

2241 神生机救恩的秘诀—— “那灵自己同我们的灵”

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◎简介

全书共六章，论到重生的秘诀、喂养和圣别的秘诀、更新和变化的秘诀、建造的秘诀、模成和得荣的秘诀、神生机救恩中加强之工作的秘诀。

说 明

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THE SECRET OF GOD'S ORGANIC SALVATION: “THE SPIRIT HIMSELF WITH OUR SPIRIT”

PREFACE

This book is composed of messages given by Brother Witness Lee in Anaheim, California on May 24-27, 1996.

CONTENT

- 1. The Secret of Regeneration
- 2. The Secret of Feeding and Sanctification
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第一章

重生的秘诀

纲 目

壹 神圣三一对失丧罪人的寻找：

- 一 神圣三一的第二者—子，在失丧的罪人外面，在十字架上，客观的来寻找他们，如同牧人寻找迷羊—路十五 4。
- 二 然后，神圣三一的第三者—灵，在失丧的罪人里面，用光照的话，在他们心中，主观的来寻找他们，如同妇人点灯，寻找失落的银币—路十五 8。
- 三 这是那灵初步的圣别，把失丧的罪人从所有其他的人中间分别出来，使其向神悔改，好接受基督的救赎—彼前一 2；见第二篇第贰大点第一中点的第 1 小点。

贰 神生机救恩的第一段—重生的秘诀：

- 一 那将失丧的罪人圣别出来，叫他们悔改的实际的灵，来使罪人知罪自责：
 - 1 为着来自亚当的罪。
 - 2 为着出于基督的义。
 - 3 为着属于撒但的审判—约十六 8～11。
- 二 使他们从以下二者得以重生：
 - 1 水（受浸的水表征死）。

CHAPTER ONE

THE SECRET OF REGENERATION

OUTLINE

I. The Divine Trinity's seeking of the lost sinners:

- A.The Second of the Divine Trinity, the Son, came to seek the lost sinners outside of them objectively on the cross, as a shepherd seeks his lost sheep— Luke 15:4.
- B.Then the Third of the Divine Trinity, the Spirit, comes to seek the lost sinners with the enlightening Word within them subjectively in their heart, as a woman seeking her lost coin by lighting a lamp—Luke 15:8.
- C.This is the initial sanctification of the Spirit to separate a lost sinner from among all the others unto repentance to God for the receiving of Christ's redemption—1 Pet. 1:2; see Chapter Two, point II.A.1.

II. The secret of regeneration—the first section of God's organic salvation:

- A.The Spirit of reality, who has sanctified the lost sinners unto repentance, comes to convict the sinners:
 - 1.Concerning sin, which is from Adam.
 - 2.Concerning righteousness, which is of Christ.
 - 3.Concerning judgment, which belongs to Satan— John 16:8-11.
- B.That they may be born anew of:
 - 1.Water (the water of baptism signifying death).

2 在他们那被复活的基督所点活之灵里的那灵（祂已将罪人从其余的人中间圣别出来，并且祂就是复活的实际）——约三 3, 5。

三 借着基督的复活，使祂将神圣的生命分赐到他们里面作权柄，叫他们成为神亲生的儿女，作祂的种类——彼前一 3，约一 12～13。

解释：

当基督复活时，祂所有的信徒，就是神所拣选并赐给祂的人，全都包括在祂里面。因此他们都与祂一同复活，（弗二 6，）并借着祂得了重生，使他们得着永远的生命作权柄，成为神的儿女，作祂的种类。

四 这就是“从那灵〔神的灵〕生的，就是灵〔罪人重生的灵〕”——约三 6 下。

五 这样的重生，新生，乃是一个大洗涤：

1 洁除重生信徒在旧造中的老旧——多三 5。

2 在生命中重修、再制、改造我们旧的所是——多三 5，参太十九 28。

解释：

提多书三章五节的“重生”一辞，原文与彼前一章二十三节的重生不同。这辞另外只在马太十九章二十八节用过一次，说到千年国的复兴。在这里是指事物从一种光景转变成另一种光景。重生乃是这种转变的开始。重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人。这是一种用生命进行的重修、再制或改造。

六 这乃是喝赐生命的灵（林前十二 13）作活水：

2.The Spirit (who has sanctified the sinner from among others, and who is the reality of resurrection) in their spirit enlivened by Christ in resurrection—John 3:3, 5.

C.Through the resurrection of Christ that He may impart the divine life into them as the authority for them to be the children of God, begotten of God as His species—1 Pet. 1:3; John 1:12-13.

Definition:

When Christ was resurrected, all His believers, chosen and given to Him by God, were included in Him. Hence, they were all resurrected with Him (Eph. 2:6) and regenerated through Him that they may have the eternal life as the authority for them to be the children of God as His species.

D. This is “that which is born of the Spirit [the Spirit of God] is spirit [the spirit of a sinner born anew]”—John 3:6b.

E.Such a regeneration, a new birth, is a great washing:

1.Purging the regenerated believer from the oldness of his old creation—Titus 3:5.

2.Reconditioning, remaking, remodeling, our old being in life—Titus 3:5; cf. Matt. 19:28.

Definition:

The Greek word for regeneration in Titus 3:5 is different from that for regenerated in 1 Peter 1:23. The only other place this word is used is in Matthew 19:28, where it is used for the restoration in the millennium. Here it refers to a change from one state to another. Being born again is the commencing of this change. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man. It is a kind of reconditioning, remaking, or remodeling, with life.

F.This is to drink the life-giving Spirit (1 Cor. 12:13) as the living water:

- 1 这是主耶稣赐给祂所重生之信徒的一约四 10, 七 37。
- 2 这是那灵, 如同生命水的河, 从神的宝座流出来—启二二 1, 17, 二一 6。
- 3 这要成为泉源, 直涌入永远的生命—约四 14。
- 七 以上一至六点的经历, 都是由悔改得救之罪人借着祷告运用灵, (弗六 18,) 呼求主名 (罗十 13) 而有的。
- 八 以上一至六点的经历, 也是借着接受神活而常存的话 (生命之灵的话—约六 63) 而有的—彼前一 23。
- 九 这样一个得救的人, 在他的灵里得着了儿子名分的灵—加四 5 ~ 6, 罗八 15。
- 十 神的灵同我们的灵见证, 我们这些重生的信徒是神的儿女—罗八 16。
- 十一 凡被神的灵引导的, 都是神的儿子—罗八 14。
- 十二 这样一个在基督里重生的信徒, 乃是新妇的一部分, 作新郎基督的扩增—约三 3, 5 ~ 6, 29 ~ 30。
- 十三 这样一个属神的儿女, 该学习用他那与神的灵联调为一灵的重生之灵, 来敬拜那是灵的神—林前六 17, 约四 24。
- 十四 他也该在福音上, 用他的灵事奉神—罗一 9, 十二 11。

祷告: 父啊, 我们颂扬你, 你是天地的主; 是你的主宰, 使我们能有这次相调特会。你这样把我们调在一起, 就是

1. Which the Lord Jesus gives to a believer regenerated by Him—John 4:10; 7:37.
2. Which is the Spirit flowing as the river of water of life from the throne of God—Rev. 22:1, 17; 21:6.
3. Which will become a spring of water gushing up into eternal life—John 4:14.
- G. The experiences of the above points A through F are all by exercising the spirit of a repentant and saved sinner through prayer (Eph. 6:18) to call on the name of the Lord (Rom. 10:13).
- H. The experiences of the above points A through F are also by receiving the living and abiding word of God (the word of the Spirit of life—John 6:63)—1 Pet. 1:23.
- I. Such a saved one receives the Spirit of sonship in his spirit—Gal. 4:5-6; Rom. 8:15.
- J. The Spirit of God with our spirit witnesses that we, the regenerated believers, are the children of God—Rom. 8:16.
- K. As many as are led by the Spirit of God, these are the sons of God—Rom. 8:14.
- L. Such a regenerated believer in Christ is a part of the bride as the increase of Christ the Bridegroom—John 3:3, 5-6, 29-30.
- M. Such a child of God should learn to worship God, who is Spirit, with his regenerated spirit mingled with God's Spirit as one spirit—John 4:24; 1 Cor. 6:17.
- N. He should also serve God with his spirit in the gospel—Rom. 1:9; 12:11.

Prayer: Father, we extol You as the Lord of heaven and earth. It is of Your sovereignty that we can have this blending conference. Your blending is our blessing.

我们的祝福，是我们的增长，是我们的扩增，是我们的建造，是我们的一切。我们渴望在基督的身体里相调，并且作为蒙拣选的人，天上的国民，相调在一起。父啊，求你给我们新的发表，今时代的发表，好说出你所给我们看见的。我们是这样的软弱，但我们感谢你，内住的灵帮助担负我们的软弱。我们信靠你，倚靠你。我们求你打败你的仇敌，并遮盖我们，抵挡他一切的攻击。阿们。

本系列信息的负担，可用以下的话表达：

“那灵同我们的灵”

神生机救恩的秘诀

（一）生殖的灵在我们被基督所复苏的灵里，重生我们，赐我们权柄，作神亲生的儿女。

（二）滋养的灵在我们为基督所顾惜的灵里，用主话中的灵奶喂养我们，使我们长大以致得救。

（三）圣别的灵从我们为基督所夺取的灵里，用神的性情圣别我们，使我们成圣归神。

（四）更新的灵在我们为基督所内住的灵里，更新我们，使我们借着十字架的破碎，穿上新人。

（五）变化的灵在我们被基督所充满的灵里，将我们变化成为基督荣耀的形像，作祂的彰显。

（六）建造的灵在我们为基督所据有的灵里，将我们建造成神的家和基督的身体，作祂们的居所。

（七）成熟的灵在我们由基督使其丰富的灵里，将我们模成作神众子模型之神长子基督的形像。

（八）印涂的灵在我们因基督而欢腾的灵里，用神的荣耀将我们渗透，并将我们带进神的荣耀，使我们得荣耀。

神加强之救恩的秘诀

（九）加强的灵在我们为羔羊所吸引的灵里，推动我们胜过召会的堕落，为使基督的身体能以完成新耶路撒冷。

Your blending is our growing. Your blending is our increasing. Your blending is our building. Your blending is everything to us. We long to be blended in the Body and to be blended as the chosen people, the heavenly citizens. Father, give us the new utterance, the up-to-date utterance, to utter what You have shown us. We are so weak, but we thank You that the indwelling Spirit joins us in our weakness. We trust in You and we rely upon You. We ask You to defeat Your enemy and to cover us against all his attacks. Amen.

The burden of these messages can be expressed in the following statements:

“THE SPIRIT WITH OUR SPIRIT”

The Secret of God's Organic Salvation

1) The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us authority to be the children of God, begotten of God.

2) The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the Word that we may grow unto salvation.

3) The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God.

4) The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross.

5) The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression.

6) The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling.

7) The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God's sons.

8) The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification.

The Secret of God's Intensified Salvation

9) The intensified Spirit in our spirit, drawn by the Lamb, motivates us to overcome the degradation of the church for the Body of Christ to consummate the New Jerusalem.

以上这些点都牵涉到那灵同我们的灵。这里的“那灵”一辞，不是仅仅指神的灵，乃是指终极完成的灵——那经过了成为肉体、人性生活、钉十字架与复活等过程的灵。这灵在约翰七章三十九节的时候还没有，因为耶稣尚未得着荣耀。当基督在复活里得着荣耀之后，祂就成了赐生命的灵。（林前十五 45 下。）这赐生命的灵乃是“那灵”，就是那终极完成的灵。

神的灵经过了过程，我们的灵也经过了过程。我们的灵是神所造的；但由于亚当，这灵堕落了，并且死了。然而，我们死了的灵由基督所赎回；既已赎回，就被那重生我们的灵所复苏、点活。终极完成的灵就在我们得重生的灵里。我们说“那灵同我们的灵”，意思就是说，终极完成的灵是同着信徒那被造、得重生的灵。现在我们要看见，那灵同我们的灵，乃是对神生机救恩一切经历的秘诀，这生机的救恩包括：重生、喂养、圣别、更新、变化、建造、模成和得荣。

我在这些信息里的负担，是要陈明最好的神学，论到神生机救恩的八段，加上神加强救恩的一段。神生机救恩的八段乃是重生、喂养、圣别、更新、变化、建造、模成和得荣；附加的一段乃是加强的一段。这九点涵盖了许多真正的神学。这些信息可视为神学课本；我信你们若研读这些信息，就会学到最好的神学。

本篇的题目是“重生的秘诀”。在这些信息里，我们用“秘诀”一辞，意指在作某些事情或制作某些东西上的技巧。保罗在腓立比四章十二节用到这辞：“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”保罗学得面对各种情形的秘诀、技巧。神生机救恩八段的秘诀，就是那灵同我们的灵。这二灵一起作工，就是一切属灵事物，特别是神生机救恩之各面的技巧、秘诀。

壹 神圣三一对失丧罪人的寻找

路加十五章揭示三一神来寻找失丧的罪人。人乃是神所造的，却堕落了；如今堕落的人乃是失丧的罪人。然而，神要为着祂的喜悦，完成祂的心愿，祂就仍然爱这失丧的人类；在二千年前，三一神就来拯救失丧的罪人。

All these points involve the Spirit with our spirit. Here the term the Spirit does not refer merely to the Spirit of God but to the consummated Spirit—the Spirit who has passed through the processes of incarnation, human living, crucifixion, and resurrection. This is the Spirit who, in John 7:39, was “not yet, because Jesus had not yet been glorified.” After Christ was glorified in resurrection, He became the life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is the Spirit, that is, the consummated Spirit.

The Spirit of God has passed through a process, and our spirit also has passed through a process. Our spirit was created by God, but through Adam it became fallen and deadened. However, our deadened spirit was redeemed by Christ and, having been redeemed, it has been quickened, enlivened, by the Spirit, who regenerated us. The consummated Spirit is in our regenerated spirit. When we speak of the Spirit with our spirit, we mean that the consummated Spirit is with the believers’ created and regenerated spirit. Now we need to see that the Spirit with our spirit is the secret of all the experiences of God’s organic salvation: regeneration, feeding, sanctification, renewing, transformation, building, conformation, and glorification.

My burden in these messages is to present the best theology in eight sections concerning God’s organic salvation plus one section concerning God’s intensified salvation. The eight sections of God’s organic salvation are regeneration, feeding, sanctification, renewing, transformation, building, conformation, and glorification. The additional section is intensification. These nine points cover much genuine theology. I believe that if you study these messages, which may be regarded as a theological lesson book, you will learn the best theology.

The title of this chapter is “The Secret of Regeneration.” In these messages we are using the word secret as a noun meaning skillfulness in doing things or in making things. Paul used this word in Philippians 4:12: “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.” Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of these eight sections of God’s organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God’s organic salvation.

I. THE DIVINE TRINITY’S SEEKING OF THE LOST SINNERS

Luke 15 unveils the seeking by the Triune God of the lost sinners. Man was created by God but became fallen, and now fallen men are lost sinners. However, in order to fulfill His desire for His good pleasure, God still loved the lost human race, and two thousand years ago the Triune God came to rescue the lost sinners.

一 神圣三一的第二者来寻找失丧的罪人

神圣三一的第二者一子，在失丧的罪人外面，客观的来寻找他们，如同牧人寻找迷羊。（路十五4。）这寻找是在罪人外面，在十字架上。约翰十章证明，基督的寻找是客观的，在我们外面，并且是在十字架上。主耶稣说，“我是好牧人，好牧人为羊舍命。”（11。）主耶稣借着祂在十字架上的死，为我们舍命。这是祂在十字架上客观的寻找我们。

二 神圣三一的第三者来寻找失丧的罪人

然后神圣三一的第三者一灵，在失丧的罪人里面，用光照的话，在他们心中，主观的来寻找他们，如同妇人点灯，寻找失落的银币。（路十五8。）子的寻找是客观的，在十字架上；灵的寻找是主观的，在罪人心中。首先，在神眼中，我们是迷羊；其次，我们是失落的银币。我们失丧了，成了凡俗的，但三一神来将我们从凡俗之中圣别出来。这是那灵初步的圣别，把失丧的罪人从所有其他的人中间分别出来，使其向神悔改，好接受基督的救赎。（彼前一2；见第二篇第贰大点第一中点的第1小点。）这里的“使”字，意思是“结果”。那灵初步的圣别，结果产生悔改。

贰 重生的秘诀

现在我们来看重生的秘诀。

一 实际的灵来使罪人知罪自责

那将失丧的罪人圣别出来，叫他们悔改的实际的灵，来使失丧的罪人为着三件事知罪自责：为着来自亚当的罪，为着出于基督的义，并为着属于撒但的审判。（约十六8～11。）罪是从亚当来的。我们都是生在亚当里的罪人，因此我们都是有罪的。但神有办法来拯救我们，这个拯救乃是义的问题，这义不仅是属基督的，更是基督自己。神已经在基督里并借着基督，将我们从罪拯救到义里面。我们原是罪人，但借着信入基督，我们在神面前就成为义的。审判是为着撒但的；凡没有信入基督而成为义的，就要受撒但所受的审判。

A. The Second of the Divine Trinity Coming to Seek the Lost Sinners

The Second of the Divine Trinity, the Son, came to seek the lost sinners outside of them objectively as a shepherd seeks his lost sheep (Luke 15:4). This seeking was outside of the lost sinners and on the cross. John 10 proves that Christ's seeking is objective, outside of us, and on the cross. The Lord Jesus said, "I am the good Shepherd; the good Shepherd lays down His life for the sheep" (v. 11). It was through His death on the cross that the Lord Jesus laid down His life for us. This was His seeking us objectively on the cross.

B. The Third of the Divine Trinity Coming to Seek the Lost Sinners

Then the third of the Divine Trinity, the Spirit, comes to seek the lost sinners with the enlightening Word within them subjectively in their heart, as a woman seeking her lost coin by lighting a lamp (Luke 15:8). Whereas the Son's seeking is objective on the cross, the Spirit's seeking is subjective and within the sinner's heart. First, in the eyes of God we are the lost sheep, and, second, we are lost coins. We were lost and common, but the Triune God came to sanctify us from being common. This is the initial sanctification of the Spirit to separate a lost sinner from among all the others unto repentance to God for the receiving of Christ's redemption (1 Pet. 1:2; see Chapter Two, point II.A.1.). Here the word unto means "resulting in." The initial sanctification of the Spirit results in repentance.

II. THE SECRET OF REGENERATION

Let us now begin to consider the secret of regeneration.

A. The Spirit of Reality Coming to Convict the Sinners

The Spirit of reality, who has sanctified the lost sinners unto repentance, comes to convict the lost sinners concerning three things: concerning sin, which is from Adam; concerning righteousness, which is of Christ; and concerning judgment, which belongs to Satan (John 16:8-11). Sin is from Adam. We all were born sinners in Adam, and thus we all are sinful. But God has a way to rescue us, and this rescue is a matter of righteousness, which is not only of Christ but which is Christ Himself. In Christ and by Christ God has rescued us from sin into righteousness. We were sinners, but through our believing into Christ, we have become righteous before God. Judgment is for Satan. Anyone who does not believe into Christ to be righteous will suffer Satan's judgment.

那灵来为着罪、义和审判使人知罪自责，这关系到三个人位——亚当、基督和撒但。罪借着亚当进来，（罗五 12，）义乃是复活的基督，（约十六 10，林前一 30，）而审判是为着撒但的，（约十六 11，）他是罪的创始者和源头。（八 44。）我们原都在亚当里从罪而生。要从罪里得释放，唯一的路就是信入神的儿子基督。（十六 9。）我们若信入祂，祂就成了我们的义，我们就在祂里面得称义。（罗三 24，四 25。）我们若不为着在亚当里的罪悔改，并信入神的儿子基督，我们就要留在罪中，同受撒但所受的审判，直到永远。（太二五 41。）这些乃是福音的要点。那灵用这些点来使失丧的罪人知罪自责。

二 使罪人得重生

约翰三章三节和五节告诉我们，重生乃是再生一次。那灵使罪人知罪自责，是要叫他们从水（受浸的水表征死），和那灵（祂已将罪人从其余的人中间圣别出来，并且祂就是复活的实际），在他们那被复活的基督所点活的灵里，得以重生。受浸的水指明，我们若要得重生，就必须承认我们一无用处，只配与基督同钉十字架，并被埋葬。这就是说，我们已经了了，我们的已往、我们的历史已经过去。因着那圣别我们的灵乃是复活的实际，所以我们有了祂，就有了复活。这复活就重生我们。

三 借着基督的复活

重生乃是借着基督的复活，使祂将神圣的生命分赐到失丧的罪人里面作权柄，叫他们成为神亲生的儿女，作祂的种类。（彼前一 3，约一 12～13。）当基督复活时，祂所有的信徒，就是神所拣选并赐给祂的人，全都包括在祂里面。因此他们都与祂一同复活，（弗二 6，）并借着祂得了重生，使他们得着永远的生命作权柄，成为神的儿女，作祂的种类。借着重生，我们人成了神人；我们成了神类。

四 从那灵生的

约翰三章六节下半说，“从那灵生的，就是灵。”这里的第一个灵是神的灵，第二个灵是罪人得重生的灵。

五 一个大洗滌

The Spirit's coming to convict concerning sin, righteousness, and judgment involves three persons—Adam, Christ, and Satan. Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (John 16:10; 1 Cor. 1:30), and judgment is for Satan (John 16:11), who is the author and source of sin (8:44). In Adam we were born of sin. The only way to be freed from sin is to believe into Christ, the Son of God (16:9). If we believe into Him, He becomes righteousness to us, and we are justified in Him (Rom. 3:24; 4:25). If we do not repent of the sin that is in Adam and believe into Christ, the Son of God, we will remain in sin and share the judgment of Satan for eternity (Matt. 25:41). These are the main points of the gospel. The Spirit uses these points to convict the lost sinners.

B. The Sinners Born Anew

John 3:3 and 5 tell us that regeneration is to be born anew. The Spirit convicts sinners that they may be born anew of water (the water of baptism signifying death) and of the Spirit (who has sanctified the sinners from among others and who is the reality of resurrection) in their spirit enlivened by Christ in resurrection. The water of baptism indicates that, if we would be regenerated, we must admit that we are good only to be put on the cross with Christ and buried. This means that we are finished and that our past, our history, is gone. Because the Spirit who sanctifies us is the reality of resurrection, when we have Him, we have resurrection. It is resurrection that regenerates us.

C. Through the Resurrection of Christ

Regeneration is through the resurrection of Christ that He may impart the divine life into the lost sinners as the authority for them to be the children of God, begotten of God as His species (1 Pet. 1:3; John 1:12-13). When Christ was resurrected, all His believers, chosen and given to Him by God, were included in Him. Hence, they were resurrected with Him (Eph. 2:6) and regenerated through Him that they may have the eternal life as the authority for them to be children of God as His species. Through regeneration we, who are human, have become God-men; we have become God's kind.

D. That Which Is Born of the Spirit

John 3:6b says, "That which is born of the Spirit is spirit." The Spirit is the Spirit of God, and spirit is the spirit of a sinner born anew.

E. A Great Washing

这样的重生，新生，乃是一个大洗涤，洁除重生信徒在旧造中的老旧，也在生命中重修、再制、改造我们旧的所是。（多三 5，参太十九 28。）提多书三章五节的“重生”一辞，原文与彼前一章二十三节的重生不同。这辞另外只在马太十九章二十八节用过一次，说到千年国的复兴。在提多书三章五节是指事物从一种光景转变成另一种光景。重生乃是这种转变的开始。重生的洗涤，开始于我们得重生，继续于圣灵的更新；这是神新造的过程，使我们成为新人。这是一种用生命进行的重修、再制或改造。

我们在自己里面无论有多好，我们仍是旧造。唯有重生能洗去这旧造的老旧。当我们从死水由神而生，得了重生、再生时，我们就成为新的；如今重生正从我们这成了旧造的人身上，洗去所有的老旧。

六 喝赐生命的灵

重生乃是喝赐生命的灵（林前十二 13）作活水。林前十二章十三节说，“我们…都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”灵恩派的人对那灵的浸谈论许多，却很少说到喝那灵。在水里受浸是一回事，但喝水是另一回事。我们若没有喝水，水就无法进到里面。我们不仅该在那灵里受浸，更要喝那灵。神的路是要我们受浸，然后要给我们喝。我们需要喝赐生命的灵作活水。

1 赐给信徒的活水

主耶稣将活水赐给祂所重生的信徒。（约四 10，七 37。）当我们重生时，祂就将这水赐给我们。

2 生命水的河

赐生命的灵作活水，乃是那灵，如同生命水的河，从三一神的宝座流出来。（启二二 1，17，二一 6。）实际上，三一神的涌流就是活水，构成了这河。

3 涌入永远生命的泉源

主耶稣赐给祂所重生之信徒的活水，要成为泉源，直涌入永远的生命。（约四 14。）我们需要知道源和泉的不同。

Such a regeneration, a new birth, is a great washing, purging the regenerated believer from the oldness of his old creation and reconditioning, remaking, remodeling, our old being in life (Titus 3:5; cf. Matt. 19:28). The Greek word for regeneration in Titus 3:5 is different from that for regenerated in 1 Peter 1:23. The only other place this word is used is in Matthew 19:28, where it is used for the restoration in the millennium. In Titus 3:5 it refers to a change from one state to another. Being born again is the commencing of this change. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man. It is a kind of reconditioning, remaking, or remodeling, with life.

No matter how good we may be in ourselves, we are still an old creation. Only regeneration can wash away the oldness of this old creation. When we were regenerated, born anew, born of God, of the death water, we became new, and now regeneration is washing away all the oldness from our being as an old creation.

F. To Drink of the Life-giving Spirit

To be regenerated is to drink the life-giving Spirit (1 Cor. 12:13) as the living water. First Corinthians 12:13 says, "In one Spirit we were all baptized into one body...and were all given to drink one Spirit." The Pentecostal people talk much about the baptism of the Spirit but say little, if anything, about drinking the Spirit. To be baptized in water is one thing, but to drink the water is another thing. If we do not drink water, no water can get into us. We should not only be baptized in the Spirit but also drink the Spirit. God's way is to baptize us and then give us to drink. We need to drink the life-giving Spirit as the living water.

1. Living Water Given to the Believer

The Lord Jesus gives living water to the believer regenerated by Him (John 4:10; 7:37). When we were regenerated, He gave us water.

2. The River of Water of Life

The life-giving Spirit as the living water is the Spirit flowing as the river of water of life from the throne of the Triune God (Rev. 22:1, 17; 21:6). Actually, the flow of the Triune God is the living water which constitutes the river.

