。

圣经所启示 神与人的关系

圣经所讲的内容，完全是灵的故事，其中包含神的灵，也包含我们人的灵。神创造了人，乃是要人作祂的器皿，祂好进到人里面，作人的生命和性情，以彰显祂自己。所以，神给人造了一个灵，作为接受祂的机关。然而因着人的堕落，人的灵死了。以后，产生了许多人类的文化、宗教和各种学说，以致人在思想、观念上受到许多打岔和影响，偏离神的心意，并且人也变得非常简单。

其实，圣经的启示，说到人与神之间的事非常简单。祂是神，也是灵，（约四 24，）而人是祂所造的器皿。（罗九 23～24。）并且神在人里面造了一个灵，神那神圣的灵要进到人的灵里，作人的生命和性情。这原是一件很简单的事，但因着人的堕落，人头脑里有了许多打岔，不能清楚看见神是灵，人是盛装神的器皿，并且人的灵是接受神的机关，也是接受神的器皿。人只要敞开他的灵向着神，求告神并呼求祂的名，神就要进入人的灵中，作人的生命，这就是重生。

重生的意思，就是再生一次，也就是在人原有的生命之外，再得着另一个生命，这另一个生命就是神的生命。你原有的生命是人的生命，不论好或坏，都是人的生命。而你重生所得着的另一个生命，乃是神的生命。神这生命是神圣、永远的，乃是神自己，也就是神的灵。你无法把神的生命和神分开，也无法把神的生命和神的灵分开。

CHAPTER SIX

THE SIMPLE WAY TO BE FILLED WITH THE SPIRIT

Date: February 9, 1972

Scripture Reading: John 3:6; 1 Cor. 12:13; Gal. 5:25; Rom. 8:4-6

THE RELATIONSHIP BETWEEN GOD AND MAN AS REVEALED IN THE BIBLE

The content of the Bible is altogether a matter of the Spirit of God and our human spirit. God created man as a vessel so that He could enter into man to be man's life and nature for His expression. Therefore, God created a human spirit within man as an organ to receive Him (Gen. 2:7; Zech. 12:1). However, because of the fall of man, the spirit of man was deadened (Gen. 3:3; Eph. 2:1). Later, human culture, religion, and various philosophies emerged so that man's thoughts and concepts deviated from God's intention, bringing in many complications within man.

The biblical revelation regarding the relationship between God and man is actually quite simple. God is Spirit (John 4:24), and He created man as a vessel to contain Him by creating a human spirit within man (Rom. 9:23-24). God created a spirit within man because He, as the divine Spirit, desires to enter into man's spirit to be his life and nature. This simple relationship, however, became quite complicated because the fall of man filled man's mind with many distractions so that he cannot clearly see that God is Spirit, that man is a vessel to contain God, and that the human spirit is an organ and a vessel to receive God. Man, however, can still cry out to God and call on His name so that God can enter into his human spirit to be his life. This is regeneration.

To be regenerated means to be born again, which is to gain another life, the life of God, in addition to man's original life. The original life we received is the human life, but the life we receive through regeneration is the life of God. The life of God is divine and eternal; it is God Himself, and it is also the Spirit of God. We cannot separate the life of God from God; neither can we separate the life of God from the Spirit of God.

神是灵，灵就是生命，生命进入我们灵中，就作了我们另一个生命，我们便因此得重生。我们要得重生，就必须相信主耶稣。我们是堕落、有罪的人，而主耶稣是神成为肉体，成了一个人，作了我们的救赎主，在十字架上为我们成功救赎。祂成为人，为要在十字架上担当我们的罪，解决我们罪的问题。所以，我们若是要得重生，就必须相信这一位在十字架上，为我们受死赎罪的主耶稣。我们相信祂，我们的罪就因着祂的救赎得着赦免，祂的宝血在公义的神面前，洗净我们一切的罪孽。另一面，这一位主耶稣受死之后，从死里复活了，并且成为赐生命的灵。（林前十五 45。）主的死解决了我们的罪，祂的复活使祂成为赐生命的灵，进入我们里面，作我们的生命。所以，我们要悔改，相信祂，使我们的罪得赦免。然后，我们还要向祂敞开，呼求祂，祂就进入我们的灵中，作我们的生命。

基督徒是跟随一位活的耶稣

比方，有一位弟兄原来是个小混混，当他听见福音，相信为他受死的主耶稣，他的罪就被主除去了。另一面，主从死里复活，成了赐生命的灵，乃是无所不在；祂正等候人呼求祂，祂好进入人里面。所以，当人相信并呼求主之后，不仅人的罪得着了赦免，主的生命也进到人的灵里，作人的新生命。人的灵里得着另一个生命，人就重生，有主的生命在他里面。虽然如此，有时魔鬼还会来引诱人去行恶，在人头脑里，会不由自主想些不合宜的事。然而，在人的深处，人的灵里，有一种说不出的感觉在搅扰他，这就是主耶稣这生命的灵，在人里头的作为。当人呼求主的名之后，主的灵就进入人里面。虽然人还想要调皮捣蛋，但因着里面的耶稣，就让人觉得从前行恶好像很舒服，现在却很难过。

每一个基督徒多少都有这种经历，得救前常是活在罪恶里。信主之后，一呼求主，里面莫名其妙的多了一个东西，一个感觉；虽然看不见，也摸不着，却是确实存在。有些人从前是撒谎专家，随便撒谎都很高明，自己里头还沾沾自喜，觉得骄傲。然而，自从呼喊主耶稣之后，耶稣进到他们里头，再要撒谎的时候，就觉得真是难为。从前看电影，里头很舒服，外头也爽快。但是，自从呼求主以后，

God is Spirit, and the Spirit is the Spirit of life (8:2). When God's life enters into our spirit, we receive another life, and we are regenerated. Regeneration is the issue of our believing in the Lord Jesus. We were fallen sinners, but God was incarnated to be a man, the Lord Jesus. As our Savior, Jesus accomplished redemption for us on the cross. God became a man in order to bear our sins on the cross, solving the problem of our sins before God. Hence, in order to be regenerated, we must believe in the Lord Jesus, who died for us and who redeemed us from our sins on the cross. When we believe in Him, His redemption is applied to us, and we are forgiven because His precious blood washes us of all our iniquities before our righteous God. Following His redemptive death, Jesus was resurrected from the dead and became a life-giving Spirit (1 Cor. 15:45). His death dealt with man's sins, and in His resurrection as the life-giving Spirit, He can enter into man to be his life through regeneration (1 Pet. 1:3). Man needs to repent and believe in the Lord Jesus so that his sins can be forgiven. Then he needs to open to the Lord and call upon Him so that He can enter man's spirit to be his life.

FOLLOWING THE LIVING LORD

We need to follow the living Lord after our regeneration. Consider an example of a brother who was a criminal before hearing the gospel and believing in the Lord Jesus. First, his sins have been forgiven because of the Lord's death on the cross. Second, the Lord entered into him as the omnipresent life-giving Spirit when he called upon the Lord's name. Not only were his sins forgiven, but the Lord's life also entered into his spirit. However, even though he has been regenerated with the Lord's life, he can still be tempted by the devil to do evil things and to think indecent thoughts in his mind. Nevertheless, deep within his spirit, there is an indescribable feeling that troubles him when he is tempted. This is the operation of the Lord Jesus, the Spirit of life, in him. After a man calls upon the name of the Lord, the Lord's Spirit enters into him, and even though he can be tempted to do evil and improper things, he no longer feels comfortable within when he does such things. This is because the Lord is living within him.

Before they were saved, all Christians had a certain sense of comfort with their sinful behavior. However, after believing into the Lord and calling upon His name, there is an additional sense, a feeling, within them that is real, even though it is almost indescribable. Previously, some believers were expert liars who could easily tell clever lies and be inwardly pleased with themselves. However, once they called on the Lord Jesus and received the Lord, it was difficult for them to lie. Some enjoyed watching movies very much, but the same sense of enjoyment was no longer present when they

你要去，祂不喜欢去。结果你看电影时，里头很受搅扰，觉得不舒服。这证明你里头多了一个生命，多了一位在你里面啰嗦的人。这就是主耶稣在你里面的作为，你变成真基督徒了。因着耶稣这活的灵进到你里头，作了你的生命，你就从灵生了。约翰三章六节说，“从那灵生的，就是灵。”耶稣这活的灵在你里头运行，搞故事，你跟随祂，就成为一个真基督徒了。

所以，作基督徒其实非常简单，就是跟随这一位活的耶稣，祂乃是赐生命的灵。当祂在你里头搞故事，就叫你去掉你的罪。所以，你要彻底的认罪，越彻底越好，越清楚越好。你越认罪，祂就越给你感觉你的罪；你越感觉你的罪，你就越认你的罪；你越认你的罪，你里头就越被祂占有，越被祂充满。此外，你还要学习时常呼求祂的名：“哦，主啊！”一面在主面前认罪，一面在主面前呼求。结果，不仅你的罪去掉了，你里头还一步步被主占有、浸透。你就自然的享受主，感觉主的同在、甘甜、丰富，并且感觉主是你的亮光、能力、智慧、引导和圣别。你要这样天天经历主，并被主充满。

不受道理、规条、 作法或方言打岔

可惜在基督教里，有许多打岔的事。基督教里有许多道理，表面看都很好，但最后都是一种打岔。不仅如此，基督教里还有一些规条、作法和仪文，也都成了一种捆绑和限制。十九世纪末，基督教兴起所谓五旬节运动。这个运动之所以兴起，是由于当时基督教满了死的道理、空洞的教训、仪文和规条，而毫无生命可言。在那种情形下，就出现了诉求五旬节经历的反应。但后来这个运动走到一个极端，非常强调说方言，认为人要说方言，才能得着圣灵，被圣灵充满，并且有能力。

圣经中确实有说方言这事，我并不反对真实的说方言，但我不相信今天许多所谓说方言的人，都是说真方言。三十六年前，我自己也受这个影响，曾经一再的说方言，甚至帮助别人说方言。然而，一年多之后，我觉得毫无意义，就放弃了。之后，我花很多工夫研究说方

went to a movie. Ever since they called on the Lord, the Lord within them troubles them and makes them uneasy, because He is living and has no desire to go to a movie. This troubling proves that there is another person with another life in them. This is the operation of the Lord Jesus within a genuine Christian. Jesus, as the living Spirit, has entered into us and become our life. We have been born of the Spirit. John 3:6 says, “That which is born of the Spirit is spirit.” Jesus, as the living Spirit, is operating in us and troubling us so that we would follow Him. This is the mark of a genuine Christian.

Being a Christian is a very simple matter of following the Lord who lives within us. The Lord is the life-giving Spirit. As He stirs up things within us, He causes us to deal with our sins. Hence, we need to thoroughly confess our sins; the more thorough and more specific our confession is, the better it is. The more we confess our sins, the more the Lord will give us a sense of our sins. Then the more we have a sense of our sins, the more we can confess our sins so that our inner being will be fully occupied and filled with Him. When we call on His name, saying, “O Lord Jesus,” and confess our sins before Him, our sins will be dealt with and our inner being will be occupied and saturated with the Lord little by little. Furthermore, we will spontaneously enjoy the Lord and sense His presence, sweetness, and riches. The Lord will become our life, power, light, and holiness. We need to daily experience the Lord in this way and be filled with Him.

NOT BEING DISTRACTED BY DOCTRINES, ORDINANCES, PRACTICES, OR TONGUES

Regrettably, there are many distractions in Christianity. Christianity has many doctrines that are seemingly good but in reality are distractions. Christianity also has many ordinances, practices, and rituals that have become a form of bondage and restriction. The Pentecostal movement rose up in Christianity at the end of the nineteenth century because Christianity was full of doctrines, empty teachings, rituals, and ordinances, all of which were without life. The appeal of the Pentecostal experience was a reaction against this deadness. This movement, however, eventually went to an extreme, emphasizing the matter of speaking in tongues and teaching that a believer must speak in tongues in order to receive the Holy Spirit, be filled with the Holy Spirit, and have an overcoming living.

The Bible does record experiences of speaking in tongues, and I do not oppose genuine tongue-speaking, but I do not believe that many of the experiences of so-called tongue-speakers today are genuine. Thirty-six years ago I was influenced by the Pentecostal movement, and I spoke in tongues repeatedly. I even helped others to speak in tongues. However, I realized very quickly that it was meaningless, and I abandoned

言，结果我有万分的把握和确定，许多人所说的方言都是假的。

实际上，圣经所说的方言，乃是一种语言，或者是天使的话，或者是人的话。而那些所谓说方言的人，常常只用了几个不同的音。请想想看，有那一种语言只用几个不同的音。圣经中是有方言这事，但并不是那种嘀嘀答答的声音。有许多这一派说方言的人，都是在欺骗神的儿女。他们有的人甚至说，信徒若不说方言，就没有得救。稍微好一点的就说，人虽是得救了，若要得着圣灵，一定要说出嘀嘀答答的方言。这完全是错误的教导。

许多属灵人 反对说方言

今天全世界各地，凡有基督徒的地方，都有人因着倪柝声弟兄的书得了帮助。然而，倪弟兄从来没有说方言。他非但不说方言，甚且是中国基督徒中第一个告诉人说，必须说方言才能得圣灵的说话，乃是错谬的道理。一九三六年，我初到天津、北平两大城市作工的时候，也曾去学习所谓的说方言，并且带着别人说。那时，倪弟兄在上海得知这个消息，马上用林前十二章三十节的话拍一封电报给我：“岂都说方言么？”他自己不说方言，他也不相信基督徒都要说方言。三十多年前，在中国基督徒中传福音最有能力，带人得救最多的宋尚节弟兄，对此反对得更厉害。他若看见人在嘀嘀答答的说方言，就说是魔鬼；他完全反对所谓的灵恩运动。

此外，近两个世纪中，许多为主大用的仆人都没有说过方言。司布真、慕迪都是十九世纪的名布道人，他们没有说过方言。在二十世纪初，最属灵的宾路易师母也反对五旬节运动。她认为五旬节运动里，有许多撒但的假冒和被鬼附的事。慕安得烈也是二十世纪相当属灵的人，他自己从未说过方言，也不鼓励人说方言。所以，不说方言就没有得救，或者不说方言就没有受圣灵的说话，完全是属撒但的异端。

it. I have spent much time to study the matter of speaking in tongues and am confident that much of the current practice of speaking in tongues is false.

Tongues in the Bible refer to a dialect, either angelic or human; however, many so-called tongue-speakers have reduced this to the repeated use of a few sounds. But what dialect only relies on a few sounds? The tongues spoken of in the Bible involved much more than repeating “di di da da.” Many who promote this practice are deceiving God’s children. Some even teach that a person who does not speak in tongues is not saved. Others teach that it is possible to be saved without speaking in tongues but that it is not possible to receive the Holy Spirit without at least some “di di da da” experience of speaking in tongues. Both teachings are absolutely wrong.

MANY SPIRITUAL MEN BEING AGAINST SPEAKING IN TONGUES

All over the world today, wherever there are Christians, there are people who have been helped by the books of Brother Watchman Nee. However, Brother Nee never spoke in tongues. Not only did he never speak in tongues; he was the first among Chinese Christians to tell people it was a doctrinal error to say that one must speak in tongues in order to receive the Holy Spirit. When I first arrived in Tientsin and Beijing to work in these two cities in 1936, I went to learn about speaking in tongues and to lead others to speak in tongues. When Brother Nee heard about this in Shanghai, he immediately sent me a telegram with the words of 1 Corinthians 12:30: “Do all speak in tongues?” He did not speak in tongues, and he did not believe that all Christians needed to speak in tongues. Brother John Sung, who was the most powerful evangelist among Christians in China thirty years ago and who brought many to salvation, opposed this even more. If he saw anyone uttering “di di da da” sounds, he would say that it was of the devil. He was altogether against this so-called Pentecostal experience.

