

# 3086 实行召会生活的 生命与道路

著者：李常受

ISBN: 957-513-755-8

## ◎简介

正如新酒需要装在新皮袋里，为着召会生活的实行，也需要里面正确的生命和外面正确的道路。

本书从实行的角度，论述如何经历基督作生命，而在神圣生命中被变化；以及如何在正确的立场上经营基督，而显出基督身体真正的一。

唯有这样的实行，能让神得着祂心意中的召会，达成祂历代工作的中心目的。

## 说明

本书系李常受弟兄于一九六三年冬，在美国加州洛杉矶所释放的信息集成。

# The Life and Way for the Practice of the Church Life

## PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California in the winter of 1963.

## ◎ 目录

|      |            |
|------|------------|
| 第一章  | 召会在神经纶里的地位 |
| 第二章  | 召会的生命与变化   |
| 第三章  | 实行召会生活的生命  |
| 第四章  | 基督的所是      |
| 第五章  | 经历基督作内里的生命 |
| 第六章  | 那灵是什么？     |
| 第七章  | 生命之灵的律     |
| 第八章  | 神中心的思想     |
| 第九章  | 被那灵变化      |
| 第十章  | 为着建造身体的恩赐  |
| 第十一章 | 长大与建造      |
| 第十二章 | 实行召会生活的道路  |
| 第十三章 | 工人的态度与关系   |
| 第十四章 | 一的立场       |
| 第十五章 | 合一与基督（一）   |
| 第十六章 | 合一与基督（二）   |

## CONTENTS

|     |                                              |
|-----|----------------------------------------------|
| 1.  | The Position of the Church in God's Economy  |
| 2.  | The Life and Transformation of the Church    |
| 3.  | The Life to Practice the Church Life         |
| 4.  | What Christ Is                               |
| 5.  | Experiencing Christ as the Inner Life        |
| 6.  | What Is the Spirit?                          |
| 7.  | The Law of the Spirit of Life                |
| 8.  | The Central Thought of God                   |
| 9.  | Transformation by the Spirit                 |
| 10. | The Gifts for the Building Up of the Body    |
| 11. | The Growth and the Building                  |
| 12. | The Way for the Practice of the Church Life  |
| 13. | The Attitude and Relationship of the Workers |
| 14. | The Ground of Oneness                        |
| 15. | Oneness and Christ (1)                       |
| 16. | Oneness and Christ (2)                       |

# 第一章

## 召会在神经纶里的地位

读经：马太福音十六章十五至十九节，以弗所书五章三十二节。

本书之交通的负担是双重的。一面，我们要说到基督身体的建造；另一面，我们要顾到今天主儿女中间急切的需要。因此，本书的主题乃是为着召会之实行的生命与道路。

我仰望主帮助我们看见召会的实行。首先，我们必须领悟，要有任何一种实行，就需要有一种生命。你若有那种生命，就有那个实行。你若没有那种生命，就不可能有任何实行。你有了生命以后，就需要有实行的道路、方法。生命是能力、力量，而道路是方法。要有任何一种实行，我们需要生命，也需要道路。凭着主的帮助，我们要说到为着召会之实行的生命，以及实行召会的道路。

现在让我们读马太十六章十五至十九节：“祂〔耶稣〕对他们说，你们说我是谁？西门彼得回答说，你是基督，是活神的儿子。耶稣回答他说，西门巴约拿，你是有福的，因为不是血肉之人启示了你，乃是我在诸天之上的父启示了你。我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”在十八节，“彼得”的意思是石头；“这磐石”指基督连同对祂又活又真的认识。基督要把祂的召会建造在祂自己这位神的儿子上，并建造在对祂又活又真的认识上。在这段话里，有基督、召会、阴间、和诸天的国。

我们再读以弗所五章三十二节：“这是极大的奥秘，但我是指着基督与召会说的。”极大的奥秘乃是关于基督与召会。

# CHAPTER ONE

## THE POSITION OF THE CHURCH IN GOD'S ECONOMY

Scripture Reading: Matt. 16:15-19; Eph. 5:32

The burden of the fellowship in this book is twofold. On the one hand, we will cover the building up of the Body of Christ, and on the other hand, we will take care of the urgent need today among the Lord's children. Hence, the subject of this book is the life and way for the church practice.

I look to the Lord that He will help us see the practice of the church. First, we have to realize that to have any kind of practice, there is the need of a certain kind of life. If you have the life, you have the practice. If you do not have the life, it is impossible for you to have any practice. After you have the life, you need the way, the method, for the practice. The life is the power, the strength, whereas the way is the method. In order to have any kind of practice, we need the life as well as the way. With the Lord's help, we will cover the life for the practice of the church and the way to practice it.

Now let us read Matthew 16:15-19: "He [Jesus] said to them, But you, who do you say that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens. And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens." In verse 18, Peter means a little rock, a stone; this rock refers to Christ with the living and real knowledge of Him. Christ will build His church upon Himself as the Son of God and upon the living and real knowledge of Him. In this portion of the Word, we have Christ, the church, Hades, and the kingdom of the heavens.

Let us also read Ephesians 5:32: "This mystery is great, but I speak with regard to Christ and the church." The great mystery is concerning Christ and the church.

## 头与身体

在我们往前看召会的实行以前，我有负担指出召会在神经纶里的地位，借以立定基础。倘若我们人有我们的经纶，那么神必然有祂的经纶。在神圣的经纶里，召会有极重要的地位。

许多时候人告诉我，基督是圣经的中心。我承认这是正确的，但我要说，圣经的中心不只是基督自己。基督是圣经的中心，祂乃是头。在肉身上，我们都知道有头就有身体，你不能只有头而忘记身体。圣经给我们看见一个大人，一个宇宙的人。（西三 10～11。）这宇宙的大人就是基督同祂的召会。基督自己是这人的头，祂的召会是这人的身体。所以，我们必须领悟，圣经的中心不只是基督，更是基督同祂的身体——召会。

你无法从圣经里挪去召会。你若有基督作头，就必然有召会作祂的身体。我不可能只带着头到某地去，而将身体留在家里。然而，有些人会争辩说，“让我们只谈论基督，不要谈论召会。”这样说并不正确。你若要说到基督，当然必须说到召会。

在马太十六章，主首先问门徒祂是谁，这是说到祂自己。彼得说，“你是基督，是活神的儿子。”（16。）彼得领受这启示、这认识以后，主立刻告诉他，祂要把祂的召会建造在这磐石——基督自己连同对祂活的认识上。召会要被建造在活的基督连同对祂活的认识上。这里我们看见那个原则。你若谈论基督，就必须认识召会。你若有头，就必须有身体。

### 在圣经里基督同召会的线

现在我要帮助大家看见，在全本圣经中，有基督同召会的线，有召会始终与基督并行的线，有召会作基督的配偶。

#### 在旧约里

在圣经第一章，有神所创造的人。受造的人亚当，不是个别的人，也是总括的人，团体的人。（林前十五 22。）亚当是照着神的形像所造总括的人。（创一 26。）

## THE HEAD AND THE BODY

Before we go on to see something concerning the practice of the church, I have the burden to lay a foundation by pointing out the position of the church in God's economy. If we human beings have our economy, then surely God has His economy. In the divine economy, the church has a tremendous position.

Many times I was told that Christ is the center of the holy Scriptures. Although I admit that this is true, I would say that the center of the Scriptures is not just Christ Himself. Christ as the center of the Bible is the Head. Physically speaking, we all know that with the head there is the body. You cannot have just the head and forget about the body. The Bible shows us a great man, a universal man (Col. 3:10-11). This universally great man is Christ with His church. Christ Himself is the Head of this man, and His church is the Body of this man. Therefore, we have to realize that the center of the Scriptures is not just Christ but Christ with His Body, the church.

You cannot remove the church from the Scriptures. If you have Christ as the Head, surely you have the church as His Body. It is impossible for me to go somewhere with just my head and leave my body in my house. Yet some people would argue by saying, "Let us talk only about Christ. Don't talk about the church." But it is not right to say this. If you are going to speak about Christ, surely you have to say something about the church.

In Matthew 16 the Lord first spoke about Himself by asking His disciples who He is. Peter said, "You are the Christ, the Son of the living God" (v. 16). After Peter received this revelation, this knowledge, immediately the Lord told him that He would build His church upon this rock—Christ Himself with the living knowledge of Him. The church will be built upon the living Christ with the living knowledge of Him. Here we see the principle. If you talk about Christ, then you have to know the church. If you have the Head, you must have the Body.

### THE LINE OF CHRIST WITH THE CHURCH IN THE SCRIPTURES

Now I want to help us see that throughout the Scriptures, there is the line of Christ with the church. There is the line of the church always going together with Christ. There is the church as the counterpart of Christ.

#### In the Old Testament

In the very first chapter of the Bible, there is a man created by God. The created man, Adam, was not only an individual man but also an inclusive man, a corporate man (1 Cor. 15:22). Adam as the inclusive man was created in the image of God (Gen. 1:26). In

歌罗西一章十五节告诉我们，基督是那不能看见之神的像。因此，人照着神的形像受造，意思就是人照着基督受造。为什么神创造人？祂的目的是什么？神的目的是要人成为材料，以形成并建造基督的身体。

圣经的第二章里有妻子。神创造亚当以后，说，“那人独居不好。”（创二 18。）换句话说，人独身不好。人需要有妻子，所以神造了夏娃。夏娃是召会的预表，（弗五 31～32，）亚当是基督的预表。（罗五 14 下。）夏娃出于亚当，又归于亚当，与亚当成为一，成为一体。新约告诉我们，召会是基督的配偶，基督的新妇。（弗五 24～25，约三 29。）

后来在圣经里有神的家。在创世记二十八章，雅各来到一个地方，作梦看见异象；他给那地方起名叫伯特利，意思就是神的家。（11～19。）神的家就是召会。（提前三 15。）

我们再往前，就看见帐幕。（出二五 8～9，四十 2。）那帐幕不是仅仅由物质的东西所造的帐幕；它表征所有的以色列人是神的居所。

在帐幕以后有殿。在旧约里有许多的预表，殿是一切预表中最后、最完满的一个。

在旧约里也有城。在以西结书末了有一座城，其中有十二个门，（四八 30～35，）每边有三门，与新耶路撒冷完全相同。（启二一 16，12～13。）

在旧约里，除了人、新妇、家、帐幕、殿和城以外，还有以色列人编组成军，为神的国争战。（民一 1～3。）

我们若从旧约中除去这几项——人、妻子、家、帐幕、殿、城和军队，旧约就成为空洞的。整本旧约乃是这几项的记载。

## 在新约里

现在我们来到新约。我们看见的第一个人物乃是基督自己这位神人，就是神的儿子成为肉体来作人。但当我们进入对祂的认识，祂就会让我们知道，我们需要认识召会。

Colossians 1:15 we are told that Christ is the image of the invisible God. Hence, for man to be created according to the image of God simply means that man was created according to Christ. Why did God create a man? What was His purpose? God's purpose was that man would be the material for the formation and building up of the Body of Christ.

In the second chapter of the Scriptures there is a wife. After He created Adam, God said, "It is not good that the man should be alone" (Gen. 2:18). In other words, it was not good for man to be single. There was the need for man to have a wife, so God created Eve. Eve is a type of the church (Eph. 5:31-32), and Adam is a type of Christ (Rom. 5:14b). Eve came out of Adam and went back to Adam to be one with Adam as one body. In the New Testament we are told that the church is the counterpart of Christ, the bride of Christ (Eph. 5:24-25; John 3:29).

Later in the Scriptures there is the house of God. In Genesis 28, Jacob came to a certain place where he had a dream and saw a vision, and he called the name of that place Bethel, which means the house of God (vv. 11-19). The house of God is the church (1 Tim. 3:15).

When we go on further, we see a tabernacle (Exo. 25:8-9; 40:2). That tabernacle was not merely a tabernacle made of material things; it signified all the children of Israel as a dwelling place of God.

After the tabernacle, there was the temple. There are a lot of types in the Old Testament, and the temple is the last and the fullest of them all.

In the Old Testament, there is also the city. At the end of Ezekiel, there is a city with twelve gates (48:30-35). It has three gates on each side, which is exactly the same as the New Jerusalem (Rev. 21:16, 12-13).

Besides the man, the bride, the house, the tabernacle, the temple, and the city in the Old Testament, the children of Israel were formed together as an army to fight for the kingdom of God (Num. 1:1-3).

If we take away these few items—the man, the wife, the house, the tabernacle, the temple, the city, and the army—from the Old Testament, the Old Testament becomes empty. The whole Old Testament is a record of these few items.

## In the New Testament

Now we come to the New Testament. The first person we see is Christ Himself, the God-man, the Son of God incarnated as a man. But when we get into the knowledge of Him, He would let us know that there is a need for us to know the church. If you are one

你若像彼得那样认识基督是活神的儿子，你就必须对召会的建造有所领悟。

在福音书以后，有召会的建造。从行传二章到新约末了一章，论到一件事，就是召会。召会是一个人，就是新人。（弗二15。）召会是基督的新妇，妻子。（五24～25。）召会是神的家、（提前三15、）神的帐幕、（启二一3、）神的殿、（弗二21～22，林前三16～17、）神的城、（启二一2、）和神的军队。（弗六11～12。）历代以来，召会一直为神的国争战，如今仍在为神的国争战。

除了这七项——人、妻子、家、帐幕、殿、城和军队——以外，召会还是身体。这辞在旧约里找不到，这是新约里的新辞。以弗所一章二十二至二十三节告诉我们，召会是基督的身体。我们基督徒熟悉许多圣经的辞，但我们可能不知道这些辞的正确意义。我们也许谈论召会是基督的身体，但恐怕很少人能准确的告诉我们这是什么意思。

事实上，基督的身体就是基督自己。（林前十二12。）人的身体就是人自己。你不能认为人是一个实体，而他的身体是另一个实体。身体就是人，是人的主要部分。因此，召会作为基督的身体，乃是基督的一部分，甚至就是基督自己。

以弗所一章二十三节也告诉我们，召会作基督的身体，乃是基督的丰满。召会是宇宙团体的大器，是大的容器，盛装三一神——父、子、灵。三一神是召会这神圣容器、神圣团体器皿的内容。至终，在启示录里，召会是灯台。（一11～12，20。）你若从圣经除去这十一项——人、妻子、家、帐幕、殿、城、军队、身体、丰满、器皿、灯台，圣经就会成为一本空洞的书。

基督是召会的形像和生命。创世记一章有神的形像，（26，）二章有生命树。（9。）我们需要形像和生命。形像是基督自己。召会有基督自己的形状、形像，而召会的生命就是基督自己。再者，作妻子的召会，需要作丈夫、新郎的基督。

家需要居住者。你若有家，而无人居住在其中，那就是空洞的家。召会是家，而三一神的具体化身基督，乃是居住者。帐幕和殿也是一样，需要有人居住在其中。城

of those who, like Peter, know Christ as the Son of the living God, you have to realize the building up of the church.

After the Gospels, there is the building up of the church. From the second chapter of Acts to the last chapter of the New Testament, one thing is dealt with, that is, the church. The church is a man, a new man (Eph. 2:15). The church is the bride, the wife, of Christ (5:24-25). The church is the house of God (1 Tim. 3:15), the tabernacle of God (Rev. 21:3), the temple of God (Eph. 2:21-22; 1 Cor. 3:16-17), the city of God (Rev. 21:2), and the army of God (Eph. 6:11-12). Throughout all the generations, the church has been and still is fighting for God's kingdom.

Besides these seven items—the man, the wife, the house, the tabernacle, the temple, the city, and the army—there is the Body. This term is not found in the Old Testament; it is a new term in the New Testament. Ephesians 1:22 and 23 tell us that the church is the Body of Christ. We Christians are familiar with many of the biblical terms, but we probably do not know the right meaning of these terms. We may talk about the church being the Body of Christ, but I am afraid very few can tell us accurately what it means.

Actually, the Body of Christ is simply Christ Himself (1 Cor. 12:12). A person's body is the person himself. You cannot consider the person as one entity, and his body as another entity. The body is the very person; it is the main part of the person. Hence, the church as the Body of Christ is a part of Christ, even Christ Himself.

Ephesians 1:23 also tells us that the church as the Body of Christ is the fullness of Christ. The church is a great, universal, corporate vessel, a great container, to contain the very Triune God—the Father, the Son, and the Spirit. The Triune God is the content of the church as the divine container, the divine corporate vessel. Eventually, in Revelation, the church is a lampstand (1:11-12, 20). If you took away these eleven items—the man, the wife, the house, the tabernacle, the temple, the city, the army, the Body, the fullness, the vessel, and the lampstand—from the Bible, it would become an empty book.

Christ is the image and life of the church. In Genesis 1 is the image of God (v. 26), and in chapter two is the tree of life (v. 9). We need the image and the life. The image is Christ Himself. The church is in the form, the image, of Christ Himself, and the life of the church is Christ Himself. Also, the church as a wife needs Christ as the Husband, the Bridegroom.

With a house, there is the need of a dweller. If you have a house and nobody dwells in it, it is an empty house. The church is the house, and Christ, the embodiment of the Triune God, is the Inhabitant, the Dweller. With the tabernacle and the temple, it is the

需要行政、治理，所以需要治理者。召会是神的城，其治理者是谁？这治理者就是万王之王基督。（启一5，十七14。）现在我们来看军队的需要。军队需要统帅、元帅，基督是作神军队之召会的统帅。

作基督身体的召会，需要作头的基督。丰满需要实际，基督是作其丰满之召会的实际。器皿、容器需要内容，基督是召会这器皿、容器的内容。最终，灯台需要灯。启示录告诉我们，神这光在基督这灯里，而召会是灯台，灯的盛托者，灯的支持者。（二一23，二二5。）召会这灯台，支持并托着基督这灯，凭着神作光而照耀。

## 神对召会—基督之身体的愿望

我们若将这一切事带到主面前，并花时间思考这些事，就会清楚召会在神经纶里的地位。我们会看见神所寻找的，祂所为而工作的，就是召会，基督的身体。但历代以来，仇敌一直尽所能的破坏、阻挠、损害、甚至毁坏这召会。看看今天基督教的光景，有千千万万、甚至数百万的基督徒，但要指出一班正确实行召会生活的信徒，并不容易。

假定你到洛杉矶来或到纽约去；我们都知道，这些大城市里有数百万基督徒，但你能在那里找着正确的召会么？历代以来这的确是个问题，到今天仍是问题。这是问题，因为召会是神所寻找，所为而工作的，也是仇敌所恨恶、破坏、损害并阻挠的。仇敌想要遮蔽甚至埋葬召会这事。但我们相信在这末后的日子，主要恢复召会生活。

召会对新郎乃是新妇；没有新妇，新郎回来就没有道路，没有目的。基督要借着新妇预备好才能回来；只要新妇没有预备好，新郎就无法为她回来。启示录告诉我们，当新妇准备、预备好了，新郎就要回来。（十九7。）这就是为什么我们确信在这末后的日子，主要恢复召会生活，预备祂的新妇。

## 基督作生命是为着召会

same. With a city, there is the need of government, of ruling. The city needs a ruler. Who is the Ruler of the church as the city of God? This Ruler is Christ, the King of kings (Rev. 1:5; 17:14). Now we come to the need of the army. The army needs a commander, a general. Christ is the Commander of the church as the army of God.

The church as the Body of Christ needs Christ as the Head. With the fullness, there is the need of the reality. Christ is the reality of the church as His fullness. Then with the vessel, the container, there is the need of the content. Christ is the content of the church as the vessel, the container. Finally, with a lampstand, there is the need of a lamp. In Revelation we are told that God as the light is in Christ as the lamp, and the church is the lampstand, the lamp bearer, the lamp holder (21:23; 22:5). The church as the lampstand holds and bears Christ as the lamp shining with God as the light.

## GOD'S DESIRE FOR THE CHURCH, THE BODY OF CHRIST

If we bring all these things to the Lord and spend some time to consider them, we will be clear about the position of the church in God's economy. We will see that what God is looking for and what He is working for is the church, the Body of Christ. But throughout all the generations the enemy has been doing his best to spoil, frustrate, damage, and even destroy this church. Look at the situation of Christianity today. There are thousands and even millions of Christians, but it is not easy to point out a group of believers practicing the church life in a proper way.

Suppose you come to Los Angeles or go to New York. We all know that in these big cities there are millions of Christians. But where can you find the proper church? Throughout all the generations this has been a real problem, and it is still a problem today. It is a problem because the church is what God is looking for and working for, and it is also what the enemy hates, spoils, damages, and frustrates. The enemy tries to cover and even to bury the matter of the church. But we believe that in these last days the Lord is going to recover the church life.

The church is the bride to the Bridegroom, and without the bride, there is no way and no purpose for the Bridegroom to come back. Christ will be able to come back by the bride's being prepared. As long as the bride is not ready, the Bridegroom cannot come back for her. In the book of Revelation, we are told that when the bride is ready, prepared, the Bridegroom will come back (19:7). This is why we have the assurance that in these last days the Lord is going to recover the church life to prepare His bride.

## CHRIST AS LIFE FOR THE CHURCH

我们实行召会的生命是什么？我们实行召会生活的正确道路是什么？这些乃是问题。今天的负担是帮助我们看见实行召会的生命与道路，借此应付急切的需要。毫无疑问，我们都会说，我们实行召会的生命乃是基督自己。我们许多人领悟，我们需要基督作我们的生命，但很少人领悟，基督作我们的生命是为使我们实行召会生活。

有许多关于生命的教训——得胜的生命、圣别的生命、替换的生命、钉死的生命、属灵的生命、神圣的生命、永恒的生命、以及基督的生命、神的生命。但很难找到一本书告诉我们，这得胜的生命，这属灵的生命，基督的生命，乃是为着召会。这生命不只是为着得胜或为着圣别，这生命不只是为着叫人成为属灵、神圣和圣别的。这生命乃是为着确定的目的，就是为着建造召会作基督的身体。简单的说，这生命就是为着召会。

你要得胜或圣别，是为着什么目的？你要成为神圣、属灵或圣别的，是为着什么目的？你看一栋建筑物，每块材料都受过对付，并切割成一定的尺寸和形状，目的是为着适合建造。我见过好些真正属灵的人，我也的确从他们得着一些属灵的帮助。但有一天主问我：“有许多属灵的人如美丽的石头，美丽的材料，但建造在哪里？”你也许在属灵一面很美丽，但你只是美丽的石头，还是你与别人同被建造在神的家里？这是问题。

在某个地方，我曾与一位非常属灵的人见面。但有一天，主开启我的眼睛，又问我说，“我需要一些个别属灵的人，一些个别美丽的石块，还是我需要一个家？”那一天我的眼睛得开启，我俯伏在主面前说，“主，我要成为与别人同被建造的石头。我知道你需要一个家，你不需要许多适于展览的美丽石头。”今天主所需要的，不是许多美丽的石头，乃是一个建造的家。雅各在旷野漂流的时候，在梦中看见伯特利。（创二八19。）那时雅各是无家可归的人，神也是无家可归的神。主在这宇宙中所需要的是家，居所，建造，召会，身体。

假若人的两只眼睛从他的身体挪去；它们是两只个别美丽的眼睛，但在身体之外它们有什么用处？就一面说，这两只眼睛相当美丽；但就另一面说，它们非常乖僻。老实说，

What is the life for us to practice the church, and what is the proper way for us to practice the church life? These are the problems. The burden today is to meet the urgent need by helping us to see the life and the way for the church practice. No doubt, we all would say that the life for us to practice the church is Christ Himself. Many of us have the realization that we need Christ as our life, but very few realize that Christ as our life is for us to practice the church life.

There have been many teachings about life—the victorious life, the sanctified life, the exchanged life, the crucified life, the spiritual life, the divine life, the eternal life, and the life of Christ, the life of God. But it is hard to find a book telling us that this overcoming life, this spiritual life, the life of Christ, is for the church. This life is not just for victory or for sanctification. This life is not just for being spiritual, divine, and holy. This life is for a definite purpose, that is, for the building up of the church as the Body of Christ. Simply speaking, this life is for the church.

For what purpose do you want to be victorious or sanctified? For what purpose do you want to be divine, spiritual, or holy? Look at a building. Every piece of material has been dealt with and cut into a certain size and shape for the purpose of fitting the building. I have seen a number of truly spiritual people, and I did get some spiritual help from them. But one day the Lord asked me, "There are many spiritual persons as beautiful stones, beautiful materials, but where is the building?" You may be spiritually beautiful, but are you just a beautiful stone or have you been built together with others in the house? This is a problem.

In a certain place, I met a very spiritual person. But one day the Lord opened my eyes and asked me, "Do I need some individually spiritual persons, some beautiful individual pieces of stone, or do I need a house?" On that day, my eyes were opened and I bowed before the Lord, saying, "Lord, I want to be a stone that is built up with others. I realize You need a house. You do not need a lot of beautiful stones which are good for exhibition." What the Lord needs today is not many beautiful stones but a built-up house. While Jacob was wandering in the wilderness, in his dream he saw Bethel (Gen. 28:19). At that time Jacob was a homeless person, and God was a homeless God. What the Lord needs in this universe is a home, a house, a building, a church, a Body.

Suppose a person's two eyes are removed from his body. They are two individually beautiful eyes, but what is their use outside the body? In a sense, these two eyes are quite beautiful, yet in another sense, they are very peculiar. Honestly speaking, I have

我遇见过许多美丽却也乖僻的基督徒。他们很属灵，却有个人主义。也许你作基督徒多年了，但你这块为着神建造的材料，是与谁建造在一起，与谁真正有关系？恐怕你的属灵是个人的，或者你在属灵上是个人主义者。

我要再说，基督的生命不只是为着得胜，为着圣别，为着属灵，或为着属天，乃是为着祂的身体。唯有当我们领悟我们是身体的肢体，主作我们的生命才能完全实化出来。当我们领悟我们是身体的肢体，并作这样的肢体而活时，我们就会知道基督作我们的生命，是何等的丰满。

## 在身体里得胜

让我给你们一个提议。假定你有缠累的罪无法胜过；你屡次试着要得胜，却一再失败。我提议你将你的失败、你的问题带到身体里来；你会立刻看见得胜是你的。有时你也许说，你很难清楚主的引导；但你若肯将事情带到身体里来，并与身体有交通，你就会清楚主的引导。

你渴望有圣别的生活么？只要将你自己带到身体里来，你就会看见你已经被圣别了。你若将自己放在身体里，就很容易领悟基督作你的生命是何等丰满。孤立的肢体是最可怜的肢体。你只要住在身体里，身体一切的丰满都是你的，都要给你享受。

有时人问我：“李弟兄，你怎样研读圣经？你在圣经上花了多少小时，多少日子，使你能领受这样的光？”许多时候我要回答：“我只花一点点时间。我是在身体里读主的话。”有一次我旅行到一个地方，并在那里供应圣徒。在一次聚会后，有人问弟兄们，我毕业于那个神学院。我要让你们知道，我就读于“身体神学院”，我还未毕业，我仍在“基督身体的大学”里。这是我唯一的大学，这是我唯一的神学院。日复一日，我不但从圣经并借着圣经有所学习，也从众圣徒有所学习。

另一次，我在某地尽职供应圣徒之后，一位弟兄到我这里来说，“李弟兄，我们为着你的职事感谢你。”我回答说，“弟兄，我为着你在这里感谢你。”这是因为在身体里，我们多而又多的认识主。只要将你自己带到身体里来，

met a lot of Christians who are beautiful but who are also peculiar. They are spiritual yet individualistic. Maybe you have been a Christian for many years, but as a piece of material for God's building, with whom have you been built up and with whom are you really related? I am afraid you are either individually spiritual or spiritually individualistic.

I want to say again that the life of Christ is not just for victory, for sanctification, for being spiritual, or for being heavenly, but for His Body. The Lord can be fully realized as life to us only when we realize that we are members of the Body. When we realize that we are members of the Body and live as such members, we will know the fullness of Christ's being life to us.

## OVERCOMING IN THE BODY

Let me give you a suggestion. Suppose you have a besetting sin which you cannot overcome. You have been trying and trying to overcome, yet you fail again and again. I suggest that you bring your failure, your problem, to the Body. You will see right away that the victory is yours. Sometimes you may say that it is hard for you to be clear about the Lord's guidance. But if you would bring the matter to the Body and fellowship with the Body, you would be clear about the Lord's guidance.

Do you desire to have a sanctified life? Just bring yourself to the Body, and you will see that you have been sanctified already. It is easy for you to realize the fullness of Christ's being life to you if you put yourself in the Body. The isolated members are the poorest members. If you simply abide in the Body, all the fullness of the Body will be yours to enjoy.

Sometimes people have asked me, "Brother Lee, how do you study the Bible? How many hours and days have you spent in the Word so that you are able to receive this kind of light?" Many times I wish to answer, "I spend just a little time. I read the Word in the Body." One time I traveled to a certain place and ministered to the saints there. After a meeting, someone asked the brothers from which seminary I had graduated. I wish to let you know that I study in the "seminary" of the Body, and I have not graduated yet. I am still in the "university of the Body of Christ." This is my only university, and this is my only seminary. Day by day I learn something not only from the Bible and through the Bible but also from all the saints.

Another time, after I finished ministering to the saints in a certain locality, a brother came up to me, saying, "Brother Lee, we thank you for your ministry." I replied, "Brother, I thank you for your being here." This is because in the Body we learn more and more about the Lord. Just bring yourselves to the Body, and you will see where

你就会看见你在哪里，并看见基督的祝福和对基督的经历，是何等美妙，何等丰富，又何等丰满。

在这些日子里，让我们这样祷告寻求主：“主，现在我领悟你的中心思想乃是召会为着基督。求你指教我正确的路，来实行召会生活。”我盼望你们为这事多多祷告。

## 神行动的轮子

最后，我要指出以西结一章有轮子。（15～21。）这些轮子代表主的活动、行动。今天这些轮子乃是以基督为轮轴的众召会。基督是轮轴，众召会是轮辋。没有基督，就没有中心；但没有召会，就没有圆周。没有基督，就没有轮轴；没有召会，就没有轮辋。轮子需要轮轴和轮辋。

在这宇宙中，神行动的轮子，神活动的轮子，需要作轮辋的召会配合作轮轴的基督。我们有基督作中心，召会作轮辋，就会有神的轮子一直运转。也许有最坚固、最美丽的轮轴，但若没有轮辋，就没有轮子。让我们为着神今天的行动祷告。神需要往前；神圣的行动需要轮轴，就是基督自己，也需要轮辋，就是召会。你若有轮轴和轮辋，就有轮子在地上为着神的行动运转。愿主怜悯我们，使我们完全看见这些事。基督是轮轴，召会是轮辋。

you are and how wonderful, how rich, and how full the blessing and the experience of Christ can be.

In these days, let us seek the Lord by praying in this way, "Lord, now I realize that Your central thought is the church for Christ. Teach me the proper way to practice the church life." I hope that you would pray much for this matter.

## THE WHEEL OF GOD'S MOVE

In conclusion, I would like to point out that in Ezekiel chapter one there are the wheels (vv. 15-21). These wheels represent the activity, the move, of the Lord. Today the wheels are the churches with Christ as their hub. Christ is the hub and the churches are the rim. Without Christ, there is no center. But without the church, there is no circumference. Without Christ, there is no hub; without the church, there is no rim. A wheel needs both the hub and the rim.

In this universe, with the wheel of God's move, God's activity, there is the need of the church as the rim to match Christ as the hub. When we have Christ as the center and the church as the rim, we will have the wheel of God moving all the time. One may have the strongest and the most beautiful hub, but if there is no rim, there is no wheel. Let us pray for God's move today. God needs to move on. With the divine move, there is the need of a hub, which is Christ Himself, and there is also the need of a rim, which is the church. If you have both the hub and the rim, then you have a wheel rolling on for God's move on the earth. May the Lord be merciful to us that we may see these things in a complete way. Christ is the hub, and the church is the rim.

## 第二章

# 召会的生命与变化

## 召会的地位

马太十三章四十五至四十六节说，“诸天的国又好像一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。”

在马太十三章主说了七个比喻，关于珍贵珠子的比喻是第六个。这七个比喻给我们一幅今世直到主回来完全的图画。在这幅图画中，我们能看见召会该站在哪里。借着这些比喻，我们能看见召会的地位。

为了帮助我们领会珍贵珠子的比喻，我们必须读以弗所五章。让我们从二十五节读起：“作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”那商人寻到珠子，就去变卖他一切所有的。这商人表征那爱召会，为召会舍了自己的基督。二十六节继续说，“好圣化召会，借着话中之水的洗涤洁净召会。”话中之水的洗涤，就是生命、神圣生命、生命之灵、赐生命之灵的洗涤。

然后二十七至三十二节说，“祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。…因为我们是祂身体上的肢体。为这缘故，人要离开父母，与妻子联合，二人成为一体。这是极大的奥秘，但我是指着基督与召会说的。”这段话帮助我们看见，主舍了祂一切所有来得着的珍贵珠子，乃是指召会。在主眼中，召会是珍贵的珠子。

现在我们要提醒你们，我们在前一章所看见的十一项。首先，在旧约里有七项：人、妻子、家、帐幕、殿、城和军队。然后在新约里有四项：身体、丰满、器皿和灯台。至终，新耶路撒冷是第十二项。全本圣经是这十二项的记载。事实上，前面十一项加在一起就等于第十二项，最后一项，新耶路撒冷。新耶路撒冷是十一项的终极完成，是总括一切的项目。

## CHAPTER TWO

# THE LIFE AND TRANSFORMATION OF THE CHURCH

## THE POSITION OF THE CHURCH

Matthew 13:45-46 says, "Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it."

In Matthew 13 the Lord spoke seven parables. The parable concerning the pearl of great value is the sixth. These seven parables give us a full picture of this age until the Lord comes back. In this picture we can see where the church should stand. By these parables we can see the position of the church.

In order to help us understand the parable of the pearl of great value, we have to read Ephesians 5. Let us begin with verse 25: "Husbands, love your wives even as Christ also loved the church and gave Himself up for her." That merchant found a pearl and went and sold all that he had. This merchant signifies Christ who loved the church and gave Himself up for her. Verse 26 goes on to say, "That He might sanctify her, cleansing her by the washing of the water in the word." The washing of the water in the word is the washing of life, the divine life, the Spirit of life, the life-giving Spirit.

Then verses 27 through 32 say, "That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish...because we are members of His Body. For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh. This mystery is great, but I speak with regard to Christ and the church." This portion of the Word helps us to see the pearl of great value for which the Lord gave all that He had. This pearl of great value refers to the church. In the eyes of the Lord, the church is a pearl of great value.

Now we want to remind you of the eleven items which we saw in the previous chapter. First, in the Old Testament there are seven items: the man, the wife, the house, the tabernacle, the temple, the city, and the army. Then in the New Testament there are four items: the Body, the fullness, the vessel, and the lampstand. Eventually, the New Jerusalem is the twelfth item. The entire Scripture is a record of these twelve items. Actually, these eleven items added together equal the twelfth item, the last item, the New Jerusalem. The New Jerusalem is the ultimate consummation of the eleven items; it is the all-inclusive item.

当然，全本圣经是说到基督作三一神的具体化身。（西二9。）这是毫无疑问的。这神圣、属天的书给我们三一神的完全启示，告诉我们父是源头，子是父的具体化身和彰显，灵是子的传输，是父在子里的交通；又向我们启示三一神对我们是生命和一切。我们需要一生，甚至整个永世，来认识并经历三一神，经历神在基督里作为那灵，对我们是生命和一切。

然而，我们必须领悟，我们要完满的经历三一神，就需要召会。这就好像说，生命需要身体，丈夫需要妻子，居住者需要家，统帅需要军队，治理者需要城，头需要身体，实际需要丰满，内容需要容器，灯需要灯台。在宇宙中，凡事都有两面。有天也有地，有男人也有女人，有前面也有后面；有头和身体，主人和仆人，父母和儿女等等。宇宙中的一切总有两面。

我的点是这样：今天问题不在三一神或基督，今天问题在召会。今天问题不在头，乃在身体。基督这神圣、永远、属天的丈夫没有问题，但召会这妻子如何？基督这头没有问题，但召会这身体如何？三一神这居住者没有问题，但召会这家如何？甚至我们必须问：“家在哪里？”

你若把圣经从开头到结束透彻读过，就会领悟三一神正尽所能要为自己得着一样东西。这就好像为生命得着人，为丈夫得着妻子，为居住者得着家、帐幕和殿，为治理者得着城，为统帅得着军队，为头得着身体，为实际得着丰满，为内容得着器皿、容器，为带光的灯得着灯台。

圣经的第一章论到人，第二章论到妻子。从第三章到第二卷书出埃及记的开头论到家。然后从出埃及记到历代志这段的各卷书论到帐幕。从历代志到玛拉基书这段论到城，包括殿同军队。这涵括旧约三十九卷书。你若要领会旧约，就需要对这七件事有彻底的领悟：人、妻子、家、帐幕、殿、军队和城。然后在新约里论到四件事：基督的身体、丰满、器皿和灯台。至终，旧约的七项加上新约的四项，等于新耶路撒冷。这就是全本圣经。

Of course, the whole Scripture speaks about Christ as the embodiment of the Triune God (Col. 2:9). There is no doubt about this. This divine, heavenly book gives us a full revelation of the Triune God. It tells us that the Father is the source, the Son is the embodiment and the expression of the Father, and the Spirit is the transmission of the Son, the fellowship of the Father in the Son. It reveals to us the Triune God as life and everything to us. We will need our whole life, even all of eternity, to know and experience the Triune God, to experience God in Christ as the Spirit as life and everything to us.

However, we have to realize that for us to experience the Triune God in a full way, we need the church. This is just like saying a life needs a body, a husband needs a wife, a dweller needs a house, a commander needs an army, a ruler needs a city, the head needs a body, the reality needs the fullness, the content needs a container, and the lamp needs a lampstand. In the universe all things are of two sides. There is heaven and there is earth. There are men and there are women. There is the front and there is the back. There are the head and the body, the masters and the servants, the parents and the children, etc. Everything in the universe is always of two sides.

My point is this. The problem today is not with the Triune God or with Christ. The problem today is with the church. The problem today is not with the Head but with the Body. With Christ as the divine, eternal, heavenly Husband, there is no problem. But what about the church as the wife? With Christ as the Head, there is no problem. But what about the church as the Body? There is no problem with the Triune God as the Dweller, but what about the church as the house? Even we have to ask, "Where is the house?"

If you read the Scripture thoroughly, from the beginning to the end, you will realize that the Triune God is trying His best to gain something for Himself. This is like gaining a man for the life, a wife for the husband, a house, a tabernacle, and a temple for the dweller, a city for the ruler, an army for the commander, a body for the head, the fullness for the reality, a vessel, a container, for the content, and a lampstand for the lamp with the light.

The first chapter of the Scripture deals with man and the second chapter deals with the wife. The section from the third chapter up to the beginning of the second book, Exodus, deals with the house. Then all the books from Exodus to the Chronicles deal with the tabernacle. The section from Chronicles to Malachi deals with the city, including the temple with the army. This covers the thirty-nine books of the Old Testament. If you want to understand the Old Testament, you need to have a thorough realization of these seven things: a man, a wife, a house, a tabernacle, a temple, an army, and a city. Then in the New Testament four things are dealt with: the Body of Christ, the fullness, the vessel, and the lampstand. Eventually, the seven items in the Old Testament plus the four items in the New Testament equal the New Jerusalem. This is the whole Scripture.

## 撒但的企图

这样看过全本圣经，我们就能看见，在神的计划、神的经纶、神的安排、神的行政里有什么。这是神的仇敌极其恨恶的事。历代以来，仇敌一直不断尽所能的阻挠、损害、破坏、甚至拆毁这件事。

神的仇敌撒但一直在作的有两步。首先，若是可能，他会拦阻、阻挠、并阻止人到主耶稣这里来，接受祂作他们的救主。其次，他若无法这样作，就会让人相信基督，但他会尽力阻挠他们与别人同被建造成为召会。

老仇敌撒但认为第二件事比第一件事更严重。他知道神在整个宇宙中的心意，是要得着家、身体、团体的容器。只要撒但能阻挠神得着祂的家，他就感到满意。无论有多少材料，多少宝贵的东西，只要家不在那里，撒但就满意了。看看基督教的历史和今天的情况，你就会领悟仇敌的心意是什么。撒但的目标、企图，就是破坏、阻挠、并拦阻神所渴望完成的建造。

## 神的心意

我完全确信，在这末后的日子里，主在作事，要恢复召会生活，就是祂身体的建造，祂家的建造。现今的时代是召会时代；神的目的，神的目标是要得着召会，得着新妇。

许多人读约翰福音，看见这卷书说基督来了，是为叫我们得生命。（三 16，十 10 下。）但他们不知道这生命是为着形成新妇。三章二十九节提到新妇。施浸者约翰引荐主不但是神的羔羊，（一 29，）也是娶新妇的新郎。（三 29。）基督来作羔羊，好使祂能得着新妇。

我们常说，基督爱我们，为我们死在十字架上。加拉太二章二十节的确告诉我们，神的儿子基督“爱我，为我舍了自己”。但你知道还有以弗所五章二十五节么？这节说基督“爱召会，为召会舍了自己”。基督不是单单为你，也是为召会舍了自己。基督爱你，目的是为着召会。祂的心意是要得着召会。

## SATAN'S INTENTION

By going through the whole Bible in this way we can see what is in God's plan, God's economy, God's arrangement, God's administration. This is the very thing which the enemy of God hates so much. Throughout all the generations, the enemy has done and is still doing his best to frustrate, to damage, to spoil, and even to disrupt this very matter.

What Satan, the enemy of God, has always been doing is of two steps. First, if possible, he would hinder, frustrate, and prevent people from coming to the Lord Jesus to receive Him as their Savior. Next, if he could not do this, he will allow people to believe in Christ, but he will try to frustrate them from being built up together with others as the church.

The old enemy Satan considers the second matter more serious than the first. He knows God's intention in the whole universe is to have a house, a Body, a corporate container. As long as he can frustrate God from having His house, Satan is satisfied. Regardless of how much material and how many precious things there are, as long as the house is not there, it is all right with Satan. Look into the history of Christianity and the situation today; then you will realize what the enemy's intention is. The goal, the intention, of Satan is to spoil, to frustrate, and to hinder the building which God desires to accomplish.

## GOD'S INTENTION

I have the full assurance that in these last days the Lord is doing something to recover the church life, the building of His Body, the building of His house. The present age is the age of the church, and God's aim, God's goal, is to have a church, to have a bride.

Many read the Gospel of John and realize that it says that Christ came that we may have life (3:16; 10:10b). But they do not know that this life is for the forming of the bride. John 3:29 mentions the bride. John the Baptist recommended the Lord not only as the Lamb of God (1:29) but also as the Bridegroom who has the bride (3:29). Christ came as the Lamb in order that He might obtain a bride.

We often say that Christ loved us and died on the cross for us. Galatians 2:20 does tell us that Christ, the Son of God, "loved me and gave Himself up for me." But do you know that there is also Ephesians 5:25, which says that Christ "loved the church and gave Himself up for her"? Christ gave Himself up not just for you but for the church. Christ loves you for the purpose of the church. His intention is to have the church.

我们需要多花时间，学习我们所指出召会的十二方面。要学习认识召会是宇宙的新人，外面有基督作外表、样式和彰显，里面有基督作生命。然后要学习认识召会是妻子，是基督的配偶。要学习认识召会是美妙的家、美妙的帐幕、美妙的殿、美妙的城、以及为着神的国和权益争战的军队。不但如此，你必须学习认识召会是基督的身体、基督的丰满、团体的器皿、和团体的灯台。至终，你必须认识召会是荣美的城新耶路撒冷。你若渴望认识基督，就必须认识这十二项。否则，你就无法完满的认识基督。

## 珍贵的珠子

在本章里，我的负担是要以另一种方式与你们分享到召会。你知道召会在主眼中是珠子么？就如我们在本章开头所指出的，主将召会比喻为珠子。（太十三 46。）珠子是在死水中被变化的东西，不是神创造的东西。这指明召会不是天然的，不在神的创造里。召会是在死水中被变化的东西。召会的变化是生命的事。我们多半都知道珠子是怎样产生的。原来，珠子只是小石子或砂粒。有一天，蚌为这小石子所伤，就分泌生命的汁液包住小石子。这分泌物将小石子变化成美妙的珠子。这也是召会怎样产生的故事。基督来到充满死亡的世界，祂为罪人所伤，就分泌祂生命的汁液包住罪人，使他们成为珍贵的珠子，这就是召会。

## 马太十三章的比喻

我要提醒你们马太十三章里一切的比喻。第一个比喻是撒种者出去撒种的比喻。（3～8，19～23。）这撒种者是基督自己，祂来将祂的生命作为种子撒在我们里面。

第二个比喻是稗子，假麦子的比喻。（24～30。）主来撒好种，目的是要得着真麦子。但主的仇敌来了，将稗子撒在田里；这些稗子长起来，就是假麦子。这就是说，主来将祂的生命给我们，目的是要重生我们为真信徒，真基督徒。但仇敌撒但来了，在地上产生许多假信徒，假基督徒。所以五旬节之后不久，我们就看见麦子和稗子一齐长在田里，就是真信徒和假信徒一同存在这地上。

We need to spend more time to learn about the twelve aspects of the church which we have pointed out. Learn to know the church as the universal new man with Christ as the appearance, form, and expression without and with Christ as the life within. Then learn to know the church as the wife, the counterpart of Christ. Learn to know the church as the wonderful house, the wonderful tabernacle, the wonderful temple, the wonderful city, and the army fighting for the kingdom and interest of God. Furthermore, you have to learn to know the church as the Body of Christ, the fullness of Christ, the corporate vessel, and the corporate lampstand. Eventually, you have to know the magnificent city, the New Jerusalem. If you desire to know Christ, you have to know these twelve items. Otherwise, you cannot know Christ in a full way.

## THE PEARL OF GREAT VALUE

In this chapter my burden is to share with you about the church in another way. Do you know that the church in the eyes of the Lord is a pearl? As we have pointed out in the beginning of this chapter, the Lord likened the church to a pearl (Matt. 13:46). A pearl is something transformed in the death waters; it is not something created by God. This indicates that the church is not something natural; it was not there in God's creation. The church is something transformed in the death waters. The transformation of the church is something of life. Most of us know how a pearl is produced. Originally, a pearl was just a little rock or a grain of sand. One day an oyster is wounded by this little rock and it secretes its life-juice around the little rock. This secretion transforms the little rock into a wonderful pearl. This is also the story of how the church is produced. Christ came to the world which was filled with death, and He was wounded by the sinners. He secreted His life-juice around the sinners to make them into a pearl of great value, which is the church.

## THE PARABLES IN MATTHEW 13

I wish to remind you of all the parables in Matthew 13. The first parable is the parable of the sower going out to sow the seed (vv. 3-8, 19-23). This sower is Christ Himself, who comes to sow His life as the seed into us.

The second parable is the parable of the tares, the false wheat (vv. 24-30). The Lord came to sow the good seed with the intention of getting the real wheat. But the enemy of the Lord came and sowed tares in the field; these tares grew up as the false wheat. This means that the Lord comes to give us His life with the intention of regenerating us as the true believers, the true Christians. But the enemy Satan comes to bring into existence on the earth a great number of false believers, false Christians. So not too long after the day of Pentecost, we see the wheat as well as the tares growing together in the field, that is, the true believers as well as the false believers existing together on this earth.

第三个比喻是芥菜种的比喻。(31 ~ 32。)芥菜是一年生的菜蔬，微小、卑微、短暂，却适合作食物。然而，其性质改变了，以致成了大树。这指明召会在这地上必须是菜蔬，微小、卑微、短暂、满了生命、并适合作食物；然而，召会的性质改变了。召会成了大树——基督教。看看梵谛冈和圣彼得教堂，这是何等惊人的大树！菜蔬成了树，就不再适合作食物，只适合鸟来栖宿。第一个比喻中的鸟表征那恶者，撒但，(4, 19,) 这里的鸟指恶人，魔鬼之子，假基督徒，他们栖宿在今天基督教这地上最大的组织里。

今天你在哪里？你在小小的菜蔬里，还是在广布全世界的大树里？在世人眼中，我们召会应该算不得什么。我们该只像菜蔬，在这地上非常微小、卑微并短暂，却真正适合作食物。大树有今世的虚荣。你若要为召会作什么，必须以卑微、微小的方式作。不要想以伟大、惊人的方式作。总要记得：召会是小小的菜蔬。

然后在第四个比喻里，我们看见妇人拿面酵加在面里。(33 ~ 35。)这妇人表征罗马天主教，与启示录二章二十节所提的妇人耶洗别，以及十七章一至五节所提的大妓女相同。这邪恶的妇人将表征邪恶事物(林前五 6, 8)和邪恶教训(太十六 6, 11 ~ 12)的面酵，加在细面里；细面表征一切关于基督的教训，尤其是关于基督作食物的真理。有酵饼容易吃，罗马天主教将许多邪恶的事物放在关于基督的真理里，使这些真理容易给人接受。

你知道圣诞节是一种面酵么？基督的出生是面，但圣诞节是面酵。在圣经里有基督的出生，却没有圣诞节。基督不是十二月二十五日出生的；祂可能生于春天，不是生于冬天。古时人敬拜太阳为神，庆祝十二月二十五日是太阳神的生日。罗马帝国接受基督教以后，人不愿丢弃这十二月二十五日的庆祝，所以罗马天主教就采纳这实行，并告诉人基督既是太阳，十二月二十五日就是基督的生日。因此，他们开始庆祝所谓的圣诞节。天主教的神甫承认，圣诞节是虚假的东西，但他们也宣称，这帮助人相信基督的出生。这是将“面酵”加在关于基督之真理里的例子。

The third parable is the parable of the mustard seed (vv. 31-32). The mustard is an annual herb. It is small, lowly, and temporary, but good for food. However, its nature was changed so that it became a big tree. This indicates that the church must be an herb on this earth, small, lowly, temporary, full of life, and good for food. However, the nature of the church has changed. The church has become a big tree—Christianity. Look at the Vatican and St. Peter's Cathedral. What a tremendously big tree this is! When an herb becomes a tree, it is no longer good for food. It is good for the birds to lodge in. The birds in the first parable signify the evil one, Satan (vv. 4, 19), and the birds here refer to the evil persons, the sons of the devil, the false Christians, who lodge in today's Christianity as the biggest organization on this earth.

