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◎简介

本书是由李常受弟兄于一九九二年十一月二十六至二十九日在美国乔治亚州亚特兰大所释放的信息集成。全书共六章，说到以包罗万有之基督为生命的元素构成基督的身体，在仇敌撒但的拦阻、破坏、败坏之下基督身体的构成，及借着在生命里长大而建造基督的身体。

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说明

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PREFACE

This book is composed of messages given by Brother Witness Lee in Atlanta, Georgia on November 26-29, 1992.

第一篇

以包罗万有之基督 为生命的元素 构成基督的身体

读经：马太福音十三章三节，八节，二十三节，三十七至三十八节。

纲目

壹 基督，就是三一神具体化身在人性里作生命的源头，由生命树所表征—西二9，约一14，创二9，启二7，二二2。

贰 来临：

一 借着成为肉体—“在肉体的样式里”的人—约一14，罗八3下，提前三16上。

二 作为撒种者—神圣生命的分配者—约十10下。

三 撒出一分授，分赐—祂自己。

四 作为生命的麦种，表征话—太十三3，19～23，可四14，约六68。

叁 进到如同生长之土的人心里—太十三19下。

肆 在人心这好土里长基督，使基督得以繁增，作为召会的构成，以完成神永远的经纶—太十三8，23，约十二24，弗三8～10。

CHAPTER ONE

THE CONSTITUTION OF THE BODY OF CHRIST WITH THE ALL-INCLUSIVE CHRIST AS THE LIFE ELEMENT

Scripture Reading: Matt. 13:3, 8, 23, 37-38

OUTLINE

I. Christ, the Triune God embodied in humanity as the source of life, signified by the tree of life—Col. 2:9; John 1:14; Gen. 2:9; Rev. 2:7; 22:2.

II. Coming:

A. Through incarnation to become flesh—a man in "the likeness of the flesh"—John 1:14; Rom. 8:3b; 1 Tim. 3:16a.

B. As the Sower—the Distributor of the divine life—John 10:10b.

C. To sow—to impart, to dispense—Himself.

D. As the life seed of wheat, signifying the word—Matt. 13:3, 19-23; Mark 4:14; John 6:68.

III. Into the human heart as the growing earth—Matt. 13:19b.

IV. To grow Christ in the good earth of the human heart for His multiplication to be the constitution of the church to fulfill God's eternal economy—Matt. 13:8, 23; John 12:24; Eph. 3:8-10.

伍 基督是神圣的生命种子，信徒是为人的生长之土，二者成为一，以产生生机的元素，为着召会的构成—弗一 22。

陆 使召会成为基督的身体，有那灵、主与父神为其内容—弗一 23，四 4～6。

柒 包罗万有的基督是三一神的具体化身，成为召会，就是祂的身体，（林前十二 12，）也成为新人的每一肢体。（西三 10～11。）

捌 成为经过过程并终极完成之三一神的生机体，作祂的丰满，祂团体的彰显—弗三 19～21。

玖 终极完成于新耶路撒冷，先是小规模 的在千年国里，（启二 7，三 12，）最终是全规模的在新天新地里。（二一 1～3，9～21，二二 1～2。）

这一系列信息的总题是基督身体的构成与建造。我在这些信息里的负担，可由以下四句话所表达：

（一）一粒麦子落在地里死了，就结出许多子粒来—约十二 24。

（二）我们虽是多子粒，却是一个饼，就是一个身体，基督的身体—林前十 17。

（三）我们渐渐长大，并变化为宝石，为着神的建造—林前三 6，9，12。

（四）新耶路撒冷是神用宝石建造而成的终极建造，为着神永远的彰显—启二一 9～21。

V. Christ as the divine life seed and the believers as the human growing earth becoming one to produce the organic element for the constitution of the church—Eph. 1:22.

VI. Making the church the Body of Christ with the Spirit, the Lord, and God the Father as its contents—Eph. 1:23; 4:4-6.

VII. The all-inclusive Christ as the embodiment of the Triune God becoming the church as His Body (1 Cor. 12:12) and every member of the new man (Col. 3:10-11).

VIII. To be the organism of the processed and consummated Triune God as His fullness, His corporate expression—Eph. 3:19-21.

IX. Consummating in the New Jerusalem, firstly, in the millennial kingdom in a small scale (Rev. 2:7; 3:12) and, lastly, in the new heaven and new earth in the full scale (Rev. 21:1-3, 9-21; 22:1-2).

The general subject of this book is the constitution and the building up of the Body of Christ. My burden can be expressed by the following four sentences:

1) The grain of wheat fell into the ground and died to bring forth many grains—John 12:24.

2) Though we are many grains, we are one bread, one Body, the Body of Christ—1 Cor. 10:17.

3) We are growing and being transformed into precious stones for God's building—1 Cor. 3:6, 9, 12.

4) The New Jerusalem will be God's ultimate building, built with precious stones for God's eternal expression—Rev. 21:9-21.

基督身体的构成， 以及在生命里的变化，为着建造

这一系列信息选用了几个特别的措辞，第一个是“构成”。我们用这辞，不是指某种组织的构成，乃是指用特别的构成元素所构成的东西。召会是基督的身体，不是形成的，也不是组织的，乃是以这位生命的基督作构成成分而构成的。我的负担是要帮助圣徒看见基督的身体是一个构成，以三一神化身在基督里作生命的元素所构成的。

但召会不仅是以基督为其元素而得构成，也是借着在生命里的变化而得建造。所以我们在本书里要说到两件事：（一）基督身体的构成，以及（二）变化，为着建造基督的身体。我愿意你们众人都对“构成”和“变化”这两个辞有深刻的印象。

以包罗万有的基督为生命的元素， 构成基督的身体

在本篇我们要来看，以包罗万有的基督为生命的元素，构成基督的身体。这话看来很平常，但“生命的元素”这样的措辞却不平常。召会所用以构成的生命元素是什么？我们必须看见，召会作为基督的身体，不是以简单的基督构成的，乃是以包罗万有的基督作生命的元素所构成的。

壹 基督，就是三一神具体化身在人性里 作生命的源头，由生命树所表征

这位包罗万有的基督，乃是三一神的具体化身。（西二9。）我们都知道，神是看不见的，是很抽象、很奥妙的。人很难告诉我们神是谁，神是怎么样，神是在哪里。谁能这样作呢？我不信有什么人能这样作。但是，这样的一位神，就是三一神，已经具体化身在一个看得见的人里。（约一14。）基督就是这个人。那么基督是谁呢？基督就是这位三一神具体化身在肉体的人里。

这位基督就是三一神的具体化身，祂是生命的源头，由生命树所表征。（创二9，启二7，二二2。）读圣经不是

THE CONSTITUTION OF THE BODY OF CHRIST AND TRANSFORMATION IN LIFE FOR THE BUILDING UP

A few words have been particularly selected for use in this book. The first is the word constitution. We use this word not to denote the constitution of some sort of organization; rather, we use it to denote something that is constituted with particular constituents. The church as the Body of Christ is not a formation or an organization but a constitution that has been constituted with the Christ of life as its very constituent. My burden is to help the saints see that the Body of Christ is a constitution, constituted with the Triune God embodied in Christ as the life element.

But the church has not only been constituted with Christ as its element; it is also being built up by the transformation in life. Therefore, we intend to cover two things in this book: (1) the constitution of the Body of Christ and (2) transformation for the building up of the Body of Christ. I would like you all to be impressed with these two words, constitution and transformation.

THE CONSTITUTION OF THE BODY OF CHRIST WITH THE ALL-INCLUSIVE CHRIST AS THE LIFE ELEMENT

In this chapter we want to see the constitution of the Body of Christ with the all-inclusive Christ as the life element. These words may seem quite common in English, but the expression life element is not so common. What is the life element with which the church has been constituted? We must see that the church as the Body of Christ has been constituted not with a simple Christ but with the all-inclusive Christ as the life element.

I. CHRIST, THE TRIUNE GOD EMBODIED IN HUMANITY AS THE SOURCE OF LIFE, SIGNIFIED BY THE TREE OF LIFE

This all-inclusive Christ is the embodiment of the Triune God (Col. 2:9). We all know God is invisible and very abstract and mysterious. It is difficult for anyone to tell us who God is, how God is, what God is, or where God is. Who can do this? I do not believe anyone can do this. But such a God, the Triune God, has been embodied in the flesh in a visible man (John 1:14). Christ is this man. Who then is Christ? Christ is the very Triune God embodied in a man of flesh.

This Christ as the embodiment of the Triune God is the source of life, and as the source of life, He is signified by the tree of life (Gen. 2:9; Rev. 2:7; 22:2). To read the

那么简单。圣经不是一本简单的书。它有很多明言，但也用了许多比喻的说法。其中之一就是生命树。你们听说过这样一种树么？我们听说过桃树、苹果树、和别的成百种的树，却从来没有听说过生命树。但是圣经里有这样一棵生命树。

你注意到没有？在约翰福音，主耶稣告诉我们，祂是一棵树。（十五 1，5。）但祂不是松树高耸入云，没有人能摸着祂。祂乃是葡萄树，不是高耸的，而是蔓延的。一面说祂是非常庞大；但祂也是很低微的。祂不是高耸入云，而是在地上蔓延；连小孩子也能摸得着祂。祂是大的，是蔓延的，却是很低微的。这是祂在约翰十五章所告诉我们的。

在约翰福音别处，主又告诉我们说，祂是生命。（十一 25，十四 6。）祂是树，祂也是生命；你把这两个摆在一起，你就有一棵生命树。基督就是生命树。

按照创世记二章，伊甸园里各样树上的果子都好作食物。（9。）生命树也不例外，这生命树是可作食物的。我们吃各样树上的果子，目的是要得着滋养。但你知道我们需要另一种树么？我们需要生命树；这树就是神具体化身于基督。一幅图画，一个表号，总是胜过千言万语。在这个表号里，基督将祂自己摆在我们面前如同一棵树，不是松树，而是葡萄树，蔓延到我们面前来。这指明我们应当吃祂。在圣经里头一个重要的表号是生命树，表征神就是生命。我们可称祂为生命树，也可称祂为神树。生命树就是神的树。我们必须看见，这生命树就是神自己。若没有这树，我们就绝不会知道我们的神乃是生命树，乃是神树。

贰 来临

圣经里第二个重要的表号是什么？或许你会说是帐幕，或是圣殿。但照着重要的观点来看，圣经中头一个表号是生命树；第二个表号是与基督的来临有关系。我们有这样一位基督，祂乃是三一神的具体化身作生命的源头，由生命树所表征。但接着生命树的，乃是基督的来临。

你或许说，“但基督的来临是记载在新约第一章，就是马太一章里；而生命树，神的树，是在创世记二章里。那这两章之间的三十九卷书怎么办呢？”事实上，旧约的三十九卷

Bible is not so easy. The Bible is not a simple book. It has many plain words, but it also has many figures of speech. One of these figures is the tree of life. Have you ever heard of such a tree? We have heard of peach trees, apple trees, and hundreds of other trees, but we may have never heard of a life tree. Yet in the Bible there is such a thing as the life tree, the tree of life.

Have you noticed that in the Gospel of John the Lord Jesus told us that He is a tree (John 15:1, 5)? But He is not a pine tree, shooting into the sky so high that nobody can touch Him. He is a vine tree, not shooting up but spreading out. In a sense He is great and He is vast, yet He is also very low. He is not shooting into the air but spreading out on the earth. Even a little one can touch Him. He is great and He is spreading, yet He is low. This is what He told us in John 15.

Then elsewhere in the Gospel of John, the Lord told us that He is life (11:25; 14:6). He is a tree and He is life, and if you put these two together, you have a life tree, a tree of life. Christ is the life tree.

According to Genesis 2 the trees in the garden of Eden were good for food (v. 9). The tree of life was no exception to this; it also was good for food. We eat from all sorts of trees for the purpose of nourishing ourselves. But do you realize that we need another kind of tree? We need the life tree, which is God embodied in Christ. A picture or a figure is always better than a thousand words. In this figure Christ presents Himself to us as a tree, not a pine tree but a vine tree, spreading Himself before us. This indicates that we should eat Him. The first crucial figure in the Bible is the tree of life, signifying God Himself as life. We can call Him the life tree, and we can also call Him the God tree. The tree of life is the tree of God. We must realize that this tree of life is God Himself. Without this tree we would never know that our God is the life tree, the God tree.

II. COMING

What is the second crucial figure in the Bible? Perhaps you would say the tabernacle, or perhaps the temple. But according to the crucial view, the first figure in the Bible is the life tree, and the second one relates to Christ's coming. We do have such a Christ who is the embodiment of the Triune God as the source of life signified by the life tree. But what follows the tree of life is Christ's coming.

Perhaps you may say, "But the coming of Christ is recorded in the first chapter of the New Testament, in Matthew 1, and the tree of life, the tree of God, is found in Genesis 2. What about the thirty-nine books in between?" Actually, the thirty-nine books of the

书都只说到一个人物，就是基督。这就是为什么主耶稣告诉祂的门徒，在摩西的律法、申言者的书和诗篇里，都提到祂。（路二四 44。）这是旧约的三部分。这三部分都讲到关于基督的事。所以圣经给我们看见生命树，借此告诉我们基督是谁之后，就有三十九卷书向我们陈明基督。基督是旧约的主题。创世记一章是说到基督。创世记二章是说到基督。玛拉基四章也是说到基督。在这样陈明基督之后，到了马太一章，基督就来了！阿利路亚，基督在这里！

一 借着成为肉体—— “在肉体的样式里”的人

我年轻的时候，人教导我说，耶稣爱我们，从天上降到地上来。但我不知道祂是怎样来的。基督原来是神，没有人能就近祂。祂是看不见的，是奥秘的神。但有一天，在祂创造第一个人亚当四千年后，祂来了。在祂创造亚当后，这位基督还隐藏了四千年之久。但是在那四千年里，祂在这里、在那里预言，告诉人祂要来。在创世记三章十五节，祂告诉我们，祂要来。在以赛亚七章十四节，祂说祂要借着童女而来。在以赛亚九章六节，祂说祂要来作为子，却要称为父。然后，在祂创造亚当四千年之后，祂来了。

圣经告诉我们，基督借着成为肉体而来。（约一 14，罗八 3 下，提前三 16 上。）祂是借着进到一个童女腹中，生在那里而来。（太一 18～20。）这位看不见的神，进到一个是人的童女里面，生在她里面。不仅如此，祂在那腹中留了九个月。借此，祂这位神就与人调和。在腹中过了九个月，祂就出生。祂出生为这样的一位，一面说是神，一面说又是人。所以祂是神而人者，有人的名字——耶稣基督。但是人称祂为以马内利，意思就是神与我们同在。（太一 23。）不错，祂是人，但祂也是神。这乃是全宇宙中最大的神迹，甚至比创造宇宙更为神奇。神进到人里面，在人的腹中九个月，然后生出来，是神又是人。所以，在人类历史里，在这地上有很特别的一位，祂是神又是人。没有别的人像祂这样。

二 作为撒种者——神圣生命的分配者

我们都知道耶稣基督爱我们，来作我们的救主。祂是救主，这是很好的；但祂不只是救主而已。祂告诉我们，祂是撒种者。

Old Testament speak only of one person, Christ. This is why the Lord Jesus told His disciples that in the Law of Moses and the Prophets and the Psalms He was mentioned (Luke 24:44). These are the three parts of the Old Testament. Each of the three sections speaks about Christ. Therefore, after the Bible tells us who Christ is by showing us the tree of life, it has thirty-nine books to present Christ to us. Christ is the subject of the Old Testament. Genesis 1 is about Christ. Genesis 2 is about Christ. Malachi 4 is also about Christ. Then after this presentation of Christ, Christ comes in Matthew 1. Hallelujah, Christ is here!

A. Through Incarnation to Become Flesh— a Man in "the Likeness of the Flesh"

When I was young, I was taught that Jesus loves us and that He came down from heaven to earth. But I did not know how He came down to earth. Christ is God, and no one could approach Him. He is the invisible, mysterious God. Yet one day, four thousand years after He created the first man Adam, He came. After He created Adam, this Christ remained hidden for four thousand years. But during those four thousand years, He prophesied here and there, telling people that He would come. In Genesis 3:15 He told us He would come. In Isaiah 7:14 He said He would come through a virgin. In Isaiah 9:6 He said He would come as the Son and yet He would be called the Father. Then, four thousand years after He created Adam, He came.

The Bible tells us that Christ came through incarnation (John 1:14; Rom. 8:3b; 1 Tim. 3:16a). He came by entering into the womb of a virgin and by being begotten there (Matt. 1:18-20). The invisible God entered into a human virgin and was begotten there. Moreover, He stayed there in the womb for nine months. In this way, He as God was mingled with man. Then after being in the womb nine months, He was born. He was born, on the one hand, as God, and, on the other hand, as man. So He was a God-man with a human name, Jesus Christ. Yet people were to call Him Emmanuel, which means, God with us (Matt. 1:23). He is indeed a man, but He is also God. This was the greatest miracle in the whole universe, even more miraculous than the creation of the universe. God entered into man and stayed in a human womb for nine months, and then when He was born, He was both God and man. So in human history there was on this earth a particular One who is both God and man. There was no other one like Him.

B. As the Sower—the Distributor of the Divine Life

We all know that Jesus Christ loves us and that He came to be our Savior. It is good that He is a Savior, but He is more than a Savior. He told us that He is the Sower

(太十三 3, 37。)撒种者乃是撒生命的种子。所以，主耶稣作为撒种者，乃是神圣生命的分配者。祂来了，是要叫我们得生命，并且得的更丰盛。(约十 10 下。)但祂是怎样来，才叫我们能得生命呢？乃是借着祂来将祂自己种到我们里面。祂是撒种者，是神圣生命的分配者，并且因着祂将祂自己种到我们里面，我们就都有了这生命。得救是什么？有人说得救就是罪得赦免。这样回答虽是对的，但是不够充分。得救不仅是这一点而已。得救乃是得着耶稣到我们里面。

三 撒出一分授，分赐—祂自己

撒种者借着撒出、分授、分赐，将神圣的生命分送到我们里面。神不只是撒出，更是分授神圣的生命，为要确定的进到你里面。并且祂不仅分授，更是一点一点、细细的分赐神圣的生命。从你得救的那一天起，基督就在那里每天一点一点的分赐。祂不能一次分赐得太多，不然你就“胀裂了”。

四 作为生命的麦种，表征话

基督撒出、分授、并分赐祂自己，作为生命的麦种。这生命的麦种表征话。(太十三 3, 19 ~ 23, 可四 14, 约六 68。)有一天主耶稣看见彼得在打鱼，就对他说，“来跟从我。”(太四 19。)彼得就来了，并且给主得着了。从那一天起，耶稣就再也不能从彼得里面出去了。祂借着话将祂自己分赐到我们里面，作为种子。种子是宝贵的、微小的。但是当种子种到地里，经过两三个月，就有东西长出来。这就是种子在生长。对基督而言也是这样：首先祂来了；然后祂把祂自己撒出。祂撒出了祂自己，作为生命的种子。

叁 进到如同生长之土的人心里

基督是种子，并且将祂自己种到我们心里。(太十三 19 下。)人心是生长的土。在耕作时，种子种到土里，就与土的元素调和在一起。种子与土一起生长，就产生植物。这是非常有意思的。基督把祂自己种到我们里面，祂与我们就一同增长。祂是生命的种子，有一种元素；我们是生长之土，也有一种元素；这二种元素调和在一起，长在一起，成为一棵植物。这就是基督的身体，由神圣的生命调和着人性所构成。今天有太多人讲论什么是基督的身体，但这

(Matt. 13:3, 37). A sower sows the seed of life. Therefore, as the Sower the Lord Jesus is the Distributor of the divine life. He came that we might have life and have it abundantly (John 10:10b). But by what way did He come that we might have life? It was by His coming and sowing Himself into us. He is the Sower, the Distributor of the divine life, and because He has sown Himself into us, we all have this life. What is it to be saved? Some may say that to be saved is to be forgiven of our sins. This answer is correct, but it is not adequate. To be saved is not merely this. To be saved is to get Jesus into us.

C. To Sow—to Impart, to Dispense—Himself

The Sower distributes the divine life into us by sowing, imparting, and dispensing. He did not merely sow, but He also imparted the divine life, to make sure that He got into you. And He did not merely impart, but He also dispenses the divine life in a fine way bit by bit. Since the day you were saved, Christ has been dispensing the divine life bit by bit every day. He cannot dispense too much into you at one time; otherwise, you would "burst."

D. As the Life Seed of Wheat, Signifying the Word

Christ sows, imparts, and dispenses Himself as the life seed of wheat. This life seed of wheat signifies the word (Matt. 13:3, 19-23; Mark 4:14; John 6:68). One day the Lord Jesus saw Peter fishing, and He spoke something to him: "Come after Me" (Matt. 4:19). Then Peter came, and he was caught. From that day on Jesus could never get out of Peter. By His word He imparts Himself into us as a seed. A seed is precious and tiny. But after it has been sown into the earth for two or three months, something comes up. This is the seed's growing. So it is also with Christ: first, He came; then, He sowed Himself. He sowed Himself as the life seed.

III. INTO THE HUMAN HEART AS THE GROWING EARTH

Christ is the seed, and He sowed Himself into our heart (Matt. 13:19b). The human heart is the growing earth. In farming, the seed is planted into the earth and is mingled with the element of the earth. The seed grows together with the earth. This produces the plant. This is very meaningful. Christ has sown Himself into us, and both He and we grow together. He as the life seed has a certain kind of element, and we as the growing earth also have a certain kind of element, and the two mingle together and grow together to be one plant. This is the Body of Christ constituted with the divine life mingled with humanity. Today there is so much talk about what

些大多只是道理的讲论。真正的身体，就是在实际里之基督的身体，乃是从基督这粒生命的种子，种到如同生长之土的人心里，所长出来的植物。

肆 在人心这好土里长基督，使基督得以繁增，作为召会的构成，以完成神永远的经纶

基督把祂自己种到我们如同生长之土的心里，为要长基督。我年轻的时候受到教导说，我必须学习圣经的道理和教训；但从来没有人告诉我，我必须长基督。我要你们大家都有这个印象，并鼓励你们只要记住一件事，就是现今基督是在你里面，你必须长基督。你每天在作什么？长基督必须是你主要的工作。

基督长的好土里。（太十三8，23。）好土是什么？好土乃是好的心，是清洁的，向神是单纯的，并且是绝对为着祂的。基督乃是在这个如同好土的好的心里长大的。你如果一面爱基督，另一面又爱祂以外的许多事物，你的心就不是单一的、纯洁的，也不是绝对的。这样的心不是好的心；这样的心不能长基督。你心里也许有石头，也许有荆棘或蒺藜。这些东西与基督竞争，与基督为敌。这样的心就不能长基督。我们都必须洁净我们的心，使我们的心单纯，并且对付我们的心，使其绝对的向着主。这样，我们的心就是好土，可以长基督。

这样长基督，乃是为着使基督得以繁增。主耶稣告诉我们，祂是一粒麦子。（约十二24。）祂若没有落到地里死了，祂就仍旧是一粒。但祂落到地里死了，就结出许多子粒来。这许多的子粒就是祂的繁增。二千年前只有一个耶稣在巴勒斯坦，今天在这地上有亿万万的“耶稣”。耶稣已经得了繁增。

祂的繁增乃是为着构成召会，以完成神永远的经纶。神有一件很大的工程，称为神永远的经纶。（弗三8～10。）神永远的经纶就是借着你把基督种到许多人里面。所以今天我们都得作一个撒种者。借着我们，有更多子粒要长出来。这就是繁增，为着构成基督的身体，就是召会。

the Body of Christ is. But mostly this is doctrinal talk. The real Body, the Body of Christ in reality, is a plant growing out of Christ as the life seed sown into the human heart as the growing earth.

IV. TO GROW CHRIST IN THE GOOD EARTH OF THE HUMAN HEART FOR HIS MULTIPLICATION TO BE THE CONSTITUTION OF THE CHURCH TO FULFILL GOD'S ETERNAL ECONOMY

Christ has sown Himself into our heart as the growing earth to grow Christ. When I was young, I was taught that I must learn the Bible doctrines and teachings, but no one ever told me that I must grow Christ. I would like to impress you all with this and encourage you to remember just one thing: Now that Christ is in you, you must grow Christ. What do you do every day? Growing Christ must be your main job.

Christ grows in the good earth (Matt. 13:8, 23). What is the good earth? The good earth is a good heart that is pure, simple to God, and also absolute for Him. It is in this good heart as the good earth that Christ grows. If on the one hand you love Christ and, on the other hand, you love many things besides Him, your heart is not single, pure, and absolute. Such a heart is not a good heart, and such a heart cannot grow Christ. Perhaps you have stones in your heart, or thorns and thistles. All these things compete with Christ. They are in rivalry with Christ. Such a heart cannot grow Christ. All of us need to purify our heart, simplify our heart, and deal with our heart so that it would be absolute toward Him. Then our heart will be the good earth for growing Christ.

This growing of Christ is for Christ's multiplication. The Lord Jesus told us that He was the one grain of wheat (John 12:24). If He had not fallen into the earth to die, He would have remained one grain. But He fell into the earth and died, and He brought forth many grains. These many grains are His multiplication. Two thousand years ago there was only one Jesus in Palestine, but today on this earth there are millions of "Jesuses." Jesus has been multiplied.

His multiplication is for the constitution of the church in order to fulfill God's eternal economy. God has a big project, which is called His eternal economy (Eph. 3:8-10). His eternal economy is just to sow Christ into many human beings through you and me. So today we all have to be sowers. Through us more grains will come out. This is the multiplication for the constitution of the Body of Christ, which is the church.

伍 基督与信徒成为一，以产生生机的元素，为着召会的构成

基督是神圣的生命种子，信徒是为人的生长之土，二者成为一，以产生生机的元素，为着召会的构成。（弗一22。）召会不是仅仅由一群基督徒加在一起，形成一个组织。召会不是社会中的某种宗教团体。召会乃是基督在你里面活着，在我里面活着，在成百万的基督徒里面活着。这个活的身体，活的实体，就是基督的身体，也就是召会。因此召会是一种构成，有基督作为构成的成分。

陆 使召会成为基督的身体，有那灵、主与父神为其内容

基督借着将祂自己种到信徒里面，就使召会成为基督的身体，有那灵为身体的素质，有主为身体的元素，并有父神为身体的源头，也就是有三一神为其内容。（弗一23，四4～6。）基督今天作为神圣的生命种子，是那灵，是主，也是父神。神圣三一今天在我们里面作我们的内容。我的负担是要给你们看见，召会不是外面的东西。召会当然不是一个建筑物。但召会也不仅是一班基督徒来在一起。事实上，召会的实际就是基督在我们里面活着，作为那灵，作为主，并作为父神。基督自己就是召会的内容。

柒 包罗万有的基督是三一神的具体化身，成为召会，就是祂的身体，也成为新人的每一肢体

基督自己既是召会的内容，基督就成为身体。（林前十二12。）召会是什么？召会就是基督繁增了，扩大了。因此基督自己就是召会。不仅如此，召会作基督的身体，乃是新人，基督是新人的每一肢体。（西三10～11。）基督是身体，基督也是新人的每一肢体。

捌 成为经过过程并终极完成之三一神的生机体，作祂的丰满，祂团体的彰显

V. CHRIST AND THE BELIEVERS BECOMING ONE TO PRODUCE THE ORGANIC ELEMENT FOR THE CONSTITUTION OF THE CHURCH

Christ as the divine life seed and the believers as the human growing earth become one to produce the organic element for the constitution of the church (Eph. 1:22). The church is not merely a group of Christians added together to form an organization. It is not some religious entity within society. The church is Christ living in you, living in me, and living in the millions of other Christians. This living Body, this living entity, is the Body of Christ, which is the church. Hence, the church is a constitution, having Christ as its constituent.

VI. MAKING THE CHURCH THE BODY OF CHRIST WITH THE SPIRIT, THE LORD, AND GOD THE FATHER AS ITS CONTENTS

By sowing Himself into the believers, Christ makes the church the Body of Christ with the Spirit as the essence of the Body, the Lord as the element of the Body, and God the Father as the source of the Body—the Triune God—as its contents (Eph. 1:23; 4:4-6). Christ today as the divine life seed is the Spirit, the Lord, and also God the Father. The Divine Trinity today is within us as our contents. My burden is to show you that the church is not anything outward. The church is certainly not a building. But neither is the church merely a group of Christians coming together. Actually the reality of the church is Christ living in us as the Spirit, as the Lord, and as God the Father. Christ Himself is the contents of the church.

VII. THE ALL-INCLUSIVE CHRIST AS THE EMBODIMENT OF THE TRIUNE GOD BECOMING THE CHURCH AS HIS BODY AND EVERY MEMBER OF THE NEW MAN

Because Christ Himself is the contents of the church, Christ becomes the Body (1 Cor. 12:12). What is the church? The church is Christ multiplied, enlarged. Therefore, Christ Himself is the church. Furthermore, the church as the Body of Christ is the new man, and Christ is every member of the new man (Col. 3:10-11). Christ is the Body, and Christ is every member of the new man.

VIII. TO BE THE ORGANISM OF THE PROCESSED AND CONSUMMATED TRIUNE GOD AS HIS FULLNESS, HIS CORPORATE EXPRESSION

基督是身体，也是新人的每一肢体，因此召会事实上就是经过过程并终极完成之三一神的生机体。我们人都有身体，我们的身体是活的、生机的身体，这身体乃是生机体，好彰显我们。如果我没有身体，我站在这里，就像个妖魂。我在这里说话，会叫你们害怕、跑掉。但我有一个很好的生机体，就是我的身体，来彰显我。你看见我的身体，你就说，“哦，那是李弟兄。”这是一个生机体所作的。照样，召会是三一神的生机体，使祂得着彰显，得着显出，作祂的丰满，祂团体的彰显。（弗三 19～21。）

玖 终极完成于新耶路撒冷

这生机体终极完成于新耶路撒冷，先是小规模地在千年国里，（启二 7，三 12，）最终是全规模的在新天新地里。（二一 1～3，9～21，二二 1～2。）事实上，这生机体就是整本圣经所讲论的。圣经的神圣启示开始于神，（创一 1，）终极完成于新耶路撒冷。（启二一 2。）圣经里的第一个项目是神，末了一个项目是新耶路撒冷。在这二者之间是基督与召会。圣经对我们讲到神，而这位神借着基督与召会，终极完成于新耶路撒冷。这就是圣经。

基督徒的生活是活基督的生活， 为着构成祂的身体

按照以上所说的项目，我们可以看见，我们基督徒是基督身体上的肢体，是很特别的人。但是许多基督徒的行事为人并没有达到圣经所说神在信徒身上的标准。对大多数基督徒而言，基督徒的生活乃是学习圣经，改进他们的性格和行为，讨神喜悦，荣耀神，传扬神的福音，拯救罪人等等。但我必须告诉你们，这构不上神在祂永远救赎和全备救恩里之心意的标准。基督徒应当主要的是活基督的人，（腓一 20～21，）为着构成基督的身体，这身体乃是由所有祂的真信徒所扩大并构成，有基督作他们的生命元素。（罗十二 5。）

整本圣经的神圣启示向我们揭示，神在祂永远的经纶里要为基督得着一个生机的身体。为这目的，祂照着祂自己的形像、按着祂自己的样式造人。（创一 26～27。）为这

Since Christ is both the Body and every member of the new man, the church is actually the organism of the processed and consummated Triune God. We human beings have bodies, living and organic bodies, which are organisms to express us. If I did not have a body, I would have to stand here as a ghost. My speaking then would scare you away. But I have a very good organism to express me, which is my body. When you see my body, you say, "Oh, that's Brother Lee." This is what an organism does. In the same way, the church is an organism of the Triune God that manifests and expresses Him as His fullness, His corporate expression (Eph. 3:19-21).

IX. CONSUMMATING IN THE NEW JERUSALEM

This organism consummates in the New Jerusalem, firstly, in the millennial kingdom in a small scale (Rev. 2:7; 3:12), then lastly, in the new heaven and new earth in the full scale (Rev. 21:1-3, 9-21; 22:1-2). Actually, this organism is what the entire Bible is about. The divine revelation of the Bible begins with God (Gen. 1:1) and consummates in the New Jerusalem (Rev. 21:2). The first item in the Bible is God, and the last item is the New Jerusalem. In between is Christ and the church. The Bible teaches us about God, whose consummation is in the New Jerusalem through Christ and the church. This is the Bible.

THE CHRISTIAN LIFE BEING A LIFE OF LIVING CHRIST FOR THE CONSTITUTION OF HIS BODY

According to the items covered above, we can see that we Christians, as members of the Body of Christ, are very particular persons. However, many Christians do not walk up to the standard of God according to what the Bible says about the believers. To most of the Christians, the Christian life is a matter of learning the Bible and improving their character and conduct to please God, to glorify Him, to save sinners through their preaching of the gospel of God, etc. But I must tell you, this is not up to the standard of God's intention in His eternal redemption and complete salvation. A Christian should be one who mainly lives Christ (Phil. 1:20-21) for the constitution of the Body of Christ, which is enlarged and constituted with all His real believers, with Christ as their life element (Rom. 12:5).

The divine revelation of the entire Bible unveils to us that God in His eternal economy wants to have an organic Body for Christ. It was for this purpose that He created man in His own image and after His own likeness (Gen. 1:26-27). It was for

目的，祂定意要作人的生命。（一9。）为这目的，神成为肉体来作人，并将祂自己与人联结为一。为这目的，祂借着钉十字架成就了祂永远的救赎，并借着复活完成了祂完备的救恩。为这目的，祂将祂自己作为包罗万有并终极完成的灵，浇灌下来，以构成召会，作基督的身体。为这目的，祂拣选、预定、呼召、救赎、拯救并重生了我们，以祂自己作我们在基督里的生命，使我们得以成为基督身体上生机的肢体。也是为这目的，祂正在圣别、更新并变化我们，使基督的身体得以长大并建造起来。从这一切，我们能清楚的看见，神在祂永远经纶里的目的，乃是要我们长基督，活基督，并显大基督，使我们能在基督里成熟，有祂丰满的身材，并借着变化而被建造，有祂丰满的度量。（弗四11～16。）

当使徒保罗还是扫罗的时候，祂错误的以为遵守神的律法是他生活的主要目标。祂得救重生之后，祂生活的主要目标就从遵守律法改正为活基督。祂看见祂已经与基督同钉十字架，如今活着的不再是他，乃是基督在祂里面活着。（加二20。）所以他竭力要活基督，好叫基督能在祂身上显大，（腓一20～21，）为着建造基督的身体，（西一24，）并完成神永远的经纶。（弗三9～10。）

作基督徒主要的是在于活基督，以构成并建造基督的身体。这是今时代主恢复的实际。若是没有基督作生命的元素来构成基督的身体，又没有基督的身体作包罗万有之基督的完满彰显，今天的恢复就等于零。不要只是照着外面的教训和实行来看召会，只是论到地方召会、宇宙召会、地方自治、以及这个那个的事。召会的实际不是在这个范围里。召会完全是在于我们所活并显大的基督。如果你活你自己，你就不是宇宙召会，也不是地方召会；但如果我们活基督，祂就是一切，祂就是宇宙召会和地方召会。为什么今天在我们中间有分裂？就是因为人讲论关于召会的道理和实行，却忽略了活基督。如果他们活基督，就不会有分裂了。

在三一神历史里的七个表号

这是三一神的历史。第一，圣经给我们看见，三一神是由生命树所表征。然后祂借着成为肉体而来，在肉身里成

this purpose that He intended to be man's life (Gen. 2:9). It was for this purpose that He became incarnated to be a man and to join Himself with man as one. It was for this purpose that He accomplished His eternal redemption through crucifixion and carried out His complete salvation through resurrection. It was for this purpose that He poured Himself out as the all-inclusive and consummated Spirit for the constitution of the church as the Body of Christ. It was for this purpose that He has chosen, predestinated, called, redeemed, saved, and regenerated us with Himself as our life in Christ, that we may be the organic members of the Body of Christ. It was also for this purpose that He is sanctifying, renewing, and transforming us for the growth and building up of the Body of Christ. By all this we can have a clear view to see that God's intention in His eternal economy is to have us grow Christ, live Christ, and magnify Christ, that we may be mature in Christ to have His full stature and to be built up through transformation in the full measure of His fullness (Eph. 4:11-16).