Over the past few centuries, many servants who were greatly used by the Lord never spoke in tongues. Charles Spurgeon and D. L. Moody were both influential preachers in the nineteenth century, but they never spoke in tongues. Mrs. Jessie Penn-Lewis, who was considered to be a very spiritual person in the twentieth century, also was against such Pentecostal pursuit. She believed that in the Pentecostal movement there were many counterfeits from Satan and cases of demon possession. Andrew Murray was also a very spiritual man. He never spoke in tongues and did not encourage people to speak in tongues. The teaching that one cannot be saved without speaking in tongues or cannot receive the Holy Spirit without speaking in tongues is absolutely a satanic heresy.

一九六三年，我在美国，曾受圣地牙哥一个灵恩团体邀请，带领一周的特会。头一天晚上，我一到会场，看见会场外作了一个广告，写着我的名字。我立刻要求他们撤下来，否则我无法讲道，他们只好撤下那个广告牌。与我同去的还有一位美国弟兄，三位中国弟兄姊妹，我们都住在那位带领者的家里。一天晚上，散会后回到他家，我早早去睡了。他却把两位中国弟兄留下，夫妇两人按手在他们身上，叫他们说“阿利路亚”，说得快一点，就可以说出方言。这两位弟兄是真诚的人，无论怎样就是不说。末了实在被他们搞得没办法，一位弟兄就用华语对另一位说，你就乱说一场罢，否则他是不会放你走的。那位弟兄的太太是印尼华侨，他因而学了几句印尼话，于是他就说了几句印尼话。这对美国夫妇便高兴的鼓掌说，他们说方言了。第二天早晨，二位弟兄将他们被逼说方言的事，陈述给我听。我听完后，就告诉那位接待我们的弟兄：“弟兄，你何必作这个？难道主耶稣还不够你传么？基督还不够你供应么？你何必作这一套呢？”

那一年，我住在洛杉矶附近，有一位四十几岁的物理教授，特别请我到他家吃饭，有几个人和我同去。吃饭时，他对我作见证，说到他怎样蒙恩，到一个地步，他能把他的舌头翻一翻，就说出方言。他一说到这里，我马上打住他，说，“在五旬节时，彼得和一百二十个门徒说方言的事，圣经并没有详细记载，是不是每一个人都说。况且，那时他们说方言，是不是像你所说的，到了某一个时候，翻一翻舌头，方言就说出来了？如果是这样，方言就不是超然的，是制造出来的。因为圣经中记载真正的说方言，并不是这样。我们看见旧约巴兰的驴，有一天，说出了人的话，那是真正的方言。方言乃是超然的能力，是圣灵的能力临到你身上，并不需要你去转舌头。若是需要，就是假造方言。”他是一位物理博士，听到我这样分析后，就闭口无言了。

真正的方言，是圣灵临到人身上，产生一种能力。但是，今天那些所谓的说方言，发出嘀嘀答答的声音，他们的能力在哪里？不仅如此，他们说了很多预言，却都没有应验。他们中间一位女预言者说，一九六六年全世界会有大复兴，尤其是在台

In 1963 I was invited by a Pentecostal group to lead a conference in San Diego for a week. When I arrived at the meeting place, I saw a sign advertising my name. Immediately, I asked them to take it down, or I could not speak. They took down the sign, and after speaking in the meeting, I stayed in the house of one of the leading ones, along with an American brother and two Chinese brothers and a sister. One night after the meeting was dismissed, we returned to his house, and I went to bed early. Then the host began to speak with the two Chinese brothers about tongues. He and his wife laid hands on them and told them to quickly and repeatedly say Hallelujah in order to speak in tongues. These two brothers were honest and could not pretend to speak in tongues. Nevertheless, the couple was so persistent that eventually one brother said to the other in Chinese that unless he babbled something, the couple would not let them go. The wife of one of the Chinese brothers was Indonesian, and so he uttered a few sentences in Indonesian. When the American couple heard this, they cheerfully applauded and proclaimed that he had spoken in tongues. The next morning the two brothers recounted how they were pressed to speak in tongues. When I heard this, I spoke to the brother who gave us hospitality, saying, “Brother, why did you have to do this? Is the Lord Jesus not enough for you to preach? Is Christ not enough for you to supply? Why do you need to engage in such things?”

When I was living near Los Angeles in 1963, a physics professor in his forties invited me to dinner in his home, and several others came with me. During dinner he testified how he was blessed to be able speak in tongues by just wagging his tongue and making sounds. As soon as he said this, I stopped him, saying, “The Bible has no definite record that Peter and all the one hundred and twenty disciples spoke in tongues on the day of Pentecost. Furthermore, if the tongues they spoke at the time were just sounds made by wagging their tongues, then the tongues they spoke were not supernatural but merely manufactured. In the Old Testament Balaam’s donkey spoke in a genuine human language. Tongue-speaking involves a supernatural power, that is, the power of the Holy Spirit coming upon you. There is no need to wag your tongue. If you need to wag your tongue, you are faking tongues.” He had a doctorate in physics, and after hearing my analysis, he said nothing further.

Genuine tongue-speaking is produced by the Holy Spirit coming upon a person, but where is the power of the so-called tongue-speakers who make “di di da da” sounds today? Such ones also speak many prophecies, but none of them are ever fulfilled. A prophetess among some Pentecostals in Taiwan predicted that there would be a great

湾。结果什么也没有发生。至终，她得了舌癌。她死了之后，他们中间又有人预言她要复活，这事也没有应验。自一九六三年起，在美国西岸，所谓五旬节运动的人，曾三番两次的预言说，洛杉矶将有大地震，整个洛杉矶会沉到海底，并且警告人要离开洛杉矶城，到山里挖洞而居。这预言也没有应验。因着他们的预言不灵，这个运动在美国西岸就没落了。

经过我们多方研究，发现他们说预言，无论是中文、英文、或是任何语言，都是一个腔调。在美国西岸有一个所谓的先知学校，专门教人说预言。那些预言的话，多是摘自耶利米书或以赛亚书。我们花许多工夫研究，发现那对神的儿女实在是个搅扰。在已过七年，从南洋到台湾，我们当中的召会也很受这个运动打岔。我们实在需要在这里向神的儿女发出警告，不要再听那些出乎撒但的假冒。

回到圣经正规的路， 在灵里呼求、享受主

我们应该回到圣经纯正的话上。在神的救赎里，主耶稣是神成为人，为我们的罪，被钉死在十字架上，成功了救赎。之后，祂从死里复活，成了赐生命的灵。在五旬节那天，祂把圣灵浇灌在犹太信徒身上；之后，在哥尼流家中，祂把圣灵浇灌在外邦信徒身上，这样祂就把整个召会都浸在圣灵里了。这乃是在我们出生之前，就已经完成的事实。我们都要记得，在神的救赎里，并没有时间的因素。譬如，你和主耶稣基督同钉，是在你出生之先，你就和祂同钉了。主替你死，也是在你出生以前，就已经替你死了。同样的原则，主耶稣在五旬节和哥尼流家，把祂整个的身体，犹太的一部分和外邦的一部分，都浸在圣灵里，也是在我们出生之前，就已经完成的。

林前十二章十三节说到：“我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”这里说不拘是犹太人或外邦人，一切信入祂的，都已经在一位灵里受浸，成了一个身体。那就是说，在你我还没有出生之先，就已经受了灵浸。这些都已经作成了。主耶稣已经替你死了，你和主耶稣已经同钉十字架。

revival throughout the whole world in 1966 and especially in Taiwan. Eventually, nothing happened. Some so-called Pentecostals on the West Coast of the United States repeatedly prophesied that there would be great earthquakes in Los Angeles and that the entire city would sink to the bottom of the sea. They even warned people to leave Los Angeles and live in mountain caves. These prophecies also were not fulfilled. When their prophecies did not come true, their movement declined on the West Coast.

Through our study, we discovered that their prophecies all had the same intonation, whether in Chinese, English, or any other language. There was even a so-called school for prophets on the West Coast that specialized in teaching people how to prophesy. Their prophecies were mainly extracted from the books of Isaiah and Jeremiah. Our study confirmed that this has been a great bothering to God's children. Over the past seven years, the churches among us in Southeast Asia and Taiwan have also been distracted very much by this movement. We need to issue a warning to God's people not to listen to these counterfeits from Satan.

RETURNING TO THE PROPER SCRIPTURAL WAY— CALLING ON THE LORD AND ENJOYING THE LORD IN SPIRIT

We should return to the pure word of the Scriptures. In God's redemption, the Lord Jesus is God becoming man. He was crucified for our sins and accomplished redemption. Then He resurrected from the dead and became the life-giving Spirit. On the day of Pentecost, He poured out the Holy Spirit upon the Jewish believers and later upon the Gentile believers in the house of Cornelius. In this way He baptized the whole church in the Holy Spirit. This fact was accomplished before we were born. We must remember that there is no factor of time in God's redemption. For example, the Lord's death for us on the cross took place before we were born. And our crucifixion with the Lord Jesus Christ took place before we were born. In the same principle, on the day of Pentecost and in the house of Cornelius, the Lord Jesus baptized His whole Body, both Jews and Gentiles, in the Holy Spirit. This was accomplished before we were born.

First Corinthians 12:13 says, "In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit." This verse says that all who have believed, whether Jews or Greeks, have been baptized in one Spirit into one Body. We were baptized in the Spirit before we were born. Our baptism in the Spirit has been accomplished. The Lord Jesus has died for us, and we have been crucified with Him. When we believed into Him, our sins were forgiven,

你一信入祂，你的罪就得着了赦免；你一呼求祂，祂的灵就进入你里面，你就重生了，并且成为祂身体上的一个肢体。当你这样确信，并呼求祂的名，祂就进入你里面。你天天这样呼求，祂就天天进入你里头，你就能每天都真实的享受祂。

所以，不要注重道理、教训或仪文，只要注重活的耶稣，祂是赐生命的灵。祂为你死过，现在祂活在你里面。你只要向祂敞开，用你的灵，一直向祂敞开，并用你的口，把你里面的愿望，向祂呼出来，结果祂就被你吸入。你就有能力，有生命，有亮光，有圣别，有得胜。道理没有用，教训没有用，仪文、规条都没有用，而五旬节运动的人说方言、说预言，更是没有用。只有一条道路是真实、属灵、生命的，就是你要信入主耶稣。祂是神成为肉体，为你死在十字架上，从死里复活，成了赐生命的灵；你一这样相信，你的罪就脱落了。此外，你也要运用灵呼求祂的名。你越呼喊祂，祂就越充满在你里面，将你这个人完全充满、占有、浸透，并且把你这个人变化。你天天呼喊祂，享受祂，充满祂，让祂占有，祂就成为你的生命、能力、亮光和圣别。

路是这样简单且实际。所以使徒保罗说，“我们若凭着灵活着，就应当凭着灵而行。”（加五 25。）我们的一举一动都要凭着灵，照着灵，时常将我们的心思置于灵。心思置于灵，就是生命平安。（罗八 6。）然而，我们受到许多打岔，诸如道理、仪文、规条等，还有所谓灵恩运动、说方言的搅扰。现在我们清楚这条简单、便捷的路，就是常常敞开我们自己，运用我们的灵，接触主，呼求祂的名，祷读祂的话。同时，我们要随着祂的灵引导，承认我们的罪，让我们里面完全被祂占有、浸透，被祂变化，我们就能一再的享受祂，充满祂的丰富。

一切的秘诀都在这灵里。我们日常生活必须在这灵里，我们的召会生活也必须在这灵里。我们同被建造，成为一个身体，是在这灵里。我们能够成为得胜者，也是在这灵里。基督的新妇得以预备，更是在这灵里。这是我们该有的日常生活。愿主怜悯我们，使我们的眼睛得开启，能这样的活在灵中，充满主这包罗万有的灵。

一九七二年二月九日晚上讲于台北

and when we called on Him, His Spirit entered into us, regenerating us and making us members of His Body. When we believe and call upon His name, He enters into us. If we daily call on Him, we will enjoy Him daily.

We should not pay attention to doctrines, teachings, or rituals but to our living Lord, who is the life-giving Spirit. He died for us, and now He lives in us. We need only to open to Him by exercising our spirit and by using our mouth to breathe Him in as our life, power, light, and holiness. Doctrines are useless, teachings are useless, rituals and ordinances are useless, and speaking in tongues and predictions are even more useless. There is only one way that is true, spiritual, and of life: We need to believe into the Lord Jesus, who was God incarnated as a man, who died for us on the cross, who was resurrected from the dead, and who became the life-giving Spirit. When we believe into Him, our sins fall away. Moreover, we need to exercise our spirit to call on His name. The more we call on Him, the more He will fill us from within to occupy and saturate our inner being and to transform us. When we call on Him and enjoy Him, letting Him fill and occupy us every day, He will become our life, power, light, and holiness.

The way is so simple and practical. Therefore, the apostle Paul says, “If we live by the Spirit, let us also walk by the Spirit” (Gal. 5:25). Our every action must be by the Spirit and according to the Spirit, and our mind must be set on the spirit. The mind set on the spirit is life and peace (Rom. 8:6). However, we have been distracted by many doctrines, rituals, ordinances, and the like, as well as disturbed by the so-called Pentecostal movement and speaking in tongues. Now we are clear that the simple way to open ourselves and to exercise our spirit is to contact the Lord by calling on His name and by pray-reading His Word. At the same time, we need to follow the leading of His Spirit and confess our sins so that our inner being can be completely occupied, saturated, and transformed by Him. Then we can enjoy Him again and again to be filled with His riches.

Our daily life must be in spirit, and our church life must also be in spirit. We are being built up together into one Body in spirit. Likewise, being an overcomer and being prepared as the bride are matters of the spirit. We should have a daily life in spirit. May the Lord have mercy on us so that our eyes may be opened to live in the spirit and be filled with the Lord's all-inclusive Spirit.

第七篇

享受并经历 赐生命之灵的丰富

读经：哥林多前书十二章十三节，哥林多后书一章二十一至二十二节，五章五节，以弗所书一章十三至十四节，四章三十节。

赐生命之灵 四个不同的表号

圣经中有四处经文，用四个不同的表号述说、表明我们所得着的赐生命之灵。第一个表号是水，林前十二章十三节说，“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”我们“得以喝一位灵”，这一位灵乃是主自己，祂之于我们就像水一样，我们需要喝祂。所以，水是第一个表号，表明我们对这位灵的应用。第二个表号是膏，林后一章二十一节说，“然而那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”这话表明灵就是膏、膏油，神乃是用灵膏了我们。第三个表号是印，二十二节说，“祂既印了我们，又赐那灵在我们心里作质。”神用印印了我们，所以不光是膏，还有印，印是第三个表号。中国人通常都有一个印章，代表他那个人。神用印印了我们，这印就是那灵。第四个表号是质，五章五节说，“那为这事培植我们的乃是神，祂已将那灵赐给我们作质。”简而言之，“质”是抵押品的意思，是一种保证。那灵在我们里面，保证神作我们的分。所以，我们所得着赐生命的灵，之于我们乃是水，是膏，是印，也是质。

神把我们联于受膏者

CHAPTER SEVEN

ENJOYING AND EXPERIENCING THE RICHES OF THE SPIRIT

Date: February 10, 1972

Scripture Reading: 1 Cor. 12:13; 2 Cor. 1:21-22; 5:5; Eph. 1:13-14; 4:30

FOUR UNIQUE SYMBOLS RELATED TO OUR EXPERIENCE OF THE SPIRIT

There are four verses in the Bible that contain four unique symbols of the Spirit, all of which are related to our experience of the Spirit. The first symbol is water. First Corinthians 12:13 says, “In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” We have all been given to drink of the Spirit. The Spirit is water to us, and we need to drink Him. Hence, water is the first symbol that speaks of our realization of the Spirit in our experience. The second symbol is ointment, the anointing oil. Second Corinthians 1:21 and 22 speak of our being firmly attached unto Christ and being anointed. The word anointed indicates that the Spirit is like ointment, the anointing oil, and that God has anointed us with the Spirit, having sealed us and having given us the pledge of the Spirit in our hearts. Verse 22, which says, “He who has also sealed us and given the Spirit in our hearts as a pledge,” also points to the third and fourth symbols, which are the Spirit as a seal and as a pledge. God has sealed us with the Spirit. The Spirit is not only like ointment but also like a seal. The Chinese usually have a seal that represents who they are as a person. Similarly, God has a seal, which is the Spirit, and He sealed us with His Spirit. The fourth symbol, the pledge, is also spoken of in verse 5 of chapter 5. This verse says, “Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.” A pledge is a security, a guarantee. The Spirit is in us as a guarantee that God is our portion. Therefore, the Spirit we have received is like water, ointment, a seal, and a pledge.