Where are you today? Are you in the little herb or in the worldwide, great tree? In the eyes of the world, as the church we should be nothing. We should be just like an herb, so small, lowly, and temporary on this earth, but really good for food. With the big tree, there is the vainglory of this age. If you want to do something for the church, you have to do it in a lowly way, in a small way. Do not try to do it in a big, tremendous way. Always keep in mind that the church is a small herb.

Then in the fourth parable we see a woman taking leaven and adding it into the meal, the flour (vv. 33-35). This woman, who is the same as the woman Jezebel mentioned in Revelation 2:20 and the great harlot mentioned in Revelation 17:1-5, signifies the Roman Catholic Church. This evil woman added leaven, signifying evil things (1 Cor. 5:6, 8) and evil teachings (Matt. 16:6, 11-12), into the fine flour, signifying all the teachings concerning Christ and, in particular, the truths concerning Christ as food. Leavened bread is easy to eat. The Roman Catholic Church put a lot of evil things into the truths concerning Christ to make them easy for people to take.

Do you know that Christmas is a kind of leaven? The birth of Christ is the meal, but Christmas is the leaven. In the Bible there is the birth of Christ but not Christmas. Christ was not born on December 25; He was probably born in the spring, not in winter. In ancient times people worshipped the sun as their god and celebrated December 25 as the birthday of the sun god. After the Roman Empire accepted Christianity, the people were unwilling to drop this celebration on December 25. So the Roman Catholic Church simply adopted this practice and told people that since Christ is the sun, December 25 is the birthday of Christ. Thus, they began the celebration of the so-called Christmas. The Catholic priests admit that Christmas is something false, but they also claim that it helps people to believe in the birth of Christ. This is an example of the "leaven" added into the truths concerning Christ.

让我告诉你们一个故事，是面酵加在面里的另一个例子。五年前我们几个人到耶路撒冷去旅行。有一天我们的导游带我们到橄榄山。他带我们去看山顶上一块大磐石，并告诉我们那就是主升天的地方。他也指给我们看一个巨大的脚印，人们认为那是耶稣的脚印。后来我向他表明我是认识圣经的人，他也承认他告诉我们的一切故事都是迷信。但在复活节的主日，许多来自远处的人都到那里去，跪拜并亲吻那脚印。这是加在基督的升天这面里的面酵。

好些天主教堂将耶稣的雕像安置在门口。天主教徒承认这不是真耶稣，但他们说这能提醒人接受耶稣。这又是搀在面里的面酵。

在前四个比喻里，我们看见种子的线。种子是生命的，好作食物。在第一个比喻里种子撒下了，在第二个比喻里种子长起来，在第三个比喻里种子长成性质改变的东西，在第四个比喻里邪恶的事物与出自种子的面掺杂。

我们也可以说，前四个比喻有生命的线。基督来作生命的种子，撒在我们里面，目的是要生长真实的东西。但在某个时候，其性质有所改变，结果外表就有了巨大的改变。不但如此，其元素也败坏了。主来的目的，是要撒播祂自己这生命的好种，长成真麦子，并产生纯净的面。但仇敌进来改变其性质和外表，并且把元素也败坏了。

第五个比喻是宝贝藏在田地里的比喻。（太十三 44。）这里的宝贝，必然有金子和宝石。然后在四十五至四十六节的第六个比喻里，就是我们在本章开头所读的，有珍贵的珠子。宝贝（包括金子和宝石）以及珠子，都不是神所创造的东西，乃是变化出来的东西。

这里我要指出，首先，召会是由基督作生命所产生的；第二，召会是由生命的变化所产生的。在前四个比喻里，生命撒在我们里面，然后在第五、第六个比喻里，有生命的变化。现在你就能领会，为什么在新耶路撒冷里，城本身是金，门是珍珠，墙的根基和墙本身是宝石。（启二一～。）这是主所寻求的一金、珍珠和宝石的建造。

Let me tell you a story as another example of the leaven added to the meal. Five years ago some of us went to Jerusalem for a visit. One day our tour guide took us to the Mount of Olives. He showed us a big rock on the top of that mountain and told us that it was the very spot where the Lord ascended. He also showed us a big footprint which is supposed to be the footprint of Jesus. After I revealed to him that I am a person who knows the Scriptures, he admitted that all the stories he told us were superstitions. Yet so many people from far away places would go there on Easter Sunday to kneel and kiss that footprint. This is the leaven added to the ascension of Christ as the meal.

A number of Catholic cathedrals have a statue of Jesus placed at the entrance. The Catholics admit that that is not the real Jesus, but they say that it can remind people to receive Jesus. Again, this is the leaven mixed with the meal.

In the first four parables we see the line of the seed. The seed is of life and is good for food. In the first parable the seed is sown, in the second parable the seed grows up, in the third parable the seed grows up into something with its nature changed, and in the fourth parable something evil is mixed with the meal that comes out of the seed.

We may also say that with the first four parables there is the line of life. Christ came as the seed of life to be sown into us with the intention of growing something real. But at a certain point, there was a change in nature and consequently, there was a great change in appearance. Not only so, there was a corruption in element. The Lord came with the intention to sow Himself as the good seed of life, to grow as the true wheat, and to produce the pure meal. But the enemy came in to change the nature and appearance and to corrupt the element.

The fifth parable is that of the treasure hidden in the field (Matt. 13:44). The treasure must consist of gold and precious stones. Then in the sixth parable in Matthew 13:45-46, which we read at the beginning of this chapter, we have the pearl of great value. Both the treasure, consisting of gold and precious stones, and the pearl are not something created by God but are something transformed.

Here I wish to point out that, first, the church is produced out of Christ as life and, second, the church is produced out of the transformation of life. In the first four parables, the life is sown into us, and then in the fifth and sixth parables, there is the transformation of life. Now you can understand why in the New Jerusalem the city proper is of gold, the gates are of pearl, and the foundations of the wall and the wall itself are of precious stones (Rev. 21:18-21). This is what the Lord is seeking—a building of gold, pearls, and precious stones.

我仰望主在这些日子里给你们恩典，使你们看见主的心意、主的愿望、和主的目标。你若要实行召会生活，你必须对这些关于召会的比喻有清楚的领会。

简要的说，基督这生命的种子撒在我们里面，是为着生命的变化。我们与大树和面酵无关。今天我们在生命的变化之下，要成为金、宝石、和美丽的珍珠，作为神建造的材料。主牺牲祂一切所是和所有的，要为着祂的建造得着宝贵的材料。祂舍了自己，来买珍贵的珠子。所以今天我们牺牲一切并付代价来实现召会生活，乃是值得的。

I look to the Lord that in these days He will grant you the grace that you may see the intention of the Lord, the desire of the Lord, and the goal of the Lord. If you want to practice the church life, you must have a clear understanding of all these parables concerning the church.

In summary, Christ as the seed of life is sown into us for the transformation of life. We have nothing to do with the big tree and the leaven. Today we are under the transformation of life to become gold, precious stones, and beautiful pearls as materials for God's building. The Lord sacrificed all that He was and all that He had to obtain the precious materials for His building. He gave Himself up to buy the pearl of great worth. So today it is worthwhile for us to sacrifice everything and pay the price to realize the church life.

### 实行召会生活的生命

正如我们在前一章所提过的，主在马太十三章所说的比喻给我们看见，主将自己赐给我们作生命，其目的、心意是要产生召会作祂的身体。这些比喻也给我们看见，仇敌如何进来，借着损害、破坏并败坏基督的身体，阻挠主的目的。但赞美主，至终，召会要借着生命的变化，用金、宝石和珍珠建造起来。最终，要有一座用金、宝石和珍珠建造的城，作神子民的终极完成。（启二一 18～21。）

#### 我们需要在生命里变化

林前三章告诉我们，召会一面是神的耕地，另一面是神的建筑。（9。）一面，我们必须借着生命，长大作神的农场，这生命就是基督自己这撒在我们里面的种子。另一面，我们必须借着这神圣的生命变化成宝贵的材料，以建造召会。然后我们就会有真正的召会生活。

通常，我们谈到召会生活的实行，或身体生活的实行，我们立刻开始考虑如何照着我们的想法，编组或组织一番。但我们需要领悟，召会生活的实行不是编组或组织的事，乃是在生命里长大和在生命里变化的事。基督必须在你里面长大，你也必须在基督里面长大。不但如此，我们天然的人必须变化成宝石。我们若想要编组或组织召会，就是愚昧的。那就是说，我们没有从召会历史学功课，我们会重蹈覆辙。

我们的负担不是要教导人热心宗教。我们所需要的是认识基督这变化人的生命。今天主正在我们里面作隐藏的变化工作。我们不需要编组或组织，却需要变化成宝贵的材料，以建造基督的身体。

你已得重生，所以你有基督自己作生命在你里面长大，并变化你。你也许知道你有基督在你里面作生命，但你被这神圣的生命变化了多少？我不是说你在行为上改变了多少。主对我们是生命，乃是为着在我们的性情上新陈代谢

### THE LIFE TO PRACTICE THE CHURCH LIFE

As we have mentioned in the previous chapter, the parables spoken by the Lord in Matthew 13 show us that the purpose, the intention, of the Lord in giving Himself to us as life is to bring forth the church as His Body. They also show us how the enemy has come in to frustrate the Lord's purpose by damaging, spoiling, and corrupting the Body of Christ. But praise the Lord, eventually, the church will be built up with gold, precious stones, and pearls through the transformation of life. Ultimately, there will be a city built with gold, precious stones, and pearls as the ultimate consummation of the people of God (Rev. 21:18-21).

#### OUR NEED FOR THE TRANSFORMATION IN LIFE

First Corinthians 3 tells us that the church is, on the one hand, God's cultivated land, and on the other hand, God's building (v. 9). On the one hand, we have to grow as God's farm by the life which is Christ Himself as the seed sown into us. On the other hand, we have to be transformed by this divine life into precious materials for the building up of the church. Then we will have the real church life.

Usually, when we talk about the practice of the church life or the practice of the Body life, immediately we begin to consider how to form or organize something according to our human thought. But we need to realize that the practice of the church life is not a matter of formation or organization. It is a matter of the growth in life and the transformation in life. Christ has to grow up in you, and you have to grow up in Christ. Moreover, we natural men have to be transformed into precious stones. If we try to form or organize a church, we are foolish. That means we have not learned from the history of the church and that we are going to repeat the past mistakes.

Our burden is not to teach people to be religious. What we need is to know Christ as the transforming life. Today the Lord is doing a hidden work of transformation in us. We do not need to be formed or organized, but we need to be transformed into precious materials for the building up of the Body of Christ.

You have been regenerated, so you have Christ Himself as the very life to grow in you and to transform you. You may know you have Christ in you as life, but how much have you been transformed by this divine life? I do not mean how much you have changed in your behavior. The Lord being life to us is for transforming us in our

的变化我们，不是为着在外面改变或改正我们的行为。印度教、佛教和儒家的教训，试图改变人外面的行为，但主对我们是生命，乃是变化我们里面的性情。

你也许因着一些美好、健全的基督教教训，而在行为上有一些改变，在行动上有一些改正，但你里面很可能没有任何的变化。改正来自外面的教导，但变化来自里面的生命。假定某位弟兄很骄傲；他听见信息告诉他骄傲是有害的以后，就接受帮助，并且定意要谦卑。可能他外面成功了，但这仅仅是外面的改正，是行为上外面的改变。这不是在生命里的变化。

在生命里的变化是什么？愿主开启我们的眼睛，使我们看见基督在我们里面是生命。无论我们多好或多坏，我们都被治死、被了结、被钉死。今天活在我们里面的乃是基督。（加二 20。）我们是真基督徒，不需要改正我们的行为，或调整我们的举止。我们需要看见：基督是我们的生命，我们已经与基督同钉十字架。有一天我们必要经过这样的关头，我们要看见这样的异象。然后我们才会寻求在实际的日常生活中经历基督，不是只在道理上认识基督。我们会寻求并祷告：“主，让我知道在日常生活中接受你作生命实际的路。”我们知道接受基督作生命的路，日复一日我们就要被基督充满，被基督占有，并被基督浸透。我们就会成为满了基督的人。

接受基督作生命，实际的路是什么？最重要的是我们要领悟，今天基督在我们里面是生命之律，（来八 10，罗八 2，）又是膏油涂抹。（约壹二 20，27。）得着道理的教训，知道基督已将自己撒进我们里面，在我们里面作生命，这并不够。看看我们的日常生活。我们凭着什么生命而活？凭着基督还是凭着我们自己？基督在我们里面是生命，以及我们已钉在十字架上，这事实对我们有任何影响么？在我们的日常生活中——无论我们说什么，无论我们作什么，无论我们去哪里，总有十字架的核对么？问题是我们知道事实，但我们仍凭着自己活。

召会的建造完全在于生命里的变化。我们必须被变化。你若实际在日常生活中接受基督作你的生命，并且一直受十字架的核对，你对召会生活就会有不同的眼光。你的眼光将会改变。你需要将此付诸实行，然后就会知道你在哪里，也会认识真正的召会生活。你若仍凭着自己

nature metabolically, not for changing or correcting our behavior outwardly. Hinduism, Buddhism, and Confucianism attempt to change the outward behavior, but the Lord's being life to us is to transform our inward nature.

You may have some changes in your behavior and some corrections in your actions due to some good, sound Christian teachings, but it is quite possible that you do not have any transformation accomplished within you. Corrections come from outward teachings, but transformation comes from the inner life. Suppose a certain brother is proud. After he hears a message telling him that pride is damaging, he receives the help and makes a decision to be humble. Perhaps he succeeds outwardly, but this is mere outward correction, an outward change in his behavior. This is not the transformation in life.

What is the transformation in life? May the Lord open our eyes so that we can see that Christ is life in us. Regardless of how good or how bad we are, we have been put to death, terminated, crucified. Today it is Christ who lives in us (Gal. 2:20). As genuine Christians, we do not need to correct our conduct or adjust our behavior. We need to see that Christ is our life and that we have been crucified with Christ. One day we will pass through such a crisis, and we will see such a vision. Then we will seek to experience Christ in our practical daily life, not just to know Christ in doctrine. We will seek and pray, "Lord, let me know the practical way to take You as life in my daily life." When we know the way to take Christ as life, day by day we will be filled with Christ, occupied with Christ, and saturated with Christ. We will be persons full of Christ.

What is the practical way to take Christ as life? The most important thing is for us to realize that Christ today within us is the law of life (Heb. 8:10; Rom. 8:2) and the anointing (1 John 2:20, 27). To have the doctrinal teaching that Christ has sown Himself into us to be the life in us is not sufficient. Look at our daily life. By what life do we live? By Christ or by ourselves? Does the fact that Christ is life within us and that we have been put on the cross have any influence on us? Is there always a checking of the cross in our daily life—in whatever we say, whatever we do, and wherever we go? The problem is that we know the fact, but we still live by ourselves.

The building of the church absolutely depends on the transformation in life. We have to be transformed. If you take Christ as your life practically in your daily life and are checked by the cross all the time, you will have a different view concerning the church life. Your view will be changed. You need to put this into practice. Then you will know where you are, and you will know the real church life. If you are still living by yourself,

活，你对召会的眼光就会很天然。当你否认自己，接受基督作你的生命，并愿意在一切日常的事务上受十字架的核对，你对召会生活的眼光就会改变，甚至翻转过来，因为你正被变化。

我们越谈道理，对召会生活的看见就越在黑暗里；我们里面的眼睛会有帕子遮蔽。但我们若愿意终日在凡事上受十字架的核对，并在一切事上接受基督作生命，我们的眼睛就会得开启，帕子就会消失。然后我们会看见召会，基督的身体，和召会生活，身体生活。

## 在祷告中到主面前去 得着祂的光照

弟兄姊妹，召会生活需要在生命里真正的长大，并借基督的生命而有的变化。关于基督如何作我们的生命，我觉得不需要多谈。但我的确有负担向你们挑战。你今天是凭着基督，还是凭着自己活？你需要到主面前去，并在祂面前有真实、彻底的祷告。只要为一件事祷告：“主，我没有日复一日接受你作我的生命？我有没有凭着你而活？”再者，在你的生活中有多少地位给了十字架？十字架在你里面有多少地位？你说“现在活着的，不再是我，乃是基督在我里面活着”，（加二 20，）是认真的么？

我信我们若到主面前去，并这样祷告，我们就会在主的光中被暴露，并会发现甚至到如今我们仍是非常天然。我们的变化不多。我们知道基督对我们是生命，但日复一日，我们没有凭着基督活。不但如此，我们也没有学十字架的功课。我们没有常常以十字架来核对我们日常的生活。我们有头脑里的知识，却没有日常生活中的实行。

你若接受十字架，并受十字架的核对，就会领悟基督在你里面又活又真。祂不但是活跃的，也是在活动的。因为祂是活的，你会觉得有个东西在你里面活动、光照、涂抹、规律、管理并管治。在你里面有个东西，那就是实际的基督。

在本章，我要给你一个简单的秘诀。今天你需要为这件事祷告，要真实、彻底的向祂祷告，说，“主，我在这里。我作基督徒多年了，但我要知道我到底在哪里，我到底如何。求你将我放在你面前并在你的光中。暴露我，让我看见我在哪里。主，

your view concerning the church will be natural. When you deny yourself to take Christ as your life and are willing to be checked by the cross in all your daily affairs, your view about the church life will be changed and even revolutionized because you are being transformed.

The more we talk about the doctrine, the more we will be in darkness about the church life; our inner eyes will be veiled. But if we are willing to be checked by the cross all day long in all things and to take Christ as life in every matter, our eyes will be opened and the veils will be gone. Then we will see the church, the Body of Christ, and the church life, the Body life.

## GOING TO THE LORD IN PRAYER FOR HIS ENLIGHTENMENT

Brothers and sisters, the church life needs the real growth in life and the transformation by the life of Christ. I do not feel that I need to talk a lot about how Christ is life to us. But I do have the burden to give you a challenge. Do you live by Christ or by yourself today? You need to go to the Lord and have a genuine and thorough prayer before Him. Just pray for one thing: "Lord, do I take You as my life day by day? Do I live by You?" Also, how much room in your life has been given to the cross? How much ground does the cross have in you? Do you really mean it when you say that "it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20)?

I believe that if we go to the Lord and pray in such a way, we will be exposed in the light of the Lord and will find out that even up to now we are still very natural. We have very little transformation. We know that Christ is life to us, but day by day we do not live by Christ. Moreover, we are not learning the lessons of the cross. We do not always take the cross as a check to our daily life. We have the knowledge in our mentality, but we do not have the practice in our daily life.

If you take the cross and are checked by the cross, you will realize that Christ is so living and real within you. He is not only active but also acting. Because He is living, you will sense something acting, enlightening, anointing, regulating, ruling, and governing within you. There is something within you, and that is Christ in a practical way.

In this chapter I am giving you a simple secret. You need to pray about this matter today. Pray to Him in a real and thorough way, saying, "Lord, I am here. I have been a Christian for many years, but I wish to know where I am and how I am. Put me in Your presence and in Your light. Expose me and let me see where I am. Lord, do I really mean

我说你是我的生命，是认真的么？我有没有借着将十字架应用在日常生活中，而有一些十字架的经历？我有没有一些变化？”我劝你到主面前去，并这样祷告。然后你就会看见你在那里。

要忘记顾到你的行为。三十多年前，我在对主的事奉上是年轻的初学者。那时我只作一件事：我对我的工作、我的态度、和我的行动，始终很谨慎。我在这些事上尽力非常谨慎。许多时候我到年长的圣徒面前去，谦卑的问他们：“这些日子我有没有作错事？请你们不要客气，让我知道好么？请告诉我。”

在早年的那些日子里，我花了许多时间与倪柝声弟兄在一起。许多时候我到他面前去，请他就着我的光景向我说一点话。他只是微笑，从不说什么。后来，主向我启示，我这么关切自己的行为、自己的态度、和自己的工作，这证明我非常在自己里面。有一天主开启我的眼睛，使我看见我需要忘记关于自己的一切，并学习受十字架核对的功课。今天召会生活里的难处是天然的生命。天然的生命必须被除去、被消除，基督必须是一切。

我再说，你若肯到主面前去，并这样祷告，我确信你会觉得基督在你里面是何等真实，何等活，何等活跃，何等积极，又何等光照人。你会在经历中一直有活的基督，活动的基督，和膏抹的基督在你里面运行。然后你会学习如何忘记自己，并且借着接受基督作你的生命而生活行动。至终，你会在生命里有变化，不只在行为上有一些改正或调整。你的全人同你的性情、元素、素质和本质，会被基督以又活又真的方式变化。这样，你对召会生活的体验，将会与已往完全不同。

it when I say that You are my life? Do I have some experience of the cross by applying it to my daily life? Do I have some transformation?" I urge you to go to the Lord and pray in this way. Then you will see where you are.

Forget about taking care of your behavior. More than thirty years ago I was a young learner in the service of the Lord. At that time I did only one thing: I was always careful about my work, my attitude, and my actions. I tried to be very careful in these matters. Many times I went to the elderly saints and asked them in a humble way, "Have I done something wrong in these days? Would you be kind enough to let me know? Please tell me."

In those early days I spent much time with Brother Watchman Nee. Many times I went to him asking him to tell me something about my condition. He just smiled and never said anything. Later, the Lord revealed to me that when I was so concerned about my behavior, my attitude, and my work, it proved that I was so much in myself. One day the Lord opened my eyes to see that I needed to forget everything about myself and learn the lesson of being checked by the cross. The problem today in the church life is the natural life. The natural life has to be put away, eliminated, and Christ must be everything.

I say again that if you would go to the Lord and pray in this way, I have the assurance that you will sense how real, how living, how active, how positive, and how illuminating Christ is within you. You will have the living Christ, the acting Christ, and the anointing Christ operating within you experientially all the time. Then you will learn how to forget about yourself and to live and walk by taking Christ as your life. Eventually, you will have a transformation in life and not just some correction or adjustment in your behavior. Your whole being with your very nature, element, essence, and substance will be transformed by Christ in a living and real way. In this way you will realize the church life in a way which is absolutely different from the past.

## 第四章

### 基督的所是

基督是召会的生命和实际。现在我们需要知道那正确的路，甚至上好的路，使我们能应用并经历基督作我们的生命。然而，在我们深入这件事以前，我们需要找出基督的所是。我们若要在日常生活中将基督作生命应用到我们的经历中，我们就需要认识祂是怎样的基督。当然，要彻底认识基督是不可能的。对基督的认识是无穷无尽的，因为祂是包罗万有的，并且祂的丰富是追测不尽的。（弗三8。）然而，我们必须尽所能的认识祂的所是。

#### 需要认识基督同召会

在第一章末了，我们指出在以西结一章有个大轮一直在地上运转。（15～21。）你若在全本圣经的光中看这件事，就会领悟这轮是神在宇宙中的行动。这轮作神在这宇宙中行动、运行的凭借，必是基督同召会。基督是中心，轮轴；召会是圆周，轮辋。我们若要实行召会生活，身体生活，就需要认识召会，以及召会在神经纶里的地位；我们更需要认识基督的所是。基督与召会是宇宙中极大的奥秘。（弗五32。）哪里有召会，哪里就有基督；哪里有基督，哪里就有召会。你绝不能将基督与召会分开。每当我们说到召会，我们就必须认识基督的所是，以及祂与召会如何有关系。

#### 基督是全能的神

我们都知道基督有许多名字，我信在这许多名字当中，第一个必是神的儿子。那么我们要问：“子是谁？”让我们读以赛亚九章六节：“因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂名称为奇妙、策士、全能的神、永远的父、和平的君。”（另译。）小婴孩就是全能的神。这是我们所相信的神与犹太人所相信的神之间的不同。犹太人信独一的神，就是全能的神，但他们不信这全能的神成了婴孩。

## CHAPTER FOUR

### WHAT CHRIST IS

Christ is the life and reality of the church. Now we need to know the right way, even the best way, for us to apply and experience Christ as life to us. However, before we get into this matter, we need to find out what Christ is. If we want to apply Christ as life to our experience in our daily life, we need to know what kind of Christ He is. Of course, it is impossible to know Christ in a thorough way. We can never exhaust the knowledge of Christ because He is all-inclusive and His riches are unsearchable (Eph. 3:8). Nevertheless, we have to try our best to know what He is.

#### THE NEED TO KNOW CHRIST WITH THE CHURCH

At the end of the first chapter, we pointed out that in Ezekiel 1 there is a big wheel moving all the time on the earth (vv. 15-21). If you consider this matter in the light of the whole Scripture, you will realize that this wheel is the move of God in the universe. This wheel as the means by which God acts and moves in this universe must be Christ with the church. Christ is the center, the hub, and the church is the circumference, the rim. If we want to practice the church life, the Body life, we need to know the church and where the church is in God's economy. Even more, we need to know what Christ is. Christ and the church are the great mystery in the universe (Eph. 5:32). Where the church is, there is Christ, and where Christ is, there is the church. You can never separate Christ from the church. Whenever we speak about the church, we must know what Christ is and how He is related to the church.

#### CHRIST BEING THE MIGHTY GOD

We all know that Christ has many names, and I believe that among these many names the first must be the Son of God. Then we have to ask, "Who is the Son?" Let us read Isaiah 9:6: "For a child is born to us,/A son is given to us;/And the government/Is upon His shoulders;/And His name will be called/Wonderful Counselor,/Mighty God,/Eternal Father,/Prince of Peace." The little child is the Mighty God. This is the difference between the very God in whom we believe and the God in whom the Jewish people believe. The Jewish people believe the only God, who is the Mighty God, but they do not believe that this Mighty God became a child.

## 基督是子也是父

然后有另一个名——永远的父。祂是子，但祂却称为永远的父。有些人想要争辩，说子称为父，却不是父。我无法领会子如何能称为父，却不是父。说某人称为约翰，却不是约翰，这是愚昧的。子若称为父，祂就必是父。祂若不是父，祂如何能称为父？以赛亚九章六节有清楚、明确的预言，告诉我们，那生在伯利恒马槽里的婴孩就是全能的神，赐给我们的子就是永远的父。有一子赐下，但祂名却称为永远的父。赐给我们的子就是父。

约翰十四章八至十一节证实这点。现在让我们仔细读这段话：“腓力对祂说，主啊，将父显给我们看，我们就知足了。耶稣对他说，腓力，我与你们同在这样的长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”这里我们又看见，子与父是一。有些人会说，“子若是父，子怎能向父祷告？”这不是问题。慕安得烈（Andrew Murray）曾说，最好的祷告，就是住在我们里面的基督祷告天上的基督。

## 基督是那灵

现在让我们来看林后三章。在那章里，使徒保罗启示，今天在新约里的一切都是那灵的事。然后在十七节他说，“主就是那灵。”这就是说，前面的经节里所提的那灵就是主自己。这里的主指子基督。（四5。）主就是子，称为父，祂也是那灵。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”毫无疑问，末后的亚当是指肉体里的基督。你能说这灵与圣灵不同么？这样说是不合逻辑的。我们必须承认，基督所是的这灵，就是圣灵。因此，那是子基督的主，也是那灵，这是很清楚的。

在约翰十四章八至十一节，主清楚告诉我们，祂与父是一，祂在父里面，父也在祂里面。现今在十六至十九节祂告诉我们，祂与那灵是一。在十六至十七节祂说，“我要

## CHRIST BEING BOTH THE SON AND THE FATHER

Then there is another name—the Eternal Father. He is the Son, yet He is called the Eternal Father. Some people try to argue by saying that the Son is called the Father, but the Son is not the Father. I cannot understand how the Son can be called the Father yet not be the Father. It is foolish to say that a person is called John Clark, yet he is not John Clark. If the Son is called the Father, He must be the Father. If He is not the Father, how can He be called the Father? The clear and definite prophecy in Isaiah 9:6 tells us that the very child born in the manger in Bethlehem is the Mighty God and that the Son given to us is the Eternal Father. A Son is given, yet His name is called the Eternal Father. The very Son who has been given to us is the very Father.

This is confirmed by John 14:8-11. Now let us read this portion carefully: "Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves." Here again we see that the Son and the Father are one. Some would say, "How could the Son pray to the Father if the Son is the Father?" This is not a problem. Andrew Murray once said that the best prayer is the Christ who dwells in us praying to the Christ who is in heaven.

## CHRIST BEING THE SPIRIT

Now let us turn to the third chapter of 2 Corinthians. In this chapter the apostle Paul revealed that everything today in the New Testament is a matter of the Spirit. Then in verse 17 he said, "The Lord is the Spirit." This means that the Spirit mentioned in the preceding verses is the Lord Himself. The Lord here refers to Christ the Son (2 Cor. 4:5). The Lord as the Son is called the Father, and He is also the Spirit. First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." The last Adam, no doubt, refers to Christ in the flesh. Can you say that this Spirit is different from the Holy Spirit? It is not logical to say this. We have to admit that this Spirit whom Christ is, is the very Holy Spirit. Thus, it is clear that the Lord, who is Christ the Son, is the Spirit also.

In John 14:8-11 the Lord told us clearly that He and the Father are one and that He is in the Father and the Father is in Him. Now in verses 16 through 19 He told us that He and the Spirit are one. In verses 16 through 17 He said, "And I will ask the

求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”在这两节里，主用代名词“祂”指那灵。但在十八节祂将代名词改成“我”，说，“我不撇下你们为孤儿，我正往你们这里来。”借此我们领悟，在十七节的“祂”（实际的灵），就是十八节的“我”（主自己）。“祂”就是“我”，“我”就是“祂”。然后十九节说，“还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”这是指复活的时候。主复活以后，回到门徒这里来。祂离开他们不到七十二小时或三天，因此，那是“不多的时候”。然后主回来，世人不再能看见祂，因为祂成了那灵；但我们信徒能看见祂，因为祂是那灵在我们里面。在约翰十四章我们看见，子与父是一，子与那灵也是一。子就是父，子也就是那灵。因此，有父、子、灵，但祂们乃是一位神。

## 基督是三一神

有些人也许问：“既是一位神，有三个身位是什么意思？”让我们读林后十三章十四节：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这节有三件事：爱、恩和交通；也有三个身位：神、基督和圣灵。我们必须领悟，这三者是一。在心里的爱是源头；恩是爱的彰显；交通是恩的传输。爱借着恩得彰显，恩借着交通得传输。这不是三件不同的事，乃是一件东西的三种形式。在父里的是爱，同着子的是恩，凭着圣灵的是交通。借着那灵的交通分赐给我们的，是基督的恩；借着基督的恩得彰显的，是神的爱。

冰、水、气不是三种不同的本质，乃是一个本质的三种形态。在我们的诗歌里，有这么一句：“何等奥妙，父、子、灵乃是一神！身位虽三，本质却是一灵。”（诗歌四四七首第一节。）有一位神在三个身位里，但祂的本质是一。我们绝不该认为子与父是分开的，子与灵也是分开的。子是父的具体化身，子也是那灵。

Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you." In these two verses, referring to the Spirit, the Lord used the pronoun "He." But in verse 18 He changed the pronoun to "I," saying, "I will not leave you as orphans; I am coming to you." By this we realize that the very "He" who is the Spirit of reality in verse 17 is the very "I" who is the Lord Himself in verse 18. "He" is "I" and "I" is "He." Then verse 19 says, "Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live." This refers to the time of resurrection. After His resurrection, the Lord came back to the disciples. He left them for no more than seventy-two hours, or three days. Hence, it was only "a little while." Then the Lord came back, and the world could no longer see Him, because He became the Spirit. Yet we believers can see Him because He is within us as the Spirit. In John 14 we see that the Son and the Father are one and that the Son and the Spirit are also one. The Son is the Father, and the Son is also the Spirit. Thus, there are the Father, the Son, and the Spirit, but They are one God.

## CHRIST BEING THE TRIUNE GOD

Some may ask, "What is the meaning of having three persons since They are one God?" Let us read 2 Corinthians 13:14. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." In this verse we have three things: love, grace, and fellowship; we also have three persons: God, Christ, and the Holy Spirit. We have to realize that these three are one. Love, which is in the heart, is the source; grace is the expression of love; and fellowship is the transmission of grace. By grace, love is expressed, and by fellowship, grace is transmitted. These are not three different matters, but three forms of one thing. In the Father it is love, with the Son it is grace, and by the Holy Spirit it is fellowship. What is imparted to us through the fellowship of the Spirit is the grace of Christ, and what is expressed through the grace of Christ is the love of God.

Ice, water, and vapor are not three different kinds of substances, but one substance in three forms. In our hymnal, we have this line: "What mystery, the Father, Son, and Spirit, / In person three, in substance all are one" (Hymns, #608, stanza one). There is one God in three persons, yet His substance is one. We must never have the thought that the Son is separate from the Father and that the Son is separate from the Spirit. The Son is the embodiment of the Father, and the Son is the Spirit.

有些人教导说圣灵与基督是分开的，或说圣灵是基督赐给我们的一种能力；这是错误的。圣灵就是基督自己。在已过的永远里，在人所不能靠近的诸天之上，神是父。祂来到地上向人类显明自己时，乃是子。今天，祂进入我们里面，住在我们里面，并使自己与我们调和，乃是灵。祂是作源头的父，作彰显的子，并作传输、交通的灵。父、子、灵不是三位分开的神。子就是父，子也就是灵。这是三一神。

让我们读罗马八章九至十一节。九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”在这节里，保罗首先说到神的灵，然后他转而说到基督的灵。这表明神的灵就是基督的灵。祂们不是两位灵；祂们是一位灵。然后在十节里，保罗又转而使用基督这名称，说，“但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”然后在十一节里，他又从基督转到那灵，说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”因此，这三节有神的灵、基督的灵、神自己、和基督自己。这不是四个分开的身位；乃是一位主，一位神的四个名称。神的灵就是基督的灵，基督的灵就是基督，基督就是神。

我强调这点，因为我们必须认识我们所有的是怎样的一位基督。我们所有、所相信的基督，乃是三一神。并且基督乃是三一神的中心，祂是子同着父作为那灵。在祂里面有父，并且祂就是那灵。你若有祂就有父，你若有祂就有那灵。所以，你若要知道祂，就必须认识那灵，因为父在子里面，子就是那灵。再者，你若要知道子同着父，就必须认识那灵。

神、基督和圣灵是一，这是整个宇宙中最大的奥秘，没有人的心思能测透这事。然而，我们必须照着圣经所说的，接受这极大的奥秘。我们不该运用我们有限的心思，把这个仅仅当作神学的道理来领会。我们必须运用我们得启示的灵，领悟这是神圣的事实，并经历神圣三一的三个身位，作我们的享受。圣经里提起神圣的三一，不是神学的论点，给我们研究；圣经里向我们揭示神圣的三一，乃是神圣的实际，给我们有分、经历并享受。

Some teach that the Holy Spirit is separate from Christ or that the Holy Spirit is a kind of power given to us by Christ. This is wrong. The Holy Spirit is Christ Himself. In eternity past, in the heavens, unapproachable to men, God was the Father. When He came to the earth to manifest Himself to mankind, He was the Son. And today, when He comes into us to dwell in us and mingle Himself with us, He is the Spirit. He is the Father as the source, the Son as the expression, and the Spirit as the transmission, the fellowship. The Father, Son, and Spirit are not three separate Gods. The Son is the Father, and the Son is the Spirit. This is the Triune God.

Let us read Romans 8:9-11. Verse 9 says: "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him." In this verse, Paul first spoke of the Spirit of God and then he changed and referred to the Spirit of Christ. This shows that the Spirit of God is the Spirit of Christ. They are not two Spirits; They are one Spirit. Then in verse 10, Paul changed again and used the title Christ, saying, "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness." Then in verse 11, he changed again from Christ to the Spirit, saying, "And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you." Hence, in these three verses we have the Spirit of God, the Spirit of Christ, God Himself, and Christ Himself. They are not four separate persons; these are four titles of the one Lord, the one God. The Spirit of God is the Spirit of Christ, the Spirit of Christ is Christ, and Christ is God.

I am stressing this because we have to know what kind of Christ we have. The Christ we have and in whom we believe is the Triune God. Also, Christ is the center of the Triune God. He is the Son with the Father as the Spirit. Within Him is the Father and He is the Spirit. If you have Him you have the Father, and if you have Him you have the Spirit. Therefore, if you want to know Him, you have to know the Spirit, because the Father is in the Son and the Son is the Spirit. Also, if you want to know the Son with the Father, you have to know the Spirit.

It is the greatest mystery in the whole universe that God, Christ, and the Holy Spirit are one, and no human mind can fathom it. However, we have to accept this great mystery according to what the Scripture speaks about it. We should not exercise our limited mind to understand it merely as a doctrine of theology. We have to exercise our inspired spirit to realize it as the divine fact and experience the three persons of the Divine Trinity for our enjoyment. The Divine Trinity is not mentioned in the Scripture as a point of theology for us to study; it is unveiled to us in the Scripture as a divine reality for us to partake of, experience, and enjoy.

子是中心，有父在祂里面，祂也是那灵。但不只如此；祂是人子。有一天祂成了人。在祂的成为肉体里，三一神，父在子里作为那灵，使自己与人调和。（约一 14。）那人，拿撒勒人耶稣，就是神。你信这点么？你若不信这点，就不是基督徒，乃是犹太人或回教徒。犹太人和回教徒信神是创造者，却不信神曾成为肉体来作人；但我们信。任何人若不信这点，却宣称他是基督徒，他就是敌基督的基督徒。所有健康、正确并真正的基督徒，都信这位三一神是人，是神人，是三一神人，是三一神与人调和。

我年轻时对主有错误的观念。我认为在祂的成为肉体里，祂穿上人像穿上一件衣服一样，三十三年半之久，在祂死而复活以后，祂就脱去所穿的衣服。后来，我领悟这是错误的。今天基督仍然是人。在祂复活以后，祂带着有形的身体到门徒这里来。当然，那身体是奇妙的，是我们无法完全领会的。那是复活的身体，属灵的身体，却是有形的。祂将祂的手、祂的脚给门徒看，并叫他们摸祂，因祂有肉有骨。（路二四 39～40。）因此，在祂复活以后，祂仍然是人。

现在让我们读马太二十六章六十三至六十四节：“耶稣却默不作声。大祭司对祂说，我要你指着活神起誓告诉我们，你是神的儿子基督不是？耶稣对他说，你说的对了。然而我还要告诉你们，从此以后你们要看见人子，坐在那大能者的右边，驾着天上的云而来。”大祭司问主是不是神的儿子，祂回答时却说到“人子”。主升到诸天之上以后，仍然是人子，甚至祂驾着天上的云回来时，仍然是人子。祂不但是三一神，祂也是人。

现在让我们读行传七章五十五至五十六节：“但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边，就说，看哪，我看见诸天开了，人子站在神的右边。”这清楚表明，甚至在主耶稣升天以后，今天祂在诸天之上还是人。不但如此，提前二章五节说，“因为只有一位神，在神和人中间，也有一位中保，就是那人基督耶稣。”主耶稣是人，也将永远是人。祂是三一神与人调和，所以祂是神人，是三一神人。祂是完整的神和完全的人，

The Son is the center with the Father in Him, and He is the Spirit. But there is something more. He is the Son of Man. One day He became a man. In His incarnation the Triune God, the Father in the Son as the Spirit, mingled Himself with man (John 1:14). Jesus the Nazarene, the man, is the very God. Do you believe this? If you do not believe this, you are not a Christian, but a Jew or a Muslim. The Jews and the Muslims believe God as the Creator, but they do not believe that God has ever been incarnated as a man. But we believe. If anyone does not believe this but claims that he is a Christian, he is an anti-Christ Christian. All sound, proper, and genuine Christians believe that this Triune God is a man, a God-man, a Triune God-man, the Triune God mingled with man.

When I was young, I had a wrong concept about the Lord. I thought that in His incarnation He put on man as a piece of clothing for thirty-three and a half years and that after His death and resurrection He put off the clothing which He had put on. Later, I realized that this is wrong. Christ is still a man today. After His resurrection, He came to His disciples with His physical body. Of course, that body was something wonderful which we cannot understand in a full way. It was a resurrected body, a spiritual body, yet it was physical. He showed the disciples His hands and His feet and asked them to touch Him because He had flesh and bones (Luke 24:39-40). Hence, after His resurrection, He is still a man.

Now let us read Matthew 26:63-64. "But Jesus remained silent. And the high priest said to Him, I charge You to swear by the living God to tell us if You are the Christ, the Son of God. Jesus said to him, You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven." The high priest asked the Lord if He was the Son of God, but He answered with "the Son of Man." After His ascension to the heavens, the Lord is still the Son of Man, and even when He comes back on the clouds of heaven, He will still be the Son of Man. He is not only the Triune God but also a man.

Now let us read Acts 7:55-56. "But being full of the Holy Spirit, he [Stephen] looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God; and he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." This shows clearly that even after His ascension, the Lord Jesus today is in the heavens as a man. Furthermore, 1 Timothy 2:5 says, "For there is one God and one Mediator of God and men, the man Christ Jesus." The Lord Jesus is and will be forever a man. He is the Triune God mingled with man, so He is the God-man, the Triune God-man. He is the complete God and the perfect man with His divinity and

带着祂的神性和祂的人性。祂成为肉体有特别的目的一进入人性，并将人性穿在自己身上，作祂今天身位一个主要的部分，并且祂要永远保有人性。祂永永远远是人也是神。

## 基督是一切

所以，基督是什么？基督是子同着父作为那灵，与人调和在一起。在基督里有子、父、灵和人。神格一切的丰满，都居住在祂里面。（西二 9。）父一切的丰满都在子里面，子一切的所有都在那灵里面，那灵一切的所有都在那人里面。这是我们所相信的基督，这是住在我们里面的基督。这是我们所相信的救主，我们所事奉的主，以及我们所敬拜的神。这就是那位对我们是生命的基督。在这生命里有父、子、灵和人。

这里有一杯白水，后来你加上一些柠檬汁；这样就不再只是水，乃是与柠檬汁调和的水。在神成为肉体以前，祂仅仅是神；但在祂成为肉体以后，祂是与人调和的神。在祂里面除了神性以外，还有人的性情、人的素质、人的元素。我们的基督兼有神性和人性，兼有神的元素和人的元素。祂不但是三一神，也是那人；祂是父、子、灵—三一神—和那人。祂是一切。祂是神，乃是创造者；祂是人，乃是受造之物。（一 15。）所以在祂里面有创造者和受造之物。

但不只如此。非常奇妙的是，我们永远无法将祂的所是述尽说竭。祂除了是创造者和受造之物以外，还在这地上经过了三十二年半的人性生活。然后祂受死的苦，并征服死。祂经过死，又从死里出来。因此，在祂里面有祂包罗万有之死的功效的元素。虽然死是可怕的事，但基督的死对我们是大的祝福、大的拯救、大的释放。亚当所带进的死使我们沉沦，但基督的死拯救了我们。亚当所带进的死对我们是真的困扰，但基督所成就并经过的死对我们是真的拯救。我们必须多唱基督的死。我们必须呼喊，甚至宣告，我们有基督的死。

不但如此，基督的死是消杀的能力，消杀的元素。今天在一些药剂里，有消杀身体病菌的元素，和滋养身体的元素。在基督里有消杀的能力和滋养的供应。消杀的能力是祂死之功效的元素，供应是复活的生命。死是消杀，但复

His humanity. He was incarnated with a specific purpose—to enter into humanity and put humanity on Himself as one of the main parts of His person today, and He will keep humanity for eternity. He will be man as well as God forever and ever.

## CHRIST AS EVERYTHING

Therefore, what is Christ? Christ is the Son with the Father as the Spirit mingled together with man. In Christ are the Son, the Father, the Spirit, and the man. All the fullness of the Godhead dwells in Him (Col. 2:9). All the fullness of the Father is in the Son, all that the Son has is in the Spirit, and all that the Spirit has is in the man. This is the very Christ in whom we believe, and this is the very Christ who dwells in us. This is the Savior in whom we believe, the Lord whom we serve, and the very God whom we worship. This is the Christ who is life to us. In this life we have the Father, the Son, the Spirit, and the man.

Here is a cup of plain water. Later, you add in some lemon juice. Then it is no longer just water, but water mingled with lemon juice. Before His incarnation, God was merely God. But after His incarnation, He is God mingled with man. Within Him is the human nature, the human essence, the human element in addition to His divinity. With our Christ there are both divinity and humanity, both the divine element and the human element. He is not only the Triune God but also the man. He is the Father, the Son, and the Spirit—the Triune God—and the man. He is everything. As God, He is the Creator, and as a man, He is a creature (Col. 1:15). So in Him we have the Creator and the creature.

But this is not all. It is wonderful that we can never exhaust telling what He is. Besides being the Creator and a creature, He passed through human living on this earth for thirty-three and a half years. Then He suffered death and conquered death. He passed through death and He came out of death. Thus, in Him there is the element of the effectiveness of His all-inclusive death. Although death is an awful thing, the death of Christ is a great blessing, a great deliverance, and a great release to us. The death brought in by Adam sent us into hell, but the death of Christ brings us out of hell. The death brought in by Adam was a real trouble to us, but the death accomplished and passed through by Christ is a real deliverance to us. We have to sing much about the death of Christ. We have to shout, even proclaim, that we have the death of Christ.

Moreover, the death of Christ is the killing power, the killing element. Today in some doses of medicine there is an element that kills the germs in your body and an element that nourishes your body. In Christ we have the killing power and the nourishing supply. The killing power is the element of the effectiveness of His death, and the

活是供应。死解决问题，但复活用生命丰富的供备供应我们。

在复活以后，有基督的升天。现今祂在诸天之上，并且祂是超越的。在这超越里祂带着权柄登了宝座，并且得了荣耀。基督也有国度。我们无法说尽基督一切的项目。在这一服大的“药剂”里，有创造者、受造之物、人的性情、人性生活、有功效的死、复活、升天、登宝座、得荣耀和国度。这大的药剂就是基督自己。那对我们是生命的基督，乃是这样一位包罗万有的基督，祂是如此丰富。祂是神的儿子，是父，是灵，又是人。一切都同着祂并在祂里面。我们必须这样完全认识基督。我们日复一日接受基督作生命，就会在这一切方面经历祂。

我盼望我们会将这一切事带到主面前，并多多祷告主，就是那灵，求祂将这些事启示我们，不是单单有知识，乃是有启示和异象，使我们看见，我们所相信、所事奉之基督的丰富实际。我们必须认识我们日复一日所经历作生命的，是怎样的基督，以及我们怎样才能接触、经历、有分于、并享受这样一位基督。

supply is the resurrection life. Death kills, but resurrection supplies. Death solves the problems, but resurrection supplies us with the rich provision of life.

After resurrection, there is the ascension of Christ. Now He is in the heavens and He is transcendent. In this transcendence He is enthroned with authority and glorified. With Christ there is also the kingdom. We simply cannot exhaust all the items of Christ. In this one great "dose" we have the Creator, the creature, the human nature, the human living, the effective death, the resurrection, the ascension, the enthronement, the glorification, and the kingdom. This great dose is Christ Himself. The Christ who is life to us is such an all-inclusive Christ, and He is so much. He is the Son of God, the Father, the Spirit, and the man. Everything is with Him and in Him. We have to know Christ in such a full way. When we take Christ as our life day by day, we will experience Him in all of these aspects.

I hope that we would bring all these things to the Lord and pray much that the Lord, the Spirit, may reveal them to us, not just in the way of knowledge but in the way of revelation and vision, that we may see the rich reality of Christ in whom we believe and whom we serve. We have to know what kind of Christ we are experiencing as life day by day and how we can contact, experience, partake of, and enjoy such a Christ.

### 经历基督作内里的生命

#### 光、灵、交通、喜乐、 那灵的律和平安，与生命有关

让我们读约翰一章四节：“生命在祂里面，这生命就是人的光。”这里有生命和光；这里也告诉我们，生命就是光。这是光的生命，就是话，也就是神自己。（约一1。）在神自己这话的话里面有生命，这生命就是光。所以，光与生命有关。

第六章十三节说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”这里生命与灵有关，那是生命的灵也是话。生命同话与灵有关。

约壹一章一至四节说，“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的；（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。我们写这些事，是要叫我们的喜乐得以满足。”这里我们又看见两件与生命有关的事——交通和喜乐。所以，光与生命有关，灵与生命有关，交通与生命有关，喜乐也与生命有关。

五至七节说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”在这些经文里我们又看见，光与生命有关。

我们也需要读罗马八章二节：“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”这里告诉我们，那灵是生命之灵，这生命之灵有一个律。当然，生命之灵的律与生命有关。然后六节说，“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”平安也与生命有关。

### EXPERIENCING CHRIST AS THE INNER LIFE

#### LIGHT, THE SPIRIT, FELLOWSHIP, JOY, THE LAW OF THE SPIRIT, AND PEACE BEING RELATED TO LIFE

Let us read John 1:4: "In Him was life, and the life was the light of men." Here we have the life and the light. We are also told that the life is the light. This life which is the light is the Word who is God Himself (1:1). In God Himself, the living Word, is the life, and this life is the light. Therefore, light is related to life.

John 6:63 says, "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life." Here life is related to the Spirit, and the Spirit who is life is also the Word. The life with the Word is related to the Spirit.

