

2242 基督的三个时期—

成肉体、总括与加强

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◎简介

许多信徒对基督历史的头一个时期，就是成肉体时期，都略有认识，但对第二、第三个时期，却所知不多。

本书清楚陈明基督所是之历史的三个时期：

（一）成肉体—基督在肉体里的时期，产生蒙救赎的人；

（二）总括—基督成为赐生命之灵的时期，产生众召会；

（三）加强—基督成为七倍加强、赐生命之灵的时期，产生得胜者，建造基督的身体。

书中启示的真理亮光，带领我们审视我们的生活与工作，不能只停留在带人得救并建立众召会的阶段；更需要往前，经历主七倍加强的灵，胜过召会的堕落，建造基督的身体，以完成新耶路撒冷，达到神经纶的终极目标。

说 明

本书是由李常受弟兄于一九九六年四月及六月在美国加州安那翰所释放的信息集成。

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INCARNATION, INCLUSION, AND INTENSIFICATION

PREFACE

This book is composed of messages given by Brother Witness Lee in Anaheim, California in April and June 1996.

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成肉体、总括与加强（一）

读经：约一 14，林前十五 45 下，出三十 23～25，启五 6

在本篇信息中，我们要开始来看基督的三个时期，就是基督所是之历史的三个时期—成肉体、总括与加强。许多在基督里的信徒，对于基督历史的头一个时期，就是成肉体的时期，都略有认识；但对于第二个和第三个时期，就是总括与加强的时期，他们即使知道，也是认识得很少。

成肉体

基督徒非常注重主的成为肉体这件事。每年的圣诞节，都有许多信徒庆祝主的成为肉体；然而，没有多少人领悟成为肉体的内在意义。基督乃是神，化身成为肉体。约翰一章十四节告诉我们，这位是神的话，成了肉体。

总括

这位化身成为肉体的基督，在祂的复活里成了赐生命的灵。（林前十五 45 下。）所以基督有两个“成了”。第一个“成了”见于约翰一章十四节—话成了肉体。第二个“成了”见于林前十五章四十五节下半—末后的亚当（在肉体里的基督）成了赐生命的灵。我们研读圣经，就发现基督在复活里的第二次“成了”，与祂在成肉体里的第一次“成了”同样重要。在下文我们将要看见，基督在复活里成为赐生命的灵，有许多讲究，我们可称之为“总括”。

为赐生命的灵所膏

基督的成为肉体，颇为简单，因为只牵涉到两方—圣灵和一个童女。（路一 26～27，30～32，35。）反之，基督成为赐生命的灵，就不是那么简单，因为这牵涉并包括了神性、人性、基督的死同其功效、以及基督的复活同其大能。在基督的复活里并借这复活，有六样事物复合在一起，成为赐生命的灵，就是神膏抹的膏油。（约壹二 20，27。）

INCARNATION, INCLUSION, AND INTENSIFICATION (1)

Scripture Reading: John 1:14; 1 Cor. 15:45b; Exo. 30:23-25; Rev. 5:6

In this message we will begin to consider the three stages of Christ, that is, the three periods of the history of what Christ is—incarnation, inclusion, and intensification. Many believers in Christ know something about the first stage of Christ's history, the stage of incarnation, but they know very little, if anything, about the second and third stages, the stages of inclusion and intensification.

INCARNATION

Christians have paid a great deal of attention to the matter of incarnation. Every year at Christmas so many believers celebrate the Lord's incarnation; however, not many realize what the intrinsic significance of the incarnation is. Through incarnation Christ as God became flesh. John 1:14 tells us that the Word, who is the very God, became flesh.

INCLUSION

In His resurrection the Christ who had become flesh through incarnation became the life-giving Spirit (1 Cor. 15:45b). Christ, therefore, has had two becomings. The first becoming is seen in John 1:14—the Word became flesh. The second becoming is seen in 1 Corinthians 15:45b—the last Adam (Christ in the flesh) became the life-giving Spirit. From our study of the Bible we have found out that Christ's second becoming in resurrection is no less important than His first becoming in incarnation. As we will see, Christ's becoming the life-giving Spirit in resurrection involves something that we may designate by the word inclusion.

Anointed with the Life-giving Spirit

Christ's becoming flesh through incarnation was rather simple, for it involved just two parties—the Holy Spirit and a human virgin (Luke 1:26-27, 30-32, 35). Christ's becoming the life-giving Spirit, on the contrary, was not simple, for it involved and included divinity, humanity, Christ's death with its effectiveness, and Christ's resurrection with its power. In and through Christ's resurrection six things were compounded together to become the life-giving Spirit, which is God's anointing ointment (1 John 2:20, 27).

圣经告诉我们，神用祂的灵膏了我们。（林后一 21，路四 18。）然而，神所用以膏我们的，不仅仅是神的灵，（创一 2，）或耶和华的灵，（士三 10，六 34，）也不仅仅是圣灵；（太一 18，20；）神乃是用赐生命的灵来膏我们，这灵就是那将神圣的生命赐给堕落人类的灵。感谢主，我们都被这复合、赐生命的灵所膏，并借此而受膏。

由涂抹的膏油所预表的复合之灵

这复合、赐生命的灵乃是由出埃及三十章二十三至二十五节里涂抹的膏油所预表。若没有出埃及三十章里的这些细节，我们就很难明白赐生命的灵如何复合了神、人、基督的死、基督的复活、基督死的功效、和基督复活的大能。

我很感谢主，在祂的恢复里将出埃及三十章二十三至二十五节的细节向我们打开。我在弟兄会的时候，只是受教导说，出埃及三十章里涂抹的膏油是指着那灵说的。这是就着这几节经文，我从他们所得到的唯一帮助。历年来，我花很多时间在这几节经文上，考虑到每一个点，甚至每一个字。每一个细节就像拼图里的一块。至终，我能够把全部的拼图放在一起，而看见一幅复合之灵的美妙图画。

出埃及记里涂抹的膏油乃是一个复合品，主要的项目是一欣的橄榄油，复合了四种香料：没药、香肉桂、菖蒲和桂皮。毫无疑问，一欣的橄榄油表征神。一这数字表征神，而四这数字（四种香料）表征人是神的造物。四这数字在这里特别是表征成为肉体的基督这个人。没药表征基督的死，香肉桂表征基督之死的甘甜功效。菖蒲是一种像芦荟的植物，长在沼地或淤泥中，却往上向空中生长；因此菖蒲表征基督的复活。桂皮是一种树皮，用作驱逐蛇类、昆虫的驱虫剂；所以桂皮表征基督复活的能力，特别是驱逐的能力。

从出埃及三十章里涂抹的膏油，我们也看见三这个数字（表征三一神）；香料的分量包含三个单位，每一单位是五百舍客勒：没药五百舍客勒，香肉桂二百五十舍客勒，菖蒲二百五十舍客勒，桂皮五百舍客勒。这些五百舍客勒的单位当中，第二个单位分为两部分，各二百五十舍客勒。这两部分表征基督，神圣三一当中的一位，在十字架上裂开、受创。这里我们不仅看见神圣的三一（由三个五百舍

The Bible tells us that God has anointed us with His Spirit (2 Cor. 1:21; Luke 4:18). However, God has anointed us not merely with the Spirit of God (Gen. 1:2) nor with the Spirit of Jehovah (Judg. 3:10; 6:34) nor the Holy Spirit (Matt. 1:18, 20); rather, God has anointed us with the life-giving Spirit, the Spirit who gives the divine life to fallen humanity. Thank the Lord that we all have been anointed by and with this compound life-giving Spirit!

The Compound Spirit Typified by the Anointing Ointment

The compound life-giving Spirit is typified by the anointing ointment in Exodus 30:23-25. Without these verses in Exodus 30, it would be difficult for us to understand how the life-giving Spirit has been compounded with God, man, Christ's death, Christ's resurrection, the effectiveness of Christ's death, and the power of Christ's resurrection.

I am very thankful to the Lord for opening up the details of Exodus 30:23-25 to us in His recovery. When I was with the Brethren, I was taught only that the holy anointing ointment in Exodus 30 refers to the Spirit. This was the only help I received from them regarding these verses. Through the years I have spent much time on these few verses, considering every point, even every word. Each detail was like a piece of a jigsaw puzzle. Eventually, I was able to put all the puzzle pieces together, and I saw a marvelous picture of the compound Spirit.

The anointing ointment in Exodus was a compound of one main item—a hin of olive oil—compounded with four kinds of spices: myrrh, cinnamon, calamus, and cassia. To be sure, the one hin of olive oil signifies God. The number one signifies God, and the number four (four spices) signifies man as God's creature. In particular, here the number four signifies the incarnated Christ as a human being. Myrrh signifies Christ's death, and cinnamon signifies the sweet effectiveness of Christ's death. Calamus is a reed that grows in a marsh or muddy place, shooting upward toward the sky; thus calamus signifies Christ's resurrection. Cassia is a kind of bark used as a repellent to repel snakes and insects. Therefore, cassia signifies the power, especially the repelling power, of Christ's resurrection.

With the anointing oil in Exodus 30, we also have the number three (signifying the Triune God), seen in the fact that the quantity of the spices involved three units, each of five hundred shekels: myrrh—five hundred shekels; cinnamon—two hundred fifty shekels; calamus—two hundred fifty shekels; and cassia—five hundred shekels. The second unit of five hundred shekels was split into two parts, each of two hundred fifty shekels. These two parts typify Christ, the middle of the Divine Trinity, who was “split,” wounded, on the cross. Here we see not only the Trinity (signified by the three

客勒的单位所表征)，也看见在十字架上受创的基督（由第二个五百舍客勒分为两半，各二百五十舍客勒所表征）。这个预表是何等奇妙！

不仅如此，从这复合的膏油，我们也看见五这个数字，由两种方式形成：一欣橄榄油加四种香料，以及五百舍客勒。在圣经里，五表征负责任。例如，十条诫命写在两块法版上，每块各有五条诫命；马太二十五章里的十个童女，分为两组，各有五个童女。五是由四加一组成，四这个数字表征人作神的造物，一这个数字表征神。由此我们能看见，五这个数字表征神加到人里面，使我们能负责任。在复合的灵里，我们有负责任的能力。

那灵的复合是总括的事

我们在出埃及三十章看见复合的膏油作复合、赐生命之灵的预表。那灵实际的复合，发生在基督复活的时候。这位具体化在基督里并与祂的人性调和的神，乃是在复活里，复合了基督的死、基督死的功效、基督的复活、以及基督复活的大能，产生复合的灵。这复合乃是总括的事，因为在复合、赐生命的灵里总括了六项。因此，赐生命的灵可称为包罗万有的灵；这灵总括了神性、人性、基督的死及其功效、基督的复活及其大能。

那灵吹到门徒里面

成肉体乃是客观的事，但这总括对我们是主观的，而且在我们的经历中是可应用的。按照约翰二十章二十二节，在主复活那天晚上，主耶稣成了复合的灵而来，并向门徒吹入一口气，说，“你们受圣灵。”因着门徒是身体的代表，所以当那灵吹到他们里面时，我们也都在那里。在那个时候，那灵就吹到全身体里。就如手臂可以为着我们肉身的益处接受注射，照样，约翰二十章里的门徒是为着基督的整个身体接受那灵。作为身体的一部分，那些门徒代表身体接受那总括者，就是接受复合的灵。因着我们能如此主观的经历在总括时期中的基督，所以在这个时期，祂对我们比在成肉体的时期更可应用。

units of five hundred shekels each) but also the Christ who was wounded on the cross (signified by the splitting of the second unit of five hundred shekels into two halves of two hundred fifty shekels each). How marvelous is this type!

Furthermore, with this compound ointment we also see the number five, formed in two ways: by adding one hin of olive oil and four spices and in the five hundred shekels. In the Bible the number five signifies responsibility. For example, the Ten Commandments were written on two tablets, with five commandments on each tablet, and the ten virgins in Matthew 25 are divided into two groups of five. Five is composed of four plus one, with the number four signifying man as God's creature and the number one signifying God. From this we can see that the number five signifies God added to man to give us the ability to bear responsibility. In the compound Spirit we have the ability to bear responsibility.