GOD HAVING ATTACHED US WITH THE ANOINTED ONE

一章二十一节说，“那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”这里是指使徒同信徒联于基督那受膏者。基督是希腊文，相当于希伯来文的弥赛亚。在约翰一章四十一节，安得烈找着自己的哥哥西门，就对他说，“我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）”这弥赛亚是希伯来文，希腊文译为基督，意即受膏者，就是为神委派完成神的定旨，完成神永远计划的一位。所以，无论是弥赛亚或基督，都是受膏者的意思。这位受膏者，就是主耶稣，神用灵膏了他。路加四章说，“主的灵在我身上，因为他膏了我。”（18。）主耶稣乃是神的受膏者，神把他的灵全倾倒在主身上，用灵膏了主耶稣，所以主耶稣就是那受膏者。

神把使徒和信徒紧紧联于基督，联于那受膏者，因着神的膏油都在他身上，结果这膏油也流到了使徒和信徒身上。譬如，你是受膏者，神的膏油全倒在你身上，然后神把我和另一个人紧紧联到你身上。结果你身上的膏油，就统统流到我们身上。

加拉太三章二十七节说，“你们凡浸入基督的，都已经穿上了基督。”这节也可以翻作：“你们凡浸入那受膏者的，都是穿上受膏者了。”神把我们一个个都浸在基督里，也就是把我们一个个都浸在那受膏者里，结果我们个个都穿上受膏者了。神乃是把使徒和信徒紧紧的联于那受膏者，结果他身上的膏油，就全都流到使徒和信徒身上了。

一面，圣经的确说，我们是紧紧的联于那受膏者；但另一面，我们看看自己并不像，似乎一点膏油也没有。所以，有时我们真是信不来。然而圣经说，凡浸入基督的，都已经穿上了基督。凡浸入那受膏者的，就是穿上受膏者了。神已经把我们紧紧联于那受膏者，所以神的膏油都是我们的分。这是清楚可经历的。

享受并经历赐生命之灵的丰富

呼吸主名，
就是饮于主生命

现在我们要来看怎样享受这灵的丰富。首先，那灵如同水，我们要饮于这一位灵，也就是把这一位灵喝进来。主纯净的话告诉我们，我们所得着的，乃是包罗一切的灵。

Verse 21 of chapter 1 says, “The One who firmly attaches us with you unto Christ and has anointed us is God.” This refers to the attaching of the apostles with the believers unto Christ, the anointed One. The word Christ in Greek has the same meaning as Messiah in Hebrew. In John 1:41 Andrew found his brother Simon and said to him, “We have found the Messiah (which translated means Christ).” Messiah in Hebrew is translated as “Christ” in Greek, and it means “the anointed,” the One appointed by God to accomplish God’s purpose, God’s eternal plan. Hence, both Messiah and Christ mean “the anointed.” The anointed One is the Lord Jesus whom God has anointed with the Spirit. In Luke 4:18 the Lord said, “The Spirit of the Lord is upon Me, because He has anointed Me.” The Lord Jesus is God’s Anointed. God has poured out His Spirit upon the Lord, anointing Him with the Spirit; therefore, the Lord Jesus is the Anointed.

God has firmly attached the apostles with the believers unto Christ, the anointed One. God’s anointing oil is altogether on Him, and this anointing oil has further been poured out upon the apostles and the believers. God’s anointing oil has been poured out on Christ, and He has firmly attached the believers to Christ so that the anointing oil on Him now flows onto us.

Galatians 3:27 says, “As many of you as were baptized into Christ have put on Christ.” This verse can also be translated, “As many of you as were baptized into the anointed One have put on the anointed One.” God has baptized us into Christ, which equals baptizing us into the anointed One. Consequently, we have put on the anointed One. God has firmly attached the apostles with the believers unto the anointed One; thus, all the anointing oil on Him flows onto the apostles and the believers.

Although the Bible says that we have been firmly attached to the anointed One, it often does not seem as if there is any anointing oil upon us. At such times, it is easy to have little or no faith. Nevertheless, the Bible says that those who have been baptized into Christ have put on Christ. Consequently, those who have been baptized into the anointed One have put on the anointed One. God has firmly attached us to the anointed One; therefore, God’s anointing is our portion. This is clearly experiential.

ENJOYING THE RICHES OF THE SPIRIT

Breathing the Name of the Lord Being
to Drink of the Life of the Lord

Now we need to see how to enjoy the riches of the Spirit. Since the Spirit is likened to water, we need to drink of this Spirit and even drink in this Spirit. We have received an all-inclusive Spirit. This Spirit is likened to water, and we have all been given to drink

这灵被比作水，我们都得以喝这一位灵。从前我知道要喝，却不懂怎样喝。如今我明白了喝唯一的路，就是呼吸主，对主说，“哦，主耶稣！”当我们呼喊主的时候，我们就是呼吸主。我们这样呼吸主，就是喝主。

诗歌六十五首说到呼吸主名，就是饮于主生命。这首诗的作者是和受恩教士，倪柝声弟兄从这位姊妹得了莫大的帮助。这首诗的第二节说，“可颂耶稣、大能救主，我所需在你名；只要呼吸耶稣这名，就是饮于你生命。”和受恩教士对主是相当有经历的。她从经历中发现，呼吸主的名，就是饮于主的生命。只要呼吸耶稣这名，就是饮于主生命。当我们喊：“哦，主耶稣！哦，主耶稣！”这就是呼吸，这个呼吸也就是“饮”。所以，我们乃是借着呼喊主的名，也就是呼吸主的名，饮于这位主。

诗歌二百一十首也说到呼吸主，原作者是在美国创立宣道会的宣信（A. B. Simpson）弟兄。他在十九世纪中期被主兴起，先在加拿大，后在美国事奉主。二十世纪初，灵恩运动在美国颇为盛行，宣信弟兄也在其中，但灵恩运动的人走入极端，主张必须说方言才是受圣灵。这是宣信弟兄所不能赞同的。

我们的诗歌中最少有十多首是译自宣信的诗歌。例如：“我与基督已同钉死，”（诗歌三六五首，）“前要的是祝福，今要主自己，”（三九四首，）“唯有耶稣是我题目。”（三九五首。）二百一十首说到呼吸主，第七节说，“我今每刻都在呼吸你的生命作生命；一呼一吸都在乎你，求你由我来显明。”这首诗的经历非常丰富，作者一直在呼吸主的生命作生命。许多神的儿女都走偏了路，但这里有一条既实在又简便的正路，就是每时每刻呼吸主的生命作生命。

姊妹们在家里料理家务，若一直呼求主名，就会把脾气、叹息都呼出去，把天上的空气吸进来。这个天上的空气就是主耶稣。所以，宣信弟兄的确是有经历的人。他说，“我是呼出我的罪污，”他一喊：“哦，主啊！”罪污就从他里面呼出去，他就再吸入主的丰富，真是一呼一吸都在乎主，求主由他来显明。这确实是首好诗，我曾经把这首诗介绍给一

of this one Spirit. For many years I knew that I needed to drink the Spirit, but I did not know how to drink. Now I know that the only way to drink is to breathe in the Lord by calling, “O Lord Jesus!” When we call on the Lord, we are breathing in the Lord, and our breathing is our drinking.

Hymns, #73 speaks of breathing the name of Jesus and of drinking of life. Watchman Nee received great help from the author of this hymn, Miss M. E. Barber. The second stanza of the hymn says, “Blessed Jesus! Mighty Savior! / In Thy Name is all I need; / Just to breathe the Name of Jesus, / Is to drink of Life indeed.” Miss Barber was quite experienced in the Lord, and she discovered that to breathe the name of the Lord is to drink of the Lord’s life. Just to breathe the name of Jesus is to drink of life indeed. When we call, “O Lord Jesus! O Lord Jesus!” we are breathing, and our breathing is our drinking. Hence, we can drink the Lord by calling on His name.

Hymns, #255, which was written by A. B. Simpson, who founded the Christian and Missionary Alliance in America, also speaks of breathing the Lord. Brother Simpson was raised up by the Lord in the mid-nineteenth century and served the Lord first in Canada and later in the United States. At the beginning of the twentieth century, the Pentecostal movement was quite prevailing in the United States, and Brother Simpson was also involved in it. However, when the Pentecostals went to the extreme of saying that speaking in tongues was a requirement for receiving the Holy Spirit, Brother Simpson did not approve.

We have at least ten hymns in our hymnal that were written by A. B. Simpson, such as, “I am crucified with Christ” (Hymns, #482), “Once it was the blessing, / Now it is the Lord” (Hymns, #513), and “Jesus only is our message” (Hymns, #511). Hymns, #255 speaks of breathing the Lord in stanza 7, saying, “I am breathing every moment, / Drawing all my life from Thee; / Breath by breath I live upon Thee, / Lord, Thy Spirit breathe in me.” The experience of this hymn is very rich; the author was breathing continuously, drawing his life from the Lord. Although many of God’s children have gone astray, there is a practical, simple, convenient, and proper way to breathe in and receive the Lord’s life every moment.

If the sisters would continually call on the Lord as they are taking care of household duties, they would breathe out their temper and concerns and breathe in heavenly air. This heavenly air is the Lord Jesus. Brother Simpson was full of experience. He said, “I am breathing out my sin.” When he called “O Lord!” sin was breathed out from within him. Then he would breathe in more of the Lord’s riches so that breath by breath the Lord was manifested through him. This is truly a good hymn. I once introduced it to an

位老传道，他是个美国人，作了二十五年传道。当我把这首诗介绍给他时，他完全不赞同，认为这首诗太古怪了。但几年后，他终于向我表示，这首说到呼吸的诗歌，是最好、最属灵的诗歌，因为这不是一首道理的诗，乃是一首经历的诗。这是一个曾经和灵恩运动有关系，但主张说方言不该过分强调的人所写的。同样，我们今天虽然强调对于那灵的经历，但我们所走的不是说方言、说预言的路，我们乃是走呼吸主的路，走呼喊主的路；这才是正确的路。

最近有些反对者说，呼喊主名是小孩子作的事，长大了就不用呼喊；这真是一派胡言。今天若是我的父母还健在，即便他们已经九十高龄，我还是要喊他们爸爸妈妈；这是不能毕业的。再说，呼喊主名就是呼吸，不能说小孩子要呼吸，长大了就不用呼吸。别的事情可以毕业，只有呼吸不可以毕业。因此，不能说呼吸是小孩子的事，长大成人就不要呼吸了。我们要呼喊主名，直到永世。相信即使到了永世，在新耶路撒冷里，我们仍要呼喊主耶稣。

林前十三章十一节说，“我作孩童的时候，说话像孩童，思想像孩童，推究像孩童，既已成人，就把孩童的事废掉了。”说方言这恩赐使我们留在孩童时期，然而在来世，成熟的信徒要成人，一切幼稚的恩赐，特别是最小的恩赐，如说方言和翻方言等，就都要废掉了。然而，我们呼喊主名，乃是我们一生一世直到永远的事。我们享受主的路就是呼喊主名，所以千万不要放弃呼喊主名。许多人都能见证，若在一天之內，不准他呼喊主名，那将是非常痛苦的事。这呼喊主名在我们基督徒的生活中，已经建立成一个自然的生命习惯。一天之中，我不知道喊祂多少次，就如穿衣服、打领带、梳头，甚至走路、坐车时，我都会喊：“哦，主啊！”这真是甜美。

接受膏油的涂抹

其次，那灵是膏，神用这膏膏了我们。这个膏就是神自己；这膏把神的元素、神的素质涂抹到我们里面。以涂油漆为例，当我漆一个木台子时，就把漆的元素，涂抹在这台子上。人就能看见，在这台子上有漆的元素。神来膏我们时，就是用祂自己作膏油涂

American preacher who had been preaching for twenty-five years. When I introduced this hymn to him, he did not approve of it; he believed that it was quite strange. Several years later, however, he told me that this hymn was the best and most spiritual hymn, because it is not doctrinal. It was written by a person who was involved in the Pentecostal movement but who also was concerned that speaking in tongues was being overemphasized. Even though we emphasize the experience of the Spirit, we should not take the way of speaking in tongues or of foretelling but the way of breathing in the Lord by calling on His name. This is the proper way.

Recently, some opposers said that calling on the Lord is good for new believers but that there is no need to call once a believer has grown. This is indeed nonsense. If my parents were alive today, I would still address them as father and mother. There is no graduation from calling on the Lord, because we always need to breathe. Since calling on the name of the Lord is breathing, we should not say that there is no need to breathe simply because we are grown up. No matter how old a person is, he still needs to breathe in order to live. We can graduate from many things, but we cannot graduate from breathing. Hence, we should not say that breathing is something only for “children” but not for “adults.” We will call upon the name of the Lord for eternity. Even in the New Jerusalem in eternity future, we will be calling upon the Lord Jesus.

First Corinthians 13:11 says, “When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with childish things.” Speaking in tongues keeps us in a childish stage, but in the coming age the matured believers will grow up, and these childish gifts, especially the lesser gifts, such as prophecies and speaking in tongues, will be rendered useless and cease (v. 8). However, calling on the name of the Lord is a matter for eternity. The way for us to enjoy the Lord is to call upon His name; therefore, we should never forsake calling upon His name. Many of us can testify that if we were not allowed to call upon the name of the Lord, it would be very distressing to us. Calling upon the name of the Lord is a spontaneous life practice in our Christian living. I call upon Him every day, even when I am getting dressed, tying my tie, combing my hair, and walking or riding in a car. I call, “O Lord!” and it is so sweet.

Receiving the Anointing

God also has anointed us with the Spirit as ointment. This ointment, which is God Himself, anoints God’s element and essence into us. Consider the application of paint. When I paint a wooden table, I spread the element of paint onto the table, and the element of paint is manifested. When God anoints us, He anoints us with Himself as

抹我们。祂越涂我们，越膏我们，就越把祂自己的元素、素质，涂抹到我们里面。我多油漆桌子一次，这桌子就多了一分漆的元素；我再漆一次，又多一分漆的素质。所以，不要以为，喊“哦！主耶稣”是一件小事。要知道，这样一喊，一面是把主吸到里面，把主喝到里面。另一面，是让主再一次膏你、涂抹你。这样的膏和涂抹，就把神的素质、成分，膏抹在你里面。五年前你可能还没有得救，是浑浑噩噩的；但感谢主，有一天你得救了，你对主说，“哦，主啊，”就摸了主一下。这一摸不得了，把神摸到你里面了，你里面就有了神的成分、神的素质。

因着你们都曾多次呼喊主的名，相信你们每一位都有绝对的把握，你们有神的成分、神的素质、神的元素，涂抹在你们里面。并且因着你们常常呼喊主，那涂抹进去之神的元素，是远超过从前的。你们越呼喊主，你们里面神的成分越加多。

神乃是这样膏了我们。这不是神学的教导。神学通常是教导人，神是独一的，祂创造了天地，是造万物的主，你有了罪就应该悔改，你应当敬畏神，并要孝敬父母。你若是这样学道理，你里面不会有涂抹，不会有膏油，神的成分一点没有进入你里面。虽然你学了应该敬畏神、孝敬父母的道理，但有时候你仍然会到电影院看电影。可是，你呼求过主耶稣后，再到电影院去，你就觉得不应该了。这不是道理知识进到你头脑里，乃是这位活的主，祂那活的元素，涂抹到你里面。这个元素和电影势不两立，这个元素是圣别，不会到那黑漆漆的电影院去。所以有时，不仅你看电影不平安，甚至你只是到了电影院，就觉得那里不干净，好像到了猪舍一样。这话你们或许不爱听，但神喜欢听，爱主的人也喜欢听。我们里头的确有膏油，这膏油把神的成分、元素都涂抹进来。

经历盖印与作质， 紧紧联于受膏者

第三，神用印印了我们，这印不光是印记，这印就是神自己。比方，我有一本圣经，里头盖了一个印，上面有我的名字。这样一来，第一，因为书上有我的印记，证明这本圣经是我的。无论谁捡去这本圣经，都不能占为己有。其次，书上的印记和我装在印袋里的印，形状是一模一样的。同样的，神

the anointing oil. The more He anoints and paints us, the more He anoints His element and essence into us. With each application of paint on the table, the table gains an additional element of the paint. Hence, calling “O Lord Jesus!” is not a small matter. We need to realize that when we call, we are not only breathing and drinking in the Lord, but we are also letting the Lord anoint us and paint us. This anointing anoints the essence and element of God into us. Once an unbeliever is saved and begins to call, “O Lord!” the element and essence of God will be anointed into him, and after a few years he will be a different person.