3. A Spring Gushing Up into Eternal Life

The living water which the Lord Jesus gives to a believer regenerated by Him becomes a spring of water gushing up into eternal life (John 4:14). We need to know the difference

源乃是源头。水从源出来，就成了泉。神是源，耶稣的灵是泉，而我们这些信徒里面有这泉涌出来。这一切都包括在重生里，因为重生就是喝赐生命的灵。

七 借着运用灵而有的

以上一至六点的经历，都是由悔改得救之罪人借着祷告运用灵，（弗六 18，）呼求主名（罗十 13）而有的。就如我们走路就是运用我们的脚，照样，我们要借着祷告来运用我们的灵。按照以弗所六章十八节，我们每次祷告时，都该运用我们的灵。不仅如此，祷告主要就是呼求主的名。

八 接受神的话

以上一至六点的经历，也是借着接受神活而常存的话（生命之灵的话—约六 63）而有的。（彼前一 23。）首先，我们需要运用我们的灵来接触活的灵，然后我们需要接受神活而常存的话，就是生命之灵的话。

九 得着儿子的名分

这样一个得救的人，在他的灵里得着了儿子名分的灵。（加四 5～6，罗八 15。）我们所接受的灵，乃是儿子名分的灵，这灵使我们成为神的儿子。

十 神的灵同我们的灵见证

神的灵同我们的灵见证，我们这些重生的信徒是神的儿女。（罗八 16。）首先，那灵在我们的灵里重生我们，然后祂就同我们的灵见证，我们这些重生的人是神的儿女。

十一 神的儿子

罗马八章十四节说，“凡被神的灵引导的，都是神的儿子。”我们在日常生活中跟从那灵的引导，这就证明我们是神的儿子。

十二 新妇的一部分，作基督的扩增

一个在基督里重生的信徒，乃是新妇的一部分，作新郎基督的扩增。（约三 3，5～6，29～30。）重生的信徒不是一群上天堂之人的一部分，乃是基督新妇的一部分。

between the fountain and the spring. The fountain is the source. When water comes out of the fountain, the water becomes the spring. God is the fountain, the Spirit of Jesus is the spring, and we, the believers, are the ones in whom the spring is gushing up. All this is included in regeneration, because to be regenerated is to drink the life-giving Spirit.

G. By Exercising the Spirit

The experiences of the foregoing points (A through F) are all by exercising the spirit of a repentant and saved sinner through prayer to call on the name of the Lord (Eph. 6:18; Rom. 10:13). Just as we exercise our feet by walking, so we exercise our spirit by praying. According to Ephesians 6:18 every time we pray we should exercise our spirit. Furthermore, to pray is mainly to call on the name of the Lord.

H. Receiving the Word of God

The experiences of the foregoing points are also by receiving the living and abiding word of God (the word of the Spirit of life—John 6:63; 1 Pet. 1:23). First we need to exercise our spirit to contact the living Spirit, and then we need to receive the living and abiding word of God, the word of the Spirit of life.

I. Receiving the Spirit of Sonship

A saved one receives the Spirit of sonship in his spirit (Gal. 4:5-6; Rom. 8:15). The Spirit we have received is the Spirit of sonship, and this Spirit makes us a son of God.

J. The Witnessing of the Spirit of God with Our Spirit

The Spirit of God with our spirit witnesses that we, the regenerated believers, are the children of God (Rom. 8:16). First, the Spirit regenerates us in our spirit, and then He witnesses with our spirit that we, the regenerated ones, are the children of God.

K. The Sons of God

Romans 8:14 says, “As many as are led by the Spirit of God, these are sons of God.” When we follow the leading of the Spirit in our daily living, this is an evidence that we are a son of God.

L. A Part of the Bride as the Increase of Christ

A regenerated believer in Christ is a part of the bride as the increase of Christ the Bridegroom (John 3:3, 5-6, 29-30). The regenerated believers in Christ are not part of a company going to heaven; they are a part of the bride of Christ. Many preach the

许多人传福音时引用约翰三章论到重生的话，却少有人把约翰三章前面论到重生的话，与该章末了论到新妇的话联在一起。约翰三章二十九节上半说，“娶新妇的，就是新郎；”三十节上半又说，“祂必扩增。”三十节的扩增就是二十九节的新妇，这新妇乃是所有重生之信徒的组合。所以，照上下文来看，所有重生的人都是新妇的一部分，新妇就是新郎的扩增，正如夏娃是亚当的扩增一样。

十三 学习敬拜神

每一个属神的儿女，都该学习用他那与神的灵联调为一灵的重生之灵，来敬拜那是灵的神。（林前六 17，约四 24。）

十四 需要事奉神

神的儿女也该在福音上，用他的灵事奉神。（罗一 9，十二 11。）我们无论敬拜神或事奉神，都该在我们重生的灵里。

gospel by quoting the word in John 3 about being born again, but not many connect the word concerning regeneration in the first part of John 3 with the word concerning the bride in the last part of this chapter. John 3:29a says, “He who has the bride is the bridegroom,” and verse 30a says, “He must increase.” The increase in verse 30 is the bride in verse 29, and the bride is a composition of all the regenerated believers. According to the context, therefore, all the regenerated persons are parts of the bride, and the bride is the increase of the Bridegroom, just as Eve was the increase of Adam.

M. Learning to Worship God

Every child of God should learn to worship God, who is Spirit, with his regenerated spirit mingled with God’s Spirit as one spirit (John 4:24; 1 Cor. 6:17).

N. Needing to Serve God

A child of God should also serve God with his spirit in the gospel (Rom. 1:9; 12:11). We should both worship God and serve God in our regenerated spirit.

第二章

喂养和圣别的秘诀

纲 目

壹 神生机救恩的第二段—喂养（重生的延续）的秘诀：

一 初步的喂养：

- 1 喂养才生的婴孩—初信者。
- 2 借着顾惜他们，使他们借着操练他们为基督所顾惜的灵，祷读主的话，并呼求主。
- 3 用那是灵之话的奶—约六 63，弗六 17。
- 4 使他们在神圣的生命中长大，以致天天得救—彼前二 2。

二 继续的喂养：

- 1 喂养长大的信徒。
- 2 用那是生命之灵的固体的话—来五 14。
- 3 使他们在神圣的生命中成熟，以致变化并模成基督的形像。

三 在牧养中的喂养：

- 1 基督这位来使信徒得生命者（约十 10 下）乃是好牧人，舍了祂的生命，使信徒蒙救赎；祂又复活，以祂自己为青绿的草场喂养他们，使他们更丰盛的得生命。（2～4，9，11，14～16。）
- 2 祂牧养众信徒，并领他们到生命水的泉—启七 17。

CHAPTER TWO

THE SECRET OF FEEDING AND SANCTIFICATION

OUTLINE

I. The secret of feeding (the continuation of regeneration)—the second section of God's organic salvation:

A.The initial feeding:

- 1.To feed the newborn babes—new believers.
- 2.Through the cherishing of them to pray-read the word and call on the Lord by exercising their spirit cherished by Christ.
- 3.With the milk of the word, which is the Spirit— John 6:63; Eph. 6:17.
- 4.For their growth in the divine life unto their daily salvation—1 Pet. 2:2.

B.The continual feeding:

- 1.To feed the growing believers.
- 2.With the solid word, which is the Spirit of life—Heb. 5:14.
- 3.For their maturity in the divine life unto transformation and conformation to the image of Christ.

C.Feeding in shepherding:

- 1.Christ as the One who came that the believers may have life (John 10:10b) is the good Shepherd giving His life for redeeming the believers and rising up to feed His sheep with Himself as the green pasture that they may have life more abundantly (vv. 2-4, 9, 11, 14-16).
- 2.He shepherds all His believers and guides them to springs of waters of life—Rev. 7:17.

- 3 祂这位大牧人，在复活里牧养神的群羊，使他们得成全，好在他们里面实行神的旨意——来十三 20～21。
- 4 祂是信徒魂的牧人，在信徒里面监督他们——彼前二 25。
- 5 祂是牧长，要将那不能衰残的荣耀冠冕，赏赐那些忠信牧养神群羊的忠信长老，作他们的鼓励——彼前五 4。
- 6 祂托付祂所选立的使徒彼得，在对祂的爱里喂养祂的小羊，并牧养祂的羊——约二一 15～17。
- 7 祂这位元首，将有恩赐的人赐给祂的身体，其中的一种乃是牧人，他们借着教导成全圣徒，为着建造基督的身体——弗四 11～12。
- 8 召会里的长老主要的职责是借着忠信的教导，牧养神的群羊——彼前五 2～3，提前三 2，五 17。
- 9 长老对召会，就是神群羊的牧养，乃是对“凶暴的豺狼”和那些在众召会中间说悖谬之话的人，最好的处理方法——徒二十 28～30。

贰 神生机救恩的第三段——圣别的秘诀：

一 神对信徒的圣别，有三方面：

- 1 第一方面，是圣灵在起头用光照的话，所作寻找的圣别——彼前一 2，路十五 8。
- 2 第二方面，是基督在法理上借着救赎的血，所作地位上的圣别——来十三 12，十 29。
- 3 第三方面，是圣灵在生机上所作性情上的圣别——罗十五 16，六 19，22。

- 3.He as the great Shepherd shepherds God's flock in resurrection for their perfection to do God's will within them—Heb. 13:20-21.
- 4.He is the Shepherd of the believers' soul within the believers to oversee them—1 Pet. 2:25.
- 5.He is the Chief Shepherd who will reward the faithful elders, who shepherd God's flock faithfully, with the unfading crown of glory for their encouragement—1 Pet. 5:4.
- 6.He commissioned Peter, the apostle appointed by Him, to feed His lambs and shepherd His sheep in his loving of Him—John 21:15-17.
- 7.He as the Head gives the Body gifted persons, one kind of which are the shepherds, who perfect the saints by teaching for the building up of the Body of Christ—Eph. 4:11-12.
- 8.The main responsibility of the elders in the church is to shepherd God's flock by teaching faithfully—1 Pet. 5:2-3; 1 Tim. 3:2; 5:17.
- 9.The elders' shepherding of the church, the flock of God, is the best way to take care of the "fierce wolves" and those speaking perverted things among the churches—Acts 20:28-30.

II. The secret of sanctification—the third section of God's organic salvation:

A.God's sanctification of the believers is of three aspects:

- 1.The first aspect is the seeking sanctification by the Holy Spirit with the enlightening word initially—1 Pet. 1:2; Luke 15:8.
- 2.The second aspect is the positional sanctification by the redeeming blood of Christ judicially—Heb. 13:12; 10:29.
- 3.The third aspect is the dispositional sanctification by the Holy Spirit organically—Rom. 15:16; 6:19, 22.

二 按特别的意义说，我们为神所造乃是为着祂。但我们堕落、离开了神，在地位（立场）和性情（个性）上丧失了，成了凡俗的。因此，神在拯救我们时，就在我们的地位上，也就是在祂面前的立场上，使我们在外面和法理一面得以圣别，并且也在我们堕落的性情上，使我们在里面和生机一面得以圣别。我们在别的场合已经说过神在地位和法理一面的圣别。本篇信息所说的，乃是神在性情和生机一面的圣别：

1 凭着圣灵—罗十五 16：

a 在信徒的性情上。

b 以神的神圣、圣别性情，（彼后一 4，）使他们成圣归神。（弗一 4。）

c 以他们借着喂养所得基督之复活生命的元素。

2 从他们为基督所夺取的灵里，经过他们的魂，而达到他们的身体，好叫他们全人得以全然圣别—帖前五 23。

三 所有信徒既都是圣城新耶路撒冷的组成分子，他们就都该圣别，像圣城新耶路撒冷一样是圣的。

B. We are created by God in the particular sense that we are for Him. But we became fallen from God, and we were lost in our position (standing) and in our nature (disposition), becoming common. Hence, in saving us, God sanctified us both in our position, in our standing before Him, outwardly and judicially, and in our fallen disposition inwardly and organically. We have covered God's positional and judicial sanctification on other occasions. What is covered in this message is God's dispositional and organic sanctification:

1. By the Holy Spirit—Rom. 15:16:

a. In their disposition.

b. With the divine, holy nature of God (2 Pet. 1:4) that they may be holy unto God (Eph. 1:4).

c. With the element of the resurrection life of Christ, which they received through the feeding.

2. From their spirit captivated by Christ, through their soul, and unto their body, so that their entire being can be wholly sanctified—1 Thes. 5:23.

C. Since all the believers will be the components of the holy city, New Jerusalem, all of them should be sanctified to be as holy as the HOLY CITY, the New Jerusalem.

祷告：主，我们颂扬你是说话的神。你在古时说了话，今天我们手中也有你的话。主，你是那灵，仍在说话。你的灵是说话的灵，我们是听这位灵的说话。主，你是借着你的儿子说话，我们就是你儿子名分的一部分。我们信你借着我们仍在说话。主，为着你的说话感谢你。在已过七十四年来，在你的恢复里，你的说话没有停止。每一年你都借着你的说话，给我们新的亮光和新的启示。我们何等感谢你！已过几年，你在我们中间的说话非常丰富。主，我们求你再一次释放你所给我们看见的。主，求你祝福并使用你的说话。我们知道你的目的是要建造你儿子的身体，就是三一神的生机体。主，我们不能作什么。我们信靠你。阿们。

在前一篇我们指出，“秘诀”一辞意指作事的技巧。神生机救恩的秘诀就是那灵同我们的灵。那灵乃是生殖的灵，滋养的灵，圣别的灵，更新的灵，变化的灵，建造的灵，成熟的灵，印涂的灵和加强的灵。你曾否看见那灵有这九方面？我们的灵需要被基督用九种方式所摸着，而成为被基督所复苏的灵，为基督所顾惜的灵，为基督所夺取的灵，为基督所内住的灵，被基督所充满的灵，为基督所据有的灵，由基督使其丰富的灵，因基督而欢腾的灵，以及为羔羊所吸引的灵。你的灵是在这九种光景里么？你的灵已经被基督复苏了，但你的灵有否为基督所顾惜并夺取？你的灵若被基督所夺取，那么你必定是像雅歌所说，那个被基督这位夺取者所夺取的人。你的灵必然为基督所内住，如今更新的灵正在你里面作更新的工作。为了要更新我们，基督这位灵必须住在我们灵里。你的灵也应当被基督充满，好使你能被变化，然后与别人建造在一起。你若要与人在基督的身体里被建造，你的灵就需要被基督据有。我们若没有在灵里被基督据有，建造是不可能的。你也需要在灵里因基督而得丰富。你的灵若因基督得丰富，你就能成熟。不仅如此，你的灵需要在一种情形里，因基督而欢腾。这欢腾关系到你被神的荣耀浸透，并被带进神的荣耀里，使你得荣耀。当基督来临，我们要被提，我们的身体要改变形状，“同形于祂荣耀的身体，”（腓三 21，）那时我们当然都会欢腾。最后，你的灵应当被羔羊吸引。启示录十四章的得胜者被羔羊基督吸引，无论祂往哪里去，他们都跟随祂。（4。）

Prayer: Lord, we extol You as the speaking God. You spoke in ancient times, and we have Your Word in our hand. Lord, You are still speaking as the Spirit. Your Spirit is the speaking Spirit, and we listen to His speaking. Lord, You are speaking through Your Son, and we are a part of Your sonship. We believe You are still speaking through us. Thank You, Lord, for Your speaking. In the past seventy-four years in Your recovery Your speaking has not ceased. Every year You have given us new light and new revelation by Your speaking. How we thank You! In the last few years Your speaking among us has been very much enriched. Lord, we ask You once again to release what You have shown us. Lord, bless it and use it. We know that Your intention is to build up the Body of Your Son, which is the organism of the Triune God. Lord, we can do nothing. We trust in You. Amen.

In the previous chapter we pointed out that the word secret denotes the skillful way of doing things. The secret of God's organic salvation is the Spirit with our spirit. This Spirit is the generating Spirit, the nourishing Spirit, the sanctifying Spirit, the renewing Spirit, the transforming Spirit, the building Spirit, the maturing Spirit, the sealing Spirit, and the intensified Spirit. Have you ever realized that the Spirit has these nine aspects? Our spirit needs to be touched by Christ in nine ways and become a spirit quickened by Christ, cherished by Christ, captivated by Christ, indwelt by Christ, filled by Christ, possessed by Christ, enriched with Christ, exulting with Christ, and drawn by the Lamb. Is your spirit in these nine states? Your spirit has been quickened by Christ, but has it been cherished by Christ and captivated by Christ? If your spirit has been captivated by Christ, then you must be like the one in the Song of Songs, one who has been captivated by Christ, the captivating One. Your spirit is surely indwelt by Christ, and now the renewing Spirit is doing a renewing work within you. In order to renew us, Christ as the Spirit must dwell in our spirit. Your spirit should also be filled by Christ so that you can be transformed and then built up with others. If you would be built up with others in the Body of Christ, your spirit needs to be possessed by Christ. Building is impossible if we are not possessed by Christ in our spirit. You also need to be enriched by Christ in your spirit. If your spirit is enriched with Christ, you will be able to mature. Furthermore, your spirit needs to be in a state of exulting with Christ. This exulting is related to your being saturated with the glory of God and being brought into the glory of God for your glorification. Surely we all will exult at the time of Christ's coming and of our rapture and the transfiguration of our body to be "conformed to the body of His glory" (Phil. 3:21). Finally, your spirit should be drawn by the Lamb. The overcomers in Revelation 14 are drawn by the Christ as the Lamb and follow Him wherever He may go (v. 4).

在本篇，我们要说到神生机救恩的两段——喂养和圣别。这两段密切相关，因为没有喂养，就无法有圣别。圣别乃是借着喂养。我们越从神的话得喂养，我们就越被圣别。我们所吃的话圣别我们。在约翰十七章十七节主耶稣祷告：“求你用真理圣别他们，你的话就是真理。”神的话含有神用以圣别我们的元素。因此，喂养和圣别密切相关。

壹 喂养的秘诀

喂养是神生机救恩的第二段。在神生机的救恩中，喂养是重生的延续。作母亲的都知道，婴儿出生后就需喂养。作母亲的也知道，安抚小孩、使小孩满足最好的路，就是乳养他，用奶喂养他。所以喂养是出生、重生的延续。

重生把我们带进神圣的存在里，使我们成为神圣的人。喂养是重生的延续，使我们神圣的存在得以维持并发展。喂养是持续不断的过程，一直延续经过神生机救恩的以下各段——圣别、更新、变化、建造、模成并得荣。所以，喂养要一路延续，从重生直到得荣。我们若看见这点，就不会轻看喂养。借着喂养，我们就得着神用以圣别我们的元素；借着喂养，我们也得着神用以更新、变化、建造、模成并荣化我们的丰富。

一 初步的喂养

初步的喂养是喂养才生的婴孩——初信者。我们喂养他们，是借着顾惜他们，使他们操练他们为基督所顾惜的灵，祷读主的话，并呼求主。母亲喂养孩子的时候，常顾惜孩子，使他们高兴。母亲顾惜孩子之后，再给孩子吃，孩子就会吃。我们都需要被顾惜。我们被基督顾惜，就很高兴的接受话。我们应当顾惜初信者，叫他们操练灵，祷读主的话。初信者若得着顾惜，就会乐意操练他们的灵来祷读主的话。

我们每次祷告，都应当在灵里。（弗六 18。）我们走路是运用脚，而我们祷告乃是运用灵。我们为基督所顾惜，首先我们会觉得高兴，然后自然的我们会运用灵来祷告、呼

In this message we will cover two sections of God's organic salvation—the section of feeding and the section of sanctification. These sections are closely related, for without feeding there can be no sanctification. Sanctification is by feeding. The more we feed on the word of God, the more we are sanctified. The word on which we feed sanctifies us. In John 17:17 the Lord Jesus prayed, "Sanctify them in the truth; Your word is truth." The word contains the element with which God sanctifies us. For this reason, feeding and sanctification are closely related.

I. THE SECRET OF FEEDING

Feeding is the second section of God's organic salvation. In God's organic salvation feeding is the continuation of regeneration. As all mothers know, after a baby has been delivered the baby needs feeding. Mothers also know that the best way to comfort and satisfy a baby is to nurse him, feeding him with milk. Feeding is, therefore, the continuation of birth, of regeneration.

Regeneration brings us into a divine existence and makes us divine persons. As the continuation of regeneration, feeding enables us to maintain and develop our divine existence. Feeding is an ongoing process that will continue through all the following sections of God's organic salvation—sanctification, renewing, transformation, building up, conformation, and glorification. Feeding, therefore, will continue all the way from regeneration to glorification. If we see this, we will not look down on the matter of feeding. It is by feeding that we receive the element with which God sanctifies us, and it is by feeding that we receive the riches with which God renews us, transforms us, builds us up, conforms us, and glorifies us.

A. The Initial Feeding

The initial feeding is to feed the newborn babes, the new believers. We feed them through cherishing them to pray-read the word and call on the Lord by exercising their spirit cherished by Christ. As a mother feeds her child, she will often try to make the child happy, cherishing him. After she cherishes the child, she gives him something to eat, and the child will eat. We all need to be cherished. When we are cherished by Christ, we are happy to take the word. We should cherish the new believers to pray-read the word by exercising their spirit. If the new believers are cherished, they will be willing to exercise their spirit to pray-read the word.

Whenever we pray, we should pray in the spirit (Eph. 6:18). We exercise our feet by walking, and we exercise our spirit by praying. When we are cherished by Christ, first we feel happy, and then spontaneously we exercise our spirit to pray, calling on the

求主。我们很难不呼求主而祷告。罗马十章十二节说，主“对一切呼求祂的人是丰富的”。我们呼求主，就享受祂的丰富。

我们喂养才生的婴孩，初信者，乃是用那是灵之话的奶，（约六 63，弗六 17，）使他们在神圣的生命中长大，以致天天得救。（彼前二 2。）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。”话就是生命，这事实含示主的话包含了喂养的奶。按照彼前二章，我们因着话中的奶得喂养，使我们“靠此长大，以致得救”。这救恩不是我们所已经得着的永远救恩，乃是每天的救恩。

因着我们已经得着永远的救恩，所以我们不会灭亡。然而，我们可能每天都被击败，例如我们向配偶发脾气，我们就失败了。在腓立比二章十四节保罗嘱咐我们：“凡所行的，都不要发怨言，起争论。”争论是出于心思，多半起于弟兄；怨言是出于情感，多半发自姊妹。我们每天都需要得救脱离怨言和争论。这样得救，就是照着神在我们里面的运行，作成我们自己的救恩。

我们需要天天得救，脱离许多不同的事物。例如，某位弟兄可能是个很急的人，作事总是很快。作事快通常都是好的，但有的时候并不好。就属灵的一面来说，作事快是不好的，因为我们作事太快，就指明我们是凭自己而没有信靠主。每当我们信靠主来作事，我们就会慢下来，甚至停下来。一位弟兄得救脱离他的快，乃是他每天的救恩。

二 继续的喂养

初步的喂养之后是继续的喂养。继续的喂养乃是用那是生命之灵的固体的话，（来五 14，）喂养长大的信徒，使他们在神圣的生命中成熟，以致变化并模成基督的形像。首先，母亲用奶喂养婴孩；但当孩子长大了，她就用干粮喂养孩子。喂养长大的信徒，原则也是一样。圣经中某些部分是干粮。例如，启示录二十一至二十二章里论到新耶路撒冷的话并不是奶，而是干粮。我们若单单喝奶，就无法成熟。我们需要吃干粮，才会成熟。

三 在牧养中的喂养

Lord. It is very difficult to pray without calling on the Lord. Romans 10:12 says that the Lord is “rich to all who call upon Him.” When we call on the Lord, we enjoy His riches.

We feed the newborn babes, the new believers, with the milk of the word, which is the Spirit (John 6:63; Eph. 6:17), for their growth in the divine life unto their daily salvation (1 Pet. 2:2). In John 6:63 the Lord Jesus says, “The words which I have spoken to you are spirit and are life.” The fact that the word is life implies that it contains nourishing milk. According to 1 Peter 2 we feed on the milk of the word in order to “grow unto salvation.” This salvation is not the eternal salvation, which we have already, but the daily salvation.

Because we have eternal salvation, we will not perish. However, we may be defeated every day and become a failure, for example in losing our temper with our spouse. In Philippians 2:14 Paul charges us to do “all things without murmurings and reasonings.” Reasonings are of our mind and come mainly from the brothers, whereas murmurings are of the emotion and come mainly from the sisters. We need to be saved daily from murmurings and reasonings. To be saved in this way is to work out our own salvation according to God’s operating in us.

We need to be saved daily from many different things. For instance, a certain brother may be a quick person. As such a person, he always does things in a quick way. This may be good most of the time, but it is not good all of the time. Spiritually speaking, it is not good to act quickly, because when we are too quick in doing things, it indicates that we are doing things by ourselves without trusting in the Lord. Whenever we do things by trusting in the Lord, we will slow down and even stop. For a brother to be saved from his quickness is a matter of daily salvation.

B. The Continual Feeding

The initial feeding is followed by the continual feeding. The continual feeding is to feed the growing believers with the solid word, which is the Spirit of life (Heb. 5:14), for their maturity in the divine life unto transformation and conformation to the image of Christ. At first, a mother feeds her baby with milk, but as the child grows she feeds him with solid food. The principle is the same in feeding the growing believers. Certain portions of the Bible are solid food. For example, the word concerning the New Jerusalem in Revelation 21 and 22 is not milk but solid food. If we only drink milk, we cannot mature. In order to mature, we need solid food.

C. Feeding in Shepherding

神生机救恩中的喂养，也包括在牧养中的喂养。在约翰二十一章十五节，主耶稣嘱咐彼得说，“你喂养我的小羊。”在十六节主对他说，“你牧养我的羊，”在十七节祂接着又说，“你喂养我的羊。”我们若不知道如何牧养，就不能喂养别人。在召会生活中，小排和活力排的主要目的，不仅是彼此照顾，更是彼此牧养。你牧养我，我牧养你。你是我所牧养的羊，我是你所牧养的羊。这是相互的牧养。我们牧养别人时，应当先顾惜他们，使他们快乐，然后就要喂养他们。这种喂养乃是真正的牧养。

牧养包含了教导。这是以弗所四章十一节所指明的，那里说元首赐给祂的身体，“有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师。”这节不是说，“有些是牧人，有些是教师，”乃是说，“有些是牧人和教师，”指明牧人和教师是同一班人。所以，教导和牧养是并行的。

1 好牧人

基督这位来使信徒得生命者（约十 10 下）乃是好牧人，舍了祂的生命，使信徒蒙救赎；祂又复活，以祂自己为青绿的草场喂养他们，使他们更丰盛的得生命。（2～4，9，11，14～16。）在约翰十四章十六节主耶稣说，“我要求父，祂必赐给你们另一位保惠师。”这另一位保惠师乃是那灵。主是第一位牧人；而第二位保惠师——那灵——接续祂，也是一位牧人。

2 牧养众信徒

基督牧养众信徒，并领他们到生命水的泉。（启七 17。）在将来的永远，基督将是我们永远的牧人，领我们到生命水的泉。

3 大牧人

基督这位大牧人，在复活里牧养神的群羊，使他们得成全，好在他们里面实行神的旨意。（来十三 20～21。）信徒能够在他们里面实行神的旨意，乃是借着基督在复活里牧养他们而得着成全。今天基督乃是在复活里，从里面牧养我们。当祂这样牧养我们，我们就实行神的旨意。

The feeding in God's organic salvation also includes the feeding in shepherding. In John 21:15 the Lord Jesus charged Peter, saying, "Feed My lambs." In verse 16 He said to him, "Shepherd My sheep," and in verse 17 He went on to say, "Feed My sheep." If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you. You are a sheep under my shepherding, and I am a sheep under your shepherding. This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them. This kind of feeding is the real shepherding.

