

3064 关于主的恢复 和我们当前的需要

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◎简介

全书共七篇，论到主的恢复、地方召会、基督的身体、合一对分裂、耶稣的见证、赐生命的灵、以及活力排。

说 明

本书是由一九九三年五月二十八至三十日在美国加州安那翰的特会中所释放的信息集成；其中开头的话，以及第一、三、五、七篇起始的部分，为李常受弟兄所讲，其余部分为南加州各地的四十六位弟兄所讲。

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1993 Blending Conference Messages Concerning the Lord's Recovery and Our Present Need

PREFACE

This book is composed of messages given in Anaheim, California on May 28-30, 1993. The opening word and the initial speaking of messages one, three, five, and seven were by Brother Witness Lee. The rest of the speaking was by 46 brothers throughout Southern California.

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开头的话

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纲 目

壹 为着主的恢复我们必须是活而有力的。

贰 我们应当定罪在撒狄的情形：

- 一 按名是活的，其实是死的。
- 二 没有一事是完成的，凡事都是将死的。

叁 我们应当憎恶在老底嘉的光景：

- 一 也不冷也不热，如同温水。
- 二 要从主的口中被吐出去。

肆 因此，我们该恨恶发死的情形和不冷不热的光景，使我们活而有力。

AN OPENING WORD

Scripture Reading: Rev. 3:1-3, 14-16

OUTLINE

I. We need to be vital for the Lord's recovery.

II. We should condemn the condition in Sardis:

- A. Having a name of being living, and yet being dead.
- B. Having nothing completed, but having all things dying.

III. We should abhor the situation in Laodicea:

- A. Being neither cold nor hot but lukewarm.
- B. To be spewed out of the Lord's mouth.

IV. Hence, we should hate deadness and lukewarmness that we may be vitalized.

祷告：主啊，为着这次相调特会我们感谢你，敬拜你。为了这样的相调，我们需要你。我们需要你的灵，我们需要你的怜悯，我们需要你的祝福，我们也需要你的同在。主，求你与我们同在到极点；以你的同在祝福我们。求你眷临我们每一个人，并摸着我们；摸着我们的灵，使你能得着我们，我们也能得着你。主啊，为这相调我们感谢你。我们愿意学习如何在里面、凭着你、并借着相调。求你把我们众人都调在一起，使你有路为着你的恢复往前。求你用你得胜的血遮盖我们。我们永不要忘记你的仇敌，就是那狡猾者，邪恶者，魔鬼，撒但。主啊，求你在这整个特会期间，将他撇在角落。我们仰望你胜过众仇敌。求你使我们得着释放、自由，放胆无惧。求你膏我们，这是我们所需要的。主啊，感谢你。阿们。

这次特会的标语很简单，却是包罗一切的。我盼望在这次相调特会里，我们都得着膏抹，并对这四个标语有深刻的印象：

(一) 包罗万有的基督是神所分给众圣徒的分——西一 12。

(二) 祂是在创造里并复活里的首生者，使祂可以在万有中居首位——西一 15 ~ 18。

(三) 神格一切的丰满，乐意有形有体的居住在祂里面——西一 19，二 9。

(四) 在新人里，祂作我们的生命，乃是一切的肢体，又在一切肢体之内——西三 4，10 ~ 11。

壹 为着主的恢复我们必须是活而有力的

相调乃是为着使我们成为活而有力的，使我们成为活的，活动的。在这些日子里，我们需要是活而有力的，也就是为着主的恢复活而有力。

贰 我们应当定罪在撒狄的情形

我们都需要对我们当前的情形有一种内在的认识。我们情形的第一面可能是发死的。我们若不是活而有力的，就必定会随流漂到这种情形和这种光景里。我们需要定罪在

Prayer: Lord, we thank You and worship You for this blending conference. For such a blending, we need You. We need Your Spirit, we need Your mercy, we need Your blessing, and we need Your presence. Lord, be with us to the uttermost. Bless us with Your presence. Visit each one of us and touch us. Touch our spirit that You may gain us, that we may gain You. Lord, thank You for this blending. We want to learn how to be blended in You, with You, and through You. Blend us all together that You may have a way to go on for Your recovery. Cover us with Your prevailing blood. We can never forget Your enemy, the subtle one, the evil one, the devil, Satan. Lord, put him to the corner throughout this conference. We look to You for the victory over all the enemies. Give us the liberty, give us the freedom, and give us the boldness. Anoint us; this is what we need. Thank You, Lord. Amen.

The four banners for this conference are very simple, yet they are all-inclusive. I hope that in this blending conference we will all be anointed and deeply impressed with these four banners:

1. The all-inclusive Christ is the God-allotted portion to the saints—Col. 1:12

2. He is the Firstborn both in creation and in resurrection that He might have the preeminence in all things—Col. 1:15-18

3. In Him all the fullness of the Godhead was pleased to dwell bodily—Col. 1:19; 2:9

4. In the new man, He as our life is all the members and in all the members—Col. 3:4, 10-11

I. WE NEED TO BE VITAL FOR THE LORD'S RECOVERY

Our being blended is for us to be vitalized, to be made living and active. In these days our need is to be vitalized, that is, to be made vital for the Lord's recovery.

II. WE SHOULD CONDEMN THE CONDITION IN SARDIS

We all need to have some inward realization concerning our present situation. The first aspect of our condition may be deadness. If we are not vital, we will surely drift into this kind of condition and this kind of situation. We need to condemn the condition

撒狄的情形：按名是活的，其实是死的，并且没有一事是完成的，凡事都是将死的。（启三 1～3。）

叁 我们应当憎恶在老底嘉的光景

我们情形的第二面可能是不冷不热的。我们也需要憎恶在老底嘉的光景：也不冷也不热，如同温水，要从主的口中被吐出去。（启三 14～16。）

肆 因此，我们该恨恶发死的情形和不冷不热的光景，使我们活而有力

我们都需要被主点活，而成为有活力的。我们该恨恶在撒狄召会那发死的特征，以及在老底嘉召会那不冷不热的特征。

为了要活而有力，我们需要彼此相调，不仅是个人彼此相调，也是召会彼此相调。我们需要借着相调在一起，学习如何得着丰富，如何活而有力，如何活而有活动。

在这次相调特会里，我们有负担讲七篇信息。我要在其中的四篇信息里讲一点；所有七篇信息的其余部分，将由南加州集调成组的召会中选出的弟兄们来讲。在每篇信息之后，各召会的圣徒要分享并加强信息中的重点。

—受

in Sardis: having a name that we are living and yet being dead, and having nothing completed but having all things dying (Rev. 3:1-3).

III. WE SHOULD ABHOR THE SITUATION IN LAODICEA

The second aspect of our condition may be lukewarmness. We also need to abhor the situation in Laodicea: being neither cold nor hot but lukewarm, and being about to be spewed out of the Lord's mouth (vv. 14-16).

IV. HENCE, WE SHOULD HATE DEADNESS AND LUKEWARMNESS THAT WE MAY BE VITALIZED

We all need to be vitalized by the Lord. We should hate the deadness characterized by the church in Sardis and the lukewarmness characterized by the church in Laodicea.

In order to be vitalized, we need to be blended with one another, not only as individuals but also as the churches. We need to learn the lesson of how to be enriched, how to be vitalized, to be living and active, by being blended together.

In this blending conference we are burdened to cover seven messages. I will speak in four of these messages; the remainder of the speaking in all seven messages will be done by various brothers selected from among the clusters of churches in Southern California. After each message a number of saints from the churches will share to confirm the striking points in the messages.

W.L.

第一篇

主的恢复

纲 目

壹 主的恢复乃是恢复圣经（神的圣言）所启示的神圣真理—提后三 16。

贰 主恢复的真理有两类：

- 一 为着神永远经纶之主要项目的一类。
- 二 为着信徒与召会之实行次要项目的一类。

叁 在主恢复里主要项目的重点：

- 一 包罗万有的基督，在万有中居首位，在万有中充满万有，是神经纶的中心与普及，分给了众圣徒作他们的救赎、生命、生命的供应和一切，使他们有分于祂的丰富，叫他们得着享受，并使他们为祂的神圣元素所构成，好成为祂的肢体，得以活祂并彰显祂。
- 二 终极完成的灵，神的灵，圣灵，复合着基督的神性、人性、祂的死及其功效、祂的复活及其大能，成为赐生命并内住的灵，作成为肉体、死而复活之基督的实际、实化，以及经过过程并得着完成之三一神的终极完成。

MESSAGE ONE

THE LORD'S RECOVERY

OUTLINE

I. The Lord's recovery being the recovery of the divine truths as revealed in the holy Scriptures—the holy Word of God—2 Tim. 3:16.

II. The Lord's recovery of the truths being of two categories:

- A. The category of the major items for the eternal economy of God.
- B. The category of the minor items for the practices of the believers and the church.

III. The crucial points of the major items in the Lord's recovery:

- A. The all-inclusive Christ having the preeminence in all things, filling all in all, being the centrality and the universality of God's economy, allotted to the saints as their redemption, life, life-supply, and everything for them to participate in His riches for their enjoyment and be constituted with His divine element that they may become His members to live Him and express Him.
- B. The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit as the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God.

三 永远的生命，非受造的生命，神圣的生命，是不能朽坏、不能毁坏的，也就是三一神—父在子里作为那灵—作祂所救赎之儿女的生命；他们因这生命得重生、更新、变化，模成祂荣耀的形像，并且以祂自己为荣耀而得荣耀。

四 召会，蒙召出来的会众，作神的家，由祂一切的儿女所组成，在地上许多地方显为众地方召会；并作基督宇宙的身体，以基督为其神圣元素而构成，由所有基督的信徒为其属人的肢体所组成，在基督的神圣生命里，与基督有生机的联结。

五 基督身体的一，就是作身体独一素质之一位灵，同着作身体独一元素之一位主，和作身体独一源头之一位父的一。这是神圣三一—父、子、灵—的一，是不分开的，也是不能分开的。

六 召会的立场—基督宇宙身体的一，彰显于众地方召会各自所在的每一地方的立场上。

C. The eternal life, the uncreated life, the divine life, incorruptible and indestructible, the very Triune God—the Father in the Son as the Spirit—to be life to His redeemed children with which they are regenerated, renewed, transformed, conformed to His glorious image, and glorified with Himself as the glory.

D. The church, the called-out assembly, as the house of God composed of all His children and expressed in many localities on the earth as the local churches; and as the universal Body of Christ constituted with Christ as its divine element and composed of all the believers of Christ as its human members in the organic union with Christ in His divine life.

E. The oneness of the Body of Christ, the oneness of the one Spirit as the unique essence of the Body, with the one Lord as the unique element of the Body and with the one Father as the unique source of the Body. It is the oneness of the Divine Trinity—the Father, the Son, and the Spirit, undivided and indivisible.

F. The ground of the church—the oneness of the universal Body of Christ expressed on the ground of each locality of the local churches in which they are located respectively.

主打发我到美国以后，我就在一九六二年十二月开始了这里的职事。从那时直到现在，已经过了三十年出头一点。从第一个特会我就强调“主的恢复”这个辞。我告诉亲爱的圣徒，主打发我到美国，不是为着别的，乃是为着祂的恢复。

虽然职事在这些年来不断强调主的恢复这件事，但照我的观察，甚至有些多年和我们在一起的亲爱圣徒，仍然不清楚主的恢复是什么。因着在主恢复里有许多新人和年轻人，所以我对这件事很有负担。我们需要讲说主的恢复，交通主的恢复，并在我们中间就着主的恢复办交涉。我们在这里乃是为着主的恢复。本系列七篇信息的目的，是要使所有的圣徒都清楚主的恢复。

壹 主的恢复乃是恢复圣经（神的圣言）所启示的神圣真理

第一，主的恢复乃是恢复圣经（神的圣言）所启示的神圣真理。（提后三 16。）神圣的真理不是照着任何人的想法或想像，乃是启示在圣经，也就是在圣言里。圣经是主神赐给地上人类的大福。地上如果没有像圣经这样一本书，在人类中间将是何等的可怜，何等的可怕！圣经堪称为“独一的书”，因为圣经是书中之“书”。圣经是书中之书，因为我们在本书中能看见所有的神圣真理。

全部圣经，就是神的圣言，都是神的呼出。（提后三 16。）虽然圣经有许多道理和教训，但我们不该把圣经看作只是字句道理和教训的书。整本圣经乃是神的呼出，神的气。圣经不是仅仅空洞、死字句的道理，乃是神生命的呼出。因此，许多读圣经的人能见证，当他们来到圣经前，他们就得了亮光，得了生命。

圣经的内容很深；但许多圣经的句子却很简单。比如在约翰八章十二节主耶稣说，“我是世界的光。”这是很简单的一句话，含意却是深奥且包罗的。历代以来，圣经所启示的真理已经被遗失、忽略、误会、误解、且被人错误的教导。因此，需要有主的恢复。在早期使徒时代，在教父时代，在召会大会时代，在天主教同教皇

After the Lord sent me to the United States, I began the ministry here in December 1962. From that time until the present a little more than thirty years have passed. From the first conference I emphasized the term “the Lord’s recovery.” I told the dear saints that the Lord sent me to this country for nothing but His recovery.

Although the ministry has continued to stress the matter of the Lord’s recovery throughout these years, according to my observation, even some dear saints who have been with us for many years are still not clear concerning what the Lord’s recovery is. Because there are many new ones and young ones in the recovery, I feel very burdened concerning this matter. We need to speak about the Lord’s recovery, to fellowship about the recovery, and to make transactions among ourselves concerning the Lord’s recovery. We are here for the recovery. The purpose of the seven messages in this book is to make the Lord’s recovery clear to all the saints.

I. THE LORD’S RECOVERY BEING THE RECOVERY OF THE DIVINE TRUTHS AS REVEALED IN THE HOLY SCRIPTURES—THE HOLY WORD OF GOD

First, the Lord’s recovery is the recovery of the divine truths as revealed in the holy Scriptures, the holy Word of God (2 Tim. 3:16). The divine truths are not according to what anyone thinks or imagines; they are revealed in the holy Scriptures, that is, the holy Word. The Bible is a great blessing that God, the Lord, has given to mankind on this earth. If there had not been such a book as the Bible, the holy Scriptures, on the earth, what a pity and what a devastation there would have been among the human race! The Bible is justifiably called “the Book” because the Bible is “the Book” among all books. The Bible is the book of books because it is in this book that we can see all the divine truths.

All the holy Scriptures, as the holy Word of God, are God-breathed (2 Tim. 3:16). Although there are many doctrines and teachings in the Bible, we should not think that the Bible is merely a book of doctrines or teachings in letters. The entire Bible is God’s breathing, God’s breath. It is not merely doctrines in empty or dead letters, but it is God’s breathing in life. Because of this, many Bible readers can testify that when they come to the Bible, they receive light and life.

The content of the Scriptures is very deep. Some sentences of the Bible are very simple. For example, in John 8:12 the Lord Jesus said, “I am the light of the world.” This is a simple word, but the significance is deep, profound, and all-inclusive. The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly taught throughout the ages. Hence, there is the need of the Lord’s recovery. In the age of the early apostles, in the age of the church fathers, in the age of the church councils,

制度时代，在更正教实行时代，主一直借着那些爱祂、并爱祂圣言的圣徒，恢复一些被遗失、误会、误解、并错误教导的真理。

贰 主恢复的真理有两类

主恢复的神圣真理有两类。

一 为着神永远经纶之主要项目的一类

第一类是为着神永远经纶，也就是神永远计划，神永远定旨，神之神圣意愿的主要项目这一类。在主恢复里第一个主要的项目，乃是对神圣三一准确的认识和正确的解释。历世纪以来，对神圣的三一已经有许多的讲说和著述，但大多数的讲说和著作都不准确，也没有题出对三一神的正确解释。但是在主的恢复里，这已经得着了恢复。这是主要的恢复。另一些被恢复的主要项目是包罗万有的基督、终极完成的灵、永远的生命、召会作基督的身体、基督身体的一、以及召会的立场。所有这些主要项目都是为着神永远的经纶。

如果你把有关神圣三一、包罗万有的基督、终极完成的灵、永远的生命、召会作基督的身体、基督身体的一、以及召会立场的准确认识和正确解释告诉许多基督徒，他们会大为惊讶，因为他们对这些项目并不熟悉。但是在主的恢复里，这些项目一直是我们的“正餐”。我们的确知道关于神圣三一的准确认识和正确解释，也认识包罗万有的基督、终极完成的灵、永远的生命、召会作基督的身体、基督身体的一、以及召会的立场。这些都是主恢复中的主要项目。除了这七个项目之外，还有许多与神永远经纶有关的其他重要项目，在此没有提到。

二 为着信徒与召会之实行次要项目的一类

第二类主所恢复的神圣真理，乃是为着信徒与召会之实行的次要项目这一类。主恢复中次要的项目，包括保罗在他的书信中所改正，（林前六 12～13 上，十 25～27，）关于旧约时代性饮食条例（利十一）的正确教训；关于在新约时代已经过去，旧约时代中时代性守安息日（出二十

in the age of Catholicism with the papal system, and in the age of the Protestant practice, the Lord has always recovered some of the lost, missed, misunderstood, misinterpreted, and wrongly taught truths through some of His saints who loved Him and His holy Word.

II. THE LORD'S RECOVERY OF THE TRUTHS BEING OF TWO CATEGORIES

The Lord's recovery of the divine truths is of two categories.

A. The Category of the Major Items for the Eternal Economy of God

The first category is the category of the major items for God's eternal economy, that is, God's eternal plan, God's eternal purpose, God's divine will. The first of the major items in the Lord's recovery is the accurate understanding and the proper definition of the Divine Trinity. Throughout the centuries much has been spoken and written concerning the Divine Trinity, but most of this speaking and writing is not accurate and does not present a proper definition of the Triune God. However, in the Lord's recovery this has been recovered. This is a major recovery. Additional major items that have been recovered are the all-inclusive Christ, the consummated Spirit, the eternal life, the church as the Body of Christ, the oneness of the Body of Christ, and the ground of the church. All these major items are for the eternal economy of God.

If you were to tell many Christians the accurate understanding and the proper definition of the Divine Trinity, the all-inclusive Christ, the consummated Spirit, the eternal life, the church as the Body of Christ, the oneness of the Body of Christ, and the ground of the church, they would be greatly surprised because they are not familiar with these items. However, in the Lord's recovery, these items have been our "regular meals." We do know the accurate understanding and the proper definition of the Divine Trinity, and we also know the all-inclusive Christ, the consummated Spirit, the eternal life, the church as the Body of Christ, the oneness of the Body, and the ground of the church. These are major items of the Lord's recovery. In addition to these seven items, there are a number of other important items related to God's eternal economy that are not mentioned here.

B. The Category of the Minor Items for the Practices of the Believers and the Church

The second category of the divine truths recovered by the Lord is the category of the minor items for the practices of the believers and the church. The minor items in the Lord's recovery include the proper teaching concerning the Old Testament dispensational diet (Lev. 11), which was adjusted by the apostle Paul in his Epistles (1 Cor. 6:12-13a; 10:25-27); the proper teaching concerning the dispensational keeping of the Sabbath

8～11)的正确教训;蒙头;(林前十一2～15;)洗脚;(约十三3～10;)以及其他为着信徒个人实行的项目。主恢复的次要项目也包括水浸、长老治会、正确的擘饼方式、有恩赐的人在召会里尽功用正确的路、长老与有恩赐的人之间的关系、以及其他为着召会正式实行的项目。这些为着信徒与召会之实行的项目是次要的项目,不该看作是主恢复的主要项目。

叁 在主恢复里主要项目的重点

在主恢复里主要的项目中,有些点比别的点更重要。在本篇信息里,我们只选了以下六个重点,作为说明。

一 包罗万有的基督

在旧约和新约里所启示的基督,乃是包罗万有的,也是延展无限的。以弗所一章二十三节说,基督是那在万有中充满万有者;三章十八节说,祂的量度,就是宇宙的量度,是不可度量的。基督不仅是包罗万有的,也是延展无限的。借着神圣的成为肉体,祂是神而人者,作了三一神的具体化身,(西二9,)并作了神永远经纶的中心与普及。在已过十九世纪,历世代以来,基督被一些异端的创始者所忽略、误会,他们错误的教导别人,狡猾的把基督扭曲并解说;这些异端创始者,包括第一世纪的塞林则(Cerinthus—见约壹二22注1,及约贰9注1)、智慧派(Gnostics—见约一14注2第二段)、以及多西特派(Docetists—见约壹四3注1);第五世纪的聂斯托留派(Nestorians);已过十三个世纪以来属鬼魔的天主教;已过二个半世纪所谓的高等评论派;以及当前的摩登派。这些人都否认了基督身位和工作某些不同的方面。塞林则派否认基督的神性,多西特派否认基督的人性,其他各派否认基督救赎的死,和祂的复活。照他们的异端所说,基督什么也不是。虽然更正教基要的教导基督,但他们有关基督的教导是不充分的,满了缺漏,不完全,也不完整。因着这一切破坏的异端和不完整的基要教训,关于神包罗万有之基督的真理,需要在许多方面(如本篇纲目所列者)有厉害的恢复。这些项目对一切在基督里的信徒都非常重要,使

(Exo. 20:8-11) in the Old Testament age, which is over in the New Testament age; head covering (1 Cor. 11:2-15); foot-washing (John 13:3-10); and other items for the personal practices of the believers. The minor items of the Lord's recovery also include baptism by immersion, the presbytery for the administration of the church, the proper way to have the Lord's table, the proper way for the gifted persons to function in the church, the relationship between the elders and the gifted persons, and other items for the official practices of the church. These items for the practices of the believers and the church are minor items and should not be considered major items of the Lord's recovery.

III. THE CRUCIAL POINTS OF THE MAJOR ITEMS IN THE LORD'S RECOVERY

Among the major items in the Lord's recovery, some points are more crucial than others. In this message we have selected only six crucial points, as follows, as an illustration.

A. The All-inclusive Christ

The Christ revealed in both the Old Testament and the New Testament is all-inclusive and all-extensive. Ephesians 1:23 says that Christ is the One who fills all in all, and 3:18 says that His dimensions are immeasurable, the dimensions of the universe. Christ is not only all-inclusive; He is also all-extensive. He is the God-man through the divine incarnation to be the embodiment of the Triune God (Col. 2:9) and the centrality and the universality of the eternal economy of God. Throughout all the ages of the past nineteen centuries, He has been missed, misunderstood, wrongly taught, and subtly twisted and interpreted by the heresiarchs (the founders of heresies), who include Cerinthus (see note 221 in 1 John 2 and note 91 in 2 John), the Gnostics (see note 142, paragraph 2, in John 1), and the Docetists (see note 31 in 1 John 4) in the first century, the Nestorians in the fifth century, the demonic Catholicism in the past thirteen centuries, the so-called higher critics in the past two and a half centuries, and the present modernists. All these denied different aspects of Christ's person and work. The Cerinthians denied Christ's divinity, and the Docetists denied Christ's humanity. Others denied Christ's redemptive death and His resurrection. According to their heresies, Christ is nothing. Although Protestantism teaches Christ fundamentally, their teaching concerning Christ is inadequate, full of defects, not perfect, and not complete. Under all the devastating heresies and the incomplete fundamentalism, the truth concerning the all-inclusive Christ of God needs a drastic recovery in many aspects as listed in the outline of this chapter. All these items are exceedingly crucial for all the believers in Christ to partake of for

他们有分于这一切，作他们的享受，并为这一切所构成，好成为基督生机的肢体，活祂并彰显祂，从今时直到永远。

二 终极完成的灵

“终极完成的灵”一辞，含示那灵经过了过程，因而成了终极完成的灵。按照旧约和新约里的启示，神的灵最终成了终极完成、包罗万有、复合的灵。在这件事上，基督教教师们的疏忽、无知、不足、误会和误解，达到了最高峰。

关于终极完成的灵，有三个主要且重要的点。第一，神的灵已经得以复合成为复合的膏，如出埃及三十章二十三至二十五节所启示的。第二，在耶稣复活得荣耀之前，还没有那灵，如约翰七章三十九节有力提到的。第三，那灵被看作神的七灵，作神宝座前的七灯，和羔羊的七眼，这特别启示在启示录一章四节，四章五节，和五章六节。这三个重要的点，几乎被所有圣经学者和教师忽略了。

此外，将新约圣经翻译为英文的人，把神的灵看作是神的能力，是神作工的凭借，而不是与神圣三一其余二者并列的人位。这与主在太二十八章十九节所着重提到的大大不同。在那一节里，主说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”按照这一节，神圣三一的三者是有明确位格的。所以神的灵不仅是神的能力，凭借，也是个人位。甚至到了十七世纪，钦定英文译本出版的时候，仍然用非人称的代名词 *itself*（它自己）来指那灵。比如，在罗马八章十六节，钦定英文译本的译者用了 *the Spirit itself*（那灵它自己）一辞。这是错误的翻译。那灵既是个人位，这一节正确的翻译就应当为 *the Spirit Himself*（那灵祂自己）。在主的恢复里，所有对那灵的疏忽、无知、误会和误解都完全改正过来了。从十九世纪开始，美国标准本、新美国标准本、扩大本圣经、和其他现代译本，陆续改用“祂自己”指那灵，改正并校正了以“它自己”指那灵的错误用法。在已过几十年里，关于祂那终极完成、包罗万有、并复合的灵，主给我们看见以下几点。

their enjoyment and to be constituted with so that they may become His organic members to live and express Him in this age and for eternity.

B. The Consummated Spirit

The term the consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit. According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit. In this matter the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. These three crucial points have been neglected by nearly all the students and teachers of the Bible.

In addition to this, the Spirit of God was considered, by those who translated the New Testament into English, to be the power of God, an instrument for God's work, not a person who is ranked with the other two persons of the Divine Trinity. This is in contrast to what was emphatically mentioned by the Lord in Matthew 28:19. In that verse the Lord said, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." According to this verse, the three of the Divine Trinity are distinct persons. Therefore, the Holy Spirit of God is not only the power, the instrument, of God but also a person. Even up to the time of the publication of the King James Version in the seventeenth century, the pronoun "itself" was used in reference to the Spirit. For example, Romans 8:16 was rendered "the Spirit itself" by the King James translators. This is a wrong rendering. Since the Spirit is a person, the proper rendering in this verse should be "the Spirit Himself." All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit have been corrected and the truth concerning the Spirit has been completed in the Lord's recovery. Beginning in the nineteenth century the wrong use of *itself* in reference to the Spirit was corrected and adjusted, *Himself* being used in the American Standard Version, the New American Standard Bible, the Amplified Bible, and other modern versions. In the previous few decades the Lord has shown us the following points concerning His consummated, all-inclusive, and compound Spirit.

出埃及三十三章二十三至二十五节启示，神的灵已经复合了基督的神性（由一欣的油所表征）、基督的人性（由四种香料所表征）、基督的死及其功效（由没药和香肉桂所表征）、基督的复活及其能力（由菖蒲和桂皮所表征）、以及神圣的三一（由四种香料之量的三个五百舍客勒单位，而中间的单位分为两半—各有两百五十舍客勒—所表征）。因此，神的灵成了复合的灵，就是有数种元素的膏，而不是只有油的膏。

约翰七章三十九节和林前十五章四十五节下半启示，在基督复活得荣耀之前，神的灵还没有经过过程，成为赐生命的灵。乃是在祂的复活里，基督这位在肉体里的末后亚当，才借着钉死与复活的过程，成了赐生命的灵。后来，这赐生命的灵又称为耶稣的灵，（徒十六7，）基督的灵—那是灵的基督，（罗八9，）耶稣基督的灵，（腓一19，）以及生命的灵。（罗八2。）在启示录一章四节，四章五节，五章六节，神的灵最后成了七灵，就是七倍加强的灵，在召会黑暗的时代，对付召会的败落。神的灵经过复合、变化并加强之后，就成了“那灵”，作经过过程并终极完成的神的灵，甚至作经过过程并终极完成之三一神的终极完成。（二二17上。）

我们都需要专注的学习这一点，因为终极完成的灵乃是主恢复中主要项目的一个重要的点。基督今天是包罗万有的，神的灵今天是终极完成的灵。主在已过几十年给我们看见的以上各点，在主当前的恢复里都是极大且重要的项目。

三 永远的生命

一般而言，在基督徒的领会里，永远的生命（他们称之为“永生”）不是一种生命，而是基督的信徒死后在天上永远享受的一种福乐境地。甚至今天在基督教里，还是很强的教导“上天堂”这件事。基督教的教师没有教导人正确的认识永远的生命，反而将永远的生命解释为一种福乐的境地，是信徒死后在天上永远享受一些美好事物的地方。他们说这就是永生。这是何等的错谬！但是感谢主，在已过七十年里，祂在我们中间恢复了对神这永远的生命合乎圣经的看法和正确的领悟；这永远的生命是我们借着相信

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power (signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

John 7:39 and 1 Corinthians 15:45b reveal that the Spirit of God had not been processed to become the life-giving Spirit before Christ's glorification in His resurrection. It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts 16:7), the Spirit of Christ—the pneumatic Christ (Rom. 8:9)—the Spirit of Jesus Christ (Phil. 1:19), and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became “the Spirit” as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery. Christ today is all-inclusive, and the Spirit of God today is the consummated Spirit. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today.

C. The Eternal Life

In general, among Christians the eternal life, which is called “everlasting life,” has been understood not as a kind of life but as a kind of blissful environment for the believers of Christ to enjoy for eternity in heaven after they die. Even today the teaching in Christianity concerning the matter of “going to heaven” is very strong. Christian teachers do not teach people the proper understanding of the eternal life, but they interpret the eternal life to be a kind of blissful environment in which the believers will enjoy certain good things for eternity in heaven after they die. They say that this is everlasting life. What a blunder this is! But thank the Lord that in the last seventy years He has recovered among us the scriptural view and the proper realization of the

神的儿子耶稣基督，从神所得着的。这生命是最高层的生命，是神的神圣生命，甚至就是完整的三一神自己，是非受造的、不能朽坏的、不能毁坏的、也是永远的。永远的意思是在品质、数量、时间、空间和存在上，都是完全而完整的。我们借着相信基督而得着的永远生命，在其品质、数量、时间、空间和存在上，都是完全而完整的。这生命是永远完全、完整的，在时间和空间上是永远存在的。它不是短暂的，乃是在各方面都是永久的。我们乃是借着这永远而永久、完全而完整、不能朽坏且不能毁坏、美妙而奇妙的生命，得了重生，得以变化，且以终极完成的三一神为我们永远的荣耀而得着荣耀。这就是永远的生命！

四 召会

按照新约圣经的启示和榜样，召会乃是神从世界里呼召出来，在基督里之信徒的聚集。这样的聚集，一面乃是活神的家，（提前三 15，）让神居住在其中，照着祂的愿望，为着祂的喜悦，完成祂的意愿；另一面乃是基督生机的身体，（弗一 22～23，）使祂得着一个配偶，与祂有生机的联结，作祂的彰显。这召会乃是新人，作神的新造。（西三 10，加六 15。）这样一个是神的家，又是基督身体的召会，在宇宙中是独一的，而出现并彰显在地上许多不同的地方，作许多的地方召会。这召会在生命里的交通，在宇宙一面和地方一面，都是独一的。

这样一个召会，只有很短的一段时间留在这样一种真正的光景中。在第一世纪快结束的时候，就是在早期使徒的时候，分裂、分门结党就偷着进来破坏真正的召会，而造成召会的堕落。（林前一 10～13，罗十六 17，多三 10。）在以后各世纪里，包括教父时期，这样的分裂越演越烈，在一些主要的城市，如奈西亚、以弗所等，召会召集领导的教师举行会议，企图解决分裂的问题。这并没有达到预期的结果。这样混乱的局面一直延续到第六世纪末，那时教皇制度建立起来，形成了以教皇为首的普世天主教会，在全世界保持一种虚假的合一，使召会走了样。

在十六世纪改教的时候，许多人因着路德马丁（Martin Luther）的教训放弃了在教皇领导之下的天主教，但他们没有得着正确的启示和亮光的帮助，照着新约的启示和

eternal life of God, which we have received of God through our believing in the Son of God, Jesus Christ. It is a life on the highest plane, being the divine life of God and even the complete Triune God Himself, uncreated, incorruptible, indestructible, and also eternal. To be eternal means to be perfect and complete in quality, quantity, time, space, and existence. The eternal life that we received through our believing in Christ is perfect and complete in its quality, in its quantity, in time, in space, and in its existence. It is eternally perfect and complete. It exists eternally in time and in space. It is not transient but everlasting in all aspects. It is with this eternal and everlasting, perfect and complete, incorruptible and indestructible, wonderful and marvelous life that we have been regenerated, that we are being transformed, and that we will be glorified with the consummated Triune God Himself as our eternal glory. This is eternal life!

D. The Church

According to the revelation and pattern of the New Testament, the church is the gathering of the believers in Christ who have been called out from the world by God. Such a gathering is considered, on the one hand, the house of the living God (1 Tim. 3:15) for Him to dwell in and to carry out His will according to His desire and for His pleasure, and, on the other hand, the organic Body of Christ (Eph. 1:22-23) for Him to have a counterpart in the organic union with Him for His expression. This church is the new man as God's new creation (Col. 3:10; Gal. 6:15). Such a church, as both the house of God and the Body of Christ, is universally one to appear and be expressed on the earth in many localities as many local churches. The fellowship in life of this church is uniquely one, both universally and locally.

Such a church remained in such a genuine condition only for a short time. Near the end of the first century, at the time of the early apostles, divisions, sects, crept in to damage the genuine church and created the degradation of the church (1 Cor. 1:10-13; Rom. 16:17; Titus 3:10). Such divisions grew worse and worse in the succeeding centuries, including the time of the church fathers, and the church attempted to solve the problem of divisions by holding councils with the leading teachers in the leading cities, such as Nicaea, Ephesus, etc. This did not work out as well as expected. Such a confused situation remained until the end of the sixth century, when the papal system was established to deform the church by forming the universal Catholic Church under the pope to keep a false unity throughout the world.

In the Reformation that took place in the sixteenth century, through Martin Luther's teaching, many gave up the Catholic Church under the pope, but they did not receive the proper revelation and the enlightening help to recover the genuine practice of the church

榜样，恢复召会真正的实行。他们走偏了，首先成立了国教，如德国国教和英国国教，然后发明了私立的教会，私立的公会，如浸信会和长老会。在同一时间，就是在十八世纪，新生铎夫在某种程度上恢复了召会的实行，但没有完全的恢复。后来在十九世纪，英国的弟兄们恢复了相当多的召会的实行，甚至到了有地方性聚集的地步，如同在非拉铁非的召会一样。（启三7～13。）然而非常的可惜，那个荣耀的光景并没有持续多久。英国的弟兄们分裂了，甚至他们的第一代就分裂成所谓的关闭派弟兄和公开派弟兄，加上牛顿派弟兄。到了二十世纪初，就在他们存在不过半个世纪多一点之后，他们已经分裂成数百个不同的聚集，甚至在同一个城里就有好几个聚集。在那种情形下，主被迫于本世纪的二〇年代，在异教、保守的中国这片召会实行的处女地，兴起一个恢复，作为一个新的开始。在这新的行动中，主在已过七十年中，在我们中间恢复了对永远生命正确的认识和说明，对神的召会真正的认识，地方召会的界线，召会的真正立场，基督作得胜的生命，基督这包罗万有者在神的旧造和新造中凡事居首位、又是神永远经纶的中心与普及，召会作基督的身体，包罗万有、复合、赐生命的灵，神对基督与召会的永远经纶，三一神将祂自己分赐到三部分的人里，神选民的终极结果——新耶路撒冷，对新耶路撒冷完满的看见和完全的解明：就是神与蒙救赎、得重生、被变化、得荣耀之选民的调和，作神永远终极的显出与彰显等等。在这样的恢复里，我们实行真正的召会，顾到包罗万有的基督，终极完成的灵，永远的生命，以及一切属于实际而非虚空字句的神圣真理，并竭力避免组织，教条式的规律、仪文，神职制度和传统，使我们能实行普遍的祭司体系，就是在召会生活中基督众肢体普遍的尽功用，为着神永远经纶中基督身体的建造。

五 基督身体的一

基督身体的一就是那灵的一，（弗四3，）也是神圣三一之神圣构成的一。（约十七21～23。）这是为着召会立场独一无二的一构成的一面。这神圣的一把所有在基督里的信徒从不信者中间分别出来，并把所有的信徒联结在一起，成为基督的一个身体。

according to the New Testament revelation and pattern. They were sidetracked first to form the state churches, such as the state church of Germany and the Church of England, and then to invent the private churches, the private denominations, such as the Baptist church and the Presbyterian church. In the meantime, in the eighteenth century Zinzendorf recovered the practice of the church to some extent, but not in full. Then, in the nineteenth century the British brothers recovered the practice of the church very much, even to the extent of having the local assemblies as the church in Philadelphia (Rev. 3:7-13). However, regrettably, that glorious situation did not remain very long. The British brothers were divided, even in their first generation, into the so-called closed brethren and open brethren, with an addition, the Newton brethren. Up to the beginning of the twentieth century, after they had existed for only a little over half a century, they were divided into hundreds of divisive assemblies, even having several assemblies in the same city. Under that kind of situation the Lord was forced to raise up a recovery as a new beginning in the pagan and conservative China as the virgin soil for the church practice from the third decade of this century. In this fresh action the Lord has recovered among us in the last seven decades the proper understanding and definition of the eternal life, the genuine understanding of the church of God, the boundary of the local church, the genuine ground of the church, Christ as the overcoming life, Christ as the all-inclusive One who has the preeminence in all things both in God's old creation and in His new creation and who is the centrality and universality of God's eternal economy, the church as the Body of Christ, the all-inclusive, compounded, and life-giving Spirit, God's eternal economy concerning Christ and the church, the Triune God's dispensing Himself into the tripartite man, the ultimate issue of God's chosen people as the New Jerusalem, the full view and the full definition of the New Jerusalem as God's ultimate manifestation and expression in His mingling with all His redeemed, regenerated, transformed, and glorified elect for eternity, etc. In such a recovery we practice the genuine church, caring for the all-inclusive Christ, the consummated Spirit, the eternal life, and all the divine truths of reality, not of vain letters, and endeavoring to escape from organization, dogmatic regulations, rituals, the clerical system, and traditions, that we may practice the universal priesthood, the universal function of all the members of Christ in the church life for the building up of the Body of Christ in God's eternal economy.

E. The Oneness of the Body of Christ

The oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3) and the oneness of the divine constitution by the Divine Trinity (John 17:21-23). This is the constitutional aspect of the unique oneness for the church ground. This divine oneness separates all the believers in Christ from the unbelievers and unites all the believers together to be the one Body of Christ.

为着召会的立场，还有召会实行一面的一。所有在基督里的信徒，都是组成基督身体的一分子。就着实行一面说，他们是分散在地上许多城里。他们自然而然就照着他们的住处分在各城，形成许多单位。按照神所设立并命定新约的榜样，且照着新约关于神对召会之经纶启示的原则，在信徒所住的每一城里，不可有一个以上的单位，作基督独一身体的地方彰显，也不许一城的一个地方召会与其他地方召会没有基督身体里正确的交通。召会立场在“一”上的这一切限制，乃是召会生活中的保护，以避免在基督的身体中有任何分裂。

六 召会的立场

召会的立场，基本上乃是在众地方召会中所实行基督身体独一的一。基督宇宙的身体和众地方召会，都是独一无二的。在全宇宙中，只有一个基督独一的身体，在每一个地方也各自只有一个地方召会。这个独一的一，是召会生活的基本元素。因为基督身体的一就是那灵的一，（弗四3，）所以在地方召会中所实行的一，必须是在那灵的行动里，并在那灵的管治之下。因此，这灵也是召会立场的基本元素。此外，因为地方召会与其所在的地方有密切的关系，所以地方召会的所在地，也是召会立场重要的元素。因此，一个地方召会建立在其上的召会立场，必须是由“一”所构成，并在“一”里得维系；这个一乃是由那灵所执行，并由召会所在地得保守。

除了以上所提那灵的一，以及地方召会所在地所实行的一之外，还有另一面的一，就是以弗所四章十三节所启示的“信仰上并对神儿子之完全认识上的一”。关于这一面，新约恢复本以弗所四章十三节注3说，“在三节那灵的一，是在实际上神圣生命的一；本节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作，如犹大书三节，提后四章七节，提前六章二十一节所启示的。对神儿子的完全认识，乃是对关于

There is also the practical aspect of the oneness of the church for the church ground. All the believers in Christ are the components of the Body of Christ. Practically, they are scattered in many cities on this earth. Spontaneously, they are separated into many units in each city, respectively, according to their dwelling. According to the New Testament pattern set up and ordained by God and according to the principle of the New Testament revelation concerning God's economy of the church, in each city in which the believers dwell, it is not allowed to have more than one unit as a local expression of the unique Body of Christ, nor is it permitted to have a local church in a certain city without the proper fellowship in the Body of Christ with the other local churches. All these limitations of the church ground in its oneness are the safeguard in the church life to avoid any kind of division in the Body of Christ.

F. The Local Ground of the Church

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches. Both the universal Body of Christ and the local churches are uniquely one. There is one unique Body of Christ in the whole universe, and there is one unique local church in each locality, respectively. This unique oneness is the basic element of the church life. Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground. In addition to this, since a local church is very much involved with its locality, the locality of the local church is also a crucial element of the church ground. So, the church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality.

In addition to the oneness of the Spirit and the oneness practiced in the locality of a local church as mentioned above, there is another aspect of the oneness, which is “the oneness of the faith and of the full knowledge of the Son of God,” as revealed in Ephesians 4:13. Concerning this, note 132 in Ephesians 4, Recovery Version, says, “In v. 3 the oneness of the Spirit is the oneness of the divine life in reality; in this verse the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Tim. 4:7, and 1 Tim. 6:21, the faith does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the

神儿子之启示的领略，是为着我们的经历。我们越在生命中长大，就越固守信仰，特定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。”要持守这一面的一，我们就必须竭力“抛弃一切引起分裂，次要且较低的道理观念（教训之风）。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。”

—受

几位弟兄们说到 在主恢复里主要项目的重点

包罗万有的基督

现在我们来看在主恢复里主要项目的重点。第一个重点是包罗万有的基督。我们的基督是包罗万有的。在约翰十四章六节，主说，“我就是…实际。”祂是宇宙中每一样正面事物的实际。祂是真生命、真空气、真天地。祂甚至是你所坐的真椅子，你所戴的真眼镜。我们需要什么，祂就是什么。祂是包罗万有者，是包罗万有的实际。

这次特会的标语，都是说到包罗万有的基督，祂在万有中居首位。（西一18下。）我们愿意将首位给我们这奇妙、包罗万有的基督。我们要在大小事上让祂居首位。

首先，祂在三一的神格里居首位。在神格里，首位是归与子的。父总是高举子，（腓二9，）灵总是见证子，（约十五26，）因此甚至在三一的神格里，基督也居首位。不仅如此，神格一切的丰满，都乐意有形有体的居住在祂里面。（西二9，一19。）在基督之外没有神，因为父、子、灵有形有体的居住在祂里面。在祂成为肉体以前，神格的丰满就居住在基督这永远的话里面。但当祂一成了肉体，穿上了人的身体之后，父、子、灵神格的丰满，就开始有形有体的居住在祂里面，并且这丰满住在祂得荣的身体里，（腓三21，）从今时直到永远。

revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ.” To keep this aspect of the oneness we need to endeavor to “drop all the minor and meaner doctrinal concepts [the winds of teaching] that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ.”

W.L.

SPEAKING BY VARIOUS BROTHERS CONCERNING THE CRUCIAL POINTS OF THE MAJOR ITEMS IN THE LORD'S RECOVERY

The All-inclusive Christ

Now we come to the crucial points of the major items in the Lord's recovery. The first crucial point is the all-inclusive Christ. Our Christ is all-inclusive. In John 14:6 He said, “I am...the reality.” He is the reality of every positive thing in the universe. He is the real life, the real air, the real heavens, and the real earth. He is even the real chair that you are sitting on, and the real glasses which you are wearing. He is whatever we need. He is the all-inclusive One as the all-inclusive reality.

All the banners for this conference speak about the all-inclusive Christ, who has the preeminence, the first place, in all things (Col. 1:18b). We desire to give our wonderful, all-inclusive Christ the preeminence. We want to give Him the first place in big things and in small things.

First, He has the preeminence in the Triune Godhead. In the Godhead the preeminence goes to the Son. The Father always exalts the Son (Phil. 2:9), and the Spirit always testifies concerning the Son (John 15:26), so even in the Triune Godhead, Christ has the preeminence. Furthermore, all the fullness of the Godhead was pleased to dwell in Him bodily (Col. 2:9; 1:19). Outside of Christ there is no God, because the Father, the Son, and the Spirit dwell in Him in a bodily way. Before He was incarnated, the fullness of the Godhead dwelt in Him as the eternal Word. But once He became incarnate, clothed with a human body, the fullness of the Godhead, the Father, the Son, and the Spirit, began to dwell in Him in a bodily way, and this fullness dwells in His glorified body (Phil. 3:21) now and forever.

在神的造物中，基督也是居首位的，因为祂是一切受造之物的首生者。（西一 15 下。）祂在整个受造的宇宙中是居首位者。歌罗西书给我们看见，万有都是在祂里面，在祂人位的能力里造的；万有是借着祂作主动的凭借而造的，万有的创造借祂这凭借才得完成；万有也是为着祂造的，就是为着归于祂，作祂的产业。（16。）基督是神，乃是创造者，但在神的眼中，当基督出生为人时，祂也是一切造物的第一个项目。祂在受造的宇宙中居首位。

在神的眼中，首先的就是一切。在神的眼中没有第二个。这如同首先的亚当。（林前十五 45。）一切受造的人都包括在首先的亚当里，所以首先的就是一切。这意思是说，在受造的宇宙中，基督是一切正面事物的实际。祂是真阳光、真树、真草、真光、真空气、真水和真粮食。祂是我们所需的每一样东西，好供应我们，并维持我们，以完成神新约的经纶。

基督不仅在旧造里是首生者，祂在复活里，在神的新造里也是首生者。（西一 18。）这意思是说，祂在新造里居首位。因为祂在新造里是首先的，祂在新造里就是一切。这就是说，祂在新人里是每一个人。在新人里，祂这位作我们生命的，是一切肢体，也在一切肢体之内。（三 4，10～11。）我们都是这新人重生的肢体，而基督在这新人里是一切，又在一切之内。

基督也在神的高举中居首位。神将祂高举在神的右边。（徒二 33，五 31。）祂是在宇宙中最高的地方，因为祂坐在神的右边。祂是万有的头，（弗一 22 下，）祂的名是超乎万名之上的。（腓二 9。）甚至人今天所用的年历，乃是基督的年历。历史告诉我们，如果你在一个王的年历之下，你就是在那个王的管辖和治理之下。今年是一九九三年。地球不只存在了一千九百九十三年，但在包罗万有之基督的身分里只有一千九百九十三年。这就是说，地上每一个人都自觉的承认：耶稣基督是万王之王，万主之主，是全地居首位的管治者。

祂也在召会，就是祂的身体里居首位，因为祂是召会身体的头。（西一 18 上。）基督在受造的宇宙中居首位，也在新造，就是在召会中居首位。我们若要成为活而有力的，活的并有活动的得胜者，以完成主的恢复，我们就必须让祂居首位。我们必须将祂该得的地位给祂。当我们不让基

Christ also has the preeminence in God's creation because He is the Firstborn of all creation (Col. 1:15b). He is the preeminent One in the entire created universe. Colossians shows us that all things were created in Him, in the power of His person, through Him as the active instrument through which the creation was processed, and unto Him for His possession (1:16). Christ as God is the Creator, but also in God's eyes, when Christ was born as a man, He was the first item of all the creatures. He has the first place in the created universe.

In God's eyes to be the first is to be everything. There is no second in God's eyes. This is like the first Adam (1 Cor. 15:45). All created men are included in the first Adam, so to be the first is to be everything. This means in the created universe, Christ is the reality of every positive thing. He is the real sunshine, the real tree, the real grass, the real light, air, water, and food. He is everything we need to supply us and sustain us to carry out God's New Testament economy.

Christ is the Firstborn not only in the old creation but also in resurrection in God's new creation (Col. 1:18). That means He has the preeminence in the new creation. Because He is the first in the new creation, He is everything in the new creation. That means He is every man in the new man. In the new man, He as our life is all the members and is in all the members (Col. 3:4, 10-11). We all are the regenerated members of the new man, where Christ is all and in all.

Christ also has the preeminence in God's exaltation. God exalted Him to His right hand (Acts 2:33; 5:31). He has the highest place in the universe because He is seated at the right hand of God. He is Head over all things (Eph. 1:22b), and He has the name above every name (Phil. 2:9). Even the calendar that people use today is the calendar of Christ. History tells us that if you are under the calendar of a certain king, you are under the rule and reign of that king. The year is 1993. The earth has not been in existence for only nineteen hundred ninety-three years, but it has been in the status of the all-inclusive Christ for only nineteen hundred ninety-three years. That means that everyone on this earth unconsciously admits that Jesus Christ is the King of kings, the Lord of lords, and the preeminent Ruler of the entire earth.

He also has the preeminence in the church, which is His Body, because He is the Head of the Body, the church (Col. 1:18a). Christ has the preeminence in the created universe and in the new creation, the church. If we are going to be vital, living and active, overcomers to carry out the Lord's recovery, we have to give Him the preeminence. We have to give Him the place He deserves. The degradation of the

督居首位的时候，总是带进召会的堕落。我们必须在我们的家庭生活、召会生活、事业生活、社会生活、以及召会的一切聚会中，将首位让给祂。祂必须在一切事上居首位。

让祂居首位，就是以起初的爱，上好的爱来爱祂。（启二4。）向主有起初的爱，就是在凡事上，无论大事小事，都让祂居首位。当我们买领带时，当我们理发时，当我们作每一件事时，我们必须让祂居首位。凡是让基督居首位的人就是得胜者，他们要完成主的恢复，挽救召会免于堕落。

包罗万有的基督也是那在万有中充满万有者。祂充满整个宇宙。祂不仅是包罗一切的，也是延展无限的。祂在一切中充满一切。以弗所四章十节给我们看见，祂如何在万有中充满万有。祂有一个宇宙旅程。祂降下又升上，好叫祂能充满一切。这个降下和升上，描写出祂所经过的整个过程。祂在成为肉体时从天降到地上。祂在死里更进一步降到阴间，地的低处。然后祂复活，从阴间升到地上。祂又更进一步从地上升到三层天上。借着祂在宇宙中的来往，从祂的成为肉体直到祂的升天，在祂的降下和上升里，祂就充满了整个宇宙。我们所得着，活在我们里面的基督，乃是那充满整个宇宙的一位。

在以弗所三章十八节保罗说，愿我们认识何为那阔、长、高、深。那阔是多阔，那长是多长，那高是多高，那深是多深？这些乃是基督宇宙的量度。这就是说，基督是我们的宇宙。在神新约的经纶里，祂是包罗万有者，也是延展无限者。这些点都使你不禁要说，“主耶稣，我爱你。我要让你居首位。”

基督不仅在万有中充满万有，祂也是神经纶的中心与普及。神新约的经纶就像一个有轮轴、轮辐、轮辋的大轮。以西结一章十五节说到这个大轮。基督是这大轮的轮轴、轮辐、轮辋。因此我们能享受祂作我们的轮子，使我们在祂里面，同着祂，凭着祂，并借着祂行动，与祂是一，以完成为着祂永远经纶的行动。

歌罗西一章十七节说，万有是在基督里面得以维系。万有在祂里面得以结合在一起。这就是说，祂是维持整个宇宙的中心，轮轴。科学家知道，有一种能力，将宇宙维系在一起，但他们

church always comes in when we do not give Christ the first place. We have to give Him the first place in our family life, in our church life, in our business life, in our social life, and in all the meetings of the church. He must have the first place in everything.

To give Him the first place is to love Him with the first love, the best love (Rev. 2:4). To have the first love for the Lord is to give Him the preeminence in all things, in great things and in small things. When we buy a tie, when we get our hair cut, when we do everything, we have to give Him the preeminence, the first place. Those who give Christ the preeminence are the overcomers to carry out the Lord's recovery to rescue the church from its degradation.

The all-inclusive Christ is also the One who fills all in all. He fills the entire universe. He is not only all-inclusive but also all-extensive. He fills all things in all things. Ephesians 4:10 shows us how He fills all in all. He had a universal traffic. He descended and He ascended that He might fill all things. This descending and ascending describes the entire process through which He passed. He descended from the heavens to the earth in incarnation. He descended further in His death to the lower parts of the earth in Hades. Then He resurrected to ascend from Hades to the earth. Then He ascended further from the earth to the third heaven. By His universal traffic from His incarnation through His ascension, in His descension and His ascension, He filled the entire universe. The Christ we have living in us is the One who fills the entire universe.

In Ephesians 3:18 Paul said that we might know what the breadth, the length, the height, and the depth are. How broad is the breadth, how long is the length, how high is the height, and how deep is the depth? These are the universal dimensions of Christ. His dimensions are the dimensions of the universe. This means that Christ is our universe. He is the all-inclusive One and the all-extensive One in God's New Testament economy. All these points just make you want to say, "Lord Jesus, I love You. I want to give You the preeminence."

Not only does Christ fill all in all, but also He is the centrality and universality of God's economy. God's New Testament economy is like a great wheel with a hub, with spokes, and with a rim. Ezekiel 1:15 speaks of this great wheel. Christ is the hub of this wheel, the spokes of this wheel, and the rim of this wheel. Thus, we can enjoy Him as our wheel to move in Him, with Him, by Him, and through Him in oneness with Him to carry out His move for His eternal economy.

Colossians 1:17 says that all things subsist together in Christ. All things cohere in Him. That means He is the holding center, the hub, of the entire universe. Scientists know there is some power that holds the universe together, but they do not know

不知道那个能力是什么。但我们比所有的科学家知道得更多。我们的基督是维系的中心，将整个宇宙维系在一起。不仅如此，祂也是将我们维系在一起的中心。将基督从我们拿去，我们就离散分开。将基督从众召会拿去，众召会就离散分开。祂是神经纶的轮轴、轮辐、轮辋，也就是神经纶的中心与普及。

包罗万有的基督也是神所分给众圣徒的分。（西一12。）神已经将基督分给我们，作神所分给我们的分。所分给我们的这个分，是指旧约中以色列人分得美地的预表。每一个支派都分得一分美地，这是他们的基业。我们的美地就是包罗万有的基督；祂是我们所分得的分，是分派给我们的基业。

美地对以色列人乃是一切。这地满了奶、蜜、水、牲畜、五谷和矿物。他们生存所需的一切都出于这地，而圣殿也是享受这地的结果。这给我们看见，当我们享受包罗万有的基督这个神所分给我们的业分作我们的一切时，结果就产生建造的召会。祂对我们乃是包罗万有的地，为着召会的建造。

我们分得基督作我们的救赎。（罗三24，弗一7。）祂是我们的救赎主。因着我们丧失了，所以有许多的要求加到我们身上，为此，基督花了极大的代价重新得回我们。祂成了我们的救赎主，除去我们的罪性和罪行，（约一29，）把我们带回归神，使我们能完成神新约的经纶。

末了，祂是我们的生命、生命的供应和一切，使我们有分于祂的丰富，叫我们得着享受。不仅如此，当我们享受祂作这一切丰富时，我们就为祂的神圣元素所构成。借着吃祂并有分于祂的丰富，我们就成为祂。你吃什么，就成为什么。（约六57。）你吃基督，你就成为基督。我们为祂的神圣元素所构成，就成为祂的肢体，得以活祂并彰显祂。

终极完成的灵

现在我们来到主恢复中主要项目的第二个重点，就是终极完成的灵。包罗万有的基督今天乃是终极完成的灵。（林后三17。）祂对我们不只是道理，更是终极完成成为那灵，能以应用到我们身上。我们可用西瓜来说明。一个大西瓜若非经过处理，就不能进到我们里面。当西瓜切成片，并

what it is. But we know more than all the scientists. Our Christ is the holding center that holds the entire universe together. Furthermore, He is the holding center that holds us together. Take Christ away from us and we fall apart. Take Christ away from the churches, and the churches fall apart. He is the hub, the spokes, and the rim—the centrality and universality—of God's economy.

