

LESSON TEN: KNOWING THE HOLY SPIRIT

The Holy Spirit is the One who brings in the Triune God for our experience and enjoyment. Therefore, we should also know Him that we may richly experience Him.

I. THE ULTIMATE EXPRESSION OF THE TRIUNE GOD

1) “Baptizing them into...the Father and...the Son and...the Holy Spirit” (Matt. 28:19).

In the divine Trinity, the Holy Spirit, who is the Spirit of God, is listed last, showing that He is the ultimate expression of the Triune God.

II. THE TRIUNE GOD REACHING AND ENTERING INTO THE BELIEVERS

1) “The Father...will give you another Comforter, that He may be with you forever; even the Spirit of reality” (John 14:16-17).

It says here that the Holy Spirit is the Triune God reaching man, that is, the Triune God becoming the Spirit to reach man and be with him forever.

2) “The Spirit of reality...shall be in you...and I [the Son] in you” (John 14:17, 20).

This word further shows us that the Holy Spirit, who reaches us with the Father and the Son, will also enter into us. This indicates that He is the Triune God entering into the believers. When He enters into us, the Father and the Son enter into us (John 14:23).

III. WHAT THE HOLY SPIRIT IS

1) The “Spirit of God” (Gen. 1:2), participating in God’s work of creation.

2) The “Spirit of Jehovah”(2 Chron. 20:14), participating in God’s relationship with man (Gen. 2:7).

3) The “Holy Spirit” (Luke 1:35), participating in Christ’s incarnation to sanctify man unto God.

4) The “Spirit of Jesus”(Acts 16:7), participating in the birth, the living, and the sufferings of Jesus.

5) The “Spirit of Christ” (Rom. 8:9), participating in the resurrection of Christ and the impartation of life.

6) The “Spirit of Jesus Christ” (Phil. 1:19), participating in the birth, living, and death of Jesus, as well as in the resurrection of Christ and the impartation of life, with a bountiful supply that the believers may be saved in all things.

7) The “Spirit of life” (Rom. 8:2), “the life-giving Spirit” (1 Cor. 15:45), participating in Christ being man’s life and giving man life.

8) “The Spirit...for the Spirit was not yet [before the

第十课：认识圣灵

圣灵是使三一神成为我们经历和享受的。所以，他也是我们所必须认识的，使我们能丰丰厚厚的经历他。

壹 是三一神终极的表现

(一) “将他们浸入父、子、圣灵...里” (太二八 19)。

在神圣的三一里，圣灵，就是神的灵，列在最后，表明他是三一神终极的表现。

贰 是三一神对信徒的临及与进入

(一) “父...必赐给你们另一位保惠师，叫他永远与你们同在，就是实际的灵。”(约十四 16~17)

这里所说的，就是圣灵作了三一神对人的临及，也就是三一神成了那灵，临及人，与人永远同在。

(二) “实际的灵...要在你们里面...我(子)也在你们里面。”(约十四 17、20)这话进一步给我们看见，那带着父与子临及我们的圣灵，也要进入我们里面。这表明他也是三一神对信徒的进入。他进入我们里面，就是子和父进入我们里面(约十四 23)。

叁 圣灵的所是

(一) 是“神的灵”(创一 2)，有分于神创造的工作。

(二) 是“耶和华的灵”(代下二十 14)，有分于神与人的关系(创二 7)。

(三) 是“圣灵”(路一 35)，有分于基督的成肉体，将人圣别归神。

(四) 是“耶稣的灵”(徒十六 7)，有分于耶稣的降生、生活并受苦。

(五) 是“基督的灵”(罗八 9)，有分于基督的复活与分赐生命。

(六) 是“耶稣基督的灵”(腓一 19)，有分于耶稣的降生、生活并受死，以及基督的复活与分赐生命，有全备的供应，使信徒随事都得蒙拯救。

(七) 是“生命的灵”——“赐生命的灵”(罗八 2，林前十五 45)，有分于基督作人的生命并赐人生命。

(八) 是“那灵；那时(基督复活之前)

resurrection of Christ], because Jesus was not yet glorified [through resurrection]” (John 7:39).

The Spirit here is the issue of the Holy Spirit having passed through all the items of what He is, mentioned above. Thus, He is the all-inclusive and consummated Spirit as the ultimate expression of the Triune God to reach and enter into those who believe into Christ.

9) The “seven Spirits” (Rev. 1:4), referring to the sevenfold intensified Spirit, that the church in desolation may receive the sevenfold riches of grace and power.

IV. THE TWO ASPECTS OF THE HOLY SPIRIT

In the New Testament, there are two aspects of the Holy Spirit, who is the Spirit of God, related to the believers. On the one hand, He is the Spirit of life in us to be the essential Spirit of God that we may have the divine life to live and to exist. On the other hand, He is the Spirit of power upon us to be the economical Spirit of God that we may have the divine power and gift to work for God.

1) “The Spirit of reality...shall be in you” (John 14:17). This is the Holy Spirit as the essential Spirit of God in the believers that they may have God’s life to live for God.

2) “But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the remotest part of the earth” (Acts 1:8).

This is the Holy Spirit as the economical Spirit of God upon the believers that they may receive God’s power to work for the Lord.

V. THE WORK OF THE HOLY SPIRIT

1) “The Spirit of reality who proceeds from the Father, He will testify concerning Me [the Son]” (John 15:26). This is the Holy Spirit becoming the transfiguration and reality of Christ in His resurrection to testify concerning the reality of Christ in resurrection.

2) “And having come, He [the Holy Spirit] will convict the world concerning sin, and concerning righteousness, and concerning judgment” (John 16:8).

This is the Holy Spirit coming to convict sinners of their sins that they may repent and believe into Christ to obtain eternal life.

3) “That which is born of the Spirit is spirit” (John 3:6). This is the Holy Spirit, as God’s essential Spirit of life, regenerating the repentant sinner in his spirit that he may have the life of God and become a child of God.

4) “He saved us, through the washing of regeneration and renewing of the Holy Spirit” (Titus 3:5).

This is also the Holy Spirit, as God’s essential Spirit of life,

还没有那灵，因为耶稣尚未得着荣耀（借着复活）。”（约七 39）这里所说的那灵，乃是圣灵经过前面所说，他所是的种种而成的，所以是包罗万有，终极完成的灵，作三一神终极的表现，以临及并进入信入基督的人。

（九）是“七灵”（启一 4~5），指七倍加强的圣灵，为使在荒凉中的召会，得到七倍丰富的恩典和能力。

肆 圣灵的两面

圣灵，就是神的灵，在新约中，在信徒身上有两面的讲究，一面是在我们里面作生命的灵，作神素质的灵，使我们得着神圣的生命，以生活、存留；一面是在我们身上作能力的灵，作神经纶的灵，叫我们得着神圣的能力和恩赐，为神有所工作。

（一）“实际的灵...要在你们里面”（约十四 17）。

这是圣灵在信徒里面作神素质的灵，叫信徒有神的生命，为神活着。

（二）“圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”（徒一 8）

这是圣灵在信徒身上，作神经纶的灵，使他们得着神的能力，为主工作。

伍 圣灵的工作

（一）“从父出来实际的灵，他来了，就要为我（子）作见证。”（约十五 26）

这是圣灵在基督复活里，来作基督的化身、实际，见证基督在复活里的实际。

（二）“他（圣灵）来了，就要为罪，为义，为审判，使世人知罪自责。”（约十六 8）

这是圣灵来使罪人知罪悔改，以备信入基督，而得永远的生命。

（三）“从那灵生的，就是灵。”（约三 6）这是圣灵作神素质生命的灵，在悔改的罪人灵里重生他，叫他得着神的生命，成为神的儿女。

（四）“他...救了我们，...乃是...借着重生的洗涤和圣灵的更新。”（多三 5）

这也是圣灵作神素质生命的灵，借着重生，

renewing man through regeneration that man may receive God's salvation of life.

5) "The Holy Spirit who dwells in us" (2 Tim. 1:14).

This is the Holy Spirit, as God's essential Spirit of life, abiding in us to continually supply us with God's life and riches.

6) "The anointing which you received from Him [the Son with the Father] abides in you, and you have no need that anyone should teach you; but as His anointing teaches you concerning all things, and is true, and is not a lie, and even as it has taught you, abide in Him" (1 John 2:27).

This is the Holy Spirit, as the essential Spirit of God, anointing the essence (element) of God into the believers, thus producing a teaching for them that they may abide in the Lord according to the teaching of God's essence.

7) "Having been sanctified in the Holy Spirit" (Rom. 15:16).

This is also the Holy Spirit, as God's essential Spirit of life in the believers, supplying them with God's holy nature, that is, the divine essence.

8) "Being transformed into the same [the Lord's] image from glory to glory, even as from the Lord Spirit" (2 Cor. 3:18).

This is still the Holy Spirit, as the essential Spirit of God in the believers, transforming them metabolically with God's divine essence into the Lord's image from one degree of glory to a higher degree of glory.

9) "I am sending forth the promise [the Holy Spirit] of My Father upon you...until you are clothed with power from on high [the heavens]" (Luke 24:49).

This is the Holy Spirit, as the economical Spirit of God, being the power on the believers for them to work for God.

10) "But to each one is given the manifestation of the Spirit for profit..." (1 Cor. 12:7-11).

This is the Holy Spirit upon the believers, as the economical Spirit of God, giving them diverse gifts to work for God.

将人更新，使人得着神生命的拯救。

(五)“那住在我们里面的圣灵”(提后一14)。

这是圣灵作神素质生命的灵，住在我们里面，继续将神的生命和丰富供应我们。

(六)“你们从他(子带着父)所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有他的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在他里面。”(约壹二27)

这是圣灵作神素质的灵，将神的素质(成分)涂抹在信徒里面，产生对信徒的教导，使信徒凭着神的素质所教导的，住在主里面。

(七)“在圣灵里得以圣别”(罗十五16)。

这也是圣灵在信徒里面，作神素质生命的灵，将神圣别的性情，就是神圣的素质，供应信徒。

(八)“渐渐变化成为与他(主)同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”(林后三18)

这还是圣灵作神素质的灵，在信徒里面，用神圣的素质，使信徒有新陈代谢的变化，变化成主的形像，从一层荣耀达到更高层次的荣耀。

(九)“我要将我父所应许的(圣灵)，降到你们身上；...直到你们穿上从高处(天上)来的能力。”(路二四49)

这是圣灵作神经纶的灵，在信徒身上作能力，为神工作。

(十)“那灵的表显赐给各人，是要叫人得益处。...”(林前十二7~11)

这是圣灵作神经纶的灵，在信徒身上，赐给他们各样的恩赐，为神作事。

LESSON ELEVEN: KNOWING THE CROSS OF CHRIST 第十一课：认识基督的十字架

The cross of Christ accomplished God's eternal redemption for us according to the requirements of God's righteousness, holiness, and glory to become the basis of our eternal salvation. Hence, we must thoroughly know the cross.

I. THE CROSS BEING PROPHESED BY GOD

1) "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, Cursed is everyone hanging on a tree" (Gal. 3:13).

"Tree" here signifies the cross, which was made of wood. In Deuteronomy 21:23 of the Old Testament, God prophesied in the judgments of the Law that Christ would be hung on a tree, that is, be hung on the cross.

II. THE CROSS BEING A ROMAN FORM OF EXECUTION

1) "They cried out then, Away with him, away with him, crucify him! Pilate [the Roman Governor] says to them, Shall I crucify your king? The chief priests answered. We have no king but Caesar [the Roman Emperor]" (John 19:15).

The Jewish form of execution was to stone a criminal to death (Deut. 22:24). However, about sixty years before the Lord's birth, the Jewish nation fell to Rome. Not long before the Lord was sentenced to death on the cross by the Roman governor, the Roman Empire had adopted crucifixion as the form of execution for the most evil persons. Thus, when the Jews sought to kill the Lord, they crucified Him through the hands of the Roman governor, fulfilling God's prophecy in Deuteronomy 21:23 concerning how the Lord would die. This was done by the sovereign hand of God.

III. THE TIME WHEN CHRIST WAS CRUCIFIED

1) "Now it was the third hour [9 a.m.], and they crucified Him" (Mark 15:25).

Christ was crucified beginning at nine o'clock in the morning.

2) "Now from the sixth hour [noon] darkness came over all the land until the ninth hour [3 p.m.]" (Matt. 27:45).

Christ was crucified until three o'clock in the afternoon. From nine in the morning to three in the afternoon is a total of six hours. In the first three hours, God did not punish Him in the sinners' place; it was men persecuting Him. In these three hours, He suffered for martyrdom, not redemption. At noon, the earth became dark. From this

基督的十字架，照着神公义、圣别和荣耀的要求，为我们完成了神永远的救赎，成为我们永远得救的根据。所以我们对这十字架，也必须透切的认识。

壹 这十字架是神所预言的

(一)“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”（加三 13）

这里的木头，指用木头所作的十字架。神在旧约申命记二十一章二十三节，律法的典章中，就预言基督要被挂在木头上，就是被钉在十字架上。

贰 这十字架是罗马帝国的死刑

(一)“他们喊着说，除掉他，除掉他，钉他十字架！彼拉多（罗马总督）对他们说，我可以把你们的王钉十字架么？祭司长回答说，除了该撒（罗马皇帝），我们没有王。”（约十九 15）

犹太人处死刑，是用石头将犯人打死（申二二 24）。但在主降生前约六十年，犹太亡于罗马，并且在罗马总督将他处死不久以前，罗马帝国才采用钉十字架，将最恶的人处以死刑。所以到犹太人要杀害主的时候，他们就借着罗马总督的手，把他钉了十字架，应验了神在申命记二十一章二十三节，关于主怎样死的预言。这是神主宰的手所作的。

叁 基督被钉十字架的时间

(一)“他们将他钉了十字架，乃是在上午九时。”（可十五 25）

基督被钉十字架，是从上午九时开始。

(二)“从正午到午后三时，遍地都黑暗了。”（太二七 45）

基督钉十字架，是到下午三时。从上午九时到下午三时，历时六小时。前三小时，是人苦害他，不是神为我们罪人刑罚他。在这三小时内，他所受的苦是为殉道，不是为救赎。到正午遍地就黑暗了。从这时到下午三时，是神来为我们罪人审判他，

point until three o'clock, it was not men persecuting Him but God judging Him in the sinners' place. In those three hours, He suffered for redemption, not martyrdom.

IV. THE ACCOMPLISHMENTS OF THE CROSS

1) "Who Himself carried up our sins [plural, referring to man's sins in his outward deeds] in His body onto the tree, in order that we, having died to sins, might live to righteousness" (1 Pet. 2:24).

The first thing Christ accomplished on the cross was to bear the various sins in our outward actions, that is, the sins committed by a person himself, that we may be saved and pass from death into life.

2) "But now...He has been manifested for the putting away of sin [singular, referring to man's sin in his inward nature] by His sacrifice" (Heb. 9:26).

On the cross, at the same time, Christ removed the sin in our inward nature, that is, the sin inherited by birth, that we may be delivered from our sinful nature within.

3) "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because...Cursed is every one hanging on a tree" (Gal. 3:13).

Christ bore our outward sins and removed our inward sin on the cross, receiving the curse which, according to God's law, we should have received because of our fall and our sin.

4) "Knowing this, that our old man has been crucified with Him that the body of sin might be made of none effect, that we should no longer serve sin as slaves" (Rom. 6:6).

Christ not only dealt with our twofold sin on the cross, He also crucified our sinful old man that the body of sin might be made of none effect, that we should no longer be slaves to sin.

5) "I have been crucified with Christ" (Gal. 2:20).

"I" is our old man. Since our old man has been crucified with Christ, our "I" is also crucified with Him.

6) "But they who are of Christ Jesus have crucified the flesh with the passions and the lusts" (Gal. 5:24).

Not only did Christ crucify our old man on the cross, He also crucified our flesh with its passions and lusts. Here it says that we who are of Christ have crucified the flesh with the passions and the lusts. We can do this based on the fact that the Lord crucified our flesh on the cross.

7) "...blood and flesh. He also Himself in like manner shared in the same, that through death He might

不是人继续苦害他。在这三小时内，他所受的苦，乃是为救赎，不是为殉道。

肆 这十字架的成就

(一)“他到木头上，亲身担当了我们的罪（原文复数，指人外面行为上的罪），使我们既然向罪死了，就得以向义活着。”（彼前二 24）

基督在十字架上第一所完成的，就是担当了我们外面在行为上的种种罪，就是所谓的本罪，使我们得救，出死入生。

(二)“但如今他...借着献上自己为祭，把罪（原文单数，指人里面性情中的罪）除掉。”（来九 26）

基督在十字架上，同时也为我们除掉了我们里面性情中的罪，就是所谓的原罪，使我们脱离我们里面的罪性。

(三)“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为...凡挂在木头上的，都是被咒诅的。”（加三 13）

基督在十字架上，为我们担当了我们外面的罪，并除掉了我们里面的罪，就为我们受了我们因堕落犯罪，照着神的律法该受的咒诅。

(四)“知道我们的旧人已经和他同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”（罗六 6）

基督在十字架上，不只为我们解决了我们两面的罪，并且也把我们犯罪的旧人钉死了，使我们的犯罪的身体失效，叫我们不再作罪的奴仆。

(五)“我已经与基督同钉十字架”（加二 20）。

“我”就是我们的旧人。我们的旧人既然和基督一同钉了十字架，我们的我，也就和他同钉了十字架。

(六)“那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”（加五 24）

基督在十字架上，不只钉死了我们的旧人，也把我们的肉体，连肉体的邪情私欲，都钉死了。这里说，是我们属基督的人，把肉体连它的邪情私欲，钉在十字架上。我们能这样作，是根据主在十字架上所完成的事实。

(七)“他也...有分于血肉之体；为要借着死，废除那掌死权的，就是魔鬼，并要

destroy him who has the might of death, that is, the Devil; and might release those who through fear of death through all their life were held in slavery” (Heb. 2:14-15).

On the cross, Christ destroyed the Devil, who has the might of death, and released us from the slavery of death.

8) “And as Moses lifted up the serpent [on a pole] in the wilderness, even so must the Son of Man be lifted up [on the cross]; that everyone who believes in Him may have eternal life”(John 3:14-15).

Since Christ destroyed the Devil, who has the power of death, obviously He also judged and dealt with him, the old serpent who had poisoned mankind, that all who believe in Christ may have God’s eternal life and pass from death into life. This is typified by Moses’ lifting up the serpent in the wilderness, which brought the Israelites from death to life.

9) “Through whom [Christ] the world has been crucified to me” (Gal. 6:14).

On the cross, Christ destroyed Satan the Devil, and at the same time He crucified the world organized by Satan and hanging on Satan that the world would lose its usurping power on those who have believed into Christ.

10) “For He Himself [Christ]...has made both [the Jews and the Gentiles] one, and has broken down the middle wall of partition, the enmity, having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man” (Eph. 2:14-15).

On the cross, Christ abolished the Old Testament law of the commandments in ordinances, which separated the Jews from the Gentiles, making them one and creating the two in Himself into one new man, which is the church.

11) “Unless a grain of wheat [typifying Christ] falls into the ground and dies, it abides alone; but if it dies, it bears much fruit [typifying the members of Christ]” (John 12:24).

Christ not only dealt with all the above negative items for God and for us on the cross, but through His death on the cross He also released the divine life within Him into us so that we could become His many members which constitute His Body.

V. BOASTING IN THE CROSS

1) “But far be it from me to boast except in the cross of our Lord Jesus Christ” (Gal. 6:14).

Those zealous for the Jewish religion forced others to be circumcised in order to boast in others’ flesh (Gal. 6:12-13). However, the Apostle Paul, being gained by Christ, did not boast in anything but the cross of Christ.

释放那些一生因怕死而受挟于奴役的人。”
(来二 14~15)

基督在十字架上，借着死废除了那掌死权的魔鬼，并且从死的奴役中，释放了我们。

(八)“摩西在旷野怎样举蛇(在杆子上)，人子也必照样被举起来(在十字架上)，叫一切相信他的都得永远的生命。”(约三 14~15)

基督既在十字架上废除了掌死权的魔鬼，自然也就把魔鬼这条毒害人类的古蛇，审判对付了，叫一切信他的人，都得着神永远的生命，出死入生。这是摩西当日在旷野举蛇，使以色列人出死入生所预表的。

(九)“借着祂(基督)，就我而论，世界已经钉了十字架。”(加六 14)

基督在十字架上，废除了魔鬼撒但，同时也把挂在撒但身上，由撒但所组成的世界钉死了，叫世界在信入基督的人身上，失去霸占的能力。

(十)“祂(基督)...将两下(犹太和外邦)作成一個，拆毀了中間隔斷的牆，就是仇恨，在祂的肉體里，廢掉了那規條中誡命的律法，好把兩下在祂自己里面，創造成一個新人。”(弗二 14~15)

基督在十字架上，也把旧约叫犹太人和外邦人隔离，那些规条中诫命的律法废掉了，叫犹太、外邦能合成一个，并在他自己里面，将犹太、外邦造成一个新人，就是召会。

(十一)“一粒麦子(象征基督)不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒(象征基督的肢体)来。”(约十二 24)

基督在十字架上，不只为神和我们解决了前面所列种种消极的事物，并且也借着十字架的死，把他里面神圣的生命，释放到我们里面，使我们成为他许多的肢体，构成他的身体。

伍 夸这十字架

(一)“至于我，断不以别的夸口，只夸我们主耶稣基督的十字架。”(加六 14)

热中于犹太教的人，勉强人受割礼，是要借着人的肉体夸口(加六 12~13)。但使徒保罗，为基督所得，不以别的夸口，只夸基督的十字架。

LESSON TWELVE: KNOWING THE CHURCH

The church is the goal God wants to obtain in His eternal economy. Each one of us who is saved participates in this goal, that God may obtain His heart's desire according to His good pleasure. Therefore, we must also know the church.

I. WHAT THE CHURCH IS

A. The Called Out Assembly

1) "On this rock I [Christ] will build My church" (Matt. 16:18).

The church is what Christ will build through His death, resurrection, and ascension. The term "church" is ekklesia in Greek which means the called out assembly. Thus, according to its literal meaning, the church is the congregation called out from the world by God. It is not a church building or any edifice for the worship of God.

B. The Body of Christ

1) "The church, which is His Body, the fullness of the One who fills all in all" (Eph. 1:22-23).

The church is the Body with Christ as the Head; it is constituted for Christ in His life and Spirit with all those who have believed into Him. It is a living organism and not a lifeless organization, such as the clubs and associations in society.

The body of a man is the fullness of a man to be his expression. Likewise, the church is the fullness of Christ to be His expression. Since Christ is the One who is unlimited, extensive, and filling all in all, He needs a great Body to be the fullness of Himself who fills all in all to express Him in all things.

C. The Counterpart of Christ

1) "Husbands, love your wives even as Christ also loved the church and gave Himself up for her" (Eph. 5:25).

This word reveals that the church is also Christ's counterpart. As the Body of Christ, the church receives life from Him for His expression; this is a matter of life. As the counterpart of Christ, the church receives His love for the satisfaction of His heart's desire; this is a matter of love.

D. The House of God

1) "That you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth [reality]" (1 Tim. 3:15).

To Christ, the church is His Body and His counterpart, while to God, the church is His house. On the one hand, this house refers to God's dwelling place, and on the other hand,

第十二课：认识召会

召会是神在他永远的经纶中，所要得着的目标。我们每一个得救的人，都有分于这目标，使神得着他自己所喜悦的心爱。所以这也是我们所必须认识的。

壹 召会是什么

一 是召出的会众

(一)“我(基督)要把我的召会建造在这磐石上”(太十六 18)。

召会是基督借着他的死而复活并升天所要建造的。召会这辞，在希腊文是艾克里西亚，意即蒙召出来的会众。因此，按字义说，召会就是蒙神从世界中呼召出来的会众，不是礼拜堂，或任何为着敬拜神而有的建筑物。

二 是基督的身体

(一)“召会是他的身体，是那在万有中充满万有者的丰满。”(弗一 23)

召会乃是一切信入基督的人，在他的生命和灵里，为他构成一个以他为头的身体，是一个有生命的生机体，不是一个无生命的组织，如社会中的社团组合。

人的身体乃是人的丰满，作人的彰显。照样，召会也是基督的丰满，作基督的彰显。基督是无限无量、延展至广、在万有中充满万有者，他需要一个伟大的身体，作他这位在万有中充满万有者的丰满，在万有中彰显他。

三 是基督的配偶

(一)“作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”(弗五 25)

这话表明，召会也是基督的配偶。召会作基督的身体，从他得到生命，是生命的事，为着彰显他；召会作基督的配偶，接受他的爱，是爱的事，为着满足他的心意。

四 是神的家

(一)“知道在神的家中当怎样行；这家就是活神的召会，真理(实际)的柱石和根基。”(提前三 15)

召会对基督，是他的身体和配偶；对神，是神的家。这家一面是指神的居所，另一面也指神的家庭，就是神的家人。神的家

it refers to God's family, God's household. These two, God's household and God's dwelling place, are just one. God's household is the very house for God's dwelling (Eph. 2:19, 22). A person's house is his place of living, residing, and rest. The church, being God's house, is also such a place to God. Today, the living God is living, residing, and resting in the church on the earth.

God is living, and the church as His house is also living, having the life of God, living, residing, and resting with God. Thus, the living house of God is the pillar and base of all His reality, which is the reality (truth) of the universe. Everything of this living God is the reality in the universe. Without Him, the universe is vain and empty; yet all His reality is being supported and upheld by the church, which is His living house.

E. The New Man

1) "And having put on the new man, which is being renewed unto full knowledge according to the image of Him [Christ] who created him; where [in the new man] there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all [men] and in all [men]" (Col. 3:10-11).

Just as all of mankind is a corporate old man created in Adam, the church is also a corporate new man. Christ, having abolished on the cross all the ordinances which caused discord among men, created this new man in Himself (Eph. 2:14-15). This new man bears the image of its Creator, Christ, who is its life and its content. In this new man, there are no persons of the old creation belonging to any race, religion, culture, or class. Only Christ is all the constituents of this new man and is in all its constituents. The church as the Body of Christ takes Christ as its life for His expression; the church as the new man takes Christ as its person for the fulfillment of God's will.

II. THE CONSTITUENTS OF THE CHURCH

1) "The church of God...those who have been sanctified in Christ Jesus, called saints" (1 Cor. 1:2). The church is constituted with all those who have believed into Christ and who possess His life. Any person who has not believed into Christ and has not been saved cannot become a constituent of the church. Without being saved, even our closest relatives are not constituents of the church. Only after they are saved and have the Lord's life to become saints are they constituents of the church.

III. THE TWO ASPECTS OF THE CHURCH

A. The Universal Aspect

1) "On this rock I [Christ] will build My church" (Matt. 16:18).

人和神的居所，二者乃是一，神的家人就是作神居所的家（弗二 19、22）。人的家乃是人生活、安居并安息的地方。召会是神的家，对神也是这样。今天他这位活神，在地上乃是生活、安居并安息在召会中。

神是活的，召会作神的家，也是活的，有神生命，与神同活、同住息。所以神这活的家，乃是他一切的实际，就是宇宙实际（真理）的柱石和根基。他这活神的一切，乃是宇宙中的实际。宇宙中没有他，就是虚无、空洞的。他这一切的实际，都由作他活家的召会支持并托住。

五 是新人

（一）“穿上了新人；这新人照着创造他者（基督）的形像渐渐更新，... 在此（在新人里）并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的；惟有基督是一切（人），又在一切（人）之内。”（西三 10~11）

召会还是一个团体的新人，如同全人类都是在亚当里受造的一个团体旧人。这个新人，是基督在十字架上，废掉了一切使人与人不和的规条，在他自己里面创造的（弗二 14~15），有他这创造者的形像，使他作这新人的生命和内容。在这新人里，没有任何种族、宗教、文化或阶级等旧造的人，只有基督作这新人一切的成分，也在他一切成分之内。召会是基督的身体，是以基督为生命，以彰显基督；召会是一个新人，是以基督为人位，以完成神的旨意。

贰 召会构成的成分

（一）“神的召会，就是... 在基督耶稣里被圣别，蒙召的圣徒。”（林前一 2）召会是由一切信入基督，有他生命的人构成的。任何还没有信入基督而得救的人，都不能作召会构成的成分。就是我们至近的亲属，若还没有得救，也不是构成召会的成分，必须等他们得救，有了主的生命，成为圣徒以后，他们才是召会的成分。

叁 召会的两面

一 宇宙的一面

（一）“我（基督）要把我的召会建造在这磐石上”（太十六 18）。

The church mentioned by the Lord in this verse is in the universal aspect. It is unique, including all who have believed into Him in the universe through all the ages and in every place.

B. The Local Aspect

1) “If he refuses to hear them, tell it to the church” (Matt. 18:17).

The church mentioned by the Lord in this verse is in the local aspect. It is numerous and its local believers can speak to it. According to the local aspect, the church appears in every locality. Each local church includes only those who have believed into Christ in that place.

IV. THE DESIGNATION OF THE CHURCH

A. It Has No Special Name

The church is unique and has no need of special names. The church is the church; there should not be kinds of churches that are denominated according to their kind, such as the Presbyterian church, the Lutheran church, and the Baptist church. To denominate the church in this way is needless and not according to the biblical revelation.

B. It May Be Designated by the Name of Its Locality

Although the church is unique in the universe, it is numerous in its local manifestation. The many local churches do not differ in nature; their difference is only in the different places where they are. Therefore, we may use the name of the locality in which a local church is to designate that church, such as the church in Jerusalem (Acts 8:1), the church in Antioch (Acts 13:1), and the seven local churches in the province of Asia (Rev. 1:4, 11).

主在这里所说的召会，是宇宙一面的，是独一无二的，包括宇宙间古今中外一切信入他的人。

二 地方的一面

(一)“他若不听他们，就告诉召会。”(太十八 17)

主在这里所说的召会，是地方一面的，是众多的，是所在地的信徒可以去告诉的。这地方一面的召会，是在一地一地出现。在每一地的召会，只包括在该地所有信入基督的人。

肆 召会的称谓

一 没有特别的名称

召会是独一无二的，用不着特别的名称。召会就是召会，不该有什么样的召会，而照其样命名，如长老会、信义会、浸信会等。如此命名，乃是多余而不合圣经所启示的。

二 可用所在地的名称标称

召会在宇宙间虽是独一个，显在各地方上却是众多的。这众多的地方召会，在性质上并无任何分别，她们的分别是在于她们所在地的不同。因此，可用一个地方召会所在地的名称，称呼该地的召会；如在耶路撒冷的召会（徒八 1），在安提阿的召会（徒十三 1），在亚西亚省七个地方的召会（启一 4、11）。

LESSON THIRTEEN: KNOWING THE SECTS

The five great items mentioned in the previous six lessons are positive items which we should know; they are the most fundamental truths—realities—revealed by the Bible. Because of the decline and desolation of the church, however, we must also know a most basic negative item in the church's desolation. This is the matter of divisions, the so-called sects or denominations, which we see in Christianity today.

I. HAS CHRIST BEEN DIVIDED?

1)“But I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you...each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?” (1 Cor. 1:10-13).

In those days, in the church in Corinth, there were factions. One party said that they were of Paul, and another said that they were of Apollos. Another party said that they were of Cephas (Peter), and still another party, who considered themselves superior to all the previous parties, said that they were of Christ. Therefore, they were severely rebuked by the Apostle Paul, who had led them to salvation and who had established them as the church. Paul called them to account, asking them whether Christ had been divided. Obviously Christ has not been and cannot be divided. However, those who had believed and had been baptized into Christ were divided one from another. This offended Christ, dividing His Body, separating the unique church, which He redeemed by shedding His blood, into many different sects.

Furthermore, the Apostle Paul asked the divided Corinthian believers, “Was Paul crucified for you? Or were you baptized into the name of Paul?” Of course not! Paul did not die to accomplish redemption for them; neither were they baptized into the name of Paul. It was Christ who died to accomplish redemption for them, and it was Christ into whom they had been baptized. Yet why did they say they were of Paul? This is just like some today who are redeemed by Christ and are baptized into Christ, who say that they are of Luther (the Lutheran sect), or of Wesley (the Wesleyan sect), or of the Baptist church (the Baptist sect), or of the Presbyterian church (the Presbyterian sect). Here Paul's rebuking and denouncing of the divisive Christians strongly condemn and deny all divisions, sects, and denominations in Christianity today.

II. THE BODY OF CHRIST BEING UNIQUE

第十三课：认识宗派

前六课所说到的五大认识，都是积极的，是圣经所启示基要又基要的真理—实际。但因着召会的堕落和荒凉，也必须认识在召会荒凉中一件基本又基本消极的事，就是今天显于我们眼前，基督教中分门别类的事，也就是一般所称为的宗派或公会。

壹 基督是分开吗

(一)“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，...你们各人说，我是属保罗的，我是属亚波罗的，我是属矶法的，我是属基督的。基督是分开吗？保罗为你们钉了十字架吗？或者你们是受浸归入保罗的名吗？”(林前—10~13)

当日在哥林多的召会中，有了分门结党。一派说，他们是属保罗的，另一派说，他们是属亚波罗的，又有一派说，他们是属矶法(彼得)的，还有一派自觉比前几派高明的说，他们是属基督的。因此就受了带领他们得救，并建立他们成为召会的使徒保罗严辞的责备。保罗责问他们说，基督是分开吗？当然，基督绝不是分开的，也是不能分开的。然而他们这些信而受浸，归入基督的人，却彼此分开。这是得罪基督，将他的身体分开，将他流血所赎，独一无二的召会，分成好些不同的派别。

使徒保罗又问分门别类的哥林多信徒说，保罗为你们钉了十字架吗？你们是受浸归入了保罗的名吗？当然不是！保罗没有为他们受死成功救赎，他们也没有受浸归入了保罗的名。为他们受死成功救赎的，和他们受浸所归入的，都是基督。但他们为什么说，他们是属保罗的？就象今天有些为基督所赎，受浸归入基督的人说，他们是属路德的(路德宗)，或是属卫斯理的(卫理宗)，或是属浸信会的(浸信宗)，或是属长老会的(长老宗)等等。所以使徒保罗在这里对分门别类之基督徒的指责和问罪，强烈的定罪，并否定了今日在基督教中一切的分门别类、宗派和公会。

贰 基督的身体是独一的

1)“One Body and one Spirit...one Lord...one God” (Eph. 4:4-6).

Since Christ is not divided, neither should Christians who belong to Christ be divided into sects. Even the more, since the Body of Christ is unique, Christians who are members of this unique Body should not divide it into many different sects. We should only want the unique Body of Christ, not the many man-made sects. In this Body of Christ, there is only one Spirit; also, His Body has only one Lord, that is, one Head. Furthermore, all the members of His Body are regenerated by one God and Father, and they are indwelt by Him. The Triune God has been mingled with all the believers as one, and the essence of His divine oneness in the believers has further constituted them into an indivisible Body. The Spirit is the one life which they all possess. How can a body have two or more lives? The Lord is the one Head to whom they belong. How can a body have two or more heads? God is the one Father who begat them. How can the children of God have two or more Fathers? It is strange and unreasonable for a single body to have more than one life, or for a body to have more than one head, or for a family of children to have more than one father! Yet these unreasonable and strange things are actually being established, supported, respected, and promoted by a majority of Christians! None of the lovers of the Lord or those who know the Lord's heart and the truth of the Bible should do this. Rather, they should imitate the Apostle Paul to condemn and deny these things which offend Christ, sadden God, and grieve the Holy Spirit.

III. SECTS BEING OF THE FLESH

1)“And the works of the flesh are manifest, which are...faction, divisions, parties, envyings” (Gal. 5:19-21).

In Greek, the word for party or sect (hairexis) is the same as the word for heresy (hairexis anglicized), which means to label something new in order to be different, resulting in a distinctive party—a sect.

The verses here tell us clearly that sects come from men's flesh. They also show us that there are always factions and divisions before the formation of a sect, and envyings after its establishment. What a shame! Is this not the very condition among Christians today? Should we not refuse this work of the flesh by following the Holy Spirit in us who sanctifies us?

IV. REFUSING FACTIONS

1)“A factious man after a first and second admonition refuse” (Titus 3:10).

In confronting factions among the Christians, the Apostle Paul gave his younger co-worker a frank and bold charge,

(一)“一个身体和一位灵，...一主，...一神。”(弗四 4~6)

基督不是分开的，所以属基督的基督徒，不该分开成为派别。而且基督的身体是独一的，属这身体作其肢体的基督徒，更不可把这独一无二的身体，分成许多分门别类的宗派。我们只该要基督独一的身体，不该要人为的许多宗派。在基督这身体里，只有一位灵；他这身体也只有一位主，就是一个头；而且属他这身体的众肢体，都是一位神与父所重生，并由他这一位父神所住在他们里面的。这三而一的神，与一切信徒调和为一，信徒里面神圣之一的元素，也将他们构成一个不可或分的身体。灵是他们众人所共同有的生命，一个身体岂能有两个或更多的生命？主是他们众人共同所属的头，一个身体岂可有两个或更多的头？神是生他们的共同之父，他们这些属神的儿女，岂得有两个或更多的父？一个身体有一个以上的生命，或是一个身体有一个以上的头，或是同一班儿女，有一个以上的父，都是怪事，不合理性的！然而这些不合理性的怪事，竟为大多数的基督徒所建立、支持、推崇并推动！没有一个爱主，认识主心意，并晓得圣经真理的人，该如此作！反而他们应当效法使徒保罗，定罪、否定这些得罪基督，使神伤心，并叫圣灵担忧的事。

叁 宗派是出于肉体的

(一)“肉体的行为，都是明显的，就是...私图好争、分立、宗派、嫉妒...”(加五 19~21)

宗派这辞，在希腊文与异端一辞同字 (hairexis, 英文化为 heresy), 意即标新立异, 成为与众不同分开的派别—宗派。这里的经文清楚告诉我们, 宗派乃是出于人肉体的。这经文也给我们看见, 在成为宗派之前, 必先有私图好争并分立; 成立以后, 就有嫉妒。何等羞耻! 这岂不是今日基督徒中间的情景么? 我们岂不该随着住在我们里面, 圣别我们的圣灵, 拒绝这样出于肉体的事么?

肆 要拒绝分门结党

(一)“分门结党的人，警戒过一两次，就要拒绝。”(多三 10)

使徒保罗面对当时基督徒中间的分门结党, 就爽直的, 毫无顾忌的, 吩咐他的青

which is also a charge to us, to refuse a factious person after sufficient admonition in love. This is to reject factions without lenience or compromise according to God's heart's desire and the truth of the Bible that the Body of Christ may not suffer damage and that the truth of God may not be adulterated.

V. THE FACTORS CONSTITUTING SECTS

The following three key elements are the factors which cause the Christians (not counting the nominal ones) to be divided, to be constituted as sects.

A. Special Creeds

The common faith of true Christians is unique. It includes the Triune God, the person and work of Christ, that is, the being of Christ and the doings of Christ, and the divine authority of the Bible. Besides these truths of our fundamental faith, to consider other matters to be the Christian faith (such as the method of baptism of the Baptist denomination, the system of church administration of the Presbyterian denomination, the tongue-speaking of the Pentecostal denomination, the head covering and foot washing of other groups, or general doctrines such as the time and number of raptures, the interpretation of prophecies, and the understanding of certain parts of the Scriptures) and to make them special creeds is to label something new in order to be different and will result in sects.

B. Special Fellowships

With the existence of special creeds, Christians will be divided into different groups, having special fellowships in their different circles outside of the believers' common fellowship. Such special fellowships cause those believers who practice them to be constituted as sects separate from the believers in general.

C. Special Names

Special creeds not only lead to special fellowships, but they also produce special names, such as the name of a certain denomination or a certain church. These special names, in a more tangible way, cause those who so label themselves to be constituted into named sects, resulting in denominations. A denomination is a named sect. Therefore, those who know the Body of Christ must never bear such special names. The believers should only possess the unique and honorable name of Jesus Christ, and not exalt any other name besides this preeminent name. It should not be a glorious thing for one to say that he is a believer of a certain denomination.

VI. ENDEAVORING TO KEEP THE ONENESS OF THE BODY OF CHRIST

1) "I beseech you therefore, I, the prisoner in the Lord,

年同工，也就等于吩咐我们，用爱心够多警戒了分门结党的人，就要拒绝他。这就是照着神的心意，和圣经的真理，拒绝分门结党的事，绝不姑息、妥协，使基督的身体受到破坏，神的真理受到混淆。

伍 构成宗派的因素

使基督徒（冒名的不算）分门别类，构成宗派的因素，乃是下列三要素：

一 特别的信条

真正基督徒所共有的信仰，乃是惟一的，包括三一神，基督的身位和工作，就是基督之所是，和基督之所作，以及圣经的神圣权威。若在这些基要信仰的真理之外，把其他的事，就如浸信会的受浸方式，长老会的治会制度，灵恩会的说方言，以及其他会别的蒙头、洗脚等，或一般的道理，如被提的时候和次数，预言的解释，及对一些经文的想法等，也当作基督徒的信仰，弄成特别的信条，就会标新立异，成为宗派。

二 特别的交通

有了特别的信条，就会将基督徒划分成不同的团体，各自在他们不同的圈子里，在信徒共有的交通之外，有特别的交通。这种特别的交通，也使实行这种交通的信徒，构成与一般信徒分离的宗派。

三 特别的名称

特别的信条，不只导致特别的交通，并且产生特别的名称，如某某会、某某堂等。这种特别的名称，更具体的使那些以这种名称，标称自己者，构成有名称的宗派，而成为公会。公会在英文是 denomination，意即命了名的宗派。所以这种特别的名称，是认识基督身体的人所不该有的。信徒只该有耶稣基督这独一的尊名，不该在这尊高的名以外，高举任何的名称。说我是某某会的信徒，不该看为光荣的事。

陆 当竭力保守基督身体的一

(一)“我这在主里的囚犯劝你们，行事为

to walk worthily of the calling with which you were called, with all lowliness and meekness, with longsuffering, bearing with one another in love, being diligent to keep the oneness of the Spirit [that is, the oneness of the Body of Christ] in the uniting bond of peace” (Eph. 4:1-3).

The Spirit, that is, the Holy Spirit who lives in us, causes us to be constituted into the Body of Christ with God’s life. Since there is one Body, there is also one Holy Spirit who lives in the Body. This one Holy Spirit is the oneness in the one Body. If we believers would live in this Spirit and walk according to this Spirit, the oneness of the Body of Christ would be kept. Otherwise, that oneness would be broken. In the status of one imprisoned because of the church, the Apostle Paul beseeched us in Ephesians 4:2-3 to keep this oneness with such virtues as lowliness, meekness, longsuffering, bearing in love, and the uniting bond of peace, that our walk may be worthy of our calling. God’s calling is that we would be members of the Body of Christ. If our walk damages and hurts the oneness of the Body of Christ, it is not worthy of God’s calling. Therefore, we must endeavor to live in the Body of Christ to keep the oneness of the Body, not participating in any divisions, sects, or denominations.

人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一（就是基督身体的一）。”（弗四 1~3）

那灵，就是那住在我们里面的圣灵，用神的生命，使我们构成基督的身体。这身体是一个，那住在这身体里面的圣灵也是一个。这一个圣灵就是这一个身体里面的一。我们信徒若都活在这一个灵里，随从这一个灵而行，基督身体的一就得蒙保守，否则就受到破坏。使徒保罗以他为着召会被囚的身分，劝我们要竭力以二至三节中的卑微、温柔、恒忍、在爱中的担就和平的联索等等美德，保守这个一，使我们行事为人与我们所蒙的呼召相配。神的呼召就是要我们作基督身体的一个肢体。我们的行事为人，若破坏、伤损基督身体的一，就与神的呼召不配。所以我们必须竭尽所能活在基督的身体里，保守这身体的一，不有分于任何的分门别类、宗派和公会。

LESSON FOURTEEN: MEETINGS(1)

Since the church is the assembly called out by God from the world, it should meet continually. Meetings enable God's called out congregation to be supplied, established, and perfected, that the goal of God's calling this assembly may be accomplished.

I. GOD'S ORDINATION FOR THE BELIEVERS

1) "Not forsaking the assembling of ourselves together" (Heb. 10:25).

Here the assembling of ourselves together refers to our Christian meetings. God has ordained the way in which every living thing in the universe should exist. God's ordination is the very law by which a particular species lives. If the living thing obeys that law, it will survive and be blessed. God is the same toward us who have believed in Christ. God's ordination for us, which becomes our law of existence and blessing, is the meetings. As water is to the fish, and air to the birds, so are the meetings to the Christians. As the fish must live in the water and the birds must exist in the air, so the Christians must maintain their spiritual existence and living by the meetings.

II. A REQUIREMENT OF THE SPIRITUAL LIFE

1) "...sheep...be one flock" (John 10:16).

Every kind of life has its own characteristic, and usually, many characteristics. The spiritual life we believers have received, being the life of God in us, also possesses many characteristics. For example, the hatred for sin and the separation from sin are characteristics of this life. The desire to draw near to God and the willingness to serve Him are also its characteristics. One of the many characteristics of our spiritual life is to flock together, to meet together. John 10:3 and 16 show us that since we are saved, we are the Lord's sheep. The characteristic of the sheep's life is to flock together and to dislike isolation from the other sheep. Hence, the Bible says that we are not only the Lord's sheep, but even more, His flock (Acts 20:28; 1 Pet. 5:2). In order to be a sheep which shares in the blessing of the flock, we must meet together with the flock. The characteristic of the spiritual "sheep life" within us requires this of us.

III. THE IMPORTANCE OF THE BELIEVERS' MEETINGS

1) "For where two or three are gathered together into My name, there I am in their midst" (Matt. 18:20).

Here the Lord especially promised that wherever two or three of us who belong to Him are gathered together into His name, that is, meet in His name, He is in our midst. When we meet in His name, we enjoy His presence in a special way. His very presence undoubtedly brings us

第十四课：聚会（一）

召会既是神从世界所召来的会众，就应当常有聚会。聚会叫神这召来的会众得供应，得建立，得成全，以完成神呼召这会众的目的。

壹 神对信徒的命定

（一）“不可放弃我们自己的聚集”。（来十25）

这里所说我们自己的聚集，指我们基督徒的聚会。宇宙间任何一种生物，生存的方式，都是神所命定的。神这命定就是那一种生物生活的定律。生物若是履行那定律，就能生存、蒙福。神对于我们信基督的人也是如此。神对我们的命定，成为我们生存、蒙福定律的，乃是聚会。聚会之于基督徒，犹如水之于鱼，空气之于鸟。鱼怎样需要生活在水中，鸟怎样需要生存在空气里，基督徒也同样需要借着聚会，维持属灵的生存和生活。

贰 属灵生命的要求

（一）“羊...成为一群”。（约十16）

每一种生命都有它的特性，且常有多种特性。我们信徒所得的属灵生命，就是神在我们里面的生命，也有它多种的特性。比方恨恶罪，脱离罪，是我们这生命的一种特性；喜欢亲近神，乐意事奉神，也是我们这生命的一个特性。在我们这属灵生命的许多特性中，有一个特性，就是合群、集会。约翰十章三节、十六节给我们看见，我们得救了，就是主的羊。羊生命的特性，就是合群，不喜欢离群独居。所以圣经说，我们不只是主的羊，更是他的羊群（徒二十28，彼前五2）。我们要作一只分享羊群中福气的羊，就必须合群聚会。我们里面属灵羊生命的特性，要求我们如此行。

叁 信徒聚会的紧要

（一）“无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。”（太十八20）

主在这里特别应许，我们属他的人，无论在那里，只要有两三个被聚集到他的名里，就是在他的名里聚会，他就在我们中间。我们在他的名里聚会，叫我们特别享受他

enlightenment, grace, supply, and all kinds of blessing. How precious this is! What a blessing this is! We can only enjoy such rich blessing by meeting together.

2)“And rising up that very hour, they returned to Jerusalem and found the eleven and those with them assembled together...and as they were speaking these things, He Himself [Jesus] stood in their midst and said to them, Peace to you!” (Luke 24:33-36).

This speaks of the two disciples who left Jerusalem to go to Emmaus. On their way, when they discovered that it was the Lord who had appeared to them, the Lord disappeared from them. Immediately they returned to Jerusalem, where they should have remained originally. When they arrived, they found the apostles and those with them assembled together, and the Lord appeared among them. They and the apostles and the other disciples all enjoyed the Lord's appearing and experienced the blessing of the Lord's presence when He returned among the disciples for the first time after His resurrection. This is also an evidence of the importance of meetings.

3)“And when the day of Pentecost was being fulfilled, they were all together in the same place...and they were all filled with the Holy Spirit” (Acts 2:1-4).

After He ascended, the Lord Jesus sent the Holy Spirit. The Holy Spirit was poured upon the disciples when they were meeting together, and they were all filled with the Holy Spirit outwardly. The outpouring of the Holy Spirit at Pentecost was not upon the disciples who were by themselves. Rather it was upon those disciples who were meeting together. Anyone who did not participate in that meeting missed an unprecedented blessing outpoured from the heavens. Again, this shows us the importance of meetings.

4)“And let us consider one another for inciting to love and good works, not forsaking the assembling of ourselves together...but exhorting one another, and so much the more as you see the day [of the Lord's coming] drawing near” (Heb. 10:24-25).

What is mentioned here shows us that meetings can cause us to consider one another for inciting to love and to exhort one another for good works. This causes us to have spiritual fellowship with the saints to receive the life supply from them. Thus, we must not forsake the meetings, and so much the more as we know that the Lord will soon come back. Our Christian life is not like the life of a butterfly, which does well on its own; our life is like the sheep's life, requiring that we flock together and live a meeting life. Consequently, we need to meet, and the meetings are crucial to us.

的同在。他这同在当然带给我们光照、恩典、供应和各种样的祝福。这是何等宝贵！何等福气！这种丰富的祝福，必须我们聚会才能享受得到。

(二)“他们起身，回耶路撒冷去，正遇见十一个使徒，和同他们一起的人，聚集在一处，...正说这话的时候，耶稣亲自站在他们中间，对他们说，愿你们平安。”(路二四 33~36)

这是说到两位离开了耶路撒冷，往以马忤斯去的门徒。他们在去的路上，一发现主向他们显现，主就隐而不见了。他们就立时返回耶路撒冷，就是他们本来应当留在那里的地方。到了，遇见使徒和同他们一起的人一同聚会，主就显在他们中间，他们就和使徒，以及其他的门徒，同享主的显现，经历了主复活后，头一次回到门徒们中间同在的祝福。这也证明信徒聚会的紧要。

(三)“五旬节那天到了，门徒都聚集在一处。...他们就都被圣灵充溢。”(徒二 1~4)

主耶稣升天后，就差圣灵来。乃是在门徒们聚集的时候，圣灵浇灌在他们身上，他们就都被圣灵充溢。五旬节圣灵的浇灌，不是浇灌在独处的门徒，乃是浇灌在聚会的门徒身上。凡没有参加那次聚会的，都失去了那次从天上浇灌下来空前的祝福。这也叫我们看见聚会的紧要。

(四)“当彼此相顾，激发爱心，勉励行善；不可放弃我们自己的聚集，...倒要彼此劝勉；既看见那日子（主来的日子）临近，就更当如此。”(来十 24~25)

这里所说的，给我们看见，聚会能叫我们彼此相顾，激发爱心，互相劝勉，勉励行善。这就是能叫我们与圣徒有属灵的交通，从圣徒得到生命的供应。所以我们不可放弃聚会；既知道主快要来，就更当如此。我们基督徒的生命，不象蝴蝶的生命，可以独善其身。我们的生命乃是羊的生命，要求我们成群，过聚会的生活。所以我们需要聚会，聚会对我们是紧要的！

LESSON FIFTEEN: MEETINGS (2)

IV. THE DIFFERENT KINDS OF MEETINGS FOR BELIEVERS

A. Bread Breaking Meeting

1)“And on the first day of the week, when we gathered together to break bread” (Acts 20:7).

To break bread is to eat the Lord’s supper, remembering the Lord who died for us (1 Cor. 11:20, 23-25). This should be the first kind of regular meeting for us who have been redeemed by the Lord’s death. See the following two lessons for details.

B. Prayer Meeting

1)“If two of you agree on earth concerning anything, whatever they may ask, it shall come to them from My Father who is in the heavens. For where two or three are gathered together...” (Matt. 18:19-20).

Here the Lord is speaking concerning the prayer of a meeting. This kind of prayer is more powerful than the prayer of an individual, being able to bind on earth what has been bound in heaven, and to loose on earth what has been loosed in heaven (Matt. 18:18).

2)“These all were persevering with one accord in prayer, together with the women...” (Acts 1:14).

Here again, the prayer of a meeting is mentioned. It was this prayer that brought in the blessing of the outpouring of the Holy Spirit on the day of Pentecost.

3)“And when they heard this, they lifted up their voice with one accord to God and said...And as they were beseeching, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness” (Acts 4:24-31).

It says here that in those days when the disciples were under persecution, they met together to pray with one accord.

That kind of prayer caused them to be filled outwardly with the Holy Spirit and to speak the word of God with boldness.

4)“Prayer was being made fervently by the church to God concerning him” (Acts 12:5); “where [the house of Mary] a considerable number were assembled together praying” (12:12).

On the day when Peter was imprisoned, the church prayed fervently for him, and a considerable number were assembled together in a sister’s house, praying for him specifically. That prayer caused God to perform a great miracle, delivering Peter out of prison.

C. Meeting for the Exercise of Spiritual Gifts and for Mutual Building Up

第十五课：聚会（二）

肆 信徒聚会的种类

一 擘饼聚会

（一）“七日的第一日，我们聚集擘饼。”（徒二十 7）

擘饼是吃主的晚餐，纪念为我们受死的主（林前十一 20、23~25）。这是我们蒙主死所救赎的人，该常有的第一种聚会。详见后二课。

二 祷告聚会

（一）“你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。因为无论在那里，有两三个人被聚集到我的名里，...”（太十八 19~20）

主在这里是说到聚会的祷告。这种祷告，比个人祷告更有能力，能捆绑天上所要捆绑的，释放天上所要释放的（太十八 18）。

（二）“这些人同着几个妇人，...都同心合意，坚定持续的祷告。”（徒一 14）

这里也是说到聚会的祷告。就是这个祷告，把五旬节圣灵浇灌的祝福带下来。

（三）“他们听见了，就同心合意的高声向神说，...祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。”（徒四 24~31）

这里所说的，是当日的门徒遇到逼迫，而同心合意所有的聚会祷告。这个祷告叫他们被圣灵充溢，放胆讲论神的话。

（四）“召会就为他切切的祷告神”。——“在那里（马利亚家）有好些人聚集祷告”。（徒十二 5、12）

当日彼得被下了监，召会就为他切切祷告，有好些人聚集在一个姊妹家里，专专为他祷告。那个祷告叫神行了一个大的神迹，拯救彼得出监。

三 运用属灵恩赐彼此建造的聚会

1)“Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up” (1 Cor. 14:26).

The meeting mentioned here is for the exercise of spiritual gifts and for mutual building up. In this kind of meeting, there is not a special person doing a specific thing, but everyone is exercising the spiritual gifts; one has a psalm, one has a teaching, one has a revelation, one does this, and another does that. Each one may participate with the goal of building up and edifying others.

D. Meeting for Reading the Word

1)“And having gathered the multitude together, they handed them the letter [written by the apostles and the elders in Jerusalem]. And when they read it, they rejoiced at the consolation” (Acts 15:30-31).

Here it says that when Paul and his companions arrived in Antioch, they gathered the saints together to read to them the letter written by the apostles and the elders in Jerusalem under the leading of the Holy Spirit. Hence, we may also need to meet together occasionally to read the word of God in the Bible.

E. Meeting to Listen to Messages

1)“When we gathered together...Paul discoursed with them, about to go forth on the next day” (Acts 20:7).

On that day, the believers in Troas met together to listen to Paul discoursing with them concerning the spiritual things of God, that they might be edified and established.

Therefore, sometimes we should also meet to listen to spiritual messages spoken for God by the Lord’s minister of the word that we may be edified and established.

V. HOW TO MEET

1)“For where...are gathered together into My name, there I am in their midst” (Matt. 18:20).

The most crucial thing in the believers’ meeting is to be gathered into the Lord’s name. This means that we have to meet in the name of the Lord. Since we are the Lord’s and were saved by His name, we should gather only into that name and meet in that name. We must not gather into and meet in any other name, whether it is the name of an individual, of a corporate body, of a mission, or of a denomination.

2)“And [1] day by day, [2] continuing steadfastly [3] with one accord [4] in the temple and breaking bread [5] from house to house” (Acts 2:46).

This verse reveals to us that we should, first, meet daily; second, meet steadfastly and continually; third, meet with one accord; fourth, meet in a large place (such as the temple); and fifth, meet from house to house, that is, meet in

(一)“每逢你们聚在一起的时候, 各人或有诗歌, 或有教训, 或有启示, 或有方言, 或有翻出来的话, 凡事都当为建造。”(林前十四 26)

这里所说的聚会, 是运用属灵的恩赐, 彼此建造的聚会。在这种聚会中, 不是有一个专人一定作什么, 乃是大家都运用属灵的恩赐, 或有诗歌, 或有教训, 或有启示, 或作这事, 或作那事, 人人都可有分, 目的是为着建造人, 造就人。

四 读经的聚会

(一)“聚集众人, 交付书信(使徒和耶路撒冷的长老所写的)。众人念了, 因得鼓励(或安慰), 就喜乐了。”(徒十五 30~31)

这是说保罗和与他同行的人, 到了安提阿, 聚集众信徒, 将圣灵在耶路撒冷带领使徒和长老所写的信, 念给他们听。所以有时我们也需要聚集在一起, 来读圣经中神的话。

五 听信息的聚会

(一)“我们聚集...的时候, 保罗因为次日要起行, 就与他们讲论。”(徒二十七) 当日特罗亚的信徒, 是聚会听保罗对他们讲论神属灵的事, 使他们得到造就和坚固。所以有时我们也该聚会听主的话语执事, 为神所传讲的属灵信息, 使我们得着造就和坚立。

伍 如何聚会

(一)“无论在那里, ...被聚集到我的名里, 那里就有我在他们中间。”(太十八 20) 信徒聚会, 第一要紧的, 是被聚集到主的名里。这是说我们要在主的名里聚会。我们是属于主的, 是主的名救了我们, 只有主的名是我们所该归于在其中聚会的。此外, 任何别的名, 无论是个人的, 是团体的, 是差会的, 是公会的, 都不该是我们所归于而在其中聚会的。

(二)“他们(1)天天(2)同心合意,(3)坚定持续的(4)在殿里, 并且(5)挨家挨户擘饼。”(徒二 46)

这节圣经给我们看见, 我们应该第一, 天天聚会; 第二, 同心合意的聚会; 第三, 坚定持续的聚会; 第四, 在大的地方(如同殿)聚会; 并且第五, 挨家挨户的聚会,

every home.

3)“The whole church comes together in one place” (1 Cor. 14:23).