First John 1:1-4 says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ. And these things we write that our joy may be made full." Here we see two more things that are related to life—fellowship and joy. Therefore, light is related to life, the Spirit is related to life, fellowship is related to life, and joy is related to life.

Verses 5 through 7 say, "And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin." In these verses we see again that light is related to life.

We also need to read Romans 8:2: "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." Here we are told that the Spirit is the Spirit of life, and with this Spirit of life there is a law. Of course, the law of the Spirit of life is related to life. Then verse 6 says, "For the mind set on the flesh is death, but the mind set on the spirit is life and peace." Peace is also related to life.

在以上的经文里，至少有六件与生命有关的事：光、灵、交通、喜乐、那灵的律和平安。在这些日子里，我心里的负担是要帮助主的儿女认识，经历基督作生命正确的路。换句话说，我真正的负担是要帮助人认识内里生命的路。今天基督活在我们里面，对我们是生命，但我们怎样才能一直经历基督作生命？

## 神的心意是要我们把天然的生命摆在一边， 接受基督作我们的生命

在我们往前看这条路以前，我觉得需要分享一点关于神心意的事。虽然我们生来就有肉身的生命，天然的生命，人的生命，但神的心意是要我们接受基督作我们的生命。这是相当“麻烦”的事。我们已经有生命，但神要我们接受另一个生命。我们非常习惯凭着我们已有的天然生命而活，但今天神要我们放弃、除去、撇下这天然的生命，接受基督作我们的生命。

许多基督徒不知道他们需要的是生命的改变，而不是举止或行为的改变。我们必须把我们天然的生命摆在一边，接受另一个生命。然而，天然的想法或观念总是要改良、改正、甚或修理天然的生命，正如修理破旧的车一样。然而，神的要求是要我们放弃车子，接受飞机。我们也许有一九二一年福特牌破旧的小车，我们的心意是要修理它，更换一些零件改良它，并且上漆，使它看起来更好。但神要我们放弃破车，接受飞机。

问题是我们太习惯破车，并对它产生了某种感情，所以我们不愿意把它摆在一边。可能我们把它摆在一边，但我们仍回去看看它。这是我们的故事。我们一直在作的，就是想要修理“破车”，稍微改良它。但神要求我们忘记旧车、破车；就是忘记我们老旧的己，我们自己的生命。神要我们把那生命摆在一边而接受基督，祂是属天的飞机；我们需要接受祂作我们的生命。

在已往的年间，我在远东、欧洲和美国，见过数以千计的基督徒，甚至很好的基督徒。但少有人实行这事，就是日复一日撇弃“旧车”，接受“飞机”。他们是很好、很热心的基督徒，但他们没有凭基督活着，或接受基督作他们的生命。

In the above passages of Scripture there are at least six things that are related to life: light, the Spirit, fellowship, joy, the law of the Spirit, and peace. The burden in my heart in these days is to help the Lord's children know the proper way to experience Christ as life. In other words, my real burden is to help people know the way of the inner life. Christ is living within us today to be life to us, but how can we experience Christ as life all the time?

## GOD'S INTENTION FOR US TO PUT ASIDE OUR NATURAL LIFE AND TAKE CHRIST AS OUR LIFE

Before we go on to see the way, I feel that I need to share a little concerning the matter of God's intention. Although we have a physical life, a natural life, a human life by birth, God's intention is that we take Christ as our life. This is something quite "troublesome." We have a life already, yet God wants us to take another life. We are so used to living by the natural life which we already have, yet today God wants us to give up, to put away, to put aside, this natural life and take Christ as our life.

Many Christians do not know that there is the need of a change of life, not a change of their behavior or conduct. We have to put our natural life aside and take another life. However, the natural thought or concept is always to improve, correct, or even repair the natural life just like repairing a poor, old car. God's demand, however, is that we put the car away and take an airplane. We may have a 1921 Ford, a poor little old car, and our intention is to repair it, to change some of its parts to improve it, and to paint it and make it look nicer. But God wants us to put it away and take the airplane.

The problem is that we are so used to the poor car and have developed some affection for it, so we are not willing to put it aside. Perhaps we put it aside, but we still go back to look at it. This is our story. What we are doing all the time is trying to repair the "poor car" to improve it a little. But God demands that we forget about the old car, the poor car; that is, forget about our old self, our own life. God wants us to put that life aside and take Christ who is the heavenly airplane. We need to take Him as our life.

In the past years I have seen thousands of Christians, even good Christians, in the Far East, in Europe, and in this country. But very few practice this matter of day by day putting away the "old car" and taking the "airplane." They are good and religious Christians, but they are not living by Christ or taking Christ as their life.

一九三七年，召会安排我住在一位基督徒的家里。那对夫妇和他们的家人很好。日复一日我领悟丈夫和妻子都很和蔼、很不错，但我所关切的是他们不知道如何把自己摆在一边，接受基督作他们的生命。我感觉他们在天然和宗教一面很好，但他们没有接受基督作他们的生命。他们和我谈论许多事、许多人，但他们的标准是什么？他们的标准不是基督，乃是善恶。他们知道如何行善，如何弃恶，但很可惜，他们不知道如何接受基督作他们的生命。他们时常评论某种行为不像基督。他们知道如何像基督，但他们不知道如何接受基督作他们的生命。

你知道么？像基督和接受基督作你的生命，二者是不同的。你也许像基督，但你也许一点也不知道接受基督作你的生命是什么意思。我从自己的经历知道，我很容易向罪大恶极的人传福音，但我很难向善人传福音。我知道我若要向善人传福音，我必须谨慎并忍耐。我也许会说这样的话：“在伊甸园里，善恶知识树与生命树相对。善不是生命，正如恶不是生命一样。唯有基督自己是生命。神不要我们为善或作恶。神要你我接受基督作我们的生命。”弟兄姊妹，我们必须除去、撇下我们天然的生命，接受基督作我们的生命。

## 接受基督作生命的路

接受基督作生命的路是什么？你必须清楚好几件事，才能清楚接受基督作生命的路。第一，你必须领悟今天基督是那灵。（林后三 17，林前十五 45 下。）许多基督徒的印象乃是：圣灵完全是在基督以外的一位。事实上，他们有个印象：圣灵只是基督的能力、力量。但圣经是说父在子里面，子就是那灵。

今天父在我们里面，（弗四 6，）基督在我们里面，（林后十三 5，）圣灵也在我们里面。（罗八 9。）所以在我们里面，还是有一位？事实上，是三神在我们里面。我得救时很年轻，我越向天上的主祷告，就越觉得祂在我里面。我年轻时，曾到一些年长的弟兄那里去，问他们说，“我们祷告时怎么称祂？我们称祂为主还是称祂为父？”有些人说称祂为父较好，有些人说称祂为主较好，也有些人说称祂为主父神较好。事实上，祂们乃是一。父在子里面，子就是那灵。

In 1937 the church arranged for me to stay in a Christian home. The couple and their family were so good. Day by day I had the realization that both the husband and wife were nice and wonderful, but I was concerned that they did not know how to put themselves away and take Christ as their life. I could sense that they were good, naturally and religiously, but they were not taking Christ as their life. They talked with me about a lot of things and about a lot of persons, but what was their standard? Their standard was not Christ, but good and evil. They knew how to be good and how not to be evil, but regretfully, they did not know how to take Christ as their life. They often remarked that a certain kind of conduct was not Christ-like. They knew how to be Christ-like, but they did not know how to take Christ as their life.

Do you realize that there is a difference between being Christ-like and taking Christ as your life? You may be Christ-like, but you may not know at all what it means to take Christ as your life. From my own experience I know it is easy for me to preach the gospel to a very evil person, but it is rather hard for me to preach the gospel to a good person. I learned that I had to be careful and patient in trying to preach the gospel to a good person. I might say something like this: "In the garden of Eden, the tree of the knowledge of good and evil was in contrast to the tree of life. Good is not life, just as evil is not life. Only Christ Himself is life. God does not want us to be good or evil. God wants you and me to take Christ as our life." Brothers and sisters, we have to put away, to put aside, our natural life and take Christ as our life.

## THE WAY TO TAKE CHRIST AS LIFE

What is the way to take Christ as life? You have to be clear about several things before you can be clear about the way to take Christ as your life. First, you have to realize that today Christ is the Spirit (2 Cor. 3:17; 1 Cor. 15:45b). Many Christians have the impression that the Holy Spirit is absolutely someone other than Christ. In fact, they have the impression that the Holy Spirit is just the power, the strength, of Christ. But the Holy Bible says that the Father is in the Son and the Son is the Spirit.

Today we have the Father in us (Eph. 4:6), Christ in us (2 Cor. 13:5), and the Holy Spirit in us (Rom. 8:9). So do we have three in us or one in us? Actually, the three-one God is in us. I was very young when I got saved, and the more I prayed to the Lord in heaven, the more I felt that He was within me. When I was young, I went to some elderly brothers and asked, "When we pray, what do we call Him? Do we call Him Lord or Father?" Some said it is better to call Him Father, others said it is better to call Him Lord, and still others said it is better to call Him Lord God the Father. Actually, They are one. The Father is in the Son, and the Son is the Spirit.

林后三章十七节说，“主就是那灵。”林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”借着这两节我们能领悟，基督就是那灵。不但如此，林前六章十七节告诉我们：“但与主联合的，便是与主成为一灵。”基督若不是那灵，我们怎能与祂成为一灵？这灵就是神的圣灵，现今在我们灵里，与我们的灵调和成一灵。我们若要接受基督作生命，就必须认识基督今天是那灵，这灵现今与我们的灵调和成一灵。

那与主联合的，便是与主成为一灵，并且那灵自己同我们的灵见证。（罗八16。）这二灵，神圣的灵与我们人的灵，一同合作，一同作工，并调和在一起而成为一灵。接受基督作我们的生命，这整件事就在于那在我们灵里的奇妙之灵。这事非常奇妙，过于我们所能领略。但我们在这里所看见的，是真实并启示在圣经里的事。真奇妙，我们有奇妙的调和之灵，这灵就是神圣的灵与人的灵调和，神性与人性调和。

我们也必须领悟，那灵就是生命。主告诉我们，祂对我们所说的话，就是灵，就是生命。（约六63。）那灵是生命，基督自己也是生命。但你如何知道你有这灵在你里面作生命？你若有这生命在你里面，这生命乃是基督自己，也是生命之灵，你就有生命的交通。电流是生命交通很好的例证。电发挥功效时，就有电流。这电流就是电本身在流动。你若有电流，那就是说，你有电本身在流动并发挥功效。圣灵的交通是什么？生命的交通是什么？那就是生命在你里面的流和流动。

我们也可以血液作例证。在我们里面有血液和血液循环。血液循环是什么？就是血液本身在循环、流动。你若有血液而没有循环，那就是说，你是死的。你如何知道你是活的？因为有个东西在你里面循环、流动。你怎么知道你里面有基督这灵作生命？因为在你里面有个东西一直在流动；里面有个流。你里面有个水流，有个流在流动；这就是交通。

你里面若没有这流动，你就是死人；你是假基督徒，不是真基督徒。你若是真基督徒，我确信你里面有个东西一直在流动，那就是交通。生命的交通就是那灵的流。林后

Second Corinthians 3:17 says, "The Lord is the Spirit." First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." By these two verses we can realize that Christ is the Spirit. Furthermore, 1 Corinthians 6:17 tells us that "he who is joined to the Lord is one spirit." If Christ is not the Spirit, how can we be one spirit with Him? This very Spirit who is the Holy Spirit of God is now in our spirit to mingle with our spirit as one spirit. If we are going to take Christ as life, we have to know that Christ today is the Spirit and this Spirit is now mingled with our spirit as one spirit.

He who is joined to the Lord is one spirit, and the Spirit Himself witnesses with our spirit (Rom. 8:16). These two spirits, the divine Spirit and our human spirit, cooperate together, work together, and mingle together as one spirit. The entire matter of taking Christ as our life hinges on the wonderful Spirit who is in our spirit. This is something wonderful that is beyond our comprehension. But what we are seeing here is something real and revealed in the Scripture. It is so wonderful that we have a wonderful mingled spirit, a spirit which is the mingling of the divine Spirit with the human spirit, the mingling of divinity with humanity.

We also must realize that the Spirit is life. The Lord told us that the words He speaks to us are spirit and are life (John 6:63). The Spirit is life, and Christ Himself is life. But how do you know that you have this Spirit as life within you? If you have this life within you, which is Christ Himself and also the Spirit of life, you have the fellowship of life. The current of electricity is a good illustration of the fellowship of life. When the electricity is working, there is the current of electricity. This electrical current is simply the electricity itself flowing. If you have the current of electricity, that means you have electricity itself flowing and working. What is the fellowship of the Holy Spirit? What is the fellowship of life? That is the current, the flowing, of life within you.

We can also use blood as an illustration. We have blood within us and the circulation of blood. What is the circulation of blood? It is the blood itself circulating, flowing. If you have blood without circulation, that means you are dead. How do you know you are living? Because something is circulating, flowing, in you. How do you know that you have Christ as the Spirit within you as life? Because you have something within you flowing all the time. There is a current within. A stream, a current, is flowing within you. This is the fellowship.

If you do not have this flowing within, you are a dead person; you are a false Christian, not a genuine one. If you are a genuine Christian, I am sure something within you is flowing all the time. That is fellowship. The fellowship of life is the current of the Spirit. In 2

十三章十四节有神的爱、基督的恩、和圣灵的交通。那灵的交通就是那灵的流，将神一切的丰满向我们输供。这就像电流。电流动的时候，就将发电机一切的丰富向建筑物输供。圣灵就是交通和传输，将基督一切的丰富，神格在基督里一切的丰满，输供到我们里面。

你如何接受基督作你的生命？你里面有个东西，在你里面流动；只要顾到那流动，跟从那流动，并顺随着那流动。你若跟从并顺着内里的流动，这就是说，你是在正路上，天天经历基督作生命。当内里的流动告诉你到洛杉矶去时，不要说，“我不想去。”反而，你要顺着内里的流动；内里的流动告诉你作什么，你就作什么。接受基督作生命，就是顺着内里的流动。

很少人知道这接受基督作生命的秘诀。有些人也许知道，但他们对内里的流动不忠信。许多时候你里面有个东西在流动，但你没有顺着那流动。你想要作好、行善，好使自己像基督，但你不愿顺着那流动，接受基督作生命。这就是问题所在。

你若顺着内里的流动，就会有喜乐。喜乐与流动（交通）息息相关。那流动若告诉你到洛杉矶去，你顺随着，就会满了喜乐。基督徒必须是一直喜乐的人，但你若非顺着内里的流动，就无法喜乐。喜乐总是随着水流的。

你如何知道你在接受基督作你的生命？只要问自己：“我有喜乐么？”这是你无法装假的事。有些弟兄们到我这里来装作很喜乐，但在我的灵里，我能感觉他们的喜乐是假的。喜乐是来自你灵里的东西。你若有水流并在交通里，你就有喜乐，也是喜乐的。你若忽略内里的水流，内里的交通，你就失去你的喜乐。要记得，喜乐总是与交通有关。

现在我们来看下一项——光。生命就是人的光。（约一4。）约翰八章十二节有“生命的光”一辞。生命的光就是生命本身。在我们里面的光就是生命，在我们里面的生命就是光。光是一种照耀、照明。要核对你的经历。你里面有个东西一直在照耀么？若有，意思就是你在生命里。你如何知道你在接受基督作你的生命？借着领悟、感觉在你里面有个东西在流动并照耀。我没有口才来描述这内里的照耀，正如我无法描述甘甜的味道。你若要知道甘甜是什么，只要拿一块糖尝尝看，你就会知道。

Corinthians 13:14 we have the love of God, the grace of Christ, and the fellowship of the Holy Spirit. The fellowship of the Spirit is the current of the Spirit, transmitting all the fullness of God to us. This is just like the current of electricity. While it flows, it transmits all the riches of the generator to the building. The Holy Spirit is the fellowship, the transmission, transmitting all the riches of Christ, all the fullness of the Godhead in Christ, into us.

How do you take Christ as your life? You have something within flowing in you; just take care of that flowing, follow that flowing, and go along with that flowing. If you follow and go along with the inner flowing, this means that you are on the right track to experience Christ as life day by day. When the inner flowing tells you to go to Los Angeles, do not say, "I don't want to go." Instead, go along with the inner flowing and do whatever it tells you to do. To take Christ as life is to go along with the inner flowing.

Not many people know this secret of taking Christ as life. Some may know yet they are not faithful to the inner flowing. Many times something in you is flowing, yet you do not go along with the flowing. You try to be good and do good in order to make yourself Christ-like, but you would not go along with the flowing to take Christ as life. This is the problem.

If you go along with the inner flowing, you will have joy. Joy is very much related to the flowing, the fellowship. If the flowing tells you to go to Los Angeles and you go along with it, you will be full of joy. A Christian must be a person who is always joyful, but you cannot be joyful unless you go along with the inner flowing. The joy is always with the flow.

How do you know that you are taking Christ as your life? Just ask yourself, "Do I have joy?" This is something that you cannot pretend. Some brothers came to me pretending to be joyful, but in my spirit I could sense their joy was false. Joy is something from within your spirit. If you have the flow and are in the fellowship, you have joy and are joyful. If you neglect the inner flow, the inner fellowship, you lose your joy. Remember that joy is always related to fellowship.

Now let us consider the next item—the light. The life was the light of men (John 1:4). In John 8:12 we have this term the light of life. The light of life is just life itself. The light within us is life, and the life within us is the light. Light is something shining, illuminating. Check your experience. Do you have something within you shining all the time? If you do, that means you are in the life. How do you know that you are taking Christ as your life? By realizing, sensing, that you have something within you not only flowing but also shining. I have no utterance to describe this inner shining, just as I have no way to describe the taste of sweetness. If you want to know what sweetness is, just take a piece of candy and taste it. Then you will know.

我信许多时候，你对你里面的照耀有经历。那就是生命的光，是生命尽功用作光。我们知道电是一种，但它的功用有多种。生命给我们光、能力、热等等。正如有一种电却有多种功用，照样有一种生命却有多种功用。生命给我们水流、喜乐和光。我们里面有个东西一直在照耀。你里面若感觉黑暗，就该领悟你不是在接受基督作生命；你不是在经历基督作生命。你若接受基督作生命，你里面必有照耀，因为生命就是光，基督自己就是生命的光。

让我与你们分享一点见证。今晚我到这里来以前，约在晚餐时间，我在主面前思考今晚的信息。我起先预备了一篇信息，与我现在所说的不同。我为着那篇信息，一切都预备好了，但我里面感觉黑暗。不知怎的，我落在一种阴影里。然后我在主面前就有感觉，我必须释放今晚我在这里所释放的信息。我对主说，“主，毫无疑问，我要与你同行。”我里面立刻透亮。黑云消散，天空变得晴朗。

你如何知道你在与主同行？只要这样核对：“我是晴朗的，还是乌云密布，烟雾弥漫的？”你若有云、有烟、有雾，那就是说，在你与主之间有间隔。你在错误的路上，你里面需要受调整。有些弟兄喜欢开玩笑。我要问问看：“你开玩笑以后，你里面觉得晴朗么？还是你觉得烟雾弥漫？”你开玩笑，并不是道德有问题；但你若是一个过于开玩笑的人，我确信你是个没有接受基督作生命的人。你若是一直接受基督作生命，你就不会开玩笑，因为基督的生命不是开玩笑的生命。开玩笑与内里的生命不相称。我用这例证给你看见，你如何能知道你是否在水流中，你是在透亮的灵里还是在黑云之下。你接受基督作生命，就有喜乐，就有照耀。

现在让我们来看在我们里面生命的律。生命就是律。原则上，任何一种生命都有一个律。神圣的生命，就是基督自己，乃是律。在你里面的基督不只是生命、光、交通和喜乐，也是律。你有一种内里、活的规律。在你里面有一些规律，不是写在字句上，乃是写在那灵里。这生命内里的规律是深刻、严谨且细致的。

I believe many times you have the experience of the shining within you. That is the light of life, the life functioning as light. We know that electricity is one, but its functions are many. It gives us light, power, heat, etc. Just as there is one electricity yet many functions, there is one life yet many functions. It gives us the flow, the joy, and the light. Something within us is shining all the time. If you sense darkness within you, you should realize that you are not taking Christ as life; you are out of the experience of Christ as life. If you take Christ as life, you must have the shining within you because the life is the light, and Christ Himself is the light of life.

Let me share a little testimony with you. Just before I came here this evening, around supertime, I was with the Lord considering the message tonight. I had prepared a message which was different from what I am speaking now. I had everything ready for that message, but I sensed a darkness in me. Somehow I was in a shadow. Then when I was with the Lord, the sense came to me that I had to give the message which I am speaking here tonight. I said to the Lord, "Lord, no doubt, I will go along with You." Right away within me it was transparent. The cloud was lifted and the sky became clear.

How do you know that you are going along with the Lord? Just by checking in this way, "Am I clear? Or am I cloudy, smoggy, foggy?" If you have the cloud, the smog, or the fog, that means there is something between you and the Lord. You are on the wrong track. You need to be adjusted within. Some brothers like to make jokes. I would ask you, "After you make a joke, do you feel you are clear within? Or do you sense you are foggy, smoggy?" There is nothing wrong with your morality when you make jokes, but if you are a person who jokes too much, I am sure you are a person not taking Christ as life. If you are one who takes Christ all the time as life, you will not joke, because the life of Christ is not a joking life. Joking is unbecoming to the inner life. I use this illustration to show you how you can know whether you are in the flow or not, whether you are in the transparent spirit or under the clouds. When you take Christ as your life, you have joy, and you have the shining.

Now let us consider the law of life within us. The life is the law. With any kind of life, in principle, there is a law. The divine life, which is Christ Himself, is the very law. Christ within you is not just the life, the light, the fellowship, and the joy, but also the law. You have an inner, living regulating. You have some regulations within you, not written in word but written in the Spirit. The inner regulating of this life is deep, strict, and fine.

你知道什么是对的，什么是错的；你知道你该作什么，不该作什么。你所以知道，因为在你里面有规律。我自从学了内里生命之律的功课，就领悟一件事——你、我不需要告诉人什么是对的，什么是错的；什么要作，什么不要作。每当圣徒到我这里来，问我关于善或恶、对或错的事，我总回答他说，“你觉得如何？”你知道答案。在你里面有活的准则，这活的准则就是基督自己。祂不但是生命、光和水流；祂也是律。

在旧约时代，神赐给摩西十诫为律法。那律法是神的描述、说明。借着那律法，我们知道神是怎样的神。但今天在新约时代，神自己进到我们里面作律。旧的字句律法是由写出来作神描述的话组成。今天神自己进到我们里面作活的律。这是主观的，在我们里面的事；不是客观的，在我们外面的事。主自己这活的一位，就是在我们里面的律。你与祂该有怎样的关系？这不是照着所谓召会的规条，或照着道理的教训，乃是照着里面的规律。

在旧约时代，以色列人能作许多善事，甚至他能为别人牺牲自己和一切所有的。尽管他作了一切善事，但他若作了违背律法的事，在神面前仍有问题。今天我们与生命之律的关系也是一样。无论我们作了多少善事，如果我们没有顺着内里的规律，我们知道在我们与神之间仍有难处。也许我们会传福音，供应话语，并作许多事帮助别人，但我们知道在我们与神之间有难处，因为我们与内里的规律出了问题。

有一次一位弟兄要为主作某种工作，但他领悟内里的规律要求他停止那工作。然而，他很有心并渴望作这工作。他与主争辩说，“主，那工作很好，对别人很有帮助，对你也有益处。此外，我若作这工作，召会就会得着许多帮助。”但无论他与主辩论多少，他越作这工作，就越失去里面的平安。他越照那计划去作，就越失去里面的膏油涂抹。他作了许多善事，但他与主出了问题。

You know what is right and what is wrong; you know what you should do and what you should not do. You know because you have the regulating within you. Since I learned the lesson of the inner law of life, I realize one thing—there is no need for you and me to tell people what is right and what is wrong, what to do and what not to do. Whenever a saint comes to me and asks me something about good or evil, right or wrong, I always answer him by asking, "How do you feel?" You know the answer. There is a living rule within you, and this living rule is Christ Himself. He is not only the life, the light, and the flow; He is also the law.

In the Old Testament times God gave Moses the Ten Commandments as the law. That law is the description, the definition, of God. By that law we know what kind of God He is. But today in the New Testament times, God Himself comes into us as the law. The old law of letters consisted of words written as the description of God. Today God Himself comes into us as the living law. This is something subjective, something inside of us; it is not something objective, something outside of us. The Lord Himself, the living One, is the law within us. What kind of relationship should you have with Him? It is not according to the regulations of the so-called church or according to doctrinal teachings, but according to the inner regulating.

In the Old Testament times, an Israelite could do a lot of good things, and he could even sacrifice himself and all that he had for others. In spite of all the good things that he had done, if he did something against the law, he still had a problem before God. Today it is the same with us related to the law of life. If we are not right with the inner regulating, no matter how many good things we may have done, we know there is a problem within between us and God. Maybe we would preach the gospel, minister the word, and do a lot of things to help others, but we know there is a problem between us and God because we are wrong with the inner regulating.

One time a brother was going to do a certain work for the Lord, yet he realized that the inner regulating was demanding him to stop the work. However, he had the intention and the desire to do it. He argued with the Lord, saying, "Lord, that work is so good and so helpful to others, and it is also profitable for You. Besides if I do it, the church will be helped a lot." But no matter how much he argued with the Lord, the more he went to do it, the more he lost the inner peace. The more he went to work on that project, the more he lost the inner anointing. He did a lot of good things, but he was wrong with the Lord.

今天我们不是借着作善事，乃是借着顺从内里的规律，维持与神正确的关系。你需要顾到里面的膏油涂抹。你如何知道你在接受基督作生命？你若真顾到里面的膏油涂抹，即使它阻止你作善事，就如牺牲自己以爱别人，你也会顺着它。你不该与主争辩说，这是善事，是为着祂的事，或为着祂子民的事。主只要你顾到内里的膏油涂抹和规律。

你需要借着顾到内里的规律，而接受基督作生命。你若不顺着内里的规律，你就不是个一直接受基督作生命的人。基督在你里面作生命，作活的律规律你。在凡事上祂是律；你不是律。祂是准则；你不是准则。祂是活的准则，活的律，总是从里面规律你。

此外还有平安。罗马八章六节告诉我们：“心思置于灵，乃是生命平安。”你如何知道你在接受基督作生命？借着你的平安的感觉。在你里面的一切和你这人的每一部分，都是平安、安息且舒畅的。每当你接受基督作生命，你在光中，在水流中，并在规律下，你就有美妙、完全的平安。这不是外面的平安，乃是里面的平安。这是心里、灵里、甚至魂—心思、情感和意志—里的平安。你在里面有完整的平安、完全的平安、属天的平安、神圣的平安。

你如何知道你在接受基督作生命？只要借着核对你是否一直有交通、喜乐、照耀、规律和平安。许多基督徒忽略他们内里的生命。他们凭着自己并照着自己的道德标准工作、行事并为人。对他们而言，只要他们不是在作恶事就够好了。他们没有顾到在他们里面的基督。弟兄姊妹，我们不该是这样可怜的基督徒。我们必须一直顾到内里的生命。今天基督是那活着的一位，（启一18，）在我们里面作生命。

因此，我们有水流、喜乐、光、律和平安。我们里面有那活着的一位在流动、照耀并规律。这就是说，我们在基督里，接受基督作生命，凭祂而活；结果，在我们日常的行事为人里就有基督形像的彰显。当我们里面有基督作我们的生命，我们外面必然会有基督的彰显。

接受基督作生命的路，就是顾到内里的感觉、内里的印证，并核对你是否有内里的流动、内里的照耀、内里的规律、内里的喜乐同内里的平安。你若有这一切内里的事物，

Today we maintain a proper relationship with God not by doing good things but by going along with the inner regulating. You need to take care of the inner anointing. How do you know you are taking Christ as life? If you are really taking care of the inner anointing, you will go along with it even if it stops you from doing good things such as sacrificing yourself to love others. You should not argue with the Lord that this is something good, something for Him, or something for His people. The Lord just wants you to take care of the inner anointing and regulating.

You need to take Christ as life by taking care of the inner regulating. If you do not go along with the inner regulating, you are not a person taking Christ as life all the time. Christ as life is in you as the living law regulating you. In all things He is the law; you are not the law. He is the rule; you are not the rule. He is the living rule, the living law, always regulating you from within.

Then there is also the matter of peace. Romans 8:6 tells us that "the mind set on the spirit is life and peace." How do you know that you are taking Christ as life? By the sense of peace in you. Everything within you and every part of your being is peaceful, restful, and at ease. When you are taking Christ as life, when you are in the light, in the flow, and under the regulating, you have the wonderful, perfect peace. This is not an outward peace but an inward peace. This is the peace in the heart, in the spirit, and even in the soul—in the mind, emotion, and will. You have the whole peace, the perfect peace, the heavenly peace, the divine peace within you.

How do you know you are taking Christ as life? Just by checking if you have the fellowship, the joy, the shining, the regulating, and the peace all the time. Many Christians neglect their inner life. They work, walk, and have their being on their own and according to their moral standard. To them, as long as they are not doing something evil, it is good enough. They do not take care of Christ within them. Brothers and sisters, we should not be such poor Christians. We have to take care of the inner life all the time. Today Christ is the living One (Rev. 1:18) within us as life.

Thus, we have the flow, the joy, the light, the law, and the peace. We have the living One within us flowing, shining, and regulating. This means that we are in Christ, taking Christ as life, living by Him, and consequently, having the image of Christ expressed in our daily walk. When we have Christ within as our life, surely we will have the expression of Christ without.

The way to take Christ as life is to take care of the inner sense, the inner registration, and to check if you have the inner flowing, the inner shining, the inner regulating, and the inner joy with the inner peace. If you have all these inner things, you are in

你就是在基督里，接受祂作你的生命。若不然，你就不是在经历基督作生命。不但如此，无论你表面、外表多美好，你仍需要与你里面的感觉核对。唯有当你有里面的流动、照耀、和规律同喜乐和平安，你才是在基督里接受祂作生命。这是我们经历基督作生命正确的路。

很少基督徒活在内里的生命里，但很多基督徒活在外面。我们必须在内里的生命里作基督徒，一直学习接受基督作我们的生命。我们需要忘记自己，借着核对看看我们有没有内里的流动、照耀、规律、喜乐和平安，而接受基督作我们的生命。

Christ taking Him as your life. If not, you are outside of the experience of Christ as life. Furthermore, no matter how good you are apparently and outwardly, you still need to check with your inner sense. You are in Christ taking Him as life only when you have the inner flowing, shining, and regulating with joy and peace. This is the right way for us to experience Christ as life.

Very few Christians are living in the inner life, but many Christians are living in an outward way. We have to be Christians in the inner life, always learning to take Christ as our life. We need to forget about ourselves and take Christ as our life by checking to see that we have the inner flowing, shining, regulating, joy, and peace.

## 第六章

### 那灵是什么？

#### （得荣耀之耶稣的灵）

约翰七章三十七至三十九节说，“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

主对祂的门徒说这话时，神的灵已经在那里。但那时还没有那灵，因为耶稣尚未得着荣耀。这是什么意思？要找出这意思，我们必须知道祂何时得着荣耀。我们许多人以为主被接升天时得着荣耀，但这并不正确。路加二十四章二十六节表明，主是借着祂的复活得着荣耀。这节说，“基督受这些害，又进入祂的荣耀，岂不是应当的么？”这话是在主被接升天以前说的。在祂复活以后，祂遇见两个门徒，并告诉他们，祂已经进入荣耀。因此，主是借着复活得着荣耀。

主得着荣耀是什么意思？主是荣耀的神。（徒七2，林前二8。）有一天，祂成为肉体来作人。荣耀的神进入人里面，并将人穿在自己身上。祂将神一切的荣耀隐藏在这人里面。因此，神的荣耀被这人遮盖、遮蔽起来。当祂在这地上时，人只看见祂是平常的人。在外面，祂仅仅是卑微的人，但在里面，祂是荣耀的神。

至终，祂经过死，并且复活。祂借着祂的复活得着荣耀。我们可以用一粒麦子或任何一种美丽的花种作例证。在种子里面，花的荣耀是隐藏、遮蔽起来的。一旦种子落在地里，生长并开花，那就是种子的得荣。主死而复活；借着祂的复活，那在祂的肉体里被隐藏、遮蔽、遮盖之神的荣耀，就得着显明。这就是祂的得荣。

主在地上时，还没有那灵，因为主尚未得着荣耀。（约七39。）在主得荣以后，就是在祂复活以后，那灵才进入祂的门徒里面。在主复活以后，祂晚上到门徒这里来，并向他们吹入一口气，说，“你们受圣灵。”（二十19～

## CHAPTER SIX

### WHAT IS THE SPIRIT?

#### THE SPIRIT OF THE GLORIFIED JESUS

John 7:37-39 says, "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified."

When the Lord was speaking this word to His disciples, the Spirit of God was already there. Yet the Spirit at that time was not yet, because Jesus had not yet been glorified. What does this mean? To find out the meaning, we have to know when He was glorified. Many of us think that the Lord was glorified when He was taken into the heavens. But this is not accurate. Luke 24:26 shows that by His resurrection the Lord was glorified. That verse says, "Was it not necessary for the Christ to suffer these things and enter into His glory?" This word was spoken before the Lord was taken up to the heavens. After His resurrection, He met the two disciples and told them that He had entered into glory already. Thus, it was by resurrection that the Lord was glorified.

What does it mean for the Lord to be glorified? The Lord is the God of glory (Acts 7:2; 1 Cor. 2:8). One day He was incarnated to be a man. The very God of glory came into a man and put man upon Himself. He concealed all the glory of God within this man. Thus, the glory of God was covered, veiled, by this man. When He was on this earth, people just saw Him as an ordinary man. Outwardly, He was merely a humble man, yet inwardly, He was the God of glory.

Eventually, He passed through death and was resurrected. By His resurrection He was glorified. We can use a grain of wheat or a seed of any kind of beautiful flower as an illustration. Within the seed, the glory of the flower is concealed, veiled. Once the seed falls into the earth and grows up and blossoms, that is its glorification. The Lord died and resurrected. Through His resurrection the very glory of God which had been concealed, veiled, covered, in His flesh was manifested. This was His glorification.

When the Lord was on the earth, the Spirit was not yet, because the Lord had not yet been glorified (John 7:39). It was after the Lord's glorification, that is, after His resurrection, that the Spirit entered into His disciples. After the Lord resurrected, He came in the evening to the disciples and breathed into them, saying, "Receive the Holy

22。)这清楚表明主在祂的复活里得着荣耀以后，圣灵就进入门徒里面。

## 耶稣的灵

现在让我们读行传十六章七节：“到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”耶稣的灵是特别的辞。这不是神的灵，甚至不是基督的灵，乃是为人之耶稣的灵。现在让我们读前一节。六节说，“圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。”七节里耶稣的灵，就是六节里的圣灵。在主复活以后，圣灵就是耶稣的灵。

## 耶稣基督的灵

腓立比一章十九节说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”这里不只是耶稣的灵，乃是耶稣基督的灵。“全备的供应”在原文里是希腊人所用特别的辞，指歌咏团的首领对团员一切需用的供应。古时，照着希腊的风俗，歌咏团的首领必须预备并供应团员所需用的一切。现在使徒保罗用同样的辞，描述耶稣基督之灵全备的供应。

## 基督的灵

罗马八章九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”这节交互使用神的灵和基督的灵。基督的灵就是神的灵，二者乃是一个灵。

## 旧约里神的灵 与新旧约里的那灵

我们若要认识那灵是什么，首先必须区别旧约里神的灵与新旧约里的那灵。慕安得烈在他所著“基督的灵”一书的第五章告诉我们，全本旧约里没有圣灵这样的名称。在全本旧约里，没有用圣灵这名称指神的灵。（在诗篇五十一篇十一节和以赛亚六十三章十至十一节，圣灵该译为圣别的灵。）

Spirit" (20:19-22). This shows clearly that the Holy Spirit came into the disciples after the Lord had been glorified in His resurrection.

## THE SPIRIT OF JESUS

Now let us read Acts 16:7: "And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them." The Spirit of Jesus is a special term. This is not the Spirit of God and not even the Spirit of Christ, but the Spirit of Jesus as a man. Now let us read the previous verse. Verse 6 says, "And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia." The Spirit of Jesus in verse 7 is the Holy Spirit in verse 6. After the Lord's resurrection, the Holy Spirit is the Spirit of Jesus.

## THE SPIRIT OF JESUS CHRIST

Philippians 1:19 says, "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." Here it is not just the Spirit of Jesus but the Spirit of Jesus Christ. The Greek word for bountiful supply is a special word used by the Greeks when they referred to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. In ancient times, according to the Greek custom, the leader, the choragus, of the chorus had to prepare and supply everything that the chorus needed. Now the apostle Paul used the same word to describe the bountiful supply of the Spirit of Jesus Christ.

## THE SPIRIT OF CHRIST

Romans 8:9 says, "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him." This verse interchangeably uses the Spirit of God and the Spirit of Christ. The Spirit of Christ is the Spirit of God. They are one Spirit.

## THE SPIRIT OF GOD IN THE OLD TESTAMENT AND THE SPIRIT IN THE NEW TESTAMENT

If we want to know what the Spirit is, we first have to distinguish the Spirit of God in the Old Testament from the Spirit in the New Testament. In the fifth chapter of his book The Spirit of Christ, Andrew Murray told us that in the whole Old Testament there is not such a title as the Holy Spirit. In the entire Old Testament you cannot find the title the Holy Spirit ascribed to the Spirit of God. (In Psalm 51:11 and Isaiah 63:10-11, Holy Spirit should be translated Spirit of holiness.)

圣灵这名称首次使用，是说到为着主成为肉体而来所作的预备。（路一 15，35。）那时圣经用圣灵一辞指神的灵。因此，圣灵这名称与神借着成为肉体使自己与人调和的事实有关。这样的调和在旧约里无法找着。

旧约多次提起神的灵，或耶和华的灵，降在申言者或某人身。上。（士三 10，六 34，十一 29，十三 25，十四 6，19，十五 14，撒上十 6，十六 13～14，撒下二三 2，王上十八 12，二二 24，王下二 16，代下十八 23，二十 14，赛十一 2，六三 14，结十一 5，三七 1，弥三 8，亚七 12。）因此，旧约里有神，也有降在人身上之神的灵。那时神的灵仅仅有神性的元素。

我们知道在新约里，神经过了美妙的过程。祂成为肉体来作人，祂的神性就与人性调和。然后祂经过了人性生活、钉十字架和复活。在复活里祂得着荣耀，并成了赐生命的灵。（林前十五 45 下。）这灵是包罗万有的。在这灵里有多少项目？子在这灵里，父在这灵里，当然灵也在这灵里。基督借着成为肉体所成了的人在这灵里。祂的人性生活、祂死的功效、祂的复活、得荣、升天、登宝座、国度和权柄，也都包括在这灵里。这样的灵是耶稣的灵，（徒十六 7，）基督的灵，（罗八 9，）和耶稣基督的灵。（腓一 19。）在旧约里，神的灵仅仅有神性的成分。但今天神、人、人性生活、死、复活、得荣、升天、登宝座、以及国度带着权柄，这一切成分都在那灵里。我们有耶稣基督之灵全备的供应。

## 对包罗万有之灵的经历

有时当你经历那灵在你里面作工并运行时，即使你没有听过任何关于十字架之杀死的信息或教训，你也会觉得某种杀死在你里面运行。因为你经历耶稣的灵在你里面作工，你就觉得里面有个东西杀死你差劲的性格、不好的习惯、脾气、愿望、情欲、和许多其他的事物。这就是在耶稣的灵里所包括基督之死的功效。这就像药剂有许多成分，包括杀菌的成分。这药剂一旦进入你里面，就杀死你身体里的病菌。不需要记得关于十字架杀死之能力的信息。只要我有那灵在我里面作工并运行，我就感觉到杀死。我越被

The title the Holy Spirit was used first in connection with the preparation for the Lord's coming through incarnation (Luke 1:15, 35). It was at that time that the holy Scripture used the term the Holy Spirit for the Spirit of God. Hence, this title the Holy Spirit is related to the fact that God mingled Himself with man through incarnation. Such a mingling cannot be found in the Old Testament.

The Old Testament mentions a number of times that the Spirit of God, or the Spirit of Jehovah, came down upon the prophets or upon a certain person (Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13-14; 2 Sam. 23:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chron. 18:23; 20:14; Isa. 11:2; 63:14; Ezek. 11:5; 37:1; Micah 3:8; Zech. 7:12). Thus, in the Old Testament there was God, and there was the Spirit of God who came down upon people. At that time the Spirit of God had merely the element of divinity.

We know that God passed through a wonderful process in the New Testament. He became a man in incarnation, and His divinity was mingled with humanity. Then He passed through human living, crucifixion, and resurrection. In resurrection He was glorified and became the life-giving Spirit (1 Cor. 15:45b). This Spirit is all-inclusive. How many items are in this Spirit? The Son is in this Spirit, the Father is in this Spirit, and, of course, the Spirit is in this Spirit. The man whom Christ became through incarnation is in this Spirit. His human living, the effectiveness of His death, His resurrection, glorification, ascension, enthronement, kingdom, and authority are all included in this Spirit. Such a Spirit is the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19). In the Old Testament, the Spirit of God had merely the element of divinity. But today all the elements of God, man, human living, death, resurrection, glorification, ascension, enthronement, and the kingdom with the authority are in the Spirit. We have the bountiful supply of the Spirit of Jesus Christ.

## THE EXPERIENCE OF THE ALL-INCLUSIVE SPIRIT

Sometimes when you experience the Spirit working and moving in you, you sense some kind of killing going on within you, even though you may not have heard any message or teaching about the killing of the cross. Because you experience the Spirit of Jesus working in you, you sense something within killing your poor character, your bad habits, your temper, your desires, your lusts, and a lot of other things. This is the effectiveness of the death of Christ included in the Spirit of Jesus. This is like a dose of medicine with many elements, including the element of germ-killing. Once this dose gets into you, it kills the germs in your body. There is no need to remember the messages about the killing power of the cross. As long as I have the Spirit working and moving in

那灵充满，就越被杀死，因为在耶稣的灵里有杀死的成分，基督之死的功效。

有时当那灵在你里面运行，你就觉得主在宝座上，你必须俯伏在祂这万有的主面前。你越有那灵在你里面运行，你就越被基督征服。你会承认基督为主的身分和元首的权柄。

再者，那灵在你里面运行，许多时候你觉得你是超越的。你越有那灵在你里面运行，你就越觉得你不在这地上，乃在诸天界里。你远超一切，好像没有什么能摸着你的脚，万有都在你的脚下。

在其他的时候，那灵在你里面运行，你就会觉得你必须谦卑、卑微。这是出于基督的人性生活。没有一个有圣灵在他里面运行的人会骄傲。你越高估自己，就越证明你在圣灵以外。你若在那灵里，并有那灵在你里面运行，你就会谦卑。你若那灵在你里面运行，一面，你在诸天界里是超越、高昂的；另一面，你是卑微、谦卑的。

不但如此，你越被圣灵充满，就越有人性。许多人宣称他们是属灵的，但他们行动不像人。他们想要像那些是灵的天使一样行动。（来一 13～14。）然而，神的心意不是要得着许多灵，乃是要得着许多被那灵充满的人。一位弟兄若从未在聚会中哭过，就没有人性。约翰福音告诉我们，主耶稣是神的儿子，（三 16，）就是神。（一 1。）但同卷书告诉我们祂哭了；（十一 35；）祂困乏，需要休息；（四 6；）祂饥饿，打发门徒为祂买食物；（8， 31；）祂干渴，向撒玛利亚妇人要水喝。（7。）主是无限的神，但今天祂也是带着属人性情的人。

我见过一些从来不哭也不笑的所谓属灵的人。他们说，“我们若在基督里，就不该哭或笑。我们必须非常严谨。”我不是要帮助你们更属情感或富于情感；但我的确知道，属灵的人必须非常有人性。今天耶稣的灵不但有神圣的元素，也有属人的元素。我愿意向你们推荐慕安得烈所著“基督的灵”一书。你们该特别留意第五章。在那一章里他说，神圣的性情已组织到属人的性情里。如今，神圣的性情与属人的性情这种交织，是在圣灵里。今天我们用“调和”

me, I sense the killing. The more I am filled by the Spirit, the more I will be killed, because within the Spirit of Jesus there is the killing element, the effectiveness of Christ's death.

Sometimes when the Spirit is moving within you, you have the sense that the Lord is on the throne and that you have to be prostrate before Him as the Lord of all. The more you have the Spirit moving within you, the more you will be subdued by Christ. You will recognize the lordship and headship of Christ.

Also, as the Spirit is moving within you, many times you have the sense that you are transcendent. The more you have the Spirit moving within you, the more you have the sense that you are not on this earth but in the heavenlies. You are far above all. It seems as if nothing can touch you. All things are under your feet.

At other times when the Spirit is moving within you, you will have a sense that you have to be so humble and lowly. This is something of Christ's human living. No one who has the Holy Spirit moving within him can be proud. The more you think highly of yourself, the more it proves that you are out of the Holy Spirit. If you are in the Spirit and have the Spirit moving within you, you will be a humble person. If you have the Spirit moving within you, on the one hand, you are transcendent, high in the heavenlies, and on the other hand, you are lowly and humble.

Furthermore, the more you are filled with the Holy Spirit, the more you will be human. Many people claim that they are spiritual, yet they do not act as men. They try to act like angels, who are spirits (Heb. 1:13-14). God's intention, however, is not to have many spirits, but many men filled with the Spirit. If a certain brother has never wept in the meeting, he is not human. The Gospel of John tells us that the Lord Jesus is the Son of God (3:16), the very God (1:1). Yet this same book tells us that He wept (11:35), that He was weary and needed to rest (4:6), that He was hungry and sent His disciples to get some food for Him (vv. 8, 31), and that He was thirsty and asked the Samaritan woman for some water to drink (v. 7). The Lord is the very infinite God, yet today He is also a man with the human nature.

I have seen some so-called spiritual persons who never laugh or weep. They say, "If we are in Christ, we shouldn't weep or laugh. We have to be very strict." I am not trying to help you to be more emotional or sentimental. But I do know that a person who is spiritual must be very human. The Spirit of Jesus today has not only the divine element but also the human element. I would recommend to you the book *The Spirit of Christ* by Andrew Murray. You should pay special attention to the fifth chapter. In this chapter he said that the divine nature had been interwoven into the human nature. Today, this interweaving of the divine nature and the human nature is in the Holy Spirit. Today

一辞，（如在利未记二章四至五节素祭的预表里所用的，）而不用“交织”一辞。照着素祭的预表，主耶稣是细面（人性）与油（神性）的调和。今天耶稣的灵有神性与人性的调和。你若正确的经历耶稣的灵，你就会照着崇高的标准，有非常纯洁的人性。

在那灵里也有承担各种苦难的力量。主在这地上时，一直受苦。受苦的元素、受苦的力量、受苦的性能，现今就在耶稣的灵里。你有那灵在你里面运行，就会觉得有承担苦难的力量、能力、性能。你被祂充满，就能承担一切，并忍受一切。这就是神性与人性的调和。

不但如此，许多时候我们在那灵里，就觉得我们里面有个东西，就是复活的大能，是活的、有能力的、有力量的、并有大能的。沮丧、压力、甚至苦恼越大，你里面就越有能力，越站起来，越兴起来。这就是复活的大能。你也许不知道今天基督复活的生命在你里面，但你若对基督的灵有经历，你就有那在祂里面复活大能的元素。

有一次我们有些弟兄们应邀到某位弟兄家吃晚餐。我们在那里时，弟兄们，包括主人在内，兴奋的谈到他们所读的罗马书。我倾听他们的谈话；过了一会儿，我问他们得着了什么光。一位弟兄说，他们真看见了罗马六章关于算自己是死的事。我微笑说，“弟兄，你愿坦白、真诚的告诉我，你借着算就真死了么？”他说，“李弟兄，我必须承认，我越算自己是死的，就越活。”

然后借着那灵的帮助，我向弟兄们指出，我们成为死的，不是借着算。我们必须在那灵里。罗马六章所提起的，必须实化于罗马八章。你有罗马六章，却没有罗马八章，就像有关于电的书，却没有电一样。那也许是关于电的好书，有许多指示和定则，但那不是电本身。“电”，就是生命的灵，基督的灵，是在罗马八章。我们需要基督的灵。

从一九二五至一九三二年，我试了又试，要算自己是死的。但我越算，就越活。然后有一天，主开启我的眼睛，使我看见在耶稣的灵里有死的功效。在这大“药剂”里有杀死的能力。只要接受药剂；忘记定则、教训、道理。只要接受那灵带着杀死的元素。你越接受药剂，就越有杀死

we use the word mingling (as used in Leviticus 2:4-5 in the type of the meal offering) instead of the word interweaving. According to the type of the meal offering, the Lord Jesus was the fine flour (humanity) mingled with oil (divinity). Today with the Spirit of Jesus there is a mingling of divinity with humanity. If you are properly experiencing the Spirit of Jesus, you will be very human in a pure way according to a high standard.

In the Spirit there is also the strength to bear all kinds of sufferings. While the Lord was on this earth, He was suffering all the time. The suffering element, the suffering strength, the suffering capacity, is now in the Spirit of Jesus. When you have the Spirit moving within you, you will sense there is the strength, the ability, the capacity, to endure sufferings. When you are filled with Him, you are able to bear all things and endure all things. This is divinity mingled with humanity.