Paul the apostle, when he was Saul, was mistaken to keep the law of God as the main goal of his life. After he was saved and regenerated, the main goal of his life was corrected from keeping the law to living Christ. He saw that he was crucified with Christ and it was no longer he who lived but Christ who lived in him (Gal. 2:20). So, he endeavored to live Christ that Christ might be magnified in him (Phil. 1:20-21) for the building up of the Body of Christ (Col. 1:24) and the fulfillment of God's eternal economy (Eph. 3:9-10).

Being a Christian depends mainly on living Christ for the constitution and building up of the Body of Christ. This is the reality of the Lord's recovery in this age. Without Christ as the life element for the constitution of the Body of Christ, and without the Body of Christ as the full expression of the all-inclusive Christ, the recovery today would become zero. Do not consider the church merely according to outward teachings and practices, concerning the matters of the local churches, the universal church, local autonomy, or of this or that. The church in its reality is not in this realm. The church is altogether a matter of Christ whom we live and magnify. If you live yourself, you are neither the universal church nor a local church. But if we live Christ, He is everything—the universal church and the local church. Why are there divisions today? Simply because people talk about doctrines and practices concerning the church, but neglect the living of Christ. If they do live Christ, no division would come into being.

SEVEN FIGURES IN THE HISTORY OF THE TRIUNE GOD

This is the history of the Triune God. Firstly, the Bible shows us that the Triune God was signified by the tree of life. Then He came in incarnation to be the one grain in

为一粒麦子，死而复活，产生许多子粒。借着成为肉体、钉十字架、复活，神就成了这许多子粒，就是我们。我们这许多子粒被磨成粉，作成饼；这饼就是基督的身体。基督的身体就是新人，作三一神的生机体，至终要终极完成于新耶路撒冷。在三一神的历史里有这七个表号：生命树、一粒麦子、许多子粒、一个饼、基督的身体、新人、和新耶路撒冷。要记住这七个表号，因为这就是整本圣经的精华。

the flesh, who died and resurrected to produce the many grains. Through incarnation, crucifixion, and resurrection God became the many grains which are we. As the many grains we are ground into flour to make one bread, and this bread is the Body of Christ. The Body of Christ is the new man as the organism of the Triune God, which eventually consummates in the New Jerusalem. In the history of the Triune God there are these seven figures: the tree of life, the grain of wheat, the many grains, the one bread, the Body of Christ, the new man, and the New Jerusalem. Remember these seven figures, for they are the very extract of the entire Bible.

第二篇

在仇敌撒但的 拦阻、破坏、败坏下 之基督身体的构成

读经：马太福音十三章四至七节，十九至二十二节，二十四至三十三节，三十六至四十三节。

纲目

壹 在仇敌撒但的拦阻下：

- 一 凭着人心如同路旁，为属世的交通往来所硬化，并借着撒但邪恶的灵如同飞鸟，把生命的话夺去——太十三4，19。
- 二 凭着肤浅的心有隐藏的罪、个人的欲望、自私和自怜，如同石头，阻挠生命的种子在心的深处扎根，并且因遭遇患难和逼迫而绊跌了——十三5～6，20～21。
- 三 凭着今世的忧虑和钱财的迷惑，如同荆棘把生命的种子挤住，使其不能长大结实——十三7，22。

贰 在仇敌撒但的破坏下：

- 一 借着将稗子（表征那恶者之子）撒在麦子（国度之子）中间，以限制并破坏麦子的生长和发展——十三25～30，38～42。
- 二 借着将小芥菜（表征在生命里的召会，好作食物供应）的性质改变为树（表征大而

CHAPTER TWO

THE CONSTITUTION OF THE BODY OF CHRIST UNDER THE ENEMY SATAN'S FRUSTRATION, DAMAGE, AND CORRUPTION

Scripture Reading: Matt. 13:4-7, 19-22, 24-33, 36-43

OUTLINE

I. UNDER THE ENEMY SATAN'S FRUSTRATION:

- A. By the human heart as the wayside hardened by worldly traffic and with the evil spirits of Satan as the birds snatching away the word of life—Matt. 13:4, 19.
- B. By the shallow heart which has hidden sins, personal desires, self-seeking, and self-pity as rocks hindering the life seed from taking root in the depths of the heart and is stumbled by affliction and persecution—Matt. 13:5-6, 20-21.
- C. By the anxiety of the age and the deceitfulness of riches as the thorns choking the life seed in growth to make it unfruitful—Matt. 13:7, 22.

II. UNDER THE ENEMY SATAN'S DAMAGE:

- A. By sowing tares (signifying the sons of the evil one) in the midst of the wheat (signifying the sons of the kingdom) to restrict and damage the growth and development of the wheat—Matt. 13:25-30, 38-42.
- B. By changing the nature of the small mustard, signifying the church in life, which is good for food supply, into the nature of a tree,

混乱的基督教国，好给“飞鸟”所表征的恶者栖宿)的性质—太十三 31～32。

注：以上第壹点的三项，拦阻在信徒里面生命种子的长大，并限制基督借着祂信徒而有的繁增；第贰点的两项，一面在召会的组成分子中间带进搀杂，另一面改变召会的性质，使召会的外表不正常。

叁 在仇敌撒但的败坏下：

- 一 使初期的召会发酵，由五旬节那日献给神的两个摇祭的饼所预表，（利二三 15～17，）并由亚拿尼亚和撒非喇欺骗灵神的犯罪事例，（徒五 1～11，）以及因日常供给寡妇之事上的忽略而发怨言的事例（六 1）所证实。
- 二 用淫乱这种粗鄙的罪，使哥林多召会发酵。（林前五 1～8。）
- 三 用神经纶以外之不同的教训，使召会发酵。（提前一 3～4。）
- 四 借着一个妇人（天主教这虚假的女申言者耶洗别—启二 20），使全团（由麦粒所作成的细面）发酵—太十三 33。
- 五 用犹太教、（守安息日—西二 16，行割礼—徒十五 1～2，加六 15，所谓的圣别饮食—徒十一 2～3，加二 12～13，和传统—加一 14、）智慧派学说、（西二 8、）和禁欲主义，（西二 20～23，）使早期的召会发酵。
- 六 用天主教的教皇制度、阶级制度、异端、拜偶像、和异教的作法，使召会发酵。
- 七 用更正教的阶级制度（按名是活的，实际却是死的）、不同的教训、传统、摩登主

signifying the big Christendom in confusion, which is good for lodging the evil ones, signified by the "birds"—Matt. 13:31-32.

Note: The three items above in I. frustrate the growth of the life seed in the believers and restrict the multiplication of Christ through His believers; whereas the two items in II., on the one hand, bring in a mixture among the components of the church and, on the other hand, change the nature of the church and make the appearance of the church abnormal.

III. UNDER THE ENEMY SATAN'S CORRUPTION:

- A. By leavening the initial church, typified by the two wave-loaves offered to God on the day of Pentecost (Lev. 23:15-17), and confirmed by the sinful case of Ananias and Sapphira in deceiving God the Spirit (Acts 5:1-11) and the case of murmuring concerning the overlooking of the daily dispensing to the widows (Acts 6:1).
- B. By leavening the church in Corinth with the gross sin of fornication (1 Cor. 5:1-8).
- C. By leavening the church with different teachings other than the economy of God (1 Tim. 1:3-4).
- D. By leavening the entire meal (fine flour made of the grains of wheat) through a woman (the Catholic Church as the false prophetess Jezebel—Rev. 2:20)—Matt. 13:33.
- E. By leavening the early church with Judaism (in Sabbath keeping—Col. 2:16; circumcision practice—Acts 15:1-2; Gal. 6:15; the so-called holy diet—Acts 11:2-3; Gal. 2:12-13; and traditions—Gal. 1:14), Gnosticism (Col. 2:8), and asceticism (Col. 2:20-23).
- F. By leavening the church with Catholicism in the papal system, hierarchy, heresies, idolatry, and pagan practices.
- G. By leavening the church with Protestantism in hierarchy, being living in name and dead in actuality, different teachings, traditions,

义、世俗和分裂，使召会发酵。

八 用国家主义、种族主义、社会主义、自由主义、政治等，使召会发酵。

九 用信徒天然的人、肉体及肉体的私欲、在他们性情里的罪性和行为上的罪行、以及加拉太五章十九至二十一节所列的一切恶事，使召会发酵。

注：仇敌撒但使召会发酵，是要败坏召会的性质和内容。甚至那构成召会的生命元素（麦子所产生的子粒所作成的全团），也发了酵。召会的这个病乃是在召会的构成成分里。这种因着发酵而被败坏的病，是无可救药的。

在上一篇里，我们看见以包罗万有之基督为生命的元素构成基督的身体。马太十三章给我们看见，基督如何来作撒种者，将祂自己当作生命的麦种（表征话）撒到如同生长之土的人心里。（3，19下。）在人心这好土里长基督，乃是为使基督得以繁增，作为召会的构成，以完成神永远的经纶。（太十三8，23，约十二24，弗三8～10。）

在马太十三章，我们有这样一幅积极事物的图画；但也有一幅消极事物的图画。马太十三章也启示，在仇敌撒但的拦阻、破坏和败坏下之基督身体的构成。撒但破坏主的工作，有三个方法—首先来拦阻，然后来破坏，最后来败坏。我盼望我们有属灵的能力，看见撒但计谋的异象。我们需要异象；不仅是道理或教训而已。我们需要看见属天的“电影”，属天的异象，使我们对仇敌三种的工作有深刻的印象，就是他的拦阻、破坏和败坏。在马太十三章，主耶稣不仅把天上的东西开启了，也把火湖的东西开启了。

在我们交通到关于马太十三章仇敌的工作之前，我愿意再说一点关于主的来临。基督徒一般都信耶稣第一次来了，并且还要第二次来。但我们也必须看见，祂的来还没有完全的完成，还在进行中。一面说，耶稣已经来了；但另一面说，耶稣还没有完成祂的来。耶稣从天上来到地上，并且借着成为肉体，在童女腹中成孕，这是一瞬间的事；但祂进到你我里面，就需要很长的时间。

modernism, worldliness, and divisions.

H. By leavening the church with nationalism, racialism, socialism, liberalism, politics, etc.

I. By leavening the church with the believers' natural man, flesh and its lust, sin in their nature and sins in their deeds, and all the evil things listed in Gal. 5:19-21.

Note: The enemy Satan's leavening of the church is to corrupt the church in its nature and contents. Even the life element (the entire meal made of the grains produced by the wheat), of which the church is constituted, is leavened. This disease of the church is in its constituents. Such a disease of being corrupted by being leavened is incurable.

In the previous chapter, we saw the constitution of the Body of Christ with the all-inclusive Christ as the life-element. Matthew 13 shows us how Christ came as the Sower to sow Himself as the life seed of wheat, signifying the word, into the human heart as the growing earth (vv. 3, 19b). The growing of Christ in the good earth of the human heart is for His multiplication to be the constitution of the church to fulfill God's eternal economy (Matt. 13:8, 23; John 12:24; Eph. 3:8-10).

In Matthew 13 we have such a picture of positive things, but we also have a picture of negative things. Matthew 13 also reveals the constitution of the Body of Christ under the enemy Satan's frustration, damage, and corruption. Satan works to undermine the Lord's work in three ways—first to frustrate, then to damage, and finally to corrupt. I hope we have the spiritual capacity to see this vision of Satan's schemes. We need a vision, not just a doctrine or a teaching. We need to see a heavenly "movie," a heavenly vision, which deeply impresses us with the enemy's three kinds of works: his frustration, damage, and corruption. In chapter thirteen of Matthew, the Lord Jesus not only opened up the heavenly things but also opened up the hellish things.

Before we begin to fellowship about the enemy's work seen in Matthew 13, I would like to say a further word about the Lord's coming. Christians commonly believe that Jesus came the first time and that He will come a second time. But we also need to realize that His coming has not been fully consummated. It is still going on. On the one hand, Jesus has come, but on the other hand, Jesus has not finished His coming. For Jesus to come down from heaven to earth and be conceived in the womb of a virgin through incarnation was an instant thing, but for Him to come into you and me took a long time.

基督的来临有三大主要步骤—成为肉体、死、复活。第一步是成为肉体。耶稣是独一的神，原来是活在永远里，在时间以前。然后祂创造了宇宙和人。祂创造宇宙和人四千年之后，就从永远里走出来，进到时间里。当祂从永远里走出来，进到时间里，祂就进到人性里。在已过的永远里祂是神，但在祂成为肉体时，祂就从永远里走到时间里，并带着祂的神性进到人性里。

何等希奇，全能无限的神竟然进到年轻童女的腹中，留在其中九个月！马太一章十八节和二十节告诉我们，耶稣是由圣灵生的。神生在马利亚的腹中。过了九个月，祂从马利亚生出来，是人也是神，乃是神人。

我们怎么知道神从永远里跨出来，走到时间里，并且带着祂的神性进到人性里？我们知道这事，因为圣经这样告诉我们。（约一1，14。）耶稣乃是神人。在全宇宙中有一位，祂是神，有神性；祂又是人，有人性。祂不仅是属于神类，祂也是属于人这一类。照着历史来看，最独特的一位就是耶稣基督。祂兼有神性和人性。

基督是在成为肉体里来的，但祂花了更长的时间，经过了为人生活、死而复活的过程，才进到我们里面。我们知道耶稣活在我们里面，不仅因为圣经是这样告诉我们，（加二20上，林后十三5，）也因为我们的经历是如此的见证。我的经历告诉我，耶稣在我里面活着。我们凡是接受祂的人，也都是这样。祂来活在我们里面，把我们从顽皮的人改变成“耶稣的绅士们”，和“耶稣的淑女们”。这特别的一位，使我们与世人不同。今天我们乃是耶稣的见证。（启一2，9。）耶稣活在我们里面。我们知道这个，是因着圣经所说的，也是因着我们的经历。

成为肉体的耶稣经过了漫长的过程，才进到我们里面。在成为肉体之后，耶稣在地上生活了三十三年半，然后祂就上十字架受死。祂的死是祂所走的第二个主要步骤，使祂能进到我们里面。借着钉十字架，祂对付了一切消极的事物，也解决了所有的难处。祂除去了我们的罪性和罪行。祂的死解决了一切，并了结了旧造的一切。

祂死在十字架上，埋葬了，又在第三天复活了。复活是祂来临的第三个主要步骤。林前十五章四十五节下半告诉

Christ's coming has three great, main steps—incarnation, death, and resurrection. The first step was incarnation. Jesus as the only, unique God lived in eternity before time. Then He created the universe and man. Four thousand years after the creation of man, He stepped out of eternity and into time. When He came out of eternity and stepped into time, He stepped into humanity. In eternity past He was God, but in His incarnation He stepped out of eternity into time and with His divinity into humanity.

It is a wonder that the almighty, infinite God entered into the womb of a young virgin and remained there for nine months! Matthew 1:18 and 20 tell us that Jesus was begotten of the Holy Spirit. God was born into the womb of Mary. Then after nine months, He was born out of Mary to be both man and God, a God-man.

How do we know that God stepped out of eternity and into time and with His divinity entered into humanity? We know this because the Bible tells us so (John 1:1, 14). Jesus is a God-man. In the whole universe there is a person who is both God, with His divinity, and man, with His humanity. He is not only after God's kind but also after man's kind. According to history the most unique person is Jesus Christ. He has both divinity and humanity.

Christ came in incarnation, but it took Him a much longer time of passing through the processes of human living, death, and resurrection to come into us. We know that Jesus now lives in us not only because the Bible tells us so (Gal. 2:20a; 2 Cor. 13:5) but also because our experience testifies that it is so. My experience told me that Jesus lived in me. It was the same with all of us who have received Him. His coming to live in us changed us from naughty ones to "Jesus gentlemen" and "Jesus ladies." This extra One has made us different from the people of the world. Today we are the testimony of Jesus (Rev. 1:2, 9). Jesus lives in us. We know this because of what the Bible says and because of our experience.

The incarnated Jesus came into us by passing through a long process. Following His incarnation Jesus lived on this earth for thirty-three and a half years. Then He went to the cross to die. His death was the second major step He took in order to come into us. By being crucified He took care of all the negative things and He solved all the problems. He took away our sin and our sins. His death solved everything and terminated everything of the old creation.

He died on the cross, was buried, and on the third day He resurrected. His resurrection was the third major step of His coming. First Corinthians 15:45b tells

我们，在祂的复活里，祂成了另外一个人位，就是赐生命的灵。在祂的成为肉体里，祂这位神成了人。在祂的复活里，祂这位末后的亚当，成了赐生命的灵。所以基督是神，基督是人，基督也是赐生命的灵。今天，这位进到我们里面，且一直活在我们里面的基督，是神，是人，也是灵。

圣经着重的启示，主基督是那灵。今天主耶稣在复活里是无所不在的。祂在天上，祂在地上，祂在你里面，祂在我里面，祂在千千万万信祂的人里面。从我们呼求主并接受祂那一天起，我们就知道有一个人进到我们里面，甚至是加到我们里面。耶稣能进到我们里面，因为祂成了赐生命的灵。今天，祂已经完成了祂这三个主要的步骤：成为肉体、钉十字架和复活。祂成了人；并在人里死了，解决了宇宙中所有的难处，除去了所有的问题。然后在复活里，祂成了赐生命的灵，使祂能进到我们里面。今天祂就在我们里面。

今天基督仍然在来临，因为祂仍然在进入许许多多人的过程中。然而在美国这个所谓基督教的国家里，还有许许多多人没有相信主耶稣。主愿意万人得救。（提前二4。）我们必须同着主到他们那里去，把主带给他们。祂仍然在来的过程中，直到祂最终要从天上来到空中，从空中来到地上。那就是最末了的一个步骤，来完成祂的来临。

今天我们有这样一位奇妙的主耶稣在我们里面。这完全是光明的，完全是在白昼的，完全是积极的；但是有白昼就必定也有黑夜。我们必须来看在马太十三章里所摆给我们的一幅黑夜、消极的图画。马太十三章启示，在仇敌撒但的拦阻、破坏、败坏下之基督身体的构成。

壹 在仇敌撒但的拦阻下

一 凭着人心如同路旁，为属世的交通往来所硬化，并借着撒但邪恶的灵如同飞鸟，把生命的话夺去

马太十三章告诉我们，主出去作撒种者，把种子撒到许多人的心里。主启示我们，人的心有四种，三种是消极的，一种是积极的。

us that in His resurrection He became another person, the life-giving Spirit. In His incarnation He, as God, became a man. In His resurrection He, as the last Adam, became a life-giving Spirit. Therefore, Christ is God, Christ is man, and Christ is the life-giving Spirit. Today the very Christ who has come into us and who is still living in us is God, man, and the Spirit.

The Bible reveals emphatically that Christ the Lord is the Spirit. Today the Lord Jesus is the omnipresent One in resurrection. He is in heaven, He is on earth, He is in you, He is in me, and He is in millions of His believers. From the day that we called on the Lord and received Him, we realized that someone came into us and was even added into us. Jesus can enter into us because He has become the life-giving Spirit. Today He has finished His three major steps of incarnation, crucifixion, and resurrection. He became a man and in man He died, solving all the problems and taking away all the troubles in the universe. Then in resurrection He became the life-giving Spirit so that He could enter into us. Today He is in us.

Christ is still coming today because He is still in the process of entering into millions of people. But even in such a so-called Christian nation as the United States, millions of people have not yet believed in the Lord Jesus. The Lord desires all men to be saved (1 Tim. 2:4). We have to go with the Lord to them to bring the Lord to them. He is still in the process of His coming until He eventually will come from the heavens to the air and from the air to the earth. That will be the ultimate step in the consummation of His coming.

Today we have such a wonderful Lord Jesus within us. This is all bright, all in the day, and all positive, but with the day there is also the night. We need to see the night, the negative picture, presented to us in Matthew 13. Matthew 13 reveals the constitution of the Body of Christ under the enemy Satan's frustration, damage, and corruption.

I. UNDER THE ENEMY SATAN'S FRUSTRATION

A. By the Human Heart as the Wayside Hardened by the Worldly Traffic and with the Evil Spirits of Satan as the Birds Snatching Away the Word of Life

Matthew 13 tells us that the Lord went out as the Sower to sow the seed into the hearts of many people. The Lord revealed that the human heart is of four categories. Three are negative and one is positive.

头一种的心，比喻作路旁的地方。（4。）在田地旁边有路，这路旁的地方，因为太多的交通，就变硬了。因着靠近路，就很容易被路上的交通弄硬。种子落到硬的路旁，就无法进到土里。这就给空中的飞鸟好机会，把这些种子都夺去了。

耶稣在撒种，但是你的心可能太硬了。种子无法深入你的心里；只是留在你心的表面上。然后，表征邪灵的飞鸟，就来把话夺去了。在这宇宙中，不仅有圣灵，赐生命的灵，也有邪灵。这些邪灵埋伏等候着，要把撒在硬心里的种子夺去。我们可以看见撒但拦阻的工作，乃是凭着人心如同路旁，为属世的交通往来所硬化，并借着撒但邪恶的灵如同飞鸟，把生命的话夺去。（4，19。）

二 凭着肤浅的心有隐藏的罪、个人的欲望、自私和自怜，如同石头，阻挠生命的种子在心的深处扎根，并且因遭遇患难和逼迫而绊跌了

你的心在表面好像很柔软，但是你的心不够深，反而是很浅的。马太十三章给我们看见，肤浅的心有隐藏的罪、个人的欲望、自私和自怜，如同石头，阻挠生命的种子在心的深处扎根，并且因遭遇患难和逼迫而绊跌了。（5～6，20～21。）这些消极的东西，是由田地表面下的硬石所表征，这些石头使土变得很浅。在我们里面的这些石头，阻挠生命的种子在我们心里扎根。有这样心的人，在患难或逼迫临到时就绊跌了。我们见过许多这样的人。首先他们听见了福音，并且喜乐的接受了；但是过了一段时间，逼迫和患难使他们绊跌了，因为没有根深入他们里面，不能使生命的种子在他们里面活得长久。

三 凭着今世的忧虑和钱财的迷惑，如同荆棘把生命的种子挤住，使其不能长大结实

我们信了主耶稣，接受祂作我们的救主。但是每一天我们都要应付今世的忧虑和钱财的迷惑。钱财是个大骗局，迷惑每一个人。今世的忧虑和钱财的迷惑，如同荆棘把我们里面生命的种子挤住，使其不能生长，并使我们的不能结实。（太十三7，22。）许多信徒就是这样。他们信了主耶稣，

The first kind of heart is likened to a place beside the way (v. 4). Beside the farming field is a way, and the place beside this way becomes hard because of too much traffic. Because it is close to the way, it is easily hardened by the traffic of the way. When the seed falls on the hard wayside, there is no way for the seed to get into the soil. This affords a good chance for the birds from the air to snatch all the seeds away.

Jesus is sowing the seed, but your heart may be too hard. The seed cannot penetrate into your heart. It remains on the surface of your heart, and then the birds, signifying the evil spirits, come to snatch away the word. In this whole universe there is not only the Holy Spirit, the life-giving Spirit, but also the evil spirits. They are crouching, watching, and waiting to snatch away the word sown in the hardened heart. We can see Satan's frustrating work with the human heart as the wayside hardened by worldly traffic and with the evil spirits of Satan as the birds snatching away the word of life (Matt. 13:4, 19).

B. By the Shallow Heart Which Has Hidden Sins, Personal Desires, Self-seeking, and Self-pity as Rocks Hindering the Life Seed from Taking Root in the Depths of the Heart and Is Stumbled by Affliction and Persecution

On the surface your heart may be soft, but it may not be deep. Instead, it may be shallow. Matthew 13 shows us the shallow heart which has hidden sins, personal desires, self-seeking, and self-pity as rocks hindering the life seed from taking root in the depths of the heart and is stumbled by affliction and persecution (vv. 5-6, 20-21). All these negative things are typified by hard rocks underneath the surface of the field, making the earth shallow. These rocks within us hinder the life seed from taking root in our heart. Those with such a heart are stumbled when affliction or persecution comes. We have seen many like this. First, they heard and received the gospel joyfully, but after a time persecution and affliction stumbled them because there was no root penetrating into their being that could cause the life seed to live long in them.

C. By the Anxiety of the Age and the Deceitfulness of Riches as the Thorns Choking the Life Seed in Growth to Make It Unfruitful

We have believed in the Lord Jesus, receiving Him as our Savior, but day by day we have to deal with the anxiety of this age and the deceitfulness of riches. Money is a big lie, deceiving everybody. The anxiety of this age and the deceitfulness of riches are like thorns to choke the life seed in us in growth and to make our heart unfruitful (Matt. 13:7, 22). Many believers are like this. They believe in the Lord Jesus. They call on Him

呼求了祂的名，甚至还向祂祷告。但是有些荆棘，就是生活的忧虑和钱财的迷惑，把他们里面生命的种子挤住了。

以上三种的心都是在仇敌拦阻的工作之下，但是还有第四种的心。这第四种乃是好的心，由好土所表征。好的心就是纯洁、单一、绝对向着神的心。这样的心不在意今世的忧虑或钱财。一个有这样心的人，是纯洁的、单一的、绝对为着神的。在他里面的生命种子没有被挤住，没有受拦阻，也没有遭阻挠，所以基督的生命种子就能在他里面长大结实，使他在基督里成为多结果子的人。

人心是神所创造的，但是撒但进来，使人心或者像路旁，或者像浅土，或者像满了荆棘的地，把生命的种子挤住。撒但这样作工，使人心不能用来为着神的目的。所有各种消极一面的心，都是撒但拦阻之工作的结果。

贰 在仇敌撒但的破坏下

神的仇敌撒但不仅拦阻基督身体的构成，也作工破坏基督身体的构成。

一 借着撒出稗子

撒但作破坏的工作，乃是借着将稗子（表征那恶者之子）撒在麦子（表征国度之子）中间，以限制并破坏麦子的生长和发展。（太十三 25～30，38～42。）稗子就是假的麦子。稗子在生长初期，看起来完全与麦子一样。麦子和稗子很难分辨，必须到吐穗的时候，才能分辨出来。麦穗呈金黄色，稗穗呈黑色。今天，在基督教里，在这么多真基督徒的中间，也有一些假基督徒，挂名的基督徒。在开始的时候，他们看起来和基督徒一样，一直到结果子的时候。那时，凭着他们的果子，人就能够分辨他们是假基督徒。

当主耶稣在把祂自己当作生命的种子撒出的时候，撒但也在哪里撒稗子。农夫无法告诉我们稗子从哪里来，但是当麦子长起来时，在其中却奥妙的有一些稗子，这预表神仇敌极恶的破坏。在数百万基督徒中间，有数以千计的稗子，就是假基督徒。在第四世纪初，康士坦丁大帝将世界搀入召会。他把成千成万的假信徒带进基督教，使其变成基督教国，而不再是召会了。

and even pray to Him. Yet some thorns as the anxiety of life and the deceitfulness of money choke the life seed in them.

The above three kinds of hearts are under the enemy's frustrating work, but there is a fourth kind of heart. The fourth kind is the good heart, typified by the good earth. A good heart is a heart that is pure, single, and absolute toward God. It is a heart that does not care for the anxiety of the age or for money. A person with such a heart is pure, single, and absolute only for God. There is no choking of the life seed, no frustration, and no hindrance within him, so the life seed of Christ can grow in him to bear fruit, making him fruitful in Christ.

Man's heart was created by God, but Satan came in to make man's heart either like the wayside, like the shallow earth, or like the earth full of thorns choking the life seed. Satan works so that man's heart would not be available for God's purpose. All the different kinds of hearts in the negative sense are the results of Satan's frustrating work.

II. UNDER THE ENEMY SATAN'S DAMAGE

Satan, God's enemy, not only frustrates the constitution of the Body of Christ but also works to damage it.

A. By Sowing Tares

Satan works to damage by sowing tares (signifying the sons of the evil one) in the midst of the wheat (signifying the sons of the kingdom) to restrict and damage the growth and development of the wheat (Matt. 13:25-30, 38-42). Tares are false wheat. At the initial stage of their growth, they look exactly like wheat. It is impossible to distinguish wheat from tares until the fruit is produced. The fruit of the wheat is golden yellow, but that of the tares is black. Today in Christianity, among so many real Christians, there are also some false Christians, Christians in name. At the beginning they look the same as Christians until they bring forth fruit. Then by their fruit people can discern that they are false Christians.

While the Lord Jesus is sowing Himself as the life seed, Satan is also sowing the tares. The farmers are not able to tell where the tares come from, but after the wheat has grown up, some tares are mysteriously among them. This typifies the devilish damage of God's enemy. Among millions of Christians there are thousands of tares, false ones. In the first part of the fourth century, Constantine the Great mixed the church with the world. He brought thousands of false believers into Christianity, making it Christendom, no longer the church.

首先，我们看见邪灵如同飞鸟，来把生命的话夺去。然后撒但还有另一个办法，这个办法就是把一些假的加进来，以拦阻真麦子的生长。在真基督徒中间的假基督徒，总是限制并破坏麦子的生长和发展。

二 借着将小芥菜的性质改变为树的性质

撒但的破坏也是借着将小芥菜（表征在生命里的召会，好作食物供应）的性质改变为树（表征大而混乱的基督教国，好给“飞鸟”所表征的恶者栖宿）的性质。（太十三31～32。）芥菜是小的，但是撒但把芥菜的性质改变为大树。芥菜表征在生命里的召会，好作食物供应；但今天的基督教国是一个大的组织，如同一棵大树，不再是好作食物的，反而给“飞鸟”所表征的恶者栖宿。

召会在性质上和功用上应当是小的，不该像基督教国那样大。我们这些跟从主耶稣的基督徒，相对的在人数上是小的，但撒但把基督教国弄得很大。这对召会是一种破坏。这就是为什么在主的恢复里，我们不喜欢外表上有很大的场面。

我们必须注意，以上在第壹点的三项（路旁、石头、荆棘），是拦阻在信徒里面生命种子的长大，并限制基督借着祂信徒而有的繁增；第贰点的两项（稗子、变成大树的芥菜），一面在召会的组成分子中间带进搀杂，另一面改变召会的性质，使召会的外表变得不正常。

今天基督教的外表完完全全是不正常的。在召会生活里，我们没有头衔，也没有指定的牧师作大讲道人。真正的召会不是一个大的东西，乃是像小芥菜产生食物，使神与人满足。要过正当的召会生活，我们就必须有第四种的心，就是好土，为着长基督；我们也必须是微小的，而不是大的。主耶稣告诉祂的门徒说，他们乃是小群。（路十二32。）我们应该是跟随主的小群。（彼前五2上，徒二十28。）不然，我们就是不正常的。召会与世界相比，在人数上是小的。召会是小群，是微小的菜蔬，为着供应生命，而不是大树，给飞鸟栖宿，不是像基督教国那样庞大的宗教。

叁 在仇敌撒但的败坏下

First, we see the evil spirits as the birds coming to snatch away the word of life. Then Satan has another way. This way is his adding in some false ones to damage the growth of the real wheat. The false Christians among the real Christians always restrict and damage the growth and development of the wheat.

B. By Changing the Nature of the Small Mustard into the Nature of a Tree

Satan's damage is also to change the nature of the small mustard, signifying the church in life, which is good for food supply, into the nature of a tree, signifying the big Christendom in confusion, which is good for lodging the evil ones, signified by the "birds" (Matt. 13:31-32). The mustard plant is small, but Satan changed the nature of the mustard into a great tree. The mustard signifies the church in life, which is good for food supply, but today's Christendom is a big organization, like a big tree. Instead of being good for food, it is good for lodging the evil ones, signified by the "birds."

The church should be small in nature and in function, not big as Christendom is. We Christians who follow the Lord Jesus are relatively small in number, but Satan has made Christendom very large. This is a damage to the church. This is why in the recovery we do not like to have anything as a big facade.

We need to note that the three items above under Roman numeral I (the wayside, the rocks, and the thorns) frustrate the growth of the life seed in the believers and restrict the multiplication of Christ through His believers; whereas the two items above under Roman numeral II (the tares and the mustard seed becoming a great tree), on the one hand, bring in a mixture among the components of the church, and on the other hand, change the nature of the church and make the appearance of the church abnormal.

Today the appearance of Christianity is altogether abnormal. In the church life, we do not have titles or assigned pastors as great speakers. The genuine church is not something great but is like the small mustard that produces food for the satisfaction of God and man. For the proper church life, we need to have the fourth kind of heart, the good earth, for growing Christ, and we need to be small, not great. The Lord Jesus told His disciples that they were a little flock (Luke 12:32). We should be the little flock following the Lord (1 Pet. 5:2a; Acts 20:28). If we are not, we are abnormal. The church is little in number compared with the world. The church as the little flock is a little herb for the supply of life, not a big tree for the birds to lodge in, not a huge religion like Christendom.

III. UNDER THE ENEMY SATAN'S CORRUPTION

一 使初期的召会发酵

撒但对召会的败坏，开始于使初期的召会发酵，由五旬节那日献给神的两个摇祭的饼所预表。（利二三 15～17。）利未记二十三章说，在五旬节那天，神要祂的子民献上两个发酵的饼，而不是无酵饼。这指明，召会从头一天建立起来，就已经不是那么纯洁。这可由亚拿尼亚和撒非喇欺骗灵神的犯罪事例，（徒五 1～11，）以及因日常供给寡妇之事上的忽略而发怨言的事例（六 1）所证实。

二 使哥林多召会发酵

撒但也借着用淫乱这种粗鄙的罪，使哥林多召会发酵，（林前五 1～8，）而败坏召会。

三 用神经纶以外之不同的教训，使召会发酵

撒但败坏的工作也是用神经纶以外之不同的教训，使召会发酵。保罗吩咐提摩太要留在以弗所，好嘱咐一些人，不可教导与神经纶不同的事。（提前一 3～4。）这告诉我们，甚至在早期，在众召会中，就有一些人教导不同的教训。不同的教训造成分裂。今天因着有数以百计不同的教训，所以也就有数以百计不同的团体，不同的分裂。这是一种发酵，来分裂基督的身体。

四 借着一个妇人，使全团发酵

马太十三章三十三节描绘撒但败坏的工作，那里说到借着一个妇人（天主教这虚假的女申言者耶洗别—启二 20），使全团（由麦粒所作成的细面）发酵。这意思是说，天主教本身就是假的女申言者。

五 用犹太教、智慧派学说、和禁欲主义，使早期的召会发酵

撒但作工，用犹太教的守安息日、（西二 16、）行割礼、（徒十五 1～2，加六 15、）所谓的圣别饮食、（徒十一 2～3，加二 12～13、）和传统，（加一 14，）使早期的召会发酵。他也用智慧派学说、（西二 8、）和禁欲主义，（20～23，）使早期的召会发酵。这些“教”、“学说”和“主义”都是酵，使召会受了败坏。

A. By Leavening the Initial Church

Satan's corruption of the church began with his leavening the initial church, typified by the two wave-loaves offered to God on the day of Pentecost (Lev. 23:15-17). Leviticus 23 says that on the day of Pentecost, God requested His people to offer two leavened loaves, not unleavened loaves. That indicates that from the first day the church was established, the church was already impure. This was confirmed by the sinful case of Ananias and Sapphira in deceiving God the Spirit (Acts 5:1-11) and the case of the murmuring concerning the overlooking of the daily dispensing to the widows (Acts 6:1).

