

# 3001 灵与灵的事奉

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## ◎简介

本书是李常受弟兄于五十年代在台所释放关于事奉的信息。全书共八篇，论到事奉的基本问题、灵的死了与活过来、只有灵能接触神、灵的感觉与认识灵、魂与灵的鉴别、在灵里的事奉、魂的拒绝与拆毁、出于神的事奉。

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# The Spirit and the Service in the Spirit

## PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee. They were first published in The Ministry of the Word in 1951 through 1954. These messages were not reviewed by the speaker.

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# 第一篇

## 事奉的基本问题

读经：

约翰四章二十一节：“耶稣说，妇人，你当信我，时候将到，你们拜父，也不在这山上，也不在耶路撒冷。”

二十三至二十四节：“时候将到，如今就是了，那真正拜父的，要在灵和真里拜祂，因为父要这样的人拜祂。”  
(原文)

我们这次特别聚会，要来看灵与灵的事奉。我们要来看，灵是怎样的一个东西，灵的事奉又是怎样的一件事。换一句话说，我们要来看，人在神面前的事奉，该是怎样的事奉，该是用什么来事奉，该是在什么东西里面来事奉。

我们要认识我们在神面前的事奉，该是怎样的一件事，我们就必须把事奉的基本问题弄清楚。主耶稣在约翰四章，乃是说到敬拜的基本问题。主耶稣在那里所说的敬拜，狭义说，是向神下拜；广义说，就是事奉神，包括我们和神之间一切正面的事，就如我们亲近神，祷告神，仰望神，等候神，和神交通，为神作工等等。所以主耶稣在那里所说敬拜的基本问题，也就是事奉的基本问题。关于这个问题，主耶稣在那里所说的，有两点是非常基本的。

### 神是个灵

我们的事奉，我们的敬拜，是有对象的。我们不是事奉虚空，敬拜虚无。我们是因为有一个实在的对象，所以才事奉，才敬拜。我们事奉、敬拜的对象，不是一件东西，也不是一个人物；不是一件事情，也不是一个工作；乃是一位神。神是我们事奉、敬拜的对象。若是没有神，我们就没有事奉敬拜，也不必有事奉敬拜。我们所以有事奉敬拜，是因为有神，是因为有神需要我们事奉，需要我们敬拜。我们一切的事奉敬拜，都是向着神的。神是我们所事奉，所敬拜的。我们一提到事奉、敬拜，就该想到神，也只该想到神。因为神是我们事奉、敬拜的对象，并且也只有神是我们事奉、敬拜的对象。

# CHAPTER ONE

## THE FUNDAMENTAL MATTER OF SERVICE

Scripture Reading: John 4:21, 23-24

John 4:21 “Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.”

23-24 “But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.”

In these messages we will consider the matter of the spirit and the service in the spirit. We will see what the spirit is and what the service in the spirit is. In other words, we will consider what our service should be before God and with what and in what we should serve.

If we want to know how we should serve before God, we need to be clear about the fundamental matter of service. In John 4 the Lord Jesus referred to the fundamental matter of worship. The worship to which the Lord Jesus referred, in a narrow sense, means to bow down to God. In a broader sense, it means to serve God, including all the positive matters between God and us, such as our drawing near to God, praying to God, looking unto God, waiting on God, having fellowship with God, and working for God. Therefore, the fundamental matter of worship spoken of by the Lord Jesus is also the fundamental matter of service. Concerning this matter, the Lord Jesus mentioned two basic points.

### GOD BEING SPIRIT

Our service and worship have an object. We do not serve emptiness, nor do we worship nothingness. We serve and worship because we have a real object. The object of our service and worship is not a thing or a common person, nor is it a matter or a work; rather, it is God. God is the object of our service and worship. If there were no God, then we would have no worship or service, and we would have no need of worship or service. We have worship and service because there is God and because God needs our worship and service. All our service and worship are toward God. The One whom we serve and worship is God. When we mention worship and service, we should think of God and God only. This is because God, and only God, is the object of our service and worship.

我们若要我们的事奉正确，就我们对我们事奉的对象，必须有正确的认识。我们事奉的对象，不是别的，乃是神。神是个灵。神不是别的，乃是个灵。神不是一个物质的东西，也不是一个精神的东西；不是一个理论，也不是一个思想；不是一个学说，也不是一个主义，乃是一个灵。神不是一个手所能摸得着，眼所能看得见，有形的物质东西。神也不是一个头脑所能想像，理智所能接触，无形的精神东西。神乃是一个人身体的觉官所不能觉出，魂的各部门所不能接触的灵。灵不是物质的，也不是精神的。灵是超物质的，也是超精神的。

人接触一件东西，必须知道那件东西是什么，是什么性质，然后那个接触，才能正确。比方一件东西，你知道它是声音，你就用耳朵去接触；它是颜色，你就用眼睛去接触；它是味道，你就用鼻子去接触；它是一个思想，一个理论，你就用头脑去接触。你这样根据你对于各样东西的认识，而有接触，这些接触才是正确的，否则必是错误的。

我们接触神，事奉神，必须知道，必须认识，神是怎样的一位神，神是什么性质，我们和神的接触，我们对神的事奉，才能正确，而不致荒谬。我们必须知道，必须认识，神不是一个物质的东西，也不是一个精神的东西，神乃是一个灵；我们也必须记得，神乃是我们的身体所不能觉出，我们的魂所不能接触的一个灵，我们对神的事奉，才能正确。

## 事奉神必须在灵里

主耶稣说，“神是个灵，所以拜祂的，必须在灵…里拜祂”（原文。）神既是个“灵，”就我们拜祂，也必须用“灵，”也必须在“灵”里。否则就是不正确的，就是荒谬的。我们向神的敬拜，我们对神的事奉，必须是在灵里的。我们和神发生任何正面的关系，都必须在我们的灵里。不能在我们的身体上，不能在我们的头脑里，必须是在我们的灵里。

主耶稣说，“那真正拜父的，要在灵…里拜祂。”只有在灵里的敬拜，在灵里的事奉，才是“真正”的。光用身体向神下拜，光用头脑来祷告，来赞美，来想出一个事奉，都不是真正的敬拜，都不是真正的事奉。虽然是敬拜，是事奉，但不是“真正”的敬拜，不是“真正”的事奉。真正的敬拜，真正的事奉，乃是在灵里。

If we want our service to be proper, then we need to have a proper knowledge of the object of our service. The object of our service is none other than God. God is Spirit. God is nothing other than Spirit. God is neither a material thing nor a psychological object; He is neither a doctrine nor a concept; He is neither a theory nor an “ism.” He is Spirit. God is not a material thing that can be touched by our hands or seen by our eyes. Neither is God a psychological object that can be imagined by our mind or contacted by our intellect. Rather, God is Spirit. As such, He cannot be sensed by any part of our body or be contacted by any part of our soul. Spirit is neither material nor psychological, but transcends the material and the psychological.

In contacting something, one must know what it is and what its nature is before one can have proper contact. For instance, if you know something is a sound, you contact it with your ears. If it is a color, you contact it with your eyes. If it is a smell, you contact it with your nose. If it is a concept or theory, you contact it with your mind. When you contact these various items based on your understanding of them, your contact is proper; otherwise, it is wrong.

Whenever we contact God and serve God, we must know and understand what kind of God He is and what His nature is. Then our contact with God and our service to Him will be proper and not absurd. We must know and realize that God is not a material thing or a psychological object. Rather, God is Spirit. We must also remember that since God is Spirit, He cannot be felt with our body, nor can He be contacted with our soul. In this way our service toward God will be proper.

## SERVING GOD IN SPIRIT

The Lord Jesus said, “God is Spirit, and those who worship Him must worship in spirit” (John 4:24). Since God is Spirit, we who worship Him must worship with our spirit and in our spirit; otherwise, our worship is improper and absurd. Our worship and service to God must be in spirit. Whatever positive relationships we have with God must all be in our spirit and not in our body or in our mind.

The Lord Jesus said, “The true worshippers will worship the Father in spirit” (v. 23). Only those who worship and serve in spirit are true worshippers. If you merely prostrate yourself before God, or if you merely pray, praise, or invent a kind of service to God with your mind, these things do not constitute a true worship or service. They might be considered a kind of worship or service, but they do not constitute the true worship and the true service. True worship and true service are in spirit.

主耶稣也说，“你们拜父，也不在这山上，也不在耶路撒冷。”这是告诉我们说，敬拜、事奉神，是不在乎地方的。你就是在礼拜堂里跪拜，还不一定是真正的敬拜。真正的敬拜、不在乎地方，不在乎房间，不在乎物质，不在乎外表，乃在乎灵。只有在灵里敬拜、事奉，才是真正的。若不是在灵里，人多少的敬虔，人多少的敬畏，人多少的敬拜，事奉，在神看来，都不是真正的，都是没有多少价值的。

神所要的敬拜、事奉，乃是在灵里的。因为祂是个灵，我们要敬拜、事奉祂，就必须用灵来敬拜、事奉祂。你不能用手来摸一个灵的东西。你也不能用头脑来想一个灵的东西。神是个灵，你不能用外面的东西，不能用物质，不能用身体，也不能用头脑来接触祂。祂是个灵，你必须用灵来接触祂。你若用不是灵的东西来接触祂，那就不灵了。因为只有灵才能触着灵，才能碰着灵。祂是个灵，你若不用灵来接触祂，祂虽然是真的，你也不能碰着祂。

我常常说，电这个东西，你要触它，你就必须用通电的东西才可以。金属的东西是通电的。你手里拿着金属的东西去触电，电马上就通过来。你手里若拿着木棒去触电，电就通不过来，因为你用错了东西。

神是个灵，你要接触祂，要敬拜、事奉祂，就必须用灵才可以。你若不用灵，而用别的东西来接触祂，来敬拜、事奉祂，一面祂得不着真正的敬拜、事奉，一面你也得不着真正的灵感。有好些人，虽然他们常常敬拜神，但他们的里面却没有感动，没有灵感。因为他们没有用灵来接触神。你看这里的电风扇，它们在那里一直转动，因为它们接触了电。它们一接触着电，就马上转动。我们的灵若接触着神，若碰着神，我们里面就有感动，就有灵感。若是一个人祷告神，敬拜神，而他里面没有感动，那不是说没有神，那不是说神那里有问题，那乃是他这里有毛病。他或者是不用灵，而用头脑，而用心思来接触神。他或者是要用身体的感觉，来接触神。这些都是不能叫他里面接触着神的，都是不能叫他里面有灵感的。

The Lord Jesus also said, “Neither in this mountain nor in Jerusalem will you worship the Father” (v. 21). This tells us that worship or service to God does not depend on the place. Even if you kneel in obeisance in a cathedral, this might still not be the true worship. True worship does not depend on the place or the building. It does not depend on anything physical or outward. Rather, it depends on the spirit. Only the worship, the service, that is in spirit is true. Regardless of how much piety, reverence, worship, or service there is, if it is not in spirit, it is not true and does not have much value in the eyes of God.

God is seeking after the worship and service that are in spirit. Because He is Spirit, if we want to worship and serve Him, we must do so by using our spirit. You cannot use your hands to touch or your mind to think about anything that is spirit. God is Spirit; therefore, you cannot contact Him with outward things, with material things, with your body, or with your mind. Since He is Spirit, you must contact Him with your spirit. If you try to contact Him with anything that is not spirit, it does not work. Only the spirit can contact and touch the Spirit. He is Spirit, but if you do not contact Him with your spirit, you cannot touch Him, even though He is real.

I often say that if you want to touch electricity, you must use a conductor. Metals are conductors. When you touch an electrical source with metal, electricity is transmitted. But if you touch an electrical source with a wooden stick, no electricity will be transmitted because you are using the wrong thing.

God is Spirit. Therefore, if you want to contact Him, worship Him, or serve Him, you need to use your spirit. If you use anything other than your spirit to contact Him, worship Him, or serve Him, then on the one hand, He will not be able to receive true worship and service, and on the other hand, you will not be able to receive true inspiration. Although many people often worship God, they are not moved or inspired inwardly because they do not contact God with their spirit. Consider electric fans; they keep turning because they are in contact with electricity. Once they come in contact with electricity, they begin to rotate. Whenever our spirit contacts and touches God, we are inwardly moved and inspired. If one prays to God and worships God, yet he is not inwardly moved, this does not mean that there is no God or that there is a problem with God. Rather, it means there is something wrong with the praying and worshipping one. Perhaps instead of using his spirit, he tries to use his mind or his bodily senses to contact God. Actually, neither his mind nor his body can enable him to come into contact with God or to receive inner inspiration from God.

我们都知道电风扇接电的地方，若是稍微塞进去一点纸头，或者一点木头，马上这电风扇就不转动了。虽然它离电很近，但是它却没有触着电。今天有许多朋友离神是很近的，他们承认有神，他们的存心也敬畏神。他们常常读经，常常听道，也常常到礼拜堂敬拜神。但是他们里面没有碰着神，没有受到神的感动。这是因为他们没有用灵来接触神。他们虽然靠近神，但是他们和神之间，还有一点问题。他们是用灵之外的东西，来接触神。他们的身体，是很规矩的坐在那里，或者是很规矩的跪在那里。他们的心思，他们的头脑，也在那里思想神。他们的心，也是在那里向着神。但是，这些都不能叫他们碰着神。因为人不能在身体上接触神，也不能在心思，就是头脑里接触神。甚至人也不能在心里接触神。神是个灵。人要接触祂，人要敬拜、事奉祂，就必须是在灵里。人只有在灵里，才能遇着神，才能碰着神。

## 人里面有灵

我们曾多次说过，圣经和我们的经历，都告诉我们，人有灵，魂，体，三部分。人不只有体，有魂，也有灵。（帖前五 23。）魂和体怎样是分开的，灵和魂也照样是分开的。（来四 12。）体是人外面看得见的部分，是有形的，包括人的四肢百体。魂是人里面看不见的部分，是无形的，就是人的个格，人的自我，包括人的心思，意志和情感。人的思想，人的主意，人的爱好，人的喜怒哀乐，都是人魂里的作用。灵是人最里面的部分，更是有形的，包括人的良心，及对神的直觉，并与神的交通。人借着体接触物质的东西，借着魂接触精神的事物，借着灵接触属神的事物。

所以人不只在外面有一个属物质的身体，在里面有一个属精神的魂，并且在最里面还有一个非物质，也非精神的东西，就是灵。这个灵，是受造的生命中最高的。人在地上，是比万物都高的。人所以比万物高，就是因为万物里面没有灵，而人里面有灵。不要说，无生命的万物没有灵，就是有生命的万物也没有灵。

植物虽然有生命，但植物没有灵。植物不要说没有灵，就是连魂也没有。植物没有思想，情感，也没有意志。植物的生命是最低的，是缺少感觉的。

We all know that if we insert a small piece of paper or wood in an electrical outlet, the electric fan immediately stops turning. Although the fan might be very close to the electricity, it cannot make contact with the electricity. Likewise, today many people are close to God. They acknowledge the existence of God and have the fear of God in their hearts. They often read the Bible, listen to sermons, and go to church to worship God. But they have not touched God, nor have they been moved by God. This is because they do not use their spirit to contact God. Although they are near God, there is still a problem between them and God. They use things other than the spirit to contact God. They may be sitting or kneeling properly with their body, thinking about God in their mind, and inclining toward God in their heart, yet they are not able to touch God. This is because man cannot contact God in his body, in his mind, or even in his heart. God is Spirit. Man must be in spirit in order to contact, worship, or serve God. Only by being in the spirit can man meet God and touch God.

## MAN HAVING A SPIRIT

We have said many times that both the Scriptures and our experiences tell us that man is of three parts: spirit, soul, and body. Man not only has a body and a soul, but he also has a spirit (1 Thes. 5:23). Just as the body and the soul are separate, so the spirit and the soul are also divided (Heb. 4:12). The body, which has a form, is the outward, visible part of man, including the limbs and the various parts of human anatomy. The soul, which is without a form, is the inner, invisible part of man as his personality, his real self; it includes the human mind, will, and emotion. Man's thoughts, intentions, preferences, and feelings of happiness, anger, sadness, or joy are all functions of the human soul. The spirit, which is also without a form, is the innermost part of man; it includes man's conscience, the intuition of God, and fellowship with God. Man contacts the physical things through the body, the psychological things through the soul, and the things of God through the spirit.

Therefore, outwardly man has a body that belongs to the physical realm, and inwardly he has a soul that belongs to the psychological realm. Furthermore, in his innermost being he has a spirit, which is neither physical nor psychological. This spirit is the highest thing of the created life. Man is higher than all the other created things on the earth because man has a spirit, which none of the others have. Not to mention the lifeless things, even the living creatures other than man do not have a spirit.

Plants have life, but they do not have a spirit or even a soul; they are without the mind, emotion, or will. The plant life, the lowest life, is without consciousness.

动物的生命虽然比植物的生命高了一点，但动物也没有灵。动物的生命所以比植物的生命高，是因为动物有魂。象小狗，小猫，小猴，小鸟，这些动物的生命是比植物的生命高的，因为们是有魂的。它们有思想，有意志，有情感。一只小狗，或是一只小猫，它们都有情感，都有思想，都有意志。它们能定规这样作，也能定规不这样作。你待它们好，它们就感觉舒服，就喜欢你；你待它们不好，它们就感觉痛苦，就不喜欢你。因为它们里面有魂的作用。它们虽然有魂，但它们也没有灵。

在万物中，在地上只有人有灵。所以人比一切的万物，比一切的动植物都高。人里面不光是有魂，不光是有情感，有意志，有心思，人里面还有一个东西，是超过这些的，是超过魂的，在人里面还有一个非常高的生命，就是人的灵。人这个灵的生命，虽然比神非受造的生命低，但却比一切受造的生命都高。

人比万物都高，不仅是因为人的头脑聪明，人的意志坚强，人的情感丰富，更是因为在人里面有一个万物所没有的灵。人比万物高，人和万物不同，最大的原因，就是万物里面没有灵，而人里面有灵。

## 神为人造灵的用意

神所以叫人里面有灵，所以为人创造一个灵，乃是因为祂要人敬拜、事奉祂。祂创造人，乃是为着祂自己，要叫人和祂发生关系，要叫人敬拜、事奉祂。祂既是一个灵，就祂要创造出一个人来敬拜、事奉祂，祂若不给这人创造一个灵，这人怎能敬拜、事奉祂呢？比方人的外面有空气，若是人没有呼吸器官，就人里面怎能接触空气呢？就是人外面能触着空气，但人里面还不能和空气发生关系。人里面要和空气发生关系，人就必须有呼吸器官，才能把空气接受到里面。照样，人也必须有灵，人才能接触这位是灵的神。

神是个灵，祂创造人，是要人敬拜、事奉祂这个灵，所以祂就给人创造一个灵，好叫人能接触祂这个灵，能敬拜、事奉祂这个灵。这好象宇宙中有声音，神要人听见声音，祂就给人创造耳朵。假使祂不给人创造耳朵，虽然宇宙中

Although the animal life is higher than the plant life, it also does not have a spirit. The animal life is higher than the plant life because animals have a soul. Animals such as puppies, kittens, little monkeys, and small birds possess a life that is higher than the plant life because they have a soul with a mind, emotion, and will. A puppy or a kitten has a mind, emotion, and will. They can decide to do or not to do a certain thing. If you treat them well, they will feel at ease and they will like you. If you mistreat them, they will feel miserable and they will dislike you. This is because within them there is the function of the soul. Despite the fact that they have a soul, they still do not have a spirit.

Among all the creatures on the earth, only man has a spirit. Therefore, man is higher than all the other creatures, including both plants and animals. Within man there is not only the soul, including the mind, the emotion, and the will, but there is another thing, which is higher than and superior to the soul. This higher life which is within man is the spirit of man. Although this life of the spirit of man is lower than the uncreated life of God, it is higher than all the other created lives.

Man is higher than all the other creatures not only because man's mind is intelligent, his will is strong, and his emotion is rich; even the more it is because there is a spirit in man. The most important reason that man is higher than and different from all the other creatures is that man has a spirit within, while the other creatures do not.

## GOD'S INTENTION IN CREATING MAN WITH A SPIRIT

God put a spirit in man, that is, He created man with a spirit, because He wanted man to worship and serve Him. He created man for Himself. He wanted man to have a relationship with Him by worshipping and serving Him. Since He is Spirit and since He wanted to create a man who would worship and serve Him, then how could man worship and serve God unless He created man with a spirit? For instance, there is air outside of man, but if man does not have a breathing organ, how can he contact air and take it in? Even though he is in contact with the air outwardly, he still does not have a relationship with the air inwardly. To have an inward relationship with the air he must have a breathing organ to receive the air into him. Likewise, man must have a spirit to contact God, who is Spirit.

God is Spirit, and He created man that man might worship and serve Him as Spirit. Therefore, He created man with a spirit to enable man to contact Him as Spirit and to worship and serve Him as Spirit. To further illustrate, there is sound in the universe and God wants man to hear it, so He created man with ears. If God had not created man with

有声音，祂也要人听见声音，但人却不能听见声音。照样，祂若不给人创造一个灵，虽然宇宙中有祂这个灵，祂也要人接触祂这个灵，但人却没有法子接触祂这个灵。祂要人接触祂这个灵，敬拜、事奉祂这个灵，祂就必须给人创造一个灵，并且祂也实在给人创造了一个灵。

神所以叫人里面有灵，乃是因为神要人敬拜、事奉祂。虽然动物中，有些象猴子，狗，猫，鹦鹉等，都很聪明，都很智巧，但它们都不想敬拜神。我们没有看见狗猫敬拜神。我们也没有看见一个猴子，空着没有事作，就弄一个小庙来敬拜神。牠们不敬拜神，也不想敬拜神，因为它们里面没有灵。但人这个东西，就不同了。全世界的人，不管是有文化的，或是没有文化的，不管是文明的，或是野蛮的，不管是聪明的，或是愚笨的，都有一个敬拜神的念头，都有一个敬拜神的愿望。你走遍全世界，看不到一种民族，没有敬拜神的这件事。尽管他们敬拜错了，尽管他们所敬拜的是错的，是假的，但他们里面要敬拜神的那个念头还是对的，还是真的。世界上没有一种民族，他们里面没有敬拜神的念头，没有敬拜神的愿望。因为所有的人里面，都有神为着要人敬拜祂，而给人所创造的灵。

## 灵的需要

人里面有灵，所以人有灵的需要。灵的需要，就是神。灵是为着人接触神而造的，所以灵需要神。就象胃是为着人接受食物而造的，所以胃就需要食物。若没有食物就不需要有胃。没有胃，也就不需要食物。照样，若没有神，就不需要有灵。没有灵，也就不需要神。但是人有灵，并且人的灵是为着人接触神而有的，所以人需要神。

人的需要，是多种的。人因为有体，魂，灵，三部分，所以就有三种不同的需要。人有体，所以有体的需要。人有魂，所以有魂的需要。照样人有灵，所以有灵的需要。体的需要，是物质的。魂的需要，是精神的。灵的需要，是属灵的。人最少有这三种的需要，就是物质的，精神的，和属灵的。这三种的需要，人都得到了，人才无所缺，人才不虚空。

ears, man would not be able to hear, even though sound exists in the universe and God also wants man to hear it. Likewise, if God did not create man with a spirit, man would have no way to contact Him as Spirit, even though He as Spirit exists in the universe and He also wants man to contact Him as Spirit. Since God desired that man contact Him, worship Him, and serve Him as Spirit, He needed to create man with a spirit, which He did.

God created man with a spirit because His intention is that man should worship and serve Him. Although some animals, such as monkeys, dogs, cats, and parrots, are very intelligent and clever, none of them has a desire to worship God. No one has ever seen a dog or a cat worshipping God. Neither has anyone seen a monkey building a little temple to worship God. Animals do not worship God, nor do they desire to worship God, because they do not have a spirit. Man, however, is different. People in the world, whether they have culture or they have no culture, whether they are civilized or they are barbaric, whether they are wise or they are foolish, all have a thought and a desire to worship God. When you travel throughout the world, you cannot find a people that do not have the worship of God. The way they worship may be wrong and the object of their worship may be wrong and false, but the desire within them to worship God is still proper and genuine. Without exception among the human race, all people in the world have the inner thought and desire to worship God. This is because within every human being there is a God-created spirit for him to worship God.

## THE NEED OF THE SPIRIT

Man has a spirit, so he has the need of the spirit. What the spirit needs is God. The spirit was created for man to contact God, so it needs God. This is just like the stomach, which needs food because it was created for man to receive food. If there were no food, there would be no need to have a stomach; if there were no stomach, there would also be no need to have food. Likewise, if there were no God, there would be no need for the human spirit, and if there were no human spirit, man would also have no need for God. However, man has a spirit, and man's spirit came into existence for man to contact God; therefore, man needs God.

Man has various kinds of needs. Because man has three parts—body, soul, and spirit—he has three different kinds of needs. Man has a body, so he has the needs of the body. Man has a soul, so he has the needs of the soul. Likewise, man has a spirit, so he has the needs of the spirit. The needs of the body are physical, the needs of the soul are psychological, and the needs of the spirit are spiritual. Man has at least these three kinds of needs: physical needs, psychological needs, and spiritual needs. Only when these three kinds of needs are met can man feel no lack or emptiness.

物质的需要，就是衣，食，住，行的需要，是为着人的身体的。人的身体需要衣穿，需要饭吃，需要屋住，也需要路行，及行路的工具。这些需要，都是属于物质的。今天的人所注重的，多是这些物质的需要。今天的人所顾到的，多是身体的衣，食，住，行的问题。尤其是穷人。一个穷人，饭吃不好，衣穿不好，住屋有问题，行路也艰难；所以他的头脑里面，从早到晚所想到的，就是这些吃饭，穿衣，住屋，行路的物质需要。除了这些物质的需要以外，好象他不大觉得还有别的需要。好象在他觉得，所有的需要，就是这些物质的东西。

等到有一天，他发财了，有钱了，衣穿得好好的，饭吃得饱饱的，住屋有高楼，行路有汽车；这些衣，食，住，行的问题都解决了，这些物质的需要都得到了的时候，他就要发现，除了这些物质的需要之外，还有另一种的需要，就是精神的需要。他要发现，物质需要的问题一解决，精神需要的问题就来了。从前他觉得身体需要穿衣，吃饭，需要住屋，坐车。除了这些，好象他不觉得再有别的需要了。但现在他觉得，除了身体有这些需要之外，还有心理需要愉快，需要享受。他想要看看电影，听听音乐。他想要看小说，读报纸。他想要游山玩水，找消遣，找娱乐。现在他不大觉得身体的需要，而非常觉得心理的需要。这些心理的需要，都是精神的，是为着人的魂的，不是为着人的体的。

人不只有物质的，和精神的，这两种的需要。等到一个人物质的需要得到了，精神的需要也解决了，他还会发现，在他的最深处，在他的最里面，还有需要。人外面物质的需要没有得到之前他不大觉得他里面精神的需要。照样人里面精神的需要没有解决之前，他也不大觉得他最深处的需要。等到人外面物质的需要得到了，人里面精神的需要也解决了，人最深处的需要，就要出现了，就要给人觉得了。人外面物质的需要，和他里面精神的需要，一得到了，一解决了，人就要觉得，他最深处还有需要。并且人物质的享受越丰富，精神的娱乐越满足，人就越觉得在他的最深处，还有需要。虽然他不知道需要什么，但是他却觉得有需要。虽然他讲不出这个需要是怎么回事，但他却觉得有这个需要。这个需要，就是属灵的需要，不是为着人

The physical needs—the needs for clothing, food, housing, and transportation—are all for man's body. The human body needs clothes for covering, food for eating, houses for dwelling, and the means of transportation for traveling. These are all material needs. Today people pay attention mostly to these material needs. They are very concerned about the matters of clothing, food, housing, and transportation, which are all related to the body. This is especially true with the poor. A poor man eats badly, clothes himself poorly, has a problem with housing, and has difficulty in transportation. Therefore, all he thinks about from morning to evening are these material needs. Besides these, it seems that he does not feel he has other needs. It seems that in his feeling these material things are all his needs.

Then one day he may make a fortune and have a large amount of money. Then he is well-fed and well-dressed, he lives in a mansion, and he rides in a car. But when all the problems of food, clothing, housing, and transportation are solved, when all the material needs are satisfied, he will discover that besides the material needs there is another kind of need, the psychological needs. He will discover that once the problem of material needs is taken care of, then the problem of psychological needs comes. Previously he felt that his body needed food, clothes, a house, and a car; besides these needs, it seemed that he did not feel the need for anything else. But now he feels that, in addition to the needs of his body, he needs pleasure and enjoyment psychologically. He now wants to watch movies, listen to music, and read novels and newspapers. He also likes to travel and seek recreation and entertainment. Now he does not feel his physical needs very much; rather, he strongly feels his psychological needs. These psychological needs are for the satisfaction of the human soul and not of the human body.

Man does not only have these two kinds of needs, the needs of the body and the needs of the soul. When man has satisfied his physical needs and psychological needs, he discovers that there is still a need in his deepest part, his innermost part. Before man satisfies his outward, material needs, he does not have much sense of his psychological needs. Likewise, before man solves his inward, psychological needs, he does not feel so much the need in his deepest being. After a man satisfies his outward, material needs and takes care of his inward, psychological needs, the innermost need in his being will surface and will be felt by him. When the outward, material needs and the inward, psychological needs of man are satisfied and solved, man senses that there is still a need in his deepest part. Moreover, the richer his material enjoyment is and the more satisfying his psychological entertainment is, the more he senses the need in his innermost being. Although he does not know what this need is, he can sense it. He cannot explain it, but he can sense its existence.

的体的，也不是为着人的魂的，乃是为着人的灵的。因为人有体，所以人有物质的需要。因为人有魂，所以人有精神的需要。照样，因为人有灵，所以人也有属灵的需要。这个属灵的需要，不是物质的东西所能应付的，也不是精神的东西所能应付的，这个属灵的需要，只有神能应付。

人的灵不是为着物质的享受而造的，也不是为着精神的娱乐而造的。所以物质的享受，和精神的娱乐，都不能满足人的灵，都不能应付人灵里的需要。人的灵是为着神而造的，只有神能满足人的灵，能应付人灵里的需要。人的灵所需要的，就是神。

人的灵是需要神的，是渴慕神的，是追求神的。人需要神，是灵里的一个需要问题，不是头脑里的一个理智问题。一个人的最深处，就是他的灵里面，感觉需要神，不会因他的头脑讲不通，这个需要神的感觉，就会没有了。一个人灵里感觉需要神，也不会因你对他的头脑讲一讲理由，他就不需要神了。这是一个需要问题，不是一个理由问题。人里面有灵，灵有灵的需要。灵的需要，就是神。

有的人功成名就，家庭美满，物质的享受很丰富，精神的娱乐也全备。在别人看，好象他的福气是十足，一无所缺，他蛮可以心满意足，但他自己还是感觉有需要，还是如饥如渴的追求神。在别人看，象他这样福气全备的人，安心享受，就可以啦，何必再这样追求神？何必再多此一举？何必再这样迷信？但在他自己觉得，这是必须的，这是他里面最深处的需要。在他觉得，这个需要比他外面身体所需要的物质享受更重要，比他里面魂所需要的精神娱乐还深切。甚至到必要的时候，他为着追求神，为着得到他这最深处的需要，甘心牺牲那些物质的享受，和精神的娱乐。他所以这样牺牲一切，不顾一切的追求神，是因为在他最深处的灵，有这个需要。

人身上各种的器官和机关，都各有它的需要，和它需要的对象。耳朵需要声音。眼睛需要颜色。口需要美味。鼻孔需要空气。胃需要饭和水。人有这些器官和机关，所以人就有这些需要，和这些需要的对象。照样人有灵，人的灵也有它的需要，和它需要的对象。这个对象，就是神。

This need, which is a spiritual need, is not for man's body or for his soul but for his spirit. Because man has a body, he has material needs. Because man has a soul, he has psychological needs. In the same way, because man has a spirit, he has a spiritual need. This spiritual need cannot be satisfied by material things or by psychological things; this spiritual need can be satisfied only by God.

The human spirit was created neither for material enjoyment nor for psychological pleasure. Therefore, neither material enjoyment nor psychological pleasure can satisfy or meet the need in the human spirit. The human spirit was created for God. Hence, only God can satisfy the human spirit and meet its need. What the human spirit needs is God.

The spirit of man needs God, thirsts for God, and seeks after God. Man's need for God is a matter of the need in the spirit; it is not a matter of the intellect in the human mind. The need for God in the deepest part of man, which is his spirit, will not disappear just because his mind cannot understand it, nor will it diminish just by his reasoning in the mind. This is a matter of need, not a matter of reason. Within man there is a spirit, which has a spiritual need. The need of the human spirit is for God.

Someone may be successful and famous and may have a very good family. His material enjoyments are rich, and his psychological pleasures are complete. In others' eyes it seems that he is fully blessed and has no lack in anything and should therefore be very satisfied. But he himself still feels there is a need and therefore pursues God with such a hunger and thirst. To others, it seems that such a lucky person as he is should simply be at peace and enjoy life. Thus, they wonder why he should be pursuing God, why he should be engaging himself in such an unnecessary endeavor, and why he should be so superstitious. But in his feeling all these things are necessary; they satisfy the need in his deepest being. In his feeling this need is more important than the outward needs of his body for material enjoyment and deeper than the inward needs of his soul for psychological pleasures. This feeling is so intense that, if necessary for his pursuit of God and for the gaining of what he needs in his deepest part, he is willing even to sacrifice material enjoyments and psychological pleasures. The reason he pursues God by sacrificing everything and not caring for anything else is that there is this need in his deepest part, in his spirit.

Every organ and faculty of the human body has its need and the object of its need. The ears need sound, the eyes need colors, the mouth needs tasty things, the nose needs air, and the stomach needs food and water. Because man has these organs and faculties, he has these needs and the objects of these needs. Likewise, man has a spirit, and the spirit of man has its need and the object of its need also. This object is

神是人的灵所需要的。人光是顾到耳，目，口，鼻，胃的需要，还不够，还不行，人还必须满足灵的需要。灵的需要，不是物质的东西所能满足的。灵的需要，只有神能满足。因为人的灵是为着神所创造的。

人身上各种器官和机关，若得不到它所需要的，就必感觉十分不好过。若把你关起来，叫你的耳朵听不见声音，叫你的眼睛看不见光景，你就要感觉受不了。尤其是叫你的鼻孔不能呼吸空气，或是叫你的胃得不到饮食，你就更要感觉痛苦。你宁肯不要全世界，也要呼吸空气；宁肯不要金条，也要饮食。照样，人的灵若得不到它所需要的，也就感觉不舒服。就是为这缘故，许多时候，人宁肯不要世界，宁肯牺牲一切，也是要追求神，也是要得到神。

神要人敬拜事奉祂，所以祂就给人创造一个灵。灵在人里面，叫人感觉需要神，叫人渴慕神，追求神，这是超过人的理智的，这是由不得人自己的。我们是祂所创造的。祂要我们敬拜、事奉祂，祂就给我们预备一个敬拜、事奉祂的机关，叫我们里面有灵。这个灵叫我们感觉需要敬拜、事奉祂。我们的理智赞成敬拜、事奉神，它叫我们感觉这个需要；我们的理智不赞成敬拜、事奉神，祂也叫我们感觉这个需要。这好象我们里面的胃叫我们感觉需要吃饭一样。我们的理智赞成吃饭，它叫我们感觉这个需要；我们的理智不赞成吃饭，它也叫我们感觉这个需要。这个感觉是在我们理智之外的，是超过我们的理智的。

弟兄姊妹，请你记得，人的里面有灵。人的灵里面有需要。这个需要，就是神。不要说，我们得救的人，就是他们不得救的人，他们的灵里面也是需要神。他们觉得，他们里面需要一个东西。这个东西，虽然他们不知道就是神，但是他们里面却感觉有这个需要。我们得救的人，更是感觉有这个需要。今天早晨，你若没有亲近神，你若没有祷告神，你若没有打开自己向着神，和神相交，你若没有用你的灵呼吸神，你里面就定规不愉快，就定规觉得有所缺。若是今天早晨，你祷告过神，敬拜过神，和神有过接触，你里面就觉得清爽，就觉得饱满，因为你里面有灵，而灵的需要就是神。

God. God is what the spirit of man needs. It is not enough for man to just care for the needs of his ears, eyes, mouth, nose, and stomach; man must also satisfy the need of his spirit. The need of man's spirit cannot be satisfied by material things. Only God can satisfy the need of man's spirit because man's spirit was created for God.

If the various faculties and organs of the human body cannot obtain what they need, they will be miserable. If you were put in confinement so that your ears could not hear any sound and your eyes could not see any scenery, you would feel that to be unbearable. Even the more, if your nose could not breathe in the air and your stomach could not take in food or water, you would feel more miserable. You would give up the whole world just to be able to breathe in the air; you would rather have food and water than bars of gold. In the same way, when the spirit of man cannot obtain what it needs, it feels very uneasy. For this reason, a man often would rather give up the world and sacrifice everything in order to pursue after God and gain Him.

God wants man to worship and serve Him, so He created man with a spirit. The spirit in man causes man to sense the need for God and thus to thirst for God and pursue after God. This is something that transcends human reason and is not up to man himself. We were created by God. God wants us to worship and serve Him; therefore, He prepared a faculty for us to worship and serve Him, which is the spirit within us. This spirit causes us to feel the need to worship and serve God. If we agree in our intellect to worship and serve God, our spirit causes us to sense this need. Even if we do not agree, our spirit still causes us to sense this need. This is similar to the way our stomach causes us to sense the need to eat. It does not matter if our intellect agrees or disagrees; the stomach causes us to feel such a need. This feeling is outside of and beyond our intellect.

Brothers and sisters, please remember that there is a spirit in man, that there is a need in the spirit of man, and that this need is for God. Not to mention the believers, even the unbelievers also need God in their spirit. They feel that they need something inside. Although they do not realize that this something is God, they feel that there is this need. As saved ones, we have an even greater sense of this need. This morning if you did not draw near to God, pray to Him, open up yourself to Him to fellowship with Him, or breathe God in with your spirit, then surely you are unhappy and feel that there is a lack within you. But if you prayed to God, worshipped Him, and contacted Him this morning, you feel inwardly refreshed and satisfied. This is because there is a spirit in you, and the need of the spirit is for God.

## 灵的感觉

人里面的灵不只有需要，并且有感觉。身体有身体的感觉。刀割，棒打，会叫人外面感觉痛，这是身体的感觉。讥讽，责骂，会叫人里面感觉痛。这不是身体的感觉，乃是心理的感觉，乃是精神的感觉，也就是魂的感觉。除了身体的，和精神的，这两种感觉之外，在人的最深处，还有一种感觉。有的时候，我们最里面感觉伤痛，感觉难过。那一个伤痛的感觉，不是身体的，也不是精神的，乃是比心理还深入的，乃是灵的感觉。

许多时候，你要去作一件事，你的头脑，你的理智，都讲得通，亲友邻舍都赞成，都看为有道理，但是在你的最深处，在你的最里面，有一个地方不赞成，有一个地方说，不对。在你的最深处，有一个感觉。这个感觉，就是你灵里面的感觉，是超过身体的，是超过精神的，是超过心理的，是超过理智的，是超过头脑的，是超过魂的。灵的感觉，不是心理的，不是头脑的，更不是身体的，乃是人最深处的一个感觉。特别是当人作了不道德的事。作了不名誉的事，这感觉就在人的最深处，叫人感觉不通，不安。人的理智，人的头脑，人的思想，人的思路，都可以通过，但人最深处的这一个感觉，却不通过。不管理智怎样赞成，不管思路怎样以为对，但是在最里面有一个不赞成，有一个不以为对，这个就是灵的感觉。

灵是神为着要人接触祂而给人创造的，所以灵的感觉，特别叫人感觉神。人的灵不只叫人需要神，并且还叫人感觉神。许多时候，人的头脑，人的理智，对于有神讲不通，但人的灵却感觉有神。许多时候，人的心思，人的思想，不能明白神的事，但人的灵却能感觉神的事。灵的感觉，是人明白神的一个直接的机关。神就是借着灵的感觉，使人认识神，使人明白祂的事。因为人有灵的感觉，能认识神，能明白神的事，所以人能敬拜、事奉神。因为人认识神，明白神的事，只能借着灵的感觉，所以人敬拜、事奉神，必须借着灵，必须在灵里。

## 事奉的基本问题

## THE FEELING OF THE SPIRIT

The spirit within man not only has its need but also has its feeling. The body has its physical feelings. When a person is cut by a knife or beaten with a rod, he feels pain outwardly; this is the feeling of the body. When someone is ridiculed or rebuked, he feels pain inwardly. This is not a physical feeling but a psychological feeling, a feeling of the soul. Beside these two kinds of feelings, the physical feeling and the psychological feeling, there is another kind of feeling which is in the deepest part of man. Sometimes we feel pain and sorrow in our deepest part. That feeling of pain is not physical or psychological. It is deeper than the psychological feeling; it is the feeling of the spirit.

Many times you want to do a certain thing. Your mind thinks it is reasonable, and your relatives and friends all approve of it and consider it sensible, but there is something in your deepest part, your innermost part, that disagrees with it and says it is wrong. There is a feeling in your deepest part; this feeling is the feeling in your spirit, which transcends the physical feeling and the psychological feeling. It transcends the mind and intellect, and it transcends the soul. The feeling of the spirit is not psychological or mental, and even the more it is not physical. Rather, it is a feeling in the deepest part of man. In particular, when one does something immoral or something shameful, in his depths he feels unsettled or uneasy. His intellect, his mind, his consideration, and his thought may let him go, but this feeling in his deepest part does not let him go. Regardless of how his intellect agrees with it and how his thought justifies it, the feeling of his spirit deep within him neither approves or justifies it.

The spirit was created by God for man to contact Him; hence, the feeling of the spirit is especially keen with respect to God. The spirit of man causes him not only to sense the need for God but also to sense God Himself. Very often the mind and intellect of man consider the existence of God illogical, yet the spirit of man senses that there is God. Very often the mind and thought of man cannot perceive the things of God, yet the spirit of man can sense the things of God. The sense of the spirit is a direct faculty for man to perceive God. It is through the sense of the spirit that God enables man to know Him and perceive the things that are of Him. Because man has the sense of the spirit and is able to know God and perceive the things of God, man can worship and serve God. Since man can know God and perceive the things of God only through the sense of the spirit, man must worship and serve God through and in the spirit.

## THE FUNDAMENTAL MATTER OF SERVICE

所以事奉的基本问题就是灵与灵的问题。神是个灵。我们里面也有个灵。祂那个灵要我们这个灵事奉祂。所以事奉，就是灵事奉灵，就是人的灵事奉神的灵，就是人的灵敬拜神的灵，就是人的灵接触神的灵，就是人的灵与神的灵相交。只有这样的事奉，才“真正”的事奉。

世上的宗派都是教人怎样敬拜神，怎样事奉神。那些敬拜，那些事奉，凭主的话看，大多不是真正的。就是连我们今天的敬拜，连我们今天的事奉，也不一定都是真正的，也可能——并且是太可能——有的是不真正的。许多我们所看为对，所看为好的敬拜、事奉，也许在主看，都是不对的，都是不真正的。因为不是在灵里的。只有在灵里的敬拜、事奉，才是真正的敬拜、事奉。

Therefore, the fundamental matter of service is a matter of our spirit and the Spirit. God is Spirit, and we have a spirit within us. God as Spirit wants our spirit to serve Him. Therefore, service is a matter of our spirit serving the Spirit, that is, the spirit of man serving, worshipping, contacting, and having fellowship with the Spirit of God. Only this kind of service is the true service.