On the one hand, the church should meet continually in the homes of the believers; on the other hand, sometimes it is also necessary for the whole church to come together in one place. Separate home meetings, which should be regular, and meetings in one place, which should be held according to need, both have their own benefits and flavor. Thus, the church should have regular separate home meetings and should gather together in one place as the need arises.

就是家家聚会。

(三)“全召会聚在一处”。(林前十四 23)

召会一面该常常不断的分在信徒家里聚会，另一面有时也需要全召会聚在一处。分家聚会有分家聚会的益处和味道，应该是经常的；聚在一处的聚会，也有聚在一处的益处和味道，是随时照需要该有的。所以召会该有经常的分家聚会，也该有照需要集合的聚会。

LESSON SIXTEEN: THE BREAD BREAKING MEETING (1)

- 1)“We gathered together to break bread...” (Acts 20:7).
- 2)“You come together...to eat the Lord’s supper” (1 Cor. 11:20).
- 3)“You...partake of the table of the Lord...” (1 Cor. 10:21).

These three verses show us that the bread breaking meeting is a meeting in which the believers come together to eat the Lord’s supper and attend the Lord’s table. This meeting is divided into two parts, the first part for remembering the Lord and the latter part for worshipping the Father.

I. REMEMBERING THE LORD— WITH THE LORD AS THE CENTER

- 1)“And having taken a loaf...He broke it, and gave it to them, saying, This is My body which is given for you; do this unto the remembrance of Me. And similarly the cup after they had dined” (Luke 22:19-20).

The bread breaking meeting is not for anything other than remembering the Lord with the remembrance of the Lord as its center for the Lord’s enjoyment. Everything in this meeting, whether hymn singing, prayer, Bible reading, or words of inspiration, should take the Lord as the center, speaking either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself. In such a meeting, we should think of the Lord in our hearts and behold the Lord in our spirit that we would be inspired concerning the Lord. Then we will express our inspiration through songs, prayers, reading of the Bible, or words, that the feeling of the entire meeting would be directed to the Lord and that all would remember the Lord.

A. Eating the Lord’s Supper

The three verses quoted in the beginning of this lesson show us that the breaking of bread is to eat the Lord’s supper and to attend the Lord’s table. Eating the Lord’s supper is for us to remember the Lord; attending the Lord’s table is for us to have fellowship together in the Lord’s accomplishments for us. In the aspect of eating the Lord’s supper, we should mainly do the following three things:

1. Remember the Lord

- 1)“The Lord Jesus...took bread...broke it and said, This is My body, which is for you; this do unto the remembrance of Me” (1 Cor. 11:23-24).

According to what the Lord has established, whenever we break bread, there is not only a loaf of bread prepared for

第十六课：擘饼聚会（一）

- （一）“我们聚集擘饼...”（徒二十 7）
- （二）“你们聚在一处...吃主的晚餐”。（林前十一 20）
- （三）“你们...有分于主的筵席”。（林前十 21）

这三处经文给我们看见，擘饼聚会乃是信徒们来在一起，吃主的晚餐，赴主的筵席。这个聚会分作两段，前段是记念主，后段是敬拜父。

壹 记念主—以主为中心

- （一）“又拿起饼来，...擘开，递给他们，说，这是我的身体，为你们舍的，你们要如此行，为的是记念我。饭后，也照样拿起杯来，说，...”（路二二 19~20）

擘饼聚会不是为着别的，乃是为着记念主，以记念主为中心，叫主得着享受。无论是唱诗、祷告、读经或灵感的话，都该是以主为中心，说到主的身位和工作，主的恩爱 and 美德，主在世上的生活或苦难，或是主在天上的尊贵或荣耀，好叫人想到或看见这些，以记念主自己。在这样聚会中，我们该在心里想到主，在灵里瞻仰主，使我们里面对主有灵感，而在外面借着诗歌、祷告、读经或话语发表出来，好将整个聚会的感觉，都带到主身上，使大家记念主。

一 吃主的晚餐

本课开头所引的三处经文，给我们看见，擘饼是吃主的晚餐，也是赴主的筵席。吃主的晚餐，是为着我们记念主；赴主的筵席，是为着我们一同交通于主为我们所成就的。在吃主的晚餐一面，主要是作后列三件事。

1 记念主

- （一）“主耶稣...拿起饼来，...擘开，说，这是我的身体，为你们舍的，你们要如此行，为的是记念我。”（林前十一 23~24）我们每逢擘饼，照主所设立的，不只都有一个饼摆在那里，预备给大家擘开吃，还

us to break and eat, but next to the bread there is also a cup prepared for us to receive and drink. By eating the Lord's bread and drinking the Lord's cup, we eat the Lord's supper in remembrance of the Lord. The bread and the cup are both symbols. According to what the Lord said, the bread signifies His body that He gave for us and the cup signifies the blood that He shed for us. His body was given for us on the cross and His blood was shed for us also on the cross. He gave Himself for us in order to impart life into us that we may partake of Him. He shed His blood for us in order to redeem us that our sins may be forgiven.

When we see or receive the bread that we break, we should consider how the Lord became flesh for us, how He died for us in the flesh, and how His body was broken for us and given to us that we may have His life. In the Bible, bread refers to life. The Lord said that He is the bread of life which gives life to the world (John 6:33-35). Whenever bread is mentioned, we must think of life. The Lord's body being broken to be given as bread to us means that He gave His body for us that we may have His life. We partake of His life when we receive His broken body. All of this is signified by our breaking of bread and by the bread which we break.

2) "Similarly also the cup after supper, saying, This cup is the new covenant in My blood; this do, as often as you drink it, unto the remembrance of Me" (1 Cor. 11:25).

In the bread breaking meeting, we should consider the Lord and what He did for us not only when we see or receive the bread which we break but also when we see or receive the cup which we drink. This cup signifies the new covenant, which the Lord enacted for us by shedding His blood.

Whenever we see or receive this cup which we drink, we should consider how the Lord partook of flesh and blood for us (Heb. 2:14), how He not only gave His body for us that we may have His life, but how He also shed His blood for us that we may have the topmost blessing, that is, to be delivered from sin and obtain God and all that is of Him. By this symbol, we should consider how the Lord bore our sins, was made sin for us, and was judged and cursed for us, shedding His blood, which constitutes our cup of blessing, our eternal blessed portion. We should also consider how we are redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood; how it cleanses us from our sins and washes our conscience that we may come to God with boldness; how it speaks better things before God; and how it resists the attacks from the evil spirits for us that we may overcome the Devil who accuses us.

In the Bible, the bread denotes life and the cup signifies

有一个杯放在饼的旁边，预备给大家接去喝。这样吃主的饼，喝主的杯，就是吃主的晚餐纪念主。饼和杯都是表记。照主所说的，饼是指他为我们所舍的身体，杯是指他为我们所流的血。他的身体是在十字架上为我们舍的，他的血也是在十字架上为我们流的。他为我们舍身，是分给我们生命，叫我们有分于他；他为我们流血，是为我们赎罪，使我们的罪得赦。

当我们看见或接过要擘之饼的时候，我们应当想到主如何为我们成为肉体，如何在肉体里为我们受死，如何将他的身体为我们擘开，分给我们，使我们得着他的生命。饼在圣经里是说到生命。主说，他是生命的饼，是那赐生命给世人的（约六 33~35）。一说到饼，我们就该想到生命。主把他的身体擘开，象饼一样的分给我们，意思就是他为我们舍了他的身体，是叫我们得着他的生命。我们接受他被擘开的身体，就有分于他的生命。这是我们每次擘饼，和我们每次擘开的饼所表明的。

(二)“饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。”（林前十一 25）

在擘饼聚会中，不只当我们看见或接过所要擘之饼的时候，我们应当想到主和主为我们所作的，就是当我们看见或接过所要喝之杯的时候，也应该这样。这杯表明主流血为我们所立的新约。当我们看见这杯或接过这杯来喝的时候，应该想到主如何为我们有分于血肉之体（来二 14），如何不只为我们舍身，使我们得着他的生命，并且为我们流血，使我们得着那无上的福分，就是脱去罪，而得着神和神的一切。我们该凭着这个表记之物，想到主如何为我们担当罪，为我们成为罪，替我们受了审判和咒诅，流出他的血来，成为我们的福杯，作了我们永远的福分。我们也该想到主的血如何使我们得蒙救赎，得蒙赦罪，得着圣别，得著称义，与神和好，蒙神悦纳，如何洗净我们的罪，洗净我们的良心，使我们能坦然无惧的亲近神，如何在神面前说出更美的话语，如何为我们抵挡邪灵的攻击，使我们胜过那控告我们的魔鬼。

饼在圣经里是说到生命，杯在圣经里就表

“portion,” such as “Jehovah is the portion of...my cup” (Psa. 16:5). Originally we were sinful and evil, and the portion we deserved from God should have been the cup of God’s wrath, that is, to go into the lake of fire to suffer the torment of eternal perdition (Rev. 14:10; 21:8). However, God made the Lord Jesus drink the cup of wrath for us on the cross (John 18:11). He received God’s righteous judgment for us and fully tasted the torment of perdition in the lake of fire; He shed His blood to fully redeem us from our sins and enacted the new covenant for us, giving us instead the cup of salvation (Psa. 116:13) and becoming our cup (of blessing) (Psa. 23:5). In this blessed cup of salvation, God Himself and all that He has become our portion, our eternal blessed portion, and the portion of our cup.

2. Enjoy the Lord

1) “Jesus took the bread...broke it and gave it to the disciples, and said, Take, eat” (Matt. 26:26); “This is My body which is given for you; do this unto the remembrance of Me” (Luke 22:19); “And taking the cup...He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant” (Matt. 26:27-28); “...which is being poured out for you” (Luke 22:20); “This do, as often as you drink it, unto the remembrance of Me” (1 Cor. 11:24-25).

Although the center of the breaking of bread is to remember the Lord, such remembrance is not merely to reflect on the Lord and all that He has done for us, but even more to enjoy the Lord and all that He has accomplished for us. The Lord said that our eating His bread and drinking His cup is our remembrance of Him. His bread and His cup signify His body and His blood. Thus, to eat His bread and drink His cup are to eat His body and drink His blood. The Lord’s body and His blood are He Himself given for us and the means by which He accomplished all things for us.

Furthermore, to eat and to drink are not only to receive but also to enjoy. When we eat the Lord’s body and drink His blood, we not only receive but also enjoy the Lord Himself and all that He has accomplished for us by giving His body and shedding His blood. To receive and enjoy the Lord in this way is to remember Him. It is when we thus eat, drink, and enjoy the Lord that we truly remember Him. This is the profound meaning of eating the Lord’s supper.

Our eating, drinking, and enjoying the Lord at His supper are also our declaration and testimony. Our declaration is that we are joined to the Lord and are mingled with Him, just as the bread becomes mingled with us after being received into our body. Our testimony is that we live by eating, drinking, and enjoying the Lord, taking Him as our life every day. When we break bread to eat and drink the

明“分”，如“耶和华是...我杯中的分”（诗十六5）。我们原来犯罪作恶，在神面前应得的分，是“神忿怒的杯”，就是下火湖，受永远灭亡的痛苦（启十四10，二一8）。但神叫主耶稣在十字架上，替我们喝了那忿怒的杯（约十八11），为我们受了神公义的审判，尝尽了火湖灭亡的痛苦，流出他的血来，赎清我们的罪，为我们立了新约，换来这“救恩的杯”，作了我们的“福杯”（诗一一六13，二三5）。在这救恩的福杯里，神自己和他所有的一切，都成了我们的分，成了我们永远的分，成了我们杯中的分。

2 享受主

（一）“耶稣拿起饼来，...擘开，递给门徒，说，你们拿着吃，”“这是我的身体，为你们舍的，你们要如此行，为的是記念我。”“又拿起杯来，...递给他们，说，你们都喝这个，...这是我立约的血，”“为你们流出来的”。“你们每逢喝的时候，要如此行，为的是記念我。”（太二六26~28，路二二19~20，林前十一24~25）

擘饼的中心虽是記念主，但这記念不是仅仅想念到主和主为我们所作的一切，乃是更享受主和主为我们成功的一切。主说，我们吃他的饼，喝他的杯，就是記念他。他的饼和他的杯，乃是指明他的身体和他的血。所以吃他的饼，喝他的杯，就是吃他的身体，喝他的血。他的身体和他的血，是他为我们舍的自己，也是他为我们成功一切的凭借。并且吃与喝，不只是接受，也是享受。我们吃主的身体，喝主的血，不只是接受，并且是享受主自己，和主为我们舍身流血所成功的一切。我们这样接受，这样享受主和主为我们舍身流血所成功的一切，就是記念主。我们这样吃主、喝主、享受主，才是真正的記念主。这是吃主晚餐高深的意义。

我们这样在主的晚餐里，吃主、喝主、享受主，也是我们的宣告和见证。宣告，是宣告我们是与主联合，且是与主调和的，犹如饼接受到我们身内之后，与我们调和一样。见证，是见证我们平日乃是借着吃主、喝主、享受主，以他为生命而活着的。我们擘饼吃主、喝主，乃是表明主借着他

Lord, we declare that the Lord, by giving His body and shedding His blood, has come into us to be joined to us. We also testify that, by receiving the body the Lord gave for us and the blood He shed for us, we have partaken of Him and all that He has accomplished for us, we have been joined to Him, and we live by Him as our life and our life supply. This is our declaration as well as our testimony when we break bread.

3. Display the Lord's Death

1) "For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes" (1 Cor. 11:26).

The word "declare" in this verse has the meaning of showing and displaying. Whenever we eat the Lord's bread and drink His cup, we simultaneously remember the Lord and display His death. We remember the Lord, not His death. But while we are remembering the Lord, we display the Lord's death for ourselves, the angels, and all things to see. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body and the cup to His blood. Since the separation of the body and the blood signifies death, death is thus displayed. This is how we display the Lord's death when we break bread to remember Him.

The Scripture quoted here says that we should remember the Lord and display His death until He comes. This implies that when we break bread to remember the Lord and to display His death, at the same time we are waiting for His coming. This shows that we should display the Lord's death and thus remember Him in the spirit and atmosphere of waiting for His coming.

的舍身流血，已经进到我們里面，与我們联合，也就是见证我們因着接受主為我們所舍的身体，和他為我們所流的血，已经有分于他和他為我們所成功的一切，与 he 有了联合，现在凭他作我們的生命和生命的供应而活着。这是我們擘餅的宣告，也是我們擘餅的见证。

3 陈列主的死

(一) "你们每逢吃这饼，喝这杯，是宣告主的死，直等到他来。" (林前十一 26)

这节经文里的宣告，含有表示、陈列的意思。我们每逢吃主的饼，喝主的杯，是纪念主，同时也是陈列主的死。我们不是纪念主的死，乃是纪念主。但在纪念主的同时，我们把主的死陈列出来，给我们自己看，也给天使和万有看。我们纪念主的时候，是把饼和杯分开陈列在桌子上。饼指主的身体，杯指主的血。身体和血分开，乃是表示死，如此就把死陈列出来。我们擘饼纪念主的时候，就是这样陈列主的死。在此所引的经文说，我们这样纪念主，陈列他的死，直等到他来。这含示我们在擘饼纪念主，陈列他的死时，同时也在等候主来。这表明我们该在等候主来的灵与气氛中，陈列着主的死而擘饼纪念他。

B. Attending the Lord's Table

1)“The cup of blessing which we bless, is it not a fellowship of the blood of Christ? The bread which we break, is it not a fellowship of the body of Christ? Seeing that we who are many are one bread, one Body; for we all partake of the one bread” (1 Cor. 10:16-17).

First Corinthians 11:23-25 shows us that the emphasis in eating the Lord's supper is the remembrance of the Lord, whereas 1 Corinthians 10:16-17 and 21 tell us that the stress in attending the Lord's table is the fellowship with the saints.

In the bread breaking meeting, we are eating the one bread, which signifies the body of Christ, and drinking the one cup, which signifies the blood of Christ. Our eating and partaking of one bread and our drinking and sharing in one cup imply mutual fellowship. We have this fellowship because of the Lord's body and the Lord's blood. Hence, such fellowship becomes the fellowship of the blood of Christ and the fellowship of the body of Christ. In this way, when we eat and drink together, sharing in the Lord's bread and the Lord's cup, we “partake of the table of the Lord” (1 Cor. 10:21). At this table, we share in the Lord's body and the Lord's blood with all the saints and have fellowship one with another. The blood of Christ, which we enjoy together, removes all the barriers between the saints. The bread, which we share and which symbolizes the individual body of Christ, comes into us to make us one bread, signifying the one corporate Body of Christ. In the aspect of eating the Lord's supper, the bread refers to the Lord's individual body, which He gave for us on the cross, while in the aspect of attending the Lord's table, the bread points to the Lord's corporate Body, which He constituted with all the regenerated saints through His resurrection from the dead. The former is physical and was put to death and given for us; the latter is mystical and is constituted with all the saints in the Lord's resurrection. Therefore, each time that we break the bread, on the one hand we remember the Lord and enjoy Him by receiving the body which He gave for us on the cross; on the other hand, we enjoy the mystical Body which He produced through His resurrection from the dead, fellowshiping with all the saints in this mystical Body and testifying the oneness of this mystical Body. There is not only a relationship between us and the Lord, but a relationship between us and all the saints.

II. WORSHIPPING THE FATHER— WITH THE FATHER**二 赴主的筵席**

(一)“我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”（林前十 16~17）

吃主的晚餐是重在纪念主，这是林前十一章二十三至二十五节告诉我们的。赴主的筵席，是重在和众圣徒交通，这是林前十一章十六至十七节和二十一节告诉我们的。

在擘饼的时候，我们是同吃一个象征基督身体的饼，同喝一个象征基督之血的杯。我们大家同吃分受一个饼，同喝分享一个杯，含有彼此交通的意思。这交通是主的身和主的血使我们有的。所以这交通成了基督之血的交通，和基督身体的交通。这样共同吃喝，分享主的饼、主的杯，就是“有分于主的筵席”（林前十 21）。在这筵席上，我们与众圣徒一同分享主的身體和主的血，互相有交通。我们所同享基督的血，除去了我们众圣徒之间一切的障碍。我们所同享象征基督个人身体的饼，进入我们里面，使我们众人成了一个饼，象征基督一个团体的身体。在吃主晚餐的一面，饼是指着主为我们在十字架上所舍去他个人的身体。但在赴主筵席的一面，饼乃是指主借着从死里复活，重生的一切圣徒，所构成他团体的身体。前者是实体的，是为我们受死所舍去的；后者是奥秘的，是由众圣徒在主的复活里所构成的。所以我们每次擘饼，一面是接过主为我们在十字架上所舍的身体，以纪念他，享受他；另一面又是享受他从死里复活，所产生奥秘的身体，和众圣徒一同在他这奥秘的身体里有交通，见证他这奥秘身体的合一。这不光是我们和主自己的关系，也是我们和众圣徒的关系。

贰 敬拜父—以父为中心

AS THE CENTER

The meeting for the breaking of bread is a meeting for the believers' worship. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father. Thus, in this meeting for worship, we should first remember the Lord and then worship the Father. The center of the section of remembering the Lord is the remembrance of the Lord, and the center of the section of worshipping the Father is the worship of the Father, where all the prayers, hymns, and words should be directed toward the Father.

1) "Jesus took the bread and blessed and broke it and gave it to the disciples, and said, Take, eat; this is My body. And taking the cup... He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant... and having sung a hymn, they went out to the Mount of Olives" (Matt. 26:26-30).

On that day, after the Lord Jesus broke bread and sang a hymn with the disciples, He led them to the Mount of Olives to meet with the Father. A principle is implied and established here, that is, after we have broken the bread to remember the Lord, we ought to be led by Him to worship the Father together.

2) "I [the resurrected Christ] will declare Your [the Father's] name to My brothers; in the midst of the church [the meeting with the disciples after resurrection] I will sing hymns of praise unto You" (Heb. 2:12).

Here is mentioned what the Lord did when He appeared to and met with His disciples after His resurrection, that is, He considered them as brothers and declared to them the Father's name. He also considered them as the church and sang hymns of praise to the Father among them. Although the Lord is the only begotten Son of God, through death and resurrection, He regenerated us who believed in Him (1 Pet. 1:3) that we might become the many sons of God. He then became the firstborn Son of God (Rom. 8:29), leading us, who are the many sons, with Him to the Father. After He was resurrected, He came among the disciples (John 20:19-29) and declared the Father's name to His brothers. Then in the status of the firstborn Son of God, He led His many brothers, who are God's many sons, to sing praises to the Father together, that is, to worship the Father together. According to this fact, after we have broken the bread in remembrance of the Lord, we should be led by the Lord to worship the Father. In this section of the meeting, we take the Father as the center, and, as depicted in Hymns, #52, all our singing of praises to the Father is the Lord in us leading us to sing praises to the Father.

III. THE PERSONS WHO BREAK BREAD

擘饼聚会是信徒敬拜的聚会。按着神救恩里先接受主，后亲近父的程序，我们在这敬拜聚会中，应当先纪念主，后敬拜父。纪念主一段，是以纪念主为中心。敬拜父一段，是以敬拜父为中心，一切的祷告、诗歌或话语，都该是向着父的。

(一) "耶稣拿起饼来，... 擘开，递给门徒，说，你们拿着吃，这是我的身体。又拿起杯来，... 递给他们，说，你们都喝这个，... 这是我立约的血，... 他们唱了诗，就出来往橄榄山去。" (太二六 26~30)

主耶稣当日和门徒们擘过饼，唱了诗，就率领他们往橄榄山去朝见父。这含定了一个原则，就是我们擘饼纪念主之后，应当由主率领我们一同敬拜父。

(二) "我（复活的基督）要向我的弟兄宣告你（父）的名，在召会中（复活后与门徒聚会的时候）我要歌颂你。" (来二 12)

这里所说的，是指主在复活之后，向门徒显现，和他们聚会的时候所作的，就是将他们看作弟兄，而向他们宣告父的名，并把他们当作召会，而在他们中间歌颂父。主原是神的独生子，但借着死而复活，他重生了我们信他的人（彼前一 3），使我们成为神的众子，他就成了神的长子（罗八 29），带着我们众子，和他一同进到神面前。他复活后，来到门徒们中间（参约二十 19~29），就将父的名宣告给他这些弟兄，而以神长子的身分，率领他的众弟兄，就是神的众子，一同颂扬父，就是一同敬拜父。根据这事实，我们在擘饼纪念主之后，就要由主率同我们敬拜父。在这一段聚会里，我们以父为中心，向父所有的歌颂，都由主在我们里面，带同我们向父歌颂，正如诗歌四十九首所说的。

叁 擘饼的人

1)“Jesus took the bread...and gave it to the disciples” (Matt. 26:26).

When the Lord established the breaking of bread, He gave the bread and the cup to His disciples, that is, to those who have believed into Him, have His life, and belong to Him. Of course, only those who have such a relationship with the Lord and who know the Lord as their personal Savior can remember the Lord by eating His bread and drinking His cup and can display the Lord's death by His bread and His cup.

2)“And all those who believed...breaking bread” (Acts 2:44-46).

Those who break bread must be “those who believed,” that is, those who have believed and received the Lord's salvation, who have the Lord's life, and who belong to the Lord. Only such believing persons can and may break bread. Therefore, only those who are saved, who are joined unto the Lord, and who do not live in sin are qualified to eat the bread and drink the cup. No one else can have a share in the Lord's bread and the Lord's cup.

IV. THE TIME FOR THE BREAKING OF BREAD

1)“And they were continuing steadfastly...in the breaking of bread” (Acts 2:42).

Here it says that the early believers continued steadfastly in the breaking of bread; that is, they continued without ceasing to break bread all the time. We should follow such a pattern.

2)“And day by day...breaking bread” (Acts 2:46).

The early believers continued so steadfastly in the breaking of bread that they did it on a daily basis. At the time, because they were fervent toward the Lord and loved Him deeply, they spontaneously broke bread every day. This tells us that, if possible, the more often we break bread to remember the Lord the better.

3)“And on the first day of the week, when we gathered together to break bread” (Acts 20:7).

The early believers began by breaking bread daily. Later on, they gradually acquired the habit of doing it once a week on the first day. The first day of the week, which is the Lord's Day, is the day of the Lord's resurrection and the beginning of a new week, signifying that the old things are passed away and a new life has begun. Therefore, it is most appropriate to break bread to remember the Lord on this day. Furthermore, although we display the Lord's death when we break bread, we are actually remembering Him in resurrection.

4)“Eat the Lord's supper” (1 Cor. 11:20).

Since the breaking of bread is to eat the Lord's supper, it is best to conduct it in the evening. Furthermore, in the

(一)“耶稣拿起饼来，...递给门徒。”(太二六 26)

主当日设立擘饼，是将饼和杯递给他的门徒，就是信入他，有了他生命，属于他的人。当然只有这样和主有关系，认识主是他们个人救主的人，才能吃主的饼，喝主的杯，纪念主，才能借着主的饼、主的杯，陈列主的死。

(二)“信的人...擘饼”。(徒二 44~46)

擘饼的人，应该是“信的人”，就是信而蒙了主的救恩，有了主的生命，属于主的人。必须是这样信的人，才能，才可以擘饼。所以只有已经得救，联属于主，且不活在罪中的人，有资格吃主的饼，喝主的杯，其余的人都不可有分于主的饼，主的杯。

肆 擘饼的时候

(一)“他们都...持续擘饼”。(徒二 42)

这里说当初的信徒，都持续擘饼，就是继续不断的，常常擘饼。这个榜样是我们该效法的。

(二)“他们天天...擘饼”。(徒二 46)

当初的信徒，对于擘饼，持续到天天都有。那时他们向主火热，爱主深切，当然要天天擘饼纪念主。这是告诉我们，若是可能，擘饼纪念主，越频，越多，越好。

(三)“七日的第一日，我们聚集擘饼。”(徒二十 7)

当初的信徒，起先是天天擘饼，以后渐入常轨，每周一次，在七日的第一日举行。七日的第一日就是主日，乃是主复活的日子，也是一周的开始，象征旧事已过，新生起头。所以在这日擘饼纪念主，是最适宜的。因为我们擘饼，虽是陈列主的死，却是在复活里纪念主。

(四)“吃主的晚餐”。(林前十一 20)

擘饼既是吃主的晚餐，最好是在晚间举行。并且到了晚间，一切的事都作完了，身上

evening, having finished all our work and having discharged all our burdens, we are lightened in heart and refreshed in spirit. It is a proper time in which we can remember the Lord without anxiety, and it is easy to sense the Lord's presence then. This, however, is not a legal matter. If it is difficult or inconvenient to conduct it in the evening, we may evaluate the situation and change the time to the morning or the afternoon.

V. THE PLACE FOR THE BREAKING OF BREAD

1) "Breaking bread from house to house" (Acts 2:46). The early believers broke bread from house to house in every home. It is clear that the place for the breaking of bread was their homes.

2) "When therefore you come together in the same place...to eat the Lord's supper" (1 Cor. 11:20). According to this word, the early believers also came together in one place to eat the Lord's supper. This must have occurred in a larger place. There is the sweet and intimate flavor of a small meeting when we gather to break bread in the homes. There is also the rich and uplifted atmosphere of a large meeting when we gather together in one place. The believers may break bread in separate homes or in one place, and this should be decided on by the church according to the need and the situation.

VI. AFTER THE BREAKING OF BREAD

1) "For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes" (1 Cor. 11:26).

Those who break bread to remember the Lord should be those who long for the Lord, wait for His coming, and love His appearing (2 Tim. 4:8). Therefore, after we break bread, we ought to live a life of waiting for the Lord's coming.

2) "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and of the table of demons" (1 Cor. 10:21).

Here it says that if we partake of the Lord's table, we cannot partake of the table of demons, and if we drink the Lord's cup, we cannot drink the cup of demons. According to the text preceding this verse, the table of demons and the cup of demons are the idol sacrifices. Thus, after we break bread, we cannot eat the idol sacrifices.

3) "Let us therefore keep the feast, not with old leaven, nor with leaven of malice and evil, but with unleavened bread of sincerity and truth" (1 Cor. 5:8). Here, leaven refers to all evil and all that corrupts us. In the Old Testament, immediately after they kept the Passover, the Israelites observed the feast of unleavened bread, removing all leaven from their living (Deut. 16:1-4). The breaking of bread in the New Testament replaces the

的负担也卸去了，心轻灵爽，适于安心記念主，容易摸着主同在的感觉。但这不是律法的。如果在晚间碍难举行，或有不便，也可权宜而行，改在早晨或日间。

伍 擘饼的地方

(一) "他们...挨家挨户擘饼"。(徒二 46) 当初的信徒，是挨家挨户，家家擘饼。当然他们擘饼的地方，就是他们的家。

(二) "你们聚在一处的时候，...吃主的晚餐。" (林前十一 20)

照这话看，当初的信徒，也是全体聚在一处，吃主的晚餐。这必是在较大的地方。在家中小聚会的擘饼，有小聚会甜美、亲切的味道；集合在一处大聚会的擘饼，有大聚会丰富、高昂的味道。信徒或在家中分开擘饼，或聚在一处擘饼，召会可按需要和环境，权宜而行。

陆 擘饼以后

(一) "你们每逢吃这饼，喝这杯，是宣告主的死，直等到他来。" (林前十一 26)

擘饼記念主的人，应该是想念主，等候主来，爱慕主显现的人 (提后四 8)。所以我们在擘饼以后，应该过等候主来的生活。

(二) "你们不能喝主的杯，又喝鬼的杯；不能有分于主的筵席，又有分于鬼的筵席。" (林前十 21)

这里说，我们有分了主的筵席，就不能有分鬼的筵席；喝了主的杯，就不能喝鬼的杯。鬼的筵席和鬼的杯，凭本节前文看，乃是祭偶像之物，所以我们擘饼以后，就不能吃祭偶像之物。

(三) "我们守这节，不可用旧酵，也不可用品恶邪恶的酵，只用纯诚真实的无酵饼。" (林前五 8)

这里所说的酵，是指一切的罪恶，和一切能叫人受败坏的事物说的。在旧约，以色列人过了逾越节，紧接着就过除酵节，从他们的生活里，除去每一点的酵 (申十六 1~4)。新约的擘饼，乃是顶替旧约的逾越

Passover in the Old Testament. Thus, after the breaking of bread, we should keep the feast of unleavened bread as the Israelites did, removing from our life all evil and all that corrupts us. We would only live a holy life free from sin by the Lord's holy and sinless life, which is the unleavened bread of sincerity and truth, to be those who truly keep the feast of unleavened bread.

节。所以在擘饼以后，我们也该象以色列人，过除酵节，从我们的生活里，除去所有的罪恶，和一切能叫我们受败坏的事物，只凭着主那圣别无罪的生命，就是那纯诚真实的无酵饼，过圣别脱罪的生活，作一个真正守除酵节的人。

LESSON EIGHTEEN: CONSECRATING OURSELVES

For us, the saved persons, to consecrate ourselves is a positive reaction to the Lord's salvation. Since we have enjoyed the Lord's great and free salvation, we spontaneously desire to repay the Lord. When we consecrate ourselves to the Lord, we allow the Lord to gain us as our repayment to Him.

I. THE BASIS OF CONSECRATION

1) "You are not your own... For you were bought with a price; therefore glorify God in your body" (1 Cor. 6:19-20).

The basis of our consecration to the Lord is that, since He bought us with His blood as a price (Rev. 5:9), we have become His purchased slaves. We who believe in the Lord and who are redeemed and bought by the Lord are the purchased slaves of the Lord; we are not our own, but the Lord's. It is the Lord, not we, who has the right over us.

2) "For whether we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's" (Rom. 14:8).

Since we who are redeemed and bought by the Lord belong to Him, whether we live or die, we are the Lord's. This is the basis on which we consecrate ourselves to Him for His use.

II. THE MOTIVE OF CONSECRATION

1) "For the love of Christ constrains us, having judged this, that One died on behalf of all; therefore all died; and He died on behalf of all, that those who live may no longer live to themselves, but to Him who died for them and has been raised" (2 Cor. 5:14-15).

We consecrate ourselves to the Lord because His love confines and constrains us. His love compels us so that we cannot help but consecrate ourselves to Him. Since He died on our behalf, we all died; therefore, there is no need for us to die. Furthermore, He died that we may have His life to live to Him. Such love constrains us and compels us to love Him and consecrate ourselves to Him. This consecration is our gratitude for and repayment of His great love. His buying us with His precious blood to make us His purchased slaves is the basis on which we consecrate ourselves to Him. He died for us because of His love, and this love is the motive for us to consecrate ourselves to Him.

III. THE SIGNIFICANCE OF CONSECRATION

1) "I beg you therefore, brothers, through the compassions of God to present your bodies a living sacrifice... which is your most reasonable service" (Rom. 12:1).

第十八课：奉献自己

奉献自己乃是我们蒙恩的人，对主救恩一个积极的反应。我们既蒙到主极大白白的救恩，就自然的向主要有还报。我们将自己奉献给主，就是让主得着我们，作我们对他的还报。

壹 奉献的根据

(一) "你们不是属自己的，因为你们是重价买来的。这样，就要在你们的身上荣耀神。" (林前六 19~20)

我们将自己奉献给主的根据，就是主用他的血作重价买了我们 (启五 9)，我们就成了他所买的奴仆。我们信主，蒙主救赎买了的人，乃是主所买的奴仆，不再是属自己的，乃是属主的。主权不在我们，乃在主。

(二) "我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。" (罗十四 8)

我们为主所赎所买的人，既是属于主的，我们或活或死，总是他的人。这是我们把自己奉献给他，归他使用的根据。

贰 奉献的动机

(一) "原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且他替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。" (林后五 14~15)

我们将自己奉献给主，是因为他的爱困迫、激励我们。他的爱逼着我们，不能不把自己奉献给他。因为他替我们众人死，我们众人就都死了，免得我们自己死；并且他死是叫我们得着他的生命，向他活着。这个爱激励我们，逼着我们爱他，将自己奉献给他，作我们对祂大爱的感激、还报。他用他的宝血买了我们，叫我们成为他所买的奴仆，是我们将自己奉献给他的根据；他因爱而为我们受死，是我们将自己奉献给他的动机。

叁 奉献的意义

(一) "所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。" (罗十二 1)

When we consecrate ourselves to the Lord, we present ourselves to Him as a living sacrifice, unlike the people in the Old Testament who offered dead sacrifices to the Lord. As a living sacrifice that has been presented, we are holy, that is, we have separated ourselves unto the Lord for His use, and we are well-pleasing to God, satisfying His heart's desire.

2)“Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me...two lambs of the first year without spot day by day, for a continual burnt offering” (Num. 28:2-3).

In the Old Testament, God required that His people offer the burnt offering to Him daily for His food that He could be satisfied. This typifies that, in the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices. Although the nature of the two are different, their significance is the same, that is, to be God's food for His satisfaction. To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration to the Lord.

IV. THE PURPOSE OF CONSECRATION

1)“...no longer live to themselves, but to Him who died for them and has been raised” (2 Cor. 5:15).

The purpose of our consecration to the Lord is to live to Him. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us.

2)“Present your bodies a living sacrifice” (Rom. 12:1). When we consecrate ourselves to the Lord, as mentioned previously, we present ourselves to the Lord as a living sacrifice to satisfy His heart's desire. This is a significant purpose of our consecration to the Lord.

3)“Present your bodies...which is your most reasonable service” (Rom. 12:1).

To present ourselves as a living sacrifice to the Lord is a most reasonable service. Such service does not depend on our working for the Lord but on our satisfying God. This also should be a purpose of our consecration to the Lord.

4)“For we are His workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them” (Eph. 2:10).

We believers, who have been chosen and redeemed by God,

我们将自己献给主，乃是将自己献给主作活祭，不象旧约的人献牺牲给神作死祭。我们这样献上自己作活祭，乃是圣别的，就是将自己分别出来，归主使用的，也是讨神喜悦，满足神心愿的。

(二)“吩咐以色列人说，献给我的供物，就是献给我作馨香火祭的食物，...是没有残疾一岁的公羊羔，每日两只，作为常献的燔祭。”(民二八 2~3)

在旧约，神要他的百姓天天向他献燔祭，作他的食物，使他得着满足。这预表在新约我们属神的人，要天天将自己献给神作燔祭，使他得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。二者的性质虽不同，意义却是一样，就是作神的食物，叫神满足。将自己献给主，乃是作使主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。

肆 奉献的目的

(一)“不再向自己活，乃向那替他们死而复活者活。”(林后五 15)

我们将自己奉献给主的目的，就是向他活着。向他活着，高过为他活着。为他活着，可能我们和他还是分为二的；向他活着，我们和他必须成为一，不只以他为生命，也以他为人位。我们所有的生活行动，都该以他为是，让他从我们活出他的自己。

(二)“将身体献上，当作...活祭。”(罗十二 1)

我们将自己奉献给主，乃是象前面所说，献给主作活祭，满足主的心意。这是我们奉献给主重要的目的。

(三)“将身体献上，...这是你们合理的事奉。”(罗十二 1)

我们将自己当作活祭献给主，乃是合理的事奉。这事奉不在于我们为主工作，乃在于使神满足。这也该是我们奉献自己给主的目的。

(四)“我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。”(弗二 10)

我们蒙神拣选、救赎的信徒，乃是神在基

are His workmanship, created in Christ Jesus for good works, which He has prepared for us to walk in. This requires our consent, which results in our offering ourselves to Him that He might work on us to complete His good works. This should be another purpose for which we consecrate ourselves to the Lord.

5)“For you were bought with a price; therefore glorify God in your body” (1 Cor. 6:20).

The consummate purpose of our consecration to the Lord is to glorify God, that is, to allow God to be lived out from us and expressed through us as a manifestation of His glory.

V. THE RESULT OF CONSECRATION

1)“Christ’s slave...bought with a price” (1 Cor. 7:22-23).

The first result of our consecration to the Lord is that practically we become slaves bought by the Lord, submitting to His authority in all things.

2)“For we are His workmanship, created in Christ Jesus for good works” (Eph. 2:10).

We are God’s workmanship under His molding, just as the clay vessel is molded in the hands of the potter (cf. Isa. 64:8). Another result of our consecration to the Lord is that the Lord has our consent to freely mold us.

3)“Present yourselves to God...and your members as weapons of righteousness to God. For sin shall not lord it over you” (Rom. 6:13-14); “Present your members as slaves to righteousness unto sanctification” (6:19).

When we present ourselves and our members to the Lord, there is still another result; that is, our members become weapons of and slaves to righteousness that we may be freed from sin, no longer being lorded over by sin, unto sanctification.

4)“The priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah” (Lev. 1:9).

The result of offering a burnt sacrifice in the Old Testament was that the burnt offering became ashes before men and a sweet savor to God. If we present ourselves as a living burnt offering to the Lord, and if we are truly faithful to Him, we will be like ashes before men and a delightful savor to God.

督耶稣里，为着他善良的事工，所创造的杰作，为要我们行在他早先所预备好的这些事工之中。这需要我们同意，而将自己献给他，让他在我们身上作工，以成全他这些善良的事工。这也该是我们奉献自己给主的目的。

(五)“你们是重价买来的。这样，就要在你们的身体上荣耀神。”(林前六 20) 我们将自己奉献给主的终极目的，乃是荣耀神，就是让神从我们里面活出来，彰显出来，显为他的荣耀。

伍 奉献的结果

(一)“就是基督的奴仆。...是重价买来的。”(林前七 22~23)

我们将自己献给主，第一个结果，就是叫我们实际的作基督所买的奴仆，凡事都顺服他的主权。

(二)“我们原是神的杰作，在基督耶稣里，为着...善良事工创造的。”(弗二 10) 我们乃是神的杰作，如同窑器在窑匠手中，被神甄陶(参赛六四 8)。我们将自己奉献给主的另一结果，就是主得到我们的同意，在我们身上随意甄陶。

(三)“将自己献给神，并将你们的肢体献给神作义的兵器。罪必不能作主管辖你们。”—“将肢体献给义作奴仆，以至于成圣。”(罗六 13~14、19)

我们将自己连同我们的肢体献给主，还有一个结果，就是叫我们的肢体，成为义的兵器，义的奴仆，使我们得以脱离罪，不再受罪的辖制，而成为圣。

(四)“把一切全烧在坛上，当作燔祭，献与耶和華為馨香的火祭。”(利一 9)

旧约献燔祭的结果，乃是叫燔祭在人面前成为灰，在神面前成为馨香。今天我们把自己当作活的燔祭献给主，若我们真是忠诚向主，结果也必是在人面前成为如灰一般，而得以在神面前成为他心悅的馨香。

LESSON NINETEEN: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (1)

We have already seen in lesson ten that the Holy Spirit is the ultimate expression of the Triune God and that He is the Triune God reaching and entering into the believers. Therefore, the Holy Spirit is for our experience of the Triune God. To experience the Triune God, we must have the practical experience of the Holy Spirit. A great part of our practical experience of the Holy Spirit is related to our being filled inwardly and outwardly with Him.

I. THE TWO ASPECTS OF THE HOLY SPIRIT

The Bible clearly shows us that the Holy Spirit is with us in two aspects.

A. The Significances of the Two Aspects

1. In

1) "The Spirit of reality...shall be in you" (John 14:17). Here the Lord tells us clearly that the Holy Spirit will be in us.

2. Upon

1) "...the Holy Spirit has come upon you" (Acts 1:8). On the one hand, the Lord spoke of the Holy Spirit being in us; on the other hand, He spoke of the Holy Spirit being upon us. To be upon us is outward and is absolutely different from being in us.

B. The Promises of the Two Aspects

1. The Lord Promising the "Comforter"— Being Promised before the Lord's Death

1) "And I will ask the Father, and He will give you another Comforter...even the Spirit of reality...shall be in you" (John 14:16-17); "If I go, I will send Him [the Comforter] to you" (John 16:7).

These are the words of the Lord before His death, promising the disciples that He would go in order to send the Holy Spirit as the Comforter.

2. The Father Promising the "Power"— Being Promised by the Father in the Old Testament and Spoken of Again by the Lord after His Resurrection

1) "I am sending forth the promise of My Father upon you...until you are clothed with power from on high" (Luke 24:49); "Wait for the promise of the Father...you shall receive power when the Holy Spirit has come upon you" (Acts 1:4-8).

The Lord spoke these words to the disciples after His resurrection and before His ascension, speaking again of God's promise in the Old Testament concerning the Holy Spirit. He promised that after He ascended to the heavens, He would send forth the Holy Spirit to be their power. The

第十九课：被圣灵充满并充溢(一)

在第十课，我们已经看见圣灵是三一神终极的表现，也是三一神对信徒的临及与进入。所以圣灵乃是使我们经历三一神的。我们要经历三一神，对于圣灵就必须有实际的经历。这对圣灵的 actual 经历，大多成分是在于圣灵之于我们的充满并充溢。

壹 圣灵的两面

圣经很清楚的给我们看见，圣灵在我们身上是分作两面的。

一 两面的说法

1 在里面

(一) "实际的灵...要在你们里面"。(约十四 17)

主在这里清楚告诉我们，圣灵要在我们里面。

2 在上面

(一) "圣灵降临在你们上面"。(徒一 8, 直译)

主一面说圣灵在我们里面，一面又说圣灵在我们上面。在上面就是在外边，和在里面是绝对不同的。

二 两面的应许

1 主应许"保惠师"—在主受死以前应许的

(一) "我要求父，他必赐给你们另一位保惠师，...就是实际的灵，...要在你们里面。"—"我若去，就差他(保惠师)到你们这里来。"(约十四 16~17, 十六 7)

这些话是主在受死之前，应许门徒们，他要差圣灵来作保惠师。

2 父应许"能力"—父在旧约应许，主在复活以后重提的

(一) "我要将我父所应许的，降在你们上面;...你们穿上从高处来的能力。"—"要等候父所应许的，...圣灵降临在你们上面，你们就必得着能力。"(路二四 49, 直译, 徒一 4~8, 直译)

这些话是主在复活以后，升天以前，把神在旧约里对圣灵的应许，重新向门徒们提起，应许他升天之后，要把圣灵降下来，作他们的能力。"能力"是与"保惠师"不同的。保惠师是要进到门徒们"里面"，能

“power” is different from the “Comforter.” The Comforter was the One who would enter into the disciples and be “in” them, while the power would come “upon” them. Thus, what the Lord said before His death and what He said after His resurrection are two different promises.

C. The Fulfillments of the Two Aspects

1. The Lord’s Promise of the Comforter— Being Fulfilled on the Evening of the Day of Resurrection

1) “When therefore it was evening on that day, the first day of the week... Jesus came and stood in the midst... He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

This is the Lord, on the evening of the day of His resurrection, coming among the disciples and breathing into them for them to receive the Holy Spirit. This fulfills His promise made before His death concerning the Comforter.

2. The Father’s Promise of Power— Being Fulfilled at Pentecost

1) “And when the day of Pentecost was being fulfilled, they were all together in the same place. And suddenly... out of heaven like a rushing violent wind, and it filled the whole house where they were sitting... and they were all filled with the Holy Spirit” (Acts 2:1-4).

This describes the coming of the Holy Spirit at Pentecost, fulfilling the promise of the Spirit of power, which was given by the Father and spoken of by the Lord to the disciples just before His ascension. Therefore, the Holy Spirit who descended was in the aspect of the power, not in the aspect of the Comforter, being different from what the Lord brought on the day of His resurrection. The Holy Spirit brought in on the day of resurrection is the “Comforter,” and the Holy Spirit who descended at Pentecost is the “power.”

D. The Functions of the Two Aspects

1. The Comforter Being for Life

1) “Comforter... may be with you... and shall be in you” (John 14:16-17).

It says here that the Holy Spirit as the Comforter is to be with us and in us. This speaks of the function of the Holy Spirit in the aspect of life. Therefore, the Comforter, that is, the Holy Spirit in the aspect of life, is for our inward life.

2. The Power Being for Work

1) “You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...” (Acts 1:8).

It says here that the Holy Spirit’s coming upon us is that we may have power to witness for the Lord. This shows us that the Holy Spirit’s function as power is not for the life which

力是要降在门徒们“上面”。所以主在受死之前，和复活以后所说的，是两面不同的应许。

三 两面的应验

1 主对保惠师的应许，是在复活日晚上应验的

(一) “那日(就是七日的第一日)晚上，... 耶稣来站在当中，... 向他们吹入一口气，说，你们受圣灵。” (约二十 19~22)

这是主在他复活那日晚上，来到门徒们中间，向他们吹一口气，叫他们受了圣灵。这是成全他在未死之前，对保惠师的应许。

2 父对能力的应许，是在五旬节应验的

(一) “五旬节那天到了，门徒都聚集在一处。忽然从天上有... 一阵暴风刮过，充满了他们所坐的整个屋子。... 他们就都被圣灵充溢。” (徒二 1~4)

这里是说到圣灵在五旬节的降临。这是应验主临升天时，向门徒所提起，父对能力圣灵的应许。所以在这里降临的，是能力方面的圣灵，不是保惠师方面的，与主在复活日所带来的不同。复活日所带来的圣灵，是作“保惠师”，五旬节所降下的圣灵，是作“能力”。

四 两面的功用

1 保惠师是为着生命

(一) “保惠师... 与你们同在，... 且要在你们里面。” (约十四 16~17)

这里说，圣灵作保惠师，是与我们同在，且要在我们里面。这是说到圣灵在生命方面的功用。所以保惠师，就是生命方面的圣灵，是为着我们里面生命的。

2 能力是为着工作

(一) “圣灵降临在你们上面，你们就必得着能力，... 作... 见证。” (徒一 8，直译)

这里说，圣灵降在我们上面，叫我们得着能力，是叫我们能为主作见证。这是给我们看见，圣灵作能力的功用，不是为着我

we have inwardly from the Lord, but for the work which we do outwardly for the Lord. For our life within, God gives us the Holy Spirit as the Comforter, a Person to be our Lord within us, that inwardly He may be our life and the supplier and maintainer of our life. For our work without, God gives us the Holy Spirit as power that outwardly He may be for us to use as the power, authority, capability, and skill of our work.

E. The Symbols of the Two Aspects

1. Breath

1)“He breathed into them and said to them, Receive the Holy Spirit” (John 20:22).

This is the Lord’s breathing of the Holy Spirit, who is the Comforter, as breath into the disciples on the evening of the day of resurrection. Breath is for life and signifies life. Thus, breath here is a symbol of the Holy Spirit as the inward Spirit of life.

2. Living Water

1)“Out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit [the inward Holy Spirit of life], whom those who believed in Him were about to receive” (John 7:38-39).

The Lord’s words here indicate to us that the Holy Spirit will flow out as the living water from within us. Surely this refers to the Holy Spirit as life within us, drunk by us as the living water to be our life supply. Therefore, the living water is also a symbol of the inward Spirit of life.

3. Wind

1)“A rushing violent wind...and they were all filled with the Holy Spirit” (Acts 2:2-4).

This is the disciples’ receiving the Holy Spirit of power upon them on the day of Pentecost in the upper room in Jerusalem. This is not like the breath breathed from within the Lord into them on the day of resurrection, but a rushing violent wind blowing upon them from without, signifying the Holy Spirit of power. Wind is naturally powerful and signifies power. Therefore, wind here is a sign of the Holy Spirit being the outward Spirit of power and is different from breath.

4. Mantle

1)“I am sending forth the promise [the outward Spirit of power] of My Father upon you...until you are clothed with power from on high” (Luke 24:49).

The Lord’s word here also shows us that we are to be clothed outwardly with the Holy Spirit of power, promised by the Father, as a mantle worn by us to be our power. This is typified by the mantle Elisha received from Elijah (2 Kings 2:13-14). Therefore, this mantle is also a sign of the outward Holy Spirit of power and is different from the

们在里面从主所得的生命，乃是为着我们外面为主所作的工作。为着我们里面的生命，神赐给我们圣灵作保惠师，叫他在我们里面作我们的生命，和生命的供应者并维持者，成位的在我们里面作我们的主。为着我们外面的工作，神赐给我们圣灵作能力，叫他在外面作我们工作的能力、权柄、本能和技能，是我们可以使用的。

五 两面的表号

1 气

(一)“吹入一口气，说，你们受圣灵。”
(约二十 22)

这是主在复活日晚上，将作保惠师的圣灵，当作气从他里面吹到门徒里面。气是为着生命的，也是表明生命的。所以气在这里，乃是圣灵作里面生命之灵的一种表号。

2 活水

(一)“从他腹中要流出活水的江河来。...这话是指着信入他之人...受的那灵(里面生命的圣灵)说的。”(约七 38~39)

主在这里的话给我们看见，圣灵要从我们里面流出来，如同活水。当然这是指在我们里面作生命的圣灵，象活水一样，给我们喝入，作我们生命的供应。所以活水也是在里面生命之灵的一种表号。

3 风

(一)“一阵暴风刮过，...他们就都被圣灵充溢。”(徒二 2~4)

这是在五旬节那天，门徒在耶路撒冷的楼上，得到作能力的圣灵降在他们上面。这不象复活日是一口气，从主里面吹到他们里面；乃是一阵暴风，从外面吹到他们上面，象征作能力的圣灵。风自然是有能力的，也是象征能力的。所以风在这里，乃是圣灵作外面能力之灵的一种表号，是与气不同的。

4 外衣

(一)“我要将我父所应许的(外面能力的圣灵)，降在你们上面；...直到你们穿上(如穿衣)从高处来的能力。”(路二四 49，直译)

主在这里的话也给我们看见，父所应许外面能力的圣灵，要象一件外衣穿在我们身上，作我们的能力。这是以利沙从以利亚得的外衣所预表的(王下二 13~14)。所以这外衣也是外面能力圣灵的一种表号，

living water. This mantle Spirit, like the uniform of a public servant, brings authority and is useful for us to execute God's commission. The inward Spirit of life is the living water, which we can drink for our inward supply; the outward Holy Spirit of power is the mantle, which we can wear for our outward authority.

F. The Experiences of the Two Aspects

1. That of the Lord Jesus

1)“That which is begotten in her [Jesus] is of the Holy Spirit” (Matt. 1:20).

The Lord Jesus was conceived and born of the Holy Spirit. The life within Him is altogether the element of the Holy Spirit.

2)“And having been baptized...the Spirit of God descending as a dove and coming upon Him” (Matt. 3:16).

Although the Lord Jesus was conceived and born of the Holy Spirit, and the life within Him was totally the element of the Holy Spirit, He experienced the Holy Spirit coming upon Him to be His power to work for God only after He was baptized.

2. That of the Disciples

1)“It was evening on that day, the first day of the week...Jesus came and stood in the midst...He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

By the breath the Lord breathed into the disciples on the evening of the day of resurrection, the disciples received the Holy Spirit into them.

2)“And when the day of Pentecost was being fulfilled, they were all together in the same place...out of heaven like a rushing violent wind”; “...the Holy Spirit has come upon you” (Acts 2:1-4; 1:8).

Although the disciples had received the Holy Spirit into them on the evening of the day of resurrection, the Holy Spirit still came upon them on the day of Pentecost.

是与活水不同的。这外衣的灵，如一般公职人的制服，是带有权柄的，给我们用以执行神的使命。里面生命的灵是活水，是可饮作里面供应的；外面能力的圣灵是外衣，是可穿作外面权柄的。

六 两面的经历

1 主耶稣的

(一)“那生在她里面的(耶稣)，乃是出于圣灵。”(太一 20)

主耶稣是由圣灵成孕而生，他里面的生命，完全是圣灵的成分。

(二)“耶稣受了浸，...神的灵，仿佛鸽子降下，落在他上面。”(太三 16，直译)

主耶稣虽是从圣灵成孕而生，虽然里面的生命全是圣灵的成分，但他在受完浸时，才得着圣灵降在他上面，作他的能力，为神作工。

2 门徒们的

(一)“(七日的第一日)晚上，...耶稣来站在当中，...向他们吹入一口气，说，你们受圣灵。”(约二十 19~22)

门徒在主复活日晚上，借着主向他们吹入的一口气，就得着圣灵进到他们里面。

(二)“五旬节那天到了，门徒都聚集在一处。...从天空...一阵暴风刮过，”圣灵降临在他们上面。(徒二 1~4，一 8，直译)

当日的门徒，虽然在主复活日晚上，就得着了圣灵进到他们里面，但到五旬节那天，圣灵还降临到他们上面。

LESSON TWENTY: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (2)

II. THE INWARD FILLING OF THE HOLY SPIRIT

To us the Holy Spirit is of two aspects—the inward aspect and the outward; therefore, to us there is also the inward filling and outward filling of the Holy Spirit. The New Testament uses two different words in its original language to describe the inward filling and the outward filling of the Holy Spirit. Speaking of the inward filling of the Holy Spirit, it uses the word pleroo, and speaking of the outward filling of the Holy Spirit, it uses the word pletho. First, we will look at the inward filling of the Holy Spirit.

A. The Fact of the Inward Filling of the Holy Spirit

1)“And the disciples were made full of joy and of the Holy Spirit” (Acts 13:52).

This verse speaks of the disciples being filled with the Holy Spirit inwardly. This Spirit who fills us is for life and living, since He is mentioned together with joy in the daily life.

B. The Function of the Inward Filling of the Holy Spirit

1)Being for the spiritual living that the spiritual life may mature—The inward filling of the Spirit is for our spiritual living that our spiritual life may mature. We may prove this with Acts 13:52, quoted previously, where joy and the Holy Spirit are mentioned together.

C. The Condition of the Believers after Being Filled Inwardly with the Holy Spirit—“Full of” the Holy Spirit

After we have been filled inwardly with the Holy Spirit, we are full of the Holy Spirit within. In the original language, “full of” is pleres, an adjective. To be filled with the Spirit is a procedure and should take place time after time, whereas to be full of the Spirit is a condition which results from such a procedure and should be constant.

1)“Select seven well-attested men from among you, full of the Spirit and of wisdom” (Acts 6:3).

At Pentecost the communal living of the church made it necessary for some to serve tables, and thus seven men full of the Spirit and of wisdom were chosen. The Holy Spirit and wisdom being mentioned here together proves that the Holy Spirit is for life and living. The service of the tables was cumbersome, which required men with a proper life and a spiritual living. They had to be persons full of the Holy Spirit.

2)“Stephen, a man full of faith and of the Holy Spirit” (Acts 6:5).

It tells us here that Stephen was a man full of faith and of the Holy Spirit. He was not only occasionally filled with the Holy Spirit, but a man always full of the Holy Spirit.

第二十课：被圣灵充满并充溢(二)

贰 圣灵在里面的充满

因着圣灵之于我们，是分里外两面的，所以圣灵对我们就有在里面的充满，和在外面的充溢。新约圣经原文用了两个不同的字，分别说到圣灵在里面的充满，和在外面的充溢。论到圣灵在里面的充满是用浦利路 (pleroo)；论到圣灵在外面的充溢是用浦利奏 (pletho)。我们先来看圣灵在里面的充满。

一 圣灵在里面充满的事实

(一)“门徒就被喜乐和圣灵充满”。(徒十三 52)

这里是说到门徒们在里面被圣灵充满。这充满的圣灵，是为着生命和生活的，因为是和生活中的喜乐并提的。

二 圣灵在里面充满的功用

(一)为着属灵的生活，叫属灵的生命成熟—圣灵在我们里面的充满，是为着我们过属灵的生活，叫我们属灵的生命成熟。这事可用前面所引使徒行传十三章五十二节，将喜乐和圣灵并提的话证明。

三 信徒在里面被圣灵充满后的情形—“满有”圣灵

我们在里面被圣灵充满之后，我们里面就满有圣灵。原文满有是浦利瑞斯 (pleres)，是形容词。充满圣灵是手续，该是一次过一次的；满有圣灵是经过这手续后的情形，该是常时的。

(一)“拣选七个有好见证，满有那灵和智慧的人。”(徒六 3)

当日五旬节的召会，大家共同生活，需要人管理饭食，就拣选七个满有圣灵和智慧的人。这里将圣灵和智慧并提，证明这里的圣灵是为着生命和生活的。管理多人的饭食，诸多麻烦，需要生命好，生活属灵的人。这必须是满有圣灵的人。

(二)“司提反，乃是满有信心和圣灵的人。”(徒六 5)

这里说司提反乃是一个满有信心和圣灵的人。他不仅是一时被圣灵充满，且是常时满有圣灵的人。所以他不仅有丰盛的生命

Therefore, he had not only an abundant life and wisdom to serve many tables, but also an overcoming life and faith to stand for the Lord unto death (Acts 7:59-60).

3)“But [Stephen] being full of the Holy Spirit” (Acts 7:55).

Stephen maintained his condition of being full of the Holy Spirit. Although his persecutors hated him and gnashed their teeth at him, he was still full of the Holy Spirit. Hence, he was able to be faithful unto death, suffering martyrdom for the Lord’s sake.

4)“For he [Barnabas] was a good man and full of the Holy Spirit and of faith” (Acts 11:24).

Barnabas was also full of the Holy Spirit, and that was why he could be a good man, full of faith.

D. The Manifestation of the Believers Being Filled Inwardly with the Holy Spirit

1. The Expression of Life

1)“Out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed in Him were about to receive” (John 7:38-39).