The Compounding of the Spirit Being a Matter of Inclusion

What we have in Exodus 30 is the compound ointment as a type of the compound life-giving Spirit. The actual compounding of the Spirit took place in Christ's resurrection. It was in resurrection that the very God embodied in Christ and mingled with His humanity was compounded with Christ's death, the effectiveness of Christ's death, Christ's resurrection, and the power of His resurrection to produce the compound Spirit. This compounding was a matter of inclusion, for in the compound life-giving Spirit six items are included. Hence, the life-giving Spirit may be called the all-inclusive Spirit, the Spirit who includes divinity, humanity, the death of Christ and its effectiveness, and the resurrection of Christ and its power.

The Spirit Breathed into the Disciples

Whereas the incarnation was an objective matter, this inclusion is subjective to us and applicable to us in our experience. According to John 20:22 in the evening of the day of His resurrection, the Lord Jesus came as the compound Spirit and breathed into the disciples, saying, "Receive the Holy Spirit." Because the disciples were the representatives of the Body, we all were present when the Spirit was breathed into them. At that time the Spirit was breathed into the whole Body. Just as the arm may receive an injection for the benefit of our physical body, so the disciples in John 20 received the Spirit for the whole Body of Christ. As a part of the Body, those disciples represented the Body in receiving the inclusion, in receiving the compound Spirit. Because we can experience Christ in the stage of inclusion in such a subjective way, in this stage He is more applicable to us than He was in the stage of incarnation.

加 强

召会形成后，不久就堕落了。召会应当产生基督的身体，但很可惜，就如书信所启示的，甚至在保罗的时代，召会就渐渐堕落了。因着这样的堕落，那复合、赐生命的灵就加强七倍，成为七倍加强的灵。（启一4，五6。）这七倍加强的灵是为着胜过召会的堕落，以及产生得胜者，使基督的身体能实际的建造起来，好完成新耶路撒冷，就是神心愿的独一无二、永远的目标。

从以上所说，我们能看见基督三个时期的历史：成肉体、总括、以及加强。在头一个时期——成肉体的时期里，基督乃是在肉体里的基督。在第二个时期——总括的时期里，基督乃是那是灵的基督，就是赐生命的灵。如今在第三个时期——加强的时期里，基督乃是七倍加强的灵。我们需要认识基督这三个时期。我们若认识成肉体、总括与加强这三个时期，我们就真正认识圣经了。

INTENSIFICATION

Not too long after the church was formed, it became degraded. The church should issue in the Body of Christ, but regrettably, as the Epistles reveal, the church gradually became degraded, even at Paul's time. Because of this degradation, the compound life-giving Spirit was intensified sevenfold to become the sevenfold intensified Spirit (Rev. 1:4; 5:6). This sevenfold intensified Spirit is for the overcoming of the degradation of the church and the producing of the overcomers so that the Body of Christ can be built up in a practical way to consummate the New Jerusalem, which is the unique and eternal goal of God's heart's desire.

From the foregoing we can see the history of Christ in three stages: incarnation, inclusion, and intensification. In the first stage—incarnation—Christ was the Christ in the flesh. In the second stage—inclusion—Christ is the pneumatic Christ, the life-giving Spirit. Now in the third stage—intensification—Christ is the sevenfold intensified Spirit. We need to know Christ in all three stages. If we know the three stages of incarnation, inclusion, and intensification, we will truly know the Bible.

成肉体、总括与加强（二）

INCARNATION, INCLUSION, AND INTENSIFICATION (2)

读经：约一 14，林前十五 45 下，约二十 22，启一 4，五 6

Scripture Reading: John 1:14; 1 Cor. 15:45b; John 20:22; Rev. 1:4; 5:6

在前一篇信息里，我们开始看基督的三个时期。在本篇信息中，我有负担以特别并最新的方式讲到基督的成肉体、总括与加强这三个时期。

In the previous message we began to consider the three stages of Christ. In this message I have the burden to give a particular and up-to-date message on Christ in the three stages of incarnation, inclusion, and intensification.

一位有三个时期的奇妙人物

A WONDERFUL PERSON IN THREE STAGES

我们若要认识基督这三个时期，就需要来看整本圣经。旧约包含许多关于基督这位要来之弥赛亚的预表和预言，新约就给我们看见旧约里关于基督之预表和预言的应验。（我们在“新约总论”第三十四至四十五篇里曾详细看过这些点。）整本新约乃是说到一个人物——基督。新约清楚启示，基督作旧约预表和预言的应验，乃是一位有三个时期的奇妙人物。祂这位奇妙者是很深奥且非常复杂的。

If we would know Christ in these three stages, we need to consider the whole Bible. The Old Testament contains many types and prophecies concerning Christ, the Messiah, the coming One. In the New Testament we have the fulfillment of the types and prophecies regarding Christ in the Old Testament. (We have considered these in detail in The Conclusion of the New Testament, Messages 34 through 45.) The whole New Testament is concerned with one person—Christ. The New Testament clearly reveals that as the fulfillment of the types and prophecies in the Old Testament, Christ is a wonderful person in three stages. As the wonderful One He is deep, mysterious, and very complicated.

第一个时期——成肉体——基督在肉体里的时期

The First Stage—Incarnation—the Stage of Christ in the Flesh

历世纪以来，千万人阅读、研究并查考过新约；我自己研读新约也有七十年了。我的研读分为三个时期：第一个时期在中国大陆，第二个时期在台湾，第三个时期在美国。我在中国大陆的时候，得着倪弟兄莫大的帮助，甚至受了他许多的教导。我研读新约每一卷书，也研读许多不同的解经书。虽然我那时非常得到倪弟兄的帮助，但我的研读主要限于基督的第一个时期，就是基督在肉体里的时期，也就是基督成肉体的时期。

Throughout the centuries the New Testament has been read, studied, and investigated by millions of people. I myself have been reading and studying the New Testament for seventy years. My study has been in three stages: the first stage in mainland China, the second stage in Taiwan, and the third stage in the United States. When I was in China I was greatly helped, even tutored, by Brother Nee. I studied every book of the New Testament and also many different interpretations of the Scriptures. Although I was helped to the uttermost by Brother Nee, while I was in China, my study was limited mainly to the first stage of Christ, that is, the stage of Christ in the flesh, Christ in His incarnation.

四福音的记载指明，这时期只有三十三年半之久。这是主耶稣在法理上完成神救赎的时期。四福音启示，这一位在肉体里的基督，在地上过人性的生活，然后被钉十字架，为我们的罪而死，好把我们赎回归神。严格说来，这不是拯救的事，乃是法理救赎的事。

As the record of the four Gospels indicates, this stage lasted only thirty-three and a half years. This was the time in which the Lord Jesus accomplished God's redemption judicially. The four Gospels reveal Christ in the flesh as the One who lived a human life on earth and who was then crucified, dying for our sins in order to redeem us back to God. Strictly speaking, this is a matter not of salvation but of judicial redemption.

神法理的救赎包括赦罪、（路二四 47、）洗罪、（来一 3、）称义、（罗三 24～25、）与神和好、（罗五 10 上、）

God's judicial redemption includes the forgiveness of sins (Luke 24:47), the washing away of sins (Heb. 1:3), justification (Rom. 3:24-25), reconciliation to God (Rom. 5:10a),

以及地位上的圣别。（林前一2，来十三12。）在法理一面，一个蒙神赦罪、洗罪、称义，与神和好并圣别归神的人，就是一个得救的人。

这法理的救赎不是神完全的救恩。反之，法理的救赎只是神完全救恩起初的部分，根基的部分；神完整、生机的救恩乃是建造在这基础上。

第二个时期—总括— 基督成为赐生命之灵的时期

现在我们要来看四福音是如何结束的。福音书末了的记载，乃是关于那成了包罗万有、复合、赐生命之灵的复活基督。在祂复活的那天晚上，这一位以完全奥秘的方式回到祂的门徒那里。（约二十19～22。）我们不能说祂向门徒的显现仅仅是属灵的，因为祂仍然带着有骨有肉的身体。祂对他们说，“看我的手，我的脚，这就是我自己；摸我看看，灵没有肉没有骨，你们看我是有的。”祂说了这话，就把自己的手和脚给他们看。（路二四39～40。）门徒能看见祂手上的钉痕，又能摸祂的身体。虽然复活的基督有看得见、摸得着之骨肉的身体，但祂却不用经过门而来，就突然向门徒显现。（约二十19。）祂没有敲门，也没有人开门，但祂却来站在他们当中。祂这样的来，实际上就是祂的显现。（二一1，14。）祂忽然向门徒显现，又忽然消失。虽然主耶稣有物质的身体，但祂却忽然出现在屋子里，而门是关着的。祂在四福音末了的显现和消失，不仅是属灵的，更是奥秘的，没有人能解释。

是灵的基督

约翰二十章二十二节说，祂“向他们吹入一口气，说，你们受圣灵”。这话指明，基督在那里与门徒同在，不仅是肉身的，更是成为赐生命的灵，（林前十五45下，）作为那是灵的基督。祂的同在若只是肉身的，而没有成为那灵，祂的门徒就无法接受祂这圣灵，圣气。如果主没有成了那灵来到他们那里，他们可以摸着祂骨肉的物质身体，也可以拥抱祂，却无法将祂吸入而接受祂。在约翰二十章，复活的基督将自己呼出，门徒就将祂吸入。这有力的指明，祂在复活里已成了是灵的基督，那是赐生命之灵的基督。

and positional sanctification (1 Cor. 1:2; Heb. 13:12). In a judicial sense, one who has been forgiven, washed, justified by God, reconciled to God, and sanctified unto God is a saved person.

This judicial redemption is not God's full salvation. Rather, judicial redemption is simply the initial part, the foundational part, of God's full salvation; it is the base upon which God's complete, organic salvation is built.

The Second Stage—Inclusion— the Stage of Christ as the Life-giving Spirit

At this juncture we need to consider the way the four Gospels end. The Gospels end with a record regarding the resurrected Christ who has become the all-inclusive, compound, life-giving Spirit. In the evening of the day of His resurrection, this One came back to His disciples in an altogether mystical way (John 20:19-22). We cannot say that He appeared to them merely in a spiritual way, because He still had a body of flesh and bones. He said to them, "See My hands and My feet, that it is I Myself. Touch Me and see, for a spirit does not have flesh and bones as you behold Me having." And when He had said this, He showed them His hands and His feet (Luke 24:39-40). The disciples could see the mark of the nails in His hands and touch His body. Although the resurrected Christ had a body of flesh and bones that could be seen and touched, He suddenly appeared to the disciples without coming through a door (John 20:19). He did not knock on the door, and no one opened the door, yet He came and stood in their midst. His coming in this way was actually His appearing, His manifestation (21:1, 14). He appeared suddenly to the disciples and then He disappeared suddenly. Although the Lord Jesus had a physical body, He suddenly appeared in the room where the doors were shut. His appearing and disappearing at the end of the four Gospels is not merely spiritual; it is mystical, something that no one can explain.

The Pneumatic Christ

John 20:22 says, "He breathed into them and said to them, Receive the Holy Spirit." This word indicates that Christ was there with the disciples not only in a physical way but also as the life-giving Spirit (1 Cor. 15:45b), as the pneumatic Christ. If He had been present only physically and not as the Spirit, His disciples could not have received Him as the holy pneuma, the holy breath. If the Lord had not come to them as the Spirit, they could have touched His physical body of flesh and bones and they could have embraced Him, but they could not have received Him by breathing Him in. In John 20 the resurrected Christ exhaled, breathing Himself out, and the disciples inhaled, breathing Him in. This indicates strongly that in resurrection He has become the pneumatic Christ, the Christ who is the life-giving Spirit.

