

2238 圣经的四要素— 基督、那灵、生命、召会

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◎简介

本书是由李常受弟兄于一九八四年二月，在美国加州安那翰华语新春特会，一九八四年八月在安那翰大专青年特会，以及一九九一年四月在阿罕布拉华语在职聚会所释放的信息集成。

全书共十章，论到圣经的四要素—基督、那灵、生命、召会，对基督、那灵、圣灵、人的灵、生命、召会各面，都有精辟的开启。

说明

本书是由李常受弟兄于一九八四年二月，在美国加州安那翰华语新春特会，一九八四年八月在安那翰大专青年特会，以及一九九一年四月在阿罕布拉华语在职聚会所释放的信息集成，未经讲者改阅。

The Four Crucial Elements of the Bible— Christ, the Spirit, Life, and the Church

PREFACE

This book is a translation of messages given by Brother Witness Lee in the Chinese New Year's Conference in Anaheim, California in February 1984; in the Young People's Conference in Anaheim in August 1984; and in a Chinese-speaking working saints' meeting in Alhambra, California in April 1991. These messages were not reviewed by the speaker.

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第一章

圣经的要素— 召会、基督、那灵、生命

读经：以弗所书一章二十三节，四章一至六节，歌罗西书三章四节上，约翰福音十五章四至五节，哥林多前书六章十七节，出埃及记三十章二十三至二十五节，哥林多前书十五章四十五节下，罗马书八章十一节，十五章十六节下，哥林多后书三章十八节，启示录四章五节，哥林多前书一章三十节，约翰福音十四章十七节，腓立比书一章十九至二十一节上。

纲目

- 壹 召会—重点乃在一的立场上，作基督身体的见证—弗一 23，四 1～6。
- 贰 基督—重点乃在基督作信徒的生命，与信徒联结相调—西三 4 上，约十五 4～5，林前六 17。
- 叁 那灵—重点乃在神的圣灵与基督的神人二性、以及祂的钉死、复活的调和，作复合、赐生命、内住、圣别、变化、七倍加强的灵—出三十 23～25，林前十五 45 下，罗八 11，十五 16 下，林后三 18，启四 5。
- 肆 生命—重点乃在神在基督里，以实际之灵的身分，作信徒的生命，而活出祂这经过过程的三一神—林前一 30，约十四 17，腓一 19～21 上。

CHAPTER ONE

THE CRUCIAL ELEMENTS OF THE BIBLE— THE CHURCH, CHRIST, THE SPIRIT, AND LIFE

Scripture Reading: Eph. 1:23; 4:1-6; Col. 3:4a; John 15:4-5; 1 Cor. 6:17; Exo. 30:23-25; 1 Cor. 15:45b; Rom. 8:11; 15:16b; 2 Cor. 3:18; Rev. 4:5; 1 Cor. 1:30; John 14:17; Phil. 1:19-21a

OUTLINE

- I. The church—the emphasis being that the believers are on the ground of oneness to be the testimony of the Body of Christ—Eph. 1:23; 4:1-6.
- II. Christ—the emphasis being that Christ is the believers' life and is united and mingled with the believers—Col. 3:4a; John 15:4-5; 1 Cor. 6:17.
- III. The Spirit—the emphasis being that the Holy Spirit of God has been compounded with Christ's divinity, humanity, crucifixion, and resurrection to be the compound, life-giving, indwelling, sanctifying, transforming, and sevenfold intensified Spirit—Exo. 30:23-25; 1 Cor. 15:45b; Rom. 8:11; 15:16b; 2 Cor. 3:18; Rev. 4:5.
- IV. Life—the emphasis being that God in Christ as the Spirit of reality is the believers' life that they may live Him out as the processed Triune God—1 Cor. 1:30; John 14:17; Phil. 1:19-21a.

圣经内在的要素

圣经乃是神感动人写的。与神相比，人是简单的，所以圣经的写法也是简单的；特别关于神圣奥秘的事，圣经乃是以浅显易懂的方式向人陈明。因这缘故，圣经里就有一些“表皮”或枝节。许多基督徒读圣经，往往只读到表面的这些枝节和皮毛，并没有深入其中的核仁，没有摸着深处的灵与生命，也不认识其中真正的要素。我们必须越过那些表面的枝节、皮毛，进入圣经的深处，才能摸着圣经的灵，接触到圣经的核仁，并认识圣经的要素。

一颗核桃有外壳、果肉、与核仁的讲究，核仁乃是中心。人也有三部分的讲究：有外面生理的器官，有里面的魂，还有最深处的灵。人的三部分—灵、魂、体，（帖前五23，）最重要的就是最深处的灵，那是人的生命之气。（创二7。）若没有这生命之气，人就无法生存，也不成其为人了。照样，圣经也有其核仁、生命、中心，那就是召会、基督、那灵、生命。这四者乃是圣经之实质的内容。

圣经的启示，特别是新约，就是着重在召会、基督、那灵、生命这四方面。如果把这四者从新约挪去，整本新约就剩下死的字句。这四个要素也是今日主恢复的四个要点，因此我们都必须对这四要素有深刻的印象、新鲜的亮光、和更新的领会。

壹 召会—重点乃在一的立场上，作基督身体的见证

召会的意义—蒙神呼召出来的人

THE INTRINSIC, CRUCIAL ELEMENTS OF THE BIBLE

The Bible was written by men under God's inspiration. Compared to God, man is simple; hence, the way that the Bible was written is also simple. In particular, the Bible presents the divine and mystical matters in a way that is easily understandable to us. For this reason, the Bible seems to contain some "bark" and "branches." In their reading of the Bible, many Christians often touch only these superficial things. They do not penetrate the Bible to touch its kernel. They do not touch the spirit and life in the depths of the Bible nor know the real, crucial elements in it. We must go beyond the superficial branches and bark and enter into the depths of the Bible in order to touch its spirit, its kernel, and to know its crucial elements.

A nut consists of a shell, the meat, and the kernel, which is the center. Man is also of three parts: the outer part—the physical organs; the inner part—the soul; and the innermost part—the spirit (1 Thes. 5:23). Of these three parts—spirit, soul, and body—the most important part is the innermost part, the spirit, which is the breath of life in man (Gen. 2:7). Without such a breath of life, it is not possible for man to exist, and man thus ceases to be man. Likewise, the Bible has its kernel, its life, its center, which is constituted with the church, Christ, the Spirit, and life. These four items are the contents of the true substance of the Bible.

The revelation of the Bible, particularly the New Testament, stresses these four matters: the church, Christ, the Spirit, and life. If we remove these four items from the New Testament, all that remains would merely be dead letters. These four crucial elements are also the four important items in the Lord's recovery today. Hence, we must all have a deep impression, a fresh light, and a renewed understanding concerning these four crucial elements.

I. THE CHURCH—THE EMPHASIS BEING THAT THE BELIEVERS ARE ON THE GROUND OF ONENESS TO BE THE TESTIMONY OF THE BODY OF CHRIST

The First Significance of the Church Being People Called Out by God

圣经的第一个要素是召会，也就是一般人所熟称的“教会”。“召会”这辞的希腊文是 *ekklesia*，艾克利西亚。其原文由两个字组成：一个字是 *ek*，艾克，意思为“出来”；另一个字是 *kaleo*，克利西欧，意思就是“呼召”。所以“召会”在原文里的意思，乃是蒙召出来的人。当初翻译圣经的人认为，若译为“召会”，人可能不懂，所以就译为“教会”，意即宗教的集会。“教会”这辞符合人天然的思想，却非常害意；因为 *ekklesia* 并非指宗教的集会，而是指一班蒙召出来的会众，所以最达意、最准确的翻译，乃是译为“召会”。我们是一班蒙神呼召出来的人；我们乃是召会。

召会的所是一神自己的生命

神乃是从世上各国家、各地方、各种族、各方言中呼召了我们，（启七 9，）把我们聚集在一起，成为召会。今天我们不分国籍、种族，都已蒙召成为诸天之国的子民；所以我们都是属天国籍的。一个华裔的美国人，就出生说，他是中国人；但因着入籍，他成了美国籍。今天我们成为诸天之国的人，乃是借着入籍，借着蒙神所召；也是借着出生，就是借着由神重生。神不仅呼召了我们，并且也用祂的生命重生了我们。我们不是神领养的，乃是神用祂的生命所生的；我们里面都有神的神圣生命，我们彼此是弟兄姊妹，因为我们都由同一位父所生。阿利路亚！不论我们的肤色、种族、国籍是什么，神已呼召了我们，也重生了我们，使我们成为诸天之国的子民，成为祂宇宙之家里的弟兄姊妹。这就是召会。

神的生命就是神自己。神用祂的生命重生我们，意即祂以自己生了我们；并且今天祂就在我们里面。召会乃是生命的单位；既是生命的单位，就必定有生命，也有人位。召会不是组织，乃是一个生命体，生机体，其中有一个生命，一个人位；这个生命，这个人位，就是三一神自己。祂是召会一的元素，（弗四 1～6，）所以召会是不可分的。我们既同有一位神，同有一个生命，并同有一个人位，就是不可分的；没有任何理由能使我们分开。

The first crucial element of the Bible is the church. The Greek word for church is *ekklesia*, which is composed of two words: *ek*, meaning “out of,” and *kaleo*, meaning “call.” Hence, in Greek, the word for church means the called-out ones. The early translators of the Chinese Bible rendered this word as a religious assembly. This term fits man’s natural thought, but it spoils the original meaning. *Ekklesia* does not denote a religious assembly; it refers to a called-out congregation. Therefore, the most precise rendering is assembly. We are a group of people called out by God; we are the church.

The Church Being the Life of God Himself

God has called us out of the world, out of every nation, tribe, people, and tongue (Rev. 7:9) and has gathered us together to be the church. Today, regardless of our nationality or race, we have been called to become the people of the kingdom of the heavens. Hence, we have the heavenly citizenship. An American of Chinese descent is Chinese according to birth, but he becomes an American citizen by naturalization. Today we have become the people of the kingdom of the heavens by “naturalization,” by being called by God, and also by birth, by being regenerated by God. God not only has called us but also has regenerated us with His life. We were not adopted by God; we were begotten of Him with His life. We all have God’s divine life in us, and we are brothers and sisters of one another because we have been born of the same Father. Regardless of our color, race, or nationality, God has called us and regenerated us that we may become people of the kingdom of the heavens and brothers and sisters in His universal family. This is the church.

God’s life is God Himself. Therefore, when God regenerates us with His life, He begets us with Himself. Furthermore, He is within us today. The church is an entity of life, and as such, it has a life and a person. The church is not an organization; it is a life entity, an organism, with a life and a person. This life and this person are the Triune God Himself. He is the element of the oneness of the church (Eph. 4:1-6); hence, the church cannot be divided. Since we all have one God, one life, and one person, there is no factor that can divide us.

召会的生活—凭着我们里面的人位生活行动

我们既有三一神在我们里面作生命、作人位，在日常生 活中，就必须凭着祂生活行动，（加五 25，）凡事长到祂 这位元首里面。（弗四 15。）在婚姻生活中，夫妻之间很 难不争吵。感谢主的恩典，我和我妻子相处三十多年，虽 然不敢说从来没有争执，但我敢说我从未和她争吵。这是 因为我里面有另一个人位，就是属天的神自己作我的人位。 当我不愉快、不高兴，想要说什么的时候，里面的这位人 位就会说，“你说，我不说。你去和她吵吧，我不去。” 我只好说，“主啊，你不去，我也不去。”主说，“好极了， 你不去，就留在这里，我与你同在。”这样，我就能与主 有甜美的交通。没有争吵，只有祷告，是两个人位一同祷告： 我祷告，祂与我一同祷告；祂在我的祷告里祷告。这是何 等的享受！这就是凭着里面的人位生活行动。

按我们天然的所是，我们乃是来自不同的国家、种族； 甚至由于文化背景和历史因素，我们可能还是彼此为仇为 敌的。但是在召会生活中，所有的仇恨都化解了。因为 不论我们天然是什么人，如今借着重生，我们都同有一个 生命，同有一个人位。我们都已经由天上的父重生了， 所以我们是一。这是召会的特点。在召会中并没有肤色、 种族的分别，也没有语言、文化的区隔；我们都已经在 基督里成为一了。我们都已受浸，成了一个身体，并且 同有一位灵、一位主、一位神与父。（林前十二 13，弗 四 4～6。）如今我们必须各地，在一的立场上，作基 督身体独一的见证，过实际的召会生活。

贰 基督—重点乃在基督作信徒的生命， 与信徒联结相调

圣经的第二个要素，乃是基督。一般基督徒对于基督的 认识，最初只认识祂是救主，（路二 11，）是满有慈心怜 恤，救他们脱离地狱的一位。在稍微读过一点圣经后，就 进一步认识祂还是救赎主，（太二十 28，）在十字架上 舍命流血，作多人的赎价，满足神公义的要求。（彼前一 18～19，启一 5 下。）但是仅仅这样认识基督还不够。我 们不只要认识基督是救主、救赎主，且要更深一层的认识： 祂是我们的生命；并且祂在我们里面，与我们联结相调。

The Church Life Being to Live and Walk by the Person within Us

Since we have the Triune God in us as our life and person, we must live and walk by Him in our daily life (Gal. 5:25) and grow up in all things into Him, who is the Head (Eph. 4:15). It is difficult for husbands and wives not to quarrel in their married life. By the Lord's grace, I have been with my wife for close to thirty years, and although I dare not say that we have never disagreed, I can say that I have never quarreled with her. This is because I have another person in me, the heavenly God Himself who is my person. When I am displeased or unhappy and try to speak something unpleasant, this person who is in me says, "You may speak, but I won't speak; you may go to quarrel, but I won't go." Thus, I can only say, "Lord, if You won't go, then I won't go either." Then the Lord may say, "Wonderful! Since you won't go, stay here and I will be with you." In this way I have a sweet fellowship with the Lord. Instead of quarreling, there is only prayer, the prayer of two persons praying together. I pray and He prays with me; He prays in my prayer. What an enjoyment this is! This is to live and walk by the person in us.

According to what we are naturally, we are from different countries and different races. We may even be enemies of one another because of our cultural backgrounds or for historical reasons. However, in the church life all enmities have been resolved. Regardless of what kind of people we are naturally, we all have one life and one person through regeneration. We have all been born of the heavenly Father; therefore, we are one. This is a characteristic of the church. In the church there are no differences among colors or races, and neither is there any separation due to language or culture. We have all become one in Christ. We were all baptized into one Body, and we all have one Spirit, one Lord, and one God and Father (1 Cor. 12:13; Eph. 4:4-6). Now we must stand on the ground of oneness in each locality to be the unique testimony of the Body of Christ and live the practical church life.

II. CHRIST—THE EMPHASIS BEING THAT CHRIST IS THE BELIEVERS' LIFE AND IS UNITED AND MINGLED WITH THE BELIEVERS

The second crucial element of the Bible is Christ. Generally, the initial knowledge of Christians concerning Christ is that He is the Savior (Luke 2:11), the One who is full of love and compassion to save them from hell. After a little reading of the Bible, they may know Him further as the Redeemer (Matt. 20:28), who died and shed His blood on the cross as a ransom for many to satisfy God's righteous requirements (1 Pet. 1:18-19; Rev. 1:5b). However, it is not enough to know Christ only to this extent. In addition to knowing Christ as the Savior and Redeemer, we must know Him to a deeper degree, that is, that He is our life and He is also in us to be united and mingled with us.

在约翰十五章五节，主耶稣说，“我是葡萄树，你们是枝子；住在我里面的，我也住在他里面。”这是一个奥秘；我们能住在主里面，祂也住在我们里面。人类的语言难以描述这奥秘的联结。有一次的特会，一位姊妹问我：“李弟兄，怎么能我们住在主里面，主也住在我们里面？”我回答：“今天你不是住在空气里，空气也住在你里面么？你住在空气里，也有空气住在你里面。照样，主今天乃是那灵；所以你能住在主里面，并且主也能住在你里面。”这是何等神迹！何等奥秘！主竟住在我们里面，与我们联结相调！正如诗歌一百七十七首第一节所说，“哦主，这是何等神迹，你我竟然联合为一！我在你内，你在我里，真是希奇，真是奥秘！”

圣经清楚的启示，三一神不仅同时存在，并且互相内住：子在父里面，父在子内。（约十四 10～11。）照样，我们也与主互相内住：我们住在主里面，主也住在我们里面。（十四 20，十七 21。）这就是主与我们相调和。这不仅是生命的事，也是在神圣生命里的事。我们与主的这种联结调和，只能发生在我们的灵里。因此，这调和甚至使我们与主联合成为一灵。（林前六 17。）我们需要认识基督到这样的地步。至终，祂成了我们，我们成了祂，祂与我们乃是一；祂是身体的头，我们是身体的众肢体。（林前十二 12～13，弗一 22～23。）

基督复活后，不仅升到高天，坐在神的右边，（来一 3，十 12，）今天祂也是那灵，住在我们里面。祂是我们的生命（西三 4）和人位，一直与我们联结相调，并且作工变化我们，（林后三 18，）直到祂成为我们，我们成为祂。这就是圣经所启示的基督。

叁 那灵—重点乃在神的圣灵与基督的神人二性，以及祂的钉死、复活的调和，作复合、赐生命、内住、圣别、变化、七倍加强的灵

那灵乃是终极完成的三一神

In John 15:5 the Lord Jesus said, “I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit.” It is a mystery that we abide in the Lord and He abides in us. It is difficult for human language to describe this mysterious union. Just as we abide in the air, and the air also abides in us, today because the Lord is the Spirit, we can abide in the Lord and the Lord can also abide in us. What a miracle! What a mystery! The Lord abides in us and is united and mingled with us! Stanza 1 of Hymns, #233 says, “O what a miracle, my Lord,/That I’m in Thee and Thou in me,/That Thou and I are really one;/O what a wondrous mystery!”

The Bible clearly reveals that the Triune God not only coexists but also coinheres; the Son is in the Father and the Father is in the Son (John 14:10-11). Likewise, we also coinhere with the Lord; we abide in the Lord, and the Lord abides in us (v. 20; 17:21). This is the mingling of the Lord with us. This is a matter not only of the divine life but also in the divine life. Our being united and mingled with the Lord can transpire only in our spirit. Hence, this mingling results in our being joined to the Lord as one spirit (1 Cor. 6:17). We need to know Christ to such an extent. Eventually, He becomes us and we become Him—He and we are one. He is the Head of the Body, and we are the members of the Body (1 Cor. 12:12-13; Eph. 1:22-23).

After His resurrection Christ ascended to the heavens and sat down on the right hand of God (Heb. 1:3; 10:12). Moreover, today He is also the Spirit dwelling in us. He is our life (Col. 3:4a) and our person and is always united and mingled with us. He is also working in us to transform us until He becomes us and we become Him (2 Cor. 3:18). This is the Christ revealed in the holy Word.

III. THE SPIRIT—THE EMPHASIS BEING THAT THE HOLY SPIRIT OF GOD HAS BEEN COMPOUNDED WITH CHRIST’S DIVINITY, HUMANITY, CRUCIFIXION, AND RESURRECTION TO BE THE COMPOUND, LIFE-GIVING, INDWELLING, SANCTIFYING, TRANSFORMING, AND SEVENFOLD INTENSIFIED SPIRIT

The Spirit as the Consummated Triune God

圣经所启示的第三个要素，乃是那灵。传统基督教对圣灵有不正确的观念，以为那不过只是一种能力或一种感动力。直到十九世纪，弟兄们在英国兴起，他们才进一步看见，圣灵不仅是一种能力，圣灵也就是神自己。在主的恢复里，经过多年研读圣经，我们已经清楚看见，那灵乃是三一神经过种种过程的终极完成，所以在那灵里有父、子、灵的成分。

那灵乃是复合的灵

旧约出埃及记里的圣膏油，（三十 23～25，）表征三一神经过过程，至终终极完成为那灵。圣膏油不是只有一种元素，乃是由多种元素复合而成的。出埃及三十一章说，橄榄油加上四种香料，调在一起，就复合成为圣膏油，用来膏抹会幕并会幕里的一切器具，使会幕和一切器具成为至圣，适合作神的居所。

在圣经里，橄榄油预表神的灵，就是神自己；四种香料表征神创造里的人性，油表征神格里的神性。四种香料调进橄榄油里，就成了圣膏油；这指明橄榄油所表征之神的灵，不再仅仅只有神性，而是与一些成分调和起来。关于这一点，约翰七章三十七至三十八节说到主的呼召：“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。”然后三十九节解释：“耶稣这话是指着信入祂的人将要受那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”在主耶稣受浸的时候，已经有圣灵了；（一 32；）但在主呼召人的时候，却还没有那灵。按预表说，这指明橄榄油已经有了，但还没有圣膏油。直到主耶稣在复活里得着荣耀，（路二四 26，）圣灵就成了那成为肉体、钉十字架、复活、赐生命的耶稣基督之灵，兼有神圣与属人的元素，包含基督的神性与人性，连同祂的成为肉体、人性生活、钉十字架、复活的一切素质和实际，都调和在这灵里。因此，现今这灵乃是涌流的活水，使我们能接受到里面。

那灵今天乃是一切属灵事物的实际。神的实际就是那灵；若没有那灵，我们就没有神。复活的实际也是那灵；若没有那灵，我们就没有基督的死、复活、和升天。那

The third crucial element revealed in the Bible is the Spirit. Traditional Christianity holds an inaccurate concept concerning the Holy Spirit, considering the Holy Spirit merely to be a power or an inspiring force. It was not until the nineteenth century when the Brethren were raised up in England that some went further to see that the Holy Spirit is not merely a power but God Himself. In the Lord's recovery, after many years of studying the Bible, we have seen clearly that the Spirit is the consummation of the Triune God after passing through various processes. Therefore, in the Spirit there are the elements of the Father, the Son, and the Spirit.

The Spirit as the Compound Spirit

The holy anointing ointment in Exodus 30:23-25 typifies the Triune God being processed and eventually consummated as the Spirit. The holy anointing ointment contained not only one element; it was compounded with a number of elements. Exodus 30 says that the olive oil and the four kinds of spices added to it were mingled together and compounded to become the holy anointing ointment for the anointing of the tabernacle and all its furniture so that the tabernacle with all its furniture might become most holy, fit to be God's dwelling place.

In the Bible, olive oil typifies the Spirit of God, God Himself. The four kinds of spices signify humanity in God's creation, and oil signifies divinity in the Godhead. Four kinds of spices being mingled with the olive oil to become the holy anointing ointment indicates that the Spirit of God does not merely possess divinity but has been mingled with certain elements. Concerning this, in John 7:37-38 the Lord cried out, "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." Then verse 39 explains, "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." At the baptism of the Lord Jesus, the Holy Spirit was already present (1:32), but when the Lord cried out to the people, the Spirit was not yet. In the type, the olive oil was already there, but the holy anointing ointment was not yet. It was not until the Lord Jesus was glorified in His resurrection (Luke 24:26) that the Holy Spirit became the Spirit of the incarnated, crucified, resurrected, and life-giving Jesus Christ, having both the divine element and the human element, including Christ's divinity and humanity with all the essences and realities of His incarnation, human living, crucifixion, and resurrection. All these items were compounded in this Spirit. Hence, this Spirit is now the flowing, living water for us to receive.

Today the Spirit is the reality of all spiritual things. The reality of God is the Spirit; without the Spirit, we do not have God. The reality of resurrection is also the Spirit; without the Spirit, we do not have the death, resurrection, and ascension of Christ.

灵乃是基督经过过程而终极完成的。基督原是永远里的神，带着神性成为人，有了人性，在地上过了三十三年半的为人生活，然后进入死，又从死里出来进到复活，并且升到天上。这就是祂所经过的过程。祂经过了这一切过程，就成了终极完成的赐生命之灵。（林前十五45下。）这如同一杯饮料，乃是水加上蜂蜜、柠檬、茶叶、盐复合而成的；我们喝这杯饮料，不仅得着水，也得着蜂蜜、柠檬、茶叶和盐。照样，那灵今天乃是复合的灵，由神的圣灵与基督的神、人二性，连同祂的死、复活所调和，作复合、赐生命、内住、（罗八11、）圣别、（十五16下、）变化（林后三18）的灵。这样的一位灵有全备的供应，甚至就是全备的供应，（腓一19，）为着我们的经历并享受。至终，这复合的灵还成了神的七灵，（启一4，四5，五6，）七倍加强的供应我们，使我们能在这堕落的时代中，成就神关于召会的神圣经纶。

今天三一神是在召会里作人位，基督是在信徒里作人位。而在召会作人位的三一神，与在信徒里作人位的基督，一点不差就是那灵。阿利路亚！我们有这样一位包罗万有的灵！

肆 生命—重点乃在神在基督里，以实际之灵的身分，作信徒的生命，而活出祂这经过过程的三一神

圣经所启示的第四个要素，就是生命。生命就是我们所说的那灵，也就是三一神自己，并且这生命也是基督。神在基督里经过种种过程，终极完成为那灵。如今祂以实际之灵的身分，（约十四17，）作我们信徒的生命，为要叫我们活出祂这位经过过程的三一神。

我们相信主的时候，我们所信的主就进到我們里面，作我们的生命、人位，并与我们同生活、同行动。我们一信主就接受了主，主也盼望我们把自己交给祂。因此，我们与主互相接受，也就彼此调和在一起。得救前，我们是单独一个人；但得救后，我们就不再只是自己，而是与主联调为一了。好比婚姻生活：人结婚之前是单独

The Spirit was ultimately consummated by Christ through His processes. As God in eternity with divinity, Christ became a man with humanity and lived the human life on earth for thirty-three and a half years. Then He entered into death, came out of death in resurrection, and ascended to the heavens. These are the processes that He passed through. By passing through all these processes, He became the consummated life-giving Spirit (1 Cor. 15:45b). We may illustrate the compound Spirit with a beverage that is a compound of water with honey, lemon, tea, and salt. When we drink this beverage, we take in not only the water but also the honey, lemon, tea, and salt. Likewise, today the Spirit is the compound Spirit, compounded with the Holy Spirit of God and Christ's two natures—the divine nature and the human nature—with His death and resurrection to be the compound, life-giving, indwelling (Rom. 8:11), sanctifying (15:16b), and transforming (2 Cor. 3:18) Spirit. Such a Spirit has the bountiful supply and even is the bountiful supply for our experience and enjoyment (Phil. 1:19). Eventually, this compound Spirit has even become the seven Spirits of God to supply us in a sevenfold intensified way that we may accomplish God's divine economy concerning the church in this age of degradation (Rev. 1:4; 4:5; 5:6).

Today the Triune God is in the church as a person, and Christ is in the believers as a person. The Triune God as a person in the church and Christ as a person in the believers are nothing less than the Spirit. Hallelujah, we have such an all-inclusive Spirit!

IV. LIFE—THE EMPHASIS BEING THAT GOD IN CHRIST AS THE SPIRIT OF REALITY IS THE BELIEVERS' LIFE THAT THEY MAY LIVE HIM OUT AS THE PROCESSED TRIUNE GOD

The fourth crucial element revealed in the Bible is life. Life is the Spirit, of whom we have spoken previously and who is the Triune God Himself. Furthermore, this life is also Christ. God in Christ passed through His various processes and was consummated as the Spirit. Now as the Spirit of reality (John 14:17) He is life to the believers that they may live Him out as the processed Triune God.

When we believe in the Lord, this Lord in whom we believe immediately comes into us to be our life and person and to live and move with us. Once we believe in the Lord and receive Him, He also expects us to hand ourselves over to Him. Hence, as the Lord and we receive one another, He and we are mingled with one another. Before we were saved, we were alone in ourselves, but after being saved we are no longer merely ourselves but are united and mingled with the Lord as one. This may be likened to a married life. Before a

一个人，结婚后就不再是一个人，乃是二人共同生活。但夫妻一起生活只是外在的，主耶稣与我们却是二者联调为一，在一起生活的。因此，这乃是极大的奥秘。（弗五 31～32。）

凭着那灵生活行动并建造

我们都必须清楚看见召会、基督、那灵、生命这四个要素。召会乃是我们这班里面有三一神和祂生命的人。基督乃是我们的救主、救赎主，进到我们里面作我们的生命，并且与我们联结相调。那灵乃是三一神经过种种过程的终极完成，进到我们里面作我们的实际；我们有祂，就有基督的神性和人性，有祂的成为肉体、人性生活、钉死、复活并升天。这样的一位，如今在我们里面是我们的生命。

因此，我们今天的生活，都应该能像保罗一样说，“我已经与耶稣同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的。”（加二 20。）我们今天所过的生活，不是凭我们天然旧人的生活，乃是凭着信心的生活，就是凭着相信那位看不见的三一神在我们里面，作我们的人位，也作我们的生命而活，使我们成为召会的肢体，与众圣徒配搭一起，作基督的身体，永远在一的立场上，作基督身体一的见证。这就是本篇信息的负担。

李常受弟兄于主后一九九一年四月二十一日讲于美国加州阿罕布拉市—9

person is married, he is alone, but after he is married, he is no longer one person living alone but two persons living together. However, a couple living together is an outward matter; the Lord Jesus and we live together by being united and mingled as one. Hence, this is a great mystery (Eph. 5:31-32).

LIVING, WALKING, AND BUILDING BY THE SPIRIT

We all must clearly see these four crucial elements—the church, Christ, the Spirit, and life. The church is a group of people with the Triune God, having His life. Christ is our Savior and Redeemer, who has come into us to be our life and to be united and mingled with us. The Spirit as the consummation of the processed Triune God comes into us to be our reality. When we have Him, we have Christ's divine nature and human nature, and we also have Christ's incarnation, human living, crucifixion, resurrection, and ascension. Such a One is now in us as our life.

Therefore, concerning our living today, we should be able to say as Paul said, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God" (Gal. 2:20). The life we live today is not a life we live by our natural old man. Instead, it is a life we live by faith, a life we live by believing that the invisible Triune God is in us as our person and our life so that we may become members of the church as the Body of Christ, coordinating with all the saints on the ground of oneness as the testimony of the oneness of the Body of Christ.

第二章

基督（一）

读经：约翰福音十五章四节，歌罗西书一章二十七节，以弗所书三章十七节，创世记一章二十六节，二章九节，约翰福音十六章十二至十三节，六章五十六节，哥林多前书十五章四十五节下，希伯来书一章八节，歌罗西书二章九节，约翰福音十四章九至十节，三章三十四节，六章六十三节，十四章二十三节，二十五至二十六节，十五章二十六节，提摩太后书四章二十二节，约翰福音四章二十四节，启示录二十二章十七节。

圣经的启示不是为着道理， 乃是为着经历

基督的身位乃是一个奥秘，我们不能只有客观道理的认识，更要有主观生命的经历。基督教里有一个坏的习惯，坏的影响，就是把圣经里的一切都看作道理。讲神的时候，是讲一个道理；讲基督的时候，也是讲一个道理。但圣经启示我们的目的，并不是给我们道理。圣经讲神、讲基督，其最终的目的，乃是要给我们经历。若是我们讲神讲得透彻，讲基督也讲得完备，却没有经历，神和基督对我们就一点关系也没有。在今天的基督教中，一切关于神、关于基督的真理，差不多都变成了神学，完全是道理和学说的讲法，很少人注重经历。在远东或西方，甚至从前所谓我们中间的同工，有些人说我们讲的是异端。他们偏差的点何在？就在于他们是绝对的注重道理；我们所注重的乃在于道理是为着经历。

有些人争辩说，“你们说基督住在你们里面，是不合逻辑的。基督多大？人多小？小小的一个人，基督怎能住在他里面？再者，基督是在天上，坐在宝座上的伟大主宰；一个小小的人里面，怎么能让祂住进来？这是不可能的。”所以他们认为：基督是高的坐在天上，不过有一个代表在地上，那就是圣灵。他们说，我们的道是不管道理，只管经历；这些经历都在于感觉，完全凭着感觉。所以他们出版书刊，诋毁我们的道是感觉上的，

CHAPTER TWO

CHRIST (1)

Scripture Reading: John 15:4; Col. 1:27; Eph. 3:17; Gen. 1:26; 2:9; John 16:12-13; 6:56; 1 Cor. 15:45b; Heb. 1:8; Col. 2:9; John 14:9-10; 3:34; 6:63; 14:23, 25-26; 15:26; 2 Tim. 4:22; John 4:24; Rev. 22:17

THE REVELATION OF THE BIBLE BEING NOT FOR DOCTRINE BUT FOR EXPERIENCE

Concerning the person of Christ, who is a mystery, we must not merely have objective knowledge in doctrine. Rather, we must have the subjective experience in life. In Christianity, there is the bad habit, the bad influence, of considering everything in the Bible to be merely a doctrine. When preaching God, many merely preach a doctrine, and when preaching Christ, many also merely preach a doctrine. In today's Christianity nearly all the truths concerning God and Christ have become theology and are presented altogether in the way of doctrine and theory, and very few people stress experience. However, the purpose of the biblical revelation is not to give us doctrines. The ultimate purpose of the Bible in speaking about God and Christ is for our experience. We may speak about God thoroughly and speak about Christ fully, but if we do not have the experience, both God and Christ have nothing to do with us.

Both in the Far East and in the West, there are some, including even former "co-workers" among us, who say that we teach heresy. What is the point of their deviation? It is in their paying attention only to doctrines. They say that in our teachings we neglect doctrines and only care for experiences, which are entirely dependent upon and according to feelings. Therefore, some have even published books to slander us, saying that our teachings are "sensuous" and are altogether not according to proper doctrines. What we stress, however, is that doctrines are for our experience. Some have argued, saying, "It is not logical for you to say that Christ lives in you. Consider how big Christ is and how small man is. How can Christ abide in man who is so small? Furthermore, Christ is the great sovereign Master sitting on the throne in heaven. How can man

完全不合道理。然而新约非常清楚的说，主耶稣的确住在我們里面。

首先在福音书，约翰十四二十三节说，“耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”到了十五章四节，主耶稣进一步说，“你们要住在我里面，我也住在你们里面。”然后在书信里，基督住在我们里面是很大、很重要的真理。歌罗西一章二十七节说，“基督在你们里面成了荣耀的盼望。”罗马八章九节说，“神的灵若住在你们里面，人若没有基督的灵…”。这里神的灵与基督的灵是交互使用的，并且都是指十节中的基督自己。以弗所三章十七节又进一步说，基督要借着我们的信，安家在我们心里。这几处的“住”和“安家”，在希腊文是不同的字。约翰福音里的“住”字是普通的。罗马书的“住”字是“家”的动词，是安住的意思，比“住”更重一点。以弗所书里的“安家”，又比罗马书里“住”的意思更重，这字的字首乃是一个加重的介词 *kata*，意即深深的扎根下去；所以那不仅是安住，更是安下家来，深深的安家。有的夫妇住在亲戚家或朋友家，那是暂住，不是安家；直等他们有了自己的房子，搬进去住，那才是住下来，深深的安家，再也不搬移了。

保罗在以弗所三章祷告说，求父借着祂的灵，用大能使我们得以加强到里面的人里，使基督借着信，安家在我们心里。（16～17 上。）基督安家在我们心里，意即祂在我们心里深深的住下来，再也不离开。每次特会，各地都有人来；众人来到这里，都只是停留一下，并没有在这里安家。我为主尽职五十年，常常旅行；期间我不知道住过多少人的家，却从没有在任何一位的家里安下家来。我有自己的家；只有回到我自己的家，那才是安家。阿利路亚！主耶稣不仅住在我们里面，更要安家在我们心里，就是安家在我們的心思、情感、意志里。从这一点我们能看见，今天基督教的错误在哪里。他们讲神，不过是讲一位客观的神，并不是讲在我们里面那位主观的神。

人是盛装神的器皿

圣经一开头就讲神、讲人。创世记一章说，神造了天地万物之后，在第六天造了人。神造人有特别的造法。

who is so small let Him come into him to abide in him? This is impossible.” In their consideration, Christ, who is sitting high above in the heavens, has only a representative on earth, who is the Holy Spirit.

Nevertheless, the New Testament tells us clearly that the Lord Jesus definitely abides in us. In the Gospels, John 14:23 says, “Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” In 15:4 the Lord Jesus goes on to say, “Abide in Me and I in you.” Then in the Epistles, Christ’s indwelling us is a very great and important truth. Colossians 1:27 says, “Christ in you, the hope of glory.” Romans 8:9 says, “The Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.” Here the Spirit of God and the Spirit of Christ are used interchangeably; both refer to Christ in verse 10. Ephesians 3:17 goes on further to say, “That Christ may make His home in your hearts through faith.” In these verses abide, dwells, and make...home are different words in Greek. The word abide in the Gospel of John denotes something ordinary. In Romans, the word dwells is the verb form of house; it means to reside and is more than to abide. Make...home in Ephesians means more than dwell in Romans. The prefix of this word is a preposition of emphasis, *kata*. The whole word denotes “to be deeply rooted down.” Hence, it is not merely to reside but even more to settle down in a home, to deeply make home. A couple may stay in the home of their relatives or friends, but that is a temporary residing not a settling down. It is not until they move into their own house that they settle down and deeply make their home there without having to move again.

In Ephesians 3 Paul prayed that the Father would grant us to be strengthened with power through His Spirit into the inner man, that Christ may make His home in our hearts through faith (vv. 16-17a). Christ’s making His home in our hearts means that He settles down deeply in our hearts and will never leave. During conferences people come from different places and stay with us only for a while without making their home here. I have been in the Lord’s ministry for fifty years and have always been traveling. During all this time, I do not know how many people’s homes I have stayed in, yet I never made my home in any of their homes. It is only when I come back to my own dwelling place that I can make my home there. The Lord Jesus not only dwells in us but also makes His home in our hearts—in our mind, emotion, and will. From this we can see where the mistake of today’s Christianity is. They preach God only as an objective God; they do not preach Him as the subjective God who dwells in us.

MAN BEING A VESSEL TO CONTAIN GOD

The Bible begins with God and man. Genesis 1 tells us that after creating the heavens, the earth, and all things, God created man on the sixth day. He had a particular

神乃是照着自己的形像，按着自己的样式造人。“形像”和“样式”指明，人不仅被造得和神一样一式，更是要作祂的一个器皿来盛装祂。罗马九章清楚的说，我们人乃是神的器皿。我们被造不是作神的工具，乃是作神的器皿。器皿乃是容器，不是为着作事、作工，乃是为着盛装东西。以手套为例，手套是按着手的形状、样式造的；即使你不知道手套的用途，但一摆在你手里，你也能清楚知道，这个东西不是贴在手上的，乃是用来装手的。手套和手一样一式，目的是为着装手；照样，神造人和祂一样一式，目的乃是为着盛装祂。

创世记一章二十六节说到神创造人，二章九节就说到生命树。前者是讲容器，后者乃是讲内容。神造人之后，在东方的伊甸立了一个园子，把人安置在那里。园子当中有生命树，又有河流出来滋润那园子，河里还有金子、珍珠、红玛瑙。神这样的设计，有什么目的？比方家里有客人来访，我们先整理桌子，摆上茶壶，然后端来杯子，客人一看就知道，杯子是用来装水的。照样，人乃是神所造的“杯”，生命树就是“水”；神将人摆在生命树跟前，指明神要人接受神作生命到他这个器皿里。整本圣经乃是这样开头，并且其发展也是着重在这一点。

基督教的误谬

今天基督教里有些人，对圣经的真理只是一知半解，却毁谤我们传异端。他们以为我们所讲的许多方面都是异端。有一班人发表了一篇声明，宣称所谓基要的道理，仅仅指耶稣基督在地上对十二门徒所说的话，其他的都不是。他们觉得自己振振有辞，理直气壮，其实这显明他们的无知。但希奇的是不仅这班人这样说，东正教（希腊正教）也有近似的说法。他们中间有一班人说，“我们只要四福音，不要书信。”这给我们看见，主的恢复面对这样的局面，的确是在打真理的仗。

在约翰十六章十二至十三节，主耶稣清清楚楚对门徒说，“我还有好些事要告诉你们，但你们现在担当不了。只等实际的灵来了，祂要引导你们进入一切的实际。”如果基要的道理仅仅是耶稣基督在地上对门徒所说的话，主在这里的话

way in creating man; He created man in His image and after His likeness. Image and likeness indicate that man was created not only to be exactly like God but also to be a vessel to contain Him. Romans 9 says clearly that we are God's vessels. We were created not as God's instruments but as His vessels. A vessel, a container, is not for doing things or for working but for holding something. We may use a glove as an illustration. A glove is made according to the shape and likeness of a hand. Even if you did not know how a glove should be used, as soon as you saw one you would clearly realize that it was made to contain your hand. A glove is made exactly like a hand for the purpose of containing the hand. Likewise, God created man exactly as He is for the purpose of containing Himself.

Genesis 1:26 speaks of God's creation of man, and then 2:9 speaks of the tree of life. The former deals with the container, and the latter deals with the content. After the creation of man, God planted a garden eastward in Eden and put man there. The tree of life was in the midst of the garden. Moreover, there was a river flowing out to water the garden, and in the river were gold, pearl, and onyx stone. We can illustrate the purpose of God's design in creation by a table arrangement. When we have guests coming to visit us at our home, we first arrange the table, then we set a pitcher of water on it, and finally we set the cups out. With one look the guests can readily tell that the cups are for holding the water. Likewise, man was the "cup" created by God and the tree of life was the "water." When God put man in front of the tree of life, that indicated that He wanted to be received as life into man as a vessel. The Bible opens with this matter, and as the Bible progresses it also stresses this matter.

THE FALLACY IN CHRISTIANITY

Some people in Christianity today have only a shallow understanding of biblical truths, yet they slander us, accusing us of teaching heresy. A certain group issued a statement declaring that the fundamental doctrines in the Bible are only the words spoken by Jesus Christ to His twelve disciples on the earth; everything else is not fundamental. They speak boldly and confidently as if they have all reason on their side, but in actuality this exposes their ignorance. Not only has this group made such a statement; some in a major Eastern denomination have also said nearly the same thing. Some among them have said, "We care only for the four Gospels; we do not care for the Epistles." This shows us that in facing such a situation, the Lord's recovery is definitely fighting the battle for the truth.

In John 16:12-13 the Lord Jesus clearly said to His disciples, "I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of reality, comes, He will guide you into all the reality." If the fundamental teachings include only the words spoken by Jesus Christ to His disciples on the earth, would not the Lord's word

岂不是自相矛盾么？因为祂说，祂还有好些事要告诉门徒，但他们担当不了；只等实际的灵来了，才要引导他们进入那些事的实际。这个事实指明，主耶稣还有许多重要的事，在当时不能对门徒讲，因为他们不明白；必须等到以后，由实际的灵来告诉他们。照着圣经，实际的灵来了，是借着谁说话？主要的乃是借着保罗。新约二十七卷著作，保罗就写了十四卷书信。如果只有耶稣基督在地上对门徒所讲论的，才是基要的道理，保罗的十四卷书信就不算基要的道理，那么新约将会减少一半，变得不完全了。

为了辩明真理，我们出了一本小册子：“何等的异端——两位圣父，两位赐生命的灵，三位神。”书中指出，关于三一神，许多基督徒只在意传统，不在意圣经明白、准确的话语。为了持守传统，他们甚至相信两位神圣的父，两位赐生命的灵，三位神。首先，以赛亚九章六节明说，子称为永远的父。他们却曲解说，照着希伯来文，那里的“永远”不是形容词，而是名词，所以“永远的父”意即永远之父。就如华盛顿是美国之父，爱迪生是电学之父。所以“永远的父”不是父、子、灵的父，而是另一位父。其次，林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”末后的亚当就是基督，祂在复活里成了赐生命的灵。但是他们曲解说，这一节是提到一位赐生命的灵，而非圣灵。换句话说，他们相信除了圣灵以外，还有另一位赐生命的灵。第三，关于三一神的真理，他们说，父是一位神，子是一位神，灵是一位神；这三位是彼此分开的，因为祂们有三个身位。这给我们看见，他们对真理的认识完全是肤浅的，甚至是错误的。因着不懂真理，他们甚至说，基督是伟大的主宰，怎能住在信徒里面？我们的身体这么小，怎能装得下祂？可见这些人根本不认识真理。

中国的神学里有“三位一体”的说法。一般人领会这辞是指三个位格，身位，却只有一个身体。东正教有一幅图，画着一个身体长出三个头；这就是他们所谓的三位一体。根据神学历史，当初西教士翻译神学名辞，在中国师爷的帮助下，造了“三位一体”这辞；但是那个“体”并不是指身体，而是指“实体”（substance）。“三位一体”的英文是：Three Persons, but One

here be self-contradicting? The speaking of the Lord Jesus indicates that He had yet many important things which He could not say to His disciples at that time because they could not understand. They had to wait until later when the Spirit of reality would come and tell them. According to the Bible, after the Spirit had come, through whom did He speak? It was mainly through Paul. The New Testament consists of twenty-seven books, and Paul alone wrote fourteen Epistles. If only what Jesus Christ spoke to His disciples on the earth is counted as fundamental teachings while Paul's fourteen Epistles are not, then the New Testament would be reduced by half and thus be incomplete.

For the sake of defending the truth, we have published a booklet, What a Heresy—Two Divine Fathers, Two Life-giving Spirits, and Three Gods. In this booklet we have pointed out that, concerning the Triune God, many Christians care only for traditions; they do not care for the plain, accurate words of the Bible. In order to keep the traditions, they even believe in two divine Fathers, two life-giving Spirits, and three Gods. First, Isaiah 9:6 says plainly that the Son is called the eternal Father. Yet some twist this verse by saying that, according to the Hebrew, eternal is not an adjective but a noun; therefore, the eternal Father means the Father of eternity, just as we say that George Washington is the father of the United States and Thomas Edison, the father of electricity. Hence, the eternal Father is another Father, they say, not the Father among the Father, the Son, and the Spirit. Second, in 1 Corinthians 15:45b Paul says, “The last Adam became a life-giving Spirit.” The last Adam, who is Christ, became a life-giving Spirit in resurrection. However, some also twist this verse, saying that it refers to a life-giving Spirit, not the Holy Spirit. In other words, in addition to the Holy Spirit, they believe that there is another life-giving Spirit. Third, concerning the truth of the Triune God, they say that the Father is a God, the Son is a God, and the Spirit is a God, and that the three are separate from one another because They are three persons. This shows us that their knowledge of the truth is altogether shallow and even erroneous. Due to their ignorance concerning the truth, they even ask, “How can Christ, who is the great sovereign Master, abide in the believers? How can our body, which is so small, contain Him?” It is evident that these people simply do not know the truth.

In Chinese theology there is the teaching of “three persons, but one body.” Generally, people understand this phrase as denoting three persons with only one physical body. In a major Eastern denomination, some display a picture depicting a figure with one body and three heads; this is their so-called Trinity. According to the theological history of earlier days, the Western missionaries, in their translation of theological terminology, created the phrase “three persons, but one body” through the help of their Chinese teachers. However, body does not refer to a physical body but to substance. Hence, “three persons, but one

Substance，意思是说，身位虽三，实体却是一。歌罗西二章十六至十七节说，一切的饮食、节期、月朔、或安息日都是影儿，那实体却是基督。三位一体的“体”就是这个用法，并非指身体。我曾彻底查读圣经，也查考过神学的历史，我有把握这样说。

又有人说，教导人吃主耶稣，乃是异端。但是吃主耶稣的道不是我讲的，是主耶稣在约翰六章五十七节亲自讲的。祂说，“吃我的人，也要因我活着。”国语和合本不敢直译，就在“吃”字下加个“肉”字。他们的根据是，主两次说，“吃我肉喝我血…，”（54，56，）又说，“我所要赐的粮，就是我的肉。”（51下。）但这样加了“肉”字，就更造成麻烦，使人以为主的肉真是可吃的。他们没有看见，主在六十三节解释说，“赐人生命的乃是灵，肉是无益的。”这就是说，主不是要把祂物质身体的肉给人吃，因为那是无益的；祂所要赐给人的，乃是赐生命的灵，就是在复活里的祂自己。不仅如此，在五十四和五十六节，主两次说“吃我肉喝我血”，这含示主的死。血与肉分开，指明主为我们舍了身体，流了血，使我们能得着永远的生命。我们也指出，“吃主”的吃乃是象征的说法，意即将主接受到我们里面作生命的供应；这是“吃主”的真正意义。反对者一点也不查考，就说“吃主”是异端。其实真正的异端乃是“吃主的肉”，那是撒但在基督教里运行，借以迷惑人的谎言。

三一神要成为我们的经历， 所采取的两个步骤

我们必须看见圣经纯净的真理。圣经给我们看见，神是三一的，不是为着道理，仅仅给人明白，乃是为着给我们经历并享受。三一神要成为我们的经历，祂就需要经过两个步骤。首先，祂必须解决我们身上关于罪、己、天然、败坏的天性、撒但、世界、以及规条的问题。我们是堕落的人，受了这些事物的玷污。这就好像一只杯子，里外都是脏的；若要用这杯子装水，就必须将其里外先清理干净。照样，三一神自己要进到我們里面来，作我们的享受，也必须先经过救赎的手续。这一步是主耶稣基督来成功的。祂成功救赎后，就能进到我們里面来；这是祂第二步的过程。

body” should be understood as “three persons, but one substance.” Colossians 2:16-17 says that eating, drinking, feasts, new moons, and Sabbaths are all shadows, but the body (substance) is of Christ. This is the proper usage of the word body in the expression “three persons, but one body.” I have the confidence to say this since I have thoroughly studied the Bible and searched through theological history.

There are also others who say that teaching people to eat the Lord Jesus is a heresy. However, the teaching concerning eating the Lord Jesus is not my teaching; it was taught by the Lord Himself in John 6:57. He said, “He who eats Me, he also shall live because of Me.” The translators of the Chinese Mandarin Union Version did not dare to translate this verse literally, so they rendered it as “He who eats My body.” Their basis is that the Lord twice says, “He who eats My flesh and drinks My blood” (vv. 54, 56), and that He also says, “And the bread which I will give is My flesh” (v. 51b). However, to render verse 57 as “He who eats My body” creates a problem because it leads people to believe that the Lord’s physical body is edible. They do not see that in verse 63 the Lord explains, saying, “It is the Spirit who gives life; the flesh profits nothing.” This means that the Lord does not give His physical body for people to eat because that profits nothing. What He gives to people is the Spirit who gives life, that is, Himself in resurrection. Not only so, but the Lord’s word in verses 54 and 56, “He who eats My flesh and drinks My blood,” implies His death. The separation of blood and flesh indicates that the Lord gave His body and shed His blood for us that we may have eternal life. We have also pointed out that eating the Lord is a figurative way of speaking; it means to receive the Lord into us to be our life supply. This is the true meaning of eating the Lord. Without looking into this matter, however, the opposers are quick to say that eating the Lord is a heresy. Actually, the real heresy is to say that we eat the Lord’s physical body. That is a lie by which Satan deceives people in his operation in Christianity.

TWO STEPS TAKEN BY THE TRIUNE GOD IN ORDER TO BECOME OUR EXPERIENCE

We need to see the pure truth in the Word. The Bible shows us that God is triune not for our doctrinal understanding but for our experience and enjoyment. In order to become our experience, the Triune God had to pass through two steps. First, He had to solve the problems in us relating to sin, the self, the natural man, the corrupt nature, Satan, the world, and the ordinances. As fallen people, we have been contaminated by these things. We may be compared to a cup that has become dirty and must be cleaned within and without. Since the Triune God desires to come into us to be our enjoyment, He first needed to go through a procedure to accomplish redemption. This step was carried out by the Lord Jesus Christ. Then, after accomplishing redemption, He can come into us. This is the second step of His process.

今天基督教许多人讲的道乃是残缺的。他们只讲钉在十字架上的基督，不讲进到人里面的基督。他们只讲基督替我们死，不讲基督活在我们里面。基督替我们死在十字架上，那是救赎；祂活在我们里面，是作我们的生命。基督要解决我们的问题，祂必须是救赎主；基督要进到我们里面作生命，祂必须是赐生命的灵。基督若不是救赎主，就不能解决我们的问题；祂若只是救赎主，不是赐生命的灵，也不能进到我们里面作我们的生命。所以圣经里两次提到祂“成了”。首先祂成了肉体，（约一 14，）然后祂成了赐生命的灵。（林前十五 45 下。）

约翰一章说，太初有话，话就是神；这话成了肉体，就是救赎主。这是第一个“成了”。神成为肉体，是祂所采取的第一步，使祂能有血流出，为我们解决一切的难处，其中主要的就是罪的问题。希伯来九章二十二节说，“没有流血，就没有赦罪。”要有血，就需要成为肉体。主耶稣是神成为肉体；祂在肉体里，为我们钉在十字架上。祂说，祂的血是为我们流出来的，使罪得赦。（太二六 28。）祂流血受死，然后埋葬，第三日复活，并且升到天上。照着基督教一些人的讲法，基督为救赎我们，从宝座上下来，现在又回到宝座上。但新约清楚的启示，基督在复活里，一面祂升天回到宝座上，另一面祂成了赐生命的灵。（林前十五 45 下。）这是第二个成了，也就是神所采取的第二步。

圣经的这两个“成了”，在原文里是很重的字，意思是指向特定的目的，为要达到一个确定的目标。神是有经纶的神，祂有确定的步骤，以达到确定的目标。神来成为肉体，不是一件小事，乃是一件大事，是神确定的一步，为要达到一个确定的目标——消极方面是要救赎我们，积极方面是要把祂的生命释放出来。然后，成为肉体的基督，就是末后的亚当，又采取了另一个有确定目的的步骤，就是成了赐生命的灵，为要把祂所释放的生命，祂的自己，分赐到我们里面。

基督就是三一神

三一神与我们对基督的经历，有着密切的关联。实际上，在我们正确的经历中，这位基督就是三一神。约翰一章一节说，“太初有话，话与神同在，话就是神。”

The teachings taught by many in Christianity today are fragmentary. They teach the Christ who was crucified on the cross but not the Christ who comes into us. They teach that Christ died for us, but they do not teach that Christ lives in us. Christ dying on the cross for us was for redemption, whereas Christ living in us is for being our life. For Christ to solve our problems, He had to be the Redeemer, but for Christ to come into us as our life, He has to be the life-giving Spirit. If Christ were not the Redeemer, He could not solve our problems, but if He were the Redeemer but not the life-giving Spirit, He could not come into us to be our life. Hence, the Bible twice speaks of His “becoming” something. First He became flesh (John 1:14), and then He became the life-giving Spirit (1 Cor. 15:45b).

John chapter one says that in the beginning was the Word, the Word was God, and the Word became flesh to be the Redeemer. This is His first “becoming.” The first step taken by God was to become flesh that He might have blood to shed for solving all our problems, the main one of which is the problem of sin. Hebrews 9:22 says, “Without shedding of blood there is no forgiveness.” For God to have blood required Him to become flesh. The Lord Jesus was God who became flesh, and in His flesh He was crucified for us on the cross. He said that His blood was poured out for us for the forgiveness of sins (Matt. 26:28). He shed His blood and died, He was buried, and on the third day He was resurrected. Following this, He ascended to the heavens. According to the teaching of certain ones in Christianity, after Christ came down from His throne to redeem us, He returned to His throne and is no longer among us. Nevertheless, the New Testament clearly reveals that in His resurrection Christ, on the one hand, ascended and returned to His throne and, on the other hand, became the life-giving Spirit (1 Cor. 15:45b). This is the second “becoming,” the second step taken by God.

In Greek the word became in these two passages of the Bible is an emphatic word; it points to a specific purpose to attain a definite goal. God is a God with an economy, and He has His definite steps to attain a definite goal. God’s becoming flesh was not a small thing but a great thing; it was a definite step taken by God to arrive at a definite goal, on the negative side to redeem us and on the positive side to release His life. Then the incarnated Christ, the last Adam, took another step with a definite purpose; that is, He became the life-giving Spirit that He may dispense into us the life that He released, which is Himself.

CHRIST BEING THE TRIUNE GOD

The Triune God is intimately related to our experience of Christ. Actually, in our proper experience, this Christ is the Triune God. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” According to flesh, Christ

罗马九章五节说，按肉体说，基督虽然是肉体的人，出于以色列犹太支派，但祂也是“在万有之上，永远受颂赞的神”。祂是人又是神，是子神也是永远受颂赞的三一神。希伯来一章八节说，“论到子却说，‘神啊，你的宝座是永永远远的，你国的权杖是正直的权杖。’”这证明子就是神，并且是坐在宝座上的神。神是三一的，有父、子、灵的讲究。但说子是神，到底指祂是三一神，还是三分之一的神？这在道理上很难解释，但在经历中很容易明白。当我们经历子的时候，我们就经历三一神。不仅如此，在我们的经历里，父神也是三一神，灵神也是三一神。我们无法把三一神父、子、灵分开。一切道理的难处，完全出自我们主观的头脑。

歌罗西二章九节说，“因为神格一切的丰满，都有形有体的居住在基督里面。”神格一切的丰满，就是三一神自己，都有形有体的居住在基督里；这意思就是说，在基督里面的，乃是具体化的三一神；三一神乃是具具体体的居住在这位基督里面。这也就是说，在基督里面的，乃是完整的三一神父、子、灵。因此，基督就是完整之三一神的具体表现。所以我们才说，按着新约，我们的主耶稣乃是完整的三一神，是整个的神。

约翰十四章九节说，“耶稣对他说，腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父。”基督教对这一节有两种解释：一派说基督就是父；另一派说祂只是代表父，并不是父。这些说法都不准确。说基督代表父，这是大错；说祂就是父，又太直接了。准确的说法是：基督是父的彰显；人看见祂，就是看见父的彰显。奇妙、奥秘的地方就在这里。人看见子，就是看见父，因为子乃是父的彰显。

然而，人又不能把子和父分开，因为说看见子就是看见父，意思也是说，子在这里，父也在这里。所以在十节主接着说，“我在父里面，父在我里面。”这指明主耶稣就是完整的神，又是这位完整之神的具体表现。父在祂里面，祂也在父里面。因此，我们经历这位基督时，无法不与父发生关系。我们所经历的这位基督，有父在祂里面，祂也在父里面；这二者是不能分开的。我们经历、

came out of Israel, out of the tribe of Judah, yet Romans 9:5 says that He “is God over all, blessed forever.” He is man, and He is also God. He is God the Son, and He is also the Triune God blessed forever. Hebrews 1:8 says, “But of the Son, ‘Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.’” This proves that the Son is God, even the God who sits on the throne. God is triune, including the Father, the Son, and the Spirit. When we say that the Son is God, we do not mean that He is merely one-third of God; rather, we mean that He is the Triune God Himself. This is difficult to explain in doctrine but very easy to understand in experience. When we experience the Son, we experience the Triune God. Not only so, in our experience, God the Father is the Triune God, and so is God the Spirit. We cannot separate the Triune God—the Father, the Son, and the Spirit. All doctrinal problems regarding the Triune God arise out of our subjective mentality.

Colossians 2:9 says, “For in Him dwells all the fullness of the Godhead bodily.” The fullness of the Godhead, which is the Triune God Himself, dwells in Christ bodily. This means that Christ is the embodied Triune God; the Triune God dwells in Christ in a bodily way. This also means that Christ is the complete Triune God—the Father, the Son, and the Spirit. Hence, Christ is the embodiment of the complete Triune God. This is why we say that, according to the New Testament, our Lord Jesus is the complete Triune God, the entire God.

John 14:9 says, “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.” Concerning this verse, Christianity has two kinds of explanations. One school says that Christ is the Father, while another school says that He is not the Father but only represents the Father. Both sayings are not completely accurate. To say that Christ only represents the Father is a great mistake, and to say that He is the Father is too direct. The accurate way is to say that Christ is the expression of the Father; therefore, when we see Him, we see the Father. This is why this matter is so marvelous and mysterious. When we see the Son, we see the Father because the Son is the expression of the Father.