Shepherding implies teaching. This is indicated in Ephesians 4:11, which says that the Head has given to the Body "some as apostles and some as prophets and some as evangelists and some as shepherds and teachers." This verse does not say "some as shepherds and some as teachers." Rather, this verse says "some as shepherds and teachers," indicating that they are the same persons in a single category. Therefore, teaching and shepherding go together.

1. The Good Shepherd

Christ as the One who came that the believers may have life (John 10:10b) is the good Shepherd giving His life for redeeming the believers and rising up to feed His sheep with Himself as the green pasture that they may have life more abundantly (vv. 2-4, 9, 11, 14-16). In John 14:16 the Lord Jesus said, "I will ask the Father, and He will give you another Comforter." This other Comforter is the Spirit. The Lord was the first Shepherd, and the Spirit, the second Comforter as His continuation, is also a Shepherd.

2. Shepherding All His Believers

Christ shepherds all His believers and guides them to springs of waters of life (Rev. 7:17). In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life.

3. The Great Shepherd

Christ as the great Shepherd shepherds God's flock in resurrection for their perfection to do God's will within them (Heb. 13:20-21). The believers can do God's will within them by being perfected through the shepherding of Christ in resurrection. Today Christ is in resurrection, and He is shepherding us from within. When He shepherds us in this way, we do God's will.

4 信徒魂的牧人

基督乃是信徒魂的牧人，在信徒里面监督他们。（彼前二 25。）祂不仅在我们外面作我们的牧人，也在我们里面作我们的牧人。祂从我们里面牧养我们，在我们里面，在我们的魂里，监督我们。我们的魂需要基督的牧养，带着祂的监察、监督、改正，好叫我们得着加强。这种牧养也包括喂养。我们的魂需要基督的牧养同喂养。

5 牧长

基督是牧长，要将那不能衰残的荣耀冠冕，赏赐那些忠信牧养神群羊的忠信长老，作他们的鼓励。（彼前五 4。）基督自己是牧人，祂也在众召会中设立长老，嘱咐他们牧养“神的群羊”。（2。）

长老的头一个职责是牧养神的群羊，召会，而不是照顾一些事务。长老应当把事务留给执事，就是留给服事者去作，而花更多时间去牧养。然而，在大多数召会中，长老都在作执事的工作，忽略了牧养的事。长老若不信任执事来顾到事务，包括记账，就没有时间牧养圣徒。我要劝每位长老每天至少要看望一位圣徒。没有长老的牧养，召会就无法建造起来。所有的信徒，无论他们在属灵上长大到那一阶段，都需要牧养。甚至会后向圣徒说几句话，也会安慰、鼓励并加强他。

我要鼓励所有的长老在几个月内，去接触一个一个的圣徒。如果长老忠心的作这事，召会的光景就会不同。长老的牧养会使召会的光景大不一样。

6 主给彼得的托付

因着召会需要牧养，所以主耶稣托付祂所选立的使徒彼得，在对祂的爱里喂养祂的小羊，并牧养祂的羊。（约二 15～17。）我们已经指出，主嘱咐祂喂养祂的小羊，牧养祂的羊，并喂养祂的羊。今天我们需要喂养小羊，就是较年幼者，并要牧养较年长者。

7 有恩赐的人

4. The Shepherd of the Believers' Soul

Christ within the believers is the Shepherd of the believers' soul to oversee them (1 Pet. 2:25). He is our Shepherd not only outwardly but also inwardly. He shepherds us from within, in our being, in our soul, to oversee us. Our soul needs Christ's shepherding with His observation, oversight, and correction so that we may be strengthened. This kind of shepherding also involves feeding. Our soul needs Christ's shepherding with His feeding.

5. The Chief Shepherd

Christ is the Chief Shepherd who will reward the faithful elders, who shepherd God's flock faithfully, with the unfading crown of glory for their encouragement (1 Pet. 5:4). Christ Himself is the Shepherd, and He has established elders in the churches and has charged them to shepherd "the flock of God" (v. 2).

The first responsibility of the elders is to shepherd God's flock, the church, not to take care of business affairs. The elders should leave the business affairs to the deacons, the serving ones, and devote more time to shepherding. However, in most of the churches the elders are doing the deacons' work and are neglecting the matter of shepherding. If the elders do not trust the deacons to care for the business affairs, including bookkeeping, the elders will not have time to shepherd the saints. I would urge every elder to visit at least one saint every day. Without the elders' shepherding, the church cannot be built up. All the believers, regardless of their stage of spiritual growth, need shepherding. Even a brief word spoken to a saint after a meeting will comfort, encourage, and strengthen that one.

I would encourage all the elders to contact the saints one by one over a period of a few months. If the elders are faithful to do this, the church will be reconditioned. The elders' shepherding will recondition the church.

6. The Lord's Commission to Peter

Because the church needs shepherding, the Lord Jesus commissioned Peter, the apostle appointed by Him, to shepherd His lambs and feed His sheep in his loving of Him (John 21:15-17). As we have pointed out, the Lord charged him to feed His lambs, to shepherd His sheep, and to feed His sheep. Today we need to feed the lambs, the younger ones, and to shepherd the older ones.

7. The Gifted Persons

基督这位元首，将有恩赐的人赐给祂的身体，其中的一种乃是牧人，他们借着教导成全圣徒，为着建造基督的身体。（弗四 11～12。）为着建造基督的身体，牧养是非常重要的。

8 长老主要的职责

召会里的长老主要的职责是借着忠信的教导，牧养神的群羊。（彼前五 2～3，提前三 2，五 17。）长老应当善于教导，（提前三 2。）“善于教导”一辞，指明长老应当有教导的心、意愿和习惯；这是作为长老的资格。在提前五章十七节，保罗说，“那在话语和教导上劳苦”的长老，当被看为配受加倍的敬奉。长老应当劳苦，但不是在事务上，乃是在话语和教导上，借着忠信的教导来牧养神的群羊。

9 长老对神群羊的牧养，乃是对“凶暴的豺狼”最好的处理方法

长老对召会，就是神群羊的牧养，乃是对“凶暴的豺狼”和那些在众召会中间说悖谬之话的人，最好的处理方法。（徒二十 28～30。）常常有长老来问我，对那些在召会中说悖谬之话的人该怎么办。长老对这种情形最好的处理方法，乃是牧养召会。多年的历史证明，长老的牧养会保守圣徒离开“凶暴的豺狼”和那些说悖谬之话的人。

贰 圣别的秘诀

圣别是神生机救恩的第三段。

一 神圣别的三方面

神对信徒的圣别，有三方面。

1 第一方面

第一方面，是圣灵在起头用光照的话，所作寻找的圣别。（彼前一 2，路十五 8。）彼前一章二节说到“借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒”。这里我们看见起初的圣别，就是在人顺从基督，并相信祂的救赎（借基督的救赎得称义—罗三 24）之前，那灵的圣别。圣别的这一面也可见于路加十五章八节。路加

Christ as the Head gives the Body gifted persons, one kind of which are the shepherds, who perfect the saints by teaching for the building up of the Body of Christ (Eph. 4:11-12). Shepherding is very important for the building up of the Body of Christ.

8. The Main Responsibility of the Elders

The main responsibility of the elders in the church is to shepherd God's flock by teaching faithfully (1 Pet. 5:2-3; 1 Tim. 3:2; 5:17). An elder should be apt to teach (1 Tim. 3:2). The words apt to teach indicate that the elders should have the heart, the desire, and the habit to teach. This is a qualification for one to be an elder. In 1 Timothy 5:17 Paul says that "those who labor in word and teaching" should be counted worthy of double honor. The elders should labor not in the business affairs but in word and teaching, shepherding God's flock by teaching faithfully.

9. The Elders' Shepherding of the Flock of God Being the Best Way to Take Care of the "Fierce Wolves"

The elders' shepherding of the church, the flock of God, is the best way to take care of the "fierce wolves" and those speaking perverted things among the churches (Acts 20:28-30). Often elders have asked me what they should do about those in the church who speak perverted things. The way for the elders to deal with such a situation is to shepherd the church. Many years of history have proved that the elders' shepherding will keep the saints from the "fierce wolves" and from those who speak perverted things.

II. THE SECRET OF SANCTIFICATION

Sanctification is the third section of God's organic salvation.

A. The Three Aspects of God's Sanctification

God's sanctification of the believers is of three aspects.

1. The First Aspect

The first aspect is the seeking sanctification by the Holy Spirit with the enlightening Word initially (1 Pet. 1:2; Luke 15:8). First Peter 1:2 speaks of "the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ." Here we have initial sanctification—the sanctification of the Spirit that comes before obedience to Christ and faith in His redemption, that is, before justification through Christ's redemption (Rom. 3:24). This aspect of sanctification is seen also in Luke 15:8. In Luke

十五章论到三一神的救恩，那里说到子（牧人）客观的寻找失丧的罪人，那灵（妇人）在悔改的罪人里面作工，主观的寻找失丧的罪人。在八节寻找的灵被比作一个妇人，点上灯，打扫屋子，细细的找，直到找着失落的银币。这表征圣灵起初的圣别。

2 第二方面

第二方面，是基督在法理上借着救赎的血，所作地位上的圣别。（来十三 12，十 29。）

3 第三方面

第三方面，是圣灵在生机上所作性情上的圣别。（罗十五 16，六 19，22。）关于神圣别的三方面，我们需要记住三个辞：“起初的”、“法理上”、以及“生机上”。

二 在我们的地位和性情上

按特别的意义说，我们为神所造乃是为着祂。但我们堕落、离开了神，在地位（立场）和性情（个性）上丧失了，成了凡俗的。因此，神在拯救我们时，就在我们的地位上，也就是在祂面前的立场上，使我们在外面和法理一面得以圣别，并且也在我们堕落的性情上，使我们在里面和生机一面得以圣别。我们在别的场合已经说过神在地位和法理一面的圣别。本篇信息里所说的，乃是神在性情和生机一面的圣别。

1 凭着圣灵

在性情一面的圣别乃是凭着圣灵。（罗十五 16。）神地位上的圣别，是借着基督救赎的血，在法理上圣别我们在祂面前外在的立场；神性情上的圣别，是借着那灵经由我们为基督所夺取的灵，在生机上圣别我们里面堕落的性情。

a 在我们的性情上

那灵在信徒的性情上圣别他们。性情就是个性；性情（nature）是指神所造的本质，个性（disposition）是一个消极的辞，指我们扭曲、弯曲的性情。神所造的性情，天性，本是好的；但在我们堕落的人身上，性情就成了个性—扭曲、弯曲的性情。所以，当说到我们堕落的性情时，我们就用消极一面的“个性”一辞。

15, a chapter on the salvation of the Triune God, the Son (the shepherd) seeks the lost sinner objectively, and the Spirit (the woman) seeks the lost sinner subjectively by working within the repenting sinner. In verse 8 the seeking Spirit is likened to a woman who lit a lamp, swept the house, and sought carefully until she found the lost coin. This signifies the initial sanctification by the Holy Spirit.

2. The Second Aspect

The second aspect is the positional sanctification by the redeeming blood of Christ judicially (Heb. 13:12; 10:29).

3. The Third Aspect

The third aspect is the dispositional sanctification by the Holy Spirit organically (Rom. 15:16; 6:19, 22). Regarding the three aspects of God's sanctification we need to remember three words: initially, judicially, and organically.

B. In Our Position and in Our Disposition

We are created by God in the particular sense that we are for Him. But we became fallen from God, and we were lost in our position (standing) and in our nature (disposition), becoming common, a very serious matter. Hence, in saving us, God sanctified us both in our position, in our standing before Him, outwardly and judicially, and in our fallen disposition inwardly and organically. We have covered God's positional and judicial sanctification on other occasions. What is covered in this message is God's dispositional and organic sanctification.

1. By the Holy Spirit

Dispositional sanctification is by the Holy Spirit (Rom. 15:16). God's positional sanctification is to sanctify our outward standing before Him by the redeeming blood of Christ judicially; whereas God's dispositional sanctification is to sanctify our inward fallen nature by the Spirit organically through our spirit captivated by Christ.

a. In Our Disposition

The Spirit sanctifies the believers in their disposition. The word disposition refers to nature. The word nature refers to the substance created by God. Disposition, a negative word, denotes our distorted and crooked nature. The nature, the natural substance, created by God was good, but in us, the fallen people, nature has become disposition—our distorted, crooked, perverted nature. Therefore, when referring to our fallen nature, we use the negative word disposition.

b 以神的性情

在神生机的救恩里，我们是以神的神圣、圣别性情（彼后一4）而得着圣别，使我们成圣归神。神拣选我们，要叫我们成为圣别。（弗一4。）我们成为圣别，意思就是我们得着并有分于神圣别的性情，并有分于神的神性。

c 以基督复活生命的元素

圣灵圣别我们，也是以我们借着喂养所得基督之复活生命的元素。我们越吃主的话，就越得着基督复活生命的元素，使我们在性情上得着圣别。

2 全然圣别

信徒被圣别，是从他们为基督所夺取的灵里，经过他们的魂，而达到他们的身体，好叫他们全人得以全然圣别。帖前五章二十三节指明，圣别开始于我们的灵，扩展到我们的魂，而终极完成于我们身体的圣别。这样，我们全人就会得着圣别。

三 像圣城新耶路撒冷一样是圣的

所有信徒既都是圣城新耶路撒冷的组成分子，他们就都该圣别，像圣城新耶路撒冷一样是圣的。我们若非成为圣别的，就没有资格成为圣城新耶路撒冷的一部分。新耶路撒冷这座圣城，乃是由圣别的信徒组成的。

b. With the Nature of God

In God's organic salvation we are being sanctified in our disposition with the divine, holy nature of God (2 Pet. 1:4) that we may be holy unto God. God has chosen us to be holy (Eph. 1:4). For us to be holy means that we possess and partake of God's holy nature and participate in God's divinity.

c. With the Element of the Resurrection Life of Christ

The Holy Spirit is sanctifying us also with the element of the resurrection life of Christ, which we received through the feeding. The more we feed on the Word, the more we receive the element of the resurrection life of Christ for our dispositional sanctification.

2. Wholly Sanctified

The believers are being sanctified from their spirit, through their soul, and unto their body, so that their entire being can be wholly sanctified. First Thessalonians 5:23 indicates that sanctification begins from our spirit, spreads through our soul, and consummates with the sanctification of our body. In this way our whole being will be sanctified.

C. To Be as Holy as the Holy City, New Jerusalem

Since all the believers will be the components of the holy city, New Jerusalem, all of them should be sanctified to be as holy as the holy city, the New Jerusalem. Unless we are made holy, we will not be qualified to be a part of the holy city, the New Jerusalem. As the holy city, the New Jerusalem is composed of holy believers.

第三章

更新和变化的秘诀

纲 目

壹 神生机救恩的第四段—更新的秘诀：

一 所有重生的信徒，都已经在基督里面被创造成为一个新人；（弗二 15，西三 10；）因此，他们乃是神的新造。（林后五 17，加六 15。）

二 但这新造是出于神的旧造，其中有许多旧的东西应当被更新而成为新的。

三 事实上，基督已经在十字架上完成了新人的创造；（弗二 15；）但在实际上，作为新人肢体的信徒，应当借着在他们生活上实际的得更新，而把基督所完成的，应用在他们自己身上。

四 更新包含在圣别里；当圣别在信徒里面进行时，就使他们成为新的。

五 更新乃是重生之洗涤的继续—多三 5。

六 更新的凭借：

1 借着更新的灵（多三 5）调着由基督内住之信徒重生的灵而成为一灵，扩展到信徒的心思里，（弗四 22～24，）以更新他们全人，使他们作新人的肢体。

2 借着信徒在复活里，在神圣生命的新样中生活行动—罗六 4：

CHAPTER THREE

THE SECRET OF RENEWING AND TRANSFORMATION

OUTLINE

I. The secret of renewing—the fourth section of God's organic salvation:

A. All the regenerated believers have been created into one new man in Christ (Eph. 2:15; Col. 3:10); hence, they are God's new creation (2 Cor. 5:17; Gal. 6:15).

B. But this new creation is out of God's old creation, of which so many old things should be renewed to become new.

C. In fact, the creation of the new man has been completed by Christ on the cross (Eph. 2:15); but in practicality, the believers, who are the members of the new man, should apply to themselves what Christ has completed by being practically renewed in their living.

D. Renewing is implied in sanctification, which makes the believers new while it is going on within them.

E. Renewing is the continuation of the washing of regeneration—Titus 3:5.

F. The means of renewing:

1. By the renewing Spirit (Titus 3:5) mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind (Eph. 4:23) to renew their entire being as a member of the new man.

2. By the believers' walking in the newness of the divine life in resurrection—Rom. 6:4:

- a 脱去他们的旧人，也就是弃绝并否认他们的旧己（太十六 24）—弗四 22。
- b 穿上新人，也就是应用基督所创造的新人，借着耶稣基督之灵全备的供应，活基督并显大基督—弗四 24，腓一 19 ~ 21。

七 更新是借着信徒受环境中苦难的销毁—林后四 16:

- 1 杀死他们外面的人。
- 2 日日更新他们里面的人。

八 信徒必须彻底而完全的被更新，使他们能实际的成为属于神、并为着神的真正的新造—加六 15。

九 信徒应当被更新成为新的，像新耶路撒冷一样，因为他们都将是新耶路撒冷终极完成的部分—启二一 2。

贰 神生机救恩的第五段—变化的秘诀：

- 一 重生已将神圣的生命加到信徒蒙救赎的生命里，使二命成为“接枝”的生命；因此，信徒有分于神的神性。
- 二 圣别已将信徒圣化，特别是在他们的性情上，用神圣别的性情改变了他们的性情；因此，他们也有分于神的神性。
- 三 更新已使信徒主要的在心思里得以更新，以基督的心思改换他们的心思；因此，他们也有分于神的神性。

a. Putting off the old man, that is, by renouncing and denying their old self (Matt. 16:24)— Eph. 4:22.

b. Putting on the new man, that is, by applying what Christ has accomplished in creating the new man, by living and magnifying Christ through the bountiful supply of the Spirit of Jesus Christ—Eph. 4:24; Phil. 1:19-21.

G. Renewing is through the consuming by the believers' environmental suffering—2 Cor. 4:16:

- 1. Killing their outer man.
- 2. Renewing their inner man day by day.

H. The believers must be thoroughly and absolutely renewed that they may be practically the genuine new creation of God and for God—Gal. 6:15.

I. The believers should be renewed to be as new as the New Jerusalem since they all will be the consummating part of the New Jerusalem—Rev. 21:2.

II. The secret of transformation—the fifth section of God's organic salvation:

A. Regeneration has added the divine life to the believers' redeemed life, making the two a “grafted” life; thus, the believers participate in God's divinity.

B. Sanctification has sanctified the believers, especially in their nature, with the holy nature of God to change their nature; thus, they also participate in God's divinity.

C. Renewing has renewed the believers mainly in their mind to change their mind with the mind of Christ; thus, they also participate in God's divinity.

四 变化借着变化的灵，在信徒被基督所充满的灵里，将信徒全人变化成为基督的荣耀形像，叫他们能完全有分于神的神性：

- 1 这是借着更新；（罗十二2；）这也是更新的结果。
- 2 更新主要的是在信徒的心思里；（弗四23；）变化是在信徒的魂里，为着他们全人。
- 3 这不是任何一种外面的改正或调整。
- 4 这是一种新陈代谢的作用，借着将基督神圣生命的元素加到他们全人里面，而在外面彰显出基督的形像。
- 5 这是由主灵（是灵的基督）所完成，将信徒变化成为基督荣耀的形像——林后三18。
- 6 信徒应当以没有帕子遮蔽的脸，好像镜子观看并返照主，以彰显祂。
- 7 信徒应当凭着灵活着、凭着灵而行，（加五16，25，）并照着调和的灵而行，（罗八4下，）使基督神圣的生命有路规律他们，并将他们变化成为主在荣耀里的形像。
- 8 变化应当由模成来完成，而模成乃是在神圣生命上的成熟，使信徒得以模成神长子基督的形像；因此，他们就在生命、性情、里面的思想、并外面的彰显上，将神显明出来。

D.Transformation transforms the believers' entire being, by the transforming Spirit in their spirit filled with Christ, into the glorious image of Christ, that they may fully participate in God's divinity:

- 1.It is by renewing (Rom. 12:2b); it is the issue of renewing.
- 2.Renewing is mainly in the believers' mind (Eph. 4:23); transformation is in the believers' soul for their entire being.
- 3.It is not any kind of outward correction or adjustment.
- 4.It is a kind of metabolism, by the addition of the element of the divine life of Christ into their being, to be expressed outwardly in the image of Christ.
- 5.It is accomplished by the Lord Spirit (the pneumatic Christ), transforming the believers into the image of the glory of Christ—2 Cor. 3:18.
- 6.The believers should behold the Lord with an unveiled face and reflect Him like a mirror to express Him.
- 7.The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.
- 8.Transformation should be consummated by conformation, which is maturity in the divine life for the believers to be conformed to the image of Christ, the firstborn Son of God; thus, they manifest God in life, in nature, in inward thinking, and in outward expression.

祷告：主啊，我们颂扬你，完全的承认你。我们承认你是万有的主，你是说话的神，你也是那灵，将你的生命分赐到我们里面。主啊，我们赞美你，我们能承认这么多关于你的事。主啊，我们祷告，当我们说你的话时，你要与我们成为一灵，你要在我们的说话中说话，使我们的说话成为你的说话。主啊，我们要与你成为一灵。若没有与你成为一灵，我们就不愿作任何事，或说任何话。主啊，在这些日子里，你教导我们用新的语言来讲说新文化里的事物。主啊，我们求你给我们新的语言，来为着新的文化。阿们。

在本篇信息中，我们要来看神生机救恩接下去的两段——更新和变化。

壹 更新的秘诀

更新是神生机救恩的第四段。

一 一个新人

所有重生的信徒，都已经在基督里面被创造成为一个新人；（弗二15，西三10；）因此，他们乃是神的新造。（林后五17，加六15。）在基督里，我们（犹太信徒和外邦信徒）都被创造成为新人。

二 新造

这新造是出于神的旧造，其中有许多旧的东西应当被更新而成为新的。我们可能认为自己很好，但无论我们是好是坏，我们都属于旧造，因此我们需要被更新。

三 新人的创造

事实上，基督已经在十字架上完成了新人的创造；（弗二15；）但在实际上，作为新人肢体的信徒，应当借着在他们生活上实际的得更新，而把基督所完成的，应用在他们自己身上。我们需要将基督所完成的，应用在我们身上。

四 更新包含在圣别里

更新包含在圣别里；当圣别在信徒里面进行时，就使他们成为新的。我们越得着圣别，就越得着更新。所以，得更新乃是基于一直在进行的圣别。

Prayer: Lord, we extol You with our full acknowledgment. We acknowledge that You are the Lord of all, that You are the speaking God, and that You are the Spirit who dispenses Your life into our being. Lord, we praise You that we can acknowledge so many things concerning You. Lord, in speaking Your word, we pray that You will be one spirit with us and that You will speak in our speaking, making our speaking Your speaking. Lord, we want to be one spirit with You. We do not want to do anything or to speak anything without being one spirit with You. Lord, in these days, You are teaching us to speak the things of a new culture in a new language. Lord, we ask You to give us the new language for the new culture. Amen.

In this message we come to the next two sections of God's organic salvation—renewing and transformation.

I. THE SECRET OF RENEWING

Renewing is the fourth section of God's organic salvation.

A. One New Man

All the regenerated believers have been created into one new man in Christ (Eph. 2:15; Col. 3:10); hence, they are God's new creation (2 Cor. 5:17; Gal. 6:15). In Christ we, both the Jewish believers and the Gentile believers, have been created into the new man.

B. The New Creation

This new creation is out of God's old creation, of which so many old things should be renewed to become new. We may regard ourselves as quite good, but whether we are good or bad, we are of the old creation, and thus we need to be renewed.

C. The Creation of the New Man

In fact, the creation of the new man has been completed by Christ on the cross (Eph. 2:15); but in practicality, the believers, who are the members of the new man, should apply to themselves what Christ has completed by being practically renewed in their living. We need to apply to ourselves what Christ has accomplished.

D. Renewing Implied in Sanctification

Renewing is implied in sanctification, which makes the believers new while it is going on within them. The more we are sanctified, the more we are renewed. To be renewed, therefore, is based on the ongoing sanctification.

五 重生之洗涤的继续

提多书三章五节说，神拯救我们，是“借着重生的洗涤，和圣灵的更新”。这告诉我们，更新乃是重生之洗涤的继续。神先是重生我们，然后继续更新我们。重生立下了神圣生命的根基；在这根基上，更新继续在信徒里面建造神圣的生命。重生是一次永远就完成的事，但更新乃是一直进行的过程，经过信徒的一生，直到他成熟，成为长成的人。

在重生里，新的生命，神圣的生命，加到我们天然的生命里，使这两种生命成为一。在圣别里，我们扭曲、弯曲、悖谬的性情被神圣别的性情调整了。在更新里，调和的灵渗透我们麻烦的心思，使这心思得以改变，甚至成为基督的心思。（腓二5，林前二16。）我们的的心思乃是各种麻烦的源头，当然需要得更新。

六 更新的凭借

1 借着更新的灵

我们是借着那灵得更新的。（多三5。）更新乃是借着更新的灵调着由基督内住之信徒重生的灵而成为一灵，扩展到信徒的心思里，（弗四22～24，）以更新他们全人，使他们作新人的肢体。

2 借着信徒在生命的新样中生活行动

我们重生的圣徒，既是新人的一部分，也是神的新造，就应当在复活里，在神圣生命的新样中生活行动。（罗六4。）

a 脱去旧人

信徒要被调和的灵更新，就是被更新的灵调着由基督内住之信徒重生的灵所更新，就需要脱去他们的旧人，也就是弃绝并否认他们的旧己。（弗四22，太十六24。）否认己并背十字架，就是将十字架应用到己上面。

b 穿上新人

信徒也需要穿上新人，也就是应用基督所创造成的新人，借着耶稣基督之灵全备的供应，活基督并显大基督。（弗

E. The Continuation of the Washing of Regeneration

Titus 3:5 says that God “saved us, through the washing of regeneration and the renewing of the Holy Spirit.” This tells us that renewing is the continuation of the washing of regeneration. God first regenerates us and then continues to renew us. Regeneration lays the foundation of the divine life upon which the renewing continues to build up the divine life within a believer. Regeneration is accomplished once for all, but renewing is an ongoing process through the whole life of a believer until he becomes matured to be a full-grown man.