The religions of the world teach people how to worship and serve God. That worship and service, according to the Lord's word, are mostly not true. Even the worship and service in our midst today also may not be completely true, and it is possible, even very likely, that some of them are not true at all. Much of the worship and service that we consider right and good may in fact be wrong and not true in the Lord's eyes because they are not rendered in spirit. Only the worship and service rendered in spirit are the true worship and service.

## 第二篇

### 灵的死了与活过来

读经：

以弗所书二章一至五节：“而你们原是死在过犯并罪之中，那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；我们众人从前也都在他们中间，在我们肉体的私欲里，行事为人，行肉体 and 思念所意欲的，生来就是可怒的儿女，和其余的人一样；然而神富于怜悯，因祂爱我们的大爱，竟然在我们因过犯死了的时候，便叫我们一同与基督活过来，（你们得救是靠着恩典。）”

歌罗西书二章十三节：“你们从前在过犯，和未受割礼的肉体中死了，神赦免了你们一切的过犯，叫你们一同与基督活过来。”

约翰福音一章十四节：“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

三章三节：“耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。”

六节：“从肉体生的，就是肉体；从那灵生的，就是灵。”

六章六十三节：“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

十四章十六至二十节：“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是真理的圣灵，乃世人不能接受的；因为不见祂，也不认识祂；你们却认识祂；因祂常与你们同在，也要在你们里面。我不撇下你们为孤儿，我必到你们这里来。还有不多的时候，世人不再看见我；你们却看见我；因为我活着，你们也要活着。到那日你们就知道我在父里面，你们在我里面，我也在你们里面。”

我们昨天看过，神是要人在灵里事奉祂。只有在灵里的事奉，才能摸着祂。所以祂就给人的里面创造一个灵，为要叫人借此事奉祂。

## CHAPTER TWO

### Our Spirit Having Been Deadened And Made Alive

Scripture Reading: Eph. 2:1-5; Col. 2:13; John 1:14; 3:3, 6; 6:63; 14:16-20

Eph. 2:1-5 “And you, though dead in your offenses and sins, In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience; Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest; But God, being rich in mercy, because of His great love with which He loved us, Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)”

Col. 2:13 “And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;”

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

3:3 “Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.”

6 “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

6:63 “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.”

14:16-20 “And I will ask the Father, and He will give you another Comforter, that He may be with you forever, Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you. Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you.”

In the previous message we saw that God wants man to serve Him in spirit and that only the service which is in spirit can enable man to touch Him. Therefore God created man with a spirit by which man may serve Him.

## 灵的功能

灵是人最里面的一部分，是人的核心。人之所以为人，就是在于灵。人不是为着身体的生存，也不是为魂的享受，乃是为着在灵里事奉神。

灵在人里面的功能，就是使人能认识神，事奉神，使人能接触神，和神交通。人怎样不能用身体的五官接触神，也照样不能用魂的心思，情感，和意志摸着神。这些都是不通神的。通神的，只有人的灵。人只能在灵里，借着灵，用灵接触神，摸着神。

## 灵死了

但是因着人的堕落，人的犯罪，人里面的灵就死了。当初亚当犯罪，不只叫他在神面前有了罪案，不只叫他在自己里面有了罪性，并且还叫他里面的灵死了。原来神对他说，他吃善恶树果子的日子，必定死。但是他吃了，从外面看，他还没有死。虽然他外面的身体还没有死，虽然他外面的人是活的，但他里面的灵，却死了，却失去了和神的交通，失去了它的功能和感觉。从那时候起，人里面的灵，因着罪的缘故，向神是死的，对神是没有多少功用的。

所以今天人里面的灵是死的，是瘪的，是失去了它的功能，失去了它的感觉的。这好象一个聋子的耳朵，是死的一样。他不是没有耳朵，乃是有耳朵，而耳朵的功用没有了，耳朵的感觉没有了，耳朵死了。今天的人虽然里面有灵，但是人里面的灵死了。本来人里面的灵，是叫人能感觉神的，是叫人能接触神的，现在这个灵死了，功用失去了，感觉没有了，因此它就不能感觉神，它就不能接触神，象聋了的耳朵不能感觉声音，不能接触声音一样。在一个耳朵聋了的人觉得，就象没有声音一样。照样，在一个灵死了的人觉得，也象没有神一样。

今天人的堕落，不只使人的灵失去了感觉和功用，变作死的，并且甚至使人不感觉自己有灵，不知道自己灵。不要说，用灵来接触神，人不会用，并且连知道有灵，人也不知道。人只知道有身体，有魂，只知道有心思，有情感，有意志，不知道有灵。人只知道有身体，能接触物质的东西，有魂里的心思，情感和意

## THE FUNCTION OF OUR SPIRIT

The spirit as the innermost part of man is the kernel of man. Man's being man lies in his spirit. Man is not for the existence of the body or for the enjoyment of the soul but for the service of God in spirit.

The function of the spirit within man is to enable man to know God, serve God, contact God, and have fellowship with God. Just as man cannot contact God with the five senses of his body, neither can he touch God with the mind, emotion, and will of his soul. Neither the body nor the soul can get through to God; only the spirit of man can. Man can only contact and touch God in, through, and with his spirit.

## OUR SPIRIT HAVING BEEN DEADENED

Because man sinned and became fallen, the spirit in man became dead. When Adam sinned, not only did it cause him to have a record of sin before God and to have the nature of sin within him, but it also caused the spirit in him to become dead. God told him that in the day he ate of the tree of the knowledge of good and evil he would surely die. But after he ate of it, outwardly he did not die. Even though outwardly his body did not die and his outward man was still alive, the spirit within him was deadened and lost its fellowship with God. In other words, it lost its function and feeling. From that time on, due to sin, the spirit in man was deadened to God and had lost its function with respect to God.

The spirit within man is deadened and "deflated"; therefore, it has lost its function and its consciousness. This may be compared to the deadness of the ears of someone who is deaf. A deaf person is not without ears. He has ears, but his ears have lost their function and their sensation; thus, his ears have died. Today although there is a spirit in man, it is dead. Originally the spirit within man enabled him to sense and contact God, but now because the spirit has been deadened, it has lost its function and its sense. Therefore, it cannot sense or contact God, just as the ears of a deaf person are unable to sense or contact sound. To a deaf person, it is as if there were no sound. Likewise, to a person whose spirit is dead, it is as if there were no God.

Today, man's fall not only has caused the spirit of man to lose its sense and function and therefore become dead; it has even caused man not to realize or know that he has a spirit. Man does not know how to use his spirit to contact God, nor is he even aware that he has a spirit. Man only knows that he has a body and a soul with the mind, emotion, and will; he is not aware that he has a spirit. Man realizes that

志，能接触精神的东西，不知道人里面还有一个灵，能接触属神——属灵——的事。因为人不知道自己里面有灵，所以人根本就不用灵接触神。因为人不用灵接触神，所以人就接触不到神，就不能感觉到神。因为人不能接触着神，不能感觉到神，所以人也就觉得没有神，也就以为没有神。人这样觉得没有神，就象盲目的人觉得没有颜色一样。虽然有颜色的存在，但他手摸不着，鼻闻不到，耳听不见，在他的感觉里，就象没有颜色一样，因为他失去了那能看见颜色的器官。同样，不是没有神的存在，乃是人不用接触神的器官，就是人里面的灵来接触神，所以就不感觉有神，倒以为没有神。人所以不感觉有神，倒以为没有神，是因为人不知道自己里面有灵，是因为人不用自己里面的灵接触神。

人的灵所以失去感觉和功用，而变作死的，甚至到一个地步，使人不觉得自己有灵，乃是因为人堕落到罪恶里，而活在罪恶里。所以圣经才说，我们是“死在过犯罪恶之中，”“在过犯和未受割礼的肉体中死了。”罪恶是叫人的灵失去感觉和功用的，是致人的灵于死的。人越活在罪恶里，人的灵就越失去感觉和功用，而死的越厉害。人越凭着肉体活着，就越不觉得自己有灵。

## 魂和肉体的兴起

因为人的灵失去了感觉和功用，而变作死的，因为人不觉得自己有灵，所以人就凭着魂和肉体活着。堕落的人，他的灵虽然死了，但他的魂和肉体仍然活着。并且因着他的灵死了，他的魂就得着更大的地位。原来是他的灵在他里面作主，现在因着他的灵死了，他的魂就将这作主的地位取而代之。他的灵是能通神的，是能接触神，而受神管治的。但他的魂就不同了，是不能通神，而只能通自己的，是不能接触神，而只能在自己里面的，是不喜欢受神的管治，而只喜欢随自己的意思的。现在他的魂既将他的灵作主的地位，取而代之，管理他，支配他，就使他不能接触神，使他不喜欢受神的管治，而只能在自己里面，随着自己的意思而行。他这样受魂的支配，随着自己的意思而行，他的肉体就得着机会，放纵情欲。所以灵死了的人，就是“死在过犯罪恶之中的人，”是“放纵肉体的私欲，随着肉体 and 思想（魂里心思的作用）所喜好的去行。”（弗二3。）

he has a body to contact the physical things and a soul with the mind, emotion, and will to contact the psychological things. He does not realize, however, that he has a spirit to contact the spiritual things, the things of God. Because man does not know that he has a spirit, he basically does not use his spirit to contact God. Thus, he is unable to contact God or sense God. Consequently, he feels and thinks that there is no God. This is similar to a blind person thinking that there are no colors. Although colors exist, he cannot touch them with his hands, smell them with his nose, or hear them with his ears. In his sensation it is as if colors do not exist, because his faculty for perceiving colors has been lost. Likewise, God does exist, but man does not sense God's existence because man is ignorant of the fact that he has a spirit and therefore fails to use the proper faculty, the spirit within him, to contact God.

The spirit of man has lost its feeling and function, and it has become dead to such an extent that even its existence is not felt. This is due to the fact that man has fallen into sin and lives in sin. Therefore, the Bible says, “You, though dead in your offenses and sins” (Eph. 2:1) and “You, though dead in your offenses and in the uncircumcision of your flesh” (Col. 2:13). Sin causes the spirit of man to lose its feeling and function and to become dead. The more one lives in sins, the more his spirit loses its sense and function and becomes more deadened. The more one lives according to his flesh, the more he does not sense that he has a spirit.

## THE RISING UP OF THE SOUL AND THE FLESH

Because the spirit of man has lost its sense and function and therefore has become dead, and because man does not sense that he has a spirit, man lives according to the soul and the flesh. The spirit of a fallen man is dead, but his soul and his flesh are still living. Furthermore, because his spirit has been deadened, his soul has gained a greater position. Formerly his spirit was taking the lead within, but now since his spirit is dead, his soul has assumed the leading position. His spirit could be connected with God, could contact God, and could be under God's ruling. But now it is different with his soul. His soul cannot be connected with God but can only be connected with itself. It cannot contact God but can only remain in itself; it does not like to be under God's ruling but likes to act according to its own will. Since his soul has assumed the leading position to rule over him and to control him, which was previously occupied by his spirit, this makes him unable to contact God and causes him to dislike being under God's ruling. Thus, he can only remain in himself and walk according to his own will. Consequently, this gives his flesh the opportunity to indulge in lust. Therefore, a person who is deadened in his spirit is dead in offenses and sins and conducts himself in the lusts of the flesh, doing the desires of the flesh and of the thoughts, which are the result of the operation of the mind in the soul (Eph. 2:3).

人的灵是人的中心，是人的中央。人本该是由灵作主，随灵而行。在正常的情形下，人应当活在灵里面，受灵的支配。灵和神接触，得着神的命令，就来支配魂，魂再支配身体，身体就有所行动。这样人所行的，所作的，就是照着神的旨意的，也是讨神喜悦的。

但是人堕落了，人的灵死了，人里面的中央瘪气了，人里面的中心失去作用了。现在人的魂就代灵而兴。灵死了，魂就兴起来。魂兴起来，就叫人随着自己所喜欢的，任意而行。

人因着堕落，他的身体里面就有了撒但的生命，也就是撒但的性情。撒但的性情，在人的身体里面，变作人身体里犯罪的欲，也就是罗马书七章所说的，人“肢体中犯罪的律。”人的身体里面有了这犯罪的欲，人的身体就变作人的肉体。人的这个肉体，和人的魂，是非常合作的。人的魂既在人里面代替灵兴起来，叫人随着自己所喜欢的，任意而行，人的肉体也就来助桀为虐。人的魂代表人的自己，人的肉体代表罪恶。人的魂和人的肉体合起来，配在一起，就是人和罪恶结婚，叫人作出种种得罪神，顶撞神的事。人一切的罪恶，都是这两个联合而作出来的。人既不由灵作主，不随灵而行，却随着这两个，就是随着魂和肉体而行，人就变作“属魂”（林前二 14，“属血气”，原文是“属魂”，）且“属肉体的。”（林前三 3。）

人这样属魂，属肉体，而凭着魂和肉体所作出来的，虽然都是顶撞神的，都是不能讨神喜悦的，但从外表看来，不一定是罪恶，都是不好的。有的，从外表看来，还是好的，还相当不错。虽然从表面看，是好的，是不错的，但也是魂支配身体所作出来的，并不是出乎灵的，所以也不是出乎神的，也是不能讨神喜悦的。

一个人的灵虽然死了，但他的魂和他的肉体，还是有所好，有所为的。虽然他的魂和他的肉体所好的，所为的，不是出于灵，但从表面看，不一定是坏的。虽然他的那些所好所为，都是出于魂和肉体的喜好，但有的从表面看来，也是属于良善的。

有的人生性凶狠，生来就喜好恨人。他的生活，他的行为，多是照着天生性所喜好的，而有恨人的表现。但

The spirit of man is the core and the center of man. Man ought to let the spirit take the lead and walk according to the spirit. Under normal circumstances, man ought to live in the spirit and be controlled by the spirit. After contacting God and receiving His commands, the spirit directs the soul. The soul in turn directs the body, and the body takes action. In this way whatever man does is according to the will of God and is pleasing to Him.

But man fell and man's spirit became deadened. Man's core became "deflated" and man's center lost its function. Now man's soul rises up to replace the spirit. Because the spirit is deadened, the soul rises up. When the soul rises up, it causes man to act according to whatever he likes.

Due to the fall, Satan's life, that is, the satanic nature, entered into man's body. This satanic nature becomes the lust in man's body that causes man to sin, and this lust is referred to in Romans 7 as "the law of sin which is in my members" (v. 23). Since the lust for sinning is present in man's body, man's body becomes the flesh. This flesh of man is very cooperative with man's soul. Since the soul, after rising up to take the place of the spirit, causes man to do according to whatever he likes, the flesh comes to help the soul to do evil. Man's soul represents man's self, while man's flesh represents sin. The union of man's soul with man's flesh is thus a marriage between man and sin. The result is that man does many different things to offend and oppose God. All the evil things done by man are the issue of the union of these two. Since man walks according to these two, the soul and the flesh, instead of allowing the spirit to take the lead and walking according to the spirit, man becomes "soulish" (1 Cor. 2:14) and "fleshly" (3:3).

All the things that the soulish and fleshly man does according to the soul and the flesh are against God and are not pleasing to God, yet they may not appear sinful or bad outwardly. In fact, some of them may seem to be quite good. Nevertheless, they are carried out by the body under the direction of the soul; hence, they are not of the spirit. Therefore, they are also not of God and they are not pleasing to God.

Although the spirit of man has been deadened, his soul and his flesh still have their desires and works, and although these desires and works are not of his spirit, outwardly they are not necessarily bad. Even though they come out of the preferences of his soul and his flesh, some of them are good on the surface.

Some people are cruel by nature and delight in hating others. Thus, their living and their behavior exhibit their hatred for others mostly according to the desire of

有的人生性仁慈，生来就喜欢爱人。他的生活，他的行为，就多受他这爱的生性所喜好的支配，而有爱人的表现。以爱人和恨人这两件事来说，爱人比恨人好，爱人是正确的，恨人是错误的。但以属灵的眼光来看，恨人怎样是从人自己里面出来的，爱人也怎样是从人自己里面出来的。有的人恨人，固然没有碰着神，没有摸着神；有的人爱人，也没有碰着神，也没有摸着神。换一句话说，有的人的恨人，和有的人的爱人，这两个，都不是人在灵里和神接触而有的。那个人的恨人，怎样不是出于他的灵，不是和神接触而有的，这个人的爱人，也怎样不是出于他的灵，不是和神接触而有的。他的恨人，怎样是他的作人，而不是他的事奉神，你的爱人，也怎样是你的作人，而不是你的事奉神。

基督徒是应当有爱心的。但基督徒的爱，至少有两种。一种是出于神的，是凭着灵的。一种是出于自己的，是凭着魂和肉体的。前一种是属灵的；后一种是天然的。前一种需要和神有接触，需要碰着神；后一种不需要和神有接触，不需要碰着神。有这后一种爱的基督徒，生来就喜欢爱人，他的生性是喜好爱人的。他无论碰着什么人，不爱一下，就难过；能爱一下，能帮助一下，就感觉舒服，就感觉痛快。有好些基督徒的爱，就是这种的爱。不是因为他们和神有接触，不是因为他们碰着神，乃是因为他们的生性喜好这样。他们不必和神有接触，不必碰着神，甚至连承认神都不必，他们就能有这样的爱。他们还没有得救的时候，还不认识神，还不承认有神的时候，他们已经能有这样的爱。这样的爱，是他们生来就有的。等他们得救之后，他们就把这样的爱带到教会里面来了。对于属灵的事不够认识的弟兄姊妹，就要说，这样的爱是属灵的，这样爱人的基督徒也是属灵的。但是，弟兄姊妹，如果这个是属灵的话，就他们还没有得救之前，就已经属灵了。有的人才得救两年，在得救以前，他就象绵羊，就喜欢爱人，喜欢帮助人，喜欢同情人。如果说，这个是属灵，就他不必得救，不必灵活过来，就已经能属灵，就已经是属灵的了。所以这样的爱，不是属灵的，是人天然有的；不是人需要接触神，倚靠神而有的，是人生来就有的，生来就能的。

their inborn nature of hate. But others are kind by nature and readily love people. Thus, their living and their behavior show their love toward others mostly under the direction of the desire of their inborn nature of love. According to these two things—love and hate—loving others is better than hating others; loving others is right and hating others is wrong. But from the spiritual viewpoint, just as hate comes from man's self, love also comes from man's self. One who hates others surely has not touched or contacted God. Likewise, one who loves others may also have not touched or contacted God. In others words, both the one who hates and the one who loves do not hate or love out of their contact with God in their human spirit. Just as the hatred of that one is not the issue of his contact with God in spirit, so the love of this one is also not the issue of his contact with God in spirit. That one's hating others is his behavior; it is not his service to God. Likewise, this one's loving others is his behavior and is not his service to God.

Christians ought to love, but there are at least two kinds of Christian love. One kind of love is of God and is by the spirit; another kind of love is of the Christian himself and is by the soul and the flesh. The former is spiritual; the latter is natural. While the former requires the Christian to contact and touch God, the latter does not. The Christian with the second kind of love was born with a love for others; his natural disposition is to love others. Whomever he meets, he has to show at least some amount of love; otherwise, he does not feel good. If he can show some love and render a little help, then he feels contented and happy. Many Christians have this kind of love. They love not because of their contact and touch with God but because of their natural disposition. They have this kind of love without having to contact or touch God, and even without having to confess the existence of God. Even before they were saved, before they knew God, and before they confessed that there is a God, they already had such a love. They were born with this kind of love. Then after they were saved, they brought this love into the church. The brothers and sisters who do not know the spiritual matters adequately would say that this kind of love is spiritual and that the Christians who love in this way are also spiritual. However, brothers and sisters, if this is being spiritual, then these ones were already spiritual before they were saved. Someone may have been saved for only two years, yet before he was saved, he was already like a sheep and he liked to love others, sympathize with others, and help others. If we say that this is being spiritual, then this person would have become spiritual without the need to be saved and made alive in the spirit. Therefore, this kind of love is not spiritual. Rather, it is what one possesses naturally. One does not need to contact or depend on God in order to have this kind of love. One can have it by birth.

这样的爱，以及和这样的爱同样原则的良善并美德，以作人来说，是对的，是該的，是好的。但是，弟兄姊妹，主的救恩不光是叫我们作人，不光是叫我们作超一等的高尚人，更是叫我们事奉神，更是叫我们在一切生活的事上，能接触神，而活出神来，而显出神来。所以在教会中，还有一种的基督徒，他们的爱 and 美德，是因着他们和神接触，并倚靠神而有的。他们有的人，从前也许是凶狠的，是邪恶的，但现在他们爱神，亲近神，用灵接触神。神就是爱，神也非常有美德。他们里面和神接触，碰着神，就是接触爱，就是碰着美德。他们让神进到他们的灵里，充满他们，叫他们的灵刚强，能胜过他们的魂和肉体，自然神的爱和美德就能从他们里面活出来。这样的爱 and 美德，不是出于他们自己，乃是出于神，不过是经过他们而已。他们不是源头，源头乃是神。这样的爱 and 美德，不光是他们对人的行为，更是他们对神的事奉。虽然这是他们作人的生活，但这更是他们对神的事奉。因着他们亲近神，接触神，和神有交通，他们就能活在灵里，让神从他们经过，而从他们身上显出来。他们的这种生活，叫神得着他们的事奉和敬拜。实在说来，他们的这种生活，也就是他们对神的事奉和敬拜。从表面看，这不过是他们的行为，他们的为人；但追根溯源，乃是他们接触神，让神从他们经过，而显在他们身上，使神得着事奉和敬拜。

有的弟兄姊妹，他们的生活，就是这样在灵里，使神得着他们的事奉和敬拜。但大多数基督徒的生活不是这样。那些失败，放纵情欲的基督徒，固然不是这样。就是有些为人谨慎，满有爱心和美德的基督徒，也不是这样。他们的爱心和美德，是他们的生性所喜好的。他们不必接触神，不必让神从他们经过，他们自己就能活出这些爱心和美德。所以这些是天然的，不是属灵的，是出于他们自己的一种良善的生活，不是出于神的一种属灵的事奉。

所以一个灵死了的人，虽然他不是凭着灵活着，也不能凭着灵活着，他是凭着魂，并随着肉体活着，但他所活出来的，他所作所行的，从表面看，不都是坏的，有的还是相当好。虽然好，却不是凭着灵，却不是出于灵，仍是凭着魂，并随着肉体。不管他在外面的生活，所表现的是什麼，他在里面所凭着而生活的，所随着而生活的，总是魂，总是肉体。

This kind of love and, in the same principle, this kind of goodness and virtue are right, proper, and good, as far as human behavior is concerned. But brothers and sisters, the Lord's salvation is not merely for us to behave well and be an outstanding, respectable person. Rather, it is for us to serve God and to contact God in all things in our daily life that we may live and express Him. Therefore, in the church there is another kind of Christian whose love and virtue come from his contact with God and trust in God. Some of these believers might have been cruel and wicked previously, but now they love God, draw near to God, and contact God with their spirit. God is love, and God is rich in virtues. Therefore, when they contact God and touch God from within, they contact love and touch virtue. They allow God to fill them up in their spirit so that their spirit is strengthened to overcome their soul and their flesh. Therefore, God's love and virtue are lived out through them spontaneously. This kind of love and virtue is not of themselves but of God and yet through them. They are not the source; the source is God. This kind of love and virtue is not only their deeds toward others but also their service to God. Although this is their living, it is even the more their service to God. Because they draw near to God, contact God, and have fellowship with God, they are able to live in their spirit and allow God to pass through them and be manifested in them. This kind of living allows God to obtain their service and worship. Actually, this kind of living is their service and worship to God. Apparently, this is merely their conduct or behavior, but tracing back to the origin, this is their contact with God which allows Him to pass through them and be manifested in them so that He may receive their service and worship.

Some of the brothers and sisters live this way in the spirit so that God may receive their service and worship. However, most Christians do not live like this. The Christians who are defeated and who indulge in their lusts surely do not live like this. However, even many Christians who live cautiously and who are full of love and virtue do not live this way. Their love and virtue are what they naturally delight in. They can live out love and virtue by themselves without contacting God or allowing God to pass through them. Therefore, this love and virtue, which are natural and not spiritual, are the good living that comes out of the Christians themselves, not the spiritual service that comes out of God.

Therefore, a person who is deadened in spirit does not and cannot live by the spirit. Rather, he lives by the soul and according to the flesh. Nevertheless, all that he lives out and all that he does may not appear to be bad. In fact, some of it may even appear to be quite good. However, even though it is good, it is not by or of the spirit. Instead, it is by the soul and according to the flesh. No matter what is being expressed in his outward living, inwardly he is always living by and according to the soul and the flesh.

人已经堕落了，人的灵已经死了。现在是活在魂和肉体里，是凭着魂，并随着肉体活着。人本该凭着灵并随着灵活着。但是人的灵死了，人就凭着魂，并随着肉体活着。虽然有时，人所活出来的，有些也好像是良善的，是美好的，但仍是人在魂和肉体里所活出来的，不是人在灵里所活出来的。不管堕落的人所活出来的是好是坏，都是他“随着肉体 and 思想所喜好的”活出来的。他是堕落在魂和肉体里，也是活在魂和肉体里。所以他不能接触神，也不能事奉神。

## 神的拯救

圣经给我们看见，因为人是堕落在肉体里，并活在肉体里，所以神要拯救人，就必须把人从肉体里救出来。为这缘故，神就自己成为肉身（即肉体。）这成为肉身的神，就是主耶稣。祂来到我们人所堕落的地方。我们堕落到肉体里，祂就来到肉体里。祂来到我们肉体里，是为要把我们从肉体里救出去。

神当初创造我们，虽然给我们预备一个身体，但不是叫我们随身体活着，受身体支配。神原是叫我们随灵活着。身体不过是一个器皿，好将灵装在里面。但是我们的灵死了，我们就随身体活着，就堕落到肉体里。所以神就成为肉身，来到肉体里拯救我们。

祂虽然成为肉身，但祂自己却是灵。祂外面所穿的虽是肉身，但祂里面所有的乃是灵。祂所以穿上肉身，是因为祂要把我们从肉体里救出去。祂所以在灵里来，是因为祂要把我们救到灵里去。我们因着犯罪，从灵里堕落到肉体里。祂来借着救赎，把我们从肉体里救到灵里。祂在祂的灵里穿着我们的肉体，钉死在十字架上，一面钉死了我们的肉体，解决了我们的肉体，好叫我们脱离肉体；一面又把祂里面的灵释放出来，借着祂的复活，将祂的灵分给我们，好叫我们的灵活过来，而进到灵里去。

弟兄姊妹，这就是神救恩的中心。神的救恩乃是要把我们从肉体里救到灵里。主耶稣所以来成为肉身，而死在十字架上，就是要达到这个目的。祂借着在肉身受死，解决了我们的肉体，又借着死而复活，将祂的灵分给我们。我们接受祂作我们的救主，就是接受祂作我们这样的一位救主。不是仅

Man is already fallen, and man's spirit is already deadened. Now man lives in the soul and in the flesh; he lives by the soul and according to the flesh. Originally, man should have lived by and according to the spirit. But since the spirit of man is deadened, man lives by the soul and according to the flesh. Although sometimes the things he lives out appear to be good and nice, they are still lived out of the soul and the flesh and not out of the spirit. What is lived out by a fallen man, regardless of whether it is good or bad, is lived out by his "doing the desires of the flesh and of the thoughts" (Eph. 2:3). He has fallen into the soul and the flesh, and he also lives in his soul and his flesh. Therefore, he cannot contact God or serve God.

## GOD'S SALVATION

The Bible shows us that because man has fallen into the flesh and lives in the flesh, if God wants to save man, He must save him out of the flesh. For this reason God Himself became flesh, and this God who became flesh was the Lord Jesus. He came to the place into which we have fallen. We have fallen into the flesh, so He came into the flesh. He came into the flesh to save us out of the flesh.

Although God prepared a body for us when He created us in the beginning, His intention was not for us to live according to the body and be controlled by the body. Rather, His intention was that we live according to the spirit. The body is just a vessel to contain the spirit. But since our spirit is deadened, we live according to the body and have fallen into the flesh. Therefore, God became flesh and came into the flesh to save us.

Although He became flesh, He Himself was Spirit. What He put on outwardly was the flesh, yet what He was inwardly was Spirit. The reason that He put on the flesh is that He might save us out of the flesh. The reason that He came as the Spirit is that He might save us into the spirit. Because of sin we have fallen from the spirit into the flesh. Through redemption He saved us from the flesh into the spirit. By His Spirit He put on our flesh and was put to death on the cross, on the one hand, crucifying and dealing with our flesh that we might be freed from our flesh, and on the other hand, through His resurrection, releasing and imparting Himself as the Spirit into us so that our spirit can be made alive and we can enter into our spirit.

Brothers and sisters, this is the center of God's salvation. God's salvation is to save us out of our flesh into our spirit. The Lord Jesus became flesh and died on the cross in order to attain this goal. Through His death in the flesh He dealt with our flesh, and through His resurrection He imparted Himself as the Spirit into us. When we receive Him as our Savior, we receive Him as such a Savior. We do not merely receive

仅接受祂作我们赎罪的救主，替我们解决罪。更不是象尼哥底母，接受祂作一个拉比，作一位夫子，来教导我们。祂不只是来替我们解决罪。祂更不是来教导我们。祂乃是来救我们脱离肉体，将祂的灵分给我们，叫我们的灵活过来。自然祂也是来解决我们的罪。但那不过是消极方面。积极方面，祂来是要将祂的灵分给我们，救我们脱离肉体。

神这个拯救，绝不是外面的教导，也不只是一个客观的救赎。神这个拯救，乃是一面解决了我们的肉体，一面祂的灵，又进到我们里面，叫我们的灵里得拯救，活过来。所以神这个拯救，是从我们里面的灵里拯救我们，而叫我们脱离外面的肉体，就我们而论，是非常主观的。

我们不能只接受主耶稣作一位客观的救主。我们不能只接受祂作一位钉在十字架上客观的救主。我们必须知道主耶稣来，是要把祂的灵分给我们，是要在祂的灵里进到我们里面。我们也必须接受祂作我们一位主观的救主。也必须接受祂作我们一位在我们灵里的救主。祂救我们，不是在外面把我们教导教导，把我们修一修，改一改，象尼哥底母所以为的。祂也不是仅仅在外面赎了我们的罪。祂乃是要在祂的灵里进到我们里面，叫我们从我们的里面蒙拯救。

不错，当日主耶稣外面有人的肉身，能与人相处，叫人受教导，但祂里面就是神的灵，更要进到人的里面，叫人的灵活过来。不错，祂钉在十字架上，是担当我们的罪，替我们解决了罪的问题，但祂更是在那里解决了我们的肉体，而将祂的灵释放出来，分给我们。祂要用祂的灵，叫我们里面已死的灵活过来。祂要作我们里面的救主，从我们里面拯救我们。

## 人错误的认识

人总是以为主是在我们外面教导我们，或拯救我们。人总是在外面认识主，也总是凭主的外面认识祂。尼哥底母凭主的外面，看主是一个拉比，是从神那里来作师傅，教导我们的。有许多人看见主赶鬼医病，就以为主是专来医治他们身体的。有许多人看见主用五饼二鱼吃饱五千人，就以为主是来行神迹，养活他们身体的。那些跟随主的门徒们，只凭主的外面，认识主是救主，是基督，还不认识

Him as our Redeemer to deal with our sins, still less as a rabbi, a teacher, to teach us, as Nicodemus did. He did not come merely to solve the problem of sins for us, still less to teach us. Instead, He came to save us from our flesh and impart Himself as the Spirit into us to make our spirit alive. Of course, He also dealt with our sins, but this is only on the negative side. On the positive side, He came to impart Himself as the Spirit into us to save us from our flesh.

The salvation of God is absolutely not an outward teaching, nor is it only an objective redemption. In His salvation, on the one hand, God dealt with our flesh and, on the other hand, as the Spirit He entered into us, saving us and making us alive in our spirit. Therefore, God's salvation is to save us inwardly in our spirit, thereby causing us to be freed outwardly from our flesh. Such a salvation is very subjective to us.

We must not receive the Lord Jesus only as an objective Savior, a Savior who was put to death on the cross. We need to know that He came in order to impart Himself as the Spirit into us and enter into us as the Spirit. Therefore, we must also receive Him as a subjective Savior, a Savior who is in our spirit. He saves us not by teaching us or by correcting and adjusting us outwardly, as Nicodemus thought. Furthermore, He did not merely make redemption for our sins outwardly. Rather, He wants to come into us as the Spirit that we may be saved inwardly.

It is true that the Lord Jesus was once in the flesh outwardly and was able to be with man that man might receive His teaching, but even more as the Spirit He wanted to enter into man to enliven the spirit of man. It is true that in His crucifixion He bore our sins on the cross to solve the problem of sins for us, but even more He dealt with our flesh and released and imparted Himself as the Spirit into us. He wants to enliven our deadened spirit by Himself as the Spirit. He wants to be our Savior inwardly to save us from within.

## MAN'S ERRONEOUS UNDERSTANDING

People always thought that the Lord's intention was to teach them or save them in an outward way. They knew the Lord outwardly and knew Him according to His outward doings. According to what the Lord was outwardly, Nicodemus regarded Him as a rabbi who came from God as a teacher to teach us. Many who saw the Lord casting out demons and healing the sick thought that He was the One who came particularly to heal them physically. Many who saw the Lord feeding the five thousand with five loaves and two fish thought that He came to do miracles to sustain them physically. The disciples who followed the Lord knew Him only outwardly as the Savior and the Christ; they did

主的里面就是神，就是父。他们只知道，也只宝贵，主在他们外面与他们同在，并不知道，主还要进到他们里面，与他们同在。他们当日和主的一切接触，都是在外面的，并不知道主的目的，是要进到他们里面，叫他们在里面和祂有更主观，更深切的接触。他们只盼望在外面，得到主的拯救和同在，并不知道主要在祂的灵里，进到他们里面，作他们的拯救，与他们同在。他们只认识祂是一位在人外面的救主，还不知道，祂要进到人里面，作人里面的救主。

人总是这样在外面认识主，以为祂不过是在外面给人教导，给人拯救，给人医治，给人同在，祂不过是一位在人外面的救主。人所以这样认识，所以这样以为，乃是因为人以为人的难处，不过是在外面。尼哥底母以为他的难处，是他外面的作人，外面的行为，缺少更好的教导。那许多就主求医的人，以为他们的难处，不过是身体的疾病。那许多为吃饼得饱而来就主的人，以为他们的难处是他们肉身的生活。那些跟随主的门徒们就以为他们的难处，就是主在他们外面要离开他们，就是他们在外面要失去主的同在，失去一位在外面看得见的主与他们相处。

当日一切和主接触或跟随主的人，都是以为人的难处是在人外面，人是在外面需要教导，需要拯救，需要医治，需要看顾。他们都不知道，人的难处是在人的里面，人是在里面需要拯救，需要医治。尼哥底母看见他外面的作人，他外面的行为不好，没有看见他里面的生命，他里面的灵不好。那些就主求医的人，看见他们外面的身体有病，没有看见他们里面的灵死了。那些为吃饼得饱而来就主的人，看见他们外面身体的需要，没有看见他们里面灵的需要。当日的门徒们看见在外面需要一位基督，没有看见他们在里面需要一位救主。

## 主启示的带领

因此，主就花相当多的工夫，带领当日和祂接触或跟随祂的人，认识他们里面的难处，看见他们里面的需要。主给尼底母看见，他不是需要在他外面的作人，在他外面的行为上受教导，受改正，乃是需要在他里面的灵里得着重生。在外面的作人，在外面的行为上，无论怎样教导，受

not know Him inwardly as God and the Father. They only knew and appreciated the fact that the Lord was with them outwardly. They did not know that the Lord wanted to enter into them and be with them. All their contacts with the Lord in those days were outward. They did not know that the Lord's intention was to enter into them that they might have a subjective and more intimate contact with the Lord within them. They hoped only that they would have the Lord's salvation and presence outwardly. They did not know that the Lord wanted to enter into them as the Spirit to be their salvation and to be with them. They knew Him only as a Savior outside of man; they did not know that He wanted to enter into man to be a Savior within man.

People always knew the Lord outwardly, thinking that the Lord's intention was merely to teach them, save them, heal them, and be with them outwardly as a Savior outside of them. People had this kind of understanding and consideration because they thought that their problems were merely outward. Nicodemus thought that his problem was that he lacked better teachings for his outward conduct, his outward behavior. Those who came to the Lord for healing thought that their problem was only their physical sickness. Those who came to the Lord to be fed with bread thought that their problem was their physical livelihood. The disciples who followed the Lord thought that their problem was that the Lord was going to leave them outwardly and that they were about to lose His outward presence, the presence of a visible Lord outwardly.

In the early days, all those who contacted the Lord and followed Him thought that man's problems are all outside of man. They thought that man needs to be taught, saved, healed, and cared for outwardly. They did not know that the problems of man are within him. Man needs to be saved and healed within. Nicodemus saw that his outward manner of life and his behavior were not good, but he did not realize that the life and the spirit within him were not good. Those who came to ask the Lord for healing saw that their outward body was sick, but they did not see that the spirit within them was deadened. Those who came to be fed with bread saw the need of their body outwardly, but they did not see the need of their spirit within. In those days the disciples saw the need for Christ outwardly; they did not see that they needed a Savior within them.

## THE LORD'S LEADING IN REVELATION

Therefore, the Lord spent a considerable amount of effort to lead those who contacted Him and followed Him in those days to realize the problem and the need within them. The Lord showed Nicodemus that what he needed was not to be taught or corrected regarding his outward conduct or behavior, but to be born again in his spirit. No matter how much he was taught and corrected in his outward conduct or behavior, he still could

改正，都不能叫他的里面蒙拯救。唯有在里面的灵里得重生，才能叫他里面的灵活过来。他里面的灵，已经死了。他现在是凭着他的魂和肉体活着，一切作人的生活 and 行为，都是出于魂和肉体的。既是这样，你无论怎样教导他在外面的作人，无论怎样修改他在外面的行为，他的作人和行为，仍是出于魂和属于肉体的。你在他外面无论怎样教导他，无论怎样修改他，都不能叫他里面的灵活过来，都不能叫他的作人和行为变作出于灵的。所以主给尼哥底母看见，他必须在他里面的灵里得着重生，他必须让主的灵进到他的灵里，使他的灵活过来，他才能是出于灵的，才能明白神属灵的事，才能有分于神的国。

对那些来就祂求医的群众，主就表示不信任，不喜欢。因为他们是只在外面来求祂医治他们的身体，并不是要在他们里面接受祂，作他们的救主，使他们里面的灵得着医治和拯救。祂来，是要叫人得着神的生命，得着神的灵，使人里面的灵活过来，使人的里面得着拯救。人就是在他外面就祂使身体得着医治，若没有在里面接受祂使灵得以活过来，人仍是只能活在肉体里而不能活在灵里，仍是只能凭肉体活着而不能凭灵活着，因为灵仍是死的。所以人若只盼望在外面得着医治，而不要在里面得着拯救，就使主不能信任，不能喜欢。

对那些为吃饼得饱而来就祂的人，主就说，“不要为那必坏的食物劳力，要为那存到永生的食物劳力。”祂给他们看见，那必坏的食物，不过养活他们的肉体，不能使他们已死的灵得着生命而活过来。只有祂对他们所说的那些生命的话，能叫他们里面的灵得着生命而活过来。他们所注意的，是养活外面的肉体，维持外面的肉体。但祂告诉他们，“肉体是无益的，”只有灵能叫人里面得着生命，能叫人里面活过来；而祂对他们所说的那些生命的话，就是灵，就是生命。他们若只在他外面从祂得着肉体的食物，而不在里面接受祂生命属灵的话语，就他们里面已死的灵，仍是没得着祂的生命而活过来。他们所实在需要的，和祂所要供给他们的，不是外面肉体的食物，乃是里面属灵的生命。他们那实在的难处，和祂所要给他们解决的，不是如何养活他们外面的肉体，乃是如何使他们里面的灵活过来。

not be saved inwardly. Only by being regenerated in his spirit could the spirit within him be made alive. His spirit was deadened, and he was living according to his soul and his flesh; his conduct and his behavior all were of his soul and his flesh. Since this was the case, no matter how he could be taught regarding his outward conduct and how he could be corrected in his outward behavior, his conduct and behavior would still be of the soul and the flesh. No matter how he could be taught and corrected, his spirit within him could not be enlivened within him, nor could his conduct or behavior be turned into a conduct or a behavior that is of the spirit. Therefore, the Lord showed Nicodemus that he needed to be regenerated in his spirit, that he needed to allow the Spirit to enter into his spirit that his spirit might be made alive. Then he could be of the spirit, could understand the spiritual things of God, and could participate in the kingdom of God.

The Lord expressed His distrust and displeasure with the crowds who came to Him for healing. They came to Him outwardly for the healing only of their body. They did not have the intention to receive Him within to be their Savior so that the spirit within them might be healed and saved. The Lord came that man might have the life of God and the Spirit of God so that the spirit of man might be made alive and man might be saved from within. Even when man came to Him outwardly and was healed physically, if he did not receive Him inwardly so that his spirit was made alive, then he still could live only in the flesh and not in the spirit, and he could live only according to the flesh and not according to the spirit, because his spirit was still dead. Therefore, if one only hopes to be healed outwardly and does not want to be saved inwardly, then the Lord cannot entrust Himself to him or be pleased with him.

To those who came to Him to eat of the bread and be filled, the Lord said, “Work not for the food which perishes, but for the food which abides unto eternal life” (John 6:27). He showed them that the food which perishes could sustain only their flesh but could not give life to their deadened spirit and make it alive. Only the words of life which He spoke to them were able to give life to their spirit and make it alive. They paid attention to nourishing and sustaining their outward flesh. However, the Lord told them that “the flesh profits nothing” (v. 63), that only the Spirit can give life to man and make man alive, and that the words of life which He spoke to them are spirit and are life. If they only outwardly received from Him the food for the body and did not inwardly receive His spiritual words of life, then the deadened spirit within them still did not have His life and was not made alive. The real need which they had and which the Lord would supply was not the outward food of the flesh but the inward spiritual life. The real problem which they had and which the Lord would solve for them was not how to sustain their outward flesh but how to enliven their inner spirit.