B. By Leavening the Church in Corinth

Satan also corrupted the church by leavening the church in Corinth with the gross sin of fornication (1 Cor. 5:1-8).

C. By Leavening the Church with Different Teachings Other Than the Economy of God

Satan's corrupting work is also by leavening the church with different teachings other than the teaching of the economy of God. Paul exhorted Timothy to remain at Ephesus to charge certain ones not to teach different things other than the economy of God (1 Tim. 1:3-4). This tells us that even in the early days among the churches different teachings were being taught. Different teachings create divisions. Because there are hundreds of different teachings today, there are also hundreds of different groups, different divisions. This is a kind of leavening to divide the Body of Christ.

D. By Leavening the Entire Meal through a Woman

Satan's corruption is portrayed in Matthew 13:33, which speaks of the leavening of the entire meal (fine flour made of the grains of wheat) through a woman (the Catholic Church as the false prophetess Jezebel—Rev. 2:20). This means that the Catholic Church itself is a false prophetess.

E. By Leavening the Early Church with Judaism, Gnosticism, and Asceticism

Satan worked to leaven the early church with Judaism in Sabbath keeping (Col. 2:16); in circumcision practice (Acts 15:1-2; Gal. 6:15); in the so-called holy diet (Acts 11:2-3; Gal. 2:12-13); and in traditions (Gal. 1:14). He also leavened the early church with Gnosticism (Col. 2:8) and asceticism (Col. 2:20-23). These "isms" were leaven by which the church was corrupted.

六 用天主教使召会发酵

撒但也用天主教的教皇制度、阶级制度、异端、拜偶像、和异教的作法，使召会发酵。天主教是在第六世纪教皇制度建立时，完全形成的。在天主教里也建立了阶级制度，教皇是头，其下有红衣主教、大主教、主教和神甫等等。天主教满了异端的教训、拜偶像的事、和异教的作法。他们称马利亚为圣母，说她没有罪。拜马利亚为圣母，乃是异端，也是拜偶像。天主教也发明了圣诞节和复活节，这些节日都是源自异教，满了异教的作法。圣诞节起源于欧洲的异教。他们把基督的名联于十二月二十五日所庆祝太阳神的生日。庆祝复活节，原则上也是这样。天主教的大教堂满了偶像、雕像和图像，作人祈求的对象。在马尼拉一个天主教堂有一座耶稣的雕像，每一个进教堂敬拜的人都摸这像的脚。这给我们看见罗马天主教的异端和迷信。

七 用更正教使召会发酵

撒但也用更正教的阶级制度使召会发酵。更正教有他们的传道人、牧师，是一种有阶级制度的宗教组织。启示录三章一节也启示，更正教按名是活的，实际却是死的。

更正教满了不同的教训。各宗派就是根据他们不同的教训而成立的。南浸信会强调水浸。根据那个教训，他们就建立一个宗派，把人浸到水里。长老会强调长老治会，由长老团来治理、管理所谓的地方召会。根据那个教训，他们就成立长老会。所有不同的宗派，都建立在他们不同的教训上；他们有各自的传统，是他们必须固守的。

不仅如此，今天在更正教里也有一些摩登主义者，教导人说，圣经不是神默示的，没有神迹，没有天使，也没有灵。摩登派的人不信耶稣是神，也不信祂的死救赎我们脱离罪。他们不信基督的复活。他们说基督只是牺牲自己作一个殉道者而已。更正教也是满了世俗和分裂。这就是为什么我们不能留在其中。我们不要在那种发酵的情形之下。

F. By Leavening the Church with Catholicism

Satan also leavened the church with Catholicism in the papal system, hierarchy, heresies, idolatry, and pagan practices. The Catholic Church was fully formed in the sixth century when the papal system was established. There is also an established hierarchy in Catholicism with the pope as the head under whom are the cardinals, the archbishops, the bishops, and the priests. Catholicism is full of heretical teachings, idolatry, and pagan practices. They call Mary the mother of God and say that she has no sin. To worship Mary as the holy mother is heresy as well as idolatry. Catholicism also invented the holidays of Christmas and Easter, which are pagan in their origin and full of pagan practices. Christmas originated from European paganism. The name of Christ was attached to the birthday of the sun god celebrated on December 25. In principle the celebration of Easter is the same. The Catholic cathedrals are full of idols, statues and pictures, to which people pray. There is one Catholic cathedral in Manila with a statue of Jesus, and all the worshippers entering into the cathedral touch the feet of this statue. This shows the heresy and superstition of the Roman Catholic Church.

G. By Leavening the Church with Protestantism

Satan also leavened the church with Protestantism in its hierarchy. The Protestant church has its ministers and pastors in a kind of religious organization with a hierarchy. Revelation 3:1 also reveals that the Protestant church is living in name but dead in actuality.

Protestantism is full of different teachings. The denominations are based upon their different teachings. The Southern Baptists stress baptism by immersion. Based upon that teaching, they set up a denomination to baptize people by immersion. The Presbyterians stress the presbytery, the ruling and managing of a so-called local church by a body of elders. Based upon that teaching, they formed the Presbyterian church. All of the different denominations are founded upon their different teachings, and they have their traditions which they must keep.

Furthermore, today in the Protestant church there are some modernists, teaching people that the Bible is not inspired by God, that there are no miracles, that there are no angels, and that there is no Spirit. The modernists do not believe that Jesus is God or that He died to redeem us from our sins. They do not believe in the resurrection of Christ. Instead, they say that Christ sacrificed Himself merely as a martyr. Protestantism is also full of worldliness and divisions. This is why we cannot remain there. We do not want to be under that kind of leavening.

八 用国家主义、种族主义、社会主义、自由主义、政治等，使召会发酵

召会也已经因着国家主义和种族主义而发酵。今天在美国还有所谓的白人教堂和黑人教堂；黑、白两种人不能聚在一起。在基督教里，也有很强的社会主义，阶级的区别。在基督教国里，自由主义和政治也是另一种形式的酵。这是撒但的败坏，所以在恢复中，我们不容许任何这样的东西存在。

九 用信徒天然的人、肉体及肉体的私欲、在他们性情里的罪性和行为上的罪行、以及加拉太五章十九至二十一节所列的一切恶事，使召会发酵

撒但的败坏也见于他用信徒天然的人、肉体及肉体的私欲、在他们性情里的罪性和行为上的罪行、以及加拉太五章十九至二十一节所列的一切恶事，使召会发酵。在加拉太书所列的恶事之一乃是宗派，或意见的派系。（见恢复本加五 20 与注 4。）甚至在一个只有十一、二人聚在一起的小召会里，也会有许多的意见，成为败坏的发酵因素。

仇敌撒但使召会发酵，乃是败坏召会的性质和内容。甚至那构成召会的生命元素（麦子所产生的子粒所作成的全团），也发了酵。召会的这个病乃是在召会的构成成分里。这种因着发酵而被败坏的病，是无可救药的。

本篇信息给我们看见，神的仇敌撒但的诡计，以及他的拦阻、破坏和败坏。我们看见他在人心里所作拦阻的工作；他借着加进假信徒，并改变召会的性质，所作破坏的工作；他借着使基督教整个内容都发了酵，所作败坏的工作。我们必须丢弃这一切消极的东西，使我们成为纯洁，并从各种拦阻、破坏和败坏得释放，好叫我们能长基督，使基督能在我们中间繁增，并且借着我们进到许多人里面，使他们能得重生。

我盼望在主恢复里的圣徒都能清楚的看见，我们必须从撒但一切的拦阻，从仇敌一切的破坏，并从魔鬼一切的败坏下得释放。愿主怜悯我们。我们与别人不一样，不是因为我们喜欢与人不一样，乃是因为我们喜欢得着炼净和释放，使我们能长基督，为着祂的繁增，使祂能借着在生命里的变化，构成并建造基督的身体。

H. By Leavening the Church with Nationalism, Racism, Socialism, Liberalism, Politics, Etc.

The church has also been leavened with nationalism and racism. Today in this country there are still so-called black churches and white churches. The whites and the blacks do not meet together. Socialism with class distinctions is also prevalent in Christianity. Liberalism and politics are other forms of leaven in Christendom. This is Satan's corruption, so in the recovery we cannot allow anything like this to exist.

I. By Leavening the Church with the Believers' Natural Man, Flesh and Its Lust, Sin in Their Nature and Sins in Their Deeds, and all the Evil Things Listed in Galatians 5:19-21

Satan's corruption is also seen in his leavening the church with the believers' natural man and their flesh and its lust. This leaven is also the sin in their nature, the sins in their deeds, and all the evil things listed in Galatians 5:19-21. One of the evil things listed in Galatians is sects, or schools of opinion (see v. 20 and note 4—Recovery Version). Even in a little church of eleven or twelve meeting together, there can be a number of opinions as a leavening factor of corruption.

The enemy Satan's leavening of the church is to corrupt the church in its nature and contents. Even the life element (the entire meal made of the grains produced by the wheat), of which the church is constituted, is leavened. This disease of the church is in its constituents. Such a disease of being corrupted by being leavened is incurable.

This chapter shows us the schemes of God's enemy, Satan, with his frustration, damage, and corruption. We see his frustrating work in the human heart, his damaging work in adding false believers and in changing the church's nature, and his corrupting work in leavening the whole content of Christianity. We must give up all these negative things so that we may be pure and be freed from all kinds of frustrations, all kinds of damage, and all kinds of corruption to grow Christ that Christ may be multiplied among us and through us to enter into many others that they might be regenerated.

I hope that all the saints in the recovery could see clearly that we need to be freed from all the frustrations of Satan, from all the damage of the enemy, and from all the corruption of the devil. May the Lord be merciful to us. We are different from others not because we like to be different but because we like to be purified and freed that we may grow Christ for His multiplication and for His constitution and building up of the Body of Christ by the transformation in life.

第三篇

借着在生命里长大 而建造基督的身体（一）

读经：约翰福音一章一至二节，二十九节，三章十四节，五节，一章三十二节，十二章十三节，六章五十七节下至五十八节上，七章三十七至三十九节，二十章二十二节，启示录二章七节下，十七节下，二十二章二节。

纲目

壹 在约翰著作中所揭示，信徒在生命中的长大：

一 其源头：

- 1 永远的话—在永远里的神—约一1~2，约壹一1。
- 2 生命在祂里面—约一4上，约壹一2。

二 其基础：

- 1 作神羔羊之基督的救赎—约一29。
- 2 借着基督在蛇的样式里被钉十字架而有的了结—约三14。
- 3 如同鸽子之那灵的重生—约三5，一32：
 - a 产生神的儿女，使他们有神圣生命的权利—约一12。
 - b 是从神生的，不是从血生的，不是从肉体的意思生的，也不是从人的意思生的一约一13。
- 4 神永远的生命，就是非受造的生命，不能毁坏的生命—约三15，约壹一2。

CHAPTER THREE

THE BUILDING UP OF THE BODY OF CHRIST BY THE GROWTH IN LIFE (1)

Scripture Reading: John 1:1-2, 29; 3:14, 5; 1:32, 12-13; 6:57b-58a; 7:37-39; 20:22; Rev. 2:7b, 17b; 22:2

OUTLINE

I. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF JOHN:

A. Its source:

1. The eternal Word—God in eternity—John 1:1-2; 1 John 1:1.
2. In whom is life—John 1:4a; 1 John 1:2.

B. Its base:

1. The redemption of Christ as the Lamb of God—John 1:29.
2. The termination by the crucifixion of Christ in the likeness of the serpent—John 3:14.
3. The regeneration of the Spirit as the dove—John 3:5; 1:32:
 - a. To produce the children of God with the right of the divine life—John 1:12.
 - b. Born of God, not of blood, nor of the will of the flesh, nor of the will of man—John 1:13.
4. The eternal life of God, the uncreated life, the indestructible life—John 3:15; 1 John 1:2.

- 5 神住在我们里面—约壹三 24, 四 13。
- 6 神的种子住在我们里面—约壹三 9。
- 7 魔鬼的作为被毁坏, 他这位世界的王也被赶出去—约壹三 8, 约十二 31 下。
- 8 世界受审判—约十二 31 上。

三 其途径:

- 1 借着吃基督:
 - a 作从天上降下来的活粮, 具体化在祂永远生命的话里—约六 57 下~ 58 上, 51, 68。
 - b 作生命树—启二 7 下, 二二 2。
 - c 作隐藏的吗哪—启二 17 下。
- 2 借着喝基督:
 - a 作赐生命的灵—约七 37 ~ 39。
 - b 作生命水—约四 10, 14, 启二一 6 下, 二二 17 下。
- 3 借着呼吸基督作属灵的气—约二十 22。

四 其进展:

- 1 作为小孩子们:
 - a 他们认识父—约壹二 13 下。
 - b 他们领受了膏油涂抹, 能知道一切的事—二 18 ~ 27。
- 2 长成为青年人:
 - a 他们在神的话上刚强—二 14 中。
 - b 他们胜了那恶者—二 13 下, 14 下。
 - c 他们不爱世界和世界上的事—二 15 ~ 17。

5. God dwelling in us—1 John 3:24; 4:13.
6. The seed of God abiding in us—1 John 3:9.
7. The destruction of the works of the devil and the casting out of him as the ruler of the world—1 John 3:8; John 12:31b.
8. The judgment on the world—John 12:31a.

C. Its way:

1. By eating Christ:
 - a. As the living bread from heaven embodied in His words of eternal life—John 6:57b-58a, 51, 68.
 - b. As the tree of life—Rev. 2:7b; 22:2.
 - c. As the hidden manna—Rev. 2:17b.
2. By drinking Christ:
 - a. As the life-giving Spirit—John 7:37-39.
 - b. As the water of life—John 4:10, 14; Rev. 21:6b; 22:17b.
 - c. By breathing Christ as the spiritual breath—John 20:22.

D. Its progression:

1. As the young children:
 - a. Who know the Father—1 John 2:13c.
 - b. Who have received the anointing to know all things—1 John 2:18-27.
2. Growing into the young men:
 - a. Who are strong in the word of God—1 John 2:14b.
 - b. Who have overcome the evil one—1 John 2:13b, 14c.
 - c. Who do not love the world nor the things in the world—1 John 2:15-17.

3 作为青年人长成为父老们，他们认识那从起初原有的一基督—二 13 上，14 上。

五 为着要变化成为白石：

1 得主称义并称许—启二 17 下。

2 为着神的建造，由作为神的建筑—新耶路撒冷—一部分之柱子所表征—三 12：

a 首先在千年国里是起初的阶段—二 7，三 12。

b 最终在新天新地里为终极的完成—二一 1～3。

六 为着今天建造基督的身体，在神圣生命里长大而被变化是极重要的。

在前一篇里，我们看见在太十三章所启示，在仇敌撒但的拦阻、破坏和败坏下之基督身体的构成。我们必须对这一切消极的事有印象。

撒但拦阻的工作是在人心里。（太十三 1～23。）第一种心是如同路旁，被世界大量的交通弄硬了。生命的话无法进入这硬心里，而给邪灵机会，把生命的话夺去。在神和祂的仇敌撒但之间，有一场争战在进行着。神有千千万万的天使，但在撒但背叛的时候，神的天使中有一些跟从了撒但。（见恢复本启十二 4 与注 1。）所以撒但也有他的邪恶天使，就是邪灵。主耶稣在太十三章把这些邪灵比作飞鸟，把撒在硬土上的种子夺去。第二种心是肤浅的心，如同土浅石头地。这些石头乃是隐藏的罪、个人的欲望、自私和自怜等。第三种的心好比荆棘地，荆棘把生命的种子挤住了。这些荆棘乃是今世生活的忧虑，和钱财的迷惑。

太十三章也启示仇敌撒但的破坏，他把稗子撒在麦子中间，并将芥菜种的性质改变为大树。（24～32。）稗子是假信徒，是恶者之子；大树是混乱的基督敎国。

3.As the young men growing into the fathers, who know Him—Christ, who is from the beginning—1 John 2:13a, 14a.

E.For the transformation into white stones:

1.Justified and approved by the Lord—Rev. 2:17b.

2.For the building of God, signified by the pillars as parts of the building of God—the New Jerusalem—Rev. 3:12:

a. Firstly in the millennium in the initial stage—Rev. 2:7; 3:12.

b.Lastly in the new heaven and new earth in its ultimate consummation—Rev. 21:1-3.

F.Growth in the divine life for transformation being vital for the building up of the Body of Christ today.

In the previous chapter, we saw the constitution of the Body of Christ under the enemy Satan's frustration, damage, and corruption as revealed in Matthew 13. We need to be impressed with all these negative things.

Satan's frustrating work is seen within the human heart (vv. 1-23). The first kind of heart is as the wayside, hardened by the heavy traffic of the world. The word of life cannot penetrate the hardened heart, giving the evil spirits the opportunity to snatch the word of life away. There is a war raging between God and His enemy, Satan. God has myriads of angels, but a number of His angels followed Satan in his rebellion (see Rev. 12:4 and note 1). Thus, Satan has his evil angels, the evil spirits. The Lord Jesus in Matthew 13 likened these evil spirits to the birds snatching away the seed sown on the hardened earth. The second kind of heart is the shallow heart which is like the shallow earth with hidden rocks. These rocks are items such as hidden sins, personal desires, self-seeking, and self-pity. The third kind of heart is likened to the earth with thorns which choke the life seed. These thorns are the anxiety of this age, this life, and the deceitfulness of riches.

Matthew 13 also reveals the enemy Satan's damage with his sowing tares in the midst of the wheat and his changing the nature of the mustard seed into a big tree (vv. 24-32). The tares are the false believers, the sons of the evil one, and the big tree is big Christendom in confusion.

最后，撒但作工，借着使召会发酵来败坏召会。（33～35。）酵是最消极的一件事。我们在前一篇所指出各种不同方面的酵，在过去二千年里都被神的仇敌撒但大加利用。这就是为什么今天的基督教，几乎失去了它的冲击力。美国的人口有一半是基督徒，但是今天基督徒的影响力在哪里？几乎没有任何影响力。四处都是黑暗，很少光。四处都是腐败，许多基督徒失去了他们作地上之盐的功用。（五13。）今天在基督教里，到处都可以见到酵的每一面。按照马太十三章的比喻，在基督教里的整个生命元素，已经完全发酵了。完全发酵就是完全败坏。

我们必须记住这一切消极的东西，从如同路旁的心到败坏的酵。我们若记得这些消极的东西，我们的眼睛就会被开启。我们会看见一幕的景象，如同属天的录影，从我们眼前经过。我们就会知道，今天的世代实际上是怎么样的世代。今天的世代实在是一个可怕的世代。哪里有一个召会，是满有从天上来的冲击力、影响力和能力的？没有这样的事。

在这堕落黑暗的日子里，我们必须与主合作，以完成祂的恢复。这就是为什么我们必须看见积极和消极两面的异象。在积极一面，三一神成为肉体，成为一个奇妙的人物。那人就是神人基督—三一神化身于人性里作为生命的源头，由生命树所表征。祂上十字架受死；祂的死是包罗万有并代替的死。然后祂进到复活里，成了赐生命的灵。在复活里，祂这一粒死了的麦子，成了许多的子粒。我们就是这许多子粒，作成饼；这一个饼就是一个身体，一个召会，一个新人，也就是三一神的生机体。至终，这生机体成了新耶路撒冷。这是何等的奇妙！但是可惜也有一幅消极的图画，黑夜的图画，这幅图画是从如同路旁的心到败坏的酵。我们必须从这消极的图画里出来，而进入积极的图画中，有基督这位具体化身在人性里的三一神作生命树、一粒麦子、许多子粒、一个饼、基督的身体、新人、三一神的生机体、和新耶路撒冷。我们必须是在恢复里，与主合作，恢复这幅积极图画的所有项目。我们也必须对撒但拦阻、破坏和败坏这幅消极图画的异象，有深刻的印象。

我们看过了马太十三章里所启示积极和消极的图画，现在我们要来看第三幅图画，这主要的是约翰福音所启示的。在约翰福音里，我们能看见借着在生命里的长大而建造基督的

Finally, Satan works to corrupt the church by leavening it (vv. 33-35). The leaven is the greatest negative thing. All the different aspects of leaven which we pointed out in the previous chapter have been greatly used by God's enemy, Satan, throughout the past twenty centuries. This is why today's Christianity has nearly lost its impact. Half of the United States population is supposed to be Christian, but where is the Christian influence today? There is hardly any influence. Everywhere there is darkness, with very little light. Everywhere there is corruption, and many believers have lost their function as the salt of the earth (Matt. 5:13). Leaven can be seen throughout today's Christianity in every aspect. According to the parable in Matthew 13 the entire life element in Christianity has been fully leavened. To be full of leaven is to be fully corrupted.

We need to remember all these negative things, from the heart like the wayside to the corrupting leaven. If we remember these negative things, our eyes will be opened. We will see a vision like a heavenly video before our eyes. Then we will know what today's age really is. It is truly a terrible age. Where is the church that is full of impact, influence, and power from the heavens? There is not such a thing.

In these dark days of degradation, we have to cooperate with the Lord for the carrying out of His recovery. This is why we need to see a vision on both the positive and negative sides. On the positive side, the Triune God became incarnated to be a wonderful person. That person is the God-man, Christ—the Triune God embodied in humanity as the source of life, signified by the tree of life. He went to the cross to die an all-inclusive, vicarious death. Then He entered into resurrection to become a life-giving Spirit. In resurrection as the one grain who died, He has become the many grains. We are the many grains who have been made into one bread, and this one bread is the one Body, the one church, the one new man, the organism of the Triune God. Eventually, this organism becomes the New Jerusalem. How wonderful this is! But regretfully there is also a negative picture, a picture in the night, a picture from the heart as the wayside to the corrupting leaven. We need to come out of this negative picture and be in the positive one with Christ as the Triune God embodied in humanity to be the tree of life, the one grain, the many grains, the one bread, the Body of Christ, the new man, the organism of the Triune God, and the New Jerusalem. We need to be in the recovery, cooperating with the Lord to recover all the items of this positive picture. We also need to be impressed with the vision of the negative picture of Satan's frustration, damage, and corruption.

Now that we have seen the positive and negative pictures revealed in Matthew 13, we come to the third picture, which is revealed mainly in the Gospel of John. In the Gospel of John, we can see the building up of the Body of Christ by the growth in life.

身体。这生命是神圣的生命，三一神的生命。借着成为肉体，这神圣的生命已经与人性相调，并且这生命带着基督的人性，经过了一个奇妙、美妙、包罗万有、代替的死。然后这生命带着祂的人性，进到复活里，如今就在复活里。这样的生命，是神性的生命，是人性的生命，是成为肉体的生命，是经过钉十字架的生命，是在复活里的生命，也是在升天里的生命。

借着这生命的长大，召会就得着建造。召会的建造要终极完成于新耶路撒冷。基督身体的建造，完全在于我们在这奇妙生命里的长大。这生命是由神圣的生命作为基础，加上基督的人性、基督死的功效、和基督复活的能力作为成分，复合而成的。我们有这样的生命，但我们必须仰望主的怜悯，使我们都乐意让这生命在我们里面长大。借着这生命的长大，召会，就是基督的身体，就渐渐得着建造。

壹 在约翰著作中所揭示，信徒在生命中的长大

现在我们要来看在约翰著作中所揭示，信徒在生命中的长大。在整本新约里，约翰的著作讲生命讲得最多。马太、马可、路加这三卷福音书，称为采同一观点的福音书，它们讲生命不像约翰讲得那么多。在马太七章，主耶稣说，引到生命的，那门窄，那路狭，找着的人也少。（14。）但在约翰福音里，主说，我们若到祂那里去喝，从我们最深处就会涌出活水的江河来。（七 38。）祂也说，我们若喝祂，就永远不再渴；（四 14；）若吃祂，就永远不再饿。（六 35。）

一 其源头

信徒在生命里的长大有一个源头，这源头就是永远的话——在永远里的神，（约一 1～2，约壹一 1，）生命在祂里面。（约一 4 上，约壹一 2。）向主歌唱，会帮助我们接触神作生命的源头，而在生命里长大。我们若每早晨唱三遍像补充本二百一十六首这样的诗歌，过了一周，我们就会成为不一样的人。我们不是死的、垂死的，我们乃是活的，在神圣生命里长大的人。

二 其基础

This life is the divine life, the life of the Triune God. Through incarnation this divine life has been mingled with humanity, and this life with Christ's humanity has gone through a wonderful, marvelous, all-inclusive, vicarious death. Then this life with His humanity has entered into resurrection and is now in resurrection. Such a life is a life of divinity, a life of humanity, a life of incarnation, a life through crucifixion, a life in resurrection, and also a life in ascension.

By the growth of this life, the church is built up. The building up of the church will be consummated in the New Jerusalem. The building up of the Body of Christ altogether depends upon our growth in this wonderful life, a life that is compounded with the divine life as the base, and with Christ's humanity, the effectiveness of the death of Christ, and the power of His resurrection as its ingredients. We have such a life, but we must look to the Lord for His mercy that we would be willing to let this life grow in us. By the growth of such a life, the church as the Body of Christ is being built up.

I. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF JOHN

Now we want to see the believers' growth in life unveiled in the writings of John. In the entire New Testament, the writings of John speak about life the most. Matthew, Mark, and Luke are called the synoptic Gospels. They do not speak about life as much as John does. In Matthew 7 the Lord Jesus said that the gate is narrow and the way is constricted which leads to life, and few are those who find it (v. 14). But in John the Lord said that if we come to Him and drink, rivers of living water will flow out of our innermost being (7:37-38). He also said that if we drink of Him, we will never thirst again (4:14), and that if we eat of Him, we will never be hungry again (6:35).

A. Its Source

The believers' growth in life has a source, and the source is the eternal Word—God in eternity (John 1:1-2; 1 John 1:1) in whom is life (John 1:4a; 1 John 1:2). Singing to the Lord can help us to grow in life by contacting God as the source of life. If we would sing a hymn such as #1151 in Hymns three times every morning for one week, we would be different persons. Instead of being dead and dying, we would be those who are living and growing in the divine life.

B. Its Base

1 作神羔羊之基督的救赎

约翰著作中所揭示，信徒在生命里长大的基础，第一乃是作神羔羊之基督的救赎。约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”

2 借着基督在蛇的样式里被钉十字架而有的了结

我们在生命里长大的基础，也是借着基督在蛇的样式里被钉十字架而有的了结。（约三 14。）在预表上，基督是羔羊，但我们曾否看见，基督在预表上也是铜蛇？摩西在旷野怎样举蛇，基督作为人子也在十字架上照样被举起来。祂作神的羔羊为我们的罪而死。祂在蛇形里被举起在十字架上，因为在我们的老性情里，我们都成了蛇。我们被那古蛇撒但咬伤了。

在创世记三章，古蛇来毒害我们第一个母亲和第一个父亲；因此，我们也被毒害了。事实上，将近六千年前，当第一对夫妻被古蛇毒害的时候，我们也被毒害了。结果我们都成了蛇。（太三 7，十二 34，二三 33。）我们是有蛇性的。这就是为何基督以蛇的样式，也就是以罪之肉体的样式而死，（罗八 3，）以对付并了结那古蛇，撒但，魔鬼，以及在我们老旧堕落之人里面的蛇性。这可见于民数记二十一章里，摩西在旷野所举起之铜蛇的预表。

3 如同鸽子之那灵的重生

信徒在生命里长大的基础，第三面是如同鸽子之那灵的重生，（约三 5，一 32，）以产生神的儿女，有神圣生命的权利；（一 12；）他们是从神生的，不是从血生的，不是从肉体的意思生的，也不是从人的意思生的。（13。）

约翰福音头三章启示基督为羔羊、蛇和鸽子。羔羊是对付我们的罪，蛇是对付我们的蛇性，鸽子是把生命分赐到我们里面，以点活、重生我们。借着羔羊，我们的罪消除了；借着铜蛇，我们的蛇毒被了结了；借着鸽子，我们得了重生。在我们重生以前，我们是蛇，但如今我们是能上腾的鸽子。如今我们有基督这灵如同鸽子在我们里面。在我们里面一直有一个东西是上腾的。若没有基督作上腾的灵，我们就不能彼此容忍。我们都需要基督作上腾的一位。

1. The Redemption of Christ as the Lamb of God

The base of the believers' growth in life unveiled in the writings of John is first the redemption of Christ as the Lamb of God. John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world!"

2. The Termination by the Crucifixion of Christ in the Likeness of the Serpent

The base of our growth in life is also the termination by the crucifixion of Christ in the likeness of the serpent (John 3:14). Christ in typology is a lamb, but have we ever realized that Christ in type is also a brass serpent? Just as Moses lifted up the brass serpent in the wilderness, so Christ as the Son of Man was lifted up on the cross. He died as the Lamb of God because of our sin. He was lifted up on the cross in the form of a serpent because we became serpentine in our old nature. We were bitten by the old serpent, Satan.

In Genesis 3 the old serpent came to poison our first mother and first father, so we also got poisoned. Actually, we were poisoned nearly six thousand years ago when the first couple was poisoned by the old serpent. As a result, we became serpents (Matt. 3:7; 12:34; 23:33). We are serpentine. This is why Christ died in the likeness of the serpent, the likeness of the flesh of sin (Rom. 8:3), to deal with and terminate the old serpent, Satan, the devil, and the serpentine nature within our old fallen man. This is seen in the type of the brass serpent lifted up in the wilderness by Moses in Numbers 21.

3. The Regeneration of the Spirit as the Dove

The third aspect of the base of the believers' growth in life is the regeneration of the Spirit as the dove (John 3:5; 1:32) to produce the children of God with the right of the divine life (1:12), who are born of God, not of blood, nor of the will of the flesh, nor of the will of man (v. 13).

Christ is revealed in the first three chapters of John as a lamb, a serpent, and a dove. The Lamb is to deal with our sins, the serpent is to deal with our serpentine nature, and the dove is to impart life into us, to enliven us, to regenerate us. Through the Lamb our sin is gone, through the brass serpent our serpentine poison is terminated, and through the dove we have been regenerated. Before we were regenerated we were serpents, but today we are doves who can soar. Today we have Christ as the Spirit to be the dove within us. Something within us is always trying to soar. Without Christ as the soaring Spirit, we could not bear one another. We all need Christ as the soaring One.

在这忧虑的人生里，谁是谁没有任何麻烦的？一个弟兄结婚前，有无妻的麻烦。但他如今结婚了，他仍然有麻烦。我们无法逃避人生的麻烦。那我们该往哪里去呢？我们只要到耶稣这里来，享受祂作上腾的一位。借基督作羔羊为我们被杀，我们已经蒙了救赎；借基督作铜蛇来拯救我们，我们已经得了拯救，脱离蛇毒；借基督作鸽子，作上腾的灵来点活我们，我们已经得了重生。这是我们在生命里长大不能改变的基础。

4 神永远的生命，就是非受造的生命，不能毁坏的生命

我们在生命里长大的基础，也是我们在重生时所得着神永远的生命。（约三 15，约壹一 2。）这生命是神圣的生命，非受造的生命，不能毁坏的生命，（来七 16，）乃是在生命中长大最有力、最稳固的基础。

5 神住在我们里面

神，就是经过过程并终极完成的三一神—父、子、灵（太二八 19）—住在我们里面，（约壹三 24，四 13，）生活、行动并活动，且实化为内住、终极完成的灵，（约十四 17，七 39，）乃是在生命中长大最丰富、最活的基础。

6 神的种子住在我们里面

我们在神圣生命中长大的另一基础，乃是神的种子住在我们里面，使我们能不实行罪，不活在罪中。（约壹三 9。）

7 魔鬼的作为被毁坏，他这位世界的王也被赶出去

魔鬼撒但的作为全被毁坏，他这位世界的王也被赶出去，都是因着基督借着祂在肉体里显现所受的死。（约壹三 8，约十二 31 下。）这也是我们在神圣生命中长大的一个紧要的基础；据此，我们胜过了那恶者撒但。（约壹二 13 下，14 下。）

8 世界受审判

In this life of anxiety, who does not have any trouble? Before a brother was married, he had trouble without a wife. But now that he is married he still has trouble. We cannot escape from the troubles of human life. Where shall we go then? We should simply come to Jesus to enjoy Him as the soaring One. We have been redeemed by Christ as the Lamb slain for us, we have been delivered from the serpentine poison by Christ being the brass serpent to deliver us, and we have been regenerated by Christ as the dove, the soaring Spirit, to enliven us. This is the unchangeable base of our growth in life.

4. The Eternal Life of God, the Uncreated Life, the Indestructible Life

The base of our growth in life is also the eternal life of God (John 3:15; 1 John 1:2), which we have received in our regeneration. This is the divine life, uncreated and indestructible (Heb. 7:16), which is the strongest and most solid base for our growth in life.

5. God Dwelling in Us

God, the processed and consummated Triune God, the Father, the Son, and the Spirit (Matt. 28:19), who dwells in us (1 John 3:24; 4:13), living, moving, acting, and realized as the indwelling and consummated Spirit (John 14:17; 7:39), is the most rich and living base for our growth in life.

6. The Seed of God Abiding in Us

Another base for us to grow in the divine life is that the divine seed of God abides in us, enabling us not to practice sin, not to live in sin (1 John 3:9).

7. The Destruction of the Works of the Devil and the Casting Out of Him as the Ruler of the World

The works of the devil, Satan, all have been destroyed, and he as the ruler of the world has been cast out by Christ through His death in the manifestation in His flesh (1 John 3:8; John 12:31b). This is also a vital base for our growth in the divine life, based upon which we have overcome Satan, the evil one (1 John 2:13b, 14b).

8. The Judgment on the World

基督在肉体里死在十字架上，已将世界，就是撒但的系统，摆在祂的十字架上，并在那里将世界审判、了结了。（约十二 31 上。）我们若要在神圣生命中长大，就必须胜过世界，（约壹五 4～5，）而世界已经借着基督在十字架上的死，被基督审判并了结了。

三 其途径

我们也有在生命中长大的途径。在生命里长大的途径就是吃基督、喝基督、呼吸基督。

1 借着吃基督

为了维持我们肉身的生命，并使其长大，吃是很重要的。耶稣是给我们吃的生命之粮，使我们能在神圣生命里长大。吃主耶稣就是路！（补充本诗歌五〇八首第四节。）祂是羔羊、铜蛇和鸽子，作为我们在生命中长大的基础。如今祂是给我们吃的粮食，作我们在生命中长大的途径。

a 作从天上降下来的活粮，具体化在祂永远生命的话里

我们借着吃基督这从天上降下来，具体化在祂永远生命之活粮，（约六 57 下～58 上，51，68，）就能在神圣生命里长大。圣经中每一句话都是永远生命的具体化，所以要吃耶稣，我们就必须接受祂的话。今天耶稣在哪里？祂在灵里也在话里。灵在我们里面，话在我们手中。这就是为何我们鼓励众圣徒，每天早晨至少要花十至二十分钟，操练他们的灵，用主的话祷告。在召会历史里，许多敬虔的圣徒都是祷告着来读圣言。一面我们是读主的话，另一面我们是用我们所读的，不是用我们自己的话，乃是用神慈爱、圣别的话来祷告。

当我们读到像约翰一章二十九节：“看哪，神的羔羊，除去世人之罪的”这样的经节，我们不该只是读。我们读的时候，要带着祷告，说，“主啊，赞美你，你是神的羔羊。我爱你。看哪，神的羔羊，除去世人之罪的！主耶稣，谢谢你作神的羔羊，除去了我的罪。”读圣经正确的路，乃是带着祷告来读经。我们属灵的滋养不在于我们读了多少章节，乃在于我们吃了多少主的话。（耶十五 16。）每早晨我们必须借着祷告读几节圣经来吃。借着吃基督，就是

Christ's death on the cross in His flesh has put the world, the cosmos of Satan, on His cross and has judged it and terminated it there (John 12:31a). For us to grow in the divine life we need to overcome the world (1 John 5:4-5), and the world was judged and terminated by Christ through His death on the cross.