Not only so, many times when we are in the Spirit, we sense something within us as the resurrection power, which is living, energizing, strengthening, and powerful. The greater the depression, suppression, or even oppression, the greater will be the energizing, the standing up, and the rising up within you. This is the resurrection power. You may not have known that the resurrection life of Christ is within you today, but if you have the experience of the Spirit of Christ, you have the element of the resurrection power that is in Him.

One time some of us brothers were invited to a certain brother's house for dinner. While we were there, the brothers, including the host, were talking excitedly about their reading of the book of Romans, and I was listening to their talk. After quite a while, I asked them what kind of light they had received. One brother said that they had really seen something in Romans 6 about reckoning oneself dead. I smiled and said, "Brother, would you tell me frankly and faithfully if you are really dead by your reckoning?" He said, "Brother Lee, I have to confess that the more I reckon myself to be dead, the more I am alive."

Then by the help of the Spirit, I pointed out to the brothers that it is not by reckoning that we become dead. We have to be in the Spirit. What is mentioned in Romans 6 must be realized in Romans 8. If you have Romans 6 without Romans 8, it is like having a book on electricity without electricity. It may be a good book about electricity with many instructions and formulas, but it is not the electricity itself. The "electricity," that is, the Spirit of life, the Spirit of Christ, is in Romans 8. We need the Spirit of Christ.

From 1925 up to 1932, I tried and tried to reckon myself to be dead. But the more I reckoned, the more I was living. Then one day the Lord opened my eyes to see that in the Spirit of Jesus there is the effectiveness of death. In this big "dose" there is the killing power. Simply take the dose. Forget about the formula, the teaching, the doctrine. Simply take the Spirit with the killing element. The more you take the dose, the more

的能力。你越经历那灵，就越有杀死的元素。基督所是、基督所作、并基督所有的一切丰富、一切实际、一切丰满，都在这灵里面。我们不需要关于基督的教训、知识。我们需要对耶稣基督之灵的经历。

为什么在行传十六章，使徒保罗试着要往某地去传福音时，耶稣的灵却不许？为什么圣经说“耶稣的灵”，（7，）不说“神的灵”？这必定有某种原因。我们查考十六章，并看见该章的环境，就领悟我们需要耶稣的灵。那里有许多苦难和逼迫，保罗甚至被下在监里！在这样的情况里，的确需要耶稣的灵。保罗需要耶稣的灵，就是那有丰盛力量足能受苦之人的灵。

我们对使徒们常有错误的观念。行传十四章告诉我们，路司得的大批群众以为保罗和巴拿巴是两位神。（11～13。）但在十六章我们看见，他们不是神，乃是有耶稣之灵的人。在那里，使徒保罗遭受许多逼迫，至终被下在监里。

我没有口才充分发表我灵里对这事的心得。但有一件事我能说，就是你越被耶稣的灵充满，你在这地上越算不得什么；你会了了。耶稣在世人眼中不是伟人，祂只是卑微的木匠。祂很有人性；祂笑，祂哭，祂喝，祂吃，并且祂关心人。不但如此，祂受苦。许多时候祂没有得拯救。你不该以为你既然这么属灵，就会蒙拯救脱离许多麻烦的事。事实上，你越属灵，就越有麻烦。

弟兄姊妹，今天在你们里面有这样一位美妙、包罗万有的灵。这灵是实际的灵。（约十六13。）祂是子、父、灵和那人耶稣的实际。祂是基督的人性生活、死、复活、得荣、升天、登宝座、国度和权柄的实际。这一切事在那灵里都成为实际的。你若有这灵，就有这一切事。你若没有这灵，就一无所有，只有头脑中道理的知识。唯有那灵能给你实际，因为祂自己是实际。（约壹五6下。）你若有祂，就有这一切美妙之事的经历。

让我们完全留意那灵，祂是宇宙中一切正面事物的实际，现今在我们里面。这样我们对基督就有美妙的经历。这是今天我们所需要的。

you have the killing power. The more you experience the Spirit, the more you have the killing element. All the riches, all the reality, all the fullness of what Christ is, what Christ does, and what Christ has, are in this very Spirit. We do not need the teaching, the knowledge, about Christ. We need the very experience of the Spirit of Jesus Christ.

Why was it that in Acts 16 when the apostle Paul would try to go to a certain place to preach the gospel, the Spirit of Jesus did not allow him? Why does the Scripture say "the Spirit of Jesus" instead of "the Spirit of God" (v. 7)? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize we need the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation the Spirit of Jesus was really required. Paul needed the Spirit of Jesus, the Spirit of a man with abundant strength for suffering.

We often have a wrong concept about the apostles. In Acts 14 we are told that a great crowd in Lystra thought that Paul and Barnabas were two gods (vv. 11-13). But in Acts 16 we see they were not gods but men who had the Spirit of Jesus. In this chapter the apostle Paul suffered much persecution and eventually was put into prison.

I do not have the utterance to adequately express what I apprehend in my spirit about this matter. But one thing I can say is that the more you are filled with the Spirit of Jesus, the more you will be nothing on this earth. You will be finished. Jesus was not a great man in the world's eyes. He was just a lowly carpenter. He was human. He laughed, He wept, He drank, He ate, and He cared for people. Furthermore, He suffered. Many times there was no deliverance for Him. You should not have the thought that since you are so spiritual, you will be delivered from many troublesome matters. Actually, the more spiritual you are, the more troubles you will have.

Brothers and sisters, today within you there is such a wonderful, all-inclusive Spirit. This Spirit is the Spirit of reality (John 16:13). He is the reality of the Son, the Father, the Spirit, and the man Jesus. He is the reality of Christ's human living, death, resurrection, glorification, ascension, enthronement, kingdom, and authority. All these things are made real in the Spirit. If you have this Spirit, you have all these things. If you do not have the Spirit, you have nothing but mere doctrinal knowledge in your mentality. Only the Spirit can give you the reality because He Himself is the reality (1 John 5:6b). If you have Him, you have the reality and experience of all these wonderful things.

Let us pay our full attention to the Spirit who is the reality of every positive thing in the universe and who is now in us. Then we will have the wonderful experiences of Christ. This is what we need today.

## 第七章

### 生命之灵的律

#### 我们里面活的律

希伯来八章十至十一节说，“主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”注意在十节里的“律法”原文是复数的。但同样的话原来在耶利米书，原文是用单数的律法。耶利米三十一章三十三节说，“我要将我的律法放在他们里面。”这里的“律法”原文是单数的。后面我们要看见，为什么单数的“律法”至终成为复数的“律法”。

罗马八章二节说到“生命之灵的律”。这里有三件事组合在一起：律、灵和生命。律属于灵，灵属于生命，这生命就是基督自己，祂乃是神。这节继续告诉我们，生命之灵的律是在基督耶稣里，并且释放了我们，使我们“脱离了罪与死的律”。

九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”我们先前已指出，在这一节里，神的灵和基督的灵不是两位灵，只是一位灵。神的灵就是基督的灵，基督的灵就是基督自己，因为十节说，“但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”

在上一章里我们看见，今天在我们里面有何等美妙、包罗万有的灵。在本章里我们将要看见，我们里面的这灵乃是一个律。我说“生命之灵的律”，请不要以为这是三件事：律、灵和生命。事实上，生命就是灵，灵就是律。

假定你今天午餐吃汉堡。汉堡是用不同的成分作的，如面包、牛肉、莴苣、洋葱、腌黄瓜和芥菜。所以，午餐、汉堡、和一切成分不是许多不同的东西，乃是一样东西。同样，我们说到生命之灵的律，我们该领悟，律、灵和生命不是三件事，乃是一件事。

## CHAPTER SEVEN

### THE LAW OF THE SPIRIT OF LIFE

#### THE LIVING LAW WITHIN US

Hebrews 8:10-11 says, "For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them." Notice in verse 10 that laws in the plural number is used. But in the original passage in Jeremiah law is used. Jeremiah 31:33 says, "I will put My law within them." Later, we will see why "law" eventually becomes "laws."

Romans 8:2 speaks of "the law of the Spirit of life." Three things are composed together here: the law, the Spirit, and life. The law is of the Spirit, the Spirit is of life, and this life is Christ Himself, who is God. This verse goes on to tell us that the law of the Spirit of life is in Christ Jesus and has freed us "from the law of sin and of death."

Verse 9 says, "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him." We have previously pointed out that the Spirit of God and the Spirit of Christ in this one verse are not two Spirits. They are just one Spirit. The Spirit of God is the Spirit of Christ, and the Spirit of Christ is simply Christ Himself, because verse 10 says, "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness."

In the previous chapter, we saw what a wonderful, all-inclusive Spirit we have within us today. In this chapter we will see that this Spirit within us is a law. When I say "the law of the Spirit of life," please do not think of it as three things, the law, the Spirit, and the life. Actually, the life is the Spirit and the Spirit is the law.

Suppose you had a hamburger for lunch today. The hamburger was made up of different ingredients such as bread, beef, lettuce, onion, pickles, and mustard. Therefore, the lunch, the hamburger, and all the ingredients were not many different things. They were just one thing. Similarly, when we speak of the law of the Spirit of life, we should realize that the law, the Spirit, and the life are not three things but just one thing.

在约翰六章六十三节主耶稣说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”首先，主指明为着赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。我们知道话就是主自己，主自己就是生命。所以主、灵、话和生命，就是一件事。

现在我们如何能说律就是灵，律就是生命？让我这样说明。在旧约里，神赐给祂的子民十诫为律法。这律法是神所是的描述、说明和解释。十诫可以归纳为四个主要的点；十诫向我们启示神是圣、义、爱、光。完整的律法向我们启示神的性情和性格，给我们看见神是怎样的神。

旧约里的人必须应付律法一切的项目。他们若与律法的任何一项不对，那就是说，他们与神不对。他们必须照着十诫与神是对的。他们必须照着神的圣、义、爱、光作每件事。这样他们才会与神是对的。

然而，今天却有所不同。神自己在子里作为那灵进入我们里面，在我们里面作活的律。假定你的父亲离开你时，给你写下许多规条；但现今他却来与你同住，他自己对你就成为活的规条。不仅如此，在新约之下的新遗命里，神将自己放在我们里面作活的律。神进入我们里面，祂在我们里面就是活的律。

我们看过，基督在我们里面是我们的生命，和生命的光。我们有个东西在我们里面照耀，光照我们。这生命也是律，所以我们有个东西在我们里面规律。我们有了基督，就有一个东西在我们里面活着、照耀并规律。这是主耶稣在我们里面作生命的行动、工作和运行。我有负担使神的儿女对这件事有清楚的异象。主必须除去一切的帕子，并向我们开启这奥秘，使我们看见这美妙的一位。

## 照着内里生命之律而活

我担心你们许多人也许非常好，却与那灵是不对的。今天你也许为神作工，传福音，作许多事以建造众召会，甚至将你所有的施舍，帮助别人。但我要问你：“你与你里面的那灵是对的么？”有一天主回来，祂不会问你许多事。祂只关切一件事，就是你是否照着内里生命之律与祂是对的。

In John 6:63 the Lord Jesus said, "It is the Spirit who gives life...the words which I have spoken to you are spirit and are life." First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. We know the word is the Lord Himself, and the Lord Himself is life. So the Lord, the Spirit, the word, and the life are just one thing.

Now how can we say that the law is the Spirit and that the law is the life? Let me illustrate in this way. In the Old Testament, God gave His people the Ten Commandments as the law. This law is a description, a definition, and an explanation of what God is. The Ten Commandments can be summarized into four main points. They reveal to us that God is holiness, righteousness, love, and light. The complete law reveals to us the nature and character of God, showing us what kind of God He is.

People in the Old Testament had to deal with all the items of the law. If they were wrong with any item of the law, that meant they were wrong with God. They had to get right with God according to the Ten Commandments. They had to do everything according to the holiness, righteousness, love, and light of God. Then they would be right with God.

Today, however, it is different. God Himself comes into us in the Son as the Spirit to be the living law within us. Suppose your father wrote you a lot of regulations when he was away from you. But now he comes to stay with you. He himself becomes the living regulation to you. Even more so, in the New Testament under the new covenant, God puts Himself into us as the living law. When God comes into us, He is the living law within us.

We have seen that Christ in us is our life and the light of life. We have something shining within us, enlightening us. This life is also the law, so we have something regulating within us. When we have Christ, we have something living, shining, and regulating within us. This is the acting, working, and moving of the Lord Jesus as life within us. I am burdened for the children of God to have a clear vision about this matter. The Lord has to take away all the veils and open this mystery to us that we may see this wonderful One.

## LIVING ACCORDING TO THE INNER LAW OF LIFE

I am concerned that many of you may be very good, yet you are wrong with the Spirit. You may work for God today, preach the gospel, do a lot of things to build up the churches, and even give what you have to help others. But I would ask you, "Are you right with the Spirit in you?" One day when the Lord comes back, He will not ask you about so many things. He is concerned about only one thing, that is, whether or not you are right with Him according to the inner law of life.

今天问题不在于工作或作为，乃在于你如何对待那住在 你里面活的一位。你与祂是对的么？我再说，你也许非常好，非常热心，似乎也非常属灵，但我恐怕你不在那灵里。照着你的行动、你的彰显、你的作为、和你的说话，你全然在那灵以外。你与那灵是不对的。你与内里的律法不对。你没有顾到内里的规律，却一直忽视这规律。

在启示录二章，主告诉在以弗所的召会：“我知道你的行为、劳碌、忍耐，也知道你不能容忍恶人；你也曾试验那自称是使徒却不是使徒的，看出他们是假的；你也有忍耐，曾为我的名忍受一切，并不乏倦。然而有一件事我要责备你，就是你离弃了起初的爱。”（2～4。）身为妻子，你也许为你丈夫作许多美好的事，但你与你的丈夫是对的么？你对他有真正的爱么？这是问题。

我们是在谈论基督徒生活和召会生活。基督徒生活是什么？召会生活是什么？基督徒生活不是宗教生活，乃是基督自己借着 我们活出来的生活。我们必须接受基督作生命，并且天天凭祂活着。我们需要爱祂，并愿意受祂的规律、管治和管理。这样我们就会在这活的一位里行事为人，我们也会在基督徒生活的实际里。召会生活不是组织的，也不是由教训来规律的。召会生活乃是基督借着 我们团体的活出来。你活基督，我也活基督，这位基督就将我们一同联结在一里。然后我们在一起，就有彰显基督的团体生活。

召会生活不是借着许多讨论产生的。这是纽约的联合国或美国国会的作法。这不是召会生活。严格的说，在召会里不需要讨论。我们若需要许多讨论，那就是说，我们是堕落的；我们是错误的。你若接受基督作一切，所有的问题都要借着十字架得处理，得解决。

弟兄姊妹，我非常关切这件事。我们也许知道如何热心，但我们并不充分知道如何接受基督作我们的生命，使基督自己借着 我们活出来。我们也许知道形式和教训，但我们知道真正的召会生活，就是基督借着 我们团体的活出来么？我们需要明确并主观。这美妙的基督就在我们里面活着、行动并运行。祂一直照耀我们，并规律我们。我们唯一的需要就是顾到这内里的规律。

Today it is not a matter of work or doing. It is a matter of how you deal with the living One who dwells in you. Are you right with Him? I say again, you may be very good, very religious, and seemingly very spiritual, but I am afraid you are not in the Spirit. According to your actions, your expressions, your doings, and your speaking, you are altogether outside of the Spirit. You are not right with the Spirit. You are not right with the inner law. You do not take care of the inner regulating, but neglect it all the time.

In Revelation 2, the Lord told the church in Ephesus, "I know your works and your labor and your endurance and that you cannot bear evil men; and you have tried those who call themselves apostles and are not, and have found them to be false; and you have endurance and have borne all things because of My name and have not grown weary. But I have one thing against you, that you have left your first love" (vv. 2-4). As a wife, you may do a lot of good things for your husband, but are you right with your husband? Do you have a genuine love for him? This is the problem.

We are talking about the Christian life and the church life. What is the Christian life? What is the church life? The Christian life is not a religious life; it is a life which is Christ Himself lived out through us. We must take Christ as life and live by Him day by day. We need to love Him and be willing to be regulated, governed, and ruled by Him. Then we will be walking in this living One, and we will be in the reality of the Christian life. The church life is not something organized or something regulated by teaching. The church life is Christ lived out through us in a corporate way. You live Christ and I live Christ, and this very Christ unites us together in oneness. Then together we have the corporate life of Christ expressed.

The church life is not produced by a lot of discussion. This is the way of the United Nations in New York or of the United States Congress. This is not the church life. Strictly speaking, in the church, there is no need of discussion. If we need a lot of discussion, that means we are fallen; we are wrong. If you take Christ as everything, all the problems will be solved, settled, through the cross.

Brothers and sisters, I am very much concerned about this matter. We may know how to be religious, but we do not know adequately how to take Christ as our life that Christ Himself may be lived out through us. We may know the forms and the teachings, but do we know the real church life which is Christ Himself lived out through us in a corporate way? We need to be definite and subjective. This wonderful Christ is living, acting, and moving within us. He is shining on us and regulating us all the time. The only need is for us to take care of this inner regulating.

有时弟兄姊妹会到我这里来，问我一些事，但我里面有个东西制止我说话。照着内里的规律，我不能说什么。我们若学习忘记一切外面的事，只顾到内里的规律，我们就会有美妙的召会生活。召会生活就是基督自己。

虽然我们爱主，但我们多半时间仍在祂以外行动。在我们日常的生活和行事为人里，我们就像在主复活以前的彼得一样。在主复活以前，彼得是个爱主的人，但他一直凭自己行动。他是个好弟兄，但他凭自己行动。那时他没有凭基督活，在那灵里行事为人，并接受基督作他事奉神的生命、力量和能力。我们也许和彼得一样，好像非常爱主，但我们在日常生活中却没有接受祂作我们的生命。我们多半时间的行事为人和行动，不是照着我们自己的意见、思想和主意，就是照着宗教的道理或召会的观念。主所要的是我们接受祂作我们的生命，并且借着终日与祂交通，在与祂是一里生活并行事为人。

有时我读完圣经以后，必须向主认罪，并求祂赦免。这是因为我读经时，主要求我祷告；但那一刻我却不愿意祷告，因为我所读的实在有趣味。所以我继续读，而不理会内里的规律。外面我似乎好好的在读主的话，但里面我对主不顺从。因此，基督徒的生活不是外面的事，乃是里面的事。这就是为什么新约教导我们，不要照着外面的行动判断人。一个人也许非常美好、正确、并热心宗教，但他里面也许非常不顺从主。他总是照着自己的口味与爱好作事。他有他的愿望、心意和动机，但他不懂得十字架的意义。

我们必须在主面前谦卑自己，向祂认罪：“主，也许我没有犯罪，也不属世，但我不顺从你。也许人会珍赏、赞赏我，以为我很热心、正确并美好，但他们不知道我一直不顺从你。我没有接受你作我的生命。我没有在你里面行事为人或凭你而活。我不懂得十字架的意义，以及在那灵里行事为人的意义。我不认识在我里面生命之灵的律。”然后我们需要进一步祷告说，“主，我需要你的拯救。拯救我脱离你以外的事物。你是活的一位。你是唯一在我里面一直活着、行动、运行、工作、照耀并规律的一位。主，帮助我顾到你，且随着你往前。帮助我忘记一切外面的事。”我们需要这样在主面前谦卑自己。

Sometimes brothers or sisters would come to me and ask me about certain things, but I had something within holding me back from speaking. According to the inner regulating, I could not say anything. If we learn to forget about all the outward things and simply take care of the inner regulating, we will have a wonderful church life. The church life is Christ Himself.

Even though we love the Lord, we still act apart from Him most of the time. In our daily living and walk, we are like Peter before the Lord's resurrection. Before the Lord's resurrection, Peter was one who loved the Lord. Yet he acted on his own all the time. He was a good brother, but he acted by himself. At that time he did not live by Christ, walk in the Spirit, and take Christ as life, strength, and power for his service to God. Like Peter, we may seem to love the Lord so much, but we do not take Him as our life in our daily living. Most of the time we walk and act either according to our own opinions, thoughts, and ideas or according to religious doctrines or church concepts. What the Lord wants is that we take Him as our life and walk in oneness with Him by fellowshiping with Him all day long.

Sometimes after I finished reading the Holy Bible, I had to confess to the Lord and ask for His forgiveness. This is because while I was reading it, the Lord was demanding that I pray. But I was not willing to pray at that moment because what I was reading was really interesting. Therefore, I would go on with my reading and ignore the inner regulating. Outwardly, it seemed that I was nicely reading the Word, but inwardly I was disobedient to the Lord. Hence, the Christian life is not an outward matter but an inward matter. This is why in the New Testament we are taught not to judge people according to their outward actions. A person may be very good, right, and religious, yet he may be very disobedient to the Lord within. He does things always according to his own taste and preference. He has his desire, his intention, and his motives, but he does not know the meaning of the cross.

We have to humble ourselves before the Lord, confessing to Him, "Lord, maybe I am not sinful or worldly, but I am disobedient to You. Maybe people would appreciate and applaud me, thinking that I am religious, right, and good, yet they don't know that I disobey You all the time. I don't take You as my life. I don't walk in You or live by You. I don't know the meaning of the cross and the meaning of walking in the Spirit. I don't know the law of the Spirit of life in me." Then we need to go further and pray, "Lord, I need Your deliverance. Deliver me from things other than Yourself. You are the living One. You are the only One who is living, acting, moving, working, shining, and regulating within me all the time. Lord, help me to take care of You and to go along with You. Help me to forget about all the outward things." We need to humble ourselves before the Lord in this way.

为着实行召会生活的生命，乃是借着十字架给我们经历的基督自己。我们必须被十字架治死。这不该仅仅是道理，这必须是我们的经历。在我们的日常生活中，我们该一直否认自己，并接受基督作我们的生命。然后我们就会有召会生活。

若没有消极一面的十字架，和积极一面活的基督，每当我们来在一起，就会有许多问题。我们每一个人都是问题。我们若不愿意被十字架除去，并接受基督作我们的生命，我们就会成为问题。不要为别人听本篇信息；不要点头说，“本篇信息适合某某弟兄，我很高兴他在这里。”你若这样说，就表明你在自己里面，在基督以外。你若在基督里，就会说，“主，这是我所需要的。为着你的身体，召会，我需要这个。为着召会生活的实行，我需要这个。我需要十字架。我需要你这位活的基督。我需要认识你是在我里面活的一位。我需要认识你如何规律我，并在我里面照耀。我需要顺从你这在我里面的一位。”

弟兄姊妹，当我们学习十字架的功课，并经历基督是活的一位，是我们里面生命之灵的律时，我们就有召会生活。召会生活一点不差就是基督自己借着我们的团体活出来。

The life for the practice of the church life is Christ Himself experienced by us through the cross. We must be put to death by the cross. This should not be merely a doctrine. It must be our experience. In our daily life, we should always deny ourselves and take Christ as our life. Then we will have the church life.

Without the cross on the negative side and the living Christ on the positive side, we will have many problems whenever we come together. Each one of us is a problem. If we are not willing to be put away by the cross and to take Christ as our life, we will be a problem. Do not listen to this message for others. Do not nod your head, saying, "This message is good for Brother So-and-so. I am glad he is here." If you say this, this simply shows that you are in yourself and out of Christ. If you are in Christ, you will say, "Lord, this is what I need. I need this for Your Body, the church. I need this for the practice of the church life. I need the cross. I need You as the living Christ. I need to know You as the living One within me. I need to know how You regulate me and shine in me. I need to go along with You in me."

Brothers and sisters, when we learn the lesson of the cross and experience Christ as the living One and the law of the Spirit of life in us, we have the church life. The church life is nothing less than Christ Himself lived out through us in a corporate way.

## 第八章

### 神中心的思想

读经：启示录一章四节，三章一节，四章五节，以弗所书二章十五至十六章，十九节，歌罗西书三章十节，以弗所书四章二十二节。

我们在本章里所要说到点，比在前几章里所说的其他各点都更重要。我请求你们，不但要运用你们心思的悟性，也要运用你们的灵领略的能力，使圣灵向你们启示永恒的事。

#### 我们人宗教的观念 与新旧约所教导的相对

在我说到主题以前，我愿意说到一点我们人宗教的观念。这观念可用以下的方式描述。神是我们的创造者，祂是圣别、公义、良善、慈爱的，所以我们必须敬拜祂。然而，我们领悟自己是有罪的，我们需要悔改，并在祂面前承认我们的罪。我们也领悟祂爱我们，甚至差祂的独生子到这世上来作人。这人耶稣为我们的罪死在十字架上，然后祂复活并升到诸天之上。现今祂坐在神的右边，作我们的大祭司，我们的辩护者，一直为我们代求。我们若相信祂，信靠祂，就要借着祂的救赎，使我们的罪得赦，我们也要得救。我们要与神和好，得神称义，并蒙神悦纳。然后神要恩待我们。从这时起，我们要享受祂的恩惠，祂也要一直善待我们。我们若软弱，祂会帮助我们；我们若有难处，祂也会顾到。我们可以为着一切的需要向祂祷告。不但如此，我们必须尽所能的讨祂喜悦，事奉祂，并荣耀祂。这描述许多人的宗教观念。这一切事是对的，并构上我们人观念的标准，但这些没有构上神圣启示的标准，神定旨和愿望的标准。

你注意到在我们人的观念里，没有属于生命的事么？在我们的观念里，没有关于基督进入我们里面作我们生命的事。这是很大的缺欠，严重的缺欠。单单有健全、合乎圣经、

## CHAPTER EIGHT

### THE CENTRAL THOUGHT OF GOD

Scripture Reading: Rev. 1:4; 3:1; 4:5; Eph. 2:15-16, 19; Col. 3:10; Eph. 4:22

The point which we are going to cover in this chapter is more important than all the other points covered in the previous chapters. I would ask you to exercise not only the understanding of your mind but also the apprehending ability of your spirit, so that the Holy Spirit may reveal to you something eternal.

#### OUR HUMAN, RELIGIOUS CONCEPT VERSUS WHAT THE NEW TESTAMENT TEACHES

Before I touch the main subject, I wish to say something about our human, religious concept. This concept may be described in the following way. God is our Creator. He is holy, righteous, good, and loving, so we have to worship Him. However, we realize that we are sinful and that we need to repent and confess our sins before Him. We also realize that He loved us and even sent His only begotten Son into this world to be a man. This man, Jesus, died on the cross for our sins. Then He resurrected and ascended to the heavens, and now He is sitting at the right hand of God to be our High Priest, our Advocate, interceding for us all the time. If we believe in Him, put our trust in Him, by His redemption our sins will be forgiven and we will be saved. We will be reconciled to God, justified by God, and accepted by God. Then God will be favorable toward us. From this time on, we will enjoy His favor, and He will always be good to us. If we are weak, He will help us. If we have some troubles, He will take care of them. We can pray to Him about all our needs. Furthermore, we have to try our best to please Him, to serve Him, and to glorify Him. This describes many people's religious concept. All these things are right and are up to the standard of our human concept, but they are not up to the standard of the divine revelation, the standard of God's purpose and desire.

Have you noticed that in our human concept there is nothing that pertains to the matter of life? In our concept there is nothing concerning Christ coming into us to be our life. This is a big shortage, a serious shortage. It is not enough just to have the

基要的基督徒教训并不够。我们必须看见新约所教导的，乃是基督进入我们里面，使祂自己与我们调和。我们说“基督”，就是指那包罗万有的一位，祂包括许多美妙的项目，就如神圣的三一、神性、人性、人性生活、受死、复活、得荣、升天、登宝座、国度和权柄。今天这一切事都具体化身在基督这美妙的灵里。

今天这美妙、包罗万有的灵，就在我们的灵里。（罗八16，林前六17。）在我们的灵里有一切！这是在神思想中心的事，却为基督教所忽略。许多基督徒认为圣灵仅仅是降临在我们身上的能力、力量或感觉，给我们一些恩赐、权能、力量和能力，并帮助我们行善，且事奉神。他们没有领悟，今天神的灵乃是那在我们里面包罗万有、全备供应的耶稣基督之灵。（腓一19下。）

## 被那灵变化

这位美妙的灵，就是基督自己，要用基督完全将我们变化成为基督。我要用简单的例证来说明。假定我有白的棉花球，我要使它成为红的棉花球。我该作什么？我必须用红墨水充满球的中心。然后红墨水会逐渐充满、浸透球，球也会逐渐吸收红墨水，直到失去白色，并显出红色。这就是说，棉花球完全被红墨水浸透、充满，就借红墨水被变化成红墨水。

你就是“球”，而基督这美妙的灵，就是基督自己，乃是“红墨水”。你接受基督的时候，这美妙的灵就进入你里面，进入你的灵和心，你这人的中心。现今祂的心意是要用祂自己充满、浸透你，使你吸收祂。借着接受祂并吸收祂，你的全人，包括你内里的各部分，就要被祂更新、充满并浸透，且被变化成为祂。至终，你的全人要满了基督，与基督调和。这样，你就要失去天然的色彩，并得着属灵的色彩，“基督”的色彩。这是神中心的思想，这是神今天所寻求的。

我们需要属天的异象，好充分、具体、完全看见这件事。我们需要看见并认识神的定旨、神的心意，是要使基督包罗万有的灵进入我们里面作一切，使祂能用基督充满我们、浸透我们、并将我们变化成为基督。这不只是我们行为或生活的改变，这是我们性情的变化。

sound, scriptural, fundamental Christian teachings. We must see that what the New Testament teaches is that Christ comes into us to mingle Himself with us. When we say "Christ," we mean the all-inclusive One who includes many wonderful items such as the Divine Trinity, divinity, humanity, human living, death, resurrection, glorification, ascension, enthronement, the kingdom, and the authority. All these things today are embodied in Christ as the wonderful Spirit.

Today this wonderful, all-inclusive Spirit is in our spirit (Rom. 8:16; 1 Cor. 6:17). We have everything in our spirit! This is something in the center of God's thought, yet it is neglected by Christianity. Many Christians consider the Holy Spirit as merely a power, a force, or a sensation coming down upon us to give us some gifts, might, strength, and power, and to help us to do good and serve God. They do not realize that the Spirit of God today is the all-inclusive and bountiful Spirit of Jesus Christ within us (Phil. 1:19b).

## TRANSFORMATION BY THE SPIRIT

This wonderful Spirit who is Christ Himself is going to transform us absolutely into Christ with Christ. I would use a simple illustration. Suppose I have a white cotton ball, and I want to make it a red cotton ball. What should I do? I have to fill the very heart, the very center, of the ball with red ink. Then the red ink will gradually permeate and saturate the ball, and the ball will gradually absorb the red ink until it loses its white color and expresses something red. This means that the cotton ball, having been completely saturated and permeated by the red ink, is transformed into the red ink with the red ink.

You are the "ball," and this wonderful Spirit of Christ, who is Christ Himself, is the "red ink." At the time you received Christ, this wonderful Spirit came into you, into your spirit and heart, the center of your being. Now His intention is to permeate and saturate you with Himself so that you may absorb Him. By receiving Him and absorbing Him, your whole being, including all your inward parts, will be renewed, permeated, and saturated with Him and be transformed into Him. Eventually, your whole being will be full of Christ, mingled with Christ. Then you will lose your natural color and have the spiritual color, the "Christ" color. This is the central thought of God, and this is what God is seeking today.

We need a heavenly vision to see this matter in an adequate, concrete, and full way. We need to see and know that God's purpose, God's intention, is to have the all-inclusive Spirit of Christ come into us as everything that He may permeate us, saturate us, and transform us into Christ with Christ. This is not just a change of our behavior or living. This is a transformation of our nature.

圣别不但包含地位上的改变，就是从世俗的地位分别到为着神的地位，如在马太二十三章十七、十九节，和提前四章三至五节所说明的；圣别也包含性质上的变化，就是借着基督这赐生命的灵，用神圣别的性情浸透我们这人内里的各部分，将我们天然的性质变化为属灵的性质。这是罗马十二章二节和林后三章十八节所说的。我们已在地位上被圣别，但我们仍需要在我们的性情上，在我们的性质上被圣别。这就是说，我们需要被那灵充满、浸透，使我们借基督被变化成为基督。然后我们就要完全、实际的成为基督的一部分。我们是基督的各部分，乃是基督身体的众肢体。

## 为着身体生活被变化

假定有两位弟兄——一位美国人，一位中国人。一面，我要说他们是基督身体的肢体，因为他们是两位真信徒。他们蒙了重生，是神的儿女。但另一面，很难看出他们是基督的肢体，因为中国弟兄仍非常中国化，美国弟兄太美国化。中国或美国的东西能在基督的身体里么？歌罗西三章十一节告诉我们，在基督的身体里“没有希利尼人和犹太人”；没有任何天然的人。我们不该将任何中国或美国的东西带到基督的身体里。

在基督的身体里没有希利尼人，没有犹太人，没有中国人，没有日本人，没有美国人，没有法国人，没有英国人，没有德国人，没有墨西哥人，也没有波多黎各人。在身体里只有基督有地位。倘若中国弟兄仍是中国人，美国弟兄仍是美国人，他们在实际上就不是基督的肢体。在他们心里也许有一点“红墨水”，就是少量的基督，但他们还没有被基督浸透。你若被基督浸透，你就在基督里，并被基督吞没，以彰显基督。

有些人曾问我：“你用什么作法经营召会？”我说，“用基督的作法。”以弗所四章告诉我们要脱去旧人，穿上新人。（22，24。）新人是什么？新人就是身体，身体就是基督。（林前十二12。）我们必须穿上基督，但首先我们必须脱去旧人。我们必须脱去中国人或美国人。我们必须领悟，我们在受浸的时候埋葬了。（罗六3～4。）我们已被了结，我们了了，我们完结了！美国人了了，中国人了了。在基督的身体里，没有美国人、中国人、英国人和德国人；没有旧人，只有新人，就是基督自己。

Sanctification involves not only a change in position, that is, a separation from a worldly position to a position for God, as illustrated in Matthew 23:17, 19 and in 1 Timothy 4:3-5; it involves also a transformation in disposition, that is, a transformation from the natural disposition to a spiritual one by Christ as the life-giving Spirit saturating all the inward parts of our being with God's nature of holiness. This is what is mentioned in Romans 12:2 and 2 Corinthians 3:18. We have been sanctified in position, but we still need to be sanctified in our nature, in our disposition. This means that we need to be permeated and saturated by the Spirit so that we may be transformed into Christ with Christ. Then we will be absolutely and practically a part of Christ. As parts of Christ, we are members of Christ's Body.

## TRANSFORMATION FOR THE BODY LIFE

Suppose we have two brothers—one American and one Chinese. On the one hand, I would say they are members of the Body of Christ because they are two genuine believers. They have been born again and are children of God. But on the other hand, it is hard to see that they are members of Christ because the Chinese brother is still very Chinese and the American brother is too American. Can something Chinese or American be in the Body of Christ? Colossians 3:11 tells us that in the Body "there cannot be Greek and Jew"; there cannot be any natural person. We should not bring anything Chinese or American into the Body of Christ.

In the Body there is no Greek, no Jew, no Chinese, no Japanese, no American, no Frenchman, no Englishman, no German, no Mexican, and no Puerto Rican. In the Body there is room only for Christ. If the Chinese brother remains Chinese and the American brother remains American, they are not members of Christ in actuality. They may have a little "red ink," a small measure of Christ, in their heart, but they have not yet been saturated by Christ. If you are saturated by Christ, you are in Christ and have been swallowed up by Christ to express Christ.

Some have asked me, "By what way do you run your church?" I said, "By the way of Christ." In Ephesians 4 we are told to put off the old man and to put on the new man (vv. 22, 24). What is the new man? The new man is the Body, and the Body is Christ (1 Cor. 12:12). We have to put on Christ, but first we have to put off the old man. We have to put off being Chinese or American. We have to realize that we were buried at the time of our baptism (Rom. 6:3-4). We have been terminated, we are finished, and we are through! The Americans are through and the Chinese are through. In the Body of Christ, there is no American, Chinese, British, and German; there is no old man. There is only the new man, who is Christ Himself.

本书的主题乃是实行召会生活的生命与道路。基督自己是生命，祂也是那在我们里面的灵。今天身体生活，召会生活，就是基督自己实化为那灵，并住在我们里面。你唯一的需要，就是领悟在你里面有这奇妙的灵，作基督的实际，作神格的丰满，并对你作一切。不但如此，你必须弃绝自己。不论是你的恶事和善事，你的失败和成功，你都要弃绝。要弃绝你的全人，忘掉你自己。

你有基督这灵在你里面。祂在你里面运行、行动、活着、工作、照耀、规律并膏抹。你需要跟从这美妙的灵，且与祂合作，顺着祂，接受祂作你自己的一切。此外，你需要学习弃绝自己的功课。你绝不能凭着人的生命实行召会生活。你若没有一直学习留在十字架上的功课，在你召会生活的实行里就会有許多难处。每位弟兄和姊妹都是难处。人性是很麻烦的。我们众人必须到十字架那里。若有“你我”，就没有身体，没有召会。这就是为什么保罗说，“我已经与基督同钉十字架；…不再是我，乃是基督。”（加二 20 上。）

我们都必须看见，召会生活的实行不是借着讨论、谈论、并用某些条款或条件交涉，将每个人带到彼此一致。反之，实行召会生活的路，乃是将每个人、每件事钉在十字架上，并使每个人接受基督作生命。然后我们要被基督充满，并且有基督浸透全人。这样，我们就从里到外，完全、彻底且绝对是基督的肢体。

基督的身体是在基督里创造的新人。（弗二 15。）你以为新人的创造已经完成了么？一面，这已完成了；但另一面，这还在完成的过程中。日复一日，我们在变化、充满、浸透的过程之下。我们必须看见，神渴望变化我们全人，就是用基督充满我们全人。这不是单单用宗教来改变、改良、改正或调整。这完全是凭基督、被基督变化，且变化成为基督。

## 浸透我们内里各部分的生命之律

我们需要被基督变化，且被美妙的灵浸透。这就是耶利米三十一章三十三节里的一个律法（单数）成了希伯来八章十节里的许多律法（复数）的原因。有许多律法，因为我们有許多部分，就是我们内里的各部分。耶利米三十一章三十三节说，“耶和華说，那些日

The subject of this book is the life and way for the practice of the church life. Christ Himself is the life, and He is the Spirit in us. Today the Body life, the church life, is Christ Himself realized as the Spirit and dwelling in us. The only thing you need is to realize that you have this wonderful Spirit within you as the reality of Christ, as the fullness of the Godhead, and as everything to you. Furthermore, you have to renounce yourself. Renounce both your evil things and good things, both your failures and successes. Renounce your whole being. Forget about yourself.

You have Christ as the Spirit in you. He is moving, acting, living, working, shining, regulating, and anointing within you. You need to follow this wonderful Spirit and cooperate with Him, go along with Him, and take Him as everything for yourself. Moreover, you need to learn the lesson of renouncing yourself. You can never practice the church life by the human life. If you do not learn the lesson of remaining on the cross all the time, there will be a lot of trouble in your practice of the church life. Every brother and sister is a problem. Human nature is troublesome. All of us have to go to the cross. If there are "you and I," there is no Body, no church. This is why Paul said, "I am crucified with Christ; and it is no longer I...but...Christ..." (Gal. 2:20a).

We all have to see that the practice of the church life is not by bringing everyone into agreement with one another through discussions, talks, and negotiations with certain terms or conditions. Rather, the way to practice the church life is to put everyone and everything on the cross and to have everyone take Christ as life. Then we will be permeated and saturated by Christ and with Christ. Then we will be from within to without, wholly, thoroughly, and absolutely a member of Christ.

The Body of Christ is the new man created in Christ (Eph. 2:15). Do you think the creation of the new man has been accomplished? On the one hand, it has been accomplished, but on the other hand, it is in the process of being accomplished. Day by day we are under the process of transformation, permeation, and saturation. We have to see that God desires to transform our whole being, that is, to permeate our whole person with Christ. It is not merely a religious change, improvement, correction, or adjustment. It is absolutely a transformation with Christ, by Christ, and into Christ.

## THE LAW OF LIFE SATURATING OUR INWARD PARTS

We need to be transformed by Christ and saturated with the wonderful Spirit. This is why the one law in Jeremiah 31:33 has become many laws in Hebrews 8:10. There are many laws because we have many parts, our inward parts. Jeremiah 31:33 says, "This is the covenant that I will make with the house of Israel after those days,

子以后，我与以色列家所立的约，乃是这样：我要将我的律法放在他们内里的各部分里。”（另译。）一个律法放在许多部分里。

诗篇五十一篇六节也提起内里的各部分，说，“你所喜爱的，是内里的各部分诚实。”（另译。）我们内里的各部分，就是我们魂的各部分—心思、情感和意志。我们有心思去思想，有情感去爱，并有意志作决定；这一切部分都需要被基督浸透。神将祂的一个律法放在我们里面。这一个律法就是生命之灵的律。（罗八2。）律就是那灵，那灵就是生命。神将祂自己放在我们里面作包罗万有的灵，这灵就是一个律。这个律浸透我们的情感，征服我们的意志，并更新我们的心思。这一个律规律我们，管理我们，管制我们。我们不需要外面的教导。我们有内里的规律，一直在照明、加力并加强。因此，放在我们里面的一个律，成为在我们内里各部分的许多律。事实上，并不是有许多律，乃是一个律有许多功用。在启示录里说到神的一灵就是七灵，也是这样。（一4，三1，四5，五6。）一灵是包罗万有的灵，是七倍的灵，有许多功用，为着许多目的。七是代表完整和完全的数字。神的灵是完整、完全并包罗万有的。这是一灵，有许多包罗一切的功用。

我们若留在十字架上，且顺着那有许多功用、美妙、内住、包罗万有的灵，我们就会成为基督真实的部分，并要自动、自然、喜乐、快乐、享受的过召会生活。我们就会有召会，基督身体的实际。不需要任何一种组织，因为我们是基督活的生机体。

我盼望我们都能看见圣经中所启示神中心的思想。我确信这是主在这末后的日子里所要恢复的，就是认识、体认并领略美妙之灵一直在我们里面变化、工作、征服、照明、膏抹并规律。主正在这个国家工作，要恢复真正的召会生活，不是召会的组织、形态、形式、仪式、宪章、规条和规则。现在时机成熟了，这个国家各处的人都真正在寻求。他们在寻求基督作生命，召会作基督活的彰显。

我确信在这些日子里，主正要恢复经历基督作生命与道路，以实行召会生活，使基督在许多地方借着祂的身体得着活的彰显。这是主加给我们唯一的负担。

saith Jehovah: I will put my law in their inward parts" (ASV). One law is put into many parts.

The term inward parts is also mentioned in Psalm 51:6, which says, "Behold, You delight in truth in the inward parts." Our inward parts are the parts of our soul—the mind, emotion, and will. We have the mind to think, the emotion to love, and the will to make decisions; all these parts need to be saturated with Christ. God put His one law into us. This one law is the law of the Spirit of life (Rom. 8:2). The law is the Spirit and the Spirit is the life. God put Himself into us as the all-inclusive Spirit, who is a law. This law saturates our emotion, subdues our will, and renews our mind. This one law regulates us, rules us, controls us. We do not need outward teachings. We have an inner regulating, which is illuminating, energizing, and strengthening. Thus, the one law put into us becomes the many laws in our inward parts. Actually, there are not many laws, but one law with many functions. It is the same with the one Spirit of God who is referred to as the seven Spirits in the book of Revelation (1:4; 3:1; 4:5; 5:6). The one Spirit is the all-inclusive Spirit, the sevenfold Spirit, with many functions for many purposes. Seven is the number that represents completion and perfection. The Spirit of God is complete, perfect, and all-inclusive. It is one Spirit with many all-inclusive functions.

If we remain on the cross and go along with the wonderful, indwelling, all-inclusive Spirit with His many functions, we will become a real part of Christ and will automatically, spontaneously, happily, gladly, and enjoyably have the church life. We will have the reality of the church, the Body of Christ. There is no need for any kind of organization, because we are a living organism of Christ.

I hope that we all can see the central thought of God as revealed in the Scripture. I do believe this is what the Lord is going to recover in these last days, that is, the knowledge, the realization, and the apprehension of the wonderful Spirit transforming, working, subduing, illuminating, anointing, and regulating within us all the time. The Lord is working in this country to recover the genuine church life, not the church organization, forms, formalities, rituals, charters, regulations, and rules. The time is ripe now, and people everywhere in this country are really seeking. They are seeking Christ as life and the church as the living expression of Christ.

I do have the assurance in these days that the Lord is going to recover the experience of Christ as life and the way to practice the church life so that Christ may have a living expression through His Body in many localities. This is the unique burden with which the Lord has burdened us.

## 第九章

### 被那灵变化

读经：罗马书八章二节，六节，十六节，二十九节，十二章一至二节，四至五节，哥林多后书三章十七至十八节。

#### 我们需要将心思置于灵

本章我们要交通到我们需要被那灵变化。在我们的灵里有美妙、包罗万有的灵，但我们外面有极其麻烦的东西，就是我们天然的人，肉体的人。人外表也许看起来很好，但事实上没有一个人是美好的，每个人都是麻烦的。我们里面有这美妙的一位，但我们仍有旧人、旧性情、肉体 and 魂生命。

我们有两个范围可选择：灵的范围和肉体的范围。现在要紧的是我们如何对待我们的\*\*心思\*\*。我们的\*\*心思\*\*可能是肉体的\*\*心思\*\*，也可能是灵的心思。心思代表人。我们与灵或与肉体站在一起，在于我们心思的态度。心思置于肉体，就是死；心思置于灵，乃是生命平安。（罗八6。）今天我们心思的态度是什么？我们的\*\*心思\*\*是置于灵，还是置于肉体？

在伊甸园里有三个项目：生命树、知识树、以及站在这两棵树前面的人。（创二8～9。）你领悟今天在你里面有这三样东西么？第一，你有灵，就是神圣的灵与你人的灵调和，带着神一切美妙的事物。第二，你有肉体，带着撒但的事物。第三，你有代表自己的心思。你的心思站在哪里？你的心思若置于肉体，那就是说，你与撒但站在一起。你的心思若置于灵，那就是说，你与神站在一起。所以，今天中心的点，主要的事，乃是心思的态度。

现今我们领悟，为什么在罗马十二章二节使徒说，我们需要借着心思的更新而变化。八章二节有生命之灵的律。然后六节说到两种可能：我们可能与肉体站在一起，也可能与灵站在一起。我们若与肉体站在一起，就在死里。我们若与灵站在一起，就在生命里。二十九节说，我们必须“模成神儿子的形像”。我们借着心思的更新，就变化并模成基督的形像。再者，借着变化，我们会领悟神那美好、可喜悦、并纯全的旨意，就是十二章所启示的身体生活。

## CHAPTER NINE

### TRANSFORMATION BY THE SPIRIT

Scripture Reading: Rom. 8:2, 6, 16, 29; 12:1-2, 4-5; 2 Cor. 3:17-18

#### OUR NEED TO SET OUR MIND ON THE SPIRIT

In this chapter we want to fellowship about our need to be transformed by the Spirit. Within our spirit we have the wonderful all-inclusive Spirit, but without we have something awfully troublesome. This is our natural man, the man of the flesh. Outwardly, people may look nice, but actually no one is nice. Everyone is troublesome. We have this wonderful One within us, but we still have the old man, the old nature, the flesh, and the soulish life.

We have two realms from which to choose: the realm of the spirit and the realm of the flesh. Now the crucial thing is what we do with our mind. Our mind may be a mind of the flesh, or it may be a mind of the spirit. The mind represents the man. Whether we stand with the spirit or with the flesh depends on the attitude of our mind. The mind set on the flesh is death, and the mind set on the spirit is life and peace (Rom. 8:6). What is the attitude of our mind today? Is it set upon the spirit or the flesh?

In the garden of Eden there were three items: the tree of life, the tree of knowledge, and a man standing before the two trees (Gen. 2:8-9). Do you realize that within you today there are these three things? First, you have the spirit, the divine Spirit mingled with your human spirit, with all the wonderful things of God. Second, you have the flesh with something of Satan. Third, you have the mind representing yourself. Where does your mind stand? If your mind is set on the flesh, that means you are standing with Satan. If your mind is set on the spirit, that means you are standing with God. Therefore, the central point, the main thing, today is the attitude of the mind.

Now we realize why in Romans 12:2 the apostle said that we need to be transformed by the renewing of the mind. In Romans 8:2 there is the law of the Spirit of life. Then in Romans 8:6 there are two possibilities. We may stand either with the flesh or with the spirit. If we stand with the flesh, we are in death. If we stand with the spirit, we are in life. Romans 8:29 says that we have "to be conformed to the image of His Son." By the renewing of our mind we are transformed and conformed to the image of Christ. Also, by being transformed we will realize that the good, well-pleasing, and perfect will of God is the Body life revealed in Romans 12.