In regeneration a new life, the divine life, is added to our natural life, causing these two lives to become one. In sanctification our distorted, crooked, and perverted nature is adjusted by God’s holy nature. In renewing the mingled spirit penetrates our troublesome mind, causing it to be changed and even to become the mind of Christ (Phil. 2:5; 1 Cor. 2:16). Our mind is the source of all kinds of trouble and surely needs to be renewed.

F. The Means of Renewing

1. By the Renewing Spirit

We are renewed by the Spirit (Titus 3:5). Renewing is by the renewing Spirit mingling with the believers’ regenerated spirit indwelt by Christ as one spirit to spread into the believers’ mind (Eph. 4:23) to renew their entire being as a member of the new man.

2. By the Believers’ Walking in the Newness of Life

We, the regenerated saints, as parts of the new man and as God’s new creation should walk in the newness of the divine life in resurrection (Rom. 6:4).

a. Putting Off the Old Man

In order to be renewed by the mingled spirit, the renewing Spirit mingled with the believers’ regenerated spirit, the believers need to put off their old man, that is, renounce and deny their old self (Eph. 4:22; Matt. 16:24). To deny the self and bear the cross is to apply the cross to the self.

b. Putting On the New Man

The believers also need to put on the new man, that is, apply what Christ has accomplished in creating the new man, by living and magnifying Christ through the

四 24, 腓一 19 ~ 21。)十字架是为着脱去旧人,而那灵是为着穿上新人。我们要穿上新人,就需要耶稣基督之灵全备的供应。

七 借着销毁

更新是借着信徒受环境中苦难的销毁而有的。(林后四 16。)这苦难把信徒外面的人杀死,使他们里面的人日日得更新。人生是受苦过于享受。信徒在环境中的苦难,多数是与他们的家庭生活有关,与他们面对配偶、儿女、亲戚的日常生活有关。我们的环境乃是照着神主宰的安排,我们是逃不掉的。神安排我们的环境,好使我们外面的人一点一点、一天一天的被销毁,我们里面的人却得更新。

八 信徒必须被更新

信徒必须彻底而完全的被更新,使他们能实际的成为属于神、并为着神的真正的新造。(加六 15。)

九 成为新的,像新耶路撒冷一样

信徒应当被更新成为新的,像新耶路撒冷一样,因为他们都将是新耶路撒冷终极完成的部分。(启二一 2。)绝没有一点旧造能被带进新耶路撒冷。新耶路撒冷既是由所有信徒构成的,信徒就需要彻底而完全的得更新。

贰 变化的秘诀

变化是神生机救恩的第五段。

一 神圣的生命加到信徒蒙救赎的生命里

重生已将神圣的生命加到信徒蒙救赎的生命里,使二命成为“接枝”的生命;因此,信徒有分于神的神性。

有些基督教教师强有力的持守着所谓“替换生命”的观念。这观念见于戴德生的儿子及媳妇所写的戴德生传里。按照这观念,基督徒的生命是一种替换的生命,就是我们的生命,被神圣的生命,基督的生命所替换了。这种论到替换生命的教训是个大错误。在新约里没有替换的生命。不错,加拉太二章二十节的上半是说,“我已经与基督同

bountiful supply of the Spirit of Jesus Christ (Eph. 4:24; Phil. 1:19-21). Whereas the cross is for the putting off of our old man, the Spirit is for the putting on of the new man. To put on the new man we need the bountiful supply of the Spirit of Jesus Christ.

G. Through Consuming

Renewing takes place through the consuming by the believers' environmental suffering (2 Cor. 4:16). This suffering kills the believers' outer man and renews their inner man day by day. Human life is more a life of suffering than a life of enjoyment. Much of the believers' environmental suffering is related to their family life, to their daily life with their spouse, children, and relatives. Our environment is according to God's sovereign arrangement, and we cannot escape it. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed.

H. The Believers Needing to Be Renewed

The believers must be thoroughly and absolutely renewed that they may be practically the genuine new creation of God and for God (Gal. 6:15).

I. To Be as New as the New Jerusalem

The believers should be renewed to be as new as the New Jerusalem since they all will be the consummating part of the New Jerusalem (Rev. 21:2). Nothing of the old creation can be brought into the New Jerusalem. Since the New Jerusalem will be constituted with the believers, they need to be thoroughly and absolutely renewed.

II. THE SECRET OF TRANSFORMATION

Transformation is the fifth section of God's organic salvation.

A. The Divine Life Added to the Believers' Redeemed Life

Regeneration has added the divine life to the believers' redeemed life, making the two a “grafted” life; thus, the believers participate in God's divinity.

Some Christian teachers hold strongly to the concept of what is called an “exchanged life.” This concept is found in the biography of J. Hudson Taylor written by his son and daughter-in-law. According to this concept, the Christian life is an exchanged life, a life in which we exchange our life for the divine life, the life of Christ. This teaching concerning an exchanged life is a great error. In the New Testament there is no such thing as an exchanged life. Yes, the first part of Galatians 2:20 says,

钉十字架；现在活着的，不再是我。”这当然是真的：旧“我”已经与基督同钉十字架，这个“我”已经不再活着。然而，保罗在这节经文接着说，“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。”一面，旧“我”已经钉死了；另一面，有一个新“我”，这新“我”在神儿子的信里活着。这不是替换的生命，乃是接枝的生命，两个生命接枝成为一个生命。神将祂神圣的生命加到我们蒙救赎的属人天然生命里，使我们的生命与祂的生命接枝。

借着这接枝的生命，信徒有分于神的神性。信徒与神调和，神也使祂自己与信徒调和。结果，信徒就有神性在他们里面，他们也有分于神的神性。

二 信徒在他们的性情上被神的神性圣化

圣别已将信徒圣化，特别是在他们的性情上，用神圣的性情改变了他们的性情；因此，他们也有分于神的神性。我们越被圣化，就越有分于神的神性。

三 信徒主要的在心思里得以更新

更新已使信徒主要的在心思里得以更新，以基督的心思改换他们的心思；因此，他们也有分于神的神性。

有三件事使我们有分于神的神性，就是重生、圣别和更新。重生改变我们的生命，圣别改变我们的性情，更新改变我们的心思。这三件事都使在基督里的信徒有分于神的神性。我们若领悟这点，就会看见我们信徒不只是属人的，也是神圣的。今天我们这些在基督里的信徒，是神圣又属人的。我们是属人又神圣的人。因着我们既神圣又属人，我们就也是奥秘的。

四 信徒全人得变化

变化借着变化的灵，在信徒被基督所充满的灵里，将信徒全人变化成为基督的荣耀形像，叫他们能完全有分于神的神性。基督是神圣的；我们被基督充满，就是被神性充满。现在我们只是一部分有分于神的神性，但当我们全人被变化，被神性充满时，我们就要完全有分于神的神性。

1 更新的结果

“I am crucified with Christ; and it is no longer I who live.” This, of course, is true: the old “I” has been crucified with Christ, and this “I” lives no longer. However, in this verse Paul goes on to say, “The life which I now live in the flesh I live in faith, the faith in the Son of God.” On the one hand, the old “I” has been crucified; on the other hand, there is a new “I,” and this new “I” lives by the faith of Christ. This is a matter not of an exchanged life but of a grafted life, two lives that have been grafted together to be one life. God has added His divine life to our redeemed human natural life and grafted our life with His life.

By means of this grafted life the believers participate in God’s divinity. The believers are being mingled with God, and God is mingling Himself with them. As a result, the believers have divinity in their being and participate in God’s divinity.

B. The Believers Sanctified in Their Nature with the Nature of God

Sanctification has sanctified the believers, especially in their nature, with the holy nature of God to change their nature; thus, they also participate in God’s divinity. The more we are sanctified, the more we participate in God’s divinity.

C. The Believers Renewed Mainly in Their Mind

Renewing has renewed the believers mainly in their mind to change their mind with the mind of Christ; thus, they also participate in God’s divinity.

Three things cause us to participate in God’s divinity: regeneration, sanctification, and renewing. Regeneration changes our life, sanctification changes our nature, and renewing changes our mind. All three things enable the believers in Christ to participate in God’s divinity. If we realize this, we will see that as believers we are not only human but also divine. Today we, the believers in Christ, are both divine and human. We are human and divine persons. Because we are divine as well as human, we are also mystical.

D. The Believers’ Entire Being Transformed

Transformation transforms the believers’ entire being, by the transforming Spirit in their spirit filled with Christ, into the glorious image of Christ, that they may fully participate in God’s divinity. To be filled with Christ, who is divine, is to be filled with divinity. At present we are participating in God’s divinity only partially, but when our entire being is transformed and filled with divinity, we will fully participate in God’s divinity.

1. The Issue of Renewing

变化是借着更新，也是更新的结果。罗马十二章二节说，“不要模仿这世代，反要借着心思的更新而变化。”这指明变化是更新的结果。

2 变化是在信徒的魂里

更新主要的是在信徒的心思里；（弗四 23；）变化是在信徒的魂里，为着他们全人。

3 不是外面的改正或调整

变化不是任何一种外面的改正或调整。

4 一种新陈代谢的作用

变化是一种新陈代谢的作用，借着将基督神圣生命的元素加到他们全人里面，而在外面彰显出基督的形像。我们可以用健康的肤色来自正确的饮食来说明。要有这样健康的肤色，不是借着涂化妆品，乃是借着吃营养的食物，然后消化并新陈代谢的吸收。我们若吃得正确，我们所消化并吸收的食物就会供应我们一种新元素，这新元素至终会使我们的脸色产生一种外在、看得见的改变。变化的原则也是一样。变化是里面的新陈代谢，产生外面的显出。

5 借着主灵

变化是由主灵（是灵的基督）所完成，将信徒变化成为基督荣耀的形像。（林后三 18。）变化所包括的新陈代谢，至终使我们变化成为基督荣耀的形像。

6 以没有帕子遮蔽的脸观看主

信徒应当以没有帕子遮蔽的脸，好像镜子观看并返照主，以彰显祂。这给变化的灵有立场，也有路，将信徒全人变化成为基督荣耀的形像；祂作为神的长子，彰显神到极点。

7 凭着灵活着、凭着灵而行

信徒应当凭着灵活着、凭着灵而行，（加五 16，25，）并照着调和的灵而行，（罗八 4 下，）使基督神圣的生命有路规律他们，并将他们变化成为主在荣耀里的形像。

Transformation is by renewing; it is the issue of renewing. Romans 12:2 says, "Do not be fashioned according to this age, but be transformed by the renewing of the mind." This indicates that transformation is the issue of renewing.

2. Transformation in the Believers' Soul

Renewing is mainly in the believers' mind (Eph. 4:23); transformation is in the believers' soul for their entire being.

3. Not Outward Correction or Adjustment

Transformation is not any kind of outward correction or adjustment.

4. A Kind of Metabolism

Transformation is a kind of metabolism, by the addition of the element of the divine life of Christ into the believers' being, to be expressed outwardly in the image of Christ. This can be illustrated by having a healthy complexion through proper nutrition. The way to have such a healthy complexion is not to apply cosmetics but to eat nourishing food and then to digest and assimilate it metabolically. If we eat properly, the food we digest and assimilate will supply us with a new element which will eventually produce an outward and visible change in our facial color. The principle is the same with transformation. Transformation is a matter of inward metabolism issuing in an outward expression.

5. By the Lord Spirit

Transformation is accomplished by the Lord Spirit (the pneumatic Christ), transforming the believers into the image of the glory of Christ (2 Cor. 3:18). The metabolism involved in transformation eventually transforms us into the image of the glory of Christ.

6. To Behold the Lord with an Unveiled Face

The believers should behold the Lord with an unveiled face and reflect Him like a mirror to express Him. This gives the ground and the way for the transforming Spirit to transform the believers' entire being into the glorious image of Christ as the firstborn Son of God who expresses God to the uttermost.

7. To Live and Walk by the Spirit

The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.

8 由模成来完成

变化应当由模成来完成，而模成乃是在神圣生命上的成熟，使信徒得以模成神长子基督的形像，好完全有分于神的神性。因此，他们就在生命、性情、里面的思想、并外面的彰显上，将神显明出来，而得以完满的有分于神的神性。

在这里我要进一步说到主所给我们的一个新的发表：“有分于神的神性。”这语言非常奇特，也很美妙。我信说到有分于神的神性这话，乃是全新的。在神生机的救恩里，我们这些在基督里的信徒，能有分于神的神性。神的生命已经分赐到我们的生命里，祂的性情正作到我们的性情里，祂的心思正作到我们的心思里，我们甚至也有祂神圣的元素，就是祂追测不尽生命之丰富的元素，来变化我们的全人。因此，我们有神的生命、神的性情、神的心思、以及祂所有丰富的神圣元素；如今我们能完满的有分于神的神性。我们有分于神的神性，意思就是祂要使我们成为祂。祂正在使我们在神的生命、性情、思想和彰显上成为神，但我们当然无分于祂的神格。

神这样把自己作到我们里面，不仅是要使我们圣别，也不仅是要使我们完全、得胜并属灵。神正在把祂的生命、性情、心思和元素作到我们里面，好使我们在生命、性情、心思和彰显上成为神。

关于这点，我对你们众人，特别是同工和长老们，有非常沉重的负担。我确信你们为着主的恢复与职事是一，我非常珍赏这点。然而，我非常担心你们可能没有领悟，也不承认神已经将祂的生命分赐到我们里面，祂正将祂的性情作到我们的性情里，祂正将祂的心思作到我们的心思里，并且祂正将祂追测不尽之丰富的元素作到我们全人里，特别是作到我们的灵里和魂里。至终，当我们的身体得荣耀时，我们全人的每一部分，都要与神一样。这不是属人的思想——这是神圣的启示。我们都需要看见这点，并且都要祷告：“主啊，把你自己丰富的，在每一方面——在你的生命、性情、心思、和丰富的元素这些方面——作到我里面，使我的全人灵、魂、体，与你一样。”

8. To Be Consummated by Conformation

Transformation should be consummated by conformation, which is maturity in the divine life for the believers to be conformed to the image of Christ, the firstborn Son of God, to fully participate in God's divinity. Thus, they manifest God in life, in nature, in inward thinking, and in outward expression to enjoy the divine sonship and to participate in God's divinity in full.

At this point I would like to say a further word about a new utterance which the Lord has given us: participate in God's divinity. This language is very strange and marvelous. I believe that this word about participating in God's divinity is something altogether new. In God's organic salvation we, the believers in Christ, can participate in God's divinity. God's life has been imparted into our life, His nature is being wrought into our nature, His mind is being wrought into our mind, and we even have His divine element, the element of the riches of His unsearchable life, to transform our entire being. Thus, we have God's life, God's nature, God's mind, and the divine element of all His riches, and now we can participate in God's divinity in full. For us to participate in God's divinity means that He is making us Him. He is making us God in His life, in His nature, in His thinking, and in His expression but not, of course, in His Godhead.

For God to work Himself into us in such a way is not merely to make us holy, and it is not merely to make us perfect, victorious, and spiritual. God is working His life, nature, mind, and element into us in order to make us God in life, in nature, in mind, and in expression.

Regarding this, I have a very heavy burden for you all, especially for the co-workers and elders. I have the full assurance that you are one with the ministry for the Lord's recovery, and I appreciate this. However, I am very concerned that you may not realize and acknowledge that God has imparted His life into us, that He is working His nature into our nature, that He is working His mind into our mind, and that He is working the element of His unsearchable riches into our entire being, especially into our spirit and our soul. Eventually, when our body is glorified, we will be the same as God in every part of our being. This is not a human thought—it is the divine revelation. We all need to see this and we all need to pray, “Lord, work Yourself into me richly in every aspect—in the aspects of Your life, Your nature, Your mind, and Your rich element—to make my whole being, spirit, soul, and body, the same as You are.”

第四章

建造的秘诀

纲 目

壹 对完成神永远的经纶极重要的事：

- 一 与同作信徒的人建造在一起，是主根据神圣三一的一个神圣属性——神圣的一，对祂忠信寻求者至上并最高的要求——约十七。
- 二 与同有分于神圣生命的人建造在一起，是在神永远经纶里追求基督之人最高的美德。
- 三 堕落的亚当族类，没有一人有性能和能力达到诸天之国高超的要求。
- 四 唯有重生、圣别、更新、变化的信徒，才有资格履行诸天之国至高的要求。
- 五 有神圣生命、神圣性情、神圣心思，并有分于神性的神人，有神圣的性能，能以完成神圣国度的神圣要求。

贰 神生机救恩的第六段——建造的秘诀：

- 一 信徒在召会，就是基督身体里建造的先决条件：
 - 1 认识主所爱、所要得着的，是建造的召会，而不是分散的个别信徒。

CHAPTER FOUR

THE SECRET OF BUILDING

OUTLINE

I. Something critical to the accomplishment of God's eternal economy:

- A. To be built up with the fellow believers is the Lord's supreme and highest requirement to His faithful seekers according to one of the divine attributes, the divine oneness, of the Divine Trinity—John 17.
- B. Being built up with the fellow partakers of the divine life is the highest virtue of the one who pursues after Christ in God's eternal economy.
- C. Not one of the descendants of the fallen Adamic race has the capacity and ability to meet the high requirements of the kingdom of the heavens.
- D. Only the regenerated, sanctified, renewed, and transformed believers are qualified to fulfill the supreme requirements of the kingdom of the heavens.
- E. The God-men, who have the divine life, the divine nature, and the divine mind, and who participate in the divinity of God, have the divine capacity to carry out the divine requirements of the divine kingdom.

II. The secret of building—the sixth section of God's organic salvation:

- A. The prerequisites of the believers' building up in the church, the Body of Christ:
 1. To realize that the Lord loves and wants to have a built church, not scattered individual believers.

- 2 承认所有的信徒都已经在一位灵里受浸，成了一个身体，并且承认神已经把肢体安置在身体上，并把全身调和在一起——林前十二 13 上，18，24。
- 3 与同作信徒的人和谐一致，并在祷告中与身体同心合意，结果就带进召会的建立——太十八 19，徒一 14。
- 4 在神圣三一里，实行神圣三一的一，如同神圣三一所行的一样——约十七 21 ~ 23：
 - a 凭着神圣的生命同其源头，就是父神圣的名——十七 2 ~ 3，6，26。
 - b 凭着神圣的话作为使信徒从世界圣别出来的真理——十七 14 ~ 19。
 - c 凭着神圣的荣耀——神圣的儿子名分，具有父的生命和性情作为神圣的权利，以彰显父——十七 22，24。
- 5 竭力保守那灵的一——弗四 3：
 - a 在那以神圣三一为源头、元素和素质之身体的构成里——四 4 ~ 6。
 - b 借着有恩赐之肢体的成全，以建造基督的身体——四 11 ~ 12。
 - c 凭着在神圣生命里长大，在一切事上长到元首里面——四 13，15。
- 6 在共同的交通里享受基督，作信徒共同的分，为着保守身体的一，见证基督是不能分开的，也是不分开的一——林前一 2，9 ~ 13。

- 2.To acknowledge that all the believers have been baptized in one Spirit into one Body and that God has placed the members in the Body and blended all the Body together——1 Cor. 12:13a, 18, 24.
- 3.To be in harmony with the fellow believers and to be in one accord with the Body in prayer, which issues in the establishment of the church——Matt. 18:19; Acts 1:14.
- 4.To practice the oneness of the Divine Trinity in the Divine Trinity as the Divine Trinity does——John 17:21-23:
 - a.By the divine life with its source, the divine name of the Father——vv. 2-3, 6, 26.
 - b.By the divine word as the truth that sanctifies the believers from the world——vv. 14-19.
 - c.By the divine glory——the divine sonship with the Father's life and nature as the divine right to express the Father——vv. 22, 24.
- 5.To keep the oneness of the Spirit diligently——Eph. 4:3:
 - a.In the constitution of the Body with the Divine Trinity as the source, the element, and the essence——vv. 4-6.
 - b.Through the perfection by the gifted members for the building up of the Body of Christ——vv. 11-12.
 - c.By the growth in the divine life, growing into the Head in all things——vv. 13, 15.
- 6.To be in the common fellowship of the enjoyment of Christ as the believers' common portion for the keeping of the oneness of the Body to witness that Christ is neither divisible nor divided——1 Cor. 1:2, 9-13.

7 在灵里有共同的交通，并在一个灵里有相同的思念和相同的爱，有同一个魂，站在同一个立场上，为着见证基督身体的一——腓二 1～2，一 27。

8 凭着灵活着、凭着灵而行，（加五 16，25，）并照着调和的灵而行，（罗八 4，）将我们的心思置于调和的灵，这灵由是灵之基督（内住的灵）所内住，好将生命分赐到我们里面，并使我们治死身体的行为——罗八 4，6，9～13。

9 模成基督的死，把己、天然的人、肉体、扭曲的性情、怪癖、个人的爱好和口味等等，全都借着基督复活的大能，与基督同钉十字架——腓三 10。

10 借着耶稣基督之灵全备的供应，活基督而显大基督——腓一 19～21。

11 供应基督，将祂分赐给一切所接触的人。

12 将那是能力、爱、并清明自守的灵，与魂分辨开来——来四 12，提后一 7。

二 神圣建造的建造者：

1 讲说神话的元首基督，分赐神圣的生命，并且赐那灵是没有限量的——太十六 18，约三 34。

2 有恩赐的人，特别是使徒和申言者，成全圣徒，为着建造基督的身体——弗四 11～12。

3 被成全的圣徒分担那些成全人、有恩赐之人的重担。

4 全身——弗四 16：

a 借着每一丰富供应的节。

7.To have the common fellowship in the spirit and to have the common thinking and common love in one spirit, with one soul, and on one common standing for the testimony of the oneness of the Body of Christ—Phil. 2:1-2; 1:27.

8.To live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4), setting our mind on the mingled spirit, being indwelt by the pneumatic Christ, the indwelling Spirit, to impart life within us and for us to put to death the practices of the body—Rom. 8:4, 6, 9-13.

9.To be conformed to the death of Christ, to have the self, natural man, flesh, distorted disposition, peculiarities, personal preference and tastes, etc., all crucified with Christ by the power of the resurrection of Christ—Phil. 3:10.

10.To magnify Christ through living Him by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21.

11.To minister Christ, dispensing Him, to all contacts.

12.To discern the spirit, which is of power, love, and sobermindedness, from the soul—Heb. 4:12; 2 Tim. 1:7.

B.The builders of the divine building:

1.Christ the Head, who speaks the words of God, imparts the divine life and gives the Spirit without measure—Matt. 16:18; John 3:34.

2.The gifted persons, especially the apostles and the prophets, perfect the saints for the building up of the Body of Christ—Eph. 4:11-12.

3.The perfected saints share the burden of the perfecting, gifted persons.

4.The entire Body—Eph. 4:16:

a. Through every joint of the rich supply.

- b 借着每一部分依其度量而有的功用。
 - c 凭着身体渐渐的长大，以致在爱里把自己建造起来。
- 5 借着那灵以大能使圣徒得以加强到他们里面的人里，基督就安家在他们心里，使他们成为三一神的丰满，作祂的彰显—弗三 16～19。
- 6 三一神借着住留在爱基督者里面的那灵，建造父家中的住处，并且父和子来到爱基督者这里，安排相互的住处—约十四 23。

三 神圣建造的根基：

- 1 救赎并拯救的基督—林前三 11。
- 2 使徒和申言者，连同他们从基督所领受、作为磐石的启示和他们的教训—弗二 20，太十六 18，徒二 42，提前一 4。

四 神圣建造的材料：

- 1 神圣三一作为变化的宝贵项目—金、银和宝石—林前三 12：
 - a 金，表征父神作神圣建造的基础—创二 11，启二一 18 下，21 下。
 - b 银或珍珠，表征基督在祂救赎并释放生命的死，以及祂分赐生命的复活里—创二 12，启二一 21 上。
 - c 宝石，表征那灵在祂变化和建造的工作里—创二 12，启二一 19～20。
- 2 变化的信徒是神圣的植物，变化成为神圣的矿物—林前三 6～9。

- b. Through the operation in the measure of each one part.
- c. By the growth of the Body unto the building up of itself in love.

5. Christ makes His home in the hearts of the saints through the strengthening with power through the Spirit into their inner man unto the fullness of the Triune God for His expression—Eph. 3:16-19.
6. The Triune God builds the abodes in the Father's house through the Spirit remaining within the lover of Christ, and the Father and the Son visit the lover of Christ to make the mutual abode—John 14:23.

C. The foundation of the divine building:

- 1. The redeeming and saving Christ—1 Cor. 3:11.
- 2. The apostles and the prophets with their revelation received of Christ as the rock and their teaching—Eph. 2:20; Matt. 16:18; Acts 2:42; 1 Tim. 1:4.

D. The materials of the divine building:

- 1. The Divine Trinity as the transformed precious items—gold, silver, and precious stones—1 Cor. 3:12:
 - a. Gold, signifying God the Father as the base of the divine building—Gen. 2:11; Rev. 21:18b, 21b.
 - b. Silver or bdellium and pearl, signifying Christ in His redeeming and life-releasing death and His life-dispensing resurrection—Gen. 2:12; Rev. 21:21a.
 - c. Precious stones, signifying the Spirit in His transforming and building work—Gen. 2:12; Rev. 21:19-20.
- 2. The transformed believers who are the divine plants transformed into the divine minerals—1 Cor. 3:6-9.

