

3082 神的杰作

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◎简介

本书系李常受弟兄于一九八八年八月在美国西雅图以及一九九〇年在台北所释放的信息集成，原刊于《基督的身体》和《对基督身体的透视》二书，今特汇印成一册，辑成九章。

◎目录

- 第一章 神圣三一分赐的结果
- 第二章 一个杰作，就是新人
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- 第四章 一个职事建造一个身体
- 第五章 光的儿女成为基督的新妇
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- 第七章 基督身体的元素、素质与实际
- 第八章 基督身体的生活
- 第九章 基督身体的事奉

God's Masterpiece

PREFACE

The first five messages were given by Brother Witness Lee during the weekend of August 19-21, 1988 in Seattle, Washington, while the last four were given in 1990 at Taipei.

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第一章

神圣三一

分赐的结果

读经：以弗所书一章三至二十三节。

我们在本书中的负担是要说到，新约的启示给我们看见一幅清楚的图画，说明召会是所有信徒的集合，如何不是一个组织，乃是基督的身体，就是一个生机体。在本篇信息中我们要看见，召会是基督的身体，乃是神圣三一——父、子、灵——分赐的结果。

父

在基督里拣选我们

以弗所一章给我们看见，因着神的目的是要为基督得着一个身体，祂就在已过的永远里拣选了我们。祂在基督里拣选我们的目的，是要我们成为圣别、没有瑕疵。（弗一3～4。）按着新约，成为圣别不是成为完全、美好或正确的。成为圣别就是让神神圣、圣别的性情充满并浸透我们全人，使我们全人与神一样圣别。让神圣别的性情作到我们里面，使我们能在性情上圣别像神，乃是一件分赐的事。神已经将祂自己分赐到我们里面，使我们能有祂圣别的性情。这圣别的性情已经成为我们的，要浸透我们的全人。

预定我们得儿子的名分

在神的拣选这件事里，祂也预定了我们，借着基督得儿子的名分，归于祂自己。（弗一5～6。）“得儿子的名分，”意思就是生为神的众子，有神的生命。在神的拣选和预定里，我们能看见神如何将祂的性情作到我们里面，使我们能成为圣别，并将祂的生命生到我们里面，使我们能成为祂的众子。神的拣选和预定指明一件事——神的愿望是将祂自己分赐到我们里面，使我们能有祂的性情和生命。至终，我们这些众子要在祂永远的圣别里完全彰显祂，这是父神将神圣的元素分赐到我们里面的结果。

CHAPTER ONE

THE ISSUE OF THE DISPENSING OF THE DIVINE TRINITY

Scripture Reading: Eph. 1:3-23

Our burden in this book is to share that the New Testament revelation shows us a clear picture of how the church as the collection of all the believers is not an organization, but the Body of Christ, which is an organism. In this chapter we want to see that the church as the Body of Christ is the issue of the dispensing of the divine Trinity—the Father, the Son, and the Spirit.

THE FATHER

Choosing Us in Christ

Ephesians 1 shows us that for God's purpose of gaining a Body for Christ, He chose us in eternity past. The purpose of His choosing us in Christ was that we would be holy and without blemish (vv. 3-4). To be holy according to the New Testament is not to be perfect, to be good, or to be right. To be holy is to have the divine, holy nature of God permeate and saturate our entire being to make our entire being as holy as God is. To have God's holy nature wrought into us that we may be holy in nature like God is a matter of dispensing. God has dispensed Himself into our being so that we can have His holy nature. This holy nature has become ours to saturate our entire being.

Predestinating Us unto Sonship

Within the matter of God's choosing, He has also predestinated us unto sonship through Christ to Himself (vv. 5-6). "Unto sonship" simply means to be born of God as God's sons to have God's life. In God's choosing and predestinating, we can see how God intended to have His nature wrought into us that we may be holy and to have His life born into us that we may become His sons. God's choosing and predestinating indicate one thing—God's desire is to dispense Himself into our being that we may have His nature and life. Eventually, as His sons, we will fully express Him in His eternal holiness. This is the issue of God the Father's dispensing of the divine element into our being.

子

借着祂的血救赎我们

以弗所一章也给我们看见，在父拣选并预定我们之后，子基督来救赎我们。在基督的救赎里，祂不仅将我们从罪中救赎出来。基督为救赎我们的死，也将神圣的生命从祂释放出来，并且在祂的复活里，祂已经将祂自己分赐到我们里面，作我们的生命，这生命就是神的生命。因此，在基督的救赎里，祂已经除去我们的罪与诸罪，也已经将祂自己这神圣的生命分赐到我们里面，叫我们过神众子的生活。我们原是在罪、诸罪和死里“病了”。我们原是死了的人，（弗二1，）但基督在祂的救赎里医治了我们一切的疾病，使我们能被带回来归向祂和祂作头的权柄。在我们得救以前，我们不是在正确作头的权柄之下。但是借着基督的救赎，我们得了医治；在祂的救恩里，我们被带回来归向基督作头的权柄，目的是为着神将万有都在基督里归一于一个元首之下，以成就祂永远的经纶。（一7～10。）神有一个永远的经纶，要将祂所创造的万有都在基督里归一于一个元首之下。只有我们召会蒙救赎、得医治、并被带回来归向基督，这归一于一个元首之下的事才能成就。祂的救赎也含示祂自己分赐到我们里面。基督在祂的死与复活里，已经将祂自己分赐到我们里面，使我们能有祂神圣的生命。

使我们成为神的基业

当祂救赎我们的时候，祂也使我们成为神的基业，给神享受。（11～12。）我们在基督神圣的生命里与祂是一，成为神的基业，使神能以我们作祂的享受，这是三一神分赐的结果。

灵

将我们印成神的基业

以弗所一章继续告诉我们，圣灵将我们印成神的基业，给祂享受，（13～14。）圣灵是三一神的完成。父神具体化身在子神里面，（约十四10，西二9，）子神实化为灵神。（约十四16～20，林前十五45下，林后三17。）神的灵是三一神的完成，达到我们，将神所是所有的一切分赐到

THE SON

Redeeming Us through His Blood

Ephesians 1 also shows us that following the Father's choosing and predestinating us, the Son, Christ, came to redeem us. In Christ's redemption there is not only His redeeming us out of our sin. Christ's death for our redemption also released the divine life out from Him, and in His resurrection He has imparted Himself into us as our very life, which is the life of God. Thus, in Christ's redemption He has taken away our sin and sins and has also imparted Himself into our very being as the divine life for us to live a life of the sons of God. We were "sick" in sin, in sins, and in death. We were dead persons (Eph. 2:1), but Christ in His redemption has healed us of all sicknesses that we might be brought back to Him and to His headship. Before we were saved, we were not under the proper headship. But through Christ's redemption we were healed, and in His salvation we were brought back to Christ's headship for the purpose of God heading up all things in Christ for the accomplishment of His eternal economy (Eph. 1:7-10). God has an eternal economy to have all the things created by Him headed up in Christ. This heading up could only be accomplished if we as the church were redeemed, healed, and brought back to Christ. His redemption also implies the dispensing of Himself into our being. In His death and resurrection, Christ has imparted Himself into our being that we may have His divine life.

Making Us an Inheritance of God

When He redeemed us, He also made us an inheritance of God for God's enjoyment (vv. 11-12). We are one with Christ in His divine life to be God's inheritance so that God can enjoy us as His enjoyment. This is the result of the dispensing of the Triune God.

THE SPIRIT

Sealing Us as God's Inheritance

Ephesians 1 goes on to tell us that the Holy Spirit sealed us as God's inheritance for His enjoyment (v. 13). The Holy Spirit is the consummation of the Triune God. God the Father is embodied in God the Son (John 14:10; Col. 2:9), and God the Son is realized as God the Spirit (John 14:16-20; 1 Cor. 15:45b; 2 Cor. 3:17). The Spirit of God is the consummation of the Triune God reaching us to dispense all that God is and has into

我们这人里面。受了圣灵为印记，意即被圣灵这活的印记所标明。一张纸印上墨水，印记、墨水和纸就都成为一。有印记形状的墨水会被纸吸收，二者会调和并混合在一起，成为一个实体。现在纸是盖了印的纸，有印记的纸。在我们接受主以前，我们是空白的纸。在基督救赎我们之后，我们得了洁净，并且神完成的灵用三一神的元素和素质为墨水来印我们。现今在这宇宙中，有一班人已经受了三一神完成之灵的印记，我们这些受印的人与整个三一神是一个实体，这就是神圣的三一在一切神圣的元素里，分赐到神所拣选、基督所救赎的人里面。

是神作我们基业的凭质

盖印的灵也是神作我们基业的凭质，给我们享受。（弗一14。）神不仅得着我们，买了我们作基业，祂也将祂自己赐给我们，作我们的产业，作我们的基业，给我们享受。一面我们是神所买的产业，是神的基业，给祂享受。另一面神是我们的产业，作我们的基业，给我们享受。这再次给我们看见，我们蒙救赎的人和救赎的三一神，借着祂将自己神圣的素质和元素分赐到我们这人里面，而成为一个实体。

神圣三一分赐的结果

从神圣三一分赐流出来的结果，乃是那作基督身体的召会。（17～23。）独一的神是三一的一父神、子神和灵神。神圣的身位，三一神，已经将祂自己，就是父、子、灵，分赐到一切神所拣选、所救赎的人里面，使他们成为出于祂的素质、元素的结果。神圣三一分赐的结果，乃是那作基督身体的召会。分赐的三一神成为头，从祂的分赐出来的结果成了身体。这是一个宇宙的大人。这人的头是三一神，就是分赐者；这人的身体是祂的流出，就是分赐之神的流出。召会乃是分赐之三一神的身体。

蒙召进入无限的盼望

我们蒙父神拣选的人，已经蒙召进入无限的盼望，就是作我们无限盼望的三一神。（18上。）不信的人没有任何盼望，但我们蒙神拣选的人有无限的盼望。这盼望就是无

our being. To be sealed with the Holy Spirit means to be marked with the Holy Spirit as a living seal. When a piece of paper is sealed with ink, the seal, the ink, and the paper all become one. The ink in the form of the seal will be absorbed by the paper, and they will be mingled and blended together as one entity. The paper is now a sealed paper, a paper with a seal. Before we received the Lord, we were blank sheets of paper. After Christ's redemption, we were cleansed and the consummated Spirit of God came to seal us with the very element and essence of the Triune God as the ink. Now in this universe there is a group of people who have been sealed by the consummated Spirit of the Triune God. We sealed ones are one entity with the entire Triune God. This is the dispensing of the divine Trinity in all the divine elements into God's chosen people redeemed by Christ.

Being a Pledge to Us of God as Our Inheritance

The sealing Spirit is also a pledge to us of God as our inheritance for our enjoyment (Eph. 1:14). God has not only gained us, acquired us, as an inheritance, but He has also given Himself to us as our possession, as our inheritance, for our enjoyment. On the one hand, we are God's acquired possession, God's inheritance, for His enjoyment. On the other hand, God is a possession to us as our inheritance for our enjoyment. Again, this shows us that we redeemed ones and the Triune God, the redeeming One, become one entity through His divine dispensing of His divine essence and element into our very being.

THE ISSUE OF THE DISPENSING OF THE DIVINE TRINITY

The issue that flows out of the dispensing of the divine Trinity is the church as the Body of Christ (Eph. 1:17-23). The unique God is triune—God the Father, God the Son, and God the Spirit. The divine Person, the Triune God, has dispensed Himself as the Father, the Son, and the Spirit into all God's chosen and redeemed people, making them an issue out of His very essence, His very element. The issue of the dispensing of the divine Trinity is the church as the Body of Christ. The dispensing Triune God becomes the Head, and the issue that comes out of His dispensing becomes the Body. This is a great, universal Man. The Head of this Man is the Triune God, the dispensing One, and the Body of this Man is His issue, the issue of the dispensing God. The church is the Body of the dispensing Triune God.

Called into a Hope without Limitation

We, the chosen ones of God the Father, have been called into a hope without limitation—the Triune God as the unlimited hope to us (v. 18b). The unbelievers do not have any hope, but we, God's chosen ones, have an unlimited hope. This hope

限的神自己。我们在盼望着神所应许要赐给我们的，就是祂自己。祂无限的自己已经赐给我们作无限的盼望，我们蒙神拣选的人已经蒙召进入这盼望。我们住在美国，可以说，我们已经蒙召进入美国，以探究美国的丰富，给我们享受。照样，我们已经蒙三一神呼召，进入三一神里面。我们必须宣告，我们现今在三一神里面，但三一神有追溯不尽的丰富，我们只享受了一点点。祂的丰富有广大的领域给我们去得着。我们还没有将祂尽享。我们已经蒙召进入三一神广大的领域。我们在那作我们盼望的三一神里面，并且在探究那作我们盼望的三一神。

成了祂的基业

我们蒙父神预定的人，已经凭着祂丰富的荣耀，就是那彰显在祂一切所是之丰富里的三一神，成了祂的基业。（18下。）神已经将祂自己赐给我们作盼望中的基业。祂也已经用祂丰富的荣耀，使我们成为祂的基业。我们蒙召进入的盼望是神自己，我们所要进入的荣耀也是神自己。神是我们的盼望，也是我们的荣耀。这荣耀就是那彰显在祂一切所是之丰富里的三一神。神是生命、光、爱，和许多其他的项目。每一项都是祂的丰富。这些丰富都要带着不同程度的荣耀，在不同的程度上彰显神。以弗所一章陈明一幅我们在哪里，以及我们要往哪里去的图画。我们是在那作我们盼望的神里面，我们也要往那作我们荣耀的神那里去。（彼前五10。）

得医治并被带回到基督作头的权柄

我们蒙子基督救赎的人已经得医治，并被带回到基督作头的权柄，使万有为了神的经纶都在基督里归一于一个元首之下，并成为神的基业，给祂享受。（弗一7～12。）宇宙的目的，是要将万有都在独一的头里归一于一个元首之下，这独一的头就是我们的救赎主基督，神圣三一的第二者。现今整个宇宙乃是崩溃混乱的一堆，但日子将到，在时期满足的时候，万有都要在一个奇妙的人物里归一于一个元首之下。这事要完成，需要在神创造里的一班人首先被这头得着。这头得着这班人的路，乃是借着祂的死与复活。借着祂的死，我们的罪除去了；借着祂的复活，祂的生命分赐到我们里面。我们现今在受造之物中，率先在这一个头里归一于

is the unlimited God Himself. We are hoping for what God has promised to give us, which is He Himself. His unlimited self has been given to us as the unlimited hope, into which we, God's chosen ones, have been called. We are living in America, and we may say that we have been called into America to explore the riches of America for our enjoyment. Likewise, we have been called by the Triune God into the Triune God. We have to declare that we are now in the Triune God, but the Triune God is unsearchably rich. We have only enjoyed Him to a small extent. There is a vast territory of His riches to be possessed. We have not exhausted Him. We have been called into the vast territory of the Triune God. We are in the Triune God as our hope and we are exploring Him as our hope.

Having Been Made His Inheritance

We, the predestinated ones of God the Father, have been made His inheritance with the glory of His riches—the very Triune God expressed in the riches of all that He is (v. 18c). God has given Himself to us as an inheritance in hope. He has also made us His inheritance with the glory of His riches. The hope into which we have been called is God Himself, and the glory into which we will enter is also God Himself. God is both our hope and our glory. This glory is the very Triune God expressed in the riches of all that He is. God is life, light, love, and many other items. Each item is one of His riches. All of these riches will bear different degrees of glory to express God in different degrees. Ephesians 1 presents a picture of where we are and where we shall go. We are in God as our hope, and we shall go to Him as our glory (1 Pet. 5:10).

Having Been Healed and Brought Back to the Headship of Christ

We, the redeemed ones of Christ the Son, have been healed and brought back to the headship of Christ that all things might be headed up in Christ for God's economy and made an inheritance of God for His enjoyment (Eph. 1:7-12). The purpose of the universe is to have all things headed up in one unique Head, and this one unique Head is our Redeemer, the very Christ, the second in the divine Trinity. At the present time, the entire universe is in a heap of collapse, but the day will come at the fullness of the times when all things will be headed up in one wonderful Person. In order for this to be carried out, there is the need for a group of people in God's creation to be firstly gained by this Head. The way for this Head to gain this group of persons is through His death and resurrection. Through His death our sins are taken away, and through His resurrection His life is imparted into us. We are now

一个元首之下。我们已经接受祂，祂也已经将祂自己作到我们里面，使我们与祂成为一，叫我们成为一班归一于一个元首之下的人。那归一于一个元首之下的基督的身体，乃是活的生机体，与组织完全没有关系。神带我们回到基督作头的权柄，使我们成为祂的基业，给祂享受。

得着神浩大能力的传输

在以弗所一章末了有神浩大的能力，就是复活的能力，（19～20，）这复活的能力乃是经过过程的三一神。我们这些基督的肢体，已经得着神浩大能力的传输，这能力使基督从死人中复活，叫祂坐在诸天界里，将万有服在祂以下，并使祂作万有的头。（20～22。）这浩大的复活能力，对基督并在基督身上成就了许多事。神在基督身上所运行的浩大能力，使祂向着召会作万有的头，使召会成为基督的身体，就是那在万有中充满万有者的丰满。（22下～23。）凡这浩大能力对基督并在基督身上所成就的，都是向着召会。“向着召会”含示一种传输或传达。基督这复活的浩大能力传输到我们里面，使我们成为基督的身体。

许多基督徒听过关于召会的事，但很少人懂得召会是基督身体的真正意义。召会的希腊文是 *ekklesia*，艾克利西亚，意即召出来的会众。召会是蒙神呼召者的会众。但这不是关于召会的终极启示。终极的说，召会乃是基督的身体。召会是一个奇妙人物的身体。因为这人物是奇妙的，所以祂的身体也是奇妙的。身体与头相配。基督这位奇妙、包罗万有、三一的人物，需要一个奇妙的身体，就是召会。召会乃是身体。召会不是组织，乃是生机体。基督这身体是那在万有中充满万有者的丰满、彰显。基督需要一个彰显，这彰显就是祂的身体。人若没有身体，就没有彰显；他就不完整，不丰满。人的身体就是他的丰满，也就是他这人的彰显。神渴望得着召会作基督的身体，与祂这宇宙的头相配，作祂完满的彰显。

在那灵不断的盖印之下 并有那灵作凭质

taking the lead among the created things to be headed up in this one Head. We have received Him, and He has wrought Himself into us to make us one with Him, making us a group of headed up people. The headed up Body of Christ is a living organism with absolutely nothing related to organization. In bringing us back to the headship of Christ, God made us His inheritance for His enjoyment.

Having Been Transfused with the Great Power of God

At the end of Ephesians 1 is God's great power, which is the power of resurrection (vv. 19-20), and this resurrection power is the processed Triune God. We, the members of Christ, have been transfused with the great power of God, which raised Christ from among the dead, seated Him in the heavenlies, subjected all things under Him, and gave Him to be the Head over all things (vv. 20-22). This great resurrection power has accomplished so much with Christ and in Christ. God's great power that operated in Christ gave Him to be Head over all things to the church, making it the Body of Christ, the fullness of the One who fills all in all (vv. 22b-23). Whatever this great power has accomplished with Christ and in Christ is to the church. "To the church" implies a kind of transfusion or transmission. Christ as the great power of resurrection is transmitted into our being, making us the Body of Christ.

Many Christians have heard something about the church, but not many know the real significance of the church as the Body of Christ. The word for church in Greek is *ekklesia*, which means the called-out assembly. The church is a congregation of God's called ones. But this is not the ultimate revelation concerning the church. Ultimately, the church is the Body of Christ. The church is the Body of a wonderful Person. Because this Person is wonderful, His Body is wonderful. The Body matches the Head. Christ as a wonderful, all-inclusive, Triune Person needs a wonderful Body, the church. The church is the Body. It is not an organization, but an organism. This Body of Christ is the fullness, the expression, of the One who fills all in all. Christ needs an expression, and this expression is His Body. If a person does not have a body, he does not have an expression; he is not complete, or full. His body is his fullness, the very expression of his being. God desires to have a church as the very Body of Christ to match Him as the universal Head for His full expression.

Being under the Continuous Sealing of the Spirit and with the Pledge of the Spirit

召会是基督的身体，乃是在经过过程的三一神完成、复合、包罗万有、赐生命之灵不断的盖印之下。(13。)有一种不停的盖印在我们里面进行着，就好像我们的血液循环一样，因为这盖印是不断的。这样作印记的灵，一直用经过过程之三一神一切的成分、元素和素质印我们。包罗万有的三一神有一个终结，这终结就是复合、包罗万有、赐生命的灵。

一面我们在这样一位灵的盖印之下。另一面我们有这灵作包罗万有、经过过程之三一神的凭质，在召会时代作我们的预尝，并在来世作我们的全享，直到永远。(14。)我们里面不仅有盖印，也有作质进行着。那灵已经赐给我们作凭质，担保神是我们的。祂是我们的基业，给我们在召会时代并在来世享受，直到永远。经过过程、包罗万有的三一神已经将祂自己赐给我们作这样的基业，给我们享受。

基督身体这生机体的肢体

我们必须看见，作基督身体的召会乃是一个生机体。我有负担指出这点，因为许多基督徒谈论召会时，他们领会召会是一个组织。我们必须弃绝这种观念。我们不是一个组织的一部分，乃是一个生机体——基督身体——的肢体。

我们若去访问另一个地方召会，会认为我们自己与当地的圣徒是一么？我们不知不觉就会觉得，我们属于我们所在地的组织，如今我们在所访问的召会中是客人。按人来说，我们所访问的圣徒是主人，我们是他们的客人。但在属灵上说，我们基督徒，在基督里的信徒，乃是基督那一个身体的众肢体。我们若去访问在伦敦的圣徒，我们难道只是一班在伦敦的美国人么？按人来说，我们是在伦敦的美国人。但在基督的身体里，没有属人的肢体，只有神圣的肢体。在基督的身体这神圣的生机体里，我们都是生命里的肢体。我们去访问任何地方召会，都不该认为自己是外人。

今天我们照着圣经实行地方召会的治理。地方召会是由众圣徒同长老、执事、女执事所组成。(腓一1，罗十六1。)你是否看你自己在是你所在之地方召会中的一位圣徒、长

The church as the Body of Christ is under the continuous sealing of the consummated, compound, all-inclusive, and life-giving Spirit of the processed Triune God (v. 13). An unceasing sealing is going on in us. It is like the circulation of our blood because it is continuous. Such a Spirit as the seal is sealing us all the time with all the ingredients, elements, and essence of the processed Triune God. The all-inclusive Triune God has a consummation, and this consummation is the compound, all-inclusive, and life-giving Spirit.

On the one hand, we are under the sealing of such a Spirit. On the other hand, we are with this Spirit as the pledge of the all-inclusive, processed Triune God for our foretaste during the church age and our full taste in the coming age for eternity (v. 14). We have not only a sealing but also a pledging going on within us. The Spirit has been given to us as a pledge, as a guarantee that God is ours. He is our inheritance for us to enjoy both in the church age and in the coming age for eternity. The processed, all-inclusive Triune God has given Himself to us as such an inheritance for our enjoyment.

MEMBERS OF AN ORGANISM, THE BODY OF CHRIST

We have to see that the church as the Body of Christ is an organism. I have the burden to point this out because when many Christians talk about the church, they have the understanding that it is an organization. We have to reject this concept. We are not a part of an organization. We are members of an organism, the Body of Christ.

If we go to visit another local church, do we consider ourselves as being one with the saints in that locality? We may unconsciously feel that we belong to the organization in our locality and that now we are guests in the church which we are visiting. Humanly speaking, the saints we are visiting are the hosts and we are their guests. But spiritually speaking, as Christians, believers in Christ, we are members of the one Body of Christ. If we go to visit the saints in London, are we merely a group of Americans in London? Humanly speaking, we are Americans in London. But in the Body of Christ there are no human members; there are only divine members. In the Body of Christ as a divine organism, we all are members in life. When we go to visit any local church, we should not consider that we are foreigners.

Today we practice the administration of the local churches according to the Bible. A local church is comprised of the saints with the elders, deacons, and deaconesses (Phil. 1:1; Rom. 16:1). Do you consider yourself as a saint, an elder, a deacon, or a

老、执事或女执事？我问这个问题的点是这样：在地方召会中，我们不该以组织的方式看自己，认为自己是一个组织的一部分。我们只该以生机的方式看自己。我们无论在哪儿，无论作什么，都该看自己是基督生机的身体活的肢体。当我们一同聚集在主里，我们都该作活的肢体尽功用。我们无论去哪里，都是基督身体活的肢体。我去安那翰，是基督身体的肢体。我去台北，是基督身体的肢体。我不认为自己是一个属于组织的人。我们是基督生机身体的肢体，应当生机的活着。

deaconess in the local church where you are? My point in asking this question is this—in the local churches, we should not consider ourselves in an organizational way, considering ourselves as a part of an organization. We should only consider ourselves in an organic way. Wherever we are and whatever we do, we should consider ourselves as living members of the organic Body of Christ. When we gather together in the Lord, we all should function as living members. Wherever we go, we are the living members of the Body of Christ. When I go to Anaheim, I go there as a member of the Body of Christ. When I go to Taipei, I go there as a member of the Body of Christ. I never consider myself as someone who belongs to an organization. As the members of the organic Body of Christ, we should live in an organic way.

第二章

一个杰作，就是新人

读经：以弗所书二章四至二十二节。

召会是生机体， 不是组织

在第一篇信息中，我们从以弗所一章看见，召会是神圣三一分赐的结果（流出）。我强调这件事，因为历代以来很少基督徒有这种领悟。我们也许以为，召会只是所有信徒的集合或聚集，是一种集合体，可视为一个组织。这完全是错误的。认为召会是一个组织的观念，把历代以来的基督徒引入混乱、误解和骗局中。今天我们的负担是要指出，照着新约中纯正、神圣的启示，尤其是以弗所书中的启示，神圣三一分赐的结果乃是召会这个生机体，就是基督的身体。

我盼望你们在以弗所一章的光中，研读我们在第一篇信息中的交通。那个交通能大大帮助并开启你们对那段话的领会。以弗所一章给我们看见主要的事，乃是神圣三一分赐的结果（流出）。虽然以弗所一章没有“流出”这辞，但那里有“流出”的事实与实际。神圣的三一借着祂的分赐流出。在父、子、灵所成就的每件事上，都有父的分赐、子的分赐、灵的分赐。这些分赐的结果带进一样东西——一个生机体，召会，就是基督的身体。

木头的台子是用木块组织起来的，但有身体的活人是生机的。机器人是用没有生命的材料组织成的东西，但活人乃是一个生机体。召会应当是一个生机体，不是一个组织。在第二世纪，以格那提（Ignatius）的教训成了把组织带进召会的依据。以格那提教导说，监督（主教）高过长老。但在行传二十章，路加指明监督与长老是同样的人。保罗打发人请长老到他那里，然后告诉他们，圣灵立他们作监督。（17，28。）长老就是监督。（见徒二十

CHAPTER TWO

A MASTERPIECE AS THE NEW MAN

Scripture Reading: Eph. 2:4-22

THE CHURCH BEING AN ORGANISM, NOT AN ORGANIZATION

In chapter one we saw from Ephesians 1 that the church is the issue of the dispensing of the divine Trinity. I stress this matter because not many of the Christians throughout the generations have entered into this realization. We may think that the church is just a collection, or a gathering, of all the believers as a kind of collective entity which can be considered as an organization. This is absolutely wrong. The concept of the church being an organization has led the Christians throughout the centuries into confusion, misunderstanding, and a deceived condition. Our burden today is to point out, according to the pure, divine revelation in the New Testament and especially in the book of Ephesians, that the issue of the dispensing of the divine Trinity is the church as an organism, the Body of Christ.

I hope that you would study our fellowship in chapter one in light of the first chapter of Ephesians. That fellowship can be a great help and an opener to your understanding of that portion of the Word. The main thing that Ephesians 1 shows us is the issue of the dispensing of the divine Trinity. Although the word issue is not in Ephesians 1, the fact and the reality of the issue is there. The divine Trinity issues out through His dispensing. In everything that the Father, the Son, and the Spirit accomplished are the dispensing of the Father, the dispensing of the Son, and the dispensing of the Spirit. These dispensings issue in one thing—an organism, the church, which is the Body of Christ.

A wooden stand is organized with pieces of wood, but a living person with a body is something organic. A robot is an organization of lifeless material, but a living person is an organism. The church should be an organism not an organization. The teaching of Ignatius in the second century gave the ground for organization to come into the church. Ignatius taught that an overseer, a bishop, is higher than an elder. But in Acts 20, Luke made it clear that the overseers and the elders are the same persons. Paul sent for the elders to come to him, and then he told them that the Holy Spirit had appointed them to be the overseers (vv. 17, 28). The elders are the overseers (see note 283 in

28 注 3，提前 3 2 注 1。）由于以格那提错谬的教训，宗教组织就进入召会。召会体制中的主教会系统，以及罗马天主教中主教、总主教、枢机主教及教皇的整个宗教组织系统，都是来自以格那提错误的教训。宗教阶级与组织的原则，也存在于更正教各宗派和自由团体之间。今天的基督教是在这宗教组织观念的影响之下，并且已经受其破坏。宗教组织的教训、实行和观念，已经把许多基督徒从生机体的召会引到组织的召会。在这件事上，我们研读召会历史的时候曾受到警告，倪弟兄也帮助我们认识，我们对组织的事必须谨慎。主光照了我们，使我们看见这样一种组织的系统废掉了基督生机的身体。在基督的身体里没有组织，但堕落且走样的基督教满了组织；那是宗教、组织的系统。

召会的每一面都必须是生机的，因为召会是活的神圣三一神的流出。圣经告诉我们，神的具体化身基督乃是生命。基督在约翰福音告诉我们，祂就是生命。（十四 6。）基督不是组织的。祂是三一神的具体化身，是神圣、永远生命的总和。生命的总和，活的三一神，结果带进一样东西——基督的身体。三一神既是生命的总和，基督的身体就完全是生命的事。我们应当把任何不属生命的事物，都置于我们脚下。我们不喜欢宗教组织，因为它完全是组织的事，与基督生机的身体没有关系。

基督的身体是神圣三一的流出，正如夏娃是亚当的流出。神用地上的尘土创造亚当，但祂用出自亚当肋旁的一根肋骨建造了一个女人。（创二 22。）亚当的一根肋骨，就是他这人的一部分从他出来，意思就是亚当把他自己分赐出去。他这人的那部分成了一个女人，就是夏娃。夏娃是什么？夏娃就是亚当的流出。夏娃在生命上、在性情上、在外表上，与亚当相同。这就是为什么亚当和夏娃能成为一体，成为一对夫妻。照样，召会是神圣三一分赐的结果（流出）。我们必须看见召会到这样的地步。当我们有这样的异象，这异象就会管治我们，保护我们，规律我们，并保持我们不被误引到一种关于组织的教训中。任何关于组织的思想，都不该被带到召会生活中。任何以召会为组织的教训，都是完全错误的，我们必须弃绝。这是那恶者的诱

Acts 20 and note 21 in 1 Timothy 3—Recovery Version). Due to the erroneous teaching of Ignatius, hierarchy came into the church. The episcopal system of ecclesiastical government comes from Ignatius's mistaken teaching as well as the entire hierarchical system of the Roman Catholic Church with the bishops, archbishops, cardinals, and the pope. The principle of hierarchy and organization is also among the Protestant denominations and the free groups. Today's Christianity is under the influence of this concept of hierarchy and has been corrupted by it. The teaching, practice, and concept of hierarchy has led many Christians away from the church as an organism to an organization. We were warned when we studied the history of the church in this matter, and Brother Nee helped us to realize that we had to be careful about the matter of organization. The Lord enlightened us to see that such an organizational system annuls the organic Body of Christ. In the Body of Christ, there is no organization. But the fallen and deformed Christianity is full of organization. It is a religious, organizational system.

Every aspect of the church must be organic because the church is the issue of the living Trinity. The Bible tells us that the embodiment of God, Christ, is life. Christ told us in the Gospel of John that He is the 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 of life under our feet. We do not like hierarchy because it is altogether a matter of organization and has nothing to do with the organic Body of Christ.

The Body of Christ is an issue of the divine Trinity in the same way that Eve was an issue of Adam. God created Adam from the dust of the ground, but He built a woman with a rib out of Adam's side (Gen. 2:22). Adam dispensed himself in the sense that a rib, a part of his being, came out of him. That part of his being became a woman, Eve. What was Eve? Eve was an issue of Adam. Eve was identical to Adam in life, in nature, and in appearance. This is why Adam and Eve could be one flesh, one couple. In like manner, the church is the issue of the dispensing of the divine Trinity. We have to see the church to such an extent. When we have such a vision, this vision will govern us, protect us, regulate us, and keep us from being misled into a kind of teaching concerning organization. Any thought concerning organization should not be brought into the church life. Any teaching concerning the church in the sense of organization is absolutely wrong, and we must abandon it. It is deceiving, misleading, and of the evil one.

骗、误引。在整本论到召会的以弗所书中，我们看不见任何把召会联于组织的思想。以弗所书启示召会是一个生肌体，就是基督的身体。

我们曾研读弟兄会的历史；十九世纪初期，他们在达秘（John Nelson Darby）的带领下实行召会生活。他们被主兴起不久之后，就落到组织的网罗里，并分裂了。他们有些所谓的公开弟兄会教导，每一个召会都是自治的。所谓的闭关弟兄会被指控为想要将所有的召会形成联邦。自治和联邦都是在照着使徒教训的圣经启示之外。

因为美国是组织的政府，我们多少能看见自治和联邦的事。五十州在某种程度上是自治的，但联邦政府将它们形成一个联邦。因此，我们在各州看见某种程度的自治，在整个国家看见联邦。但各州不是绝对彼此独立，或向联邦政府独立。各州没有自己的货币。在美国只有一种货币。美国公民纳税给联邦政府，多于纳税给州政府。若是一个法律案件无法由地方法院裁决，至终要上到最高法院，就是联邦法院。美国的国防，多半是联邦的事。与其他国家的外交关系，也是联邦的事。跨越美国大陆，从一州到另一州都有公路。若是俄勒冈州持有一种态度，只有该州的居民能在该州的公路上通行，那将如何？以上的例子给我们看见，甚至美国各州也不是绝对彼此独立，或向联邦政府独立。

在神的经纶和基督的身体中，“独立”是鬼魔的用语。我们基督徒绝不该独立。我们不该向神独立或彼此独立。我们若使自己与别人彼此隔离，就无法在基督徒的生活中往前。不仅如此，没有一个地方召会能绝对向别的地方召会独立。地方召会应当彼此倚靠。在西雅图的召会应当倚靠在斯波坎的召会，在美国的众召会该倚靠在英国的众召会。我们必须谨慎，不让与自治和联邦这类事有关的不同教训偷偷的进来。

The thought of organization related to the church cannot be seen in the entire book of Ephesians, a book on the church. Ephesians reveals that the church is an organism, the Body of Christ.

We studied the history of the Brethren, who practiced the church life under the leadership of John Nelson Darby in the early part of the nineteenth century. Soon after they were raised up by the Lord, they fell into the snare of organization and were divided. Some of them, the so-called Open Brethren, taught that each of the churches was autonomous. The so-called Closed Brethren were accused of trying to form all the churches into a federation. Both autonomy and federation are outside of the biblical revelation according to the teaching of the apostles.

Because the United States is an organized government, we can see the matters of autonomy and federation to a certain extent. The fifty states are autonomous to a certain degree but the federal government forms them into a federation. Thus, we can see autonomy to a certain degree in the states and federation in the country as a whole. The individual states, though, are not absolutely independent from one another or from the federal government. Each state does not have its own currency. There is only one currency in the United States. We citizens of the United States pay more tax to the federal government than to the state government. If a case in a court of law cannot be decided by the state court, it eventually goes to the Supreme Court, a federal court. The defense of our nation, for the most part, is a federal matter. Diplomatic relations with other countries are also a federal matter. There are highways that span the continental United States from state to state. What if Oregon had the attitude that only its residents could travel on its highways? The above examples show us that even the states of the United States are not absolutely independent from one another or from the federal government.