在复活里，基督这位在肉体里的末后亚当，成了赐生命的灵。这赐生命的灵并不简单，因为这灵总括了神性、人性、死与复活。在约翰二十章，那向门徒显现的基督，有四种元素，作为四种因素和四项资格。祂是神带着神性的元素，祂又是人带着人性、死与复活的元素。祂这在复活里成了赐生命之灵的一位，有这四种因素。

复合的灵

这赐生命的灵乃是包罗万有、复合的灵，由出埃及三十三章二十三至二十五节中复合的膏油所预表。如今那灵不再仅仅是由橄榄油所预表的神的灵，乃是由一欣橄榄油复合着四种香料而形成的膏油所预表的复合的灵；这四种香料乃是没药和香肉桂（表征基督的死及其功效），以及菖蒲和桂皮（表征基督的复活及其大能）。如今祂成了复合、包罗万有、赐生命的灵，祂乃是复合了神、人、基督的死、和基督的复活这四种因素的膏油。

基督的两个“成了”

那灵的复合，发生在基督这末后的亚当成了赐生命之灵的时候。这“成了”不是简单的事。我们在上一篇信息曾指出，基督经过了两个“成了”。第一个成了是祂的成肉体：“话成了肉体。”（约一 14。）这个成了颇为简单，因为这关系到神性进到人性里，以及神性与人性调和，却没有包括死与复活。基督的第二个成了乃是祂在复活里的成了：“末后的亚当成了赐生命的灵。”（林前十五 45 下。）这成了是很复杂的，因为包括了神性、人性、基督的死、和基督的复活。

基督的死所包括复杂的讲究

基督的死本身是很复杂的。祂的死是包罗万有的死。在祂包罗万有的死里，祂钉死了罪的肉体，（加五 24，罗八 3 下，）定罪了罪，并借着流血除去罪性和罪行，（罗八 3 下，约一 29，来九 26 下，28 上，约十九 34 下，）毁坏了那掌死权的魔鬼，（来二 14，约十二 31 下，）审判了世界，并赶出这世界的王，（约十二 31，加六 14 下，）钉死了旧人，（罗六 6，加二 20 上，六 14 下，）借着钉死旧人了结了旧造，（罗六 6，）废掉规条中诫命的律法，（弗二 15 上，）并释放出神圣的生

In resurrection Christ as the last Adam in the flesh became the life-giving Spirit. This life-giving Spirit is not simple, for this Spirit includes divinity, humanity, death, and resurrection. The Christ who appeared to the disciples in John 20 had four elements as four factors and four qualifications. He was God with the element of divinity and He was a man with the elements of humanity, death, and resurrection. As the One who had become the life-giving Spirit in resurrection, He had these four factors.

The Compound Spirit

This life-giving Spirit is the all-inclusive, compound Spirit typified by the compound anointing ointment in Exodus 30:23-25. Now the Spirit is no longer just the Spirit of God typified by the olive oil but is the compound Spirit typified by the ointment formed by compounding a hin of olive oil with four spices—myrrh and cinnamon (signifying Christ's death with its effectiveness) and calamus and cassia (signifying Christ's resurrection with its power). As the compounded, all-inclusive, life-giving Spirit, He is now an ointment compounded with the four factors of God, man, Christ's death, and Christ's resurrection.

Christ's Two Becomings

The compounding of the Spirit took place when Christ as the last Adam became the life-giving Spirit. This becoming was not a simple matter. As we pointed out in the previous message, Christ has passed through two becomings. The first becoming was His incarnation: "The Word became flesh" (John 1:14). This becoming was rather simple, for it involved the entering of divinity into humanity and the mingling of divinity with humanity, but it did not include either death or resurrection. Christ's second becoming was His becoming in resurrection: "The last Adam became a life-giving Spirit" (1 Cor. 15:45b). This becoming was quite complicated because it included divinity, humanity, Christ's death, and Christ's resurrection.

The Complications Involved in Christ's Death

Christ's death was itself very complicated. His death was an all-inclusive death. In His all-inclusive death He crucified the flesh of sin (Gal. 5:24; Rom. 8:3b); condemned sin and took away sin and sins by shedding His blood (Rom. 8:3b; John 1:29; Heb. 9:26b, 28a; John 19:34b); destroyed the devil, who has the might of death (Heb. 2:14; John 12:31b); judged the world and cast out its ruler (John 12:31; Gal. 6:14b); crucified the old man (Rom. 6:6; Gal. 2:20a; 6:14b); terminated the old creation by the crucifixion of the old man (Rom. 6:6); abolished the law of the commandments in ordinances (Eph. 2:15a); and released the divine life (John 12:24; 19:34b). On the one hand,

命。（约十二 24，十九 34 下。）一面，基督的死对付了一切消极的事物；另一面，祂的死释放出神圣的生命。我们越思想这点，就越体会主包罗万有的死里所包括复杂的讲究。

基督的复活所包括复杂的讲究

基督的复活也是非常复杂的。祂的复活产生了神的长子，这是借着将基督的人性提高到祂的神性里，并借着使基督由神所生，（徒十三 33，诗二 7，）也就是借着圣别的灵（基督的神性），在复活的大能里，将大卫的后裔标出为神的长子。（罗一 3～4。）在基督的复活里，一切神所拣选的人都重生成为神许多的儿子，成为神长子的许多弟兄。（彼前一 3，来二 10，罗八 29。）在基督的复活里，神的灵终极完成为赐生命的灵；（林前十五 45 下；）这灵就是基督的灵——是灵的基督，灵化的基督；（罗八 9；）又是经过过程并终极完成之三一神的终极完成，具体化在灵化的基督这赐生命的灵里；也是复活的实际，就是基督自己，以及经过过程并终极完成的三一神。（约十一 25，约壹五 6。）由此我们能看见，基督的复活满了复杂的讲究。

因着基督第二次的成了（祂在复活里成了包罗万有赐生命的灵）有这么多复杂的讲究，所以我们可用“总括”一辞来说到基督这第二个时期。这个成了所产生的结果并不简单，乃是复合的；不仅仅是油（表征神的灵），更是膏油（表征赐生命的灵）。这灵就是那是灵的基督，在第二时期——总括时期——的基督。

基督徒普遍都教导关于成肉体的事，但很少人（若有的话）教导关于总括的事。“成肉体”产生在肉体里的基督，但“总括”产生一位成了复合、包罗万有、赐生命之灵的基督。我们在使徒行传和罗马书至犹大书这二十一卷书信中，看见这复合的灵。

在第一时期的基督产生一班蒙救赎的人， 在第二时期的基督产生召会

在第一时期，就是基督在肉体里的时期，基督产生一班蒙救赎的人，就如彼得和其他门徒。虽然产生了一班蒙救赎的人，召会却尚未产生。召会是基督在第二时期所产生的。在这时期里，基督乃是那是灵的基督，就是复合、赐

Christ's death dealt with all the negative things; on the other hand, His death released the divine life. The more we consider this, the more we will realize the complications involved in the Lord's all-inclusive death.

The Complications Involved in Christ's Resurrection

Christ's resurrection was also very complicated. His resurrection produced the firstborn Son of God by uplifting the humanity of Christ into His divinity and by having Christ born of God (Acts 13:33; Psalms 2:7), that is, by designating the seed of David (Christ's human nature) by the Spirit of holiness (the divinity of Christ) in the power of resurrection to be the firstborn Son of God (Romans 1:3-4). In Christ's resurrection all of God's chosen people were regenerated to be the many sons of God and the many brothers of the firstborn Son of God (1 Peter 1:3; Hebrews 2:10; Romans 8:29). In Christ's resurrection the Spirit of God was consummated to be the life-giving Spirit (1 Corinthians 15:45b): the Spirit of Christ—the pneumatic Christ, the pneumatized Christ (Romans 8:9); the ultimate consummation of the processed and consummated Triune God, who is embodied in the pneumatized Christ as the life-giving Spirit; and the reality of resurrection, which is Christ Himself and the processed and consummated Triune God (John 11:25; 1 John 5:6). From this we can see that Christ's resurrection is full of complications.

Because so many complications are involved in Christ's second becoming, His becoming the all-inclusive life-giving Spirit in resurrection, we may use the word inclusion in speaking of this second stage of Christ. The issue of this becoming was not something simple but something compounded, that is, not just oil signifying the Spirit of God but the ointment signifying the life-giving Spirit, the Spirit who gives life. This Spirit is the pneumatic Christ, the Christ in the second stage—the stage of inclusion.

Whereas it is common for Christians to teach concerning incarnation, very few, if any, teach concerning inclusion. The incarnation issued in the Christ who was in the flesh, but the inclusion has issued in a Christ who has become the compound, all-inclusive, life-giving Spirit. We see this compound Spirit in the book of Acts and in the twenty-one Epistles from Romans to Jude.

Christ in the First Stage Producing a Group of Redeemed Persons and Christ in the Second Stage Producing the Church

In the first stage, the stage of Christ in the flesh, Christ produced a group of redeemed persons, such as Peter and all the other disciples. Although a redeemed people had been produced, the church had not yet been produced. The church was produced by Christ in the second stage. In this stage Christ is the pneumatic Christ,

生命的灵，在五旬节那天产生了召会。那在肉体里的基督所产生蒙救赎的圣徒，成了那作为赐生命之灵的基督所产生召会的召会。

第三个时期——加强—— 基督成了七倍加强之灵的时期 对付召会的堕落

召会产生以后，不久就开始堕落了。这清楚见于使徒行传。在十五章亚拿尼亚和撒非喇欺哄圣灵；在十六章有说希利尼话的犹太人，因着每天供给的事埋怨希伯来人；在十五章有关于割礼的难处。巴拿巴离开保罗，（十五 35～39，）也该视为堕落的一部分。至终召会堕落到一个地步，主无法再容忍了，祂的反应就是使自己加强七倍，成了七倍加强的灵。（启一 4，五 6。）祂成了七倍加强的，好对付召会的堕落。

产生基督的身体，以完成新耶路撒冷

保罗在他的书信里说到身体，（罗十二 5，林前十二 12，27，弗一 23，四 4，16，西二 19，）但我不信保罗看见了身体实际的建造。保罗能看见召会显于各地，但他看不见召会在实际上完全并完整的成为基督的身体。为要使身体得以完全并完整的产生，就需要基督的第三个时期，就是加强的时期；在此一时期，基督成了七倍加强的灵。

保罗死后，主又等了二十多年，直到约翰写了启示录这卷书。启示录是一封书信，其特性却与新约所有其他的书信极为不同。在这卷书中，这位成了复合、包罗万有、赐生命之灵的基督，又成了七倍加强的灵。在启示录一章四节，神圣三一的第三者，那灵，成了七灵，列为神圣三一的第二者。

我们已经指出，在祂的第二时期，就是祂成了复合、包罗万有、赐生命之灵的时期，基督产生了众召会，但身体没有多少产生出来，也没有多少真实并实际的建造。为此，基督成为七倍加强的灵，为要胜过召会的堕落，使得胜者能产生出来，以带进身体。

the compound, life-giving Spirit who produced the church on the day of Pentecost. The redeemed saints, who were produced by Christ in the flesh, became the church produced by Christ as the life-giving Spirit.

The Third Stage—Intensification— the Stage of Christ as the Sevenfold Intensified Spirit To Deal with the Degradation of the Church

Shortly after the church was produced, it began to become degraded. This is clearly seen in Acts. In chapter five Ananias and Sapphira lied to the Holy Spirit; in chapter six there was a murmuring of the Hellenists against the Hebrews regarding the daily dispensing; and in chapter fifteen there was trouble concerning circumcision. The separation of Barnabas from Paul (15:35-39) should also be regarded as a part of the degradation. Eventually the church degraded to such an extent that the Lord could no longer tolerate it, and He reacted by intensifying Himself sevenfold to become the sevenfold intensified Spirit (Rev. 1:4; 5:6). He became intensified sevenfold to deal with the degradation of the church.

To Produce the Body of Christ to Consummate the New Jerusalem

In his Epistles Paul spoke about the Body (Rom. 12:5; 1 Cor. 12:12, 27; Eph. 1:23; 4:4, 16; Col. 2:19), but I do not believe that Paul saw the actual building up of the Body. Paul could see the church expressed in various localities, but he could not see, in actuality, the church as the Body in a perfect and complete way. In order for the Body to be produced in a full and complete way, there is the need of the third stage of Christ, the stage of intensification in which Christ becomes the sevenfold intensified Spirit.

After Paul died, the Lord waited more than twenty years until John wrote the book of Revelation. Revelation is an Epistle, but it is very different in character from all the other Epistles in the New Testament. In this book Christ, who became the compound, all-inclusive, life-giving Spirit, has become the sevenfold intensified Spirit. In Revelation 1:4 the third of the Divine Trinity, the Spirit, becomes the seven Spirits and is ranked as the second of the Divine Trinity.