We cannot separate the Son from the Father. To say that to see the Son is to see the Father means that the Son is here and the Father is also here. Hence, in verse 10 the Lord went on to say, “I am in the Father and the Father is in Me.” This indicates that the Lord Jesus is the complete God, and that He is also the embodiment of the complete God. The Father is in Him, and He is in the Father. Hence, when we experience Christ, we are fully involved with the Father. This Christ whom we experience has the Father in Him, and He is also in the Father; They two cannot be separated. When we experience and enjoy

享受基督，也就经历并享受那在祂里面、祂也所在里面的父。所以，三一神不是为着道理的说法，乃是为着我们的经历和享受。

在我们的经历里， 三一神是不能分开的，也是不分离的

基督就是完整的三一神具体化身在祂里面的一位，而三一神是不能分的。我们有了主耶稣，就有了神，因为祂就是神。同时，我们有主耶稣，也就有了父，因为父就在祂里面，祂也在父里面。不仅如此，基督在复活里已经成了赐生命的灵，我们有祂，就也有了圣灵。因此，我们经历基督，就是经历三一神；我们经历基督，就经历了父，并且也经历了那灵。

约翰三章三十四节说，“神所差来的，就说神的话，因为祂赐那灵是有限量的。”神所差来的，就是基督；祂受神差遣，来对我们讲说神的话。祂说神的话，因为祂赐那灵是有限量的。祂受神差遣，不仅对我们讲说神的话，并且没有有限量的将那灵赐给我们。祂能这样作，因为祂对我们所说的话，就是灵，就是生命。（六63。）祂对我们所说的每一句话，都是灵；所以祂赐我们那灵是有限量的。我们若要得着祂所赐的那灵，就必须听祂的话。那灵也就是基督自己。

十四章二十三节说，“耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”这一节说到父与子要在信徒里面安排住处。二十五至二十六节接着说，“我还与你们同住的时候，已将这些话对你们说了。但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们。”这一节说到父和子，也说到父在子的名里差来圣灵。这意思就是说，我们经历子，就是经历父，同时也经历那灵。在我们的经历里，父、子、灵三者就是一。

很可惜，今天一般人受了基督教传统神学的影响，总认为我们经历基督只是经历子，与父或灵都没有关系。但是我们经历基督若与三一神没有关系，我们的经历就有问题。在基督那一面是没有问题的，但在我们的经历这一面却大有问题。圣经清楚启示，基督与三一神父、

Christ, we experience and enjoy the Father who is in Christ and in whom Christ is. By this we can see that the Triune God is not for doctrinal debate but for our experience and enjoyment.

THE TRIUNE GOD BEING INSEPARABLE IN OUR EXPERIENCE

Christ is the One who is the embodiment of the complete Triune God, who is inseparable. When we have the Lord Jesus, we have God because Christ is God. At the same time, when we have the Lord Jesus, we have the Father because the Father is in Him and He is in the Father. Furthermore, since Christ has become the life-giving Spirit in His resurrection, when we have Him, we have the Spirit also.

John 3:34 says, “For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.” He whom God has sent is Christ. He has been sent by God not only to speak the words of God to us but also to give us the Spirit not by measure. He can do this because the words which He speaks to us are spirit and are life (6:63). Every word which He speaks to us is spirit; hence, He gives to us the Spirit not by measure. If we want to receive the Spirit given by Him, we must listen to His words. This indicates that the Spirit is Christ Himself. Hence, when we experience Christ, we experience the Triune God; when we experience Christ, we experience the Father and the Spirit.

John 14:23 says, “Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” This verse tells us that the Father and the Son will make an abode in the believers. Verses 25 and 26 continue to say, “These things I have spoken to you while abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things.” Verse 26 mentions the Father and the Son, and it also speaks of the Father’s sending the Holy Spirit in the Son’s name. This means that when we experience the Son, we experience the Father and the Spirit simultaneously. In our experience the three—the Father, the Son, and the Spirit—are one.

Unfortunately, under the influence of the traditional theology of Christianity, many people today consider that when they experience Christ, they experience only the Son without involving either the Father or the Spirit. However, if our experience does not involve the Triune God, it is not the genuine experience of Christ. The Bible clearly reveals that Christ is intrinsically involved with the Triune God—the Father, the Son, and the

子、灵是完全调在一起的。基督不是单独来的，乃是与父同来。父也不仅差基督来，且在子的名里差灵来。凡认识圣经的人都知道，名是指人位，子的名就是指子的人位。父在子的名里差灵来，意即父乃是在子的里面，差遣灵来。

所以约翰十五章二十六节说，“但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”按希腊文原意，这里的意思是：实际的灵为子从父所差，不仅从父而来，且同父而来。不仅如此，子从父差遣，也同父一起差遣。十四章二十六节说，父在子里差遣圣灵；十五章二十六节说，子从父并同父差遣灵，并且灵来了乃是同父而来。把这两节摆在一起，就给我们清楚看见：当灵来了，父并没有留在天上，祂也一同来了；但父来不是单独来的，乃是在子里面而来，这证明子也一同来了。这就给我们看见，基督来，就是三一神来；经历基督，就是经历三一神父、子、灵。

今天的难处，在于我们对真理总有先入为主的观念。因着主观，我们虽然读圣经读了许多遍，却没有读进圣经的启示。我们需要灵里贫穷，并求主开我们的心眼，好使我们能清楚看见：灵来了，就是三一神来。灵不是单独来，把父和子撇在天上。十五章二十六节说，灵乃是从父且同父而来。父是源头；灵从源头而来，并没有离开源头，乃是带着源头同来。而十四章十节说，父在子里面，子在父里面；所以父来也没有把子撇下，乃是在子里面来。十四章二十六节又说，父在子的名里，就是在子里，差圣灵来。子与父既是一，（十30，）并且彼此互相内住，因此所差来的圣灵，不仅是从父出来的，也是从子出来的，并且又带着父与子同来。这证明父、子、灵乃是一位三一神临到人，将祂自己分赐到我们里面，作我们的生命和一切的供应。今天基督教的神学把父、子、灵完全分开，这是不认识神圣的三一。实在说，我们无法经历子而不经历父与灵。三一神父、子、灵，是不能分开的，也是不可分开的。

我们已经看见，三一神要给我们经历，就必须经过两个步骤：第一步是子来救赎，第二步是灵来实施。因此

Spirit. Christ does not come alone; He comes with the Father. Furthermore, the Father sends not only Christ but also the Spirit in the name of the Son. Anyone who knows the Bible realizes that a name denotes a person. Hence, the name of the Son denotes the person of the Son. The Father sending the Spirit in the Son's name means that the Father sends the Spirit in the Son.

John 15:26 says, "But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me." In Greek, the sense of from the Father is that the Spirit of reality, who is sent by the Son, comes not only from the Father but also with the Father. John 14:26 says that the Father sends the Spirit in the Son, and 15:26 says that the Son sends the Spirit from the Father, and when the Spirit comes, He comes with the Father. When we put these two verses together, we see clearly that when the Spirit comes, the Father does not remain in heaven but comes with the Spirit; moreover, the Father does not come alone, but He comes in the Son. This proves that the Son also comes with the Father. This shows us that when Christ comes, the Triune God comes. When we experience Christ, we experience the Triune God—the Father, the Son, and the Spirit.

Today's problem lies in the fact that we often have preconceived ideas concerning the truth. Due to our subjectivity, we may not enter into the revelation of the Bible, even though we have read it many times. We need to be poor in spirit and ask the Lord to open the eyes of our heart so that we can see clearly that the Triune God is inseparable in our experience. When the Spirit comes, the Triune God comes. The Spirit does not come alone and leave the Father in heaven. John 15:26 says that the Spirit comes from the Father and with the Father. The Father is the source, and when the Spirit comes from the source, He does not leave the source but comes with the source. Similarly, 14:10 says that the Father is in the Son and the Son is in the Father. Hence, when the Father comes, He does not leave the Son but comes in the Son. Furthermore, verse 26 says that the Father sends the Spirit in the Son's name, that is, in the Son's person. Since the Son and the Father are one (10:30) and They coinhere mutually, the Holy Spirit who is sent comes not only from the Father but also from the Son, and He comes with the Father and with the Son. This proves that the Father, the Son, and the Spirit are one God, the Triune God, who reaches us to dispense Himself into us as our life and all our supply. Today, Christian theology has completely separated the Father, the Son, and the Spirit. This is due to the lack of the knowledge concerning the Divine Trinity. Actually, it is not possible for us to experience the Son without also experiencing the Father and the Spirit. The Triune God—the Father, the Son, and the Spirit—cannot and should not be separated.

We have seen that in order to be experienced by us, the Triune God needed to pass through two steps. The first step was the Son's redemption and the second step is the

以弗所二章十八节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”这就是说，借着子，我们就能在一位灵里，进到父面前。借着子，却不进到父面前，是不可能的；借着子进到父面前，却不在灵里，也是不可能的。这指明我们若经历基督，结果就带我们经历并享受三一神。我们要经历三一神，就必须经历基督。因此，我们讲神圣三一的真理，不是为着和人争辩，更是为着我们主观的经历。我们都需要眼睛得开启，看见经历三一神才是真正的经历基督。今天我们的基督不是单独的子基督，祂乃是包罗万有的基督，祂就是三一神。

启示录二十二章十七节说到那灵和新妇。这里的那灵是谁？启示录也是使徒约翰的著作。约翰先写约翰福音，然后写启示录。约翰十四章说，父在子里差遣灵来；十五章说，子从父且同父差遣灵，而灵从父且同着父来。到了启示录，那灵来到新妇这里，就是来到召会这里。启示录二十二章十七节乃是全本新约的结尾，所以这里的那灵不单指圣灵，更是指经过过程之三一神的终极完成。在那灵里，父、子、灵都有了。那灵来了，就是三一神来了。这就是我们多年研读圣经的结论。

经历基督的秘诀

要经历基督，我们就必须看见，基督在复活里已经成了赐生命的灵。林前十五章四十五节说，“末后的亚当成了赐生命的灵。”这里的“成了”说出一个过程，其中的讲究很多。我们若将这一节和约翰十四章二十六节，十五章二十六节连起来，就能看见，赐生命的灵就是父在子里差来的灵，并且是子从父且同父差来的，又是子和父同着灵一同来的。所以“成了”不是单指子从死里复活成为灵，也是指父在子里差来灵，子从父且带着父成为灵。

主耶稣原是话成为肉体。话就是神；话成肉体就是神成肉体。神来成为肉体的手续，乃是借着圣灵进到马利亚的腹中成孕。（路一 35，太一 20。）那人耶稣是神成肉体，有神的素质，也有人的素质；所以祂是神，也是人。这真是奥秘：成为肉体是神来成为肉体，手续是借着圣灵进到马利亚的腹中成孕，但生下来的却是子；这位子，祂的名是以马内利，就是神与我们同在。所以子就是神，并且是父、子、灵三一

Spirit's application. Hence, Ephesians 2:18 says, “For through Him [the Son] we both have access in one Spirit unto the Father.” It is impossible to be through the Son but not have access unto the Father. It is also impossible to be through the Son and have access unto the Father but not be in the Spirit. This indicates that if we experience Christ, this will result in our being brought into the experience and enjoyment of the Triune God. If we want to experience the Triune God, we need to experience Christ. Hence, we teach the truth concerning the Trinity not for us to debate with others but for our subjective experience. We all need to have our eyes opened to see that only when we experience the Triune God can we have the real experience of Christ. Our Christ today is not only Christ the Son. He is the all-inclusive Christ, and He is the Triune God.

John 14 says that the Father sends the Spirit in the Son, while chapter fifteen says that the Son sends the Spirit from the Father and with the Father. John wrote both the Gospel of John and Revelation, and Revelation 22:17 speaks of the Spirit and the bride. The Spirit is one with the bride, the church. Since verse 17 is at the conclusion of the entire New Testament, the Spirit here refers not merely to the Holy Spirit but to the ultimate consummation of the processed Triune God. In the Spirit are the Father, the Son, and the Spirit. When the Spirit comes, the Triune God comes. This is the conclusion of our many years' study of the Word.

THE SECRET OF EXPERIENCING CHRIST

For us to experience Christ we need to see that Christ has become the life-giving Spirit in His resurrection. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” Here became indicates a process with many things involved. If we link this verse with John 14:26 and 15:26, we can see that the life-giving Spirit is the Spirit who is sent by the Father in the Son and who is also sent by the Son from the Father and with the Father. Furthermore, the Son and the Father come with the Spirit. Therefore, became refers not only to the Son's becoming the Spirit through His death and resurrection but also to the Father's sending the Spirit in the Son and the Son's sending the Spirit from the Father and with the Father.

The Lord Jesus was the Word who became flesh. Since the Word was God, the Word's becoming flesh was God's becoming flesh. The procedure of God's becoming flesh was that He entered into Mary's womb, being conceived of the Holy Spirit (Luke 1:35; Matt. 1:20). The man Jesus was God becoming flesh with the divine essence and the human essence; hence, He is both God and man. This is truly a mystery. In incarnation, it was God who became flesh, yet He who was born was the Son, whose name was Emmanuel, that is, God with us. Therefore, the Son is God, even the Triune God. This shows us that incarnation

神。这给我们看见，成为肉体这件事，与父、子、灵、三一神都有关系。三一神的这两个“成了”——成为肉体 and 成了赐生命的灵，都是父、子、灵在那里经过一个过程。因这缘故，我们才说，经历基督不能与父和灵没有关系。

基督是赐生命的灵，所以祂能进到我们里面。但祂是进到我们里面的那一部分？不是进到我们的头脑；我们的头脑顶多能帮助我们了解基督，却不能盛装基督。提后四章二十二节说，“愿主与你的灵同在。”主是赐生命的灵，我们里面也有一个灵，并且是得重生的灵。今天主这赐生命的灵，就是进到我们这得重生的灵里，与我们同在。因此要经历基督，我们就必须运用灵、操练灵。

如果桌上摆着丰富的食物和饮料，你却不吃不喝，那些丰富就与你无关。你要享受桌上丰富的食物，就必须张开口吃喝。照样，我们的主基督是在万有之上，永远受颂赞的神，也是神成肉体来作我们的救赎主，又是包罗万有的一位；但祂如果只是在宝座上，就与我们无分无关。感谢主，祂今天又是赐生命的灵，并且我们里面也有灵，能以接触并接受祂。因此，借着运用我们的灵，操练我们的灵，我们就能得着祂、接受祂、并享受祂。我们经历祂，也同时经历在祂里面的父和灵，所以也就经历了三一神。

在约翰二十章二十二节，主在复活那天的晚上向门徒显现，向他们吹了一口气，说，“你们受圣灵。”这就是主在十四至十五章所应许作保惠师的那灵。主在十四至十五章应许门徒后，就说，祂要去受死、埋葬，并要复活而来。借着死而复活，主成了赐生命的灵，就在复活的那天晚上来到门徒这里，将祂自己吹入门徒里面，作他们的生命和一切，以成就祂的应许。今天祂也同样赐生命的灵在我们里面，我们只要操练灵、运用灵，就能主观的经历祂。

神圣三一的两方面

前面所说的都是关于三一神素质的一面，论到三一神的所是和祂的身位。神的身位就是基督的所是；这是素质的一面。神圣三一还有经纶的一面。就经纶一面说，

involved the Father, the Son, and the Spirit. In the two “becomings” of the Triune God—His becoming flesh and His becoming the life-giving Spirit—the Father, the Son, and the Spirit all went through a process. For this reason, we say that we cannot experience Christ without involving the Father and the Spirit.

Because Christ is the life-giving Spirit, He can enter into us. But which part of our being does He enter? To be sure, it is not our mind. The most our mind can do is help us to apprehend Christ, but it cannot contain Christ. Second Timothy 4:22 says, “The Lord be with your spirit.” The Lord is the life-giving Spirit, and we have a regenerated spirit within us. Today the Lord as the life-giving Spirit enters into our regenerated spirit to be with us. Hence, in order to experience Christ we need to exercise our spirit.

There may be a table spread with an abundance of food and drink, but unless we eat and drink them, all the abundance has nothing to do with us. If we want to enjoy the rich food on the table, we need to open our mouth to eat and drink. Likewise, Christ our Lord is the One who is God over all, blessed forever. He is God who became flesh to be our Redeemer, and He is the all-inclusive One. However, if He were only on the throne, He would have nothing to do with us. Thank the Lord, today He is the life-giving Spirit, and we also have a spirit within that can contact and receive Him. Hence, by exercising our spirit we can obtain Him, receive Him, and enjoy Him. When we experience Him, at the same time we also experience the Father and the Spirit who are in Him. Hence, we experience the Triune God.

In John 20:22 the Lord appeared to His disciples on the evening of the day of His resurrection, and He breathed into them, saying, “Receive the Holy Spirit.” This was the Spirit as the Comforter whom the Lord had promised in chapters fourteen and fifteen. After the Lord promised His disciples in those two chapters, He indicated that He would go to die, be buried, and come back in resurrection. Through His death and resurrection the Lord became the life-giving Spirit, and on the evening of the day of His resurrection He came to His disciples to breathe Himself into them to be their life and everything for the fulfillment of His promise. Likewise, He is in us today as the life-giving Spirit. Simply by exercising our spirit we can experience Him subjectively.

TWO ASPECTS OF THE DIVINE TRINITY

All the aforementioned matters are related to the essential aspect of the Triune God, concerning His being and His person. The person of God is what Christ is; this is the essential aspect. The Divine Trinity has another aspect, which is the economical aspect.

乃是子在十字架上替我们死，完成父的定旨。就素质一面，子在十字架上死的时候，父也在祂里面与祂一同经过死，（参徒二十 28 下，）灵也在祂里面一同被钉。（来九 12。）但就经纶一面，乃是父计划，子来作工以完成神的计划，然后灵来实施子所完成的。擘饼聚会中，我们这些蒙子救赎的人，先是纪念子，接着在子的带领下敬拜父。所以擘饼聚会所关联的，不是神圣三一素质的一面，乃是经纶的一面。

以上所说的，都是圣经中很大、很深奥的真理。父在子里面，子在父里面；这是神圣三一素质的一面。另一面，福音书一再给我们看见，子向父祷告，并且是举目望天祷告；（约十四 41，十七 1；）这是神圣三一经纶的一面。若是只有素质一面，父在子里面，子在父里面，那么两个密谈就可以了，怎么子还需要举目望天祷告？二者既彼此内住，也就是一，怎么子还要祷告父？可见这其中的确还有经纶一面的讲究。

不仅如此，主耶稣是圣灵进到马利亚腹中成孕而生的，所以圣灵乃是祂所是的素质。（太一 20。）为人的耶稣，不仅有人性的素质，也有圣灵在祂里面作祂神性的素质；所以祂乃是神而人者。但是祂在约旦河受浸的时候，怎么圣灵又仿佛鸽子从天降下，落在祂身上？祂从圣灵而生，（路一 35，）里面有圣灵的成分，这乃是素质问题。祂受浸时圣灵降在祂身上，（太三 16，）乃是为着祂的职事作祂的能力；这是经纶问题。素质一面是关于祂里面的所是，经纶一面是关于祂外面的能力。虽然是同一位灵，但在主耶稣出生时，这位灵是作祂里面神圣的所是；等到祂出来受浸，要为神尽职时，这位灵还需要在外面降在祂身上，作祂的能力。同一位灵，先是在祂里面作生命的灵，然后又在祂外面作能力的灵。照样，我们重生的时候，就得到生命的灵；当我们被圣灵充满、浇灌，就得到能力的灵。里面生命的灵是素质一面的，外面能力的灵是经纶一面的。

总结来说，在素质一面，我们已经有那灵在我们里面；但在经纶一面，我们还得天天操练灵，时时不住的祷告，好得着能力。许多人有错误的观念，以为我们怎么会有

According to the essential aspect, when the Son died on the cross, the Father in Him also passed through death with Him (Acts 20:28b), and the Spirit in Him also participated with Him in crucifixion (Heb. 9:14). However, according to the economical aspect, it is the Son who died on the cross for us to accomplish God's purpose. The Father planned, the Son worked to accomplish God's plan, and the Spirit applies what the Son accomplished. At the Lord's table, as the Son's redeemed ones, we first remember the Son and then worship the Father under the leading of the Son. Therefore, what the Lord's table involves is not mainly the essential aspect but the economical aspect of the Divine Trinity.

All the things mentioned above are crucial and profound truths in the holy Scriptures. The Father is in the Son and the Son is in the Father; this is the essential aspect of the Divine Trinity. On the other hand, the Gospels show us repeatedly that the Son prayed to the Father and even lifted His eyes to heaven while praying (John 11:41; 17:1); this is the economical aspect of the Divine Trinity. If there were only the essential aspect of the Father's being in the Son and the Son's being in the Father, the two could speak intimately together without the Son praying to the Father. Since the two coinhere and therefore are one, why did the Son still need to pray to the Father by lifting His eyes to heaven? This shows that there is definitely another aspect, which is the economical aspect.

Furthermore, the Lord Jesus was conceived and born through the Holy Spirit's entering into Mary's womb. Hence, the Holy Spirit is the essence of what He is (Matt. 1:20). The man Jesus not only had the human essence; He also had the Holy Spirit in Him as His divine essence. Hence, He is a God-man. However, when He was being baptized in the Jordan River, why did the Holy Spirit descend upon Him like a dove (Matt. 3:16)? He was born of the Holy Spirit so that He had the element of the Holy Spirit within Him (Luke 1:35); this is a matter of essence. But the Holy Spirit's descending upon Him in His baptism was as His power for His ministry; this is a matter of economy. The essential aspect concerns His inward being, whereas the economical aspect concerns His outward power. At the birth of the Lord Jesus the Spirit was within Him as His divine being, and when He was baptized to carry out His ministry for God, the same Spirit still had to descend upon Him outwardly to be His power. The same Spirit was first within Him as the Spirit of life and then upon Him outwardly as the Spirit of power. Likewise, when we were regenerated, we received the Spirit of life. Then when we are filled with the Holy Spirit and have the outpouring of the Holy Spirit, we receive the Spirit of power. The Spirit of life within is the essential aspect, whereas the Spirit of power without is the economical aspect.

We already have the Spirit within us essentially, but we still need to exercise our spirit daily and pray unceasingly that we may receive power economically. First Thessalonians 5:17 says, "Unceasingly pray." Many people, having a wrong concept, wonder how they

那么多事能不住的祷告？实在说，祷告乃是我们属灵的呼吸，为着操练灵以享受主。我们不是有事才呼吸，无事就停止呼吸；照样，我们也不是有事才祷告，乃是要时时接触主。这位主就是三一神，祂在我们里面是那灵。我们一祷告，一操练我们的灵，就碰着这位三一神父、子、灵，而得着生命的供应。在我们的经历里，这三者是分不开的。这就是神圣三一的真理，我们必须主观丰富的经历，并为这真理刚强作见证。

李常受弟兄于主后一九八四年八月十二日讲于美国加州安那翰

can possibly have so many things to pray for unceasingly. Actually, prayer is our spiritual breathing for exercising our spirit to enjoy the Lord. We do not breathe only when we have problems and stop breathing when we have no problems. Likewise, we do not pray only when we have problems. Rather, we contact the Lord all the time. This Lord is the Triune God who is in us as the Spirit. When we pray and exercise our spirit, we touch the Triune God—the Father, the Son, and the Spirit—and we receive the life supply. In our experience these three are inseparable. This is the truth concerning the Divine Trinity. We need to experience this truth richly and subjectively and bear a strong testimony for it.

第三章

基督（二）

读经：罗马书九章五节，提摩太前书二章五节，哥林多后书三章十七节，哥林多前书一章三十节，歌罗西书三章四节，以弗所书三章八节，加拉太书二章二十节，四章十九节，腓立比书一章二十节，二十一节上，三章八节，十节上。

基督、那灵、生命、召会， 乃是圣经的精粹

前面读经所列的十二处经节，每一节都有其精粹。这十二节可分为两段，前六节告诉我们，基督是怎样的一位；后六节告诉我们，怎样经历并享受基督。前六节说到基督的所是。罗马九章五节说，基督就是神，是在万有之上，永远受颂赞的一位。提前二章五节说，基督是人。林后三章十七节说，基督是那灵。林前一章三十节说，基督是从神给我们的智慧：公义、圣别、救赎。歌罗西三章四节说，基督是我们的生命。以弗所三章八节说，基督有追溯不尽的丰富。后六节给我们经历并享受基督的路。加拉太二章二十节说，基督在我们里面活着。四章十九节说，基督成形在我们里面。腓立比一章二十节说，基督要在我们身体上照常显大。二十一节上半说到活着就是基督。三章八节说，以认识我主基督为至宝。十节上半说，认识基督并祂复活的大能。这些都是非常甜美的经历。

在人群中，圣经是一本宝贵的书，有其特别的地位，现今已经翻译成各种语言。在人类历史中，任何一种科学、学说、讲题，写成书的种类，都没有像论到圣经的书那样多。圣经实在是包罗万象，应有尽有；二千年来，有无数的书籍讲论、解释这一本圣经。圣经不只讲到神，也讲到宇宙的来源、宇宙的创造；圣经讲天文、地理，也讲人的起源和结局；讲人类的文化，也讲人类中间的种种情形，以及人生的一切。书中有科学，也有哲学；有历史，也有预言；由此可知，圣经实在是包罗万象的一本书。

CHAPTER THREE

CHRIST (2)

Scripture Reading: Rom. 9:5; 1 Tim. 2:5; 2 Cor. 3:17; 1 Cor. 1:30; Col. 3:4; Eph. 3:8; Gal. 2:20; 4:19; Phil. 1:20, 21a; 3:8, 10a

CHRIST, THE SPIRIT, LIFE, AND THE CHURCH BEING THE EXTRACTS OF THE BIBLE

Each of the twelve verses listed above in the Scripture reading contains an extract. These twelve verses may be divided into two sections. The first six verses tell us what Christ is. Romans 9:5 says that Christ is God, who is above all and blessed forever. First Timothy 2:5 says that Christ is man, while 2 Corinthians 3:17 says that Christ is the Spirit. First Corinthians 1:30 tells us that Christ is wisdom to us from God: both righteousness and sanctification and redemption. Colossians 3:4 says that Christ is our life, and Ephesians 3:8 says that Christ is One who is unsearchably rich. The latter six verses give us the way to experience and enjoy Christ. Galatians 2:20 says that Christ lives in us, and 4:19 says that Christ is being formed in us. In Philippians 1:20 Christ will be magnified, as always, in our body, and in verse 21a for us to live is Christ. Philippians 3:8 speaks of the excellency of the knowledge of Christ Jesus our Lord, and verse 10a refers to knowing Christ and the power of His resurrection. These are all very sweet experiences.

Among the human race, the Bible is a precious book that has its particular position. It has now been translated into many different languages. In human history, there have not been as many books written about any science, theory, or other topic as there have been about the Bible, a book that is truly comprehensive and exhaustive. For two thousand years there have been innumerable books discussing and interpreting the Bible. The Bible speaks not only of God but also of the origin and creation of the universe. It covers astronomy and geography, as well as the beginning and destination of man. In addition, it covers human culture, the conditions among the human race, and everything pertaining to human life. In it we can find science, philosophy, history, and prophecy. By this we can see that the Bible is truly a comprehensive book.

圣经最独特的是，其中有许多难以形容的甜美名词。在人群中，任何一本书里面，我们再也找不到另一本书像圣经那样，有这么多甜美的名词，诸如：亮光、生命、爱、恩、公义、圣别等。很可惜的是，许多读经的人，他的倾向如何，读圣经就读他倾向的那一方面。倾向科学的，就读圣经的科学；倾向地质学的，就从圣经中找出地质学；讲究礼义的孔孟之徒，就在圣经中找到伦理道德。喜欢读历史的人，要研究人类历史，也得读圣经中的历史记载，否则不能成为专家；至于研究神学的人，更得钻研圣经，因为其中神学的道理很多，历代许多神学教师竭力研读，著述极丰。但是神给我们圣经，到底是要给我们读什么？读天文、地理么？研究科学、哲学、或神学么？教导我们历史、伦常道德么？神又为什么在圣经中给我们那么多甜美的名词？

我得救已经六十年。这六十年来，我没有一天不读这本圣经；关于圣经真理的讲解，我也写了五十几年。过了今年，我就写完全部新约的注解。可以说，我对圣经不只有一个概括的观点，更有深入而透彻的研究。多年来，圣经重要的题目我讲了很多。我也一直在思考：这一本包罗万象的圣经到底在讲什么？其精髓、精粹又是什么？初到台湾时，我天天和弟兄姊妹一同查经，一年内查了六十题，就是“圣经要道”六十题。但是查读了那么多题，末了我必须承认，圣经的精粹没有别的，就是基督、那灵、生命、召会这四点；开头是基督，末了是召会，经过是那灵和生命。

基督、那灵、生命、召会，这四点就是圣经的科学，也是圣经的哲学、天文、地理、伦常道德、历史和神学。圣经所讲的一切，都是为着这四点。唯有基督是实际，是一切事物的实体。（西二17。）没有基督，就没有那灵，也没有生命和召会；有了基督，就有实际，也有实体。基督就是那灵，那灵就是生命，生命就产生召会。没有基督，就没有那灵；没有那灵，就没有生命；没有生命，也就无法产生召会。所以这四点乃是圣经的精粹、精华、精髓。

The most particular characteristic of the Bible is that it contains many indescribably sweet terms. In human society we cannot find another book that contains so many sweet terms, such as light, life, love, grace, righteousness, and sanctification. Unfortunately, many Bible readers study the Bible according to their own inclination. Those who are inclined toward science study science in the Bible. Those who are inclined toward geology try to learn geology from the Bible. Confucius's disciples, who care for propriety and justice, discover ethics in the Bible. In their study of human history, those who love history must study the historical records in the Bible; otherwise, they cannot become experts in their field. Those who study theology surely must scrutinize the Bible thoroughly because it contains many theological doctrines. Throughout the generations many teachers of theology have studied the Bible devotedly and have written profusely. However, what did God intend when He gave us the Bible? Was it for us to study astronomy or geography? Was it to research science, philosophy, or theology? Did He intend to teach us history and ethics? Moreover, why did God give us so many sweet terms in the Bible?

I have been saved for sixty years, and in these sixty years there has not been one day that I did not read the Bible. I also have been writing expositions of biblical truths for over fifty years. After this year, I will have finished writing the notes on the entire New Testament. I can say that not only do I have a general view of the Bible, but I have also studied the Bible in a penetrating and thorough way. In these many years I have spoken a great deal on the crucial subjects in the Bible. I have been constantly considering what this comprehensive Bible talks about and what its essence or extract is. When I first went to Taiwan, I studied the Bible with the brothers and sisters every day. In one year we studied sixty topics, which are the sixty topics in The Fundamental Truths in the Bible. However, after studying that many topics, eventually I have to admit that the extracts of the Bible are nothing other than these four items: Christ, the Spirit, life, and the church. In the beginning is Christ, at the end is the church, and in the process are the Spirit and life.

These four items—Christ, the Spirit, life, and the church—constitute the biblical science as well as biblical philosophy, astronomy, geography, ethics, history, and theology. Everything spoken of in the Bible is for these four items. Only Christ is the reality; He is the body of all things (Col. 2:17). If there is no Christ, there is no Spirit, and neither are there life and the church. If there is Christ, there is reality and substance. Christ is the Spirit, the Spirit is life, and life produces the church. Without Christ, there is no Spirit; without the Spirit, there is no life; and without life, there is no way to produce the church. Hence, these four items are the extract, the cream, the essence, of the Bible.

一九六一年，我在台北带领圣徒查读基督的丰富，列出圣经对基督所有的称呼；结果找出了将近三百项。基督的名称、称呼其实不仅三百项而已，乃是追测不尽、述说不竭的。所以在本篇信息，我们要从其中提纲挈领，炼出精粹，把这么多的奥秘，用十二处的经节一次说透。头六处经节是一组，在真理一面论到基督的所是；后六处经节是另一组，在经历一面讲我们怎么经历基督。

一 基督是神

在真理一面，罗马九章五节说，基督是在万有之上，永远受颂赞的神。中国的孔子很好，被尊为至圣；但他从来不敢说，也没有人说，他就是在万有之上，永远受颂赞的神。他说，“获罪于天，无所祷也。”指明他承认自己是人，不是神。但基督在地上时，不只把神活出来，并且明明的告诉人说，祂就是神。祂也用神迹奇事，用生命的话，证明祂就是神。

基督说的话虽然简单，却是奥妙；不仅高超，又有生命的供应。祂说，“我是…生命。”（约十一 25，十四 6。）我们有生命，但我们不是生命；基督却“是”生命。我们的生命是脆弱的，祂的生命却是高超的。生命在祂里面，（一 4，）唯有祂“是”生命。祂所说的这话实在太高、太大了。祂还说，“我是…光；”（八 12；）又说，“我就是生命的粮，到我这里来的，必永远不饿；”（六 35；）“人若喝我所赐的水，就永远不渴。”（四 14。）除了神，谁能说这些话？历代圣哲无法说这些话，甚至在他们的思想里，根本就没有生命的光、生命的粮、生命的水这些观念。

我们若查考圣贤之书，无法从其中读出“世上的光”、“生命的粮”这样的思想或观念。人类六千年的历史，只有主耶稣一再说到生命、光、生命的粮、活水，因为祂自己就是这一切。主耶稣的所是就是生命的粮、生命的水、生命的光，所以祂一开口就是说这些。人的思想里没有这些观念，所以说不出这样的话来。大约二百年前，法国有一位哲学家说，若是圣经四福音里所记载的耶稣，是写书的人捏造的，写书的人就够资格作耶稣了。

In 1961 I led the saints in Taipei in a study of the riches of Christ to make a list of all the titles of Christ in the Bible. Eventually, we found close to three hundred items. Actually, the names and titles of Christ are not limited to only three hundred; they are unsearchable and inexhaustible. Therefore, in this message we will try to bring out the main points and draw out the extracts, using the twelve verses in the Scripture reading to thoroughly cover so many mysteries.

Christ Being God

On the side of truth, Romans 9:5 says that Christ is God, who is over all and blessed forever. Confucius of China was very good and was revered as the greatest sage, yet he never dared to say, nor has anyone else ever said, that he was above all and was God blessed forever. Rather, he said, “Anyone who sins against heaven can no longer pray to heaven.” This indicates that he admitted that he was man, not God. But when Christ was on the earth, He not only lived out God, but He also told people plainly that He was God. Furthermore, He proved that He was God by signs and wonders and by the words of life.

The words spoken by Christ were simple yet mysterious. They were not only lofty but also full of life supply. He said, “I am...the life” (John 11:25; 14:6). We have life, but we are not life; Christ, however, is life. Our life is fragile, but His life is transcendent. In Him is life (1:4); only He is life. This word which was spoken by Him is truly high and great. Furthermore, He said, “I am the light” (8:12); “I am the bread of life; he who comes to Me shall by no means hunger” (6:35); and “Whoever drinks of the water that I will give him shall by no means thirst forever” (4:14). Besides God, who can speak such words? The sages throughout the ages could not speak such words. In their mind there were even no such concepts as “the light of the world,” “the bread of life,” and “the water of life.”

If we search through the writings of the sages, we cannot find such thoughts or concepts. In the six thousand years of human history, only the Lord Jesus repeatedly referred to life, light, the bread of life, and the living water, because He is all these things. What the Lord Jesus is, is the bread of life, the water of life, and the light of life. Therefore, often when He opened His mouth, He referred to these things. Men do not have these concepts in their mentality, so they cannot speak them. About two hundred years ago a French philosopher said that if the Jesus recorded in the four Gospels was a fabrication, then the fabricator was qualified to be Jesus. This is because the words

这是因为耶稣所说的话不仅是空前的，也是绝后的，特别在生命这一点上，更是这样。所以祂的门徒见证：“生命在祂里面，这生命就是人的光。”（约一4。）孔子顶多能说到人的“明德”，他无法说生命在他里面，这生命就是照耀人的光。主耶稣却说，“我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”（八12。）任何哲学家或圣贤之士，都说不出这样的话。主耶稣能说这么多空前绝后的话，这足证祂是不平凡的，所以才能说这样不平凡的话。

主耶稣在地上也行了许多神迹，证明祂是神。但是祂也不随便行神迹。祂在地上时，常有人向祂挑战，要祂行神迹给人看。祂回答说，“邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。”（太十二39。）然而在必要的时候，祂也行神迹。路加七章记载，拿因城有一个寡妇的独生子死了；出殡的时候，那寡妇边走边哭。那寡妇没有求神迹，只是哭；大概她知道叫天不应，呼地也不灵。她怎么也想不到，天地的主就在那时来了。主耶稣经过那城，看见这光景，就动了慈心，立刻上前按着棺材，说，“青年人，我吩咐你，起来。”（14。）那死人就坐起来，活了过来。圣经里给我们看见许多类似的神迹。祂甚至平静了风和海。（太八23～27。）这些都足以证明祂是生命，也是主宰。

主耶稣是生命，是光，也是主宰，所以祂的门徒约翰在约翰福音一开头就说，“太初有话，话与神同在，话就是神。这话太初与神同在。万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”（一1～3。）祂是造物的主，是天地的主宰，并且是又真、又活的一位。所以信主的人，没有一个觉得受了欺骗，反而都懊悔自己信得太迟慢了。我很喜乐，在不满二十岁就信了主，并且越信越强，因为我所信的这一位实在就是主，就是神。

世界上的宗教很多，教主也不少；有不少的哲学家，也有许多的先圣先贤。但是这么多的名人，没有一个说自己是主，是主宰，是神。不仅如此，没有一个宗教要人信主，或信它的教主。比如信佛教，是要人信佛，不是信主。

spoken by Jesus were unparalleled before that time or since then. This is especially true in the matter of life. Therefore, His disciples testified, “In Him was life, and the life was the light of men” (1:4). What Confucius could speak at most was concerning man’s “bright virtue,” but he could not say that in him was life and that the life was the light shining on people. However, the Lord Jesus said, “I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life” (8:12). No philosopher or sage can utter such words. That the Lord Jesus was able to speak such extraordinary words that were unequaled before or after that time proves that He was not ordinary.

The Lord Jesus also did many miracles, or signs, on the earth to prove that He was God. However, He did not perform the miracles in a careless way. While He was on the earth, people often challenged Him to perform a miracle for them. He answered, “An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet” (Matt. 12:39). However, if necessary He would perform a miracle. The record in Luke 7 tells us that there was a widow in the city of Nain, whose only son died. During the funeral, she was weeping while she walked. She did not ask for a miracle but only wept. Perhaps she felt that neither heaven nor earth would respond to her cry. She never imagined that the Lord of heaven and earth would come at that very moment. When the Lord passed through the city and saw that situation, He was moved with compassion for her. Immediately He came near and touched the bier, saying, “Young man, to you I say, Arise” (v. 14), and the dead man became alive and sat up. The Bible shows us many such miracles. He even calmed the winds and the sea (Matt. 8:23-27). All these cases adequately prove that He is the life and the sovereign Master.

The Lord Jesus is the life, the light, and the sovereign Master. Therefore, His disciple John wrote in the very beginning of his Gospel, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not one thing came into being which has come into being” (1:1-3). He is the Creator, the sovereign Master of heaven and earth, and the real and living One. Hence, no one who believes in the Lord has the sense of being cheated. Rather, nearly everyone regrets that they believed in Him only belatedly. I am glad that I believed in the Lord before I reached the age of twenty, and my faith has become stronger and stronger because the One in whom I believe is the Lord and God.

There are many religions in the world, and there are also numerous founders of religion. There are many philosophers as well as ancient teachers and sages. However, among so many notables, none have referred to themselves as the Lord, the sovereign Master, or God. Not only so, but nearly no religion requires people to believe in its founder

但信耶稣乃是信主，不是信教。有时外邦人也承认，信耶稣的人乃是信主的。信耶稣就是信主，因为耶稣就是主。宇宙有主，凡被造之物都有主。谁是我们的主？也许有人说，生我们的父母是我们的主。但父母一生起病，连他们自己也作不了主。也不要认为丈夫是一家之主；一碰到环境，他恐怕也作不了主。宇宙中只有一位主，就是耶稣基督；独有祂能作我们的主，因为祂是生命。祂也是万有的主，能管治一切的环境。主耶稣是主，是生命，并且管治万有；所以祂是在万有之上，永远受颂赞的神！

二 基督是人

提前二章五节说，基督也是人。讲基督是人，比讲祂是神更难。人是很普通的，似乎没有什么特别。但使徒保罗说，“只有一位神，在神和人中间，也只有一位中保，就是那人耶稣基督。”这就是说，主耶稣不仅是神，同时也是人，所以祂能作神和人中间的中保。这并非说祂作神作够了，就来改作人；作人之后又觉得还是作神好，就回头去作神。实际上，祂原初只是神，不是人；在二千年前，祂借着圣灵从童女马利亚生为一个人。从那时起，祂是神也是人；祂乃是神人。

主耶稣来作人，在外貌上并不出类拔萃，乃是一个普通的人。有一次，祂进了耶利哥城，众人围着要观看祂，撒该也在场。但撒该身量矮小，就爬上桑树，想要从树上看耶稣。耶稣到了，往上一看，就对撒该说话。（路十九1～5。）如果主耶稣身量高大，撒该就不必爬树也能看到祂；如果主耶稣长得出类拔萃，撒该一眼就能认出祂来，不必等到祂先认出撒该。以色列人有个错误的观念，以为弥赛亚在外表上是了不起的一位。但是申言者以赛亚说，“祂的面貌比别人憔悴，祂的形容比世人枯槁…祂无佳形美容，我们看见祂的时候，也无美貌使我们羡慕祂。”（赛五二14，五三2。）这就是为人的耶稣！

有一点很奇妙的，就是从四福音的记载，我们读不出那些形容圣贤的字眼，诸如仁义、道德、良善等；但是我们能看见，有一个人活在那里，他的生活是人的生活，却是奇妙超凡，完美至极，甚至中国儒家的伦常、道德、

as a lord. For instance, to believe in Buddhism is to believe in Buddha, not in a lord. But to believe in Jesus is to believe in the Lord because Jesus is the Lord. The universe has a Lord, and every creature in it has a Lord. Perhaps some would say that our parents who gave birth to us are our “lords,” but if our parents become sick, they cannot even be their own “lords.” Do not consider that the husband is the lord of a family, because when he encounters many situations, he is unable to act as the lord. There is only one Lord in the universe, and He is Jesus Christ. Only He can be our Lord because He is the life. He is the Lord of all, who is able to rule over all the environment. The Lord Jesus is the Lord and the life, and He rules over all things. Hence, He is God over all, blessed forever!

Christ Being Man

First Timothy 2:5 says that Christ is also man. It is more difficult to speak of Christ as man than to speak of Him as God. Man is very ordinary; there is almost nothing special about being a man. However, the apostle Paul said, “For there is one God and one Mediator of God and men, the man Christ Jesus.” This means that the Lord Jesus is not only God but also man; hence, He is qualified to be the Mediator, the go-between, of God and men. This does not mean that He tired of being God and became a man instead, after which He became God again. Rather, in eternity He was God and not man, but two thousand years ago He was born of the virgin Mary through the Holy Spirit to be a man. Since then He is both God and man; He is the God-man.

As a man, the Lord Jesus was not remarkable in appearance; He was an ordinary man. One time He entered the city of Jericho, and people crowded around to see Him. Zaccheus was there too, but being small in stature, he climbed up in a sycamore tree in order to see Jesus. As He came to that place, Jesus looked up and spoke to Zaccheus (Luke 19:1-5). If the Lord Jesus had been tall in stature, Zaccheus would not have needed to climb a tree in order to see Him. Moreover, verse 5 indicates that the Lord may have recognized Zaccheus before Zaccheus recognized Him. If the Lord Jesus truly had a remarkable appearance, Zaccheus should have recognized Him first. The Israelites have a wrong concept in thinking that the Messiah is One who is excellent in appearance. The prophet Isaiah said, “His appearance was marred more than that of any man,/And His form more than that of the sons of men.... He has no attracting form nor majesty that we should look upon Him,/Nor beautiful appearance that we should desire Him” (Isa. 52:14; 53:2). This is the man Jesus!

It is remarkable that in the record of the four Gospels we rarely find expressions such as benevolent, just, moral, and good, which are used to describe the sages. We see, however, a man whose living was a human living, yet it was so wonderful, extraordinary, and perfect that even expressions used by the followers of Confucius for human

仁义等字眼，都无法将其描写得完全尽致。祂虽然过着人的生活，却远超过仁义道德，是人的辞汇无法形容的。人类文化里有什么，就会造出适合的辞汇来表达。但在人群社会中，从未有人活出一种生活，是像主耶稣在四福音中所记载的生活，因此也没有任何人类的辞汇能表达祂那样的生活。

在路加十章，有一个法利赛人的律法师，起来试探耶稣。他洋洋自得，觉得自己有智慧，不愧是教导摩西律法的，懂得神律法的精髓，就是爱神并爱邻舍。但他还想在主耶稣面前称义自己，就问主：“谁是我的邻舍？”主耶稣就讲了一个故事。（25～37。）那故事是个浅显而美妙的比喻；主用这个故事告诉那律法师：“你觉得洋洋自得，自以为义；岂不知你就是那个从耶路撒冷堕落到咒诅之地，半路被打伤的人。犹太宗教人士把你打个半死，剥了你的衣服，扔下你不管；后来那些祭司和利未人，那些道德家来了，也不理你；只有一个好撒玛利亚人路过，怜悯你，细心的照顾你。你还记得么，从前你们曾说我是撒玛利亚人，又有鬼附着。我没有鬼附着，（参约八48～49，）但我的确是撒玛利亚人，是你们所看为藐视并毁谤为卑贱的人。我就是你的邻舍，唯有我能照顾你，给你的伤口倒上油和酒，以滋润、医治你。你所该爱的邻舍，就是我。”

这个故事含意深远，给我们看见，我们原都是堕落的人，被打个半死，还被剥去衣服；宗教家或道德家都无法救我们。但主是好撒玛利亚人；祂是神来成为一个被藐视的人，为我们经过人生，路过我们的人生。祂一来，不仅救我们，还用酒医治我们，用油滋润我们，且用祂的牲口负载我们——不是用堂皇的汽车，也不是用高头大马，乃是用小毛驴；祂不是耀武扬威的，乃是低微的把我们送到客店，就是召会。主不是用大旅馆，乃是用小客店来预表召会。祂托这个小客店照顾我们。祂还应许祂必再来，并为我们偿付一切所需的费用。哦，祂是何等甜美、卑微的一位。实际上，“好”还不足以形容祂为人的甜美；祂是慈良远超人所能量，胜于舍己顾人。地上再也找不到适当的辞句来形容祂的佳美。这就是我们的主，全然可悦的一位。祂实实在在是一个人，却是人中之人，人上之人，出

relationships, morality, and benevolence cannot fully depict it. Although He lived a human life, His living far exceeded benevolence and morality; it is indescribable with human vocabulary. We always create an appropriate vocabulary to express what we have in our human culture, but in human society no one has ever lived a life that was like the one lived by the Lord Jesus as recorded in the four Gospels. Hence, there is no human vocabulary to express that kind of living.

In Luke 10 a certain lawyer of the Pharisees stood up and put Jesus to the test. He was elated, considering himself to be wise, unashamed to be a teacher of the Mosaic law, who understood the essence of God's law, that is, to love God and to love one's neighbor. Wanting to justify himself before the Lord Jesus, he asked Him, "Who is my neighbor?" (vv. 25-29). Then the Lord Jesus told a story, a parable that was marvelous yet easy to understand (vv. 30-35). It seems that He used that story to tell the lawyer, "You are elated and self-justified, yet you do not realize that you are the man who fell from Jerusalem to the place of curse and who was beaten on the way. The Jewish religionists have beaten you half dead, stripped you, and left you alone, and the priests and the Levites, the moralists, have passed by and ignored you. Only a good Samaritan, who was journeying, was moved with compassion toward you and has cared for you in a detailed way. Do you still remember that formerly you said that I am a Samaritan and have a demon (John 8:48-49)? I do not have a demon, but I am definitely a 'Samaritan,' a lowly person whom you have despised and slandered. I am your neighbor, and only I can take care of you by pouring oil and wine on your wounds to anoint and heal you. I am the very neighbor who loves you."

This story implies some deep matters. It shows us that we were fallen people "beaten half dead" and "stripped of our clothing." Neither the religionists nor the moralists can save us. However, the Lord is the good Samaritan. He was God who became a despised man to pass through human life for us and journey through human life as we do. When He came, He not only saved us but also healed and soothed us with oil and wine. Furthermore, He carried us on His own beast, not in an impressive car or on a big horse but on a little donkey. He brought us to the inn, the church, not in a way to show off His mightiness but in a lowly manner. The Lord did not use a big hotel but a small inn as a type of the church. He entrusted us to the care of the small inn. He also promised that He will return and repay for us all the necessary expenses. Oh, what a sweet and lowly One He is! Actually, good is not adequate to describe the sweetness of His conduct. His kindness, which is far beyond what man can measure, is more than just sacrificing oneself for others. We cannot find any expression on earth to adequately describe His beauty. This is our Lord, the One who is altogether pleasant. He is truly a man, the Man among all men and the Man above all men,

类拔萃，超绝佳美；但是祂的超绝，不是在祂的外貌、步武上，也不是在大事上，乃是在许多微小的事上。

四福音记载，主耶稣曾两次用神迹喂饱跟随祂的群众。（太十四13～21，可六32～44，路九10～17，约六1～13。）头一次光男丁就有五千人。那时施浸者约翰被斩首，主耶稣就退到野地去，却有许多群众跟随祂。主耶稣对他们动了慈心，治好了他们的病人，又向他们讲论神的话，从白天讲到日落。门徒看见，就到祂跟前说，“这是野地，时候已经晚了，请解散这些群众，他们好往村子里去，为自己买食物。”主却怜悯群众，要门徒预备。门徒觉得为难，就说，“我们这里除了五个饼两条鱼，再没有别的。”主吩咐他们拿过来给祂，并要他们叫众人一组一组的坐下，有一百一排的，有五十排的。主拿着五饼二鱼，望天祝福，然后擘开饼递给门徒，再传给群众，鱼也分给众人。众人都吃，并且吃饱了。门徒拾起零碎，还装满了十二篮子。这给我们看见，主耶稣的举止、行动，不仅有头脑、有办法、很柔细、很大方，更是任何人的言语都无法形容的超特绝佳。

今天我们对主稍微有经历的人都能见证，当我们爱祂、追求祂、与祂有交通，我们也就自然而然的活出一种光景，是人无法形容的。我们能忍受人所不能忍受的，能活出人无法活出的生活，甚至超过谦卑、温柔。我们能活这样的生活，因为我们乃是凭主而活。主耶稣在地上，就是这样一个奥秘；所以我们这些跟随耶稣的人，也成了奥秘，是别人难以了解的。人以为该发脾气了，我们却若无其事；人以为该雀跃了，我们与素常一样；人以为该哀哭了，我们还能赞美；人以为该欢呼了，我们却俯伏敬拜。我们不凭环境，乃凭里面主的感动、引导而生活。有时环境很好，应该欢喜快乐；但里面却觉得亏缺主的荣耀，不够使周围的人认识主，不够在他们面前彰显主、活出主，而流泪自责。这就是基督徒奥秘的地方，是外邦人所无法领会的。

主耶稣显在人面前，实在就是一个真正的人；祂不仅超特绝佳，也满了情感。当祂到拉撒路的坟墓那里，就在众人面

outstanding and unequalled in beauty. However, His excellence is not in His appearance or merely in His great actions, but in many small things.

In the record of the four Gospels the Lord Jesus twice fed, in a miraculous way, the crowds who followed Him (Matt. 14:14-21; 15:32-39; Mark 6:30-44; Luke 9:10-17; John 6:1-13). On the first occasion there were five thousand, counting only the men. At that time John the Baptist had been beheaded. The Lord Jesus withdrew to a deserted place, but a great crowd followed Him. He was moved with compassion for them and healed their sick. He also spoke the word of God to them all day until evening. The disciples came to Him, saying, "This place is deserted and the hour is already late. Send the crowds away that they may go into the villages and buy food for themselves" (Matt. 14:15). However, the Lord had mercy on the crowds and told the disciples to prepare food for them. The disciples were troubled, saying, "We do not have anything here except five loaves and two fish" (v. 17). The Lord told them to bring the five loaves and the two fish to Him, and He commanded the crowds to recline in companies, by hundreds and by fifties. Then the Lord "took the five loaves and the two fish and, looking up to heaven, He blessed and broke the loaves and gave them to the disciples to set before them; and the two fish He divided among all. And they all ate and were satisfied" (Mark 6:41-42). The disciples took up what was left over of the broken pieces, which were twelve full handbaskets. This shows us that the Lord Jesus conducted Himself in a way that was not only wise, skillful, fine, and dignified, but also extraordinary and excellent beyond the description of any human language.

Today those of us who have some amount of experience of the Lord can testify that when we love Him, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description. We can endure what others cannot, and we can live a life that others cannot, even a life that goes beyond humility and meekness. We can live such a life because we live by the Lord. The Lord Jesus was a great mystery when He was on the earth. Hence, as the followers of Jesus, we also become a mystery which is incomprehensible to others. At times they think that we should lose our temper, yet we behave as if nothing has happened. At other times, they think that we should jump with joy, yet we act as usual. When they think that we should weep, we still can praise, and when they think that we should exult, we bow down in worship. We live not according to the environment but according to the Lord's moving and leading within. Sometimes our environment is very good, and apparently we should be happy and rejoicing. Nevertheless, within we feel that we have fallen short of the Lord's glory, that we have not sufficiently caused those who are around us to know the Lord, and that we have not adequately expressed Him and lived Him out before them; therefore, we weep in self-reproach. This is the mystery of being a Christian, which is incomprehensible to the Gentiles.

The Lord Jesus appeared before men truly as a genuine man. He was not only transcendent and unparalleled but also full of emotion. When He went to the tomb of

前哭了。犹太人说，“你看祂何等爱这人。”（约十一 35～36。）但主耶稣哭不是为拉撒路死了，而是因为在那里没有一个人认识神，没有一个人懂得神的心意，也没有一个人与神真正联结为一，为神而活，并活出神来。不只犹太人，连门徒并马大、马利亚、拉撒路一家，他们与主同在这么长久，与祂十分熟识，竟然也不认识神的作为。祂灵里悲愤，说不出来话，就哭了。福音书里有许多例证，给我们看见，主所过的生活是属人的，却是一种超越谦卑、温柔、仁爱、圣洁的生活。祂的生活超脱，却是实实在在的为人生活。

三 基督是灵

主耶稣不仅过着人性生活，末了祂还钉十字架，为要救赎我们。不仅如此，祂也从死里复活，并在复活里成了赐生命的灵。（林前十五 45 下。）所以林后三章七节说，“主就是那灵。”今天主若不是灵，祂就无法与我们有关系。主的心意不仅是要自己活着，祂更要进到我們里面，使我们成为祂的肢体，作祂团体的身体以彰显祂。但祂要进到我們里面，祂就必须是灵。无论是希腊文或希伯来文，“灵”这字也可以翻作“气”。灵就好像空中的气；但这不是说，主是灵，祂就没有人位。祂是灵，祂还是神，祂也是人，仍然有人位。今天这位神人耶稣基督，乃是灵。这真是奥秘。

地上的宗教，没有一个像基督教。基督教真正的力量，完全在于里面的生命，所以能普及全世界。我们都是微小的人，但我们能见证，信主耶稣之后，我们里面就有一个内在的能力，使我们活出超特的生活。这是基督教内在的能力，也是基督徒生命的故事。以种植为例：你把石头种在地里，一点反应也没有。但你若把一粒种子种在地里，不久就长出嫩芽。地上的土也许厚而坚硬，但种子仍能发芽生长，因为它里面有一个内在的生命力量。这内在的生命力量一发动，就能突破硬土的限制。照样，在基督徒里面，也有一种生命的能力。这能力的来源，就是在我们里面的基督自己，祂如今乃是那灵，与我们的灵同在。我们若在灵里祷告，只要十分钟，里面生命的能力就立即发动。这是其他宗教的不及之处。这也证明我们所信的耶稣，所求告的这位主，祂不只是神而人者，祂也是那灵，住在我们的灵里。

Lazarus, He wept in front of the people. The Jews said, “Behold how He loved him!” (John 11:35-36). The Lord Jesus wept, however, not because Lazarus had died but because no one there knew God or God’s heart, and no one was truly united with God to live with God and live out God. Not only the Jews, but even the disciples and the family of Martha, Mary, and Lazarus, who were with the Lord for such a long time and were very much acquainted with Him, did not know God’s doings. Being grieved in spirit and unable to utter anything, He wept. There are many illustrations in the Gospels showing us that the Lord lived a human life, yet it was a life that surpassed humility, meekness, kindness, and holiness. His life was transcendent yet truly human.

Christ Being the Spirit

The Lord Jesus not only lived a human life but was eventually crucified for our redemption. Moreover, He was resurrected from death and became the life-giving Spirit in resurrection (1 Cor. 15:45b). Therefore, 2 Corinthians 3:17 says, “The Lord is the Spirit.” If the Lord were not the Spirit today, He could not have an organic relationship with us. The Lord’s intention is not only to live by Himself but to enter into us that we may become His members to be His corporate Body for His expression. However, for Him to enter into us He has to be the Spirit. Both in Greek and in Hebrew the word spirit may also be rendered breath. The Spirit is like the breath, the air. This does not mean, however, that the Lord as the Spirit is no longer a person. As the Spirit, He is still God, and He is also man as a person. Today the God-man Jesus Christ is the Spirit. This is truly a mystery.

None of the religions on earth is like Christianity. The true power of Christianity altogether lies in the inner life; this is why Christianity is able to spread worldwide. We are insignificant people, but we can testify that since we believed into the Lord Jesus, we have had an intrinsic power in us that enables us to live out a transcendent life. This is the intrinsic power of Christianity and the story of the life of Christians. We may use sowing as an illustration. If you sow a stone into the earth, there will be no reaction. However, if you sow a seed into the earth, it will sprout after a short while. The soil of the earth may be thick and hard, yet the seed still will sprout and grow because it has the intrinsic life power. Once the intrinsic life power operates, it can break through the limitation of the hard soil. Likewise, within a Christian there is the life power. The source of this power is the Christ who is in us. Now He as the Spirit is with our spirit. If we pray in spirit for just ten minutes, the life power within us immediately begins to operate. This is what is lacking in religion. This also proves that the Jesus in whom we believe, the Lord upon whom we call, is not only the God-man but also the Spirit dwelling in our spirit.

四 基督是我们的智慧：

公义、圣别、救赎

这一位在我们里面的基督，乃是从神给我们的智慧。（林前一 30。）这里的智慧不是指聪明，乃是指公义、圣别、救赎说的。公义就是正派、准确、没有错误，这主要的是对人。圣别就是完全归神，一点也没有属人的搀杂，这主要的是对神。救赎是指我们凭自己无法是智慧、公义、圣别的，唯有凭基督神圣的生命才能作到；这主要的是为着我们自己。基督是神而人者，祂在我们里面是灵，并且祂也是我们的智慧。我们越信靠祂，越向祂祷告，就越得着智慧。一有智慧，我们行事为人就会准确，就有公义；我们的举止态度就会圣别，完全分别归神；同时对于我们不及之处，基督在我们里面也是我们的救赎，拯救我们。这就是在我们里面超绝的一位：祂是神，是人，也是那灵，使我们有智慧、公义、圣别、救赎。

五 基督是我们的生命

作为那灵，基督不仅是我们内在的能力，祂就是我们的生命。歌罗西三章四节说，“基督是我们的生命。”人能在地上生活行动，在于有生命；人一死，就怎么也动不了。我们基督徒不仅有人的生命，也有主基督在我们里面，作我们超凡的生命。祂是那灵，作我们的生命，使我们凭以生活行动，而能以像祂那样的超绝佳美。

六 基督有追测不尽的丰富

基督是神，是人，是灵，是从神给我们的智慧、公义、圣别、救赎，是我们的生命。所以祂是包罗万有者，有追测不尽的丰富。祂就是我们的仁义，祂就是我们的道德，祂就是我们的美德。祂的所是，远超中国圣贤所讲的仁义道德，人类的言辞全都无法表达。祂是何等的丰富！凡我们所需要的，祂都是，并且是丰丰富富的。我们需要能力，祂就是我们的能力；我们需要忍耐，祂就是我们的忍耐；我们需要美德，祂就是我们的美德；我们需要爱，祂就是我们的爱；我们需要安慰，祂就是我们的安慰；我们需要暗中之光的引导，祂就是我们的光照和引导…祂就是一切，并且在我们里面是丰富而包罗无限的。使徒保罗看见这一个，所以他说，他蒙了恩典，要把基督那追测不尽的丰富，当作福音传给外邦人。

Christ Being Our Wisdom:

Both Righteousness and Sanctification and Redemption

This Christ who is in us is wisdom to us from God (1 Cor. 1:30). Wisdom here does not refer to cleverness; it denotes righteousness, sanctification, and redemption. Righteousness is to be proper, accurate, and without mistakes; this is mainly toward others. Sanctification is to be absolutely for God, without any human mixture; this is mainly toward God. Redemption implies that we cannot have wisdom, righteousness, and sanctification by ourselves but by Christ's divine life; this is mainly for ourselves. Christ as the God-man is in us as the Spirit, and He is also our wisdom. The more we trust in Him and pray to Him, the more we have wisdom. Once we have wisdom, our walk, our conduct, will be proper, and thus we will have righteousness. Moreover, our actions and attitudes will be sanctified, wholly separated unto God. At the same time, Christ in us is our redemption to save us from anything in which we fall short. This is the excellent One within us. He is God, man, and the Spirit for our wisdom: both righteousness and sanctification and redemption.