Because we have all called upon the name of the Lord, I believe that we have the full assurance that the element and essence of God have been anointed into us. Additionally, because we call on the Lord every day, the element of God that has been anointed into us far exceeds our previous experience of touching and receiving the Lord. The more we call on the Lord, the more the element of God will increase in us.

God has anointed us. This is not a theological teaching. Theology usually stresses that God is unique, that He created the heavens and the earth, that we need to repent for our sins, and that we should fear God and honor our parents. Learning these theological teachings, however, does not mean that we have been anointed inwardly with the element and essence of God. We may have learned a doctrine about fearing God and honoring our parents, but we still have a desire to watch movies in the theater. If we call on the Lord Jesus but still go to a movie from time to time, something within us will not be peaceful, and there will even be a sense of regret within us. This sense is not related to doctrinal knowledge in our mind but to the living element of our Lord that has been anointed into our being. This element cannot be reconciled with the environment of a movie theater; this element is holy and separate. This is the reason that we have no inward peace when we are watching a movie; we may even feel inwardly unclean. We may not like to hear a word such as this, but God does, and so do those who love the Lord. We have an anointing within us that anoints us with the element and essence of God.

Experiencing the Sealing and the Pledging to Be Firmly Attached to the Anointed One

God has also sealed us with the Spirit as a seal. This seal is not only an imprint; it is God Himself. My Bible is stamped with a seal bearing my name, and this imprint proves that the Bible is mine. Anyone who picks up my Bible cannot keep it as his own. Furthermore, the image of the seal on my Bible is the same shape of the imprinting seal in my pouch. God has sealed us with the Spirit so that we not only belong to Him, but

印了我们，不仅叫我们有属祂的印记，并且叫我们有祂的形像；这样，我们就像祂了。神把圣灵印在我们身上，我们身上都有祂的印记，所以我们是主的人，同时我们也有神的形像。虽然我们不敢说和世人绝对不同，但我们若是在火车站、公司、学校、或其他任何地方，和别人比起来，总有点不同。这是诚于中形于外的。你里头给主充满了，外面很难不彰显主。你全人身上带有主的印记。你不用戴一个牌子，写着“我是基督徒”，你只要喊“哦，主啊”，你就和人不同了。

我有多次到机场或车站接圣徒的经历，那些来访的客人，许多都是我所不认识的；然而很奇妙，我都能认出他们。可见，我们的确与世人不同。我们天天、时时呼求主，那神圣的印记就清清楚楚打在我们身上。那涂抹在我们里头的灵，就是印记；这印记乃是我们属神的记号，也使我们彰显神的形像。

第四，那灵是质。“质”这字在希腊文有许多意义，如抵押品、担保品、凭据、预尝、样品等。好比人到水果店买橘子，水果店先给你一个甜橘子尝尝，这个橘子就是样品，也是担保品，担保你所买的橘子个个都是那样甜。所以，头一个橘子是担保品，是凭据。那灵在我们里头，就是给我们的预尝，是一个样品，一个担保品，也就是一个质，保证将来我们所享受的那位神，就是我们今天所尝到的这一位。因此，这是一个预尝。如同那些在厨房里烧菜的人，都占了好处，因为每一道好菜，他们都先尝过了。厨房里的享受是预尝的，等我们在桌上吃的时候，就是全享。主今天在我们里头，也给我们一个预尝，这预尝就是担保将来那个丰满的味道，和预尝时的味道一样。所以，这个质不仅是为着担保，或作凭据，更是为着我们的享受。

今天，这位灵是给我们喝的；这位灵也是膏油，把神的成分都涂抹在我们里头；这位灵也是印记，叫我们有神的印记，神的形像；这位灵更是一个享受，一个样品，是预尝，是担保品，在我们里头作质。这些对我们都不是道理，而是能一一经历的。当我们经历怎样饮于这位灵，经历祂的膏，经历祂的印，经历祂的质，结果就发现神早已把我们，紧紧联于那一位受膏者——耶稣基督。祂是神的受膏者，一切属灵的丰富都在祂身上，祂是一切，而我们是紧紧联于祂的。

we also bear His image. God has stamped us with the Holy Spirit, and now we bear His image. We belong to the Lord, we have the image of God. Although we dare not claim to be absolutely different from worldly people, there is something different about us, whether we are at a train station, at our work place, at our school, or at any other place. This is because the Lord is being manifested through us. Once our inward parts are filled with the Lord, it is difficult not to express the Lord outwardly. When our whole being bears the Lord's seal, we do not need to wear a sign that says we are Christians. Simply by calling, "O Lord," our difference is manifested.

I often welcome visiting saints at airports or at train stations, many of whom I do not know. However, it is not difficult for me to tell them apart from other passengers. We truly are different from the worldly people. When we call upon the Lord daily and hourly, the Spirit as the divine seal is stamped upon us. When the Spirit is applied to us as a seal, our expression of God's image proves that we belong to God.

In addition, the Spirit is a pledge to us. The word pledge implies many things in Greek, including the thought of security, guarantee, warranty, foretaste, and sample. When a person buys oranges at a fruit market, he is often given an orange slice to prove their sweetness. This slice is a sample and a guarantee that all the oranges he buys will be as sweet. Hence, the slice is a guarantee, a warranty. The Spirit being in us is a foretaste, sample, guarantee, and pledge that the God whom we will enjoy in the future is the One we are tasting today. Therefore, the Spirit is a foretaste. Every cook in a kitchen has the advantage of tasting every savory dish that is being prepared. The enjoyment in the kitchen is a foretaste; the eating at the table is the full enjoyment. We have been given the Lord as a foretaste, which assures us that the coming full taste will not only be the same but also fuller. This pledge is not only meant to assure and guarantee our coming full taste; it is also for our enjoyment today.

Today we can drink of the Spirit. Today we can be anointed with the element of God. Today we can be sealed with God and bear the image of God, and today we can enjoy God as a sample, a foretaste, and a guarantee. These experiences are not doctrines. When we experience drinking of this Spirit, being anointed with this Spirit, being sealed with this Spirit, and receiving this Spirit as a pledge, we will realize that God has firmly attached us to the anointed One—Jesus Christ. He is God's anointed One, in whom are all the spiritual riches. He is everything, and we are firmly attached to Him.

不求奇异的经历， 乃走生命的道路

千万不要受打岔，去说那些“嘀嘀答答”的方言。乃要简单的把你这个人敞开，从你灵的深处向祂敞开，与祂接触，喊“哦，主啊”，祂就会进入你里头。祂是真的，是活的，在你里面运行。你要给祂许多的通路，不要对祂说，“此路不通。”祂无论怎样运行，你都要给祂通路。祂要进到你思想里，你要说，“主啊，欢迎。”不要在思想的门口说此路不通，乃要对祂说欢迎。祂要进入你的情爱里，你要说，“欢迎。”祂要检查你的良心，你要说，“更欢迎。”祂说这个不对，你要说，“阿们。”祂说那个应当去掉，你要说，“再好不过。”你要一直与祂合作，让祂把你从里头占有，把你全人浸透。结果你必满了活水，满了膏油，有清楚的印记，还有丰满的享受。你既享受祂的一切，就在灵里头，紧紧联于祂这位受膏者。

故此，不要去求那奇异的经历；但这不是说一点都不能有奇异的经历。一九四三年，我接连几次作了梦，梦里都有狗。后来我才知道，神乃是在事情发生以先，给我一个梦。尔后，我经历到一种环境，受到极大的试炼，奇妙的是，我所遭遇的和我所梦到的一样。我就明白，神事先给我的梦，是要作我莫大的安慰，使我知道我的生命已蒙保守，没有难处。因此，人的确会有奇异的经历，但不要特意追求那些事。不要寻求那些古怪的事，乃要走正路，过正常的生活。所谓正常的生活，就是认识主是那赐生命的灵，这个灵对我们是水，是膏，是印，也是质。我们有灵能接触祂，所以只要敞开灵，敞开全人，时时与祂接触，呼喊祂的名，祷读祂的话，就能享受祂自己。你若让祂在你里面行得通，祂就能在你里面开展、浸润，得着你全人，你也就在祂里面长大，享受祂的丰富。结果你就活在召会中。主带领召会所走恢复的路，乃是一条正路、生命的路。

一九七二年二月十日晚上讲于台北

NOT SEEKING EXTRAORDINARY EXPERIENCES BUT TAKING THE WAY OF LIFE

We should never be distracted to think that we need to speak in tongues, using sounds like “di di da da.” When we simply open our being to Him from deep within, contact Him, and call, “O Lord,” He will be real and living in us. We need to give Him a thoroughfare in our being and not say, “This is a dead end.” No matter how He operates, we need to give Him a thoroughfare in our being. He wants to enter into our thoughts, so we should say, “Welcome, Lord.” We should not shut off His entrance into our thoughts. He wants to enter our emotions, so we should say, “Welcome, Lord.” He wants to examine our conscience, so we should say, “You are even more welcome.” If He says that something is not right, we should say Amen. If He says that we need to deal with something, we should say, “This is wonderful.” We need to cooperate with Him and let Him occupy us from within and saturate our entire being. Then we will be full of living water and covered with the anointing oil, and we will have a seal and a pledge of full enjoyment in our being. By being firmly attached to the anointed One in our spirit, we will enjoy all that He is.

There is no need to seek for extraordinary experiences, even though God may give us some. I had several dreams in 1934 involving threatening circumstances. Later I went through an exceedingly great trial. During this trial I was reminded of my dreams, and then I understood that God had given me these dreams so that I would be comforted with the realization that my life would be preserved during my trial. Even if we have some extraordinary experiences, we should not seek for them. We should not seek odd things but take the proper way to live a normal life by knowing the Lord as the life-giving Spirit, who is water, ointment, a seal, and a pledge to us. We have a spirit to contact Him. We can enjoy Him when we open our whole being to contact Him moment by moment, call on His name, and pray-read His Word. If we provide Him with a thoroughfare in our being, He will be able to spread, saturate, and gain our whole being, and we will grow in Him and enjoy His riches. Then we will live in the church life. The Lord's leading in His recovery is for the churches to take the proper way of life.

第八篇

活在灵中， 凭灵行动

读经：腓立比书一章十九至二十一节上，四章二十三节，提摩太后书一章七节，罗马书一章九节，十二章十一节，哥林多前书二章四节，五章三至四节，十六章十八节，哥林多后书十二章十八节下，启示录一章十节，二十一章十节，以弗所书二章二十二节。

主的恩典就是 耶稣基督之灵全备的供应

林后三章十七节说，“主就是那灵。”我们的主是创造万有的神，祂亲自来成为肉体，经过为人生活，并且死而复活之后，就成了赐生命的灵。在这灵里，包含了一切祂所完成的。换句话说，这灵乃是包罗万有的灵，其中有神，有神成为肉体，有人性生活，有钉十字架，也有钉十字架的功效，以及复活、升天、得荣等。凡是积极的成分，全都包括在这一个灵里。这个灵就是我们所相信、所跟随、所爱、所事奉、并所享受的主耶稣。

祂是水，解我们的干渴；祂是膏，把祂自己的成分全都涂抹在我们里面；祂是印，把我们印得像祂，有祂的形像；祂是质，作了我们的享受、我们的预尝，叫我们得着担保，知道我们将来所享受的，就是这样一位甜美、丰富的主。这就是今天在我们里面的主耶稣。

腓立比一章十九节说到“耶稣基督之灵全备的供应”。在希腊文里，“全备的供应”一辞含示一种包罗一切的供应。古代希腊人中间，有一种歌咏团，团长要负责供给团员所需用的一切，无论是衣、食、住、行，甚至他们表演所用的一切器具，全由他来供应。你需要衣服，他供应你衣服；你需要吃饭，他供应你饭吃；你需要睡觉，他供应

CHAPTER EIGHT

LIVING IN THE SPIRIT AND WALKING BY THE SPIRIT

Date: February 11, 1972

Scripture Reading: Phil. 1:19-21a; 4:23; 2 Tim. 1:7; Rom. 1:9; 12:11; 1 Cor. 2:4; 5:3-4; 16:18; 2 Cor. 12:18b; Rev. 1:10; 21:10; Eph. 2:22

THE GRACE OF THE LORD BEING THE BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST

Second Corinthians 3:17 says, “The Lord is the Spirit.” Our Lord is the God who created all things and who came in the flesh, passed through human living, died, and became the life-giving Spirit in resurrection. All His accomplishments are in this Spirit. In other words, as the all-inclusive Spirit, the Spirit includes God, God becoming flesh, human living, crucifixion, the effectiveness of crucifixion, as well as resurrection, ascension, and glorification. Every positive element is included in this all-inclusive Spirit. The Lord Jesus whom we believe in, follow, love, serve, and enjoy is the Spirit.

As water, He quenches our thirst. As ointment, He anoints His element and essence into us; as the seal, He seals us in His image to be like Him; and as the pledge, He is our enjoyment and the foretaste of our enjoyment of Him in the future. This is the Lord Jesus who lives in us today.