We have pointed out that in His second stage, the stage of His being the compound, all-inclusive, life-giving Spirit, Christ has produced the churches, but not much of the Body was produced and built up in an actual and practical way. For this reason, Christ has become the sevenfold intensified Spirit to overcome the degradation of the church that the overcomers may be produced to bring forth the Body.

在肉体里的基督产生一班蒙救赎的人，而那成了复合、包罗万有、赐生命之灵的基督产生众召会。要产生基督的身体，就需要复合、包罗万有、赐生命的灵七倍加强。这七倍的加强，对付了启示录二、三章里那七个召会的七重光景。

弟兄会和那些跟随他们教训的人，看见一点启示录二、三章里七个召会预言上的意义。他们研读这两章，发现召会有七种光景，七个阶段，七个时期。然而，他们没有看见得胜这件事。宾路易师母（Jessie Penn-Lewis）看见这事，并出版了一分称为“得胜报”（The Overcomer）的刊物。虽然宾路易师母写到关于七个召会产生得胜者的事，但她所得着的光并不完满，因此她没有看见得胜者是为着建造基督的身体，以完成新耶路撒冷。成肉体的时期产生一班蒙救赎的人，总括的时期产生召会，加强的时期要建造基督的身体，以完成新耶路撒冷。

作三段落的工作

我的负担乃是，主恢复中所有的同工都要看见，我们需要作三段落的工作。我们不该单单能作第一段落（成肉体的段落）的工作，以产生蒙救赎的人，我们也该能作为一种为着第二段落（总括的段落）的工作，以产生众召会。不仅如此，我们也应当能作为一种工作，建造基督的身体，以完成新耶路撒冷。这是加强时期的工作。

第一个时期—成肉体的时期，是在物质的范围里，为着完成法理的救赎，那是物质的事。第二个时期—总括的时期，乃是神圣并奥秘的。在第三个时期—加强的时期里，将会有一种在神圣奥秘之范围里的成熟，基督的身体要被建造起来，以完成新耶路撒冷。

我释放这篇信息，乃是关心到同工们没有在执行三重的的工作：在成肉体时期里的工作，在总括时期里的工作，以及在加强时期里的工作。我们若执行这三重的工作，我们的工作就不仅会产生蒙救赎的人并建立众召会，也会建造基督的身体，以完成新耶路撒冷。

我要请同工们想想他们已往所作的是何种的工，问问自己是否一直在作三段落的工作。就着我自己的工作而言，可以说，我在中国大陆所作的工，主要的是产生蒙救赎的

The issue of Christ in the flesh was a group of redeemed persons, and the issue of Christ as the compound, all-inclusive, life-giving Spirit was the churches. For the Body to be produced there is the need for the compound, all-inclusive, life-giving Spirit to be intensified sevenfold. This sevenfold intensification deals with the sevenfold situation of the seven churches in Revelation 2 and 3.

The Brethren and those who followed their teaching saw something concerning the prophetic significance of the seven churches in Revelation 2 and 3. From their study of these chapters, they discovered that the church is in seven conditions, in seven stages, and in seven periods of time. However, they did not see the matter of overcoming. Jessie Penn-Lewis saw this matter and published a paper called The Overcomer. Although Mrs. Penn-Lewis wrote something concerning the seven churches producing the overcomers, the light she received was not full, and thus she did not see that the overcomers are for the building up of the Body to consummate the New Jerusalem. The stage of incarnation produced a group of redeemed people, and the stage of inclusion produced the church. The stage of intensification will build up the Body to consummate the New Jerusalem.

DOING A WORK OF THREE SECTIONS

I am burdened that all the co-workers in the Lord's recovery would realize that we need to do a work of three sections. We should not only be able to do the work of the first section, the section of incarnation, to produce redeemed people, but we should also be able to do a work that can serve the purpose of the second section, the section of inclusion, to produce churches. Furthermore, we should be able to do a work to build up the Body of Christ consummating the New Jerusalem. This is the work of the stage of intensification.

The first stage—incarnation—is in the physical realm for the accomplishment of judicial redemption, which is a physical matter. The second stage—inclusion—is divine and mystical. In the third stage—intensification—there will be a maturing and a ripening in the divine and mystical realm, and the Body will be built up to consummate the New Jerusalem.

In releasing this message, I am concerned that the co-workers are not carrying out a threefold work: the work in the stage of incarnation, the work in the stage of inclusion, and the work in the stage of intensification. If we are carrying out this threefold work, we will work not only to produce redeemed ones and work to establish churches but will also work to build up the Body consummating the New Jerusalem.

I would ask the co-workers to consider what kind of work they have done in the past and ask themselves if they have been doing a work of three sections. Regarding my own work I can say that the work which I did in mainland China was mainly to produce

人；只有少部分工作是为着产生众召会。这指明我在中国大陆的工作，主要的是第一时期里的工作。然而，我来到台湾，就开始作总括时期里的工作，许多召会就兴起来了。如今我有负担执行加强时期里的工作。所以我向主祷告说，“主，我在竭力，要尽我所能的作得胜者，好建造你的身体，以完成新耶路撒冷。”

我盼望所有的同工都看见基督的三个时期，三个段落：成肉体—基督在肉体里的时期，总括—基督成为赐生命之灵的时期，以及加强—基督成为七倍加强、赐生命之灵的时期。这三个时期乃是基督历史的三个段落；也就是说，基督的历史分为祂的成肉体、祂的总括、和祂的加强这三个段落。所以我们强调这三个辞—成肉体（incarnation）、总括（inclusion）、以及加强（intensification），并着重以下的事实：“成肉体”产生蒙救赎的人；“总括”产生众召会；“加强”产生得胜者，以建造基督的身体，终极完成于新耶路撒冷，作神经纶独一的目标。这就是新约里的启示。

我们今天该作何种的工？我们该作包括这三个段落的工。我担心许多同工仍然只在第一段落，成肉体的段落里作工。如果这是你的光景，你就需要改进并往前。你已过所学习并所作的并不充分。当然，你不该忽视第一时期的东西，因为那些乃是根基。如今你需要开始在这根基上建造，至终要有这建造的完成。根基乃是成肉体时期里的工作；建造是在总括时期里的工作；建造的完成是在加强时期里的工作。

从总括往前到加强

我用“总括”（inclusion）一辞，是基于我们使用包罗（inclusive）一辞。末后的亚当成为赐生命的灵，乃是为使基督成为包罗万有的灵。祂成了包罗万有的，这不仅是成肉体的事，乃是总括的事。我们已经指出，总括包含许多复杂的讲究。在总括的时期，许多事物包括在那是灵的基督里，包括在那是赐生命之灵的基督里。如今我们需要看见，那包罗万有、赐生命的灵已经加强了七倍。

redeemed people. Only a small part of my work there was for the producing of churches. This indicates that my work in China was mainly a work in the first stage. However, when I came to Taiwan, I began to do a work in the stage of inclusion, and many churches were raised up. Now I am burdened to carry out a work in the stage of intensification. Therefore, I pray to the Lord, saying, “Lord, I am endeavoring to do my best to be an overcomer for the building up of Your Body to consummate the New Jerusalem.”

I hope that all the co-workers will see the three stages, the three sections, of Christ: incarnation—the stage of Christ in the flesh; inclusion—the stage of Christ as the life-giving Spirit; and intensification—the stage of Christ as the sevenfold intensified life-giving Spirit. These three stages are the three sections of Christ’s history. This means that Christ’s history is divided into the section of His incarnation, the section of His inclusion, and the section of His intensification. Therefore we emphasize these three words—incarnation, inclusion, and intensification—and stress the facts that incarnation produces redeemed people, that inclusion produces the churches, and that intensification produces the overcomers to build up the Body, which consummates in the New Jerusalem as the unique goal of God’s economy. This is the revelation in the New Testament.

What kind of work should we be doing today? We should be doing a work of all three sections. I am concerned that many of the co-workers are still working only in the first section, the section of incarnation. If this is your situation, you need to improve and to advance. What you have learned and what you have done in the past are not adequate. Of course, you should not discard the things of the first stage, for those things are the foundation. Now you need to begin building on this foundation and eventually have the completion of the building. The foundation is the work in the stage of incarnation; the building up is the work in the stage of inclusion; and the completion of the building is the work in the stage of intensification.

ADVANCING FROM INCLUSION TO INTENSIFICATION

My use of the word inclusion is based on our use of the word inclusive. For the last Adam to become the life-giving Spirit was for Christ to become the all-inclusive Spirit. His becoming all-inclusive was a matter not just of incarnation but of inclusion. As we have pointed out, inclusion involves many complications. In the stage of inclusion, many things are included in the pneumatic Christ, in the Christ who is the life-giving Spirit. Now we need to see that the all-inclusive, life-giving Spirit has been intensified sevenfold.

我要请求你们思想“加强”这件事，并迫切的祷告，说，“主，我必须往前。我需要你的恩典带我往前。我不要留在成肉体的工作里，甚至不要留在总括的工作里。我要从总括往前到加强。主，你已经七倍加强了，我祷告我也要得着七倍加强，以胜过召会的堕落，使你的身体得以建造起来，以完成新耶路撒冷。”

I would urge you to consider this matter of intensification and to pray desperately, saying, “Lord, I must advance. I need Your grace to bring me onward. I do not want to remain in the work of incarnation nor even in the work of inclusion. I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem.”

壹 认识经过过程并终极完成的三一神—
太二八 19:

- 一 化身成为肉体—第一个神人在人性中彰显神—约一 14。
- 二 受膏作基督，就是神的受膏者，以完成神在祂永远经纶里的计划—路四 18。
- 三 终极完成为赐生命的灵，以应用基督所成就的—林前十五 45 下。

贰 认识包罗万有的基督:

- 一 是神的奥秘，作三一神的实际—西二 2。
- 二 是神的话，以说明神—约一 1。
- 三 是神的具体化身，以彰显神—西二 9。
- 四 是神永远经纶的中心与普及—西一 13 ~ 19。
- 五 是神分给祂信徒作他们享受的分—西一 12。
- 六 是祂信徒的生命，使他们可以活祂—西三 4。
- 七 是祂身体的头，为着祂的彰显—西一 18。

叁 认识终极完成的灵:

- 一 是基督在复活里的改变形状—林前十五 45 下。

I. To know the processed and consummated Triune God—
Matt. 28:19:

- A. Incarnated to be the flesh—the first God-man to express God in humanity—John 1:14.
- B. Anointed to be the Christ, the anointed One of God, to accomplish God's plan in His eternal economy—Luke 4:18.
- C. Consummated to be the life-giving Spirit to apply what Christ has accomplished—1 Cor. 15:45b.

II. To know the all-inclusive Christ:

- A. As the mystery of God to be the reality of the Triune God—Col. 2:2.
- B. As the Word of God to define God—John 1:1.
- C. As the embodiment of God to express God—Col. 2:9.
- D. As the centrality and universality of God's eternal economy—Col. 1:13-19.
- E. As the God-allotted portion to be the enjoyment of His believers—Col. 1:12.
- F. As the life to His believers for them to live Him—Col. 3:4.
- G. As the Head of His Body for His expression—Col. 1:18.

III. To know the consummated Spirit:

- A. As the transfiguration of Christ in resurrection—1 Cor. 15:45b.

二 是复合的灵，复合了基督的神性、人性、死及其功效、复活及其大能，以这些作元素，成为圣膏油—出三十 23～25。

三 是生命的灵—罗八 2。

四 是神的灵—罗八 9。

五 是耶稣的灵—徒十六 7。

六 是基督的灵—罗八 9。

七 是耶稣基督的灵—腓一 19。

八 是内住的灵—罗八 11。

九 是那是灵的基督—罗八 10。

肆 认识召会：

一 是神宇宙的家，作神在人性里的显现—提前三 15～16。

二 是众地方召会，作神那独一召会的显出—启一 11，林前十 32。

三 是基督宇宙的身体，作祂的丰满—弗一 22～23。

伍 认识基督的身体：

一 基督的奥秘—弗三 4。

二 那在万有中充满万有者的丰满—弗一 23。

三 三一神的生机体，由三一神与信徒所构成—弗四 4～6。

四 新人的内容—西三 10～11。

五 由被成全的圣徒在众地方召会中建造起来—弗四 11～12。

B.As the compound Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power as the elements to be the holy anointing ointment—Exo. 30:23-25.