The all-inclusive Christ is also the God-allotted portion to the saints (Col. 1:12). He has been allotted to us as our God-given portion. This allotted portion refers to the type in the Old Testament with the allotment of the good land to the children of Israel. Each of the tribes was given an allotted portion of the good land. This was their inheritance. Our good land is the all-inclusive Christ. He is our allotted portion, our designated inheritance.

The good land meant everything to the children of Israel. It was a land of milk, honey, water, cattle, grain, and minerals. Everything they needed for their existence came out of this land, and the temple was the result of the enjoyment of this land. This shows that when we enjoy the all-inclusive Christ as our God-allotted portion to be everything to us, the built-up church is the result. He is the all-inclusive land to us for the building up of the church.

He has been allotted to us as our redemption (Rom. 3:24; Eph. 1:7). He is our Redeemer. There were many requirements laid on us because we became lost, so Christ repossessed us at a great cost. He became our Redeemer to take away our sin and our sins (John 1:29) and to bring us back to God so that we can accomplish His New Testament economy.

Finally, He is our life, our life-supply, and everything for us to participate in His riches for our enjoyment. Not only so, as we are enjoying Him as all these riches, we are constituted with His divine element. By eating Him and by participating in His riches, we become Him. What you eat is what you become (John 6:57). As you eat Christ, you become Christ. We are constituted with His divine element to become His members to live Him and express Him.

The Consummated Spirit

Now we come to the second crucial point of the major items in the Lord's recovery, which is the consummated Spirit. This all-inclusive Christ today is the consummated Spirit (2 Cor. 3:17). He is not just a doctrine to us but He is consummated as the Spirit who can be applied to us. A watermelon may be used as an illustration. The big watermelon cannot get into us unless it is processed. When

终极完成为西瓜汁，我们就能接受进来。今天我们这包罗万有的基督带着祂一切的丰富，已经终极完成为那灵，进到我们里面作我们的享受。

这终极完成的灵，起源是神的灵。在创世记一章二节，在神的创造里祂是神的灵。但是有一个进展，贯穿圣经六十六卷书。这进展从神的灵往前到耶和华的灵。（士六34。）在祂与人的关系里，祂是耶和华的灵。在新约里，我们在耶稣成为肉体时看见圣灵。（太一20。）然后这人耶稣经过三十三年半人性的生活，和人生一切的苦难。祂经过了死与复活。在复活里，就是在祂的得荣里，（路二四26，）祂成了耶稣的灵，（徒十六7，）基督的灵，（罗八9，）和耶稣基督的灵。（腓一19。）今天祂不只是神的灵，只具有神性的元素，祂更是耶稣基督包罗万有和全备的灵，终极完成的灵，带着基督身位和工作的一切元素，包括祂的神性、人性、成为肉体、人性生活、钉死、复活和升天。我们所有的是何等丰富的终极完成的灵！

出埃及三十章说到膏油，那是复合之灵的预表。这预表给我们看见，在终极完成的灵里有许多元素、成分和丰富。在主的恢复里，我们有这独特的辞——复合的灵。这是因为那灵已经与各种的成分复合在一起。出埃及三十章说到一欣的油复合了四种香料：有没药，表征基督的死；有肉桂，表征基督之死的甜美及其功效；有菖蒲，是一种从淤泥之地往上长的芦苇，表征基督的复活；最后有桂皮，是古时用作驱逐虫蛇的药剂，表征基督复活的驱逐能力，驱逐鬼和一切消极的东西。这一切的丰富已经复合在终极完成的灵里。按照约翰一书，这灵如今乃是施膏的灵，将基督一切的所是、所作，应用到我们这人里面。（二20，27。）

因此，我们能看见那灵已经复合了基督的神性、人性、死及其功效、复活及其大能，而成为赐生命的灵。林前十五章四十五节下半说，基督成了赐生命的灵。这一位如今是赐生命的灵，并且住在我们里面作内住的灵。这施膏的灵住在我们里面，永不离开我们。

基督在祂死而复活之前曾应许，祂要赐给我们实际的灵，这灵要住在我们里面。（约十四17。）这灵今天是赐生命

it is cut into slices and consummated as melon juice, we can take it in. Today our all-inclusive Christ with all His riches has been consummated as the Spirit to get into us for our enjoyment.

This consummated Spirit was originally the Spirit of God. In Genesis 1:2 He is the Spirit of God in God's creation. But there is a progression, and this progression runs through the sixty-six books of the Bible. It goes on from the Spirit of God to the Spirit of Jehovah (Judg. 6:34). He is the Spirit of Jehovah in His relationship with man. In the New Testament, we see the Holy Spirit in the incarnation of Jesus (Matt. 1:20). Then this man Jesus passed through thirty-three and a half years of human living with all of the human sufferings. He passed through death and resurrection. In resurrection, which was His glorification (Luke 24:26), He became the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19). Today He is not just the Spirit of God with merely the element of divinity, but He is the all-inclusive and bountiful Spirit of Jesus Christ, the consummated Spirit, with all of the elements of Christ's person and work, including His divinity, humanity, incarnation, human living, crucifixion, resurrection, and ascension. What a rich consummated Spirit we have!

In Exodus 30 there is the anointing ointment, which is a type of the compound Spirit. This type shows that there are many elements, ingredients, and riches in the consummated Spirit. In the Lord's recovery we have this unique term—the compound Spirit. This is because the Spirit has been compounded with all kinds of ingredients. Exodus 30 says that there is one hin of oil that is compounded with four kinds of spices. There is myrrh which signifies His death, cinnamon which signifies the sweetness and effectiveness of His death, and calamus which is a reed that rises up, shoots up, from a muddy place. This calamus signifies Christ's resurrection. Finally, there is cassia which in ancient times was used as a snake and insect repellent. This signifies the repelling power of Christ's resurrection to repel the demons and all negative things. All these riches have been compounded into the consummated Spirit. According to 1 John, this Spirit is now the anointing Spirit, who applies all that Christ is and has done into our being (2:20, 27).

Thus, we can see that the Spirit has been compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the life-giving Spirit. First Corinthians 15:45b says that Christ has become the life-giving Spirit. This One is now the life-giving Spirit and dwells in us as the indwelling Spirit. This anointing Spirit abides in us and never leaves us.

Christ promised before His death and resurrection that He would give us the Spirit of reality, who would be in us (John 14:17). This Spirit today is both the life-giving

的灵，也是内住的灵，而内住的灵就是实际的灵，使在基督里一切属神的事对我们都成为实际。包罗万有之基督的一切，在实际的灵里对我们都成为实际。

实际的灵乃是成为肉体、钉十字架、并复活之基督的实化，作经过过程并终极完成之三一神的终极完成。正如电流是发电厂里能力的实化，那灵今天乃是基督和三一神一切所是的实化。我们所有的是何等丰富的基督，祂实化为终极完成的灵！

在启示录里我们看见七灵，（一4，四5，五6，）和“那灵”。（二二17。）在新约最后一卷书启示录里，有圣经中每一个神圣真理的终极完成。它给我们看见召会的终极完成。它给我们看见世界的终局。照样，它也给我们看见三一神的终极完成，这位三一神乃是终极、完成的灵。启示录首先给我们看见七倍加强的灵，为着召会堕落中的得胜者。最后，启示录结束于“那灵”。那灵今天乃是经过过程并得着完成之三一神的终极完成。

因此，在圣经的开始我们有神的灵，在圣经的末了我们有“那灵”。“那灵和新妇说，来！”（启二二17上。）这灵乃是经过过程并得着完成之三一神的终极完成。我们宝爱在主恢复里那灵的这个真理。

永远的生命

我们需要来看生命是什么，也要来看生命作些什么。神圣的生命，永远的生命，可以看作是神第一、基本的属性。这生命乃是永远的生命。这不仅是永久的生命加到你的生命里，使你的生命永存。“永远”不仅是指时间上永远长存，无穷无尽，也是指品质上绝对完美完全，毫无短缺瑕疵。这生命的品质是完全的。它在凡事上都是完美的。这生命也是非受造的生命。神创造人时，把这非受造的生命摆在人面前。神造了许多种生命，但只有祂自己是非受造的生命。祂这生命是永远的，无始无终的。

这生命也是神圣的生命，就是神的生命。以弗所四章十八节是唯一说到神的生命的经节。这一节说到与神的生命隔绝。我们绝不愿意与神的生命隔绝。我们愿意是那些天天有分于、享受、并活神生命的人。这生命在我们里面，而这生命乃是神圣的生命，所以这生命就使我们成为神圣的。

Spirit and the indwelling Spirit, and the indwelling Spirit is the Spirit of reality, who makes everything of God in Christ real to us. Everything of the all-inclusive Christ is made real to us in the Spirit of reality.

The Spirit of reality is the realization of the incarnated, crucified, and resurrected Christ as the ultimate consummation of the processed and consummated Triune God. Just as the electric current is the realization of the power in the electric plant, the Spirit today is the realization of all that Christ and the Triune God are. What a rich Christ we have who is realized as the consummated Spirit!

In the book of Revelation, we see the seven Spirits (1:4; 4:5; 5:6) and “the Spirit” (22:17). In the last book of the New Testament, Revelation, there is the ultimate consummation of every divine truth in the Bible. It shows us the ultimate consummation of the church. It shows us the ultimate consummation of the world. In the same way, it shows us the ultimate consummation of the Triune God, who is the ultimate, consummated Spirit. Revelation shows us first the sevenfold intensified Spirit for the overcomers in the degradation of the church. Eventually, Revelation concludes with “the Spirit.” The Spirit today is the ultimate consummation of the processed and consummated Triune God.

Thus, in the beginning of the Bible, we have the Spirit of God, and at the end of the Bible we have “the Spirit.” “The Spirit and the bride say, Come!” (Rev. 22:17a). This Spirit is the ultimate consummation of the processed and consummated Triune God. We love this truth of the Spirit in the Lord’s recovery.

The Eternal Life

We need to see what life is and what life does. The divine life, the eternal life, can be considered as the first and the basic attribute of God. This life is the eternal life. This is not just everlasting life added to your life to make it last forever. Eternal denotes not only duration of time, which is everlasting, without end, but also quality, which is absolutely perfect and complete, without any shortage or defect. The quality of this life is complete. It is perfect in everything. This life is also the uncreated life. God presented this uncreated life to man when He created him. Many lives were created by God, but He Himself is the uncreated life. He is life eternal, without beginning and without ending.

This life is also the divine life, the very life of God. Ephesians 4:18 is the unique verse that speaks of the life of God. It speaks of being estranged, alienated, from the life of God. We do not ever want to be alienated from the life of God. We like to be those who are daily participating in, enjoying, and living the very life of God. This life is in us, and it is a divine life, so it is making us divine.

这生命是不能朽坏的。主耶稣这永世的君王是不能朽坏的。（提前一17。）没有什么能损坏祂。这生命也是不能毁坏的。神的仇敌尽一切所能要毁坏这生命，但这生命永不能被毁坏。

这生命乃是一个位，也就是三一神—父在子里作为那灵。父是生命，因为圣经说，父在自己里面有生命。（约五26。）子是生命，因为祂说，“我就是…生命。”（十四6。）那灵是生命，因为根据罗马八章二节，祂是生命的灵。“生命的灵”这辞的意思是说，灵是生命。

现在我们已经看见这生命是什么，我们还需要来看这生命作什么。三一神要作祂所救赎之儿女的生命，他们因这生命得重生、更新、变化，模成祂荣耀的形像，并且以祂自己为荣耀而得荣耀。对生命头一个真实的经历，乃是祂重生了我们。（约一12~13，三5~6。）当祂将这生命放在我们里面时，那是我们经历神生命的开始。这生命也更新我们。（多三5。）生命总是新的，（罗六4下，）永远不变老旧。这生命也变化我们；（林后三18，罗十二2；）并不是在外面改良我们，乃是借着一直在我们里面运行，从里面新陈代谢的变化我们。至终，这生命要把我们模成祂荣耀的形像。（罗八29，腓三21。）最后，我们要以祂自己为荣耀而得荣耀。（罗八30下，来二10上。）这一切都是借着这奇妙的生命完成的。关于永远生命的真理，是主恢复中主要项目重要且主要的点。

召 会

这一切重要的点，都是圣经中完整神圣启示的一部分，但经过了许多世纪，这些重要的点都失去了，被人扭曲、误用了。赞美主，我们是在主的恢复里，在这里所有这些项目都在真理和实行上得着恢复。

现在我们来看主恢复中主要项目的第四个重点，就是召会。“召会”这辞的希腊字是 *ekklesia*，艾克利西亚，意思是召出来的会众。这是召会的基本意义。召会是由神从世界召出来，以完成祂定旨的人所组成的。神需要召会以完成祂的定旨。

召会有两方面。召会是神的家，也是基督的身体。神需要一个家，基督需要一个身体。神需要一个家，这个家不是物质的。神需要一个由活石所建造成生机的家。（彼

This life is incorruptible. The Lord Himself as the King of the ages is incorruptible (1 Tim. 1:17). Nothing can damage Him. This life is also indestructible. God's enemy made every effort to destroy this life, but this life could never be destroyed.

This life is a person, the very Triune God—the Father in the Son as the Spirit. The Father is life, because the Bible says the Father has life in Himself (John 5:26). The Son is life, because He said, “I am...the life” (John 14:6). The Spirit is life, because according to Romans 8:2 He is the Spirit of life. The term the Spirit of life means that the Spirit is life.

Now that we have seen what this life is, we need to see what this life does. The very Triune God is to be life to His redeemed children with which they are regenerated, renewed, transformed, conformed to His glorious image, and glorified with Himself as the glory. The first real experience of life is His regenerating us (John 1:12-13; 3:5-6). When He put this life within us, that was our initial experience of the life of God. This life also renews us (Titus 3:5). Life is always new (Rom. 6:4b); it never grows old. This life is also transforming us (2 Cor. 3:18; Rom. 12:2). It is not improving us in an outward way but is metabolically transforming us from within by operating in us all the time. Eventually, this life will conform us to His glorious image (Rom. 8:29; Phil. 3:21). Finally, we will be glorified with Himself as the glory (Rom. 8:30c; Heb. 2:10a). All of this is accomplished by this marvelous life. The truth concerning the eternal life is a great and crucial point of the major items in the Lord's recovery.

The Church

All of these crucial points are part of the completed divine revelation in the holy Scriptures, but through the centuries, they became lost, twisted, and misused. Praise the Lord that we are in the Lord's recovery where all these items are being recovered in truth and in practice.

Now we come to the church as the fourth crucial point of the major items in the Lord's recovery. The Greek word for church, *ekklesia*, means the called-out assembly. This is the basic meaning of the church. The church is composed of those who have been called out of the world by God to Himself for the fulfillment of His purpose. God needs the church to fulfill His purpose.

The church is shown in two aspects. It is the house of God and the Body of Christ. God needs a house, and Christ needs a Body. God needs a house, and this house is not a physical, material thing. He needs an organic house made of living stones (1

前二 5。) 召会是神的家，乃是祂的家人，（弗二 19，）因为这家是由祂所有的儿女，就是祂的家人所组成。我们有一个物质的家，我们的家人住在那个物质的家里。但是神的家就是祂的家人，祂的家庭。这家庭就是神的居所。

（22。）神需要一个居所，就是神的家，活神的召会，使祂能在其中居住，这乃是神在灵里的居所。以弗所二章十九节说，我们是神家里的亲人。

我们是活神的家。（提前三 15。）在地上神的这个家在许多地方显为众地方召会。（徒八 1，十三 1，启一 11。）一面说，是一个家；另一面说，是显于许多地方，使神能在全地完成祂的定旨。

召会也是基督的身体。（弗一 22～23。）神需要一个家，基督也需要一个身体，这身体是以基督为其神圣元素而构成的。基督在成为肉体里来作神圣的撒种者，（太十三 3，37，）将神圣的种子撒到人的心里，（19 下，）使神圣的元素能长大，并与人的元素相调和。祂这生命的种子有一种元素，而我们这些生长的土也有一种元素，二者调和在一起并生长在一起，成为一株植物。这是基督的身体，由调和着人性的神圣生命所构成。

主自己是一粒麦子落在地里死了，使祂能繁增，好叫祂能得着繁殖和扩增，作祂的彰显。（约十二 24，林前十 17。）家是为着神的居住，身体是为着基督的彰显，使基督在地上得着彰显。

这身体是由所有基督的信徒，作这身体属人的肢体所构成。（罗十二 5，林前十二 27。）神圣的元素是基督，但这元素必须与属人的肢体调和，这就形成了基督的身体。“我们这许多人，在基督里是一个身体。”（罗十二 5。）保罗在林前十二章二十七节说，“你们就是基督的身体。”这里的“你们”不仅是指神在哥林多的召会，乃是指神在哥林多的召会，同着所有在各处呼求我们主耶稣基督之名的人。

（一 2。）这给我们看见，在全宇宙中，只有一个身体。

这一个身体中的许多肢体，乃是在基督的神圣生命里，与基督有生机的联结。“与主联合的，便是与主成为一灵。”（林前六 17。）我们已与祂联合，所以我们现在需要有分于这包罗万有之基督的一切丰富，叫我们以基督这神圣的

Pet. 2:5). The church as the house of God is His household (Eph. 2:19) because this house is composed of all His children, who are His family. We have a physical house and our family lives in that house. But God's house is His family, His household. This household is the very dwelling place of God (v. 22). God needs a dwelling place, the house of God, the church of the living God, in which He can dwell, and this is a dwelling place of God in spirit. Ephesians 2:19 says that we are members of the household of God.

We are the house of the living God (1 Tim. 3:15). This house of God is expressed in many localities on earth as the local churches (Acts 8:1; 13:1; Rev. 1:11). On the one hand, it is one house; on the other hand, it is expressed in many localities so that God can carry out His purpose all over the earth.

The church is also the Body of Christ (Eph. 1:22-23). God needs a house, and Christ needs a Body. This Body is constituted with Christ as its very divine element. Christ came in incarnation as the divine Sower (Matt. 13:3, 37) to sow the divine seed into the human heart (v. 19b) so that the divine element could grow up and be mingled with the human element. 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.

The Lord Himself was the grain of wheat who fell into the ground to die so that He could be multiplied, so that He could have an increase and a multiplication for His expression (John 12:24; 1 Cor. 10:17). The house is for God's dwelling, and the Body is for Christ's expression so that Christ can be expressed on the earth.

This Body is composed of all the believers of Christ as its human members (Rom. 12:5; 1 Cor. 12:27). The divine element is Christ, but it has to be mingled with the human members, and this is what forms the Body of Christ. “So we who are many are one body in Christ” (Rom. 12:5). In 1 Corinthians 12:27 Paul says, “Now you are the body of Christ.” The you here is not just the church of God which is in Corinth but the church of God which is in Corinth with all those who call upon the name of our Lord Jesus Christ in every place (1:2). This shows that there is only one Body in the whole universe.

The many members in this one Body are in the organic union with Christ in His divine life. “He who is joined to the Lord is one spirit” (1 Cor. 6:17). We are joined to Him, so we now need to participate in all the riches of this all-inclusive Christ for us to be constituted with Christ as the divine element so that Christ can have a counterpart

元素为构成，使基督能得着一个配偶，作祂今天在地上的彰显。赞美主，召会是神的家，为着完成祂的定旨；召会也是基督宇宙的身体，为着祂的彰显！

基督身体的一

我非常高兴我是在主的恢复里，并且主有路来恢复神圣启示中一切深奥宝贵的东西。所有这些重点，都是我们的基业，是我们的宝藏，也是我们跟随主往前的资本。

主恢复中主要项目的第五个重点，乃是基督身体的一。基督身体的一，就是在神圣三一自己里面的一。在主的恢复里，我们已经看见，神圣的三一将祂自己分赐到三部分的人里。我们是三部分的人，是祂的信徒；祂正在将祂自己分赐到我们里面。当祂将祂自己分赐到我们里面时，祂就将祂自己与我们调和，使我们成为调和的人，就是调和着三一神的人。当祂与祂的子民调和的时候，祂的所是就与他们调和在一起。

三一神是三，但这三者乃是在独一且特别的一里。父与子是一，（约十七 11，21，）这一也包括那灵。因为祂已将祂自己与信徒调和，我们这些信徒就享受同样的一；我们享受神圣三一的一。因此，基督身体的一乃是神圣三一的一的扩大。我愿意在这种恢复里，在这包括三一神自己的又高又深的恢复里。

在这一里，那灵是独一的素质。素质是用来辨认某物之所是的。如果你拿一个橘子，将它切开，碰碰某人的舌头，这人虽然看不到或感觉不到那是橘子，但他根据那个味道，就能告诉你那是个橘子。这是因为有橘子的素质。橘子本身是元素，橘子汁是橘子的素质。一旦橘子汁碰到你的舌头，你就碰到一种素质，这素质使你清楚它是什么。照样，一位灵乃是基督身体独一的素质。以弗所四章四节说，“一个身体和一位灵。”那意思是说，在基督的身体里有一位灵，而那一位灵乃是基督身体的素质。

在这一个身体里也有一个元素。素质是用来辨认一个东西的，是构成、渗透那东西，并使其成为它所是的；但元素就是那东西的本身。有橘子的素质，也有橘子的本身。身体乃是“基督的”身体。这意思是说，基督就是元素！

for His expression on the earth today. Praise the Lord for the church as the house of God for the carrying out of His purpose and the church as the universal Body of Christ for His expression!

The Oneness of the Body of Christ

I am so happy that I am in the Lord's recovery and that the Lord has the way to recover all the deep and precious things in the divine revelation. All of these crucial points are our heritage. They are our treasure. They are our capital to go on with the Lord.

The fifth point of the crucial points of the major items in the Lord's recovery is the oneness of the Body of Christ. The oneness of the Body of Christ is the oneness in the Divine Trinity Himself. In the Lord's recovery, we have seen that the Divine Trinity is dispensing Himself into the tripartite man. We are the tripartite men, His believers, and He is dispensing Himself into us. When He dispenses Himself into us, He mingles Himself with us so that we become mingled people, people who are mingled with the Triune God. When He gets mingled with His people, what He is gets mingled with them.

The Triune God is three, but these Three are in a unique and special oneness. The Father and the Son are one (John 17:11, 21), and this oneness includes the Spirit. Because He has mingled Himself with the believers, we believers enjoy the same oneness. We enjoy the oneness of the Divine Trinity. Thus, the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity. I want to be in this kind of recovery, a high recovery, a deep recovery, that includes the Triune God Himself.

In this oneness the Spirit is the unique essence. The essence is the thing that identifies what something is. If you take an orange and cut it open, and touch it to someone's tongue, they can tell you it is an orange by the taste, even though they may not be able to see it or feel it. This is because there is the essence of the orange. The orange itself is the element, and the juice is the essence of the orange. Once the juice of the orange touches your tongue, you touch the essence, and the essence makes clear what it is. Similarly, the one Spirit is the unique essence of the Body of Christ. Ephesians 4:4 says, "One Body and one Spirit." That means there is one Spirit in the Body of Christ, and that one Spirit is the very essence of the Body of Christ.

In this one Body there is also an element. The essence is what identifies something, what constitutes it, permeates it, and makes it what it is. But the element is the thing itself. There is the essence of the orange, and then there is the orange itself. The Body is the Body of Christ. This means that Christ is the element!

以弗所四章五节说，“一主，一信，一浸。”我们信入基督，我们也浸入作身体独一元素的基督。祂在一切事上居首位，因为祂是那元素。

这素质和这元素出于一个非常奇妙的源头，就是父自己。所以我们在基督身体里的一，乃是基于那灵作素质，主作元素，以及父作源头的一。这三个东西事实上就是三一神自己，也是我们在基督身体里的一的基础。那灵是我们一的素质，主是我们一的元素，父是我们一的源头。

你不能将三一神分开，所以你不要想分裂基督的身体。当你分裂基督的身体，你就是暗暗的想要分裂三一神自己，祂绝不允许这事。基督身体的一是神圣三一——父、子、灵的一，是不分开的，也是不能分开的。

召会的立场

在主恢复中主要项目的第六个重点是召会的立场。召会的立场是基督宇宙身体的一，彰显于众地方召会各自所在的每一地方的立场上。

立场与根基不同，立场是指根基立在其上的场地，建筑物就其上建造。按照新约的神圣启示，召会的立场是由三个重要的元素构成的，就是基督宇宙身体独一的一，地方召会的地方独一立场，以及合一之灵的实际。

构成召会立场的第一个元素，是基督宇宙身体独一的一；这一称为“那灵的一”。以弗所四章三节说，“竭力保守那灵的一。”我们需要竭力保守这个一。这就是主在约翰十七章所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一。三一神的一是在父的名里，（约十七 6，11，）父的名指父的人位，其中有父的生命。在约翰十七章二节主说，祂将永远的生命赐给一切信祂的人。父不仅是生命的源头，也是这一的源头。信徒的一源于父自己。人不是这一的源头，父才是源头。

在三一神里的这个一，也是借着圣言的圣别。（约十七 14～21。）在约翰十七章十七节，主祷告说，“求你用真理圣别他们，你的话就是真理。”父的话将父的实际带给

Ephesians 4:5 says, “One Lord, one faith, one baptism.” We believe into Christ, and we are baptized into Christ as the unique element of the Body. He is preeminent in everything because He is the element.

This essence and this element come out of a very wonderful source, who is the Father Himself. So our oneness in the Body of Christ is a oneness that is based on the Spirit as the essence, the Lord as the element, and the Father as the very source. These three things actually are the very Triune God Himself and are the basis of our oneness in the Body of Christ. The Spirit is the essence of our oneness, the Lord is the element of our oneness, and the Father is the source of our oneness.

You cannot divide the Triune God, so do not try to divide the Body of Christ. When you divide the Body of Christ, you are implicitly trying to divide the Triune God Himself, and He will never allow it. The oneness of the Body of Christ is the oneness of the Divine Trinity—the Father, the Son, and the Spirit, undivided and indivisible.

The Ground of the Church

The sixth crucial point of the major items in the Lord's recovery is the ground of the church. The ground of the church is the oneness of the universal Body of Christ expressed on the ground of each locality of the local churches in which they are located respectively.

The ground is different from the foundation. The ground denotes the site on which the foundation is laid and on which the building is built. According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements—the unique oneness of the universal Body of Christ, the unique ground of locality of a local church, and the reality of the Spirit of oneness.

The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called the oneness of the Spirit. Ephesians 4:3 says, “Being diligent to keep the oneness of the Spirit.” We need to be diligent to keep this oneness. This oneness is what the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. The oneness of the Triune God is in the name of the Father (John 17:6, 11), denoting the Father's person in which is the Father's life. In John 17:2 the Lord said He gave the eternal life to all the believers. The Father is the source not only of life but also of this oneness. The oneness of the believers originates from the Father Himself. Man is not the source of this oneness. The Father is the source.

This oneness in the Triune God is also through the sanctification of the holy word (John 17:14-21). In John 17:17 the Lord prayed, “Sanctify them in the truth; Your word is truth.” The Father's word brings the reality of the Father to us to separate us, to

我们，把我们从世界分别出来，圣别出来归给神，使我们在三一神里成为一。这一最终是在神圣的荣耀里，为着彰显三一神。（22～23。）三一神这样一个在父的名里，凭着父的生命，借着圣别的话，并在神圣荣耀里的一，已经在所有信基督的人里面，在他们重生时，借着生命的灵分赐到他们的灵里。这一称为那灵的一。这是我们的基业和产业。我们不需要努力求得。我们所需要的乃是保守这一。这一成了召会立场的基本元素。

召会立场的第二个元素，是地方召会在其中建立并存在的地方独一立场。新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督身体—的彰显，分别位于各个城市。因此，我们在行传八章一节看见在耶路撒冷的召会，在行传十三章一节看见在安提阿的召会，在林前一章二节看见在哥林多的召会。启示录一章十一节给我们看见，分别在亚西亚七个城市里的七个召会。城市乃是召会在其上建造的立场。

事实上，许多召会只是一个宇宙召会显于许多城市。我们可以用月亮说明。月亮只有一个，但显在不同的地方。当我们在圣地牙哥，月亮乃是在圣地牙哥的月亮；当我们在台北，月亮就是在台北的月亮。同一个月亮显在许多的地方。召会也是这样。乃是一个召会显在许多地方。

独一的地方立场，保守召会免于分裂。今天基督徒的分裂，乃是由于在这独一的地方立场以外，有了不同的立场。在一城里只该有一个召会。地方立场保护并保证在一个特定地方的召会，一直保守在一里。这是召会立场的第二个元素。

召会立场的第三个元素，乃是合一之灵的实际，在地方召会独一地方立场上，彰显基督宇宙身体那独一的一。那灵是神圣三一活的实际。（约壹五 6，约十六 13。）凭着这灵，基督身体的一才成为又真又活的。也借着这灵，地方立场才得在生命里应用，而不流于规条形式。并且凭着这灵，召会真正的立场才得联于三一神。（弗四 3～6。）这三个元素—那灵的一、地方立场、和那灵的实际—保守召会真正的一。

—六位弟兄

sanctify us, from the world to God that we might be one in the Triune God. This oneness is ultimately in the divine glory for the expression of the Triune God (vv. 22-23). Such a oneness of the Triune God in the Father's name with the life of the Father through the sanctifying word and in the divine glory has been imparted into the spirit of all the believers in Christ in their regeneration by the Spirit of life. This oneness is called the oneness of the Spirit. It is our inheritance and possession. We do not need to strive for it. All we need to do is to keep this oneness. This oneness has become the basic element of the ground of the church.

The second element of the ground is the unique ground of locality in which a local church is established and exists. The New Testament presents a clear picture that all the local churches as the expression of the universal church, the Body of Christ, are located in respective cities. Hence, we see the church in Jerusalem in Acts 8:1, the church in Antioch in Acts 13:1, and the church in Corinth in 1 Corinthians 1:2. Revelation 1:11 shows us the seven churches in Asia in seven respective cities. The city is the ground on which the church is built.

Actually, the many churches are simply the one universal church appearing in many cities. We may use the illustration of the moon. There is one moon but it appears in different localities. When we are in San Diego, it is the moon in San Diego, and when we are in Taipei, it is the moon in Taipei. It is the same moon appearing in many localities. It is the same with the church. There is one church appearing in many localities.

The unique ground of locality preserves the church from being divided. Christians today are divided because of different grounds other than this unique ground of locality, the genuine ground of oneness. In one city there should be only one church. The ground of locality protects and insures that a church in a particular locality will always be preserved in oneness. This is the second element of the ground of the church.

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church. The Spirit is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of the locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6). These three elements—the oneness of the Spirit, the ground of locality, and the reality of the Spirit—keep the genuine oneness of the church.

6 brothers

第二篇

地方召会

纲 目

壹 地方召会乃是神所呼召出来的人在一个地方——一城、一镇或一村——聚集在一起。

贰 所有的地方召会乃是基督的一个身体，虽因他们存在的地方而分开，但仍是团体的，不是个别的，彰显同一个身体。

叁 地方召会在事务上是自治的，但在为着基督的见证上并在那灵的交通上不是自治的。为着基督的见证和那灵的交通不该只是地方性的，也该是宇宙性的。在这样的事上，所有地方召会在性质和功用上是相同的，如七个金灯台所说明的。

肆 因此，邻近的地方召会应当尽可能的集调在一起，好得着属灵的益处，以互相建造基督的身体，就如主耶稣把亚西亚邻近的七个召会集调在一起。

伍 这样的集调激励邻近的召会彼此相爱，互相照顾，彼此代祷，互相牧养。

陆 这样的集调使不信者看见召会为基督所作更强的见证，因而加速他们的得救。

MESSAGE TWO

THE LOCAL CHURCHES

OUTLINE

I. A local church is the God-called-out people gathered together in a locality—a city, a town, or a village.

II. All the local churches are the one Body of Christ separated by the localities of their existence, but still expressing the same one Body, not respectively but corporately.

III. The local churches are autonomous in business affairs but not in the testimony for Christ and in the fellowship of the Spirit. The testimony for Christ and the fellowship of the Spirit should be not only local but also universal. In such matters all the local churches are identical in nature and in function, as illustrated by the seven golden lampstands.

IV. Hence, the neighboring local churches should be clustered as much as possible in the blending way for the spiritual benefits in the mutual building up of the Body of Christ, as the Lord Jesus clustered the seven neighboring churches in Asia.

V. Such clustering stirs up the neighboring churches in mutual love, mutual care, mutual intercession, and mutual shepherding.

VI. Such clustering renders a stronger testimony for Christ by the churches in the eyes of the unbelievers, thus speeding up their salvation.

柒 一个地方召会应当在长老的带领下，也应当接受一切有恩赐的圣徒，就如使徒、申言者、传福音者、牧人和教师的供应，以成全圣徒，使他们有分于基督身体的建造。因此，基督身上各种的肢体在祂身体的建造上都有用处，没有一个肢体在神的家中并在基督的身体里是被拒绝的或是闲着无用的。

几位弟兄们说到地方召会
地方召会乃是神所呼召出来的人
在一个地方聚集在一起

何等美好，我们是在地方召会里！主渴望得着许多地方召会，而这次特会乃是许多召会的聚集。当主在一城得着一个灯台，那对主是真正的得胜，对仇敌是真正的羞辱；当许多在不同城市的召会来在一起，并且同心合意，这对主乃是荣耀。

主的恢复是与地方召会有关系的。我们若要经历主的恢复，就必须在地方召会里。然而，在单一的城里单一的召会，单一的灯台，不够彰显基督的见证，也不够为着交通。召会的见证和交通是身体的事。这些事需要众召会。为此，众召会需要能够来在一起；众召会需要集调。有些召会可能喜欢单独孤立，但这是不对的。众召会应当集调，众圣徒应当调在一起。相调有莫大属灵的好处和相互的建造。这是属于身体的事，属于众召会的事。众召会的集调也激起我们的相互性。众召会在交通上，在主的见证上，并在建造上，应当是相同的。并且当众召会集调在一起时，就有较强的见证，也有冲击力和鼓励。这对于福音的冲击力是有益的。

地方召会乃是神所呼召出来的人在一个地方——一城、一镇或一村——聚集在一起。基督的身体是一。根据以弗所四章四节，只有一个身体和一位灵。因为身体和灵都只有一个，所以在每一城应当只有一个地方召会。这是很简单的：

VII. A local church should be under the leadership of the elders and should be ministered to by all the gifted saints, such as the apostles, the prophets, the evangelists, and the shepherds and teachers, for the perfecting of the saints that they may participate in the building up of the Body of Christ. Thus, all kinds of the members of Christ can be useful in the building up of His Body, and not one will be rejected or left idle in the house of God and in the Body of Christ.

SPEAKING BY VARIOUS BROTHERS CONCERNING THE LOCAL CHURCHES

A Local Church Being the God-called-out People
Gathered Together in a Locality

How wonderful it is that we are in the local churches! The Lord desires to have many local churches, and this conference is a gathering of many churches. When the Lord gains a lampstand in a city, it is a real victory to the Lord and a real shame to the enemy; and when a number of the churches in different cities come together and are in one accord, it is a glory to the Lord.

The Lord's recovery is a matter of the local churches. For us to experience the Lord's recovery, we must be in the local churches. However, a single local church, a single lampstand, in a single city is not adequate to express the testimony of Christ, nor is it adequate for the fellowship. The testimony and fellowship of the church are something of the Body. These matters need all the churches. For this the churches need to be able to come together; they need to be clustered. Some may like to be alone and isolated, but this is wrong. The churches should be clustered, and the saints should be blended together. In the blending there is a great spiritual benefit and a mutual building up. This is something that belongs to the Body, to all the churches. The clustering of the churches also stirs up our mutuality. All the churches should be the same in fellowship, in the Lord's testimony, and in the building up. Also, when the churches are clustered together, there is a stronger testimony, and there are the impact and the encouragement. This is good for the impact of the gospel.

A local church is the God-called-out people gathered together in a locality—a city, a town, or a village. The Body of Christ is one. According to Ephesians 4:4, there is one Body and one Spirit. Because both the Body and the Spirit are only one, there should be only one local church in every city. It is very simple: one city, one church. The New

一城一会。新约在这一点上是完全一致，毫无偏差的。（徒八1，十三1，罗十六1，林前一2，林后八1，加一2，启一4，11。）在一个城里应当只有一个召会。这与一个丈夫只该有一个妻子的神圣原则相似。

然而今天在基督徒中间的情形完全不是这样。在一个只有五万人的小城里，可能有超过一百个不同的“召会”，也就是不同的宗派。所有这些宗派都是分裂的。神命定在一个城里所有蒙神呼召出来的人应当聚集在一起成为一个召会，作基督身体在那地方独一的彰显。有些人说在一个有成千上万信徒的城里，是不可能只有一个召会的。但当初在耶路撒冷有千千万万的信徒，（徒二一20，）却只有一个召会。（八1。）在耶路撒冷有三千人在五旬节那一天得救、受浸，加给召会，（二41，）过了不久，至少又加了五千人。（四4。）但在耶路撒冷仍然只有一个召会。

在罗马十六章三至五节上半，使徒保罗问候百基拉和亚居拉，并在他们家中的召会。在罗马的信徒聚集在百基拉和亚居拉的家中，这事实指明他们的人数很少。但他们人数虽少，他们仍然是在罗马的一个地方召会。“一城一会”的原则是神的路，对此我们说阿们。身体的一应当在地方上显于每一城。分裂是错误的。（林前一10。）宗派是错误的。一城应当只有一个召会。

不仅如此，众地方召会不应当独立或孤立。她们不该是地方上的地方宗派。她们应当相调，应当来在一起。我们不该以为只在我们所住城里的地方召会里就够了。我们必须众召会里，也就是说，在基督的身体里。

所有的地方召会乃是基督的一个身体，虽因他们存在的地方而分开，但仍是团体的，不是个别的，彰显同一个身体

得救、得着神的生命是一件美好的事。当我们接受神的生命，那是何等的美好。但是在我们里面的神圣生命，把我们带到地方召会。这生命带我们与所在地的基督徒相聚，在当地站立为神作见证。但只有地方召会还是不够的。单独的地方召会不能彰显基督的身体。但当众地方召会来在一起，配搭并结合在一起，就有身体的彰显；在地上就有

Testament is absolutely consistent on this point; there is no deviation (Acts 8:1; 13:1; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11). In a given city, there should be only one church. This is similar to the divine principle that for one husband there should be only one wife.

However, the situation among Christians today is altogether different. In a small city of only fifty thousand people, there may be over one hundred different “churches,” that is, different denominations. All these denominations are divisions. God ordained that in one city all the called-out ones should gather together as the one church, as the unique expression of the one Body of Christ in that locality. Some say that in a city where there are many thousands of believers, it would be impossible to have only one church. However, in Jerusalem there were myriads (ten thousands) of believers (Acts 21:20), but there was only one church (8:1). In Jerusalem three thousand were saved, baptized, and added to the church on the day of Pentecost (2:41), and shortly thereafter at least five thousand more were added (4:4). Still, there was only one church in Jerusalem.

In Romans 16:3-5a the apostle Paul greeted Prisca and Aquila and the church, which was in their house. The fact that the believers in Rome met in the home of Prisca and Aquila indicates that the number was small. However, although the number was small, they were still the one local church in Rome. The principle of “one city, one church” is God’s way, to which we say Amen. The oneness of the Body should be expressed locally in every city. It is wrong to have divisions (1 Cor. 1:10). It is wrong to have the denominations. There should be just one church in a city.

Not only so, all the local churches should not be independent or isolated. They should not be locally a local sect. They should be blended. They should come together. We should not think that it is good enough merely to be in the local church in our city. We need to be in the churches, that is, in the Body.

All the Local Churches Being the One Body of Christ Separated by the Localities of Their Existence, but Still Expressing the Same One Body, Not Respectively but Corporately

It is a wonderful thing to be saved, to have the divine life. When we received the divine life, that was marvelous. But that divine life in us brought us to the local church. It brought us to meet with the Christians in our locality to stand there as a testimony for God in that locality. But still, there is more than just the local churches. The local churches individually do not express the Body of Christ. But when the local churches come together to be coordinated and knit together, there is the expression of the Body;

一个新人的显出。我们不只是为了着我们的地方。我们不是单独的基督徒，我们甚至也不是单独的召会，我们乃是基督的身体。我们是一个新人。

我们需要看见众召会乃是基督的一个身体，虽因他们存在的地方而分开，但仍是团体的，不是个别的，彰显同一个身体。众地方召会乃是基督的一个身体，彼此只因所在地而分开。此外，在基督的身体里就没有分开的事。在人的身体上，手和脚除了是在身体上不同的部位外，二者是不分开的。照样，众地方召会只因在不同的地理位置而分开。然而，所有的召会都有同一生命，同一性情，同一素质，同一元素，同一源头，同一位三一神。三一神如何不能分开，地方召会作基督的身体也照样不能分开。

地方召会虽因所在的地方而分开，却仍彰显同一个身体；不是个别的，乃是团体的彰显。召会乃是集体的、团体的彰显基督的身体。在每一个地方都有一点基督身体的彰显，但每一个地方召会仍然各自只是基督身体的一部分。神的愿望是要整个身体得着彰显。为此，我们需要来在一起以调和在一起，结合在一起，并配搭在一起，好叫神能得着祂独一的彰显。当神得着了祂的彰显，祂和我们就都得着满足。

地方召会在事务上是自治的，但在为着基督的见证上并在那灵的交通上不是自治的

地方召会在事务上是自治的，但在为着基督的见证上并在那灵的交通上不是自治的。为着基督的见证和那灵的交通不该只是地方性的，也该是宇宙性的。在这样的事上，所有地方召会在性质和功用上是相同的，如七个金灯台所说明的。

地方召会在事务上是自治的。但是地方召会不是为着事务；事务是必需的，为要使地方召会能作基督的见证。关于事务，每一个地方召会显然有其自己的需要和情形。有些召会可能有很多年轻人，那造成一种特别的情形。别的召会可能有许多年长的圣徒，那又造成另一种不同的情形。在众召会中间不同的情形，可能影响他们处理事务的方式。许多实际的事情，可以在地方的层面上作决定。因此，每一召会在事务上，可以看作是自治的。

there is the expression of the one new man on the earth. We are not merely for our locality. We are not individual Christians, and we are not even individual churches; we are the Body of Christ. We are the one new man.

We need to see that all the local churches are the one Body of Christ separated by the localities of their existence but still expressing the same one Body, not respectively but corporately. All the local churches are the one Body of Christ, and they are separated from one another only by the localities in which they exist. Otherwise, there is no separation in the Body of Christ. In our human body there is no separation of our hand from our foot, except that they are located in different places in the body. Likewise, the local churches are separated from one another only because they exist in different geographical locations. However, all the churches have the same life, the same nature, the same essence, the same element, the same source, and the same Triune God. Just as the Triune God cannot be divided, so the local churches as the Body of Christ cannot be divided.

The local churches are separated by the localities of their existence, but they express the same one Body; and they do this not respectively but corporately. Collectively, corporately, the churches express the Body of Christ. In each locality there is some expression of the Body, but each local church, respectively, is still only a part of the Body. God desires to have the whole Body expressed. For this we need to come together to be blended together, to be knit together, and to be coordinated so that God can have His unique expression. When God has His expression, both He and we are satisfied.

The Local Churches Being Autonomous in Business Affairs but Not in the Testimony for Christ and in the Fellowship of the Spirit

The local churches are autonomous in business affairs, but not in the testimony for Christ and in the fellowship of the Spirit. The testimony for Christ and the fellowship of the Spirit should be not only local but also universal. In such matters all the local churches are identical in nature and in function, as illustrated by the seven golden lampstands.

The local churches are autonomous in business affairs. However, the local churches are not for business affairs; business affairs are necessary so that the local churches can be the testimony of Christ. Concerning business affairs, it is obvious that each local church has its own needs and its own situation. Some churches may have a large number of young people. That creates a particular situation. Other churches may have many older saints. This creates a different kind of situation. The different situations among the churches may affect the way they conduct their business affairs. In many practical matters decisions can be made at a local level. Thus, each church can be considered autonomous in business affairs.

然而，地方召会在事务上是自治的这一个事实，并不许可她们在见证上或在交通上独立。地方召会在事务上是自治的，但在为着基督的见证上并在那灵的交通上，却不是自治的。一个地方召会如果强调自治，为要将自己与其他召会孤立，而有自己特别的见证和交通，这完全是错误的。我们必须清楚，不可将自治应用于召会的见证，或应用于召会的交通上。在这些事上，众召会是一致的。众召会在事务上可能不同，但这不是说她们的见证和交通是不同的。众地方召会的见证和交通是一，因为众召会都在一个身体里面。

召会作基督的见证，以及那灵的交通，不该只是地方性的，也该是宇宙性的。在这样的事上，众地方召会在性质上和功用上乃是一致的，如七个金灯台所表明的。在启示录一章，当约翰转身要看是谁发声与他说话，他就看见七个金灯台。（12。）这给我们看见，无论召会的光景多么特别，如启示录二、三章所显示，也无论召会在消极的情形上有多么不同，每一个地方召会在主面前都由一个金灯台所代表。所有的灯台都是金的，表征众召会在性质上都是神圣的。我们读启示录二、三章时，会看见许多与召会有关的事不是神圣的。然而众召会站在主面前都是金灯台，这意思是说，在主的眼中，在祂看来，每一个地方召会在性质上都是神圣的。这是奇妙的事实。每一地方的召会，在性质上都是神圣的，都由一个金灯台所代表。

地方召会不仅在性质上是相同的，在功用上也是相同的。金灯台的功用乃是要站住，并且发光，借着油的焚烧而照亮。这个照亮乃是基督的彰显。每一地方召会的功用乃是站住并照亮，在这黑暗世代作基督的彰显。每一地方召会都有同一相同的性质，和同一相同的功用。

启示录二、三章里那七个地方召会之间的差异，都是在消极的事上：有些召会是在受苦的情形下；有一个召会失去了起初的爱；有一个召会甚至与世界联婚；另一个召会完全是在背道的情形中；有一个召会按名是活的，其实是死的。每一个召会都不同，但只在消极的情形和光景中有所不同。我们当然不会想让这样消极的事普遍。但普遍的点乃是在每一种情形中，那灵对一个召会说话，那灵也对所有七个召会说话。何等奇妙，无论一个召会的情形和光

However, the fact that the local churches are autonomous in business affairs does not give them the license to become independent in their testimony or in their fellowship. The local churches are autonomous in business affairs, but not in the testimony for Christ and not in the fellowship of the Spirit. If a local church stresses its autonomy in order to isolate itself from the other churches and to have its own particular testimony and fellowship, this is altogether wrong. We need to be clear that autonomy does not apply to the church's testimony or to the church's fellowship. In these matters the churches are identical. The churches may differ in business affairs, but this does not mean that their testimony and fellowship are different. The testimony and the fellowship of all the local churches are one, for all the churches are in one Body.

The churches' testimony for Christ and the fellowship of the Spirit should not only be local but also universal. In such matters all the local churches are identical in nature and in function, as illustrated by the seven golden lampstands. In Revelation 1, when John turned to see the voice that spoke with him, he saw seven golden lampstands (v. 12). This shows that regardless of its particular condition, as developed in chapters two and three of Revelation, and regardless of the diversity in the churches' negative situations, each local church was represented before the Lord as a golden lampstand. All the lampstands were golden, signifying that in nature all the churches are divine. In reading Revelation 2 and 3 we can see many things related to the churches that were not divine. Nevertheless, all the churches stood before the Lord as golden lampstands, meaning that in His eyes, in His view, each local church is divine in nature. This is a wonderful fact. The church in each locality is divine in nature and is represented by a golden lampstand.

The local churches are not only identical in nature but also identical in function. The function of a golden lampstand is to stand and to shine with light, to shine by the burning oil. This shining is the expression of Christ. The function of every local church is to stand and to shine as an expression of Christ in this dark age. Each local church has the same identical nature and the same identical function.

The diversity among the seven local churches in Revelation 2 and 3 is all in negative things. Some churches were under a situation of suffering. One church had lost its first love. One church was even married to the world. Another was absolutely in a state of apostasy. One had a name that it was living, yet it was dead. Each church was different, but different only in the negative condition and situation. Surely we would not want such negative things to be universal. But what is universal is that in each situation the Spirit was speaking to a particular church, and the Spirit also spoke to all seven churches. It is a wonderful fact that regardless of the condition and situation of the

景如何，都有同一位灵对她们说话；也有启示录一章所描绘的那同一位主供应她们的情形，来修剪灯芯，使光能照得更明亮。然而，每一召会的功用和性质与所有其他的召会一样。因此，无论每一召会当地的情形和光景如何，每个地方召会都是金灯台。在性质上，众召会都是神圣的；在功用上，众召会都彰显基督。

因此，邻近的地方召会 应当尽可能的集调在一起

因此，邻近的地方召会应当尽可能的集调在一起，好得着属灵的益处，以互相建造基督的身体，就如主耶稣把亚西亚邻近的七个召会集调在一起。

在这宇宙中只有一个身体。这一个身体乃是一个神的召会，显于各地作许多地方召会。就存在一面说，虽然地方召会有许多，但就宇宙一面说，她们在元素上仍然是一，她们都彰显这一个元素。

一个身体的基础首先是三一神。只有一位神，祂乃是三一的。三一神乃是为着身体。父是身体的源头，子是身体的元素，灵是身体的素质。（弗四4～6。）这位三一神不能分开，所以一个身体也不能分开。

第二，只有一个成为肉体，也只有一位成为肉体的基督。第三，只有一个钉十字架，第四，只有一个复活。最后，只有一位在升天里的基督。今天，这一切元素作一个身体的基础，乃是在一位灵里。林前十二章十三节给我们看见，我们都在一位灵里浸成一个身体，并且都得以饮于一位灵。

如果我们真看见这个，我们就不仅在我们当地有同心合意，我们也会保守身体的一，也就是那灵的一。（弗四3。）在五旬节以前，一百二十位圣徒能在一起祷告十天，坚定持续的在同心合意里，因为他们看见了一个身体的基础。他们亲眼看见成为肉体的三一神。他们也看见基督的钉十字架，基督的复活，以及在升天里的基督。所以他们能同心合意。这个同心合意带进了那灵的浇灌，结果在五旬节那日就有三千人得救。因着同心合意，就带进了何等的扩增和祝福！

churches, the same one Spirit spoke to them and the same Lord portrayed in Revelation 1 ministered to their situation by coming in to trim the lamps so that the light could shine brighter. Still, the function and nature of each church remained identical with all the other churches. Therefore, regardless of what the local situation and condition of each church may be, each local church is a golden lampstand. In nature the churches are all divine, and in function the churches all express Christ.

Hence, the Neighboring Local Churches Being Clustered as Much as Possible in the Blending Way

Hence, the neighboring local churches should be clustered as much as possible in the blending way for the spiritual benefits in the mutual building up of the Body of Christ, as the Lord Jesus clustered the seven neighboring churches in Asia.

There is only one Body in this universe. This one Body is the one church of God manifested in many localities as many local churches. Although the local churches are many in existence, they are still one universally in element, and they all express that one element.

The base of the one Body is, first, the Triune God. There is only one God, who is triune. The Triune God is for the Body. The Father is the source of the Body, the Son is the element of the Body, and the Spirit is the essence of the Body (Eph. 4:4-6). This Triune God cannot be divided; therefore, neither can the one Body be divided.

Second, there is only one incarnation, and there is only one Christ in His incarnation. Third, there is only one crucifixion, and fourth, there is only one resurrection. Finally, there is only one Christ in His ascension. Today all these elements as the base of the one Body are in the one Spirit. First Corinthians 12:13 shows us that we were all baptized in one Spirit into the one Body and were all given to drink the one Spirit.

If we truly see this, we will not only have the one accord in our own locality, but we will also keep the oneness of the Body, which is the oneness of the Spirit (Eph. 4:3). Before the day of Pentecost one hundred twenty saints could pray together for ten days steadfastly in one accord because they saw the base of the one Body. They saw with their own eyes the Triune God in His incarnation. They also saw Christ's crucifixion, Christ's resurrection, and Christ in His ascension. This is the reason that they could be in one accord. This one accord brought in the outpouring of the Spirit, which resulted in three thousand being saved on the day of Pentecost. What an increase and what a blessing came in through the one accord!

召会生活实行的秘诀不仅在于众地方召会里的同心合意，也在于宇宙身体里的一。今天有些人坚持说，每一地方召会有自己的治理和行政，其他人不该摸那地方召会的事。这样说乃是使众地方召会彼此分开。这是分离，这不是一。

如果众地方召会都是一，并且每一地方召会都同心合意，我们就有祝福。我们都爱主，我们都在主的恢复里，我们也都持守真理，并教导真理；但是我们中间的扩增率太低了。几乎每一个地方都是如此。扩增率指出我们是在哪里。我们何等需要省察我们的行为，（该一5，7，）并谦卑在主前！我们何等需要从我们地方的界限里出来，从我们的独立里出来，借着相调在一起，实行身体的一！众召会之间的集调，以及众召会之间的交通，应当在实际情形许可下，尽可能的实行，而没有城、州、省、国的界限。

众召会的集调，并不是实行众召会的联合，把众召会联结起来，如美国五十州的联邦。我们不是实行联合，我们乃是实行地方召会作基督的一个身体。在这实行上，邻近的召会应当尽可能的一起集调、一起行动，而不废除事务上的地方行政。在南加州有五十一个地方召会。有些召会很小，不超过十五位圣徒。有些召会有二十五、三十或五十人，少数召会有一、二百人。不仅如此，这些召会在地理上彼此靠得很近，就是说，这些召会彼此都在邻近的区域内。最近，南加州众召会开始实行在主日集调。这样集调的结果，乃是使众召会得着加强，并且带进冲击力。

在启示录里，主耶稣将七个召会集调、相调在一起如同一个召会。祂写了七封信，给这七个召会各一封信，但祂将七封信摆在一起，如同一封书信，并且寄给所有七个召会，使每个召会都得着同样的交通。（一4，二1～三22。）在主眼中，所有七个地方召会就是一个召会，因为祂只有一个身体。不仅如此，使徒保罗也将老底嘉和歌罗西这两处召会调在一起。他写了一封信给在老底嘉的召会，并且叫老底嘉的召会给歌罗西念。他也写了一封信给在歌罗西的召会，并且叫歌罗西的召会也给老底嘉念。（西四16。）

The secret of the practice of the church life is not only the one accord in the local churches but also the oneness in the universal Body. Today some insist on saying that every local church has its own jurisdiction and administration and that no one else should touch any of its affairs. To say such a thing is to make all the local churches separate from one another. This is separation; this is not oneness.