In God's economy and in the Body of Christ, independence is a devilish word. We Christians should never be independent. We should not be independent of God or of one another. We cannot go on in the Christian life if we isolate ourselves from one another. Furthermore, no local church can be absolutely independent from the other local churches. The local churches should be dependent on one another. The church in Seattle should be dependent on the church in Spokane, and the churches in the United States should be dependent on the churches in England. We must be careful concerning the creeping in of different teachings related to matters such as autonomy and federation.

人肉身的的一个肢体，在与其他肢体的关系上能自治么？若一个肢体在痛苦中，全身就都受苦。照样，基督身体的每一肢体都倚靠其他的肢体。关于基督的身体，保罗告诉我们：“若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。你们就是基督的身体，并且各自作肢体。”（林前十二 26～27。）召会是基督的身体；既是基督的身体，召会就没有一部分能自治。我的负担非常沉重，要使我们看见并进入召会是基督的身体这实际，因为关于组织的观念与教训，就如自治的教训，已经败坏、误引、并诱骗了基督徒，且造成了许多的分裂。我们不是在任何组织里，我们乃是在三一神的流出里，就是在独一、宇宙的生机体——基督的身体里。我们都必须宣告：“我们是在生机体里，不是在组织里！”以弗所一章给我们看见，召会乃是三一神的流出。

召会是一个杰作，就是新人

我们得救以前的所是与所在

以弗所二章继续给我们看见，召会是一个杰作，就是新人。这一章开始于“而”字，这指明保罗在一章的思想还没有完成，他有进一步的事要说。在一章保罗给我们看见，我们借着神分赐到我们里面，成为基督的身体。在二章保罗告诉我们，我们得救以前的所是与所在。二章一节告诉我们，我们原是死了的人；我们死在过犯并罪之中。因为我们是亚当的后裔，我们生在一种生命里，行事为人“随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领”。（2。）我们行事为人所随着的“这世界的世代”，是指时髦的表现，现今的潮流，撒但的系统。二节的“首领”是指撒但，就是那些空中执政者、掌权者的首领。二节的“灵”与“空中掌权者”是同位语，指集体的权势，就是一切邪恶天使权势的集合，由撒但为其首领。已往我们行事为人顺着撒但，就是邪恶属灵权势的首领；这邪恶的属灵权势在我们里面运行。事实上，这邪恶的权势乃是那恶者自己，就是神的仇敌撒但。照三节看，我们也“在我们肉体的私欲里，行事为人，行肉体 and 思念所意欲的”。因此，已往我们这些

Could any member of a person's physical body be autonomous in relation to the other members? If one member is in pain, the entire body suffers. Likewise, each member of the Body of Christ is dependent on the other members. Concerning the Body of Christ, Paul tells us, "If one member suffers, all the members suffer with it; if a member is glorified, all the members rejoice with it. Now you are the body of Christ, and members in particular" (1 Cor. 12:26-27). The church is the Body of Christ, and as the Body of Christ, no part of the church can be autonomous. My burden for us to see and enter into the reality of the church as the Body of Christ is very heavy because concepts and teachings related to organization, such as the teaching of autonomy, have corrupted, misled, and deceived the Christians and have created many divisions. We are not in any kind of organization. We are in the issue of the Triune God, which is the unique, universal organism, the Body of Christ. We all must declare: "We are in an organism, not in an organization!" Ephesians 1 shows us that the church is the issue of the Triune God.

THE CHURCH BEING A MASTERPIECE AS THE NEW MAN

What We Were and Where We Were before Our Salvation

Ephesians 2 goes on to show us that the church is a masterpiece as the new man. This chapter begins with the word "and." This indicates that Paul's thought in chapter one has not been completed. He has something further to say. In chapter one Paul shows us that we became the Body of Christ by God's dispensing into us. In chapter two Paul tells us what we were and where we were before our salvation. Verse 1 of chapter two tells us that we were dead persons; we were dead in our offenses and sins. Because we are descendants of Adam, we were born into a kind of life that walks "according to the age of this world, according to the ruler of the authority of the air, of the spirit who now is operating in the sons of disobedience" (Eph. 2:2). "The age of this world," according to which we walked, refers to the modern appearance, the present course of the world, the satanic system. "The ruler" in verse 2 refers to Satan, the prince of the aerial authority. "The spirit" in verse 2 is in apposition with "the authority of the air" and refers to the aggregate power, a personal aggregate of all the evil angelic authorities, over which Satan is the ruler. In the past we walked according to Satan, the ruler of the evil spiritual power, and this evil spiritual power operated in us. Actually, this evil power is the evil one himself, Satan, the enemy of God. According to verse 3, we also behaved ourselves "in the lusts of our flesh, doing the desires of the flesh and of the thoughts." Thus, as dead

死了的人乃是在三样事物里：我们的行事为人，是随着这世界的世代，顺着空中掌权者的首领，且在我们肉体的私欲里。

在基督里一同活过来，一同复活， 一同坐在诸天界里

因为我们原是在这样可怜的光景里，所以我们需要神的救恩。以弗所二章的救恩不是强调罪得赦免。因为我们原是死了的人，所以本章着重叫我们活过来。死了的人需要生命。我们需要活过来，也需要被点活。我们所得着的救恩，叫我们这些死了的人成为活的。我们在基督里一同活过来，一同复活，一同坐在诸天界里。（4～10。）

被点活是一回事，从死人中复活是另一步。当拉撒路埋在坟墓里，主耶稣说，“拉撒路，出来！”（约十一43。）拉撒路就活过来了。这是第一步。第二，拉撒路从死人中复活。我们复活以后，就在基督里一同坐在诸天界里。如今我们不再是死人，乃是坐在诸天界里的活人。我们是活的，是属天的。这是神圣分赐的结果。神乃是在基督里，叫我们一次永远的一同坐在诸天界里。“在基督里”这辞指明，三一神借着基督的死、复活、升天，已经分赐到我们里面。我们没有基督，原是死的。但三一神在基督里进入我们里面，并将我们放在祂里面。这是神圣的三一分赐到堕落的人里。神圣三一的分赐拯救我们，叫我们活过来，叫我们复活，并叫我们坐在诸天界里，使我们都成为诸天界里的活人。这事发生在基督的复活与升天里。（彼前一3，弗四8。）

这样一种分赐的工作使我们成为神的杰作。以弗所十章十节告诉我们，我们是祂的杰作。“杰作”的原文也可译为“诗章”。诗章表现作者的智慧和设计。我们一召会一是神工作的杰作，也是一首诗章，彰显神无穷的智慧和神圣的设计。我们也许不认为我们很美妙，但我们必须看见基督在我们里面，我们也在基督里面这个神圣的事实。我们在基督里已经活过来，从死人中复活，并坐在诸天界里。如今我们是神的杰作，因为神已经将祂的所是分赐到我们里面。在我们里面有一位，比宇宙中任何事物都更宝贵，

persons, we were in three things in our past: we were walking according to the age of this world, we were walking according to the ruler of the authority of the air, and we were behaving in the lusts of our flesh.

Made Alive, Raised Up, and Seated Together in the Heavenlies in Christ

Because we were in such a pitiful condition, we needed God's salvation. The salvation in Ephesians 2 does not stress the forgiveness of sins. Because we were dead persons, the stress in this chapter is on making us alive. A dead person needs life. We needed to be quickened, enlivened. The salvation brought to us made us dead persons living. We were made alive, raised up, and seated together in the heavenlies in Christ (vv. 4-10).

To be enlivened is one thing. To be raised up from among the dead is another step. When Lazarus was buried in the tomb, the Lord Jesus said, "Lazarus, come forth!" (John 11:43). Lazarus was made alive. This was the first step. Secondly, Lazarus was raised from among the dead. After we were raised up, we were seated together in the heavenlies in Christ. Now we are no longer dead persons, but we are living persons seated in the heavenlies. We are living and heavenly. This is the result of the divine dispensing. It was in Christ that God seated us together, once for all, in the heavenlies. The phrase "in Christ" indicates that the Triune God, through the death, resurrection, and ascension of Christ, has been dispensed into our being. Without Christ we were dead. But the Triune God in Christ came into us and put us into Him. This was the dispensing of the divine Trinity into fallen man. The dispensing of the divine Trinity saved us, quickened us, raised us up, and seated us in the heavenlies, making us all living persons in the heavenlies. This took place in Christ's resurrection and ascension (1 Pet. 1:3; Eph. 4:8).

Such a dispensing work made us the masterpiece of God. Ephesians 2:10 tells us that we are His "workmanship." The Greek word for "workmanship" is poiema, which can also be translated into "poem" or "masterpiece." A poem shows the wisdom and design of the composer. We, the church, the masterpiece of God's work, are also a poem, expressing God's infinite wisdom and divine design. We may not think that we are so wonderful, but we have to see the divine fact that Christ is in us and that we are in Christ. In Christ we have been made alive, raised up from among the dead, and seated in the heavenlies. Now we are God's masterpiece because God has dispensed His very Being into our being. There is Someone within us more

更美妙。我们有神在我们里面。使我们成为美妙的，成为神的杰作。

在基督里借着祂的死，创造一个新人，
成为神的家与国，
长大并被建造成圣殿，作神的居所

在以弗所二章下半，保罗说到召会的另一面。他告诉我们，我们从前“在基督以外，和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神”。（12。）我们乃是在这一切正面的事物以外，在可怜的光景中。在十三节保罗用“但如今”这三个大字继续说，“但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。”我们原是可怜的人，“但如今！”如今借着神在基督里的救赎，我们与基督、与以色列、与神的应许已经得亲近了。这等于与神并祂一切的福分亲近。我们已经被放在基督里，我们已经成为神圣国籍的公民，有分于所应许的诸约，并且也都有指望。我们蒙召所进入的是何等的指望！我们有神在基督里作我们的指望。

从前我们是在可怕的范围里，但如今我们是在神圣的范围里。我们如何经历这样大的转迁，进入神圣的范围？我们乃是借着被复造而转迁的。重生就是复造。我们原来生在罪与死的老旧范围里，但三一神来为我们作了些事。祂成为肉体而来，在肉体中死了。在那死里，祂了结了我们，且借着那死，释放出祂神圣的生命。然后在复活里，祂将那神圣的生命分赐到我们里面，作祂用来创造新人的素质。当神创造诸天和地，连同包括人在内的万物时，祂从来没有用祂的素质，祂的所是作材料，创造任何东西。但在这新人里，神用祂自己作创造的素质。

以弗所二章十五节说，基督借着祂在十字架上的死，把我们造成一个新人在旧人里，我们是分裂的。在犹太人和外邦人中间有一堵隔断的墙。（14。）但基督废掉了那规条中诫命的律法，拆毁了中间隔断的墙，用新的素质、新的元素，把这两班人造成一个新人在新人里。这新的元素就是分赐到我们里面神圣的三一。召会是基督的身体，需要基督作生命；召会是新人，不仅需要基督

precious and wonderful than anything in the universe. We have God in us. This makes us wonderful, and this makes us God's masterpiece.

Created in Christ into One New Man
through His Death to Be God's Household and Kingdom,
Growing and Built into a Temple as God's Dwelling Place

In the second part of Ephesians 2, Paul covers another aspect of the church. He tells us that in the past we were "apart from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world" (v. 12). As those who were apart and away from all these positive things, we were in a miserable condition. In verse 13 Paul continues with two big words—"but now": "But now in Christ Jesus you who once were far off have become near in the blood of Christ." We were pitiful persons, "but now!" Now through God's redemption in Christ, we have been brought near to Christ, to Israel, and to God's promise. This equals being near to God and all His blessings. We have been put into Christ, we have become citizens of a divine commonwealth, we have a part in the covenants of the promise, and we all have hope. What a wonderful hope we have been called into! We have God in Christ as our hope.

In the past we were in a terrible realm, but now we are in a divine realm. How did we experience such a great transfer into the divine realm? We were transferred by being re-created. To be regenerated is to be re-created. We were born into an old realm of sin and death, but the Triune God came to do something for us. He came in His incarnation to die in the flesh. In that death He terminated us, and through that death He released His divine life. Then in resurrection He imparted that divine life into us as the very essence with which He created a new man. When God created the heavens and the earth with thousands of items including man, He never used His essence, His very Being, as the material to create any item. But in this new man, God used Himself as the creating essence.

Ephesians 2:15 says that through His death on the cross, Christ created us into a new man. In the old man, we were divided. There was a middle wall of partition between the Jews and the Gentiles (v. 14). But Christ abolished the law of the commandments in ordinances, breaking down the middle wall of partition, and created these two peoples into one new man with a new essence, a new element. This new element is the very divine Trinity dispensed into us. As the Body of Christ, the church needs Christ as its life; as the new man, the church needs Christ not only

作生命，也需要基督作人位。身体是为着头的彰显，新人是为着神永远定旨的成就。身体与新人都是生机的，与组织没有关系。

我们这些个别的信徒已经被创造成一个新人。我们必须对这样的异象有深刻的印象，这样我们就绝不会独立。我们无法独立，因为我们都是这伟大、宇宙新人的一部分。神不要无数个别的基督徒。神所要的是一个团体的人。地上所有的地方召会，不仅是基督的身体，作祂的彰显，也是在地上的一新人，完成神的旨意。地方召会绝不能彼此独立。她们若彼此独立，一个新人就会支离破碎，结果就是死。我们必须看见地方召会是自治的这个错误教导，所引起的可怕结果。

在所有的地方召会中，都有一些地方上的事务。但许多时候众召会需要彼此交通，在事务上彼此帮助。一地的召会也许很富足，而另一地的召会也许很贫穷。贫穷的地方召会可能无法负担某些开支。富足的地方召会可能有一种态度：所有的地方召会在事务上都是自治的，较贫穷的地方召会该尽力而为，不倚靠她们。这种领会和态度并不正确。财务问题也许是地方治理上的事务，但甚至在这样的事情上，召会也应当彼此倚靠。有时候甚至在物质需要的事情上，一个召会也该与另一个召会来往交通。有时候在台湾的众召会，应当在财务的帮助下，与在法国的众召会有交通。甚至在物质的事情上我们也不能说，召会是独立自主的。

召会不该绝对彼此独立。所有的信徒都应当彼此倚靠，所有的地方召会也应当彼此倚靠。尤其在属灵的事情上，我们应当彼此倚靠。一个城市的召会，也许在生命和建造上需要其他召会的帮助。地方召会应当在互相倚靠的光景里。自治的观念是可怕的，因为这种观念使召会彼此分离。我们不该忘记在整个宇宙中，所有的信徒乃是一个人。这一个人包括保罗时代的信徒，我们这时代的信徒，以及将来要出生的信徒。这一个人包括所有的地方召会。这一个人新人在实行神的旨意，完成神永远的定旨。

as its life but also as its person. The Body is for the expression of the Head, and the new man is for the accomplishment of God's eternal purpose. Both the Body and the new man are organic. They have nothing to do with organization.

We individual believers have been created into one new man. We must be impressed with such a vision so that we could never be independent. We cannot be independent because we all are part of this great, universal new man. God does not want millions of individual Christians. What God wants is a corporate man. All the local churches on this earth are not only the Body of Christ for His expression but also the one new man on this earth to carry out God's will. The local churches cannot be independent from one another. If they were independent from one another, the one new man would be cut into pieces and death would be the result. We must see the awful result of the wrong teaching that the local churches are autonomous.

In all the local churches, there are some local affairs. But many times the churches need to fellowship with one another to help each other in their affairs. The church in one locality may be wealthy, whereas the church in another locality may be poor. The poor local church may not be able to afford to pay for certain things. The wealthy local church may have the attitude that all the local churches are autonomous in their business affairs and that the poorer local church should endeavor to do something without depending on them. This understanding and attitude are not right. A certain financial matter may be a local administration affair, but even in such a matter, the churches should depend on one another. Sometimes a certain church should communicate, fellowship, with another church even in the matter of material needs. Sometimes the churches in Taiwan should have fellowship with the churches in France in the financial help. Even in material things, we cannot say that the churches are independently autonomous.

The churches should not be absolutely independent of one another. All the believers should depend on one another, and all the local churches should depend on one another. Especially in spiritual things, we should depend on one another. The church in a certain city may need help from the other churches in life and in its building up. The local churches should be in a situation of mutual dependence. The concept of autonomy is awful because it makes the churches separate from one another. We should not forget that all the believers in this entire universe are one man. This one man includes the believers at Paul's time, the believers at our time, and the believers who will be born in the future. This one new man includes all the local churches. The one new man is doing God's will, carrying out God's eternal purpose.

我们已经在基督里借着祂的死，创造成一个新人，成为神的家与国，长大并被建造成为圣殿，作神的居所。（弗二 11～22。）这个杰作，就是新人，乃是一个集合体，是一个家，也是一个国。我们不再是外人和寄居的，乃是神的家，有分于神圣的生命，并享受神圣的丰富。我们也是神的国，同享这国的权利，担负这国的责任。（19。）不仅如此，这新人就是神的家和神的国，正在长成圣殿，作神的居所。（20～22。）长成圣殿，就是同被建造成为神的居所。

地方召会若是独立自主的，就会废掉我们对一个新人是神的家、神的国和神居所的享受。我们为着祂的定旨必须长大，并且同被建造成为圣殿，作神的居所。所有的圣徒，所有的地方召会，都需要一同长大，并且同被建造。然后我们就能在一个国里并为着一个家，成为一个圣殿，一个居所。这样，父就要成就祂的心愿。我们需要正确的领略召会的所是。召会乃是基督的身体和新入，借着作神的家、神的国和神的居所，成就神永远的定旨。

We have been created in Christ into one new man through His death to be God's household and kingdom, growing and being built into a temple as God's dwelling place (vv. 11-22). This masterpiece as the new man is a collective entity, a household, a family. It is also a kingdom, a commonwealth. We are no longer strangers and sojourners but God's household, participating in the divine life and enjoying the divine riches. We are also God's kingdom, sharing the kingdom right and bearing the kingdom responsibility (v. 19). Furthermore, this new man as the household of God and the kingdom of God is growing into a temple as God's dwelling place (vv. 20-22). To grow into a temple is to be built together into the dwelling place of God.

If the local churches were independently autonomous, our enjoyment of the one new man as God's household, God's kingdom, and God's dwelling place would be annulled. We have to grow and be built up together into a temple as God's dwelling place for His purpose. All the saints and all the local churches need to grow together and be built up with one another. Then we can be one temple, one dwelling place, in the one kingdom and for the one family. Thus, the Father will accomplish His heart's desire. We need the proper apprehension of what the church is. The church is the Body of Christ and the new man to accomplish God's eternal purpose by being God's family, God's kingdom, and God's dwelling place.

第三章

得着基督丰富的供应， 成为神一切的丰满

读经：以弗所书三章二至二十一节。

以弗所一章向我们揭示神在祂心愿中的喜悦。神渴望为基督预备一个身体，成为三一神完满的彰显。祂将祂神圣的三一分赐到祂所拣选的人里面，借以完成这事。以弗所二章给我们看见，神借着基督经过死与复活并进到升天里，再制、复造、重生了我们。我们原是死了的人，但在祂的死、复活、升天里，我们已经被再制、复造。借着这个复造，我们已经从老旧的范围迁出，进入新的范围里。我们已经在神的新造里成了一个新人。这新人是神的家和神的国，长成神的圣殿，并且被建造成为神在我们灵里的居所。

神的经纶安排

在以弗所三章，保罗从另一个角度揭示神的心愿。以弗所三章给我们看见，神照着祂的心愿定了一个计划，这个计划就是祂的经纶。神的计划或经纶也是祂的安排，就是祂经纶的安排。这经纶的安排是一个奥秘，隐藏在创造万有的神里面，直到新约时代。这个隐藏的计划，这个奥秘，在灵里启示给使徒和申言者。（弗三5。）他们得着这奥秘的启示，就述说这启示。使徒保罗看见了神的计划，得以明白这奥秘；这奥秘称为基督的奥秘，因为它全然与基督有关。（4。）新约是新约职事的记载，这职事释放出神心里所隐藏的，把基督的奥秘揭示出来。然而，我们读以弗所书的时候，也许会拣起像丈夫爱妻子、妻子服从丈夫这类外面的事。我们没有专注于“那历世历代隐藏在…神里的奥秘”。（9。）我们在本篇信息里的交通，可视为开启以弗所三章里各扇门的万能钥匙。

CHAPTER THREE

SUPPLIED WITH THE RICHES OF CHRIST UNTO ALL THE FULLNESS OF GOD

Scripture Reading: Eph. 3:2-21

Ephesians 1 discloses to us God's good pleasure in His heart's desire. God desires to have a Body prepared for Christ to be the full expression of the Triune God. He carries this out by dispensing His divine Trinity into His chosen people. Ephesians 2 shows us that God remade, re-created, regenerated, us by Christ passing through death and resurrection and entering into ascension. We were dead persons, but in His death, resurrection, and ascension we have been remade, re-created. Through this re-creation, we have been transferred out of our old realm and into a new one. We have been made a new man in God's new creation. This new man is God's family and God's kingdom, growing into God's temple and built up into a dwelling place for God in our spirit.

GOD'S DISPENSATION

In Ephesians 3 Paul unveils God's heart's desire from another angle. Ephesians 3 shows us that God, according to His heart's desire, made a plan, and this plan is His economy. God's plan, or economy, is also His arrangement, His dispensation. This dispensation was hidden in God, who created all things, as a mystery until the New Testament age. This hidden plan, this mystery, was revealed to the apostles and prophets in spirit (v. 5). They received a revelation of this mystery, and they spoke concerning it. The Apostle Paul saw God's plan. He came to know this mystery, which is called the mystery of Christ because it is altogether concerning Christ (v. 4). The New Testament is a record of the New Testament ministry that has released what was hidden in God's heart to unveil the mystery of Christ. When we read the book of Ephesians, however, we may pick up outward matters such as husbands loving their wives and wives submitting to their husbands. We do not focus on "the dispensation of the mystery, which from the ages has been hidden in God" (v. 9). Our fellowship in this chapter may be considered as a master key to open the doors in Ephesians 3.

神恩典的管家职分， 分赐基督的丰富

神渴望将祂神圣的三一分赐到祂所拣选的人里面。祂要将基督无法追踪或追溯不尽的丰富，分配到我们里面。（弗三8。）我们能借着吃基督享受祂的丰富。我头一次释放关于吃耶稣的信息，是一九五八年在台北的时候。会后一位作教授的弟兄来对我说，“吃耶稣”的说法太粗野了。我向这位弟兄指出主在约翰六章五十七节的话：“那吃我的人，也要因我活着。”我告诉他，既然主耶稣说我们应当吃祂，我们就必须说同样的事。吃主耶稣就是将祂接受到我们里面，为重生的人以生命的方式所吸收；然后，我们就凭着所接受的主而活。祂是我们的灵食，有追溯不尽的丰富。

以弗所三章是讲分配基督丰富的一章。神有一个计划，要分配基督追溯不尽且无法追踪的丰富。基督的丰富，首先是基督之于我们的所是。基督是生命、光、道路、实际。（约八12，十四6。）基督对我们是公义、圣别和救赎。（林前一30。）基督在旧约中由许多项目所预表。祂是大卫的子孙，亚伯拉罕的后裔。（太一1。）基督所是的丰富、祂已经成就的、祂现今正在作的、祂将要作的、祂已经达到的、以及祂已经得着的，都是追溯不尽的。基督的丰富是取用不竭的。

歌罗西二章九节说，基督是神格一切丰满的具体化身。“丰满”是指神丰富的彰显。那居住在基督里的，不仅是神格的丰富，也是神所是之丰富的彰显。当杯子被水充满到溢出来的地步，水的满溢就是水的丰满。从杯子里出来的，乃是其内容的丰满。以弗所三章启示，我们得着基督丰富的供应，成为神一切的丰满。基督的丰富乃是为着神的丰满，基督的丰富也要产生神的丰满。神的计划就是隐藏在基督里的奥秘，要将祂积存在那作祂具体化身的基督里一切的丰富，分配 to 祂所拣选并救赎的人里面，为要使召会成为神的丰满，神的彰显。

神要完成祂的计划，就需要一个安排，一个经纶，也需要一些管家。我们若要为许多人预备丰盛的筵席，就需要有一个计划，用许多丰富的菜肴供应他们。我们也需要一

THE STEWARDSHIP OF GOD'S GRACE TO DISPENSE THE RICHES OF CHRIST

God desires to dispense His divine Trinity into His chosen people. He wants to distribute the untraceable or unsearchable riches of Christ into us (v. 8). We can enjoy the riches of Christ by eating Him. The first time I released a message on eating Jesus was in Taipei in 1958. A brother who was a professor came to me after the meeting and told me that the expression eating Jesus was too wild and rough. I pointed this brother to the Lord's word in John 6:57—"He who eats Me shall also live because of Me." I told him that since the Lord Jesus said that we should eat Him, we must say the same thing. To eat the Lord Jesus is to receive Him into us to be assimilated by the regenerated new man in the way of life. Then we live by Him whom we receive. As our spiritual food, He is unsearchably rich.

Ephesians 3 is a chapter on the distribution of the riches of Christ. God has a plan to distribute the unsearchable and untraceable riches of Christ. The riches of Christ are firstly what Christ is to us. Christ is the life, the light, the way, and the truth (John 8:12; 14:6). Christ is righteousness, sanctification, and redemption to us (1 Cor. 1:30). Christ is typified by many items in the Old Testament. He is the Son of David and the Son of Abraham (Matt. 1:1). The riches of what Christ is, what He has accomplished, what He is doing now, what He shall do, what He has attained, and what He has obtained are unsearchable. The riches of Christ are exhaustless.

Colossians 2:9 says that Christ is the embodiment of all the fullness of the Godhead. "Fullness" refers to the expression of the riches of God. What dwells in Christ is not only the riches of the Godhead, but also the expression of the riches of what God is. When a cup is filled with water to the extent that it overflows with water, the overflow of the water is the fullness of the water. What comes out of the cup is the fullness of its contents. Ephesians 3 reveals that we are supplied with the riches of Christ unto all the fullness of God. The riches of Christ are for the fullness of God and the riches of Christ will result in the fullness of God. God's plan as a mystery hidden in Christ was to distribute all His riches stored in Christ as His very embodiment into His chosen and redeemed people in order to make the church the very fullness of God, the expression of God.

To carry out His plan, God needs an arrangement, a dispensation, and He also needs some stewards. If we want to prepare a great feast for many people, we need to have a plan to serve them with many rich dishes. We also need some stewards, or

些管家或侍者，分配这丰富的食物。侍者的服事就是一种分配。他们若不供应食物，人就没有东西可吃。在以弗所三章有神经纶的安排，就是祂隐藏的计划。（9。）本章也说到那赐给保罗的“神恩典的管家职分”。（2。）希腊文的 *oikonomia*，奥依克诺米亚，可译为经纶、安排或管家职分。对神而言，乃是经纶或安排，但对保罗而言，乃是管家职分。他的职事就是管家职分。在保罗的时代，大户人家有许多丰富，他们雇用管家分赐、分配那些丰富。神定了一个计划，就是在祂自己里面的经纶。这个计划隐藏在神里面，直到新约时代。神兴起了祂所托付的使徒，完成祂分配的计划，这托付就是管家职分。使徒的管家职分乃是将基督的所是、基督已经作的、基督正在作的、基督将要作的、以及基督已经达到并得着的，分配给祂所拣选的人。这管家职分是恩典的管家职分，要分赐、分配基督的丰富。（2，7～9。）分配基督的丰富，结果就产生召会。

使徒的使命就是将基督那追测不尽的丰富，分配给神所拣选的人。传福音就是一种分配。保罗告诉我们，他领受了神的恩典，将基督那追测不尽的丰富，当作福音传扬。（8。）我们传福音，乃是将基督的所是和基督所已经作的，分配给神所拣选的罪人。我们将福音传给他们以后，必须继续在他们身上做工，像使徒一样。使徒传扬福音，教导真理，设立召会，然后劳苦的建造召会。他们所作的每件事，都是分配的工作。我们在主的职事里所作的，乃是将基督的丰富，分配给一切神所拣选并基督所救赎的人。

基督的丰富可比作美国所出产的一切丰富的食品。美国有许多丰富的食品，如蛋、鸡、牛、鱼、蔬菜、水果。要分配这些美国的丰富，需要一个计划，然后需要一些管家作分配的工作。这些丰富给我们吃、消化并吸收时，就成为我们的一部分，甚至成为我们。一个高大的美国人，吸收了许多美国的食品，乃是美国丰富的丰满、彰显。这人是美国丰富食物的总和。那些丰富至终产生一个人，并成为构成那人的构成成分。照样，基督的丰富产生一个团体的人，就是召会。召会是基督的奥秘，是用基督无法追踪的丰富所构成基督的身体。（3～6，8下。）

waiters, to dispense this rich food. The serving of the waiters is a kind of distribution. If they did not serve the food, the people would have nothing to eat. In Ephesians 3 is God's dispensation, which is His hidden plan (v. 9). This chapter also tells us of the "stewardship of the grace of God" which was given to Paul (v. 2). The Greek word *oikonomia* may be translated into economy, dispensation, or stewardship. With God it is an economy, or a dispensation. But with Paul it was a stewardship. His ministry was a stewardship. In Paul's time, great families with many riches hired stewards to dispense, to distribute, those riches. God made a plan as a dispensation within Himself. This plan was hidden in God until the New Testament age. God raised up apostles whom He commissioned to carry out His distributing plan, and this commission is the stewardship. The apostles' stewardship is to distribute to His chosen people what Christ is, what Christ has done, what Christ is doing, what Christ will do, and what Christ has attained and obtained. This stewardship is the stewardship of grace to dispense, to distribute, the riches of Christ (vv. 2, 7-9). The distribution of the riches of Christ results in the church.

The apostles' commission is to distribute the unsearchable riches of Christ to God's chosen people. Gospel preaching is a kind of distribution. Paul tells us that he received God's grace to preach the unsearchable riches of Christ as the gospel (v. 8). Our preaching the gospel is a distribution to the God-chosen sinners of what Christ is and of what Christ has done. After we preach the gospel to them, we must continue to work with them like the apostles did. The apostles preached the gospel, taught the truth, set up churches, and then labored to build up the churches. Everything that they did was a distributing work. What we are doing in the Lord's ministry is to distribute the riches of Christ to all the God-chosen and Christ-redeemed people.

The riches of Christ may be likened to all the rich foodstuffs produced in America. America has many rich foodstuffs such as eggs, chicken, beef, fish, vegetables, and fruits. To distribute these riches of America, a plan is needed. Then some stewards are needed to do the distribution work. When these riches are eaten, digested, and assimilated by us, they become a part of us, and they even become us. A husky American man who assimilates so much of the American foodstuffs is the fullness, the expression, of the riches of America. This man is the totality of the rich food of America. The riches eventually result in a person and become the constituents that constitute that person. In like manner, the riches of Christ result in a corporate person, the church. The church is the mystery of Christ, which is the Body of Christ constituted with the untraceable riches of Christ (vv. 3-6, 8b).

召会展现神 万般的智慧

以弗所三章所启示的召会，主要的是为着向诸天界里执政的、掌权的，尤其是向撒但和他的使者，展现神万般的智慧。（9～11。）神有一个计划，多年像奥秘一样藏在祂里面，直到日子来临，祂将祂的计划显示给祂的一些使徒，使他们成为管家，将基督一切追测不尽且无法追踪的丰富，分配给神所拣选的人。这些蒙拣选的人享受基督的丰富，结果他们就被构成召会。因此，召会成为基督一切所是的智慧展示，展现神万般的智慧。

基督安家在我们心里

我们也许享受过基督的丰富，但我们需要更多享受祂。基督在我们里面，但祂在我们里面有多少？因着神的心愿是要召会用基督的丰富所构成，保罗就为召会祷告。他求父照着祂荣耀的丰富，借着祂的灵，用大能使我们得以加强到里面的人里。（16。）我在将近用餐的时候，也许非常饥饿，甚至精疲力竭。但吃过饭后，在我里面的食物加强并支持我。我照着美国食物的丰富得着加强并支持。保罗的祷告是叫我们照着父荣耀的丰富得以加强。

我们需要借着那灵，用大能得加强到里面的人里，使基督安家在我们心里。（17。）“安家”一辞原文有个字首，意往下。基督要深深的安家在我们心里。基督是在我们里面，但祂是否定居在我们里面？人迁入新房子，需要定居在那所房子里。换句话说，他需要安家在那里。然后那房子的每个房间都成为他的居住之处。当我在别人家里作客的时候，我没有自由进入每个房间。家里的客人被限制在几个房间里。基督不要在我们心里作客，被限制在几个房间里。祂渴望定居在我们心里，深深安家在我们心里。基督必须加到我们里面。那在我们里面的基督，必须在我们里面扩增。

THE CHURCH DISPLAYING THE MULTIFARIOUS WISDOM OF GOD

The church as revealed in Ephesians 3 is mainly for the display of God's multifarious wisdom to the rulers and the authorities in the heavenlies, especially to Satan and his angels (vv. 9-11). God had a plan that He kept within Him for many years as a mystery until the day came when He showed His plan to some of His apostles, making them stewards to distribute all the unsearchable and untraceable riches of Christ to God's chosen ones. The result of these chosen ones' enjoyment of the riches of Christ is that they are constituted the church. Thus, the church becomes the wise exhibition of all that Christ is, displaying the multifarious wisdom of God.

CHRIST MAKING HIS HOME IN OUR HEARTS

We may have enjoyed Christ in His riches, but we need to enjoy Him more. Christ is in us, but how much is He in us? Because of God's heart's desire for the church to be constituted with the riches of Christ, Paul prayed for the church. He prayed that the Father would grant us, "according to the riches of His glory, to be strengthened with power through His Spirit into the inner man" (v. 16). When the time for my dinner is near, I may be very hungry and even exhausted. But after I eat, the food that is within me strengthens and upholds me. I am strengthened and upheld according to the riches of American food. Paul's prayer is that we would be strengthened according to the riches of the Father's glory.

We need to be strengthened with power through the Spirit into the inner man that Christ may make His home in our hearts (v. 17). The phrase "make His home" is only one word in Greek, katoikeo. Kata, the prefix of this word, means down. Christ is making His home deep down in our hearts. Christ is in us, but is He settled in us? When a person moves into a new house, he needs to get settled in that house. In other words, he needs to make his home there. Then every room of that house becomes inhabited by him. When I am a guest in someone else's house, I do not have the freedom to go into every room. A guest in a house is limited to certain rooms. Christ does not want to be a guest in our hearts by being limited to certain rooms. He desires to settle down in our hearts, to make His home deep down in our hearts. Christ has to be added into us. The very Christ who is in us has to increase within us.