Christ Being Our Life

As the Spirit, Christ is not only our inner power but also our life. Colossians 3:4 says that Christ is our life. We live and move on earth because we have life; once we die, we cannot move any longer. As Christians we have not only the human life but also the Lord Christ in us as our surpassing life. He is the Spirit to be our life, by which we may live and walk and be transcendent and excellent, as He is.

Christ Having the Unsearchable Riches

Christ is God, man, and the Spirit. He is wisdom to us from God: both righteousness and sanctification and redemption. He is also our life. Hence, He is the all-inclusive One with the unsearchable riches. He is our kindness with justice, our morality, and our virtues. What He is, which far exceeds the kindness, justice, and morality taught by the Chinese sages, cannot be expressed by human language. How rich He is! Whatever we need, He is, and He is abundantly. If we need power, He is our power; if we need patience, He is our patience; if we need virtues, He is our virtues; if we need love, He is our love; if we need consolation, He is our consolation; if we need the leading of light in darkness, He is our light and leading. He is everything, and He is rich and all-inclusive in us. The apostle Paul saw this; therefore, he said that grace was given to him that he might announce to the Gentiles the unsearchable riches of Christ as the gospel (Eph. 3:8).

经历并享受基督

基督不仅是我们的救主，祂乃是神，是人，是灵，是我们的智慧：公义、圣别、救赎，是我们里面的生命，是包罗万有、追溯不尽之丰富的一位。这样的一位，今天就在我们里面，作我们的生命和一切，使我们能经历并享受祂。

一 活着不再是我，乃是基督在我里面活

保罗说，基督是宝贝，盛装在我们这些没有价值且脆弱的瓦器里。（林后四7。）基督是宝贝，我们是瓦器；但这瓦器却有基督在里面。所以要经历并享受基督，我们首先必须不凭自己活，乃要让基督活在我们里面。（加二20。）

二 基督成形在我里面

保罗在加拉太四章十九节说，“我为你们再受生产之苦，直等到基督成形在你们里面。”这意思是说，基督要成形在我们里面，需要经过一段时间的劳苦。我们初得救时，在我们里面的生命，如同刚成孕的婴孩；基督是我们的生命，但我们不太觉得，不太会凭祂而活。婴孩在母腹里，经过九个月的成孕，才完全成形。照样，基督在我们里面，也需要经过我们一段时间的劳苦，借着我们一起操练凭祂而活，才能成形在我们里面。

身为基督徒，今天我们该过怎样的生活？是伦常生活，还是道德生活？我们应当过基督在我们里面成形的生活。这不是一件容易的事；因为我们都太天然了，都习惯于凭天然的生命活着，不知不觉还是过所谓正派的生活、公义的生活，而不是让基督成形在我们里面的生活。我们若不凭基督活，即使我们没有过失，仍不能使基督在我们里面成形。这完全是两回事。好比黄铜和黄金，外观虽然很像，里面的成分却完全不同，贵重的程度也相差甚远。凭着天然生命的生活，即使能成为完人，仍然只是个人，不过是黄铜，并非黄金；让基督成形的生活才是黄金。我们都需要竭力奋斗，好让基督成形在我们里面。

三 显大基督

保罗在腓立比一章二十节说，“照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无

EXPERIENCING AND ENJOYING CHRIST

Christ is not merely our Savior. Rather, He is God, man, the Spirit, our wisdom—righteousness, sanctification, and redemption—our life within, and the One who is all-inclusive and unsearchably rich. Such a One is in us today to be our life and everything that we may experience and enjoy Him.

No Longer We Living, but Christ Living in Us

Paul said that Christ is the treasure that we contain as earthen vessels, vessels that are worthless and fragile (2 Cor. 4:7). We are earthen vessels, yet within us, the earthen vessels, is Christ as the treasure. Therefore, to experience and enjoy Christ, we first must not live by ourselves but let Christ live in us (Gal. 2:20).

Christ Being Formed in Us

In Galatians 4:19 Paul says, “My children, with whom I travail again in birth until Christ is formed in you.” This means that we need to pass through a period of traveling in order for Christ to be formed in us. When we were newly saved, the life in us was like an infant in the beginning stage of pregnancy. Christ is our life, but at first we do not have much inner sense of life and do not know how to live by Him. It takes nine months of pregnancy for a baby to be fully formed in the mother’s womb. Likewise, we need to continually practice living by Him and thus pass through a time of traveling that Christ may be formed in us.

What kind of life should we live today as Christians? Is it merely a life of normal human relationships or a life of morality? We should live a life of having Christ formed in us. This is not an easy thing because we are too natural and too accustomed to living by our natural life. Unconsciously we still live a proper life, a righteous life, but not a life of having Christ formed in us. If we do not live by Christ, we still cannot have Christ formed in us even if we have no faults. To have Christ formed in us and to be faultless are altogether two different things. Copper and gold may be very much alike in appearance, but their inner content is altogether different, and their degree of preciousness is also quite distinct. We may live by our natural life and even become perfect men, but we are still human beings; we are merely copper, not gold. Only a life that allows Christ to be formed in us is a life of gold. We all need to endeavor and strive that Christ may be formed in us.

Magnifying Christ

In Philippians 1:20 Paul said, “According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will

论是生，是死，总叫基督在我身体上，现今也照常显大。”这里保罗所盼望的，不是道德显大，不是仁爱显大，不是伦常显大，也不是忍耐显大，乃是基督显大。今天我们的难处，就是在得救后，一直想要作正当的基督徒，过着纯洁无过的生活：从前脾气暴躁，现在盼望温柔；从前态度不对，现在盼望正确…。但即使你无过了，那还不是基督。一切的问题是：到底我们彰显什么？彰显脾气或彰显忍耐都不对，那都不是基督。我们唯一该彰显的，乃是基督。

四 活着就是基督

我们必须像保罗一样，盼望无论是生是死，总叫基督照常显大。这意思就是说，不是让人看见我们的忍耐、谦卑、圣别、良善、完美，乃是让人看见基督从我们身上活出来。到一个地步，我们也能“活着就是基督”。（腓一21上。）

五 赢得基督

因着要活基督、显大基督，保罗说他已经亏损万事，看作粪土，为要赢得基督。（腓三8。）保罗所说的“万事”，还并不是指属世、物质的事物，乃是指五至六节所含示的宗教、哲学、文化、道德等类有思想、有高深哲学的事物，特别是神借摩西所赐的律法。保罗为律法热心，甚至到一个地步，他说，按律法上的义说，他是无可指摘的。但是他得救后，从前他凭肉体所信靠的那些事物，包括律法的义在内，对他都成了亏损，因为那都成了基督的代替品，使他远离基督，无法经历基督、活基督、显大基督。因此，他把那些完全丢到一边，看作粪土，因他以认识主基督耶稣为至宝；他渴望经历基督、得着基督，并且给人看出他是在基督里面。（9。）

六 认识基督，并祂复活的大能

得着基督是一件事，经历基督又是另一件事。保罗先是得着启示，认识基督的卓越。因着这样的认识，保罗就愿意出代价，将一切看作亏损、粪土，为要得着基督；他切慕基督到一个地步，渴望能“认识基督”，晓得“祂复活的大能”。这样的认识不是客观的道理，乃是主观的经历。认识基督耶稣为至宝，是借着启示；但要认识

be magnified in my body, whether through life or through death.” What Paul hoped for here was not that morality, kindness, normal human relationships, or patience may be magnified, but that Christ may be magnified. Our problem today is that after we are saved, we keep trying to be a proper Christian living a pure and faultless life. Whereas formerly we had an irritable temperament, now we hope to be gentle; whereas in the past we had a wrong attitude, now we hope to be proper. However, even if we become faultless, that is still not Christ. The question is, What do we express? Whether we express temper or patience, both are wrong because neither is Christ. The only One whom we should express is Christ.

“To Live Is Christ”

Like Paul, we should hope that we magnify Christ, as always, whether through life or through death. This means that, instead of letting others see our patience, humility, sanctification, goodness, and perfection, we should let them see Christ being lived out in us. We live Him out to such an extent that for us “to live is Christ” (Phil. 1:21a).

Gaining Christ

In order to live and magnify Christ, Paul said that he suffered the loss of all things and counted them as refuse that he might gain Christ (Phil. 3:8). The “all things” to which Paul refers are not the worldly, material things; rather, they are the things implied in verses 5-6, things of lofty thoughts and profound logic, such as religion, philosophy, culture, morality, and especially the law given by God through Moses. Paul was zealous for the law to such an extent that he said that he was blameless according to the righteousness which was in the law. However, after he was saved, the things in which he trusted in his flesh, including the righteousness of the law, he counted as loss because they became replacements of Christ that distracted him from Christ and made it impossible for him to experience Christ, live Christ, and magnify Christ. Hence, he cast all those things aside completely, counting them as refuse on account of the excellency of the knowledge of the Lord Jesus Christ. He aspired to experience Christ, gain Christ, and be found in Christ (v. 9).

Knowing Christ and the Power of His Resurrection

To know the excellency of Christ is one thing, while to experience Christ is another thing. Paul first received the revelation to know the excellency of Christ. Then, because of such knowledge, he was willing to pay the price by considering all things to be loss, refuse, that he might gain Christ. He desired Christ to such an extent that he longed to “know Him” and “the power of His resurrection” (v. 10). Such knowledge is not objective doctrine but subjective experience. To know the excellency of Christ Jesus is by revelation, but to know

基督，乃是借着经历，就是对基督有经历上的认识，也就是在对祂充分的认识上经历祂。至终保罗经历并享受了基督，对基督有经历上的认识，并在复活的大能里经历基督。要经历基督，就必须在复活的大能里，而不在天然的生命里。借着复活的大能，我们就能认识、经历、并享受基督。

总结的话

我们总结前面的十二项，就会清楚看见，认真说来，基督教不是要人信一个宗教，乃是要人相信基督。基督教所该给人的，不是宗教，乃是基督。这位基督是超绝、活泼、佳美的一位：祂是神；祂是人；祂是那灵，能进到我们里面；在主观一面，祂在我们里面作了我们的智慧：公义、圣别、救赎；祂在我们里面，也作了我们的生命；祂在们里面又是包罗万有、丰富无限、全备供应的一位，作了我们生活中的一切。

对于这样的一位，我们该有的反应是：不再是我们自己活着，乃是这位是神又是人，且是那灵的基督活在我们里面；祂等着要成形在我们里面；祂还要从我们里面活出来，把祂彰显于外；甚至到一个地步，我们能活着就是基督。我们要以对基督的认识为至宝，渴望认识这样一位基督，并认识祂复活的大能。这样，基督复活的大能就会在我们里面发动，使我们的生活满了对祂的经历与享受。

亲爱的弟兄姊妹，这才是全备的福音。我们相信主耶稣，不仅接受祂作救主，也接受祂这又真又活的一位进到我们里面，作我们的生命，作我们的一切。盼望我们的眼睛都被开启，看见这一个，并且倾向这一个，为此多有祷告和操练。也盼望能有更多的人蒙到这个恩典，享受到这个福气。

李常受弟兄于主后一九八四年二月三日讲于美国加州安那翰

Christ is by experience. It is to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Eventually, Paul experienced and enjoyed Christ; that is, he had the experiential knowledge of Him and experienced Him in the power of His resurrection. To experience Christ requires us to be in the power of His resurrection, not in our natural life. We can know, experience, and enjoy Christ by the power of His resurrection.

A CONCLUDING WORD

In conclusion, from the preceding twelve items we can see clearly that in actuality to be a Christian is to believe not in a religion but in Christ. What Christianity should offer to people is not religion but Christ. This Christ is excellent, living, and pleasant. He is God, He is man, and He is the Spirit who enters into us. Subjectively, He is in us to be our wisdom: both righteousness and sanctification and redemption; He is in us to be our life; and He is in us as the One who is all-inclusive and unlimitedly rich with the bountiful supply to be everything to us.

Toward such a One our reaction should be that it is no longer we who live, but it is Christ, who is God, man, and the Spirit, who lives in us. He is waiting to be formed in us, He wants us to live Him out and express Him, even to the extent that for us to live is Christ. We should consider the knowledge of Christ as something excellent and aspire to know such a Christ and the power of His resurrection. Thus, the power of Christ's resurrection will operate in us so that our living is full of the experience and enjoyment of Him.

Dear brothers and sisters, this is the complete gospel. When we believe in the Lord Jesus, we receive Him into us not only as our Savior but also as the real and living One to be our life and everything. I hope that our eyes will be opened so that we can see this, be inclined to this, and therefore have more prayer and practice. I also hope that more people will receive this grace and enjoy this blessing.

第四章

那灵

读经：约翰福音七章三十七节至三十九节，十四章十六至二十节。使徒行传十六章七节下，罗马书八章九节下，腓立比书一章十九节，哥林多后书三章十七节，罗马书八章十六节，启示录二章七节，三章二十二节，十四章十三节，二十二章十七节，约翰福音六章六十三节下。

祷告：主，我们敬拜你，你是生命活水的泉源，满足了我們。主，我们再来喝你，愿你更多满足我们。主，把你的话向我们开启，用你话中的水洗涤、更新我们。你这裂开的磐石，再向我们涌出活水，使我们每个人心中畅快、满足、喜乐。我们愿意时时高声赞美，永远作你的见证。阿们。

圣经的中心是基督

要爱一件东西，就必须那件东西对你是可爱的。实际上，不是我们能爱，乃是东西可爱，就吸引我们去爱。不可爱的东西，要我们爱就很勉强；可爱的东西，要我们不爱也不容易。照样，我们爱主，乃是因为祂的可爱吸引了我们。祂是太富有吸引力了。二千年来，受祂吸引、为祂着迷的人不知有多少，我们也是其中之一。有时亲友会责备我们：“你怎么信耶稣信得这么迷？”我们不晓得为什么，也说不出，但就是会着迷，因为主耶稣的确富有吸引力。

这一位满有吸引、富有磁力的基督，就是圣经的精髓。圣经里说到成千的事物，讲论许多的道理，但只有一个中心，就是基督自己。以人的身体为例：表面的皮肤和毛发看得见，里面的肉和骨头也摸得着；内中的脏腑和器官，借着解剖或X光也能看到。但是人的中心、精髓，既看不见也摸不到，却是实际而重要的，那就是人的生命。照样，圣经也有骨干和皮毛；若是我们读圣经只摸到这些，看到这些，就和外邦人读圣经没有两样。我们必须认识，圣经也有其生命、精髓；而圣经的生命、精髓，就是耶稣基督。

CHAPTER FOUR

THE SPIRIT

Scripture Reading: John 7:37-39; 14:16-20; Acts 16:7b; Rom. 8:9b; Phil. 1:19; 2 Cor. 3:17; Rom. 8:16; Rev. 2:7; 3:22; 14:13; 22:17; John 6:63b

Prayer: Lord, we worship You as the fountain of living water for our satisfaction. Lord, we come to drink of You again. May You satisfy us more and more. Open Your word to us, Lord, and wash and renew us with the water in Your word. May You, as the cleft rock, flow forth the living water again to us that we all may be refreshed, satisfied, and rejoicing in our heart. We desire to praise You aloud and bear Your testimony forever. Amen.

THE CENTER OF THE BIBLE BEING CHRIST

In order for us to love a certain thing, that thing must be lovable. Actually, we love something not because we are capable of loving; rather, it is because a certain thing is lovable and we are drawn to love it. We are very reluctant to love something that is not lovable, but it is difficult for us to refrain from loving something that is lovable. Likewise, we love the Lord because we are attracted by His loveliness. He is very attractive. In the past two thousand years, innumerable people have been attracted and charmed by Him, and we are among them. Sometimes our relatives and friends rebuke us, saying, “Why do you believe in Jesus so blindly?” We do not know why and we cannot explain it, but we are simply charmed by the Lord Jesus because He is truly full of attractiveness.

This Christ who is full of attractiveness and rich in magnetism is the essence of the Bible. The Bible covers thousands of items and deals with a great number of doctrines, but it has only one center—Christ Himself. Let us use the human body as an illustration. We can see skin and hair on the surface, touch the flesh and bones within, and examine the internal organs through dissection or by an x-ray. However, the center, the essence, of man, which is man’s life, is neither visible nor touchable, yet it is real and crucial. Likewise, the Bible has its “skeleton” and “skin.” If we touch or see only these things in our reading of the Bible, we are not different from the unbelievers in their reading of the Bible. We must realize that the Bible also has its life, its essence. The life, the essence, of the Bible is Jesus Christ.

圣经有两部分：旧约和新约。旧约说到基督，大部分是预表，相当一部分是预言，但几乎没有明言。这如同幼稚园的教材，里面没有多少明言，大部分都是图画。但是研究所的教材，图画不多，反而几乎全数是经典之作。虽然旧约好像幼稚园的教材，全是图画，明言很少；但是要看图思意也不容易。图若看不清楚，就不明白意思。所以对于旧约的预表，我们必须明白其意义。

旧约的预表

旧约里的预表有六大类。第一类是人物，第二类是动物，第三类是植物，第四类是矿物，第五类是祭物，第六类是食物。这六大类都有基督的预表。

一 人物

以人物的这一类为例：亚当预表基督是人类之首，以撒预表基督是亚伯拉罕的子孙，大卫的儿子所罗门预表基督是大卫的子孙。基督不仅是人类之首，也是人的后裔，甚至是女人的后裔。祂是君王，是祭司，还是申言者：说到君王，祂是由犹大和大卫来预表；说到祭司，祂是由麦基洗德和亚伦来预表；说到申言者，祂是由以赛亚和约拿来预表。所以要懂得基督在人物方面所有的描绘，我们就必须读亚当、亚伯拉罕、大卫、所罗门、麦基洗德、亚伦、以赛亚、约拿等人。

二 动物

再说动物的这一类，那更是奥妙。基督是羊、牛、狮子、老鹰，也是鸽子、斑鸠。祂是羊，为了作祭物，解决我们的罪，使我们得赎；祂是牛，不仅作祭物，更是低肩负重，为神作我们的奴仆；祂是狮子，作得胜的一位，替我们胜过撒但；祂是老鹰，是超绝、属天的一位，带我们超越一切；祂是鸽子，美丽而纯良；祂是斑鸠，卑微而贫寒。不仅如此，这些预表还有次序。先是鸽子，后是飞鹰；先是被杀的羔羊，后是犹大支派中得胜的狮子。基督不仅是牲畜、飞禽，祂甚至是蛇——铜蛇。祂告诉尼哥底母：“摩西在旷野怎样举蛇，人子也必照样被举起来。”（约

The Bible consists of two sections: the Old Testament and the New Testament. The Old Testament speaks of Christ with a great part in types and a considerable part in prophecies but nearly with no plain words. This may be compared to the teaching material in kindergartens that consists of very few plain words but many pictures. The teaching material in graduate schools, however, contains very few pictures; instead, it contains many classical writings. Although the Old Testament, like the teaching material in kindergartens, consists mostly of pictures with very few plain words, it is not simple to understand the meaning of the pictures. Therefore, concerning the types in the Old Testament, we need to understand their significance.

THE TYPES IN THE OLD TESTAMENT

There are six major categories of types in the Old Testament. The first category is human beings; the second, animals; the third, plants; the fourth, minerals; the fifth, offerings; and the sixth, foods. All these six major categories contain types of Christ.

Human Beings

Some examples from the category of human beings are Adam, typifying Christ as the head of the human race; Isaac, typifying Christ as the seed of Abraham; and Solomon, the son of David, typifying Christ as the seed of David. Christ is not only the head of the human race but also the seed of man and the seed of woman. He is the King, the Priest, and the Prophet. As the King, He is typified by Judah and David; as the Priest, He is typified by Melchisedec and Aaron; and as the Prophet, He is typified by Isaiah and Jonah. Hence, to understand all the portrayals of Christ in the aspect of human beings, we have to study Adam, Abraham, David, Solomon, Melchisedec, Aaron, Isaiah, Jonah, and others.

Animals

Now we come to the category of animals. This is even more mysterious. Christ is a lamb, an ox, a lion, an eagle, a dove, and a turtledove. As a lamb, He became an offering to deal with our sins for our redemption. As an ox, He was not only made an offering but also became lowly to bear our burdens as a slave of God for us. As a lion, He is the victorious One overcoming Satan on our behalf. As an eagle, He is the transcendent and heavenly One who carries us that we may rise above everything. As a dove, He is beautiful and guileless, and as a turtledove, He is lowly and poor. Furthermore, these types have their sequences. First there is the dove and then the eagle; first there is the Lamb which was slain and then the overcoming Lion of the tribe of Judah. Christ is not only the cattle and the fowl, but He is even the bronze serpent. He told Nicodemus, “As Moses lifted up the serpent in the

三 14。) 这意思是说，祂被钉在十字架上时，乃是铜蛇，有蛇形而无蛇毒，有罪之肉体的样式，（罗八 3，）却没有罪的实际。（来四 15，林后五 21。）基督真是丰富的一位。

三 植物

论到植物方面，关于基督的预表更多。主自己说，祂是真葡萄树。（约十五 1。）宇宙中只有一棵葡萄树是真的，那就是基督。雅歌二章三节说，祂是苹果树。“苹果树”的原文很难翻译；北方人喜欢吃苹果，所以就翻作苹果树；南方人喜欢吃柑子，所以就翻作柑树。无论如何，那是指一种果子非常甜美的树。不仅如此，旧约告诉我们，树的各部分都预表基督：祂是根，祂是本，祂也是树；祂是枝子，祂也是果子。新约进一步说，祂是马利亚腹中的果子。（路一 42。）最奥妙的是：基督还是树的本身；祂是宇宙中独一的生命树；祂也是皂荚木，表征祂人性的品质高贵坚刚，标准崇高优越。祂真是美妙！

四 矿物

再说矿物方面的预表。基督是精金、银、铜、铁，祂是各种宝石，也是各种石头：活石、磐石、房角石、顶石、基石。若是把旧约所论到的金、银、宝石、各种石头读一读，我们就会看见，基督真是不简单的一位。

五 祭物

还有祭物方面的预表，那就更难讲。在出埃及记生命读经里，我们已经讲了许多。旧约出埃及记是祭物的引言，利未记才是正文，还有民数记、申命记中的补充。祭物主要有五种：燔祭、素祭、平安祭、赎罪祭、赎愆祭；此外还有摇祭、举祭、甘心祭、奠祭。这些都是基督的预表。

六 食物

还有食物一类，也是基督的预表。就食物来说，基督是生命的饼，（约六 35，）是从天降下的吗哪，（51，）也是隐藏的吗哪。（启二 17。）祂也是各种的美果——橄榄、葡萄、无花果、石榴。（申八 8。）祂是生命树的果子，（启二 7，）也是供应人、滋养人的小麦、大麦、奶和蜜。

wilderness, so must the Son of Man be lifted up” (John 3:14). This means that when He was crucified on the cross, He was the bronze serpent, which had the form of the serpent but was without the serpent’s poison. He had the likeness of the flesh of sin (Rom. 8:3) but was without the reality of sin (Heb. 4:15; 2 Cor. 5:21). Christ is One who is truly rich.

Plants

Among the plants, there are even more types concerning Christ. The Lord said that He is the true vine (John 15:1). There is only one vine in the universe that is true, and this true vine is Christ. Song of Songs 2:3 says that He is the apple tree. Moreover, the Old Testament tells us that the different parts of a tree are also types of Christ: Christ is the root (Isa. 11:10; Rev. 5:5), the stem, and the stump; He is also the branch (Isa. 11:1) and the fruit (4:2; Rev. 22:2). Furthermore, the New Testament tells us that He is the fruit of Mary’s womb (Luke 1:42). The most mysterious thing is that Christ is the tree itself. He is the unique tree of life in the universe. He is also the acacia wood, which signifies that His humanity is noble and strong in quality and lofty and superior in standard. He is truly marvelous!

Minerals

Now we come to the types seen in the minerals. Christ is the pure gold, silver, brass, and iron (Deut. 8:13, 9). He is different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor. 10:4; 1 Pet. 2:8), the cornerstone (v. 7; Matt. 21:42), the topstone (Zech. 4:7), and the foundation stone (1 Cor. 3:11). If we study the gold, silver, precious stones, and different kinds of stone that are mentioned in the Old Testament, we can see that Christ is not simple.

Offerings

Furthermore, there are the types seen in the offerings, which are even more difficult to explain. We have covered these to a great extent in the life-studies of the Pentateuch. In the Old Testament, Exodus is an introduction to the offerings, Leviticus is the text, and Numbers and Deuteronomy are the supplements. There are five main offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. In addition, there are the wave offering, the heave offering, the voluntary offering, and the drink offering. These are all types of Christ.

Foods

There are also the foods that are types of Christ. As food, Christ is the bread of life (John 6:35), the manna descended from heaven (v. 51), and the hidden manna (Rev. 2:17). He is also various kinds of choice fruits—grapes, figs, pomegranates, and olives (Deut. 8:8). He is the fruit of the tree of life (Rev. 2:7), as well as wheat, barley, milk, and honey (Deut. 8:8; 6:3), to be man’s supply and nourishment.

旧约预表的六大类，都是预表基督。要明白旧约，就必须读懂这六大类的事物。即使你读过整本旧约，若不明白这六大类，你仍不懂旧约。这六大类都是基督的预表。我们要真懂得旧约，就不仅要研读旧约的内容，还要把这六大类都研究透彻。这样，旧约对我们才是透亮的、解开的。

新约的实际

先锋及其全家被圣灵充溢

旧约所描绘、预表、预言的这二位，到新约的时候就来了。祂的来是开始于圣灵。在祂来之前，祂的先锋施浸者约翰，从母腹里就被圣灵充溢。（路一 15，17。）圣灵是新约对神的灵第一个神圣的名称，这名称在旧约里从未用过。旧约只题神的灵、耶和华的灵，没有题圣灵。（诗篇五十一篇十一节和以赛亚六十三章十至十一节的圣灵，应当译为圣别的灵。）乃是到了新约，为着引进神的福音，替基督的来临预备道路，并为祂预备人体，神的灵才用这神圣的名称。替基督的来临预备道路，就需要祂的先锋从母腹里被圣灵充溢。

施浸者约翰成孕在母腹里六个月时，有一天，马利亚来访问约翰的母亲；那时救主基督刚成孕在马利亚的腹中。一听到马利亚问安，约翰就被圣灵充溢，在母腹里跳动起来；他母亲以利沙伯也被圣灵充溢，大大祝福马利亚。（路一 39～45。）等到约翰生出来，起了名字，父亲撒迦利亚就被圣灵充溢，申言颂赞神。（57～80。）这一家三口，先是孩子在母腹里被圣灵充溢，然后母亲也被圣灵充溢；孩子出生后，父亲也被圣灵充溢。这是个被圣灵充溢的家庭，由孩子带头，然后父母随着。世上的家庭，大多由父母带头，被各种属世的娱乐、事物充满。有时父亲打麻将，母亲跟随，儿子作帮手，女儿也参加，媳妇、女婿也来；全家从大到小，都被麻将充满。但是施浸者约翰的家，乃是从少到老，都被圣灵充溢。这真是奇妙！

These six major categories in the Old Testament are all types of Christ. Even if you have read through the entire Old Testament, you do not understand it unless you know these six categories. If we thoroughly study these matters, the Old Testament will be transparent and open to us.

THE REALITY IN THE NEW TESTAMENT

The Forerunner and His Whole Family Being Filled with the Holy Spirit

In the New Testament, the One who is portrayed, typified, and prophesied in the Old Testament came. His coming began by the Holy Spirit. Prior to His coming, His forerunner, John the Baptist, was filled with the Holy Spirit, even from his mother's womb (Luke 1:15). Holy Spirit is the first divine title ascribed to the Spirit of God in the New Testament. Such a title is not used in the Old Testament. The Old Testament refers only to the Spirit of God and the Spirit of Jehovah but not to the Holy Spirit. In Psalm 51:11 and Isaiah 63:10-11, Holy Spirit should be translated Spirit of holiness. It was at the New Testament time, for the initiation of the gospel of God to prepare the way for the Savior's coming and to prepare a human body for Him, that this divine title of God's Spirit was used. The preparing of the way for the Savior's coming required that His forerunner be filled with the Holy Spirit even from his mother's womb.

One day, in the sixth month of the conception of John the Baptist in his mother's womb, Mary went to visit John's mother. At that time the conception of Christ the Savior had just begun in Mary's womb. Upon hearing Mary's greeting, John was filled with the Holy Spirit and leaped in his mother's womb. Elizabeth his mother was also filled with the Holy Spirit and blessed Mary greatly (Luke 1:39-45). After the birth and naming of John, Zachariah his father was filled with the Holy Spirit and prophesied with praise to God (vv. 57-79). In this family of three, first the child was filled with the Holy Spirit in the mother's womb, then the mother was filled with the Holy Spirit, and then, after the birth of the child, the father was filled with the Holy Spirit. This was a family filled with the Holy Spirit, with the child taking the lead and the parents following. The families in the world are mostly led by the parents to be filled with all kinds of worldly amusements and matters. Sometimes a father plays mah-jongg, the mother follows, the son helps, the daughter joins in, and the daughter-in-law and son-in-law also come. The whole family, from the old to the young, are filled with mah-jongg. The household of John the Baptist, however, was filled with the Holy Spirit, from the young to the old. How wonderful this is!

借圣灵生为在肉体里的神人

施浸者约翰被圣灵充溢，到一个地步，长大后他祭司不干了，祭司家庭不住了，祭司饭不吃了，祭司袍也不穿了。他没有留在耶路撒冷，反而到旷野去，远离人类宗教和文化，成了一个“野”人。他身穿“野衣”——骆驼毛的衣服，吃的是“野饭”——蝗虫野蜜，作的是“野事”——人一悔改，他就将人浸到约旦河里。虽然如此，施浸者约翰只是被圣灵充溢，是圣灵在外面浇灌在他身上，还不是圣灵带着神性进到他的人性里，使神性与人性相调为一。在施浸者约翰身上，我们看不到神性进到人性里，与人性相调，仅仅看见圣灵浇灌在他身上。

主耶稣的成孕与施浸者约翰的成孕，在素质上显然不同。约翰是圣灵浇灌在他身上，主耶稣却是圣灵与属人素质的调和。马太一章十八节、二十节告诉我们，马利亚“被看出怀了孕，就是她从圣灵所怀的”，“那生在她里面的，乃是出于圣灵。”这指明充溢施浸者约翰的这位圣灵，乃是进到马利亚腹中，把神性的素质生在她里面，而使她成孕。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产出出一位神人，是完整的神，又是完全的人，独特的兼有神性与人性，并没有产生第三性。这位神人，实在是神，也实在是人；一面祂是至高者神的儿子，（路一35，）另一面祂又是人的儿子，是女人的后裔。虽然神性与人性在祂里面调和为一，却不混合；如同茶泡在水里，相调为一种饮料，但是茶和水的性质都没有失去。到了这时，因着成为肉体，神就与人调和，神性就进入人性，使神得以在肉体显现，（提前三16，）并得以成为人救主，（路二11，）在地上生活三十三年半。

凭着圣灵过神人的生活

主耶稣满了三十岁，就出来尽职。祂刚受浸，圣灵就降在祂身上，浇灌在祂身上。以作饼为例：有的饼是作好了才浇上油；有的是先用油调细面，作成饼，然后再浇上油。前者好比施浸者约翰，后者好比主耶稣。约翰只有圣灵浇灌在他身上，作他的能力；他并

Born as the God-man in the Flesh through the Holy Spirit

John the Baptist was filled with the Holy Spirit to such an extent that when he grew up, he did not serve as a priest, live with the priestly family, eat the priestly food, or wear the priestly garment. Instead of staying in Jerusalem, he went into the wilderness to be far from human religion and culture and thus became a “wild” person. He wore a “wild garment”—a garment of camel’s hair; he ate “wild food”—locusts and wild honey; and he did a “wild thing”—baptizing the repentant people in the Jordan River. Even so, John the Baptist was only filled with the Holy Spirit outwardly. The Holy Spirit was the One poured upon him outwardly, not the One entering his human nature with the divine nature to produce a mingling of divinity with humanity. In John the Baptist we cannot see divinity entering into humanity to be mingled with humanity; we can only see the Holy Spirit being poured upon him.

The conception of John the Baptist was strikingly different in essence from that of the Lord Jesus. In the conception of John, the Holy Spirit was poured upon him, but in the conception of the Lord Jesus, there was the mingling of the Holy Spirit with the human essence. Matthew 1:18 and 20 say of Mary that she “was found to be with child of the Holy Spirit” and “that which has been begotten in her is of the Holy Spirit.” This indicates that the Holy Spirit, with whom John the Baptist was filled, entered into Mary’s womb and begot in her the divine essence and thus caused her to conceive. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This God-man is truly God and truly man. On the one hand, He is the Son of the Most High God (Luke 1:35); on the other hand, He is the Son of Man, the seed of woman. Although the divine nature and the human nature were mingled in Him, they were not confused. This may be likened to the blending of tea and water to become a drink, without either element losing its nature. At this stage, through incarnation God was mingled with man and divinity was brought into humanity that God might be manifested in the flesh (1 Tim. 3:16) and might be a Man-Savior (Luke 2:11) to live on earth for thirty-three and a half years.

Living the God-man Life by the Holy Spirit

The Lord Jesus began to minister at the age of thirty. As soon as He was baptized, the Holy Spirit descended upon Him, that is, was poured upon Him. We may use the baking of cakes for the meal offering as an illustration. In some cases, the oil was poured upon the cakes; in other cases, the oil was first mingled with the fine flour to make the cakes, and then the oil was poured upon them (Lev. 2:4-5). John the Baptist may be likened to the former, and the Lord Jesus to the

没有神的性情在他里面。主耶稣是圣灵成孕，是素质的，与祂神圣的所是有关；圣灵乃是把神性调在祂的人性里，这神圣元素的素质是不能改变，也不会离开的。当祂受浸时，圣灵降在祂身上，乃是作祂的能力，为着祂的职事；这按情况的需要是会离开的。因此，当祂出来尽职时，不仅外面有圣灵作能力，里面也早已经有圣灵作素质。

单就人性来说，我们已经无法与主耶稣相比，何况祂的人性里还带着神性。所以我们一再强调，人类的辞汇无法完满的表达主耶稣，因为在人类历史和文化中，再也没有第二个人像祂那样。祂是太超特了，不仅有超绝甜美的人性，还带着神性。祂像一块大磁石，吸引人到祂那里。祂到加利利海边，看到彼得、雅各、约翰、安得烈，只说了一句，“来跟随我！”他们立刻就鱼也不打，网也不要，撇下船和父亲，跟随祂去了。（太四 18～22。）我们许多人也都是这样受祂的吸引，就心甘情愿的跟随祂。

借着死而复活，将人性带到神性里，
并且得着荣耀，成为那灵

有一天，神人调和的这一位，在犹太人住棚节的末日，就是他们节期的最大之日，站出来高声说，“人若渴了，可以到我这里来喝。”（约七 37。）乍听之下，还不觉得希奇；仔细想想，这是什么意思？人若渴了，可以到祂那里去喝；这话孔子说不出来，也不敢说。主耶稣却呼召人到祂那里去喝。若是人因渴而去了，祂给人什么饮料？祂怎么解人的渴？因此，主耶稣就解释：“信我的人，就如经上所说，从他腹中要流出活水的江河来。”（38。）这指明到祂那里去喝，就是信入祂。我们一信入祂，不仅能解干渴，甚至能从我们深处流出活水的江河来。主耶稣吸引我们，因为祂能解我们干渴；我们到祂那里，祂就给我们活水；我们一喝这水就快活，就癫狂了，并且从我们腹中还能流出活水来。这真是奥秘。

latter. John merely had the Holy Spirit poured upon him as his power; he did not have the divine nature in him. The Lord Jesus, however, was conceived of the Holy Spirit; such a conception was essential and was related to the divine being of Jesus. The Holy Spirit accomplished the mingling of divinity and humanity in Jesus. The essence of the Holy Spirit's divine element was unchangeable and irremovable. On the other hand, the Holy Spirit descended upon Jesus at His baptism as His power for His ministry. This power could be removed from Him when there was the need for it (Matt. 27:46). Hence, when He came out to minister, He not only had the Holy Spirit outwardly as power, but He already had the Holy Spirit in Him as the essence.

We cannot compare with the Lord Jesus even in His human nature, not to mention that the divine nature was in His human nature. This is why we stress repeatedly that the vocabulary of the human race cannot adequately describe the Lord Jesus. In human history and culture there has never been another one like Him. He was most extraordinary. In addition to His sweet humanity, He possessed divinity. He was like a great magnet attracting people to Him. At the seashore of the Sea of Galilee, seeing Peter, Andrew, James, and John, He spoke only a brief word: “Come after Me.” And they immediately quit their fishing, cast off their nets, and left their boats and their fathers to follow Him (Matt. 4:18-22). Many of us have also been attracted by Him and therefore follow Him willingly.

Bringing Humanity into Divinity and Being Glorified
to Become the Spirit through His Death and Resurrection

One day, on the last day of the Jews' Feast of Tabernacles, the great day of their feast, this One who was God mingled with man stood up and cried out, saying, “If anyone thirsts, let him come to Me and drink” (John 7:37). We may not marvel at such a word at first, but after some careful consideration, we may wonder what it means. Confucius could not say and dared not to say, “If anyone thirsts, let him come to Me and drink.” Yet the Lord Jesus called people to come to Him and drink. If someone who was thirsty came to Him, what kind of drink would He give him? How would He quench his thirst? Hence, the Lord Jesus explained, saying, “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water” (v. 38). This indicates that to come to Him and drink is to believe into Him. Once we believe into Him, not only is our thirst quenched, but there are even rivers of living water flowing out of our innermost being. The Lord Jesus is attractive to us because He can quench our thirst. He gives us the living water when we come to Him. Once we drink this water, we are glad and are beside ourselves. Moreover, we even have living water flowing out of our innermost being. This is truly a mystery.

怎么会这样？使徒约翰告诉我们：“耶稣这话是指着信入祂的人将要受的那灵说的。”（39 上。）神的灵我们知道，耶和华的灵我们能领会，圣灵我们也知道一点；现在这里所说的“那灵”是什么意思？当初西教士翻译中文圣经时，因为亮光不够，所以领会那灵就是指圣灵。在希腊文里，很着重冠词，并且冠词还有轻重之别。在希腊原文里，那灵的“那”字是个很重的冠词，指明其所指的灵乃是很特别的。“那灵”是什么？底下约翰说，“那时还没有那灵，因为耶稣尚未得着荣耀。”我们已经看见，主耶稣成孕，乃是圣灵进到人性里的结果。所以那时已经有了圣灵；但直到主耶稣说这话的时候，却还没有“那灵”，因为那时祂还没有得着荣耀。所以要知道“那灵”是什么，我们必须先知道，主耶稣是什么时候得着荣耀，祂得着荣耀又产生什么结果。

按约翰的著作，主耶稣是神成为肉体，成为一个人。（约一 1，14。）祂是神而人者，在地上过人性生活三十三年半。然后祂上十字架，为我们被钉而死，流血赎我们的罪，并释放出祂神圣的生命。（十九 34。）三日后，祂从死里复活。祂的复活，就是祂得着荣耀。（路二四 26，林前十五 43 上。）好比一粒花种，没有人认得；一种到土里，长出来、发芽、长大、开花，那就是这种子得着荣耀，给人认识了。主耶稣就是这样一粒种子。祂是人，但祂里面有神；祂是神成为肉体。对于祂的人性生活，犹太人都是莫名其妙；（约十 24；）甚至祂的家人，也完全无法领悟，只觉得祂很顺从。（路二 48～51。）等祂三十岁出来传道尽职，吸引一班人跟从祂，特别是十二门徒。那十二门徒受祂吸引，天天跟着祂走，却也不太认识祂，（参太八 23～27，）只知道跟着祂真好，盼望能这样一生一世跟着在肉体里的这位耶稣。

但是好景不常；他们跟随主耶稣还不到三年，有一天，主耶稣突然告诉他们：祂要受死。祂说，“吃我肉喝我血的人，就有永远的生命，在末日我要叫他复活。我的肉是真正的食物，我的血是真正的饮料。”（约六 54～55。）这里主把肉和血分开提起，清楚指明祂的死，也就是祂的被杀。门徒听见这话，他们知道死是什么意思，所以一听这话觉得受不了，就说，“这话甚难，谁能听呢？”所以就沒有人听懂祂下面所说，祂还要复活的话：

How can this be? The apostle John told us, “But this He said concerning the Spirit, whom those who believed into Him were about to receive” (v. 39a). We know the Spirit of God, we can understand the Spirit of Jehovah, and we know a little concerning the Holy Spirit, but what is “the Spirit” referred to here? In Greek, there is a great emphasis in using the definite article. The presence of the article the before Spirit is emphatic in Greek, indicating that the Spirit referred to is a very particular Spirit. What is “the Spirit”? John went on to say, “The Spirit was not yet, because Jesus had not yet been glorified” (v. 39b). We have seen that the conception of the Lord Jesus was the issue of the Holy Spirit’s entering into humanity. Therefore, at that time the Holy Spirit was already there. But at the time the Lord Jesus spoke this word, “the Spirit” was not yet, because Jesus had not yet been glorified. Therefore, in order to know what “the Spirit” is, we must first find out when the Lord Jesus was glorified and what the issue of His glorification was.

According to John’s writing, the Lord Jesus was God incarnated to be a man (1:1, 14). He was the God-man living the human life on the earth for thirty-three and a half years. Then He went to the cross and was crucified for us, shedding His blood for our redemption and releasing His divine life (19:34). After three days He was resurrected from death. His resurrection was His glorification (Luke 24:26; 1 Cor. 15:43a). No one may be able to recognize the seed of a flowering plant, but when it is sown into the soil, it sprouts, grows, and blossoms. This is the seed’s being glorified and thereby being manifested to people. The Lord Jesus was such a seed. He was man, yet He had God in Him; He was God who became flesh. His human living was incomprehensible to the Jews (John 10:24). Even those in His family could not fully understand Him; they were only able to tell that He was subject to them (Luke 2:48-51). When He came out to preach in His ministry at the age of thirty, He attracted a group of people, especially the twelve disciples, to follow Him. The twelve disciples were attracted by Him, and they followed Him daily, yet they did not know Him that well (Matt. 8:23-27). They only knew that it was truly wonderful to follow Him, and they expected that for their whole life they would follow this Jesus who was in the flesh.

However, those good circumstances did not last long. One day, after they had been following the Lord Jesus for less than three years, suddenly He indicated to them that He was going to die. He said, “He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day. For My flesh is true food, and My blood is true drink” (John 6:54-55). Here the Lord spoke of flesh and blood being separated, clearly indicating His death, that is, His being slain. When the disciples heard this word, they may have known that He spoke of death. Because they were unable to bear it, they said, “This word is hard; who can hear it?” (v. 60). Moreover, no one understood what the Lord subsequently

“若是你们看见人子升到祂先前所在的地方，怎么样呢？”（60～62。）从那时起，门徒中就有许多退去的，不再跟从祂。

因这缘故，主耶稣就在节期的末日，告诉众人说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从祂腹中要流出活水的江河来。”主耶稣这话是指着信入祂的人将要受那灵说的。那时还没有那灵，因为祂尚未得着荣耀。当时众人听见，可能有许多人，包括门徒在内，聚在一起讨论说，什么是那灵？旧约只有神的灵和耶和华的灵。什么是得着荣耀？是不是指作王、登宝座？不只当时的犹太人和门徒，历代许多基督徒也有同样的疑惑。

感谢主，经过多年的读经和经历，并且参考许多人的著作，主开了我们的眼睛，给我们看见，神成为肉体，乃是把神性带到人性里。但是这个人性的部分并没有被神性化，依然是属人的，还不是神圣的，仍需要经过一个过程，就是复活的过程。经过死而复活，祂的人性就被带到神性里。这就是奥秘的所在：成为肉体是把神性带到人性里，死而复活是把人性带到神性里。主耶稣复活，就是祂的得荣耀，因为祂人性的部分，借着复活被带到神性里，借此得了荣耀。

照圣经的记载，主耶稣有两次出生。头一次是成为肉体的出生。祂是神，却从童女腹中生出来，成为一个人。这是把神性生到人性里。所以主耶稣是人，却带着神性。祂实实在在是一个人，是真正的人，完全的人；祂里面却带着神性而活。然而祂的人性还是人性，并没有进到神性里。就这一面来说，祂还需要经过死而复活的过程，就是借着十字架的钉死，把祂带到死里去，而死会把祂引进复活。借着这个过程，祂的人性就被带到神性里。这是祂第二次的出生。因此，行传十三章三十三节说，“你是我的儿子，我今日生了你。”这里的“今日”是指主耶稣复活之日。这就是说，在复活里，主耶稣的人性被生到神性里了。

从主复活之日起，宇宙中有一位神人，祂是神性带到人性里，也是人性带到神性里。这一位，在复活里成了赐生命的灵。（林前十五45。）然后，在祂复活的晚上，祂来到门徒中间，向他们吹一口气，说，“你们受圣灵。”

said concerning His resurrection and ascension: “Then what if you saw the Son of Man ascending to where He was before?” (vv. 61-62). From that time many of His disciples went back to what they had left behind and no longer walked with Him.

On the last day of the feast, the Lord Jesus told the crowd, “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” (7:37-39). When the people heard this word, many of them, including the disciples, may have gathered together for a discussion, saying, “What is the Spirit? In the Old Testament there were only the Spirit of God and the Spirit of Jehovah. What does it mean to be glorified? Does it mean to be enthroned as a king?” Not only the Jews and the disciples in the ancient days were perplexed; many Christians throughout the generations have felt the same way.

After our many years of studying the Word and of experience, and after our reading the writings of many people, the Lord has opened our eyes to see that God’s becoming flesh brought divinity into humanity. However, this human part had not been made divine but remained human. It still needed to go through the process of resurrection. Through His death and resurrection His humanity was brought into divinity. The resurrection of the Lord Jesus was His glorification because His humanity was brought into divinity through resurrection and was thus glorified.

According to the Scriptures, the Lord Jesus had two births. The first was His birth in incarnation. He was God, but He came out of the womb of a virgin and was born to be a man. This was divinity being born into humanity. Therefore, the Lord Jesus was a man with divinity. He was truly a man, a genuine man, a perfect man, yet He lived with divinity in Him. However, His humanity was still humanity and had not entered into divinity. He still needed to pass through the process of death and resurrection. Crucifixion brought Him into death, and death ushered Him into resurrection. Through such a process His humanity was brought into divinity. This was His second birth. Hence, Acts 13:33 says, “You are My Son; this day have I begotten You.” This day refers to the day of the resurrection of the Lord Jesus. This means that in resurrection the humanity of the Lord Jesus was born into divinity.

Since the day of the Lord’s resurrection, there has been a God-man in the universe with His divinity brought into humanity and His humanity brought into divinity. This One became the life-giving Spirit in His resurrection (1 Cor. 15:45). Then on the night of His resurrection He came into the midst of His disciples and breathed into them, saying,

（约二十 19，22。）这里的圣灵，就是约翰七章三十八至三十九节所提及的那灵，因为这是主耶稣借着复活得着荣耀所成为的，使祂能给信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。

新约的素质与范围 乃是灵

旧约讲基督是寓意的讲法，也是预表的讲法。虽然这让人容易领悟，但人仍然不太容易完全明白。一幅图画，总是胜过千言万语；在浅显、表面、字句方面，人一看就懂；但其内在、深入、核心的意义，若非主开我们的心窍，我们实在无法了解。旧约讲基督，是用六大类的预表：人物、植物、动物、矿物、祭物、食物。新约继续讲基督，完全是明言，并且是讲到灵这个素质里。新约讲基督，主要的不是用人物、植物、动物、矿物、祭物、食物等预表，而是讲祂是灵。新约讲基督，完全是以灵作中心、元素、范围。因此，灵乃是新约的素质，因素。新约一开头的启示，就给我们看见，施浸者约翰在母腹中就被圣灵充溢；然后他的母亲、父亲也被充溢。接着就给我们看见，耶稣完全是圣灵进到人性里所成孕生出来的。祂是人性带着神性，在地上生活三十三年半，死在十字架上，并借着复活，把人性也带到神性里。在复活里，这一位成了奇妙的一位，是神性在人性里，人性也在神性里的一位。

主就是那灵

林前十五章四十五节说，“末后的亚当成了赐生命的灵。”末后的亚当，就是把神性带到人性里的一位。借着死而复活，祂将人性带到神性里；并且祂成了赐生命的灵。这一节圣经是今天大部分基督徒不敢摸的，因为与他们的神学、传统不符。德国有一所博物馆，其中摆设一些印好的明信片，图画是有关三一的：圣父像个老父亲坐着，圣子是个年轻人在旁边，圣灵是只鸽子在空中飞。这代表今天一般基督教所讲的“三位一体”。但圣经指明，父、子、灵是不分开的。

子来了，乃是父与祂同来。（约八 16 下，29，十六

“Receive the Holy Spirit” (John 20:19, 22). The Holy Spirit here is the Spirit referred to in John 7:38-39, because this is the Spirit whom the Lord has become in His glorification through resurrection that the believers may receive Him into them and that He may flow out of them as rivers of living water.

THE ESSENCE AND SPHERE OF THE NEW TESTAMENT BEING THE SPIRIT

The Old Testament speaks of Christ by way of allegories and types. Although this makes it easy for people to comprehend, they still cannot easily have a full understanding. A picture is always better than a thousand words. When we look at the pictures in the Old Testament, we can right away understand their apparent, superficial, and literal side. However, unless the Lord opens the understanding of our mind, we really cannot understand the intrinsic, deep, and essential significance contained in them. As we have seen, the Old Testament speaks about Christ with types in six major categories: human beings, animals, plants, minerals, offerings, and foods. The New Testament continues by speaking of Christ altogether in plain words. In speaking about Christ, the New Testament does not mainly use types, such as human beings, animals, plants, minerals, offerings, and foods. Instead, it speaks of Christ as the Spirit. In the New Testament, Christ is presented altogether with the Spirit as the center, the element, and the sphere. Hence, the Spirit is the essence, the factor, of the New Testament. The New Testament opens with a revelation showing us that John the Baptist was filled with the Holy Spirit even when he was in his mother's womb, and then his mother and father were also filled with the Holy Spirit. Then it goes on to show that Jesus was altogether conceived and born through the Holy Spirit's entering into humanity. He was One who had humanity with divinity and who lived on the earth for thirty-three and a half years, died on the cross, and resurrected, through which He brought humanity into divinity. In resurrection He became such a wonderful One, One who is divinity in humanity and humanity in divinity.

The Lord Being the Spirit

First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” The last Adam is the One who brought divinity into humanity. Then through death and resurrection He brought humanity into divinity, and He became the life-giving Spirit. Most Christians dare not touch this verse because it does not fit in with their theology and tradition. In a certain part of Christianity, the Father is pictured as an old father sitting down, the Son as a young man standing beside Him, and the Holy Spirit as a dove soaring in the air. This picture represents the Trinity in today's Christianity. The Scriptures, however, indicate that the Father, the Son, and the Spirit are not separate. When the Son came, the Father came with Him (John 8:16, 29; 16:32). Moreover, the conception of the Son was of the Holy

32。)子的成孕，乃是圣灵成孕的，是神性进到人性里生出来。当子出来尽职时，这位圣灵又降在祂身上作祂的能力。经过死而复活，祂又把人性带到神性里。祂就是这样一位奥妙者。经过这些奥妙的过程，祂就成了赐生命的灵。使徒保罗清楚看见这个启示，就放胆宣告：“主就是那灵。”（林后三17。）这就是说，在复活里的基督，不仅是赐生命的灵，祂也就是那灵。

经过过程才有那灵

在创造里，只有神的灵。（创一2。）在旧约里，神与人发生关系，要与人来往的时候，也只有耶和华的灵。（士三10。）在新约的开头，为着传扬新约的福音，就有圣灵来成全这工作；先是预备一个先锋，施浸者约翰，然后又进到一位童女腹中，把神性带到人性里，而生出一位神人。这位神人在神性调和着的人性里，过人性生活三十年。之后，当祂出来尽职时，圣灵又降在祂身上膏了祂。但是直到约翰七章，那里说，那时还没有那灵，因为耶稣尚未得着荣耀。这意思是说，那时主耶稣还没有死而复活，所以还没有那灵。末了，祂经过死而复活，把人性带进神性里。这样，祂整个人就是神性在人性里，人性也在神性里。这样的一位，就成了赐生命的灵。这赐生命的灵乃是包罗万有的，其中有神性、有人性、有神性在人性里的为人生活、有包罗万有的死、有十字架上所成功救赎的功效、有胜过一切的复活、有复活的大能；这一切都在这赐生命的灵里。这灵包罗万有，称呼却非常简单，就是那灵。

整本新约的内容就是那灵

四福音的次序很好：马太福音开头说，因从圣灵成孕，马利亚生出一位神人；约翰福音末了说，这位神人成了一位灵，吹入祂的门徒里面。福音书的结束，乃是借着成为肉体，把神性带到人性里，又借着死而复活，把人性带到神性里的神人耶稣，成了一位灵，把祂自己吹进门徒里面，作他们的生命和一切，为着祂的使命差遣他们，使他们有资格带着祂的权柄代表祂，执行祂的托付。（约二十22～23，太二八18～20。）

Spirit; He was begotten by divinity entering into humanity. When the Son came out for His ministry, the Holy Spirit descended upon Him as His power. Then, through His death and resurrection He brought humanity into divinity. He is such a mysterious and marvelous One. After passing through these mysterious and marvelous processes, He became the life-giving Spirit. The apostle Paul saw such a revelation clearly and boldly declared, “The Lord is the Spirit” (2 Cor. 3:17). This means that Christ in resurrection is not only the life-giving Spirit but also “the Spirit.”

The Spirit Coming into Existence after a Process

In creation there was only the Spirit of God (Gen. 1:2). In the Old Testament, in God's relationship with man and in His dealings with man, there was the Spirit of Jehovah (Judg. 3:10). In the beginning of the New Testament, the Holy Spirit came to carry out the work for the preaching of the New Testament gospel. First, He prepared a forerunner, John the Baptist, and then He entered into the womb of a virgin to bring divinity into humanity, thereby producing a God-man. This God-man lived a human life in His humanity mingled with divinity for thirty years. Afterward, when He came out for His ministry, the Holy Spirit descended upon Him to anoint Him. However, in John 7 we are told that the Spirit was not yet, because Jesus had not yet been glorified. This means that at that time the Lord Jesus had not yet died and resurrected. Eventually, He passed through death and resurrection and brought humanity into divinity. Thus, His entire being is divinity in humanity and humanity in divinity. Such a One became the life-giving Spirit. This life-giving Spirit is all-inclusive, having divinity, humanity, human living with divinity in humanity, the all-inclusive death, the effectiveness of the redemption accomplished on the cross, the all-overcoming resurrection, and the power of resurrection. All these elements are in the life-giving Spirit. This Spirit is all-inclusive, yet His title is very simple—the Spirit.

The Content of the Entire New Testament Being the Spirit

The sequence of the four Gospels is wonderful. At the beginning Matthew says that Mary conceived through the Holy Spirit and brought forth a God-man; at the end John says that this God-man became the Spirit and was breathed into His disciples. At the conclusion of the Gospels, the God-man Jesus, who brought divinity into humanity through incarnation and who also brought humanity into divinity through death and resurrection, became the Spirit. As such, He breathed Himself into His disciples as their life and everything and sent them with His commission, qualifying them to represent Him with His authority for the carrying out of His commission (John 20:22-23; Matt. 28:18-20).

接着四福音的是使徒行传。使徒行传完全是灵的故事。所有读经的人都承认，使徒行传就是灵的行传，是灵的传记。在行传十六章七节，我们看见一个新的名辞：耶稣的灵。不要以为耶稣的灵与神的灵、耶和华的灵、圣灵不同。这里耶稣的灵是与前一节的圣灵交互使用，启示耶稣的灵就是圣灵。圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架的死。这指明在耶稣的灵里，不仅有圣灵的神圣元素，也有耶稣的人性元素，以及祂人性生活并受死的元素。保罗和他一班同工出外传道尽职时，就是受这位耶稣的灵带领，受耶稣的灵管制。

使徒行传之后是书信。书信的头一卷罗马书，在第八章九节提到基督的灵：“…人若没有基督的灵，就不是属基督的。”耶稣的灵是重在祂经过苦难、受死的一面；基督的灵是重在祂的复活、生命大能的一面。耶稣的灵重在耶稣的人性、为人生活的苦难、受死，基督的灵重在复活。到了腓立比一章十九节，我们就看见耶稣基督的灵，那是约翰七章所说的那灵，是死而复活的灵，其中有全备的供应—有死的元素，有死的功效，有复活的成分，还有复活大能的功效。这样一位灵有全备的供应，甚至就是全备的供应。保罗的十四封书信，都是长篇说到这位灵的故事。

到了圣经末了一卷书启示录，根本不提圣灵了。整卷启示录里找不到“圣灵”这辞，都是说“那灵”。在头二至三章对七个召会的话，乃是“那灵向众召会所说的话，凡有耳的，就应当听”。十四章十三节说，“从今以后，在主里死了的人有福了。那灵说，是的，他们息了自己的劳苦，他们的工作也随着他们。”这里不说“经上说”，而说“那灵说”。那灵在哪里这样说？不是在空中，也不是诸天上的宝座，乃是在信徒里面。当信徒看见或听见为主殉道的事之后，天上有声音说，“从今以后，在主里死了的人有福了。”那时那灵就在信徒里面回应、承认说，“是的！”

在启示录末了，二十二章十七节说，“那灵和新妇说，来！”这里不是说“那灵和新妇都说”，乃是“那灵和新妇说”；这指明那灵和新妇已经成为一了。在启示录

After the four Gospels, there is the book of Acts. Acts is altogether a story of the Spirit. Many Bible readers recognize that the Acts of the apostles is the Acts of the Spirit and the biography of the Spirit. In Acts 16:7 we see a new term, the Spirit of Jesus. Do not think that the Spirit of Jesus is different from the Spirit of God, the Spirit of Jehovah, and the Holy Spirit. The Spirit of Jesus and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God, while the Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death. When Paul and his company of co-workers went out preaching in their ministry, they were led and controlled by the Spirit of Jesus.

After the book of Acts, there are the Epistles, and the first book of the Epistles is Romans. Romans 8:9 says of the Spirit of Christ, “If anyone does not have the Spirit of Christ, he is not of Him.” The Spirit of Jesus is related mainly to the Lord’s humanity and human living with its sufferings and death, while the Spirit of Christ is related mainly to the Lord’s resurrection and power of life. Then in Philippians 1:19 we see the Spirit of Jesus Christ, the Spirit mentioned in John 7:39, the Spirit related to death and resurrection, in whom is the bountiful supply, having the element of death, the effectiveness of death, the element of resurrection, and the effectiveness of the resurrection power. Such a Spirit has the bountiful supply and even is the bountiful supply. The fourteen Epistles of Paul all speak at some length concerning this Spirit.

In Revelation, the last book of the Bible, the Holy Spirit is not mentioned at all. The term the Holy Spirit cannot be found anywhere in the entire book of Revelation. Rather, it speaks of “the Spirit.” In chapters two and three it is the Spirit speaking to the seven churches: “He who has an ear, let him hear what the Spirit says to the churches” (2:7, 11, 17, 29; 3:6, 13, 22). Then 14:13 says, “Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, that they may rest from their labors; for their works follow with them.” It does not say here “says the Scripture” but “says the Spirit.” Where does the Spirit say such a word? It is not in the air or on the throne in the heavens but in the believers. After the believers see and hear the matter of suffering martyrdom for the Lord, there is a voice out of heaven, saying, “Blessed are the dead who die in the Lord from now on.” At that time the Spirit responds and acknowledges in the believers, saying, “Yes.”