对那些跟随祂的门徒，主就给他们看见，祂怎样要在祂的灵里，进到他们里面，使他们与祂一同活着。从前祂在外面与他们同在，虽然能使他们在外面得到一些教导，帮助，和安慰，但他们更需要在他们里面得到生命和拯救。所以祂就必须要在祂的灵里，进到他们的里面，作他们的生命和拯救。

## 要在里面和主接触

主不只给那些和祂接触，或跟随祂的人，看见他们里面的需要，也带领他们在他们里面和主接触，和主来往。祂给尼哥底母看见，祂是那能使人得着重生的，而带领他在祂里面用信心接受祂。尼哥底母原来只在外面看祂是一个从神那里来的师傅，不知道祂里面有神的灵，有神的生命。所以他只凭着对祂外面的认识，而在外面和祂接触。但祂给他看见祂里面有神的灵，有神的生命，他要得着这个灵，这个生命，他就必须在他里面用信心接受祂。祂好象对他说，你是在外面来接触我，要得着我的教导。但我不是要在外面教导你。你只看见我的外面，你不认识我的里面。我的里面有神的灵，有神的生命。我是要进到你里面，使你得着神的灵，神的生命。你光是在外面凭眼见和我接触还不行，你必须在里面凭信心和我接触，用信心接受我，你才能在你的灵里得着圣灵的重生，得着神的生命。我的灵要进到你的灵里。你不能光在外面用身体和我接触，你必须在里面用灵和我接触。你若在里面用信心接受我，用灵接触我，我就要在我的灵里进到你里面，叫你的灵得着神的生命。

那些来就主求医的人，是只用他们的身体在外面接触祂，没有用他们的灵在里面接受祂，所以就不得祂的喜欢和信任。没有一个只在外面接触祂，而不在里面接受祂的人，能得祂的喜欢和信任。人必须在里面用灵接触祂，用心接受祂，人才能让祂在人身上成功祂所要作的，就是叫人得着神的生命。

那些为吃饼得饱而来就主的人，也是只用他们的身体在外面接触祂。但祂给他们看见，祂是在祂的话里将祂的灵，将祂的生命赐给人。人要得着祂的灵，祂的生命，人就必须用信心在里面接受祂的话。祂里面有灵，有生命。祂里面的灵，

Furthermore, to the disciples who followed Him, the Lord showed them how He would enter into them as the Spirit that they might live with Him. Previously, while He was with them outwardly, they were able to receive some teachings, help, and consolation from Him outwardly, yet even more they needed to receive life and salvation within them. Therefore, He had to enter into them as the Spirit to be their life and salvation.

## CONTACTING THE LORD FROM WITHIN

To those who contacted Him or followed Him, the Lord not only showed them their inner needs but also led them to contact Him and have dealings with Him inwardly. He showed Nicodemus that He is the One who is able to regenerate man, and then He led him to receive Him by exercising his faith inwardly. Previously, Nicodemus outwardly regarded Him only as a teacher who came from God; he did not know that in Him was the Spirit of God and the life of God. Therefore, he contacted the Lord outwardly merely according to his outward knowledge of Him. But the Lord showed Nicodemus that He had the Spirit of God and the life of God in Him and that if he would like to receive the divine Spirit and the divine life, then he must receive Him from within by exercising his faith. It seemed that He was saying to Nicodemus, "You are contacting Me outwardly to receive My teachings, but I don't want to teach you outwardly. You only see what is outside of Me, but you don't know what is inside of Me. I have the Spirit of God and the life of God within Me. I want to come into you that you may have the Spirit of God and the life of God. It is not good enough that you merely contact Me outwardly according to your sight. You still need to contact Me and receive Me within by faith; then you will receive the regeneration of the Holy Spirit and the life of God in your spirit. As the Spirit I will enter into your spirit. You must not only contact Me outwardly with your body, but you must contact Me with your spirit within. If you receive Me within by faith and contact Me with your spirit, I will enter into you as the Spirit that your spirit may receive the life of God."

Those who came to the Lord for healing only contacted the Lord with their body outwardly, but they did not contact Him inwardly with their spirit. Therefore, they could not please Him or be entrusted by Him. No one who merely contacts the Lord outwardly will be able to please Him and be entrusted by Him. Only by contacting Him with the spirit and receiving Him with the heart can one allow Him to accomplish what He wants to do in him, that is, to give him the life of God.

Those who came to Him to eat bread and be filled also contacted the Lord only outwardly with their body. But He showed them that it is in His words that He would impart the Spirit and life into man. If man wants to receive the Spirit and life, he must receive His words by exercising his faith within. The Lord is now the Spirit of life in

祂里面的生命，怎样释放出来给人得着呢？是借着祂的话。祂是将祂的灵，将祂的生命，放在祂的话里给人接受。但是人怎样接受祂的话呢？不能在外面用别的东西；只能在里面用信心。话是从人里面出来的东西，是人里面的发表。祂的话就是祂里面的发表。祂的里面是灵，是生命，所以祂所发表出来的话，就是灵，就是生命。人一在里面用信心接受祂的话，人就得了祂的灵，祂的生命。所以人要得了祂的灵，祂的生命，不能只在外面和祂接触，必须在里面和祂接触。人虽然在外面不能看见祂的灵，祂的生命，但人能在里面相信祂的话。祂的话就是灵，就是生命，人一在里面用信心接受祂的话，祂的灵就进到人里面，碰着人的灵，叫人的灵活过来，叫人里面有了神的生命。

人总是只知道在外面和主接触，不懂得在里面和祂接触。不要说其他的人，就是当日跟随祂的门徒们也是如此。他们总是要在外面看见祂，要在外面接触祂。他们只认识祂的外面，不认识祂的里面。有一天，他们中间的腓力，要祂把神显给他们看。祂就很觉希奇的，回答他说，“我和你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；…我在父里面，父在我里面。”他们不认识祂的里面，不知道祂的里面就是神。所以祂就给他们知道，神是在祂的里面，祂的里面就是神；他们不该只凭祂的外面认识祂，接触祂，更该凭着祂的里面认识祂，接触祂，而碰着在祂里面的神。

以后祂更告诉他们，祂要去求神差圣灵来。圣灵来了，祂要在圣灵里进到他们里面，与他们同在。祂说，祂不撇下他们为孤儿，祂去了还必到他们这里来。祂怎样去呢？祂到十字架上死去。祂怎样来呢？祂从死里复活进到圣灵里，在圣灵里来进到他们里面。所以到祂复活那天的晚上，祂就来到他们中间，向他们吹一口气，叫他们受圣灵。到那时，他们就知道，祂在神里面，他们在祂里面，祂也在他们里面。到那时，因着祂在圣灵里进到他们里面，他们就知道祂是与神联合的，他们因着圣灵是与祂联合的，祂在圣灵里也是与他们联合的。

从那时—主复活日的晚上一起，主就带领门徒们，认识而宝贵祂在他们里面与他们所有的同在。从前祂是在祂的肉身里，来到他们中间，在他们外面与他们同在。现在祂

resurrection, and the Spirit is embodied in His words for man to receive. But how can man receive His words? Man cannot use outward things to receive them; he can only use his faith within. Our words, which come from within us, are expressions of our inner being. The Lord's words are expressions of what He is within. He is Spirit and life within; hence, His words as His expressions are spirit and life. When man receives His words by faith within, man receives the Spirit and life. Therefore, in order to receive the Spirit and life, man must not merely contact Him outwardly; rather, man must contact Him inwardly. Although man cannot see the Spirit or life outwardly, he can believe His words inwardly. His words are spirit and are life. Therefore, when man receives His words inwardly by faith, the Spirit enters into man and touches the spirit of man, enlivening the spirit of man and causing man to have the life of God within.

Man knows only to contact the Lord outwardly and not inwardly. Not to mention others, even the disciples who followed Him in those days were also like this. They just wanted to see and touch Him outwardly. They knew only His outward doings and not His inward being. One day, one of the disciples, Philip, asked Him to show God to them. He was surprised and said to him, "Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father;...I am in the Father and the Father is in Me" (John 14:8-11). They did not know what He was inwardly; they did not know that inwardly He was God. Therefore, He made known to them that God was in Him, that within He was God, and that they should not just know Him and contact Him according to what He was outwardly but even the more according to what He is inwardly, thereby touching God, who is in Him.

Furthermore, He told them later that He was going to ask God to send the Holy Spirit. When the Holy Spirit would come, He (the Lord) would enter into them as the Spirit to be with them. He said that He was not leaving them as orphans and that He was going away, but He was coming to them (vv. 16-20). How did He go? He went to die on the cross. How did He come? Through death and resurrection He became the Spirit, and as the Spirit He entered into them. Therefore, on the evening of the day of His resurrection He came into their midst and breathed into them that they might receive the Spirit. At that time they knew that He was in God, they were in Him, and He was in them. Because He entered into them as the Spirit, they then knew that He was in union with God, they were in union with Him, and He was also in union with them.

From that time—the evening of the day of the Lord's resurrection—the Lord led His disciples to know and appreciate His presence within them. Previously He came into their midst in his flesh to be with them outwardly. Now He wanted to come into them as

是要在祂的灵里，进到他们里面与他们同在。从前祂与他们所有的同在是有时有刻的，是受时间和空间限制的，是看得见的。现在祂与他们所要有的同在是无时无刻的，是不受时间和空间限制的，是看不见的。所以从祂复活那天晚上起，祂每次来到他们中间，都是他们所莫名其妙的。他们所在的屋子，门关得紧紧的，但祂却忽然来站在他们当中。并且好象他们不知怎样祂又去了。好象祂是来去无踪。祂复活以后，在地上四十天和祂所有的来往，都是这样。有一次，在去以马忤斯的路上，不知怎样，祂就来就近那两个门徒，和他们同行一段路，他们还不认识祂。等他们到了所去的村子，进了屋子，一同坐席的时候，他们才认出祂来。但他们一认出祂来，祂忽然又不见了。祂好象是忽来忽去。其实不是忽来忽去，乃是祂与他们同在，忽而显出，忽而隐去。祂这样和他们来往，乃是要叫他们知道，祂现在与他们同在，和从前不同了；乃是要带领他们认识祂在祂的灵里，在他们里面，与他们所有的同在；乃是要训练他们在他们里面，享受祂那无时无刻，不受时间和空间限制的同在，而学习在他们里面不凭眼见，只凭信心，与祂来往，与祂接触。

从复活起，主就在圣灵里，进到祂的门徒们里面与他们同在。以后虽然祂升到天上，但祂仍是在圣灵里住在祂的门徒们里面，与他们同在。一直到今天都是这样；一直到祂再来也都要这样。今天祂虽然坐在天上，但在祂的灵里，在地上，进到每一个凭信心在灵里接触祂的人里面，而与他同在。这个同在不是在外面看得见的，乃是在里面觉得出的。今天人不能在身外看见祂，但能在灵里接触祂。今天人一凭信心，在灵里接触祂，马上就碰着祂。人一在里面接受祂，祂马上就在祂的灵里进到人里面。不是进到人的头脑或思想里，也不是进到人的情感或意志里，乃是进到人的灵里。

## 灵活过来

祂一进到人的灵里，祂就叫人的灵活过来。一个人得救，就是主借着圣灵，进到他的里面，将祂的生命——就是神的生命——赐给他，叫他里面已死的灵活过来。这是人今天所需要的，这也是主今天所要作的。人里面的灵已经死了，人已经堕落到外面的魂和肉体里。现在人所需要的，就是

the Spirit to be with them inwardly. Previously His presence with them was at specific moments, was limited by time and space, and was visible. Now His presence with them would be at every moment, would not be limited by time or space, and would be invisible. Therefore, since the evening of the day of His resurrection, every time He came into their midst it was puzzling to them. The doors of the room they were in were all shut tight, but suddenly He came and stood in their midst. Then He went away without their knowing how it happened. It seemed that His coming and going were untraceable. It was always like this in all His dealings with them during the forty days after His resurrection. Once on the road to Emmaus, He drew near to the two disciples in a mysterious way and walked with them for a distance, but they did not recognize Him. It was not until they came to the village, entered into a house, and reclined at the table with Him that they recognized Him. But when they recognized Him, He suddenly disappeared again. It seemed that He came suddenly and went suddenly. In fact, it was not so; rather, it was that His presence with them was sometimes manifested and sometimes hidden. He dealt with them in this way to let them know that His presence with them now was different from before. His intention was to lead them to know that He was with them inwardly as the Spirit. He also wanted to train them to inwardly enjoy His constant presence, which is not limited by time and space, and thus learn to deal with Him and contact Him inwardly not by sight but by faith.

From the time of His resurrection, the Lord entered into His disciples as the Spirit to be with them. Although He later ascended to the heavens, He was still the Spirit indwelling His disciples to be with them. To this day it is still like this, and until He comes again it will be like this. Today He is sitting in the heavens, yet on the earth as the Spirit He enters into all those who contact Him by faith in spirit that He may be with them. This presence is not visible outwardly, but it can be sensed within. Today He cannot be seen outwardly, but He can be contacted in the spirit. When a person contacts Him by faith in the spirit, immediately he touches Him. Once a person receives Him within, immediately by His Spirit He enters into him, not into his mind, emotion, or will, but into his spirit.

## THE SPIRIT BEING MADE ALIVE

Once He enters into the spirit of man, He makes it alive. A person is saved when the Lord enters into him as the Spirit imparting His life—the life of God—into him and thus enlivening his deadened spirit. This is what man needs today, and this is also what the Lord wants to do today. The spirit within man has been deadened, and man has fallen into the soul and the flesh. Now what man needs is for the spirit

里面的灵得以活过来。这不是外面的教导和修改所能为力的。在外面无论怎样教导他的魂，无论怎样修改他的肉体，都不能叫他里面的灵活过来。这好象电风扇，若是它里面的电缺了，你在外面无论怎样修理，无论怎样帮它，也没有什么用处。一切中外所谓的圣贤，都是在外面教导人怎样修行，怎样改革。这些人外面的教导和修改，丝毫不能叫人里面的灵活过来，正如在缺了电的电风扇外面的修理，一点不能叫它里面得到电的供应一样。在外面无论用什么方法，或是礼教，或是教育，甚至宗教，都不能有助于人里面死了的灵。只有生命在祂，复活也在祂的那位生命的主，在祂的灵里进到人的里面，才能叫人里面死了的灵，得着生命而活过来。

主的救法，不是从人的外面救起，不是修改或约束人的外面，象人的礼教和教育所作的一样。主的救法，乃是从人的里面，从人里面的最深处，就是从人的灵里救起，叫人的灵得着祂的生命而活过来。祂是在祂的灵里进到人的灵里，叫人的灵蒙拯救。祂的灵进到人里面，与人的灵接触，人的灵就活过来。人的灵一活过来，人就能认识神，事奉神。并且人的灵一活过来，人也就喜欢事奉神，敬拜神。我们的灵一因着主的灵进入而得以活过来，就有了认识神，事奉神和敬拜神的性质，愿意认识，事奉、敬拜神，也能认识，事奉、敬拜神，从前我们的灵是死的，我们凭着魂和肉体活着，不能事奉神，也不愿事奉神。现在我们的灵活过来了，叫我们凭着灵活着，愿意事奉神，也能事奉神。

within him to be made alive. This cannot be accomplished by outward teachings and improvements. No matter how you try to teach his soul or improve his flesh outwardly, you cannot cause the spirit within him to be made alive. This is just like the electric fan. If it is short of electricity within, any repair or assistance you render outwardly is useless. The so-called sages all taught people how to cultivate and reform themselves outwardly. Their outward teachings and improvements cannot cause the spirit within man to be made alive, just as the repairs done outwardly to an electric fan that is short of electricity cannot cause the fan to be supplied with electricity within. No outward method, be it ethics, education, or even religion, can be of help to the deadened spirit within man. Only the Lord of life, the One in whom is life and in whom is resurrection, who enters into man as the Spirit can cause the deadened spirit to have life and be made alive.

The way of the Lord's salvation does not start from the outside. It does not correct and control man outwardly as ethical teachings and educational instructions do. The way of the Lord's salvation starts from within man, from the deepest part of man, which is the spirit within man, by imparting His life to it and making it alive. As the Spirit He enters into man's spirit and thus causes it to be saved. When the Spirit enters into man and contacts the spirit of man, the spirit of man is made alive. When the spirit of man is made alive, man is able to know God and to serve God. Furthermore, when the spirit of man is made alive, man delights in serving and worshipping God. Once our spirit is made alive due to the entrance of the Lord as the Spirit, it then has the nature of knowing God, serving God, and worshipping God, and it has the desire and the ability to know God, serve God, and worship God. Previously, because our spirit was deadened and we lived according to our soul and our flesh, we were neither willing nor able to serve God. Now since our spirit has been made alive, we live according to the spirit and therefore we are willing and able to serve God.

## 第三篇

### 只有灵能接触神

读经：

约翰福音三章六节：“从肉身生的，就是肉身；从灵生的，就是灵。”

六章六十三节：“叫人活着的乃是灵，肉体是无益的；我对你们所说的话，就是灵，就是生命。”

腓立比书三章三节：“因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的。”

罗马书八章六节：“体贴肉体的就是死；体贴圣灵的乃是生命平安。”

前两次我们已经看见，神要人向祂所有的事奉，必须是在灵里。为着要使我们在灵里事奉祂，祂就道成肉身，死而复活，进到祂的灵里，又在祂的灵里，来和我们接触，就是来和我们的灵接触，使我们已死的灵得以活过来，好叫我们在这活过来的灵里，和祂的灵接触，借以事奉祂。只有我们的灵和祂的灵接触相交而有的事奉，才是祂所要的事奉，才能蒙祂悦纳。神今天就是要我们这样在灵里来拜祂。

### 两个不同的源头

但是今天我们所读的圣经，却给我们看见，在事奉祂的事上，有两个不同的源头：一个是肉体，一个是灵。约翰福音三章六节说，“从肉体生的，就是肉体（原文；）从灵生的，就是灵。”这给我们看见，有两种不同的源头，生出两样不同的结果。一种源头是肉体，另一种源头是灵。当然从什么源头生出的，就是什么结果。从肉体生出的，只能是肉体，绝不能是灵；从灵生出的，也绝不能是肉体，只能是灵。

约翰福音六章六十三节说，“叫人得着生命的（原文）乃是灵，肉体是无益的。”灵和肉体既是不同的源头，就有不同的性质。他们的性质既然不同，他们的性能也就两样。灵

## CHAPTER THREE

### ONLY THE SPIRIT BEING ABLE TO CONTACT GOD

Scripture Reading: John 3:6; 6:63; Phil. 3:3; Rom. 8:6

John 3:6 “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

6:63 “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.”

Phil. 3:3 “That by revelation the mystery was made known to me, as I have written previously in brief,”

Rom. 8:6 “For the mind set on the flesh is death, but the mind set on the spirit is life and peace.”

In the two previous chapters we saw that all the service that God wants from man must be in spirit. To enable us to serve Him in spirit, He became the Spirit through incarnation, death, and resurrection. Then as the Spirit He comes to contact us in our spirit, making our deadened spirit alive so that we can serve Him by contacting Him as the Spirit in our enlivened spirit. Only the service that comes out of the contact and fellowship of our spirit with the Spirit is the service that God wants, and only this kind of service is acceptable to Him. This is how God wants us to worship Him—in spirit.

### TWO DIFFERENT SOURCES

The verses above show us that in the matter of service to God there are two different sources: one is the flesh and the other is the Spirit. John 3:6 says, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” This shows us two different sources issuing in two different results. One source is the flesh, and the other source is the Spirit. Of course, the kind of result produced is determined by the kind of source that produces it. That which is born of the flesh can only be flesh and can never be spirit. That which is born of the Spirit can never be flesh but can only be spirit.

John 6:63 says, “It is the Spirit who gives life; the flesh profits nothing.” Since the Spirit and the flesh are different sources, they have different natures. Consequently, their capabilities are also different. The substance of the Spirit (the Spirit of God) is

（神的灵）的本质是神的生命，所以灵能叫人得着生命。肉体的本质是虚空的，是等于零的，所以肉体使人无益。

罗马八章六节说，“体贴肉体的就是死，体贴灵的乃是生命平安。”肉体不只使人无益，并且叫人死。灵不只叫人得着生命，并且使人有平安。人凭着肉体事奉神的结果，就是“无益”，就是“死”；人凭着灵事奉神的结果，就是“生命，”就是“平安。”

虽然如此，腓立比书三章三节，给我们看见，人怎样有凭着灵事奉神的可能，人也照样有凭着肉体事奉神的可能。并且在我们这肉体还未脱尽，灵还未长大的人身上，这可能性是太大了。我们原是灵死了，而堕落到肉体里，凭着肉体活着的人。虽然因着神的救恩，我们的灵已经活过来，但是我们还在肉体里活着，并且我们的灵还没有成熟，还不够刚强，甚或因着我们对于属灵事情的无知，我们还不知道，事奉神必须凭着灵，不该凭着肉体。所以我们在得救以后，向神的事奉，象我们作人一样，大多是凭着肉体，很少是凭着灵，出于灵的，是在灵里的。

许多人以为我们的肉体，只会去犯罪，不会来事奉神，我们只有凭着肉体犯罪的可能，没有凭着肉体事奉神的可能。在他们想，只有人凭着肉体去犯罪，绝没有人凭着肉体来事奉神。但是，不仅圣经告诉我们，人怎样能凭着肉体犯罪，人也照样能凭着肉体事奉神，而且事实也给我们看见，许多人怎样凭着肉体犯罪，也照样凭着肉体事奉神。无疑的，保罗在未得救以前，就是凭着肉体事奉神。（徒二二3，腓三4～7。）许多基督徒虽然得救了，却也象保罗未得救的时候一样，仍是凭着肉体事奉神。人的肉体能用在犯罪的事上，也能用在事奉神的事上。

也有人想，人的肉体用在犯罪的事上，虽是错的，但用在事奉神的事上，却是对的；人虽不可凭肉体去犯罪，却可凭肉体来事奉神。但哪知凭肉体事奉神，不只不能蒙神悦纳，并且根本不能事奉得通，根本不能接触着神，因为肉体是不通神的，是不能接触神的。

the life of God; therefore, the Spirit gives life. The substance of the flesh is vanity and equals nothing; therefore, the flesh profits nothing.

Romans 8:6 says, “For the mind set on the flesh is death, but the mind set on the spirit is life and peace.” The flesh not only profits nothing but also results in death, while the Spirit not only gives life but also imparts peace. The result of our serving God by the flesh is “nothing” and “death”; whereas the result of our serving God by the Spirit is “life” and “peace.”

Notwithstanding, Philippians 3:3 shows that just as we have the possibility of serving God by the spirit, so we have the possibility of serving by the flesh. Moreover, the possibility of serving by the flesh is very great in those of us who have not thoroughly dealt with the flesh and whose spirit has not yet become mature. Formerly we were deadened in our spirit, we had fallen into the flesh, and we were living by the flesh. Now, although our spirit has been made alive through God’s salvation, we are still living in the flesh. Our spirit has not become mature yet and it is not strong enough. Furthermore, perhaps due to our ignorance concerning spiritual matters we may not even know that we must serve God by the spirit and not by the flesh. Therefore, after we have been saved, in the same way that we conduct ourselves, we serve God mostly by the flesh and very little by, of, and in the spirit.

Many people think that our flesh is capable only of committing sins but not capable of serving God, that we are likely to commit sins but not likely to serve God by our flesh. In their consideration, there is only such a thing as man committing sin by the flesh, but not such a thing as man serving God by the flesh. However, the Bible tells us that just as man commits sins by the flesh, so man can also serve God by the flesh. Not only so, the facts also show that many indeed serve God by the flesh just as they commit sins by the flesh. No doubt the apostle Paul served God by the flesh before he was saved (Acts 22:3; Phil. 3:4-7). Although many Christians have been saved, they still serve God by the flesh, just as the apostle Paul did before he was saved.

There are some others who think that using the flesh to commit sins is wrong, but using the flesh to serve God is right, and that committing sins by the flesh is forbidden, but serving God by the flesh is permissible. They do not realize, however, that when one serves God by the flesh, not only is his service unacceptable to God, but it is also virtually impossible for him to have access to God and to contact God, because the flesh simply cannot have access to God, nor can it touch God.

肉体包括人堕落的身体和魂。人本是属灵的，由灵作主。但人的灵因着人的堕落而死了，人的魂就兴起来代替灵支配人，而服在人身体的私欲之下。人的身体因有了私欲（就是从撒但而来的罪，）就变成肉体。人的魂既服在人身体的私欲之下，也就属于肉体了。所以肉体在圣经里，乃是指着一切在灵之外，属魂和属血肉的东西。（许多时候也是指着属魂和属血肉的人。）一切在灵之外的，都是肉体。人凭着这些在灵之外的东西事奉神，就是凭着肉体事奉神。这是不通，不灵的。

## 只能在灵里接触神

我们已经看见，神是个灵，所以祂给人创造一个灵，要人用灵事奉祂。并且在祂的救恩里，祂是在祂的灵里，来和人的灵接触。所以我们要事奉祂，就必须在我们的灵里和祂的灵接触。没有一个人，他的灵没有给神的灵碰着，而他能认识神，事奉神，和神有接触。神向人所要的事奉，乃是在人的灵里的。神和人所要有的接触，也是在祂的灵和人的里的。所以一个人要事奉神，必须是在他的灵里碰着神的灵，必须是他里面的灵给神的灵接触一下，必须是他的灵，和神的灵，灵灵相交，灵灵相接，他才能接触神，才能事奉神。因为只有这样的人才能认识神，才能懂得神的事。若不是在灵里碰着神的灵，没有一个人能懂得神的事。那就象一个人不用眼看，而来摸颜色一样；也象一个人不用耳听，而来抓声音一样，乃是不可能的。人的灵若没有给圣灵碰着，人就没有法子明白神的事。所以就不能事奉神。

## 不能用身体接触神

所以我们要看清楚，我们事奉神，是该用我们人的哪一部分。我们只能用灵，不能用身体接触神。我们的灵是能感觉到神的，但我们的身体是不能的。我们身体任何的一部分，任何一个觉官，都不能感到神，都不能觉得神。许多初听道的人，盼望他们的眼能看见神，他们的手能摸着神，他们的身体的一部分能碰着神，能感到神，这是不能的。因为神不在人的身体上给人接触祂。

The flesh includes man's fallen body and soul. Originally, man was spiritual, being dominated by the spirit. After the spirit became dead due to man's fall, the soul rose up, replacing the spirit to control man and subjected itself to the lusts of the human body. The human body became the flesh due to its lusts, the sin derived from Satan. Since the human soul is in subjection to the lusts of the body, it becomes fleshly. Therefore, in the Scriptures flesh denotes all the soulish and fleshly things outside of the spirit. (It also frequently denotes the soulish and fleshly man.) All things outside of the spirit are the flesh. To serve God by anything outside of the spirit is to serve God by the flesh. This kind of service is of no effect.

## CONTACTING GOD ONLY BY BEING IN SPIRIT

We have already seen that God is Spirit and therefore He created man with a spirit that man may serve Him in spirit. Moreover, in His salvation He comes to contact man as the Spirit. Therefore, when we serve Him, we must contact the Spirit in our spirit. Unless a person's spirit is touched by the Spirit of God, he cannot know God, serve God, or contact God. The service that God wants from man is a service that is in the spirit of man. And the contact that God wants to have with man is a contact that is in the Spirit of God and in the spirit of man. Therefore, if someone wants to serve God, he must touch the Spirit of God in his spirit, he must be contacted by the Spirit of God in his spirit, and the two spirits—his spirit and God's Spirit—must have mutual fellowship and be mutually joined. Only then will he be able to contact God and serve God. Only such a one is able to know God and understand the things of God. No one can understand the things of God unless he touches the Spirit of God in his spirit. This may be compared to someone trying to touch colors without using his eyes or catch a sound without using his ears, which is impossible. Unless a person's spirit is touched by the Holy Spirit, he has no way to understand the things of God and thus he cannot serve God.

## NOT USING THE BODY TO CONTACT GOD

Therefore, we must see clearly which part of our being we should use to serve God. We can contact God only by the spirit and not by the body. Our spirit can feel God, but our body cannot. None of the parts and organs of our physical body is able to feel or sense God. Many new ones expect to see God with their eyes, to touch God with their hands, or to sense God with a certain part of their body; this is impossible because God cannot be contacted by us in our body.

还有的人，要祷告神之先，就有一个观念，以为他祷告神，神就要临到他的身体上，他的身体就会感觉发烧，就要发抖。所以他要祷告之先，就预备好了，要身体发烧，发抖。祷告之后，不发烧，不发抖，他就以为神不灵！不真！他这样以为神会临到他的身体上，他预备用他的身体接触神，乃是错误的。人不能用身体来接触神，因为神不是要人用身体来接触祂。一个人如果一直盼望在身体上感觉神，就会有一个结果，不是神临到他的身体上，乃是鬼临到他的身体上。鬼就是撒但的邪灵，乃是附在人的身体上。神的圣灵不是这样。圣灵是来到人的灵里，邪灵是附到人的身体上。这有很大的分别。人如果用身体接触神，结果，怕他要接触了邪灵。这是不该的，也是不可的。

## 不能用魂接触神

人不能用身体接触神，也不能用魂接触神。人的身体是不通神的，人的魂也是不通神的。不管是人魂里的心思，意志，或情感，都是不通神，不能明白神，不能接触神的。但是今天的人，总是要用人魂里的心思，来思想神，来明白神，来把神想通了。人听见了神，就在那里想，想神大概就是这样——一个光景，就是那样一种情形。人对神的认识，多是头脑（就是人魂里的心思）里面的想像。结果，人对神的认识，多是幻想的，多是一套虚空的东西。因为人的头脑（心思）不能接触神，不能碰着神，人的思想也不能明白神，也不能领会神。人的头脑——人魂里的心思——不是接触神，接受神的机关。

有的人信主，是用头脑相信圣经的道理，没有用灵接受主。我碰到这样的人不少。你若问他们，信不信主？他们很坚定的答应说，信。你再问他们，得救了没有？他们就要把以弗所书二章八节背给你听：“你们得救是本乎恩，也因着信。”你问他们，有没有永生？他们就会对你背约翰福音三章十六节：“叫一切信祂的，不至灭亡，反得永生。”但是你若实在的把他们追问一下，他们到底有没有得救，到底有没有永生，他们就没有把握了，就不敢说了。因为他们没有得救的经历。他们的头脑里虽然有了圣经的道理，但他们的灵里还没有主。他们只在头脑里接受了圣经的道理，还没有在灵里经历主的救恩。

Before they begin praying to God, some have the concept that God will come upon their body while they are praying and that their body will be feverish and trembling. Before they pray, they are prepared for their body to be feverish and trembling, and after they have prayed, if they are neither feverish nor trembling, they think that God is not real. It is wrong for them to have the concept that God will come upon their body and to prepare themselves to touch God with their body. Man cannot touch God with his body because this is not what God wants. If someone always expects to feel God with his body, the result will be that the demons, not God, will come upon his body. The demons, the evil spirits of Satan, cling to the human body. However, the Holy Spirit of God is not like that. The Holy Spirit comes into the spirit of man, but the unclean spirits cling to man's physical body. This is a great difference. If a man tries to use the body to contact God, he may end up contacting the evil spirits. This is neither proper nor permissible.

## NOT USING THE SOUL TO CONTACT GOD

Man cannot use his body to contact God; likewise, he cannot use his soul to contact God. Like the human body, the human soul cannot be connected with God. None of the parts of the soul, whether the mind, the emotion, or the will, can reach God, know God, or contact God. Yet today man always tries to use the mind to consider God, understand God, and comprehend God. When he hears about God, he considers that perhaps God is like this or like that. Man's knowledge of God is mostly the imaginations of his intellect, the mind in man's soul. As a result, man's knowledge of God consists mostly of illusions and vain things. This is because the human intellect (mind) cannot contact or touch God, nor can the human thought know and comprehend God. Man's intellect, the mind in man's soul, is not the faculty for contacting and receiving God.

Some have believed in the Lord by believing the doctrines of the Bible with their mind instead of receiving the Lord with their spirit. I have met many people like this. If you ask them whether they have believed in the Lord, they answer firmly that they have. If you ask them further whether they are saved, they will recite to you Ephesians 2:8: "For by grace you have been saved through faith." If you ask them whether they have eternal life, they will recite John 3:16: "Every one who believes into Him would not perish, but would have eternal life." However, if you question them as to whether they are truly saved and have eternal life, they do not have the assurance and they dare not say so. This is because they do not have the experience of salvation. Although they have the scriptural doctrines in their mind, they still do not have the Lord in their spirit. They have only received the scriptural doctrines in their mind; they have not yet experienced the Lord's salvation in their spirit.

许多人听道，只是用头脑领会，不是用灵接受。结果，只是他们的头脑碰着了道，他们的灵却没有碰着神。尽管他们的头脑受了道的影响和教导，但他们的灵却没有受神的感动和对付。甚至可能一个人的头脑对于一篇道明白得十分清楚，领会得非常透彻，而他的灵却丝毫未碰着神。他的头脑里满了道，但他的灵里还没有神。神的道可以借着人的领会，进到人的头脑里，但神的自己是借着祂的灵，进到人的灵里。

许多弟兄姊妹读经，也是只用头脑，不用灵。所以他们不能在圣经里得着灵感，不能借着读经在灵里碰着神。他们的头脑能研究清楚许多的道理，他们的思想能想通了许多的真理，但他们的灵没有在神的话里，被神摸着，得着神生命的供应，没有给神在祂的灵里，借着祂的话，来感动，来加强，来光照，来洁净。

许多弟兄姊妹祷告，也是只用头脑，不用灵。他们早晨晚上按规矩祷告，都是从他们的头脑里背出那么一套，象背书一样。先从自己背起，背完了自己，再背家庭，再背教会，再背国家，再背世界。从自己背到全世界。天天祷告，都是那样背了一遍，早晨来不及，晚间再补上。起头几天背，还感觉有味道，背长了，就感觉是一个重担。但是背长了，也是一个习惯，不背，心里又不平安。这种用头脑按套的祷告，不能叫人在灵里碰着神，摸着神的同在，得着神的供应，只能叫人心里感觉是重担，叫人灵里感觉枯燥，虚空，没有滋润，满足。

许多时候，弟兄们在聚会里拣诗祷告，也是只用头脑，不用灵。他们所拣的诗歌，是他们按着某种需要，用头脑衡量出来的，不是在灵里受感出来的。他们所作的祷告，是他们照着那种情形，用思想编造出来的，不是从灵里释放出来的。所以无论是他们所拣的诗歌，或是他们所作的祷告，都不能摸着神，都不能碰着人里面的灵，叫人的灵感觉到神，将人的灵带起来。

就是许多人讲道，也是只用头脑，不用灵。他们在未讲之前，先用思想选出题目，再用头脑想好段落，配上故事，

When listening to a message, many people use only their mind and not their spirit. As a result, while their mind touches the message, their spirit fails to touch God. Their spirit is neither moved nor dealt with by the Spirit of God, in spite of the fact that their mind is affected and taught by the message. It is even possible for one's mind to very clearly know and thoroughly understand the message and yet his spirit does not touch God even a little. His mind is filled with the message, but his spirit is still void of God. God's word may enter into man's mind through man's understanding, but God Himself can enter into man's spirit only through the Spirit.

Many brothers and sisters also use only their mind and not their spirit in reading the Bible. Hence, they cannot receive inspiration from the Bible nor can they touch God in their spirit through the reading of the Scriptures. Their mind can clearly study many doctrines, and their thoughts can figure out many truths. Nevertheless, their spirit has not been touched by God in His word, and therefore they have not received the supply of God's life. They have not been moved, strengthened, enlightened, or cleansed in their spirit by God as the Spirit through His word.

Many brothers and sisters also use only their mind and not their spirit when they pray. In their regular morning and evening prayers, they recite the same things from their mind as if they were reciting from a book. They recite something first concerning themselves and then concerning their family, the church, the nation, and the world. Their recitation starts from themselves and covers the whole world. Every day when they pray, they recite once in this manner, and if they cannot finish it in the morning, they make it up in the evening. For a few days in the beginning, this kind of recitation has a good taste to them, but after a longer period of time, it begins to feel burdensome. Yet at the same time it has become a habit, so they have no peace if they do not recite. This kind of praying with the mind according to a set form cannot enable a person to contact God in the spirit, nor can it enable him to touch the presence of God and receive the supply of God. It only causes his heart to feel burdened and his spirit to be dry and empty, without being watered or satisfied.

Very often when the brothers call a hymn or offer a prayer in the meeting, they do it with their mind and not with their spirit. The hymns they select come from the considerations in their mind based on certain needs and not from being moved in their spirit. Moreover, the prayers they offer are prayers composed with their mind according to the existing situation and are not prayers released from their spirit. Therefore, the hymns they call and the prayers they offer cannot touch God, nor can they touch the spirit of others to make them sense God in their spirit and to uplift their spirit.

Many even preach the word with their mind instead of their spirit. Prior to their preaching, they first consider and select a topic, and then they use their mind to arrange the sections,

加上比喻，到讲的时候，就用头脑的记忆，将他们所已经想好了的道，从他们的头脑里，分段按条的讲说出来。这样的讲道，十足的是用人的头脑，是靠人的思想，难怪不只不能叫听的人触着神，不能叫听的受感动，就是连讲的人自己也不能摸着神，也不能受感动。

连弟兄姊妹探望人，在属灵的事上和人接触，也是只用头脑，不用灵。他们和人谈福音，讲属灵的事，乃是凭着他们的悟性所领会的真理，他们的头脑所记得的道理，不是凭着灵里所受的感动，不是靠着灵里所得的启示。所以他们的话语，不能将神释放出去，不能打动人里面的灵；他们的探望，也不能解决人属灵的难处，叫人得着神和神的供应。

这一切属灵的事，这一切事奉神的事，无论哪一件，若是人摸它，只用头脑，不用灵，都不能叫人碰着神，得着神；都不能叫人摸着神的生命，受到神的供应。

人魂里的心思，怎样不能接触神，人魂里的情感和意志，也照样不能接触神。人的情感可以被打动，人的意志也可以有转变，但人仍可以没有触着神。许多时候，一个人听道，读经，祷告，聚会，受劝勉，被带领，他的情感可以受了很大的感动，他的意志也可以因着他的情感所受的感动，而有了厉害的转变，坚强的定规，要如何向着神，要如何为着神，但他仍可以丝毫没有碰着神，丝毫没有和神接触。因为他的情感和意志虽然被属灵的事物打动了，但他的灵却没有被神感动。属灵的事物可以打动他的情感和意志，但神是要感动他的灵，摸着他的灵。他的情感和意志能接触属灵的事物，却不能接触神。

## 必须用灵

我们必须清楚，而且记得，神是个灵；只有灵能接触灵，能碰着灵。所以，我们要接触神，就必须用灵。我们在任何的事上，要接触神，要碰着神，都必须用灵。在灵以外，任何属灵的事，都不能叫我们碰着神。一件事可以非常属灵，但我们在那件事上若不用灵接触神，那件事虽然非常属灵，还不能叫我们碰着神。光是属灵的事，还不能叫人碰着神。有了属灵的事，还必须人在那件属灵的事上用灵接触神，才能叫人碰着神。

prepare some stories, and add some illustrations. Then at the time of preaching, they speak the preconceived message in a very good order from their mind according to their memory. This kind of preaching is altogether done by using the human mind and depending on human thoughts. It is no wonder that it cannot bring the audience into contact with God, nor can it cause them to be moved by God. Furthermore, even the speaker himself is unable to touch God or be moved by God.

Even in visitation and in contacting people in spiritual matters, many brothers and sisters also merely use their mind and not their spirit. When they talk to people about the gospel or about spiritual matters, they do it according to the truth which they have comprehended in their understanding and the doctrine which they have remembered in their mind, instead of doing it according to the inspiration and revelation which they have received in their spirit. Therefore, their word can neither release forth God nor move the spirit within the listener. Likewise, their visitation cannot impart God and God's supply to others to solve their spiritual problems.

Concerning all these spiritual matters, matters that pertain to the service of God, if a person touches any of these things merely with his mind and not with his spirit, he will not be able to touch or gain God, nor will he be able to touch God's life or God's supply.

Just as the mind in man's soul cannot contact God, so the emotion and will in man's soul also cannot contact God. A person's emotion might be moved and his will might be changed, yet it is possible that he still has not contacted God. Very often, when someone listens to messages, reads the Scriptures, prays, attends meetings, or receives exhortation and instruction, his emotions may be greatly moved and because of this his will may also have a great change so that he strongly decides to turn to God and to live for God. Yet he may not have touched or contacted God at all. This is due to the fact that although his emotion and his will have been moved by the spiritual things, his spirit has not been moved by God. Spiritual matters may move his emotion and his will, but God wants to move and touch his spirit. His emotion and his will can contact the spiritual things but they cannot contact God.

## ONLY USING THE SPIRIT

We must be clear and remember that God is Spirit and that only the spirit can touch and contact the Spirit. Therefore, if we want to contact and touch God in any matter, we must use our spirit. Apart from our spirit, we cannot touch God in any spiritual matter. A certain matter may be very spiritual, but if we do not use our spirit to contact God in that matter, we simply cannot touch God. A spiritual matter in itself still cannot enable us to touch God. We still must use our spirit to contact God in that spiritual matter; only then can we touch God.

一个人信主，光是用头脑领受福音的道理，是不够的，还必须用灵接受主。人的头脑只能接触道理，不能接触主。人若只接触了道理，而没有接触主，人就不能得救。人必须接触了主，才能蒙到主的救恩。但是人要接触主，就必须用灵。一个人必须越过一深过一他的头脑，在他深处的灵里，让圣灵光照，接受圣灵的感动，感觉自己的罪恶，承认自己是一个罪人，接受死而复活的基督，就是永活的救主，（不是死的道理，）他才能在他的灵里碰着主的灵——也就是接触着主自己——而得着主的救恩。

这和人仅仅在头脑里领受福音的道理，是大有分别的。那是人在头脑里明白，领会，以道理为目标；这是人在灵里受感，接受，以基督为对象。那个可以在头脑里明白，领受许多的道理，而没有碰着基督；这个可以在灵里接触了基督，而不懂得许多的道理。那个虽然可以叫人的头脑受了道理的教导，有了道理的知识，但不能叫人的灵得着基督的拯救，有了基督的生命；这个乃是叫人的灵受了圣灵的光照，得着圣灵的重生，虽然不一定叫人的头脑懂得许多福音的真理，有了许多福音的知识。

人可能明白许多的道理，还没有得着主的救恩。人可能在头脑里有有罪的知识，而在灵里却没有有罪的感觉——头脑知道自己有罪，灵却不感觉自己有罪。人可能在头脑里明白基督，领会基督，但在灵里还没有接触基督，碰着基督。所以会这样，乃是因为人只用头脑研究基督的道理，而不用灵接触基督的自己。当人肯用灵来接触基督，肯在他的灵里受圣灵的感动，而来接触基督，接受基督，他就要在他的灵里碰着基督，得着基督，而蒙到基督生命的救恩，使他从灵里到外面都会有了改变。

一个人听道，也必须越过一深过一魂的心思，情感，和意志，而在灵里受到神的灵感，接触基督自己。人若只用心思，情感，和意志来听道，就只能在心思里明白道的意思，在情感里受道的感动，在意志里因着道而有所决定。这些只能叫人接触道的本身，不能叫人碰着道里面的基督。道的本身不过是字句，不过是知识，不能叫人得着生命的拯救，不能使人受到属灵的供应。道里面的基督才是生命，才是灵，才能叫人得着生命的本身，使人得到属灵的实际。人可以用心思，情感，和意志来接触道的本身，但人要碰

When a person believes in the Lord, it is not enough that he receives the truth of the gospel merely with his mind. He must also receive the Lord with his spirit. Man's mind can only contact the truth; it cannot contact the Lord. If a person merely touches the truth and does not contact the Lord, he cannot be saved. He can receive the Lord's salvation only by contacting the Lord. However, in order to contact the Lord he must use his spirit. He has to go beyond and deeper than his mind and get into the spirit deep within him to be enlightened and moved by the Holy Spirit, to be conscious of his sins, to confess that he is a sinner, and to receive the crucified and resurrected Christ, the ever-living Savior, not a dead doctrine. Only then can he touch the Spirit of the Lord, that is, contact the Lord Himself and receive the Lord's salvation.