在我们里面有多少基督？据我的观察，基督在一些信徒里面如同囚犯。祂被限制在他们里面小小的范围里，就是被监禁在他们里面小小的牢房里。基督能自由占有我们的心思么？有时候我们也许说，“主，至少今晚，给我心思里的自由。”姊妹们上百货公司的时候，也许要买一样东西，但主不同意。然后她们也许说，“主，这次让我买吧。”我们不愿让主深深安家在我们心里。这就是为什么保罗求父照着祂荣耀的丰富，借着祂的灵，用大能使我们得以加强到里面的人里。当我们得加强到里面的人里，就开了一条路，让基督定居在我们全人里面。基督在我们里面，但祂需要浸透并充满我们全人的每一部分。我们需要进入诗歌三百八十二首第七节所说的实际：

“借此你灵浸透全人，
到处是你，到处是神！
我就脱离天然自我，
与众圣徒作神居所。”

成为三一神一切的丰满

基督深深安家在我们心里，乃是一件生机的事，满了生命，与任何一种组织都没有关系。召会不是组织，乃是生机体。对生机体而言，在生命里长大才算数。我们越在生命里长大，我们就越在这生机体里。我们越在生命里长大，基督就越能深深安家在我们这人里面。当基督安家在我们里面的各部分里，我们被祂无法追踪的丰富充满，结果产生三一神一切的丰满——基督的身体，作三一神完满的彰显。（弗三19下。）

在保罗的祷告里，“使”字用了四次：“愿祂…使你们得以加强到里面的人里，”“使基督…安家在你们心里，”“使你们满有力量，能…领略…并认识…，”以及“使你们被充满，成为神一切的丰满。”第二个“使”是第一个的结果，第三个是第二个的结果，第四个是第三个的结果。在这里我们看见好几个步骤。从保罗的祷告，我们得以加强；从得以加强，我们往前到基督安家在我们心里；从这里我们进展到领略基督的量度，并认识基督那超越知识的爱，直到最终我

How much of Christ do we have within us? According to my observation, Christ is within some believers as a prisoner. He is limited within them in a small area, that is, imprisoned within them in a small cell. Is Christ free to occupy our mind? Sometimes we may say, "Lord, at least tonight, give me the freedom in my mind." When the sisters go to a department store, they may want to buy something, but the Lord would not agree. Then they might say, "Lord, allow me to buy it this time." We would not allow the Lord to make His home deep within our hearts. This is why Paul prayed that the Father would grant us to be strengthened according to the riches of His glory with power through His Spirit into the inner man. When we get strengthened into the inner man, this opens the way for Christ to get Himself settled in our entire being. Christ is in us, but He needs to saturate and permeate every part of our entire being. We need to enter into the reality of what verse 7 of #501 in Hymns says:

Thy Spirit will me saturate,
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

UNTO ALL THE FULLNESS OF THE TRIUNE GOD

Christ making His home deep down in our hearts is an organic matter full of life and has nothing to do with any kind of organization. The church is not an organization but an organism. With an organism, the growth in life is what counts. The more we grow in life, the more we are in this organism. The more we grow in life, the more Christ will be able to make His home deep down in our very being. As Christ makes His home in our inward parts, we are filled with His untraceable riches resulting in all the fullness of the Triune God—the Body of Christ as the full expression of the Triune God (v. 19b).

In Paul's prayer the word "that" is used four times: "that He would grant you... to be strengthened...into the inner man"; "that Christ may make His home in your hearts"; "that you...may be strong to apprehend...and to know"; and "that you may be filled unto all the fullness of God." The second "that" is the result of the first, the third is the result of the second, and the fourth is the result of the third. Here we see several steps. From Paul's prayer we are strengthened; from being strengthened we proceed to Christ's making His home in our hearts; and from this we progress to apprehending the dimensions of Christ and knowing the knowledge-surpassing love

们被充满，成为神一切的丰满。保罗的祷告启示，我们得着基督追测不尽且无法追踪之丰富的供应，并被这丰富充满，成为或产生神的丰满。换句话说，这些丰富要借着 we 经历并享受基督，在我们里面成为神的丰满。

我们对召会生活的实行， 以及我们在召会生活中的服事是生机的

一方面，我们也许谈论享受基督并吃基督；但另一方面，我们也许在组织的范围里谈论召会生活中的事务。我们谈论召会生活若与组织有关联，我们就偏离了神新约经纶的中心线。我们对召会生活的实行，以及我们在召会生活中的服事，必须是生机的。甚至我们事务的服事，如整洁会所，也该是生机的。我们能用三种作法整洁我们的会所。第一，我们能雇用一些清洁工人作这项工作。第二，我们能作一种组织上的安排，指定一些弟兄姊妹负责整洁会所不同的区域。第三种作法是生机的作法。倘若一些圣徒生机的活在基督里，终日享受祂，他们就会有负担整洁会所。当召会晓得他们的负担，他们可以报告，周六早上是所有有负担的人来会所服事的时间。然后圣徒们服事，就不是因着被雇用或组织的安排，乃是因着在生机上与活的基督是一。

大约四十年前，在上海召会中有一位姊妹，是某大银行经理的妻子。这位姊妹虽然家里有用人，但她有负担每个周六早上来整洁会所。当司机载她丈夫到银行以后，她就请司机载她到会所。因为会所不是在宽敞的街上，乃是在狭窄的巷子里，司机让她在会所附近下车后，就驾车离去。有一天，他定意要跟着她，因为他想知道为什么她每个周六早上要到市区这里来。周六早上，她下了车，司机就停车，远远的跟着她。他看见她在整洁会所，非常惊讶。他不知道为什么她要这样作。她是富有之人的妻子，家里有用人整洁，但她每个周六去会所作整洁的工作。她的服事是生机的。她整洁会所，不是因为她受到雇用或指定。她是生机的整洁会所。

of Christ until we are finally filled unto all the fullness of God. Paul's prayer reveals that we are supplied and filled with the unsearchable and untraceable riches of Christ unto, or resulting in, the fullness of God. In other words, these riches will become the very fullness of God in us through our experience and enjoyment of Christ.

OUR PRACTICE OF THE CHURCH LIFE AND OUR SERVICE IN THE CHURCH LIFE BEING ORGANIC

On the one hand, we may talk about enjoying Christ and eating Christ. But on the other hand, we may talk about matters in the church life in the realm of organization. If we talk about organization in relation to the church life, we are off from the central lane of God's New Testament economy. Our practice of the church life and our service in the church life must be organic. Even our practical service, such as the cleaning of the hall, should be organic. We could clean our meeting hall in three ways. First, we could hire some janitors to do the work. Second, we could make some organizational arrangement to appoint some brothers and sisters to be responsible for the cleaning of different areas of the hall. The third way is the organic way. If some saints are living organically in Christ, enjoying Him all day long, they will become burdened to clean the hall. When the church realizes their burden, they may announce that Saturday morning is the time for all the burdened ones to come to the hall to serve. Then the saints serve, not by being hired or organizationally arranged, but by being organically one with the living Christ.

About forty years ago in Shanghai, there was a sister in the church who was the wife of the manager of a big bank. Although she had servants in her home, this sister was burdened to clean the hall every Saturday morning. After her husband's chauffeur drove him to the bank, she would ask him to drive her to the hall. Because the hall was not on an open street but in a narrow lane, the chauffeur dropped her off near the hall and drove away. One day he decided to follow her because he wanted to find out why she was going to this part of town every Saturday morning. When she got out of the car on Saturday morning, he parked the car and followed her from a distance. He was shocked to see her cleaning the hall. He wondered why she would do this. She was the wife of a rich man who had servants cleaning his home, but every Saturday she went to the hall to do the cleaning work. Her service was something organic. She did not clean the hall because she had been hired or assigned. She cleaned the hall organically.

有些人告诉我们，若是我们想要生机的建造召会，就会一事无成。他们问说，若不雇人，不作一些安排，会所如何整洁。我们的答复是一神能。神能照着运行在我们里面的大能，极其充盈的成就一切。（弗三 20。）我们必须相信神在圣经里的话。祂能成就祂所说关于我们的话。我们越供应基督给人，他们就越要来服事。这种服事是生机的。

基督的整个身体是生机的事。在启示录里，说到召会中领头的人，不是长老，乃是星，就是召会的使者。（一 20。）使者是众召会中属灵的人，担负着“耶稣的见证”的责任。他们应当像星一样，有属天的性质，并在属天的地位上。长老的职分不是在组织里地位上的事。长老乃是成熟的人。我们必须敬重长老生命的成熟。感谢主，在我们中间有些亲爱的圣徒，具有更多基督成长的身量。我们因着他们生命成熟而敬重他们。我们不认为他们是在某个地位上的人。主耶稣告诉我们，我们都是弟兄。（太二三 8。）没有一个人有地位控制其他的圣徒。圣徒们中间的不同不是在组织里，乃是在他们生机的情形里。倘若一位弟兄更老练，更成熟，更有基督成长的度量，他在召会中就更有用处。

一个五个月大的婴孩，在家里人不会指派他作什么。但他长到五岁，父母就可能指派他作一点小事情。没有生机的成长，父母不会安排他这样作。他们的安排会照着儿子生机的情形。倘若我在基督里没有充分的成长，弟兄们可能安排我说话，我也可能有负担说话，但我能说什么？因着我在基督里有限的成长，我不能说话。我们在召会中要担负更多的责任，必须吃得更多，长得更大，使我们得着生命成长更大的度量。召会不像世界的俱乐部、组织或社团。与召会有关的一切，都是在生命里生机成长的事。

Some people told us that if we were going to attempt to build the church organically, nothing would be accomplished. They asked how the hall would be cleaned without hiring anyone or without making some arrangements. Our answer is this—God is able. God is able to accomplish superabundantly according to the power which operates in us (v. 20). We must believe God's word in the Bible. He is able to accomplish whatever He has spoken concerning us. The more that we minister Christ to people, the more they will come to serve. This service is organic.

The entire Body of Christ is an organic matter. In the book of Revelation, the leading ones in the churches are not referred to as elders but as the stars, the messengers of the churches (1:20). The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. They should be of the heavenly nature and in a heavenly position like stars. The eldership is not a positional matter in an organization. An elder is a person of maturity. We have to respect the elders in their life maturity. Thank the Lord that there are some dear saints among us who have more stature in the growth of Christ. We respect them because of their growth in life. We do not regard them as ones in a certain position. The Lord Jesus told us that we are all brothers (Matt. 23:8). No one has a position to control the other saints. The difference among the saints is not in organization but in their organic situation. If a brother is more experienced, more matured, and has more measure in the growth of Christ, he is more useful in the church.

A little babe of five months would not be assigned to do anything in his home. But when he grows up to be five years old, his parents might assign him a small task. Without his organic growth, his parents would not arrange for him to do this. Their arrangement would be according to their son's organic situation. If I did not have the adequate growth in Christ, the brothers might arrange for me to speak and I might have the burden to speak, but what could I speak? I would not be able to speak because of my limited growth in Christ. To bear more responsibility in the church, we have to eat more and grow more so that we possess a greater measure of the growth in life. The church is not like a worldly club, organization, or society. Everything related to the church is a matter of the organic growth in life.

第四章

一个职事

建造一个身体

读经：以弗所书四章三至三十二节。

分配基督之丰富的管家职分

我们已经看见，神圣三一分赐的结果乃是基督的身体，作神完满的彰显。神定了一个计划，一个安排，以完成祂的分赐；这安排隐藏在神自己里面，乃是个奥秘。在新时代，神把这奥秘启示给祂的使徒，使他们成为管家，有分配基督追测不尽之丰富的管家职分。他们这分配的工作就是神圣的分赐。分配基督的丰富，就是把神圣的三一分赐到神所拣选的人里面，使神得着召会，可以向诸天界里执政和掌权的天使，特别是向撒但和他的使者，展示祂万般的智慧。一面，神定了一个计划，一个神圣的安排。另一面，神把管家职分托付祂的使徒，以完成祂的计划，分配基督一切的丰富。

使徒分配基督的丰富，是借着向神所拣选的罪人传扬基督那追测不尽的丰富。这些蒙拣选的罪人听见了福音，相信了主耶稣，就接受祂作他们的救主、救赎主、赦免、称义与和好。他们蒙了重生，有分于神圣的生命，就是基督那追测不尽之丰富的一项。当这些信徒来在一起的时候，就外面说，他们是蒙召的会众，就是召会；就里面说，他们是三一神生机的流出，成为基督的身体。

这些初信者只听见对基督的丰富初步的传讲，以致接受基督，成为祂的肢体，这还是不完全的。所以使徒继续对这些已经得救的基督的肢体教导真理。使徒在各地兴起人来，并把他们建立为地方召会。建立召会以后，使徒又回去成全圣徒，使他们在基督的生命里长大，好有分于职事的工作，建造基督的身体。使徒必须把基督的丰富更多供应到基督身体的活肢体里面，好成全他们。

CHAPTER FOUR

THE ONE BODY

BUILT UP BY THE ONE MINISTRY

Scripture Reading: Eph. 4:3-32

THE STEWARDSHIP TO DISTRIBUTE THE RICHES OF CHRIST

We have seen that the issue of the dispensing of the divine Trinity is the Body of Christ for God's full expression. God made a plan, an arrangement, to carry out His dispensing, and this arrangement was hidden in Himself as a mystery. In the New Testament age, He revealed this mystery to His apostles, making them stewards with a stewardship to distribute the untraceable riches of Christ. Their distributing work is the divine dispensing. To distribute the riches of Christ is to dispense the divine Trinity into God's chosen people that God may have a church for the exhibition of His multifarious wisdom to the angelic rulers and authorities in the heavenlies, especially to Satan and his angels. On the one hand, God made a plan, a divine arrangement. On the other hand, He commissioned His apostles with a stewardship to carry out His plan to distribute all the riches of Christ.

The apostles distribute the riches of Christ by preaching the unsearchable riches of Christ to the God-chosen sinners. These chosen sinners, after hearing the good news and believing in the Lord Jesus, received Him as their Savior, Redeemer, forgiveness, justification, and reconciliation. They were regenerated to participate in the divine life as one item of the unsearchable riches of Christ. When these believers come together, outwardly, they are the called-out congregation, the church. Inwardly, they are the organic issue of the Triune God to be the Body of Christ.

For these new believers to hear only the initial preaching of the riches of Christ so that they could receive Christ and become His members is not complete. This is why the apostles continued to teach the truth to the saved members of Christ. The apostles established them and raised them up as local churches in different localities. After establishing the churches, the apostles then returned to perfect the saints that they might grow in the life of Christ in order to participate in the work of the ministry to build up the Body of Christ. The apostles must minister more and more riches of Christ into the living members of the Body of Christ in order to perfect them.

使徒在以弗所三章里的祷告

使徒保罗祷告，愿圣徒为着建造基督的身体，经历基督一切的丰富。在以弗所三章，他向父祷告，愿祂使基督身体上的这些肢体，借着那灵得以加强到他们里面的人里。（弗三16。）里面的人是我们重生的灵，有神的圣灵内住，而成为调和的灵。如今我们已与主成为一灵。（林前六17。）这是多么美妙！但我们必须承认，我们大部分的时间不在我们的灵里。虽然我们是基督生机的肢体，我们仍有太多的时间在我们的心思、情感、意志里。我们成为基督身体的肢体后，我们常因丑陋的心思、情感和意志，感到困扰、烦恼和不安。因为我们有太多的时间在我们的心思、情感、意志里，我们就为忧虑所困。弟兄们多半的是在心思里，姊妹们多半的是在情感里，而我们众人都运用我们独立的意志。

我们里面的人就像一座有四个房间的建筑物，这四个房间是指我们的心思、情感、意志和灵。我们的灵是那独特、奇妙的房间，是把地联于天，并把天带到地上的房间。这个房间使我们与主成为一。然而，我们都必须承认，我们花在这房间里的时间并不多。因此保罗才如此有负担，向父屈服，求父借着祂的灵，用祂神圣的大能，使我们得以加强到里面的人里。因为我们多半在我们心思、情感、意志的房间里，不在那奇妙的房间，就是我们的灵里，我们就需要得加强到我们里面的人里。转向我们的灵，就是回到我们里面的人里。每当我们转向我们的灵，一切就都预备好，让基督在我们全人里面行动、作工、扩展并生根。基督渴望在我们里面扩展，把祂自己作到我们里面，深深的扎根到我们里面的各部分，就是我们心的各部分里。（弗三17上。）

我们心的三个主要房间是我们的心思、情感和意志。基督现今在我们灵里，但我们心里可能没有基督。我们心的房间缺少基督，却充满了别的事物，就如忧虑、空想、幻想、自作主张等。我们心里有什么？我们的心可能充满了基督以外的事物，如百货公司的大减价、硕士学位、更好的车、或最新的时装等。你是基督徒，是基督的肢体，但你所想的是什么？你的心思、意志、情感里有没有基督？

THE APOSTLE'S PRAYER IN EPHESIANS 3

The Apostle Paul prayed that the saints would experience Christ in all of His riches for the building up of His Body. In Ephesians 3, he prayed that the Father would grant these members of the Body of Christ to be strengthened through the Spirit into their inner man (v. 16). The inner man is our regenerated spirit indwelt by the Holy Spirit of God to become a mingled spirit. Now we are one spirit with the Lord (1 Cor. 6:17). How wonderful this is! But we must confess that we do not spend most of our time in our spirit. Although we are the organic members of Christ, we still spend too much time in our mind, emotion, and will. After becoming members of the Body of Christ, we have been bothered, troubled, and confused by our ugly mind, emotion, and will. Because we spend so much time in our mind, emotion, and will, we are troubled by anxiety. The brothers are mostly in their mind, the sisters are mostly in their emotions, and all of us exercise our independent will.

Our inward being is like a building composed of four rooms: our mind, our emotion, our will, and our spirit. The spirit is the unique room, the wonderful room, the room that joins earth to heaven and brings heaven to earth. It is the room that makes us one with the Lord. We all have to admit, though, that we do not spend much time in this room. This is why Paul was so burdened to bow his knees to the Father to pray that the Father would grant us to be strengthened with His divine power through His Spirit into the inner man. Because we are mostly in the rooms of our mind, emotion, and will and not in our spirit, the wonderful room, we need to be strengthened into our inner man. To turn to our spirit is to come back to our inner man. Whenever we turn to our spirit, everything is ready for Christ to move, to work, to spread, and to root Himself in our entire being. Christ desires to spread within us, to work Himself and to root Himself deep down into every part of our inner being, our heart (Eph. 3:17a).

The three main rooms of our heart are our mind, emotion, and will. Christ is now in our spirit, but our heart may be devoid of Him. The rooms of our heart are short of Christ. They are full of other things such as anxiety, vain thoughts, imaginations, and self-decisions. What is in our heart? Things other than Christ, such as department store sales, a Master's degree, a better car, or modern fashions, may fill up our heart. You are a Christian, a member of Christ, but what are you thinking about? Do you have Christ in your mind, in your will, and in your emotion? Where is Christ? He

基督在哪里？祂可能被拘禁在你软弱的灵里。你的心思、情感、意志可能都很强，灵却很软弱。有些人早上一起床，立刻想到某个百货公司的大减价。他们的灵因着一切在其他房间，就是在他们心思、情感、意志里的事物而软弱。因此保罗为我们祷告。他的祷告是独特的。

不只保罗为我们祷告，我们在诸天之上的大祭司，也为我们，且在我们里面代求。（来七 25～26。）当你在想别的事物时，有个什么在那里提醒你转向主，呼求祂。你也许会说，“主耶稣，我虽然不爱你，但是主啊，使我愿意爱你。”然后，你也许会继续祷告说，“主耶稣，怜悯我。主啊，以你自己充满我；接管我，占有我，在我里面扩展你自己。”你若这样祷告十分钟，就会得加强到你里面的人里。你就不再是在你的心思、情感或意志里，乃是在你的灵里。你的祷告会为基督开路，让祂深深的安家在你心里。在祷告中，你感觉到你是在神圣的爱，就是那更高尚的爱，神的爱里，为着长大而生根，为着建造而奠基。（弗三 17 下。）

当你借着祷告得加强到你里面的人里，基督就有路安家在你心里，你就满有力量，不是单独的，乃是与众圣徒，一同领略基督的量度。（18。）你必须来到召会的聚会中，与众圣徒相聚，好使你能领略那宇宙般延展无限之基督的量度，就是那阔、长、高、深。没有人知道基督有多阔、多长、多高、多深。祂的量度就是宇宙的量度。这量度是无法测量的。我们需要满有力量，与众圣徒一同领会基督的延展无限。我们需要探究我们所在其中之基督那宇宙般延展无限的领域。当我们领略这位宇宙基督的延展无限时，我们就得以认识基督那超越知识并无限无量的爱，使我们被这延展无限的基督充满，成为三一神一切的丰满，（19，）就是作基督身体的召会。基督的身体，召会，乃是我们被这位延展无限之基督充满的结果，成为三一神的彰显，完全的显出。

may be imprisoned in your weakened spirit. You may be so strong in your mind, emotion, and will but so weak in your spirit. After rising up in the morning some may immediately be thinking about a sale at a certain department store. Their spirit is weakened by all of the things in the other rooms—their mind, emotion, and will. This is why Paul prayed for us. His prayer was unique.

Not only did Paul pray for us but also our High Priest in the heavens is interceding for us and within us (Heb. 7:25-26). While you are thinking about other things, something is there reminding you to turn to the Lord and to call on Him. You may say, "O Lord Jesus, I do not love You, but Lord, make me willing to love You." Then you may continue to pray, "Lord Jesus, have mercy upon me. Lord, fill me with Yourself. Take me over, Lord. Occupy me and spread Yourself within me." If you prayed in such a way for ten minutes, you would be strengthened into your inner man. You would no longer be in your mind, emotion, or will but in your spirit. Your prayer would make a way for Christ to make His home deep down in your heart. In your prayer you have the sensation that you are rooted for growth and grounded for building up in the divine love, the nobler love, the very agape (Gk.) of God (Eph. 3:17b).

When you are strengthened into your inner man through prayer, Christ has a way to make His home in your heart and you are strong to apprehend the dimensions of Christ, not individually but with all the saints (v. 18). You have to come to the meetings of the church to meet with all the saints so that you can apprehend the dimensions of the universally extensive Christ—the breadth, the length, the height, and the depth. No one knows how broad, how long, how high, or how deep Christ is. His dimensions are the dimensions of the universe! They are immeasurable. We need to be strong to grasp with all the saints the extensiveness of Christ. We need to explore the universally extensive field of the Christ whom we are in. When we apprehend the extensiveness of this universal Christ, we are led to know the knowledge-surpassing and unlimited love of Christ that we may be filled with the extensive Christ unto all the fullness of the Triune God (v. 19), which is the church as the Body of Christ. The Body of Christ, the church, is the result of our being filled with the extensive Christ to be the very expression, the manifestation in full, of the Triune God.

作基督身体的召会 是那美好、奇妙、超绝之 神圣三一的流出

召会是基督的身体，就像一颗美好的宝石，没有任何异物或瑕疵。自治、联邦、组织、规条、控制等类的事，乃是召会这颗美好宝石的异物。我们不该把任何异物带进主的恢复里。召会是基督的身体，乃是宝石，是那美好、奇妙、超绝之神圣三一的流出。谁能述说这宝石的超绝？把自治、联邦、组织、规条、控制等异物带进这宝石，是可耻的。我们要拒绝这些异物。“主耶稣，为着基督的身体这颗宝石感谢你。这身体乃是那美好、奇妙、超绝之神圣三一的流出，是那具体化身于你里面之神格的丰满。”

建造基督的身体

在以弗所一至二章，保罗告诉我们召会是什么。召会是神喜悦的愿望，出于祂自己这神圣的三一。召会的材料乃是死在过犯和罪之中的罪人。但神借着成为肉体，到十字架上完成包罗万有的死，经过复活，并且进入升天。借着这些过程，蒙拣选的罪人被再制、重造、重生，成为在基督里活过来、复活、并与基督一同升天、一同坐在诸天界里的人。他们被作成神的杰作，就是新人。在以弗所三章，保罗给我们看见，这杰作是出于神的计划，同神的管家职分。到了以弗所四章，保罗给我们看见召会的另一面。他从另一个角度，就是建造基督身体的角度，说到基督的身体。基督这生机的身体需要建造起来。

我们必须用生机的方式明白圣经。召会需要生机的建造起来，正如新生婴儿需要建造起来一样。小孩需要得着成全，得着完全并得着发展。这婴孩乃是借着生长被建造起来。作母亲的都知道，他们不能凭组织建造他们的小孩。小孩的生长不是靠任何外面的安排或组织，乃是靠生命和生命中的长大。小孩要长得好，需要阳光、新鲜空气、正确的食物和水分。只要他经常得着正确食物的喂养，他就

THE CHURCH AS THE BODY OF CHRIST BEING THE ISSUE OF THE WONDERFUL, MARVELOUS, EXCELLENT DIVINE TRINITY

The church as the Body of Christ is like a wonderful gem without any foreign particles, or blemishes. Matters such as autonomy, federation, organization, regulation, and control are foreign particles in the church, the wonderful gem. We should not bring in any foreign particles to the Lord's recovery. The church as the Body of Christ is a gem as the issue of the wonderful, marvelous, excellent divine Trinity. Who can tell of the excellency of this gem? It is shameful to bring in foreign particles to this gem such as autonomy, federation, organization, regulation, and control. We need to reject these foreign particles. "Lord Jesus, thank You for such a gem, the Body of Christ as the very issue of the wonderful, marvelous, excellent divine Trinity, the fullness of the Godhead embodied in You."

THE BUILDING UP OF THE BODY OF CHRIST

In Ephesians 1 and 2, Paul tells us what the church is. The church is the desire of God's good pleasure that issues out of Himself as the divine Trinity. The materials of the church were sinners, dead in offenses and sins. But God, through His incarnation, went to the cross to accomplish an all-inclusive death, passed through resurrection, and entered into ascension. Through these processes, these chosen sinners were remade, re-created, regenerated, to be persons who were made alive, resurrected, and ascended with Christ to be seated with Him in the heavenlies in Christ. They were made into God's masterpiece as the new man. In Ephesians 3 Paul shows us that this masterpiece comes out of God's plan with God's stewardship. Now in Ephesians 4, Paul shows us another aspect of the church. He talks about the Body of Christ from another angle, the angle of the building up of the Body of Christ. This organic Body of Christ needs to be built up.

We must understand the Bible in an organic way. The church needs to be built up organically in the same way that a newborn child needs to be built up. The child needs to be perfected, completed, and developed. This babe is built up by growing. Mothers know that they cannot build up their children by organization. A child's growth does not depend on any outward arrangement or organization. It depends upon life and the growth in life. For a child to grow adequately he needs sunshine, fresh air, and proper food and water. As long as he is regularly fed with the proper

会长大。当他长大时，他就得着建造。小孩不长大，就不能被建造。照样，一个年轻稚幼的召会若要被建造起来，所需的基本因素，基本元素，乃是生长。召会不能凭组织或安排被建造起来。唯有从基督的丰富（不是从道理）得喂养，召会才能被建造起来。

主的恢复来到美国以前，我们从未听过享受基督、经历基督、或基督在祂的复活里成为赐生命的灵等事。我们不知道基督这赐生命的灵是在我们灵里。我们甚至不知道我们有人的灵。我们也不认识神的分赐、神与人的调和、或圣经中关于生命的重要启示。主已经带我们体认并享受祂那追测不尽的丰富，我们仍在主职事的路上，要把祂更多的丰富分配出去。

我们研读过召会历史，以及许多属灵人物的传记。我们多年研究教父们的教训，以及召会历史中最高的教训。主怜悯我们，给我们分辨力，能分辨什么是与圣经中神圣的启示相合的，是我们该接受的。我们选取了最正面、最合乎圣经、最属灵的事物，向主的儿女陈明。但有些人又回到已过的著作，从兰格（G. H. Lang）“神的众召会”（The Churches of God）一书中，重拾他关于自治的教训。在自治这个错误的教训上，我们已过曾经受了警戒。一个活人会有一部分是自治的么？我们能不能说他的眼睛、耳朵或鼻子是独立自主，与身体其余的部分无关？当然不能。人体上不可能有自治或组织，因为那是组织的事。召会初步的一面是说召会乃是蒙召的会众。召会也是神的国、神的家、和神的殿，就是神的居所。但召会的这些方面还不是关于召会启示的高峰。高峰乃是：召会是基督的身体，是那在万有中充满万有者的丰满，也是新人这个杰作。召会乃是新人！人身体的各部分，不是联合起来的，也不是独立自主的。自治和联邦与召会这基督生机的身体并新人是毫无关系的。我们需要受警戒，提防那些使我们从神建造基督生机身体之中心定旨岔出去的教训。

food, he will grow. When he grows, he is being built up. A child cannot be built up without growing. In like manner, the basic factor, the basic element, that is needed for the building up of a young church, a baby church, is for it to grow. The church cannot be built up by organization or arrangement. The church can only be built up by being fed, not with doctrines but with the riches of Christ.

Before the Lord's recovery came to the United States, we had not heard about such things as enjoying Christ, experiencing Christ, or Christ's becoming a life-giving Spirit in His resurrection. We did not know that Christ as the life-giving Spirit is in our spirit. We did not even know that we had a human spirit. We also did not know about God's dispensing, the mingling of God with man, or the crucial revelation of life in the Scriptures. The Lord has brought us into the realization and enjoyment of His unsearchable riches, and we are still on the way in the Lord's ministry to distribute more and more of His riches.

We studied church history and the biographies of many spiritual saints. We spent many years to study the teachings of the church fathers and the top teachings throughout the history of the church. The Lord has granted us a merciful discernment to discern what we should receive that matches the divine revelation in the holy Scriptures. We have picked up the top positive, scriptural, and spiritual things to present to the Lord's children. Some have gone back to past writings and have picked up G. H. Lang's teaching of autonomy from his book The Churches of God. We were warned in the past concerning this erroneous teaching of autonomy. Is any part of a living person autonomous? Can we say that his eyes, ears, or nose are independently autonomous from the rest of his body? Of course not. There is no possibility of either autonomy or federation in a person's body because they are organizational matters. The initial aspect of the church is that it is the called-out congregation, the assembly, the ekklesia. The church is also the kingdom, the family, and the temple, the dwelling place of God. But these aspects of the church are not the peak of the revelation concerning the church. The peak is that the church is the Body of Christ, the fullness of the One who fills all in all, and a masterpiece as the new man. The church is the new man! The parts of a man's body are not federated together nor are they independently autonomous. Autonomy and federation have nothing to do with the church, the organic Body of Christ and the new man. We need to be warned concerning teachings that distract us away from God's central purpose to build up the organic Body of Christ.

独一的身体，有一位灵、一位主、 一位众人的神与父

基督的身体是一个独一的身体，有一位灵、一位主、以及一位众人的神与父。（弗四 3～6。）这一个身体乃是包罗万有之基督的彰显。（一 23。）一位灵是一个身体的素质。三一神在一个身体里彰显祂自己，这个身体的素质乃是那一位灵。一位主是我们信与浸的对象。我们信入祂，并浸入了祂。如今我们是在祂里面。一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的，乃是生命的源头，也是我们敬拜的对象。我们是出于父，现今祂必须是我们独一的敬拜对象。父是超越众人，贯彻众人，也在众人之内的，这事实含示神圣三一的思想。“超越众人”主要的是说到父，“贯彻众人”主要的是说到子，“在众人之内”主要的是说到那灵。一位灵、一位主、以及一位众人的神与父，乃是基督身体一的元素。

由许多有恩赐的人同有的一个职事， 成全众圣徒作同一建造的工作， 而建造起来

基督的身体是由许多有恩赐的人同有的一个职事，成全众圣徒作同一建造的工作，而建造起来的。（弗四 7～16。）以弗所四章十二节所提的职事，保罗曾在林后三章提到；在那里保罗还告诉我们，旧约有一个职事，乃是定罪的、属死的职事，就是律法的职事。（7～9。）在旧约时代，有许多祭司、申言者和君王，但他们都有分于一个律法的职事，就是那叫人死的、定罪的职事。在新约有另一个职事，乃是恩典的职事，就是那灵的职事，并那叫人被称义得生命的义的职事。（林后三 8～9，罗五 17，21。）历代所有服事主，并供应基督，为要建造祂身体的人，都有不同的职事；这些职事都是那独一新约职事的一部分。基督的身体是由一个职事，那独一的新约职事建造起来的。

ONE UNIQUE BODY WITH ONE SPIRIT, ONE LORD, AND ONE GOD AND FATHER OF ALL

The Body of Christ is one unique Body with one Spirit, one Lord, and one God and Father of all (Eph. 4:3-6). This one Body is the expression of the all-inclusive Christ (1:23). The one Spirit is the essence of the one Body. The Triune God expresses Himself in the one Body, and the essence of this Body is the one Spirit. The one Lord is the object of our faith and baptism. We believed into Him and we were baptized into Him. Now we are in Him. The one God and Father of all, who is over all, through all, and in all, is the source of life and the object of our worship. We came out of the Father and now He has to be our unique object of worship. The thought of the Trinity is implied in the fact that the Father is over all, through all, and in all. "Over all" mainly refers to the Father, "through all" to the Son, and "in all" to the Spirit. One Spirit, one Lord, and one God and Father of all are the elements of the very oneness of the Body.

BUILT UP BY ONE MINISTRY OF MANY GIFTED PERSONS PERFECTING THE SAINTS TO DO THE SAME ONE BUILDING UP WORK

The Body is built by one ministry of many gifted persons perfecting the saints to do the same one building up work (4:7-16). The ministry mentioned in Ephesians 4:12 is referred to by Paul in 2 Corinthians 3 where he also told us that the Old Testament had one ministry, the ministry of condemnation, the ministry of death, which is the ministry of the law (vv. 7-9). In the Old Testament age, there were many priests, prophets, and kings, but they all participated in the one ministry of the law, which was the ministry of condemnation unto death. In the New Testament there is another ministry, the ministry of grace, which is the ministry of the Spirit and the ministry of righteousness unto justification of life (2 Cor. 3:8-9; Rom. 5:17, 21). All the ones who served the Lord and ministered Christ for the building up of His Body throughout the centuries had different ministries which were all a part of the unique New Testament ministry. The Body is built up by one ministry, the unique New Testament ministry.

为着身体的建造，元首赐给了一些使徒、一些申言者、一些传福音者、一些牧人和教师。（弗四 11～12。）他们的工作是要“成全圣徒，目的是为着职事的工作，为着建造基督的身体”。（12。）因此，众圣徒得着有恩赐的人成全，也作职事的工作。在以弗所四章十二节，“目的是为着职事的工作”与“为着建造基督的身体”是同位语。因此职事的工作就是建造基督的身体。有恩赐的人有一个职事，建造基督的身体。一个身体是由一个职事建造起来的。

在今天的基督教里，与使徒职事不同的所谓职事，建立了许多的公会。一个所谓的职事建立了长老会。另一个所谓的职事建立了浸信会。还有别的所谓的职事建立了圣公会和美以美会。在基督教里，在那独一的职事以外，有了很多不同的职事，这些带来的结果乃是四分五裂。

当我说到“一个职事”时，我的意思不是说这是我的职事。但我要说，我的职事是这一个职事的一部分。基督身体的每个肢体都有一分职事，是那独一新约职事的一部分。有些姊妹们可能生机的有负担要整洁会所。这样整洁会所就是她们的职事，乃是为着建造基督身体之工作的一种服事。出外传福音的圣徒也是在尽他们的职事，就是新约建造基督身体之职事的一部分。元首已经赐下各种有恩赐的人，以成全众圣徒，使他们能有分于这些有恩赐的人，为着建造基督身体所尽的那职事。成全圣徒就是发展他们的功能，借着在基督生命里的长大，用功用装备他们，供应他们。至终，所有的圣徒都作有恩赐的圣徒所作同一建造的工作。众圣徒借着在基督里长大，就得着成全，作职事的工作，直接建造基督的身体。

过一种生活，能完成 建造基督身体之职事的工作

以弗所四章十七至三十二节是另一段经文，给我们看见如何借着在基督里长大，建造基督的身体。十五节说，我们需要在一切事上长到基督里面，然后四章后半揭示这样

For the building up of the Body, the Head has given some apostles, some prophets, some evangelists, and some shepherds and teachers (Eph. 4:11-12). Their work is "for the perfecting of the saints unto the work of ministry, unto the building up of the Body of Christ" (4:12). Therefore, the saints are perfected by the gifted ones to do the work of the ministry also. In Ephesians 4:12 "unto the work of ministry" is in apposition to "unto the building up of the Body of Christ." Thus, the work of the ministry is the building up of the Body of Christ. The gifted persons have the same one ministry to build up the Body of Christ. The one Body is built up by one ministry.

In today's Christianity, so-called ministries that are different from the apostles' ministry build up denominations. One so-called ministry builds up the Presbyterian denomination. Another so-called ministry builds up the Baptist denomination. Still other so-called ministries build up the Episcopalian and Methodist denominations. In Christianity there are many different ministries outside of and other than the one unique ministry, and these issue in division after division.

When I refer to "one ministry," I do not mean that this one ministry is my ministry. But I would say that my ministry is a part of the one ministry. Each member of the Body of Christ has a ministry that is a part of the unique New Testament ministry. Some sisters may be burdened organically to clean the hall. This cleaning of the hall is their ministry, which is a service for the work of the building up of the Body of Christ. The saints who go out to preach the gospel are carrying out their ministry as a part of the New Testament ministry to build up the Body of Christ. The Head has given all the gifted persons to perfect the saints so that they may participate in the ministry which the gifted persons are carrying out for the building up of the Body of Christ. To perfect the saints is to develop their organs, equipping and furnishing them with functions through the growth in the life of Christ. Eventually, all the saints do the same one building up work as the gifted members. The saints are perfected to do the work of the ministry for the direct building up of the Body of Christ by their growth in Christ.

