2281 真理、生命、召会、福音—主恢复中的四大支柱

著者：李常受

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◎简介

主是在真理上兴起祂的恢复。在已过年间，真理带给我们生命，生命产生召会，召会传福音结果子以荣耀神；故此，真理、生命、召会、福音，乃是主恢复中的四大支柱。当前急切的需要，是我们必须下工夫学习真理，经历生命，将真理当作福音传给人，使召会得着建造与扩展，好带进主的再来。

说明

本书系李常受弟兄，于一九八四年十一月间，在菲律宾马尼拉，带领长老同工聚会暨特会所释放的信息集成。

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Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery

PREFACE

This book is composed of messages given by Brother Witness Lee in meetings for elders and co-workers and in a conference held in Manila, Philippines in November 1984.

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第一篇

认识圣经的路

主是在真理上兴起祂的恢复。已过十多年，主在祂的恢复中，完成了整本新约的生命读经，以及旧约创世记和出埃及记生命读经。这是主给祂的恢复宝贵的产业，我们应当借着生命读经，进入圣经中一切的真理。我们不该仅仅从其中得着一些享受，乃该有实际的认识并经历。

如何使用生命读经

圣经是一本独特的著作，虽不专一在特定的题目上，却有其中心主旨，且是多面综合的。历代读经的人最大的难处，就在于不容易看见其中心的光，也没有看见其综合的光，以致对圣经的领会，都是零零碎碎、枝枝节节，这里一点、那里一点，而无法有整体的领会。若要对圣经有整体的领会，就必须看见，圣经只有一个中心；而这个中心是包含了各面的，且是综合的。

在此原则下，生命读经乃有其中心，且有其各面的解释与陈明，所以是综合性的。因此，我们追求生命读经时，往往能从其中得着生命的滋养，也能对真理有所认识。然而，因其为综合性的，并不是专题的，以致人不容易看见那个中心。故此，我们追求生命读经时，务要点出其中心，并将重点向人陈明。

点出中心，综合各面

以出埃及记生命读经为例，研读圣经的人都知道出埃及记是讲基督，基督是出埃及记的中心；但若仅仅是这样，仍然欠缺一个方向。首先我们必须点出，出埃及记是讲基督的那些方面；其次应当指出，出埃及记如何讲基督的各方面。有人说，出埃及记是讲基督的死、基督的复活等；这样的回答很笼统，并不能具体指出我们从出埃及记所享受、所看见的实际。比方有人问你晚饭吃

CHAPTER ONE

THE WAY TO KNOW THE BIBLE

The Lord has raised up His recovery upon the truth. Over the past years, the Lord in His recovery has completed the life-study of the entire New Testament and the life-studies of Genesis and Exodus in the Old Testament. This is the precious inheritance that the Lord has given to His recovery. We should enter into all the truths of the Bible by means of the life-study messages. We should not merely obtain some enjoyment from them; rather, we should gain some practical knowledge and experience.

HOW TO USE THE LIFE-STUDIES

The Bible is a special work of literature. Although it does not focus on any particular topic, it has a central theme that is comprehensive, encompassing many matters. Over the ages, the greatest difficulty for Bible readers has been the difficulty of seeing the Bible's central light and the comprehensiveness of its light. Thus, their understanding of the Bible has been fragmented and peripheral. They may have understood a point here and a point there, but they have not been able to gain a complete understanding. If we want to have a complete understanding of the Bible, we must see that the Bible has only one center and that this center encompasses many matters; it is comprehensive.

Under this principle the life-studies have a center. They also contain explanations and definitions of various matters, so they are comprehensive as well. Therefore, when we study the life-studies, we are always able to obtain the life nourishment from them, and we are also able to gain some knowledge of the truth. However, because they are comprehensive and are not focused on one specific topic, it is difficult for people to see the center. This is why when we study the life-studies with people, we must point out the central theme and present the main points to them.