This is very different from someone who receives the doctrine of the gospel merely in his mind. One person who understands and comprehends with his mind takes doctrine as his goal, whereas another person who is moved and who receives salvation in his spirit takes Christ as his object. In the former case, someone may understand and receive many doctrines in his mind without touching Christ. In the latter case, the other person can contact Christ in his spirit without knowing many doctrines. In the former case, he may receive a doctrinal teaching and obtain some doctrinal knowledge, but his spirit may not be saved by Christ with His life. In the latter case, this one is enlightened by the Holy Spirit and is regenerated in his spirit, even though he may not understand many of the gospel truths or obtain a great deal of gospel knowledge.

A person may know many doctrines but may not receive the Lord's salvation. He may have the knowledge of sin in his mind but not have the consciousness of sin in his spirit. In his mind he knows he is sinful, but in his spirit he does not feel so. He may have understood and comprehended Christ in his mind, but in his spirit he has not yet contacted or touched Christ. The reason for this is that he uses his mind to study the doctrines about Christ instead of using his spirit to contact Christ Himself. If he is willing to contact Christ with his spirit, and if he is willing to be moved by the Holy Spirit in his spirit to contact Christ and receive Christ, he will be able to touch Christ and gain Christ in his spirit. Thus, he will be able to receive Christ's salvation of life and experience a change from within his spirit to his outward being.

When a person listens to a message, he must also go beyond and deeper than the mind, emotion, and will of his soul and get into his spirit to be inspired by God and to contact Christ Himself. If he merely uses his mind, emotion, and will to listen to the message, he can only understand its meaning in his mind, receive its inspiration in his emotion, and make a decision because of it in his will. He can only contact the message itself by the mind, emotion, and will; he cannot touch the Christ in the message. The message itself, which is merely letter and knowledge, cannot afford man the salvation of life or the spiritual supply. Only Christ in the message is life and Spirit, and only He can give life and spiritual reality to man. Man may contact the message itself with his mind, emotion, and will, but to contact the Christ in the

着道里面的基督，就必须用灵，就必须在灵里寻求，仰望，亲近，敬拜基督，而与祂接触，和祂相交。

一个人读经，虽然该用专一，集中的心思查读，默想，但更该用安静，渴慕的灵，借着神的话语——圣经——寻求神和祂的启示，而接受祂的光照和供应。心思只能明白圣经的字句，领会其中的道理，不能接触其中所启示的神，不能接受其中所说的生命。这是唯有灵借着心思明白的圣经，领会的道理，所能作的。所以人读经，必须在灵里，借着神的话语，亲近祂，接触祂，与祂相交，和祂来往，才能碰着祂，得着祂，蒙到属灵的光照，受到生命的供应。

一个人祷告，更是需要用灵，更是要在灵里。虽然圣经说，“也要用悟性（就是心思）祷告，”但那不是说，只用悟性祷告，乃是说，要用悟性领会灵里的负担和感觉，而用悟性的话语把那负担和感觉祷告出来。人如果只用悟性，只用心思，只用头脑祷告，人就受不到灵感，感不到神的同在。人必须用灵，必须在灵里祷告，必须在灵里有了负担和感觉，然后用悟性将灵里的负担和感觉祷告出来，才能摸着神和祂的同在，才能得到灵的滋润和供应。

或者有人要问，怎样是用头脑祷告？怎样是用灵祷告？用头脑祷告，就是只凭头脑所记，所想的去祷告，一点没有灵里的感觉。许多时候，人是先定规好了，要怎样祷告，然后用记忆力将所定规的，从头脑里祷告出来。许多时候，人虽然没有先定规要怎样祷告，但去祷告的时候，总是用头脑思想——甚至思索——怎样祷告，而照着所思想——思索——的，作出祷告来。许多时候，人是将一套的事情，或是照着套文，象背书一样的祷告出来。也有许多时候，人是仅仅照着祷告事项的记载或报告，将那些事项用祷告来述说一遍。诸如此类的祷告，都是只用头脑，而不用灵的。这样的祷告，不过是出于人的头脑，再经过人的口说出来而已，丝毫没有灵感，不只不能感动神，不能感动人，就是连自己也不能感动，因为不是出于灵里活的灵感，乃是出于头脑里死的知识。

用灵祷告就不同了。用灵祷告，虽然也需要用头脑，但头脑并非是祷告所来源的源头，不过是祷告所经过的机关。

message he has to seek Christ, look to Christ, draw nigh to Christ, and worship Christ with his spirit. In this way he can contact Him and have fellowship with Him.

When a person reads the Bible, he must use his concentrated and focused mind to study and meditate, but even the more he must use a quiet and eager spirit to seek God and His revelation through the word of God—the holy Bible—and thus receive His enlightenment and supply. The mind can only understand the letters of the Bible and comprehend its doctrines; the mind cannot contact the God revealed in it or receive the life spoken of therein. Only the spirit can contact God and receive life through understanding the Bible and comprehending the truths by the mind. Therefore, when we read the Scriptures, we must draw near to God, contact God, and have fellowship with God in our spirit through His word. Only then will we be able to touch and gain Him and to receive spiritual enlightenment and life supply.

When a person prays, even the more he needs to use the spirit and to be in the spirit. Although the Bible says that we should pray also with the understanding (the mind), it does not mean that we pray only with the understanding. Rather, it means that we should use the understanding to comprehend the burden and feeling in the spirit and then pray with words from the understanding to express the burden and feeling in the spirit. If we pray only with the understanding, with the mind, with the intellect, we can neither receive inspiration nor sense God's presence. We must pray with the spirit and in the spirit, and we must have the burden and the sense in the spirit. Then we must use the understanding to pray and express the burden and the sense in the spirit. Only then can we touch God and His presence and receive the watering and supply of the Spirit.

Someone may ask, What is it to pray with the mind, and what is it to pray with the spirit? To pray with the mind is to pray according to what the mind remembers and thinks, without any feeling in the spirit. Many times we first decide on what to pray and then we exercise our memory to pray with our mind according to what we have already decided. Sometimes we may have decided what to pray, but when we pray, we always use our mind to think, and even contemplate, about what to pray, and then we pray according to what we have thought and contemplated. We often have a list of things or a set form of prayer which we pray by reciting. Also, we often merely pray according to a record or report of the items for prayer by repeating the items once. All such prayers are prayers by the mind and not by the spirit. These kinds of prayers are merely from our mind and come out through our mouth without any inspiration. Such prayers not only are unable to move God and others, but they cannot even move ourselves, because they are not the living inspiration from the spirit but the dead knowledge from the mind.

Praying with the spirit is different. Although praying with the spirit also requires using the mind, the mind is not the source of prayer but merely a faculty through which prayer passes. When

用灵祷告的祷告，不是出于头脑的，乃是出于灵，而经过头脑的；乃是人不凭着头脑所记，所想的，只凭着灵所感觉，所负担的，而用头脑领会灵里所感觉，所负担的，把它祷告出来。虽然有时也是先有头脑的知道和记忆，而后祷告，并且也好像是照着头脑的知道和记忆而有祷告，但头脑的知道和记忆是已经变作灵里的感觉和负担。人必须先要在灵里有了感觉和负担，而后再用头脑，再用悟性，将灵里的感觉和负担祷告出来，才是用灵祷告。这样的祷告，需要人越过—深过—心思，情感，和意志，而在灵里和神的灵接触，得着灵的感觉和负担。这样的祷告，是只跟随灵感，而不照着套文的，是新鲜而不陈旧的，是叫祷告的人摸着神，而感觉神的同在的，同时也是叫祷告的人自己和听见的人，都受灵的感动，都得灵的滋润和供应。

这样在灵里的祷告，许多时候是人原来所没有想到的。比方有的人原来是要去为他的事工，身体，或是为他的家庭，儿女祷告。但是当他进到神面前的时候，神的灵就碰着他的灵，叫他感觉他在神面前满了亏欠。这时他在灵里所感觉，所负担的，就是他的亏欠，他就顾不得为他的事工，身体，或是为他的家庭，儿女祷告，只好随着他灵里的感觉，将自己在神面前的亏欠，一一的向神承认出来，以卸去他灵的负担。这样的祷告，能叫他摸着神，能叫他更深的进入神里面，和神有交通，更深的充满神，得着神甜美的滋润和丰富的供应。他若肯不顾他头脑里所记好，要预备祷告的事，只顾他灵里的感觉，而随着那感觉一直祷告，他就必要在他的里面蒙到神无限属灵的福气，感觉非常喜乐，平安，舒服，满足，非常新鲜，明亮，活泼，有力。祷告完了，不只他自己觉得满了神的同在，就是别人遇到他，也会感觉在他身上有一个莫名其妙的情形和能力。

所以，弟兄姊妹，我们祷告，必须先用灵接触神，先在灵里碰着神，有了出于神的感觉和负担，而后再用悟性，再用头脑，把灵里所受的感觉和负担，变作话语祷告出来。我们祷告，必须先拒绝头脑的记忆和思想，而用灵亲近神，摸到神的感觉，接受神的负担。这不是说，我们不可以把事情记在头脑里，带到神面前去祷告，乃是说，一切要祷告的事，必须先在我们的灵里，变作我们从神来的感觉和

a person prays by using the spirit, his prayer does not originate from the mind. Rather, it originates from the spirit and passes through the mind. Instead of praying according to what he remembers and considers in the mind, he prays according to the sense and burden in the spirit. However, he uses the mind to understand the sense and burden in the spirit and expresses such understanding in prayer. Since sometimes there is first the knowledge and memory in the mind and then prayer, it seems that the prayer is according to what the mind knows and remembers. Actually, however, the knowledge and memory in the mind have already become the feeling and burden in the spirit. One must first have the feeling and burden in the spirit, and then he uses his mind, his understanding, to express in prayer the feeling and burden of the spirit. This is to pray with the spirit. This kind of prayer requires a person to go beyond, go deeper than, his mind, emotion, and will that he may contact the Spirit of God in his spirit to receive the sense and burden of the spirit. This kind of prayer is according to divine inspiration and not according to a set form. It is fresh and not stale. It enables the praying one to touch God and sense His presence, and at the same time it also causes the praying one himself as well as those who hear him to be moved, watered, and supplied by the Spirit.

Very often this kind of praying in the spirit was not in one's original consideration. For example, someone originally intended to pray for his job, his health, or his family, including his children. But when he comes to the presence of God, the Spirit of God touches his spirit and causes him to feel that he is full of shortcomings before God. At this moment the feeling and burden in his spirit are his shortcomings. Therefore, he no longer cares to pray for his job, his health, or his family. Instead, he just follows the feeling in his spirit to confess to God all his shortcomings before Him in order to relieve the burden in his spirit. This kind of prayer enables him to touch God, to enter deeper into God, to have fellowship with God, to be more filled by God, and to receive the sweet nourishing and rich supply of God. If he would be willing to disregard the matters which he has remembered and has prepared to pray, and instead would just pay attention to the feeling in his spirit and keep on praying according to that feeling, then within him he will receive the unlimited spiritual blessing of God. He will feel joyful, peaceful, at ease, satisfied, fresh, shining, living, and strong. After praying, not only he himself feels that he is full of the presence of God, but even those who contact him will feel that there is an unexplainable condition and power upon him.

Therefore, brothers and sisters, when we pray, we must first have the sense and burden from God by contacting Him with our spirit and touching Him in our spirit, and then we must use our understanding, our mind, to express the sense and burden in our spirit with words of prayer. When we pray, we must first reject the memory and thoughts in our mind and then draw near to God in our spirit to touch His feeling and receive His burden. This does not mean that we should not bring the things in our memory before God in prayer. What it means is that all the matters for which we intend to pray must first become the feeling and burden we have

负担，然后才可以在神面前成为我们所该有的祷告。所以，我们把一件事带到神面前去祷告的时候，不能一开头就从我们的头脑里把那件事祷告出来，必须先要在灵里接触神，摸神的感觉，如果那件事在神面前会变作我们灵里的感觉，我们才可以为它祷告；否则，就是原来定规要为它祷告，也不可为它祷告。如果灵里没有感觉，仍为它祷告，就是凭头脑祷告，就是用头脑祷告，必不能摸着神和祂的同在，因为是在头脑里，作出于头脑的祷告。只有在我们灵里变作感觉和负担的事，我们为它祷告，才能叫我们在祷告里摸着神的同在，得到神的滋润。

我这次在岷尼拉，有弟兄问说，什么叫作头脑的祷告？什么叫作灵的祷告？我虽然觉得不容易说，我觉得可用一句简单的话，回答他，就是：头脑的祷告是想出来的，灵的祷告是感觉出来的。凡是我们用思想想出来的祷告，都是头脑的，因为都是出于头脑的。凡是我们从里面深处的感觉发出的祷告，都是灵的，因为都是出于灵的。我们应当为许多的事祷告，但我们不能只凭头脑所记，所想的去祷告。一切要祷告的事，都必须先在神面前变作我们灵里的感觉和负担。我们只能随着我们灵里的感觉，为着我们灵里的负担祷告，因为我们只能在我们灵里接触神而祷告。我们可以把许多事带到神面前，但还必须看神是否使它们变成我们灵里的感觉和负担，才可以定规为不为它们祷告。我们只能为着有灵感的事祷告，只能在灵感里摸着神而祷告，也只能在灵感里祷告那摸着神的祷告。

我们在祷告里，不只向神祈求，该随着灵里的感觉，就是向神赞美，感谢，也该随着灵里的感觉。我们不该只凭着道理，知识，或外面事物的感触，而赞美，感谢神。如果这样，我们的赞美，感谢，虽然是向着神的，却不能使我们摸着神，因为是字句的，是仪式的，是外面的，是头脑的，是不在灵里，而且也是没有灵的。唯有随着灵里的感觉，而有的赞美，感谢，才能叫我们摸着神，得着神悦纳的印证，就是神在我们灵里给我们同在的感觉，因为这样的祷告是在灵里的，也是满有灵的。

一个人带领一个聚会，或是在聚会中拣诗，祷告，说话，作见证，都该是在灵里，都该是从灵的感觉里作出来。许多时候，人在聚会中所有的动作，不过是照着规矩，常识，或某种需要。那些动作都是人凭着头脑或情感而有的，

from God in our spirit, and then they can become the prayers that we ought to have before God. Therefore, when we bring a certain matter before God in prayer, instead of praying at once for that matter from our mind, we should first contact God in the spirit to touch His feeling. If that matter becomes the feeling in our spirit before God, then we may pray for it. Otherwise, we should not pray for it even though we have already decided to pray for it originally. If, without any feeling in our spirit, we still pray for it, then we are praying according to our mind and with our mind. Thus, we surely will not be able to touch God and His presence, because we are in our mind uttering a prayer of the mind. Only when we pray for a certain matter that has become the feeling and burden in our spirit can we touch the presence of God and be watered by Him.

Recently when I was in Manila, a brother asked me, "What is a prayer of the mind? And what is a prayer of the spirit?" Although I felt it is not easy to explain, I was able to answer him with a simple sentence. A prayer of the mind comes out of thinking, whereas a prayer of the spirit comes out of feeling. Any prayer that comes out of our thought is a prayer of the mind because it comes out of the mind. Any prayer that is uttered out of the feeling deep within us is a prayer of the spirit because it comes out of the spirit. We should pray for many matters, but we should not pray merely according to what we remember and consider in our mind. Every matter for prayer must first become the feeling and burden in our spirit before God. We must pray only according to the feeling in our spirit and for the burden in our spirit because we can only pray by contacting God in our spirit. We may bring many things before God, but we must see whether God makes them the feelings and burdens in our spirit before we decide whether we should pray for them. We can pray only for the matters with which we have been inspired; we can pray only by touching God in our inspiration; and we can pray only in our inspiration the prayers that touch God.

In our prayers we should follow the feeling in our spirit not only when we petition God but even when we praise and thank God. We should not praise and thank God merely according to the doctrines, knowledge, or sentiments concerning some outward things. Otherwise, although our praises and thanksgivings are toward God, they are of the letter, formal, outward, of the mind, not in the spirit, and without the Spirit. Only the praises and thanksgivings which are according to the feeling in our spirit can enable us to touch God and to have the confirmation of God's acceptance, the feeling of the presence of God which He gives us in our spirit. This is because this kind of prayer is in the spirit and is full of the Spirit.

When one leads a meeting, whether he chooses a hymn, prays, speaks, or testifies, he should be in the spirit and act according to the feeling in the spirit. In many instances, the activities in the meeting are carried out merely according to rules, common sense, or certain needs. These activities are all done according to one's mind or emotion, instead of being done in one's spirit according to

不是人在灵里，凭着灵的感觉而作的，所以都是仪式的，套文的，知识的，头脑的，或情感的，不能叫人感觉神的同在，得着神的供应。人在聚会中，必须敞开自己的灵向着神，在灵里接触神，和神相交，从神得到灵感，而后有动作，才能叫人感觉神的同在，得着神的供应。人在聚会中一切的动作，都该是这样在灵里而有的。比方人在聚会中拣诗，不能只照着对诗歌的认识，或对某种聚会需要某种诗歌的常识，而拣出适时适事或适题的诗歌，还必须在灵里摸着聚会的灵，对于某点从神有了灵感，而选出能表达，能释放，能摸着那灵感的诗歌。再比方人在聚会中说话或作见证，也是不能只照着外面的情形和需要，而说出合乎那种情形的话语，或作出应付那种需要的见证，还必须在灵里，对那种情形和需要，摸着神的感觉，从神得着灵感，而照着灵里的感觉有所发表。这个光在头脑里，有聚会的常识是不够的，还必须在灵里和神有交通，有接触，摸着神的感觉，得着灵感才可以。唯有这样，才能叫人的灵感觉生命和实际；否则，只能叫人的灵感觉死亡和虚空。

一个人讲道，也是如此，不能只凭着道理的知识，照着外面的情形和需要而讲一篇适合那种情形，应付那种需要的道。若是那样，就是知识的，字句的，头脑的，不是在灵里的。在灵里的讲道，必须人在灵里，对某种情形，或某种需要摸着神的感觉，从神受了灵感，而用适宜的道理和话语，将灵里的感觉释放出来。这样的讲道，才能叫讲的人自己摸着神的同在，得着神的供应，叫听的人受到生命的造就，得到属灵的帮助。

就是我们去探望人，也必须在灵里，跟随灵的感觉，和人接触；不能只凭着头脑里所懂得，所记得的道理，照着人外面的情形和需要，和人接谈。只凭着自己头脑里面的道理，照着外面的情形，和人接谈，不能将人带到神面前，更不能将神分给人，供应人灵里的需要，解决人灵里的难处。只有在灵里摸着神，而从神同在的感觉里，和人接触，才能叫人碰着神，得着神，才能叫人在灵里得到属灵的光照或安慰，生命的供应或造就。只有在神同在的灵里和人接触，才能摸着神的灵，也摸着人的灵，才能使人的灵碰着神的灵，使人在灵里得着神的灵各种的供应和帮助。

the sense in the spirit. Therefore, they are ritualistic, formal, intellectual, rational, and emotional. They cannot cause people to sense the presence of God or receive the supply of God. In the meeting, before one does anything, he must open his spirit to God to contact God and have fellowship with God in his spirit that he may receive inspiration from God. Then what he does will enable others to sense God's presence and receive God's supply. All the activities in the meeting must be initiated in the spirit in this way. For example, when a person chooses a hymn in the meeting, he must not choose one just at the right time, for the right situation, and with the right subject merely according to his knowledge of the hymns or according to his understanding of which kind of hymn is needed for which kind of meeting. Rather, he must also use his spirit to sense the spirit of the meeting and to receive inspiration from God concerning a certain point, and then select a hymn that can express, release, and touch that inspiration. As another example, when one speaks or testifies in the meeting, he must also not do it merely according to the outward situation and need by speaking a word that fits the situation or giving a testimony that meets the need. Rather, he still must use his spirit to touch God's feeling concerning that situation and need and to receive inspiration from God, and then express something according to the sense in his spirit. It is not enough merely to have the knowledge about meetings in the mind. There is still the need to touch the feeling of God and receive His inspiration by fellowshiping and contacting Him in the spirit. Only in this way can others sense life and reality in their spirit. Otherwise, they can only sense death and vanity.

It is the same when a person preaches the word. He must not preach a word that fits the situation and meets the need merely based upon his doctrinal knowledge and according to the outward situation and need. If he does this, the word he preaches is merely of the knowledge, of the letter, of the mind, and not in the spirit. To preach the word in the spirit, a person must be in his spirit and touch the feeling of God to receive the inspiration from God concerning that particular situation and that particular need. Then he can release the feeling in his spirit with the appropriate doctrine and word. Only by such preaching can the speaker himself touch God's presence and receive God's supply and the listeners also receive the edification in life and obtain the spiritual help.

Even when we go to visit others, we must contact them in our spirit and according to the feeling in our spirit. We must not speak to them merely according to the doctrines which we have understood and remembered in our mind or according to their outward condition and needs. Otherwise, we will not be able to bring him to God, nor will we be able to impart God to him to supply the need in his spirit or deal with the problem in his spirit. When we touch God in our spirit and contact others out of the sense of God's presence, we enable others to touch God and gain God, and we also enable them to receive the spiritual enlightenment and comfort, as well as the supply of life and edification, in their spirit. Only by contacting others in the spirit with the presence of God can we touch the Spirit of God and also touch the spirit of others. Moreover, only by this can others touch the Spirit of God with their spirit and receive the supply and help from the Spirit of God in their spirit.

所以我们在事奉神的事上，无论作什么，都必须用灵，都必须在灵里，才能摸着神，才能碰着神。这在宇宙中是一个大的定律。这个定律，就是人接触神，必须用人的灵，必须在人的灵里。人要接触神，必须照着这个定律，必须履行这个定律。不照着这个定律接触神，就是违反神的定规，就不能摸着神，就不能碰着神。因为神是个灵，人要接触祂，必须用灵，必须在灵里。只有灵能接触灵，所以只有灵能接触神。

Therefore, in our service to God, regardless of what we do, we must always use our spirit and be in our spirit. Only then can we touch God. This is a great law in the universe. This law is that man must use his human spirit and be in his human spirit to contact God. To contact God, man must do it according to this law and by fulfilling this law. Anyone who contacts God not according to this law violates God's ordination and therefore cannot touch God. Because God is Spirit, anyone who wants to contact Him must use his spirit and be in his spirit. Only the spirit can touch the Spirit; therefore, only the spirit can touch God.

## 第四篇

### 灵的感觉与认识灵

读经：

罗马书八章二节：“生命之灵的律，…释放了我。”（原文。）

六节：“体贴肉体的就是死；体贴灵的乃是生命平安。”（原文。）

我们已经看过三点：第一，神是个灵，人敬拜事奉祂，必须在灵里。第二，神最终是在祂的灵里，进到我们的灵里，来得着我们事奉祂。第三，我们只能在灵里接触神。

#### 怎样认识灵

今天晚上我们来看第四点，就是怎样认识灵。我信有许多弟兄姊妹，听过前三次的道，自然会有这类的问题，就是灵到底是怎样一回事？我们怎样能认识灵？怎样能摸着灵？我承认这类的问题不大容易解答。要说明灵是个怎样的东西，这有点难。说到身体，很容易，因为我们看得见，摸得着，说到魂，也不难，因为魂虽然是抽象的，但借着它的功用和举动—诸如思想，考虑，定意，主张，以及喜怒哀乐等—我们还能觉得它，认识它。唯独说到灵，实在有点难。不要说说到灵，就是领会灵也相当不容易。虽然如此，我们还要试着来说。我们要借着四件东西来认识灵。

#### 四件东西

罗马书第八章，是讲到灵的。在圣经中难得有一处，象这里这样清楚说出我们在灵里的光景。所以我们对于灵要有认识，非注意这里不可。使徒在这里用了四件东西来说到灵的事：

第一，是生命。他在第二节说，“生命之灵。”他的意思，是要我们知道，他在这里所说的灵，乃是生命的灵，是与生命相联，是含有生命，也是属于生命的。到第六节，他

## CHAPTER FOUR

### The Sense Of The Spirit And Knowing The Spirit

Scripture Reading: Rom. 8:2, 6

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

6 “For the mind set on the flesh is death, but the mind set on the spirit is life and peace.”

We have already seen three points: First, God is Spirit, and those who worship and serve Him must be in spirit; second, ultimately God comes into our spirit as the Spirit to receive our service to Him; and third, we can contact God only in the spirit.

#### HOW TO KNOW THE SPIRIT

In this chapter we will look at a fourth point, which is how to know the spirit. I believe that, after listening to the previous three messages, many brothers and sisters naturally will have such questions as: What really is this thing called the spirit? How can we know the spirit? And how can we touch the spirit? I admit that such questions are not easy to answer. To explain what the spirit is like is rather difficult. To speak of the body is very easy, because we can see it and touch it. To speak of the soul is also not difficult, because though the soul is abstract, we can feel it and know it by its functions and actions, such as thinking, considering, determining, decision-making, and being pleased, angry, sorrowful, and joyful. Only when we speak of the spirit is it truly difficult. To speak about the spirit is not easy; even to understand the spirit is not easy. Nevertheless, we will attempt to speak of it. We can know the spirit through four things.

#### FOUR THINGS

Romans 8 speaks of the spirit. It is difficult to find another place in the Bible which speaks of our condition in the spirit as clearly as this one. Therefore, if we want to know the spirit, it is imperative that we pay attention to this passage. In speaking of the spirit, the apostle uses four things.

The first thing is life. In verse 2 he refers to “the Spirit of life.” In so doing he shows us that the Spirit he speaks of here is the Spirit of life, the Spirit which is related to life, contains life, and belongs to life. Then in verse 6 he says that “the mind

又说，“体贴灵的乃是生命。”这是说，生命乃是灵的结果，灵是生命的出处，摸着灵就摸着生命。生命和灵是非常有关系的，所以我们可以借着生命认识灵。灵虽难以认识，生命却比较容易领会。

第二，是律。使徒在第二节不只说“生命之灵，”更说“生命之灵的律。”这是告诉我们，他在这里所说的灵，是属于生命的，也是有律的。因此当他在这里说到灵的时候，怎样说到生命，也照样说到律。他是把生命和灵与律，这三者联在一起。生命和灵是不能离的，律和灵也是不可分的。生命是灵的内容和结果，律是灵的功能和动作。碰着生命就摸着灵，觉到律也就感到灵。灵虽然难得捉摸，律却不难追寻。所以凭着律，我们就可以找着灵。

第三，是平安。使徒在第六节说，“体贴灵的乃是生命平安。”这是说，体贴灵的结果，不光是生命，也是平安。所以生命是灵的结果，平安也是灵的结果。我们摸着灵，怎样就摸着生命，也照样就摸着平安。生命怎样能叫我们领会灵，平安也照样能叫我们觉悟灵。

第四，是死。使徒在第六节，要说“体贴灵的乃是生命平安”之前，先说“体贴肉体的就是死。”他这是用反面的事物，衬出正面的东西来。肉体是和灵相对的，死是生命相反的。生命是灵的结果，是出于灵的。死是肉体的结果，是出于肉体的。生命叫我们知道什么是出于灵的东西，是在正面叫我们认识灵。死叫我们认识什么是出于肉体的事物，是在反面向我们衬出灵。所以生命怎样能从正面使我们晓得灵，死也照样能从反面使我们明白灵。我们要认识灵，怎样需要晓得生命，也照样需要明白生命对面的死。

所以照使徒在这里所说的，生命，律，平安，和死，这四件东西，是在正面或反面，与灵有密切关系的。我们若透彻的明了这四件东西，就能清楚的认识与它们密切相关的灵。

## 有感觉

set on the spirit is life.” This means that life is the issue of the spirit, and the spirit is the source of life; therefore, by touching the spirit we touch life. Life and the spirit are mutually related; hence, we can know the spirit through life. Although it may be difficult to know the spirit, it is relatively easy to apprehend life.

The second thing is law. In verse 2 the apostle speaks not only of “the Spirit of life” but even of “the law of the Spirit of life.” This tells us that the Spirit he speaks of here not only belongs to life but also has a law. Therefore, when he speaks of the Spirit, he speaks of life, and he speaks likewise of the law. He joins the three—life, Spirit, and law—together. Life and the Spirit cannot be separated; law and the Spirit likewise cannot be divided. Life is the content and issue of the Spirit, whereas law is the function and action of the Spirit. By contacting life we touch the spirit; by sensing the law we also sense the spirit. Though the spirit is hard to find, the law is not difficult to seek. Therefore, by the law we can find the spirit.

The third thing is peace. In verse 6 the apostle says that “the mind set on the spirit is life and peace.” This means that the result of setting the mind on the spirit is not only life but also peace. Therefore, life is the issue of the spirit, and peace is also the issue of the spirit. When we touch the spirit, we touch life and we likewise touch peace. Just as life can make us apprehend the spirit, so also peace can cause us to realize the spirit.

The fourth thing is death. In verse 6, before the apostle says that “the mind set on the spirit is life and peace,” he says that “the mind set on the flesh is death.” Here he uses something negative to bring forth by contrast the positive. Flesh and spirit are opposites, and so are death and life. Life is the issue of the spirit and is derived from the spirit. Death is the issue of the flesh and is derived from the flesh. Life causes us to know the things derived from the spirit, thus enabling us to know the spirit from the positive side. Death causes us to know the matters derived from the flesh, thus unveiling the spirit from the negative side. Therefore, just as life enables us to know the spirit from the positive side, so death also enables us to understand the spirit from the negative side. To know the spirit we need to know life, and we need to understand the opposite of life, which is death.

Thus, according to what the apostle says regarding these four things—life, law, peace, and death—we see that they are closely related to the spirit both positively and negatively. If we thoroughly understand these four things, we can clearly know the spirit, which is decidedly related to them.

## HAVING CONSCIOUSNESS

这四件东西都是有感觉的。除了最低的植物生命，一个生命定规是有感觉的。并且一个生命越高，越有感觉。这里所说的生命之灵的生命，乃是神自己的生命，是最高生命，所以当然是最富有感觉的。这生命在我们里面，叫我们满有属灵的感觉，觉到灵和属灵的事。

虽然一个无知觉之物质的律，是不属于感觉的，但一个有知觉之生命的律，却是属于感觉的。比方，我打了黄弟兄一下，他马上痛了；或是我的手向他眉下一伸，他的眼皮马上一眨。他为什么这样？因为在他身体里有生命的律，叫他这样。我一打，他就痛，这是一个律；我的手一伸，他的眼就一眨，这也是一个律。这些虽然是律，但你问他是什么，他说是感觉。所以这证明有知觉之生命的律，是属于感觉的。生命之灵的生命，既是神的生命，富于感觉，就生命之灵的律，当然也必满有感觉。

这里所说的平安，当然是我们里面的平安。里面的平安，完全是属于感觉的。绝不会我们里面有平安，而没有感觉。所以，这里所说的平安，也是一个感觉的东西。

不只如此，连这里所说的死，也是一个感觉的问题。死是叫人失去感觉的。一个人死了，就没有感觉了。所以一个人若没有感觉，就证明在他里面有了死的作用，即使不是叫他完全死了，也是叫他差不多死了。

但是死在属灵的事上，不只叫我们失去生命的感觉，还叫我们有死的感觉。当我们体贴肉体的时候，死就在我们里面发生作用，一面叫我们里面失去生命的感觉，一面又叫我们里面有不平安，难过，沉闷，受压的感觉。这个不平安，难过，沉闷，受压的感觉，就是死的感觉，也就是叫我们感觉到死的。

所以生命，律，平安，和死这四件东西，都是有感觉的。它们的感觉，能叫我们摸着灵的感觉，而借以认识灵。所以我们要花一点工夫，来看这四件东西的感觉。

All these four things contain or convey a certain kind of consciousness. Except for the lowest plant life, every life definitely has a certain consciousness. The higher the life, the richer is its consciousness. The life of the Spirit of life spoken of here is the life of God Himself, which is the highest life; therefore, it is the richest in consciousness. This life within us causes us to be full of spiritual consciousness, enabling us to sense the spirit and the things of the spirit.

Although the law of an unconscious object does not belong to the realm of consciousness, the law of a conscious life does belong to the realm of consciousness. For example, if I hit a brother, he immediately feels pain; if I stretch out my hand toward his eyes, his eyelids immediately blink. He reacts in this way because in his body there is the law of life which compels him to do so. The moment I strike him, he feels pain—this is a law. The moment I stretch out my hand toward him, his eyes blink—this is also a law. Though these are laws, if you ask him what they are, he will say they are a matter of consciousness. This proves that the law of the physical life belongs to the order of consciousness. Since the life of the Spirit of life is the life of God, which is rich in consciousness, the law of the Spirit of life naturally is also full of consciousness.

The peace spoken of here is, of course, the peace within us. The peace within is entirely a matter of consciousness. It is not likely that we could have peace within and yet not feel it. Therefore, the peace spoken of here is also a matter of consciousness.

Moreover, even the death spoken of here is a matter of consciousness. Death causes man to lose his consciousness. When a man dies, he loses his consciousness. Therefore, when a man has no consciousness, it is proof that within him there is the working of death; though he may not have died completely, he is nearly dead.

Furthermore, in spiritual matters, death causes us not only to lose the sense of life but also to have the sense of death. When we set our mind on the flesh, death becomes active in us. On the one hand, it causes us to lose the sense of life within, and on the other hand, it causes us to have the sense of uneasiness, discomfort, depression, and oppression. This kind of uneasy, uncomfortable, depressed, and oppressed feeling is the sense of death and causes us to sense death.

Thus, these four—life, law, peace, and death—all have a consciousness related to them. The consciousness of these things enables us to touch the sense of the spirit and thereby know the spirit. Therefore, we should spend some time to examine the consciousness of these four things.

## 生命的感觉

## THE SENSE OF LIFE

我们先看生命的感觉。这里所说的生命，乃是生命之灵的生命。所以这个生命是属灵的，是出于灵的，也是在于灵的。这生命所在乎的灵，不光是神的灵，也是我们的灵，乃是神的灵和我们的灵调成一灵的灵。神的灵在旧约的时候，是只降到人的身上，叫人在外面得到神的能力，还没有进到人里面，叫人在里面得着神的生命。所以在旧约的时候，神的灵只作能力的灵，还没有作生命的灵。乃是到新约的时候，神的灵才进到人里面，作生命的灵，叫人在里面得着神的生命。在今天新约的时候，神的灵不只作能力的灵，也作生命的灵；不只降到人的身上，叫人在外面有神的能力，不只感动人，叫人知罪，认罪，悔改，信主，还进到人里面，叫人在里面得到神的生命，并住在人里面作生命的灵。当我们被祂感动，一悔改相信，接受主耶稣作救主，祂就进入我们里面，将神的生命放在其中。这时，祂进入我们里面，是以生命之灵的身分，是神生命的灵，神的生命是在祂里面，祂也就是神的生命。所以祂进入我们里面，就是神的生命进入我们里面；祂是带着神的生命进入我们里面，作了生命的灵。祂进入我们里面，是进到我们的灵里，不是进到我们的心思，情感，或意志里。祂是进到我们的灵里，将神的生命放在我们的灵里，并住在我们的灵里，和我们的灵调在一起作生命的灵。到这时，神的灵带着神的生命，也就是神的生命，住在我们的灵里，叫祂自己，和神的生命，并我们的灵，三者调成一个，不再分开。

这就象这一杯，原来是白水，后来将含糖的果子露调进去，就成了一杯三合一的糖露水。水好比我们的灵，果子露好比神的灵，糖好比神的生命。神的灵含着神的生命，调进我们的灵里，就使这三者一神的灵，神的生命，和我们的灵——成功一个三合一的生命之灵，就是罗马书八章二节所说的。

所以这里所说生命之灵的生命所在乎的灵，是包括神的灵，也包括我们的灵，是神的灵和我们的灵调在一起的灵。当日的译经者领会这里的灵是指着圣灵，所以他们就“灵”字之前加一“圣”字，而在旁边注上小点，指明原文没有此字。许多的读经者也认为这里的灵只是圣灵。

Let us first look at the sense of life. The life spoken of here is the life of the Spirit of life. Therefore, this life is of the Spirit, from the Spirit, and rests with the Spirit. The Spirit with which this life rests is not only the Spirit of God but also our spirit. This Spirit is the Spirit of God and our spirit mingled as one spirit. In the Old Testament time, the Spirit of God only fell upon men, so that men received the power of God from without. He did not enter into man so that man could receive the life of God from within. Thus, in Old Testament times the Spirit of God was only the Spirit of power; He was not yet the Spirit of life. Not until the time of the New Testament did the Spirit of God enter into man as the Spirit of life so that man received the life of God from within. Today in the New Testament time, the Spirit of God is not only the Spirit of power but also the Spirit of life. He not only descends upon man, causing man to obtain the power of God outwardly, and He not only moves man, convicting man and causing man to confess, repent, and believe in the Lord. He further enters into man so that man may have the life of God inwardly, and He also dwells within man as the Spirit of life. When upon being moved by Him, we repent, believe, and receive the Lord Jesus as our Savior, He then enters into us and puts the life of God in us. At this time He enters into us as the Spirit of life, the Spirit of the life of God. The life of God is in Him; thus, He is the life of God. Therefore, when He enters into us, the life of God enters into us. He enters into us with the life of God as the Spirit of life. When He enters, He enters into our spirit, not into our mind, emotion, or will. He enters into our spirit, puts the life of God in our spirit, and dwells in our spirit. Thus, the Spirit of life is mingled together with our spirit. Now, the Spirit of God together with the life of God (He is the life of God itself) dwells in our spirit, so that the three—He Himself, the life of God, and our spirit—may be mingled as one and never be separated.

We may use an illustration of a glass which originally had plain water within it. We can blend into it some concentrated fruit juice that contains sugar, so that it becomes a glass of sugar-juice-water, a three-in-one drink. The water signifies our spirit, the fruit juice concentrate represents the Spirit of God, and the sugar stands for the life of God. The Spirit of God containing the life of God mingles with our spirit, thus making these three—the Spirit of God, the life of God, and our spirit—a three-in-one spirit of life. This is what Romans 8:2 speaks of.

Thus, the spirit, in which rests the life of the Spirit of life of which we are speaking, includes the Spirit of God and our spirit. It is a spirit which is a mingling of the Spirit of God with our spirit. Bible translators have understood the Spirit mentioned in Romans 8 as the Holy Spirit. Therefore, they have written Spirit with a capital S. Many readers of the Bible have also thought that the Spirit mentioned here refers only to the Holy Spirit. Yet spiritual

但属灵的事实和属灵的经历告诉我们，这里的灵乃是圣灵和我们的灵调和为一的灵。使徒到了本章十六节，就说出这个属灵的事实。（也就是我们属灵的经历。）他说，“圣灵与我们的灵同证。”（原文。）他这样说，是清楚告诉我们，他在前面所说的“灵，”乃是“圣灵与我们的灵”调成一灵的灵。说那是圣灵也可以，说那是我们的灵也未尝不可。好象这杯果子露调和的水，你说它是果子露也可以，你说它是水也可以。因为它们二者调成了一件东西。照样，圣灵和我们的灵也调成了一灵。这二者所调成的一灵，里面有神所赐给我们的生命，所以就成为生命之灵。简单的说，就是神的生命是在神的灵里，神的灵又进到我们的灵里，这三者就调和为一，成为生命之灵。

原来我们的灵，光是人的灵，并且是死的。现在神的灵进来，不光叫我们的灵活过来，并且还将神的生命加入我们的灵里。现在我们的灵不光是活的，并且里面有神的生命，不光是灵，并且是生命之灵。它这灵里的生命所有的感觉，叫我们认识它这灵。当我们体贴它这灵而行，所行所为是凭着它这灵的，它这灵里的生命就叫我们有它生命的感觉。它的生命既是属于神的，新鲜活泼，刚强有力，光明圣洁，实际不虚，就它生命的感觉必叫我们感觉神的同在，感觉新鲜活泼，刚强有力，感觉光明圣洁，实际不虚。我们有了这些感觉，就知道我们是体贴灵的，是凭着灵而行，是活在灵里的。这些感觉是我们灵里之生命的感觉，也就是我们生命之灵的感觉，在我们里面带领我们跟随灵而行，凭着灵而活。我们摸着这些感觉，就是摸着灵；我们顾到这些感觉，也就是顾到灵。灵的本身，我们比较难以感到；但灵里这些生命的感觉，我们却很容易觉得。我们若紧紧跟随这些感觉，我们就能认识灵，而活在灵里。

在我们灵里之神的生命，可以说就是神的自己，所以这生命的感觉必要叫我们觉得神自己。我们若活在灵里，体贴灵而行，这生命的感觉，就叫我们觉得我们摸着神，就叫我们觉得神在我们里面，作我们的生命，能力和一切，使我们喜乐，安息，舒适，满足。当我们在里面生命的感觉里，这样摸着神的时候，我们就是摸着生命，我们就可以知道我们是活在灵里，是体贴灵的。

fact and spiritual experience tell us that the Spirit mentioned here is the mingling of the Holy Spirit with our spirit. In verse 16 of this chapter the apostle sets forth this spiritual fact, which is also our spiritual experience. He says, "The Spirit Himself witnesses with our spirit." By speaking in this manner, he clearly tells us that the spirit he mentioned before is the one spirit, which is the mingling of "the Spirit...with our spirit." To say that this spirit is the Holy Spirit is all right, and to say that it is our spirit is also not wrong. It is like the water in the glass with concentrated fruit juice. You may say that it is fruit juice, and you may also say it is water. This is because the two have become mingled as one. Likewise, the Holy Spirit and our spirit are also mingled as one spirit. Within this one spirit, which is the mingling of the two, there is the life which God bestows on us. Thus, it becomes the spirit of life. Simply speaking, the life of God is in the Spirit of God, and the Spirit of God enters into our spirit. Thus, the three are mingled as one and become the spirit of life.

Originally our spirit was merely the spirit of man, and it was dead. Now when the Spirit of God enters, He not only enlivens our spirit but also adds the life of God into our spirit. Now not only is our spirit alive, but it also has the life of God. Moreover, it is not only the spirit; it is the spirit of life. All the consciousness of life in the spirit enables us to know this spirit. When we walk by setting the mind on the spirit, and when our actions and deeds are according to this spirit, the life in this spirit causes us to have the consciousness of this life. Since this life is of God and is therefore fresh and lively, strong with power, bright and holy, real and not empty, the sense of this life makes us sense the presence of God. Thus, we feel fresh and lively, strong with power, bright and holy, real and not empty. When we have such feelings, we know we are setting our mind on the spirit, walking according to the spirit, and living in the spirit. Such feelings are the sense of life in our spirit, or the consciousness of our spirit of life, leading us from within to walk according to the spirit and live by the spirit. When we touch such feelings, we touch the spirit, and when we heed such feelings, we heed the spirit. The spirit itself is relatively difficult for us to sense, but we can easily sense such feelings of life in the spirit. If we follow such feelings closely, we can then know the spirit and live in the spirit.

The life of God in our spirit can be said to be God Himself. Therefore, the sense of this life surely will make us sense God Himself. If we live in the spirit and walk by setting our mind on the spirit, the sense of this life will cause us to feel that we are in touch with God and that God is in us as our life, our power, and our all. Thus, we will be happy, restful, comfortable, and satisfied. When we thus touch God in the inner sense of life, we touch life. Thereby we know we are living in the spirit and setting our mind on the spirit.