Since the Holy Spirit in us is the Spirit of life, and since our being filled inwardly with the Holy Spirit is for the maturity in life, the manifestation of being filled inwardly with the Holy Spirit must be an abundant, overflowing expression of life, flowing as rivers of living water out of our innermost being.

2. The Fruit of the Spirit

1)“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control” (Gal. 5:22-23).

The fruit of life borne by the Holy Spirit from within us, such as the different virtues listed in these verses, is also a manifestation of our being filled with the Holy Spirit.

E. The Way to Be Filled Inwardly with the Holy Spirit

1. Receiving the Co-death with Christ on the Cross

1)“The flesh lusts against the Spirit...crucified the flesh” (Gal. 5:17-24).

Our flesh lusts against the Spirit. Therefore, in order to be filled with the Holy Spirit, we must first receive the dealing with our flesh through our co-death with Christ on the cross. It is only when we put the flesh and all that is of the flesh to death in Christ’s death on the cross, not allowing the flesh and all that is of the flesh to have any place in us, that the Holy Spirit can gain ground in us, fully possessing us and filling us.

2. Offering Ourselves Fully to the Lord

After we have received the cross’s dealing with the flesh, we still need to consecrate ourselves fully to the Lord for His

和智慧，能管理多人的饭食，也有得胜的生命和信心，能为主站住，直到死地（徒七 59~60）。

（三）“司提反满有圣灵”。（徒七 55）

司提反一直保守他满有圣灵的光景。逼迫的人恼恨他，向他咬牙切齿，他仍满有圣灵，所以他能至死忠心，为主殉道。

（四）“巴拿巴原是个好人，满有圣灵和信心。”（徒十一 24）

巴拿巴也是满有圣灵的，所以他能是一个好人，满有信心。

四 信徒在里面被圣灵充满的表显

1 生命的流露

（一）“流出活水的江河来。...这话是指着信入他之人...受的那灵说的。”（约七 38~39）

圣灵在我们里面，既是作生命的灵，并且我们在里面被圣灵充满，又是叫生命成熟，就我们在里面被圣灵充满的表显，必是生命丰盛洋溢的流露，如活水的江河从我们里面流出来。

2 圣灵的果子

（一）“那灵的果子，就是爱、喜乐和平、恒忍、恩慈、良善、信实、温柔、节制。”（加五 22~23）

圣灵从我们里面所结出的生命果子，如此节所列举的种种美德，也是我们在里面被圣灵充满的表显。

五 在里面被圣灵充满的途径

1 接受十字架上的同死

（一）“肉体纵任贪欲，抵抗那灵，...把肉体...钉了十字架。”（加五 17~24）

我们的肉体纵任贪欲，与圣灵抗争。所以我们要在里面被圣灵充满，首要的必须接受基督十字架上的同死对我们肉体的对付。只有我们这样在基督十字架的死里，把肉体 and 肉体的一切都置于死地，不让肉体 and 肉体的一切在我们里面有地位，圣灵才能在我们里面得着地位，完全占有我们，而充满我们。

2 将自己完全奉献给主

我们接受了十字架对肉体的对付，还得将自己完全奉献给主，归给主用，主的灵就

use, at which time the Spirit of the Lord will possess us and fill us.

3. Believing the Filling of the Holy Spirit in Us

After we have dealt with the flesh and consecrated ourselves, we must then believe that:

1)The Holy Spirit will fill us—the Holy Spirit already lives in us, longs to fill us, and is waiting for us to give Him the ground. Now that we have thoroughly dealt with ourselves, giving all the ground to Him, He will surely come and fill us.

2)The Holy Spirit has filled us—since the Holy Spirit lives in us and longs and waits to fill us, once we empty ourselves and offer ourselves to Him, not only will He fill us, but He has already filled us. This is because once we are emptied and consecrated, He immediately fills us. This is not based upon feeling but based upon faith. Even if there is feeling, faith is still first, followed by the feeling.

4. Walking according to Spirit

1)“Do not walk according to flesh, but according to spirit...mind...the things of the Spirit” (Rom. 8:4-5).

After we have received the dealing of the cross, consecrated ourselves, and believed, we still must walk according to spirit and not according to flesh, and we must mind the things of the Spirit. Thus, the Holy Spirit will possess and fill us within.

2)“Walk by the Spirit” (Gal. 5:16, 25).

If we truly walk according to spirit, we will surely walk by the Spirit, not doing anything by the flesh or by depending on the strength of the flesh. In this way, we not only can be filled with the Holy Spirit instantly, but we also can be full of the Holy Spirit constantly.

必来占有而充满我们。

3 相信圣灵在我们里面的充满

有了对肉体的对付和将自己的奉献，就要相信：

（一）圣灵必要充满我们—圣灵已经住在我们里面，渴望充满我们，等候我们给他地位。现在我们既已把我们里面对付清楚，而将所有的地位都献给他，他就必来充满。

（二）圣灵已经充满我们—圣灵既是住在我们里面，且渴望等候充满我们，就我们一把自己里面空出来而献给他，他就不只必要充满我们，并且已经充满我们。因为我们一空、一献，他马上就充满。这只凭信心，不凭感觉，即使有感觉，也是先有信心，后有感觉。

4 照着灵而行

（一）“不照着肉体，只照着灵而行，...思念那灵的事。”（罗八 4~5）

我们接受十字架的对付，奉献自己，并相信之后，还要不照着肉体，只照着灵而行，且要思念那灵的事。如此，圣灵就在我们里面占有、充满我们。

（二）“凭着灵而行”。（加五 16、25）

我们若真实的照着灵而行，就必凭着灵而行，在凡事上不凭着肉体，也不靠着肉体的能力。这样，我们就不只能一时被圣灵充满，且能常时满有圣灵。

LESSON TWENTY-ONE: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (3)

III. THE OUTWARD FILLING OF THE HOLY SPIRIT

The believers have the need of both the inward life and the outward power. The Holy Spirit of God in His two aspects meets this twofold need of the believers. The consummate work of the inward Holy Spirit of life in the believers is to fill the believers inwardly in the aspect of life that they may live a spiritual and overcoming life. The primary work of the outward Holy Spirit of power on the believers is to fill the believers outwardly in the aspect of work that they may carry out a work of authority for the Lord. Therefore, we need to be filled with the Holy Spirit inwardly and outwardly.

A. The Baptism in the Holy Spirit

The Bible clearly shows us that the outward filling of the Holy Spirit is the baptism in the Holy Spirit.

1. The Prophecy

1) That of John the Baptist—“He [Christ] shall baptize you in the Holy Spirit” (Matt. 3:11). The first person to mention the baptism in the Holy Spirit was John the Baptist. When he came out to baptize people into water, he prophesied to them that the Lord Jesus would baptize people in the Holy Spirit that they might receive the Spirit baptism.

2) That of the Lord Jesus—“But you shall be baptized in the Holy Spirit not many days from now” (Acts 1:5). This is the Lord’s prophecy to the disciples after His resurrection and before His ascension based on the prophecy of John the Baptist.

2. The Fulfillment

1) For the Jewish believers on the day of Pentecost, on the one hand—“But you [the first group of Jewish believers] shall be baptized in the Holy Spirit not many days from now” (Acts 1:5); “And when the day of Pentecost was being fulfilled, they were all together in the same place...a rushing violent wind, and it filled the whole house where they were sitting...and they were all filled with the Holy Spirit” (Acts 2:1-4). The prophecies of John the Baptist and of the Lord Jesus concerning the baptism in the Holy Spirit began to be fulfilled on the day of Pentecost. According to the Bible, this fulfillment was divided into two parts. The first part was fulfilled in one place, while the second part was fulfilled in another place. Although it was divided into two parts and was fulfilled in two places, it was one complete fulfillment. It was separately fulfilled in two parts because the church is

第二十一课：被圣灵充满并充溢(三)

叁 圣灵在外面的充溢

信徒有里面生命和外面能力两面的需要。神两面的圣灵，就应付信徒这两面的需要。里面生命的圣灵，在信徒身上终极的工作，是在信徒里面，在生命方面充满他们，使他们过属灵得胜的生活。外面能力的圣灵，在信徒身上首要的工作，是在信徒外面，在工作方面充溢他们，使他们为主作有权能的工作。所以我们需要在里面被圣灵充满，也需要在外面被圣灵充溢。

一 在圣灵里的受浸

圣经很清楚的给我们看见，在外面被圣灵充溢，就是在圣灵里受浸。

1 预言

(一) 施浸者约翰的——“他（基督）要将你们浸在圣灵...里。”（太三 11）圣经中第一个题到圣灵里受浸的，乃是施浸者约翰。当他出来给人在水里施浸的时候，就藉着他所施的水浸，预先告诉人说，主耶稣要在圣灵里给人施浸，叫人受灵浸。

(二) 主耶稣的——“过不多几日，你们要在圣灵里受浸。”（徒一 5）这是主复活以后，升天之前，根据施浸者约翰的预言，对门徒们所预言的。

2 成全

(一) 一面在五旬节，为着犹太的信徒——“过不多几日，你们（犹太的头一班信徒）要在圣灵里受浸。”——“五旬节那天到了，门徒都聚集在一处。...一阵暴风刮过，充满了他们所坐的整个屋子。...他们就都被圣灵充溢。”（徒一 5，二 1~4）施浸者约翰和主耶稣关于在圣灵里受浸的预言，到五旬节那天就开始成全。这个成全，照圣经看，是分作两段的，先在一个地方成全第一段，后在另一个地方成全第二段。虽然是分作两段，在两个地方成全的，却是一个完整的成全。如此分两段成全，是因为召会乃是犹太和外邦两班人合成的。第一段，是在五旬节那天，在耶路撒冷楼上，完成在作代表的头一班犹太信徒身上，如这里的经文所说的。

composed of two peoples, the Jews and the Gentiles. As depicted in these verses, the first part was fulfilled among the first group of representative Jewish believers in the upper room in Jerusalem on the day of Pentecost.

2) For the Gentile believers in the house of Cornelius, on the other hand—“Now as I [Peter] began to speak, the Holy Spirit fell on them [the Gentile believers] just as also on us [the first group of Jewish believers] at the beginning. And I remembered the word of the Lord, how He said...you shall be baptized in the Holy Spirit” (Acts 11:15-16). The second part of the baptism in the Holy Spirit was fulfilled in the house of Cornelius, being accomplished upon the representative Gentile believers, as described in these verses. According to the principle of representation, just as the Lord baptized all the Jewish believers throughout the ages in the Holy Spirit once and for all on the day of Pentecost, likewise, He baptized all the Gentile believers throughout the ages in the Holy Spirit once and for all in the house of Cornelius. From God’s view, as all the Jewish believers throughout the ages received the baptism in the Spirit on the day of Pentecost, in the same manner, all the Gentile believers throughout the ages received the baptism in the Spirit in Cornelius’ house. These two parts of the baptism in the Spirit combine to form one complete baptism in the Spirit. It is in such a complete baptism in the Spirit that Christ the Head baptized all of us who believed into Him, whether Jews or Gentiles (represented by the Greeks), in one Holy Spirit into one Body (1 Cor. 12:13).

3. The Fact

1) Being baptized in the Holy Spirit upon believing—“For also in one Spirit we were all baptized into one body, whether Jews or Greeks” (1 Cor. 12:13). Since Christ baptized all the believers throughout the ages in the Holy Spirit on the day of Pentecost and in the house of Cornelius, He has already accomplished the baptism of the church in the Spirit through these two instances. The baptism in the Holy Spirit is a fact already accomplished upon the church. Today, when a Jew or a Gentile believes in the Lord, he participates in the church and hence participates in this accomplished fact upon the church. We who have believed into the Lord and belong to the church are not baptized one by one and time after time in the Holy Spirit; rather, we have received the entire baptism in the Spirit, which includes all the believers and is once for all.

4. The Experience

1) To be filled outwardly with the Holy Spirit is to experience the baptism in the Holy Spirit—“But you shall be baptized in the Holy Spirit not many days from

(二) 一面在哥尼流家，为着外邦的信徒—“我（彼得）一开讲，圣灵便降在他们（外邦的信徒）身上，正像当初降在我们（犹太的头一班信徒）身上一样。我就想起主所说的话，...你们要在圣灵里受浸。”

(徒十一 15~16) 在圣灵里受浸，第二段的全成，是在哥尼流家，完成在作代表的外邦信徒身上，如这里的经文所说的。按代表的原则说，主怎样在五旬节那天，一次就把古今所有的犹太信徒，都浸在圣灵里，也照样在哥尼流家，一次就把古今所有的外邦信徒，都浸在圣灵里。从神看，古今所有信主的犹太人，怎样都在五旬节受了灵浸，照样，古今所有信主的外邦人，也都在哥尼流家受了灵浸。这二段的灵浸，合起来就成了一个完整的灵浸。就是在这一个完整的灵浸里，元首基督把我们一切信他的人，不拘是犹太人，是外邦人（希利尼人所代表的），都已经浸在一位圣灵里，浸成了一个身体。（林前十二 13。）

3 事实

(一) 一信就在圣灵里受浸了—“我们不拘是犹太人或希利尼人，... 都已经在一位灵里受浸，成了一个身体。”（林前十二 13）基督在五旬节和哥尼流家，既把古今所有的信徒都浸在圣灵里，就是在那两面的事里，已经在召会身上完成了灵浸。灵浸是一个已经完成在召会身上的事实，今天无论一个犹太人，或是一个外邦人，一信入主，就有分于召会，也就有分于这已经完成在召会身上的事实。我们所有信入主属于召会的人，不是一个一个，一次一次的受灵浸，乃是整个的，全体的，一次永远的受了灵浸。

4 经历

(一) 在外面被圣灵充溢，就是经历在圣灵里的受浸—“过不多几日，你们要在圣灵里受浸。”—“五旬节那天到了，... 他

now” (Acts 1:5); “And when the day of Pentecost was being fulfilled...they were all filled with the Holy Spirit” (Acts 2:1-4); “The Holy Spirit fell on them...And I remembered the word of the Lord, how He said... you shall be baptized in the Holy Spirit” (Acts 11:15-16).

These verses show us that both on the day of Pentecost and in the house of Cornelius, to be baptized in the Spirit was to experience the outward filling of the Holy Spirit. Thus, when we are filled outwardly with the Holy Spirit, with the Holy Spirit of power coming upon us, we experience the baptism in the Spirit.

2)The fact of the baptism in the Holy Spirit was accomplished once and for all upon the church on the day of Pentecost and in the house of Cornelius; however, the experience of the baptism in the Holy Spirit is instant and numerous upon the believers—The fact of the baptism in the Spirit has been accomplished once for all upon the church. The experience of the baptism in the Spirit takes place on the individual believers and is instant and numerous. A believer can receive the fact of the baptism in the Spirit only once, but he may experience the baptism in the Spirit many times.

B. The Function of the Outward Filling of the Holy Spirit

1. For Spiritual Work That It May Be Powerful

1)“But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...unto the remotest part of the earth” (Acts 1:8); “And when the day of Pentecost was being fulfilled... they were all filled with the Holy Spirit” (Acts 2:1-4).

The inward filling of the Holy Spirit is for spiritual living that the spiritual life may mature, whereas the outward filling with the Holy Spirit is for spiritual work that the spiritual work may be powerful. To be merely filled inwardly with the Holy Spirit is adequate for life, but not for work. Before Pentecost, although Peter and the early apostles were filled with the Holy Spirit inwardly, they were not able to work for the Lord because they had not yet been filled with the Holy Spirit outwardly in order to receive power to work for the Lord. It was when they were filled with the Holy Spirit outwardly at Pentecost and received the Holy Spirit coming upon them as the Spirit of power that they were empowered to do an exceedingly effective work for the Lord.

2. For Confirming That the Lord Jesus Has Ascended and Has Been Appointed Both Lord and Christ

1)“Therefore having been exalted to the right hand of God, and having received...the Holy Spirit from the

他们就都被圣灵充溢。” — “圣灵...降在他们身上, ...我就想起主所说的话, ...你们要在圣灵里受浸。” (徒一 5, 二 1~4, 十一 15~16) 这些经文给我们看见, 无论在五旬节, 还是在哥尼流家, 人受灵浸, 都是经历在外面被圣灵充溢。所以我们在外面被圣灵充溢, 得着能力的圣灵降在我们身上, 就是经历灵浸。

(二) 在圣灵里受浸的事实, 是在五旬节和哥尼流家, 两面一次永远在召会身上完成了。但在圣灵里受浸的经历, 是随时随地, 多次在圣徒身上而有一灵浸的事实是完成在召会身上, 是一次永远完成的。灵浸的经历是在信徒个人身上, 是随时随地多次有的。一个信徒只接受一次灵浸的事实, 但可能有多次灵浸的经历。

二 在外面被圣灵充溢的功用

1 为着属灵的工作, 使其有能力

(一)“圣灵降临在你们身上, 你们就必得着能力, ...直到地极, 作我的见证人。” — “五旬节那天到了, ...他们就都被圣灵充溢。” (徒一 8, 二 1~4)

在里面被圣灵充满, 是为着属灵的生活, 叫属灵的生命成熟; 在外面被圣灵充溢, 是为着属灵的工作, 叫属灵的工作有能力。光在里面被圣灵充满, 为着生命是可以的, 但为着工作是不够的。彼得和当初的使徒们, 在五旬节以前, 虽然里面已经被圣灵充满, 但还不能为主工作, 因为还没有在外面被圣灵充溢, 得到为主作工的能力。乃是等到五旬节, 他们在外面被圣灵充溢, 得着圣灵降在他们身上作能力的灵, 他们才有能力为主作大有果效的工作。

2 为着证实主耶稣已经升天, 被立为主为基督

(一)“他既被高举在神的右边, 又从父领受了...圣灵, 就把你们所看见所听见的,

Father, He poured out this which you both see and hear...Therefore...know assuredly that God has made Him both Lord and Christ—this Jesus whom you crucified” (Acts 2:33-36).

The outward filling of the Holy Spirit also confirms to us the Lord’s ascension and exaltation and His being appointed both Lord and Christ. The outward filling of the Holy Spirit is able to empower us because it brings the heavenly scene to us. The Holy Spirit, who fills us outwardly, is poured down by the ascended Lord and therefore brings us the heavens and the scene of the Lord in the heavens, giving us the sense that the heavens are very near and that the heavenly scene has fallen right before us. Since the scene of the Lord Jesus’ being exalted and glorified on the heavenly throne seems to appear before us, we are able to witness for the Lord in the heavens by the heavenly power, not caring for the earthly situation and difficulties.

C. The Manifestation of the Outward Filling of the Holy Spirit

1)Speaking in tongues (Acts 2:4; 10:44-46; 19:6). Three groups of people—the disciples at Pentecost, the people in the house of Cornelius, and the disciples in Ephesus—spoke in tongues when they were filled with the Holy Spirit outwardly. Thus, tongue-speaking is a manifestation of the outward filling with the Holy Spirit.

2)Prophesying (Acts 19:6). While being filled with the Holy Spirit outwardly, the believers in Ephesus not only spoke in tongues, but they also prophesied. Therefore, prophesying is also a manifestation of being filled with the Holy Spirit outwardly.

Of the many cases of the outward filling with the Holy Spirit recorded in the Acts of the Apostles, only three cases involving the three groups of people mentioned above had the speaking in tongues. In the other cases, the Bible does not mention tongue-speaking at all. This proves that speaking in tongues is not a necessary manifestation of the outward filling with the Holy Spirit.

3)Having boldness and power—“And they were all filled with the Holy Spirit, and spoke the word of God with boldness” (Acts 4:31); “Then Peter, filled with the Holy Spirit, said to them...” (Acts 4:8). To speak for God with boldness and power is also a strong manifestation of the outward filling with the Holy Spirit. The outward filling with the Holy Spirit is mainly for men to speak for God with boldness and power.

4)Having authority—“Paul, filled with the Holy Spirit, looked intently at him and said, O son of the Devil, full of all deceit and all villainy, enemy of all righteousness...perverting the straight ways of the

浇灌下来... 所以... 当确实的知道... 钉在十字架上的... 耶稣, 神已经立他为主为基督了。” (徒二 33~36)

圣灵在我们外面的充溢, 也向我们证实主的升天被高举, 被立为主为基督。圣灵充溢所以能使我们有能力, 就是因为将天上的光景带给了我们。那充溢我们的圣灵, 乃是升天的主所浇下来的, 所以他就把天和主在天上的光景带下来, 使我们觉得天好像非常近, 天上的光景好像坠在我们跟前, 主耶稣在高天宝座上被高举得荣耀的情景, 如同显在我们跟前。所以我们就能不理地上的情形, 不管地上的难处, 而靠着天上来的能力, 为在天上的主作见证。

三 在外面被圣灵充溢的表显

(一) 说方言 (徒二 4, 十 44~46, 十九 6)—在五旬节的门徒, 和在哥尼流家的人, 以及在以弗所的门徒, 他们三班人被圣灵充溢的时候, 都说了方言。所以说方言, 乃是被圣灵充溢的一种表显。

(二) 说预言 (徒十九 6)—在以弗所的信徒, 被圣灵充溢, 不只说方言, 也说预言。所以说预言也是被圣灵充溢的一种表显。

使徒行传所记好多个圣灵充溢的例子, 其中只有三个, 就是前面所说的三班人, 有说方言, 其余的圣经都没记载有说方言, 证明说方言不是圣灵充溢必有的表显。

(三) 有胆量和能力—“他们就都被圣灵充溢, 放胆讲说神的话。”—“彼得被圣灵充溢, 对他们说, ...” (徒四 31, 8) 有胆量、有能力为神说话, 也是被圣灵充溢的一大表显。圣灵充溢, 主要的就是要人有力量, 且有胆量, 为神说话。

(四) 有权柄—“保罗, 被圣灵充溢, ... 说, 你这满了各样诡诈和奸恶, 魔鬼的儿子, 众义的仇敌, 你歪曲主的正路, ... 看哪, 现在主的手临到你, 你要瞎眼, 暂

Lord...And now, behold, the hand of the Lord is upon you, and you will be blind, not seeing the sun for a time. And instantly a mist and a darkness fell upon him” (Acts 13:9-11). This word shows us that when the Apostle Paul was outwardly filled with the Holy Spirit, he had the authority to deal with the evil person utilized by the Devil. This kind of authority is also a manifestation of the outward filling of the Holy Spirit.

D. The Way to Be Filled with the Holy Spirit Outwardly
1)Repenting and dealing with sins—“Repent...for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit” (Acts 2:38). Repentance for the

forgiveness of sins will cause us to receive the Holy Spirit. Hence, to be filled with the Holy Spirit outwardly, there is the need for thorough repentance and dealing with all sins.

2)Believing—Believing that at the moment a person believes into the Lord, he is baptized in the Holy Spirit. After we have fully dealt with our sins, we have to believe that since the baptism in the Spirit is a fact accomplished by the Lord on the church and that since we are a part of the church, the outward filling with the Holy Spirit from the baptism in the Spirit is now our portion.

3)Obeying—“The Holy Spirit also, whom God has given to those who obey Him” (Acts 5:32). The Holy Spirit is given by God to those who are obedient. Therefore, to receive the outward filling of the Holy Spirit, we must obey God.

4)Praying with one accord—“These [who were to be filled outwardly with the Holy Spirit at Pentecost] all were persevering with one accord in prayer” (Acts 1:14). In order to receive the outward filling of the Holy Spirit, there is the need for much individual prayer as well as prayer in one accord with those who pursue the Lord together. This is what the first group of people who received the outward filling with the Holy Spirit did at Pentecost.

时不见日光。立刻就有雾气和黑暗落在他身上。”（徒十三 9~11）这话给我们看见，使徒保罗被圣灵充溢了，就有权柄对付为魔鬼所利用的恶人。这种权柄也是圣灵充溢的表显。

四 在外面被圣灵充溢的途径

（一）悔改对付罪—“你们要悔改，...叫你们的罪得赦，就必领受所赐的圣灵。”

（徒二 38）悔改，叫罪得赦，就必得着圣灵。所以要被圣灵充溢，就必须彻底悔改，将所有的罪都对付干净。

（二）相信—信，在一信入主的时候，就已经在圣灵里受浸了。我们将罪对付干净之后，就要相信，灵浸既是主完成在召会身上的一个事实，我又是属召会的一分，就灵浸的圣灵充溢，已经是我的分。

（三）顺从—“神赐给顺从之人的圣灵。”（徒五 32）圣灵是神赐给顺从之人的，所以要得着圣灵的充溢，就必须顺从神。

（四）同心合意的祷告—“这些人（要在五旬节被圣灵充溢的）...都同心合意，坚定持续的祷告。”（徒一 14）要得着圣灵的充溢，需要自己多有祷告，也需要和追求的人，同心合意的共同祷告。五旬节头一班得着圣灵充溢的人，就是这样作。

LESSON TWENTY-TWO: PREACHING THE GOSPEL

Every saved person, having believed into the Lord, must preach the gospel and delights to preach the gospel. The life of God in us, which we have received, is such a life. The more we preach the gospel, the more this life is released, and we will grow accordingly.

I. WHAT THE GOSPEL IS

1) Being the glad tidings, the good news—“Him that bringeth good tidings...that publisheth salvation” (Isa. 52:7); “Those who announce glad tidings of good things!” (Rom. 10:15). The gospel is the glad tidings and the good news of great joy, which God asked His servants to announce to men.

II. THE CONTENT OF THE GOSPEL

1) Jesus Christ—“Bringing the good news of Jesus as the Christ” (Acts 5:42). The chief content of the gospel is Jesus Christ, the Son of God (John 20:31). He is the One who is both God and man (Rom. 1:1-4), who has become the sinners’ Savior (Matt. 1:21).

2) “The gospel which I preached to you...that Christ died for our sins according to the Scriptures; and that He was buried, and that He has been raised on the third day according to the Scriptures” (1 Cor. 15:1-4). Christ’s death, by which He bore our sins, His burial, and His resurrection are also the main contents of the gospel. What Christ is, His person as the God-man, and what Christ has done, His work of redemption, constitute the contents of the gospel.

III. OTHER DESIGNATIONS OF GOSPEL PREACHING

1) Witnessing—“Be My witnesses...unto the remotest part of the earth” (Acts 1:8).

2) Leading people to the Lord—“Andrew...found first his own brother Simon...He led him to Jesus” (John 1:40-42).

3) Sowing—“Gathers fruit unto eternal life, that he who sows and he who reaps may rejoice together” (John 4:36).

4) Reaping the harvest—“Beseech the Lord of the harvest that He may thrust out workers into His harvest” (Matt. 9:38).

5) Paying a debt—“I am debtor...to [men]...I am ready to preach the gospel to you” (Rom. 1:14-15).

6) Fruit-bearing—“I [the Lord] chose you, and I appointed you that you should go forth and bear fruit” (John 15:16).

In the foregoing six portions of the Scripture, witnessing for

第二十二课：传福音

传福音是每一个信入主得救的人都该作的，也是都乐意作的。我们里面所得神的生命，也就是这样的一个生命。我们越传福音，就越叫这生命得释放，我们也就在其中随着长大。

壹 福音是什么

(一) 是佳音、喜信—“那报佳音...传救恩的”。—“传福音报喜信的人”。(赛五二7, 罗十15) 福音就是神叫他的仆人们所报给人佳美的音信、大喜的信息。

贰 福音的内容

(一) 耶稣基督—“传耶稣是基督为福音”。(徒五42) 福音首要的内容，乃是耶稣基督这一位神的儿子(约二十31)。他是神而人者的一位(罗一1~4)，作了罪人的救主(太一21)。

(二) “所传与你们的福音，...就是基督照圣经所说，为我们的罪死了，而且埋葬了，又照圣经所说，第三天复活了。”(林前十五1~4) 基督为我们担罪的死，和他的埋葬与复活，也是福音主要的内容。基督之所是，就是他神而人者的身位，和基督之所作，就是他救赎的工作，构成福音的内容。

叁 传福音的另外说法

(一) 作见证—“要...直到地极，作我的见证。”(徒一8)

(二) 领人归主—“安得烈...先找着自己的哥哥西门，...领他到耶稣那里。”(约一40~42)

(三) 撒种—“收积五谷归入永远的生命，叫撒种的和收割的一同欢乐。”(约四36)

(四) 收割庄稼—“求庄稼的主，催赶工人收割他的庄稼。”(太九38)

(五) 还债—“无论对...人，我都是欠债的。...我...要将福音也传给你们。”(罗一14~15)

(六) 结果子—“我(主)拣选了你们，并且派你们前去结果子。”(约十五16)

以上六处经文所说的为主作见证、领人归

the Lord, leading people to the Lord, sowing, reaping the harvest, paying a debt, and fruit-bearing are the other designations of gospel preaching.

IV. THE LORD'S CHARGE

1) "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

2) "Go into all the world and preach the gospel to all the creation" (Mark 16:15).

After the Lord Jesus accomplished the redemption God had planned for His chosen people through His death and resurrection, and when He was about to leave the earth and ascend into heaven, He charged His disciples to go into all the world and preach the gospel to all the creation, discipling all the nations and baptizing them into the Triune God. This is a solemn charge. It was given not only to the disciples who were with the Lord but also to all those who have believed into Him and have been saved throughout the generations. We must, therefore, receive seriously this charge to go and spread the Lord's gospel.

V. THE SPIRIT OF GOSPEL PREACHING—REVEALING THE ATTITUDE IN PREACHING THE GOSPEL

1) Burning in spirit—"Being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus" (Acts 18:25).

2) Being provoked in spirit—"His spirit was provoked in him as he beheld that the city was full of idols" (Acts 17:16).

3) Not being ashamed—"For I am not ashamed of the gospel; for it is the power of God unto salvation to every one..." (Rom. 1:16).

4) Willing to sacrifice our status—"For though I am free from all, I have enslaved myself to all, that I might gain the more... To the weak I became weak, that I might gain the weak. To all men I have become all things, that I might by all means save some. And I do all things for the sake of the gospel, that I may become a fellow partaker of it" (1 Cor. 9:19-23).

5) Gladly spending and being spent—"But I will most gladly spend and be utterly spent on behalf of your souls" (2 Cor. 12:15).

6) Not being afraid of suffering evil—"Suffer evil with the gospel according to the power of God" (2 Tim. 1:8).

7) Leaving all—"One who has left house or brothers or sisters or mother or father or children or fields for My [the Lord's] sake and for the gospel's sake" (Mark 10:29).

Burning in spirit, being provoked in spirit, not being

主、撒种、收割庄稼、还债和结果子，都是传福音的另外说法。

肆 主的吩咐

(一) "你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。" (太二八 19)

(二) "你们往普天下去，向一切受造之物传扬福音。" (可十六 15)

主耶稣借着他的死而复活，将神为他拣选的人所计划的救赎完成了以后，在离世升天的时候，就吩咐他的门徒，往普天下去，向一切受造之物传扬他的福音，使万民作他的门徒，将他们浸入三一神里面。这个吩咐乃是严肃的，不只是给当时在主跟前的门徒，也是给历代所有信入主，蒙了他救恩的人。所以我们要郑重的接受这吩咐，去广传主的福音。

伍 传福音的灵一说出对传福音的态度

(一) 灵里火热—"灵里火热，将耶稣的事详确的讲论。" (徒十八 25)

(二) 灵里激愤—"看见满城都是偶像，他里面的灵就受到激愤。" (徒十七 16)

(三) 不以为耻—"我不以福音为耻；这福音本是神的大能，要救一切..." (罗一 16)

(四) 甘愿牺牲自己的身分—"我虽从众人得了自由，却自愿奴役于众人，为要多得人。... 向软弱的人，我就作软弱的人，为要得软弱的人。向各种的人，我就作了各种的人；无论如何，总要救些人。凡我所行的，都是为福音的缘故，为要与人同享这福音。" (林前九 19~23)

(五) 喜欢花费，且愿花上自己—"我极其喜欢为你们花费，并完全花上自己。" (林后十二 15)

(六) 不怕苦难—"总要按神的能力，与福音同受苦难。" (提后一 8)

(七) 撇下一切—"人为我（主）和福音，撇下房屋或是弟兄、姊妹、母亲、父亲、儿女、田地。" (可十 29)

以上所说的灵里火热，灵里激愤，不以福

ashamed of the gospel, willing to sacrifice one's status, gladly spending and being spent, not being afraid of suffering evil, and leaving all, as mentioned above, are the attitudes we should have in preaching the gospel. May the Lord give us grace that we may imitate the beautiful and excellent patterns of the early saints.

VI. THE PERSONS WHO PREACH THE GOSPEL

1) Being worthy of the Lord's gospel—"Conduct yourselves worthily of the gospel of Christ" (Phil. 1:27).

2) Abiding in the Lord—"He who abides in Me [the Lord] and I in him, he bears much fruit" (John 15:5).

The conduct of one who preaches the gospel must be worthy of the Lord's gospel. He also must be one who abides in the Lord and allows the Lord to abide in him, living together with the Lord without any barriers between him and the Lord.

VII. THE AUTHORITY FOR PREACHING THE GOSPEL

1) The authority of the resurrected Christ—"All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations" (Matt. 28:18-19). The authority for gospel preaching is all the authority of Christ in heaven and on earth, which transcends all, rules over all, and controls all.

VIII. THE POWER FOR PREACHING THE GOSPEL

1) The power of the consummate Holy Spirit—"But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...unto the remotest part of the earth" (Acts 1:8). The power for gospel preaching is the very Spirit of power, who is the consummate expression of the Triune God, including the Triune God and all the processes which He has passed through.

IX. HOW TO PREACH THE GOSPEL

1) Praying—"And as they were beseeching...and spoke the word of God with boldness" (Acts 4:31). For the gospel preaching to be effective, one must be a praying person.

2) Being filled outwardly with the Holy Spirit—"They were all filled with the Holy Spirit, and spoke the word of God with boldness" (Acts 4:31). To fulfill our prayer for the preaching of the gospel, there needs to be the outward filling with the Holy Spirit.

3) Following the Spirit—"And the Spirit said to Philip, Approach and join this chariot. And when he ran up..." (Acts 8:29-30). To be able to preach the gospel, express the Lord's life, and bear the fruit of life, one must follow the leading of the Holy Spirit.

4) Being ready in season and out of season—"Preach

音为耻，甘愿牺牲自己的身分，喜欢花费，且愿花上自己，不怕苦难并撇下一切，都是我们对传福音该有的态度。愿主给我们恩典，使我们能效法先圣美好绝佳的榜样。

陆 传福音的人

(一) 配得过主的福音—"行事为人配得过基督的福音"。(腓一 27)

(二) 住在主里面—"住在我(主)里面的，我也住在他里面，这人就多结果子。"(约十五 5)

一个传福音的人，行事为人必须与主的福音相称，也必须是一个住在主里面，而让主住在他里面，和主一同生活，没有间隔的人。

柒 传福音的权柄

(一) 复活基督的权柄—"天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。"(太二八 18~19) 传福音的权柄，就是基督所得天上地上所有的权柄—超过一切，管辖一切，支配一切的权柄。

捌 传福音的能力

(一) 终极圣灵的能力—"圣灵降临在你们身上，你们就必得着能力，...直到地极，作我的见证人。"(徒一 8) 传福音的能力，就是作三一神终极表现，包括三一神和他所经过一切过程的大能圣灵。

玖 如何传福音

(一) 祷告—"祈求完了，...放胆讲说神的话。"(徒四 31) 要传福音有功效，就必须是一个祷告的人。

(二) 被圣灵充溢—"他们就都被圣灵充溢，放胆讲说神的话。"(徒四 31) 传福音必须有圣灵的充溢，成全我们的祷告。

(三) 随从圣灵—"那灵对腓利说，你上前去，贴近那车走。腓利就跑上前去。"(徒八 29~30) 要传福音，能流露主的生命，结出生命的果子，就必须随从圣灵的带领。

(四) 不管得时不得时—"务要传道；无

the word; be ready in season and out of season” (2 Tim. 4:2). In order to preach the gospel with results, one cannot be limited by time.

5) Loving people, spending and being spent for them—“But I will most gladly spend and be utterly spent on behalf of your souls, even if loving you more abundantly, I am loved less” (2 Cor. 12:15). Loving others, spending and being spent for them, is also a wonderful and excellent way to preach the gospel.

6) Speaking the word of God—“...spoke the word of God with boldness” (Acts 4:31). Speaking God’s word and not our own is a great secret to successful gospel preaching. To this end, the booklet “The Mystery of Human Life” published by Living Stream Ministry is highly recommended.

7) Visiting from house to house to find the sons of peace—“The harvest indeed is vast, but the workers are few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest. Go on your way... And into whatever house you enter, first say, Peace to this house. And if a son of peace is there, your peace shall rest upon it” (Luke 10:2-6). In order that the gospel may be preached in a widespread manner with plentiful results, the most excellent way is to visit from house to house by knocking on doors to find the sons of peace and to bring them to believe, to be baptized, and to be saved.

X. THE REWARD FOR PREACHING THE GOSPEL

1) Being rewarded—“...preach the gospel. For if I do this voluntarily, I have a reward” (1 Cor. 9:16-17). The reward here surely includes the crown of righteousness mentioned by the Apostle Paul (who also wrote these words) in 2 Timothy 4:7-8. It is difficult to ascertain what else this reward will include. In any case, it will surely be glorious.

XI. THE LOSS OF NOT PREACHING THE GOSPEL

1) Being woeful—“Woe to me if I do not preach the gospel” (1 Cor. 9:16). This is a word spoken by the Apostle Paul, who was faithful through his whole life to preach the gospel for the Lord. He said that woe would be to him if he did not preach the gospel. We do not know what woe may come, but surely it will not be a comfortable or honorable thing. This should serve as a warning to us!

2) Being taken away—“Every branch in Me [the Lord] that does not bear fruit, He [the Father] takes it away” (John 15:2). These are the Lord Jesus’ personal words of warning to us, saying that the Father will take away every one of His branches which does not bear fruit; thus, this one will lose all the supply and blessing of being His branch and of abiding in Him. What a warning this is!

论得时不得时。”(提后四 2) 要传福音有结果, 就不能受时间的限制。

(五) 爱人, 为人花费, 且花上自己—“我极其喜欢为你们花费, 并完全花上自己。难道我越发爱你们, 就越发少得你们的爱么?” (林后十二 15) 爱人, 为人花费, 且花上自己, 也是传福音的妙法、上乘之路。

(六) 讲神的话—“放胆讲说神的话”。(徒四 31) 不说自己的话, 而讲神的话, 是传福音成功的一大秘诀。在这点上, 最值得介绍的福音小册, 是台湾福音书房出版的“人生的奥秘”。

(七) 挨家访问, 寻找平安之子—“庄稼固多, 工人却少; 所以要祈求庄稼的主, 催赶工人收割他的庄稼。你们去吧; ... 无论进那一家, 先要说, 愿这一家平安。那里若有平安之子, 你们的平安就必临到那家。”(路十 2~6) 能将福音传得普遍, 且收效最为丰硕, 绝佳的路乃是去挨家挨户叩门访问, 寻找平安之子, 带他们相信、受浸、得救。

拾 传福音的赏赐

(一) 必得赏赐—“传福音, ... 我若甘心作这事, 就有赏赐。”(林前九 16~17) 这里所说的赏赐, 必定包括说这话的使徒保罗, 在他所写的提摩太后书四章七至八节所说的公义冠冕。此外还包括些什么, 就很难言定。但总必是荣耀的。

拾壹 不传福音的亏损

(一) 有祸了—“若不传福音, 我便有祸了。”(林前九 16) 这是那忠心一生为主传福音的使徒保罗说的话。他说, 不传福音就有祸了。到底有些什么祸, 我们难以查知。不过总不是叫人感觉舒服、光荣的好事情。这该是我们的警惕!

(二) 被剪除—“凡在我(主)里面不结果子的枝子, 他(父)就剪去。”(约十五 2) 这是主耶稣亲自警告我们的话, 就是凡属他不结果子的枝子, 父就从他身上剪去, 叫他失去作他枝子, 住在他里面的一切供应和祝福。这又是何等的警戒!

LESSON TWENTY-THREE: SERVING THE LORD

Serving the Lord and preaching the gospel are related. After a person is saved, he must preach the gospel and he must serve the Lord. The more a Christian receives grace and is led by the Lord, the more he is delighted to serve the Lord.

I. THE MOTIVE OF SERVING THE LORD

1)“I love my master...I will not go out free” (Exo. 21:5). A saved person wishes to serve the Lord, not out of others' encouragement or compelling, but out of an inward motive. This motive is his love for the Lord. His love for the Lord constrains him and impels him to serve the Lord. The verse here describes a slave in the Old Testament who, due to his love for his master, would not go out free at the end of his days of slavery; he would rather be a slave to serve his beloved master. This typifies the New Testament believer who should love the Lord and serve Him in the same manner.

2)“I beg you therefore...through the compassions of God to present your bodies a living sacrifice...which is your most reasonable service” (Rom. 12:1). Here the Apostle Paul begs us to present our bodies as a living sacrifice to serve God. His begging us is through the compassions of God, proving that God's compassions, which are out of God's love, should be our motive in serving God, stirring us up to love God and to serve Him.

II. THE SIGNIFICANCE OF SERVING THE LORD

1)Being a slave of the Lord—“He who was called when free is Christ's slave” (1 Cor. 7:22). To serve the Lord is to be a slave of the Lord Christ. In this verse, a slave refers to one who is sold and who has lost his freedom. Such a status reveals the significance of serving the Lord. Our serving the Lord is not to do any great work, but to be a slave of Christ to serve the Lord. Thus, in Romans 12:11, the verb used to describe one who serves the Lord is simply the verb form of the word slave and should be translated “serving as a slave.”

2)Being priests of God—“And as they were ministering to the Lord and fasting...” (Acts 13:2). In the original language, ministering here refers to service as a priest; it is the same word as in Hebrews 10:11 for the “ministering” (serving) of a priest. To serve God as a priest is to handle before God all things related to the worship of God. This requires us to constantly draw near to God and stand before Him.

3)Being the members of Christ's Body—“But now God has placed the members, each one of them, in the

第二十三课：事奉主

事奉主和传福音是相联的。一个人一得救，就得传福音，也就得事奉主。一个基督徒越蒙恩，越受主的带领，就必越乐意事奉主。

壹 事奉主的动机

(一)“我爱我的主人，...不愿意自由。”
(出二一5)

一个蒙恩的人要事奉主，不是由于人的鼓励或强迫，乃是出于里面的一个动机。这个动机就是他对主的爱。他对主的爱，在他里面催迫他事奉主，推动他事奉主。这里经文所说的，是一个旧约卖身的奴仆，到了他卖身期满的时候，因着他爱他的主人，就不愿自由出去，而甘愿作奴仆，服事他所爱的主人。这是预表新约的信徒，也当这样爱主而事奉主。

(二)“我借着神的怜恤劝你们，将身体献上，当作...活祭，这是你们合理的事奉。”
(罗十二1)

这里使徒保罗劝我们将身体献上，当作活祭事奉神。他是借着神的怜恤而劝的，证明神的怜恤，就是出于神之爱的，该是我们事奉神的动机，激动我们爱神而事奉神。

贰 事奉主的意义

(一)作主的奴仆—“自由的人蒙召，就是基督的奴仆。”(林前七22)事奉主，就是作主基督的奴仆。奴仆在这样的经文里，指卖身失去自由的奴隶。这种身分说出我们事奉主的意义。我们服事主不是作什么伟大的工作，乃是作基督的奴仆服事主。所以罗马十二章十一节，说到我们服事主所用的动词，就是奴仆这词的动词，该译作作奴仆服事。

(二)作神的祭司—“他们事奉主，禁食...”(徒十三2)这里的事奉原文指作祭司事奉，和希伯来十章十一节，说到祭司所用的“供职”(事奉)同字。作祭司事奉神，乃是在神面前作一切关乎敬拜神的事。这需要常常亲近神，侍立在神面前。

(三)作基督身上的肢体—“神照着自己的意思，把肢体俱各安置在(基督的)身

body [of Christ], even as He willed" (1 Cor. 12:18). We believers are all members placed by God in the Body of Christ, and each member has its function. When we fulfill our office to minister in the Body of Christ according to our function, we are also serving the Lord.

4) Preaching the gospel—"God...whom I serve...in the gospel of His Son" (Rom. 1:9). To preach the gospel is also to serve God. This means that we bring sinners to God just as the priests brought sacrifices to offer to God. Thus, Romans 15:16 says that to preach the gospel in this way is to minister "as a priest the gospel of God." This kind of service is valuable, and it fulfills God's eternal economy.

5) Caring for the saints—"Console the fainthearted, uphold the weak" (1 Thes. 5:14); "Communicating to the needs of the saints, pursuing hospitality" (Rom. 12:13). These words show us that we ought to care for those saints who are immature, weak, sick, needy, or in hardship. This is also a service to the Lord.

6) Serving the church:

1. As an elder—"The elders among you...shepherd the flock of God among you, overseeing...according to God" (1 Pet. 5:1-2). To shepherd and oversee the flock of God, which are the saints in the church, is to serve the church and is quite valuable. This is also a service to the Lord.

2. As a deacon—The word deacon is the noun form of the verb minister. Therefore, a deacon is a serving one who takes care of affairs in the church and ministers to the saints. Such service is of a general nature and is also a service to the Lord.

3. Doing general things—Besides the duties of an elder and those of a deacon, there are many other miscellaneous tasks in the church, such as transporting guests, cleaning and arranging the meeting places, ushering, purchasing, doing clerical work, doing accounting, and serving in the business office, all of which require people's service. These are another category of service to the Lord.

III. HOW TO SERVE THE LORD

1) Serving with our whole being—"Present your bodies"; "be transformed by the renewing of the mind"; "burning in spirit, serving the Lord as a slave" (Rom. 12:1, 2, 11). Our entire being is of three parts: spirit, soul, and body. To serve the Lord with our whole being means that the spirit, soul, and body all participate in the service to the Lord. First, we must present our bodies to the Lord; second, the mind, the main part of our soul, must be renewed and transformed; third, our spirit must be burning. Thus, all three parts of our being participate in serving the Lord.

体上。”(林前十二 18) 我们信徒都是神所安排在基督身体上的肢体, 每一个都有它的功用。我们照着这功用, 在基督的身体里尽职服事, 也是我们对主的事奉。

(四) 传福音—"我在他儿子的福音上, ... 所事奉的神。"(罗一 9) 传福音也是事奉神。这是说, 我们将罪人带来归神, 如同祭司将祭物带来献给神一样。所以罗马十五章十六节才说, 我们这样传福音, 乃是"作神福音的祭司"。这种事奉是有价值的, 是成全神永远经纶的。

(五) 照顾圣徒—"抚慰灰心的人, 扶持软弱的人。"—"在圣徒缺乏上要有交通, 待客要追寻机会。"(帖前五 14, 罗十二 13) 这些话给我们看见, 我们应当照顾灰心(原文小魂)、软弱、生病、有需要、有难处的圣徒。这也是我们对主事奉的一种。

(六) 服事召会:

(1) 作长老—"作长老的人, 务要牧养你们中间神的群羊, 按着神监督他们。"(彼前五 1~2) 作长老牧养监督神的群羊, 就是召会中的众圣徒, 乃是对召会的服事, 相当有价值。这也是对主的一种事奉。

(2) 作执事—执事这个名词, 乃是动词服事的名词。所以执事就是服事的人, 在召会中照料事务, 服事圣徒。这是一般性的服事, 也是对主事奉的一种。

(3) 作一般的事—在召会中, 除了长老和执事的职务以外, 还有许多杂务, 如接送客旅、整理会场、招待、采购、文书、会计以及值班等等, 都需要人服事。这也是对主事奉的一类。

叁 如何事奉主

(一) 全人事奉—"将身体献上", "心思... 更新而变化", "灵里火热, 常常服事主。"

(罗十二 1、2、11) 我们全人是三部分, 就是灵、魂、体。全人事奉主, 就是灵魂体都有分于对主的事奉。第一, 要将我们的身体献给主; 第二, 我们魂里重要部分的心思, 要更新变化; 第三, 我们的灵要火热。三者都一同有分于事奉主。

2)Following the Lord—“If anyone serves Me [the Lord Jesus], let him follow Me; and where I am, there also shall My servant be” (John 12:26). In order to serve the Lord, we must follow the Lord. Those who serve the Lord must take the way which He took. We need to follow the Lord wherever He moves. Where He is, there we also must be. He chose the cross and was willing to take the way of the cross, dying to Himself and to everything. We who follow the Lord must do the same. Thus we will be able to serve Him.

3)According to the counsel of God—“For David indeed, when he had served his own generation by the counsel of God...” (Acts 13:36). Our service to the Lord, like David’s, must be according to the counsel of God and in God’s counsel.

4)Needing to have an ear to hear—“And his master shall bore his ear through...and he shall serve him for ever” (Exo. 21:6). This says that, in the Old Testament, a master would bore the ear of one who desired to serve, signifying a dealing with his ears that he might be obedient and submissive. To serve the Lord today, we also need the Lord’s dealing that we may have the ears to hear and be persons who are obedient and submissive to the Lord.

5)Coming near to and standing before the Lord—“They [the priests] shall come near to me to minister unto me, and they shall stand before me...” (Ezek. 44:15). This verse says that the priests of the Old Testament served God by coming near to God and standing before Him. In order to serve the Lord today, we should do the same. With an ear that can hear the Lord’s word, we still must draw near to Him and stand before Him that we may know what the Lord wants us to do so that we can serve Him according to His desire.

6)Being faithful and prudent—“Who then is the faithful and prudent slave, whom the master has set over his household” (Matt. 24:45). As the Lord’s slaves who serve Him, we also need to be faithful and prudent. To be faithful is to not be slothful or loose, while to be prudent is to seize the opportunity to accurately complete all the things with which the Lord has commissioned us according to His will. This is a prerequisite for us who desire to serve the Lord, to be well-pleasing to Him, and to be rewarded at His coming back.

7)Having the loins girded, and the lamps burning, and waiting for the Lord’s coming—“Let your loins be girded and your lamps burning...looking for their own lord...when he comes...” (Luke 12:35-36). Here the Lord tells us that to serve Him as His slaves, we need to have our loins girded and our lamps burning, and we need to wait for His return. To have our loins girded means to not

(二)跟从主—“若有人服事我(主耶稣),就当跟从我;我在那里,服事我的人也要在那里。”(约十二 26)服事主就得跟从主。主所走的路,服事主的人也要走。无论主怎样行动,我们都需要跟从。他在那里,我们也必须在那里。他拣选了十字架,向着自己 and 一切而死,甘心走十字架的路。我们跟随主的人,也必须这样。如此,才能事奉主。

(三)按照神的旨意—“大卫在神的旨意中,服事了他那一代的人。”(徒十三 36)事奉主,也要按着神的旨意,在神的旨意中事奉,象大卫所作的一样。

(四)要有能听的耳朵—“他的主人就要...穿他的耳朵,他就永远服事主人。”(出二一 6)这是说,在旧约时,一个要服事主人的奴仆,主人就要穿他的耳朵,象征对付他的耳朵,使他能听命、顺服。我们今天事奉主,也得让主对付我们,使我们有能听的耳朵,作听命顺服主的人。

(五)亲近主,侍立主前—“他们(祭司)必亲近我,事奉我,并且侍立在我面前。”(结四四 15)这是说,旧约作祭司的人,当怎样事奉神,就是亲近神,侍立在神面前。这也是我们今天事奉主所必须作的。我们有了能听主话的耳朵,还必须亲近主,侍立在主面前,才能知道主要我们作什么,而照着主的意思事奉他。

(六)忠信又精明—“忠信又精明的奴仆,为主人所派,管理他的家人。”(太二四 45)我们作主的奴仆事奉主,也要忠信又精明。忠信是不懈怠,不随便;精明是抓住时机,将主所托的事,准准确确照主的意思完全作成。这是我们要事奉主,讨他喜悦,能受到他回来时奖赏的人,所必须有的。

(七)束腰、点灯,等候主来—“你们腰间要束上带,灯也要点着,...等候...主人...回来。”(路十二 35~36)主在这里告诉我们,我们作他的奴仆事奉他,也要束腰、点灯,并等候他回来。束腰是不松懈,点灯是活在光中,等候主来是儆醒。这些都是我们事奉主,所必须具备的条件。

be loose, to have the lamps burning is to live in the light, and to wait for the Lord's return is to be watchful. All these are essential qualifications for us who serve the Lord.

8) Coordinating in the Body—"For also the body [of Christ] is not one member but many...If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God has placed the members, each one of them, in the body, even as He willed...But now the members are many, but one body. And the eye cannot say to the hand, I have no need of you; or again the head to the feet, I have no need of you" (1 Cor. 12:14-21). Here we are shown that to serve the Lord as members of the Body of Christ, we must coordinate with the saints and not act independently in the Body of Christ, which is the church. This is also a qualification regarding how we should serve the Lord.

IV. THE GOAL OF SERVING THE LORD

1) Building up the Body of Christ—"Out from whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love" (Eph. 4:16). This word shows us that our coordination and service with the saints is to cause the growth of the Body of Christ and to build it up in love. Besides saving sinners, perfecting the saints, and glorifying God (1 Cor. 10:31), our serving the Lord as His slaves is, even the more, to cause the Body of Christ to grow and be built up.

V. THE REWARD FOR SERVING THE LORD

1) Being honored by God the Father—"If anyone serves Me [the Lord Jesus]...the Father [God] will honor him" (John 12:26).

For our service to the Lord, we shall be honored by the Father. What a reward this is!

2) Being blessed to sit at the feast and enjoying the Lord's serving—"Blessed are those slaves whom the lord when he comes shall find watching...he will gird himself and will have them recline at the table, and he will come and serve them" (Luke 12:37). This verse says that when the Lord comes back, the slaves who have been watchful to serve the Lord will be blessed to sit at the feast and will enjoy the Lord's serving. This is also a great reward from the Lord to those who serve Him.

3) Ruling with the Lord and enjoying the joy of the Lord—"Well done, good and faithful slave...I will set you over many things; enter into the joy of your Lord" (Matt. 25:21, 23). This verse says that the good and faithful slave who serves the Lord will be set over many things and

(八) 配搭在身体中—基督的“身体原不是一个肢体，乃是许多肢体。...若全身是眼，听觉在那里？若全身是听觉，嗅觉在那里？但如今神照着自己的意思，把肢体俱各安置在身体上了。...但如今肢体是多的，身体却是一个。眼不能对手说，我不需要你；头也不能对脚说，我不需要你。”（林前十二 14~21）这里给我们看见，我们这些作基督身体上肢体的人，事奉主必须在基督的身体，就是召会里，与众圣徒配搭事奉，不能单独行动。这也是如何事奉主的一种条件。

肆 事奉主的目的

(一) 建造基督的身体—“本于他，全身借着每一丰富供应的节，照着每一部分依其度量而有的功用，得以联络并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（弗四 16）这话给我们看见，我们与圣徒配搭事奉，乃是叫基督的身体增长，在爱中把这身体建造起来。我们作主的奴仆服事主，除了拯救罪人，成全圣徒，荣耀神（林前十 31）以外，更是要叫基督的身体，得着增长和建造。

伍 事奉主的赏赐

(一) 父神的尊重—“若有人服事我（主耶稣），...我父（神）必尊重他。”（约十二 26）

事奉主竟能得到父神的尊重！这是何等的赏赐！

(二) 蒙福坐席，享主服事—“主人来了，看见奴仆儆醒，那些奴仆就有福了。...主人必自己束上带，叫他们坐席，进前服事他们。”（路十二 37）这是说，主回来的时候，儆醒服事主的奴仆，要蒙福坐席，享受主的服事。这也是主对服事他的人一大赏赐。

(三) 同主治理，享主快乐—“良善又忠信的奴仆，...我要把许多事派你管理；进来享受你主人的快乐。”（太二五 21、23）这里说良善、忠信服事主的奴仆，要受主派管多事，并进入要来的天国实现中，享

enter into the manifestation of the coming kingdom and into the joy of the Lord. Surely this is a great reward, which we should appreciate and long for.

VI. THE PUNISHMENT FOR NOT SERVING THE LORD

1) Receiving many lashes—“And that slave who knew his lord’s will, and did not prepare or do according to his will, will receive many lashes” (Luke 12:47). The Lord’s word here clearly and seriously tells us that if we who are the Lord’s slaves do not serve Him according to His will, when He comes we will receive many lashes. To receive lashes is to be punished. The Lord did not tell us how the punishment will be carried out, but any punishment, especially that which is repeated many times, is dreadful. May we who have received grace to be the Lord’s slaves to serve Him be admonished and warned because of His word.

受主的快乐。这当然也是该受我们欣赏羡慕的一大赏赐。

陆 不事奉主的责罚

(一) 必多受鞭打—“奴仆知道主人的意思，却不预备，或是不照着他的意思行，那奴仆必多受鞭打。”(路十二 47) 主在这里的话，清楚又严重的告诉我们，我们这些作主奴仆的人，若不照着他的意思服事他，在他回来的时候，必多受鞭打。鞭打乃是责罚。是怎样责罚，主没有告诉我们，但责罚，尤其是多受的责罚，总是可畏的。但愿我们这些蒙恩作主奴仆，应当服事他的人，因着他这话受到警惕和警告！

LESSON TWENTY-FOUR: THE OFFERING OF MATERIAL RICHES

From the time that man developed a problem with God because of the fall and left the position where he took God as everything, material riches have become a critical matter in the life of fallen man. In his fallen condition, man fell into the darkness of acknowledging only material riches and not God, of trusting only in material riches and not in God, and even of serving material riches, taking material riches as God, and allowing material riches to replace God. God's enemy, Satan the Devil, exploited the fallen condition of men to come in and deceive men to worship idols, such as the god of wealth, for riches and gain. By being behind these idols, he supplants men's worship and service that are due God. For this reason, the Lord Jesus told us that one "cannot serve God and mammon" (Matt. 6:24). In the original language, the service mentioned by the Lord here refers to the service of a slave, as we have seen in the previous lesson. This tells us that Satan utilizes material riches to seduce people to worship him on the one hand, and enslaves people in material riches, as misers, on the other hand. However, we have received God's mercy and the Lord's salvation, which delivered us from the authority of Satan and turned us to God (Acts 26:18). After we have received God's salvation in this way, we are confronted with an issue in our practical living, that is, what we should do with material riches that Satan used in time past to delude us and all the world. What should our intention and attitude be toward material riches? How, in particular, should we treat these material riches? Should we be the same as we were in the old manner of living before we were saved? Or should we have a change regarding our material riches according to the salvation which delivered us from the authority of Satan and turned us to God? There are clear instructions concerning this matter in God's word in the Bible. In the last twenty-three lessons we covered seventeen subjects concerning the various crucial matters between us and God. Now we shall consider the matter of the offering of material riches.