LIVING A LIFE THAT CAN CARRY OUT THE WORK OF THE MINISTRY TO BUILD UP THE BODY OF CHRIST

Verses 17-32 of Ephesians 4 is another section showing us how to build up the Body of Christ by the growth in Christ. Verse 15 says that we need to grow up into Christ in all things, and then the rest of chapter four unveils the details of this

在基督里面长大，过一种适合并充分为着建造基督身体之生活的细节。保罗告诉我们，我们行事为人，不要再像那些在他们心思的虚妄里行事为人，与神生命隔绝的外邦人一样。（17～18。）我们照着我们里面神的生命而行，我们的心就不会刚硬，我们也不是在黑暗中；我们并会顾到良心的感觉，不给魔鬼留地步。（27。）我们也需要在真理，就是那在耶稣身上的实际里行。（21。）神就是真理，实际。以弗所四章也说，我们已经在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。（22。）这里的迷惑是人位化的，指那迷惑者魔鬼；从他出来的，乃是败坏之旧人的情欲。为着建造基督的身体，我们需要脱去旧人，而在我们心思的灵里得以更新。（23。）这更新乃是为着我们变化成基督的形像。我们重生的灵与神内住的灵调和。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新而变化。

我们受浸时脱去了旧人，和旧的生活方式，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。（弗四24，罗六6，4上，西二11～12。）义是照着神公义的法则，与神与人都是对的；圣是在神面前的敬虔、虔诚。义重在对人，圣重在对神。我们需要过一种义和圣的生活。耶稣在地上就是这样生活，设立了一个榜样，总是在神里面，同着神并为着神行事，把自己当作恩典供应给人。我们照着祂的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。我们需要过一种生活，为着所需要的建造，将恩典给人。这是一种为着建造基督的身体，把基督供应给人，作他们享受和供应的生活。（弗四29。）败坏的话一句都不可出口，只要说给人恩典的话。在我们一切的说话里，我们该分配基督的丰富。

要建造基督的身体，我们也必须学习不叫圣灵忧愁，使祂能为着我们身体得赎的日子，不断的印我们。（30。）我们该一直叫那灵快乐。我们一切行事为人都该叫祂喜悦。那盖印的灵不断用三一神的素质和成分印我们。就如一张纸受了印记，就受了墨的素质，并有了印记的样式和形状。盖印的灵把三一神的素质带进我们里面，并使我们有三一神的样式。

growth in Christ to have a life that is suitable and adequate for the building up of the Body of Christ. Paul tells us that we should no longer walk as the nations who walk in the vanity of the mind, estranged from the life of God (vv. 17-18). When we walk according to the life of God within us, we do not have a hardened heart, we are not in darkness, we care for the consciousness of our conscience, and we would not give place to the Devil (v. 27). We also need to walk in truth, that is, in the reality as it is in Jesus (v. 21). God is the truth, the reality. Ephesians 4 also says that we have put off, regarding our former manner of life, the old man, which is being corrupted according to the lusts of the deceit (v. 22). Deceit is personified. It refers to the deceiver, the Devil, from whom are the lusts of the corrupted old man. For the building up of the Body of Christ, we need to put off the old man and be renewed in the spirit of our mind (v. 23). This renewing is for our transformation to the image of Christ. Our regenerated spirit is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

In our baptism we put off the old man and the old manner of life, and we put on the new man, which was created according to God in righteousness and holiness of the truth (4:24; Rom. 6:6, 4a; Col. 2:11-12). Righteousness is being right with God and man according to God's righteous way, while holiness is being separated unto God from anything common and being saturated with God's holy nature. We need to live a life of righteousness and holiness. This is the way that Jesus lived on this earth to set up a pattern of One who lived a life of always doing things in God, with God, and for God, ministering Himself as grace to others. We learn from Him, according to His example, not by our natural life, but by Him as our life. We need to live a life that gives grace to others for the needful building up. This is a life that ministers Christ to others as their enjoyment and supply for the building up of the Body of Christ (Eph. 4:29). We should not let any corrupt word proceed out of our mouth but only the words that give grace to others. In all of our speaking, we should distribute the riches of Christ.

To build up the Body of Christ, we must also learn not to grieve the Holy Spirit so that He can keep sealing us for the day of the redemption of our body (v. 30). We should always make the Spirit happy. Everything in our behavior should be pleasant to Him. The sealing Spirit is continuously sealing us with the essence and element of the Triune God. When a piece of paper is sealed with a seal, the paper receives the ink essence and also the likeness and the shape of the seal. The sealing Spirit brings the essence of the Triune God into us and causes us to bear the likeness of the Triune God.

建造基督身体的生活，也是饶恕的生活。我们要实行身体生活，就需要彼此饶恕，忘记彼此的亏欠，就像神在基督里忘记我们的亏欠一样。（弗四 32 下，来八 12。）饶恕就是忘记。因为我们很多时候还在我们的旧人里，所以我们会犯错，得罪别人。因此我们需要凭着那在神的灵里神的生命彼此饶恕。

以弗所四章十七至三十二节给我们看见一幅图画，就是一种能完成建造基督身体之职事工作的生活。在主恢复里的众召会大有盼望和潜力，可以这样建造起来。愿主带我们进入一个职事建造一个身体的实际，成千的圣徒都得着成全，过一种充分并够格作建造基督身体之工作的生活。

A life that builds up the Body of Christ is also a forgiving life. To practice the Body life we need to forgive one another, forgetting one another's offending, as God in Christ forgets our offenses (v. 32b; Heb. 8:12). To forgive means to forget. Because we are still in our old man much of the time, we make mistakes and offend others. This is why we need to forgive others by the life of God in the Spirit of God.

Ephesians 4:17-32 gives us a picture of a life that can carry out the work of the ministry to build up the Body of Christ. There is much, much hope, promise, and potential that all the churches in the Lord's recovery could be built up in this way. May the Lord bring us into the reality of the one Body built up by one ministry with thousands of saints perfected to live a life that is adequate and qualified to do the work of the building up of the Body of Christ.

光的儿女成为基督的新妇

读经：以弗所书五章一至三十二节。

在前一篇信息里，我们从以弗所四章看见，召会乃是基督独一的身体，由一个新约的职事建造起来。我们要有分于这个建造的职事，就需要过一种满了神实际和神恩典的生活。实际是神在子里给我们实化，恩典是神在子里给我们享受。我们需要过一个满了实际和恩典的生活，借此才能建造基督的身体。要过这种生活，我们必须领悟，我们是借着受浸脱去了旧人，这旧人是照着那迷惑（人位化的辞，指撒但本身）的情欲败坏的；（弗四 22；）我们也穿上了新人，这新人是照着神，在那实际（人位化的辞，指三一神自己）的义和圣中所创造的。（弗四 24。）我们需要天天不断的在我们心思的灵里，就是在那充满、占有并指引我们心思之奇妙、调和的灵里，得以更新。（23。）我们该每天每时在这更新的过程中，好叫我们可以变化成为正确的材料，以建造基督的身体。

以弗所四章也给我们看见，这种生活要求我们不再在虚妄里行事为人，（17，）并且不给那恶者魔鬼留地步。（27。）我们也绝不要叫圣灵忧愁，这圣灵充满我们，且一直在印我们，使我们满了神的性情，满有我们所爱并所属那一位的样式。（30。）这种生活常常叫我们乐意饶恕别人，忘记别人对我们的触犯或得罪，正如我们的父神在基督里饶恕并忘记了我们的过犯一样。（32。）这种生活使我们有资格，并能有分于基督身体这生机体的建造。

以弗所书告诉我们，蒙神呼召的会众，乃是召会，（一 1，22，）会集；并且这召会乃是神的国、（二 12～13，19、）神的家人、（19、）神的殿、（21、）以及神的居所。（22。）不仅如此，召会也是基督的身体（一 23，四 4）和新入。（二 15。）至终，基督的身体和新入成了基督的新妇。（五 23～32。）会集和国，表面看都不是生机的。但是家人、身体、新人、妻子、新妇，全是生机的。召会

CHILDREN OF LIGHT TO BE THE BRIDE OF CHRIST

Scripture Reading: Eph. 5:1-32

In the previous chapter, we saw from Ephesians 4 that the church is one unique Body which is built up by the one New Testament ministry. To participate in this building up ministry we need to live a life that is full of God's reality and God's grace. Reality is God realized by us in the Son, and grace is God in the Son as our enjoyment. We need to live a life of reality and grace through which we can build up the Body of Christ. To live such a life we must realize that through baptism we have put away our old man, which is being corrupted according to the lusts of the personified deceit, Satan himself (Eph. 4:22), and that we have also put on the new man which according to God was created in righteousness and holiness of the personified truth, the Triune God Himself (v. 24). We need to be daily and continually renewed in the spirit of the mind, the wonderful mingled spirit which fills, occupies, and directs our mind (v. 23). Daily and hourly we should be under this renewing, that we might be transformed to be the proper materials for the building up of the Body of Christ.

Ephesians 4 also shows us that such a life requires that we no longer walk in vanity (v. 17) and that we give no place to the evil one, the Devil (v. 27). We also should never grieve the Holy Spirit, who fills us and is continuously sealing us, making us full of the very nature of God and causing us to bear the very likeness of the One whom we love and to whom we belong (v. 30). Such a life is always willing to forgive others, to forget others' trespasses or offenses toward us, just as our Father God in Christ has forgiven and forgotten our offenses (v. 32). Such a life qualifies us and enables us to participate in the building up of the organism of the Body of Christ.

The book of Ephesians tells us that the called ones of God as a congregation are the church (1:1, 22), the assembly, and that this church is God's kingdom (2:12-13, 19), God's family (2:19), and God's temple (2:21), His dwelling place (2:22). Moreover, the church is the Body of Christ (1:23; 4:4) and the new man (2:15). Eventually, the Body of Christ and the new man become the bride of Christ (5:23-32). The assembly and the kingdom apparently are not something organic. But the family, the Body, the new man, and the wife, the Bride, are all organic. For the church

要成为基督的身体，就需要生命。在身体里最重要的乃是生命。生命过去了，身体就了了。召会要成为新人，就需要人位。一个人必须有人位，新人的人位乃是基督自己。不仅如此，召会要成为基督的新妇，就需要爱。对于妻子，新妇，最重要的事乃是爱。基督是我们的爱，因为祂是我们的丈夫。祂是我们的生命、人位，也是我们的爱。

以弗所书的每一章都从特别的观点，启示基督的身体这三一神生机体的奥秘。一章给我们看见，基督的身体乃是神圣三一分赐的结果。二章给我们看见，这身体乃是神的杰作，就是新人。在三章保罗揭示，我们得了基督之丰富的供应，成为三一神的丰满。在四章，乃是由一个职事建造起来的一个身体。在五章，保罗接着从另一个角度或观点，告诉我们关于基督身体更进一步的事。我们若肤浅的读以弗所五章，就看不见这个观点。我们必须深入这一章所揭示之真理的深处，来看更进一步的事。这一章启示，光的儿女乃是为着预备基督的新妇。光的儿女和基督的新妇，是以弗所五章里两项重要的事。作光的儿女，在爱和光中行事为人，乃是预备好有分于基督的新妇。

在爱和光中行事为人

按照以弗所四章，我们的生活需要恩典和实际（真理），使我们够资格有分于基督身体的建造。以弗所五章比四章更高更深。这一章往前给我们看见，我们需要在爱和光中行事为人。（2，8。）爱是恩典的源头，光是真理的源头。爱彰显出来，就成了恩典；光照耀出来，就成了真理。基督从神而来，为要彰显神，显明神。当神在主耶稣身上得彰显并被启示时，祂的爱就成了恩典，祂的光就成了真理。我们接受主耶稣作我们的救主和生命，就被带进与父的交通中，享受祂作爱和光。（见新约圣经恢复本，弗五2注1。）子是爱的彰显，对我们乃是恩典；这恩典把我们带到恩典的源头，就是那是爱的父那里。约翰的福音书里有恩典，（约一14，）但在约翰的第一封书信里有爱。（约壹四8，16。）基督来了，也把真理，实际带给我们。我们有了真理，这真理就把我们带到真理的源头，就是那是光的

to be the Body of Christ there is the need of life. In the Body the most crucial matter is life. When life is gone, the Body is finished. For the church to be the new man there is the need of a person. A man must have a person, and the person of the new man is Christ Himself. Furthermore, for the church to be the bride of Christ, there is the need of love. For a wife, a bride, the most important thing is love. Christ is our love because He is our husband. He is our life, our person, and our love.

Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view. Chapter one shows us that the Body of Christ is the issue of the dispensing of the divine Trinity. Chapter two shows us that this Body is a masterpiece as the new man. In chapter three Paul unveils that we are supplied with the riches of Christ to be the fullness of the Triune God. In chapter four is the one Body built up by the one ministry. In Ephesians 5 Paul goes on to tell us something further concerning the Body of Christ from another angle or point of view. If we read Ephesians 5 in a superficial way, we will not be able to see its point of view. We must dive into the depths of the truth unveiled in this chapter to see something further. This chapter reveals the children of light for the preparation of the bride of Christ. The children of light and the bride of Christ are the two crucial matters in Ephesians 5. To be the children of light who walk in love and light is to be prepared to participate in the bride of Christ.

WALKING IN LOVE AND LIGHT

According to Ephesians 4, we need grace and truth for the life that qualifies us to participate in the building up of the Body of Christ. Chapter five of Ephesians is higher and deeper than chapter four. It goes on to show us that we need to walk in love and light (vv. 2, 8). Love is the source of grace, and light is the source of truth. When love is expressed, it becomes grace. When light shines out, it becomes truth. Christ came from God to express God, to manifest God. When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. When we receive the Lord Jesus as our Savior and our life, we are brought into fellowship with the Father to enjoy Him as love and light (see note 21 in Ephesians 5—Recovery Version). The Son is the expression of love, which to us is grace, and this grace brings us to the source of grace, which is the Father as love. In the Gospel of John there is grace (John 1:14), but in the first Epistle of John there is love (1 John 4:8, 16). Christ also came to bring us the truth, the reality. When we have the truth, the truth brings us to the source of truth, the

父那里。耶稣基督把我们带到父那里，父乃是爱，就是恩典的源头，也是光，就是真理的源头。在以弗所五章，我们是光的儿女，在爱和光中行事为人。

保罗写以弗所书，比任何哲学家，诸如孔子或苏格拉底都高得多。人类中有谁能写出这本书？保罗从哪里得到这些点？他所用的许多辞，就如基督的身体，在旧约里也找不到。保罗乃是一个被三一神得着，与三一神调和的人。在林前七章四十节他说，“我想我也有神的灵了。”他书信里那些奇妙的事，乃是他活在话成肉体，作为神人的原则里所写的。所有这些事都向他揭示，并被写下来，如今就在我们手中。倘若地上没有圣经这样一本书，我们会在何等的黑暗里！但是自从我们有了这本书，我们是在何等的光中！我们真是光的儿女。

光的儿女

以弗所五章一节说，“所以你们要效法神，好像蒙爱的儿女一样。”要过一个满了爱和光的生活，我们有一位可以效法的。我们有一位是爱又是光的父。我们既是父的儿女，就有祂的生命和性情。儿女自然是父的效法者。每一个效法父的儿女，都是父的“复印”。我们对神不是陌生人，努力想要效法祂；我们乃是神的儿女，有神的生命，享受神的性情。凭着我们父神圣的生命，我们能效法祂。

我们也有基督作我们的榜样。以弗所五章二节说，“也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”供物是为着与神交通所献的礼物，祭物是为着使我们得赎脱罪。基督爱我们，（2，25，）基督也光照我们。（14。）祂是我们的榜样，使我们过一种在爱里并在光中的生活。我们凭自己无法像基督爱我们那样爱别人。我们能像祂爱我们那样的爱人，是因为祂是我们的生命。我们有祂作我们的生命和我们的人位。在我们里面有一个人位，祂爱我们，现在凭着这个人位，在这人位里并同着这人位，我们能像祂那样的爱人。这是生机的，生命的事。

Father as light. Jesus Christ brings us to the Father, who is love as the source of grace and who is light as the source of truth. In Ephesians 5 we are children of light walking in love and light.

In writing the book of Ephesians, Paul was much higher than any philosopher, such as Confucius or Socrates. What human being could compose this book? Where did Paul pick up these points? Many of the terms he used, such as the Body of Christ, cannot be found in the Old Testament. Paul was one who was gained by the Triune God to be mingled with Him. In 1 Corinthians 7:40 he said, "I think that I also have the Spirit of God." He was living in the principle of incarnation as a God-man when he wrote the wonderful things in his Epistles. All these things were unveiled to him and were written by him, and they are in our hands. If there were not such a book as the Bible on the earth, what darkness we would be in! But since we have this book, what light we are in! We are really the children of light.

CHILDREN OF LIGHT

Ephesians 5:1 says, "Become therefore imitators of God, as beloved children." To live a life of love and light we have One whom we may imitate. We have a Father who is love and who is light. As children of the Father, we have His life and nature. The children are spontaneously the imitators of the Father. Every child as an imitator of God is a "xerox copy" of the Father. We are not strangers to God trying to imitate Him. We are children of God, possessing God's life and enjoying God's nature. By our Father's divine life we can be imitators of Him.

We also have Christ as our pattern. Ephesians 5:2 says, "And walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor." An offering is a gift for fellowship with God, whereas a sacrifice is for redemption from sin. Christ loved us (vv. 2, 25) and Christ shines upon us (v. 14). He is our pattern for us to live a life in love and in light. By ourselves we could not love others as Christ loved us. We can love as He loved because He is our life. We have Him as our life and as our person. We have a person in us who loved us, and now by this person, in this person, and with this person we can love as He loved. This is organic, something of life.

光之儿女的生命，使我们够资格在基督新妇的预备里有分。启示录十九章七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”羔羊的婚娶到了，我们这些光的女儿就要成为新妇，使那位爱我们的得着满足。要预备好，就需要有所准备。我们准备自己成为基督新妇的路，乃是作光的儿女，常常在爱和光中行事为人并工作，如同我们的救主所行的。我们能效法我们的父神，并以基督作我们的榜样，在爱和光中行事为人并工作。

我们在主里面既是光，行事为人就要像光的儿女。（弗五8。）神是光，我们在祂里面，也就是在光中。我们既在光中，就成了光的儿女。以弗所五章十五节告诉我们，行事为人不要像不智慧的人，乃要像有智慧的人。愚昧是一种黑暗。我们行事为人若是愚昧的，我们就是行在黑暗里；我们行事为人若有智慧，我们就是行在光中。光的儿女行事为人，不该像不智慧的人，乃该像有智慧的人，赎回光阴，因为日子邪恶。（16。）要赎回光阴，就要凭着基督活在召会中，就是在召会生活中活基督。我们若不过召会生活，就是在浪费自己的光阴。我们进到召会生活以前，浪费了许多年日。活在召会生活之外，就是活在虚空中，浪费自己的光阴。你可能认为没有时间祷告半小时，但是一个电话来了，你可能在心思的虚妄中就谈了四十分钟。你为什么不愿意用这个时间，为一位退后多年，从不聚会的弟兄祷告？为这样一位弟兄祷告，是赎回你的光阴。在心思的虚妄里打电话，是浪费你的光阴。光阴飞逝，绝不会等你。你必须行事有智慧，好赎回光阴。避免不必要的电话，就是赎回光阴。购物也可能浪费光阴。为着召会生活而活基督，乃是赎回光阴唯一的路。

以弗所五章十七节说，“所以不要作愚昧人，却要明白什么是主的旨意。”我们可能因不必要的购物浪费自己的光阴，而成为愚昧的，这是因着不知道主的旨意。主的旨意是要我们探访罪人。为什么我们不愿意用周六上午、下午或晚上出去探访罪人？我们中间有位弟兄，告诉我们有关他祖父的实行。他祖父在德国是个面包师傅，每天从早上四点开始，工作十二小时。几乎每一天下午四点，他祖父一回家，洗澡换衣之后，就出去探访人，对人讲说基督。

The life of the children of light qualifies us to participate in the preparation of the bride of Christ. Revelation 19:7 says, "Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb is come, and His wife has made herself ready." When the wedding of the Lamb comes, we, the children of light, will be a bride to satisfy the One who loves us. To be ready requires preparation. The way to prepare ourselves to be the bride of Christ is to be the children of light always walking and working in love and light as our Savior did. We can imitate our Father God and take Christ as our pattern to walk and work in love and light.

As light in the Lord, we should walk as children of light (Eph. 5:8). God is light, and when we are in Him, we are in light. As those in the light we become children of light. Verse 15 tells us to walk not as unwise but as wise. Foolishness is a kind of darkness. When we walk foolishly, we are walking in darkness. When we walk wisely, we are walking in light. The children of light should walk, not as unwise but as wise, redeeming the time because the days are evil (v. 16). To redeem the time is to live in the church by Christ, to live Christ in the church life. If we do not live the church life, we will waste our time. Before we came to the church life, we wasted many years. To live outside the church life is to waste our time by living in vanity. You may consider that you do not have the time to pray for half an hour, but if a telephone call comes, you may talk for forty minutes in the vanity of your mind. Why would you not spend this time to pray for a certain brother who has been backsliding for years and never comes to the meetings? To pray for such a brother is to redeem your time. To talk on the telephone in the vanity of the mind is to waste your time. Time flies; it never waits for you. You have to redeem it by behaving wisely. To avoid unnecessary talk on the telephone is to redeem the time. Shopping may also be a waste of time. To live Christ for the church life is the unique way to redeem the time.

Verse 17 says, "Therefore do not be foolish, but understand what the will of the Lord is." The reason we might be foolish to waste our time by unnecessary shopping is that we do not know the will of the Lord. The will of the Lord is that we should visit the sinners. Why would we not use Saturday morning, afternoon, or evening to go to visit sinners? One brother among us told us about the practice of his grandfather, who was a baker in Germany working twelve hours a day starting from four in the morning. At four in the afternoon his grandfather would return home, wash and dress up, and go to visit people concerning Christ nearly every day. Wasn't that

这不是有智慧么？这不是神的旨意么？倘若我们每个周六分别半天给主，忘记购物，出去探访罪人，我们每年至少能带二、三个人归主。出去之前，我们该迫切的祷告：“主，我相信在这城里，有些亲爱的人是你在创世之前所拣选的。但他们仍未蒙召，因为没有人向他们发出你的呼召。主，差遣我去对他们讲说福音。主，与我同在。”倘若有些圣徒这样作，召会就会扩增。

在已过的年日里，我们中间有许多地方，在结果子的事上很贫穷。经过三年多对这事的研究，我发现得着人最好的路，乃是到人那里去，叩门访问人。这个实行在一些地方激起了反对。这必定是仇敌的攻击。你不相信主的旨意是要我们出去么？主耶稣吩咐我们出去传福音。（太十6～7，二八19，可十六15。）祂自己设立了榜样。祂没有留在天上，呼召人到祂那里；祂乃是来到人间，甚至成了一个人。祂降低自己的地位和身分，去到撒玛利亚，遇见一个犯罪的女人，（约四1～42，）也去到耶利哥，遇见罪人撒该。（路十九1～10。）祂总是在探访人。彼得、安得烈、雅各和约翰，也是因着主来探访他们，被主得着的。

摩门教和耶和华见证人会这两大异端团体，也有叩门的实行。我们必须了解撒但总是模仿神所要作的。遗憾的是，神的儿女没有出去探访人。反之，他们周六可能留在家里看电视、打电话，或者出去购物。十年过去了，许多基督徒可能没有带一个人归主。这是主的旨意么？我们是葡萄树上的枝子。主的旨意乃是要所有的枝子都结果子。在约翰十五章十六节，主清楚的说，“不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存…”。祂警告我们这些枝子，我们若不结果子，就要被剪去。（2，5～6。）被剪去不是灭亡，乃是失去对丰富之葡萄树的享受。我们若对主认真，我们对主的享受会产生果子。然而，今天果子在哪里？我们需要回到主的话里，读出什么是主在这件事上的旨意。你若去读什么是主的旨意，你就会成为出去探访人的人。

wise? Wasn't that the will of God? If we separated half of every Saturday to the Lord, forgetting about shopping, and went out to visit sinners, we could bring at least two or three to the Lord each year. Before going out, we should pray desperately, "Lord, I believe that in this city there are some dear ones chosen by You before the foundation of the world. Yet they still have not been called by You because there has been no one to sound Your call to them. Lord, send me to speak the gospel to them. Lord, be with me." If some of the saints did this, there would be an increase in the church.

In the past years, the poverty in fruitbearing has been among us in many places. After studying this matter for more than three years, I discovered that the best way to gain people is to go to them, to visit them by knocking on their doors. This practice has stirred up opposition in some places. This must be the attack of the enemy. Do you not believe that the Lord's will is for us to go out? The Lord Jesus charged us to go preach the gospel (Matt. 10:6-7; 28:19; Mark 16:15). He set up the pattern. He did not stay in the heavens, calling people to Himself. He came down to man and even became a man. He lowered Himself in position and status to go to Samaria to meet a sinful woman (John 4:1-42) and to go to Jericho to meet the sinner Zaccheus (Luke 19:1-10). He was always visiting people. Peter, Andrew, James, and John were also caught by the Lord's coming to visit them.

Two great heretical groups, the Mormons and the Jehovah's Witnesses, also practice door-knocking. We must realize, though, that Satan always tries to copy what God is doing. It is regrettable that God's children do not go out to visit people. Instead, they may stay at home on Saturday to watch television and talk on the phone, or they may go shopping. After ten years, many Christians may not have brought one person to the Lord. Is this the Lord's will? We are the branches of the vine. The Lord's will is for all the branches to bear fruit. In John 15:16 the Lord said clearly, "You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain." He warned us that as the branches, we will be cut off if we do not bear fruit (John 15:2, 5-6). This is not to perish but to lose the very enjoyment of the rich vine. If we mean business with the Lord, our enjoyment of the Lord will bring forth fruit. However, where is the fruit today? We need to come back to the Word to read what the Lord's will is concerning this matter. If you read what the Lord's will is, you will be one who goes out to visit people.

以弗所五章十八节说，“不要醉酒，醉酒使人放荡，乃要在灵里被充满。”每一样满足我们的属世事物都像酒。出去购物，买不必要的东西乃是酒。我们不该醉酒，乃该在我们的灵里被分赐的三一神所充满。祂正在分赐，我们正在喝。当我们在灵里被分赐的三一神充满，就会用诗章、颂辞、灵歌，彼此对说，我们也会满了感谢和赞美。（19～20。）许多人已经发现，他们出去叩人的门，给人施浸的时候，他们就是这样的被充满。

二十一节说，“凭着敬畏基督，彼此服从。”基督作我们的救主乃是头。祂既是头，我们就必须学习彼此服从；不要作别人的头。我们若都以基督为我们的头并服从祂，我们也会彼此服从。年幼的当服从年长的，年长的也当服从年幼的。年长的可能觉得自己优越，觉得年幼的该听他们。这不是彼此服从，这乃是作主辖管别人，就是作头。所有年长的必须学习服从亲爱的、年幼的圣徒。光的儿女，在爱和光中行事为人，必定会彼此服从。年长的应当仍然喜欢从年幼的有所学习，并且认为年幼圣徒所知道的可能比他们还多。

任何一个社会都有年龄隔阂。十几岁的少年人不喜欢和二十几岁的在一起。甚至在少年人中间，十七、十八岁的，可能也不喜欢和十三、十四岁的在一起，有小学程度的，有初中程度的，也有高中程度的。在召会中我们若被不同的年龄层分隔了，我们就是失败的。我们都需要像小孩子一样。（路十八17。）年幼的不需要怕年长的。我是个年长的人，我喜欢和年幼的一起生活、聚会并事奉。

成为基督的新妇

我们是光的儿女，在爱和光中行事为人，就会预备好成为基督的新妇。基督在权柄上是召会的头，在爱里是身体的救主。（弗五23。）基督作头是权柄的事，作救主是爱的事。召会服从基督，正如妻子凡事服从丈夫一样。（24。）

Ephesians 5:18 says, "And do not be drunk with wine, in which is dissipation, but be filled in spirit." Every worldly thing that satisfies us is like wine. To go shopping to buy unnecessary things is wine. We should not be drunk with wine but be filled in our spirit with the dispensing Triune God. He is dispensing and we are drinking. When we are filled in our spirit with the dispensing Triune God, we speak to one another in psalms and hymns and spiritual songs, and we are full of thanks and praises (vv. 19-20). Many have found out that when they went out to knock on people's doors and baptized someone, they were filled in this way.

Verse 21 says, "Being subject to one another in the fear of Christ." Christ as our Savior is the Head. Since He is the Head, we must learn to be subject to one another. Do not be the head over others. If we all take Christ as our Head and subject ourselves to Him, we will also subject ourselves to one another. The young ones should subject themselves to the older ones, and the older ones to the young ones. The older ones may feel superior and feel that the younger ones should listen to them. This is to not be subject to one another. This is to lord it over others, to be the head. All the older ones have to learn to subject themselves to the dear young ones. Children of light walking in love and light would surely be subject to one another. The older ones should consider that they would still like to learn something from the young ones, and that the younger ones may know more than they do.

In any society there is the age barrier. Teenagers may prefer not to be with those who are over twenty. Even among the teenagers, the seventeen and eighteen year olds may prefer not to be with the thirteen and fourteen year olds. There is the elementary school level, the junior high school level, and the high school level. If we are separated by age levels in the church, we are defeated. We all need to be like little children (Luke 18:17). The younger ones do not need to be afraid of the older ones. As an older one, I like to live, meet, and serve with the younger ones.

BECOMING THE BRIDE OF CHRIST

As children of light walking in love and light, we will be prepared to be the bride of Christ. Christ is the Head of the church in authority and the Savior of the Body in love (Eph. 5:23). Christ's being the Head is a matter of authority, while His being the Savior is a matter of love. The church is subject to Christ as wives are to their husbands in everything (v. 24).

基督爱召会，为召会舍了自己。（25。）基督因着爱召会，就把自己给了召会，目的是为着圣化召会，不仅是在地位上，更是在性质上，里里外外的圣化她。祂圣化我们，乃是借着那进到我们里面、浸透我们之圣化的生命和圣别的性情；每一天，甚至每一分钟，祂借着话中之水的洗涤洁净我们。（26。）在话中，就是在圣经中有水。我们凭着经历知道这一点。我们进到这水里，这水就洗涤我们。每天早上，我们都需要在圣经里洗涤。

基督圣化召会，好将召会献给自己，不仅是圣别的，更是荣耀的，使神得着彰显。（27。）荣耀是彰显出来的神。圣别的召会就是彰显神这圣别者，荣耀的召会乃是荣耀神，对人显示神。基督要将召会献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病。皱纹是老旧的表记；没有皱纹，就是年轻的表记。斑点代表创伤。只有里面的生命，才能洗去皱纹、斑点、以及任何这类的病。二十七节说，召会该是圣别、没有瑕疵的，如同带着美丽彰显的宝石，里面没有异物或瑕疵。

基督保养顾惜召会，就是祂的身体；我们是祂这身体上的肢体。（29～30。）保养就是喂养，顾惜就是以柔爱养育，并以亲切的照料维护。婴儿在母亲的怀里，就得着顾惜。婴儿享受柔爱的养育，和亲切照料的维护。基督保养顾惜我们，也是这样。

基督与召会是一灵，（林前六 17，）正如丈夫与妻子乃是一体。（弗五 31。）基督与召会是一，这是极大的奥秘。（32。）召会出自基督，如同夏娃出自亚当一样。（创二 21～22。）夏娃是亚当的流出，扩大。召会与基督有同一的生命和性情，并与基督成为一，如同夏娃是亚当的配偶，与他成为一体，（24，）和他有同样的生命和性情。按生命和性情说，亚当与夏娃是一；基督与我们，也是这样。

我们已经看见，召会是基督的身体，需要基督作生命；而新人需要基督作人位。不仅如此，基督的新妇在二者成为一这件事上，需要基督作她的爱。只有在爱里，二者才能成为一。二者中间若没有爱，就绝不能成为一。

Christ loved the church and gave Himself up for her (v. 25). Because He loved the church, Christ gave Himself up for her for the purpose of sanctifying her, not only positionally but also dispositionally, from without and from within. He sanctifies us by entering into us to be the sanctifying life and the holy nature that saturates us, cleansing us every day, even every moment, by the washing of the water in the Word (v. 26). In the Word, the Bible, there is the water. We know this by our experience. When we get into the water, it washes us. Every morning we need to wash in the Bible.

Christ sanctifies the church that He might present the church to Himself not only holy but also glorious for expressing God (v. 27). Glory is God expressed. A holy church is to express God, the holy One. A glorious church is to glorify God, to show God to others. Christ will present the church to Himself glorious, not having spot or wrinkle or any such things. Wrinkles are a sign of oldness. To have no wrinkles is a sign of youth. Spots represent wounds. Only the life from within can wash away the wrinkles, spots, and any such things. Verse 27 says that the church should be holy and without blemish, as a gem which bears a beautiful expression and has no foreign particles, or blemishes.

Christ nourishes and cherishes the church as His Body of which we are members (vv. 29-30). To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. When a baby is in the bosom of its mother, it is cherished. The baby enjoys the nurturing with tender love and the fostering with tender care. Christ is nourishing and cherishing us in the same way.

Christ and the church are one spirit (1 Cor. 6:17) as husband and wife are one flesh (Eph. 5:31). That Christ and the church are one is a great mystery (v. 32). The church came out of Christ, as Eve came out of Adam (Gen. 2:21-22). Eve was the very issue, the enlargement, of Adam. The church has the same one life and nature as Christ and has become one with Him, as Eve became one flesh with Adam as his counterpart (Gen. 2:24), having the same life and nature as Adam had. According to life and nature, Adam and Eve were one. It is the same with Christ and us.

As we have seen, the church as the Body of Christ needs Christ as its life, and the new man needs Christ as his person. Moreover, the bride of Christ needs Christ as her love in the oneness of the two. Two can only become one in love. If there were no love between the two, they could never be one.

为召会摔跤， 并在不朽坏之中爱基督

以弗所六章给我们看见，我们不仅需要为召会摔跤，也要在朽坏之中爱基督。（11～18，24。）在以弗所书末了一章有属灵的争战。召会不仅有争战，更有摔跤。我若不摔跤，就不能自由的向你们尽职。我们必须为召会摔跤。我们是召会，我们必须摔跤，就是打那美好的仗。（提后四7。）我们也必须在朽坏之中爱基督。三一神、神的分赐、以及这分赐的结果——召会，就是基督的身体、新人和新妇，都是在朽坏之中。宇宙中一切别的事物都会朽坏。我们必须为召会争战，并在这朽坏之中爱基督。

WRESTLING FOR THE CHURCH AND LOVING CHRIST IN INCORRUPTIBILITY

Chapter six of Ephesians shows us that we need not only to wrestle for the church, but also to love Christ in incorruptibility (Eph. 6:11-18, 24). In the last chapter of Ephesians is the spiritual warfare. The church not only has to fight but also has to wrestle. If I did not wrestle, I would not be free to minister to you. We have to wrestle for the church. As the church we have to wrestle, to fight the good fight (2 Tim. 4:7). We must also love Christ in incorruptibility. The Triune God, God's dispensing, and the issue of this dispensing—the church, the Body of Christ, the new man, and the bride—are in incorruptibility. All other things in the universe will be corrupted. We must fight for the church and love Christ in this incorruptibility.