At the end of the Bible, Revelation 22:17 says, “The Spirit and the bride say, Come!” It does not say “the Spirit and the bride both say,” but “the Spirit and the bride say,” indicating that the Spirit and the bride have become one. In the beginning of Revelation it was the Spirit speaking

开头是那灵向众召会说话，然后是那灵在召会（信徒）里面说话，末了是那灵和新妇（召会）如同一人说话。这指明召会对那灵的经历已经进步到与那灵是一。因此，整本圣经乃是总结于那灵。那灵是三一神终极的完成。三一神借着成为肉体而来，经过死而复活成为赐生命的灵，作三一神的终极完成，就是那灵。

说话的那灵，乃是我们唯一的需要

经过过程并终极完成的那灵，今天就在我们的里面；祂是我们唯一的需要。我们常有天然的观念，以为爱主就是要多受主谕言的教导，知道如何作父母、儿女、丈夫、妻子，并且知道与人说话时腔调、态度该如何得体。不错，圣经里有箴言，也有日常生活的伦常规范，诸如丈夫要爱妻子、妻子要顺服丈夫等等，但圣经的核仁乃是三一神。圣经里主要的讲论，乃是三一神借着经过过程，要把祂自己作到我们里面，作我们的生命、成分、本质，而活在我们里面，然后从我们得着彰显。

约翰三章记载，有一个犹太人的官，名叫尼哥底母，他是个法利赛人，就是犹太人的道德家；但他觉得人还需要受更多的教导。所以他来找主耶稣说，“拉比，我们知道你是从神那里来作教师的…”（2。）这正是我们的光景。我们和尼哥底母一样，里面所充满的都是宗教观念，盼望主的圣言和中国的孔孟之教、王阳明学说一样，能教导我们发展“明德”，教我们作个有道德的正人君子；但那不是圣经的素质。圣经的中心和素质，乃是三一神父、子、灵，包罗万有的基督，终极完成的那灵。

因这缘故，我里面有沉重的负担；我发现我们许多人仍是老旧，依然故我。我们真正的需要，乃是在日常生活中经历那灵。解决不了的家庭问题，为难的环境，受不了的弟兄姊妹，都不是难处；真正的难处，在于我们完全不懂那灵。环境不是我们的难处，不懂怎么经历基督才是我们真正的难处。

to the churches; then it was the Spirit speaking in the church, the believers; and at the end it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has advanced to such an extent that she has become one with the Spirit. Hence, the entire Bible consummates with the Spirit, who is the ultimate consummation of the Triune God. The Triune God came through incarnation and passed through death and resurrection to become the life-giving Spirit as the ultimate consummation of the Triune God.

THE SPEAKING SPIRIT BEING OUR ONLY NEED

The processed and consummated Spirit, who is within us today, is our unique need. Often we have a natural concept, thinking that if we love the Lord, we need to be taught more through His oracle to know how to be proper parents, children, husbands, or wives and how to speak to others with a proper tone and attitude. Yes, in the Bible there are proverbs and ethical maxims for our daily living, such as husbands needing to love their wives and wives needing to be subject to their husbands. Nevertheless, the kernel of the Bible is the Triune God. What is spoken of mainly in the Bible is that the Triune God went through a process that He might work Himself into us to be our life, element, and substance, thereby living in us and being expressed through us.

In the record of John chapter three, a ruler of the Jews named Nicodemus, who was a man of the Pharisees, the moralists among the Jews, felt that men needed more teachings. Therefore, he came to seek the Lord Jesus, saying, “Rabbi, we know that You have come from God as a teacher” (v. 2). This is exactly our condition. Like Nicodemus, we are filled with religious concepts. We may wish that the Lord's holy words could teach us, as the words of Confucius, Mencius, and Wang Yang-ming of China did, concerning how to develop our “bright virtue” that we may behave as moral men and gentlemen. However, this is not the essence of the Bible. The center and the essence of the Bible are the Triune God—the Father, the Son, and the Spirit; the all-inclusive Christ; and the consummated Spirit.

For this reason, I have a heavy burden within. I have discovered that many among us are still old and are still what they used to be. Our real need is to experience the Spirit in our daily living. Family matters that cannot be resolved, environments that give us difficulties, and brothers and sisters who are intolerable are not the real problems. The real problem is that we do not know the Spirit. Circumstances are not our problems; not knowing how to experience Christ is our real problem.

神从来没有应许我们能一帆风顺的环境，从地上一路顺利到天上，从今世一直顺利到国度。只要是人，必定会有难处。但基督徒与外邦人不同的地方，在于我们在患难中，还能一无挂虑的喜乐；其实不是我们能喜乐，乃是我们里面的那灵喜乐。我们要有一无挂虑且常常喜乐的生活，就需要经历基督，需要认识那灵。那灵是我们唯一的需要。

许多人认为，那灵太渺茫了。但是感谢主，祂给了我们这本圣经。这本圣经太宝贵了。它的素质和范围是基督，而它所讲的基督至终就成为那灵。所以那灵并不渺茫。罗马八章十六节说，“那灵自己同我们的灵同证。”这就是说，那灵是在我们里面，并与我们一同说话。启示录二章七节说，“那灵向众召会所说的话。”二十二章十七节说，“那灵和新妇说。”那灵乃是说话的灵。所以主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）这指明主的话、主的灵、主自己就是一，是永远不能分开的。今天我们不该学习伦常道德，也不该天然的读主的话。我们只该学习一件事，就是天天操练运用灵祷读主话，从主吸取丰富的供应，因为主的话就是灵，就是生命。

亲爱的弟兄姊妹，我们不该用头脑来读圣经。每次我们来到主的话跟前，都该敞开全人，运用我们的灵，吸取圣经里灵的丰富。我们若这样祷读神的话，圣经的每一句对我们就都会变成灵，变成生命。然后我们就会领悟，那灵在我们里面的确是说话的。说话的那灵在我们里面，会带着我们经过一切的环境，面对所有的人事物，并应付一切的问题。说话的那灵，才是我们唯一的需要。

今天这位说话的那灵，就是基督。我们要认识基督，就得把旧约的六大类预表——人物、动物、植物、矿物、祭物、食物，好好研读过；这些预表太丰富了。今天我们何等的有福！我们已经实际的得着这一切的丰富。一切预表的实际元素，都在那灵里面；那灵又是借着主的话，将这一切丰富传输、分赐到我们里面。所以我们天天都需要吃主的话，接受那灵的分赐。这如同呼吸、喝水、吃饭，不是一劳永逸，乃是天天、时时的事。不仅如此，我们也需要“运动”，就是常常在主面前操练灵、释放灵，好与那灵合作。这样，我们属灵的生命必定健康，并且一直正常长大。

李常受弟兄于主后一九八四年二月四日讲于美国加州安那翰

God has never promised us a smooth environment that we may sail smoothly from the earth to heaven and from this age all the way into the kingdom age. Human beings will always have problems. However, the difference between Christians and unbelievers is that we Christians can still rejoice in our afflictions and not be anxious. Actually, it is not that we can rejoice; rather, it is the Spirit in us who rejoices. To have a life that is anxious for nothing but always rejoicing, we need to experience Christ and know the Spirit. The Spirit is our only need.

Many people consider that the Spirit is too abstract. We thank the Lord that He has given us the Bible, which is very precious. Its essence and sphere are Christ, and this Christ of whom it speaks eventually became the Spirit. Therefore, the Spirit is not abstract. Romans 8:16 says, “The Spirit Himself witnesses with our spirit.” This means that the Spirit is in us and speaks together with us. Revelation 2:7 says, “The Spirit says to the churches,” and 22:17 says, “The Spirit and the bride say.” The Spirit is the speaking Spirit. Therefore, the Lord Jesus said, “The words which I have spoken to you are spirit and are life” (John 6:63). This indicates that the Lord’s words, the Lord’s Spirit, and the Lord Himself are one and can never be separated. Today we should not learn ethics and morality or study the Lord’s words in a natural way. We should learn only one thing; that is, we should daily exercise our spirit to pray-read the words of the Lord and take in the rich supply from Him, because His words are spirit and are life.

Dear brothers and sisters, we should not read the Bible with our mind. Whenever we come to the Lord’s word, we should open up our entire being and exercise our spirit to draw from the riches of the Spirit in the Bible. If we pray-read the word of God in this way, every word of the Bible becomes spirit and life to us. Then we can realize that the Spirit is definitely speaking in us. The speaking Spirit who dwells in us will lead us through every circumstance to encounter every person, event, and matter and deal with every problem. The speaking Spirit is our only need.

Today this speaking Spirit is Christ. To know Christ, we need to earnestly study the six major categories of types in the Old Testament—human beings, animals, plants, minerals, offerings, and foods. These types are very rich. How blessed we are today! We have already received all these riches in reality. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord’s words. Therefore, day by day we need to eat the Lord’s words and receive the Spirit’s dispensing. This is like breathing, drinking, and eating, which are things that we do not once for all but day by day and moment by moment. Furthermore, we also need to exercise our spirit and release our spirit before the Lord regularly for our cooperation with the Lord. Thus, our spiritual life will be healthy and will continually grow in a normal way.

第五章

那灵—圣灵（一）

读经：约翰福音十四章十节，十三节，十六至二十节，二十六节，二十章二十二节，十五章二十六节，哥林多后书三章十七至十八节。

读经的人都知道，圣经讲神，讲基督，也讲圣灵，所以圣灵是圣经的三大主题之一。历代读经的人，对于基督的研读相当多；但是对于圣灵在圣经里的记载，就研究得不够透彻，甚至可以说是相当的忽略。在本篇信息里，我们要从全本圣经的观点来看圣灵，也就是那灵。

那灵的不同方面

一 神的灵

圣经一开头，在创世记一章说到神创造天地，接着就说到神的灵运行在水面上。（2。）“运行”一辞的希伯来文，意思如同母鸡抱孵一样。母鸡抱孵、覆翼在蛋上，目的是要产生生命，生出小鸡。所以有些好的英文圣经译本就将这辞翻作“孵育”或“覆翼”，指明含有产生生命的意思。读经的人都知道，创世记一章是说到神创造天地；但许多人忽略了神创造的行动乃是圣灵作的，是圣灵覆翼在水面上作成的。

二 耶和华的灵

在说过神的灵之后，旧约多次提到耶和华的灵。耶和华的灵，乃是指明神临及人。士师记多次提到，一个士师起来为以色列人争战，乃是因为耶和华的灵临到他身上。（三 10，六 34，十一 29，十三 25，十四 6。）不仅如此，一个申言者起来为神说话，也是因为耶和华的灵临到他。（撒下二三 2，王上十八 46，王下三 15，结一 3，八 1，参赛六一 1。）以利亚作申言者，就是因为耶和华的灵临到他身上；而后以利沙接续以利亚，就穿上以利亚的外衣。那件

CHAPTER FIVE

THE SPIRIT—THE HOLY SPIRIT (1)

Scripture Reading: John 14:10, 13, 16-20, 23, 26; 20:22; 15:26; 2 Cor. 3:17-18

Bible readers all know that the Bible speaks of God, Christ, and the Holy Spirit. Therefore, the Holy Spirit is one of the three major subjects of the Bible. Throughout the centuries Bible readers have studied a great deal about Christ. However, they have not been thorough enough, and might even be considered negligent, in their study of the Holy Spirit in the biblical record. In this message we want to see the Holy Spirit, “the Spirit,” from the viewpoint of the entire Bible.

THE DIFFERENT ASPECTS OF THE SPIRIT

The Spirit of God

At the very beginning, in Genesis 1, after telling us that God created the heavens and the earth, the Bible goes on to say that the Spirit of God moved upon the face of the waters (v. 2, ASV). The Hebrew word for moved means something like the brooding of a hen over its eggs. A hen broods, stretching its wings over its eggs for the purpose of producing something living, that is, its chicks. Therefore, some good English versions of the Bible have translated this word into was brooding, with the sense of life-producing. Bible readers all know that Genesis 1 speaks about God’s creation of the heavens and the earth, but many have neglected the fact that God’s act of creation was performed by the Spirit of God, that is, carried out by the Spirit of God brooding over the face of the waters.

The Spirit of Jehovah

After speaking of the Spirit of God, the Old Testament refers to the Spirit of Jehovah numerous times. The Spirit of Jehovah indicates the reaching of God to man. The book of Judges frequently says that certain judges rose up to fight for the children of Israel because the Spirit of Jehovah had come upon them (3:10; 6:34; 11:29; 13:25; 14:6). Furthermore, the prophets rose up to speak for God because the Spirit of Jehovah had come upon them also (2 Sam. 23:2; Isa. 61:1). Elijah became a prophet because the Spirit of Jehovah came upon him; later, Elisha, following Elijah, put on Elijah’s mantle. That mantle is a type of the Holy Spirit descending upon the believers in the New Testament as the economical

外衣预表新约圣灵降在信徒身上作经纶的灵，能力的灵。在路加二十四章四十九节，主耶稣对门徒说，“看哪，我要将我父所应许的，降在你们身上；你们要留在城里，直到你们穿上从高处来的能力。”这就是以利亚和以利沙的外衣所预表的。所以这灵又称为外衣的灵。

在约珥书二章二十八至二十九节，神应许说，“以后，我要将我的灵浇灌在一切属肉体的人身上；…在那些日子，我要将我的灵浇灌在我的仆人和使女身上。”（另译。）在旧约，那灵的浇灌由雨所表征。（参何六3。）这里两次说，神要将祂的灵浇灌下来；这指明那灵的浇灌，乃是秋雨和春雨的应验。在五旬节那日，那灵的浇灌乃是秋雨；在这世代的末了，神要再次将祂的灵浇灌在以色列人身上，他们都必悔改，全以色列人都必得救，那就是春雨，如撒迦利亚十二章十节的预言。

旧约说神的灵，差不多就说这么多，末了乃是结束于一个应许，就是神要把祂的灵如雨般浇灌在祂的选民身上。

三 圣灵

新约对神的灵第一个神圣的名称，乃是圣灵。马太一章说，圣灵进到童女马利亚的腹中，使她怀孕，生出一个婴孩，就是基督。在新约，为着引进神的福音，为祂预备人体，就需要将神圣的性情分赐到人性里面，使人成为圣别，以完成神救赎的计划。所以新约一开始提到圣灵，乃是与成孕有关。

四 素质的灵与经纶的灵

当基督三十岁，要出来尽职，以完成祂从神所接受的使命时，就有神的灵降在祂身上。（太三16。）马太一章二十节和路加一章三十五节揭示，耶稣是由圣灵而生，圣灵乃是祂的素质。而祂受浸时又有神的灵，也就是圣灵，降在祂身上；那是与祂的职事、工作有关。这并不是两个灵，乃是一位灵的两方面。在耶稣的成孕和出生里，圣灵是作祂的素质；这灵乃是祂神圣的生命，祂乃是凭这灵作祂的素质、生命而活。这圣灵是为着祂的生命和性质，其神圣元素的素质是不能改变，也不会离开的。但圣灵还有经纶、

Spirit, the Spirit of power. In Luke 24:49 the Lord Jesus said to His disciples, “And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.” This is what the mantle of Elijah and Elisha typifies. Hence, this Spirit is also called “the mantle Spirit.”

In Joel 2:28-29 God promised, saying, “And afterward I will pour out My Spirit upon all flesh,/...Indeed even upon the servants and the maids / In those days I will pour out My Spirit.” In the Old Testament the pouring out of the Spirit is typified by rain, as in Hosea 6:3, which says that God would pour out His Spirit at two times as the fulfillment of the autumn, or former, rain and the spring, or latter, rain. On the day of Pentecost, the pouring out of the Spirit was the former rain; at the end of this age, God will again pour out His Spirit upon the children of Israel, and all Israel will repent and be saved. This is the latter rain, as prophesied in Zechariah 12:10.

The Old Testament speaks of the Spirit of God only to this extent, concluding at the end with a promise, which is that God will pour out His Spirit as rain upon His elect.

The Holy Spirit

In the New Testament the Holy Spirit is the first divine title ascribed to the Spirit of God. Matthew chapter one says that the Holy Spirit entered into the womb of Mary, a human virgin, causing her to conceive and give birth to a child, Christ. At the time of the New Testament, for the initiation of the gospel of God, the preparing of a human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy for the carrying out of God’s plan of redemption. Hence, the mention of the Holy Spirit in the beginning of the New Testament is related to the conception of Christ.

The Essential Spirit and the Economical Spirit

When Christ came out to minister at the age of thirty for the accomplishing of the commission which He had received from God, the Spirit of God descended upon Him (Matt. 3:16). Matthew 1:18, 20 and Luke 1:35 unveil to us that Jesus was born of the Holy Spirit as His essence. Then at His baptism, the Spirit of God, the Holy Spirit, descended upon Him again. This was related to His ministry, His work. These are not two Spirits but two aspects of one Spirit. The Holy Spirit as the essence of Jesus in His conception and birth was His divine life, and He lived by this Spirit as His essence and life. The essence of the divine element of the Holy Spirit, who was His life and nature, was unchangeable and irremovable. However, the Holy Spirit also has the economical aspect, the aspect of power,

能力的一面，这是为着耶稣的职事，（路四 14, 18, 太十二 28,）按情况的需要是会离开的。（太二七 46。）

耶稣从成孕、出生起，就有圣灵素质的一面，作祂内在的性质；当祂受浸的时候，圣灵才在经纶一面降在祂身上，作祂外面的能力。圣经清楚记载，主耶稣尽职事，不是凭自己的力量，乃是凭这位灵。在里面，祂为素质的灵所构成并充满；在外面，祂被经历的灵所涂抹、加力并充溢。祂是一个与那灵完全紧密相联的人，所以祂的行动也就是灵的行动，祂作工也就是灵作工。

五 另一位保惠师

1 保惠师的应许

主耶稣三年半职事的末了一晚，对门徒有一篇很长的谈话，记载在约翰十四至十六章。这段话是主耶稣被卖的那天晚上，对门徒的临别赠言。在这段离别的话里，祂首先说，祂是父的彰显；人看见祂，就是看见了父。祂在父里面，父也在祂里面；祂与父原是一。（十四 9～10。）然后在十六至十七节，祂说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵。”几乎所有的基督徒都知道，主耶稣在这里所说的乃是个应许，就是赐给保惠师的应许；但是他们只知道父要赐给我们保惠师，却不懂父要怎么赐法。

2 另一位保惠师，就是在他们里面的子

主接着又说，这位保惠师，实际的灵，要与门徒们同在，且要在他们里面。主这话的意思是说，祂和门徒同在了三年半之久，他们很享受主的同在，主是他们的保惠师；现在主要离开，他们听见了很难过。所以主要他们知道，祂当时只能在身外与他们同在，还不能进到他们里面。虽然主在肉身里能和门徒同在、同行、同处、同住，但主却不能因此得满足。主渴望能进到门徒里面，在他们里面活着，作他们的生命，并且还要作他们生命的粮、生命的供应；换句话说，就是作另一位保惠师。所以，另一位保惠师就是基督进到他们里面，作生命和生命的供应。既是作生命，就不是一件身外的事，乃是在人里面的事；既是作生命的粮、生命的供应，就

which was for the ministry of Jesus (Luke 4:14, 18; Matt. 12:28) and could be removed from Him when there was the need for it (Matt. 27:46).

Jesus had the Holy Spirit in the essential aspect as His intrinsic nature from His conception and birth, but it was at His baptism that the Holy Spirit in the economical aspect descended upon Him as His outward power. The Bible clearly records that the Lord Jesus ministered not by His own strength but by this Spirit. Within, He was constituted and filled with the essential Spirit; without, He was anointed and empowered by, as well as filled with, the economical Spirit. He was a person altogether wrapped up with the Spirit. Hence, His move was the Spirit's move, and His work was the Spirit's work.

Another Comforter

The Promise of the Comforter

On the last night of His three-and-a-half-year ministry, the Lord Jesus had a long discourse with His disciples which is recorded in John 14—16. This section was a word of farewell from the Lord Jesus to His disciples on the night of His betrayal. In this parting word, He first said that He is the expression of the Father; when people see Him, they see the Father. He is in the Father, and the Father is in Him, and He and the Father are one (14:9-10). Then in verses 16 and 17 He said, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality.” Nearly every Christian knows that what the Lord Jesus spoke of here was the promise to give us a Comforter, but they do not understand how the Father gave us the Comforter.

Another Comforter, the Son Who Was in Them

The Lord went on to say that this Comforter, the Spirit of reality, would abide with the disciples and would be in them (v. 17). The Lord had been with the disciples for three and a half years, they truly enjoyed His presence, and He was their Comforter, but now He was going to leave them. When they heard this, they were very sorrowful. Therefore, the Lord wanted them to know that at that time He could only be with them outwardly, but He could not enter into them. Although the Lord in the flesh could be with the disciples and could walk, stay, and abide with them, He was not satisfied with this. He desired to enter into the believers that He might live in them as their life. Moreover, He wanted to be their bread of life and life supply. In other words, He wanted to be the “another Comforter.” Therefore, the “another Comforter” was Christ entering into them to be their life and life supply. Since He was to be life to them, He could not be merely outside of them but had to be inside of them. Since He was to be their bread of life and life supply, He had to be

必须被人接受到他里面，才能供应人。因此，虽然门徒很喜欢主身外的同在，那却不够好；主盼望能进到他们里面。

3 子在复活里作保惠师进到门徒里面，使他们经历子在父里面

主怎么进到门徒里面？又怎么能永远与他们同在？在十四章十九至二十节主说，“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。到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”“那日”就是主活着，门徒也要活着的那日，这该是指主复活的那日。（二十 19。）在复活后，主就在门徒里面活着，门徒也凭祂活着，正如加拉太二章二十节所说的。不仅如此，到那日，门徒也就能知道，主在父里面。这不是指头脑的知道，因为头脑无法领会这事。主在这里所说的，乃是指经历上的知道。在约翰十四章十节主说，“我在父里面，父在我里面，你不信么？”主是问门徒信不信，不是问他们有没有经历。到了二十节，主就进一步说，“到那日，你们就知道。”所以在这里“知道”就是指经历；不只是相信，并且是经历主在父里面。

在我对基督的经历里，初期都是经历基督与父是分开的——基督在我里面，父在天上的宝座上。所以我每次祷告都受困扰，因为我的头脑总是这样领会：基督在我里面，父是在天上。歌罗西一章二十七节说，基督在我们里面成了荣耀的盼望；但我却一点也不领会，这位基督与父有什么关系。那时也没有任何感觉或经历告诉我，基督是在父里面。直到我作基督徒三十年后，才开始领悟，经历基督却与父不发生关系，是完全错误的。

按着得救的真理来说，约翰三章十六节是最高的经节；但是按着享受基督来说，约翰十四章二十节是最高的经节，那里说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”这里的前后次序不可颠倒。主这话的意思乃是：在复活里，祂要进到门徒里面；但祂不是单独进到他们里面，乃是在父里面进到他们里面。所以到基督复活之日，门徒就知道，基督不仅与父有关系，也不仅是父的彰显，祂乃是在父的里面。并且门徒也会知道，他们在这位子里面，这位子也在他们里面。

received into them that He might minister to them. Hence, although the disciples were delighted with the Lord's outward presence, that was not good enough; the Lord aspired to enter into them.

In Resurrection the Son Entering into the Disciples as the Comforter That They Might Experience the Son in the Father

How could the Lord enter into the disciples, and how could He be with them forever? In 14:19-20 the Lord said, "Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you." That day was the day when the Lord lived and His disciples also would live; this refers to the day of the Lord's resurrection (20:19). After His resurrection the Lord lived in His disciples, and they also lived by Him, as referred to in Galatians 2:20. Moreover, in that day the disciples were able to know that the Lord is in the Father. This is not a mere mental knowledge, because our mind cannot understand such a thing. What the Lord referred to here was an experiential knowledge. In John 14:10 the Lord said, "Do you not believe that I am in the Father and the Father is in Me?" The Lord was asking the disciples whether they believed, not whether they had the experience. Then in verse 20 the Lord went further and said, "In that day you will know." Therefore, know here refers to experience—not only believing but also experiencing that the Lord is in the Father.

In the initial stage of my experience of Christ, I considered that Christ and the Father were separate. Whenever I prayed, I was bothered, because in my mind I had always understood that Christ was in me and the Father was on the throne in heaven. Colossians 1:27 says that Christ in us is the hope of glory, but I could not understand how this Christ was related to the Father. At that time I did not have any feeling or experience telling me that Christ is in the Father. It was not until after I had been a Christian for thirty years that I began to realize that it is altogether impossible to experience Christ apart from the Father.

As far as the truth of salvation is concerned, John 3:16 is the top verse. However, as far as the enjoyment of Christ is concerned, John 14:20 is the top verse. This verse says, "In that day you will know that I am in My Father, and you in Me, and I in you." The order here cannot be reversed. What the Lord's word here means is that in resurrection He would enter into His disciples, but instead of entering into them alone, He would enter into them in the Father. Therefore, on the day of the Lord's resurrection, the disciples would know that Christ not only was related to the Father and was the expression of the Father, but that He was also in the Father. Moreover, the disciples would know that they were in the Son and the Son was in them.

为什么在这一段讲另一位保惠师的话里，主耶稣不讲保惠师，却讲祂在父里面，我们在祂里面，祂又在祂里面？实际上，这乃是说到对另一位保惠师的经历。在那日，就是在复活之日，这另一位保惠师才临到门徒那里，向他们吹一口气，而被他们呼吸到里面。在二十章二十二节，主在复活里来到门徒那里，向他们吹入一口气，说，“你们受圣灵。”这位圣灵，就是另一位保惠师。门徒一接受祂，就知道基督乃是在父里面。然后，祂就能活在他们里面，他们也能因祂活着，并与祂同活。至终，门徒就能住在祂里面，祂也能住在他们里面。

因此，约翰十四章十节仅仅是启示，二十节才变作经历。这个经历乃是从主复活之日开始的。在主复活那一天，子作为另一位保惠师而来，把自己所化身成为的圣灵，吹到门徒里面。这另一位保惠师一进到门徒里面，他们就领会，子是在父里面，并且他们是在子里面，而子也在他们里面。门徒所以这样领会，乃是因为这另一位保惠师进到他们里面，给他们实际经历了。

4 另一位保惠师，就是父在子的名里所差来的圣灵

约翰十四章的启示很多。例如：六节说，基督是道路、实际、生命；九节说，人看见了子，就是看见了父；十一节说，子在父里面，父在子里面；十六至十七节说到赐另一位保惠师，就是实际的灵，不仅与门徒同在，也在要他们里面。但是在约翰十四章里，最重要的乃是十节、二十节、二十三节、二十六节这四节圣经；并且这四节的启示是渐进的。要研究二十节的经历，我们必须往前研究二十三节。

在二十三节主说，“人若爱我，就必遵守我的话，我父也必爱他。”这真是奇妙。怎么会人一爱主，父就也必爱他？主为什么不提祂自己爱，而说父来爱？难道主不爱么？下面主接着说，“并且我们要到他那里去，同他安排住处。”这里“我们”是指父和子说的。照我们的想法，人若爱子，子也必爱他，并且要欢欢乐乐的进到他里面住着。但主怎么会说，人一爱子，就把父爱出来，并且父与子要去同他安排住处？要解释这一节，我们又得往前研究二十六节。

Why is it that in this section concerning the other Comforter, instead of speaking concerning the Comforter, the Lord spoke of Himself being in the Father, us being in Him, and Him being in us? In actuality, it is because this refers to our experience of the other Comforter. It was on that day, the day of the Lord's resurrection when this other Comforter came to the disciples and breathed into them; He was inhaled by them and received into them. In 20:22 in His resurrection the Lord came to the disciples and breathed into them and said to them, "Receive the Holy Spirit." This Holy Spirit is the "another Comforter." When the disciples received Him, they knew that Christ was in the Father. Then He could live in them and they could also live because of Him and with Him. The disciples could even live in Him, and He could also live in them.

Hence, in John 14:10 there is merely a revelation, but in verse 20 the revelation becomes an experience. This experience began on the day of the Lord's resurrection, in which the Son came as another Comforter and breathed the Holy Spirit, who is His transfiguration, into His disciples. When this Comforter, the other Comforter, had entered into the disciples, they realized that the Son was in the Father, they were in the Son, and the Son was in them. The disciples could have such a realization because the other Comforter had entered into them and was experienced by them practically.

Another Comforter Being the Holy Spirit Whom the Father Sent in the Son's Name

John 14 contains many revelations. Verse 6 says that Christ is the way, the reality, and the life; verse 9 says that he who has seen the Son has seen the Father; verse 11 says that the Son is in the Father and the Father is in the Son; and verses 16 and 17 say that another Comforter, the Spirit of reality, would be given to the disciples not only to abide with them but also to be in them. However, the four most important verses in John 14 are verses 10, 20, 23, and 26. Moreover, the revelation in these four verses is progressive. Therefore, to study the experience in verse 20, we need to go on to study verse 23.

In verse 23 the Lord said, "If anyone loves Me, he will keep My word, and My Father will love him." This is truly wonderful. Why is it that when one loves the Lord, the Father loves him? Why did the Lord say that the Father would love him, instead of saying that He Himself would love him? Would not the Lord also love him? Then the Lord continued, "And We will come to him and make an abode with him." We here refers to the Father and the Son. According to our thinking, if a person loves the Son, the Son will love him and will enter into him with rejoicing to abide in him. But why did the Lord say that when one loves the Son, it is the Father who would love him, and the Father and the Son would come to him and make an abode with him? In order to explain this verse, we must go on to study verse 26.

二十六节说，“但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”二十节说，子要住在门徒里面。我们已经看见，子能在门徒里面，乃是借着父所差来的圣灵。这里说，圣灵是父所差来的，并且是父在子的名里差来的。按文法，这一节的“在我的名里”乃是形容词；在名里意即在人位里。但我们读这一节，实在不容易指出，父在子的名里差灵来，到底是指父在子里差遣，还是灵在子里被差遣。到底这个形容词是形容父还是形容灵？应该是形容父。父在子的名里差圣灵，就等于子差圣灵；所以父在子的名里差圣灵来，就是从父那里差圣灵来。（十五 26。）换句话说，乃是子差遣灵从父那里带着父而来；不是子带着父差遣，乃是灵带着父来。

5 父、子、灵乃是一，并且子就是灵

因此，十四章二十六节乃是说，父在子里差灵来，父与子就是一，因为父就在子里面。十五章二十六节给我们看见，子把灵从父那里同着父差来，所以灵与父在一起。前者说，父和子是一，父在子里面；后者说，灵从父那里带同父而来。前者告诉我们，父在子里面，特别是在差遣灵这件事上；后者却告诉我们，是子差遣灵来。这是不是说有两个差遣者？不错，父与子是二位，但在差遣灵来的事上是一个，因为是父在子里面差遣，所以父差遣就是子差遣。

我们把这两节合在一起研读，就能得到一个结论：灵被差来乃是带同父来；而父又在子的名里，所以灵是带着父与子同来。这证明父、子、灵乃是一，是无法分开的。

因此，要经历基督，我们就必须看见，基督乃是灵。祂若不是灵，我们就无法经历祂，祂也无法进到我們里面。以弗所三章十七节说，“使基督借着信，安家在我们心里。”诗歌二百四十一首的副歌说，“自基督来住在我心。”基督若不是灵，怎能住在我们心里，安家在我们心里？我们不该人云亦云。也许我们不懂这个奥秘，但我们必须知道这事实，并且经历这个实际。基督今天

As we have seen, verse 20 says that the Son abides in the disciples, and it is through the Holy Spirit, whom the Father sent, that the Son is able to abide in the disciples. Then, verse 26 says, “But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.” This verse says that the Holy Spirit is sent by the Father in the Son’s name. According to grammar, in My name is a modifier; to be in His name is to be in His person. However, when we read this verse, it is very difficult to say whether in My name refers to the Father sending in the Son or to the Spirit being sent in the Son, that is, whether this phrase modifies the Father or the Spirit. Actually, in My name modifies the Father. Therefore, the Father sending the Holy Spirit in the Son’s name is equivalent to the Son sending the Holy Spirit; that is, the Father’s sending of the Holy Spirit in the Son’s name is the Son’s sending of the Holy Spirit from the Father (15:26). In other words, the Son sent the Spirit from the Father and with the Father. This does not mean that the Son sent with the Father but that the Spirit comes with the Father.

The Father, the Son, and the Spirit Being One, and the Son Being the Spirit

John 14:26 says that the Father sent the Spirit in the Son, and the Father and the Son are one because the Father is in the Son. Then, 15:26 shows us that the Son sent the Spirit from the Father and with the Father; hence, the Spirit is with the Father. The former indicates that the Father and the Son are one and that the Father is in the Son, while the latter says that the Spirit came from the Father and with the Father. The former tells us that the Father is in the Son, especially in the sending of the Spirit, while the latter tells us that it was the Son who sent the Spirit. Does this mean that there were two Senders? The Father and the Son are two, but in the sending of the Spirit They are one, because it is the Father sending in the Son. Hence, the Father’s sending is the Son’s sending.

When we study these two verses together, we can conclude that the Spirit who is sent comes with the Father, and the Father sends the Spirit in the Son’s name. Therefore, the Spirit comes with the Father and the Son. This proves that the Father, the Son, and the Spirit are one and cannot be separated.

Hence, to experience Christ, we need to see that Christ is the Spirit. If He were not the Spirit, we could not experience Him, and He could not come into us. Ephesians 3:17 says, “That Christ may make His home in your hearts through faith.” The chorus of Hymns, #309 says, “Since Jesus came into my heart!” If Christ is not the Spirit, how can He come into my heart and make His home in my heart? We should not merely repeat what others say. Perhaps we do not understand this mystery, but we must know this fact and experience this reality. Since Christ as the Spirit lives in our heart today, we can sing, “Floods of joy

乃是灵，住在我们心里，所以我们才会唱：“喜乐潮溢我魂，如海涛之滚滚。”历代凡爱主的基督徒，因着与主有亲密的交通，在灵里碰着主的灵，就经历主安家在他们心里的喜乐。虽然他们许多人不懂这个真理，也讲不出来，但却有实际的经历。主的话句句都是定准的；我们可能不懂为什么，但只要阿们，必然得着实际。

以呼求主名为例，罗马十章十三节说，“凡呼求主名的，就必得救。”我们经过几十年研读圣经，参考别人的著作，加上自己的经历，才能解释这真理。（参徒二21注1。）但今天我们若释放灵呼求主名，立刻就经历从各种人事物中得着拯救。照样，借着信，我们就能经历基督安家在我们心里。为什么基督能安家在我们心里？因为祂就是灵。（林前十五45。）有人说，基督不是直接住在我们心里；祂乃是借着圣灵，并且在圣灵里，住在我们心里。但是不管怎么“借”、怎么“在”，在我们的经历里，基督和灵实在就是一个。

把约翰十四章二十六节和二十节合起来，我们就看见，到那日，就是主复活那日，父要差另一位保惠师来，给门徒知道，子在父里面，并且也在他们里面。十七节说，另一位保惠师要来，与门徒同住，且要在他们里面。这样，是不是有两位在我们里面，一位是子，一位是另一位保惠师的那灵？在我们的经历里，这两位就是一位。所以二十节所说在我们里面的子，也就是十七节所说在我们里面的灵。至于父，二十节的头一句说，“到那日，你们就知道我在我父里面。”这个“我”，就是十七节的“实际的灵”，乃是在“我父”里面。所以，灵来了，就是子来；子来了，乃是在父里面来。这就符合十四章二十六节和十五章二十六节的启示。

6 另一位保惠师被赐而来

主耶稣怎么成为另一位保惠师而来？祂乃是借着死而复活，成了赐生命的灵而来。借着死而复活，祂成了赐生命的灵；这是祂来的头一步。在祂复活的那天晚上，这位成了灵的子，来向门徒吹气，把自己吹到他们里面；这是祂来的第二步。

o'er my soul like the sea billows roll." Throughout the generations, Christians who love the Lord all have experienced the joy of the Lord's making His home in their hearts by their having intimate fellowship with the Lord and touching His Spirit in their spirit. Although many of them can neither understand nor speak this truth, they have experienced the reality. Every word of the Lord is established. Hence, we may not understand why, but if we just "amen" His word, we will have the reality.

We can use calling on the Lord's name as an illustration. Romans 10:13 says, "For 'whoever calls upon the name of the Lord shall be saved.'" We are now able to explain this truth because we have studied the Bible for a few decades, examined and compared others' writings, and experienced it ourselves (Acts 2:21, footnote 1 in the Recovery Version). However, today, if we release our spirit to call on the name of the Lord, immediately we experience being saved from all kinds of people, events, and matters. Likewise, we can experience Christ's making His home in our hearts through faith. How can Christ make His home in our hearts? It is because He is the Spirit (1 Cor. 15:45b). Some say that Christ abides in our hearts not directly but through the Holy Spirit or in the Holy Spirit. However, regardless of whether we say "through" or "in," Christ and the Spirit are actually one in our experience.

Putting John 14:26 and 20 together, we see that in that day, the day of the Lord's resurrection, the Father sent another Comforter that the disciples may know that the Son is in the Father and also in them. Verse 17 says that another Comforter would come to abide with the disciples and be in them. Are there two persons in us, one who is the Son and the other who is the Spirit as another Comforter? These two are one in our experience. Hence, the Son who is in us, mentioned in verse 20, is the Spirit who is in us, mentioned in verse 17. Then as to the Father, the first half of verse 20 says, "In that day you will know that I am in My Father." This "I," who is the Spirit of reality in verse 17, is in "My Father." Therefore, when the Spirit comes, the Son comes, and when the Son comes, He comes in the Father. This corresponds with the revelation in 14:26 and 15:26.

Another Comforter Coming by Being Given

John 14:18 says that the Lord would come to the disciples. How did the Lord Jesus come as another Comforter? He came first by becoming the life-giving Spirit through death and resurrection; this was the first step of His coming. Then, on the day of His resurrection, in the evening, the Son who became the Spirit came to breathe Himself into the disciples; this was the second step of His coming. Similarly, verse 16 says that the Father would give the Comforter to the disciples.

约翰十四章十六节说，“我要求父，祂必赐给你们另一位保惠师。”父怎么赐法？头一步乃是借着使经过死的子复活，（徒二 24，32，罗八 11，）然后差成为灵的儿子来（约十四 26）吹气。子一吹气，父的“赐”就成功了。因此，主的吹气不仅成功保惠师的“来”，也成功父的“赐”。换句话说，主的吹气，就是灵的“来”，也是父的“赐”。因此，约翰二十章二十二节，主向门徒吹气，乃是十四章十六至十七节、二十六节，十五章二十六节的应验。主将圣灵吹入门徒里面，乃是成就父赐给实际的灵作另一位保惠师的应许。

7 另一位保惠师，实际的灵，乃是三一神的终极完成

约翰十四章十九节说，“还有不多的时候，世人不再看见我，你们却看见我。”这是主在被卖那天晚上对门徒说的话；到第三日，祂从死里复活，当天晚上就到门徒那里，向他们吹入一口气，说，你们受圣灵（实际的灵）。主应许门徒的话，相隔不过两天就得着了应验，所以是“不多的时候”。那时主成为灵，吹进门徒里面，所以世人不再看见祂，门徒却能看见祂。主的吹气就是父的赐，也是灵的来。这就是三一神的临及。因此，吹到门徒里面的实际的灵，圣灵，不是指三一神的第三者，乃是作三一神终极完成的灵，在这灵里有子也有父。因这缘故，基督要进到我们的经历，就必须是灵。基督就是那灵，那灵就是三一神的终极完成。

因此，三一神不是为着神学的道理，乃是为着我们的经历。我们若不明白这个，在我们的经历中，好像我们就只经历子，没有父也没有灵。实际上，我们经历基督，这位基督就是灵，这位灵就是三一神的终极完成。所以经历基督，也就经历父与灵。说得更清楚一点：我们所经历的基督，就是灵！因这缘故，历代伟大的基督徒教师，末了都承认，在基督徒的经历中，基督就是灵。为此他们也造出一个名词：那是灵的基督（the pneumatic Christ）。

Verse 16 says, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever.” How did the Father give the disciples another Comforter? The first step was by resurrecting the Son, who passed through death (Acts 2:24, 32; Rom. 8:11), and then by sending the Son who had become the Spirit to breathe into them (John 14:26). When the Son breathed into them, the Father’s giving was accomplished. The Lord’s breathing of the Holy Spirit into the disciples was the fulfillment of His promise that the Father would give them the Spirit of reality as another Comforter. Hence, the Lord’s breathing accomplished not only His coming as another Comforter but also the giving of the Comforter by the Father. In other words, the Lord’s breathing is the Spirit’s coming and the Father’s giving. Therefore, John 20:22, where the Lord breathed into the disciples, is the fulfillment of 14:16-17, 26, and 15:26.

Another Comforter, the Spirit of Reality, Being the Consummation of the Triune God

John 14:19 says, “Yet a little while and the world beholds Me no longer, but you behold Me.” This word was spoken by the Lord to His disciples on the night of His betrayal. Then on the third day He was resurrected from death, and in the evening of that day He went to the disciples and breathed into them, saying, “Receive the Holy Spirit,” who is the Spirit of reality. The Lord’s word of promise to His disciples was fulfilled in just three days and was therefore “a little while.” At that time, the Lord became the Spirit and breathed Himself into the disciples. Hence, the world beheld Him no longer, but the disciples beheld Him. The Lord’s breathing was the Father’s giving and the Spirit’s coming. This is the reaching of the Triune God. Hence, the Spirit of reality, the Holy Spirit who was breathed into the disciples, is not only the third of the Triune God but the Spirit as the consummation of the Triune God. In this Spirit are the Son and the Father. For this reason, for Christ to come into us to become our experience, He must be the Spirit. Christ is the Spirit, and the Spirit is the consummation of the Triune God.

Hence, the Triune God is not for theological doctrines but for our experience. If we do not understand this, in our experience it may seem that we have only the Son without the Father and the Spirit. Actually, when we experience Christ, this Christ is the Spirit, and this Spirit is the consummation of the Triune God. Therefore, when we experience Christ, we also experience the Father with the Spirit. We may say even more plainly that the Christ whom we experience is the Spirit. For this reason, many of the great Christian teachers throughout the ages eventually acknowledged that Christ is the Spirit in the Christians’ experience. Because of this, we have created the term the pneumatic Christ.

保罗清楚这件事，所以他才说，“主就是那灵。”这不是道理的说法，乃是经历的说法，因为下面他接着说，“主的灵在哪里，哪里就有自由。”又说，“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三 17～18。）这就是说，在我们的经历里，主就是那灵，也就是终极完成的三一神。在我们里面变化我们的主灵，是带着父且在子里面的。

子在父里面，我们在子里面， 子也在我们里面

约翰十四章二十节说，“到那日，你们就知道我在父里面，你们在我里面，我也在你们里面。”现在我们能领悟，为什么这里的次序是这样。在复活那天晚上，子把灵吹进门徒里面。十五章二十六节说，灵来了，就把父带来。十四章九节说，子在父里面，所以父里面有子。因此，当灵被吹进门徒里面，门徒一经历灵，就发觉灵把父带来，父和灵乃是一；而父里面有子，所以门徒也就知道，父与子乃是一。照样，灵进到我们里面时，父也同来，并且子就在父里面，给我们经历、明白。

不仅如此，因着灵在我们里面给我们经历，我们就被带到子里面，凭祂而活，因祂活着，并与祂同活。（十四 19。）至终，因着我们活在子里面，子也就活在我们里面。（十五 4。）所以这不仅是三而一，乃是四而一——父、子、灵、信徒都成为一。灵来了，把父带来；父在子里面，子也在父里面；灵带着这个来，活在我们里面，就使我们在子里面；结果，因着我们在子里面，子也在我们里面。这就是三一神成了我们的经历，成了我们的福分。

经历基督， 就是经历三一神

三一神终极完成为灵；这灵带着父进到我们里面；父里面有子；我们因着灵的进来，就在子里面；结果，子也就在我们里面。这就是父、子、灵三一神在我们里面

Paul was clear about this matter and therefore said, “The Lord is the Spirit” (2 Cor. 3:17). This kind of speaking is not doctrinal but experiential because he went on to say, “Where the Spirit of the Lord is, there is freedom.” Furthermore, he said, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (v. 18). This means that in our experience the Lord is the Spirit, the consummation of the Triune God. The Lord Spirit, who is transforming us within, is with the Father and in the Son.

THE SON BEING IN THE FATHER, WE IN THE SON, AND THE SON IN US

John 14:20 says, “In that day you will know that I am in My Father, and you in Me, and I in you.” Now we can understand the sequence here. On the evening of the day of the Lord’s resurrection, the Son breathed the Spirit into the disciples. Then 15:26 says that when the Spirit comes, He brings the Father with Him. Moreover, 14:10 indicates that since the Son is in the Father, the Father has the Son in Him. Hence, after the Spirit was breathed into the disciples, when they experienced the Spirit, they realized that the Spirit had brought the Father with Him and therefore the Father and the Spirit are one. Furthermore, because the Father has the Son in Him, the disciples also knew that the Father and the Son are one. It is the same with us; when the Spirit comes into us, the Father also comes with Him, and the Son is in the Father for us to experience and to know.

Because the Spirit is in us for our experience, we are brought into the Son to live by Him, because of Him, and with Him (14:19). Moreover, since we live in the Son, the Son also lives in us (15:4). Therefore, there are not only three in one but four in one; the Father, the Son, the Spirit, and the believers have all become one. When the Spirit comes, He comes with the Father, who is in the Son and in whom also is the Son, and lives in us so that we are in the Son. As a result, because we are in the Son, the Son is also in us. This is the Triune God becoming our experience and our blessing.

TO EXPERIENCE CHRIST BEING TO EXPERIENCE THE TRIUNE GOD

The Triune God has been consummated as the Spirit, who enters into us with the Father, in whom is the Son. Because of the Spirit’s entering into us, we are in the Son and consequently, the Son is also in us. This is the Triune God—the Father, the Son, and the

给我们经历，作我们的福分，成为我们的享受，也就是基督在我们里面，成了荣耀的盼望。所以经历基督，就是经历祂是三一神。可惜今天许多基督徒不懂这个，也没有这个亮光，更不注意这个经历。

呼求主名，摸着圣灵， 享受三一神的丰富

以祷告为例。祷告并不如一般基督徒所认为的，有事时才祷告，求主替我们作事。对于祷告，我摸索了很久才领悟，基督徒的祷告，实际上乃是呼求主名。“呼求”这辞在原文的意思是喊叫。我们祷告的时候，一定把主耶稣的名喊出来。我们若从深处呼喊主耶稣的名，我们的灵必定动起来。有时就是轻声呼求主的名，灵也会动。罗马十章十二至十三节说，“众人同有一位主，祂对一切呼求祂的人是丰富的。因为‘凡呼求主名的，就必得救’。”所以不在乎声音大小，乃在乎“呼求”。主是丰富的，为着给我们享受。我们要享受主的丰富，就需要呼求主名。呼求主名不仅是我们的得救的秘诀，也是我们得享主丰富的秘诀。我们一呼求主名，就呼吸了主的丰富。

每天我们都需要操练灵，呼求主名，以享受主。每逢要生气的时候，我们就要操练呼求主。一呼求主，就消了气；再呼求，里面就舒服，喜乐欢腾。有时作工作累了，就呼喊：“哦，主耶稣！”里面必定舒畅。有的母亲觉得管教孩子真难，很辛苦，只要喊一喊主，也会觉得轻爽。凡呼求主名的，就必得救。只要一呼求，我们里面就充满了气。主就是那灵。在原文里，灵和气同字。对于基督徒，呼求主名就是充气；呼求得够，气就饱足；不呼求，就是瘪气的。

每天早晨，我们都需要先呼求主名，充足了气再去上班。所有办公的地方，都是叫人消气的。不必等到下班，就是到了中午，你的气也瘪得差不多了，所以中午也得呼求主，充充气。下了班，在回家的路上，也要呼求主名，把气灌足了。等回到家，你就不会垂头丧气，反倒喜乐满溢。呼求主名，就经历基督。基

Spirit—in us to be experienced by us as our blessing and to become our enjoyment, which is Christ in us as the hope of glory. Therefore, to experience Christ is to experience the Triune God. Unfortunately, many Christians today neither understand this matter nor have the light concerning it, much less experience it.

CALLING ON THE NAME OF THE LORD TO TOUCH THE HOLY SPIRIT AND ENJOY THE RICHES OF THE TRIUNE GOD

Let us use prayer as an illustration. Christians' general concept about prayer is that we pray and ask the Lord to do something for us only when we have problems. However, this is not accurate. It was only after groping for a long time that I have realized that the prayers of Christians are actually their calling on the name of the Lord. The biblical word for call means to cry out. When we pray, we surely cry out the name of the Lord Jesus. If we call out the name of the Lord Jesus from deep within, our spirit is stirred up. Sometimes even when we call on the Lord's name softly, our spirit is stirred up. Romans 10:12-13 says, "For the same Lord is Lord of all and rich to all who call upon Him; for 'whoever calls upon the name of the Lord shall be saved.'" Therefore, it does not matter whether our voice is loud or soft; what matters is that we call. The Lord is rich for our enjoyment. In order to enjoy the riches of the Lord, we need to call upon His name. Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord's riches. When we call upon the name of the Lord, we breathe in His riches.

Every day we need to exercise our spirit and call on the name of the Lord to enjoy Him. Whenever we are about to lose our temper, we should exercise to call on the Lord. Once we call on the Lord, our temper is gone, and when we call again, we feel peaceful inside and we rejoice exultingly. Sometimes when we are tired from working, we can call, "O Lord Jesus!" and we feel relaxed. Whoever calls upon the name of the Lord shall be saved. When we call, we are filled with "air." The Lord is the Spirit. In Greek, the word for spirit is the same as that for breath or air. For Christians, to call on the name of the Lord is to be filled with air. If we call sufficiently, we are "inflated"; if we do not call, we become "deflated."

Every morning you need to first call on the name of the Lord to be filled with "air," and then go to your office. Every office is a place that deflates people. It is needless to say that you are often deflated after working hours are over; even by noon you have nearly been deflated already. Therefore, you need to call on the Lord at noon so that you may be filled with "air" again. After leaving your office, on your way home, you must again call on the Lord's name and get fully inflated. Then when you return home, you will not feel dejected but instead be

督就是灵，借着呼求祂的名，我们的灵就碰着那灵，这位灵又是三一神的终极完成；结果我们就得享祂的丰富。这就是经历基督。

圣灵是一切属灵事物的实际

我得救后就喜欢读属灵书报，特别是倪弟兄的著作。在“正常的基督徒生活”和“得胜的生命”这两本书里，倪弟兄根据罗马六章说，每个基督徒都要会“算”。（11。）比如：要“算”我们已经与基督同钉十字架。那时我头脑并不糊涂，但是怎么“算”也算不来。就时间而论，基督是二千年前钉十字架，我是在祂之后二千年生的；我怎么能与祂同钉？就空间而论，祂是在犹太地，我是在远东的中国，又怎么能和祂同钉？

宣道会的发起人宣信（A. B. Simpson）弟兄写了一首诗，副歌说，“我们当算，当算，当算，我们当算，不当感觉；只要我们真的肯算，神要使成的确。”（原“小群诗歌”第一百五十三首。）因为这是根据圣经，我也接受这个道理，就尽所能的“算”。但怎么算都不灵。不算还好一点，越算反而越不灵；不算好像天然的己还死一点，一算它就活了起来，全数都不对。后来倪弟兄补充说，罗马六章的“算”，必须配上罗马八章的经历；罗马六章仅仅是事实，罗马八章才带我们进到经历。

第八章十三节说，“因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”这里清楚的说，不是我们能把己算死，乃是“靠着那灵治死身体的行为”。怎么靠着那灵？就是借着呼求主名。我们只要一呼求主，灵在我们里面就动起来，也就把主的死实行在我们身上。基督在我们里面乃是那灵，其中包含祂死的成分和功效。所以主的死是在那灵里，不是在我们的“算”里。

因这缘故，在讲过罗马六章之后，保罗在罗马八章就讲到“照着灵”、“照着灵而行”、“被神的灵引导”等。唯有借着灵，我们才能治死身体的行为。主若不是灵，祂就不能进到我们里面，祂的死也就与我们无关。主经过死

overflowing with joy. When we call on the Lord, we experience Christ, who is the Spirit. By calling on the name of the Lord, our spirit touches the Spirit, who is the consummation of the Triune God. As a result, we can enjoy the Lord's riches. This is to experience Christ.

THE HOLY SPIRIT BEING THE REALITY OF ALL SPIRITUAL THINGS

After I was saved, I enjoyed reading spiritual books and magazines, especially the writings by Brother Watchman Nee. In two of his books, *The Normal Christian Life* and *The Overcoming Life*, based on Romans 6, Brother Nee said that every Christian should know how to reckon (v. 11). For example, we should reckon that we have been crucified with Christ. At that time, although my mind was clear, regardless of how much I tried to reckon, it did not work. According to time, Christ was crucified two thousand years ago, while I was born two thousand years after Him. How can I be crucified with Him? Moreover, according to space, He was born in the land of Judea, while I born in China in the Far East. Again, how can I be crucified with Him?

Brother A. B. Simpson, the founder of the Christian and Missionary Alliance, wrote a hymn with a chorus that says, "Let us reckon, reckon, reckon, / Let us reckon, rather than feel; / Let us be true to the reck'ning, / And He will make it real" (Hymns, #692). Since this is based upon the Bible, I accepted this doctrine, and I tried my best to reckon. However, regardless of how much I tried, it did not work. Without reckoning, I was better off; the more I reckoned, the worse off I was. Without reckoning, it seemed that my natural self was dead, but once I began to reckon, it became alive and everything went wrong. Later, Brother Nee added a word saying that the reckoning in Romans 6 must be done along with the experience in Romans 8. Romans 6 merely gives us the fact, whereas Romans 8 brings us into the experience.

Romans 8:13 says, "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live." This verse tells us clearly that it is not that we can reckon ourselves to death, but that by the Spirit we put to death the practices of the body. How do we do this by the Spirit? It is by calling on the name of the Lord. We simply need to call on the Lord. Then our spirit is stirred up and executes the Lord's death within us. Christ in us is the Spirit, who contains the element of His death with its effectiveness. Therefore, the Lord's death is in the Spirit, not in our reckoning.

For this reason, after his speaking in Romans 6, Paul spoke about being according to the spirit, walking according to the spirit, and being led by the Spirit of God (8:4-5, 14). It is only by the Spirit that we can put to death the practices of the body. If the Lord were not the Spirit, He could not come into us, and His death would have nothing to do with us. The

而复活的过程，成了赐生命的灵；在这灵里包含祂自己、祂的死、祂的复活这一切成分。因着主是灵，祂就能进到我們里面，祂一切的丰富也就能主观的给我们经历并享受。主就是那灵，那灵乃是一切属灵事物的实际。

为着神在地上行动的七灵

到了圣经末了一卷书启示录，一开头说到神圣的三一时，就称那灵为“祂宝座前的七灵”。（一4～5。）这个七灵，今天就在召会中运行，在召会里说话。在启示录二至三章的七封书信里，开头都是主说话，末了却是那灵向众召会说话。这指明说话的主就是那灵，七灵。启示录二十二章十七节说，“那灵和新妇说，来！”这给我们看见，那灵就是作新郎的基督，和祂的新妇一同发出呼召。

在约翰福音，那灵是比作子所吹的气。在约翰二十章二十二节，子向门徒吹入一口气，说，“你们受圣灵。”这指明子吹的那口气就是圣灵。在启示录，七灵乃是羔羊基督的眼睛。气是指人的素质，眼睛是指人的活动。换句话说，吹气是在素质一面的，眼睛监察光照是在经纶一面的。福音书里的灵是气，启示录里的灵是眼睛。气是为着生活，所以是素质的；眼睛是为着行动，所以是经纶的。

神圣三一的三者是不分开的， 也是不能分开的

无论素质或经纶一面，灵自己都无法和子分开。就素质一面，灵乃是子的气；就经纶、行动一面，灵是子的眼睛。照样，我们也无法把子和父分开，更无法把父和灵分开。父、子、灵是绝对不分开也不能分开的；这三者就是一。以赛亚九章六节说，子称作永远的父；林后三章十七节说，子就是那灵。所以这三者就是一。我们无论经历其中那一位，都会经历所有的三者。

经历三一神的路

经历三一神是有路的。以弗所二章十八节说，“借着祂（基督），我们…在一位灵里，得以进到父面前。”

Lord passed through the processes of death and resurrection to become the life-giving Spirit. In this Spirit are the elements of the Lord Himself, His death, and His resurrection. Since the Lord is the Spirit, He can come into us, and all His riches can be subjectively experienced and enjoyed by us. The Lord is the Spirit as the reality of all spiritual things.

THE SEVEN SPIRITS FOR GOD'S MOVE ON THE EARTH

When the Trinity is referred to in the beginning of Revelation, the last book of the Bible, the Spirit is called “the seven Spirits who are before His throne” (1:4). The seven Spirits are moving and speaking in the church today. At the beginning of each of the seven epistles in Revelation chapters two and three, it is the Lord who speaks, but at the end of each epistle, it is the Spirit who speaks to the churches. This indicates that the Lord who speaks is the Spirit, even the seven Spirits. Revelation 22:17 says, “The Spirit and the bride say, Come!” This shows us that the Spirit, who is Christ as the Bridegroom, and His bride sound the call together.

In the Gospel of John, the Spirit is likened to the Son's breath. In John 20:22, the Son breathed into the disciples and said to them, “Receive the Holy Spirit.” This indicates that the breath breathed out by the Son was the Holy Spirit. In Revelation, the seven Spirits are the eyes of Christ as the Lamb. Breath is for living and denotes man's essence, whereas eyes are for moving and denote man's activities. In other words, the breathing of breath is for the essential aspect, whereas the eyes' observing and shining are for the economical aspect. In the Gospels the Spirit is the breath, while in Revelation the Spirit is the eyes.

THE THREE OF THE DIVINE TRINITY BEING UNDIVIDED AND INDIVISIBLE

Whether essentially or economically, the Spirit cannot be separated from the Son. In the essential aspect, the Spirit is the Son's breath, while in the economical aspect, the aspect for moving, the Spirit is the Son's eyes. Likewise, we can neither divide the Son from the Father nor divide the Father from the Spirit. The Father, the Son, and the Spirit are absolutely undivided and indivisible; these three are one. Isaiah 9:6 says that the Son is called the eternal Father, and 2 Corinthians 3:17 says that the Son is the Spirit. Hence, these three are one. Regardless of which one we experience, we experience all three.

THE WAY TO EXPERIENCE THE TRIUNE GOD

There is a way to experience the Triune God. Ephesians 2:18 says, “For through Him [Christ] we both have access in one Spirit unto the Father.” We cannot experience the

我们无法先经历父；我们必须借着子，在包罗万有的灵里，进到父面前。所以福音书启示，我们要信子。信子就是接受子；子就是那灵，借着我们接受祂而进到我們里面；结果我们就进到父面前，经历神和祂的丰富。这是经历三一神的次序；但不是经历的三部分，乃是一个经历的三方面。对此我们都需要有主观而丰富的经历。

李常受弟兄于主后一九八四年八月十三日讲于美国加州安那翰

Father directly; we must come to the Father in the all-inclusive Spirit through the Son. Therefore, the Gospels reveal that we need to believe in the Son. To believe in the Son is to receive the Son. The Son, who is the Spirit, enters into us by our receiving Him. As a result, we have access to the Father to experience God and His riches. This is the sequence of experiencing the Triune God, not three kinds of experiences but one experience in three aspects. We need to have a subjective and rich experience of this kind.

那灵—圣灵（二）

读经：约翰福音十四章二十节，二十章二十二节，十四章二十三节，二十六节，十五章二十六节，歌罗西书一章二十七节，二章九节，以弗所书二章十八节，约翰福音十四章十六节，以弗所书三章十七至十九节，四章四节，哥林多后书十三章十四节。

关于那灵同我们的灵的诗歌

选诗歌不是一件容易的事。我们编辑的英文诗歌有一千零八十首，其中我们自己写的有二百多首，还有八百多首是从十万多首诗歌里搜集来的。可以说历代诗集的精粹，包括灵恩派的诗歌，差不多都选录在其中了。在我们诗歌本的前面有目录；从这个目录可以看见，我们对真理的认识是包罗的。

一九三四年十月，倪弟兄在杭州带领第四次得胜者特会时，觉得灵恩运动里有一首诗不错，就建议弟兄们翻译副歌，好在聚会中唱。我接受了这个负担。那首诗就是诗歌四百一十六首的副歌：“阿利路亚！阿利路亚！裂开幔子我已过，这里荣耀不败落！阿利路亚！阿利路亚！我今在我王的面前过生活！”唱这样的诗歌，是主恢复中的创举，因为从来我们的聚会都是规规矩矩的，未曾唱过这样一首短歌。很可纪念的一件事是：特会一过，就是倪弟兄的结婚聚会，我们也唱了这首短歌。

我愿意弟兄姊妹看见，我们编辑这本诗歌是有中心、有重点的，并且我们没有从任何真理隔断。今天再也没有第二本诗集，是像我们这本诗歌一样，包罗了一切的真理。有一位美国老姊妹，曾在中国多年。当我们的英文诗歌一出版，她把目录一读，就觉得十分的宝贝，因为各面的真理都在其中。我们这样作，是愿意弟兄姊妹知道，我们对真理的认识是多面的。虽然如此，我们仍有一个重点，中心，特别是表现在我们自己写的那二百多首诗歌里，就是专讲那灵同我们的灵，还有二灵成为一灵。这是非常重要的一个点。

THE SPIRIT—THE HOLY SPIRIT (2)

Scripture Reading: John 14:20; 20:22; 14:16, 23, 26; 15:26; Col. 1:27; 2:9; Eph. 2:18; 3:16-19; 4:4-6; 2 Cor. 13:14

HYMNS CONCERNING THE SPIRIT WITH OUR SPIRIT

It is not easy to select a proper hymn. The English hymnal that we compiled has 1,080 hymns of which more than two hundred were written by us. The remaining eight hundred or so hymns were collected from among more than ten thousand hymns. We can say that the best of the hymns written throughout the centuries, including certain Pentecostal hymns, are almost entirely included in our hymnal. The table of contents at the beginning of our hymnal shows that our knowledge of the truth is very inclusive.