C.As the Spirit of life—Rom. 8:2.

D.As the Spirit of God—Rom. 8:9.

E.As the Spirit of Jesus—Acts 16:7.

F.As the Spirit of Christ—Rom. 8:9.

G.As the Spirit of Jesus Christ—Phil. 1:19.

H.As the indwelling Spirit—Rom. 8:11.

I. As the pneumatic Christ—Rom. 8:10.

IV. To know the church:

A.As the universal house of God to be God's manifestation in humanity—1 Tim. 3:15-16.

B.As the local churches to be the expression of the one church of God—Rev. 1:11; 1 Cor. 10:32.

C.As the universal Body of Christ to be His fullness—Eph. 1:22-23.

V. To know the Body of Christ:

A.The mystery of Christ—Eph. 3:4.

B.The fullness of Him who fills all in all—Eph. 1:23.

C.The organism of the Triune God, constituted with the Triune God and the believers—Eph. 4:4-6.

D. The contents of the new man—Col. 3:10-11.

E.To be built up by the perfected saints in all the local churches—Eph. 4:11-12.

六 不是分开的，且是不可分的一林前—10～13。

七 完成新耶路撒冷。

陆 认识终极的完成—新耶路撒冷—启二一。

一 一个奥秘的构成，由经过过程并终极完成的三一神与蒙祂拣选、救赎、重生、变化并荣化的人所构成。

二 是羔羊的新妇—妻子—2，9节。

三 是帐幕，作神永远的居所—3节。

四 是殿，作得荣之圣徒永远的居所—22节。

五 是经过过程并终极完成之三一神，在得重生、变化并荣化之人性里永远的扩展和彰显。

柒 认识自己：

一 是旧人，天然的人：

1 已经与基督同钉十字架—加二20。

2 已经在受浸中与基督一同埋葬—罗六4。

二 要一直否认、定罪并弃绝—太十六24。

F. Not divided and not divisible—1 Cor. 1:10-13.

G. To consummate the New Jerusalem.

VI. To know the ultimate consummation—the New Jerusalem—Rev. 21:

A. A mystical constitution constituted with the processed and consummated Triune God with His chosen, redeemed, regenerated, transformed, and glorified people.

B. As the bride—the wife—of the Lamb—vv. 2, 9.

C. As the tabernacle to be the eternal dwelling place of God—v. 3.

D. As the temple to be the eternal dwelling place of the glorified saints—v. 22.

E. As the eternal expansion and expression of the processed and consummated Triune God in the regenerated, transformed, and glorified humanity.

VII. To know the self:

A. As the old man, the natural man:

1. Crucified with Christ on the cross—Gal. 2:20.

2. Buried with Christ in baptism—Rom. 6:4.

B. To be denied, condemned, and rejected all the time—Matt. 16:24.

在本篇信息中，我要陈明圣经中基本神圣启示的摘要。这摘要的七个点，可视为我们所讲之神学的一个摘要。你若研读这些点，就会看见主恢复里的神学，与今天基督教里所有的神学，有很大的不同。

壹 认识经过过程并终极完成的三一神

首先，我们需要认识经过过程并终极完成的三一神。（太二八 19。）

一 化身成为肉体

三一神化身成为肉体。（约一 14。）借着成为肉体，祂成了第一个神人，就是主耶稣，如此就在人性中彰显神。

二 受膏作基督

神成为肉体来作神人，这位神人受膏作基督，就是神的受膏者，以完成神在祂永远经纶里的计划。（路四 18。）实际上，乃是神自己来完成祂在永远里照着祂永远经纶所计划的。

三 终极完成成为赐生命的灵

三一神终极完成成为赐生命的灵，以应用基督所成就的。（林前十五 45 下。）父神计划，子神成就父神所计划的，灵神应用子神照父神的计划所成就的。

贰 认识包罗万有的基督

接着，我们要在许多不同的方面认识包罗万有的基督。

一 神的奥秘

我们需要认识包罗万有的基督是神的奥秘，作三一神的实际。（西二 2。）基督是神的奥秘，也是神的实际。神一切的所是和所有，都具体化身在基督里。神所要作的一切，都与基督有关。我们若不认识这位基督，我们就不认识神。我们可以说，基督是打开进到神里面之路的钥匙。我们有了基督，神向着我们就是打开的。借着祂，我们得以认识神，甚至被带到神里面。

In this message I would like to present an extract of the basic divine revelation in the Holy Scriptures. The seven points of this extract may be regarded as an extract of our theology. If you study all these points, you will see that the theology in the Lord's recovery is much different from all the theologies in today's Christianity.

I. TO KNOW THE PROCESSED AND CONSUMMATED TRIUNE GOD

First, we need to know the processed and consummated Triune God (Matt. 28:19).

A. Incarnated to Be the Flesh

The Triune God was incarnated to be the flesh (John 1:14). Through incarnation He became the first God-man, the Lord Jesus, and as such He expressed God in His humanity.

B. Anointed to Be the Christ

God was incarnated to be a God-man, and this God-man was anointed to be the Christ, the anointed One of God, to accomplish God's plan in His eternal economy (Luke 4:18). Actually, it was God Himself who came to accomplish what He had planned in eternity according to His eternal economy.

C. Consummated to Be the Life-giving Spirit

The Triune God has been consummated to be the life-giving Spirit to apply what Christ has accomplished (1 Cor. 15:45b). God the Father planned; God the Son accomplished what God the Father planned; and God the Spirit applies what God the Son has accomplished according to God the Father's plan.

II. TO KNOW THE ALL-INCLUSIVE CHRIST

Next we need to know the all-inclusive Christ in many different aspects.

A. The Mystery of God

We need to know the all-inclusive Christ as the mystery of God to be the reality of the Triune God (Col. 2:2). Christ is both the mystery of God and the reality of God. Embodied in Christ is all that God is and has. All that God intends to do is related to Christ. If we do not know this Christ, we do not know God. We may say that Christ is the key that opens up the way into God. When we have Christ, God is open to us. Through Him we know God and even are brought into God.

保罗在歌罗西二章二节说到“神的奥秘，就是基督”。基督是神的奥秘，这事实指明祂并不简单。反之，祂是有限量的、是奥秘的。当然，神是不简单的。祂是不受限制、无限、永远的。那么，这位神的奥秘，基督，又怎会是简单的？基督作神的奥秘，乃是没有限量、永远无限的神。

二 神的话

神是奥秘的，祂需要话来说明祂。包罗万有的基督就是神的话，以说明神。（约一1。）祂作神的话讲说神，因而就是神的说明、解释和彰显。基督作为话，就是得着说明、解释并彰显的神。所以，话实际上就是神自己，不是隐藏起来、奥秘的神，乃是得着说明、解释并彰显的神。

三 神的具体化身

包罗万有的基督是神的具体化身，以彰显神。“神格一切的丰满，都有形有体的居住在基督里面。”（西二9。）在基督成为肉体以前，神格的丰满居住在祂这永远的话里面，并不是有形有体的。从基督成为肉体穿上人的身体以后，神格的丰满就开始有形有体的居住在祂里面，并居住在祂得荣的身体里，（腓三21，）从今时直到永远。那是神具体化身的基督，不仅讲说神，更说明神—祂也彰显神。因着祂是神扎实的具体化身，祂就向我们陈明神、彰显神。

四 中心与普及

那是神的奥秘、神的实际、神的说明、和神的彰显的基督，也是神永远经纶的中心与普及。（西一13～19。）在神的经纶里，基督是中心，也是圆周。

神的经纶可比作大轮，有基督作其每一部分。基督是轮轴，是这大轮的中心。“万有…在祂里面得以维系。”（17。）这意思乃是，就如轮子的轮辐靠着轮轴作中心，得以维系在一起，照样，万有也是靠着基督作轮轴，作维系的中心，得以一同存在。在神经纶的大轮里，基督也是轮辐（支持），以及轮辋（圆周）。

五 神所分给的分

我们需要认识包罗万有的基督是神分给祂信徒作他们享受的分。歌罗西一章十二节说到基督是“所分给众圣徒的

In Colossians 2:2 Paul speaks of “the mystery of God, Christ.” The fact that Christ is the mystery of God indicates that He is not simple. On the contrary, He is immeasurable and mysterious. To be sure, God is not simple. He is unlimited, infinite, eternal. How, then, could Christ, the mystery of God, be simple? As the mystery of God, Christ is the immeasurable, infinite, and eternal God.

B. The Word of God

God is mysterious, and He needs the Word to define Him. The all-inclusive Christ is the Word of God to define God (John 1:1). As the Word of God He speaks God, and He is thereby the definition, explanation, and expression of God. As the Word Christ is God defined, explained, and expressed. The Word, therefore, is actually God Himself, not God hidden, concealed, and mysterious but God defined, explained, and expressed.

C. The Embodiment of God

The all-inclusive Christ is the embodiment of God to express God. “In Him dwells all the fullness of the Godhead bodily” (Col. 2:9). Before Christ’s incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells. The Christ who is the embodiment of God not only speaks God and defines God—He also expresses God. Because He is the solid embodiment of God, He presents God to us, expressing Him.

D. The Centrality and Universality

The Christ who is the mystery of God, the reality of God, the definition of God, and the expression of God is also the universality and centrality of God’s eternal economy (Col. 1:13-19). In God’s economy Christ is the center and the circumference.

God’s economy may be likened to a great wheel, having Christ as its every part. Christ is the hub, the center of this wheel. “All things cohere in Him” (v. 17). This means that just as the spokes of a wheel are held together by the hub at their center, so all things exist together by Christ as the hub, the holding center. In the wheel of God’s economy, Christ is also the spokes, the support, and the rim, the circumference.

E. The God-allotted Portion

We need to know the all-inclusive Christ as the God-allotted portion to be the enjoyment of His believers. Colossians 1:12 speaks of Christ as “the allotted portion of the

分”。这是指业分，如以色列人分得迦南美地之分，作他们的产业。（书十四 1。）新约信徒的基业，他们从神所分得的，乃是包罗万有的基督。

六 祂信徒的生命

基督是祂信徒的生命，使他们可以活祂。歌罗西三章四节说到“基督是我们的生命”。那是神自己，是神所是的生命，乃是在基督里面。（约一 4。）主耶稣自己说，祂就是生命，（十一 25，）并且祂来了，是要叫我们得生命。（十 10。）所以，人有了基督，就有生命；（约壹五 12；）如今基督住在信徒里面作他们的生命。包罗万有的基督不仅是我们的分，使我们得以享受祂；祂也是生命，使我们得以活祂。

七 祂身体的头

我们需要认识基督是祂身体的头，为着祂的彰显。歌罗西一章十八节说，“祂也是召会身体的头。”基督需要一个彰显。一面，祂彰显神；另一面，祂借着身体得着彰显。头彰显神；身体彰显头。因着基督是身体的头，所以我们需要持定元首，好使身体因神的生长而长大。（二 19。）身体要持定元首（头），意思就是身体不容自己与头分开。我们若真持定基督作身体的头，就不会因任何事物与祂分开。

叁 认识终极完成的灵

接着，我们需要认识终极完成的灵。

一 基督的改变形状

终极完成的灵乃是基督在复活里的改变形状。（林前十五 45 下。）基督是神的具体化身，而那灵乃是基督的改变形状。在复活里，基督这位在肉体里的末后亚当，成了赐生命的灵。基督的复活，就是祂改变形状成为赐生命的灵。祂曾是在肉体里的基督，但借着复活，祂改变形状，成为那是赐生命之灵的基督。

二 复合的灵

复合的灵乃是那灵复合着出埃及三十章二十三至二十五节里圣膏油的元素所预表基督的神性、人性、死

saints.” This refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers’ inheritance, their God-allotted portion, is the all-inclusive Christ.

F. The Life to His Believers

Christ is the life to His believers for them to live Him. Colossians 3:4 speaks of “Christ our life.” The life which is God, the life that God is, is in Christ (John 1:4). The Lord Jesus Himself said that He is life (John 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and Christ now dwells in the believers as their life. Not only is the all-inclusive Christ our portion that we may enjoy Him; He is also life that we may live Him.