I. GOD'S GIVING

1) "Nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment" (1 Tim. 6:17). This word exposes Satan's plot to delude men, showing us that all the material things and enjoyment in our living apparently come from the uncertain riches, but they actually come from God's giving. They are supplied to us from God's rich giving. Hence, we must not

第二十四课：奉献财物

从人因着堕落，和神出了事，离弃了以神作人一切的地位，财物就变成堕落人类生活中一件要害的事。因此人就在这种情景中，落到只认财物，不认神，只知倚靠财物，不知倚靠神，甚至事奉财物，以财物为神，让财物顶替了神的黑暗中。神的仇敌撒但魔鬼，也就趁机利用人这种堕落的光景，进来诱骗人，为着发财得利而敬拜财神一类的偶像，他就可在这类偶像的背后，得着人当给神的敬拜和事奉。所以主耶稣才对我们说，一个人“不能事奉神，又事奉玛门”（太六 24）。主这话里的事奉，原文指我们前一课所看见作奴仆的事奉。这说出撒但以财物，一面诱人敬拜他，一面又置人于财物的奴役中，正如俗语所说的守财奴。但我们蒙了神的怜悯，得着了主的救恩，把我们从撒但权下救出来，叫我们转向神（徒二六 18）。我们这样蒙了神的救恩之后，在我们现实的生活中，就面对一个事实，就是我们对撒但已往所用以迷惑我们和一切世人的财物该如何？我们对这财物的存心该如何？态度该如何？尤其应该怎样对待这财物？还象我们在未得救以前的旧生活中一样呢？还是随着神叫我们脱离撒但的权下转向他的救恩，而对财物也有一个转变呢？对这事，神的话在圣经中有清楚的指导。所以在前二十三课中，看过了十七提，关于我们和神之间种种重要的事，现在我们要来看财物奉献这件事。

壹 神的赐与

（一）“不要寄望于无定的钱财，只要寄望于那将百物丰富供给我们享受的神。”（提前六 17）这话揭开撒但迷人的阴谋，给我们看见，在我们生活中一切物质的享受，表面是来自无定的钱财，实际都是来自神的赐与，都是神丰富的赐与供给我们的。所以我们不要寄望于那迷人无定的财物，

set our hope on deceitful and uncertain material riches, but on the very God who gives us all things for our enjoyment. 2)“Beloved, concerning all things I wish that you may prosper” (3 John 2). The prosperity here refers to material abundance and prosperity, pointing out that the material enjoyment of those who are saved and belong to God comes from God as a result of His prospering our material things. We ought to endeavor in our businesses. The Bible also requires that we learn to maintain good works for necessary needs (Titus 3:14, 8). Yet without God’s blessing, all our labors, endeavorings, and painstaking enterprises will yield little. Therefore, in this matter of material supply, unlike the worldly people who trust only in their own abilities, we have to learn to set our hope in God. 3)“Now He who bountifully supplies seed to the sower...” (2 Cor. 9:10). The Bible regards the offering of material riches as sowing. The seed is supplied by God and comes from God. This reveals that the material riches which the believers offer to God come originally from God and are given by God. We are thus offering to God what He has given to us.

II. THE LORD’S CHARGE

1)“Do not lay up for yourselves treasures on the earth...but lay up for yourselves treasures in heaven” (Matt. 6:19-20). We need to look at this word of the Lord from the viewpoint of laying up material riches. To lay up material riches is to save what is left of a man’s gain after the needs of his living have been met. Here, the Lord charges us not to lay up these surplus riches on the earth, but to lay them up in heaven, that is, to spend them on the heavenly Father, doing such things as helping those in need, thus making friends with them (Luke 16:9) and advancing His gospel (Phil. 1:5).

2)“Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment; to do good, to be rich in good works, ready to distribute, willing to communicate, laying away for themselves as a treasure a good foundation for the future, that they may lay hold on that which is really life” (1 Tim. 6:17-19). This is the apostle’s charge, which is simply the Lord’s charge to us. The rich refers to those who have excess from their gain after the needs of their living have been met. To do good and to be rich in good works refer to distributing the surplus from one’s living to the needy ones. To be rich in doing good and good works is to be ready to distribute and willing to communicate. This is also to lay up treasure in heaven, to lay up as a treasure a good foundation

乃要寄望于那将百物赐与我们，给我们享受的神。

(二)“亲爱的，我愿你凡事兴盛。”(约参2)这里所说的兴盛，是指在物质上的昌盛发达，指明我们得救属神的人，在物质上的享受，都是来自神，都是神叫我们在事物上兴盛而有的。我们是应该努力务业，圣经也要我们学习并留心作正经事业(多三14、8)。但神若不祝福，就我们劳苦努力，惨淡经营，也难有多少所得。所以在财物供应的这事上，我们要学习多寄望于神，不象世人一样，专靠自己的本能为力。

(三)“那丰富供应种子给撒种者”。(林后九10)圣经看奉献财物乃是撒种。这种子是神所供给，由神而来的。这表明信徒所奉献给神的财物，原是由神而来，神所赐给的，所以乃是将神赐给我们的奉献给神。

贰 主的吩咐

(一)“不要为自己积蓄财宝在地上，...只要为自己积蓄财宝在天上。”(太六19~20)主这话，需要我们用积蓄财物的眼光来看。积蓄财物，乃是人用所得应付一切的生活需用之后，所积存起来的。主在这里吩咐我们，不要把这顾到生活而多余的财物，积蓄在地上，乃要把这财物积蓄在天上，就是把它用在那在天的神身上，如济助有需要的人，与他们结交朋友(路十六9)，并推广福音(腓一5)等等。

(二)“你要嘱咐那些今世富足的人，不要心思高傲，也不要寄望于无定的钱财，只要寄望于那将百物丰富供给我们享受的神；又要嘱咐他们行善，在善事上富足，甘心分授，乐意与人同享，为着将来，替自己积存美好的根基作宝藏，叫他们持定那真实的生命。”(提前六17~19)这是使徒嘱咐我们的话。使徒的嘱咐也就是主的吩咐。富足的人是指那些所得应付了他们生活的需要，还有余的人。善行、善事，是指将自己生活所余，分施与有需要的人。在这样的善行、善事上富足，就是甘心分授，乐意与人同享。这也就是积蓄财宝在天上，为着将来，替自己积存美好的根基作宝藏。这样作就得以在今天持定，就是据有、使用并享受那真实的生命，就是神

for the future. Doing this will enable one to lay hold on, that is, to possess, to use, and to enjoy, that which is really life, the eternal life of God. To save up the surplus riches from our living on the earth is to lay hold on and make use of our natural life; while to save up the same in heaven, spending it on God, is to lay hold on and employ the eternal life of God.

III. THE LORD'S PROMISE

1)“Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will give into your bosom” (Luke 6:38). This is a promise spoken from the Lord's own mouth. If we are willing to distribute our material wealth to the needy for God's sake, He will surely give into our bosom that which is rich and plenteous, a good measure, pressed down, shaken together, running over. He will not give into our hands that which is scanty and limited. What a profitable deal this is!

2)“Remember the words of the Lord Jesus which He Himself said, It is more blessed to give than to receive” (Acts 20:35). Concerning material riches, human beings, who are deceived by Satan, will only receive and not give. To want to receive and not give is Satan's ploy, which causes man to lose God's blessing. The best way to be blessed by God in material riches is to give, not to receive, just as the Lord Himself did for us. Thus, the Lord Himself promised us that it is more blessed to give than to receive. Myriads of believers throughout the ages who have believed in the Lord's word and who have practiced accordingly confirm the trustworthiness of this promise from their experience.

3)“He who sows sparingly, sparingly also shall reap; and he who sows with blessings, with blessings also shall reap” (2 Cor. 9:6). This is a natural law established by the Lord in the biological realm. This law contains His promise. Offering material riches is like sowing. Since sowing eventually brings in reaping, he who sows sparingly shall reap sparingly, and he who sows bountifully shall reap bountifully. In man's eyes, the offering of material riches is to give away their riches. However, in God's eyes, such offering is a kind of sowing which will result in reaping. He who offers little shall reap little, and he who offers much shall reap much. We ought to believe in the Lord's promise in this law.

4)“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10). The “tithes” are the legal amount of offering which God required from the harvest of the Israelites in the Old

那永远的生命。将生活余剩的财物，积存在地上，是持定、使用我们天然的生命；将这生活剩余的财物，积存在天上，用在神身上，是持定、运用神那永远的生命。

叁 主的应许

(一)“你们要给人，就必有给你们的，用十足的量器，连摇带按，上尖下流的倒在你们怀里。”(路六 38)这是主耶稣亲口所应许的。我们若肯为着神，将我们的财物分赐施与有需要的人，神就必定也有所给我们的，用十足的量器，连摇带按，上尖下流的倒在我们怀里，是丰富充盈的，不是倒在我们手里，是些微有限的。这交易是何等的有利！

(二)“記念主耶穌的話，他自己說過，施比受更為有福。”(徒二十 35)受撒但誘騙的人，在財物上總是要受，不願意施。要受不要施，就是撒但的騙局，叫人失去神的祝福。神在財物上祝福我們至上的路，乃是施，不是受，象他自己向我們所作的。所以主親自應許我們說，施比受更為有福。歷來千萬愛主、相信主的話，照着主這話實行的人，都能從他們的經歷中，證實這應許的可靠。

(三)“少種的少收，多種的多收。”(林后九 6)這是主在生物界所立的一個自然定律。這定律也含有主的應許。奉獻財物猶如撒種。撒種是有收成的，少種的少收，多種的多收。在人看奉獻財物，是把財物給出去了，那知在神看奉獻財物乃是撒種，必會有收成，少奉獻的少收，多奉獻的多收。我們應該相信主這定律中的應許。

(四)“萬軍之耶和華說，你們要將當納的十分之一，全然送入倉庫，使我家有糧，以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。”(瑪三 10)十分之一，是在舊約神要以色列人，將他們的收獲奉獻給神的法定數量。倉庫，指舊約聖殿里儲存神的百姓所獻供物之處。

Testament. The “storehouse” refers to the place in the Old Testament temple where all the offerings to God from His people were stored. My “house” refers to God’s temple in the Old Testament. This word superabundantly displays the infinitely rich promise of God. Although it was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers. If we will fully offer to God what belongs to Him that the church may be richly supplied, God will open the windows of heaven for us and pour out a blessing to us, which there will not be enough room to contain. This is a solemn promise of the Lord of hosts. We can offer to Him according to His promise to prove Him.

IV. THE USE

1) For the need of the church—In the Old Testament, God wanted each of His people, the Israelites, to offer to Him a ransom for his soul. This offering was for the use of God’s dwelling place, that is, the tabernacle and the temple (Exo. 30:11-16). The church today is God’s real tabernacle (dwelling place—Eph. 2:22) and real temple (1 Cor. 3:16-17). We, all the New Testament believers, also should offer to God to meet the needs of the different expenses in the church where we are.

2) For the advancement of the gospel—“For your fellowship unto the gospel from the first day until now” (Phil. 1:5). Fellowship in this verse refers to participation and enjoyment. From the first day when they were saved to the time when Paul wrote this epistle to them, the Philippian believers continuously supplied the needs of Paul with material riches in his gospel preaching for the advancement of the gospel. Thus they participated and enjoyed with Paul in the advancement of the gospel. This tells us that once we are saved, we should offer to God the rich surplus from our material riches, which He gives us for the advancement of His gospel.

3) Supplying the Lord’s servants—“Philippians... you sent both once and again to my [the Apostle Paul’s] need” (Phil. 4:15-16). Those who serve the Lord with their full time have no time to make a living by a profession. Thus, there is a need for the believers to supply them with the material riches they offer to the Lord. First Timothy 5:17 tells us that the believers ought to supply material riches to the elders who take the lead well and those who labor in God’s word and teaching (the local elders).

4) Supplying the needy saints:

1. “Communicating to the needs of the saints” (Rom. 12:13). This verse shows that we should supply the lacking or needy saints with material riches. This is also one of the uses of our offering of material riches.

2. “Only that we should remember the poor” (Gal.

我家，指旧约神的殿。这充盈的显出神无量丰富之应许的话，虽是在旧约对以色列人说的，按原则说，对新约的信徒也是如此。我们若将当给神的，全然奉献给他，使召会有丰富的供应，神就必为我们敞开天上的窗户，倾福与我们，甚至无处可容。这是万军之耶和華郑重的应许，我们可以照他这应许奉献给他，以此试试他。

肆 用途

(一) 为召会的需要—在旧约，神要他的百姓以色列人，每人都献给他赎命银，为神的居所，就是会幕和圣殿用（出三十一~16）。今天召会就是神实际的帐幕（居所—以弗所二 22），实际的殿（林前三 16~17）。我们新约的信徒，人人也都应当为着所在地召会的需要，种种的开支，向神有所奉献。

(二) 为推广福音—“你们从头一天直到如今，在推广福音上所有的交通。”（腓一 5）交通在这话里，指有分、享受。腓立比的信徒，从得救的头一天，直到保罗写信给他们的时候，他们一直用财物供应保罗传福音的需要，以推广福音，在广传福音的事上，与保罗同分、共享。这告诉我们，我们一得救，就应当将神所赐给我们丰富有余的财物，奉献给他，为着推广他的福音。

(三) 供给主的仆人—“腓立比人哪，... 你们也一次两次的，打发人供给我（使徒保罗）的需用。”（腓四 15~16）那些全时间服事主的人，没有时间带职业赚得生活的需要，所以需要信徒用奉献给主的财物，供给他们。提摩太前书五章十七节告诉我们，那善于带领召会的长老，和那在神的话语上劳苦教导人的（地方上的长老），信徒也当用财物供给他们。

(四) 供给有需要的圣徒：

(1) “在圣徒缺乏上要有交通”。（罗十二 13）这是指我们要在财物上供给有缺乏，就是有需要的圣徒。这也是我们奉献财物的用途之一。

(2) “要我们记念穷人”。（加二 10）我们

2:10). We should also remember the poor (with the stress on the poor among the believers), supplying them with the material riches we have received from God.

V. THE AMOUNT

1)“...according as any one of them was prospered, determined each one of them to send things for dispensing” (Acts 11:29); “Let each one of you lay aside by himself, storing up as he may be prospered...” (1 Cor. 16:2). We have seen previously that, according to 3 John 2, prosperity is God’s blessing to prosper us. We should determine the amount of our offering to God based upon the condition of our being prospered due to His blessing. Each person should determine his own amount according to whatever he has, not according to what he does not have (2 Cor. 8:12).

2)“He who sows sparingly, sparingly also shall reap; and he who sows with blessings, with blessings also shall reap; each one as he has purposed in his heart, not out of sorrow or of necessity, for God loves a cheerful giver” (2 Cor. 9:6-7). In our offering of material riches, we will reap little if we sow little, and we will reap much if we sow much. Each person should purpose in his own heart how much he should offer without sorrow or necessity, since God loves him who is a cheerful giver.

VI. THE WAY

1)“With much entreaty beseeching of us the grace and the fellowship of the ministry to the saints; and... they gave themselves first to the Lord, and to us through the will of God” (2 Cor. 8:4-5). The churches in Macedonia supplied their material riches to the needy saints in Judea, on the one hand, by beseeching the apostles for a share in the grace and the fellowship of such ministry, and on the other hand, by giving themselves first to the Lord and then to the apostles through the will of God. This shows us that the offering of material riches which is most acceptable to the Lord is the offering of ourselves first to the Lord and then to the apostles, who are concerned for us, eventually asking them for a share in such grace and fellowship.

2)“But take heed not to do your righteousness [giving alms] before men to be gazed at by them; otherwise, you surely have no reward with your Father who is in the heavens. When therefore you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets that they may be glorified by men. Truly I say to you, They have their reward. But you, when you give alms, let not your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in

也当纪念穷人（重在信徒中间的穷人），用我们从神所得的财物，顾到他们。

伍 数量

（一）“按照...得昌盛的情况，各自定意赠送，去供给...” — “你们各人要照所得的昌盛，拿出来...”（徒十一 29，林前十六 2）我们在前面照约翰三书二节，已经看见，神祝福我们，使我们兴盛，就是昌盛。我们要按神所祝福，使我们得昌盛的情况，定规我们所当奉献给神的数量。这是由各人自己定规的，乃是照他所有的，不是照他所无的（林后八 12）。

（二）“少种的少收，多种的多收。各人要照心里所酌定的，不要作难，不要勉强，因为神喜爱乐意施与的人。”（林后九 6~7）我们奉献财物，少种的少收，多种的多收。该少该多，由各人自己心里酌定，不要作难，不要勉强，因为施与得乐意的人，才是神所喜爱的。

陆 作法

（一）“向我们要求这供给圣徒的恩典和交通，并且...凭着神的旨意，先把自己给了主，也给了我们。”（林后八 4~5）马其顿的众召会，将财物供给犹太缺乏的圣徒，是一面向使徒要求，准他们在这供给的恩典和交通上有分，一面更凭着神的旨意，先把自己献给主，也给了使徒们。这给我们看见，最蒙神悦纳的财物奉献，是应当先把自己献给主，和关心我们的使徒，再要求有分于这样的恩典和交通。

（二）“你们要小心，不可将你们的义（施舍）行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。所以你施舍的时候，不可在你前面吹号，象那假冒为善的人在会堂里和巷道中所行的，为要得人的荣耀。我实在告诉你们，他们已经充分的得了他们的赏赐。但你施舍的时候，不要让左手知道右手所作的，好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。”（太六 1~4）

secret shall repay you” (Matt. 6:1-4). For whatever use we offer our material riches, we must not do it intentionally for others to see in order that we may be glorified and rewarded by men; otherwise, we will not be rewarded by the Father, who is in the heavens. Therefore, we should not let our left hand know what our right hand is doing. We should offer in secret that the heavenly Father, who sees what we do, may repay us, recompensing and rewarding us according to His promises to us mentioned earlier.

According to the Lord’s charge in these words, we should do our best not to let others know of our offering of material riches. Either named donations or open contributions must be avoided. For this reason, we have set up offering boxes in the meeting places in order to allow the saints to drop their offering into these boxes in a secret way. This matches the way God’s people in the Old Testament put their money into the chest (2 Kings 12:9).

VII. THE SIGNIFICANCE

1) Fellowship with the receiver—“the fellowship of the ministry to the saints” (2 Cor. 8:4). Supplying the saints with material riches is a fellowship which brings mutual grace to both the giver and the receiver.

2) Righteousness toward men before God—“He gave to the poor, his righteousness abides forever” (2 Cor. 9:9). Giving material riches to the poor is righteousness toward men before God. God cares for the poor and wants His people also to care for them (Deut. 15:7-8). “He that hath pity upon the poor lendeth unto the Lord” (Prov. 19:17). This is a law established by God which regulates the relationship between human beings. Thus, if we practice according to this law of God, our righteousness toward men before God will abide forever. In the constitution of the kingdom, the Lord Jesus also considered our giving of alms as righteousness (Matt. 6:1-4). If we who live in the Lord’s kingdom of the heavens do not give alms and do not give our material riches for God’s use, we are breaking the highest law of the kingdom. Giving to the poor the material riches that God has given to us is not only goodness (Heb. 13:16) but also righteousness. We may or may not do good, but it is imperative that we do righteousness since it is our duty. If we fail to do righteousness, we are unrighteous toward men before God.

3) A sacrifice well-pleasing to God—“But do not be forgetful doing good and sharing with others, for with such sacrifices God is well pleased” (Heb. 13:16); “Receiving...the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God” (Phil. 4:18). Here doing good refers to the distribution of material riches to others, which before God is a well-pleasing sacrifice to

我们奉献财物给神，无论为着什么用途，都不可行在人前，故意给人看见，要得人的荣耀，从人得到赏赐，这样就不能得在诸天上之父的赏赐。所以不要让左手知道右手所作的。我们要作在隐密中，由天父看见，而报答我们，就是照我们在前面看见他所给我们的应许，还报我们，赏赐我们。

照主在这段话所吩咐的，我们奉献财物，要尽可能的不给人知道。无论记名式的献捐，或公开的施与，都该避免。为这缘故，我们在聚会的地方，设有奉献箱，让众圣徒以秘密的方式，将奉献的财物投入箱内。这合于旧约神的百姓投库的作法（王下十二9）。

柒 意义

（一）与受者的交通—“供给圣徒的恩典和交通”。（林后八4）用财物供给圣徒，乃是一种交通，使授者与受者互相蒙恩。

（二）在神前对人的义—“他分施赈济贫贱，他的义存到永远。”（林后九9）用财物施舍，乃是在神面前对人的义。神是顾到穷人的，也要属他的人顾到穷人（申十五7~8），“怜悯贫穷的，就是借给他。”（箴十九17）这是神对于人与人之间的关系，所定的一项规律。所以我们若照神这规律作，在神面前就是对人的义，存到永远。主耶稣在国度的宪法里，也把我们的施舍看为义（太六1~4）。我们这些在主天国里的人，若不施舍，若不把财物为神用，就是违犯天国至高的律法。我们用神所给我们的财物赈济人，不但是善（来十三16），更是义。善，我们可行也可不行，但义乃是我们的义务，非行不可，不行，在神面前就是对人不义。

（三）神悦纳的祭物—“不可忘记行善和供输，因为这样的祭物是神所喜悦的。”—“你们的馈送，如同...可收纳的祭物，是神所喜悦的。”（来十三16，腓四18）这里的行善指将财物施与人。这在神面前乃是神所喜悦的祭物。我们奉献给神仆人的馈送，也是神所喜悦，可收纳的祭物。

God. Our offering of material things to God's servants is also an acceptable sacrifice which is well-pleasing to God.

4) A fragrant odor well-pleasing to God—"Receiving...the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God" (Phil. 4:18). The fragrant odor here refers to the sweet savor of the burnt offering (Gen. 8:20-21; Lev. 1:9). The offering we give to God's servants is not only a sacrifice to God, but also a fragrant odor of a burnt offering that is well-pleasing to God. This reveals that the sacrifice here is like a burnt offering that is satisfying and well-pleasing to God.

The four significances of the offering of material riches mentioned above should show us the importance and value of such offering. By being offered to God for God's use by us who are of God, what was considered by God as "mammon of unrighteousness" (Luke 16:9), that is, as deceitful riches (Matt. 13:22) and uncertain riches (1 Tim. 6:17) which will "fail" (Luke 16:9), can actually become our "fellowship" with the saints, our "righteousness" toward men before God, an acceptable "sacrifice" to God, and a well-pleasing "fragrant odor" to Him. Riches that deceive men, corrupt men, and destroy men can actually become such transcendent blessings that we have before God! This is all a result of our offering of material riches.

(四) 神喜悦的香气—“受了你们的馈送，如同馨香之气，可收纳的祭物，是神所喜悦的。”（腓四 18）香气在这里指燔祭的香气（创八 20~21，利一 9）。我们所馈送给神仆人的奉献，不只是向神所献的祭物，也是这种燔祭的香气，是神所喜悦的。这也表明这里的祭物，如同使神满足喜悦的燔祭。

以上奉献财物的四种意义，该给我们看见，我们奉献财物的重要与价值。原来在神看为“不义的钱财”（路十六 9），就是那迷惑人的钱财（太十三 22），“无定的钱财”，（提前六 17）且会变成“无用的”钱财（路十六 9），经过我们属神的人，将它奉献给神，为神使用，竟会成为我们与圣徒的“交通”，我们在神面前对人的“义”，也成为神所悦纳的“祭物”，并神所喜悦的“香气”。那迷惑人，败坏人，祸害人的钱财，竟会变为我们在神面前所蒙这样超越的祝福！这全在于我们在财物上的奉献。

LESSON TWENTY-FIVE: TRANSFERRED INTO CHRIST 第二十五课：迁入基督里

The twenty-four lessons of the previous two volumes were an overview of the different matters between us and God which we, the sinners, should realize, know, and practice after we have believed in the Lord to be saved and have become a saint of God and of the Lord. Beginning with this volume, we will go further to look into the salvation which God prepared for us in Christ. We will also look into the riches we have obtained, the experiences we should have, the things we should accomplish, and the goal we should attain in Christ.

I. THERE BEING ONLY TWO MEN IN THE EYES OF GOD

A. Adam Being the First Man, the Initial Man

1) “The first man is out of the earth” (1 Cor. 15:47);
“The first...Adam” (1 Cor. 15:45).

Though there are millions of people on the earth, there are only two men in the eyes of God. The first one is Adam. The Bible calls him the first man and also the first Adam. He is out of the earth; therefore, he is earthy. He is the beginning of man, and there is no man before him. Thus, he is the first man, the initial man. We people in the world are all his descendants, who are out of him and who are in him to be one man with him.

B. Christ Being both the Second Man and the Last Man

1) “The second Man is out of heaven” (1 Cor. 15:47);
“The last Adam” (1 Cor. 15:45).

These verses refer to Christ. Here the Bible calls Christ the second Man. In our eyes, since the first man is Adam, the second man should be his firstborn son, Cain, as the second generation of mankind. However, the Bible, bypassing Cain and millions of his descendants, says that the second Man is Christ. This is God’s view! In God’s eyes, the first man after Adam is Christ. Before Christ, there was only one man, Adam, and there was not another man besides him. Thus, Adam is the first man, and Christ is the second Man. The Scriptures here not only call Christ the second Man, but also the last Adam, that is, the last Man. This tells us that God views Christ not only as the second Man but also as the last Man, and there is not another man after Him. Though there is a first man before Christ, there is not a third man after Him. Adam is the first man, and Christ is the second Man. Therefore, in God’s view there are only two men in the universe—Adam and Christ. All the other millions of people are either in Adam, of Adam, and one man with Adam, or in Christ, of Christ, and one man with Christ.

在前二卷二十四课内，是把一个罪人信主得救以后，开始作属神属主的一个圣徒，立即应当知道、认识并实行，种种关于我们和神之间的事，概括的看了一下。从本卷起，我们要进一步来看神在基督里为我们所预备的救恩，并我们在基督里所得着的丰富，所该有的经历，所该有的成就，以及所要达到的目标。

壹 在神眼中只有两个人

一 亚当是第一个人，也是首先的人

(一)“头一个人是出于地”。-“首先的...亚当”。(林前十五 47、45)

世上人虽有千千万万，但在神眼中只有两个。第一个乃是亚当。圣经称他为头一个人，也称他为首先的亚当。他是出于地的，所以是属土的。他是人的开头，在他以前并没有人，所以他是第一个人，也是首先的人，我们世人都是他的后裔，都是出于他的，都是在他里面，与他合成一个人。

二 基督是第二个人，也是末后的人

(一)“第二个人是出于天”。-“末后的亚当”。(林前十五 47、45)

这里的话，乃是指着基督说的。圣经在这称基督作第二个人。在我们看，第一个人既是亚当，第二个人就该是他所生的第一个儿子，作人类第二代的该隐。但圣经超过了该隐和他千千万万的后裔，说，第二个人乃是基督。这是神的看法！在神看，在亚当之后的第一个人，就是基督。在基督之前，只有亚当一个人，除亚当以外，再没有别人。所以亚当是第一个人，基督是第二个人。这里的经文，不只称基督作第二个人，也称他作末后的亚当，就是末后的人。这告诉我们，在神看基督不只是第二个人，也是末一个人，在基督以后再没有人。在基督以前虽有第一个人，在基督以后却没有第三个人。亚当是第一个人，基督是第二个人。所以在神看，宇宙中只有亚当和基督这两个人。其他千千万万的人，不是在亚当里，属于亚当，与亚当合为一个人，就是在基督里，属于基督，与基督合为一个人。

II. BORN IN ADAM

1) “And He made from one every nation of men” (Acts 17:26).

In some manuscripts, the word “one” in this verse is rendered “one blood,” referring to one man. This one man is Adam. From this one man Adam, or from this “one,” God made every nation of men in the world. Every nation of men in the world is out of Adam and in Adam. Actually, before we were born, we were already in Adam. Because we were originally in Adam, it was possible for us to be born of Adam and be those who are of Adam.

III. WHAT WE HAVE IN ADAM

1) “For as through the disobedience of one man [Adam] the many were constituted sinners” (Rom. 5:19).

Of all the things which we have in Adam, the first is sin. The first thing Adam passed on to us was sin. To be sinful and to be sinners, we do not need to commit sins. Through the disobedience of the one man, Adam, we are already sinful and are constituted sinners. Adam was sinful and was a sinner through disobedience. We also are sinful and are sinners as long as we are in him.

2) “So then, as it was through one offense [the one in Eden] unto condemnation to all men” (Rom. 5:18).

Since we are sinners and are sinful in Adam, we are under condemnation. Since Adam caused us to be sinners, he also caused us to be condemned. We all participated in his one offense in the garden of Eden because we were all in him. While he was sinning, we were all in him, sinning with him. He included us and brought us with him when he sinned.

3) “For as in Adam all die” (1 Cor. 15:22).

Of all the items that we have obtained and now possess in Adam, the first is sin, the second is condemnation, and the third is death. Since we have sin, we are condemned; since we have condemnation, we will surely die. The result of sin and condemnation is death. This death is in Adam and includes several levels of meaning. First, it is the death of the spirit, that is, the human spirit losing its function because of the break in its fellowship with God. Second, it is the death of the body, that is, the human body losing its life and returning to dust. Third, it is the death of the soul, that is, the human soul going to Hades to be tormented (Luke 16:22-25). Fourth, it is the second death, that is, the human spirit, soul, and body being cast into the lake of fire to suffer the eternal torment (Rev. 20:15; 21:8). Today the spirits of the people of the world are dead to God. One day their

贰 生于亚当里

(一)“他从一本造出万族的人。”(徒十七26)

这里的一本，有古卷作一血脉，指着一人。这一人就是亚当。神从亚当这一人，或说这一本，造出世上万族的人。世上万族的人，都是出于亚当的，都是在亚当里的。并且认真的说，我们没有生出来，就已经在亚当里了。因为我们原是在亚当里的，所以才能从亚当里生出来，作一个属于亚当的人。

叁 在亚当里所有的

(一)“借着一人(亚当)的悖逆，多人构成了罪人。”(罗五19)

我们人在亚当里所有的东西，第一就是罪。亚当所传给我们的第一件东西，就是罪。我们不必自己犯罪，就是有罪的，就是罪人。因为亚当他那一个人的悖逆，已经叫我们有了罪，已经把我们构成了罪人。亚当因着悖逆，已经有罪的，已经是罪人。我们只要在他里面，我们也就是有罪的，也就是罪人。

(二)“借着一次(在伊甸中那一次)的过犯，众人都被定罪。”(罗五18)

我们在亚当里既是罪人，既是有罪的，也就被定罪。亚当既叫我们成为罪人，也就叫我们被定罪。他在伊甸园里那一次的过犯，我们都有分，因为我们都是在他里面。当他在那里犯罪的时候，我们都在他里面，和他一同犯罪了。他是包括着我们，带着我们犯罪的。

(三)“在亚当里众人都死了”。(林前十五22)

我们在亚当里所有的，所得着的，第一是罪，第二是定罪，第三是死。有了罪，就被定罪；有了定罪，就必死。罪和定罪的结果，都是死。这个死是在亚当里的，包括几层的意思。第一，是灵死，就是人的灵与神断了交通，失去了功用。第二，是体死，就是人的身体失去生命而归于尘土。第三，是魂死，就是人的魂到阴间受痛苦(路十六22~25)。第四，是第二次的死，就是人的灵、魂、体都被扔到火湖里，受永远的痛苦(启二十15，二一8)。今天的世人，灵向神是死的，有一天体也要死，魂就到阴间受痛苦。等到末日，他们灵、魂和身体，还要复活，归到一起，同被扔

bodies will die and their souls will go to Hades to be tormented. In the last day, their spirit, soul, and body will be resurrected and will come together to be cast into the lake of fire to be tormented eternally, which is the final and eternal death. These are the significances included in death, the common portion in Adam of the entire world.

IV. TRANSFERRED INTO CHRIST

1) “Everyone who believes into Him [Christ]” (John 3:16, lit.).

Here the word “into” literally implies entering into. Our believing causes us to enter into Christ. We were originally born in Adam, and we continued to live in Adam after our birth. When we believed into the Lord, our believing brought us into Christ that we might enter into Him and become a person in Him.

2) “For as many as were baptized into Christ have put on Christ” (Gal. 3:27).

Baptism immediately follows after believing. To believe and be baptized are two parts of one step for our entering into the Lord. To believe is to enter into Christ inwardly, while to be baptized is to enter into Christ outwardly. Our believing is our entering into Christ in reality in our spirit; our being baptized is our entering into Christ practically in water.

Once we believe, we enter into Christ in the spirit. Then through baptism we confess and confirm this fact, displaying and declaring it. Thus, to believe and be baptized is a complete step which brings us into Christ, transferring us out of Adam into Christ that we may be a man in Christ.

3) “But of Him [God] you are in Christ Jesus” (1 Cor. 1:30).

Our responsibility is to believe and be baptized in order to enter into Christ. But to put the Spirit of Christ and the life of Christ into us is beyond our own ability; this is God’s doing. When we enter into Christ through believing and being baptized, God puts the Spirit of Christ and the life of Christ into our spirit that we and Christ may have a spiritual organic union; all of this is God’s doing. Therefore, as far as the Spirit and life are concerned, it is of God that we are in Christ Jesus. It is God who placed us in Christ and put the Spirit and the life of Christ into us that we might be joined as one with Christ in spirit. Except for our believing and being baptized, this was altogether God’s doing through His Spirit. In this way, God practically transferred us out of Adam into Christ in the Spirit and in life that we may become a person fully in Christ.

V. WHAT WE HAVE IN CHRIST

We were born of Adam, having the things in Adam, which are the means by which our old man in Adam lives. When we are transferred into Christ, we also possess the riches in

到火湖，受永远的痛苦，那是最终的死，也是永远的死。这些就是死所包括的意义，是世人在亚当里所共同得着的分。

肆 迁入基督里

(一) “一切信入他（基督）的。”（约三 16）

这里信入的入字，原文是归入的意思。我们的相信叫我们归入基督，就是归到基督里面。我们原是生在亚当里的，生下以后，一直活在亚当里。到我们相信归主的时候，我们的相信就把我们带进基督里面，叫我们归入基督，成为一个在基督里的人。

(二) “你们凡浸入基督的，都已经穿上了基督。”（加三 27）

受浸是紧接相信的，二者乃是我们归入主，一步的两段落。相信是在里面归入基督，受浸是在外面归入基督。相信是在灵里实际的归入基督，受浸是到水中实现的归入基督。我们一相信，就在灵里归入基督里了，而后借着受浸承认并证明这个事实，将这个事实表明宣告出来。所以信而受浸，乃是完整的一步，把我们归入基督里，把我们从亚当里迁到基督里，叫我们成为一个在基督里的人。

(三) “你们得在基督耶稣里，是出于神。”（林前一 30）

信而受浸，将我们归到基督里，是我们负责作的，但是把基督的灵，把基督的生命，摆在我们里面，就不是我们自己所能作的，乃是神所作的。当我们借着信而受浸，归入基督的时候，神就把基督的灵，和基督的生命，放在我们的灵里，叫我们和基督有了属灵生机的联结，这完全是神作的。所以按灵和生命说，我们得在基督里是出于神，乃是神把我们摆在基督里，将基督的灵和基督的生命，放在我们里面，叫我们在灵里和基督联合为一。这完全是神借着他的灵所作的，不过是因着我们的信而受浸而已。这样神就把我们实际的在灵和生命中，从亚当里迁到基督里，叫我们成了一个完全在基督里的人。

伍 我们在基督里所有的

我们生自亚当，有在亚当里的东西，作我们在亚当里旧人生活的凭借。我们迁到基督里，也有在基督里的丰富，作我们在基

Christ, which are the means by which our new man in Christ lives. Such riches in Christ are innumerable. Those that we have chosen as important are listed below.

1) **“Through the obedience of the One [Christ] shall the many be constituted righteous” (Rom. 5:19).**

The first thing we have in Adam is sin, but the first thing we have in Christ is righteousness. The first thing Adam brought to us was sin; the first thing Christ brings to us is righteousness. The disobedience of Adam made us sinful and constituted us sinners; the obedience of Christ constitutes us righteous that we may become righteous persons.

2) **“Through one righteous act [the one at Golgotha] unto justification of life to all men” (Rom. 5:18).**

The sins we have in Adam caused us to be condemned in him, while the righteousness we obtain in Christ causes us to be justified in Him. The one offense of Adam in the garden of Eden caused us, who were in him, to be condemned, while the one righteous act of Christ at Golgotha caused us, who are in Him, to be justified.

Furthermore, the sin and condemnation we have in Adam also caused us to have death, but the righteousness and justification we gain in Christ cause us to have life. Adam's sin brought us death, but Christ's righteousness brings us life. Due to Adam's sin, the death of Satan entered into us to do a work of death. Thus, our spirit, soul, and body, that is, our whole being, were invaded by death. Due to the righteousness of Christ, the life of God entered into us to do a work of life to swallow up the death in our spirit, soul, and body that our whole being could be made alive.

3) **“For as in Adam all die, so also in Christ all shall be made alive” (1 Cor. 15:22).**

“Made alive” here refers to being resurrected. We originally were dead persons. Then Christ came into us, bringing God's life to make us alive. Thus, to be made alive is to be resurrected. The death Adam brought to us ruined everything of our life in the old creation. The resurrection Christ brings to us begins our life in the new creation that we may partake of everything in this life of the new creation.

4) **“Who has blessed us with every spiritual blessing in the heavenlies in Christ” (Eph. 1:3).**

In Christ we obtain not only the three items of righteousness, justification, and life but also every spiritual blessing in the heavenlies. The selection of the Holy Father, the redemption of the Holy Son, the sealing of the Holy Spirit, and all the heavenly, spiritual blessings spoken of in the New Testament have been given to us by God in Christ and are obtained by us in Christ.

5) **“But of Him you are in Christ Jesus, who became**

督里新人生活的凭借。这在基督里的丰富，是多得不胜枚举的。现在我们只摘其重要者列举如下：

(一) **“借着一人（基督）的顺从，多人也要构成义的了。”（罗五 19）**

我们在亚当里所有的第一件东西是罪，我们在基督里所有的第一件东西是义。亚当所带给我们的，第一是罪；基督所带给我们的，第一是义。亚当的悖逆，叫我们成为有罪的，构成罪人；基督的顺从，叫我们构成义的，成为义人。

(二) **“借着一人（在各各他那一次）的义行，众人也都被称义得生命了。”（罗五 18）**我们在亚当里所有的罪，叫我们在他里面被定罪；我们在基督里所得的义，叫我们在他里面被称义。亚当在伊甸园那一次的过犯，叫我们在他里面的人，都被定罪；基督在各各他那一次的义行，叫我们在他里面的人，都被称义。

不仅如此，我们在亚当里所有的罪和定罪，也叫我们得着死，我们在基督里所得着的义和称义，也叫我们得着生命。亚当的罪将死带给我们，基督的义将生命带给我们。撒但的死，是因着亚当的罪，进入我们里面作死的工作，使我们的灵、魂、体，就是我们的全人，都受到死的侵害。神的生命，是因着基督的义，进到我们里面作生命的工作，吞灭我们灵、魂、体里面的死，使我们全人都活过来。

(三) **“在亚当里众人都死了，照样，在基督里众人也都要活过来。”（林前十五 22）**这里的活过来，指复活过来。我们原是死了的人，基督进入我们里面，带来神的生命，就叫我们活过来。所以这活过来乃是复活过来。亚当叫我们所得着的死，断送了我们旧造生命的一切。基督所带给我们的复活，开始了我们新造的生命，叫我们分享这新造生命的一切。

(四) **“他在基督里，曾用诸天界里各样属灵的分，祝福了我们。”（弗一 3）**

我们在基督里，不只得着义、称义和生命这三件东西，还得着诸天界里各样属灵的分。无论是圣父的拣选，是圣子的救赎，或是圣灵的印记，以及新约中所说的一切属天、属灵的分，都是神在基督里赐给我们的，都是我们在基督里得着的。

(五) **“你们得在基督耶稣里，是出于神，**

wisdom to us from God: both righteousness and sanctification and redemption” (1 Cor. 1:30).

It is concisely stated here that there are four important things which we obtain in Christ from God: wisdom, righteousness, sanctification, and redemption. Wisdom is the main item and righteousness, sanctification, and redemption are the detailed points. All that God has given to us in Christ is out of Christ’s wisdom, or we may say that it is Christ as wisdom, which includes righteousness, sanctification, and redemption. Righteousness is for us to be justified by God that we may be saved. This is in the past. Sanctification is for us to live a holy life that we may be victorious. This is in the present. Redemption is for our bodies to be redeemed that we may be glorified. This is in the future. We have obtained all these items, which are all Christ Himself, in Christ from God.

6) “...in Christ, there is a new creation; the old things have passed away; behold, they have become new” (2 Cor. 5:17).

We also became a new creation in Christ. The old things in Adam have passed away and they have become new in Christ. This is a result of being transferred from Adam into Christ.

这基督成了从神给我们的智慧：公义、圣别和救赎。”（林前一 30）

这里扼要的说，神叫我们在基督里所得着的四件重要的东西，就是智慧、公义、圣别和救赎。智慧是总纲，公义、圣别和救赎是细目。神在基督里所赐给我们的一切，都是出于基督的智慧，也可以说都是基督作智慧，其中包括公义、圣别和救赎。公义是叫我们被神称义而得救，这是在已往。圣别是叫我们过圣别的生活而得胜，这是在今天。救赎是叫我们身体得赎而得荣，这是在将来。这一切都是神叫我们在基督里得着的，也都是基督自己。

（六）“在基督里，他就是新造；旧事已过，...都变成新的了。”（林后五 17）

我们在基督里，也得成为新造。在亚当里的旧事已经过去，在基督里都变成新的了。这是从亚当迁入基督的成果。

LESSON TWENTY-SIX: JOINED TO CHRIST

After we have believed and are baptized into Christ, we have a life union with Christ and are joined to Him. Our being joined to Him is based on His first being joined to us. Therefore, we must first consider how He is joined to us, and then how we are joined to Him.

I. CHRIST BEING JOINED TO US

A. By Becoming Flesh

1) "And the Word [God] became flesh" (John 1:14). Christ is the Word of God and is God Himself (John 1:1). The first step He took in joining Himself to us was to become flesh, that is, to become a man of flesh. As God, He took on a human body with the human nature to join with man as one, thus becoming a God-man. This was the beginning of His being joined to us.

B. Bringing Us through Death and Resurrection into Ascension

1) "I have been crucified with Christ" (Gal. 2:20); "Our old man has been crucified with Him" (Rom. 6:6); "...died with Christ" (Col. 2:20).

These verses reveal to us that in His crucifixion, Christ brought us with Him through the death of the cross.

2) "You were raised together with Christ" (Col. 3:1). This word shows us that in His resurrection, Christ also brought us with Him into resurrection.

3) "...seated us together in the heavenlies in Christ Jesus" (Eph. 2:6).

This word shows us that in ascending into heaven, Christ also brought us with Him into ascension.

Christ can bring us through death and resurrection and even into ascension because He is joined to us.

C. Living and Making His Home in Us

1) "Christ is in you" (Rom. 8:10).

Christ first became flesh to join Himself to us, and then He brought us with Him through death and resurrection and into ascension. After He accomplished God's eternal redemption through these steps, He came into us to further join Himself to us, applying to us what He had accomplished as God's full salvation. For this purpose, He became the One who is in us and is joined to us.

2) "Christ lives in me" (Gal. 2:20).

In entering into us and being joined to us, Christ not only is in us but also is living in us; that is, He is living His life in us.

3) "That Christ may make His home in your hearts" (Eph. 3:17).

When Christ is joined to us within, He lives His life in us,

第二十六课：联与基督

我们信而受浸归入基督，就和基督有了生命的联结，而联于他。我们联于他是根据他先联于我们。所以我们要先来看他如何联于我们，再看我们如何联于他。

壹 基督联于我们

一 借着成为肉体

(一) "话(神)成了肉体"。(约一 14)
基督乃是神的话，也就是神自己(约一 1)。他联于我们，头一步是借着成为肉体，就是成为有肉体的人。他是以神的身分，采取了人体与人性，与人联为一，成为神而人者的一位。这是他联于我们的开始。

二 带着我们经过死而复活并升天

(一) "我已经与基督同钉十字架"。- "我们的旧人已经与他同钉十字架"。- "与基督同死"。(加二 20, 罗六 6, 西二 20)
这几处经文都是启示我们，基督钉死十字架，是带着我们与他一同经过了十字架的死。

(二) "你们...与基督一同...复活"。(西三 1)

这话给我们看见，基督复活也是带着我们和他一同进入复活。

(三) "我们在基督耶稣里...一同坐在诸天界里"。(弗二 6)

这话给我们看见，基督升到天上，也是带着我们和他一同升天。

基督能带着我们经过死而复活，且升到天上，因为他是联于我们的。

三 在我们里面生活安家

(一) "基督...在你们里面"。(罗八 10)
基督先成为肉体，联于我们，又带着我们经过死而复活并升天。他借着这些步骤，完成了神永远的救赎之后，就进到我们里面，进一步的联于我们，将他所完成的施行在我们身上，成为神完全的救恩。所以他就成了在我们里面，联于我们的。

(二) "基督在我里面活着"。(加二 20)
基督进入我们里面，联于我们，不仅是在我们里面，且是活在我们里面，就是生活在我们里面。

(三) "基督...安家在你们心里"。(弗三 17)

基督在我们里面，联于我们，既生活在我

and He also wants to make His home in our hearts; that is, He wants to saturate every part of our entire being, mingling with us as one. This shows that He will be joined to us to the uttermost.

II. WE BEING JOINED TO CHRIST

A. Through Believing and Being Baptized

1) "...believes into Him [Christ]" (Acts 10:43, lit.); "...baptized into Christ" (Gal. 3:27).

Originally we were born in Adam, apart from Christ (Eph. 2:12). Through our believing and being baptized, we have entered into Christ. This is the beginning of the experience of our being joined to Christ.

B. Through God's Anointing

1) "But He who firmly attaches us [the apostles] with you [the believers] unto Christ and has anointed us [with the Holy Spirit] is God" (2 Cor. 1:21).

When we believe into the Lord and are baptized, God puts His Spirit in us and anoints us, firmly attaching us to Christ. On the one hand, it is we who believe and are baptized into Christ; on the other hand, it is God who attaches us unto Christ by anointing us with His Spirit.

C. Becoming a New Creation in Christ

1) "...In Christ" (2 Cor. 12:2); "...in Christ...a new creation" (2 Cor. 5:17).

By believing and being baptized into Christ, we become men of the new creation in Christ. We become such men by being joined to Christ in our experience.

D. Abiding in Christ

1) "Abide in Me [Christ]" (John 15:4); "Abide in Him [Christ]" (1 John 2:27).

After we enter into Christ to become a new creation in Him, we must remain in Him and abide in Him, taking Him as our dwelling and our resting place. In Christ we enjoy all that He is to us. We enjoy Him as our life and life supply, and as the peace, comfort, support, leading, joy, and hope that we need to live a heavenly, spiritual, holy, victorious, and transcendent life so that we may become transcendent persons, experiencing our being joined to Him in our living and our walk.

E. Living with Christ

1) "Because I [Christ] live, you shall live also...and I in you" (John 14:19-20); "...live with Him [Christ]" (Rom. 6:8).

Both of these passages speak of our living with Christ. Our being joined to Christ begins with our entering into Him, continues with our remaining in Him and abiding in Him, and is intensified by our living with Him. This is the experience in our living of being joined to Him and of taking

们里面，又要安家在我们心里，就是要渗透我们全人里面的每一部分，与我们调和为一。这是说出他联于我们，要达到极点。

贰 我们联于基督

一 借着信而受浸

(一) "信入他(基督)。" - "浸入基督"。(徒十 43, 加三 27)

我们原是生在亚当里的人,在基督以外(弗二 12),因信而受浸,就归入了基督,就进入了他的里面。这是我们在经历中联于基督的开始。

二 借着神的施膏

(一) "那把我们(使徒)同你们(信徒),坚固的联于基督,并且(用圣灵)膏了我们的,就是神。"(林后一 21)

我们一信入主而受浸,神就将他的灵放在我们里面,膏了我们,把我们坚固的联于基督。一面是我们信入而浸入基督,同时另一面是神借着他的施膏,就是用他的灵膏了我们,把我们联于基督。

三 在基督里成了新造

(一) "在基督里"。- "在基督里,他就是新造。"(林后十二 2, 林后五 17)

我们借着信而受浸,归入了基督,就成了在基督里新造的人。这是我们在经历中联于基督,所成为的一个人。

四 住在基督里

(一) "你们要住在我(基督)里面"。- "住在他(基督)里面。"(约十五 4, 约壹二 27)

我们进入基督,成了在他里面的新造,就要留在他里面,且住在他里面,以他为我们住处,作我们安身之所,在他里面享受他之于我们的一切,作我们的生命和生命的供应,以及我们所需要的平安、安慰、扶持、引导、喜乐和盼望等等,叫我们过属天、属灵、圣别、得胜、超脱的生活,也就是叫我们作一个超脱的人,在生活行动中,经历我们与他的联结。

五 与基督同活

(一) "我(基督)活着,你们也要活着...你们在我里面"。- "与他(基督)同活。"(约十四 19~20, 罗六 8)

这二处经文,都是说到我们与基督同活。我们联于基督,开始于进入他里面,继续于留在他里面,住在他里面,且加强与他同活。这是我们在生活中,经历我们于联他,以他为生命(西三 4)。

Him as life (Col. 3:4).

F. Being Manifested with Christ in Glory

1) “You also shall be manifested with Him [Christ] in glory” (Col. 3:4).

The ultimate state of our being joined to Christ, taking Him as life, and living in Him is to be manifested with Him in glory when He is manifested. This is the ultimate completion of our experience of being joined to Christ.

六 与基督一同显于荣耀

(一)“与他（基督）一同显现在荣耀里。”

(西三 4)

我们联于基督，以他为生命，活在他里面的极点，乃是在他显现的时候，与他一同显现在荣耀里。这是我们经历联于基督的终极完成。

LESSON TWENTY-SEVEN: ABIDING IN CHRIST

When we believe and are baptized into Christ, we are in Christ. In Christ we obtain and enjoy all the riches in Him. To maintain such a position in Christ and to continue to enjoy all the riches in Him, we must continue to remain in Him, with the result that we abide in Him. Therefore, we must consider this matter thoroughly.

I. THE SIGNIFICANCE OF ABIDING IN CHRIST

A. Being Joined to Christ

1) "I [Christ] am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing" (John 15:5).

There is a difference between being in Christ and abiding in Christ. Being in Christ refers to the fact of our having entered into Christ to partake of Him and to be joined to Him. Abiding in Christ refers to the experience of our remaining in Christ to fellowship with and enjoy Him. In this verse the Lord Jesus speaks to us specifically concerning such an experience. He describes our life of abiding in Him by the illustration of the branches abiding in the vine. He is the vine and we are His branches. This shows us clearly that, if we desire to live in Him to enjoy all His life supply, thus bearing fruit to fulfill our duty as His members, we must abide in Him. This is like the branches of the vine, which must abide in the vine in order to enjoy all the life supply of the vine and bear fruit in order to fulfill their duty. If we are separated from Christ, like branches separated from the vine, we cannot live in Him nor can we receive the life supply from Him to bear fruit for Him. Therefore, if we would live in Christ, we must not be separated from Him.

B. Having Fellowship with Christ

1) "...and report to you the eternal life, which...was manifested to us...that you also may have fellowship with us [the apostles], and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ" (1 John 1:2-3).

These verses tell us that the reporting of the eternal life to us enables us to have fellowship with the apostles, and that the fellowship of the apostles is with the Father and with His Son Jesus Christ. In other words, the eternal life, the life of God in Christ, that is, Christ Himself as life, brings a fellowship to us, that we may have fellowship not only with the apostles but also with God and Christ. This fellowship is

第二十七课：住在基督里

我们信而受浸归入基督，就在基督里了。在基督里我们得着并得享在他里面的一切丰富。要维持这一个在基督里的地位，并继续不断的享受在他里面一切的丰富，我们就需要继续不断的留在他里面，以至于住在他里面。所以我们要把这件事好好的看一下。

壹 住在基督里的意义

一 与基督联合

(一)“我（基督）是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”（约十五 5）

住在基督里，与在基督里是不同的。在基督里，是指我们进入了基督，有分并联合于基督的事实。住在基督里，是指我们留在基督里，与基督相交，并享受基督的经历。这里的经文是主基督对我们特特说到这一经历。他是用比喻，形容我们住在他里面的生活，就如同葡萄树的枝子住在葡萄树里面一样。他是这葡萄树，我们是他的枝子。这给我们清楚看见，我们要活在他里面，得享他一切生命的供应，而结出果子，完成我们作他肢体的本分，如同葡萄树的枝子，要活在葡萄树里面，得享它一切生命的供应，而结出果子，完成它们的本分，就必须住在他里面，如同葡萄树的枝子住在葡萄树上一样。我们若和基督有了隔离，如同葡萄树的枝子与葡萄树有了隔离，我们就不得住在他里面，也就不能从他得到生命的供应，而为他结出果子来。所以住在基督里，就要和他没有隔离。

二 与基督交通

(一)“将...显现与我们那永远的生命传与你们；...使你们也可以与我们（使徒）有交通；...而且我们的交通，又是与父并他儿子耶稣基督所有的。”（约壹一 2~3）

此处经文告诉我们，将永远的生命传与我们，会使我们与使徒们有交通，而使徒们的交通又是与父并他儿子耶稣基督所有的。这就是说，那永远的生命，就是神在基督里的生命，也就是基督自己作生命，会带给我们一种交通，使我们不只与使徒们有交通，也与神和基督有交通。这交通

the flowing of God's life in us, causing us to have fellowship with God and Christ, to participate in all that They are, and to enjoy Their life supply. To have fellowship with God and Christ in this way is to abide in Christ. This abiding will result in three conditions, as given below.

1. Being Enlightened

1) "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in the darkness, we lie and are not practicing the truth" (1 John 1:5-6).

When we have fellowship with God, who is light, such fellowship brings us into God's light that we may be enlightened. Thus, we will not walk in darkness.

2. Confessing Our Sins and Being Cleansed

1) "But if we walk in the light as He [God] is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin...if we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness" (1 John 1:7-9).

When we are enlightened by God in our fellowship with Him, we will see our own sins. If we confess our sins in God's light, He will forgive us our sins, and the blood of Jesus His Son will cleanse us from all sin. If we do not confess our sins in order to be cleansed, our sins will interrupt the fellowship which we have with God and with Christ. Only when we confess our sins and are cleansed is our fellowship with God and Christ restored. Then we may again abide in Christ without anything between us and Him.

3. Growing in Life

1) "...grows with the growth of God" (Col. 2:19).

By abiding in Christ and fellowshiping with Him, the life within us will continue to grow, and we will also grow with the growth of God's life unto maturity.

II. THE WAY TO ABIDE IN CHRIST

A. According to the Teaching of the Anointing

1) "As His anointing...has taught you, abide in Him [Christ]" (1 John 2:27).

The anointing mentioned here is the moving of the Holy Spirit, who dwells in us. Such moving of the Holy Spirit in us, as the ointment anointing us within, teaches us the truth. We should abide in the Lord according to the teaching of this anointing.

B. Walking as the Lord Walked

1) "He who says he abides in Him [Christ] ought himself also to walk even as that One walked" (1 John 2:6).

To abide in Christ, on the one hand, we must be according to the teaching of the anointing of the Holy Spirit inwardly,

乃是神的生命在我们里面的流通，使我们与神和基督相交，有分于神和基督所是的一切，得享神和基督生命的供应。这样与神和基督交通，就是住在基督里，会有下列三种情形。

1 蒙到光照

(一)“神就是光，在他里面毫无黑暗；...我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”(约壹一 5~6)

神就是光，我们与神交通，这交通就带我们到神的光中，叫我们蒙到光照，我们就不会在黑暗里行。

2 认罪得洗净

(一)“我们若在光中行，如同神在光中，就彼此有交通，他儿子耶稣的血也洗净我们一切的罪。...我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”(约壹一 7~9)

我们在与神的交通中，蒙了神的光照，就会看见自己的罪。我们若在神的光中承认我们的罪，他就必赦免我们的罪，他儿子耶稣的血，也必洗净我们一切的罪。我们若不承认我们的罪，而得到洗净，我们的罪就使我们与神和基督的交通中断了，直等到我们承认我们的罪，得到洗净，我们与神和基督的交通才会恢复，再无间隔的住在基督里面。

3 使生命长大

(一)“以神的生长而长大”。(西二 19)
我们住在基督里面，与基督交通，使我们里面的生命一再的增长，我们也就在神生命的生长里长大，直到成熟。

贰 住在基督里的途径

一 按着膏油涂抹的教导

(一)“按...膏油涂抹所教导你们的，住在他(基督)里面”。(约壹二 27)

这里所说的膏油涂抹，乃是住在我们里面圣灵的运行。圣灵这在我们里面的运行，象膏油在我们里面涂抹，教导我们真理。我们要按这膏油涂抹的教导，住在主里面。

二 照主所行的去行

(一)“那说自己住在他(基督)里面的，就该照他所行的去行。”(约壹二 6)

我们住在基督里面，一面在里面要按着圣灵涂抹的教导，一面在外面要照主所行的

and on the other hand, we must walk as the Lord walked outwardly. This means that we must abide in Christ according to the teaching of the Holy Spirit inwardly and according to the walk of the Lord outwardly.

C. Keeping God's Commandments

1) "And he who keeps His [God's] commandments abides in Him" (1 John 3:24).

To abide in Christ, in addition to being according to the teaching of the anointing of the Holy Spirit and walking as the Lord walked, we must keep God's commandments, God's charges to us, and be those who are submissive to God.

III. THE ISSUE OF ABIDING IN CHRIST

A. Christ Abiding in Us

1) "Abide in Me [Christ] and I in you" (John 15:4); "...abides in Him [God], and He in him" (1 John 3:24).

The first issue of our abiding in Christ is that Christ and God abide in us to dispense Their riches to us, supplying and transfusing them into us.

B. Bearing Much Fruit to Glorify God

1) "He who abides in Me [Christ] and I in him, he bears much fruit" (John 15:5). "In this is My Father glorified, that you bear much fruit" (John 15:8).

If we abide in Christ, He also will abide in us, enabling us to enjoy all the riches of His life. Thus, we will bear much fruit to glorify God, that is to live out God that He may be expressed in us.

C. Boldly Meeting the Lord and Not Being Put to Shame

1) "Abide in Him [Christ], that if He is manifested, we may have boldness and not be put to shame from Him at His coming" (1 John 2:28).

If we abide in Christ and bear much fruit by His life to glorify God, when He is manifested, we will boldly meet Him and not be put to shame from His glorious presence (cf. Matt. 25:30).