In October 1934, when Brother Watchman Nee was giving the fourth Overcomers' Conference in Hangchow, he felt that a certain hymn from the Pentecostal movement was very good and suggested that the brothers translate the chorus for singing in the meetings. I picked up that burden. The chorus of that hymn, Hymns, #551, says "Hallelujah! Hallelujah!/I have passed the riven veil,/Here the glories never fail,/Hallelujah! Hallelujah!/I am living in the presence of the King." Singing a hymn like this was a new thing in the Lord's recovery because up until then our meetings had been very structured. We had never sung a short chorus like this. It is worth remembering that just after that conference, we had Brother Nee's wedding meeting, and we sang this short hymn there.

My burden in saying this is that you would see that when we put out our hymnal, we had a focus and an emphasis, and we did not cut ourselves off from any truth. Today there is no other collection of hymns like ours that includes all the major truths. When we put out our English hymnal, an elderly American sister, who had spent many years in China, read the table of contents and told us that it was very precious because all aspects of the truth were included there. We did this because we wanted the brothers and sisters to know that our knowledge of the truth is many-sided, but we still have an emphasis and a focus. This is particularly manifest in the more than two hundred hymns written by us, many of which exclusively concern the Spirit with our spirit and the two spirits becoming one spirit. This is a very important point.

灵乃是子的气

约翰十四章二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”这是约翰十四章里很难领会的一节。在六节主说，“我就是道路、实际、生命；若不借着我，没有人能到父那里去。”这话不难领会。但是二十节的启示很深。为什么必须到那日，就是主复活那日，我们才知道？因为在主复活那日，父所差的另一位保惠师来了。在二十章二十二节，主在复活当天晚上来到门徒中间，向他们吹入一口气，说，“你们受圣灵。”基督徒一般都领会，圣灵是神圣三一的第三者。但约翰在他的福音书启示，主亲口说，圣灵，就父所差来的另一位保惠师，乃是从祂口中吹出的气。这真是奥秘。

已往西教士到中国来，教导人圣父、圣子、圣灵乃是三位一体，位不可乱，体不可分。但是主耶稣（子）却将从祂口中吹出的气当作圣灵，吹入门徒里面。神圣三一的第三者—圣灵，怎么变作第二者—子口中吹出的气，成了祂的一部分？这乃是神圣三一的奥秘。今天在基督教的书里，几乎找不到一本书告诉人，约翰二十章二十二节启示，圣灵就是从圣子口中吹出的气；也没有人敢这样说。但是主兴起祂的恢复，就是要我们照着圣经传讲纯正的启示。

实际的灵引导信徒 进入属灵的实际

主在复活当天晚上，向门徒吹入一口气；而主的吹气，就是灵的来临，也是父的赐给。就子来说，是吹气；就灵来说，是来；就父来说，是赐。子这么一吹，父的赐圣灵就成全了，圣灵的来也成全了。圣灵一被门徒接受到里面，就起了作用。圣灵一作用，门徒里面就有感觉，也就领悟主耶稣在被卖那一夜对他们所说的话，因为圣灵，就是实际的灵，进到他们里面，引导他们有主观经历。（约十四 17。）

THE SPIRIT BEING THE BREATH OF THE SON

John 14:20 says, “In that day you will know that I am in My Father, and you in Me, and I in you.” This verse is very difficult to understand. In contrast, verse 6 is not difficult to understand. The Lord says, “I am the way and the reality and the life; no one comes to the Father except through Me.” The revelation in verse 20, however, is very deep. Why does it say that it was in that day, that is, in the day of the Lord’s resurrection, that the disciples would know? It is because another Comforter, who was sent by the Father, came on the day of the Lord’s resurrection. In 20:22, the Lord came to His disciples on the evening of the day of His resurrection, and He breathed into them, saying, “Receive the Holy Spirit.” Most Christians understand that the Holy Spirit is the third of the Divine Trinity. In his Gospel, however, John reveals that the Lord Himself indicated that the Holy Spirit, the “another Comforter” sent by the Father, was the breath breathed out of His mouth. This is truly mysterious.

In the past, Western missionaries came to China and taught people that the Holy Father, the Holy Son, and the Holy Spirit were “three persons with one body” and that the persons should not be confused and the body should not be divided. However, the Lord Jesus, the Son, breathed the breath out of His mouth as the Holy Spirit into the disciples. How could the Holy Spirit as the third of the Divine Trinity become the breath which was breathed out of the mouth of the Son as the second of the Divine Trinity? How could the third become a part of the second? This is the mystery of the Divine Trinity. In the books in Christianity today you can hardly find one volume that tells people that John 20:22 reveals that the Holy Spirit is the breath breathed out of the mouth of the Son. No one has dared to say such a thing, but the Lord has raised up His recovery that we may preach the pure revelation according to the Bible.

THE SPIRIT OF REALITY GUIDING THE BELIEVERS INTO THE SPIRITUAL REALITY

On the evening of the day of His resurrection, the Lord breathed into the disciples. His breathing was the Spirit’s coming and the Father’s giving. With respect to the Son, it was a breathing; with respect to the Spirit, it was a coming; and with respect to the Father, it was a giving. When the Son breathed in this way, the Father’s giving of the Holy Spirit was accomplished, and the Holy Spirit’s coming was fulfilled. Once the Holy Spirit had been received into the disciples, He began to operate. When the Holy Spirit operated, the disciples had an inward sense, and they understood the words that the Lord had spoken to them on the night He was betrayed, because the Holy Spirit, the Spirit of reality, entered into them and guided them into the subjective experience of the Lord (John 14:17).

实际的灵作另一位保惠师来到门徒那里，就是引导他们领悟主所说的话：“我在我父里面，你们在我里面，我也在你们里面。”首先，门徒领会主在约翰十四章所说，祂在父里面的话。（10～11，20。）借着圣灵，他们就知道，主的确是在父里面。然后他们也领悟主在十五章所说，他们要住在主里面，主也住在他们里面的话。（4，5。）借着圣灵，他们就知道，他们是在主里面，主也在他们里面。因此，他们知道这一切，都是由于这位灵。

这就是为什么到那日，门徒才能知道十四章二十节所说的三件事。因为到那一天，子应许的实际之灵进到门徒里面了。灵一进入，门徒就知道，子在彼被卖那晚所说，祂在父里面的话，乃是真实的；并且祂在十五章所说，他们住在主里面，主住在他们里面的话，也是真实的。

圣灵来就是三一神来

现在我们要进一步问：为什么灵一进来，门徒就知道十四章二十节所说的三件事？我们又怎么知道父、子、灵都在我们里面？十四章二十六节说，父在子的名里，把圣灵差来了。十五章二十六节说，子从父那里，又带着父，就是同着父，把圣灵差来了。首先，灵来了，父也来了；灵是带着父来。然后，因为父在子的名里，就是在子里。因此，父来了，子也来了。当圣灵来的时候，父来了，子也来了。这给我们看见，圣灵的来，就是三一神的来。

十四章二十六节说，是父差圣灵来。十五章二十六节说，是子差圣灵来。这样，到底有几个差遣者？再者，十四章二十三节主说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”换句话说，我们一爱子，就把父也爱出来了；不仅如此，这一爱，父与子就到我们这里来，与我们同住。这就是说，我们爱子，父就爱我们，并且父和子要来和我们同住。这到底是怎么一回事？这些问题的答案就是二十节：子在父里面，我们在子里面，子也在我们里面。然而，要领会二十节，就需要圣灵来使我们知道。

The Spirit of reality as the other Comforter came into the disciples and led them to realize what the Lord had said: “I am in My Father, and you in Me, and I in you” (v. 20). First, the disciples realized what the Lord had said in chapter fourteen about His being in the Father (vv. 10-11). Through the Holy Spirit they knew that the Lord was truly in the Father. Then they also realized what the Lord had said in chapter fifteen concerning their abiding in Him and His abiding in them (vv. 4-5). Through the Holy Spirit they knew that they were in the Lord and that the Lord was in them. Thus, they knew all these things because of this Spirit.

This is why the disciples had to wait until that day before they could understand the three items spoken of in John 14:20. It was in that day that the Spirit of reality, who had been promised by the Son, entered into the disciples. When the Spirit entered into them, the disciples knew that what the Son had spoken on the night of His betrayal concerning His being in the Father was true. Moreover, they knew that what the Lord had spoken in chapter fifteen concerning their abiding in the Son and His abiding in them was also true.

THE COMING OF THE HOLY SPIRIT BEING THE COMING OF THE TRIUNE GOD

Now we must go a step further to ask how it was that once the Spirit entered them, the disciples knew the three items mentioned in John 14:20. How do we know that the Father, the Son, and the Spirit are all in us? John 14:26 says that the Father sends the Holy Spirit in the Son's name, and 15:26 says that the Son sends the Holy Spirit from the Father and with the Father. When the Spirit comes, the Father also comes; that is, the Spirit comes with the Father. Furthermore, the Father being in the Son's name is His being in the Son; hence, when the Father comes, the Son comes also. When the Holy Spirit comes, the Father comes and the Son also comes. This shows us that the coming of the Holy Spirit is the coming of the Triune God.

John 14:26 says that the Father sends the Spirit, and 15:26 says that the Son sends the Spirit. In actuality, how many senders are there? Moreover, in 14:23 the Lord said, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” When we love the Son, our love also involves the Father. Not only so, when we love the Son, the Father and the Son come to us and abide with us. What does this all mean? The answer to all these questions is in verse 20, which says that the Son is in the Father, we are in the Son, and the Son is in us. However, we still need the Holy Spirit to come and teach us before we can understand this.

十四章二十六节说，“父在我的名里所要差来的圣灵。”这就是说，父是差遣者，而灵是受差遣者；但父又是在子里，与子在一起，这证明父与子就是一，父的差遣就是子的差遣。所以在十五章二十六节就说，子从父差来圣灵，就是从父出来实际的灵。这就是说，子是从父那里，并且同着父，差圣灵来。但圣灵与父有个关系；圣灵是从父那里，并且带着父来的。这就是说，灵与父是一。我们把这两处圣经节摆在一起就能看见，圣灵来的时候，是带着父而来；这位父又是在子里面，同子在一起。因此，圣灵来的时候，父也来了，子也来了。换句话说，圣灵来，就是三一神父、子、灵来。因这缘故，当主复活那一天晚上，祂向门徒吹一口气，就把圣灵吹入他们里面。圣灵一进到他们里面，父和子也都在里面了。结果，在门徒的经历中，他们就觉得，不仅灵在他们里面，父也在他们里面。这样，他们也就领悟，子是在父里面，同时他们也在子里面，而子更是在他们里面。

三一神不是为着道理， 乃是为着信徒的经历

我是在一九二五年得救的。到了一九三一年，就经历了一次复兴。从那时起，我每天早晨都到附近的山上，在那里亲近主。有时呼喊主名，有时唱诗赞美、流泪感恩。那时我也不知道呼求主名的道，里面却大有灵感，觉得神的爱深高，主的恩典丰厚，所以又喊又唱。现在回头来看，那时我就是在灵里，而灵也在我里面感动我，给我感觉神的爱真是深广高大，基督的恩真是丰富洋溢，里面有说不出来、满有荣光的大喜乐。所有得救的信徒，虽然经历有深有浅，有轻有重，多少也都有过这样的经历。

就真理说，主复活的那日，就是我们得救之日。（彼前一3。）就事实的应验来说，我们是相信、受浸时才得救。但就我们的经历来说，乃是我们灵里碰着主了，才经历救恩的实际。我们一在灵里碰着主，里面就有一个灵感，那个灵感就是圣灵。虽然那时我们道理还不清

John 14:26 speaks of “the Holy Spirit, whom the Father will send in My name.” This means that the Father is the Sender and the Spirit is the sent One. Yet the Father is in the Son and with the Son. This proves that the Father and the Son are one and that the Father’s sending is the Son’s sending. Thus, 15:26 says that the Holy Spirit, whom the Son sends from the Father, is the Spirit of reality who proceeds from the Father. This is to say that the Son sends the Holy Spirit from the Father and with the Father. The Holy Spirit is related to the Father in that He comes from the Father and with the Father. This means that the Spirit and the Father are one. When we put these two verses together, we can see that when the Holy Spirit comes, He comes with the Father, who is in the Son and with the Son. Thus, when the Holy Spirit comes, not only the Father comes but also the Son comes. In other words, the coming of the Holy Spirit is the coming of the Triune God—the Father, the Son, and the Spirit. When the Lord breathed into the disciples on the evening of the day of His resurrection, He breathed the Holy Spirit into them, and when the Holy Spirit entered into them, both the Father and Son were also in them. The result was that in the disciples’ experience they realized that not only the Spirit but also the Father was in them. In this way, they realized that the Son was in the Father, they were also in the Son, and the Son was in them.

THE TRIUNE GOD NOT BEING FOR DOCTRINE BUT FOR THE BELIEVERS’ EXPERIENCE

I was saved in 1925, and in 1931 I experienced a revival. At that time, I would go to a nearby mountain early every morning to draw near to the Lord. Sometimes I would call upon the name of the Lord, and sometimes I would sing hymns of praise and shed tears of thanksgiving. At that time I did not know the teaching concerning calling on the name of the Lord, but I was greatly inspired within. I sensed that God’s love was so deep and so high and the Lord’s grace was so rich, so I called and sang. As I look back now, I see that at that time I was in spirit, and the Spirit was in me, inspiring me with the feeling that God’s love was truly deep, wide, high, and great and that the Lord’s grace was truly rich and abundant. I was filled inwardly with joy unspeakable and full of glory. All saved believers have had some kind of experience like this, although some experiences are deeper while some are shallower, and some are lighter while some are weightier.

According to the truth, the day of the Lord’s resurrection was the day of our salvation (1 Pet. 1:3). According to the fulfillment of the fact, we were not saved until the time we believed and were baptized. According to our experience, however, we do not experience the reality of salvation until we touch the Lord in our spirit. Whenever we touch the Lord in our spirit, we have an inward spiritual sense, which is simply the Holy Spirit. Even though

楚，但的确感觉到那个实际，觉得在我们里面有一口气，给我们感觉灵、父、子、神。我们一喜乐，祷告时就呼喊神啊、父阿、主耶稣阿。这样的经历乃是告诉我们，三一神不是为着道理，乃是为着我们的经历。

有些圣经教师教导说，我们不该把神圣三一的三者混在一起；圣父就是圣父，圣子就是圣子，圣灵就是圣灵。所以我们祷告的时候，乃是奉圣子的名，借着圣灵的能力，向圣父祷告。这个次序不能混乱，也不该随便呼喊。我年轻时就受这样的教导，向天父祷告，要在圣子的名里，靠着圣灵的能力。那时我照着实行，祷告时恐惧战兢，深怕一不小心喊错了，就得悔改认罪。但是无论怎么小心，每次祷告到后来都分不清楚，里面也一直打问题。后来我从自己的经历中渐渐明白：父、子、灵就是一，主、神、基督就是一位；我们怎么能分？我们只有一位神；虽然祂有父、子、灵的讲究，但这三者就是一。

主耶稣至少也有三个称呼：主、耶稣、基督。祂是一位，却有三个称呼，因为祂有这三面的讲究：救主是一面的讲究，耶稣是一面的讲究，基督又是一面的讲究。但这不是说，祂有三面的讲究，就能分成三部分。这三个称呼，都是指向同一位。照样，神有父、子、灵有三方面的讲究，却不能分为三部分；祂们就是一。父、子、灵是三方面的讲究；父的讲究和子的讲究不同，是有分别的；子的讲究和灵的讲究不同，也有所分别；虽然有分别，但并不分开，这三者就是一。

我不是先得着启示，然后才经历这个实际。我生在基督教，也长在基督教，在基督教学校受教育。但是他们所教导的，我在经历里无法得着证实。他们的教导是一回事，我经历的又是另一回事。所以我就花工夫研读圣经，想知道这到底是怎么一回事。经过研究，我就发现，原来圣经的记载，和我的经历相符。以赛亚九章六节说，“有一子赐给我们…祂名称为…永远的父。”（另译。）林后三章十七节说，“主就是那灵。”这证实三一神乃是一位，并且这位三一神是集中在子身上，以子为中心。圣经没有说父就是子，也没有说灵就是子；圣经乃是说子就是父，子也就是灵。另一面，三一神的本质是灵，所以圣经也说，父、子、灵都是灵；这位是灵的神乃是三而一的。我们若对真理有清楚的亮光，就会看见，只有一位神，却有父、子、灵三面的讲究。

we may not be clear about doctrine at that time, we truly sense the reality and feel that there is a breath within us. This causes us to sense the Spirit, the Father, and the Son, that is, to sense God. When we rejoice and pray, we cry, “O God, O Father, O Lord Jesus.” These kinds of experiences tell us that the Triune God is not for doctrine but for our experience.

Some Bible teachers teach that we should not confuse the three of the Divine Trinity: the Father is simply the Father, the Son is simply the Son, and the Holy Spirit is simply the Holy Spirit. Therefore, when we pray, we should pray in the name of the Son, through the power of the Holy Spirit, and to the Father. We must not confuse this order, and we must not pray loosely. When I was young, I was taught in this way, and when I practiced to pray in this way, I was full of fear and trembling. I was afraid that if I called wrongly, I would have to repent and confess my sin. However, no matter how careful I was, I could never distinguish the persons of the Triune God when I prayed, and I always had a question within me. Later, I gradually understood from my experience that the Father, the Son, and the Spirit are one; that is, the Lord, God, and Christ are one. How can we divide Them? We have only one God. Although He has the aspect of three—the Father, the Son, and the Spirit—these three are simply one.

The Lord Jesus has at least three titles: the Lord, Jesus, and Christ. He is one person with three titles because He has three aspects. The Lord is one aspect, Jesus is another aspect, and Christ is still another aspect. This does not mean, however, that because He has three aspects, He can be divided into three parts. These three titles all refer to the same person. Likewise, God has the aspect of three—the Father, the Son, and the Spirit—but cannot be divided into three parts. The Father, the Son, and the Spirit are three; the Father and the Son are distinct, and the Son and the Spirit are also distinct. However, they are distinct but not separate. The Three are one.

I did not receive this revelation before I experienced this reality. I was born into Christianity, grew up in Christianity, and was educated in a Christian school, but I was unable to confirm their teachings in my experience. What they taught was one thing, but what I experienced was something else. I spent much time to study the Bible because I wanted to know the real situation. Through my research I discovered that the record of the Bible matched my experience. Isaiah 9:6 says, “A son is given to us.../ And His name will be called.../Eternal Father,” and 2 Corinthians 3:17 says, “The Lord is the Spirit.” This proves that the Triune God is one person who is focused on the Son as the center. Strictly speaking, the Bible does not say that the Father is the Son or that the Spirit is the Son. Rather, it says that the Son is the Father and the Son is the Spirit. Furthermore, the essence of God is Spirit, so the Bible also says that the Father, the Son, and the Spirit are all Spirit, and this God who is Spirit is triune. If we have the clear light concerning the truth, we will see that there is only one God, yet there is the aspect of three—the Father, the Son, and the Spirit.

因着传统基督教的影响，我们总认为基督耶稣和父是分开的，和灵也是分开的。比如歌罗西一章二十七节说，基督在我们里面成了荣耀的盼望。对于这一节，我们的领会乃是：这和父没有关系，也和灵没有关系，因为只说到基督。这样的领会是不正确的。这一位在我们里面成为荣耀盼望的基督，就是三一神。因为在歌罗西二章九节，保罗接着说，这一位基督，神格一切的丰满，都有形有体的居住在祂里面。这里的神格就是父、子、灵；神格一切的丰满，就是父、子、灵一切的丰满；父、子、灵这一切的丰满，都有形有体的居住在基督里面，而基督又在我们里面。因此，在我们里面的这一位基督，一点不差就是三一神父、子、灵。

实际的灵 乃是三一神的终极完成

主的恢复，乃是真理的恢复。从本书的信息，人就能看见，我们的读经是怎样的深入而科学化。我相信从来没有人读经，是像我们这样读法。对于歌罗西一章二十七节，基督教一般的领会是：这是讲基督在信徒里面，不是讲父或灵在我们里面；基督和父或灵都没有关系，因为父、子、灵是三位，是分开的。他们没有看见同卷书的二章九节说，在这一位基督里，不仅有神格—父、子、灵，并且有神格一切的丰满，就是父的丰满、子的丰满、灵的丰满。在我们里面的基督，乃是有三一神的丰满居住在祂里面的一位。所以主在复活那晚上，吹入门徒里面的圣灵，就是祂自己，也就是三一神。因这缘故，我们才说，进到门徒里面作生命的那灵，乃是三一神的终极完成。

明言三一神的四处经节

一 以弗所二章十八节

新约里清楚以明言的方式说到三一神，主要的有四处经节。第一处是以弗所二章十八节：“因为借着祂（子），我们两下在一位灵里，得以进到父面前。”这一节清楚的说到子，说到灵，说到父。基督徒一般天然的领会是：我

Due to the influence of traditional Christianity, we may think that Jesus Christ and the Father are separate and that the Spirit is also separate. Because of this, our understanding of Colossians 1:27, which says that Christ in us is the hope of glory, may be that it is not related to the Father or the Spirit because it only speaks of Christ. This kind of understanding is incorrect. This Christ who is in us as the hope of glory is the very Triune God. In Colossians 2:9 Paul continues to say that in this Christ dwells all the fullness of the Godhead bodily. The Godhead here is the Father, the Son, and the Spirit. Therefore, all the fullness of the Godhead is all the fullness of the Father, the Son, and the Spirit. All this fullness dwells bodily in Christ, and Christ is in us. Therefore, this Christ who is in us is nothing less than the Triune God—the Father, the Son, and the Spirit.

THE SPIRIT OF REALITY BEING THE ULTIMATE CONSUMMATION OF THE TRIUNE GOD

The Lord's recovery is a recovery of the truth. From the messages in this book, people can see how deep and scientific our reading of the Bible is. I believe that there may never have been a group of people who read the Bible in the way that we read the Bible. In Christianity, the general understanding concerning Colossians 1:27 is that it speaks of Christ in the believers but does not speak of the Father or the Spirit in us; that is, Christ is related neither to the Father nor to the Spirit because the Father, the Son, and the Spirit are three separate persons. Many have not seen that 2:9 in the same book says that in this Christ is not only the Godhead—the Father, the Son, and the Spirit—but also all the fullness of the Godhead—the fullness of the Father, the fullness of the Son, and the fullness of the Spirit. The Christ in us is the One in whom all the fullness of the Godhead dwells. Therefore, on the evening of the day of His resurrection, the Holy Spirit whom the Lord breathed into His disciples was simply Himself, the Triune God. This is why we say that the Spirit, who entered into the disciples to be their life, is the ultimate consummation of the Triune God.

FOUR BIBLICAL PASSAGES WHICH SPEAK CLEARLY CONCERNING THE TRIUNE GOD

Ephesians 2:18

In the New Testament there are four main passages which speak in a clear way concerning the Triune God. The first passage is Ephesians 2:18: “For through Him [the Son] we both have access in one Spirit unto the Father.” This verse clearly mentions the Son, the Spirit, and the Father. In general, Christians understand this in a natural way to

们是堕落的罪人；天父爱我们，就差遣子来，拯救我们这些罪人。子来到我们这里，我们相信祂，就得救了。借着相信祂，神就饶恕我们，我们就能在灵里了。一在灵里，子就完成祂的事，我们也就进到父面前，感谢说，“天父啊，你真爱我，感谢你。”我们天然人的头脑就是这样领会，好像这是三个步骤：先是借着子，然后灵来了，结果我们就进到父面前。事实上，这样的领会乃是大错特错。到底怎样才是经历借着子、在灵里、进到父面前？

从一面来说，以弗所二章十八节比约翰三章十六节还高深、奥秘得多。约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”一般基督徒认为，这一节很容易领会，就是讲信主不灭亡、得着永远的生命。但“永远的生命”是什么，他们并不深究，以为就是到天堂享永福，直到世世代代，无穷无尽。但这样的领会是不对的。圣经的真理，人天然的头脑不容易领会。光是“永远的生命”这件事，就够我们花许多工夫研究。要明白以弗所二章十八节所说的借着子、在灵里、进到父面前，需要对圣经有深入的研究。

首先我们要来看，子是怎么来的。约翰福音说，子来的时候，不仅是从父来，更是从父且同父而来。其他的福音书给我们看见，子的成孕，乃是由于圣灵。子来到世上，是从父且同父而来；但是祂成孕生出来，乃是由于灵并借着灵，灵乃是祂的本质。所以子来并不是单独的，乃是父与灵也跟着来。因这缘故，子在地上时，祂说，祂并不是孤单一人，因为父从来没有离开祂；差祂来的父乃是与祂同来，并且一直与祂同在。（约八16，29，十六32。）另一面，祂的素质乃是灵，因为祂是由圣灵成孕而生；并且当祂出来尽职时，灵还降在祂身上，作祂的能力。因此，来到世上的子，就是父，也就是灵。这符合歌罗西二章九节所说，“神格一切的丰满，都有形有体的居住在基督里面。”在成为肉体的这一位里面，有父，有子，也有灵。所以这一位就是三一神。

mean that we were fallen sinners, and the heavenly Father loved us, so He sent the Son to save us, the sinners. When the Son comes to us, we believe in Him and are saved. God forgives us through our faith in the Son, and therefore we can be in the Spirit. Once we are in the Spirit, the Son has finished His work, and we have access unto the Father, thanking Him and saying, “Heavenly Father, You really love me; thank You.” Our natural, human mind understands this verse as if there were three steps in which first we are through the Son, then the Spirit comes, and eventually we have access unto the Father. In actuality, this kind of understanding is seriously mistaken.

What does it really mean to experience having access through the Son in the Spirit unto the Father? In a sense Ephesians 2:18 is much deeper and more mysterious than John 3:16. John 3:16 says, “For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.” Most Christians think that this verse is very easy to understand; that is, it speaks about believing in the Lord and not perishing but having eternal life. But they do not deeply research what “eternal life” is, thinking only that it relates to our going to heaven to enjoy eternal blessings unto the age of the ages without end. This kind of understanding is not correct. It is not easy for the natural, human mind to understand the truth of the Bible. Simply the matter of “eternal life” requires us to spend much time in study. If we want to understand what Ephesians 2:18 says concerning our having access through the Son, in the Spirit, and unto the Father, we must have an even deeper study of the Bible.

First, we must see how the Son came. The Gospel of John says that when the Son came, He did not merely come from the Father, but He came from and with the Father. The other Gospels show us that the conception of the Son was of the Holy Spirit. The Son came to the earth from and with the Father, but He was conceived and born of and through the Spirit as His essence. Thus, the Son did not come alone; instead, the Father and the Spirit came with Him. This is why when the Son was on the earth, He said that He was not alone because the Father never left Him. The Father who had sent Him had come with Him and was continually with Him (John 8:16, 29; 16:32). Furthermore, His essence was Spirit because He was conceived and born of the Holy Spirit, and when He came out to minister, the Spirit descended upon Him as His power. Therefore, the Son who came to the earth was the Father and the Spirit as well. This corresponds with what is said in Colossians 2:9: “For in Him dwells all the fullness of the Godhead bodily.” In this incarnated One there are the Father, the Son, and the Spirit. Therefore, this One is the Triune God.

三一神是一位神不错，但有父、子、灵三方面的讲究。子那一面的讲究，乃是祂来为我们赎罪受死。但这不是说，子受死的时候，父不在那里，灵也不在那里。新约清楚的指明，当子死在十字架上时，父和灵也都在那里一同经过死。（参徒二十 28，来九 14。）因此，救赎乃是三一神完成的；但在讲究上，乃是三一神在子里完成的，是子成功了救赎。我们这些罪人，借着悔改、相信，子的救赎就应用在我们身上，使我们罪得赦免、洗净。所以借着子，就是借着子所成功救赎的功效，我们就有资格来到神面前。

借着子，就是经过子。经过子，就是相信子。相信子，就是接受子。（约一 12。）我们一接受子，就呼求主耶稣的名。我们一呼求，一经过子，就在灵里，因为子与灵就是一，并且灵就是主名的实际。我们一在灵里，也就进到父面前，因为父就在子的名里，父与子乃是一。按真理说，这是三个步骤：借着子，在灵里，进到父面前。在实际的经历上，这乃是一个经历的三方面。我们一信主，就在灵里，也就进到父面前了。借着子、在灵里、进到父面前是圣经给我们的解释；在经历里却是同时发生的事。我们一呼求主的名，立刻就在灵里进到父面前，因为父、子、灵就是一。所以我们无法经历基督而不经历三一神；因为一呼求主的名，我们就在灵里，也就在父面前。这就如同电流，先是从发电厂出来，经过电线，然后输送到我们家里；但在实际的应用上，我们一打开开关，立刻就能用电了。

以弗所二章十八节讲这三个步骤，乃是告诉我们，父、子、灵不是不同的三位，乃是一位神有三方面的讲究：有救赎我们的一面，有实施到我们身上的一面，还有进到我们里面给我们享受的一面。这就是借着子，在灵里，进到父面前。借着子，是三一神；在灵里，也是三一神；进到父面前，也是三一神。这样，我们就享受三一神一切的丰满。

我们不能只经历基督而不经历三一神。说经历基督而不经历三一神，乃是极大的错误。可惜今天的基督教，因着二千年传统的影响，还存有这个错误的观念。甚至

It is true that the Triune God is one God, but there is the aspect of three—the Father, the Son, and the Spirit. As the Son, He came to die to redeem us from our sins. However, this does not mean that while the Son was dying, the Father and the Spirit were not there. The New Testament clearly indicates that when the Son was dying on the cross, the Father and the Spirit were both passing through death (Acts 20:28; Heb. 9:14). Therefore, redemption was accomplished by the Triune God, but it was accomplished by the Triune God in the Son; that is, it was the Son who accomplished redemption. Through our repenting and believing, the Son's redemption is applied to us sinners for the forgiveness and purification of our sins. Thus, it is through the Son, that is, through the effectiveness of the Son's redemption, that we are qualified to come before God.

To be through the Son is to pass through the Son, to pass through the Son is to believe in the Son, and to believe in the Son is to receive the Son (John 1:12). When we receive the Son, we call upon the name of the Lord Jesus. When we call on the Lord, passing through the Son, we are in the Spirit because the Son and the Spirit are one and because the Spirit is the reality of the Son's name. Then, when we are in the Spirit, we have access unto the Father, because the Father is in the Son's name and the Father and the Son are one. According to the truth, these are three steps: we have access through the Son, in the Spirit, and unto the Father. In our practical experience, however, these are three aspects of one experience. Once we believe in the Lord, we are in the Spirit and we have access unto the Father. The explanation given to us in the Bible is that we have access through the Son, in the Spirit, and unto the Father, but in our experience these things all happen simultaneously. Once we call on the Lord's name, we immediately have access in the Spirit unto the Father, because the Father, the Son, and the Spirit are one. Thus, it is impossible for us to experience Christ without experiencing the Triune God, because whenever we call on the Lord's name, we are in the Spirit and we have access unto the Father. This may be compared to the flow of an electrical current that first comes out of the power plant, then passes through the wires, and is finally transmitted into our homes. In practicality, however, we simply turn on the switch and immediately use the electricity.

When Ephesians 2:18 speaks of these three steps, it is telling us not that the Father, the Son, and the Spirit are three different persons but that they are one God in three aspects: the aspect of His redeeming us, the aspect of His applying redemption to us, and the aspect of His coming into us for our enjoyment. This is to have access through the Son, in the Spirit, and unto the Father. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God. This is how we enjoy all the fullness of the Triune God.

We cannot experience Christ without experiencing the Triune God. It is an enormous mistake to say that we experience Christ without experiencing the Triune God. It is unfortunate that in today's Christianity this mistaken concept still exists due to two

在主恢复里的圣徒，可能仍有人不知不觉有这个错误的观念。我们必须清楚、彻底的看见，在基督里，就是在父、子、灵里面。基督不能和父或灵分开，因为歌罗西二章九节清楚的说，神格一切的丰满，就是三一神父、子、灵一切的丰满，都有形有体的居住在基督里面。圣经既然这样启示了，我们又怎能只经历基督而不经历父和灵？

虽然神的话启示得很清楚，我们也放胆讲论，但是基督教二千年的影响深植人心，很难摆脱得干净。结果，不只基督教认为我讲的是异端，甚至在主恢复中的圣徒，虽然口里承认，却在经历上否认神圣三一的真理。因着基督教的影响，不少弟兄姊妹只注重主观的感觉，却不注意真理的启示。他们感觉只经历到一位，自然那就是基督；既是一位，就没有父，也没有灵。岂不知这是大错。弟兄姊妹会犯这样的错误，原因在于：第一，受传统基督教神学深刻的影响；第二，对于真理不深究；第三，对于自己的经历不核对；第四，刻意忽略主恢复的真理。我们都需要从这些错误出来，从基督教错误而肤浅的神学影响出来，将主的话、主恢复的真理认真的研读，并且仔细核对我们的经历。这样，我们对于神圣三一的真理，就会有正确而深入的主观认识。

二 以弗所三章十六至十七节

新约里第二处说到三一神的经节，是以弗所三章十六至十七节：“愿祂（父）照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督（子）借着信，安家在你心里。”这是使徒保罗的祷告，愿信徒照着父荣耀的丰富，经历神的丰满，使他们被充满，成为神一切的丰满。（19下。）父听了保罗的祷告，就借着灵使我们得以加强到里面的人里。然后，基督就能安家在我们心里。很奇妙，保罗求的是父；父答应他的祷告，就借着灵而来；但是来安家在信徒心里的乃是子；结果信徒被充满了，却成为神一切的丰满——不是子的丰满，也不是父的丰满或灵的丰满，乃是神的丰满。我们若深入研究，就会看见这真是奥秘。

thousand years of the influence of tradition. Even among the saints in the Lord's recovery, there may still be some who unconsciously hold this mistaken concept. We must clearly and thoroughly see that to be in Christ is to be in the Father, the Son, and the Spirit. Christ cannot be separated from the Father or the Spirit because Colossians 2:9 clearly says that all the fullness of the Godhead, that is, all the fullness of the Father, the Son, and the Spirit, dwells in Christ bodily. Since the Bible reveals this, how can we experience Christ without experiencing the Father and the Spirit?

Despite the clear revelation in God's Word and our bold preaching concerning this matter, the two thousand year-old influence of Christianity is still deeply implanted in people's hearts and is extremely difficult to get rid of. As a result, not only do some in Christianity think that I speak heresy, but even some of the saints in the Lord's recovery deny the truth of the Divine Trinity in their experience, although they confess it with their mouths. Because of the influence of Christianity, many brothers and sisters only care for their subjective feeling while ignoring the revelation of the truth. In their feeling they experience only one person, who naturally must be Christ, and since He is one person, they have neither the Father nor the Spirit. Little do they realize that this is a grave error. Some brothers and sisters make this kind of mistake for several reasons. First, they are deeply influenced by the theology of traditional Christianity; second, they do not deeply research the truth; third, they do not check with their own experience; and fourth, they may purposely ignore the truth in the Lord's recovery. We all need to come out of these errors. We need to come out from under the influence of Christianity's erroneous, superficial theology. Moreover, we need to earnestly study the Lord's Word and the truths in the Lord's recovery and carefully check them with our experience. In this way, we will have a proper, deep, subjective knowledge of the truth concerning the Divine Trinity.

Ephesians 3:16-17

The second passage in the New Testament that speaks of the Triune God is Ephesians 3:16-17, which says, "That He [the Father] would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ [the Son] may make His home in your hearts through faith." This is the apostle Paul's prayer that the believers may experience the fullness of God according to the riches of the Father's glory that they may be filled unto all the fullness of God (v. 19b). The Father hears Paul's prayer and grants the believers to be strengthened through the Spirit into the inner man. Then, Christ can make His home in the believers' hearts. It is truly marvelous that Paul prays to the Father, but when the Father answers his prayer, He comes through the Spirit; yet the One who makes His home in the believers' hearts is the Son. The result is that the believers are filled unto all the fullness of God—not merely the fullness of the Son or of the Father or of the Spirit but the fullness of God. If we probe into this matter, we can see that it is truly mysterious.

首先我们要问：保罗为什么求父？既然父、子、灵三者就是一，为什么保罗不直接求子安家在我们里面？卫斯理查理（Charles Wesley）写了一首“听啊，天使赞高声”的诗歌，（诗歌七四首），其中第四节说，“万国‘羡慕’，万民‘望’，愿你安家我心房。”后一句就是根据以弗所三章十七节写的。但是保罗没有这样直接祷告；保罗是求父，借着灵使我们得以刚强，就是使基督安家在我们心里。为什么保罗不直接求子，反而先求父？我们若明白圣经的原则，就会看见：凡从我们往神去的，都是先从基督开始；凡从神往我们来的，都是从父开始。圣经里有几处说到神圣的三一时，不是讲父、子、灵，而是讲子、灵、父或父、灵、子。路加十五章的三个比喻是讲子、灵、父：神在子里来作牧者，而后灵作妇人来照亮寻找，结果父就接纳。以弗所二章十八节也是讲子、灵、父：借着子，在灵里，进到父面前。这两处都是说到我们往神去。以弗所三章十六至十七节是讲从神来到我们心里安家，所以方向反过来，是从父开头，借着灵，然后子来安家。

基督教中，恐怕没有几个人读经能读出这个亮光。基督教对圣经的地理、历史读得很熟，对圣经原文的字义，希伯来文和希腊文也都研究得很透；但是他们用功用错地方了，所以没有得着多少亮光。地理、历史、原文字义是要研读，但这些只是为着帮助我们对圣经的中心真理有更深入的研究和认识。我们必须有正确的读法，才会得着亮光。

如果我们要进到神里面享受经历祂，就要从子开始，在灵里进到父面前。如果我们要让三一神进到我們里面，就不能从子开始，乃要从父开始，经过灵，使子能进到我們里面安家。这个安家的结果，就使我们被神充满，就是被三一神充满，以致成为三一神的丰满，作三一神的彰显。这就是以弗所三章十六至十七里神圣三一的真理，为着我们信徒的经历。

三 以弗所四章四至六节

新约里第三处说到三一神的经节，是以弗所四章四至六节：“一个身体和一位灵，正如你们蒙召，也是在一个盼

First, we must ask why Paul prayed to the Father. Since the Father, Son, and Spirit are just one, why could he not pray directly to the Son asking Him to make His home in our hearts? Charles Wesley wrote the hymn that begins, “Hark! the herald angels sing” (Hymns, #84), and in its fourth stanza he said, “Come, Desire of nations, come! / Fix in us Thy humble home.” The second line was written according to Ephesians 3:17. However, Paul did not pray directly to the Son; he prayed to the Father that we would be strengthened through the Spirit that Christ might make His home in our hearts. If we understand the scriptural principle, we will see that whatever goes from us to God begins with Christ, and whatever comes from God to us begins with the Father. In several passages, when referring to the Divine Trinity, the Bible does not speak of the Father, the Son, and the Spirit, but instead it speaks of the Son, the Spirit, and the Father, or the Father, the Spirit, and the Son. The three parables in Luke 15 speak of the Son, the Spirit, and the Father; God comes in the Son as the Shepherd, then the Spirit comes as the woman to illuminate and to seek, and eventually the Father receives. Ephesians 2:18 also refers to the Son, the Spirit, and the Father—having access through the Son, in the Spirit, unto the Father. Luke 15 and Ephesians 2 both speak of our going to God. Ephesians 3:16-17, however, speaks of God coming to us to make His home in our hearts. Therefore, the direction is reversed; it begins with the Father, it is through the Spirit, and finally the Son comes to make His home.

I am afraid that very few people in Christianity are able to obtain such light in their reading of the Bible. Christianity has made a careful study of biblical geography and history and has thoroughly researched the original meanings of the words in the biblical languages, both in Hebrew and Greek. However, much energy has been expended studying the wrong areas, and they have not obtained much light. We must research the geography, history, and original word meanings, but these are only to help us to study more deeply to know the central truths of the Bible. We must have the proper study if we are to receive light.

If we want to enter into God to enjoy and experience Him, we must begin with the Son and have access in the Spirit unto the Father. Then, if we want to let the Triune God enter into us, we cannot begin with the Son but must begin with the Father and pass through the Spirit that the Son may come and make His home in us. The result of His making His home in this way is that we are filled with God, that is, the Triune God, so that we become the fullness of the Triune God to be the expression of the Triune God. This is the truth concerning the Divine Trinity in Ephesians 3:16-17 for the believers' experience.

Ephesians 4:4-6

The third passage in the New Testament which speaks of the Triune God is Ephesians 4:4-6, which says, “One Body and one Spirit, even as also you were called in one hope

望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”这里我们看见灵、子、父。因为这三节是说到基督的身体，说到基督的身体就必须从灵讲起，因为在这身体里的，就是灵。所以是“一个身体和一位灵”。这一位灵是怎么来的？是我们因相信主，并且受浸，而归到祂里面的。（可十六16，林前十二13。）所以是“一主，一信，一浸”。结果我们就得着重生，成为神的儿女，神也被我们得着。因此，这位神不仅是创造我们的神，也是重生我们的父。祂是我们的神与父，在我们上面，也贯彻我们，并且在我们里面。这样，父、子、灵三一神就在我们的生活中，成为我们的实际和经历，作我们一切生活的基础和元素。

我们若没有清楚看见三一神如何是一，就永远无法把这些章节讲解清楚。如果这二节按基督教传统的说法解释，就会被讲成三位神，并且不是讲三位一体，而是五位一体：一位是灵，一位是主，还有一位是“三个神”——一个在我们上面、一个贯彻我们、一个在我们里面。这一节不是说，这一位在我们上面的，来经过我们，然后住在我们里面；那是三个步骤。保罗在这里清楚的说，这是同时发生的事：这一位神与父，在我们上面，同时经过我们，同时也在我们里面。祂是一位，怎么能同时在我们上面、经过我们、又在我们里面？这是神的奥秘，但在我们的经历里却是实际。这一位深奥的神，在我们的经历里，是超越我们、贯彻我们、又在我们里面的。基督教所看见的是肤浅的；我们所相信并经历的，却是圣经里神圣的奥秘。我们从圣经里找出这些深奥的点，是为着帮助圣徒们，盼望给众人有钥匙开启这座宝库。盼望年轻的弟兄姊妹能接受负担，继续寻找其中的丰富。

以弗所四章四至六节是讲基督的身体。在基督的身体里有一位灵；这位灵也就是主；主也就是父。因为灵是子，子是父，父又是三一神，所以祂能在我们上面，又能贯彻我们，并且住在我们里面。这里的“超越”、“贯彻”、“在…之内”证明父神就是三一神。这位三一神是父，也是子，又是灵。祂若仅仅是父，就只能在我们上面；祂若仅仅是子，就只能贯彻我们；祂若单单是灵，也只能在我们里面。但这位父神，祂是父，又是子，也是灵；所以祂能在我们上面，又能贯彻

of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” Here we see the Spirit, the Son, and the Father, because these three verses speak of the Body of Christ. When we speak of the Body of Christ, we must begin with the Spirit, because it is the Spirit who is in the Body. Hence, it is “one Body and one Spirit.” How does this one Spirit come to us? It is by our being put into Him through our believing in the Lord and being baptized (Mark 16:16; 1 Cor. 12:13). Thus, it is “one Lord, one faith, one baptism.” The result is that we are regenerated to become the children of God, and God is gained by us. This means that this God is not only the God who created us but also the Father who regenerated us. He is our God and Father, who is over us and through us and in us. This is how the Triune God—the Father, the Son, and the Spirit—become our reality and experience in our living as the foundation and element of all our living.

If we have not clearly seen that the Triune God is one, then we will never be able to clearly explain these passages. If these three verses are explained according to the traditional teachings of Christianity, then some may say that there are three different Gods, and some may even say that God is not only three in one, but five in one: one is the Spirit, another one is the Lord, and still another one is composed of “three Gods,” one who is over us, another who is through us, and still another who is in us. This verse does not say that this One who is over us passes through us and now abides in us; this would involve three steps. Here Paul clearly says that these aspects are simultaneous. The one God and Father is over us and at the same time is through us and again at the same time is in us. Since He is one, how can He simultaneously be over us and through us and in us? This is the mystery of the Triune God, but it is a reality in our experience. In our experience this profound, mysterious God is over us and through us and in us. What Christianity sees is very shallow, but what we believe and experience are the divine mysteries in the Bible. We have discovered these profound points in the Bible in order to help the saints, hoping to give everyone a key to open this treasure store. I hope the young brothers and sisters would pick up the burden to continue to seek out the riches in the Bible.

Ephesians 4:4-6 speaks of the Body of Christ. In the Body of Christ there is one Spirit. This Spirit is simply the Lord, and the Lord is the Father. The Spirit is the Son, the Son is the Father, and the Father is the Triune God, who can be over us and through us and in us. Here the words over, through, and in prove that God the Father is the Triune God. This Triune God is the Father and the Son and the Spirit. If He were only the Father, He could only be over us; if He were just the Son, He could only be through us; and if He were simply the Spirit, He could only be in us. But God the Father is the Father and the Son and the Spirit, so He can be over us and through us and in us. This also shows us that we can

我们，并且也能住在我们里面。这又给我们看见，我们无法如灵恩派所说的单独经历灵，也不能像正统神学、内里生命派所讲的单独经历基督。我们一经历灵，就是经历三一神；我们一经历基督，就是经历三一神。这是很清楚的。

四 林后十三章十四节

新约里第四处说到三一神的经节，是林后十三章十四节：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这是三个步骤，还是一个步骤的三方面？这是同时经历还是相继的经历？是不是我们先经历基督的恩典，然后经历父的爱，再经历灵的交通？实际上，这是同时经历的三个方面。在圣灵的交通里，就有主耶稣的恩；在主耶稣的恩里，就带着父的爱。

恩与爱实际上乃是一。爱是隐藏的源头；爱一彰显出来，就变作恩。圣灵交通乃是灌注、传输和实施，将父所显出的爱，就是主耶稣基督的恩，实施在我们身上。所以爱、恩、交通实际上就是一。这不是三件分开的东西，乃是一件东西的三方面，正如主耶稣基督、神、圣灵不是三位分开的神，乃是同一位既不分开，也不能分开之神的三个实质。所以我们不能光有圣灵的交通，而没有主耶稣基督的恩和神的爱。

经历基督 就是经历三一神

以上四处新约里明言启示三一神的经节，都是证明给我们看见，无论是经历基督，或是经历圣灵，实际上就是经历三一神。我们都需要把天然的观念和基督教的影响从我们里面挪去，接受圣经纯正的启示，并正确、认真的核对我们自己的经历；否则我们就无法彻底而完整的经历三一神。

李常受弟兄于主后一九八四年八月十五日讲于美国加州安那翰

neither experience only the Spirit, as taught by Pentecostalism, nor only Christ, as taught by “orthodox” theology and the inner life teachers. When we experience the Spirit, we experience the Triune God, and when we experience Christ, we experience the Triune God. This is very clear.

Second Corinthians 13:14

The fourth passage in the New Testament which speaks about the Triune God is 2 Corinthians 13:14, which says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Are these three steps or one step in three aspects? Are these experienced simultaneously or in succession? Do we first experience the grace of Christ, then the love of the Father, and finally the fellowship of the Holy Spirit? Actually, these are three aspects which we experience at the same time. In the fellowship of the Holy Spirit there is the grace of the Lord Jesus Christ, and the grace of the Lord Jesus Christ brings the love of the Father to us.

Grace and love in reality are one. Love is the hidden source; when love is expressed, it becomes grace. The fellowship of the Holy Spirit is the pouring out, the transmission, and the application, which applies to us the love that the Father manifests and that is expressed in the grace of the Lord Jesus Christ. Thus, love, grace, and fellowship are actually one. These are not three separate items but three aspects of one item, just as the Lord Jesus Christ, God, and the Holy Spirit are not three separate Gods but three hypostases of the one undivided and indivisible God. Therefore, we cannot have the fellowship of the Holy Spirit without the grace of the Lord Jesus Christ and the love of God.

THE EXPERIENCE OF CHRIST BEING THE EXPERIENCE OF THE TRIUNE GOD

The preceding four passages of the New Testament clearly reveal the Triune God, and all prove to us that both the experience of Christ and the experience of the Holy Spirit are in reality the experience of the Triune God. We all need to rid ourselves of our natural concepts and of the influences of Christianity, receive the pure revelation of the Bible, and correctly and diligently check with our own experience. If we fail to do these things, we will not be able to thoroughly and completely experience the Triune God.

第七章

那灵与人的灵

读经：约翰福音二十章二十二节，十六章十三节至十五节，歌罗西书一章十八节，哥林多前书十一章三节，马太福音二十八章十九节，约翰福音三章六节，提摩太后书四章二十二节，罗马书一章九节，以弗所书一章十七节下，二章二十二节，三章十六节下，四章二十三节下，五章十八节下，六章十八节上，哥林多前书六章十七节。

两首经历三一神的诗歌

我们已经看见，圣灵是终极完成的三一神，并且有两面的讲究——素质的一面和经纶的一面。这些不是为着道理，乃是为着我们的经历。我们的诗歌里，至少有两首诗歌说到这件事——四百四十八首和三百八十二首。四百四十八首不仅说到我们属灵的经历，其中更满了圣经的典故。第三节说，“父在子里，子成为灵，灵临到我如气似风。”在约翰二十章二十二节，圣灵如气，那是素质的一面；在行传二章二节，圣灵如同大风，那是经纶的一面。圣灵在素质一面是如同气，进入我们里面作生命；圣灵在经纶一面是如同大风，浇灌在我们身上作能力。所以圣灵是三一神的终极完成，并且如气似风。

诗歌四百四十八首第四节说，“父的一切全归子有，子的丰富全由灵受。”这是约翰十六章十五节所说，“凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”十三至十四节说，“只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。”这给我们清楚看见，十五节的“祂”就是十三节的“实际的灵”；祂的宣示与门徒，就是十四节的荣耀子，也就是十三节的引导他们进入一切的实际。因此，十三至十五节的意思是：凡父所有的，都是子的；而子所有的，又都给灵接受了；灵接受了以后，又将一切宣示与子的门徒。这样的宣示就是荣耀子，也就是把门徒带进一切的实际里。这个实际，

CHAPTER SEVEN

THE SPIRIT WITH THE HUMAN SPIRIT

Scripture Reading: John 20:22; 16:13-15; Col. 1:18; 1 Cor. 11:3; Matt. 28:19; John 3:6; 2 Tim. 4:22; Rom. 1:9; Eph. 1:17b; 2:22; 3:16b; 4:23b; 5:18b; 6:18a; 1 Cor. 6:17

TWO HYMNS ON THE EXPERIENCE OF THE TRIUNE GOD

As we have seen, the Holy Spirit, who is the consummated Triune God, is of two aspects—the essential aspect and the economical aspect. This is not for doctrine but for our experience. We have at least two hymns on this matter, Hymns, #609 and #501. Hymn #609 not only speaks of our spiritual experience but also has many references to the Bible. Stanza 3 says, “The Triune God the Spirit is,/And comes as breath and wind to me.” In John 20:22 the Holy Spirit as breath is of the essential aspect, while in Acts 2:2-4 the Holy Spirit as wind is of the economical aspect. Essentially, the Holy Spirit as breath enters into us as life; economically, the Holy Spirit as a rushing violent wind is poured upon us as power. Therefore, the Holy Spirit as the consummation of the Triune God is as breath and wind.

Stanza 4 of Hymns, #609 says, “All that the Father is and has/In His beloved Son doth rest,/And all the riches of the Son/Are by the Spirit now possessed.” This is based on John 16:15, which says, “All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.” Verses 13-14 say, “But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you.” The “He” in verse 15 is clearly the “Spirit of reality” in verse 13. The Spirit’s declaring to the disciples is His glorifying of the Son in verse 14 and His guiding of them into all the reality in verse 13. Therefore, the meaning of verses 13 through 15 is that all that the Father has is the Son’s, and all that the Son has is received by the Spirit, and after the Spirit receives, He declares everything to the Son’s disciples. Such a declaring is the glorifying of the Son, and it is the guiding of the disciples into all the reality. This reality is all that the Son has and

就是子所有的一切，也就是父所有的一切。所以，诗歌三百八十二首第三节说，“凡父所有全由你承，凡你所是都归于灵；灵进我灵作你实际，使你成为我的经历。”

四百四十八首第六节说，“父愿子能凡事居首，子愿凡事以父为头；灵愿使子得着荣耀，在我心中向我启晓。”父愿子能凡事居首，乃是根据歌罗西一章十八节所说，“祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”子愿凡事以父为头，乃是根据林前十一章三节所说，“基督是各人的头，男人是女人的头，神是基督的头。”所以在约翰福音里，子常常说，祂是顺服父的；祂所作的一切，都是凭父作的，不是凭祂自己作的，（五 19，30，参四 34，十七 4，十四 10，24，七 18，）因为祂是以父为头。“灵愿使子得着荣耀，在我心中向我启晓，”乃是出自约翰十六章十四节。这里一点也没有人的意思或观念，全数是在经历中，把圣经的启示一点一点摆在一起，成为这样一首诗。

信徒对三一神的经历

马太二十八章十九节，也是说到信徒对于三一神经历的一节：“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”这是主耶稣嘱咐门徒的话，要他们去向万民传福音，使万民成为主的门徒；凡相信的，就将他们浸入三一神的名里。在原文里，“名”这个字是单数的。圣父、圣子、圣灵是三位，好像应该是三个名字；但实际上，祂们三者只有一个名字，就是父、子、圣灵。换句话说，圣父、圣子、圣灵的名字就是三一神。

无论中国人或美国人，名字大概都有三个字。神的名字也有三个部分：父、子、圣灵。三一神的名字，乃是父、子、圣灵，这不是一件小事。万民中凡相信主的，他们都要浸到一个名里，就是“父、子、圣灵”的名里。恐怕我们中间有许多人，从未想到我们的三一神有这么一个特别的名字。我们信徒要敬拜神；但我们曾否想过，我们所敬拜的神，祂的名字是什么？耶和华是神在旧约的名字。今天我们不是在旧约，乃是在新约。在新约里，神的名字是什么？

all that the Father has. Therefore, stanza 3 of Hymns, #501 says, “All things of the Father are Thine;/All Thou art in Spirit is mine;/The Spirit makes Thee real to me,/That Thou experienced might be.”

Stanzas 8 and 9 of Hymns, #609 say, “The Father purposed that the Son/Should be the first in everything;/The Son the Father takes as Head;/And over all His headship brings. /The Spirit perfectly desires/That Christ, the Son, be glorified,/And He reveals Him unto me,/That He be fully testified.” The Father’s purposing for the Son to be the first in everything is according to Colossians 1:18, which says, “And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.” The Son’s taking the Father as Head is based upon what 1 Corinthians 11:3 says, “But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.” Therefore, in the Gospel of John, the Son often indicated that He was obedient to the Father. Everything that He did, He did by the Father and not by Himself because He took the Father as His Head (5:19, 30; 4:34; 17:4; 14:10, 24; 7:18). Stanza 9 of Hymns, #609, as quoted above, is derived from John 16:14. Not one item of human idea or concept can be found in this hymn. Rather, it was written altogether according to experience and by putting together different points of the revelation of the Bible.

THE BELIEVER’S EXPERIENCE OF THE TRIUNE GOD

Matthew 28:19 is another verse on the believer’s experience of the Triune God. It says, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” This is the commandment that the Lord Jesus gave to His disciples, telling them to go and preach the gospel for the discipling of all the nations and to baptize the believing ones into the name of the Triune God. In Greek, the word name is singular. Apparently, the Father, the Son, and the Holy Spirit as three persons should have three names. However, in reality the three have only one name, which is Father, Son, and Holy Spirit. In other words, the name of the Father, the Son, and the Holy Spirit denotes the Triune God.

Among both the Chinese and Americans, most names are composed of three words. God’s name also has three parts. The name of the Triune God is Father, Son, and Holy Spirit. This is not a light matter. Anyone among all the nations who believes in the Lord must be baptized into one name—the name “Father, Son, and Holy Spirit.” Perhaps many of us have never considered that our Triune God has such a special name. We believers worship God, but have we ever wondered what the name of the God whom we worship is? Jehovah is God’s name in the Old Testament, but today we are no longer in the Old Testament but in the New Testament. What is God’s name in the New Testament?

“人”不是一个人的名字，乃是指人的本身；照样，“神”也不是神的名字，乃是指神自己。人有名字，神也有名字。在新约里，神的名字不是耶稣。耶稣是神作救主的名字，并不是神在新约的名字。我们的救主，祂的名是主耶稣基督；我们的神，祂的名字就是父、子、圣灵。阿利路亚！这是何等的启示！我们所敬拜、事奉、深爱、经历的这位神，祂的名字是父、子、圣灵。

马太福音说，要把相信的人浸入父、子、圣灵的名里。但是到了使徒行传和书信里，使徒乃是要人“靠耶稣基督的名受浸”，（徒二 38，）也就是要人“浸入主耶稣基督的名里”。（徒八 16，十九 5，罗六 3，加三 27。）所以基督徒都知道，我们是受浸归入主名。马太福音末了是说，把相信的人浸入父、子、圣灵的名里，因为这是神的名字。但是使徒行传和书信乃是说，要把人浸入主耶稣基督的名里。换句话说，在真理上，受浸乃是浸入父、子、圣灵的名里；但在实行上，受浸乃是浸入主耶稣基督的名里。父、子、圣灵是神，主耶稣基督是救主；要把人浸入神里面，就必须把他浸入基督里。这也指明救主耶稣基督就是神。因此，这一位主耶稣基督就是父、子、圣灵，就是三一神。

我们有许多人，每次呼喊主耶稣的时候，里面的感觉和领会就是祂是子，是主耶稣基督，不是父也不是圣灵。因为我们天然的观念，总是受传统的影响，一提到主耶稣，就没有父也没有圣灵。基督教在地上二千年了，自主后三百二十五年奈西亚大会，制定了奈西亚信经，直到今天，留给基督徒的就是这么一个观念：圣父是圣父，圣子是圣子，圣灵是圣灵；圣父就是神，圣子就是主耶稣基督，圣灵就是神的灵。因此，基督教教导人，人祷告的时候，要祷告天父，不是祷告主耶稣；结束时才要奉主耶稣的名；并且我们祷告时能力也不够，所以要靠圣灵的能力。所以，祷告要奉子的名，靠圣灵的能力，祷告天上的父。

今天这个传统的观念，在人的下意识里一直影响人；结果凡信主的人，不必受教导，自然就懂得这一套。表面看，好像圣经是这样教导；实际上，约翰十六章

“Man” is not man’s name but denotes man himself. In the same way, “God” is not God’s name but denotes God Himself. As man has a name, so God has a name. In the New Testament God’s name is not only Jesus. Jesus is the name of God as our Savior but not the New Testament name of the Triune God. The name of our Savior is Jesus Christ, but the name of our God is Father, Son, and Holy Spirit. Hallelujah, what a revelation this is! The name of the God whom we worship, serve, love, and experience is Father, Son, and Holy Spirit.

In the Gospel of Matthew, the Lord told His disciples to baptize the believing ones into the name of the Father and of the Son and of the Holy Spirit. However, in Acts and the Epistles the apostles told the people that they needed to “be baptized upon the name of Jesus Christ” (Acts 2:38), that is, to be “baptized into the name of the Lord Jesus” (Acts 8:16; 19:5), “into Christ Jesus” (Rom. 6:3), and “into Christ” (Gal. 3:27). As Christians, we all know that we are baptized into the Lord’s name. At the end of the Gospel of Matthew, we are told to baptize the believers into the name of the Father and of the Son and of the Holy Spirit, which is the name of God. However, in Acts and the Epistles we are told to baptize people into the name of the Lord Jesus Christ. In other words, with respect to the truth, to baptize people is to immerse them into the name of the Father and of the Son and of the Holy Spirit, but with respect to practice, to baptize people is to immerse them into the name of the Lord Jesus Christ. The Father, the Son, and the Holy Spirit are God, and the Lord Jesus Christ is the Savior. To baptize a person into God, we must immerse him into Christ. This also indicates that our Savior Jesus Christ is God. Therefore, the Lord Jesus Christ is the Father, the Son, and the Holy Spirit—the Triune God.