罗马八章启示，我们里面有生命之灵的律。我们若与这律站在一起，就要被变化，并且模成基督的形像。然后十二章表明，我们借着被变化，就领悟神美好的旨意，就是要得着身体生活。因此，召会生活乃是变化的生活，在其中基督这灵一直在变化我们。

## 我们内里各部分的变化

你也许觉得好几位弟兄都是好弟兄。但不要以为他们没有问题。因为他们没有变化，他们可能是非常麻烦的弟兄。他们很好，却十分天然。其中一位也许在天然一面很快，另一位也许在天然一面小心翼翼。一位非常快，另一位过于拘泥小节。照着他们里面有基督的这个事实，毫无疑问，他们是基督的肢体。但他们天然的人无分于基督的身体。

当然，问题不在于里面的基督，乃在于他们外面如此天然。天然快的人与天然小心翼翼的人来在一起事奉主，彼此会有问题。这不是说，在这一位里面的基督与在那一位里面的基督相争；乃是说，快的人与小心翼翼的人相争。二位都是基督的肢体，但二位也都是人。他们很好，但他们是属人的好，天然的好。这就是难处。

因此，我们需要借着那灵，使我们内里的各部分被变化。我们得救的时候，主耶稣这生命的灵进入我们里面，作那一个规律我们内里各部分的律。这是一个律在许多部分里，意思是一个律有许多功用。那灵作为一个律渗透我们的思想时，就成为心思的律，规律我们的思想和想法。祂渗透我们的情感时，就成为情感的律，规律并管理我们的爱恶。祂渗透我们的意志时，就成为意志的律，规律并管理我们的决定。因此，有一个律成为三种律。但事实上，不是三个律，乃是一个律的三种功用。

那灵作为律在我们内里的各部分规律我们，我们就渐渐变化。我们变化多少，在于我们愿意受祂规律多少。我们若愿意在心思里受祂规律，我们的思想就会被变化。那就是说，我们的思想会被祂用祂自己所渗透并浸透。我们的思想会被基督充满，我们的思想和我们的想法会满了基督。

Romans 8 reveals that we have the law of the Spirit of life within us. If we stand with this law, we will be transformed and conformed to the image of Christ. Then Romans 12 shows that by our being transformed, we realize the good will of God, which is to have the Body life. Hence, the church life is a life of transformation, a life in which Christ as the Spirit is transforming us all the time.

## THE TRANSFORMATION OF OUR INWARD PARTS

You may feel that several brothers are good brothers. But do not assume that they are without problems. Because they are not transformed, they can be very troublesome brothers. They are good, yet so natural. One of them may be naturally quick, and another one may be naturally meticulous. One is very fast, and the other is overly concerned with details. According to the fact that they have Christ within them, no doubt, they are members of the Body. But their natural man has no part in the Body.

Of course, the problem is not with the Christ within but with their being so natural without. When one who is naturally quick and one who is naturally meticulous come together to serve the Lord, they will have problems with each other. This does not mean that the Christ within this one is fighting with the Christ within the other one. It means that the quick one is fighting with the meticulous one. Both are members of Christ, but both are human. They are good, but they are humanly good, naturally good. This is the problem.

Hence, we need the transformation in our inward parts through the Spirit. At the time we were saved, the Lord Jesus as the Spirit of life came into us as the one law regulating our inward parts. One law in many parts means one law with many functions. When the Spirit as the one law permeates our mind, He becomes the law of the mind, regulating our thoughts and our way of thinking. When He permeates our emotion, He becomes the law of the emotion, regulating and ruling over what we like or dislike. When He permeates our will, He becomes the law of the will, regulating and governing our making of decisions. Thus, there is one law becoming three kinds of laws. But actually, they are not three laws but three functions of one law.

When the Spirit as the law regulates us in our inward parts, we are being transformed. How much we will be transformed depends on how much we are willing to be regulated by Him. If we are willing to be regulated by Him in our mind, our mind will be transformed. That means our mind will be permeated and saturated by Him and with Him. Our mind will be filled with Christ. Our thoughts and the way we think will be full of Christ.

我们若让祂规律我们的情感，祂就要渗透我们的情感。然后我们的愿望、我们的爱好，就会被基督充满。这就是说，我们正在情感里被变化。无论我们喜欢什么或愿望什么，都会有基督的形像、彰显。此外，我们若让祂管治、管理我们的意志，我们的意志就会被祂占有，并满了祂。然后无论我们决定什么，都会有基督的味道。这就是我们内里各部分被那美妙的灵所变化。祂是在我们里面生命的律，在我们里面活着、运行、工作、照耀、照明、规律、管理并管治。

## 为着召会生活的实行， 学习作内里的基督徒， 从里面被变化

弟兄姊妹，我仰望主使我们的眼睛得开启，看见对我们基督徒而言，问题不在于外面的改变。不是从前我们有恨，如今因为受教导，知道恨是不好的，我们就试着培养爱。不是从前我们骄傲，但如今因为受教导，知道骄傲伤害人、损害人、并破坏事情，我们就向主祷告，求主赐我们谦卑。也不是从前我们容易发脾气，但如今因为从箴言发现，忍耐是令人羡慕的、有益的，我们就学习忍耐。

我们外面也许有一些改变，但里面如何？人的作法、宗教的作法、基督教的作法，就是在外面的行为和举止上改良人。然而，主的救恩是从里面变化我们。祂要从我们的中心扩展，用自己浸透并渗透我们里面的各部分。这样我们就要从里面被变化。不需要我们除去麻烦、外面的事。因着内里生命的成熟和长大，一切麻烦、外面的事会自然而然被丢弃。为着实行召会生活的生命，是借着那灵而变化的生命。

你被这美妙的一位所变化，许多时候就经历基督在十字架上架上包罗万有之死的功效。里面有个东西杀死你的愿望、你的动机、你的存心。有时候你被变化，就觉得释放、自由并得荣。里面有个东西使你要呼喊：“阿利路亚！”有时候你被变化，就感觉基督的管治、作头和作主。你感觉基督在宝座上，祂对你才是真正的王。不但如此，你感觉你与祂同王，你在君王职分上与祂同伙。一面，你受祂管理、管治；另一面，你与祂一同管理，并与祂一同坐在宝座上。

If we allow Him to regulate our emotion, He will permeate our emotion. Then our desires, our preferences, will be filled with Christ. This means we are being transformed in our emotion. Whatever we like or desire will have the image, the expression, of Christ. Moreover, if we allow Him to govern, rule over, our will, our will will be possessed by Him and be full of Him. Then whatever we decide will have the flavor of Christ. This is the transformation of our inward parts by the wonderful Spirit. He is the law of life within us, living, moving, working, shining, illuminating, regulating, ruling, and governing within us.

## LEARNING TO BE AN INWARD CHRISTIAN, TO BE TRANSFORMED FROM WITHIN, FOR THE PRACTICE OF THE CHURCH LIFE

Brothers and sisters, I look to the Lord that our eyes may be opened to see that with us Christians it is not a matter of changing things outwardly. It is not that formerly we had hatred but now we try to cultivate love because we are taught that hatred is not good. It is not that formerly we had pride but now we pray to the Lord to give us humility, since we are taught that pride hurts, damages, and spoils things. Nor is it that formerly we easily lost our temper, but now we have learned to be patient because we found out from Proverbs that patience is desirable and profitable.

We may have some changes outwardly, but what about inwardly? The human way, the religious way, the way of Christianity, is to improve man in his outward conduct and behavior. The Lord's salvation, however, is to transform us from within. He wants to spread out from our very center, saturating and permeating all our inward parts with Himself. In this way we will be transformed from within. Then there will be no need for us to get rid of the troublesome, outward things. Because of the maturity and the growth of the inner life, all the troublesome, outward things will spontaneously be dropped. The life for the practice of the church life is a life of transformation by the Spirit.

When you are being transformed by this wonderful One, many times you experience the effectiveness of the all-inclusive death of Christ on the cross. Something within kills your desire, your motive, your intention. Sometimes when you are being transformed, you sense the release, the liberty, and the glorification. Something within makes you want to shout, "Hallelujah!" And sometimes when you are being transformed, you sense the government, the headship, and the lordship of Christ. You sense that the very Christ is on the throne, and He is the real King to you. Furthermore, you sense that you are reigning with Him, and you are His co-partner in the kingship. On the one hand, you are ruled and governed by Him. On the other hand, you

许多时候你感觉有主的神性、人性、和人性生活在你里面。你里面有深刻的感觉，主所是的、主所有的、和主所作的，都在你里面得以实化。

召会生活就是基督自己这灵渗透、浸透、并变化我们。我们完全被变化并满了基督时，就会成为基督活的、真实的、实际的肢体。然后我们会很容易与别人联结、结合、并建造在一起。这不是用天然的东西，如木、草、禾秸建造，乃是用变化的东西，如金、银、宝石建造。（林前三12。）召会不是借着组织和讨论，借着选举主席、秘书和司库所形成的，那是宗教组织。召会是生机的，是在生命里长大的。

要有召会生活，我们需要上十字架，并顾到基督，祂是我们里面美妙的灵。我们需要顾到我们内里的感觉、内里的引导、内里的照耀、和内里的印证。我们若背上十字架，并体认我们里面的基督，我们就会清楚。一切的问题都借十字架得着解决。这就是为什么在林前二章二节使徒保罗告诉信徒，他曾定了主意，在他们中间不知道别的，只知道耶稣基督，并这位钉十字架的。召会生活是变化的生活，不是天然的生活。这是基督自己，不是客观的道理，乃是活在我们里面主观的灵。

让我们学功课，作内里的基督徒，不作外面的基督徒。不要试着在外面改变自己，那是虚假的。你必须从里面被变化，成为基督身体活的肢体；然后你会体验真正的召会生活。这是我们今天所需要的。

are ruling with Him and sitting on the throne with Him. Many times you have the sense of the Lord's divinity, humanity, and human living within you. You have the deep inner feeling that what the Lord is, what the Lord has, and what the Lord has done are realized in you.

The church life is Christ Himself as the Spirit permeating, saturating, and transforming us. When we are fully transformed and are full of Christ, we will become the living, real, practical members of Christ. Then it will be easy for us to be joined, knit, and built up together with others. This is to be built up not with something natural as wood, grass, and stubble, but with something transformed as gold, silver, and precious stones (1 Cor. 3:12). The church is not formed by organization and discussion and by electing a chairman, a secretary, and a treasurer. That is a religious organization. The church is organic, something growing up in life.

In order to have the church life, we need to go to the cross and take care of Christ, who is the wonderful Spirit within us. We need to take care of our inner feeling, inner guidance, inner shining, and inner registration. If we would go to the cross and realize Christ within us, we will be clear. All problems are solved by the cross. This is why in 1 Corinthians 2:2 the apostle Paul told the believers that he did not determine to know anything among them except Jesus Christ and this One crucified. The church life is a transformed life, not a natural life. It is Christ Himself, not as an objective doctrine but as the subjective Spirit living within us.

Let us learn the lesson of being an inward Christian, not an outward Christian. Do not try to change yourself outwardly. That is false. You have to be transformed from within to become a living member of the Body; then you will realize the genuine church life. This is what we need today.

## 为着建造身体的恩赐

诗篇六十八篇十八节说，“你已经升上高天，掳掠仇敌，你在人间，就是在悖逆的人间，受了供献，叫耶和華神可以与他们同住。”达秘（J. N. Darby）将本节下半译为：“你在人里面得了恩赐，甚至为着悖逆的人，叫耶和華以罗欣居住在那里。”在以弗所四章八节，保罗引这节经文说，“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”那些被掳的，指蒙救赎的圣徒，他们在借着基督的死与复活得救以前，原是被撒但掳掠的。基督在祂的升天里掳掠他们；就是拯救他们脱离撒但的掳掠，并将他们带来归祂自己。基督在祂的升天里使这些蒙拯救的罪人成为恩赐，以建造祂的身体。（11～12。）

我们要领会保罗在以弗所四章八节的思想，就要知道一点本章的结构，这将会很有帮助。一至六节论到保守那灵的一。使徒首先劝勉我们，要竭力保守那灵的一。然后他指出形成我们合一基础的七件事：一个身体、一位灵、一个盼望、一主、一信、一浸和一位神。基于这七个“一”，有那灵的一。

然后在七节保罗说，“恩典赐给我们各人，是照着基督恩赐的度量。”我们照着基督恩赐的度量，得着了恩典。这是什么意思？只要看看我们自己的身体。我们物质身体的每一肢体有某种度量。鼻子的度量是一种尺寸，手臂的度量是另一种尺寸。因为手臂比鼻子大得多，所以手臂比鼻子得着更多血液的供应。使徒保罗是大肢体，像手臂一样，所以，毫无疑问，有许多恩典量给他。我们是小肢体，像手指一样，因此，量给我们的恩典不像量给保罗的那样大。

基督恩赐的度量，就是祂身体肢体的大小。正如我们的血液是照着我們身上肢体的大小供应这些肢体，照样，恩典也是照着基督肢体的大小赐给每一肢体。在基督的身体里，有不同的肢体和不同的恩赐。有些是大肢体，有些是小肢体。每一肢体都是恩赐。我们所得着的恩典，是照着我們作肢体的所是。像保罗那样的使徒，比那是身体上小肢体的人，得着更多的恩典。

## THE GIFTS FOR THE BUILDING UP OF THE BODY

Psalm 68:18 says, "You have ascended on high; You have led captive those taken captive;/You have taken gifts among men,/Even the rebellious ones,/That Jehovah God may dwell among them." J. N. Darby rendered the second half of this verse as, "Thou hast received gifts in Man, and even for the rebellious, for the dwelling there of Jah Elohim." In Ephesians 4:8 Paul quotes this verse by saying, "Therefore the Scripture says, 'Having ascended to the height, He led captive those taken captive and gave gifts to men.'" Those taken captive refers to the redeemed saints, who were taken captive by Satan before being saved by Christ's death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself. In His ascension He made these rescued sinners gifts for the building up of His Body (vv. 11-12).

In order to understand Paul's thought in Ephesians 4:8, it will be helpful to know a little bit about the construction of this chapter. Verses 1 through 6 deal with the keeping of the oneness of the Spirit. The apostle first exhorted us to be diligent to keep the oneness of the Spirit. Then he pointed out seven things that form the base of our oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. Based on these seven "ones" we have the oneness of the Spirit.

Then in verse 7 Paul said that "to each one of us grace was given according to the measure of the gift of Christ." We have received grace according to the measure of the gift of Christ. What does this mean? Just look at our own body. Each member of our physical body has a certain measure. The measure of the nose is of one size, and the measure of the arm is of another. Because the arm is considerably bigger than the nose, it receives more supply of blood than the nose. The apostle Paul was a big member like an arm. Therefore, no doubt, a lot of grace was measured to him. We are small members like little fingers. Hence, the grace measured to us is not as great as what was measured to Paul.

The measure of the gift of Christ is the size of a member of His Body. Just as our blood supplies the members of our body according to their size, grace also is given to each member according to its size. In the Body of Christ there are different members and different gifts. Some are big members and some are small. Every member is a gift. The grace we receive is according to what we are as a member. One who is an apostle like Paul receives more grace than one who is a little member in the Body.

现在我们读第八节，这节说，“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”这些“恩赐”不是为着各种事奉的能力或性能，乃是十一节所说有恩赐的人。九、十节既是插进来的话，十一节就是直接接续八节。十一节说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师。”很清楚，基督在祂升天以后，将各种有恩赐的人当作恩赐赐给召会。十二至十六节告诉我们，这些有恩赐的人是为着成全圣徒，为着建造基督的身体，就是召会。

## 基督升到诸天之上， 将恩赐赐给人

基督在诸天之上得着恩赐，是作为人，在人里面得着恩赐。祂能得着恩赐，其地位、资格乃在于祂是人。我们是人，祂乃是作为人而代表我们。以弗所四章八节所说的恩赐，是有恩赐的人——使徒、申言者、传福音者、牧人和教师。基督借着祂的死与复活，征服撒但和死，并拯救罪人（悖逆的人）脱离撒但和死，以后就在祂的升天里，借着祂复活的生命，使蒙拯救的罪人自己成为这样的恩赐，并将他们赐给祂的身体，好将身体建造起来。

想想彼得的事例。在五旬节那天以前，他还没有装备好成为使徒。在五旬节那天，升天的基督这美妙的灵从诸天降临，使他够资格、装备好作使徒。从那天起，彼得就是使徒，元首将他当作恩赐赐给召会。再想想使徒保罗。在主升天以前，他称为扫罗。（徒十三 9。）扫罗是年轻人，帮助逼迫者杀害司提反。（七 58。）后来，他残害召会，并逼迫基督的信徒。（八 3。）然而，在主升天以后，主降下眷临扫罗，并进入扫罗里面。这样，扫罗就得了重生、变化、装备，而得成为使徒，作为恩赐赐给召会。

主升到诸天之上以后，成就了一切。祂这带着神性和人性的一位，过了人性生活，经过死，对付罪，胜过撒但，征服死，释放自己作生命，在祂的复活里得着荣耀，升到诸天之上，并且登了宝座，得着国度和权柄。神格之丰富的一切丰满，都具体化身在祂里面。这带着许多事物的一位进入我们里面，就使我们成为赐给召会的恩赐。

Now we go to verse 8, which says, "Therefore the Scripture says, 'Having ascended to the height, He led captive those taken captive and gave gifts to men.'" These "gifts" are not the abilities or capacities for various services, but the gifted persons mentioned in verse 11. Since verses 9 and 10 are parenthetical, verse 11 is a direct continuation of verse 8. Verse 11 says, "And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers." It is clear that after His ascension Christ gave as gifts different gifted persons to the church. Verses 12 through 16 tell us that these gifted persons are for the perfecting of the saints unto the building up of the Body, that is, the church.

## CHRIST ASCENDING TO THE HEAVENS TO GIVE GIFTS TO MEN

When Christ received gifts in the heavens, He received them in man, as man. His standing, His qualification, for Him to receive the gifts was His being a man. We are men, and He represents us as a man. The gifts mentioned in Ephesians 4:8 are the gifted persons—apostles, prophets, evangelists, and shepherds and teachers. After conquering Satan and death and rescuing the sinners, the rebellious ones, from Satan and death through His death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts by means of His resurrection life and gave them to His Body for its building up.

Consider the case of Peter. Before the day of Pentecost, he was not yet equipped to be an apostle. On the day of Pentecost, the ascended Christ as the wonderful Spirit came down from the heavens to qualify, to equip, him as an apostle. From that day on, Peter was an apostle as a gift given to the church by the Head. Also, consider the apostle Paul. Before the Lord's ascension, he was called Saul (Acts 13:9). As a young man, Saul helped the persecutors in their slaying of Stephen (7:58). Later, he devastated the church and persecuted the believers of Christ (8:3). After the Lord's ascension, however, the Lord came down to visit Saul and to enter into Saul. Thus, Saul was regenerated, transformed, equipped, and made an apostle as a gift given to the church.

After His ascension to the heavens, the Lord accomplished everything. As the One with divinity and humanity, He lived a human life, went through death, dealt with sin, overcame Satan, conquered death, released Himself as life, was glorified in His resurrection, ascended to the heavens, and was enthroned to receive the kingdom and authority. In Him is embodied all the fullness of the riches of the Godhead. When this One with so many things comes into us, He makes us gifts to the church.

为什么主是在人里面，作为人，在人的地位上，带着人的性情，并带着人的资格，为着祂的身体得着恩赐？因为我们这些悖逆者乃是人。我们的地位、我们的资格、我们的性情，是属人的，所以主必须与我们一样。我们若将完全的地位给祂，祂就能在我们里面作事，使我们成为赐给召会的恩赐。

我们该渴慕成为赐给主身体的恩赐。我们不该对任何一种地位或头衔有野心。我们人都想要伟大，要富有，要扬名，并要得着一些头衔。甚至在所谓主的仆人中间，许多人也在寻求属世的头衔。他们喜欢被宣传为“某某博士”，或“世界名传道人”。有些传道人甚至接受荣誉学位。我们在这件事上该想想自己。你愿意微小、卑微并贫穷么？你愿意遭受反对和逼迫么？你愿意隐藏、被埋没、不要名声么？主在这地上时，在祂的人性生活里，祂愿意卑微、贫穷并被埋没，祂愿意遭受反对和逼迫，祂从不为自己寻求名声。我们若渴望在宗教世界，在基督教世界有名声，这就是说，我们没有将地位给在人性生活里的基督。在我们里面包罗万有的基督，包括祂在这地上人性生活的元素，这生活是卑微、贫穷、谦卑、受限制、并在逼迫之下的。想想看彼得和保罗这样的使徒，他们也是经历贫穷、反对和逼迫。

最受苦的人将最有基督，并要成为基督最大的部分，最大的肢体。对十字架越有经历的人，就越有基督。有多少十字架应用在你身上？在你里面基督的死有地位么？倘若另一位弟兄与你争吵，使你不喜乐，你该怎么作？你若还击，这就是说，在你里面没有地位让给基督的死。但你若领悟你已经与基督同钉十字架，并将死应用到自己身上，这就会使你更多得着基督，并会使你成为基督更大的部分。你说，“主，我完了，我在十字架上。现在主，活在我里面的乃是你。”

弟兄姊妹，你若愿意将更多的地位让给基督和十字架，你就会有基督同祂一切的成就，基督的升天和登宝座就会在你里面。你会服从作王的基督，你也会与祂一同作王，一同管理。你会带着权柄在宝座上。不但如此，你会领悟并领略基督的超越、能力、丰富和丰满。这一切都会在你里面，你也会成为基督的一大部分。然后你会成为从元首赐给召会的真正恩赐。

Why does the Lord receive gifts for His Body in man, as man, on the standing of man, with the nature of man, and with the qualification of man? It is simply because we, the rebellious ones, are men. Our standing, our qualification, our nature, is that of a man. So the Lord must be the same as we are. If we give the full ground to Him, He can work out something in us to make us gifts to the church.

We should have an aspiration to be gifts to the Lord's Body. We should not be ambitious for any kind of position or title. We human beings want to be great, to be rich, to be famous, and to get some titles. Even among the so-called servants of God, many are seeking the worldly titles. They like to be advertised as "Dr. So-and-so" or "the world famous preacher." Some preachers would even receive an honorable degree. We should consider ourselves in this matter. Are you willing to be small, to be lowly, and to be poor? Are you willing to suffer opposition and persecution? Are you willing to be hidden, buried, and not to be famous? When the Lord was on this earth, in His human life He was willing to be lowly, poor, and buried. He was willing to suffer opposition and persecution. He never sought fame for Himself. If we desire to be famous in the religious world, in the Christian world, this means that we do not give ground to Christ in His human living. The all-inclusive Christ within us includes the element of His human living on this earth, which was lowly, poor, humble, restricted, and under persecution. Consider the apostles such as Peter and Paul. They experienced poverty, opposition, and persecution.

He who suffers the most will have Christ the most and will become the biggest part, the biggest member, of Christ. He who has more experiences of the cross will have more of Christ. How much of the cross has been applied to you? Is there ground within you for the death of Christ? If another brother quarrels with you and makes you unhappy, what should you do? If you fight back, this means there is no ground within you given to the death of Christ. But if you realize that you have been crucified with Christ and apply that death to yourself, this will cause you to have more of Christ and will make you a bigger part of Christ. You should say, "Lord, I am finished. I am on the cross. Now Lord, it is You who live in me."

Brothers and sisters, if you are willing to give more ground to Christ and the cross, you will have Christ with all His accomplishments. Christ's ascension and enthronement will be in you. You will be submitting to Christ as the King, and you will be a co-king, co-ruler, with Him. You will be on the throne with authority. Furthermore, you will realize and apprehend the transcendency, the power, the riches, and the fullness of Christ. All these things will be in you, and you will become a great part of Christ. Then you will become a real gift from the Head to the church.

许多人以为，他们若要事奉主，就需要上神学院或圣经学院，并研读一切关于神的事。然后他们就能成为牧师、执事、或传道人，来服事主的儿女。然而，这不是正确的路。你必须领悟，今天基督在你里面；不但如此，祂所成就、所得着、并所达到的一切，也在你里面。你必须给祂地位，让祂将自己和属祂的一切，都作到你里面。这样，你就会得着更新、变化并重造，成为你自己原来所不是的。你会成为基督的一部分，作为恩赐，对圣徒成为一大帮助。你能成全圣徒，以建造身体。真正为着建造基督身体的恩赐，乃是有基督这样作工在他们身上的人，这使他们被基督浸透并充满，而成为基督较大的部分。

这些有恩赐的人在对主的事奉上，不该作什么顶替圣徒；反之，他们该成全圣徒事奉主。让我举例说明。假定我是烹饪专家，我到你家来，有两种可能。一种可能是我会摆脱你，我会告诉你：“弟兄，你既不懂得如何作菜，最好离开，让我为你作。”另一种可能是我教导你作菜，并帮助你作。不久以后，你就像我一样会作菜，因为你已被我成全。有恩赐的人该学习这样成全圣徒。他们不该在事奉主的事上代替圣徒。他们不该作圣徒的代替。反之，他们该帮助圣徒，教导他们，指导他们，使他们得成全。

## 成全圣徒的路

现在我们需要看见成全圣徒的路。有恩赐的人需要供应基督给人；他们必须帮助人体验基督，认识基督，经历基督，并在基督里长大。这是使徒教训的用意和终极目标。

## 教训之风

以弗所四章十四节说，“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”这里我要请你们标出“教训”一辞，或在字旁画线。这节不是说到异端之风，不是仅仅道理之风，也不是错误的教训之风。这节乃是说“一切教训之风”。

Many think that if they are going to serve the Lord, they need to go to a seminary or a Bible institute and study all the things about God. Then they can become a pastor, a minister, or a preacher to serve the Lord's children. This, however, is not the right way. You have to realize that Christ today is within you. Furthermore, everything that He has accomplished, obtained, and attained is also within you. You have to give Him the ground and let Him work Himself and everything that is of Him into you. Then you will be renewed, transformed, and re-made into something other than yourself. You will be made a part of Christ as a gift to be a great help to the saints. You will be able to perfect the saints for the building up of the Body. The real gifts for the building up of the Body of Christ are the persons who have been worked on by Christ in such a way that they are saturated and permeated with Christ so that they become the great parts of Christ.

These gifted persons should not do anything to replace the saints in the service of the Lord. Rather, they should perfect the saints to serve the Lord. Let me illustrate. Suppose I am a cooking expert. When I come to your home, there are two possibilities. One possibility is that I will get rid of you. I will tell you, "Brother, since you don't know how to cook, you had better stay away and let me cook for you." The other possibility is that I teach you how to cook and help you to cook. Then after a while you will be able to cook as I do because you have been perfected by me. The gifted persons should learn to perfect the saints in this way. They should not take their place in serving the Lord. They should not be their substitute. Rather, they should help them, teach them, and instruct them so that they may be perfected.

## THE WAY TO PERFECT THE SAINTS

Now we need to see the way to perfect the saints. The gifted persons need to minister Christ to others. They have to help others realize Christ, know Christ, experience Christ, and grow in Christ. This is the intention, the ultimate goal, of the teaching of the apostles.

## THE WINDS OF TEACHING

Ephesians 4:14 says, "That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error." Here I would ask you to mark or underline the word "teaching." This verse does not speak of the wind of heresy, nor the wind of mere doctrines, nor the wind of wrong teachings. It simply says "every wind of teaching."

最近，我在特会中释放一些信息，每次聚会后，都有三至五位弟兄题一些问题向我挑战。他们到我这里来问：“李弟兄，关于预定你怎么说？”“有绝对的恩典么？”“为什么有自由意志？”我若花时间与他们谈论、讨论并争辩这一切事，那里所有的聚会都会被破坏。这几种教训就像把人吹离基督的风。有时候这风也许成为台风，能带进许多损害。这风使人忘记基督和祂的彰显，祂的身体，反而开始为各种的意见和道理的事争辩。这就是为教训之风所摇荡。

在十四节使徒提起教训之风，在前一节他提起信仰的一。信仰的一是全然与教训之风相对的事。假定我们五位弟兄来在一起。我们已重生并得救了。我们在基督里，并且我们是一。我们有信仰的一。我们一同赞美主，一同祷告，一同敬拜神，也彼此交通，那真是美好又美妙。然后，有一天，一位弟兄问一个问题：“李弟兄，关于被提你怎么说？”立刻在我们面前就有危机，甚至有网罗。我们若不谨慎，就会开启所有的窗户，让风吹进来。然后因着我们关于被提的见解不同，我们就不能再一同祷告。至终，我们甚至成为分裂的，并彼此分开。

你若学了功课，最好不要问这种问题。你若被问及这种问题，你必须学习说，“弟兄，无论如何，有一天祂要来接我们。让我们爱祂并凭祂而活。”这是最好的答案。不要让自己受试诱，为道理争辩。你要保守自己不被教训之风所摇荡，只要有信仰上的一，就够好了。信仰由以弗所四章里的七个“一”所组成：一位主、一位神、一位灵、一个身体、同着一信、一浸、和一个盼望。只要我们有这七个“一”就够了。

然后十五节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”真实就是实际，实际乃是基督自己。我们必须持守基督，并在一切事上长到祂里面。然后，有什么结果？十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”这就是说，包罗万有的元首是源头，是本源；本于元首，我们要从基督有所领受，并将出于基督的东西彼此供应。这样，在我们里面，

Recently, I gave some messages in a conference, and there were three to five brothers there who would challenge me with some questions after each meeting. They came to me asking, "Brother Lee, what about predestination?" "What about absolute grace?" "What about the free will?" If I had spent the time to talk, discuss, and argue with them about all these matters, all the meetings there might have been spoiled. These kinds of teachings are like the wind blowing people away from Christ. Sometimes the wind may become a hurricane that can bring in a lot of damage. It causes people to forget about Christ and His expression, His Body. Instead, they begin to argue about different kinds of opinions and doctrinal matters. This is to be carried about by the wind of teaching.

In verse 14 the apostle mentioned the wind of teaching, and in the previous verse he mentioned the oneness of the faith. The oneness of the faith is something altogether contrary to the wind of teaching. Suppose five of us brothers come together. We have been regenerated and saved. We are in Christ and we are one. We have the oneness of the faith. We praise the Lord together, pray together, worship God together, and fellowship with one another. It is really good and wonderful. Then, one day, one of the brothers asks a question, "Brother Lee, how about the rapture?" Right away there is a danger, even a snare, before us. If we are not careful, we will open all the windows for the wind to blow in. Then we can no longer pray together because of our different views about the rapture. Eventually, we may even become divided and separated from one another.

If you have learned the lesson, it is better not to ask this kind of question. And if you are asked this kind of question, you have to learn to say, "Brother, anyhow, one day He will come to take us. Let us love Him and live by Him." This is the best answer. Do not allow yourself to be tempted to argue about doctrines. Keep yourself from being carried away by the wind of teaching. As long as you have the oneness of the faith, it is good enough. The faith consists of the seven "ones" in Ephesians 4: one Lord, one God, one Spirit, one Body, with one faith, one baptism, and one hope. As long as we have these seven "ones," it is sufficient.

Then verse 15 says, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." The truth is the reality, which is Christ Himself. We have to hold to Christ and grow up into Him in all things. Then, what is the outcome? Verse 16 says, "Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love." This means that out from the fountainhead, the source, the all-inclusive Head, we will receive something of Christ and minister something of Christ to one another. In this way there will be a great measure of Christ within us and among us. So we will have

在我们中间，就会有大量的基督。我们就会有生命的长大和生命的变化。至终，身体要在爱里把自己建造起来。

弟兄姊妹，这是我们实行召会的生命。我请你们为这一切事祷告，使你们在这些日子里能有所看见。

the growth of life and the transformation of life. Eventually, the Body will be built up by itself in love.

Brothers and sisters, this is the life for us to practice the church. I do ask you to pray about all these things that you may see something in these days.

## 第十一章

### 长大与建造

读经：彼得前书二章二至五节，哥林多前书三章七至十三节，十六至十七节，以弗所书二章二十一至二十二节，四章十三至十六节。

本章我们要交通到借着生命长大而建造召会。

#### 在生命里长大， 为着建造基督的身体

首先，我们要看圣经里好几段话，是将生命长大与建造召会连接起来的。彼前二章二至五节说，我们若尝过主（不仅仅相信祂），我们就会渴慕主话中滋养的奶，然后我们就会长大。（彼前二 2～3。）借着这个长大，我们就会被建造成属灵的殿。（彼前二 5。）因此，这几节主要给我们看见两件事：一是在生命里长大，另一是建造属灵的殿。建造召会为属灵的殿，乃在于生命里的长大。我们借着在基督的生命里长大而被建造。因此，长大是为着建造，建造是在于长大。

现在让我们读林前三章七至九节：“可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。栽种的和浇灌的都是一样，但将来各人要照自己的劳苦，得自己的赏赐。因为我们是神的同工，你们是神的耕地，神的建筑。”注意这里使徒对召会用两种描述。首先，他将召会比作神的耕地，神的农场，神所种植、栽培之物。然后，他将召会比作神的建筑。耕地、农场需要长大；建筑或房屋需要建造。十至十三节告诉我们，建造该用怎样的材料。

然后十六至十七节继续说，“岂不知你们是神的殿，神的灵住在你们里面么？若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。”十六节里神的殿，指在某一个地方团体的信徒，而十七节里神的那

## CHAPTER ELEVEN

### THE GROWTH AND THE BUILDING

Scripture Reading: 1 Pet. 2:2-5; 1 Cor. 3:7-13, 16-17; Eph. 2:21-22; 4:13-16

In this chapter we want to fellowship concerning the building up of the church by the growth in life.

#### THE GROWTH IN LIFE FOR THE BUILDING UP OF THE BODY OF CHRIST

First of all, we want to consider several passages in the Bible that link together the growth in life and the building of the church. First Peter 2:2-5 says that if we have tasted the Lord, not only believed in Him, we will long for the nourishing milk in His word and then we will grow (vv. 2-3). By this growing, we will be built up as a spiritual house (v. 5). Hence, these few verses show us mainly two things: one is the growth in life and the other is the building up of a spiritual house. The building up of the church as a spiritual house depends upon the growth in life. We are built up by growing in the life of Christ. Hence, growing is for building up, and building up depends on growing.

Now let us read 1 Corinthians 3:7-9: "So then neither is he who plants anything nor he who waters, but God who causes the growth. Now he who plants and he who waters are one, but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's cultivated land, God's building." Notice here that the apostle used two kinds of description for the church. First, he likened the church to God's cultivated land, God's farm, God's plantation, God's husbandry. Then, he likened the church to God's building. With the cultivated land, the farm, there is the need for growth. With the building, or the house, there is the need for building up. Verses 10 through 13 tell us what kind of materials should be used for the building.

Then verses 16 and 17 go on to say, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you." The temple of God in verse 16 refers to the believers collectively in a certain locality, whereas the temple of God in

殿，指普世所有的信徒。所有的信徒是神在宇宙中独一的殿，这殿在地上的许多地方有彰显。殿是建筑，而建筑在于耕地的长大。

不但如此，我们在以弗所二章二十一至二十二节也能看见长大与建造的事。二十一节说，在基督里面，“全房…长成在主里的圣殿。”我们不但被建造，我们也长成圣殿。然后二十二节说，“你们也在祂里面同被建造，成为神在灵里的居所。”我们再次看见，召会建造为神的居所，在于生命里的长大。

然后在以弗所四章十三至十六节我们再次看见，建造在于长大。十三节说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”十四节继续说，“使我们不再作小孩子…”。我们不再作小孩子，因为我们长大了。十五节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”我们必须长到基督里，祂是身体的元首。然后十六节告诉我们，从元首基督，“全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”简单的说，这段话给我们看见，身体，召会的建造，在于在基督里生命的长大。

## 需要有神目标的异象

本书的负担是要给主的儿女看见，在这末后的日子里，主要恢复这一件事，就是基督作到信徒里面，好与他们调和，并且所有的信徒在性质上、素质上、元素上、并他们人性的本质上，渐渐变化成基督的形像。然后我们要成为基督的许多部分，构成基督的身体，基督活的彰显。这是我们的负担，我们的异象，我们的启示。这也是我们寻求的标杆或目标。

热心宗教的人告诉我们，我们人需要宗教。他们是错误的。我们所需要的是基督。基督是中心，基督也是一切。基督是我们里面荣耀的盼望，（西一27，）作变化的生命。祂天天将我们从属地的人变化成属天的人。我们从里到外，从灵到心思、情感和意志完全变化时，就会成为基督活的肢体。然后我们会自然而然的长在一起。基督在我们里面，变化我们，使我们长成一个。这样我们就在实际上成为身体。所以身体是借着在生命里长大而被建造的。

verse 17 refers to all the believers universally. All the believers are the unique temple of God in the universe, which has its expression in many localities on the earth. The temple is the building, and the building depends upon the growth of the cultivated land.

Furthermore, we can see the matter of growth and building in Ephesians 2:21-22. Verse 21 says that in Christ "all the building...is growing into a holy temple in the Lord." Not only are we being built up, but we are also growing into a temple. Then verse 22 says, "In whom you also are being built together into a dwelling place of God in spirit." Again, we see that the building up of the church as the dwelling place of God depends on the growth in life.

Then in Ephesians 4:13-16 we see again that the building depends on the growth. Verse 13 says, "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ." Verse 14 goes on to say that "we may be no longer little children..." We are no longer little children because we have grown up. Verse 15 says, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." We have to grow up into Christ, who is the Head of the Body. Then verse 16 tells us that out from the Head, Christ, "all the Body...causes the growth of the Body unto the building up of itself in love." In brief, this passage shows us that the building up of the Body, the church, depends on the growth of life in Christ.

## THE NEED FOR A VISION OF GOD'S GOAL

The burden of this book is to show the Lord's children that in these last days the Lord is going to recover this one thing, that is, Christ being wrought into the believers in order to be mingled with them, and all the believers being transformed in nature, in essence, in element, and in their very human substance into the image of Christ. Then we will become the many parts of Christ to constitute the Body of Christ, the living expression of Christ. This is our burden, our vision, our revelation. This is also the mark or goal of our seeking.

The religious people tell us that we human beings need a religion. They are wrong. What we need is Christ. Christ is the center, and Christ is everything. Christ is the hope of glory within us (Col. 1:27) as the transforming life. He is transforming us day by day from an earthly person into a heavenly person. When we are completely transformed from within to without, from our spirit to our mind, emotion, and will, we will become living members of Christ. Then we will spontaneously grow together. Christ is in us, transforming us to make us grow into one. Then we will be the Body in reality. So the Body is built up by the growth in life.

你以为我们能来在一起，借着讨论建造召会么？你为一些弟兄们借着赞同某些事就能建造召会么？也许这次经过很长的讨论以后，我们能彼此赞同，但恐怕再过不久，又有个东西从我们出来，使我们彼此冲突。然后我们彼此相争，又有更多的讨论。我们若这样作，就是在形成宗教团体，或组织基督“教会”；这不是建造基督的身体。

召会作基督的身体，是在基督里长大并长到基督里面的事。你必须长大，我也必须长大。我们越长大，就越被建造在一起。这个长大不是借着组织，乃是借着在生命里长大。

神的目标，神的标杆，不仅仅是要使我们成为好人。神的目标是要使我们成为基督的一部分。为此我们不需要这么多道理的教训，我们所需要的是长大。我们需要领悟，基督这活的一位，是那活在我们里面美妙的灵，我们需要接触祂。

你看见了这个关于神目标的异象么？我提议你读过本章以后，找时间亲近主，在祂面前有真实的祷告，并求祂给你看见祂的目标，祂的标杆。你可以祷告：“主，向我启示这件事，并开启我的眼睛，使我看见异象，使我对你的身体，对你的目标，你的标杆，有启示。”你至少该这样祷告一次，越多越好。

许多年前，有很长一段时间，我天天为这件事祷告。我每天在主面前有活的祷告：“主，开启我的眼睛，使我看见你的定旨，你的标杆，你的目标。我多年研读你的话，但我不知道在这整个宇宙中，你的定旨，你的标杆，你的目标是什么。主，向我启示这事。开启我的眼睛，使我看见。”我赞美主，祂答应了我的祷告。到某个时候，我真的被带进对神永远定旨的领悟。有个十分真实的东西清楚的向我启示，我无法否认我的确有所看见。

之后，你需要在主面前有明确、新鲜的奉献。在罗马十二章，使徒说到身体的真理以前，劝勉我们为着神的定旨和目标，将自己当作活祭献给神。（1。）也许你已经献上自己，但你需要再次献上自己，目的是要领悟神永远的目标。

Do you think we can come together to build up the church by discussion? Do you think some brothers can build up the church by agreeing on certain matters? Maybe this time we can agree with one another after a lengthy discussion, but I am afraid that after a while something will come out of us to contradict one another. Then we will fight with one another and have more discussions. If we do this, we are forming a religious body or organizing a Christian "church." This is not the building up of the Body of Christ.

The church as the Body of Christ is something growing up in Christ and into Christ. You have to grow, and I have to grow. The more we grow, the more we will be built up together. This building up is not by organization but by the growth in life.

God's goal, God's mark, is not merely to make us good persons. God's goal is to make us a part of Christ. For this we do not need so many doctrinal teachings. What we need is to grow up. We need to realize that Christ as the living One is the wonderful Spirit living within us. We need to contact Him.

Have you seen this vision concerning God's goal? I would suggest that after reading this chapter, you find a time to be with the Lord. Have a genuine prayer before Him and ask Him to show you His goal, His mark. You may pray, "Lord, reveal this matter to me and open my eyes that I may see a vision, that I may have a revelation concerning Your Body, concerning Your goal, Your mark." You should pray in this way at least once, and the more the better.

Many years ago, for a long time day by day I prayed about this matter. Every day I had a living prayer before the Lord: "Lord, open my eyes that I may see Your purpose, Your mark, Your goal. I have studied the Word for many years, but I don't know Your purpose, Your mark, Your goal, in the whole universe. Lord, reveal this to me. Open my eyes that I may see." I praise the Lord that He answered my prayer. At a certain time I was truly brought into the realization concerning the eternal purpose of God. Something so real was clearly revealed to me. I cannot deny that I did see something.

Following this, you need to have a definite and fresh consecration before the Lord. In Romans 12, before going into the truth of the Body, the apostle exhorted us to consecrate ourselves as a living sacrifice to God for His purpose and goal (v. 1). Maybe you have offered yourself already, but you need to offer yourself once again for the purpose of realizing God's eternal goal.

你若愿作这两件事——在主面前有真实的祷告，并将自己再次献给祂——我就有充分的确信，你会对自己有清楚的异象。你会看见你的己一无是处，只适于死和埋葬。你会体验基督的十字架。你会一直有感觉，你已被置于十字架上，并被十字架了结。你一无是处，只适于被钉十字架。

同时，你也会感觉、确知、领略并体验，包罗万有的基督对你如此实际，祂在你里面活着并工作。然后你会被带进基督作生命、亮光、生命之律、和膏油涂抹的实际里。所以日复一日，你会经历有个东西一直在你里面活着、工作、行动、运行、光照、规律并膏抹。你会知道如何与基督同行，祂不是在诸天之上客观的基督，乃是在你的灵和心里主观的基督。

不但如此，你会一直觉得你与祂是一。你祷告的时候，祂在你里面祷告。你行走的时候，祂在你里面行走。你到某些地方去，祂就同着你去并在你里面去。你会一直觉得祂的同在，不只在旁边，也在你里面。你会体验祂是何等实际又便利。

不知不觉，自然而然，你会逐渐在许多事上得着变化——在你的想法上、在你的愿望上、在你的情感上、在你的存心上、在你的态度上、并在你内里的各部分上。你会完全被基督占有并据有，且被基督充满。因着你这样被基督浸透并充满，在基督以外的一切事，就会逐渐被你丢弃。日复一日，你会丢弃一些东西；然后你会长到祂里面。你会长到一个地步，你很容易与所有爱主的人联结在一起，并结合在一起。至终，你会有基督身体的实际，召会生活的实际。

弟兄姊妹，我信我已题出上好的路，能帮助我们看见神关于建造召会之目标的异象。简单的说，第一，你必须领悟，你必须死。你若仍然活着，就没有召会生活。你必须看见，你需要钉十字架，你也已经钉十字架。（罗六6，加二20。）第二，你必须领悟，基督今天不但在天上，也在你里面，要作你的一切。第三，你要学习到基督面前去，借着祷告接触祂。不要为你自己的福利祷告，倒要为基督与身体祷告。要祷告使你看见在你里面活的基督。同时，为着这件事特意并确定的献上自己。告诉主：“主，为着你的定旨，为着你自已，为着对你自己的经历，并为着对

If you would do these two things—have a genuine prayer before the Lord and offer yourself again to Him—I have the full assurance that you will have a clear vision about yourself. You will see that your very self is good for nothing but death and burial. You will realize the cross of Christ. All the time you will have the sense that you have been put on the cross and terminated by the cross. You are good for nothing but to be crucified.

At the same time, you will also have the sense, the registration, the apprehension, the realization, that the all-inclusive Christ is so real to you and that He is living and working in you. Then you will be brought into the reality of Christ as life, light, the law of life, and the anointing. So day by day you will experience something living, working, acting, moving, enlightening, regulating, and anointing within you all the time. You will know how to go along with Christ, not an objective Christ in the heavens but a subjective Christ in your spirit and heart.

Furthermore, you will always sense that you are one with Him. While you pray, He prays in you. While you walk, He walks in you. While you go to certain places, He goes with you and in you. You will always sense His presence, not just beside you but within you. And you will realize how real and available He is.

Unconsciously and spontaneously you will gradually be transformed in many things—in your way of thinking, in your desire, in your emotion, in your intention, in your attitude, and in all of your inward parts. You will be wholly occupied and possessed by Christ and filled with Christ. Because you are so saturated and permeated with Christ, all things other than Christ will gradually be dropped by you. Day by day something will be dropped. Then you will grow up into Him. You will grow to such an extent that it will become easy for you to be joined together and knit together with all those who love the Lord. Eventually, you will have the reality of the Body of Christ, the reality of the church life.

Brothers and sisters, I believe that I have suggested the best way that can help us to see the vision of God's goal concerning the building up of the church. In brief, first, you have to realize that you have to die. If you are still living, there is no church life. You have to see that you need to be crucified and that you have been crucified (Rom. 6:6; Gal. 2:20). Second, you have to realize that Christ today is not only in heaven but also in you to be everything to you. Third, learn to go to Christ and contact Him by prayer. Do not pray for your own welfare. Instead, pray concerning Christ and the Body. Pray that you may see the living Christ within you. At the same time, offer yourself purposely and definitely for this matter. Tell the Lord, "Lord, I am here ready for Your purpose, for Yourself, for the experiencing of Yourself, and for the realization

你自己的体验，我在这里预备好了。”第四，学习一直与那在你里面的主维持美好的交通，顺着祂，且顾到内里的膏油涂抹、内里的印证。这四点够好了。你若实行这些，就会有許多美妙的事从你出来。

## 我们需要经历 那住在我们里面活的基督

现在我要说到使今日基督徒困惑的主要三类事情。首先，有基督教的礼仪，包括形式、仪文、规条等等。其次，有许多教训和道理。末了，有恩赐。弟兄姊妹，允许我谦卑却坦率的告诉你们，你们不需要任何一种形式、仪文、规条、规则、宪章、宪法等等。你们所需要的是活的基督。那么，关于教训又如何？我不愿说你不需要任何一种教训。你需要一些教训；但那些教训必须是为着基督并出于基督的，必须帮助你认识基督并经历基督。

关于恩赐，我要说，你我的确需要一些恩赐。但我们需要领悟，恩赐仅仅是恩赐，不是基督自己。恩赐不是为着恩赐，乃是为着基督。所有的恩赐必须帮助我们认识基督，认识生命，并经历基督作生命。不要满足于恩赐；恩赐不过开门铺路，叫我们到基督那里去。

所以，今天你所需要的乃是活的基督。当你完全被基督浸透、浸润、充满、占有并据有，你就会成为基督的一部分，而你这人就会成为活的恩赐。无论你去哪里，无论你在哪里，你对召会和神的儿女都会是一大帮助。你这个人会对别人会成为真正生命的职事。然后召会生活就会自动产生出来。今天我们这些主的子民所需要的，是活的基督构成并作到我们里面，使我们成为基督的各部分。这是神的目标，神的标竿，神永远的定旨。

然而，我们所需要学习最重要的功课，是经历基督这美妙的灵在我们里面工作、规律并运行。我们需要顾到这一位。有一次，一位弟兄到我这里来，说，“李弟兄，我有事要和你谈谈。”但我在灵里知道，他来要与我争吵。所以我问他，那一刻他是否有内里的膏油涂抹要和我谈话。他回答说，“我对你诚实的说，我没有内里的膏油涂抹。但我仍要和你谈谈。”许多时候我们作了同样的事。我们知道我们没有膏油涂抹去作某件事，但我们仍要作。这就是问题所在。

of Yourself." Fourth, learn to always maintain a good fellowship with the Lord who is in you. Go along with Him and take care of the inner anointing, the inner registration. These four points are good enough. If you practice them, many wonderful things will come out of you.

## OUR NEED TO EXPERIENCE THE LIVING CHRIST WHO DWELLS IN US

Now I want to mention three main categories of things which perplex today's Christians. First, there are the formalities of Christianity, including forms, rituals, regulations, etc. Next, there are a lot of teachings and doctrines. Last, there are the gifts. Brothers and sisters, allow me to tell you humbly but frankly that you do not need any kind of forms, rituals, regulations, rules, charters, constitutions, etc. What you need is the living Christ. Then, how about the teachings? I would not say that you do not need any kind of teaching. You need some teaching. But the teachings must be something for Christ and of Christ. They must help you to know Christ and experience Christ.

Now concerning the gifts, I would say that you and I do need some gifts. But we need to realize that gifts are merely gifts, not Christ Himself. Gifts are not for gifts but for Christ. All the gifts must be a help for us to know Christ, to know life, and to experience Christ as life. Do not be satisfied with the gifts. Gifts only open the door and pave the way for us to go to Christ.

Therefore, what you need today is the living Christ. When you are fully saturated, permeated, filled, occupied, and possessed by Christ, you will become a part of Christ and your very person will become a living gift. Wherever you go and wherever you are, you will be a great help to the church and to the children of God. Your person will be a real ministry of life to others. Then automatically the church life will come out. Today what we, the Lord's people, need is the living Christ constituted and wrought into us for us to be made parts of Christ. This is God's goal, God's mark, God's eternal purpose.

The most important lesson that we need to learn, however, is to experience Christ as the wonderful Spirit working, regulating, and moving within us. We need to take care of this One. One time a brother came to me, saying, "Brother Lee, I have something to talk with you about." But I knew in my spirit that he came to quarrel with me. So I asked him if at that moment he had the inner anointing to talk with me. He replied, "To be honest with you, I don't have the inner anointing. But I still want to talk with you." Many times we have done the same thing. We know that we do not have the anointing to do a certain thing, but we still want to do it. This is a problem.