Philippians 1:19 speaks of “the bountiful supply of the Spirit of Jesus Christ.” In Greek the term bountiful supply implies an all-inclusive supply. Among the ancient Greeks, there were musical choruses in which a choragus, a leader or director, was responsible to provide for all the needs of the chorus, whether it was food, clothing, lodging, or transportation. He even supplied the musical instruments for their performances. If someone needed clothing, the choragus would supply him with

你住的地方；你需要什么，他就供应你什么。“全备的供应”一辞，原文就是指这种歌咏团团长的供应。保罗用这辞说到耶稣基督的灵今天在我们里面，所给我们的就是这样一种全备的供应。你需要什么，祂就供应你什么：你有罪，需要赦免，祂供应赦免；你软弱，需要能力，祂供应能力；你黑暗，需要亮光，祂供应亮光；你胡里胡涂，需要智慧，祂供应智慧；你痛苦，需要安慰，祂供应安慰。你需要什么，祂就供应什么，并且祂的供应是全备的，是无所不全、无所不备、样样都有的。这是主在我们里面所给我们的供应。

我们今天乃是靠着这个供应，叫基督在我们身上得着显大。因着我们里面有这样一位全备供应的灵，所以，无论我们处在什么环境中，是顺境、是逆境，是生、是死，是快乐、是痛苦，是富足、是贫穷，我们都能叫基督在我们身上照常显大。用比方说，你要过海，祂是你的船；你要升空，祂是你的飞机；你要爬山，祂是你的登山车。所以，什么都不要怕，因为祂是一切，祂供应一切，叫我们能照常显大祂。最终我们就能说，“在我，活着就是基督。”（21。）然而，这不该是个道理，你若没有经历这无所不备、无所不有、包罗万有的灵，你就不能说，“在我，活着就是基督。”你必须经历这位无所不备的灵，必须常常享受祂全备的供应，你才能说，“无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督。”（20～21。）

腓立比书末了一节说，“愿主耶稣基督的恩与你们的灵同在。”（四 23。）这里“主耶稣基督的恩”，就是头一章所说“耶稣基督之灵全备的供应”。开头是说，耶稣基督之灵全备的供应，末了就说主耶稣基督的恩。这表明主耶稣基督的恩，就是耶稣基督之灵全备的供应。这个全备的供应是恩典，是白白给我们的。耶稣基督的恩，就是祂全备的供应，是在我们灵里；所以保罗才说，“愿主耶稣基督的恩与你们的灵同在。”

不受心思搅扰，
回到灵中享受主

clothing; if someone needed food, the choragus would supply him with food; if someone needed sleep, the choragus would supply him with a place to sleep. The choragus was responsible for supplying every need of the chorus. The term bountiful supply in Greek refers to the supply of a choragus. Paul used this term to refer to the bountiful supply of the Spirit of Jesus Christ in us. Whatever we need, He supplies. If we have sin and need forgiveness, He supplies forgiveness. If we are weak and need power, He supplies power. If we are in darkness and need light, He supplies light. If we are foolish and need wisdom, He supplies wisdom. If we are afflicted and need comfort, He supplies comfort. Whatever we need, He supplies. The supply that He inwardly gives to us is bountiful, all-sufficient, and all-inclusive.

We can magnify Christ in our bodies because we have this supply. Since we have the bountiful supply of the Spirit in us, we can magnify Christ in our bodies in any situation, whether good or bad, life or death, joy or sorrow, rich or poor. If we want to cross over a “sea,” He is our “boat.” If we want to ascend to the heights, He is our “airplane.” We do not need to fear anything, because He is everything, and He supplies everything that we need so that we can magnify Him. Eventually, we will say, “To me, to live is Christ” (v. 21a). If we have not experienced this all-sufficient and all-inclusive Spirit, we will not be able to say, “To me, to live is Christ.” We must experience this all-sufficient Spirit and enjoy His bountiful supply. Then we will say, “As always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ” (vv. 20-21a).

The last verse of Philippians says, “The grace of the Lord Jesus Christ be with your spirit” (4:23). The grace of the Lord Jesus Christ in chapter 4 is equal to the bountiful supply of the Spirit of Jesus Christ in chapter 1. Philippians begins by speaking of the bountiful supply of the Spirit of Jesus Christ and ends by speaking of the grace of the Lord Jesus Christ. This indicates that the grace of the Lord Jesus Christ is the bountiful supply of the Spirit of Jesus Christ. The bountiful supply is the grace that has been freely given to us. The grace of the Lord Jesus Christ, which is His bountiful supply, is in our spirit; hence, Paul says, “The grace of the Lord Jesus Christ be with your spirit.”

NOT BEING TROUBLED BY OUR MIND
BUT TURNING TO THE SPIRIT TO ENJOY THE LORD

然而，我们这个人不简单，不仅有灵，还有一个最讨厌、最麻烦、最会搞故事，也最会捣乱的东西，就是我们的魂。中国人造字非常奇妙，以“魂”字为例，就是摆在“鬼”字部。“魂”的写法就是鬼和云的组合；可以说，“魂”字含示鬼说话、鬼发表意见。每一次你在那里发表意见，就是你的“魂”在活动，那可能是属鬼的。意见从哪里来呢？我们都知道，意见乃是从心思来的。所以，我们里面有一部分最搅扰、最捣乱我们的，就是我们的心思。可以说，我们这人里头最容易引起难处的，就是我们的头脑。譬如，我和某弟兄一起同工，却因着某件事起了口角。我若是一直用头脑想这位弟兄和我说话的态度，实在不对，我比他年长得多，他真不应该那样说话；这就是我的头脑在搞故事，结果我们二人就无法配搭。再以姊妹们为例，她们若是一直在头脑里打量自己的丈夫，结果非起冲突不可。

所以，住在弟兄姊妹之家的人，都要学习操练灵，而不要一直动头脑。若是大家都一直活在头脑里，把弟兄姊妹打量来打量去，越想越不喜欢，里面就会越有故事。所以，我们都要操练活在灵里。今天，主的恩不在我们心思中，不在我们情感里，也不在我们意志里，主的恩乃是在我们灵里；我们只要活在灵里，就能享受主的恩。这如同你家里装了电灯，接上了电源，电就通过来了。到了要灯亮的时候，只要打开开关，灯就亮了。这是很简单的实行。然而，若有人不懂得应用开关，看见别人家里的电灯吊在天花板上会亮，就拿梯子爬上天花板，要把灯泡擦亮，那就非常愚昧了。

今天我们的主，就是那无所不备的灵，祂有全备的供应，就在我们灵里；这就是恩典。所以腓立比书末了一节说，“愿主耶稣基督的恩与你们的灵同在。”（四 23。）因此，我们必须常常回到灵里。你软弱的时候，回到灵里，就刚强了；你黑暗的时候，回到灵里，就明亮了；你痛苦的时候，回到灵里，就得着安慰了；你不知道前面的路，不知所从时，回到灵里，你就清楚了。一遇到环境，就要学习回到灵里。就连夫妻二人要吵架了，也要回到灵里再吵，先一同跪下喊主再吵。一定要回到灵里，不回到灵里不要吵。作丈夫的可以向主说，“主啊，我现在要和我妻子辩嘴了，主，叫我转到灵里辩，给我属灵的口才辩。”你试试这样祷告：“主啊，给我口才，我要吵架了。我现在要发脾气了。主啊，给我发表，使我从灵里释放，我要释放我的脾气。”很可能一这样祷告完，就没有脾气可发了。结果你不是发了脾气，乃是发了“灵”。一回到灵里，脾气都变作“灵”了；就不是冒火，而是冒“灵”。我们都要学这个。

As human beings, we are not simple. Even though we have a spirit, we also have a disagreeable and troublesome soul. This can be illustrated by the Chinese character for soul, which includes the radical for devil. The character is written as a combination of devil and say. Therefore, the character for soul implies the devil speaking, or the devil expressing opinions. Every time we express our opinions, our soul is active, and this activity is of the devil. Opinions come from the mind, and our mind is the most troublesome part of our soul. For example, if we are laboring with a brother and quarrel over a certain matter, our thoughts concerning him will be easily affected. For example, we may criticize his attitude, or we may think that he has been disrespectful toward someone. If these thoughts are not dealt with, there will be no way for us to coordinate. Conflicts also inevitably arise when sisters take measure of their husbands according to their thoughts.

Similarly, those who live in a brothers' or sisters' house must learn to continuously exercise their spirit, not their mind. Without such an exercise, they will measure one another according to their mind and be continuously displeased with one another. We all need to exercise to live in spirit. The grace of the Lord is not in our mind, not in our emotions, and not in our will. His grace is in our spirit. As long as we live in spirit, we can enjoy the Lord's grace. This is a simple matter. For example, if a lamp in our home is connected to a power plug, we simply need to turn on the switch in order for light to shine. However, if we do not know about the switch, we may try to turn on the light by adjusting the light bulb on the ceiling. This would be useless and even foolish.

Today our Lord, as the all-sufficient Spirit, is the bountiful supply of grace in our spirit. The last verse of Philippians says, "The grace of the Lord Jesus Christ be with your spirit" (4:23). We must always turn to our spirit. When we are weak and turn to our spirit, we become strong. When we are in darkness and turn to our spirit, we become bright. When we are in anguish and turn to our spirit, we are comforted. When we do not know which way to take and turn to our spirit, we become clear. In every situation we need to turn to our spirit. Even when a husband and wife are about to quarrel, they need to turn to their spirit, kneel down, and call upon the name of the Lord. They must turn to their spirit. Consider what would happen if the husband prayed, "Lord, I am about to argue with my wife. Give me the proper words to speak when I argue. Give me utterance when I release my temper." If he were honest in this way and touched the grace in his spirit, I truly doubt that he would have any desire to argue with his wife, and instead of releasing his temper, he would release his spirit. We all need to turn to our spirit.

作丈夫的都知道，妻子最会啰嗦丈夫。当你的妻子啰嗦你的时候，千万不要转到心思里，乃要回到灵里。你若转到心思里，心思就会搞故事，把你送到情感里受气。所以，一定要回到灵里，对主说，“哦，主啊。”她越啰嗦，你越“哦，主啊”。不要落在心思里，因为你一在心思里，把你妻子一想，你非冒火不可。心思会把你送到情感里，你就要发脾气了。得胜的秘诀在这里，妻子的啰嗦，是个最好的暗号，要你回到灵里。妻子的啰嗦就像是红灯，一遇到要赶紧停下来，快快转回到灵里。不仅如此，保罗在提后一章七节说，“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”你要能力么？回到灵里。你要爱么？回到灵里。你要清明么？回到灵里。你在灵里就满有能力，满有爱和清明自守。能力，是说到我们的意志；爱，是说到我们的情感；清明自守，是说到我们的思路。只有回到灵里的人，他的思路才会明朗、清明。否则，人的思路就是糊涂的，满了云雾。并且你一回到灵里，情感就正确了，就会满了爱，就能以正确的爱对待人。此外，你一到灵里，意志就会坚定，有能力，非常的刚强。如此，你就是个有能力，满了爱，并且清明自守的人。

必须认识人的灵， 才能正确的经历圣灵

在基督教里，人的灵是最被忽略的。你可以在基督教里听过千篇道讲到圣灵，但不一定能听到一篇道讲人的灵——我们的灵。在西方，许多人告诉我：“李弟兄，在你来美国之先，我们根本不知道人还有个灵。”在美国这个基督教国家，大多数人不知道他们有一个灵。然而，圣经不只讲圣灵，还讲人的灵。从旧约到新约，有许多处经文都说到人的灵。你我若不认识自己的灵，就永远不能正确的经历圣灵。基督教所着重的不是偏重道理，就是偏到所谓的灵恩运动里。然而，正确之路并非上述二者。今天，我们的主乃是赐生命的灵，住在我们灵里，所以，我们要学习回到灵里。如此，我们就会有光，我们的良心也会起作用，或定罪，或指责，那时你我立刻靠主宝血洗净。你越应用宝血，你里头越明亮；宝血越洁净你，你越在灵中；你越在灵中，越享受主的同在和主的丰富。这才是一条正确的路。

Although it is very easy for a wife to bother her husband, the husband must learn to turn to his spirit, not to his mind, when he is in a bothersome situation. If a husband turns to his mind, his mind will cause problems and arouse his emotions even to the point of anger. Thus, he must turn to his spirit and simply say, “O Lord.” The more he is bothered, the more he needs to call on the Lord. He should not turn to his mind, because this brings in emotions, including anger. A bothersome situation is the best indication of our need to turn to the spirit. It is like a red light warning us to stop and turn to our spirit. Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” For power, we need to turn to our spirit. For love, we need to turn to our spirit. For sobermindedness, we need to turn to our spirit. In our spirit there is power, love, and sobermindedness. Of power refers to our will, of love refers to our emotion, and of sobermindedness refers to our mind. Our mind is clear and sober only when we turn to our spirit. Otherwise, our mind is muddled and cloudy. Furthermore, when we turn to our spirit, our emotions are adjusted, and we are able to receive others with a proper love. Furthermore, when we turn to our spirit, our will is steadfast, powerful, and exceedingly strong. In our spirit we have power, love, and sobermindedness.

KNOWING THE HUMAN SPIRIT TO EXPERIENCE THE HOLY SPIRIT

The truth concerning our human spirit is very much neglected in Christianity. It is possible to hear numerous messages in Christianity concerning the Holy Spirit but not hear one message on the human spirit. Many have said to me, “Brother Lee, before you came to the United States, we did not know that man has a spirit.” In this Christian country most people do not know that they have a spirit even though the Bible speaks of both the Holy Spirit and the human spirit. From the Old Testament to the New Testament, there are many verses that speak of the human spirit. If we do not know our own spirit, we can never properly experience the Holy Spirit. In America Christianity emphasizes either doctrines or Pentecostal experiences associated with the Holy Spirit. However, neither of these enable us to properly experience the Spirit. Today our Lord is the life-giving Spirit dwelling in our spirit; therefore, we need to turn to the spirit. When we turn, we will have light, and our conscience will function to condemn or reprove us. When the light shines, we can be washed by the Lord’s precious blood. The more we apply His precious blood, the more our inner being will be bright, and the more we are cleansed by His blood, the more we will enjoy the Lord’s presence and riches in our spirit. This is the proper way.

不要听那些胡言乱语，什么说方言、说预言等。灵恩派的人最失败的地方，就是说预言而没有应验。这件事在旧约圣经里是一件大事，当时以色列人说预言若没有应验，就是假申言者，就要被治死。（申十八 20～22。）从前在台湾，有些灵恩运动的人预言一九六六年会有一个大复兴。然而，结果并非如此；这就是假申言者。神是非常定罪假申言者的，要把这样的人置于死地，不许人再听他的胡言乱语。今天我们读经、解经，最怕断句取义。我们若只顾圣经的一句话，却没有顾到全局，那是最危险的。一知半解是最危险的，这却是灵恩运动的人所作的，把“方言”一辞从圣经里取出来，别的全不管，只管方言，这是危险至极的。

我们从全本圣经来看，就能看见正确的路，乃是认识主今天是与我们的同在的一位灵，并且祂的同在是在我们的灵里。主的话说，“愿主耶稣基督的恩与你们的灵同在。”（腓四 23。）你只要时常回到灵里，不要管你的心思，不要管你的情感，也不要管你的意志。你只要呼喊祂的名：“哦，主，阿们，阿利路亚！”你立即会忘掉你的心思、情感和意志，你这个人就是在灵里了。比方，若要我用脚，走路就是最好的法子。同样的，你如何用你的灵呢？就是要说，“哦，主，阿们，阿利路亚。”当你的妻子啰嗦你时，你若不说，“哦，主，阿们，阿利路亚，”你非要失败不可。然而，你如何胜过她呢？就是喊：“哦，主，阿们，阿利路亚！”这样，撒但就会没有办法。要胜过撒但，舍此无路，只有回到灵里。回到灵里的捷径，就是呼喊主的名，再加上祷读主话。我们这样呼喊主，祷读主话，就在灵里，并且里头就会被主占有。

这是得圣灵充满最稳妥的路，而不是你在那里苦巴巴的禁食、禁睡，一点不运用灵，只是仰望天，等待圣灵降下来。若是没有，就再禁食、再禁睡，等到忽然有一天，仿佛从天上掉下一个东西，你就开始说起方言了。这是灵恩运动教人作的事，常常有所谓的东西掉下来，其实十之八九是人自己搞的故事，有少数反而把鬼引进来了。所以在灵恩运动里，常常有被鬼附的事情；这是无法否认的。我曾有过赶鬼的经历，是替那些在灵恩运动里被鬼附的人赶。那些人因着被动等待所谓的圣灵充满，使自己成了空白，反

We should not listen to nonsensical speaking related to tongues or foretelling. The greatest indication of the failure of the Pentecostal movement can be seen in the lack of any fulfillment of their “prophetic” utterances. In the Old Testament an unfulfilled prophecy was a serious matter. If an Israelite spoke a prophecy that was not fulfilled, he was to be counted as a false prophet and even put to death (Deut. 18:20-22). God condemned false prophets and even wanted such persons put to death so that others would not listen to their nonsense. When some Pentecostals in Taiwan prophesied that there would be a great revival in 1966, nothing happened because it was a false prophecy. Today in our studying and expounding of the Scriptures, we are very concerned about quoting things out of context. It is dangerous to emphasize even a single sentence in the Bible without considering the entire context. Knowing something in a superficial way is dangerous. Regrettably, many Pentecostals do not use the term tongues according to its biblical context. Instead, they care only for their interpretations, and they neglect everything else. This is utterly dangerous.