Whenever many of us call upon the Lord Jesus, we may have the feeling or understanding that He is only the Son, the Lord Jesus Christ, and not the Father or the Spirit. Because our natural concept is often governed by tradition, whenever we speak of the Lord Jesus, we exclude the Father and the Spirit. Christianity has been on the earth for nearly two thousand years. From the time that the Nicene Creed was established by the Council of Nicaea in A.D. 325 until the present day, Christians have inherited the concept that the Father is the Father, the Son is the Son, and the Holy Spirit is the Holy Spirit; the Father is God, the Son is the Lord Jesus Christ, and the Holy Spirit is the Spirit of God. Hence, Christianity teaches us that when we pray, we should pray to the heavenly Father and not to the Lord Jesus and that we should conclude our prayer in the name of the Lord Jesus. In addition, since we do not have sufficient power when we pray, we need to depend on the power of the Holy Spirit. Therefore, when we pray, we should pray to the heavenly Father, in the name of the Son, and by the power of the Holy Spirit.

Today this traditional concept has continued to affect people subconsciously. Consequently, all who believe in the Lord spontaneously have this understanding without being taught. Apparently, the Bible seems to teach this way. However, John 16:15 says, “All

十五节说，“凡父所有的，都是我（子）的，所以我说，祂（圣灵）要从我有所领受而要宣示与你们。”父所有的既都成了子的，父就什么都没有了么？子所有的，又都由灵所领受；这样，就只有圣灵有，父和子什么都没有了么？

从约翰十四至十五章的启示，我们已经清楚看见，父在子里面，并且子在父里同灵来。父在子，父所有的，自然都成了子的；子在父里面与灵同来，所以子所有的，又都给灵领受了。再者，林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”林后三十七节说，“主就是那灵。”这就是说，子成了灵，所以子的一切都给灵承受了。但是子成了灵，并不是就把父撇在天上，因为父是在祂里面。结果，父、子、圣灵就成了神的名字。因这缘故，当我们呼喊主耶稣的名时，所经历的乃是一神，因为父在子，子又成了灵。

总结来说，约翰十四章十节给我们看见，子在父里面，父在子。所以父所有的一切都是子的。林前十五章四十五节下半和林后三章十七节启示，子成了灵，所以子所有的一切，就都给灵承受了。这样，我们只要得着灵，就得着了子，也得着了父，因为父、子、圣灵就是一。所以马太二十八章十九节说，父、子、圣灵只有一个名；这个名有三部分：第一部分是父，第二部分是子，第三部分是圣灵，如中国人的名字有三部分一样。

我们再三强调的，不是三一神的道理，乃是对三一神丰满的经历。我们绝不能经历基督而不经历父神或圣灵。我们必须看见，经历基督，就是经历三一神。歌罗西二章九节说，神格一切的丰满，都有形有体的居住在基督里面。因此，在使徒行传和书信里，使徒就教导信徒，要将人浸入主耶稣基督的名里，因为这就等于将人浸入父、子、圣灵的名里。

林后十三章十四节的三一神

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”好像这是三件东西，实际上这乃是一件东西的三方面。爱是心里的，完全是

that the Father has is Mine [the Son's]; for this reason I have said that He [the Holy Spirit] receives of Mine and will declare it to you.” Since all that the Father has, has become the Son's, does this mean that the Father no longer possesses it? Moreover, since all that the Son has, has been received by the Spirit, does this mean that the Holy Spirit has everything and the Father and the Son have nothing?

We have seen clearly from the revelation in John 14 and 15 that the Father is in the Son and that the Son comes in the Father with the Spirit. Since the Father is in the Son, all that the Father has spontaneously becomes the Son's. Since the Son comes in the Father with the Spirit, all that the Son has, has been received by the Spirit. Furthermore, 1 Corinthians 15:45b says, “The last Adam became a life-giving Spirit,” and 2 Corinthians 3:17 says, “And the Lord is the Spirit.” This means that the Son has become the Spirit and, therefore, all that the Son has, has been inherited by the Spirit. However, when the Son became the Spirit, He did not leave the Father in the heavens because the Father is in Him. The result is that the Father, Son, and Holy Spirit become God's name. For this reason, whenever we call upon the name of the Lord Jesus, the One we experience is the Triune God, because the Father is in the Son and the Son has become the Spirit.

In summary, John 14:10 shows us that the Son is in the Father and the Father is in the Son. Hence, all that the Father has belongs to the Son. First Corinthians 15:45b and 2 Corinthians 3:17 reveal that the Son has become the Spirit. Hence, all that the Son has, has been inherited by the Spirit. Once we have the Spirit, we have the Son and the Father because the Father, the Son, and the Holy Spirit are one. Therefore, Matthew 28:19 says that the Father, the Son, and the Holy Spirit have only one name. This name has three parts; the first part is Father, the second part is Son, and the third part is Holy Spirit. In principle, this is like Chinese names, which have three parts.

What we have stressed again and again is not the doctrine but the rich experience of the Triune God. We cannot possibly experience Christ without experiencing the Father God and the Holy Spirit. We must realize that to experience Christ is to experience the Triune God. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. Therefore, in Acts and the Epistles, the apostles taught the believers to baptize people into the name of the Lord Jesus Christ because this is equal to baptizing people into the name of the Father, Son, and Holy Spirit.

THE TRIUNE GOD IN 2 CORINTHIANS 13:14

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Apparently, these are three items, but they are actually three aspects of one item. Love is in the heart and is altogether a matter

心的故事。恩是出于爱的心；心里的爱一动，一表现出来，那就是恩。比如我们看见可爱的人，心里一爱，就送他礼物；这个礼物就是一个爱的表现，也就是恩典。人接受这个礼物，就与我们有了交通、接触。结果爱、恩典、交通就是同一件事的三方面。

照样，神的心爱我们，这是神的爱。从神的爱里，出来了一个表现，就是将祂的独生子赐给我们。（约三 16。）约翰一章十四节说，这位独生子乃是成为肉体而来，支搭帐幕在我们中间，丰丰满满的有恩典。不是丰丰满满的有爱，乃是丰丰满满的有恩典。神将子赐给我们，那是爱；子来了，乃是丰丰满满的有恩典，所以爱就成了恩典。恩典不是工价，乃是因爱而白白的赐给。在父里面的是爱，在子里面就成为恩典；所以父的爱一出来，就是子的恩典；而恩典达到我们，给我们接受、享受，乃是圣灵作的。所以约翰二十章二十二节和行传二章四节给我们看见，临到我们的三一神乃是圣灵。圣灵临到我们，就将父的爱和子的恩典传输给我们享受、经历；结果，我们就与三一神有交通。

因此，爱一出来就成为恩，恩一给我们接受就成为交通。这是一件东西的三方面。照样，神一显出来就是基督，基督就是神成为肉体；而基督一给我们接受，就是那灵，因为我们所接受的是圣灵。所以我们绝不可能经历基督，而不经历父或灵。我们所经历的基督，就是三一神；我们所享受的神，也是三一神；我们所接受的圣灵，也是三一神。父是三一神，子是三一神，灵也是三一神。这三者不可分也不能分。这和传统神学“三位一体”的教导大不相同。

提到那灵与人的灵的

几处圣经

一 约翰三章六节

父、子、灵就是三一神，而三一神临到我们乃是灵。感谢主，祂临到我们是灵，我们人也有灵。三一神的终极表现就是灵，就是圣灵。圣灵先是临到我们身上，圣别我们，使我们能得救。（彼前一 2。）我们得救了，祂就进到我们里面，作我们的生命。圣灵进到我们里面，

of the heart. Grace comes out of a loving heart. When love in the heart is stirred and manifested, that is grace. For example, when we see a lovable person, our heart loves him, and we may give him a gift. This gift, which is the manifestation of love, is grace. When that person receives the gift, he comes into fellowship and contact with us. Eventually, love, grace, and fellowship are just three aspects of the same thing.

Likewise, God's heart loves us; this is God's love. Out of God's love there is a manifestation, which is to give us His only begotten Son (John 3:16). John 1:14 says that this only begotten Son became flesh to tabernacle among us, full of grace. Verse 14 does not say full of love but full of grace. God's giving us His Son is love, and the Son's coming is full of grace. Thus, love becomes grace. Grace is not wages but a free gift through love. The love that is in the Father becomes grace in the Son. Therefore, when the Father's love is expressed, it is the Son's grace. However, the reaching of grace for us to receive and enjoy is accomplished by the Holy Spirit. Thus, John 20:22 and Acts 2:4 show us that the Triune God reaching us is the Holy Spirit. When the Holy Spirit reaches us, He transmits the Father's love and the Son's grace for our enjoyment and experience. The result is that we have fellowship with the Triune God.

Hence, when love is manifested, it becomes grace, and when grace is received by us, it becomes fellowship. These are three aspects of one thing. Likewise, when God is expressed, He is Christ, who is God becoming flesh. When this Christ is received by us, He is the Spirit because what we receive is the Holy Spirit. Therefore, there is no way that we can experience Christ without experiencing the Father and the Spirit. The Christ whom we experience is the Triune God; the God whom we enjoy is the Triune God; and the Holy Spirit whom we have received is the Triune God. The Father is the Triune God, the Son is the Triune God, and the Spirit is the Triune God. The Three should not and cannot be divided. This is greatly different from the teaching concerning the Trinity in traditional theology.

VERSES IN THE SCRIPTURE

REFERRING TO THE SPIRIT AND THE HUMAN SPIRIT

John 3:6

The Father, the Son, and the Holy Spirit are the Triune God, and the Triune God reaches us as the Spirit. We thank the Lord that He reaches us as the Spirit, and we humans also have a spirit. The ultimate expression of the Triune God is the Spirit—the Holy Spirit. The Holy Spirit first came to us to sanctify us that we might be saved (1 Pet. 1:2). Then, when we are saved, He comes into us to be our life. The Holy Spirit comes into us by coming

乃是进到我们的灵里。这有几处圣经的证明。首先，约翰三章六节说，“从那灵生的，就是灵。”这一节有两个灵：前一个是那灵，就是圣灵；从圣灵生的也是灵，那就是我们人的灵。

我们相信主，向主悔改认罪；主一赦免我们，我们就得救。我们一得救，神的灵立刻进到我们里面，重生我们的灵。所以，重生就是三一神的灵进到我们灵里，作我们的生命。得救不是信一个宗教，乃是在我们原有的人生命之外，接受另一个生命进到我们里面。这另一个生命就是神的生命，也就是神自己。神的生命进到我们里面，乃是作为灵进到我们里面，把我们的灵重生了。所以，从那灵生的，就是灵。

二 约翰四章二十四节

在约翰四章二十四节，主耶稣说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”这意思是说，神是灵，所以我们敬拜祂的时候，也必须在我们人的灵里敬拜。神是灵，祂也为人造了一个灵，使人能敬拜祂。所有的动物和植物都没有灵，只有人里面有灵；这是一件非同小可的事。

三 撒迦利亚十二章一节

撒迦利亚十二章一节下半说，“铺张诸天，奠立地基，造人里面之灵的耶和华。”（另译。）这一节乃是说到神的三个创造：天、地、人的灵。在神眼中，宇宙间有三件事是重大的，就是铺张诸天，奠立地基，以及造人里面的灵。这一节不是说天、地、人，乃是说天、地、和人里面的灵。这个灵在神看，是与天、地并重的。

人的灵乃是为着盛装、敬拜神

我们身体里有口也有胃，那是为着装食物；没有食物，我们人就无法生存。但是神看我们身体里最重要的，不是物质的器官或精神的官能，乃是我们的灵。灵是我们属灵的胃，使我们能盛装神自己。主耶稣说，祂就是生命的粮，（约六48，）吃祂的人，就要因祂活着。（57。）我们怎么吃祂？我们又是把祂吃到哪里？我们乃是用灵，把祂接受到我们的灵里。神造人，为着人的身体存在，

into our spirit. This can be proven by several verses in the Scriptures. First, John 3:6 says, “That which is born of the Spirit is spirit.” In this verse there are two spirits. The first is the Spirit, the Holy Spirit, and the second is that which is born of the Spirit, which is the human spirit.

When we believe into the Lord by repenting and confessing our sins to Him, we are forgiven and saved. Once we are saved, God’s Spirit immediately comes into us to regenerate our spirit. Thus, we are regenerated when the Spirit of the Triune God enters into our spirit to be our life. To be saved is not to believe in a religion; rather, it is to receive another life into us in addition to our original human life. This other life is the divine life, which is God Himself. The Spirit comes into us to regenerate our spirit with the divine life. Therefore, that which is born of the Spirit is spirit.

John 4:24

In John 4:24 the Lord Jesus said, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” God is Spirit; therefore, when we worship Him, we must worship in our human spirit. God is Spirit, and He created a spirit for man that man may worship Him. Animals and plants do not have a spirit. Only human beings have a spirit. This is not a small matter.

Zechariah 12:1

Zechariah 12:1b says, “Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.” This verse speaks of three things created by God: the heavens, the earth, and the spirit of man. In God’s eyes there are three important items in the universe: the stretching forth of the heavens, the laying of the foundations of the earth, and the forming of the spirit of man within him. This verse does not speak of the heavens, the earth, and man but the heavens, the earth, and the spirit of man within him. In God’s view this spirit is as important as the heavens and the earth.

The Human Spirit Being for Containing and Worshipping God

We have a mouth and a stomach in our body to contain food. Without food we humans cannot exist. However, what God considers most important in our being is not our physical organs or psychological faculties but our spirit. Our spirit is our spiritual “stomach” to contain God Himself. The Lord Jesus said that He is the bread of life and that He who eats Him will live because of Him (John 6:48, 57). How can we eat Him, and where is He after we eat Him? We receive Him with our spirit into our spirit. God created man with a mouth and a stomach for man’s physical existence. At the same

就为人造了一个口和一个胃；同时，为着使人能接受祂，祂也为人造了灵。所以主耶稣才说，神是灵，我们敬拜、接触祂，就必须在我们的灵里，运用我们的灵。

操练灵的秘诀

要操练我们的灵，秘诀之一就是呼求主名。可以说呼求主名就是操练灵最好的秘诀。比方要操练用脚，秘诀就是走路。走路是用脚，看是用眼，听是用耳，而祷告乃是用灵。一祷告，我们就用灵。也许有人觉得，他祷告常常是在头脑里，不在灵里。这需要多操练。好比小孩子学走路，走路前先要会爬，然后就学站起来，站起来之后才能学走路；会走之后就不用爬，也不必扶着东西。也许你开头祷告是在头脑里；但你多多操练祷告，慢慢就在灵里了；再多操练，到一个地步，你一祷告，就在灵里，就用灵了。祷告不仅是祈求神，更是与神接触、交通。所以祷告最好的路，就是呼求主名。圣经甚至说，要不住的祷告。（帖前五 17。）要不住的祷告，唯一的路就是呼求主名。

除了祷告，我们也需要读经。读经不是为了多得知识道理，乃是为着得到属灵的供应。圣经中有深奥的真理；这些真理不是为着客观的知识，乃是为着信徒主观的经历。要深入这些深奥的真理，我们就需要用灵，因为主说，祂的话就是灵，就是生命。（约六 63。）要碰着主话中的灵，我们就需要用灵。一用灵，我们就深入深奥的真理，这些真理就开启我们的祷告，使我们的祷告更加深刻而丰富。祷告的深刻、丰富与否，完全在于我们对真理的认识。

因此，操练灵的秘诀有两个：祷告和追求真理。这二者乃是相辅相成的。我们必须祷告，也必须深入真理；祷告能帮助我们深入真理；我们越深入真理，我们的经历就越深刻而丰富。甚至连我们的呼求主名，那个感觉也是深而丰富，满有分量的。这样，我们对于父、子、圣灵的名所感受到的味道、感觉，就与从前大不相同。

四 罗马第八章十六节

time, He also created a spirit for man to receive Him. Therefore, the Lord Jesus said that God is Spirit and that when we worship and contact Him, we must be in our spirit and exercise our spirit.

The Secrets of Exercising Our Spirit

One of the secrets of exercising our spirit is to call on the name of the Lord. We may consider calling on the name of the Lord as the best secret of exercising our spirit. For example, the secret of exercising our feet is to walk. For walking, we use our feet; for seeing, we use our eyes; for hearing, we use our ears; and for praying, we use our spirit. Whenever we pray, we need to use our spirit. Some may have the feeling that when they pray they are often in their mind and not in their spirit. Praying in spirit requires much exercise. This may be likened to a child learning to walk. Before he can walk, he must first learn to crawl and later to stand. After he can stand, then he learns to walk. Once he learns to walk, he no longer needs to crawl or hold on to something. Perhaps when you first start to pray, you are in your mind; but after much practice in praying, you will gradually be in spirit. After further practice, you will reach a point that whenever you pray, you pray in your spirit and with your spirit. Prayer is not just for petitioning God but even more for contacting and fellowshiping with God. Therefore, the best way to pray is to call on the name of the Lord. The Bible even tells us to pray unceasingly (1 Thes. 5:17). The only way to pray unceasingly is to call on the name of the Lord.

Besides praying, we need to read the Bible. Reading the Bible is not for gaining more knowledge and doctrines but for receiving spiritual supply. The Bible contains profound truths that are not for the believers' objective knowledge but for their subjective experience. To dive into these profound truths, we need to use our spirit because the Lord said that His words are spirit and are life (John 6:63). To touch the spirit in the Lord's words, we need to use our spirit. When we use our spirit, we dive into these profound truths, which are able to help open up our prayers, making them more penetrating and richer. Whether our prayers are deep and rich depends totally upon our knowledge of the truth.

Therefore, there are two secrets of exercising our spirit: prayer and pursuing the truth. These two matters complement each other. We must pray, and we must also dive into the truth. Praying can help us get into the truth. The more we get into the truth, the deeper and richer our experiences will be. Even the sense we have when calling on the name of the Lord becomes deep, rich, and weighty. In this way our taste and feeling for the name of the Father, Son, and Holy Spirit will be very different from that in the past.

Romans 8:16

第四处说到人的灵与那灵经节是罗马八章十六节：“那灵自己同我们的灵见证我们是神的儿女。”约翰一章十二节说，凡接受主，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这不是我们用头脑去想，或者用感觉去体会的。我们怎么经历我们是神的儿女？乃是那灵同我们的灵见证。那灵就是终极完成之三一神的灵，祂来同我们的灵见证。换句话说，三一神的灵，就在我们的灵里，所以祂能同我们的灵见证，我们是从神而生的儿女。这一节很强的指明，三一神的灵就在我们的灵里。

五 提后四章二十二节

使徒保罗在提后四章二十二节说，“愿主与你的灵同在。”我们已经看见，林后三章十七节说，“主就是那灵。”主是那灵，所以祂能与我们的灵同在，并且祂就在我们的灵里。

我们把以上五处圣经摆在一起，就能看见一幅清楚的图画：今天三一神这位灵，就在我们的灵里。我们敬拜神，必须是在我们的灵里敬拜；我们作见证，也是在我们的灵里作见证；我们享受主，也是在我们的灵里享受。

事奉神必须在灵里

神既是那灵在我们灵里，我们就必须在灵里事奉神。使徒保罗在罗马一章九节说，“我在祂儿子的福音上，在我灵里所事奉的神。”这指明我们必须是在灵里事奉神。我们事奉神，不该在字句、仪文、教训里，乃该在我们的灵里。我们无论是什么、有什么，都必须是在灵里。所以七章六节说，我们必须是在灵的新样里服事神；十二章十一节说，我们必须灵里火热的服事神。

以弗所书中人的灵

一 智慧和启示的灵

以弗所书有六章，每一章都提到我们的灵。一章十七节说，求神赐给我们智慧和启示的灵。按希腊文，这里不是指圣灵，乃是指我们重生、有神的灵内住于其中的灵。我们的灵在我们全人里面，乃是一个启示的灵，是我们的一扇“天

The fourth passage that speaks of the human spirit with the Spirit is Romans 8:16, which says, “The Spirit Himself witnesses with our spirit that we are children of God.” John 1:12 says that as many as received Him, to them He gave the authority to become children of God, to those who believe into His name. Being a child of God is not something which we imagine with our mind or feel with our emotions. How do we experience being children of God? It is by the Spirit’s witnessing with our spirit. The Spirit as the Spirit of the consummated Triune God comes to witness with our spirit. In other words, since the Spirit of the Triune God is in our spirit, He can witness with our spirit that we are children born of God. This verse strongly indicates that the Spirit of the Triune God is in our spirit.

2 Timothy 4:22

Paul says in 2 Timothy 4:22, “The Lord be with your spirit.” As we have seen, 2 Corinthians 3:17 says, “The Lord is the Spirit.” The Lord is the Spirit; therefore, He can be with our spirit and is even in our spirit.

Putting these five verses from the Scriptures together, we can see a clear picture that the Triune God as the Spirit today is in our spirit. When we worship God, we must worship Him in spirit; when we testify, we testify in our spirit; and when we enjoy the Lord, we enjoy Him in our spirit.

SERVICE TO GOD NEEDING TO BE IN SPIRIT

Since God as the Spirit is in our spirit, we must serve Him in spirit. The apostle Paul says in Romans 1:9, “God...whom I serve in my spirit in the gospel of His Son.” This indicates that we must serve God in spirit. Our service to God should not be in letter, rituals, or teaching but in our spirit. Whatever we are and have must be in spirit. Therefore, 7:6 says that we serve God in newness of spirit, and 12:11 says that we must be burning in spirit, serving the Lord.

THE HUMAN SPIRIT IN EPHESIANS

The Spirit of Wisdom and Revelation

Ephesians has six chapters, and in every chapter our spirit is mentioned. In 1:17 the apostle asks God to give us a spirit of wisdom and revelation. In Greek, spirit here refers not to the Holy Spirit but to our regenerated human spirit indwelt by the Spirit of God. Our spirit within our being is a spirit of revelation, a heavenly “window” that is capable of

窗”，能接受天来的光照。神的启示、亮光，都是我们的灵进到我们全人里面。因此，保罗在讲以弗所书中深奥的真理之前，他先祷告，求神使我们的灵成为一个启示的灵。

二 在我们的灵里，才有召会的实际与建造

二章二十二节说，召会要被建造起来，成为神在灵里的居所。表面看来，召会作神的家，就是神在圣徒中间有一个家；实际上，召会作神的家，乃是在信徒的灵里。比方在一个地方召会，若是信徒都不认识自己的灵，也不在灵里事奉、生活；反而个个凭头脑、凭意见、凭情感生活行动，这里怎么会有神的家？这样的召会只是名义上的召会，并没有召会的实际。召会的实际，乃是在我们的灵里。我们个个都在灵里行事，在灵里敬拜神，召会才有实际，也才是神的居所。

我们在召会中同被建造，必须是在我们的灵里。一在头脑里，只有意见，只有分裂；一在情感里，只会分争，只有怨言。常常我们爱谁最深，气也最多。我们若不和人往来，就不会有争执；一交了朋友，就开始有争吵。甚至在夫妻之间也是这样。召会的建造是属灵的事；情感一动，召会就没有了；情感一动，就给肉体、意见、争吵开门，建造就了了。即使外面不吵，里面若仍是动情感，就也没有建造，因为还是在灵以外。召会的建造，乃是灵里的故事。

因此，我们无论是年轻或年长的，都非得在灵里不可。只有在灵里，才有建造，才有召会。凡事都在乎灵，不在乎好坏、对错。不是温柔就有召会，暴躁就没有召会；只有在灵里才有召会。所以我们不该说话不在灵里，不该动情感不在灵里，也不该生气不在灵里。我们不只赞美、唱诗该在灵里，连生气也要在灵里。在灵里祷告还不够，连生气也能在灵里，召会一定得着建造。一在灵里，就是生气，也是为主生气，不是自己生气。所以要生气，先回到灵里；若不是出于主，就不要生气。这样，我们就能在灵里同被建造。

receiving light from heaven. God's revelation and light enter into our entire being through our spirit. Therefore, before he spoke concerning the profound truths in Ephesians, Paul first prayed that God would make our spirit a spirit of revelation.

The Reality and Building Up of the Church Being Only in Our Spirit

Ephesians 2:22 says that the church is built up into a dwelling place of God in spirit. Apparently, the church being God's house means that God has a house among the saints. Actually, the church as God's house is in the believers' spirit. If the believers in a local church do not know their spirit nor serve and live in spirit, but rather live and walk according to their mind, opinions, and emotions, how can there be the house of God? Such a church is only a church in name; it does not have the reality of the church. The reality of the church is in our spirit. If every one of us walks in spirit and worships God in spirit, the church has the reality and is the dwelling place of God.

For us to be built up together in the church, we must be in our spirit. When we are in our mind, we have only opinions and divisions. When we are in our emotion, we have only contentions and murmurings. Very often those whom we love the most are also the ones with whom we are angry the most. If we do not have any dealings with others, there are no arguments, but once we make friends with others, we begin to have quarrels. The same is true even between husbands and wives. The building up of the church is a spiritual matter. When we exercise our emotions, the church is gone. When we exercise our emotions, we open the door to the flesh, opinions, and quarreling; thus, the building work is finished. We may not quarrel outwardly, but if we still exercise our emotions inwardly, there cannot be the building up because we are still outside the spirit. The building up of the church is a matter in spirit.

Hence, whether we are young or old, we must be in spirit. Only in the spirit can we have the building and the church. Everything depends on the spirit, not on whether it is good or bad, or right or wrong. It is not that if we are gentle, then there is the church, and that if we are hot-tempered, then there is no church. Rather, only when we are in spirit can there be the church. Therefore, if we are not in spirit, we should not speak, exercise our emotion, or become angry. We should be in spirit not only when we praise or sing hymns but also when we are angry. It is not enough to be in spirit when we pray. If we are in spirit even when we are angry, the church will surely be built up. When we are in spirit, even if we become angry, we are angry for the Lord and not for ourselves. Therefore, when we are angry, we must first return to our spirit, and if it is not of the Lord, we should not become angry. In this way we can be built up together in spirit.

三 我们需要得以加强到灵里

以弗所三章十四至十六节说，“我向父屈膝，…愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”你的全人，你的思想、情感、意志，都必须得以加强到里面的人里。里面的人就是我们重生的灵。保罗为我们祷告，求父借着祂的灵，把我们这个人加强到一个地步，加强到里面的人里。在聚会中，也许你们有人觉得自己很在灵里，很操练灵。但是你们的在灵里，可能还是风吹的芦苇，经不起击打。所以一回到生活中，长老们的一句话，或配偶的一个态度，可能就使你气极败坏。在聚会中心头火热，一回到家就被泼冷水。你若是这样的人，就需要保罗的祷告：向父屈膝，求父使你全人都得以加强到灵里。你一这样得着加强到你的灵里，就使基督能安家在你心里。（17。）

四 在我们心思的灵里得更新

四章二十三节说，“在你们心思的灵里得以更新。”这就是说，我们从前都是旧人，所思所想都是老旧、败坏的；但现在借着在心思的灵里得以更新，我们就变成新人了。这指明我们里面的灵已经大有进步，因为连我们的心思都被灵充满，而成为心思的灵。我们的心思一变作在灵里的心思，我们的灵就成为变化的灵，能变化我们这个人。

五 在我们的灵里被充满

五章十八节说，“不要醉酒，醉酒使人放荡，乃要在灵里被充满。”醉酒是在身体里被物质的酒充满；在我们重生的灵里被充满，乃是被基督充满，成为神的丰满。（三 19。）属灵的酒就是神自己，能充满我们的灵，灌注我们的灵。我们不是在身体里被物质的酒灌醉，乃是在灵里被神自己这神圣的酒灌醉。结果，我们就被神的丰满充满，而得以彰显、涌流祂。

Needing to be Strengthened into the Spirit

Ephesians 3:14-16 says, “For this cause I bow my knees unto the Father,...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.” Our entire being, including our mind, emotion, and will, must be strengthened into the inner man, which is our regenerated spirit. Paul prayed for us, asking the Father to strengthen our being through His Spirit to such an extent that we would be strengthened into the inner man. In the meetings you may feel that you are very much in spirit and exercising your spirit. However, your being in the spirit may be compared to reeds that cannot withstand the blowing of the wind. Therefore, when you go back to your daily living, a word from the elders or an attitude of your spouse can cause you to become enraged and corrupted. In the meetings your heart is burning, but right after you get home, you are “doused by cold water.” If you are this kind of a person, you need Paul’s prayer, bowing your knees to the Father and asking Him to strengthen your entire being into the spirit. When you are thus strengthened into your spirit, Christ is able to make His home in your heart (v. 17).

Being Renewed in the Spirit of Our Mind

Ephesians 4:23 says, “And that you be renewed in the spirit of your mind.” When we were the old man, all of our thoughts were old and corrupted, but now through the renewing of the spirit of our mind we have become the new man. This indicates that there has been a great improvement with our spirit because even our mind is now filled with the spirit, which is the spirit of the mind. When our mind becomes a mind in the spirit, our spirit becomes a transforming spirit that is able to transform our entire being.

Being Filled in Our Spirit

Ephesians 5:18 says, “And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.” To be drunk is to be filled in the body with physical wine, whereas to be filled in our regenerated spirit is to be filled with Christ unto God’s fullness (3:19). The spiritual wine, which is God Himself, fills and infuses our spirit. Instead of being drunk in our body with physical wine, we are “drunk” in our spirit with God Himself as the divine wine. The result is that we are filled unto the fullness of God to become His expression and flowing out.

六 时时在我们的灵里祷告

以弗所六章十八节说，“时时在灵里祷告。”这指明在祷告中，我们所该用的主要机关，就是我们重生的灵，有神的灵内住于其中。要时时在灵里祷告，指明我们该时时操练灵，常常活在灵中。

我们与神之间， 乃是二灵成为一灵的故事

我们把以弗所书这六章的这些经节摆在一起，就能看见一幅清楚的图画。第一章说到在灵里得启示；第二章说到在灵里作神的居所；第三章说到得以加强到灵里，使基督安家在我们心里；第四章说到在灵里心思得以更新，使我们被变化；第五章说到在灵里被神充满；第六章说到在灵里祷告。这些全数都是灵的故事，也就是享受三一神的故事。因此，要经历三一神，要享受神的丰满，我们就非在灵里不可。

今天不只基督教里的道理太客观，摸不着人的灵；就是我们中间，许多人讲论的也是客观的道理，摸不着人的灵。凡不能摸着我们灵的道理，不过如道德家、哲学家的学说。哲学家、伦常道德家、宗教家所讲的，其中没有灵，也没有讲到灵，不能摸着人里面的深处；所以人在看过、听过之后，并不需要祷告。但在主的恢复里，我们所释放、讲论的，都是要摸着人的灵。所以你在看过、听过之后，还必须用灵祷告。若不用灵祷告消化，你所看见、听到的，不过是客观的道理、理论、学说；但是一用灵祷告，你就把客观的道理化成主观的供应。照样，读经也需要带着祷告；不仅仅是读，乃是要祷读。读是用眼睛看，用头脑领会；但祷告是把你所领会的，用灵接受、消化，成为灵主观的供应。这才能使神的话变作生命的粮，在我们灵里供应我们。

盼望我们都能清楚看见二灵成为一灵的这个故事。三一神已经终极完成为那灵；我们里面也有神创造之人的灵，这灵今天乃是重生的灵，有神的灵内住于其中。所以林前六章十七节说，“与主联合的，便是与主成为一灵。”

Praying at Every Time in Our Spirit

Ephesians 6:18 says, “Praying at every time in spirit.” This indicates that the main organ which we should use in prayer is our regenerated spirit, which is indwelt by the Spirit of God. To pray every time in spirit indicates that we ought to exercise our spirit moment by moment, always living in spirit.

THE RELATIONSHIP BETWEEN GOD AND US BEING A MATTER OF TWO SPIRITS BECOMING ONE SPIRIT

When we put together these verses in the six chapters of Ephesians, we can see a clear picture. Chapter one speaks of our receiving revelation in spirit; chapter two, of our being God’s dwelling place in spirit; chapter three, of our being strengthened into our spirit that Christ may make His home in our hearts; chapter four, of our mind being renewed in spirit that we may be transformed; chapter five, of our being filled with God in spirit; and chapter six, of our praying in spirit. These are altogether a matter of the spirit, a matter of enjoying the Triune God. Therefore, to experience the Triune God and enjoy the fullness of God, we must be in spirit.

Today, not only are the doctrines in Christianity too objective, not being able to touch people’s spirit, but even among us much of our speaking is objective doctrine that cannot touch people’s spirit. Any doctrine that does not touch our spirit is comparable to the theories of the moralists and philosophers. The teachings of the philosophers, moralists, and religionists have no spirit, nor do they speak concerning the spirit and thus cannot touch people deep within. Therefore, there is no need for people to pray after hearing and seeing something from them. However, in the Lord’s recovery, what we release and speak must touch people’s spirit. Therefore, after seeing and hearing something, you need to pray with your spirit. If you do not pray and digest with your spirit, what you have seen or heard is merely an objective doctrine or theory. Once you pray with your spirit, the objective doctrine is turned into a subjective supply. Likewise, when you read the Word, you need to do so with prayer. Pray-read the Word instead of merely reading it. In reading, you use your eyes to see and your mind to understand. However, in prayer, you use your spirit to take in and digest what you have understood, making it your subjective supply in spirit. In this way the Word of God becomes the bread of life supplying us in our spirit.

I hope that we can clearly see the matter of the two spirits becoming one spirit. The Triune God has been consummated as the Spirit, and we have a God-created human spirit within us. Today this spirit is the regenerated spirit indwelt by God’s spirit. Therefore, 1 Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” This indicates that

这指明我们借着信入主，与祂有生机的联结，祂就进到我們里面，作我们的生命；但这是客观的道理。在经历上，我们与复活之主的联结，只能在我們的灵里。借着复活，主已经成了赐生命的灵，（林前十五 45 下，）现今与我們的灵同在。（提后四 22。）因此，要有与主联结的经历，就必须经历与主成为一灵。

操练与主成为一灵， 同被建造，作召会的实际

我们怎么知道我们与主成为一灵？这并不难。也许我们不知道自己是否与主成为一灵；但没有与主成为一灵的时候，我们却能知道。这是一件奇妙的事：与主成为一灵，我们不一定有感觉；但是不与主成为一灵，我們里面却很清楚。如同你身上的肢体，功能正常时你不太感觉得到，一出毛病你立刻能清楚的感觉。所以要经历与主成为一灵，我们只要操练不和主不成为一灵，就差不多了。

与主成为一灵，乃是基督徒最高的救恩，也是最高的经历。唯有与主成为一灵，我们才能享受神，才能经历主，才能成圣，才能属灵，也才能得胜。唯有在这样的经历里，我们才有生命里的长大与成熟，也才有变化与同被建造。至终，这样经历的结果，就是召会。

李常受弟兄于主后一九八四年八月十六日讲于美国加州安那翰

through our believing into the Lord and having an organic union with Him, He has entered into us to become our life. However, this may still be an objective teaching; in experience, our union with the Lord in resurrection can only be in our spirit. Through resurrection the Lord has become the life-giving spirit (1 Cor. 15:45b), and He is with our spirit now (2 Tim. 4:22). Therefore, to have the experience of being united with the Lord, we must experience being one spirit with the Lord.

PRACTICING TO BE ONE SPIRIT WITH THE LORD THAT WE MAY BE BUILT UP TOGETHER AS THE REALITY OF THE CHURCH

How do we know that we are one spirit with the Lord? This is not difficult. Perhaps we do not know if we are one spirit with the Lord, but we know when we are not one spirit with the Lord. It is an amazing thing that when we are one spirit with the Lord, we may not have any feeling, but when we are not one spirit with the Lord, we are quite clear within. When a member of our body is functioning normally, we do not have much consciousness of it, but when it has problems, we immediately have a definite feeling about it. Therefore, to experience being one spirit with the Lord, we need only to practice to avoid not being one spirit with Him. This is sufficient.

To be one spirit with the Lord is the greatest salvation and the highest experience for a Christian. Only by being one spirit with the Lord can we enjoy God, experience the Lord, and be sanctified, spiritual, and overcoming. Only in this kind of experience can we have the growth and maturity in life and be transformed and built up together. Eventually, the issue of this kind of experience is the church.

第八章

生命

读经：约翰福音三章十至十五节、约翰一书五章十二节、彼得后书一章三节，罗马书五章十节，八章二节，六节，十至十一节，约翰福音六章六十三节下，启示录二章七节，二十二章十四节上，十七节。

圣经的精髓乃是基督

圣经第一件奥秘的事，就是基督。祂是神，也是人。圣经第二件奥秘的事，就是基督这一位神而人者，经过死而复活，成了赐生命的灵。因此，整本圣经从旧约创世记开始，直到新约马太福音，其中的精粹、精髓就是基督。新约头一卷说到基督的来了，一开头就给我们一个家谱，为要给我们看见祂的来历。家谱乃是人来历的简介。所以要懂基督的家谱，我们就需要明白整本旧约，因为基督的家谱就是全部旧约的缩影。

基督是神而人者

圣经启示给我们看见，福音书中的这位基督，完全是灵的故事。祂的成孕是由于圣灵。圣灵进到童女马利亚的腹中，乃是基督成孕的因素。可以说，圣灵就是基督成孕的“基因”，生命的因素。圣灵乃是从神而来的“基因”，进入童女腹中，成了基督成孕的因素。另一面，基督还有从人一面来的因素，是从祂肉身的母亲来的。这两个因素调在一起，就产生出一位奇妙者，就是神而人者耶稣基督。

到了祂三十岁，要出来尽职时，圣灵又浇灌在祂身上，使祂完全被圣灵所膏抹。因此，祂这个人既是从圣灵而生，又是由圣灵所膏。祂不仅里面被圣灵浸透，外面也被圣灵浇灌，所以祂里里外外全是灵。在祂三年半的职事里，祂就是这样生活，也是这样行动，更是这样工作。祂里面被灵浸透，外面被灵浇灌；这样的一位就是我们的救主，祂是神又是人。

CHAPTER EIGHT

LIFE

Scripture Reading: John 3:14-15; 1 John 5:12; 2 Pet. 1:3; Rom. 5:10; 8:2, 6, 10-11; John 6:63b; Rev. 2:7; 22:14a, 17

THE ESSENCE OF THE BIBLE BEING CHRIST

The first mysterious matter in the Bible is Christ, who is God and also man. Therefore, the extract, the essence, of the entire Bible, from the Old Testament through the New Testament, is Christ. Matthew, as the first book of the New Testament, speaks of Christ's coming, and at its very beginning it gives a genealogy to show us His origin. A genealogy is a brief introduction to a person's origin. Therefore, if we want to understand the genealogy of Christ, we need to know the entire Old Testament, because the genealogy of Christ is a miniature of the entire Old Testament. Following this, the second mysterious matter in the Bible is that this Christ as the God-man passed through death and resurrection to become the life-giving Spirit.

CHRIST BEING ONE WHO IS GOD YET MAN

The Bible's record of the Christ in the Gospels is altogether a story of the Spirit. His conception was of the Holy Spirit. We may say that the Holy Spirit who entered into the womb of the virgin Mary was the "gene," the life factor, of Christ's conception. The Holy Spirit was the "gene" that came out from God, entered into the womb of the virgin, and became the factor of Christ's conception. On the other hand, Christ still had the factor of humanity, which came from His fleshly mother. These two factors mingled together to produce a marvelous One, Jesus Christ, who is God yet man.

When He was thirty years old and about to come out for His ministry, the Holy Spirit was poured upon Him so that He was completely anointed by the Holy Spirit. Thus, He as a man was born of the Holy Spirit and anointed by the Holy Spirit. He was saturated by the Holy Spirit inwardly, and He also had the Holy Spirit poured upon Him outwardly. Therefore, He had the Spirit within and without. During the three and a half years of His ministry, this was how He lived, how He moved, and even the more how He worked. He was saturated with the Spirit inwardly and had the outpouring of the Spirit outwardly. This One is our Savior, who is God and also man.

基督既是一位神而人者，就不仅有神性，并且也带着人性。祂出生的时候，由于童女的因素而取了人性；但这个人性还没有被提高到神性里。因这缘故，祂还需要经过死而复活。林前十五章讲到复活的定义时，是以种子（特别是麦子）为例，描绘什么是死而复活。一九三六年我到北平为主作工，有一天到清华大学传福音，一位我所认识，在那里读书的弟兄也来了。我传过之后，那天晚上他来看我，说，“李弟兄，我是生在基督教家庭里；然而直到今天，我对复活还是信不来。一个人死了，怎么还会复活？这是迷信。今天一切都讲科学，科学需要求证。你却只是简单告诉人，耶稣死了，埋葬了，又复活过来了。你怎么证明这事？”

那时我们两个人正站在清华大学教授客厅的窗前。从窗户往外看，就是一片青绿的麦田。在中国北方，麦子都是秋后种下去，经过一个冬天大雪的埋藏，然后长到第二年四、五月间才收割。我就指着那片青绿的麦田告诉那位弟兄：“你看，窗外的麦田就是一件复活的事。你怎么能说复活是迷信？一粒粒黄色的麦种种到土里，过了几个月就长出青绿的麦子，这难道不是复活？麦种死了就长出青苗，青苗再长就产生许多子粒。这就是复活。”那位弟兄因着这话就豁然开朗，信主得救了。

诗歌三百六十五首第一节说，“我与基督已同钉死，十架已将我解释；我与基督已同复活，祂生我里，供应我。”这就是说，我已经与基督一同钉死，现在乃是基督从我里面活出来。第三节就说，“天然景物都有隐征：麦种死了子粒生。”这就是说到复活。例如一个生命的子粒，原来没有光荣，没有青绿的颜色，也没有金黄的颜色；但是一种在田里，长出来就变成青绿的，成熟时又变作金谷丰盈。这就是复活。在约翰十二章二十四节，主耶稣说，祂就是一粒麦子，“不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”这是指明主耶稣的死而复活。祂死了，撒但很欢喜，以为主耶稣死了、葬了就了了；他却不知道主耶稣乃是一粒麦子，祂的死乃是给祂机会，好进入复活，以产生许多的子粒。

Since Christ is One who is God yet man, He has not only divinity but also humanity. When He was born, He put on humanity, the virgin's factor, but this humanity had not yet been uplifted into divinity. It was for this reason that He still needed to pass through death and resurrection. When 1 Corinthians 15 speaks of the definition of resurrection, it uses a seed, in particular, a grain of wheat, as an example to describe what it is to die and be resurrected. In 1936 I was in Peking working for the Lord. One day I went to National Tsing Hua University to preach the gospel. After I had preached there, a person whom I knew and who was studying there came to see me in the evening and said, "Brother Lee, I was born into a Christian family, but until now I cannot believe in resurrection. When someone dies, how can he be resurrected? This is superstitious. Today everything is scientific, and to be scientific, we must have proof. However, you simply tell people that Jesus died, was buried, and rose again. How can you prove this?"

At that time we two were standing by the window of the faculty lounge in the university. As we looked out the window, we could see a green wheat field. In northern China, wheat is planted in the fall, and it passes through the winter buried under much snow. Then it grows until April or May of the following year before it is harvested. I pointed to that field of green wheat and said to him, "Can you see? That wheat field outside the window is a matter of resurrection. How can you say resurrection is superstition? Grain after grain of yellow wheat seeds are planted into the earth, and after a few months the wheat grows up. Isn't this resurrection? The seed of wheat dies to bring forth the seedlings, then the seedlings grow to produce many grains as fruit. This is a picture of resurrection." Because of this word, he immediately became clear. He believed in the Lord and was saved.

The first stanza of Hymns, #482 says, "I am crucified with Christ, / And the cross hath set me free; / I have ris'n again with Christ, / And He lives and reigns in me." We have been crucified with Christ, and now it is Christ living out of us. The third stanza says, "This the secret nature hideth, / Harvest grows from buried grain." This refers to resurrection. A living seed does not have any glory at first; it is neither green nor gold, but once it is planted into the field, it grows up and becomes green. Then as it matures, it becomes rich with golden grains. This is a picture of resurrection. In John 12:24 the Lord Jesus refers to Himself as a grain of wheat, saying "Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." This refers to the Lord Jesus' death and resurrection. When the Lord died, Satan was happy, thinking that the Lord Jesus would be finished after His death and burial. However, Satan did not know that the death of the Lord Jesus as a grain of wheat gave Him the opportunity to enter into resurrection to produce many grains.

一粒麦种留在桌上一千年，仍旧是一粒；但你若把这一粒麦种种到地里，就给它一个莫大的机会能以复活，长出许多子粒。照样，对主耶稣来说，祂若在肉身里，在地上就是活一千年，还是只有祂一个。但人若把祂“种”下去，把祂杀了、埋了，表面看祂是了了；岂不知这乃是给祂一个莫大的机会，使祂能以复活。祂是一粒麦种，一种到土里，那是好得无比。所以祂说这话的时候，一面是忧伤，另一面也是欢喜；就如麦种种下去，表面看来麦种会破裂，实际上那是给它能以复活的莫大机会。

林前十五章讲复活的定义，重点乃是启示给我们看见，种下去的形体与复活的形体是不一样的。（参 35～44。）一经过复活，形状就改变了。麦种种下去乃是赤裸的子粒，但是长出来乃是青苗，毫无原来子粒的外形和痕迹。神而人者基督是荣耀而神圣的，但是祂的外表却有一个体壳。这如同一粒麦种，里面是生命，外面却有壳子的包围；唯有打破外面的壳子，麦种里面的生命才能释放出来，进入复活。基督被钉死，乃是将祂的体壳打破，让祂里面荣耀而神圣的生命能以释放出来，进入复活。当祂从死里出来，就不再是原来的形体，不再有原来的体壳。就麦种来说，出来的是青苗；就基督来说，出来的乃是那灵。麦种长出青苗，就结出许多的子粒，有三十倍、六十倍、甚至一百倍的繁增。基督复活成为那灵，也同样结出信徒作许多的子粒，成为祂的扩增。这就是基督的复活，也就是复活里的基督。

圣经的启示实在奥秘，绝非你我凭着天然的头脑，读个两三遍就能了解。感谢主，这虽然奥秘，却是事实。在宇宙中有复活的事实；我们也许不懂，但我们要记住这个事实。这个事实完全符合科学。不要以为圣经的道理不科学；再也没有一种哲学道理比圣经的道理更科学。

灵的各方面

基督成为肉体，来到人中间，完全是灵的故事。祂若不是由圣灵成孕而生，若不是有圣灵降在祂身上，祂绝不会有那三年半的职事和生活。凡读过四福音的人都承

Even if a grain of wheat remained on a table for one thousand years, it would still abide alone, but if you plant that grain of wheat into the ground, you give it a great opportunity to resurrect and bring forth many grains. It is the same with the Lord Jesus. Even if He had lived on the earth in His physical body for one thousand years, He would have remained alone. When He was “sown” into the ground by being killed and buried, apparently He was finished. Who could have guessed that this actually gave Him a great opportunity to be able to resurrect? Nothing could be better for Him as a grain of wheat than to be sown into the earth. Therefore, when He spoke the word in John 12, on the one hand, He was sorrowful, but on the other hand, He was happy. Apparently a grain of wheat that is sown into the ground is broken, but in actuality it is given a great opportunity to resurrect.

Concerning the definition of resurrection, 1 Corinthians 15 reveals to us that the body which is sown is different from the body in resurrection (vv. 35-44). Once it passes through resurrection, it is transfigured. When a grain of wheat is sown, it is a bare seed, but what grows up is a green sprout with no trace or shape of the original seed. Christ as One who is God yet man is glorious and divine, but He had the outward shell of His body. He was like a grain of wheat which has life inside but is enclosed by the shell outside. It is only when the shell is broken that the life within the seed can be released in resurrection. Christ's crucifixion was to break the shell of His body to release the glorious, divine life within Him so He could enter into resurrection. When He came out of death, His original body, His original shell had changed forever. With the grain of wheat, what comes out is a sprout; with Christ, what came out is the Spirit. A grain of wheat grows into a sprout and then produces many grains with an increase of thirtyfold, sixtyfold, and even a hundredfold. Likewise, when Christ was resurrected as the Spirit, He also produced the believers as the many grains to be His increase. This is the resurrection of Christ and the Christ in resurrection.

The revelation of the Bible is very mysterious and is not something we can understand simply by reading it two or three times according to our natural mind. We thank the Lord that although what is revealed is a mystery, it is a fact. In the universe, there is the fact of resurrection. We may not understand it, but we must remember this fact, which is entirely scientific. Do not think that the teachings of the Bible are not scientific. No philosophy or doctrine is more scientific than the biblical teachings.

THE MANY ASPECTS OF THE SPIRIT

Christ's coming among men through incarnation was entirely a story of the Spirit. If He had not been conceived and born of the Holy Spirit, and if He had not had the Spirit poured out upon Him, He could never have had those three and a half years of ministering and living.

认，世上人的传记有千万本，但只有四福音是独特的，其味道、色彩、风格都异于一切的传记。读任何人的传记，绝不会缺乏辞汇形容描绘；但是读四福音，人都承认没有任何辞汇能充分描绘、形容这位主耶稣，因为祂太奇妙而超绝了，祂过的生活太超特了。有这个事实，却没有这个话语；有这么一个人，却无从描述。人只能说，太好了！再也没有更好的话语描绘。这样一位奇妙超绝的人，在各方面都是灵的故事。经过三年半的生活、尽职，这个灵的故事里的神而人者，甘愿自己走到死地，让人把祂种到死里。祂死了不是了了。过了三天，祂就从死里长出来，复活起来，成为青苗的灵，就是赐生命的灵。赐生命的灵就等于麦子的青苗，能以产生许多的子粒。

所以先是基督，再是圣灵，而后是那灵。罗马八章二节甚至说，这灵乃是生命的灵。这给我们看见，到了召会形成并建立之后，那灵就进一步成了生命之灵。创世记一章三节说，神的灵覆翼在死水上。这里有神的灵。第二章记载，在神造人之后，神和人发生关系时，就用耶和華这名字。以后圣经记载，在神与人的关系上，神就用这个神圣的名称—耶和華的灵，直到旧约的末了。在新约的开始，首先有施浸者约翰来，然后基督成孕、出生，三十岁时受膏，都用到圣灵这辞。在约翰七章，在祂尽职的时候，祂呼召人到祂那里去喝，就是接受那灵；但那时还没有那灵，因为祂还没有得着荣耀。这就是说，祂这位神而人者肉身的这一部分，还没有进入荣耀。直到祂从死里复活，就得着了荣耀。（路二四 26。）这如同一粒麦种种下去，长出青苗来，那就是麦种的得荣耀，也就是麦种进入荣耀了。同样的，主耶稣一进入复活，一得着荣耀，就有了那灵。

这位神而人者，经过死而复活，才有了那灵。所以那灵不仅是成为肉体之前神的灵，更是主复活之后神的灵。现今那灵就是生命的灵，（罗八 2，）也是赐生命的灵，（林前十五 45 下，）是耶稣的灵，（徒十六 7，）也是基督的灵，（罗八 9，）还是耶稣基督之灵。（腓一 19。）生命的灵主要的是指神圣生命的实际、元素，赐生命的灵主要的是为着将这神圣的生命分赐到我们里面。

All those who read the four Gospels acknowledge that among the millions of biographies in the world, only the four Gospels are unique, being different from all other biographies in flavor, color, and style. In reading the biography of any person, we are never at a lack for words to describe him, but in reading the four Gospels, everyone admits that no words can adequately describe this Lord Jesus because He is too marvelous and transcendent, and His living is too sublime. There is the fact, but there is not the utterance; there is such a person, but there is no way to describe Him. Man can only say, "He is too wonderful!" There are no better words to describe Him. This marvelous and transcendent One is altogether a story of the Spirit in every aspect. After three and a half years of living and ministering, this One who is God yet man and is altogether a story of the Spirit, willingly walked into death and allowed Himself to be sown into death. However, His death was not the end. After three days, He grew out of death, rose again, and became the sprouting Spirit, the life-giving Spirit. The life-giving Spirit is equivalent to the sprout from a wheat seed that is able to bear many grains.

First there was Christ, then the Holy Spirit, and finally "the Spirit." Romans 8:2 says that this Spirit is the Spirit of life. This shows us that after the church was formed and established, the revelation of the Spirit progressed to the Spirit of life. Genesis 1:2 says that the Spirit of God brooded over the death waters. The Spirit of God was present in creation. According to the record in chapter two, after God created man, the name Jehovah is used in the relationship between God and man. In the record of the Bible after this and until the end of the Old Testament, the divine title the Spirit of Jehovah is used in the relationship between God and man. At the beginning of the New Testament, first there was the coming of John the Baptist. Then Christ was conceived and born, and He was anointed at the age of thirty. In all these events the term the Holy Spirit is used. In John 7 when the Lord was ministering, He called people to come to Him and drink, that is, to receive the Spirit, but at that time "the Spirit was not yet" because Jesus had not yet been glorified (v. 39). This means that the physical body of this God-man had not yet entered into glory. It was not until He rose from the dead that He was glorified (Luke 24:26). When a grain of wheat is sown into the earth and grows, that is the glorification of the seed, the seed's entering into glory. In the same way, when the Lord entered into resurrection and was glorified, there was "the Spirit."

It was after this God-man had passed through death and resurrection that there was the Spirit. Therefore, the Spirit is not merely the Spirit of God before incarnation but the Spirit after the Lord's resurrection. Now the Spirit is the Spirit of life (Rom. 8:2), the life-giving Spirit (1 Cor. 15:45b), the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19). The Spirit of life mainly refers to the reality and element of the divine life, while the life-giving Spirit is mainly for dispensing this divine life into us. The Spirit of Jesus is mainly for the Lord's humanity and human living, the

耶稣的灵主要的是为着主的人性和为人生活，基督的灵主要的是为着主的复活；耶稣基督的灵主要的是为着经历主在人性中的受苦并主的复活。至终，在启示录，那灵成了神的七灵，（一4，四5，五6，）就是七倍加强的灵。因此，主就是那灵，那灵今天成了七灵，为着神在祂行政里的行动。至终，在神行政的终极完成里，那灵与新妇一同说话。（二二17。）这就是灵的故事。

那灵就是生命

罗马八章二节启示，那灵乃是生命的灵，这生命的灵有一个律。这指明那灵本身就是生命，因为生命就是一种律。那灵和生命既成为一体，并且含有生命的元素，自然也就是生命。所以生命的灵就是生命。

约翰三章十四至十五节说，“摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”这里不是说“神子”，乃是说“人子”。人子就是在肉身里的耶稣，祂要像铜蛇一样，被举起在十字架上，叫一切信入祂的，都得永远的生命。在希腊文里，这里的“生命”是 *zoe*，奏厄，意思是永远的生命。这生命就在主耶稣里面，（一4，）并且也就是祂自己。（约十一25，十四6，西三4。）所以主耶稣与生命乃是一，是分不开的。因这缘故，约壹五章十二节才说，“人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

我年轻时读到约壹五章十二节，很难相信这一节的话。我觉得信主之前，我也有生命；怎么能说我没有生命？那时牧师教导我：“得救前你是有生命，但你这个生命不太好。等你信了耶稣，你的生命就变好了。这就是这句话的意思。”我对这样的教导不满意。后来我在弟兄会里受教于一位老弟兄，他是牛顿（Benjamin Newton）的学生。他们出了一本“重生真解”，我看见书名就非常喜欢。但是读过之后，我更加糊涂，因为这书本解释说，重生等于中国人所说，过去种种比如昨日死，以后种种比如今日生。我心里想：既是这样，何必还要来中国传这个教？我们中国人老早就懂了，还需要基督教的西教士来教导我们么？教导我的老弟兄很懂预表，对于预表的解释，头头是道，非常清楚。因此我受吸引，在他的

Spirit of Christ is mainly for the Lord's resurrection, and the Spirit of Jesus Christ is mainly for experiencing the Lord's sufferings in His humanity and His resurrection. Finally, in Revelation, the Spirit becomes the seven Spirits of God—the sevenfold intensified Spirit (Rev. 1:4; 4:5; 5:6). Thus, the Lord is the Spirit, and the Spirit today has become the seven Spirits for God's move in His administration. Finally, in the ultimate consummation of God's administration, the Spirit and the bride speak together as one (22:17). This is the story of the Spirit.

THE SPIRIT BEING LIFE

Romans 8:2 reveals that the Spirit is the Spirit of life and that this Spirit of life has a law. This indicates that the Spirit Himself is life because a life is a law. Since the Spirit has become one with life and contains the element of life, He of course is life. Therefore, the Spirit of life is life.

John 3:14-15 says, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one who believes into Him may have eternal life.” Here it does not say “the Son of God” but “the Son of Man.” The Son of Man is Jesus in the flesh who was lifted up on the cross as the brass serpent in order that every one who believes into Him may have eternal life. In Greek the word here for life is *zoe*, which denotes the eternal life. This life is in the Lord Jesus (1:4), and it is the Lord Jesus (John 11:25; 14:6; Col. 3:4). Thus, the Lord Jesus and life are one and cannot be divided. For this reason, 1 John 5:12 says, “He who has the Son has the life; he who does not have the Son of God does not have the life.”

When I was young and read 1 John 5:12, it was hard for me to believe this verse in the Word. I felt that before I believed in the Lord, I already had life. How can this verse say that I did not have life? At that time a pastor taught me, saying, “Before you were saved, you had life, but the life which you had was not very good. After you were saved, your life became good. This is what this verse means.” I was not satisfied with this kind of teaching. Later in the Brethren Assembly, I was taught by an elderly brother who had been a student of Benjamin Newton. The Brethren had published a book which purported to be a true explanation of regeneration, and I was very happy when I saw the title of that book. After reading it, however, I was even more confused because the book explained that the teaching of regeneration was the same as the Chinese saying that everything in the past died yesterday, and everything henceforth is born today. I thought that if this were the case, then why did Western missionaries need to come to China to preach this religion? Since we Chinese knew about this long ago, why did we still need missionaries to come teach us? This old brother who taught me understood much about the types and was able to logically and clearly

脚前七年半之久；这一点我很佩服他。但是对于生命的事，他的解释我就觉得不满意。

后来我才清楚，希腊文的“生命”有三个字。约壹五章十二节里的“生命”是奏厄（zoe），指永远的生命。在约翰十章十节，主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。”这里的生命就是奏厄生命。十一节接着说，“我是好牧人，好牧人为羊舍命。”这一节的“生命”希腊文是 psuche 朴宿克，指心理方面的生命，即魂生命。每个人都有朴宿克，都有魂生命。朴宿克这字也就是英文里心理学（psychology）的字根。在我们的生理方面，还有一个身体的生命，bios 白阿司。我们得救前都有朴宿克生命，但我们没有奏厄生命，没有神那神圣、永远、非受造的生命。没有神的儿子，我们可以有朴宿克和白阿司生命，但没有神那个奏厄的永远生命。主耶稣为我们死在十字架上，乃是舍了祂的魂，就是祂的朴宿克生命，人的生命，使我们因此能有分于祂的奏厄生命。所以我们有了神的儿子，就有奏厄生命。

本篇信息所引的经节，都是提到奏厄的生命。奏厄的生命，就是神圣的生命，非受造的生命，永远的生命；这生命就是神自己。在约翰十四章六节，主耶稣说，祂就是奏厄，祂就是生命。所以我们有了祂就有生命，没有祂就没有生命。除祂以外的任何人、事、物，都不是奏厄。在宇宙中，只有祂能说，“我是奏厄。唯有我是生命。除我以外，再也没有任何人、事、物是生命。”我们怎么得着祂这奏厄生命？乃是借着祂的死而复活。祂死而复活，成了赐生命的灵；这赐生命的灵也就是生命。基督就是灵，灵就是生命；这灵在我们里面，就是生命在我们里面，也就是生命之灵在我们里面，（罗八2，）因为这灵将神的生命分赐给我们。所以罗马八章十一节接着说，“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。”

今天基督教在这地上已经二千年了，却仍有许多人是在暗中摸索，好像他们是活在使徒保罗之前的时代。在约翰十章七至八节，主耶稣说，“我就是羊的门。凡在我以前来的，都是贼，都是强盗。”这里的强盗主要的就是指法利赛人，因为他们都不是从主耶稣进到羊圈的。这些强盗把人打个半死，（路十30，）还觉得自己不错。

explain them, so I was drawn to him and learned from him for seven and a half years. I truly respected him in this matter. However, I did not feel satisfied with his explanations concerning life.

Later I became clear that there were three Greek words for life. In 1 John 5:12 life is zoe, which denotes the eternal life. In John 10:10, the Lord Jesus says, “I have come that they may have life and may have it abundantly.” The life here is the zoe life. Verse 11 goes on to say, “I am the good Shepherd; the good Shepherd lays down His life for the sheep.” The Greek word for life in this verse is psuche, which denotes the psychological life, that is, the soul-life. Every person has the psuche, the soul-life. The word psuche is the root of the English word psychology. Before we were saved, we all had the psuche life, but we did not have the zoe life, the divine, eternal, and uncreated life of God. In our biological aspect, we also have the physical life, bios. Without the Son of God, we can have the psuche life and the bios life, but we do not have the zoe life, the eternal life of God. When the Lord Jesus died for us on the cross, He laid down His soul, His psuche life, His human life, that we may share His zoe life. Thus, when we have the Son of God, we have the zoe life.