- 3 木与金相对，表征天然人的性情；草与银相对，表征堕落的人，属肉体的人；（彼前一 24；）禾秸与宝石相对，表征出自属地源头的工作和生活；这些都不配用作神圣建造的材料——林前三 12。

五 神圣建造的工程：

- 1 更新的结果带进变化，变化的结果带进建造；新耶路撒冷碧玉墙的建造，是与其变化并行的一启二一 18 上。
- 2 这是信徒在神圣生命里的长大，以及他们在神圣生命里联结一起——弗四 15～16，二 21。
- 3 这是信徒在基督里，借着那灵在我们为基督所据有的灵里（这二灵调和成为一灵），建造在一起成为神的居所——弗二 22。
- 4 这也是借着那灵的运行，将不同的恩赐分给每一个肢体，为着把身体建造起来——林前十二 4，7～11。
- 5 用金、银、宝石所建造的工程，在基督回来时要得祂赏赐；若是用木、草、禾秸建造，在主回来时要被烧毁——林前三 12～14。

六 神圣建造的完成：

- 1 在许多地方的召会作神的家，成了神的居所，就是在主里的圣殿——提前三 15，弗二 21～22。
- 2 在全宇宙中基督的身体作基督的彰显——弗一 23：
- a 事实上，在基督里的众信徒，已经由那灵浸成一个身体——林前十二 13 上。

3. Wood, in contrast to gold, signifies the nature of the natural man; grass, in contrast to silver, signifies the fallen man, the man of the flesh (1 Pet. 1:24); and stubble, in contrast to precious stones, signifies the work and living that issue from an earthen source: all these are not worthy to be used as materials for the divine building——1 Cor. 3:12.

E. The work of the divine building:

1. Renewing issues in transformation, and transformation issues in building up; the building up of the jasper wall of the New Jerusalem goes along with its transformation——Rev. 21:18a.
2. It is the believers' growth in the divine life and their being joined together in the divine life——Eph. 4:15-16; 2:21.
3. It is the believers' being built together in Christ into a dwelling of God by the Spirit in their spirit possessed by Christ, both of which are mingled as one spirit——Eph. 2:22.
4. It is also by the Spirit's operation, distributing to each member different gifts for the building up of the Body——1 Cor. 12:4, 7-11.
5. The building work with gold, silver, and precious stones will be rewarded by Christ at His coming back; if it is with wood, grass, and stubble, it will be burned on the day of the Lord's coming——1 Cor. 3:12-14.

F. The consummation of the divine building:

1. The church in many localities as the house of God to be God's dwelling place, the holy temple in the Lord——1 Tim. 3:15; Eph. 2:21-22.
2. The Body of Christ in the whole universe as the expression of Christ——Eph. 1:23:
- a. In fact, all the believers in Christ have been baptized into one Body by the Spirit——1 Cor. 12:13a.

b 实际上，根据事实，众信徒必须在新约时代里，由神圣建造的建造者建造在一起，成为基督的身体。（弗四 12。）

七 神圣建造的毁坏者：

- 1 那些在神经纶的中心教训之外，强调其他的事，而吹分裂教训之风的人——弗四 14，提前一 4。
- 2 那些传讲并教导异端的人——彼后二 1，约贰 7～11。
- 3 那些分门结党、分派的人——多三 10。
- 4 那些造成分立的人——罗十六 17。
- 5 那些有野心得地位的人——约叁 9。
- 6 那些是豺狼、不爱惜羊群的人——徒二十 29。
- 7 那些说悖谬的话，要勾引信徒跟从他们的人——徒二十 30。

b. In practicality, based on the fact, all the believers have to be built together into the Body of Christ (Eph. 4:12) by the builders of the divine building through the age of the New Testament.

G. The destroyers of the divine building:

1. Those who blow the wind of divisive teachings by stressing things other than the central teaching concerning God's economy—Eph. 4:14; 1 Tim. 1:4.
2. Those who preach and teach heresies—2 Pet. 2:1; 2 John 7-11.
3. Those who are factious, sectarian—Titus 3:10.
4. Those who make divisions—Rom. 16:17.
5. Those who are ambitious for position—3 John 9.
6. Those who are wolves, not sparing the flock—Acts 20:29.
7. Those who speak perverted things to draw away the believers after them—Acts 20:30.

祷告：亲爱的主啊，请你垂听我们唱这首诗歌。（诗歌六〇六首。）主啊，你知道我们是从心里，从深处的渴慕，照着你的心愿唱这首诗歌，要被建造成为一个建筑。主啊，为着你已过的说话我们感谢你，我们仰望你进一步的说话。主，遮盖我们，击败你的仇敌，荣耀你的自己，并祝福所有亲爱的圣徒。阿们。

在本篇信息中，我们来看神生机救恩的第六段—建造的秘诀。

壹 极重要的事

建造对于完成神永远的经纶是极重要的事。

一 最高的要求

与同作信徒的人建造在一起，是主根据神圣三一的一个神圣属性，对祂忠信寻求者至上并最高的要求。（约十七。）我们的一，就是我们在擘饼聚会里所见证的，乃是根据神圣的一；这一是神圣三一的一个属性。

二 最高的美德

与同有分于神圣生命的人建造在一起，是在神永远经纶里追求基督之人最高的美德。建造是最高要求，被建造在一起是最高美德。

三 堕落的亚当族类无法达到这要求

堕落的亚当族类，没有一人有性能和能力达到诸天之国高超的要求。

四 信徒有资格

唯有重生、圣别、更新、变化的信徒，才有资格履行诸天之国至高的要求。

五 神人有神圣的性能

有神圣生命、神圣性情、神圣心思，并有分于神性的神人，有神圣的性能，能以完成神圣国度的神圣要求。神使我们合格，乃是借着将祂的生命分赐到我们里面，与我们分享祂的性情，把祂的心思作成我们的心思，并且用祂

Prayer: O dear Lord, hear the singing of this hymn [Hymns, #840]. Lord, You know that we sing it from our heart. We sing it with a deep longing, according to Your desire, to be built up into one building. Lord, we thank You for Your speaking in the past and we look unto You for further speaking. Lord, cover us, defeat Your enemy, glorify Yourself, and bless all the dear saints. Amen.

In this message we come to the sixth section of God's organic salvation—the secret of building.

I. SOMETHING CRITICAL

The building is something which is critical to the accomplishment of God's eternal economy.

A. The Highest Requirement

To be built up with the fellow believers is the Lord's supreme and highest requirement to His faithful seekers according to one of the divine attributes of the Divine Trinity (John 17). Our oneness, to which we testify in the Lord's table meeting, is according to the divine oneness, which is an attribute of the Divine Trinity.

B. The Highest Virtue

Being built up with the fellow partakers of the divine life is the highest virtue of the one who pursues after Christ in God's eternal economy. Building is the highest requirement, and being built up is the highest virtue.

C. The Fallen Adamic Race Not Able to Meet the Requirements

Not one of the descendants of the fallen Adamic race has the capacity and ability to meet the high requirements of the kingdom of the heavens.

D. The Believers Being Qualified

Only the regenerated, sanctified, renewed, and transformed believers are qualified to fulfill the supreme requirements of the kingdom of the heavens.

E. The God-men Having the Divine Capacity

The God-men, who have the divine life, the divine nature, and the divine mind, and who participate in the divinity of God, have the divine capacity to carry out the divine requirements of the divine kingdom. God has qualified us by imparting His life into us, by sharing His nature with us, by making His mind our mind, and by transforming us

所是的元素变化我们。我们赞美祂，使我们有资格，并且将神圣的性能赐给我们。

贰 建造的秘诀

一 先决条件

信徒要在召会，就是在基督的身体里建造起来，有许多先决条件。

1 认识主所要的是建造的召会

第一个先决条件是要认识，照着主的心愿、主的美意，主所爱、所要得着的，是建造的召会，而不是分散的个别信徒。我们若是分散的个人，就无法有分于召会的建造。我们要看见这点，这是非常重要的。

2 承认信徒都已经在一位灵里受浸，成了一个身体

另一个先决条件乃是，我们要承认所有的信徒都已经在一位灵里受浸，成了一个身体，并且承认神已经把肢体安置在身体上，并把全身调和在一起。（林前十二 13 上，18，24。）我们若看见神已经把肢体安置在身体上，并把全身调和在一起，我们就被建造了。

3 和谐一致并同心合意

我们也需要与同作信徒的人和谐一致，并在祷告中与身体同心合意，结果就带进召会的建立。（太十八 19，徒一 14。）我们不仅需要有一，更要与别的信徒甜美的和谐一致，并且在祷告中与身体同心合意。我们若不能与圣徒们同心合意的祷告，就与圣徒们不一。一起祷告是一个试验，试出我们是否与所有的圣徒同心合意。

4 实行神圣三一的一

信徒需要在神圣三一里，实行神圣三一的一，如同神圣三一所行的一样。（约十七 21～23。）我们需要问自己，我们所实行的一是何种的一。有人宣称实行身体的一，但实际上他们是实行分门结党、派别的一。身体的一乃是三一神的一。我们不是在自己里面实行神圣三一的一，乃是在神圣的三一里，实行神圣三一的一。神圣三一的三者—

with the element of His being. We praise Him for qualifying us and for giving us the divine capacity.

II. THE SECRET OF BUILDING

A. The Prerequisites

There are many prerequisites of the believers' building up in the church, the Body of Christ.

1. Realizing That the Lord Wants a Built Church

The first prerequisite is to realize that the Lord loves and wants to have, according to the desire of His heart, His good pleasure, a built church, not scattered individual believers. If we are scattered individuals, we can have no part in the building up of the church. It is crucial for us to see this.

2. Acknowledging That the Believers Have Been Baptized into One Body

Another prerequisite is that we acknowledge that all the believers have been baptized in one Spirit into one Body and that God has placed the members in the Body and blended all the Body together (1 Cor. 12:13a, 18, 24). If we see that God has already placed the members in the Body and has blended the Body together, we are built.

3. Being in Harmony and in One Accord

We also need to be in harmony with the fellow believers and to be in one accord with the Body in prayer, which issues in the establishment of the church (Matt. 18:19; Acts 1:14). We need not only to have the oneness but also to be in sweet harmony with other believers and to be in one accord with the Body in prayer. If we cannot pray in one accord with the saints, we are not one with them. Praying together is a test concerning whether or not we are in one accord with all the saints.

4. Practicing the Oneness of the Divine Trinity

The believers need to practice the oneness of the Divine Trinity in the Divine Trinity as the Divine Trinity does (John 17:21-23). We need to ask ourselves what kind of oneness we are practicing. Some claim to be practicing the oneness of the Body, but they are actually practicing a sectarian, factious oneness. The oneness of the Body is the oneness of the Triune God. We practice the oneness of the Divine Trinity not in ourselves but in the Divine Trinity. The three of the Divine Trinity—the Father, the Son,

父、子、灵——一直在实行神圣的一。例如，主耶稣说，“我与父原是一。”（十 30。）父与子的一包括了灵，祂乃是三一神的终极完成与总和。那灵也是三一神临到我们。基督进到我们里面，乃是作为那灵而来。父与子在哪里，灵也在哪里。

a 凭着神圣的生命

我们实行神圣三一的一，乃是凭着神圣的生命同其源头，就是父神圣的名。（十七 2～3, 6, 26。）名是指人位——父，就是生命的源头。

b 凭着神圣的话

我们实行神圣三一的一，也是凭着神圣的话作为使信徒从世界圣别出来的真理。（十七 14～19。）我们从世界分别出来，并且归神成为圣别。

c 凭着神圣的荣耀

不仅如此，我们实行神圣三一的一，是凭着神圣的荣耀——神圣的儿子名分，具有父的生命和性情作为神圣的权利，以彰显父。（十七 22, 24。）儿子的名分是由神圣的生命和神圣的性情组成。凡没有神圣的生命和性情的人，就不是神的儿子，因为这样的人没有神圣的儿子名分。神圣的儿子名分含示父神的生命和性情。这儿子的名分是我们彰显父的权利。实际上，唯一有这权利的人是神的儿子。父神首先把祂的荣耀给了祂的儿子，然后祂的儿子把这荣耀传给我们；我们作为神的众子，有神的生命和性情作我们的儿子名分，并作我们彰显祂的权利。

5 保守那灵的一

下一个先决条件是竭力保守那灵的一。（弗四 3。）我们保守这一，乃是在那以神圣三一为源头（父）、元素（子）和素质（灵）之身体的构成里。（4～6。）我们保守这一，也是借着有恩赐之肢体的成全，以建造基督的身体。（11～12。）这就是说，保守一不仅与三一神有关，也与有恩赐的人——使徒、申言者、传福音者、牧人和教师——有关。不仅如此，我们乃是凭着在神圣生命里长大，在一切事上长到元首里面而保守一。（13, 15。）

and the Spirit—are continually practicing the divine oneness. For example, the Lord Jesus said, “I and the Father are one” (John 10:30). The oneness of the Father and the Son includes the Spirit, who is the consummation and totality of the Triune God. The Spirit is also the Triune God reaching us. When Christ came into us, He came as the Spirit. Wherever the Father and the Son are, there the Spirit is also.

a. By the Divine Life

We practice the oneness of the Divine Trinity by the divine life with its source, the divine name of the Father (17:2-3, 6, 26). The name denotes the person—the Father, who is the source of life.

b. By the Divine Word

We practice the oneness of the Divine Trinity also by the divine word as the truth that sanctifies the believers from the world (vv. 14-19). We are separated from the world and are holy unto God.

c. By the Divine Glory

Furthermore, we practice the oneness of the Divine Trinity by the divine glory—the divine sonship with the Father’s life and nature as the divine right to express the Father (vv. 22, 24). Sonship is composed of the divine life and the divine nature. Anyone who does not have the divine life and nature is not a son of God, for such a one does not have the divine sonship. The divine sonship implies God the Father’s life and nature. This sonship is the right for us to express the Father. Actually, the only one who has this right is the Son of God. God the Father first gave His glory to His Son, and then His Son passed on this glory to us who, as sons of God, have God’s life and nature as our sonship and as the right to express Him.

5. Keeping the Oneness of the Spirit

The next prerequisite is to keep the oneness of the Spirit diligently (Eph. 4:3). We keep this oneness in the constitution of the Body with the Divine Trinity (4:4-6) as the source (the Father), the element (the Son), and the essence (the Spirit). We also keep this oneness through the perfection by the gifted members for the building up of the Body of Christ (vv. 11-12). This means that keeping the oneness is related not only to the Triune God but also to the gifted persons—the apostles, the prophets, the evangelists, and the shepherds and teachers. Moreover, we keep the oneness by the growth in the divine life, growing into the Head in all things (vv. 13, 15).

6 在共同的交通里

信徒也需要在共同的交通里享受基督，作信徒共同的分，为着保守身体的一，见证基督是不能分开的，也是不分开。（林前一2，9～13。）

7 有共同的交通、相同的思念和爱

另一个先决条件是信徒要在灵里有共同的交通，并在一个灵里有相同的思念和相同的爱，有同一个魂，站在同一个立场上，为着见证基督身体的一。（腓二1～2，一27。）如果你只是在你的区域里有交通，那就不是共同的交通，而是特别的交通。共同的交通是宇宙的，所以我们的交通必须是宇宙的。

8 凭着灵活着、凭着灵而行

接着，信徒应当凭着灵活着、凭着灵而行，（加五16，25，）并照着调和的灵而行，（罗八4，）将他们的的心思置于调和的灵，这灵由是灵之基督（内住的灵）所内住，好将生命分赐到他们里面，并使他们治死身体的行为。（四，6，9～13。）

9 模成基督的死

要进入建造还有一个先决条件，就是我们要模成基督的死，把己、天然的人、肉体、扭曲的性情、怪癖、个人的爱好和口味等等，全都借着基督复活的大能，与基督同钉十字架。（腓三10。）

10 显大基督

我们若要进入建造，就需要借着耶稣基督之灵全备的供应，活基督而显大基督。（腓一19～21。）

11 供应基督

还有一个先决条件，就是我们要供应基督，将祂分赐给一切我们所接触的人。

12 分辨灵与魂

我们需要将那是能力、爱、并清明自守的灵，与魂分辨开来。（来四12，提后一7。）以上十二点是我们要建造在一起的先决条件。

6. Being in the Common Fellowship

The believers also need to be in the common fellowship of the enjoyment of Christ as the believers' common portion for the keeping of the oneness of the Body to witness that Christ is neither divisible nor divided (1 Cor. 1:2, 9-13).

7. Having the Common Fellowship, Thinking, and Love

Another prerequisite is that the believers have the common fellowship in the spirit and have the common thinking and common love in one spirit, with one soul, and on one common standing for the testimony of the oneness of the Body of Christ (Phil. 2:1-2; 1:27). If you have fellowship only in your district, that is not common fellowship but a particular fellowship. The common fellowship is universal. Our fellowship, therefore, must be universal.

8. Living and Walking by the Spirit

Next, the believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4), setting their mind on the mingled spirit, which is indwelt by the pneumatic Christ, the indwelling Spirit, to impart life within them and for them to put to death the practices of the body (Rom. 8:4, 6, 9-13).

9. Being Conformed to the Death of Christ

A further prerequisite for entering into the building is that we be conformed to the death of Christ, to have the self, natural man, flesh, distorted disposition, peculiarities, personal preference and tastes, etc., crucified with Christ by the power of the resurrection of Christ (Phil. 3:10).

10. Magnifying Christ

If we would enter into the building, we need to magnify Christ through living Him by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21).

11. Ministering Christ

A further prerequisite is that we minister Christ, dispensing Him, to all contacts.

12. Discerning the Spirit from the Soul

We need to discern the spirit, which is of power, love, and sobermindedness, from the soul (Heb. 4:12; 2 Tim. 1:7). All these twelve points are prerequisites for us to be built up together.

二 神圣建造的建造者

现在我们要往前来看神圣建造的建造者。有人可能以为是基督单独在建造召会。然而，新约启示，基督当然在建造召会，但祂不是神圣建造的唯一建造者。

1 元首基督

首先，建造召会的乃是讲说神话的元首基督，祂分赐神圣的生命，并且赐那灵是没有限量的。（太十六 18，约三 34。）我们若没有享受神圣生命的分赐，并得着祂所赐没有限量的灵，我们就无法有分于神圣的建造，因为主耶稣无法把我们建造到神圣的建造里。不错，主正在建造召会，但我们必须是一班听祂的话，有分于祂神圣的生命，并分享祂没有限量之灵（无限量的分享祂的灵）的人。

2 有恩赐的人

有恩赐的人，特别是使徒和申言者，成全圣徒，为着建造基督的身体。（弗四 11～12。）

3 被成全的圣徒

被成全的圣徒分担那些成全人、有恩赐之人的重担。因此，建造者包括基督、有恩赐的人和被成全的圣徒。

4 全身

全身也是建造者。（弗四 16。）全身的建造，乃是借着每一丰富供应的节，借着每一部分依其度量而有的功用，凭着身体渐渐的长大，以致在爱里把自己建造起来。既是这样，怎么会有人宣称基督是唯一的建造者？如果不是全身在建造，身体就无法建造起来。全身必须在爱里把自己建造起来。

5 基督安家 in 圣徒心里

借着那灵以大能使圣徒得以加强到他们里面的人里，基督就安家在他们心里，使他们成为三一神的丰满，作祂的彰显。（弗三 16～19。）基督不仅建造身体；祂也要安家在信徒的心里。基督现今正安家在你心里么？祂若要安家在你心里，你就需要父用大能，借着祂的灵，

B. The Builders of the Divine Building

At this juncture we need to go on to consider the builders of the divine building. Some may think that Christ alone builds the church. However, the New Testament reveals that although Christ surely is building the church, He is not the only builder of the divine building.

1. Christ the Head

The first builder is Christ the Head, who speaks the words of God, imparts the divine life, and gives the Spirit without measure (Matt. 16:18; John 3:34). Unless we have enjoyed the impartation of the divine life and have received the Spirit without measure, we can have no part in the divine building, for the Lord Jesus cannot build us into the divine building. Yes, the Lord is building the church, but we must be those who are listening to His word, partaking of His divine life, and sharing His immeasurable Spirit, that is, sharing His Spirit immeasurably.

2. The Gifted Persons

The gifted persons, especially the apostles and the prophets, perfect the saints for the building up of the Body of Christ (Eph. 4:11-12).

3. The Perfected Saints

The perfected saints share the burden of the perfecting, gifted persons. Thus, the builders include Christ, the gifted persons, and the perfected saints.

4. The Entire Body

The entire Body also is a builder (Eph. 4:16). The entire Body builds through every joint of the rich supply, through the operation in the measure of each one part, and by the growth of the Body unto the building up of itself in love. How then can anyone claim that Christ is the only builder? Unless the entire Body builds, the Body cannot be built up. The whole Body has to build the Body itself in love.

5. Christ Making His Home in the Saints' Hearts

Christ makes His home in the hearts of the saints through the strengthening with power through the Spirit into their inner man unto the fullness of the Triune God for His expression (Eph. 3:16-19). Christ not only builds up the Body; He also seeks to make His home in the hearts of the believers. Is Christ now making His home in your heart? If He is to make His home in your heart, you need to be strengthened by God

将你加强到里面的人里。然后基督才会在你心里建造祂的家，结果带进“神一切的丰满”。（19。）基督在我们心里安家，结果我们就被充满，成为神一切的丰满，作祂宇宙的彰显。

6 三一神建造住处

三一神借着住留在爱基督者里面的那灵，建造父家中的住处，并且父和子来到爱基督者这里，安排相互的住处。（约十四 23。）在父的家中有许多住处，乃是三一神借着那灵所建造的。这住处是信徒与三一神相互的住处。

三 神圣建造的根基

1 救赎并拯救的基督

神圣建造的根基乃是救赎并拯救的基督。（林前三 11。）祂是唯一的根基，此外，就如保罗所说，“没有人能立别的根基。”

2 赐给使徒和申言者的启示

这根基也是使徒和申言者，连同他们从基督所领受、作为磐石的启示和他们的教训。（弗二 20，太十六 18，徒二 42，提前一 4。）在马太十六章十六节彼得宣告：“你是基督，是活神的儿子。”主耶稣告诉彼得，他是有福的，因为他得着了这样的启示；然后主继续说到这启示：“我要把我的召会建造在这磐石上。”（18。）从这里我们看见，根基不仅是基督自己，也是使徒和申言者所得作为“磐石”的启示，以及使徒的教训，这教训实际上包括了全本新约。所以，建造的根基就是基督，以及所赐给使徒和申言者的启示。这是我们今天在其上建造的根基。

四 神圣建造的材料

1 神圣三一作为宝贵的项目

首先，神圣建造的材料乃是神圣三一作为变化的宝贵项目—金、银和宝石。（林前三 12。）保罗警告我们要谨慎、小心，如何在基督这根基上建造。我们必须用对的材料，就是金、银和宝石。金表征父神作神圣建造的基础。

the Father with power and through His Spirit into your inner man. Then Christ will build up His home in your heart “unto all the fullness of God” (v. 19). Christ’s making His home in our heart results in our being filled unto all the fullness of God for His universal expression.

6. The Triune God Building the Abodes

The Triune God builds the abodes in the Father’s house through the Spirit remaining within the lover of Christ, and the Father and the Son visit the lover of Christ to make the mutual abode (John 14:23). In the Father’s house there are many abodes, which are built by the Triune God through the Spirit. This abode is a mutual dwelling place for the believer and the Triune God.

C. The Foundation of the Divine Building

1. The Redeeming and Saving Christ

The foundation of the divine building is the redeeming and saving Christ (1 Cor. 3:11). He is the unique foundation, and, as Paul says, “another foundation no one is able to lay.”

2. The Revelation Given to the Apostles and Prophets

The foundation is also the apostles and the prophets with their revelation received of Christ as the rock and their teaching (Eph. 2:20; Matt. 16:18; Acts 2:42; 1 Tim. 1:4). In Matthew 16:16 Peter declared, “You are the Christ, the Son of the living God.” The Lord Jesus told Peter that he was blessed to have received such a revelation, and then, referring to this revelation, He went on to say, “Upon this rock I will build My church” (v. 18). From this we see that the foundation is not only Christ Himself but also the “rock” of the revelation received by the apostles and prophets and the apostles’ teaching, which actually includes the entire New Testament. Therefore, the foundation for the building is both Christ and the revelation given to the apostles and prophets. This is the foundation upon which we are building today.

D. The Materials of the Divine Building

1. The Divine Trinity as the Precious Items

First, the materials of the divine building are the Divine Trinity as the transformed precious items—gold, silver, and precious stones (1 Cor. 3:12). Paul warns us to take heed, to be careful about, how we build upon Christ as the foundation. We must use the right materials, which are gold, silver, and precious stones. Gold signifies God

（创二 11，启二一 18 下，21 下。）银或珍珠表征基督在祂救赎并释放生命的死，以及祂分赐生命的复活里。（创二 12，启二一 21 上。）宝石表征那灵在祂变化和建造的工作里。（创二 12，启二一 19～20。）

2 变化的信徒

神圣建造的材料也包括变化的信徒，他们是神圣的植物，变化成为神圣的矿物。（林前三 6～9。）

3 不配的材料

木与金相对，表征天然人的性情；草与银相对，表征堕落的人，属肉体的人；（彼前一 24；）禾秸与宝石相对，表征出自属地源头的工作和生活；这些都不配用作神圣建造的材料。（林前三 12。）

天然的人不能用于神圣的建造。天然的人，就是神所创造的人，可能很好，却没有得重生并变化，因此不是建造的正确材料。堕落的人，就是属肉体的人，无分于建造。不仅如此，出自属地源头的工作和生活，也不配用作神圣的建造。这些材料不该用在神圣的建造里。你该单单用宝贵的材料来建造，就是用三一神并用变化的信徒作材料来建造。我们若看见这点，就会领悟，无论我们是天然的好人或是堕落属肉体的人，在召会的建造里，我们都必须把自己摆在一边。一切出自属地源头的事物，也必须摆在一边。天然的事物和属世的事物，都不能被采用来建造召会，就是基督的身体。

五 神圣建造的工程

1 更新、变化和建造

神圣建造的工程是借着更新和变化而进行的。更新的结果带进变化，变化的结果带进建造；新耶路撒冷碧玉墙的建造，是与其变化并行的。（启二一 18 上。）我们需要得更新并被变化，然后我们就能作建造的工作。

2 信徒在神圣生命里的长大

神圣建造的工程，乃是信徒在神圣生命里的长大，以及他们在神圣生命里联结一起。（弗四 15～16，二 21。）

the Father as the base of the divine building (Gen. 2:11; Rev. 21:18, 21). Silver or bdellium and pearl signify Christ in His redeeming and life-releasing death and His life-dispensing resurrection (Gen. 2:12; Rev. 21:21). Precious stones signify the Spirit in His transforming and building up work (Gen. 2:12; Rev. 21:19-20).

2. The Transformed Believers

The materials also include the transformed believers who are the divine plants transformed into the divine minerals (1 Cor. 3:6-9).

3. The Unworthy Materials

Wood, in contrast to gold, signifies the nature of the natural man; grass, in contrast to silver, signifies the fallen man, the man of the flesh (1 Pet. 1:24); and stubble, in contrast to precious stones, signifies the work and living that issue from an earthen source. All these are not worthy to be used as materials for the divine building (1 Cor. 3:12).