去行。这就是说，我们要在里面照着圣灵所教导的，并在外面照着主所行的，住在基督里面。

三 遵守神的命令

(一) "遵守神诫命的，就住在神里面。"
(约壹三 24)

我们住在基督里面，除了按着圣灵涂抹的教导，并照着主所行的去行，还要遵守神的诫命，就是神所吩咐我们的话，作一个顺服神的人。

叁 住在基督里的成果

一 基督住在我们里面

(一) "你们要住在我(基督)里面，我也住在你们里面。" - "住在神里面，神也住在他里面。" (约十五 4, 约壹三 24)

我们住在基督里面，第一个成果就是得着基督和神住在我们里面，将他们的丰富分赐与我们，供应灌输到我们里面。

二 多结果子荣耀神

(一) "住在我(基督)里面的，我也住在他里面，这人就多结果子。" - "你们多结果子，我父就因此得荣耀。" (约十五 5、8)

我们住在基督里，他也就住在我们里面，使我们得享他生命一切的丰富，我们就多结果子荣耀神，就是将神活出来，叫神在我们身上得着彰显。

三 坦然见主不至蒙羞

(一) "你们要住在主(基督)里面；这样，他若显现，我们就可以坦然无惧，当他来临的时候，也不至于蒙羞离开他。" (约壹二 28)

我们住在基督里面，凭他的生命多结果子荣耀神，到他显现的时候，就可坦然见他，不至蒙羞，离开他荣耀的面光(参看太二五 30)。

LESSON TWENTY-EIGHT: EXPERIENCING CHRIST

We believe and are baptized into Christ to be joined to Him and to abide in Him for the purpose of experiencing Him. When we experience Christ, we gain and enjoy Him practically that He may be expressed through us.

I. THE VARIOUS ASPECTS OF EXPERIENCING CHRIST

A. Christ Being Revealed in Us

1) "It pleased God...to reveal His Son in me" (Gal. 1:15-16).

Our first experience of Christ is His being revealed in us. This is the key to our salvation and regeneration, and it is the central result of our being saved to be joined to God. It is also the beginning of our experience of Christ.

B. Christ Being in Us

1) "And if Christ is in you, though the body is dead because of sin, yet the spirit is life because of righteousness" (Rom. 8:10).

Once Christ is revealed in us, we immediately experience His being in us, which shows us that our body is dead because of sin, the very sin we inherited from Adam, and that our spirit is life because of righteousness, the righteousness we obtained from Christ. This is an experience which Christ gives us.

C. Christ Abiding in Us

1) "He who abides in Me [Christ] and I in him, he bears much fruit" (John 15:5).

When we abide in Christ according to the fact of our being in Christ, Christ will abide in us, placing Himself in us to be our life and life supply that He may become our experience in life for us to bear much fruit.

2) "If anyone loves Me [Christ], he will keep My word, and My Father will love him, and We will come to him and make an abode with him" (John 14:23).

Christ abides in us with the Father. We experience this when we love Him and keep His word.

D. Christ Being Our Life

1) "...Christ our life" (Col. 3:4).

The foremost and main thing that Christ does when He abides in us is to be our life that we may take Him as life and live by Him, no longer walking by our natural life. We should experience this day by day and moment by moment.

E. Christ Living in Us

1) "It is no longer I who live, but Christ lives in me"

第二十八课：经历基督

我们信而受浸归入基督，联于他，又住在他里面，目的就是经历他。我们经历基督，就是实际的得着他并享受他，叫他在我们身上得着彰显。

壹 经历基督的各方面

一 基督启示在我们里面

(一) "神...乐意将他儿子启示在我里面"。(加一 15~16)

我们对基督的第一个经历，是基督启示在我们里面。这是我们得救蒙重生的关键，也是我们得救联于神的中心结果，又是对基督经历的开始。

二 基督在我们里面

(一) "基督若在你们里面，身体固然因罪是死的，灵却因义是生命。" (罗八 10)

基督一启示在我们里面，我们立刻经历他在我们里面，显明我们的身体因罪，就是从亚当所承受的罪，是死的，灵却因义，就是从基督所得的义，是生命。这也是基督给我们经历。

三 基督住在我们里面

(一) "住在我(基督)里面的，我也住在他里面，这人就多结果子。" (约十五 5)
当我们根据我们在基督里的事实，住在基督里面的时候，基督就住在我们里面，将他自己安置在我们里面，作我们的生命和生命的供应，使他成了我们生命中的经历，我们就多结果子。

(二) "人若爱我(基督)，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。" (约十四 23)
基督是带着父，与他一同住在我们里面。这是在我们爱他，遵守他话语的时候所经历的。

四 基督作我们的生命

(一) "基督是我们的生命"。(西三 4)

基督住在我们里面，首要并主要的事，是作我们的生命，叫我们以他为生命，凭他这生命活着，生活行动不再凭自己天然的生命。这是我们应该天天时时经历的。

五 基督活在我们里面

(一) "现在活着的，不再是我，乃是基督"

(Gal. 2:20).

We must not only experience Christ abiding in us to be our life but also experience Christ living in us to be our living. To experience Christ in this way, we must deny ourselves by being in His death, and be able to say that it is no longer I who live. We must die in order to experience Christ living in us.

F. Christ Making His Home in Us

1) "That Christ may make His home in your hearts through faith...that you may be filled unto all the fullness of God"(Eph. 3:17-19).

We also need to experience Christ making His home in our hearts. He will not only live in us but also inwardly occupy every part of our being, make His home in our hearts, and settle down in us, saturating and filling our entire being that we may become the fullness of God.

G. Christ Being Formed in Us

1) "I [the Apostle Paul] am again in travail until Christ is formed in you" (Gal. 4:19).

We also must experience Christ being formed in us, that is, His growing in us unto maturity until we reach His very stature (Eph. 4:13).

H. Living Christ

1) "To me to live is Christ" (Phil. 1:21).

"To live is Christ" is to live Christ. We must experience Christ in every aspect inwardly, and we must also experience living Him outwardly.

I. Magnifying Christ

1) "Even now Christ shall be magnified in my body, whether through life or through death" (Phil. 1:20). Outwardly, we should have the experience not only of living Christ but also magnifying Christ. All things that happen to us are for us to magnify Christ. The more difficult the environment and the busier the work, the more we can magnify Christ. This is the peak of our experience of Christ outwardly.

J. Christ Being Everything to the New Man

1) "Having put off the old man...and having put on the new man [which is corporate]...where [in the new man, the church] there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian [the most barbarous], slave, freeman, but Christ is all [persons] and in all [persons]" (Col. 3:9-11).

These verses say that we who have believed in the Lord and are regenerated have put off our old man and have put on the new man. In this new man, the church, there is not the old man of a certain race, religion, culture, or class but

在我里面活着。”(加二 20)

我们不只要经历基督住在我们里面，也要经历基督活在我们里面，不光作我们的生命，也作我们的生活。我们要这样经历基督，就必须在他的死里，否认自己，能说现在活着的不再是我。我们必须死了，才能经历基督活在我们里面。

六 基督安家在我们里面

(一)“使基督借着信，安家在你心里，...使你们被充满，成为神一切的丰满。”(弗三 17~19)

我们还要经历基督安家在我们心里。他不只仅仅住在我们里面，还在我们里面占据我们全人的各部分，安家在我们心里，定居在我们全人里面，将我们全人渗透、充满，使我们成为神的丰满。

七 基督成形在我们里面

(一)“我(使徒保罗)为你们再受生产之苦，直等到基督成形在你们里面。”(加四 19)

我们也要经历基督成形在我们里面，就是在我们里面长大成人，满有他自己的身量(弗四 13)。

八 活基督

(一)“在我，活着就是基督。”(腓一 21)活着就是基督，是将基督活出来。我们要在我们里面，在各方面经历基督，也要在我们外面，经历活出他来。

九 显大基督

(一)“无论是生，是死，总叫基督在我身体上，现今也照常显大。”(腓一 20)我们在外面，不仅要经历活出基督，也要经历显大基督。一切临到我们的事，都是叫我们显大基督。环境越艰难，事工越繁重，越叫我们显大基督。这是我们在外面经历基督的高峰。

十 基督作新人的一切

(一)“你们已经脱去旧人，...并且穿上了新人(团体的);...在此(在新人，召会里)并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人(最野蛮的人)、为奴的、自主的，惟有基督是一切(人)，又在一切(人)之内。”(西三 9~11)

这里说，我们这些信主得了重生的人，是已经脱去了我们的旧人，并且已经穿上了新人。在这新人，就是召会里，没有属种族、宗教、文化等阶级的旧人，惟有是我

Christ who is our life and the element which constitutes this new man. Christ is all the persons in this corporate new man, and He lives in all these persons. We should have many experiences of Christ related to this matter, and we should also have this full experience of Christ when our experiences of Him reach their peak.

II. THE CONDITIONS FOR EXPERIENCING CHRIST

A. Abiding in Him

1) "He who abides in Me and I in him..."(John 15:5).

The first condition for experiencing Christ abiding in us is our abiding in Him. We must abide in Him, giving Him the time and space so that He may be able to abide in us.

B. Remaining in the Co-crucifixion with Him

1) "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me" (Gal. 2:20).

Moreover, the experience of our co-crucifixion with Christ is also a basic condition for our experience of Christ. Since we are abiding in Him, we are surely remaining in our co-crucifixion with Him, that is, in His all-inclusive death, which nullifies our existence, so that it is no longer we who live. Thus, we allow Christ to live in us that we may experience and enjoy Him as our life.

C. Loving Him and Keeping His Word

1) "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him" (John 14:23).

Loving Christ and obeying His word are also conditions for us to experience Christ abiding in us. If we love Him and keep His word, He and the Father will come to abide with us that we may enjoy all the blessings of the Triune God abiding with us.

D. Being Strengthened into the Inner Man

1) The Father "would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts..." (Eph. 3:16-17).

Our being strengthened by God with power through His Spirit into our inner man (our spirit) is the condition for our experiencing Christ making His home in our hearts. This experience of Christ is deep, and therefore its condition, which is that our whole being be strengthened by God into our spirit, is weighty.

E. Having All Boldness

1) "With all boldness, as always, even now Christ shall be magnified in my body, whether through life or through death"(Phil. 1:20).

In order to magnify Christ, we must have boldness in all things, not caring for whether we live or die. This is the

们生命，作构成这新人成分的基督，是这团体新人里的一切人，又住在这一切人之内。这是我们对基督该多方经历的，且是我们经历基督达到高峰时，对基督该有的丰满经历。

贰 经历基督的条件

一 住在他里面

(一)“住在我里面的，我也住在他里面。”(约十五 5)

经历基督住在我们里面的第一个条件，是我们住在他里面。我们必须住在他里面，给他时间和空间，他才能住在我们里面。

二 留在与他的同钉里

(一)“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”(加二 20)

我们与基督同钉的经历，更是我们经历基督的基要条件。我们既住在他里面，也就必是留在与他的同钉里，就是留在他那包罗万有的死里，否定了我们的存在，活着不再是我们，好让基督在我们里面活着，给我们经历并享受他作我们的生命。

三 爱他，遵守他的话

(一)“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”(约十四 23)

爱基督，遵守他的话，也是我们经历基督住在我们里面的条件。我们若爱他，遵守他的话，他和父就来和我们同住，叫我们享受三一神与我们同住的一切福分。

四 加强到里面的人里

(一)父神“借着他的灵，用大能使你们得以加强到里面的人里，使基督...安家在你心里。”(弗三 16~17)

我们蒙神借着他的灵，用大能把我们加强到我们里面的人(灵)里，是经历基督安家在我们心里的条件。这个对基督的经历是深的，所以它的条件也是重的，就是我们全人被神加强到我们的灵里。

五 凡事放胆

(一)“凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”(腓一 20)

我们要经历显大基督，必须凡事放胆，不顾生死。这是对基督极峰经历的最高条件。

highest condition for our topmost experience of Christ.

III. THE MEANS OF EXPERIENCING CHRIST

1) “For me this shall turn out to salvation through... the bountiful supply of the Spirit of Jesus Christ” (Phil. 1:19).

We do not experience Christ by our ability or by our endeavoring, but through the bountiful supply of the Spirit of Jesus Christ. The Spirit of Jesus Christ is the Spirit of God, who participated in the incarnation, human living, and crucifixion of Jesus and the resurrection, ascension, and glorification of Christ. This Spirit is the all-inclusive Spirit, the Spirit who is the ultimate expression of the Triune God. This bountiful supply of the all-inclusive Spirit is the power and means for us to experience Christ.

IV. THE ISSUE

A. Christ Being Formed in Us

1) “...until Christ is formed in you”(Gal. 4:19).

The first issue of our experience of Christ is that Christ is formed in us. This refers to Christ growing and maturing in us unto a full stature (Eph. 4:13) that He may be fully expressed through us.

B. We Becoming God’s Full Expression

1) “...Christ may make His home in your heart... that you...may be strong to apprehend with all the saints what is the breadth and length and height and depth [the unlimited dimensions of Christ]...that you may be filled unto all the fullness of God” (Eph. 3:17-19).

The second issue of our experience of Christ is that we become God’s full expression. This refers to Christ making His home in us that we may apprehend with all the saints His unlimited dimensions, that we may be filled unto all the fullness of God to be the corporate expression of God.

叁 经历基督的凭借

(一)“借着... 耶稣基督之灵全备的供应，
终必叫我得救。”(腓一 19)

我们经历基督，不是凭我们的能力或努力，乃是借耶稣基督之灵全备的供应。耶稣基督的灵，就是神那有分于耶稣的成肉体，过人生，并钉十字架的死，以及有分于基督的复活、升天并得荣的灵，就是那包罗万有的灵，也就是那作三一神终极表现的灵。这包罗万有之灵全备的供应，是我们经历基督的能力和凭借。

肆 经历基督的成果

一 基督成形在我们里面

(一)“直等到基督成形在你们里面”。(加四 19)

我们经历基督的第一个成果，乃是基督成形在我们里面。这是指基督在我们里面，长大成熟，满有长成的身量(弗四 13)，叫他在我们身上得着完全的彰显。

二 我们成为神丰满的彰显

(一)“基督... 安家在你心里，... 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深(基督无限量的量度)，... 使你们被充满，成为神一切的丰满。”(弗三 17~19)

我们经历基督的第二个成果，乃是成为神丰满的彰显。这是指基督在我们里面安家，叫我们满能同众圣徒领略他那无限量的量度，以至于我们被他充满得成为神的丰满，作神团体的彰显。

LESSON TWENTY-NINE: TAKING CHRIST AS EVERYTHING

The main revelation in the New Testament, especially in Paul's Epistles, is the very Christ, whom God in His economy has prepared for us to be our experience. We have looked at this matter in a concise way in the previous lesson. Now let us see, in the book of Philippians, its conclusion, which is to take Christ as everything.

I. TAKING CHRIST AS OUR LIVING

1) "For to me to live is Christ" (Phil. 1:21).

This word reveals to us that Paul, who experienced Christ richly and abundantly, took Christ as his living. In Philippians 1 he said that he lived Christ.

II. TAKING CHRIST AS OUR EXPRESSION

1) "As always, even now Christ shall be magnified in my body, whether through life or through death" (Phil. 1:20).

This word shows us that Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him.

III. TAKING THE MIND OF CHRIST AS OUR MIND

1) "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

This verse means that we need to take Christ's mind as our mind. Paul not only took Christ as his living and expression without, but he also took the mind of Christ as his mind within. According to the text which follows, the thinking in the mind of Christ in this verse was that of One who changed from the form of God into the likeness of man to become a man, even emptying Himself to take the form of a slave and to humble Himself, becoming obedient unto death, even the death of a cross.

IV. TAKING CHRIST AS OUR LIVED-OUT RIGHTEOUSNESS

1) "And be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith" (Phil. 3:9).

In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness which was from

第二十九课：以基督作一切

新约中，特别是保罗的书信里，主要的启示，是神在他新约的经纶里，为我们所预备的基督，成为我们的经历。我们在前一课扼要的把这事看过了。现在我们再从腓立比书，来看对这事的结论，就是我们以基督作一切。

壹 以基督为生活

(一)“在我，活着就是基督。”(腓一 21)
这话给我们看见，那丰丰富富经历基督的保罗，乃是以基督为他的生活。他在腓立比一章说，他是活基督。

贰 以基督为彰显

(一)“无论是生，是死，总叫基督在我身体上，现今也照常显大。”(腓一 20)

这话给我们看见，对基督富有经历的保罗，也是以基督为他的彰显。他的一切生活和工作，都不是为着彰显他自己，表现他的学问、才干或其他的优点特长。他所是所为，都是为彰显基督，甚至为显大基督，使基督在他身上，不只得着彰显，甚至得着显大。

叁 以基督的心思为心思

(一)“你们里面要思念基督耶稣里面所思念的。”(腓二 5)

这话的意思，就是以基督的心思为心思。保罗不只在外面以基督为生活，为彰显，也在里面以基督的心思为心思。照这经文的下文看，这里所说基督的心思所思念的，乃是他从神的形状变成人的样式，而成为人，甚至倒空自己，取了奴仆的形状，而降卑自己，顺服至死，且死在十字架上。

肆 以基督作活出的义

(一)“给人看出我是在他里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”(腓三 9)

保罗经历基督，给人看出他是在基督里的人，所有的不是他凭自己遵行律法而有的

his own keeping of the law, but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as his righteousness. In such a way, Paul took Christ as the righteousness which he lived out.

V. CONSIDERING THE KNOWLEDGE OF CHRIST EXCELLENT

1) "...on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them refuse that I may gain Christ" (Phil. 3:8).

Paul, who was rich in the experience of Christ, undoubtedly considered Christ to be the most excellent One. Thus, he shows us in one of the verses following Philippians 3:8 that he pursued the knowledge of Christ. His pursuit indicates his consideration of the excellency of the knowledge of Christ. Because of the Christ whom he knew, he forsook all things, that is, he suffered the loss of all things and counted them refuse, that he might gain Christ.

VI. TAKING CHRIST AS OUR GOAL

1) "One thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Paul, who pursued the knowledge of Christ in order to experience Him more deeply, considered his pursuit of Christ to be his only task. Thus, he pursued by forgetting the things which were behind and stretching forward to the things which were before. His pursuit was toward one aim, one goal, and that goal was Christ. He took Christ as his goal, pursuing to obtain the prize of the high calling of God in Christ Jesus. This prize is also Christ, that is, Christ as the enjoyment of His pursuers. Paul pursued upward, toward the heavens, to gain Christ, whom he took as the goal and prize.

VII. TAKING CHRIST AS OUR VIRTUES

1) "Brothers, whatever is true, whatever is honorable, whatever is righteous, whatever is pure, whatever is lovely, whatever is well-spoken of, if there is any virtue and if any praise, take account of these things" (Phil. 4:8).

Truthfulness, honor, righteousness, purity, loveliness, and that which is well-spoken of are six praiseworthy virtues. These virtues are the expressions of God's attributes lived out from within the pursuers of Christ, who is the embodiment of God. Paul, who pursued to experience Christ, charged the brothers to consider these things, that is, to live out these virtues and express all the attributes of God in Christ. Since he charged the brothers in this manner, he

义，乃是他因信基督，从神而得的义，就是基督自己从他里面活出来，而显为他的义。如此他乃是以基督作他所活出的义。

伍 以认识基督为至宝

(一)“我以认识我主基督耶稣为至宝；我因他已经亏损万事，看作粪土，为要赢得基督。”(腓三 8)

富有基督经历的保罗，当然把基督看为至宝。因而他就在这节经文后面的话给我们看见，他追求认识基督。他这样追求，就是以认识基督为至宝。他因所认识的基督，丢弃了万事，就是亏损了万事，看作粪土，为要赢得基督。

陆 以基督作目标

(一)“我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”(腓三 13~14)

那追求认识基督，要更深经历他的保罗，把竭力追求基督，当作他惟一的一件事，而忘记背后，努力面前的竭力追求。他这追求是向着一个标竿，一个目标的。这目标乃是基督。他以基督为目标，竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。这奖赏也是基督，就是基督作追求他的享受。保罗是以基督作目标、作奖赏，一直向上去，就是向天上去追求得着的。

柒 以基督为美德

(一)“弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”(腓四 8)

这里所说，真实、庄重、公义、纯洁、可爱、有美名，乃是六种可称赞的美德。这些美德，乃是作神化身的基督，从追求他的人里面，所活出来神属性的彰显。追求经历基督的保罗，嘱咐弟兄们，要思念这些事，就是要他们活出这些美德，而彰显出基督里面所有神的属性。他既这样嘱咐弟兄们，当然他自己也必是这样以基督为

himself must obviously have been expressing God's attributes by taking Christ as his virtues.

VIII. TAKING CHRIST AS OUR POWER

1) "I can do all things in Him who empowers me" (Phil. 4:13).

Paul, who experienced Christ, was empowered by Christ; hence, he was able to do all things in Christ, which is mainly to live out the various kinds of virtues which express God's attributes mentioned in verse 8 preceding this word. This shows us that Paul experienced Christ by taking Christ as power to live out Christ as his magnificent living.

IX. TAKING CHRIST AS OUR SECRET

1) "I have learned, in whatever circumstances I am, to be content. I know both 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 be in want" (Phil. 4:11-12).

In any environment and in any matter, Paul, who experienced Christ richly and abundantly, learned the secret to be content and to rejoice always. According to his speaking throughout the book of Philippians, the secret he learned was just Christ. Thus, he took Christ as the secret to experience Christ, being content and rejoicing always in any situation and in any matter.

X. TAKING CHRIST AS OUR EXPECTATION

1) "For our citizenship is in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation, conforming it to the body of His glory, according to the operation of Him who is able even to subject all things to Himself" (Phil. 3:20-21).

The life which Paul lived in the experience of Christ was one that awaited the Savior, the Lord Jesus Christ, who would come from the heavens to transfigure his body of humiliation, conforming it to the body of His glory. Thus, he took the Christ whom he experienced as his expectation.

美德，而彰显神的属性。

捌 以基督作能力

(一)“我在那加我能力者的里面，凡事都能作。”(腓四 13)

经历基督的保罗，是在基督里得着基督的加力，而凡事都能作，主要就是能活出这里经文前面第八节所说，那种种彰显神属性的美德。这给我们看见，保罗经历基督，乃是以基督作能力，活出基督作他绝佳的生活。

玖 以基督作秘诀

(一)“我已经学会了，无论在什么景况，都可以知足。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。”(腓四 11~12)

丰厚又充沛经历基督的保罗，无论在什么处境，无论在什么事上，都学得了秘诀，知足常乐。照他在腓立比全书所说的，他所学得的这个秘诀，乃是基督。所以他是

以基督作秘诀，而经历基督，在任何环境，任何事上，都能因着基督，知足常乐。

拾 以基督作期待

(一)“我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临；他要按着他那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于他荣耀的身体。”(腓三 20~21)

保罗所过经历基督的生活，乃是等候救主，主耶稣基督从天上来临，将他卑贱的身体改变和他荣耀的身体一样。这是以他所经历的基督作期待。

LESSON THIRTY: ONE SPIRIT WITH THE LORD

We can experience Christ and take Christ as everything because we have become one spirit with Him. This is a deep mystery, yet it is a sure fact which each of us who has believed into Christ and is joined to Him in His divine life must believe, confess, and practice.

I. GOD BEING SPIRIT

1) “God is Spirit” (John 4:24).

This speaks of the nature of God. As far as the divine essence is concerned, God, the complete Triune God, is Spirit.

II. THE ULTIMATE EXPRESSION OF THE TRIUNE GOD BEING THE SPIRIT

1) “...baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

The Triune God is three—the Father, the Son, and the Spirit. The Father is the source, the Son is the expression of the Father, and the Spirit is the realization of the Son. Hence, the Spirit is the ultimate expression of the Triune God.

III. CHRIST BECOMING THE LIFE-GIVING SPIRIT

1) “The last Adam became a life-giving Spirit” (1 Cor. 15:45b).

The last Adam is the incarnated Christ, who through death and resurrection was transfigured to become the life-giving Spirit, the Spirit of life (2 Cor. 3:6, 17) as God’s ultimate expression.

IV. OUR CENTER ALSO BEING THE SPIRIT

1) “May your spirit and soul and body be preserved complete” (1 Thes. 5:23).

This verse clearly and definitely reveals to us that our complete person is of three parts—spirit, soul, and body. The body is our outermost part, by which we act and walk, and by which we contact the material things. The soul is the part between our body and our spirit as our personality and self, by which we contact the psychological things. The spirit is our innermost part by which we know and worship God, and by which we contact the spiritual things. Thus, the spirit is the center of our being and is crucial to God, more crucial than even the heavens and the earth (Zech. 12:1).

V. GOD RENEWING OUR SPIRIT AND PUTTING HIS SPIRIT IN US

1) “A new spirit will I [Jehovah God, who is related to man] put within you...I will put my Spirit within you” (Ezek. 36:26-27).

第三十课：与主成为一灵

我们所以能经历基督，以基督作一切，乃是因为我们和他成了一灵。这是极深的一个奥秘，却又是一个确切的事实，是我们每一个信入基督，与他在他神圣的生命里，有了联结的人，所必须相信、承认而实践的。

壹 神是灵

(一)“神是灵”。(约四 24)
这是说到神的性质。按神圣的素质说，神，就是完整的三一神，乃是灵。

贰 三一神的终极表现乃是灵

(一)“将他们浸入父、子、圣灵的名里”。(太二八 19)
三一神是父、子、灵三者。父是源头，子是父的显出，灵是子的实现，所以灵是三一神的终极表现。

叁 基督成了赐生命的灵

(一)“末后的亚当成了赐生命的灵”。(林前十五 45 下)
末后的亚当，乃是成了肉体的基督，借着死而复活，化身成了赐生命的灵，就是那作神终极表现的生命之灵(林后三 6、17)。

肆 我们的中心也是灵

(一)“愿你们的灵与魂与身子得蒙保守”。(帖前五 23)
这经言清楚又确切的启示我们，我们一个完整的人，乃是灵、魂、体三部分。体是我们最外面的部分，我们借以举止行动，接触物质的事物。魂是介于我们体与灵的中间部分，作我们人的个格、自我，我们借以接触精神的事物。灵是我们最里面的部分，我们借以认识神、敬拜神，接触属灵的事物。所以灵是我们人的中心，对于神是重要的，重过天地(亚十二 1)。

伍 神更新我们的灵，并将他的灵放在我们里面

(一)“我(与人有关的耶和華神)...将新灵放在你们里面;...我必将我的灵，放在你们里面。”(结三六 26~27)

These verses refer to what God did when He saved us, the sinners. On the one hand, He renewed our spirit to make it a new spirit, and on the other hand, He put His Spirit within our renewed spirit, causing the two to be joined together as one.

VI. THE SPIRIT OF GOD REGENERATING OUR SPIRIT

1) "That which is born of the Spirit is spirit...You must be born anew" (John 3:6-7).

When God saved us, He put His Spirit into our renewed spirit, and then His Spirit imparted His life into our spirit, regenerating it, that is, regenerating us to make us His children (John 1:12-13).

VII. THE SPIRIT OF GOD WITNESSING WITH OUR SPIRIT

1) "The Spirit [the Holy Spirit of God] Himself witnesses with our spirit that we are the children of God" (Rom. 8:16).

After the Spirit of God regenerates our spirit, He remains in our spirit, witnessing with our spirit that we are the children of God.

VIII. OUR SPIRIT WORSHIPPING THE SPIRIT, WHO IS GOD

1) "God is Spirit; and those who worship Him must worship in spirit..." (John 4:24).

To worship the Spirit, who is God, in spirit is to worship Him with our spirit. To worship God is to contact God, which includes such things as drawing near to God, praying to God, trusting in God, and thanking God.

IX. THE SPIRIT, WHO IS THE LORD, DWELLING IN OUR SPIRIT

1) "...His [God's] Spirit who indwells you" (Rom. 8:11); "...the Spirit...witnesses with our spirit" (Rom. 8:16).

Combining these two verses, we see that the Spirit, the Spirit of God, is the Spirit who indwells us and who is joined to us as one.

X. JOINED TO THE LORD AS ONE SPIRIT

1) "But he who is joined to the Lord is one spirit" (1 Cor. 6:17).

Based upon the various facts revealed in the foregoing verses, we may say that since we are joined to the Lord, we are one spirit with the Lord. This means that the spirit, which is the mingling of our spirit and the Lord's Spirit, is both the Spirit of the Lord and our spirit; it is the Lord's Spirit mingled with our spirit and our spirit mingled with the Lord's Spirit. The New Testament, in verses such as Romans 8:4-6 and Galatians 5:16 and 25, often uses this

这话是指神救我们罪人的时候所作的，就是一面更新我们的灵，使其成为新灵，一面又将他自己的灵，放在我们这更新的灵里，使二者联合为一。

陆 神的灵重生我们的灵

(一)“从那灵生的，就是灵。...你们必须重生。”(约三 6~7)

神救我们的时候，将他的灵放在我们更新的灵里，他的灵就将他的生命放在我们灵里，重生了我们的灵，就是重生了我们，叫我们成了他的儿女(约一 12~13)

柒 神的灵与我们的灵同作见证

(一)“那灵(神的圣灵)自己与我们的灵同证，我们是神的儿女。”(罗八 16)

神的灵重生了我们的灵以后，就留在我们的灵里，与我们的灵同证我们是神的儿女。

捌 我们的灵敬拜那是神的灵

(一)“神是灵；敬拜他的，必须在灵...里敬拜。”(约四 24)

在灵里敬拜是神的灵，乃是用我们的灵，敬拜那是神的灵。敬拜神，就是接触神，包括亲近神、祷告神、信靠神、感谢神等等。

玖 主所是的那灵住在我们的灵里

(一)“他(神)住在你们里面的灵。”——“那灵...与我们的灵同证，...”(罗八 11、16)

这两节经文合起来看，那灵就是神的灵，乃是住在我们的灵里，与我们联合为一。

拾 与主联为一灵

(一)“与主联合的，便是与主成为一灵。”(林前六 17)

根据前面经文所启示的种种事实，我们既是与主联合的，便是与主成为一灵，就是我们的灵和主的灵，二灵调成一灵的灵，是主的灵，也是我们的灵，是主的灵调和在我们的灵里，也是我们的灵调和在主的灵里。新约中常用这调和的灵，说到主之于我们，并我们对主的经历，如罗马八章四至六节，加拉太五章十六和二十五节等

word, the spirit, which is the mingled spirit, to speak concerning what the Lord is to us and concerning our experience of the Lord. All our spiritual experiences after we are saved, such as our fellowship with the Lord, our prayer to Him, our living with Him, and our obedience to Him, are in this spirit, the Lord's Spirit and our spirit mingled into one.

处的灵。我们得救后，与主的交通，向主的祷告，与主的同活，对主的顺服等等，一切属灵的经历，都是在这主的灵与我们的灵调和为一的灵里。

LESSON THIRTY-ONE: LIVING IN THE FELLOWSHIP OF LIFE

Once we believe into the Lord, we have a union with Him in life. This life then brings us the fellowship of life in which we should live, fellowshiping with God and sharing in all His riches. We ought to know this, pay attention to this, and practice this immediately after we are saved.

I. THE FELLOWSHIP OF LIFE

1) “We...report to you the eternal life...that you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ.” (1 John 1:2-3).

Once we believe in the Lord and receive the eternal life, which was reported to us, it brings its fellowship of life, its flow of life, to us, that there may be a fellowship, a flow, between us and God. This fellowship carries God Himself and all His riches into us for our sharing and partaking.

II. THE TWO ASPECTS OF THE FELLOWSHIP OF LIFE

1) Having fellowship with the apostles and with the church, which they represent—“...we...report to you the eternal life...that you also may have fellowship with us [the apostles]” (1 John 1:2-3).

The fellowship which we have through the entering into us of God’s eternal life is of two aspects. On the one hand, we have fellowship with the apostles and with the church, which the apostles represent (1 Cor. 12:28); that is, we have fellowship with all those who possess the life of God. On the other hand, we have fellowship with God and the Lord. The aspect of our fellowship with all those who have God’s life is called the fellowship of the apostles (Acts 2:41-42). All those who have believed into the Lord to have the life of God participate in this fellowship. The Lord’s life is reported by the apostles to those who believe into the Lord that they may become the church, the Lord’s Body, and the apostles are the representatives of the church, which is brought into being through the Lord’s life. Hence, the fellowship of life in the church is called the fellowship of the apostles. When we have fellowship with the apostles, we have fellowship with the church.

2) Having fellowship with God and with the Lord Jesus—“That you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ” (1 John 1:3). The other aspect of our fellowship in the Lord’s life is our fellowship with the Father and with His Son Jesus Christ.

第三十一课：活在生命的交通里

我们一信入主，就和主有了生命的联结，这生命也就带给我们这生命的交通，我们就要活在这生命的交通里，与神交通，分享他一切的丰富。这也是我们一得救，立刻就应当知道、注意并实行的。

壹 生命的交通

(一)“我们...将...那永远的生命传与你们；...使你们也可以与我们有交通；而且我们的交通，又是与父并与他儿子耶稣基督所有的。”(约壹一 2~3)

那永远的生命传与我们，我们一信主接受，就带给我们它生命的交通，就是它生命的交流，叫我们与神之间有交通，有交流，将神自己和他一切的丰富，流通到我们里面，给我们分享、有分。

贰 生命交通的两方面

(一)与使徒们并他们所代表的召会有交通—“将...那永远的生命传与你们；...使你们也可以与我们有交通。”(约壹一 2~3)

神永远的生命进到我们里面，叫我们所有的交通有两方面。一方面是与使徒和他们所代表的召会(林前十二 28)，就是一切有神生命的人有交通；一方面是与神和主有交通。与一切有神生命之人交通的一面，称为使徒的交通(徒二 41~42)，是一切信入主，有神生命的人都有分的。主的生命是借着使徒们传给信入主的人，使他们成功召会，就是主的身体，而使徒们又是主的生命所成功之召会的代表，所以召会中的生命交通，就称为使徒的交通。我们得与使徒们有交通，也就是得与召会有交通。

(二)与神并与主耶稣有交通—“使你们也可以与我们有交通；而且我们的交通，又是与父并与他儿子耶稣基督所有的。”(约壹一 3)

我们在主的生命里，所有交通的另一面，是与父并他儿子主耶稣有交通。这生命的

The life to which this fellowship of life belongs is the life of God. This life is also the Son of God, the Lord Jesus Himself. Thus, this fellowship of life enables us to have fellowship not only with those who jointly possess God's life but also with God and the Lord Jesus. In this fellowship of life, there is a mutual fellowship and flowing between us and God and the Lord Jesus, and between us and all the believers. All these parties jointly participate in the Triune God and in the church, which is His organism, thus mutually sharing in one another.

III. THE MEANS OF THE FELLOWSHIP OF LIFE—THE HOLY SPIRIT

1) "The fellowship of the Holy Spirit" (2 Cor. 13:14). Since the Lord's life is in the Holy Spirit and has entered into us through the Holy Spirit to be in us, our fellowship in the Lord's life is by means of the Holy Spirit. Hence, this fellowship is also called the fellowship of the Holy Spirit. In the Lord's life, both our fellowship with God and the Lord and our fellowship with the church or the saints are in and by means of the Holy Spirit.

IV. ANOTHER DESIGNATION OF THE FELLOWSHIP OF LIFE—ABIDING IN THE LORD

1) "And even as it [the anointing] has taught you, abide in Him [the Lord]" (1 John 2:27); "Abide in Me [the Lord]...for apart from Me you can do nothing" (John 15:4-5).

As branches of the Lord, the vine, we must abide in the Lord and not be separated from Him. To thus abide in the Lord is to have fellowship with the Lord in order to practice the fellowship of the Lord's life, absorbing all the riches of the Lord as the branches absorb the supply from the vine.

V. THE RESPONSIBILITY OF A BELIEVER TOWARD THE FELLOWSHIP OF LIFE

1) To continue steadfastly—"Continuing steadfastly in...the fellowship" (Acts 2:42).

Once we receive the Lord's life, we enter into the fellowship of His life. From then on, we should continue steadfastly in this fellowship of life.

2) To obey the teaching of the anointing—"And even as it [the anointing] has taught you, abide in Him [the Lord]" (1 John 2:27).

For us to continue steadfastly in the fellowship of life, we must abide in the Lord as taught by the anointing, and we must obey the teaching of the anointing.

3) To walk in the light—"But if we walk in the light as He is in the light, we have fellowship with one another" (1 John 1:7).

The fellowship of the Lord's life brings us into God's light.

交通所属于的生命，是神的生命，这生命又是神儿子主耶稣自己，所以这生命的交通就使我们不但与和我们共有神生命的人有交通，也使我们和神并主耶稣有交通。在这生命的交通里，我们和神并主耶稣，以及所有的信徒，都互相交通、交流，共同有分于三一神，和作他生机体的召会，而互相分享。

叁 生命交通的凭借—圣灵

(一) "圣灵的交通"。(林后十三 14)
主的生命是在圣灵里的，并且是借着圣灵进到我们里面，而在我们里面的。所以我们在主生命里的交通，是凭借圣灵的。因此这交通也称为圣灵的交通。我们在主生命里，无论与神和主的交通，或是与召会，或圣徒的交通，都是在圣灵里，借着圣灵的。

肆 生命交通的另一说法—住在主里面

(一) "你们要按这膏油涂抹所教导你们的，住在他(主)里面。"—"你们要住在我(主)里面，...离了我，你们就不能作什么。"(约壹二 27，约十五 4~5)
我们作主树上的枝子，要住在主里面，不可与主分离。这样住在主里面，就是与主交通，而实行主生命的交通，吸取主一切的丰富，如枝子吸取树的供应一样。

伍 信徒对生命交通的责任

(一) 要坚定持续—"都坚定持续在...交通里"。(徒二 42)
我们一得着主的生命，就进到主生命的交通里。从此，就该坚定持续在这生命的交通里。
(二) 要顺服膏油涂抹的教导—"你们要按这膏油涂抹所教导你们的，住在他(主)里面。"(约壹二 27)
我们要坚定持续在生命的交通里，就必须按着膏油涂抹的教导，住在主里面，就必须顺服膏油涂抹的教导。
(三) 要行在光中—"我们若在光中行，如同神在光中，就彼此有交通。"(约壹一 7)
主生命的交通，能带我们进入神的光中。

We must walk in this light that we may have fellowship with God and the Lord and with all the saints, and that we may maintain the fellowship of the Lord's life.

4) To confess our sins—"But if we walk in the light...we have fellowship with one another, and the blood of Jesus His [God's] Son cleanses us from all sin...if we confess our sins, He [God] is faithful and righteous that He may forgive us...and cleanse us" (1 John 1:7-9).

If we live in the fellowship of the Lord's life, the Lord's light of life within will show us our sins in the fellowship of His life. We will sense our sins and confess to God, and He will then forgive us our sins and cleanse us from all unrighteousness that we may more deeply live in the fellowship of His life.

The preceding four items are our responsibility toward the fellowship of life.

VI. THE ISSUE OF THE FELLOWSHIP OF LIFE

1) Receiving God's light—"God is light...if we say that we have fellowship with Him...if we walk in the light as He is in the light, we have fellowship with one another" (1 John 1:5-7).

This word shows us that when we have fellowship with God, who is light, we will surely receive God's light and walk in it that we may have uninterrupted fellowship with one another.

2) Being cleansed by the Lord's blood—"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (1 John 1:7).

When we are enlightened by the Lord's light of life in the fellowship of life, and thus realize our sins and confess them to God, we are cleansed by the Lord's blood.

3) Having the Lord abide in us—"He who abides in Me and I in him..." (John 15:5).

When we abide in the Lord to have fellowship with Him, we have the Lord abiding in us as our enjoyment of life.

4) Bearing much fruit to glorify God—"He who abides in Me and I in him, he bears much fruit" (John 15:5); "In this is My Father glorified" (John 15:8).

When we abide in the Lord as branches in the Lord, the vine, and have an uninterrupted flow with Him, we receive the supply of the rich sap from Him as the vine to bear much fruit that the Father may be glorified.

The above four items are issues of our living in the fellowship of the Lord's life.

VII. THE BREAKING OF THE FELLOWSHIP OF LIFE

1) The relationship of life between the believers and

我们必须在这光中行，才能与神和主，并与众圣徒有交通，才能维持主生命的交通。

(四)要认罪—"我们若在光中...彼此有交通，他(神)儿子耶稣的血也洗净我们一切的罪。...我们若认自己的罪，神...必要赦免...洗净..."(约壹一7~9)

我们若活在主生命的交通里，主这生命的光，在他生命的交通里，要在我们里面给我们看见自己的罪，我们就感觉自己的罪，而向神承认，神就要赦免我们的罪，洗净我们一切的不义，使我们更深的活在主生命的交通里。

以上四项都是我们对生命的交通，当负的责任。

陆 生命交通的成果

(一)得着神的光—"神就是光，...我们若说我们与神有交通，...我们若在光中行，如同神在光中，就彼此有交通。"(约壹一5~7)

这话给我们看见，我们与是光的神有交通，就必得着神的光，而行在其中，使我们能不断的彼此有交通。

(二)得着主血的洗净—"我们若在光中行，如同神在光中，就彼此有交通，他儿子耶稣的血也洗净我们一切的罪。"(约壹一7)

我们在这生命的交通里，蒙了主生命之光的照亮，看见自己的罪，而向神承认，就得着主血的洗净。

(三)得着主住在里面—"住在我里面的，我也住在他里面。"(约十五5)

我们住在主里面，与主交通，就得着主住在里面，作我们生命的享受。

(四)多结果子荣耀神—"住在我里面的，我也住在他里面，这人就多结果子。"—"我父就因此得荣耀"。(约十五5、8)

我们作主树上的枝子，住在他里面，和他不断有交流，得着他这树肥汁的供应，就多结果子，叫神得荣耀。

以上四项，都是我们活在主生命交通里的成果。

柒 生命交通的中断

(一)信徒和神生命的关系永不会断—"他

God being eternally unbreakable—“They shall by no means perish forever, and no one shall snatch them out of My Father’s hand” (John 10:28-29). The relationship of life between the believers and God will never be broken, because they have received the eternal life from God, which causes them never to perish. Moreover, since God’s hand is mighty, nothing can snatch them out of His hand.

2) The fellowship of life between the believers and God being breakable—“But if we walk in the light as He is in the light, we have fellowship with one another” (1 John 1:7). The word “if” in this verse indicates that the fellowship of life between us and God is breakable. If we walk in God’s light, we will live in the fellowship of God’s life. However, since we often fail to live in God’s light, often disobeying and sinning, we often lose the fellowship of God’s life, thus causing it to be broken.

VIII. THE RESTORATION OF THE FELLOWSHIP OF LIFE

1) By the confession of sins—“If we confess our sins, He [God] is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9). Thank God that although our fellowship of life with Him can be broken, it can also be restored. If we are willing to confess our sins to God according to His shining, He will forgive us and cleanse us from our sins. This is according to His faithfulness based on His word and according to His righteousness because of the Lord’s blood in order that our fellowship of life with Him may be restored.

IX. THE FELLOWSHIP OF LIFE NEEDING TO BE MAINTAINED BY THE SENSE OF LIFE

1) The Lord’s life in us not only has its fellowship but also has its sense. This sense of life is for the fellowship of life. The fellowship of life is maintained in the sense of life. Whenever we neglect the sense of life, the fellowship of life is broken and lost, and the sense of life thus becomes dull.

2) If we will once again care for and obey this dull sense of life, the fellowship of life will be restored, even deepened, and the sense of life will also be keener. These two—the sense of life and the fellowship of life—reciprocally affect each other in a continuous cycle, causing the believers to grow in life.

X. THE DANGER TO A BELIEVER NOT LIVING IN THE FELLOWSHIP OF LIFE

1) Losing the supply and function of life and suffering loss—“Every branch in Me [the Lord] that does not bear fruit, He [God] takes it away” (John 15:2); “If anyone does not abide in Me, he is cast out as a

们必永不灭亡，... 谁也不能从我父手里把他们夺去。”(约十 28~29) 信徒和神生命的关系，永远不会断，因为他们从神所得着的，是永远的生命，使他们永不灭亡。并且神的手是大能的，没有什么能从神的手里，把他们夺去。

(二)信徒和神生命的交通是会断的—“我们若在光中行，如同神在光中，就彼此有交通。”(约壹一 7) 这经文中的“若”字，表明我们和神生命的交通，是会断的。我们若活在神的光中，就活在神生命的交通里。但我们常不活在神的光中，常不顺服而犯罪，所以就常失去神生命的交通，而使其中断。

捌 生命交通的恢复

(一) 借着认罪—“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”(约壹一 9、7) 感谢神，我们和他生命的交通会中断，也能恢复。我们若肯照着神的光照向神认罪，神必按着他的信实，照着他的话，并按着他的公义，因着主的血，赦免并洗净我们的罪，使我们和他生命的交通，得以恢复。

玖 生命交通需要生命感觉的维持

(一) 在我们里面主的生命，不只有交通，也有感觉。这生命的感觉，是为着生命交通的。生命的交通，是维持在生命的感觉里。我们一不顾到生命的感觉，生命的交通就会中断而失去，生命的感觉也就变为迟钝。

(二) 我们若肯再顾到而顺服这迟钝的生命感觉，生命的交通就得以恢复，更加深厚，生命的感觉也就越加敏锐。此二者互为因果，循环不已，使信徒在生命里长大。

拾 信徒不活在生命交通里的危险

(一) 会失去生命的供应和功用，而受亏损—“凡在我(主)里面不结果子的枝子，他(神)就剪去。”—“人若不住在我里面，就象枝子丢在外面枯干了，人收集起来，

branch and is dried up; and they gather them and cast them into the fire, and they are burned” (John 15:6). If a saved person, who is a branch of the Lord, the vine, does not bear fruit, he will be taken away. The reason for his fruitlessness is that he does not abide in the Lord, in the fellowship of His life. Hence, he is taken away, cast out, dried up, gathered, and cast into the fire to be burned. If we do not abide in the Lord and live in the fellowship of life, we will run a great risk of being cut off from the Lord and of losing our supply and function, thus suffering loss. However, this is not to perish but to suffer loss, to be punished (1 Cor. 3:15), because here the Lord is not speaking about the conditions of salvation but about the conditions of fruitbearing.

2) Being fearful and put to shame—“Abide in Him [the Lord], that if He is manifested, we may have boldness and not be put to shame from Him at His coming” (1 John 2:28).

If we abide in the Lord and have fellowship with Him, we spontaneously walk before the Lord and live in His will. This will cause us to have boldness and not be put to shame at the Lord’s coming. Otherwise, when we see Him, we will be in fear and will be put to shame, being separated from His presence. Such danger should warn us to live in the fellowship of the Lord’s life.

扔在火里烧了。”（约十五 2、6）一个得救作主树上枝子的人，若不结果子，就要被剪去。不结果子的原因，是因不住在主里面，就是不活在主生命的交通里，所以就被剪去，丢在外面枯干了，人拾起来扔在火里烧了。我们不住在主里面，不活在主生命的交通里，是冒极大的危险，就是从主身上被砍去，失掉供应和功用，而受到亏损。但这不是灭亡，乃是受亏损，受惩治（参看林前三 15），因为主在这里不是说到得救的条件，乃是说到结果子的条件。

（二）会恐惧蒙羞—“你们要住在主里面；这样，他若显现，我们就可以坦然无惧，当他来临的时候，也不至于蒙羞离开他。”（约壹二 28）

我们现在若住在主里面，与主交通，当然就行在主的面前，活在主的心意里，会使我们在主来的时候坦然无惧，不至于蒙羞。否则，就会使我们见主的时候，恐惧蒙羞，离开他的面。这也该叫我们受警惕，而活在主生命的交通里。

LESSON THIRTY-TWO: OBEYING THE SENSE OF LIFE 第三十二课：顺从生命的感觉

When we believe into Christ and are joined to Him in life, His life in us produces a sense of life, which we who are joined to Him, who are one spirit with Him, and who experience Him must pay attention to and obey in our spiritual life.

I. WHAT THE BELIEVERS HAVE ONCE THEY ARE SAVED

In order to obey the sense of life, we must know the six items which we have once we are saved.

A. The Light of Life

1) "He who has the Son has the life" (1 John 5:12); "The life was the light of men" (John 1:4).

The moment we receive the Son of God as our Savior, we have the Son of God and we have the life, because the life is in Him (1 John 5:11). This life is the light of men. Therefore, since we have this life, we also have the light of life illuminating us within.

B. God's Laws Incribed on the Heart

1) "I will impart My laws into their mind, and on their hearts I will inscribe them" (Heb. 8:10).

In the Old Testament God's laws were written on tablets of stone outside of man. In the New Testament, God imparts, or puts, His laws into our mind within us and inscribes them on our hearts. This is accomplished through God imparting His life to us and putting it inside of us, that the law within His life may become the law of our heart and of our mind. A law is not necessarily a life, but a life surely is a law with an innate ability and function. Furthermore, the higher the life, the higher the law of this life. Since the life of God within us is the highest life, this life in us is not merely a law, but the highest law with the highest innate ability and function. Once we are saved and have the life of God, we have this law of life inscribed on our hearts.

C. The Law of the Spirit of Life

1) "For the law of the Spirit of life in Christ Jesus has freed me from the law of sin and of death" (Rom. 8:2).

The Spirit of life is the Spirit of God in our spirit. Since the Spirit of God is of life, His law must also be of life. This is the law of the Spirit of life. Hence, the law of the Spirit of life and the aforementioned laws written on our hearts are related and are one. That the laws are written on our hearts indicates that these laws are in life, the emphasis being on the function of life. The law of the Spirit of life indicates that

我们信入基督，与他有了生命的联结，他的生命在我们里面，就产生一种生命的感觉，乃是我们联于他，与他成为一灵，经历他的人，在属灵生活中，所必须注意而顺从的。

壹 信徒一得救就有

我们要顺从生命的感觉，就必须认识我们一得救就有的六件东西。

一 生命的光

(一)“有了神的儿子，就有生命。”——“这生命就是人的光”。(约壹五 12, 约一 4) 我们一接受神的儿子作救主，就有了神的儿子，也就有了生命，因为生命是在他里面(约壹五 11)。这生命就是人的光。所以我们有了这生命，也就有了生命的光，在我们里面照亮我们。

二 神的律法写在心上

(一)“我要将我的律法赐在他们心思里，并且将这些律法写在他们心上。”(来八 10)

在旧约，神的律法是写在人以外的石版上。在新约，神将他的律法赐在，就是放在我们里面的心思上，并且写在我们的心上。这是借着神把他的生命赐给我们，放在我们里面，他生命里面的律，就成了我们心里和心思里的律。一个律不一定是一个生命，但是一个生命必定是一个律，有一个自然的能力和函数。并且生命越高，这生命的律就越高。我们在里面所有神的生命，既是最高的，就这生命在我们里面，不只是一律，更是一个最高的律，最高的自然能力和函数。我们一得救，有了神的生命，就有这生命的律法写在我们心上。

三 生命之灵的律

(一)“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪和死的律。”(罗八 2)

生命之灵，就是神的灵在我们的灵里。这神的灵既是属生命的，就他的律也必是属生命的，就是生命之灵的律。所以这生命之灵的律，和前面所说写在我们心上的律法，是相联一致的。写在我们心上的律法，是说这律法乃是在生命里的，是重在生命的功能。生命之灵的律，是说在我们里面

the law of life within us is of the Holy Spirit, who is in our spirit, the emphasis being on the function of the Holy Spirit. As soon as we are saved, we have both.

D. God Operating Within

1) “...God who operates in you both the willing and the working for His good pleasure” (Phil. 2:13).

Once we are saved, God comes to live in us and to operate in us that we may will within and work without to fulfill His good pleasure.

E. Christ Living Within

1) “Christ lives in me” (Gal. 2:20).

Once we are saved, we also have Christ living in us as life. His living in us is both effectual and active.

F. The Anointing Within

1) “The anointing which you received from Him [the Son with the Father] abides in you” (1 John 2:27).

In the Bible the anointing oil refers to the Holy Spirit (Luke 4:18). As soon as we are saved God anoints us with His Spirit (2 Cor. 1:21-22). The anointing is the inward moving of the Holy Spirit, with whom we are anointed. The moving of the Holy Spirit is like an ointment anointing us within, causing us to sense God’s mind and teaching us in all things.

II. THE SENSE OF LIFE

1) The shining of the light of life within us causes us to have a sense within.

Since the light of life is the Lord’s life shining in us, this shining will definitely produce a sense of life within, so that we may sense what is of the Lord and what is pleasing to Him.

2) The manifestation of the function of the laws inscribed on our hearts by God and the law of the Spirit of life also enables us to have a sense within.

Since both the laws written on our hearts by God and the law of the Spirit of life within us are an innate function of the Lord’s life in us, whenever this function is manifested, we will have a feeling. This feeling is the sense of life, which we can perceive through the function of the law of life.

3) God’s operating in us also causes us to have a sense within.

Since God’s operating in us is an activity, it will produce a feeling within. This feeling is the sense of life in us, which causes us to sense what God desires us to will and to do.

4) Christ’s living in us also causes us to have a sense within.

Christ’s living in us is full of doings, definitely causing us to

生命的律法，是由于在我们灵里的圣灵，是重在圣灵的作用。这两面都是我们一得救就有的。

四 神在里面运行

(一)“神为着他的美意，在你们里面运行，使你们立志并行事。”(腓二 13)

我们一得救，神就住到我们里面来，在我们里面运行，使我们在里面立志，又在外边行事，以成就他的美意。

五 基督在里面活着

(一)“基督在我里面活着”。(加二 20)
我们一得救，也有基督在我们里面作生命而活着。他在我里面活着，是有作用、有动作的。

六 膏油在里面涂抹

(一)“你们从他(子带着父)所领受的膏油涂抹，住在你们里面。”(约壹二 27)
膏油在圣经中，是指着圣灵(路四 18)。我们一得救，神就用他的灵膏了我们(林后一 21~22)。膏油的涂抹乃是这膏我们的圣灵，在我们里面的运行。圣灵的运行象膏油一样，在我们里面涂抹，将神的意思涂抹给我们觉得，在凡事上教导我们。

贰 生命的感觉

(一)生命的光在我们里面光照，叫我们里面有感觉。

生命的光既是主的生命在我们里面光照我们，就这光照必定使我们里面有生命的感觉，叫我们觉得什么是出于主，什么是主所喜悦的。

(二)神写在我们心上的律法，和生命之灵的律，在我们里面显出功用，也会使我们里面有感觉。

神写在我们心里的律法，和我们里面生命之灵的律，既都是主的生命在我们里面的一个自然功能，就当这功能在我们里面显出功用是时候，我们里面就必有感觉。这感觉就是生命的感觉，是随着生命之律的功能，给我们觉得的。

(三)神在我们里面运行，也使我们里面有感觉。

神在我们里面运行，既是一种活动，就必使我们里面有所感觉。这感觉也就是我们里面生命的感觉，叫我们感觉神所要我们立志并行动的。

(四)基督在我们里面活着，也必使我们里面有感觉。

基督在我们里面活着，有所作为，必定会

have a sense within. Since this sense is out of the activities of Christ's life within, it is surely of life. Therefore, it also is the sense of life.

5) The anointing in us also causes us to have a sense within.

The Holy Spirit anoints us as the ointment within us. His moving also causes us to have the sense of life in our spirit. Hence, after we are saved, we have not only life but also the sense of life within that we may know inwardly the mind of God and the things pertaining to God.

III. THE BELIEVERS' RESPONSIBILITY TOWARD THE SENSE OF LIFE

A. Walking Only according to Spirit, Setting the Mind on the Spirit

1) "Walk...according to spirit;...the mind set on the spirit" (Rom. 8:4-6).

The sense of life in us is from the Spirit and is also in our spirit. Thus, our first responsibility toward the sense of life is to walk only according to spirit, setting our mind on the spirit. That is, we should obey the spirit and mind the spirit in everything.

B. Caring for the Inner Sense of Life

1) "The mind set on the spirit is life and peace" (Rom. 8:6).

When we set our mind on the spirit, we have life and peace within. Both life and peace are the sense of life within, which can be perceived by us. Hence, we need to care for the sense of life and peace within.

C. Obeying with Fear and Trembling

1) "Even as you have always obeyed...work out your own salvation with fear and trembling" (Phil. 2:12).

We must obey with fear and trembling the operation of God which we sense within, whether this operation is for the willing or the working. Fear is our inward motive, and trembling is our outward attitude. We should obey in this way the sense of life within us.

D. Abiding in the Lord

according to the Teaching of the Anointing

1) "As His anointing...has taught you, abide in Him [the Lord]" (1 John 2:27).

The anointing in us teaches us to know the Lord and the things pertaining to the Lord. We should abide in the Lord to have fellowship with Him according to this teaching.

IV. THE ISSUE OF OBEYING THE SENSE OF LIFE

A. Enjoying Life and Peace

1) "The mind set on the spirit is life and peace" (Rom. 8:6).

使我们里面有感觉。这感觉既是出于基督在我们里面生命的活动，就必是属于生命的，所以也就是生命的感觉。

(五) 膏油在我们里面的涂抹，也必叫我们里面有感觉。

圣灵在我们里面作膏油，涂抹我们，他的运行也必使我们灵里有生命的感觉。所以我们得救后，我们里面不只有生命，还有生命的感觉，叫我们能在我们里面，知道神的意思和关乎神的事。

叁 信徒对生命感觉的责任

一 只照着灵而行，将心思置于灵

(一)“只照着灵而行...心思置于灵”。(罗八4~6)

我们里面生命的感觉，乃是出于灵的，也是在我们灵里的。所以我们对生命感觉的第一个责任，就是只照着这灵而行，将心思置于这灵上。这就是凡事顺从灵，体贴灵。

二 顾到里面生命的感觉

(一)“心思置于灵，乃是生命平安。”(罗八6)

我们将心思置于灵，我们里面就是生命与平安。生命与平安都是我们里面生命的感觉，给我们觉到的。所以我们要顾到里面这生命平安的感觉。

三 恐惧战兢的顺从

(一)“你们既是常顺从的，...就当恐惧战兢，作成你们自己的救恩。”(腓二12)我们在里面所感觉到神的运行，无论是立志，或是行事，都要恐惧战兢的顺从。恐惧是我们里面的存心，战兢是我们外面的态度。我们要这样顺从我们里面生命的感觉。

四 按着膏油涂抹的教导，住在主里面

(一)“你们要按这膏油涂抹所教导你们的，住在他(主)里面。”(约壹二27)

膏油涂抹在我们里面教导我们认识主和关乎主的事。我们要按着这教导，住在主里面，与主交通。

肆 顺从生命感觉的成果

一 得享生命平安

(一)“心思置于灵，乃是生命平安。”(罗八6)

By setting our mind on the spirit, we have the sense of life. If we obey this sense of life, we will enjoy life and peace. Life is satisfaction, and peace is rest. The enjoyment of the satisfaction of life and the rest of peace is an immediate issue of our obeying the sense of life.

B. Abiding in the Lord

1) “As His anointing...has taught you, abide in Him [the Lord]” (1 John 2:27).

The teaching of the anointing gives us the sense of life within. By obeying this sense of life, we can abide in the Lord. This also is an issue of obeying the sense of life.

C. Living Out Our Salvation

1) “You...obeyed,...work out your own salvation with fear and trembling” (Phil. 2:12).

We have obtained salvation, but after obtaining salvation, we still need to live out this salvation, as this verse says, “Work out your own salvation.” When we obey with fear and trembling the sense of life that comes from God’s moving within us, we live out the salvation that we have obtained. This also is an issue of our obeying the sense of life.