我们里面生命之灵的生命所在乎的灵，既是神的灵和我们的灵调和为一的灵，就这生命的感觉叫我们觉得的，必是神的灵在我们灵里的故事。神的灵在我们的灵里，是将基督启示给我们，是将神在基督里交通给我们，是叫我们在灵里经历基督，接触神。这样就是叫我们经历基督——经历神——作我们的生命，也就是叫我们经历生命——经历在我们灵里神的生命。这生命当我们这样经历它的时候，就叫我们感觉生命的满足，生命的能力，生命的光明，生命的新鲜，以及生命的活泼和超脱。我们在里面有了这些生命的感觉，就该知道我们是活在灵里，是摸着灵的。

## 生命之灵的律的感觉

在我们里面的生命之灵，其中不只有神的生命，并且还有一个律。这个律，就是神的生命之律。每一个生命，都有它的律，也都是一个律。我们身体里的生命，在我们的身体里有它的律，也是我们身体里的一个律。凡合乎它的性质的，它的律，或说它这个律，都赞成，都接受；否则，都反对，都拒绝。照样神的生命，在我们的灵里也有它的律，也是我们灵里的一个律。它是属于灵，在于灵的，所以它的性质是完全属灵，绝对属灵的。凡我们所是所作的，若与祂属灵的性质相合，它在我们灵里的律，或说它这个在我们灵里的律，就赞成，就接受；否则就反对，就拒绝。凡它所赞成接受的，定规是出于灵的，因为只有出于灵的，才能合乎它属灵的性质。所以我们所是所作，必须是出于灵的，必须是在灵里的，我们的灵里的生命之律，才能赞成，才能接受。

我们灵里这个生命之律，是属于感觉而有感觉的。凡它所赞成接受，或反对拒绝的，都是它所感觉的，也都是它要我们感觉的。我们所是所作，若是在灵里的，若是与我们里面生命之灵的性质相合，它这个律就叫我们觉得它赞成，它接受；否则，就叫我们觉得它反对，它拒绝。所以我们凭着它这个律的感觉，就能知道我们是活在灵里，着灵而行，或者不是。它这个律既是我们里面生命之灵的律，就它这个律的感觉，就是我们里面生命之灵的感觉。所它这个律的感觉，能叫我们认识里面的灵。

Since the spirit, in which rests the life of the spirit of life, is the mingling of God's Spirit with our spirit, then whatever this sense of life causes us to feel must be the "story" of the Spirit of God in our spirit. The Spirit of God in our spirit reveals Christ to us, imparts God in Christ to us, and causes us to experience Christ and touch God in the spirit. Thus, it causes us to experience Christ—that is, to experience God—as our life. This also means that it causes us to experience life, that is, to experience the life of God in our spirit. When we thus experience this life, it causes us to feel the satisfaction of life, the power of life, the brightness of life, the freshness of life, and the liveliness and transcendence of life. When we have such a sense of life within us, we know we are living in the spirit and touching the spirit.

## THE SENSE OF THE LAW OF THE SPIRIT OF LIFE

In the spirit of life within us, there is not only the life of God but also a law. This law is the law of the life of God. Every life has its law and is also a law in itself. The life in our body has its law within our body and is also a law in itself within our body. The law of this life, or we may say this life itself as the law, approves and accepts whatever agrees with the nature of this life. Anything which is otherwise, this law or this life as the law opposes and refuses. Likewise, the life of God in our spirit also has its law, and it is also a law in our spirit. It is of the Spirit and rests with the Spirit; therefore, its nature is entirely and absolutely spiritual. If what we are and do agrees with the spiritual nature of God's life, the law of God's life in our spirit, or we may say God's life as the law in our spirit, approves and accepts it. Otherwise, this law or God's life as the law opposes and refuses it. All that it approves and accepts is definitely from the spirit, because only that which is from the spirit can agree with its spiritual nature. Therefore, all that we are and do must be from the spirit and in the spirit. Then the law of life in our spirit will approve and accept it.

This law of life in our spirit belongs to the order of consciousness and has its own consciousness. All that it approves and accepts or opposes and refuses is made known by what it feels and what it desires us to feel. If what we are and do is in the spirit and is in agreement with the nature of the spirit of life in us, this law will make us feel that it approves and accepts it. Otherwise, this law will cause us to feel that it is opposing and refusing. Thus, by the sense of this law, we can know whether or not we are living in the spirit and walking by the spirit. Since this law is the law of the spirit of life in us, the sense of this law is the sense of the spirit of life in us. Therefore, the sense of this law can cause us to know the spirit within.

律是一个自然的东西。所以生命之律所给我们的感觉，也是自然的。比方，你喝了这杯果子露，你自然觉得是甜的，因为在你的身体里有一个肉身生命之律，自然叫你这样觉得。这东西一碰着你的嘴唇，你马上就觉得甜。这一个自然的感觉，是你身体的一个生命之律。这个律自然叫你觉得这东西的味道。我们灵里的生命之律也是如此。我们作基督徒所是所作，是否在灵里，是否体贴灵，而讨神喜欢，不用别人告诉我们，我们灵里的生命之律自然会叫我们觉得。这生命之律所给我们的自然感觉，乃是我们里面的生命之灵，所发生的一个自然作用，我们借此能很容易的知道自己是否活在灵里。

生命之律所给我们的感觉，不只是自然的，也是叫我们自然的。我们越活在灵里，我们所是所作越合乎我们里面生命之灵的性质，我们灵里的生命之律，就越叫我们觉得自然。我们作基督徒，若作得不自然，就证明我们有问题，不是活在灵里的。生命的灵在我们里面既是一个自然的属灵的律，就我们的生活工作必须合乎它属灵的性质，我们的里面才能自然。我们里面感觉自然，就证明我们是顺着我们灵里的生命之律而活。这生命之律在我们里面所给我们感觉的自然，叫我们知道我们是活在灵里，随从灵而行。所以我们跟随我们灵里的生命之律，或说我们跟随这生命之律所给我们的自然感觉，就是跟随我们里面的生命之灵。简单的说，跟随灵里生命之律的感觉，就是跟随灵。因为灵里生命之律的感觉，就是灵本身的感觉。

## 平安的感觉

我们里面的生命之灵，不只是神的灵和神的生命在我们里面所在的地方，也是我们里面的新人所在的地方。并且我们里面的灵——就是得着神的生命调进的灵——也就是我们里面的新人。我们在外面的行事为人，若是体贴我们里面的生命之灵，就是凭着我们里面属灵的新人活着，这样就叫我们里外一致，而感觉自然，感觉平安。这自然、平安的感觉，可以说也就是生命之灵的律的感觉所产生的结果。我们若是体贴我们里面生命之灵，当然就是顺着我们里面生命之灵的律而行而活，这就叫我们从里面感觉自然，而有平安的感觉。这平安的感觉，也是与生命的感觉相辅而

Law is a natural thing; therefore, the sense it gives us is also natural. For example, when we drink a glass of fruit juice, we naturally feel that it is sweet. This is because there is a law of the physical life in our body which naturally causes us to feel this. As soon as our lips touch the juice, we immediately taste the sweetness. This natural sense is the law of life of our body. This law naturally causes us to taste the flavor of the juice. The law of life in our spirit is also like this. We do not need others to tell us whether what we are and do as Christians is in the spirit or whether we are mindful of the spirit and pleasing to God. The law of life in our spirit naturally makes known our situation by giving us a certain sense. This natural feeling given to us by this law of life is a natural function of the spirit of life in us. By this we may easily discern whether or not we ourselves are living in the spirit.

The sense that this law of life gives us is natural; not only so, it also causes us to feel natural. The more we live in the spirit and the more what we are and do agrees with the nature of the spirit of life within us, the more this law of life in our spirit will cause us to feel natural. If we as Christians are not natural, it proves we have some problem and that we are not living in the spirit. Since the spirit of life in us is a natural law of the spirit, only when our life and work agree with its spiritual nature can we feel natural within. When we feel natural within, it proves we are living in accordance with the law of life in our spirit. This natural feeling given to us by this law of life in us causes us to know we are living in the spirit and walking according to the spirit. Thus, if we follow the law of life in our spirit, or if we follow the natural consciousness given to us by this law of life, it means we are following the spirit of life within us. To put it simply, following the sense of the law of life in our spirit is following the spirit, because the sense of the law of life in the spirit is the sense of the spirit itself.

## THE SENSE OF PEACE

The spirit of life in us is not only the place where the Spirit of God and the life of God dwell, it is also the place where the new man is. Furthermore, the spirit in us—the spirit mingled with the life of God—is also the new man within us. If in our outward action and behavior we mind the spirit of life within us, then we are living by the spiritual new man within us. In this way our inner man and our outward actions are in agreement, hence, natural and peaceful. We can say that this consciousness of being natural and peaceful is the result produced by the sense of the law of the spirit of life. If we mind the spirit of life within us, we will naturally walk and live according to the law of the spirit of life within us. This will cause us to feel natural within and have the sense of peace. This sense of peace and the sense of

行的。生命的感觉是新鲜，活泼；平安的感觉是自然，妥贴。生命的感觉是满足，有力；平安的感觉是安息，舒适。我们若是体贴灵，凭着灵而行而活，我们就不只有生命的感觉，叫我们觉得新鲜，活泼，满足，有力，并且也有平安的感觉，叫我们觉得自然，妥贴，安息，舒适。这样的感觉也就是灵的感觉。我们有了这样的感觉，就可以知道我们是活在灵里。我们跟随这样的感觉，就是跟随灵的感觉，也就是跟随灵。这样的感觉，是叫我们知道灵，而认识灵的。我们越跟随灵而行，越活在灵里，我们这样的感觉，就越浓厚。越深重。

## 死的感觉

使徒在第六节所说的话，是对比的。他说，体贴肉体的结果就是死；体贴灵的结果乃是生命平安。这给我们看见，肉体怎样是与灵相对的，体贴肉体的结果——死——也照样是与体贴灵的结果——生命和平安——相对的。所以使徒在这里是告诉我们，死不只是生命的对面，也是平安的对面。因此死的感觉，不只是与生命的感觉相对，也是与平安的感觉相对。生命的感觉叫我们觉得新鲜，活泼，满足，有力；死的感觉就叫我们觉得这些的对面，就是老旧，死沉，虚空，无能。平安的感觉叫我们觉得自然，妥贴，安息，舒适；死的感觉所叫我们觉得的，正好是与这些相反的，就是勉强，不妥，不安，不适。所以无论在什么时候，只要我们在里面感觉死寂，沉闷，虚空，枯燥，软弱无能，暗淡无光，或是感觉不安，不妥，不适，不合，矛盾，勉强，没有喜乐，没有自由，就该知道，我们不是活在灵里，乃是活在灵的对立面，就是肉体里。

使徒在这里所说的肉体，不是光指着我们肉体的情欲说的，象许多人所以为的，乃是指着我们整个的旧人。凡属我们里面新人的部分怎样都是属于灵的，凡属我们外面旧人的部分，也照样都是属于肉体的。只要不是出于灵，不是属于灵的，就是出于肉体，属于肉体的。魂虽然与肉体有分别，但是因为魂已经堕落属于肉体了，所以凡是出于魂，属于魂的，也都是出于肉体，属于肉体的。因此我们凭着魂活着，也就是凭着肉体活着。无论我们体贴肉体，或是体贴魂，都是体贴肉体。我们体贴肉体的结果，就是

life go hand in hand. The sense of life is fresh and lively; the sense of peace is natural and at ease. The sense of life is satisfaction and fullness of vigor; the sense of peace is rest and comfort. If we mind the spirit and walk and live by the spirit, we will not only have the sense of life, feeling fresh, lively, satisfied, and vigorous, but also have the sense of peace, feeling natural, at ease, restful, and comfortable. Such a sense is also the sense of the spirit. Once we have such a sense, we may know that we are living in the spirit. When we follow such a sense, we follow the sense of the spirit, which means that we follow the spirit. Such a sense enables us to know the spirit and recognize the spirit. The more we walk according to the spirit and live in the spirit, the richer and deeper this kind of sense within us will become.

## THE SENSE OF DEATH

There is a contrast in Romans 8:6. The apostle says that the result of setting the mind on the flesh is death, and the result of setting the mind on the spirit is life and peace. This word reveals that just as the flesh is versus the spirit, so also the result of setting the mind on the flesh, which is death, is opposite to the results of setting the mind on the spirit, which are life and peace. Thus, the apostle tells us here that death is not only the opposite of life but also the opposite of peace. Therefore, the sense of death is not only the opposite of the sense of life but also the opposite of the sense of peace. The sense of life makes us feel fresh, lively, satisfied, and vigorous; the sense of death makes us feel the opposite of these—old, deadened, empty, and powerless. The sense of peace makes us feel natural, at ease, restful, and comfortable. The consciousness of death makes us feel just the opposite of these—unnatural, uneasy, unrestful, and uncomfortable. Thus, whenever we feel inwardly deadened, depressed, empty, dry, weak and powerless, dark and dull, or unrestful, uneasy, uncomfortable, out of harmony, full of conflict, unnatural, sad, and bound, we should know we are not living in the spirit; rather, we are living in the opposite of the spirit, which is the flesh.

The flesh the apostle speaks of here refers not only to the lusts of our flesh but also to our entire old man. All that belongs to our inward new man belongs to the spirit; likewise, all that belongs to our outward old man belongs to the flesh. Whatever is not from the spirit and does not belong to the spirit is from the flesh and belongs to the flesh. The soul differs from the flesh, yet because the soul has already fallen and become captive to the flesh, all that is from the soul or belongs to the soul is also from the flesh and belongs to the flesh. Thus, if we live by the soul, we live by the flesh. Whether we set the mind on the flesh or set the mind on the soul, we are in both cases setting the mind on the flesh. The result of setting the mind on the flesh is death. This

死。这死的感觉，就叫我们觉得沉闷，空虚，或是叫我们觉得不安，不妥。我们一有了这样的感觉，就该知道，我们是体贴肉体，是活在肉体或魂的里面。这样的感觉，是叫我们知道灵对面的肉体，而认识它，好叫我们借着认识灵的对面，而认识灵本身。

我们无论作什么，不管我们以为对或是不对，属灵或是不属灵，只要我们里面深处感觉不安，不妥，感觉虚空，苦闷，就是证明我们是凭肉体而行，不是活在灵里。不要说作别的事，作不好的事，就是祷告，讲道，若我们感觉虚空苦闷，而不感觉满足，喜乐，就是证明我们是凭肉体祷告，讲道，而不是在灵里。许多时候，我们凭头脑——也就是凭肉体，因为不是在灵里——象背书一样的祷告，越祷告，就越感觉枯燥，沉闷，没有滋润喜乐。祷告完了，只感觉虚空，不感觉满足。这样凭头脑的祷告，叫我们里面的灵不能得着生命的供应，只能摸着死的感觉。虽然我们祷告的相当有道理，但不是在灵里，所以摸不着生命和平安的滋润喜乐，只感到死的枯燥沉闷。许多时候，我们讲道也是如此。当我们不随着灵，而凭着头脑讲的时候，我们里面就觉得虚空，枯燥，就是有死的感觉，而没有满足，滋润，就是没有生命的感觉。如果我們是在灵里，凭着灵而讲，我们里面就感到满足，安息，就是感到生命，平安。所以我们凭着这样的感觉，能知道我们所作的，是在肉体里，或是在灵里。这样的感觉，能叫我们认识肉体，并借着认识肉体而认识灵。

死不只会叫我们有这些沉闷，虚空，不安，不乐，等等属死的感觉，也会叫我们失去生命的感觉。这些属死的感觉，对于我们乃是警告，要我们脱离肉体，而活在灵里。如果我们有了这些属死的感觉，而不脱离肉体的生活，仍凭肉体行事为人，长此下去，死就会叫我们里面的灵失去感觉，而变成麻木。如果我们里面的灵是麻木而无感觉的，那必是因为我们长久凭肉体而活，以致我们的灵受了死的侵害。这样，我们就能——也该——知道我们是如何对待我们的灵，是否活在灵里。

sense of death causes us to feel either depressed and empty or unrestful and uneasy. Whenever we have such consciousness, we should know that we are mindful of the flesh and that we are living either in the flesh or in the soul. Such a sense causes us to know the opposite of the spirit, which is the flesh, and to recognize it. Thus, by knowing the opposite of the spirit, we may know the spirit itself.

Whatever we do, regardless of whether we think it is right or wrong, spiritual or unspiritual, if deep within us we feel restless, uneasy, empty, and depressed, it proves that we are walking by the flesh and not living in the spirit. Even in praying and preaching, not to mention doing other things, including things which are not good, if we feel empty and depressed within, dissatisfied or unhappy, then it is proof that we are praying or preaching by the flesh, not in the spirit. Many times, by our mind or by the flesh (because it is not in the spirit), we pray as if we are reciting from a book. The more we pray, the more we feel dry and depressed, without watering and joy. After praying, we only feel empty; we do not feel satisfied. Such prayer by our mind makes our spirit incapable of obtaining the supply of life. Instead, it only touches the sense of death. Although what we prayed may have been quite appropriate, it was not in the spirit. Therefore, we could not touch the watering and joy of life and peace, but sensed only the dryness and depression of death. Many times, our preaching is also like this. When we preach not according to the spirit but by our mind, we feel empty and dry within, and we sense death. We do not feel satisfied or watered, and we do not have the sense of life. If we were in the spirit, and if we spoke by the spirit, we would feel satisfied and restful within, which means we would sense life and peace. Thus, by such a sense we can know whether what we do is in the flesh or in the spirit. Such a sense can cause us to know the flesh, and by knowing the flesh to know the spirit.

Death not only causes us to have such depressed, empty, uneasy, and unhappy feelings but also makes us lose the sense of life. Such feelings of death are warnings to us, urging us to be delivered from the flesh and live in the spirit. If we have such a sense of death, yet we continue to live in the flesh and act and behave by the flesh, after a continued period of time, death can cause our spirit within to lose consciousness and become numb. If our spirit within is numb and unconscious, it is because we have lived by the flesh for such an extended period that our spirit is damaged by death. Thus, we can and we should know how we are treating our spirit and whether or not we are living in the spirit.

## 凭灵的感觉认识灵

以上所说的这些感觉，都是我们里面生命之灵所叫我们有的，所以可说都是灵的感觉。我们要直接认识灵，就有点难；我们若凭着这些灵的感觉，而认识灵的本身，就比较容易。灵是怎样的一个东西，我们不容易领会，但凭着灵的感觉，我们就不难认识。我们若紧紧跟随灵的感觉而行而活，我们就是跟随灵，体贴灵。我们若是顺着生命之灵的律的自然，顾到生命和平安的感觉，不忽略死的感觉所给我们的警告，而活在这些里面，我们就是活在灵里。这些是出于灵的，所以能叫我们摸着灵，而借以认识灵。

## KNOWING THE SPIRIT BY THE SENSE OF THE SPIRIT

All the senses of which we have spoken are those which the spirit of life within us causes us to have. Therefore, we may say that they are the senses of the spirit. If we want to know the spirit directly, it is somewhat difficult, but it is comparatively easy to know the spirit itself by such senses of the spirit. We cannot quite apprehend directly what the spirit actually is, but by the sense of the spirit, it is not difficult for us to know it. If we walk and live by closely following the sense of the spirit, then we are following the spirit and setting our mind on the spirit. If we follow the naturalness of the law of the Spirit of life, take care of the sense of life and peace, heed the warning given to us by the sense of death, and live in these senses, then we are living in the spirit. These senses are from the spirit; therefore, they can cause us to touch the spirit and thereby know the spirit.

## 第五篇

### 魂与灵的鉴别

读经：

帖撒罗尼迦前书五章二十三节：“愿赐平安的神，亲自使你们全然成圣，又愿你们的灵、与魂、与身子得蒙保守，在我主耶稣基督降临的时候，完全无可指摘。”

希伯来书四章十二节：“因为神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵，骨节与骨髓，都能刺入剖开，连心中的思念和主意，都能辨明。”

哥林多前书二章十四节：“然而属血气的人不领会神的圣灵的事，反倒以为愚拙。并且不能知道，因为这些事唯有属灵的人才能看透。”

昨天我们看过，凭着灵的感觉，我们能认识灵。今天我们再来看魂与灵的分别。如果我们能鉴别魂与灵的不同，我们就能在一切生活事奉中拒绝魂，脱离魂，而凭着灵活在神面前，并凭着灵事奉神。

### 魂与灵的分别

平常人是把魂与灵混在一起，当作一件东西，称作“灵魂。”所谓的心理学家，是把人分析作形而下和形而上的两部分。形而下的部分，是身体；形而上的部分，是精神，就是圣经里所说的魂。他们说，在人的身体里面，只有精神（就是魂。）但圣经告诉我们，在人的里面，除了魂之外，还有灵。帖撒罗尼迦前书五章二十三节，不是说“灵魂，”乃是说“灵与魂。”灵与魂是两件东西，是有分别的。所以希伯来书四章十二节说，灵与魂，或魂与灵，是能“剖开”的。

我们若要在生命上有真实属灵的长进，在事奉上有正确属灵的认识，就必须知道魂与灵是两件不同的东西，并且必须能分别魂与灵，能鉴别什么是魂，什么是灵，什么是属魂的，什么是属灵的。

## CHAPTER FIVE

### DISCERNING THE SOUL FROM THE SPIRIT

Scripture Reading: 1 Thes. 5:23; Heb. 4:12; 1 Cor. 2:14

1 Thes. 5:23 “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.”

Heb. 4:12 “For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.”

1 Cor. 2:14 “But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.”

We have seen that by the sense of the spirit we can know the spirit. Now we will see the difference between the soul and the spirit. If we can discern the difference between the soul and the spirit, we then can deny the soul and be delivered from the soul in all matters of our living and service in order to live before God by the spirit and serve God by the spirit.

### THE DIFFERENCE BETWEEN THE SOUL AND THE SPIRIT

Ordinarily, people confuse the soul and the spirit, thinking they are the same thing. The so-called psychologists analyze man and divide him into two parts: the metaphysical and the physical. The physical part refers to the body, and the metaphysical refers to the psyche, which is the soul spoken of in the Bible. They say that within the body of man there is only the psyche, the soul. However, the Bible tells us that within man, besides the soul, there is the spirit. First Thessalonians 5:23 does not speak only of the “soul” but “spirit and soul.” The spirit and the soul are two things and are different. Thus, Hebrews 4:12 speaks of the dividing of soul and spirit.

If we desire to have true spiritual growth in life and proper spiritual knowledge in service, we must know that the spirit and the soul are two different things, and we must be able to differentiate the soul from the spirit, discerning what is the soul and what is the spirit, what is soulish and what is spiritual.

哥林多前书二章十四节说到两等人，一等“属魂的人，”一等是“属灵的人。”这给我们看见，魂与灵这两个不同的东西，都是人可能凭以活着的，都是人可能属于的。人可能凭魂活着，而属于魂，而成为一个“属魂的人；”人也可能凭灵活着，而属于灵，而成为一个“属灵的人。”人是属灵的，就能看透并接受神属灵的事；人是属魂的，就不能接受这些事，甚至连知道也不能。所以这也给我们看见，魂与灵是相对的。灵能通神，能看透神属灵的事；魂就不能，对于神属灵的事，是格格不入，一窍不通。灵喜欢欣赏并接受属神的事，魂就不然，不只“不接受，”“反倒以为愚拙。”

在圣经中不只有罗马八章给我们看见，肉体与灵是相对的；还有这里（林前二章）给我们看见，魂与灵也是相对的。人凭肉体活着，怎样是属于肉体，而不属于灵，人凭魂活着，也照样是属于魂，而不属于灵。罗马八章给我们看见，肉体是重在和罪相联，所以凡是犯罪的，都是属肉体的。但魂不一定是直接与罪有关系。许多时候，人可能不犯罪，不属于肉体（这是以人看来，）但仍属于魂，而不属于灵。（实在说来，人属于魂，也就是属于肉体，因为人的魂已经堕落在人的肉体之下。不过，单就魂而说，属于魂和属于肉体，是有分别的。）所以，即使我们不犯罪，脱离了罪，以人看来不属于肉体，我们也不一定就不属于魂，而属于灵，不一定就能懂得神属灵的事，不一定对于神的事是开窍领会的，是欣赏接受的。我们常以为只要我们能脱离罪，能不放纵肉体，我们就能属灵了，就能与神相通，而明白神属灵的事了。岂知不一定！很可能我们虽然好象脱离了罪，不放纵肉体，但仍是凭魂活着，而不是凭灵活着。

主的救恩不只要救我们脱离罪，脱离肉体，也要救我们脱离魂；不只要我们成为一个不属于罪，不属于肉体的人，也要叫我们成为一个不属于魂，而属于灵的人；不只要救我们到一个道德的地步，使我们成为一个道德的人，更要救我们到一个属灵的地步，使我们成为一个属灵的人。一个道德良善的人，很可能是一个凭魂活着，而属魂的人。

First Corinthians 2:14-15 speaks of two classes of men. One is the soulish man, and the other is the spiritual man. This shows us that man can live by and belong to either of these two different things, the soul or the spirit. Man can either live by the soul and belong to the soul, thereby becoming a soulish man, or he can live by the spirit and belong to the spirit, thereby becoming a spiritual man. If a man is spiritual, he can then discern the things of the Spirit of God. If, however, he is soulish, he cannot receive such things, and he cannot even know them. This makes it clear that the soul is in contrast to the spirit. The spirit can communicate with God and discern the things of the Spirit of God. The soul, however, cannot handle or understand the things of the Spirit of God. The spirit delights in appreciating and receiving the things of God, but the soul does not. Not only does it not receive such things, but it considers them foolish.

In the Bible not only is there Romans 8, which shows us that the flesh is opposed to the spirit, but there is also 1 Corinthians 2, which shows us that the soul also is opposed to the spirit. When a man lives by the flesh, he is of the flesh and not of the spirit. Likewise, when a man lives by the soul, he is of the soul and not of the spirit. When speaking of the flesh, Romans 8 emphasizes its relationship to sin; therefore, all who sin are fleshly. However, the soul is not necessarily directly related to sin. Many times man may not sin and is not fleshly, as man sees it, yet still he is soulish and not spiritual. (Strictly speaking, when man is soulish, he is also fleshly, because the soul of man has fallen under the flesh. But when we speak of the soul itself, there is a difference between being of the soul and being of the flesh.) Thus, even if we do not sin and have been freed from sin, so that in man's eyes we are not fleshly, this does not mean that we are necessarily spiritual and not soulish. Neither does it mean that we can truly understand the things of the Spirit of God or that we can perceive, apprehend, appreciate, and receive the things of God. We often think that if we could only be freed from sin and cease from indulging the flesh, we could then be spiritual, communicate with God, and understand the things of the Spirit of God. No, this is not necessarily so. It is quite possible that, though we seem to have been freed from sin and have ceased from indulging the flesh, we still live by the soul and not by the spirit.

The salvation of the Lord delivers us not only from sin and the flesh but also from the soul. The purpose of the Lord's salvation is not only that we should not be in sin and in the flesh but also that we should not be in the soul but in the spirit. His salvation would save us not only to the degree of morality that we become a moral man, but even more to the degree of spirituality so that we become a spiritual man. It is quite possible that a man of good morals is a soulish man, a man who lives by the

所以一个弟兄或姊妹，可能很道德，很良善，但对于神属灵的事不通窍，不爱慕，不欣赏，甚或不接受，因为他是凭魂活着。

## 魂在属灵事上的无能

“属魂的人不接受神的灵的事，…并且不能知道。”这话把魂对于神属灵之事的情形，说得清楚透彻。魂“不接受”神属灵的事，并且“不能知道。”对于神属灵的事，魂是不要的，是不接受的；就是要接受，也是不能的，因为不能知道，不能懂得。魂的性质与神属灵的事是不合的，所以它不要，不接受属神的事；并且它也没有本能知道属神的事。所以一个凭魂活着，属魂的人，对于神属灵的事，没有感觉，不感兴趣，不羡慕，不追求，更不接受，并且连明白也不能。就是为这缘故，神必须拯救我们脱离魂，使我们不凭魂活著，才能叫我们爱慕，明白并接受祂属灵的事。

我们必须清楚并看重这件事，就是魂不接受神属灵的事，并且也不能知道。一个凭魂活着的弟兄或姊妹，可能很好，很规矩，很良善，但定规不能通晓属灵的事，甚或对于属灵的事，连渴慕也没有。我在各处碰见不少这样的弟兄姊妹。他们行事很谨慎，为人可说无可指摘，但对于属灵的事，一窍不通，也不追求，对于自己和对于别人，都是以人道德，好坏，是非的眼光来估量，在一切事上甚少神属灵的感觉和见地。他们可能很有思路，理智很强，但灵里不明，灵觉不敏。你能称他们作好的基督徒，但不能称他们作属灵的基督徒。以他们作人来说，实在是好：他们懂得怎样为人，怎样处事，聪慧敏捷，殷勤周详。但一摸到神属灵的事，他们就莫名其妙，好象木头石头，毫无感觉，毫无门窍。并且许多时候，他们对于属灵的事，心情冷淡，不只钝于领会，且懒于追求。

所以好的基督徒不一定是属灵的基督徒。属灵的基督徒不光是作人好，并且是活在灵里，有灵的感觉，懂属灵的事，在里面认识神的道路，有属灵的窍。好与属灵，二者是极其不同的。许多弟兄姊妹好而不属灵，好而不

soul. Thus, a brother or sister may be very moral and very good, yet as to the spiritual things of God he or she may not be enlightened, may not desire or appreciate them, and even may not receive them, because he or she is living by the soul and is soulish.

## THE IMPOTENCE OF THE SOUL IN SPIRITUAL THINGS

First Corinthians 2:14 says, “But a soulish man does not receive the things of the Spirit of God...and he is not able to know them.” This word speaks clearly and thoroughly concerning the condition of the soul as to the things of the Spirit of God. The soul “does not receive” the things of the Spirit of God and “is not able to know them.” The soul does not desire the things of the Spirit of God, nor can it receive them. Even if it wants to, it cannot, because it is not able to know or understand them. The nature of the soul is not in accord with the things of the Spirit of God. Therefore, it neither wants nor receives the things of God. Moreover, it also has no ability to know the things of God. Therefore, as to the things of the Spirit of God, a man living by the soul has no feeling, no interest, and no desire; neither does he seek them, receive them, or even understand them. For this reason God must deliver us from the soul so that we do not live by the soul. Then He can make us love, understand, and receive the things of His Spirit.

We must be clear concerning the impotence of the soul in spiritual things and regard it as an important matter. The soul does not receive the things of the Spirit of God and neither can it know them. A brother or sister who lives by the soul can be very good, well-behaved, and virtuous, but he or she definitely cannot know spiritual things and may not even thirst for spiritual things. I have met many such brothers and sisters. They are very careful in their conduct, and their behavior may be said to be faultless, yet they cannot understand spiritual things, and they do not seek them. They evaluate themselves and others by the standard of human morality, good and evil, right or wrong, and in all matters they are short of the consciousness and insight of the Spirit of God. It may be that they are clear in their mind and strong in their intellect, but they are not enlightened in their spirit, and the consciousness of their spirit is insensitive. You may call them good Christians, but you cannot call them spiritual Christians. As far as their conduct is concerned, they are really good. They know how to behave and how to handle things; they are intelligent and alert, diligent and thorough. But as soon as they touch the things of the Spirit of God, they are lost. It is as if they were wood or stone, with no consciousness or understanding faculty at all. Moreover, toward spiritual things they are often cold in heart; they are not only slow in understanding but also slothful in seeking.

Hence, good Christians are not necessarily spiritual Christians. Spiritual Christians are not merely good in their behavior; they live in the spirit, having the sense of the spirit, understanding spiritual things, knowing the ways of God from within, and having proficiency in spiritual things. Goodness and spirituality are very different. Many brothers and sisters

活在灵里；你在他们身上碰着好，却碰不着灵，看到人的美德，却闻不到神的味道。从某一方面说，他们好象不是属肉体的，但他们定规是属魂的。他们虽然不放纵肉体，但也不活在灵里。虽然不活在罪恶里，却活在自己里；虽然不赞成罪恶的事但也不渴慕属灵的事；虽然不随肉体犯罪，却凭自己——也就是凭魂——活着。魂是他们生命的源头，也是他们生活的凭借。他们是活在魂里，凭魂活着，而属于魂的人，所以他们不爱慕属灵的事，并且也不能明白。

## 魂的内容

我们已经说过，魂就是我们的个格，我们的自我，所以魂就是我们的自己。魂里面所包括的，分析来说，不外乎心思，情感和意志这三部分。心思乃是人思想的器官，就是我们平常所说的头脑，（就生理说，是头脑；就心理说，是心思，）是魂里的一大部分。人思想，思索，考虑，记忆，都是人魂里心思的作用。堕落以后的人，尤其是今天的人，大多是活在心思的里面，受心思里思想的支配。人的心思怎样想，人的为人就怎样为。人的行动总是系于人的思想。难得有一个人不活在思想里。所以今天无论什么人作什么事，都是先在人的思想上着手，得着人的心思。今天这么多的理论，学说，教育方法，无非都是要对付人的思想，而得着人的心思。你若能借着人的思想，得着人的心思，你就能得着人。因为人是活在心思——就是头脑——里面，受其中思想的支配。

魂里的情感部分，乃是人喜怒哀乐的机关。人喜爱，厌恶，欢乐，忧伤，兴奋，沉闷，都是人魂里情感的作用。有许多人也是属于情感的。他们富于情感，易于受激动，常是情感用事。这样的人，许多时候你和他们在思想方面讲理很难讲通，但你能很容易打动他们的情感。他们在头脑方面不容易给你讲通，但在情感方面却很容易被你打动。

魂里的意志部分，乃是人出主意的机关。人主张，定规，判断，选择，接受，拒绝，都是人魂里意志的作用。有的人是属心思的，有的人是属情感的，也有的人是属意志的。属心思或情感的人怎样是活在他们所属的心思或情感里，属意志的人照样也是活在他们所属的意志里。

are good, but they are not spiritual; they are good, but they do not live in the spirit. You touch goodness in them, but you do not touch the spirit. You see the virtues of man in them, but you do not smell the savor of God. From a certain standpoint they do not seem to be fleshly, yet they definitely are soulish. Though they do not give rein to the flesh, they also do not live in the spirit. Though they do not live in sin, yet they live in themselves. Though they do not approve of sinful things, they also do not thirst after spiritual things. Though they do not sin according to the flesh, they live by the self, which is the soul. The soul is the source of their life and the medium of their living. They are soulish people, living in the soul and by the soul. Therefore, they do not desire spiritual things, neither can they understand them.

## THE CONTENT OF THE SOUL

The soul is our personality, our ego; therefore, the soul is our self. That which is included in our soul, analytically speaking, is the mind, the emotion, and the will—these three parts. The mind is the organ of man's thinking. It is what we usually speak of as the brain. (Physiologically it is the brain, and psychologically it is the mind.) It is the major part of the soul. Man's thinking, meditating, considering, and remembering are all functions of the mind in the soul. Man after the fall, especially today's man, lives largely in the mind and is directed by the thoughts of the mind. As man thinks, so man behaves. Man's action is always tied to man's thought. There is hardly one person who does not live according to his thought. Thus, regardless of who or what we are considering, we must begin with man's thought in order to win man's mind. Nowadays there are so many theories, schools, and educational methods, and they all have one aim: dealing with man's thought to win man's mind. If you can win a man's mind by his thought, you can then gain him, because man lives in the mind, which is the intellect, and is directed by the thought of the mind.

The emotion in the soul is the organ of man's love, anger, sorrow, and joy. Man loves, detests, rejoices, mourns, and is excited or depressed—these are all functions of the emotion in man's soul. There are many who are emotional. They are rich in emotion and very easily stirred. They often deal with matters by their emotion. With such people, when you reason with them in thought, it is often difficult to get through, but you can very easily move their emotion.

The will in the soul is the organ of man's decision making. Man decides, determines, judges, chooses, receives, and refuses—these are all functions of the will in man's soul. Some people are in the mind, some are in the emotion, and there are some who are in the will. Just as those who are in the mind or emotion live in their mind or emotion, so those who are in the will likewise live in their will. As the mind or

心思和情感怎样各自是属它们的人最强的一部，意志照样也是如此。一个属意志的人，他的主张定规是强的。他一定规了，你就没法改他。你和他讲理，他不在意理；你和他讲情，他也不重于情；他是一个凭意志行事，属意志的人。

魂里面所有的，就是心思，情感和意志这三部分。这三部分同时都在一个人里面。每一个人都有思想，都有情感，也都有意志。不过有的人是在心思方面重，有的人是在情感方面盛，有的人是在意志方面强。有的人是思路非常清楚，心思非常敏捷，碰到事情一定要头脑想通才作，若是他没有想通，你怎样在情感方面打动他，都不可能。你要得着他，就非用理由不可。因为他是活在心思—头脑—里，属于理智的。

有的人是情感特别盛，好象没有头脑，没有思路，只有情感。这样的人常凭情感把事作得一塌糊涂！你对他们讲理，他们常是不理不懂，无动于衷；你若对他们用情，就很容易摸着他们的里面。对他们，千万个理由，不如一两滴眼泪有力量。有的时候，你怎样和他们讲理，都不能讲服他们；但你只要落一落眼泪，就能得着他们。他们只重情感，不讲理由。因为他们不是属理智的，乃是属情感的。

有的人是意志格外强，凡事有主张，有主意，并且一有了主意，就非常坚定，不容易更改。这样的人常是稳稳的，也常是固执的，不重情，也不通理。凡事就是凭他们倔强的意志出主意，打章程。你和他们讲理，他们不懂；你向他们用情，他们也不动。因为他们不是属理智的，也不是属情感的，乃是属意志的。

## 属魂的人

无论人是属心思的，是属情感的，或是属意志的，都是属魂的。无论人是活在心思里，是活在情感里，或是活在意志里，都是活在魂里。不管人是凭心思，是凭情感，或是凭意志活着，都是凭魂活着。所以我们要断定一个人是否属魂，乃是很容易的事。只要看他是否凭心思，情感或意志行事，是否活在心思，情感或意志里面。只要他行事为

emotion respectively is the strongest part of those who are in them, so is the will. One who is in the will is strong in his decision and determination. Once he has determined upon some course of action, you have no way to change him. You may reason with him, but he does not care for reason. You may appeal to him with emotion, but he has no regard for emotion. He is one who acts by his will and is in the will.

The soul is comprised of these three parts—mind, emotion, and will. These three parts are simultaneously present in everyone. Everyone has a mind, emotion, and will. However, some are more in the mind, some are rich in emotion, and others are strong in the will. Some are very clear in their thinking and very quick in their mind. Whenever something comes up, they think carefully before acting. If they have not thought things through, no matter how you try to move them with emotion, it is impossible. If you want to win them, you must use reason. They are living in the mind, or the intellect; they are the intellectual ones.

Some especially abound in emotion. It seems as if they do not have a mind and do not think, but have only emotion. Such people often make a mess of things by their emotion. If you reason with them, they frequently neither care nor understand and are not moved in their heart. If you deal with them with emotion, it is very easy to touch their inward part. A thousand or ten thousand reasons are not as powerful toward them as one or two tears. Sometimes, no matter how you reason with them, you cannot win them over, but if you shed a few tears, you can win them over. They only care for emotion, not for reason. This is because they are not in the intellect, but in the emotion.

Some people's will is especially strong. In everything they have some proposal or idea. And once they make a decision, they are very firm and cannot be easily changed. Such people usually are quite stable and stubborn, caring neither for emotion nor for reason. They decide and plan everything by their obstinate will. They set forth ideas and establish policies. You reason with them, but they do not understand. You use emotion with them, but they are not moved. They are neither in the intellect nor in the emotion, but in the will.

## THE SOULISH MAN

Regardless of whether a man is in the mind, in the emotion, or in the will, he is soulish. Regardless of whether a man lives in the mind, in the emotion, or in the will, he lives in the soul. Regardless of whether a man lives by the mind, by the emotion, or by the will, he lives by the soul. Therefore, it is very easy for us to judge whether a man is soulish. We only need to see whether or not he acts by the mind, emotion, or will, and whether or not he lives in the mind, emotion, or will. As long as he acts and

人是凭此三者之一，只要他是活在此三者之一的里面，他就是一个属魂的人。

属魂的人常是人所谓的“好人，”在人看常是无过的。清明的理智总是叫凭它行事的人得着人的赞美，适度的情感总是叫活在其中的人蒙到人的称许，坚定的意志也常是叫靠它为人的人受到人的夸奖。但是人活在这些里面，虽然不是活在罪恶里，也不是活在灵里；虽然在人跟前好象是无罪无过的，但在神面前也是不通灵，无灵窍的。

我从前在一个地方碰到一个同工。他作人实在是好，但他太活在心思—头脑—里，所以对于属灵的事，就不容易开窍，就难通晓。我每一次和他谈到事奉神的事，最怕他的眼珠一转。因为你刚刚谈得使他差不多要通啦，他的眼珠一转，又胡涂了。他的眼珠转，就是说明他的心思在思索。他只用心思思索，而不用灵来摸属神的事，所以对于属灵的事很难开窍，很不容易领会。

在许多时候，思想常是弟兄们在属灵事上的难处和拦阻。许多弟兄们常是用思想对付属灵的事。用头脑来摸事奉的事。他们以为属灵的事，是可以用心思想通了的。岂知心思是魂里的一部分，是不通灵的，人活在心思里，就是活在魂里，必成为一个属魂的人，对于属灵的事必无门窍，必不通晓。

在许多时候，在属灵的事上，思想怎样是弟兄们的难处，情感也照样是姊妹们的拦阻。许多姊妹们对于属灵的事，所以不开窍，不能领会，就是因为她们太在情感里。我在各地教会中也看见许多很好的姊妹，有热心，有爱心，为人谨慎，品行端庄，但是她们对于属灵的事缺少感觉，几乎不能领会。因为她们太活在情感里，太凭情感行事。情感好象不是罪，但情感叫她们不能活在灵里，不能凭灵摸属神的事，不能有属灵的事，不能懂属灵的事。情感是她们的陷阱，使她们留在魂的范围里，凭魂活着，作一个属魂的人。

behaves by any one of these three, or as long as he lives in any one of these three, he is a soulish man.

A soulish man often is what is called “a good man.” He is frequently faultless in man’s eyes. Clear thinking always brings the praise of men to those who act by it. Moderate emotion always brings the approval of men to those who live in it. A firm will also often brings the commendation of men to those who rely on it. But when a man lives in these, though he is not living in sin, he is also not living in the spirit. Though before men he seems to be without sin and faultless, before God his spirit is blocked, and his spiritual understanding is dull.

Once in a certain place I met a co-worker. His conduct was very good, but he lived too much in the mind, or in the intellect; therefore, it was difficult for him to understand or comprehend spiritual things. Whenever I spoke to him concerning matters of serving God, I was quite fearful that his eyes would roll. When I spoke, he would listen until he almost got the point, and then his eyes would roll, and he became confused again. When his eyeballs were rolling, it meant that his mind was considering. He only used his mind to consider; he did not use his spirit to sense the things of God. Therefore, it was exceedingly difficult for him to understand and sense spiritual things.

Thinking is frequently the difficulty and hindrance of the brothers in spiritual things. Many brothers often use thinking to deal with spiritual things, and they use their intellect to touch the matters of the service. They think they can understand spiritual things by exercising their mind. They do not know that the mind, being part of the soul, cannot understand the spirit. A man living in the mind lives in the soul and definitely becomes a soulish man with no ability to understand spiritual things.

Just as the mind is the difficulty of the brothers in spiritual things, so the emotion is frequently the hindrance of the sisters. The reason many sisters cannot understand or sense spiritual things is that they are too much in the emotion. In the churches in various places, I have seen many good sisters who have enthusiasm and love, who are careful in their behavior, and whose conduct is sober; yet when it comes to spiritual things, they lack consciousness, and they can hardly apprehend them. This is because they live too much in their emotion and act too much by their emotion. Apparently, emotion is not sin, but emotion prevents them from living in the spirit, from touching the things of God by their spirit, from having any spiritual sense, and from understanding spiritual things. Emotion is their pitfall; it keeps them in the sphere of the soul, living by the soul and being a soulish person.