C. Its Way

We also have the way to grow in life. The way of the growth in life is by eating Christ, drinking Christ, and breathing Christ.

1. By Eating Christ

For the maintenance and growth of our physical life, eating is vital. Jesus is the bread of life for us to eat so that we can grow in the divine life. Eating Jesus is the way! (See stanza four of Hymns, #1226.) He is the Lamb, the brass serpent, and the dove as the base of our growth in life. Now He is our food for us to eat as the way to grow in life.

a. As the Living Bread from Heaven Embodied in His Words of Eternal Life

We can grow in the divine life by eating Christ as the living bread from heaven embodied in His words of eternal life (John 6:57b-58a, 51, 68). Every word in the Bible is the embodiment of the eternal life, so to eat Jesus, we must take in the Word. Where is Jesus today? He is in the Spirit and in the Word. The Spirit is within us, and the Word is in our hand. This is why we encourage all the saints to spend at least ten to twenty minutes every morning to exercise their spirit in prayer with the Word. Throughout church history, many godly saints read the holy Word prayerfully. On the one hand, we read the Word, and on the other hand, we pray with what we read, not with our own word, but with God's loving, holy Word.

When we come to a verse like John 1:29—"Behold, the Lamb of God, who takes away the sin of the world"—we should not merely read it. We should read it with prayer by saying, "Lord, praise You, You are the Lamb of God. I love You. Behold, the Lamb of God, who takes away the sin of the world! Lord Jesus, thank You for being the Lamb of God who took away my sin." The proper way to read the Bible is to read the Bible prayerfully. Our spiritual nourishment does not depend on the number of verses or chapters we read but on how many of the Lord's words we have eaten (Jer. 15:16). We have to eat by pray-reading a few verses every morning. By eating Christ as

具体化在祂永远生命之话里的活粮，我们就能在神圣生命里长大。一个人不吃，就不能长大。

b 作生命树

在启示录里，我们受嘱咐要吃基督作生命树。（二 7 下，二二 2。）创世记二章启示，生命树是好作食物的。（9。）

c 作隐藏的吗哪

启示录也说到基督是隐藏的吗哪。（二 17 下。）公开的吗哪是给主的子民公开享受的；隐藏的吗哪表征隐密的基督，是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。我们应当离开所有的人和打岔的事，与主有单独的时间，而隐藏地享受祂。我们能与众圣徒公开地享受基督，但我们仍然需要一段时间，离开众人来享受基督作隐藏的吗哪。我们必须私下接触祂，赞美祂，并在圣言里享受祂。我们许多人可能只吃公开的基督，但我们都需要有一段时间来吃私下的、隐密的基督。

2 借着喝基督

基督是可吃的，基督也是可喝的。我们必须喝基督作赐生命的灵，（约七 37～39，）并作生命水。（约四 10，14，启二一 6 下，二二 17 下。）

3 借着呼吸基督作属灵的气

我们也借着呼吸基督作属灵的气，（约二十 22，）而在神圣生命里长大。正如吃、喝、呼吸对我们肉身的生命是必需的，这三件事对我们属灵的生命也是必需的。一个人若不吃，至终必死去。一个人若不喝，必死得更快。但一个人若不呼吸，就必最快的死去。这给我们看见，呼吸是顶重要的事。使徒约翰在他的福音书里告诉我们，我们的基督是可吃的、可喝的、可呼吸的。

一九五八年我在台北从主得了这光，我头一次告诉人说，耶稣是可吃的。我的主题就是“吃耶稣”。我引用约翰六章五十七节，主在那里说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”信息释放了以后，有一位来自一所最好大学的教授对我说，我的信息很好，但我所说的似乎太野蛮了。他希奇我们怎能吃耶稣。我告诉他，

the living bread embodied in His words of eternal life, we can grow in the divine life. Without eating, no one can grow.

b. As the Tree of Life

In the book of Revelation, we are charged to eat Christ as the tree of life (2:7b; 22:2). Genesis 2 reveals that the tree of life is good for food (v. 9).

c. As the Hidden Manna

The book of Revelation also speaks of Christ as the hidden manna (2:17b). The open manna was for the Lord's people to enjoy in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church. We should get away from all persons and distractions to have a personal time with the Lord, in which we can enjoy Him in a hidden way. We can enjoy Christ in a public way with all the saints, but we still need a time apart from everyone to enjoy Christ as the hidden manna. We need to be in a private place to contact Him, to praise Him, and to enjoy Him in the holy Word. A number of us may eat only an open, public Christ, but we all need a time to eat a private, hidden Christ.

2. By Drinking Christ

Christ is eatable and Christ is drinkable. We need to drink Christ as the life-giving Spirit (John 7:37-39) and as the water of life (John 4:10, 14; Rev. 21:6b; 22:17b).

3. By Breathing Christ as the Spiritual Breath

We also grow in the divine life by breathing Christ as the spiritual breath (John 20:22). Just as eating, drinking, and breathing are essential to our physical life, they are also essential to our spiritual life. If a person does not eat, he will eventually die. If a person does not drink, he will die even more quickly. But if a person does not breathe, he will die in the quickest way. This shows us that breathing is the most vital thing. In his Gospel the apostle John told us that our Christ is eatable, drinkable, and breathable.

In 1958 in Taipei I received this light from the Lord, and I told people for the first time that Jesus is eatable. My subject was on eating Jesus. I quoted John 6:57, where the Lord says, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me." After the message, a professor from a top university told me that my message was very good but that what I said seemed too wild. He wondered how we could eat Jesus. I told him that we simply had to take

我们只须简单的接受主在约翰六章所说的话。主自己告诉我们要吃祂。一个强壮的美国人，事实上乃是他所吃美国丰富的总和。我们吃什么，我们就是什么。有的人一直吃牛肉，结果他甚至闻起来也有牛味。我们吃什么，就变成什么；我们吃什么，就彰显什么。当我们吃耶稣和祂的一切丰富，我们闻起来就像祂，（林后二15，）我们就彰显祂，并成为祂。

我们必须吃祂，我们也必须喝祂，并呼吸祂。约翰六章提到吃；约翰四章和七章提到喝；约翰二十章二十二节提到呼吸。同一卷福音书告诉我们，耶稣是可吃的，耶稣是可喝的，耶稣是可呼吸的。我们乃是借着吃、喝、呼吸主，而在神圣生命里长大。

四 其进展

我们看过了在约翰著作中，信徒在生命中长大的源头、基础和途径，现在我们要继续来看其进展。有许多移民从远东带着孩子来美国，他们许多孩子都长得比他们高大。这是因为他们的孩子都喝了很多美国牛奶。他们喝牛奶，必然就使他们在肉身生命的长大上有进展。你又吃又喝，你就在生命上有进展。

1 作为小孩子们

约翰说，小孩子们乃是认识父的人，（约壹二13下，）他们领受了膏油涂抹，能知道一切的事。（18～27。）虽然你在主里还年幼，但你认识父，你里面也有膏油的涂抹。当你说“阿爸，父”时，那灵作为膏油就在你里面运行。膏油的涂抹就是内住之灵的运行和作工。每一个得救的人都有那灵在他里面。当我们呼喊“阿爸，父”，那灵就与我们的灵同证我们是神的儿女。（罗八16。）

2 长成为青年人

至终，在主里的小孩子长成为青年人。我们必须记得，我们的长大乃是为着建造基督的身体。青年人乃是在神的话上刚强的人，（约壹二14中，）他们胜了那恶者，（13下，14下，）并且不爱世界和世界上的事。（15～17。）在美国，不爱世界是不容易的，因为这里有太多世界的吸引。世界的欢乐、时髦和吸引，拦阻我们在神圣生命里长大。召会需要青年人长大，为着建造基督的身体。

what the Lord said in John 6. The Lord Himself told us to eat Him. A husky American is actually the totality of what he has eaten of the riches of America. We are what we eat. Someone who eats beef all the time will even begin to smell like beef. We become what we eat, and we express what we eat. When we eat Jesus with all His riches, we smell like Him (2 Cor. 2:15), we express Him, and we become Him.

We need to eat Him, and we also need to drink Him and breathe Him. Eating is mentioned in John 6; drinking is mentioned in John 4 and 7; and breathing is mentioned in John 20:22. In the same Gospel we are told Jesus is eatable, Jesus is drinkable, and Jesus is breathable. It is by eating, drinking, and breathing the Lord that we grow in the divine life.

D. Its Progression

Now that we have seen the source, the base, and the way of the believers' growth in life in the writings of John, we want to go on to see its progression. Many immigrants came to the United States from the Far East with their children, and many of their children became bigger than they are. This is because they all drank much of the American milk. Surely that drinking of milk gave them the progression in the growth of their physical life. When you eat and drink, you progress in life.

1. As the Young Children

John said that the young children are those who know the Father (1 John 2:13c) and who have received the anointing to know all things (vv. 18-27). Even though you may be young in the Lord, you know the Father and you have the anointing within. When you say, "Abba, Father," the Spirit as the ointment is moving within you. The anointing is the moving and working of the indwelling Spirit. Every saved one has the Spirit within him. When we cry, "Abba, Father!" the Spirit witnesses with our spirit that we are the children of God (Rom. 8:16).

2. Growing into the Young Men

Eventually, the young children in the Lord grow into the young men. We must remember that our growth is for the building up of the Body of Christ. The young men are those who are strong in the word of God (1 John 2:14b), who have overcome the evil one (vv. 13b, 14c), and who do not love the world or the things in the world (vv. 15-17). In the United States, it is difficult not to love the world because there are too many worldly attractions here. The worldly pleasures, styles, and attractions frustrate us from growing in the divine life. The church needs the young men growing up for the building up of the Body of Christ.

3 作为青年人长成为父老们

当青年人在神圣生命里有进展时，就长成为父老们；这些父老们认识那从起初原有的——基督。（约壹二13上，14上。）在我们中间有些人比较年长——不仅在年龄上是年长的，在主里也是年长的。我们应当看他们为属灵的父老。这些父老认识那从起初原有的基督。小孩子认识父是容易的。但基督是个奥秘，所以要认识基督是不容易的。基督是神的奥秘，（西二2，）基督又有一个奥秘，称为召会，召会乃是基督的奥秘。（弗三4。）基督完全是一个奥秘。祂是神，也是人。祂是父，（赛九6，）是子，（约一18，）也是灵。（林后三17。）因为祂是如此的奥秘，所以人不容易认识祂。当你认识了基督这包罗万有者，你就是属灵的父老。如果众召会没有父老们，众召会就不能在神圣生命里长得好。

五 为着要变化成为白石

信徒在生命里长大，乃是为着使他们变化成为白石，得主称义并称许，（启二17下，）为着神的建造——新耶路撒冷，（三12，）首先在千年国里是起初的阶段，（二7，三12，）最终在新天新地里为终极的完成。（二一1～3。）

使徒约翰告诉我们，有些圣徒最终在神眼中要成为白石。石头是为着建造。白色表征称义、称许和悦纳。借着我们在生命里的长大，我们至终要被变化，为着神的建造，神的建造乃是基督的身体，终极完成于新耶路撒冷。

启示录三章十二节告诉我们，变化过的圣徒要被建造在神的殿里作柱子。神的殿等于来世里的新耶路撒冷。（二一22。）变化过的圣徒不仅是石头，也是建造在神建筑里的一部分（由柱子所表征）。

新耶路撒冷作为神独一的建筑，首先在千年国这一千年里显为起初的阶段，最终在新天新地显为终极完成的阶段，直到永远。

六 为着今天建造基督的身体，在神圣生命里长大而被变化是极重要的

我们在本篇所讲，关于在神圣生命里长大，结果带进变化，为着建造基督的身体的话，可以看作是使徒约翰的著作，从他

3. As the Young Men Growing into the Fathers

As the young men progress in the divine life, they grow into the fathers, who know Him—Christ, who is from the beginning (1 John 2:13a, 14a). Some among us are older—not only older in age but also older in the Lord. They should be considered as spiritual fathers. These fathers know Christ, who is from the beginning. For the young children to know the Father is easy. But Christ is a mystery, so it is not easy to know Christ. Christ is the mystery of God (Col. 2:2), and He has a mystery called the church, which is the mystery of Christ (Eph. 3:4). Christ in totality is a mystery. He is both God and man. He is the Father (Isa. 9:6), the Son (John 1:18), and the Spirit (2 Cor. 3:17). Because He is so mysterious, it is not easy to know Him. When you know Christ, the all-inclusive One, you are a spiritual father. If the churches do not have fathers, they will not be able to grow in the divine life that well.

E. For the Transformation into White Stones

The believers' growth in life is for their transformation into white stones, justified and approved by the Lord (Rev. 2:17b) for God's building—the New Jerusalem (3:12), firstly in the millennium in the initial stage (2:7; 3:12) and lastly in the new heaven and new earth in its ultimate consummation (21:1-3).

The apostle John told us that some of the saints eventually become white stones in the eyes of God. Stones are for building. The color white signifies justification, approval, and acceptance. By our growth in life, we eventually become transformed for God's building, and God's building is the Body of Christ consummating in the New Jerusalem.

Revelation 3:12 tells us that the transformed saints will be built up into the temple of God as pillars. The temple of God equals the New Jerusalem in the coming ages (Rev. 21:22). The transformed saints will not only be stones but also parts (signified by the pillar) built into God's building.

The New Jerusalem as God's unique building firstly will appear in its initial stage in the millennium, the thousand years, and lastly it will appear in the new heaven and new earth in its consummated stage forever.

F. Growth in the Divine Life for Transformation Being Vital for the Building Up of the Body of Christ Today

What we have just covered in this chapter concerning the growth in the divine life issuing in transformation for the building up of the Body of Christ may be considered

的一卷福音书，经过他三卷书信，到他末了的著作—启示录—的精粹。这精粹向我们揭示，在神圣生命里长大，而有新陈代谢的变化，使基督生机的身体甚至在今天就得以建造起来，是极其重要的。虽然我们已经重生并圣别到了某一个程度，但我们仍然在建造基督身体之要求的标准之下。我们若要作适当的材料，为着神独一的建造，就是基督生机的身体，我们就还必须在神圣生命里更多长大，使我们能被这生命变化，成为复活基督这位神长子的荣耀形像。（罗八29。）如果我们天然的、属肉体的，并且是在我们自己里面的，我们就不能被建造，也不能成为适当的材料，建造基督的身体。我们必须在生命里长大，直到我们得变化。只要我们留在我们的个性里，我们的性格里，我们的怪癖里，我们就不能和任何人建造在一起。我们必须被变化，为着神的建造。

如果我们太在自己天然的人里，我们就不能与别人建造在一起。我们必须被变化。变化是一种在性质和外表上新陈代谢的改变。在变化上，我们不只是在形状和外表上有改变，更是在我们的元素和素质上有改变。虽然我们可能是美国人或中国人，我们该长大并被变化，直到我们是美国人或中国人的成分更少，是基督徒的成分更多，更像基督。我们都必须借着在神圣生命里的长大，而在我们所是的元素和素质上有这样新陈代谢的改变。愿主用祂洋溢之恩的全备供应祝福我们，以实际的建造祂生机的身体，使神永远经纶的永远定旨能在我们这世代得以完成。

an extract of all the writings of the apostle John, from his one Gospel, through his three Epistles, to his last writing, Revelation. This extract unveils to us the vitalness of our growth in the divine life for the metabolic transformation that the organic Body of Christ may be built up even today. Even though we have been regenerated and sanctified to a certain extent, we are still below the standard of the requirements for the building up of the Body of Christ. For us to be the proper materials for God's unique building, the organic Body of Christ, we still need very much to grow in the divine life that we may be transformed with it into the glorious image of the resurrected Christ as the firstborn Son of God (Rom. 8:29). If we are natural, fleshly, and in ourselves, we can neither be built up nor become the proper material for the building up of the Body of Christ. We have to grow in life until we are transformed. As long as we remain in our disposition, our character, and our peculiar traits, we cannot be built up with anyone. We must be transformed for God's building.

If we are too much in our natural person, we cannot be built up with others. We have to be transformed. Transformation is a kind of metabolic change in nature and appearance. In transformation we are changed not just in our form and our appearance but in our very element and our very essence. Although we may be American or Chinese, we should grow and be transformed until we are less American or Chinese and more Christian, more Christ-like. We all need such a metabolic change in the element and essence of our being through our growth in the divine life. May the Lord bless all of us with the bountiful supply of His abounding grace for the practical building up of His organic Body, that the eternal purpose of God's eternal economy may be fulfilled in our age.

第四篇

借着在生命里长大 而建造基督的身体（二）

读经：彼得前书一章二节中，二节下，彼得后书一章一至四节，彼得前书二章二节，五节，九节，彼得后书一章五至七节，三章十八节，彼得前书五章十节，哥林多前书十二章十三节下，三章六至七节，以弗所书四章十二至十三节，十五至十六节，罗马书八章二十三节下，三十节。

纲目

贰 在彼得著作中所揭示，信徒在生命中的长大：

一 其基础：

- 1 那灵的圣别—彼前一 2 中。
- 2 基督借着在十字架上的代死所完成之救赎—彼前二 24 上。
- 3 基督的血洒，这血如同无瑕疵无玷污的羔羊之宝血—彼前一 2 下， 19。
- 4 借着基督的复活而得的重生—彼前一 3 下。
- 5 神所分给、同样宝贵的信—彼后一 1 下。
- 6 那已将一切关于生命和敬虔的事赐给我们的神圣能力—彼后一 3 上。
- 7 又宝贵又极大的应许，以及神的性情—彼后一 4。

二 其途径：

CHAPTER FOUR

THE BUILDING UP OF THE BODY OF CHRIST BY THE GROWTH IN LIFE (2)

Scripture Reading: 1 Pet. 1:2b, 2c; 2 Pet. 1:1-4; 1 Pet. 2:2, 5, 9; 2 Pet. 1:5-7; 3:18; 1 Pet. 5:10; 1 Cor. 12:13b; 3:6-7; Eph. 4:12-13, 15-16; Rom. 8:23b, 30

OUTLINE

II. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF PETER:

A. Its base:

1. The sanctification of the Spirit—1 Pet. 1:2b.
2. The redemption of Christ through His vicarious death on the cross—1 Pet. 2:24a.
3. The sprinkling of Christ's blood, as the precious blood of the Lamb without blemish and without spot—1 Pet. 1:2c, 19.
4. The regeneration through Christ's resurrection—1 Pet. 1:3b.
5. The God-allotted, equally precious faith—2 Pet. 1:1b.
6. The divine power which has granted to us all things relating to life and godliness—2 Pet. 1:3a.
7. The precious and exceedingly great promises and the divine nature—2 Pet. 1:4.

B. Its way:

- 1 借着喝话奶—彼前二 2 上。
- 2 借着享受基督的恩典和神全般的恩典—彼后三 18, 彼前五 10。

三 其进展:

- 1 从婴孩长成为祭司体系—彼前二 2, 5。
- 2 从信到美德, 从美德到知识, 从知识到节制, 从节制到忍耐, 从忍耐到敬虔, 从敬虔到弟兄相爱, 从弟兄相爱到神圣的爱—彼后一 5~7。

四 其结果:

- 1 享受继续不断和日常的救恩—彼前二 2 下。
- 2 结果子—彼后一 8。
- 3 变化为活石, (彼前二 5 上,) 作建造神属灵之殿的材料, (5 中,) 终极完成为祭司体系, 借着宣扬那召他们出黑暗、入祂奇妙之光的主的美德, 也就是借着传扬神的福音, 献上神所悦纳的属灵祭物。(5 下, 9。)

五 其完成:

- 1 丰富充足的进入他们主耶稣基督永远的国—彼后一 11。
- 2 得荣耀, 有神永远的荣耀, 就是在新耶路撒冷里他们身体的得赎—彼前五 10, 罗八 30, 23 下, 启二一 1~3, 10~11。

叁 在保罗著作中所揭示, 信徒在生命中的长大:

1.By drinking the milk of the word—1 Pet. 2:2a.

2.By enjoying the grace of Christ and the all grace of God—2 Pet. 3:18; 1 Pet. 5:10.

C.Its progression:

- 1.From babyhood growing into the priesthood—1 Pet. 2:2, 5.
- 2.From faith to virtue, from virtue to knowledge, from knowledge to self-control, from self-control to endurance, from endurance to godliness, from godliness to brotherly love, and from brotherly love to the divine love—2 Pet. 1:5-7.

D. Its issue:

- 1.To enjoy the continual and daily salvation—1 Pet. 2:2b.
- 2.To be fruitful—2 Pet. 1:8.
- 3.To be transformed into living stones (1 Pet. 2:5a) as materials for the building up of the spiritual house of God (1 Pet. 2:5b), consummating in the priesthood for offering up spiritual sacrifices acceptable to God through the telling out of the virtues of the Lord who has called them out of darkness into His marvelous light, that is, through the preaching of the gospel of God (1 Pet. 2:5c, 9).

E.Its consummation:

- 1.To enter into the eternal kingdom of their Lord Jesus Christ richly and bountifully—2 Pet. 1:11.
- 2.To be glorified with God's eternal glory as the redemption of their body in the New Jerusalem—1 Pet. 5:10; Rom. 8:30, 23b; Rev. 21:1-3, 10-11.

III. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF PAUL:

一 其基础：

- 1 神的义—罗一 17。
- 2 基督的救赎—罗三 24 中。
- 3 神的称义—罗三 24 下，八 30 下。
- 4 与神和好—罗五 10 上。
- 5 重生的洗涤—多三 5。
- 6 圣灵的更新—多三 5。
- 7 神完全的救恩—罗一 16。
- 8 神在基督生命里的拯救—罗五 10 下。
- 9 把我们摆在基督里—林前一 30，西三 4。
- 10 在基督的死、复活、升天里与祂联合—罗六 3～6，弗二 6。
- 11 神洋溢的恩典—罗五 20。
- 12 使我们成为召会，就是基督的身体—弗一 3～23。
- 13 将犹太人和外邦人创造成一个新人—弗二 13～16。
- 14 把一切在基督里的信徒作成新造—林后五 17。
- 15 使信徒与主成为一灵—林前六 17。

二 其途径：

- 1 借着喝灵奶—林前三 2 上，来五 12 下。
- 2 借着吃灵食—来五 14 上。
- 3 借着喝那灵—林前十二 13 下。
- 4 借着得浇灌—林前三 6 下，7 下。
- 5 借着神在我们里面的运行—腓二 13。

A.Its base:

- 1.The righteousness of God—Rom. 1:17.
- 2.The redemption of Christ—Rom. 3:24b.
- 3.The justification by God—Rom. 3:24a; 8:30b.
- 4.The reconciliation to God—Rom. 5:10a.
- 5.The washing of regeneration—Titus 3:5.
- 6.The renewing of the Holy Spirit—Titus 3:5.
- 7.The complete salvation of God—Rom. 1:16.
- 8.The salvation of God in the life of Christ—Rom. 5:10b.
- 9.Putting us into Christ—1 Cor. 1:30; Col. 3:4.
- 10.The identification with Christ in His death, resurrection, and ascension—Rom. 6:3-6; Eph. 2:6.
- 11.The abounding grace of God—Rom. 5:20.
- 12.Making us the church as the Body of Christ—Eph. 1:3-23.
- 13.Creating both the Jews and the Gentiles into one new man—Eph. 2:13-16.
- 14.Making all the believers in Christ a new creation—2 Cor. 5:17.
- 15.Making the believers one spirit with the Lord—1 Cor. 6:17.

B.Its way:

- 1.By drinking the spiritual milk—1 Cor. 3:2a; Heb. 5:12b.
- 2.By eating the spiritual food—Heb. 5:14a.
- 3.By drinking the Spirit—1 Cor. 12:13b.
- 4.By being watered—1 Cor. 3:6b, 7b.
- 5.By God operating in us—Phil. 2:13.

6 借着基督活在我们里面，并安家在我们里面—加二 20 上，弗三 17 上。

7 借着耶稣基督之灵在我们里面全备的供应—腓一 19 下。

8 借着神的生长—西二 19。

9 借着出于元首基督的供应—弗四 16 上。

三 其进展：

1 从属肉体的人到属魂的人，从属魂的人到属灵的人—林前三 3，二 14，三 1 上。

2 从婴孩到成熟—长大成人—林前三 1 下，西一 28 下，弗四 13 下。

3 从尘土到植物，从植物到宝石—林前三 6 上，7 上，12 上。

四 其结果：

1 在一切事上长到元首基督里面—弗四 15。

2 长大达到长成的人—四 13 中。

3 长大达到基督丰满之身材的度量—四 13 下。

4 长大达到基督身体的建造—四 12 下，16 下：

a 借着被成全—四 12 上。

b 借着每一丰富供应的节，并每一部分依其度量而有的功用，得以联络在一起，并结合在一起—四 16。

c 在爱里—四 16 下。

五 其终极的完成：

6. By Christ living and making His home in us—Gal. 2:20a; Eph. 3:17a.

7. By the Spirit of Jesus Christ supplying bountifully in us—Phil. 1:19b.

8. By the growth of God—Col. 2:19.

9. By the supply out from the Head, Christ—Eph. 4:16a.

C. Its progression:

1. From the fleshly man to the soulish man, and from the soulish man to the spiritual man—1 Cor. 3:3; 2:14; 3:1a.

2. From infancy to maturity—full growth—1 Cor. 3:1b; Col. 1:28b; Eph. 4:13b.

3. From dust to plants, and from plants to precious stones—1 Cor. 3:6a, 7a, 12a.

D. Its issue:

1. Growing into Christ, the Head, in all things—Eph. 4:15.

2. Growing unto a full-grown man—Eph. 4:13b.

3. Growing unto the measure of the stature of the fullness of Christ—Eph. 4:13c.

4. Growing unto the building up of the Body—Eph. 4:12b, 16c:

a. By being perfected—Eph. 4:12a.

b. By being joined together and knit together through every joint of the rich supply and through the operation in the measure of each one part—Eph. 4:16.

c. In love—Eph. 4:16c.

E. Its ultimate consummation:

1 在全备救赎的完成里，身体要改变形状—腓三 21，罗八 23 下。

2 在新耶路撒冷的团体彰显里，我们要得着荣耀，有神的荣耀—罗八 30 下，启二一 2，10～11。

祷告：主耶稣，我们敬拜你。我们敬拜你是说话的神。你从头一个时代就一直说话，说到这个时代。我们相信在这次聚会中，你要再一次对我们说话。我们仰望你给我们新的亮光，新的光照，以及现时的、即时的、感动的话语。主耶稣啊，求你与我们站在一起，在我们说话的时候，与我们成为一灵。求你在我们的说话中，说出你的话语。我们愿意与你成为一。我们多么的感谢你，你已经作成，并完成了一切，为要与我们成为一，使我们也与你成为一！事实上，我们真正与你是一。我们相信就在这个时刻，当我们在这里等候你，仰望你的时候，你真正与我们是一。我们有把握，我们在这里与你是一，也彼此是一。感谢你，因你那得胜的血，抵挡了仇敌。主啊，我们恨恶你的仇敌。我们在你面前控告他。主啊，求你羞辱他，荣耀你自己，祝福众圣徒。阿们。

圣经中有三个主要的书信著者。第一个毫无疑问的是保罗，然后是约翰，然后是彼得。在上一篇和本篇里，我们要看在新约这三个主要著者的著作中，关于在生命里长大，为着建造基督的身体这件事。在上一篇，我们从约翰的著作中看过这件事。在本篇，我们要从彼得和保罗的著作来看同样的事。

约翰的著作是非常神圣、奥秘的，但他所用的辞句是非常简单的。在约翰的著作里，我们看见三一神成了人，生活在这地上。（约一 1，14。）至终，这一位是我们的生命，（4，）也是我们生命的供应。祂甚至是我们的粮，（约六 57 下～58 上，51，68，启二 7 下，二二 2，二 17 下，）是我们的水，（约七 37～39，四 10，14，启二一 6 下，二二 17 下，）也是我们的气。（约二十 22。）祂是我们每天属灵生命所需要的一切。我们需要祂作我们的粮食、我们的水、我们的气。每早晨我们必须花一些时间来享受祂。如果我没有享受祂，我就不能活祂，我也不能讲说祂。阿利路亚，我们得着了祂，我们也能有分于祂！

1.To be transfigured in the body in the completion of the full redemption—Phil. 3:21; Rom. 8:23b.

2.To be glorified with the glory of God in the corporate expression of the New Jerusalem—Rom. 8:30c; Rev. 21:2, 10-11.

Prayer: Lord Jesus, we do worship You. We worship You that You are the speaking God. You have been speaking from the first age until this age. We believe that in this meeting You will speak Your word again to us. We look to You for new light, new enlightenment, and up-to-date, instant, inspiring utterance. Lord Jesus, stand with us; be one spirit with us in our speaking. In our speaking, do speak Your word. We desire to be one with You. How we thank You that You have worked and have accomplished and consummated everything so that You can be one with us and we can be one with You! And in fact, we really are one with You. We believe that even at this moment, while we are here waiting on You and looking unto You, You are really one with us. We have the assurance that we are here one with You and one with one another. Thank You for Your prevailing blood that counters the enemy. Lord, we hate Your enemy. We accuse him before You. Lord, put him to shame, glorify Yourself, and bless all the saints. Amen.

In the Bible there are three main writers of the Epistles. The first, no doubt, is Paul; then there is John, and then Peter. In the previous chapter and in this chapter our intention is to cover in the writings of these three main writers of the New Testament the matter of the growth in life for the building up of the Body of Christ. In the previous chapter we covered this matter in the writings of John. In this chapter we will see this same matter in the writings of Peter and Paul.

John's writing is very divine and mysterious, yet the words and the sentences that he wrote are very simple. In John's writings we can see that the Triune God became a man to live on this earth (John 1:1, 14). Eventually, this One is life to us (1:4), and He is also the life supply to us. He is even our food (6:57b-58a, 51, 68; Rev. 2:7b; 22:2; 2:17b), our drink (John 7:37-39; 4:10, 14; Rev. 21:6b; 22:17b), and our breath (John 20:22). He is all the necessities of our daily spiritual life. We need Him as our food, our bread, our drink, and our breath. Every morning we need to take some time to enjoy Him. Without enjoying Him, I could not live Him and I could not speak Him. Hallelujah, we have Him and we can partake of Him!

当我们来看，在彼得和保罗的著作中，关于在生命里长大为着建造基督的身体这件事时，我们需要清明的心思。我们看见约翰、彼得、保罗这三位大著者，都摸到生命的长大这件事，这是非常有意思的。不仅如此，他们摸生命的长大这件事，乃是为着基督身体的建造。在全宇宙中，神的建造只有一个。神的确创造了天，也创造了地，甚至祂也作了一些修造，但是祂没有两个建造。我们可能这样想，由原初的天地所组成的旧造，是一种建造；而以新耶路撒冷为中心的新天新地，是另外一种建造。因此，我们会以为神有两个建造。但是，我们都得看见，神在新造里的建造乃是从旧造里作出来的。

首先，神创造了旧造。在旧造里神所创造的末了一项，就是人。神先创造诸天和天使。（赛四二5上，亚十二1上，伯三八7。）然后神创造地和地上的万物。（亚十二1下，伯三八4，赛四二5下。）最终，神所创造的最后一项乃是人。在人之后，神就不再造别的东西；祂停了祂创造的工。人是神创造的终极完成，因为神的用意并不是要得着星宿、高山或动物；神的目的乃是要得着有祂形像、有祂样式的人。人被造不是从人一类，乃是从神一类。创世记一章告诉我们，神创造植物、动物，是各从其类。（11～12，21，24～25。）最终，神创造祂末了的一项，就是人。（26～27。）神造人不是从人一类，乃是从神一类。作为人，我们都有神的形像，并按着神的样式行动。所以我们人乃是属于神一类的。

贰 在彼得著作中所揭示，信徒在生命中的长大

首先我们要来看在彼得著作中所揭示，信徒在神圣生命中的长大。虽然彼得是个渔夫，他所写的希腊文不是那么优雅，但是他的著作是非常的高，非常的庄重，一点都不轻浮的。

一 其基础

信徒在生命中的长大是有基础的，这基础是揭示于彼得的著作中。

1 那灵的圣别

To consider the matter of the growth in life for the building up of the Body of Christ in the writings of Peter and Paul, we need a sober mind. It is very interesting to see that all these three great writers—John, Peter, and Paul—touched the matter of the growth in life. Furthermore, their touching of the growth in life is for the building up of the Body of Christ. In the entire universe there is only one building of God. It is true that God created the heavens and the earth, and He even did some remodeling of His creation, but God does not have two buildings. We may think that the old creation, composed of the original heavens and the original earth, is one kind of building, and that the new heaven and new earth with the New Jerusalem as the center are another kind of building. Thus, we may consider that God has two buildings. However, we need to realize that God's building in the new creation is something worked out of the old creation.

First, God created the old creation. The last item created by God in the old creation was man. God first created the heavens with the angels (Isa. 42:5a; Zech. 12:1a; Job 38:7). Then God created the earth with myriads of items on the earth (Zech. 12:1b; Job 38:4; Isa. 42:5b). Finally, the last item created by God was man. After man, God did not create anything else; He stopped His creating work. Man is the consummation of God's creation because God's intention is not to have the stars or the mountains or the animals; God's intention is to have a man who bears His image and has His likeness. Man was created not after man's kind but after God's kind. Genesis 1 tells us that God created all the plants and animals after their own kind (vv. 11-12, 21, 24-25). Eventually, God created His last item—man (vv. 26-27). God did not create man after man's kind. God created man after God's kind. As men, we all bear God's image and walk in God's likeness. So we as man are of God's kind.

II. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF PETER

First, we need to see the believers' growth in the divine life unveiled in the writings of Peter. Although Peter was a fisherman who wrote awkwardly in Greek, his writing is very high and very solemn, with no lightness.

A. Its Base

The believers' growth in life has a base, and this base is unveiled in Peter's writings.

1. The Sanctification of the Spirit

在彼得的著作中，信徒在神圣生命中长大的基础，第一项乃是那灵的圣别。（彼前一2中。）圣别的意思就是把一样东西分别出来，使其成为圣别归给神。当一样东西圣别了，这样东西就分别归神，为着神的目的了；因此，这样东西就成为圣了。我们是出生为亚当的后裔。作为亚当的后裔，我们原来不是圣别的。但是，有一天，当我们听福音的时候，神的圣灵来圣别我们，把我们分别归给神，使我们成为圣别。这是那灵之圣别的第一步。

2 基督借着在十字架上的代死所完成之救赎

那灵的圣别，就是搜寻的灵寻找我们这些失丧的罪人，乃是根据基督借着在木头上（即十字架上——彼前二24上）代替的死，所完成的救赎。在那代替的死里，那义者基督为我们这些不义者的罪死了。（三18。）这是我们信徒借着神永远生命，（约三15，）并向义活着（彼前二24下）的基础。

3 基督的血洒，这血如同无瑕疵无玷污的羔羊之宝血

根据基督流血的救赎，在那灵的圣别之后，基督所洒的救赎之血，就是如同无瑕疵无玷污的羔羊之宝血，（彼前一2下，19，）立即就应用在我们身上。基督的血洒指明救赎。有人或许认为，圣灵的圣别不应当在基督的救赎之前。

在路加十五章，主耶稣说了三个比喻，与神拯救罪人之事上的神圣三一相符合。第一个比喻说到一个人寻找迷羊；（3～7；）第二个比喻说到一个妇人寻找她失去的钱币；（8～10；）第三个比喻说到一个父亲接纳他的浪子。（11～32。）在这三个比喻里，父亲表征神圣三一里神圣的父，那人表征救主基督，妇人表征圣灵。妇人寻找失去钱币的工作就是那灵的圣别，这是在我们悔改之前发生的，引领我们相信基督，使我们能有分于基督的血洒。

如果没有那灵的圣别，路加十五章的浪子就不会醒悟过来，看见他可怜的光景，而定意起来回到父家。（16～21。）在他回家之前，那灵如同寻找的“妇人”，已经作了寻找的工作。

In Peter's writings the first item as the base for the believers' growth in the divine life is the sanctification of the Spirit (1 Pet. 1:2b). To sanctify something means to separate it and make it holy unto God. When something is sanctified, it is separated unto God for God's purpose; hence, it becomes holy. We were born as Adam's descendants. As such, we were not holy. But one day as we were listening to the gospel, the Holy Spirit of God came to sanctify us, to separate us unto God and make us holy. This is the first step of the Spirit's sanctification.