If all the local churches are one and every local church is in one accord, we will have the blessing. We all love the Lord and we are in the Lord's recovery, and we all keep the truth and teach the truth; yet the rate of increase among us is too low. Nearly everywhere it is the same. The rate of increase measures where we are. How much we need to consider our ways (Hag. 1:5, 7) and humble ourselves before the Lord! How much we need to come out of our local boundaries, out of our independence, and practice the oneness of the Body by being blended together! The blending through the clustering among the churches, and the fellowship among the churches, should be as much as practicality allows, without boundaries of cities, states, provinces, or nations.

The clustering of the churches for blending does not mean that we practice the federation of the churches by uniting the churches, like the federation of the fifty states of the United States. We do not practice federation, but we do practice the local churches as the one Body of Christ. In this practice the clustering and moving together of the neighboring churches should be as much as possible without the abolishing of the local administration in business affairs. In Southern California there are fifty-one local churches. Some are very small, with not more than fifteen saints. Others have twenty-five, thirty, or fifty, and a few have one or two hundred. Furthermore, these churches are close to one another geographically; that is, they are in the same neighborhood with one another. Recently, the churches in Southern California have begun to practice to be blended together by clustering on the Lord's Day. The result has been that in this blending the churches are strengthened and the impact is brought in.

In the book of Revelation the Lord Jesus clustered and blended the seven churches together as one. He wrote seven letters, one letter to each of the seven churches, and yet He put all the seven letters together as the one total Epistle and sent it to all seven churches that they might all receive the same fellowship (Rev. 1:4, 11; 2:1—3:22). In the eyes of the Lord all the seven local churches were just one church because He has only one Body. Furthermore, the apostle Paul also blended the two churches in Laodicea and Colossae together. He wrote a letter to the church in Laodicea and asked the church in Laodicea to let Colossae read it. He also wrote a letter to the church in Colossae and asked Colossae to let Laodicea read it (Col. 4:16).

旧约也立了相调的原则。在旧约，神将十二支派调在一起如同一个支派；祂吩咐他们一年三次来在一起，到耶路撒冷锡安山上。（申十六 16。）所有以色列人都带着美地丰富的出产献给神，并且彼此分享，使他们互相得着鼓励，得着享受。毫无疑问，每当节期来到时，所有的百姓都满了喜乐。甚至在他们来到锡安山之前，开始往上行的时候，他们就唱诗篇一百三十三篇：“看哪，弟兄和睦同居，是何等的善，何等的美！…因为在那里有耶和华所命定的福，就是永远的生命。”（1，3 下。）因着这样的相调，以色列人的一就蒙保守，并得着彰显。

在众召会相调时，我们就得着滋养，得着启示，也得着神对基督与召会之永远定旨的异象。这样的相调不仅是为着我们自己彼此属灵的益处，也是为着彼此建造基督的身体。

这样的集调激励邻近的召会彼此相爱，互相照顾，彼此代祷，互相牧养

众召会的集调激励邻近的召会彼此相爱，互相照顾，彼此代祷，互相牧养。

罗马十六章和林前十六章末了，包含对不同地方之圣徒的问安。我们思想这些问安，就能看见这些问安表达了众召会中圣徒之间相互的爱。然后在行传十一章二十七至三十节，林前十六章一至三节，林后八章一至四节，以及罗马十五章二十五至二十七节，我们能看见众召会之间互相照顾的榜样。这样相互的照顾，表露于馈赠财物的交通上。当众召会集调在一起的时候，就激起了众召会中间这种真正的互相照顾。

此外，圣徒借着集调，就知悉众召会中间的需要，而接受负担为他们祷告。这是借着众召会的集调而激起基督身体中互相代求的例子。当众召会集调在一起时，借着在众圣徒和带领者之间彼此的交通，也产生了相互的牧养，使每一个别召会里基督的丰富得以交通并供应给所有集调的召会。

当众召会集调在一起时，就经历到相互的爱，相互的照顾，相互的代求，和相互的牧养。何等奇妙，在召会生活中，主正在恢复集调这件事，使众召会得以相调！这带进基督的身体在这四个项目上实际的建造。

The principle of blending is also set forth in the Old Testament. There God blended the twelve tribes together as one, and He commanded them to come together three times a year in Jerusalem on Mount Zion (Deut. 16:16). All the Israelites brought the rich produce of the good land to offer to God and to share with one another for the mutual encouragement and mutual enjoyment. No doubt, whenever the time of these feasts arrived, all the people were full of joy. Even before coming to Mount Zion, while they were ascending they would sing Psalm 133: “Behold, how good and how pleasant it is for brothers to dwell in unity...For there Jehovah commanded the blessing: life forever” (vv. 1, 3b). In this way of blending, the oneness of the people of Israel was preserved and expressed.

In the blending of the churches we receive nourishment, we receive revelation, and we receive a vision of God’s eternal purpose concerning Christ and the church. Such a blending is not only for our own mutual spiritual benefit but is also for the mutual building up of the Body of Christ.

Such Clustering Stirring Up the Neighboring Churches in Mutual Love, Mutual Care, Mutual Intercession, and Mutual Shepherding

The clustering of the churches stirs up the neighboring churches in mutual love, mutual care, mutual intercession, and mutual shepherding.

Romans 16 and the end of 1 Corinthians 16 contain greetings to saints in different localities. By considering these greetings we can see that they express the mutual love among the saints in the churches. Then, in Acts 11:27-30; 1 Corinthians 16:1-3; 2 Corinthians 8:1-4; and Romans 15:25-27 we can see examples of mutual care among the churches. Such mutual care was demonstrated in the fellowship of the giving of material things. When the churches are clustered together, this kind of genuine mutual care among the churches is stirred up.

Also, through the clustering the saints hear of the needs among the churches and receive the burden to pray for them. This is an example of the mutual intercession in the Body of Christ stirred up by the clustering of the churches. When the churches cluster together, there is also the mutual shepherding through the mutual fellowship among the saints and the leading ones, so that the riches of Christ in each individual church are communicated and supplied to all the clustering churches.

When the churches cluster together, they experience the mutual love, the mutual care, the mutual intercession, and the mutual shepherding. How wonderful that in the church life the Lord is recovering this matter of the clustering for the blending of the churches! This issues in the practical building up of the Body of Christ in these four items.

这样的集调使不信者看见召会为基督所作更强的见证，因而加速他们的得救

众召会的集调使不信者看见召会为基督所作更强的见证，因而加速他们的得救。主在约翰十七章的祷告启示我们，唯有在三一神里才有一。（21～23。）三一神真是一：父与子是一，子与灵是一，灵与父也是一。在我们里面我们没有一。唯一真正的一乃是在三一神里面。今天这位三一神活在我们里面。在众召会的集调中，我们享受三一神作我们一的源头和因素。这个“一”向着世人，特别是向着不信的人，展示一个看得见的见证。这样的见证乃是基督的彰显，并将基督供应给人。按照启示录一章七个金灯台的图画，每一个灯台各自发光作基督的见证。但是当灯台集调在一起时，见证就变得更强大，并被加强。因着有七个金灯台，照耀的见证就得着七倍的加强。

这样一个为着基督更强的见证，会加速不信者的得救。按照主在约翰十七章的祷告，信徒中间一的见证会使世人信父差了子来。这是为着不信者的得救。不仅如此，按照林前十四章二十四至二十五节，在召会的聚会中，若是众人都申言，有不信的或是不通方言的人进到聚会中，他就被众人劝服，被众人审明，面伏于地宣告说，神真是在我们中间了。当众召会集调时，召会的见证就得着加强。这样加强的见证，会加速不信者的得救。

加速不信者得救，结果就使基督的身体扩增。这扩增是借着集调而有的，如行传九章三十一节所提到的。这一节经文说，“那时全犹太、加利利、撒玛利亚遍处的召会得平安，被建造，在对主的敬畏并圣灵的安慰中行动，人数就繁增了。”这里是说“召会”，不是说“众召会”，指宇宙一面的召会。犹太、加利利、撒玛利亚不是城，乃是省。在每一省里有许多城。就着地方的意义说，在这三省分的各城里，必定有许多召会。（加一22。）全犹太、加利利、撒玛利亚的地方召会，在这里被看作是一个召会。在行传九章三十一节，我们可以把所有这些召会看作是集调的。这些集调的召会被建造并得以繁增。当不信者因着集调召会中间的真正的一、申言、互相的爱、互相的照顾、互相

Such Clustering Rendering a Stronger Testimony for Christ in the Eyes of the Unbelievers, Thus Speeding Up Their Salvation

The clustering of the churches renders a stronger testimony for Christ by the churches in the eyes of the unbelievers, thus speeding up their salvation. The Lord's prayer in John 17 reveals that there is oneness only in the Triune God (vv. 21-23). The Triune God is truly one: the Father and the Son are one, the Son and the Spirit are one, and the Spirit and the Father are one. We have no oneness in ourselves. The only true oneness is in the Triune God. Today this Triune God lives in us. In the clustering of the churches we enjoy the Triune God as the very source and factor of our oneness. This oneness displays a visible testimony to the world, and especially to the unbelievers. Such a testimony is the expression of Christ and ministers Christ to people. According to the picture of the seven golden lampstands in Revelation 1, each lampstand shines individually as a testimony of Christ. However, when the lampstands are clustered together, the testimony becomes stronger and is intensified. With the seven golden lampstands, the shining testimony was intensified sevenfold.

Such a stronger testimony for Christ will speed up the salvation of the unbelievers. According to the Lord's prayer in John 17, the testimony of the oneness of the believers will cause the world to believe that the Father sent the Son. This is for the salvation of the unbelievers. Furthermore, according to 1 Corinthians 14:24-25, in a meeting of the church, if all prophesy and some unbeliever or unlearned person enters the meeting, he will be convicted and examined by all, and falling on his face, he will declare that indeed God is among us. In the clustering of the churches, the testimony of the church is intensified. Such an intensified testimony will speed up the salvation of the unbelievers.

The speeding up of the unbelievers' salvation results in the increase to the Body of Christ. The increase comes through the clustering, as mentioned in Acts 9:31. This verse says, "So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied." Here the word church, not churches, was used, denoting the church in the universal aspect. Judea, Galilee, and Samaria were not cities; they were provinces. Within each province there were many cities. There must have been churches in the local sense in a number of the cities in these three provinces (Gal. 1:22). All the local churches throughout the whole of Judea, Galilee, and Samaria were considered here as one church. In Acts 9:31 we may consider that all these churches were clustered. These clustered churches were being built up and were also being multiplied. When the unbelievers see, experience, enter into, and enjoy the all-inclusive Christ as the life-

的代求、和互相的牧养，而看见、经历、进入、并享受包罗万有的基督作赐生命的灵，基督这更强见证的冲击力，就必定会加速不信者的得救。这是众召会聚集在一起相调的一个奇妙结果。

地方召会应当在长老的带领下，也应当接受一切有恩赐之圣徒的供应，以成全圣徒

地方召会应当在长老的带领下，也应当接受一切有恩赐的圣徒，就如使徒、申言者、传福音者、牧人和教师的供应，以成全圣徒，使他们有分于基督身体的建造。因此，基督身上各种的肢体在祂身体的建造上都有用处，没有一个肢体在神的家中并在基督的身体里是被拒绝或是闲着无用的。

为使地方召会往前，地方召会需要有长老的领导。新约启示，长老不是会众投票选出的，乃是由使徒在各城，就是在各召会中，（徒十四 23，多一 5，）按着他们在生命上的成熟而选立的。长老是召会的监督。（徒二十 17，28，腓一 1，提前三 1～2，多一 5，7。）身为监督，长老应当殷勤的照顾召会，知道召会和圣徒实际的和属灵的光景。长老作监督的主要责任不是管辖，乃是牧养羊群，无微不至的、柔细的照顾羊群，就是神的召会，是祂用自己的血所买的。（彼前五 2，徒二十 28。）召会是神的羊群，不是长老的产业，乃是神的产业，分配给长老作他们受托的资产，蒙神委托他们照管。长老也应当在传福音上，在牧养并成全圣徒上，在生命的长大上，在话语的劳苦上，并在召会的服事和照顾上作榜样，而在召会中领头，使众圣徒可以跟随。（彼前五 3。）

除了长老的带领下，地方召会也需要身体中一切有恩赐的肢体的供应，以成全圣徒，使他们有分于基督身体的建造。（弗四 11～12，16。）在以弗所四章十一节，保罗提到基督—召会的头—赐给身体四种有恩赐的人：使徒、申言者、传福音者、牧人和教师。这四种恩赐赐给召会，为着成全圣徒，使所有的圣徒都得着装备，并有生机的功用，而能直接的作建造基督身体的工作。

giving Spirit in the genuine oneness, the prophesying, and the mutual love, mutual care, mutual intercession, and mutual shepherding of the clustered churches, the impact of the stronger testimony for Christ will surely speed up their salvation. This is one of the marvelous results when the churches gather together and cluster in the blending way.

A Local Church Needing to Be under the Leadership of the Elders and Also Needing to Be Ministered To by All the Gifted Saints for the Perfecting of the Saints

A local church should be under the leadership of the elders and should be ministered to by all the gifted saints, such as the apostles, the prophets, the evangelists, and the shepherds and teachers, for the perfecting of the saints that they may participate in the building up of the Body of Christ. Thus, all kinds of members of Christ can be useful in the building up of His Body, and not one will be rejected or left idle in the house of God and in the Body of Christ.

In order for the local churches to go on, they need the leadership of the elders. The New Testament reveals that the elders are not voted in by their congregations, but they are appointed by the apostles in every city, that is, in every church (Acts 14:23; Titus 1:5), according to their maturity in life. The elders are the overseers in the churches (Acts 20:17, 28; Phil. 1:1; 1 Tim. 3:1-2; Titus 1:5, 7). As overseers, the elders should look diligently after the church to be aware of the practical and spiritual situation of the church and the saints. The main responsibility of the elders as overseers is not to rule over but to shepherd, to take all-inclusive, tender care of the flock, the church of God, which He purchased with His own blood (Acts 20:28; 1 Pet. 5:2). The church as the flock of God is not the elders' possession but God's possession, allotted to the elders as their allotment, their portion, entrusted to them by God for their care. The elders should also take the lead in the church by becoming a pattern in preaching the gospel, in shepherding and perfecting the saints, in growing in life, in laboring in the Word, and in serving and caring for the church, so that all the saints can follow (1 Pet. 5:3).

In addition to the leadership of the elders, the local churches also need to be ministered to by all the gifted members in the Body for the perfecting of the saints that they may participate in the building up of the Body of Christ (Eph. 4:11-12, 16). In Ephesians 4:11 Paul mentioned that Christ, the Head of the church, gave four kinds of gifted persons to the Body—apostles, prophets, evangelists, and shepherds and teachers. These four kinds of gifts were given to the Body for the perfecting of the saints, that all the saints may be equipped and furnished with organic functions and thus be able to do the direct work of building up the Body of Christ.

使徒是由主所差遣，用主的权柄传神的福音，教导神圣的真理，并建立召会。按照新约清楚的启示，使徒在建立众召会之后，这些召会还需要继续受使徒的照顾和供应，以成全圣徒，并设立、教导、带领众长老。（徒十八1，11，二十17～38。）

申言者主要的不是预言将来之事的人，乃是为主说话、说出主来、将基督供应给别人的人。在众召会里的圣徒需要申言者的成全，使众人都能申言，以建造召会作基督的身体。（林前十四3～4，31。）

传福音者是在传扬基督的福音上有特别恩赐的人。腓利就是这样的传福音者。（徒八5～40，二一8。）在众召会中的圣徒也需要传福音者的成全，使他们能得装备，并在灵里受激励，借着接触人，得胜的传扬基督那追测不尽的丰富为福音，（弗三8，）使基督的身体得以扩增。

按照以弗所四章十一节的文法，牧人和教师是指同一班有恩赐的人。牧人应当知道怎样教导人，教师应当能牧养人。当我们传福音时，有些人会相信并得救。新人得救之后，就需要受照顾。他们需要被牧养，他们也需要受教导。牧人和教师借着教导圣徒如何喂养并滋养年轻的圣徒和初信者，并如何教导长大的圣徒，而成全众圣徒，（徒十一25～26，十三1，）使众圣徒作新约职事的工作，就是建造基督的身体，正如牧人和教师所作的。

今天在地方召会中的众圣徒，需要被成全作职事的工作，就是建造基督的身体。关于以弗所四章十一至十二节和十六节的亮光，再没有像今天这样明亮清楚了。基督的身体不是由这四种有恩赐的人直接建造的，乃是由身体上所有得了成全的肢体尽功用而建造的。在神的召会里，就是在基督的身体里，所有的肢体都应当是活的、活而有力的并尽功用的肢体。众圣徒得了成全之后，就成为建造的肢体，以建造基督的身体。

—八位弟兄

An apostle is one who is sent out by the Lord with the Lord's authority to preach the gospel of God, to teach the divine truth, and to establish the churches. According to the clear revelation of the New Testament, after the churches are established by the apostles, they need the continual care and ministry of the apostles for the perfecting of the saints and the appointing, instructing, and leading of the elders (Acts 18:1, 11; 20:17-38).

A prophet is not one who primarily predicts the future, but one who speaks for the Lord and speaks forth the Lord to minister Christ to people. The saints in the churches need to be perfected by the prophets so that all will be able to prophesy for the building up of the church as the Body of Christ (1 Cor. 14:3-4, 31).

The evangelists are those who are specially gifted in preaching the gospel of Christ. Philip was such an evangelist (Acts 8:5-40; 21:8). The saints in the churches also need the perfecting of the evangelists so that they may be equipped and stirred up in their spirit to preach prevailingly the unsearchable riches of Christ as the gospel (Eph. 3:8) by contacting people for the increase of the Body of Christ.

According to the grammar of Ephesians 4:11, the term shepherds and teachers refers to only one class of gifted persons. A shepherd should know how to teach, and a teacher should be able to shepherd. When we preach the gospel, some will believe and be saved. After being saved, the new ones need to be taken care of. They need to be shepherded, and they need to be taught. The shepherds and teachers perfect the saints by teaching them how to feed and nourish the young saints and the new believers, and also how to teach the growing saints (Acts 11:25-26; 13:1), so that the saints may do the work of the New Testament ministry, that is, to build up the Body of Christ, as the shepherds and teachers do.

Today all the saints in the local churches need to be perfected unto the work of the ministry, that is, unto the building up of the Body of Christ. The light concerning Ephesians 4:11-12 and 16 has never been as bright and clear as it is today. The Body of Christ is built up not by the four kinds of gifted persons directly, but by the functioning of all the perfected members of the Body. In the church of God, the Body of Christ, all the members should be living, vital, and functioning members. After being perfected, all the saints become the building members to build up the Body of Christ.

8 brothers

第三篇

基督的身体

读经：以弗所书一章三至十四节，十九至二十三节，三章八至十一节，四章三至六节。

纲 目

壹 基督的身体乃是经过过程并终极完成之三一神的生机体。

贰 基督的身体，是由经过过程并终极完成之三一神为其素质、元素和源头，调和着重生并变化之三部分的信徒所构成的，作这位构成身体之三一神的配偶。

叁 基督的身体是成为肉体、钉十字架、复活、并升天之基督的身体，作那在万有中充满万有、包罗万有、延展无限之基督的丰满与彰显。

肆 基督身体的构成是借着父生命和性情的分赐，子完成救赎所产生之元素的分赐，以及那灵印涂而有之素质的分赐。

伍 基督身体的构成也是借着基督在升天里的灌输。

陆 基督身体的形成是借着在经纶之三一里那灵的浸。

MESSAGE THREE

THE BODY OF CHRIST

Scripture Reading: Eph. 1:3-14, 19-23; 3:8-11; 4:3-6

OUTLINE

I. The Body of Christ is an organism of the processed and consummated Triune God.

II. It is constituted with the processed and consummated Triune God as its essence, element, and source, mingled with the regenerated and transformed tripartite believers as the counterpart of the constituting Triune God.

III. It is the Body of the incarnated, crucified, resurrected, and ascended Christ as the fullness, the expression, of the all-inclusive and all-extensive Christ, who fills all in all.

IV. Its constitution is through the dispensing of the Father's life and nature, of the Son's element brought forth by His redemption, and of the Spirit's essence through His sealing.

V. Its constitution is also by the transfusion of Christ in His ascension.

VI. Its formation is through the baptism of the Spirit in the economical Trinity.

柒 基督身体的长大是借着三一神在众肢体里的扩增，这些肢体在一切事上长到元首基督里面。

捌 基督身体的建造是凭着出于元首而来的全备供应，借着每一丰富供应的节，并借着每一部分依其度量而有的功用，使身体渐渐长大，以致在爱里把自己建造起来。

玖 基督身体的长大和建造，都是在那灵真正的一的范围里，在其中基督身体的众肢体都该达到他们在基督里之共同信仰上的一，并达到对神儿子之共同认识上的一。

拾 作为三一神的生机体，基督的身体也是终极完成之三一神的丰满与彰显。

VII. Its growth is by the increase of the Triune God within all its members, who grow into the Head, Christ, in everything.

VIII. Its building up is by the bountiful supply out of the Head through every joint of the rich supply and through the operation in the measure of each one part, which causes the growth of the Body unto the building up of itself in love.

IX. Its growth and building up both are in the realm of the genuine oneness of the Spirit, in which all the members of the Body should attain to the oneness of their common faith in Christ and of their common knowledge of the Son of God.

X. As the organism of the Triune God, it is also the fullness, the expression, of the consummated Triune God.

在本篇信息里，我们要来看基督的身体是什么。我们需要从以弗所书启示的角度，来看基督的身体。许多圣经教师曾说，以弗所书是一卷说到召会的书。但我们需要看见，以弗所书不仅说到召会，更说到召会是基督的身体。一章二十二至二十三节说，神使基督向着召会，就是祂的身体，作万有的头。以弗所书强调基督的身体。

今天甚至在非基督徒中间，也很熟悉“教会”（church）这个辞；他们和许多基督徒一样，以为召会是一座有钟楼的建筑物。他们说他们去“教会”，或在“教会”里，乃是指物质的建筑物。他们不知道召会不是物质的建筑物，乃是基督的身体。我们需要看见基督的身体是什么。按照以弗所书，基督的身体非常奥秘，是我们天然的领会所领悟不来的。

若有人问我们，基督的身体是什么，我们或许只能告诉他们，基督的身体就是召会。如果他们继续问我们，召会是什么，我们或许只能告诉他们，召会是神从世界里呼召出来之人的聚集。当然，这是对的，但这不是以弗所书中所启示的基督的身体。

召会是以下项目的结果：

基督的身体是一些事物的结果。第一，基督的身体是三一神分赐的结果。第二，基督的身体是升天基督灌输的结果。

以弗所一章三至十四节启示，基督的身体乃是三一神分赐的结果；这分赐是在父的性情和生命里，在子的救赎并祂将我们构成神的基业里，以及在灵的印涂和作质里。这是何等的奥妙而深邃！基督的身体乃是三一神分赐的结果。从父出来了一些东西，从子出来了一些东西，从灵出来了一些东西，结果就产生基督的身体。

基督的身体也是升天的基督，达到作万有的头（弗一19～23）之灌输的结果。不仅如此，基督的身体也是基督丰富之供应的终极完成。（三8～11。）三一神分赐的结果，升天基督灌输的结果，以及基督丰富之供应的完成，这三者的集大成就是基督的身体。分赐是出于神，灌输是出于升天的基督，完成是出于基督之丰富的供应。然后我们就有基督的身体。

In this message we want to see what the Body of Christ is. We need to see the Body of Christ from the angle which is revealed in the book of Ephesians. A number of teachers of the Bible have said that the book of Ephesians is a book on the church. But we need to see that Ephesians is not merely on the church but on the church as the Body of Christ. Ephesians 1:22-23 says that Christ was made Head over all things to the church, which is His Body. Ephesians stresses the Body of Christ.

Today even the non-Christians are familiar with the term church, and they, along with many Christians, think that the church is a physical building with a bell tower. They say that they are going to church or are in church, referring to a physical building. They do not know that the church is not a physical building but the Body of Christ. We need to see what the Body of Christ is. According to Ephesians, the Body of Christ is something so mysterious that we cannot comprehend it with our natural understanding.

If someone were to ask us what the Body of Christ is, we might only be able to tell them that the Body of Christ is the church. If they went on to ask us what the church is, we might only be able to tell them that the church is the gathering of the people called out by God from the world. Of course, this is true, but this is not the Body of Christ revealed in the book of Ephesians.

THE ISSUE OF:

The Body of Christ is the issue of something. First, it is the issue of the dispensing of the Triune God. Second, it is the issue of the transfusing of the ascended Christ.

Ephesians 1:3-14 reveals that the Body of Christ is the issue of the dispensing of the Triune God in the Father's nature and life, in the Son's redemption and His constituting us into God's inheritance, and in the Spirit's sealing and pledging. This is so mysterious and profound! The Body of Christ is the issue of the dispensing of the Triune God. Something out of the Father, something out of the Son, and something out of the Spirit issue in the Body of Christ.

The Body of Christ is also the issue of the transfusing of the ascended Christ in His attainment to be the Head over all things (Eph. 1:19-23). Furthermore, the Body of Christ is the consummation of the ministering of the riches of Christ (3:8-11). The totality of the issue of the dispensing of the Triune God, the issue of the transfusing of the ascended Christ, and the consummation of the ministering of the riches of Christ is the Body of Christ. The dispensing is of the Triune God, the transfusing is of the ascended Christ, and the consummation is of the ministering of the riches of Christ. Then we have the Body of Christ.

不仅如此，基督的身体也是神、人二性的构成，有三一神和变化的人性。基督的身体乃是神性与人性的构成，这是在以弗所四章三至六节。我们必须记住这五个辞：结果、分赐、灌输、完成和构成。基督的身体乃是分赐和灌输的结果，也是一个完成和构成。

三一神的分赐

在父的性情和生命里

当我们基督徒来看属灵的事时，大多只在意名词而已。我们不肯深入探究这些名词的内在意义。比如以弗所一章四节说，父神在创立世界以前，拣选了我们，使我们成为圣别。甚至一个年幼的小孩也会念这一节，但是这里内在的意义是什么？有人以为神在永远里拣选了我们，使我们能上天堂，所以我们乃是蒙拣选上天堂。但保罗并不是这么说。他乃是说，神拣选了我们，使我们成为圣别。

在整个宇宙中，除了神自己以外，没有一样是圣别的。圣别乃是神神圣的性情。这有力的指出，神拣选我们时，祂的目的是要将祂圣别的性情，分赐到我们里面。我们原是罪人，是属世界的人。我们怎能成为圣别？这就如同要一只乌龟像鸟一样的飞。乌龟不能这么作，因为乌龟没有飞的性情。我们能圣别唯一的路，就是神这位圣别者，将祂自己分赐到我们里面，使我们全人被祂圣别的性情所充满、浸透。

圣经告诉我们，神的救恩先是重生我们，然后圣别我们。圣别我们就是使我们成为圣。不仅如此，神的救恩还要变化我们。神的圣别性情借着使我们圣别像神一样，而圣别我们，为要变化我们。因此，我们可以看见，神在永远里拣选我们，使我们成为圣别，指明神要将祂自己当作圣别的性情，分赐到我们里面的人里，使我们像祂一样的圣别。关于以弗所一章，弟兄会的教师说了很多，但他们没有看见神拣选的内在意义乃是指明，神现在正将祂圣别的性情分赐到我们里面。

以弗所一章五节说，父神不仅拣选了我们，也预定了我们，预先标出我们，使我们得儿子的名分。现在我们要来看神预定我们得儿子名分的内在意义。“得儿子的名分”，意思是“得神圣的生命”。这必然是指神要把祂神圣的生命分赐到我们里面，使我们成为祂的儿子。什么能使你成

Furthermore, the Body of Christ is the divine-human constitution with the Triune God and the transformed humanity. It is a constitution of divinity and humanity. This is in Ephesians 4:3-6. We need to remember these five words: issue, dispensing, transfusing, consummation, and constitution. The Body of Christ is the issue of the dispensing and transfusing and it is a consummation and constitution.

THE DISPENSING OF THE TRIUNE GOD

In the Father's Nature and Life

When we Christians come to spiritual things, we mostly would care only for the terms. We would not dive into the depths to get the intrinsic significance of these terms. For instance, Ephesians 1:4 says that before the foundation of the world, God the Father chose us to be holy. Even a young child may be able to read this, but what is the intrinsic significance here? Some think that God chose us in eternity that we should go to heaven, so we have been chosen unto heaven. But Paul does not say this. He says God chose us to be holy.

In the entire universe, nothing is holy except God Himself. Holiness is God's divine nature. This indicates strongly that in God's choosing of us He had the intention to dispense His holy nature into us. We were sinners and worldly people. How could we be holy? This is like asking a turtle to fly like a bird. A turtle cannot do this because it does not have the flying nature. The only way we can be holy is for God, the holy One, to dispense Himself into our being so that our whole being may be permeated and saturated with His holy nature.

The Bible tells us God's salvation is first to regenerate us and then to sanctify us. To sanctify us is to make us holy. Furthermore, God's salvation is to transform us. God's holy nature sanctifies us to transform us by making us holy as God is. Thus, we can see that God's choosing us to be holy in eternity indicates that God is going to dispense Himself as the holy nature into our intrinsic being so that we can be as holy as He is. The Brethren teachers spoke much on Ephesians 1, but they did not see that God's choosing in its intrinsic significance indicates that God is now dispensing Himself as the holy nature into our being.

Ephesians 1:5 says that God the Father not only chose us but also predestinated us, marked us out beforehand, unto sonship. Now we need to see the intrinsic significance of God's predestinating us unto sonship. Unto sonship means unto the divine life. Surely this indicates that God is going to dispense His divine life into us to make us His sons. What can make you a son of a certain person? Nothing can except

为某人的儿子？除了那人的生命之外，没有别的能使你成为那人的儿子。你父亲的生命使你成为他的儿子，这就是儿子的名分。照样，我们的天父已将祂的神圣生命分赐到我们里面，使我们成为祂的儿子，就是神的众子。

以弗所一章首先告诉我们，神在基督里，将诸天界里一切属灵的福分赐给我们；（3；）这里所说的神必定是神圣的三一，就是三一神—父、子、灵。父的祝福乃是祂拣选我们并预定我们。祂拣选我们的目的乃是要将祂的性情分赐、分授到我们里面；祂预定我们的目的乃是要将祂的生命分赐到我们里面。在时间里，祂使我们信入基督，我们就得着重生了。在我们重生时，我们得着了父的圣别生命和圣别性情。彼后一章四节说，我们今天得有分于神的圣别性情。我们今天是有神的生命和神的性情。

诗歌三百八十一首第一节说，主是我们的生命，活在我们里面，并且祂的圣别性情使我们能成圣。父神已将祂的生命放在我们里面，使我们成为祂的众子；父神也已将祂的性情放在我们里面，使我们能像祂一样圣别。这些都是父的祝福，启示在以弗所一章三至六节。第六节是父赐给我们福分这一段话的结语，说，“使祂恩典的荣耀得着称赞。”

在子的救赎并将我们构成神的基业里

以弗所一章七至十二节是另一段话，说出我们都在子里得救赎。在我们蒙救赎前，我们乃是堕落的罪人，落在极深的罪里，并且远离了神。那是我们从前的光景和地位。但有一天我们信入了主耶稣。神不仅重生了我们，也在基督里救赎了我们。（7。）这意思是说，祂把我们从罪的深处救了出来，带我们归向基督，并把我們摆在基督里。我们原是在罪中，但如今借着子的救赎，我们在此乃是在基督里。“在…里”这短短的辞，指明一种生机的联结。神的救赎带我们从罪里出来，进入基督里面；如今我们乃是与这位奇妙、包罗万有的基督有生机的联结。

当我们留在与祂这生机的联结中，祂就天天将祂生命的神圣元素和祂一切的丰富，分赐到我们里面，使我们成为神的珍宝。我们原是在罪中的罪人，被神定罪，但今天我们乃是在基督里。一天过一天，借着祂将神圣的生命释放到我们里面，祂就使我们成为珍珠、珍宝，使我们成为神的基业。（见恢复本启二一 21 与注 1，太十三 46 与注 1。）

that person's life. Your father's life has made you his son, and this is sonship. In the same way, our heavenly Father has dispensed His divine life into us to make us His sons, the sons of God.

Ephesians 1 first tells us that God in Christ gives us all the spiritual blessings in the heavenlies (v. 3), and the very God here surely is the Divine Trinity, the Triune God—the Father, the Son, and the Spirit. The Father's blessing is His choosing of us and His predestinating of us. In His choosing He intends to impart, or to dispense, His nature into us, and in His predestinating He intends to dispense His life into us. In time He caused us to believe into Christ, and we were regenerated. In our regeneration we received the Father's divine life and divine nature. Second Peter 1:4 says that we are today the partakers of the divine nature of God. Today we have the life of God and the nature of God.

The first stanza of Hymns, #841 says that the Lord is our life, that He lives in us, and that we are sanctified by His holy nature. God the Father has put His life into us that we might be His sons, and He has put His nature into us that we might be made holy as He is. These are the blessings of the Father revealed in Ephesians 1:3-6. Verse 6 concludes this section of the blessings given to us by the Father by saying, "To the praise of the glory of His grace."

In the Son's Redemption and His Constituting Us into His Inheritance

Verses 7 to 12 of Ephesians 1 is another section, showing that we all have received redemption in the Son. Before we were redeemed, we were fallen sinners who were in the depths of sin and far away from God. That was our condition and position. But one day we believed into the Lord Jesus. God not only regenerated us but also redeemed us in Christ (v. 7). This means that He rescued us out of the depths of sin, brought us back to Christ, and put us into Christ. We were there in sin, but now through the Son's redemption, we are here in Christ. The little word in indicates an organic union. God's redemption has brought us out of sin and into Christ; now we are in an organic union with this wonderful, all-inclusive Christ.

When we remain in this organic union with Him, day by day He dispenses His divine element of life with all His riches into us to make us a treasure to God. We were sinners in sin condemned by God but today we are in Christ. Day after day by His secreting of His divine life into us, He makes us pearls, treasures, to make us God's inheritance (see Rev. 21:21, note 211, and Matthew 13:46, note 461—Recovery Version).

在子的祝福里有两个主要的项目。一个是救赎，另一个是我们成了神的基业。（弗一 11。）今天我们已经成了神的基业，神等着要承受我们为基业。神不要承受罪人为基业。祂要把我们作成珍宝，好承受我们为基业。所以十八节就说到神在圣徒中之基业的荣耀。

这些都是神在基督里赐给我们的福分。我们原是在罪里，但如今我们是在基督里。基督将我们摆在祂自己里面，祂一直在分泌生命的元素包裹我们，把我们构成珍珠，一种珍宝，作祂的基业。这是神圣的分赐。基督作生命天天分赐到我们里面，使我们越过越成为珍宝。然后我们都要成为神的基业。子的祝福这一段话，结束于十二节的一句话：“可使祂的荣耀得着称赞。”

在灵的印涂和作质里

十三节和十四节是另一段话，给我们看见在那灵里的福分。十三节里那灵的印记是神给我们的一个大福分。我们需要想想看，为什么那灵来印涂我们。这是因为我们已经成了神的基业，祂需要在我们身上盖上印记。我们总是想要把自己的名字标示在所宝贵的东西上。当我们买一本好看的圣经时，我们可能会盖上刻着自己名字的印记，表示这本圣经是属于我们的。但这种盖印含有更多的意思。在印章上的印墨，浸透所印的纸张，所以这种盖印也是分赐。

以弗所四章三十节说，这种用那灵作神圣之墨的盖印，要一直继续，直到我们的身体得赎。那灵在我们里面浸泡透的印涂，每天仍然在继续着。不管我们顺服祂或不顺服祂，那灵都在印涂我们。我们若顺服祂，祂印涂我们。我们若不顺服祂，祂可能更加印涂我们。主可能感动一位年轻人跟圣徒去参加特会；但他可能去了电影院。在电影院里主继续印涂他，这印涂就在他里面搅动他，要他离开电影院，而去参加特会。

我年轻的时候，常去踢足球。后来主救了我，没有人告诉我不要踢足球，我还是继续踢。但有一天我正在踢的时候，有一个东西在我里面摸着我。那就是圣灵的印涂。当球滚到我面前时，我却踢不下去。我就走开，再也不能投身在踢足球上；全队的人对我都很惊讶。这乃是那灵在我里面印涂的结果。我永不能忘记那个经历。

There are two major items in the blessings of the Son. One is redemption and the other is our being made the inheritance of God (v. 11). Today we have become God's inheritance, and God is waiting to inherit us. God is not going to inherit sinners. He wants to make us a treasure for Him to inherit. This is why verse 18 speaks of the riches of the glory of God's inheritance in the saints.

These are the blessings God has given us in Christ. We were in sin, but now we are in Christ. Christ put us into Himself, and He is secreting His life element around us to constitute us pearls, a treasure, for His inheritance. This is the divine dispensing. The dispensing of Christ as life into us day by day makes us more and more a treasure. Then we all become God's inheritance. This section of the Son's blessings closes in verse 12 with the phrase "that we would be to the praise of His glory."

In the Spirit's Sealing and Pledging

Verses 13 and 14 are another section which shows us the blessings in the Spirit. The Spirit's sealing in verse 13 is a great blessing to us. We need to consider why the Spirit comes to seal us. This is because we have become God's inheritance, and He needs to put His seal upon us. We always want to put our name on what we treasure. When we buy a beautiful Bible, we may put our seal with our name upon it to show that it belongs to us. But this sealing implies even more. The ink on the seal saturates the sealed paper, so this sealing is the dispensing.

Ephesians 4:30 says that this sealing with the Spirit as the divine ink will last until our body is redeemed. The sealing of the Spirit with its permeating and soaking within us is still going on every day. This takes place whether we obey Him or disobey Him. If we obey Him, He seals us. If we do not obey Him, He may seal us even more. The Lord may impress a young person to go to a conference with the saints. Instead, he may go to the theater. In the theater the Lord continues to seal him, and this sealing is a bothering within him, impressing him to leave the theater and go to the conference.

When I was a young person, I played soccer a great deal. After I was saved by the Lord, no one told me not to play soccer. I still went to play. But one day when I was playing, something touched me within. That was the sealing of the Holy Spirit. When the ball came to me, I could not kick it. I just walked away and could no longer give myself to play soccer again. The whole team was surprised at me. This was the issue of the Spirit's sealing within me. I can never forget that experience.

姊妹们可能想要去买东西，但不只是顾到她们的需要，而是要满足她们对物质的欲望。当她们在买减价的东西时，那灵会印涂她们，感动她们回家。当我们重生时，我们就被那灵盖印，而那灵每天仍然继续在印涂我们。

这印记至终要成为凭质，保证神是我们的基业。印记证实我们是神的基业，并证实神对我们的所有权。然后这印记成了凭质，向我们保证，确证，神要作我们的基业。凭质也是那灵的分赐。

现在我们可以看见神圣分赐的三方面。父的性情和生命已经分赐到我们里面；子的生命元素已经分赐到我们里面；那灵的素质也已经分赐到我们里面。所以我们一直有三一神的素质、元素、生命和性情分赐到我们里面。结果乃是我们被构成基督的身体。我们是基督的身体，因为我们接受了神圣的生命、性情、元素和素质分赐到我们里面。

升天基督的灌输

以弗所一章末了的部分启示升天基督的灌输。（19～23。）基督的能力是超越的。祂升到诸天里，并且“向着”召会被立为万有的头。“向着”这辞含示一种灌输。基督正在将祂自己这位升天者灌输到我们里面，使我们成为祂这位升天者的一部分。今天我们乃是在升天里，因为这位升天者已经灌输到我们里面。我觉得我不是在世界或在自己里面，我乃是在这位升天者里面，也是在升天里。

升天的基督达到作万有的头，祂灌输的结果乃是基督的身体。神已经使升天的基督向着召会，就是基督的身体，作了万有的头。基督的身体乃是三一神之分赐并升天基督之灌输的结果。

基督丰富之供应的终极完成

以弗所三章八至十一节启示，基督的身体乃是基督丰富之供应的终极完成。使徒保罗将基督那追溯不尽的丰富供应到所有信徒里面，而这样的供应有一个终极的完成。这样供应基督的丰富到我们里面的终极完成，乃是基督的身体。

The sisters may desire to go shopping, not just to take care of their need but to satisfy their lust for material things. When they are shopping for things on sale, the Spirit will be sealing them, impressing them to go back home. When we were regenerated, we were sealed by the Spirit, and this sealing is still going on every day.

This sealing eventually becomes the pledging to guarantee that God is our inheritance. The sealing is to confirm that we are God's inheritance. It confirms His ownership of us. This sealing then becomes a pledging to guarantee, to assure us, that God will be our inheritance. The pledging is also the Spirit's dispensing.

Now we can see the three aspects of the divine dispensing. The Father's nature and life have been dispensed into us; the Son's life element has been dispensed into us; and the Spirit's essence is also dispensed into our being. So we have the essence, the element, and the life and nature of the Triune God all the time dispensed into our being. The issue is that we are constituted the Body of Christ. We are the Body of Christ because we have received the dispensing of the divine life, nature, element, and essence into our being.

The Transfusing of the Ascended Christ

The final part of Ephesians 1 reveals the transfusing of the ascended Christ (vv. 19-23). Christ's power is transcendent. He ascended into the heavens and was made Head over all things to the church. The word to implies a transfusing. Christ is transfusing Himself as the ascended One into our intrinsic being to make us a part of Him, the ascended One. Today we are in ascension because the ascended One has been transfused into us. I have the feeling that I am not in the world or in myself but in the ascended One and in the ascension.

The issue of the transfusing of the ascended Christ in His attainment to be the Head over all things is the Body of Christ. Christ, the ascended One, has been made the Head over all things to the church, which is the Body of Christ. The Body of Christ is the issue of the dispensing of the Triune God and of the transfusing of the ascended Christ.

THE CONSUMMATION OF THE MINISTERING OF THE RICHES OF CHRIST

Ephesians 3:8-11 reveals that the Body of Christ is the consummation of the ministering of the riches of Christ. The apostle Paul ministered the unsearchable riches of Christ into all of the believers, and such a ministry has a consummation. The consummation of this ministry of the riches of Christ into our being is the Body of Christ.

神、人二性的构成

以弗所四章三至六节给我们看见，基督的身体是神、人二性的构成，由经过过程并终极完成的三一神与重生、变化的人性所构成。基督身体的架构，基督身体的组成，乃是被拔高、被变化的人性。我们曾在罪里作罪人，但借着祂的重生、圣别和变化，我们已经被变化，被拔高。我们都能作见证，当我们来到召会的聚会或职事的聚会中，我们就大大的被拔高。被变化的拔高人性，乃是基督身体的架构。

基督身体内在的素质乃是那灵。以弗所四章四节说，“一个身体和一位灵。”只有一个身体，一个架构；并且也只有一个素质，一位灵。四章四至六节提到一灵、一主、和一位众人的神与父。父是源头，子是元素，灵是这个身体的素质。神格里的三者有分别却绝不分开。反而，按照新约的教训，无论灵在哪里，子和父也都在哪里。父是超越众人、贯彻众人、也在众人之内的。（6。）甚至这里也含示神圣的三一。“超越众人”主要的是指父，“贯彻众人”主要的是指子，“在众人之内”主要的是指那灵。三一神最终成为那灵进到我们众人里面。这是调和，就是三一神作素质、元素、源头，与被拔高、得变化的人性作架构，二者调和的构成。这个神、人二性的构成，乃是基督的身体。

基督的配偶和战士

以弗所五章告诉我们，基督的身体是基督的配偶，而这配偶乃是新妇，妻子。亚当被造之后，神说亚当独居“不好”。（创二18。）单身男子需要配偶，就是使他完整、作他补足的部分。还没有结婚的年轻弟兄需要认识他是不完整的，他需要一位姊妹使他完整，作他的配偶。召会作基督的配偶启示于以弗所五章。这配偶，这新妇，在以弗所六章成了战士，争战者。

启示录十九章应验这两点。得胜者的总和成了新妇，作基督的配偶，（7～9，）而这配偶成了基督的军队，在哈米吉顿击败敌基督。（11～21。）以弗所五章和六章要应验于启示录十九章。这是以弗所书中关于基督身体的启示。

—受

THE DIVINE-HUMAN CONSTITUTION

Ephesians 4:3-6 shows that the Body of Christ is a divine-human constitution constituted with the processed and consummated Triune God and the regenerated, transformed humanity. The framework of the Body, the composition of the Body, is the uplifted, transformed humanity. Once we were in sin as sinners, but through His regeneration, sanctification, and transformation we have been transformed and uplifted. We all can testify that when we are in the meetings of the church or of the ministry, we are greatly uplifted. The uplifted humanity which is transformed is the framework of the Body of Christ.

The intrinsic essence of the Body is the Spirit. Ephesians 4:4 says, “One Body and one Spirit.” There is one Body, one framework, and one essence, one Spirit. Ephesians 4:4-6 mentions the one Spirit, the one Lord, and the one God and Father of all. The Father is the source, the Son is the element, and the Spirit is the essence of the one Body. The three in the Godhead are distinct but They are never separated. Instead, according to the New Testament teaching, wherever the Spirit is, the Son and the Father are also there. The Father is over all, through all, and in all (v. 6). The Trinity is implied even here. Over all refers mainly to the Father, through all to the Son, and in all to the Spirit. The Triune God eventually enters into us all by reaching us as the Spirit. This is the mingling, and this mingling is a constitution of the Triune God as the essence, the element, and the source and of the uplifted, transformed humanity as the framework. Such a divine-human constitution is the Body of Christ.

THE COUNTERPART OF CHRIST AND THE WARRIOR

Ephesians 5 tells us that the Body of Christ is the counterpart of Christ, and this counterpart is the bride, the wife. After Adam was created, God said that it was “not good” for Adam to be alone (Gen. 2:18). A bachelor needs a counterpart, a completing part, a complementing part. A young brother who has not yet been married needs to realize that he is not complete. He needs to have a sister to complete him, to be his counterpart. The church as the counterpart of Christ is revealed in Ephesians 5. This counterpart, this bride, becomes the warrior, the fighter, in Ephesians 6.

Revelation 19 fulfills these two points. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21). Ephesians 5 and 6 will be fulfilled in Revelation 19. This is the revelation of the Body of Christ in the book of Ephesians.

几位弟兄们说到基督的身体

基督的身体乃是经过过程 并终极完成之三一神的生机体

有些人以为召会是一个组织，但是召会，基督的身体，乃是经过过程并终极完成之三一神的生机体。我们物质的身体是个生机体，但椅子只不过是一些材料的组织，因为椅子没有生命在其中。基督的身体是生机体，因为基督的身体满了生命。召会不是一个没有生命的组织，乃是一个有生命的生机体。

召会的每一面都必须是生机的，因为召会乃是活的神圣三一的流出。圣经告诉我们，基督这神的具体化身，乃是生命。（约十四6。）基督不是组织的東西。作为三一神的具体化身，祂乃是神圣、永远生命的总和。生命的总和，活的三一神，带进一样东西——基督的身体。因为三一神是生命的总和，基督的身体就完全是生命的事。我们该把一切不是生命的东西踏在脚下。

基督的身体是由经过过程并终极完成之三一神 调和着重生并变化之三部分的信徒所构成的

不仅如此，基督的身体是由经过过程并终极完成之三一神为其素质、元素和源头，调和着重生并变化之三部分的信徒所构成的，作这位构成身体之三一神的配偶。源头是父，元素是主基督，素质是那灵。（弗四4～6。）今天有一个奇妙的素质对我们众人是便利的，就是经过过程并终极完成之三一神的素质，也就是基督身体的素质。最终，召会乃是一班与三一神联结，并与三一神调和的人。

以弗所四章四至六节陈明了基督身体的真实景象。这一组包括四个人位——身体、那灵作素质、主作元素、父作源头。父化身于子，子实化为灵，灵又与信徒调和。这调和乃是基督身体的构成。这神圣的调和开始于我们的重生。神的灵重生我们人的灵，如今与我们的灵调和成为一灵。（林前六17。）当经过过程并终极完成之三一神的素质浸透我们里面的人，为要新陈代谢的变化我们时，这调和就在我们里面继续不断。这奇妙的调和使我们成为这位构成身体之三一神的配偶。

SPEAKING BY VARIOUS BROTHERS CONCERNING THE BODY OF CHRIST

The Body of Christ Being an Organism of the Processed and Consummated Triune God

Some people think the church is an organization, but the church, the Body of Christ, is an organism of the processed and consummated Triune God. Our physical body is an organism, but a chair is a mere organization of materials because it has no life in it. The Body of Christ is an organism because it is full of life. The church is not an organization without life, but an organism with life.

Every aspect of the church must be organic because the church is the issue of the living Divine Trinity. The Bible tells us that the embodiment of God, Christ, is life (John 14:6). Christ is not something organizational. As the embodiment of the Triune God, He is the totality of the divine, eternal life. The totality of life, the living Triune God, issues in one thing—the Body of Christ. Since the Triune God is the totality of life, the Body of Christ is altogether a matter of life. We should put anything that is not life under our feet.

The Body of Christ Being Constituted with the Processed and Consummated Triune God Mingled with the Regenerated and Transformed Tripartite Believers

Furthermore, the Body of Christ is constituted with the processed and consummated Triune God as its essence, element, and source, mingled with the regenerated and transformed tripartite believers as the counterpart of the constituting Triune God. The source is the Father, the element is Christ the Lord, and the essence is the Spirit (Eph. 4:4-6). There is a marvelous essence available to all of us today, and that is the essence of the processed and consummated Triune God, which is the very essence of the Body of Christ. Ultimately, the church is a group of people who are in union with the Triune God and are mingled with the Triune God.

Ephesians 4:4-6 presents the real scenery of the Body of Christ. This group comprises four persons—the Body, the Spirit as the essence, the Lord as the element, and the Father as the source. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers. This mingling is the constitution of the Body of Christ. The divine mingling began at our regeneration. The divine Spirit regenerated our human spirit and is now mingled with our spirit as one spirit (1 Cor. 6:17). This mingling continues in our being as the divine essence of the processed and consummated Triune God permeates our inward being to transform us metabolically. This wonderful mingling makes us the counterpart of the constituting Triune God.

基督的身体是包罗万有、 延展无限之基督的丰满

基督的身体是成为肉体、钉十字架、复活并升天之基督的身体，作那在万有中充满万有、包罗万有、延展无限之基督的丰满与彰显。（弗一 22～23。）

基督身体的构成是借着父生命和性情的分赐，
子完成救赎所产生之元素的分赐，
以及那灵印涂而有之素质的分赐

现在我们已经看见基督的身体是什么，我们还需要来看基督的身体这三一神生机体的构成。基督的身体乃是借着父生命和性情的分赐，子完成救赎所产生之元素的分赐，以及那灵印涂而有之素质的分赐所构成的。这是三重的分赐，包括父的本质，子的元素，和那灵的素质。

以弗所一章四节说，父在创立世界以前，在基督里拣选了我们，使我们成为圣别、没有瑕疵。圣别是神的性情。神的构成是圣别的，祂的本质也是圣别的。神嘱咐我们要圣别。祂说，“你们要圣别，因为我是圣别的。”（彼前一 16。）祂的愿望是要将祂的性情分赐到我们里面。成为圣别不仅是与一切凡俗的分开，也是被神的神圣、圣别性情浸透。保罗在以弗所五章二十七节，表达了神的愿望，就是要得着一个荣耀的召会，是圣别、没有瑕疵的。

以弗所一章五节说，我们被预定得儿子的名分。神的预定有一个目标，那目标就是儿子的名分。作神儿子的意思是我们有父神的生命。没有一个父亲生小孩，而不分赐自己的生命到那个小孩里。我们神圣之父的生命是生产的生命。我们已经由神而生，有祂神圣的生命，作祂的众子。（约一 12～13。）

基督的身体也借着子完成救赎所产生之元素的分赐而构成。以弗所一章七节说，我们在基督里，借着祂的血，得蒙救赎。在十节神说出祂的愿望，就是要将万有在基督里归一于一个元首之下。借着在基督里奇妙救赎的工作，我们都从亚当、罪和世界里出来，进到作我们范围和领域的基督里。在作我们范围和领域的基督里，我们得着基督生命元素的分赐。化身在子里的神的生命，借着基督的救赎，分赐到

The Body of Christ Being the Fullness of the All-inclusive and All-extensive Christ

The Body of Christ is the Body of the incarnated, crucified, resurrected, and ascended Christ as the fullness, the expression, of the all-inclusive and all-extensive Christ, who fills all in all (Eph. 1:22-23).

Its Constitution Being through the Dispensing of the Father's Life and Nature,
of the Son's Element Brought Forth by His Redemption,
and of the Spirit's Essence through His Sealing

Now that we have seen what the Body of Christ is, we need to see the constitution of the Body of Christ, the organism of the Triune God. The Body of Christ is constituted through the dispensing of the Father's life and nature, of the Son's element brought forth by His redemption, and of the Spirit's essence through His sealing. This is a threefold dispensing involving the substance of the Father, the element of the Son, and the essence of the Spirit.

Ephesians 1:4 says that the Father chose us in Him, in Christ, before the foundation of the world that we should be holy and without blemish. Holiness is the very nature of God. God's constitution is holy. His substance is holy. God charges us to be holy. He said, "You shall be holy because I am holy" (1 Pet. 1:16). His desire is to dispense His very nature into our being. To be holy is not only to be separated from everything common but also to be saturated with the very divine, holy nature of God. In Ephesians 5:27 Paul expressed God's desire to have a glorious church that is holy and without blemish.

Ephesians 1:5 says that we were predestinated unto sonship. God's predestination has a goal, and that goal is sonship. To be a son of God means that we have God the Father's life. No father can beget a child without imparting his very life into that child. The life of our divine Father is a begetting life. We have been begotten of God with His divine life to be His sons (John 1:12-13).

The Body of Christ is also constituted through the dispensing of the Son's element brought forth by His redemption. Ephesians 1:7 says that we have redemption in Christ through His blood. In verse 10 God expresses His desire to head up all things in Christ. By means of the marvelous work of redemption in Christ, we were brought out of Adam, out of sin, and out of the world into Christ as our sphere and realm. In Christ as our sphere and realm, we receive the impartation of the life element of Christ. The very life of God embodied in the Son was imparted through Christ's redemption into God's

神的子民里面。在基督包罗万有的死里，许多消极的事物都被对付了；但在积极一面，还有神圣生命的释放。（约十二24。）这生命在我们重生的时候，就已分赐到我们里面。

现在我们来看那灵印涂而有之素质的分赐。（弗一13。）那灵的素质作活的印记浸润我们全人，就如印章的墨浸透、泡透、弥漫所印的纸张。当我们重生时，那灵印涂的素质进到我们里面，以神的素质来泡透、浸透我们。

这印涂使我们成了神所选定的基业。以弗所一章十一节说，“也就在祂里面成了所选定的基业。”我们可能希奇神怎能承受我们这些属土的人为基业。但我们必须看见，借着神的素质分赐到我们里面，金就增加，土就减少。这印涂是直到我们得赎的日子。（四30。）这印涂是天天继续的。那灵的素质一直浸润我们全人，直到有一天我们完全被变化，成为贵重的材料，能给神承受。

基督身体的构成 也是借着基督在升天里的灌输

基督身体的构成也是借着基督在升天里的灌输。这与以弗所一章十九节所提基督超越的能力有关，那里说到基督超越浩大的能力，是向着我们这信的人。这向着我们的能力是四重的能力：复活的能力、（20上、）升天的能力、（20下、）使万有归服的能力、（22上、）以及使万有归一于一个元首之下的能力。（22下。）这四重的能力使基督从死里复活，使祂在诸天界里坐在神的右边，使万有服在祂脚下，并使祂向着召会作万有的头。神在基督身上所运行的能力，同样也运行在你我里面。我们不必留在撒狄死的光景里，徒有活的名而已。我们能应用并取用基督超越的能力，把我们从死的情形带出来。这能力是向着我们的。

我们享受升天的基督，我们也与祂一同坐在诸天界里。（弗二6。）万有都服在祂脚下的意思是，万有都在我们的脚下，因为我们是祂生机的身体。神使基督向着召会，就是祂的身体，作万有的头。（一22～23。）感谢主，借着三一神的分赐，并借着基督在升天里的灌输，而有这样基督身体的构成。

people. In Christ's all-inclusive death many negative things were dealt with, but on the positive side there was the release of the divine life (John 12:24). This life was imparted into us at the time of our regeneration.