The natural man cannot be used for the divine building. The natural man, the man created by God, may be good but is not regenerated and transformed, and thus is not the proper material for the building. The fallen man, the man of the flesh, has no part in the building. Furthermore, the work and living that issue from an earthen source are not worthy of the divine building. These materials should not be used in the divine building. You should build only with the precious materials, that is, with the Triune God and with the transformed believers. If we see this, we will realize that in the building up of the church, we must put ourselves aside, including whatever we are as a naturally good man or as a fallen, fleshly man. Everything that issues from an earthen source must also be put aside. Natural things and worldly things cannot be adopted for the building up of the church, the Body of Christ.

E. The Work of the Divine Building

1. Renewing, Transformation, and Building Up

The work of the divine building is carried out through renewing and transformation. Renewing issues in transformation, and transformation issues in building up. The building up of the jasper wall of the New Jerusalem goes along with its transformation (Rev. 21:18a). We need to be renewed and transformed, and then we can do the work of building.

2. The Believers' Growth in the Divine Life

The work of the divine building is the believers' growth in the divine life and their being joined together in the divine life (Eph. 4:15-16; 2:21). We need to grow up

我们需要在神圣的生命里一同长大并联结一起。这长大和联结一起就是建造。真实的建造乃是我们神圣生命里的长大和联结。我们在神圣的生命里长大，并在神圣的生命里联结一起时，我们就在建造里。

3 信徒在基督里建造在一起

神圣建造的工程，也是信徒在基督里，借着那灵在我们为基督所据有的灵里（这二灵调和成为一灵），建造在一起成为神的居所。（弗二 22。）我们若经历这个，就是在作建造身体的工程。

4 那灵的运行

神圣的建造也是借着那灵的运行，将不同的恩赐分给每一个肢体，为着把身体建造起来。（林前十二 4，7～11。）那灵将不同的恩赐分给各个肢体，乃是真实建造的工程。

5 得基督赏赐

用金、银、宝石所建造的工程，在基督回来时要得祂赏赐。然而，若是用木、草、禾秸建造，在主回来时要被烧毁。（林前三 12～14。）如果你建造召会的工作是凭你天然的人，凭你堕落、属肉体的人，或任何出自属地源头的事物，你的工作就不会得赏赐，反而会被烧毁。

新约启示，在这世代的末了会有三种的焚烧。启示录十七章十六节指明天主教会将被焚烧。在马太十三章主耶稣指明，稗子，就是基督教里的假信徒，要被焚烧。（24～30，40～41。）假基督徒对神的经纶带来了许多的破坏。当主耶稣回来的时候，祂会差遣祂的使者来收集所有的稗子，把他们捆成捆，并把他们焚烧。这是对更正教里假信徒的焚烧。第三种焚烧就是林前三章十三至十五节所说的：“各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是那一种的。人在那根基上所建造的工程若存得住，他就要得赏赐。人的工程若被烧毁，他就要受亏损，自己却要得救；只是这样得救，要像从火里经过的一样。”我们若用父神作为金、子神作为银、灵神作为宝石来建造召会，我们就会得着赏赐。然而，我们若凭着天然的人、堕落的人，并用出自属地源头的事物，来作

together and be joined together in the divine life. This growing and joining together is the building. The actual building is our growth and our union in the divine life. When we grow in the divine life and when we are joined together in the divine life, we are in the building.

3. The Believers' Being Built Together in Christ

The work of the divine building is also the believers' being built together in Christ into a dwelling of God by the Spirit in their spirit possessed by Christ, both of which are mingled as one spirit (Eph. 2:22). If we are experiencing this, we are doing the work of building up the Body.

4. The Spirit's Operation

The building is also by the Spirit's operation, distributing to each member different gifts for the building up of the Body (1 Cor. 12:4, 7-11). The Spirit's distributing different gifts to different members is the actual building work.

5. Rewarded by Christ

The building work with gold, silver, and precious stones will be rewarded by Christ at His coming back. However, if the work is with wood, grass, and stubble, it will be burned on the day of the Lord's coming (1 Cor. 3:12-14). If your work in building up the church is by your natural man, by your fallen, fleshly man, or by anything that issues from an earthen source, your work will not be rewarded but instead it will be burned.

The New Testament reveals that at the end of this age there will be three burnings. Revelation 17:16 indicates that Catholicism will be burned. In Matthew 13 the Lord Jesus indicates that the tares, the false Christians in Christianity, will be burned (vv. 24-30, 40-41). The false Christians have caused great damage to God's economy. When the Lord Jesus comes back, He will send His angels to collect all the tares, bind them into bundles, and burn them. This is the burning of the false believers in Protestantism. The third burning will be that mentioned in 1 Corinthians 3:13-15: "The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is. If anyone's work which he has built upon the foundation remains, he will receive a reward; if anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire." If we build the church with God the Father as gold, with God the Son as silver, and with God the Spirit as precious stones, we will receive the reward. However, if we do the work of the building by the natural man, by the fallen man, and with things that issue from the

建造的工程，我们的工程就会被烧毁，我们自己却要得救。我们都需要思量，我们是如何建造召会的。我们应当是一班用神圣三一作为宝贵并变化的材料来建造的人。

六 神圣建造的完成

1 召会作神的家

神圣建造的完成，乃是在许多地方的召会作神的家，成了神的居所，就是在主里的圣殿。（提前三 15，弗二 21～22。）

2 基督的身体

建造的完成也是在全宇宙中基督的身体作基督的彰显。（弗一 23。）所有的召会乃是一个身体，因此同工们不当作区域的工作，乃要作为着基督宇宙身体的宇宙工作。事实上，在基督里的众信徒，已经由那灵浸成一个身体。（林前十二 13 上。）实际上，根据事实，众信徒必须在新约时代里，由神圣建造的建造者建造在一起，成为基督的身体。（弗四 12。）

七 神圣建造的毁坏者

除了本篇信息所说以上一切正面的事物，还有一类消极的人——神圣建造的毁坏者。按照新约，有七种毁坏者：

（一）那些在神经纶的中心教训之外，强调其他的事，而吹分裂教训之风的人。（弗四 14，提前一 4。）

（二）那些传讲并教导异端的人。（彼后二 1，约贰 7～11。）

（三）那些分门结党、分派的人。（多三 10。）

（四）那些造成分立的人。（罗十六 17。）

（五）那些有野心得地位的人。（约叁 9。）

（六）那些是豺狼、不爱惜羊群的人。（徒二十 29。）

（七）那些说悖谬的话，要勾引信徒跟从他们的人。（徒二十 30。）

earthen source, our work will be burned, yet we ourselves will be saved. We all need to consider how we are building the church. We should be those who are building with the Divine Trinity as the precious and transformed materials.

F. The Consummation of the Divine Building

1. The Church as the House of God

The consummation, the accomplishment, of the divine building is the church in many localities as the house of God to be God's dwelling place, the holy temple in the Lord (1 Tim. 3:15; Eph. 2:21-22).

2. The Body of Christ

The consummation is also the Body of Christ in the whole universe as the expression of Christ (Eph. 1:23). All the churches are one Body, and the co-workers should be doing not a regional work but a universal work for the universal Body. In fact, all the believers in Christ have been baptized into one Body by the Spirit (1 Cor. 12:13a). In practicality, based on the fact, all the believers have to be built together into the Body of Christ (Eph. 4:12) by the builders of the divine building through the age of the New Testament.

G. The Destroyers of the Divine Building

In addition to all the positive things which we have covered in this message, there is one category of negative persons—the destroyers of the divine building. According to the New Testament there are seven kinds of destroyers:

1. Those who blow the wind of divisive teachings by stressing things other than the central teaching concerning God's economy (Eph. 4:14; 1 Tim. 1:4).

2. Those who preach and teach heresies (2 Pet. 2:1; 2 John 7-11).

3. Those who are factious, sectarian (Titus 3:10).

4. Those who make divisions (Rom. 16:17).

5. Those who are ambitious for position (3 John 9).

6. Those who are wolves, not sparing the flock (Acts 20:29).

7. Those who speak perverted things to draw away the believers after them (Acts 20:30).

有人听到神圣建造的毁坏者，可能会说，“这不是神圣的建造，神的建造么？谁能毁坏它？”就某种意义说，没有人能毁坏神圣的建造。但是许多人被仇敌所挑动，极力要毁坏召会的建造。我们已经指明，头一种毁坏者就是那些在神经纶的中心教训之外，强调其他的事，而吹分裂教训之风的人。例如，新约关于水浸的教训是次要的教训，但南浸信会的人却使之成为主要的教训；因着他们这样作，他们的教训就成为分裂的。每一个公会的原则是一样的：他们是建造在特别的教训上，而他们所教训的，是神经纶中心教训以外的事。关于这样的情形，保罗劝提摩太留在以弗所，好“嘱咐那几个人，不可教导与神的经纶不同的事，…这等事…对于神在信仰里的经纶并无助益”。（提前一3～4。）我们都需要小心，不要将任何的教训，即使是合乎圣经的教训，拿来当作中心的教训。多年来倪弟兄和我都没有强调神经纶中心线以外的事；神经纶的中心线乃是关于召会，为着产生基督的身体，以终极完成新耶路撒冷。这中心的教训不是分裂的，反之，这教训建造基督的身体。

When some hear that there are destroyers of the divine building, they may say, “Is this not the divine building, the building of God? How can anyone destroy it?” In a sense, no one can destroy the divine building. Nevertheless, many are stirred up by the enemy and try their best to destroy the building of the church. As we have indicated, the first kind of destroyers are those who blow the wind of divisive teachings by stressing things other than the central teaching concerning God’s economy. For example, the New Testament teaching regarding baptism by immersion is a minor teaching, but the Southern Baptists make it a major teaching and in so doing their teaching becomes divisive. The principle is the same with every denomination: they are built upon a particular teaching, and they teach things other than the central teaching concerning God’s economy. Regarding such a situation, Paul exhorted Timothy to remain in Ephesus in order that he might “charge certain ones not to teach different things...rather than God’s economy, which is in faith” (1 Tim. 1:3-4). We all need to be careful not to take any teaching, even a scriptural one, and make it a central teaching. Throughout the years Brother Nee and I have not stressed anything other than the central line of God’s economy concerning the church for the producing of the Body to consummate the New Jerusalem. This central teaching is not divisive; on the contrary, it builds up the Body.

壹 神生机救恩的第七段—模成的秘诀：

- 一 神的目的是要使人在祂神圣的生命、性情、和形像上像祂，作祂的彰显，但无分于祂的神格。
- 二 神用祂神圣的生命重生在基督里的信徒，使他们开始有分于祂的神性。
- 三 重生的信徒蒙重生之后，开始借着以下四项长大：
 - 1 在神圣生命里神圣的喂养。
 - 2 神圣的圣别。
 - 3 神圣的更新。
 - 4 神圣的变化。
- 四 直到信徒借着那成熟的灵，在他们由基督使其丰富的灵里，在神圣的生命上成熟，成为长成的人，达到基督丰满之身材的度量—西一 28，弗四 13。
- 五 模成神长子基督的形像—罗八 29。
- 六 神的长子乃是神在基督的复活中，用基督的神性并祂被点活而拔高的人性所生，具有神性与人性—徒十三 33，罗一 4，彼前三 18。

I. The secret of conformation—the seventh section of God's organic salvation:

- A. God's intention is to make man like Him in His divine life, nature, and image as His expression, but not in His Godhead.
- B. God regenerates the believers in Christ with His divine life that they may begin to participate in His divinity.
- C. After being regenerated, the regenerated believers begin to grow through:
 1. The divine feeding.
 2. The divine sanctification.
 3. The divine renewing.
 4. The divine transformation in the divine life.
- D. Until they mature in the divine life by the maturing Spirit in the believers' spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ—Col. 1:28; Eph. 4:13.
- E. Conformed to the image of Christ the firstborn Son of God—Rom. 8:29.
- F. Who was begotten by God in His resurrection with both His divinity and His enlivened and uplifted humanity, possessing two natures, both divine and human—Acts 13:33; Rom. 1:4; 1 Pet. 3:18.

七 因此，信徒的模成，乃是他们在神圣生命里之变化的完成，借此他们完满的有分于神的神性。

貳 神生机救恩的第八段—得荣的秘诀：

一 在重生时，神用祂的灵印涂重生的信徒—弗一 13。

二 这印涂之灵的印涂好像墨的渗透，用神荣耀的生命元素，在受印涂之信徒的一生中，从里面浸透他们，结果使他们的身体得赎—弗四 30，罗八 23。

三 信徒在神圣生命里成熟被提时，要在他们因基督而欢腾的灵里，从外面被带进神的荣耀，使他们得荣耀—罗八 30，来二 10。

四 因此，成熟的信徒要借着一生被神的荣耀浸透而从里面得荣耀，也要借着被带进神的荣耀而从外面得荣耀。

五 成熟之信徒的得荣，乃是他们在神生机救恩里神圣儿子名分的最高之分；这儿子名分是他们重生时所得着的—加四 5，罗八 23。

六 信徒身体的得赎，乃是他们的身体在主回来时改变形状—腓三 20～21。

七 “得赎”这辞指明是法理的，因为信徒得赎的身体属于堕落的旧造—信徒身体这样的得赎，乃是神法理之救赎的最终完成；“改变形状”这辞指明是生机的，因为信徒身体的改变形状是凭他们里面神圣的生命。

G.Thus, the conformation of the believers is the consummation of their transformation in the divine life through which they participate in God's divinity in full.

II. The secret of glorification—the eighth section of God's organic salvation:

A.In regeneration God seals the regenerated believers with His Spirit—Eph. 1:13.

B.This sealing of the sealing Spirit is like inking, saturating the sealed believers from within with the glorious life element of God throughout their life, resulting in the redemption of their body—Eph. 4:30; Rom. 8:23.

C.At the time of the rapture of the believers who are matured in the divine life, they will be brought in their spirit exulting with Christ from without into the glory of God for their glorification—Rom. 8:30; Heb. 2:10.

D. Thus, the matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

E.The glorification of the matured believers is their top portion of their divine sonship in God's organic salvation—which they received at the time of their regeneration—Gal. 4:5; Rom. 8:23.

F.The redemption of the believers' body is the transfiguration of their body at the Lord's coming back—Phil. 3:20-21.

G.The word redemption indicates it is judicial because the believers' redeemed body is of the fallen old creation—this redemption of the believers' body is the finalization of God's judicial redemption; the word **transfiguration** indicates it is organic because the transfiguration of the believers' body is by the divine life within them.

八 得荣之信徒的神圣得荣，使终极完成的信徒有分于神的神性到极点。

H.The divine glorification of the glorified believers makes the consummated believers participate in God's divinity to the uttermost.

祷告：主啊，我们再颂扬你，我们承认你是神所差来说祂话语的，并且你赐那灵，就是全备的灵，包罗万有的灵，赐生命的灵，内住的灵，是没有限量的。阿利路亚！这实在应付了我们的需要！我们需要话，我们也需要灵。我们需要生命的话，也需要生命的灵。主，我们感谢你这些年来一直向你的恢复说话，也一直将那灵赐给你的恢复。为着你的启示和行动感谢你。我们赞美你给我们看见你的经纶，以基督为中心和普及。哦，我们所有的是何等一位基督！为着你生机的救恩我们感谢你，为着你的基督我们感谢你，为着那灵我们感谢你。主，我们仍在这里，接受你的启示同你的异象。每一天你给我们新的话语。为着你给我们看见我们有分于神的神性，我们感谢你。我们已经得着了你的生命和性情，并且借着这些我们有分于神的神性。我们感谢你，我们也有神圣的心思，就是基督的心思，我们也借此有分于神的神性。我们感谢你，我们正享受基督的丰富，作为新陈代谢变化我们的元素，使我们借这新陈代谢的作用，有分于神的神性到极点。主，我们在这里，在你面前要有进一步的享受。主，我们来看模成和得荣的时候，求你与我们同在，给我们话语，给我们新文化的新语言。我们再次祷告你，遮盖我们，使我们脱离你的仇敌这个制造麻烦者。捆绑他，使他没有路。阿们。

壹 模成的秘诀

模成是神生机救恩的第七段。

一 神的目的是

神的目的是要使人在祂神圣的生命、性情、和形像上像祂，作祂的彰显，但无分于祂的神格。神要人这样像祂，实际上就是说，要使人成为神。神已经将祂自己分赐到我们里面，使我们与祂在生命和性情上一式一样，只是无分于祂的神格。这是神的目的。

二 神重生信徒

为了达成祂的目的，神就用祂神圣的生命重生在基督里的信徒，使他们开始有分于祂的神性。我们这些在基督里的信徒既有分于神的神性，我们就是神。彼后一章四节说，

Prayer: Lord, we extol You again, acknowledging that You are the One whom God sent to speak His words and that You are also the One who gives the Spirit, the bountiful Spirit, all-inclusive Spirit, life-giving Spirit, the indwelling Spirit, not by measure. Hallelujah! Oh, this really meets our need! We need the word and we need the Spirit. We need the words of life and we need the Spirit of life. Lord, we thank You that through the years You have been speaking Your word to Your recovery and that You have been also giving Your Spirit to Your recovery. Thank You for Your revelation and for Your move. We praise You that You have shown us Your economy, with Christ as the centrality and the universality. Oh, what a Christ we have! We thank You for Your organic salvation, we thank You for Your Christ, and we thank You for the Spirit. Lord, we are still here receiving Your revelation with Your vision. Every day You give us new words. We thank You for showing us that we participate in God's divinity. We have received Your life and Your nature, and by these we participate in God's divinity. We thank You that we also have the divine mind, the mind of Christ, and by this also we participate in God's divinity. We thank You that we are enjoying the riches of Christ as the element that transforms us metabolically so that by this metabolism we can participate in God's divinity to the fullest. Lord, we are here before You to enjoy something further. Lord, as we come to the matters of conformation and glorification, we ask You to be with us and to give us the words, the new language for a new culture. Once again, we pray that You will cover us from Your enemy, the troublemaker. Bind him and put him into the corner. Amen.

I. THE SECRET OF CONFORMATION

Conformation is the seventh section of God's organic salvation.

A. God's Intention

God's intention is to make man like Him in His divine life, in His divine nature, and in His image as His expression, but not in His Godhead. For God to make man like Him in this way actually means to make man God. God has imparted Himself into us to make us the same as He is in life and in nature but not in His Godhead. This is the divine intention.

B. God Regenerating the Believers

In order to carry out His intention, God regenerates the believers in Christ with His divine life that they may begin to participate in His divinity. Since we, the believers in Christ, participate in God's divinity, we are gods. Second Peter 1:4 says that we partake

我们有分于神的性情。我们有分于神的性情，因此就有分于神的神性。这位神圣者已经将他自己分赐到我们里面，成为我们的所是。祂将自己分赐到我们里面作我们的生命、性情、心思和一切。如果不是我们有分于神的神性，那么是谁有分？天使不能有分于神的神性，因为他们不像我们，他们没有神的任何成分。我们比天使更有福，因为他们仅是神的仆役，但我们是神的儿子，有神的神性。

三 信徒开始长大

重生的信徒蒙重生之后，就开始长大。

1 喂养

就如小孩借着喂养而长大，照样，重生的信徒是借着神圣的喂养而长大。然而，今天许多基督徒没有长大，因为他们没有得喂养。他们由于缺少喂养，也就缺少正确的圣别、更新和变化。

2 圣别

我们首先借着神圣的喂养而长大，然后就借着神圣的圣别而长大。圣别使我们长大。我们越圣别就越长大。在约翰十七章十七至十九节主耶稣祷告说，“求你用真理圣别他们，你的话就是真理。你怎样差我到世上，我也照样差他们到世上。我为他们的缘故，圣别自己，使他们也在真理中得以圣别。”圣别就是从世界分别出来。我们需要天天从世界圣别、分别出来，使我们借这圣别得以长大。

3 更新

重生的信徒也借着神圣的更新而长大。所以更新是在神圣生命里长大的一个因素。

4 变化

在神圣生命里神圣的变化，是信徒长大很强的一个因素。没有神圣的变化，我们就无法长大。今天许多基督徒没有长大，因为他们没有神圣的喂养、神圣的更新、和神圣的变化。

四 在神圣生命里成熟

of the divine nature. To partake of something is to participate in that thing. We partake of God's nature and thus we participate in God's divinity. The divine One has imparted Himself into us to become our being. He dispenses Himself into us to be our life, our nature, our mind, and everything to us. If we are not those who participate in God's divinity, then who participates in it? The angels cannot participate in God's divinity, because they do not possess anything of God as we do. We are more blessed than the angels, for they are merely God's servants, but we are God's sons, possessing God's divinity.

C. The Believers Beginning to Grow

After they have been regenerated, the regenerated believers begin to grow.

1. Feeding

Just as a child grows through feeding, the regenerated believers grow through the divine feeding. However, many of today's Christians are not growing, because with them there is no feeding. Due to their lack of feeding, they also lack the proper sanctification, renewing, and transformation.

2. Sanctification

We grow first through the divine feeding and then through the divine sanctification. Sanctification causes us to grow. The more we are sanctified, the more we grow. In John 17:17-19 the Lord Jesus prayed, saying, "Sanctify them in the truth; Your word is truth. As You have sent Me into the world, I also have sent them into the world. And for their sake I sanctify Myself, that they themselves also may be sanctified in truth." To be sanctified is to be separated from the world. Daily we need to be sanctified, separated from the world, so that through this sanctification we may grow.

3. Renewing

The regenerated believers grow also through the divine renewing. Renewing is therefore a factor of growth in the divine life.

4. Transformation

The divine transformation in the divine life is a strong factor of the believers' growth. Without the divine transformation we cannot grow. Many of today's Christians do not grow because they do not have the divine feeding, the divine sanctification, the divine renewing, and the divine transformation.

D. Maturing in the Divine Life

信徒需要长大，直到信徒借着那成熟的灵，在他们由基督使其丰富的灵里，在神圣的生命上成熟，成为长成的人，达到基督丰满之身材的度量。（西一 28，弗四 13。）没有正当的供应，我们就无法长大，这供应就是赐生命的灵，祂乃是那成熟的灵，在信徒由基督使其丰富的灵里。我们能见证，我们的灵是因基督而得丰富。至终，我们将是长成的人，有基督丰满之身材的度量。在以弗所四章十三节，“丰满”一辞指基督的身体。我们必须完全成熟，好作完全长成的人，达到基督身体之身材的度量。

五 模成基督的形像

在神生机的救恩里，信徒要被模成神长子基督的形像。（罗八 29。）

六 神的长子在复活中由神所生

基督作为神的长子，乃是神在基督的复活中，用基督的神性并祂被点活而拔高的人性所生，具有神性与人性。（徒十三 33，罗一 4，彼前三 18。）

在复活里，基督的人性被圣别、点活、拔高并变化。我们的人性是堕落过又被基督所救赎的。祂的人性不需要救赎；但祂的人性，就是死在十字架上的人性，需要被圣别、点活、拔高并变化。借着复活，主那已死的人性就被圣别、点活、拔高、并变化到神圣的儿子名分里。在复活里，祂被神生为神的长子，兼有祂的神性，和祂被圣别、点活、拔高并变化的人性。所以，神的长子由神所生，兼有神性和人性，而我们正在模成祂的形像。

七 变化的完成

信徒的模成，乃是他们在神圣生命里之变化的完成，借此他们完满的有分于神的神性。

贰 得荣的秘诀

得荣是神生机救恩的第八段。

一 信徒为神的灵所印涂

The believers need to grow until they mature in the divine life by the maturing Spirit in their spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ (Col. 1:28; Eph. 4:13). We cannot mature without the proper supply, and this supply is the life-giving Spirit, who is the maturing Spirit in the believers' spirit enriched with Christ. We can testify that our spirit is enriched with Christ. Eventually, we will be a full-grown man, at the measure of the stature of the fullness of Christ. In Ephesians 4:13 the word fullness refers to the Body of Christ. We have to be fully matured in order to be a fully grown man at the measure of the stature of the Body of Christ.

E. Conformed to the Image of Christ

In God's organic salvation the believers will be conformed to the image of Christ the firstborn Son of God (Rom. 8:29).

F. The Firstborn Son of God Begotten by God in His Resurrection

As the firstborn Son of God, Christ was begotten by God in His resurrection with both His divinity and His enlivened and uplifted humanity, possessing two natures, both divine and human (Acts 13:33; Rom. 1:4; 1 Pet. 3:18).

In resurrection Christ's humanity was sanctified, enlivened, uplifted, and transformed. Our humanity had become fallen and has been redeemed by Christ. His humanity did not need to be redeemed, but His humanity, which died on the cross, needed to be sanctified, enlivened, uplifted, and transformed. Through resurrection the Lord's dead humanity was sanctified, enlivened, uplifted, and transformed into the divine sonship. In resurrection He was begotten of God to be the firstborn Son of God both with His divinity and with His sanctified, enlivened, uplifted, and transformed humanity. The firstborn Son of God was therefore begotten of God with both divinity and humanity, and we are being conformed to His image.

G. The Consummation of Transformation

The conformation of the believers is the consummation of their transformation in the divine life through which they participate in God's divinity in full.

II. THE SECRET OF GLORIFICATION

Glorification is the eighth section of God's organic salvation.

A. The Believers Sealed with God's Spirit

在重生时，神用祂的灵印涂重生的信徒。（弗一 13。）当你用墨印在一张纸上，墨就浸透这张纸。这说明一个事实：那灵的印涂包括了信徒被那灵浸透。

二 印涂的灵浸透信徒

这印涂之灵的印涂好像墨的渗透，用神荣耀的生命元素，在受印涂之信徒的一生中，从里面浸透他们，结果使他们的身体得赎。（弗四 30，罗八 23。）在我们基督徒的一生中，这印涂，这“墨的渗透”，从里面浸透我们这人。印涂的灵用什么印涂信徒？印涂的灵乃是用神圣生命的荣耀印涂他们。神圣生命的荣耀就是“墨”；在信徒的一生中，这墨借着“墨的渗透”，用神荣耀的生命元素，一直从里面浸透信徒全人。

这样的浸透至终有一个结果，就是我们的身体得赎。以弗所四章三十节告诉我们，我们受了圣灵的印记，“直到得赎的日子。”这里“直到”一辞的意思是结果产生，或为着。这印涂是为着我们的身体得赎，结果产生我们的身体得赎。从我们得救并重生的时候起，那灵在我们里面的印记，就一直不断的用神荣耀的生命元素印涂我们，直到我们身体得赎的日子。

三 信徒被带进神的荣耀

信徒在神圣生命里成熟被提时，要在他们因基督而欢腾的灵里，从外面被带进神的荣耀，使他们得荣耀。（罗八 30，来二 10。）

四 成熟的信徒得荣耀

成熟的信徒要借着一生被神的荣耀浸透而从里面得荣耀，也要借着被带进神的荣耀而从外面得荣耀。

目前这“墨的渗透”正用神的荣耀从里面浸透我们。这是一生之久的。至终，我们要被带进神的荣耀，这是外面的。里面的浸透是一生之久的过程，而我们在外面被带进神的荣耀乃是眨眼之间的事。在一刹那，眨眼之间，我们要被带进神的荣耀。因此，成熟的信徒乃是借着一生之久被神的荣耀浸透而从里面得荣耀，并借着被带进神的荣耀而从外面得荣耀。

In regeneration God seals the regenerated believers with His Spirit (Eph. 1:13). When a piece of paper is sealed with ink, the ink saturates the paper. This is an illustration of the fact that the sealing of the Spirit involves the believers' being saturated with the Spirit.