在许多弟兄们身上，意志对于他们领会属灵的事，也是一个难处和拦阻。不只在弟兄身上，就是在有的姊妹身上，也是这样。他们太凭意志断事，主张，以致不知不觉就活在魂里，而不能有属灵的感觉，不能通晓属灵的事。

一个人属于魂的哪一部分，就很容易凭哪一部分行事，活在哪一部分里面。一个属心思的人，一遇到事情，自然就再三思索，多方考虑。一个情感盛的人，对人处事，不知不觉就重于情感。一个意志强的人，在一切人事上，也容易偏于意志，而有坚强的定规，不变的主张。一个人活在魂的哪一部分里很容易，很自然，他定规就是属于哪一部分的人。你若看见一个人凡事自然的思索考虑，斟酌衡量，你就可以断定他必是一个凭理智行事，属于心思的人。假使一个人遇事容易受激动，笑也快，哭也快，一下高兴，一下沉闷，你就可以知道他必是一个情感盛，而属于情感的人。如果你碰到事情，不必费力，就是主张，就是定规，不必特为用意志，意志就出来应付，就有作用，你也不必疑惑，你必是一个意志强，而属于意志的人。一个人魂的哪一部分强，哪一部分盛，他一遇到事情，总归是哪一部分在前头出来应付。一个人魂的哪一部分领先应付事情，他就是属于哪一部分的人。

## 属灵的人

我们若能认识什么样的人属魂的，就不难知道那种人是属灵的。属魂的人既是凭心思，情感或意志活着的，就属灵的人必是不凭这些而活的。属魂的人既是凭魂而不凭灵活着，就属灵的人必是活在灵里，而不活在魂里。属灵的人虽然也有魂，也有魂里的心思，情感和意志，虽然他们的心思，情感或意志，也许比一般属魂的人还要强，还要盛，但他们不凭这些活着，不活在这些属魂的东西里面。他们是凭灵活着，是活在灵里面，行事为人让灵作主，由灵出发。灵在他们里面居首位，是他们为人的源头，行事的出发点。魂在他们里面居于服从的地位。他们魂里的心思，情感和意志，虽然也有作用，但都是服在灵的管治之下，受灵的支配。他们虽然也用心思，情感或意志，但都是随从灵的感觉而使用这些魂里的机关。他们不象那些属

For many brothers, the will is also a difficulty and hindrance to their understanding the spiritual things. Even some sisters have this problem. They judge and decide on matters too much by their will, so unknowingly they live in the soul, having no spiritual sense or understanding in spiritual things.

Whichever part of the soul a person is in, he very easily acts by that part and lives in that part. Whenever one who is in the mind encounters anything, he naturally thinks through the matter again and again, considering it from many angles. One who is in the emotion unconsciously cares very much for the emotion in dealing with others and handling things. A person with a strong will very easily leans on his will in dealing with people and matters. Whichever part of the soul a person lives in easily and naturally, he definitely belongs to that part. If you see a person who very naturally thinks, considers, weighs, and measures every matter, you can be sure he must be one who acts by the intellect; therefore, he is one who is in the mind. If a person is easily stirred when facing things, smiling and weeping quickly, happy for one moment and depressed the next, you know that he must be one who abounds in emotion and is emotional. If, whenever you encounter things, you plan and decide without any effort, and your will comes out to deal and function without any special exercise on your part, then undoubtedly you are one who is strong in will and who is in the will. Whichever part of the soul is strong or abounds in a person, it is always that part which is in the forefront whenever he encounters anything and deals with it. Whichever part of a person's soul takes the lead in dealing with things, it is a proof that he is in that particular part, and it is also a proof that he is a soulish man.

## THE SPIRITUAL MAN

If we can recognize what kind of person is soulish, it is not difficult to realize what kind of person is spiritual. Since a soulish person lives by the mind, emotion, or will, a spiritual person must be one who does not live by these. Since a soulish person lives by the soul and not by the spirit, then a spiritual person must live in the spirit and not in the soul. Although spiritual persons also have souls, and although the mind, emotion, or will in their soul may even be stronger and abound more than that of ordinary soulish persons, yet they do not live by these soulish organs, nor do they live in them. They live by the spirit and in the spirit, and they allow the spirit to be the master and source of their action and behavior. The spirit in them occupies the preeminent position; it is the source of their behavior and starting point of their action. The soul in them is in the position of submission. Although the mind, emotion, and will in their souls also function, these are all subjected under the ruling of the spirit and are directed by the spirit. Although they use their mind, emotion, or will, they always follow the sense of the spirit in using these organs of the soul. They are not like soulish persons, who let the soul be the

魂的人，在凡事上让魂作主，让魂里的心思，情感或意志站在前头领先有作用。他们乃是否认魂的首位，拒绝心思，情感或意志的领先，而让灵在他们里面作主，支配他们的全人，使他们跟随灵的感觉。他们遇到事情，不是先用魂里的心思，情感或意志来接触，来应付，乃是先用灵来摸，来觉，先在灵里寻求主对于他们所遇之事的感受。他们在灵里摸着了主的感觉，然后用魂里的心思来领会灵里的感受，再用魂里的情感来表达，并用魂里的意志来执行。他们虽然使用魂里的机关，却不属于魂，不凭着魂的生命活着。他们是属灵的，是凭着灵的生命而活，魂不过是他们所使用的机关而已。

## 一种反常的情形

我们曾看过，堕落的人，灵是死的，只好凭魂活着。但是我们得救的人，灵已经活过来，能凭灵而活。并且神救我们，就是叫我们回到灵里，凭灵而活。人的堕落是叫人从灵里落到魂里，使人不凭灵而凭魂活着；神的救恩是将人从魂里救到灵里，使人不凭魂，却凭灵而活。但是许多得救的人还不是这样。他们有的人是因着不知道灵与魂的分别并其中的故事，不知道神是要他们脱离魂，而活在灵里，就仍留在魂里，凭魂活着；有的人虽然知道他们的灵已经活过来，是与他们的魂有分别的，且是神要他们活在其中的，但因着习于凭魂，而不惯于凭灵活着，且不注重在灵里的生活，也就不活在灵里，而仍留在魂里，凭魂而活。那些不知道灵与魂的分别，不知道神要我们脱离魂，而活在灵里的人，以为凭他们魂里的心思，情感或意志活着，是应该的，是必须的，只要能谨慎无过就可以啦。岂知，就基督徒说，这是太差的！

神不仅要把我们从有过救到无过，更要把我们从魂救到灵；不仅要我们过无过的生活，更要我们过属灵的生活，过属灵无过的生活——不是凭魂，乃是凭灵，过无过的生活。但他们却因着无知，仍凭魂活着，并且努力挣扎，要凭魂的生命作一个无过的人。他们的灵虽然已经活过来，但他们不知道用灵，不知道该凭灵活着，只凭

master in everything, who allow the mind, emotion, or will of the soul to stand in the forefront to lead and to function. They deny the preeminence of the soul and refuse the leading of the mind, emotion, or will. Thus, they allow the spirit to be the master in them. They allow the spirit to direct their whole being so that they may follow the sense of the spirit. Whenever they encounter something, they do not first use the mind, emotion, or will of the soul to contact and deal with it. Rather, they use their spirit first to touch and to sense it, seeking first in the spirit for the Lord's feeling as to this matter. After they have touched the Lord's feeling in their spirit, they use the mind in the soul to understand the sense in the spirit, the emotion in the soul to express it, and the will in the soul to carry it out. Although they use the organs of the soul, they are not soulish, and they do not live by the life of the soul. They are spiritual, living by the life of the spirit, and the soul is simply an organ for them to employ.

## AN ABNORMAL CONDITION

We have seen that a fallen man, dead as he is in spirit, can only live by the soul. But we who are saved and have an enlivened spirit can live by the spirit. Furthermore, God saves us so that we can return to the spirit and live by the spirit. The fall of man caused man to fall from the spirit to the soul so that man no longer lives by the spirit but by the soul. God's salvation saves man from the soul to the spirit so that man does not live by the soul but by the spirit. However, many who are saved still do not live this way. Some remain in the soul and live by the soul because they do not know the difference between the spirit and the soul and the matters involved therein. Moreover, they do not know that God's desire is that they be delivered from the soul and live in the spirit. There are some who know that their spirit has been enlivened, that it is different from their soul, and that God wants them to live in their spirit; nevertheless, they continue to remain in the soul and live by the soul. This is because they are accustomed to living by the soul and not by the spirit and because they do not consider living in the spirit important. These Christians, who do not know the difference between the spirit and the soul and do not know that God wants us to be delivered from the soul and live in the spirit, think that to live by the mind, emotion, or will of the soul is fitting and necessary. They also think that if only they are careful and faultless, they are all right. However, they do not know that as far as Christians are concerned, this is far too poor!

God does not intend to deliver us merely from faults to a state of faultlessness. He intends to deliver us even more from the soul to the spirit. He wants us not only to live a faultless life, but even more to live a spiritual life, a spiritually faultless life. He wants us to live a faultless life not by the soul but by the spirit. Yet because of their ignorance, many Christians still live by the soul, and they strive and struggle to be those that are faultless by their soul-life. Although their spirit has already been enlivened, they do not know they should use their spirit and live

魂的能力，要使自己作一个完全的人，过一种满意的生活。他们对于事情的看法，断案，以及他们的爱好，趋向，都是在魂里，不是在灵里。他们虽然是规矩的基督徒，行事为人无可指摘，但他们仍是活在魂里，不是活在灵里。尽管他们的思想是清洁的，情感是适度的，主张是正确的，他们仍是属魂，而不是属灵的。他们的情形，就基督徒而论，乃是反常的。他们是过着基督徒反常的生活。即使他们能作得成功，只能使他们自己满意——有时有的人也实在是满意他们的成功（？）——却不能讨神喜欢，因为神是要人脱离魂，而凭灵活着。

那些对于灵与魂的分别，并神要我们脱离魂，而活在灵里，有一点认识，而仍凭魂活着的人，也是过着基督徒反常的生活。他们虽然知道他们的灵已经活过来，却不凭灵而活；虽然知道神要他们脱离魂，而活在灵里，却仍留在魂里，凭魂活着；虽然知道人和神接触，该是在灵里，却仍用魂来摸属神的事。他们知道有灵，却不用灵，知道该凭灵活着，却不活在灵里。他们惯于用魂，惯于用魂里的心思，情感或意志，不习惯用灵，而忽略了凭灵活着。每遇到事情，总是先用心思，情感或意志来应付；不是先用灵来接触。他们也是最多只能作一个好的，一个无过（？）的基督徒，不能作一个属灵的基督徒，只能叫自己满意，不能叫神喜欢，只能得人的夸奖，不能得神的称赞。他们仍需要蒙神的拯救，不是脱离罪过，乃是脱离魂，不是脱离人所定罪的污秽肉体，乃是脱离人所称许的清洁之魂。不然，他们对于神属灵的事，仍是隔行，仍是门外汉。

## 脱离魂的途径

我们怎能脱离魂呢？这需要两面的启示：一面是关于魂的启示，一面是关于十字架的启示。我们必须看见，魂在属神事上的无能，在属灵事上的无价值。不管我们魂里任何一部分，是多好，多强，总是不能领会属神的事，不能通晓属灵的窍。不管我们心思多么清明，情感多么适度，意志多么正确，这些总不能使我们属灵。我们也必须看见，我们的魂和凡属于它的东西，都已经被钉在基督的十字架

by their spirit. They want to make themselves perfect men, living a satisfactory life by the power of the soul alone. Their view and judgment of things and their love and inclination are all in the soul, not in the spirit. Although they are well-behaved Christians, and their conduct and behavior are blameless, they still are living in the soul, not in the spirit. It may be granted that their thoughts are clean, their emotions are balanced, and their decisions are accurate, but they are still soulish, not spiritual. Their condition as far as Christians are concerned is abnormal. They are living the abnormal Christian life. Even if they are successful, they can only satisfy themselves. Sometimes some are truly satisfied with their success, a success which is truly doubtful. However, they cannot please God, for God wants man to be delivered from the soul and live by the spirit.

There are Christians who have some knowledge of the difference between the spirit and the soul and of God's desire for us to be delivered from the soul and live in the spirit, yet they are still living by the soul. They are also living an abnormal Christian life. Although they know that their spirit has already been enlivened, they do not live by it. Although they know that God wants them to be delivered from the soul and live in the spirit, they still remain in the soul and live by the soul. Although they know that man should contact God in the spirit, they still use the soul to touch the things of God. They know they have a spirit, yet they do not use their spirit. They know they should live by the spirit, yet they do not live in the spirit. They find it convenient to use the mind, emotion, or will of the soul and are not accustomed to using the spirit. Hence, they neglect living by the spirit. Whenever anything happens, they always firstly use their mind, emotion, or will to deal with it. They do not firstly use their spirit to contact it. At most they can only be good and faultless Christians, although this is really doubtful. However, they cannot be spiritual Christians. They can only satisfy themselves; they cannot please God. They can only be commended by men; they cannot receive the praise of God. They still need the deliverance of God—not deliverance from sin but deliverance from the soul and not deliverance from the filthy flesh condemned by men but deliverance from the clean soul commended by men. Otherwise, they are still strangers and outsiders to the things of the Spirit of God.

## THE WAY OF DELIVERANCE FROM THE SOUL

How can we be delivered from the soul? This requires revelation from two standpoints, one concerning the soul and the other concerning the cross. We must see that the soul is impotent in the things of God and worthless in spiritual things. No matter how excellent and strong any part of our soul may be, it still cannot apprehend the things of God or understand spiritual things. However clean our mind, however balanced our emotion, and however proper our will, these can never make us spiritual. We must also see that our soul and all things that belong to it have

上了。使徒在加拉太书二章二十节所说“我已经与基督同钉十字架”的“我，”就是魂。魂在神的估价里，是只配死的。并且神已经借着基督的十字架解决了我们的魂。因此我们不该宝贵我们魂里的东西，只该承认我们的魂是该死的，是配死的，并且是已经死了的。这样的启示，这样的看见，会叫我们定罪魂，否认魂，拒绝魂，在一切事上不让魂领先，在任何事上不给魂有地位，而靠着圣灵将魂置于死地，而让圣灵借着十字架治死魂的生命，对付魂的活动。

我们必须看见魂在神面前是如何无能，是如何不能通晓神的事，不能得神的喜欢；也必须看见神对魂是如何估价，是如何处置，我们才能否认魂，拒绝魂，而得蒙拯救脱离魂。所以我们要求主使我们不只认识魂的无能，并且认识十字架对于魂的对付，而学习在凡事上拒绝魂，不凭魂活着。一个属心思的人在一切属灵的事上，都该拒绝他的理智，将思想，考虑，这一类的作用完全摆在一边，而回到灵里，用灵摸神的感觉。当他读经，祷告，或讲论属灵的事时，要拒绝他的思想，想像，理论和研究，而紧紧跟随他灵里的感觉，在神的交通里往前进行。一个情感盛的人，在任何事上都该拒绝他的情感，不让他的情感领先，主使，而让圣灵对付他的情感，使他能在灵里领会神的意思。他该怕他的情感，象怕罪恶一样，而恐惧战兢的活在灵里，不受情感的支配或左右。一个属意志的人，在属神的事上，该看他的意志是神的仇敌，灵的对头，而定罪，拒绝，否认他的意志。他应该让圣灵借着十字架破碎他的意志。使他不凭他坚强的意志，只凭他灵里的感觉活在神面前。

无论我们是属于魂的哪一部分，我们都该定罪，拒绝它。无论我们的心思，情感或意志，都该被破碎，受对付。在一切属神的事上，我们都要拒绝心思，情感或意志的领先，而让灵居首位，来管治，支配并使用我们的心思，情感和意志。这样我们就能脱离魂，就能一面借着灵使用我们魂里的一切机关，一面又不凭魂活着，不属于魂而属于灵。

already been crucified on the cross of Christ. In Galatians 2:20, when the apostle says, "I am crucified with Christ," the "I" he refers to is the soul. The soul, in God's estimation, deserves only death. Moreover, our soul has already been taken care of by God through the cross of Christ. Hence, we should not value the things of our soul. Rather, we should only admit that our soul should die, that it deserves death, and that it is already dead. Such revelation and vision enable us to condemn the soul, deny the soul, reject the soul, forbid the soul to take the lead in all things, and in everything give no ground to the soul. By the Spirit we put the soul to death; we allow the Spirit to put to death the soul-life and to deal with the activity of the soul by the cross.

We must see how powerless the soul is before God, how it cannot comprehend the things of God and cannot please God. We must also see God's estimation of the soul and how He deals with our soul. Only then can we deny the soul, reject the soul, and be delivered from the soul. Therefore, we must ask the Lord to make us see not only the impotence of the soul but also the dealing of the cross with the soul. Thus, in everything we will learn to reject the soul and not live by the soul. One who is in the mind should refuse his intellect in all spiritual things; he should put aside completely such functions as thinking and considering and return to the spirit, using the spirit to sense the consciousness of God. When he reads the Bible, prays, or speaks about spiritual things, he should refuse his thinking, imagining, theorizing, and investigating, and follow closely the sense in his spirit and move on in the fellowship of God. One who abounds in emotion should refuse his emotion in everything. He should not allow his emotion to lead and direct, but let the Spirit deal with his emotion. Thus, he can sense the will of God in the spirit. He should fear his emotion just as he fears sin, and in fear and trembling live in the spirit, not being directed or influenced by his emotion. One who is in the will should see his will as the enemy of God in the things of God, as the opponent of the spirit. Thus, he will condemn, refuse, and deny his will. He should allow the Holy Spirit to break his will by the cross so that he does not live before God by his firm and strong will but by the consciousness in his spirit.

Whichever part of the soul we are in, we should condemn and refuse it. Whether it is our mind, emotion, or will, they all should be broken and dealt with. In all the things of God, we should refuse the leading of the mind, emotion, and will. Rather, we should let the spirit occupy the first place to govern, direct, and employ our mind, emotion, and will. In this way we can be delivered from the soul. Then, on the one hand, we can employ all the organs in the soul by our spirit, and on the other hand, we will not live by the soul. Hence, we will not be soulish but spiritual.

## 第六篇

### 在灵里的事奉

读经：

哥林多后书四章七节：“我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于神，不是出于我们。”

十节：“身上常带着耶稣的死，使耶稣的生，也显明在我们身上。”

十六节：“所以我们不丧胆；外面的人虽然毁坏，里面的人却一天新似一天。”（原文。）

三章五至六节：“并不是我们凭自己能承担什么事，我们所能承担的，乃是出于神；祂叫我们能承担这新约的执事，不是凭着字句，乃是凭着灵；因为那字句是叫人死，灵是叫人活。”（原文。）

### 凭魂活着的不该

昨天晚上我们已经看见什么是魂与灵的鉴别。我们也看见，一个得救的人在神面前不该凭魂活着，只该凭灵而活。我们曾说过，魂就是我们的自己。活在魂里面的人，就是活在己里面。我们也看见魂里面主要的有三部分，就是心思，情感，和意志。一个人活在这三部分任何一部分里面，都是活在魂里面，也都是活在己里面。一个活在心思里面的人，就是活在己里面。一个活在情感里面的人，也就是活在己里面。就是一个活在意志里面的人，也是活在己里面。活在己里面，就是活在魂里面，也就是凭魂活着。虽然他的行为很完全，生活无可指摘，但是他所活出来的，还是他自己，而不是神；不是神从他里面运行出来的，乃是他自己的思想，乃是他的情感，乃是他的意志，从他里面活出来的，所以是不该的。

### 神救恩的目的

我信，弟兄姊妹该清楚，神救恩的目的不是把我们仅仅从罪恶里救出来，更是要把我们己里面，从魂里面救出来。神不只要我们过一个良善的生活，作一个良善的人，更要我们过一个神的生活，作一个神的人，作一个重生的人。我们不该活在自己的

## CHAPTER SIX

### THE SERVICE WHICH IS IN SPIRIT

Scripture Reading: 2 Cor. 4:7, 10, 16; 3:5-6

2 Cor. 4:7 “But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.”

10 “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.”

16 “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.”

3:5-6 “Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

### NOT LIVING BY THE SOUL

In the previous chapter we saw the distinction between the soul and the spirit. We also saw that a saved person should live before God by the spirit and not by the soul. As we said before, the soul is just the self. Those who live in the soul are living in the self. We further saw that the soul has three main parts: the mind, emotion, and will. One who lives in any of these three parts is living in the soul and in the self. One who lives in the mind is just living in the self. One who lives in the emotion is also living in the self. Furthermore, one who lives in the will is living in the self. Living in the self is living in the soul, that is, living by the soul. Even if one's behavior is perfect and one's living is blameless, what is lived out is still the self and not God. It is not the issue of God's operation from within him. Rather, it is the living out of his own mind, emotion, and will. Therefore, a saved person should not live this way.

### THE PURPOSE OF GOD'S SALVATION

I believe, brothers and sisters, you are clear that the purpose of God's salvation is not merely to save us from sin but even more to save us from our self, from our soul. God does not want us only to live a life of goodness and be a good man. Rather, He wants us to live the life of God and be a God-man,

思想里面，不该活在自己的情感里面，也不该活在自己的意志里面。虽然我们的思想也许很好，我们的情感也许很干净，我们的意志也许也不弯曲，但是这些东西还是我们自己的成分，我们活在这些东西里面，就是活在自己里面。这些也许是好，但不是神从我们活出来。所以我们还得拒绝这些东西，还得恨恶凭这些东西所活出的生活。我们要永远记得，神的救恩乃是要把我们救到一个地步是祂作我们的生命，是祂作我们的生活，要我们凭祂活着，要我们活在祂里面，而活出祂来。祂在我们里面，是我们的生命；祂从我们身上活出来，就是我们的生活。祂在我们里面，是借着祂的灵住在我们的灵里。祂的灵和我们的灵调在一起，成为一灵。我们活在这个灵里，才是活在祂里面。我们若活在魂里，就是活在己里面。我们无论是活在心思里，或是活在情感里，或是活在意志里，都不是活在灵里面，所以也都不是活在神里面。结果我们所活出来的，可能很好，但若不是我们的思想，就是我们的情感；若不是我们的情感，就是我们的意志，决不是神从我们身上活出来。这两个源头，一个是灵，一个是魂。在灵里面的神，在魂里面的神是我们。在灵里面的神自己，在魂里面的神是我们自己。我们若活在灵里面，神在我们身上有地位。我们若活在魂里面，我们自己在我们身上有地位。我们活在魂里面，我们彰显出来的是自己。我们活在灵里面，我们彰显出来的是神。两个不同的源头，也有两个不同的表显。一个是灵，一个是魂。一个是神，一个是己。在灵里面的神，在魂里面的己。我们若活在灵里面，活出来的乃是神。我们若活在魂里面，活出来的就是己。这两个源头，和这两个表显，我们要非常的清楚才可以。

## 外面的人与里面的人

圣经告诉我们，我们的魂乃是一个外面的人，就是我们外面这个有心想，情感，和意志的人。而我们的灵，乃是我们里面的人。我们的魂，就是我们外面的人，他的生命是属乎亚当的，是属乎旧造的。我们的灵，就是我们里面的人，他的生命是属乎基督的，是属乎新造的。我们外面的人，就是我们天然所有的魂，我们里面的人，就是我们得着重生的灵。外面的人所有的生命，乃是我们人的生命。里面的人所有的生命，乃是神的生命。每一个得救的人，可以说都是双重的人，都是里外两个人，也都是里外两个生命。一个真正基督徒，定规是一个双重的人，一重是外面的人，一重是里面的人。外面的人，就是他自己，里面的人，乃是神住在他里面。外面的人所有的是人的生命，里面的人所有的是神的生命。

a regenerated man. We should not live in our mind, emotion, or will. Perhaps our mind is sound, our emotion is clean, and our will is not crooked, but they are still the elements of the self. If we live in them, we live in the self. Perhaps they are good, but they are not God living out from within us. Therefore, we must reject them and hate the living that is lived out by them. We must always remember that in His salvation God wants to save us to such an extent that He becomes our life and our living so that we can live by Him and in Him, thereby living Him out. He is in us as our life, and He lives out from within us as our living. He is within us through the indwelling of His Spirit in our spirit. His Spirit and our spirit are mingled together and have become one spirit. Only when we live in this spirit are we living in Him. If we live in the soul, we are living in the self. No matter whether we live in the mind, in the emotion, or in the will, we are not living in the spirit and therefore not living in God. Consequently, what we live out may be very good, but it is either of our mind, our emotion, or our will; it is absolutely not God living out from within us. There are two sources: the spirit and the soul. God is in the spirit, and we are in the soul. If we live in the spirit, God will have the ground in us. If we live in the soul, we ourselves will have the ground in us. If we live in the soul, we will express ourselves. If we live in the spirit, we will express God. These two different sources have two different expressions. One is the spirit, and the other is the soul. One is God, and the other is the self. God is in the spirit, and the self is in the soul. If we live in the spirit, we live out God. If we live in the soul, we live out the self. We must be very clear about these two sources and their two expressions.

## THE OUTER MAN AND THE INNER MAN

The Bible tells us that our soul is our outer man with the mind, emotion, and will. Our spirit, however, is our inner man. Our soul, which is our outer man, has the life of Adam and belongs to the old creation. Our spirit, which is our inner man, has the life of Christ and belongs to the new creation. Our outer man is our natural soul, whereas our inner man is our regenerated spirit. The life of our outer man is the life of man. The life of our inner man is the life of God. Every saved person may be considered a double person in that each one has an outer man and an inner man with an outer life and an inner life. A true Christian certainly is a double person consisting of the outer man and the inner man. The outer man is his self; the inner man is God indwelling him. The outer man has the human life, whereas the inner man has the divine life.

## 两种生活的可能

所以一个基督徒有两种生活的可能，一种是可能活在外面的人里面，一种是可能活在里面的人里面。或是活在外面的人里面，或是活在里面的人里面，这是每一个基督徒自己要负责的。我们曾说过，这好比你的房间里有两种灯，一种是煤油灯，一种是电灯。你要点煤油灯由着你，你要用电灯也由着你。我们有两个生命，能活出两种生活，能作两种人。我们是要凭我们人的生命活着呢，或者是要凭神的生命活着？我们是要活在外面的人里面，还是要活在里面的人里面？这全是在乎我们自己。

## 凭魂事奉是出于己

我们既不该凭魂活着，也就不该凭魂事奉。使徒说，并不是我们凭自己承担什么事，我们所承担的，乃是出于神。凭自己，就是凭魂。我们并不是凭魂承担什么。我们作新约的执事，就是在新约之下事奉，乃是凭着灵，不该凭着魂。但我们常以为只要事奉就好了，不必管凭什么事奉。我们常以为只要事奉是对的，是好的，就不必再管别的了，就是可以的，就是没有问题的。岂知不然！就是对的好事奉，还有问题。许多对的好的事奉，都有问题。比方一个弟兄富于感情，很关心弟兄们的事，有一天忽然想到有两个弟兄常不来聚会，所以就定规去看望他们，结果他就去了。我请问你们，他这样去看望弟兄，好不好？有弟兄答说，不好。哪里能说不好？去看电影不好，去作恶犯罪不好，去看望弟兄也不好？不！这实在是好。这不是恶，这乃是善，这好象是为着主的，是好事情。但是我们要问，象我刚才所说那位弟兄那样去看望弟兄，是从魂里去的呢，还是从灵里去的？是神的灵差遣他去的呢，或是他自己要去的？有姊妹答说，是从魂里去的。是的，是从魂里去的，不是从灵里去的；是他自己要去的，不是神的灵差遣他去的。

我们还要查问。他是从魂的哪一部分里去的？有人答说，是从情感里，有人答说，是从意志里，也有人答说，是从心思里。三种不同的答案，把魂的三部分都说到了。实在说来，这三部分都是他活动的出处。他的看望是从情感里出来的，再经过思想过，而后就由意志定规，所以十足

## TWO POSSIBILITIES OF LIVING

Thus, a Christian has two possibilities of living. One possibility is to live in the outer man and the other possibility is to live in the inner man. Every Christian must bear the responsibility for either living in the outer man or living in the inner man. As we have said before, this is like having two kinds of lamps in your room; one is an oil lamp and the other is an electric lamp. It is up to you if you want to light the oil lamp or switch on the electric lamp. We have two lives and can live out two kinds of living as two kinds of people. Do we want to live by our human life or by the divine life? Do we want to live in the outer man or in the inner man? It is entirely up to us.

## SERVING BY THE SOUL BEING OF THE SELF

Since we should not live by the soul, we should also not serve by the soul. The apostle says that we are not sufficient of ourselves for the ministry, but that our sufficiency is from God (2 Cor. 3:5-6). To be by the self is to be by the soul. We do not serve as ministers by our soul. As ministers of the new covenant, we serve under the new covenant by the spirit, not by the soul. However, we often think that all we need is to serve and that we do not need to care by what we serve. We often think that as long as our service is right and good, we do not need to worry about anything else because everything is fine without any problems. This is not true! Even a proper or good service may still have a problem. Indeed, many services that are right and good have a problem. For example, a brother may be rich in his emotion and truly care for the brothers. One day he suddenly remembers two brothers who often miss the meetings, so he decides to visit them and eventually he goes. I would ask you, is it good for him to visit the brothers like this? Some may say it is not good, but how can you say this? It is not good to go watch a movie or to sin and do evil, but is it also not good to visit the brothers? You cannot say that. It is really good. It is not evil but good. It appears to be a good thing done for the Lord. We have to ask, though, did the brother whom I just mentioned visit the brothers from his soul or from his spirit? Did the Spirit of God send him, or did he go on his own? Some would say he went from his soul. Yes, he went from his soul, not from his spirit. He himself wanted to go; it was not the Spirit of God sending him.

We must ask further. Out of which part of the soul did he go? Some may say he went out of the emotion, others out of the will, and still others out of the mind. These three answers cover all three parts of the soul. Actually, he acted from all three parts. His visiting was initiated in his emotion, passed through his mind, and was decided by the will; therefore, it was entirely out of the soul. Whatever comes

的是从魂里出来的。凡是情感一冲动，心思一思想，意志一定规就有的事，都是从魂里出来的。

我们还要问。这样从魂里出来的看望，是从外面的人去作的，还是从里面的人去作的？是从外面的人。这是自然的。我们还要问。这是从己里面去作的呢，还是从神里面去作的？是从己里面。这也是自然的。

这既是从己里面去作的，就是出于己的。那么己是不是好东西？有人答说，不是。一点不错，己是坏东西。每一个人的己，都是坏东西。但是很奇妙，从坏的己里面，现在出来了一件好东西，这怎么说？怎么坏东西里面，还会有好东西？好东西怎么还会从坏东西里面出来？这怎么讲法呢？

这叫我们看见，我们看为好的东西，会是从我们的己里面出来的。从己里面出来的东西，就是从魂里出来的东西，不管在我们看是多好，它的源头总归是魂，总归是己。

从己里面出来的东西，有好多时候都是很好的，但那源头是不好的。出来的东西可能是很好的，但源头却是坏的。所以我们要看见，象看望弟兄这类事奉的好事，是能从魂里面作出来的。这样的事奉，不能叫作灵的事奉，只能叫作魂的事奉。这样的事奉，也许需要，但是该要不该要？有弟兄答说，不该要！但是许多时候我们的事奉岂不就是这样的事奉么？我们作了好事，却是从一个错的源头作出来的。我们许多的事奉，都是从一个错的源头作出对的事。这是不该的。看望弟兄是该的，但是不该凭着魂去看望，不该受魂的打发去看望。

## 事要对源头也要对

这样的看望，乃是一件对的事，而出乎一个错的源头。一件对的事，应该出乎一个对的源头。这样看望弟兄的事，应该是出乎灵的才对。事对了，源头也得对。现在的难处，各处弟兄姊妹对神的事奉，差不多都是事对，源头不对。爱弟兄是对的，服事弟兄是对的，看望弟兄是对的，帮忙别人也是对的，这些统统是对的。但这些是从什么源头出来的？是从灵里出来的，还是从魂里出来的？从灵里出来的，就是对的；从魂里出来的，就是不对的。我们不该只问事对不对，还该问源头对不对。所以我们不该光问我作

out of the urge of the emotion, the consideration of the mind, and the decision of the will is from the soul.

We must also ask whether such a visiting from the soul is carried out through the outer man or the inner man. Naturally, it is through the outer man. Moreover, we must ask whether it is done out of the self or out of God. Naturally, it is out of the self.

Since this going is done out of the self, it is also of the self. Then, is the self good or bad? Some may say it is not good; they are absolutely right. The self is bad. Everyone's self is bad. Yet it is marvelous that now a good thing can come out of the bad self. How can this be? How can something good be in something bad? How can a good thing come out of a bad thing? How do we explain this?

This shows that the things which we think are good can come out of the self. Whatever comes out of the self comes out of the soul. It does not matter how good they are in our eyes, the source is still the soul, the self.

Many times the things that come out of the self are very good, but the source is bad. Therefore, we must see that even the good things in the service, such as visiting the brothers, can possibly come out from the soul. This kind of service cannot be considered the service of the spirit. It can only be considered the service of the soul. This kind of service might be needed, but is it acceptable? Some brothers say that we should not accept it. But many times is our service not this kind of service? We do good things, but they come out from the wrong source. Many times when we serve, we are simply doing the right thing from the wrong source. This should not be. We should visit the brothers, but we should not visit them by our soul. We should not be sent by the soul to visit the brothers.

## DOING RIGHT THINGS FROM THE RIGHT SOURCE

This kind of visitation is a right thing, yet it is from the wrong source. A right thing should come out of the right source. The matter of visiting the brothers should come out of the spirit to be proper. Both the matter and source must be right. Our problem now is that the brothers and sisters everywhere are almost all doing the right things from the wrong source. It is right to love the brothers, it is right to minister to them, it is right to visit them, and it is right to help them. All these matters are right. But what is their source? Do they come out of the spirit or the soul? Whatever comes out of the spirit is right; whatever comes out of the soul is wrong. We should not merely ask if the things we do are right or wrong. We should also ask if the source

什么？更该问我凭着什么作？我是从哪里作出去？我凭着灵作，或是凭着魂作？我是从灵作出去，还是从魂作出去？哦，弟兄姊妹，在事奉神的事上这个问题是极其紧要的！也许你作的事是对的，但却是从错的源头作出一件对的事。所以我们要察看，到底我们所作的事是从什么源头作出去的？是从灵的源头作出去的，或是从魂的源头作出去的？凡是从魂的源头作出去的，虽然是对的，还是不该的。凡是出于魂的，不管好或坏，不管对不对，都是应该拒绝的，都是应该定罪的。

## 定罪一切出于魂的

所以我们要学习，定罪一切出于魂的，和一切属于魂的。我们要定罪属于魂的情感，要定罪属于魂的心思，要定罪属于魂的意志，也要定罪所有出于这属于魂的情感、心思和意志的东西。我们要认识，情感、心思和意志乃是属魂的东西。凡是出于这些东西的，都是从魂里面出来的。这些东西在我们身上有地位，就是魂在我们身上有地位。我们活在这些里面，也就是活在魂里面。我们看见这一个，认识这一个，明白这一个，就会，就要定罪这一个。不只要定罪，还要审判，还要承认十字架已经钉死魂的事实。我们要承认说，我们的情感，我们的的心思，我们的意志，都已经在十字架上钉死了。因为我们这个人已经在十字架上与主同钉死了，所以凡属乎我的，也都已经在十字架上与主同钉死了。神怎样借着十字架治死我们的魂，也怎样借着十字架治死我们属魂的各部分。我们今天在神面前，也定罪这些东西，也审判这些东西，也将主十字架的死执行到这些东西上面。我们今天在神面前，不承认这些东西有地位。我们看这些东西是已经钉死了的，是老早就已经挂在十字架上的，我们把我们的情感，我们的的心思，我们的意志，都当作老早就挂在十字架上了。我们要这样审判，要这样定罪我们魂里的这些东西，就是在那里执行十字架的死，也就是在那里经历十字架钉死我们的魂生命。我们这样的审判，这样的定罪，能越多，越好。

## 里面的灵要出来

也许有人会想，我们这样定罪，这样审判我们魂里的东西，我们这个人就什么都不要作了。情感，我们定罪它；心思，我

is right or wrong. Therefore, we should not only ask, What am I doing? We should more importantly ask, By what am I doing it? From what am I doing it? Am I doing this by the spirit or by the soul? Am I doing it out of the spirit or out of the soul? Oh, brothers and sisters, this question is too crucial in the matter of our service to God! Perhaps what you are doing is right, but you may be doing the right thing out of the wrong source. Therefore, we must check the source of everything we do. Is it from the spirit as the source or from the soul as the source? Whatever is done with the soul as its source should not be done, even if it is right. Whatever comes from the soul, whether it is good or bad, right or wrong, should be rejected and condemned.

## CONDEMNING EVERYTHING THAT IS FROM THE SOUL

Therefore, we must learn to condemn everything that is from the soul and everything that belongs to the soul. We must condemn the emotion, the mind, and the will, which all belong to the soul, and we must also condemn everything that comes out of them. We must realize that our emotion, mind, and will are soulish things and that whatever comes out of them are from the soul. If these things have the ground in us, it is the soul that has the ground in us. If we live in these, then we are living in the soul. If we see this, know this, and understand this, we will condemn these things, and we will not only condemn them, but we will also judge them and confess the fact that the soul has already been put to death on the cross. We will confess that our emotion, mind, and will have all been crucified. Because we have been crucified with the Lord on the cross, everything belonging to us has also been crucified with Him. Just as God put our soul to death through the cross, so also He put all the parts of our soul to death through the cross. Today before God, we also condemn, judge, and apply the Lord's death on the cross to these things. Before God we deny that these things have any ground in us. We see that these things have already been crucified, that they were hung on the cross long ago. We consider our emotion, mind, and will as having been hung on the cross long ago. We must judge and condemn all the things of our soul by applying the death of the cross, that is, by experiencing the putting to death of our soul-life through the cross. The more we have this kind of judging and condemning, the better.

## THE RELEASE OF THE SPIRIT

Some may think that if we condemn and judge the things of the soul, we will no longer be able to do anything. We condemn our emotion, our mind, and our will;

们定罪它；意志，我们定罪它；我们刚想要作一件事，就定罪这个想；这样我们就成了一个木头人，就成了一个石头人，什么都不要作了。但是弟兄姊妹，妙就在这里。这就是基督徒和别人不同的地方。如果一个没有得救的人定罪他的心思，情感，和意志，他的确就要变成了石头人。一个没有得救的人，光有外面的人，光有外面的魂生命，他里面没有生命。他里面只有死。他如果把外面的人，定罪了，审判了，拒绝了，而他里面又是死的，那他自然就变作一个木头人。这是外邦人。但我们得救的人，里面有另外一个人，有另外一个生命；我们若是拒绝我们外面的人，若是拒绝我们外面的生命，我们里面的人，我们里面的生命，就得着地位。我们若拒绝外面的人，定罪外面的人，审判外面的人，神就负一个责任，叫祂的灵在我们里面活出另外一个生命来。我们把一块石头，埋到地里，它不会长出东西来；把它埋下去，它就了了。但是把一粒种子种下去，过几天就会有东西长出来。一个外邦人，就象一块石头，里面没有生命，若把他外面的人拒绝了，若把他外面的生命置于死地，他就了了。但是我们一个基督徒，却象一粒种子，里面有生命，就是主的生命；我们若是拒绝我们外面的生命，我们里面的生命就要长出来。我们若是肯让我们外面的壳子破了，碎了，我们里面的人就要从里面活出来。

使徒说，我们里面有一个“宝贝”，这宝贝就是主的生命。他说，我们身上带着主耶稣的死，就使主耶稣的生命显明在我们身上。这就是说，我们让主的死在我们身上作杀死的工作，就使主在我们里面的生命显明出来。使徒又说，外面的人虽然毁坏，里面的人却新鲜起来。这也就是说，我们外面的人毁坏了，里面的人就得以长大。所以我们若拒绝我们外面的人，将我们外面的人置于死地，我们里面的人就会强大起来。

我们是双重的人，外面一个人，里面一个人。我们原来是活在外面的人里面，现在神要我们活在里面的人里面。但是这有些不容易。我们活在外面的人里面，已经很久了，习惯了，现在要我们改换一下，活在里面的人里面，自然是有些难。直到今天，差不多的弟兄姊妹，还都是活在外面的人里面，还都是凭着心思，情感，和意志活着，很少的弟兄姊妹是活在里面的人里面，是凭着灵活在神面前。虽然事奉神，虽然作神的工，却是凭着魂，不是凭着灵，是从外面的人作

as soon as we think about doing something, we condemn our thinking. In this way, some think, we will become wooden persons or stone persons and will not be able to do anything. However, brothers and sisters, the marvelous point is right here. This is the difference between Christians and the unsaved. If an unsaved person were to condemn his mind, emotion, and will, then he certainly would become a “stone” person. An unsaved person only has the outer man with the outward soul-life; within him there is no life but death. If he were to condemn, judge, and reject the outer man while he is inwardly dead, then he naturally would become a “wooden” person. This is what happens with the unbelievers. But we saved ones have another man and another life within. If we reject our outer man and our outer life, then our inner man and inner life will have the ground in us. If we reject, condemn, and judge our outer man, then God will bear the responsibility and cause His Spirit to live another life out from within us. If we bury a stone in the earth, it will not grow anything; once we bury it, it is finished. If, however, we bury a seed in the earth, something will grow after just a few days. An unbeliever is like a stone that has no life within. If he rejects his outer man and puts his outer life into death, then he will be finished. But we Christians are like seeds; we have a life inside that is the Lord’s life. If we reject our outer life, then our inner life will grow. If we are willing to let our outer shell be broken to pieces, then our inner man will be lived out from within.

The apostle says that within us we have a “treasure,” which is the Lord’s life. He also says that if we always bear about in the body the putting to death of the Lord Jesus, then the life of the Lord Jesus also will be manifested in our body. This means that if we allow the Lord’s death to do a killing work in our body, the Lord’s life in us will be manifested. Moreover, the apostle says that our outer man is decaying, yet our inner man is being renewed. This means that if our outer man is consumed, our inner man will be able to grow. Therefore, if we reject our outer man and put him to death, then our inner man will grow stronger.