Now we come to the dispensing of the Spirit's essence through His sealing (Eph. 1:13). The essence of the Spirit as the living seal permeates our very being just as the ink of the seal saturates, soaks, and permeates the sealed paper. When we were regenerated, the sealing essence of the Spirit came into our being to soak and saturate us with the very essence of God.

This sealing designated us as God's inheritance. Ephesians 1:11 says, "In whom also we were designated as an inheritance." We may wonder how God could inherit us men of clay. But we need to see that through the dispensing of God's essence into us, there is the increase of gold and the decrease of clay. This sealing is unto the day of redemption (4:30). It is going on day by day. The very essence of the Spirit is permeating our very being until one day we will be completely transformed to be the precious material which can be inherited by God.

Its Constitution Being Also by the Transfusion of Christ in His Ascension

The constitution of the Body of Christ is also by the transfusion of Christ in His ascension. This relates to the transcending power of Christ mentioned in Ephesians 1:19, which speaks of the surpassing greatness of His power toward us who believe. This power toward us is a fourfold power: resurrection power (v. 20a), ascending power (v. 20b), subjecting power (v. 22a), and heading-up power (v. 22b). This power raised Christ from the dead, seated Him at God's right hand in the heavenlies, subjected all things under His feet, and gave Him to be Head over all things to the church. This same power that God caused to operate in Christ is operating in you and in me. We do not have to remain in the dead condition of Sardis with a mere name that we are living. We can apply and appropriate the transcending power of Christ to bring us out of our deadness. This power is toward us.

We are enjoying the ascended Christ, and we are seated with Him in the heavenlies (Eph. 2:6). All things being subjected under His feet means that they are under our feet because we are His organic Body. God gave Christ to be the Head over all things to the church, which is His Body (1:22-23). Thank the Lord for such a constitution of the Body of Christ through the dispensing of the Triune God and by the transfusion of Christ in His ascension.

基督身体的形成 是借着在经纶之三一里那灵的浸

我们已经看见基督的身体是什么，也知道基督的身体如何以经过过程之三一神为构成。现在我们需要来看，基督的身体如何借着在经纶之三一里那灵的浸而形成。林前十二章十三节说，“我们…都已经在一位灵里受浸，成了一个身体。”这给我们看见，基督的身体乃是借着那灵的浸而形成的。

三一神为了要形成基督的身体，就经过了一个奇妙的过程。祂成为肉体来作人，并经过钉十字架与复活。在复活里，祂成了赐生命的灵。（林前十五45下。）在约翰二十章，主耶稣在复活里向祂的门徒显现，并向他们吹入一口气，说，“你们受圣灵。”（22。）祂将自己作为那灵吹到他们里面，好将祂自己作为生命分赐到他们里面。然后祂叫他们要留在耶路撒冷，直等到他们穿上从高处来的能力。（路二四49。）这是关于那灵的浇灌，作为从高处来的能力，与主复活当日吹进门徒里面的生命之灵不同。

基督复活五十天之后，在五旬节那日，有升天能力的经纶之灵就浇灌在门徒身上。行传二章给我们看见，在五旬节那日，犹太的信徒，就是基督身体的头一部分，都受了浸。（1～4。）在哥尼流家里，外邦的信徒，就是基督身体的第二部分，也照样受了浸。（十44～47。）借着这两个步骤，犹太人和外邦人就都借那灵的浸，形成基督的身体。这身体产生出来了，我们都在这一个身体里。神已将那灵作为生命赐给我们，祂也使我们穿上那灵作能力。基督的身体不仅以生命构成，也穿上基督超越的能力，以完成神今天在地上的工作和行动，为着祂永远的经纶。

基督身体的长大是借着三一神 在众肢体里的扩增，这些肢体 在一切事上长到元首基督里面

现在基督的身体已经形成了，这身体就需要长大。基督的身体是借着三一神在众肢体里的扩增（增长）而长大，这些肢体乃是在一切事上长到元首基督里面。（西二19，弗四15。）我们已经看见，林前十二章十三节说，我们已经在位灵里受浸，成了一个身体。接着又说，且都得

Its Formation Being through the Baptism of the Spirit in the Economical Trinity

We have seen what the Body of Christ is and also how the Body of Christ is constituted with the processed Triune God. Now we need to see how the Body of Christ was formed through the baptism of the Spirit in the economical Trinity. First Corinthians 12:13 says, "In one Spirit we were all baptized into one body." This shows that the Body of Christ was formed through the baptism of the Spirit.

In order to form the Body of Christ, the Triune God passed through a wonderful process. He was incarnated as a man and passed through crucifixion and resurrection. In resurrection He became a life-giving Spirit (1 Cor. 15:45b). In John 20 the Lord Jesus appeared to His disciples in resurrection and breathed into them, saying, "Receive the Holy Spirit" (v. 22). He breathed Himself as the Spirit into them to impart Himself as life into them. Then He told them to stay in Jerusalem until they were clothed with power from on high (Luke 24:49). This is concerning the outpouring of the Spirit as the power from on high and is different from the Spirit of life breathed into the disciples on the day of His resurrection.

Fifty days after Christ's resurrection, on the day of Pentecost, the economical Spirit of the ascension power was poured out upon the disciples. Acts 2 shows us that on the day of Pentecost, the Jewish believers, the first part of Christ's Body, were baptized (vv. 1-4). In the house of Cornelius the Gentile believers, the second part of His Body, were baptized in the same way (10:44-47). By these two steps both the Jews and the Gentiles were formed into the Body of Christ through the baptism of the Spirit. The Body came into existence, and we are in this one Body. God has given us the Spirit as life but He has also clothed us with the Spirit as power. The Body of Christ is not only constituted with life but also clothed with the transcendent power of Christ to carry out God's work and move on the earth today for His eternal economy.

Its Growth Being by the Increase of the Triune God within All Its Members, Who Grow into the Head, Christ, in Everything

Now that the Body of Christ has been formed, this Body needs to grow. Its growth is by the increase (growth) of the Triune God within all its members, who grow into the Head, Christ, in everything (Col. 2:19; Eph. 4:15). We have seen that 1 Corinthians 12:13 says that we were all baptized in one Spirit into one Body. Then it says that we were all given to drink one Spirit. Now that we have been baptized in one Spirit into

以喝一位灵。如今我们已经在一位灵里受浸，成了一个身体，我们还需要喝这一位灵，使身体得以长大。这一位灵乃是我们在这身体里长大所需要的供应。

彼得说，我们应当像才生的婴孩，切慕那纯净的话奶，叫我们靠此长大。（彼前二2。）当我们早晨祷读主话的时候，我们就得着话奶。我们靠这奶就能长大。马太四章四节说，人活着乃是靠神口里所出的一切话。主在约翰六章告诉我们，祂是从天上降下来的活粮，我们必须吃祂，好叫我们因祂活着。（51，57。）借着吃喝主，我们就能在神圣的生命上长大，并且三一神也在我们里面增长。主是活水也是活粮，所以我们能喝祂并吃祂，好长到祂里面。

我们已经看见，基督的身体乃是基督的配偶，新妇。作丈夫的不能与未成熟、仍然是婴孩的新妇结婚；新妇必须是长成的人，完全成熟的人。这给我们看见，我们必须长大直到成熟，使我们能成为基督的配偶。

这长大乃是三一神在我们里面的扩增。歌罗西二章十九节说，身体因神的增长、神的扩增而长大。基督的身体因三一神元素的增加，而渐渐长大。基督身体的长大不是因着知识的增加，乃是因着神自己作生命的增长。

按照歌罗西二章十九节，神正在我们里面长大。当我们长大时，意思就是神在我们里面长大。一天过一天，当我们吃祂喝祂，当我们祷读祂的话，并呼求祂的名，我们就接受了神自己的元素。这样，祂就渐渐将祂自己分赐到我们里面，将祂自己灌输到我们里面。当祂的素质在我们里面增加时，祂就在我们里面长大。因此，身体乃是以神自己的增长而长大。

基督的身体是生机体，不是组织。我们是这身体的肢体，我们都长大成熟，直到我们达到基督自己丰满身材的度量。（弗四13。）以弗所四章十五节说，我们得以在一切事上长到祂，就是元首基督里面。当基督将祂自己分赐到我们里面时，我们就在基督里长大。身体的长大是因着三一神在一切肢体里增长而有的，这些肢体乃是在一切事上长到元首基督里面。

基督身体的建造是凭着出于元首而来的全备供应，
借着每一丰富供应的节，
并借着每一部分依其度量而有的功用

one Body, we need to drink the one Spirit so that the Body may grow. The one Spirit is the supply that we need to grow in this Body.

Peter says that as newborn babes we should long for the guileless milk of the word, that by it we may grow (1 Pet. 2:2). When we pray-read the Word in the morning, we receive the milk of the word. By this milk we can grow. Matthew 4:4 says that man lives by every word that proceeds out of the mouth of God. The Lord told us in John 6 that He is the living bread which came down out of heaven and that we need to eat Him so that we can live because of Him (vv. 51, 57). By eating and drinking the Lord, we can grow in the divine life, and the Triune God increases within us. The Lord is the living water and the living bread, so we can drink Him and eat Him to grow up into Him.

We have seen that the Body of Christ is the counterpart of Christ, the bride. A husband cannot marry a bride who is immature, who is still a babe. His bride must be full-grown, fully mature. This shows that we need to grow unto maturity so that we can be the counterpart of Christ.

This growth is the increase of the Triune God within us. Colossians 2:19 says that the Body grows with the growth of God, the increase of God. The Body of Christ is growing with the increase of the element of the Triune God. The growth of the Body of Christ is not by the increase of knowledge but by the increase of the very God Himself as life.

According to Colossians 2:19, God is growing within us. When we grow, that means God is growing within us. Day by day as we eat Him and drink Him, as we pray-read His word and call upon His name, we are taking in the very element of God Himself. Thus, He is dispensing Himself into us, transfusing Himself into us. When His essence is increasing in us, He is growing in us. Thus, the Body grows with the growth of God Himself.

The Body is an organism, not an organization. As members of this Body, we grow unto maturity until we arrive at the measure of the stature of the fullness of Christ Himself (Eph. 4:13). Ephesians 4:15 says that we may grow up into Him in all things, who is the Head, Christ. As Christ is imparting Himself into us, we are growing in Christ. The growth of the Body is by the increase of the Triune God within all its members, who grow into the Head, Christ, in everything.

Its Building Up Being by the Bountiful Supply
out of the Head through Every Joint of the Rich Supply
and through the Operation in the Measure of Each One Part

我们都需要看见基督身体这三一神生机体的运行和功用。我们都是这生机体的一部分，这生机体需要被建造起来。基督身体的建造是凭着出于元首而来的全备供应，借着每一丰富供应的节，并借着每一部分依其度量而有的功用，使身体渐渐长大，以致在爱里把自己建造起来。（弗四 15～16。）召会的建造就是基督身体的长大。当我们在一切事上长到元首里的时候，我们就有出于元首的一些东西，可以为着身体的建造。

以弗所四章十六节说到身体的节和诸部分。我们或是节，或是诸部分，但我们不该担心我们是什么。我们需要长到元首里面，然后我们需要本于元首而尽功用或行动，使身体能得着供应，并得着建造。主要充满我们，并在我们里面运行，使我们照着我们度量的大小尽功用。我们的度量需要得着扩大，使基督的身体能越过越得着建造。

保罗用人的身体给我们看见基督身体的实际。（罗十二 4～5。）节是身体的连接。盖造建筑物时，建筑者头一件要作的事乃是建立架构。那个架构就像我们身体的连接。基督身体各节紧密的联络在一起，乃是使这些节和谐的连接在一起，紧紧的结合在一起。

在物质的建筑里，建筑物的架构必须紧密的连接在一起，而建筑物的石头必须彼此交织的摆在一起。这是基督身体里各节和各部分的一幅图画。基督的身体不仅有节的连接，也需要身体的各部分借着在生命上长大，结合在一起，坚固的彼此交织、紧接在一起，成为一个实体。

各节分赐基督特别的、丰富的供应，而结合并交织乃是借着每一部分依其度量而有的功用。这便叫身体长大，以致在爱里把自己建造起来。（弗四 16。）这爱是神的爱；借着这爱我们爱基督和祂身体上的肢体。

基督身体的长大和建造， 都是在那灵真正的一的范围里

我们已经看见召会不是组织，乃是基督的身体，也就是经过过程并终极完成之三一神活的生机体。基督的身体就是这样一一个生机体，就长大并得着建造。基督身体的长大和建造，都是在那灵真正的一的范围里。

We all need to see the operation and functioning of the Body of Christ as the organism of the Triune God. All of us are part of this organism which needs to be built up. The building up of the Body of Christ is by the bountiful supply out of the Head through every joint of the rich supply and through the operation in the measure of each one part, which causes the growth of the Body unto the building up of itself in love (Eph. 4:15-16). The building up of the church is the growth of the Body of Christ. As we grow up into the Head in all things, we have something out from the Head for the building up of the Body.

Ephesians 4:16 speaks of the joints and the parts of the Body. We are either joints or parts, but we should not be concerned about what we are. We need to grow up into the Head and then we need to function or operate out from the Head so that the Body can be supplied and built up. The Lord will fill us and move within us for us to function according to the measure of our capacity. Our capacity needs to be enlarged so that the Body of Christ can be built up more and more.

Paul used the human body to show us the reality of the Body of Christ (Rom. 12:4-5). The joints are the articulation of the Body. When a building is being built, the first thing the builders do is to set up the framework. That framing is like the articulation in our physical body. For the joints of the Body of Christ to be joined closely together is for them to be articulated and fitted closely together in harmony.

In a physical building, the frames of the building need to be joined closely together, whereas the stones of the building need to be put together by being interwoven. This is a picture of the joints and the parts in the Body of Christ. Not only is there the articulation of the joints, but also there is the need for each one part of the Body to be knit together, to be interwoven, to be compacted together solidly, through the growth in life to become one entity.

The joints dispense the particular, rich supply of Christ, and the knitting and interweaving are through the operation in the measure of each one part. This causes the growth of the Body unto the building up of itself in love (Eph. 4:16). This love is the divine love by which we love Christ and the fellow members of His Body.

Its Growth and Building Up Being in the Realm of the Genuine Oneness of the Spirit

We have seen that the church is not an organization, but the Body of Christ, the living organism of the processed and consummated Triune God. As such an organism, the Body of Christ grows and is being built up. Its growth and building up both are in the realm of the genuine oneness of the Spirit.

在约翰十七章里，主耶稣为这个一祷告。那时这个一在信徒中间还未存在。这个一只存在于神圣三一——父、子、灵——中间作为模型。主耶稣祷告，愿信徒都成为一，正如父在祂里面，祂在父里面。（21。）祂渴望在三一神里的这个一，能实化在信徒中间。

在神圣三一里的这个一，直到五旬节那日才实化在信徒中间，那时终极完成的那灵，就是经过过程之三一神的终极完成，浇灌在信徒身上。那灵如今与所有的信徒相调和，使所有的信徒与三一神成为一。现今地上存在着一个实际，称为那灵的一。三一神的一如今实化在所有的信徒中间，因为那灵作为经过过程之三一神的终极完成，如今与基督的身体相调和。保罗特别嘱咐我们，要竭力保守那灵的一。（弗四3。）

按照以弗所四章，那灵的一包括四个因素、两个凭借、和一个目标。四个因素是一个身体、一位灵、一主、和一位众人的神与父。（4～6。）一个身体是标的。当这一个身体，这个标的，与神圣三一，也就是一灵、一主、一位众人的神与父，相调和时，就有那灵一的实际。借着终极完成的那灵与蒙救赎、得重生之人的调和，这个一就成了我们的。

这个一靠两个凭借得以完成，就是信与浸的凭借。（5。）我们借着信联于我们的元首基督。信就是我们信入基督，把我们带进与基督生机的联结里。浸是一切消极事物的了结。浸把我们从亚当分开，信把我们联于基督。

这把我们带进独一的目标，就是我们蒙召的一个盼望里。（4。）那灵的一的目标乃是盼望有一日所有的信徒，就是基督的身体，要被带进三一神的神圣荣耀里。（西一27。）我们的盼望不是在地上，我们的盼望也不是上天堂。我们的盼望乃是有分于三一神的神圣荣耀。

这就是使徒保罗在以弗所四章所说的那灵的一。我们需要这个一，使我们能在基督身体得以长大并被建造的范围里。没有这个范围，“基督的身体”只不过是一个名词而已。所以保罗嘱咐我们，要竭力保守那灵的一。我们实际上有这个一，但我们需要在实行上保守这个一。

In John 17 the Lord Jesus prayed for this oneness. At that time, the oneness was not in existence among the believers. It was just a model that existed merely among the three of the Divine Trinity, the Father, the Son and the Spirit. The Lord Jesus prayed that the believers might be one, even as the Father was in Him and He in the Father (John 17:21). He was aspiring that this oneness in the Triune God would be realized among the believers.

This oneness in the Divine Trinity was not realized among the believers until the day of Pentecost when the consummated Spirit, who is the consummation of the processed Triune God, was poured out upon the believers. The Spirit is now mingled with all the believers, making all the believers one with the Triune God. Now on the earth there is in existence a reality called the oneness of the Spirit. The oneness of the Triune God is now realized among all the believers because the Spirit as the consummation of the processed Triune God is now mingled with the Body of Christ. Paul specifically charged us that we should be diligent to keep the oneness of the Spirit (Eph. 4:3).

According to Ephesians 4, the oneness of the Spirit is composed of four factors, two means, and one goal. The four factors are the one Body, one Spirit, one Lord, and one God and Father of all (vv. 4-6). The one Body is the object. When this one Body, the object, is mingled with the Divine Trinity, that is, the one Spirit, the one Lord, and the one God and Father of all, there is the reality of the oneness of the Spirit. This oneness through the mingling of the consummated Spirit with the redeemed and regenerated ones is our possession.

This oneness is accomplished by two means: the means of faith and of baptism (v. 5). Through faith we are joined to Christ, who is our Head. Faith is our believing into Christ, bringing us into an organic union with Christ. Baptism is the termination of all the negative things. Baptism separates us from Adam, and faith joins us to Christ.

This brings us into a unique goal, that is, the one hope of our calling (v. 4). The goal of the oneness of the Spirit is the hope that one day all the believers as the Body of Christ will be brought into the divine glory of the Triune God (Col. 1:27). Our hope is not on the earth, nor is our hope to go to heaven. Our hope is to participate in the divine glory of the Triune God.

This is the oneness of the Spirit defined by the apostle Paul in Ephesians 4. We need this oneness to be in the realm where the Body of Christ can grow and be built up. Without this realm, the Body of Christ is mere terminology. That is why Paul charged us to keep the oneness of the Spirit with all diligence. We have this oneness in actuality, but we need to keep it in practicality.

保罗接着告诉我们，只在实际上有那灵的一是不够的。最终，身体的所有肢体都该达到他们对基督共同的信仰，并对神儿子共同的认识。（弗四 13。）只有那灵的一，不足以建造基督的身体。我们需要实行上的一，就是我们对基督共同信仰的一。

这里的信是指客观的信仰，也就是我们所信，使我们得救的一切事物。我们信仰的三个主要项目乃是神自己、基督的身位、和基督的工作。我们相信神的所是，基督的所是，以及基督的所作。这是我们的信仰。我们信三一神自己，祂是宇宙中独一的神，天地和其中万物的创造主。我们也信基督是三一神的具体化身，兼有神性与人性的一位。我们也信基督所作的一切工作。我们信祂成了肉体、钉十字架、复活、升天，有一天还要回来。这一切都是我们信仰的项目，使我们可以得救。

我们需要在我们信仰的这些项目上是一。不幸的是，许多基督徒更关心许多次要项目，诸如蒙头，如何受浸，以及神奇的恩赐。但这些都不是带给我们救恩、使我们成为一之信仰的项目。所以我们不仅有那灵一的实际；我们还需要往前并长大，直到我们达到在基督里共同信仰的一。我们该放下一切造成异议的次要项目。我们需要回到带给我们救恩的独一的信仰上。

不仅如此，保罗说我们还需要达到我们对神儿子之共同认识的实行的一。耶稣基督是神的儿子，祂是包罗万有，也是延展无限的，但所有信徒对这位基督的认识却有很大的不同。许多基督徒只认识祂是救主，是神的羔羊。但在主的恢复里，我们不仅认识这位基督是救主，是神的羔羊，我们也认识这位基督是包罗万有的一位。祂是活粮、（约六 51、）活水、（四 10, 14、）生命的光、（八 12、）和生命的气。（二十 22。）在约翰十章，祂是羊出入的门，也是我们在其上得喂养的草场。（9。）基督对我们是如此丰富，但因为信徒中间对基督认识的不同，而缺少一。因此，我们需要长大、往前，达到对神儿子完全的认识。我们要认识基督的包罗万有和延展无限。

Paul goes on to tell us that just to have the oneness of the Spirit in reality is not sufficient. Eventually, all the members of the Body should attain to the oneness of their common faith in Christ and of their common knowledge of the Son of God (Eph. 4:13). Merely to have the oneness of the Spirit is not sufficient for the building up of the Body of Christ. We need the oneness in practicality, that is, the oneness of our common faith in Christ.

The faith here refers to the objective faith, which is all the things we believe in for our salvation. The three main items of our faith are God Himself, the person of Christ, and the work of Christ. We believe in what God is, what Christ is, and what Christ has done. This is our faith. We believe in the Triune God Himself who is the unique God in the universe, the Creator of heaven and earth and all the things in them. We also believe in Christ as the embodiment of the Triune God, the One who possesses both divinity and humanity. We also believe in all the work that Christ has done. We believe that He was incarnated, crucified, resurrected, ascended, and that one day He is coming back. All these are the items of our faith that cause us to be saved.

We need to be one in these items of our faith. Unfortunately, many Christians are more concerned with many minor items, such as head covering, how we should be baptized, or the miraculous gifts. But these are not items of our faith which bring us salvation and which cause us to be one. So not only do we have the reality of the oneness of the Spirit; we need to go on and grow up until we arrive at the oneness of our common faith in Christ. We should drop all the minor items that cause dissension. We need to come back to the unique faith that brings us salvation.

Not only so, Paul said that we need to arrive at the practical oneness of our common knowledge of the Son of God. Jesus Christ as the Son of God is all-inclusive and all-extensive, yet the knowing of this Christ by all the believers varies a great deal. Many Christians know Him only as the Savior, as the Lamb of God. But in the Lord's recovery, we know this Christ not only as the Savior, as the Lamb of God, but also as the all-inclusive One. He is the living bread (John 6:51), the living water (4:10, 14), the light of life (8:12), and the breath of life (20:22). In John 10 He is the door for the sheep to go in and out and the green pasture on which we feed (v. 9). Christ is so much to us, but because of the differences in the knowing of Christ among the believers, there is a lack of oneness. Thus, there is the need to grow, to go on, to arrive at the full knowledge of the Son of God. We want to know Christ in His all-inclusiveness and His all-extensiveness.

当我们达到了信仰上并对神儿子之完全认识上的一，我们就不只有实际上的一，我们在实行上乃是一。我们需要在这个一的范围里，使基督的身体得以长大并被建造。基督的身体是三一神的生机体，借着三一神的分赐，并凭着升天基督的灌输，而以经过过程并终极完成之三一神为构成。基督的这个身体在形成之后，就渐渐长大并且渐渐被建造起来。

作为三一神的生机体，基督的身体 也是终极完成之三一神的丰满与彰显

最后，基督的这个身体成了终极完成之三一神的丰满与彰显。以弗所三章十九节说，最终我们要被充满，成为神一切的丰满。丰满基督丰富之分赐的彰显与流出。健壮的美国人是美国所有丰富的丰满与彰显。照样，基督的身体是终极完成之三一神的丰满与彰显，作基督丰富构成到所有肢体里的流出和结果。今天我们的神已经终极完成成为包罗万有的灵。祂对我们很便利，使我们可以享受、可以有分于祂。借着享受祂在作为那灵之基督里的丰富，我们就得以成为祂的丰满，在这宇宙中彰显祂。

所以在以弗所三章末了保罗说，“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。”（21。）借着基督的身体作经过过程之三一神的丰满，神就能在整个宇宙中得着彰显。三一神借着基督的身体作祂的生机体，就完全得着彰显，并完全得着代表。

—五位弟兄

When we arrive at the oneness of the faith and of the full knowledge of the Son of God, we will not merely possess the oneness in reality, but we will be one practically. We need to be in this realm of oneness for the Body of Christ to grow and to be built up. As the organism of the Triune God, the Body of Christ is constituted with the processed and consummated Triune God through the dispensing of the Triune God and by the transfusing of the ascended Christ. Then after being formed, this Body of Christ is growing and is being built up.

As the Organism of the Triune God, Being Also the Fullness, the Expression, of the Consummated Triune God

Eventually this Body of Christ becomes the fullness, the expression, of the consummated Triune God. Ephesians 3:19 says that we are eventually filled unto all the fullness of God. The fullness is the expression and the issue of the dispensing of all the riches of Christ. The husky Americans are the fullness, the expression, of all the riches of America. In the same way, the Body of Christ is the fullness, the expression, of the consummated Triune God as the issue, the result, of the riches of Christ constituted into all the members. Today our God has been consummated to be the all-inclusive Spirit. He is available to us for us to enjoy, for us to participate in. By enjoying His riches in Christ as the Spirit, we may become His fullness to express Him in this universe.

So at the end of Ephesians 3 Paul said, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen” (v. 21). Through the Body of Christ as the fullness of the processed Triune God, God can have an expression in the whole universe. The Triune God is fully expressed and fully represented through the Body of Christ as His organism.

5 brothers

第四篇

合一对分裂

纲 目

壹 合一：

- 一 在基督的信徒中间真正的一，乃是出于三一神；真实的一乃是从三一神起源的；神圣三一的三者之间有真实的一。
- 二 主在地上路程的最后一刻，于被卖前，在约翰十四至十六章，说了奥秘的神圣三一将祂自己分赐并灌输到信徒里面的那一段话之后，就为着祂所有信徒中间的一向父祷告，使信徒中间的一与神圣三一真正的一合在一起。
- 三 在另一个场合，主吩咐我们，当我们在两个人在一起为任何事祷告时，我们必须和谐一致。
- 四 一百二十个人同心合意祷告十天，他们的祷告在五旬节那天得着奇妙的答应。
- 五 在另一个时候，使徒和门徒们同心合意的赞美神，神给他们的应允是奇妙的，并且众信徒也都是一心一魂的。
- 六 使徒吩咐我们要保守那灵的一，并给我们一幅清楚的图画，说出基督身体的一是如何以神圣三一所构成；（这内在的构成是以父作源头，子作元素，灵作素质；）并说出身体如何是外面的器皿，以盛装经过过程的三一神与变化过的信徒之间，这个构成的一的实际。

MESSAGE FOUR

ONENESS VERSUS DIVISION

OUTLINE

I. Oneness:

- A. The genuine oneness among the believers of Christ is of the Triune God; the real oneness originates from the Triune God; the three of the Divine Trinity are really one among Themselves.
- B. At the last hour of His course on the earth, after He gave the word on the mysterious Divine Trinity dispensing and transfusing Himself into the believers in John 14—16 right before His betrayal, the Lord prayed to the Father for the oneness among all His believers that it may merge with the genuine oneness of the Divine Trinity.
- C. On another occasion the Lord charged us to be in harmony when two of us would pray together for anything.
- D. The one hundred twenty were praying for ten days with one accord, and their prayer was answered in a marvelous way on the day of Pentecost.
- E. At other times the apostles with the disciples praised God with one accord and God's response to them was marvelous, and the heart and soul of the multitude of believers were one.
- F. The apostle charges us to keep the oneness of the Spirit and gives us a clear picture of how the oneness of the Body of Christ is constituted with the Divine Trinity—the Father as the source, the Son as the element, and the Spirit as the essence of this inner constitution—and of how the Body is the outward vessel to contain the reality of this constituted oneness between the processed Triune God and the transformed believers.

七 在另一个时候，使徒也吩咐我们要在一个灵里站住，同魂为福音努力，思念同一件事，有相同的爱，在一魂里联结。

八 总结的说，在众召会里，主与信徒同在，以及神赐福给信徒，都是根据他们在灵里的一，他们中间的同心合意，以及他们在祷告、工作和爱心上的和谐一致。诗篇一百三十三篇给我们看见，神的子民和睦同居是神膏油涂抹并神新鲜恩典的基础，使他们有分于神所命定的福，就是永远的生命。

贰 对分裂：

一 分裂（派别）是属于肉体的。

二 分裂不仅是属于肉体的，也是照着人的样子——林前三 3。

三 分裂破坏基督这独一者，也破坏祂的身体——林前一 10～13。

四 哥林多信徒是分裂的，而他们仍聚集在一起吃主的晚餐，不是受益，乃是招损；因此，使徒不认为他们来在一起是吃主的晚餐——林前十一 17～20。

五 任何种的分裂都没有理由，没有借口，也都不得称义。

六 使徒吩咐我们，要避开那些制造分裂的人，并拒绝分门结党的人——罗十六 17，多三 10。

G. At other times the apostle also charges us to stand in one spirit and strive with one soul for the gospel, thinking the same one thing, having the same love, joined in one soul.

H. In conclusion, both the Lord's presence and God's blessing to the believers in the churches are based upon their oneness in the Spirit, their one accord among themselves, and their harmony in prayer, work, and love. Psalm 133 shows us that God's people dwelling in unity is the base of God's anointing and of God's refreshing grace that they may participate in the God-commanded blessing of life forevermore.

II. Versus division:

A. Divisions (sects) are of the flesh.

B. Divisions are not only of the flesh but also according to the manner of man—1 Cor. 3:3.

C. Divisions damage Christ as the unique One and His Body—1 Cor. 1:10-13.

D. The Corinthian believers were divided while they were still meeting together to take the Lord's supper not for the better but for the worse; thus, the apostle would not consider that they came together to eat the Lord's supper—1 Cor. 11:17-20.

E. No reason and no excuse to be given to any kind of division and no justification for it.

F. The apostle charged us to turn away from those who make divisions and to refuse a sectarian man—Rom. 16:17; Titus 3:10.

在基督的信徒中间真正的一，乃是出于三一神

约翰十七章二十二至二十三节说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。他们在他们里面，你在我里面，使他们被成全成为一。”这两节经文给我们看见，在基督的信徒中间真正的一，乃是出于三一神。三一神乃是一。在十四章八节，腓力求主耶稣“将父显给我们看，我们就知足了”。主耶稣回答说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？我在父里面，父在我里面，你不信么？”（9～10上。）在这两节里，主耶稣指出父与子原是一。（十30。）不仅如此，林后三章十七节说，“而且主就是那灵。”根据这一节，主，就是基督，乃是那灵。林前十五章四十五节下半证实这一点：“末后的亚当成了赐生命的灵。”末后的亚当自然是指肉身里的主耶稣，而赐生命的灵是指圣灵、赐人生命的灵。（约六63，林后三6。）这指明子与灵也是一。因此，按照圣经清楚的启示，父、子、灵—神圣三一的三者—乃是一。

在我们自己里面，我们没有真正的一。真正的一乃是出于三一神。那么，我们怎样才能进入这个一？在约翰十四章二十节主耶稣说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”在加拉太三章二十七至二十八节使徒保罗说，我们都已浸入基督，并在基督耶稣里是一。因此，我们若要进入真正的一，就必须敞开自己，将基督这三一神的具体化身接受到我们里面，并且必须浸入基督，以进入三一神里面。（太二八19。）

不仅如此，真实的一乃是从三一神起源的。在约翰十七章主耶稣祷告三次，愿基督的信徒成为一，正如三一神是一样。（11，21，22。）二十二节的“正如我们是一样”这句话，指明真实的一乃是从三一神起源的。所以我们这些基督的信徒若要有真实的一，就必须进入三一神里面，祂是真正的一的起源。主在二十一节“使他们也在我们里面”的话，指明这一点。

The Genuine Oneness among the Believers of Christ Being of the Triune God

John 17:22-23 says, “And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one.” These verses show that the genuine oneness among the believers of Christ is of the Triune God. The Triune God is one. In John 14:8 Philip asked the Lord Jesus, “Show us the Father and it is sufficient for us.” The Lord responded, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me?” (vv. 9-10a). In these verses the Lord Jesus indicated that the Father and the Son are one (10:30). Furthermore, 2 Corinthians 3:17 says, “And the Lord is the Spirit.” According to this verse, the Lord, that is, Christ, is the Spirit. This is confirmed by 1 Corinthians 15:45b: “The last Adam became a life-giving Spirit.” The last Adam, of course, is the Lord Jesus in the flesh, and the life-giving Spirit is the Holy Spirit, the Spirit who gives life (John 6:63; 2 Cor. 3:6). This indicates that the Son and the Spirit also are one. Thus, according to the clear revelation of the Scriptures, the Father, the Son, and the Spirit—the three of the Divine Trinity—are one.

In ourselves we do not have the genuine oneness. The genuine oneness is of the Triune God. How, then, can we enter into this oneness? In John 14:20 the Lord Jesus said, “In that day you will know that I am in My Father, and you in Me, and I in you,” and in John 14:23 He said, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” In Galatians 3:27-28 the apostle Paul said that we were all baptized into Christ and we are all one in Christ Jesus. Therefore, in order to enter into the genuine oneness, we must open ourselves and receive Christ, the embodiment of the Triune God, into us and also be baptized into Christ to enter into the Triune God (Matt. 28:19).

Not only so, the real oneness originates from the Triune God. In John 17 the Lord Jesus prayed three times that the believers of Christ would be one even as the Triune God is one (vv. 11, 21, 22). The phrase “even as We are one” in verse 22 indicates that the real oneness originates from the Triune God. So, in order for us, the believers of Christ, to have the real oneness, we need to enter into the Triune God, who is the origin of the genuine oneness. This is indicated by the Lord’s word “that they also may be in Us” in verse 21.

以弗所二章十五节说，基督在祂自己里面，把犹太人和外邦人创造成一个新人，成就了和平。主耶稣上到十字架上，拆毁了中间隔断的墙，就是仇恨，好把两下在祂自己里面，创造成一个新人。犹太人和外邦人乃是在作三一神具体化身的基督里，才能成为一个新人。这也给我们看见，真实的一乃是从三一神起源的。

神圣三一的三者之间有真实的一。以上所引的经节给我们看见，在素质的一面，神圣三一的三者之间彼此是一。除此之外，新约里还有许多经节，启示在经纶的一面，在为着祂们神圣行动的配搭上，以及在我们的经历中，神圣三一的三者是一。比如，在约翰十四章十节主耶稣说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”按照这一节，子说话，却是住在子裡面的父作事。因此，每当主耶稣说话时，父就作事。以弗所一章三节告诉我们，父在基督（子）里，曾用各样属灵的福分（那灵的福），祝福了我们。同一章四至十四节给我们看见父的拣选和预定，子的救赎，以及灵的印涂和作质，为要将神圣的三一分赐到信徒里面，以产生召会，就是基督的身体。然后，在三章十四至十九节，父借着那灵，加强信徒到他们里面的人里，使信徒被充满，成为神圣三一的一切丰满。在四章四至六节，我们看见一位灵作素质，一主（子）作元素，一父作一个基督身体的源头。此外，我们还可以引用许多别处的经节给人看见，神圣三一的三者之间有真实的一。

我们必须祷告，使我们有智慧和启示的灵，看见在信徒中间真正的一不是出于信徒自己，而是出于三一神，并从三一神起源的。我们也必须看见神圣三一三者之间的一。我们若看见了这异象，这会控制我们基督徒的生活。这个真正的一的异象，会带我们进到基督身体的实际里，并且使我们中间没有分裂。

主耶稣为着祂所有信徒中间的一向父祷告，
使信徒中间的一与神圣三一真正的一合在一起

Ephesians 2:15 says that Christ created the Jews and the Gentiles in Himself into one new man, making peace. The Lord Jesus went to the cross to break down the middle wall of partition, the enmity, and create the two in Himself into one new man. It is in Christ, the embodiment of the Triune God, that the Jews and the Gentiles can be one new man. This too shows that the real oneness originates from the Triune God.

The three of the Divine Trinity are really one among Themselves. In addition to the verses cited above, which show that the three of the Divine Trinity are one among Themselves essentially, there are many portions in the New Testament that reveal that the three of the Divine Trinity are one among Themselves economically in their coordination for the divine move and in our experience. For example, in John 14:10 the Lord Jesus said, “Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” According to this verse, the Son speaks the words, but the Father, who abides in the Son, does His works. Thus, whenever the Lord Jesus speaks, the Father works. Ephesians 1:3 tells us that the Father has blessed us with every spiritual blessing [blessing of the Spirit] in Christ [the Son], and verses 4-14 of the same chapter show us the Father’s selection and predestination, the Son’s redemption, and the Spirit’s sealing and pledging for the dispensing of the Divine Trinity into the believers to produce the church, the Body of Christ. Then, in 3:14-19 the Father strengthens the believers through the Spirit into their inner man that Christ, the Son, may make His home in their hearts, that the believers may be filled unto all the fullness of the Divine Trinity. In 4:4-6 we see the one Spirit as the essence, the one Lord [the Son] as the element, and the one Father as the source of the one Body of Christ. Many other verses can be cited to show that the three of the Divine Trinity are really one among Themselves.

We need to pray that we may have a spirit of wisdom and revelation to see that the genuine oneness among the believers is not of the believers themselves, but is of the Triune God and originates from the Triune God. We also need to see the oneness among the three of the Divine Trinity. If we see this vision, it will control our Christian life. This vision of the genuine oneness will bring us into the reality of the Body of Christ, and there will be no divisions among us.

The Lord Jesus Praying to the Father for the Oneness among All His Believers
That It May Merge with the Genuine Oneness of the Divine Trinity

主在地上路程的最后一刻，于被卖前，在约翰十四至十六章，说了奥秘的神圣三一将祂自己分赐并灌输到信徒里面的那一段话之后，就为着祂所有信徒中间的一向父祷告，使信徒中间的一与神圣三一真正的一合在一起。在约翰十四至十六章，主耶稣在被卖前，说到奥秘的神圣三一将祂自己分赐并灌输到信徒里面。主在十四章的话，启示子是父的具体化身和彰显；（7～11；）那灵是子的实际和实化。（17～20。）父在子里彰显在信徒中间，子作那灵实化在信徒里面。当那灵进到信徒里面，三一神—父在子里作为那灵—就将祂自己分赐到信徒里面，作他们的分，使他们在祂的神圣三一里，得以享受祂作他们的一切。约翰十四章所启示之三一神的分赐，乃是为着产生召会作基督的身体，也就是父的家，（2，）有基督的信徒作这身体的许多肢体，就是在父家中的许多住处。（23。）

在约翰十五章，主耶稣是葡萄树，父是栽培的人，信徒是枝子。（1，5。）父作栽培的人是葡萄树的源头、创始者、计划者、种植者、生命、本质、土壤、水分、空气、阳光和一切。子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身。实际的灵为子所差，从父且同父而来，为子作见证。（26。）信徒作枝子，借着住在子这葡萄树里，就在灵的交通里，有分于父的丰富，并且以神圣的爱彼此相爱，以彰显父的神圣生命，也就是借着结果子荣耀父。（4～17。）因此，葡萄树和枝子乃是三一神在祂神圣分赐里的生机体。

在十六章里，实际的灵，就是保惠师，为子所差，（7，）要为罪，为义，为审判，使世人知罪自责，（8～11，）并要引导信徒进入一切的实际，就是叫子的一切所是和所有，对信徒成为实际。（13～15。）凡父的所是和所有，都具体化身于子；（15上，西二9；）凡子的所是和所有，都由那灵接受，并向信徒宣示为实际。（约十六14。）这就是将三一神一切的实际分赐并灌输到基督的信徒里面。借着奥秘的神圣三一之分赐和灌输，信徒就成为基督身体的肢体，并进入与三一神生机的联结里，而有分于三一神的一。

At the last hour of His course on the earth, after He gave the word on the mysterious Divine Trinity dispensing and transfusing Himself into the believers in John 14—16 right before His betrayal, the Lord prayed to the Father for the oneness among all His believers that it may merge with the genuine oneness of the Divine Trinity. In John 14 through 16, right before His betrayal, the Lord Jesus gave a word on the mysterious Divine Trinity dispensing and transfusing Himself into the believers. The Lord's word in chapter fourteen reveals that the Son is the embodiment and expression of the Father (vv. 7-11) and the Spirit is the reality and realization of the Son (vv. 17-20). The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. When the Spirit enters into the believers, the Triune God—the Father in the Son as the Spirit—dispenses Himself into the believers to be their portion that they may enjoy Him as their everything in His Divine Trinity. The dispensing of the Triune God revealed in John 14 is for the producing of the church as the Body of Christ, which is the Father's house (v. 2), with the believers of Christ as the many members of the Body, the many abodes in the Father's house (v. 23).

In John 15 the Lord Jesus is the true vine, the Father is the husbandman, and the believers are the branches (vv. 1, 5). The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Spirit of reality, sent by the Son and proceeding from and with the Father, testifies concerning the Son (v. 26). By abiding in the Son as the vine, the believers as the branches participate in the riches of the Father in the fellowship of the Spirit and love one another with the divine love to express the Father's divine life, that is, to glorify the Father, through fruit-bearing (vv. 4-17). Thus, the vine with its branches is the organism of the Triune God in His divine dispensing.

In chapter sixteen the Spirit of reality, the Comforter sent by the Son (v. 7), comes to convict the world concerning sin, righteousness, and judgment (vv. 8-11) and to guide the believers into all the reality, that is, to make all that the Son is and has real to the believers (vv. 13-15). All that the Father is and has is embodied in the Son (v. 15a; Col. 2:9), and all that the Son is and has is received by the Spirit and declared as reality to the believers (v. 14). This is the dispensing and infusing of all the reality of the Triune God into the believers of Christ. Through the dispensing and infusing of the mysterious Divine Trinity, the believers become the members of the Body of Christ and enter into an organic union with the Triune God to participate in the oneness of the Triune God.

主说了约翰十四至十六章的话之后，就在约翰十七章为着祂所有信徒之间的一向父祷告，使这一与神圣三一真正的一合在一起。在二十一至二十三节主祷告说，“使们〔信徒〕都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”这几节经文给我们看见，信徒的一与神圣三一三者之间真正的一合在一起。神圣三一三者之间的一乃是基督身体中信徒一的模型，而基督身体中信徒的一，实际上就是神圣三一之一的扩大。这个一先是在父的名里，凭着父的神圣生命，（2，6，11，）然后在三一神里，借着父话的实际而有的圣别，（14～21，）最终在神圣的荣耀里，使那经过过程、并借着神圣的分赐已将自己与信徒调和的三一神得着彰显。（22～24。）第一层的一是在父的名和父的生命里，拯救我们脱离天然的范围。第二层的一是在父圣别话语的实际里，拯救我们脱离世界。第三层的一是在父的荣耀里，拯救我们脱离己，使我们在三一神里完全成为一。这个一乃是经过过程并终极完成之三一神与祂蒙救赎、被变化之信徒的调和，所以，这个一乃是召会，就是基督的身体。

主吩咐我们，当我们有两个人在一起 为任何事祷告时，我们必须和谐一致

我们都爱这个一，但我们必须看见，这个一多少还是隐藏在我们的灵里。这个一必须往前走一步；这个一必须彰显出来。我们需要应用这个一。如果我们不应用，这个一就只是道理，仍然隐藏在我们的灵里。世界需要借着我们的和谐一致并同心合意，看见我们的一。

在马太十八章十九节，主吩咐我们，当我们有两个人在一起为任何事祷告时，我们必须和谐一致：“我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”在这一节里，主用了“和谐一致”这个辞，其希腊原文是 *sumphoneo*，意思是“协调，一致”，指乐

After giving the word in John 14—16, in John 17 the Lord prayed to the Father for the oneness among all His believers, that it may merge with the genuine oneness of the Divine Trinity. In verses 21-23 the Lord prayed, “That they [the believers] all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.” These verses show the merging of the oneness of the believers with the genuine oneness among the three of the Divine Trinity. The oneness among the three of the Divine Trinity is a model of the oneness of the believers in the Body of Christ, and the oneness of the believers in the Body of Christ is actually the enlargement of the oneness of the Divine Trinity. This oneness is first in the Father’s name by the Father’s divine life (vv. 2, 6, 11), then in the Triune God through sanctification by the reality of the Father’s word (vv. 14-21), and ultimately in the divine glory for the expression of the processed Triune God who has mingled Himself with the believers through His divine dispensing (vv. 22-24). The first level of oneness is in the Father’s name and life, delivering us from the natural realm. The second level of oneness is in the reality of the Father’s sanctifying word, delivering us from the world. The third level of oneness is in the Father’s glory, delivering us from ourselves and causing us to become fully one in the Triune God. This oneness, being the mingling of the processed and consummated Triune God with His redeemed and transformed believers, is the church as the Body of Christ.

The Lord Charging Us to Be in Harmony When Two of Us Would Pray Together for Anything

We all love the oneness, but we must realize that this oneness may be somewhat concealed in our spirit. This oneness must go a step further; it must be expressed. We need to apply the oneness. If we do not have the application, the oneness will be merely a doctrine and will remain hidden in our spirit. The world needs to see our oneness through our being in harmony and in one accord.

In Matthew 18:19 the Lord charged us to be in harmony when two of us would pray together for anything: “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.” In this verse the Lord used the word *harmony*, which is *sumphoneo* in Greek, meaning “to be in harmony, or accord” and referring to the harmonious sound of musical instruments or voices. In the

器或音乐声调的和谐声音。在世人眼中，我们中间的和谐一致，应当像乐团演奏和谐的音乐一样。

一百二十个人同心合意祷告十天

在行传一章十四节，一百二十个门徒同心合意祷告十天，他们的祷告在五旬节那天得着奇妙的答应。在这一节里的“同心合意”是另一个希腊字 *homothumadon*。该字源自 *homo*，意“相同”，以及 *thumos*，意“心思、意志、（魂、心的）目的”。这字是指在一个全人里内在感觉的和谐。同心合意乃是一的彰显和应用。马太十八章十九节的和谐一致，就是行传一章十四节的同心合意。在行传一章十四节，一百二十位圣徒都同心合意的祷告；但在那之前，他们并不同心合意。主受死前，门徒彼此争论，（路二 24，）也没有力量祷告。（太二六 40～45。）但是在主复活后，在门徒身上发生了一些事情。主复活的当晚来到门徒那里，将赐生命的灵吹到他们里面。（约二十 22。）这赐生命的灵在素质一面进到门徒里面。这就是那开始在他们里面运行，把他们带进同心合意里的大能。不仅如此，门徒也亲眼看见三件奇妙的事：基督的钉十字架，基督的复活，以及基督的升天。这完全的得着了他们。他们忘记了他们自己一切的目的和目标，而来同心合意的祷告，以完成神的经纶。他们看见了这三件事之后，就把自己给了神的经纶。我们多么需要看见这三件重要的事！那会使我们没有心情为着一切缠累我们的事物，而专注于同心合意的祷告。同心合意的祷告乃是神在使徒行传里行动的基础。最后，神借着那灵在经纶一面的浇灌，答应了他们的祷告。（二 2～4，17。）那灵浇灌下来，乃是由于他们同心合意的祷告。借着那灵的浇灌，犹太信徒就得以浸成一个身体。这完全是同心合意祷告的结果。这应当叫我们印象深刻，看见圣徒中间的同心合意，对于完成神的经纶是非常重要的。在行传里，基督的繁殖是开始于同心合意。

借着这同心合意，不仅那灵浇灌下来，主的话也赐下来。彼得在主钉十字架前原本是胆怯的，（太二六 69～75，）而且经常说错话；（十七 24～27，二六 35；）但是在五旬节那日，他放胆讲说了一篇清楚的话，正确的解释那灵经纶的充溢，（徒二 14～21，）甚至引用了约珥书二章二十八

eyes of the world, the harmony among us should be like an orchestra playing a harmonious melody.

The One Hundred Twenty Were Praying for Ten Days with One Accord

In Acts 1:14 the one hundred twenty disciples prayed for ten days with one accord, and their prayer was answered in a marvelous way on the day of Pentecost. In this verse another Greek word, *homothumadon*, is used for “one accord.” This word is from *homo*, meaning “same,” and *thumos*, meaning “mind, will, purpose (soul, heart).” It denotes a harmony of inward feeling in one’s entire being. The one accord is the expression and the application of the oneness. The harmony in Matthew 18:19 is the one accord in Acts 1:14. In Acts 1:14 one hundred twenty saints were praying in one accord. However, before that time they were not in one accord. Before the Lord’s death the disciples contended with one another (Luke 22:24) and had no strength to pray (Matt. 26:40-45). But after the Lord’s resurrection something happened to them. In the evening of the day of the Lord’s resurrection, He came to the disciples and breathed into them the life-giving Spirit (John 20:22). This life-giving Spirit entered into the disciples essentially. This was the very dynamo that began to operate in them to bring them into one accord. Furthermore, the disciples were eyewitnesses of three marvelous things: Christ’s crucifixion, Christ’s resurrection, and Christ’s ascension. This captured them to the uttermost. They forgot about all their own purposes and their own goals and came to pray in one accord to accomplish God’s economy. After seeing these three things, they gave themselves for God’s economy. How much we need to see these crucial things! That will cause us to lose heart for everything that entangles us and give ourselves to pray in one accord. The prayer in one accord was the base of God’s move in the book of Acts. Eventually, God answered their prayer by the outpouring of the Spirit economically (Acts 2:2-4, 17). The Spirit was poured down due to their prayer in one accord. Through the outpouring of the Spirit the Jewish believers were baptized into one Body. This was all due to the prayer in one accord. This should impress us very much that the one accord among the saints is crucial for the carrying out of God’s economy. The propagation of Christ in the book of Acts began with the one accord.

Through this one accord not only was the Spirit poured out, but also the word was given. On the day of Pentecost Peter, who had been cowardly before the Lord’s crucifixion (Matt. 26:69-75) and had often spoken wrongly (Matt. 17:24-27; 26:35), boldly gave a clear word in which he explained the economical filling of the Spirit in a proper way (Acts 2:14-21), even quoting Joel 2:28-32. This also was due to the prayer

至三十二节。这也是由于同心合意的祷告和主的答应而有的结果。彼得解释之后，就讲了一篇很好的信息，结果有三千人得救。（徒二 22～41。）那个扩增乃是同心合意祷告所带来的结果。按照行传二章四十二至四十七节，所有的信徒都同心合意并坚定持续在使徒的教训和交通里，持续擘饼和祷告。在这样的同心合意里，他们开始实行凡物公用。他们一直在一起，借着和谐一致并同心合意，彰显他们的一。

今天我们或许有一，但我们还需要达到同心合意。如果我们要祝福，如果我们要那灵浇灌下来，要话语得释放，使召会得着扩增，我们就必须同心合意的祷告。

在另一个时候，使徒和门徒们同心合意的赞美神

在另一个时候，使徒和门徒们同心合意的赞美神，而神给他们的应允是奇妙的，并且众信徒也都是一心一魂的。（徒四 23～32。）彼得、约翰受议会恐吓不可再靠耶稣的名讲论之后，就回到自己的人那里去，把祭司长和长老所说的话，都报告他们。使徒和门徒们听见了，就同心合意的向神献上美好的赞美和祷告。（24～30。）神对他们的回答是奇妙的：“聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。那许多信的人，都是一心一魂的。”（31～32 上。）

使徒吩咐我们要保守那灵的一，
并给我们一幅清楚的图画，
说出基督身体的一是如何以神圣三一所构成

在以弗所四章三至六节，使徒吩咐我们要保守那灵的一，并给我们一幅清楚的图画，说出基督身体的一是如何以神圣三一所构成；（这内在的构成是以父作源头，子作元素，灵作素质；）并说出身体如何是外面的器皿，以盛装经过过程的三一神与变化过的信徒之间，这个构成的一的实际。

在三节，使徒吩咐我们要竭力保守那灵的一。那灵的一事实上就是那灵自己。没有那灵就没有一。如果我们保守那灵，我们就保守一。那灵的一意思就是，一就是那灵。

in one accord and the Lord's answer. After his explanation Peter gave a very good message, and three thousand were saved (vv. 22-41). That increase came as a result of the prayer in one accord. According to verses 42-47, all the believers continued steadfastly with one accord in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers. In such a one accord they began to practice having everything in common. They were always together expressing their oneness by being in harmony and by being in one accord.

Today we may have the oneness, but we need to arrive at the one accord. If we want the blessing, if we want the Spirit to be poured out and the word to be given for the increase of the church, we must pray in one accord.

At Other Times the Apostles with the Disciples Praised God with One Accord

At other times the apostles with the disciples praised God with one accord and God's response to them was marvelous, and the heart and soul of the multitude of the believers was one (Acts 4:23-32). After Peter and John were threatened by the Sanhedrin and charged not to speak in the name of Jesus, they returned to their own people and reported to them all that the chief priests and the elders had said to them. When they had heard this, the apostles with the disciples offered a wonderful praise and prayer to God in one accord (vv. 24-30). God's response to their prayer and praise was marvelous: "The place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness. And the heart and soul of the multitude of those who had believed was one" (vv. 31-32a).

The Apostle Charging Us to Keep the Oneness of the Spirit and
Giving Us a Clear Picture of How the Oneness of the Body of Christ
Is Constituted with the Divine Trinity

In Ephesians 4:3-6 the apostle charged us to be diligent to keep the oneness of the Spirit and gave us a clear picture of how the oneness of the Body of Christ is constituted with the Divine Trinity—the Father as the source, the Son as the element, and the Spirit as the essence of this inner constitution—and of how the Body is the outward vessel to contain the reality of this constituted oneness between the processed Triune God and the transformed believers.