许多时候，甚至你要传福音时，你也不顺从内里的膏油涂抹。有时候你在祷告，却不顺从内里的膏油涂抹。膏油涂抹在你里面告诉你，要为某件事祷告，但你却没有照着膏油涂抹祷告，反而以你的方式祷告；你越祷告，就越觉得你不顺从膏油涂抹。我再说，这是我们的问题。

我们若都顾到内里的膏油涂抹，就不会有争吵、争辩或恼恨。反而我们中间会有和谐、一致、爱、合一和建造。召会的建造不在于任何别的事，乃在于借着一只顾到内里的膏油涂抹，而有生命里的长大。所以，我们需要学习运用我们的灵，接受基督作我们的生命，且顺着内里的膏油涂抹。这样我们就与祂维持美好的交通，并一直与祂是一。

让我们忘记我们基督徒背景中的许多事，只要在主面前简单。我们已经与基督同钉十字架，现在活着的，不再是我们，乃是基督在我们里面活着。（加二 20。）这活的基督作为那灵，离我们不远，就在我们里面。祂是如此便利又实际；祂正在我们里面运行。我们只要与祂交通，且顺着祂而行。

现在你领会为什么宣信（A. B. Simpson）在他的一首诗歌中说，“与基督同死，何等的安适！脱世界、自己、罪恶！与基督同活，何等的超脱！祂生我里，供应我。”（诗歌三六五首，副歌。）的确如此，与基督同死，何等的安适；与基督同活，何等的超脱。不要复杂，只要简单。你若问关于这个、那个的许多问题，我怕你就像神学院的学生，被许多的研究弄得复杂了。在远东，我遇见过许多信徒，原来百分之百是外邦人，没有任何基督教背景，他们被带到主面前以后，非常简单。他们许多人是受过高等教育的人，但他们极其简单，很容易帮助他们认识基督。

愿主怜悯我们，使我们撇下来自老旧基督教背景的一切，只要简单，顺着那住在我们里面活的一位而行。这样，我们就会有真实的基督徒生活，和真实的召会生活。

Many times even while you are going to preach the gospel, you are disobedient to the inner anointing. And sometimes while you are praying, you are disobedient to the inner anointing. Within you the anointing tells you to pray for a certain thing, yet you do not pray according to the anointing. Rather, you want to pray in your way. The more you pray, the more you sense you are disobeying the anointing. Again, I say, this is our problem.

If we all simply take care of the inner anointing, there will be no quarrel, argument, or hatred. Instead, there will be harmony, oneness, love, unity, and the building up among us. The building up of the church does not depend on anything else but the growth in life by constantly taking care of the inner anointing. Therefore, we need to learn to exercise our spirit to take Christ as our life and to go along with the inner anointing. In this way we maintain a good fellowship with Him and are one with Him all the time.

Let us forget about so many things in our Christian background and just be so simple before the Lord. We have been crucified with Christ, and it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). This living Christ as the Spirit is not far from us but right within us. He is so available and practical. He is moving within us. I just fellowship with Him and go along with Him.

Now you understand why in one of his hymns A. B. Simpson said, "Oh! it is so sweet to die with Christ,/To the world, and self, and sin;/Oh! it is so sweet to live with Christ,/As He lives and reigns within" (Hymns, #482, chorus). It is really so. It is so sweet to die with Christ, and it is so sweet to live with Christ. Do not be complicated; just be simplified. If you ask so many questions about this and that, I am afraid you are like a seminary student who has been complicated by a lot of study. In the Far East, I have met a great number of believers who are one hundred percent Gentiles without any Christian background. After they have been brought to the Lord, they are very simple. Many of them are highly educated people, yet they are wonderfully simple. It is so easy to help them to know Christ.

May the Lord have mercy on us that we may put aside everything from our old Christian background and just be so simple to go along with the living One who dwells in us. Then we will have the real Christian life and the real church life.

## 第十二章

### 实行召会生活的道路

读经：哥林多前书一章一至二节，罗马书十六章十六节，哥林多前书十四章三十四节，使徒行传第八章一节，十三章一节，启示录一章十一节，哥林多前书一章十二至十三节，三章四至八节，二十一至二十三节，四章一节，六节，使徒行传二十八章三十至三十一节。

任何一种实行，都需要两件事：生命与道路。在前面各章，我们看过实行召会生活的生命。这是基督这包罗万有之灵的生命。我们里面有这生命；现今我们需要道路来配合这生命。在以下各章，我们要说到实行召会生活的正确道路。

我们可将生命比作酒，将道路比作皮袋。（太 17。）你有酒，就需要皮袋盛装酒。我们也可将生命比作茶，将道路比作茶杯。你若有茶，就需要茶杯。我们珍赏茶，并且我们要喝茶，但我们也需要茶杯。这就是我们对于实行召会生活的道路，有负担的原因。

#### 神的召会、基督的众召会、 和众圣徒的众召会

为了帮助我们充分领会这件事，我要请你们读几段经文。首先，我们要读林前一章一至二节：“凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼，写信给在哥林多神的召会…”。在这段话里，我要请你留意“在哥林多神的召会”这辞。使徒用两个说法来形容召会。首先，这是神的召会，然后这是在圣徒所在之地的召会。哥林多的圣徒是在哥林多这地方，所以他们的召会称为在哥林多的召会。因此这里说，“在哥林多神的召会。”然后罗马十六章十六节下半说，“基督的众召会都问你们安。”不但如此，林前十四章三十四节说，“像在众圣徒的众召会中一样。”

## CHAPTER TWELVE

### THE WAY FOR THE PRACTICE OF THE CHURCH LIFE

Scripture Reading: 1 Cor. 1:1-2; Rom. 16:16; 1 Cor. 14:33; Acts 8:1; 13:1; Rev. 1:11; 1 Cor. 1:12-13; 3:4-8, 21-23; 4:1, 6; Acts 28:30-31

With any kind of practice there is the need of two things: the life and the way. In the preceding chapters, we have seen the life for the practice of the church life. This is the life of Christ as the all-inclusive Spirit. We have this life within us. Now we need the way to match this life. In the next few chapters, we will cover the proper way for the practice of the church life.

We may liken the life to the wine and the way to the wineskin (Matt. 9:17). When you have the wine, you need the wineskin to contain the wine. We may also liken the life to the tea and the way to the teacup. If you have the tea, you need the teacup. We appreciate the tea and we are going to drink the tea, but we also need the teacup. This is why we are burdened concerning the way for the practice of the church life.

#### THE CHURCH OF GOD, THE CHURCHES OF CHRIST, AND THE CHURCHES OF THE SAINTS

In order to help us understand this matter in an adequate way, I would ask you to read a number of passages from the Scripture. First, we want to read 1 Corinthians 1:1-2: "Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother, to the church of God which is in Corinth..." In this passage I would ask you to pay attention to this term "the church of God...in Corinth." The apostle used two phrases to qualify the church. First, it is the church of God, and then it is the church in the place where the saints are. The saints of Corinth were in the place of Corinth, so their church was called the church in Corinth. Hence, we have "the church of God...in Corinth." Then Romans 16:16b says, "All the churches of Christ greet you." Furthermore, 1 Corinthians 14:33 says, "As in all the churches of the saints."

所以这三段话里有三个辞：神的召会、基督的众召会、众圣徒的众召会。神、基督、和众圣徒，都是召会的拥有者。召会为神、基督、和众圣徒所拥有，因为召会称为神的召会、基督的召会、和众圣徒的众召会。在圣经里，你找不到一段话，说召会是使徒们的召会。你找不到这样一个辞，因为召会或众召会不是使徒们的。召会是神的、基督的、和众圣徒的。使徒们不是召会的拥有者，他们是召会的仆人或执事。神与基督是众召会的拥有者，众圣徒也是众召会的拥有者。

## 一个召会为着一个城市， 一个城市有一个召会

行传八章一节有这样的说法——“在耶路撒冷的召会”。早期，在耶路撒冷的召会有超过一、两万的人。（二一20与注1。）曾有一天，约有三千人受浸，（二41，）另一天，约有一千人受浸。（四4。）行传也告诉我们，信的人一直加添归主，他们大大繁增。（五14，六1，7。）他们人数这样众多，就在许多家里聚会，“挨家挨户擘饼。”（二46。）但他们仍称为召会，是在耶路撒冷的一个召会（不是众召会）。

现在让我们翻到十三章一节。这节说，“在安提阿当地的召会中，有几位申言者和教师…”。这里不是说，“在安提阿的众地方召会中，”乃是说，“在安提阿当地的召会中。”这指明在一个地点，在一个地方，在一个城市，只有一个地方召会。

现在让我们读启示录一章十一节：“你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”二十节说，“论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”在这两节里，我们能看见两件事。第一件事是在七个城市里有七个召会，指明一个召会为着一个城市，一个城市只有一个召会。另一件事是七个召会是七个灯台。这指明灯台表征召会。众召会无论多么软弱，仍然是灯台。即使约翰的确有刚强、丰富的职事，他的职事也不是灯台；灯台乃是召会，不是职事。

So in these three passages we have three terms: the church of God, the churches of Christ, and the churches of the saints. God, Christ, and the saints—these are the owners of the church. The church is owned by God, by Christ, and by the saints because the church is called the church of God, the church of Christ, and the church of the saints. In the Scripture you cannot find a passage that says the church is the church of the apostles. You cannot find such a term because the church or the churches are not something of the apostles. The church is something of God, of Christ, and of the saints. The apostles are not the owners of the church. They are servants or ministers of the church. God and Christ are the Owners of the churches, and the saints are also the owners of the churches.

## ONE CHURCH FOR ONE CITY, ONE CITY WITH ONE CHURCH

In Acts 8:1 we have this expression—"the church which was in Jerusalem." In the early days, the church in Jerusalem had more than ten or twenty thousand members (Acts 21:20—note 201). One day they had about three thousand baptized (Acts 2:41), and then on another day they had about five thousand (4:4). We are also told that the believers were all the more being added to the Lord and that they multiplied greatly (5:14; 6:1, 7). They had such a big membership and they met in many homes, "breaking bread from house to house" (2:46). Yet they were still called the church, the one church (not the churches), in Jerusalem.

Now let us turn to Acts 13:1. This verse says, "Now there were in Antioch, in the local church, prophets and teachers..." Here it does not say "in Antioch, in the local churches," but "in Antioch, in the local church." This indicates that in one locality, in one place, in one city, there is only one local church.

Now let us read Revelation 1:11: "Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea." Verse 20 says, "The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches." In these two verses we can see two things. The first thing is that there were seven churches in seven cities, indicating one church for one city, one city with only one church. The other thing is that the seven churches were seven lampstands. This indicates that the lampstand signifies the church. Regardless of how weak the churches are, they are still the lampstands. Even though John did have a strong and rich ministry, his ministry was not the lampstand. The lampstand is the church, not the ministry.

我们看过神永远的目标，是要将基督自己作到我们里面，使我们成为基督真实的各部分，作基督身体活的肢体；基督的身体就是召会，作基督活的彰显。现在我们必须看见正当的路、正确的路、上好的路，叫我们来在一起，实行这美妙的召会生活。我们不是在谈论组织或形成什么东西。我们在这里是说到正当的路，叫我们实行基督活的彰显。

我们都知道，在整个宇宙中召会乃是一。有一位基督，一个头，和一个召会，一个身体。你不能有一位基督，而有一个以上的召会。你不能有一个头，而有一个以上的身体。在宇宙中只有一位基督，这一位基督只有一个身体。然而，虽然召会在宇宙中是一，却彰显在这地上的许多地方。这一个召会有许多彰显。因为在宇宙中召会是一，在任何地方召会的彰显也必定是一。

让我们这样举例说明：今天你若去有数百万人的大城市东京，你在那里找不到两个美国大使馆。你在东京只能找到一个美国大使馆。无论城市多大，只能有一个美国大使馆。若有两个，意思就是美国是分裂的。我去东京，我不需要问我该去那个美国大使馆。在东京代表美国的只有一个大使馆。在东京的美国大使馆，就是美国在那城市的彰显。美国是一个，不是两个。所以在任何地方，任何代表美国的大使馆必定是一个。

同样的原则，在整个宇宙中召会也是一。所以在任何地点，在任何地方，若有召会的彰显，那个彰显必定是一。我们若要在正确的路上实行召会，首先必须记得，在整个宇宙中召会乃是一。所以我们若要在任何地方彰显召会，我们必须是一。在任何地方，必须只有一个地方召会，作基督身体活的彰显。倘若多于一个，那就是有了分裂。这正是今天所发生的。你若去东京，你不需要询问你该去那个美国大使馆。但今天当人去一个城市，他们就问他们该参加那个召会。今天有许多不同种类的“召会”。这就是说，分裂发生了。任何公会都是分裂。一个地方不该有许多不同的召会；也就是说，在一个城市里，基督的身体不该有许多不同的彰显。在一个城市里，基督的一个身体只该有一个彰显。

We have seen that God's eternal goal is to work Christ Himself into us that we may be the real parts of Christ as the living members of the Body of Christ, which is the church as the living expression of Christ. Now we have to see the proper way, the right way, the best way, for us to come together to practice this wonderful church life. We are not talking about the way to organize or to form something. We are talking here about the proper way for us to practice a living expression of Christ.

We all know that in the whole universe the church is one. There is one Christ, one Head, and one church, one Body. You cannot have one Christ and more than one church. You cannot have one Head with more than one Body. In the universe there is only one Christ, and this one Christ has only one Body. However, although the church is one in the universe, it is expressed on this earth in many places. This one church has many expressions. Because the church in the universe is one, the expression of the church in any place must also be one.

Let us illustrate in this way: Today if you go to Tokyo, which is a big city with millions of people, you cannot find two American embassies there. You can find only one American embassy in Tokyo. Regardless of how big the city is, there can be only one American embassy. If there were two, that would mean that America is divided. When I go to Tokyo, there is no need for me to ask which American embassy I should go to. There is only one embassy in Tokyo representing America. The United States embassy in Tokyo is the very expression of the United States in that city. The United States is one, not two. So in any place, any embassy representing the United States must be one.

In the same principle, the church in the whole universe is one. So in any place, in any locality, if there is some expression of the church, that expression must be one. If we want to be in the proper way to practice the church, we must first remember that the church in the whole universe is one. So if we are going to express the church in any place, we must be one. In any locality there must be only one local church as a living expression of the Body of Christ. If there is more than one, that means division has taken place. This is exactly what has happened today. If you go to Tokyo, there is no need for you to inquire about what American embassy you should attend. But today when people go to a city, they ask about what church they should attend. There are many different kinds of churches today. This means divisions have occurred. Any denomination is a division. There should not be many different churches in one locality, that is, many different expressions of the Body of Christ in one city. In one city, there should be only one expression of the one Body of Christ.

## 分裂的因素

分裂的产生是由于两个因素。一个因素与主的仆人有关。毫无疑问，主的执事、仆人为主工作，尽他们所能借着传讲和教训帮助人。但至终几乎所有主的仆人都将他们工作的成果握在自己手中。主的仆人也许蒙神呼召，并受主差遣，有真正的职事和真正的使命。然后他出去为主工作。他努力并有效的工作，帮助人，至终得着一些真实的成果。但这里的问题或危机，乃是这位主的仆人也许将工作的成果握在自己手中，形成一样东西，支持他的工作。这事若发生，就造成分裂。

让我们这样举例说明：这里有受主差遣，带着真正使命的使徒保罗。他到洛杉矶来，非常努力工作，并且大有功效。结果，许多人借着 he 得救。所以他的工作带进很大的成果，并且他为着他的职事，将工作的成果握在自己手中。三年以后，亚波罗来了。他也受主差遣，带着真正的使命。他努力并有效的工作，许多人也借着 he 得救。他和保罗一样，将工作握在自己手中，并在洛杉矶保罗形成的东西以外，形成另一样东西。所以现今在洛杉矶，有一个是属于使徒保罗的，另有一个是属于主的仆人亚波罗的。又过了两年，彼得来了，他与保罗和亚波罗作同样的事。所以现今在洛杉矶有三个基督徒团体。你不该称他们为召会，你至多能说他们是三个团体。无论你怎样称呼他们，不管是公会、差会、宗派、会众、聚会、或“众召会”，他们都是分裂；即使你不给他们任何称呼，他们仍是分裂。

这里主的仆人必须从历史学功课。我们没有人该将工作握在自己手中。我们必须为着主、为着祂的召会、并为着众圣徒工作。工作的成果、结果，必须归给众圣徒。没有什么该握在任何主的仆人手。保罗的确到哥林多去，并且在那里有效的工作。虽然许多人借着 he 得救，但他没有建立自己的团体。他为着在哥林多的地方召会工作，亚波罗和彼得也作了同样的事，但在哥林多没有三个“召会”，一个属保罗，另一个属亚波罗，还有一个属彼得；在哥林多只有一个召会。

虽然保罗、亚波罗和彼得没有作这种分裂的工作，但可怜的哥林多信徒却作了一些事，使他们自己彼此分开。（林前一12～13。）有些人会说，“我珍赏保罗。保罗很美妙。

## THE FACTORS OF DIVISION

Divisions come into existence due to two factors. One factor is related to the Lord's servants. There is no doubt that the ministers, the servants, of the Lord work for the Lord by trying their best to help people through preaching and teaching. But eventually nearly all the servants of the Lord keep the results of their work in their hands. A servant of the Lord may be called by God and sent by the Lord with a real ministry and a real commission. Then he goes out to work for the Lord. He works hard and effectively to help people, and he eventually gains some real results. But the problem or the danger here is that this very servant of the Lord may keep the results of his work in his own hands to form something as a support to his work. If this happens, a division is created.

Let us illustrate in this way: Here is the apostle Paul, who is sent by the Lord with a real commission. He comes to Los Angeles and works very hard with much effectiveness. As a result, a great number of people are saved through him. So his work issues in a great result, and he keeps the result of his work in his hands for his ministry. Then after three years, Apollos comes. He is also sent by the Lord with a real commission. He works hard and effectively, and a great number of people are saved through him. Like Paul, he keeps his work in his hands and forms something in Los Angeles other than what Paul has formed. So now in Los Angeles there is something of the apostle Paul and there is something else of the Lord's servant Apollos. After another two years, Peter comes and he does the same thing as Paul and Apollos. So now in Los Angeles there are three groups of Christians. You should not call them churches. The best you can say is that they are three groups. No matter what you call them, whether denominations, missions, sects, congregations, assemblies, or "churches," they are divisions, and even if you call them nothing, they are still divisions.

Here the servants of the Lord have to learn the lesson from history. None of us should keep the work in our hands. We have to work for the Lord, for His church, and for the saints. The result, the issue, of the work must go to the saints. Nothing should be kept in the hands of any of the Lord's servants. Paul did go to Corinth and worked there effectively. Although many were saved through him, he did not set up his own group. He worked for the local church which was in Corinth. Apollos and Peter also did the same thing. There were not three "churches" in Corinth, one of Paul, another of Apollos, and still another of Peter. There was only one church in Corinth.

However, although Paul, Apollos, and Peter did not do this kind of divisive work, the pitiful Corinthian believers did something to separate themselves from one another (1 Cor. 1:12-13). Some would say, "I appreciate Paul. Paul is wonderful. I

我是属保罗的。”别的人会说，“我赞赏亚波罗。他是有口才的人，在圣经上很有能力。我是属亚波罗的。”还有的人会说，“彼得是最伟大的人。我是属彼得的。”至终，有些人会说，“你们全错了。我们不属于任何人，我们只属于基督，所以我是属基督的。”所以在哥林多有四班人，他们被使徒定罪为属肉体的。（三3～4。）看看今天的基督教，你会看见同样的情况存在那里。

我们必须领悟，地方召会不属于使徒或工人。作为神的众召会，（一2，）地方召会属于神；作为基督的众召会，（罗十六16下，）地方召会属于基督；作为众圣徒的众召会，（林前十四34下，）地方召会属于众圣徒。众召会不可属于任何工人。众召会既不是为着工人、执事，也不是为着工作、职事；反之，工人或执事，和他们的工作或职事，必须是为着众召会。我若到这里来完成一个工作，并将工作的成果握在自己手中，这是完全错误的。在许多劳苦以后，使徒保罗手中一无所有，一切都交在地方召会手中。

你必须领悟，只要你将工作的成果握在自己手中，你手中就有了宗派、分裂。你必须对工作的成果放手，将成果交给地方的众圣徒。让我们跟随使徒保罗的脚踪。许多召会借着他被建立，但最后他没有将什么留在自己手中，所以保罗没有造成任何分裂。

现今我们来看分裂的第二个因素，这个因素与特点有关。分裂因着圣徒们有特别的点而产生。照着召会历史来看，在早期使徒时代不久以后，召会显然偏离了正路。召会堕落了，成为严格的组织，形成罗马天主教。然后从改教的时候起，国教产生了。这些国教也是组织的“召会”。在国教以后，许多圣徒看见了特别的属灵事项，如浸水施浸、长老制度、和因信成圣。那些看见受浸一事的人，就形成一样东西，代表并维持受浸。他们所犯的错误，乃是将水浸弄成特别的事，他们也为着这个特点站住。然后有长老会、卫理公会、和许多其他的公会。因此，产生了许多分裂，每个分裂都为着特别的事。

am of Paul." Others would say, "I appreciate Apollos. He is an eloquent man and is powerful in the Scriptures. I am of Apollos." And still others would say, "Peter is the greatest one. I am of Peter." Eventually, some would say, "You are all wrong. We do not belong to anyone. We belong to Christ alone, so I am of Christ." So there were four groups in Corinth, and they were condemned by the apostle for being carnal, fleshly (3:3-4). Look at today's Christianity, and you will see that the same situation exists there.

We must realize that the local churches do not belong to the apostles or the workers. As the churches of God (1:2), the local churches belong to God; as the churches of Christ (Rom. 16:16b), they belong to Christ; and as the churches of the saints (1 Cor. 14:33b), they belong to the saints. The churches must not belong to any of the workers. The churches are neither for the workers, the ministers, nor for the work, the ministry. Rather, the workers or ministers and their works or ministries must be for the churches. If I come here to carry out a work, and keep the results of my work in my hands, this is absolutely wrong. After much laboring, the apostle Paul had nothing in his hands. Everything was left in the hands of the local church.

You have to realize that as long as you keep the results of your work in your hands, you have a sect, a division, in your hands. You have to keep your hands off the results of your work and leave the results to the local saints. Let us follow the footsteps of the apostle Paul. Many churches were established through him, yet in the end he kept nothing in his hands. So Paul did not create any division.

Now we come to the second factor of divisions, which is related to having specialties. The divisions came into being because of the saints' having something special. According to church history, it is clear that soon after the time of the early apostles, the church deviated from the right track. It degraded and became a strict organization with the formation of the Roman Catholic Church. Then from the time of the Reformation, the state churches came into existence. These state churches are also organized churches. After the state churches, many saints saw particular spiritual things such as baptism by immersion, the presbyterial system, and holiness, sanctification, by faith. Those who saw something about baptism formed something to represent and maintain baptism. They made a mistake by making baptism by immersion something special, and they stood for this specialty. Then there were the Presbyterians, the Methodists, and so many other denominational churches. Thus, many divisions were created, and every division was for something special.

人告诉我，在某个地方有两班信徒。他们几乎在每件事上都相同，但在一件事上他们不同。一班人坚持不要有钢琴或风琴，另一班人坚持要有乐器。因此，原来的团体分裂为二——一班人没有任何钢琴或风琴，另一班人有乐器。

我在基督教里长大，学会了在聚会中举止安静、合宜。一九三二年，有一天，我参加一个多少在灵恩运动影响之下的聚会。倪柝声弟兄应邀在那里讲道。我进入聚会中，有些人在角落大笑、拍手、并呼喊“阿利路亚！”有些人跪下、喊叫并哭泣，有些人跳舞，有些人在地板上打滚。我对自己说，“天哪，这是什么？”然后过了一会，他们都安静下来，听倪弟兄所释放的信息。聚会结束以后，倪弟兄和我散步回我们的住所时，我对他说，“倪弟兄，我无法认同那种聚会。”他回答说，“关于我们基督徒该如何聚会，你无法从圣经中找着任何一种规条，或任何一种形式。”那就使我不再说下去了。然而，我必须指明，这不是说，倪弟兄同意那种跳舞、大笑、喊叫、哭泣、并在地上打滚。

我的点是我们都必须学习不要在任何事上使自己特别。我们不是代表任何事，乃是代表基督。基督是中心，基督是圆周，基督也是一切。每当我们作为召会来在一起，我们不是也不该代表任何事，乃是代表包罗万有的基督。我们不是为着受浸，为着说方言，为着擘饼，或为着聚会的次序；我们只为着基督。这容易说，却不容易实行。某处地方召会擘饼聚会是用葡萄汁，有一次，这处召会的一位弟兄到另一个地方去，那里的圣徒擘饼聚会是用酒。他注意到这个不同，首先犹豫不决，然后说了许多话表达他的不赞同。弟兄姊妹，我们必须维持正确的态度，在召会的实行上，不要使任何事特别。你若使某事特别，那就是说，你在那特殊的事上成为宗派。

你也许在你所在之地，以你认为合式、美好、井然有序的方式往前。但你若到其他地方，他们用其他方式进行聚会，安排座位，你能抑制不说什么，只随着他们么？这是最大的问题。

I was told that in a certain place there were two groups of believers. They were the same in nearly everything, but in one thing they were different. While one group insisted on not having a piano or organ, the other group insisted on having some kind of instrument for the music. Because of this, the original group was split into two—one group without any piano or organ and another group with a musical instrument.

I was brought up in Christianity and had learned to behave in the meetings in a quiet and nice way. One day in 1932, I attended a meeting which was somewhat under the influence of the Pentecostal movement. Brother Watchman Nee was invited to speak there. When I went into the meeting, some were laughing, clapping, and shouting "Hallelujah!" in a corner, some knelt down and were crying and weeping, some were dancing, and some were even rolling on the floor. I said to myself, "My goodness, what is this?" Then after a while, they all quieted down to listen to the message given by Brother Nee. After the meeting was over, while Brother Nee and I were walking back to the place where we stayed, I said to him, "Brother Nee, I cannot go along with that kind of meeting." He replied, "You cannot find any kind of regulation or any kind of form from the Scriptures concerning how we Christians should meet." That stopped my speaking. I must make it clear, however, that this does not mean that Brother Nee agreed with that kind of dancing, laughing, shouting, weeping, and rolling on the floor.

My point is that we all have to learn not to make ourselves special in anything. We do not represent anything but Christ. Christ is the center, Christ is the circumference, and Christ is everything. Whenever we come together as the church, we do not and should not represent anything but the all-inclusive Christ. We are not for baptism, for speaking in tongues, for the breaking of bread, or for the order of the meetings. We are for Christ alone. This is easy to say but not easy to practice. One time a brother from a local church that uses grape juice for the Lord's table went to another locality where the saints use wine for the Lord's table. When he noticed the difference, he first hesitated and then he spoke a lot to express his disagreement. Brothers and sisters, we must maintain the proper attitude not to make anything special in the practice of the church. If you make something special, that means you become sectarian in that particular matter.

You may be in your locality going on in the way that you believe is decent, good, and in order. But if you go to some other places where they have some other ways to conduct their meetings and to arrange the seats, will you be able to refrain from saying anything and just go along with them? This is the biggest problem.

总而言之，第一，我们必须领悟，在宇宙中召会是一，所以召会在任何地方的彰显必定是一。我们基督徒在任何地方来在一起彰显基督，应当彼此是一。我们不该使自己与同样地方别的基督徒分开。第二，所有的工人必须对工作放手。他们该将工作的成果交给地方召会的众圣徒。第三，所有的地方召会必须非常普通、平常，没有任何特别的事。你若使任何事特别，就会成为宗派。

我相信合一，但我不相信划一。可能在洛杉矶召会的众圣徒以一种方式聚会，在其他地方的圣徒以别的方式聚会。不要尝试使各地在每件事上相同。一处地方召会也许以一种方式实行，另一处也许以另一种方式实行，但众地方召会仍是一。众地方召会是在一里，在合一里。这一切事似乎很复杂，但事实上相当简单。在早期，基督徒非常简单，他们没有形式，没有组织，没有分裂，没有规条等等；但他们里面有活的灵。无论他们到哪里去，他们都聚在一起，照着他们里面圣灵的引导敬拜主。

今天我们也该使一切简单。无论我们去哪里，无论我们在哪里，我们必须与其他的圣徒是一。在任何地方，你都不该使自己与其他的圣徒分开。只要他们不是分裂的，你就必须加入他们，并与他们是一。我们也许说，我们是自由的，我们不是公会，也不是宗派，但我们却分开，不愿来在一起，在这一个城市里作基督身体的一个彰显。这表明我们是错误的，并且对我们是真试验，证明我们仍有不属主的东西。我们若真为着主，并完全属主，就会在我们所在的地方上来在一起，作基督一个身体的一个彰显。任何人都没有理由，没有权利，使他的团体与别人分开。这就是试验。

## 同工之间的关系

现在我要加上一点话，说到同工之间的关系。在圣经使徒行传和书信里，你能看见许多为主工作的人；但他们没有组织在一起。众召会或众同工，就是使徒们，都没有组织。彼得和一些弟兄在耶路撒冷，在犹太地工作，保罗和其他人在外邦世界的不同地方工作。没有同工的组织，在他们以上也没有中央管制。他们都受主差遣，都为着地方上的圣徒，为着地方召会工作。没有人与别人组织起来，也没有人会任何工作握在自己手中，所以没有问题。只要我们有组织，就会有问题。

In conclusion, first, we have to realize that the church is one in the universe, so the expression of the church in any place must be one. As Christians coming together to express Christ in any locality, we should be one with one another. We should not keep ourselves separate from other Christians in the same locality. Second, all the workers must keep their hands off the work. They should leave the results of their work to the saints in the local church. Third, all the local churches must be very common, general, without anything special. If you keep anything special, you will be sectarian.

I believe in unity, but I do not believe in uniformity. Perhaps the saints in the church in Los Angeles meet in one way, and the saints in other localities meet in other ways. Do not try to make every place the same in everything. One local church may practice in one way, and another may practice in another way, yet they are still one. They are in the oneness, the unity. All these things seem complicated, but actually it is quite simple. In the early days, the Christians were very simple. They had no forms, no organization, no division, no regulations, etc. But they had the living Spirit within them. Wherever they went, they just gathered together to worship the Lord according to the leading of the Holy Spirit within them.

Today we should also make everything simple. Wherever we go and wherever we are, we have to be one with the other saints. In any place you should not separate yourself from other saints. As long as they are not divisive, you have to join them and be one with them. We may say that we are free, that we are not denominational, and that we are not sectarian, yet we are separated and would not come together as the one expression of the Body of Christ in this one city. This shows that we are wrong and is a real test to us, proving that we still have something which is not of the Lord. If we are really for the Lord and are absolutely of the Lord, we will come together in our locality as the one expression of the one Body of Christ. There is no reason and no right for anyone to keep his group separated from others. This is the test.

## THE RELATIONSHIP AMONG THE CO-WORKERS

Now I want to add a little word concerning the relationship among the co-workers. In the Scriptures, in Acts and in the Epistles, you can see many people working for the Lord. But they were not organized together. There was no organization for the churches or for the co-workers, the apostles. Peter and some brothers worked in Jerusalem, in Judea, and Paul and others worked in the different places of the Gentile world. There was no organization of the co-workers, and there was no central control over them. They were all sent by the Lord and all worked for the local saints, for the local churches. None was organized with others and none would keep any work in his hands. So there was no problem. As long as we have organization, the problems will come.

彼得为主工作，保罗也为主工作，但他们没有组织在一起。有时保罗到耶路撒冷去帮助那里的召会，有时彼得到保罗工作的其他地方来帮助那里的召会。然而，彼得和保罗从未形成组织。当然，我们领悟，彼得有一班同工随着他，保罗有另一班同工随着他。但他们一班人不是组织起来的，他们只是一同去事奉主。既没有财物管制，也没有中央管制。保罗为着自己的生活从主接受供应，他的同工也为着自己的生活从主接受供应。他们只是在爱里彼此顾到。他们中间既没有组织，一切就很清楚、自由并简单。

只要我们没有任何一种组织，一切就会是简单的，没有难处。假定我到某地去工作，最后将工作成果交在当地圣徒手中。然后另一位弟兄到那里去，以同样的方式工作，第三位弟兄也到那里去，以同样的方式工作。那地的召会就不在我们任何一个人手中。

不但如此，我们三个人甚至没有任何一种组织，我们只是一同为主工作。因着主现今的带领，我们必须留在这里一同工作，一同往前，但这不是组织。我没有给他们任何一人薪水，他们也没有给我薪水。你若觉得受主带领与我一同工作，我们就一同往前。我若觉得受主引导与你一同工作，我们就一同前行。我们若没有任何来自主的引导要一同工作，我们只要跟随主往前。这是十分简单的。

所有的圣徒也在自己的行政区域之内，自己来在一起跟随主往前。也许他们觉得，他们必须邀请我帮助他们，然后他们就这么作。他们邀请我，我也觉得有主的引导，我就到他们那里去。也许他们觉得要邀请另一位弟兄，然后他们就这么作；这位弟兄若觉得是出于主的带领，就可以去。所以我们看见，没有组织的事，也没有什么留在同工手中。一切工作的成果，都在当地圣徒手中，他们乃是聚集一起作主身体在地方上的彰显。这是照着新约的教训和榜样。

末了，我要说一点关于职事聚会。职事聚会是职事的聚会，为要帮助众圣徒和众地方召会。这些聚会是为着众地方召会，但这些聚会不是地方召会的聚会，也不在众地方召会手中。

Peter worked for the Lord, and Paul also worked for the Lord, but they were not organized together. Sometimes Paul went to Jerusalem to help the church there, and sometimes Peter came to other places where Paul worked to help the churches there. Peter and Paul, however, never formed an organization. Of course, we realize that Peter had a group of co-workers with him, and Paul had another group of co-workers with him. But their grouping was not an organization. They just went together to serve the Lord. There was neither financial control nor central control. Paul received the supply from the Lord for his own living, and his co-workers received the supply from the Lord for their own living. They just took care of one another in love. Since there was no organization among them, everything was so clear, free, and simple.

As long as we do not have any kind of organization, everything will remain simple and without trouble. Suppose I go to a certain locality to work. Eventually, I leave the results of my work in the hands of the local saints there. Then another brother goes there and works in the same way, and a third brother goes there and works in the same way. The church in that locality is not in the hands of any one of us.

Furthermore, we three even do not have any kind of organization. We are just working together for the Lord. By the Lord's guidance at the present time, we have to stay here to work together and go on together, but this is not an organization. I do not give either of them a salary, nor do they give me a salary. If you feel led by the Lord to work with me, let us go on together. If I feel guided by the Lord to work with you, let us go along together. If we do not have any guidance from the Lord to work together, we just go on with the Lord. It is so simple.

All the saints also come together on their own within their own jurisdiction to go on with the Lord. Maybe they feel they have to invite me to help them. Then they just do it. When they invite me and I feel guided by the Lord, I just go to them. Maybe they feel to invite another brother. Then they just do it, and this brother can go if he feels led of the Lord. So we see there is nothing organized and nothing is kept in the hands of the co-workers. All the results of the work are in the hands of the local saints meeting together as the local expression of the Lord's Body. This is according to the New Testament teaching and pattern.

Finally, I would speak a little word concerning the ministry meetings. The ministry meetings are meetings of the ministry to help the saints and the local churches. These meetings are for the local churches, but they are not local church meetings and are not in the hands of the local churches.

照着使徒行传里所设立的榜样，主的仆人有三种方式工作，并供应众圣徒。一是身为主的仆人，你可以到任何地方去帮助那里的召会。你可以参加召会的聚会，并抓住机会供应众圣徒。

另一种方式是你可以在一个有地方召会的地方，但同时也可以为着你的职事租一个地方。保罗在罗马时就这样作。行传二十八章告诉我们，保罗在罗马的时候，有两年之久，他为自己租了一所房子工作，并“欢迎一切前来见他的人，全然放胆宣扬神的国，并教导主耶稣基督的事”。（30～31。）保罗没有借着他的职事形成另一个团体。他职事的果子是为着在罗马的召会。请记住，你不该形成自己的任何东西，来保守你职事的成果。你的职事一切的成果，必须归给地方召会。

第三种方式是你若长期留在一个地方，自然就成为当地召会的肢体，并作当地的肢体事奉主。彼得就是这样的例子，他长期留在耶路撒冷，所以他自然就是地方上的肢体，在耶路撒冷召会里事奉主。

我盼望这篇简单的话，能将情况和道路向我们指明。

According to the pattern set up in the book of Acts, there are three ways for the servants of the Lord to work and minister to the saints. One is that, as a servant of the Lord, you can go to any locality to help the church there. You can attend the church meetings and take the opportunity to minister to the saints.

Another way is that you can be in a place where there is a local church, yet at the same time you can rent a place for your ministry. Paul did this when he was in Rome. In Acts 28 we are told that while Paul was in Rome, for two years he rented a house for himself to work and "welcomed all those who came to him, proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ" (vv. 30-31). Paul did not form another group by his ministry. The fruit of his ministry was for the church in Rome. Remember that you should not form anything of your own to keep the results of your ministry. All the results of your ministry must go to the local church.

The third way is that if you stay in a locality for a long time, spontaneously you become a member of the local church there and serve the Lord as a local member. Peter was an example of this. He stayed in Jerusalem for a long time, so he automatically served the Lord in the church in Jerusalem as a local member.

I hope this simple word may make the situation and the way clear to us.

## 第十三章

### 工人的态度与关系

在前一章，我们提到一点关于工人的态度与关系。在本章，我们要继续更透彻的说到这件事。

基督徒中间的分裂，多半是由工人带进来的。召会的历史表明，被主兴起的工人越多，造成的分裂就越多。毫无疑问，主给卫斯理约翰很大的恩赐，但我遗憾的说，甚至他也带进分裂，就是所谓的卫理公会。我们必须从历史学功课。

所有的工人都在带进宗派的危险地位上。许多时候我对自己说，带进宗派并引起分裂，是我们工人的危机和试诱。今天我们好些弟兄在学习事奉主。我们盼望主不但给我们恩赐，也给我们职事，叫我们能为主所用。但我们必须非常谨慎；否则，我们今天在这里有多少全时间的同工，十五年后可能就有多少宗派。今天我们若有七、八位工人，十五年后，我们可能就有七、八个宗派。我们可以从历史看见，几乎所有有恩赐的人，都是宗派创立者；几乎没有例外。

我们作主工人的弟兄需要清楚：我们若不谨慎，就会成为宗派创立者。我们越工作，越作事，越劳苦，就越有造成宗派的危机。不但如此，我们越为主所用，我们造成宗派的危机就越大。

已往我们一再看见，一面，有恩赐的人给召会许多帮助；但另一面，有恩赐的人使人为难，多少也损害召会。一面，圣徒借着有恩赐的人得着很大的益处；但另一面，有恩赐的人使圣徒困惑并趋于复杂。

## CHAPTER THIRTEEN

### THE ATTITUDE AND RELATIONSHIP OF THE WORKERS

In the previous chapter, we mentioned something concerning the attitude and relationship of the workers. In this chapter we will continue to cover this matter in a more thorough way.

Most of the divisions among Christians were brought in by the workers. The history of the church shows that the more workers were raised up by the Lord, the more divisions were created. No doubt, John Wesley was a person greatly gifted by the Lord, but I regret to say that even he brought in a division, the so-called Methodist church. We have to learn the lesson from history.

All the workers are in a dangerous position of bringing in a sect. Many times I have said to myself that it is dangerous and tempting for us, the workers, to bring in some sects and cause some divisions. Today a number of us brothers are learning to serve the Lord. We hope that the Lord would grant us not only a gift but also a ministry and that we could be used by the Lord. But we have to be very careful. Otherwise, perhaps after fifteen years there will be as many sects as the number of full-time co-workers we have here today. If we have seven or eight workers today, we could have seven or eight sects fifteen years from now. From history we can see that nearly all the gifted persons were sect creators. There was hardly any exception.

We brothers who are workers of the Lord need to be clear that if we are not careful we will be the sect creators. The more we work, the more we do, and the more we labor, the more we are in danger of creating a sect. Furthermore, the more we are used by the Lord, the greater is the danger of our creating a sect.

We saw in the past, again and again, that on the one hand, the gifted persons rendered much help to the church, yet on the other hand, the gifted persons perplexed and, to some extent, damaged the church. On the one hand, the saints received great benefit through the gifted persons, but on the other hand, the saints were perplexed and complicated by the gifted persons.

因此，你必须学习如何从有恩赐的人得着供应、帮助，并如何分辨帮助与复杂。不要盲目跟随职事或工人。不要说，“我从这人得着很大的帮助，一切都很好，我只跟随他。”你不该这样作。你不该盲目跟随任何人，或盲目拒绝任何人。你需要有分辨力。在一个人的职事里，任何对人有好处、有帮助的东西，你都该接受；凡使人趋于复杂、使人困惑的，你都该拒绝。

## 我们的工作 供应基督并建造召会

亲爱的弟兄们，你们在新约时代作主的工人，主的仆人，首先必须看见，你们的工作，你们的职事，乃是传扬或供应基督，并建造召会；这两项必须是管治的规则。无论你去哪里，无论你作什么，你必须受这两项的管治、管理。

你不该去任何地方传讲水浸或预定论。你所该传讲并供应的，乃是基督自己。神无意告诉人水浸、预定论或预言的事。预言若帮助人认识基督，那是好的。但倘若预言成为将人引离基督的因素，你就必须放弃。在现今这世代中，主仆人的职事不是别的，乃是向人传扬、供应基督，并建造召会。你不该传扬任何别的事物，只该传扬基督，并且你不该为着建造你的工作、你的职事而作工，乃该为着建造召会而作工。任何主的仆人，若破坏这两个规则，你就能确定他是宗派。这是非常基本的事，我们都需要清楚。

我们受主差遣，是要向罪人传扬基督是救主，或向圣徒传扬祂是包罗万有的基督。我们向人传扬、供应基督，目的必须是建造召会。你工作的目的若是要扩大并建造你的职事，那是完全错误的。你传扬基督，必须只有一个存心、一个目的，那就是建造圣徒为地方召会，团体的彰显基督。

## 不将工作的成果握在自己手中

我们工人必须谨慎的另一件事，也是在前一章里已经提起的，就是我們不该将任何工作的成果握在自己手中。这是使徒保罗设立的榜样。在保罗第一次尽职的旅程中，他无论往哪里去，都传扬福音，就有好些信徒被兴起。然后

Because of this, you have to learn how to receive the ministry, the help, from the gifted persons and how to discern the help from the complication. Do not follow the ministry or the workers blindly. Do not say, "I receive a great help from this person. Everything is all right. I just follow him." You should not do this. You should not follow anyone blindly or reject anyone blindly. You need to have the discernment. Anything of one's ministry that is profitable and helpful, you should receive; whatever is complicating and perplexing, you should reject.

## OUR WORK BEING TO MINISTER CHRIST AND TO BUILD UP THE CHURCH

Dear brothers, as the workers, as the servants of the Lord, in the New Testament age, first, you have to see that your work, your ministry, is to preach or minister Christ and to build up the church. These two items must be the governing rules. Wherever you go and whatever you do, you must be governed, ruled, by these two items.

You should not go to any place to preach immersion or predestination. What you should preach and minister is Christ Himself. God has no intention to tell people about immersion or predestination. God also has no intention to tell people about prophecy. If prophecy is a help for people to know Christ, that is all right. But if that becomes a factor to draw people away from Christ, you have to give it up. The ministry of the Lord's servants in this present age is nothing else than to preach and minister Christ to others and to build up the church. You should not preach anything but Christ, and you should not work for the building up of your work, your ministry, but for the building up of the church. If any servant of the Lord breaks these two rules, you can be assured that he is sectarian. This is something very basic, about which we all need to be clear.

We are sent by the Lord to preach Christ either as the Savior to the sinners or as the all-inclusive Christ to the saints. We have to preach, to minister, Him to people with the building up of the church in view. If the view of your work is to enlarge and build up your ministry, that is absolutely wrong. You must preach Christ with only one intention, one purpose, and that is to build up the saints as a local church to express Christ in a corporate way.

## NOT KEEPING THE RESULTS OF OUR WORK IN OUR HANDS

Another thing which we, the workers, have to be careful about and which was mentioned already in the preceding chapter is that we should not keep any of the results of our work in our hands. This is the pattern set up by the apostle Paul. In the first journey of his ministry, wherever Paul went, he preached the gospel, and a number of believers

保罗帮助他们在各自的地方成为地方召会。他职事的一切成果，都归给众地方召会，他为自己一无保留。

然而，你若查考历史，有许多真实的故事指明，许多主的工人没有跟随保罗的榜样。让我给你们小小的例证。在一九二五至一九二七年间，因着中国政治圈里极大的变迁，有一种影响力，要求所有西方的宣教士，将他们工作的一切成果交给中国当地的基督徒。然而，长老会的宣教士坚持将一切握在自己手中。结果，一些当地的圣徒就离开长老会。

我们必须领悟，我们不是受差遣出去建立我们的职事。我们乃是受差遣出去建造、成全圣徒，以建造基督的身体。然而，我们很容易用很好的借口，甚至最好的借口，说我们是保护圣徒，而将工作的成果握在自己手中。我们也许说，“看哪，这些人很年幼，甚至是婴孩；他们什么都不知道，我必须照顾他们。我是作父母的，所以我必须保护他们，像我的孩子一样。”

有一次，我应邀到某地。我被安置在特别预备的房子里，受款待如同贵宾。在我停留的期间，不同的人来见我，告诉我他们的感觉。他们几乎都是有心寻求的人。关于他们的情况，我里面确实有一种感觉，可借着以下的描述来说明。这些朋友就像一个大家庭，他们有非常能干的父亲，这父亲非常疼爱他所有的孩子。有些孩子快四十岁了，他们要结婚，成立自己的家庭，但父亲仍对待他们如同婴孩。那父亲向我解释说，“他们还年幼。”另一面，孩子对我说，“李弟兄，我们在这里多年了。我们无事可作。”弟兄们，你们看见问题就在这里。

另有的工人也许用些卑下的借口，好将工作握在自己手中。有些人也许说，“我在这里工作并劳苦多年了；我若不将工作的成果握在自己手中，我就没有保障。”这种借口是卑下的。你若要保障，我劝你到世界去得着一些东西作保障；不要来为主工作，以得着一些保障。在主的工作里没有保障。任何人来作主的工，必须预备好牺牲一切，甚至牺牲性命。你若不愿意作这样的人，我劝你不要摸主的工作。你最好在世界上找工作。

were raised up. Then Paul helped them to be the local church in their respective place. All the results of his ministry went to the local churches. He kept nothing for himself.

However, if you look into history, there are many real stories indicating that a great many of the Lord's workers did not follow Paul's example. Let me give you a small illustration. In the years between 1925 and 1927, due to a great change in the political circle in China, there was an influence demanding all the Western missionaries to turn over everything of their work to the local Chinese Christians. The Presbyterian missionaries, however, insisted on keeping everything in their hands. Consequently, some of the local saints left the Presbyterian church.

We have to realize that we are not sent out to build up our ministry. We are sent out to build up, to perfect, the saints for the building up of the Body of Christ. However, it is easy for us to keep the results of our work in our hands with the good excuse, even the best excuse, that we are protecting the saints. We may say, "Look, these people are so young; they are even babies. They don't know anything. I have to take care of them. I am the parent, so I have to protect them as my children."

One time I was invited to a certain place. I was placed in a specially prepared building and treated as the most honorable guest. During my stay, various people came to see me and told me their feelings. Nearly all of them were seeking ones. The inner registration I had concerning their situation can be illustrated by the following description. These friends were like a big family. They had a very capable father, and this father loved all his children very much. Some children were nearly forty years of age. They simply wanted to get married and have their own family. But the father still treated them as babes. The father explained to me, saying, "They are still young." The children, on the other hand, said to me, "Brother Lee, we have been here for many years. We have nothing to do." Brothers, here you see the problem.

Other workers might give some mean excuses for keeping the work in their hands. Some might say, "I have been working and laboring here for many years. If I don't keep the result of the work in my hands, I have no security." This kind of excuse is mean. If you want security, I would advise you to go to the world to get something as security. Do not come to work for the Lord to get some security. There is no security in the Lord's work. Anyone who comes to the Lord's work must be ready to sacrifice everything, even his life. If you do not want to be this kind of person, I advise you not to touch the Lord's work. It is better for you to get a job in the world.