D. Fulfilling God’s Good Pleasure

1) “You...obeyed...God who operates in you both the willing and the working for His good pleasure” (Phil. 2:12-13).

The fulfilling of God’s good pleasure is another issue of our obeying the sense of life from the operation of God in us.

我们将心思置于灵，叫我们有生命的感觉。我们若顺从这生命的感觉，就会得享生命与平安。生命是饱足，平安是安息。得享这生命的饱足和平安的安息，乃是我们顺从生命感觉的即时成果。

二 住在主里面

(一) “你们要按这膏油涂抹所教导你们的，住在他（主）里面。”（约壹二 27）膏油涂抹的教导，叫我们里面有生命的感觉。我们顺从这生命的感觉，就能住在主里面。这也是顺从生命感觉的一种成果。

三 活出救恩

(一) “顺从... 恐惧战兢，作成你们自己的救恩。”（腓二 12）

救恩，我们已经得到了。但我们得到救恩以后，还应该活出这救恩，就是这里所说，作出你们自己的救恩。当我们恐惧战兢，顺从神在我们里面运行，而有的生命感觉，我们就活出我们所已经得到的救恩。这也是我们顺从里面生命感觉成果的一种。

四 成就神的美意

(一) “顺从... 神为着他的美意，在你们里面运行，使你们立志并行事。”（腓二 12~13）

我们顺从神在我们里面运行的生命感觉，还有一个成果，就是成就神的美意。

LESSON THIRTY-THREE: OBEYING THE TEACHING OF THE ANOINTING

Obedying the teaching of the anointing is intimately related to obeying the sense of life covered in the previous lesson. Obeying the sense of life is related to Christ as life within us, whereas obeying the teaching of the anointing is related to the moving of the Holy Spirit within us. The former is a matter of life and the latter is a matter of the Spirit. These two together are just one thing, that is, to live in the Spirit of life, to live and walk by following the operation of the law of life, and to live a spiritual and victorious life which manifests the Triune God in Christ.

I. THE SIGNIFICANCE OF THE ANOINTING

1) “And you have an anointing from the Holy One” (1 John 2:20); “The anointing which you received from Him abides in you” (1 John 2:27).

In biblical typology, the ointment signifies the Holy Spirit, with whom God anoints those whom He would use (Luke 4:18). The anointing of the holy ointment is the moving of this Holy Spirit as ointment within us. This is not merely the ointment but the anointing. It signifies not only the Holy Spirit but also the moving of the Holy Spirit. This is/the continuous anointing and moving, which we receive from the Holy One, the Father and the Son, and which abides in us.

II. THE TEACHING OF THE ANOINTING

1) “The anointing which you received from Him abides in you, and you have no need that anyone should teach you; but as His anointing teaches you concerning all things...” (1 John 2:27); “You have an anointing from the Holy One, and you all know” (1 John 2:20).

The teaching of the anointing is the sense and the knowledge that come from the anointing, the moving, of the Holy Spirit as the ointment within us. This teaching does not cause us to understand or to know by the written word or by speaking; rather, it causes us to sense and to realize by its moving and gentle rubbing, which often are comprehensible but unutterable. The sense derived from the anointing and the sense of life from the Lord’s life within us are actually one. The moving and gentle rubbing of the Holy Spirit become feelings which we can sense through the sense of life from the Lord, causing us to understand God’s mind and the things pertaining to God.

III. THE ELEMENTS OF THE ANOINTING

The anointing carries with it certain elements, just like the paint which can be applied to furniture. The elements which

第三十三课：顺从膏油涂抹的教导

顺从膏油涂抹的教导，与前课所看过的顺从生命的感觉，是相关相联的。顺从生命的感觉，是关于基督在我们里面作生命；顺从膏油涂抹的教导，是关于圣灵在我们里面运行。前者是生命的事，后者是灵的事。二者合起来是一件事，就是活在生命的灵里，随从生命之律的运行，过属灵、得胜，彰显在基督里三一神的生活。

壹 膏油涂抹的意义

（一）“你们有从那圣者来的膏油涂抹”。——“你们从他所领受的膏油涂抹，住在你们里面。”（约壹二 20、27）

膏油在圣经的表号里，表征神所用以膏他所要用之人的圣灵（路四 18）。这作膏油的圣灵，在我们里面的运行，就是圣膏油的涂抹。这不仅是膏油，乃是膏油的涂抹；不仅是表征圣灵，乃是表征圣灵的运行。这是我们从那圣者，父与子所领受，一直不停息住在我们里面的涂抹、运行。

贰 膏油涂抹的教导

（一）“你们从他所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有他的膏油涂抹，在凡事上教导你们。”——“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”（约壹二 27、20）

膏油涂抹的教导，就是作膏油的圣灵，在我们里面的涂抹、运行，所给我们感觉、知道的。这种教导，不是用文字和话语，使我们明白、知道，乃是用运行、抚摸，使我们感觉、领会，常是只能领会，不能讲说的。这和主生命在我们里面所给我们的生命感觉，是相联为一的。圣灵这运行、抚摸，乃是借着主生命的感觉，成为感觉，给我们觉出的，使我们明白神的意思，或关于神的事。

叁 膏油涂抹的成分

膏油涂抹是带着成分的，犹如油漆涂抹家具。膏油涂抹所带的成分，就是神自己，

the anointing carries with it are just God Himself, God's substance. The more this anointing gently rubs us within, the more the elements of God and the substance of God are rubbed into us. Thus, this anointing brings us not only its teaching but also God's elements. It causes us not only to know God and the things pertaining to God but also to obtain God's rich elements. It causes us not only to do the things of God but also to gain the increase of God within, resulting in our growth and our increase in stature in the elements of God.

IV. THE RELATIONSHIP BETWEEN THE ANOINTING OF THE OIL AND THE APPLICATION OF THE BLOOD

1) "The priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering"(Lev. 14:25-28).

The blood of the trespass offering mentioned here typifies the redeeming blood which Christ shed for us. The oil mentioned here typifies the Holy Spirit, with whom God anoints us. The Holy Spirit as oil anointing us signifies God in the Spirit as His ultimate expression reaching us. God's reaching us in this way must be based on the blood of the redemption which Christ accomplished for us. This redeeming blood of Christ is the very basis upon which God reaches us. In the Old Testament type, first the blood was put upon the person, and then the oil for anointing was put upon the blood. In the New Testament, first the blood of Christ sprinkles us (1 Pet. 1:2); then the Spirit, with whom God anoints us, is anointed into us and is being continually anointed into us based upon the redemption of Christ's blood. Thus, in order for us to obtain this Spirit and to have the Spirit anointing us continuously, we must rely on the precious blood of Christ's redemption.

V. THE TEACHING OF THE ANOINTING AND THE UNDERSTANDING OF OUR MIND

The teaching of the anointing is the sense which comes from the moving of the indwelling Spirit in our spirit, causing us to sense deep within the things which God wants us to know. The understanding of the mind is our interpretation of the teaching of the anointing. This interpretation is in the

神的本质作成分。这涂抹越在我们里面抚摸，就越将神的成分，神的本质，抚摸到我们里面。所以这膏油的涂抹，不仅带给我们教导，更将神的成分带给我们，叫我们不只明白神和关乎神的事，更叫我们得着神丰富的成分；不只叫我们行了神的事，更叫我们得着神在我们里面的增加，使我们在神的成分里长大，增加身量。

肆 膏油涂抹与血涂抹的关系

(一)“取些赎愆祭性的血，抹在那求洁净人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，祭司要把些油倒在自己的左手掌里；把左手里的油，在耶和華面前，用右手的一个指头弹七次。又把手里的油，抹些在那求洁净人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，就是抹赎愆祭之血的原处。”(利未记十四 25~28)

这里所说赎愆祭的血，预表基督为我们所流赎罪的血。这里所说的油，预表神用以膏我们的圣灵。圣灵象油膏我们，象征神在作他终极表现的灵里临到我们。神要这样临到我们，必须根据基督为我们所成功救赎的血。基督这救赎的血，乃是神临到我们的根据。在旧约的预表里，乃是先将赎罪的血抹在人身上，再把膏人的油抹在血上。在新约，也是先有基督的血洒我们(彼前一 2)，然后才有神膏我们，涂抹我们的灵，根据基督血的救赎，膏到我们里面，并继续涂抹在我们里面。所以我们要得着这灵，并要这灵不断的涂抹我们，就必须靠着基督救赎的宝血。

伍 膏油涂抹的教导与我们心思的明白

膏油涂抹的教导，是在我们里面内住的圣灵，所运行在我们灵里的感觉，使我们在深处感觉到神所要我们知道的事物。我们心思的明白，是我们对膏油涂抹之教导的翻译，乃是在我们心思的悟性里，使我们

comprehension of our mind. By this means we understand the things which God wants us to know through the teaching of the anointing. This can be illustrated by the experience of a person who goes to see a movie after he has just been saved. He feels uncomfortable and uneasy deep in his spirit, but he does not understand the reason.

Eventually, after being taught, his mind comes to realize that there are many ungodly elements in the matter of watching movies, and he begins to understand that the discomfort and uneasiness in his spirit is the anointing, the moving, of the Holy Spirit within him. In this way he is taught by the anointing, the moving, of the Holy Spirit in him, and he is sanctified.

VI. OBEYING THE TEACHING OF THE ANOINTING

1) “The anointing which you received from Him abides in you,...and even as it has taught you, abide in Him” (1 John 2:27).

This word tells us to abide in the Lord according to the teaching of the anointing within. To walk according to the teaching of the anointing is to obey the teaching of the anointing. This is necessary for our abiding in the Lord and our maintaining fellowship with the Lord. When we obey the inward teaching of the anointing, we are following the Spirit, we are living in the fellowship of the Lord’s life, and we are living before God.

VII. THE ISSUE OF OBEYING THE TEACHING OF THE ANOINTING

Since the anointing is the gentle rubbing and moving of the Holy Spirit in us with God’s element, when we obey its teaching, we have the increase of God’s element within and are led to live before His face at every time and in every place, abiding in Him and fellowshiping with Him in an uninterrupted flow. Thus, we obtain His abiding in us and enjoy the topmost blessing of His presence. At such a time we enter into the realm mentioned in the chorus of Hymns, #551, which says, “I have passed the riven veil, here the glories never fail...I am living in the presence of the King.” This is our passing through the veil of the flesh to live before God, our entering into the Holy of Holies, our living in our spirit to have fellowship with God face to face.

明白神借着膏油涂抹的教导，要叫我们知道的事。就如我们初得救的时候，去看电影，我们在我们深处的灵里，感到不舒服，不妥贴，但我们不明白是为什么缘故。后来受了教导，我们的心思才知道，看电影这事有许多不敬虔的成分，才明白我们当时灵里不舒服，不妥贴，乃是圣灵在我们里面的涂抹、运行。如此我们就受了圣灵在我们里面涂抹、运行的教导，被分别成圣。

陆 对膏油涂抹教导的顺从

(一)“你们从他所领受的膏油涂抹，住在你们里面，...你们要按这膏油涂抹所教导你们的，住在他里面。”(约壹二 27)

这话告诉我们，我们要按照我们里面膏油涂抹所教导我们的，住在主里面。这样按膏油涂抹的教导行，就是顺从膏油涂抹的教导。这是我们要住在主里面，维持与主交通所必须的。我们这样顺从膏油涂抹在我们里面的教导，就等于随从灵而行，活在主生命的交通里，并活在神面前。

柒 顺从膏油涂抹教导的成果

膏油的涂抹既是圣灵用神的成分在我们里面的抚摸、运行，就我们顺从他的教导，必得着神的成分在我们里面加多，并带我们随时随地的活在他的面光中，住在他的里面，与他交通，不断的交流，得着他住在我们里面，给我们享受他同在的无上福分。到这时，我们就能进到诗歌四百一十六首副歌所说的境地中，就是裂开幔子我已过，这里荣耀不败落，我今在我王的面前过生活。这是我们透过了肉体的幔子，活在神面前，就是进到至圣所，也就是活在我们的灵里面，和神面对面的有交通。

LESSON THIRTY-FOUR: WALKING ACCORDING TO SPIRIT

Obeying the teaching of the anointing, in the previous lesson, and obeying the sense of life, in Lesson Thirty-two, are closely related. Likewise, the subject of this lesson—walking according to spirit—and obeying the teaching of the anointing, in the previous lesson, are just one. Hence, these three—obeying the sense of life, obeying the teaching of the anointing, and walking according to spirit—are but three aspects of one thing. Obedience to the sense of life is related to Christ as life and is a matter of life; obedience to the teaching of the anointing is related to the Holy Spirit's anointing, or moving, as the ointment and is a matter of the Spirit of life; walking according to spirit concerns our walk according to the mingled spirit, and is not only a matter of the Spirit of life but also of our regenerated spirit. These three join together Christ, who is life, the Spirit of life, and our regenerated spirit. Christ as life causes us to have the sense of life, the anointing and moving of the Holy Spirit causes us to be taught by the Spirit, and our being mingled with the Spirit of the Lord's life into one spirit causes us to walk in our spirit according to the sense of the Lord's life, which comes from the moving of the Spirit of life. This is the processed Triune God mingling Himself with us as one. This mingling is in Christ, who became the life-giving Spirit, through the Spirit of life as His ultimate expression, and in our regenerated spirit. As a result, the Triune God accomplishes His New Testament economy, that is, His eternal economy.

I. THE SPIRIT WHICH IS THE MINGLING OF TWO SPIRITS INTO ONE

1) "He who is joined to the Lord is one spirit" (1 Cor. 6:17).

The New Testament clearly and emphatically reveals to us that we, who are regenerated by the Holy Spirit to have God's Spirit of life indwelling our regenerated spirit, are one spirit with the Lord. This means that our regenerated spirit and the Spirit of life, who regenerated us, are mingled as one spirit. In such New Testament verses as Romans 8:4, and also verses 5 and 6, as well as Galatians 5:16 and 25, the word "spirit" refers to this mingled spirit, which is the Spirit of God and also is our spirit. On the one hand, it is our spirit; on the other hand, it is the Spirit of God. The Apostle Paul was full of the experiences of this mingled spirit. Thus, he told us to walk according to this mingled spirit. This is not merely to walk according to the Spirit of God but to walk by following our regenerated spirit, which

第三十四课：照着灵而行

前一课的顺从膏油涂抹的教导，与三十二课的顺从生命的感觉，是相关相联的。这一课所要看的，照着灵而行，又是与前一课顺从膏油涂抹的教导，二而一的。所以顺从生命的感觉，顺从膏油涂抹的教导，和照着灵而行，三者乃是说到一件事的三方面。顺从生命的感觉，是关于基督作生命，是属生命的；顺从膏油涂抹的教导，是关于圣灵作膏油涂抹、运行，是属于生命之灵的；照着灵而行，是关于我们随从那调和的灵而行，不光是属于那生命之灵的，也是属于我们重生之灵的。这三者是把作生命的基督，和生命之灵，以及我们重生的灵，联在一起。基督作生命，叫我们有生命的感觉；圣灵涂抹、运行，叫我们受到灵的教导；我们与主生命的灵调成一灵，叫我们在我们灵里，照着生命之灵所运行出来，主生命的感觉而行。这就是经过过程的三一神，在那成为赐生命之灵的基督里，借着那作他终极表现的生命之灵，在我们重生的灵里，与我们调和为一，成功他新约的经纶，就是他那永远的经纶。

壹 二灵调成一灵的灵

(一)“与主联合的，便是与主成为一灵。”
(林前六 17)

新约圣经清楚又着重的启示我们，我们为圣灵所重生，而得着神生命的灵，住在我们重生灵里的人，乃是与主成为一灵，就是我们重生的灵，与那重生我们生命的灵，调成一灵。新约中象罗马八章四节这样的地方，如这节的下文，五、六节，和加拉太五章十六、二十五节等处，所用的灵字，都是指这调和的灵，一面是神的灵，一面又是我们的灵；一面是我们的灵，一面又是神的灵。使徒保罗对这调和的灵，必富有经历，所以他告诉我们，要照着这调和的灵而行。这不仅是随从神的灵而行，也是随从我们得重生，有神生命之灵住在其中的灵而行。

is indwelt by the Spirit of God's life.

II. THE LIVING AND WALK WHICH THE BELIEVERS SHOULD HAVE

1) "That the righteous requirement of the law might be fulfilled in us, who do not walk [live and walk] according to flesh, but according to spirit" (Rom. 8:4).

According to the desire of the Triune God, who mingled Himself with us, our living as believers is not only a living that is scriptural, nor merely a living that is "sanctified" and "victorious," but a living that is a walk according to the spirit in us, which spirit is the mingling of two spirits as one. Such a living causes our flesh, our self, our soul, and our natural life to lose their position and function, and allows the processed Triune God, the Father, the Son, and the Spirit, to gain the full ground in us in order that He may reach the goal of mingling Himself with our tripartite being, the spirit, the soul, and the body, that is, that we may be fully occupied by Him and filled and saturated with Him, taking Him as our life, our person, and our everything, that we may be completely one with Him to be His full expression. This experience far surpasses that which is expressed by such spiritual terms as obeying God, being sanctified unto God, abiding in the Lord, and fellowshiping with the Lord. This living not only satisfies the righteous requirement of God's law so that, with respect to His righteousness, He is no longer hindered; it also fulfills the purpose of God's economy so that He is fully satisfied with respect to His holiness and has absolutely no shortage with respect to His glory.

III. TWO KINDS OF WALK

1) "Walk by the Spirit and you shall by no means fulfill the lust of the flesh" (Gal. 5:16).

"Walk" in this verse is the same word as in Romans 8:4. It refers to the general walk in our living, and it is different from the walk in Galatians 5:25, which is according to a rule.

2) "If we live by the Spirit, let us also walk [according to a rule] by the Spirit" (Gal. 5:25).

Walking orderly refers to walking in a definite line, by a definite rule. Although this too is a "walk by the Spirit" in our living, it is not general but specific and according to a definite rule. In Galatians 6:15 and 16, Paul, the author of the book, advises us that we must walk according to "this rule," the rule that circumcision is nothing, and that the crucial thing is to be a new creation. The two kinds of walk in our living as believers, whether the general walk or the specific walk that is according to a definite rule, must be according to the spirit in us, which is the mingling of the two spirits into one.

贰 信徒该有的生活行动

(一) "使律法义的要求，成就在我们这不照着肉体，只照着灵而行（指生活行动）的人身上。"（罗八4）

与我们信徒调和的三一神，所要信徒有的生活，不仅是合乎圣经的，也不仅是所谓成圣、得胜的，乃是照着在我们里面那二灵调成一灵的灵，生活行动的。这种生活，叫我们的肉体、自己、魂和天然的生命，都失去地位和作用，而叫经过种种过程的三一神，父、子、灵，在我们里面得着完全的地位，以达到他与我们灵、魂、体三部分的人，调和的目的，就是要我们完全被他占有、充满，浸透，以他为我们的生命、人位和一切，使我们与他完全成为一，作他丰满的彰显。这是远超过顺从神、圣别归神、住在主里与主交通等等属灵的名词所说的。这种生活，既能满足神律法义的要求，叫神在他的义一面，不再受到难处，又能完成圣经经纶的目的，叫神在他的圣别上，心满意足，并在他的荣耀上，毫无亏缺。

叁 两面的行动

(一) "你们当凭着灵而行，就绝不会满足肉体的情欲了。"（加五16）

这里的行，和罗马八章四节的，是同样的字，指生活中一般的行动，与加拉太五章二十五节的按规则而行不同。

(二) "我们若凭着灵活着，也就当凭着灵而行。"（加五25）

这里的行，原文意按规则而行，乃是指按一定的路线，一定的规则而行动。这虽然也是在我们"凭着灵活着"之生活中的行动，却不是一般的，乃是专特、按着一定规则的。就如到加拉太六章十五、十六节，写这书的保罗就劝我们，要按着割礼算不得什么，要紧的是作新造的人，这规则而行。我们信徒生活中，两面的行动，无论是一般的，或是专特、按一定的规则而行的，都必须照着在我们里面二灵调成一灵的灵。

IV. LIVING AND WALKING ONLY ACCORDING TO SPIRIT

1) “Do not walk [live and walk] according to flesh, but according to spirit” (Rom. 8:4).

Since, as indicated previously, living and walking according to spirit is so crucial, we must not live and walk according to flesh but according to spirit. Actually, any living and walking that is according to things other than the spirit is a living and walking according to flesh. If we do not walk according to spirit but endeavor to walk according to the Bible, we are actually, if not apparently, walking according to flesh. This is because we are keeping the words of the Bible with our own strength, just as the Israelites kept the law with their own power. One who walks according to spirit does everything by the spirit and not by his own strength. In this way, our walk is not merely to do what pleases God according to His will but to carry out what God wants us to do by God Himself, who is the Holy Spirit mingled with our spirit.

肆 只照着灵生活行动

(一)“不照着肉体，只照着灵而行（指生活行动）。”（罗八4）

照着灵生活行动，既象前面所说的那样紧要，我们就要不照着肉体，只照着灵生活行动。凡照着灵以外的事物，生活行动的，实在说来，都是照着肉体生活行动。就是我们不照着灵，努力照圣经而行，表面看不是照着肉体的，实际却是照着肉体的，因为是用自己的力量遵行圣经，如同以色列人用自己的力量遵守律法一样。只照着灵生活行动的，无论作什么事，都是不凭着自己的力量，乃是凭着灵。这样，我们的生活行动，就不仅是着神的旨意，作了神所喜悦的事，更是凭着神自己，就是那调在我们灵里的圣灵，作神所要我们作的事。

LESSON THIRTY-FIVE: AWAITING THE LORD'S COMING

If we, the believers, live a life in the Triune God that is sanctified, spiritual, victorious, and one spirit with the Lord according to that which was covered in the previous ten lessons of this volume, we will surely await the Lord's coming with eager expectation.

I. THE LORD'S PROMISE

1) "The Son of Man [the Lord] is about to come" (Matt. 16:27); "I [the Lord] come quickly" (Rev. 22:20).

In these two portions and in many other verses in the New Testament, the Lord definitely promised that He will come again.

II. WHAT THE LORD'S COMING IS TO THE BELIEVERS

A. The Rapture of the Believers

1) "The Lord Himself...will descend from heaven, and the dead in Christ shall rise first; then we who are living, who remain, shall be caught up at the same time together with them in clouds into a meeting of the Lord in the air; and so we shall be always together with the Lord" (1 Thes. 4:16-17).

2) "So also shall the coming of the Son of Man be. Then shall two men be in the field; one is taken...Two women shall be grinding at the mill; one is taken" (Matt. 24:39-41).

Both passages clearly show us that, when the Lord comes back, He will rapture us who belong to Him from this dark world and this corrupted earth to meet Him and be together with Him forever.

B. The Transfiguration of the Believers

1) "From which [the heavens]...the Lord Jesus Christ...will transfigure the body of our humiliation, conforming it to the body of His glory, according to the operation of Him who is able even to subject all things to Himself" (Phil. 3:20-21).

These verses reveal to us that the Lord Jesus will come from the heavens to transfigure with His great power the believers' body of humiliation, conforming it to the body of His glory. This is for the redemption of our body, which will free us from all the problems in the old creation (Rom. 8:23).

C. The Rewarding of the Believers

1) "Behold, I [the Lord] come quickly. Blessed is he who keeps the words of the prophecy of this book [because he will be rewarded]" (Rev. 22:7).

2) "Behold, I [the Lord] come quickly, and My reward is with Me to render to each one according to his work" (Rev. 22:12).

第三十五课：等候主来

我们信徒若照本卷前十课所说的，在三神里面，过着圣别、属灵、得胜与主成为一灵的生活，我们就必热切期待的等候主来。

壹 主的应许

(一)“人子(主)要...来临”。—“我(主)必快来!”(太十六 27, 启二二 20)

主在这两处, 和新约好些别处的经文里, 都确切的应许我们, 他要再来。

贰 主再来之于信徒

一 提接信徒

(一)“主必亲自从天降临, ... 那在基督里死了的人必先复活, 然后我们这些活着还存留的人, 必同时与他们一起被提到云里, 在空中与主相会; 这样, 我们就要和主常常同在。”(帖前四 16~17)

(二)“人子来临也要这样。那时, 两个人在田里, 取去一个, ... 两个女人在磨坊推磨, 取去一个。”(太二四 39~41)

这两处经文都是清楚告诉我们, 主再来的时候要把我们属他的人, 从这黑暗的世界, 败坏的地上提去, 与他相会, 永远同在。

二 变化信徒

(一)“主耶稣基督, 从那里(天上)降临; 他要按着他那甚至能叫万有归服自己的动力, 将我们这卑贱的身体改变形状, 使之同形于他荣耀的身体。”(腓三 20~21)

这节经文启示我们, 主耶稣从天上再来, 要用他的大能, 将我们信徒卑贱的身体变化成为同形于他荣耀的身体, 就是叫我们的身体得赎, 脱开在旧造里一切的难处(罗八 23)。

三 赏赐信徒

(一)“看哪, 我(主)必快来! 凡遵守这书上预言之话的有福了(因为要得赏赐)。”(启二二 7)

(二)“看哪, 我(主)必快来! 赏罚在我, 我要照各人所行的报应他。”(启二二 12)

3) “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever...to give the reward to Your [the Lord God’s] slaves the prophets, and to the saints and to those who fear Your name, to the small and to the great” (Rev. 11:15-18).

The above three passages indicate to us that, when He comes again to possess the kingdom, the Lord will reward all those who belong to Him (Of course, some will receive His punishment, because He said, “My reward is with Me,” implying that there is not only reward but also punishment.)

III. THE ATTITUDE THE BELIEVERS SHOULD HAVE TOWARD THE LORD’S COMING

A. Waiting

1) “We should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of the great God and our Savior, Christ Jesus” (Titus 2:12-13).

Regarding the coming of our Lord, we should have a godly living in which we await His glorious appearing. This appearing should be the blessing we hope for.

B. Watching

1) “Watch therefore, for you do not know on what day your Lord comes” (Matt. 24:42); “And take heed to yourselves lest at some time your hearts be weighed down with dissipation and drunkenness and anxieties of life, and that day come upon you suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth. But be watchful, at every time beseeching, that you may prevail to escape all these things which are about to take place, and to stand before the Son of Man” (Luke 21:34-36).

These two portions of the Scripture tell us that we must be careful and watchful, and we must be beseeching, so that when the Lord comes we may overcome and be able to escape all the calamities which will come upon all peoples on the earth and to stand before Him.

C. Loving

1) “Henceforth, there is laid up for me the crown of righteousness, which the Lord...will award to me in that day; and not only to me, but also to all those who have loved His appearing” (2 Tim. 4:8).

Even more, we need to desire and love the Lord’s coming again, not that we may gain His reward, but that we may gain His lovely Self.

2) “Come, Lord Jesus!” (Rev. 22:20).

This should be the longing and cry of those who love the Lord and who love His coming again. This should also become our constant prayer.

(三)“世上的国,成了我主和他基督的国,他要作王,直到永永远远。...赏赐你(主神)的奴仆众申言者和众圣徒并敬畏你名的人,大的小的。”(启十一 15~18)

以上三处经文都告诉我们,主再来,得着国度的时候,要赏赐一切属他的人。(当然也有的要受他的责罚,因为他说,赏罚在我。不只有赏,也有罚)

叁 信徒对主再来该有的态度

一 等候

(一)“在今世过自守、公义、敬虔的生活,等候那有福的盼望,就是至大的神和我们的救主,耶稣基督之荣耀的显现。”(多二 12~13)

我们对于我们主的再来,应当过着敬虔的生活,等候他荣耀的显现。这是我们所该盼望的福。

二 儆醒

(一)“你们要儆醒,因为不知道你们的主那一天要来。”—“你们要小心,恐怕因酗酒、沉醉并今生的思虑,累住你们的心,那日子就如同网罗忽然临到你们,因为那日子要这样临到全地面上一切居住的人。但你们要时时儆醒,常常祈求,使你们得胜,能逃避这一切要发生的事,得以站立在人子面前。”(太二四 42,路二一 34~36)

这二处经文告诉我们,要小心、儆醒,且要祈求,使我们到主要来的时候得胜,能逃避所有要临到地上一切人的灾祸,得以站立在他面前。

三 爱慕

(一)“从此以后,有公义的冠冕为我存留,就是主...在那日要赏赐我的;不但赏赐我,也赏赐凡爱他显现的人。”(提后四 8)我们对主的再来要盼望,更要爱,不是为要得他的赏赐,乃是为要得着他可爱的同在。

(二)“主耶稣啊,我愿你来!”(启二二 20)

这话该是每一个爱主,并爱慕他再来的人,所有的心愿和呼声!这也该变作我们常有的祷告。

LESSON THIRTY-SIX: RAPTURED TO MEET THE LORD

After we have believed in the Lord and are saved, because of the demand of the divine life which we have received and because of the intensity of our love toward the Lord, we desire to pursue a life that awaits the Lord's coming. In such a life of loving the Lord and waiting for the Lord, we also expect, according to that which is revealed and prophesied in the Bible, to be raptured to the Lord, to meet together joyfully with Him.

I. TWO CATEGORIES OF RAPTURE

According to the Bible, the rapture of the believers is divided into two categories according to the difference in their individual life and work before the Lord after their salvation. The first is the rapture of the overcoming believers, and the second, the rapture of the majority of the believers.

II. THE RAPTURE OF THE OVERCOMING BELIEVERS

A. The Need

1) "For then there shall be great tribulation, such as has not occurred from the beginning of the world until now, nor ever shall be" (Matt. 24:21).

The Lord Jesus prophesied here that, at the end of this age, great tribulation, such as is unequalled either before or after its time, will come upon the people of the world.

2) "...and that day come upon you suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth" (Luke 21:34-35).

"That day" refers to the day mentioned above, the day of the coming of the great tribulation, which is unequalled before or after its time. At the end of this age, the day of the great tribulation will suddenly come as a snare upon all the inhabitants of the earth.

3) "...the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth" (Rev. 3:10).

This verse tells us that the great tribulation, which is about to come, is to try the people of the whole inhabited earth.

4) "Whenever they say, Peace and security, then sudden destruction comes upon them, as birth pangs to a woman with child, and they shall by no means escape" (1 Thes. 5:3).

The coming great tribulation mentioned previously will come suddenly upon men when they are saying, "Peace and security," that is, when they are seeking peace and security. It will come upon them as birth pangs to a woman with child, and they will by no means escape.

第三十六课：被提见主

我们信主得救以后，一面因着我们里面所得神圣生命的要求，一面又因我们向主之爱的迫切，我们就愿追求过一种等候主来的生活。在这种爱主，等候主的生活中，照着圣经所启示并预言的，我们也期待被提到主面前，与主相会、欢聚。

壹 两种的被提

照圣经所说的，我们信徒被提，按我们个人得救后，在主面前生活、工作的不等，分作两种。一种是得胜信徒的被提，另一种是大体信徒的被提。

贰 得胜信徒的被提

一 需要

(一) "那时必有大灾难，这样的灾难，就是从世界的起头直到如今，都未曾发生过，将来也绝不会发生。" (太二四 21)

这是主耶稣预言，到这世代的末了，必有空前绝后的大灾难，临到世上的人。

(二) "那日子就如同网罗忽然临到...全地面上一切居住的人"。(路二一 34~35)

这里所说的那日子，指前面所说空前绝后的大灾难临到的日子。那大灾难的日子要在这世代的末了，如同网罗忽然临到地上一切居住的人。

(三) "那将要临到普天下，试炼一切住在地上之人试炼的时候。" (启三 10)

这里告诉我们，那将要来的大灾难，乃是要试炼普天下的人。

(四) "人正说平安稳妥的时候，毁灭忽然临到他们，如同产难临到怀孕的妇人一样，他们绝不能逃脱。" (帖前五 3)

前面所说要来的大灾难，乃是在人正说平安稳妥，就是人正在寻求平安稳妥的时候，要忽然来到，如同产难临到怀孕的妇人一样，人绝不能逃脱。

According to the revelation in the foregoing Scriptures, the believers who live in this corrupt, dark age, which will be beset with calamities, definitely need to be raptured that they may be delivered out of this evil earth to be with the Lord, whom they long for.

B. The Promise

1) "But be watchful, at every time beseeching, that you may prevail [or, be counted worthy] to escape all these things which are about to take place, and to stand before the Son of Man" (Luke 21:36).

In the original language, "to stand" in this verse is in the passive voice; hence, it has the meaning of being put in a certain place, referring to our being raptured to the presence of Christ. In this word the Lord promised that if we are watchful and beseeching so that we overcome to escape (or, are counted worthy to escape) all the coming tribulations, we will be placed in, that is, raptured to, His presence.

2) "Because you have kept the word of My endurance, I also will keep you out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth" (Rev. 3:10).

In this word the Lord promised us that if we keep the word of His endurance, He will keep us out of the hour in which the people on the whole earth will be tried, that is, He will take us out of the hour in which the whole earth will suffer the great tribulation.

C. The Fact

1) "...so also shall the coming of the Son of Man be. Then shall two men be in the field; one is taken, and one is left. Two women shall be grinding at the mill; one is taken, and one is left" (Matt. 24:39-41).

This is the Lord's prophecy, that at His coming, some believers will be raptured and others will be left.

Undoubtedly, those who are raptured are the believers mentioned previously, who overcome or are counted worthy to escape; those who are left are the believers who are defeated and who remain.

2) "And she [the woman] brought forth a son, a man-child, who was about to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne" (Rev. 12:5).

The woman refers to the totality of God's chosen people throughout the generations. The man-child refers to the overcomers among God's chosen people, who will rule the nations. Before the end of this age, the overcomers among God's chosen people will be raptured to God and to His throne in the heavens.

3) "...the Lamb standing on mount Zion [in the

照以上圣经所启示的，活在这败坏、黑暗，要受灾祸，世代中的信徒，确有被提的需要，叫我们脱开这邪恶的地上，去与我们所向往的主同在。

二 应许

(一)“你们要时时儆醒，常常祈求，使你们得胜，能（或作，能算配得）逃避这一切要发生的事，得以站立在人子面前。”（路二一 36）

这里的“站立”，在原文是被动式，所以含有被摆在之意，指被提到基督面前。主在这话里应许我们，若我们儆醒祈求而得胜，能逃避（或作能算配得逃避）这一切要来的灾难，我们就要被摆在，就是被提到他面前。

(二)“你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”（启三 10）

主这话也是应许我们，我们若遵守他忍耐的话，他必保守我们免去全地上的人受试炼的时候，就是将我们提去，离开全地受大灾难的时候。

三 事实

(一)“人子来临也要这样。那时，两个人在田里，取去一个，撇下一个。两个女人在磨坊推磨，取去一个，撇下一个。”（太二四 39~41）

这是主预言，到他来临的时候，有的信徒被提去，有的被撇下。被提去的，当然是前面所说得胜，或能算配得逃的信徒；被撇下的，当然是失败、留下的信徒。

(二)“妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和他的宝座那里去了。”（启十二 5）

这里的妇人指历代神选民的集大成，男孩子指神选民中的得胜者，就是将来要辖管万国的。在这世代的末了来到之前，神选民中的得胜者，就被提到天上神和他的宝座那里去了。

(三)“看哪，羔羊站在（天上的）锡安山

heavens], and with Him a hundred and forty-four thousand...These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruit to God and to the Lamb” (Rev. 14:1-4).

This word of prophecy discloses to us that before the end of this age, a group of overcomers, signified by the one hundred and forty-four thousand, will be raptured to the heavens to stand with the Lamb-Christ on the heavenly mount Zion. Purchased from among men, they are those who follow the Lamb absolutely and who have become the firstfruit to God and to the Lamb.

D. The Time

1) “I also will keep you out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth” (Rev. 3:10).

The hour of trial for all those who dwell on the earth is the time of the great tribulation. Here, the Lord promises the overcoming saints that He will keep them from the hour of trial; that is, He will take them away from the earth, which is under trial, to the heavens before the great tribulation.

2) “...a man-child...was caught up to God and to His throne. And the woman fled into the wilderness...so that they might nourish her there a thousand two hundred and sixty days,” that is, “a time, and times, and half a time” (Rev. 12:5-6, 14).

One thousand two hundred and sixty days, or three and a half years, is the time during which the people of the earth will be tried by the great tribulation. Before the three and a half years, the overcoming man-child, the overcoming saints, will be raptured to God and to His throne in the heavens.

E. The Place

1) “Caught up to God and to His throne”(Rev. 12:5); “On mount Zion [in the heavens]” (Rev. 14:1).

These two verses show us that the overcoming believers who are raptured before the great tribulation are taken to mount Zion in the heavens, where God and His throne are.

F. The Conditions

1) “But be watchful, at every time beseeching” (Luke 21:36); “Watch...be ready...” (Matt. 24:42-44); “...looking for their own lord...that when he comes...” (Luke 12:36).

The items mentioned in these verses—to be watchful, to beseech at every time, and to look for the Lord’s coming—are the conditions for us to be raptured as the overcomers among the believers.

2) “...those who have loved His [the Lord’s] appearing” (2 Tim. 4:8); “You have kept the word of My

上，同他还有十四万四千人，...羔羊无论往那里去，他们都跟随他。他们是从人间买来的，作初熟的果子归与神和羔羊。”(启十四 1~4)

这段预言的话给我们看见，在这世代的末了来到之前，还有这里十四万四千人所指明的一班得胜者，被提到天上的锡安山，与羔羊基督同站在那里。他们是从人间买来的，完全跟随羔羊的，成了初熟的果子，归与神和羔羊。

四 时候

(一)“我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”(启三 10)

试炼一切住在地上之人的时候，乃是大灾难的时候。在这里主应许得胜的信徒，要保守他们，免去这试炼的时候，就是要在大灾难之前，将他们从要受试炼的地上，提到天上去。

(二)“男孩子，...被提到神和他的宝座那里去了。妇人就逃到旷野，...被养活一千二百六十天，”就是“一年、二年、半年”。(启十二 5~6、14)

这里所说的一千二百六十天，就是三年半，是大灾难试炼地上之人的时间。乃是在这三年半之前，得胜的男孩子，就是得胜的圣徒，被提到天上神和他宝座那里去了。

五 地方

(一)“被提到神和他的宝座那里。”—“在(天上的)锡安山上”。(启十二 5，十四 1)这两处经文给我们看见，得胜信徒在大灾难前被提，是提到天上神和他宝座所在的锡安山。

六 条件

(一)“时时儆醒，常常祈求。”“儆醒，...预备。”“等候...主...回来”。(路二一 36，太二四 42~44，路十二 36)

这些经言所说的时时儆醒，常常祈求，儆醒预备，和等候主回来，都是我们得作信徒中得胜者被提的条件。

(二)“爱他(主)显现。”“遵守我(主)忍耐的话”。“得胜的，又守住我(主)的

[the Lord's] endurance" (Rev. 3:10); "He who overcomes, and he who keeps My [the Lord's] works [which the Lord accomplished and will accomplish] until the end" (Rev. 2:26).

The items mentioned in these verses—to love the Lord's appearing, to keep the word of the Lord's endurance, and to overcome and keep the works which the Lord accomplished and will accomplish, that is, to keep all that the Lord has accomplished for us—are also conditions for us to be raptured as the overcomers among the believers.

III. THE RAPTURE OF THE MAJORITY OF THE BELIEVERS

1) The fact—"And He who sat on the cloud [the coming Christ] thrust His sickle over the earth [that is, sent the angels], and the earth [the believers] was reaped [raptured]" (Rev. 14:16).

This verse speaks of the rapture of the majority of the believers, which is apart from that of the overcoming believers.

2) The persons—the resurrected saints and the believers "who are living, who remain" (1 Thes. 4:16-17).

These verses indicate that the majority of the believers who will be raptured are the dead saints, who will be resurrected, and the believers who are living and remain after the rapture of the overcoming believers.

3) The time—"...the coming of our Lord Jesus Christ and our gathering together [being raptured] to Him...the day...will not come unless...the man of lawlessness [Antichrist] is revealed" (2 Thes. 2:1-3); "...at the last trumpet" (1 Cor. 15:52).

These two passages tell us that the time of the believers' rapture will be after the revelation of Antichrist, at the end of the great tribulation, when the angel sounds the last trumpet and the Lord comes to gain His kingdom (Rev. 11:15; 1 Thes. 4:16).

4) The place—"...in clouds...in the air"(1 Thes. 4:17).

The majority of the believers will be raptured to the air, unlike the overcoming believers, who will be raptured to the throne of God in the heavens.

5) The condition—"The harvest [the believers]...is ripe" (Rev. 14:15).

The condition for the rapture of the majority of the believers is maturity in life. Like the unripened harvest that cannot be reaped, an immature believer cannot be raptured.

工作（主所完成并要完成的事工）到底的。”（提后四 8，启三 10，二 26）

这里所说的爱主的显现，遵守主忍耐的话，和得胜又守住主所已经完成，并将要完成的事工，就是持守主所为我们完成的一切，也都是我们得作信徒中得胜者被提的条件。

叁 大体信徒的被提

（一）事实—“那坐在云上的（再来的基督），把镰刀扔在地上（就是差遣天使），地上的庄稼（信徒）就被收割（提去）了。”（启十四 16）

这是说到得胜信徒之外，大体信徒的被提。

（二）人一复活的圣徒，和“活着还存留的”信徒（帖前四 16~17）

这是指出大体被提的信徒，就是已死复活的圣徒，和得胜信徒被提之后，活着还存留的信徒。

（三）时候—“我们主耶稣基督...来临，和我们聚集（被提）到他那里，...那日子以前，必有...有那不法的人（敌基督），...显露出来。”“末次号筒（吹响）的时候”。（帖后二 1~3，林前十五 52）

这二处经言是说到信徒被提的时候，就是在敌基督显出之后，大灾难末了，天使末次吹号，主来得国的时候（启十一 15，帖前四 16）。

（四）地方—“到云里，在空中。”（帖前四 17）

大体的信徒是被提到空中，不象得胜的信徒是被提到天上神的宝座。

（五）条件—“庄稼（信徒）已经熟了”。（启十四 15）

大体的信徒被提的条件，是生命成熟。没有一个不成熟的信徒能被提，犹如不熟的庄稼不能被收割。

LESSON THIRTY-SEVEN: THE WAY TO ENJOY GOD'S SALVATION—INCLUDING THE FIRST STAGE OF SANCTIFICATION

In the previous three volumes we covered thirty topics concerning the matters between God and us, and between us and God. In this fourth volume, we still need to have an overall view of God's full salvation. We will first look into the way to enjoy God's full salvation; then we will consider the different aspects of God's full salvation. According to the divine revelation in the Bible, there are clearly three steps which constitute the way to enjoy God's full salvation.

I. THE SANCTIFICATION OF THE HOLY SPIRIT

1) "According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

The word here shows us how the Triune God causes His salvation to reach us: God the Father chose us according to His foreknowledge, and God the Spirit sanctifies us that we may receive God the Son's redemption, denoted here by the blood of Christ. According to our experience of God's full salvation, the sanctification of God the Spirit is the first step in our enjoyment of God's full salvation. God the Father chose us in eternity past according to His foreknowledge. Then, after we were born, God the Spirit came to sanctify us from the world, according to the Father's selection, that we might enjoy the redemption of God the Son. Therefore, the sanctification of God the Spirit becomes the first step in our enjoyment of God's full salvation. This step, however, is not taken by us. It is the work of God the Spirit.

The sanctification of God the Spirit separates us from the world that we may belong to God and enjoy God's full salvation. This sanctification in us is divided into three stages. The first is for our repentance, the second is for our justification, and the third is for our transformation. Hence, God the Spirit's coming to separate us unto repentance according to God the Father's selection in eternity is the first stage of His complete sanctification in us. In this first stage of sanctification He enlightens us, causing us to be convicted concerning sin (John 16:8), to come to ourselves (Luke 15:17), and to repent and turn to God (Acts 26:20).

II. OUR REPENTANCE

1) "Repent and believe in the gospel" (Mark 1:15).

This word tells us that in order to enjoy God's full salvation, we must repent and believe in the gospel; that is, we must receive God's salvation. Therefore, our repentance is the second step in our enjoyment of God's full salvation.

第三十七课：得享受神救恩的途径—包括圣别第一阶段

在前三卷，我们看过了三十件神与我们，和我们与神之间的事。在这第四卷里，我们还需要把神完全的救恩，全盘的看一看。我们先来看得享神这完全救恩的途径，而后再看神这完全救恩的各方面。得享神完全救恩的途径，照圣经中神圣的启示看，清楚的有三步。

壹 圣灵的圣别

(一)“照着父神的先见被拣选，藉着那灵得圣别，以致顺从耶稣基督，并蒙他血所洒。”(彼前一2)

这里的话给我们看见，三一神如何使他的救恩临到我们，就是父神照他的先见拣选我们，灵神来将我们圣别，叫我们得到子神的救赎，就是这里所说基督的血所指明的。这其中灵神的圣别，按我们对神完全救恩的经历说，乃是我们得享神完全救恩的头一步。父神是在已过的永远里，按照他的先见，拣选了我们。等我们生出来之后，灵神就按着父神的拣选，来把我们世人中圣别出来，叫我们得享子神的救赎。所以灵神的圣别，就成了我们得享神完全救恩的第一步。不过，这一步不是我们走的，乃是灵神的作为。

灵神的圣别，是把我们从世人中分别出来，叫我们归于神，好得享神完全的救恩。他这圣别在我们身上分作三个阶段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。所以灵神来照着父神在永远里的拣选，把我们分别出来，叫我们悔改，乃是他在我们身上全部圣别的头一段。在这头一段的圣别里，他光照我们，叫我们知罪自责，(约十六8,)醒悟过来，(路十五17,)而悔改转向神。(徒二六20。)

贰 我们的悔改

(一)“要悔改，相信福音。”(可一15)

这话告诉我们，要得享神完全的救恩，就要悔改，相信福音，就是接受神的救恩。所以我们的悔改，乃是我们得享神完全救恩的第二步。

2) “Light a lamp, and sweep the house, and seek carefully...one sinner repenting...he came to himself” (Luke 15:8, 10, 17).

In these verses, lighting a lamp, sweeping the house, and seeking carefully signify that, at the time that we hear the gospel, God the Spirit (the Holy Spirit, who sanctifies us) enlightens us from within and searches out our sins one by one, that we may know our sins and repent. Hence, this portion of the Bible shows us that it is because of such enlightening and searching of the Holy Spirit in us that we the sinners come to ourselves and repent. The Holy Spirit enlightens and searches us inwardly to sanctify us from the world and to cause us to turn to the Lord and receive God's full salvation. Thus, the sanctification of the Holy Spirit is the first step in our receiving salvation, and our repentance is the second step.

3) “Repent and turn to God” (Acts 26:20).

Repentance literally means a change in mind which produces regret and a consequent change in goal. We repent and believe in the Lord because, after we hear the gospel, our mind is sanctified by the Holy Spirit to become regretful and to have a change, a turn to God to take Him as our goal in everything.

4) “Preaching...repentance...Prepare the way of the Lord; make His paths straight. Every ravine shall be filled up, and every mountain and hill shall be brought low; and the crooked places shall become straight, and the rough places smooth roads;...shall see the salvation of God” (Luke 3:3-6).

It is through much straightening and smoothing in our hearts that we see (that is, possess) the repentance in God's salvation. The ravine, the mountain, the crooked places, and the rough places are figures of speech describing the conditions of men's hearts toward God and toward each other and the relationships among men. When we repent and believe in the Lord, our repentance straightens all the crooked places and fills up all the rough places in our hearts, making our entire being straight and smooth for God to come in to carry out His full salvation.

III. OUR BELIEVING AND BEING BAPTIZED

A. Believing

1) “Repent and believe in the gospel”(Mark 1:15).

This word shows us that in order to enjoy God's salvation, we must repent and also believe. On the negative side, when we repent, we regret and confess our sins to clear up and straighten our condition, which is fallen and away from God. On the positive side, when we believe, we believe into Christ and receive God into us, that we may obtain Him and His eternal life.

(二)“点上灯，打扫屋子，细细的找，…一个罪人悔改，…他醒悟过来。”(路十五 8, 10, 17)

这里所说的点上灯，打扫屋子，细细的找，乃是当我们听见福音的时候，圣别我们的灵神，就是圣灵，在我们里面光照，一一的搜出我们的罪来，叫我们知罪、悔改。所以这段圣经给我们看见，因着圣灵在我们里面这样的光照、搜寻，一个罪人才醒悟过来而悔改。圣灵在我们里面光照、搜寻，就是把我们从世人中间圣别出来，叫我们转向主，接受神完全的救恩。所以圣灵的圣别，是我们接受救恩的第一步，我们的悔改就是第二步。

(三)“悔改转向神。”(徒二六 20)

悔改在原文意即心思转变，生出懊悔，而转移了目标。我们悔改信主，乃是我们的 心思因听见福音，受了圣灵的圣别，懊悔，有了转变，就是转向神，以神为我们今后一切的目标。

(四)“传悔改…预备主的道路，修直他的途径。一切山洼都要填满，大小山冈都要削平；弯曲的地方要修为正直，崎岖的地方要改为坦途；…要看见神的救恩。”(路三 3~6)

叫我们藉以看见（就是得着）神救恩的悔改，乃是在我们心中有许多的修正和铺平。山洼、山冈、弯曲的地方、崎岖的地方，都是比喻的说法，用以描述人心向着神，并彼此相向的光景，以及人与人之间的关系。当我们悔改信主的时候，我们的悔改，在我们心中把一切的弯曲、崎岖，都一一修正、填平，使我们全人的里面都变为正直、平坦，让神进来施行他完全的救恩。

叁 我们的信而受浸

一 信

(一)“要悔改，相信福音。”(可一 15)
这话给我们看见，要得享神的救恩，我们要悔改，也要相信。悔改是在消极方面，懊悔、认罪，把我们里面堕落、远离神的光景清理、修正好了；相信是在积极方面，信入基督，把神接受到我们里面，给我们得着他和他永远的生命。

2) “That everyone who believes in Him should... have eternal life” (John 3:16).

When we believe in the Lord, we believe into the Lord that we may be joined to Him in God’s eternal life to enjoy the full salvation which is prepared by God in Him. Therefore, the fact that “to believe” is “to believe into” strongly conveys a sense of being joined and united.

3) “But as many as received Him, to them He gave authority to become children of God, to those who believe in His name” (John 1:12).

To believe is not only to believe into but also to receive. To believe into equals to be joined to, referring to our being joined to Christ, into whom we have believed; to receive means to receive the Christ into whom we believe and who has come into us to be joined to us. Our believing into Christ makes us those who are in Christ; our receiving Christ causes Him to be the One who is in us. “In Christ” is the beginning of our union with Him, which affords us the position and sphere to enjoy God’s full salvation; “Christ in us” is the progress of this union, which further gives us the experience and the elements of the enjoyment of God’s full salvation. If we allow our experience of these two—our being in Christ and Christ’s being in us—to continue without hindrance or distraction, we will richly and unceasingly enjoy God’s full salvation in Christ.

4) “Those who have been allotted like precious faith with us in the righteousness of our God and Savior, Jesus Christ” (2 Pet. 1:1).

The faith through which we believe into Christ and receive Christ, and by which we are saved (Eph. 2:8), is the like precious faith allotted to us. “Allotted” indicates that we do not have this faith in ourselves; rather, it is obtained by us from God. Moreover, this faith is “like,” that is, it is of the same one whole. “Like faith” indicates that the faith possessed by us, who have believed into Christ and have received Christ, is of the same one whole, out of which we all have been given an allotment. It is like the whole of the good land of Canaan, which was allotted to the Israelites in the Old Testament (Josh. 14:1-5). The good land of Canaan in the Old Testament typifies the all-inclusive Christ in the New Testament. In the New Testament, God gives this rich Christ as an allotted inheritance to all those who were chosen by Him. This inheritance is included in the faith, and through this faith we were allotted and have received the inheritance. Hence, this faith of ours is the inheritance which we have received from God. It is also the faith through which we were allotted and have received this inheritance from God. Therefore, the inheritance allotted by God and the faith through which we were allotted and have

(二) “叫一切信入他的，…得永远的生命。”(约三 16)

我们相信主，是相信归到主里面，就是信入主，叫我们和他在神永远的生命里，有了联结，好享受神在他里面所预备的完全救恩。所以相信乃是信入，强烈的含有联结、联合的意思。

(三) “凡接受他的，就是信入他名的人，他就赐他们权柄，成为神的儿女。”(约一 12)

相信不仅是信入，也是接受。信入是联结，是我们与信入之基督联结；接受是接受信入之基督，进到我們里面，与我們联结。信入是叫我們成为在基督里面的；接受是叫基督成为在我們里面的。在基督里面，是我们与基督联结的开始，叫我們有了得享神完全救恩的地位和范围；基督在我們里面，是这联结的增进，叫我們进一步有得享神完全救恩的经历和成分。我們若一直让我们与基督两面的在里面，不受任何的阻碍或打岔，我們就得一直不断、丰丰厚厚的享受神在基督里的完全救恩。

(四) “那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”(彼后一 1)

我们所藉以信入基督并接受基督，叫我們得救的信，(弗二 8,) 乃是我们分得同样宝贵的信。“分得”指明不是我們自己有的，乃是我们得来的，就是从神得来的，并且是同样的，就是同一整个的。这“同样的信，”指明我們所有信入基督，并接受基督的人，所有的信是相同整个的，是我们大家共同分得的，如同旧约以色列人分得迦南整个的美地一样。(书十四 1~5。)旧约的迦南美地，是象征新约包罗一切的基督。在新约，神是把这丰富的基督，赐给一切他所拣选的人，作他们共同分得的基业。这基业是包括在我們分得，并接受这基业的信里面。所以我們这信是我们从神所得的基业，也是我們分得、接受神这基业的信。神分给的基业，和我們分得、接受神这基业的信，二者就是一个，就是神所给我们的基督自己。神赐给我们的基督，一面是神所给我们的基业，一面又是我們分得、接受神基业的信，二者都是基督。在我們听信福音的时候，那圣别我們，使我

received God's inheritance are one and the same, that is, Christ Himself given to us by God. On the one hand, the Christ given to us by God is our inheritance from God; on the other hand, He is also the faith through which we were allotted and have received God's inheritance. Both are Christ. When we hear and believe in the gospel, the Holy Spirit who sanctifies us and causes us to repent brings Christ into us, on the one hand, to be our inheritance from God and, on the other hand, to be the faith through which we are allotted and receive God's inheritance. Both are the portion which God gives to us, that is, the portion of the saints from God (Col. 1:12). Furthermore, the Holy Spirit, who brings Christ into us, is the ultimate expression of the Triune God reaching us and entering into us to bring Christ into us as our eternal portion from God. Thus, the Triune God enters into His chosen people to be their faith, causing them to enter into Him to be joined to Him as one in His divine life. This is the ultimate significance of the very faith by which we enter into Christ.

B. Being Baptized

1) "He who believes and is baptized shall be saved" (Mark 16:16).

This simple and definite word further reveals to us that in order to enjoy God's full salvation, we must not only believe but also be baptized. To believe and be baptized are not two steps; they are one step that requires both feet. Both are needed to complete one step. To believe is the inward reality of our entering into Christ, and to be baptized is the outward confession, testimony, sign, and declaration of our entering into Christ.

2) "For as many as were baptized into Christ have put on Christ" (Gal. 3:27).

Just as our inward believing is our entering into Christ, so also is our outward baptism. Only when these two are combined is there a complete and substantial entering. Through faith and baptism we enter into Christ completely and substantially, putting on Christ as the righteousness that we obtain by believing into Him. Thus we become heirs of God (Luke 15:21-23) to inherit the Christ of God as our inheritance (Gal. 3:29).

3) "As many as have been baptized into Christ Jesus have been baptized into His death" (Rom. 6:3); "...buried together with Him [Christ] in baptism, in whom also you were raised together" (Col. 2:12).

When we are baptized into Christ, we are also baptized into His death. By being immersed into Him, we have a union with Him, and whatever He experienced becomes our experience. Since He experienced death and resurrection, by being baptized into Him to be joined to Him, we participate

们悔改的圣灵，把基督带进我们里面，一面作神所赐给我们的基业，一面又作我们分得、接受神这基业的信，二者都是神所赐给我们的分，就是众圣徒从神所得的分。

(西一 12。)并且那把基督带进我们里面的圣灵，又是三一神终极的表现，临到我们而进入我们，把基督带到我们里面，作了神所赐给我们的永分。这样就叫三一神进入他所拣选的人，作他们的信，使他们进入他里面，在他神圣的生命中，与他联结为一。这就是我们藉以进入基督那信的终极意义。

二 受浸

(一) "信而受浸的必然得救。" (可十六 16)

这简单确切的话，又进一步的给我们看见，我们得享神完全的救恩，不只要信，也要受浸。信而受浸，并不是两步，乃是一步的两脚。这两脚合起来，才是完整的一步。信是在里面进入基督的实际，受浸是我们进入基督，在外面的承认、见证、表明和宣告。

(二) "你们凡浸入基督的，都已经穿上了基督。" (加三 27)

我们在里面的信，怎样是进入基督；我们在外面的受浸，也怎样是进入基督。二面合起来才是一个完整、具体的进入。我们这样经过信而受浸，完整、具体的进入基督，就穿上了基督，作我们因信入他而得的义，使我们作神的后嗣，(路十五 21~23,) 承受他的基督作我们的基业。(加三 29。)

(三) "我们这浸入基督耶稣的人，是浸入他的死。" — "在受浸中与他(基督)一同埋葬，也...与他一同复活。" (罗六 3, 西二 12)

我们浸入基督，也就浸入他的死。我们浸入他，是与他有了联结，他所经历的，也成了我们的经历。他经历了死和复活，我们因着浸入他，与他有了联结，就有分于他所经历的死和复活。在他这死里，我们

in the death and resurrection which He experienced. We died with Him in His death and were thus delivered from everything of the old creation. We were also resurrected with Him in His resurrection to enter into everything of the new creation.

4) “Which figure [of the water] also now saves you, baptism, not a putting away of the filth of the flesh, but the appeal of a good conscience unto God, through the resurrection of Jesus Christ” (1 Pet. 3:21).

As the flood rescued Noah’s family from that corrupted generation (Gen. 6:11, 17), baptism rescues us from the corrupted world. This baptism is not the putting away of the filth of the flesh but the appeal of a good conscience toward God. It is an appeal to God for a good conscience towards Him by those who are being baptized, that they may be able to testify before men that all their problems with God have been solved, that there is no more accusation in their conscience, that instead they are full of peace and faith, and that they have been baptized into the Triune God (Matt. 28:19). Furthermore, through the resurrection of Christ, that is, through Christ becoming the Spirit of life in resurrection, they are organically united with Him.

The sanctification of the Holy Spirit, our repentance, our believing and being baptized, which we have now seen, are the three necessary steps for us to enjoy God’s full salvation in Christ. Moreover, in us who are experiencing God’s full salvation, the experience of the reality of these three steps should be repeated as a cycle again and again.