In verse 3 the apostle charged us to be diligent to keep the oneness of the Spirit. The oneness of the Spirit is actually the Spirit Himself. Without the Spirit, there is no oneness. If we keep the Spirit, we keep the oneness. The oneness of the Spirit is the oneness that is

不仅如此，这几节经节的文法给我们看见，这个一包括四至六节里七个大项目：一个身体、一位灵、一个盼望、一主、一信、一浸、一位众人的神与父。

当我们思考这七个项目时，我们看见在这里有神圣三一的三者。祂们都包括在那灵的一里。这使我们明白，那灵不仅是神圣三一的第三者，也是整个神圣三一的实化。这神圣的三一乃是基督身体一的构成。基督身体的一与天然的事物毫不相干；这个一绝对是出于三一神的。那灵是这个一的素质。

四至六节首先提到那灵，因为那灵与身体是密切联合的。第四节说，“一个身体和一位灵。”灵是这一个身体的生命和内容。没有那灵，身体就是空的；但因为那灵是在身体里面，所以身体就不是空的。这二者与我们所蒙呼召的盼望并行。这盼望就是我们物质的身体要改变形状，如腓立比三章二十一节所提，像主在复活里荣耀的身体一样。这盼望也是我们要完全显现为神的众子，如罗马八章十九节、二十三节所说的。这改变形状和显现不是个别的；这二事在此正好与一个身体和一位灵摆在一起。身体的改变形状以及我们显现为神的众子不是个别的，不仅仅是那灵在我们里面个别的工作，乃是那灵在基督身体里工作的荣耀结果。

以弗所四章五节提到一主，祂是基督身体的一的元素。在约翰福音里有子是为着生命。在行传二章里，升天里的子被立为主为基督。（36。）这是为着权柄。然后在以弗所一章，神使这一位基督向着召会，就是基督的身体，作万有的头。（22～23。）同着这一主的还有一信，就是所有基督徒对基督的身位和工作所共有的信仰。（多一4，彼后一1，犹3。）当我们接受这信仰，我们就信入一主。我们信入祂，不仅是为着生命，也是为着权柄，使我们得归一于一个元首之下。我们信入基督之后，就浸入祂，并浸入祂的死。（罗六3，加三27。）这断绝了我们与亚当的联结。因此，借着信和浸，我们就从亚当迁入基督，而与主联结，与祂成为一灵。（林前六17。）这使我们众人都在祂里面成为一。

以弗所四章六节说到一位神与父，就是那在永远里定意的一位。祂是基督身体一之构成的起源者、源头。这个含有神圣三一的构成，使基督的身体有三个功用。第一，基

the Spirit. Not only so, the grammar of these verses shows us that this oneness includes the seven big items in verses 4 through 6: the one Body, the one Spirit, the one hope, the one Lord, the one faith, the one baptism, and the one God and Father of all.

When we consider these seven items we realize that the three of the Divine Trinity are here. They are all included in the oneness of the Spirit. This causes us to realize that the Spirit is not only the Third of the Divine Trinity, but the Spirit is the realization of the entire Divine Trinity. This Divine Trinity is the constitution of the oneness of the Body of Christ. The oneness of the Body has nothing to do with anything natural. This oneness is absolutely of the Triune God. The Spirit is the essence of this oneness.

In verses 4-6 the Spirit is mentioned first because the Spirit and the Body are intimately identified. Verse 4 says, "One Body and one Spirit." The Spirit is the life and the content of the one Body. Without the Spirit, the Body is empty. But the Body is not empty, because the one Spirit is within the Body. These two go together with the one hope of our calling. This is the hope that our physical body will be transfigured to be like the Lord's glorious body in His resurrection, as mentioned in Philippians 3:21, and also that we will be fully manifested as the sons of God, as covered in Romans 8:19, 23. This transfiguration and manifestation are not individual. They are placed here exactly with the one Body and the one Spirit. The transfiguration of our body and our manifestation as sons of God are not merely by the Spirit's working in us individually; they are the glorious result of the Spirit's working in the Body.

Verse 5 mentions the one Lord, who is the element of the oneness of the Body. In John's Gospel there is the Son for life. In Acts 2 the Son in ascension was made both Lord and Christ (v. 36). This is for authority. Then in Ephesians 1 this one Christ is given to be the Head over all things to the church, which is His Body (vv. 22-23). With this one Lord there is the one faith, the common faith shared by all Christians concerning Christ's person and work (Titus 1:4; 2 Pet. 1:1; Jude 3). When we receive this faith, we believe into the one Lord. We believe into Him not only for life but also for authority that we may be headed up. After believing into the Lord, we are baptized into Him and into His death (Rom. 6:3; Gal. 3:27). This terminates our connection with Adam. Hence, by faith and baptism we are transferred out of Adam and into Christ, thereby being joined to the Lord and becoming one spirit with Him (1 Cor. 6:17). This makes us all one in Him.

In verse 6 there is the one God and Father, the One who purposed in eternity. He is the Originator, the source, of the constitution of the oneness of the Body. This constitution with the Divine Trinity causes the Body to have three functions. First, the

督的身体是三一神一的扩大；第二，基督的身体是盛装所构成之一的器皿；第三，基督的身体是一的彰显。基督在十字架上受死时，祂乃是在作工，好在祂自己里面创造一个新人，就是一个身体；（二14~16；）并且在基督复活时，父就运行，使我们在一次重生里，全都活过来。（彼前一3。）然后在那灵浇灌时，我们都受浸，成为一个身体。（林前十二13。）神圣三一借着这三重的运行，就将自己完全敞开，并将我们众人都带进祂自己里面，使我们能在祂里面，就是在祂的一里。因此，我们作为祂的身体，乃是神圣三一之一的扩大。我们也是盛装这个一的器皿。基督的身体乃是信徒与三一神一同有分于一的地方。这个一是神圣、属灵的，所以也是奥秘的。这个一是天然的人完全看不见的。但在约翰十七章主却祷告，要世人因着我们的一就相信，并知道是父差了子来。（21，23。）这意思是说，对世人而言，基督的身体乃是一的彰显。

我们有那灵的一乃是奇妙的事实。但使徒嘱咐我们，要在实行上竭力的保守这一。保守那灵的一，是我们基督徒行事为人最首要的一面。在以弗所四章一节，使徒劝我们，行事为人要与神的呼召相配。所有认真的基督徒都关心他们基督徒的行事为人，但是没有多少人看见，基督徒行事为人的中心乃是保守那灵的一。按照四章二节，我们应当凡事卑微、温柔，以保守这一。这两种美德就是基督自己。在马太十一章二十九节，主耶稣说，“我心里柔和谦卑。”借着变化的过程，这位柔和谦卑的基督就注入到我们的魂里。因此，祂就成了我们的柔和，我们的谦卑。当我们有祂作这两种美德时，我们也是恒忍的。祂成了我们能够恒忍的能力。当我们有祂作柔和、谦卑、恒忍这三种美德时，我们心的光景就是正确的。这样，神那已经浇灌在我们心里的爱，（罗五5，）就向所有的信徒释放出来。无论他们是谁，光景如何，神圣的爱都会借着我们的心释放出来，使我们在爱里担就他们。这是借着在变化中经历基督，而保守一。

不仅如此，我们也以和平的联索保守一。这是基督在十字架上所创造的和平。（弗二15。）在十字架上，祂钉死了旧人，并废掉了因着旧人堕落光景所带进的规条。旧人和规条这二者，乃是一切叫人分开之生活方式的源头；也是一切分裂的意见，以及不同的爱好和思想的源头。但二

Body is the expansion of the oneness of the Triune God; second, the Body is the vessel to contain the reality of the constituted oneness; and, third, the Body is the expression of the oneness. In His death on the cross Christ was working to create in Himself one new man, which is the one Body (Eph. 2:14-16), and in Christ's resurrection the Father operated to make us all alive in the one regeneration (1 Pet. 1:3). Then, in the outpouring of the Spirit we were all baptized into the one Body (1 Cor. 12:13). By this threefold operation of the Divine Trinity He fully opened Himself up and brought all of us into Himself so that we could be in Him, that is, in His oneness. Thus, we as the Body are the expansion of the oneness of the Divine Trinity. We are also the vessel to contain the oneness. The Body is the place where the believers and the Triune God participate together in the oneness. The Body is also the expression of the genuine oneness. The oneness is divine, spiritual, and therefore mysterious. It is altogether invisible to the natural man. Yet in John 17 the Lord prayed that by our oneness the world would believe and know that the Father sent the Son (vv. 21, 23). This means that the Body is the expression of the oneness to the world.

It is a wonderful fact that we have the oneness of the Spirit. Yet practically the apostle urged us to be diligent to keep it. This keeping of the oneness of the Spirit is the foremost aspect of our Christian walk. In Ephesians 4:1 the apostle besought us to walk in a manner worthy of God's calling. All serious Christians are concerned about their Christian walk, yet not many realize that the centrality of the Christian walk is to keep the oneness of the Spirit. According to verse 2, we should keep this oneness with all lowliness and meekness. These two virtues are Christ Himself. In Matthew 11:29 the Lord Jesus said, "I am meek and lowly in heart." Through the process of transformation this very Christ who is meek and lowly is infused into our soul. Thus He becomes our meekness and our lowliness. When we have Him as these two virtues, we also are long-suffering. He becomes our ability to suffer long. When we have Him as the three virtues of lowliness, meekness, and long-suffering, the condition of our heart is proper. Then the love that God has already poured out in our heart (Rom. 5:5) is released to all the believers. No matter who they are and no matter what their condition is, the divine love will be released through our heart to bear them in love. This is the keeping of the oneness by the experience of Christ in transformation.

Not only so, we keep the oneness in the uniting bond of peace. This is the peace that Christ created on the cross (Eph. 2:15). On the cross He crucified the old man and abolished the ordinances brought in because of the fallen condition of the old man. These two, the old man and the ordinances, are the source of all the separating ways of living. They are the source of all the dividing opinions and different loves and thoughts. But they have been

者已经钉了十字架，所以我们能借着经历十字架，保守那灵的一。这样，我们就有和平。我们乃是在变化中，并在十字架的经历中，保守那灵的一。那灵的这个一，乃是经过过程，并与复活的人性相调和的神圣三一。这就是一个身体，是以父作源头，子作元素，那灵作素质所构成的。

使徒也吩咐我们要在一个灵里站住，
同魂为福音努力，思念同一件事，
有相同的爱，在一魂里联结

三一神在祂自己里，就是在祂的所是里，绝对是一。在三一神的三者中间，不可能有任何的问题。从属灵方面说，在我们灵里也不可能有任何的问题，因为我们是得着重生的人。然而，在我们召会生活中逐日的实际经历里，我们可能会有一些问题。这些问题不是在我们的灵里，而是在我们的魂里。因此，使徒保罗在腓立比一章二十七节劝腓立比的信徒：“只要你们行事为人配得过基督的福音，叫我或来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”虽然保罗的同在会改变，但主却是一直与我们同在；祂的同在是没有间断的。所以无论保罗在或不在，我们的行事为人应当都是一样。我们应当在一个灵里站立得住。当使徒听见了信徒的行事为人，他希望听见他们乃是在他们调和的人的灵里站住。

就着一面的意义说，这不难作到。但使徒也吩咐信徒要同魂一齐努力。许多基督徒说，他们是在一个灵里站住，但他们这样说，可能是“隔墙拉手”。我们必须是在我们人的灵里站住，但我们也必须同魂一齐努力。当我们在调和的人的灵里站住时，我们的灵就有路来管制、引导我们的魂。在这种情形下，就不是我们的魂管理我们全人，乃是我们的灵管理我们全人。当我们的魂是在我们灵的引导下时，我们就能成为一，像一队球员一样一齐努力。我们在一魂里，乃是调和的灵扩展出来变化我们魂的结果，使我们灵里的一甚至能进到我们的心思、情感、意志里。我们全人是在一里，因为我们被三一神所浸透。三一神绝对是一，并且祂的浸透使我们在魂里是一。这产生了一种人可以看见的和谐一致。这个一与这个和谐一致有一个特别的味道，就是神的味道，因为它是从神的所是、神的性情里，所流露出来的东西。

crucified, and thus we can keep the oneness of the Spirit by the experience of the cross. In this way we have the peace. The oneness of the Spirit is kept by us in transformation and in the experience of the cross. This oneness of the Spirit is the Divine Trinity processed and mingled with the resurrected humanity. This is the one Body constituted with the Father as the source, the Son as the element, and the Spirit as the essence.

The Apostle Also Charging Us to Stand in One Spirit and Strive with One Soul
for the Gospel, Thinking the Same One Thing,
Having the Same Love, Joined in One Soul

The Triune God is absolutely one in Himself, that is, in His being. There is no possibility of any problem among the three of the Triune God. Also, spiritually speaking, there is no possibility of any problem in our spirit, because we are those who are regenerated. However, in our day-to-day practical experience in the church life we may have some problems. These problems are not in our spirit, but they are in our soul. Because of this, in Philippians 1:27 the apostle Paul besought the Philippian believers, “Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.” Although the presence of the apostle may fluctuate, the Lord is with us all the time; His presence is continuous. Therefore, whether the apostle is present or not, our conduct should be the same. We should stand firm in one spirit. When the apostle heard of the believers’ conduct, he wanted to hear that they were standing firm in their mingled human spirit.

In a sense, this is not difficult to do. However, the apostle also charged the believers to strive together with one soul. Many Christians say that they are standing in one spirit, yet they may say this in a way of “shaking hands over the fence.” Our firm standing must be in our human spirit, yet we must also strive together with one soul. When we stand firmly in our mingled human spirit, our spirit has a way to control and direct our soul. In such a situation our soul does not govern our being, but our spirit governs our being. When our souls are under the direction of our spirit, we can be one to strive together like a team of athletes. Our being in one soul is an issue of the mingled spirit spreading out to transform our soul so that the oneness that is in our spirit even enters into our mind, emotion, and will. Our whole being is in the oneness because we are saturated with the Triune God. He is absolutely one, and His saturation makes us one in our soul. This produces a harmony that can be seen by men. This oneness and this harmony has a particular taste. It has the taste of God, because it is something that issues out of God’s very being, out of God’s very nature.

在腓立比二章二节里，使徒再次劝信徒：“你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”当使徒看见全地众召会都在实行这种一，就是他们都思念相同的事，甚至思念同一件事，使徒的喜乐就满足了。唯有当我们在思念相同的事时，主才能完成祂的定旨，使祂的心意得着满足。

我们也必须对众圣徒有相同的爱。这与我们的魂有关系。我们或许觉得，在我们所在的地方，有些圣徒并不可爱；但在我们里面有一位，祂能以相同的爱爱召会里的众圣徒，而没有因着国籍、阶级、文化、个性或语言而有的差别待遇。在基督之外，我们没有能力以相同的爱爱众圣徒。然而，当那在我们灵里的基督浸透我们全人的时候，众圣徒对我们都是可爱的，我们就能以相同的爱去爱他们。

我们也应当在魂里联结，思念同一件事。按照腓立比书的内容，这里所说的同一件事，必定是对基督主观的认识和经历。在四章二至三节，友欧底亚和循都基这两位姊妹，没有在主里思念相同的事。这意思是说，她们没有在魂里联结。但是使徒保罗特别劝戒她们要合一。唯有借着追求对基督主观的经历，并且让基督以三一神的元素浸透我们的全魂，我们才能思念相同的事，并且魂里联结。

在众召会里，主与信徒同在，以及神赐福给信徒，都是根据他们在灵里的一，他们中间的同心合意，以及他们在祷告、工作和爱心上的和谐一致

总结的说，在众召会里，主与信徒同在，以及神赐福给信徒，都是根据他们在灵里的一，他们中间的同心合意，以及他们在祷告、工作和爱心上的和谐一致。诗篇一百三十三篇给我们看见，神的子民和睦同居，是神膏油涂抹并神新鲜恩典的基础，使他们有分于神所命定的福，就是永远的生命。

诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美。这好比那贵重的油，浇在亚伦的头上，流到胡须；又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”在第一节所说的和睦，是新约一的图画。

In 2:2 the apostle again besought the believers, “Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.” The apostle’s joy is made full when he sees that all the churches all over the world are practicing this kind of oneness, a oneness in which they are thinking the same thing, even the one thing. The Lord can accomplish His purpose for the satisfaction of His heart’s desire only when we are thinking the same thing.

We also need to have the same love for all the saints. Again this involves our soul. We may feel that some of the saints in our locality are not lovable, but there is One within us who has the ability to love all the saints in the church with the same love, without any discrimination based on nationality, class, culture, personality, or language. Outside of Christ we do not have the ability to love all the saints with the same love. However, when the Christ who is in our spirit saturates our entire being, all the saints are lovely to us, and we can love them all with the same love.

We also need to be joined in soul, thinking the one thing. According to the context of Philippians, the one thing here must be the subjective knowledge and experience of Christ. In 4:2-3 two sisters, Euodias and Syntyche, were not thinking the same thing in the Lord. This means that they were not joined in soul. But the apostle Paul exhorted them specifically to be one. It is only by our pursuing the subjective experience of Christ and allowing Him to saturate our entire soul with the element of the Triune God that we can think the same thing and be joined in soul.

Both the Lord’s Presence and God’s Blessing to the Believers in the Churches Being Based on Their Oneness in the Spirit, Their One Accord among Themselves, and Their Harmony in Prayer, Work, and Love

In conclusion, both the Lord’s presence and God’s blessing to the believers in the churches are based on their oneness in Spirit, their one accord among themselves, and their harmony in prayer, work, and love. Psalm 133 shows us that God’s peoples dwelling in unity is the base of God’s anointing and of God’s refreshing grace that they may participate in the God-commanded blessing of life forevermore.

Psalm 133 reads, “Behold, how good and how pleasant it is/For brothers to dwell in unity!/It is like the fine oil upon the head/That ran down upon the beard,/Upon Aaron’s beard,/That ran down to the hem of his garments;/Like the dew of Hermon/That came down upon the mountains of Zion. /For there Jehovah commanded the blessing:/Life forever.” The unity spoken of in verse 1 is a picture of the New Testament

这和睦好比贵重的油，如同倒在大祭司头上的膏油。（出三十 23～25，30。）在旧约里，亚伦预表我们今日的大祭司基督，而倒在亚伦头上的油则预表新约施膏的灵。（路四 18。）在旧约的预表里，膏油流到亚伦的胡须，最后流到他的衣襟。这膏油流得不快，乃是慢慢的流，一面流就一面充满浸润，一直达到亚伦全人的末端。这给我们看见，不仅是祭司的头受膏，他的全身也受膏。这是施膏的灵膏在作头的大祭司基督和作身体之召会身上的一幅奇妙图画。（林后一 21，来一 9。）这种施膏的基础，乃是神子民的一。

神子民的一又好比黑门的甘露，降在锡安山。这里的甘露，表征神新鲜的恩典。这新鲜的恩典，事实上就是分赐到我们里面的三一神，作我们的享受。这种享受的基础，乃是召会的一。

神的施膏和神新鲜的恩典，带进神所命定的永远生命之福。这福就是三一神在今日的召会生活，在来世的国度，并在永世里的新耶路撒冷，作我们永远的生命。

对分裂

分裂（派别）是属于肉体的

分裂的源头开始于善恶知识树。我们的先祖亚当受撒但引诱，吃了树上的果子。（创三 1～6。）结果，罪的元素就注射到他的身体里。当罪的元素进到人里面，人就开始照着他堕落的肉体而活，最终成了肉体。（六 3。）在巴别，神所创造的人类背叛了神，分裂成不同的国。（十一 1～9。）亚当吃了知识树，结果使人成了肉体。最终，这肉体带进人类中间的分裂。加拉太五章二十节把分裂列在肉体的行为中。因此，分裂是属于肉体的。

分裂不仅是属于肉体的，
也是照着人的样子的

分裂不仅是属于肉体的，也是照着人的样子的。在林前三章三节，保罗在对付哥林多人中间分裂的问题时，告诉哥林多信徒，他们仍是属肉体的，照着人的样子而行。因为每一堕落的人就是肉体，（罗三 20，加二 16，）所以照

oneness. This unity is like the fine oil as the anointing ointment that was put upon the head of the high priest (Exo. 30:23-25, 30). In the Old Testament Aaron is a type of Christ, our High Priest today, and the oil poured on his head is a type of the anointing Spirit in the New Testament (Luke 4:18). In the Old Testament type the anointing oil ran down upon Aaron's beard and eventually reached the hem of his priestly garments. This anointing oil ran down not quickly but slowly, saturating and permeating as it went, all the way to the extremity of his being. This shows that not only the head but also the entire body of the high priest was anointed. This is a marvelous picture of the anointing Spirit upon Christ, the High Priest as the Head, and the church as the Body (2 Cor. 1:21; Heb. 1:9). The base of such an anointing is the oneness of God's people.

The oneness of God's people is also like the dew of Hermon that came down upon the mountains of Zion. The dew here signifies God's refreshing grace. This refreshing grace is actually the Triune God dispensed into us for our enjoyment. The base for such an enjoyment is the oneness of the church.

God's anointing and God's refreshing grace bring in the God-commanded blessing of life forevermore. This is the blessing of the Triune God as our eternal life in the church life today, in the kingdom in the coming age, and in the New Jerusalem in eternity.

VERSUS DIVISION

Divisions (Sects) Being of the Flesh

The source of division begins with the tree of knowledge of good and evil. Our forefather Adam was seduced by Satan to eat from that tree (Gen. 3:1-6). As a result, the element of sin was injected into his body. When the element of sin entered into man, man began to live according to his fallen flesh and eventually became flesh (6:3). At Babel the one mankind created by God rebelled against God and became divided into different nations (11:1-9). Adam ate from the tree of knowledge, and the result was that man became flesh. Ultimately, this flesh brought in division among mankind. Galatians 5:20 lists divisions among the works of the flesh. Therefore, divisions are of the flesh.

Divisions Being Not Only of the Flesh
but Also according to the Manner of Man

Divisions are not only of the flesh but also according to the manner of man. In 1 Corinthians 3:3, in dealing with the problem of divisions among the Corinthians, the apostle Paul told the Corinthian believers that they were still fleshly and were walking according to the manner of man. Since every fallen man is just the flesh (Rom. 3:20; Gal.

着人的样子就是照着肉体。人的生活、人的彰显，就是肉体的彰显。无论人怎样生活，都不过是活堕落的肉体。照着肉体，就是不照着神而行，却照着人的样子而行。这样行的结果，乃是分裂。

哪里有分裂，哪里就显出肉体的行为。按照加拉太五章十九至二十一节，这些肉体的行为包括仇恨、争竞、忌恨、恼怒、私图好争、分立、宗派（意见的派别）。如果我们有分于分裂，所有这些事就会临到我们。在主恢复里最近的风波中，所有这些事有许多显在分裂者身上。有些弟兄对与他们在身体里同作肢体的，充满了怒气和仇恨。这乃是出于肉体的生活。最终，这些肉体表显的结果，乃是分裂。

蒙保守免于分裂的路，乃是接受三一神作生命树。这会保守我们在一里。我们也必须警觉，拒绝一切的分裂。我们必须看见，神已经为肉体作了一个很大的预备，就是十字架。十字架对付人的肉体。在包罗万有、复合、并终极完成的那灵的成分里，有一个是十字架的功效。在旧约里十字架对付肉体的图画，乃是割礼。割礼乃是除掉肉体。十字架是割礼的实际。（西二 11。）要经历这实际，我们就必须操练完全在调和的灵里，好除掉肉体。（罗八 13，加五 24。）当肉体借着十字架受了对付，一切分裂的病菌就被杀死。

分裂破坏基督这独一者，也破坏祂的身体

分裂破坏基督这独一者，也破坏祂的身体。在林前一章十至十三节，保罗借着主耶稣基督的名，恳求哥林多人在他们中间不可有分裂。所有基督的信徒都已浸入基督的名里，（徒十九 5，）也就是浸入基督的人位里。（罗六 3。）因此，基督的名在祂众信徒中间，应当是独一的名。在十三节保罗说，这独一的基督不是分开的。因为基督是独一的、不分开的，所以召会作基督的身体也是独一的，不该有分裂。分裂者制造分裂时，总是在基督独一的名之外，另外用一个名称。不仅如此，他们分裂基督的身体，事实上就是分裂基督自己，因为基督的身体就是基督自己。（林前十二 12。）因此，这样的分裂必定破坏基督这独一者，也破坏召会，就是祂的身体。为了保守主里的一，并避免分裂，我们必须放下这至高之名以外的一切名称，尊崇、

2:16), the manner of man is to be according to the flesh. Man's living, man's expression, is just an expression of the flesh. Whatever man lives is just his fallen flesh. To be according to the flesh is to walk not according to God but according to the manner of man. The result of such a walk is division.

Wherever division exists, the works of the flesh are manifested. According to Galatians 5:19-21 these works include enmities, strife, jealousy, outbursts of anger, factions, divisions, and sects (schools of opinion). If we are involved with division, we will be visited by all these kinds of things. In the recent turmoil in the Lord's recovery, many of these things were manifested by the divisive ones. Some brothers were filled with anger and hatred toward their fellow members in the Body. This was the living out of the flesh. Ultimately, these manifestations of the flesh issued in division.

The way to be kept from division is to receive the Triune God as the tree of life. This will preserve us in oneness. We also need to be on guard to reject all kinds of division. We need to see that God has made a great provision for the flesh, and that is the cross. The cross deals with the flesh of man. One of the ingredients in the all-inclusive, compound, and consummated Spirit is the effectiveness of the cross. A picture in the Old Testament of the cross's dealing with the flesh is circumcision. Circumcision is the cutting away of the flesh. The cross is the reality of circumcision (Col. 2:11). In order to experience this reality, we need to exercise to be fully in the mingled spirit so that the flesh will be cut off (Rom. 8:13; Gal. 5:24). When the flesh is dealt with through the cross, all the germs of division are killed.

Divisions Damage Christ as the Unique One and His Body

Divisions damage Christ as the unique One and His Body. In 1 Corinthians 1:10-13 Paul besought the Corinthians in the name of the Lord Jesus Christ that there be no divisions among them. All the believers of Christ have been baptized into the name of Christ (Acts 19:5), that is, into the person of Christ (Rom. 6:3). Hence, Christ's name should be the unique name among all His believers, and Christ Himself should be the unique person in His Body. In verse 13 Paul said that this unique Christ is not divided. Since Christ is unique and is not divided, the church as the Body of Christ also is unique and should not be divided. In making divisions the divisive ones always take a name other than the unique name of Christ. Furthermore, they divide Christ's Body, which is actually to divide Christ Himself, because the Body of Christ is Christ (12:12). Therefore, such division is surely a damage to Christ as the unique One and to the church as His Body. In order to keep the oneness in the Lord and to avoid divisions, we need to uplift and exalt the unique name of our Lord by dropping all names other than

高举我们主独一的名。我们也必须以独一、不可分开的基督作我们独一的中心，这样，一切的分裂就能被了结。

哥林多信徒是分裂的， 而他们仍聚集在一起吃主的晚餐

哥林多信徒是分裂的，而他们仍聚集在一起吃主的晚餐，不是受益，乃是招损；因此，使徒不认为他们来在一起是吃主的晚餐。（林前十一 17～20。）虽然在哥林多的信徒中间有分裂，（18，）他们却仍然聚在一起吃主的晚餐。（20。）然而，保罗在二十节的话指明，他不认为他们来在一起是吃主的晚餐。不仅如此，他在十七节的话指明，因为哥林多人是在一种分裂的光景中聚集吃主的晚餐，所以他们的聚集不是受益，乃是招损。当分裂者来在一起擘饼，那不是受益，乃是招损。分裂的哥林多人是不配的吃主的饼，喝主的杯，（27，）而不分辨主的身体，（29，）就是不分辨桌上的饼是否表征基督在十字架上为我们所舍物质的身体，也不分辨这饼是否也表征基督奥秘的身体，就是由宇宙中所有的信徒所组成的身体。因这缘故，那些不配的有分于主晚餐的人受了主的管教，就是主暂时的审判。（30～32。）从这事我们能看见，信徒中间的分裂是一件严重的事；我们不该在任何分裂中，或带着任何分裂的灵，有分于主桌上的饼。我们不该吃任何分裂的饼，只该吃合一的饼。

任何种的分裂都没有理由， 没有借口，也都不得称义

基督身体中任何种的分裂都没有理由，没有借口，也都不得称义。无论分裂的理由是什么，在神眼中都不是合法的理由。无论我们的理由是多么有力，没有一个分裂是合法的，也没有一个分裂是得称义的。召会中一切的问题都能够、也应当借着在一起真诚彻底的祷告，合式充分的交通，而得着解决。（徒十五 1～31。）在圣经纯净话语的光下，不带着骄傲和私利而有的合式祷告和交通，能够解决我们中间每一个问题，并保守我们在一里。

使徒吩咐我们，要避开那些制造分裂的人， 并拒绝分门结党的人

this highest name. We also need to take the unique and undivided Christ as our unique center so that all the divisions may be terminated.

The Corinthian Believers Being Divided While They Were Still Meeting Together to Take the Lord's Supper

The Corinthian believers were divided while they were still meeting together to take the Lord's supper not for the better but for the worse; thus, the apostle would not consider that they came together to eat the Lord's supper (1 Cor. 11:17-20). Although divisions existed among the Corinthians (v. 18), they still met together to have the Lord's supper (v. 20). However, Paul's word in verse 20 indicates that he would not consider that their coming together was to eat the Lord's supper. Furthermore, his word in verse 17 indicates that, because the Corinthians were meeting for the Lord's supper in a situation of division, their meeting was not for the better but for the worse. When divisive ones come together to take the Lord's table, it is not for the better, not for profit, but for the worse, for loss. The divisive Corinthians were eating the bread and drinking the cup of the Lord in an unworthy manner (v. 27), not discerning the Lord's body (v. 29), that is, not discerning whether the bread on the table signified the physical body of Christ, which He gave for us on the cross, and also the mystical Body of Christ, which is composed of all the believers in the universe. Because of this, those who participated unworthily in the Lord's supper came under the discipline, the temporary judgment, of the Lord (vv. 30-32). From this we can see that division among the believers is a serious matter, and we should not partake of the bread of the Lord's table in any division or with any divisive spirit. We should not take any divisive bread, but we should take only the bread of oneness.

There Being No Reason and No Excuse for Any Kind of Division and No Justification for It

There is no reason, no excuse, and no justification for any kind of division in the Body of Christ. Regardless of what the reason is for division, that is not a legitimate reason in the eyes of God. No division is legitimate, and no division is justified, regardless of how strong our reason is. All problems in the church can and should be solved through proper and adequate fellowship by praying together sincerely and thoroughly (Acts 15:1-31). The proper prayer and fellowship without pride and self-interest, under the light of the pure word of the Scriptures, will solve every problem among us and preserve us in oneness.

The Apostle Charging Us to Turn Away from Those Who Make Divisions and to Refuse a Sectarian Man

在罗马十六章十七节，使徒吩咐我们，要避开那些制造分裂的人；在提多书三章十节他吩咐我们，分门结党的人，警戒过一两次，就要拒绝。按照罗马十四章一节至十五章十三节，我们必须接纳所有的真信徒，不论他们在道理上或外面的实行上是否有不同的看法。然而，我们不能忍受任何形式的分裂，因为分裂亵渎三一神的身位，破坏基督身体的构成和基督身体的实行。按照使徒保罗在罗马十六章十七节和提多书三章十节清楚而明确的话，我们必须避开那些故意制造分立的人，也必须拒绝那些特意接触人，为要破坏人的人。这是照着旧约预表中，隔离长麻风者的实行。（利十三 45～46，民十二 10～15。）因为麻风非常具有传染性，所以长麻风的暂时被摆在一边，这是为了以色列全体会众的益处。一个人如果患了高度传染性的疾病，他就应当被隔离，甚至与他家人分开，直到痊愈为止。照样，任何人如果患了分裂这属灵的病，成了分裂的人，他就必须被隔离。这会保护全召会免于感染分裂的传染性病菌，而使召会受保护，留在一里。

—六位弟兄

In Romans 16:17 the apostle charged us to turn away from those who make divisions, and in Titus 3:10 he charged us to refuse a sectarian man, after a first and second admonition. According to Romans 14:1—15:13, we need to receive all genuine believers, regardless of their different views concerning doctrine and outward practices. However, we cannot tolerate any kind of division, because division is an insult to the person of the Triune God and a violation of the constitution of the Body of Christ and the practice of the Body life. According to the clear and definite word of the apostle Paul in Romans 16:17 and Titus 3:10, we need to turn away from those who purposely make divisions, and we also need to refuse those whose purpose in contacting others is to cause division. This is according to the practice of the quarantining of lepers in the Old Testament typology (Lev. 13:45-46; Num. 12:10-15). Because leprosy is very contagious, a leper was put aside temporarily for the profit of the whole congregation of Israel. If a person is sick with a highly contagious disease, he should be quarantined, separated even from his family members, until he is healed. In like manner, if anyone is spiritually sick of the disease of division, having become a divisive person, he must be quarantined. This will protect the entire church from the contagious germs of division, and the church will be safeguarded in oneness.

6 brothers

第五篇

耶稣的见证

读经：启示录一章二节，九节，十二章十七节，十九章十节，二十章四节。

纲 目

壹 耶稣的见证就是启示录里预言的灵（启十九 10 下）—预言的实际、本质、特性和特征。

贰 “耶稣的见证”有两种意义：

一 主观的意义—耶稣所作关于神的见证—启一 2，二 16，20 上：

1 祂是神真实忠信的见证人，（启一 5 上，三 14 下，）见证神的所是，神所已作的，并神所要作的一约五 19，六 38，七 16，18。

2 祂是神具体的化身，（西二 9，）为要彰显神，在祂人性的美德里显出神的属性—提前三 16。

二 客观的意义—信徒同召会所作关于基督的见证—启一 9，十二 17，十九 10，二十 4。

叁 信徒同召会借着他们的生活所作的见证：

一 关于耶稣的身位—神与人—腓二 6～7。

二 关于耶稣的生命—两种生命生活在一起：神的生命作里面的实际，人的生命作外面的彰显—提前三 16。

三 关于耶稣的生活：

MESSAGE FIVE

THE TESTIMONY OF JESUS

Scripture Reading: Rev. 1:2, 9; 12:17; 19:10; 20:4b

OUTLINE

I. The testimony of Jesus is the spirit—the reality, the substance, the disposition, and the characteristic—of the prophecy in the book of Revelation—Rev. 19:10b.

II. The testimony of Jesus bears two denotations:

A. A subjective denotation—the testimony by Jesus concerning God—Rev. 1:2; 22:16, 20a:

1. As the true and faithful Witness of God (Rev. 1:5a; 3:14b), He bears testimony concerning God in what He is and in what He did and what He would do—John 5:19; 6:38; 7:16, 18.

2. As the embodiment of God (Col. 2:9) to express God, He manifests God's attributes in His human virtues—1 Tim. 3:16.

B. An objective denotation—the testimony by the believers with the church concerning Christ—Rev. 1:9; 12:17; 19:10a, b; 20:4.

III. The testimony of the believers with the church by their living:

A. Concerning Jesus' person—God and man—Phil. 2:6-7.

B. Concerning Jesus' life—two lives living together: the divine life as the inward reality and the human life as the outward expression—1 Tim. 3:16.

C. Concerning Jesus' living:

1 在复活里过钉十字架的生活—腓二 8，徒二 23～24。

2 在人性的美德里彰显神圣的属性—徒十 38。

四 关于耶稣的工作：

1 借着祂救赎并释放生命的死—约十九 34，十二 24。

2 借着祂分赐生命并产生召会的复活—林前十五 45，彼前一 3。

3 借着祂的升天：

a 被立为主为基督，作元首、作救主—徒二 36，五 31。

b 完成祂属天建造召会的职事—来八 1～2，弗二 22。

4 借着祂的第二次来：

a 建立神永远的国—但七 13～14，启十一 15。

b 在千年国里作王—启二十 4，6。

肆 是神所救赎、重生、变化、荣耀的人；
由以下的表号所表征：

一 金灯台—众召会—启一 12～13，20：

1 彰显经过过程的三一神：

a 在父的本质里—金是灯台的本质。

b 在子的形状里—基督具体化身的形状是灯台的形状。

c 在灵的彰显里—借着灯盏照耀而有的明亮彰显。

1. Living a crucified life in resurrection—Phil. 2:8; Acts 2:23-24.

2. With the divine attributes expressed in the human virtues—Acts 10:38.

D. Concerning Jesus' work:

1. Through His redeeming and life-releasing death—John 19:34; 12:24.

2. Through His life-imparting and church-producing resurrection—1 Cor. 15:45; 1 Pet. 1:3.

3. Through His ascension:

a. To be made Lord, Christ, Ruler, and Savior—Acts 2:36; 5:31.

b. To carry out His heavenly, church-building ministry—Heb. 8:1-2; Eph. 2:22.

4. Through His second coming:

a. To establish the eternal kingdom of God—Dan. 7:13-14; Rev. 11:15.

b. To reign in the millennial kingdom—Rev. 20:4, 6.

IV. As the God-redeemed-regenerated-transformed-glorified people, signified by the following signs:

A. The golden lampstands—the churches—Rev. 1:12-13, 20:

1. Expressing the processed Triune God:

a. In the Father's substance—the gold as the substance of the stands.

b. In the Son's form—the embodied form of Christ as the shape of the stands.

c. In the Spirit's expression—the bright expression by the shining of the lamps.

- 2 有基督在祂的人性里，在灯台中间作大祭司，修剪灯芯。
- 二 在众召会里的得胜者—启二 7, 11, 17, 26, 三 5, 12, 21:
- 1 胜过犹太教、天主教、更正教、和弟兄会制度—二 9, 20, 三 1 ~ 2, 15 ~ 17。
- 2 胜过离弃对基督起初的爱，并胜过世俗、死沉、和不冷不热—二 4, 13 ~ 15, 三 1 ~ 2, 15 ~ 17。
- 三 宇宙妇人所生的男孩子—宇宙召会—启十二 1 ~ 2, 5:
- 1 胜过大龙，就是古蛇，魔鬼撒但，神的对头和神儿女的控告者—7 ~ 10。
- 2 是因羔羊的血，因自己所见证的话，并因他们虽至于死，也不爱自己的魂生命—11。
- 四 归与神和羔羊的初熟果子—启十四 1 ~ 5:
- 1 羔羊基督无论往哪里去，他们都跟随祂。
- 2 与羔羊基督一同站在锡安山上（表征超越一切）。
- 五 晚期的得胜者—宇宙妇人其余的儿女—启十二 17:
- 1 在大灾难期间胜过敌基督、他的像、和他名的数字—六百六十六—十五 2, 十三 12 ~ 18, 十四 9 ~ 11。
- 2 站在玻璃海—火湖—上（表征得胜）。
- 六 羔羊的新妇作所有得胜者的集大成—启十九 7 ~ 9:

2. With Christ in His humanity as the High Priest in the midst of the lampstands to trim them.
- B. The overcomers within the churches—Rev. 2:7, 11, 17, 26; 3:5, 12, 21:
1. Overcoming Judaism, Catholicism, Protestantism, and Brethrenism—Rev. 2:9, 20; 3:1-2, 15-17.
2. Overcoming the leaving of the first love toward Christ, worldliness, deadness, and lukewarmness—Rev. 2:4, 13-15; 3:1-2, 15-17.
- C. The man-child born of the universal woman—the universal church—Rev. 12:1-2, 5:
1. Overcoming the great dragon, the ancient serpent, the devil, Satan, the adversary of God and the accuser of God's children—Rev. 12:7-10.
2. By the blood of the Lamb, by the word of their testimony, and by their loving not their soul-life even unto death—Rev. 12:11.
- D. The firstfruits to God and to the Lamb—Rev. 14:1-5:
1. Following Christ as the Lamb wherever He may go.
2. Standing on Mount Zion (signifying surpassing all) with Christ as the Lamb.
- E. The late overcomers—the rest of the seed of the universal woman—Rev. 12:17:
1. Overcoming Antichrist, his image, and the number of his name—666—in the great tribulation—Rev. 15:2; 13:12-18; 14:9-11.
2. Standing on (signifying overcoming) the glassy sea—the lake of fire.
- F. The bride of the Lamb as the aggregate of all the overcomers—Rev. 19:7-9:

- 1 穿戴圣徒得胜并超凡的义。（太五 20。）
 - 2 成为军队，同着基督在哈米吉顿击败并毁灭敌基督和他的军兵—启十七 14，十九 14，19～21，十六 14，16。
- 七 新耶路撒冷，神的帐幕，羔羊的妻，作所有成熟圣徒的终极完成—启二一 1～3：
- 1 成为经过过程之三一神与祂所有救赎、重生、变化并荣耀之圣徒的调和的永远显现、彰显并总扩增。
 - 2 成为得胜的展示，给全宇宙，特别是给神的仇敌撒但看见，神在永世里，借着祂所救赎的人在祂无限恩典和智慧里的得胜。（弗二 7，三 10。）这是耶稣终极、最后的见证！阿利路亚！
1. Clothed in the overcoming and surpassing righteousness (Matt. 5:20) of the saints.
 2. To be the army with Christ to defeat and destroy Antichrist and his army at Armageddon—Rev. 17:14; 19:14, 19-21; 16:14, 16.
- G. The New Jerusalem, the tabernacle of God, the wife of the Lamb, as the ultimate consummation of all the matured saints—Rev. 21:1-3:
1. To be the eternal manifestation and expression and the total increase of the processed and consummated Triune God in His mingling with all His redeemed, regenerated, transformed, and glorified saints.
 2. To be a triumphant show to all the universe, especially to His adversary Satan, of His victory in His infinite grace and glory through His redeemed in eternity (Eph. 2:7; 3:10). This is the ultimate and final testimony of Jesus! Hallelujah!

在本篇信息里，我们要交通到耶稣的见证。

壹 耶稣的见证就是启示录里预言的灵

耶稣的见证就是启示录里预言的灵（启十九 10 下）——预言的实际、本质、特性和特征。整卷启示录乃是关于耶稣的预言，而这预言的实际乃是耶稣的见证。这实际就是预言的灵。就如同橘子汁是橘子的“灵”（即橘子的精粹——译者注）。我们也可以说，整本圣经的灵，圣经的实际，就是耶稣的见证。

启示录有二十二章。当我与弟兄会的教师在一起时，他们说到很多启示录里的预言，就如二兽、（十三 1, 11、）七头、十角。（十七 3。）他们研究敌基督的名，和六百六十六这数字。（十三 18。）他们以为这就是启示录的灵。这些事是在启示录里，但这些东西不是该书的实际、本质、特性和特征。启示录这卷书的灵乃是耶稣的见证。

贰 “耶稣的见证”有两种意义

“耶稣的见证”这句话有两种意义。

一 主观的意义——耶稣所作关于神的见证

首先，“耶稣的见证”含有主观的意义，就是耶稣所作关于神的见证。（启一 2，二二 16，20 上。）

1 祂是神真实忠信的见证人

启示录说，耶稣是神真实忠信的见证人。（一 5 上，三 14 下。）在祂的生命、祂的生活、和祂的身位里，耶稣绝对是神的见证，见证神。祂为神所作的见证，就是祂所作关于神的见证。神是谁？祂是怎样的一位神？在这整个宇宙中，除了名叫耶稣基督的这个人，也就是那神而人者，神格的具体化身（西二 9）之外，没有什么能为神作见证。这一位耶稣基督是独一无二之真实忠信的见证人，祂为神作见证。祂这样作见证，乃是在主观的意义上之耶稣的见证。祂是神真实忠信的见证人，见证神的所是，神所已经作的，并神将要作的。（约五 19，六 38，七 16，18。）这是耶稣所作关于神之主观的见证。

In this message we want to fellowship concerning the testimony of Jesus.

I. THE TESTIMONY OF JESUS BEING THE SPIRIT OF THE PROPHECY IN THE BOOK OF REVELATION

The testimony of Jesus is the spirit—the reality, the substance, the disposition, and the characteristic—of the prophecy in the book of Revelation (Rev. 19:10b). The entire book of Revelation is a prophecy of Jesus, and the reality of this prophecy is the testimony of Jesus. This reality is the spirit. This is like saying that the orange juice is the spirit of the orange. We may also say that the spirit, the reality, of the entire Bible is the testimony of Jesus.

Revelation has twenty-two chapters. When I was with the Brethren teachers, they spoke much about the prophecies in this book with the two beasts (13:1, 11), seven heads, and ten horns (17:3). They studied the name of Antichrist and the number six hundred sixty-six (13:18). They thought that this was the spirit of the book of Revelation. These things are in the book of Revelation, but they are not the spirit, the reality, the substance, disposition, and characteristic of this book. The spirit of this book is the testimony of Jesus.

II. THE TESTIMONY OF JESUS BEARS TWO DENOTATIONS

The phrase the testimony of Jesus bears two denotations.

A. A Subjective Denotation—the Testimony by Jesus concerning God

First, the testimony of Jesus bears a subjective denotation. This is the testimony by Jesus concerning God (Rev. 1:2; 22:16, 20a).

1. As the True and Faithful Witness of God

This book of Revelation says Jesus is the true and faithful Witness of God (Rev. 1:5a; 3:14b). In His life, His living, and His person, Jesus was absolutely God's Witness, testifying God. His testifying of God is His testimony concerning God. Who is God? What kind of God is He? Nothing in this whole universe can testify for God except a person by the name of Jesus Christ, the God-man, the embodiment of the Godhead (Col. 2:9). This One, as the unique true and faithful Witness, testifies for God. This testifying is the testimony of Jesus in the subjective sense. As the true and faithful Witness of God, He bears testimony concerning God in what God is, in what God did, and in what God would do (John 5:19; 6:38; 7:16, 18). This is the subjective testimony Jesus bears concerning God.

2 祂是神具体的化身，为要彰显神

基督是神具体的化身，（西二 9，）为要彰显神，在祂人性的美德里显出神的属性。（提前三 16。）四福音给我们看见，祂是一直爱人并同情人的一位。这些是祂人性的美德，但这些人性的美德乃是神神圣属性的彰显。在神里面，这些是神圣的属性；但是，当这些神圣的属性借着基督彰显出来时，就成了耶稣的人性美德。

二 客观的意义——信徒同召会所作关于基督的见证

“耶稣的见证”客观的意义是指信徒同召会所作关于基督的见证。（启一 9，十二 17，十九 10，二十四 4。）事实上，这是一个见证的两个部分。头一部分是耶稣为神所作的见证。第二部分是我们，包括众信徒和众召会，为基督所作的见证。耶稣已经作了见证，但祂的见证并未停止。祂的见证由我们接续下去。我们乃是耶稣见证的延续。耶稣为神作见证，而我们借着为祂作见证接续祂，为神作见证。我们为耶稣作见证，这意思是说，我们为神作见证。

祂的见证和我们的见证事实上乃是一。就祂而言，这见证是主观的；就我们为祂作见证而言，这见证是客观的。这两面是一个见证。耶稣曾为神作过见证，而今天我们为基督作见证。为基督作见证，就是为神作见证。“耶稣的见证”这一个辞，表达了客观的和主观的两种意义。耶稣的见证是指耶稣为神所作的见证，以及我们为耶稣以至于为神所作的见证。整卷启示录启示耶稣的见证。为耶稣作见证就是为神作见证，因为耶稣和神乃是一。这位耶稣是神具体的化身。事实上，耶稣就是神自己。这表明在整个宇宙中，只有一种见证，就是为神所作的见证，先是耶稣作见证，然后是我们作见证。

整卷启示录，就如整本圣经一样，乃是一本见证的书。整本圣经见证关于神的事，先是由基督见证，然后由我们见证。诗歌一百五十四首说，我们是基督的复制品、繁殖、复本和继续。一个人的身体是他头的继续。身体和头不是两个人，乃是一个人。我们的身体是头的继续。照样，基督的身体是祂这头的继续。头和身体都为神作同样的见证。就着头而言，这见证是主观的。就着身体而言，这见证是客观的。

2. As the Embodiment of God to Express God

As the embodiment of God (Col. 2:9) to express God, Christ manifested God's attributes in His human virtues (1 Tim. 3:16). The four Gospels show us that He was a person always loving people and sympathizing with people. These are His human virtues, yet these human virtues are the expression of the divine attributes of God. Within God they are the divine attributes; but when these divine attributes were expressed through Christ, they became the human virtues of Jesus.

B. An Objective Denotation—the Testimony by the Believers with the Church concerning Christ

The objective denotation of the testimony of Jesus is the testimony by the believers with the church concerning Christ (Rev. 1:9; 12:17; 19:10a, b; 20:4). Actually this is one testimony in two sections. In the first section it was the testimony by Jesus for God. In the second section it is the testimony by us, the believers and the churches, for Christ. Jesus testified already, but His testimony did not stop. His testimony is continued by us. We are the continuation of Jesus' testimony. Jesus testified for God and we continue Him to testify for God through our testifying for Him. When we testify for Jesus, this means that we testify for God.

His testimony and our testimony actually are one. With Him it is subjective; with us testifying for Him, it is objective. These two aspects are one testimony. Jesus bore the testimony for God, and today we bear the testimony for Christ. To testify for Christ is to testify for God. These two denotations, objective and subjective, are expressed by the one phrase the testimony of Jesus. The testimony of Jesus refers to Jesus' testimony for God and our testimony for Jesus unto God. The entire book of Revelation reveals the testimony of Jesus. To testify for Jesus is to testify for God, because Jesus and God are one. Jesus is the embodiment of God. Actually, He is the very God. This indicates that in the whole universe there is only one kind of testimony. This is the testimony for God, first by Jesus and then by us.

The entire book of Revelation, like the entire Bible, is a book of testimony. The entire Bible testifies concerning God first by Christ and then by us. We are Christ's continuation. Hymns, #203 says that we are Christ's reproduction, multiplication, duplication, and continuation. A person's body is a continuation of his head. The body and the head are not two persons, but one person. Our body is the head's continuation. In the same way, Christ's Body is the continuation of Him as the Head. The Head and the Body both bear the same testimony for God. With the Head it is subjective. With the Body it is objective.

叁 信徒同召会借着他们的生活所作的见证

现在我们要来看信徒同召会借着他们的生活所作的见证。

一 关于耶稣的身位—神与人

这个活的见证是关于耶稣的身位。祂是神而人者。（腓二 6～7。）祂不仅是神，祂也是人。在整个宇宙中，真神乃是基督，真人也是基督。祂是完整的神，也是完全的人。在你自己里面，你是低下的人；但在基督里，你是高超的人。在我们自己里面，我们是住在“地下室”；但在基督里，我们就住在“顶楼”。当我们在基督里活着，我们就被拔高，成为最高超的人。我们必须在基督这神而人者里面活着。

二 关于耶稣的生命—两种生命生活在一起

信徒同召会借着他们的生活所作的见证，乃是关于耶稣的生命—两种生命生活在一起：神的生命作里面的实际，人的生命作外面的彰显。（提前三 16。）

三 关于耶稣的生活

我们有里面的生命，也有外面的生活。基督有生命，然后祂活那个生命。那就是祂的生活。

1 在复活里过钉十字架的生活

耶稣在复活里过钉十字架的生活。（腓二 8，徒二 23～24。）甚至在祂真正钉十字架并复活之前，祂就过这样的生活。今天我们也必须让基督在我们里面并借着我们，在复活里过钉十字架的生活。保罗在加拉太二章二十节上半说，“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。”凭我们自己，要过这样的生活是不可能的。我们必须在基督的复活里过钉十字架的生活。

2 在人性的美德里彰显神圣的属性

我们在复活里过钉十字架的生活，就有神圣的属性在人性的美德里彰显出来。（徒十 38。）

III. THE TESTIMONY OF THE BELIEVERS WITH THE CHURCH BY THEIR LIVING

Now we want to see the objective testimony of the believers with the church by their living.

A. Concerning Jesus' Person—God and Man

This living testimony concerns Jesus' person. He is the God-man (Phil. 2:6-7). He is not only God but also man. In the whole universe, the real God is Christ, and the real man is Christ. He is the complete God and the perfect man. In yourself you are a low man. In Christ you are a high man. In ourselves, we are living in the “basement,” but in Christ we are living on the “top floor.” When we live in Christ, we are uplifted to be the highest men. We need to live in Christ, the God-man.

B. Concerning Jesus' Life—Two Lives Living Together

The testimony of the believers with the church by their living is concerning Jesus' life—two lives living together: the divine life as the inward reality and the human life as the outward expression (1 Tim. 3:16).

C. Concerning Jesus' Living

We have a life within and a living without. Christ had a life, and then He lived that life. That was His living.

1. Living a Crucified Life in Resurrection

Jesus lived a crucified life in resurrection (Phil. 2:8; Acts 2:23-24). Even before He was actually crucified and resurrected, He lived such a life. Today we also need to allow Christ to live a crucified life in resurrection within us and through us. Paul said in Galatians 2:20a, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” To live such a life by ourselves is impossible. We have to live a crucified life in the resurrection of Christ.

2. With the Divine Attributes Expressed in the Human Virtues

Our living a crucified life in resurrection is with the divine attributes expressed in the human virtues (Acts 10:38).

四 关于耶稣的工作

信徒同召会借着他们的生活所作的见证，乃是关于耶稣借着祂救赎并释放生命的死所作的工作；（约十九 34，十二 24；）并关于耶稣借着祂分赐生命并产生召会的复活所作的工作。（林前十五 45，彼前一 3。）再者，这也是关于耶稣借着祂的升天所作的工作。在祂的升天里基督被立为主为基督，作元首、作救主，（徒二 36，五 31，）以完成祂属天建造召会的职事。（来八 1～2，弗二 22。）最后，这也是关于耶稣借着祂的第二次来所作的工作，以建立神永远的国，（但七 13～14，启十一 15，）并在千年国里作王。（启二十 4，6。）这一切都是耶稣工作的细节。我们应当见证在祂工作里的这一位奇妙者。

我们的生活应当见证耶稣的身位一神而人者，也当见证耶稣的生命，就是两种生命，神的生命与人的生命生活在一起。我们的生活也应当见证耶稣在复活里过钉十字架的生活，以及见证耶稣的工作。我们必须过一种见证耶稣的生活。这意思是说，我们必须过一种生活，就像祂曾过的生活一样。祂乃是过一种见证神的生活。如今我们是过一种见证耶稣以至于见证神的生活。我们见证耶稣，意思就是，我们见证神。因此，我们是耶稣的继续。祂和我们是一个大的人，见证关于神的事。就祂而言，这见证是主观的。就我们而言，这见证是客观的。

肆 是神所救赎、重生、变化、荣耀的人； 由以下的表号所表征：

我们是神所救赎、重生、变化、荣耀的人，为耶稣作见证。这个耶稣的见证，在启示录里由许多表号所表征。七个灯台、男孩子、初熟的果子、新妇、和新耶路撒冷，都是清楚的表号，含有属灵的意义。我们也可以说，召会中的得胜者以及晚期得胜者也都是表号。这是因为整卷启示录乃是一本表号的书。

一 金灯台

金灯台是众召会的表号，表征众召会是基督的配偶，为着三一神作耶稣的见证。（启一 12～13，20。）

1 借着金

D. Concerning Jesus' Work

The testimony of the believers with the church by their living is concerning Jesus' work through His redeeming and life-releasing death (John 19:34; 12:24) and through His life-imparting and church-producing resurrection (1 Cor. 15:45; 1 Pet. 1:3). It is also through His ascension to be made Lord, Christ, Ruler, and Savior (Acts 2:36; 5:31) to carry out His heavenly, church-building ministry (Heb. 8:1-2; Eph. 2:22). Finally, it is through His second coming to establish the eternal kingdom of God (Dan. 7:13-14; Rev. 11:15) and to reign in the millennial kingdom (Rev. 20:4, 6). All these are the details of Jesus' work. We should be the testimony of such a wonderful person in His work.

Our living should be a testimony concerning Jesus' person as the God-man, and concerning Jesus' life with two lives living together: the divine and the human. Our living should also be a testimony concerning Jesus' living a life of crucifixion in resurrection and concerning Jesus' work. We have to live a life to testify concerning Jesus. That means we have to live a life just like He did. He lived a life to testify concerning God. Now we live a life to testify concerning Jesus unto God. When we testify concerning Jesus, that means we testify concerning God. Thus, we are the continuation of Jesus. He and we are one great person testifying concerning God. With Him this testimony is subjective. With us this testimony is objective.