If we consider the whole Bible, we will see that the proper way to experience the Spirit is to know the Spirit in our spirit. Philippians 4:23 says, “The grace of the Lord Jesus Christ be with your spirit.” We need to turn to our spirit and not focus on our mind, emotion, or will. When we call upon His name, saying, “O Lord, Amen, Hallelujah!” we will touch our spirit and not be in our mind, emotion, or will. We need to exercise our feet by walking, and we need to exercise our spirit by calling on the Lord. If we are being bothered by our spouse, we will surely fail if we do not call on the Lord, saying, “O Lord, Amen, Hallelujah.” We can overcome by calling “O Lord, Amen, Hallelujah!” Satan has no way when we turn to our spirit. The simplest way to turn to our spirit is by calling on the name of the Lord and by pray-reading His Word. When we call on the Lord and pray-read His Word, we are in spirit, and we are inwardly filled with Him.

This is the safest way to be filled with the Holy Spirit. There is no need for fasting, for abstaining from sleep, or for looking for something to fall from heaven. When we seek for experiences in this way, that is, waiting for something to fall from heaven, is it any wonder that some will eventually start speaking in tongues? The Pentecostal movement teaches others to seek such experiences, but eighty or ninety percent of the time, these experiences are not genuine. This kind of seeking even opens the door to demons. Cases of demon possession in the Pentecostal movement are undeniable. I have had experiences of casting out demons from some who were in the Pentecostal movement. In their passive waiting for the so-called filling of the Holy Spirit, they emptied themselves and opened themselves in a way that allowed evil spirits

而变成向鬼敞开，邪灵就来了。然而，不是说没有真说方言的人；不过，我们看见的多半是人造的方言，也有被鬼附的情形。那不是正确的经历圣灵。

运用灵，操练灵， 表现灵

合乎圣经的路，乃是经历主的恩与你的灵同在。（腓四23。）你要学习灵里火热，（罗十二11，）要学习运用你的灵，操练你的灵，表现你的灵，用灵活动。当你这样运用灵时，你在灵里就摸着主的同在，你的灵向主是开启的，主的灵就在你灵里，一直浸润你、浸透你、占有你，直到完全把你得着。这时你就与主是一，与主成为一灵了。这才是经历圣灵的正路。

盼望我们都不要有那种好奇心，饭也不吃，觉也不睡，一直等东西从天上掉下来。我们要学习走一条圣经所启示简便的路。保罗说，“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”（提后一7。）他也说，“我在祂儿子的福音上，在我灵里所事奉的神。”（罗一9。）保罗事奉神乃是在他的灵里事奉。

此外，保罗还对哥林多人说，“我说的话，讲的道，不是用智慧动听的言语，乃是用那灵和能力的明证。”（林前二4。）保罗头一次到哥林多人那里时，他没有用智慧动听的言语，乃是用灵的表现，就是那灵的明证。那灵的明证来自我们人的灵。今天神的灵就联在我们的灵里，当我们运用我们的灵时，神的灵也随着。这就是灵的表现。我们表现我们的灵，不重在表现口才，不重在表现智慧，乃重在把我们的灵表现出来，也就是把我们灵里神的灵表现出来。好比某位姊妹生来文雅，受了高等教育，会讲动听、委婉的言语，作见证也是文雅的。这是智慧动听的言语。另一个姊妹，她不在乎这些，只会喊：“哦，主啊，阿们，阿利路亚！”她乃是积极的表现灵。这二者是不一样的。

我听过宋尚节讲道，他完全不是靠口才，而是重在灵的表现。他是福建莆田人。有人说，天不怕、地不怕，就怕莆田人说官话。宋尚节说的国语就是莆田国语。若是把他的讲道录下来，是没有什么内容的。他讲道时常穿长袍，怀里藏着

to come into them. This does not mean there is no such thing as genuinely speaking in tongues, but most of the tongue-speaking today involves “self-manufactured” tongue-speaking and even some cases of demon possession. These are not proper experiences of the Holy Spirit.

USING THE SPIRIT, EXERCISING THE SPIRIT, AND MANIFESTING THE SPIRIT

The scriptural way is to experience the grace of the Lord in our spirit (Phil. 4:23). We need to learn to be burning in spirit (Rom. 12:11); that is, we need to learn to use our spirit, exercise our spirit, manifest our spirit, and act by our spirit. When we exercise our spirit, we will touch the Lord's presence in our spirit. Then our spirit will be open to the Lord, and the Lord's Spirit will permeate, saturate, and possess us until He gains us fully. Thus, we will be one with the Lord, even one spirit with the Lord. This is the proper way to experience the Spirit.

I hope we will not have a curiosity for spiritual experiences that lead us to fast, abstain from sleep, or wait for something to fall down from heaven. We need to learn to take the simple way revealed in the Scriptures. Paul says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness” (2 Tim. 1:7). He also says, “God...whom I serve in my spirit in the gospel of His Son” (Rom. 1:9). Paul's service to God was in his spirit.

Furthermore, Paul also told the Corinthians, “My speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power” (1 Cor. 2:4). When Paul first arrived in Corinth, his speech and proclamation were not in persuasive words of wisdom but in demonstration of the Spirit. The demonstration of the Spirit comes from our human spirit. Today the Spirit of God is joined to our spirit. When we exercise our spirit, the Spirit of God joins in. This is the manifestation of our spirit. Our emphasis is not on manifesting eloquence or wisdom but on our spirit, which is to manifest the Spirit of God in our spirit. This can be likened to a sister who is naturally graceful, who has been highly educated and is able to speak persuasive, tactful words and give refined testimonies. Although her words may be persuasive, this does not mean that there has been a demonstration of Spirit. In contrast, a sister who simply calls, “O Lord, Amen, Hallelujah!” will actively manifest the Spirit.

John Sung's preaching did not depend on eloquence but on the manifestation of the Spirit. He was from Putian, Fukien. The Mandarin spoken in this region is not very polished. There is even a saying that one does not need to fear heaven or hell but only a Putianese speaking Mandarin. John Sung's sermons seemingly did not

些小东西。有一次，说着说着，就摸出个小酒壶，说，“你喝酒！小酒壶！”再摸出个大烟枪，又摸出个麻将，最后摸出个棺材，棺材一出来，就喊：“陞官发财！陞官发财！发棺材！”这就是他所讲的道。在一次福音聚会里，他讲来讲去，拿出领诗的指挥棒，指向台下一个年轻妇人，喊说，“你这个小老婆！”大家都替他捏把冷汗，深怕得罪了那妇人。然而，那天宋尚节真是有灵的表现，他这一点是点准了，那人的确是个小老婆。所以，妇人回家后非常生气，以为必是有人告诉宋尚节她的故事。当夜，圣灵就在那位妇人里头作工说，“你还怪那个传道人的么？想想看自己是不是小老婆，你是不是个罪人？”她蒙了光照，就悔改了。到第二天聚会时，她是流着泪到聚会中。这给我们看见，宋尚节的道虽没有什么口才，没有什么智慧动听的话，却是灵的表现。

有一次他讲到马可福音中血漏的妇人。他在黑板上画了一颗心，说，“宋尚节博士来了，众教友都发热心，带着耳朵来听道。”接着说，“耶稣宝血洗我心、洗我心。”就拿粉笔将黑心画白了。又说，“宋博士走了，过两个月，众教友冷淡了，宝血漏出去。血漏！血漏！”这是什么道？宝血怎能比作血漏的血？他又说，“过了半年，王明道又来了，众教友又热心了，耶稣宝血洗我心。又过了三月，宝血又漏出去。”黑板擦掉，又露出黑心来。这道真是不合乎真理，但你无法不承认，他有灵的表现。结果，到末了他说，“凡是要宝血洗你心的，都到前面来。”一群一群的人涌向前去，多人痛哭流涕，跪下祷告，直喊：“宝血洗我心！”“求主宝血洗我心！”

have much content. When he preached, he often wore a long gown and used small props. Once when he was speaking, he showed the people an opium pipe, a mah-jongg tile, and a small coffin. When he showed them the coffin, he cried, “Get a promotion! Make a fortune! Make a coffin!” That was his sermon. Another time he brought out a conductor’s baton and pointed to a young woman in the audience and addressed her as a concubine. Everyone was concerned that he had offended the woman, but his word was a manifestation of the Spirit that day because she was indeed a concubine. Nevertheless, the woman was very angry because she thought someone had told John Sung about her. Throughout the night, however, the Holy Spirit operated in her, saying, “Do you blame that preacher? Think about it: Are you not a concubine, a sinner?” Through this enlightenment, she repented. The next day she came to the meeting in tears. This shows that although John Sung had no eloquence, no persuasive words of wisdom, there was a manifestation of the Spirit in his speaking.

One time he was preaching about the woman with the flow of blood in the Gospel of Mark (5:21-43). He drew a heart on the blackboard and said, “Dr. John Sung came, and the church members became zealous, and they said, ‘The precious blood of Jesus has cleansed our hearts; it cleansed our hearts.’” Then he filled in the outline of the heart with white chalk and said, “Dr. Sung left, and after two months the heart of the church members grew cold. The precious blood leaked out. Hemorrhaging! Hemorrhaging!” What kind of doctrine is this? How can the precious blood be likened to blood that hemorrhages? He continued, saying, “More time went by, and Brother Wang Ming-tao came, and again the church members became zealous, saying, ‘The precious blood of Jesus has cleansed my heart.’ But in another three months, the precious blood leaked out again.” Then he erased the chalk on the board to reveal the black heart. His doctrine was not according to the truth, but no one could deny the manifestation of the Spirit in his speaking. In the end he said, “All those who want the precious blood to cleanse their heart come forward.” Crowds of people moved forward, many bursting into tears, kneeling down and praying again and again, “The precious blood cleanses my heart!” and “May the Lord’s precious blood cleanse my heart!”

他没有智慧动听的话，但他有灵的表现，有那灵的明证。他说话时，灵出去了；他说话时，摸着人的灵，人就感觉自己的心是污秽的，需要宝血洗他的心。若是一个人得救多年，没有什么长进，一直把生命，把“血”漏出去，等听了这篇道后，非常受感动，也回转归向主，要宝血洗他的心，这就达到目的了。所以，他所传信息的道是错的，但灵是对的。当然，我们并非要错道理，乃是要道对，灵的表现也对，那就真是好得无比。作见证有两种，一种是用智慧动听的言语，别人摸不着灵；一种虽不是美丽的言语，却是从灵里出来的，灵碰灵，就能摸着人的灵，叫人得着真实的供应。

真实的建造在我们灵里

保罗曾对哥林多人说，“我身体虽不在你们那里，灵却与你们同在，我已经审判了行这样事的人，好像与你们同在一样。”（五3。）当哥林多人聚会时，保罗的身体虽不在那里，灵却与他们一同聚会。这证明保罗是何等活在灵里。你们有否这样的经历，人在高雄，灵却可以到台北聚会？有时我人在洛杉矶，但好像回到了台北，在灵里参加聚会。接着，在十六章，保罗提到几位弟兄的名字，说他们使他和哥林多人的灵都畅快。（17～18。）这几位弟兄叫保罗的灵畅快。作基督徒最宝贝的，就是作得灵畅快。总之，保罗是个完全活在灵里的人。林后十二章十八节给我们看见，保罗和提摩太乃是“在同一的灵里”。到了启示录一章十节，使徒约翰说，“当主日我在灵里，听见…”到了启示录末了，约翰在灵里被带到高山，看见了新耶路撒冷。（二一10。）所以，我们能听见属灵的声音是在灵里，能看见属灵的启示也是在灵里。因此，我们非活在灵里不可，一定要操练我们的灵。

以弗所二章二十二节说，“你们也在祂里面同被建造，成为神在灵里的居所。”神的居所乃是在我们的灵里。我们众人都活在灵里，都运用我们的灵，我们就在灵里成为一，那就是真实的建造。今天真实的建造不在头脑里，不在情感里，不在意志里，乃在我们的灵里。一回到灵里，你我就配搭了；一回到灵里，你我就合一了；一回到灵里，你我就同被建造了。这就是建造神的居所；而神这居所，乃是在我们灵里。

John Sung did not have persuasive words of wisdom, but he had the manifestation of the Spirit, the demonstration of the Holy Spirit. When he spoke, the Spirit went forth; when he spoke, he touched men's spirit, and they felt the filthiness of their heart and their need for cleansing by the precious blood of Christ. If a person had been saved for many years without much growth, he would have been touched to return to the Lord for His cleansing. Although the doctrine in John Sung's sermon was not accurate, his spirit was right. We are not promoting the use of wrong doctrines, but we need to manifest the Spirit in addition to just presenting right doctrines. Persuasive words of wisdom alone cannot touch the spirit of others. When words come from the Spirit and touch the spirit of others, there is a supply even if the words are not so fine.

GENUINE BUILDING BEING IN OUR SPIRIT

Paul spoke to the Corinthians, saying, "I, on my part, though being absent in the body but present in the spirit, have already judged, as if being present, him who has thus done this" (1 Cor. 5:3). When the Corinthians met together, Paul's spirit was with them in their gathering, even though he was not present with them in his body. This proves how much Paul lived in the spirit. Do we have such an experience, that is, of being in Kaohsiung but meeting in spirit in Taipei? At times, when I am in Los Angeles, it is as if I were meeting in Taipei in spirit. In 16:17-18 Paul mentioned the names of a few brothers who refreshed his and the Corinthians' spirit. These brothers refreshed Paul's spirit. The most precious thing in being a Christian is to have a refreshed spirit. Paul was a person who fully lived in the spirit. Second Corinthians 12:18 shows that Paul and Titus were "in the same spirit." In Revelation 1:10 the apostle John said, "I was in spirit on the Lord's Day and heard." At the end of Revelation, John was carried away in spirit onto a great and high mountain and saw the New Jerusalem (21:10). Our hearing and our seeing are both matters that are in the spirit. We must live in spirit, and we must exercise our spirit.

Ephesians 2:22 says, "You also are being built together into a dwelling place of God in spirit." The dwelling place of God is our spirit. When we live in spirit and exercise our spirit, we become one in spirit. This is the genuine building. Today genuine building is not in our mind, emotion, or will but in our spirit. When we turn to our spirit, there is coordination with one another. When we turn to our spirit, there is oneness with one another, and when we turn to our spirit, there is building with one another. The building of God's dwelling place is in our spirit, and the dwelling of God is in our spirit.

你我都必须看见，我们的主完成了一切，成了赐生命的灵，住在我们灵中，作了我们全备的供应，也就是作了我们一切的恩典。现在我们要学习回到灵里，学习操练我们的灵，和祂有接触，并且学习活在灵中，凭灵行动；这样，我们就会是一个活在灵里的人。在这一个灵里，你我是完全合一、配搭的，也是同被建造的；在这里就有神的居所。

一九七二年二月十一日晚上讲于台北

Our Lord has accomplished everything. He is now the life-giving Spirit living in our spirit to be our bountiful supply, which is just grace for everything. We need to exercise our spirit to touch Him in order to live in and move by the spirit. When we are persons who live in the spirit, we will be coordinated in oneness, and we will be built together to be the dwelling place of God.