与他一同死了，脱离了旧造的一切，并在他这复活里，我们与他一同复活，进入了新造的一切。

（四）“这水所预表的浸，现在藉着耶稣基督复活，也拯救你们；这浸并不是除掉肉体的污秽，乃是向神诉求无亏的良心。”（彼前三 21）

受浸救我们脱离败坏的世界，犹如洪水拯救挪亚一家，脱离他那败坏的世代。（创六 11~17。）这浸并不是除掉肉体的污秽，乃是向神诉求无亏的良心，就是求神使受浸的人，向神有无亏的良心，能在世人跟前见证，他们与神之间的难处都解决了，他们的良心里面不再有控告，反倒满了平安和信心，他们已经受浸归入了三一神，（太二八 19，）并藉着基督的复活，就是藉着基督在复活里成了生命的灵，已经生机的与他联结了。

以上所看过圣灵的圣别，和我们的悔改，并信而受浸，乃是我们得享神在基督里完全的救恩，必有的三步。而且这三步的实际，应该在我们经历神完全救恩的人身上，一再循环才可以。

LESSON THIRTY-EIGHT: THE FORGIVENESS OF SINS AND THE CLEANSING AWAY OF SINS

第三十八课：赦罪和洗罪

In His full salvation, God first forgives us of our sins and cleanses us of our sins. When we receive God's full salvation, the first items we enjoy are God's forgiveness of our sins and His cleansing away of our sins.

I. FORGIVENESS OF SINS

1) "Everyone who believes into Him receives forgiveness of sins" (Acts 10:43).

Forgiveness of sins is the first part of our redemption, and it is received by us at the moment we believe. Our first problem before God is that there is a record of sin because of our sinful deeds. Only when our record is cleared can the righteousness of God release us. Unless our sinful deeds before Him are eliminated, the righteous God cannot grant us the remaining items of His redemption. Therefore, we first need to have God's forgiveness of our sins.

A. The Significance of Forgiveness of Sins

1) Being delivered from the penalty of God's righteousness—"He who believes into Him is not judged" (John 3:18).

First, forgiveness of sins means the elimination of our record of sin before God that we may be delivered from the penalty of God's righteousness. Because we had a record of sin before God and were condemned, we should have suffered God's righteous punishment. But when God forgave us, He delivered us from His righteous penalty and condemned us no longer.

2) Causing the sins to leave the forgiven ones—"Give...forgiveness of sins" (Acts 5:31); "The Lord hath laid on him [Christ] the iniquity of us all" (Isa. 53:6); "Himself [Christ] carried up our sins in His body onto the tree [the cross]" (1 Pet. 2:24).

In the New Testament the Greek word for forgiveness means "causing (it) to leave" and "sending away." When God forgives us of our sins, He not only eliminates our record of sin before Him but also causes the sins which we have committed to depart from us. This is because, when God made the Lord Jesus our offering for sin on the cross, He laid all our sins on Him that He might carry them for us. Furthermore, when God caused the Lord Jesus to carry our sins on the cross to suffer God's judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. Sin came from Satan and was passed on to us, resulting in our having a record of sin before God. God put all our sins on the Lord

神完全的救恩，第一乃是赦免我们的罪，和洗净我们的罪。我们接受神完全的救恩，第一所享受到的，也就是神的赦罪和洗罪。

壹 赦罪

(一) "凡信入他的人，必...得蒙赦罪。" (徒十 43)

赦罪乃是我们蒙救赎的第一部分，也是人一信就得着的。人的难处，第一是在神面前因着罪行，有了罪案。人在神面前的罪案必须解决，神的公义才能让人过去。人在神面前的罪行必须消除，公义的神才能向人施行他救赎的其他部分。因此人需要首先得着神的赦罪。

一 赦罪的意义

(一) 免去神公义的刑罚—"信入他的人，不被定罪。" (约三 18)

赦罪的意义，第一就是消除人在神面前的罪案，使人免去神公义的刑罚。人在神面前是已经有罪案，被定罪，必须受神公义的刑罚。神赦免人，就使世人免去他公义的刑罚，不再被定罪。

(二) 使罪离开蒙赦罪者—"将...赦罪，赐给...人。"—"耶和華使我们众人的罪孽都归在他(基督)身上。"—"他(基督)到木头(十字架)上，亲身担当了我们的罪。"(徒五 31，赛五三 6，彼前二 24)

在新约里，赦罪原文有"使(它)离开"和"遣去"的意思。神赦免我们的罪，不只在他面前消除我们的罪案，并且还在我们身上，使我们所犯的罪离开我们。因为当神在十字架上，把主耶稣当作我们赎罪祭的时候，他已经将我们的罪，都归到主耶稣身上，要他替我们担当；并且神叫主耶稣在十字架上担当了我们的罪，替我们受了他的审判和刑罚以后，就使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。罪原是来撒但，而后染到人身上，使人在神面前有了罪案。现在神既把人身上的罪，归到主耶稣身上，叫他担当，替人受了神的刑罚，

Jesus that He might carry them all to suffer God's punishment for us and cancel our record of sin before God. Having done this, God gave all our sins back to Satan that he might bear them himself. In this way, God is able to forgive the sins of the forgiven ones and cause their sins to leave them. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12).

3) Forgetting the sins of the forgiven ones—"I [God] will be propitious to their unrighteousnesses, and their sins I will by no means remember anymore" (Heb. 8:12).

When God forgives the forgiven ones of their sins, He also forgets their sins. When God forgives our sins, He not only cancels our record of sin and causes our sins to depart from us, but in Himself He also forgets our sins. Once He forgives us, He erases our sins from His memory and will by no means remember them anymore.

B. The Basis for Forgiveness of Sins

1) "Without shedding of blood there is no forgiveness" (Heb. 9:22).

God's forgiveness of sins is based on the shedding of blood for redemption. Because He is righteous, God cannot forgive men's sins without a cause. His righteousness requires that all who sin must die (Ezek. 18:4). Unless His righteous requirement is satisfied, His righteousness cannot allow Him to forgive sinners of their sins. But since the Lord Jesus died and shed His blood on the cross according to the righteousness of God, thus satisfying God's righteous requirement, God can legally forgive men of their sins according to His righteousness. The Lord Jesus said, "This is My blood of the covenant, which is poured out for many for forgiveness of sins" (Matt. 26:28). Since the blood of the Lord Jesus was shed for men according to God's righteousness, thus fulfilling God's righteous requirement, it has become the basis upon which the sins of those who believe in Him may be forgiven.

C. The Way to Receive Forgiveness of Sins

1) Repentance—"Repentance for forgiveness of sins" (Luke 24:47).

Repenting unto God is the first step for sinners to receive God's forgiveness of sins.

2) Faith—"Everyone who believes into Him [Christ] receives forgiveness of sins" (Acts 10:43).

On the negative side, to repent is to turn away from sins, while on the positive side, to believe is to believe into Christ. To believe into Christ is to enter into Him and to be joined to Him. This is the second step for us to receive God's forgiveness of sins. This step immediately follows repentance.

消除了人在神面前的罪案，神就使人的罪都归还撒但，叫他自己背负。这样他就能赦免蒙赦罪者的罪，使他们的罪离开他们。"东离西有多远，他叫我们的过犯，离我们也有多远。"（诗一〇三 12。）

（三）忘记蒙赦罪者的罪—"我（神）要宽恕他们的不义，绝不再记念他们的罪。"（来八 12）

神赦罪，也是忘记蒙赦罪者的罪。神赦免我们的罪，不只免去我们的罪案，并使我们的罪离开我们，也在他里面，忘记我们的罪。他一赦免我们的罪，就从他的记忆里，忘掉我们的罪，绝不再记念。

二 赦罪的根据

（一）"没有流血，就没有赦罪。"（来九 22）

神的赦罪是根据流血赎罪。因为他是公义的，不能无缘无故的赦免人的罪。他的公义定规犯罪的人是该死的。（结十八 4。）除非他公义的要求得到满足，他的公义就不能让他赦免罪人的罪。主耶稣在十字架上，照着神的公义，替人受死流血，满足了神公义的要求，就使神能按照他的公义，合法的赦免人的罪。他说，"这是我立约的血，为多人流出来，使罪得赦。"（太二六 28。）主耶稣的血既照着神的公义，替人而流，满足了神公义的要求，就能作我们信他之人罪得赦免的根据。

三 得赦罪的途径

（一）悔改—"悔改以得赦罪。"（路二四 47）

悔改归向神，是罪人得神赦罪途径的头一步。

（二）相信—"凡信入他（基督）的人，必…得蒙赦罪。"（徒十 43）

悔改是在消极方面脱离罪；相信是在积极方面信入基督。信入基督，是归入他，与他联结。这是我们从神得着赦罪途径的第二步，是紧接着悔改的。

D. The Results of Forgiveness of Sins

1) Fearing God—“But there is forgiveness with thee, that thou mayest be feared” (Psa. 130:4).

God’s forgiveness of sins causes us to fear Him. The more we enjoy God’s forgiveness of sins, the more we fear God.

2) Loving God—“Her sins which are many have been forgiven, because she [the sinful woman] loved much” (Luke 7:47).

This was the word spoken by the Lord regarding the sinful woman whose sins He had forgiven. The clause “because she loved much” does not refer to the reason for which the Lord forgave her. Rather, it refers to the testimony of her being forgiven by the Lord. Her loving the Lord much testified that she was forgiven by the Lord much. The more we are forgiven by the Lord, the more we love the Lord. Therefore, loving the Lord is an issue of being forgiven by the Lord.

II. THE CLEANSING AWAY OF SINS

1) “He [God] may forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9).

This word here shows us that God’s cleansing us from our sins closely follows His forgiving us of our sins. When He forgives us of our sins, at the same time He cleanses us from our sins.

A. The Significance of the Cleansing Away of Sins

1) “Wash me, and I shall be whiter than snow” (Psa. 51:7); “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18).

When God forgives us of our sins, He exempts us from the penalty of sins; when God cleanses us from our sins, He erases the traces of our sins. If there were only the forgiveness of sins and not the cleansing away of sins, although our sins might be forgiven, the traces of our sins would still remain. Forgiveness is a legal procedure, whereas cleansing is an actual clearance. Concerning God’s righteous law, our sins need to be forgiven. Concerning the traces of sins in us, our sins need to be washed away. Thus, in God’s full salvation, He not only removes our record of sin before Him according to the righteousness of His law, but He also cleanses away the traces of sins in us. His cleansing away of our sins makes us as white as snow and as wool. The cleansing that makes us as white as snow is a positional cleansing from without; the cleansing that makes us white as wool is a cleansing of our nature from within.

B. The Two Aspects of the Cleansing Away of Sins

1. The Cleansing Away of Sins by the Blood

1) “The blood of Jesus His Son cleanses us from all sin” (1 John 1:7).

God’s cleansing us from our sins is of two aspects. One is in

四 赦罪的结果

(一) 敬畏神—“在你有赦免之恩，要叫人敬畏你。”(诗一三〇4)

神赦罪之恩，叫我们敬畏他。我们越得享神的赦罪，就越敬畏神。

(二) 爱神—“她许多的罪都赦免了，因为她(有罪的女人)爱得多。”(路七47)

这是主关于一个有罪的女人，蒙他赦免所说的话。“因为她爱得多”这句话所指的，并不是主赦免她的原因，乃是她得着主赦免的见证。她爱主多，乃是见证她蒙主赦免多。我们越蒙主赦免，就越爱主。所以爱主也是蒙主赦免的一个结果。

贰 洗罪

(一)“神…赦免我们的罪，洗净我们一切的不义。”(约壹—9)

这里的话给我们看见，神洗净我们的罪，是紧跟着他赦免我们的罪。他赦免我们的罪，同时也洗净我们的罪。

一 洗罪的意义

(一)“你(神)洗涤我，我就比雪更白。”—“你们的罪虽像朱红，必变成雪白；虽红如丹颜，必白如羊毛。”(诗五一7，赛—18)

神赦免我们的罪，是免去我们罪的刑罚；神洗净我们的罪，是消灭我们罪的痕迹。若光有赦罪，没有洗罪，我们的罪虽得赦免，我们罪的痕迹却仍存在。赦罪是律法上的手续，洗罪是事实上的清理。按神公义的律法说，我们的罪需要赦免；按我们身上的罪痕说，我们的罪需要洗净。所以在神完全的救恩里，他不只照他律法的公义，消除我们在他面前的罪案，也洗净在我们身上的罪痕。他的洗罪使我们白如雪，也白如羊毛。白如雪的洗罪，是从我们身外来，地位上的洗罪；白如羊毛的洗罪，是从我们性内发出，性质上的洗罪。

二 洗罪的两面

1 血的洗罪

(一)“他儿子耶稣的血…洗净我们一切的罪。”(约壹—7)

神洗净我们的罪，是分两面的。一面是在

our outward position, while the other is in our inward nature. God's outward and positional cleansing from our sins is through the blood of the Lord Jesus. The blood of the Lord Jesus, the God-man, outwardly and positionally cleanses us from all sin.

a. Before God

1) "Who [Christ]...having made purification of sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

This refers to the Lord Jesus who purified us from our sins before God once for all by the shedding of His blood on the cross, thus making us positionally pure before God and before His law.

b. In the Conscience of the Believers

1) "The blood of Christ...purify our conscience from dead works to serve the living God" (Heb. 9:14).

The blood of the Lord does not purify our heart but our conscience within. Since the Lord's blood cleanses us from our sins before God and His law, it also purifies our conscience before itself, thus enabling us to serve our living God with boldness.

2. The Cleansing Away of Sins by Life

1) "The washing of regeneration" (Titus 3:5); "But you were washed...in the Spirit of our God" (1 Cor. 6:11).

These two verses show us the life of God that regenerates us and our being cleansed by His Spirit. This is an inward cleansing in our nature by His life and by His Spirit. When we are regenerated, we receive God's life and we have God's Spirit dwelling in us. When God's life grows in us and His Spirit moves in us, a metabolic function takes place which removes and washes away the uncleanness in our nature, in our disposition. Thus, we enjoy the cleansing away of sins in God's full salvation both in our outward position and in our inward disposition.

我们外面的地位上；一面是在我们里面的性情上。神在我们外面地位上的洗罪，是藉着主耶稣的血。主耶稣这神而人者的血，在我们外面地位上，洗净我们一切的罪。

a 在神面前

(一)“他（基督）成就了洗罪的事，就坐在高处至尊至大者的右边。”（来一 3）

这是指主耶稣在十字架上流血，在神面前一次永远的洗净了我们的罪，使我们在神和他律法面前的地位上，成为洁净的。

b 在信徒的良心里

(一)“他（基督）的血…洁净我们的良心，使其脱离死行，叫我们事奉活神。”（来九 14）

主的血在我们里面所洗净的，不是我们的心，乃是我们的良心。主的血既在神和他的律法面前，洗净了我们的罪，也就在我们的良心跟前，洗净我们的良心，使我们能坦然无惧事奉我们的活神。

2 生命的洗罪

(一)“重生的洗滌。” — “在我们神的灵里，你们已经洗净了自己。”（多三 5，林前六 11）

这二处经言叫我们看见，神重生我们的生命，和他的灵对我们的洗净。这是神在我们里面，用他的生命和他的灵，在我们性质上的洗净。我们一得重生，就得着神的生命，且有神的灵住在我们里面。神这生命在我们里面生长，他这灵也在我们里面运行的时候，就有新陈代谢的作用，将我们天性、性质上的污秽清除、洗净。如此，我们在外面的地位上，和在里面的性质上，就都得享神完全救恩的洗罪。

LESSON THIRTY-NINE: PROPITIATION AND RECONCILIATION

In God's full salvation, there are the items of propitiation and reconciliation; that is, God propitiates for us who once had a problem with Him, and God reconciles to Himself us who were His enemies. When we believe into the Lord and are saved, we gain and enjoy these two items.

I. PROPITIATION

1) "...His [God's] Son a propitiation concerning our sins" (1 John 4:10).

When we sinned against God, we became sinful before Him. This caused a problem to develop between God and us. For this reason, the Lord Jesus not only offered Himself as our sin offering on the cross (Isa. 53:10) to redeem us from our sins before God, but He also became our propitiation to appease the problem which we had with God.

A. The Significance of Propitiation

1) "He [Christ] is a propitiation concerning our sins" (1 John 2:2).

The word propitiation literally means a mediation between two parties in order to make them one. When party A develops a problem with party B, either offending party B or owing something to party B, then party B will make some demand on party A. If the demand is not met, the problem between the two parties will not be resolved, and the two will not be able to be reconciled. Thus, there is the need for propitiation. Our sins separate us from God and inhibit our fellowship with Him. They cause us to have a problem with God. Therefore, we need the Lord Jesus to be our propitiatory sacrifice to satisfy God's demand.

B. The Accomplishment of Propitiation

1) "He might...make propitiation for the sins of the people" (Heb. 2:17).

When the Lord Jesus accomplished redemption for us on the cross, He also accomplished propitiation for us. Since His suffering of death and shedding of blood dealt with the sins that caused our problem with God, they appeased the problem that was caused by sins. This enables God and us, us and God, to be mutually at peace.

C. The Application of Propitiation

1) "Whom [the redeeming Christ] God set forth a propitiation-cover [the lid of the ark] through faith in His blood, for the showing forth of His righteousness" (Rom. 3:25).

On the cross Christ accomplished propitiation for us through His redemption. He Himself became our

第三十九课：平息与和好

神完全的救恩里，也有平息与和好，就是基督为我们除罪，解决了我们与神之间的难处，并叫我们作他仇敌的人，与他和好。这也是我们在信主得救的时候，所得到而享受的。

壹 平息

(一)“他(神)的儿子，为我们的罪作了平息的祭物。”(约壹四 10)

我们犯罪违背神，叫我们在神面前有了罪，也叫我们和神出了事。所以主耶稣在十字架上，不只作我们的赎罪祭，(赛五三 10,) 赎了我们在神面前的罪，也作我们平息的祭物，平息我们与神所出的事。

一 平息的意义

(一)“他(基督)为我们的罪，作了平息的祭物。”(约壹二 2)

平息原文的意思，是调停两造，使二者合一。当甲方与乙方出了问题，得罪了或亏负了乙方，于是乙方对他就有所要求。乙方的要求若不得满足，二者中间的问题就无法解决，他们就无法和好，所以就需平息。我们和神出的事，使我们不能和神交通，乃是我们的罪，我们的罪使我们在神面前出了问题。因此，我们需要主耶稣除去我们的罪，作我们平息的祭物，满足神的要求，平息我们和神之间的难处。

二 平息的成就

(一)“他...为百姓的罪成就平息。”(来二 17)

主耶稣在十字架上，为我们成功了救赎，同时也成就了平息。他的受死流血，既为我们解决了那使我们与神出事的罪，也就平息了我们因着罪，与神所出的事，叫神与我们，我们与神，能和息相安。

三 平息的施行

(一)“神摆出基督耶稣作平息座(约柜上的盖)，是凭着他的血，藉着人的信，为要...显示他的义。”(罗三 25)

基督在十字架上，藉着他的救赎，为我们成就平息，他自己就成了我们与神之间的平息物，就是平息的祭物，也就作了我们

propitiation, which is typified in the Old Testament by the lid of the ark in the Holy of Holies, the place where God showed mercy to man. Upon Christ as the propitiation-cover, God is able to apply the very propitiation accomplished by Christ to those who believe in Christ and draw near to God. This appeases the problem between Him and them which is caused by sin.

II. RECONCILIATION

1) "God...reconciling the world to Himself" (2 Cor. 5:19).

Reconciliation to God closely follows propitiation and is brought to us by propitiation. The propitiation accomplished by the Lord Jesus through His redemption reconciles us to God.

A. The Significance of Reconciliation

To be reconciled to God literally means to have a thorough change toward God. In man's fall, man rebelled against God, developed a problem with God, opposed God (Col. 1:21), and became God's enemy (Rom. 5:10). Therefore, man needs a thorough change toward God; that is, he needs to be reconciled to God through the redemption of Christ. It is not that God is reconciled to us, but that we are reconciled to God. Since God has never caused any problem with us, He does not need to be reconciled to us. Rather, it is we who have developed a problem with God and therefore need to be reconciled to Him.

B. The Accomplishment of Reconciliation

1) "But all things are of God, who [God] has reconciled us to Himself through Christ and has given to us the ministry of reconciliation" (2 Cor. 5:18-19).

It is of God that we are reconciled to Him. God reconciles us to Himself through Christ and in Christ. Therefore, reconciliation is all God's doing.

2) God "through Him [Christ] to reconcile all things to Him, having made peace through the blood of His cross" (Col. 1:20).

Since God wants to reconcile us to Himself, He made peace for us through the blood shed by Christ on the cross, and then through Christ He reconciled us to Himself. Therefore, this sweet matter of our being reconciled to God was accomplished by God. It was accomplished by God through Christ shedding His blood on the cross. By shedding His blood on the cross, on the one hand, Christ made peace on our behalf to reconcile us to God, and on the other hand, He accomplished the same on God's behalf, since it is God who made peace for us through Christ.

C. The Issue of Reconciliation

1) Having peace toward God—"We have peace toward

在神面前得享平息，并神向我们施恩的地方，就是旧约至圣所里约柜的盖，作神向人施恩的地方所预表的。神能在基督成为的这平息座上，向着每一个信基督，亲近神的人，施行基督为他们所成就的平息，平息了他们与他之间，因着罪所发生的难处。

贰 和好

(一) "神...叫世人与他自己和好。" (林后五 19)

与神和好是紧跟着平息的，是平息所带给我们的。主耶稣藉着赎罪所作成的平息，叫我们与神和好。

一 和好的意义

与神和好原文的意思，是向神彻底的改变。人因着堕落，背叛了神，和神出了事，与神为敌，(西一 21,)成了神的仇敌。(罗五 10。)所以就需要藉着基督的救赎，向神彻底的改变，就是与神和好。这不是说神与我们和好，乃是说我们与神和好。因为神从来没有和我们出过事，所以他不需要与我们和好；乃是神和我们出了事，所以我们需要与他和好。

二 和好的成就

(一) "一切都是出于神，他(神)藉着基督使我们与他自己和好，...神在基督里，叫世人与他自己和好。" (林后五 18~19) 叫我们与神和好，乃是出于神。乃是神藉着基督，在基督里叫我们与他和好。所以都是神所作的。

(二) 神 "既藉着他(基督)在十字架上的血，成就了和平，便藉着他叫万有，...都与自己和好了。" (西一 20)

神要叫我们与他和好，就藉着基督在十字架所流的血，为我们成就了和平，便藉着基督叫我们与自己和好了。所以我们与神和好这件甜美的事，乃是神成就的，是神藉着基督在十字架上流血所成就的。基督在十字架上流血，一面是为我们成就了和平，叫我们与神和好，另一面是为神作了这事，因为是神藉着他为我们作的。

三 和好的结果

(一) 对神有和平—"藉着我们的主耶稣

God through our Lord Jesus Christ” (Rom. 5:1). To have peace is to be at peace. We were once sinners, those who had problems with God. We had no peace with God and were not at peace with God. But now since we have been reconciled to God through the redemption and propitiation of Christ, we have peace toward God and enjoy peace together with Him.

2) Boasting in God—“We also are boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Rom. 5:11). Literally, the word “boasting” here includes the meaning of rejoicing, exulting, extolling, and being filled with pride. Since we have been reconciled to God through the Lord Jesus Christ and have gained God, God Himself has become our eternal portion. We can enjoy Him, boasting, rejoicing, exulting, extolling, and being filled with pride in Him; that is, “we also boast in tribulations” (Rom. 5:3), and we “boast in hope of the glory of God” (Rom. 5:2).

3) Being saved in life—“Having been reconciled, we shall be saved in His life” (Rom. 5:10). By being reconciled to God, we are brought into the life of Christ. As a result, we can be saved in the life of Christ, that is, saved by the life of Christ from many negative things, to be delivered from our entangling sins, from the world and its usurpation, from our flesh, our temper, and our disposition, and from our self and our natural man.

The above three items are the issues of our being reconciled to God.

D. The Second Step of Reconciliation

1) “We beseech you [believers] on behalf of Christ, Be reconciled to God” (2 Cor. 5:20).

In the preceding text of this verse, it says that God reconciled the world to Himself. We have seen this matter previously. In this verse, God tells the believers, who are already reconciled, to be further reconciled to Him. This indicates that there are two steps in our being fully reconciled to God. The first is that when we were sinners, we were reconciled to God, being delivered from sins and being justified by God. The second is that, while we are still living in the natural life after we are saved, we are reconciled to God, being delivered from the flesh to become the righteousness of God. For the first step of our reconciliation to God, Christ died on the cross to bear our sins (1 Pet. 2:24; 1 Cor. 15:3), so that our sins may be forgiven by God and that God may justify us because of Him. For the second step of our reconciliation to God, Christ was made sin and crucified for us on the cross (2 Cor. 5:21), that we may be delivered from the flesh and that God might make us His righteousness in Christ.

基督，对神有了和平。”（罗五 1。）有了和平，就是有了平安。我们本是罪人，与神出了事，与神之间是没有和平、平安的。但如今我们既藉着基督的救赎和安息，与神和好了，就对神有了和平，与神同享平安。

（二）在神里面夸耀—“我们现今既藉着我们的主耶稣基督，得与神和好，也就藉着他，以神为夸耀。”（罗五 11。）这里的夸耀，在原文也有喜乐、欢腾、夸口、自豪等意思。我们既藉着主耶稣基督与神和好了，得着了神，神自己也成了我们的永分。我们可以享受他，在他里面夸耀、喜乐、欢腾、夸口、自豪，“就是在患难中，我们也是夸耀，”“且因盼望神的荣耀而夸耀。”（罗五 3，2。）

（三）在生命里得救—“既已和好，就更要在他的生命里得救了。”（罗五 10。）与神和好，将我们带到基督的生命里，结果我们就能在基督的生命里得救，就是凭着基督的生命，从许多消极的事物中得救，脱离缠累我们的罪，脱离世界和它的霸占，脱离我们的肉体、脾气、个性，和我们的自己、天然。

以上三者，都是我们与神和好所得的结果。

四 第二步的和好

（一）“我们替基督求你们（信徒）：要与神和好。”（林后五 20）

在这经文的前文，是神叫世人与他和好，就是我们在前面所看过的。在这经文里，是神叫已经与他和他的信徒，进一步与他和好。这是说，我们与神完全的好和有两步。第一步，是我们作罪人的时候，与神和好，脱离罪，被神称义。第二步，是我们得救后，仍在天然的生命中活着的时候，与神和好，脱离肉体，成为神的义。为着我们与神第一步的好和，基督在十字架上为我们担罪而死，（彼前二 24，林前五 3，）使我们的罪蒙神赦免，好叫神因着他，称我们为义。为着我们与神第二步的好和，基督在十字架上为我们成罪被钉，（林后五 21，）使我们脱离了肉体，好叫神在他里面，把我们作成神的义。

LESSON FORTY: SANCTIFICATION—THE SECOND STAGE

Sanctification is another important aspect of God's full salvation, and it becomes a facet of our experience in the enjoyment of God's full salvation.

I. THE SIGNIFICANCE OF SANCTIFICATION

1) "...ye may put difference between holy and unholy" (Lev. 10:10).

The meaning of Sanctification, whether in the Hebrew of the Old Testament or in the Greek of the New Testament, is mainly separation. Thus, to be sanctified (to be made holy) in the Bible means to be separated from the ordinary and common things. Holiness is the state of God's nature, which is not only sinless and without evil, but also different from all and distinct from the common. Hence, whenever the Bible mentions God and the things concerning God or belonging to God, it describes them as holy. Any person, thing, or matter that is not rendered unto God or does not belong to God is common. Once it is rendered unto God and belongs to God, it is sanctified, separated.

II. THE SECOND STAGE OF SANCTIFICATION

1) "But you were washed, but you were sanctified, but you were justified" (1 Cor. 6:11).

It has already been mentioned in Lesson Thirty-seven that, according to the revelation in the Bible, Sanctification in God's salvation is divided into three stages in us: the first is for our repentance, the second is for our justification, and the third is for our transformation. The verse quoted here refers to the second stage, after washing and before justification. Hence, this stage of sanctification follows the cleansing away of sins covered in Lesson Thirty-eight and ushers in justification, to be discussed in the next lesson. Before we can be sanctified, we must first be cleansed from our sins; likewise, before we can be justified, we must first be sanctified.

III. POSITIONAL SANCTIFICATION

1) "Receive forgiveness of sins...among those who have been sanctified" (Acts 26:18).

In the second stage, the sanctification which we receive in God's full salvation is both positional and dispositional. Positional sanctification is a fact, a sanctified position, which we receive in Christ when we believe. The sanctification spoken of in this verse is such a positional sanctification.

A. Through the One Offering of Christ

1) "We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). This positional sanctification is accomplished through the

第四十课：圣别—第二阶段

在神完全的救恩里，还有圣别这重要的一面，成为我们得享神完全救恩的一面经历。

壹 圣别的意义

(一)“将圣的、俗的、…分别出来。”(利十10)

圣别的意思，无论在旧约希伯来文，或在新约希腊文，都是重在分别。所以圣别在圣经里的意思，乃是从普通的、凡俗的，分别出来。因此圣别也是神性情的光景，不仅是无罪恶、无邪恶的，更是与众不同、与俗有别的。所以圣经一题到神，和关于神、或属于神的事物，就说是圣别的。一切的人、事、物，没有归于神、属于神，就是俗的；一归于神、属于神，就是圣别的，就是分别出来的。

贰 圣别的第二段

(一)“你们已经洗净了自己，已经圣别了，已经称义了。”(林前六11)

在第三十七课，我们根据圣经的启示，已经说过，在神救恩里的圣别，在我们身上分为三段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。这里经文所说的，乃是第二段，在洗净之后，并称义之前。所以这段的圣别，是接着第三十八课所说的洗罪，并带进下一课所要说的称义。我们必须先得着洗罪，才能得圣别；我们也必须先圣别，才能得称义。

叁 在地位上

(一)“得蒙赦罪，并在一切圣别的人中…”(徒二六18)

我们在神完全的救恩里，所得到这第二段的圣别，分为地位上和性质上。地位上的圣别，是我们一信就在基督里得到的一个事实，一个圣别的地位。这里经文所说的圣别，就是这一种地位上的圣别。

一 藉着基督一次献祭

(一)“我们…藉耶稣基督一次永远的献上身体，就得以圣别。”(来十10)
这地位上的圣别，是藉基督一次永远的献

offering of the body of Christ once for all, as a sin offering, to set us apart.

B. Through the Blood of Jesus

1) “...Jesus, that He might sanctify the people through His own blood” (Heb. 13:12).

This positional sanctification is obtained by us through Christ’s redeeming blood shed on the cross. Once we are bought back by the Lord’s blood, we are separated from the world, receiving a sanctified position and being made holy unto Him.

C. By Being Called

1) “Who have been sanctified in Christ Jesus, called saints” (1 Cor. 1:2).

This positional sanctification is obtained by us as a result of our being called by God. When we are saved and called by God, we are separated by God to be saints. This is a matter of position. Of course, we also received God’s holy life when we were saved and regenerated, but this holy life was not yet lived out to become our experience of sanctification.

IV. DISPOSITIONAL SANCTIFICATION

Dispositional sanctification is the sanctification lived out from within us as a result of the growth of the life that we received by believing into Christ.

A. Through the Sanctifier

1) “For both He who sanctifies and those who are being sanctified are all out of one” (Heb. 2:11, lit.).

Christ is holy, and He is also the One who sanctifies us. Both He and we are out of God the Father. “Out of” indicates that this sanctification is out of the divine life of God the Father, which is both in His Son and in us. Christ and we have the same life (Col. 3:4) and the same nature. God in Christ dispenses His divine life and nature into us that we may be the partakers of His divine nature (2 Pet. 1:4), thus living out a sanctified life by His divine life with His holy nature in us. Therefore, this sanctification is the sanctification of God’s life and the sanctification we experience; it is mainly dispositional, not positional.

B. In the Name of the Lord Jesus Christ

1) “You were sanctified...in the name of the Lord Jesus Christ” (1 Cor. 6:11).

The sanctification mentioned here is not the sanctification which we obtained objectively in our position through the Lord’s blood. Rather, it is experienced subjectively in our disposition in the Lord’s name. To be in the Lord’s name is to be in His person, that is, to be in the organic union with Him through faith. In reality, this is to be in Himself. When we were saved, calling on the Lord Jesus, we were immediately in His name, in His living person. We entered

上身体，作赎罪祭，将我们分别出来所成就的。

二 藉着耶稣的血

(一) “耶稣为要藉自己的血圣别百姓。” (来十三 12)

这地位上的圣别，也是我们藉着基督在十字架上，所流赎罪的血得到的。我们一被主的血买回，就从世人分别出来，有了圣别的地位，归他为圣了。

三 因着蒙召

(一) “在基督耶稣里被圣别，蒙召的圣徒。” (林前一 2)

这地位上的圣别，也是因着我们蒙了神的呼召得到的。我们得救，一蒙了神的呼召，就被神分别出来，成为圣徒。这是在地位上的事。当然我们一得救，蒙了重生，也得着了神圣别生命。但那圣别生命还没有活出来，成为我们圣别的经历。

肆 在性质上

性质上的圣别，乃是我们因信入基督，得到他的生命，这生命在我们里面生长，从我们里面所活出来的圣别。

一 藉着那使人圣别者

(一) “那圣别人的，和那些被圣别的，都是出于一。” (来二 11)

基督是圣别的，也是使我们圣别的，他和我们都是出于父神。“出于”指明这圣别，乃是出于父神在他儿子们，并在我们里面那神圣的生命。基督和我们，我们和基督，是同生命，(西三 4,) 同性情。神在基督里，将他的生命和性情，分赐到我们里面，使我们分于他神圣的性情，(彼后一 4,) 而凭他在我们里面神圣的生命，带着他圣别的性情，活出圣别的生活。所以这圣别是神生命的圣别，是我们经历的圣别，不是重在地位上的，乃是重在性质上的。

二 在主耶稣基督的名里

(一) “在主耶稣基督的名里，…你们…已经圣别了。” (林前六 11)

这里的圣别，不是客观方面藉着主的血，在我们的地位上得到的，乃是主观方面，在主的名里，在我们的性质上经历的。在主的名里，就是在他的人位里，也就是在因信与他生机的联合里，实际上就是在他自己里面。当我们得救呼喊主耶稣的时候，我们就在他的名里，也就是在他活的人位里，与他有了生机的联合，有分于他神圣

into an organic union with Him, partook of His divine life and nature, and were sanctified dispositionally.

C. In the Spirit of God—the Spirit

1) “You were sanctified...in the Spirit of our God” (1 Cor. 6:11).

We are sanctified dispositionally by being in the Spirit of God. This verse says that we were sanctified not only in the name of the Lord Jesus but also in the Spirit of God. The name of the Lord Jesus Christ is just His person, and His person is the Spirit. The Lord’s name and His Spirit are inseparable. When we call on the Lord’s name, the Lord reaches us with the Spirit. Since the Spirit is the Spirit of holiness (Rom. 1:4), when we are joined to the Lord, we experience the sanctifying work of the Spirit and are sanctified subjectively and dispositionally.

V. THE WAY TO BE SANCTIFIED

1) By faith in Christ—“...among those who have been sanctified by faith in Me [Christ]” (Acts 26:18). To be sanctified and thus set apart unto God, we must first believe into Christ. Christ shed His blood for our redemption to purchase us (1 Cor. 6:20) that He may sanctify us (Heb. 13:12). If we desire to partake of this fact, we must believe into Him and be joined to Him. Once we believe into Him and are joined to Him, we are sanctified by His redemption, having the fact of sanctification and obtaining the position of sanctification.

2) By being in Christ—“...have been sanctified in Christ Jesus” (1 Cor. 1:2). Upon believing into Christ, we enter into Him to be joined to Him. Since He Himself is holy (Luke 1:35), once we are in Him and are joined to Him, we are set apart to be holy. Christ is the element and sphere in which we are separated, sanctified unto God.

The above two items are the ways for us to be sanctified.

VI. THE MEANS OF SANCTIFICATION

1) Life—Christ—“Who [Christ] became...to us from God...sanctification” (1 Cor. 1:30). This verse points out that sanctification is simply Christ. Upon our believing into Him, Christ comes into us to be our life. This life is holy and can cause us to live out a holy life and be sanctified.

2) Light—the holy Word—“Sanctify them in the truth; Your word is truth” (John 17:17). In order to make us holy, God gives us life within and the holy Word without. The holy Word is the truth which is able to sanctify us. The life of God within us, with its holy nature, requires us to be holy; the holy Word of God, as our sanctifying light and guidance without, teaches us to be holy. These two correspond from within and without to sanctify us.

的生命和性情，得着了性质上的圣别。

三 在神的灵—那灵—一里

(一)“在我们神的灵里，你们…已经圣别了。”(林前六 11)

我们得着性质上的圣别，也是因着在神的灵里。这里的经文说，我们不仅在主耶稣的名里，也在神的灵里，已经成为圣别。主耶稣基督的名，就是他的人位，而他的人位就是那灵。主的名和他的灵是不能分开的。我们呼喊主的名，主就以那灵临到我们。那灵乃是圣别的灵，(罗一 4,) 所以我们与主联合，也就经历了那灵圣别的工作，得着了主观、性质上的圣别。

伍 得圣别的途径

(一) 因信入基督—“因信入我(基督)，得…在一切圣别的人中…”(徒二六 18。)人要成为圣别，得以分别归神，首先必须信入基督。基督为我们赎罪流血，将我们买回，(林前六 20,) 把我们圣别。(来十三 12。)我们若要有分于这事实，就必须信入他，与他联合。我们一信入他，与他联合，就因着他的救赎成为圣别，有了圣别的事实，得到圣别的地位。

(二) 因着在基督里—“在基督耶稣里被圣别。”(林前一 2。)我们一信入基督，就进入他里面，与他联合。因着他自己是圣别的，(路一 35,) 我们一在他里面，与他联合，也就被分别出来，成为圣别的。基督乃是那分别我们，使我们圣别归神的素质与范围。以上二者，都是我们得圣别的途径。

陆 圣别的凭借

(一) 生命—基督—“这基督成了从神给我们的…圣别。”(林前一 30。)这说出圣别就是基督。基督在我们信入他的时候，就进入我们里面，作了我们的生命。这个生命是圣别的，能使我们活出圣别的生活，成为圣别。

(二) 亮光—圣言—“求你用真理圣别他们，你的话就是真理。”(约十七 17。)神为使我们圣别，就在我们里面赐我们生命，还在我们外面赐我们圣言。圣言就是真理，能圣别我们。神的生命在我们里面，有圣别的性情，要求我们圣别；神的圣言在我们外面，作我们圣别的亮光和指引，教导

3) Power—the Holy Spirit—“...having been sanctified in the Holy Spirit” (Rom. 15:16). In order to make us holy, God also gives us the Holy Spirit to be our sanctifying power. These three—the life of Christ, the light of the holy Word, and the power of the Holy Spirit—work together to sanctify us.

我们圣别。此二者是里外响应，圣别我们。
(三)能力—圣灵—“在圣灵里得以圣别。”
(罗十五 16。)为使我们成为圣别，神还给我们圣灵，作我们圣别的能力。基督的生命、圣言的亮光和圣灵的能力，三者合作，圣别我们。

LESSON FORTY-ONE: JUSTIFICATION

Justification is a key item in God's full salvation. After obtaining the forgiveness of sins and the cleansing away of sins, and after being sanctified, we have no further problems before God. God then has the position and the ground to justify us. This is another crucial link in our enjoyment of God's full salvation.

I. THE SIGNIFICANCE OF JUSTIFICATION

1) "For the showing forth of His righteousness... that He should be just and justify the one who is of the faith of Jesus" (Rom. 3:26).

In the Bible, justification means that God, according to His righteousness, declares man righteous. In other words, God justifies man according to the standard of His righteousness.

II. OBJECTIVE JUSTIFICATION

1) "...shall be justified before Him [God]" (Rom. 3:20). God's justification is in two aspects, the objective and the subjective. Objective justification is our being justified positionally according to the righteousness which we received from God (Phil. 3:9); it is our being justified by having Christ as our righteousness (1 Cor. 1:30). We obtain this justification by reason of the following four items:

A. By the Grace of God

1) "Being justified freely by His [God's] grace" (Rom. 3:24).

Man's being justified by God is, first, by God's grace. God's justifying us by His grace is His freely fulfilling all His righteous requirements for us. This justification can be accepted and received by everyone without human effort and without price; therefore, it is grace.

B. Through the Redemption of Christ Jesus

1) "Being justified...through the redemption in Christ Jesus" (Rom. 3:24).

God can justify us by His grace through the redemption of Christ Jesus. Apart from the shedding of the blood of the Lord Jesus on the cross to accomplish redemption for us and to satisfy God's righteous requirement, there is no ground and no way for God to justify us by His grace, even if He desires to do so. However, because on the cross the Lord Jesus shed His precious blood, paid the price, and satisfied all the requirements of God's righteousness upon us (Rom. 5:9), God is able to justify us by His grace according to His righteousness.

C. Through Our Faith in Christ

1) "Yet knowing that a man is not justified by works of law, but through the faith of Christ Jesus" (Gal. 2:16).

第四十一课：称义

在神完全的救恩里，称义是极其关键的一面。当我们得了赦罪、洗罪，以及圣别之后，我们在神面前就再没有甚么难处。因此神就有地位、有立场称我们为义。这也是我们得享神完全救恩重要的一环。

壹 称义的意义

(一)“为着…显示他的义，使他能是义的，也能称那以信耶稣为本的人为义。”(罗三26)

称义在圣经中的意思，是神照着他的义，宣告人为义，就是神照着他义的标准，称义人。

贰 客观的称义

(一)“在神面前得称义。”(罗三20)

神对我们的称义，分客观与主观两面。客观方面的称义，是在地位上按着我们从神所得的义，(腓三9,)就是基督作我们的义，(林前一30,)使我们得称义。这是因下列四事得到的。

一 因神的恩典

(一)“因神的恩典，…白白的得称义。”(罗三24)

人能蒙神称义，首先乃是因着神的恩典。因神的恩典得称义，是神白白的为人成全他的义所有的要求。这是每一个人都能接受，都能得到的，不需要人花力气、出代价，所以是恩典。

二 藉基督耶稣的救赎

(一)“藉着在基督耶稣里的救赎，…得称义。”(罗三24)

神能因着他的恩典称我们为义，乃是藉着基督耶稣的救赎。若没有主耶稣在十字架上流血，为我们成功救赎，满足了神义的要求，神就是要因他的恩典称我们为义，也是没有立场，没有法子作到的。但因主耶稣在十字架上已经流了他的宝血，出了代价，满足了神的义在我们身上所有的要求，(罗五9,)神就能因他的恩典，照着他的义，称我们为义。

三 藉我们对基督的信

(一)“知道人得称义，不是本于行律法，乃是藉着信耶稣基督。”(加二16)

Man is justified by God not only by God's grace and through the redemption of Christ Jesus, but also through his faith in Christ. Both the grace of God and the redemption of Christ Jesus are on God's side, whereas the faith in Jesus Christ is on our side. By His grace, and through the redemption of Christ Jesus, God would justify us and can justify us; yet for us to be justified by God, there is still the need of our faith in Jesus Christ.

D. Proven by the Resurrection and Ascension of Christ

1) "Who [Jesus]...was raised because of our justification" (Rom. 4:25).

The resurrection of Christ is a proof of our justification. The death of Christ satisfied God's righteous requirements that God may justify us. Christ's resurrection is God's justification and approval of His work; hence, it is also a proof of His work.

2) "...concerning righteousness, because I [Christ] go to the Father" (John 16:10).

Christ's ascension to the Father in heaven after He was resurrected is also a proof of our justification, even as the third stanza of Hymns, #20 says:

Father God, Thou hast accepted Jesus as our Substitute;
Judged the Just One for the unjust, Couldst Thou change
Thy attitude?

As a proof of perfect justice, At Thine own right hand He sits;

He, as Thy full satisfaction, Righteously Thy need befits.
Christ's resurrection, ascension, and being seated at the right hand of God are a proof of our justification by God, confirming that God has justified us because of Christ's death, which satisfied God's righteous requirements.

III. SUBJECTIVE JUSTIFICATION

1) "...so also through one righteous act unto justification of life to all men" (Rom. 5:18).

We have obtained the objective and positional justification by God's grace, through the redemption of Christ Jesus, and through our faith. This affords us the position to receive God's life, as stated in this verse, "...unto justification of life."

A. By the Life of God

1) "Having been filled with the fruit of righteousness, which is through Jesus Christ" (Phil. 1:11).

When we live by God's life, which we received in our positional justification, we bear the fruit of righteousness through the Lord Jesus. This fruit is Christ as our righteousness, whom we live out by God's life, that we may be subjectively justified. This justification, which is of life, is not obtained outwardly but is lived out from within. Hence,

人能蒙神称义，是因神的恩典，藉着基督耶稣的救赎，也是藉着人信基督。神的恩典和基督耶稣的救赎，是在神一面；信耶稣基督是在我们一面。神的恩典，藉着基督耶稣的救赎，要称我们为义，也能称我们为义，但还需要我们信耶稣基督，才能得神称义。

四 为基督的复活和升天所证明

(一)“耶稣…复活是为我们的称义。”(罗四 25)

基督的复活，是我们得称义证明。基督的死，满足了神义的要求，使神可称义我们。他的复活，是神对他这工作的称义和称许，所以也是对他这工作的证明。

(二)“为义，是因我(基督)往父那里去。”(约十六 10)

基督复活以后，升到天上父那里去，也是我们得称义证明，正如诗歌第十八首第三节所说：

公义父神，你已接受耶稣作我的代替；
他是义的受你审判，代替我这不义的。

他今坐在你的右边，作你公义的明证；

他已使你完全满足，你义使你难变更。
基督能复活、升天，坐在神的右边，是我们被神称义证明，证明神已经因着他的死，满足了神义的要求，称我们为义了。

叁 主观的称义

(一)“藉着一义的行，众人也都被称义得生命了。”(罗五 18)

我们因神的恩典，藉着基督耶稣的救赎，并藉着我们的信，已经得着了客观的称义，地位上的称义，使我们有地位接受神的生命，像这节经文所说，“被称义得生命。”

一 凭神的生命

(一)“结满了那藉着耶稣基督而有的义果。”(腓一 11)

我们凭在地位上称义所得神的生命活着，就能藉着主耶稣结出义的果子，就是我们凭神的生命所活出的基督，作我们的义，叫我们在主观方面得称义。这称义是出于生命的，不是在外面得着的，乃是从里面活出来的，所以是主观的。

it is subjective.

B. Through the Resurrected Christ

1) “Who [Jesus]...was raised because of our justification” (Rom. 4:25).

We are subjectively justified also through the resurrected Christ. The resurrection of Christ mentioned in this verse is not only an outward proof of our objective justification; it is also for Christ to enter into us to be our life (Col. 1:27; 3:4), that we may live Him out as our subjective righteousness and thus be subjectively justified. We obtain objective justification because we believe into Christ and gain Him as our objective righteousness; we obtain subjective justification because we live by Christ and live Him out as our subjective righteousness. Objective justification causes us to have life; subjective justification enables us to grow in life and be transformed unto maturity.

C. In the Name of the Lord Jesus Christ

1) “...you were justified in the name of the Lord Jesus Christ” (1 Cor. 6:11).

To be in the name of the Lord Jesus Christ is to be in the person of the Lord Jesus Christ, that is, to be in the Lord Jesus Christ Himself. This speaks of our organic union with the Lord, our partaking of His divine life and nature, and our becoming subjectively righteous. That is, it speaks of our being joined to Christ in Christ to become the righteousness of God (2 Cor. 5:21b).

D. In the Spirit of God

1) “You were justified...in the Spirit of our God” (1 Cor. 6:11).

We experience subjective justification also in the Spirit of God. When we were saved, the Spirit of God entered into us to bring to us the life of God, that we may be justified subjectively by God in life. Therefore, we obtain subjective justification in life by God’s life, through the resurrected Christ, in His person, and in the Spirit of God.

IV. THE CYCLE WITH RESPECT TO REDEMPTION

The six steps of experience from forgiveness to justification are all in the redemptive aspect of God’s full salvation.

These six steps constitute a perpetual cycle in the believers’ experience of the spiritual life, until the redemption of their bodies, that is, until their glorification. At the same time, repentance, which is the way to enjoy salvation, also accompanies this cycle according to the need of these six steps of experience. Before the redemption of our body, it is inevitable that we fail or become defiled. Whenever we fail or are defiled, we need to repent that we may again be forgiven, cleansed, propitiated, reconciled, sanctified, and justified, in order to thus maintain our fellowship with God

二 藉复活的基督

(一)“耶稣…复活是为我们的称义。”(罗四 25)

我们得着主观的称义，也是藉着复活的基督。这里的经言所说基督复活，不仅是为作我们外面客观称义的证明，也是为进到我們里面，作我们的生命，(西一 27, 三 4,)使我们能活出他来，作我们主观的义，在主观上得著称义。客观的称义，是因着我们信入基督，得着他作我们客观的义得到的；主观的称义，是因我们凭基督活着，活出他作我们主观的义得到的。客观的称义，叫我们得着生命；主观的称义，叫我们生命长大、变化，以致成熟。

三 在主耶稣基督的名里

(一)“在主耶稣基督的名里，…你们…已经称义了。”(林前六 11)

在主耶稣基督的名里，就是在主耶稣基督的身位里，也就是在主耶稣基督自己里面。这是说出我们与主生机的联合，有分于他神圣的生命和性情，在主观方面得成为义，就是在基督里与他联合，成为神的义。(林后五 21 下。)

四 在神的灵里

(一)“在我们神的灵里，你们…已经称义了。”(林前六 11)

我们经历主观的称义，也是在神的灵里。在我们得救的时候，神的灵进到我們里面，带给我们神的生命，叫我们在生命主观方面得神称义。所以我们乃是凭神的生命，藉着复活的基督，在他的人位里，并在神的灵里，得着生命上主观的称义。

肆 救赎一面的循环

从赦罪到称义，六步的经历，都是在神完全救恩里救赎的一面。这六步经历在信徒属灵生命的经历中，一直循环不已，直到信徒身体得赎，得着荣耀为止。同时，享受救恩途径的悔改，也是随着这六步经历的需要，循环不已的。在我们的身体得赎以前，我们难免失败，沾染污秽。每逢我们失败或沾染污秽，都需要悔改，叫我们再得着赦罪、洗罪、平息、和好、圣别、称义，以维持我们和神的交通，继续活在神面前。一旦我们再有过犯，再受玷污，就要再悔改，再得着赦罪、洗罪等等。如

and to continue to live before God. Whenever we trespass and are again defiled, we must repent once more in order to again be forgiven, cleansed, propitiated, reconciled, sanctified, and justified. This then becomes a cycle of experience repeated again and again in our spiritual life, that we may continue in the enjoyment of God's full salvation.

此这就成了我们属灵生活中一再循环的经历，使我们在得享神完全的救恩上，能一再的持续。

LESSON FORTY-TWO: REGENERATION

In God's full salvation, when we believe into Christ and thereby experience the forgiveness of sins and the cleansing away of sins, propitiation and reconciliation, and sanctification and justification, we immediately receive God's regeneration. The six steps of experience spoken of previously belong to the redemptive aspect of God's full salvation. Regeneration (the new birth) belongs to the life aspect of God's full salvation, and it is the beginning of this aspect. It is therefore a most crucial matter pertaining to our enjoyment of God's full salvation, having to do with our living and work in the present age after we believe into Christ and are saved, as well as with our destiny in the coming age and in eternity.

I. THE NEED FOR REGENERATION

1) "I [the Lord Jesus] said to you [Nicodemus, who sought to do good], You must be born anew" (John 3:7).

Every man is willing and ready to do good, thinking that he needs simply good deeds and morality, never realizing that he needs to be born anew, to receive another life. Thus, the Lord Jesus told Nicodemus, who sought good works, "You must be born anew." Nicodemus represents all those who desire to do good without knowing man's need. Only God and the Lord Jesus know man's need. This need is regeneration.

A. Man Being of the Flesh

1) Jesus said, "That which is born of the flesh is flesh" (John 3:6).

Man needs to be regenerated because man is born of the flesh and is of the flesh. That which is born of the flesh and is of the flesh is flesh. The flesh is not and cannot be subject to the law of God, and it cannot please God (Rom. 8:7-8). The fleshly man is brought forth in iniquity (Psa. 51:5, ASV) and is out of sin. He is sold under sin (Rom. 7:14) and belongs to sin, and he is estranged from the life of God (Eph. 4:18) and has nothing to do with God. Whether it is good or bad in man's eyes, that which the fleshly man has is merely a human life of the flesh, not the life of God. Therefore, man needs to be regenerated to obtain the life of God.

B. For Entering into the Kingdom of God

1) "Jesus answered and said to him, Truly, truly, I say to you, unless a man is born anew, he cannot see the kingdom of God...unless a man is born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5).

Man also needs to be regenerated in order to enter into the

第四十二课：重生

在神完全的救恩里，当我们因信入基督，经历了赦罪与洗罪，平息与和好，圣别与称义，我们立即得着神的重生。前面所说六步的经历，都是在神完全救恩里救赎的一面。重生乃是在神完全救恩里生命的一面，且是这生命一面的开始。所以在我们得享神完全的救恩上，是极其关键的，关系到我们信入基督，得救以后，在今世的生活和事工，以及我们在来世和永世的结果。

壹 重生的需要

(一)“我（主耶稣）说，你们必须重生。”（约三 7）

人都愿意为善，也都想要为善，以为人所需要的，就是善行、道德，从未想到人需要再生一次，另得一个生命。所以主耶稣就对那追求善行的尼哥底母说，你必须重生。尼哥底母可以代表一切想要为善的人，不知道人所需要的是甚么，只有神和主耶稣知道。这需要就是重生。

一 因人是属肉体的

(一) 耶稣说，“从肉体生的，就是肉体。”（约三 6）

人需要重生，因人是从肉体生的，是属于肉体的。从肉体生的，属于肉体的，就是肉体。肉体是不服神的律法，也是不能服，且是不能得神喜欢的。（罗八 7~8。）属肉体的人，是在罪孽里生的，（诗五一 5，）出于罪的，是卖给罪，（罗七 14，）属于罪的，与神的生命隔绝，（弗四 18，）和神无分无关。属肉体的人，不论在人看是好、是坏，他所有的是人肉体的生命，不是神的生命。所以人需要重生，好得着神的生命。

二 为进神的国

(一)“耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。”——“人若不是从水和灵生的，就不能进神的国。”（约三 3， 5）

人需要重生，也是为着进神的国。因为人

kingdom of God. Unless a man is regenerated, he cannot see the kingdom of God, nor can he enter into it. The kingdom of God is spiritual, and to see this spiritual kingdom of God is to enter into it. Regeneration is the unique entrance through which man enters into God's kingdom. The kingdom of God is the realm of what God is, just as the plant kingdom is the realm of what plants are, and the animal kingdom is the realm of what animals are. Without plants there is no plant kingdom, and without animals there is no animal kingdom. What man is and what God is are basically different, being in two different realms and in two different kingdoms. In order to enter into the human kingdom, one must be born of man to have the human life; likewise, in order to enter into God's kingdom, one must be born of God to have God's life. Therefore, man must be born of God, that is, he must be regenerated that he may have God's life and may enter into the kingdom of God.

II. THE SIGNIFICANCE OF REGENERATION

1) "Nicodemus said to Him [the Lord Jesus], How can a man be born when he is old? He cannot enter the second time into his mother's womb and be born, can he?" (John 3:4).

The meaning of the words "born anew" is "born again". Thus, Nicodemus thought that he needed to enter again into his mother's womb to be born a second time. Although he understood correctly the literal meaning of "born anew," he misunderstood the significance of the new birth. Although to be regenerated literally means to be born again, the significance of regeneration is not to enter into the mother's womb and be born a second time.

A. Regeneration—to Be Born of God

1) "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). To be regenerated is not to be born of blood (the fleshly life of man), nor of the will of the flesh (the will of the fallen, fleshly man), nor of the will of man (the will of the God-created man), but of God, that man may obtain the spiritual life of God. Therefore, we who are regenerated have obtained the life of God in addition to the human life which we already possess.

B. Regeneration—to Be Born from Above

1) "Unless a man is born anew, he cannot see the kingdom of God" (John 3:3).

In the original language the word "anew" here is the same word as "from above" in John 3:31. Therefore, to be regenerated also means to be born from above. When we were born the first time, of our parents, we were born from the earth, from below, and the human life of the flesh which we obtained is from the earth and of the earth. When we are

若不重生，就不能见神的国，就不能进神的国。神的国是属灵的，看见神这属灵的国，就等于进神的国。重生乃是人这样进神的国惟一的入门。神的国乃是神之所是的范围，犹如植物国度是植物之所是的范围，动物国度是动物之所是的范围。没有植物，就没有植物国度；没有动物，就没有动物国度。人之所是和神之所是，根本是不同的，是在两个不同的范围，两个不同的国里。要进入人的国，就必须从人生，有人的生命；照样，要进入神的国，就必须从神生，有神的生命。所以人必须从神生，就是重生，好得着神的生命，能进入神的国。

贰 重生的意义

(一) "尼哥底母说，人已经老了，如何能重生？岂能再进母腹生出来么？" (约三 4)

重生的字义，就是再生一次。所以当日尼哥底母就领会是再进母腹生出来。他对重生的字义虽然领会对了，他对重生的意义却领会错了。重生的字义虽然是再生一次，重生的意义却不是再进母腹生出来。

一 重生是从神生

(一) "不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。" (约一 13)

重生不是从血（人肉身的生命）生，不是从人肉体的意思（堕落成为肉体之人的意志）生，也不是从人的意思（神所创造之人的意志）生，乃是从神生，使人得着神属灵的生命。所以我们得重生的人，乃是在人原有的生命之外，再得着神的生命。

二 重生是从上头生

(一) "人若不重生，就不能见神的国。" (约三 3)

这里重生的“重”字，原文和约翰三章三十一节的“从上头”是相同的字，所以重生也有从上头生的意思。我们头一次从父母生，是从地上生，是从下头生，所得着人肉体的生命，是出于地，也是属于地的。我们第二次从神生，就是重生，却是从上

born the second time, of God, that is, when we are regenerated, we are born from above, from heaven, and the spiritual life of God which we receive is from heaven and of heaven. Hence, to be regenerated is to be born from above that man may have this heavenly life of God.

C. Regeneration—to Be Born of Water and the Spirit

1) “Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God”(John 3:5).

The matter of being born of water and the Spirit spoken of by the Lord Jesus refers to regeneration through the water of the baptism preached by John the Baptist and through the Holy Spirit given by the Lord Jesus. The water of baptism indicates death and burial, symbolizing Christ’s death and burial for the termination of the repenting and believing ones. The Spirit, who is the Holy Spirit, the Spirit of life and resurrection, causes the believing ones to participate in Christ’s resurrection in order that the terminated ones may experience the germination of a new life. By being baptized into this water and into this Spirit, those who believe into Christ are regenerated and are delivered from all the old things of men to enter into the kingdom of God, which is the realm of the divine life and the divine ruling. This enables them to live by God’s eternal life in God’s eternal kingdom.