第六章

基督身体的来历

读经：加拉太书四章六节，罗马书八章十五节，约翰福音一章十二至十三节，彼得前书一章二节上，路加福音十五章八节，十七节，约翰福音十六章八至十一节，三章五至六节，罗马书八章十九节，哥林多前书六章十五节，十二章二十七节，歌罗西书三章四节上，约翰一书一章二节，五章十一至十二节，约翰福音三章三十六节上，马太福音二十八章十九节，哥林多前书十二章十三节上，歌罗西书二章九节，约翰福音一章十四节上，希伯来书二章十四节上，十七至十八节，约翰福音十四章十六至十七节，七章三十九节，启示录二十二章十七节上，哥林多前书十五章三至四节，四十五节下，约翰福音十七章二十一节上，二十三节上。

纲目

壹 由父神来作信徒的源头—加四 6，罗八 15：

一 为父神所生—约一 13。

二 成为父神的儿女—约一 12。

贰 由灵神来圣别并重生父神所拣选并预定的人：

一 圣别—彼前一 2 上：

1 光照、寻找—路十五 8，17。

2 叫蒙光照的人知罪自责—约十六 8～11。

二 重生—约三 5～6：

1 成为神的众子—罗八 19。

2 作基督的肢体—林前六 15，十二 27。

CHAPTER SIX

THE ORIGIN OF THE BODY OF CHRIST

Scripture Reading: Gal. 4:6; Rom. 8:15; John 1:12-13; 1 Pet. 1:2a; Luke 15:8, 17; John 16:8-11; 3:5-6; Rom. 8:19; 1 Cor. 6:15; 12:27; Col. 3:4a; 1 John 1:2; 5:11-12; John 3:36a; Matt. 28:19; 1 Cor. 12:13a; Col. 2:9; John 1:14a; Heb. 2:14a, 17-18; John 14:16-17; 7:39; Rev. 22:17a; 1 Cor. 15:3-4, 45b; John 15:1, 5; 17:21a, 23a

OUTLINE

I. God the Father being the believers' source—Gal. 4:6; Rom. 8:15:

A. Who are begotten of God the Father—John 1:13.

B. Who become the children of God the Father—John 1:12.

II. God the Spirit sanctifying and regenerating the ones selected and predestinated by God the Father:

A. Sanctifying them—1 Pet. 1:2a:

1. Enlightening and seeking them—Luke 15:8, 17.

2. Convicting the enlightened ones—John 16:8-11.

B. Regenerating them—John 3:5-6:

1. To be the sons of God—Rom. 8:19.

2. To be the members of Christ—1 Cor. 6:15; 12:27.

叁 由子神来作蒙重生之人的生命—西三4上:

- 一 使基督的肢体得着神非受造、永远的生命—约壹一2, 五11~12, 约三36上。
- 二 使基督的肢体与三一神有生机的联结—太二八19。

肆 由父子灵成为那终极完成的灵, 来将基督的众肢体浸成基督的唯一身体—林前十二13上:

- 一 父化身为子—西二9:
 - 1 经过成为肉体—约一14上, 来二14上。
 - 2 再经历人生—来二17~18。
- 二 子实化为灵—约十四16~17:
 - 1 作那完成的灵—约七39。
 - 2 作三一神终极的完成—启二二17上:
 - a 经过死而复活—林前十五3~4。
 - b 成为包罗万有、赐生命、内住、复合的灵—林前十五45下。
- 三 将所有圣别、重生的人, 浸成基督的一个身体—林前十二13上:
 - 1 将重生的人浸入三一神里面—太二八19。
 - 2 使他们与三一神成为一, 作基督的身体—约十七21上, 23上。

III. God the Son being life to the regenerated ones—Col. 3:4a:

- A. For the members of Christ to receive the uncreated and eternal life of God—1 John 1:2; 5:11-12; John 3:36a.
- B. Bringing the members of Christ into an organic union with the Triune God—Matt. 28:19.

IV. The Father, the Son, and the Spirit becoming the consummated Spirit who baptizes the members of Christ into the unique Body of Christ—1 Cor. 12:13a:

- A. The Father being embodied in the Son—Col. 2:9:
 1. Passing through incarnation—John 1:14a; Heb. 2:14a.
 2. Experiencing human life—Heb. 2:17-18.
- B. The Son realized as the Spirit—John 14:16-17:
 1. The Spirit being the consummated Spirit—John 7:39.
 2. The Spirit being the ultimate consummation of the Triune God—Rev. 22:17a:
 - a. Having passed through death and resurrection—1 Cor. 15:3-4.
 - b. Becoming the all-inclusive, life-giving, indwelling, and compound Spirit—1 Cor. 15:45b.
- C. Baptizing all the sanctified and regenerated ones into the Body of Christ—1 Cor. 12:13a:
 1. Baptizing the regenerated ones into the Triune God—Matt. 28:19.
 2. Making them one with the Triune God to be the Body of Christ—John 17:21a, 23a.

祷告：主啊，我们向你献上敬拜，谢谢你常常顾念我们，召集我们，把我们召集到你的圣名里。主，今天晚上我们再次在你的圣名里聚集，求你的宝血洁净我们，你的灵与我们同在，你的话向我们打开。主，我们深信就在这个时刻，你是与我们同在。你知道我们是一无所有，一无所能，我们所仰望、所倚靠的乃是你的自己和你的祝福。主，今天晚上带领我们，引导我们每一个人。给我们每一个人都有一句话，摸着我们的深处，叫我们得着供应，光照我们，叫我们里面得着你的扶持。主，求你给我们口才、应时的发表、新鲜的亮光，更求你把你自己多多的释放出来，好叫我们得着饱足，你的身体得着建造。主耶稣，求你给我们晴朗的天，用浅显的话向我们显明你身体的奥秘，给我们有透彻的眼光，能以透视你宝贝的身体。但愿你加倍的与我们同在，你这无往不透的灵能处处临到我们，摸着我们，占有我们。阿们。

对基督身体的透视

从本篇信息起，我要对你们讲的主题是对基督身体的透视。我用透视一辞来说到这事，因为关于基督的身体，你们听得够多了。你们都知道基督的身体就是召会。这没有错，但这个领会太浅显了。说到身体，这是一件奥秘的事。不要说基督的身体，就连我们人这小小的身体也都极其的奥秘；它的奥秘就在于它的生机。你们看，我这个人站在这里，因为我是个活的人，我或说话或动作，我的身体无论怎样，都是生机的表显。我们这小小的身体都如此，何况是基督的身体。基督是那在万有中充满万有者，（弗一23，）祂是这样一位无限量，无边际伟大的主，祂更需要一个丰满的身体来彰显祂。可想而知，祂这身体有多么的奥秘，不是我们能够研究得透的。但是无论如何，我仰望

Prayer: Lord, we offer our worship to You. We thank You that You always take care of us and gather us, that You even gather us into Your holy name. Lord, we again gather into Your holy name tonight. May Your blood cleanse us, may Your Spirit be with us, and may Your Word be opened to us. Lord, we deeply believe that at this very moment You are present with us. You know that we are nothing and can do nothing. What we are looking to and depending on is You Yourself and Your blessing. Lord, lead us tonight, and guide every one of us. Do give each one of us a word which will touch the depths of our being, so that we would be supplied. Enlighten us that we may receive Your sustenance within. Lord, may You give us the utterance, the instant word, the fresh light. And we pray that You will release Yourself more and more so that we may be satisfied, and Your Body may be built up. Lord Jesus, grant us a clear sky. Through simple words reveal to us the mystery of Your Body. Grant us a thorough vision that we can see Your precious Body clearly. Be with us in an extraordinary way, and may Your all-pervading Spirit be upon us to touch us and possess us. Amen.

I have not been back here for a long time. I have come back, but this time I will not be staying too long, and after I leave, I will not return very soon. So I treasure these four meetings very much. I have had much consideration before the Lord and felt that I needed to speak some messages which are basic and crucial that will be sufficient for you for a year. If you know how to use them, they can even be adequate for your whole life.

A THOROUGH VIEW OF THE BODY OF CHRIST

The topic of the messages I am going to speak to you this time is “A Thorough View of the Body of Christ.” I use the expression thorough view to talk about this matter because concerning the Body of Christ you have heard enough already. You all know that the Body of Christ is the church. This is not wrong, but this realization is too shallow. The Body is a mysterious matter. Not to mention the Body of Christ, just our little body is extremely mysterious; its mystery lies in its being organic. Look at me standing here. Because I am a living person, whether I am speaking or moving, regardless of what my body is doing, there is an organic expression. If our little physical bodies are like this, the Body of Christ is like this so much the more. Christ is the One who fills all in all (Eph. 1:23). He is such an immeasurable and boundlessly great Lord. He needs a Body of fullness to express Him even more than we do. From this you can realize how mysterious His Body is. It is not something that

主，使我能尽所能的，用四篇信息，给你们一个对基督身体的透视。

首先，我们要来看基督身体的来历，也就是基督身体的产生。下一篇，我们要来看基督身体的元素、素质和实际，那是真正说到对基督身体的透视。接着，我们就要来看基督身体的生活。这是我们该过的生活。我们当然不过罪人的生活，也不过天然人的生活。我们也不是仅仅过道德人的生活，或一国之民的生活，我们乃是过身体的生活。说召会的生活，不如说身体的生活。因为召会这辞有个会字，它是指会众说的，而会众表面看来并不涉及生命。但一说到身体，就很清楚是指生命的生机体说的。末了我们要来看基督身体的事奉。看过了身体的生活，再看身体的事奉。

基督身体的来历

现在，我们要来看基督身体的来历。我们都知道，我们坐在这里的每一个人都是生出来的，而不是作出来的。那些在庙里的偶像才是作出来的，不是生出来的。我们这些有生机身体的人，都是生出来的，就是从和我们同样是人的父母生出来的。这个生出就是我们的来历。至于说到基督的身体，她乃是基督众肢体的一个总和，而我们就是祂身体上的众肢体。所以说到基督的身体，我们都在内，包括你和我。我讲基督的身体，就是讲你们，也是讲我自己。所以当我们在这里说到一个奥秘者，基督和祂的身体的来历时，你我都包括在内。我们说到基督身体的来历，就是说到我们本身的来历。

由父神来作信徒的源头

基督的身体也同我们人的身体一样，是生产的，不是作成的。她的来历、源头，就是三一神。而这位三一神有一个称呼，就是父、子、灵，（太二八19，）基督的身体乃是来自祂来的；祂就是我们的来源。按肉身说，我们的来源是我们的父母。我们每一个人都有家谱，这家谱就是记载我们的来历。我们若是一代一代的往上推，推到末了，最上面的一代就是亚当。无论我们的籍贯是哪里，是什么人种，我们都有

we can study thoroughly. Nevertheless, I am looking to the Lord that in these four days I may do my best to give you a thorough view of the Body of Christ.

In this first message tonight we will see the history of the Body of Christ, or the origin of the Body of Christ. Tomorrow in the second message we will see the elements, essence, and reality of the Body of Christ. In that message we will really be seeing a thorough view of the Body of Christ. In message three we will see the living in the Body of Christ. This is the living we ought to have. Of course, we do not live the life of a sinner, nor do we live the life of a natural person, nor do we merely live the life of a moral person or of an ordinary citizen; we live the Body life. When we talk about the church life, it is better to speak of the Body life. This word church has the denotation of a congregation, and a congregation, superficially speaking, does not have anything to do with life; but when the Body is mentioned, it clearly refers to a living organism. Finally, in the fourth message we will see the service of the Body of Christ. After we have seen the living in the Body, we will see the service of the Body.

THE ORIGIN OF THE BODY OF CHRIST

Now we must see the origin of the Body of Christ. We all know that everyone who is sitting here was born, not manufactured, into being. The idols in the temples are manufactured, not born. We human beings with our organic bodies are born into being from parents who are human beings like us. This birth is our origin. The Body of Christ is a totality of all the members of Christ, and we are the members in His Body. Therefore, in talking about the Body of Christ, we are all included, both you and I. When I speak about the Body of Christ, I am speaking concerning you and also concerning myself. So when we talk about the origin of such a mysterious matter as Christ and His Body, you and I are both included. When we speak about the origin of the Body of Christ, we are speaking about our own origin.

God the Father Being the Believers' Source

The Body of Christ is similar to our human body; it was born into being, not manufactured. Its origin and source is the Triune God. And this Triune God has a name; He is called the Father, the Son, and the Spirit (Matt. 28:19). The Body of Christ came from Him, and He is our origin. According to the flesh, our source is our parents. Every one of us has a genealogy, a record of our origin. If we trace back our origin generation by generation, at the end the last generation is Adam. Regardless of our nationality or of our race, we all have a common source, that is, Adam. And

共同的来源，就是亚当；而亚当是从神来的，他乃是神的儿子。（路三38。）按属灵说，我们这些基督身体上的众肢体，乃是从三一神来的；三一神乃是基督这身体的来源。

说到三一神，祂有父、子、灵的讲究；而父神、子神、灵神，三者乃是一位神。首先，这位三一神就是父，祂乃是我们信徒的源头。加拉太四章六节和罗马八章十五节给我们看见，我们灵里蒙了重生，与神有了生命联结的人，乃是神的儿女，所以我们呼叫神为阿爸，父。这位成了我们阿爸父的神就是你我的源头，也就是基督身体的源头。是这位作我们源头的父神，生了我们，使我们成为祂的儿女。（约一12。）所以我们有两次生，一次是肉身的生，从父母生；一次是属灵的生，为父神所生。（13。）按肉身说，我们是父母的儿女，所以我们才有人姓张、姓李、姓王；按属灵说，我们都是父神而生，都是神的儿女。所以神成了我们共同的家姓，我们都姓神。神是我们的源头。我们都是神的儿女，都是神家里的亲人。（弗二19。）

由灵神来圣别并重生

父神所拣选并预定的人

圣别—光照、寻找，使人知罪自责

父神是在时间里生了我们，但是祂在过去的永远，就是远在过去尚未起首，万物还未造出以前，祂就运用祂的先见拣选并预定了我们，（弗一4～5，）从千万人中把我们标了出来。然后，在时间里，到了时候，灵神随着地上局面的变动，和环境的安排，把我们圣别出来。（彼前一2上。）这就是路加十五章所记三一神来拯救罪人，其中灵神就像是妇人点上灯，打扫屋子，细细的找那失落的钱。你我得救都有这样的经历。当我们听福音时，圣灵就随着福音的话，在我们里面光照并寻找，使我们醒悟过来，（8，17，）知罪自责，（约十六8～11，）也就心里相信，口里承认，呼求主耶稣的名。这样我们就得救了，重生为神的众子，（罗八19，）作了基督身体的肢体。（林前六15，十二27。）

Adam is from God; he was the son of God (Luke 3:38). Spiritually speaking, we who are the members of the Body of Christ came from the Triune God. The Triune God is the source of the Body of Christ.

The Triune God is the Father, the Son, and the Spirit. Yet these three—God the Father, God the Son, and God the Spirit—are one God. First, this Triune God is the Father, who is the source of us believers. Galatians 4:6 and Romans 8:15 show us that we who are regenerated and have a life union with God are the children of God; hence, we call God, “Abba Father.” This God who has become our Abba Father is the source of you and me and is also the source of the Body of Christ. This Father God who has become our source has begotten us that we might become His children (John 1:12). Therefore, we have two births; one was our physical birth from our parents; the other was our spiritual birth from God our Father (1:13). According to the flesh, we are the children of our parents; hence, we have last names like Cheng, Lee, or Wang. But spiritually speaking, we were born of God the Father and are the children of God. Therefore, God becomes our common last name; our last name is God. God is our source. We are all the children of God, the members of the household of God (Eph. 2:19).

God the Spirit Sanctifying and Regenerating

Those Whom God the Father Has Chosen and Predestinated

Sanctifying Them by Enlightening, Seeking, and Convicting Them

God the Father regenerated us in time, but in eternity past, long before the beginning of time and the creation of all things, He exercised His foreknowledge to select and predestinate us (Eph. 1:4-5), marking us out from among myriads of people. Then in time, at the right moment, God the Spirit, following the changes in the world situation and the environmental arrangement, sanctified us (1 Pet. 1:2a). This is what is recorded in Luke 15 concerning the Triune God saving sinners. There God the Spirit is likened to a woman lighting a lamp and sweeping the house to finely seek after the lost coin. Both you and I had this kind of experience when we were saved. While we listened to the gospel, the Holy Spirit was going along with the word of the gospel to enlighten and seek within us that we might be awakened (Luke 15:8, 17) and convicted concerning sin (John 16:8-11). Then we believed in our heart, confessed with our mouth, and called on the name of the Lord Jesus. Thus, we were saved and were regenerated to be the sons of God (Rom. 8:19), the members of the Body of Christ (1 Cor. 6:15; 12:27).

我们所以成为基督身体的肢体，都是因着圣灵在我们悔改信主的时候，进到我们里面，使我们得着神的生命而蒙了重生。事实上，这个进到我们里面的圣灵就是神的生命，成了我们里面的生命。从这一天起，我们里面多了一个东西，有时就在我们里面指责、规正我们。这不仅是我们良心的作用而已，乃是我们里面多了一位主，作了我们活的人位。这是一件不得了的事。我的负担就是要给你们看见，那作基督身体源头的乃是父，祂是生命的源头，借着祂的灵已经圣别了我们，重生了我们，使我们成为神的众子，作基督的肢体。我盼望我们所有在座的都清楚一件事，我们今天不是信入一个宗教，也不是参加一个宗教，我们乃是信入一位又活又真的三一神。当我们一悔改，信入祂，祂这三一神就是灵，进到我们里面，作我们的生命，使我们都活了，且有分于基督生机的身体。为这缘故，有好些青年人信主之后，虽受极大的逼迫，遭受父母的反对，却仍然刚强站住，无论怎样，还是要信主。这不是因为他们坚强，乃是他们里面有一个刚强的生命。这生命就是三一神自己，父神、子神、灵神都在里面。

重生—成为神的众子，作基督的肢体

现在，我们既然得着这样的生命，就不再是单独一个人了，我们乃是基督身体上的肢体，所以就不能脱离身体。所有的肢体都不能与身体脱节，一脱节就了了。今天我们个个都是肢体，都是基督身体上的肢体，这基督的身体就是召会。但为什么我要说身体而不说召会？因为会是集合，体是生机。会可以不聚，体不可以脱节。你可以不来聚会，但你不能从身体上脱节。有时会不聚还可以，但体一脱节就了了。我可以告诉你们，在会里的人不一定是在体里，在体里的人一定是在会里。不聚会的人不一定就从身体脱节了；但是脱节的人，一定不聚会。所以不聚会有一点冒险，一不留意就会从身体脱节。不聚会是近乎脱节。

We became the members of the Body of Christ because the Holy Spirit, when we repented and believed in the Lord, entered into us so that we received the life of God and became regenerated. Actually, this Holy Spirit who has entered into us is the life of God becoming life within us. From that day on, there has been something additional within us. Sometimes this something within us rebukes and regulates us. This is not merely the functioning of our conscience. Rather, we have something more within us, the Lord who has become our living person. This is tremendous. My burden is to show you that the source of the Body of Christ is the Father; He is the source of life. Through His Spirit He has sanctified us and regenerated us that we might become the sons of God, the members of Christ. I hope that all of you sitting here will be clear concerning this matter. Today we do not believe into a religion, nor do we join a religion. We believe into a living and true Triune God. As soon as we repented and believed into Him, this Triune God as the Spirit came into us to be our life, to enliven us, and to make us a part of the organic Body of Christ. For this reason, many young people who believed in the Lord, though they were persecuted greatly and faced opposition from their parents, still stood firmly. Regardless of the situation, they still believe in the Lord, not because they are strong, but because they have a life within them that is strong. This life is the Triune God Himself; it includes God the Father, God the Son, and God the Spirit.

Regenerating Them to Become the Sons of God and the Members of Christ

Now that we have obtained this life, we are no longer individual persons, but members of the Body of Christ. Hence, we must not be disconnected from the Body. No member must be disconnected from the Body; once disconnected, the members are finished. Today every one of us is a member, a member of the Body of Christ. This Body of Christ is the church. Why do I say the Body and not the church? Because the church is a gathering, but the Body is an organism. A congregation can be dismissed, but a body cannot be disconnected. You may stop coming to the meetings, but you must not be disconnected from the Body. It may be possible sometimes to miss the meetings, but once the Body is disconnected, it is finished. But I can tell you that those who are in the meetings may not be in the Body, but those who are in the Body are definitely in the meetings. Those who do not come to the meetings are not necessarily disconnected from the Body, but those who are disconnected from the Body will definitely not come to the meetings. Therefore, being absent from the meetings may be somewhat risky; if you are not careful, you may soon be disconnected from the Body. Not coming to the meetings is close to being disconnected.

我再说，召会是会的问题，身体是生命的问题。我们大家都有了生命，若说我们每个人都加入召会了，这个说法并不太正确。真正的意义是我们都成了基督身体上的肢体，同有一个生命，且互相为命，真正是“情如手足”，就是彼此作肢体。因此，凡我们所行的都必须在身体里，联于身体，也受身体的支配；因此我们是一体的。这是很奇妙的事。

由子神来作蒙重生之人的生命

我们这些基督身体上的肢体，是由父神来作我们的源头，由灵神来圣别并重生，并且由子神来作我们的生命。（西三4上。）不错，我们是由圣灵重生，但按真理说，是子神作了我们的生命。当然三一神，父、子、灵是不能分开的，你有子就有了父，有了父也就有了灵。但是根据圣经的明言和启示，当圣灵重生我们的时候，祂就带来基督，这位基督就在我们里面作了我们的生命，使我们这些基督的肢体得着神那非受造、永远的生命。（约壹一2，五11～12，约三36上。）同时，这个生命也使我们与三一神有了生机的联结，能以享受三一神一切的丰富。（太二八19。）这就好比电流的联结。我们这个会所和发电厂，借着电流乃是联接起来的。当电流从发电厂流到会所来时，会所和发电厂就相通相联了。所以会所就能得着发电厂一切的利益，借此我们就能享受冷气、电光、音响等。尤其是今天这现代的生活，全是因着发电厂和一处一处用电的地方电流的联结。倘若这个联结断了，我们的生活也都了了。你想想看，若是现在这里的电流突然停了，我们就都在黑暗里了。

今天在我们每一个基督的肢体里面，都有一个和三一神相通相联的东西，那就是神生命生机的联结。我们都重生了，基督作了我们里面的生命，这生命使我们与三一神有了联结。所以，如今我们乃是在三一神里面，我们和三一神是相通相联的，三一神一切的丰富都成为我们的。

Let me repeat that the church is a kind of congregation, but the Body is a matter of life. All of us have life, but if we say that each one of us has been joined to the church, it is not so accurate. The real significance is that we have become the members of the Body of Christ, possessing the same one life and needing one another. This is to be members one of another. Therefore, whatever we do must be in the Body, joined to the Body, and regulated by the Body, because we are one Body. This is a wonderful matter.

God the Son Being Life to the Regenerated Ones

We, the members of the Body of Christ, have God the Father as our source, God the Spirit as the One who sanctified and regenerated us, and God the Son as our life (Col. 3:4a). While it is true that we were regenerated by the Holy Spirit, according to the truth, it is God the Son who has become our life. Of course, the Triune God—the Father, the Son, and the Spirit—cannot be separated. If you have the Son, you have the Father; and if you have the Father, you have the Spirit. But according to the clear word and revelation of the Bible, when the Holy Spirit regenerated us, He brought Christ to us. This Christ becomes our life within so that we, the members of Christ, may have the uncreated, eternal life of God (1 John 1:2; 5:11-12; John 3:36a). At the same time, this life causes us to have an organic union with the Triune God so that we can enjoy all the riches of the Triune God (Matt. 28:19). This is like the union brought in by electric current. Our meeting hall and the power plant are joined together through the electric current. When the electric current comes to the meeting hall from the power plant, the meeting hall and the power plant are connected and joined together. Thus, the meeting hall receives all the benefits of the power plant, by which we enjoy air conditioning, lights, the sound system, and so on. Today's modern living depends especially on the union between the power plant and every place that electricity is applied. If this union is cut off, our life is also finished. Just imagine what it would be like if the electric current here suddenly stopped; we would all be in darkness.

Today within each one of the members of Christ, there is something which connects and joins him or her to the Triune God; this is the organic union of the life of God. We have all been regenerated, Christ has become our life within, and this life causes us to have a union with the Triune God. Therefore, now we are in the Triune God. The Triune God and we are connected together and joined together. All the riches of the Triune God become ours.

由父子灵成为那终极完成的灵， 来将基督的众肢体浸成基督的唯一身体

我们已经看过，父是源头，灵来重生，子来作生命，使我们与三一神有了生机的联结。这是基督身体上众肢体里面的故事。还有外面的故事，就是三一神，父、子、灵，成为那终极完成的灵，来将基督的众肢体浸成基督的唯一身体。（林前十二 13 上。）神的本质是灵，祂神圣三一身位的末了一位也是灵。不仅如此，父、子、灵三者的总和，末了也成了一个终极完成的灵，来将基督的众肢体，就是那些由灵所重生，有父作源头，子作生命的众肢体浸成一个身体。

你我都得救了，借着重生，我们里面都有灵，有基督，有生命。并且，外面借着一次圣灵的浇灌，我们众人也都浸成了一个身体。里面重生得着生命，外面浇灌浸成一体。这时，便完成基督身体的来历。

现在我们来，三一神如何成为终极完成的灵。第一，父借着经过成为肉体，（约一 14 上，来二 14 上，）化身为子，（西二 9，）再经历人生。（来二 17～18。）至终，经过钉死、复活，实化为灵。（约十四 16～17。）子实化为灵之先，灵是有的，只是尚未完成，乃是等到主耶稣从死里复活，实化为灵，那时那灵才完成。（约七 39。）这完成的灵就是三一神终极的完成，（启二二 17 上，）也就是子经过死而复活，（林前十五 3～4，）成为包罗万有、赐生命、内住、复合的灵，（45 下，）将所有圣别、重生的人，浸入三一神里面，（太二八 19，）使他们与三一神成为一，（约十七 21 上，23 上，）而浸成基督的一个身体。（林前十二 13 上。）

所以，每次我们传福音，带人得救时，总要在人承认主名，就把他浸入父、子、圣灵的名里。他外面的一个表现，是带着里面的一个事实，就是浸入三一神里面，他就和三一神联结了。他与三一神成为一，就作了基督身体上的肢体。

The Father, the Son, and the Spirit Becoming the Consummated Spirit Who Baptizes the Many Members of Christ into the Unique Body of Christ

We have already seen that the Father is the source, that the Spirit came to regenerate, and that the Son came to be life, so that we and the Triune God may have an organic union. This is the “inside” story of the members of the Body of Christ. There is also an “outside” story; that is, the Triune God—the Father, the Son, and the Spirit—having become the consummated Spirit, came to baptize the members of Christ into the unique Body of Christ (1 Cor. 12:13a). God’s essence is Spirit, and the last person in His divine Trinity is also the Spirit. Not only so, the totality of the Father, the Son, and the Spirit eventually also became the consummated Spirit to baptize the members of Christ, those who have been regenerated by the Spirit and who have the Father as the source and the Son as the life, into one Body.

You and I have been saved. Through regeneration, we have the Spirit, Christ, and life within. Also, through the baptism of the Holy Spirit once outwardly, we all have been baptized into the Body. Inwardly, we were regenerated to have life; outwardly, the Spirit was poured upon us so that we might be baptized into one Body. This completes the origin of the Body.

Now we have to see how the Triune God became the ultimate and completed Spirit. First, the Father was embodied in the Son (Col. 2:9) through incarnation (John 1:14a; Heb. 2:14a). The Son experienced human life (Heb. 2:17-18), was crucified and resurrected, and was realized as the Spirit. Before the Son was realized as the Spirit, the Spirit was there already. However, He was not yet completed. It was not until the Lord Jesus was resurrected from the dead and realized as the Spirit that the Spirit was completed (John 7:39). This completed Spirit is the ultimate completion of the Triune God (Rev. 22:17a), which implies that the Son through death and resurrection (1 Cor. 15:3-4) became the all-inclusive, life-giving, indwelling, and compound Spirit (1 Cor. 15:45b), to baptize all the sanctified, regenerated persons into the Triune God (Matt. 28:19), so that they and the Triune God could become one (John 17:21a, 23a) and be baptized into the Body of Christ (1 Cor. 12:13a).

Therefore, every time we preach the gospel and bring people to be saved, we baptize them into the name of the Father, the Son, and the Holy Spirit as soon as they confess the Lord’s name. Their outward expression corresponds to an inward fact; that is, by being baptized into the Triune God, the saved ones and the Triune God have been made one. By their becoming one with the Triune God, they become members of the Body of Christ.

三一神与三部分的人 完全调和

最后，我们要说到这样一个基督的身体，是个怎样的故事。简单的说，就是三一神来与我们这些蒙神拣选、预定的人调和为一。远在时间尚未起首，在万有也都尚未造出那过去的永远里，神凭着祂永远的先见，看中了我们，并且标出了我们。然后在时间里，圣灵来作工、寻找、并重生我们。这重生乃是三一神与我们调和的开始，也是三一神进到我们里面，作我们生命的第一步。这是发生在我们的灵里。从此之后，我们若是与祂合作，爱祂，与祂有交通，祂就得着机会，从我们灵里往外扩展到我们魂里，使我们的灵更新而变化。这内住的灵像鸽子一般，温柔且逐步的在我们里面占有、浸透我们。不仅如此，祂还要从魂达到我们的体，赐生命给我们必死的身体。（罗八11。）这样，三一神就和我们这三部分的人完全相调为一了。

里面充满素质的灵， 外面浇灌经纶的灵

说到这里，我们可以清楚看见，我们不仅里面有灵，我们外面也有灵，而这灵在我们身上，就叫我们有身体的感觉。里面的灵是生命的灵，外面的灵是工作的灵；里面生命的灵是素质的，外面工作的灵是经纶的。事实上，这二者乃是同一位灵。祂一面在我们里面作素质的灵，一面又在我们身上作经纶的灵。我们里面有祂，外面也有祂。

在中国长江下游一带的人，喜欢早晨去喝茶，把肚子灌满了水，他们称此为皮包水。到了晚上，他们喜欢在澡盆里泡澡，他们称那作水包皮。早晨皮包水，晚上水包皮。我觉得这很有意思。如果我们今天所有的基督徒都是这样，早晨充满灵，晚上接受灵的浇灌。这样，我们必定是一个聚会、不脱节、活在身体里的肢体。

THE TRIUNE GOD BEING FULLY MINGLED WITH THE TRIPARTITE MAN

Finally, I must tell you the story of this Body of Christ. Simply speaking, it is the story of the Triune God mingling as one with us, the chosen and predestinated ones. Long before time began, in eternity past before all things were created, God by His eternal foreknowledge selected us and also marked us out. Then in time the Holy Spirit came to work, to seek us and regenerate us. This regeneration is the beginning of the mingling between the Triune God and us, and it is also the first step of the Triune God being life to us after coming into us. This happens in our spirit. From then on, if we cooperate with Him, love Him, and fellowship with Him, He will have the opportunity to spread outward from our spirit to our soul so that our mind can be renewed and transformed. This indwelling Spirit is like a dove, gradually and gently occupying and saturating us. He also will spread from our soul to our body to give life to our mortal bodies (Rom. 8:11). In this way, the Triune God and we, the tripartite men, will be completely mingled as one.

BEING FILLED WITH THE ESSENTIAL SPIRIT WITHIN AND RECEIVING THE OUTPOURING OF THE ECONOMICAL SPIRIT WITHOUT

At this point, we can clearly see that we have not only the Spirit within but also the Spirit without. This Spirit who has come upon us causes us to have the feeling of the Body. The Spirit inwardly is the Spirit of life; the Spirit outwardly is the Spirit of work. The inward Spirit of life is essential; the outward Spirit of work is economical. In actuality, these two are one Spirit. On the one hand, within us He is the essential Spirit; on the other hand, upon us He is the economical Spirit. Within us we have Him; outside of us we also have Him.

All the people along the lower Yangtze River in China like to drink tea in the morning to fill their stomachs with water. They say that this is wrapping water with skin. In the evening, they like to soak themselves in the bathtub; they say that this is wrapping skin with water. They wrap water with skin in the morning and skin with water in the evening. I feel that this is quite meaningful. If today all the Christians were like this, filled with the Spirit in the morning and receiving the outpouring of the Spirit in the evening, we would surely be members who are not disconnected but who are meeting and living in the Body.

在新约里有一处经节就说到这两面的事，就是林前十二章十三节，那里说，“我们不拘是犹太人或希利尼人…，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”饮于一位灵是皮包水，浸成一个身体是水包皮。一面是圣灵在我们里面作素质的灵充满我们，使我们得着生命的供应；一面是圣灵在我们外面作经纶的灵浇灌我们，把我们浸成基督的身体。所以，我们可以说基督身体的来历，全数是一个灵的故事，里面是灵，重生、变化我们，并供应我们生命，是素质的灵；外面也是灵，浇灌我们，是经纶的灵。

今天召会中所有难处的发生，就是因着忽略了里面生命素质的灵，也不理会外面工作经纶的灵。现在我们既看见基督身体的来历，也知道基督的身体里外全是灵的故事，就不该理睬其他别的事，只该顾到我们里面生命素质的灵，并外面工作经纶的灵，使我们在基督的身体里，作一个正常、正当的肢体。这样，当我们众人都跟随里面生命素质的灵，并一直与外面工作、经纶的灵合作，活在基督的身体里，我们就是基督生机的身体了。这是我们所该看见，也是我们所该留在其中的。

In the New Testament, there is a verse which speaks of the two sides of this matter. This is 1 Corinthians 12:13 which says, “For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” To drink the Spirit is to wrap the “water” with “skin”; to be baptized into the one Body is to wrap “skin” with the “water.” On the one hand, there is the Holy Spirit filling us within as the essential Spirit that we may have the life supply; on the other hand, there is the Holy Spirit poured out upon us outwardly as the economical Spirit to baptize us into the Body of Christ. Therefore, we may say that the origin of the Body of Christ is entirely a matter of the Spirit. There is the Spirit within, regenerating, transforming, and supplying us with life; this is the essential Spirit. There is also the Spirit without, being poured upon us; this is the economical Spirit.

All the problems taking place today in the church are due to neglecting the inner, essential Spirit for life as well as the outward, economical Spirit for work. Now since we have seen the origin of the Body of Christ and have also realized that everything related to the Body of Christ is entirely a matter of the Spirit, we should not pay attention to other things; we should only take care of the inward, essential Spirit for life and also the outward, economical Spirit for work that we may be normal and proper members in the Body of Christ. Hence, when we all follow the inward, essential Spirit for life and cooperate all the time with the outward, economical Spirit for work, and when we all live in the Body of Christ, we will be the organic Body of Christ. This is what we should see and what we should remain in.

(A message given by Brother Witness Lee on April 12, 1990, in Taipei, Taiwan.)

第七章

基督身体的元素、 素质与实际

读经：以弗所书四章四至六节，约翰福音二十章二十二节，罗马书八章四节，六节，九至十一节，十三节下，加拉太书二章二十节上，哥林多前书一章二节上，约翰福音三章五至六节，二十九节，提多书三章五节，罗马书十二章二节上，以弗所书四章二十三节，哥林多后书三章十八节，腓立比书三章二十一节，罗马书八章三十节，约翰福音十七章二十一节上，二十三节上，哥林多前书六章十七节，提摩太前书三章十五节下至十六节，约翰福音十五章一节，五节，七章三十九节，启示录二十二章十七节上，腓立比书一章十九节，哥林多后书四章十六节，腓立比书三章十节上，约翰福音十四章十七节，十五章二十六节，十六章十三至十五节，约翰一书五章七节，罗马书十五章十六节下，十四章十七节，以弗所书三章十六节，一章二十三节。

纲目

壹 基督身体的元素：

- 一 经过过程的三一神—神圣的元素—弗四4～6：
 - 1 三一神经过成为肉体，钉死，复活，为要能进入基督的肢体里面，成为基督身体的元素—约二十22。
 - 2 进入基督肢体里的三一神，在基督的身体里，与其肢体同生，同活—罗八9～11，加二20上。

CHAPTER SEVEN

THE ELEMENTS, ESSENCE, AND REALITY OF THE BODY OF CHRIST

Scripture Reading: Eph. 4:4-6; John 20:22; Rom. 8:4, 6, 9-11, 13b; Gal. 2:20a; 1 Cor. 1:2a; John 3:5-6, 29; Titus 3:5; Rom. 12:2a; Eph. 4:23; 2 Cor. 3:18; Phil. 3:21; Rom. 8:30; John 17:21a, 23a; 1 Cor. 6:17; 1 Tim. 3:15b-16; John 15:1, 5; John 7:39; Rev. 22:17a; Phil. 1:19; 2 Cor. 4:16; Phil. 3:10a; John 14:17; 15:26; 16:13-15; 1 John 5:6; Rom. 15:16b; 14:17; Eph. 3:16; 1:23

OUTLINE

I. The elements of the Body of Christ:

A. The processed Triune God—the divine element—Eph. 4:4-6:

1. The Triune God passing through incarnation, crucifixion, and resurrection in order to enter into the members of Christ to be the element of the Body of Christ—John 20:22.
2. The Triune God, having entered into the members of Christ, existing and living in the Body of Christ together with the members of Christ—Rom. 8:9-11; Gal. 2:20a.