第九篇

守住合一立场， 脱离分裂与紊乱

读经：启示录十七章四至五节，创世记十一章九节，申命记十二章五至七节，以斯拉记一章一至六节，使徒行传二章十四节，哥林多前书一章十至十二节，启示录二十一章二节，十八节，二十一节。

在前面各篇信息中，我们看见圣经中的故事，就是灵的故事。这灵的故事，一面是神的灵，一面是我们人的灵。神完成了创造，又来成为肉体，完成救赎，经过死与复活，成为赐生命的灵。这一位灵乃是包罗万有的灵，在我们向祂敞开时，就进入我们的灵里，与我们同在。如此，我们就能在灵中与祂相调为一，二灵成为一灵。我们今天需要在生活中，天天操练凭灵活着，凭灵事奉。相信这样的真理，众圣徒都清楚了。

启示录中两个女人的象征

在本篇信息中，我还要和你们交通到一件重要的事。我要把一项基本的真理，再次摆在你们面前，这乃是关乎你们一生事奉主的道路。你们若认识这基本的真理，就能得到一个指南针。这指南针在你们手里，在你们一生的航程中，能使你们知道何可适从，何当防备。这说起来很简单，但若要认真探究，也是相当深奥。

圣经中有两个特别的地名，代表两个原则和两条道路，一个是耶路撒冷，一个是巴比伦。启示录十七、十八、十九和二十一章里所说的重点，就是这二者。十七、十八章是讲巴比伦，十九、二十一章讲耶路撒冷。请你们注意，二者都是以女人为象征。耶路撒冷至终乃是羔羊的妻，基督的新妇。（十九7，二一2。）巴比伦则是个消极一面的女人，不仅是淫妇，更是妓女。妓女比淫妇还邪淫。淫妇

CHAPTER NINE

KEEPING THE GROUND OF ONENESS TO BE DELIVERED FROM DIVISION AND CONFUSION

Date: February 12, 1972

Scripture Reading: Rev. 17:4-5; Gen. 11:9; Deut. 12:5-7; Ezra 1:1-6; Acts 2:14; 1 Cor. 1:10-12; Rev. 21:2, 18, 21

In the preceding chapters we saw that the revelation in the Bible is altogether related to the Spirit of God and the human spirit. After God accomplished creation and man fell, God was manifested in the flesh in order to accomplish redemption through His death on the cross, and in resurrection He became the life-giving Spirit. When man opens to the Lord, the Spirit, as the all-inclusive Spirit, enters into man's spirit to be one with him. When the Holy Spirit and our human spirit become one spirit, we are mingled as one spirit with Him. In our living today, we need to exercise to live by our spirit and serve by our spirit. I believe that all the saints are clear about this truth.

THE SYMBOL OF TWO WOMEN IN REVELATION

I would like to fellowship about another crucial matter in this chapter, laying a basic truth before you concerning the way that you should take in your service to the Lord for your whole life. If you know this basic truth, it will become a compass to guide you and guard you on your life's journey.

There are two names in the Bible that represent two principles and two ways: Jerusalem and Babylon. Each of these names is symbolized by women. Revelation 17 and 18 speak of Babylon as a harlot (17:5), and chapters 19 and 21 speak of Jerusalem as a wife and bride (19:7; 21:2). Babylon is represented by a woman in a negative sense as a harlot. Being a harlot is even more negative than being an adulteress. An adulteress is a woman who has unlawful contact with a man other than her husband, whereas a harlot is a woman who contacts men loosely and does

是一个女人在一个丈夫之外，和别的男子有不法的接触，而妓女是一个女子根本没有丈夫，却随意和男人接触。十七章五节论到巴比伦说，“在她额上有名写着：奥秘哉！大巴比伦，地上妓女和可憎之物的母。”她是地上一切妓女和可憎之物的母亲。巴比伦不光自己是妓女，还生了好些女儿，个个是妓女，所以称为地上妓女的母。

巴比伦是一个妓女，而耶路撒冷是一个新妇、一个贞洁的妻子；二者都是女人。这不是兴奋的道，乃是指南针的道。指南针就是指示正确的方向。圣经六十六卷书讲了许多事，有许多的启示，但末了结束于这两个女人。启示录末了几章，就是圣经的总结，乃是说到巴比伦和耶路撒冷这两座城、两个女人的故事。今天，我们需要认清这两个女人所代表的两个原则，以致能在正确的道路上事奉主；这是至为关键的。

巴比伦的原则是 分裂与紊乱

就某一面说，全本圣经乃是讲巴比伦和耶路撒冷的故事。可以说，圣经是巴比伦和耶路撒冷的争斗史。巴比伦这名字是希腊文，是从希伯来文翻过来的。巴比伦这名字在希伯来文，就是创世记十一章所说的巴别。（9。）巴别是巴比伦的希伯来文，巴比伦是巴别的希腊文。换句话说，在希伯来文里是巴别，在希腊文里是巴比伦。巴别这名字的意思，就是紊乱，所以巴比伦也是紊乱的意思。什么是紊乱？就是不按正规，没有正规，没有管治原则。

比方，聚会中的椅子都是一行行整齐有序的排列着，这可以说是一种管治的原则；椅子是照着管治的原则排列的。若是这些椅子东歪西倒，随便放，随便摆，这就叫作巴比伦，也叫巴别，是紊乱而没有原则的。神当初造了一个人，并且从这一个人造出许多人。后来他们在巴别那里，联合起来背叛，造高塔宣告反对神；因此，神变乱他们的语言，各种样的语言就出现了。至此，地上就分裂了，一分裂就乱了。所以，紊乱包括分裂，不分裂就不紊乱，不紊乱就不会分裂。人类原来都说一样的语言，不是分裂、紊乱的，乃是到了巴别那里，众人才紊乱、

not even have a husband. Verse 5 of chapter 17 says, “On her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.” She is the mother of the harlots and the abominations of the earth. Babylon is not only a harlot; she is the mother of harlots, having given birth to many daughters, each one of whom also is a harlot. Thus, she is called “the mother of the harlots.”

Although Babylon is a harlot, Jerusalem is a bride, a chaste wife. This may not seem to be an exciting doctrine, but like a compass, it points us in the right direction. The sixty-six books of the Bible speak of many things and contain many revelations. In the end, however, there are two women. The conclusion of the Bible, the last chapters of the book of Revelation, is a story of Babylon and Jerusalem—two cities and two women. We need to have a clear understanding of the principles represented by these two women so that we may serve the Lord in a proper way. This is exceedingly crucial.

THE PRINCIPLE OF BABYLON BEING DIVISION AND CONFUSION

In a sense, the whole Bible is a story of Babylon and Jerusalem. One may say that the Bible is the history of the struggle between Babylon and Jerusalem. Babylon is the Greek equivalent of the Hebrew word Babel, which is mentioned in Genesis 11:9, and it means “confusion.” Hence, Babylon means confusion, and confusion means to be without regulation or governing principles. For example, the chairs in this meeting are aligned in straight rows, and this method of alignment is a governing principle. If the chairs were unevenly aligned, crookedly placed next to each other, or even overturned, it would indicate that the chairs are in a confused and unprincipled situation, a situation that reflects the principle of Babylon.

God created one man in the beginning, and out from this man came many men. At Babel these men formed an alliance among themselves to build a tower in rebellion and in opposition to God. Hence, God confounded their language, producing many languages. The people on the earth became divided at this point, and once there was division, there was confusion. Division is included in confusion; without division there is no confusion, and without confusion there is no division. Man spoke the same language originally and was not divided or confused until the time of Babel. Babylon represents division and confusion. In the church there are many brothers and sisters, but we are not divided or in confusion; hence, the church is not Babylon. If, however,

分裂了。巴比伦就是分裂、紊乱的。在召会中，弟兄姊妹人数相当多，大家是不分裂、不紊乱的，这就不是巴比伦。若是有一天，这班姊妹和那班姊妹吵，这班弟兄和那班弟兄闹，末了，这班人到一地方聚会，另一班人到另一地方聚会，众人四分五裂，这就是巴比伦了。所以，巴比伦就是分裂与紊乱。

耶路撒冷的原则是 合一而不乱

旧约历史里的紊乱与合一

十一章，巴别塔出来之后，地上的人就分裂、紊乱了。而后神进来，从迦勒底的吾珥，就是巴比伦的所在地，这分裂、紊乱的环境中，召出亚伯拉罕，把他带到迦南地，将迦南地赐给他。（十二1～5。）以后，亚伯拉罕有了后裔，就是以色列的十二支派。这十二支派因着饥荒失败，就堕落到埃及，离开了迦南地。之后，神又救赎他们离开埃及，回到迦南地。他们虽是十二支派的人，但神不许可他们有分裂和紊乱。那时地上满了列国，满了分裂和紊乱；然而，在以色列地，神不许可祂的百姓有分裂和紊乱。神如何维系祂子民的合一呢？乃是用一个中心，就是唯一的立场来维系。在申命记十二、十四、十五、十六章，这四章圣经里，神一再叮咛、嘱咐以色列人，进迦南地之后，不可随便在任何地方敬拜、献祭，乃必须到神所选择立祂名的地方，就是祂的居所，在那独一的地方敬拜。（十二5～7，十四22～23，十五20，十六2，5～7，15～16。）那独一的立场、独一的中心、独一敬拜的地方，维系、保存了神子民中间的合一。那个地方就是以后的耶路撒冷。

所以，耶路撒冷表征合一、不乱，巴比伦表征分裂、紊乱。这是圣经的历史。巴比伦就是人的分裂与紊乱，耶路撒冷是神的百姓合一且不乱。以色列人虽然有十二个支派，但他们光景正常时，是不分裂，也不紊乱的。直到今天，犹太人虽分散在各国，但地上从没有过两个圣殿，都是一个圣殿。这一个圣殿就在耶路撒冷。因着所有的犹太人，都清楚十二、十四、十五、十六章；所以，没有一个人敢随意在任何地方造圣殿，那是绝对违反神的原则的。至今，以色列众人都在等候，要回到旧殿的地基上重建圣殿。这地基是在耶路撒冷，锡安的高峰；那是他们的中心，

some sisters quarrel with other sisters, and some brothers fight with other brothers to the point that they decide to no longer meet with the saints and instead set up another place of meeting, the resulting division is in the principle of Babylon. Babylon represents division and confusion.

THE PRINCIPLE OF JERUSALEM BEING ONENESS WITHOUT CONFUSION

Confusion and Oneness in the Old Testament History

After the tower of Babel in Genesis 11, man was divided and confused on the earth. God, however, came to Ur of the Chaldeans, the location of Babylon, and in the midst of a divided and confused situation, He called out Abraham and brought him to the land of Canaan and gave him the land (12:1-5). Although Abraham's descendants, the twelve tribes of Israel, subsequently failed because of famine and left the land of Canaan to go down into Egypt, God redeemed them and brought them out of Egypt, back to the land of Canaan. Even though there were twelve tribes in the land of Israel, God did not allow His people to be in a situation of division and confusion. Rather, God maintained the oneness of His people by establishing a unique center of worship on a unique ground. In Deuteronomy God repeatedly exhorted and charged the children of Israel not to casually worship and offer up sacrifices in any place. Instead, He charged them to worship at the unique place that He had chosen to put His name (12:5-7; 14:22-23; 15:20; 16:2, 5-7, 15-16). This unique ground, center, and place of worship maintained and preserved the oneness among God's people. This place was Jerusalem.

Whereas Babylon signifies division and confusion, Jerusalem signifies oneness without confusion. This is a matter of biblical history. Babylon represents division and confusion among men, and Jerusalem represents the oneness of God's people without confusion. Even though the children of Israel were made up of twelve tribes, their normal condition did not involve division and confusion. Furthermore, even though the Jews have been scattered throughout the nations, there never has been more than one holy temple on the earth. The site for the holy temple is in Jerusalem. All Jews are clear concerning God's charge in chapters 12, 14, 15, and 16; consequently, no one has dared to build a temple in any other place. Today all the Jews are awaiting the rebuilding of the holy temple on the temple site, which is the high peak of Zion in Jerusalem. Only this place is

是他们唯一合一的立场。简单的说，耶路撒冷代表神的子民合一而不乱，巴比伦代表分裂与紊乱。

到了王下二十五章的时候，因着以色列人的荒凉，巴比伦王尼布甲尼撒来了。他带着大军攻破耶路撒冷，毁坏了圣殿，把以色列人掳到巴比伦去了。可以说，耶路撒冷被巴比伦征服了，巴比伦胜过了耶路撒冷。从那时起，神的百姓失去了合一；他们一失去合一，就分散在各地。过了七十年，神要那些分散被掳者，特别是到巴比伦去的以色列人，起来回归耶路撒冷。（拉一1～6。）所以离开耶路撒冷，就是分散、紊乱；回归耶路撒冷，就是合一、不乱。然而，并非所有的犹太人都回去，乃是只有少数人回去；这是以斯拉记和尼希米记这两卷书给我们看见的。少数以色列人回到耶路撒冷，耶路撒冷的见证就得着了恢复。这个恢复一直持续到主耶稣第一次来。

新约历史里的 紊乱与合一

旧约是物质的，是象征性的。主耶稣来了，物质的过去了，属灵的开始了。属灵的一开始，五旬节那天召会就形成了，那个光景和巴别的光景完全相反。在巴别那里，大家说不同的语言，你说的我不懂，我说的你不通。然而，五旬节那天，各国说不同方言的人，都聚集在耶路撒冷，圣灵降在门徒身上，他们就说了来自各地的人都能听懂的“方言”。巴别那里是分裂、紊乱的；五旬节这里，在耶路撒冷是合一、不乱的。照行传二章所记载，彼得同十一位使徒站起来说话，（14，）是说一种话，而且这种话众人都听得懂。虽然彼得那天说什么话，我们不知道；但是彼得所说的话，当时聚集的人都能理解，这是圣经中真正的“方言”。如此，就消弭了巴别所带进来的分裂和紊乱，在耶路撒冷就有合一了。

召会是真正的耶路撒冷，是真实的合一，没有混乱。这就是属灵的耶路撒冷。属灵的耶路撒冷就是召会，那合一、不乱的地方。我们今天敬拜神，乃是要到合一、不乱的地方，这地方就是耶路撒冷，也就是召会；神的名、神的居所都在此。二章记载，五旬节那天，那些在召会中的人合一、不乱，这就是耶路撒冷。然而，撒但有他的诡计。在林前一章十节，保罗对哥林多人说，“弟兄们，我借我

the center and unique ground of their oneness. Jerusalem represents the oneness of God's people without confusion, and Babylon represents division and confusion.

At the time of 2 Kings 25, the children of Israel were in desolation. Consequently, Nebuchadnezzar, the king of Babylon, came with his whole army, breached the walls of Jerusalem, destroyed the holy temple, and took the captured Israelites to Babylon. Jerusalem was conquered by Babylon. When Babylon overcame Jerusalem, God's people were scattered everywhere, and they lost their oneness. After seventy years, God enabled the scattered captives, particularly the Israelites in Babylon, to rise up and return to Jerusalem (Ezra 1:1-6). Leaving Jerusalem is a matter of scattering and confusion, but returning to Jerusalem is a matter of recovering the oneness without confusion. The book of Ezra shows that only a small number of the children of Israel returned to Jerusalem. Nevertheless, the testimony of Jerusalem was recovered. This recovery lasted until the first coming of the Lord Jesus.

Confusion and Division in the New Testament History

The Old Testament speaks of things that have historical, physical, and symbolic significance. With the coming of the Lord Jesus in the New Testament, the spiritual significance of these things becomes apparent. For example, when the church was formed on the day of Pentecost, the situation of division that was brought in at Babel was reversed by the spiritual reality of the formation of the church. At Babel everyone spoke different languages or dialects, and no one could understand each other. But on the day of Pentecost, when people who spoke different languages from various nations were gathered in Jerusalem, the Holy Spirit descended upon the disciples, and they spoke in tongues so that these people could understand. At Babel there were division and confusion; at Pentecost in Jerusalem there was oneness without confusion. According to the record of Acts 2:14, when Peter stood with the eleven and spoke, everyone heard his word, and “they were pricked in their heart” (v. 37). Thus, the division and confusion brought in by Babel were terminated, and there was oneness in Jerusalem.