2. The Redemption of Christ through His Vicarious Death on the Cross

The sanctification of the Spirit, the seeking of us, the lost sinners, by the searching Spirit is based upon Christ's redemption accomplished by Him through His vicarious death on the tree (the cross—1 Pet. 2:24a). In that vicarious death Christ, the Righteous, died for the sins of us, the unrighteous (1 Pet. 3:18). This is a base for us believers to receive the eternal life of God (John 3:15) and to live to righteousness (1 Pet. 2:24b).

3. The Sprinkling of Christ's Blood, as the Precious Blood of the Lamb without Blemish and without Spot

Based upon the blood-shedding redemption of Christ, right after the sanctification of the Spirit, the sprinkling of Christ's redeeming blood, as the precious blood of the Lamb without blemish and without spot (1 Pet. 1:2c, 19) is applied to us. The sprinkling of Christ's blood indicates redemption. Some may think that the sanctification of the Holy Spirit should not be before the redemption of Christ.

In Luke 15 the Lord Jesus spoke three parables that correspond to the Divine Trinity in God's saving of sinners. The first parable concerns a man seeking a lost sheep (vv. 3-7), the second concerns a woman seeking her lost coin (vv. 8-10), and the third concerns a father receiving his prodigal son (vv. 11-32). In these three parables the father signifies the divine Father in the Trinity, the man signifies Christ the Savior, and the woman signifies the Holy Spirit. The woman's work in seeking the lost coin was the Spirit's sanctification, which transpired before our repentance and led us to believe in Christ that we might participate in the sprinkling of Christ's blood.

Without the sanctification of the Spirit, the prodigal son in Luke 15 could never have been awakened to realize his pitiful condition and make a decision to rise up and return to his father's house (vv. 16-21). Before he returned home, the Spirit as the seeking "woman" had done the seeking work already.

浪子回家之后，父亲就叫仆人把上好的袍子给他穿上。这是称义的表号，含示救赎。因此，这个儿子在那时就得了救赎、称许和悦纳。按照路加十五章来看，那是在那灵如同寻找的妇人找到如同失落之钱币的浪子之后发生的。所以，救赎还未应用在回来的浪子身上，圣灵就先作了一些事，将罪人圣别、分别，并使他悔改。

圣灵的圣别不是一次永成的。按照新约来看，圣灵的圣别有三步。（恢复本帖后二 13 与注 4。）头一步是在罪人悔改之前，激起罪人悔改，将罪人分别并圣别出来，且将他带到基督那里。这就是彼前一章二节和路加十五章所说的圣别。然后，在罪人悔改接受基督之后，在那个时刻，这个罪人就得了基督的救赎。同时，这个罪人得重生，并且经历了圣灵之圣别的第二步，这一步主要的是地位上的圣别。（来十三 12，林前六 11。）再后，在基督徒生活中，这样一个得救的罪人还要在性质上得着圣别。（罗六 19，22。）这是圣灵之圣别的第三步。

照着彼得的著作中所陈明的，信徒在神圣生命中长大的第一个基础就是那灵的圣别。圣灵既已圣别了我们，我们就都有这基础，我们也都能在这基础上有生命的长大。因为我们都已得了圣灵的圣别，所以我们乐意放弃这世界的享乐，并在召会生活中享受基督，使我们能更多得着基督。

那灵的圣别，将我们引到基督的血洒，这是指救赎，结果带进生命。（罗五 10，17～18。）这样借着基督流血而成的救赎，（弗一 7，）已应用到我们身上，作我们的享受。我们都必须认识并完全有把握，知道我们已被基督的血所洒。因为我们已被基督的宝血所洒，所以我们得了救赎。我们都是基督的血所洒过的人。这是多么的好！首先，我们被圣灵圣别；然后我们被耶稣的血所洒。所以，神能称义我们，接纳我们，并悦纳我们，因为我们蒙了救赎，我们也得了血洒。如今在我们和神之间没有任何问题。一切的问题都在血的遮盖之下。这是我们在神圣生命中长大的有力基础。

4 借着基督的复活而得的重生

在彼得的著作中，作为信徒在生命中长大之基础的下一项，乃是借着基督的复活而得的重生。（彼前一 3 下。）基

After the prodigal son returned home, the father told the servants to put the best robe on the son. That was a sign of justification, implying redemption. Hence, at that time the son was redeemed, approved, and accepted. According to Luke 15, that occurred after the Spirit as the seeking woman found the prodigal as the lost coin. Therefore, before redemption was applied to the returned prodigal, the Holy Spirit first did something to sanctify, to separate, the sinner and cause him to repent.

The Holy Spirit's sanctification is not once for all. According to the New Testament, the Holy Spirit's sanctification occurs in three steps (2 Thes. 2:13 and note 133). The first step takes place before the sinner's repentance in order to stir up the sinner's repentance, to separate and sanctify the sinner and bring him to Christ. This is the sanctification referred to in 1 Peter 1:2 and Luke 15. Then, after the sinner repents and receives Christ, at that moment the sinner receives Christ's redemption. At the same time the sinner is regenerated and experiences the second step of the Holy Spirit's sanctification, which is mainly a positional sanctification (Heb. 13:12; 1 Cor. 6:11). Later, in the course of his Christian life, such a saved sinner will be sanctified dispositionally (Rom. 6:19, 22). This is the third step of the sanctification of the Holy Spirit.

As presented in Peter's writings, the first item as the base of the believers' growth in the divine life is the Spirit's sanctification. Since the Holy Spirit has sanctified us, we all have this base, and we can all grow in life upon it. Because we all have been sanctified by the Holy Spirit, we are willing to forsake the pleasures of this world and enjoy Christ in the church life so that we can gain more of Christ.

The sanctification of the Spirit ushered us to the sprinkling of the blood of Christ, which refers to redemption and issues in life (Rom. 5:10, 17-18). Such a redemption through the shed blood of Christ (Eph. 1:7) has been applied to us for our enjoyment. We all need to realize and be fully assured that we have been sprinkled with the blood of Christ. Because we have been sprinkled with the precious blood of Christ, we have been redeemed. We are the blood-sprinkled people. How good this is! First, we were sanctified by the Holy Spirit, and then we were sprinkled with the blood of Jesus. Therefore, God can justify us, receive us, and accept us because we have been redeemed and sprinkled with the blood. Now there is no problem between us and God. All the problems are covered under the blood. This is a strong base for us to grow in the divine life.

4. The Regeneration through Christ's Resurrection

The next item in Peter's writings as the base of the believers' growth in life is the regeneration through Christ's resurrection (1 Pet. 1:3b). Christ not only shed His blood

督不仅为救赎我们而流出祂的血，祂还从死人中复活，重生了我们。我们是借着基督的复活而得重生，这样说似乎很奇怪。照着我们的看法，我们乃是在出生以后的某一个时候重生的；但是彼前一章三节告诉我们，我们这一班神的选民，是一起重生的，不是一个一个重生的。当基督复活的时候，历世纪以来千千万万相信基督的人都一起团体的得了重生。

圣经告诉我们，当基督死的时候，我们与祂同死，也在祂里面死了；（罗六6，林后五14下，加二20；）当基督复活的时候，我们也与祂一同复活，并且在祂里面复活了。（弗二5～6。）在那复活里，我们都在基督里得了重生。

然而，当我们说，在二千年前，我们还未出生，就已经借着基督的复活得了重生，这样说似乎仍然是不合逻辑的。我们怎能在出生以前就得了重生？我们怎能在第一次出生前，就再次出生，就是第二次出生？对我们小小的头脑而言，这是不合逻辑的；但对神伟大的头脑而言，这是很合逻辑的，因为在神没有时间的因素。神只看事实，神不在乎时间。对祂来说，时间是不重要的，重要的乃是你得了重生的事实。我们为那灵所圣别，蒙血所洒，并借着基督的复活得了重生。这些项目都是我们在生命中长大很强的基础。

5 神所分给、同样宝贵的信

在彼得的著作中，构成信徒在生命里长大之基础的另一项，乃是神所分给、同样宝贵的信，（彼后一1下。）我们基督徒是很特别的人，是在我们的信上特别的人。我们的信乃是一个奥秘。人们通常说，“若是我看不见，我就不能相信。”但是我们基督徒所相信的，是我们从未见过的。虽然我们没有见过耶稣，我们却信祂。（彼前一8。）虽然我们从未见过祂，我们却有充分的把握说，耶稣是真的。在全宇宙中，有这样一个名叫耶稣的人，祂是神，又是人。我们知道这样一位是真的，因为圣经这样告诉我们。借着信，我们相信圣经是真实的。

彼后一章一节说，我们的信是神所分给我们的。这是神所给我们的分。我们自己不能产生信，但神把信赐给我们作我们的分。在彼后一章一节里，“分得同样宝贵之信”这样的说法指明，在全宇宙中只有一个信，这个信是分给所有蒙神救赎的人作他们的分。在旧约里，迦南地是唯一的美地，是神分给祂的子民以色列作他们的产业。当以色

for our redemption; He also rose from the dead to regenerate us. It may seem strange to say that we were regenerated through the resurrection of Christ. According to our view, we were regenerated at a certain time after we were born. However, 1 Peter 1:3 tells us that we were regenerated together, as a group of God's chosen people, not one by one. When Christ resurrected, millions of believers in Christ throughout all the centuries were regenerated together as a group.

The Bible tells us that when Christ died, we died with Him and in Him (Rom. 6:6; 2 Cor. 5:14b; Gal. 2:20), and when Christ rose, we were resurrected with Him and in Him (Eph. 2:5-6). In that resurrection we were all regenerated in Christ.

Nevertheless, it may still seem illogical to say that two thousand years ago we were regenerated through Christ's resurrection, when at that time we were not yet born. How could we be regenerated before we were born? How could we be reborn, born a second time, before we were born the first time? To our small mind this may not be logical, but to God's great mind, it is quite logical. This is because with God there is no time element. God sees only the facts; He is not concerned with the time. The time is not important to Him. What is important to Him is the fact that you are regenerated. We were sanctified by the Spirit, sprinkled with the blood, and regenerated through Christ's resurrection. These items are a strong base for our growth in life.

5. The God-allotted, Equally Precious Faith

Another item in Peter's writings that constitutes the base of the believers' growth in life is the God-allotted, equally precious faith (2 Pet. 1:1b). We Christians are a particular people, a people who are particular in our faith. Our faith is a mystery. It is common for people to say, "If I cannot see something, I cannot believe." But we Christians believe in what we have never seen. Although we have never seen Jesus, we believe in Him (1 Pet. 1:8). Although we have never seen Him, we have the full assurance that Jesus is real. In the whole universe there is such a person named Jesus who is both God and man. We know that such a One is real because the Bible tells us so. It is by our faith that we believe that the Bible is true.

Second Peter 1:1 says that our faith is allotted to us by God. It is a portion given to us by God. In ourselves we cannot produce faith, but God has given us faith as a portion. The expression "allotted faith equally precious as ours" in 2 Peter 1:1 indicates that in the whole universe there is only one faith as a portion allotted to all God's redeemed people. In the Old Testament the land of Canaan was the unique good land allotted by God as an inheritance to His people Israel. When the people of

列入进入美地，并得着美地为业之后，神就把那一块美地分成许多分，分给以色列十二支派的每一家族。（民三三 51～54。）照样，在宇宙中，有一个很大的东西，叫作信。神把这唯一的信分给每一个祂所拣选的人。因此，我们都有这同样的唯一之信。我们都分得这一个信的一分。我们不是从别人得着这信；这信乃是神所分给我们的。神分给我们这信的方式，是奥秘中的奥秘。

我们相信的那时刻，并不是我们在相信，乃是神在把那唯一之信的一分，分到我们里面。那唯一之信的名字乃是耶稣基督。我们所得着，以相信基督的那信，就是基督自己。（恢复本罗三 22 与注 1，加二 16 上与注 1。）当我们听见福音并悔改时，我们就珍赏主耶稣。在那时刻，这位隐藏的耶稣，奥秘的耶稣，就秘密的进到我们里面，成为我们对祂的信。我们越说“耶稣”，我们就越信祂，祂对我们也越是可爱。我们的耶稣是多么甜美、宝贵！在这宇宙里只有一位耶稣，对我们乃是信。所以我们的信是唯一的。我们有这样的信作我们的基础，使我们能在祂里面长大。

6 那已将一切关于生命和敬虔的事赐给我们的神圣能力

作为我们在生命中长大之基础的另一要项，就是那已将一切关于生命和敬虔的事赐给我们的神圣能力。（彼后一 3 上。）神圣的能力已经将一切关于生命和敬虔的事赐给我们。我们愿意得圣别，我们也渴慕像神，就是渴慕敬虔，因为一切关于这些的事，都已经种到我们里面了。耶稣是撒种者，已经把祂自己作为圣别、敬虔的种子，撒到我们里面。对这一些事的愿望、渴望，都包括在那一粒种子里面。小小的花种，种到地里，渐渐长大的时候，就生出许多不同颜色的花。照样，圣别、敬虔、以及一切关于生命和敬虔的事，都已经赐给了我们。这一切都在我们里面了。我们若不寻求圣别和敬虔，我们就觉得不快乐。但是只要我们寻求圣别、敬虔，我们就非常的快乐，因为在我们里面有这样的基础。

7 又宝贵又极大的应许，以及神的性情

在彼得的著作中，作为我们在生命中长大之基础的末了一项，乃是又宝贵又极大的应许，以及神的性情。（彼后

Israel entered into the good land and possessed it, that one good land was divided into portions and allotted to each family of the twelve tribes of Israel (Num. 33:51-54). Similarly, in the universe there is one great matter which is called faith. God has allotted a portion of this unique faith to each of His chosen people. Thus, we all have the same unique faith. We all have an allotted portion of this one faith. We did not receive this faith from others; God allotted this faith to us. The way in which God allotted this faith to us is a mystery of mysteries.

At the juncture when we believed, it was not we who were believing; it was God who was allotting a portion of the unique faith into us. The name of that unique faith is Jesus Christ. The faith that we have to believe in Christ is Christ Himself (Rom. 3:22 and note 221; Gal. 2:16a and note 161). At the time that we heard the gospel and repented, we appreciated the Lord Jesus. At that very juncture, this hidden Jesus, this mysterious Jesus, secretly entered into us and became our faith in Him. The more we said, "Jesus," the more we believed in Him, and the more He became lovable to us. What a sweet, precious Jesus we have! In this universe there is only one Jesus who is faith to us. Therefore, our faith is uniquely one. We have such a faith as our base so that we can grow in Him.

6. The Divine Power Which Has Granted to Us All Things Relating to Life and Godliness

Another vital item as the base for our growth in life is the divine power which has granted to us all things relating to life and godliness (2 Pet. 1:3a). The divine power has given us all things that concern life and godliness. We desire to be holy, and we also aspire to be like God, that is, to be godly, because all things concerning these matters have been sown into us. Jesus as the Sower has sown Himself into us as the seed of holiness and godliness. The desire and aspiration for these things are included in that one seed. The tiny seeds of flowers are sown into the earth, and when they grow, they produce flowers of many different colors. In the same way, holiness, godliness, and all things that relate to life and godliness have been given to us. These things are all in us. If we do not seek holiness and godliness, we do not feel happy. But as long as we are seeking holiness and godliness, we are very happy, because within us we do have such a base.

7. The Precious and Exceedingly Great Promises and the Divine Nature

The last items in Peter's writings as the base for our growth in life are the precious and exceedingly great promises and the divine nature (2 Pet. 1:4). In the New

一4。) 在新约里有成百又宝贵又极大的应许。马太二十八章二十节有一个这样的应许：“看哪，我天天与你们同在，直到这世代的终结。”另一个大应许是在林后十二章九节：“我的恩典够你用的。”在新约里有许多类似这些的应许，已经赐给我们。

除了这些应许之外，我们也有分于神的神圣性情。按照彼后一章四节所说，我们乃是借着又宝贵又极大的应许，而有分于神圣的性情。“性情”这件事非常重要。母鸡生蛋，是照着它们的性情。苹果树和各样的果树结果子，也是凭着并照着它们的性情。这意思是说，我们若有一种特别的性情，我们就能凭着并照着那种性情作事；我们若没有某种性情，我们就不能照着那种性情作事。我们这些在基督里的信徒，有神性情。这是何等的美妙！我们不只有神的生命，我们也有祂的性情。我们喜欢圣别、敬虔和属灵，因为这些事都是照着所有分的神的性情。因着我们有神的性情，所以我们作神的事是很自然的，因为神的事乃是照着祂神圣的性情。

二 其途径

信徒在生命里长大的途径也启示在彼得的著作中。

1 借着喝话奶

在彼得的著作中启示，信徒乃是借着喝话奶而在生命里长大。（彼前二2上。）圣经中的每一句话都是一瓶奶。使我们在生命中长大的奶，是在圣言里。

2 借着享受基督的恩典和神全般的恩典

信徒在生命里长大，也是借着享受基督的恩典和神全般的恩典。（彼后三18，彼前五10。）基督的恩典就是基督自己，借着祂的救赎分授给我们，作我们的享受；神全般的恩典就是经过过程并终极完成的三一神，在一切方面作了我们的生命供应。神有许多方面，神的每一方面都是我们的恩典。每当我们接触神，呼求祂，吃祂，喝祂，吸入祂，我们就得着恩典。

我们信徒在生命中长大的途径，就是喝话中的灵奶，吸入基督作恩典，并接受神圣三一里的神作我们全般的恩典。

Testament there are hundreds of precious and exceedingly great promises. One such promise is found in Matthew 28:20: "And behold, I am with you all the days until the consummation of the age." Another great and precious promise is 2 Corinthians 12:9: "My grace is sufficient for you." There are many promises like these given to us in the New Testament.

In addition to these promises, we also have a share of God's divine nature. According to 2 Peter 1:4, it is through the precious and exceedingly great promises that we have become partakers of the divine nature. The matter of nature is very important. Hens lay eggs because it is according to their nature. The apple tree and all fruit trees bring forth fruit also by and according to their natures. This means that if we have a particular nature, we are able to do things that are by and according to that nature, and if we do not have a certain nature, we are not able to do things that are according to that nature. As believers in Christ, we have God's nature. How wonderful this is! We not only have God's life, but we also have His nature. We desire to be holy, godly, and spiritual because these things are according to God's nature, of which we partake. Because we have God's nature, to do the things of God is natural to us, because the divine things are according to our divine nature.

B. Its Way

The way of the believers' growth in life is also revealed in the writings of Peter.

1. By Drinking the Milk of the Word

As revealed in Peter's writings, the believers grow in life by drinking the milk of the word (1 Pet. 2:2a). Every word in the Bible is a bottle of milk. The milk for our growth in life is in the holy Word.

2. By Enjoying the Grace of Christ and the All Grace of God

The believers grow in life also by enjoying the grace of Christ and the all grace of God (2 Pet. 3:18; 1 Pet. 5:10). The grace of Christ is just Christ Himself distributed to us through His redemption for our enjoyment, and the all grace of God is simply the processed and consummated Triune God to be our life supply in all aspects. God is a God of many aspects, and every aspect of God is grace to us. Whenever we contact God, call on Him, drink Him, eat Him, and breathe Him in, we receive grace.

The way for us believers to grow in life is to drink the spiritual milk of the word, to breathe in Christ as our grace, and to take in God in His Divine Trinity as the all grace to us.

三 其进展

彼得的著作也向我们揭示，信徒在生命中的长大是有其进展的。当我们长大后，我们就在进展中。

1 从婴孩长成为祭司体系

我们信徒在神圣生命中长大的进展，乃是从婴孩长成为祭司体系。（彼前二 2，5。）我们必须从受乳养的婴孩继续长大，长成为事奉的祭司体系。每当我们祷告时，我们就是尽祭司的功用。借着祷告，我们能从婴孩长成为祭司的体系。这就是我们在生命里长大的进展。

2 从信到美德，从美德到知识，从知识到节制，从节制到忍耐，从忍耐到敬虔，从敬虔到弟兄相爱，从弟兄相爱到神圣的爱

按照彼后一章五至七节所说，信徒在神圣生命里长大的进展，乃是从神所分给的信到神的神圣之爱，其间经过美德、知识、节制、忍耐、敬虔、和弟兄相爱这六个步骤。

美德就是我们基督徒甜美的品行。爱是一种美德。仁慈和谦卑都是美德。我们基督徒在神圣生命里长大而有的美德，乃是神神圣属性的属灵彰显。

首先，我们有神所分给的信作为基础，然后我们在神圣生命里长大，而从信进展到美德。我们必须从美德再进展到知识。我们必须认识圣经，并且照着圣经认识神。我们必须认识旧约里的神，也认识在新约里的神。我们必须认识在四福音里的神，在保罗十四封书信里的神，以及在新约其余各卷里的神。所以我们必须学习读圣经，以正确、完满的得着神圣的知识。

在生命的长大里，我们必须从知识进展到节制。愚昧的人在凡事上都是自由的。如果你是满了神圣知识的人，对于神圣的真理很有认识，你就知道怎样约束自己，怎样节制自己。有些圣徒不知道如何约束话语。凡没有正确属灵知识的，行事可能非常愚昧。他们就像一部没有煞车的卡车。我们必须在生命里长大，从知识进展到节制自己，约束自己。

C. Its Progression

Peter's writings also unveil to us that the believers' growth in life has its progression. When we are growing, we are progressing.

1. From Babyhood Growing into the Priesthood

In the progression of our growth in the divine life, from babyhood we believers grow into the priesthood (1 Pet. 2:2, 5). We need to go on in our growth from the nursing babyhood to the serving priesthood. Whenever we pray, we function as priests. By our praying we can grow out of our babyhood into the priesthood. This is the progression in our growth in life.

2. From Faith to Virtue, from Virtue to Knowledge, from Knowledge to Self-control, from Self-control to Endurance, from Endurance to Godliness, from Godliness to Brotherly Love, and from Brotherly Love to the Divine Love

According to 2 Peter 1:5-7, the progression of the believers' growth in the divine life is from the God-allotted faith to the divine love of God through the six steps of virtue, knowledge, self-control, endurance, godliness, and brotherly love.

Virtue is our sweet Christian conduct. Love is a virtue. Kindness and humility are also virtues. Our Christian virtues in our growing in the divine life are the spiritual expressions of the divine attributes of God.

First, we have the God-allotted faith as a base, and then we progress in our growth in the divine life from faith to virtue. From virtue we need to progress further to knowledge. We need to know the Bible, to know God according to the Bible. We need to know God in the Old Testament and also in the New Testament. We need to know God in the four Gospels, in the fourteen Epistles of the apostle Paul, and in all the other books of the New Testament. Therefore, we must learn to study the Bible to get the divine knowledge in the proper and full way.

From knowledge we need to progress in our growth in life to self-control. A foolish man is always free in everything. If you are a man full of the divine knowledge, full of the knowledge of the divine truth, you will know how to restrict yourself, that is, how to control yourself. Some of the saints do not know how to restrict their speaking. Those who do not have the proper spiritual knowledge may behave in a very foolish way. They may be like a truck without brakes. We need to progress by our growth in life from knowledge to self-control, self-restriction.

然后，我们必须从节制进展到忍耐。节制是对付自己，忍耐是容忍别人与环境。这两项应当是那些看见基督是神永远经纶之中心与普及，而追求基督，长基督，活基督，并显大基督之人身上馨香的美德。这样，他们就会在神圣生命里长大，进展到敬虔，也就是像神的地步，彰显神在基督里一切的属性，作他们的美德。我们都必须这样的进展到下一步，就是以喜悦和快乐为特征、有温暖情爱的弟兄相爱。我们的敬虔必须有这样弟兄相爱的供应。

从这弟兄相爱，我们还必须进展，一直达到顶点，就是神圣的爱，也就是神自己。在这进展中的每一项，都是我们活基督而彰显出来的基督。这进展的基础，根基，乃是神所分给的信；这进展的顶石，乃是神的神圣之爱。

四 其结果

在彼得的著作中，信徒在神圣生命里的长大也有其结果。

1 享受继续不断和日常的救恩

在彼得的著作中，信徒在生命里长大的第一个结果，乃是享受继续不断和日常的救恩。（彼前二2下。）我们必须喝话奶，使我们能长大，以致得救。这不是免于沉沦，脱去火湖的得救；这是在我们日常生活中的得救。要胜过我们的脾气，特别在与配偶的关系上，我们就需要得救。作为一个丈夫或妻子，每天都需要大量的救恩。我们若没有多方经历救恩，就不能作正确的基督徒丈夫或妻子。

每一个丈夫对妻子都是一个麻烦。每一个丈夫都是很特别的人，有特别的脾气。妻子多么需要救恩！在对待丈夫的事上，每个妻子都必须学习倚靠神的救恩，而不倚靠自己的聪明。我们都需要救恩。

2 结果子

在生命里长大的另一个结果，乃是结果子。（彼后一8。）当我们在生命里长大，我们就会结果子。

Then, we need to progress from self-control to endurance. Whereas self-control is to deal with ourselves, endurance is to bear with others and with circumstances. These two items should be the fragrant virtues of those who have seen Christ as the centrality and universality of God's eternal economy and who are pursuing Christ, growing Christ, living Christ, and magnifying Christ. Then they would progress in the growth of the divine life into the state of godliness, God-likeness, to express God in Christ in all His attributes as their virtues. We all need to progress in this way to the next step, that is, brotherly love in warm affection, characterized by delight and pleasure. Our godliness needs to be supplied with such a brotherly love.

From this brotherly love we still need to progress until we reach the climax, the divine love, which is God Himself. Every item in this progression is Christ expressed in our living of Him. The base, the foundation, of this progression is the God-allotted faith, and its capstone, its topstone, is the divine love of God.

D. Its Issue

In Peter's writings, the believers' growth in the divine life also has its issues.

1. To Enjoy the Continual and Daily Salvation

In the writings of Peter the first issue of the believers' growth in life is to enjoy the continual and daily salvation (1 Pet. 2:2b). We need to drink the milk of the word so that we may grow unto salvation. This is not the salvation from perdition, from hell; rather, it is the salvation in our daily life. To overcome our temper, especially in relation to our spouse, we need salvation. To be a husband or wife requires a great deal of salvation every day. Without experiencing salvation in many aspects, we cannot be a proper Christian husband or wife.

Every husband is a trouble to his wife. Every husband is a particular person who has particular traits. How much salvation the wives need! Every wife needs to learn to rely on God's salvation, not on her own cleverness, in dealing with her husband. We all need salvation.

2. To Be Fruitful

Another issue of the growth in life is to be fruitful (2 Pet. 1:8). When we grow in life, we will bear fruit.

3 变化为活石，作建造神属灵之殿的材料， 终极完成为祭司体系，献上神所悦纳的属灵祭物

在彼得前书里，彼得向我们揭示主是活石，我们借着接触祂，也成为活石。（二 4～5 上。）我们受造，在性情上原是泥土，（创二 7 上，罗九 21，）但借着在基督里长大，我们成为石头，在我们的性情上有了新陈代谢的变化。这些石头，适合作建造神属灵之殿的材料，（彼前二 5 中，）这殿终极完成为新约福音祭司的体系，为着我们在传福音上献上神所悦纳的属灵祭物。（5 下，9。）传福音就是甘甜的宣扬那召我们出黑暗、入祂奇妙之光的主甘甜的美德。

这种的传福音，是我们在神圣生命里长大而变化的结果，应当由一班信徒（不是由一些个别的信徒）所传，他们建造成祭司的体系（不是一些个别的祭司），作为祭司的集合体，以扩展主的佳音，作为对世上罪人的团体见证，甘甜而愉悦的宣扬主那些甘甜的美德，就如爱、慈爱、恩典、光、赦免、救赎、救恩等等。这种得胜、有活力、团体的吹号，宣扬从诸天而来的好消息，必定是胜利成功的。这是我们的活力排所该达到的目标！

五 其完成

彼得也告诉我们，信徒在神圣生命里的长大也是有其完成的。

1 丰富充足的进入他们主耶稣基督永远的国

信徒在神圣生命里的长大，完成于他们丰富充足的进入主耶稣基督永远的国；（彼后一 11；）这国先是千年国，然后是永远的国。至终我们都要进入基督的国，但有些人是丰富充足的进去，有些人是贫穷缺乏的进去。我们必须要在生命里长大，使我们得以丰富充足的进入基督的国。

3. To Be Transformed into Living Stones as Materials for the Building Up of the Spiritual House of God, Consummating in the Priesthood for Offering Up Spiritual Sacrifices Acceptable to God

Peter in his first Epistle unveils to us that the Lord is a living stone and that we, by contacting Him, also become living stones (2:4-5a). We were created as pieces of clay in nature (Gen. 2:7a; Rom. 9:21), but by growing in Christ we become stones, transformed metabolically in our nature. These stones are suitable as materials for the building up of the spiritual house of God (1 Pet. 2:5b), which consummates in the New Testament priesthood of the gospel for offering up spiritual sacrifices acceptable to God in our gospel preaching (1 Pet. 2:5c, 9). To preach the gospel is to tell out the sweet virtues, in a sweet way, of the Lord, who has called us out of darkness into His marvelous light.

This kind of gospel preaching, as an issue of our transformation through our growth in the divine life, should be by a group of believers (not by some individualistic believers) built up into a priesthood (not some individualistic priests) as a corporate body of priests, carrying out the spreading of the Lord's glad tidings as a corporate testimony to the sinners in the world, in telling out the sweet virtues, such as love, lovingkindness, grace, light, forgiveness, redemption, salvation, etc., of the Lord in a sweet and delightful way. Surely this kind of victorious, vital, and corporate trumpeting of the good news from the heavens would be triumphant and successful. This is the goal which our vital groups should reach!

E. Its Consummation

Peter also tells us that the believers' growth in the divine life also has its consummation.

1. To Enter into the Eternal Kingdom of Their Lord Jesus Christ Richly and Bountifully

The believers' growth in the divine life consummates in their entering into the eternal kingdom, that is, firstly, the one-thousand-year kingdom and then the eternal kingdom, of the Lord Jesus Christ richly and bountifully (2 Pet. 1:11). We all will eventually enter into the kingdom of Christ, but some will enter richly and bountifully, whereas others will enter poorly and scarcely. We need to grow in life so that we can enter into the kingdom of Christ richly and bountifully.

2 得荣耀，有神永远的荣耀，就是在新耶路撒冷里他们身体的得赎

信徒在神圣生命里的长大，也完成于他们得荣耀，有神永远的荣耀，就是在新耶路撒冷里他们身体的得赎。（彼前五 10。）我们的灵已经得了重生，我们的魂如今正在变化。当基督来的时候，我们的身体要改变形状，也就是得赎进到神的荣耀里。那就是我们在来世里的得荣。这一切都在于我们在神圣生命里的长大。所以我们在神圣生命里的长大，不仅是为着建造神的殿，也是为着我们在国度里和在新耶路撒冷的享受，直到永远。

叁 在保罗著作中所揭示，信徒在生命中的长大

关于信徒在生命中的长大，保罗的著作中有更多的揭示。

一 其基础

关于我们在神圣生命中长大的基础，新约三位主要著者的著作中，以保罗的著作最完全，最有力。

1 神的义

信徒保罗所传的福音，是根据神的义，（罗一 17，）为着神在基督里全备的救恩。因此，神的义成为信徒在神圣生命中长大的第一个基础；他们基于神的义，有分于基督的救恩。

2 基督的救赎

基督完全的救赎，（罗三 24 中，）是完全照着神公义的要求，并已履行了那些要求，使神完全的满足。因此，这成了基督所救赎的人在神圣生命里长大最稳固的基础。

3 神的称义

根据基督完全而完备的救赎，神已经称义一切在基督里的信徒，（罗三 24 下，八 30 下，）并使他们与祂和好（如下一项所记）。这些也是在基督里的信徒在神圣生命中长大的稳固基础。

2. To Be Glorified with God's Eternal Glory as the Redemption of Their Body in the New Jerusalem

The believers' growth in the divine life will also consummate in their being glorified with God's eternal glory as the redemption of their body in the New Jerusalem (1 Pet. 5:10). Our spirit has been regenerated, and our soul is now being transformed. When Christ comes, our body will be transfigured, that is, redeemed into God's glory. That will be our glorification in the coming age. All this depends on our growth in the divine life. Thus, our growth in the divine life is good not only for the building of God's house but also for our enjoyment in the kingdom and in the New Jerusalem for eternity.

III. THE BELIEVERS' GROWTH IN LIFE UNVEILED IN THE WRITINGS OF PAUL

The believers' growth in life is unveiled more in the writings of Paul.

A. Its Base

In the writings of the three main writers of the New Testament concerning our growth in the divine life, the base unveiled in Paul's writings is the fullest and the strongest.

1. The Righteousness of God

The gospel preached by the apostle Paul is based upon the righteousness of God (Rom. 1:17) for God's full salvation in Christ. Hence, the righteousness of God becomes the first base for the growth in the divine life of the believers, who have participated in Christ's salvation based upon God's righteousness.

2. The Redemption of Christ

Christ's complete redemption (Rom. 3:24b) is accomplished according to the requirements of God's righteousness in full and has fulfilled those requirements up to the full satisfaction of God. Hence, it becomes the most solid base for Christ's redeemed people to grow in the divine life.

3. The Justification by God

Based upon the complete and full redemption of Christ, God has justified all the believers in Christ (Rom. 3:24a; 8:30b) and reconciled them all to Himself in the next item. These are also solid bases for the believers in Christ to grow in the divine life.

4 与神和好

神根据基督的救赎，在基督里所称义的人，神又使他们与祂自己和好。（罗五 10 上。）

5 重生的洗涤

神使我们与祂自己和好之后，就重生我们，从我们身上洗去旧造。（多三 5。）这一项和下一项都是我们在神圣生命中长大的重要基础。

6 圣灵的更新

神重生我们的同时，也借着祂的圣灵所给我们新生的起头，而更新我们，使我们在祂的新造里有新的开始。（多三 5。）

7 神完全的救恩

罗马一章十六节所提神的救恩，包含神完全救恩里一切不同的方面；神这完全的救恩对信徒在神圣生命里长大是很基本的。

8 神在基督生命里的拯救

神完整完全的救恩，包含一个特别的点，就是在我们基督徒一生中，日常生活的每一件事上，特别是在使我们得重生、变化、模成、并使我们得荣耀的事上，使我们借着基督的生命得救。（罗五 10 下。）这是我们在神圣生命，就是在基督自己里长大的重要基础。

9 把我们摆在基督里

在神完整完全的救恩里，包罗万有的一项乃是神把我们摆在基督里，使我们与祂有生机的联结，使祂成为我们的生命、公义、圣别、救赎、和一切正面的事物。（林前 1:30，西三 4。）这是我们在神圣生命里长大包罗万有的基础。

10 在基督的死、复活、升天里与祂联合

我们在基督的钉十字架、复活、升天里与祂联合，（罗六 3～6，弗二 6，）使祂所经历的成了我们的历史；这也是我们在神圣生命里长大的重要基础。

11 神洋溢的恩典

4. The Reconciliation to God

God has reconciled to Himself those whom He has justified in Christ based upon the redemption of Christ (Rom. 5:10a).