IV. AS THE GOD-REDEEMED-REGENERATED-TRANSFORMED- GLORIFIED PEOPLE, SIGNIFIED BY THE FOLLOWING SIGNS

As the God-redeemed-regenerated-transformed-glorified people, we testify for Jesus. This testimony of Jesus is signified by a number of signs in the book of Revelation. The seven lampstands, the man-child, the firstfruits, the bride, and the New Jerusalem are clear signs with spiritual significance. We may also say that the overcomers within the churches and the late overcomers are signs. This is because the book of Revelation is a whole book of signs.

A. The Golden Lampstands

The golden lampstands, as a sign of the churches, signify that the churches as the counterpart of Christ are a testimony to Jesus for the Triune God (Rev. 1:12-13, 20).

1. By the Gold

灯台的见证是借着金；金表征父的性情是众召会神圣的本质。所有七个灯台都是纯金的。在预表上，金表征神在祂的性情里。这给我们看见，众召会乃是出于神的性情。众召会都是神圣的。

2 借着形状

灯台的形状表征子基督具体化身的形状，是众召会的显现。

3 借着照耀

灯台七盏灯的照耀，表征那灵的彰显，是召会为神所作基督明亮的见证。

二 在众召会里的得胜者

在众召会里的得胜者，表征众召会中得胜的部分。（启二 7, 11, 17, 26, 三 5, 12, 21。）今天要作一个正确的基督徒，你就必须胜过一切打岔的事，并胜过今日基督教的堕落。不仅如此，你也必须胜过属撒但的世界系统、属灵的死、以及属灵的不冷不热。

三 宇宙妇人所生的男孩子

宇宙妇人所生的男孩子是启示录里一个大表号。（启十二 1～2, 5。）他表征复活的早期得胜者，包括一切在旧约时代的得胜者。许多旧约时代的得胜者殉道了。第一个得胜者是亚伯，他被哥哥该隐杀害而殉道。甚至以赛亚也殉道了。当然，有些得胜者没有被杀害，但他们也死了。所有这些已死的旧约得胜者，连同那些在大灾难前死了的另一班得胜者，都是男孩子的一部分，要被提到神的宝座那里。（5。）这些得胜者胜过了魔鬼撒但，就是神的对头和神儿女的控告者。（11。）

四 归与神和羔羊的初熟果子

归与神和羔羊的初熟果子，为着神见证基督。（启十四 1～5。）他们表征在新约时代活着的早期得胜者。神的羔羊基督无论往哪里去，他们都跟随祂，他们要在大灾难之前，被提到天上的锡安山上。这些初熟果子是大灾难之前活着并存留之得胜者的表号。

The testimony of the lampstands is by the gold, signifying the Father's nature as the divine substance of the churches. All the seven lampstands are of pure gold. Gold in typology signifies God in His nature. This shows that all the churches are of God's nature. They are divine.

2. By the Shape

The shape of the lampstands signifies the embodied form of Christ the Son as the manifestation of the churches.

3. By the Shining

The shining of the seven lamps of the lampstands signifies the Spirit's expression as the bright testimony of the church to Christ for God.

B. The Overcomers within the Churches

The overcomers within the churches signify the overcoming part of the churches (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). In order to be a proper Christian today, you have to overcome all the distractions and also the degradation of today's Christianity. Furthermore, you have to overcome the satanic world system, spiritual deadness, and spiritual lukewarmness.

C. The Man-child Born of the Universal Woman

The man-child born of the universal woman is a great sign in the book of Revelation (Rev. 12:1-2, 5). He signifies the resurrected ones of the earlier overcomers, including all those of the Old Testament age. Many of the overcomers of the Old Testament age were martyred. The first overcomer was Abel, who was martyred by his brother Cain. Even Isaiah was martyred. Of course, some were not martyred, but they also died. All of these dead Old Testament overcomers along with the additional overcomers who die before the great tribulation will be a part of the man-child raptured to the throne of God (Rev. 12:5). These overcomers have overcome the devil, Satan, the adversary of God and the accuser of God's children (v. 11).

D. The Firstfruits to God and to the Lamb

The firstfruits to God and to the Lamb testify concerning Christ for God (Rev. 14:1-5). They signify the living ones of the earlier overcomers in the New Testament age. They follow Christ as the Lamb of God wherever He goes, and they will be raptured before the great tribulation to Mount Zion in the heavens. They are a sign of the living and existing overcomers before the great tribulation.

五 晚期的得胜者

晚期的得胜者表征众召会中其余的信徒。（启十二 17，十五 2。）晚期的得胜者在大灾难期间，就是召会时代末了的三年半，胜过了敌基督的逼迫。他们为着神背负耶稣的见证而殉道。在死了的得胜者同活着的得胜者被提之后，地上还留下许多尚未成熟的信徒。他们要存留，活在大灾难中。他们有许多人要在敌基督的逼迫下殉道，然后他们要复活，与基督在千年国里一同作王。（二十 4。）

一面说，在今天成熟比较容易。如果你等到经过大灾难，你就必须殉道才能成为得胜者。另一面说，在大而困难的事上常常比较容易得胜，在小而容易的事上就比较不容易得胜。许多所谓好的、属灵、属天的姊妹们，习惯看周六早晨的报纸找减价广告，好去买东西。她们里面可能知道这不是出于主，而且她们也不需要她们要去买的那些东西，但是她们仍然去买。这似乎是一件很容易胜过的小事，但大部分的情形她们却在这事上失败了。

然而，当敌基督在大灾难期间掌权的时候，他要以死威胁那些不敬拜他的人。在某种意义上说，我们在这样的大事上反而容易胜过。如果你拒绝敬拜敌基督，你就立即殉道。那时，你没有时间考虑，像你要去买减价东西有时间考虑一样。但无论如何，我们都必须得胜，好使我们能够成熟。

六 羔羊的新妇

羔羊的新妇表征历代以来所有得胜者的集大成。（启十九 7～9。）所有的得胜者要成为一个团体的妻子，与基督成为婚配，并要成为基督的军队。他们要与基督一同回来，在哈米吉顿击败敌基督和他的军队，结束千年国以前诸世代的战争。（11～21。）

七 新耶路撒冷

新耶路撒冷是圣经里终极完成的表号。（启二一 1～3。）新耶路撒冷表征神的居所（帐幕和殿）和羔羊的妻，作所有成熟之神选民的终极完成，显明并彰显终极完成的三一神，以显示神无限的恩典和智慧，直到永远，为神作耶稣永远的见证。

E. The Late Overcomers

The late overcomers signify the rest of the believers of all the churches (Rev. 12:17; 15:2). The late overcomers overcome the persecution of Antichrist in the great tribulation, the last three and a half years of the church age. They are martyred for the testimony of Jesus which they bear for God. After the rapture of the dead overcomers with the living overcomers, there will still be many believers left on earth who are not yet matured. They will remain to live in the great tribulation. Many of them will be martyred under the persecution of Antichrist and then resurrected with Christ to reign in the millennium (Rev. 20:4).

On the one hand, to get matured today is easier. If you wait to pass through the tribulation, you will have to be martyred to be an overcomer. On the other hand, it is often easier to overcome in great and difficult things than it is to overcome in smaller and easier things. Many so-called good, spiritual, heavenly sisters have the habit of looking at the newspaper Saturday morning for sales so that they can go shopping. They may realize within that this is not of the Lord and that they do not need what they are going to buy, but they still go shopping anyway. This is a small thing that is seemingly easy to overcome, but most of the time they are defeated in this matter.

But when the Antichrist is ruling during the great tribulation, he will threaten people with death if they do not worship him. In a sense, such a great thing could be easier for us to overcome. If you refuse to worship him, you will be martyred immediately. You will not have the time to consider as you do when you are about to go shopping for things on sale. Whatever the case, though, we all have to overcome so that we can be matured.

F. The Bride of the Lamb

The bride of the Lamb signifies the totality of all the overcomers throughout the ages (Rev. 19:7-9). All the overcomers will be a corporate wife married to Christ, and they will become His army. They will return with Christ to defeat Antichrist and his army at Armageddon as a close to the wars of the ages before the millennium (vv. 11-21).

G. The New Jerusalem

The New Jerusalem is the ultimate consummated sign in the Scriptures (Rev. 21:1-3). It signifies the dwelling (the tabernacle and the temple) of God and the wife of the Lamb, as the ultimate consummation of all the matured elect of God to manifest and express the consummated Triune God and to show God's infinite grace and wisdom for eternity as an eternal testimony of Jesus for God.

以上所提七个表号的见证，是蒙神救赎之人为耶稣所作的见证，这是在耶稣为神所作的见证之外。耶稣见证的这两方面，乃是耶稣和神拣选并成熟之信徒为神所作之总和的见证。这总和的见证不仅是启示录里预言的灵，也是整本圣经里预言的灵。

—受

几位弟兄们说到神所救赎、重生、变化、荣耀的人，由以下的表号所表征：

金灯台

我实在很珍赏“耶稣的见证”这个辞。为了要真实看见并作耶稣的见证，我们需要启示录里的这些表号。第一个表号是金灯台，表征众地方召会。

启示录一章九节说，约翰为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。他是在他的灵里，为要看见异象，就是借着表号向他显明的耶稣的见证。（10。）他听见在他后面有声音说，“你所看见的，当写在书上，寄给那七个召会。”（11。）这七个召会是以七个城为名。约翰于是转过身来，要看是谁发声与他说话；既转过来，就看见七个金灯台；灯台中间有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。（12～13。）

在神眼中，主恢复中的众召会都是金灯台。灯台都是相同的。它们满了是金的那一位，就是我们全心所爱的神自己。灯台是为着站立并照耀。这样一个耶稣的见证是主所要的。我们在众召会、在灯台里活耶稣，借着我们的生活见证耶稣。

金灯台彰显经过过程的三一神。这个经过过程之三一神的彰显，首先是在父的本质里。金是灯台的本质，表征父的神圣性情。因此，每一个地方召会必须以父的性情为构成。为了要见证耶稣以至于见证神，我们必须以父的神圣性情为构成。再者，耶稣的见证作灯台，彰显经过过程的三一神，也是在子的形状里；子的形状是基督具体化身的形状，作灯台的形状。最后，耶稣的见证作灯台，彰显经

The testimony of the seven above-mentioned signs is the testimony for Jesus by God's redeemed people. It is in addition to the testimony by Jesus for God. The two aspects of the testimony of Jesus are the total testimony for God by Jesus and by God's chosen and matured people. This total testimony is the spirit of the prophecy not only in the book of Revelation but also in the entire holy Scriptures.

W.L.

SPEAKING BY VARIOUS BROTHERS CONCERNING THE GOD-REDEEMED-REGENERATED-TRANSFORMED-GLORIFIED PEOPLE, SIGNIFIED BY THE FOLLOWING SIGNS

The Golden Lampstands

I really appreciate this phrase the testimony of Jesus. In order to really see and be the testimony of Jesus, we need these signs in the book of Revelation. The first sign is that of the golden lampstands, which signify the local churches.

Revelation 1:9 says that John was on the island called Patmos because of the word of God and because of the testimony of Jesus. He was in his spirit in order to see the vision of the testimony of Jesus made known by the signs (v. 10). He heard a voice behind him saying, "What you see write in a scroll and send it to the seven churches" (v. 11). These seven churches were named as seven cities. John then turned to see the voice that spoke with him and being turned he saw seven golden lampstands, and in the midst of the lampstands he saw one like the Son of Man clothed with a garment down to His feet and girded at the breast with a golden girdle (vv. 12-13).

All the churches in the Lord's recovery in God's eyes are golden lampstands. The lampstands are all identical. They are full of the golden One, which is God Himself whom we love with all of our heart. The lampstands are there to stand and to shine. The Lord wants such a testimony of Jesus. We are in the churches, in the lampstands, living Jesus, testifying of Jesus by our living.

The golden lampstands express the processed Triune God. This expression of the processed Triune God is first in the Father's substance. The gold as the substance of the stand signifies the Father's divine nature. Thus, every local church must be constituted with the Father's divine nature. For the sake of testifying Jesus unto God, we must be constituted with the Father's divine nature. The testimony of Jesus as the lampstands expressing the processed Triune God is also in the form of the Son, which is the embodied form of Christ as the shape of the stands. Finally, the testimony of Jesus

过过程的三一神，也是在灵的彰显里。这是为着使灯台明亮的彰显和照耀。

因此，灯台有三个非常重要的点：（一）金作为本质；（二）灯台本身同其形状；（三）灯盏同其照耀。这三个重要的点帮助我们明白，当主启示召会是金灯台，彰显经过过程的三一神时，祂的意思是什么。

我们必须看见，如果三一神没有经过过程，祂在地上就不能得着彰显。大约两千年前，三一神成了肉体。（约一14。）诗歌六百九十三首说，“基督已经穿上人性，成为一人好像我；祂已钉死十字架上，亚当生命我得脱；祂且复活，化身圣灵，到我里面来活着，为要作我生命。”基督进到我们里面作生命之后，祂就开始在我们里面扩展，使祂得着彰显。荣耀就是彰显出来的神。

基督必须经过过程。当祂成为肉体，作神具体的化身时，祂就成了第一个灯台。耶稣自己这活的人位，乃是第一个以父自己，就是以那是金的一位为构成的灯台。祂是神具体的化身，所以祂有神的形状。从来没有人看见神，只有在父怀里的独生子，将祂表明出来。（约一18。）神格一切的丰满，都乐意有形有体的居住在祂里面。（西二9，一19。）作为灯台的实际，耶稣也活在灵里，凭灵而活，同灵而活，借灵而活，在祂生活中的每一件事上彰显神。祂所作的，祂所说的，以及有关祂的每一件事，都是见证神。这是主观的耶稣的见证。

感谢主，祂所经过的过程并不停在成为肉体，乃是继续往前。祂死在十字架上，了结了一切消极的事物；然后祂从死里复起。在复活里，祂成了赐生命的灵，（林前十五45下，）为要将祂自己分赐到所有信祂的人里面，使他们成为祂的扩大。七个金灯台是耶稣的见证，就是耶稣的复制品、复本和继续。它们是三一神具体化身的繁增。

耶稣这第一个灯台，是神的见证，也是三一神具体的化身。如今祂已经过死与复活，成了奇妙的赐生命之灵。祂在我们里面作生命。这生命是我们所需的一切，使我们成为经过过程之三一神的彰显。这奇妙的生命，这赐生命的灵，含有父性情的本质。基督作神具体的化身，如今是赐生命的灵，住在我们里面，为要成形在我们里面。并且这奇妙的灵也是照耀、点活、复兴、赐生命并光照的那一位，

expressing the processed Triune God as the lampstands is in the Spirit's expression. This is for the bright expression and the shining of the lampstands.

Thus, the lampstands have three very crucial aspects: 1) the gold as the substance; 2) the stand itself with its form; and 3) the lamps with the shining. These three crucial aspects help us to understand what the Lord means when He reveals that the churches are golden lampstands to express the processed Triune God.

We need to realize that if the Triune God had not been processed, He could not have an expression on this earth. About two thousand years ago, the Triune God became flesh (John 1:14). Hymns, #1017 says, "Christ has put on human nature and become a man like me,/He has died upon the cross that I from Adam might be free,/He has risen and as Spirit He has come to live in me/That He might be my life." After Christ comes into us as life, He begins to spread in us for His expression. Glory is God expressed.

Christ had to be processed. When He was incarnated as the embodiment of God, He became the first lampstand. Jesus Himself, the living person, was the first lampstand constituted with the Father Himself as the golden One. He was the embodiment of God so He had the form. No man had ever seen God, but the only begotten Son who is in the bosom of the Father declared Him (John 1:18). In Him all the fullness of the Godhead was pleased to dwell bodily (Col. 2:9; 1:19). As the reality of the lampstand, Jesus also lived in the Spirit, by the Spirit, with the Spirit, and through the Spirit to express God in everything of His living. His doing, His speaking, and everything about Him was a testimony to God. This is the subjective testimony of Jesus.

Thank the Lord that His process did not end with incarnation but continued. He died on the cross to terminate all the negative things, and then He was raised from the dead. In resurrection He became the life-giving Spirit (1 Cor. 15:45b) in order to impart Himself into all of His believers to make them the very enlargement of Himself. The seven golden lampstands as the testimony of Jesus are the reproduction, the duplication, and the continuation of Jesus. They are the multiplication of the embodiment of the Triune God.

Jesus as the first lampstand was the testimony of God and the embodiment of the Triune God. Now He has been processed through death and resurrection to be the wonderful life-giving Spirit. He is in us as life. This life is everything that we need to be the very expression of the processed Triune God. This wonderful life, this life-giving Spirit, includes the substance of the Father's nature. Christ as the very embodiment of God is now the life-giving Spirit indwelling us to be formed in us. Also, this wonderful Spirit is the shining, enlivening, reviving, life-giving, and enlightening One to make us

使我们成为耶稣明亮、照耀的见证。如果三一神没有经过过程，就不可能有这样的彰显。阿利路亚！耶稣是第一个灯台！阿利路亚！地方召会是耶稣的复制品和繁增！

在众召会里的得胜者

现在我们要来看在众召会里的得胜者。（启二 7，11，17，26，三 5，12，21。）如果我们要在召会里作得胜者，我们就必须胜过四种“教”（或“制度”）：犹太教、天主教、更正教、和弟兄会制度。（二 9，20，三 1～2，15～17。）这些“教”是撒但所组织大宗教系统的一部分，主的儿女该从其中出来。（十八 4。）

当主在地上时，以及早期使徒的时候，犹太教强烈的反对神的见证。那些在犹太教里的人反对主耶稣。（太十二 9～14，路四 28～29，约九 22。）他们也反对使徒保罗。（徒十三 45～46，50，十四 1～2，19，十七 1，5～6。）在启示录二章九节下半，主说到“那自称是犹太人，却不是犹太人，乃是撒但会堂的人”。这一节启示，犹太教是属撒但的，反对耶稣的见证。

我们也必须胜过天主教。在推雅推喇的召会表征这背道的召会。启示录描绘天主教为自称是女申言者的妇人耶洗别，教导并引导神的子民，甚至带进撒但“深奥之事”。（二 20，24。）在天主教里有许多属鬼魔的东西。这不是根据我们的话，乃是根据主在启示录中的话。主清楚的对我们说，有一个撒但所组织的系统，反对祂的见证。

在撒狄的召会，主要的给我们看见更正教。在撒狄的人按名是活的，其实是死的。（三 1～2。）这给我们看见，更正教缺乏基督这活的一位，因此是无基督的。在老底嘉的召会，主要的给我们看见弟兄会制度；在那里基督是站在堕落的召会门外叩门。（20。）这光景的特征是不冷不热。（16。）为了要在今日作耶稣的见证，我们必须胜过这些“教”和“制度”。我们必须胜过那反对耶稣见证的撒但系统。

这系统影响了我们对主的爱。召会堕落后所发生的第一件事，就是失去了基督作起初的爱。（二 4。）一切的堕落都是因着失去起初的爱而进来的。在以弗所六章二十四节，保罗

the bright and shining testimony of Jesus. If the Triune God had never been processed, there could never be such an expression. Hallelujah for Jesus as the first lampstand! Hallelujah for the local churches as the reproduction and multiplication of Jesus!

The Overcomers within the Churches

Now we need to see the overcomers within the churches (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). If we want to be overcomers within the churches, we need to overcome four “isms”: Judaism, Catholicism, Protestantism, and Brethrenism (Rev. 2:9, 20; 3:1-2, 15-17). These “isms” are part of a big religious system organized by Satan, out of which the Lord’s children need to come (Rev. 18:4).

During the Lord’s time on earth and during the time of the early apostles, Judaism was strongly opposing God’s testimony. Those in Judaism opposed the Lord Jesus (Matt. 12:9-14; Luke 4:28-29; John 9:22). They also opposed the apostle Paul (Acts 13:45-46, 50; 14:1-2, 19; 17:1, 5-6). In Revelation 2:9b the Lord refers to “the slander from those who call themselves Jews and are not, but are a synagogue of Satan.” This verse reveals that Judaism is satanic in opposing the testimony of Jesus.

We also need to overcome Catholicism. The church in Thyatira signifies this apostate church. Catholicism is portrayed as the woman Jezebel who calls herself a prophetess, teaching and leading the people of God, even with “the deep things of Satan” (Rev. 2:20, 24). Within the Catholic Church are demonic things. This is not according to our word but according to the Lord’s word in Revelation. The Lord has made clear to us that there is a system organized by Satan against His testimony.

Protestantism is seen mainly with the church in Sardis. Those in Sardis have a name that they are living when they are actually dead (Rev. 3:1-2). This shows that Protestantism is devoid of Christ as the living One and is hence Christless. Brethrenism is seen mainly with the church in Laodicea where the Lord is standing outside the door of the degraded church and knocking at her door (v. 20). This situation is characterized by lukewarmness (v. 16). In order to be the testimony of Jesus today, we need to overcome these “isms.” We need to overcome the system of Satan which opposes the testimony of Jesus.

This system causes us to be affected in our love for the Lord. The very first thing that happens to the church in its degradation is the loss of Christ as the first love (Rev. 2:4). All the degradation comes in through the loss of the first love. In Ephesians 6:24

说，“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”当我们在一切不朽坏的事上爱主的时候，我们就蒙拯救脱离朽坏。但我们一被牵引离开那个爱，朽坏就开始进来。

我们必须爱主。我们在基督徒生活中所作的一切事，都应当发自我们对主的爱。失去那个爱是一件严重的事，因为主曾警告在以弗所的召会，就是那离弃起初之爱的召会，如果他们不悔改，主就要把灯台挪去。（启二5。）挪去灯台的意思是，他们已经不再是耶稣的见证。我们不愿意失去我们的见证。

另一件我们必须胜过的事，乃是世俗。在别迦摩的召会给我们看见与世界联婚的召会。（二12～15。）主说他们住在有撒但座位之处。撒但的座位是在世界里。借着召会与世界联婚，撒但的座位就进到召会里。与世界任何东西发生关系，就是在撒但的座位之下。

这个堕落的召会有巴兰的教训和尼哥拉党的教训。这些教训都直接攻击基督是头，并攻击基督身体上肢体的尽功用；因此我们要胜过这些教训。我们要在召会中作得胜者，胜过世俗。安提帕是在别迦摩的人中间作主忠信的见证人。他的名字意思是“反对一切”。他反对一切属世的事，并着作主的见证而死。

还有一件我们必须胜过的事，乃是死。（三1～2。）撒狄按名是活的，其实是死的。在旧约里，在神面前，死比罪更污秽。（利十一24～25，民六6～7，9。）我们坐在聚会中发死，是大大得罪神。在神眼中，死是非常严重的事，所以我们的不该容忍在召会中任何死的情形。

我们也必须胜过不冷不热。（启三15～17。）我们应当祷告说，“主啊，使我们焚烧。”恢复后又堕落的召会以为他们是富足的，一样都不缺，因为他们有很丰富的教训和道理。但他们不知道自己是困苦、可怜、贫穷、瞎眼、赤身的。主劝这些人向祂买金子、白衣和眼药。（18。）这给我们看见，我们必须付代价胜过不冷不热，好叫我们能焚烧。最终，这些焚烧的得胜者就能维持耶稣的见证。

宇宙妇人所生的男孩子

Paul said, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.” When we love the Lord in all the incorruptible things, we are saved from corruption. But as soon as we get led away from that love, corruption starts to come in.

We need to love the Lord. Everything we do in our Christian life should be motivated by our love for the Lord. It is a serious thing to lose that love, because the Lord warned the church in Ephesus, the church which had left the first love, that if they did not repent, He would remove the lampstand (Rev. 2:5). To remove the lampstand means that they have stopped being the testimony of Jesus. We do not want to lose our testimony.

The next thing we need to overcome is worldliness. The church in Pergamos shows us the church which is married to the world (vv. 12-15). The Lord said that they dwelt where Satan’s throne was. Satan’s throne is in the world. Through the marriage with the world, Satan’s throne came into the church. To get involved with anything of the world is to be under Satan’s throne.

This degraded church had the teaching of Balaam and the teaching of the Nicolaitans. These teachings are a direct attack against Christ as the Head and against the functioning of the members of Christ’s Body, so we want to overcome these teachings. We want to be the overcomers in the churches to overcome worldliness. Antipas was a faithful witness of the Lord among those in Pergamos. His name means against all. He stood against all the worldliness and died as a testimony to the Lord.

The next thing we need to overcome is deadness (Rev. 3:1-2). Sardis had a name that they were living, but they were dead. In the Old Testament, death is more defiling before God than sin (Lev. 11:24-25; Num. 6:6-7, 9). For us to sit in a meeting and be dead is a major offense to God. Death is a very serious thing in the eyes of God, so we should not tolerate any deadness in the church.

We also need to overcome lukewarmness (Rev. 3:15-17). We should pray, “O Lord, make us burning.” The degraded recovered church thought that they were rich and had need of nothing, because they had so many rich teachings and doctrines. But they did not know that they were wretched, miserable, poor, blind, and naked. The Lord counseled these ones to buy from Him gold, white garments, and eyesalve (v. 18). This shows that we need to pay the price to overcome lukewarmness so that we can be burning. Eventually, these burning overcomers maintain the testimony of Jesus.

The Man-child Born of the Universal Woman

启示录十二章给我们看见，由宇宙妇人（表征宇宙召会）所生之男孩子的表号。（1～2，5。）第一节给我们看见一个大表号，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。这妇人发出宇宙中所有的光源：日头、月亮和众星。这是一个美丽、灿烂、照耀、奇妙的妇人，但她只是这幅图画的一部分，因为她正疼痛要生出东西。她忍受产难，要生出男孩子。这男孩子是妇人较刚强的部分。

那个宇宙的妇人，是由日头（表征新约的信徒）、月亮（表征旧约的信徒）、和十二星（表征律法颁赐之前的十二位列祖）所组成。这描绘出历代以来所有神子民的总和。

所有这些人都在挣扎，如同妇人忍受产难，疼痛要生。启示录十二章二节说，“她怀了孕，忍受产难，疼痛要生。”第二节指明，这个宇宙的妇人有一个中心和方向，就是要生出男孩子。我们必须祷告，说，“主啊，我们要在那个中心和方向里面。”只作宇宙妇人的一部分是不够的。在她里面有较刚强的部分。那个较刚强的部分，乃是得胜以背负耶稣见证的部分。

第五节说，妇人生了一个男孩子，是将来要用铁杖辖管万国的。这指明男孩子是由得胜者组成，如二章二十六至二十七节所提及的。历代以来，从列祖开始，经过旧约时代和新约时代，神子民中总有较刚强的部分背负耶稣的见证，为神的经纶争战。我们必须作这一部分。我们要被构成这妇人较刚强的部分，背负耶稣的见证，使神的经纶得着进展。

组成男孩子的人，乃是那些胜过大龙，就是古蛇、魔鬼撒但、和控告神儿女者的人。妇人生出这男孩子后，这男孩子就立刻被提到神和神的宝座那里去了。诸天正在等待这男孩子。神对撒但之审判的执行，需要男孩子来完成。

组成男孩子的人，是一直绝对的为主争战。他们的权益就是主的权益。他们祷告说，“主啊，你必须要有出路。我们不能容忍目前的情形。主啊，如果我们是死的，我们必须活过来。主啊，如果我们是不关心的，我们必须拚上去。”得胜者不是安坐等待事情发生，他们乃是主动去实行神在

Revelation 12 shows us the sign of the man-child born of the universal woman—the universal church (vv. 1-2, 5). Verse 1 shows a great sign of a woman clothed with the sun, standing on the moon, and having a crown of twelve stars on her head. This woman shows forth all the light sources in the universe: the sun, the moon, and the stars. This is a beautiful, brilliant, shining, marvelous woman, but she is only a part of this picture because she is laboring to bring forth something. She travails in birth to bring forth a man-child. This man-child is the stronger part of the woman.

That universal woman is composed of the sun, signifying the New Testament believers, the moon, signifying the Old Testament believers, and the twelve stars, signifying the patriarchs before the law was given. This depicts the totality of all God's people throughout all the ages.

All these people have been struggling and travailing like a woman in pain to bring forth something. Revelation 12:2 says, “And she was with child, and she cried out, travailing in birth and being in pain to bring forth.” Verse 2 indicates that this universal woman has a focus and direction to bring forth a man-child. We need to pray, “Lord, we want to be within that focus and direction.” It is not enough to be a part of the universal woman. Within her is a stronger part. That stronger part is the part that overcomes to bear the testimony of Jesus.

Verse 5 says that she brings forth a man-child who is about to shepherd all the nations with an iron rod. This indicates that the man-child consists of the overcomers, as mentioned in 2:26-27. Throughout all the ages, beginning with the patriarchs through the Old Testament age and the New Testament age, there has been a stronger part of God's people bearing the testimony of Jesus and fighting for God's economy. This is the part we must be. We want to be constituted to be the stronger part of this woman for the advancement of God's economy to bear the testimony of Jesus.

The ones who compose the man-child are those who overcome the great dragon, the ancient serpent, who is the devil, Satan, the accuser of God's children. Immediately after the woman delivered this man-child, he was caught up to God and to His throne. The heavens are waiting for the man-child. The man-child is needed to complete the execution of God's judgment on Satan.

The ones who compose the man-child have been absolute in fighting for the Lord. Their interest is the Lord's interest. They are the ones who pray, “Lord, You must get through. We are not going to tolerate things the way they are. Lord, if we're dead, we've got to be living. Lord, if we're indifferent, we've got to be desperate.” The overcomers do not sit back and wait for something. They take the initiative to carry out the things

祂经纶中分配给他们的事。他们在生活中的任何一点，都不与魔鬼妥协。

当他们被提到天上，争战就开始了。十二章七节说，天上起了争战。米迦勒和他的使者与龙和它的使者争战。得胜者这男孩子的出现，使米迦勒有立场，执行主在十字架上所完成对撒但的审判。当我们去一个地方，我们该是使主有立场执行祂审判的人，使祂的经纶得以推广，以完成祂对撒但的审判。八节和九节说，由于得胜者作神经纶的执行者，于是撒但，就是大龙、古蛇、魔鬼、和神儿女的控告者，就从天上被摔下去。

十一节说，他们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。这些都是在男孩子里得胜者的原则。这是他们保守自己有活力的路。

什么时候你为着神永远的经纶站住，撒但就要起来控告你。不管他有没有根据，他要借着种种的控告，使你的良心有漏洞，而把你里面属灵的力量耗尽。但是我们很高兴的看到，得胜者学会了如何使用宝血。这不仅是救赎的血，也是为我们说更美之言的血。（来十二 24。）我们能应用血，以保持我们的活力。当撒但在主面前控告我们的时候，我们可以应用这血。我们乃是靠着基督的血得胜，因为那血为我们说话，并为我们防御撒但在神面前对我们的诬告。

得胜者也有自己所见证的话。我们必须学习如何根据主所完成的作见证。我们应当特别见证，魔鬼已经被主审判。当撒但控告我们时，我们就必须作见证。我们该说，“撒但，你是说谎者。你已经在十字架上受了对付。耶稣是主！”这样，我们就维持我们里面属灵的活力和力量，使我们能继续推广神的经纶。

最后，男孩子，就是得胜者，虽至于死，也不爱自己的魂生命。因着亚当堕落，撒但就和人的魂生命，就是和人的己联合。（太十六 23～24。）因此，我们要胜过撒但，就应当不爱自己的魂生命。得胜者学会了恨恶并否认自己的魂生命。（路十四 26，九 23。）我们必须否认自己的魂生命，以至于死。这样的人使神有路完成祂的经纶。他们使神有路执行祂对撒但的审判。那些在男孩子里的人胜过仇敌，是因羔羊的血，因自己所见证的话，并因他们虽至于死，也不爱自己的魂生命。

that God in His economy has appropriated for them. They do not compromise with the devil in any point of their life.

When they are caught up to the heavens, war breaks out. Verse 7 says that there was war in heaven. Michael and his angels went to war with the dragon and his angels. The presence of the overcomers as the man-child gives Michael the ground to execute the judgment upon Satan accomplished by the Lord on the cross. When we go somewhere, we should be those who give the ground to the Lord to execute His judgment for the furtherance of His economy to carry out His judgment upon Satan. Verses 8 and 9 say that Satan, the great dragon, the ancient serpent, the devil, the accuser of God's children, was cast down out of heaven due to the overcomers as the executors of God's economy.

Verse 11 says that they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life unto death. These are the principles of the overcomers in the man-child. This is the way they maintain their vitality.

Any time you stand up for God's eternal economy, the enemy Satan will rise up to accuse you. He wants to drain the spiritual energy in your being by accusations, whether they are founded or not, to put a hole in your conscience. But it is good to see that the overcomers have learned how to use the blood. This is not only the redeeming blood but also the blood that speaks better things for us (Heb. 12:24). We can apply the blood to maintain our vitality. As Satan is accusing us before the Lord, we can apply the blood. We overcome by the blood of Christ because that blood speaks for us and protects us from all Satan's false accusations against us before God.

The overcomers also have the word of their testimony. We have to learn how to testify according to what the Lord has accomplished. Specifically, we should testify that the devil has been judged by the Lord. When Satan accuses us, we need to testify. We should say, "Satan, you're a liar. You have been dealt with on the cross. Jesus is Lord!" In this way we maintain the vitality and strength in our spiritual being so we can continue to further God's economy.

Finally, the overcomers of the man-child love not their soul-life even unto death. Because of Adam's fall, Satan joined himself to man's soul-life, man's self (Matt. 16:23-24). Hence, to overcome Satan we must not love our soul-life. The overcomers have learned to hate and deny their soul-life (Luke 14:26; 9:23). We have to deny our soul-life even unto death. With such people God's economy has a way to be carried out. With them there is a way for God to execute judgment upon Satan. Those in the man-child overcome the enemy by the blood of the Lamb, by the word of their testimony, and by not loving their soul-life unto death.

下一个耶稣之见证的表号，是那些归与神和羔羊的初熟果子。（启十四1～5。）圣经给我们看见，神好像生长庄稼的农夫一样。我们作祂的子民，乃是祂所生长的庄稼。马太十三章说，主是撒种者，出去将祂自己当作神的话撒到我们里面。（3，19～23。）在书信中，我们看见所有的信徒都是在生长的阶段。保罗告诉哥林多人，他们是神的农场、神的耕地。（林前三9。）我们在这里是在神的农场上生长。

最终，在启示录十四章有神所栽种之庄稼的收成。但那个收成是分为两个阶段、两个部分。在启示录十四章前半，是那些作初熟果子的信徒被收割，他们与羔羊一同站在锡安山上。（1～5。）然后在同一章后半，我们看见大体信徒被收割。（14～16。）这样，神全部的庄稼就都被收割。

初熟果子是神庄稼中较早成熟的人。他们长大，并且先成熟。因为他们先成熟，神就能收割他们作初熟的果子，作祂的享受。我们当然渴望被收割作神的享受。大体信徒要在大灾难的末了被收割，但初熟果子乃是在大灾难之前被收割到神的家中，作祂的满足。

神不仅有一个仇敌需要男孩子去对付，神也有一个愿望需要得着满足。如果你曾种过东西，且看着它长大，你就知道你期待有朝一日能有所收获。在我家后院有一棵橘子树，每一年我都在等那第一批橘子。当它们成熟时，我很高兴的享受它们。今天神渴望从祂庄稼的初熟果子得着满足。我们要作那些在今世好好长大的人，叫神得着满足。

初熟果子是早期的得胜者，是在神田地里先成熟的人。因此，他们要在庄稼收割以先被收割，作初熟的果子，归与神和羔羊。庄稼要在以后收割。这意思是说，得胜者要在庄稼收割以前被提到天上，正如美地的初熟果子要在庄稼收割以先被收割，且被带到神的殿中一样。（利二三10～11，出二三19。）

初熟的果子如何长大？启示录十四章四节说，羔羊无论往哪里去，他们都跟随祂。你若要长大，就必须跟随羔羊。如果你不跟随祂，你就不会长大。你如果不在生命上长进，你就不是在跟随羔羊。长大、成熟的秘诀，乃是无论羔羊往哪里去，你都跟随祂。借着天天跟随祂，我们就能得着增长，使我们能

The next sign signifying the testimony of Jesus is the firstfruits to God and to the Lamb (Rev. 14:1-5). The Bible shows us that God is like a farmer growing a crop. We as His people are the crop that He is growing. Matthew 13 says that the Lord was a sower who went forth to sow Himself as the word of God into our being (vv. 3, 19-23). In the Epistles we see that all the believers are in a stage of growing. Paul told the Corinthians that they were God's farm, His cultivated land (1 Cor. 3:9). We are here growing on God's farm.

Eventually, in Revelation 14 there is a reaping of the crop that God has planted. But that reaping is in two stages, two parts. In the first part of Revelation 14, the believers who are the firstfruits are harvested and are standing with the Lamb on Mount Zion (vv. 1-5). Then later in the chapter we see a reaping of the majority of the believers (vv. 14-16). In this way God's whole crop gets harvested.

The firstfruits are the ones in God's crop who mature earlier. They grow and ripen first. Because they ripen first, God is able to harvest them as the firstfruits for His enjoyment. We surely desire to be harvested for God's enjoyment. The majority of the believers will be harvested at the end of the great tribulation, but the firstfruits are reaped to God's house for His satisfaction before the great tribulation.

God not only has an enemy that needs to be dealt with by the man-child; He also has a desire to be satisfied. If you ever planted anything and watched it grow, you know there is an anticipation for the day you can harvest it. I have an orange tree in my backyard, and every year I wait for those first oranges. I am so happy to enjoy them when they are ripe. Today God desires to be satisfied with the firstfruits of His crop. We want to be those who give God satisfaction by growing properly in this age.

The firstfruits are the early overcomers, the first ripe ones in God's field. Hence, they will be reaped before the harvest as firstfruits to God and to the Lamb. The harvest will be reaped later. This means that the overcomers will be raptured to the heavens before the harvest, just as the firstfruits of the good land were reaped and brought into the temple of God before the harvest (Lev. 23:10-11; Exo. 23:19).

How do the firstfruits grow? Revelation 14:4 says that they follow the Lamb wherever He goes. If you want to grow, follow the Lamb. If you do not follow Him, you do not grow. If you are not progressing in life, you are not following the Lamb. The secret to growing, to maturing, is to follow the Lamb wherever He goes. By following Him day by day, we can gain the growth so that we can mature and ripen in this age.

在今世成熟。我们行事不是因着律法的要求，或宗教的仪文。我们跟随羔羊，因为我们爱祂。我们要享受祂，并要在祂所在的地方。我喜欢在今世跟随祂。无论祂往哪里去，我都要与祂同去。当祂在今世行动时，我要在祂行动的地方行动。最终，初熟的果子，就是早期的得胜者，要与羔羊一同站在锡安山上。初熟的果子不会惊讶他们被提，与羔羊一同在天上的锡安山上。无论祂往哪里去，他们都跟随祂，所以如果祂在锡安山上，他们也必在那里。我们愿意并渴望是这一班人，在今世早熟，而给神一些享受。我们献上自己，无论祂往哪里，我们都跟随祂，并且不被这世代的任何事物所摸着。

晚期的得胜者—宇宙妇人其余的儿女

现在我们要来看晚期的得胜者—宇宙妇人其余的儿女。（启十二17。）当男孩子被提到神的宝座那里去，并且初熟的果子被收割以满足父之后，地上就开始了一段称为大灾难的时期，这是人类历史上最黑暗、最恶劣的一段时期。晚期的得胜者乃是在这样的环境中作耶稣的见证。

当男孩子被提到神的宝座那里去，并且大龙撒但被摔在地上之后，启示录十二章十七节说，龙就向妇人发怒，去与她其余的儿女争战。魔鬼晓得自己的时候不多，就大大发怒。（12。）妇人其余的儿女表征不在男孩子之内的神的子民。那些不在男孩子之内的，是神子民较弱的部分。在这时候，魔鬼不是与男孩子或初熟果子争战，因为他们已经被提了。他乃是与神子民中较弱的部分争战，所以这是一段可怕的时期。

此外，在启示录十四章初熟的果子被收割之后，就有一个严重的警告，向整个居人之地发出。有一位天使大声说，“若有人拜兽和兽像，在额上、或在手上，受了印记，这人也必喝神烈怒的酒，…他要在圣天使和羔羊面前，在火与硫磺中受痛苦。”（9～10。）这是对地上所有的人一个严肃的警告。

在此之后，对凡在大灾难这段期间殉道的人，就有一个应许的福。十三节说，“我听见从天堂有声音说，你要写下，从今以后，在主里死了的人有福了。”这段期间里，在主里死了的人，要得大福。这些人乃是晚期的得胜者，就是那些经过全部灾难，而仍然维持耶稣见证

We do not do things because of legal requirements or religious observances. We are following the Lamb because we love Him. We want to enjoy Him and be wherever He is. I like to follow Him in this age. Wherever He is going, I want to go with Him. As He is moving in this age, I want to move where He moves. Eventually, the firstfruits, the early overcomers, will be standing on Mount Zion with the Lamb. The firstfruits will not be surprised that they have been raptured to be with the Lamb on the heavenly Mount Zion. They have been following Him wherever He goes, so if He is on Mount Zion, they are there also. We desire and aspire to be those who give God some enjoyment by ripening early in this age. We give ourselves to follow Him wherever He goes and not be touched by anything of this age.

The Late Overcomers—the Rest of the Seed of the Universal Woman

Now we want to see the late overcomers—the rest of the seed of the universal woman (Rev. 12:17). After the rapture of the man-child to the throne of God and after the reaping of the firstfruits for the Father's satisfaction, a period of time on this earth begins called the great tribulation, the darkest and the worst period of time in human history. This is the environment in which the late overcomers are the testimony of Jesus.

After there has been the rapture of the man-child to the throne and the dragon, Satan, has been cast down to the earth, Revelation 12:17 says that he becomes angry with the woman and goes to make war with the rest of her seed. The devil knows his time is short and he is the more enraged (v. 12). The rest of the woman's seed signifies the people of God that were not in the man-child. The people of God that are not in the man-child are the weaker part of God's people. At this point in time, the devil is not making war with the man-child or with the firstfruits because they have been raptured. He is making war with the weaker part among God's people, so this is a terrible point in time.

Also, in Revelation 14 after the reaping of the firstfruits, you have a solemn warning that goes out to the whole inhabited earth. An angel says with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or on his hand, he also shall drink of the wine of the fury of God...and he shall be tormented in fire and brimstone before the holy angels and before the Lamb" (vv. 9-10). This is a serious warning to all people on the earth.

Right after this, there is a promised blessing to anyone who will be martyred during this period of the great tribulation. Verse 13 says, "And I heard a voice out of heaven, saying, Write, Blessed are the dead who die in the Lord from now on." This will be a period of time where people will die in the Lord and receive a big blessing. These are the late overcomers, the ones who have passed through the entire tribulation but have

的人。这给我们看见，在最黑暗的时候，主总是有路维持耶稣的见证。

启示录十五章二节说，“我又看见仿佛有搀杂着火的玻璃海，且看见那些胜了兽和兽像，以及兽名数字的人，都站在玻璃海上。”这些乃是在大灾难中胜了的得胜者。他们站在玻璃海上，手拿神的琴。他们从大灾难中得胜的出来，他们的得胜，是付出了他们的生命为代价。因为他们为主并为祂的见证站住，所以他们被敌基督那兽所杀。

在启示录十三章，敌基督被比喻为形状像豹，脚像熊的脚，口像狮子的口。（2。）这给我们看见，敌基督有在他以前之人类政权那些恶兽（恶势力）的一切特征。因此，敌基督是人类历史上一切恶势力的终极完成与总和。我们享受终极完成的神，但敌基督是另一个终极的完成，就是人类历史上一切恶势力的终极完成。

十三章二节说，撒但那龙，将自己的能力、座位和大权柄，都给了敌基督。敌基督要在末七，就是今世末了七年之半被杀；且要凭从无底坑上来之该撒尼罗的灵复苏。（3，参恢复本启十七 11 与注 1。）这是在大灾难中逼迫神子民较弱部分的那兽。

我们可以看见，这将是 darkest 的时候，但主仍然借着神子民中较弱的部分，得着见证。在大灾难期间，他们不能再倚靠那些在男孩子或初熟果子里的人，所以他们起来成为耶稣的见证。人要看见他们站在玻璃海上，这玻璃海是指火湖说的。对那些在地上敬拜敌基督和他像之人的警告，乃是要受火湖的审判，但那些晚期的得胜者却要站在火湖上。他们与火湖毫无关系，因为他们在大灾难中胜过了敌基督、他的像、和他名的数字——六百六十六。在每一个时代，无论那时代是多么黑暗，主总是得着祂的见证，这是一件荣耀的事。

我们要在今世作耶稣的见证。我们不要在这里作晚期的得胜者。我们要在今世胜过那些容易却似乎难以胜过的事物。大灾难期间留在地上将是可怕的，但是那时仍然有耶稣的见证。

羔羊的新妇作所有得胜者的集大成

maintained the testimony of Jesus. This shows that in a very dark time the Lord always has a way to maintain the testimony of Jesus.

Revelation 15:2 says, “And I saw as it were a glassy sea mingled with fire and those who come away victorious from the beast.” These are the overcomers who come away from the great tribulation in victory. They are standing on the sea of glass, having harps of God. They come away out of the tribulation victorious, and they do this at the cost of their lives. Because they stand for the Lord and for His testimony, they will be martyred by Antichrist, the beast.

In Revelation 13 Antichrist is likened to a leopard with feet like a bear and a mouth like a lion (v. 2). This shows us that he has all the characteristics of the evil beasts, the evil powers, that have preceded him in human government. He is the worst of all the beasts, having all their characteristics. Thus, Antichrist is the consummation, the totality, of all the evil powers throughout all of human history. We enjoy the consummated God, but Antichrist is another consummation, the consummation of all the evil powers in human history.

Revelation 13:2 says that Satan, the dragon, gives his power, his throne, and great authority to Antichrist. Antichrist is slain in the middle of the last seven weeks, the last seven years of this age, and he is resuscitated with the spirit of Caesar Nero that comes out of the abyss (v. 3 and Revelation 17:11, note 111, Recovery Version). This is the beast that will be persecuting the weaker part of the people of God during the great tribulation.

We can see that this will be the darkest time, yet still the Lord gains a testimony through the weaker part of God’s people. During the great tribulation they can no longer lean on those in the man-child or the firstfruits. So they rise up to be the testimony of Jesus. They are seen standing on the glassy sea, which refers to the lake of fire. The warning to those on the earth who worshipped Antichrist and his image was that they would be judged by the lake of fire, but these late overcomers are standing on it. They have nothing to do with the lake of fire, because they have overcome Antichrist, his image, and the number of his name—666—in the great tribulation. It is a glory that in every age, no matter how dark it is, the Lord always gets His testimony.

We want to be the testimony of Jesus in this age. We are not here to be late overcomers. We want to overcome the easy things in this age that seem so hard to overcome. It will be terrible to be on the earth during the great tribulation, but there will still be the testimony of Jesus.

The Bride of the Lamb as the Aggregate of All the Overcomers

在启示录里耶稣之见证的第六个表号，乃是羔羊的新妇，作所有得胜者的集大成。（十九7～9。）在启示录里，新妇是所有得胜者的集大成，包括主要三类的得胜者：男孩子、初熟的果子、和晚期的得胜者。这三类的集大成形成基督的新妇。

按照启示录十九章八节，新妇要穿细麻衣，就是圣徒的义。新妇所穿的衣服是一件奇妙的衣服。在我们基督徒的生活中，我们应当有两件衣服：一件相当于客观的义，使我们得救；另一件相当于主观的义，使我们得胜。

我们一信主时所得着的第一件衣服是得救的衣服。这见于路加十五章的浪子。当他回到父亲那里的时候，父亲给他穿上好的袍子，（22，）这衣服表征基督是满足神的义，遮盖悔改的罪人。这是我们信主时所得着之客观的义，如林前一章三十节所说者。

但我们还需要经历另一件衣服，使我们够资格承受诸天的国，好与羔羊同赴婚筵。这第二件衣服是圣灵刺绣工作的衣服。在诗篇四十五篇，王后有两件衣服，是我们每个人该有的。（13～24。）她先有用金子作成的衣服，这衣服表征基督是我们的义，使我们得神称义。王后所穿的另一件衣服是刺绣的衣服，这等于结婚的礼服。

一日过一日我们需要经历圣灵的刺绣。这是在我们生活中对基督细节的、微细的经历。当我们与主合作，爱主的时候，我们就经历内住的基督在我们举止行动上活出来。这样活出基督，就成了我们的衣服，使我们够资格进入诸天的国，进到羔羊的婚筵。这件衣服是圣徒得胜并超凡的义。（太五20。）

在马太二十二章，有一个人来到婚筵中。他被请来赴婚筵，因为他是真基督徒。但在婚筵上，王遇见这人，就对他说，“朋友，你没有穿婚筵的礼服，是怎么进到这里来的？”（12。）这人因为没有穿婚筵的礼服，就被扔在外面黑暗里。（13。）这给我们看见，只有基督作我们客观的义，并不足以使我们够资格进到诸天之国的享受里，与羔羊一同进到婚筵里。我们所需要的，乃

The sixth sign of the testimony of Jesus in the book of Revelation is the bride of the Lamb as the aggregate of all the overcomers (19:7-9). In Revelation there are three main categories of overcomers that are included in the bride as the aggregate of the overcomers: the man-child, the firstfruits, and the late overcomers. All of these three categories as an aggregate form the bride of Christ.

According to Revelation 19:8, the bride is clothed in fine linen, which is the righteousnesses of the saints. The garment with which the bride is clothed is a wonderful garment. In our Christian life we should have two garments: one corresponds with the objective righteousness, which is for our salvation, and the other with the subjective righteousnesses, which are for our victory.

Our first garment is the garment of salvation that we receive when we first believe in the Lord. This is seen in Luke 15 with the prodigal son. When he came back to the Father, he was clothed with the best robe (v. 22), which typifies Christ as the God-satisfying righteousness to cover the penitent sinner. This is our objective righteousness that we receive when we believe in the Lord as referred to in 1 Corinthians 1:30.

But there is another garment that we need to experience which will qualify us to inherit the kingdom of the heavens to be in the wedding feast with the Lamb. This second garment is a garment of embroidered work by the Holy Spirit. In Psalm 45 the queen has two garments that each of us needs to have (vv. 13-14). First, she has a garment of wrought gold. This signifies Christ as our righteousness for us to be justified by God. The other garment that the queen wears is one of embroidered clothing. This is equivalent to the wedding garment.

Day by day we need to experience the embroidering of the Holy Spirit. This is the detailed, fine experience of Christ in our human life. When we cooperate with the Lord to love the Lord, we experience the indwelling Christ being lived out of us in our conduct. This living out of Christ becomes a garment to us that qualifies us to enter into the kingdom of the heavens, into the wedding feast of the Lamb. This garment is the overcoming and surpassing righteousness (Matt. 5:20) of the saints.

In Matthew 22 there was a man who came to the wedding feast. He was invited to the wedding feast because he was a real Christian. But at the wedding feast this man was approached by the king, who said to him, "Friend, how did you come in here without a wedding garment?" (v. 12). Because he did not have a wedding garment, that man was cast out into the outer darkness (v. 13). This shows that merely to have Christ as our objective righteousness is not sufficient for us to be qualified to enter into the enjoyment of the kingdom of the heavens, to enter into the wedding feast with the

是借着活出基督作我们主观的义（腓三 9）而有圣灵细致的刺绣工作。

每一天当我们与主合作，对那灵在我们里面的运行说阿们，我们就经历那灵一针一针的将基督刺绣到我们里面。这衣服使我们够资格成为得胜者，在羔羊的婚筵上，与主一同坐席。这得胜者的集大成就是羔羊的新妇，耶稣的见证。

至终，这新妇要成为军队，同着基督在哈米吉顿击败并毁灭敌基督和他的军兵。（启十七 14，十九 14，19～21，十六 14，16。）今天基督寻找得胜者，不仅作爱祂的人，也作祂军队中的战士。今天我们要作耶稣的见证，就必须成为战士，因为耶稣是得胜的战士。祂是今日为神在地上的权益和定旨争战的那一位。我们作祂的见证，就与祂一同站住，为着神的定旨与祂一同争战。今天我们是团体的战士，为神在地上的彰显争战。如果我们要作战士，我们就必须是有活力的。战士不能是死的、老旧的、或不冷不热的。他们为着耶稣的见证争战，必须是活的、活动的、绝对的、和拚上去的。

在大灾难的末日，敌基督和他的军队要聚集在哈米吉顿。那时，已经成了得胜将军的新郎基督，要带着得胜的圣徒作祂的军队，一同来击败并毁灭敌基督和他的军队。这结束了今世一切的战争。基督要成为最终得胜的将军。敌基督和假申言者要被扔在火湖里，撒但要被捆绑扔在无底坑里。敌基督背叛的军队要彻底的被毁灭，神的国要临到地上。然后新妇，就是得胜者的集大成，要享受基督作新郎一千年，并要在诸天之国的实现里，与基督一同作王掌权。

新耶路撒冷，神的帐幕，羔羊的妻， 作所有成熟圣徒的终极完成

耶稣终极的见证乃是新耶路撒冷，神的帐幕，羔羊的妻，作所有神成熟子民的终极完成。（启二一 1～3。）不管今天有些基督徒是多么顽梗、软弱，最终所有神的子民都要成熟。那些在今世不作“家庭作业”、不享受经过过程之三一神的人，要在千年国期间成熟，成为新耶路撒冷的组成分子，直到永远。但我们要付代价，在

Lamb. What we need is the detailed embroidery work of the Holy Spirit by living Christ out as our subjective righteousness (Phil. 3:9).

Each day when we cooperate with the Lord, saying Amen to the Spirit's moving inside of us, we experience the Spirit's embroidering of Christ into us stitch after stitch. This garment qualifies us to be the overcomers who feast with the Lord at the wedding feast of the Lamb. This aggregate of overcomers is the bride of the Lamb, the testimony of Jesus.

Eventually, this bride will be the army with Christ to defeat and destroy Antichrist and his army at Armageddon (Rev. 17:14; 19:14, 19-21; 16:14, 16). Christ today is looking for the overcomers not only to be His lovers but also to be His fighters in His army. Today for us to be the testimony of Jesus we need to become fighters because Jesus is a victorious fighter. He is the One today who is fighting for God's interest and purpose on this earth. As His testimony we stand with Him and fight with Him for God's purpose. Today we are a corporate fighter, fighting for God's expression on this earth. If we are going to be fighters, we must be vital. Fighters cannot be dead, old, or lukewarm. They must be living, active, absolute, and desperate to fight for the testimony of Jesus.

On the last day of the great tribulation, Antichrist and his armies will be gathered at Armageddon. Then the bridegroom, Christ, who has become the victorious general, will come with the overcoming saints as His army to defeat and destroy Antichrist and his army. This closes all the wars in this age. Christ will be the ultimate victorious general. Antichrist and the false prophet will be thrown into the lake of fire, and Satan will be bound and thrown into the abyss. The rebellious armies of Antichrist will be utterly destroyed, and God's kingdom will come to the earth. Then the aggregate of the overcomers as the bride will enjoy Christ as the bridegroom for a thousand years and reign with Christ as His co-kings in the manifestation of the kingdom of the heavens.