二 神所重生三部分的人—属人的元素—林前一 2 上:

- 1 灵得重生—约三 5 ~ 6, 多三 5。
- 2 魂得更新变化—罗十二 2 上, 弗四 23, 林后三 18。
- 3 体得变形、得荣—腓三 21, 罗八 30。

三 三一神与三部分人的调和—弗四 4 ~ 6:

- 1 与三一神成为一—约十七 21 上, 23 上。
- 2 与三一神成为一灵—林前六 17。

四 成为神性与人性相调的二性品:

- 1 那具有神性带人性的三一神, 与那具有人性同神性的三部分人相调为——罗八 6, 10 ~ 11。
- 2 神性生于人性、活于人性, 而显于人性; 人性为神性所生, 凭神性活着, 而彰显神性—提前三 15 下 ~ 16。
- 3 成为神作人的生命, 并人以神为生命的生机体—约十五 1, 5。

贰 基督身体的素质:

一 那作三一神素质的灵, 成了基督身体的素质—弗四 4:

- 1 那灵乃是经过过程之三一神的终极完成—约七 39, 启二二 17 上。
- 2 那灵借着重生, 将经过过程的三一神带进基督的身体里—约三 5 ~ 6, 29, 弗四 5 ~ 6。

B.The tripartite man regenerated by God—the human element—1 Cor. 1:2a:

- 1.Their spirit being regenerated—John 3:5-6; Titus 3:5.
- 2.Their soul being renewed and transformed—Rom. 12:2a; Eph. 4:23; 2 Cor. 3:18.
- 3.Their body being transfigured and glorified—Phil. 3:21; Rom. 8:30.

C.The Triune God being mingled with the tripartite man—Eph. 4:4-6:

- 1.The tripartite man becoming one with the Triune God—John 17:21a, 23a.
- 2.The tripartite man becoming one spirit with the Triune God—1 Cor. 6:17.

D. Issuing in a hybrid entity of divinity mingled with humanity:

- 1.The Triune God, who possesses divinity with humanity, being mingled with the tripartite man, who possesses humanity with divinity—Rom. 8:6, 10-11.
- 2.Divinity begotten in humanity, living in humanity, and expressed in humanity; humanity begotten of divinity, living by divinity, and expressing divinity—1 Tim. 3:15b-16.
- 3.Issuing in an organism in which God is life to man and man has God as life—John 15:1, 5.

II. The essence of the Body of Christ:

A.The Spirit as the essence of the Triune God becoming the essence of the Body of Christ—Eph. 4:4:

- 1.The Spirit being the ultimate consummation of the processed Triune God—John 7:39; Rev. 22:17a.
- 2.The Spirit bringing the processed Triune God into the Body of Christ through regeneration—John 3:5-6, 29; Eph. 4:5-6.

- 3 那灵作那经过过程完成的神，包含神人二性、基督包罗万有的死、及其超越的复活，不只成了身体的元素，也成了身体的素质—参出三十 23～25。

二 基督身体素质的性能：

- 1 基督身体的素质含有三一神的神性，有供应神圣生命的性能—腓一 19。
- 2 基督身体的素质含有超越的人性，有供应超越人性的性能—林后四 16。
- 3 基督身体的素质含有基督包罗万有的死，有治死消极事物的性能—罗八 13 下。
- 4 基督身体的素质含有基督超越的复活，有复活超越的性能—腓三 10 上。

叁 基督身体的实际：

- 一 经过过程之三一神的实际，乃是祂终极完成之实际的灵—约十四 17，十五 26，十六 13，约壹五 7：
 - 1 这三一神之所是、所有、并所能，其实际都是这实际的灵。
 - 2 这三一神所经过的死与复活，其实际也都是这实际的灵。
- 二 这实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际—约十六 13～15：
 - 1 经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性—罗十五 16 下，十四 17，弗三 16。

- 3.The Spirit as the processed and consummated God, containing divinity and humanity, the all-inclusive death of Christ, and His surpassing resurrection, becoming not only the element of the Body, but also the essence of the Body—cf. Exo. 30:23-25.

B.The capacities of the essence of the Body of Christ:

- 1.The essence of the Body of Christ, containing the divinity of the Triune God, having the capacity to supply the divine life—Phil. 1:19.
- 2.The essence of the Body of Christ, containing the excelling humanity, having the capacity to supply the excelling humanity—2 Cor. 4:16.
- 3.The essence of the Body of Christ, containing the all-inclusive death of Christ, having the capacity to put to death the negative things—Rom. 8:13b.
- 4.The essence of the Body of Christ, containing the surpassing resurrection of Christ, having the surpassing capacity of resurrection—Phil. 3:10a.

III. The reality of the Body of Christ:

A.The reality of the processed Triune God being His consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6:

- 1.The reality of all that the Triune God is, has, and can do being this Spirit of reality.
- 2.The reality of the death and resurrection which the Triune God passed through also being this Spirit of reality.

B.This Spirit of reality making everything of the processed Triune God a reality in the Body of Christ—John 16:13-15:

- 1.All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, being realized by this Spirit of reality to be the attributes of the Body of Christ in reality—Rom. 15:16b; 14:17; Eph. 3:16.

- 2 这经过过程之三一神所经历的成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。

肆 基督身体的素质与实际，都是在于那经过过程、终极完成之三一神的那灵：

一 这灵是经过过程三一神之于基督身体一切的秘诀：

- 1 祂就是经过过程的三一神。
- 2 祂就是这经过过程之三一神一切属性的总结。
- 3 祂也就是经过过程之三一神一切经过的效能。

二 这灵住在我们得重生的灵里，与我们的灵联结为一灵——罗八 9～11 上，林前六 17：

- 1 我们要将我们的全人转向并放置在这联结的灵上——罗八 6 下。
- 2 我们更要照着这联结的灵生活、行动——罗八 4。
- 3 我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显——弗一 23。

2. All that the processed Triune God experienced, including incarnation, crucifixion, and resurrection, also being realized by this Spirit of reality to be the experiences of the Body of Christ in reality.

IV. The essence and reality of the Body of Christ being altogether matters of the Spirit of the processed and consummated Triune God:

A. This Spirit being the secret to all that the processed Triune God is to the Body of Christ:

1. The Spirit being the processed Triune God.
2. The Spirit being the totality of all the attributes of the processed Triune God.
3. The Spirit also being the effectiveness of all the processes of the processed Triune God.

B. This Spirit dwelling in our regenerated spirit, being joined as one spirit with our spirit—Rom. 8:9-11a; 1 Cor. 6:17:

1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.
2. We should also live and walk according to this joined spirit—Rom. 8:4.
3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ—Eph. 1:23.

祷告：主啊，我们从深处再向你献上我们的敬拜。你是何等的怜悯我们，在你的怜悯中我们能够再一次的聚集在你的圣名里，一同在你的话语中寻求你。主，纪念你的话是何等深奥，我们需要你的启示，需要你的亮光，更需要你替我们解开。主，我们真感谢你，在这末后的世代，你把你的圣言一次又一次的向我们开启，并带我们进入你话语的深奥。今天晚上，主，我们特别需要你开我们的心窍，也开我们的眼睛，向我们说话，并释放你的亮光，好叫我们在这里实在看见你话语中奥秘的启示。主，愿你得着荣耀，我们得着祝福，那恶者受羞辱，召会得着建造。阿们。

元素、素质、与实际的讲究

这是一篇长而且深的信息，说到基督身体的元素、素质与实际。首先，我们要说到这三个辞：元素、素质、与实际的讲究。元素就是一种成分。读化学的人都知道，化学主要的就是研究一些成分，那成分就是元素。不仅如此，就连这个讲台也有它的成分，大部分就是木头。基督的身体是一个宇宙间具体且奥秘的东西，虽是奥秘的，却是具体的，因此这身体也有它的成分。这成分就是它的元素。再说，每一种元素、成分里面都有它的素质，不同的成分有不同的质地。比如钢有钢的质地，木头有木头的质地。这个质地就是我们所说的素质。

又比如我们所喝的柠檬茶，其中主要的成分就是柠檬、蜂蜜、水和茶，这四种成分又都有它不同的素质。此外，就医药方面说，药物的提炼就是把某些素质从药材的元素里提炼出来，而这素质会使这药物产生特殊的效能。所以效能的产生，乃是在于药物的素质。说到基督的身体，召会，也有它的元素、成分，在这元素、成分里也有它的素质、质地。

我们再看实际的意义。照圣经用字的意义说，实际乃是指人事物实际的情形说的。比如，我们听说一个召会很蒙恩，众圣徒都爱主、敬畏主、热切事奉，并且也彼此相爱，又圣别，又有忍耐。等到我们去到他们中间，确实看见了这样的光景，我们就说这个召会很有实际，我们先前所听说的是实际的。还有，我们在圣经里读到

Prayer: Lord, we worship You again from the depths of our being. How merciful You are to us. In Your mercy we are once again gathered into Your holy name to seek after You in Your Word. Lord, how profound Your Word is! We remind You that we need Your revelation, Your light, and, even more, Yourself, to unveil it to us. Lord, we really thank You that in this last age You have again and again opened Your holy Word to us and have brought us into the depths of Your Word. Tonight, Lord, we especially need You to open the understanding of our heart as well as our eyes, to speak to us and to release Your light, that we may really see the mysterious revelation in Your Word. Lord, may You gain the glory, may we receive the blessing, may the evil one get the shame, and may the church be built up. Amen.

CONCERNING ELEMENT, ESSENCE, AND REALITY

Tonight we come to the second message. This is a long and deep message concerning the elements, essence, and reality of the Body of Christ. First, we will consider three terms: element, essence, and reality. Element is a kind of constituent of a certain thing. Those who study chemistry know that chemistry is mainly the study of the constituents of matter, and the constituents are the elements. Even this podium has its constituent, which is mostly wood. The Body of Christ is something substantial yet mysterious in this universe. Though it is mysterious, it is nevertheless substantial. Therefore, the Body also has its constituents, and the constituents are its elements. Moreover, within every element or constituent there is a substance. Different constituents have different substances. For instance, steel has its own substance and wood has its own. This substance is what we call the essence.

For example, the main constituents of lemon tea are lemon, honey, water, and tea. These four constituents all possess different essences. In pharmaceuticals, certain drugs are produced by extracting particular essences from herbs, which in turn give the drugs their special effects. Hence, the effectiveness of a drug depends on its essence. The church as the Body of Christ also has its own elements or constituents, within which are their essences and substance.

Let us consider the meaning of reality. According to the biblical usage of the word, reality refers to the real condition of men and things. For instance, we may hear of a church which is under much blessing, where all the saints love and fear the Lord, serve with zeal, love one another, and are holy and patient. When we go into their midst and truly witness such a situation among them, we may say that this particular church has much reality and that what we heard about them is real. In

神是我们的爱、光、生命、能力、公义和圣别，祂是这样的包罗、丰富，我们不仅赞同，我们也实在宝贝。然而，这些丰富对我们并非仅仅是白纸黑字的话，乃是真实的、实际的。这就是圣经和孔孟的书最大的不同。孔孟的书里面也讲谦卑、忍让，也讲仁义礼智信，但只有这些辞句，却没有实际。但是圣经就不同了，圣经说神是圣别，它不光有这个话，还有这个实际；它不是要我们去作出圣别，乃是这圣别的神自己借着祂的灵，把圣别作到我们身上。这样，神的圣别就成了我们的实际。圣经所说的，只要从神接受，都要在我们身上成为实际。

圣经说神自己就是实际。（约一 14～17。）说圣别，祂就是圣别；说亮光，祂就是亮光；说生命，祂就是生命；说忍耐，祂就是忍耐。我们只要信祂，接受祂，就得着祂所是之一切的实际。如果我们只有圣经的白纸黑字，我们就只有道理、教训，没有实际。然而，我们不仅有神的话，我们也有神的灵，神的灵随着神的话，把圣经所说的都作到我们身上，成为实际。

外面是人，里面是神

我们对于元素、素质和实际，有了如此清楚的概念之后，就可以把这三者应用在基督的身体上。召会既是基督的身体，就必然有它的成分、元素。就我们人的身体说，血液、细胞、皮肉、骨骼等都是它的成分，而这些成分里也都各有其素质、质地。那基督的身体到底有什么元素、成分？构成基督身体的元素有二，一是经过过程之三一神，神圣的元素；二是神所重生之三部分的人，属人的元素。这两种元素也就是二种的成分。乃是经过过程之三一神的成分，进到我們里面，和我们这三部分的人调和为一，就产生了基督的身体。当我们得救，蒙了重生，神就在基督里进到我們里面，作我们神圣的生命，这神圣的生命，就成了我們里面神圣的元素。

然而，光有那在我们里面作神圣生命元素的基督，还不能成功为召会，因为召会乃是神性与人性二者的调和；外面是人，里面是神。我们知道召会和同乡会，虽然二者都

reading the Bible, we find that God is our love, light, life, power, righteousness, and holiness. We do not merely agree with this but also treasure His richness and all-inclusiveness. However, these riches are not merely printed words to us; they are both true and real. It is here that the greatest difference between the Bible and the writings of Confucius and Mencius lies. While the books of these men also discuss humility, forbearance, kindness, justice, courtesy, wisdom, and faithfulness, these are matters only in words and not in reality. The Bible, on the other hand, is different. When it says that God is holy, it is not merely words; there is such a reality. We are not required to work out a kind of holiness; rather, it is the holy God Himself who works holiness into our being through His Spirit. In this way, God's holiness becomes our reality. Whatever the Bible says becomes reality in us if we receive it from God.

The Bible says that God Himself is reality (John 1:14-17). If there is holiness, He is holiness; if there is light, He is light; if there is life, He is life; and if there is patience, He is patience. If we believe and receive Him, we will gain the reality of all that He is. If we have only the printed words of the Bible, we possess mere teachings and doctrines without reality. However, we have not only the Word of God but also the Spirit of God. The Spirit of God accompanies the Word of God to work into us as reality what the Bible utters.

MAN WITHOUT AND GOD WITHIN

Now that we have acquired a clear impression concerning element, essence, and reality, we can apply all three to the Body of Christ. Since the church is the Body of Christ, it must possess its own constituents and elements. The blood, the cells, the skin, the flesh, and the bones are all constituents of the human body, and these in turn have their own essences and substances. What then are the essences and constituents in the Body of Christ? Two essences constitute the Body of Christ. One is the processed Triune God, which is the divine element; the other is the tripartite man regenerated by God, which is the human element. These two elements are two constituents. The constituent of the processed Triune God enters into us to mingle with us, the tripartite man, to produce the Body of Christ. When we were saved and regenerated, God in Christ came into us to be the divine life in us, and this divine life became the divine essence within us.

However, merely to have Christ as the essence of the divine life within us does not result in the church, since the church is the mingling of divinity with humanity, that is, man without and God within. We realize that although the church and a social club are

是会，却有很大的不同。同乡会不过就是一班同乡们的组合，同乡是他们的相同点。但我们召会就不同了，可说各种的省籍都有。我们大家的相同点不在于同乡，乃在于同神。你里面有神，我里面有神，他里面也有神，个个里面都有神。一说起神来，个个通，那真是“神通”。所以召会和任何的会，同乡会、商会、工会等都不同，那些会都仅是人而已，他们里面没有神。但是召会不仅是人，里面还有神。若召会只有人，而没有神，就不是召会了；光有一种成分是不够的，必须有人成分，还要有神成分。所以可以说，召会是人，也是神；召会乃是神人二者的调和，是人性调神性，神性联人性的二性品，有两种元素，两种成分。

不仅如此，在基督身体的这两种元素里面，也都有其素质、质地。所以，召会除了有属人的元素带着属人的素质之外，还有神圣的元素带着神圣的素质。人所组织的会，常因着自身的利益而产生摩擦、分争，那是因为他们中间只有人的素质，而没有神的素质。但在神的召会里，不光有属人的素质，还有神圣的素质。所以，就没有人天然的肉体和血气的地位。反倒因着我们都有神生命的元素，带着神圣的素质在我们里面，就显出一种与众不同的光景，彰显出神的实际。

基督身体的元素

经过过程的三一神—神圣的元素

现在我们一同照着纲目，来看本篇的信息，题目是基督身体的元素、素质与实际。我们先来看基督身体的元素。第一项就是经过过程的三一神。祂乃是神圣的元素。（弗四4～6。）召会与任何的会有别，就是因为召会有三一神这神圣的元素。这位三一神经过成为肉体，钉死，复活，为要能进入基督的肢体里面，成为基督身体的元素。（约二十22。）

神是圣别、公义、荣耀的，祂为着要进到我们这污秽的罪人里面，首先祂成为肉体，穿上了血肉之体，好为我们钉死十架，舍身流血，为我们赎罪，满足神律法公义的要

both human gatherings, there is a great difference between them. A club is an association of people who share certain traits, such as a common birthplace. The church is different; it has people from all places. What we have in common is not our birthplace, but God. You have God in you; I have God in me; he has God in him—we all have God in us. Whenever God is mentioned, everyone responds. This is the “God-responsiveness” in us. Hence, the church is different from any kind of group, such as professional societies and trade unions. In these associations, there are only human beings without God in them. The church, however, is not only men; there is God within. That which has only men and not God is not the church. A single constituent is not enough; there must be both the divine constituent as well as the human constituent. We can say that the church is both man and God. It is the mingling of God and man, the blending of humanity with divinity, a hybrid entity of divinity joined with humanity, with two elements or constituents.

Not only so, within the two elements of the Body of Christ are the essences and substances of each. Thus, besides having the human element with its human essence, the church also possesses the divine element with its divine essence. Human organizations frequently have friction and disputes due to self-interest and self-gain. This is because among them there is only the human essence and not the divine essence. In the church of God there is not only the human essence but also the divine essence. There is no room for man’s natural flesh. On the contrary, since we all have the element of God’s life with the divine essence within us, the church displays an uncommon condition, one which expresses the reality of God.

THE ELEMENTS OF THE BODY OF CHRIST

The Processed Triune God—the Divine Element

Now we will follow the outline to get into this present message, which is entitled “The Elements, Essence, and Reality of the Body of Christ.” Let us start with the elements of the Body of Christ. The first item is the processed Triune God, who is the divine element (Eph. 4:4-6). The church is different from all organizations because it possesses the divine element of the processed Triune God. This Triune God passed through incarnation, crucifixion, and resurrection in order to enter into the members of Christ that they might be the elements of the Body of Christ (John 20:22).

God is holy, righteous, and glorious. In order to enter into us, the filthy sinners, He first became flesh and put on a body of flesh and blood that He might be crucified for us and shed His blood to make propitiation for our sins and satisfy the righteous

求。祂且从死复活，化身为赐生命的灵，好进入一切凡相信祂并呼求祂的人里面。当我们这样得着了祂，祂就在我们里面，作我们生命的元素，生命的成分。

如今这位进入我们这些基督肢体里面的三一神，不仅作了我们生命的元素、成分，更在基督的身体里，与我们这些基督身体的肢体同生，同活，与我们调和为一。（罗八9～11，加二20上。）我们有些人都有这样的经历，在我们尚未得救，里面没有神圣的成分之前，夫妻常常吵架，并且越吵越有劲，越吵越有理。等到我们信了主耶稣，三一神神圣的成分进来了，在我们想要吵架的时候，祂就在我们里面禁止我们。这是因为我们所信的主耶稣，进到我们里面作我们神圣的元素。我们原来就好像这个杯子，里面尽都是苦水，现在加上了柠檬和蜂蜜，我们的苦味就消减而变得甘甜了。

神所重生三部分的人—属人的元素

基督身体元素的第二项，乃是神所重生之三部分的人，作属人的元素。（林前一2上。）我们每一个得救属基督身体的人，都有这二面的元素、成分，就是神圣的成分和属人的成分。并且，我们这些神所重生的人有三部分，就是灵、魂和体。神先进入我们的灵，使我们的灵得重生，（约三5～6，多三5，）而后再扩展到我们的魂，使我们的魂得更新变化，（罗十二2上，弗四23，林后三18，）末了再浸透到我们的身体里，使我们的体得变形、得荣耀。（腓三21，罗八30。）如此，我们这三部分的人就和三一神完全调和为一了。（弗四4～6。）经过过程的三一神是神圣的成分，我们这神所得着三部分的人是属人的成分，这两个成分调和为一，便成为基督身体的成分。

三一神与三部分的人调和， 成为二性品

三一神这神圣的成分，与三部分人的属人成分调和为一，就好比柠檬、蜂蜜都放进水里，就调和成了柠檬水。三一神进到三部分的人里面调和到末了，我们就与三一神成为一，（约十七21上，23上，）并与三一神成为一灵，（林

requirement of God's law. He also resurrected to become the life-giving Spirit so that He might get into all who believe in Him and call upon Him. When we obtain Him in this way, He becomes our life element and life constituent within us.

Now this Triune God who has entered into us, the members of Christ, has not only become our life element and constituent, but also exists together, lives together, and mingles with us who are the members of the Body of Christ (Rom. 8:9-11; Gal. 2:20a). Some of us did have these experiences. Before we were saved and had the divine life and divine constituent in us, we frequently quarreled with our spouse. Such arguments were usually intensified and strengthened by reasonings as they went on. After we believed in the Lord Jesus and the divine element of the Triune God entered into us, He often stopped us just when we were about to start an argument. This is because the Lord Jesus, in whom we have believed, came into us to be our divine element. Whereas once we were a cup full of bitter water, now the bitterness is diminishing and the water is being sweetened by the addition of the "lemon" and "honey."

The Tripartite Man Regenerated by God—the Human Element

The second item of the elements of the Body of Christ is the tripartite man regenerated by God as the human element (1 Cor. 1:2a). Each one of us who was saved and belongs to the Body of Christ possesses these two elements or constituents, that is, the divine constituent and the human constituent. Moreover, we human beings regenerated by God have three parts: the spirit, the soul, and the body. First, God comes into our spirit to regenerate it (John 3:5-6; Titus 3:5); then, He spreads into our soul that it may be renewed and transformed (Rom. 12:2a; Eph. 4:23; 2 Cor. 3:18); and finally, He saturates our body that it may be transfigured and glorified (Phil 3:21; Rom. 8:30). Thus, our tripartite being and the Triune God are fully mingled as one (Eph. 4:4-6). The processed Triune God is the divine constituent, and the tripartite being who has been possessed by God is the human constituent. When these two constituents are mingled, they become the constituents of the Body of Christ.

The Triune God Being Mingled with the Tripartite Man to Become a Hybrid Entity

The mingling of the divine element of the Triune God and the human element of the tripartite man can be likened to the blending of lemon and honey with water to make lemonade. The issue of the Triune God entering into and mingling with us, the tripartite man, is that we become one with the Triune God (John 17:21a, 23a) and

前六 17,) 而成为神性与人性相调的二性品。我们每个得救的人, 都是一个神性与人性相调的二性品。这二性就是神性兼人性。我们是人, 里面却有神。神与人成了一体, 所以我们乃是神人。这神人相调的二性品乃是, 那具有神性带人性的三一神, 与那具有人性同神性的三部分人相调为一。(罗八 6, 10 ~ 11。) 我们的神经过成为肉体, 所以祂是神性带着人性; 而我们人是在得救、重生时, 神进到我们里面, 所以我们是人性同着神性。神性带人性, 人性同神性, 二者都是神人二性, 所以就调成了神性与人性的二性品。

并且, 这神性与人性相调的二性品的故事, 就是神性生于人性、活于人性, 而显于人性; 人性为神性所生, 凭神性生活, 而彰显神性。(提前三 15 下 ~ 16。) 这种性生于人性, 活于人性, 而显于人性, 就是指主耶稣这成为肉体的神说的; 人性为神性所生, 凭神性活着, 而彰显神性, 是指我们这些蒙神重生之人构成基督的身体说的。这神人相调的二性品成为神作人的生命, 并以神为生命的生机体。(约十五 1, 5。) 这就是召会, 基督的身体。

基督身体的素质

三一神素质的灵

接着我们来看第二大点, 基督身体的素质。那作三一神素质的灵, 成了基督身体的素质。(弗四 4。) 所以, 基督身体的素质就是那灵; 而那灵乃是经过过程之三一神的终极完成。(约七 39, 启二二 17 上。) 三一神, 父、子、灵都在这包罗万有、终极完成的那灵里。那灵并且借着重生, 将经过过程的三一神带进基督的身体里, 就是带进我们这些重生的人里面。(约三 5 ~ 6, 29, 弗四 5 ~ 6。) 不仅如此, 那灵作那经过过程完成的神, 包含神人二性, 也包含基督包罗万有的死、及其超越的复活, 不只成了基督身体的元素, 也成了基督身体的素质。(参出三十 23 ~ 25。) 基督身体的元素和素质, 这二者都是这包罗万有的

are one spirit with the Triune God (1 Cor. 6:17) as a hybrid entity of divinity and humanity blended together. Every saved person is a hybrid of divinity and humanity mingled together. The dual nature of this hybrid is the divine with the human. Though we are human beings, we have God within us. Since God and man have become one entity, we are the God-men. This hybrid entity of God mingled with man is just the Triune God, who possesses divinity with humanity, mingled with the tripartite man, who possesses humanity with divinity (Rom. 8:6, 10-11). Because our God passed through incarnation, He possesses divinity with humanity; and because God entered into us at the time of our salvation and regeneration, we possess humanity with divinity. Whether it is divinity with humanity or humanity with divinity, both include the dual nature of God and man and thus result in a hybrid of divinity and humanity.

Further, the hybrid issuing from the mingling of divinity with humanity is a matter of divinity being begotten in humanity, living in humanity, and being expressed in humanity; it is also a matter of humanity being begotten by divinity, living by divinity, and expressing divinity (1 Tim. 3:15b-16). Divinity being begotten in humanity, living in humanity, and being expressed in humanity refers to the Lord Jesus as God incarnate. Humanity being begotten by divinity, living by divinity, and expressing divinity points to the Body of Christ, which is constituted by persons who have been regenerated by God. This hybrid of the mingling of God and man eventually becomes an organism in which God is life to man and man has God as life (John 15:1, 5). This is the church, the Body of Christ.

THE ESSENCE OF THE BODY OF CHRIST

The Spirit Being the Essence of the Triune God

Let us now continue with the second major point, the essence of the Body of Christ. The Spirit as the essence of the Triune God has become the essence of the Body of Christ (Eph. 4:4). Hence, the essence of the Body of Christ is the Spirit, who is the consummation of the processed Triune God (John 7:39; Rev. 22:17a). The Triune God—the Father, the Son, and the Spirit—are all in this all-inclusive and consummated Spirit. Further, the Spirit, through regeneration, has brought the processed Triune God into the Body of Christ, that is, into us the regenerated persons (John 3:5-6, 29; Eph. 4:5-6). Besides this, the Spirit as the processed and consummated God, containing divinity and humanity, the all-inclusive death of Christ, and His surpassing resurrection, became not only the element of the Body of Christ but also its essence (cf. Exo. 30:23-25). Both the element and essence of the Body of Christ are this all-inclusive Spirit, who is the ultimate consummation of the Triune

灵，也就是三一神终极的完成。那灵在基督的身体里，一面是身体的元素，一面也是身体的素质。这好比水里面加进了柠檬，就多了柠檬的成分、元素，而这成分、元素里有个素质，就叫柠檬精。这柠檬精的素质，就是由柠檬的成分、元素来的。

基督身体素质的性能

三一神素质的灵既作了基督身体的素质，因着这素质，就有一些宝贵的性能。我们知道只要是一种素质，就有它的性能。比如一个柠檬，里面有柠檬的成分、元素，在这成分、元素里有个素质，就叫柠檬精；而这柠檬精有一个性能，能使我们的喉咙清爽舒畅。又比如许多各式各样的抗生素，不同的成分、元素，就有不同的素质，这不同的素质就产生不同的效能，以治疗不同的病症。

同样，三一神素质的灵，就是终极完成的三一神自己，不仅成了基督身体的元素，也成了基督身体的素质，因为这素质也有它的性能。第一，基督身体的素质含有三一神的神性，有供应神圣生命的性能。（腓一 19。）三一神素质的灵作基督身体的素质，能把神的生命、性情供应到我们里面；这乃是祂的性能。第二，基督身体的素质含有超越的人性，有供应超越人性的性能。（林后四 16。）主耶稣的人性是超越、高尚的，祂不仅有丰富的神性，更有超越的人性。这在福音书所记，主耶稣以五饼二鱼食饱群众的事例中，可清楚看到。（太十四 14～21。）当大批的群众聚在野地，天晚的时候，他们都没有东西吃。主从门徒手里接过五饼二鱼。祂先吩咐众人按着次序坐下，然后望着天、祝福、擘开，递给他们。众人吃饱之后，祂还吩咐门徒把零碎收拾起来，整整齐齐的装满了十二个篮子。在这里，我们一面看见主在祂丰富的神性里，丰丰富富的供应了众人，但祂并没有因此而随意糟蹋，反倒珍惜神所祝福的。这是何等超越、高尚的人性。当我们得救以后，主耶稣不仅救我们脱离罪，祂还进到我们里面，作我们的生命，将祂超越的人性供应我们，使我们的人性变化且拔高。

God. The Spirit, who is in the Body of Christ, is the Body's element on the one hand and its essence on the other hand. This may be likened to the addition of the constituent and element of lemon to water by adding lemon juice into water. Such a particular constituent and element contain an essence, which may be called lemon extract. This essence of lemon extract comes from the constituent and element of the lemon.

The Capacities of the Essence of the Body of Christ

The Spirit as the essence of the Triune God has now become the essence of the Body of Christ, and there are certain precious capacities associated with this essence. Each essence has its own capacities. For instance, a lemon has the constituent and element of lemon, and within that constituent and element is an essence called lemon extract. This lemon extract possesses a capacity to soothe our throats. Another example is the various types of antibiotics with their different constituents and element and thus their different essences. Each essence brings about a different capacity to cure a different disease.

The Spirit, who is the essence of the Triune God as well as the consummated Triune God Himself, became not only the element but also the essence of the Body of Christ. Such an essence also possesses its own capacities. First, the essence of the Body of Christ contains the divinity of the Triune God with the capacity to supply the divine life (Phil. 1:19). The Spirit as the essence of the Triune God becoming the essence of the Body of Christ is able to supply God's life and nature into us. This is His capacity. Second, the essence of the Body of Christ contains the excelling humanity with the capacity to supply the same excelling humanity to us (2 Cor. 4:16). The humanity of the Lord Jesus is high and excelling. He possesses not only a rich divinity but also a surpassing humanity. We can clearly see this in the Gospels' record of His feeding the crowd with five loaves and two fishes (Matt. 14:14-21). A great crowd gathered in the wilderness one evening and had nothing to eat. After the Lord received the five loaves and two fishes from the disciples, He ordered the people to sit down in rows. Then He looked up to heaven, blessed and broke the food, and gave it to the people. After the crowd ate and was full, He charged the disciples to gather the leftovers, which eventually filled twelve baskets. Here we can see that while the Lord richly supplied the people in His rich divinity, He did not waste anything but cherished what God had blessed. What a high and excelling humanity this is! When we were saved, the Lord Jesus not only delivered us from sin; He also entered into us to be our life and to supply us with His excelling humanity in order that our own humanity may be transformed and uplifted.

第三，基督身体的素质含有基督包罗万有的死，有治死消极事物的性能。（罗八 13 下。）抗生素如何能有杀菌的素质，照样基督包罗万有的死也能治死我们所有消极的事物。二千年前基督借祂的十字架所成功的救赎，借着祂永远的灵，现今就能实施在我们身上。祂死的功效所以能同样发生在我们身上，是因为祂素质的灵含有基督包罗万有的死，而这灵已经在我们里面。当祂在我们里面运行时，这灵就有杀死消极事物的性能，如同抗生素一样，在我们里面杀死所有消极的病菌。

第四，基督身体的素质也含有基督超越的复活，有复活超越的性能。（腓三 10 上。）在我们基督徒的生活中，好多时候我们觉得愁苦、受压，但只要我一仰望主，和主有交通，我们里面就有一种超越的能力，带我们越过一切的环境。那超越的能力就是基督的复活在我们里面，作了使我们超越的素质。基督的复活，使祂从阴间超越起来，并且升到高天，远超万有。如今这超越的复活，在那已经作了基督身体素质的灵里，使我们在基督的身体里，能有分于这复活超越的性能。

基督身体的实际

三一神实际的灵

第三大点，说到基督身体的实际。我在前面已经说过，实际就是一种人事物实际的情形。今天基督的身体就是召会，她所有的实际也就是那终极完成之三一神实际的灵。经过过程之三一神的实际，乃是祂终极完成之实际的灵。（约十四 17，十五 26，十六 13，约壹五 7。）这三一神之所是、所有、并所能，其实际都是这实际的灵。并且这三一神所经过的死与复活，其实际也都是这实际的灵。

实际的灵使三一神的一切 在基督的身体里成为实际

再者，这实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际。（约十六 13～15。）乃是这实际的灵，使三一神一切的丰富，在基督的身体里显为可能，显为

Third, the essence of the Body of Christ contains the all-inclusive death of Christ, with the capacity to put to death the negative things (Rom. 8:13b). Just as antibiotics possess germ-killing essences, the all-inclusive death of Christ is able to kill all the negative things in us. The redemption accomplished by Christ through His cross two thousand years ago can now be applied to us through His eternal Spirit. The effectiveness of His death is operative in us because the Spirit of His essence contains the all-inclusive death of Christ, and this Spirit is now in us. When He operates in us, this Spirit contains the capacity to kill all the negative things and will put to death all the negative “germs” in us, much like antibiotics.

Fourth, the essence of the Body of Christ also contains the surpassing resurrection of Christ with the surpassing capacity of resurrection (Phil. 3:10a). Although we often feel sorrowful and depressed in our Christian life, whenever we look to the Lord and fellowship with Him, there is a kind of inner surpassing power which simply carries us through our situations. Such surpassing power is the resurrection of Christ in us becoming our surpassing essence. The resurrection of Christ raised Him from Hades, and He ascended into the heavens to be far above all. Now this surpassing resurrection in the Spirit, who has become the essence of the Body of Christ, enables us to participate in its capacity in the same Body.

THE REALITY OF THE BODY OF CHRIST

The Spirit of the Reality of the Triune God

The third major point concerns the reality of the Body of Christ. We have already indicated that reality refers to the real condition of persons and things. The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection which the Triune God passed through is also this Spirit of reality.

The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15). It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real

真实，那就是三一神的实际。那经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性。（罗十五16下，十四17，弗三16。）原来，这些公义、圣别、生命、亮光、能力、恩典都是属于神的属性，现在因着那灵在基督的身体里，把这些属性都实化到召会里了，所以召会也就有了公义、圣别、生命、亮光、能力、恩典等神圣属性的实际。

不仅如此，这经过过程之三一神所经历的成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。原来是三一神成为肉体，钉十字架，并且复活，但实际的灵来了，把三一神的这些经历都实化到我们身上来，成了我们实际的经历。因这缘故，我们今天在地上也能过一个正当的人生。当消极的事物临到我们时，我们都能以基督死的性能来处置。我们不生气，不怨人，更不责备人，因为借着实际的灵，基督的死实化到我们身上。不仅如此，那灵带同基督的复活也作工在我们里面，使我们还能爱人、赦免人。这些都是实际的灵把三一神自己所经历的实化到召会身上，而成为召会的实际经历。这也就是三一神实际的灵作了基督身体的实际。

基督身体的素质与实际 在于那经过过程、 终极完成之三一神的那灵

末了，我们要总结的来看，基督身体的素质与实际，都是在于那经过过程、终极完成之三一神的那灵。无论是素质也罢，是实际也罢，全都在于那灵。那灵就是素质的实际，也是实际所属于的素质。素质重在里面的质地；实际重在外面的实现。那灵既是基督身体的内在质地，也就是基督身体的外在实现。无论是里面的素质、质地，还是外面的实际、实现，都是出于那灵的。这灵就是经过过程三一神之于基督身体一切的秘诀。比如说，神爱基督的身体，要使基督的身体成圣，并要加强基督的身体，这些的秘诀就在于那实际的灵；乃是那实际的

in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16). Originally, such righteousness, holiness, life, light, power, and grace were merely God's attributes; now these attributes have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes, such as righteousness, holiness, life, light, power, and grace.