G. The Head of His Body

We need to know Christ as the Head of His Body to express Him. Colossians 1:18 says, “He is the Head of the Body, the church.” Christ needs an expression. On the one hand, He expresses God; on the other hand, He is expressed by the Body. The Head expresses God, and the Body expresses the Head. Because Christ is the Head of the Body, we need to hold the Head so that the Body may grow with the growth of God (2:19). For the Body to hold the Head means that the Body does not allow itself to be separated from the Head. If we truly hold Christ as the Head of the Body, we will not be separated from Him by anything.

III. TO KNOW THE CONSUMMATED SPIRIT

Next, we need to know the consummated Spirit.

A. The Transfiguration of Christ

The consummated Spirit is the transfiguration of Christ in resurrection (1 Cor. 15:45b). Christ is the embodiment of God, and the Spirit is the transfiguration of Christ. In resurrection Christ, the last Adam in the flesh, became the life-giving Spirit. Christ’s resurrection was His transfiguration into the life-giving Spirit. He was the Christ in the flesh, but through resurrection He was transfigured into the Christ who is the life-giving Spirit.

B. The Compound Spirit

The compound Spirit is the Spirit compounded with Christ’s divinity, humanity, death with its effectiveness, and resurrection with its power typified by the elements of

及其功效、复活及其大能。按照出埃及三十章的预表，膏油是一个复合品，主要的项目是一欣橄榄油，复合了四种香料：没药、香肉桂、菖蒲、桂皮。在预表里，油表征神的灵，流质的没药表征基督的死，香肉桂表征基督死的甘甜与功效，菖蒲表征基督的复活，桂皮表征基督复活的大能，特别是基督复活的驱逐能力。膏油的预表完全应验于赐生命的灵，这灵包含了基督的神性、人性、基督死的甘甜与功效、以及基督复活的大能与功效。所以赐生命的灵乃是复合的灵。

三 生命的灵

那灵不仅是赐生命的灵，也是生命的灵。（罗八2。）生命的灵就是生命的实际，因为这灵包含了神圣生命的成分。实际上，那灵自己就是生命。所以，我们有了生命的灵，就有了神圣生命的丰富。

得着生命的路就是那灵。生命属于那灵，那灵是生命的，二者实际上乃是一。我们无法将生命与那灵分开，也无法将那灵与生命分开。我们若有那灵，就有生命；我们若没有那灵，就没有生命。经历神圣、永远、非受造之生命的路，就是生命的灵。

四 神的灵

在罗马八章九节，保罗说到神的灵住在我们里面；在十四节，他说到神的儿子被神的灵引导。我们不该误会“神的灵”这名称，以为这灵是从神出来的一样东西。在新约里，“神的爱”、“神的生命”这些辞句的意思乃是，爱与生命就是神自己。同样的原则，“神的灵”一辞意即那灵就是神。因此，我们有神的灵内住，并被神的灵引导，意思就是我们有神自己内住，并被神自己引导。

五 耶稣的灵

耶稣的灵（徒十六7）是神的灵很特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了人性的生活和十字架的死。这指明耶稣的灵里不仅包含神圣的元素，也包含人性的元素，以及耶稣的人性生活并祂受死的元素。

六 基督的灵

the holy anointing ointment in Exodus 30:23-25. According to the type in Exodus 30, the anointing ointment was a compound of one main item—a hin of olive oil—compounded with four spices: myrrh, cinnamon, calamus, and cassia. In typology, oil signifies the Spirit of God; flowing myrrh, Christ's death; cinnamon, the sweetness and effectiveness of Christ's death; calamus, Christ's resurrection; and cassia, the power, especially the repelling power, of Christ's resurrection. The type of the anointing ointment has been fulfilled completely in the life-giving Spirit, containing Christ's divinity, humanity, the sweetness and effectiveness of His death, and the power and effectiveness of His resurrection. The life-giving Spirit, therefore, is the compound Spirit.

C. The Spirit of Life

The Spirit is not only the life-giving Spirit but also the Spirit of life (Rom. 8:2). The Spirit of life is the reality of life, for this Spirit contains the element of the divine life. Actually, the Spirit Himself is life. Therefore, with the Spirit of life we have the riches of the divine life.

The way to have life is the Spirit. Life belongs to the Spirit, and the Spirit is of life. The two are actually one. We cannot separate life from the Spirit, nor the Spirit from life. If we have the Spirit, we have life. If we do not have the Spirit, we do not have life. The way to experience the divine, eternal, uncreated life is the Spirit of life.

D. The Spirit of God

In Romans 8:9 Paul speaks of the Spirit of God dwelling in us, and in verse 14, of the sons of God being led by the Spirit of God. We should not understand the title the Spirit of God to mean that the Spirit is something from God. In the New Testament phrases such as the love of God and the life of God mean that love and life are God Himself. In the same principle, the term the Spirit of God means that the Spirit is God. Hence, for us to be indwelt and led by the Spirit of God means that we are indwelt and led by God Himself.

E. The Spirit of Jesus

The Spirit of Jesus (Acts 16:7) is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that the Spirit of Jesus contains not only the divine element but also the human element and the elements of Jesus' human living and His suffering of death.

F. The Spirit of Christ

在罗马八章九节，保罗说到基督的灵。基督的灵与主的死和复活有关。基督的灵是经过了死并进入复活那一位的灵。基督的灵乃是包罗万有之基督连同祂包罗万有之死与复活的总和、集大成。

七 耶稣基督的灵

耶稣基督的灵（腓一19）就是约翰七章三十九节所说的“那灵”。这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的人性、十字架下的人性生活、钉十字架并复活调和而成的。

耶稣的灵特别是说到主的受苦，基督的灵特别是说到祂的复活，所以耶稣基督的灵，与祂的受苦和复活都有关系。耶稣基督的灵乃是那在地上一生受苦之耶稣的灵，也是如今在复活里之基督的灵。这样一位耶稣以及这样一位基督的实际，乃是耶稣基督的灵。

八 内住的灵

终极完成的灵也是内住的灵。在罗马八章九节和十一节，保罗说到那灵住在信徒里面。九节说到神的灵住在我们里面；十一节接着说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”那灵住在我们里面的时候，祂乃是积极的分赐生命给我们。内住的灵将神圣的生命分赐到我们三部分的人里。（10，6，11。）那灵内住的目的，乃是要将生命（事实上就是神自己）分赐到我们这人的三部分里。

九 那是灵的基督

末了，我们需要认识终极完成的灵就是那是灵的基督。（罗八10。）那是灵的基督，就是那是赐生命之灵的基督。那在肉体里的基督，经过了死与复活，就成了赐生命的灵，是灵的基督。基督不仅成了那灵，是灵的基督，当祂来到我们这里时，祂乃是作为是灵的基督而来。因此，今天我们接受基督时，乃是接受祂作为是灵的基督，就是赐生命的灵。

肆 认识召会

In Romans 8:9 Paul speaks of the Spirit of Christ. The Spirit of Christ is related to the Lord's death and resurrection. The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Spirit of Christ is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection.

G. The Spirit of Jesus Christ

The Spirit of Jesus Christ (Phil. 1:19) is “the Spirit” mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's humanity, human living under the cross, crucifixion, and resurrection.

Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both His suffering and His resurrection. The Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection. The reality of such a Jesus and such a Christ is the Spirit of Jesus Christ.

H. The Indwelling Spirit

The consummated Spirit is also the indwelling Spirit. In Romans 8:9 and 11 Paul speaks of the Spirit indwelling the believers. Verse 9 speaks of the Spirit of God dwelling in us, and verse 11 goes on to say, “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.” As the Spirit indwells us, He is active to impart life to us. The indwelling Spirit imparts the divine life into our tripartite being (vv. 10, 6, 11). The purpose of the Spirit's indwelling is to impart, to dispense, life, which is actually God Himself, into the three parts of our being.

I. The Pneumatic Christ

Finally, we need to know the consummated Spirit as the pneumatic Christ (Rom. 8:10). The pneumatic Christ is the Christ who is the life-giving Spirit. The Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. Not only has Christ become the Spirit, the pneumatic Christ, but when He comes to us, He comes as the pneumatic Christ. Thus, when we receive Christ today, we receive Him as the pneumatic Christ, as the life-giving Spirit.

IV. TO KNOW THE CHURCH

我们需要认识的另一件事，就是召会。

一 神的家

召会是神宇宙的家，作神在人性里的显现。（提前三 15～16。）在提前三章十五节，保罗说到“神的家…就是活神的召会”。作为神的居所，召会乃是神的家，也是祂的家人，家庭。在旧约里，殿和神的子民是分开的，但在新约的应验里，神的居所和神的家庭乃是一。十五至十六节指明，召会作神的家，也是神在肉体的显现—敬虔的奥秘。神是在召会里，就是在基督的身体并活神的家里得着显现，这乃是神在肉体里（亦即在人性里）扩大、团体的彰显。

二 地方召会

我们要认识召会是众地方召会，作神那独一召会的显出，（启一 11，林前十 32，）这是很重要的。召会有宇宙的一面，也有地方的一面。在地方的一面，召会在许多地方彰显为许多地方召会。独一的宇宙召会，在地上显于许多地方，就成了许多地方召会。召会在一个地方的显出，就是在那特定地方的地方召会。

宇宙召会作为基督的身体，乃是借着众地方召会得着彰显。众地方召会作为基督独一身体的显出，在地方上乃是一。没有地方召会，宇宙召会就没有实行与实际。宇宙召会是在地方召会里得以实化。

三 基督的身体

在宇宙一面，召会乃是基督宇宙的身体，作祂的丰满。在以弗所一章二十二至二十三节，保罗说到“召会是祂的身体，是那在万有中充满万有者的丰满”。这是召会宇宙的一面，因为基督只有一个身体，这身体在宇宙中是独一的。基督宇宙的身体就是祂的丰满，祂的彰显。

伍 认识基督的身体

除了认识召会，我们也需要认识基督的身体。

一 基督的奥秘

The next matter that we need to know is the church.

A. The House of God

The church is the universal house of God to be God's manifestation in humanity (1 Tim. 3:15-16). In 1 Timothy 3:15 Paul speaks of "the house of God, which is the church of the living God." As God's dwelling place, the church is both God's house and His household, His family. In the Old Testament the temple and God's people were two separate things, but in the fulfillment in the New Testament the dwelling place of God and the family of God are one. Verses 15 and 16 indicate that the church as the house of God is also the manifestation of God in the flesh—the mystery of godliness. God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh, that is, in humanity.

B. The Local Churches

It is important that we know the church as the local churches to be the expression of the one church of God (Rev. 1:11; 1 Cor. 10:32). The church has both a universal aspect and a local aspect. In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality.

The universal church as the Body of Christ is expressed through the local churches. The local churches, as the expressions of the one Body of Christ, are locally one. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches.

C. The Body of Christ

In its universal aspect the church is the universal Body of Christ to be His fullness. In Ephesians 1:22-23 Paul speaks of "the church, which is His Body, the fullness of the One who fills all in all." This is the church in its universal aspect, for Christ has only one Body, which is unique in the universe. Christ's universal Body is His fullness, His expression.

V. TO KNOW THE BODY OF CHRIST

In addition to knowing the church, we need to know the Body of Christ.

A. The Mystery of Christ

基督的身体乃是基督的奥秘。（弗三4。）在歌罗西二章二节，神的奥秘是基督；在以弗所三章四节，基督的奥秘是召会。神是个奥秘；基督是神具体的表现彰显神，所以是神的奥秘。基督也是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。这奥秘就是神的经纶，将祂自己的具体表现，基督，分赐到祂所拣选的人里面，为要产生一个身体，作祂在基督里具体表现的扩增，使祂得着一个团体的彰显。

二 那在万有中充满万有者的丰满

基督的身体是那在万有中充满万有者的丰满。（弗一23。）这是包罗万有并延展无限之基督的宇宙彰显。基督的身体作基督的丰满，乃是那在万有中充满万有者的丰满。基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显。

三 三一神的生机体

基督的身体乃是三一神的生机体，由三一神与信徒所构成。（弗四4～6。）神圣的生命是本质，就是三一神；而三一神的生机体乃是这本质看得见的彰显。所以，基督的身体作三一神的生机体，全然是生机的，完全是属生命的。约翰十五章里有这生机体的说明——葡萄树同其枝子。葡萄树是借着枝子得着发展并扩大。这是基督的身体作三一神之生机体的一幅图画，这生机体凭三一神的丰富生长，并彰显神圣的生命。

三一神的生机体，基督的身体，乃是神圣三一流出的结果；是父作源头、子作流道、灵作流，所流出的结果。不仅如此，这身体是由三一神与信徒所构成的。在这构成里，父是源头，子是元素，灵是素质；而信徒，就是神所救赎并重生的人，乃是外面的架构。父是源头，子是元素，灵是素质，都在外面的架构里面。

四 新人的内容

基督的身体就是新人的内容。歌罗西三章十至十一节告诉我们，在新人里，“基督是一切，又在一切之内。”在

The Body of Christ is the mystery of Christ (Eph. 3:4). The mystery of God in Colossians 2:2 is Christ; the mystery of Christ in Ephesians 3:4 is the church. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ also is a mystery, and the church, as the Body of Christ, is the mystery of Christ. This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ so that God may have a corporate expression.