We are double people with an outer man and an inner man. Formerly we lived in our outer man, yet now God wants us to live in our inner man. However, this is not so easy. We have been living in the outer man for such a long time that we have become accustomed to it. Naturally it will be somewhat difficult for us to make a change now and live in the inner man. Even today, most of the brothers and sisters still live in the outer man by the mind, emotion, and will. Very few live before God in the inner man by the spirit. Even though they serve God and do His work, they do it by the soul and not by the spirit, from the outer man and

出来的，不是从里面的人作出来的。现在神要我们学习从外面的人回到里面的人去；学习不活在外面的人里面，而活在里面的人里面，不凭着外面的人事奉，只凭着里面的人事奉。外面的人是魂，里面的人是灵。所以这就是学习不凭着魂事奉，不活在魂里，只凭着灵事奉，只活在灵里。这活在灵里，不活在魂里的秘诀，就是要审判我们的魂，要定罪我们的魂，要拒绝我们的魂，要否认我们的魂。这样，灵在我们里面就得着地位，就得着机会，自然就能从我们里面活出来。

比方，你要去看望弟兄，如果发觉是属于情感的，是出自心思的，是意志定规的，你马上就要在神面前审判它，定罪它，拒绝它。你要厌恶这样的事。也许你要说，这样，我们就不能有看望弟兄的事了。但是，不然！若是这看望是出乎灵的，不能因你定罪，拒绝，就消灭了。若是神要你看望，若是圣灵给你的负担，你越拒绝魂的东西，这负担在你灵里就越显明。你越拒绝魂的东西，你灵里的负担就越重。你越拒绝魂的东西，你灵里面的东西就越清楚。你定罪了出于魂的东西，拒绝了出于魂的活动，但你的灵里还有一个负担，还有一个很深的感觉，叫你觉得非去看望弟兄不可。到这时，就是灵差遣你看望弟兄。这样的看望是出于灵的，不是出于魂的，是属灵的，不是属魂的，所以象这样的事奉，就叫作在灵里的事奉。

## 在灵里的事奉

比方说，有一个弟兄在家里和师母吵架，他来找你，把这难处从头至尾都告诉你。你就在那里想一想，这一个难处该用什么圣经教导他一下。你就想出以弗所书第五章，而把这章圣经打开，读给他听，提醒他，一个作丈夫的人该怎样爱妻子。这样的教导，不能说不好。用圣经教导人，实在是一件很好的事。这样的教导弟兄，也实在是一个很好的事奉。但是，我们要问，这样的事奉是出于魂的呢，还是出于灵的？我信，现在我们都能够知道，这是出于魂的。因为这是由你想出来的。虽然以弗所书当初是圣灵默示的，但现在却是你想出来的，却是你用头脑，用心思来应用的。你如果真懂得什么叫作属灵的事奉，你就不能这样帮助弟兄，你就必定罪这些

not from the inner man. Now God wants us to learn to turn from the outer man back to the inner man. He wants us to learn to live and serve not in the outer man but in the inner man. This is learning to live or serve not by the soul but by the spirit since the outer man is the soul and the inner man is the spirit. The secret to living in the spirit and not in the soul is to judge, condemn, reject, and deny our soul. In this way the spirit gains the ground and the opportunity within us and is spontaneously lived out from within us.

For example, if you are going to visit a brother, but you realize that it is something of your emotion, it comes out of your mind, and it is decided by your will, you must immediately judge, condemn, and reject it before God. You must hate such a thing. Perhaps you will say that if this is the case, then you will not be able to visit the brothers. But it is not so! If your visiting the brothers is of the spirit, it will not be diminished by your condemning and rejecting. If God wants you to go visiting, and if the Holy Spirit has given you a burden, then the more you reject the things of the soul, the more manifest and the heavier the burden in your spirit will be. The more you reject the things of the soul, the clearer the things in your spirit will be. After you have condemned the things of the soul and rejected the activities that are from the soul, there is still a burden and a deep sense in your spirit urging you to visit the brothers. At this time, it is the spirit sending you to visit the brother. This kind of visitation is from the spirit, not from the soul; it is spiritual, not soulish. Therefore, this kind of service is called the service in spirit.

## THE SERVICE WHICH IS IN SPIRIT

For example, a brother may come to you after he has an argument with his wife at home, and he tells you the problem from beginning to end. While considering which Bible verses to use to teach him concerning the problem, you remember Ephesians 5. So you open your Bible to this chapter and read it to him, reminding him how a husband ought to love his wife. We cannot say this kind of teaching is not good. It is truly good to use the Bible to teach others. To teach the brother in this way is really a good service. However, we have to ask, is this kind of service from the soul or from the spirit? I believe that now we could all know this is from the soul because it comes from your considering. Even though the book of Ephesians was originally written under the inspiration of the Holy Spirit, it now is something you have remembered and applied with your mind. If you truly understood what spiritual service means, then you could not help the brother in this way. You would have to condemn these things from the soul and return to your spirit. When the brother

出于魂的东西，而回到灵里。当弟兄和你说到他难处的时候，你回到灵里，在灵里和神有交通。你不想道理，也不想圣经，你在灵里去碰神，去摸着神。也许很希奇，他只说到一半，还没有说完，你灵里就碰到一个东西，就觉得他和师母吵架，有理是有理，但是太有血气。他越说，你越觉得他满了血气。他在那里讲，你不用头脑想，你的灵碰到一个有血气的人。这时，你必定不会凭头脑用圣经对他讲道理，你必能从灵里对他说，“弟兄，你虽然有理，但是你这样讲，你这样争，你觉得有没有血气？也许所有的错都是在你师母身上，但是你这样争，有没有血气？”你这样作，就是你不在魂里帮助弟兄，而在灵里服事弟兄。不是凭魂的思想，而是凭灵的感觉。你里面的灵，叫你碰着他里面的光景。你是在灵里面，所以就能碰着他里面的东西，就能觉得在他话语，在他理由背后的血气。这样，你就能从灵里，对他说几句活的话，乃是出于神的灵感，不是出于你的思想。也许你要对他说，“弟兄，神给你这样一个不讲理的师母，就是因为你太讲理。神就是用这样一个不讲理的师母，来对付你讲理的血气。”在这样的时候，圣灵常有机会作活的工作。也许那位弟兄听见你这样说，就会眼中流泪说，“我觉得不该争，但是我里面不服气。”也许你还能对他说，“弟兄，你就是一个讲理的人，你所有的血气，都在讲理的里面。神要破碎你的血气，就得打碎你的讲理。神知道这个，就专专给你这样一个宝贝不讲理的妻子，天天对付你这讲理的人。神给你预备一个师母，就是要破碎你的争理。”你这样对他说，会碰到他里面的人，会点着他的难处。你这样作，可能带他过一个关。以后他再碰着师母不讲理的时候，他能不争，他能在那里赞美神，在那里感谢主。他那讲理的血气，已经出去了。哪里有十字架和圣灵的同在，哪里血气就破碎了。妙就在这里，人越讲理，理就越多。理是越讲越多，嘴是越争越有。他不讲理了，他的太太也不讲理了。他们直接间接都从你得到了属灵的帮助。

以上所形容的，是说不该凭心思，凭头脑事奉。现在我们再看凭情感事奉，也是不该的。比方说，一个姊妹在家里受了丈夫的难为，就来见我，盼望我给她一点帮

is telling you his problems, you simply return to your spirit and fellowship with God in spirit. You do not think about doctrines or the Bible; rather, you touch and contact God in spirit. Perhaps, in a marvelous way, before the brother is even half-finished speaking, your spirit touches something and feels that while the argument between him and his wife was reasonable, it was too much in the flesh. The more he speaks, the more you feel that he is full of flesh. While he is speaking, you are not using your mind to think, but your spirit is touching a fleshly person. At this time, you would definitely not speak biblical doctrines to him from your mind. Instead, you would say to him from your spirit, “Brother, even though you are right, do you not feel that you are in the flesh when you speak and argue like this? Maybe your wife is completely in the wrong, but are you not in the flesh to argue like this?” When you do this, you are not helping the brother in your soul. Instead, you are ministering to him in your spirit. This is not by considering in the soul but by sensing in the spirit. Your spirit within causes you to touch his inward condition. You are in spirit, so you can touch the things within him and can recognize his flesh that is behind his words and excuses. Thus, you can speak a few living words to him from your spirit which come from God’s inspiration and not from your considering. Perhaps God wants you to say to him, “Brother, God has given you such an unreasonable wife because you are too much in your reasonings. He uses such an unreasonable wife to deal with your reasoning flesh.” At such a time, the Holy Spirit often has the opportunity to do a living work. Perhaps when the brother hears you speak such a word, his eyes will fill with tears, and he will say, “I feel that I should not argue, but inwardly I am not willing to submit.” Perhaps you can still say to him, “Brother, you are a person of reasoning. Your flesh is all tied up in reasoning. God wants to break your flesh, so He must break your reasoning. God knows this, so He has especially given you such a precious, unreasonable wife to deal with your reasoning every day. God has prepared this wife for you to break you of your reasoning and arguing.” When you speak to him in this way, you will touch his inner man and point out his problem. If you do this, you may help him break through in this matter. Later when his wife is unreasonable, he will not argue with her but will rather praise and thank the Lord. His reasoning flesh will have gone out. Wherever the cross and the Holy Spirit are, the flesh is broken. It is really a marvelous matter that the more a person reasons, the more reasonings he has. The more reasonings he has, the more he reasons, and the more he argues, the more he has to argue about. But when He stops reasoning, his wife also stops reasoning. They both have received direct and indirect spiritual help from you.

The situation described above shows that we should not serve by our mind. Now we will go on to see that we should also not serve by our emotion. For example, a sister may be troubled by her husband at home, so she comes to see me, hoping

助。我听到她所受的难为，就很同情她。这是我的情感动了。这不能帮助她。我的灵如果够强，如果在正当的情形中，我必要审判这情感的作用，定罪这同情的心，要觉得神不是差遣我出来同情我的弟兄姊妹，乃是差遣我出来供应我弟兄姊妹的灵，用祂的生命供应我的弟兄姊妹，叫祂的生命在他们身上吞灭死亡的东西。我若在灵里，就必定审判这情感，而不凭这情感帮助她，而不凭这情感事奉。

还有，我们不只不该凭心思事奉，不该凭情感事奉，就是凭意志事奉也不该。也许我这不富于情感，思路也不清楚，但是我的意志非常坚定，稳如泰山。有弟兄来见我，对我说到他的难处，我的心思不动，情感也不动。等他讲完了，就劝他安心忍耐，不必着急慌张。这样劝勉的话，虽然不是从情感出来的，也不是从心思出来的，却是从意志出来的，所以也不是用灵供应他。是从情感也好，是从心思也好，是从意志也好，我都没有法子叫他碰着灵，叫他得着灵的供应。所以我不能解决他生命的难处。

我们必须拒绝心思，情感，和意志，必须拒绝魂，而从灵里给人帮助，才能叫人得到灵的供应。无论是思想的，是同情的，或者是镇定的，都是出于魂的，都是应当定罪的，拒绝的。

什么叫作在灵里的事奉？就是凡出乎魂的，凡出乎心思的，凡出乎情感的，凡出乎意志的，不管是好是坏，都得定罪、拒绝。这样，我们就能在灵里事奉，我们所有的事奉，就是在灵里的事奉。

## 难处与蒙拯救的路

今天在教会里的难处，不在于有罪恶，乃在于许多的工作，许多所谓的“圣工”，好象都是好的，都是对的，却是从人的魂里面作出来的，却是出乎人的。这些工作，虽然为主作的，却是出于魂——出于人的热心，出于人的好意，出于人的看法，出于人的意见。从表面看来，也许很合乎圣经，但是那个源头不是神，不是灵，乃是人，乃是魂。就是这些工作，在今日的基督教里，是一个大难处。因为

that I could give her some help. When I hear the trouble she has had, I feel very sympathetic to her. This is my emotion being moved. This cannot help her. If my spirit is strong and in a proper condition, then I must judge my emotional reaction and condemn my sympathetic heart. I must have the sense that God has not sent me to sympathize with my brothers and sisters. Rather, He has sent me to minister His life to the spirits of my brothers and sisters so that His life can swallow up all the things of death in them. Therefore, if I am in spirit, I will judge my emotion instead of using it as a means to help that sister or serve the Lord.

Furthermore, we should not only avoid serving by our mind or by our emotion, but we should also refrain from serving by our will. Perhaps I am not rich in emotions or clear in thinking, but I have a very strong will which is as solid as a great mountain. When a brother comes to see me and speaks about his problems, neither my mind nor my emotion is moved. After the brother finishes speaking, I exhort him to be at peace and patient and not to be anxious or frightened. This kind of exhortation is not from the emotion or from the mind, yet it is from the will, so I am still not ministering to him in spirit. Regardless of whether it comes from the emotion, mind, or will, I have no way to make him touch his spirit or enable him to receive the supply in his spirit. Therefore, I cannot solve his problems of life.

We must reject the mind, emotion, and will. We must reject the soul and render help to others out of the spirit that we may give them the spiritual supply. Whether we are thoughtful, sympathetic, or calm, we are of the soul. This must be condemned and rejected.

What is the service that is in spirit? It is that whatever comes out of the soul, including the mind, the emotion, and the will, regardless of whether it is bad or good, should be condemned and rejected. Thus, we can serve in spirit, and all our services will be services which are in spirit.

## THE PROBLEM TODAY AND THE WAY OF DELIVERANCE

The problem in the church today is not due to sins. Rather, it is due to the fact that many works, even many so-called “sacred works,” seem good and right but are out of the human soul and are merely of man. These works are done for the Lord, but they are from the human soul—from man’s zeal, man’s good intention, man’s perception, and man’s opinion. Apparently, they are scriptural, but their source is neither God nor the spirit; rather, their source is man and the soul. It is this kind of work in Christianity today that is a huge problem. This is because outwardly the works seem

虽然从表面看是好，是对，是合乎圣经，但那个源头有问题。这问题不在于工作对不对，乃在于工作的源头是什么，工作是从什么地方出来的。是从神出来的，还是从人出来的；是从灵出来的，或是从魂出来的？工作也许是好，但是有毛病，因为源头不是神，源头乃是人。许多的热心，是今日作工的源头；很多的思想，是今日工作的来源。今日许多人事奉主，不过是出于热心而已，不过是出于思想而已。把这些从他们的事奉里减掉，他们的事奉就变作空，就变作零。在他们的事奉里，没有多少灵的成分。因为他们的事奉不是出于灵的，不是经过灵的。

今天我们眼睛要明亮，我们里面要清楚。事奉神，不该是出于热心，不该是出于思想，不该是出于魄力。我们该审判这些东西，而让灵刚强，而让灵出来。我们不该凭着外面的人所有的东西事奉神。我们得定罪我们的热心，审判我们的思想，拒绝我们的魄力，否认一切出于我们自己的，就是出于魂的。我们要站在十字架的死里，让整个外面的人都给圣灵用十字架治死。这样，灵在我们里面就有地位，就要强起来，就要活起来，就能有属灵的事奉。这样的事奉，才能叫人摸着神，才能供应人生命的需要，才能解决人属灵的难处。愿主怜悯我们，叫我们学习蒙拯救，不活在魂里，只活在灵里；不在魂里事奉祂，只在灵里事奉祂。

good, right, and scriptural, but there is a problem with the source. The problem is not a matter of whether the work is right or wrong, but what the source of the work is and where the work comes from. Does it come from God or man? Does it come from the spirit or the soul? The work may be good, but there is something wrong with it because its source is not God but man. Zeal is frequently the source of the works today. Ideas are also the origin of many works today. Many people serve the Lord merely in their zeal and by their own ideas. If you subtract these things from their service, their service becomes empty and it equals zero. In their service there is almost nothing of the element of the spirit. This is because their service is neither of the spirit nor through the spirit.

Today our eyes must be opened, and we must be clear inwardly. Our service to God should not come out of our zeal, our ideas, or our determination. We should judge these things and let our spirit come out strongly. We should not serve God by the things of the outward man. We should condemn our zeal, judge our ideas, and reject our vigor, thereby denying everything of our self, our soul. We must stand in the death of the cross, allowing the entire outer man to be put to death by the Holy Spirit with the cross. In this way, our spirit will gain the ground in us, and it will become strong and living. Thus, we will be able to serve in spirit. Only this kind of service can help others to touch God, minister life to them, and solve their spiritual problems. May the Lord have mercy on us that we would learn to be delivered from living in the soul to living in the spirit and from serving Him in the soul to serving Him in the spirit.

## 第七篇

### 魂的拒绝与拆毁

读经：

哥林多后书四章七节：“我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于神，不是出于我们。”

十节：“身上常带着耶稣的死，使耶稣的生，也显明在我们的身上。”

十六节：“所以我们不丧胆；外面的人虽然毁坏，里面的人却一天新似一天。”

#### 要拒绝魂里的东西

昨天晚上，我们看过，要如何在灵里事奉，要如何运用灵来事奉神，所以我们必须拒绝魂。我们也看过，魂里面所有的，就是心思，情感，和意志这些东西。我们要拒绝魂，就得拒绝魂里面的这些东西。这些东西虽然好，我们还得拒绝。我们不能凭着这些东西事奉神。在事奉神的事上，这些东西有它们的地位，但不该居在第一。在事奉神的事上，我们只该让灵居首位。我们若凭着心思，情感，或是意志事奉神，我们的灵必定受欺，被贬，不得地位。这些东西在我们对神的事奉上作了主，我们的灵就失去地位，不能显出功用。

我们永远不该让我们的事奉是从魂里出来的。我们总得审判魂，定罪魂，拒绝魂。我们所有的事奉，都该以灵为源头，都该是从灵里出来的，让灵作主，让灵掌权，让灵来支配一切。但这不是说，心思，情感，和意志，在事奉神的事上，一点用处也没有了。这些东西仍有它们的地位，不过是次要的，不是首要的。它们不应该作主，乃应该受灵的支配。

但是这件事有点不容易。因为我们活在心思，情感，或意志里，太习惯了，很难脱离。不要说作别的事，就是我们祷告，读经，都常是在这些东西里面。我们活在这些东西里面太久了，太深了，不容易脱离，不容易出来。不只

## CHAPTER SEVEN

### The Rejecting And Tearing Down Of The Soul

Scripture Reading: 2 Cor. 4:7, 10, 16

2 Cor. 4:7 “But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.”

10 “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.”

16 “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.”

#### REJECTING THE THINGS OF THE SOUL

In the previous chapter we saw how to serve in spirit and how to serve God by exercising our spirit. Therefore, we must reject our soul. We also saw that the soul is composed of three functions: the mind, the emotion, and the will. If we would reject the soul, we must reject these functions of the soul. Although they are good, we still must reject them. We should not serve God by these organs. In the service to God these organs have their positions, but they should not occupy the first place. We should allow only the spirit to have the preeminence in our service to God. If we serve God by the mind, emotion, or will, then our spirit will definitely be suppressed and depreciated and will not have its proper position. If these functions dominate our service to God, then our spirit will lose its position and will not be able to manifest its function.

We should never allow our service to come out of our soul. We must always judge, condemn, and reject the soul. All our services should have the spirit as their source. They should all come out from the spirit and allow the spirit to be dominant, to have authority, and to control everything. This does not mean, however, that our mind, emotion, and will are of absolutely no use in our service to God. These faculties still have their place, which is secondary and not primary. They should not take the lead; rather, they should be under the control of the spirit.

This matter, however, is somewhat difficult. Because we are too accustomed to living in the mind, emotion, and will, it is hard for us to get out of them. We are in these faculties even when we pray or read the Bible, not to mention when we are doing other things. We have lived in our mind, emotion and will too deeply and

如此，这些东西根本就是人的自己。你想看，一个人怎能脱离他自己？这是非常难的事！我们脱离罪恶比较容易，脱离世界也比较容易，因为这些都是外来的。但是我们不凭自己，就是一件不容易的事，因为这不只是在我们里面，并且这就是我们自己。要我们不凭自己活着，不凭心思，情感，或意志活着，要我们拒绝魂里的这些东西，而没有自己来活着相当不容易。要我们不作坏事，不作不对的事。而作好事，而作对的事，这都比较不难，但是要我们不强着自己，不凭着魂作事，而凭着灵作事，这就真是有些难。

但是我们要知道，我们若不凭着灵作事，我们在事奉神的事上，就没有多少重量，就没有多少价值。同时，我们若不能凭着灵而活，我们在属灵的生命上也难得长进。可以说，这是一个非常重要的关键。我们在事奉上能否有价值，在生命上能否有长进，这一切问题，都是在于我们能否脱离自己，能否拒绝魂，能否不凭着魂，而凭着灵生活并事奉。

## 拒绝的路

我们要拒绝魂里的东西，就必须在神面前清楚看见，凡是出乎我们心思，情感，和意志的，都是灵的拦阻，都是灵的仇敌。我们看见这一个，就会定罪我们的思想，情感，和意志，就会拒绝这些东西。从前我们很喜欢这些东西，很宝贝这些东西。也许你原是思路丰富的，有头脑，有聪明；也许你原是富于情感的，对人容易同情，关心；也许你原是意志坚强的，有脊骨，有主张。从前你夸口这些东西，宝贝这些东西，看重这些东西。现在你看见这些东西虽然好，却是你属灵的拦阻，叫你不能摸着灵。你宝贝这些东西，看重这些东西，你就不能学习运用灵，不能好好摸着灵，不能在灵里事奉神。你看见这一个，你就会厌恶你的思想、聪明，厌恶你对人的同情、关心，厌恶你的主张、意见，而定罪这些东西。从前你看这些是长处，现在你看这些是难处。所以你就定罪这些。不只如此，并且你每一次碰到事情，都是恐惧战兢的，怕你的思想先来，怕你的情感先来，怕你的意志先来。所以在每一件事情上，你都是不敢先用这些东西，你都是先拒绝这些东西。

for too long, so it is not easy for us to be saved from them or to get out of them. Moreover, these items are basically man himself. Just consider this: How can a person get out of himself? This is a difficult thing! It is easier for us to get out of sins and the world because these are from outside of us. It is very difficult, however, for us to not live by the self because it is not merely inside of us, but also it is simply us. It is truly hard for us not to live by the self—the mind, emotion, and will—and to live without the self by rejecting the functions of the soul. It is relatively easy not to do the things that are evil or wrong but to do the things that are good and right. However, it is truly difficult not to do things by the self or the soul but to do things by the spirit.

We must know, though, that if we do not do things by the spirit, then what we do in our service to God does not have much weight or value. Furthermore, if we do not live by the spirit, it is difficult for us to grow in the spiritual life. This may be considered a very crucial point. Whether our service will have any value and whether our spiritual life will have any growth, all these questions depend on whether we can be delivered from the self, whether we can reject the soul, and whether we can live and serve by the spirit instead of by the soul.

## THE WAY OF REJECTING

If we would reject the things of the soul, then we must clearly see before God that anything that comes out of our mind, emotion, or will is a hindrance and an enemy to the spirit. If we see this, we will condemn and reject our mind, emotion, and will. In the past we loved and appreciated these things. Perhaps you were one who has imagination, intelligence, and cleverness. Maybe you were one who is rich in emotions and can easily sympathize with and care for others. Or perhaps you were one who is strong in will and has backbone and opinions. In the past you boasted in these things and you appreciated and thought highly of them. Now, however, you realize that although these things are good, they are spiritual hindrances which prevent you from touching your spirit. If you appreciate and think highly of these things, you will not be able to learn to exercise your spirit, to really touch your spirit, or to serve God in spirit. Once you have this realization, you will hate your thinking and cleverness, your sympathy and concern for others, and your views and opinions. You will condemn all these things. In the past you considered these things to be your advantages, but now you see them as your problems. This is why you condemn them. Moreover, every time you meet with some situation, you are in fear and trembling, being afraid that your mind, emotion, or will may come out first. Therefore, in every situation, you do not dare to use these items first. Rather, you reject them.

## 拒绝的结果

就在这时候，也只有在这样的情形之下，你才能回到灵里，灵在你里面才能有机会，给你摸着灵的感觉，使你能随从灵，运用灵，而在灵里事奉神。一个在灵里事奉神的人，定规是恨恶自己，定罪自己，审判自己，怕自己比怕罪恶和世界还厉害。这样，就能使他在灵里接触神，摸着神，和神有交通，而事奉神。

没有一个人能用魂里的东西接触神。神是灵，我们要接触祂，必须用灵。我们只能在灵里接触祂，和祂有交通。什么时候我们活在魂里面，什么时候我们就不能接触神，就失去了神的交通。我们凭着心思，情感，和意志活着的时候，就是我们失去神的时候。所以我们要厌恶，定罪，拒绝我们魂里的东西。我们若肯这样，就能回到灵里，去接触神，去摸着神的感觉，而对神有事奉。

## 接触神的必要

我们的事奉，必须是在灵里接触神而有的。但是有好多的事奉，不是这样。比方讲道，有的光是从头脑出来的，光是从思路讲出的，没有在灵里和神的交通，没有出于神的感觉。这样的讲道，乃是出乎魂里的心思的，不必接触神，和神有交通，反而是和神失去交通的，是和神断了的。

但是还有另一种的讲道，是出乎神的，是接触神，和神交通而有的，每一句话都觉得摸着神。这样的讲道，听的人有没有受感动，是第二个问题，讲的人自己里面总是受感动的，总是摸着神的，总是从神的交通里讲出来的。

这两种不同的讲道，第一种不需要拒绝自己，不需要和神交通，不需要厌恶自己，不需要摸着神。可能讲的人已经好久和神没有交通，没有接触，而能凭着头脑讲出一篇道来。这样的讲道，和世人的演讲，没有两样，不过题目不同而已。世人的演讲，是世界的题目；这样的讲道，是圣经的题目。但是世人的演讲，怎样是从头脑出来的，这样的讲道，也怎样是从头脑出来的。这不需要接触神，和神交通，因为头脑已经够用了。

## THE RESULT OF REJECTING

Only at this time, and only under such circumstances, can you truly return to the spirit. Only then can the spirit in you have the opportunity to let you touch its feeling. Thus, you can walk by the spirit, exercise the spirit, and serve God in spirit. One who serves God in spirit must be one who hates, condemns, and judges the self and who fears the self much more than he fears sin and the world. Thus, he will be able to serve God by contacting Him, touching Him, and fellowshiping with Him in spirit.

No one can contact God with the things of the soul. Since God is Spirit, if we want to contact Him, we must use our spirit. We can contact Him and fellowship with Him only in spirit. Whenever we live in our soul, we cannot contact God; instead, we lose our fellowship with Him. When we live according to our mind, emotion, and will, then we lose God. Thus, we must hate, condemn, and reject the things of our soul. If we are willing to do this, then we can return to our spirit to contact God and touch His feeling, thereby serving Him.

## THE NECESSITY OF CONTACTING GOD

Our service must be the issue of our contact with God in spirit. However, this is not the case with most of our service. For example, when we preach, sometimes we speak only from our mind and our clear thinking, without having fellowship with God in our spirit and without touching His feeling. This kind of preaching, which is from the mind of the soul, does not require us to contact God and fellowship with Him. On the contrary, in this kind of preaching we have lost our fellowship with God and have become disconnected from Him.

There is another kind of preaching, however, which comes from God as the issue of one's contact and fellowship with God. Every sentence gives people the sense of touching God. With this kind of preaching, it is a secondary matter whether the listeners are moved, but the speaker himself surely is moved, touches God, and speaks out of his fellowship with God.

With respect to these two different kinds of preaching, the first kind does not require the denial of the self, fellowship with God, hating of the self, or contact with God. It is possible that the speaker has gone for a long time without fellowshiping with God or contacting Him, yet he is able to speak a message according to his mind. This kind of preaching is similar to a worldly person's making a speech; the only difference is the topic. The worldly people cover secular topics, whereas this kind of preacher covers scriptural topics. Just as the worldly speech-making is from the mind, so also this kind of preaching is from the mind. It does not require contact or fellowship with God because the mind is sufficient.

但是这样的讲道，在神面前，比罪恶还污秽！因为这样的讲道，是属于死亡的东西。死亡在神面前，比罪恶还污秽。旧约给我们看见，最顶撞神的乃是死亡。罪恶乃是顶撞神的手续，死亡乃是顶撞神的自己。所以旧约的人，一摸着死亡，都得好长久的自洁。凡在用灵接触神之外的事奉，在神看都是死的，都是属于死亡的，所以在神看是非常污秽的。

所有凭头脑的讲道，所有凭头脑的祷告，好象是属灵的，是圣洁的，在神看却是死亡的东西，是从死亡里面出来的，是从人里面，从魂里面出来的，是非常污秽的，里面没有神的灵，没有神的生命，没有神的成分。我们在主面前，若是受过光照，就会怕这样的讲道，祷告，比怕犯一个大罪还厉害。你若在神面前有亮光，就会怕自己作一件事奉神的事，比怕犯一个罪还厉害。

今天神的儿女很多的问题就在这里。许多的事奉，许多的工作，许多的讲道，许多的祷告，都不是经过神的，都不是出于神的，都不是从神来的，都不是和神接触交通出来的。并且也好像不需要经过神，不需要接触神；人的聪明，人的思路，人的魄力，人的毅力，人的热心，已经够叫人作出这些工作。人在这些工作上，不必接触神，不必和神交通，不必倚靠神，满可以向神宣告独立。但是这些工作是出乎魂的，是出乎人的，是出乎人自己的，在神看象死亡一样的污秽。

我们的主说，你们要住在我里面，我也住在你们里面，你们才能结果子，因为离了我，你们就不能作什么。主这话不是说我们什么都不能作，乃就是说就是我们能作许多，在神面前也算不得数。凡我们凭着自己，不用和神有交通，不用在灵里接触神，我们自己就能作出来的，都不是出乎灵的，都不是出乎生命的，都不能叫人得着生命的供应，在神面前不但都没有价值，都算不得数，反倒都被神定罪。所以我们要学习从这些工作里出来，回到里面，去凭着灵接触神。若是没有人在灵里接触神，宁可不作工。要把自己逼到一个地步，非用灵接触神不可。若不然，就是你能作许多，还是要被神定罪，不能蒙神悦纳。

Before God, however, this kind of preaching is more filthy than sin! The reason is that this kind of preaching belongs to death. Before God death is more filthy than sin. The Old Testament shows us that the greatest offense to God is death. Sin offends against God's ways, while death offends against God Himself. Therefore, when the Old Testament people touched death, they had to purify themselves for a long time. Any service rendered apart from one's contact with God in spirit is dead in God's eyes and is something belonging to death; hence, in God's view it is very filthy.

The preachings and prayers according to the mind seem to be spiritual and holy. In God's eyes, however, they all belong to death and come out of death, and they also come from man, from the soul. Hence, they are very filthy and void of God's Spirit, life, or element. If we have been enlightened before the Lord, we will fear this kind of preaching and prayer more than we fear committing a gross sin. If we have the light before God, then we will fear the self doing anything of service to God more than we fear committing a sin.

Many problems of the children of God today are right here. Many services, works, preachings, and prayers have not passed through God. They are not of God, from God, or the result of the fellowship and contact with God. Moreover, it seems there is no need for them to pass through God or contact God. Rather, human cleverness, human thinking, human decisiveness, human perseverance, and human zeal are sufficient for man to do these works. Man does not need to contact God, fellowship with God, or depend on God in doing these works but is fully able to declare his independence from God. These works, however, are of the soul, of man, of man's self, and in God's eyes they are as filthy as death.

Our Lord says we can bear fruit only if we abide in Him and He in us, because apart from Him we can do nothing. This does not mean that we cannot do anything at all, but that even if we can do many things, they do not count before God. Whatever we can do by ourselves without needing to fellowship with God or to contact Him in spirit is neither of the spirit nor of life and is incapable of ministering life. Hence, it has no value and does not count before God. Not only so, it is even condemned by God. Therefore, we must learn to come out of this kind of work and turn within to contact God in spirit. Unless we do this, we would rather not do any work. We must force ourselves to such an extent that we absolutely must contact God in spirit. Otherwise, regardless of how much we can do, our work will still be condemned by God and will not be acceptable to Him.

就是为着这缘故，许多时候，神在外面的环境上对我们有管治，安排人事物来对付我们这个人——对付我们的心思，对付我们的情感，对付我们的意志。比方，你是非常有思想的，常喜欢用头脑，无论在什么事上，你的头脑总归先来。在你这样的人身上，若不是神对付得够厉害，就很难认识你的头脑多可怕。你的思路在神面前该被定罪，但是你若不给神光照到这个地步，就很不容易放下你的思路。那么神就兴起环境来，在你身上作破碎的工作。你有一些遭遇，回头看就很清楚，是专一为着对付你的思想，对付你的头脑。你是一个有思路用头脑的人，神给你碰到一些事情，百思不得一解。神特为用这些事情，来对付你的思路，来对付你的头脑，来对付你的聪明。象你这样聪明有头脑，也喜欢用头脑的人，若不给神光照，就得受神对付。神若用光来照亮你不成功，就得用环境来击打你，特别来对付你喜欢用的聪明头脑。

有的人原来很聪明，给神对付过，不是说不聪明了，但他的聪明给神打破了。他不能再用他的聪明。你碰到他还能看出一个生来聪明的人，但是你觉得他的聪明是给神破碎过的。他再碰到事情，不敢再用自己的聪明，而怕自己的聪明。不是说他没有聪明，乃是说他怕用聪明。他给神击打过，对付过。他在聪明上吃过苦。聪明虽然还在，但是已经破碎了。在这破碎之中，有灵出来。再碰到事情，他要用灵摸摸看，不是先用头脑，乃是先用灵，不是凭思路，乃是凭灵感。

有的人富于情感，凭情感活着，神也会兴起事情来，打他的情感，碰他的情感。在这样的对付上，神的手常是打得很准，敲得很重。一个人在情感上经过神的打击，再摸主的工作，再碰到事情，就会怕情感，而不敢用情感。这不是说他就变作一个木头人了，乃是说他的情感已经受过对付，已经给神破碎了，就不能再在他身上居首位了。情感一破碎，里面的灵就能出来，就能得着机会。这就是神兴起环境管治的目的。

For this reason, God often disciplines us through outward circumstances. He arranges persons, matters, or things to deal with our being, including our mind, emotion, and will. For example, you may be a person who is very thoughtful and who always likes to use the mind. Your mind always comes first in your dealing with any matter. Unless God deals with you severely, it will be difficult for someone like you to realize how terrible your mind is. If you do not allow God to enlighten you to such an extent so that you see that your thoughts must be condemned before Him, then it will not be easy for you to put them aside. Therefore, God raises up certain environments to do a breaking work on you. When you look back on some of the things that happened to you, you will become clear that they were solely to deal with your mind with its thoughts. You are a person with a thoughtful mind, so God allows you to encounter some situations which are beyond your comprehension. God especially uses these situations to deal with your thinking, your intelligence, your cleverness. People like you who are so clever and have much intelligence and who like to use their minds must be dealt with by God if they do not allow Him to enlighten them. If God is not successful in trying to enlighten you by His light, then He must strike you with the environment to deal especially with the clever mind which you always love to use.

A person might be very clever formerly, but after he has been dealt with by God, even though we cannot say he is no longer clever, his cleverness has been broken. Such a person cannot use his cleverness any longer. When you touch him, you can still tell that he was born a very clever person, but you feel that his cleverness has been broken by God. When he faces any situation now, he does not dare use his cleverness; rather, he is afraid of it. This is not to say that he is no longer clever, but he is afraid to use his cleverness. He has been struck and dealt with by God. He has suffered in his cleverness. His cleverness is still here, but it has been broken. In this breaking there is the release of the spirit. When he encounters any situation now, he uses his spirit to feel. Instead of using his mind, he uses his spirit first, and instead of acting according to his thinking, he acts according to the sense of his spirit.

With someone who is rich in emotion and who lives in his emotion, God will also raise up environments to strike and touch his emotion. In this kind of dealing, God's hand usually strikes precisely and heavily. After a person has been struck by God in his emotion, whenever he touches the Lord's work or meets with certain situations again, he will be afraid of his emotion and will not dare use it. This does not mean that he becomes a wooden person. Rather, it means that his emotion has been dealt with and broken by God and can no longer occupy the first place within him. Once the emotion is broken, the spirit within can come out and have a chance. This is God's purpose in raising up environments to discipline us.

有的人意志很强，生活为人完全凭着意志。可以说他的意志，就是他属灵的难处。能拦阻他活在灵里的，能使他没法在灵里事奉神的，就是他的意志。他对于这一点，也许有感觉，也许蒙过神的光照，但他不肯学习在凡事上拒绝他的意志。所以神也就安排环境，兴起环境来对付他，直到他的意志被破碎了，被折服了。你再碰着他的时候，一面觉得他是一个意志强的人，一面又觉得他这人的意志是被打过的，是破碎了的。你看见他的灵是出来的，是刚强的，他一摸着事奉神的事，不是意志先来，乃是灵先来。

我们所遇着的苦难，所遭到的环境，多是来对付我们的天然，就是来对付我们魂里的东西。我们的心思，我们的情感，我们的意志，多少时候，都是需要神用环境来对付的。没有环境的对付，这些东西就不容易破碎。这些东西不破碎，我们里面的灵，就是我们里面的生命，也就是我们里面的人，就不能出来。为着要使我们里面的灵能够出来，神常是用环境来破碎我们外面的这些东西，也就是来破碎我们外面的人，打碎我们外面的壳子。

## 神的拆毁

这就是哥林多后书四章所给我们看见的。那里说，我们有这宝贝放在瓦器里。我们知道，这宝贝就是主的生命。主的生命，实在是一个宝贝，给我们得着了。但这宝贝是放在瓦器里，不容易显出来，所以神就来打碎这瓦器。这瓦器就是我们外面的人。神用环境对付我们外面的人，就是打碎这瓦器。神借着环境的对付，打碎，是治死我们外面的人。我们因着神的对付，打碎，而有的那些痛苦，在我们身上象死一样地作工，来破碎我们这外面的瓦器，这外面的人，就是魂和魂的一切。我们这外面的人经过死的破碎，主在我们里面那宝贝的生命，和我们里面的人，就是那有主的生命住在其中的灵，就得以出来。这外面的人虽然毁坏，那里面的人，就是那重生的灵，却要一天新似一天，一天强似一天。这外面的人被破碎了，里面人里的宝贝就出来了。

从我们外面的人——就是我们的魂——所出来的东西，无论有多好，不但不是那在我们里面的宝贝，反倒拦阻那宝贝

Someone may have a very strong will and live entirely according to his will. With such a person, his will becomes his spiritual problem. His will hinders him from living in spirit and disables him from serving God in spirit. He may have some sense regarding this problem and may even have been enlightened by God, but he is not willing to learn to reject his will in every situation. Therefore, God arranges and raises up some circumstances to deal with him until his will has been broken and subdued. When you touch him after this, on the one hand, you can sense that he has a strong will, but on the other hand, you can also feel that his human will has been struck and broken. You can see that his spirit is released and strong. Whenever he touches the service of God, it is his spirit instead of his will that comes first.

The sufferings we face and the circumstances we encounter are mostly to deal with our natural man and the things in our soul. Many times our mind, emotion, and will all require God's environmental dealings. These things are not easily broken without the dealings in our environment. If these things are not broken, then the spirit within, the life within, which is our inner man, cannot be released. In order to release our spirit from within, God often uses the environment to break our outer man, our outer shell.

## GOD'S TEARING DOWN

This is shown in 2 Corinthians 4, which says, "We have this treasure in earthen vessels" (v. 7). We know that this treasure denotes the Lord's life. The Lord's life is truly a treasure that we have obtained. However, since this treasure is put into an earthen vessel, it is not easily manifested, so God must come in to break the earthen vessel. The earthen vessel refers to our outer man. God uses the environment to deal with our outer man, that is, to break the earthen vessel. Through the environmental dealing and breaking, God puts to death our outer man. The afflictions we have due to God's dealing and breaking are just like death working in us to break us as earthen vessels. This is to break our outer man, which is our soul and all the things of our soul. After our outer man passes through the breaking of death, the Lord's life, which is the treasure in us, and our inner man, which is our spirit indwelt by the Lord's life, are released. Although the outer man is decaying, the inner man, the regenerated spirit, is being renewed and is growing stronger day by day. The outer man is broken, but the treasure in the inner man is released.

Regardless of how good the things released from our outer man—our soul—are, they are not the treasure within us. Rather, they frustrate that treasure from being

从我们里面出来。就是为着这缘故，许多时候我们追求长进，神都是兴起事情来，在我们身上作破碎，毁坏，拆毁的工作。你是个有头脑的人，神就兴起环境来专专对付你的头脑，为要破碎，拆毁你的头脑。你是个富于情感的人，或是个喜欢用意志的，神就安排事情来专专对付你的情感或意志，为要破碎，拆毁你的情感或意志。你在魂所有的东西哪一点上特长，神就特别在哪一点上对付你，你也就特别在哪一点上感觉痛苦。这好象我们的面孔碰着墙壁，先碰着并最感觉痛的地方，乃是我们面孔最高的部分，就是鼻子。我们哪一部分特长，哪一部分厉害，当我们碰到神的对付，哪一部分就特别给神碰着，就特别感觉痛苦。如果你意志特别强，神的对付先碰着的，就是你的意志，你最感觉痛苦的，也是你的意志。如果你情感特别盛，或是心思特别灵，神所给你的遭遇，就先碰着你的情感，或是你的心思。你在哪一点上厉害，就必在哪一点上特别感觉痛苦。你在哪一点上最感觉痛苦，刚刚好你就是在哪一点上该被破碎，因为就是那一点是你灵的拦阻，是你灵的仇敌。那一点不被破碎，不被拆毁，你的灵，你里面的人，和其中主的生命，就永没有出来的可能。所以神必须来破碎，来拆毁那一点。

从我们得救或是复兴以后，在我们追求属灵长进的时候，神来到我们身上，不是建立我们原有的东西，乃是拆毁我们原有的东西。拆毁我们的头脑，智慧，拆毁我们的情感，热诚，拆毁我们的意志，主张。哦，弟兄姊妹，神的救恩不是在我们身上建立我们自己的东西。不，神的救恩乃是在我们身上建立祂的东西，建立基督的东西，建立属灵的东西，好叫我们里面生命的灵，就是我们里面的新人，一天过一天的壮大起来，而我们原有的东西，就是我们外面旧人的一切，都得拆毁，都得破碎。

## 属灵的鉴别力

我们看见这一点，就清楚知道我们的事奉该是在什么地方。不该是在外面的人里面，只该是在里面的人里面；不该是在魂里面，只该是在灵里面；不该是在心思，情感，或意志里面，只该是在生命的灵里面。我们若是认识这一个，有这一个经历，我们就能分辨人的事奉到底是从灵里出来的，或是从魂里出来的；就能不凭着人外面所作所是的，来断定

released. For this reason, while we are pursuing the growth in life, God often raises certain circumstances to do a work of breaking, consuming, and tearing down in us. If you are a thoughtful person, God will raise up circumstances to deal particularly with your mind in order to break it and tear it down. If you are one who is rich in emotion or one who loves to use your will, God will arrange environments to deal specifically with your emotion or will in order to break them and tear them down. Whichever part of your soul is especially prominent, that is the part that God will come in to deal with specifically, and you will experience particular sufferings in that part. This may be compared to our face hitting a wall; the part of our face that hits first and suffers most is our nose, the most protruding part of our face. Whatever part is especially prominent or strong will be especially touched by God when we meet with His dealing, and that is the part that will truly feel the pain. If your will is especially strong, then it will be the first part touched by God's dealing, and it will be the part in which you feel the most pain. If your emotion is especially rich or your mind exceptionally sharp, then they will be the first parts touched by the circumstances given by God. You will suffer particularly in the point in which you are strong. Wherever you suffer the most is the place where you most need to be broken, because that is the point that has become a hindrance and an enemy to your spirit. If that particular point is not broken or torn down, then there will be no possibility for your spirit, your inner man, and the Lord's life within it to be released. This is why God must come in to break and tear down that particular point.

After we are saved or revived, in our pursuit of the spiritual growth, God comes to us not to build up but to tear down what we originally had. He will tear down our mind with its cleverness, our emotion with its zeal, and our will with its opinions. Oh, brothers and sisters, God's salvation is not to build up the things of the self in us. No, God's salvation is to build up His own things in us, to build up the things of Christ, the spiritual things, so that the spirit of life in us, that is, our new inner man, can grow stronger day by day, and the things we had originally, that is, everything of our old man, can be torn down and broken.