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ. Originally, it was the Triune God who was incarnated, crucified, and resurrected. But when the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can live a normal human life on the earth today. We can deal with the negative matters which befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

THE ESSENCE AND REALITY OF THE BODY OF CHRIST BEING ALTOGETHER MATTERS OF THE SPIRIT OF THE PROCESSED AND CONSUMMATED TRIUNE GOD

Finally, we need to see conclusively that both the essence and the reality of the Body of Christ are altogether matters of the Spirit of the processed and consummated Triune God. Whether essence or reality, it is all a matter of this Spirit. The Spirit is the reality of the essence as well as the essence to which the reality belongs. Essence emphasizes the inward substance, while reality emphasizes the outward realization. Because the Spirit is the inward substance of the Body of Christ, He is also its outward realization. Both the inward essence and substance and the outward reality and realization are of the Spirit. This Spirit is the secret to all that the Triune God is to the Body of Christ. For instance, the secret to God's loving the Body of Christ, sanctifying it, and strengthening it, is with the Spirit of reality. It is the Spirit of reality who makes

灵把神的爱实化到基督的身体上，使其成圣，并得着加强。这个实际的灵就是经过过程的三一神自己。祂也就是那经过过程之三一神一切属性的总结。有了这灵，就有三一神一切的属性，爱、光、怜悯、公义、圣别、亮光、生命、能力、恩典等。此外，祂也就是经过过程之三一神一切经过的效能。神成为肉体有其效能，钉十字架，复活也都有其效能，这一切的效能就是这素质与实际的灵。有了这素质与实际的灵，基督的死和基督的复活，在我们身上就能彰显出效能。

全人转向并放置在联结的灵上， 更照其生活行动

如今，这灵住在我们得重生的灵里，与我们的灵联结为一灵。（罗八9～11上，林前六17。）祂不仅在我们里面，祂还与我们的灵联结成一灵。为此，我们就要操练，将我们全人转向这联结的灵，并放置在这联结的灵上。（罗八6下。）不要把我们的心思放在许多无谓的事上，要把我们的心思置于灵上，全人转向这联结的灵。并且，我们更要照着这联结的灵生活、行动。（4。）我们说话、行事、待人、接物，都照着这联结的灵，连我们在家庭生活中，与家人谈话都要照着这灵。我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显。（弗一23。）

God's love real in the Body of Christ, so that it may be sanctified and strengthened. This Spirit of reality is the processed Triune God Himself as well as the totality of all the attributes of the processed Triune God. If we have this Spirit, we have all the attributes of the processed Triune God, such as love, light, mercy, righteousness, holiness, life, power, and grace. Furthermore, the Spirit is also the effectiveness of all the processes of the processed Triune God. Incarnation, crucifixion, and resurrection all have their effectiveness, and their effectiveness is just the Spirit of essence and reality. The effectiveness of both the death and resurrection of Christ is displayed in us who possess this Spirit of essence and reality.

OUR WHOLE PERSON BEING TURNED TO AND SET ON THE JOINED SPIRIT AND LIVING ACCORDING TO IT

This Spirit now dwells in our regenerated Spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b). Do not place your mind on frivolous matters; set it on the spirit by turning your entire being to this joined spirit. We should also live and walk according to this joined spirit (Rom. 8:4). We must speak, do things, treat others, and deal with matters according to this joined spirit. We should talk to our family members in our home life according to this spirit. When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23).

(A message given by Brother Witness Lee on April 13, 1990, in Taipei, Taiwan.)

基督身体的生活

读经：以弗所书五章二十三节中，歌罗西书三章四节上，十一节下，哥林多前书十二章十二节，以弗所书一章二十三节，腓立比书三章十四节，以弗所书四章四节上，约翰一书五章七节，腓立比书四章十二节下，罗马书十五章十三节，六章六节，八章十三节下，加拉太书五章二十四节，以弗所书二章六节上，腓立比书三章十节上，约翰一书五章十一至十二节，罗马书九章十一节下，加拉太书二章十六节上，腓立比书一章十九至二十一节上，罗马书十二章五节，以弗所书一章二十三节。

纲目

壹 以基督为头，为生命，为内容，为主体，为中心，为目标：

一 为头，为生命，为内容—弗五 23 中，西三 4 上，11 下：

- 1 关于基督作祂身体的源头及元素。
- 2 说出基督身体的出处及所是。

二 为主体，为中心，为目标—林前十二 12，弗一 23，腓三 14：

- 1 关于基督作祂身体的意义及彰显。
- 2 说出基督身体的性能及功用。

贰 以那灵为素质，为实际，为秘诀，为效能：

一 为素质，为实际—弗四 4 上，约壹五 7：

- 1 关于基督身体内在的性质及外在的真情。

THE LIVING IN THE BODY OF CHRIST

Scripture Reading: Eph. 5:23; Col. 3:4a, 11b; 1 Cor. 12:12; Eph. 1:23; Phil. 3:14; Eph. 4:4a; 1 John 5:6; Phil. 4:12b; Rom. 15:13; 6:6; 8:13b; Gal. 5:24; Eph. 2:6a; Phil. 3:10a; 1 John 5:11-12; Rom. 9:11b; Gal. 2:16a; Phil. 1:19-21a; Rom. 12:5

OUTLINE

I. Taking Christ as its Head, life, content, principal object, center, and goal:

A.As its Head, life, and content—Eph. 5:23; Col. 3:4a, 11b:

- 1.Concerning Christ as the source and element of His Body.
- 2.Referring to the origin and being of the Body of Christ.

B.As its principal object, center, and goal—1 Cor. 12:12; Eph. 1:23; Phil. 3:14:

- 1.Concerning Christ as the meaning and expression of His Body.
- 2.Referring to the capacity and function of the Body of Christ.

II. Having the Spirit as its essence and reality, and taking the Spirit as its secret and effectiveness:

A.As its essence and reality—Eph. 4:4a; 1 John 5:6:

1. Concerning the inward nature and the real outward state of the Body of Christ.

2 说出基督身体内在的所是及外在的实现。

二 为秘诀，为效能—腓四 12 下，罗十五 13：

1 关于基督身体的技术及所能。

2 说出基督身体的巧妙及功绩。

叁 以基督的钉死与复活为规律：

一 以基督的钉死为消极方面的规律：

1 与基督同钉死是已经成功的事实—借神圣的启示而得看见—罗六 6。

2 与基督同钉死是时时该有的经历—借那灵的效能而得享用—罗八 13 下，加五 24。

二 以基督的复活为积极方面的规律：

1 与基督同复活是已经成功的事实—弗二 6 上。

2 与基督同复活是时时该有的经历—腓三 10 上。

肆 以生命与身体为原则：

一 以生命为原则：

1 以神内在的生命，就是作神化身的基督为原则—约壹五 11～12。

2 不是以人外在的行为、道德为原则—罗九 11 下，加二 16 上。

二 以身体为原则：

1 各个肢体都凭生命的灵活出基督—腓一 19～21 上。

2 共同生活，配搭着活出基督的身体，作基督的丰满，以彰显基督—罗十二 5，弗一 23。

2. Referring to the inward being and the outward manifestation of the Body of Christ.

B. As its secret and effectiveness—Phil. 4:12b; Rom. 15:13:

1. Concerning the skill and ability of the Body of Christ.

2. Referring to the skillfulness and achievements of the Body of Christ.

III. Taking the crucifixion and resurrection of Christ as its regulation:

A. Being regulated in the negative aspect by the crucifixion of Christ:

1. Our crucifixion with Christ being an accomplished fact—realized through divine revelation—Rom. 6:6.

2. Our crucifixion with Christ being the day-to-day experience that we that should have—enjoyed through the effectiveness of the Spirit—Rom. 8:13b; Gal. 5:24.

B. Being regulated in the positive aspect by the resurrection of Christ:

1. Our resurrection with Christ being an accomplished fact—Eph. 2:6a.

2. Our resurrection with Christ being the day-to-day experience that we should have—Phil. 3:10a.

IV. Taking life and the Body as the principle:

A. Taking life as the principle:

1. Taking the inward life of God, which is just Christ as the embodiment of God, as the principle—1 John 5:11-12.

2. Not taking the outward conduct and morality of man as the principle—Rom. 9:11b; Gal. 2:16a.

B. Taking the Body as the principle:

1. Every member living Christ out by the Spirit of life—Phil. 1:19-21a.

2. Living corporately and coordinating to live out the Body of Christ to be the fullness of Christ to express Him—Rom. 12:5; Eph. 1:23.

上一篇信息我们看过基督身体的元素、素质和实际，现在根据那个，我们要说到基督身体的生活。我们都知道无论是人、飞鸟、走兽或牲畜，他们的生活都是本于他们生命的元素和素质。飞鸟能飞在空中，是因为它有那飞翔的素质、性能；猫能捉老鼠，狗会汪汪叫，都是因为它们各有不同的素质、性能。

三一神与基督的身体

以弗所四章四至六节，可说是全本圣经最深奥的经文，那里说，“一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”这里共有七个“一”，分为三组，前三者——一个身体，一位灵，并一个盼望为第一组。次三者——一主，一信，一浸为第二组。最后，一位众人的神与父是第三组。这三节圣经虽短，却是很奥妙，启示我们三一神，父、子、灵，都与基督的身体有关。

一个身体，一位灵，一个盼望

这里先提起“一个身体”，然后接着说“一位灵”，这个灵就是基督身体的素质，并且是基督身体的实际。素质在于内，实际显于外。这三一神的灵在基督身体里作素质，而在外面显为实际，就使这身体有个盼望，这盼望就是由那灵重生并浸透，而显出神的荣耀。这个荣耀就是我们将来的盼望。（西一 27。）我们每一个得救的人都已经从灵而生，得着了那作基督身体素质与实际的灵。这灵要在我们里面一直浸透我们，把我们这三部分的人完全浸透，至终显出神性的荣耀。

世人活在世上没有指望，没有神。年轻的时候盼望能进好学校，毕了业就盼望出国留学，以后找个好工作，寻得好配偶，成家立业，生儿养女。但末了还是免不了衰老，病苦，结局就是死，所有的盼望也就完了。然而我们却不是这样，我们有个荣耀的盼望，因为在我们里面有三一神素质与实际的那灵，一直要浸透我们，在主再来的时候，祂且要从我们里面透出来，将我们一同带进荣耀里。

In the last message, we saw the elements, essence, and reality of the Body of Christ. Now based on that, we are going to speak about the living of the Body of Christ. We all know that the living of human beings, birds, beasts, or cattle is according to the element and essence of its life. Birds fly in the air because they have the essence and capacity of flying. Cats catch mice and dogs bark because they each have their respective essence and capacity.

THE TRIUNE GOD AND THE BODY OF CHRIST

Ephesians 4:4 through 6 may be considered the most profound verses in the entire Bible. They say, “One Body and one Spirit, as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” Here there are seven “ones,” which are divided into three groups. The first three items, one Body, one Spirit, and one hope, form the first group. The second three items, one Lord, one faith, and one baptism, form the second group. Lastly, one God and Father of all is the third group. Although these three verses are short, they are very mysterious, revealing to us that the Triune God—the Father, the Son, and the Spirit—is related to the Body of Christ.

One Body, One Spirit, and One Hope

These verses first mention “one Body”; this is then followed by the “one Spirit.” This Spirit is the essence and reality of the Body of Christ. The essence is contained within and the reality is expressed without. The Spirit of the Triune God is the essence within the Body of Christ and the reality manifested without. This causes the Body to have a hope, which is regeneration and saturation by the Spirit unto the manifestation of the glory of God. This glory is our hope in the future (Col. 1:27). Every saved person has been born of the Spirit and has obtained the Spirit, who is the essence and reality of the Body of Christ. This Spirit wants to saturate us within continuously, to completely saturate our tripartite being so that we would eventually manifest the glory of divinity.

The worldly people live in this world without hope and without God. When they are young, they desire to get into good schools; after graduation, they desire to go abroad to study, and then get a good job, find a good mate, have a family and business, and raise children. But eventually they still cannot escape becoming old, suffering illnesses, and finally dying. Then all their hopes are over. However, we are not like this. We have a glorious hope because within us we have the Spirit, who is the essence and reality of the Triune God, saturating us continuously. When the Lord comes back, He will be manifested from within us to bring us together with Him into glory.

一主，一信，一浸

此外，还有一位主，就是神圣三一里的子。祂来作我们的生命，这生命成了我们里面的元素，也就成了基督身体的元素。灵是这身体的素质，在于内，也是这身体的实际，显于外；主乃是这身体的元素。不只如此，还有“一信，一浸”。原来我们都是亚当里，我们的元素是亚当的元素，是死的元素，不是生命的元素。我们在亚当里都死了。认真说，在亚当里，人不是天天活，乃是天天死。人的岁数好比银行的存款。先是放进了一些，然后不断开支票，所存的就跟着减少，末了一文不剩，也就了了。人是过了一天，少一天；过了一年，少一年。这是在亚当里，以亚当为元素的情形。但我们一信了主，就被浸到水里，我们的旧人埋葬了，那从亚当来的元素也就结束了。以色列人过红海乃是受浸的表征，他们一过红海，就与埃及的关系断绝了。照样，我们受浸，就从亚当的元素断绝了。所以浸是结束、断绝，而信是进入、联结。当我们信而受浸时，就从亚当里出来，同时进到基督里，与基督联结了。于是我们里面便有了另一个新的生命，新的元素。旧的是亚当的生命，亚当的元素；新的是基督作生命，基督作元素。从基督这元素，有了那灵的素质和实际。这就是从作基督身体元素的基督，有了作基督身体素质和实际的灵。

我们说过召会和同乡会不同，召会有神，同乡会没有神。因此，这个有神的召会就成了一个身体，一个基督的生机体。同乡会因为不是以生命作元素，所以永远不会成为一个生机体。可是，倘若召会里面没有基督的元素，仍是亚当的元素，就还不是基督生机的身体。虽然我们已经受浸，我们仍有可能留在亚当里，以亚当为元素，没有基督的元素，那就不是召会了。所以我们必须接受十字架的对付，对付我们的旧人和天然，让亚当过去，让基督出来。我们是过人的生活，却是凭基督说话，并且说基督的话，个个都是这样，那我们就是真正的召会了，因为是基督在这里作生命，作元素。

One Lord, One Faith, and One Baptism

Beside this, there is also one Lord, that is, the Son in the divine Trinity. He came to be our life. This life became our element within, that is, the element of the Body of Christ. The Spirit is the essence of this Body as something within; He is also the reality of this Body as something without. The Lord is the element of this Body. Furthermore, there are also “one faith, one baptism.” Originally we were all in Adam; our element was the element of Adam, the element of death, not the element of life. We were all dead in Adam. Strictly speaking, in Adam people are not living daily, but dying daily. A man’s age is like savings in the bank. In the beginning you make a deposit, and then you continue to write checks. Your savings gradually decrease, and eventually there is nothing left and it is finished. When human beings live one day, they lose one day; when they live one year, they lose one year. This is the situation in Adam, where Adam is taken as the element. But when we believed in the Lord and were baptized into water, our old man was buried and the element which came from Adam was terminated. The Israelites crossing the Red Sea is a type of baptism. Once they crossed the Red Sea, their relationship with Egypt was severed. Similarly, through baptism we were severed from the element of Adam. Therefore, baptism is a termination, a severance; believing is an entering in and a joining. When we believed and were baptized, we came out of Adam; at the same time, we entered into Christ and were united to Christ. Hence, within us we have another life, which is a new life, a new element. The old life is the life of Adam, the element of Adam; the new one is Christ as life, Christ as the element. From this element of Christ comes the essence and reality of the Spirit. This implies that from Christ as the element of the Body of Christ comes the Spirit as the essence and reality of the Body of Christ.

We have said that the church is different from any human association. The church has God; an association does not have God. Hence, this church which has God becomes a Body, an organism, of Christ. Because a human association does not have life as the element, it will never become an organism. However, if there is no element of Christ in the church, but only the element of Adam, it is still not the organic Body of Christ. Although we have already been baptized, there is still the possibility that we remain in Adam and have Adam as the element, instead of the element of Christ. This then is not the church. Therefore, we must accept the dealing of the cross to deal with our old man and naturalness; we should let Adam go and let Christ come out. We are living a human life, yet we speak by Christ and even speak the word of Christ. When everyone is like this, we are the genuine church, because it is Christ who is the life and element here.

一位众人的神与父

我们都已经受浸，从亚当里出来，也都信入了基督，与基督联结，因此基督是我们的生命，作了我们的元素；祂就是我们的主。我们的主就是我们的生命。所以说一个身体，一位灵，还有一位主。末了，再加上一位众人的神与父。一切的东西都有其源头，基督身体的源头就是父。以弗所四章这里不只说是一位神，乃是一位神与父，这父就是源头，是基督身体的源头。主是基督身体的元素，灵是基督身体的素质与实际，父是基督身体的源头。这位父不只超越众人，贯彻众人，也在众人之内。祂是一位，却能同时在三个地方，在上面，在中间，也在里面。这就是调和。祂不仅是在我们之上，也把我们贯通了，并且还在我们里面。这也就是三一神，父、子、灵。

从这三节简单的经文，我们能看出三一神和召会，基督的身体，是完全贯通且调和的。召会，基督的身体，从外表看是一群人，是一个团体，其实并不这么简单。召会里有三一神，父、子、灵，有父作源头，子作元素，灵作元素的素质和显于外的实际。这就是基督的身体。这样的解说，乃是我们对基督的身体，召会，一个透视的认识。为这缘故，有些事我们不能与外面的团体有分，有些事是我们不能作的。召会完全是父、子、灵三一神的一个生机体，凡是不合她生命、性情的事，我们就不作。我们唯有按着她生命的元素、素质和实际生活，那才是对的。

基督身体的生活 四面的关系

现在我们就来看基督身体的生活。这个生活有四面的关系。第一面是与基督的关系，基督身体的生活是以基督为头，为生命，为内容，为主体，为中心，并且为目标。因为基督是这身体的元素。第二面是与那灵的关系，是以那灵为素质，为实际，为秘诀，为效能，因为那灵是这身体里面的素质和显于外的实际。第三面是与基督的钉死和复活的关系，是以基督的钉死与复活为规律。每一种生机体都有它的规律，是不能违背的。我们要能

One God and Father of All

We have already been baptized, have come out of Adam and believed into Christ, and have been joined to Christ; hence, Christ is our life, our element; He is our Lord. Our Lord is our life. Therefore, these verses speak of one Body, one Spirit, and also one Lord. Finally, in addition, there is the one God and Father of all. Everything has its source. The source of the Body of Christ is the Father. Ephesians 4 does not only say one God, but one God and Father. This Father is the source, the source of the Body of Christ. The Lord is the element of the Body of Christ; the Spirit is the essence and reality of the Body of Christ; and the Father is the source of the Body of Christ. This Father is not only over all, through all, but also in all. He is one, yet He can be in three places at the same time—above, in the midst, and within. This is mingling. He is not only above us, but also through us, and even within us. This is the Triune God—the Father, the Son, and the Spirit.

THE FOUR ASPECTS OF THE RELATIONSHIP IN THE LIVING IN THE BODY OF CHRIST

Now we need to see the living in the Body of Christ. This living has four aspects in its relationship. The first aspect is the relationship with Christ. The living in the Body of Christ has Christ as the Head, life, content, principal object, center, and goal, because Christ is the element of this Body. The second aspect is the relationship with the Spirit. The living in the Body of Christ has the Spirit as the essence, reality, secret, and effectiveness, because the Spirit is the inward essence and the expressed reality of this Body. The third aspect is the relationship with the death and resurrection of Christ. The living in the Body of Christ takes the death and resurrection of Christ as the regulation.

过基督身体的生活，就必须借着灵，经过十字架，而在复活里。第四面是与生命和身体的关系，是以生命和身体为原则。基督身体的生活，它的原则是生命的，不是行为的；是团体的，不是个人的。我们把这四面的关系加起来，就是基督身体的生活，就是基督徒的生活，也就是召会的生活。

所以，在这里我们看见，基督身体的生活有四面的关系，有基督为元素，有那灵作素质，有钉死与复活为规律，有生命与身体为原则。我可以给你们作个见证，我能活到今天，是靠着神的恩典，同时也守住身体的规律和原则，所以身体依然健壮。这是有讲究的。基督身体的生活有其基本的元素、内在的素质、与显于外的实际，并且也有其规律和原则。我们不仅凭这身体里的元素、素质和实际生活，也要活在这生活的规律和原则里，受其支配、管理。

基督身体的生活

以基督为头，为生命，为内容，
为主体，为中心，为目标

首先，基督身体生活第一面的关系，是与基督的关系。基督是三一神的中心，在三一神，父、子、灵三者的身位里，祂也是中心。这位作三一神中心的基督，祂的身体，当然是以祂自己为头。我们都是基督作头的权柄之下，祂是我们的头，我们的生命。基督身体的生活是以基督为头，为生命，为内容，（弗五 23 中，西三 4 上，11 下，）这是关于基督作祂身体的源头及元素，说出基督身体的出处及所是。并且，这个生活也是以基督为主体，为中心，为目标。（林前十二 12，弗一 23，腓三 14。）这是关于基督作祂身体的意义及彰显，说出基督身体的性能及功用。可见基督的身体是有意义，有作为的。

一个有作为的人，若是以自己为主体，为中心，至终都是有害于别人的。唯独有作为而中心不在己，乃在他所作为的目标上，他才会是个有益于社会国家的人。我们每个人都是为神所造的，如果我们得救了，却不为着神，还是

Every organism has its regulation, which cannot be violated. If we would live the life of the Body of Christ, we need to be in resurrection by the Spirit and through the cross. The fourth aspect is the relationship with life and the Body. Life and the Body are taken as the principle. The principle of the living in the Body of Christ is life, not behavior; and it is corporate, not individualistic. The combination of all these four aspects of relationship is the living in the Body of Christ, the Christian life, and also the church life.

Therefore, we see here that the living in the Body of Christ has four aspects to its relationship: Christ as the element, the Spirit as the essence, the death and resurrection as the regulation, and life and the Body as the principle. I can testify to you that I am alive until today because of the grace of God and also because I kept the regulation and principle of the body; hence, my body is still healthy. There is a lot to this matter. The living in the Body of Christ has its basic element, intrinsic essence, extrinsic reality, and also its regulation and principle. We live not only by the element, essence, and reality in this Body, but also within the regulation and principle of this living, being ruled and controlled by it.

THE LIVING IN THE BODY OF CHRIST

Taking Christ as Its Head, Life, Content,
Principal Object, Center, and Goal

The first aspect in the relationship of the Body of Christ is its relationship with Christ. Christ is the center of the Triune God. Among the persons of the Triune God—the Father, the Son, and the Spirit—He is also the center. The Body of this Christ, who is the center of the Triune God, surely takes Him as its Head. We are all under the authority of Christ as the Head; He is our Head, our life. The living of the Body of Christ takes Christ as the Head, life, and content (Eph. 5:23; Col. 3:4a, 11b); this concerns Christ as the source and element of His Body and refers to the origin and being of the Body of Christ. Moreover, this living takes Christ as the principal object, the center, and the goal (1 Cor. 12:12; Eph. 1:23; Phil. 3:14). This concerns Christ as the meaning and expression of His Body and refers to the capacity and function of the Body of Christ. This shows that the Body of Christ is meaningful and active.

If an endeavoring person takes himself as the principal object and center, eventually he will hurt others. But if one is endeavoring yet does not center on himself, but on the goal of his endeavoring, he will benefit society and the country. All of us were made for God. If we, after getting saved, are not for God, but for

为着自己，那我们就真是可怜没有盼望的了。所以对我们基督徒来说，我们的头是基督，内容是基督，主体、中心也是基督，连我们的目标也是基督。因着基督身体的性质是基督，就使它的性能也是基督。今天我们在召会中，每一个人都是基督身体上的肢体。这基督的身体有一个主体、中心和目标，就是基督自己。基督是基督身体的主体、中心和目标，因此我们这些众肢体也要以基督为我们的主体、中心和目标。这样我们才能给祂机会显出祂基督本性里的性能和功用。这就是我们所过的召会生活。

以那灵为素质，为实际， 为秘诀，为效能

再者，基督身体生活第二面的关系，是以那灵为素质，为实际，为秘诀，为效能。为素质，为实际（弗四4上，约壹五7）是关于基督身体内在的性质及外在的真情，说出基督身体内在的所是，及外在的实现。每件东西都有它内在的性质，和显于外的实际。我们基督徒里面有个素质，我们显于外的实际，就该是这素质的活出。我们的素质是那灵，我们所活出的实际也该是那灵。若不是这样，我们就是杂牌的基督徒，缺少内在的性质及外在的真情。

我们内在的素质和显于外的实际既是那灵，就是那是灵的基督，我们就该和祂有交通，让祂充满，被祂浸透。祂在我们里面是我们的素质，把我们浸透而显于外，就是我们基督徒生活的实际。这才是基督的身体，召会，内在的所是，及其外在的实现。今天在这个世代中，人群社会所需要的是一盏明灯，能发光照耀。基督的身体，召会，里面充满灵，外面显出基督的实际，就能发光，照耀这黑暗的世代。主耶稣说，我们属祂的人，乃是世上的光，（太五14，）能光照在黑暗里的人。我们不能和大体的基督教一样，有名无实，我们需要在里面被那灵充满，好在外边把基督活出来。

基督身体的生活也是以那灵为秘诀，为效能。（腓四12下，罗十五13。）作我们里面素质和外在实际的那灵，也是我们过身体生活的秘诀和效能。这是关于基督身体的

ourselves, we are really pitiful and without hope. Therefore, for us Christians, our Head is Christ, our content is Christ, our principal object and center are also Christ, and even our goal is Christ. Because the nature of the Body of Christ is Christ, this causes its capacity also to be Christ. Today in the church, all of us are members of the Body of Christ. This Body of Christ has a principal object, a center, and a goal, which is Christ Himself. Because Christ is the principal object, the center, and the goal of the Body of Christ, we the members should also take Christ as our principal object, our center, and our goal. In this way we can give Him the opportunity to manifest the capacity and function within His nature. This is the church life that we have.

Taking the Spirit as Its Essence, Reality, Secret, and Effectiveness

The second aspect in the relationship of the Body of Christ is its relationship with the Spirit as its essence, reality, secret, and effectiveness. The essence and the reality (Eph. 4:4a; 1 John 5:6) are related to the intrinsic nature and the outward condition of the Body of Christ. They refer to the intrinsic being and the outward manifestation of the Body of Christ. Every matter has an intrinsic nature and an outward reality. There is an essence within us Christians, and the reality we manifest without should be the living out of this essence. Our essence is the Spirit, and the reality we live out should also be the Spirit. If we are not like this, we are “low-grade” Christians, lacking the intrinsic essence and the outward condition.

Since our intrinsic essence and outward reality are the Spirit, who is the pneumatic Christ, we should have fellowship with Him, allowing Him to fill us and saturate us. He is within us as our essence, saturating us so that there is the manifestation without as the reality of our Christian life. This then is the intrinsic being and the outward manifestation of the Body of Christ, the church. In this age today, what human society needs is a lamp which shines brightly. The Body of Christ, the church, filled with the Spirit within and manifesting the reality of Christ without, can shine this light to illuminate this dark age. The Lord Jesus said that we who belong to Him are the light of the world (Matt. 5:14). We are able to illuminate those who are in darkness. We cannot be like general Christianity, having just a name yet not the substance. We need to be filled with the Spirit within so that we can live Christ out.

The living of the Body of Christ also takes the Spirit as its secret and its effectiveness (Phil. 4:12b; Rom. 15:13). The Spirit, who is our inward essence and outward reality, is also the secret and effectiveness of our practice of the Body life.

技术及所能，说出基督身体的巧妙及功绩。我们不要以为只有作事情需要高科技，高技能，就连我们过基督身体的生活也需要技术和技能。有时候，因着我们不懂得如何说话，就把别人得罪了，也把事情搞坏了。这就是我们没有说话的技术、技能。作基督徒不简单，得救前我们走自己的路，得救后我们和基督绑在一起了，我们过的生活好比三足竞走，处处受祂的支配和限制。如果我们不智慧，没有生活的技术和技能，我们就会觉得别扭、笨拙。但我们若是有那灵为秘诀，知道如何跟从基督，就会变得喜乐自在了。

有好些夫妻刚结婚、蜜月时，都是甜甜蜜蜜的，但过不了几天，真情显露出来，就有了争执。那个时候就应该学习认识对方，学习一些生活应对的技巧，知道怎么说话，怎么表达，甚至怎么生气。有些人离了婚，就是因为他们作人没有技巧，不懂得作人的技术。我们这些有神的人，有那灵在我们里面，就是我们的技术。有时候，家里发生了一些事，若是我们在灵里，就知道该怎么说话、应对，这样往往就能平静风和海。在召会生活中也是这样。许多时候，有些事都是莫须有的，不需要有的争执、摩擦，都是因着我们缺少那灵作秘诀，生活里没有技术，也没有巧妙。“巧妙”一辞有美丽的意思，我们的生活需要巧妙，才会显得美丽。我们说话行事若是巧妙的，那我们的生活就有功绩了。

若是我们都能以那灵为我们生活的秘诀，说话行事都有巧妙，就不会有争闹、不合的事，那我们的生活定规是很有功绩的。所以在基督身体的生活中，我们无论是说话或应对，总要多祷告，多接受那灵，多让基督的十字架来破碎，多凭基督的复活活着，这样我们基督身体的生活就会满了巧妙和功绩。

以基督的钉死与复活为规律

为这缘故，我们在基督身体的生活里，就要以基督的钉死与复活为规律。在消极方面，以基督的钉死为规律；在积极方面，以基督的复活为规律。当我们说话的时候，

This concerns the skill and ability of the Body of Christ and refers to the skillfulness and achievements of the Body of Christ. We should not think that it is merely in our work that we need superior skill and capabilities; even in living the life of the Body of Christ, we also need technique and skills. Sometimes due to our lack of skill in speaking, we offend a lot of people and ruin matters. This is due to our lack of technique and skill in speaking. It is not simple to be a Christian. Before we were saved, we took our own way; after we are saved, we are bound together with Christ. Our living is like a three-legged race. We are regulated and restricted by Him in every aspect. If we are not wise and are short of technique and skill in our living, we will feel awkward and clumsy. But if we have the Spirit as the secret, knowing how to follow Christ, we will become happy and comfortable.

Immediately after some couples get married, during their honeymoon, they are sweet to one another. But after a few days, the real situation is exposed and they get into an argument. At that time they need to learn about each other and pick up some skill in conversing with each other in their daily living so that they may know how to speak, how to express themselves, and even how to be upset. Some get divorced simply because they do not have the skill to conduct themselves and they do not know the technique of being a human being. We who have God have the Spirit within us, who is our technique. Sometimes situations may arise in a home. If we are in our spirit, we would know how to speak and how to handle the situations; and in most cases, this could calm the wind and the waves. It is the same in the church life. Many times some things are not necessary. The unnecessary arguments and friction are due to our lack of the Spirit as the secret; there is no tactfulness nor refined skill in our living. This phrase refined skill implies beauty. Our living needs refined skill in order to be beautiful. If our behavior has this refined skill, our living will be full of merit.

If we can take the Spirit as the secret of our living, our behavior will be skillful, and we will not have arguments or discord. Our living will surely be full of merit. Therefore, in the living in the Body of Christ, in our speaking and in coping with situations, we need to have much prayer, receive more of the Spirit, allow more of the cross of Christ to break us, and live more by the resurrection of Christ. By doing this, our living in the Body of Christ will be full of skill and merit.

Taking the Crucifixion and Resurrection of Christ as Its Regulation

For this reason, in the living of the Body of Christ we need to take the crucifixion and resurrection of Christ as the regulation. On the negative side, we take the crucifixion of Christ as the regulation; on the positive side, we take the resurrection

我们需要接受基督十字架的对付和规律。经过这规律，我们就知道该怎么说话，知道什么该说，什么不该说。除了接受基督钉死的规律，我们还要认识基督的复活，以基督的复活为积极方面的规律。基督活在我们里面，祂不是静止、无所是事的，祂乃是在我们里面有行动、有目的的。祂不是很强烈的在我们里面行动，乃是平静却有力的在我们里面运行。祂这运行就是祂那复活的能力。我们若顺着祂那个运行，祂复活的能力就来了，使我们能超越、得胜。

今天的人都在一种受捆绑的情形中，天天过着受压的生活。所以我们需要复活的能力，而基督在我们里面就是这复活的能力，我们顺着祂的运行，就能超越一切的环境，不受任何的压制。一面我们经过十字架的钉死，将主所不喜悦的都给我们过滤掉；另一面我们享受基督那复活的超越。保罗在腓立比三章十节说，“使我认识基督、并祂复活的大能…模成祂的死。”保罗是这样求，也是这样祷告，所以我们也该这样求，这样祷告，好使我们不受任何环境的压制，且能超越，活出基督身体的生活。

我们与基督同钉死是一个已经成功的事实，这是借神圣的启示而得看见的。（罗六6。）我们与基督同钉死也是我们时时该有的经历，这是借那灵的效能而得享用的。（罗八13下，加五24。）诗歌四百六十四首说，“我若认识复活大能，必爱十架的模型；唯死能使生命长成，若不死了，就不生。”我们应该天天有这样的祷告，好叫我们时时有这样的经历。另一面，根据新约的启示，我们与基督同复活也是已经成功的事实。（弗二6上。）我们与基督一同钉死，也与基督一同复活了。所以与基督同复活也是我们时时该有的经历。（腓三10上。）乃是借这复活的经历，我们才能模成主的死。

以生命与身体为原则

基督身体的生活，第四面，是以生命与身体为原则。我们已经说过，每一种生命在它的生活中，都有它一定的规律和原则。基督身体生活的原则不是别的，乃是生命与身

of Christ as the regulation. When we speak, we need to accept the dealing and regulation of the cross of Christ. Through this regulation, we will know how we should speak and what should be spoken or not spoken. Besides accepting the regulation of the crucifixion of Christ, we still need to know the resurrection of Christ and take the resurrection of Christ as the positive regulation. Christ who lives within us is not quiet and inactive; He is active and purposeful within us. He is not acting within us in a vigorous way, but is operating quietly yet powerfully within us. His operation is the power of His resurrection. If we go along with His operation, His resurrection power will come and cause us to be transcendent and victorious.

Today people are in a situation of bondage, living a life of oppression every day. Hence, we need the resurrection power, and Christ within us is this resurrection power. If we go along with Him, we can transcend all the circumstances and will not be under any oppression. On the one hand, through the crucifixion of the cross, we filter out everything that the Lord is not pleased with; on the other hand, we enjoy the transcendence of the resurrection of Christ. In Philippians 3:10 Paul says, “To know Him and the power of His resurrection...being conformed to His death.” Paul was asking and praying in this way, so we should also ask and pray in this way so that we will not be under the oppression of any of our circumstances; rather, we can transcend and carry out the living of the Body of Christ.