B. The Fullness of the One Who Fills All in All

The Body of Christ is the fullness of Him who fills all in all (Eph. 1:23). It is the universal expression of the all-inclusive and all-extensive Christ. The Body as Christ's fullness is the fullness of Him who fills all in all. Christ, who is the infinite God without limitation, is so great that He fills all things in all things. Such a great Christ needs the Body to be His fullness for His complete expression.

C. The Organism of the Triune God

The Body of Christ is the organism of the Triune God, constituted with the Triune God and the believers (Eph. 4:4-6). The divine life is a substance, the Triune God, and the organism of the Triune God is the visible expression of this substance. Therefore, as the organism of the Triune God, the Body of Christ is altogether organic and is absolutely of life. An illustration of this organism is found in John 15—the vine with its branches. The vine is developed and enlarged through its branches. This is a picture of the Body of Christ as the organism of the Triune God, an organism that grows with the riches of the Triune God and expresses the divine life.

The organism of the Triune God, the Body of Christ, is an issue of the Divine Trinity; it is an issue of the Father as the source, the Son as the course, and the Spirit as the flow. Furthermore, the Body is constituted with the Triune God and the believers. In this constitution the Father is the source, the Son is the element, the Spirit is the essence, and the believers, God's redeemed and regenerated people, are the outward framework. The Father as the source, the Son as the element, and the Spirit as the essence are all in the outward framework.

D. The Contents of the New Man

The Body of Christ is the contents of the new man. Colossians 3:10 and 11 tell us that in the new man "Christ is all and in all." In the new man there is room only for

新人里只有基督有地位。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。实际上，祂就是新人，就是祂的身体。（林前十二 12。）在新人里祂是中心，也是普及；祂是构成新人的成分，是新人里一切的一切。

五 被建造起来

基督的身体需要由被成全的圣徒在众地方召会中建造起来。（弗四 11～12。）以弗所四章十一节说到有恩赐的人——使徒、申言者、传福音者、以及牧人和教师。这些有恩赐的人只有一个职事，就是将基督供应人，以建造基督的身体，就是召会。这些有恩赐的人不论作什么，都必须是为着建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的。

六 不是分开的

基督的身体不是分开的，且是不可分的。保罗在林前一章十至十三节的话清楚指明这点。

七 完成新耶路撒冷

基督身体的建造完成新耶路撒冷。今天我们正在建造基督的身体，为着建造新耶路撒冷。我们在今世所建造的——基督的身体，乃是为着来世的新耶路撒冷。

陆 认识终极的完成——新耶路撒冷

我们需要从认识基督的身体，往前到认识终极的完成——新耶路撒冷。（启二一。）

一 奥秘的构成

新耶路撒冷是一个奥秘的构成，由经过过程并终极完成的三一神与蒙祂拣选、救赎、重生、圣化、更新、变化、建造、模成并荣化的人所构成。

二 新妇

新耶路撒冷这样一个奥秘并生机的构成，乃是羔羊的新妇——妻子。（启二一 2，9。）这就是说，新耶路撒冷将是基督（经过过程并终极完成之三一神的具体表现）的配偶。在

Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man.

E. To Be Built Up

The Body of Christ needs to be built up by the perfected saints in all the local churches (Eph. 4:11-12). Ephesians 4:11 speaks of the gifted persons—apostles, prophets, evangelists, and shepherds and teachers. These gifted persons have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. Whatever the gifted persons do must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by them.

F. Not Divided

The Body of Christ is not divided and is not divisible. This is indicated clearly by Paul's word in 1 Corinthians 1:10-13.

G. To Consummate the New Jerusalem

The building up of the Body of Christ consummates the New Jerusalem. Today we are building up the Body of Christ for the building up of the New Jerusalem. We are building up something in this age—the Body of Christ—that is for something in the next age—the New Jerusalem.

VI. TO KNOW THE ULTIMATE CONSUMMATION—THE NEW JERUSALEM

We need to advance from knowing the Body of Christ to knowing the ultimate consummation—the New Jerusalem (Rev. 21).

A. A Mystical Constitution

The New Jerusalem is a mystical constitution constituted with the processed and consummated Triune God with His chosen, redeemed, regenerated, sanctified, renewed, transformed, built-up, conformed, and glorified people.

B. The Bride

As such a mystical and organic constitution, the New Jerusalem is the bride—the wife—of the Lamb (Rev. 21:2, 9). This means that the New Jerusalem will be the counterpart of Christ, the embodiment of the processed and consummated Triune God.

那一千年的婚娶之日里，（十九7～9，）新耶路撒冷将是羔羊独一无二的新妇；但在永世里，新耶路撒冷将是羔羊的妻子。

三 帐幕

新耶路撒冷也是帐幕，作神永远的居所。启示录二十一章三节清楚说到，圣城新耶路撒冷是神的帐幕。这指明新耶路撒冷乃是神的居所。神的居所是为着神在彰显中的安息。在新耶路撒冷里，神要在彰显中得着极致的安息，直到永远。

摩西所造的帐幕，乃是新耶路撒冷作神永远帐幕的预表。（出二五8～9，利二六11。）这预表首先应验在基督身上，祂是神在人间的帐幕；（约一14；）祂自己就是神的帐幕。至终，帐幕的预表要最完满的应验于新耶路撒冷，那将是基督的扩大，作神的居所。

四 殿

新耶路撒冷是殿，作得荣之圣徒永远的居所。启示录二十一章二十二节下半说，“主神全能者和羔羊为城的殿。”神和羔羊既是殿，祂们就无法住在其中，殿无法作祂们的居所；反之，殿乃是给得荣之圣徒的居所，他们借着住在三一神里面而事奉祂。

一面，由所有得荣之圣徒组成的新耶路撒冷作神的居所，乃是帐幕。另一面，由经过过程并终极完成之三一神构成的新耶路撒冷，作得荣之圣徒的居所，乃是殿。所以，新耶路撒冷既是帐幕又是殿，就是三一神与得荣之圣徒相互的居所。

五 永远的扩展和彰显

新耶路撒冷也是经过过程并终极完成之三一神，在得重生、变化并荣化之人性里永远的扩展和彰显。新耶路撒冷是三一神借着祂得荣之圣徒而有的开展，作祂的扩增，为着祂永远的定旨。约翰十五章里葡萄树同其枝子说明了这开展。葡萄树长出枝子，就是葡萄树的开展。这是新耶路撒冷作三一神借着祂得荣的圣徒而有之扩展、开展的图画。

柒 认识自己

On the one-thousand-year wedding day (19:7-9) the New Jerusalem will be only the bride of the Lamb, but in eternity the New Jerusalem will be the Lamb's wife.

C. The Tabernacle

The New Jerusalem is also the tabernacle to be the eternal dwelling place of God. Revelation 21:3 says clearly that the New Jerusalem, the holy city, is the tabernacle of God. This indicates that the New Jerusalem is God's dwelling place. God's dwelling place is for His rest in expression. In the New Jerusalem God will have the utmost rest in expression for eternity.

The tabernacle made by Moses was a type of the New Jerusalem as God's eternal tabernacle (Exo. 25:8-9; Lev. 26:11). This type was first fulfilled in Christ as God's tabernacle among men (John 1:14). He Himself was God's tabernacle. Eventually, the type of the tabernacle will be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place.

D. The Temple

The New Jerusalem is the temple to be the eternal dwelling place of the glorified saints. Revelation 21:22b says, "The Lord God the Almighty and the Lamb are its temple." Since God and the Lamb are the temple, They cannot dwell in it, and it cannot be Their dwelling place. Rather, it is the dwelling place of the glorified saints, who serve the Triune God by dwelling in Him.

On the one hand, the New Jerusalem, which is composed of all the glorified saints, as the dwelling place of God, is the tabernacle. On the other hand, the New Jerusalem, which is constituted with the processed and consummated Triune God, as the dwelling place of the glorified saints, is the temple. Therefore, the New Jerusalem, being both the tabernacle and the temple, is the mutual dwelling place of the Triune God and the glorified saints.

E. The Eternal Expansion and Expression

The New Jerusalem is also the eternal expansion and expression of the processed and consummated Triune God in the regenerated, transformed, and glorified humanity. It is the spreading of the Triune God through His glorified saints as His increase for His eternal purpose. This spreading is illustrated by the vine with its branches in John 15. The branching out of the vine is the spreading of the vine. This is an illustration of the New Jerusalem as the expansion, the spreading, of the Triune God through His glorified saints.

VII. TO KNOW THE SELF

除了要认识以上六项，我们也需要认识自己。

一 旧人，天然的人

在罗马六章六节，旧人是指我们魂里天然的生命。旧人就是我们这个人，是神所创造的，却因着犯罪而堕落了。加拉太二章二十节里的“我”也是一样。我们的旧人已经与基督同钉十字架，（罗六 6，加二 20，）并且已经在受浸中与基督一同埋葬。（罗六 4。）神所看为无望，并已经摆在十字架上与基督同钉的，不是魂的本身，而是魂的生命。

二 否认己

己需要一直否认、定罪并弃绝。在马太十六章二十四节，主耶稣说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”我们在基督里的信徒，已经与祂同钉十字架，现在我们需要背起十字架。我们背十字架，意思就是我们留在基督之死的杀死里，以了结我们的己、天然生命和旧人。我们这样作就是否认己，使我们能跟从主。

在本篇信息中，我们看过圣经中基本启示的摘要，就是我们神学中的七大项：三一神、包罗万有的基督、终极完成的灵、召会、基督的身体、终极的完成（新耶路撒冷）、己。我们需要花许多时间来研读这一切事。

In addition to knowing the six foregoing matters, we need to know the self.

A. The Old Man, the Natural Man

In Romans 6:6 the old man refers to the natural life in our soul. The old man is our very being, which was created by God but became fallen through sin. It is the same as the “I” in Galatians 2:20. Our old man was crucified with Christ on the cross (Rom. 6:6; Gal. 2:20) and buried with Christ in baptism (Rom. 6:4). It is not the soul itself but the life of the soul which has been counted by God as hopeless and has been put on the cross and crucified with Christ.

B. Denying the Self

The self needs to be denied, condemned, and rejected all the time. In Matthew 16:24 the Lord Jesus said, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.” We, the believers in Christ, were crucified with Him, and now we need to bear the cross. For us to bear the cross means that we remain under the killing of the death of Christ for the terminating of our self, our natural life, and our old man. In so doing we deny our self that we may follow the Lord.

In this message we have covered, as an extract of the basic revelation in the Holy Scriptures, seven main matters in our theology: the Triune God, the all-inclusive Christ, the consummated Spirit, the church, the Body, the ultimate consummation (the New Jerusalem), and the self. We need to spend much time to study all these matters.