我若想要将我在洛杉矶这里工作的任何成果握在自己手中，这就成为宗派。无论我如何宣告并宣扬，这仍是宗派。但我工作的一切成果若归给这里的召会，那么这里的地方召会就有自己的行政区域和自己的自由。这里的召会有自由与主一同往前。假定这里召会的圣徒觉得需要从德州邀请工人，他们完全有自由去邀请。他们若觉得需要从欧洲邀请另一位，从非洲邀请另一位，又从南美洲邀请另一位，他们完全有自由这样作。这是给我们实行的正确道路。

一九三四年，主在中国年轻的信徒中间行动。他们看见关于召会的事，那对中国内地会的工作有了一些影响。中国内地会的宣教士聚集在上海，举行会议讨论如何处理那种情况。他们知道那种情况多半是由于我们中间的工作，所以他们有些人来与倪柝声弟兄接触。倪弟兄就照着真理与他们谈。他告诉他们：“你们弟兄们牺牲了你们的国家、你们的家庭、和许多其他的事物，来到中国为主工作。我信你们的存心是要建造基督的身体。”他们回答：“对，倪弟兄。我们在这里建造主的身体。”然后倪弟兄说，“真美妙！我们在作同样的事。那么让我们一同工作吧。”但至终很清楚，中国内地会的宣教士不愿放弃所谓的中国内地会。

然后倪弟兄告诉他们：“倘若你们来住在这里，是要建造你们的中国内地会，这就是很大的难处。你们若愿意对你们的工作放手，并让信徒成为地方召会，一切就没有问题。”然后宣教士回答说，“我们不是公会。我们只是差会——中国内地会。”倪弟兄说，“你们只是差会很好，但差会必须对召会放手。你们是差会，但不该形成差会的召会。”至终他们在这件事上无法通过。许多差会到中国去，但很不幸，差会没有在中国建造地方召会，却建造各自差会的召会。这对中国圣徒成了难处。

我们的工作是要建造众地方召会，以建造基督的身体。我们不该害怕，我们若对众地方召会放手，这些地方召会会被带走。不要害怕地方召会会被带走；她若能被带走，就让她被带走。不要借口说，你要作监护人，保护小孩子。主是监护人，你不是监护人。你只是主的仆人，服事祂的儿女。

If I try to keep anything of my work here in Los Angeles in my hands, this becomes a sect. Regardless of how I declare and proclaim it, it is a sect. But if all the results of my work go to the church here, then the local church here has its own jurisdiction and its own liberty. The church here has a free hand to go on with the Lord. Suppose the saints in the church here feel the need to invite a worker from Texas. They have the full liberty to invite him. If they feel the need to invite another one from Europe, another one from Africa, and another one from South America, they have the full liberty to do so. This is the proper way for us to practice.

In 1934 the Lord was moving among the Chinese young believers. They saw something about the church, and that had an influence on the work of the China Inland Mission. The CIM missionaries gathered in Shanghai to have a conference to discuss how to handle the situation. They knew that the situation was due mostly to the work among us, so some of them had some contact with Brother Watchman Nee. Brother Nee talked with them according to the truth. He told them, "You brothers have sacrificed your country, your family, and a lot of other things to come to China to work for the Lord. I believe your intention is to build up the Body of Christ." They replied, "Right, Brother Nee. We are here to build up the Lord's Body." Then Brother Nee said, "Wonderful! We are doing the same thing. Then let us work together." But eventually, it became clear that the CIM missionaries were not willing to give up the so-called CIM Church.

Then Brother Nee told them, "If your coming and staying here is to build up your CIM Church, this is a big difficulty. If you would be willing to keep your hands off your work and let the believers be the local churches, everything would be all right." Then the missionaries replied, "We are not a denomination. We are just a mission—the China Inland Mission." Brother Nee said, "It is good that you are just a mission, but the mission has to keep its hands off the churches. As a mission, you should not form a mission church." Eventually, they were not able to get through in this matter. Many missions went to China, but unfortunately, instead of building up local churches in China, the missions built up their respective mission churches. This became a problem to the Chinese saints.

Our work is to build up local churches for the building up of the Body of Christ. We should not be afraid that if we keep our hands off the local churches, they will be carried away. Do not be afraid that a local church will be carried away. If it can be carried away, let it be carried away. Do not take the excuse that you are going to be the custodian to protect the little children. The Lord is the Custodian; you are not the custodian. You are just a servant of the Lord serving His children.

## 不将任何事 强加在众圣徒和众召会身上

再者，你作主的工人，主的仆人，无论往哪里去，都不该将任何事强加在众圣徒和众召会身上。你不该去推动，也不该去摸任何可能成为造成分裂之因素的事。

假定你是主的工人，并且非常赞同说方言。有一天，你来到洛杉矶，发现这里的召会不注意说方言，甚至可能采取反对的态度。可能在头两周你对这点没有说什么，但在第三周，“狐狸尾巴”可能会露出来。再过一周，也许你会站起来将一些事强加于别人，说，“为什么你们不说方言？说方言有什么错？”你也许能说服一些人赞同你，并得着你所有的同样经历。那样就造成了分裂。

正确的态度是什么？因为你觉得说方言是正确的事，你就该要求别人说方言么？我们没有人该放弃任何真实、正确的事。但你察觉这里的圣徒对这件事不觉得喜乐，你必须谨慎。他们若问你：“你说方言么？”你该回答说，“我说方言，但弟兄们，我只供应基督给别人；说方言不是我的职事。当然，你们任何人若觉得需要说方言，你们就说吧。但你们若不觉得如此，我对你们也感到真正喜乐。只要你们爱主耶稣，凭祂活着并荣耀祂，我就完全赞同。”我们该真诚、忠信的采取这样宽大的态度。有些弟兄们会公开否认他们说方言，私下却想要推动人说方言。我们绝不该作这样两面的人。

你相信唯有说方言的人爱主么？我不相信。在召会历史中，许多属灵并爱主的人，从不摸说方言的事。不但如此，在我的基督徒生活中，我见过许多属灵的人，他们不懂得任何关于说方言的事，却满了生命、能力和权柄。在中国我曾对一些说方言的人强调说，“弟兄们，看看这地区。这里的人从不谈论说方言，但许多罪人借着他们得救了。他们非常爱主，并且他们的传讲是得胜的。这是无法否认的事实。反之，看看另一区；那里的人说很多方言，但能力在哪里？”

## NOT IMPOSING ANYTHING ON THE SAINTS AND THE CHURCHES

Also, as a worker, as a servant of the Lord, wherever you go you should not impose anything on the saints and on the local churches. You should not push anything or touch anything that may become a factor of creating division.

Suppose you are a worker of the Lord and are also very much for speaking in tongues. One day you come to Los Angeles and find out that the church here does not pay attention to speaking in tongues and may even take the attitude of being against it. Perhaps in the first two weeks you do not say anything about it, but probably in the third week the "fox tail" will come out. After another week, maybe you will stand up to impose something, saying, "Why don't you speak in tongues? What's wrong with speaking in tongues?" You may be able to convince a certain number to go along with you and get the same experience as you have had. Then a division is created.

What is the right attitude? Should you demand others to speak in tongues since you feel it is something right? None of us should give up anything that is genuine and right. But when you realize that the saints here do not feel happy about this matter, you have to be careful. If they ask you, "Do you speak in tongues?" you should answer, "Yes, but, brothers, I just minister Christ to others. Speaking in tongues is not my ministry. Of course, if any of you feel the need to speak in tongues, you just do it. But if you don't feel so, I'm really happy with you. As long as you love the Lord Jesus and you live by Him and glorify Him, I am absolutely for it." We should take such a liberal attitude in truth and in faithfulness. Some brothers would openly deny that they speak in tongues, but secretly try to push people into speaking in tongues. We should never be such two-faced persons.

Do you believe that only those who speak in tongues love the Lord? I do not believe so. In church history, many people who were spiritual and loved the Lord never touched the matter of speaking in tongues. Furthermore, in my Christian life I have seen many spiritual people who did not know anything about speaking in tongues yet who were full of life, power, and authority. In China I made a point to some who spoke in tongues by saying, "Brothers, look at this district. The people here never talk about speaking in tongues, but a great number of sinners have been saved through them. They love the Lord so much, and their preaching is prevailing. It is an undeniable fact. But look at the other district. The people there speak in tongues a lot, but where is the power?"

借此我们看见，你不需要将说方言的事强加在别人身上。另一面，不说方言的人，也不需要反对说的人。只要人爱主耶稣，就够好了。让他们自由。

我们若采取正确的态度，至终圣徒会领悟，不需要反对说方言，也不需要将这事强加在别人身上。我们只要将这事留在主手中；我们采取宽大的态度。主若给我们这种恩赐，我们就从祂接受。但我们不要将这事强加于别人，也不要反对这事。人说不说方言有什么不同？我们所关切的，是人传扬基督这活的救主，并且爱祂，凭祂活着，高举祂，彰显祂，敬拜祂。这是正确的态度。

同样的原则适用于水浸。我信水浸是正确的，我百分之百赞同这事。但我若来到这城市，并领悟这里的圣徒实行洒水，我不该以为希奇。我只该喜乐，因好些人得救了，也爱主，寻求主，且凭主活着；这就够好了。他们受浸是浸水或洒水，算不了什么。虽然我知道什么是正确的，但我不愿用我所知道的来强迫人。我不要将这个强加于别人，也不要反对那个。这是正确的态度。若有人带着纯诚、正确的灵来问我这事，我会与他交通，说，“弟兄，我觉得水浸是正确的作法，但我不喜欢将这事强加于人。你们弟兄们若觉得借着洒水给人施浸是正确的，就那样去作。然而，你若觉得水浸较正确，那很好，就这么作吧。”

我们对这一切事，需要采取这样宽容的态度。无论我们往哪里去，我们必须谨慎，不要使任何事成为在圣徒中间造成分裂、难处和问题的因素。总要尽所能的传扬基督，供应基督，解决难处，而不是造成问题。绝不要存心说服人与你站在一起。倘若你这受主差遣的仆人，存心说服人与你站在一起，那就非常羞耻。你最好是到政治圈去作政客，为自己得着人。

弟兄们，我们受主差遣，只要供应基督给别人，并帮助别人认识基督。我们应当愿意被弃绝。想要得着人归你是错误的。无论你往哪里去，绝不要说任何不同于哪里现况的事，而造成任何分裂。比如，关于擘饼，你也许完全赞成全会众用一个杯。假定你到一个召会，那里用许多小

By this we see that there is no need for you to impose on others the matter of speaking in tongues. On the other hand, there is also no need for those who do not speak in tongues to oppose those who do. As long as people love the Lord Jesus, it is good enough. Let them be free.

If we take the right attitude, eventually the saints will realize that there is no need either to oppose speaking in tongues or to impose it on others. We just leave this matter in the hands of the Lord; we take a liberal attitude. If the Lord gives us this kind of gift, we just receive it from Him. But we would neither impose it nor oppose it. What difference does it make whether or not one speaks in tongues? All we care for is that people preach Christ as the living Savior and that they love Him, live by Him, exalt Him, express Him, and worship Him. This is the right attitude.

The same principle applies to immersion. I believe that baptism by immersion is the right thing, and I am one hundred percent for it. But if I come to this city and realize that the saints here practice sprinkling, I should not be surprised. I should just be happy, for a good number are saved and they love the Lord, seek the Lord, and live by the Lord. This is good enough. Whether they are baptized by immersion or by sprinkling does not mean much. Although I know what is right, I would not impress people with what I know. I would neither impose this nor oppose that. This is the right attitude. If someone comes to ask me with a sincere and proper spirit about this matter, I may fellowship with him, saying, "Brother, I feel that baptism by immersion is the right way, but I don't like to impose it. If you brothers feel that it is right to baptize people by sprinkling, just go ahead and do it. If you feel, however, that it is more right to have immersion, that is fine. Just do it."

We need to take such a liberal attitude toward all these things. Wherever we go, we have to be careful not to make anything a factor to create divisions, troubles, and problems among the saints. Always try your best to preach Christ, to minister Christ, to solve the problems instead of creating problems. Never have the intention to convince people to stand with you. If you, as a servant sent out by the Lord, have the intention to convince others to stand with you, that is very shameful. It is better that you go to the political circle to be a politician to win people for yourself.

Brothers, we are sent out by the Lord just to minister Christ to others and help others to know Him. We should be willing to be rejected. It is wrong to try to win people over to you. Wherever you go, never say anything different from the current situation there to create any division. For instance, concerning the Lord's table, you may be absolutely in favor of using one cup for the whole congregation. Suppose you

杯。不要因此希奇，不要谈论这事，甚至不要思想这事。只要随着大家取用小杯。不要题出一个杯正确，或是许多杯正确的问题。我们受主差遣，不是供应杯给人。有些人墨守成规，坚持用一个杯。最终，他们在属灵上是死的。主不尊荣那事。然而，我不是说，一切都是正确的。我们知道什么是正确的，什么是错误的，但不需要注意这些琐碎的事。

在罗马十四章，使徒保罗写到吃（2~3）和守日（5~6）的事。他非常清楚什么是正确的，什么是错误的，但他的态度是不将任何事强加在别人身上，不推动任何事，也不坚持任何事。他采取非常宽容的态度。只要人接受基督作他们的救主，并且爱主，向主活，荣耀主这包罗万有的一位，那就够好了。他们若守日，是向主守的；他们若不守日，也是向主不守的。只要他们向主作，就好了。这是我们必须采取的态度。这样，我们就不会将损害带给众圣徒和众召会，反而会成为他们的帮助。

## 在工人中间 不将任何事情组织起来

不但如此，我们在工人中间绝不该将任何事情组织起来。召会没有一事该是组织起来的；照样，工人也没有一事该是组织起来的。你只是主的仆人，别人也是主的仆人。人若请你与某些同工一同作工，你只要借着主的引导来在一起，并一同往前作工。也许今年我们会一同作工，明年你会觉得受主带领，往另一地去。无论我们一同作工或分开作工，都没有问题。无论我们在这里或在那里，我们都不是为自己作工。我们的存心只是帮助人认识基督，并且被建造、得加强，作祂身体地方的彰显。若是这样，我们中间就不会有难处。但我们若将事情组织起来，许多问题就会产生。

不但如此，不要试着将工作统一。不要说，“我们在美国，所以我们该统一。让我们举行会议，将情况统一。”这是错误的。我们非常坚持有合一，但我们全然反对统一和划一。我完全确信，早期在犹太地的众召会与外邦世界的众召会相当不同。使徒并没有试着统一众召会，或使众召会划一。

go to a church where many small cups are used. Do not be surprised by it, do not talk about it, and do not even consider it. Just go along with it and take the small cup. Do not raise the question of whether one cup is right or many cups are right. We are not sent by the Lord to minister cups to people. Some people are legal in insisting on using one cup. In the end, they become spiritually dead. The Lord does not honor that. I do not mean, however, that everything is right. We know what is right and what is wrong, but there is no need to pay attention to these trivial things.

In Romans 14 the apostle Paul wrote concerning eating (vv. 2-3) and the keeping of days (vv. 5-6). He was very clear about what was right and what was wrong, but his attitude was not to impose anything upon others, not to push anything, and not to insist on anything. He took a very liberal attitude. As long as people receive Christ as their Savior, love the Lord, live to the Lord, and glorify the Lord as the all-inclusive One, that is good enough. If they keep the days, they keep them to the Lord; if they do not keep the days, they do not keep them to the Lord. As long as they do it to the Lord, it is good enough. This is the attitude we have to take. Then we will not bring damage to the saints and the churches, but we will be a help to them.

## NOT HAVING ANYTHING ORGANIZED AMONG THE WORKERS

Furthermore, we should never have anything organized among the workers. Just as with the church nothing should be organized, so also with the workers nothing should be organized. You are just a servant of the Lord, and the others are also servants of the Lord. If you are asked to work with certain co-workers, you just come together by the Lord's guidance and go on to work together. Maybe this year we will work together, and the next year you will feel led by the Lord to go to another place. Whether we work together or we work separately, there is no problem. Whether we are here or we are there, we do not work for ourselves. Our intention is just to help people to know Christ and to be built up and strengthened as a local expression of His Body. If this is the case, there will be no trouble among us. But if we have something organized, a lot of problems will arise.

Furthermore, do not try to unify the work. Do not say, "We are in America, so we should be unified. Let us have a conference to unify the situation." This is wrong. We strongly insist on having the unity, but we are altogether against unification and uniformity. I have the full assurance that in the early days the churches in Judea were quite different from the churches in the Gentile world. The apostles did not try to unify the churches or make them uniform.

在洛杉矶的召会，擘饼聚会也许用一个杯，在旧金山的召会也许用多个杯；这都可以，就让他们不同吧。某处的弟兄们也许实行浸水，另一处的弟兄们也许实行洒水。要宽容；不要试着统一他们的行动，不要试着使他们划一。我们众人都统一或划一，有什么好处？只要我们的存心是建造基督的身体，就好了。

可能有些人会控告我太宽容了。事实上，我知道那一种实行较好，那一种实行较差，但我的意思是在这个与那个之间，实际上、属灵上没有多少差别；不需要坚持每个人都作同样的事。

所有地方的弟兄姊妹，必须学习同样的功课，就是要宽容。凡是有益于帮助人认识基督的，我们就赞同。凡是有益于传扬福音使罪人得救的，我们必须赞同。然而，凡是分裂、结党的，我们必须放手。

不要说，“我是属保罗的”，或“我是属亚波罗的”，或“我是属彼得的”。不要看某人比别人高。他们的职事对你若是帮助，就接受。你必须领悟，你不为着任何职事，你乃是为着召会，为着基督身体的彰显。不要说，你是为着这位弟兄或那位弟兄。这是属肉体的事。（林前三4。）我们承认所有主的仆人都受主差遣的，也是赐给祂身体的恩赐，他们各有不同的职事。我们接受这些职事一切美好的事；但若有任何结党、分裂的事，我们就必须谨慎。

我们没有一个人是为着职事在这里。我们都为着身体，为着召会在这里。主的工人该采取一种态度，他们的工作不是为着自己的职事，所有地方的圣徒该学功课，不为着召会以外的任何事站住。只要为着召会地方的彰显站住，因为地方召会（不是职事）乃是为着基督的灯台。

凭主怜悯，我在这里是一个有职事的弟兄。这里的圣徒若是为着我的职事站住，而不是为着地方的彰显站住，我必须告诉你们，你们错了。你们不该为着任何职事站住，甚至不该为着我的职事站住。你们必须为着召会，为着地方召会站住。任何执事带着任何职事，或任何工人带着任何工作，他们到这里来，必须是为着地方召会。若不是为

The church in Los Angeles may use one cup for the Lord's table, and the church in San Francisco may use many cups. That is all right. Let them be different. The brothers in one locality may practice immersion, and the brothers in another locality may practice sprinkling. Be liberal. Do not try to unify their action; do not try to make them uniform. What good is it for all of us to be unified or uniform? As long as our intention is to build up the Body of Christ, it is good enough.

Perhaps some will accuse me of being too liberal. Actually, I know which practice is better and which practice is inferior, but what I mean is that there is not much difference in reality, in spirituality, between this and that. There is no need to insist that everyone do the same thing.

All the local brothers and sisters have to learn the same lesson of being liberal. Whatever is good for helping people know Christ, we are for it. Whatever is good for the preaching of the gospel to get sinners saved, we have to be for it. However, whatever is divisive, factious, we must keep our hands off.

Do not say, "I am of Paul" or "I am of Apollos" or "I am of Peter." Do not regard someone as higher than others. If their ministry is a help to you, take it. You have to realize that you are not for any ministry, but you are for the church, for the expression of the Body of Christ. Do not say that you are for this brother or that brother. This is something fleshly (1 Cor. 3:4). We recognize that all the servants of the Lord are sent by the Lord and are given as gifts to His Body and that they have different ministries. We take all the good matters of these ministries. But if there is anything factious, divisive, we have to be careful.

None of us is here for the ministry. We are all here for the Body, the church. The workers should take the attitude that their work is not for their own ministry, and all the local saints should learn the lesson not to stand for anything other than the church. Simply stand for the local expression of the church because the local church, not the ministry, is the lampstand for Christ.

By the Lord's mercy, I am a brother with a ministry here. If the saints here are standing for my ministry instead of the local expression, I have to tell you that you are wrong. You should not stand for any ministry, even my ministry. What you have to stand for is the church, the local church. Any minister with any ministry or any worker with any work who comes here must be for the local church. If it is not for the local church, you have to say, "No, you are going to build up something other than the

着地方召会，你们必须说，“不，你要建造灯台以外的东西，在基督身体地方的彰显以外的东西。我们不愿跟随这事。”

我们知道神在今世的永远定旨，是要在不同的地方建造召会作基督地方的彰显，以建造基督的身体。我们是完全为着这事。倘若我们都愿意学习采取这样的态度，那对召会生活的实行将会是一大帮助。主所要建造的不是职事，乃是地方召会，作基督的彰显。职事只是方法、凭借，让主建造地方召会，以建造基督的身体。

lampstand, something other than the local expression of the Body. We would not go along with this."

We know God's eternal purpose in this age is to build up the churches in different localities as the local expressions of Christ for the building up of the Body of Christ. We are absolutely for this. If we would all learn to take such an attitude, that would be a great help to the practice of the church life. What the Lord is going to build up is the local church, not the ministry, as the expression of Christ. The ministry is just a means, an instrument, for the Lord to build up the local church for the building up of the Body of Christ.

## 第十四章

### 一的立场

读经：申命记十二章五至八节，十一至十五节，十七至十八节，二十至二十二节，二十六至二十七节，十四章二十二至二十三节，十五章十九至二十节，十六章十六至十七节。

本章我们要继续更详细的来看，实行召会生活的道路。

申命记这卷书表明，神的子民以色列人进入迦南地以后，照着神的心意生活、行事为人，以讨神自己喜悦的正确道路。申命记里所提圣别的生活，是敬拜或事奉神的生活。我们的生活必须是完全献上，敬拜、事奉神的生活。

### 美地是 包罗万有之基督的预表

以色列人在旧约里所经历的事，乃是图画、预表、表号和影儿，将我们指向新约时代之事的实际。（林前十6，11。）以色列人所进入的迦南地，是包罗万有之基督的预表。（西一12。）神将以色列人领出埃及，并将他们迁入迦南地，敬拜并事奉祂。这预表神拯救了我们脱离世界，脱离撒但黑暗的权势，把我们迁入基督里。（13。）现今我们在基督里行事为人、生活、工作，并且敬拜、事奉神。（二7。）

以色列人在埃及时，有逾越节的羊羔，这是预表基督作为我们对祂经历的引进。（林前五7。）我们对基督的经历，开始于经历祂是救赎的羔羊。然后在以色列人出埃及以后，他们在旷野漂流、行走的时候，有每日的吗哪，和流出活水的磐石。（十3～4。）这些是基督进一步的预表。我们经历基督作救赎的羔羊以后，就天天享受祂作每日的吗哪和活的磐石。后来有帐幕同其一切器具。这一切都是基督不同方面的预表。今天我们享受并经历，由帐幕及其不同器具所预表，在不同方面的基督。

## CHAPTER FOURTEEN

### THE GROUND OF ONENESS

Scripture Reading: Deut. 12:5-8, 11-15, 17-18, 20-22, 26-27; 14:22-23; 15:19-20; 16:16-17

In this chapter we will go on to see something in more detail concerning the way for the practice of the church life.

Deuteronomy is a book which shows the proper way for the children of Israel as God's people, after their entrance into the land of Canaan, to have a life, a walk, or a living according to God's mind which would be well pleasing to God Himself. The holy living mentioned in the book of Deuteronomy is a living of worship, or service, to God. Our life must be a life that is absolutely dedicated to the worship, the service, of God.

### THE GOOD LAND AS A TYPE OF THE ALL-INCLUSIVE CHRIST

The things which the people of Israel experienced in the Old Testament are pictures, types, figures, and shadows, pointing us to the reality of the things in the New Testament time (1 Cor. 10:6, 11). The land of Canaan into which the children of Israel entered is a type of the all-inclusive Christ (Col. 1:12). God brought the children of Israel out of Egypt and transferred them into the land of Canaan to worship and serve Him. This typifies that God has delivered us out of the world, out of the authority of the darkness of Satan, and transferred us into Christ (v. 13). Now we are walking, living, working, and worshipping and serving God in Christ (2:6).

When the children of Israel were in Egypt, they had the lamb of the Passover, which is a type of Christ as the initiation of our experience of Him (1 Cor. 5:7). Our experience of Christ begins with the experience of Him as the redeeming Lamb. Then after the children of Israel came out of Egypt, while they were wandering and traveling in the wilderness, they had the daily manna and the rock out of which flowed the living water (1 Cor. 10:3-4). These are further types of Christ. After we experience Christ as the redeeming Lamb, we enjoy Him day by day as the daily manna and the living rock. Later on there was the tabernacle with all its furniture. All these are types of the different aspects of Christ. Today we enjoy and experience Christ in the different aspects typified by the tabernacle and its different furniture.

然而，这不是一切。以色列人进入迦南以后，吗哪止住了，他们必须吃那地的出产。（书五 12。）以色列人进入迦南时，他们生活所需要的一切，都从那地取得。他们吃这地所出产的东西，他们喝来自这地的东西，他们甚至从这地并在这地上，得着建筑作他们的家。他们生活所需要的一切，都来自这地。因此，美地是基督包罗万有的预表，那就是说，美地是预表基督包罗万有的作我们的一切。

## 享受美地出产的两条路

对美地出产的享受，由神明确的定规、命定。以色列人享受美地的出产有两条路——个人的路和团体的路。

我们需要来看本章开头所列申命记的经节。一面，以色列人有完全的自由，个人随时随地享受出产。然而还有另一面，团体的一面。他们享受迦南地的出产，以敬拜神并与神的子民交通时，必须受到规律、管理并管治。他们没有自由照着自己的愿望选择任何地方，他们必须往神所指定、选择、且命定的那一个地方去。

在我们所引用申命记的这些经文里，“耶和华所要选择的地方”这辞一再重复。一面，以色列人有完全的自由，照着自己的愿望享受迦南地的出产，但那只适用于百分之九十的出产。另一面，他们无权在自己所选择的任何地方，享受美地出产拔尖的十分之一。他们必须将这一切东西，带到耶和华所选择或指定的地方。神所选择的指定地方乃是个预表，我们必须看见其意义。我们若是公平的，就必须将一切预表应用到基督身上。

首先，我们知道美地预表包罗万有的基督，然后迦南的出产预表对基督的经历。神将美地赐给以色列人，但他们必须在其上劳苦——他们必须耕地、撒种、收割庄稼、并照顾牛群、羊群。这预表我们既已被迁入基督里，祂是在光中所分给众圣徒的分，（西一 12～13，）我们就必须天天在基督身上作工、劳苦。早晨，我们必须向祂祷告，并与祂交通。借着在基督身上劳苦，我们就会有从基督出产的东西，给我们享受。许多基督徒虽然有基督，并在基督里，

This, however, is not all. After the children of Israel entered into Canaan, the manna stopped, and they had to eat the produce of the land (Josh. 5:12). When the children of Israel entered into Canaan, everything they needed for their living was taken from the land. They ate the things produced by this land, they drank something from this land, and they even had a building as their house from this land and on this land. Everything necessary for their living came out of this land. Hence, the good land is the all-inclusive type of Christ, that is, Christ as everything to us in an all-inclusive way.

## TWO WAYS TO ENJOY THE PRODUCE OF THE GOOD LAND

The enjoyment of the produce of the good land was definitely regulated and ordained by God. There were two ways for the children of Israel to enjoy the produce of the good land—the personal way and the corporate way.

We need to consider the passages from the book of Deuteronomy listed at the beginning of this chapter. On the one hand, the children of Israel had the full liberty to enjoy the produce in a personal way at any time and in any place. There was, however, another aspect, a corporate aspect. When they enjoyed the produce of the land of Canaan for their worship to God and for their fellowship with the people of God, they had to be regulated, ruled, and governed. They had no freedom to choose any place according to their desire. They had to go to the one place appointed, chosen, and ordained by God.

In these verses which we quoted from Deuteronomy, the phrase the place which Jehovah will choose occurs repeatedly. On the one hand, the children of Israel had the full liberty to enjoy the produce according to their desire, but that applied to only ninety percent of the produce. On the other hand, they had no right to enjoy the top one-tenth of their produce at any place of their choice. They had to bring all these things to the very place which the Lord chose or appointed. The appointed place of God's choice is a type, the significance of which we must see. If we are fair, we must apply all the types to Christ.

First, we know that the good land is a type of the all-inclusive Christ. Then the produce of Canaan is a type of the experiences of Christ. God gave the good land to the children of Israel, but they had to labor on it—they had to till the ground, sow the seed, reap the harvest, and take care of the herds and flocks. This typifies that since we have been transferred into Christ, who is the allotted portion of the saints in the light (Col. 1:12-13), we have to work, to labor, on Christ day by day. In the morning, we have to pray to Him and fellowship with Him. By laboring on Christ, we will have something produced out of Christ for our enjoyment. Many Christians, although they

却很懒惰。他们没有在基督身上劳苦。日复一日，他们既不祷告，也不与祂交通。他们没有出自基督的东西，作他们属灵的食物，以滋养他们属灵的生命。由于他们的懒惰，他们便成为贫穷的。

既然我们在基督里，并且基督是我们的分，我们就必须借着在基督身上劳苦，来与神合作，正如以色列人一样。神赐给以色列人美地，祂也赐给他们空气、雨水和阳光。然而，他们必须借着在那地工作，来与神合作，使他们从那地得着出产。所有的出产都预表对基督的经历。我们若在基督身上劳苦，并与基督一同工作，就会有許多从基督出产的东西，作我们的食物，给我们享受，并且我们会有基督的富余。

如我们前面所提的，有两条神所命定的路，给祂的子民享受基督的出产。一条路是在我们个人对基督的享受里，我们有完全的自由，随时随地享受基督的任何东西，作我们的食物，为我们自己的滋养和属灵的供应。享受基督的第二条路，与我们团体的享受有关。以色列人没有权利，没有自由选择任何地方，让他们带来自己的十分取一之物、燔祭、举祭、和向神所许的愿，在与神子民的交通中，作为对神的敬拜。他们必须往神所选择的地方去。

## 维持神儿女的一

唯有在神所选择、命定的地方，以色列人的一才能蒙保守并维持。这就是说，我们在神儿女的交通中，同神享受基督，作为对神的敬拜时，我们必须在神所命定独一的地方——神儿女合一的地方。因此，很显然的，我们个人享受基督是一件事，我们同别人享受基督作为对神的敬拜是另一件事。在以色列人的历史中，数千年来，他们在对神的敬拜上从未分裂过，因为他们无权照着自己的愿望选择任何地方。他们只能往一个地方去，在彼此的交通中敬拜神。甚至国分裂为二，他们也不可有两个地方敬拜神；他们只有一个地方。

历代以来，在以色列数千年的历史中，从未有两个殿建造起来让他们敬拜神。始终只有一个殿，因为只有一个地方给人合法的建殿。人不能说，“你们能在耶路撒冷建殿，

have Christ and are in Christ, are lazy. They do not labor on Christ. Day by day they neither pray nor have fellowship with Him. They do not have something out of Christ as their spiritual food to nourish their spiritual life. Due to their laziness, they have become poor.

Since we are in Christ and Christ is our portion, we have to cooperate with God by laboring on Christ, just as the children of Israel did. God gave the children of Israel the good land, and He also gave them the air, the rain, and the sunshine. They, however, had to cooperate with God by working on the land that they might have something produced from the land. All of the produce is a type of the experiences of Christ. If we labor on Christ and work together with Christ, we will have many things produced out of Christ as food to us for our enjoyment, and we will have a surplus of Christ.

As we mentioned earlier, there are two ways ordained by God for His people to enjoy the produce of Christ. One way is that in our personal enjoyment of Christ we have the full liberty to enjoy anything of Christ at any time and in any place as our food for our own nourishment and spiritual supply. The second way to enjoy Christ is related to our corporate enjoyment. The children of Israel had no right, no freedom, to choose any place for them to bring their tithes, their burnt offerings, their heave offerings, and their vows to God as their worship to God in fellowship with God's people. They had to go to the place chosen by God.

## MAINTAINING THE ONENESS OF GOD'S CHILDREN

Only in the place chosen, ordained, by God could the oneness of the children of Israel be kept and maintained. This means that when we enjoy Christ with God as our worship to God in the fellowship of His children, we have to be in the unique place ordained by God—the place of the oneness of God's children. Hence, it is clear that for us to enjoy Christ personally is one thing, and for us to enjoy Christ with others as a worship to God is another thing. For thousands of years in their history, the children of Israel had never been divided in their worship of God because they had no right to choose any place according to their desire. They had only one place where they could go to worship God in fellowship with one another. Even when the nation was divided into two, they were not allowed to have two places to worship God; they had only one place.

In the thousands of years of Israel's history throughout the generations, there have never been two temples built up for them to worship God. There has always been only one temple because there is only one place for the people to legitimately build the

所以我們能在巴比倫作同樣的事。讓我們用同樣的樣式、同樣的型式、和同樣的材料，但在不同的地方，建造同樣的東西。”在耶路撒冷神所指定那块地上的殿，是正確且蒙神悅納的。然而，人若要在另一地建造完全相同的東西，那就是錯誤的。

假定以色列人進入迦南地以後，關於他們對神的敬拜沒有這樣的定規；他們若有自由選擇任何地方敬拜神，那麼在很短的時間里，他們就會分裂成許多團體。便雅憫支派的人會說，“我們不喜歡猶大支派的人。”然後北方但支派的人會說，“既然我們離耶路撒冷太遠，並且太不方便，就讓我們在我們的地區建造另一個地方。”至終，其他的支派會跟隨，並在他們自己的地區內建造其他的地方。因這緣故，照着神的命定，他們可以自由隨處享受那地的出產，作他們個人的享受，但他們必須往神所選擇獨一的地方去，在與神兒女的交通中，享受美地拔尖的出產，以敬拜神。他們必須保守神子民的一。

這表征為著我們個人的享受，我們可以隨時隨處享受基督，但我們若要在與神兒女的交通中享受基督，作為我們對神的敬拜，就必須謹慎，因為這影響我們的一。我們沒有自由行我們眼中看為正的事。我們若漠視這點，就會帶進分裂。只有一個神所命定、指定、選擇的地方，讓祂的子民來在一起，在對父的敬拜中，彼此分享基督。這一個地方是合一的地方。我們必須在對父的敬拜中，在彼此的交通里保守一。否則，我們就會帶進分裂。我喜歡申命記十二章十三節所給的警告：“你要謹慎，不可在你所看中的各處獻燔祭。”弟兄姊妹，要謹慎！這是我們必須尊重的預表。關於我們對基督的经历，我們不能應用其他的方面，而不顧這特別的一面。我們必須也應用這方面。

假定我是古時的希伯來人。我整年殷勤勞苦，並有許多來自那地的出產，給我自己和家人享受。為此我們實在感謝主。然後我對妻子和孩子們說，“親愛的妻子和孩子們，你們知道主很善待我們。我們必須敬拜祂。讓我們往耶路撒冷去，在耶和華面前守節。”我的妻子熱烈的贊成，但孩子們反對往耶路撒冷去，因為太遠了。然後我說，“好，我們若往離家只有一哩的農場去，也許更好。”所以我們往農場去，

temple. One could not say, "You can build a temple in Jerusalem, so we can do the same thing in Babylon. Let us build the same thing with the same pattern, the same style, and the same materials, but in a different place." The temple in Jerusalem on the very piece of land appointed by God is right and acceptable to God. However, if one were to build exactly the same thing in another place, that would be wrong.

Suppose that after the children of Israel entered into the land of Canaan, there was not such a regulation about their worship to God. If they had had the freedom to choose any place for their worship to God, they would have been divided into many groups within a short time. The people of the tribe of Benjamin would have said, "We don't like to have the people from the tribe of Judah." Then the people of the tribe of Dan in the north would have said, "Since we are too far from Jerusalem and it is simply too inconvenient, let us build another place in our territory." Eventually, other tribes would follow and build other places within their own territories. This is the reason that, according to God's ordination, while they were free to enjoy the produce of the land for their personal enjoyment in any place, they were required to go to the unique place of God's choice to enjoy the top produce of the good land for the worship of God in fellowship with God's children. They had to keep the oneness of the people of God.

This signifies that for our personal enjoyment, we can enjoy Christ in any place at any time, but if we are going to enjoy Christ as our worship to God in fellowship with the other saints, we have to be careful because it affects our oneness. We do not have the freedom to do whatever is right in our eyes. If we disregard this, we will bring in divisions. There is only one place ordained, appointed, chosen, by God for His people to come together to share Christ with one another in the worship to the Father. This one place is the place of oneness. We have to keep the oneness in the worship to the Father in fellowship with one another. Otherwise, we will bring in divisions. I like the warning that is given in Deuteronomy 12:13: "Be careful that you do not offer up your burnt offerings in every place that you see." Brothers and sisters, be careful! This is a type which we must honor. We cannot apply other aspects concerning our experience of Christ and simply ignore this particular aspect. We have to apply this aspect too.

Suppose that I am a Hebrew in ancient times. For the whole year I labor diligently and have plenty of produce from the land for myself and my family to enjoy. For this we are really grateful to the Lord. Then I say to my wife and children, "Dear wife and children, you know the Lord is so good to us. We have to worship Him. Let us go to Jerusalem and have a feast before Jehovah." My wife agrees with me wholeheartedly, but the children are against our going to Jerusalem because it is too far. Then I say, "All right, maybe it is better if we just go to our farm which is only one mile away from

甚至邀请一些邻居加入我们。我们对自己说，“何等美好，我们不必走这么漫长的路往耶路撒冷去。我们可以在自己所在的地方敬拜神，因为神是无所不在的。让我们享受十分取一之物；让我们也设立祭坛，并将一切燔祭和举祭放在祭坛上。他们若能在耶路撒冷筑坛，为什么我们不能在我们这里作同样的事？这是非常美好，非常方便的。”

然后另一个希伯来人会听见我们所作的，他也会定意聚集一些邻居作同样的事。至终，以色列人会自然、自然的分裂，并且他们的分裂会没有止境。然而，神不允许以色列人这样。他们在对神的敬拜上受到神严格的规律；他们必须一年三次，往神所选择的地方去敬拜神。（申十六16。）他们若在其他的地方献上供物，就会被神看为有罪的。

我们需要将这预表应用在自己身上。合一的地方就是合一的唯一立场。你往任何城市去，没有自由设立任何你所喜欢的聚会，以敬拜或事奉神。你必须受到限制、管理和规律。这就是召会生活。这就是为什么许多人觉得不乐意谈论召会生活的原因，因为召会生活有所限制。

我们谈论个人对基督的享受，一切都很美好，因为我们无论在哪里，都能完全自由的享受祂。主是那灵，是无所不在的，所以我们享受祂，可以不受任何的限制。但我们基督徒也要在与别人的交通中享受基督而敬拜神，在这事上，你以为我们有自由作我们所喜欢的么？这是在召会历史中对自由的误用。似乎今天任何基督徒都很容易设立聚会。你若能到洛杉矶来设立聚会，我也能。然而，你我需要思想，我们若这样作，就带进更多分裂，因此损害神儿女的一。

假定便雅悯支派的一位弟兄被犹大支派的一位弟兄得罪了。住棚节到了，来自便雅悯支派的弟兄觉得不乐意往耶路撒冷去，因为得罪他的弟兄也要往那里去。这个便雅悯人能作什么？他能在他的农场上设立祭坛，并在那里献上他的十分之一和燔祭么？答案当然是否定的。这里有一幅对肉体 and 天然存心之试验的图画。这里需要将十字架应用在天然的人身上。

our house." So we go to our farm and even invite some of our neighbors to join us. We say to ourselves, "How nice it is that we do not have to travel such a long distance to Jerusalem. We can just worship God right where we are since God is everywhere. Let us enjoy the tithes. Let us also set up an altar and put all the burnt offerings and the heave offerings on the altar. If they can build an altar in Jerusalem, why can we not do the same here in our place? This is very nice and very convenient."

Then another Hebrew will hear about what we are doing, and he will decide to gather some of his neighbors to do the same thing. Eventually, the people of Israel will be automatically and spontaneously divided, and there will be no end to their divisions. However, God did not allow this for the children of Israel. They were regulated strictly by God in their worship to Him; three times a year they had to go to worship God in the place which God chose (Deut. 16:16). If they offered their offerings in other places, that would be considered sinful to God.

We need to apply this type to ourselves. The place of oneness is the unique ground or standing of oneness. When you go to any city, you do not have the freedom to set up any meeting you like for the worship or service of God. You have to be limited, ruled, and regulated. This is the church life. This is the reason why many people do not feel happy to talk about the church life, because with the church life there is limitation.

When we talk about our personal enjoyment of Christ, everything is so nice because we are absolutely free to enjoy Him wherever we are. The Lord is the Spirit, who is everywhere, so we can enjoy Him without any limitation. But do you think that as Christians we have the liberty to do whatever we like in our worship to God in the enjoyment of Christ in fellowship with others? This is the misuse of freedom in the church's history. It seems today that it is easy for any Christian to set up a meeting. If you can come to Los Angeles to set up a meeting, so can I. You and I, however, need to consider that if we do this, we just bring in more divisions and thereby damage the oneness of God's children.

Suppose a brother who is of the tribe of Benjamin has been offended by a brother who is of the tribe of Judah. When the Feast of Tabernacles comes, the brother from the tribe of Benjamin does not feel happy about going to Jerusalem since the brother who has offended him is also going there. What can the Benjaminite do? Can he set up an altar on his farm and offer his tithes and burnt offerings there? The answer, of course, is no. Here is a picture of the test to the flesh and to the natural intention. Here is the need of the application of the cross to the natural man.

但看看今天的情况。人无法与别人同行，或彼此有疙瘩，就照着自己的口味或爱好设立不同的聚会。对肉体的限制在哪里？对天然人的规范在哪里？没有什么能限制或规范人。每个人都作自己眼中看为正的事。每个人都能在自己所选择的任何地方献上燔祭。所以神子民的一失去了。结果，有各种的复杂和分裂。我们需要在神面前有真实的悔改。

我们真知道神儿女在彼此的交通中，凭基督敬拜神的正确立场么？我们不该比神所命定的更宽容，我们必须保守一。这就是为什么许多时候，我凭主的怜悯向主的儿女宣告，他们无权照着自己的方便和爱好，形成任何事，开始任何事。主的儿女只有一个正确的立场，在交通中彼此分享基督，作为对父的敬拜。那个正确的立场，就是一一的立场。

假定你到洛杉矶来，已经有一班信徒在正确的立场上聚集一起，敬拜神并彼此交通，那么你就没有自由设立另一个聚会。你必须服从他们，因为只有一个一的立场，一个神所命定、指定的地方，让祂的子民敬拜祂，并在彼此的交通中分享祂的基督。你若照着你所爱好的，开始另一个聚会，你就破坏主子民合一的规定、规则。

在犹大国的历史中，有一个作这事的人，他名叫耶罗波安。耶罗波安不但将国分裂，也尽所能的将人对神的敬拜分裂。（王上十二 20～33。）借此他破坏了神子民的一，并带进神很大的咒诅。（十四 6～16。）

为着召会生活的实行，我们需要学习顾到一。我们若放弃基督身体一的立场，我们就不需要谈论召会生活。我们若行自己眼中看为正的事，任何关于召会生活的谈论就没有意义。我们若认真实行召会生活，就必须对一的正确立场有明确的决定。

为着我们彼此的交通，  
带着出于基督的东西而来

But look at the situation today. When people cannot get along with others or do not feel happy about one another, they just set up different meetings according to their taste or preference. Where is the limitation to the flesh? Where is the regulation to the natural man? There is nothing limiting or regulating people. Every man does whatever is right in his eyes. Everyone can offer his burnt offerings in any place he chooses. So the oneness of the people of God is gone. As a result, there are all kinds of complications and divisions. We need to have a real repentance before God.

Do we really know the right ground for the children of God to worship God with Christ in the fellowship with one another? We should not be more liberal than what has been ordained by God. We have to keep the oneness. This is why many times, by the mercy of the Lord, I have declared to the Lord's children that they have no right to form anything, to start anything, according to their own convenience and preference. There is only one proper ground for the Lord's children to share Christ with one another in fellowship as a worship to the Father. That proper ground is the ground of oneness.

Suppose you come to Los Angeles, and there is already a group of believers meeting together on the proper ground in worshipping God and in fellowshiping with one another. Then you do not have the freedom to set up another meeting. You have to submit to them because there is only one ground of oneness, one place ordained, appointed, by God for His people to worship Him and share His Christ in fellowship with one another. If you start another meeting according to what you prefer, you simply break the regulation, the rule, of the oneness of the Lord's people.

In the history of the Jewish nation, there was a person who did this thing. His name was Jeroboam. Jeroboam not only divided the nation but also tried his best to divide the people's worship to God (1 Kings 12:20-33). By this he damaged the oneness of God's people and brought in a great curse from God (14:6-16).

For the practice of the church life, we need to learn to take care of the oneness. If we give up the ground of the oneness of the Body of Christ, there is no need for us to talk about the church life. If we do whatever is right in our eyes, any talk about the church life is meaningless. If we mean business to practice the church life, we have to make a definite decision concerning the proper ground of oneness.

COMING WITH SOMETHING OF CHRIST  
FOR OUR FELLOWSHIP WITH ONE ANOTHER

现在我们需要往前，来看另一件事。每当我们来在一起敬拜神，在彼此的交通中分享基督，我们必须带着出于基督的东西而来。我们不该空手来。以色列人来在一起敬拜神，只有两个规则。一个是他们无权选择敬拜的地方，却必须接受神所选择的地方。另一个是他们不可空手来，却必须双手满了美地的出产而来。（申十六 16～17。）今天这就是说，每当我们同别人来到聚会中，借着在彼此的交通中分享基督而敬拜神，我们必须带着出于基督的东西，作我们手中的富余而来。

古时以色列人在除酵节、七七节和住棚节，一年三次来在一起，那是美地各种不同的丰富出产盛大的展览。这是预表。每当我们来在一起，我们必须双手充满基督而来。我们都这样而来，就有基督的展览。我们为着敬拜神，有一的正确立场；我们为着敬拜神，也有基督丰富的实际。迦南美地出产的一切富余，不但给以色列人享受，也给神享受。神与祂的子民一同享受这一切东西。同样的，我们必须将基督带到我们对神的敬拜中，让神与我们一同享受基督。我们彼此分享基督，就将基督献给神，作祂的享受。

然而，今天的情况很可怜。一面是分裂加上分裂；另一面是空手加上空手。我们需要回到圣经里所启示正确的情况。一面，我们必须保守主子民的一；另一面，我们必须双手满了基督的富余。每当我们来在一起，我们带着丰盛的基督而来。在我们的聚集中，一位姊妹能作见证，告诉我们基督如何在她的苦难中是她的力量，另一位弟兄能见证他如何经历基督作他的喜乐。然后其他的人，能一位一位的见证他们对基督的经历。这是满了展览基督的聚会，这也是父神所悦纳并喜悦的召会生活真正的实行。

## 每天在基督身上劳苦

但我们如何能满了基督？这在于我们每天在基督身上劳苦。我们必须在基督身上劳苦、工作。没有在基督身上劳苦，我们来在一起，就会没有东西彼此分享。我们既没有

Now we need to go further and consider another thing. Whenever we come together to worship God in sharing Christ in fellowship with one another, we have to come with something of Christ. We should not come with our hands empty. There were only two rules for the people of Israel in their coming together to worship God. One was that they had no right to choose the place of worship, but they had to take the place chosen by God. The other was that they were not allowed to come with their hands empty, but they had to come with their hands filled with the produce of the good land (Deut. 16:16-17). Today this means that whenever we come to the meeting with others to worship God by sharing Christ in fellowship with one another, we have to bring something of Christ as a surplus in our hands.

In ancient times when the children of Israel came together three times a year, at the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles, that was a big exhibition of all the different kinds of rich produce of the good land. This is a type. Whenever we come together, we have to come with our hands filled with Christ. When we all come in this way, we have an exhibition of Christ. We have the proper ground of oneness for the worship of God, and we also have the reality of the riches of Christ for the worship of God. All the surplus of the produce of the good land of Canaan was not only for the enjoyment of the children of Israel but also for the enjoyment of God. God enjoyed all the things together with His people. Likewise, we have to bring Christ into our worship of God and let God enjoy Christ with us. When we share Christ with one another, we offer Christ to God as an enjoyment to Him.

The situation today, however, is pitiful. On the one hand, there are divisions upon divisions, and on the other hand, there are empty hands upon empty hands. We need to come back to the proper situation revealed in the Scriptures. On the one hand, we have to keep the oneness of the Lord's people, and on the other hand, we have to be full of the surplus of Christ in our hands. Whenever we come together, we come with an abundance of Christ. In our gatherings a sister could give a testimony telling us how Christ is her strength in her sufferings, and a brother could testify of how he has experienced Christ as his joy. Then others, one by one, could testify something about their experience of Christ. This is a meeting full of the exhibition of Christ. This is also the real practice of the church life acceptable and well pleasing to God the Father.

## DAILY LABORING ON CHRIST

But how can we be full of Christ? This depends on our daily laboring on Christ. We have to labor, to work, on Christ. Without laboring on Christ, we will have nothing to share with one another when we come together. Since we have nothing

出于基督的东西，我们的敬拜就是贫穷的敬拜。然而，我们若在基督身上劳苦，我们若天天经历祂，与祂交通，并向祂祷告，我们就会带着基督的富余来在一起。我们来到聚会中，就会有东西可以献上、贡献。我们就能说，“父，这里有出于你儿子的东西，是我所经历过的；我将祂献给你。”我们也能与别人分享我们对基督的经历，别人也会作同样的事。这是真正的敬拜。

今天真正的敬拜，是我们来在一起时，带着出于基督的东西来献给父，并与别人分享。这是父所喜悦真正的敬拜。甚至我们向罪人传讲基督并供应基督的时候，这种传讲，这种供应，就是对父真正的敬拜。每当我们与别人分享基督，我们就给父真正的敬拜。没有将基督献给父，没有与别人分享基督，我们对神的敬拜，就无法讨祂喜悦。我们与父一同享受基督，让父与我们一同享受基督，这就是真实的敬拜。

你知道天使敬拜神与基督徒敬拜神有何不同么？天使在神面前俯伏或下跪敬拜神，但我们基督徒不需要那样作。在我们灵里，我们领悟，今天我们基督徒正确的敬拜，乃是将基督带来献给父神。我们让父与我们一同享受祂的儿子，我们也在交通中彼此享受基督。

这在于我们每天对基督的经历。我们必须昼夜在基督身上劳苦，并让基督给我们许多的出产。然后我们对基督就会有丰富的经历，不但足以顾到我们的需要，也让我们有十分之一，有富余，带给神并服事别人。每当我们在一的正确立场上这样聚集，就有基督的展览。这对父是荣耀和敬拜，对圣徒是享受，对仇敌是羞辱。这就是召会生活。

让我们从美地的预表学习一些事。我们在基督里，我们必须殷勤经历祂，使我们有丰富的基督，作我们个人的享受，也有富余来献给神，并与别人分享。然后我们必须借着顾到主儿女的一来在一起。正确、真正的召会生活，乃是团体身体的生活，就是在的一的正确立场上，带着基督的丰满聚在一起，以敬拜神并与别人交通。

of Christ, our worship will be a poor worship. However, if we labor on Christ, if we experience Him day by day, fellowship with Him, and pray to Him, we will come together with the surplus of Christ. When we come to the meeting, we will have something to offer, to contribute. We will be able to say, "Father, here is something of Your Son whom I have experienced; I offer Him to You." We will also be able to share what we have experienced of Christ with others, and others will also do the same. This is the real worship.