Our co-crucifixion with Christ is an accomplished fact; this is realized through divine revelation (Rom. 6:6). Our co-crucifixion with Christ should also be our moment-by-moment experience; this is enjoyed through the effectiveness of the Spirit (Rom. 8:13b; Gal. 5:24). Hymn #631 says, “If I’d know Christ’s risen power, I must ever love the cross; Life from death alone arises; There’s no gain except by loss.” We should have this prayer daily so that we may have this experience every moment. On the other hand, according to the New Testament revelation, our co-resurrection with Christ is also an accomplished fact (Eph. 2:6a). We were crucified together with Christ, and we were also resurrected together with Christ. Hence, to be resurrected together with Christ should also be our experience every moment (Phil. 3:10a). It is through this experience of resurrection that we can be conformed to His death.

Taking Life and the Body as the Principle

The fourth aspect of the living of the Body of Christ is that of taking life and the Body as the principle. We have already mentioned that in the living of every kind of life there is its definite regulation and principle. The principle of the living of the Body of Christ is nothing

体。以生命为原则就是以神内在的生命，就是作神化身的基督为原则，（约壹五 11～12，）不是以人外在的行为、道德为原则。（罗九 11 下，加二 16 上。）千万不要以为你得救了，是基督徒了，所以就该有好行为，好的道德标准了。不是这样，那不是基督身体该有的生活，不过是凭人的良善而有的生活。我们基督徒是在灵里重生，以生命为原则，不以道德为原则；我们要活出基督，不是要活出道德。我们以基督作生命为生活的原则，是应该温和有礼，尊敬父母，谦卑、忍耐，但这些必须是灵从我们里面把基督活出来，而不是我们凭着自己的挣扎努力作出来的。所以，我们爱基督，和基督亲近，基督的灵在我们里面充满我们，从我们里面就活出基督作这些美德来。尊敬是基督，爱是基督，宽容是基督，谦卑、忍耐也是基督，我们身上的美德，都是基督从灵里的活出。

不仅如此，我们的生活也是以身体为原则。我们都是基督身体上的肢体，我们各个肢体都凭生命的灵活出基督。（腓一 19～21 上。）并且，我们又是共同生活，而不是单独的活着。单个的肢体活着是好是坏，都是自己，不是身体；唯有我们共同生活，在配搭里活出基督，那才是基督身体的生活，能作基督的丰满，以彰显基督。（罗十二 5，弗一 23。）所以，我们正常的生活，应当有基督身体的感觉。凡不是联于基督身体的生活，都没有基督身体的感觉。我们应当受基督身体的管制，才能活出以基督身体为原则的生活。

other than life and the Body. To take life as the principle is to take the intrinsic life of God, which is Christ as the embodiment of God (1 John 5:11-12), and not man's outward conduct and morality (Rom. 9:11b; Gal. 2:16a), as the principle. You should never have the thought that since now you are saved and are a Christian, you should take good conduct and a good moral standard as your principle. It should not be like that. That is not the living that the Body of Christ should have; that is just a living according to human goodness. We Christians are regenerated in our spirit; thus, we have life, not morality, as the principle. We have to live Christ out, not morality. Our taking Christ as life as the principle of our living should be with gentleness, politeness, honor to our parents, humility, and patience; yet all these should be the living out of Christ from within us by the Spirit, and not something worked out by our own striving and effort. Therefore, we love Christ and draw near to Christ. The Spirit of Christ fills us within so that from within us Christ may be lived out as all these virtues. Honoring others is Christ; love is Christ; forbearing is Christ; humility and patience are also Christ. All our virtues are the living out of Christ from our spirit.

Furthermore, our living also takes the Body as its principle. We all are the members of the Body of Christ. Each member lives Christ out by the Spirit of life (Phil. 1:19-21a). At the same time, we live corporately, not individualistically. Whether the living of an individual member is good or bad relates just to that member himself, not the Body. Only by a corporate living and a living out of Christ in coordination will we have the living of the Body of Christ, which will be the fullness of Christ for expressing Him (Rom. 12:5; Eph. 1:23). Therefore, our normal living should have the consciousness of the Body of Christ. Any living that is not joined to the Body of Christ does not have the consciousness of the Body of Christ. We should accept the regulation of the Body of Christ in order to live out the life that has the Body of Christ as the principle.

(A message given by Brother Witness Lee on April 14, 1990, in Taipei, Taiwan.)

第九章

基督身体的事奉

读经：罗马书十二章一节，五节，彼得前书二章五节，九节，罗马书十五章十六节，以弗所书四章十一至十二节，使徒行传二章三十六节，哥林多后书四章五节上，使徒行传十三章二节，一章八节，马太福音二十八章十八至十九节，使徒行传四章三十一节下，哥林多前书二章四节，使徒行传六章十节，十一章十八节，罗马书十二章四节，哥林多前书十二章七节，十一节，约翰福音二十一章十五至十七节，哥林多前书十四章一节，三至五节，十二节，二十四节，三十一节，以弗所书四章十六节，彼得前书二章二节，歌罗西书一章二十八至二十九节。

纲目

壹 是新约福音祭司体系的事奉—彼前二 5, 9:

- 一 以传福音救罪人，作祭物献与神为中心—罗十五 16。
- 二 以建造基督的身体为目标—弗四 11 ~ 12。

贰 以基督为主—徒二 36，林后四 5 上，徒十三 2:

- 一 照着基督的心意。
- 二 为着基督的目的。

叁 以圣灵为能力，为权柄—徒一 8，太二八 18 ~ 19:

- 一 凭圣灵的能力，传讲神的话—徒四 31 下，林前二 4，徒六 10。

CHAPTER NINE

THE SERVICE OF THE BODY OF CHRIST

Scripture Reading: Rom. 12:1, 5; 1 Pet. 2:5, 9; Rom. 15:16; Eph. 4:11-12; Acts 2:36; 2 Cor. 4:5a; Acts 13:2; 1:8; Matt. 28:18-19; Acts 4:31b; 1 Cor. 2:4; Acts 6:10; 11:18; Rom. 12:4; 1 Cor. 12:7, 11; John 21:15-17; 1 Cor. 14:1, 3-5, 12, 24, 31; Eph. 4:16; 1 Pet. 2:2; Col. 1:28-29

OUTLINE

I. Being the service of the New Testament priesthood of the gospel—1 Pet. 2:5, 9:

- A. Being centered on the preaching of the gospel to save sinners and offer them as sacrifices to God—Rom. 15:16.
- B. The goal being to build up the Body of Christ—Eph. 4:11-12.

II. Taking Christ as the Lord—Acts 2:36; 2 Cor. 4:5a; Acts 13:2:

- A. According to Christ's heart's desire.
- B. For Christ's purpose.

III. Taking the Holy Spirit as power and authority—Acts 1:8; Matt. 28:18-19:

- A. Preaching the Word of God by the power of the Spirit—Acts 4:31b; 1 Cor. 2:4; Acts 6:10.

二 凭圣灵分赐生命—徒十一 18。

肆 以身体为凭借—罗十二 5:

一 各个肢体都事奉—罗十二 4, 林前十二 7, 11。

二 在身体的配搭中, 成为身体团体的事奉—罗十二 5:

1 传扬福音, 拯救罪人—罗十五 16。

2 喂养主的小羊, 并牧养主的羊群—约二一 15 ~ 17。

3 成全圣徒, 建造基督的身体—弗四 11 ~ 12。

4 申言为主说话, 建造召会—林前十四 1, 3 ~ 5, 12, 24, 31。

三 身体借着每一供应的节, 并借着每一尽功用的肢体, 把身体自己建造起来—弗四 16。

伍 身体事奉中福音祭司献祭的三步:

一 救罪人作祭物献与神—彼前二 9 下, 5 下, 罗十五 16。

二 喂养信徒, 使他们长大, 将自己作活祭献与神—彼前二 2, 罗十二 1。

三 劳苦奋斗, 用全般的智慧, 将圣徒各人在基督里成熟的献与神—西一 28 ~ 29。

B. Dispensing life by the Spirit—Acts 11:18.

IV. Taking the Body as the means—Rom. 12:5:

A. Every member participating in service—Rom. 12:4; 1 Cor. 12:7, 11.

B. Being the corporate service of the Body in the coordination of the Body—Rom. 12:5:

1. Preaching the gospel to save sinners—Rom. 15:16.

2. Feeding the Lord's lambs and shepherding the Lord's flock—John 21:15-17.

3. Perfecting the saints to build up the Body of Christ—Eph. 4:11-12.

4. Prophesying, speaking for the Lord, to build up the church—1 Cor. 14:1, 3-5, 12, 24, 31.

C. The Body building itself up through every joint of the supply and through every functioning member—Eph. 4:16.

V. The three steps of offering by the priests of the gospel in the Body:

A. Leading sinners to salvation and offering them as sacrifices to God—1 Pet. 2:9b, 5b; Rom. 15:16.

B. Nourishing the believers so that they may grow up and present themselves as living sacrifices to God—1 Pet. 2:2; Rom. 12:1.

C. Laboring and struggling in all wisdom to present every one of the saints full grown in Christ—Col. 1:28-29.

祷告：哦，主耶稣，我们从深处感谢赞美你，你祝福了我们前三次的聚会，还带我们到今天晚上。你怎样给我们有荣耀的开始，又带我们有荣耀的经过，愿你也给我们有荣耀的结束，使我们在此看见你的祝福大过前三次。我们求你再向我们说话，把你话语中的奇妙向我们释放出来。你的宝血洁净我们，你的圣膏油多方涂抹我们，涂抹说话的，也涂抹听话的，涂抹我们每一个聚会的人，叫我们都从你得着供应。主耶稣，愿你荣耀你自己，将你的圣名分别为圣。主，我们在这里高举你，敬拜你，也向你欢呼赞美，阿们。

基督身体的事奉是生机的， 也是专特的

这是这一系列信息末了一篇，前面我们看过了基督身体的来历，基督身体的元素、素质和实际，也看过基督身体的生活。现在我们要来看基督身体的事奉。基督的身体乃是一个生机体，有它的来历、成分、元素，又有它成分中的素质，以及显于外的实际，结果自然就产生了一种生活。

在上一篇信息，我们说到基督身体的生活，乃是以基督为头，为生命，为中心；以那灵为素质，为实际；以基督的钉死和复活为规律，并且以生命和身体为原则。我相信大家都看见了，也都得着了帮助。从这里，我们来看基督身体的事奉。“事奉”一辞较为通俗，却不是一件简单的事。按着正意说，这辞更好是翻作职事。用我们的俗话说，职事就是专差。就好比邮差，受专特的差遣，去完成一个特定的目的。

在我们中间新路的实行，经过了四、五年的挣扎奋斗，至今虽然尚未看见特出的果效，但一天过一天是越过越明显。今天早晨在这里我们有个福音开展的新人聚会，与会的约有二千人，其中三分之二，一千三百多人，都是这一年来在各乡镇得救的人，也就是我们福音开展队出去所结的果子，这下乡福音开展的工作可说真是个专差，弟兄姊妹背负着使命下乡去，从去年一月间到现在，整整一年又

Prayer: O Lord Jesus, we thank and praise You from the depths of our being. You have blessed the previous three meetings, and now You have brought us to this meeting tonight. As You have given us a glorious beginning and a glorious continuation, do grant us a glorious conclusion, so that we may see a blessing from You greater than what we have witnessed on the previous evenings. We pray that You would speak to us again and release to us the wonders in Your Word. Cleanse us with Your blood and anoint us with Your holy ointment. Anoint the speaker as well as the hearers. Anoint every one in this meeting so that we may all receive a supply from You. Lord Jesus, glorify Yourself and sanctify Your holy name. Lord, we exalt You, we worship You, and we joyfully praise You. Amen.

THE SERVICE OF THE BODY OF CHRIST BEING ORGANIC AS WELL AS PARTICULAR

This is the last meeting. In the previous three meetings, we saw the origin of the Body of Christ, the elements, essence, and reality of the Body of Christ, and the living of the Body of Christ. Now we want to consider the service of the Body of Christ. The Body of Christ is an organism with its origin, its constituents, its elements, the essence in its constituents, and its reality which is manifested without. All these things spontaneously produce a certain kind of living.

In the previous message, we said that the living of the Body of Christ takes Christ as the Head, the life, and the center, and the Spirit as the essence and the reality, the crucifixion and resurrection of Christ as the rule, and life and the Body as the principle. I believe that we have all seen this and have received an amount of help from it. We now come to see the service of the Body of Christ. Although the word service is common, it is not a simple matter. According to its proper meaning, it is better to render this word as ministry. In common terms, a ministry means a special assignment. This is like a mail carrier who has been particularly sent to accomplish a special goal.

Although outstanding results are yet to be seen after four or five years of struggling and striving, the practice of the new way is becoming more and more apparent each day. This morning we had a meeting with the new ones who came in through the spread of our gospelization work. Among the two thousand attendants, over thirteen hundred people were saved within the past year in different towns and villages. They are the fruit borne by our gospel teams that have gone out. This work of spreading the gospel in the countryside is truly a special assignment. For the past fifteen months, since January a year ago, our

三个月，他们在那里劳苦耕耘，流泪撒种，如今他们是带着禾捆欢呼而归。

我坐在那里看着他们聚会，唱诗，他们不像是刚蒙恩的，仿佛都是老行家，懂得唱，又懂得笑，还有表情，我很受他们的感动。从他们的见证，我们看见有老的，有少的，有教育程度高的，有教育程度低的，有粗野的，有文雅的，各色人等都有，真是太好了。这都是新路的结果。在他们中间没有一点基督教的色彩和味道，他们是活的、生机的，是属灵的、生命的。所以，我就觉得基督的身体既是一个活的生机体，它的事奉也必定是个活的、生机的。我们这些基督的肢体若不会笑也不会哭，不会喊也不会跳，那我们的事奉定规难有果效。我们唯有是活的人，才会有成功的事奉。我们若是严肃、呆板，只会把人捆绑，不得释放。特别是在传福音的事上，我们必须先被主释放，才能释放人。

基督身体的事奉不仅是活的、生机的，也是专特的。我们在基督的身体里所作最小的事都是专特的。无论是传扬福音，或是喂养小羊，我们每个肢体都必须从主接受专一的负担，尽力作好我们各人的事奉。若是一个召会，传福音的人多，传福音的行动也多，喂养小羊的人多，喂养的次数也多，那这个召会必定是兴旺的。所以你们要学习专差去作主的工，使自己在身体里有事奉。但这不是说我们要全时间去作这事，乃是在我们的生活中，顺其自然的接触人，和同学打球时可以传福音，电话中也可以喂养小羊。总之，我们在基督的身体里都必须事奉，我们是专差的去作这事。

基督身体的事奉

是新约福音祭司体系的事奉

召会作基督身体的事奉，乃是新约福音祭司体系的事奉，（彼前二5，9，）它是新约的，也是福音的，又是祭司体系的。祭司是单个的，体系是团体的。这好比一个球队，乃是一个体系，比赛时，不是一个人自己打，乃是一个体系来打。我们的事奉也应该是个体系，是新约福音祭

brothers and sisters have gone to the countryside with a commission. They have been farming laboriously by sowing in tears. Now they are bringing in their sheaves with joy.

I sat there watching them meeting and singing. They did not look like new believers, but like professionals who knew how to sing, smile, and express themselves. I was deeply touched by them. I could tell from their testimonies that some were older, and others were younger; some were highly educated, while others were not; some were rough, and others were refined. Such a variety of people was simply too wonderful. This is the fruit of the new way. There was not even a hint of Christianity among them. They were living, organic, spiritual, and full of life. This is why I feel that since the Body of Christ is a living organism, its service must be living and organic. If we as the members of Christ can neither laugh or weep, jump or shout, it is difficult for our service to be effectual. Only when we are living can we serve successfully. When we are solemn and dull, we can only bind and shackle others. In gospel preaching, we ourselves must first be released by the Lord before we can release others.

The service of the Body of Christ is not only living and organic, it is also particular. Even the smallest thing we do in the Body of Christ is particular. Whether preaching the gospel or feeding the lambs, each member must receive a particular burden from the Lord and do his best to fulfill his own service. If a church has many preaching the gospel and shepherding the lambs, if it is full of gospel and shepherding activities, it will surely be prevailing. You all must learn to do the Lord's work by special assignment so that you can fulfill your service in the Body. This does not mean that you must be full-time but that you should contact people spontaneously in your daily life. You can preach the gospel to your classmates while playing ball with them, and you can feed the lambs over the telephone. In any event, we all must serve in the Body of Christ, and we must do so in a particular way.

THE SERVICE OF THE BODY OF CHRIST

Being the Service of the New Testament Priesthood of the Gospel

The service of the church as the Body of Christ is the service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9). It is the service of the New Testament, and it is of the gospel and of a priesthood. A priest is individualistic, whereas a priesthood is corporate. It is much like a ball team which is a corporate entity. A ball game is not played by any one individual, but by a group. Our service must also be carried out as

司的体系。这个事奉，第一是以传福音救罪人，作祭物献与神为中心。（罗十五 16。）一般说来，我们传福音是救灵魂。这不错，但目标不够高。我们传福音并不重在此，乃是重在为神得着祭物。根据旧约的启示，我们的神是天天在等候我们向祂献祭，不只是天天的，并且还是早晚都要献上的。

今天我们传福音不仅是救灵魂，我们传福音乃是把罪人一个个救来，当作祭物献给神。这是我们事奉的中心。我得救的时候，就听见人说，要殷勤传福音救灵魂；后来我也听说，要殷勤传福音结果子。结果子好像又比救灵魂高了一点。到最近一、二年我就看见我们是神的祭司，传福音不仅是救灵魂，结果子，更是把罪人救来献给神作祭物。当你传福音给人，人一相信接受，你就给他施浸。之后，你千万要记得，要在祷告中把这个人当作祭物献给神。这样，你必定是个喜乐的人。这是我们新约福音祭司事奉的中心。

不仅如此，新约福音祭司体系的事奉，乃是以建造基督的身体为目标。（弗四 11～12。）我们的事奉，中心是救来罪人献与神，目的是建造基督的身体。我们传福音把罪人救来，当作祭物献给神，这个祭物便成为建造基督身体的材料。这次回来我很欢喜，看见你们新路的光景是往前了，速度虽不是太快，却是稳扎稳打的在进展。尤其是福音开展带进了这么多的新人，一个一个的献给神作祭物，结果他们都成了建造基督身体的材料。若是没有材料，便是空谈建造。现在有这么多的材料，都是建造基督身体的材料。这乃是新路的果效。

以基督为主

再者，基督身体的事奉，召会的事奉，乃是以基督为主，（徒二 36，林后四 5 上，徒十三 2，）照着基督的心意，为着基督的目的。不是什么人作主，乃是以基督为主。当我们在基督的身体里事奉时，要学习借着祷告，凡事多问主，求主带领我们，叫我们知道祂的心意，也明白祂的目

a corporate entity, the New Testament priesthood of the gospel. The foremost thing of this service is to center on the preaching of the gospel to save sinners and to offer them as sacrifices to God (Rom. 15:16). In a general sense, gospel preaching is soul-winning. This is not wrong, but such a goal is not high enough. Our emphasis in gospel preaching is not on this but on God receiving an offering. According to the revelation of the Old Testament, our God daily anticipates our offering to Him. Actually, the offering of sacrifices must be done not only daily but also every morning and evening.

Our gospel preaching today is not merely to win souls but to save sinners one by one and offer them as sacrifices to God. This is the focus of our service. When I was first saved, I heard that I must preach the gospel diligently to save souls. Later, I also heard that I must preach the gospel diligently in order to bear fruit. Fruit-bearing seems a little higher than soul-winning. In the last two years, I began to realize that we are God's priests and that our gospel preaching cannot merely be soul-winning or fruit-bearing. It is to save the sinners and offer them to God as sacrifices. Suppose you preach the gospel to someone and baptize him after he believes and receives. Now you must remember to offer this person as a sacrifice to God in your prayers. If you do this, you will be a joyful person. This is the focus of our service as the New Testament priests of the gospel.

Furthermore, the service of the New Testament priesthood of the gospel has as its goal the building up of the Body of Christ (Eph. 4:11-12). The focus of our service is to save sinners and offer them to God, while the goal is to build up the Body of Christ. After we preach the gospel, lead a sinner to salvation, and offer him as a sacrifice to God, that sacrifice becomes material for the building up of the Body of Christ. In returning to Taipei this time, I am very happy to see that you have gone on in the new way. Although the speed of advancement is not that great, you are nevertheless progressing in a solid way. I am especially delighted to see so many new ones brought in through the spread of our gospelization work. They are being offered to God as sacrifices, and they have all become materials for the building up of the Body of Christ. Without materials, it is vain to talk about building. Now we have so much material for the building up of Christ's Body. This is the result of the new way.

Taking Christ as the Lord

Furthermore, we must take Christ as Lord in the service of the Body of Christ and of the church (Acts 2:36; 2 Cor. 4:5a; Acts 13:2). This is according to Christ's desire and for Christ's purpose. We must not take any person as Lord except Christ. When we serve in the Body of Christ, we must learn to seek the Lord much in all things through prayer, and ask Him to lead us in order that we may know His heart's desire and

的。唯有祂是主；我们虽然看不见祂，但祂实在能作主。我们虽然摸不着祂，祂却是与我们同在。这样，无论事奉上有诸多拦阻，或任何问题，都能靠着主应付，也能一步步被主带过来。所以我们应当学习尊主为主，常常和祂有交通，寻求祂的同在，认识祂的心意和目的。

以圣灵为能力，为权柄

基督身体的事奉不仅是以基督为主，并且是以圣灵为能力，为权柄。（徒一8，太二八18～19。）我们无论作什么事，都需要有能力和权柄。在基督身体的事奉里，圣灵就是我们的能力和权柄。主在太二十八章十八至十九节说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。”主在说这话时，就已经把祂所得着的能力和权柄，都赐给我们了。所以，当我们出去传福音时，那化身为圣灵的基督是与我们同在的，我们要把这件事当作一个事实。这同在的圣灵就是我们的能力，我们的权柄。

有时我们对人传福音，人一直倔强不肯折服，你就在心里说，“主啊，你的权柄在这里，你的权柄运行在这人身上。”你这样使用主所给你的权柄，往往会看见这人柔软下来不再倔强了，心里接受，甚至呼求主名而受浸。所以，要学习凭圣灵的能力，传讲神的话，（徒四31下，林前二4，徒六10，）并且凭圣灵分赐生命。（徒十一18。）圣灵是与我们同在的，不要在外面凭天然的人说什么，要在里面运用圣灵所赐的能力和权柄。

以身体为凭借

各个肢体都事奉，且在身体的配搭中

不仅如此，我们还要以身体为凭借。（罗十二5。）这身体不是我们的身体，乃是基督的身体。要知道当你去传福音时，不是你一个人去，乃是全身体去。你是在身体里传福音，在身体里事奉。我们是基督的身体，在这身体里，各个肢体都事奉，（罗十二4，林前十二7，11，）并且是在身体的配搭中，成为身体团体的事奉。（罗十二5。）传福音时，最好三、五个联络一起，有人出去传扬，有人在家祷告，事后，还能有交通，这就是配搭。

understand His purpose. Only He is the Lord. Though we do not see Him, He is still the Lord, and though we cannot touch Him, He is present with us. Through Him, we can deal with and be brought through all the hindrances and problems that we encounter in our service. Thus, we must learn to acknowledge Him as Lord, to fellowship with Him constantly, to seek His presence, and to know His heart's desire and His purpose.

Taking the Holy Spirit as Power and Authority

In the service of the Body of Christ we not only take Christ as Lord but also take the Holy Spirit as power and authority (Acts 1:8; Matt. 28:18-19). To do anything we need power and authority. The Holy Spirit is our power and authority in the service of the Body of Christ. The Lord said in Matthew 28:18-19, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations." When the Lord spoke this word, He had already given us all power and authority. Thus, we must consider it a fact that the Christ who was transfigured as the Holy Spirit is with us when we go to preach the gospel. The Holy Spirit who is present with us is our power and authority.

There may be times when you preach the gospel to a stubborn and unyielding person. You should pray in your heart, "Lord, Your authority is here. Exercise Your authority over this one." When you apply the authority which the Lord has given to you in this way, quite often you will witness people being softened to such an extent that they eventually receive the Lord into their hearts, call upon the Lord's name, and get baptized. Therefore, learn to preach the Word of God by the power of the Holy Spirit (Acts 4:31b; 1 Cor. 2:4; Acts 6:10) and to dispense life by the Holy Spirit (Acts 11:18). The Holy Spirit is present with you. Do not speak by the natural man outwardly, but rather speak by an inward exercise of the power and authority given by the Holy Spirit.

Taking the Body as the Means

Every Member Serving in the Coordination of the Body

Furthermore, we also need to take the Body as our means (Rom. 12:5). This Body is not our body, but Christ's. When you go to preach the gospel, the entire Body is going, not you alone. You are preaching in the Body and serving in the Body. We are the Body of Christ, and in this Body every member serves (Rom. 12:4; 1 Cor. 12:7, 11). Moreover, each one serves in the coordination of the Body, resulting in a corporate service of the Body (Rom. 12:5). In preaching the gospel, it is best that three or five join together, with some of them going out to preach, others praying at home, and all having fellowship together afterwards. This is coordination.

已往的福音大会好是好，但有一个缺失，就是只有一人讲，不能叫人人都尽功用。你们想想看，若是你们在座每一位都去接触人传福音，或登门造访，或打电话，或写福音信，我相信那果效要比一个人在这里天天讲大多了。我知道你们平常都有事，若是能一周作一次，或打电话，想法子得到电话号码，或者从你的亲戚、熟人、同事、同学开始，就在电话里和他谈谈，也可约个时间登门造访，再不然写福音信给他们。我绝对相信这样借着写信、打电话、和登门造访，三管齐下，在身体的配搭中一定会有果效。

今天所有大公司的经营，工作都是摊出去大家一起作的，不是一、二个人包办着作。我们从前的老路，错就错在这里，太倚靠一、二个人作了。近代的工商管理，都推翻这个原则，要大家分工合作。我们实行新路也是这个原则，要大家都作。最明显的例证就是这一年来，我们有二百人下乡开展，带进了约二千个果子。若是这二百人不下乡，一年过了，我们定规没有这些果子。换句话说，若是我们送出的人更多，岂不就得着更多么？这样的果效，若是靠少数人在这里讲，就是讲几年，也不一定产生出多少人来。

为这缘故，有一件事我愿意告诉你们，是轻而易举的就可以作到的。我盼望我们中间所有的青年人，大学一毕业，不要急着升学或就业，先拿出二年来服召会役，全时间事奉主。一年受训，一年下乡。二年过了再看主怎么引导，可能主带领你们一生全时间事奉主，或是和大部分的人一样，带职业事奉主。这样一来，我们中间就能有服事的轮转，好将福音传遍全台各地。

目前光是台北，我们福音都没有传遍。全台湾得救的人数不到总人口的二十分之一。假使我们中间的大学毕业生，都接受这个带领，一毕业就服事召会二年，周而复始的在这里传福音，可以借着打电话、写福音信、或登门造访，

The big gospel meetings of the past were good except for one shortcoming: only one spoke and not all could function. Suppose everyone here in the audience would go and contact people for gospel preaching by either visiting, making phone calls, or writing gospel letters. I believe the result of all this would be much greater than that of one man speaking every day. I realize that you are often occupied, but still you can do this kind of work once a week. You can make telephone calls. Try to get some telephone numbers. You can begin by calling up your relatives, acquaintances, colleagues, or classmates and talking with them on the phone. You can also make an appointment to visit them or write a gospel letter to them. I absolutely believe that if you would do these three things together—letter writing, telephoning, and visiting—in the coordination of the Body, they will be very effective.

In most big corporations today, tasks are spread out among many people and not concentrated in the hands of a few. Our mistake in the old way was due to the principle of being dependent on one or two persons to do everything. Modern business administration seeks to abandon this principle in favor of division of labor and mutual cooperation. This is also the principle of our practice of the new way—everyone should be involved. The clearest example of this is that two thousand new fruit have been brought in during the past year or so by two hundred people who went to the countryside to spread the gospel. Surely we would not have gained this fruit if these two hundred had not gone out. In the same respect, would we not have gained still more if we had sent out more? If we had relied only on a few speakers, the number we would gain in a few years would probably be quite small.

For this reason, I want to share with you one thing which can be easily achieved. I hope that after their graduation from college, our young people would not be anxious to further their education or to find jobs immediately. Rather, they should set apart two years of their time for church service by serving the Lord on a full-time basis. They should spend a year in the training and another year in the villages. After two years, they can then consider how the Lord would lead them—to serve the Lord full-time for the rest of their lives or to serve the Lord with a job like most others. By this way, there will be a rotation of serving ones among us to bring the gospel to all of Taiwan.

We have not fully preached the gospel even in Taipei. The total number of saved people in Taiwan does not amount to five percent of its total population. If the college graduates among us would be led to serve the church for two years upon graduation by preaching the gospel in a persistent, steady, and diligent way through phone calls,

温和逐步的尽力去作。并且众圣徒配搭一起，成为身体团体的事奉，我相信召会必定大大繁增。

我在这里带领实行新路，已经有五年多了，有三件事我一直想作，至今却没能作成。第一，台北有二十三个会所，八十多位长老，且大部分都是青年人。这些长老们都需要牧养，但已过几年，我们就没有合式的人，来牧养他们。第二，已过在新路的实行上，我们传福音多是登门造访，还没有推行打电话或写信。从现在起，我们要三管齐下。同时，为着福音能传讲得透彻、完整，我们也需要至少每个月有一次“收割”的聚会，一同把我们在区、排、或家里所接触的人带来，给有恩赐的人来传，以讲明福音的真理，使他们能以收割。第三，因着我们信徒增多了，我们大聚会来在一起就没有适用的场所。我希望不久的将来能在信义路我们所得着的土地上，盖造一座万人的大会所。这样，我们就能二、三个月有特别聚会，释放主的信息。这也是很需要的。目前盖造的事正在进行，请你们多为这事祷告。

成为身体团体的事奉

全身体团体的事奉，乃是合乎圣经的路，使我们每个肢体都在身体里，尽我们肢体生机的功用。这样的事奉主要的有四项，第一，传扬福音，拯救罪人。（罗十五16。）叩访也好，打电话也好，写信也好，不断的将福音传给人，以拯救他们。第二，喂养主的小羊，并牧养主的羊群。（约二一15～17。）第三，成全圣徒，建造基督的身体。（弗四11～12。）这是基督教所没有，却是圣经所启示的。蒙主怜悯，我们把它采用了，成为主恢复的一部分。这不光是有恩赐的人成全圣徒，圣徒也成为有恩赐能成全别人的人。第四，每位圣徒都能申言为主说话，建造召会，基督的身体。（林前十四1，3～5，12，24，31。）

身体借着供应的节并尽功用的肢体，
把自己建造起来

gospel letters, or visitations, and if they would be coordinated with all the saints in the corporate service of the Body, I do believe the church will experience a great increase.

I have been taking the lead in the practice of the new way here for more than five years. There are still three things that I would like to do which have not been done. First, the majority of the eighty or more elders in the twenty-three halls in Taipei are young people. All these elders need shepherding. Yet we have not had the appropriate persons to shepherd them in the past few years. Second, in the past practice of the new way we have stressed only door-to-door visitation for gospel preaching and not telephoning or letter writing. From now on, we must do all three. At the same time, we need to hold “reaping” meetings at least once a month, so that our gospel can be preached more thoroughly and completely. We should bring our contacts from our districts, groups, and homes together to hear the preaching of the truths of the gospel by the gifted ones that they may be reaped. Third, we do not yet have an adequate meeting hall to accommodate the increase of believers among us. I anticipate that in the near future we will be able to build a meeting hall that can seat ten thousand people on our property on Hsin-Yi Road. Then we can have conferences every two or three months to release the Lord’s messages. This is also a great need. Do pray much for the ongoing developments concerning the building up of that hall.

Being the Corporate Service of the Body

The corporate service of the whole Body is the scriptural way. It causes every member to fulfill his or her organic function in the Body. There are four main items in such a service. First, we must preach the gospel to save sinners (Rom. 15:16). We must continually bring the gospel to people to lead them to salvation, either by visiting them by knocking on their doors, calling them on the phone, or writing them letters. Second, we must feed the Lord’s lambs and shepherd His flock (John 21:15-17). Third, we must perfect the saints to build up the Body of Christ (Eph. 4:11-12). This matter is not found in Christianity, and yet it is revealed in the Scriptures. It is the Lord’s mercy that we have adopted it as part of the Lord’s recovery. The gifted ones should not be the only ones who perfect the saints; the saints themselves should become gifted ones to perfect others. Fourth, every saint can prophesy and speak for the Lord to build up the church, the Body of Christ (1 Cor. 14:1, 3-5, 12, 24, 31).

The Body Building Itself Up through Every Joint of the Supply
and through Every Functioning Member

基督的身体乃是借着每一供应的节，并借着每一尽功用的肢体，把自己建造起来的。（弗四 16。）身体有这两类的肢体，一是供应的节，一是尽功用的部分。我们人身体上的功用就在乎节。在基督的身体里，也同样需要一班作节的人，这节是为着供应。身体里血液的供应站就是节，没有节，身体就得不着供应。除了节以外，身体上还有一部分肢体，就如手，除了节以外还有大小的指头，都有自己的功用。有了供应的节，和各部分尽功用的肢体，身体就能在爱里把自己建造起来。我们人的身体是自己建造自己，我们若是不吃饭，就不能把自己的身体建造起来。召会也是如此，大家都是肢体，有些人是节，在那里供应，其他的部分也必须在那里活动，尽肢体的功用。结果，身体就自己建造起来了。

身体事奉中福音祭司献祭的三步

末了，我们要说到身体事奉福音祭司献祭的三步。头一步就是传福音救罪人，把救来的罪人当作祭物献与神。（彼前二 9 下，5 下，罗十五 16。）然后，喂养他们，使他们长大，也能把自己作活祭献与神。（彼前二 2，罗十二 1。）当初是他被救来献与神，如今是他长大了，把自己献与神。末了，那些有恩赐的人，还要劳苦奋斗，用全般的智慧，将圣徒各人在基督里成熟的献与神。（西一 28～29。）到这时候，他们就都长大成人，有了基督的身量，基督的身体也就因此能完全建造起来。

盼望今后这里的召会，都能有所看见，弟兄姊妹都能认识基督身体的来历是怎样，又它的元素、素质、和实际是什么，且能过基督身体的生活，又能有基督身体的事奉，尽身体事奉的功用。这样，主在我们中间才有出路。愿主恩待你们每一位，愿你们每一位都接受这些话，并且靠主的恩典尽力实行。

The Body of Christ builds itself up through every joint of the supply and through every functioning member (Eph. 4:16). There are two kinds of members in the Body, the supplying joints and the operating parts. The operation of our physical body depends on the joints. In the Body of Christ, we also need some who can be joints for the purpose of supplying others. The supply stations of the blood are the joints in the body. Without the joints, the Body cannot receive the supply. In addition to the joints, there is the need for another group of members, such as the hands and fingers, with their own particular functions. With the joints of supply and every functioning part, the Body can now build itself up in love. Our physical body builds itself up. If we do not eat, we are unable to build up our body. This is the same with the church. We all are members. But some are joints supplying, while the other parts are being active in fulfilling their function as members. In this way, the Body will build itself up.

The Three Steps of Offering by the Priests of the Gospel in the Service of the Body

Finally, we have to mention the three steps of offering by the priests of the gospel in the Body service. The first step is to lead sinners to salvation and to offer them as sacrifices to God (1 Pet. 2:9b, 5b; Rom. 15:16). Next we have to nourish them so that they may grow up and present themselves as living sacrifices to God (1 Pet. 2:2; Rom. 12:1). Initially, they were saved and offered to God, but now, as they have grown up, they offer themselves to God. Lastly, the gifted ones still need to labor and struggle in all wisdom to present every saint full-grown in Christ to God (Col. 1:28-29). At this point, the saints will have become full-grown in the stature of Christ, and the Body of Christ can be fully built.

I hope that after these four meetings the church here has seen something and that the brothers and sisters know the origin of the Body of Christ as well as its elements, essence, and reality. I hope that they will have the living of the Body of Christ and the service of the Body of Christ to fulfill their function in the Body service. Then the Lord will have a way among us. May the Lord give grace to each of you, and may each one of you receive these words and practice them diligently by His grace.

(A message given by Brother Witness Lee on April 15, 1990, in Taipei, Taiwan.)