All the verses listed at the beginning of this message refer to the zoe life. The zoe life is the divine life, the uncreated life, the eternal life. This life is God Himself. In John 14:6, the Lord Jesus said that He is zoe; He is the life. Therefore, if we have Him, we have the life, but if we do not have Him, we do not have the life. Apart from Him, no other person, matter, or thing is zoe. In the whole universe, only He can say, “I am zoe; only I am life. Besides Me, no other person, matter, or thing is life.” How do we gain Him as the zoe life? It is through His death and resurrection. He died and rose to become the life-giving Spirit, and this life-giving Spirit is also life. Christ is the Spirit, and the Spirit is life. This Spirit is in us as the life in us, that is, the Spirit of life is in us (Rom. 8:2) because this Spirit dispenses God’s life into us. Therefore, Romans 8:11 says, “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.”

Today Christianity has been on this earth for two thousand years, but many people continue to grope in the dark as if they still lived in the age before the apostle Paul. In John 10:7-8, the Lord Jesus says, “I am the door of the sheep. All who came before Me are thieves and robbers.” The robbers here mainly refer to the Pharisees because they did not come into the sheepfold through the Lord Jesus. These robbers beat people half to death (Luke 10:30) and still felt that they were not bad. Before the apostle Paul was saved, he

使徒保罗得救前，就是这么一个强盗。（腓三5下～6上。）法利赛人个个都是强盗，不是拿着刀枪的野蛮强盗，乃是讲仁义道德的文明强盗。因为他们不讲基督，专讲仁义道德，结果不是给人基督，不是给人生命，乃是要求人、剥夺人，所以他们是强盗。

十九个世纪多以来，许多圣徒都摸过生命的事，也留下不少的著述。今天我们是站在他们肩膀上，把他们所写的摆在一起核对，并且加上我们对圣经真理的认识和经历。无可否认，主所给我们看见的，比起历代的圣徒都更清楚。我们不是夸口；我们乃是站在前人的肩膀上，所以能看得更明白。今天一个小小的电匠对于电的了解，比电学之父爱迪生还多，因为他是站在爱迪生的肩膀上。我们不是骄傲，但我们的确是站在历代圣徒的上面，为此我们要感谢他们。另一面，主给我有一个研究的心。在我的书房里，有各种版本著名、权威的圣经翻译和注解。因着主的怜悯，今天我们能认识，基督就是生命，并且基督成了赐生命的灵，这赐生命的灵也就是生命的灵。今天这灵就住在我们里面；（罗八11；）这灵住在我们里面，主要的就是作生命。

一般人最怕的就是死，死就是生命了了。生命一了，万事皆休。感谢主，约翰三章十五节说，我们信主的人有奏厄的生命，永远的生命，就是神圣、非受造的生命、无限量的生命。这里的“永远”在希腊文里是宇宙性的，也是时间性的，意即在空间、时间上都有限制。这才是“永远”的真正意思。因此，我们信徒所得着的奏厄生命，乃是至宝。今天这生命就住在我们里面，这生命就是那灵，那灵就是基督，基督就是神——不是“生”的神，乃是经过过程的神，并且是神性调和着人性的一位。这就是生命。

神性调人性的生命

诗歌九十八首第五节说，“天使虽能赞美拜朝，说神是神，向神恭敬；我们却能欢乐唱道：祂在宝座还带人性！”这首诗的著者是开雷（William Kelly），中文是倪柝声弟兄翻译的。“祂在宝座还带人性”，这句话说得太好了。从基督复活升天后，基督徒中对于基督的身位，就有许多的辩论，其中之一就是辩论基督到底有没有人性。

was such a robber (Phil. 3:5b-6a). All the Pharisees were robbers, not wild robbers with knives and guns, but cultured robbers speaking of love, justice, and morality. Because they only spoke of kindness, justice, and morality instead of Christ, they did not give Christ to people but instead required things of them. In this way they stripped people and became robbers.

Since the nineteenth century, many saints have touched the matter of life and have left us many writings concerning life. Today we are standing on their shoulders to put their writings together, compare them, and add to them our own knowledge and experience of the truth of the Bible. Undeniably, what the Lord has shown us is clearer than what other saints have seen throughout the centuries. We are not boasting; since we are standing on the shoulders of those who have gone before, we can see things more clearly. Today a small electrician knows more about electricity than Thomas Edison, the father of electricity, did because today's electrician is standing on Edison's shoulders. We are not proud, but we are truly standing on the saints from earlier centuries, and we should thank them for this. On the other hand, the Lord has given me a heart to research. In my library there are various versions of the famous, authoritative translations and expositions of the Bible. By the Lord's mercy, today we can know that Christ is life and that Christ became the life-giving Spirit, who is the Spirit of life. Today this Spirit dwells in us mainly as life (Rom. 8:11).

In general, people's greatest fear is of death because death is the end of life. When life is over, everything ends. We thank the Lord that John 3:15 says that we who believe into the Lord have the zoe life, the eternal life, that is, the divine, uncreated, unlimited life. The word eternal here in Greek is related both to space and time and refers to something without the limitations of space and time. This is the true meaning of eternal. Thus, the zoe life which we believers have received is very precious. Today this life is within us. This life is the Spirit, the Spirit is Christ, and Christ is God, not the “raw” God but the processed God, the One who is divinity mingled with humanity. This is life.

THE LIFE OF DIVINITY MINGLED WITH HUMANITY

Hymns, #113, stanza 5 says, “Though angels praise the heavenly King,/And worship Him as God alone,/We can with exultation sing,/‘He wears our nature on the throne.’” This hymn was written by Thomas Kelly and was translated into Chinese by Brother Watchman Nee. The phrase, “He wears our nature on the throne,” is a wonderful expression. Since Christ's resurrection and ascension, there have been many debates among Christians concerning the person of Christ, and one of those debates is whether or not Christ truly

因这缘故，使徒约翰写了约翰一书。在四章二至三节，他告诉我们：“凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。凡灵不承认耶稣，就不是出于神的，这是那敌基督者的灵。”当时希腊哲学有一智慧派，就是诺斯提派，他们认为：一切有形体之物都是污秽的，一切物质在素质上都是邪恶的；肉体既是有形体之物，所以也是污秽的。希腊哲学的影响进到召会里，结果就有一个大异端学者多西特（Docetes）起来，跟随智慧派的教训，主张基督既是圣别的，就绝不会有人肉体的污秽；所以祂的身体不是真正的血肉之体，只不过是虚幻、短暂的幻象。这样的异端不仅暗中破坏了主的成为肉体，也破坏了祂的救赎与复活。照使徒约翰的话，他们乃是敌基督者。

这个真理一直辩论到十九世纪，正统的神学家都弃绝了多西特派的异端。希奇的是，今天仍有许多基督徒这样相信；他们最多承认主耶稣在地上的时候是个人，等到祂从死里复活后，就不再是人；所以今天基督在宝座上不是人，乃是神。从前我们中间有一位所谓的同工亲口说，他不赞成诗歌九十八首第五节的末了这一句：“祂在宝座还带人性。”他认为基督今天在宝座并没有人性。但圣经清楚启示，基督在宝座上还有人性。

马太二十六章六十三至六十四节说，当主耶稣受审问时，大祭司问祂：“告诉我们，你是神的儿子基督不是？”主耶稣回答说，“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。”这指明基督升天之后仍是人子，并且祂再来时还是人子。行传七章五十五至五十六节说，司提反受逼迫的时候，定睛望天，看见了神的荣耀，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。”这指明今天基督在天上还是人子。

到了启示录一章十三节，使徒约翰看见基督乃是在金灯台中间行走的人子。十四章十四节说，当基督再来收割庄稼时，祂是坐在云上的人子。马太二十五章三十一节也说，当基督再来，在耶路撒冷坐在祂荣耀的宝座上审判万民时，祂还是人子。不仅如此，约翰一章五十一节启示，在永远里祂也是人子，那时神的使者上去下来

has humanity. This was the reason the apostle John wrote his first Epistle. In 4:2-3 he tells us, “Every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God; and this is the spirit of the antichrist.” At that time there was a school of Greek philosophy called Gnosticism, which taught that all physical matter was filthy and essentially evil, and since the human flesh is physical, it also is filthy. The influence of Greek philosophy entered the church, and a great heresy called Docetism rose up. Following the teachings of the Gnostics, this heresy advocated that since Christ is holy, He could never have had the defilement of human flesh, and therefore His body was not real flesh and blood but was merely a deceptive, transient phantasm. Such a heresy undermines not only the Lord’s incarnation but also His redemption and resurrection. According to what the apostle John said, these heretics were antichrists.

This truth was debated up until the nineteenth century when orthodox theologians all rejected the heresy of Docetism. It is very strange, however, that today many Christians still believe a form of this teaching. At most, they confess that the Lord Jesus was a man when He was on the earth, but they say that after His resurrection from the dead, He is no longer a man; therefore, the Christ on the throne today is not man but only God. In the past, a so-called co-worker among us actually said that he did not approve of the last line of stanza 5 in Hymns, #113, which says, “He wears our nature on the throne.” He considered that Christ on the throne today does not have humanity. The Bible clearly reveals that Christ on the throne still has humanity.

Matthew 26:63-64 says that when the Lord Jesus was being judged, the high priest asked Him, “Tell us if You are the Christ, the Son of God.” The Lord Jesus answered, “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.” This indicates that Christ is still the Son of Man after His ascension and will still be the Son of Man at His coming back. Acts 7:55-56 says that when Stephen was being persecuted, he 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 indicates that Christ in the heavens today is still the Son of Man.

In Revelation 1:13 the apostle John saw Christ walking as the Son of Man in the midst of the lampstands. Then 14:14 says that when Christ comes again to reap the harvest, He will be the Son of Man sitting on the cloud. Matthew 25:31 also says that when Christ returns to sit on His throne of glory in Jerusalem to judge the nations, He will still be the Son of Man. Furthermore, John 1:51 reveals that He will also be the Son of Man in eternity; at that time the angels of God will ascend and descend on the Son of Man. This shows us

在人子身上。这给我们看见，从基督升天、在天上尽职、再来、提接信徒、审判万民、在永远里，祂都是带着人性的人子。这是圣经清楚的启示。

因此，我们必须看见，主耶稣一面乃是那在万有之上，永远受颂赞的神，（罗九5，）另一面又是完美的人。我们所信的主，乃是有神、人二性的一位。祂不只在地上的时候有身体，死了之后仍带着身体。当祂复活当天晚上来到门徒中间，门徒们都惊惶害怕，以为看见了幽灵或鬼怪，因为门窗都关得紧紧的。可能他们心里想：主耶稣不是埋葬了么？这大概是祂的魂吧？但主耶稣对他们说，“你们为什么惊慌？为什么心里起疑念？看我的手，我的脚，这就是我自己；摸我看看，灵没有肉没有骨，你们看我是有的。”祂把手上的钉痕和肋旁的枪伤指给门徒看，甚至在他们面前吃下一片烧鱼。（路二四36～43，约二十20。）这指明主耶稣在复活之后，还有一个复活的身体，荣耀、属灵的身体。正如麦种死了长出青苗，不能说就没有形体了，因为所长成的青苗还是有形体。这是圣经所给我们看见的真理。

得着永远生命的经历

基督就是那灵，那灵就是生命。不仅基督和那灵在我们里面，这生命今天也在我们里面。因此，只要有这生命在我们里面，一切属灵的实际就都在我们里面。人有灵、魂、体三部分。我们信主时，也许是胡里胡涂的信，但有一件事不胡涂，就是我们一祷告，基督、那灵、生命就都进来了。这是我们的经历能证明的。我们有许多人，原来真是极其败坏的；但是信主、祷告、得救后，立刻里面感觉有个东西，叫人觉得说不出的喜乐、高昂、明亮。我自己就有这样的经历。当我得救，走在回家的路上，我说，“主啊，就是把全世界给我，叫我作帝王掌大权，我都不要了；我只要你。”这就是基督，这就是那灵，这也就是生命，进到我們里面作了我们的生命和一切，才使我们有这样的感觉。

that in His ascension, in His heavenly ministry, in His second coming, in His rapturing the believers, in His judging the nations, and in eternity, He is always the Son of Man with humanity. This is the clear revelation of the Bible.

This is why we must see that, on the one hand, the Lord Jesus is God over all, blessed forever (Rom. 9:5), and on the other hand, He is also a perfect Man. The Lord in whom we believe is the One with both divinity and humanity. He did not have a body only when He was on the earth. Even after His death, He still has a body. When He came to the disciples on the evening of the day of His resurrection, the disciples were terrified and became frightened, and thought they beheld a spirit because all the doors and windows were closed tightly (Luke 24:36-49; John 20:19-20). Perhaps they thought, “Wasn’t the Lord Jesus buried? Perhaps this is His ghost.” But the Lord Jesus said to them, “Why are you troubled, and why do doubts arise in your heart? See My hands and My feet, that it is I Myself. Touch Me and see, for a spirit does not have flesh and bones as you behold Me having” (Luke 24:38-39). He showed them the nail marks on His hands and the spear wound in His side, and He even ate a piece of broiled fish before them (vv. 40-43). This indicates that after His resurrection, the Lord still has a resurrected body, which is a glorious, spiritual body. When a grain of wheat dies and then sprouts, we cannot say that it does not have a body; the sprout that grows up still has a physical form. This is the truth that the Bible reveals to us.

THE EXPERIENCE OF HAVING ETERNAL LIFE

Christ is the Spirit, and the Spirit is life. Therefore, we have not only Christ and the Spirit within us, but today this life is also in us. Thus, since this life is in us, all the spiritual realities are in us. When we believed in the Lord, we may not have been clear about what we believed, but one thing is clear: When we prayed, Christ, the Spirit, and life all came into us. This can be proven by our experience. There are many among us who were very corrupt. However, when they believed in the Lord, prayed, and were saved, they immediately sensed something within them that gave them an indescribable feeling of joy, exaltation, and brightness. I myself had such an experience. After I was saved, as I was walking home, I prayed, “O Lord, even if You were to give me the whole world and make me an emperor with great authority, I would not want it. I only want You.” This is Christ, this is the Spirit, and this is also life entering into us as our life and our everything. This is what gives us such a sense.

追求生命的经历

人真正的需要不是道德、礼义、伦常，乃是基督、那灵、生命。没有基督才需要教导道德、礼义、伦常，有了基督就不需要。基督就是那灵，在我们里面作生命；这生命自然会教导我们。但是得着生命是一回事，一直在生命里又是一回事。生命的事都是继续不断的，像呼吸、吃、喝等生命的需要，都得一直持续不断。我们若肯不断的操练，我们里面的生命就会刚强而满有供应。

读经就是我们的“吃”。读经不是为着得着道理，乃是为着得着生命的供应。感谢主，今天我们不仅有圣经，也有生命读经和新约圣经恢复本。每当我们打开新约圣经恢复本，操练我们的灵祷读，加上注解，再对照生命读经，就会得着生命的供应。读几分钟，我们就能开口赞美，喜乐欢畅。

这也正是主的恢复和基督教不同的地方。虽然他们也读圣经，也讲解圣经。但是我们的读经、讲道乃是要叫人得生命的供应；不像基督教，只教导人如何作好儿女、好配偶、好父母，难得有一篇道是叫人摸着生命，得着生命供应的。今天一般基督徒中间的光景，可以说是一片黑暗，没有光，没有生命，没有真理。亮光、生命、真理几乎完全是在主的恢复里。因此，我们要接受负担，尽量的往外去作三件事：传扬福音、教导真理、供应生命。未得救的，要传福音给他；得救的，要向他陈明真理；追求的，要供应生命给他。

全人灵、魂、体三部分都是生命

基督是那灵，那灵就是生命，这生命在我们得救时，就进到我們里面，就是进到我們灵里，使我们的灵就因此是生命。所以罗马八章十节说，“基督若在你里面，身体固然因罪是死的，灵却因义是生命。”但是我们里面仍有朴宿克生命，魂的生命；我们的心思、情感、意志，仍然留在朴宿克的范围里。所以我们还要有追求，要让主在我们里面有地位，将我们的心思、情感、意志置于主身上。

PURSuing THE EXPERIENCE OF LIFE

Man's real need is not morality, etiquette, or ethics. It is Christ, the Spirit, and life. If we do not have Christ, then we need the teachings of morality, etiquette, and ethics, but when Christ comes, we do not need them. Christ is the Spirit who is within us as life, and this life spontaneously teaches us. However, it is one thing to have this life, and it is another thing to remain continually in this life. The matters of life are all continuous. The necessities of life, such as breathing, eating, and drinking, must be carried out continuously. If we are willing to exercise constantly, then the life within us will be strong and well-supplied.

Reading the Bible is our “eating.” Reading the Bible is not for gaining doctrines; it is for receiving the supply of life. Thank the Lord that today we have not only the Bible but also the Life-studies and the Recovery Version of the New Testament. Every time we open the Recovery Version, exercise our spirit to pray-read the verses with the footnotes, and then consult the Life-studies, we receive the supply of life. After reading for a few minutes, we can open our mouth to praise with rejoicing and exultation.

This is the difference between the Lord's recovery and Christianity. It is true that many Christians read and expound the Bible. Our reading of the Word and our preaching, however, are for people to receive the supply of life. We are not like Christianity, which teaches people how to be good children, good husbands and wives, and good parents. There is rarely a message in Christianity that enables people to touch life and receive the supply of life. The situation among most Christians today may be considered as total darkness, where there is no light, life, or truth. Light, life, and truth are almost entirely in the Lord's recovery. This is why we must receive the burden to do our best to go out and preach the gospel, teach the truth, and minister life. If someone is unsaved, we must preach the gospel to him; if someone is saved, we must present the truth to him; and if someone is pursuing the Lord, we must minister life to him.

THE ENTIRE PERSON—SPIRIT, SOUL, AND BODY—BEING LIFE

Christ is the Spirit, and the Spirit is life. Man has three parts: spirit, soul, and body. When we were saved, this life entered into our spirit, making our spirit life. This is why Romans 8:10 says, “If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.” However, we still have the psuche life, the soul-life, within us. Our mind, emotion, and will still remain in the realm of the psuche. Therefore, we must continue pursuing to give the Lord the room within us by setting our mind, emotion, and will upon Him.

我们越爱主，越追求祂，祂就越在我们里面有地位；祂的生命就不仅充满我们的灵，并且要满溢到我们的魂里，把我们的思想浸透。这就是将心思置于灵；结果，我们的思想就是生命。有生命就带进平安。所以罗马八章六节说，“心思置于灵，乃是生命平安。”心思变作生命，就是魂变作生命了。

我们若再追求、操练，生命就再长进一点；结果，在我们里面的那叫基督从死人中复活者的灵，就能把生命赐给我们必死的身体，如罗马八章十一节所说的。这样，我们三部分的人，灵是生命，心思（魂的主要部分）也是生命，必死的身体也有了生命。这就是说，我们的全人都是生命。

因此，罗马八章二节所说生命之灵的律将我们释放，乃是六节、十节至十一节的总和。这个总和的生命之灵，已经如同同一粒生命的种子种在我们的心土里。所以我们不必再祷告哀求，只需要好好追求、操练，生命就会从这种子里长出来。正如约壹三章九节所说，“凡从神生的，就不犯罪，因为神的种子住在他里面。”我们是在灵里被神重生的。我们的灵既是从神生的，所以就不犯罪，因为神的种子，就是神圣的生命，已经种到我们里面。根据福音书的启示，这个种子就是基督自己；根据书信的启示，基督就是那灵，也就是生命。所以出于这种子，神圣生命的一切丰富，就都要从我们里面长出来。每一种生命都是长出来的，不是外面加添上去的。我们里面的生命，也会一直长出来，并且长大成熟。

生命与灵

罗马八章二节将生命联于灵；启示录二章七节也将生命联于灵，那里说，“那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”这就是说，凡听从那灵的，必得吃生命树的果子。圣经教师大多承认，严格的说，这是指着将来在千年国度里，得胜者要在神的乐园里吃生命树的果子，作为赏赐。但是今天，我们在召会中就必须享受基督作生命树，将来才能得着这样的赏赐；今天我们若不操练吃，将来也不会懂怎么吃。

The more we love the Lord and pursue Him, the more room He will have within us. His life will not only fill our spirit but also overflow into our soul to saturate our mind. This is to set our mind on the spirit, and the result is that our mind is life, which issues in peace. This is why Romans 8:6 says, “The mind set on the spirit is life and peace.” When the mind becomes life, the soul becomes life.

If we pursue and exercise further, life will grow a little more. The result will be that the Spirit of the One who raised Christ from the dead, who dwells in us, will be able to give life to our mortal bodies, as spoken of in Romans 8:11. In this way our entire person of three parts will be life; our spirit is life, our mind, the leading part of the soul, will be life, and our mortal body will also have life. This means that our entire being will be life.

The law of the Spirit of life in Roman 8:2, which frees us, is the aggregate of verses 6, 10, and 11. This aggregate life-giving Spirit has already been sown into the soil of our heart as the seed of life. Therefore, we do not need to pray and beseech; we only need to diligently pursue and exercise, and life will grow out from this seed. It is just as 1 John 3:9 says, “Everyone who has been begotten of God does not practice sin, because His seed abides in him.” We have been regenerated by God in our spirit. Since our spirit has been born of God, we do not practice sin because His seed, that is, the divine life, has been sown into us. According to the revelation of the Gospels, this seed is Christ Himself, and according to the revelation of the Epistles, Christ is the Spirit and life. Thus, all the riches of the divine life will grow out of this seed within us. Every life grows from within; the growth of life is not something added outwardly. Likewise, the life within us will continue to grow to maturity.

THE SPIRIT AND LIFE

Romans 8:2 joins life to the Spirit. Revelation 2:7 also joins life to the Spirit, saying, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.” This means that whoever listens to the Spirit will be given to eat of the tree of life. Most Bible expositors say that strictly speaking this refers to the millennial kingdom when the overcomers will eat of the tree of life in the Paradise of God as their reward. But today, we in the churches must enjoy Christ as the tree of life in order to obtain this reward in the future. If we do not exercise to eat today, then we will not know how to eat in the future.

将来的新耶路撒冷在千年国里，乃是神的乐园，（启三12，二一2，10，二二1～2，14，19，）今天的召会就是这新耶路撒冷的前身，预尝，也就是今天神的乐园。所以今天在召会中，我们就必须操练吃生命树的果子。启示录二章七节里“生命树”的“树”字，原文不是一般所用的字，乃与彼前二章二十四节的“木头”同字。这含示钉十字架并复活的基督。在圣经里，生命树总是指基督，就是神一切丰富的具体化身，（西二9，）作我们的食物。所以那灵向召会说话时，我们听从就得胜，结果乃是得享基督作我们生命的供应。

我们要享受主耶稣，就需要一直接触主，好被祂充满。被主充满的路，就是操练灵并读祂的话。在约翰六章六十三节主耶稣说，“我对你们所说的话，就是灵，就是生命。”今天主是那灵，不仅是在我们里面的生命，并且也是话。因此，里面的灵是生命，外面的话是灵也是生命。我们要享受主，就需要操练我们的灵，也需要读主的话。读经是眼睛看，心思懂，心接受，但还需要灵来消化。所以读经时，我们要把心思所领会，心里所接受的，化作祷告；我们一祷告，就是操练灵，结果话就变作灵，在我们里面成为生命，作我们的供应。

因此，我们每天都需要一再来到主的话面前，不是用头脑来研究，而是用灵把我们眼睛所看、心思所领会、心所接受的化作祷告。只要这样操练十分钟，立刻我们里面就被灵充满，主的生命就在我们里面起作用，使我们活在超越的光景中。因为我们不是吃知识善恶树的果子，乃是吃生命树的果子。我们不是吃基督教，乃是吃活的基督；基督就是那灵，就是生命。结果我们就不是活在道德的国度里，更不是活在罪恶的国度里，乃是活在生命的国度里，就是活在国度的实际里。

今天我们的需要，不是听这个道，而是操练这件事。比如电灯，打开开关就发亮，关掉就不发亮。这就是秘诀。基督已经使我们在祂的生命里得救了；但我们若不一直和祂接触，反而和祂的生命绝缘，自然我们里面就仍是黑暗、没有作用的。今天电源已经安装在我们里面，关键在于我们是不是打开开关，使我们可以得着属天的充电。

In the millennial kingdom, the New Jerusalem will be the Paradise of God (Rev. 3:12; 21:2, 10; 22:1-2, 14, 19), and the church today, as the precursor and foretaste of the New Jerusalem, is the Paradise of God today. Therefore, in the churches today we must exercise to eat of the tree of life. In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means wood. This is not the word usually used for tree. This implies the crucified and resurrected Christ. In the Bible, the tree of life always refers to Christ as the embodiment of all God's riches (Col. 2:9) to be our food. Thus, when we hear what the Spirit says to the churches, we overcome, and the result is that we enjoy Christ as our life supply.

If we want to enjoy the Lord Jesus, we must constantly contact the Lord to be filled with Him. The way to be filled with the Lord is to exercise our spirit and read His word. In John 6:63, the Lord Jesus says, "The words which I have spoken to you are spirit and are life." Today the Lord is the Spirit who is not only our life within but also the word. Therefore, the inward Spirit is life, and the outward word is Spirit and life. If we want to enjoy the Lord, we need to exercise our spirit and read the Lord's word. Reading the Bible requires our eyes to see, our mind to understand, and our heart to receive, but it also requires our spirit to digest the word. This means that when we read the Bible, we must turn what our mind has understood and our heart has received into prayer. When we pray, we exercise our spirit, and the word becomes spirit and life in us for our supply.

This is why we need to come to the Lord again and again every day, not to use our mind to study, but to use our spirit to make a prayer out of what our eyes have seen, our minds have understood, and our hearts have received. If we exercise in this way for only ten minutes, we will immediately be filled inwardly with the Spirit, and the Lord's life will function within us, causing us to live in a transcendent situation. This is because we are eating not the fruit of the tree of the knowledge of good and evil but the fruit of the tree of life. We are eating not Christianity but the living Christ, who is the Spirit and life. The result is that we do not live in the kingdom of morality, nor do we live in the kingdom of sin, but we live in the kingdom of life, which is the kingdom of reality.

Our need today is not merely to hear this doctrine, but to practice this matter. When you turn on a light switch, an electric light shines, but when you turn off the switch, it does not shine. This illustrates the secret of life. Christ has already saved us in His life, but if we do not constantly contact Him, we are cut off from His life, and spontaneously we are still in darkness inwardly and without function. Today the power source has been installed into us, but the important matter is whether or not we turn on the switch in order to obtain the heavenly electricity.

要维持人的生命，必须时时呼吸，一天吃三餐饭，喝八大杯水，才能健康。再者，我们还得常常保持心情愉快，不能一天到晚生气、心情下沉、情绪不佳。照样，我们也必须时时操练灵，每天祷读主话，不然就会生属灵的病，以致灵里软弱；结果只有依赖特会，好好的打一针营养剂，厉害的充一次电，才够维持一段时日；但过了时间，属灵的毛病依然来搅扰。所以我们不该靠特会，靠听好信息。我们必须领悟，今天主就是那灵，在我们里面作生命；我们需要时时接触主，也需要常常读主的话，不仅用心思领会，更是用心接受，用灵消化。这样，我们里面的生命就得着新鲜的空气、养分、水分，就会活泼健康，使我们能过一个正常的基督徒生活。

有了正常的基督徒，才能产生正当的召会生活。没有好的公民，不会有好的国家；照样，没有好的基督徒，就产生不了好的召会。基督是那灵，那灵就是生命，生命就引进召会。感谢赞美主，祂赐给我们秘诀，就是我们里面的圣灵和外面的圣经。我们有祂的灵和祂的话可以享受。享受的途径就是祷告、读经、呼求主名。借着这样的操练，我们就有深呼吸，就能吃饱、喝足，过正常的基督徒生活，并带进正当召会的生活。

李常受弟兄于主后一九八四年二月四日讲于美国加州安那翰

To maintain our human life properly and to be healthy, we must breathe every moment, eat three meals, and drink eight glasses of water every day. In addition, we need to stay in a good mood and be pleasant; we should not be angry, depressed, or downhearted. Likewise, we need to exercise our spirit every moment and read the Lord's word every day, or else we will catch a spiritual sickness and become weak in our spirit. Then we will only be able to rely on conferences to give us a good "dose of vitamins" or to strongly charge us up to keep us going for a period of time. After a period of time, however, our spiritual sicknesses will again come back to bother us. Therefore, we should not rely on conferences and listening to good messages. We must understand that today the Lord is the Spirit who is in us as life. We need to contact Him every moment and read His word frequently, not only with our mind to understand, but even the more with our heart to receive and with our spirit to digest it. This is the way that our inward life receives "fresh air, nutrients, and water" to become lively and healthy so that we may live a normal Christian life.

We must have a normal Christian life before we can have a proper church life. Just as there cannot be a good country without good citizens, there is no way to produce a good church without good Christians. Christ is the Spirit, the Spirit is life, and life issues in the church. We thank and praise the Lord that He has given us the secret of the Holy Spirit within and the Holy Bible without. We have His Spirit and His word to enjoy. The way to enjoy is to pray, read the word, and call on the Lord's name. Through these practices, we have deep breathing, and we eat to the full and drink until we are satisfied that we may live a normal Christian life and bring in the proper church life.

第九章

召会（一）

读经：诗篇八十四篇一至十二节，马太福音十六章十六至十八节，十八章十五至十七节，使徒行传八章一节，以弗所书一章二十二至二十三节，二章二十二节，四章二十四节，五章二十五至三十二节，六章十一至十三节，启示录一章四节，四章五节，五章六节，二十一章十至十四节，二十二章一至二节，十六至十七节。

诗歌是对真理 透彻明白的发表

我们的诗歌都不是凭自己的意思写的，乃是凭圣经里的真理。要解释圣经的真理，不是一件容易的事。把真理变成诗辞歌赋的发表，更需要对真理有透彻的明白。我们若要研究、追求圣经深奥的真理，就必须以这本诗歌配上圣经来研读，再辅以生命读经和属灵书报。有时诗歌里的一句，就满了真理的丰富。

我们这本诗歌是我在一九六七年编辑的。基督教里绝无法找到像这样一本诗歌，内容满了真理。仅仅目录，就有五页之多，把真理的次序点出，叫人一读就能得着亮光。论到神学，在主的恢复里，单单研读这本诗歌，就是研究很高的神学。要读通这本诗歌的目录，并且一首首找出圣经真理的根据，至少需要花四年的时间。我们的属灵书报和生命读经，是真理文字的发表；诗歌却是把文字变成诗辞歌赋，那真是达于高峰，到了极点。

诗歌的目录有“召会”一项，说到召会是基督的丰满、基督的奥秘、基督的扩增、基督的器皿、基督的灯台，也论到召会的定义、历程、合一、根基、建造、吸引、配搭、交通。五百九十八首乃是说到召会的定义，六百一十六首乃是说到召会的吸引。我们许多人可能多年过召会生活，却仍不懂召会的定义，也不知

CHAPTER NINE

THE CHURCH (1)

Scripture Reading: Psalms 84:1-12; Matthew 16:16-18; 18:15-17; Acts 8:1; Ephesians 1:22-23; 2:22; 4:24; 5:25-32; 6:11-13; Revelation 1:4; 4:5; 5:6; 21:10-14; 22:1-2, 16-17

HYMNS BEING EXPRESSIONS OF A THOROUGH UNDERSTANDING OF THE TRUTH

Our hymns were written not according to our own ideas but according to the truths in the Bible. To explain the biblical truths is not an easy matter. To express the truths in poems and lyrics requires even the more that we have a thorough understanding of the truths. If we desire to study and pursue the profound truths in the Bible, we must do it by using our hymnal along with the Bible and by being assisted by the life-studies and spiritual books. Sometimes even one line of a hymn is full of the riches of the truth.

I compiled our present hymnal in 1966. You cannot find a hymnal in Christianity that is like our hymnal, which is so full of truths in its contents. The table of contents alone occupies five pages, pointing out the sequence of the truths, so that by reading it, one can easily receive light. The study of this hymnal alone is the study of the highest theology in the Lord's recovery. To study the table of contents of our hymnal until we thoroughly understand it and find the basis of the biblical truth of each hymn would require at least four years. Our spiritual books and life-studies are the expressions of the truths in written words, and hymns are the conversion of the words into poems and lyrics. To compose hymns is to reach the peak, to arrive at the ultimate point, of the study of the truth.

In the table of contents of our hymnal there is a category called "The Church." It covers the church as the mystery of Christ, the increase of Christ, the fullness of Christ, the vessel of Christ, and the lampstand of Christ. It also covers the church's general definition, course, faith, unity, foundation, building, attraction, coordination, and fellowship. Hymns, #824 is on the general definition of the church, whereas #852 is on the attraction of the church. Perhaps many of us have been in the church life for a number of years, yet we are still not

道受召会吸引需要出什么代价。这两首诗歌，乃是把这两面的真理向我们启示。盼望我们都能好好研读其中的真理。

旧约里召会的预表

圣经在旧约里，从来没有明言的提到召会，但有召会的预表。按旧约的预表，一面召会乃是一个女人，为着作配偶；另一面召会也是居所，为着给神居住。因此，在旧约的预表里，除了有羔羊、祭物等，作为主救赎的预表外，大部分的预表都是说到召会的这两方面。召会一面由女人所预表，是作神的配偶，为着满足神；另一面由帐幕、圣殿所预表，作神的居所，给神居住。

在旧约里，召会作神配偶的第一个预表，就是夏娃。夏娃是亚当的妻子，是从亚当的骨中取出来的，与亚当同性同质，并且归于亚当，作他的配偶。亚当就是基督的预表，因为罗马五章十四节说，亚当就是那以后要来者基督的预像。所以，亚当和夏娃的婚配，就预表召会是基督的妻子；召会乃是出于基督，与基督同性同质，并且归于基督，作基督的配偶，正如以弗所五章二十五至三十二节所启示的。虽然旧约里没有明文提到召会，但在预表上却把召会描写得十分清楚而恰当。

在旧约里，召会作神居所的预表，乃是帐幕和圣殿。诗篇八十四篇说到作诗的人渴想神的殿宇，因为那是神的居所。神居所的功用，不仅是神的安息，也是神子民的安息。诗歌第六百一十五首，就是根据这一篇诗篇写的。在旧约时，以色列人已经将神的居所唱成诗了，这指明他们对圣殿作为神的居所，有着主观的经历。

新约里的召会

马太福音里的召会

到了新约，在福音书里，只有两次提到召会，就是马太十六章和十八章。在马太十六章，主和他的门徒同处已经有三年之久。有一天，祂把门徒带到该撒利亚腓立比的境内；那是在犹太地的北部，远离耶路撒冷的气氛。

clear about the definition of the church, nor do we know what kind of price we need to pay when we are attracted by the church. These two hymns reveal to us these two aspects of the truth. I hope that we all can earnestly study the truths contained in our hymns.

THE TYPES OF THE CHURCH IN THE OLD TESTAMENT

In the Bible, the Old Testament never mentions the church in plain words, but it contains the types of the church. According to the types in the Old Testament, on the one hand, the church is a woman to be a counterpart, and on the other hand, the church is a dwelling place for God to dwell in. Other than the lamb and the offerings, which are types of the Lord's redemption, most of the types in the Old Testament are concerned with these two aspects of the church. On the one hand, the church is typified by a woman as the counterpart of God for His satisfaction; on the other hand, the church is typified by the tabernacle and the temple as the dwelling place of God for Him to dwell in.

In the Old Testament, the first type of the church as God's counterpart is Eve. Eve, the wife of Adam, was formed of Adam's rib and thus had the same nature as Adam. Then she was given back to Adam as his counterpart. Romans 5:14 says that Adam is a type of Him who was to come—Christ. Therefore, the marriage of Adam and Eve is a type of Christ taking the church as His wife. The church comes out of Christ, having the same nature as Christ, and is given back to Christ as Christ's counterpart, as revealed in Ephesians 5:25-32. Although the Old Testament does not mention the church in plain words, it portrays the church in typology in a perfectly clear and suitable manner.

In the Old Testament, the tabernacle and the temple are types of the church as God's dwelling place. In Psalm 84 the psalmist tells us that he longs, even faints, for the courts of Jehovah, which are the dwelling place of God. The function of God's dwelling place is not only for God's rest but also for His people's rest. It is based upon this psalm that Hymns, #851 was written. In the Old Testament time, the children of Israel sang of the dwelling place of God in psalms. This indicates that they had the subjective experience of the holy temple as God's dwelling place.

THE CHURCH IN THE NEW TESTAMENT

The Church in the Gospel of Matthew

In the Gospels in the New Testament, the church is mentioned only twice, in Matthew 16 and 18. In Matthew 16, the Lord had been with His disciples for three years. One day He brought them into the parts of Caesarea Philippi, in the northern part of the land of Judea, far from the atmosphere of Jerusalem. It was there that He asked

就在那里，主问他们：“你们说我是谁？”彼得回答说，“你是基督，是活神的儿子。”主耶稣立刻说，“我要把我的召会建造在这磐石上。”（15～18。）这是整本圣经头一次明文提到“召会”这辞。到了十八章，主又说，若有弟兄犯罪，又不听劝，就要告诉召会。（15～17。）这是第二次提到召会。

这两处经节，乃是启示召会的两方面。十六章十八节所启示的召会是宇宙召会，乃是基督独一的身体。十八章十七节所启示的召会是地方召会，乃是基督独一的身体在地方上的彰显。十八章说，若有弟兄犯罪，不听你的劝告，你就去告诉召会，那一定是指着你所在地方的召会。所以马太十八章乃是讲到地方召会。召会在宇宙中虽是独一的，却分在各地出现。这是福音书里所启示的召会。

使徒行传里的召会

召会分在各地出现，先出现在什么地方？这就需要来到使徒行传。八章一节说，“在耶路撒冷的召会。”这里提到召会，不是道理的题法，乃是实际实行的说法。二章说，五旬节那天，门徒都被圣灵浇灌，得着圣灵外面的充溢，传福音大有权能，就带进三千人、五千人。（二41，四4。）这样，在耶路撒冷就有成万的信徒，到处都是基督徒。他们在城里聚在一起，就是主的召会在耶路撒冷城那个地方出现了。因此，第一个在地方上出现的召会，就是在耶路撒冷的召会。

耶路撒冷召会乃是头一处在地方上建立的召会，（五11，）在耶路撒冷这个城的辖区之内，所以这是一个在地方上的地方召会，正如主在马太十八章十七节所指明的，是主在马太十六章十八节所启示的宇宙召会——基督身体（弗一22～23）的一部分。新约里对在地方上建立召会这事，其记载是前后一贯的。（徒十三1，十四23，罗十六1，林前一2，林后八1，加一2，启一4，11。）

再往下去，到了行传十三章，就有在安提阿的召会。从安提阿，主的福音往外扩展，到达小亚细亚的各城。所以十四章二十三节就说，使徒在各召会中设立长老，这里的“各召会”也就是各地方召会，因为一个城只有

them, “Who do you say that I am?” Peter answered, “You are the Christ, the Son of the living God.” Immediately, the Lord Jesus said, “Upon this rock I will build My church” (vv. 15-18). This is the first time the term church is plainly mentioned in the entire Bible. Then in chapter eighteen, the Lord said that if a brother sins against us and refuses to hear our admonition, then we should tell it to the church (vv. 15-17). This is the second time the church is mentioned.

These two portions of the Word reveal two aspects of the church. The church revealed in 16:18 is the universal church, which is the unique Body of Christ, whereas the church revealed in 18:17 is the local church, the expression of the unique Body of Christ in a locality. Chapter eighteen says that if a brother sins and refuses to hear our admonition, then we should go and tell it to the church. To be sure, this refers to the church in the locality where we are. Therefore, Matthew 18 concerns the local church. The church is unique in the universe, yet it is expressed in each locality. This is the church revealed in the Gospels.

The Church in Acts

The church is expressed in each locality. So where was it first expressed? This requires us to come to Acts. Verse 1 of chapter eight says, “The church which was in Jerusalem.” The church is mentioned here not in a doctrinal way but in a way of actual practice. On the day of Pentecost, the Holy Spirit was poured out upon the disciples so that they, being filled with the Holy Spirit outwardly, preached the gospel with great power and brought in three thousand and five thousand persons on two occasions respectively (2:41; 4:4). Thus, there were close to ten thousand believers in Jerusalem. Christians were everywhere. When they met together in the city, that was the expression of the Lord’s church in that place, Jerusalem. Hence, the first church that was expressed in a locality was the church in Jerusalem.

The church in Jerusalem was the first church established in a locality within the jurisdiction of a city, the city of Jerusalem (5:11). Therefore, it was a local church in its locality, as indicated by the Lord in Matthew 18:17, and was a part of the universal church, which is the Body of Christ (Eph. 1:22-23), revealed by the Lord in Matthew 16:18. The record concerning the establishing of the church in its locality is consistent throughout the New Testament (Acts 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11).

In Acts 13 there was the church in Antioch. From Antioch, the gospel of the Lord spread outward and reached different cities in Asia Minor. Therefore, 14:23 says that the apostles appointed elders in every church. Every church here means every local church because there is only one church in one city (cf. Titus 1:5). The Greek word for church, referring

一个召会。（参多一5。）在八章的“耶路撒冷的召会”和十三章的“在安提阿的召会”，原文都是单数，指明一个城里无论信徒人数有多少，在神看只有一个召会。在安提阿的召会是一个，在小亚西亚的几个城，如以弗所、士每拿等，都各有其召会，那就是“各召会”。

在马太福音，主耶稣只简单的说到召会宇宙独一的一面和在地地方出现的一面；祂在地上的时候只讲这么多。等到祂复活升天、又降下来以后，立刻召会就在一地一地出现了。先在耶路撒冷，然后在安提阿，之后是在亚西亚的一城又一城，再接着就是马其顿各城。（徒十六8～12。）

书信里的召会

在书信里，特别在以弗所书，使徒保罗就把召会详细解释。他告诉我们，召会乃是神在永世里所计划要有的，是神的心愿所要得着的，是出于神经纶的一个计划。在创造天地之前，在已过的永世里，神就有一个心愿，一个喜爱，愿意得着一班人，成为一个团体，作祂的器皿，使祂能在其中作生命，并且居住在里面，使这团体成为祂的彰显。这团体乃是与祂成为一体；祂作这团体的生命，这团体作祂外面的生活。这样的一个团体就是召会。

召会也是基督的身体；基督是救主，是这身体的头。头加上身体，就成了宇宙间一个完整的大人。因此，基督与召会乃是宇宙间一个完整的大人。基督作头，乃是三一神的具体化身；神格一切的丰满，都有形有体的居住在祂里面。所以这个宇宙完整大人的头，就是三一神；身体乃是召会。

我站在人面前，如果没有头，人一定以为我是个怪物。如果我们看见一个身体在那里比手画脚，却没有头，我们一定会受到很惊吓。很可惜的一件事，今天无论是犹太人、外邦人、天主教、甚至基督教在内，很少有人认识三一神就是头。三一神在新约时代已经成了身体的头，祂所救赎的人乃是这个身体。三一神和祂所救赎的人是头和身体，并不是像傀儡戏偶。傀儡戏偶的头是插上去的，随时可以抽下来换一个；三一神作召会的头却不是插上去的，乃是像真人那样出自于生命的。

to the church in Jerusalem in Acts 8 and in the church in Antioch in chapter thirteen, is singular. This indicates that in the eyes of God, regardless of the number of believers, in one city there is only one church. The church in Antioch was one. In Asia Minor, each of the several cities, such as Ephesus and Smyrna, had its respective church, so there were the “churches.”

In Matthew the Lord Jesus only briefly mentioned the church in its unique, universal aspect and in its local aspect for expression. He only said this much when He was on the earth. Then after His resurrection, ascension, and descending, immediately the church was manifested in place after place, first in Jerusalem, then in Antioch, after that in city after city in Asia, and then in different cities in Macedonia (Acts 16:8-12).

The Church in the Epistles

In the Epistles, especially in Ephesians, the apostle Paul gives a detailed explanation of the church. He tells us that the church is what God planned in eternity, what God is after in His heart's desire; it was God's plan in His economy. Before the creation of the heavens and the earth, in eternity past, God had a heart's desire, a good pleasure, to gain a group of people as a corporate Body to be His vessel that He may be its life and may dwell in it so that this corporate Body may become His expression. This corporate Body is one entity with Him; He is the life of this corporate Body, and this corporate Body is His outward living. Such a corporate Body is the church.

The church is the Body of Christ, and Christ, the Savior, is the Head of the Body. The Head with the Body, that is, Christ with the church, is the one great complete person in the universe. Christ as the Head is the embodiment of the Triune God. In Him dwells all the fullness of the Godhead bodily. Therefore, the Head of this great, universal, complete person is the Triune God, and the Body is the church.

If someone would stand before us without a head, we would consider him to be a monster. If we see a headless body making gestures, we would definitely be terrified. It is unfortunate that of the Jews, the Gentiles, the Catholic Church, and many in Christianity, very few know that the Triune God is the Head. In the New Testament dispensation, the Triune God has become the Head of the Body, and His redeemed people are the Body. The Triune God as the Head and His redeemed people as the Body are not like parts of a puppet. A puppet's head is something fastened to its body; it may be removed at any time and replaced by another. However, the Triune God as the Head of the church is not something fastened to the Body. Rather, this Head, as the head of a real person, is of life.

保罗在以弗所书里，把召会讲得很透彻。第一章说，召会是基督的身体；第二章说，召会是神的居所；第三章说，召会是神的丰满；第四章说，召会这个基督的身体，乃是个新人。第五章说，这个召会，新人，又是一个新妇，配偶，妻子；第六章说，召会乃是一个战士。在以弗所书，保罗讲到召会的这些方面：身体、居所、新人、丰满、新妇、战士。

保罗不仅讲召会内在的所是，也提到召会外面的彰显。提多书一章五节说，“我从前留你在革哩底，是要你…照我所吩咐你的，在各城设立长老。”我们把这一节和行传十四章二十三节作比较，就能看见地方召会行政的界限就是该召会所在的城，并且一城只该有一个召会。一个地方召会的长老职任，应当包括该召会所在的全城。这样在一城里唯一的长老团，就保守了基督身体唯一的一，不至于受破坏。这样的实行，乃是维持地方召会正确的秩序绝对必要的条件。

启示录里的召会

保罗写以弗所书后，不久就殉道了。过了大约二十五年，第一代的使徒中，只有老约翰还活着。他是十二使徒中最晚过去的。那时他写了启示录，一开头就指出，召会在一地一地乃是一个金灯台；在每个金灯台上面托着的，不是一盏灯，乃是七盏灯；灯里又有光照耀。按着表号，金灯台表征三一神的具体表现。首先，金灯台的性质是精金；金在预表上总是指父荣耀的性情和生命。其次，金灯台不是一块金，乃是锤成灯的形状；这预表基督是父神的具体化身，成为一个人，经过苦难和试炼，表显神自己。灯台上面托着的七盏灯，启示录里清楚的说，那七盏灯就是神的七灵。（四5。）所以在启示录里，金灯台乃是表征召会是三一神—圣父、圣子、圣灵的具体表现。召会就是三一神的具体表现，这和以弗所四章所说的相符。以弗所四章四至六节说到一个身体和一位灵，并有一主，还有一神，就是众人的父，超越众人，贯彻众人，也在众人之内。这指明召会乃是三一神和身体的调和。这与启示录的金灯台相符，说到召会乃是三一神和所

In Ephesians Paul covers the church in a very thorough way. Chapter one says that the church is the Body of Christ; chapter two, that the church is the dwelling place of God; chapter three, that the church is the fullness of God; chapter four, that the church as the Body of Christ is a new man; chapter five, that the church, the new man, is a bride, a counterpart, a wife; and chapter six, that the church is a warrior. In Ephesians Paul covers the church in its aspects as the Body, the dwelling place, the fullness, the new man, the bride, and the warrior.

Paul speaks not only concerning the inner being of the church but also of the outward expression of the church. Titus 1:5 says, “For this cause I left you in Crete, that you might...appoint elders in every city, as I directed you.” If we compare this verse with Acts 14:23, we can see that the jurisdiction of a local church is the city in which it is located and that in one city there should be only one church. The eldership of a local church should pertain to the entire city in which that church is located. Such a unique presbytery in a city preserves the unique oneness of the Body of Christ from damage. This practice is an absolute prerequisite for the maintaining of the proper order in a local church.

The Church in Revelation

Paul was martyred soon after he wrote the book of Ephesians. After approximately twenty-five years, among the apostles of the first generation, only the aged John was still alive. He was the last one to pass away among the twelve apostles. In writing the book of Revelation, he points out at the beginning that the church in each locality is a golden lampstand, that each lampstand bears not one lamp but seven lamps, and that within the lamps there is the shining light. In figure, the golden lampstand signifies the embodiment of the Triune God. First, the nature of the golden lampstand is pure gold, and in typology gold signifies the Father’s glorious nature and life. Next, the golden lampstand is not simply a piece of solid gold. Rather, the gold is beaten into the shape of the lampstand. This signifies that Christ as the embodiment of God the Father became a man and passed through sufferings and trials for the expression of God. Moreover, each lampstand bears seven lamps. Revelation tells us clearly that the seven lamps are the seven Spirits of God (4:5). Therefore, in Revelation the golden lampstand signifies the church as the embodiment of the Triune God—the Father, the Son, and the Holy Spirit. That the church is the embodiment of the Triune God corresponds with Ephesians 4. Ephesians 4:4-6 speaks of one Body and one Spirit, one Lord, and one God and Father of all, who is over all and through all and in all. This indicates that the church is the mingling of the Triune God with the Body. This corresponds with the golden lampstands in Revelation. The church is

有蒙祂救赎之人完全调和为一，成为一个金灯台，在地方上发光照耀，以彰显神自己。这个彰显表现出来，就是耶稣的见证。（一2，9。）

在启示录末了，新天新地来到，其中心乃是一座金山，就是新耶路撒冷。在这金山上，有神的宝座，神和羔羊基督都在宝座上；神是光，基督是灯，（二一23，）所以新耶路撒冷就是灯台。至终，新耶路撒冷乃是一个集大成的金灯台，基督是灯，神是光，在金山上照耀出去。这就是召会的终极完成。在启示录的开头，召会乃是分在各地出现的许多灯台，一地一个；等到召会完成，在永世里出现的时候，就都集中在一起，成为宇宙独一的灯台，就是新耶路撒冷。

在创世记二章，我们看见作召会预表的夏娃，乃是作基督预表之亚当的配偶。在启示录二十一章，我们看见羔羊的新妇乃是新耶路撒冷。（2。）在旧约里，我们看见召会的预表乃是帐幕和圣殿；在启示录，我们看见召会的终极完成新耶路撒冷就是帐幕和殿。（二一3，22。）这就是整本圣经所启示的召会。

认识召会

我们既是得救的人，是召会的一分子，就必须认识召会。可惜今天的基督教传福音、讲真理，却忽略了召会。结果，今天一般人都以为召会就是礼拜堂。我小时候以为，教堂就是一座钟楼，屋顶是个尖塔，安着一个大钟，每到主日钟声就敲响，要人去作礼拜。那时人说，“我们到教会去作礼拜。”他们所说的“教会”，就是指那座钟楼。直到今天，许多人还是这样说。我担心主恢复里的许多圣徒可能也以为会所就是召会。实际上，召会不是物质的建筑，乃是众圣徒的结集。

一千多年来，基督教把召会忽略、丢掉了，把召会弄成了物质的东西。直到前一世纪，一八二八年弟兄们在英国被主兴起来，他们看见了亮光，就告诉人说，讲召会是物质的建筑乃是异端。他们明确的指出，召会的希腊文是 *ekklesia*，艾克利西亚，由 *ek*，艾克，出来，和 *kaleo*，克利欧蒙召的引伸辞组成；因此召会乃是蒙召出来的（会众）。

the Triune God completely mingled with His redeemed people as one to become a golden lampstand shining locally to express God Himself. When this expression is manifested, it is the testimony of Jesus (Rev. 1:2, 9).

At the end of Revelation, when the new heaven and the new earth come, their center is a golden mountain, the New Jerusalem. Upon this mountain is the throne of God, on which are God and the Lamb, Christ. God is the light and Christ is the lamp (21:23). Hence, the New Jerusalem is a lampstand. Ultimately, the New Jerusalem is an aggregate lampstand with Christ as the lamp and God as the light shining out from the golden mountain. This is the ultimate consummation of the church. At the beginning of Revelation, the church is expressed as many lampstands in different localities, with one lampstand for each locality. At the consummation of the church in its manifestation in eternity, all the lampstands are gathered together as the unique, universal lampstand, the New Jerusalem.

In Genesis 2 we see Eve as a type of the church being the counterpart of Adam as a type of Christ, and in Revelation 21 we see the bride of the Lamb as the New Jerusalem (v. 2). In the Old Testament we see the tabernacle and the temple as types of the church, and in Revelation we see the New Jerusalem, the consummation of the church, as the tabernacle and the temple (21:3, 22). This is the church revealed in the entire Bible.

KNOWING THE CHURCH

As saved ones and members of the church, we must know the church. Unfortunately, today's Christianity preaches the gospel and teaches the truth, yet it neglects the church. As a result, people today generally consider that the church is a chapel. When I was a small boy, I thought that the church is a building with a steeple and a big bell that is tolled on every Lord's Day to summon people to worship. At that time, people used to say, "We are going to the church to worship." What they meant by "the church" is the building with a steeple. Even until now, many still say this. I am concerned that many saints in the Lord's recovery may also consider the meeting hall as the church. Actually, the church is not a physical building; it is an assembling together of all the saints.

For more than a thousand years Christianity neglected and abandoned the church, making the church a material thing. In the previous century, when the Brethren in England were raised up, they saw the light and told people that it is a heresy to say that the church is a material building. They pointed out in a clear and definite way that the Greek word for church is *ekklesia*, composed of *ek*, meaning "out," and a derivative of *kaleo*, meaning "call." Hence, the church is the called-out ones, the congregation, the assembly. During the

在古希腊城邦时代，一个城的市长召聚城里的公民，从家门出来到广场开大会，就叫 *ekklesia*。所以这个字最好翻作“蒙召出来的会众”，或“蒙召出来的会集”。弟兄们对此解释得很好，所以他们就不赞成用 *church* 这个字指召会，而该用 *assembly*。达秘在翻译新译本圣经时，就是把召会译成 *assembly*。第二个用 *assembly* 这个字指召会的基督教团体，乃是神召会（the *assembly of God*）；并且他们到中国来的时候，就直接翻成“召会”而不是“教会”。

关于召会，弟兄会只说到召会的地位。他们也说了一点召会是基督的身体，但说得不多。他们还说，召会也是基督的配偶（*counterpart*），妻子，但也说得不多。在弟兄会之后，乃是直到我们中间，主才把召会怎样是基督的身体，是神的居所，是一个新人，是神的丰满，并且是一个配偶和战士，又是一个灯台，就是三一神和蒙祂救赎之人完全的调和，启示得清清楚楚。我们中间的书报，几乎都是讲到三一神、基督、那灵、生命、召会。我们告诉人，召会是基督的身体，是神在我们灵里的居所，是一个完全重生、变化了的新人，要被神所充满，成为神一切的丰满；召会是从基督出来的一个配偶，正如夏娃是从亚当出来，又归给亚当的一个配偶；并且召会还是一个金灯台。特别在这几年，我们释放了许多篇关于金灯台的信息，讲到召会就是金灯台，是三一神的具体表现，是信徒与三一神的调和，至终要完成于新耶路撒冷，就是宇宙中独一的金灯台。这可以说把召会讲得非常透彻了。

召会的立场和历程

我们已经看见，召会在正规、正常的一面是怎么回事；现在我们必须看见，信徒得救后，就应当在召会里。今天的基督教、天主教完全走了样。经过二千年，召会已经堕落、走了样，失去正规、正常的情形，变得非常混乱。今天召会与最初出现时的光景已经不同了。基督教不是一地一会，乃是一地百会，如同召会市场。这正是旧约的以色列历史所预表的。当初以色列原是一个国家，因着堕落就分裂了，至终被掳到叙利亚、埃及、巴比伦等地。照样，今天的召会也因着堕落而分裂了。谁是正

time of the city-states in ancient Greece, when the ruler of a city assembled the citizens, calling them out of their homes to the city square, this big meeting was called the *ekklesia*. Therefore, it is best to translate this word into the called-out congregation or the called-out assembly. The Brethren properly understood this meaning and therefore did not approve of using the word *church*, but used *assembly* instead. In his New Translation of the Bible, Darby renders *ekklesia* as *assembly*. The second Christian group that used *assembly* to denote the church is the Assembly of God. When they came to China, they translated the Greek word directly as *assembly* instead of *church*.

Concerning the church, the Brethren dealt only with its position. They also said something, but not much, about the church being the Body of Christ. Furthermore, they said, but also not much, that the church is the counterpart, the wife, of Christ. After the Brethren assemblies, it was not until the Lord came to us that He clearly revealed that the church is the Body of Christ, the dwelling place of God, the new man, the fullness of God, the counterpart, the warrior, and the lampstand, which is the complete mingling of the Triune God with His redeemed people. Nearly all the publications among us are on the Triune God, Christ, the Spirit, life, and the church. We tell people that the church is the Body of Christ, the dwelling place of God in our spirit, and the new man who has been fully regenerated and transformed to be filled with God unto all the fullness of God. We also say that the church came out of Christ to be His counterpart, just as Eve came out of Adam and was given back to Adam to be his counterpart, and that the church is a golden lampstand. Especially in the recent few years, we have released many messages concerning the golden lampstand, saying that the church as the golden lampstand is the embodiment of the Triune God and the mingling of the believers with the Triune God, which will eventually consummate in the New Jerusalem, the unique golden lampstand in the universe. Thus, we may say that we have thoroughly covered the matter of the church.

THE GROUND AND COURSE OF THE CHURCH

We have already seen what the church is in its proper and normal sense. Now we must see that the believers should be in the church after they are saved. Today's Protestantism and Catholicism have altogether become deformed. After two thousand years, the church has become degraded and deformed; it has lost its proper and normal condition and is in a state of great confusion. The condition of the church today is different from that at the time when it first appeared. In today's Christianity, there is not one locality with one church but one locality with one hundred "churches" like a "church market." This situation is typified by the history of the children of Israel in the Old Testament. In the beginning the Israelites were one nation, but they were divided because of degradation. Eventually, they were carried away to Assyria, Egypt, and Babylon. Likewise, the church

确的召会？乃是站在正确立场上，合乎神心意的一班人，在神眼中才是正确的召会。

以色列被掳后，就只有以色列人，而没有以色列国了。等到七十年期满，神吩咐他们从被掳的各地归回，再成为一国。但并非全体以色列人都遵从神的命令归回。以斯拉记、尼希米记、以斯帖记告诉我们，只有少数以色列人归回，重建圣殿和圣城。那时在埃及、巴比伦、叙利亚等地还有许多以色列人。所以在当时有四班以色列人；那么在神眼中看，那一班人才是以色列国？乃是归回的那一班人；因为归回的人有圣殿，有圣城，并且是在圣地，所以是以色列国；不归回的就不是。也许那些不归回的人很生气，认为他们也是亚伯拉罕、以撒、雅各的后裔，怎么不是以色列国？今天基督教各宗派也认为，他们都是基督徒，怎么不是召会？

不错，都是以色列人，同样是亚伯拉罕、以撒、雅各的后裔，也都分别在各处聚在一起，但是他们执意留在叙利亚、埃及、巴比伦被掳之地，不肯听从神的呼召，出代价回到圣地，在那里敬拜神；所以他们是荒凉的，是走了样的。在没有走样之先，是一班以色列人；走了样之后，就因分散而分裂；虽然还是以色列人，却已经离开合一的立场，不在以色列国了。被掳期满后神吩咐，凡是以色列人，都应当回到正确的立场，合一的立场，就是耶路撒冷；他们就不该还留在埃及、叙利亚，更不该留在神所定罪的巴比伦。甚至他们回到伯大尼了仍然不够，还得往前到耶路撒冷才可以。凡不到耶路撒冷的以色列人，在神看就不是以色列国的国民。照样，凡不回到正确立场上敬拜神的基督徒，在神看就不是召会。

今天的犹太人也是个例证。现在全地上有一千四百万犹太人，但是以色列国乃是在巴勒斯坦地。在巴勒斯坦的犹太人只有三百五十万，而在纽约就有超过三百万的犹太人，此外还有一千多万犹太人；那么那一个才是以色列国？在纽约的犹太人很奉献，捐助以色列国的国防建设和经济发展，但他们仍不是以色列国。要作以色列国，成为以色列国的一分子，就必须

today has also been divided because of degradation. Who is the proper church? The proper church in God's eyes is a group of people who stand on the proper ground and are according to God's heart.