The church is the genuine Jerusalem, and it is based on the principle of oneness without confusion. This is the spiritual reality of Jerusalem. The spiritual reality of Jerusalem is the church, and the church is one and without confusion. Today in the church we can worship God in oneness and without confusion. Both God's name and God's habitation are with the church. Acts 2 records the oneness and the absence of confusion in the church on the day of Pentecost; this is Jerusalem. However, Satan still has subtle schemes. In 1 Corinthians 1:10 Paul said to the Corinthians, “Now I beseech

们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”保罗劝哥林多人都说一样的话，表明他们中间有了分裂；有的人说他是属亚波罗的，有的人说他是属保罗的，有的人说他是属矶法的，有的人甚至说他是属基督的。（12。）五旬节时，我们看见合一、不乱；然而到了哥林多，我们看见了分裂、紊乱，巴比伦又出现了。在五旬节那天，属灵的耶路撒冷出现了；在哥林多这里，属灵的巴比伦出现了。逐渐的，这紊乱就发展为罗马天主教。

罗马天主教里的混杂

读经的人都得承认，启示录十七章所说的大巴比伦、奥秘的巴比伦，是指罗马天主教。为什么罗马天主教成了大巴比伦呢？你若研究他们中间的历史，就会发现其中满了分裂与紊乱。有人可能会问说，难道在天主教里没有神的儿女么？我们要强而有力的答复说，“是的，有，却是混杂的。”四节说，“那女人穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰。”所有对罗马天主教有一点认识的人都知道，罗马天主教有所谓的红衣主教，红色是他们衣着的颜色；在梵蒂冈那里，最特殊、鲜明的颜色就是红色。

在二十一章我们看见，新耶路撒冷乃是新妇，（2，）城是纯金的，（18，）城墙的根基是用各样宝石装饰的，（19，）每一个门各自是一颗珍珠造的。（21。）天主教却把金子、宝石、珍珠拿去作妆饰。“妆饰”这辞，按原文有“镀”的意思，指一件东西原本不是金的，只是用金在上面镀一层；一件东西不是宝石，却在外面弄了一层宝石；不是珍珠，只是在外弄了一层珍珠。罗马天主教里也有好些爱主的人像珍珠一样，就如盖恩夫人，可说是一颗珍珠；而劳伦斯弟兄，就像一颗宝石。这些只是天主教的妆饰。

十七章四节继续说，“手中拿着金杯。”在表号上，金表征神圣的性情。所以这里的金杯，指罗马天主教在外表上的确有些属神的东西。他们传独一的耶和華神，所宣告的是耶稣基督的名；然而，“金杯”里却“盛满了可憎之物”。这就是今天的罗马天主教，其中虽有神的真儿女，有金子、宝石、珍珠，却是与邪污之物混杂的。

you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.” Paul’s exhortation to speak the same thing indicates that there were divisions among the Corinthians: one said that he was of Paul, another said that he was of Cephas, and yet another said that he was of Christ (v. 12). At Pentecost there was oneness without confusion, but in Corinth there were division and confusion, and even the reappearance of a spiritual aspect of Babylon. The spiritual aspect of Jerusalem was manifested on the day of Pentecost, but the spiritual aspect of Babylon was later manifested in Corinth. Gradually, this confusion developed into Roman Catholicism.

THE MIXTURE IN ROMAN CATHOLICISM

Bible readers recognize that Babylon the Great, the mysterious Babylon, mentioned in Revelation 17, refers to Roman Catholicism. By studying history, it is easy to see that Roman Catholicism is associated with Babylon the Great because it is full of divisions and confusion. When some ask, “Are there no children of God in Catholicism?” we should acknowledge that there are, but they are in a situation of mixture. Verse 4 says, “The woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls.” Those who have a little understanding of Roman Catholicism know that red is the most distinctive and vivid color in the Vatican.

In Revelation 21 the New Jerusalem is the bride (v. 2), the city is of pure gold (v. 18), the foundations of the wall of the city are adorned with every precious stone (v. 19), and each of the gates is, respectively, of one pearl (v. 21). Catholicism, however, uses gold, precious stones, and pearls only in the way of gilding, which refers to outward adornment by layering gold, precious stones, and pearls on something that is not of the same material. In Roman Catholicism there truly have been some lovers of the Lord. Madame Guyon can be likened to a pearl, and Brother Lawrence can be likened to a precious stone. However, these exceptions do not represent the true nature of Catholicism. They speak only of an aspect of adornment in Catholicism.

Verse 4 of chapter 17 says, “Having in her hand a golden cup full of abominations.” In typology gold signifies the divine nature. Therefore, the golden cup shows that on the surface Roman Catholicism does indeed have some things related to God. She preaches the unique God and declares the name of Jesus Christ, but her “golden cup” is “full of abominations.” This is Roman Catholicism today. Although there are some genuine children of God, some gold and precious stones and pearls within her, they are mixed in among evil and unclean things.

五节接着说，“在她额上有名写着：奥秘哉！大巴比伦，地上妓女和可憎之物的母。”这个奥秘的大巴比伦是大妓女，是许多妓女的母亲。这母亲是大妓女，生了许多女儿，个个都是妓女。这个大妓女就是奥秘的巴比伦，罗马天主教。启示录是一卷启示的书，也是一卷预言的书。十七章是预言，预言罗马天主教，也预言由罗马天主教演变出来，基督教中各种不同的公会、宗派和团体，都是大妓女的女儿，也都是妓女。虽然基督教中的确有些属神的东西，也确实有神的儿女在其中，却也受了罗马天主教的影响，满了分裂与紊乱。

不能只顾属灵情形， 没有顾到正确立场

今天神的儿女，好像只顾属灵的情形，而不顾立场。在所谓的更正教里，除了各宗各派之外，还有许多自由的小团体。从表面看似都不错，但从立场看，在神的眼中，那些都是分裂、紊乱、没有原则、随意而行。比方，有位王小姐已经结婚，看起来很温柔，又很慈仁，从不和人吵架，总是待人良善。有一天，王小姐碰着一位男士，二人交往甚密，但她从不说自己已婚，也不说自己是某某太太，仍称自己是王小姐。过了些时候，王小姐又喜欢另一位男士，再过一阵子，又和另一位男士来往。这样的故事一次次发生，就叫作淫乱。从外面看，这位王小姐很温柔，并且待人和善，但她所作的确实不合式。

当初神造人的时候，给人定了一个管治原则，一夫一妻。若是有一个女人，她不管神的原则，只管自己的爱好、口味，那就不正确了。这是今天基督教的光景。在基督教中，有各种不同的公会、宗派和团体，有长老会，有浸信会，有美以美会，还有许许多多的自由团体。他们按自己的喜好立会，完全不在神的原则里。

再比方，另有一位张小姐，长相普通，脾气不是太好，嫁给了袁先生，成了袁太太。二人有时也会吵架，袁先生偶尔也会无理的对待袁太太。若是这位袁太太气不过，不要这个婚姻，那就会得罪神。然而，袁太太没有如此作，她说，“我认识神的原则，神绝不可让人离婚。”结果她蒙了保守。神有一个原则，就是一夫一妻。在马太十九章七节，法利赛人和耶稣辩论说，“这样，

Verse 5 says, “On her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.” This mysterious Great Babylon is the great harlot, the mother of many harlots. This mother is a great harlot who has given birth to many daughters, each one of whom is a harlot. The great harlot is Roman Catholicism, the mysterious Babylon. Revelation is a book of revelation and prophecy. Chapter 17 is a prophecy concerning Roman Catholicism and the various denominations, sects, and groups in Protestantism, which evolved from Roman Catholicism and which are all the harlot daughters of the great harlot. There certainly are things of God and children of God in Protestantism, but they are under the influence of Roman Catholicism, and they are in a situation full of division and confusion.

CARING FOR THE PROPER GROUND IN ADDITION TO SPIRITUALITY

Today it seems as if God’s children care only for spirituality and have no consideration for the proper ground. In addition to various denominations in Protestantism, there are many small free groups that are apparently quite spiritual. However, in God’s eyes they are divided, confused, without principle, and without regulation because they follow their own preferences. If a married woman is not faithful to her husband, it does not matter how meek and kind she is toward others; she is still in a confused and improper situation. Her meekness and kindness mean nothing.

In God’s creation there is a governing principle of one husband and one wife. If a woman does not care for God’s principle but only for her preferences and tastes, God’s principle will be violated. Regrettably, this is the condition in today’s Christianity. All the denominations, sects, and free groups in Christianity have been established according to preferences, which result in the violation of God’s principle.

In contrast, a married sister who sees the principle of one husband and one wife will be preserved from the temptation of following her own preferences and tastes even if her marriage is difficult at times. In Matthew 19:7 the Pharisees disputed with Jesus, saying, “Why then did Moses command us to give her a certificate of divorce and divorce her?” Jesus answered them, saying, “Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so” (v. 8).

摩西为什么吩咐给妻子休书，并休她呢？”耶稣回答他们说，“因为你们的心硬，才准你们休妻，但从起初并不是这样。”（8。）主告诉法利赛人起初不是这样，所以祂要将人的婚姻恢复到起初，就是要与神起初的命定一致，不许人离婚。

今天基督教各种团体，就好比那个王小姐，按着自己的喜好、口味，产生了紊乱的情形。这是不合宜的，因为起初的基督徒只有一个会，就是召会。我要给你们打预防针，恐怕有一天人来引诱你们，说，“你看，某某团契多好，去罢。”“某某公会多好，去罢。”“你们现在喊喊叫叫，没有什么道可听，某地方道讲得很好，去罢。”那时，你们要回答说，“请离我远一点，因为我不能到巴比伦去，我不能跟随巴比伦那个大妓女，也不能跟随她的女儿们。”

基督徒若不认真看待召会合一的问题，就可能落入妓女的原则，即使不是有分于大妓女那个母亲，也可能有分于小妓女。我们今天只能走耶路撒冷的路，不能随便跟随任何巴比伦的原则。巴比伦就是分裂与紊乱；凡是分裂与紊乱，就是巴比伦，或是巴比伦所生的女儿，在神眼中，都是妓女。我们不是要随便指责人，乃是忠信的传讲神的真理，传讲圣经的话。

守住神管治的原则： 一个地方一个召会

我们都已经清楚看见，启示录十七章大巴比伦的大妓女，就是罗马天主教；而她的女儿们，众妓女，就是那些分门别类、自由选择，按自己口味，随便设立的基督徒团体。他们所作的，都走了众妓女的路，个个都落到妓女的地位上，没有守住神管治的原则。神管治的原则就是合一，一个地方一个召会。如同一个家里只能有一个丈夫，一个妻子。因着基督是一位，所以召会也该只有一个。

神的命定是耶路撒冷，那来搅扰耶路撒冷的是巴比伦，巴比伦就是分裂与紊乱。今天随处都可见分裂与紊乱，但无论他们挂起什么招牌，你们都要知道那是众妓女之一。所以，你们切切不可制造紊乱，不可制造分裂。你们一制造分裂，就变作小妓女了，这是极其严肃的事。什么是耶

The Lord told the Pharisees that divorce was not according to God's principle from the beginning. He recovered the significance of human marriage to correspond with God's original ordination.

Today various groups in Christianity are like women who act according to their preferences and tastes, but they only produce confusion. This is inappropriate, because initially Christians met according to the principle of oneness without confusion. Oneness is the way that was from the beginning. I would like to inoculate the young people from the temptations that come from speakings like "Such-and-such fellowship is so good; let us go there," "Such-and-such denomination is so good; let us go there," or "I know a place where we can listen to many good sermons." When you hear such things, you need to reply, "Please stay away from me. I cannot go to Babylon. I cannot follow that great harlot Babylon nor follow any of her daughters."

If Christians do not take the matter of the oneness of the church seriously, they will fall into the principle of the harlot and be involved with the many daughters of the harlot, even if they are not involved with the great harlot. Today we should take only the way of Jerusalem; we should not casually follow any Babylonian principle. Babylon represents division and confusion; any division and confusion are of Babylon or of the daughters of Babylon. They are all harlots in God's eyes. We have no desire to accuse others loosely but rather to proclaim God's truth and holy Word faithfully.

HOLDING FAST THE GOVERNING PRINCIPLE OF GOD— ONE CITY, ONE CHURCH

We have all seen that the great harlot in Revelation 17, Babylon the Great, is Roman Catholicism, and her daughters are divisive Christian groups established at will, based on self-preferences. These groups have taken the way of harlots, falling into the position of a harlot, by not holding fast to God's governing principle. God's governing principle is oneness—one city, one church—just as in a household there can be only one husband and one wife. Because there is one Christ, there should also be one church.

God's ordination is related to Jerusalem, but Jerusalem is troubled by the division and confusion of Babylon. Today division and confusion are prevalent because there are so many denominations, sects, and free groups in Christianity. There is nothing that can be put on their signs that will change the fact that they are in the principle of a harlot because of their division and confusion. Divisions produce harlots; this is an extremely

路撒冷？耶路撒冷就是合一、不乱。为什么在台北有许多个会所，却还是一个召会？因为在台北的圣徒合一、不乱。若是在台北的召会之外，再成立另一个会，那就是巴比伦。所以我们要谨慎，制造分裂不是小可的事。几年前，有少数弟兄没有看见这事的严肃，从我们中间出去，自己独立聚会，结果他们是分了再分，紊乱加上紊乱。

所有制造分裂，制造紊乱的基督徒，不论他的理由多充分，只要他制造了分裂与紊乱，从神眼光看，那就是个小妓女。一个基督徒团体是不是小妓女，不在乎她属灵不属于灵，不在乎她是不是满有基督，乃在乎她的地位。若是台北已经有了召会，你就不能再设立其他别的会；只要一地有了召会，而你再成立另一个会，你就是制造分裂，就是有分于巴比伦。现今台北已经有了召会，所有在台北的基督徒都该知道，他们不能再成立任何会，不能再有任何团体；若有违反，在神眼中，都是巴比伦。

我们都要守住神管治的原则，无论是在台北、台中、台南、高雄或基隆，都是如此。凡已经有召会的地方，都不能再有任何的会，若有，那就是巴比伦，就是妓女的原则。所以，你们都该得到一个指南针，看清巴比伦是分裂与紊乱；而耶路撒冷是合一而不乱。召会就是今日的耶路撒冷，所有在召会之外的活动，无论是什么团体，什么举动，都是在妓女的地位上。这些话虽不好听，却不能不说；因我乃是替神说话，不能应付人情，只能说神的真实话。

一九七二年二月十二日讲于台北

serious matter. In contrast, Jerusalem is oneness without confusion. There is only one church in Taipei even though there are many meeting halls, because the saints in Taipei are one and without confusion. If another “church” were established in Taipei, it would be in the principle of Babylon. We need to be cautious because divisiveness and division are not small matters. Several years ago some brothers did not see the seriousness of this matter, and they went out from among us to set up their own meetings. The result of this has been division upon division and confusion upon confusion.

Those who create division and confusion, no matter the reason, are in the principle of being a small harlot in God’s eyes. Whether or not a Christian group is a small harlot is not dependent upon its spiritual condition but on its position and standing. If some are standing as the church in Taipei, the establishment of another “church” only creates division, and it involves the divisive ones in the principle of Babylon. There is a church in Taipei, and all the saints in Taipei should know that in God’s eyes the establishment of another group involves the principle of Babylon.

We must hold fast to God’s governing principle whether we are in Taipei, Taichung, Tainan, Kaohsiung, or Keelung. There cannot be another “church” in a locality where a church is standing on the ground of oneness. If there is, the principle of the harlot is present. We all need this compass, and we need to clearly see that Babylon is related to division and confusion but that Jerusalem is related to oneness without confusion. The church is today’s Jerusalem, and any activity outside the church, no matter the group or the acts, comes from those who are standing in the position of a harlot. Although these words are not pleasant to the ear, I must speak them because a desire for acceptance from man cannot replace the need to speak God’s word truthfully.