第四章

神人的神圣权利— 有分于神的神性

读经：约三 15，西三 4，弗一 4，彼后一 4，弗四 23，腓二 5，林后三 18 下，弗三 8，林后三 18 上，罗八 29～30，来二 10，弗一 5，罗八 23，19，约壹三 2，约一 12，罗八 14，16

纲 目

- 壹 有分于神的生命—约三 15，西三 4。
- 贰 有分于神的性情—弗一 4，彼后一 4。
- 叁 有分于神的心思—弗四 23，腓二 5。
- 肆 有分于神的所是—林后三 18 下，弗三 8。
- 伍 有分于神的形像—林后三 18 上，罗八 29。
- 陆 有分于神的荣耀—罗八 30，来二 10。
- 柒 有分于神儿子的名分—弗一 5，罗八 23。
- 捌 有分于神的显出—罗八 19。
- 玖 像神—约壹三 2。
- 拾 成为神类—神的种类—约一 12，罗八 14，16。

CHAPTER FOUR

THE GOD-MEN'S DIVINE RIGHT TO PARTICIPATE IN GOD'S DIVINITY

Scripture Reading: John 3:15; Col. 3:4; Eph. 1:4; 2 Pet. 1:4; Eph. 4:23; Phil. 2:5; 2 Cor. 3:18b; Eph. 3:8; 2 Cor. 3:18a; Rom. 8:29-30; Heb. 2:10; Eph. 1:5; Rom. 8:23, 19; 1 John 3:2; John 1:12; Rom. 8:14, 16

OUTLINE

- I. To participate in God's life—John 3:15; Col. 3:4.
- II. To participate in God's nature—Eph. 1:4; 2 Pet. 1:4.
- III. To participate in God's mind—Eph. 4:23; Phil. 2:5.
- IV. To participate in God's being—2 Cor. 3:18b; Eph. 3:8.
- V. To participate in God's image—2 Cor. 3:18a; Rom. 8:29.
- VI. To participate in God's glory—Rom. 8:30; Heb. 2:10.
- VII. To participate in God's sonship—Eph. 1:5; Rom. 8:23.
- VIII. To participate in God's manifestation—Rom. 8:19.
- IX. To bear God's likeness—1 John 3:2.
- X. To be Godkind—God's species—John 1:12; Rom. 8:14, 16.

这些日子我有负担释放神话中高品的真理，我愿意抓住每一个机会作这事。其中一项高品的真理，就是有分于神的神性这件事。在本篇信息中，我要扼要的说到神人的权利——有分于神的神性。

诗歌第三百五十五首开始于很基本的水平，鼓励我们要作绝对为着神的人。这是好的，但还只是基础。不过到了第三节，这首诗歌往前到更高的水平，其中有一句说，“并且祂你合一。”何等奇妙，我们这些堕落的人竟能与主合一！这样的思想的确非常高。现在我们需要看见更高的事——我们这些神人有神圣的权利，有分于神的神性。

“有分于”一辞的意思不只是有分，更是有分而得着享受。这指明我们有所得着，并且我们享受我们所得着的。我们这些神人有神圣的权利，有分于神的神性，不是有分于天堂。我们都需要看见，我们能分于神的神性，就是有分于神。

我们人为神所造，乃是为着这个目的。人是照着神的形像，按着祂的样式所造的。（创一26。）我们被造，不是照着人的形像，按着人的样式，乃是照着神的形像，按着祂的样式。因此，人有神的形像和样式。然而，人在被造的时候没有神的生命。但如今我们既是神人，由神所生，成为神的儿女，我们就有权利有分于神的所是，甚至在生命、性情和彰显上（但不在神格上）成为神。

壹 有分于神的生命

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永远的生命。永远的生命就是神圣的生命，神的生命。我们是人，却能得着神的生命。我们是照着神的形像，按着神的样式被造的，只是没有神的生命。借着重生，我们蒙神赐恩，得着祂的神圣生命。借着重生，祂已经将祂的生命放在我们里面，分赐到我们里面。

歌罗西三章四节说到“基督是我们的生命”。基督既是神的具体化身，基督作我们的生命，意思就是神作我们的生命。

贰 有分于神的性情

In these days I am burdened to release the high-level truths in the Word, and I welcome every opportunity to do this. One of these high truths is the matter of participating in God's divinity. In this message I would like to give a brief word concerning the God-men's right to participate in God's divinity.

Number 473 in Hymns starts on a very basic level by encouraging us to be persons who are absolutely for God. This is good, but it is elementary. However, this hymn advances to a much higher level with a line in the third stanza which says, "He and you are one." How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see something even higher—that as God-men we have the divine right to participate in God's divinity.

The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess. We, the God-men, have the divine right to participate not in heaven but in God's divinity. We all need to realize that we can participate in God's divinity, that is, participate in God.

We human beings were created by God for this purpose. Man was created in God's image and after His likeness (Gen. 1:26). We were created not in man's image and after man's likeness but in God's image and after God's likeness. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead.

I. TO PARTICIPATE IN GOD'S LIFE

First, as the God-men we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes in the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life. Through regeneration He has put, has dispensed, His life into our being.

Colossians 3:4 speaks of "Christ our life." Since Christ is the embodiment of God, for Christ to be our life means that God is our life.

II. TO PARTICIPATE IN GOD'S NATURE

我们这些神人也有神圣的权利有分于神的性情。以弗所一章四节说，“祂在创立世界以前，在基督里拣选了我们，使我们…成为圣别。”这里我们看见，神在基督里拣选我们，乃是有特别的目的一使我们成为圣别。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。神是圣别的，而我们是凡俗的。只有神与一切不同，与一切有别。因此，祂是圣别的；圣别是祂的性情。神的目的是要使我们成为圣别，像祂是圣别的一样。（彼前一 15～16。）成为圣别就是有分于神圣别的性情。神既拣选了我们，要使我们成为圣别，祂就将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透，借此使我们成为圣别。对我们这些神所拣选的人，成为圣别就是有分于神的性情。（彼后一 4。）因此，我们不仅得以有分于神的生命，也得以有分于神的性情。

叁 有分于神的心思

因着我们借着重生成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心思。腓立比二章五节说，“你们里面要思念基督耶稣里面所思念的。”我们需要让基督的心思成为我们的心思。这样，我们就可以有基督的心思。

以弗所四章二十三节说，“在你们心思的灵里得以更新。”这里的灵乃是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。调和的灵越多渗透我们的心思、浸透我们的心思、占有我们的心思，我们的心思就越像神的心思。这就使祂的心思成为我们的心思，这也就是有分于神的心思。

肆 有分于神的所是

接着，神人有神圣的权利有分于神的所是。我们说这点的根据，乃是保罗在林后三章十八节的话，那里说到我们要变化成为主的形像，“乃是从主灵变化成的。”这指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

在以弗所三章八节，保罗说到基督那追测不尽的丰富，指明这些丰富已经分赐到我们里面。基督追测不尽的丰富，

As God-men we also have the divine right to participate in God's nature. Ephesians 1:4 says, "He chose us in Him before the foundation of the world to be holy." Here we see that God chose us in Christ with a particular purpose—to make us holy. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common. God is holy, but we are common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends to make us holy even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4). Thus, we may participate not only in God's life but also in God's nature.

III. TO PARTICIPATE IN GOD'S MIND

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind. Philippians 2:5 says, "Let this mind be in you, which was also in Christ Jesus." We need to let Christ's mind be our mind. In this way we may have Christ's mind.

Ephesians 4:23 says, "Be renewed in the spirit of your mind." The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind.

IV. TO PARTICIPATE IN GOD'S BEING

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image "even as from the Lord Spirit." This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ, indicating that these riches have been dispensed into us. The unsearchable riches of Christ are the

就是基督所是的丰富。基督追测不尽的丰富分赐到我们里面，意思就是我们不仅有分于神的生命、性情和心思，更有分于祂的所是。

伍 有分于神的形像

我们作为神人也有神圣的权利有分于神的形像。林后三章十八节说，我们正“渐渐变化成为与祂同样的形像”。这就是复活并得荣之基督的形像。在神的创造里，人是在外面照着神的形像被造；但我们所要变化成为的形像，乃是内在的。变化成为与祂同样的形像，就是模成神长子这复活得荣之基督的形像，与祂一式一样。（罗八 29。）

变化乃是一种新陈代谢。变化所包含的新陈代谢，可比作我们肉身是在吃、消化、并吸收食物之后所发生的事。变化是信徒里面神圣生命新陈代谢的功能。我们基督徒乃是神人，我们里面都有主灵，而主灵正在我们里面进行一种新陈代谢改变的过程，将我们变化成为基督的形像。新陈代谢的变化为复活得荣之基督的形像，就是有分于神的形像。

陆 有分于神的荣耀

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体。（腓三 21。）这是神生机救恩终极的一步，在此神就得着完满的彰显，至终要显明于新耶路撒冷。

柒 有分于神儿子的名分

神人有分于神的神性，这神圣权利的另一面乃是有分于神儿子的名分。（弗一 5，罗八 23。）我们能有神的生命、神的性情、神的心思、神的所是、神的形像、和神的荣耀，因为我们是神的儿子。就如人的儿子有他属人父亲的生命、

riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being.

V. TO PARTICIPATE IN GOD'S IMAGE

As God-men we also have the divine right to participate in God's image. Second Corinthians 3:18 says that we are being "transformed into the same image." This is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

Transformation is a kind of metabolism. The metabolism involved in transformation is comparable to that which takes place in our physical body after we eat, digest, and assimilate food. Transformation is the metabolic function of the divine life in the believers. We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image.

VI. TO PARTICIPATE IN GOD'S GLORY

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem.

VII. TO PARTICIPATE IN GOD'S SONSHIP

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons. Just as a human son has the life, nature, mind, being, and image of his human

性情、心思、所是和形像；照样，神的儿子也有他们神圣之父的生命、性情、心思、所是和形像。不仅如此，正如人的儿子分享他属人父亲的荣耀或威荣；照样，神的儿子也分享他们神圣之父的荣耀。

以弗所一章五节告诉我们，神预定我们“得儿子的名分”。这节里的“预定”一辞，原文也可译作“预先标出”。在创立世界以前，就是在已过的永远，神预定我们，预先标出我们得儿子的名分。在时间开始以前，神就有意并定意，要我们有分于祂儿子的名分。

捌 有分于神的显出

我们作为神人，也要有分于神的显出。（罗八 19。）当我们的生命——基督——显现的时候，我们也要与祂一同显现在荣耀里。（西三 4。）今天神是隐藏的，但有一天祂要向全宇宙显示出来。罗马八章十九节指明，当神显示、揭露出来的时候，我们这些神的众子也要有分于那个显示、揭露。神要与祂的儿子一同显示出来，他们在生命、性情、心思、所是、形像和荣耀上，将要与祂一式一样。

玖 像神

神人有神圣的权利，有分于神的神性，这包括有权利像神。约壹三章二节说，“亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”这清楚启示，我们要像神，就是有神的样式。我们不仅要有分于神的生命和性情，也要有神的样式。有神的样式乃是莫大的祝福与享受。

拾 成为神类——神的种类

最后，神人有神圣的权利成为神类——神的种类。（约一 12，罗八 14，16。）我们已经重生成为神类。我们既是神的儿子，我们就是神类，是神的种类。

约翰一章十二节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”我们已经借着信入主耶稣接受了祂，神也给了我们权柄成为神的儿女。“那灵自己同我们的灵见证我们是神的儿女。”（罗八 16。）这样的

father, so the sons of God have the life, nature, mind, being, and image of their divine Father. Furthermore, as a human son shares the glory or prestige of his human father, the sons of God share in the glory of their divine Father.

Ephesians 1:5 tells us God has predestinated us “unto sonship.” The Greek word for predestinating in this verse may also be translated “marking out beforehand.” Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began God intended and determined that we would participate in His sonship.

VIII. TO PARTICIPATE IN GOD'S MANIFESTATION

As God-men we will participate also in God's manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4.) Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed, we, the sons of God, will participate in that revelation, in that manifestation. God will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory.

IX. TO BEAR GOD'S LIKENESS

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2 says, “Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.” This clearly reveals that we will bear God's likeness. We will not only participate in God's life and nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment.

X. TO BE GODKIND—GOD'S SPECIES

Finally, the God-men have the divine right to be Godkind—God's species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God's sons we are God's kind, God's species.

John 1:12 says, “As many as received Him, to them He gave the authority to become children of God.” We have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God's children. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16). Such a witnessing testifies to

见证，向我们见证并保证，我们是神的儿女，我们有祂的生命。我们需要体验这点并记住这点。我们无论在哪里，都需要记得我们是神人，有神圣的权利有分于神的神性。

us and assures us that we are children of God, who possess His life. We need to realize this and remember it. Wherever we may be we need to remember that we are God-men with the divine right to participate in God's divinity.