5. The Washing of Regeneration

God has regenerated us following His reconciling of us to Himself to wash away the old creation from us (Titus 3:5). Both this item and the next item are vital bases for us to grow in the divine life.

6. The Renewing of the Holy Spirit

Going along with His regeneration God has renewed us by the germination of His Holy Spirit to have a new beginning in His new creation (Titus 3:5).

7. The Complete Salvation of God

The salvation of God mentioned in Romans 1:16 comprises all the different aspects in the full salvation of God, which is very basic to the believers' growth in the divine life.

8. The Salvation of God in the Life of Christ

The complete and full salvation of God comprises one particular aspect, that is, to save us by the life of Christ (Rom. 5:10b) in all the matters of our daily life in the entire course of our Christian life, especially in regenerating, transforming, conforming, and glorifying us. This is the crucial base for us to grow in the divine life, which is Christ Himself.

9. Putting Us into Christ

In God's complete and full salvation, the all-inclusive item is God's putting us into Christ in an organic union with Him, making Him our life, righteousness, sanctification, redemption, and every positive thing (1 Cor. 1:30; Col. 3:4). This is the all-inclusive base to our growth in the divine life.

10. The Identification with Christ in His Death, Resurrection, and Ascension

Our identification with Christ in His crucifixion, resurrection, and ascension (Rom. 6:3-6; Eph. 2:6), making His story our history, is also a crucial base to our growth in the divine life.

11. The Abounding Grace of God

除了以上一切项目之外，保罗在他的著作中也向我们保证，神洋溢增多的恩典，（罗五 20，）也就是基督的恩典，足以应付我们基督徒生活中一切的需要，（林后十二 9，）并引导我们在基督里在生命中作王。（罗五 21。）我们需要这样洋溢的恩典，作我们在神圣生命里长大的基础。

12 使我们成为召会，就是基督的身体

神圣三一的祝福分赐给我们，使我们成为召会，就是基督的身体，（弗一 3～23，）是我们在神圣生命里长大的重大基础。

13 将犹太人和外邦人创造成一个新人

基督借着祂的钉十字架，将犹太信徒和外邦信徒创造成一个新人，（弗二 13～16，）并使祂自己成为这新人的一切肢体。（西三 10～11。）这是我们在神圣生命里长大的基础，与使我们成为召会同样重大。

14 把一切在基督里的信徒作成新造

基督从旧造里，把祂一切的信徒作成新造。（林后五 17。）这也是我们在神圣生命里长大的重要基础。

15 使信徒与主成为一灵

神完整完全的救恩，使一切在基督里的信徒与祂成为一灵。（林前六 17。）这是我们在神圣生命里长大之基础的顶点。

二 其途径

关于信徒在生命里长大的途径，保罗著作中所启示的，比彼得著作中所启示的更详细。按照保罗的著作，信徒在生命中长大，乃是借着喝灵奶，（林前三 2 上，来五 12 下，）借着吃灵食，（来五 14 上，）借着喝那灵，（林前十二 13 下，）借着得浇灌，（三 6 下，7 下，）并借着神在他们里面的运行。（腓二 13。）信徒在生命里长大，也是借着基督活在他们里面，并安家在他们里面。（加二 20 上，弗三 17 上。）基督不仅在我们里面活着，祂也在我们里面安家。祂要在我们里面定居下来。

信徒在生命里长大，也是借着耶稣基督之灵在他们里面全备的供应。（腓一 19 下。）耶稣基督之灵在凡事上都有丰富的、全备的供应。

In addition to all the above items, Paul in his writings assures us of the abounding, multiplying grace of God (Rom. 5:20), which is the grace of Christ that is sufficient to meet all our needs in our Christian life (2 Cor. 12:9) and leads us to reign in life in Christ (Rom. 5:21). Such an abounding grace is needed as a base for our growth in the divine life.

12. Making Us the Church as the Body of Christ

The dispensing of the blessing of the Divine Trinity to make us the church as the Body of Christ (Eph. 1:3-23) is a great base to our growth in the divine life.

13. Creating Both the Jews and the Gentiles into One New Man

Christ has created the Jewish and the Gentile believers into one new man through His crucifixion (Eph. 2:13-16) and has made Himself every member of this new man (Col. 3:10-11). This is a base to our growth in the divine life as great as making us the church.

14. Making All the Believers in Christ a New Creation

Christ has made all His believers a new creation out of the old creation (2 Cor. 5:17). This is also a vital base for our growth in the divine life.

15. Making the Believers One Spirit with the Lord

God's complete and full salvation has made all the believers in Christ one spirit with Him (1 Cor. 6:17). This is the climax of the base to our growth in the divine life.

B. Its Way

In Paul's writings the way of the believers' growth in life is revealed in much more detail than in Peter's writings. According to Paul's writings, the believers grow in life by drinking the spiritual milk (1 Cor. 3:2a; Heb. 5:12b), by eating the spiritual food (Heb. 5:14a), by drinking the Spirit (1 Cor. 12:13b), by being watered (1 Cor. 3:6b, 7b), and by God operating in them (Phil. 2:13). The believers also grow in life by Christ living in them and making His home in them (Gal. 2:20a; Eph. 3:17a). Christ is not only living in us but also making His home in us. He desires to get Himself settled within us.

The believers grow in life also by the Spirit of Jesus Christ supplying bountifully in them (Phil. 1:19b). With the Spirit of Jesus Christ there is a rich and bountiful supply in everything.

信徒在生命里长大，也是借着神的生长。（西二 19。）我们在神圣的生命里长大，神也在我们里面增长。神自己既是完整完全的，我们或许觉得希奇，为什么神还需要增长。不错，神自己是完整的、完全的，但祂在我们里面是不完整的、不完全的。在我们大多数人里面，神太少了。你里面的神有多少？只有神知道答案。总之，我们都必须让神在我们里面长大。

最后，在保罗的著作中，信徒在生命里长大，乃是借着出于元首基督的供应。（弗四 16 上。）我们是基督身体上的肢体。当我们这些肢体长大的时候，元首基督就在供应我们。我们从元首基督接受供应，使我们在生命里长大。在我们属灵的生活里，我们天天都需要吃得够、吃得对、吃得合式，好从元首基督接受供应。我们都需要实行吃、喝、呼吸这三件事，我们也需要学习如何休息。我们要健康，就需要五件事：吃、喝、呼吸、休息和运动。在基督徒的生活中，如果我们作这五件事，我们就在属灵上是健康的，并且必定在生命中长大。

三 其进展

在保罗的著作中，我们也看见信徒在生命里的长大。

1 从属肉体的人到属魂的人，从属魂的人到属灵的人

在生命长大中，我们这些信徒是从属肉体的人进展到属魂的人，从属魂的人进展到属灵的人。（林前三 3，二 14，三 1 上。）我们必须问自己，我们是什么样的人？是属肉体的人，是属魂的人，还是属灵的人？属肉体的人是行为受肉体性情的影响，有分于肉体之特征的人。这样的人很容易生气，发脾气。属魂的人是天然的人，他让自己的魂（包括心思、情感和意志）控制他全人，他也凭自己的魂活着，忽视灵，不用灵，甚至行事如同没有灵的。（犹 19。）这样的人也许不容易生气，但是头脑里满了思想和理由。属魂的人没有能力领受神的灵的事。（林前二 14。）属灵的人是否认魂，不凭魂活着的人，他只让他的灵，就是他那被神占有并加力的重生之灵，管制他的全人。属灵的人乃是凭这样的灵活着，照着这灵行动并行事。（罗八 4。）

The believers grow in life also by the growth of God (Col. 2:19). As we grow in the divine life, God also grows in us. Since God is complete and perfect in Himself, we may wonder why God needs to grow. It is true that God is complete and perfect in Himself, but He is not complete and perfect in us. In most of us God is too little. How much God do you have within you? Only God knows the answer to this question. Nevertheless, we all need to allow God to grow in us.

Finally, in Paul's writings the believers grow in life by the supply out from the Head, Christ (Eph. 4:16a). We are members of the Body of Christ. While we as members are growing, Christ the Head is supplying. Out from the Head we receive the supply for us to grow in life. In our spiritual life, day by day we need to eat sufficiently, rightly, and properly to receive the supply from Christ the Head. We all need to practice eating, drinking, and breathing. We also need to learn how to rest. To be healthy we need five things: eating, drinking, breathing, resting, and exercising. If we do these five things in our Christian life, we will be spiritually healthy and will surely grow in life.

C. Its Progression

In Paul's writings we also see the progression of the believers' growth in life.

1. From the Fleshly Man to the Soulful Man, and from the Soulful Man to the Spiritual Man

In our growth in life, we the believers progress from the fleshly man to the soulful man, and from the soulful man to the spiritual man (1 Cor. 3:3; 2:14; 3:1a). We need to ask ourselves what kind of man we are: a fleshly man, a soulful man, or a spiritual man? A fleshly man is one whose behavior is under the influence of his fleshly nature and partakes of the character of the flesh. Such a person may become angry and lose his temper easily. A soulful man is a natural man, one who allows his soul (including the mind, the emotion, and the will) to dominate his entire being and who lives by his soul, ignoring his spirit, not using his spirit, and even behaving as if he did not have a spirit (Jude 19). Such a person may not anger easily, but he is full of thoughts and reasonings in his mind. A soulful person has no capacity to receive the things of the Spirit of God (1 Cor. 2:14). A spiritual man is one who denies his soul and does not live by his soul but allows his spirit, that is, his regenerated spirit, which is occupied and energized by the Spirit of God, to dominate his entire being. A spiritual man lives by such a spirit, moving and acting according to it (Rom. 8:4).

如果你很容易发脾气，你就是属肉体的人。如果你总是在心思里讲理由，在情感里发怨言，（腓二 14，）你就是属魂的人。如果不论什么事发生，你只是呼求主的名，留在灵里，并且凡事照着灵而行，（罗八 4 下，）你就是属灵的人。我们不要与配偶、与召会中的圣徒、与长老们讲理由发怨言，我们只应当一直活在灵里，呼喊“哦，主啊”，这样，我们就是属灵的人。

我们不要以为，呼喊“哦，主啊”是一件容易的事。这是不容易的。有时候你在肉体里，你想要说“哦，主啊”，你可能连“哦”都说不出来。说“哦，主啊”需要很大的力量。我们必须在生命里长大到一个地步，无论什么事发生，我们的反应乃是呼喊“哦，主啊”，而不发怨言，不抱怨，不争论。如果我们是这样属灵的人，我们就适合为着基督身体的建造。否则，如果我们是属肉体的，或是属魂的人，我们就不能与别人建造在一起。

2 从婴孩到成熟—长大成人

按照保罗的著作，信徒在生命中长大，也从婴孩进展到成熟，就是长大成人。（林前三 1 下，西一 28 下，弗四 13 下。）借着在生命中长大，我们这些信徒以基督为神圣生命的元素而成熟，以至于完全长大成人。

3 从尘土到植物，从植物到宝石

我们信徒在生命中长大，也是从尘土进展到植物，从植物进展到宝石。（林前三 6 上，7 上，12 上。）人原是神用地上的尘土造的。（创二 7。）为使尘土变成植物，就需要有种子种到尘土里。然后尘土就与种子联合，长成一棵植物。基督是生命的种子，种到我们里面；我们是尘土，是土壤。当我们与基督合作，与祂一同生长，就发出芽来，那个芽就是植物。

然后，按照林前三章，信徒作为植物，都必须从植物变化为矿物，就是变化为宝石，为着建造基督的身体。所以首先我们需要长大，第二我们需要变化。在我们基督徒生活开始的时候，我们主要的需要是长大。我们在生命里长大是很重要的。至终，我们的长大带进变化，就是新陈代谢的改变，有神的神圣生命和性情扩展到我们全人的每一

If you lose your temper easily, you are a fleshly man. If you are always reasoning in your mind and murmuring in your emotion (Phil. 2:14), you are a soulish man. If, regardless of what happens to you, you simply call on the name of the Lord, remain in your spirit, and do everything according to the Spirit (Rom. 8:4b), you are a spiritual man. Instead of reasoning and murmuring with our spouse, with the saints in the church, or with the elders, we should simply call, "O Lord," all the time, living in our spirit. Then we will be a spiritual man.

We should not think that calling, "O Lord," is an easy thing. It is not easy. Sometimes when you are in the flesh, you may try to say, "O Lord," but you may not even be able to say "O." To say, "O Lord," requires a great deal of strength. We need to grow in life to the extent that whatever happens to us, we will respond by calling, "O Lord," without murmuring, reasoning, complaining, or arguing. If we are such spiritual persons, we will be suitable for the building up of the Body of Christ. Otherwise, if we are fleshly or soulish persons, we will not be able to be built up with others.

2. From Infancy to Maturity—Full Growth

According to Paul's writings, the believers also progress in their growth in life from infancy to maturity, that is, to full growth (1 Cor. 3:1b; Col. 1:28b; Eph. 4:13b). Through our growth in life we the believers mature with Christ as the element of the divine life unto full growth.

3. From Dust to Plants, and from Plants to Precious Stones

We the believers also progress in our growth in life from dust to plants, and from plants to precious stones (1 Cor. 3:6a, 7a, 12a). Originally, man was made by God of the dust of the ground (Gen. 2:7). In order for dust to become a plant, there is the need of some seed to be sown into the dust. Then the dust and the seed join together to grow, thus becoming a plant. Christ has been sown into us as the seed of life, and we are the dust, the earth, as the soil. As we cooperate with Christ to grow together with Him, a sprout comes out, and that sprout is the plant.

Then, according to 1 Corinthians 3, the believers as plants all need to be transformed from plants to minerals, that is, into precious stones, for the building up of the Body of Christ. Thus, first we need growth, and second, we need transformation. In the beginning of our Christian life our primary need is to grow. Our growth in life is very important. Eventually, our growth brings in transformation, a metabolic change in which God's divine life and nature spread throughout every part of our being,

部分，特别是我们的魂，将基督和祂的丰富带进我们里面，作我们新的元素，并且使我们老旧、天然的元素渐渐被排除。我们必须从尘土长成植物，从植物进一步长大而变成宝石，为着神的建造。

四 其结果

在保罗的著作中，信徒在生命里长大的结果，也丰富的启示出来。

1 在一切事上长到元首基督里面

我们信徒在神圣生命中长大时，就在一切事上长到元首基督里面。（弗四 15。）对姊妹们而言，梳头发和穿衣服可能是她们日常生活中的两个小难处。如果我们要一些姊妹有十分钟的晨兴，她们可能说没有时间；但她们却有二十分钟在镜子前梳头发。这就是说，这些姊妹们可能在许多事上都长到基督里面，但是在梳头发这件事上没有长到基督里面。购物可能是姊妹们日常生活中另一件需要长到基督里的事。许多姊妹看报不是看重要的新闻，乃是找百货公司减价的广告。如果姊妹们能在购物的事上得胜，她们就能在基督里大为长大。

2 长大达到长成的人

当我们信徒在生命里长大的时候，我们也长大达到长成的人。（弗四 13 中。）在神圣的生命里，我们不该一直作婴孩，或只作青年人；我们必须长大达到长成的人。这是我们在生命中长大的结果。

3 长大达到基督丰满之身材的度量

信徒也长大达到基督丰满之身材的度量。（弗四 13 下。）这里基督的丰满是指基督的彰显，而基督的彰显就是基督的身体。正如人的身体一样，基督的身体有个身材，而这身材有个度量。我们都需要长到基督身体之身材正确的度量，事实上那就是基督的身材。

4 长大达到基督身体的建造

当我们信徒在生命里长大的时候，我们也长大达到基督身体的建造。（弗四 12 下，16 下。）基督身体的建造，完

particularly our soul, bringing Christ with His riches into our being as our new element and causing our old, natural element to be gradually discharged. We need to grow from dust to plants, and we need to grow further and be transformed from plants into precious stones for the building of God.

D. Its Issue

In the writings of Paul the issue of the believers' growth in life is also richly revealed.

1. Growing into Christ, the Head, in All Things

In our growth in the divine life we the believers grow into Christ, the Head, in all things (Eph. 4:15). For the sisters, combing their hair and clothing themselves may be two small problems in their daily life. If we ask some sisters to have morning revival for ten minutes, they may say that they do not have time; but they may have time to spend twenty minutes before the mirror to comb their hair. This means that these sisters may be growing into Christ in many things, but not in the combing of their hair. Shopping may be another area in the sisters' daily life in which they need to grow up into Christ. Many sisters read the newspaper not for the important items of the news but to locate the sales in the department stores. If the sisters can overcome in the matter of shopping, they will grow very much in Christ.

2. Growing unto a Full-grown Man

In our growth in life, we the believers also grow unto a full-grown man (Eph. 4:13b). We should not remain as infants or merely as adolescents in the divine life; we must grow unto a full-grown man. This is the issue of our growth in life.

3. Growing unto the Measure of the Stature of the Fullness of Christ

The believers also grow unto the measure of the stature of the fullness of Christ (Eph. 4:13c). The fullness of Christ here denotes the expression of Christ, and the expression of Christ is just the Body of Christ. Like a man's physical body, the Body of Christ has a stature, and this stature has a measure. We all need to grow unto the proper measurement of the stature of the Body of Christ, which is actually the stature of Christ.

4. Growing unto the Building Up of the Body

In our growth in life we the believers also grow unto the building up of the Body (Eph. 4:12b, 16c). The building up of the Body of Christ is entirely a matter of our

全是在于我们的长大。如果我们不长大，就不能有建造。如果我们都长大，就会有很多的建造。

a 借着被成全

我们长大达到基督身体的建造，是借着被成全。（弗四 12 上。）这就是为什么我们需要有小排的聚会，就是要实行众圣徒，就是基督身体的众肢体之间彼此的成全。

b 借着每一丰富供应的节，并每一部分依其度量而有的功用，得以联络在一起，并结合在一起

我们长大达到基督身体的建造，也是借着每一丰富供应的节，并每一部分依其度量而有的功用，得以联络在一起，并结合在一起。（弗四 16。）“联络”一辞含示相配相联的思想，“结合”一辞含示交织的思想。在身体里我们不仅联络在一起，也结合在一起。借着各节丰富的供应，并借着每一部分依其度量而有的功用，身体就得以建造起来。节乃是身体上特别有恩赐的肢体，就如使徒、申言者、传福音者、牧人和教师。（11。）每一部分乃是身体的众肢体。借着这两种肢体，全身就得以联络在一起，并结合在一起，为着建造。

c 在爱里

基督的身体是在爱里把自己建造起来。这不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱。借着这爱，我们爱基督并爱祂身体上同作肢体的人。我们必须以神圣的爱彼此相爱，以建造基督的身体。

五 其终极的完成

保罗的著作与约翰和彼得的著作一样，也启示信徒在生命中长大的终极完成。

1 在全备救赎的完成里，身体要改变形状

我们在生命里长大，要终极完成于在全备救赎的完成里，身体的改变形状。（腓三 21，罗八 23 下。）我们借着重生，已经在灵里得了救赎，如今借着长大和变化，正在魂里得救赎。至终，我们还要借着得荣，而在身体上得救赎。因此，我们身体的得赎就是全备救赎（包括重生、变化和得荣）的完成。

growth. If we do not grow, there can be no building. If we all grow, there will be much building.

a. By Being Perfected

We grow unto the building up of the Body by being perfected (Eph. 4:12a). This is why we need to have the small group meetings: to carry out the mutual perfecting of all the saints as members of Christ's Body.

b. By Being Joined Together and Knit Together through Every Joint of the Rich Supply and through the Operation in the Measure of Each One Part

We grow unto the building up of the Body also by being joined together and knit together through every joint of the rich supply and through the operation in the measure of each one part (Eph. 4:16). The word joined implies the thought of being joined by fitting, and the word knit implies the thought of interweaving. In the Body we are not only joined together but also knit together. The Body is built up through the rich supply of every joint and through the operation in the measure of each one part. The joints are the specially gifted members of the Body, such as the apostles, prophets, evangelists, and shepherds and teachers (v. 11). The parts are all the members of the Body. Through these two kinds of members the entire Body is joined together and knit together for the building.

c. In Love

The Body builds up itself in love. This is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. We must love one another with the divine love for the building up of the Body of Christ.

E. Its Ultimate Consummation

Like the writings of John and Peter, the writings of Paul also reveal the ultimate consummation of the believers' growth in life.

1. To Be Transfigured in the Body in the Completion of the Full Redemption

Our growth in life will consummate ultimately in our being transfigured in the body in the completion of the full redemption (Phil. 3:21; Rom. 8:23b). We have been redeemed in our spirit through regeneration, and now we are being redeemed in our soul through growth and transformation. Ultimately, we will be redeemed in our body through glorification. Hence, the redemption of our body is the consummation of the full redemption, which includes regeneration, transformation, and glorification.

2 在新耶路撒冷的团体彰显里得着荣耀，有神的荣耀

信徒在生命里长大终极完成的时候，信徒要在新耶路撒冷的团体彰显里得着荣耀，有神的荣耀。（罗八 30 下，启二一 2，10～11。）新耶路撒冷是在神经纶中末了、终极的表号，（恢复本启一 1 与注 2 第一段，）也是神所救赎之人末了、终极的目标。（来十一 10，16，十二 22，加四 26。）新耶路撒冷这个在神经纶中最大的表号，表征所有蒙神救赎、称义、重生、圣别、变化并得荣的人。新耶路撒冷的每一面都需要我们的长大和变化。所以靠祂的怜悯和恩典，我鼓励你们要尽你们所能的，在基督里长大，并且要在祂的生命中靠着那灵被变化。这样，祂今天就有路来建造祂的身体，终极完成于要来的新耶路撒冷。

2. To Be Glorified with the Glory of God in the Corporate Expression of the New Jerusalem

In the ultimate consummation of the believers' growth in life, the believers will be glorified with the glory of God in the corporate expression of the New Jerusalem (Rom. 8:30c; Rev. 21:2, 10-11). The New Jerusalem is the final, ultimate sign in God's economy (Rev. 1:1 and the first paragraph of note 12), and the final, ultimate goal of all God's redeemed people (Heb. 11:10, 16; 12:22; Gal. 4:26). As such a great sign in God's economy, the New Jerusalem signifies all God's redeemed, justified, regenerated, sanctified, transformed, transfigured, and glorified people. All the aspects of the New Jerusalem need our growth and transformation. Therefore, by His mercy and grace I would urge you to do your best to grow in Christ and to be transformed in His life by the Spirit. Then He will have a way to build up His Body today to consummate in the upcoming New Jerusalem.

第五篇

借着在生命里变化 而建造基督的身体（一）

读经：约翰福音三章五至六节，哥林多后书三章十八节，罗马书十二章二节上，八章三十节下，希伯来书二章十节上，提多书三章五节下。

纲目

壹 神完全的救恩：

- 一 在神呼召里的圣别—彼前一 2 中。
- 二 基督的救赎—罗三 24 中。
- 三 我们的罪借基督的血得洗净—启一 5 下，彼前一 2 下，约壹一 7。
- 四 罪得赦免—徒二 38。
- 五 神客观的称义—罗三 24 下。
- 六 与神和好—罗五 10 上。
- 七 凭基督之血的客观的圣别—来十 29 下。
- 八 那灵的重生—多三 5 下。
- 九 神的全备救恩—徒十六 31。
- 十 在基督的生命里每日的拯救—罗五 10，彼前二 2。
- 十一 那灵的洗净—林前六 11 上。
- 十二 那灵的涂抹—约壹二 20，27。

CHAPTER FIVE

THE BUILDING UP OF THE BODY OF CHRIST BY THE TRANSFORMATION IN LIFE (1)

Scripture Reading: John 3:5-6; 2 Cor. 3:18; Rom. 12:2a; 8:30c; Heb. 2:10a; Titus 3:5b

OUTLINE

I. THE COMPLETE SALVATION OF GOD:

- A. Sanctification in God's calling—1 Pet. 1:2b.
- B. The redemption of Christ—Rom. 3:24b.
- C. Washing of our sins by the blood of Christ—Rev. 1:5b; 1 Pet. 1:2c; 1 John 1:7.
- D. Forgiveness of sins—Acts 2:38.
- E. Objective justification by God—Rom. 3:24a.
- F. Reconciliation to God—Rom. 5:10a.
- G. Objective sanctification by the blood of Christ—Heb. 10:29b.
- H. Regeneration by the Spirit—Titus 3:5b.
- I. Full salvation of God—Acts 16:31.
- J. Daily salvation in the life of Christ—Rom. 5:10; 1 Pet. 2:2.
- K. Washing by the Spirit—1 Cor. 6:11a.
- L. Anointing of the Spirit—1 John 2:20, 27.

十三 在那灵里主观的圣别—林前六 11 中，
罗十五 16 下，六 19 下，22 下。

十四 在那灵里主观的称义—林前六 11 下。

十五 神住在我们里面—约壹三 24，四 13。

十六 基督安家在我们心中—弗三 17。

十七 圣灵的更新—多三 5 下，弗四 23，罗
十二 2 上。

十八 从主灵而有的变化—林后三 18 下，罗
十二 2 上。

十九 模成主的形像—罗八 29 上。

二十 身体的得赎—罗八 23 下，弗一 14 下，
四 30 下。

二一 在神的荣耀里得荣耀—罗八 30 下，来
二 10，彼前五 10。

贰 变化在神完全救恩里的极大重要性：

一 在以上所列的二十一项中，重生、变化和
得荣耀，是神完全救恩中极重要的三方面：

1 重生将神圣的生命带进信徒里面，使他们的
灵有新生的起头，而得以活过来—约三 5～6。

2 变化将神圣的素质带进信徒魂的各个组成部
分—心思、情感、意志—里，使各部分有新陈
代谢的变化—林后三 18，罗十二 2 上。

3 得荣耀使信徒的身体被神的荣耀所浸透，借
着将他们带进神的荣耀里，而荣耀他们—罗八
30 下，来二 10 上。

M. Subjective sanctification in the Spirit—1 Cor. 6:11b; Rom.
15:16b; 6:19b, 22b.

N. Subjective justification in the Spirit—1 Cor. 6:11c.

O. God abiding in us—1 John 3:24; 4:13.

P. Christ making His home in our hearts—Eph. 3:17.

Q. The renewing of the Holy Spirit—Titus 3:5c; Eph. 4:23; Rom. 12:2a.

R. Transformation from the Lord Spirit—2 Cor. 3:18b; Rom. 12:2b.

S. Conformation to the image of the Lord—Rom. 8:29a.

T. Redemption of the body—Rom. 8:23b; Eph. 1:14b; 4:30b.

U. Glorification in the glory of God—Rom. 8:30c; Heb. 2:10; 1 Pet.
5:10.

II. THE VITAL IMPORTANCE OF TRANSFORMATION IN THE COMPLETE SALVATION OF GOD:

A. Of the twenty-one aspects listed above, regeneration, transformation,
and glorification are the three vital aspects in God's complete salvation:

1. Regeneration brings the divine life into the believers to germinate and
generate their spirit—John 3:5-6.

2. Transformation carries the divine essence into all the components
of the believers' soul—mind, emotion, and will—to transform them
metabolically—2 Cor. 3:18; Rom. 12:2a.

3. Glorification saturates the believers' body with the glory of God to
glorify them by bringing them into God's glory—Rom. 8:30c; Heb.
2:10a.

4. Regeneration transpires in the believers' spirit at the moment when they

4 重生是在信徒接受基督作他们的救赎主、救主和生命的那一刻，一次而永远的在他们灵里发生；变化是在基督徒一生中，在信徒魂里一直进行，直到他们的身体改变形状并得荣耀；得荣耀是在主回来与他们相会，提接他们时，一次而永远完成的。

二 这三方面都是生机的，并且借着这三步，信徒的全人—灵、魂、体—就与经过过程并终极完成的三一神有了生机的调和。

叁 变化的意义：

一 不仅是外面的改变。

二 在里面性质和素质上的变化。

三 神圣生命在信徒里面之人里的运行。

四 神圣生命在信徒全人里，正面、生机的反应。

五 在信徒得更新的人里，新陈代谢的构成。

六 在信徒得更新的人里，神圣形像之属性的彰显，成了信徒新人的美德。

七 经过过程并终极完成之三一神在信徒之新人里的显现。

八 三一神终极完成之灵，就是主灵，借着祂更新的工作，在信徒全人这新造里所作成的杰作—林后三 18 下，多三 5 下。

九 在那些以没有帕子遮蔽的脸，好像镜子观看并返照主荣光的信徒里面所成就的—林后三 18 上。

十 结果带进得荣耀之主的荣耀形像，从祂一种程度的荣耀到另一种程度的荣耀，直到信徒进入祂的荣耀里，因神荣耀的辉煌光彩而得荣耀—林后三 18 下，来二 10 上，罗八 30 下。

receive Christ as their Redeemer, Savior, and life once for all; transformation is taking place in the believers' soul for their entire Christian life until they will be transfigured and glorified in their body; and glorification will be consummated at the Lord's rapture once for all when He comes to meet them.

B. All three aspects are organic and by these three steps the believers' entire being—spirit, soul, and body—will be organically mingled with the processed and consummated Triune God.

III. THE SIGNIFICANCE OF TRANSFORMATION:

A. Not merely an outward change.

B. An inward transformation in nature and essence.

C. The move of the divine life in the believers' inner being.

D. The positive organic reaction of the divine life in the believers' entire being.

E. The metabolic constitution in the believers' renewed being.

F. The expression of the divine image's attributes in the believers' renewed being to be the virtues of the believers' new man.

G. The manifestation of the processed and consummated Triune God in the believers' new man.

H. The masterpiece of the consummated Spirit of the Triune God as the Lord Spirit throughout the believers' entire being as the new creation by His renewing work—2 Cor. 3:18b; Titus 3:5b.

I. Accomplished in the believers who, with unveiled face, behold and reflect as a mirror the glory of the Lord—2 Cor. 3:18a.

J. Issuing in the glorious image of the glorified Lord from one degree of His glory to another until the believers enter into His glory to be glorified by the bright splendor of God's glory—2 Cor. 3:18b; Heb. 2:10a; Rom. 8:30c.

本系列头两篇信息说到基督身体的构成。基督身体的产生，是借着以包罗万有的基督作生命的元素而构成的；但神有一个仇敌，这仇敌不喜欢看见这件事。我们在马太十三章看见，神的仇敌随着基督这撒种者；基督在哪里撒种，撒但也在哪里。在第二篇我们看见，在仇敌撒但的拦阻、破坏、败坏下之基督身体的构成。尽管仇敌采取了一切消极的步骤，基督这全能者，神经纶的中心与普及，仍然作完了祂的工作，以完成神永远的经纶。如今在全宇宙中，有基督的身体这个实际。虽然仇敌用天主教和更正教使召会发了酵，虽然认识这身体的人并不太多，但在这宇宙中仍然有基督的身体。因着祂的恩典和怜悯，我们寻求要看见这身体完全以基督为构成，被变化，且被建造起来。

在交通过基督身体的构成之后，我们在第三篇和第四篇继续往前，看见借着在生命里长大，而建造基督的身体。如果我们没有在基督里，在祂的生命里长大，基督的身体就不可能，也没有办法得着建造。在第三篇，我们看见在约翰著作中所揭示，信徒在生命里的长大。然后在第四篇，我们看见在彼得和保罗著作中所揭示，我们在生命里的长大。我们看见在彼得的著作中，我们在生命里长大的基础有下列各项：那灵的圣别、基督的救赎、基督的血洒、借着基督复活而得的重生、神所分给的信、那已将一切关于生命和敬虔的事赐给我们的神圣能力、又宝贵又极大的应许、和神的性情。整本新约就是一本应许的书。我虽然说了这几大项，但我们很难仔细的讲这些项目，以及纲目里其他的项目。我鼓励你们研读本系列每篇开头纲目的每一项。事实上，这六篇信息，包括了整本新约。

现在我们来到末了两篇里我们的负担。这两篇所着重的，乃是借着在神圣生命里变化而建造基督的身体。我们已经看见，这神圣的生命经过了很长的过程。这生命经过了成为肉体，经过了三十三年半在地上的为人生活，经过了包罗万有的死，经过了奇妙的、美妙的复活，并且这生命进入了升天这个最高峰。今天这神圣的生命，不像在成为肉体之前的，乃是在升天之后的。在成为肉体之前，基督仅仅是神，不是人。祂没有人的血肉之体。但借着成为肉体，祂就有了人的血，人的肉。祂穿上了人的肉身，就在成为肉体里与人性成为一。

The first two chapters of this book speak of the constitution of the Body of Christ. The Body of Christ has come into existence through the constitution with the all-inclusive Christ as the life element, but God has an enemy who is not happy to see this. We have seen in Matthew 13 that God's enemy followed Christ as the Sower. Wherever Christ sows, there Satan is. In the second chapter of this book we saw the constitution of the Body of Christ under the enemy Satan's frustration, damage, and corruption. In spite of all the negative steps taken by the enemy, Christ as the almighty One, the centrality and universality of God's economy, still has finished His work for the accomplishment of God's eternal economy. Now in the whole universe, there is the reality of the Body of Christ. Although the enemy has leavened the church with Catholicism and Protestantism, there is still the Body of Christ in this universe even though the ones who realize this Body are relatively few in number. By His grace and mercy, we are seeking to see this Body be fully constituted with Christ, transformed, and built up.

After our fellowship on the constitution of the Body of Christ, we went on in chapters three and four to see the building up of the Body of Christ by the growth in life. Without our growing up in Christ, in His life, there is no possibility, no way, that the Body of Christ can be built up. In chapter three we saw the believers' growth in life unveiled in the writings of John. Then in chapter four we saw our growth in life unveiled in the writings of Peter and Paul. We saw that the base of our growth in life in Peter's writings is of the following items: the sanctification of the Spirit, the redemption of Christ, the sprinkling of the blood of Christ, the regeneration through His resurrection, the God-allotted faith, the divine power that gives us all things related to life and godliness, the precious and exceedingly great promises, and the divine nature. The entire New Testament is a book of promises. I covered these great items, but it is difficult to cover these items and all the other items in the outlines in detail. I would encourage you to study all the items of the outlines at the beginning of each chapter of this book. Actually, the six chapters of this book cover the entire New Testament.

Now we come to our burden in the last two chapters. The stress in these chapters is on the building up of the Body of Christ by the transformation in the divine life. We have seen that this divine life has gone through a long process. This life has gone through incarnation, through thirty-three and a half years of human life on this earth, through an all-inclusive death, through a wonderful, marvelous resurrection, and this life has entered into the highest peak of ascension. This divine life today is not as it was before incarnation, but it is after ascension. Before incarnation Christ was only divine, not human. He did not have a human body with flesh and blood. But through incarnation He picked up human flesh and blood. He put on a human body and became one with humanity in incarnation.