After the captivity of Israel, there were only the children of Israel but not the nation of Israel. When the seventy years had been fulfilled, God commanded the children of Israel to return from the land of captivity to form a nation again. However, not all of them obeyed God's command to return. The books of Ezra, Nehemiah, and Esther tell us that only a small number of the children of Israel returned to rebuild the holy temple and the holy city. At that time there were still many Israelites in Assyria, Egypt, and Babylon. Therefore, at that time there were several groups of the children of Israel. Then, in God's eyes, which group was the nation of Israel? It was the group that returned to Israel. Because the returned people had the holy temple and the holy city and were in the holy land, they were the nation of Israel. Those who did not return were not. Those who did not return may have been angry, questioning how they could not be the nation of Israel, since they also were descendants of Abraham, Isaac, and Jacob. In the same manner, those in the Christian denominations today may also question why they are not the church, since they are Christians.

It is true that the ones who did not return were all Israelites and were descendants of Abraham, Isaac, and Jacob and that they gathered together in different places. However, they stubbornly remained in Assyria, Egypt, and Babylon, in the lands of captivity, and would not obey God's calling to pay the price to return to the holy land for the worship of God. Hence, they were in desolation and became deformed. Before their deformation, they were the proper Israelites, but after their deformation, they became scattered and divided. Although they were still Israelites, they had left the ground of oneness and were no longer the nation of Israel. After the expiration of the captivity, God commanded all the children of Israel to return to the proper ground, the ground of oneness, that is, Jerusalem. Thus, they should not have still remained in Assyria or Egypt, much less in Babylon, a place which was condemned by God. Even if they returned to Bethany, it was still not good enough; they had to go on to Jerusalem. In God's eyes, the Israelites who did not return to Jerusalem were not the nation of Israel. Likewise, in God's eyes, Christians who do not return to the proper ground to worship God are not the church in practicality.

The Jews today are an illustration of this situation. At present there are about fourteen million Jews on the whole earth. The nation of Israel, however, is in the land of Palestine. There are only three and a half million Jews in Palestine, yet in New York alone there are over three million Jews, and in addition, there are over seven million Jews elsewhere. Which of them, then, is the nation of Israel? The Jews in New York may be very willing to contribute and donate to help build up Israel's national defense and economic development, but they are still not the nation of Israel. To be the nation of Israel or be a

到以色列地，并且尽以色列国民的义务，纳税、服兵役。这就是其中的不同：许多以色列人聚在一起，不一定是以色列国；只有在正确立场上的以色列人，才是以色列国。照样，许多基督徒聚在一起，不一定是召会；唯有站在神所命定的独一立场上，才是召会。这是很好的表征。

最初召会乃是由所有基督徒组成的。但是召会荒凉，因着被掳而分裂了。启示录十七至十八章说到大巴比伦；圣经教师都承认，十七章的大巴比伦，乃是指天主教说的。天主教是宗教的大巴伦，把神的子民掳去了。在启示录里，巴比伦是个大淫妇，生了许多儿女。（十七5。）在天主教之后，更正教在名义上脱离天主教，成了许多宗派，但在原则上，大都没有脱开天主教的教训、作法、传统，所以他们就是那许多的儿女。今天的基督教，把基督徒从召会正常、正规的情形里掳去了，结果就使他们分散。这应验了旧约以色列国的预表。

在被掳中，有的基督徒看见了神的启示，知道他们应当从被掳之地归回。但仍有人只看见要归回，却没有看见所该归回的正确立场，结果就停留在半途，成了倪弟兄所说的“半路凉亭”。感谢主，我们乃是回到正确的立场。今天我们是从小被掳之地归回的人，不在天主教里，不在各宗派里，也不在“半路凉亭”里，乃是在正确的立场上。

当初以色列人都知道要归回，但只有少数人归回。今天也是这样，只有我们这少数人归回。因此，今天正规、正常的召会，不是天主教，也不是基督教的各宗派和各团体，乃是我们这少数归回的人。在天主教与基督教各宗派和团体中间得救的信徒，虽然也是召会的组成分子，但他们并不在召会中；这就如同各地的以色列人，虽然是以色列人，应该就是以色列国的组成分子，但他们并不回到以色列国，就无法有分于以色列国的形成。今天绝大多数的基督徒，都分散在天主教与基督教的各宗派和各团体中，他们是真正的信徒，是召会的组成分子，但他们却离开召会，无分于召会。所以在神眼中，他们并不是召会，就如散居各处的以色列人不是以色列国一样。

part of the nation of Israel, one must return to the land of Israel and fulfill his obligations as a citizen of Israel by paying taxes and serving in the military. Herein is the difference; many Israelites gathering together are not necessarily the nation of Israel. Only the Israelites who are on the proper ground are the nation of Israel. Likewise, many Christians meeting together may not be the church; only those who stand on the unique ground ordained by God are the church. This is a very clear illustration.

At first the church was composed of all Christians. However, the church became desolated and was divided in captivity. Revelation 17 and 18 refer to Babylon the Great. Bible teachers acknowledge that Babylon the Great in chapter seventeen refers to the Roman Catholic Church. The Roman Church is the great religious Babylon that carried God's people into captivity. In Revelation, Babylon is a great harlot who brought forth many daughters (17:5). The Protestant churches broke away from the Catholic Church in name to become many sects, yet in principle, most of them did not break away from the teaching, practices, and traditions of the Catholic Church. Thus, they became her many daughters. Christianity today has carried Christians away from the normal and proper condition of the church and eventually has caused them to be scattered. This is the fulfillment of the type of the nation of Israel in the Old Testament.

In their captivity some Christians saw God's revelation and knew that they ought to return from the land of their captivity. However, some only saw the need to return, yet did not see the proper ground to which they should return. As a result, they stopped halfway and became what Brother Nee called the "halfway cabins." Thank the Lord that we have come back to the proper ground. Today we are those who have returned from the land of captivity. We are not in the Catholic Church, nor in the denominations, nor in a "halfway cabin," but on the proper ground.

In the ancient time, all the children of Israel knew that they had to return, but only a small number of them returned. Today it is the same. Only we, a few people, have returned. Hence, the proper, normal church today is not the Catholic Church, nor the different Christian denominations and groups, but the few of us who have returned. The saved believers in the Catholic Church and in the different Christian denominations and groups are also components of the church, but they are not the church in practicality. This is similar to the situation of the Israelites in different places. As Israelites, they ought to be the components of the nation of Israel. Nevertheless, because they have not returned to the nation of Israel, they have no share in the formation of the nation of Israel. Today, the majority of Christians are scattered in the Catholic Church and in different Christian denominations and groups. As genuine Christians, they are components of the church, yet they are separated from the church and have no share in the church. Therefore, in the eyes of God, they are not the church, just as the children of Israel who are scattered everywhere are not the nation of Israel.

归回的以色列人才是以色列国，因为他们回到耶路撒冷，恢复了对神正确的敬拜，重建了圣殿和圣城，结果使神能回到锡安，（亚八3），神的荣耀也再次从他们彰显出来。（亚八3。）就预表说，今天我们这些从天主教、各宗派、各团体出来的人才是在召会，因为我们脱开人意和组织，照着主纯净的话，回到召会原初一地一会的立场，在灵里聚集敬拜，（约四24，）为主作见证。所以凡得救的信徒，都应该来到正常的召会中，不该留在走了样的基督教里。

召会的实行

马太福音和使徒行传给我们看见，召会的实行，乃是宇宙之中那独一的召会，分在各地出现，并且以一地一会为原则。主把祂的恢复带到美国，我们为着使主的恢复能作到美国人中间，最初并不去注重华语的工作，而是积极对美国人工作，所以有些从台湾移民到美国的弟兄姊妹就流失了，因为美国是讲英语，移民来的弟兄姊妹却有好些人不懂英语，就无法听道，也无法祷告。现在因着移民法的缘故，越来越多中国人移到美国。所以我们也开始注意华语工作。主也印证我们所作的，给了我们很好的收获。

但是我们必须清楚，作华语工作，并不是要在召会之外再作什么。我们乃是为了语言的缘故。语言转换并不是容易的事。中国留学生在美国拿到博士学位，要他们讲自己所学的可以，要他们讲圣经真理就不行。所以我们需要一直有华语工作。但是华语工作不是在召会之外作，而是地方召会的工作之一，是因为一个召会里有华人不懂英语，只好用华语来代替。这就是说，召会只能有地方界限，不能有语言界限。我们不该因着语言形成召会，因为召会没有国籍、种族、语言的分别。（西三10～11。）

因此，美国各地的华语工作，必须是在地方召会的交通里。千万不要把华语工作弄成地方召会之外的一个华语单位；那是制造分裂，是堕落到巴比伦去。第

Only the returned Israelites were the nation of Israel. This is because they returned to Jerusalem to recover the proper worship to God and rebuild the temple and the city. As a result, God could also return to Zion (Zech. 8:3), and the glory of God could again be expressed through them. In figure, today, only we who have come out of the Catholic Church and the different Christian denominations and groups are the church. This is because we have separated ourselves from human opinions and organization and have returned to the original ground of the church, the ground of one locality with one church, to meet and worship in spirit as a testimony of the Lord (John 4:24). Therefore, every saved believer should come to the normal church instead of remaining in deformed Christianity.

THE PRACTICE OF THE CHURCH

Both Matthew and Acts show us that the practice of the church is that the unique church in the universe is expressed in every locality by taking the principle of one church in one locality. At the beginning, when the Lord first brought His recovery to the United States in order that His recovery may spread to the Caucasian Americans, we did not pay much attention to the Chinese-speaking work. Rather, we worked actively on the Caucasians. Thus, some brothers and sisters who immigrated from Taiwan were lost. Many of these brothers and sisters who immigrated to the United States, which is an English-speaking country, cannot speak English. They can neither understand the messages nor pray in the meetings. Now since more and more Chinese have immigrated to the United States due to changes in immigration laws, we have also begun to pay attention to the Chinese-speaking work. The Lord has confirmed what we are doing by giving us very good results.

However, we must be clear that doing the Chinese-speaking work is not doing a work in addition to the work of the church. We do this only for the sake of language. To change language is not an easy matter. Chinese students who have obtained a doctorate degree in the United States may be able to speak about what they have learned in their field, but they are incapable of speaking biblical truths. Therefore, we need to have a Chinese-speaking work all the time. Nevertheless, the Chinese-speaking work is not done outside the church. Rather, it is a part of the work of the local church. It exists only because there are Chinese speakers in the church who do not understand English and therefore need to have Chinese as an alternative. This means that the church can have only the boundary of locality but not the boundary of language. We should not form a church because of language, since in the church there are no differences in nationalities, races, and languages (Col. 3:10-11).

Hence, the Chinese-speaking work in every place in the United States must be done in the fellowship of the local church. Never make the Chinese-speaking work a Chinese-speaking unit apart from the local church. To do so is to create division and fall into Babylon. The first

一个召会是在耶路撒冷的召会，也曾发生语言上的难处；但他们都遵守使徒的交通，就能同心合意的有扩展、有建造。（徒六1～7。）照样，各地华语工作的弟兄姊妹，也得顺服地方召会的长老，不分语言的同被建造。这样，召会必然丰富而扩充。另一面，地方召会的长老也不可任凭华语工作自由，以致形成另外的单位。长老总要有交通、有带领、有管理，见证神子民的合一。

感谢主，乃是主的主宰，把这么多的华人带到美国，也把祂的恢复带来。一九三八年，我在北平作工，那时我从来没有梦想要到美国。有一位在美国读过书的圣徒，寄给我两张支票，告诉我：“李弟兄，我觉得你应该到美国。美国需要听见你所讲的真理。这两张支票，一千六百元的是给你作路费，一千二百国币是给你的家一年生活费。我盼望你能去美国作工一年。”我回答这位圣徒，我一点也没有负担要到美国去。她说，“现在你没有负担，我相信以后主还是会打发你去。所以这两张支票就存在你那里吧。等主打发你去，你就去。”后来她所说的预言应验了。二十年后，我路过美国；又过了三年，我正式来美国开工。

所以我们不是逃难到美国，乃是把主的恢复带到美国。今天有这么多人美国，这实在是主的怜悯。因此我们要忠心，把见证活出来，并且摆在美国人中间，使各地召会都能有真实的扩展繁增。我们不该作出华语单位来。我们只该因为语言的关系作华语工作，以此为桥梁，使弟兄姊妹得以建造，以免我们的主大受亏损。所以各地的华语工作，一定要听从召会，与召会是一体的。凡和召会没有交通的，都不要作；召会不同意、不愿意有分的，也不要作。这是一个原则。这样才能保守召会一的立场。

地方召会乃是召会在地方的彰显。召会是基督的身体，所以地方召会乃是基督的身体在地方的显出。基督的身体只有一个，并没有国籍、种族、语言、社会地位的分别；唯有基督是一切，又在一切之内。（西三10～11。）语言是与实行有关。召会一切的实行，都必须以地方为限，保守一的立场，才是正确的实行。

church, the church in Jerusalem, also experienced the language problem, but they were able to have the spread and the building up in one accord by keeping the fellowship of the apostles (Acts 6:1-7). Similarly, the brothers and sisters who are involved in the Chinese-speaking work in every place also need to submit to the elders in their respective local churches and be built up together regardless of language. If they do this, the church will be enriched and will increase. On the other hand, the elders should not allow the Chinese-speaking work to have such unlimited freedom that it becomes a separate unit. The elders must always render fellowship, guidance, and supervision for the testimony of the oneness among God's people.

We thank the Lord that under His sovereignty He has brought so many Chinese to the United States, and He has also brought His recovery here. In 1938 I was working in Peiping, which is now Beijing; at that time I never dreamed of coming to America. A certain saint who had studied in America sent me two checks and told me, "Brother Lee, I feel that you should go to America. America needs to hear the truths which you preach. Enclosed are two checks: one in the amount of sixteen hundred American dollars is for your traveling expenses, and the other in the amount of twelve hundred Chinese yuan is for your family's living expenses for one year. I hope that you can go to America to work for one year." In reply I told that saint that I had no burden at all to go to America. She said, "You don't have the burden now, but I believe that later the Lord will send you there. Therefore, keep the two checks with you. When the Lord sends you, you go." Afterwards, her prophecy was fulfilled. Twenty years later I passed through America, and after another three years, I came to America to officially start the work.

We did not come to America to seek refuge; rather, we brought the Lord's recovery to America. It is truly the Lord's mercy that so many Chinese are in America. Hence, we have to be faithful to live out the testimony and present it to the Americans that there can be the real spread and multiplication in every church. Instead of producing a Chinese-speaking unit, we should do the Chinese-speaking work only because of the language problem and use such a work as a bridge for the brothers and sisters to be built up so that our Lord may not suffer a great loss. Therefore, the Chinese-speaking work in every place must listen to the church and be one entity with the church. Do not do anything without fellowshiping with the church; neither do anything of which the church disapproves or in which the church refuses to participate. This is a principle. Only in this way can we keep the ground of oneness of the church.

The local churches are the expressions of the church in localities. The church is the Body of Christ; hence, a local church is the expression of the Body of Christ locally. The Body of Christ is only one and has no differences in nationalities, races, languages, and social statuses. Rather, Christ is all and in all (Col. 3:10-11). Language is related to practice, but in order to be considered proper practices, all church practices must take the locality as the boundary and keep the ground of oneness.

李常受弟兄于主后一九八四年八月十八日讲于美国加州安那翰

第十章

召会（二）

读经：马太福音十六章十六节至十八节，哥林多前书十二章十二至十三节，以弗所书一章二十二至二十三节，五章二十五至二十七节，二十九至三十二节，提摩太前书三章十五至十六节，启示录一章四节，十一至十二节，二十节，二章七节，二十二章十七节。

祷告：主，我们为着你的灵敬拜你，也为着你的话敬拜你，更为着你的话就是灵就是生命敬拜你。你是灵进到我们灵中，作我们的生命，作我们的圣别，也作我们一切的拯救。因着你的宝血，我们信你与我们同在。我们也仰望你把膏油厚厚的浇灌下来，赐给我们丰富的祝福。主，我们不倚靠我们所作的、所能的、所知道的；我们单单倚靠你，倚靠你的祝福，倚靠你膏油的涂抹。

主，为着已往我们敬拜你，为着今后我们再仰望你。求你再来眷顾我们，给我们你的思想，给我们你的感觉，给我们你的话语，给我们你的发表。我们更求你使我们里面向你敞开；我们的灵是敞开的，心是清洁的，心思是清明的。我们全人都向你降服，愿意在我们降服的心思里，接受你栽种的话。

主，求你把光照耀在我们中间，把你那极大的奥秘再启示在我们每一位里面，使我们认识基督、那灵、生命，更使我们能进入对召会的认识。求你拯救我们脱离遗传，脱离已往的影响，脱离四围的搅扰，脱离一切的遮蔽；求你揭开幔子，除去一切的帕子，叫我们头上的天是开启的，我们的眼睛是开启的，我们里面的灵是明亮的。主，使我们全人透明如同水晶，好叫你的话能向我们打开。

主，我们敬拜你，愿你多多得着荣耀，你的仇敌大大蒙羞，众召会得以建造，你的圣徒得着造就、供应、喂养。求主听我们的祷告，再一次施恩给我们。奉你得胜的名，阿们。

CHAPTER TEN

THE CHURCH (2)

Scripture Reading: Matt. 16:16-18; 1 Cor. 12:12-13; Eph. 1:22-23; 5:25-32; 1 Tim. 3:15-16; Rev. 1:4, 11-12, 20; 2:7; 22:17

Prayer: Lord, we worship You for Your Spirit and Your word. We worship You even more that Your word is spirit and life. As the Spirit You come into our spirit to be our life, our sanctification, and our salvation in everything. Because of Your precious blood, we believe that You are with us. We also look to You for the rich outpouring of the anointing and that You would grant us Your rich blessings. Lord, we do not trust in our doing, our ability, or our knowledge. We trust only in You, Your blessing, and Your anointing.

Lord, we worship You for the past, and we look to You again for the future. We pray that You would visit us again with Your thought, Your feeling, Your word, and Your utterance. We pray further that You would open us to You from within so that our spirit is open, our heart is pure, and our mind is sober. Our whole being is submitted to You, and we want to receive Your implanted word in our submissive mind.

Lord, shine Your light among us and reveal in each of us again Your great mystery that we may know Christ, the Spirit, and life and even the more that we may enter into the knowledge concerning the church. Deliver us from our tradition, from the influence of the past, from all the distractions around us, and from all the coverings. We ask You to lift the veils and remove all our coverings so that the heaven above us may be visible, that our eyes may be open and our spirit within be clear. Lord, make our whole being clear as crystal so that Your word may be open to us.

Lord, we worship You. May You be abundantly glorified, may Your enemy be greatly put to shame, may Your churches be built up, and may Your saints be edified, supplied, and nourished. Lord, may You answer our prayers and bless us once again. In Your precious name, amen.

旧约里关于基督之预表的补充

整本圣经的精髓，乃是从基督开始。我们已经指出，旧约里讲基督，大部分是用图画、寓意，也就是用预表，主要的有六大类：人物、动物、植物、矿物、祭物、食物。在人物一类，除了祭司、君王、申言者，还有牧人、策士。在植物一类，有凤仙花、没药、玫瑰、谷中的百合花等等。

除了这六大物类，旧约里还有几个项目，都是预表基督。宇宙三光是一项。基督就是太阳、月亮、星辰。民数记二十四章十七节说，从雅各要出来一颗星，那就是基督。诗篇八十九篇三十七节说，基督是大卫的后裔，如月亮般永远坚立。玛拉基四章二节说，基督要出现如公义的日头，其翅膀有医治之能。

还有居所一项，也预表基督。首先是方舟。洪水来了，挪亚一家八口进到方舟，就从神对不敬虔之世代的审判下得着拯救；这预表基督作我们的方舟，我们信入祂，就不至灭亡，反得永远的生命。民数记三十五章提到逃城，那些误杀人的可以逃入其中，不至于死；这预表基督是我们的逃城。我们都是无意犯罪的人，却在亚当里有了罪；按律法我们都该灭亡，但我们因着信入基督，逃入逃城，就得了保障，不至于死，神也不会向我们追讨罪债。不仅如此，基督还是避难所，更是佳美的帐幕和圣殿，并帐幕和圣殿里一切的陈设：约柜、金香坛、金灯台、陈设饼桌子等。这些都是极为宝贵的。

圣经的精髓就是 基督、那灵、生命、召会

基督是这样的完备，又是极其完美，并且祂经过了一切过程，成了赐生命的灵，就是那灵；那灵也就是生命。有了基督、那灵、生命，召会就产生了。召会是从基督、那灵、生命产生出来的。我们出了一本书，名为“圣经中的基本启示”，书里讲七个大点，就是神论到的计划，子的救赎，灵的实施，产生信徒，信徒成为召会，召会是国度的实际，也带进国度，最终的出现就是新耶路撒冷。因此，圣经启示的精髓是基督、那灵、生命，但圣

A SUPPLEMENT OF THE TYPES OF CHRIST IN THE OLD TESTAMENT

The extract of the whole Bible begins with Christ. As we have seen, the Old Testament refers to Christ mostly with pictures and figures, that is, with types that are mainly of six categories: human beings, animals, plants, minerals, offerings, and foods. Under the category of human beings, besides the priest, the king, and the prophet, there are the shepherd and the counselor. Under the category of plants, there are the henna-flower, myrrh, the rose, the lily of the valley, and others.

In addition to these six major categories, there are several items in the Old Testament which also typify Christ. One of them is the three universal lights: Christ is the Sun, the moon, and the Star. Numbers 24:17 says that a Star shall come forth out of Jacob, which Star is Christ. Psalm 89:37 says that Christ as the seed of David shall be established forever like the moon, and Malachi 4:2 says that Christ shall arise as the Sun of righteousness with healing in His wings.

Furthermore, the various dwelling places also typify Christ. First, there is the ark. When the flood came, Noah's household of eight entered into the ark and were delivered from God's judgment upon the ungodly generation. This typifies Christ as our ark; if we believe into Him, we will not perish but will have eternal life. Numbers 35 also speaks of the cities of refuge where manslayers who kill without intent may flee from death. This typifies Christ as our cities of refuge. We are those who sin without intent, but since we are all sinful in Adam, according to the law we should all perish. However, since we have believed into Christ and have fled into the cities of refuge, we are safeguarded from death, and God will not claim the debt of sins from us. Christ is our refuge. Not only so, He is the excellent tabernacle and temple with all their furniture: the ark, the golden incense altar, the golden lampstand, the showbread table, and the other items. All these are extremely precious matters.

THE EXTRACTS OF THE BIBLE BEING CHRIST, THE SPIRIT, LIFE, AND THE CHURCH

Christ is complete and perfect, and He has passed through all His processes to become the life-giving Spirit—the Spirit, who is life. Christ, the Spirit, and life produce the church. Our publication entitled The Basic Revelation in the Holy Scriptures covers seven main points concerning God's plan, the Son's redemption, the Spirit's application, the producing of the believers, the believers becoming the church, the church being the reality of the kingdom and bringing in the kingdom, and the ultimate consummation being the New Jerusalem. The extracts revealed in the holy Scriptures are Christ, the Spirit, and life. However, the scriptural revelation does not end with

经的启示不是结束于这三项，乃是结束于召会，就是结束于召会的终极完成，新耶路撒冷。

所以，我们有一幅非常清楚的图画，使我们眼光不只放大、放远，并且加强、明亮了。圣经的两端是基督和召会，当中的过程就是那灵与生命。从主耶稣死而复活、升天、登宝座，直到祂的再来，这一段期间，就我们而论，整个宇宙完全是那灵和生命的故事。我们的得救是那灵和生命的故事，我们的长大是那灵和生命的故事，我们的变化是那灵和生命的故事，我们在基督里的成熟也是那灵和生命的故事。所以圣经不是讲人类的历史，也不是讲天地的创造，更不是讲伦理道德。圣经乃是讲基督、那灵与人的灵、生命、召会；基督是开始，召会是终结，过程是那灵和生命。

启示录的纲要

圣经里有二卷书，是专讲召会的。一卷是以弗所书，一卷是启示录。以弗所书给我们看见召会的来源和召会的存在，告诉我们召会是怎样产生的，召会应该怎样过生活，又是怎样经过一个过程；但是以弗所书并没有给我们看见召会的结论。召会的结论，乃是在启示录。

历代的圣经学者和教师，大多给人一个印象，以为启示录就是讲七印、七号、七碗，讲龙和几个兽，最可怕的兽有七头十角，并且启示录还讲地狱、火湖、末日的审判。但是我们若好好研读启示录，就会看见，对于第一章，我们的印象就是七个金灯台，那是表征七个召会。然后在二至三章，我们就看见写给七个召会的七封书信，每个召会各有一封书信。因此，在启示录的头三章，就着重地告诉我们召会，给我们看见，召会在神面前乃是金灯台，是主在这个时代说话的对象，也就是主工作的对象。我们永远不能把主的话和主的工作分开。主怎么说话，事就怎么成就；主的说话就等于主的工作。所以那灵对召会说话，就等于主对召会工作。事实上，那灵说话乃是说到主的工作。

启示录从四至二十章乃是一段插进来的话。在头三章，乃是对召会的简单说明，但是宇宙间还有许多的故事，所以需要有一段插进来的话。圣经给我们看见，宇宙是

these three items; it ends with the church, that is, with the New Jerusalem as the consummation of the church.

Therefore, we have a very clear picture. Our vision has been not only enlarged and advanced but also strengthened and brightened. The two ends of the Bible are Christ and the church, and the process in between is the Spirit and life. During the period from the Lord Jesus' death, resurrection, ascension, and enthronement to His second coming, the whole universe is altogether a matter of the Spirit and life to us. Our salvation, our growth, our transformation, and our maturity in Christ are all matters of the Spirit and life. Therefore, the Bible is not a book merely about human history, the creation of the heavens and the earth, or much less morality and ethics. The Bible is a book concerning Christ, the Spirit with the human spirit, life, and the church. Christ is the initiation, the church is the consummation, and the process is the Spirit and life.

THE OUTLINE OF REVELATION

There are two books in the Bible which speak specifically concerning the church. One is Ephesians and the other is Revelation. Ephesians shows us the origin and the existence of the church. It tells us how the church is produced, how the church should have its living, and how it passes through a process. Nevertheless, the book of Ephesians does not show us the conclusion of the church. The conclusion of the church is in Revelation.

Throughout the generations, most Bible scholars and teachers have given people the impression that Revelation speaks only about the seven seals, the seven trumpets, the seven bowls, a dragon, and several beasts, the most dreadful one having seven heads and ten horns. Furthermore, they say that Revelation speaks about Hades, the lake of fire, and the last judgment. However, if we study Revelation carefully, the impression we receive of chapter one is that of the seven golden lampstands, signifying the seven churches. Then in chapters two and three we see the seven epistles written to the seven churches—one epistle to each church respectively. This proves that the first three chapters of Revelation speak emphatically concerning the churches. They show us that the churches as the golden lampstands before God are the objects of the Lord's speaking in this age, the objects of the Lord's work. We can never separate the Lord's speaking from the Lord's work. Whatever the Lord speaks shall be done. The Lord's speaking equals the Lord's work. Therefore, the Spirit's speaking to the churches equals the Lord's working on the churches, and the Spirit's speaking concerns the Lord's work.

In Revelation, the section from chapters four through twenty is an insertion. The first three chapters are a simple explanation concerning the church. However, there are many other stories in the universe. The Bible shows us that the universe is divided into three

分三层的：天上、地上、地底下。（腓二 10～11。）在天上，有撒但抵挡神的工作；在地上，有堕落的人悖逆翻腾；不仅如此，启示录也给我们看见，在地底下，无底坑里也不安静，敌基督的灵等待机会要推翻神的政治。所以整个宇宙的三层都是混乱不平的。

启示录并没有说到召会的产生，那在以弗所书里已经讲过了。启示录一开始就给我们看见，召会已经存在了，如同金灯台在照明，照耀在这黑暗的世代里。但是在这段照耀的期间，召会并非一直正常，乃是不太正常的；所以需要大祭司，就是人子耶稣基督，行走在金灯台中间，整理修剪金灯台。这与旧约的预表相符。在旧约，祭司每天早晚都要到圣所里整理修剪金灯台，就是清理蜡花、修剪烧黑的灯芯、添上新油。在启示录头三章，耶稣基督这位大祭司就来清理金灯台，剪除焦黑的灯芯，并且供应新油。所以七封书信都是在除蜡花、剪灯芯，好使七盏灯都正常放光照明。但是除了召会，宇宙间天上、地上、地底下还是翻腾不安，所以需要有四至二十章这一段插进来的话，好对付并清理这些事。

启示录四章给我们看见，神坐在宝座上。不管天上、地上、地底下怎么喧闹，都不能推翻天上的宝座。神仍然高高坐在宝座上，在那里掌理一切。祂要对付一切的背叛：天上的背叛、地上的背叛、和地底下的背叛。末了祂要对付背叛的首领，就是撒但魔鬼，古蛇大龙。到了二十章，神要把撒但那大龙先捆起来，扔到无底坑一千年。一千年满了，再稍微释放他，他就背叛得更厉害。至终，神要把他捉住，扔到火湖里，完全结束他。这样，宇宙间一切消极的事，无论是天上、地上、地底下的，要一概清除到火湖里；然后新天新地要产生出来。

到了启示录二十一至二十二章，在新天新地里，启示又回到召会；但这时乃是说到召会的集大成。在新天新地里，召会乃是一个集大成，就是新耶路撒冷。召会在旧天旧地里不过是小型的新耶路撒冷，到了新天新地里就是终极完成的新耶路撒冷。这就是启示录里的召会。

levels: heaven, earth, and under the earth (Phil. 2:10). In heaven, there is Satan resisting God's work; on earth, there are fallen men rebelling in an uproar. Furthermore, Revelation shows us that under the earth, in the abyss, there is no serenity. The spirit of Antichrist is awaiting the opportunity to overthrow God's governmental administration. Therefore, all the three levels in the universe are chaotic and in upheaval and unrest.

Revelation does not speak of the producing of the church. This was spoken of in Ephesians. From the very beginning of Revelation, we can see that the churches are already existing as the golden lampstands illuminating and shining in this dark age. However, during this period of shining, instead of always remaining normal, the church has become somewhat abnormal. Therefore, there is the need of the High Priest—the Son of Man, Jesus Christ—to walk in the midst of the golden lampstands, tending and trimming the golden lampstands. This corresponds with the type in the Old Testament. In the Old Testament, the priests had to enter the Holy Place every morning and evening to tend and trim the golden lampstands, that is, to clear out the wax, trim the charred wick, and add fresh oil. In the first three chapters of Revelation, Jesus Christ as the High Priest is there to tend the golden lampstands by trimming the charred wick and supplying fresh oil. All the seven epistles are there to clear up the wax and trim the charred wick so that the seven lampstands can all shine forth and illuminate in a normal way. Thus, there is the need of the insertion from chapters four through twenty to deal with and clear up these things.

Revelation 4 shows us that God is sitting on the throne. Regardless of the uproar in heaven, on earth, and under the earth, nothing can overthrow the throne in heaven. God is still sitting high up on the throne, having everything under control. He will deal with all the rebellions: the rebellion in heaven, the rebellion on earth, and the rebellion under the earth. Finally, He will deal with the leader of the rebellions, that is Satan, the devil, the ancient serpent, the great dragon. In chapter twenty God first binds Satan, the great dragon, and casts him into the abyss for a thousand years. At the end of the thousand years, Satan will be temporarily released, and he will rebel even more. Eventually, God will capture him and cast him into the lake of fire to utterly terminate him. In this way, all the negative things in the universe, whether in heaven, on earth, or under the earth, will be swept into the lake of fire. Then the new heaven and the new earth will be brought forth.

In Revelation 21 to 22, concerning the new heaven and the new earth, the revelation is once again on the church. However, what we see now is the aggregate of the church. In the new heaven and the new earth, the church is an aggregate—the New Jerusalem. The church in the old heaven and old earth is only a miniature of the New Jerusalem, but in the new heaven and the new earth we see the ultimate consummation of the New Jerusalem. This is the vision of the church in Revelation.

因此，我们不该受传统基督教的影响。我们必须清楚，启示录就是讲召会。头三章讲召会在旧天旧地里怎样是金灯台发光照耀，末二章讲召会在新天新地里怎样得着终极完成。旧天旧地乃是黑夜，新天新地，才是真正的白昼。旧天旧地乃是漫漫长夜；召会在漫漫长夜中，就是一盏金灯台。因此，启示录头三章给我们看见，在旧天旧地的黑夜里，召会乃是金灯台，度过旧天旧地的漫漫长夜。接着就有十七章插进来的话，告诉我们在这漫漫长夜中，神怎样在宝座上掌理一切，要把一切都清理干净。神用七印、七号、七碗作审判，来清理扫除整个宇宙；末了就把一切都清理到火湖里。这样，全宇宙就都清理干净。然后在末二章，天地都被更新，成了新天新地；那时召会不再仅仅是金灯台，乃是一座圣城，新耶路撒冷。这就是整卷启示录的纲要。

福音书里的召会

新约里关于召会的经节，都非常奥妙。圣经并非一本平凡的书；圣经里关于召会的经节，更是不平凡。在马太十六章十六至十八节，先是彼得认识主耶稣是基督，是活神的儿子；接着主就告诉他：“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。”这磐石不仅指基督，也指彼得从父所领受关于基督的启示。所以这段经节非常奥妙，几乎没有人能讲透。

哥林多前书里的召会

林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这里的基督直译为那基督，指团体的基督。这就是说，身体成为基督了。十三节接着说，“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”很少基督徒领会，他们在圣灵里受浸，乃是浸成一个身体。信徒借着水受浸，不仅是在那灵里浸入基督，浸入基督的死，浸入三一神的

Therefore, we should not be influenced by traditional Christianity. We should be clear that Revelation speaks of the church. The first three chapters tell us how the church shines forth as a golden lampstand in the old heaven and old earth. The last two chapters tell us how the church is consummated in the new heaven and new earth. The old heaven and old earth may be compared to the night, whereas the new heaven and new earth are the real day. The old heaven and old earth are a long, dark night, and in this long stretch of night the church is a golden lampstand. The first three chapters of Revelation show us how the church as the golden lampstand passes through the long, drawn-out night of the old heaven and old earth. Then the insertion of seventeen chapters follows, telling us how in this long stretch of night God on the throne is taking care of everything in order that all things can be cleared up properly. God uses the seven seals, seven trumpets, and seven bowls as judgments to clear up the whole universe, and eventually everything negative is cleared up and swept into the lake of fire. In this way, the whole universe is cleared up and purged. Then, in the last two chapters, the old heaven and old earth are renewed into the new heaven and new earth. At that time, the church will be not only a golden lampstand but also a holy city, the New Jerusalem. This is the outline of the entire book of Revelation.

THE CHURCH IN THE GOSPELS

The verses in the New Testament concerning the church are very mysterious. The Bible is not an ordinary book, and the verses in it concerning the church are even more extraordinary. In Matthew 16:16-18, Peter first had the realization that the Lord Jesus is the Christ, the Son of the living God. Then, immediately afterwards the Lord told 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.” This rock refers not only to Christ but also to the revelation concerning Christ which Peter received from the Father. That is why this portion of the Scripture is so mysterious that almost no one can expound it thoroughly.

THE CHURCH IN 1 CORINTHIANS

First Corinthians 12:12 says, “For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” The Christ, which is a literal translation, refers to the corporate Christ. This means that the Body has become Christ. Verse 13 goes on to say, “For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” Very few Christians realize that when they were baptized in the Holy Spirit, they were baptized into one Body. The believers are baptized through water and in the Spirit not only into Christ, the death of Christ, and the name of the Triune God, but also into the

名，更是浸入基督的身体。我们原来是单独、散漫的；但主耶稣把我们浸在圣灵里的时候，祂那个浸就把我们浸成一个身体，我们就不再单独，而是身体上的肢体了。

照林前十二章的启示，我们都在基督的身体里作肢体。但是常常我们这些肢体就喜欢单独，不喜欢在身体里。这是何等的可怜，又是何等的走样。如果有人申言，只有一张口起来申言，其他的肢体坐着，那是多么可怕的事。但这正是一般基督徒，甚至我们中间的光景。我们都承认，我们是基督的肢体。有时我们还会说，不要分彼此，我们都是肢体，要彼此相爱。但无论怎么爱，我们若不是活在身体里，那个爱只是在言语和舌头上的。我们的眼睛真需要被开启，看见我们不能单独，必须在身体里，才有彼此相爱的实际；各个肢体只有正确的安置在身体里，才能有真实的美丽和吸引。

所以说到召会，我们必须注意召会的一。没有一，就没有召会，因为召会乃是一个身体。身体乃是一个；没有一，就没有身体。今天有许多基督徒说，眼光不要狭隘，也不要分门别类，乃要彼此相爱。但是除非我们合在一起，是在一的里面，否则无法彼此相爱。要彼此相爱，除非在身体里，在一里。在身体里，就是不爱也彼此相爱了。

我得救时，牧师就告诉我基督徒应当分门别类。那时烟台人口有二十五万；那位牧师说，“烟台若只有一个教会，就如一栋大房子在夜里只有一盏电灯，怎么照也照不明，所以需要多几盏灯。现在烟台有八个公会，就是有八盏灯。若有更多盏灯，那岂不更好？所以我们应当多分几个。”这是基督教的分裂哲学，分门别类的哲学。今天许多基督徒称义分门别类，还自认心胸宽大。曾有一班人从我们中间出去，因为他们说，他们要宽大，要包括所有的基督徒。结果他们连自己人也不能包容，都是分而又分。基督徒分裂、分门别类，实在不是一件荣耀的事，乃是一件羞耻的事。

曾有人说，到美国的华人，有两种行业生意最兴隆，就是开餐馆和办教会，都是只要全家一起动手就能作的

Body of Christ. We were individual and scattered, but when the Lord Jesus baptized us in the Holy Spirit, He baptized us into one body. We are no longer individuals but members of the Body.

According to the revelation in 1 Corinthians 12:12, we are all members of the Body of Christ. Yet, as the members we often like to be alone; we do not like to be in the Body. How pitiful and distorted this is! It would be awful if, when someone prophesies, only his mouth rose to prophesy and the rest of his body remained seated. Nevertheless, this is comparable to the situation among most Christians, even among us. We all acknowledge that we are members of Christ. Sometimes we even say that we should share everything with one another, we are all members, and we have to love one another. However, no matter how much we love, if we do not live in the Body, our love is merely in word and in tongue. Our eyes truly need to be opened to see that we cannot be individualistic. Rather, we must be in the Body to have the reality of loving one another. Only when each member is properly placed in the Body can there truly be a lovely and attractive situation.

Therefore, in speaking of the church, we must pay attention to the oneness of the church. Without oneness, there is no church, for the church is one Body. The Body is one, and without oneness, there is no Body. Today many Christians say that we should not have a narrow view or be sectarian but should simply love one another. However, unless we are joined together in oneness, there is no way for us to love one another. We cannot love one another except in the Body, in oneness. In the Body, we spontaneously love one another.

When I was saved, a pastor told me that Christians should be divided. At that time the population in Chefoo was about 250,000. That pastor said, “If there is only one church in Chefoo, this is like having only one electric lamp in a big house at night. No matter how much the lamp shines, the house will still be poorly illuminated. Therefore, there is the need for more lamps. At present there are eight denominations in Chefoo. This means that there are eight lamps. Wouldn’t it be better to have more lamps? That is why we should be divided into more groups.” This is Christianity’s schismatic philosophy, a philosophy of division. Today many Christians justify division and in doing so consider themselves to be broad-minded. A certain group of people left us because they said they desire to be broad to include all Christians. Eventually, however, they could not even tolerate their own people and have been divided over and over again. It is truly not a glorious matter for Christians to be divided and schismatic. Rather, it is a shameful thing.

Someone once commented that among the Chinese who come to the United States, two lines of business have been the most prosperous. One is to open a restaurant, and the other is to set

事业。因着移民法的修改，移民到美国的华人越来越多，各地的华语教会如雨后春笋般成立，好像教会市场。但是主的恢复有清楚的亮光；我们越走里面越明亮，越走眼睛也越被开启，越走越相信我们是走在主的心意里。召会乃是基督的身体；基督怎样只有一位，召会也照样只该有一个。一个头有三个身体是怪物；基督的身体不是怪物，乃是新人，所以只有一个身体。林前十二章十二至十三节清楚的启示，我们众人虽多，仍是一个身体；并且我们都是在一位灵里受浸，成了一个身体。既是一个身体，就不该有分门别类的事，却要在身体里彼此相顾。（25。）

以弗所书里的召会

以弗所一章二十二至二十三节说，基督被高举作了万有的头，并且是向着召会作万有的头。这指明祂作万有的头是与召会有关，是为着召会的。召会乃是祂的身体，是那在万有中充满万有者的丰满。

五章二十五至二十七节说，基督爱召会，为召会舍了自己；并且祂不只流宝血洗净我们的罪，还用祂话中的水洗涤我们，使我们成为荣耀的召会。我们已经看见，灵与话就是一，并且话就是灵。所以话中的水就是话中的灵。主用话中的灵，把召会洗净。这个洗净不像宝血的洗净；宝血是洗净客观的罪恶污秽，水是主观的洗净我们的斑点和皱纹。斑点属于天然的生命，是天然生命受伤所留下的痕迹；皱纹与老旧有关。因此，斑点和皱纹是宝血所洗不掉的，只有主话中的水，就是生命的灵，在我们里面运行，才能洗涤更新。主除去斑点和皱纹，不是作整容家割除，乃是作营养师喂养，以新陈代的方式除去斑点和皱纹。主用祂话中的水，把召会里受过伤的斑点和老旧的皱纹都洗掉，就使召会成为一个荣耀、圣别、没有瑕疵的召会。

二十八至三十二节说，我们都是基督的肢体。每一个人都是顾到自己，顾惜自己的身体，不会恨恶；基督也是同样的保养顾惜召会，就是祂的身体。夫妻乃是这样一个预表；所以丈夫要爱自己的妻子，如同爱自己的身体；

up a church. Both of these enterprises can be carried out by the whole family laboring together. Because of amendments to the immigration laws, more and more Chinese have immigrated to the United States. Chinese-speaking churches have mushroomed in every place so that there seems to be a “church market.” The Lord’s recovery, on the other hand, has the clear light. The more we go on in this way, the more we are clear within, the more our eyes are opened, and the more we believe we are walking in the Lord’s intention. The church is the Body of Christ. As there is only one Christ, so there should be only one church. One head with many bodies is a monster. The Body of Christ is not a monster but the new man. Therefore, there is only one Body. First Corinthians 12:12-13 clearly reveals that although we are many, we are still one Body. Moreover, we have been baptized in one Spirit into one Body. Since the Body is one, there should be no division. Rather, we should have the same care for one another in the Body (v. 25).

THE CHURCH IN EPHESIANS

Ephesians 1:22-23 says that not only has Christ been exalted to be Head over all things, He is also Head over all things to the church. This indicates that His being Head over all things is related to the church and is for the church. The church is His Body, the fullness of the One who fills all in all.

In 5:25-27 the apostle tells us that Christ loved the church and gave Himself up for her. Furthermore, not only did He shed His precious blood to cleanse us from our sins, but He also cleanses us by the washing of the water in His word that we may become a glorious church. As we have seen, the Spirit and the word are one, and the word is the Spirit. Therefore, the water in the word is the Spirit in the word. The Lord washes the church with the Spirit in the word. This washing is different from the washing of the precious blood. The precious blood washes away our sins and filthiness objectively, whereas the water washes away our spots and wrinkles subjectively. Spots, which are of the natural life, are scars left by the wounded natural life, whereas wrinkles are related to oldness. Hence, spots and wrinkles cannot be cleansed by the precious blood. Only the water in the Lord’s word, the Spirit of life operating within us, can wash away our spots and wrinkles and replace them with something new. The Lord does not perform an operation, like a plastic surgeon does, to remove our spots and wrinkles. Instead, He nourishes us as a nutritionist and removes our spots and wrinkles by the way of metabolism. The Lord uses the water in His word to cleanse the church of the spots from former wounds and the wrinkles due to oldness, thus making the church a glorious church, holy and without blemish.

Verses 28-32 say that we are all members of Christ. Everyone cares for his body and cherishes, rather than hates, his own body. In the same manner, Christ nourishes and cherishes the church, which is His Body. Husbands and wives are a type of Christ and the church. Therefore, husbands must love their wives as their own bodies. For this cause a

为这缘故，人要离开父母，与妻子联合，二人成为一体。照样，基督与召会不仅是一灵，（林前六 17，）并且是成为一体，（弗一 22～23，）如同丈夫与妻子成为一体所表征的；所以保罗说，这是指着一个极大的奥秘——基督与召会说的。（五 31～32。）

提摩太前书里的召会

提前三章十五节说，召会是活神的家，是真理的柱石和根基。这就是说，神乃是主观的活在召会里，并且在召会中生活、行动、工作；召会乃是柱石和根基，托住、担负、并见证这一切关乎基督与召会的真实事物。所以十六节说，这乃是大哉！敬虔的奥秘！就是神显现于肉体。

启示录里的召会

启示录头三章启示，召会在地方上乃是一地一个召会。七个召会乃是在七个地方上的金灯台。召会里面需要灵，外面需要有一个实际的地方显出。在一章十一节，主耶稣嘱咐使徒约翰，要把他所看见的写下来，寄给七个召会，“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。”如果只有一个召会，一个联合会，只要写一封信就可以了。但这里希腊文的“给”是每个地方用一次，并且二至三章证明，的确有七封书信分别写给七个召会，不是一封总信写给七个地方。这指明七个召会没有成立一个联合会，乃是分别在七个地方上的召会。所以在一章十二节和二十节，主耶稣就告诉约翰，七个金灯台就是七个召会。这给我们看见，召会乃是一地一会，并且每个地方召会就是一个金灯台。

至终，在启示录末了两章，就有召会的终极出现，新耶路撒冷。这座新耶路撒冷城，是建造在一座金山上；这金山的顶点乃是神和羔羊基督的宝座，在那里神是光，羔羊基督作灯，所以这金山也就是终极完成的金灯台，将神照耀出去。在今世，召会是出现在各地方，在每个地方作金灯台；在永世，召会只有一个，就是新耶路撒冷作独一的金灯台。这真是奥秘至极。

这个新耶路撒冷，乃是以金山为基础，用宝石建造的；周围有十二个城门，每一个门是一颗珍珠；墙和根基是

man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh. In like manner, Christ and the church not only are one spirit (1 Cor. 6:17) but also have become one Body (Eph. 1:22-23), as typified by a husband and a wife becoming one flesh. That is why Paul said that he spoke this with regard to the great mystery—Christ and the church (5:31-32).

THE CHURCH IN 1 TIMOTHY

First Timothy 3:15 says that the church is the house of the living God, the pillar and base of the truth. This means that God lives subjectively in the church, and He acts, moves, and works in the church. The church, which is the pillar and base of the truth, holds, bears, and testifies all the real things concerning Christ and the church. Therefore, verse 16 says that the mystery of godliness is great, that is, that God was manifested in the flesh.

THE CHURCH IN REVELATION

The first three chapters of Revelation reveal that while the church is on earth, there is only one church in each locality. The seven churches are golden lampstands in seven localities. Within, the church needs the Spirit, and without, it needs a practical expression in localities. In 1:11, the Lord Jesus charged the apostle John to write what he saw 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.” Had there been only one federated church, one epistle would have been sufficient. However, the Greek word for to is used before every place named. Moreover, chapters two and three prove that there were definitely seven epistles written to seven churches respectively, not one general epistle to seven places. This indicates that the seven churches did not form a federation; they were churches in seven different places. Therefore, in 1:12 and 20 the Lord Jesus told John that the seven golden lampstands are the seven churches. This shows us that there is one church in one locality and that each local church is a golden lampstand.

Eventually, in the last two chapters of Revelation there is the ultimate manifestation of the church—the New Jerusalem. This city, the New Jerusalem, is built as a golden mountain, on the top of which is the throne of God and of the Lamb. There, God is the light, and the Lamb, Christ, is the lamp. Therefore, this golden mountain is the ultimate consummation of the golden lampstand shining forth God. In this age, the church appears in every place as a golden lampstand in each locality. In eternity, the church is only one, as the New Jerusalem, the unique golden lampstand. This is indeed very mysterious.

This New Jerusalem, with the golden mountain as its base, is built with precious stones. There are twelve gates all around, and each gate is a pearl. The wall as well as the

碧玉和宝石建成的；城中有个宝座，从宝座出来一条街道，盘旋经过十二门；街道当中流着一道源自宝座的生命水河；在河的两边长着生命树。我们把这幅图画仔细研究，好好的祷读，消化到里面，我们的眼睛就会得开启，清楚看见召会是什么。

关于召会的结论

召会与基督的关系

召会是出于基督，经过圣灵，并在于生命。所以召会乃是基督、那灵、生命的产品。首先我们要认识召会与基督的关系。

第一，召会是在基督里，出于基督的，正如夏娃是出于亚当的。神只创造了亚当；亚当被造出来后，神就说，那人独居不好。这就是说，神自己也觉得缺了什么；于是神使亚当沉睡，然后从他肋旁拿出一条肋骨，建造成一个女人。这表征召会乃是从基督的肋旁出来的。当主耶稣被钉十字架时，祂的肋旁被扎，流出血和水来。（约十九 34。）血是为着救赎，为着买召会（徒二十 28）并对付罪；（约一 29，来九 22；）水乃是为着分赐生命，为着产生召会（弗五 29～30）并对付死。（约十二 24，三 14～15。）所以这证明召会是出于基督的。

第二，召会是本于基督的。召会既是出于基督，也就本于基督。出于是指源头，本于是指素质。夏娃的素质和亚当是一样的，一点也没有差别，因为夏娃是本于亚当的，是亚当的一条肋骨建造成的。所以夏娃不只是出于亚当，也本于亚当。照样，召会不只是出于基督，也是本于基督；召会的素质，一点不差的就是基督自己。（西三 11。）

第三，召会是联于基督的。召会与基督的联合，不仅像夫妻配偶，更是如身体和头的联结。夫妻虽然联合，还是有所分开的；但头与身体是无法割分的，一割分就了了。这也就是说，召会与基督的联结，乃是生命的联结，而不是组织的结合。一个桌子是一块块的木头联结成的，是组织起来的；但身体和头的联结不是组织的结合，乃是生机的联结。

foundation are built with jasper and precious stones. Within the city, there is a throne, out of which comes a street which passes by the twelve gates in a spiraling manner. In the middle of the street flows a river of water of life which proceeds out of the throne, and on the two sides of the river grows the tree of life. If we study this picture in detail and pray-read and digest it thoroughly, our eyes will be opened to clearly see what the church is.

THE CONCLUSION CONCERNING THE CHURCH

The Relationship between Christ and the Church

The church comes out of Christ, through the Spirit, and by life. Therefore, the church is a product of Christ, the Spirit, and life. First of all, we need to know the relationship between Christ and the church.

The church is in Christ and comes out of Christ, as Eve came out of Adam. God created only Adam, but after Adam was created, God said that it was not good for the man to dwell alone. This indicates that God Himself felt a lack. Therefore, God caused Adam to fall into a deep sleep and took a rib from his side to build it into a woman. This signifies that the church came out of the side of Christ. When the Lord Jesus was crucified, His side was pierced and out came blood and water (John 19:34). Blood is for redemption, to deal with sins for the purchasing of the church (John 1:29; Heb. 9:22; Acts 20:28). Water is for imparting life, to deal with death for the producing of the church (John 12:24; 3:14-15; Eph. 5:26-30). This proves that the church comes out of Christ.

Second, the church is of Christ. Since the church is out of Christ, it is also of Christ. Out of denotes the source, whereas of denotes the essence. The essence of Eve was the same as that of Adam; there was no difference in essence because Eve was of Adam, being built with a rib of Adam. Therefore, Eve was not only out of Adam but also of Adam. In like manner, the church is not only out of Christ but also of Christ. The essence of the church is nothing other than Christ Himself (Col. 3:11).

Third, the church is joined to Christ. The union of the church with Christ is not only like the joining of a wife to a husband, but even more like the union of a body with a head. Even though a couple may be joined, they are still somewhat separate, but a head and a body cannot be divided because once they are divided, they are finished. This means that the union of the church with Christ is an organic union, not an organizational association. A table is made up of pieces of wood joined together; this is organizational. However, a head and a body are joined together not organizationally, but organically.

第四，召会是基于基督的。主耶稣说，祂要把祂的召会建造在这磐石上，（太十六 18，）这磐石指基督，也指关于基督的启示。这就是说，基督是召会的根基，召会是以基督作起点。基督乃是召会的独一根基。（林前三 10。）因此，召会是出于基督，本于基督，联于基督，也基于基督。

召会与那灵的关系

我们也需要看见召会与那灵的关系。按照圣经，第一，召会是浸于那灵，在那灵里浸成一个身体的。（林前十二 13。）第二，召会是饮于圣灵。第三，召会是活于那灵。第四，召会是显于那灵。

召会一面是出于基督，本于基督，联于基督，基于基督；另一面是在那灵里受浸，成为一个身体，且都饮于这一位灵。浸是我们浸到灵中，饮是灵浸到我们里面。中国的南京、扬州一带有句俗话：“早晨皮包水，晚上水包皮。”早晨坐在茶楼饮茶，那是皮包水；晚上到澡池里泡澡，是水包皮。那是当地人健康的秘诀。基督徒若要健康，就也需要有皮包水，水包皮。先是水包皮，在圣灵里受浸；然后皮包水，时时饮于圣灵。这样，我们的生活就在灵里了。一活在灵里，结果基督就彰显出来。这就如启示录所说，金灯台有七盏灯，这七盏灯就是金灯台的彰显；这也就是那灵的彰显，因为七盏灯就是七灵。（四 5。）因此，召会是浸于灵、饮于灵、活于灵、也显于灵。

召会与生命的关系

我们还需要看见召会与生命的关系。第一，召会是神所重生的，有重生的生命。召会是生命的，因为召会的每个肢体都是神所重生的。我年轻时，至少有两本书告诉我，重生就是更新，已往一切比如昨日死，今后一切比如今日生。我无法接受这种说法。直到一九五四年，我读到史百克弟兄的书，他说，重生就是在人的生命之外，再得着神的生命。在那一天，我才真正清楚认识什么是重生。重生就是在人的朴素克生命之外，再得着神的泰厄生命。

Fourth, the church is based upon Christ. The Lord Jesus said that He would build His church upon “this rock” (Matt. 16:18). This rock refers to Christ and also to the revelation concerning Christ. This means that Christ is the foundation of the church and that the church takes Christ as its starting point. Christ is the unique foundation of the church (1 Cor. 3:10-11). The church is out of Christ, of Christ, joined to Christ, and based upon Christ.

The Relationship between the Church and the Spirit

We also need to see the relationship between the church and the Spirit. According to the Bible, the church is first baptized in the Spirit into one Body (1 Cor. 12:13); second, the church is given to drink the Spirit; third, the church lives in the Spirit; and fourth, the church is for the manifestation of the Spirit.

On the one hand, the church is out of Christ, of Christ, joined to Christ, and based upon Christ. On the other hand, the church is baptized in the Spirit into one Body and is given to drink this one Spirit. To be baptized is to be immersed in the Spirit; to drink is to have the Spirit saturating us within. In the area around Nanking and Yangchow in China, there is a saying: “In the morning, the skin wraps the water; at night, the water wraps the skin.” When a person sits in the tea house in the morning drinking tea, that is the skin wrapping the water; when he goes to soak himself in a bath at night, that is the water wrapping the skin. This is the local people’s secret to health. For a Christian to be healthy, there is also the need to have “the skin wrapping the water” and “the water wrapping the skin.” First, it is the “water wrapping the skin,” that is, to be baptized in the Holy Spirit. Then, it is the “skin wrapping the water,” that is, to drink the Holy Spirit moment by moment. In this way, our living is in spirit. Once we live in spirit, the issue is that Christ is expressed. This is similar to what Revelation says concerning each golden lampstand having seven lamps. The seven lamps are the expression of the golden lampstand; this is the manifestation of the Spirit because the seven lamps are the seven Spirits (Rev. 4:5). Therefore, the church is baptized in the Spirit, is given to drink the Spirit, lives in the Spirit, and is for the manifestation of the Spirit.

The Relationship between the Church and Life

We also need to see the relationship between the church and life. First, the church has been regenerated by God and possesses the regenerated life. The church is of life because every member of the church has been regenerated by God. When I was young, at least two books told me that regeneration is simply a renewal, that “everything in the past died yesterday, and everything henceforth is born today.” I could not accept this saying. In 1954, I came across a book by Brother T. Austin-Sparks, in which he said that regeneration is to have God’s life in addition to our human life. That was the day I became truly clear about what regeneration is. Regeneration is to receive another life, God’s zoe life, in addition to man’s psuche life.

就神的生命这一面来说，若没有得着基督，就没有得着生命。所以约壹五章十二节说，“没有神的儿子，就没有生命。”因为神的儿子就是这个奏厄生命。（约十一25，十四6，西三4。）一有了奏厄生命，我们就重生了。从母腹生出来，乃是第一次出生，使我们得着朴宿克生命，就是人的生命。相信主耶稣而从神生，乃是重生，使我们得着奏厄生命，就是神的生命。所以召会是出于奏厄生命的。

第二，召会是长大于生命的。新约里多次讲到长大的事，就如达到长成的人，（弗四13，）以神的生长而长大，（西二19，）满有基督丰满身材的度量，（弗四13，）身体渐渐长大（16）等。这都是指着奏厄生命在我们里面的长大。当神的生命在我们里面长的时候，我们就在这个生命里长大，以致达到成熟，达到基督丰满之身材的度量。

第三，召会是变化于生命的。生命要长大，必定要有变化。一朵花长出来，那也就是它的变化。花种原来不好看，越长就越象样，越长就变化得越美丽。小孩子天天都在长，也天天都在变，越变越大，越变也越成熟。长了就是变了。我们在奏厄生命里，不是越长越糟，不是越变越坏，乃是越长越壮，越变越新，甚至返老还童。所以我们是出生于生命，长大于生命，也变化于生命。

第四，召会乃是建造于生命。没有奏厄生命，召会就没有建造。人天然的生命是分裂的，是单独的，是不喜欢建造的。但奏厄生命是喜欢建造的。唯有奏厄生命，能使我们同被建造。

此外，召会在宇宙中是独一的，却也是在地方上出现的。虽然每个地方都有一个召会，但是仍然是一个召会。因此，召会的内容就是基督、那灵、生命，召会的出现就是一地一会。我们如果真的爱主，就要在生命里长大，凭灵而活，并且活在基督里。结果，我们就能在一地一地显为召会，如同发光照耀的金灯台，作三一神的彰显。终极完成就是新耶路撒冷。这就是召会。

李常受弟兄于主后一九八四年二月五日讲于美国加州安那翰

If we do not have Christ as God's life, we do not have life. Therefore, 1 John 5:12 says, "He who has the Son has the life; he who does not have the Son of God does not have the life." Since the Son of God is this zoe life (John 11:25; 14:6; Col. 3:4), once we have the zoe life, we are regenerated. Being born from our mother's womb was our first birth for us to receive the psuche life, which is the human life. When we believed in the Lord Jesus, we were born of God. That was our regeneration for us to receive the zoe life, which is the life of God. Hence, the church is out of the zoe life.

Second, the church grows in life. The matter of growth is mentioned many times in the New Testament, such as arriving at a full-grown man, at the measure of the stature of the fullness of Christ (Eph. 4:13), the growth of the Body (v. 16), and growing with the growth of God (Col. 2:19). All these refer to the growth of the zoe life in us. When the life of God grows in us, we grow in this life unto maturity and arrive at the measure of the stature of the fullness of Christ.

Third, the church is transformed in life. When life grows, there is transformation. When a flower blossoms, that is its transformation. Initially, flower seeds are not pretty, but the more they grow, the better they look and the more they are transformed to be beautiful. Children grow and change daily so that they become bigger and more mature. To become grown-up is to be changed. In the zoe life, we do not grow worse or change for the worse. Rather, we grow stronger and become newer, even rejuvenated. Therefore, we are born of life, grow in life, and are transformed in life.

Fourth, the church is built in life. Without the zoe life, there is no building of the church. The natural human life, being divisive and individualistic, does not care for building. However, the zoe life likes the building. Only the zoe life can cause us to be built together.

Furthermore, the church is unique in the universe, though it also appears in localities. Although there is one church in each locality, there is still only one church. Therefore, the contents of the church are Christ, the Spirit, and life, and the appearance of the church is one church in one locality. If we truly love the Lord, we must grow in life, live by the Spirit, and live in Christ. Eventually, we are manifested as the church in every locality to be the expression of the Triune God as the shining golden lampstands, the ultimate consummation of which is the New Jerusalem. All the above items comprise the church.