D. Spirit Begetting Spirit

1) “That which is born of the Spirit is spirit” (John 3:6). Regeneration is also God’s Spirit begetting our spirit, that is, the Spirit of God regenerating our human spirit with God’s life. When we believe into Christ and are regenerated, the Spirit of God dispenses God’s life, God’s element, into our spirit, enlivening our spirit and making it a new spirit (Ezek. 36:26).

III. THE MEANS OF REGENERATION

1) Through the resurrection of Christ—God the Father “has regenerated us...through the resurrection of Jesus Christ from among the dead” (1 Pet. 1:3).

The first means by which God regenerates us is the resurrection of Christ. When Christ was resurrected, we who believe into Him were all included in Him and were raised up together with Him (Eph. 2:6). His resurrection dispenses God’s life into us and enlivens us with God’s life, that we may have the life of God and be joined to God organically. Hence, God regenerates us through Christ’s resurrection.

2) Through the work of the Holy Spirit—“And having come, He [the Holy Spirit] will convict the world concerning sin, and concerning righteousness, and concerning judgment” (John 16:8); “...born of the

头生，从天上生，所得着神属灵的生命，是出于天，也是属于天的。所以重生就是从上天生，叫人得着神这属天的生命。

三 重生也是从水和灵生

(一)“人若不是从水和灵生的，就不能进神的国。”(约三 5)

主耶稣在这里所说从水和灵生，乃是指藉着施浸者约翰所传受浸的水，和主耶稣所要赐的圣灵，得着重生。受浸的水表明死与埋葬，象征基督的死与埋葬，为着了结悔改相信的人。灵就是圣灵，是生命与复活的灵，叫相信的人有分于基督的复活，为着使被了结的人有新生的起头。藉着浸在这水和这灵里，信入基督的人便得重生，脱离人一切老旧的事物，而进入神的国，就是神圣生命和神圣管治的领域，使他们在神永远的国里，凭着神永远的生命活着。

四 灵生灵

(一)“从那灵生的，就是灵。”(约三 6)重生也是我们的灵从神的灵生，也就是神的灵，以神的生命重生我们人的灵。当我们信入基督，得重生的时候，神的灵就把神的生命，就是神的成分，分赐在我们的灵里，叫我们的灵活过来，变成了一个新灵。(结三六 26。)

叁 重生的凭借

(一)藉着基督的复活—父神“藉耶稣基督从死人中复活，重生了我们。”(彼前一 3。)

神重生我们，第一个凭借是基督的复活。在基督复活的时候，我们所有信入他的人，都包含在他里面，与他一同复活了。(弗二 6。)他这复活，把神的生命分赐到我们里面，以神的生命点活我们，叫我们得着神的生命，在生机上与神联合。所以神是藉着他这复活，重生了我们。

(二)藉着圣灵的工作—“他(圣灵)来了，就要为罪，为义，为审判，使世人知罪自责。”—“从那灵生。”(约十六 8，三 8。)

Spirit” (John 3:8).

The second means by which God regenerates us is the work of the Holy Spirit. The Holy Spirit first convicts us concerning sin, concerning righteousness, and concerning judgment, causing us to repent and to believe. After we repent and believe, He brings God’s life into our spirit that we may obtain God’s life and may be regenerated.

3) Through the word of God—“Having been regenerated, not of corruptible seed, but of incorruptible, through the living and abiding word of God” (1 Pet. 1:23).

The third means by which God regenerates us is His living word, which is the word of God in the Bible. God’s word in the Bible contains His life. When we believe the gospel, we believe God’s word of life (John 5:24). Once we receive through faith God’s word of the gospel, this word sows the life of God as the seed of life into us (1 John 3:9). Thus, God regenerates us through His word of truth (James 1:18).

4) By man’s faith—“Those who believe into His name...were born...of God” (John 1:12-13).

The last means by which God regenerates us is our faith. The resurrection of Christ accomplished for us the fact of regeneration, the work of the Holy Spirit applies this fact to us, and the word of God coordinates with the Holy Spirit to put this fact before us. However, there is still the need for us to receive this fact by faith. Therefore, in order to be regenerated, we must believe into Christ according to God’s word.

IV. THE ISSUES OF REGENERATION

1) Obtaining the eternal life of God—“Everyone who believes in Him [Christ] should...have eternal life” (John 3:16).

Eternal life is God’s own life, that is, God Himself as life. Both God’s nature and the functions within Him are in this life. When we are regenerated, we obtain God’s eternal life with all the elements and functions in this life.

2) Becoming the children of God—“To them He [Christ] gave authority to become children of God, to those who believe into His name: who were born...of God” (John 1:12, 13).

Since regeneration causes us to obtain God’s life, it also makes us the children of God. God’s life is the authority for us to become God’s children.

3) Becoming the firstfruit of God’s new creation—“He [God] brought us forth...that we should be a certain firstfruit of His creatures” (James 1:18).

Regeneration also makes us the firstfruit of God’s new

神重生我们的第二个凭借，是圣灵的工作。圣灵先叫我们为罪，为义，为审判，知罪自责，就是叫我们悔改、相信。等我们悔改、相信了，他就把神的生命，带进我们的灵里，给我们得着，叫我们得着重生。

(三) 藉着神的话—“你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是藉着神活…的话。”(彼前一 23。)

神重生我们的第三个凭借，是他活的话，也就是神在圣经中的话。神圣经的话里面有神的生命。我们信福音，就是信神这生命的话。(约五 24。)我们一凭信接受神这福音的话，这话就将神的生命，当作生命的种子，种在我们里面。(约壹三 9。)所以神是藉着他真理的话，重生了我们。(雅一 18。)

(四) 因着人的信—“信入他名的人，…是从神生的。”(约一 12~13。)神重生我们的末了一个凭借，是我们的信。基督的复活是为我们成功了重生的事实，圣灵的工作是将这事实施行到我们身上，神的话是配着神的灵，将这事实摆在我们跟前，还需要我们用信接受这事实。所以我们必须照着神的话，信入基督，才能得着重生。

肆 重生的结果

(一) 得着神永远的生命—“叫一切信入他(基督)的，…得永远的生命。”(约三 16。)

永远的生命，就是神自己的生命，也就是神自己作生命，神的性情和神里面的功能，都在于这生命。我们一得重生，就得着了神这永远的生命，和其中一切的成分和功能。

(二) 成为神的儿女—“信入他名的人，他(基督)就赐他们权柄，成为神的儿女。…是从神生的。”(约一 12~13。)

重生既叫我们得着神的生命，也就叫我们成为神的儿女。神的生命就是我们成为神儿女的权柄。

(三) 成为神新造初熟的果子—“他(神)…生了我们，叫我们在他所造的万物中，成为初熟的果子。”(雅一 18。)

重生也叫我们在神的造物中，成为他新造

creation among God's creatures, possessing His life that matures first for the fulfillment of His eternal purpose.

4) Having a living hope—“...regenerated us unto a living hope” (1 Pet. 1:3).

Since regeneration causes us to have God's life, it gives us a living hope, including such things as the growth in life, the manifestation of gifts, the ability to function, transformation, and glorification. This is like the life of a newborn babe, which brings with it the hope that belongs to that life, including such matters as growth, maturity, a career, and marriage.

初熟的果子，有他首先成熟的生命，以实现他永远的目的。

（四）有了活的盼望—“重生了我们，使我们有活的盼望。”（彼前一 3。）

重生既叫我们得着神的生命，也就叫我们有活的盼望，就如生命长大、显出恩赐、能尽功用、变化、得荣等，犹如新生婴儿的生命，带来属于这生命的盼望，如长大、成熟、就业、成家一类的事。

LESSON FORTY-THREE: RENEWING

In the life aspect of God's full salvation, after we experience regeneration, the experience that follows immediately is renewing.

I. THE NEED FOR RENEWING

1) "Put off...the old man" (Eph. 4:22).

Not long after man was created, he sinned and became fallen. In the fall of man, Satan injected his evil nature of sin into man, poisoning man completely, making man corrupt and evil, and eventually making him an old man mixed with satanic evil (Eph. 4:22). This transmuted and corrupted old man needs to be put off (Col. 3:9). Therefore, in His full salvation, God prepared this item, renewing, for us to experience and enjoy.

II. THE TRUE MEANING OF RENEWING

1) "He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

Here it says that God saved us through two things, the washing of regeneration and the renewing of the Holy Spirit. This speaks of the aspect of salvation by life in God's full salvation, and it differs from the aspect of redemption by the blood. Salvation by life is accomplished through the washing of regeneration and the renewing of the Holy Spirit. On the negative side, the washing of regeneration is a washing that washes away our old man and everything of the old man; on the positive side, the renewing of the Holy Spirit is a renewing that brings to us God's life as the new element for us to become the new man. Although regeneration is accomplished once for all, the effectiveness of its washing continues along with the renewing of the Holy Spirit. The renewing of the Holy Spirit is constant, beginning with our regeneration and continuing until the transfiguration of our body and our entrance into God's glory. Therefore, after we are regenerated, we are saved at every time by continuing daily, even hourly, in the ceaseless renewing of the Holy Spirit. This is to be saved in the life of Christ (Rom. 5:10).

III. THE MEANS OF RENEWING

A. The Life of God

1) "We also should walk in newness of life" (Rom. 6:4).

The newness of life proves that this life, the life of God, is a new life. Because of the fall, our created life became an old life. The life of God received in regeneration, which begins the renewing, is a new life. After regeneration, this life of

第四十三课：更新

我们在神完全救恩里生命的一面，经历了重生，紧接着的经历，乃是更新。

壹 更新的需要

(一)“脱去了旧人。”(弗四 22)

人被造之后，未经多久，就犯罪堕落了。在人的堕落中，撒但将他的恶性，就是罪，注射到人里面，将人全部毒化，使人败坏、邪恶，变成掺杂撒但罪恶的一个旧人。(弗四 22。)这变质、变坏的旧人，需要脱去。

(西三 9。)因此在神完全的救恩里，神就为我们预备了更新这一项，给我们经历、享受。

贰 更新的实意

(一)“他…救了我们，…乃是…藉着重生的洗涤和圣灵的更新。”(多三 5)

这里说，神救了我们，是藉着重生的洗涤，和圣灵的更新两件事。这是说到神完全救恩里生命拯救的一面，与血救赎的一面不同。成就这生命拯救的，乃是重生的洗涤，和圣灵的更新。重生的洗是一种洗涤，在消极方面洗去我们的旧人，和旧人的一切；圣灵的更新是一种更新，在积极方面带给我们神的生命，作新的元素，使我们成为新人。重生虽是一次永远完成的，其洗涤功效，却是一直随着圣灵更新的。圣灵的更新是常时的，从我们得重生起，直到我们身体变化，进入神的荣耀为止。所以我们得重生以后，是天天、时时在圣灵这不断的更新里，得蒙随时的拯救。这也就是我们在基督的生命里得救。(罗五 10。)

叁 更新的凭借

一 神的生命

(一)“我们在生命的新样中生活行动。”(罗六 4)

生命的新样，证明这生命，就是神的生命，乃是一个新的生命。我们被造的生命，因着堕落成为旧的生命。我们在开始更新的重生中，所得神的生命是新的生命。神这

God is the basic means of our continuous renewing. If we walk by this renewing life of God, we will manifest the newness of this life.

B. A New Heart and a New Spirit

1) “A new heart also will I [God] give you, and a new spirit will I [God] put within you” (Ezek. 36:26).

When we are regenerated, God not only imparts to us His life, but He also gives us a new heart and a new spirit. The new heart produces in us a new desire, a new love, and a new inclination toward God. The new spirit renders us a new ability to receive God as the satisfaction of our new man. When we desire God and love God according to this new heart and receive God by this new spirit, we are constantly renewed.

C. The Spirit of the Mind

1) “Have put off...the old man...are being renewed in the spirit of your mind...have put on the new man” (Eph. 4:22-24).

At the time of our regeneration, we enter into the fact of the putting off of the old man and the putting on of the new man through the Lord’s death and resurrection.

Nevertheless, after being regenerated, we still need the experience of putting off the old man and putting on the new man moment by moment in our living. This is accomplished through the spirit which is in our renewed mind (Rom. 12:2). The spirit of our renewed mind is our regenerated spirit mingled with God’s Spirit, spreading into our mind to do the work of renewing in our mind. It is in this renewing spirit that we put off the old man and put on the new man. Thus, we are renewed, and we become a new man in the new creation in reality. With this new man, old things have passed away, and they have become new (2 Cor. 5:17). Our Christian life is not a matter of religion or self-improvement, but of being a new man of the new creation (Gal. 6:15). The ultimate aggregate of this new man of the new creation is the coming New Jerusalem, which in eternity will show forth in a particular way the renewing aspect of God’s full salvation.

生命，是我们得重生后不断得更新的基本凭借。我们凭神这更新的生命生活行动，就显出这生命的新样。

二 新心、新灵

(一)“我(神)…要赐给你们一个新心，将新灵放在你们里面。”(结三六 26)

我们得重生时，神不只把他的生命赐给我们，还叫我们有了一个新心，和一个新灵。新心叫我们对神有了新的意愿、爱好和倾向；新灵叫我们有新的能力，接受神作我们新人的满足。我们照这新心要神、爱神，并凭这新灵接受神，就必随时得到更新。

三 心思的灵

(一)“脱去了旧人，…在你们心思的灵里得以更新，…穿上了新人。”(弗四 22~24)

我们在重生时，虽然进入了主的死和复活，叫我们脱去旧人，穿上新人的事实。在我们得重生以后的生活中，我们还需要时时有脱去旧人，穿上新人的经历。这是藉着我们更新心思(罗十二 2)里的灵成就的。我们更新心思里的灵，乃是我们得重生的灵调着神的灵，开展到我们的心思里，在我们心思里作更新的工作。我们是在这更新的灵里，脱去旧人，穿上新人，得以更新，实际的作一个新造里的新人，旧事已过，都变成新的了。(林后五 17。)我们基督徒的生活，不在乎宗教或修行，乃在乎这样作一个新造的新人。(加六 15。)这新造的新人，终极的集合，就是要来的新耶路撒冷，在永世里要特殊的显明，神完全救恩里这更新的一面。

LESSON FORTY-FOUR: SANCTIFICATION—THE THIRD STAGE

We have seen that in God's full salvation, when sanctification is applied to us, it is divided into three stages. The first stage is for our repentance, the second stage is for our justification, and the third stage is for our transformation. We saw the first stage in Lesson Thirty-seven and the second stage in Lesson Forty. Now we will go on to see the third stage, the sanctification that is for our transformation. This is the very sanctification stressed in Romans 6:19 and 22.

I. THE POWER OF THIS SANCTIFICATION—THE SANCTIFYING SPIRIT

1) "...might be acceptable, having been sanctified in the Holy Spirit" (Rom. 15:16).

According to the way in which this verse is written, sanctification is accomplished gradually. This agrees with what we saw before, that God's sanctification in us is divided into three stages and is accomplished gradually. Thus, the sanctification spoken of here surely includes the third and ultimate stage of sanctification, that is, to make us acceptable to God through this sanctifying transformation. This third stage is accomplished in the sanctifying Spirit. The Holy Spirit, who is the sanctifying Spirit, is the sanctifying power in this ultimate stage. We must live in this sanctifying Spirit, living and walking by Him and acting and working according to Him, in order to enjoy the sanctification of this ultimate stage.

II. THE LIFE OF THIS SANCTIFICATION—THE SANCTIFYING CHRIST

1) "Christ Jesus, who became...to us from God... sanctification" (1 Cor. 1:30).

Christ is holy (Luke 1:35), and He is the One who sanctifies us (Heb. 2:11). He has become the sanctification to us from God, because He is the sanctifying life within us, infusing the elements of His divine life into our entire being to sanctify us gradually. This sanctification is not obtained at one time, outwardly in position; rather, it grows in a gradual way, inwardly in our disposition. If we desire to experience the ultimate sanctification in God's full salvation, we must take Christ as life and live by Him in the organic union.

III. THE REALITY OF THIS SANCTIFICATION—THE SANCTIFYING NATURE OF GOD

1) "Sanctify them in the truth [reality]; Your word is truth" (John 17:17).

God's nature is holy, and the word of God brings the reality

第四十四课：圣别—第三阶段

我们已经看见在神完全救恩里的圣别，在我们身上分作三个阶段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。在第三十七课我们看过了第一阶段，在第四十课我们也看过了第二阶段。现在我们要接着来看第三阶段，就是叫我们能变化的圣别。这圣别，就是罗马六章十九节，二十二节所著重的。

壹 这圣别的能力—圣别的灵

(一)“在圣灵里得以圣别，可蒙悦纳。”
(罗十五 16)

照这经言的语气看，这里所说的圣别，必是逐渐完成的。这合于我们在前面所看见，神在我们身上的圣别，是分作三个阶段，逐渐完成的。这样，这里所说的圣别，必是包括这圣别终极的第三阶段，就是叫我们经过这圣别的变化，成为神可悦纳的。这是在圣别的灵里完成的。圣灵就是圣别的灵，乃是这终极阶段圣别的能力。我们必须活在这圣别的灵里，凭他生活行动，随他行事工作，才能得享这终极阶段的圣别。

贰 这圣别的生命—圣别的基督

(一)“基督成了从神给我们的…圣别。”
(林前一 30)

基督是圣别的，(路一 35,)也是使我们成为圣别的。(来二 11。)他成了从神给我们的圣别，乃是因着他在我们里面作圣别的生命，将他神圣生命的成分，灌输到我们全人里面，把我们逐渐的圣别。这不是在外面地位上一时得着的，乃是在里面性质上逐渐长出的。我们要经历神完全救恩里这终极的圣别，必须在生机的联合里，以基督为生命，凭他活着。

叁 这圣别的实际—圣别的神性

(一)“求你用真理(实际)圣别他们，你的话就是真理。”(约十七 17)
神的性情是圣别的，神的话把神这性情的

of such a nature to us that we may obtain it as the reality of our sanctification. This is to be sanctified in reality. When we live by the holy life of Christ in the sanctifying Spirit, the reality of the holy nature of God will become the reality which sanctifies us.

IV. THE PERFECTION OF THIS SANCTIFICATION— THE DISCIPLINE OF THE FATHER OF SPIRITS

1) “The Father of spirits...disciplined us...that we might partake of His holiness” (Heb. 12:9-10).

The Father of spirits, our Father who regenerates us in our spirit, desires that we may enjoy the holiness of His nature. If we do not cooperate with Him, He disciplines us, forcing us to be willing to pursue His holiness, that He may perfect us in His holiness. This is even more so in the ultimate stage of His sanctification. Therefore, we should not make light of His discipline (Heb. 12:5). If we make light of it or refuse it, we will surely lose the opportunity to enjoy His holiness in God’s sanctification, and especially in the ultimate stage of His sanctification.

V. THE PURSUIT OF THIS SANCTIFICATION— OUR ENDEAVORING IN LIFE

1) “Pursue...holiness without which no one shall see the Lord” (Heb. 12:14).

Literally, to pursue holiness is to press toward holiness. This, of course, refers to our constant pursuit of holiness, after we are saved and are positionally sanctified unto God, until we are mature and glorified. We should especially strive to press toward holiness in God’s ultimate stage of sanctification. This is the endeavoring in life which we should have.

VI. THE PERFECTION OF THIS SANCTIFICATION— OUR SELF-CLEANSING

1) “Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1).

God perfects us in His sanctification, and He also wants us to perfect ourselves in His sanctification. God perfects us through discipline; we perfect ourselves through self-cleansing, removing all defilement of flesh and spirit, and by being in the fear of God. Often, because we do not cleanse ourselves according to God’s enlightening nor follow the Holy Spirit to remove all defilement of flesh and spirit, we even do not fear God. At that time, the Father of spirits, who is our Father in our spirit, has no alternative but to exercise His discipline on us to perfect us in His holiness. This is so that we may fear Him, be willing to cooperate with Him, and cleanse ourselves, putting away all defilement within and without, in order to perfect that which He

实际带给我们，给我们得着，作我们圣别的实际。这就是在实际里成为圣别。当我们在圣别的灵里，凭着基督圣别生命活着的时候，神圣别性情的实际，就成为叫我们得圣别的实际。

肆 这圣别的成全—万灵之父的管教

(一)“万灵的父管教我们，…使我们有分于他的圣别。”(来十二 10)

万灵之父，就是在我们灵中重生我们，作我们父的，为要我们得享他性情的圣别，就因着不肯与他合作，管教我们，逼着我们肯追求他的圣别，在他的圣别上成全我们。在他圣别的终极阶段里，必更是如此。所以不可轻看他的管教。(来十二 5。)轻看、拒绝，必失去在神的圣别上，特别是在他终极阶段的圣别上，得享他这圣别的机会。

伍 这圣别的追求—我们在生命上的努力

(一)“要追求圣别，非圣别没有人能见主。”(来十二 14)

“追求圣别”原文亦即追逼圣别。这当然是指着我们得救，在地位上圣别归神之后，一直追求圣别，直到成熟得荣。尤其对神这终极阶段的圣别，我们当竭力追逼的追求。这是我们在生命上该有的努力。

陆 这圣别的成全—我们的自洁

(一)“当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”(林后七 1)

神在他的圣别上成全我们，也要我们在他的圣别上成全自己。神成全，是藉着管教；我们成全，是藉着洁净自己，除去肉身和灵一切的玷污，并敬畏神。许多时候，就是因为不照着神的光照洁净自己，不随从圣灵除去肉身和灵一切的玷污，竟至不敬畏神。那在我们灵中，作我们父的万灵之父，就不得不在我们身上施行他的管教，在他的圣别上成全我们，叫我们敬畏他，肯与他合作，洁净自己，除去里外一切的玷污，以成全他所要我们得着，他性情上的圣别。

desires us to obtain, the holiness in His nature.

VII. OUR WHOLE BEING ENJOYING THIS SANCTIFICATION—THE SPIRIT, THE SOUL, AND THE BODY BEING WHOLLY SANCTIFIED

1) “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ” (1 Thes. 5:23).

In God’s full salvation, we must enjoy God’s sanctification to such an extent that our entire being is in this enjoyment. Our spirit, soul, and body must be wholly sanctified with God’s holy nature, that we may be preserved complete, without blame, at the coming of our Lord Jesus. This is the ultimate completion of the sanctification we enjoy in God’s full salvation.

柒 全人得享这圣别—灵、魂、体全然圣别

(一)“愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”（帖前五 23）

我们在神完全的救恩里，得享神的圣别，要达到全人得享的地步，就是我们灵、魂、体，全然给神圣别的性情圣别了，叫我们在主耶稣来的时候，得以完全，无可指摘。这就是我们在神完全救恩里所得享的圣别，终极的完成。

LESSON FORTY-FIVE: TRANSFORMATION

In the life aspect of God's full salvation, every step, from regeneration to glorification, gradually progresses forward and upward. Regeneration leads to renewing; renewing leads to ultimate sanctification; ultimate sanctification leads to transformation; and transformation is followed by maturity, conformation, and glorification. We will now consider the matter of transformation.

I. THE SIGNIFICANCE OF TRANSFORMATION

1) "Being transformed into the same image [of the Lord]" (2 Cor. 3:18).

In the original Greek the word "transformation" is a compound word composed of two parts. The first part means "change," while the second part means "the inward form," which implies "element" and "essence." Thus, in the New Testament, transformation refers to a change of essence in our inward form. This reveals that the transformation of life which we enjoy in our experience of God's full salvation is the transformation of our inward essence. It is the adding of the element of the divine life of Christ to our human element, producing a metabolic effect, which causes a change of essence, a transformation of our inward being into the image of the Lord.

II. THE PROCESS OF TRANSFORMATION

A. Removing the Veil

1) "But whenever it [the heart] turns to the Lord, the veil is taken away" (2 Cor. 3:16).

The veil refers to the covering on those who are under the law and who intend to keep the law. Being under the law and desiring to keep the law turn a man away from the Lord to take the law as his goal. These things cover him like a veil so that he is unable to see the Lord face to face. Self-improvement and trying to do good, apart from the Lord, have the same effect. They cause a man to turn away from the Lord and to aim at good deeds; hence, being covered by good deeds, like a person with a veil, he cannot see the Lord face to face. Since we have believed in the Lord and have turned to the Lord from things such as the law and good deeds, our heart should turn from our former aims to the Lord, that the veils which cover us may be removed and that we may see the Lord face to face.

B. Being Freed

1) "The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17).

When we turn to the Lord from all other goals, such as the law and good deeds, the Lord, who is the Spirit, immediately frees us. If we aim at any matter other than the

第四十五课：变化

在神完全救恩里生命的一面，从重生到得荣，每一步都是逐渐向前、向上的。重生向前是更新，更新向前是终极的圣别，终极的圣别向前是变化，变化以后是成熟、模成和得荣。我们现在先看变化。

壹 变化的意义

(一) "变化成为与他(主)同样的形像。" (林后三 18)

变化一辞，在希腊原文是二部合成的一字，前者意变迁，后者意内在的形状，含有成分、素质的意思。所以在新约圣经，变化乃指在我们内在形状上素质的变迁。这启示我们在经历神完全的救恩上，所得享的生命变化，乃是在我们里面素质上的变化，就是基督神圣生命的成分，加到我们人性的成分里，起了新陈代谢的作用，叫我们里面的人在素质上有了变迁，就是有了变化，变化成主的形像。

贰 变化的过程

一 除去帕子

(一) "心几时转向主，帕子就几时除去了。" (林后三 16)

这里的帕子，乃指人在律法下，要遵守律法所受的遮蔽。人在律法下要遵守律法，使人转离主，以律法为目标，叫人受到遮蔽，面上有了帕子，就不能面对面的看见主。人要在主之外修行为善，想要作好，也是如此，使人转离主，以行善为目标，受了行善的遮蔽，脸上有了帕子，就不能与主面面相见。我们信了主，既从律法或行善等类的事归向了主，我们的心就该是从以前的目标转向主了，叫遮蔽我们的帕子除去，使我们得面对面的看见主。

二 得以自由

(一) "主就是那灵；主的灵在那里，那里就有自由。" (林后三 17)

我们从任何的目标，无论是律法或是行善转向主，主是那灵，必立即叫我们得以自由。我们以主之外任何的事为目标，都会

Lord, we will be occupied and bound by it, so that the Lord Spirit will be unable to do anything for us. Once we turn to the Lord from that goal, the Lord immediately has the ground in us to free us.

C. Beholding and Reflecting the Lord as a Mirror

1) “We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord” (2 Cor. 3:18).

Since we have turned to the Lord to take Him as our goal, the veil has been removed from our face, and with an unveiled face we are able to behold and reflect as a mirror the glory of the Lord. At this moment, our face is open to the Lord, and as an unveiled mirror we are able, on the one hand, to behold His glory and, on the other hand, to reflect His glory.

D. Being Transformed into the Lord’s Image

1) “...beholding and reflecting...the glory of the Lord, are being transformed into the same image” (2 Cor. 3:18).

When we behold and reflect the glory of the Lord with an open and unveiled face, we are gradually transformed into the Lord’s image, and as a mirror we reflect the Lord for others to see. This is the glorious result of our beholding the Lord face to face without any veil.

E. From Glory to Glory

1) “...transformed into the same image [of the Lord] from glory to glory” (2 Cor. 3:18).

Our beholding the Lord face to face to reflect the Lord and our being transformed into the same image of the Lord are progressive, advancing from one degree of glory to another higher degree of glory.

F. Being Transformed from the Lord Spirit

1) “...transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:18).

In the process of His death and resurrection, Christ, who died, resurrected, and accomplished redemption for us, was transfigured to become a life-giving Spirit (1 Cor. 15:45). The Lord Spirit spoken of here is Christ Himself as the life-giving Spirit. After we receive the redemption accomplished through Christ’s death and resurrection and are regenerated, this life-giving Spirit works in us, from our spirit through our soul, continually transforming us into the image of the Lord from glory to glory, progressing from one degree of glory to a higher degree of glory. This is the metabolic transformation that is being accomplished in us by the Lord, who is the Spirit of life, continually infusing the essence of His life into us, until we are raptured and our body is transfigured to be the same as His glorious body.

受那事的霸占、挟制，使主灵无法为我们作甚么。我们一旦从那目标转向主，主立刻就有地位，在我们里面叫我们得以自由。

三 好像镜子观看返照主

(一)“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光。”(林后三 18)

我们既转向主，以主为目标，脸上的帕子得以除去了，就能用没有帕子遮蔽的脸，好像一面镜子，观看并返照主的荣光。现在我们的脸向主是敞开的，像一面无遮蔽的镜子，一面能面对主的荣光，一面也能返照主的荣光。

四 变成主的形像

(一)“观看并返照主的荣光，就渐渐变化成为与他同样的形像。”(林后三 18)

我们用敞开没有帕子遮蔽的脸，好像镜子一样，观看并返照主的荣光，就叫我们渐渐变化成为主的形像，将主返照给人看见。这是我们无遮蔽的，面对面观看主的荣耀结果。

五 从荣耀到荣耀

(一)“变化成为与他(主)同样的形像，从荣耀到荣耀。”(林后三 18)

我们面对面观看并返照主，变成与主同样的形像，是有进度的，是从一种程度的荣耀，增进到另一种更高程度的荣耀。

六 从主灵变成的

(一)“变化成为与他同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”(林后三 18)

为我们受死、复活，成功救赎的基督，在他死而复活的经过中，化身成了赐生命的灵。(林前十五 45。)这里所说的主灵，就是他这赐生命的灵。这赐生命的灵在我们接受他受死、复活所成功的救赎，得着重生之后，就在我们里面作工，从我们的灵经过我们的魂，一直变化我们，将我们变成与主同样的形像，荣上加荣，从一种程度的荣耀，增进到更高一种程度的荣耀。这乃是主这生命的灵，将主生命的素质，不断的灌输到我们里面，在我们里面所完成新陈代谢的变化，直到我们被提，将我们的身体变化与他荣耀的身体一样。

**G. Being Transformed by the Renewing of the Mind
1) "...transformed by the renewing of the mind" (Rom. 12:2).**

The glorious transformation mentioned previously takes place also by the renewing of our mind. Our mind is the entrance of our heart. Whatever enters into us must first pass through our mind before it enters into our heart. The Lord Spirit transforms us inwardly by passing through this entrance of the mind, bringing the divine essence of the Lord's life into us through the understanding and receiving of the mind in our heart, the desire of the emotion in our heart, and the approving of the will in our heart, in order to transform our whole being from within into the image of the Lord.

七 藉着心思的更新而变化

(一)“藉着心思的更新而变化。”(罗十二2)

前面所说的荣耀变化，也是藉着我们心思的更新有的。我们的心思乃是我们心的入口，一切进到我们里面的，必须经过我们的心思，才能进到我们的心里。主灵在我们里面变化我们，是经过这心思的入口，也就是经过我们心里心思的明白接受，加上我们心里心情的喜欢，和我们心里意志的赞同，将主生命神圣的素质带到我们里面，用以从我们里面变化我们的全人，使其与主同形像。

LESSON FORTY-SIX: MATURITY

In the life aspect of the full salvation prepared by God for us, the transformation in life which we experience spontaneously causes us to grow in the spiritual life unto maturity. Thus, our experience also enters into the aspect of maturity in the growth of life.

I. THE SIGNIFICANCE OF MATURITY

The meaning of the word “mature” in Greek is “at the end point.” When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

II. THE NEED FOR MATURITY

1) “...have become those who have need of milk and not of solid food. For everyone who partakes of milk...he is a babe; but solid food is for the mature” (Heb. 5:12-14).

These verses show us our need to grow and mature in the spiritual life. If we do not grow and mature, we will remain in the childish stage, unable to comprehend God’s word of righteousness, which is like solid food. Hence, like the Hebrew believers in the early days, we will be unable to comprehend the revelation of God’s deeper word and thus be unable to participate in God’s New Testament economy. The wisdom in God’s economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God’s New Testament economy, into God’s eternal plan, requires that we grow and mature in the life of God.

2) “At a full-grown man...that we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error”(Eph. 4:13-14).

After our regeneration as believers, although we may no longer be newborns in the life of God, we still may be babes, easily tossed by waves and carried about by every wind of teaching, deceived and led in craftiness with a view to a system of error, being tricked by Satan. We need to grow and mature in order, on the positive side, to comprehend the revelation of God and to know His economy and plan, and on the negative side, to not be deceived or tricked by Satan.

第四十六课：成熟

在神为我们所预备完全救恩里的生命一面，我们所经历在生命上的变化，自然叫我们在属灵的生命上长大，以至于成熟。所以我们的经历，也就进入生命长大成熟的一面。

壹 成熟的意义

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全。

贰 成熟的需要

(一)“成了那必须用奶，不能吃干粮的人。凡只能享用奶的，…他是婴孩；只有长成的人，才能吃干粮。”(来五 12~14)

这经言给我们看见，我们在属灵生命上长大成熟的需要。若不长大成熟，我们就留在幼稚时期，难以领会神义的话，就是像干粮的话，因而就不能领略神这较深之话的启示，有分于神新约的经纶，像当日那些希伯来的信徒一样。神经纶中的智慧，只能讲给长成的人。(林前二 6。)要进入神新约的经纶，就是神永远的计画，需要我们在神的生命上长大成熟。

(二)“达到了长成的人，…使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”

(弗四 13~14)

我们信徒得重生后，在神生命里可能不再是婴孩，却仍是小孩子，容易被一般教训的风所摇动，飘来飘去，受到欺骗，被引入错谬、诡诈的系统中，中了撒但的诡计。无论我们在积极方面，能领略神的启示，晓得神的经纶、计画，还是我们在消极方面，能不受欺骗，不中撒但的诡计，都需要长大成人。

III. THE GOAL OF THE APOSTLES

1) "Whom [Christ] we [the apostles] announce, warning every man and teaching every man in all wisdom, that we may present every man full-grown in Christ" (Col. 1:28); "Who [a co-worker of the apostle]... always struggling on your behalf in prayers, that you may stand perfect and fully assured in all the will of God" (Col. 4:12).

In the Greek text, the word "stand" in the second verse is in the passive voice, meaning "placed," or "presented and displayed," which corresponds to the word "present" in the first verse. These two verses in the book of Colossians show us that the laboring of the apostles in Christ for the believers and their struggling in prayers for them are all for the believers' growth and maturity, that they may be presented and displayed full-grown and mature before Christ.

IV. THE COMMANDMENT OF THE LORD

1) "You, therefore, shall be perfect as your heavenly Father is perfect" (Matt. 5:48).

The word "therefore" at the beginning of this verse indicates that this word is the conclusion of the law of the new life in the kingdom's constitution, which the Lord decreed in the preceding text, verses 17-47. In this conclusion, the Lord commands us to be perfect (in life) as our heavenly Father is perfect. To be perfect in life is to grow and mature in life. The Lord commands us in this way in the conclusion of the law of the new life in the kingdom of the heavens because we are children born of our Father with our Father's life. This life is able to make us perfect in the life of our Father, as our Father is perfect. Therefore, this commandment of the Lord is based upon the divine life of the Father. It is also fulfilled by the divine life of the Father. The divine life of the Father is able to make us perfect in life as He is perfect. This is not only the Lord's commandment to us but also the Lord's expectation concerning us. We should care for the Lord's heart's desire, keep His commandment, and grow and mature by the Father's life within us, thus accomplishing the will of the Triune God.

V. THE PURSUIT WE SHOULD HAVE

1) "Wherefore, leaving the word of the beginning of the Christ, let us be brought on to maturity" (Heb. 6:1).

"The word of the beginning of the Christ" refers to the word in the gospel concerning Christ's saving us and regenerating us, that is, the word in God's salvation which initiates us in the spiritual life. This verse exhorts us to leave the word of the beginning, that is, to leave the beginning of our spiritual life, and to be brought on to perfection in the spiritual life.

叁 使徒的目的

(一) "我们(使徒们)宣扬他(基督),是用全般的智慧警戒各人,教导各人,好将各人在基督里成熟的献上。" — "他(使徒的同工)在祷告中常为你们竭力奋斗,要你们得以成熟,站立得住,在神一切的旨意上满有确信。" (西一 28, 四 12)

此节中的站立,原文系被动式,含有被摆在、献陈之意,与前节之献上符合。在歌罗西书中的这二节经文,都给我们看见,使徒们在基督里为信徒的劳苦工作,并他们为信徒的奋斗祷告,都是为要信徒能长大成熟,好将他们长大成熟的献陈在主面前。

肆 主的命令

(一) "所以你们要完全,像你们的天父完全一样。" (太五 48)

此节经言开头之"所以",指明这里的话,乃是在这话的前文十七至四十七节,主所颁布天国宪法中,新生命律法的结语。在这结语中,主命令我们要(在生命上)完全,像我们天父完全一样。在生命上完全,就是在生命上长大成熟。主所以在天国新生命律法的结语中,这样命令我们,是因为我们乃是我们父所生的儿女,有我们父的生命。这生命能叫我们在我们父的生命上完全,像我们父完全一样。所以,主这命令是根据父的神圣生命,也是凭着父这神圣生命。父这神圣生命,能叫我们在生命上像他完全一样。这不光是对我们的命令,也是主对我们的愿望。我们应当体贴主的心意,遵守主这命令,凭着 we 里面父的生命长大成熟,成全三一神的旨意。

伍 我们该有的追求

(一) "我们...离开了那论到基督之开端的话, ...当竭力前进,达到完全、成熟。" (来六 1)

这里论到基督之开端的话,乃指福音中那些论到基督叫我们得救、得重生的话,就是在神救恩中,叫我们在属灵生命上开始的话。这里的经言劝勉我们,要我们离开这开端的话,就是离开我们属灵生命的开始,竭力前进,达到在属灵生命上的完全,

This is to grow and mature in the spiritual life.

2) “Not that I...am already perfected [full-grown in life], but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus [for me to gain Him]...I do not yet reckon myself to have laid hold [of Christ], but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal [Christ] for the prize [Christ] of the high calling of God in Christ Jesus. Let us therefore, as many as are full-grown [in life], have this mind” (Phil. 3:12-15).

The Apostle Paul tells us in this passage how he pursued growth and maturity in the life of Christ. In this matter, he was never contented with himself but always pursued, forgetting the things which were behind and stretching forward to the things which were before, pressing toward Christ, who is the goal and the mark. This he did in order to gain Christ that he might grow and mature in His life. With his own pursuit as the pattern, he exhorted the believers whom he was leading and caring for to be like him, to pursue in the life of Christ, and to gain Christ fully in order that they might grow and mature. Finally, Paul said that as many of us as are (relatively) full-grown should have this mind and set this as the goal.

VI. THE PREREQUISITE FOR MATURITY

1) “As newborn babes, long for the guileless milk of the word, that by it you may grow unto salvation” (1 Pet. 2:2).

The prerequisite for maturity in the spiritual life is to grow continually in this life. As soon as a believer is regenerated and becomes a newborn babe spiritually, he should long for God’s word in the Bible as the guileless milk that he may grow in his spiritual life.

2) “I [Paul] planted, Apollos watered, but God made to grow” (1 Cor. 3:6).

In the spiritual life, a believer is, on the one hand, a person with the spiritual life and, on the other hand, like a plant cultivated on God’s farm (1 Cor. 3:5-9). Whether as a person or like a plant, a believer needs to grow that he may become mature. Therefore, continuing growth is a prerequisite for becoming full-grown and mature.

3) “But holding to truth [Christ] in love, we may grow up into Him in all things, who is the Head, Christ” (Eph. 4:15).

We grow in the spiritual life by holding in love to Christ as the truth and growing up into Christ as the Head in all things. This kind of growth, which takes Christ as the truth and which grows into Christ, is a further prerequisite for our becoming full-grown and mature.

就是在属灵生命上长大成熟。

(二)“这不是说，我…已经完全了（在生命上长成了），我乃是竭力追求，或者可以取得基督耶稣所以取得我的（要我得着他）。…我不是以为自己已经取得（基督）了，我只有一件事，就是忘记背后，努力面前的，向着标竿（基督）竭力追求，要得神在基督耶稣里，召我向上去得的奖赏（基督）。所以我们凡是（在生命上）长成的人，都要思念这事。”（腓三 12~15）

这段话是使徒保罗告诉我们，他怎样在基督的生命上追求长大成熟。在这事上，他从未自满自足，总是竭力追求，忘记背后，努力面前，向着基督这标竿、目标直跑，要得着基督，使他能在他的生命上长大成熟。他以他这样的追求作榜样，劝勉他所带领并关心的信徒，要他们像他一样，在基督的生命上竭力追求，丰满的得着基督，好叫他们长大成熟。结果他说，我们凡是（比较）长成的人，都要思念这事，以这事为目标。

陆 成熟的先决条件

(一)“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大。”（彼前二 2）

在属灵生命上成熟的先决条件，就是在这生命上一直长大。信徒一得重生，成为在属灵上的婴孩，就要切慕神在圣经中的话，像纯净的奶一样，使自己在属灵的生命上长大。

(二)“我（保罗）栽种了，亚波罗浇灌了，惟有神叫他生长。”（林前三 6）

信徒在属灵的生命上，一面是一个有属灵生命的人，一面像在神的田园里所栽种的植物。（林前三 9。）或是人，或像植物，都需要生长，才能长大成熟。所以一直生长，乃是长大成熟的先决条件。

(三)“惟在爱里持守着真实（基督），我们就得以在一切事上长到他，就是元首基督里面。”（弗四 15）

这里的“真实”，意真实的事物。我们在属灵生命上的生长，乃是藉着在爱里持守基督作真实的事物，在凡事上长到作元首的基督里面。这种以基督作真实的事物，长到基督里面的生长，更是我们长大成熟的

4) “...holding the Head [Christ], out from whom all the Body, by means of the joints and bands being supplied and knit together, grows with the growth of God” (Col. 2:19).

This verse indicates that the church as the Body of Christ grows with the growth of God by holding Christ as the Head, by receiving the rich supply from Him, the Head, through the joints of His Body, and by being knit together by the bands of His Body. This growth in the Body of Christ is also a prerequisite for our growth and maturity in the life of Christ. This prerequisite consummates in the growth of this Body of Christ.

VII. THE ISSUE OF MATURITY

1) “Until we all arrive...at a full-grown man, at the measure of the stature of the fullness of Christ” (Eph. 4:13).

The full-grown man here refers to the church as the Body of Christ growing into a mature man. The fullness of Christ indicates the Body of Christ becoming His expression. In brief, the measure of the stature is just the stature. This stature is the church as the Body of Christ growing into the stature of Christ. This is the ultimate and full issue of the believers' growth and maturity by the life of Christ in His Body. Our transformation in the life of Christ makes us like Him in the image of His essence; our maturity in the life of Christ makes us like Him in the measure of His stature. Thus, on the one hand, we have His image, and, on the other hand, we have His stature.

先决条件。

(四)“持定元首(基督);本于他,全身藉着节和筋,得了丰富的供应,并结合一起,就以神的增长而长大。”(西二19)

这里是指召会作基督身体的长大,乃是持定基督作元首,从他这元首,藉着他身体上的节得到丰富的供应,并藉着他身体上的筋得结合在一起,以神的增长而长大的。这种在基督身体里的长大,也是我们在基督生命上长大成熟的先决条件。这条件乃是终结于基督这身体的长大。

柒 成熟的结果

(一)“直到我们众人都...达到了长成的人,达到了基督丰满之身材的度量。”(弗四13)

这里长成的人,指召会作基督的身体,长成一个成熟的人。基督的丰满,指基督的身体成为他的彰显。身材的度量,简说就是身量,这身量就是召会作基督的身体,所长成基督的身量。这是众信徒在基督身体里,凭基督的生命,长大成熟的终极丰满结果。我们在基督生命里的变化,使我们在他素质的形像上像他;我们在基督生命里的成熟,使我们在他身材的度量上像他,叫我们一面有他的形像,一面又有他的身量。

LESSON FORTY-SEVEN: CONFORMATION

In God's full salvation, after we have enjoyed the growth and maturity in the life of Christ, the next step is conformation. This conformation is not accomplished by our outward following of some model; rather, it is worked out by the growth of Christ's life from within us. Therefore, conformation comes from the life of Christ within us, and this conformation in turn becomes our experience and enjoyment in His life.

I. WE BEING CREATED ACCORDING TO GOD'S IMAGE

1) "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

Image is inward, whereas likeness is outward. This reveals to us that when God created us in the beginning, He purposed that we should be like Him, having His inward image—love, light, holiness, righteousness, and so on—and having His outward likeness.

II. CHRIST BEING THE IMAGE OF GOD

1) "...Christ, who is the image of God" (2 Cor. 4:4); "Who [Christ] is the image of the invisible God" (Col. 1:15).

Christ, the Son of God's love, is the image of God. He declared God that man may see God (John 1:18). We were created in God's image, that is, according to Christ. Thus Adam, who was created in God's image, is a type of the Christ who was to come (Rom. 5:14).

III. CHRIST TAKING THE FORM OF MAN

1) "Who [Christ Jesus] subsisting in the form of God...equality with God...taking the form of a slave, becoming in the likeness of men" (Phil. 2:6-7).

This verse tells us that Christ, who is the image of God, subsisted in the form of God. He then took the form of a slave (a man) and became in the likeness of men. In this way He became a God-man, having both the image of God and the form of man. On the one hand, He is like God, and on the other hand, He is like man.

IV. CHRIST IN HUMAN FORM BEING BORN AS GOD'S FIRSTBORN SON

1) "God...raising up Jesus, as it is also written in the second psalm, You are My Son [firstborn Son]; today [the day of Christ's resurrection] I have begotten You" (Acts 13:33).

In eternity Christ was God's only begotten Son (John 1:18; 3:16). Later, He took the form of man and the likeness of man to become a son of man. This Christ, who became a son

第四十七课：模成

我们在神完全的救恩里，得享在基督生命里的长大成熟之后，下一步就是模成。这模成不是在我们外面照着甚么模型作出的，乃是基督的生命从我们里面，在我们身上长出来的。所以，这乃是出于基督在我们里面的生命，成为我们在他这生命里的经历和享受。

壹 我们是照着神的形像造的

(一)“神说，我们要照着我们的形像，按着我们的样式造人。”(创一 26)

这里的形像是内在的，样式是外面的。这启示我们，神在起初造我们的时候，目的就是要我们像他，有他内在的形像，如爱、光、圣、义等，和他外面的样式。

贰 基督是神的像

(一)“基督本是神的像。”—“爱子(基督)是那不能看见之神的像。”(林后四 4, 西一 15)

基督，神的爱子，乃是神的像，将神表明出来，给人看见。(约一 18。)这样，我们是照着神的形像造的，就是照着基督造的。所以照着神的形像所造的亚当，乃是那以后要来之基督的预像。(罗五 14。)

叁 基督取了人的形状

(一)“他本有神的形状，…与神同等…取了奴仆的形状，成为人的样式。”(腓二 6~7)

这经文告诉我们，那是神形像的基督，原有神的形状，后来取了奴仆(人)的形状，成了人的样式。如此，他就成为神而人者，兼有神的形像，和人的形状，一面像神，一面又像人。

肆 在人形状里的基督，生为神的长子

(一)“神…叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子(长子)，我今日(基督复活日)生了你。’”(徒十三 33)

基督从永远原是神的独生子，(约一 18, 三 16,)后来他取了人的形状，和人的样式，成为人的儿子。他这成为人儿子的基

of man, after passing through His death and resurrection, was begotten to be God's firstborn Son. This firstborn Son of God possesses both divinity and humanity, being both the complete God and the perfect man. This is different from His being the only begotten Son of God in eternity, having only divinity and not humanity, being only God and not yet man. Since the firstborn Son of God, who already had divinity, now possesses humanity, He can be like us.

V. THE BELIEVERS BEING REGENERATED TO BE GOD'S MANY SONS

1) "God...has regenerated us...through the resurrection of Jesus Christ from among the dead" (1 Pet. 1:3); "He should be the Firstborn among many brothers" (Rom. 8:29).

These verses show us that not only Christ, who became man and took the form of man, was born to be God's firstborn Son in His resurrection, but also we, His believers through the centuries, have been born together with Him as God's many sons in His resurrection, that He may be the Firstborn among many brothers, and that we the believers may be like Him. He was the Son of God, having only the nature and image of God, who became the Son of Man, taking the human nature and form; we were the sons of men, having only the human nature and form, who were later born to be God's many sons in His resurrection, having God's nature and image. Now, He is both the Son of God and the Son of Man, having God's nature and image as well as the human nature and form; and we are both the sons of men and the sons of God, having the human nature and form as well as God's nature and image. Therefore, we and He are completely alike in God's nature and form as well as in the human nature and form.

VI. THE BELIEVERS BEING TRANSFORMED INTO THE SAME IMAGE AS CHRIST'S

1) "We all [the believers]...are being transformed into the same image...even as from the Lord Spirit" (2 Cor. 3:18).

In the resurrection of Christ, the believers are first regenerated to be God's many sons, who have the likeness of Christ, the firstborn Son of God. They then are gradually transformed into the same image as Christ's in the Lord Spirit to become more like Him.

VII. THE MANY SONS BEING CONSTITUTED INTO THE IMAGE OF THE FIRSTBORN SON OF GOD

1) "Whom [God's many sons] He [God] foreknew, He also predestinated to be conformed to the image of His Son, that He should be the Firstborn among many brothers" (Rom. 8:29).

This verse says that in eternity God predestinated us, the

督, 经过他的死而复活, 就生为神的长子。这神的长子, 兼有神性和人性, 是完整的神, 又是完全的人, 不像他在永远里作神的独生子时, 只有神性, 还没有人性, 只是神, 还不是人。他这原有神性, 神的长子, 既有了人性, 就能与我们相像。

伍 信徒重生为神的众子

(一)“他(神)…藉耶稣基督从死人中复活, 重生了我们。”—“使他儿子在许多弟兄中作长子。”(彼前一 3, 罗八 29)

这里的经言给我们看见, 在基督的复活里, 不只那成为人, 取了人形状的基督, 生为神的长子, 并且我们历代所有信他的人, 也在他的复活里, 与他一同生为神的众子, 使他在许多弟兄中作长子, 叫我们信徒能与他相像。他原来是神子, 只有神的性情和形像, 后来成为人子, 取了人的性情和形状。我们原来是人子, 只有人的性情和形状, 后来在他的复活中, 生为神的众子, 有了神的性情和形像。现在他是神子, 又是人子, 有神的性情和形像, 又有人人的性情和形状; 我们是人子, 又是神子, 有人人的性情和形状, 又有神的性情和形像。所以我们与他, 在神性和神形, 并在人性和人状里, 能完全相像。

陆 信徒变化成为同基督一样的形像

(一)“我们众人(信徒)…渐渐变化成为与他(基督)同样的形像, …乃是从主灵变化成的。”(林后三 18)

信徒先在基督的复活里, 重生为神的众子, 与神的长子基督相像, 接着在主灵里逐渐变化成为与他同形像, 更进一步的与他相像。

柒 神的众子模成神长子的形像

(一)“神…预定他们(神的众子)模成神儿子的形像, 使他儿子在许多弟兄(信徒)中作长子。”(罗八 29)

这里说, 神在永世里就预定我们这些神的

many sons of God, to be conformed to the image of the firstborn Son of God, Christ. This will be accomplished when the firstborn Son of God comes again to the inhabited earth (Heb. 1:6) to rapture us and to transfigure our body. We were regenerated in the resurrection of Christ to be the sons of God, who are like Him, the firstborn Son of God. Following this, we are being transformed daily in the Lord Spirit into the same image as Christ's, who is the firstborn Son of God. When the Lord comes again, our body will be redeemed, transfigured, and conformed to the body of His glory (Rom. 8:23; Phil. 3:21). By that time, we shall be completely conformed to His image, to be fully like Him even in our body (1 John 3:2), enjoying with Him the eternal divine glory. Such a glorification is the ultimate peak of our conformation in the life of Christ.

众子，模成他长子基督的形像。这要在神的长子再来世上，（来一6，）我们被提，身体变形时成就的。我们在基督的复活里，已经重生为神的众子，与神的长子基督相似。现在接着在主灵里，天天变化成为与神长子基督同样的形像。到主再来时，我们的身体要得赎，改变形状，同形于他荣耀的身体。（罗八23，腓三21。）那时我们就完全模成他的形像，甚至在身体上都与他完全相像，（约壹三2，）和他同享永远神圣的荣耀。这样的得荣，就是我们在基督的生命里得模成的终极高峰。

LESSON FORTY-EIGHT: GLORIFICATION

In God's full salvation, we begin with regeneration and continue to experience and enjoy the rich life of Christ through renewing, sanctification, transformation, maturity, and conformation, and ultimately, unto glorification. To be glorified is to enter into God's glory, to experience and enjoy, without measure and without limit, the infinite and eternal life of God in Christ.

I. GOD'S PURPOSE

1) "...the God of all grace, who called you into His eternal glory in Christ" (1 Pet. 5:10).

Here we are told that God's purpose in calling us in Christ Jesus and in giving us all grace is that we may enjoy His eternal glory. In eternity past He predestinated us according to His foreknowledge, and in time He called us and justified us that we may be glorified (Rom. 8:29-30). This will be fulfilled when the Lord comes again. At that time we shall "be manifested...in glory" (Col. 3:4) together with Christ, who is our life today, and shall enjoy "the glory of the children of God" (Rom. 8:21). Our sufferings of this present time are not worthy to be compared with "the coming glory to be revealed to us" (Rom. 8:18), that is, God's own glory (1 Thes. 2:12).

II. GOD'S LEADING

1) "...Him, for whom are all things and through whom are all things, in leading many sons into glory" (Heb. 2:10).

Since God predestined that we should enjoy His own eternal glory, beginning from the day of our salvation, He leads us into His glory. As the Creator of all things, He orders and arranges all things, causing them to work for us (Rom. 8:28-30), that through them He may lead us into His glory.

III. GOD'S PERFECTING

1) "Our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory" (2 Cor. 4:17).

Here we see that the affliction which we suffer today for being Christians, for following the Lord, and for witnessing for Him is momentary and light. Our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory. The working out of this affliction is God's perfecting work. Through affliction, God perfects us to enjoy the coming weight of glory. We suffer together with Him that we also may be glorified together with Him.

第四十八课：得荣

我们在神完全的救恩里，从重生开始，经过更新、圣别、变化、成熟和模成，经历并享受了基督丰富的生命，达到终极就是得荣，就是进入神的荣耀，无限量、无止境的经历并享受神在基督里那无限无量的永远生命。

壹 神的目的

(一)“那全般恩典的神，就是那曾在基督耶稣里召你们，进入他永远荣耀的。”(彼前五 10)

这里告诉我们，神在基督耶稣里召了我们，赐我们全般恩典，目的是要我们进入他永远的荣耀。他所以在永世里，照着他的预知，预定了我们，又在时间里召了我们，称我们为义，都是为叫我们得荣耀。(罗八 29~30。)这要成全在主再来的时候。那时我们要与那今天作我们生命的基督，“一同显现在荣耀里，”(西三 4,)“得享神儿女之荣耀。”(罗八 21。)这“要显于我们的荣耀”，乃是神自己的荣耀，(帖前二 12,)是我们今天的苦楚所不配比拟的。(罗八 18。)

贰 神的带领

(一)“万有因他而有，藉他而造的那位，…要领许多的儿子进荣耀里去。”(来二 10)

神既预定要我们得享他自己永远的荣耀，他就从救我们那天起，带领我们进入他这荣耀。他要以他创造万有者的身分，调度万有，安排万有为我们效力，(罗八 28~30,)藉以将我们带进他的荣耀。

叁 神的成全

(一)“我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。”(林后四 17)

这里给我们看见，我们今天为著作基督徒，跟随主，为主作见证所受的苦楚，是短暂轻微的。这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。这苦楚的成就，就是神的成全。神是藉着苦楚成全我们，得享将来重大的荣耀。我们与他一同受苦，为叫我们也与他一同得荣耀。神带领我们进入他的荣耀，是藉着他所创造

Through all the things created and ordered by Him, God leads us into His glory; through afflictions, or sufferings, God perfects us to enjoy His incomparable glory.

IV. OUR ENJOYMENT

1) “What are the riches of the glory of this mystery...which is Christ in you, the hope of glory” (Col. 1:27).

Although we who believe into Christ have not yet entered into the glory which God predestined for us, we do have Christ in us as the hope of glory. This is a mysterious glory with tremendous riches.

2) “When Christ our life is manifested, then you also shall be manifested with Him in glory” (Col. 3:4).

Today we enjoy Christ as our life. When He is manifested, we will be manifested with Him in His glory to enjoy His divine glory. That glory will free us from the slavery which the corrupted creation is under today. It is not only a glory which we desire to enjoy, but also a glory that the whole creation is eagerly expecting (Rom. 8:19-21). Today, that glory is the Christ who is in us, growing in us continually. When Christ comes, on the one hand, it is God who will lead us into that glory, and on the other hand, it is Christ who will permeate through us as the glory into which we will enter. This is Christ being glorified and marveled at in His saints (2 Thes. 1:10), that is Christ being manifested from within His believers and upon His believers as glory and as their enjoyment. In the future, our bodies will be permeated by the glory of Christ to manifest His glory; that is, our bodies will be redeemed in the life of Christ and conformed to His glorious body. We will then put off our bodies of the old creation and be freed from the slavery which both we and the corrupted creation are under, that we may enter into the freedom of the glory of the children of God to enjoy God's eternal glory.

并调度的万有；神成全我们，得享他无比的荣耀，是藉着苦楚，就是苦难。

肆 我们的享受

(一)“这奥秘的荣耀…是何等丰富，就是基督在你们里面成了荣耀的盼望。”(西一27)

今天我们信入基督的人，虽然还没有进入神所预定要我们得的荣耀，却有基督在我们里面作这荣耀的盼望。这是一个奥秘的荣耀，有极大的丰富。

(二)“基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。”(西三4)

我们今天享受基督作我们的生命。到他显现的时候，我们要与他一同显现在他的荣耀里，享受他那神圣的荣耀。那荣耀是叫我们自由，脱离败坏的受造之物今天所受的奴役辖制，不只是我们所愿享受的，也是一切受造之物所热切期待的。(罗八19~21。)那荣耀，今天乃是在我们里面的基督，一直在我们里面增长。到他来的时候，一面是神带我们进入那荣耀，一面也是这基督从我们里面透出来，作我们所进入的荣耀。这就是基督在他的圣徒身上得荣耀，显为希奇，(帖后一9，)就是从信他的人里面显出来，显在他们的身上为荣耀，作他们的享受。将来我们的身体这样被基督的荣耀渗透，显出他的荣耀，就是我们的身体在基督的生命里得赎，得模成他荣耀身体的样子，使我们得脱我们旧造的身体，与败坏的受造之物今天所共受的奴役辖制，而进入神儿女荣耀的自由中，享受神永远的荣耀。