The real worship today is that when we come together, we come with something of Christ to offer to the Father and to share with others. This is the real worship that is well pleasing to the Father. Even while we are preaching Christ and ministering Christ to the sinners, this kind of preaching, this kind of ministry, is the real worship to the Father. Whenever we share Christ with others, we render the real worship to the Father. Without offering Christ to the Father and without sharing Christ with others, our worship to God cannot be well pleasing to Him. When we enjoy Christ with the Father and let the Father enjoy Christ with us, this is the genuine worship.

Do you know the difference between the worship of God rendered by the angels and that rendered by Christians? The angels prostrate themselves or bow down before God to worship God, but there is no need for us Christians to do that. In our spirit we realize that the proper worship for us Christians today is to bring Christ to offer to God the Father. We let the Father enjoy His Son with us, and we also enjoy Christ with one another in fellowship.

This depends on our daily experience of Christ. We have to labor on Christ day and night and let Christ give us a lot of produce. Then we will have rich experiences of Christ which not only are enough to take care of our need, but also allow us to have a tithe, a surplus, to bring to God and to serve others. Whenever we meet on the proper ground of oneness in this way, we have an exhibition of Christ. This is the glory and worship to the Father, the enjoyment to the saints, and the shame to the enemy. This is the church life.

Let us learn something from the type of the good land. We are in Christ. We have to experience Him diligently that we may have plenty of Christ for our personal enjoyment and also have a surplus for us to offer to God and share with others. Then we have to come together by taking care of the oneness of the Lord's children. The proper and real church life is the life of a corporate body meeting together on the proper ground of oneness with the fullness of Christ for the worship of God and fellowship with others.

## 第十五章

### 合一与基督（一）

读经：申命记十二章五节，八节，十一节，十三节，二十七节，十四章二十二至二十三节。

我要再次强调神的子民在美地上生活的预表。旧约里的预表是属灵事物的表号、图画，新约里有关于属灵事物的教训和话语。我们都知道，图画总是比任何一种叙述清楚。这就是为什么有句话说，一幅图画胜过千言万语。全本圣经是一贯的。旧约和新约向我们启示同样的事；旧约给我们图画，新约给我们叙述。我们对叙述不太清楚时，就必须看图画。

#### 保守一

关于神子民在美地上生活两件主要的事，可简单的用两个辞叙述：合一与基督。以色列人作神子民在美地上的生活，是敬拜神的生活。在这敬拜神的生活里，两件事是必需的。第一件事是保守主子民的一。你不该作任何事破坏这个一。一旦这个一被破坏了，对神正确的敬拜也失去了。任何分裂若存在，就不可能有蒙神悦纳并喜悦的正确敬拜。今天这是严肃的事。

在旧约里我们看见，历代以来，以色列人对神的敬拜从未分裂。他们从未同时有两个殿建造在两个地方。始终只有一个殿，一个敬拜中心。这不只是地理问题，这是一的问题。神子民的一始终在对神的敬拜中得保存、保守、维持。这是因为每当主儿女的一被损害并破坏，就不可能有建造。召会，神的殿，基督身体的建造在于一。

不但如此，今天在新约圣灵的光底下，我们知道这个一对我们的肉体、我们天然的人、和我们的魂生命，是最大的试验。要发现你是否属肉体、天然、属魂、或属世的，你只需要问自己一个问题：“我愿意保守身体的一么？”

## CHAPTER FIFTEEN

### ONENESS AND CHRIST (1)

Scripture Reading: Deut. 12:5, 8, 11, 13, 27; 14:22-23

I would like to stress again the type of the living of God's people in the good land. The types in the Old Testament are the figures, the pictures, of the spiritual things. In the New Testament we have the teachings and the words about the spiritual things. We all know that a picture is always clearer than any kind of statement. This is why there is a saying that a picture is better than a thousand words. The whole Scripture is one. The Old Testament and the New Testament reveal to us the same thing. Whereas the Old Testament gives us the pictures, the New Testament gives us the statements. When we are not so clear about the statements, we have to look at the pictures.

#### KEEPING THE ONENESS

The two main things concerning the living of God's people in the good land can be simply stated with two words: oneness and Christ. The life of the children of Israel in the good land as God's people is a life of worship to God. In this life of worship to God, two things are necessary. The first thing is to keep the oneness of the Lord's people. You should not do anything to damage the oneness. Once the oneness is damaged, the proper worship to God is also gone. If any division exists, there is no possibility to have a proper worship that is acceptable and well pleasing to God. This is a serious matter today.

In the Old Testament we see that throughout the generations the worship rendered by the children of Israel to God was never divided. They never had two temples built up in two places at the same time. There has always been one temple, one center for worship. This is not just a matter of geography. This is a matter of oneness. The oneness of the people of God was always preserved, kept, maintained, in the worship of God. This is because whenever the oneness of the Lord's children is damaged and spoiled, the building is impossible. The building of the church, the temple of God, the Body of Christ, depends upon oneness.

Furthermore, today under the light of the Holy Spirit in the New Testament, we know that the oneness is the biggest test to our flesh, our natural man, and our soulish life. To find out whether or not you are fleshly, natural, soulish, or worldly, you need to ask yourself just one question: "Am I willing to keep the oneness of the Body?"

假定在某城市的六位青年弟兄聚在一起。起初很美妙，但可能三周以后，其中一位对其他两位不高兴。然后他也许寻出另外三或五位与他一同祷告，至终他们也许定意另有一个聚会。所以可能在半年之内，你的城市里就有两个分开的聚会。这就是分裂。申命记十二章八节说，“…各人行自己眼中看为正的事。”但合一限制这个，合一不会允许你行自己眼中看为正的事。无论你对别人觉得愉快与否，无论他们属灵与否，你都必须与他们保守一。你无权使自己与别人分开。这规例保守神儿女的一。

身为学生，你对学校有所选择。你若对一所学校不满意，你可以离开，到另一所学校去。但身为基督徒，你对召会有所选择么？今天许多基督徒经常更换召会。一个召会不符合他们的口味，他们就离开那个召会，到另一个召会去。第二个召会不符合他们的口味，他们又离开，到第三个召会去。我们必须领悟，就召会而论，我们必须放弃自己的口味。我们不可能有一个照着自己口味的召会。就召会而论，我们没有选择。我们必须接受神所指定、命定、选择的，以保守身体的一。这对我们的肉体、我们天然的人，是最大的试验。

你信召会所有的成员都是美妙的人么？似乎身体的肢体，得救的人，都是乖僻的人。这就是说，照着肉体，照着天然的人，与信徒在一起并不容易。除非你学功课，否则迟早你会离去。在召会的事上没有选择。这需要我们学习如何敬畏主，并对付我们的肉体。

一九二六年，倪柝声弟兄在上海开始工作，在那里建立召会。后来，一九四二年，仇敌在上海召会兴起很大的风波。倪弟兄被摆在一个地位上，无法在那里再尽职。有些圣徒到倪弟兄这里来，说，“倪弟兄，让我们另外起头。让我们开始另外的聚会。”倪弟兄告诉他们：“不。你们必须继续到那个聚会去。无论他们对你或对我有怎样的态度，你们必须到那个聚会去。那是召会。你我都无权另外起头。”这是对己、对魂生命的试验。这是最大的功课。

今天信徒形成聚会非常容易。许多不满意所谓传统教会崇拜的信徒，只在家里聚会。他们认为每个人都有权设立聚会。他们太自由了，没有限制，没有规则。我曾到某城

Suppose six young brothers in a certain city come and meet together. In the beginning it is wonderful, but perhaps after three weeks, one of them may feel unhappy about the others. Then he may seek out another three or five to pray with him, and eventually they may decide to meet as another meeting. So probably within half a year, in your city there will be two separate meetings. This means division. Deuteronomy 12:8 says, "...each man doing all that is right in his own eyes." But the oneness limits this. The oneness will not allow you to do whatever is right in your own eyes. Regardless of whether you feel happy about others or whether they are spiritual or not, you have to keep the oneness with them. You have no right to separate yourself from others. This regulation preserves the oneness of the children of God.

As students, you have a choice of schools. If you are not happy about one school, you can quit and go to another school. But as a Christian, do you have a choice of churches? Today many Christians are frequently changing churches. When one church does not suit their taste, they leave that one and go to another one. When the second church does not suit their taste, they leave again and go to a third one. We must realize that as far as the church is concerned, we must give up our taste. We cannot have a church according to our taste. We have no choice as far as the church is concerned. We have to take what God has appointed, ordained, chosen, to keep the oneness of the Body. This is the biggest test to our flesh, our natural man.

Do you believe that all the members of the church are wonderful persons? It seems that the members of the Body, the saved ones, are peculiar people. This means that according to the flesh, according to the natural man, it is not easy to be together with the believers. Unless you learn the lessons, sooner or later, you will drop out. With the matter of the church there is no choice. This requires us to learn how to fear the Lord and deal with our flesh.

In 1926 Brother Watchman Nee started to work in Shanghai to establish the church there. Later, in 1942 the enemy raised up a big turmoil in the church in Shanghai. Brother Nee was put in a position that he could no longer minister there. Some of the saints came to Brother Nee, saying, "Brother Nee, let us have another start. Let us start another meeting." Brother Nee told them, "No. You have to continue going to that meeting. No matter what kind of attitude they have toward you or toward me, you have to go to that meeting. That is the church. Neither you nor I have the right to start another thing." This is the test to the self, to the soul-life. This is the biggest lesson.

Today it is very easy for the believers to form meetings. Many believers who are dissatisfied with the so-called traditional church service just meet in their homes. They think everyone has the right to set up a meeting. They are too free. There is no

市去，与至少三、四个自由团体聚会。他们都宣称自己不是宗派，但他们不愿来在一起，彼此是一。每个团体都向别人独立，与别人分开。严格的说，这是不法；没有规律，没有规则。我们不该墨守成规，但我们也不该太自由。我们需要受到管治、管理。

正确的管治规则或原则乃是合一。假定某地有一些弟兄，开始在主的名里，在的正确立场上聚会；我到他们的城市去，我无权设立另一个聚会，我必须与他们保守一。然而，我立刻被摆在试验里，因为人总是喜欢领头。那里的聚会若是由我开始的，我就是第一。但我如今到这里来与他们聚会，我就是第二。每个人都喜欢作王。因为我不要作第二，乃要作第一，我就不愿服从他们的聚会。反之，我要设立另一个聚会，让我作小王。若没有恩典和十字架的功课，我们每个人都会这样。但试验就在这里。我们若保守身体的一，就没有选择。要保守一，我们有许多功课要学习。

看看今天基督徒中间的光景。因着肉体、己、和天然的人，结果是分裂加上分裂。有国教和公会，此后有弟兄会的实行，然后今天有许多自由团体。今天自由团体的实行是时髦的。他们说他们真正从公会制度得自由了，但自由团体所造成的分裂没有止境。你们在第二十三街聚会，我若不赞同你们，我就在第二十五街设立聚会。我若不满意你家里的聚会，我会在我家里设立聚会。这太自由了。自由团体完全忽略了基督身体的一。我们必须尊重这一的立场。

你以为你有正确的理由，使你自己与其他在主名里，在的立场上聚会的基督徒分开么？没有什么理由是正确的，没有什么理由是正当的。只要你住在以色列，你就必须与所有的以色列人一同去敬拜神。除了这样作，你没有选择。你若不愿这样作，意思就是你干犯律法，你也成了不法的。假定你与另一个以色列人是仇敌；那是真正的问题。照着律法，你与他必须一年三次到同样的地方去敬拜神；这是真正的试验。所以，你必须赦免他，他也必须赦免你。你必须凭着主的恩典，学习如何与他愉快相处，他也必须学习与你愉快相处。你必须保守一。我信这对我们众人都是清楚的。

limitation, no rule. I once went to a certain city and met with at least three or four free groups. They all claimed that they were non-sectarian, yet they would not come together to be one with one another. Every group keeps itself independent, separate, from the others. Strictly speaking, this is lawlessness. There is no regulation, no rule. We should not be legalistic, but we should not be too liberal either. We need to be governed, ruled.

The proper governing rule or principle is the oneness. Suppose there are some brothers in a certain locality. They start to meet in the name of the Lord on the proper ground of oneness. When I go to their city, I have no right to set up another meeting. I have to keep the oneness with them. Right away, however, I am put on the test because human beings always like to take the lead. If I had started the meeting there, I might have been number one. But now that I come here to meet with them, I would be number two. Everyone likes to be the king. Because I do not want to be the second but the first, I would not submit to their meeting. Rather, I would set up another meeting so that I may be a little king. If there is not the grace and the lesson of the cross, everyone of us would be like this. But here is the test. If we are going to keep the oneness of the Body, we do not have a choice. There are many lessons for us to learn in order to keep the oneness.

Look at today's situation among the Christians. There are divisions after divisions because of the flesh, the self, and the natural man. There are the state churches and the denominational churches. Following this, there is the Brethren practice. Then today there are so many free groups. Today the practice of the free groups is fashionable. They say that they are really free from the denominational system, but the divisions created by the free groups are endless. If I do not agree with you who are meeting on Twenty-third Street, I will set up a meeting on Twenty-fifth Street. If I am not satisfied with the meeting that is in your home, I will set up a meeting in my home. This is too free. The free groups simply neglect the oneness of the Body of Christ. We have to honor this ground of oneness.

Do you think there is a proper reason for you to separate yourself from other Christians meeting in the Lord's name on the ground of oneness? No reason is proper, and no reason is valid. As long as you live in Israel, you have to go together with all of Israel to worship God. You have no choice but to do it. If you would not do it, that means you break the law and you have become lawless. Suppose you and another Israelite are enemies. It is a real problem. You and he, according to the law, have to go to the same place three times a year to worship God. This is a real test. Therefore, you have to forgive him, and he has to forgive you. You have to learn how to be happy with him by the Lord's grace, and he has to learn to be happy with you. You have to keep the oneness. I believe this is clear to all of us.

现在我们来到神子民在美地上生活第二件主要的事，那就是基督。你这以色列人来敬拜神时，必须带来迦南地的出产。我们知道不同种类的出产，是基督不同方面的预表。我们必须将基督带来敬拜神。这也是管治的原则。

每当我们来在一起，我们必须带来基督，不要带任何别的东西。你需要带到聚会中的，必须是基督或基督的一些方面。不要带来你的道理、意见或解释；反之，要带来出于基督的东西。假定一位弟兄将关于预定的争辩带到聚会中；那是出于基督的东西么？你我必须严格的学功课。每当我们来到聚会中，我们带来的必须是基督自己。看看古时的图画：以色列人来在一起敬拜神，就带来迦南美地的出产献给神。他们献给神的，要成为神的食物，作祂的满足和享受。他们也彼此分享他们所献给神的一切。今天我们知道，献给神的一切供物，都是基督的预表。

关于供物，让我给你们摘要的说明：所有供物分为主要两类。一是动物生命的供物，另一是植物生命的供物。以色列人献上出于牛群和羊群之物，就是动物生命之物。他们也献上五谷、小麦、酒和油，就是植物生命之物。

基督的生命也有两面。第一面，祂的生命可以比作动物的生命，这预表救赎的生命。每当你献上出于牛群或羊群之物，那就要被宰杀，并且血要流出来。有流血，就有救赎。（来九 22，12。）对主基督而言，祂第一面的生命是救赎的生命，就是由动物生命所表征的。主生命的另一面是生产的生命，就是由植物生命所表征的。一粒麦子落在地里死了，长起来就产生许多子粒。（约十二 24。）这就是麦子的生产。这就是为什么我说，植物的生命是生产的生命。

一面，基督的生命是救赎的生命，以救赎我们；另一面，基督的生命是生产的生命，以生产许多果子。我们对基督的经历可分为这两类。基督这救赎的生命，恢复、医治、治疗并复兴我们。然后有许多时候，我们经历基督作生产的生命，使我们有新生的起头、使我们复活、赐我们生命、使我们有力、加强我们、并加我们能力。基督的生命是加

Now we come to the second main thing in the living of God's people in the good land, and that is Christ. When you come as an Israelite to worship God, you have to bring the produce of the land of Canaan. We know that the different sorts of produce are types of the different aspects of Christ. You have to bring Christ to the worship of God. This is also a governing principle.

Whenever we come together, we have to bring Christ. Do not bring anything else. What you need to bring to the meeting must be Christ or some aspects of Christ. Do not bring your doctrines, your opinions, or your interpretations. Rather, bring something of Christ. Suppose a brother brings the debate about predestination to the meeting. Is that something of Christ? You and I have to learn the lesson strictly. Whenever we come to the meeting, what we bring must be Christ Himself. Look at the picture in ancient times. When the people of Israel came together to worship God, they just brought the produce of the good land of Canaan to offer to God. What they offered to God would be the food to God for His satisfaction and enjoyment. Also, they shared with one another all that they had offered to God. We are clear today that all the offerings, all the things offered to God, are types of Christ.

Concerning the offerings, let me give you a summary. All the offerings are classified into two main categories. One is the offerings of the animal life, and the other is the offerings of the vegetable life. The Israelites offered something of the herd and of the flocks, which are things of the animal life. They also offered corn, wheat, wine, and oil, which are things of the vegetable life.

There are also two aspects of the life of Christ. The first aspect is that His life is likened to the animal life, which typifies the redeeming life. Whenever you offer something of the herd or of the flock, that will be slain and the blood will be shed. With the shedding of the blood, there is the redeeming (Heb. 9:22, 12). With Christ the Lord, His life in the first aspect is a redeeming life, which is typified by the animal life. The other aspect of the Lord's life is the generating life, which is typified by the vegetable life. A grain of wheat falls into the earth and dies, and when it grows up it produces many grains (John 12:24). This means it generates. This is why I say the vegetable life is a generating life.

The life of Christ, on the one hand, is the redeeming life to redeem us, and on the other hand, is the generating life to generate much fruit. Our experiences of Christ can be classified into these two categories. Christ as the redeeming life recovers, heals, cures, and restores us. Then there are many other times when we experience Christ as the generating life that generates us, resurrects us, gives life to us, energizes us, strengthens us, and empowers us. The life of Christ is a powerful life that strengthens

强我们、使我们有力的大能生命，好借着我们产生一些东西。所以，在我们对基督的经历中，我们该有许多羊群和牛群，也有许多酒、油、五谷和小麦。

所有的圣徒将这一切对基督的经历带到聚会中，并将其献给神。在某种意义上，这些经历可视为燔祭。燔祭是献给神，使神满足的东西。旧约里有五种主要的祭—燔祭、素祭、平安祭、赎罪祭和赎愆祭。基督作燔祭，是为着神的满足。

我们带给神的也可视为举祭。举的意思是举起。所以，举祭预表升天的基督。那成就一切的基督，是升天的一位，被高举的一位。一面，基督作燔祭，是神的满足。另一面，基督作举祭，是成就了一切，升天的一位。每当我们来到聚会中，我们必须带来这几种对基督的经历。

早期的基督徒来在一起时，你信他们带着预定论、带着喀尔文主义、或带着阿米尼亚主义来么？当然不是。他们乃是带着所经历的基督来，献给神作燔祭，使神满足，并作举祭，作成就一切并升到诸天之上的一位。今天让我们学习这样经历基督。

要实行召会生活，我们不需要学习一些技巧。我们必须知道实行召会生活的路，就是每天经历基督。我们每个人必须每天经历基督，这样每当我们来到聚会中，我们就带着出于基督的东西来。然后我们会有许多基督的东西献给神作举祭，作成就一切的一位，也作燔祭让神满足。

殿与城的建造只能借着这些供物产生。你们若空手来在一起，没有什么带给神作供物，就没有什么会被建造。建造在于献祭，而献祭在于每天在美地上劳苦。召会的建造在于我们献上基督，而我们在聚会中献上基督，在于我们在日常生活中经历基督。我们需要借着在基督身上劳苦，经历基督；然后我们就会有东西带到聚会中，贡献给别人，并与神分享。借着这种献祭，建造必得成就。

and energizes us that through us something may be produced. Therefore, in our experience of Christ we should have many flocks and herds and also much wine, oil, corn, and wheat.

All the saints bring all these experiences of Christ to the meeting and offer them to God. In a certain sense, these experiences may be considered as a burnt offering. The burnt offering is something offered to God for God's satisfaction. There were five main offerings in the Old Testament—the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Christ as the burnt offering is for the satisfaction of God.

Also, what we bring to God may be considered as a heave offering. To heave means to lift up. Therefore, the heave offering typifies the ascended Christ. Christ, who has accomplished everything, is the ascended One, the lifted-up One. On the one hand, as the burnt offering, Christ is the very satisfaction to God. On the other hand, as the heave offering, Christ is the ascended One who has accomplished everything. Whenever we come to the meeting, we have to bring these kinds of experiences of Christ.

When the early Christians came together, do you believe they came with predestination, with Calvinism, or with Arminianism? Of course not. Rather, they came with the Christ whom they experienced and offered to God as the burnt offering for God's satisfaction and as the heave offering, as the One who has accomplished everything and ascended to the heavens. Today let us learn how to experience Christ in such a way.

In order to practice the church life, we do not need to learn some technical matters. We must know that the way to practice the church life is to experience Christ daily. Everyone of us has to experience Christ daily so that whenever we come to the meeting we come with something of Christ. Then we will have much of Christ to offer to God as the heave offering, as the One who has accomplished everything, and also as the burnt offering, as the satisfaction to God.

The building of the temple and the city can come about only by these offerings. If you keep coming together with your hands empty, with nothing to bring to God as the offerings, nothing will be built up. The building depends on the offering, and the offering depends on the daily laboring on the good land. The building of the church depends on our offering of Christ, and our offering of Christ in the meetings depends on our experiences of Christ in our daily life. We need to experience Christ by laboring on Him; then we will have something to bring to the meetings to contribute to others and to share with God. By this kind of offering the building will be accomplished.

我们一次一次来在一起聚会，期望召会能被建造。但我们若要被建造，就需要一些材料。可以说，我们信徒就是材料，但事实上我们在自己里面是垃圾。我们需要被垃圾车拖走。不要以为我们能被用作建造基督身体的材料。我们需要被埋葬。为着建造的材料，乃是我们所经历的基督。我们若一再来到聚会中，却没有基督的东西贡献给人，就无法有任何建造。我们若来到聚会中，没有出于基督的东西，却有许多垃圾——天然的生命、己、肉体、和属世的东西——我们怎能被建造？

城与殿的建造来自供物。人献上的供物越多，就有越多的材料建造城与殿。他们的供物在于每天在美地上的劳苦。今天是一样的。我们有基督，我们也在基督里。基督是非常丰富的美地，但我们很懒惰。我们不愿付代价与基督合作，我们不愿在基督身上劳苦。所以我们来到聚会中，就空手来。一次一次的聚会我们空手，没有什么可用以建造。不要以为只要来在一起，我们就能被建造。要被建造，需要一些材料。

这就是为什么在新约里，使徒保罗、彼得、甚至约翰，都传达同样的信息，就是我们必须长到基督里，使我们有基督身材的某种度量，以建造身体。以弗所四章表明，需要长大成熟，使我们能有基督的某种身材。（13，15～16。）唯有借着基督在我们里面的扩增，叫我们在基督里长大，基督的身体才能被建造。我们必须被基督变化，使我们有基督的身量。我们无法借着空手聚会来建造召会。我们必须在基督身上作工，得着对基督的经历。

让我们看看旧约里的图画。假定所有的以色列人都很懒惰。他们有一块美地，却没有在地上工作。没有人愿意耕地、撒种、或顾到收割。每个人只是过得愉快。他们没有牛群，没有羊群，没有酒，没有油，没有五谷，没有小麦。然后过节的时候到了，每个人就会空手去。他们没有食物给神或给自己。神是饥饿的，他们也是饥饿的。至终，就没有材料建造城与殿。

这是今天可怜召会的真实情况。许多时候这是我们可怜聚会的光景。我们来到聚会中，没有什么出于基督的东西，却期望别人有些出于基督的东西分享。弟兄们来，盼望姊

We come together to meet, time after time, with the expectation that the church might be built up. But if we are going to be built up, we need some material. We may say that we believers are the material, but actually in ourselves we are the garbage. We need to be hauled away by the garbage truck. Do not think that we could be used as material for the building up of the Body of Christ. We need to be buried. The material for the building is the Christ whom we have experienced. If we keep coming to meet again and again without something of Christ to contribute to others, there cannot be any building. If we come to the meeting with nothing of Christ but with a lot of rubbish—the natural life, the self, the flesh, and the worldly things—how can we be built up?

The building of the city and the temple came out of the offerings. The more the people offered, the more material they had to build up the city and the temple. Their offerings depended on their daily laboring on the good land. Today it is the same. We have Christ, and we are in Christ. Christ is a very rich, good land, but we are lazy. We would not pay the price to cooperate with Christ. We would not labor on Christ. So when we come to the meetings, we come empty-handed. Meeting after meeting we are empty and have nothing to be built up with. Do not think that just by coming together we can be built up. To be built up there is the need of some material.

This is why in the New Testament the apostles Paul, Peter, and even John all conveyed the same message that we have to grow up into Christ that we may have some measure of Christ's stature for the building up of the Body. Ephesians 4 shows that growth and maturity are needed so that we can have some stature of Christ (vv. 13, 15-16). It is only by the increase of Christ within us for our growth in Christ that the Body of Christ can be built up. We have to be transformed by Christ that we may have the stature of Christ. We cannot build up the church by meeting with empty hands. We must work on Christ to have the experiences of Christ.

Let us look at the picture in the Old Testament. Suppose all the children of Israel were lazy. They had a piece of the good land, yet they did not work on the land. No one would till the ground, sow the seed, or take care of the harvest. Everyone just had a good time. They had no herds, no flocks, no wine, no oil, no corn, and no wheat. Then when it was time to go to the feasts, everyone would go empty-handed. They had no food for God nor for themselves. God was hungry, and they were also hungry. Eventually, there would be no material for the building up of the city and the temple.

This is the real situation of the poor church today. Many times this is the condition of our poor meetings. We come to the meeting with nothing of Christ, and we expect others to have something of Christ to share. The brothers come with the hope that the

姊妹们会有东西分享；姊妹们来，期望弟兄们会有东西分享。至终，没有人有任何东西分享，聚会成为空洞的聚会，因为我们没有在基督身上劳苦。

实行召会的路是什么？第一，我们必须领悟，需要合一；第二，我们必须领悟，需要对基督有许多经历。我们必须一直经历基督，然后我们手中就会有出于基督的东西，给我们自己和有需要的人作食物。我们也会有出于基督的东西献给神，作燔祭和举祭满足神。然后会有材料为神建造居所。我们实行召会生活正确的路，就是尊重合一，并经历基督，好有基督的富余带给召会，在对神的敬拜中与圣徒分享，使神能因基督满足，并与我们一同享受基督。然后我们会有东西建造起来。除此以外，没有别的路实行正确的召会生活，并建造召会作基督活的彰显。

我们急切需要经历基督，供应基督给人，并帮助人认识基督。没有基督，就没有金、银、珍珠或宝石。没有基督，就没有材料以建造身体。没有基督，你就有不适合建造的木、草、禾秸。（林前三12。）

为着这件事极需祷告。我盼望我们会为着经历基督以建造身体这件事祷告。我们不能只学习实行召会的技术。我们所有的若是技术，我们只有空洞的召会，没有实际的召会。召会的实际乃是我们所经历的基督。这位基督是真正敬拜神的内容，也是建造召会的材料。我要劝我们众人为这件事多多祷告。

sisters will have something to share, and the sisters come with the expectation that the brothers will have something to share. Eventually, nobody has anything to share, and the meeting becomes an empty meeting because we do not labor on Christ.

What is the way to practice the church? First, we have to realize that there is the need of oneness, and second, we have to realize that there is the need to have many experiences of Christ. We have to experience Christ all the time. Then we will have something in our hands of Christ as food for ourselves and for the needy ones. We will also have something of Christ to offer to God to satisfy God as a burnt offering and as a heave offering. Then there will be the material to build up a dwelling place for God. The proper way for us to practice the church life is to respect the oneness and to experience Christ in order to have a surplus of Christ to bring to the church to share with the saints in the worship of God so that God can be satisfied with Christ and enjoy Christ with us. Then we will have something built up. Besides this, there is no other way to practice the proper church life and to build up the church as the living expression of Christ.

There is the urgent need for us to experience Christ, to minister Christ to others, and to help others to know Christ. Without Christ there is no gold, silver, pearl, or precious stones. Without Christ there is no material for the building up of the Body. Without Christ you have wood, grass, and stubble, which are not good for the building up of the Body (1 Cor. 3:12).

There is a great need of prayer for this matter. I hope that we will pray for this matter of experiencing Christ for the building up of the Body. We cannot just learn the technique of practicing the church. If all we have is technique, we just have an empty church, a church without reality. The reality of the church is the very Christ experienced by us. This very Christ is the contents of the real worship to God and the material for the building up of the church. I would urge all of us to pray much about this matter.

## 第十六章

### 合一与基督（二）

读经：诗篇一百三十三篇。

#### 见于诗篇一百三十三篇里 实行召会生活的道路

本章我们要继续交通到为着召会生活的实行，需要保守合一并经历基督。让我们读诗篇一百三十三篇：“看哪，弟兄在合一里同居，是何等的善，何等的美。这好比那贵重的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和華所命定的福，就是永远的生命。”（另译。）

在这短短三节的诗里，有四个辞表达四件要紧的事：首先是合一，其次是油，第三是甘露，第四是生命。实行召会的路在于这四件事：合一、油、甘露和生命。

这篇诗是上行诗中的一篇；诗篇一百二十至一百三十四篇这十五篇称为上行诗，是以色列人来在一起，登锡安山敬拜神时所唱的诗。他们在除酵节、七七节和住棚节，一年三次这样作。（申十六16。）因此，这些诗是他们聚会的诗。虽然旧约里没有召会，但以色列人乃是召会的预表。尤其诗篇一百三十三篇与实行召会生活的道路有关。

在前一章，我们看见两件对召会生活的实行很重要的事。一件是合一，作为召会生活的立场；另一件是基督，作为召会生活的实际。我们需要立场，也需要实际。我们若邀请人吃饭，我们需要餐桌，也需要许多食物。我们不能只给人摆出餐桌而没有食物，也不能供应人食物而没有餐桌。正确的召会生活乃是以合一为正确立场，并以基督为实际的生活。

有些人劝我不要谈论太多召会的立场，只要谈论基督，就是实际。他们赞赏主的同在和实际，但他们不要说到召会的立场。我对他们说，“你所赞赏的好比是茶。你喝茶，

## CHAPTER SIXTEEN

### ONENESS AND CHRIST (2)

Scripture Reading: Psalms 133

#### THE WAY TO PRACTICE THE CHURCH LIFE AS SEEN IN PSALM 133

In this chapter we want to continue our fellowship concerning the need to keep the oneness and experience Christ for the practice of the church life. Let us read Psalm 133: "Behold, how good and how pleasant it is/For brothers to dwell in oneness!/It is like the fine oil upon the head/That ran down upon the beard,/Upon Aaron's beard,/That ran down to the hem of his garments;/Like the dew of Hermon /That came down upon the mountains of Zion./For there Jehovah commanded the blessing:/Life forever" (Heb.).

In this short psalm of three verses, there are four important things expressed by four words: first, oneness; second, oil; third, dew; and fourth, life. The way to practice the church is in these four things: the oneness, the oil, the dew, and the life.

This psalm is one of fifteen psalms, from Psalm 120 to 134, which are called Songs of Ascent. These are songs chanted by the children of Israel while they were coming together and going up to Mount Zion to worship God. They did this three times a year at the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles (Deut. 16:16). Hence, these songs were the songs for their meetings. Even though the church was not in the Old Testament, the people of Israel were a type of the church. In particular, Psalm 133 is related to the way of the practice of the church life.

In the previous chapter, we saw two things that are crucial to the practice of the church life. One thing is the oneness as the ground of the church life, and the other is Christ as the reality of the church life. We need the ground and the reality as well. If we invite people for dinner, we need a table and also a lot of food. We cannot just serve people a table without the food, nor can we serve people the food without a table. The proper church life is a life of a proper ground, which is the oneness, and of the reality, which is Christ.

Some have advised me not to talk too much about the ground of the church and to just talk about Christ, the reality. They appreciated the Lord's presence and the reality, but they did not want to speak about the ground of the church. I said to them,

但你不珍赏茶杯。似乎你在说，‘茶很好，但杯不能喝。’是的，我知道杯不能喝，但你需要杯来放茶。要给人喝茶，你需要杯，也需要茶。同样，要实行召会，我们需要立场，也需要召会的实际。”

## 合一

我珍赏诗篇一百三十三篇。一节说，“看哪，弟兄在合一里同居，是何等的善，何等的美。”（另译。）他们来到神所指定、选择、命定的那一个地方，借此保守合一。没有人有权设立另一个地方，给他们来在一起敬拜神。他们对神的敬拜，历世历代蒙保守，一直是合一的，因为他们保守一的立场。

## 膏油

我们也需要实际，照着诗篇一百三十三篇，这实际包括油、甘露和生命。在我们的聚会中有油么？膏油一点不差就是基督包罗万有的灵。每当我们来在一起，我们必须有包罗万有的基督，作为借着我们并在我们中间运行并工作的灵。在众召会的聚会中，必须有那灵的流。在圣徒中间，必须有膏油涂抹，就是那灵的工作、运行、涌流。这需要我们每天实行经历基督。

诗篇一百三十三篇告诉我们，膏油浇在大祭司亚伦的头上，流到胡须，又流到他的衣襟。那就是说，膏油流到全身。这是那灵的水流、流动、涌流。这表征每当我们有基督身体的彰显，必定有圣灵的流在所有的肢体上，在整个身体上。

许多时候在擘饼聚会中，我觉得那灵的流从某位弟兄开始，流经另一位弟兄，却无法经过第三位弟兄。这是因为第三位不在灵里。聚会会暴露你这个基督徒在那里。假定一位弟兄是属世的、属肉体的、并且不爱主，但他来到聚会中，他里面有个东西拦阻那灵的流；这证明这肢体不是那么在灵里。倘若所有参加聚会的人都在这样的光景里，那灵就无法通过，聚会中就没有水流，没有膏油的涂抹。聚会就变得非常枯干。

"What you appreciate may be likened to tea. You drink the tea, yet you don't appreciate the teacup. It seems that you are saying, 'Tea is so nice, but the cup is not good for drinking.' Yes, I know the cup is not good for drinking, but you need a cup to put the tea in. To serve tea, you need the cup as well as the tea. Likewise, to practice the church, we need the ground as well as the reality of the church."

## THE ONENESS

I appreciate Psalm 133. Verse 1 says, "Behold, how good and how pleasant it is/ For brothers to dwell in oneness!" They kept the oneness by coming to the one place appointed, chosen, ordained, by God. No one had the right to set up another place for their coming together to worship God. Their worship to God was kept as one for generations and generations because they kept the ground of oneness.

## THE ANOINTING OIL

We also need the reality, which according to Psalm 133 includes the oil, the dew, and the life. Do we have the oil in our meetings? The anointing oil is nothing less than the all-inclusive Spirit of Christ. Whenever we come together, we must have the all-inclusive Christ as the Spirit moving and working through us and among us. In the meetings of the churches, there must be the flow of the Spirit. There must be the anointing, which is the working, the moving, the flowing, of the Spirit among the saints. This needs our daily practice of experiencing Christ.

Psalm 133 tells us that the anointing oil was on the head of Aaron, the high priest, and that it ran down upon his beard to the hem of his garments. That means the anointing oil flows down to the whole body. This is the stream, the current, the flow, of the Spirit. This signifies simply that whenever we have the expression of the Body of Christ, there must be a flow of the Holy Spirit upon all the members, upon the whole Body.

Many times at the Lord's table, I had the sense that the flow of the Spirit started from a certain brother and flowed through another brother, but was not able to pass through a third brother. This is because the third one was not in the spirit. The meetings will expose where you are as a Christian. Suppose a brother is worldly, carnal, and not loving the Lord, yet he comes to the meeting. There is something within him as a hindrance to the flow of the Spirit. This proves that this member is not much in the spirit. If all the attendants of the meeting are in such a condition, the Spirit cannot get through, and there is no flow, no anointing, in the meeting. Then the meeting becomes very dry.

我们在日常生活中活在基督里，就带着基督的一部分来到聚会中，基督的那部分就是膏油的一部分。我带着基督的一部分，带着某种对基督的经历来，对基督的这经历就是膏油的一部分。我们众人若这样来，就会有那灵的流。这流证明我们在召会生活的正确实行中。有时好些弟兄姊妹会因这水流知罪自责。那灵的这个水流，就是召会生活实行的实际。

## 甘露是令人舒爽的恩典

诗篇一百三十三篇的甘露是恩典的预表。箴言告诉我们，王的恩惠或恩典，如草上的甘露。（十九 12 下。）你有早晨的甘露，就有舒爽和新样。这是神令人舒爽的恩典，在我们的经历中就是神的同在。每当圣徒来聚在一起，实行召会生活，就该有主同在的新鲜、新样和舒爽。我们的聚会多半在晚上举行，但我们在聚会中，我们觉得好像是在早晨。我们有新样，并且觉得主的同在是如此令人舒爽。那就是甘露——主同在之恩典的舒爽。

我们来在一起时，也许有一位两周前才受浸的青年姊妹作简短的祷告。那简短的祷告至少是一滴令人舒爽并带来新样的甘露。许多时候，我去聚会以前实在疲倦。但在一位姊妹简短的祷告以后，我立刻感到舒爽。那是主的同在，对我们如恩典的甘露。

然而，有时我们来到聚会中，觉得枯干，没有膏油涂抹，没有油，也没有舒爽，没有甘露。膏油涂抹和舒爽就是主自己。所以，我们聚会生活的内容，在于圣徒日常生活中对基督的经历。这不仅仅在于几位负责弟兄，乃在于全体会众，在于每一位弟兄姊妹。借着这膏油涂抹和这甘露，我们就有主所命定的福。（诗一三三 3 下。）这福就是生命——永远的生命。

弟兄姊妹，我请求你们尽所能的忘记道理。基督徒的聚会不是为着道理，乃是为着基督的异象。有些人问我：“李弟兄，你没有道理，如何能有聚会？”这在于你有怎样的道理。你若有一些供应基督的道理或教训，这是正确的。然而，我们绝不该为着任何一种在基督自己以外的道理而聚会。你若来到聚会中，并带来预定论的道理，而没

When we live in Christ throughout our daily living, we come to the meetings with part of Christ, and that part of Christ is a part of the anointing oil. I come with a part of Christ, with some experience of Christ, and this experience of Christ is a part of the anointing oil. If we all come in this way, we will have the flow of the Spirit. This flow proves that we are in the proper practice of the church life. Sometimes a number of brothers and sisters will be convicted by this flow. This flow of the Spirit is the reality of the practice of the church life.

## THE DEW AS THE REFRESHING GRACE

The dew in Psalm 133 is a type of grace. In Proverbs we are told that the king's favor, or grace, is as dew upon the grass (19:12b). Where you have the morning dew, you have the refreshing and the newness. This is the refreshing grace of God, which in our experience is the presence of God. Whenever the saints come to meet together to practice the church life, there should be the freshness, the newness, and the refreshing of the Lord's presence. Most of our meetings are held in the evening, yet when we are in the meetings, we feel as if it were morning. We have the newness and sense that the Lord's presence is so refreshing. That is the dew—the refreshing of the grace of the Lord's presence.

When we come together, a young sister who was baptized only two weeks ago may give a short prayer. That short prayer is at least a drop of dew that refreshes and brings in the newness. Many times before I went to the meeting, I was really tired. But after a short prayer by a sister, I immediately was refreshed. That is the presence of the Lord as the dew of grace to us.

Sometimes, however, when we come to a meeting, we sense the dryness. There is no anointing, no oil, and no refreshing, no dew. The anointing and the refreshing are the Lord Himself. Therefore, the content of our meeting life depends on the saints' experience of Christ in their daily life. It does not depend merely on a few responsible brothers, but on the whole congregation, on every brother and sister. By this anointing and this dew we have the blessing commanded by the Lord (Psa. 133:3b). This blessing is life—life forever, life eternal.

Brothers and sisters, I would beg you to try your best to forget about the doctrines. The Christian meetings are not for doctrines but for the vision of Christ. Some have asked me, "Brother Lee, if you do not have the doctrines, how could you have the meetings?" This depends on what kind of doctrines you have. If you have some doctrines or teachings ministering Christ, this is right. However, we should never have a meeting for any kind of doctrine other than Christ Himself. If you come to the meeting

有将基督供应别人，这是不对的。我们该一直记得，召会的聚会不是为着别的，乃是为着展览基督。你若有出于那灵与基督的东西供应别人，那就是对的，你必须这样作。但绝不要带来一些东西，仅仅当作道理来讨论、争辩或争论。这会将死亡带到聚会中。你不会有膏油涂抹、甘露和生命。我盼望众地方召会一切的聚会，都是满了基督，满了那灵，满了膏油涂抹的水流，满了甘露，并满了生命的聚会。

我再说，这一切在于我们的日常生活，我们每天对基督与那灵的经历。我们来到聚会中，必须双手满了基督与别人分享，贡献给别人，并供应别人；同时，我们也盼望从别人接受一些帮助，作我们在那灵里的粮食供应。

## 破坏召会生活的两件事

有两件破坏召会生活的事。一是有许多不同立场的事实。今天人是自由的，有许多不同的聚会。这种自由的态度破坏并损害召会生活。你如何能说，“看哪，弟兄在合一里同居，是何等的善，何等的美”？你无法这样说，因为一失去了。我们在同样的城市里，甚至在城市的同一部分，但我们有三、四个不同的团体。有太多的立场；独一的立场被破坏了，所以很难有真实的召会生活。

破坏召会生活的另一件事，乃是每当圣徒来在一起，他们总是渴望知道并留意基督以外的事。所以，没有一的立场，也没有基督的实际。结果，召会生活就失去了。

我们若要正确的实行召会生活，首先，我们必须把立场弄清楚。我们的肉体、我们的愿望、和我们的口味，必须受十字架的对付。我们必须尊重一的立场。换句话说，我们必须尊重身体的一。我们无权选择立场设立聚会，我们只能接受神所指定的立场。

不但如此，我们也不能有空杯，就是空洞的立场。我们必须被基督与那灵充满，这在于我们每天的经历。我们不该期望，每当我们聚在一起，那灵就会从诸天降下，浇灌在我们身上；这是梦想，我们必须从我们的梦中醒来。正确的路是我们各人必须在日常生活中与主来往，与祂交通，

and bring the doctrine of predestination without ministering Christ to others, this is wrong. We should always keep in mind that the church meetings are not for anything else but for the exhibition of Christ. If you have something of the Spirit and of Christ to minister to others, that is right and you have to do it. But never bring something simply as a doctrine to discuss, argue, or debate about. This will bring death to the meeting. You will not have the anointing, the dew, and the life. I hope that all the meetings of the local churches will be meetings full of Christ, full of the Spirit, full of the flow of the anointing, full of the dew, and full of life.

I say again that all this depends on our daily life, our daily experience of Christ and of the Spirit. When we come to the meetings, we must have our hands full of Christ to share with others, to contribute to others, and to minister to others, while at the same time, we hope to receive some help from others as our food supply in the Spirit.

## TWO THINGS THAT SPOIL THE CHURCH LIFE

There are two things that spoil the church life. One is the fact that there are so many different grounds. Today people are liberal to have many different meetings. This kind of liberal attitude spoils and damages the church life. How could you say, "Behold, how good and how pleasant it is for brothers to dwell in oneness"? You cannot say this because the oneness is gone. We are in the same city, and even in the same part of the city, yet we have three or four different groups. There are too many grounds. The unique ground is spoiled, so it is hard to have the real church life.

Then the other thing that spoils the church life is that whenever the saints come together, they always desire to know and pay attention to something other than Christ. Therefore, there is no ground of oneness and no reality of Christ. Consequently, the church life is gone.

If we are going to practice the church life in a proper way, first, we have to clear the ground. Our flesh, our desire, and our taste have to be dealt with by the cross. We have to respect the ground of oneness. In other words, we have to respect the oneness of the Body. We have no right to choose a ground to set up a meeting. We can only take the ground appointed by God.

Furthermore, we cannot have an empty cup, that is, an empty ground. We must be filled with Christ and the Spirit. This depends on our daily experience. We should not expect that whenever we meet together, the Spirit will come down from the heavens and be poured upon us. This is a dream. We must be awakened out of our dreaming. The right way is that each of us has to deal with the Lord, to have fellowship with Him,

受祂对付，被祂充满，并被祂占有。我们经历基督，我们学习十字架的功课，我们也在灵里同着基督行事为人。然后我们来到聚会中，就带着出于基督的东西而来。自然而然，我们就有东西与圣徒分享，有东西献给神使祂满足，并有东西供应别人。

这就是借着将基督供应别人，在聚会中尽功用。你也许不能释放信息，但你能作简短的祷告，或简短的见证。你若在灵里，并对基督有经历，每当你开口，基督就会借着你的祷告，并在你的祷告中得以献上并显明。我们都必须这样经历基督。然后每当我们来在一起，就会有出于基督的东西被带在一起，并得以显明。至终，身体的建造就会得以实现，因为唯有我们所经历的基督，才是建造召会的真实材料。

我们也许终年参加聚会，但除非我们对基督有充分的经历，我们仍无法有任何一种建造。当我们丰富的经历基督，就有许多出于基督的东西带到聚会中，彼此分享、展览、荣耀神、并羞辱仇敌。然后，我们所经历的这位基督，会成为建造召会的材料。我们信徒绝不能在自己里面建造在一起。我们唯有在基督里、同着基督、并凭着基督，才能建造在一起。

我们前面曾说过，耶路撒冷的城与殿，是借着以色列人带来的供物而得以产生的。他们若没有什么可献上，就没有建造城与殿的材料。供物是美地的出产，是以色列人劳苦的果实。这是预表。

我们若要在我们的地区实际的使召会得建造，就需要有一班借着接受基督作一切而活的信徒。他们天天在灵里行事为人，并实行这种生活。因此，他们被基督充满，手中有许多出于基督的东西。每当他们来在一起，每个人都有出于基督的东西贡献给聚会，并献给神。不但如此，他们也遵守这一个规例，就是保守合一，远离任何一种分裂。他们将一切对基督的经历集中在一起，成为建造召会的材料。至终，就有出于基督的东西建造在一起，作为真实的建造，成为基督实际、活的彰显。这就是实行召会生活的道路。

to be dealt with by Him, to be filled by Him, and to be occupied by Him in our daily life. We experience Christ, we learn the lesson of the cross, and we walk in the spirit with Christ. Then when we come to the meeting, we come with something of Christ. Spontaneously, we have something to share with the saints, something to offer to God to satisfy Him, and something to minister to others.

This is to function in the meetings by ministering Christ to others. You may not be able to give a message, but you can give a short prayer or a short testimony. If you are in the spirit and you have some experience of Christ, whenever you open your mouth, Christ will be offered and manifested by and in your prayer. We all have to experience Christ in this way. Then whenever we come together, something of Christ will be brought together and will be manifested. Eventually, the building up of the Body will be realized, because only the Christ experienced by us is the real material for the building of the church.

We may attend meetings throughout the year, but unless we have the adequate experience of Christ, we still will not be able to have any kind of building. When we experience Christ in a rich way, we have much of Christ to bring to the meetings, to share with one another, to exhibit, to glorify God, and to put the enemy to shame. Then this Christ whom we experienced will be the material for the building up of the church. We believers can never be built up together in ourselves. We can be built up together only in Christ, with Christ, and by Christ.

We mentioned before that the city and the temple in Jerusalem came into existence through the offerings brought by the children of Israel. If they had had nothing to offer, there would have been no material for the building of the city and the temple. The offerings were the produce of the good land. They were the fruit of the labor of the children of Israel. This is a type.

If we are going to have a church built up practically in our area, there is the need for a group of believers who live by taking Christ as everything. They walk in the spirit and practice this kind of life day by day. Hence, they are filled with Christ and have much of Christ in their hands. Whenever they come together, everyone has something of Christ to contribute to the meeting and offer to God. Furthermore, they keep this one regulation, that is, they keep the oneness and stay away from any kind of division. They concentrate all their experiences of Christ together as material for the building of the church. Eventually, something of Christ will be built up together as a real building to be a practical, living expression of Christ. This is the way to practice the church life.

让我们为这件事多多祷告，使我们领悟实行召会生活的生命与道路。让我们祷告，使召会真实的建造，在我们的地区，甚至在全国各地得以实现。

Let us pray much about this matter so that we may realize the life and the way for the practice of the church life. Let us pray that a real building of the church may be realized in our area and even in the entire United States.