The New Jerusalem, the Tabernacle of God, the Wife of the Lamb, as the Ultimate Consummation of All the Matured Saints

The ultimate testimony of Jesus is the New Jerusalem, the tabernacle of God, the wife of the Lamb, as the ultimate consummation of all of God's matured people (Rev. 21:1-3). No matter how stubborn or weak some Christians are today, eventually, all of God's people will be matured. Those who did not do their "homework" in this age, who did not enjoy the processed Triune God in this age, will be matured during the thousand-year kingdom to become the constituents of the New Jerusalem for eternity.

今世作较早成熟的得胜者，以有分于羔羊的婚筵。神在基督里愿意我们成为得胜者，过于我们所愿意的。祂为此呼召我们，好叫祂能得着祂所渴望的妻子。这妻子就是新耶路撒冷。

新耶路撒冷不是一座物质的城，一幢天上的大厦。启示录是一本表号的书。狮子羔羊、七个灯台、和宇宙妇人，都是表号，而不是按着字面的、物质的东西。基督不是一只物质的羊，有四条腿和七只眼。（启五6。）这是一个表号。新耶路撒冷是历代以来神成熟子民之终极完成的一个表号，也是一个最大的表号。

所有神的子民，都要成为经过过程与终极完成之三一神，与祂所有救赎、重生、变化并荣耀之圣徒的调和的永远显现、彰显并总扩增。神借着祂的分赐已经得着增长。祂已经过过程并终极完成，为将自己分赐到我们里面，使我们成为祂所救赎、重生、变化、并至终荣耀的人。如果神没有经过过程并终极完成，祂就无法进到我们里面。首先，我们借着祂的血，得蒙救赎。（弗一7。）然后，祂进到我们的灵。（约三6。）现今祂正在我们的魂里变化我们，（罗十二2，）最终祂要使我们身体改变形状，使我们得荣耀。（腓三21。）三一神要浸透我们全人，我们也要完全与三一神调和。

我们必须注意“经过过程”、“终极完成”、“调和”这些辞。神已经过过程。神在基督里成为那灵，在我们的灵里得以实化。这是三一神的进入，祂已终极完成成为那灵。父化身在子里，子实化为那灵，那灵就是三一神的终极完成。新耶路撒冷是经过过程并终极完成的三一神与爱祂之人调和的总扩增。我们爱祂，祂正与我们调和。祂要扩展到我们的思想、情感、意志里，使我们成为祂永远的显出和彰显。

新耶路撒冷要成为得胜的展示，给全宇宙，特别是给神的仇敌撒但看见，神在永世里，借着祂所救赎的人，在祂无限的恩典和智慧里的得胜。（弗二7，三10。）这是耶稣终极、最后的见证！阿利路亚！

But we want to pay the price to be the overcomers in this age who mature earlier to participate in the wedding feast of the Lamb. God in Christ wants us to be overcomers more than we want to be. He is calling us for this so that He can have the wife He desires. This wife is the New Jerusalem.

The New Jerusalem is not a physical city, a heavenly mansion. The book of Revelation is a book of signs. The Lion-Lamb, the seven lampstands, and the universal woman are all signs, not literal, physical things. Christ is not a physical lamb with four feet and with seven eyes (Rev. 5:6). This is a sign. The New Jerusalem is also a sign, the greatest sign, of the ultimate consummation of all of God's people that have been matured through all the ages.

All God's people will be the eternal manifestation and expression and the total increase of the processed and consummated Triune God in His mingling with all His redeemed, regenerated, transformed, and glorified saints. God has been increasing through His dispensing. He has been processed and consummated to dispense Himself into us to make us His redeemed, regenerated, transformed, and eventually glorified people. If God had not been processed and consummated, He could not have gotten into us. First, we were redeemed by His blood (Eph. 1:7). Then He entered into us to regenerate our spirit (John 3:6). Now He is transforming us in our soul (Rom. 12:2), and eventually He will transfigure our body to glorify us (Phil. 3:21). The Triune God will saturate our whole being and we will be fully mingled with the Triune God.

We need to pay our attention to the words processed, consummated, and mingled. God has been processed. God in Christ as the Spirit has been realized by us in our spirit. This is the entering in of the Triune God, who has been consummated as the Spirit. The Father is embodied in the Son, and the Son has been realized as the Spirit, who is the consummation of the Triune God. The New Jerusalem is the total increase of the processed and consummated Triune God mingled with His lovers. We love Him, and He is being mingled with us. He is spreading into our mind, emotion, and will to make us His eternal manifestation and expression.

The New Jerusalem will be a triumphant show to all the universe, especially to His adversary Satan, of His victory in His infinite grace and wisdom through His redeemed in eternity (Eph. 2:7; 3:10). This is the ultimate and final testimony of Jesus! Hallelujah!

那时，撒但和一切邪恶、消极的人事物，都要在火湖里。在新天新地里，新耶路撒冷作神与人终极的调和，要成为得胜的展示。撒但必须看看这城，这新妇。今天他一直在搅扰我们，但他不能阻止神。神要借着祂无限的恩典和智慧，得着得胜的展示。

以弗所二章七节说，“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”第二章开始于人死在过犯并罪之中。（1。）人堕落后，就在灵里死了。撒但和他邪恶的天使，都在人的上面。（2。）人失落在世界里，行肉体 and 思念所意欲的。这些堕落的人，按性情说，乃是可怒的儿女。（3。）人败坏了，满了罪。撒但把人带到最低下的地步。但神富于怜悯，因为祂以大爱爱了我们。（4。）祂借着恩典救了我们。借着分赐祂丰富的恩典，就是神在基督里成为那灵流到我们里面，祂就救赎、重生、变化、并荣耀祂所有的儿女。整个三部分的人，要完全与神成为一。那将是全宇宙中得胜的展示，而我们将是这展示的一部分。这是耶稣最后、终极的见证。我们必须祷告：“主啊，使我作个得胜者。”引进新耶路撒冷作成熟圣徒的终极完成，使主耶稣得着祂最后、终极见证的，乃是得胜者。

—八位弟兄

By that time Satan and all the evil, negative things and persons will be in the lake of fire. In the new heaven and new earth, the New Jerusalem as the ultimate mingling of God and man will be a triumphant show. Satan will have to look at this city, this bride. Today he bothers us all the time, but he cannot stop God. Through God's infinite grace and wisdom, God will have a triumphant show.

Ephesians 2:7 says, "That He might display in the ages to come the surpassing riches of His grace." Chapter two begins with man being dead in offenses and sins (v. 1). After the fall, man became dead in his spirit. Satan and his evil angels were above him (v. 2). He was lost in the world, doing the desires of the flesh and of the thoughts. These fallen men are by nature children of wrath (v. 3). Man is corrupt, full of sin. Satan has brought man down to the bottom. But God was rich in mercy because of His great love with which He loved us (v. 4). He saved us by His grace. Through His dispensing of His rich grace, which is God in Christ as the Spirit flowing into our being, He redeems, regenerates, transforms, and glorifies all of His children. The whole tripartite being of man will be fully one with God. That will be a victorious, triumphant show in the whole universe, and we will be a part of this show. This is the final and ultimate testimony of Jesus. We need to pray, "Lord, make me an overcomer." It is the overcomers who will usher in the New Jerusalem as the ultimate consummation of the matured saints so that the Lord Jesus can have His final and ultimate testimony.

8 brothers

第六篇

赐生命的灵

读经：创一 2，士六 34，路一 15，35，太一 20，约七 39，林前十五 45 下，林后三 17～18，罗八 2，徒一 8，路二十四 49，王下二 9，13～15，出三十 23～31，林后一 21，约壹二 20，27，徒十六 7，罗八 9，腓一 19 下节～21 上，启一 4，四 5，五 6，二十二 17。

纲 目

- 壹 在神的创造里，祂是神的灵—创一 2。
- 贰 在神与人的关系里，祂是耶和华的灵—士六 34。
- 叁 在施浸者约翰和主耶稣的成孕里，祂是圣灵，为要圣别人性，使基督成为肉体—路一 15，35，太一 20。
- 肆 在基督复活得荣耀之前，还没有那灵—约七 39。
- 伍 在复活里，末后的亚当成了赐生命的灵，就是那是灵的基督—林前十五 45 下。
- 陆 主灵，为着将信徒变化成为基督荣耀的形像—林后三 17～18。
- 柒 生命的灵，就是神素质的灵—罗八 2。
- 捌 能力的灵，就是神经纶的灵，为着给信徒穿上作制服，由以利亚的外衣所表征—徒一 8，路二四 49，王下二 9，13～15。

MESSAGE SIX

THE LIFE-GIVING SPIRIT

Scripture Reading: Gen. 1:2; Judg. 6:34; Luke 1:15, 35; Matt. 1:20; John 7:39; 1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:2; Acts 1:8; Luke 24:49; 2 Kings 2:9, 13-15; Exo. 30:23-29; 2 Cor. 1:21; 1 John 2:20, 27; Acts 16:7; Rom. 8:9; Phil. 1:19b-21a; Rev. 1:4; 4:5; 5:6; 22:17

OUTLINE

- I. He was the Spirit of God in God's creation—Gen. 1:2.
- II. He was the Spirit of Jehovah in God's relationship with man—Judg. 6:34.
- III. He was the Holy Spirit in the conceptions of John the Baptist and the Lord Jesus in order to sanctify humanity for Christ's incarnation—Luke 1:15, 35; Matt. 1:20.
- IV. The Spirit was not yet before Christ's resurrection, in which He was glorified—John 7:39.
- V. The last Adam became the life-giving Spirit as the pneumatic Christ in His resurrection—1 Cor. 15:45b.
- VI. The Lord Spirit for transforming the believers into the glorious image of Christ—2 Cor. 3:17-18.
- VII. The Spirit of life, the essential Spirit of God—Rom. 8:2.
- VIII. The Spirit of power, the economical Spirit of God, for the believers to put on as their uniform typified by the mantle of Elijah—Acts 1:8; Luke 24:49; 2 Kings 2:9, 13-15.

玖 作复合的灵，祂复合了基督的神性、人性、基督的死及其功效、基督的复活及其大能，成为涂抹的膏——出三十 23～31。

拾 施膏的灵——林后一 21，约壹二 20，27。

拾壹 耶稣的灵，为着耶稣的人性生活，特别是在祂的受苦上——徒十六 7。

拾贰 基督的灵，为着基督在祂的神性和祂拔高之人性里的复活——罗八 9。

拾叁 耶稣基督的灵，为着祂在死而复活里给信徒的全备供应，使他们活基督，并显大基督——腓一 19 下～21 上。

拾肆 七灵，就是七倍加强的灵，为着在召会堕落时的得胜者——启一 4，四 5，五 6。

拾伍 最后，作终极完成的灵，祂成为那灵，作那是灵之基督的实际和实化，并作经过过程及终极完成之三一神的终极完成，与羔羊（基督）的新妇成为一，宣告基督的来临——启二二 17。

IX. As the compound Spirit, He was compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the anointing ointment—Exo. 30:23-31.

X. The anointing Spirit—2 Cor. 1:21; 1 John 2:20, 27.

XI. The Spirit of Jesus for the human life of Jesus, especially in His sufferings—Acts 16:7.

XII. The Spirit of Christ for Christ in resurrection in His divinity and His uplifted humanity—Rom. 8:9.

XIII. The Spirit of Jesus Christ for His bountiful supply in His death and resurrection for the believers to live Christ and to magnify Christ—Phil. 1:19b-21a.

XIV. The seven Spirits, the sevenfold intensified Spirit, for the overcomers in the degradation of the church—Rev. 1:4; 4:5; 5:6.

XV. Eventually, as the consummated Spirit, He becomes the Spirit to be the reality and realization of the pneumatic Christ and the consummation of the processed and consummated Triune God to be one with the bride of the Lamb (Christ) to proclaim the coming of Christ—Rev. 22:17.

几位弟兄们说到赐生命的灵

在本篇信息里，我们要来看赐生命的灵这个重点。赐生命的灵是这次特会一切信息的精粹，祂乃是将神经纶一切的实际带进我们里面的凭借。

神的救赎洁净我们一切的罪，十字架消除了一切消极的事物，但神如何能分赐到人里面？如果神的救赎只是叫我们得洁净，并除去一切消极的事物，就没有什么是为着神的见证。借着赐生命的灵，三一神就有路将包罗万有的基督分赐到祂身体的所有肢体里，好叫三一神得着彰显。

没有赐生命的灵，就不可能有恢复，不可能有地方召会，也不可能有基督的身体；只能有一个标榜着“基督的身体”的组织。但借着那将一切神圣元素带进我们里面的赐生命的灵，基督的身体才是实际。没有赐生命的灵，就没有一的实际。但我们越接受赐生命的灵将祂自己分赐给我们，众地方召会的一就越强。今天借着那灵的分赐，全地的众地方召会是一，但不是在地方上孤立的一，而是在基督身体里普遍的一。这不是组织的一，乃是我们接触赐生命之灵而产生的一。

不仅如此，没有赐生命的灵就没有耶稣的见证。没有那灵，今天在地上顶多只有宗教而已。但主的恢复不是宗教，乃是耶稣的见证。当我们摸着那灵，就不再是我们活着，乃是基督在我们里面活着。这是耶稣的见证。耶稣的见证不是耶稣的代表，乃是耶稣自己在祂的身体里活着并行动。

在今天的基督教里，很难听见一篇信息说到赐生命的灵，因为在今天基督徒中间很少有关于赐生命之灵的启示。这启示不是在主恢复里发明的。林前十五章四十五节启示了赐生命的灵：“末后的亚当〔在肉体里的耶稣〕成了赐生命的灵。”林后三章十七节也启示，今天主就是那灵。但历代以来，主的儿女失去了这个真理。因信称义的真理是路德马丁所恢复的，那个真理绝不能失去。主借着祂的恢复，恢复了末后的亚当成了赐生命之灵的真理，这个真理也绝不能失去。

SPEAKING BY VARIOUS BROTHERS CONCERNING THE LIFE-GIVING SPIRIT

In this message we come to the crucial point of the life-giving Spirit. The life-giving Spirit is the essence of all the messages given in this conference, and He is the means to bring all the realities of God's economy into our being.

God's redemption cleanses us from all our sins, and the cross eliminates all the negative things, but how can God be dispensed into man? If it is only that we are cleansed and all the negative things are removed, there is nothing for God's testimony. The Triune God has a way through the life-giving Spirit to dispense the all-inclusive Christ into all the members of His Body for the expression of the Triune God.

Without the life-giving Spirit, there could be no recovery, no local churches, and no Body of Christ. There could be only an organization with a label "the Body of Christ." But through the life-giving Spirit, who brings all the divine elements into us, the Body of Christ is a reality. Without the life-giving Spirit, there is no reality of oneness. But the more we receive the life-giving Spirit in His dispensing of Himself into us, the stronger the oneness of all the local churches will become. Today through the Spirit's dispensing, all the local churches on the whole earth are one not in the isolated way of locality but in the universal way of the Body of Christ. This is not an organizational oneness but a oneness that is the result of our contacting the life-giving Spirit.

Furthermore, without the life-giving Spirit there could be no testimony of Jesus. Without the Spirit there would be nothing more than religion on the earth today. However, the Lord's recovery is not a religion; it is the testimony of Jesus. As we touch the Spirit, it is no longer we who live, but it is Christ who lives in us. This is the testimony of Jesus. It is not a representation of Jesus, but it is Jesus Himself living and moving in His Body.

In today's Christianity it is difficult to hear a message on the life-giving Spirit because there is very little revelation concerning the life-giving Spirit among Christians today. This revelation was not invented in the Lord's recovery. The life-giving Spirit is revealed in 1 Corinthians 15:45: "The last Adam [the Lord Jesus in the flesh] became a life-giving Spirit." Second Corinthians 3:17 also reveals that today the Lord is the Spirit. However, throughout the centuries this truth became lost to the Lord's children. The truth of justification by faith was recovered by Martin Luther, and that truth can never be lost. Through His recovery the Lord has recovered the truth that the last Adam became a life-giving Spirit, and this truth can never be lost.

父一切的所是和所有都具体化于子。如果我们拒绝子，我们就失去父的一切。（约壹二 23。）子一切的所是和所有已经经过过程，在赐生命的灵里成为我们可取用的。今天基督教因着拒绝并反对这个真理，几乎已经失去了神经纶的一切。基督是赐生命的灵这个真理，因为不合于传统的神学，就触犯了许多基督徒。但这是圣经纯净的启示。我们在主的恢复里，不在意传统的神学；我们在意基督，我们在意生命。我们在意主如今是赐生命之灵这个真理，祂将祂自己当作生命分赐给我们，使我们能成为祂的身体，在地上作祂的见证。

在神的创造里，祂是神的灵

那灵，第一是在神创造里神的灵。（创一 2。）在祂的身位里，祂永远是灵。但借着成为肉体、钉十字架、和复活的过程，许多成分已经加到祂里面。在创世记一章一节，神创造天地。在第二节，地因着神对撒但背叛的审判，而变为空虚混沌。然后神就进来，作为神的灵运行在水面上。这灵就是神在祂神性的元素里。作为神的灵，祂与神的创造有关。

在神与人的关系里，祂是耶和华的灵

那灵不仅是一种能力或一种影响；祂乃是一个奇妙的人位。在创世记一章，这个奇妙的人位是在神创造里神的灵。在第二章，第一次提到耶和華的名。（4。）耶和華是祂与人关系的名字。神与人的关系比祂与造物的关系更亲密。在创造人之后，神仍然与人有亲密的关系。所以旧约提到灵时是说耶和華的灵。（士三 10，六 34，赛六一 1，结十一 5。）耶和華的灵降在一些人身上，（士三 10，六 34，十一 29，十四 6，19，十五 14，撒上十六 13，）这指明耶和華的灵与神临及人有关。作为耶和華的灵，祂使人有能力完成祂的定旨。因此，旧约揭示那灵两个奇妙的名称。第一个名称是在神创造里的“神的灵”；第二个名称是在祂临及人时的“耶和華的灵”。

在施浸者约翰和主耶稣的成孕里， 祂是圣灵

All that the Father is and has is embodied in the Son. If we reject the Son, we lose everything of the Father (1 John 2:23). All that the Son is and has, has been processed to become available to us in the life-giving Spirit. In rejecting and opposing this truth, today's Christianity has lost nearly everything concerning God's economy. Because it does not fit into traditional theology, the truth of Christ being the life-giving Spirit is an offense to many Christians. Yet it is the pure revelation of the Bible. We in the recovery do not care for traditional theology. We care for Christ, and we care for life. We care for the truth that the Lord is now the life-giving Spirit to impart Himself as life to us so that we can be His Body for His testimony on the earth.

THE SPIRIT OF GOD IN GOD'S CREATION

The Spirit was first the Spirit of God in God's creation (Gen. 1:2). In His person He is forever the Spirit. But through the process of incarnation, crucifixion, and resurrection, many ingredients have been added to Him. In Genesis 1:1 God created the heavens and the earth. In verse 2 the earth became waste and empty because of God's judgment on Satan's rebellion. Then God came in as the Spirit of God to move upon the face of the waters. This Spirit is God in the element of His divinity. As the Spirit of God, He is related to the creation of God.

THE SPIRIT OF JEHOVAH IN GOD'S RELATIONSHIP WITH MAN

The Spirit is not merely a power or an influence; He is a wonderful person. In Genesis 1 this wonderful person was the Spirit of God in God's creation. In chapter two the name Jehovah is mentioned for the first time (v. 4). Jehovah is God's name in His relationship with man. God's relationship with man is more intimate than His relationship with creation. After creating man, God remained intimately involved with him. This is why in the Old Testament the Spirit is usually referred to as the Spirit of Jehovah (Judg. 3:10; 6:34; Isa. 61:1; Ezek. 11:5). The Spirit of Jehovah came upon certain people (Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam. 16:13). This indicates that the Spirit of Jehovah has to do with God's reaching of man. As the Spirit of Jehovah, He empowered man to carry out His purpose. Therefore, in the Old Testament two wonderful titles of the Spirit are unveiled. The first title is the Spirit of God in God's creation, and the second title is the Spirit of Jehovah in His reaching of man.

THE HOLY SPIRIT IN THE CONCEPTIONS OF JOHN THE BAPTIST AND THE LORD JESUS

在新约里，当主要在祂的经纶里更往行动时，第一次用了“圣灵”这个名称。（诗五一11和赛六三10~11的“圣灵”，应当译为“圣别的灵”。）在施浸者约翰和主耶稣的成孕里，祂是圣灵，为要圣别人性，使基督成为肉体。（路一15，35，太一20。）

圣灵在施浸者约翰的成孕上所作的，与在耶稣基督的成孕上所作的，有很大的不同。在施浸者约翰的成孕上，圣灵临到一个老朽、年迈的人，好产生一个只有人性的儿子。这是神的神迹。施浸者约翰从母腹里，就被圣灵充溢，（路一15，）但他只有人性，没有神性。约翰被圣灵充溢，使他能抵挡那邪恶的宗教时代，并引进神经纶的新时代。这也使约翰够资格作引荐救主给祂子民的人。

在耶稣的成孕上，圣灵更往前。路加一章三十五节说，“圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”在耶稣的成孕上，圣灵的神圣素质加到人性的素质里。按照马太一章二十节，三一神借着圣灵生在马利亚腹中。圣灵这样工作的结果，乃是产生一位兼有神、人二性的神而人者。耶稣是完整的神，又是完全的人；祂乃是神人。

今天圣灵仍然在作工。祂在我们里面工作，不是照着施浸者约翰的成孕，乃是照着主耶稣的成孕。按照林前十二章三节，每当我们呼求耶稣的名，我们就在圣灵里。这灵在我们里面运行，以神的圣别性情浸透我们，使我们成为圣别，以完成神的定旨。

在基督复活之前，还没有那灵

关于那灵，圣经给我们看见一个奇妙的进展。在创造里，那灵乃是神的灵。然后在祂与人的关系上，那灵进展成耶和华的灵。后来，在新约里祂是圣灵，好圣别人性，使基督成为肉体。但这进展还要更往前。

在基督复活得荣耀之前，还没有那灵。按着约翰七章三十九节，在主死而复活之前，还没有那灵。那时有神的灵，耶和华的灵和圣灵。由这三个名称所指明的那灵，只

In the New Testament, when the Lord was about to move forward to do something further in His economy, the title the Holy Spirit is used for the first time. (In Psalm 51:11 and Isaiah 63:10-11 the King James Version uses the term Holy Spirit; but the proper translation of this term should be “Spirit of holiness.”) He was the Holy Spirit in the conceptions of John the Baptist and the Lord Jesus in order to sanctify humanity for Christ’s incarnation (Luke 1:15, 35; Matt. 1:20).

There is a distinction between the work of the Holy Spirit in the conception of John the Baptist and the work of the Holy Spirit in the conception of Jesus Christ. In the conception of John the Baptist the Holy Spirit came to an overage, elderly person in order to produce a son who was merely human. This was God’s miracle. John the Baptist was full of the Holy Spirit from his mother’s womb (Luke 1:15), but he had only the human nature and lacked the nature of God. John’s being full of the Holy Spirit enabled him to stand against the tide of that evil religious age and initiate a new dispensation for God’s economy. This also qualified John to be the one who introduced the Savior to His people.

In the conception of Jesus the Holy Spirit went further. Luke 1:35 says, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.” In the conception of Jesus the divine essence of the Holy Spirit was added to the human essence. According to Matthew 1:20, the Triune God was born into Mary’s womb through the Holy Spirit. The result of such a work of the Spirit was a God-man with two natures, divinity and humanity. Jesus is the complete God and the perfect man. He is the God-man.

Today the Holy Spirit is still working. He is working in us not according to the conception of John the Baptist but according to the conception of the Lord Jesus. According to 1 Corinthians 12:3, whenever we call on the name of Jesus, we are in the Holy Spirit. This Spirit is operating in us to saturate us with God’s holy nature, making us holy for God’s purpose.

THE SPIRIT BEING NOT YET BEFORE CHRIST’S RESURRECTION

In the Bible there is a wonderful progression concerning the Spirit. In creation the Spirit is the Spirit of God. Then in His relationship with man He progressed to be the Spirit of Jehovah. Eventually, in the New Testament He is the Holy Spirit to sanctify humanity for Christ’s incarnation. Still, this progression has gone even further.

The Spirit was not yet before Christ’s resurrection, in which He was glorified. According to John 7:39, before the Lord’s death and resurrection, the Spirit was not yet. There was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit. The Spirit

有神性的元素；还没有别的元素加到那灵里。但是在复活的日子，宇宙中有一件新的事发生了。耶稣复活了，在复活里祂得了荣耀，（路二四 26，）从肉体改变形状成为那灵。在这灵里，基督成为肉体、祂的人性生活同祂人性一切美德、祂包罗万有的死及其功效、并祂奇妙的复活及其能力的元素，都复合在一起。这灵是经过过程之三神包罗万有的复合之灵。

我们该怎样对待这样一位灵？按照约翰七章三十七至三十九节，和林前十二章十三节所说，我们必须喝那灵。今天那灵是可喝的。以赛亚十二章三至四节说，“所以你们必从救恩的泉源欢然取水。在那日，你们要说，当称谢耶和华，求告祂的名！将祂所行的传扬在万民中，题说祂的名已被尊崇。”这二节给我们看见，从主救恩的泉源取水的路，乃是称谢祂并呼求祂的名。当我们这样喝祂，活水的江河就从我们最深处涌流出来。（约七 38。）这些江河是耶稣基督生命的不同方面。如果我们喝那灵，爱、喜乐、平安、圣别和忍耐的江河就要流到我们周围的人。

在复活里，末后的亚当 成了赐生命的灵，就是那是灵的基督

在复活里，末后的亚当成了赐生命的灵，就是那是灵的基督。（林前十五 45 下。）基督复活时，祂成了赐生命的灵。这赐生命的灵就是那是灵的基督。基督在祂复活的当晚，向祂的门徒吹入一口气，对他们说，“你们受圣灵。”（约二十 22。）希腊文的“灵”字是 *pneuma*，纽玛，意思是“气”、“风”或“空气”。基督这赐生命的灵将祂自己这圣纽玛，就是圣气，圣灵，吹入祂的门徒里面。

今天这位是灵的基督住在我们灵里。（提后四 22。）每一天我们都能喝祂这奇妙的饮料，我们也能时刻吸入祂这天上的空气。一面，祂以是灵之基督一切积极的元素供应我们；另一面，祂杀死我们里面一切消极的元素，使我们成为耶稣的见证。

为着变化信徒的主灵

indicated by these three titles had only the element of divinity. No other elements had yet been added to the Spirit. But on the day of resurrection something new took place in the universe. Jesus was resurrected, and in resurrection He was glorified (Luke 24:26) and was transfigured from the flesh into the Spirit. In this Spirit the elements of Christ's incarnation, His human living with all His human virtues, His all-inclusive death with its effectiveness, and His wonderful resurrection with its power are compounded together. This Spirit is the all-inclusive compound Spirit of the processed Triune God.

What should we do with such a Spirit? According to John 7:37-39 and 1 Corinthians 12:13, we must drink the Spirit. Today the Spirit is drinkable. Isaiah 12:3-4 says, "Therefore you will draw water with rejoicing/From the springs of salvation,/And you will say in that day,/Praise Jehovah; call upon His name!/Make His deeds known among the peoples;/Remind them that His name is exalted." These verses show that the way to drink from the springs of the Lord's salvation is to praise Him and call upon His name. When we drink Him in such a way, rivers of living water flow out of our innermost being (John 7:38). These rivers are the different aspects of the life of Jesus Christ. If we drink the Spirit, rivers of love, joy, peace, holiness, and patience will flow out to those around us.

THE LAST ADAM BECOMING THE LIFE-GIVING SPIRIT AS THE PNEUMATIC CHRIST IN HIS RESURRECTION

The last Adam became the life-giving Spirit as the pneumatic Christ in His resurrection (1 Cor. 15:45b). When Christ resurrected, He became the life-giving Spirit. This life-giving Spirit is the pneumatic Christ. On the evening of His resurrection, He breathed into His disciples and said to them, "Receive the Holy Spirit" (John 20:22). The Greek word for spirit is *pneuma*, which means "breath," "wind," or "air." Christ as the life-giving Spirit breathed Himself as the holy *pneuma*, the holy breath, the Holy Spirit, into His disciples.

Today this pneumatic Christ dwells in our spirit (2 Tim. 4:22). Every day we can drink Him as a wonderful drink, and moment by moment we can breathe Him in as the heavenly air. On the one hand, He supplies us with all the positive elements of the pneumatic Christ, and on the other hand, He kills all the negative elements in our being, so that we can become the testimony of Jesus.

THE LORD SPIRIT FOR TRANSFORMING THE BELIEVERS

那灵也是主灵，为着将信徒变化成为基督荣耀的形像。林后三章十八节说，“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”林前十五章四十五节的赐生命之灵，在这一节里称为主灵。

“主灵”这个名称与那灵在我们里面变化的工作有关。“变化”这个动词原文的意思是“改变形状”。变化是一种新陈代谢的过程。新陈代谢至少有三方面的讲究。第一，有一个新的元素进到我们里面。第二，这新的元素取代我们旧的元素。第三，旧的元素被排除。因此，变化可以解释为内在、新陈代谢的过程，神在这过程中作工，将祂神圣的生命和性情扩展到我们全人的每一部分，将基督和祂的丰富带到我们里面作我们新的元素，并使我们老旧、天然的元素逐渐被排除。借着这新陈代谢的过程，我们就被变化，成为与复活得荣之基督同样的形像。

变化是一生之久的过程。所以每早晨我们必须与这过程合作，将我们全人敞开，接受经过过程并终极完成之三一神生命、性情、和素质的新元素。我们的神不再是“生的”神。三一神已经过过程，成了赐生命的灵。每早晨我们必须接受新的元素到我们里面，取代旧的元素。我们不必再受天然生命、肉体、己、和各种消极事物所搅扰。借着接受经过过程之三一神的新元素，我们就会变化成为与复活得荣之基督同样的形像。

生命的灵，就是神素质的灵

赐生命的灵也是生命的灵，就是神素质的灵。（罗八2。）“生命的灵”这个名称，指明生命属于那灵，那灵是生命的；二者实际上乃是一。（约六63。）因此，经历那神圣、永远、非受造之生命的路，乃是借着生命的灵。这灵在我们里面作工，使我们天天有新陈代谢的变化。祂也在素质一面，在我们里面作工，为着我们的生命和生活，释放我们脱离罪和死的律。按照罗马八章，现今与我们的灵调和的生命之灵，赐生命给我们的灵，（10，）给我们那由心思所代表的魂，（6，）并给我们必死的身体。（11。）

能力的灵，就是神经纶的灵

The Spirit is also the Lord Spirit for transforming the believers into the glorious image of Christ. Second Corinthians 3:18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” The life-giving Spirit in 1 Corinthians 15:45 is called the Lord Spirit in this verse.

The title the Lord Spirit is related to the transforming work of the Spirit within us. The verb transform in Greek is metamorphoo, meaning “to change form.” Transformation is a metabolic process. Metabolism has at least three aspects. First, a new element comes into our being. Second, this new element replaces our old element. Third, the old element is discharged. Therefore, transformation can be defined as the inward, metabolic process in which God works to spread His divine life and nature throughout every part of our being, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged. Through this metabolic process we are transformed into the same image as the resurrected and glorified Christ.

Transformation is a lifelong process. Therefore, every morning we need to cooperate with this process by opening our entire being to take in the new element of the life, nature, and essence of the processed and consummated Triune God. Our God is not the “raw” God anymore. The Triune God has gone through a process to become the life-giving Spirit. Every morning we need to take a new element into our being to replace the old element. We do not have to be bothered by the natural life, the flesh, the self, and all kinds of negative things any longer. By taking in this new element of the processed Triune God, we will be transformed into the same image as the resurrected and glorified Christ.

THE SPIRIT OF LIFE, THE ESSENTIAL SPIRIT OF GOD

The life-giving Spirit is also the Spirit of life, the essential Spirit of God (Rom. 8:2). The title the Spirit of life indicates that life belongs to the Spirit, and the Spirit is of life. The Spirit and life are actually one (John 6:63). Hence, the way for us to experience the divine, eternal, uncreated life is by the Spirit of life. This Spirit works in us inwardly to transform us metabolically day by day. He also works in us inwardly for our life and living essentially, freeing us from the law of sin and death. According to Romans 8, the Spirit of life, who is now mingled with our spirit, gives life to our spirit (v. 10), to our soul, represented by our mind (v. 6), and to our mortal body (v. 11).

THE SPIRIT OF POWER, THE ECONOMICAL SPIRIT OF GOD

赐生命的灵也是能力的灵，就是神经纶的灵，为着给信徒穿上作制服，由以利亚的外衣所表征。（徒一8，路二四49，王下二9，13～15。）我们需要每天被素质的生命之灵所充满，也需要每日对经纶的能力之灵有经历。一个警察需要在素质一面吃得好，那是为着他的生命和生活；他也需要在经纶一面穿上制服，好完成他行政的责任。照样，我们基督徒需要每日接受生命的灵作经过过程之三一神的元素和素质，使我们在素质上有正确的生命和生活；我们也需要为着工作，在经纶上穿上能力之灵的制服，以完成神的经纶。

今天我们应当有活力；那就是说，我们应当是活的，是有行动的。我们有活力的活着，是来自生命的灵在我们里面素质一面的作工；而我们带着权柄的活动，是来自能力的灵临到我们身上，在经纶一面作我们的制服。

复合的灵，复合了基督的神性、 人性、基督的死及其功效、 基督的复活及其大能，成为涂抹的膏

赐生命的灵也是复合的灵，复合了基督的神性、人性、基督的死及其功效、基督的复活及其大能，成为涂抹的膏。（出三十23～31。）“复合”这个辞是用作动词，指将不同的成分调在一起，制成药品或香膏。如果一个人生病，药剂师可能用不同的成分制成复合品，好应付那人的需要。照样，那灵已经经过调制，将我们所需的赐给我们。

在出埃及三十章二十三至三十一节圣膏油的预表里，很清楚的给我们看见这复合之灵的成分。这圣膏油是为着膏祭司和帐幕这特别的用途。圣膏油的基本元素是一欣橄榄油。橄榄油表征神的灵。此外，油是表征神格里的神性。

在这橄榄油里加了四种香料，这四种香料分为三个单位，每单位五百舍客勒。这三个五百舍客勒的量度，表征三一神作复合之灵的元素。这三个单位的第二个分为相等的两个二百五十舍客勒。这表征基督这神圣三一的第二者被钉十字架，在十字架上“裂开”。在圣经里，四这个数

The life-giving Spirit is also the Spirit of power, the economical Spirit of God, for the believers to put on as their uniform typified by the mantle of Elijah (Acts 1:8; Luke 24:49; 2 Kings 2:9, 13-15). We need the daily infilling of the essential Spirit of life as well as the daily experience of the economical Spirit of power. A policeman needs to eat well for his life and living essentially, and he also needs to put on his uniform to carry out his governmental duty economically. In the same way, we Christians need to receive daily the Spirit of life as the element and essence of the processed Triune God that we may have a proper life and living essentially, and we also need to put on the uniform of the Spirit of power economically for our work in carrying out God's economy.

Today we should be vital; that is, we should be living and active. Our being living with vitality comes from the Spirit of life working in us essentially, whereas our being active with authority comes from the Spirit of power being upon us as our uniform economically.

THE COMPOUND SPIRIT, COMPOUNDED WITH CHRIST'S DIVINITY, HUMANITY, DEATH, AND RESURRECTION TO BE THE ANOINTING OINTMENT

The life-giving Spirit is also the compound Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the anointing ointment (Exo. 30:23-29). The word compound is used as a verb with reference to the mixing of different kinds of ingredients to make medicines and ointments. If a person has an ailment, a pharmacist may form a compound from many different ingredients in order to meet that person's need. In the same way, the Spirit has been compounded to give us just what we need.

The ingredients of this compound Spirit are clearly shown in the type of the holy anointing oil in Exodus 30:23-31. The holy anointing oil was used for the particular purpose of anointing both the priests and the tabernacle. The base of the holy anointing oil was one hin of olive oil. The olive oil signifies the Spirit of God. In addition, the oil signifies the divinity in the Godhead.

Four spices were added to this olive oil in three units of five hundred shekels each. These three measures of five hundred shekels signify the Triune God as an element in the compound Spirit. The second of these three measures is divided into two equal portions of two hundred fifty shekels each. This signifies that Christ, the Second of the Divine Trinity, was crucified, "split" on the cross. In the Bible the number four signifies

字表征神的造物。以西结一章五节和启示录四章六节说到四活物。四种香料表征主耶稣在神造物中的人性。四种香料与一欣的橄榄油调和，表征在复合的灵里，人性与神性相调和。

这四种香料是没药、香肉桂、菖蒲和桂皮。在圣经里，没药是埋葬用的，（约十九 39，）与死有关；因此，没药表征基督宝贵的死。香肉桂可用来刺激心脏，表征基督之死的功效。菖蒲是一种在沼泽或泥泞之地生长的芦苇，表征基督宝贵的复活。桂皮被用作驱虫剂，驱逐虫蛇，表征基督复活的能力。

施膏的灵

首先，那灵是复合的灵，复合的膏油；其次祂是施膏的灵。（林后一 21，约壹二 20，27。）施膏的灵就是复合之灵的应用。复合的灵需要借着施膏的灵应用并加在我们身上。膏油涂抹是内住的复合之灵的运行和工作。林后一章二十一节说，“然而那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”神借着把我们联于基督这位受膏者，膏了我们。基督这位受膏者，满了膏油。祂不仅是复合的灵，祂也是我们受膏的凭借。祂是膏油，也是施膏者。因为我们是联于祂，所以祂身上的膏油就流到我们这里。借着施膏之灵的运行，复合之灵的一切元素就加到我们里面。

耶稣的灵，为着耶稣的人性生活

那灵也是耶稣的灵，为着耶稣的人性生活，特别是在祂的受苦上。（徒十六 7。）在行传十六章，使徒到了每西亚，试着要往庇推尼去，耶稣的灵却不许。“耶稣的灵”是特别的说法，指成为肉体，经过了人性生活，甚至死在十字架上之救主的灵。耶稣的灵不仅包括神的神圣元素，也包括耶稣人性的元素，以及祂人性生活的一切经历并祂在十字架上的死。使徒的职事，乃是在耶稣人性的生命里，在人类中间并为着人类的一个受苦的职事，因此需要这样一位包罗万有的灵。

基督的灵，为着在复活里的基督

God's creation. Ezekiel 1:5 and Revelation 4:6 speak of the four living creatures. The four spices signify the humanity of the Lord Jesus in God's creation. The four spices blended with the one hin of olive oil signifies that in the compound Spirit humanity is blended, mingled, with divinity.

The four spices were myrrh, cinnamon, calamus, and cassia. Myrrh in the Bible was used for burial (John 19:39) and is related to death; hence, it signifies the precious death of Christ. Cinnamon, which can be used to stimulate the heart, signifies the effectiveness of Christ's death. Calamus, a reed that grows in a marsh or a muddy place, signifies the precious resurrection of Christ. Cassia, which was used as a repellent to drive away insects and snakes, signifies the power of Christ's resurrection.

THE ANOINTING SPIRIT

First, the Spirit is the compound Spirit, the compound ointment; then He is the anointing Spirit (2 Cor. 1:21; 1 John 2:20, 27). The anointing Spirit is simply the application of the compound Spirit. The compound Spirit needs to be applied to us and added to us through the anointing Spirit. The anointing is the moving and working of the indwelling compound Spirit. Second Corinthians 1:21 says, "But the One who firmly attaches us with you unto Christ and has anointed us is God." God anoints us by attaching us to Christ, the anointed One. Christ, the anointed One, is full of ointment. He is not only the compound Spirit, but He is also the means by which we are anointed. He is the ointment and the anointing One. Because we have been attached to Him, the ointment that is on Him flows to us. Through the moving of the anointing Spirit, all the elements of the compound Spirit are added into our inner being.

THE SPIRIT OF JESUS FOR THE HUMAN LIFE OF JESUS

The Spirit is also the Spirit of Jesus for the human life of Jesus, especially in His sufferings (Acts 16:7). In Acts 16 the apostles, having come to Mysia, were endeavoring to go into Bithynia, but the Spirit of Jesus did not allow them. The Spirit of Jesus is a particular expression referring to the Spirit of the incarnated Savior, the One who passed through human living and even death on the cross. The Spirit of Jesus includes not only the divine element of God but also the human element of Jesus with all His experiences of human living and His death on the cross. Such an all-inclusive Spirit was needed by the apostles in their ministry—a suffering ministry among human beings and for human beings in the human life of Jesus.

THE SPIRIT OF CHRIST FOR CHRIST IN RESURRECTION

那灵也是基督的灵，为着基督在祂的神性和祂拔高之人性的复活。（罗八9。）在行传十六章有耶稣的灵，但在罗马八章我们看见基督的灵。罗马八章九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”“基督的灵”这名称，含示这灵是基督的具体化身和实际。这位基督成就了神计划中所需的每一件事。祂不仅包括从永远就有的神性，也包括借着祂成为肉体所得的人性。人性生活、钉十字架、复活和升天，也包括在基督的灵里。这是那经过死并进入复活者的灵。祂的死是包罗一切的了结，将旧造的一切都了结了。祂的复活是包罗一切的新生起头，带进了新造。所以基督的灵是包罗万有之基督同祂包罗一切之死与复活的总和，集大成。因为我们有这基督的灵在我们里面，我们的每一件事就都与这包罗一切的了结和新生的起头有关。

耶稣基督的灵，为着祂在死而复活里 给信徒的全备供应

耶稣基督的灵是为着祂在死而复活里给信徒的全备供应，使他们活基督，并显大基督。（腓一19下～21上。）耶稣基督的灵就是约翰七章所提的那灵。但那时还没有那灵，而在保罗写腓立比书的时候，已经有了那灵。耶稣基督的灵乃是得荣之耶稣的灵。这灵不仅是成为肉体之前神的灵，更是复合了基督的成为肉体、在十字架下的人性生活、钉十字架、复活、升天这些元素的神的灵。

保罗经历了主在祂人生里的受苦，也经历了主赐生命的复活。因此，对保罗来说，这灵乃是耶稣基督的灵。当我们享受耶稣基督之灵全备的供应时，我们就活基督并显大基督。显大基督就是不管环境如何，都不受限制的展示、表明、高举并尊崇祂。借着那灵全备的供应，我们就在生命和生活上与基督成为一，达到与祂同活如同一个人的地步。

七灵，就是七倍加强的灵， 为着在召会堕落时的得胜者

The Spirit is also the Spirit of Christ for Christ in resurrection in His divinity and His uplifted humanity (Rom. 8:9). In Acts 16 there is the Spirit of Jesus, but in Romans 8 we see the Spirit of Christ. Romans 8:9 says, “But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.” The title the Spirit of Christ implies that this Spirit is the embodiment and reality of Christ. This Christ accomplished everything necessary for God’s plan. He includes not only divinity, which He possessed from eternity, but also humanity, which He obtained through incarnation. Human living, crucifixion, resurrection, and ascension are also included in the Spirit of Christ. This is the Spirit of the One who passed through death and entered into resurrection. His death was an all-inclusive termination, terminating everything of the old creation. His resurrection was the all-inclusive germination that brought forth the new creation. The Spirit of Christ is therefore the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit of Christ in us, we have everything related to this all-inclusive termination and germination.

THE SPIRIT OF JESUS CHRIST FOR HIS BOUNTIFUL SUPPLY IN HIS DEATH AND RESURRECTION

The Spirit of Jesus Christ is for His bountiful supply in His death and resurrection that the believers may live Christ and magnify Christ (Phil. 1:19b-21a). The Spirit of Jesus Christ is the Spirit mentioned in John 7. At that time the Spirit was not yet, but at the time Paul wrote Philippians, the Spirit was. The Spirit of Jesus Christ is the Spirit of the glorified Jesus. This Spirit is not merely the Spirit of God before incarnation, but the Spirit of God compounded with the elements of Christ’s incarnation, human living under the cross, crucifixion, resurrection, and ascension.

Paul experienced both the Lord’s suffering in His human life and the Lord’s life-giving resurrection. Thus, to Paul this Spirit was the Spirit of Jesus Christ. When we enjoy the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Christ. To magnify Christ is to show, declare, exalt, and extol Him without limitation, regardless of the circumstances. Through the bountiful supply of the Spirit, we become one with Christ in our life and living to such an extent that we and He live as one person.

THE SEVEN SPIRITS, THE SEVENFOLD INTENSIFIED SPIRIT, FOR THE OVERCOMERS IN THE DEGRADATION OF THE CHURCH

本篇信息至此，我们已经看见神的灵的进展和完成。起初，那灵是神的灵，为着创造。这是外面的、客观的。其次，当祂与人有关系时，祂乃是耶和华的灵。这是主观而宝贵的。然后祂是圣灵，以圣别人性，为着基督的成为肉体。虽然祂是神的灵、耶和华的灵和圣灵，祂也是那时还没有的那灵。这指明那灵有些方面还没有。但在复活里祂成了赐生命的灵。神的灵成了赐生命的灵，有了新的功能——不只是在外面创造，仅仅与人有关系，甚至不只是为了基督的成为肉体，在那种情形中圣别人。如今那灵成了赐生命的灵，好进到人性里以赐生命。

作为主灵，祂是变化信徒的灵。作为神素质的灵，祂是生命的灵作我们的生命。作为神经纶的灵，祂是能力的灵加力给我们以完成神的经纶。为了要明白这一位灵如何能有这么多的功用，并在神经纶中完成这许多的事，就需要旧约复合之膏的预表，好启示出复合的灵。这复合的灵如今就是施膏的灵，膏抹我们，流过我们，将这复合之灵的一切元素带到我们里面。

祂是耶稣的灵，基督的灵，耶稣基督的灵，分别在人生的苦难上、复活的能力上、以及全备的供应上，联于所有的信徒。

在启示录一章四节，四章五节，五章六节，说到那灵是七灵，就是七倍加强的灵，为着在召会堕落时的得胜者。在使徒约翰写启示录的时候，召会已经堕落了。那灵需要加强，以对付地上神子民中间堕落的光景。在启示录一章四至五节，七灵列于三一神的三者当中，这给我们看见，七灵是在神圣三一里神的灵。在这些经节里，那灵不是第三提到的，乃是第二提到的，这指明在堕落的光景中，要完成神恢复的工作，那灵是很重要的。

今天三一神的一切都已经经过过程并终极完成于那灵。因此，我们所需要的就是这七倍加强的包罗万有之灵。在旧约里，这加强的灵是由灯台的七盏灯所预表。（亚四2～6。）在启示录四章五节，宝座前的七盏灯是为着照耀、光照并焚烧，以完成神建造的工作。为了出埃及二十五章的帐幕，和撒迦利亚四章恢复之圣殿的重建，神需要这七盏灯为着祂的建造焚烧、照耀并暴露。最终，

Thus far in this message we have seen the progression and the consummation of the Spirit of God. Initially, the Spirit was of God for creation. This is outward and objective. Next, as He entered into His relationship with man, He was the Spirit of Jehovah. This is subjective and precious. Then He was the Holy Spirit to sanctify humanity for Christ's incarnation. Although He was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, He was also the Spirit who was not yet. This indicates that some aspect of the Spirit was not yet. However, in resurrection He became the life-giving Spirit. The Spirit of God became a life-giving Spirit with a new function—not just to create outwardly, to merely be related to man, or even to sanctify man in the situation for Christ's incarnation. Now the Spirit has become the life-giving Spirit to enter into humanity to give life.

As the Lord Spirit, He is the Spirit who transforms the believers. As the essential Spirit of God, He is the Spirit of life to be our life. As the economical Spirit of God, He is the Spirit of power to empower us to carry out God's economy. In order to understand how one Spirit could have so many functions and carry out so many things in God's economy, the Old Testament type of the compound ointment is needed to reveal the compound Spirit. This compound Spirit is now the anointing Spirit, anointing us, flowing over us, to bring all the elements of this compound Spirit into us.

As the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ, He is related to all the believers in the suffering of human life, the power of resurrection, and the bountiful supply, respectively.

In Revelation 1:4; 4:5; and 5:6 the Spirit is referred to as the seven Spirits, the sevenfold intensified Spirit, for the overcomers in the degradation of the church. At the time of the writing of the book of Revelation, the churches were degraded. The Spirit needed to be intensified to deal with the degraded situation among God's people on the earth. In Revelation 1:4-5 the seven Spirits are ranked among the three of the Triune God, showing that the seven Spirits are the Spirit of God in the Divine Trinity. In these verses the Spirit is mentioned second, not third, indicating that in the carrying out of God's recovery work in a degraded situation, the Spirit is crucial.

Today everything of the Triune God has been processed and consummated in the Spirit. Hence, what we need is this all-inclusive Spirit intensified sevenfold. In the Old Testament, this intensified Spirit is typified by the seven lamps of the lampstand (Zech. 4:2-6). The seven lamps before the throne in Revelation 4:5 are for the shining, the enlightening, and the burning in carrying out God's building work. In Exodus 25 with the tabernacle and in Zechariah 4 with the rebuilding of the recovered temple, God needed these seven lamps to burn, to shine, and to expose for His building. Eventually,

这七盏灯乃是神的七灵，（启四5，）而神的七灵乃是羔羊的七眼。（五6。）

在主的恢复里，我们今天需要七灵进来搜寻我们，光照我们，并照耀到我们里面，好暴露我们的属世、我们的属肉体、我们死的光景、以及我们的不冷不热。为了要活而有力，以实行活力排，我们必须操练在主面前有彻底的认罪，直到活力被带进来。要有这种认罪，我们需要七灵的搜寻和照耀。我们需要这七灵的照耀和焚烧，使建造的工作得以继续往前。

终极完成的灵

最后，那灵是终极完成的灵，作那是灵之基督的实际和实化，并作经过过程及终极完成之三一神的终极完成，与羔羊（基督）的新妇成为一，宣告基督的来临。启示录二十二章十七节说，“那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”在这一节里，“那灵”这个名称指明，三一神的一切都已经经过过程，并终极完成。如今祂作那灵，将三一神带到我们里面，与我们，就是祂的新妇，成为一。这终极完成的灵已亲自与新妇联结。因此，在启示录的末了，那灵和新妇一同说，“来！”主要来，就需要一些人经过七倍之灵的搜寻、焚烧，直到在他们的全人里，并在他们的生活中，那灵和新妇能一起说，“主耶稣啊，我愿你来！”

—七位弟兄

these seven lamps are the seven Spirits of God (Rev. 4:5), and the seven Spirits of God are the seven eyes of the Lamb (Rev. 5:6).

In the recovery today we need the seven Spirits to come in to search us, to enlighten us, and to shine into us in order to expose our worldliness, our fleshliness, our deadness, and our lukewarmness. In order to become vital for the practice of the vital groups, we need to exercise to have a thorough confession before the Lord, until vitality is brought in. For such a confession we need the searching and shining of the seven Spirits. We need the shining and burning of these seven Spirits so that the building work can go on.

THE CONSUMMATED SPIRIT

Eventually, the Spirit is the consummated Spirit to be the reality and the realization of the pneumatic Christ and the consummation of the processed and consummated Triune God to be one with the bride of the Lamb (Christ) to proclaim the coming of Christ. Revelation 22:17 says, "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely." In this verse the title the Spirit indicates that everything of the Triune God has been processed and consummated. Now as the Spirit He brings the Triune God into us to be one with us as the bride. This consummated Spirit has joined Himself to the bride. Hence, at the end of Revelation the Spirit and the bride speak together, saying, "Come!" For the Lord's coming He needs people who have been searched and burned by the sevenfold Spirit until in their being and their living, the Spirit and the bride are speaking together, saying, "Come, Lord Jesus!"

7 brothers

第七篇

活力排

纲 目

- 壹 活力排不能靠组织形成。
- 贰 活力排只能借着一个拚上一切，并绝对为着主恢复扩增的圣徒而产生。
- 叁 这样一个拚上一切的圣徒自然而然会凭着主的引领接触人，得着一个或几个同伴，而形成活力排。
- 肆 他们应当确定且绝对的履行头四个基本要求：
- 一 亲密而透彻的交通，使他们相调在一起。
 - 二 彻底的承认罪、过犯、缺点、错误行为等等。
 - 三 彻底的将自己和自己的一切所有与所作献给主。
 - 四 不住的祷告，使他们被带进素质与经纶之灵的充满与浇灌里。
- 伍 他们该拿起负担并有行动去接触人，或是罪人或是基督徒：
- 一 一直照顾两三个人。
 - 二 不期望有快速的结果，但要有很强的决心，定下确定的目标，每年至少要得着一个常存的果子。
 - 三 要有无穷的忍耐和不住的代求。

MESSAGE SEVEN

THE VITAL GROUPS

OUTLINE

- I. The vital groups cannot be formed by organization.
- II. A vital group could come into being only by a saint who is desperate and absolute for the increase of the Lord's recovery.
- III. Such a desperate saint would spontaneously contact others by the Lord's leading and gain some companion or companions for him to have a vital group.
- IV. They should definitely and absolutely fulfill the first four basic requirements:
 - A. Intimate and thorough fellowship that they may be blended together.
 - B. Thorough confession of sins, transgressions, defects, wrongdoings, etc.
 - C. Thorough consecration of themselves and of all that they have and do to the Lord.
 - D. Praying unceasingly that they may be brought into the infilling and the outpouring of the essential and economical Spirit.
- V. They should pick up the burden and take the action to contact others, either sinners or Christians:
 - A. Always taking care of two or three persons.
 - B. Not expecting to have a quick result, but setting a definite goal with a strong determination to gain at least one remaining fruit yearly.
 - C. With inexhaustible patience and unceasing intercession.

陆 他们应当把排里的人每周聚在一起一次，交通并研究他们对象的各种情形，找出最好的路去照顾每一个对象，并找出最好的帮助者，去得着那个对象。

柒 当一个对象被得着并受浸之后，他们应当尽可能的将这对象带到他们的排聚会里，并帮助他有分于排聚会的交通，学习如何在彼此教导和互相成全的事上尽功用。

捌 他们应当指教并引导新受浸的人去得着别人，并在召会聚会中申言。

VI. They should have their group members meeting together once a week to fellowship about and study every case of their candidates to find out the best way to take care of each candidate and the best helper or helpers to catch the candidate.

VII. After a candidate is gained and baptized, they should try their best to bring him or her to their group meeting and help him or her to participate in the fellowship of the group meeting and learn how to function in the mutual teaching and mutual perfecting.