B. The Sealing Spirit Saturating the Believers

The sealing of the sealing Spirit is like inking, saturating the sealed believers from within with the glorious life element of God throughout their life, resulting in the redemption of their body (Eph. 4:30; Rom. 8:23). Throughout our entire Christian life, this sealing, this “inking,” is saturating our being from within. With what does the sealing Spirit seal the believers? The Spirit is sealing them with the glory of the divine life. The glory of the divine life is the “ink,” and throughout the believers' life this ink by the “inking” is saturating their entire being from within with the glorious life element of God.

Such a saturating will eventually result in the redemption of our body. Ephesians 4:30 tells us that we are sealed by the Holy Spirit “unto the day of redemption.” Here the word unto means “resulting in” or “for.” This sealing is for the redemption of our body and it will result in the redemption of our body. From the time we were saved and regenerated, the Spirit as the seal in us has been sealing us continually with the glorious life element of God unto the day of the redemption of our body.

C. The Believers Brought into the Glory of God

At the time of the rapture of the believers who are matured in the divine life, they will be brought in their spirit exulting with Christ from without into the glory of God for their glorification (Rom. 8:30; Heb. 2:10).

D. The Matured Believers Being Glorified

The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

At present the “inking” is saturating us with God's glory from within. This is a lifelong matter. Eventually, we will be brought into God's glory in an outward way. Whereas the inner saturating is a lifelong process, our being brought into God's glory outwardly will be instantaneous. In an instant, in the twinkling of an eye, we will be brought into God's glory. Thus, the matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

五 神圣儿子名分的最高之分

成熟之信徒的得荣，乃是他们在神生机救恩里神圣儿子名分的最高之分；这儿子名分是他们重生时所得着的。（加四 5，罗八 23。）在神生机的救恩里，儿子的名分这件事是非常紧要且中心的。我们身体的得赎乃是儿子名分最高的享受。罗马八章二十三节说，“我们…自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”我是个年老的人，身体有一些疾病，所以常因着身体的软弱而叹息。然而，当我叹息时，我正等待儿子的名分，就是我身体的得赎。有一天要来到，我们的身体要得赎，我们就要进入神圣儿子名分的完满享受里。

六 身体的得赎与改变形状

信徒身体的得赎，乃是他们的身体在主回来时改变形状。（腓三 20～21。）

七 身体的得赎是法理的，身体的改变形状是生机的

“得赎”这辞指明身体的得赎是法理的，因为信徒得赎的身体属于堕落的旧造。信徒身体这样的得赎，乃是神法理之救赎的最终完成。“改变形状”这辞指明信徒身体的得赎是生机的，因为信徒身体的改变形状是凭他们里面神圣的生命。

八 有分于神的神性到极点

得荣之信徒的神圣得荣，使终极完成的信徒有分于神的神性到极点。

在这几篇信息中，我们已经看见神生机救恩的八段：重生、喂养、圣别、更新、变化、建造、模成和得荣。神生机救恩这八段的目标，乃是要使我们成为神，就是使我们成为神的复印、复制。

借着重生，神把祂的生命分赐到我们里面。如今我们有神圣的生命，我们也有分于神圣的性情。此外，我们也有神的心思和基督追测不尽之丰富的元素。有基督的丰富，意思就是我们有神的所是。因此，我们有神的生命、性情、

E. The Top Portion of the Divine Sonship

The glorification of the matured believers is the top portion of their divine sonship in God's organic salvation, which sonship they received at the time of their regeneration (Gal. 4:5; Rom. 8:23). In God's organic salvation the matter of sonship is very critical and central. The redemption of our body is the highest enjoyment of the sonship. Romans 8:23 says, "We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body." As an elderly person with a number of physical infirmities, I often groan because of the weakness of my body. However, while I am groaning I am awaiting sonship, the redemption of my body. The day is coming when our body will be redeemed and we will enter into the full enjoyment of the divine sonship.

F. The Redemption and Transfiguration of the Body

The redemption of the believers' body is the transfiguration of their body at the Lord's coming back (Phil. 3:20-21).

G. The Redemption of the Body Being Judicial and the Transfiguration of the Body Being Organic

The word redemption indicates that the redemption of the body is judicial because the believers' redeemed body is of the fallen old creation. This redemption of the believers' body is the finalization of God's judicial redemption. The word **transfiguration** indicates that the redemption of the believers' body is organic because the transfiguration of their body is by the divine life within them.

H. Participating in God's Divinity to the Uttermost

The divine glorification of the glorified believers makes the consummated believers participate in God's divinity to the uttermost.

In these messages we have considered the eight sections of God's organic salvation: regeneration, feeding, sanctification, renewing, transformation, building, conformation, and glorification. God's goal in these eight sections of His organic salvation is simply to make us God, that is, to make us a duplication, a xerox copy, of God.

Through regeneration God imparted His life into our being. Now we have the divine life, and we are also partaking of the divine nature. In addition, we have God's mind and the element of Christ's unsearchable riches. To have the riches of Christ means that we have God's being. Therefore, we have God's life, God's nature, God's mind, and

心思和所是。至终，我们就要模成第一位神人基督的形像，也要完全被神圣生命的荣耀所浸透，并被带进神的荣耀里。那时，我们将会有神的生命、性情、心思、所是和荣耀，我们将会有神的形像。我们的确在生命、性情和彰显上成了神，只是无分于神的神格。如果这样一个人不是神，他是什么？当我们的身体得赎并改变形状，我们因而享受神圣儿子名分的最高之分时，我们就能说，“阿利路亚！我们已经被作成为神。赞美主，我有神的生命、神的性情、神的心思、神的所是和神的荣耀，我是在神的形像里！”

God's being. Eventually, we will be conformed to the image of Christ, the first God-man, and we will be fully saturated with the glory of the divine life and be brought into God's glory. At that time we will have God's life, God's nature, God's mind, God's being, and God's glory and we will bear God's image. We will surely have become God in life, in nature, and in expression but not in the Godhead. If such a person is not God, what is he? When our body is redeemed and transfigured and we thereby enjoy the highest portion of the divine sonship, we will be able to say, "Hallelujah! I have been made God. Praise the Lord that I have God's life, God's nature, God's mind, God's being, and God's glory and that I am in God's image!"

第六章

神生机救恩中 加强之工作的秘诀

纲 目

壹 基督职事的三个段落：

- 一 第一段是祂在地上的职事，由祂从成为肉体到祂的死，在肉体里按法理成就的。
- 二 第二段是祂在天上的职事，由祂这位赐生命的灵，从祂复活到千年国末了，在奥秘的范围里凭生机完成的。
- 三 第三段是祂七倍加强的天上职事，由祂这位七倍加强赐生命的灵，从召会的堕落到新耶路撒冷完满的完成，在奥秘的范围里凭七倍加强的生机完成的。

贰 神生机救恩中加强之工作的秘诀：

- 一 召会的堕落：
 - 1 在使徒保罗职事的末了，大约主后六十年代：
 - a 所有在亚西亚的信徒都离弃了他—提后一 15。
 - b 许米乃和腓理徒说，复活的事已过—二 17～18。
 - c 同工底马，爱了现今的世代，就离弃使徒—四 10。
 - d 铜匠亚力山大多多的害使徒，极力抵挡使徒的话—四 14～15。

CHAPTER SIX

THE SECRET OF THE INTENSIFIED WORK OF GOD'S ORGANIC SALVATION

OUTLINE

I. The three sections of Christ's ministry:

- A. The first section of His earthly ministry, accomplished by Him judicially in the flesh from His incarnation to His death.
- B. The second section of His heavenly ministry, carried out by Him as the life-giving Spirit, organically in the mystical realm, from His resurrection to the end of the millennium.
- C. The third section of His sevenfold intensified heavenly ministry, carried out by Him as the sevenfold intensified life-giving Spirit, sevenfold intensified organically in the mystical realm, from the degradation of the church to the full consummation of the New Jerusalem.

II. The secret of the intensified work of God's organic salvation:

- A. The degradation of the church:
 1. At the end of the apostle Paul's ministry, around the A.D. 60s:
 - a. All the believers in Asia turned away from him—2 Tim. 1:15.
 - b. Hymenaeus and Philetus said that the resurrection had already taken place—2:17-18.
 - c. The co-worker of the apostle, Demas, loved the present age and abandoned him—4:10.
 - d. Alexander the coppersmith did many evil things to the apostle and greatly opposed the apostle's words—vv. 14-15.

e 使徒初次申诉的时候，没有人在旁支持他，众人都离弃他—四 16。

2 在使徒彼得职事的末了，大约主后六十年代：

a 假教师教导异端，不承认主的救赎—彼后二 1。

b 恶人离弃了正路而走迷，随从那贪爱不义工价之巴兰的路—二 15。

c 好讥诮的人讥诮，不信主的回来—三 3～4。

d 无学识不坚固的人，曲解使徒保罗的教训—三 15～16。

3 在使徒约翰职事的末了，大约主后九十年代：

a 许多敌基督的说谎，否认耶稣是基督—约壹二 18，22。

b 许多假申言者，借着谬妄的灵，不承认基督是在肉体里来的—约壹四 1～2，6。

c 许多迷惑人的，就是敌基督的，不承认基督是在肉体里来的，越过基督的教训而施教—约贰 7，9～11。

d 在召会里好为首的丢特腓，不接待使徒，用恶言妄论他们，又对那些愿意接待弟兄的人加以禁止，并且把他们赶出召会—约叁 9～10。

二 基督的加强：

1 基督作为赐生命的灵，加强成为七灵，就是七倍加强的赐生命之灵—启一 4，四 5，五 6：

a 七倍加强的灵成了神圣三一的第二者和中心—一 4。

e. At the apostle's first defense no one was with him to support him, but all abandoned him—v. 16.

2. At the end of the apostle Peter's ministry, around the A.D. 60s:

a. False teachers were teaching heresy, denying the Lord's redemption—2 Pet. 2:1.

b. The evil ones forsook the straight way, going astray and following the way of Balaam, who loved the wages of unrighteousness—v. 15.

c. Mockers were mocking, not believing in the Lord's coming back—3:3-4.

d. The unlearned and unstable ones twisted the teachings of the apostle Paul—vv. 15-16.

3. At the end of the apostle John's ministry, around the A.D. 90s:

a. Many antichrists lied, denying that Jesus is the Christ—1 John 2:18, 22.

b. Many false prophets, by the spirit of deception, did not confess that Christ came in the flesh—4:1-2, 6.

c. Many deceivers as antichrists, not confessing that Christ came in the flesh, taught beyond the teaching of Christ—2 John 7, 9-11.

d. Diotrephes, loving to be first in the church, did not receive the apostles, babbling evil words against them, and forbade those intending to receive the brothers and cast them out of the church—3 John 9-10.

B. The intensification of Christ:

1. Christ as the life-giving Spirit was intensified to be the seven Spirits, the sevenfold intensified life-giving Spirit—Rev. 1:4; 4:5; 5:6:

a. The sevenfold intensified Spirit became the second, the center, of the Divine Trinity—1:4.

b 七倍加强的灵作为七灵，乃是在神宝座前点着的七灯—四 5。

c 七倍加强的灵作为七灵，乃是羔羊的七眼，奉差遣往全地去，用眼目搜寻并灌输众召会和众圣徒—五 6。

2 使信徒从以下各项得拯救：

a 在以弗所召会中形式的召会生活，以及失去了对主起初的爱、灯台照耀的性能、以及对基督作生命的享受—二 1～7。

b 在士每拿召会中的失败，以致尝到第二次的死—二 8～11。

c 在别迦摩召会中，与世界联婚而带进的世俗，以及巴兰和尼哥拉党的教训—二 12～17。

d 在推雅推喇的召会所表征的天主教里，淫乱、拜偶像、鬼魔的教训和撒但深奥之事—二 18～29。

e 在撒狄的召会所表征的更正教里，属灵的死—死的和衰微的—三 1～6。

f 在非拉铁非的召会所表征的弟兄会中，失去已经得着的冠冕—三 7～13。

g 在老底嘉的召会所表征堕落的弟兄会中，不冷不热和没有基督的光景—三 14～22。

3 借着：

a 无限、释放生命、七倍加强是灵的基督，在每一封书信开头，向七个召会个别的说话，成了七倍加强、包罗万有、赐生命之灵在每一封书信末了，向七个召会普遍的说话—二 1，7，

b. The sevenfold intensified Spirit, as the seven Spirits, is the seven lamps burning before the throne of God—4:5.

c. The sevenfold intensified Spirit, as the seven Spirits, is the seven eyes of the Lamb sent forth into all the earth, searching and infusing all the churches and all the saints with His eyes—5:6.

2. To save the believers from:

a. The formal church life and the loss of the first love to the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life in the church in Ephesus—2:1-7.

b. The defeat that leads to the taste of the second death in the church in Smyrna—vv. 8-11.

c. The worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos—vv. 12-17.

d. Fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira—vv. 18-29.

e. The spiritual death—dead and dying—in Protestantism, signified by the church in Sardis—3:1-6.

f. The losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia—vv. 7-13.

g. The lukewarmness and the Christlessness in degraded Brethrenism, signified by the church in Laodicea—vv. 14-22.

3. By:

a. The speaking of the unlimited life-releasing sevenfold intensified pneumatic Christ to the seven churches at the beginning of each epistle respectively becoming the speaking of the sevenfold intensified, all-inclusive, life-giving Spirit to all the seven churches at

8, 11, 12, 17, 18, 29, 三 1, 6, 7, 13, 14, 22。

b 受羔羊所吸引而活在他们灵里之得胜圣徒的参与——10, 四 2, 十七 3, 二一 10, 十四 4。

4 为要：

a 产生得胜者，建造基督的身体，为着在国度时代里新耶路撒冷初步的完成，（二 7，）以及在新天新地里新耶路撒冷完满的完成——二一 2。

b 把新郎基督的新妇完全预备好，照着祂的喜悦在千年国里有祂凯旋的婚娶，作祂的满足——十九 7～9。

c 组成新妇军队，使基督击败并毁灭祂在人类中最大的仇敌，就是敌基督和他的假申言者——十九 11～21，十七 14。

d 捆绑撒但，把他扔在无底坑里一千年——二十 1～3。

e 带进基督和神的国，就是千年国——二十 4～6。

5 最终的结果：

a 终极完成的灵作经过过程之三一神的终极完成，成了新郎，

b 而得胜圣徒的集大成，成了新妇，

c 在救赎的神与蒙祂救赎的人之间宇宙的罗曼史中，

d 作为整本圣经的总结——二二 17。

the end of each epistle universally—2:1, 7, 8, 11, 12, 17, 18, 29; 3:1, 6, 7, 13, 14, 22.

b. The participation of the overcoming saints who are living in their spirit drawn by the Lamb—1:10; 4:2; 17:3; 21:10; 14:4.

4. For:

a. Producing the overcomers to build up the Body of Christ for the initial consummation of the New Jerusalem in the kingdom age (2:7) and the full consummation of the New Jerusalem in the new heaven and new earth—21:2.

b. The complete preparation of the bride of Christ the Bridegroom, to have His triumphant wedding in the millennium for His satisfaction according to His good pleasure—19:7-9.

c. The formation of the bridal army for Christ to defeat and destroy His top enemies in humanity, the Antichrist and his false prophet—vv. 11-21; 17:14.

d. The binding of Satan and the casting of him into the abyss for one thousand years—20:1-3.

e. The bringing in of the kingdom of Christ and of God which will be the millennium—vv. 4-6.

5. The final outcome:

a. The ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom,

b. And the aggregate of the overcoming saints becomes the bride of the universal romance,

c. Between the redeeming God and His redeemed man,

d. As the conclusion of the entire Scriptures—22:17.

叁 附语：

以下所列，论到复合、包罗万有、赐生命并内住之灵的话，也揭示神生机救恩的秘诀：

- 一 终极完成的灵这第二位保惠师（安慰者），也就是基督这第一位保惠师的实化，特别在神圣三一神生机救恩的主要生命元素的事上，来照顾信徒——约十四 16～18。
- 二 内住的灵帮同担负信徒的软弱，并在信徒的灵里，亲自用叹息代求，使万有互相效力，叫爱神的人得益处，好叫他们模成神儿子的形像，使祂儿子在许多弟兄中作长子——罗八 26，28～29。
- 三 与主联结的信徒，能经历主到极点，甚至与主（神）成为一灵——林前六 17。
- 四 父照着祂荣耀的丰富，借着祂的灵，用大能使信徒得以加强到里面的人里，使基督在信徒的心里安家，使他们被充满，成为三一神的丰满，作祂团体的彰显——弗三 16～19。
- 五 寻求认识基督并赢得基督的使徒，在那用全备供应之灵，加他能力的基督里面，凡事都能作——腓三 10 上，12，四 13，一 19。

III. An appendix:

The words, listed as follows, concerning the compounded, all-inclusive, life-giving, and indwelling Spirit, unveil also the secret of God's organic salvation:

- A. The consummated Spirit as the second Paraclete (the Comforter), the realization of Christ as the first Paraclete, takes care of the believers, especially in the matter of the Divine Trinity being the main, life element of the organic salvation of God—John 14:16-18.
- B. The indwelling Spirit joins in to help the believers in their weakness and He Himself intercedes by groaning in the spirit of the believers that all things may work together for good to those who love God that they may be conformed to the image of His Son that He might be the Firstborn among many brothers—Rom. 8:26, 28-29.
- C. The believer who is joined to the Lord can experience the Lord to the climax, even to be one spirit with the Lord (God)—1 Cor. 6:17.
- D. The Father strengthens the believers, according to the riches of His glory, with power through His Spirit into the believers' inner man, for Christ to make His home in the believers' heart that they may be filled unto the fullness of the Triune God for His corporate expression—Eph. 3:16-19.
- E. The apostle who sought to know Christ and gain Him was enabled to do all things in Christ who empowered him by His Spirit of bountiful supply—Phil. 3:10a, 12; 4:13; 1:19.

祷告：主，我们再颂扬你。在素质一面你是神圣三一的第二者，但在经纶一面，你首先成为肉体，然后你成了赐生命的灵，如今你乃是七倍加强的灵。我们感谢你，在素质一面你从未改变过；从永远到永远，你仍是一样的。我们也感谢你，在经纶一面你有了改变。你借着成为肉体而改变。然后你在肉体里作为末后的亚当，借着成为赐生命的灵而再有了改变。作为赐生命的灵，你又再改变，如今你乃是七倍加强的灵。为着你完成神法理的救赎所已经作的，我们赞美你。为着你要完成神生机的救恩所正在作的，并为着你要完成神的经纶在你的加强里正在作的，我们赞美你。我们何等敬拜你！主，求你教导我们关于这一切事。我们信这是你完整且完全的神学。主，拯救你的子民，使他们能被变化并成为宝贵的材料—金、银、宝石，而不是留在木、草、禾秸的情形里。主，我们恐惧战兢，深怕会属于第二类。主，我们要属于第一类，有一切宝贵、变化的材料。我们祷告，求你遮盖我们。主，你是阿拉法，你是俄梅嘎。你给了我们很好的开始，现在求你给我们好的结束。阿们。

神生机救恩中加强之工作的秘诀，是附加于神生机的救恩。我们已经看见，神生机的救恩有八段，从重生直到得荣。然而，神的经纶要达到终极的完成，也就是让神得着新耶路撒冷，就还需要进一步的东西。主耶稣在复活以后并在祂天上的职事里，设立了许多召会，但不久众召会就堕落了。这使那已经在复活里成了赐生命之灵的基督，必须把自己加强为七倍加强的灵。这清楚的启示在启示录这卷书里。（一4，三1，四5，五6。）

壹 基督职事的三个段落

基督徒常常说，基督的职事有两个部分或两个段落—祂地上的职事和祂天上的职事。然而，基督的职事实际上有三个段落。祂职事的第三个段落是七倍加强的天上职事。这职事仍然是祂天上的职事，只是这天上的职事已经加强了七倍。

一 第一段

Prayer: Lord, we extol You again. Essentially You are the second One of the Trinity, yet economically You first became flesh, then You became the life-giving Spirit, and now You are the intensified sevenfold Spirit. We thank You that, essentially, You have never changed. From eternity to eternity You remain the same. We thank You also that, economically, You have changed. You changed by becoming flesh. Then as the last Adam in the flesh You changed again by becoming the life-giving Spirit. As the life-giving Spirit You changed again, and now You are the sevenfold intensified Spirit. We praise You for what You did to accomplish God's judicial redemption. We praise You for what You are doing to accomplish God's salvation organically and for what You are doing in Your intensification to carry out God's economy. How we worship You! Lord, we ask You to teach us concerning all these things. We believe that this is Your complete and perfect theology. Lord, save Your people so that they may be transformed and become the precious materials—gold, silver, and precious stones—and not remain in a situation of wood, grass, and stubble. Lord, we fear and tremble, fearing that we might be in the second category. Lord, we want to be in the first category, having all the precious, transformed materials. We pray that You will cover us. Lord, You are the Alpha and Omega. You have given us a good beginning, and now we ask You to give us a good conclusion. Amen.

The secret of the intensified work of God's organic salvation is something in addition to God's organic salvation. As we have seen, God's organic salvation is of eight sections, from regeneration through glorification. However, in order for God's economy to be completed and consummated, that is, for God to have the New Jerusalem, something further is needed. After His resurrection and in His heavenly ministry, the Lord Jesus established many churches, but not long afterward the churches became degraded. This made it necessary for Christ, who had become the life-giving Spirit in resurrection, to intensify Himself to be the sevenfold intensified Spirit. This is clearly revealed in the book of Revelation (1:4; 3:1; 4:5; 5:6).

I. THE THREE SECTIONS OF CHRIST'S MINISTRY

Christians often say that Christ's ministry is of two parts or sections—His earthly ministry and His heavenly ministry. However, Christ's ministry is actually of three sections. The third section of His ministry is the sevenfold intensified heavenly ministry. This ministry is still His heavenly ministry, but it is a heavenly ministry that has been intensified sevenfold.

A. The First Section

基督职事的第一段是祂在地上的职事，由祂从成为肉体到祂的死，在肉体里按法理成就的。在祂的肉体里，祂按着神律法的公义要求为我们死。

二 第二段

基督职事的第二段是祂在天上的职事，由祂这位赐生命的灵，从祂复活到千年国末了，在奥秘的范围里凭生机完成的。基督职事的这一段，完全是生机的，因为这是祂在祂复活的生命里完成的。

三 第三段

基督职事的第三段是祂七倍加强的天上职事，由祂这位七倍加强赐生命的灵，从召会的堕落到新耶路撒冷完满的完成，在奥秘的范围里凭七倍加强的生机完成的。如今基督不仅是赐生命的灵—祂乃是七倍加强的赐生命之灵，完成祂七倍加强的天上职事。基督职事的第一段是法理的，第二段是生机的，第三段是七倍加强的。

很少基督徒领悟，今天我们应当不仅在基督天上的职事里，更要在祂七倍加强的天上职事里。我们都需要在基督职事的第三段里。今天主不仅作为赐生命的灵在作工，更作为七倍加强的灵在作工。这灵可比作以赛亚三十章二十六节所说到日头的照耀，那里说到在千年国的时候，“日光必加七倍。”今天那正在充满我们、浸透我们的灵，乃是七倍加强赐生命的灵。我们都需要看见这点，然后祷告：“主，我敬拜你，你乃是七倍加强的灵，在我里面作工。”

已过有人想要与我们争辩，说基督是不能改变的，并引用希伯来十三章八节说，“耶稣基督，昨日、今日、直到永远，是一样的。”关于这点，我们要指出，基督在素质一面没有改变，但祂在经纶一面的确改变了。在素质一面，祂从永远到永远是一样的，但在经纶一面，祂改变了三次—借着在祂的成为肉体里成了肉体，借着在祂的复活里成了赐生命的灵，借着在祂的加强里将自己加强为七倍加强赐生命的灵。

贰 神生机救恩中加强之工作的秘诀

The first section of Christ's ministry was His earthly ministry. This ministry was accomplished by Him judicially in the flesh from His incarnation to His death. In His flesh He died for us according to the righteous requirements of God's law.

B. The Second Section

The second section of Christ's ministry is His heavenly ministry. This ministry is carried out by Him as the life-giving Spirit, organically in the mystical realm, from His resurrection to the end of the millennium. Christ's ministry in this section is altogether organic, for it is carried out by Him in His resurrection life.

C. The Third Section

The third section of Christ's ministry is His sevenfold intensified heavenly ministry. This ministry is carried out by Him as the sevenfold intensified life-giving Spirit, sevenfold intensified organically in the mystical realm, from the degradation of the church to the full consummation of the New Jerusalem. Now Christ is not only the life-giving Spirit—He is the sevenfold intensified life-giving Spirit carrying out His sevenfold intensified heavenly ministry. The first section of Christ's ministry was judicial, the second section is organic, and the third section is sevenfold intensified.

Very few Christians realize that today we should not be merely in Christ's heavenly ministry but in His sevenfold intensified heavenly ministry. We all need to be in the third section of Christ's ministry. Today the Lord is working not only as the life-giving Spirit but also as the sevenfold intensified Spirit. This Spirit may be compared to the shining of the sun spoken of in Isaiah 30:26, which says that in the millennium “the light of the sun shall be sevenfold.” Today the Spirit who is filling us and saturating us is the sevenfold intensified life-giving Spirit. We all need to see this and then pray, “Lord, I worship You that You are working in me as the sevenfold intensified Spirit.”

In the past some have tried to argue with us, saying that Christ cannot change and quoting Hebrews 13:8, which says, “Jesus Christ is the same yesterday and today, yes, even forever.” Regarding this we would point out that Christ has not changed essentially, but He has changed economically. Essentially He is the same from eternity to eternity, but economically He has changed in three ways—by becoming flesh in His incarnation, by becoming the life-giving Spirit in His resurrection, and by intensifying Himself to be the sevenfold intensified life-giving Spirit in His intensification.