当基督在地上行动、生活三十三年半时，祂看见了很多，也得着了很多。祂有分于堕落人类的贫穷。（林后八 9。）毫无疑问的，祂对人类有体谅、怜悯、怜恤。然后祂进到死里，进入坟墓，进入阴间，并且在阴间停留了三天。祂访问了阴间，在其中游历；然后从阴间走出来，进到复活里。在复活里祂生为神的长子。（徒十三 33，罗八 29。）祂原来一直是神的独生子，但祂带着人性，在复活里生为神的长子，作我们的模型，使我们能成为神的众子。祂也在复活里成了赐生命的灵。（林前十五 45 下。）

祂复活后，有四十天之久向门徒显现。（徒一 3。）过了这四十天，祂去到橄榄山，升到天上去。（九～十二上。）祂升到父那里，在升天里祂被立为主为基督。（二 36。）今天祂是神，祂也是人，有神性，也有人性。祂的为人生活、祂死的功效、祂复活的大能、祂升天所达到的高处，现今都在祂这生命里面。我们如今乃是在这生命里渐渐变化，为着建造基督的身体。这生命成分的丰富，是追溯不尽的。

壹 神完全的救恩

我们要看见为着建造基督的身体，而在生命里变化的启示，就必须看见神完全救恩的各项。这二十一项如下：

- （一）在神呼召里的圣别。（彼前一 2 中。）
- （二）基督的救赎。（罗三 24 中。）
- （三）我们的罪借基督的血得洗净。（启一 5 下，彼前一 2 下，约壹一 7。）
- （四）罪得赦免。（徒二 38。）
- （五）神客观的称义。（罗三 24 下。）
- （六）与神和好。（罗五 10 上。）
- （七）凭基督之血的客观的圣别。（来十 29 下。）
- （八）那灵的重生。（多三 5 下。）
- （九）神的全备救恩。（徒十六 31。）
- （十）在基督的生命里每日的拯救。（罗五 10，彼前二 2。）

While Christ was walking and living on this earth for thirty-three and a half years, He saw and gained a lot. He picked up the poverty of the fallen race (2 Cor. 8:9). No doubt, He picked up a consideration, a pity, and a compassion for the human race. Then He entered into death, into the tomb, and into Hades, where He stayed for three days. He visited and took a tour of Hades, and then He walked out of Hades and entered into resurrection. In resurrection He was born as the firstborn Son of God (Acts 13:33; Rom. 8:29). He always was the only begotten Son of God, but with His humanity He was born in His resurrection to be God's firstborn Son, to be our model so that we all could be God's many sons. Also, in resurrection He became the life-giving Spirit (1 Cor. 15:45b).

After His resurrection, He appeared to His disciples through a period of forty days (Acts 1:3). After these forty days, He went to Mount Olivet and ascended into heaven (vv. 9-12a). He ascended to the Father, and in ascension He was made the Lord and Christ (2:36). Today He is God and He is man, having both divinity and humanity. His human living, the effectiveness of His death, the power of His resurrection, and the height of His ascension are now in Him as life. It is in this life that we are now being transformed for the building up of the Body of Christ. The ingredients of this life are unsearchably rich.

I. THE COMPLETE SALVATION OF GOD

In order to see the revelation of the transformation in life for the building up of the Body of Christ, we need to see the items of the complete salvation of God. These twenty-one items are as follows:

- (1) Sanctification in God's calling (1 Pet. 1:2b).
- (2) The redemption of Christ (Rom. 3:24b).
- (3) Washing of our sins by the blood of Christ (Rev. 1:5b; 1 Pet. 1:2c; 1 John 1:7).
- (4) Forgiveness of sins (Acts 2:38).
- (5) Objective justification by God (Rom. 3:24a).
- (6) Reconciliation to God (Rom. 5:10a).
- (7) Objective sanctification by the blood of Christ (Heb. 10:29b).
- (8) Regeneration by the Spirit (Titus 3:5b).
- (9) Full salvation of God (Acts 16:31).
- (10) Daily salvation in the life of Christ (Rom. 5:10; 1 Pet. 2:2).

- (十一) 那灵的洗净。(林前六 11 上。)
- (十二) 那灵的涂抹。(约壹二 20, 27。)
- (十三) 在那灵里主观的圣别。(林前六 11 中, 罗十五 16 下, 六 19 下, 22 下。)
- (十四) 在那灵里主观的称义。(林前六 11 下。)
- (十五) 神住在我们里面。(约壹三 24, 四 13。)
- (十六) 基督安家在我们心中。(弗三 17。)
- (十七) 圣灵的更新。(多三 5 下, 弗四 23, 罗十二 2 上。)
- (十八) 从主灵而有的变化。(林后三 18 下, 罗十二 2 上。)
- (十九) 模成主的形像。(罗八 29 上。)
- (二十) 身体的得赎。(罗八 23 下, 弗一 14 下, 四 30 下。)
- (二十一) 在神的荣耀里得荣耀。(罗八 30 下, 来二 10, 彼前五 10。)

贰 变化在神完全救恩里的极大重要性

现在我们要来看, 变化在神完全救恩里的极大重要性。

一 重生、变化和得荣耀, 是神完全救恩中极重要的三方面

在以上所列的二十一项中, 重生、变化和得荣耀, 是神完全救恩中极重要的三方面。重生是我们基督徒属灵生活的开始, 得荣是我们基督徒生活的完成、终结。中间有一段很长的时间, 这一段时间充满了被变化。重生和得荣都是瞬间完成的, 但变化是一个过程, 持续经过我们整个基督徒的生活。

1 重生将神圣的生命带进信徒里面, 使他们的灵有新生的起头, 而得以活过来

- (11) Washing by the Spirit (1 Cor. 6:11a).
- (12) Anointing of the Spirit (1 John 2:20, 27).
- (13) Subjective sanctification in the Spirit (1 Cor. 6:11b; Rom. 15:16b; 6:19b, 22b).
- (14) Subjective justification in the Spirit (1 Cor. 6:11c).
- (15) God abiding in us (1 John 3:24; 4:13).
- (16) Christ making His home in our hearts (Eph. 3:17).
- (17) The renewing of the Holy Spirit (Titus 3:5c; Eph. 4:23; Rom. 12:2a).
- (18) Transformation from the Lord Spirit (2 Cor. 3:18b; Rom. 12:2b).
- (19) Conformation to the image of the Lord (Rom. 8:29a).
- (20) Redemption of the body (Rom. 8:23b; Eph. 1:14b; 4:30b).
- (21) Glorification in the glory of God (Rom. 8:30c; Heb. 2:10; 1 Pet. 5:10).

II. THE VITAL IMPORTANCE OF TRANSFORMATION IN THE COMPLETE SALVATION OF GOD

Now we need to see the vital importance of transformation in the complete salvation of God.

A. Regeneration, Transformation, and Glorification Being the Three Vital Aspects in God's Complete Salvation

Of the twenty-one aspects listed above, regeneration, transformation, and glorification are the three vital aspects in God's complete salvation. Regeneration is the start of our spiritual Christian life and glorification is the consummation, the ending, of our Christian life. In between there is a long period of time, and this period of time is filled up with transformation. Both regeneration and glorification transpire in an instant, but transformation is a process that lasts through our entire Christian life.

1. Regeneration Bringing the Divine Life into the Believers to Germinate and Generate Their Spirit

重生将神圣的生命带进信徒里面，使他们的灵有新生的起头，而得以活过来。（约三5～6。）借着重生，我们再生一次，成为神的儿女，有神的生命（约壹五12）和性情。（彼后一4。）

2 变化将神圣的素质带进信徒魂的各个组成部分里

变化将神圣的素质带进信徒魂的各个组成部分—心思、情感、意志—里，使各部分有新陈代谢的变化。（林后三18，罗十二2上。）素质乃是一个物质的内在实际。变化要将神的素质带进我们的所是里面。这个过程要一直继续，直到我们的身体改变形状。（腓三21。）神在祂的救恩里先重生了我们的灵，如今祂在变化我们的魂，最终要改变我们的身体，使我们全人的三部分，都与基督一样。

3 得荣耀使信徒的身体被神的荣耀所浸透

得荣耀使信徒的身体被神的荣耀所浸透，借着将他们带进神的荣耀里，而荣耀他们。（罗八30下，来二10上。）我们必须记住神完全救恩里这三个重要的项目：重生、变化、得荣耀。

4 重生是在信徒灵里发生，变化是在信徒魂里一直进行，得荣耀是在主提接信徒时完成的

重生是在信徒接受基督作他们的救赎主、救主和生命的那一刻，一次而永远的在他们灵里发生；变化是在基督徒一生中，在信徒魂里一直进行，直到他们的身体改变形状并得荣耀；得荣耀是在主回来与他们相会，提接他们时，一次而永远完成的。

二 借着这三步，信徒的全人就与经过过程并终极完成的三一神有了生机的调和

这三方面都是生机的，并且借着这三步，信徒的全人—灵、魂、体—就与经过过程并终极完成的三一神有了生机的调和。

叁 变化的意义

一 不仅是外面的改变

Regeneration brings the divine life into the believers to germinate and generate their spirit (John 3:5-6). Through regeneration we were reborn to be God's children with God's life (1 John 5:12) and nature (2 Pet. 1:4).

2. Transformation Carrying the Divine Essence into All the Components of the Believers' Soul

Transformation carries the divine essence into all the components of the believers' soul—mind, emotion, and will—to transform them metabolically (2 Cor. 3:18; Rom. 12:2a). The essence is the very intrinsic reality of a certain substance. Transformation brings the divine essence into our being. This process of transformation will continue until our bodies are transfigured (Phil. 3:21). In His salvation God first regenerated our spirit, now is transforming our soul, and consummately will transfigure our body, making us the same as Christ in all three parts of our being.

3. Glorification Saturating the Believers' Body with the Glory of God

Glorification saturates the believers' body with the glory of God to glorify them by bringing them into God's glory (Rom. 8:30c; Heb. 2:10a). We need to remember these three vital items in God's full salvation: regeneration, transformation, and glorification.

4. Regeneration Transpiring in the Believers' Spirit, Transformation Taking Place in the Believers' Soul, and Glorification Being Consummated at the Lord's Rapture

Regeneration transpires in the believers' spirit at the moment they receive Christ as their Redeemer, Savior, and life once for all; transformation is taking place in the believers' soul for their entire Christian life until they will be transfigured and glorified in their body; and glorification will be consummated at the Lord's rapture once for all when He comes to meet them.

B. By These Three Steps the Believers' Entire Being Will Be Organically Mingled with the Processed and Consummated Triune God

All three aspects are organic and by these three steps the believers' entire being—spirit, soul, and body—will be organically mingled with the processed and consummated Triune God.

III. THE SIGNIFICANCE OF TRANSFORMATION

A. Not Merely an Outward Change

变化不仅仅是外面的改变。我一九六二年到美国来，就开始在信息里强调人的灵是给我们接触神并享受基督的这个真理。我所强调的第二件事，乃是包罗万有的基督和包罗万有赐生命的灵。我所强调的第三件事，就是变化。钦订英文译本在林后三章十八节，用改变一辞而不用变化。这个翻译是不够的，因为原文这里的字，意思是变化。我们必须看见，变化不仅仅是外面的改变。

为了说明什么是变化，让我们来看一个健康人的例子。这人的面孔有健康的颜色，不是用化妆品涂上去的。使用化妆品只是带来一种外在的改变。要有健康外表的路，乃是吃健康的食物。健康的食物以新陈代谢的方式使我们健康，使我们在外面有健康的外表。为了在生命里长大并在生命里被变化，我们需要吃基督作我们健康、属灵的食物。当我们吃、消化并吸收基督作我们属灵的食物，这食物的素质就进到我们里面，而产生变化。今天许多基督徒软弱，因为他们不吃耶稣。我们若每天吃耶稣，我们就会在属灵上有活力，并且也会在生命里被变化。

二 在里面性质和素质上的变化

变化不仅是外面的改变，乃是在里面性质和素质上的变化。这是里面新陈代谢的变化。我们若要有新陈代谢的变化，就需要有新的元素加到我们里面。然后，这新元素就会取代所排出去的旧元素，我们就在性质和素质上，有里面新陈代谢的变化。

三 神圣生命在信徒里面之人里的运行

变化是神圣生命在信徒里面之人里运行的结果。这是非常内在的一件事。任何活的东西都会动。在我们里面生命的运行，乃是我们吃的结果。凡是我们所吃的东西，都消化吸收到我们的细胞里。这个消化吸收，就是我所说在信徒里面神圣生命的运行。当我们吃喝基督，祂就成为我们里面新的元素，取代并排出我们里面旧的东西。神圣的素质进到我们里面，取代堕落的属人元素，使我们新陈代谢的在里面有变化。

在你得救之后，你就渴慕过一种像耶稣的生活。因此，当你发脾气时，你非常后悔，并求主赦免你。你可能祷告说，

Transformation is not merely an outward change. When I came to the United States in 1962, I began to stress in my messages the truth concerning the human spirit for us to contact God and to enjoy Christ. The second thing I stressed was the all-inclusive Christ with the all-inclusive, life-giving Spirit. The third thing I stressed was transformation. In 2 Corinthians 3:18 the King James Version uses the word changed instead of the word transformed. But this is an inadequate translation, because the Greek word here means transformed. We need to see that transformation is not a mere outward change.

In order to explain what transformation is, let us consider the example of a healthy person. The healthy color in this person's face is not from applying cosmetics to his skin. The application of cosmetics is a mere outward change by outward makeup. The way to have a healthy appearance is by eating healthy food. The healthy food metabolically makes us healthy, giving us a healthy appearance outwardly. In order to grow in life and have the transformation in life, we need to eat Christ as our healthy, spiritual food. When we eat, digest, and assimilate Christ as our spiritual food, the essence of this food gets into our being and produces transformation. Many Christians today are weak because they do not eat Jesus. If we eat Jesus every day, we will be spiritually energetic and will be transformed in life.

B. An Inward Transformation in Nature and Essence

Transformation is not merely an outward change, but an inward transformation in nature and essence. It is an inward, metabolic change. For us to have a metabolic change we need a new element added into us. Then the new element replaces the discharged old element, and we have an inward, metabolic change in nature and in essence.

C. The Move of the Divine Life in the Believers' Inner Being

Transformation is the issue of the move of the divine life in the believers' inner being. This is very intrinsic. Every living thing moves. The move of life within us is the result of our eating. Whatever we eat is digested and assimilated into our cells. This digestion and assimilation is what I call the move of the divine life in the believers' inner being. When we eat and drink Christ, He becomes the new element within us to replace and discharge the old things within us. The divine essence comes into us to replace the fallen human element, causing us to be transformed metabolically and inwardly.

After you have been saved, you have the desire to live a life like Jesus. Thus, when you lose your temper, you are full of regret and ask the Lord to forgive you. Then you

“主啊，你知道我是软弱的。我没有办法对付我的脾气。你一定要进来对付我的脾气。”但是当你再发脾气的时候，你没有让耶稣来对付你的脾气。你想凭自己去对付，就又失败了。你不必想要对付你的脾气，你要认识在你里面有神圣的生命。这是基本的。我们都有耶稣的生命在我们里面，这生命是神圣的，是活的，是运行的，是生机的，是非常有能力的。这生命运行、生活、工作的时候，就会对付你的脾气。

使徒保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20 上。）我们必须说，“我什么也不能作，我也不想作什么。我已经钉十字架。不再是我来对付脾气，或为我的脾气担心，乃是基督在我的里面活着。”不要忘记，你有另一个生命，就是神圣的生命，这生命比你第一个生命还强。当脾气在你里面升起的时候，你只要说，“哦，主耶稣。”你什么都不要作。你只要等待，让祂来作。每逢祂作什么的时候，祂就使你跟着祂。大多数的基督徒都不知道这个秘诀；这个秘诀是很细的。当事情临到你，使你要发脾气的时候，你就要凡事慢慢作。如果你的妻子在试诱你发脾气，你最好什么都不要作。要记得你已经钉十字架，现今不再是你，乃是基督在你里面活着。然后，祂会开始顾到你的脾气，但祂不只是自己作，乃是带着你作。祂就使你很自然的与祂同行，你的脾气就过去了。

我们还有一种软弱，就是喜欢谈论别人的事情。我们大多喜欢批评别人。我们可能为此懊悔，向主认罪。我们可能说，“主啊，求你帮助我不要再这样作了。”但主不听这样的祷告。我们不该想要在自己里面、靠自己来胜过我们的脾气，和对人的批评。这是错的。

一个早晨过一个早晨，一天过一天，我们都应当享受基督，要知道“不再是我，乃是基督在我里面活着”。我们已经蒙了重生，有另一位在我们里面活着，并同我们活着。因此，我们不必作什么。我们不需要为许多事担心挂虑，因为凡事都在祂的手中。祂是在我们里面，并且照顾我们。对我们的脾气，我们不必作什么。我们只应当说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”在大小事上，我们应当一直让祂在我们里面活着，并借着祂而活。

may pray, "Lord, You know I am weak. I have no way to deal with my temper. You must come in to deal with it." But when your temper rises up again, you do not allow Jesus to deal with it. You try to deal with it yourself, and you are defeated. Instead of trying to deal with your temper, you have to realize that the divine life is in you. This is basic. We all have Jesus' life within us, and this life is divine, living, moving, organic, and very energetic. While this life moves, lives, and works, it will deal with your temper.

The apostle Paul said, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20a). We need to say, "I can do nothing and I don't want to do anything. I have been crucified. It is no longer I dealing with or being concerned for my temper, but it is Christ who lives in me." Do not forget that you have another life, the divine life, and this life is stronger than your first life. When your temper is rising up, just say, "O Lord Jesus." Do not try to do anything. Just wait, and let Him do it. Whenever He does something, He will cause you to go along with Him. This secret is not known to most Christians, and this secret is very fine. When an occasion comes to cause you to lose your temper, do everything slowly. If your wife is tempting you to lose your temper, it is best not to do anything. Remember that you have been crucified, and that it is no longer you, but Christ who lives in you. Then He will begin to take care of your temper, not just by Himself but with you. He will cause you to walk with Him so naturally, and your temper will go away.

Another weakness we have is that we like to talk about others. Mostly we like to talk about others in a critical way. We may regret this and confess our sin to the Lord. Then we may say, "Lord, help me never to do this again." But the Lord does not hear this kind of prayer. We should not try in and by ourselves to overcome our temper and our criticism of others. This is wrong.

Instead, morning by morning and day by day, we should enjoy Christ, realizing that it is "no longer I but Christ who lives in me." We have been regenerated, and we have another One living in us and with us. Thus, we do not need to do anything. We do not need to be concerned and anxious for so many things, because everything is in His hand. He is in us, and He takes care of us. We do not need to do anything regarding our temper. Instead, we should just say, "I am crucified with Christ, and it is no more I, but Christ who lives in me." In great things and in small things, we should always let Him live in us and through us.

在一些场合，我们可能对某个人生气，而想要去对他说话，但主会说，“如果你去，我不会与你同去。”我们应当回答说，“主啊，如果你不去，我也不去。”这就是活基督的意思。得胜之路乃是活基督。在每一件事上我们都不该行动，乃该让祂行动，因为祂活着就是我们的得胜。每当我们活基督，祂作为神圣的生命就把祂自己加到我们里面。这样，我们就新陈代谢的被神圣生命，就是复活生命的新元素所更新。神圣生命的新元素就进来取代我们老旧堕落的元素。

四 神圣生命在信徒全人里，正面、生机的反应

我们里面性质和素质上的变化，乃是神圣生命在我们全人里，正面、生机反应的结果。我们里面有神圣的生命，而神圣的生命总是有一些正面的、生机的、活的反应。我们里面有这种活的反应，因为我们里面有神圣的生命。在我们全人里面神圣生命的这个反应，保守了我们。我们必须让主耶稣占有我们的全人——我们的心思、情感和意志——使我们得以在生命里被变化。

五 在信徒得更新的人里，新陈代谢的构成

每一天主都在更新我们，祂的更新是一种新陈代谢，用祂的新元素供应我们，以取代我们的旧元素。结果在我们得更新的人里就有了新陈代谢的构成。

六 在信徒得更新的人里，神圣形像之属性的彰显，成了信徒新人的美德

有了变化，就在信徒得更新的人里，有神圣形像之属性的彰显，成了信徒新人的美德。神是真的，是活的，是现今与我们同在的。祂有形像，祂的形像有许多属性。当这些属性彰显在我们里面，就成为我们的美德。要让这样的事发生，我们应当不凭着自己作什么，不为自己作什么。我们该让祂同着我们，并为我们作每一件事。这样，祂就是我们里面神圣的生命，在我们全人每一部分运行、生活、工作，使我们这人成为更新的人。这样，所有神圣的属性，就要借着我们的美德彰显出来。事实上，祂的属性，诸如祂的爱、祂的仁慈、祂的谦卑、祂的温柔等等，都成了我们的美德。我们就成了不凭自己活，乃凭祂作新的元素而活的人，使我们成为一个新人。

On certain occasions, we may be angry with someone and we may want to go to speak to him, but the Lord would say, "If you go, I am not going with you." We should respond by saying, "Lord, if You don't go, I will not go." This is what it means to live Christ. The way to have the victory is to live Christ. In everything, we should not act. Instead, we should allow Him to act because His living is our victory. Whenever we live Christ, He as the divine life is adding Himself into us. Then we are metabolically renewed with the new element of the divine life, the resurrection life. The new element of the divine life comes in to replace our old and fallen element.

D. The Positive Organic Reaction of the Divine Life in the Believers' Entire Being

The inward transformation in our nature and essence is the result of the positive organic reaction of the divine life in our entire being. Within us there is the divine life, and with the divine life there is always some positive, organic, and living reaction. We have a living reaction within us because we have the divine life in us. This reaction of the divine life in our entire being preserves us. We must allow the Lord Jesus to occupy our entire being—our mind, emotion, and will—for our transformation in life.

E. The Metabolic Constitution in the Believers' Renewed Being

Every day the Lord is renewing us, and His renewing is a kind of metabolism to supply us with His new element to replace our old element. This issues in a metabolic constitution in our renewed being.

F. The Expression of the Divine Image's Attributes in the Believers' Renewed Being to Be the Virtues of the Believers' New Man

In transformation there is the expression of the divine image's attributes in the believers' renewed being to be the virtues of the believers' new man. God is real, living, and present. He has an image and His image has many attributes. When these attributes are expressed within us, they become our virtues. For this to happen, we should not do anything by ourselves or for ourselves. Instead, we should let Him do everything with us and for us. Then He is the divine life within us, moving, living, and working in every part of our being to make our being a renewed being. Then all the divine attributes will be expressed through our virtues. Actually His attributes, such as His love, His kindness, His humility, and His gentleness, become our virtues. We then become persons not living by ourselves but by Him as our new element, causing us to become a new man.

七 经过过程并终极完成之三一神在信徒之新人里的显现

变化的结果，带来经过过程并终极完成之三一神在信徒之新人里的显现。借着我们的变化，三一神就要在我们身上得着彰显。这三一神乃是经过过程并终极完成的那一位，祂有人性，知道人的受苦是什么。祂活在我们里面，使我们像祂一样。至终我们要彰显祂这一位爱的神，成为肉体的神，有人性和为人生活之元素的神。

八 三一神终极完成之灵，就是主灵，借着祂更新的工作，在信徒全人这新造里所作成的杰作

最终，我们信徒成了三一神终极完成之灵，就是主灵，借着祂更新的工作，在我们全人这新造里所作成的杰作。（林后三 18 下，多三 5 下。）

九 在那些以没有帕子遮蔽的脸，好像镜子观看并返照主荣光的信徒里面所成就的

变化乃是在那些以没有帕子遮蔽的脸，好像镜子观看并返照主荣光的信徒里面所成就的。（林后三 18 上。）我们好像镜子，观看并返照基督。镜子观看基督，就返照基督。这样，人就在我们身上看见基督，因为基督在我们身上得了彰显。

十 结果带进得荣耀之主的荣耀形像

我们观看并返照基督，结果带进得荣耀之主的荣耀形像，从祂一种程度的荣耀到另一种程度的荣耀，直到我们进入祂的荣耀里，因神荣耀的辉煌光彩而得荣耀。（林后三 18 下，来二 10 上，罗八 30 下。）

借着重生、变化和得荣耀，我们要与祂完全一样。我们与祂唯一不同的，就是祂的神格。我们绝不能有分于祂的神格。唯有祂是神。但我们能在祂的生命、性情、形像、彰显、属性上，与祂完全一样。除了祂的神格以外，我们在凡事上都与祂一样。祂是独一的神，接受人的敬拜。我们只是祂的复制品，祂的继续，祂的繁殖，借着变化来彰显祂。

G. The Manifestation of the Processed and Consummated Triune God in the Believers' New Man

Transformation results in the manifestation of the processed and consummated Triune God in the believers' new man. Through our transformation the Triune God will be expressed in us. This Triune God is the One who has been processed and consummated, the One who has humanity and who knows what human suffering is. He lives in us, making us just like Him. Eventually, we will fully express Him as the God of love, the God of incarnation, and the God with the elements of humanity and human living.

H. The Masterpiece of the Consummated Spirit of the Triune God as the Lord Spirit throughout the Believers' Entire Being as the New Creation by His Renewing Work

Eventually, we believers become the masterpiece of the consummated Spirit of the Triune God as the Lord Spirit throughout our entire being as the new creation by His renewing work (2 Cor. 3:18; Titus 3:5b).

I. Accomplished in the Believers Who, with Unveiled Face, Behold and Reflect as a Mirror the Glory of the Lord

Transformation is accomplished in the believers who, with unveiled face, behold and reflect as a mirror the glory of the Lord (2 Cor. 3:18a). We are like mirrors beholding and reflecting Christ. When the mirror looks at Christ, the mirror reflects Christ. Then people see Christ in us because He is expressed in us.

J. Issuing in the Glorious Image of the Glorified Lord

Our beholding and reflecting Christ eventually issues in the glorious image of the glorified Lord, as we are being transformed from one degree of His glory to another until we enter into His glory to be glorified by the bright splendor of God's glory (2 Cor. 3:18b; Heb. 2:10a; Rom. 8:30c).

Through regeneration, transformation, and glorification, we will be made absolutely the same as He is. The only thing in which we will be different from Him is His Godhead. We can never share in His Godhead. Only He is God. But we can be exactly the same as He is in His life, in His nature, in His image, in His expression, and in His attributes. In everything we will be the same as He is, but not in His Godhead. He is the unique God for people's worship. We are just His duplication, continuation, and multiplication to express Him through transformation.

第六篇

借着在生命里变化 而建造基督的身体（二）

读经：马太福音十三章四十四至四十六节，哥林多前书三章十二节，约翰福音十七章二十六节下，以弗所书三章九至十节，一章九节，启示录二十一章一至三节，九至二十三节。

纲目

肆 在基督身体的建造里，变化的完成：

一 将那些在基督生命里长大成熟的信徒构成宝贵的材料，为着神的建造——太十三 44～46，林前三 12：

- 1 将包罗万有之基督的元素供应给信徒。
- 2 将基督的十字架应用于信徒的怪僻、单独、独立、关闭、自欺、假冒、自私、个人的偏好和口味、在召会实行上的地方主义、以及各种分裂的因素。
- 3 在恒忍上，在和平的联索上，并在一切正面的需要上，以基督复活的能力扶持信徒，使他们联络在一起，结合在一起，并使各节有丰富的供应，使每一部分依其度量而尽功用。

二 结果带进神实际的建造：

- 1 在地方一面，是在每一地方召会里，在基督的一个身体里，借着一位灵的激励，而在和谐一致里。

CHAPTER SIX

THE BUILDING UP OF THE BODY OF CHRIST BY THE TRANSFORMATION IN LIFE (2)

Scripture Reading: Matt. 13:44-46; 1 Cor. 3:12; John 17:26b; Eph. 3:9-10; 1:9; Rev. 21:1-3, 9-23

OUTLINE

IV. THE CONSUMMATION OF THE TRANSFORMATION IN THE BUILDING UP OF THE BODY OF CHRIST:

A. Constituting the believers, who grow and mature in Christ's life, into precious materials for the building of God—Matt. 13:44-46; 1 Cor. 3:12:

1. Supplying the believers with the element of the all-inclusive Christ.
2. Applying the cross of Christ to the believers' peculiarity, individuality, independence, seclusion, self-deception, pretension, self-seeking, personal preference and taste, localism in church practice, and all kinds of divisive factors.
3. Supporting the believers with the power of Christ's resurrection in long-suffering, in the uniting bond of peace, and in all the positive needs for joining together and knitting together and for the rich supply of every joint and the operation in measure of each one part.

B. Issuing in the practical building of God:

1. Locally in every local church in the harmony of the one accord stimulated by the one Spirit in the one Body of Christ.

- 2 在宇宙一面，是在神圣三一的一里，这是主所求（约十七）并爱祂者所成就的，（26下，）为着完成神照祂的喜悦而有的永远经纶。（弗三9～10，一9。）

伍 变化的终极完成，为着新耶路撒冷的组成和构成—启二一1～3，9～23：

一 纯粹的出于创始的神：

- 1 在祂的神圣性情里。
- 2 由这城之基本成分的纯金所表征—18节下，21节下。

二 完全的出于救赎的基督：

- 1 在祂包罗万有之死和祂供应生命之复活的工作里。
- 2 由城门之珍珠的元素所表征—21节上：
 - a 珍珠表征重生的信徒。
 - b 由基督的死与复活所产生。

三 绝对的出于终极完成的那灵：

- 1 在祂变化的工作里。
- 2 由城墙及其根基之宝石的素质所表征—11节，18节上，19～20节：
 - a 宝石表征经过变化的信徒—彼前二5上。
 - b 由那灵变化的工作所更新—多三5，罗十二2上。

四 同着经过重生、变化、得荣的人—启二一12，14下。

2. Universally in the oneness of the Divine Trinity, prayed for by the Lord (John 17) and accomplished by His lovers (John 17:26b) for the carrying out of God's eternal economy according to His good pleasure (Eph. 3:9-10; 1:9).

V. THE ULTIMATE CONSUMMATION OF THE TRANSFORMATION FOR THE COMPOSITION AND CONSTITUTION OF THE NEW JERUSALEM—REV. 21:1-3, 9-23:

A. Purely of the originating God:

1. In His divine nature.
2. Signified by the pure gold of the base of the city—vv. 18b, 21b.

B. Exclusively of the redeeming Christ:

1. In the work of His all-inclusive death and His life-supplying resurrection.
2. Signified by the element of the pearls of the gates—v. 21a:
 - a. The pearls signifying the regenerated believers.
 - b. Produced by Christ's death and resurrection.

C. Absolutely of the consummating Spirit:

1. In His transformation work.
2. Signified by the essence of the precious stones of the wall and its foundations—vv. 11, 18a, 19-20:
 - a. The precious stones signifying the transformed believers—1 Pet. 2:5a.
 - b. Renewed by the Spirit's transforming work—Titus 3:5; Rom. 12:2a.

D. With the regenerated, transformed, and glorified human beings—vv. 12b, 14b.

五 没有人性的尘土。

六 没有属人生命的植物。

七 没有仇敌的酵—太十三33，林前五6～8。

八 乃是在经过过程并终极完成之三一神（启二一22～23）与经过重生、变化、得荣之三部分人之调和的团体显现里，（11，）作为纯粹、完全、绝对的彰显。

这些日子里，我的负担乃是交通到基督身体的构成与建造。这系列信息是继续“在旧造里撒但的混乱以及为着新造的神圣经纶”和“得胜者”这两系列中的负担。

在前一篇里，我们看见神完全的救恩，变化在神完全救恩里的极大重要性，以及变化的意义。我盼望借着在这系列信息里的交通，我们能看见一个关于神经纶的异象。我们已经看见，神的经纶在我们身上得着完成的三个步骤：重生、变化和得荣。在本篇里，我们要进一步来看借着在生命里变化，而建造基督的身体这件事。

肆 在基督身体的建造里，变化的完成

现在我们要来看，在基督身体的建造里，变化的完成。我们必须注意“完成”和“变化”这两个辞，因为这不是普通的，乃是很特别的辞句。变化不是一下就完成的，所以必须有一个过程。在变化过程的末了，才有最终的完成。

一 将那些在基督生命里长大成熟的信徒构成宝贵的材料，为着神的建造

这变化的完成，将那些在基督生命里长大成熟的信徒构成宝贵的材料，为着神的建造。（太十三44～46，林前三12。）“构成”也是一个特别的辞。物质建筑物的建造，不是借着构成，乃是由一块一块的材料加在一起，连在一起而成的。物质的建筑物没有一样东西是生机的，不是在于生

E.No dust of humanity.

F.No plant of the human life.

G.No leaven of the enemy—Matt. 13:33; 1 Cor. 5:6-8.

H. As the pure, exclusive, and absolute expression in the corporate manifestation (v. 11) of the processed and consummated Triune God (vv. 22-23) mingled with the regenerated, transformed, and glorified tripartite men for eternity.

My burden in these days is with this fellowship concerning the constitution and the building up of the Body of Christ. This book is a continuation of the burden in the two books we have published entitled The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation and The Overcomers.

In the previous chapter, we saw the complete salvation of God, the vital importance of transformation in the complete salvation of God, and the significance of transformation. I hope that through the fellowship in this book, we will see a vision concerning God's economy. We have seen that God's economy is accomplished in us in three steps: regeneration, transformation, and glorification. In this chapter we want to see something further concerning the building up of the Body of Christ by the transformation in life.

IV. THE CONSUMMATION OF THE TRANSFORMATION IN THE BUILDING UP OF THE BODY OF CHRIST

Now we want to see the consummation of the transformation in the building up of the Body of Christ. We need to pay attention to the words consummation and transformation, since they are not common but very particular. Transformation cannot be consummated at once, so it must have a process. At the end of the process of transformation, there will be a consummation.

A. Constituting the Believers, Who Grow and Mature in Christ's Life, into Precious Materials for the Building of God

This transformation in its consummation, constitutes the believers, who grow and mature in Christ's life, into precious materials for the building of God (Matt. 13:44-46; 1 Cor. 3:12). Constituting is also a particular word. A physical building is not built by constitution but by pieces of material being added and joined together. With a physical building nothing is organic; it does not depend upon growth. A tree, however,

长。但是一棵树是生机的，是能生长的。它不是加上了材料而建造成的。一棵树只能长大，那个长大乃是一种构成。树长大是因着得了生命的元素。我们可以给树施肥、浇水、修剪，但它是照着它凭生命的元素而有的构成，自己长大的。一棵小小的绿芽，最后怎能长成一棵高大的树？乃是借着凭生命的元素而被构成，使其长大，而成为这样高大的树。

树种子的素质自然而然的与地土调和，但不是与整个地土调和，乃是与地土的素质调和。地土的素质与种子的素质一同生长，这两种素质就是构成这树的材料。这幅图画非常有意思。当主耶稣将祂自己当作生命的种子撒在我们如同土壤，如同地土的心中时，这种子就开始生长。基督这神圣的生命种子与信徒这为人的生长之土成为一，以产生生机的元素，为着召会的构成。（弗一 22。）

使徒保罗在林前三章说，我们是神的农场，神的耕地，（9，）以生长基督。这个观念与主在马太十三章的话相符合。主说祂将自己如同种子撒出，又说我们是地土。当种子的素质与地土的素质来在一起，并调和在一起，就有构成的工作进行。然后我们就长大成为“基督树”。

保罗在林前三章告诉我们，我们不仅是神的耕地来长基督，我们也是神的建筑。（9。）神的建筑没有植物生命，完全是矿物。你看新耶路撒冷，在那里有什么？新耶路撒冷是用金、珍珠、宝石建造成的。（启二一 18～21。）这城有十二根基，而这些根基乃是十二层宝石。（14，19～20。）不仅如此，城的第一根基是碧玉，（19，）城墙是碧玉，（18，）全城的光辉也好像碧玉。（11。）神显出来的样子好像碧玉，（四 3，）所以整个新耶路撒冷有神显出来的样子，并且借着照耀把神彰显出来。神坐在宝座上，看起来像碧玉，而我们，就是全城，也有祂显出来的样子，所以我们是神的扩大。新耶路撒冷也有十二颗珍珠作十二个门，（二一 21，）城本身是纯金。（18。）在新耶路撒冷没有什么是被烧掉的，因为这城不是属于植物的生命，乃是以金、珍珠、和宝石建造的。

圣经首先用植物来说明在基督里的信徒。种子撒在地里就会长出来，但它凭自己不会长；它需要地里的素质，来配合它自己的素质。这两个素质长在一起，就使种子扩大成为树。这就是我们在生命里长大的图画。当我们在生命

is something organic which grows. It is not built up by the addition of materials. A tree can only grow up, and that growing up is a kind of constituting. The tree grows by taking in some life element. We may fertilize, water, and trim the tree, but it grows by itself according to its constitution with the life element. How can a small green sprout eventually become a tall tree? It becomes such a tall tree by being constituted with the life element, which causes it to grow.