## SPIRITUAL DISCERNMENT

If we see this point, we will clearly know where our service should be: not in the outer man but in the inner man; not in the soul but in the spirit; not in the mind, emotion, or will but in the spirit of life. If we know this and have this experience, we will be able to discern if a person's service is from the spirit or from the soul. We will not try to determine someone's worth before God according to what he is and does outwardly. We will be able to touch a person's inner parts

他在神面前的价值;就能摸着人的里面,知道他今天的生活,是在魂里,或是在灵里,他是凭魂活着,还是凭灵活着。

人今天许多的称赞,都是外行,都不准确。比方有一位弟兄,他所有的,不过是他自己的好处,他自己的长处。可是许多弟兄姊妹都称赞他很属灵。他的生活,他所是所作的,并没有摸着灵,都是在魂里,都是在自己里。所以弟兄姊妹称赞他很属灵,乃是外行。不是他有好处,有长处,就是属灵。也不是他作的对,就是属灵。我们还要问,还要摸,到底他的好处,长处,他的对,是从灵里出来的,还是从魂里出来的?到底他的魂有没有被神破碎过?他的心思,情感,和意志,有没有被神对付过?他的自己有没有被神拆毁过?他有没有遇见过神?有没有给神碰过?你若有这样的经历,你碰着人,就能觉出他是活在魂里,或是活在灵里;就能觉出,前面所说的那位弟兄,好是好,对是对,却是活在魂里,没有被破碎一点,是一个完完整整属天然的人。他所有的生活,规矩是规矩,完全是完全,却是从他自己出来的,不是从神出来的。你能这样分辨,你有这分辨的能力。

## 属灵人的心思情感与意志

也许有人要说,我们的心思,情感,和意志,都破碎了,我们岂不是要象傻瓜一样么?不,神破碎我们的心思,情感,和意志,不是抹煞我们这些东西。我们这些东西还在。并且真属灵的人,他的心思要比从前加倍的灵敏,他的意志也要比从前加倍的坚强,就是他的情感,也要比从前加倍的丰盛。越属灵的人,心思越灵敏,情感越丰盛,意志越坚强。不过属灵的人,不是让这些居首位,乃是让灵居先。每逢遇到事情,都是让灵先来,然后才用心思,情感,和意志。他们这样拒绝自己的心思,情感,和意志,而让灵先来,结果就会使他们的的心思更灵敏,情感更丰盛,意志更坚强。神的灵在他们里面有地位,在他们里面掌权,不光是在他们的灵里,还进到他们的的心思里,所以他们的心思就变作灵敏聪慧。这是自然的。一个人越拒绝自己,他的头脑就越聪明。一个人如果只要主,不要自己,他就是第一个聪明的人。因为神的灵在他里面,没有什么能赶得上神的灵聪明。在宇宙中,还有什么比神的灵聪明?神

to know if his living today is in the soul or in the spirit and to know if he is living in the soul or in the spirit.

A great deal of man's praises today are immature and inaccurate. For example, a certain brother may have some good points or strong points which are all of the self. Many brothers and sisters, however, praise him as being very spiritual. His living and what he is and does have not touched the spirit but are all in the soul and the self. Therefore, the brothers and sisters who praise him as being spiritual are inexperienced. Simply because he has strengths and good points does not mean that he is spiritual. Just because he does the right thing does not mean that he has acted spiritually. We still must ask and touch whether his strengths, good points, and being right are from the spirit or from the soul. Has his soul truly been broken by God? Has God dealt with his mind, emotion, and will? Has God torn down the self in him? Has he ever met God? Has he ever been touched by God? If you have had these kinds of experiences, then when you touch others, you will be able to tell if they are living in the soul or in the spirit. You will be able to sense that this brother, although he is good and right, is living actually in the soul and has never been broken. He is altogether a natural man. All of his living may be well-disciplined and perfect, but it is from the self and not from God. You can discern this; you have such a discerning ability.

## THE MIND, EMOTION, AND WILL OF A SPIRITUAL MAN

Some may ask, If our mind, emotion, and will are all broken, will we not become simpletons? No, God breaks our mind, emotion, and will, but does not nullify them. We still have them. Furthermore, the mind of a truly spiritual person is many times sharper than it was before, his will is many times stronger, and his emotion is many times richer. The more spiritual a person is, the sharper his mind, the richer his emotion, and the stronger his will. The spiritual man, however, does not allow these things to take the preeminence. Rather, his spirit takes the first place. Whenever he encounters a situation, he lets his spirit come in first, and only then does he use his mind, emotion, and will. When he rejects his mind, emotion, and will and allows his spirit to come first in this way, the result is that his mind becomes sharper, his emotion richer, and his will stronger. The Spirit of God has the ground within him and rules not only in his spirit but also in his mind, so his mind becomes sharper and wiser. This is the natural outcome. The more a person denies himself, the wiser his mind will be. If a person only wants the Lord and rejects himself, he will be the wisest person because the Spirit of God is in him, and no one can be wiser than the Spirit of God. In this universe, is there anyone wiser than the Spirit of God? Since the

的灵既在他里面掌权，进到他里面的各部分去，难怪他聪明！不只他的灵里面有圣灵，连他的心思里面也有圣灵。圣灵在他里面得着地位，能进入他的心思，所以他的心思就变作非常聪明。

情感也是如此。顶属灵的人，必是情感顶盛的人。所有没有情感的人，都是不属灵的人。假使一个人看见好的东西，不会欣赏，碰到伤心的事，也不会落泪，遇着高兴的事，也不会喜笑，不知什么叫作艰难，也不知什么叫作容易，在他痛哭和喜乐没有什么差别，艰难和容易也没有多少两样，这样的人没有法子属灵。所有属灵的人，都是情感盛的人。因为在他们里面充满他们，占有他们的神，乃是富有情感的。他们让祂在他们里面掌权，祂的灵就进到他们的情感里，所以他们的情感定规会丰盛。许多时候，他们落泪，比别人落得多；他们喜笑也比别人喜笑得厉害。他们象那属灵的使徒保罗一样，喜乐就真是喜乐，难过也真是难过，情感是比别人更丰盛的，但却不是放肆的，乃是受约束，由圣灵在他们里面管治支配的。你碰到他们的情感，你就觉得他们里面满有神的同在。他们虽然富于情感，但不是活在情感里面，而是活在灵里面。

同样，属灵的人，意志也是非常坚强。一个属灵的人，意志也定规强。因为圣灵在他里面作主，使他的意志刚强。越属灵的人，意志越刚强。同时越属灵的人，意志也越柔顺。属灵人的意志，一面是刚强的，一面是柔顺的，一面是站得起来的，一面是服得下去的，真是刚强，也真是柔顺。他服在神的权下，让神的灵进到他意志里掌权，使他的意志刚柔相济，该刚能刚，该柔能柔。

所以人活在灵里，人凭灵活着，不是就没有心思，就没有情感，就没有意志了。反而人越活在灵里，越凭灵活着，人的心思越灵敏，情感越丰盛，意志越刚强，因为圣灵在他里面作主，在他里面掌权。圣灵在他里面有地位，就能进到他的心思，情感，和意志，就是他全人的各部分里面，作主掌权，使他全人的各部分，都被圣灵加强，也都受圣灵支配。这样，他的各部分，不只能越过越强，并且能用得非常适当。

Spirit of God reigns in him and enters into his inward parts to such an extent, it is no wonder that he is wise! He has the Holy Spirit not only in his spirit, but he has the Holy Spirit even in his mind. Because the Holy Spirit has gained the ground in him to enter his mind, his mind becomes very wise.

It is the same with the emotion. The most spiritual person must be the one with the richest emotion. The emotionless ones are the non-spiritual ones. Suppose a person sees something good but cannot appreciate it, encounters a sad situation but cannot cry, meets with a happy event but cannot laugh, or does not know what difficulty and ease are, because to him suffering and joy, difficulty and ease, make no difference. In this case, he has no way to be spiritual. Every spiritual person is rich in emotion because the God who has entered him and filled his emotion is rich in emotion. Because such ones allow God to reign in them, His Spirit can enter into their emotion. Therefore, they are definitely abounding in emotions. Many times they shed more tears than others, and they also laugh more joyfully than others. Like the spiritual apostle Paul, they are truly joyful when they are happy and truly sorrowful when they are sad. Although they are richer than others in emotion, they are not wild but restrained. They are directed and governed inwardly by the Holy Spirit. When you touch their emotion, you sense that they are full of the presence of God within them. Although they are rich in emotion, they do not live in their emotion; instead, they live in their spirit.

In the same way, a spiritual person also has a very strong will. This is because the Holy Spirit reigns in him to strengthen his will. The more spiritual a person is, the stronger his will. At the same time, the more spiritual a person is, the more pliable his will. The will of a spiritual person is strong, on the one hand, and pliable, on the other hand. It can stand up and it can also bend. It is truly both strong and pliant. Such a person submits to God's authority, allowing the Spirit of God to enter and rule over his will so that his will is balanced between strength and pliancy. When he should be firm, he is firm; when he should bend, he bends.

Thus, it does not mean that if one lives in and by his spirit, then he loses his mind, emotion, and will. On the contrary, the more a person lives in and by his spirit, the sharper his mind is, the richer his emotion is, and the stronger his will is, because the Holy Spirit dominates him and reigns in him. The Holy Spirit within him has the ground and is able to enter and reign in every part of his being, including his mind, emotion, and will. Thus, every part of his being, under the strengthening and control of the Holy Spirit, not only becomes stronger but also is used properly.

所以我们要看见，我们一活在灵里，让灵得着该得的地位，我们魂里的心思，情感，和意志，就得以强盛正常。但是我们要记得，这些都该是次要的，首要的是灵。灵是源头，灵是第一，灵是主人，来支配这些。凡事该先从灵来，该先让灵来，该让灵在我们的各部分里掌权支配。这样，我们的生活，我们的事奉，才是出于灵的，才能在灵里，才能摸着灵，才能供应灵。愿神祝福我们！

Therefore, we must see that once we live in the spirit and allow it to have the proper ground in us, the mind, emotion, and will of our soul will be strengthened and made normal. We must remember, however, that they are of secondary importance and that the spirit is of primary importance. They are under the direction of the spirit as the source, the preeminent part, and the dominant part. In every matter we should begin from the spirit, allowing the spirit to come in first. Then we should allow the spirit to direct and control every part of our being. If we do this, and only then, our living and service will be of the spirit, in the spirit, touching the spirit, and supplying others with the spirit. May God bless us in this way!

## 第八篇

### 出于神的事奉

读经：

哥林多后书三章五至六节：“并不是我们凭自己能承担什么事，我们所能承担的，乃是出于神；祂叫我们能担当这新约的执事，不是凭着字句，乃是凭着灵；因为那字句是叫人死，灵是叫人活。”

### 事奉的两种源头

我们刚才读的两节圣经，每一节都提到两个不同的源头。第五节所提的，一个是“自己”，一个是“神”；第六节，一个是“字句”，一个是“灵”。虽然这两节圣经题出四个源头，但这不是说，我们的事奉有四种不同的源头。这四个源头，实在就是两个。头两个是在后两个的里面，是和后两个相联一体的。“自己”如何与“字句”是相联的，“神”也如何与“灵”是一体的。凭着字句事奉神，怎样就是凭着自己事奉神；凭着灵事奉神，也怎样就是凭着神事奉神。要凭着自己事奉神，怎样就必须凭着字句；要凭着神事奉神，也怎样就必须凭着灵。凭着字句的事奉，怎样就是在自己里面，出于自己的事奉；凭着灵的事奉，也怎样就是在神里面，出于神的事奉。所以我们的事奉，只有两种不同的源头。一种是凭着字句的，是出于自己的；一种是凭着灵的，是出于神的。我们的事奉，不是出于第一种源头，就是出于第二种源头；不是出于自己，就是出于神；倒过来说，不是出于神，就是出于自己；此外再没有第三种源头。

### 出于神的事奉

我们今天没有工夫把这两种源头的事奉都仔细看过，只能看这两种的一种，就是出于神的事奉。这种事奉，不是

## CHAPTER EIGHT

### THE SERVICE WHICH IS FROM GOD

Scripture Reading: 2 Cor. 3:5-6

2 Cor. 3:5-6 “Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

### TWO SOURCES OF SERVICE

Each of the two Bible verses above mentions two different sources. The two mentioned in verse 5 are “ourselves” and “God,” and the two in verse 6 are “letter” and “Spirit.” Although these two verses speak of four sources, it does not mean that our service has four different sources. These four sources are actually only two. The first two sources are embodied in and joined with the latter two. Just as “ourselves” is joined with “letter,” so “God” is also one with “Spirit.” Just as serving God by the letter is actually serving God by ourselves, so also serving God by the Spirit is serving God by God Himself. If we intend to serve God by ourselves, we must serve by the letter. Likewise, if we intend to serve God by God Himself, we must serve by the Spirit. Just as the service by the letter is the service in ourselves and from ourselves, so also the service by the Spirit is the service in God and from God. Therefore, there are only two kinds of services with two kinds of sources. One kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God. If our service is not from the first source, then it is from the second source, and if it is not from ourselves, then it is from God. Or conversely, if it is not from God, then it is from ourselves. Besides these, there is no third source.

### THE SERVICE WHICH IS FROM GOD

We do not have time to closely examine these two sources of our service. We can only consider one of these two: the service which is from God. This kind

出于我们自己的，不是凭着我们自己的，当然也不是为我们自己的，乃是出于神的，乃是凭着神的，当然也是为着神的。出于我们自己的事奉，是以我们自己为源头，是我们自己凭着字句的规条或仪式，而作出来的，是不用倚靠神，不用寻求神，不用和神有交通，是可以在神之外，向神独立，就能作出来的。但是出于神的事奉，就不然！必须倚靠神，必须寻求神，必须和神有交通，必须在神里面，绝对以神为源头，才可以。这种事奉，不是出于人的智慧，不是靠着人的能力，也不是为着人的爱好，乃是出于神的启示，乃是靠着神的圣灵，也是为着神的目的。这需要我们活在灵里，凭灵而活。只有当我们拒绝魂，拒绝属魂的心思，情感，和意志，而活在灵里，凭着灵的感觉而活，随着灵的引导而行的时候，我们才能和神有交通，才能得到神的启示，而有那出于神，以神为源头，并倚靠神，且为着神的事奉。

## 必须和神有交通

这一种出于神的事奉是必须和神有交通的，是不能和神脱节的。我们要有这一种事奉，必须和神交通着来作，不能向神独立，不能神是神，我们是我们。每一个出于神，能蒙神悦纳的事奉，都是和神接触，而摸着神的，都是一面接触着神，一面事奉神，不能和神两立，而没有联系的。我们在神之外，无论凭着我们的热诚，或是凭着我们别的东西，所有的事奉，都不是出于神的，所以都没有属灵的价值。一个出于神，有属灵价值的事奉，必是我们和神联合，住在祂里面和祂有交通，一面是祂在我们里面运行，一面是我们在外面事奉祂。所以这种事奉，乃是神从我们里面运行出来的一个举动，从外面看，是我们事奉祂，但就里面说，是祂在那里运行。

慕安得烈弟兄说，祷告，就是我们里面的基督祷告那坐在宝座上的基督。这话不只说得深，也实在说得中肯！祷告是什么呢？祷告就是基督祷告基督，不过是经过我们而已。真实属灵的祷告，不是发源于我们，不是出于我们，不是我们自己祷告，乃是发源于基督，乃是出于基督，乃是住在我们里面的基督，祷告那坐在宝座上的基督。

of service is not from ourselves or by ourselves, and of course, it is also not for ourselves. Rather, it is from God and by God, and certainly it is also for God. The service which is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter. It can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or fellowship with God. But the service which is from God is not like this! It requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source. This kind of service is not from man's wisdom, does not rely on man's power, and is not for man's pleasure. Rather, it is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose. Hence, it requires us to live in and by the spirit. We must reject the mind, emotion, and will of the soul and live in the spirit and by the sense of the spirit, walking according to the leading of the spirit. Only then can we have fellowship with God and receive His revelation to render the service which is from God, which takes God as its source, which relies on God, and which is for God.

## THE NECESSITY OF FELLOWSHIPING WITH GOD

This kind of service from God requires us to have fellowship with God and not be detached from God. In order to have this kind of service, we must be in fellowship with God; we cannot act independently of God, God and we being separated. Every service that is from God and pleasing to Him is carried out by contacting and touching Him. We serve Him while contacting Him. We cannot stand apart from Him and lose touch with Him. If we serve outside of Him, regardless of whether by our zeal or anything else, our service is not from Him and therefore has no spiritual value. A service which is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him. On the one hand, He operates within us, and on the other hand, we serve Him outwardly. Therefore, this kind of service is an activity issuing out of God's operation within us. Outwardly, we are serving Him, yet inwardly He is operating.

Brother Andrew Murray said that prayer is the Christ within us praying to the Christ on the throne. This word is both deep and to the point. What is prayer? Prayer is Christ praying to Christ, and it merely passes through us. A genuine, spiritual prayer does not originate with us or come from us and is not prayed by ourselves alone. Rather, it originates with Christ and comes from Christ and is prayed by the Christ abiding in us to the Christ sitting on the throne.

祷告是如此，其他的事奉也是如此。任何的事奉，都该是住在我们里面的神经过我们，事奉那坐在宝座上的神。一个神所要，所悦纳的事奉，不能光是我们事奉祂，而祂在我们里面没有地位；不能光是我们在地事奉，祂在天上接受，而祂和我们，我们和祂，没有联合，是两立的。不能我们仅仅把祂想一下，就为祂发热心，就来事奉祂，而和祂没有接触，没有调和。这样的事奉，是出于我们自己的，是凭着我们自己的，不是出于神的，不是凭着神的，里面没有神的成分。

使徒说，他在新约的事奉，不是出于他自己，凭着他自己的，乃是出于神，凭着神的。不错，是他事奉神，但更是神在他里面运行着，带着他事奉神。并不是他高兴了，想通了，打好了主意，就定规要为神作什么。不是！乃是神住在他里面，他将自己交给神，让给神，将他自己的心思，情感，和意志，都服在神的管理之下，让神占有，让神充满，让神得着一切的地位，借着祂的灵在他里面运行，推动他作工，推动他事奉。他里面给神推动了，就有一个力量，使他外面非事奉不可。不是他的热心，不是他的心思情感，或意志，叫他非事奉不可。不是！乃是神在他里面，调和着他，推动他非事奉不可。这个事奉不是从他出来的，乃是从神出来的，在外面看是他事奉，实在是神在他里面运行推动。

保罗没有得救的时候，是扫罗。当他作扫罗的时候，也事奉神，但是他那时的事奉，不是出于神，乃是出于他自己，乃是他照着所受的宗教教育，为神大发热心。他是意志坚强，热诚有为的青年，有干才，有魄力，他就凭着这些，照着犹太教的规条，来事奉神。他这种事奉，里面没有神的地位，更没有神的成分，不是出于神的，乃是出于他自己的，不是凭着神的，乃是凭着他自己的。他那时是凭着他的热诚，凭着他的魄力，凭着他的干才，来事奉神，并不是凭着神。

等他蒙恩之后，神住在他里面，他和神联合，他和神不再是两个，乃是两个变成一个，神的生命变作他的生命，神的性情变作他的性情，神的感觉变作他的感觉，神的眼光变作他的眼光，神的一切变作他的一切，变作他的内容。他这样让神在他里面有地位，当他和神交通的时候，神就在他里面运行，给他一个感觉，推动他去传福音，推动他来事奉神。

Just as it is with prayer, so it is also with all other kinds of service. Any kind of service must be a service rendered through us by the God abiding in us to the God sitting on the throne. This is the service which God wants and accepts. We cannot serve Him without Him having any ground in us. We cannot merely serve Him on earth and He merely receives it in heaven—He and we, we and He, standing apart from each other instead of being joined with one another. We cannot merely think of Him one minute and then immediately serve Him zealously without contacting Him or being mingled with Him. This kind of service is from ourselves and by ourselves, not from God or by God. Therefore, it has no element of God in it.

The apostle said that his service in the new covenant was not from himself or by himself; it was from God and by God. It is true that he served God, but it was more a matter of God operating in him and bringing him along to serve God. He served God not because he was happy and convinced and therefore made up his mind to do something for God. No! He served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled by God. In this way God was able to gain all the ground in him and to operate in him through His Spirit, motivating him to work and serve. Because he was moved by God inwardly, there was a strength that compelled him to serve outwardly. He was not compelled by his own zeal or his mind, emotion, and will. No! It was God in him, mingling with him and motivating him to serve. This service did not come out of himself; instead, it came out of God. Apparently, it was he serving; actually, it was God operating and motivating within him.

Before Paul was saved, he was Saul. At that time he also served God, but his service then was not from God but from himself. He was exceedingly zealous for God according to the religious education he had received. He was a young man with a strong will and great passion, with talents and courage. He served God with these qualities according to the Jewish religious ordinances. In such a service there was no ground for God or the element of God. Such a service was not from God or by God but from himself and by himself. At that time he served God by his own zeal, courage, and talent instead of by God.

After he was saved, God lived in him and he was joined to God. He and God were no longer two, but the two became one. God's life became his life, God's nature became his nature, God's feeling became his feeling, and God's view became his view. God's everything became his everything, his content. When he gave God the ground in him in this way, and when he and God fellowshiped together, God operated in him, giving him a sense that motivated him to serve God by preaching the gospel.

他这样的事奉，是出乎神的，是凭着神的，是经过神，也让神经过，而出来的。这一种事奉，不光是一个工作，更不是一种事业，乃是神自己的流出，神生命的流露。

在事奉上，我们不能凭自己的热诚，不能凭自己的魄力，干才，也不能光凭所受的教导。这些不能作我们事奉的源头。我们事奉的源头，该是神，该是灵，该是神在我们里面的运行，该是神的灵在我们灵里的运行，主张，并带领。从这一个出来的事奉，才是出于神而凭着神的事奉。

所以凡是出于神的事奉，不能没有遇着神，没有碰着神，没有和神接触，这是不可能的。我们必须碰着神，摸着神，里面和神有接触，才能有出于神的事奉。比方，有的人传福音，光是出于他们的热心，光是出于他们的兴奋，没有在里面碰着神，遇着神，和神有交通。他们这样的传福音，是出于他们自己，不是神在他们里面运行推动出来的。另外有一些人传福音，和这个不同，乃是因着他们亲近主，在主面前承认自己一切的罪恶，对付所有不讨主喜悦的事，主的灵在他们里面有地位，就在他们里面运行推动他们，叫他们有负担，非向人传福音不可。他们这样的传福音，不是他们的热诚推动他们，乃是在他们里面的圣灵推动他们，象火烧一样，叫他们不顾一切，非去向亲友传福音不可。这是因为他们里面和主有接触，象这个电风扇和电一接触，电就进去推动它旋转。这样的传福音，这样的事奉，乃是出于神的，乃是属灵的。这是事奉神，又是凭着神事奉神，又是借着神事奉神，和神没法断绝，没法有间隔。

事奉神，是不能和神脱开的，必须时刻倚靠神。所以不能因为有了经历，会作，会事奉，就可以了。事奉神，永远不能靠“会作”。不能昨天讲了一篇好的道，今天因为会讲了，就再来讲一次。昨天讲，是倚靠神，今天讲，还得倚靠神。事奉神，不能倚靠经历，必须倚靠神，和神有交通，有接触。

His service was from God and by God. It issued from his passing through God and allowing God to pass through him. This kind of service was not just a work or an enterprise but the flowing out of God and the overflow of God's life.

In the matter of service we cannot do it out of our enthusiasm, determination, or capability, nor can we serve merely according to what we were taught. None of these things should be the source of our service. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit. Only the service which comes out of these things is the service which is from God and by God.

Therefore, it is not possible to have the service which is from God without meeting, touching, or contacting Him. We must meet Him, touch Him, and contact Him inwardly in order to be able to render the service which is from Him. For example, some preach the gospel merely out of their zeal and excitement without touching, meeting, or fellowshiping with God. Their preaching of the gospel in this way is from themselves; it is not motivated by God's operation in them. In contrast, others preach the gospel because, while they were drawing near to God, confessing their sins before Him, and dealing with all the things that are not pleasing to Him, they have received the burden from the Spirit of the Lord who has gained the ground to operate and motivate in them. Their preaching of the gospel in this way is not motivated by their zeal. Rather, it is the Holy Spirit motivating them inwardly like a burning fire, causing them to be desperate to preach the gospel to their friends and relatives. This situation is like an electric fan; after coming into contact with electricity, the fan begins to turn by the inward driving force of the electricity. This kind of gospel preaching is from God and is spiritual. This is to serve God, and this is to serve God by Him and through Him. This kind of service cannot be disconnected or separated from God.

When we render service to God, we cannot be detached from Him. Rather, we must rely on Him moment by moment. Therefore, it is not sufficient merely to have experience and thus know how to do things and know how to serve God. Serving God can never depend on our "know how." You cannot say that because you were able to give a good message yesterday, so today you can give the same message again. Yesterday you spoke by relying on God; today when you speak, you still must rely on God. Service to God is carried out not by relying on experience but by depending on God through fellowship and contact with Him.

有人常说，李弟兄，请把事奉神的秘诀教我们一些，我们有了秘诀，就会了。我说，没有这件事！事奉神，如果有秘诀，那就只有一个秘诀，就是和神交通。一个人作任何的事，到了一个时候，都可以说是老资格，是熟手。唯独事奉神，不可能这样。事奉神，每时每刻都需要和神有新的接触。这个电风扇不能说转了二年，现在是老资格了，是熟手了，就不必和电接触了。不管它转了多久，头一天转，得接触电，末一天转，还得接触电。就是我们事奉神好久了，还得接触神。连保罗，若是他今天来事奉神，也还得接触神。他不能说，他是老资格，就不必接触神，不必和神交通。若是这样，他所作出来的，不过是工作而已，不能有神的成分在他所作的工作里面。

我们的事奉，我们的工作，不是重在成功什么事业，乃是重在表现神的自己，流露神的生命。我们若不凭着神，若没有神的同在，我们所作的怎能表现神，流露神？所以我们的事奉，必须是我们和神有交通，凭着神而有的才可以。我们每逢事奉，都必须和神有交通，让神在我们里面运行。我们必须把我们的兴奋，思想，和主张，都摆在一边，让神在我们里面有地位，来充满，来运行。这个是事奉的源头，也是最宝贝的源头。

当日在安提阿的教会中，有五个先知和教师，他们在一起祷告，事奉主，和主有交通的时候，圣灵就来差遣他们中间的两个人出去为主作工。不是他们五个人开了一个讨论会，动动脑筋，用用思想，就来了一个定规，打发两个人出去作工。根本不是这样！他们是把自己交给主，让主在他们里面有地位。在这种情景之下，主在他们里面就能行得通，就能运行叫他们出去布道。他们是充满神，凭着神，带着神出去的。人碰着这样的工作，所感觉，所得着的，不是事物，乃是神，乃是神的生命。

但我们所作的，是成功事业呢？还是流露神，释放神呢？我们若要叫我们所作的，能流露神，释放神，我们就必须学习拒绝自己的热诚，自己的思路，自己的情感，自己的主张，常常伏在神面前，仰望神，和神有交通，不光是在祷告的时候，就是在平常的时候，也是在里面和神有交通，把里面的宝座和主权让给祂，让祂来占有，让祂在里面随

Some have often said to me, "Brother Lee, teach us some of the secrets of service, because once we have the secrets, we will be able to do it." I said, "There is not such a thing! If there were any secrets to serving God, it would be this one secret: fellowship with God." One can do anything for a long period of time and be considered a veteran, an experienced hand, in that thing. However, this is not possible in the service of God. Serving God requires a moment-by-moment, fresh contact with God. The electric fan cannot say that because it has been turning for two years, it has become a "veteran," an "experienced hand," and does not need to contact the electricity anymore. Regardless of how long it has been turning, it must maintain its contact with electricity. On the first day it turns, it must contact the electricity, and on the last day it turns, it still must contact the electricity. Even if we have served God for a long time, we still need to contact Him. Even Paul would have to contact God if he were here serving today. He could not say that he is an old-timer, so he does not need to contact God or fellowship with Him. If this were the case, what he would do would be merely a work, and God's element could not be found in his work.

Our service and our work are not so much a matter of having some accomplishments as they are a matter of expressing God and flowing out His life. If we do not serve or work according to God, and if we do not have the presence of God, then how can He be expressed or flowed out in what we do? Therefore, our service must come from our fellowship with God and our relying on Him. Every time we serve, we must fellowship with God and allow Him to operate in us. We must set aside our excitement, thoughts, and opinions to allow Him to gain the ground in us, to fill us, and to operate in us. This is the source of our service, and it is the most precious source.

In the early days, in the church in Antioch there were five prophets and teachers. While they were praying together, ministering to the Lord, and fellowshiping with Him, the Holy Spirit came and sent two of them out to work for the Lord. These five men did not hold a meeting for discussion or use their mind to think and then make a decision to send two of them out to work. It was not like that at all! They gave themselves to the Lord and allowed Him to have the ground in them. Under these circumstances, the Lord was able to get through and operate in them, thus sending them out to preach the gospel. When they went out, they were filled with God, relying on Him, and brought Him with them. When people came across this kind of work, what they felt and obtained was not a thing, but God and the life of God.

Is our work for the accomplishing of an enterprise or is it for the overflowing and release of God? If we want our work to flow out and release God, then we must learn to reject our zeal, thought, emotion, and decisions and to always prostrate ourselves before God, looking to Him and fellowshiping with Him. We should do this not only when we pray, but all the time we should be fellowshiping with God inwardly, giving Him the throne and authority in us, allowing Him to occupy us and operate in us as He

意运行。我们这样和神交通，让神占有，神就很容易找到我们，把祂的心意启示我们，并借着祂流露祂自己。特别是在各地教会中作长老的弟兄们，若不是在交通中受神的引导，若不是从神得着负担，若不是受神的托付，我们各地教会的事奉，就难得流露神。

有的作长老的弟兄问我说，怎样就能从神得着负担？怎样就能受到神的托付？是这样：你把自己向着神，各部分都让神来占有，把各部分首要的地位都让给神，不让自己情感，心思，或意志，在你里面作第一，而让神在你里面居首位——你这样亲近神，和神交通，就很容易得着神的负担。神的负担只能赐给这样的人。你若是这样给神地位和机会，神就很容易在你里面运行，使你受到托付，有了负担。这样的负担，叫你所有的事奉，是由于神从你里面推动出来的，所以能流露神，能释放神。

## 必须能供应生命

所以出于神的事奉，是必须和神有交通的，也是必须能供应生命的。神所要我们有的事奉，不是重在作工，作事，是重在供应生命。圣徒的事奉，教会的事奉，那个重心，那个目的，不是在成功一种事业一项工作，乃是在把神的生命，供应出去。全世界的人不论作那种事，为农也好，经商也好，作工业也好，办教育也好，都是重在事业的成功。他们都是把事业作成功，就算达到目的。独有教会的事奉，圣徒的事奉，不是这样！教会和圣徒的事奉，如果仅仅是把事情作成功，仅仅是作出一种或大或小的事业来，这在神看，是等于零，没有什么价值。神要教会和圣徒事奉，不是重在作出工作或事业来，乃是重在将神的生命供应出去。

为着许多初信的人，我们就用比较浅显的话来说。比方，教会在这里事奉神，并不是重在造了多少会所，办了多少事业，有了多少活动，作了多少工作，带进了多少人。这些不是教会事奉的重心和目的。用这些来测量，来断定教会的事奉，是非常错误的。教会的事奉有多重，有多高，有多少价值，在神的心目中能蒙多少悦纳，完全不是以这些作标准，不是以人数作标准，不是以物质作标准，不是以事业的大小，或工作的多少作标准，乃是以另一件事作标准，就是教会把神的生命供应出去有

pleases. When we fellowship with God in this way and allow Him to occupy us, He can easily reveal His heart's desire to us and flow Himself out of us. This is especially true of the brothers who are elders in the churches. If they do not receive God's leading in fellowship, God's burden, or God's commission, then the service in the local churches will rarely flow out God.

Some brothers who are elders have asked me how they can receive a burden or commission from God. The way is this: You should turn yourself to God, allow Him to occupy your every part, and give Him the first place in every part. Instead of allowing your emotion, mind, and will to be number one, you should give Him the preeminence in you. Thus, when you draw near to God and fellowship with Him, it will be easy for you to receive God's burden. God gives His burden only to this kind of people. If you give God the ground and opportunity, then it will be easy for God to operate in you, causing you to receive a commission and a burden. This kind of burden causes your service to be a service that comes out of God's motivation within you. Hence, you will be able to flow out and release God.

## THE NECESSITY OF BEING ABLE TO MINISTER LIFE

Thus, the service which is from God requires us to have fellowship with God and minister life to others. The service which God wants from us does not focus on doing a work but on ministering life. The center and goal of the service of the saints and of the church are not to build up an enterprise or a work but to minister God's life. It does not matter what profession the worldly people are in—farming, business, industry, education; all emphasize having a successful enterprise. If their enterprise is successful, then they have reached their goal. However, the service of the church and of the saints is not like this! The service of the church and of the saints is nothing and worthless in God's eyes if all we have done is successfully finish our work, having built up either a big or a small enterprise. God's desire is that the emphasis of our service be on ministering God's life instead of producing a work or enterprise.

For the sake of the new believers, we will use words that are easily understood to explain this. For example, the church is here serving God, but the emphasis is not on how many meeting halls are built, how many enterprises are established, how many activities are carried out, how much work is done, or how many people are brought in. These are not the center and goal of the church service. To use these items to measure and judge the church service is a huge mistake. How weighty the church service is, how high it is, how much value it has, and how acceptable it is in God's eyes—all these are not measured by the aforementioned items as the standard, such as the number of people, the material things, the size of the enterprise, and the amount of work. Rather, the only standard of

多少，人经过教会的带领和服事，里面神生命的成分有多少。

神测量教会的事奉和工作，只根据一点，就是教会到底给人多少属灵生命的供应，人得着教会的帮助，到底里面得着或增加多少神生命的成分。神只以这个作标准，来测量教会的事奉。我们就是把这地方所有的人，都带进教会来，把这地方的房子都改作聚会所，把这地方许多的人都弄得热心传福音，如果这些人里面没有神的生命，没有充满神多少的成分，不够得着神，不够认识神，在神看，还是相当空洞，还是没有多少价值。神绝不以祂之外的任何事物，来测量我们的事奉和工作。祂只以人里面得着祂的成分，充满祂的成分，来测量我们的事奉和工作。不是我们把会所造得高高大大的，把事情作得整整齐齐的，把人数弄得满满多多的，我们的事奉和工作，在神面前就有了分量。没有这件事！我们事奉和工作的分量，不是在于人事物的多少，乃是在于神的生命给人摸着多少，给人得着的多少，给人充满的多少，给人经历的多少。不是我们多得着一些人，多作出一点事，多有了一些东西，我们的事奉和工作就是有分量的。我们永远不能以这些作测量我们事奉和工作的标准。我们必须看我们的事奉和工作，把神的生命供应给人有多少。有的人原来没有神的生命，经过我们一接触，一带领，就得着神的生命进到他们里面。有的人虽然有神的生命，但是非常幼稚，认识神非常肤浅，经过我们和他们接触，和他们交通，他们里面就更深的渴慕神，更深的追求神，而更多的得着神的生命。

我们的事奉和工作，只该将神的生命供应人，也只该用神的生命吸引人。人来到我们的聚会中，我们不该给人感觉别方面的好，应该给人感觉在这里碰着灵，在这里遇着神，在这里得着生命的供应。也许我们的会所是简陋的，聚会的人是不多的，但是人一来到我们的聚会里，就感觉神的同在，就碰着神。人一走进这样的聚会中，就有一个莫名其妙的感觉，黑暗的就得着亮光，为难的就看见道路，软弱的就变作刚强，下沉的就得以起来。

教会团体的事奉该如此，我们个人的事奉也该如此。人碰着我们一下，里面就得着生命的帮助。好象我们里面有

measurement is how much the church has ministered God's life to others and how much element of the divine life has entered into people through the church's help and service.

God measures the work and service of the church according to one point: how much supply of spiritual life the church has given people and how much increase of the element of God's life people have received when they were helped by the church. God uses only this standard to measure the church's service. Even if we were to bring all the people in this locality into the church, convert all the houses into meeting halls, and stir up so many people to zealously preach the gospel, in God's eyes it would all be empty and worthless unless these people have the divine life, are filled with some of the divine element, have received enough of God, and have sufficient knowledge of God. God absolutely does not measure our service and work by anything apart from Himself. He measures our service and work only by how much of His element people have gained and been filled with inwardly. It is not that our service and our work are weighty before God if we build huge meeting halls, do things in an orderly way, or have large numbers of people. There is not such a thing! The weight of our service and work does not depend on the number of people, things, and activities. Instead, it depends on the amount of God's life people have touched, gained, been filled with, and experienced. It is not that our service, our work, is weighty if we gain a few more people, do a few more activities, and obtain a few more things. We can never use these as the standard for measuring our service and work. We must see how much our service and work have ministered the divine life to others. Some do not have the divine life yet, but after our contact with them and our help to them, God's life gets into them. Others have a little of God's life but are very immature and have only a shallow knowledge of God, but after our contact and fellowship with them, they have a deeper desire for God inwardly, they pursue God more deeply, and they gain more of His life.

Our service and work should only minister God's life to people and should only use God's life to attract people. When people come to our meetings, we should give them the sense that they have touched the spirit, met God, and received the supply of life. We should not let them feel that they have touched some other good things besides these items. Perhaps our meeting halls are primitive with only a small number in the meetings, but once a person enters our meetings, he senses the presence of God and touches God. When a person walks into this kind of meeting, he has an indescribable sensation that his darkness has turned into light, that he has found a way through his difficulties, that his weaknesses have been made strong, and that he has been uplifted from his depression.

The corporate service of the church should be like this, as should our individual service. When people contact us, even just for a moment, they should gain the help

一个东西出来，碰着他们的里面，点着他们的里面。他们的里面是昏暗的，给我们接触一下，就明亮了。原来他们里面对神生命的认识非常差，非常少，给我们接触一下就进步，就增多了。我们把他们带到主里面，叫他们得着生命的供应。他们从我们得着的帮助，不是物质的，不是交际的，不是情感的，也不是道理的，乃是属灵的，乃是生命的，乃是出于神的，乃是在基督里的。他们这样在生命中从我们所得着的，实在说，就是神自己，就是神的生命。

我们的工作，不能用别的东西吸引人，不能用交际，不能用财物，或任何神以外的事物；这些都是属于死亡的。我们的工作，只能用神和神的生命吸引人，并供应人。这样的事奉，才是属灵的，才是出于神的，才能摸着神。

主在约翰十五章说，祂是葡萄树，我们是枝子，枝子离了葡萄树，就不能作什么。葡萄树的枝子，不是为着作材料，乃是为着结果子。结果子，就是供应生命，就是把葡萄树的生命供应出去。这就是我们对主的功用。主今天不需要人作材料，不需要人有才干，只需要人住在祂里面，被祂充满，而将祂的生命供应出去，象葡萄树的枝子，里面被葡萄树的汁浆充满，而将葡萄树的生命供应出去一样。葡萄树的枝子不懂别的事，只懂住在葡萄树上，让其中的生命，经过它供应出去，流露出去。

这就是教会的事奉。教会的事奉，不是作什么大工作，大事业，有什么大成就，乃是将基督的生命供应出去，流露出去。这需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命变作我们的生命，祂的性情变作我们的性情，祂的爱好变作我们的爱好，祂的趋向变作我们的趋向，祂的一切变作我们的一切。我们这样住在祂里面，活在祂里面，和祂有交通，就能让祂从我们经过，从我们里面流露出去。我们这样流露出去的，就是祂的生命，就是那葡萄树的生命。这一个，能供应人生命，能叫人得着生命。这一个，人碰着的时候，就是碰着基督，就是碰着那葡萄树的生命。这一个，就是教会的事奉。

从前在英国办孤儿院的慕勒，实在是一个活在神里面，而事奉神的人。但是可惜有的人为他所出的传记，太偏于他事业的成就，而把他活在神里面，活在神面前，那

of life inwardly. It is as if we have something which comes out from within us and touches them inwardly to enliven them. They were in darkness inwardly, but after contacting us for a moment, they are enlightened. In the past they were lacking in their inward knowledge of the life of God, but after contacting us for a moment their knowledge improves and increases. We bring them into the Lord and enable them to receive the supply of life. The help which they receive from us is not material, social, emotional, or doctrinal. Rather, it is spiritual, of life, from God, and in Christ. What they obtain from us in life in this way is truly God Himself and the divine life.

In our work we should not use other things to attract people. We should not use social contacts, money, or anything apart from God because all these things belong to death. In our work we should only attract people with God and minister His life to them. Only this kind of service is spiritual, is from God, and is able to touch God.

In John 15 the Lord says that He is the vine and we are the branches. Apart from the vine, the branches can do nothing. The branches on the vine are not there to be its material; they are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them.

This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us, so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. When we abide in Him, live in Him, and fellowship with Him like this, we allow Him to pass through us and flow out from us. What flows out from us is His life, the life of the vine. This will minister life to others, and it will give them life. When people touch this, they touch Christ and the life of the vine. This is the service of the church.

George Müller, who founded an orphanage in England, was such a person living in God to serve God. Unfortunately, however, some of the biographies written about him place too much emphasis on the success of his enterprise while neglecting the matters of his

些属灵生命的东西忽略了。当我读他自己所写的日记，我不觉得他作了多大的事业，只感觉我碰着一个活在神面前，和神有交通，让神掌权，让神有地位，里面充满神的人。他的日记，我每逢读的时候，都把我带到神面前，叫我感觉神的同在，都叫我记得慕勒这个人，是活在光中，是活在神面前，你读到他，就碰到神。这是慕勒的生平，不是重在事业的成就，乃是重在对神的认识，对神生命的流露。

我们永远要记得，教会的事奉，乃是在于将神流露出去，将神的生命供应出去。不是在于我们作了多少事，作了多少工，乃是在于我们将神流露出去有多少，将神的生命供应出去有多少。这是所有的问题！神永远不用别的东西来评判我们的工作，只用祂的生命来评判我们的工作。祂自己，祂生命的成分，在我们的工作里越多，我们的工作就越有分量，越有价值。否则，我们的工作是无意义的，是失败的。

真愿神怜悯我们，叫我们所有的事奉和工作，都是出于祂的，都是因着和祂有交通而有的，也都是能将祂和祂的生命流露出去，供应出去的。

spiritual life, such as his abiding in God and living before Him. When I read his journal, I did not feel that he was operating a large business. I only felt that I was touching a person who lived before God, fellowshiped with God, allowed God to rule in him, allowed God to have a place in him, and was filled with God inwardly. Every time I read his journal, I was brought before God and given the sense of God's presence. This made me feel that Müller was one who lived in the light and who lived before God. You touch God when you read his writings. This is the life of George Müller; it is not a life that emphasized a successful enterprise but a life that knew God and flowed out His divine life.

We must always remember that the service of the church is God's flowing out to supply others with the divine life. It is not a matter of how many things we accomplish or how many works we do. Instead, it is a matter of how much God we flow out and how much of God's life we minister to others. This is where all the issues lie! God never uses other things to judge our work. He only uses His life to judge our work. The more our work has God Himself and the element of His life, the weightier and more valuable it is. If we do not have this, then our work is empty and a failure.

May God truly have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to others.