II. THE SECRET OF THE INTENSIFIED WORK OF GOD'S ORGANIC SALVATION

一 召会的堕落

我们来看神生机救恩中加强之工作的秘诀时，第一件事情需要注意的就是召会的堕落。如果没有堕落，基督就不需要加强七倍。基督七倍的加强，乃是因着召会的堕落。

1 在使徒保罗职事的末了

召会的堕落发生在使徒保罗职事的末了，大约主后六十年代。

a 信徒离弃了他

所有在亚西亚的信徒都离弃了保罗。（提后一 15。）他们不是离弃保罗这个人，乃是离弃他的职事。

b 许米乃和腓理徒

许米乃和腓理徒说，复活的事已过。（二 17～18。）他们教导异端，说没有复活了。

c 底马

使徒保罗的同工底马，爱了现今的世代，就离弃保罗。（四 10。）这也是召会堕落的一面。

d 铜匠亚力山大

铜匠亚力山大（他可能与保罗原是很亲近的）多多的害使徒，极力抵挡使徒的话。（14～15。）

e 没有人在旁支持他

使徒初次申诉的时候，没有人在旁支持他，众人都离弃他。（16。）

2 在使徒彼得职事的末了

在使徒彼得职事末了的堕落，也是发生在大约主后六十年代。

a 假教师

假教师教导异端，不承认主的救赎。（彼后二 1。）

A. The Degradation of the Church

In considering the secret of the intensified work of God's organic salvation, the first matter we need to pay attention to is the degradation of the church. If there had been no degradation, there would have been no need for Christ to be intensified sevenfold. Christ's sevenfold intensification is due to the degradation of the church.

1. At the End of Paul's Ministry

The degradation of the church took place at the end of the apostle Paul's ministry, around the A.D. 60s.

a. The Believers Turning Away

All the believers in Asia turned away from Paul (2 Tim. 1:15). They turned away not from Paul's person but from his ministry.

b. Hymenaeus and Philetus

Hymenaeus and Philetus said that the resurrection had already taken place (2:17-18). They taught the heresy that there would be no resurrection.

c. Demas

Demas, a co-worker of the apostle Paul, loved the present age and abandoned Paul (4:10). This also was an aspect of the degradation of the church.

d. Alexander the Coppersmith

Alexander the coppersmith, who might have been quite close to Paul, did many evil things to the apostle and greatly opposed the apostle's words (vv. 14-15).

e. No One Being with Him

At the apostle's first defense no one was with him to support him, but all abandoned him (v. 16).

2. At the End of Peter's Ministry

The degradation at the end of the apostle Peter's ministry also took place around the A.D. 60s.

a. False Teachers

False teachers were teaching heresy, denying the Lord's redemption (2 Pet. 2:1).

b 离弃了正路

恶人离弃了正路（就是新约的路）而走迷，随从那贪爱不义工价之巴兰的路。（15。）

c 好讥诮的人

好讥诮的人讥诮，不信主的回来。（三 3～4。）

d 曲解保罗的教训

无学识不坚固的人，曲解使徒保罗的教训。（15～16。）

3 在使徒约翰职事的末了

在使徒约翰职事末了的堕落，发生在大约主后九十年代。

a 许多敌基督的

许多敌基督的说谎，否认耶稣是基督，是神所膏的一位。（约壹二 18，22。）

b 许多假申言者

许多假申言者，借着谬妄的灵，不承认基督是在肉体里来的。（四 1～2，6。）

c 许多迷惑人的

许多迷惑人的，就是敌基督的，不承认基督是在肉体里来的，越过基督的教训而施教。（约贰 7，9～11。）

d 丢特腓

在召会里好为首的丢特腓，不接待使徒，用恶言妄论他们，又对那些愿意接待弟兄的人加以禁止，并且把他们赶出召会。（约叁 9～10。）

从以上所说的，我们能看见何种的堕落进来了。在新约三位主要的著者——保罗、彼得和约翰——职事的末了，就有了堕落。因着有这堕落，所以赐生命的灵，就是那是灵的基督，必须加强七倍。

二 基督的加强

1 加强成为七灵

b. Forsaking the Straight Way

The evil ones forsook the straight way, that is, the New Testament way, going astray and following the way of Balaam, who loved the wages of unrighteousness (v. 15).

c. Mockers

Mockers were mocking, not believing in the Lord's coming back (3:3-4).

d. Twisting Paul's Teachings

The unlearned and unstable ones twisted the teachings of the apostle Paul (vv. 15-16).

3. At the End of John's Ministry

The degradation at the end of the apostle John's ministry took place around the A.D. 90s.

a. Many Antichrists

Many antichrists lied, denying that Jesus is the Christ, the One anointed by God (1 John 2:18, 22).

b. Many False Prophets

Many false prophets, by the spirit of deception, did not confess that Christ came in the flesh (4:1-2, 6).

c. Many Deceivers

Many deceivers as antichrists, not confessing that Christ came in the flesh, taught beyond the teaching of Christ (2 John 7, 9-11).

d. Diotrephes

Diotrephes, who loved to be first in the church, did not receive the apostles, babbling evil words against them, and forbade those intending to receive the brothers and cast them out of the church (3 John 9-10).

From all the foregoing we can see what kind of degradation had come in. At the end of the ministry of the three main writers of the New Testament—Paul, Peter, and John—there was degradation. Because of this degradation, the life-giving Spirit, that is, the pneumatic Christ, had to be intensified sevenfold.

B. The Intensification of Christ

1. Intensified to Be the Seven Spirits

基督作为赐生命的灵，加强成为七灵，就是七倍加强的赐生命之灵。（启一4，四5，五6。）

a 神圣三一的中心

在启示录一章四至五节，那灵成了神圣三一的第二者和中心。在马太二十八章十九节，神圣三一的顺序是父、子、灵。在那里父作为源头乃是第一者，灵是末了的一位，子是中心，就是第二者。在启示录一章四至五节，顺序却改了：“愿恩典与平安，从那今是昔是以后永是的〔父〕，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。”这顺序的改变，启示出七倍加强之灵的功用是何等重要。然而，在某种意义上，顺序并没有改变，因为基督作为那灵，就是三一神的终极完成，仍是神圣三一的中心。

b 七灯

七倍加强的灵作为七灵，乃是在神宝座前点着的七灯。（四5。）因着堕落，许多事物都应当焚烧。然而，灯主要不是为着焚烧，乃是为着光照。灯光照的时候，也就焚烧了。

c 羔羊的七眼

七倍加强的灵作为七灵，乃是羔羊的七眼，奉差遣往全地去，用眼目搜寻并灌输众召会和众圣徒。（五6。）

七灵作为羔羊的七眼，与羔羊乃是一。你的眼睛不是与你自己分开的。你看一个人时，你的眼睛就看着他，而你的眼睛看着一个人时，就是你自己看着他。七灵是羔羊基督的七眼，这事实指明基督与那灵是一。说那灵与基督不是一，乃是异端。一个人的眼睛与那个人不是分开的；照样，七灵作为基督的七眼，与基督不是分开的。七灵就是基督自己，因为七灵乃是基督的眼睛。七灵就是那是灵的基督自己。

七灵作为七眼是为着搜寻，也是为着灌输。你的眼睛搜寻一个人时，也就把你自己的成分灌输到那人里面。基督有七灵作祂的眼睛，正在搜寻众召会和众圣徒，也正把祂

Christ as the life-giving Spirit was intensified to be the seven Spirits, the sevenfold intensified life-giving Spirit (Rev. 1:4; 4:5; 5:6).

a. The Center of the Divine Trinity

In Revelation 1:4 and 5 the Spirit becomes the second, the center, of the Divine Trinity. The sequence of the Divine Trinity in Matthew 28:19 is the Father, the Son, and the Spirit. There the Father as the source is the first, the Spirit is the last, and the Son is the center, the second. In Revelation 1:4 and 5 the sequence is changed: “Grace to you and peace from Him who is and who was and who is coming [the Father], and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.” This change of sequence reveals the importance of the function of the sevenfold intensified Spirit. There is a sense, however, in which the sequence actually has not changed, for as the Spirit, who is the consummation of the Triune God, Christ remains the center of the Divine Trinity.

b. The Seven Lamps

The sevenfold intensified Spirit, as the seven Spirits, is the seven lamps burning before the throne of God (4:5). Because of the degradation, many things should be burned. However, the lamps are mainly not for burning but for enlightening. When the lamps enlighten, they also burn.

c. The Seven Eyes of the Lamb

The sevenfold intensified Spirit, as the seven Spirits, is the seven eyes of the Lamb sent forth into all the earth, searching and infusing all the churches and all the saints with His eyes (5:6).

As the seven eyes of the Lamb, the seven Spirits are one with the Lamb. Your eyes are not separate from you yourself. When you look at someone, your eyes look at that one, and when your eyes look at someone, you yourself look at that one. The fact that the seven Spirits are the seven eyes of Christ the Lamb indicates that Christ and the Spirit are one. It is heretical to say the Spirit is not one with Christ. Just as the eyes of a person are not separate from the person, so the seven Spirits as the seven eyes of Christ are not separate from Christ. The seven Spirits are Christ Himself because they are the eyes of Christ. The seven Spirits are just Christ Himself pneumatically.

The seven Spirits as the seven eyes are for both searching and infusing. While your eyes are searching a person, they are infusing something of yourself into that person. With the seven Spirits as His eyes, Christ is searching all the churches and all the saints

自己灌输到众召会和众圣徒里面。一面，我们可能害怕祂的搜寻，但另一面，我们该对此感到欢喜并感谢，因为搜寻之后，总是有祂的灌输。实际上，祂的搜寻和灌输是并行的，因为祂在搜寻的同时，也在灌输。祂搜寻我们的时候，就把祂自己灌输到我们里面。

我们祷告时，可能经历这搜寻和灌输。我们祷告时，主就搜寻我们，并用祂自己灌输我们。比方有一位弟兄向妻子说话，话可能是对的，但灵却错了。之后，当他祷告时，主就搜寻他，并责备他对妻子错误的态度。弟兄就悔改，并且说，“主，我向妻子是错的，但我很难向她悔改，并求她赦免。”然而，主不仅搜寻并责备这位弟兄，祂也把自己灌输到他里面。这灌输的结果，就使弟兄得着供应，去到他妻子那里，向她认罪，并求她赦免。

2 拯救信徒

基督作为七倍加强的灵，拯救信徒脱离与召会堕落有关的事物。

a 形式的召会生活

七倍加强的灵拯救信徒脱离在以弗所召会中形式的召会生活，以及失去了对主起初的爱、灯台照耀的性能、以及对基督作生命的享受。（启二1～7。）在以弗所的召会失去了四样事物：真正、正确的召会生活，对主起初的爱，灯台照耀的性能，以及对基督作生命的享受。这是很严肃的一件事。

在主恢复里，有些召会可能失去了这四样事物。这些召会里的圣徒没有真实、真正的召会生活，只有形式的召会生活。圣徒们仍然彼此相爱，但他们的爱很形式化。他们对弟兄没有真实、真正的爱。不仅如此，这些召会里的圣徒虽然仍旧来聚会，却仅仅是形式化的参加聚会。好些圣徒都有这种形式。我们需要真，要真就是要在灵里，并在灵里作一切事。

我们若失去对主起初的爱，我们对主就不再那样热切。我们虽然继续事奉祂，但我们的事奉却是冷淡的。我们需要蒙拯救，脱离形式的召会生活，并用焚烧的灵来事奉主。（罗十二11。）

and also infusing Himself into the churches and the saints. On the one hand, we may fear His searching, but on the other hand, we should welcome it and be thankful for it because it is always followed by His infusing. Actually, His searching and His infusing go together, for His searching is accompanied by His infusing. As He searches us He infuses Himself into us.

We may experience this searching and infusing as we are praying. While we pray, the Lord searches us and infuses us with Himself. Suppose, for example, a brother speaks to his wife with right words but with a wrong spirit. Later, while he is praying, the Lord searches him and rebukes him for being wrong with his wife. The brother repents and says, “Lord, I was wrong with my wife, yet it is hard for me to repent to her and ask her to forgive me.” However, the Lord not only searches and rebukes this brother but also infuses Himself into him. As a result of this infusing, the brother has the supply to go to his wife, confess, and ask for her forgiveness.

2. Saving the Believers

As the sevenfold intensified Spirit Christ saves the believers from the things related to the degradation of the church.

a. The Formal Church Life

The sevenfold intensified Spirit saves the believers from the formal church life, the loss of the first love to the Lord, the loss of the shining capacity of the lampstand, and the loss of the enjoyment of Christ as life in the church in Ephesus (2:1-7). The church in Ephesus had lost four things: the genuine and proper church life, the first love toward the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life. Such a loss is very serious.

Some of the churches in the Lord's recovery may have lost these four things. Instead of a real and genuine church life, the saints in these churches have only a formal church life. The saints still love one another, but their love is quite formal. They do not have the real and genuine love toward the brothers. Furthermore, the saints in these churches still come to the meetings, but they attend the meetings merely in a formal way. A good number of saints have this kind of formality. We need to be genuine, and to be genuine is to be in the spirit and do everything in the spirit.

If we have lost our first love to the Lord, we will not be warm toward Him. Although we may continue to serve Him, we will be cold in our serving. We need to be saved from a formal church life and serve the Lord with a burning spirit (Rom. 12:11).

b 失败

信徒需要蒙七灵拯救，脱离主对在士每拿的召会所说到的失败，这失败会使人尝到第二次的死。（启二 8～11。）十至十一节所描述那样失败的人，可能尝到第二次的死——火湖。所以我们要看见，一个得救的人有可能受火湖这第二次死的害。

c 与世界联婚

信徒也需要蒙拯救，脱离在别迦摩召会中，与世界联婚而带进的世俗，以及巴兰和尼哥拉党的教训。（12～17。）

d 淫乱、拜偶像、鬼魔的教训

接着，七倍加强的灵拯救信徒脱离在推雅推喇的召会所表征的天主教里，淫乱、拜偶像、鬼魔的教训和撒但深奥之事。（18～29。）在今天的天主教里，有许多鬼魔的教训，例如教导说，人的祷告能减少别人在炼狱的时间。虽然天主教也正确的教导一些关于神、基督和救赎的事，但这教训都“发了酵”，搀杂了异教的作法、异端的道理和邪恶的事。“两个巴比伦”一书中，列了许多这样的事。

e 属灵的死

不仅如此，信徒需要蒙拯救脱离在撒狄的召会所表征的更正教里，属灵的死——死的和衰微的。（三 1～6。）属灵的死在今天的更正教里很普遍。有些在公会里的人很好，但大部分都是死的或是衰微的。

f 失去冠冕

接着，信徒也需要蒙拯救脱离在非拉铁非的召会所表征弟兄会的情形，就是失去已经得着的冠冕。（7～13。）非拉铁非的意思是“弟兄相爱”。有些在弟兄会里的人已经得着冠冕，但至终却失败了，在主回来时有失去冠冕的危险。因此，主警告他们说，“你要持守你所有的，免得有人夺去你的冠冕。”（11。）

g 不冷不热和没有基督的光景

b. Defeat

The believers need to be saved by the seven Spirits from the defeat that leads to the taste of the second death spoken of in the Lord's word to the church in Smyrna (Rev. 2:8-11). Those who are defeated in the way described in verses 10 and 11 may taste of the second death, the lake of fire. We need to realize, therefore, that it is possible for a saved person to be hurt by the lake of fire as the second death.

c. Union with the World

The believers need to be saved also from the worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos (vv. 12-17).

d. Fornication, Idolatry, and Demonic Teaching

Next, the sevenfold intensified Spirit saves the believers from the fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira (vv. 18-29). In the Catholic Church today, there are many demonic teachings, for example, the teaching that one's prayers can shorten the time that someone else will spend in purgatory. Even though the Catholic Church correctly teaches certain things regarding God, Christ, and redemption, this teaching has been "leavened" by being mixed with pagan practices, heretical doctrines, and evil matters. Many of these are enumerated in the book entitled *The Two Babylons*.

e. Spiritual Death

Furthermore, the believers need to be saved from the spiritual death—from being dead and dying—in Protestantism, signified by the church in Sardis (3:1-6). Spiritual death is prevailing in today's Protestantism. Some in the denominations are quite good, but the majority are either dead or dying.

f. Losing the Crown

Next, the believers need to be saved from the losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia (vv. 7-13). Philadelphia means "brotherly love." Some in Brethrenism had gained the crown but eventually were defeated and were in danger of losing the crown at the Lord's coming back. Thus, the Lord warned them, saying, "Hold fast what you have that no one take your crown" (v. 11).

g. Lukewarmness and Christlessness

最后，基督作七倍加强的灵，拯救信徒脱离在老底嘉的召会所表征堕落的弟兄会中，不冷不热和没有基督的光景。（14～22。）我们知道在老底嘉的召会没有基督，因为基督站在召会的门外叩门。（20。）这指明我们可能名义上有基督，实际上却没有。我们需要小心，免得这成了我们今天的光景。我们都该为自己，不是为别人思想这些事。

3 信徒蒙拯救脱离堕落的凭借

现在我们需要来看信徒蒙拯救脱离召会堕落的凭借。

a 是灵之基督的说话

基督乃是借着祂的说话，拯救我们脱离堕落。启示录二、三章说到无限、释放生命、七倍加强是灵的基督，在每一封书信开头，向七个召会个别的说话，成了七倍加强、包罗万有、赐生命之灵在每一封书信末了，向七个召会普遍的说话。（二1，7，8，11，12，17，18，29，三1，6，7，13，14，22。）在七封书信的开头，都是基督在说话；但到了书信的结尾，却是那灵在说话。因此，基督的说话成了那灵的说话。从这里我们看见，基督的说话与那灵的说话乃是一个说话。基督是向某一特定的地方召会说话，而那灵是向宇宙的身体说话。借这说话，基督就拯救我们脱离今天召会的堕落。

b 得胜圣徒的参与

基督拯救信徒，也是借着受羔羊所吸引而活在他们灵里之得胜圣徒的参与。（一10，四2，十七3，二一10，十四4。）基督与那灵说话，得胜的圣徒反应，向主说“是的”。这样反应的信徒就会蒙拯救。

4 神生机救恩中加强之工作的目标

信徒蒙七倍加强的灵拯救脱离堕落，目的是为着什么？为要回答这问题，我们要来看神生机救恩中加强之工作的目标。

a 产生得胜者

Finally, Christ as the sevenfold intensified Spirit saves the believers from the lukewarmness and the Christlessness in degraded Brethrenism, signified by the church in Laodicea (vv. 14-22). We know that the church in Laodicea was Christless by the fact that He was outside the church, standing at the door and knocking (v. 20). This indicates that we may have Christ in name but not in reality. We need to be careful lest this become our situation today. We all should consider these matters not for others but for ourselves.

3. The Means by Which the Believers Are Saved from Degradation

Now we need to see the means by which the believers are saved from the degradation of the church.

a. The Speaking of the Pneumatic Christ

Christ saves us from degradation by His speaking. In Revelation 2 and 3 the speaking of the unlimited life-releasing sevenfold intensified pneumatic Christ to the seven churches at the beginning of each epistle respectively becomes the speaking of the sevenfold intensified, all-inclusive, life-giving Spirit to all the seven churches at the end of each epistle universally (2:1, 7, 8, 11, 12, 17, 18, 29; 3:1, 6, 7, 13, 14, 22). At the beginning of each of the seven epistles, it is Christ who is speaking, but at the end of each epistle it is the Spirit who is speaking. The speaking of Christ therefore becomes the speaking of the Spirit. From this we see that Christ's speaking and the Spirit's speaking are one speaking. Christ speaks to a particular local church, and the Spirit speaks to the universal Body. By this speaking Christ saves us from the degradation of today's church.

b. The Participation of the Overcoming Saints

Christ saves the believers also by the participation of the overcoming saints who are living in their spirit drawn by the Lamb (1:10; 4:2; 17:3; 21:10; 14:4). Christ and the Spirit speak, and the overcoming saints respond and say yes to the Lord. The believers who respond in this way will be saved.

4. The Goal of the Intensified Work of God's Organic Salvation

For what are the believers saved from degradation by the sevenfold intensified Spirit? In order to answer this question, we need to see the goal of the intensified work of God's organic salvation.

a. Producing the Overcomers

这救恩是为着产生得胜者，建造基督的身体，为着在国度时代里新耶路撒冷初步的完成，（二 7，）以及在新天新地里新耶路撒冷完满的完成。（二一 2。）我们看今天基督徒的光景，可能不知道谁会建造基督的身体。没有得胜者，基督的身体就无法建造起来；而基督的身体若没有建造起来，基督就无法回来迎娶新妇。基督不仅是作为救主回来，也是作为新郎回来迎娶新妇，新妇乃是得胜者的总和。基督身体的建造，乃是借着神在祂生机救恩加强的工作里所产生的得胜者。

基督身体的建造乃是借着在这世代里的得胜者，为着在国度时代新耶路撒冷初步的完成，至终为着在新天新地里新耶路撒冷完满的完成。

b 预备新妇

神生机救恩加强的工作，也是为着把新郎基督的新妇完全预备好，照着祂的喜悦在千年国里有祂凯旋的婚娶，作祂的满足。（十九 7～9。）约翰三章指明，基督是来娶新妇的新郎，新妇乃是由所有重生的人组成的。但是将近二千年过去了，新妇仍然没有预备好。基督加强之工作所产生的得胜者，要建造基督的身体，这身体将成为基督的新妇。因此，基督加强的工作，结果要带进基督的婚娶。

c 组成新妇军队

再者，基督加强的工作是为着组成新妇军队，使基督击败并毁灭祂在人类中最大的仇敌，就是敌基督和他的假申言者。（启十九 11～21，十七 14。）在这世代末了，敌基督和他的假申言者要起来，成为基督在人类中最大的仇敌。谁会击败他们？基督那由得胜者所组成的新妇军队，将会击败这些仇敌。基督和祂的新妇要击败祂在人类中的仇敌，并毁灭他们。

d 捆绑撒但

不仅如此，基督加强的工作是为着捆绑撒但，把他扔在无底坑里一千年。（二十 1～3。）

e 带进国度

This salvation is for producing the overcomers to build up the Body of Christ for the initial consummation of the New Jerusalem in the kingdom age (2:7) and the full consummation of the New Jerusalem in the new heaven and new earth (21:2). As we look at the situation of today's Christians, we may wonder who will build up the Body of Christ. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride. Christ will come back not only as the Savior but also as the Bridegroom to marry His bride, who will be the totality of the overcomers. The building up of the Body of Christ is by the overcomers produced by God in the intensified work of His organic salvation.

The building up of the Body of Christ by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new earth.

b. The Preparation of the Bride

The intensified work of God's organic salvation is also for the complete preparation of the bride of Christ so that the Bridegroom may have His triumphant wedding in the millennium for His satisfaction according to His good pleasure (19:7-9). John 3 indicates that Christ is the Bridegroom coming for the bride, who is composed of all the regenerated people. But nearly two thousand years have passed, and the bride still has not been prepared. The overcomers produced by Christ's intensified work will build up the Body of Christ, which will become the bride of Christ. Thus, Christ's wedding will take place as a result of His intensified work.

c. The Formation of the Bridal Army

Next, Christ's intensified work is for the formation of the bridal army for Christ to defeat and destroy His top enemies in humanity, the Antichrist and his false prophet (Rev. 19:11-21; 17:14). At the end of this age Antichrist and his false prophet will rise up to be the top enemies of Christ in humanity. Who will defeat them? These enemies will be defeated by Christ's bridal army, formed with the overcomers. Christ and His bride will fight against His human enemies and destroy them.

d. The Binding of Satan

Furthermore Christ's intensified work is for the binding of Satan and the casting of him into the abyss for one thousand years (20:1-3).

e. The Bringing In of the Kingdom

最后，基督加强的工作是为着带进基督和神的国，就是千年国。（4～6。）

5 最终的结果

基督加强工作的最终结果，乃是终极完成的灵作经过过程之三一神的终极完成，成了新郎，而得胜圣徒的集大成，成了新妇，在救赎的神与蒙祂救赎的人之间宇宙的罗曼史中，作为整本圣经的总结。（二二 17。）

叁 附语

以下所列，论到复合、包罗万有、赐生命并内住之灵的话，也揭示神生机救恩的秘诀：

- 一 终极完成的灵这第二位保惠师（安慰者），也就是基督这第一位保惠师的实化，特别在神圣三一是神生机救恩的主要生命元素的事上，来照顾信徒。（约十四 16～18。）
- 二 内住的灵帮同担负信徒的软弱，并在信徒的灵里，亲自用叹息代求，使万有互相效力，叫爱神的人得益处，好叫他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。（罗八 26，28～29。）
- 三 与主联结的信徒，能经历主到极点，甚至与主（神）成为一灵。（林前六 17。）
- 四 父照着祂荣耀的丰富，借着祂的灵，用大能使信徒得以加强到里面的人里，使基督在信徒的心里安家，使他们被充满，成为三一神的丰满，作祂团体的彰显。（弗三 16～19。）当基督有自由安家在我们心里时，我们就会被充满，成为三一神的丰满，作基督的身体，团体的彰显三一神。

Finally, Christ's intensified work is for the bringing in of the kingdom of Christ and of God which will be the millennium (vv. 4-6).

5. The Final Outcome

The final outcome of Christ's intensified work will be that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures (22:17).

III. AN APPENDIX

The words, listed as follows, concerning the compounded, all-inclusive, life-giving, and indwelling Spirit, unveil also the secret of God's organic salvation:

- A. The consummated Spirit as the second Paraclete (the Comforter), the realization of Christ as the first Paraclete, takes care of the believers, especially in the matter of the Divine Trinity being the main, life element of the organic salvation of God (John 14:16-18).
- B. The indwelling Spirit joins in to help the believers in their weakness and He Himself intercedes by groaning in the spirit of the believers that all things may work together for good to those who love God that they may be conformed to the image of His Son that He might be the Firstborn among many brothers (Rom. 8:26, 28-29).
- C. The believer who is joined to the Lord can experience the Lord to the climax, even to be one spirit with the Lord (God) (1 Cor. 6:17).
- D. The Father strengthens the believers, according to the riches of His glory, with power through His Spirit into the believers' inner man, for Christ to make His home in the believers' heart that they may be filled unto the fullness of the Triune God for His corporate expression (Eph. 3:16-19). When Christ has the freedom to make His home in our heart, then we will be filled unto all the fullness of the Triune God to be the Body to express the Triune God corporately.

五 寻求认识基督并赢得基督的使徒，在那用全备供应之灵，加他能力的基督里面，凡事都能作。（腓三 10 上，12，四 13，一 19。）

E. The apostle who sought to know Christ and gain Him was enabled to do all things in Christ who empowered him by His Spirit of bountiful supply (Phil. 3:10a, 12; 4:13; 1:19).