VIII. They should instruct and guide the newly baptized ones to gain others and to prophesy in the church meetings.

为着主的恢复，今天在我们中间急切的需要

我们需要被主激励，使我们与祂合作，而走得更高。我们已经达到了某个程度，但还没有达到我们所该达到的程度，所以我们必须谦卑自己，每天有所学习，有所改进。

学习说话

在这些日子里，我们是以神命定的路过召会生活。在召会生活中的一大项目是聚会。我们特别需要学习如何顾到主的需要，在聚会中说祂的话。那些在传统基督教里的人，并不认为所有的圣徒都够资格说神的话。所以他们设立了一班圣品阶级的人，作唯一说话的人。每主日上午是他们最主要的礼拜，他们的作法就是一人讲众人听。一个基督徒在那里可能一辈子都是这样听，听了多年，最后还是不能为主说一句话。这是一种可怜的光景。这种作法抹煞了圣徒属灵的功能，消灭了他们为主说话的心。

不仅如此，这种作法完全不合乎圣经。新约，特别是林前十四章，告诉我们说，当我们众人（就是召会）来在一起时，每一个人都应当预备一些东西，好与别人分享。（26。）这事在古时以色列人身上有一幅图画。当他们来在一起敬拜主时，他们都将美地的富余带来献给神。旧约的圣言嘱咐他们，不可空手到神面前，而没有东西献给神。（申十六16。）但是今天大多数基督徒来作大礼拜时并没有带什么来，乃是期望有人会对他们说话。这完全不是根据圣经。

大约五十五年前，倪柝声弟兄从林前十四章得着亮光，看见我们来聚会之前，应当有所预备，可以献给主并摆在与会者面前。换句话说，每一个人应当有一些话可以对别人说，将主供应给人，使基督得着荣耀，并使祂的身体得以建造。倪弟兄也知道，如果我们停止一人讲的作法，我们就需要有东西代替，否则我们将什么也没有。那时我们无法进入林前十四章所启示，召会聚会相互性的实行。后来，从一九八七年起，我们在台北开始实行相互性的聚会，全体与会者都说话，为着召会的建造。从那时起，我们看见在我们中间有缓慢的进步。这个进步对我们，特别对我，是个鼓励。

THE CRUCIAL NEED AMONG US TODAY FOR THE LORD'S RECOVERY

We need to be stirred up by the Lord so that we can cooperate with Him to go higher. We have attained to a certain extent, but we have not attained to the extent which we should, so we must humble ourselves to learn something and be improved every day.

Learning to Speak

In these days we are taking the God-ordained way to have the church life. The big item in the church life is the meetings. Especially, we need to learn how to take care of the Lord's need in our speaking of His word in the meetings. Those in traditional Christianity do not consider that all the saints are qualified to speak the word of God. Therefore, they have set up a clerical class of people to be the unique speakers. Every Sunday morning in their main service, they have a practice of one person speaking and the rest listening. A Christian could be there for his whole life listening to this speaking for many years and eventually not be able to speak a word for the Lord. This is a poor situation. This kind of practice annuls the spiritual function of the saints and quenches their heart to speak for the Lord.

Furthermore, this kind of practice is absolutely unscriptural. In the New Testament, especially in 1 Corinthians 14, we are told that when we all come together as the church, everyone should prepare to have something to share with the others (v. 26). There is a picture of this in the ancient times with the Israelites. When they came together to worship the Lord, they all brought some surplus of the good land to present to God. The holy word in the Old Testament charged them not to appear before God empty-handed, without anything to present to God (Deut. 16:16). But today most Christians come to their main service with nothing, expecting that someone will be there to speak to them. This is altogether not based upon the Scripture.

About fifty-five years ago, Brother Watchman Nee saw the light from 1 Corinthians 14 that before we come to the meeting, we should have something prepared to present to the Lord and to the attendants. In other words, everybody should have some word to speak to others, to minister the Lord to others, that Christ may be glorified and His Body may be built up. Brother Nee also realized that if we stopped the one-man-speaking practice, we would need something to replace it or we would not have anything. At that time we were not able to enter into the practice of the church meetings in mutuality revealed in 1 Corinthians 14. Eventually, beginning in 1987 we began in Taipei to enter into the practice of having church meetings in mutuality with all the attendants speaking for the building up of the church. Since that time we have seen a slow improvement among us. This improvement has become an encouragement to us, especially to me.

有些人或许觉得新路还可以，但不是那么好。但只要这新路不使我们减少，却使我们有很好的扩增率，我们就当满足。一九八八年底，在南加州大约有一千五百六十位圣徒。今天在这里大约有三千一百八十位圣徒。这数字是五年前的两倍。这给我们看见，在我们竭力要走神命定之路的期间，我们仍然有扩增。

我们既是在实行神命定之路，就是新路，我们就必须学习说话，因为在聚会中的说话，对主的恢复是很重要的事。我们都必须被成全，为主说话。当我们在较大的聚会中说话时，我们必须说得大声，使人听得见。不仅如此，为了说话，我们必须有所学习。我有一百多种不同的字典，可以帮助我研读圣经。我有一本关于召会历史的辞典，非常有帮助。我这样说，是要给大家有印象，看见我们如果要为主说话，就必须有学习的灵。

我们既然爱主并爱祂的恢复，就必须走一条路，使我们正确而丰足的聚会。为此，第一项我们该追求的是申言。（林前十四1。）申言不仅是说话，也是说得对，说得准确，说得使人听见，并且带着丰富。所以我们必须学习。我们若没有任何的学习，就不会有丰富分赐给人。我们的说话也必须在节奏上有调整。如果我们说得太慢，我们会使别人不耐烦。如果我们说得太快，别人就不懂我们的话。我盼望我们操练自己，学习为主说话。

当我三十二岁时，我站在一面镜子前练习说话和姿态。我也向我的家人练习说话。我们都爱主，并且我们许多人还年轻，所以我们基督徒的生活还有很长的路要走。我们若学习准确、充分、正确并丰富的说话，以应付主的需要，我们就能为主大用，带给召会更多的祝福。

竭力要有活力

我们所需要的第二件事，就是要有活力。我们需要正确的说话，正确的申言，但我们不能死沉或不冷不热。我们必须有活力，这意思是，我们必须是活的，是主动的。我对你们这些亲爱的圣徒所说爱心的话，第二点乃是：要学习有活力。你们不该被动。

Some may feel that the new way is all right but not that good. But as long as this new way would not reduce us but give us some increase at a good percentage, we should be satisfied. At the end of 1988 there were approximately one thousand five hundred sixty saints in Southern California. Today there are approximately three thousand one hundred eighty saints here. This is double the number of what we were five years ago. This shows that during the period of time in which we have been endeavoring to take the God-ordained way, we have still had the increase.

Since we are practicing the God-ordained way, the new way, we must learn to speak because speaking in the meeting is a vital thing for the Lord's recovery. We all need to be perfected to speak for the Lord. When we speak in a larger meeting, we must speak loudly, audibly. Furthermore, in order to speak we all need to learn something. I have over one hundred various kinds of dictionaries that I use to help me in studying the Bible. I have one dictionary on the history of the church which is very helpful. I am saying this to impress us that we need a learning spirit if we want to be those who speak for the Lord.

Since we love the Lord and love His recovery, we must take the way to have the proper and adequate meetings. The first item we must pursue for this is prophesying (1 Cor. 14:1). Prophesying is not only speaking but also speaking rightly, speaking accurately, speaking audibly, and speaking with something rich. This is why we have to learn. If we do not have any learning, we cannot have the riches to impart to others. Our speaking should also be adjusted in its rhythm. If we speak too slowly we can exhaust others' patience. If we speak too fast, others will not be able to understand us. I hope we would exercise ourselves to learn to speak for the Lord.

When I was thirty-two years old, I stood in front of a mirror to practice my speaking and my gestures. I also practiced speaking to members of my family. We love the Lord and many of us are young, so we have a long way to go in our Christian life. If we learn to speak accurately, adequately, properly, and richly to meet the Lord's need, we will be greatly used by the Lord and bring in much blessing to the churches.

Endeavoring to Be Vitalized

The second thing we need is to be vital. We need the proper speaking, the proper prophesying, but we cannot be dead or lukewarm. We have to be vital, which means that we have to be living and active. The second point of my loving word to you dear ones is this: learn to be vital. You should not be passive.

感谢主，赞美神，我们能在这次大的相调特会。在这短的时间内，因着祂的怜悯和恩典，我们看过主恢复中主要项目的六个重点。我们信我们是在主当前的恢复里，我们也信我们就是这恢复。但我很遗憾的说，照我们目前实际的情形，就着我们该有的程度而言，我们不是有活力的，不是活的，也不是主动的。我们确实有关于主当前恢复极其丰富、极其高超的亮光和真理。然而，我们必须谦卑的承认，我们不是有活力的、活的、主动的，到我们能满意的地步。因为我们不是有活力的，我们深深的感觉，主对我们的光景也不满意。所以我们必须迫切仰望主的怜悯和恩典，使自己有活力，并帮助别人也有活力。有活力是我们今日的需要。无论我们祷告或禁食，无论我们自己追求或与别人一同追求，不管怎样，我们都必须有活力。我信我们已经胜过许多召会里现今的堕落，但我们不能逃罪，因为我们一直容忍并且仍然容忍撒狄的死沉和老底嘉的不冷不热。在这次相调特会开始的时候，我说了一篇开头的話，说到这件重要的事，这件生死攸关的事。我不知道你们对那篇简短开头的話摸着了多少。如果你们没有被那篇恳求的語所摸着，不论你们多么珍赏以后的六篇信息，结果对你们、对主的恢复都没有什么意义。所以今天重要的点乃是你们必须活而有力。

实行活力排不该是一种运动。要活而有力，完全是个人的事。只有你自己被主逼着，在这事上拚上一切而绝对的追求祂，你才有可能活而有力。你得着活力之后，不该召聚许多圣徒，把这事当作一种运动来鼓动或推动。你得着活力之后，只该作一件事，就是寻求主的引领，该在这么多的圣徒中间接触谁。你应当绝对跟从主的引领，甚至祂的引导，去接触人，与他们有交通，但每次不要多过两人或三人。你必须见证你如何在得着活力的事上，被主逼着去寻求祂。你必须开始与你接触的圣徒有彻底而亲密的交通，使你和你接触的圣徒有迫切的祷告，这样的祷告是主所看重的。

你也必须带领你所接触的圣徒向主彻底的认罪，并帮助他付任何代价，像你所作的一样。这样，自然就会产生一个在主权益的事上有活力的、活泼的、有活动的小排。当这样一个活力排的人数增加到十人以上时，你应当把这排

Thank the Lord and praise God that we could have this big blending conference. In this short time, by His mercy and grace, we have covered six crucial points of the major items in His recovery. We believe that we are in the Lord's up-to-date recovery, and we believe that we are this recovery. But I feel very regretful to say that according to our present practical condition we are not vital, not living or active to the extent that we should be. It is of a certainty that we have the light and the truth concerning the Lord's up-to-date recovery, which is very rich and very high. However, we have to humbly admit that we are not vital, not living or active to the extent that we are satisfied. Because we are not vital, we feel deeply that our situation is not satisfactory to the Lord either. So we have to look to the Lord's mercy and grace desperately to get ourselves vitalized and to help others be vitalized. To be vitalized is our need today. Whether we pray or fast, whether we pursue by ourselves or seek with others, at any rate, we must be vitalized. I believe that we have overcome many items of today's degradation in the churches, but we cannot escape the condemnation that we have tolerated and still are tolerating the deadness of Sardis and the lukewarmness of Laodicea. At the beginning of the messages given in this blending conference, I gave an opening word concerning this crucial matter, a matter of life or death. I do not know how much you have been touched by that short, opening word. If you have not been touched by that begging word, regardless of how much you would appreciate the following six messages, the outcome will mean nothing to you and to the Lord's recovery. So today, the crucial point is that you have to be vitalized.

To have the vital groups should not be taken as a kind of movement. To be vital, to be vitalized, is an extremely personal matter. It is only possible to be vitalized if you yourself are pressed by the Lord to pursue Him desperately and absolutely in this matter. After being vitalized, you should not have a gathering of many saints to promote or to push this matter as a movement. After being vitalized, the only thing you should do is to seek the Lord's leading concerning whom you should contact among so many saints. You should absolutely follow the Lord's leading, and even His guidance, to contact others and fellowship with them, not more than two or three at a time. You have to give your testimony of how you have been pressed by the Lord to seek Him in the matter of vitalization. You have to initiate a thorough and intimate fellowship with your contact, which will usher you and your contact into prayers of desperation, which will be honored by the Lord.

You should also lead your contact to make thorough confessions to the Lord and also help him to pay the price at any cost as you have done. By this way a small group would spontaneously come into existence which will be vital, living, and active in the Lord's interest. When the number of such a vital group increases to ten or more,

分成两排，嘱咐排里的每一个人照着你一直在作的同一路线，操练作个有活力的人。

因为你已经活而有力，并且已经兴起这样的活力排，你应当为召会和带领者祷告。当主有引导时，你应当在召会聚会中作见证，但不要定罪、鼓动或推动。不要想去改变召会聚会和事奉的方式，也不要发起任何的变动。我们需要祷告，但须避免任何要有激烈改变的想法。你有了活力之后，不要藐视任何人，特别是带领者、年长者、和那些一向帮助别人的人。不要看不起软弱的人、冷淡的人、和那些对属灵的事似乎毫不关心的人。总而言之，你不应当期望看到召会完全一致并统一的照着你的观点和实行。召会不是人为的人造品，乃是因着基督在信徒里面的增长，而在神圣生命里长大的生机体。

这是我在这篇结语里的负担。请你们注意这两件事。第一，学习说话。第二，竭力要有活力。说话和有活力，是我们中间今天为着主恢复最急切的需要。

—受

几位弟兄们说到活力排 活力排不能靠组织形成

今天我们必须承认，撒狄的死沉和老底嘉的不冷不热已经进到主的恢复里。我们应当定罪在我们中间撒狄的光景，也应当憎恶老底嘉的情形。我们必须恨恶这些事，我们也必须从这些事里出来。这不是普通的事，乃是整个恢复所面临生死攸关的事。我们都必须活而有力，这是一件生死攸关的事。

在这些日子里，我们中间有四个需要。第一，主需要团体的得胜者作祂的见证。主需要有真实耶稣的见证。第二，主的恢复今天需要活而有力。主的恢复需要士气的复兴，冲击力的复兴，在我们里面大能动力的复兴，以及在我们中间活力的复兴。这是主恢复中真实的需要。

第三，众召会需要有果效的扩增。今天在众召会里我们需要增长，我们需要繁增，我们需要扩增。在南加州，虽然主在已过五年赐给我们相当多的扩增，但是根据众召

you should split it into two groups and charge every member in this kind of group to practice the vitalization along the same track as you have been doing all the time.

Since you have been vitalized and have raised up such vital groups, you should pray for the church and the leading ones. As the Lord leads, you should give testimonies in the church meetings, but not in the way of condemning or of promoting or pushing. Avoid the thought to change the church's way of meeting and service. Do not initiate any movement of changes. Prayer is needed, but any thought for any radical change must be avoided. After you get vitalized, do not despise anyone, especially the leading ones, the elderly ones, and the ones who are used to rendering help to others. Do not look down on the weaker ones, the indifferent ones, and the ones that seem to be without any care for spiritual things. In conclusion, you should not expect to see that the church is altogether uniform and unified according to your view and practice. The church is not artificial by man's doing, but organic in the growth of the divine life with the growth of Christ in the believers.

This is my burden in this concluding word. Please pay attention to these two matters. First, learn to speak. Second, endeavor to be vitalized. Speaking and vitalization are the crucial need among us today for the Lord's recovery.

W.L.

SPEAKING BY VARIOUS BROTHERS CONCERNING THE VITAL GROUPS THE VITAL GROUPS CANNOT BE FORMED BY ORGANIZATION

Today we must admit that the deadness of Sardis and the lukewarmness of Laodicea have come into the Lord's recovery. We need to condemn the condition of Sardis among us and also abhor the situation of Laodicea. We need to hate these things, and we also need to get out of these things. This is not a common thing but a matter of life and death facing the whole recovery. It is a life and death matter that we all must be vitalized.

There are four needs among us in these days. First, the Lord needs a corporate overcomer for His testimony. The Lord needs to have the real testimony of Jesus. Second, the recovery needs to be vital today. The recovery needs a revival of morale, a revival of impact, a revival of the dynamic motivation within us, a revival of vitality among us. This is a real need in the recovery.

Third, the churches' need is for the prevailing increase. We need to grow; we need to multiply; we need to increase in the churches today. Although the Lord has granted us a substantial increase over the last five years in Southern California, based on the

会在这里的时间，我们的人数应当远超过今天的数字。我们不当夸口说，我们在南加州众召会的人数现在已经有三千多人。我们应当劳苦并努力，使主在众召会中有更多的扩增。

第四，我们这些在主恢复里的圣徒，迫切的需要活而有力。借着亲密而彻底的交通，借着认罪，借着奉献，借着祷告，借着全人被那灵浸透，借着劳苦，并借着学习，我们需要活而有力。在主恢复里，这比已往更为重要。在主面前我们都有责任，我们都有义务。我们应当祷告说，“主啊，使我活而有力。为着你的行动，求你今天使我活而有力。”

因此，我们需要彻底的重新省察我们的道路。我们已往所走的路是对的路么？我们必须走在神命定的路上。从一九八四年到如今，将近九年的期间里，主已经向我们完全启示了祂命定的路。然而，如果我们都主面前诚实，我们就必定承认，我们对主借着祂职事所说之话的反应和感觉，已经有点麻木了。我们仍然不是活而有力，就是这事的证明。我们仍然照着我们的习惯，多少仍然照着我们的传统。我们必须活而有力。

活力排应当构成召会生活的百分之八十。在召会时代初期，就在五旬节那天三千人得救之后，他们立即开始挨家挨户聚会；（徒二 41，46～47；）也就是说，他们开始有活力排聚会。他们没有“活力排”的名称，但他们有实际。当他们那样聚集时，主就天天将许多人加给他们。在另一天有五千人的得救，（四 4，）在另一次又有很多的信徒加给他们。（五 14。）这些人不仅是加给召会的，也是被接纳，得支持，蒙保守为常存的果子。这样的事唯有因着实行活力排，才能发生。他们聚会主要的方式，不是众人聚集，一人讲道的样式。他们聚会主要的方式是家家都有活力排。他们能有活力排，因为他们人人都是活而有力的。这不仅仅是形成一个排，并称之为活力排。我们不要徒有“活力排”之名；我们要活力的实际。

活力排不能靠组织形成。我们能从我们的经历中见证，靠组织形成活力排是作不好的。任何生机的东西都不能靠组织形成，生机的东西只能在自然而生机的方式下产生。我们必须在观念上有大的改变。我们不该企图照着

length of time the churches here have existed, our number should be much greater than it is today. We should not boast that we now have more than three thousand members in the churches in Southern California. We should labor and endeavor so that the Lord would increase the churches much more.

Fourth, as saints in the Lord's recovery, we desperately need to be vitalized. Through intimate and thorough fellowship, through confession, through consecration, through prayer, through our being soaked with the Spirit, through our laboring, and through our learning, we need to be vitalized. This is more crucial in the recovery today than it has ever been before. We all have a responsibility, we all have an obligation, before our Lord. We should pray, "Lord, make me vital. Make me vital today for the sake of Your move."

Therefore, we need a thorough reconsideration of our way. Is the way that we have been going the right way? We need to get on the God-ordained way. From 1984 until now, a period of almost nine years, the Lord has fully unveiled His ordained way to us. However, if we all are honest before the Lord, we must acknowledge that our reaction, our feeling, toward what the Lord has spoken through His ministry has been somewhat dull. The proof of this is that we are still not vital. We are still in our habit, still somewhat in our tradition. We need to be vitalized.

The vital groups should constitute eighty percent of the church life. In the beginning of the church age, immediately after the three thousand were saved on the day of Pentecost, they began to meet from house to house (Acts 2:41, 46-47); that is, they began to have vital group meetings. They did not have the name "vital groups," but they had the reality. As they were meeting in that way, day by day the Lord added many people to them. On another day five thousand men were saved (4:4), and at another time multitudes of disciples were added to them (5:14). All these were not only added, but they were also contained, supported, and kept as remaining fruit. This could take place only because of the practice of the vital groups. Their primary way of meeting was not in a congregational style with one man speaking. Their main way of meeting was to have vital groups in every home. They could have vital groups because each one of them was vital. It is not a matter of merely forming a group and calling it a vital group. We do not need merely the name "vital group"; we need the reality of being vital.

The vital groups cannot be formed by organization. We can testify from our experience that the way of forming vital groups by organization does not work well. Anything that is organic cannot be formed by organizing. Something that is organic can come into being only in a spontaneous and organic way. We need a drastic change

邻区、地理、语言、或别的因素组织活力排。这不是活而有力的路。在形成活力排的事上，我们第一需要的，就是要有活力。

活力排只能借着 一个拚上一切， 并绝对为着主恢复扩增的圣徒而产生

活力排只能借着 一个拚上一切，并绝对为着主恢复扩增的圣徒而产生。活力排开始于一个人。它不是开始于九或十人；它开始于一个有活力的圣徒。我们都必须告诉主说，“主啊，我要作那个圣徒，就是拚上一切，绝对为着主恢复扩增的人。”

这样一位圣徒必须是拚上一切的，绝对的，不仅仅为着要有活力；他必须是拚上一切，绝对为着主恢复的扩增。按照我们的经历，当我们拚上一切，绝对为着召会的扩增时，我们就有负担要成为有活力的。如果我们不关心扩增，反而满意于看见召会的人数一年过一年维持不变，我们就不需要有活力。我们渴望有活力是有目的、有目标的，那就是为着主恢复的扩增。为此，我们必须拚上一切，我们也必须绝对。我们要有活力，就必须开始于看这件事是生死攸关的。如果我们看一件事是生死攸关的，我们在那件事上就会有活力。我们必须拚上一切，绝对为着主恢复的扩增；这样，我们就会有活力。

这样一个拚上一切的圣徒 自然而然会凭着主的引领接触人

这样一个拚上一切的圣徒自然而然会凭着主的引领接触人，得着一个或几个同伴，而形成活力排。活力排的形成不能靠推动、或讲一篇信息、或劝圣徒形成活力排。活力排只能借着 一个有活力的圣徒形成。凭着主的引导，这样一个有活力的圣徒会找到一些人作他的同伴。然后这些人来在一起，有亲密而彻底的交通，开始使彼此都有活力。这样，真正的活力排就会在召会生活中从里面形成并产生。愿主使我们这样的拚上一切，这样的绝对。

那些在活力排里的人， 确定且绝对的履行头四个基本的要求

in our concept. We should not attempt to organize vital groups by neighborhood, geography, language, or some other factor. This is not the way to be vital. In forming the vital groups, the first thing that we need is to be vital.

A VITAL GROUP CAN COME INTO BEING ONLY BY A SAINT WHO IS DESPERATE AND ABSOLUTE FOR THE INCREASE OF THE LORD'S RECOVERY

A vital group can come into being only by a saint who is desperate and absolute for the increase of the Lord's recovery. A vital group begins with one person. It does not begin with nine or ten persons; it begins with one vital saint. We all need to tell the Lord, "Lord, I want to be that saint, a saint who is desperate and absolute for the increase of the Lord's recovery."

Such a saint must be desperate and absolute not merely to be vital; he must be desperate and absolute for the increase of the Lord's recovery. According to our experience, when we are desperate and absolute for the increase of the church, we have a burden to be vital. If we do not care for the increase but rather are content to see the number in the church remain the same year after year, there is no reason to be vital. We desire to be vital for a purpose, for a goal, and that is for the increase of the Lord's recovery. For this we need to be desperate and we need to be absolute. To be vital we need to begin by taking this matter as life or death. If we take anything as life or death, we are vital in that thing. We need to be desperate and absolute for the increase of the Lord's recovery; then we will be vital.

SUCH A DESPERATE SAINT WOULD SPONTANEOUSLY CONTACT OTHERS BY THE LORD'S LEADING

Such a desperate saint would spontaneously contact others by the Lord's leading and gain some companion or companions for him to have a vital group. A vital group cannot be formed by promoting or by giving a message or by exhorting the saints to form vital groups. A vital group can be formed only by a saint who is vital. By the Lord's leading such a vital saint will find some others to be his companions. These will then come together to have intimate and thorough fellowship and begin to vitalize one another. In this way the genuine vital groups will be formed and produced in the church life from within. May the Lord give us this kind of desperation and this kind of absoluteness.

THOSE IN THE VITAL GROUPS DEFINITELY AND ABSOLUTELY FULFILLING THE FIRST FOUR BASIC REQUIREMENTS

为着要成为有活力的，并维持我们的活力，有四个基本的要求是我们必须顾到的。我们必须确定且绝对的履行这些要求。

亲密而透彻的交通， 使我们相调在一起

第一个要求是要有亲密而透彻的交通，使我们相调在一起。我们相调的根据，相调的根基，乃是我们的交通，而我们的交通必须是亲密而透彻的。

在四福音中当主尽职时，祂到各处接触人。祂当然是有活力的。祂当然是绝对的，并且为着神的扩增拚上一切。祂接触许多年轻人，他们就受祂吸引。他们住在一起，吃在一起，作每件事都在一起。他们一天过一天彼此有美好、亲密并透彻的交通，主也对他们说话。祂把他们调在一起。祂说话的时候，就是在训练他们。甚至祂静默时，也是在训练他们。

主向他们启示祂将要被钉十字架后不久，雅各和约翰向主求在国度里坐在祂的左右。其他十个门徒听见这事，就很恼怒。（可十 35 ~ 45。）当主在地上尽职时，他们似乎是毫无所得，但有一些东西在他们里面被建立起来。他们看见了主的死、复活和升天之后，他们和其他跟随主的人都成了不一样的人。

在主复活当天晚上，门徒得着了素质的生命之灵。（约二十 22。）主在升天前，叫祂的门徒要回到耶路撒冷，直等他们得着父所应许的，就是浇灌的灵。（路二四 49。）因为他们曾见到主的死、复活和升天，又因为他们得着了素质的生命之灵，他们就都同心合意。

行传一章告诉我们，一百二十位门徒同心合意的祷告，如同一人。（14。）他们至少有十天一同住，一同吃，一同祷告，并一同作每一件事。他们必定有亲密的交通。经过十天的祷告，那灵在五旬节那天浇灌在他们身上。（二 1 ~ 4。）五旬节那一天，乃是借着这种交通、祷告十天所产生的。在我们中间缺少这样亲密的交通。

我们必须借着操练我们的灵，同够多而彻底的祷告，以基督为元素和范围，亲密而透彻的交通到关于我们的现状、

There are four basic requirements that we must take care of in order to become vital and to be sustained in our vitality. We must be definite and absolute to fulfill these requirements.

Intimate and Thorough Fellowship That We May Be Blended Together

The first requirement is for the intimate and thorough fellowship that we may be blended together. The basis of our blending, the foundation of our blending, is our fellowship, and our fellowship must be intimate and thorough.

When the Lord was ministering in the four Gospels, He went about contacting people. Surely He was vital. Surely He was absolute and desperate for God's increase. He contacted some young ones and they were drawn to Him. They lived together, ate together, and did everything together. They had a wonderful, intimate, and thorough fellowship with one another day after day, and the Lord was speaking to them. He was blending them together. As He spoke, there was the training. Even in His silence, He was training them.

Shortly after the Lord revealed to them that He was going to be crucified, James and John asked Him if they could sit on His right hand and on His left hand in the kingdom. When the other ten disciples heard this they were indignant (Mark 10:35-45). It seems that they did not gain anything during the Lord's earthly ministry, but something was built up within them. After witnessing the Lord's death, resurrection, and ascension, they and others who followed the Lord became different persons.

In the evening of the day of His resurrection, the disciples received the essential Spirit of life (John 20:22). Before He ascended, the Lord told them to return to Jerusalem and wait there until they received the promise of the Father, the outpoured Spirit (Luke 24:49). Because they had witnessed the Lord's death, resurrection, and ascension and because they had received the essential Spirit of life, they were in one accord.

Acts 1 tells us that the one hundred twenty disciples prayed like one person in one accord (v. 14). They stayed together, ate together, prayed together, and did everything together for at least ten days. Surely they had an intimate fellowship. After ten days of prayer, the Spirit was poured out upon them on the day of Pentecost (2:1-4). The day of Pentecost was a day produced by ten days of this kind of fellowship and prayer. Among us there is a shortage of such an intimate fellowship.

We need to have an intimate and thorough fellowship in Christ as the element and sphere by exercising our spirit with much and thorough prayer, concerning our status,

属灵的光景、以及当前在主里并与主之关系的情形。这样的交通是合一的流。为着相调在一起而同心合意，我们必须有这种交通。相调的路乃是以如同油的那灵，凭着如同盐的基督之死，并在如同乳香的基督复活里，与我们排里的每一个人有够多而彻底的祷告，像麦子磨成的细面一样调和在一起，成为给主的面团。（林前五6~7上，利二1~13。）如果靠主的怜悯，我们能经历这样的相调，我们就会与我们今天的所是完全不同。

新约告诉我们，我们如同许多麦粒，（约十二24，）成了一团，（林前五6~7上，）最终我们成了一个饼。（十17。）我们成了一个饼之后，在主手中才有意义，才有用处。这饼就是排。在擘饼聚会时，我们常为着饼赞美主，但事实上我们可能还不是一个饼。我们这些麦粒还没有被碾磨、破碎、并调在一起。成为饼的路，乃是在排里借着亲密而透彻的交通，以及够多而彻底的祷告，相调在一起。

彻底的承认罪、过犯、 缺点、错误行为等等

第二点是我们必须彻底的承认我们的罪、过犯、缺点、错误行为等等。我们必须承认个人主义和单独的罪。我们也必须承认我们罪恶的天性、并其玷污、并其对世界污染的黏附、及其老旧，求主用祂的宝血洗净。这一切关于我们罪恶天性的事，和我们堕落的人以及天然的人有关，成为相调的真实拦阻，所以认罪是活力排真实的需要。我们必须有透彻的交通，我们必须承认这一切的拦阻，使我们能调在一起，而能同心合意。

彻底的将自己 和自己的一切所有与所作献给主

我们也必须彻底的将自己和自己的一切所有与所作献给主。要作有活力的人，并有活力排，我们必须拚上一切。我们必须是有活力的人，是得胜者，拯救召会脱离堕落。主乃要借着祂的得胜者，得着祂所渴望的。

spiritual condition, and present situation in and with the Lord. Such fellowship is the flowing, the current, of the oneness. We need to have this kind of fellowship for the sake of being blended together into one accord. The way to be blended is by much and thorough prayer, as fine flour of the wheat, with all the members of our group, with the Spirit as the oil, through the death of Christ as the salt, and in the resurrection of Christ as the frankincense, into a dough for the Lord (1 Cor. 5:6-7a; Lev. 2:1-13). If by the Lord's mercy we are able to experience such a blending, we will be absolutely different from what we are today.

The New Testament tells us that we, as the many grains of wheat (John 12:24) become one lump (1 Cor. 5:6-7a) and eventually we become a loaf (1 Cor. 10:17). After we become a loaf, we mean something and we are something in the hand of the Lord. The loaf is the group. At the Lord's table, we often praise the Lord for the loaf, the bread, yet in actuality we may not be a loaf. As the grains of wheat, we have not been ground, broken, and blended together. The way to become a loaf is to be blended together in the groups by the intimate and thorough fellowship with much and thorough prayer.

Thorough Confession of Sins, Transgressions, Defects, Wrongdoings, Etc.

The second point is that we need to have a thorough confession of our sins, transgressions, defects, wrongdoings, etc. We need to confess the sin of individualism and individuality. We also need to confess our sinful nature, its defilements, its attachment to the contamination of the world, and its oldness, asking for the Lord's cleansing with His precious blood. All of these things concerning our sinful nature related to our fallen human being and our natural man become real hindrances to the blending, so our confession is a real need for the vital groups. We need to have the thorough fellowship, and we also need to confess all of the hindrances that we may be blended together into one accord.

Thorough Consecration of Themselves and of All That They Have and Do to the Lord

We also need to make a thorough consecration of ourselves and of all that we have and do to the Lord. In order to be vital persons and have the vital groups, we must be desperate. We need to be the vital persons, the overcomers, to rescue the church from its degradation. The Lord will gain what He desires through His overcomers.

要作这样的人，我们必须放下我们个人的权益，以及我们对今生必需的忧虑，而向主立下强的心愿，并向主有绝对的奉献。提后二章四节说，“凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”我们若要作有活力的人，就必须清除一切属地的缠累。

旧约有拿细耳人的原则。这是我们今日该采取的原则。我们必须借着够多而彻底的祷告，向主有拿细耳人的奉献。（民六1～4。）在旧约，一个人可以照着亚伦的等次，生来就是祭司。但如果祭司的职任堕落了，主就有事先的预备，使别人可以借着自愿的奉献，而成为祭司。在堕落的时期中，需要有人自愿的将自己绝对奉献给主作拿细耳人。

施浸者约翰是拿细耳人。（路一15。）他生为祭司，但他没有照着亚伦等次的原则尽职。他乃是照着拿细耳人的原则尽职。主用这人改变了时代。他结束了旧约的祭司职任，也是新约祭司职任的开始。我们要作新约福音的祭司，（罗十五16，）就必须向主有拿细耳人的奉献。

不住的祷告，使我们被带进 素质与经纶之灵的充满与浇灌里

我们也必须不住的祷告，使我们被带进素质与经纶之灵的充满与浇灌里。里外都充满灵的秘诀乃是祷告。我们必须在祷告的事上拚上一切。

在马可十章那个想要看见的讨饭瞎子，就是这事的例子。他的祷告不是宗教的、形式的、作文章的祷告。他乃是拚命向主喊着说，“大卫的子孙耶稣，可怜我吧！”（48。）主就对他说，“你要我为你作什么？”他回答说，“我要能看见。”（51。）我们不需要形式、宗教、作文章的祷告，乃需要迫切的祷告，直接告诉主我们要祂为我们作什么。

我们需要向主祷告说，“主啊，使我有活力！使我活而有活动！我要作主恢复扩增的因素。”我们也该迫切的祷告：“主啊，充满我。将你自己作为那灵灌输到我里面，灌输到我的构成里，将你自己作为能力的灵浇灌在我身上。”为了要有素质和经纶之灵的充满和充溢，我们必须操练我们的灵（提前四7）不住的祷告，（帖前五17，）以赎回光阴。（弗五16。）

To be such people we need to put aside our personal interests, our care for the necessities of this life, and make a strong resolution and an absolute consecration to the Lord. Second Timothy 2:4 says that no soldier entangles himself with the affairs of this life, that he may please the one who enlisted him. If we are going to be vital persons, we must clear away all earthly entanglements.

In the Old Testament, there is the principle of the Nazarite. This is the principle we need to take today. We need to make, with much and thorough prayer, a Nazarite's consecration to the Lord (Num. 6:1-4). In the Old Testament, one could be a priest by birth according to the order of Aaron. But if the priesthood became degraded, the Lord made a provision for others to become priests by voluntary consecration. During a time of degradation there needs to be people who voluntarily consecrate themselves to the Lord in an absolute way as Nazarites.

John the Baptist was a Nazarite (Luke 1:15). He was born as a priest, but he did not function according to the principle of the order of Aaron. He functioned according to the principle of the Nazarite. This man was used by the Lord to change the age. He ended the Old Testament priesthood and was the beginning of the New Testament priesthood. In order to be the New Testament priests of the gospel (Rom. 15:16) we need to make a Nazarite's consecration to the Lord.

Praying Unceasingly That They May Be Brought into the Infilling and the Outpouring of the Essential and Economical Spirit

Also, we need to pray unceasingly that we may be brought into the infilling and outpouring of the essential and economical Spirit. The secret to being filled with the Spirit inwardly and outwardly is our prayer. We need to be desperate in our prayer.

An example of this is seen in Mark 10 with the blind beggar who desired to see. He did not pray a composed prayer in a religious and formal way. He cried out desperately to the Lord by saying, "Son of David, have mercy on me!" (v. 48). Then the Lord said to him, "What do you want Me to do for you?" He responded, "That I may receive my sight!" (v. 51). We do not need formal, religious, composed prayers, but desperate prayers in which we tell the Lord directly what we want Him to do for us.

We need to pray, "Lord, make me vital! Make me living and active! I want to be a factor for the increase of the Lord's recovery." We also should pray desperately, "Lord, fill me up. Transfuse Yourself as the Spirit into my being, my constitution, and pour Yourself out as the Spirit of power upon me." In order to be brought into the infilling and the outpouring of the essential and economical Spirit, we need to pray unceasingly (1 Thes. 5:17) by exercising our spirit (1 Tim. 4:7) to redeem the time (Eph. 5:16).

他们该拿起负担并有行动去接触人， 或是罪人或是基督徒

当我们有活力，并且分成一排一排的活力排之后，我们需要作一些事。第一，我们必须拿起负担，然后我们必须有行动去接触人。如果我们有活力的，我们就会看见，在南加州的众召会中间，迫切需要有适当的扩增。多年来，在我们中间，特别是在白种人中间，我们的扩增率太低了；但我们似乎没有多少人被这件事摸着，也没有多少人拿起真正的负担。如果我们有活力的，主就能使我们确定而专一的有负担，以应付祂今日的需要。主在南加州众召会中间，特别在典型的白种人中间，极其需要有适当的扩增。今天我们必须放下许多盘据、霸占我们心的东西，拿起为着召会扩增的负担。如果我们有活力的，我们就有空间，从主得着负担。我们必须卸下别的双重担，我们必须得着释放，也必须得着活力，使我们能在两件事上从主得着负担：召会的扩增，以及基督生机身体的建造。这是主今日的负担，这也应当是我们的负担。除了主心头上的事之外，没有一件事应当霸占我们的心。今天主渴望看见南加州的众召会有适当的扩增，祂也渴望看见众召会真正建造为基督生机的身体。主要借着神命定的路作这事。因此，我们必须有负担，有活力，绝对而拚上一切的走这条路。

当我们拿起这样的负担之后，我们必须有确定的行动去接触人，或是罪人或是基督徒。有活力不仅是活，也是为着主的权益有负担，有活动。我们一旦是活的，我们就必须有负担，也必须有行动去接触人。我们应当把我们亲戚、朋友、同事和同学中间还没得救的人列成名单，并开始迫切的为他们祷告。我们为他们祷告时，必须照着灵的引导，运用我们的鉴别力，从名单上选出两三个人，在他们身上作工，叫他们得救。我们该有神的心，对罪人得救有爱的关切，我们也该有负担不仅拯救灵魂，更要使罪人悔改得救，成为基督身体的肢体，以完成神的经纶。或许主不仅引领我们接触罪人，也接触一些有心寻求的、或退后的、或冷淡的基督徒，逐渐的、一点一点的、一步一步的，引导他们进入召会的生活。我们必须相信，圣别人的

THEY SHOULD PICK UP THE BURDEN AND TAKE ACTION TO CONTACT OTHERS, EITHER SINNERS OR CHRISTIANS

After we become vital and are grouped together in the vital groups, we need to do something. First, we need to pick up a burden, and then we need to take action to contact people. If we are vital, we will realize that among the churches in Southern California there is a desperate need for the proper increase. For many years among us the rate of increase, especially among the Caucasian people, has been too low, yet it seems that not many of us have been touched by this matter and not many have picked up a real burden. If we are vital, the Lord will be able to burden us in a definite and particular way to meet His need today. The Lord has a great need to have the proper increase in the churches in Southern California, especially among the typical Caucasian people. Today we need to put away so many things that are occupying and preoccupying our hearts and pick up a burden for the increase of the church. If we are vital, we will have the capacity to be burdened by the Lord. We need to be unloaded, we need to be released, and we need to be vitalized so that we can be burdened by the Lord for two things: the increase of the churches and the building up of the organic Body of Christ. This is the Lord's burden today, and this should be our burden. Nothing should occupy our hearts but what is on the Lord's heart. Today the Lord desires to see the churches in Southern California have the proper increase, and He also desires to see a real building up in the churches as the organic Body of Christ. The Lord will do this through the God-ordained way. Therefore, we need to be burdened and vitalized to take this way absolutely and desperately.

After we pick up such a burden, we need to take definite action to go and contact others, either sinners or Christians. To be vital is not only to be living but also to be burdened and very active for the Lord's interest. Once we are living, we also need to be burdened and we need to take action to contact people. We should make a list of those who are unsaved among our relatives, friends, colleagues, and classmates, and we should begin to pray for them in a desperate way. While we are praying for them, we need to exercise our discernment according to the leading of the Spirit to select two or three from our list for us to work on for their salvation. We should have the loving concern of God's heart for the salvation of sinners, and we should be burdened not just to save souls but to convert sinners into members of the Body of Christ for the carrying out of God's economy. The Lord may lead us not only to contact sinners but also to contact some Christians who are seeking, backslidden, or dormant, and gradually, little by little and step by step, to lead them into the church life. We must believe that there

灵正在一些在我们影响范围内的人身上作工，将他们分别出来归给主。他们需要我们去拿起负担，并有确定的行动去接触他们。

我们必须按着成为肉体的原则接触人。照着这个原则，神与人一同生活，一同说话，一同作每一件事，如同一人。如果我们以这种活的方式接触人，他们就会在我们身上看见神新约经纶之实际，得着活的彰显。我们每一次对人说话，都该将基督的一些真实东西供应给他们。我们绝不该给他们一个印象，以为我们与任何宗教的形式有关系。今天许多人在寻求神，但他们不想与组织的基督教有关系。他们要真的东西、活的东西、有活力的东西。如果我们把基督的真东西供应给他们，有心寻求的不信者和有心寻求的基督徒就会被吸引。他们会因着我们的活力而受吸引，被得着。今天人们不会因着任何别的方法被得着。这是让主今天得着人的唯一途径。

我们去接触人的时候，不该期望有快速的结果。我们乃该定下确定的目标，下定决心每年至少要得着一个常存的果子，尽力忍耐，不住的代求。一九八六和一九八七年，在台北和橙县有成千的人很快的得救受浸，但他们没有多少人留下来成为基督活的肢体。近年来，因着我们仍然期望有快速的结果，却看不见那种结果，我们有许多人就在接触人的事上灰心冷淡。这给我们看见，我们对得着扩增的路，没有正确的观念。

为着借实行活力排而有适当的扩增，我们的观念必须翻过来。我们必须看见并实行约翰十五章所启示结果子的路。在基督徒生活里真正的果子，正像葡萄树一样。葡萄树不是每天结果子，也不是一年结多次果子。葡萄树每年只在特定的季节结一次果子。葡萄树是逐年按季节结果子。作为基督这真葡萄树上的活枝子，我们应当每年都结常存的果子。

按照约翰十五章十六节，我们已经蒙主拣选，并蒙祂所立，要我们前去结常存的果子。果子是我们的定命，而每年结常存的果子必须是我们下定决心要达到的确定目标。然而，为了要这么作，我们必须不松懈、不闲懒。在结果子的季节来临前，葡萄树不是闲懒的。相反的，它乃是在产生果

are some people in our sphere of influence who are being worked on by the sanctifying Spirit to separate them unto the Lord. They need us to pick up a burden and to take definite action to go and contact them.

We need to contact people in the principle of incarnation. According to this principle, God and man live together, speak together, and do everything together as one. If we contact people in this kind of living way, they will see in us a living expression of the reality of God's New Testament economy. Whenever we speak to people, we should always minister something real of Christ to them. We should never give them any impression of any kind of involvement with any kind of religious formality. Many people today are seeking after God, but they do not want to be involved in organized Christianity. They want something real, something living, and something vital. If we minister something real of Christ to them, the seeking unbelievers and the seeking Christians will be attracted. They will be attracted and they will be gained by our vitality. Today people will not be gained in any other way. This is the unique way for the Lord to gain people today.

In our contacting of people, we should not expect to have a quick result. Rather, we should set a definite goal with a strong determination to gain at least one remaining fruit yearly, with inexhaustible patience and unceasing intercession. In 1986 and 1987 thousands of people were saved and baptized in a quick way in Taipei and Orange County, but not many of them have remained to become living members of Christ. In recent years, because we still expected a quick result and did not see that kind of result, many of us became discouraged and dormant regarding the contacting of people. This shows that we do not have the proper concept concerning the way to gain the increase.

To gain the proper increase through the practice of the vital groups, our concept needs to be revolutionized. We need to see and practice the way of fruit-bearing revealed in John 15. The real fruit-bearing in the Christian life is just like the vine. The vine does not bear fruit every day or many times a year. The vine bears fruit only once a year and only in a particular season. The fruit-bearing by the vine is both yearly and seasonal. As the living branches of Christ, the true vine, we should bear remaining fruit once a year.

According to John 15:16, we have been chosen by the Lord and set by Him to go forth and bear remaining fruit. Fruit-bearing is our destiny, and to bear remaining fruit every year must be our definite goal with a strong determination. However, in order to do this, we must not be loose or idle. Before the season for fruit-bearing comes, the vine tree is not idle. On the contrary, it is producing the fruit. While we are waiting for

子。当我们在等候季节来临时，我们必须产生果子。我们必须过一种的生活。第一，我们必须借着不住的祷告，与主有亲密的交通，而住在主里面。（4～5。）住在主里面就是在各种苦难下活在主里面。葡萄树在结果子的季节来临前，有许多月是受苦的。我们就像葡萄树一样，应当期望只按季节并借着够多的受苦而结果子。第二，要结常存的果子，我们必须殷勤的劳苦，并迫切不住的祷告。我们该操练自己，一直有两三个人在我们的照顾之下，使这些人中有一人到了年终能成为常存的果子。当我们在这些人身上劳苦时，我们不该焦虑，或急着要他们有快速的进展。反之，当我们在他们身上劳苦时，我们应当享受基督作我们无穷的忍耐。我们必须记住，活力排需要借着够多的祷告和劳苦，得着适当的扩增。当我们为人祷告时，我们不该灰心失望，乃该有完全的把握，在适当的时候，主会答应我们的祷告，成就祂对我们所说的话。如果我们在结果子的季节前过适当的生活，我们就能确信，在每年结束时，我们会得着一个或两个常存的果子。愿主在所有的活力排里将这事完全的实行出来。

研究接触的对象，找出 最好的路去照顾他们

一旦活力排形成了，排里的人就该每周一次聚在一起，交通并研究他们对象的各种情形，找出最好的路去照顾每一个对象，并找出最好的帮助者，去得着那个对象。我们必须考虑我们所认识的每一个人，我们考虑他们时，要有正确的鉴别力，看我们该在谁身上劳苦。我们应当花时间在那些我们认为有希望的人身上劳苦，不要浪费时间在那些不敞开的人身上。在我们的排聚会里，我们应当祷告，并一起研究我们的福音对象。我们必须考虑人的光景，特别是属灵的光景，然后有恰当的行动，应付他们在福音上的需要。我们若这样作，就会清楚看见他们的情形如何，这会引导我们正确的接触他们。我们必须决定该如何探访一个人，并决定谁适合去探访。

在路加十九章，主把召会的事奉比喻为作生意。祂在十三节嘱咐我们去作生意，直等祂回来。我们必须在主里面并与主一同作生意，研究如何得人。感谢主，我们能在活力排里与主一同背负担子，为着主的恢复去得着扩增。

the season to come, we need to produce the fruit. We need to live a certain kind of life. First, we need to abide in the Lord through unceasing prayer in intimate fellowship with Him (vv. 4-5). To abide in the Lord is to live in the Lord under all kinds of suffering. The vine suffers for many months before the season comes to bear fruit. Like the vine, we should expect to bear fruit only in season and through much suffering. Second, in order to bear remaining fruit, we need to labor diligently and pray desperately and unceasingly. We should exercise ourselves to always have two or three persons under our care so that one of these could be remaining fruit at the end of a year. As we labor on these people, we should not be anxious or be in a hurry concerning their progress. Instead, as we labor on them, we should enjoy Christ as our inexhaustible patience. We must keep in mind that the vital groups need to gain the proper increase through much prayer and labor. As we pray for people, we should not be discouraged or disappointed but should have the full assurance that at the proper time the Lord will answer our prayer and fulfill His word to us. If we live properly prior to the season of fruit-bearing, we can be assured that at the end of every year we will have one or two as remaining fruit. This is the God-ordained way of fruit-bearing. May the Lord carry this out fully in all the vital groups.

STUDYING OUR CANDIDATES AND FINDING OUT THE BEST WAY TO TAKE CARE OF THEM

Once a vital group is formed, the group members should meet together once a week to fellowship about and study every case of their candidates to find out the best way to take care of each candidate and the best helper or helpers to catch the candidate. We need to consider all of our acquaintances, and we need the proper discernment in our consideration of whom we should labor on. We should spend our time to labor on those whom we consider to be promising and not waste our time on others who are not open. In our group meetings we should pray and study our candidates for the gospel together. We need to consider people's condition, especially spiritually, and then act appropriately to meet their need in the gospel. If we do this, we will gain a clear vision of what their situation is, and this will lead us to contact them in the right way. We need to decide how we should visit a certain person and who would be the right one or ones to go.

In Luke 19 the Lord likened our church service to a kind of business. He charged us in verse 13 to do business until He comes. We need to do business in and with the Lord by studying how we can gain people. Thank the Lord that we can bear the burden with the Lord in the vital groups to gain the increase for the Lord's recovery.

当一个对象被得着并受浸之后， 他们应当尽可能的 将这对象带到他们的排聚会里

当一个对象被得着并受浸之后，排里的人应当尽可能的将这对象带到他们的排聚会里，并帮助他有分于排聚会的交通，学习如何在彼此教导和互相成全的事上尽功用。当一个人被得着并受浸之后，这人必须被培育成为基督身体的活肢体。今天神所要的不仅是得救的灵魂，更是活的肢体，使基督的身体得以建造到完满的地步。有些人或许有一种观念，以为他们如果能帮助人得救并受浸，那就足够了。然而，神是不满足的，除非每一个得救受浸的人都成为活肢体，能在建造基督身体的事上有用处。

培育一个刚受浸的人成为基督身体上活而尽功用的肢体，不是一件容易的事。这可能需要两年殷勤忍耐的劳苦。今天在主的恢复里，没有比活力排更好的环境，使新人可以得着栽培。如果我们竭力把新得着并受浸的人带进活力排里，与其他有活力的人在一起，新人也会成为活而尽功用的肢体。因此，把初蒙恩的人带进活力排这件事，我们必须列为优先。

我们也必须帮助新人有分于排聚会的交通。这交通是排里成员之间生命的流通。在这样的交通中，新人会得着排里有活力的人如同乳养的母亲一样的保养顾惜。使徒保罗在照顾帖撒罗尼迦年轻信徒的事上，自认为是乳养的母亲；（帖前二7；）我们必须跟从他的榜样。在排里有活力的人，借着在排聚会里的交通，成为能保养顾惜新人的母亲。

初蒙恩的人也需要得着帮助，学习在彼此教导和互相成全的事上尽功用。按照保罗在以弗所四章十二节的话，他们需要得装备、受成全，目的是为着职事的工作，为着建造基督的身体。这种装备和成全主要是借着互相的教导而有的。这种互相的教导是活力排实行的主要项目之一。互相教导可以借着彼此问互相答而实行。新人需要得着帮助，在活力排里借着问答，有分于这种互相的教导。活力排的人可以就着一些诸如神

AFTER A CANDIDATE IS GAINED AND BAPTIZED, THEY SHOULD DO THEIR BEST TO BRING HIM OR HER TO THEIR GROUP MEETING

After a candidate is gained and baptized, the vital group members should do their best to bring him or her to their group meeting and help him or her to participate in the fellowship of the group meeting and learn how to function in the mutual teaching and mutual perfecting. After a person is gained and baptized, he must be raised up to be a living member of the Body of Christ. Today what God needs are not merely saved souls but living members so that His Body can be built up to the fullest extent. Some may have the concept that if they can help someone to be saved and baptized, that is sufficient. However, God is not satisfied until every saved and baptized one is a living member who can be useful for the building up of the Body of Christ.

It is not easy to raise up a newly baptized one to be a living, functioning member of the Body of Christ. This may require two years of diligent and patient labor. Today in the Lord's recovery there is no better atmosphere in which the new ones can be raised up than the vital groups. If we endeavor to bring the newly gained and baptized ones into the vital groups to be with the other vital members, the new ones too will become living and functioning members. Therefore, we need to make it a priority to bring our newly saved ones to the vital group meetings.

We also need to help the new ones to participate in the fellowship of the group meetings. This fellowship is the flow of life among the members in the group. In such a fellowship, the new ones will be nourished and cherished by the vital members of the group as nursing mothers. The apostle Paul considered himself a nursing mother in his care for the young believers in Thessalonica (1 Thes. 2:7), and we need to follow his pattern. The vital persons within the group become the mothers who can nourish and cherish the new ones through the fellowship in the group meetings.

The newly saved ones also need to be helped to learn to function in the mutual teaching and mutual perfecting. They need to be equipped and perfected, according to Paul's word in Ephesians 4:12, unto the work of the ministry, unto the building up of the Body of Christ. This kind of equipping and perfecting takes place mainly through the mutual teaching. This mutual teaching is one of the major items of the vital group practice. The mutual teaching can be carried out through the mutual asking and answering of questions. The new ones need to be helped to participate in the mutual teaching through the asking and answering of questions in the vital group meetings. The members of the vital groups can ask and answer

的经纶、主的恢复、称义、和好、圣别、认罪、操练灵、召会的立场这类的问题来发问并回答。许多事都可以在活力排的气氛里题出来，借着排里所有的人互相教导，就会有一种包罗一切的教导产生，是一个人无法单独作到的。这就在有关生命和真理重要的事上，给新人最好的成全。我们不可低估新得着的人的度量。最近，有两处年幼的召会在俄国莫斯科和圣彼得堡被兴起来。在六个月之内，这两处召会中就有些新得着的人能说出相当程度的真理。我们若忠信的学习如何分赐生命，并正确的教导最高的真理，新得着的人至终会得着成全和装备。

他们应当指教并引导 新受浸的人去得着别人， 并在召会聚会中申言

在排聚会里，我们也必须利用机会指教并引导新受浸的人去得着别人，并在召会聚会中申言。在我们帮助新人结果子之前，我们必须先成为他们的榜样，作多结果子的枝子。我们必须帮助他们看见，我们的目标不仅是赢得灵魂，更是使罪人悔改，成为基督身体上活的肢体。我们带领新人进入这件事，不该耽延，因为他们能在得救后立即去得人。最后，我们必须给新人看见一个异象，就是申言建造召会。（林前十四4。）我们也必须帮助他们申言，操练说主的话。

我们都必须起来，成为活而有力，并竭力脱离死沉和不冷不热。达成这事唯一的路，就是拚上一切并绝对的实行主所给我们看见，有关活力排的一切点。唯有活力排能更新主的恢复，并带进有果效的扩增。

—六位弟兄

questions regarding matters such as God's economy, the Lord's recovery, justification, reconciliation, sanctification, the confession of sins, the exercise of the spirit, and the ground of the church. Many matters can be brought up in the atmosphere of the vital group meetings, and through the mutual teaching by all the group members, an all-inclusive teaching can come forth that no single member could give by himself. This will render the best perfecting to the new ones in the crucial matters related to life and truth. We should not underestimate the capacity of the newly gained ones. Recently, two young churches have been raised up in Russia in the cities of Moscow and Saint Petersburg. Within six months some of the newly gained ones in these two churches were able to speak forth the truths with a certain measure. If we are faithful to learn how to impart life and teach the highest truths in the proper way, eventually the newly gained ones will become perfected and equipped.

THEY SHOULD INSTRUCT AND GUIDE THE NEWLY BAPTIZED ONES TO GAIN OTHERS AND TO PROPHECY IN THE CHURCH MEETINGS

In the group meetings we must also take the opportunity to instruct and guide the newly saved and baptized ones to gain others and to prophesy in the church meetings. Before we can help the new ones to be fruitful, we must first become patterns to them by being fruitful branches ourselves. We need to help them to see that our goal is not merely to win souls but to convert sinners into living members of the Body of Christ. We should not delay in bringing our new ones into this matter, because they are able to gain others immediately after they are saved. Finally, we must bring the new ones into a vision that prophesying builds up the church (1 Cor. 14:4). We must also help them to learn to prophesy by practicing to speak the Lord's word.

We all must rise up to be vitalized and endeavor to rid ourselves of any kind of deadness and lukewarmness. The only way to accomplish this is to be desperate and absolute to practice all that the Lord has shown us concerning the vital groups. The vital groups are the only thing that can renew the Lord's recovery and bring in the prevailing increase.

6 brothers