The essence of the seed of the tree spontaneously mingles itself with the earth, not the whole earth, but just the essence of the earth. The essence of the earth with the essence of the seed grow together, and these two essences are the very materials for the constituting of this tree. This picture is very meaningful. When the Lord Jesus sowed Himself as the life seed into our heart as the soil, as the earth, the seed began to grow. Christ as the divine life seed and the believers as the human growing earth become one to produce the organic element for the constitution of the church (Eph. 1:22).

The apostle Paul said in 1 Corinthians 3 that we are God's farm, God's cultivated land (v. 9), to grow Christ. This concept fits in with the Lord's word in Matthew 13. He said that He sowed Himself as the seed and that we are the earth. When the essence of the seed and the essence of the earth come together and are mingled together, some constituting work is going on. Then we grow up to become "Christ-trees."

In 1 Corinthians 3 Paul told us not only that we are God's farm to grow Christ but also that we are God's building (v. 9). God's building is not of the plant life but is solely of minerals. Look at the New Jerusalem. What will be there? The New Jerusalem is built with gold, pearls, and precious stones (Rev. 21:18-21). The city has twelve foundations and these foundations are twelve layers of precious stones (vv. 14, 19-20). Furthermore, the first foundation is jasper (v. 19), the wall of the city is jasper (v. 18), and the light of the entire city is like a jasper stone (v. 11). God's appearance is like jasper (4:3), so the entire New Jerusalem bears the appearance of God and expresses God by her shining. God sitting on the throne looks like jasper, and we, the entire city, bear His appearance, so we are His enlargement. The New Jerusalem also has twelve pearls as its twelve gates (21:21), and the city itself is pure gold (v. 18). Nothing in the New Jerusalem can be burned because it is not of the plant life but it is built with gold, pearls, and precious stones.

The Bible first uses plants to illustrate the believers in Christ. The seed sown into the earth grows, but by itself it cannot grow. It needs some essence from the earth to match its essence. These two essences then grow together to enlarge the seed into a tree. This is a picture of our growth in life. While we are growing in life, we are also

里长大的时候，我们也在生命里被变化。石化木是植物生命变化成为石头很好的说明。宝石实际上是经过变化的材料，是经过高热高压所产生的。

当我们得救的时候，我们就像青嫩的芽，但渐渐的我们经过变化而成了宝石。圣经开头的伊甸园，到圣经末了，至终成了一座城。我们是在变化的过程中，在从园子到一座城的路途中。这是一条很长的路，这一条长路实际上就是基督自己。基督告诉我们，祂就是道路。（约十四6。）当我们接受了基督，我们就与祂成为一。然后我们开始跟从祂，祂也成了我们的道路。今天我们还在这条路上，我们的目的地和终局就是新耶路撒冷。这就是圣经中的神圣启示。今天我们多半还是植物，但是我们正在变化成为宝石，为着神的建造。召会的建造有多少，完全在于我们长大有多少。当我们渐渐长大的时候，我们就从植物变化为矿物，就是变化为宝石，为着神的建造。这是圣经里清楚的异象。

马太十三章有七个比喻。头四个比喻，都是与植物生命有关的。第一个比喻是关于撒种者出来撒种；（1～23；）第二个是关于仇敌出来撒稗子；（24～30，36～43；）第三个是关于芥菜种；（31～32；）第四个是关于一个妇人把酵加在麦子作的细面里。（33～35。）这四个比喻都与植物生命有关。如果我们只留在植物的阶段，我们就会有难处。我们会受到路旁、飞鸟、隐藏的石头、以及荆棘（表征今生的忧虑和钱财的迷惑）的搅扰。我们也会受到芥菜种在性质上改变成大树，以及各种各样酵的搅扰。

各种各样的“教”，就如犹太教、天主教、更正教，以及各种各样的主义，就如社会主义、国家主义、种族主义、自由主义，都是不同的酵。几年前有位医生对我说，我们应该设立一些医院。这是自由主义。又有一个人来对我说，在他当地的召会想要办一所学校，并且想用会所作这个用途。我们必须看见，如果我们落到设医院、办学校的领域里，我们就会有各种的难处，并且各样的细菌都要进到召会生活中。我在中国大陆，就见过这些事情。宣教士办了医院和学校，这些就变成那棵大树的一部分，有大枝子，给飞鸟栖息在上面。办医院和学校的思想，乃是一种自由主义。所以主耶稣

being transformed in life. Petrified wood is a good illustration of plant life which has been transformed into stone. Precious stones are actually transformed materials produced through tremendous heat and pressure.

When we were saved, we were like green, tender sprouts, but gradually we will become precious stones through being transformed. The garden of Eden, at the beginning of the Bible, eventually becomes a city, at the end of the Bible. We are on the way from being a garden to being a city through the process of transformation. This way is a long way, and this long way is actually Christ Himself. Christ told us that He is the way (John 14:6a). When we received Christ, we became one with Him. Then we began to follow Him and He became our way. Today we are still on the way, and our destination or our destiny is the New Jerusalem. This is the divine revelation in the Bible. Today we are still mostly plants, but we are being transformed into precious stones for God's building. How much the church has been built up all depends upon how much we grow. While we are growing, we are being transformed from plants into minerals, that is, into precious stones for God's building. This is the clear vision in the Bible.

In Matthew 13 there are seven parables. The first four parables are concerning the plant life. The first parable is concerning the sower coming out to sow (vv. 1-23); the second is concerning the enemy coming to sow the tares (vv. 24-30, 36-43); the third is concerning the mustard seed (vv. 31-32); and the fourth is concerning the woman taking the leaven and putting it into the fine flour made of the wheat (vv. 33-35). All these four parables are concerning the plant life. If we just remain in the plant stage, we will have trouble. We will be troubled by the wayside, the birds, the hidden rocks, and the thorns, signifying the anxiety of this age and the deceitfulness of riches. We will also be troubled by the mustard seed being changed in its nature into a big tree and by all kinds of leaven.

All kinds of "isms," such as Judaism, Catholicism, Protestantism, socialism, nationalism, racialism, and liberalism, are different kinds of leaven. A number of years ago, a medical doctor told me that we should set up some hospitals. This is liberalism. Another person came to me and said that the church in his locality was thinking about opening a school and using the church meeting hall for this purpose. We need to realize that if we get in the realm of setting up hospitals or schools, we will have all kinds of troubles, and all kinds of germs will creep into the church life. I saw this happen in mainland China. The missionaries set up hospitals and schools, and these became a part of the big tree with big branches, good for lodging the birds. The thought of having hospitals or schools is something of liberalism. This is why the Lord said that the gate is

说，引到生命的，那门窄，那路狭。（太七 14。）我们必须留意，不让任何这种自由思想进到召会生活中。一点的酵会使全团，就是全召会，都发起来，而被败坏。（林前五 6。）

马太十三章中第五、第六个比喻不是说到植物生命。第五个比喻是关于宝贝，（44，）第六个比喻是关于珠子。（45～46。）你能使宝贝发酵么？一颗大钻石绝不会发酵。你能使珍珠发酵么？即使你把珍珠埋在酵里，珍珠也绝不会发酵。

马太十三章给我们看见，当主在作工的时候，祂的仇敌也在作工。当我们留在植物生命的阶段里，我们就很容易受细菌侵袭。但是当我们从植物变化为贵重的宝贝，甚至成为新耶路撒冷时，我们就不可能受细菌侵袭。那时我们都已经变化为宝石，那是仇敌无法使之发酵的。

我们必须防卫，不让任何一种酵进到召会生活中。在召会生活中有人可能想要居于某个地位。这是野心的酵。我们的意见是另一种能败坏召会生活的酵。如果没有人听我们的意见，我们就被触犯。意见和求地位的野心，都杀死召会生活。这些事能在我们中间存在，因为我们还是属肉体的，是天然的，是在旧造里的。

多年前我看见一个弟兄一直想要作长老。他认为他应该是长老之一，但是他一直没有成为长老。因着他的野心没有得逞，他就放弃召会生活，而在他自己家里设立聚会。他也雇了一个传道人，作他家里的牧师。至终，从他所设立的那个分裂中，就出来一些消极的文字，毁谤倪柝声弟兄。这就是野心的酵的例证。今天有各种各样的酵，但有一天我们要在圣城新耶路撒冷里，这城是不可能发酵的。

1 将包罗万有之基督的元素供应给信徒

借着变化，我们渐渐被包罗万有的基督作生命的元素所构成。我们也得着包罗万有之基督的元素的供应。我们已经看见，包罗万有的基督，就是化身在人性里作生命源头的三一神，乃是由生命树所表征。（创二 9，启二 7，二二 2。）神创造诸天、地和人之后，就把人摆在一棵称为生命树的树前。人是神照着神的形像，按着神的样式造的，（创一 26，）但这人还没有神的生命。因此，我们看见一棵表征神是生命的树，以及一个还没有神生命的人。

narrow and the way is constricted which leads to life (Matt. 7:14). We need to beware of any kind of leaven such as liberal thinking coming into the church life. A little leaven leavens and corrupts the whole lump, the whole church (1 Cor. 5:6).

The fifth and sixth parables in Matthew 13 do not speak concerning the plant life. The fifth parable is concerning the treasure (v. 44) and the sixth is concerning the pearl (vv. 45-46). Can you leaven a treasure? A large diamond could never be leavened. Can you leaven a pearl? Even if you bury the pearl with leaven, the pearl can never be leavened.

Matthew 13 shows us that while the Lord is working, His enemy is also working. When we remain in the stage of the plant life, we can easily get germs. But when we are transformed from the plants to the precious treasures and even become the New Jerusalem, there will be no possibility of our getting any germs. By that time we will all have been transformed into precious stones, which the enemy has no way to leaven.

We need to be on guard against any kind of leaven coming into the church life. Some in the church life may desire to be in a certain position. This is the leaven of ambition. Our opinions are another kind of leaven which can corrupt the church life. If no one takes our opinion, we may be offended. Opinions and the ambition for position or rank kill the church life. These things can be among us because we are still fleshly, natural, and in the old creation.

Many years ago I observed one brother who was seeking to be in the eldership. He thought he should be one of the elders, but he never became an elder. Because of his unfulfilled ambition, he gave up the church life and set up a meeting in his home. He also hired a preacher to be his home pastor. Eventually, from that division which he set up, some negative writings were put out which defamed Brother Watchman Nee. This is an illustration of the leaven of ambition. Today there are all kinds of leaven, but one day we will be in the holy city, the New Jerusalem, which is impossible to be leavened.

1. Supplying the Believers with the Element of the All-inclusive Christ

Through transformation we are being constituted with the all-inclusive Christ as the life element. We are also being supplied with the element of the all-inclusive Christ. We have seen that the all-inclusive Christ, the Triune God embodied in humanity as the source of life, is signified by the tree of life (Gen. 2:9; Rev. 2:7; 22:2). After God created the heavens, the earth, and man, God put man before a tree called the tree of life. Man was created by God in God's image and after God's likeness (Gen. 1:26), but this man did not have God's life. Thus, we see a tree signifying God as life and a man who did not have God's life.

神说园中各样的树是悦人眼目的，也是好作食物的，包括生命树在内。（二9。）神的愿望是要将祂自己与人调和，而人与祂调和的路乃是借着吃。在神的智慧里，神使祂自己成为可吃的。（约六57。）许多基督徒从未听说过神是可吃的。亚当怎能与那棵生命树调和？那棵生命树怎能进到亚当里面？唯一的路乃是借着亚当的吃。有趣的是，神给人创造了一个胃。假如我们没有胃，我们就绝不会觉得饿，也不会觉得需要吃。就某种意义说，我们的胃对我们而言是麻烦的。许多疾病都是因吃得不对而有的。但生命树完全、纯粹是好的。我们吃这树，就得着生命，我们也会健康。借着吃生命树，（启二7下，）我们就与神调和，这调和就是构成。

我们的肉身每天都被生命的供应所构成。食物进到我们胃里，这个构成的工作就在进行，我们就在生命里渐渐长大。在这构成的过程中，有一种变化。早晨我们吃了早餐，在一天之中我们所吃的就被消化并吸收到我们里面。生命的元素就构成我们全人。我们所吃的食物在我们里面作构成的工。这就是我们基督徒生活的图画。我们必须吃基督这从天降下的活粮，祂具体化于祂永远生命的话里；（约六57下~58上，51，68；）祂也是生命树，（启二7下，）和隐藏的吗哪。（17下。）借着吃基督，我们就能以祂为构成和供应，作我们的生命元素，使我们能在生命里长大，并在生命里得以变化。

2 应用基督的十字架

为了要被变化，我们必须将基督的十字架应用于我们的怪僻、单独、独立、关闭、自欺、假冒、自私、个人的偏好和口味、在召会实行上的地方主义、以及各种分裂的因素。

基督的十字架必须应用到我们一切的怪癖上。一九三三年我进到职事里与倪弟兄在一起，他告诉我在我们中间有一位弟兄有个怪僻：无论你要他作什么，他总是作相反的事。你要他向东，他就向西。因此，你若要他向东，你必须叫他向西。今天在夫妻之间的离婚和分居，大多都是由于他们的怪僻。在召会生活中要有同心合意，我们一切的怪僻都必须受十字架的对付。

God said that every tree in the garden was pleasant to the sight and good for food, including the tree of life (2:9). God's desire is to mingle Himself with man, and the way for man to be mingled with Him is by eating. In God's wisdom, He made Himself eatable (John 6:57). Many Christians have never heard that God is eatable. How could Adam be mingled with that life tree? How could that life tree get into Adam? The only way was by Adam's eating. It is interesting to note that God created man with a stomach. If we did not have a stomach, we would never feel hungry; we would never sense that we need to eat. In certain senses, our stomach can be troublesome to us. Many sicknesses and diseases come from the wrong kind of eating. But the tree of life is something that is altogether and purely good. If we eat this tree, we will get life and be healthy. By eating the tree of life (Rev. 2:7b), we can be mingled with God, and this mingling is the constitution.

Our physical body is being constituted with the life supply every day. When food is added into our stomach, the constituting work is going on. Then we are growing up in life. In this constituting process, there is a kind of transformation. In the morning we eat breakfast, and during the day what we have eaten is being digested and assimilated into our being. The life element is constituting our being. The food we eat does a constituting work within us. This is a picture of our Christian life. We need to eat Christ as the living bread from heaven embodied in His words of eternal life (John 6:57b-58a, 51, 68), as the tree of life (Rev. 2:7b), and as the hidden manna (v. 17b). By eating Christ we can be constituted and supplied with Him as our life element so that we can grow in life and be transformed in life.

2. Applying the Cross of Christ

In order to be transformed, we need to apply the cross of Christ to our peculiarity, individuality, independence, seclusion, self-deception, pretension, self-seeking, personal preference and taste, localism in church practice, and all kinds of divisive factors.

The cross of Christ needs to be applied to all of our peculiar traits. When I entered into the ministry with Brother Nee in 1933, he told me that there was a brother among us who had a certain peculiar trait. Whatever you asked him to do, he would do the opposite. If you asked him to go to the east, he would go to the west. Thus, if you wanted him to go to the east, you had to tell him to go to the west. The divorces and separations between husbands and wives today are mostly due to their peculiarities. In order to have the one accord in the church life, all of our peculiarities must be dealt with by the cross.

我们也必须将十字架应用到召会实行上的地方主义。有些人或许有一种态度，认为他们的地方召会是独立的，是自治的，不该受到干扰。这是地方主义。一个独立的地方召会，事实上就是地方宗派。我们必须对付任何在召会实行上的地方主义，以及各种分裂的因素。

我们可能知道一点关于基督身体的事，但如果我们不接受十字架来钉死我们天然的生命，来破碎我们、销毁我们，并且如果我们不认识十字架，我们就总是会有难处。同工和长老们在彼此的交通上必须应用十字架。他们可能喜欢把事情保密，而不肯彼此有彻底的交通。有时候我们召集同工聚会，大家来在一起交通主的工作，但在聚会中他们说得很少。他们的政策是多说多错，少说少错。然而任何关于工作的事，都应当在同工们中间有交通。当然，如果我们太公开了，也会有难处。但是如果我们不彼此敞开交通，如果我们保密，主的事在我们手中就都会被害死。

同工和长老们必须学习彼此不隐藏事情。长老和同工们必须来在一起，一同祷告，彼此敞开，坦白公开的讨论召会中的需要和难处。这是解决事情最好的方法。把事情隐藏起来，以为我们不用交通就有办法处理事情，乃是错误的。我们必须将十字架应用于我们的单独和独立上。

我们也必须将十字架应用于我们个人的偏好和口味上。我们有我们的口味，我们的选择，这都破坏了同心合意。我们必须接受基督的供应，我们也必须一直接受祂的十字架。至终，我们必须看见，每一个人、每一件事，对我们都是十字架。我们的亲戚、儿女、圣徒、亲密的同工，都要成为我们的十字架，把我们治死。这是我们的定命。主耶稣是“赐给十字架者”，把各样的十字架分配给我们。只有主知道谁适合与我们结婚。主的用意实在不是要给我们一个配偶；主的用意乃是要给我们十字架。单身的姊妹们可能想要找最好的丈夫，是个英雄，很有才干，又受过最高的教育。但是这样一个丈夫结果不是英雄，反而成了她们的“法老”。她们原意是要得着最好的丈夫，主的目的却是要给她们十字架。我们都必须看见，基督的十字架与基督的供应是并行的。如果没有供应，我们就无法忍受十字架；但是如果有了十字架，主的供应对我们而言就不过是一种说法而已。

We also need to apply the cross to any localism in church practice. Some may have the attitude that their local church is independent and autonomous and should not be interfered with. This is localism. An independent local church is actually a local sect. We need to deal with any localism in church practice and with all kinds of divisive factors.

We may know something about Christ's Body, but if we do not accept the cross to crucify our natural life, to break us, and to consume us, and if we do not know the cross, we will always have problems. The co-workers and the elders need to apply the cross in their fellowship with one another. Instead of having a thorough fellowship with one another, they may like to keep things secret. Sometimes we call a meeting for the co-workers to come together to fellowship about the Lord's work, but in the meeting they say very little. Their policy is that the more you say, the more mistakes you make, and the less you say, the less mistakes you make. Anything concerning the work, however, should be fellowshiped among the co-workers. Surely if we are too open, we can cause trouble. But if we do not have open fellowship with one another and if we keep secrets, anything of the Lord which is under our hand will be killed.

The co-workers and elders must learn not to conceal or hide things from one another. The elders and the co-workers need to come together, to pray together, to open to one another, and to discuss the needs and problems in the church in a frank and open way. This is the best way to get things solved. To conceal things and to think that we have the way to take care of them without fellowship is wrong. We need to apply the cross to our individuality and independence.

We also need to apply the cross to our personal preference and taste. We have our taste and our choice, which are damaging to the one accord. We need to receive the supply of Christ, and we also have to receive His cross all the time. Eventually, we have to realize that everyone and everything is a cross to us. Our relatives, our children, the saints, and our close co-workers all become the cross to put us to death. This is our destiny. The Lord Jesus is the "cross-giver," who assigns all kinds of crosses to us. Only the Lord knows the right one for us to marry. The Lord's intention actually is not to give us a spouse. The Lord's intention is to give us the cross. The single sisters may have the desire to get the best husband, someone who is a hero, who is very capable, and who has the highest education. But eventually, such a husband, instead of being a hero, may become like a "Pharaoh" to them. Their intention is to get the best husband, but the Lord's intention is to give them the cross. We all need to realize that the cross of Christ goes along with the supply of Christ. Without the supply, we cannot bear the cross. But without the cross, the Lord's supply is merely terminology to us.

3 以基督复活的能力扶持信徒

信徒在恒忍上，在和平的联索上，并在一切正面的需要上，得着基督复活的能力扶持，就使他们联络在一起，结合在一起，并使各节有丰富的供应，使每一部分依其度量而尽功用。这意思是说，在召会生活中，我们必须是一。你必须与我联在一起，我也必须与你联在一起。在主的恢复里，白、黑、黄、棕、红五种肤色的人都调在一起。地上各种族的人是多么不同，这些人怎么能成为一个身体？在宇宙中只有一个身体，我们将她彰显于地；我们站住地方合一立场，让所有人同来观赏。（见诗歌补充本六一一首。）我们不愿意人看见分裂或意见。这就是为什么我们必须联络在一起，并且结合在一起。

我们要真正的成为一，唯一的路乃是借着应用十字架和基督复活的能力。祂复活的能力是够我们用的。祂把十字架给我们背，但祂也用复活的能力扶持我们。我们乃是这样得着变化的。保罗说，他渴望认识基督和祂复活的大能，好使他模成基督的死。（腓三10。）我们生活事奉不该凭自己天然的能力，乃该凭着基督复活的大能。

二 结果带进神实际的建造

信徒借着变化，被构成宝贵的材料，结果就带进神实际的建造。

1 在地方一面，在每一地方召会里

神实际的建造有地方一面，是在每一地方召会里，在基督的一个身体里，借着一位灵的激励，而在和谐一致里。

2 在宇宙一面，在神圣三一的一里

神实际的建造也有宇宙一面，就是在神圣三一的一里，这是主所求（约十七）并爱祂者所成就的，（26下，）为着完成神照祂的喜悦而有的永远经纶。（弗三9～10，一9。）在地方召会里有同心合意，并在基督的身体里享受宇宙的一，是有可能的。这全在于我们爱主有多少，接受主有多少，我们爱祂的十字架有多少，我们不凭自己的能力、力量、力气活着，乃凭祂复活的大能活着有多少。基督十字架的死和祂复活的大能，都复合在复合的灵里。（参出

3. Supporting the Believers with the Power of Christ's Resurrection

The believers are supported with the power of Christ's resurrection in long-suffering, in the uniting bond of peace, and in all the positive needs for joining together and knitting together and for the rich supply of every joint and the operation in measure of each one part. This means that in the church life, we have to be one. You have to be joined to me and I have to be joined to you. In the Lord's recovery, all of the races with all the different colors—white, black, yellow, brown, and red—are blended together. The peoples of this earth are all so different. How could all these peoples be one Body? There is one Body in the universe, and we express it here on earth for all to see (see chorus of Hymns, #1107). We do not want people to see divisions or opinions. This is why we need to be joined together and knit together.

The only way we can be really one is by the application of the cross and the power of Christ's resurrection. His power of resurrection is sufficient for us. He gives us the cross to bear, but He also supports us with the power of His resurrection. It is in this way that we are transformed. Paul said that he desired to know Christ and the power of His resurrection that he might be conformed to Christ's death (Phil. 3:10). We should live and serve not by our natural power, but by the power of Christ's resurrection.

B. Issuing in the Practical Building of God

The constituting of the believers into precious materials through transformation issues in the practical building of God.

1. Locally in Every Local Church

The practical building of God is locally in every local church in the harmony of the one accord stimulated by the one Spirit in the one Body of Christ.

2. Universally in the Oneness of the Divine Trinity

This practical building is also universally in the oneness of the Divine Trinity, prayed for by the Lord (John 17) and accomplished by His lovers (John 17:26b) for the carrying out of God's eternal economy according to His good pleasure (Eph. 3:9-10; 1:9). There is the possibility of having the one accord in the local church and of enjoying the oneness universally in the Body of Christ. This all depends upon how much we love the Lord, how much we receive the Lord, how much we love His cross, and how much we live not by our energy, power, strength, and might, but by the power of His resurrection. The death of His cross and the power of His resurrection both are compounded in the

三十 23～25。) 当我们凭那灵活着, 并跟随那灵, 我们就有十字架, 就有基督复活的大能。

伍 变化的终极完成, 为着新耶路撒冷的组成和构成

现在我们要来看变化的终极完成, 为着新耶路撒冷的组成和构成。(启二一 1～3, 9～23。) 圣经六十六卷书的总结, 乃是一个神圣的建筑, 就是新耶路撒冷。这建筑是一座金山, 由宝石和十二个珍珠门所构成。这是全圣经整个启示的结果, 完成。这必定是很有意义的。所以我们在编辑诗歌本时, 特意写了好些说到新耶路撒冷的诗歌。(见诗歌二〇四、七六八、七六九、七七四、七七五、七七六、七七七、七七八、七七九首。) 我盼望我们都学习唱这些诗歌。

一 纯粹的出于创始的神

新耶路撒冷是纯粹的出于创始之神的神圣性情; 神的神圣性情是由这城之基本成分的纯金所表征的。(启二一 18 下, 21 下。) 新耶路撒冷是建在金山上, 金乃是新耶路撒冷的基本成分。这城是纯金的, 表征新耶路撒冷完全是出于神的神圣性情, 并且是以神的神圣性情为其元素。按照我们属灵的出生, (彼后一 4,) 我们里面都有神的神圣性情作基本成分。

二 完全的出于救赎的基督

新耶路撒冷的组成和构成是完全的出于救赎的基督。

1 在祂包罗万有之死和祂供应生命之复活的工作里

圣城是完全的出于救赎的基督, 是在祂包罗万有之死, 和祂供应生命之复活的工作里的。祂的死是包罗万有的, 以解决一切的难处, 而祂的复活一直以生命供应我们。

2 由城门之珍珠的元素所表征

救赎的基督在祂得胜之死与供应生命之复活里的工作, 是由城门之珍珠的元素所表征。(启二一 21 上。) 珍珠表

compound Spirit (cf. Exo. 30:23-25). When we live by the Spirit and follow the Spirit, we have the cross and the power of Christ's resurrection.

V. THE ULTIMATE CONSUMMATION OF THE TRANSFORMATION FOR THE COMPOSITION AND CONSTITUTION OF THE NEW JERUSALEM

Now we want to see the ultimate consummation of the transformation for the composition and constitution of the New Jerusalem (Rev. 21:1-3, 9-23). The conclusion of the sixty-six books of the Bible is a divine building, the New Jerusalem. This building is a gold mountain, constituted with precious stones and twelve gates of pearl. This is the issue, the consummation, of the entire revelation of the whole Bible. Surely this must be very meaningful. This is why we purposely wrote a number of hymns related to and concerning the New Jerusalem when we were composing our hymnal (see Hymns, #971, 972, 975, 976, 978, 979, 980, 981, 984). I hope that we would learn to sing all these hymns.

A. Purely of the Originating God

The New Jerusalem is purely of the originating God in His divine nature, signified by the pure gold of the base of the city (vv. 18b, 21b). The New Jerusalem is built on a gold mountain, and that gold is the base of the New Jerusalem. The city's being of pure gold signifies that the New Jerusalem is altogether of God's divine nature and takes God's divine nature as its element. All of us have God in His divine nature within us as a base according to our spiritual birth (2 Pet. 1:4).

B. Exclusively of the Redeeming Christ

The New Jerusalem in its composition and constitution is exclusively of the redeeming Christ.

1. In the Work of His All-inclusive Death and His Life-supplying Resurrection

The holy city is exclusively of the redeeming Christ in the work of His all-inclusive death and His life-supplying resurrection. His death is all-inclusive to solve all the problems, and His resurrection is supplying us with life all the time.

2. Signified by the Element of the Pearls of the Gates

The work of the redeeming Christ in His overcoming death and life-supplying resurrection is signified by the element of the pearls of the gates (Rev. 21:21a). The

征重生的信徒，由基督的死与复活所产生。珍珠产自死水中的蚌。当蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。这描述基督这位永活者进到死水中，为我们所伤，就分泌祂的生命包裹我们，使我们成为宝贵的珍珠、好被建造成为神永远的彰显。

城的十二个门是十二颗珍珠，表征借着基督得胜的死和分泌生命的复活而有的重生，乃是城的入口。这也指明基督的死加上祂的复活产生我们，成为人进入圣城的入口。今天在众地方召会里有些弟兄就像门一样，借着他们，人就能进到圣城的实际里。

保罗说，今天我们应当以金、银、宝石建造召会。（林前三12上。）在新耶路撒冷里有金和宝石，但没有银。银是在今天的召会里，但在新耶路撒冷，银要被珍珠取代。在林前三章我们有银，因为按预表说，银代表救赎。救赎对付罪。在新耶路撒冷里，罪要永远被除掉、了结。所以在永世里就不再需要救赎，就是不再需要银。在那里所需要的不是银，不是救赎，乃是需要珍珠，需要重生。救赎是除去罪；重生是带进神圣的生命。

三 绝对的出于终极完成的那灵

新耶路撒冷的组成和构成是绝对的出于终极完成的那灵，是在那灵变化的工作里的，这是由城墙及其根基之宝石的素质所表征。（启二一11，18上，19～20。）这些宝石表征由那灵变化的工作所更新，（多三5，罗十二2上，）经过变化的信徒。（彼前二5上。）

四 同着经过重生、变化、得荣的人

新耶路撒冷是纯粹的出于父神，完全的出于基督，绝对的出于那灵，并同着经过重生、变化、得荣的人。（启二一12下，14下。）我们已经得了重生，如今是在变化的路上，将来还要达到得荣的目标。三一神要与我们这些变化、得荣的人完全调和。

五 没有人性的尘土

pearls signify the regenerated believers produced by Christ's death and resurrection. Pearls are produced by oysters in the waters of death. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us into precious pearls for the building of God's eternal expression.

The twelve gates of the city are twelve pearls, signifying that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This also indicates that Christ's death plus His resurrection will produce us to be the very entrance for people to come into the holy city. Today in the local churches there are some brothers who are like gates, through which people can enter into the realities of the holy city.

Paul said that we should build the church today with gold, silver, and precious stones (1 Cor. 3:12a). In the New Jerusalem there will be gold and precious stones but no silver. Silver is in the church today, but it will be replaced by pearl in the New Jerusalem. In 1 Corinthians 3 we have silver because in typology silver represents redemption. Redemption deals with sin. For eternity in the New Jerusalem sin will be banished and eliminated. Therefore, in eternity there will be no need for redemption, for silver. The need there is not for silver, for redemption, but for pearl, for regeneration. Redemption is to take away sin; regeneration is to bring in the divine life.

C. Absolutely of the Consummating Spirit

The composition and constitution of the New Jerusalem is absolutely of the consummated Spirit in His transformation work, signified by the essence of the precious stones of the wall and its foundations (Rev. 21:11, 18a, 19-20). These precious stones signify the transformed believers (1 Pet. 2:5a) renewed by the Spirit's transforming work (Titus 3:5; Rom. 12:2a).

D. With the Regenerated, Transformed, and Glorified Human Beings

The New Jerusalem is purely of God the Father, exclusively of Christ, absolutely of the Spirit, and with the regenerated, transformed, and glorified human beings (Rev. 21:12b, 14b). We have been regenerated, we are on the way of transformation, and we will reach the goal of glorification. The Triune God will be fully mingled with us as transformed and glorified persons.

E. No Dust of Humanity

在新耶路撒冷里没有人性的尘土。人是神用地上的尘土所造的。（创二7。）我们是尘土的人，因为我们是用尘土所造的。问题不在于我们是好是坏，问题乃在于我们是属于尘土，还是有了变化。弟兄们可以装作绅士，姊妹们可以装作淑女，但他们事实上都是尘土。所以我们越在召会生活中，我们就越被暴露。我们刚进入召会生活时，那是我们召会生活的“蜜月”。但是召会生活的蜜月期过了之后，什么都变得不愉快，因为所有的尘土都出来了。大家就都知道，我们乃是尘土。我们不好也不坏，但我们都是尘土。然而，在新耶路撒冷里就没有尘土了。

六 没有属人生命的植物

在新耶路撒冷里没有属人生命的植物。在那里只有金、珍珠、宝石。在新耶路撒冷里没有植物或植物生命的树给我们遮荫，但在新耶路撒冷里基督乃是我们的罩盖。这是在以赛亚书里清楚预言的。（四5～6。）

七 没有仇敌的酵

在新耶路撒冷里没有仇敌的酵，（太十三33，林前五6～8，）因为我们都要变化成为不能发酵的珍珠和宝石。我的负担是要让众圣徒看见，如果我们认真的要为着主的恢复保守一，我们就必须学习被变化。我们必须不留在植物的阶段。我们必须从尘土变化为植物，从植物变化为宝贵的材料。这样，就没有酵。当没有酵的时候，一切就都是纯洁的，就不会有难处，召会也就能平安的用经过变化的圣徒建造起来。

八 乃是在经过过程并终极完成之三一神与经过重生、变化、得荣之三部分人之调和的团体显现里，作为纯粹、完全、绝对的彰显

新耶路撒冷乃是在经过过程并终极完成之三一神（启二一22～23）与经过重生、变化、得荣之三部分人之调和的团体显现里，（11，）作为纯粹、完全、绝对的彰显。我们必须研读本系列信息的纲目和经节，使我们能看见在召会生活里该怎样行事为人。（参提前三15。）这样召会

In the New Jerusalem, there will be no dust of humanity. We were created by God of the dust of the ground (Gen. 2:7). We are dusty persons, because we were made of dust. It is not a matter of whether we are good or bad but of whether we are dusty or transformed. The brothers may pretend to be gentlemen and the sisters to be ladies, but actually they are dusty. This is why the more we stay in the church life, the more we are exposed. When we first come into the church life, this is our church life "honeymoon." But after this honeymoon time in the church life, everything may become unpleasant, because all the dust comes out. Then everybody knows that we are dusty. We are neither good nor bad, but we are all dusty. But there will be no dust in the New Jerusalem.

F. No Plant of the Human Life

In the New Jerusalem, there will be no plant of the human life. There will just be gold, pearls, and precious stones. In the New Jerusalem there will be no plants or trees of the plant life to shade us, but Christ Himself will be our canopy in the New Jerusalem. This is clearly prophesied in the book of Isaiah (4:5-6).

G. No Leaven of the Enemy

In the New Jerusalem, there will be no leaven of the enemy (Matt. 13:33; 1 Cor. 5:6-8), because we will all be transformed into pearls and precious stones, which cannot be leavened. My burden is to show all the saints that if we mean business to keep the oneness for the Lord's recovery, we must learn to be transformed. We must not remain in the plant stage. We have to be transformed from dust into plants, and from plants into transformed, precious materials. Then there will be no leaven. When there is no leaven, everything will be pure, there will be no trouble, and the church will be built up in peace with the transformed saints.

H. As the Pure, Exclusive, and Absolute Expression in the Corporate Manifestation of the Processed and Consummated Triune God Mingled with the Regenerated, Transformed, and Glorified Tripartite Men for Eternity

The New Jerusalem will be the pure, exclusive, and absolute expression in the corporate manifestation (Rev. 21:11) of the processed and consummated Triune God (vv. 22-23) mingled with the regenerated, transformed, and glorified tripartite men for eternity. We have to read and study the outlines with the verses in this book so that we can see how we should live and behave in the church life (cf. 1 Tim. 3:15). Then the

就能用长大成熟的信徒建造起来，甚至是用经过变化的信徒而得着终极的建造。

我们必须花时间带着祷告来读这些信息中所引用的经文、纲目，以及信息中的交通。这样，主就有路带领我们，使我们对这一切的点更深的意义有认识。

church can be built up with the mature saints and even built up to the uttermost with the transformed saints.

We need to spend some time to read the Scripture references, the outlines, and the fellowship in this book with prayer. Then the Lord will have a way to lead us into a realization of the deeper significance of all these points.