Pointing Out the Central Theme and All of Its Aspects

Let us take the Life-study of Exodus as an example. All Bible students know that Exodus speaks of Christ and that Christ is the center of Exodus. However, to know this in such a simple way is insufficient. First, we must point out which aspects of Christ are spoken of in Exodus. Then we should point out how Exodus presents all these aspects of Christ. Some people say that Exodus speaks about matters such as the death of Christ and the resurrection of Christ. This kind of answer is very general and does not reveal to us in a practical way the reality we see and enjoy in Exodus. For example, someone may ask you

了什么，你能很确切的回答，吃了鱼、虾、肉、豆腐、水果等。同样的，我们也必须能指出，出埃及记里是怎么讲基督的死，又是怎么讲基督的复活；如此，才能显出基督的各方面。

出埃及记的中心，乃是讲基督怎样作了我们的一切。首先，祂作了我们逾越节的羔羊。在那逾越节的羔羊里，有血，预表基督的宝血，（太二六 28，约十九 34，彼前一 18 ～ 19，）来赦免我们的罪；有肉，预表基督那生产的生命，作我们的供应。（约六 53，55。）然后有无酵饼，预表基督耶稣作我们生命的营养，除去我们一切罪恶的事。（林前五 7 ～ 8。）接着有苦菜，指明我们需要懊悔和悔改，在罪恶的事上经历苦味。

当我们思想这幅图画时，就会看见吃与生活之间的关系；我们要活着，就必须吃。没有吃，我们不可能活着。主耶稣说，“那吃我的人，也要因我活着。”（约六 57。）出埃及记给我们的“头一餐”，就是逾越节，告诉我们基督流出祂的宝血，赎了我们的罪，然后祂的生命进到我们里面，作我们的供应，作我们的营养，使我们能放弃一切罪恶的事，并且在我们犯罪时，给我们苦的感觉，使我们能为着罪恶悔改。

再者，以色列人出埃及后，神赐给他们属天的粮食—吗哪，表征基督是属天的生命供应，（约六 31 ～ 35，48 ～ 51，57 ～ 58，）作他们每天生活的滋养和饱足，使他们凭祂活着。以后，神领以色列人经历从被击打的磐石流出活水。保罗说，以色列人“都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督”。（林前十 4。）这活水预表那流自钉死而复活之基督的灵，作我们包罗万有的水，（约七 37 ～ 39，林前十二 13，）来供应我们。不仅如此，基督还是神的帐幕，就是神的居所，也是我们这些祭司的住处。我们能住在祂里面，享受里面金灯台、陈设饼桌子、金香炉的供应；这些也都是基督的预表。

对照实际的经历，并应用在日常生活中

这些方面加起来，是综合的，不是一面的，并且能和我们基督徒的经历相对照。首先，我们有基督的宝血，

what you had for dinner, and you may answer in a definite way that you ate fish, shrimp, meat, tofu, and fruit. In the same way, we must be able to point out how Exodus speaks about the death of Christ and His resurrection. Only by doing this will we be able to show forth all the aspects of Christ.

The central theme of Exodus is how Christ becomes everything to us. First, He became our Passover Lamb. The blood of the Passover lamb typifies the precious blood of Christ shed for the forgiveness of our sins (Matt. 26:28; John 19:34; 1 Pet. 1:18-19). There is also the meat which typifies the generating life of Christ as our supply (John 6:53, 55). Then there is the unleavened bread that typifies Christ Jesus who is our nourishment of life and who takes away all our sinful and evil things (1 Cor. 5:7-8). Finally there are the bitter herbs that indicate that we need to regret and repent, to experience bitterness in the matter of sinful things.

When we consider this picture, we can see that there is a relationship between eating and living. If we want to live, we must eat; if we do not eat, we cannot live. The Lord Jesus said, “He who eats Me, he also shall live because of Me” (John 6:57). The first “meal” presented to us in Exodus is the Passover. This meal indicates that Christ shed His precious blood for the forgiveness of sins and that His life enters into us as our supply and nourishment to enable us to give up all sinful things. Moreover, when we sin, we experience a bitter feeling that causes us to repent of our sins.

Then, when the Israelites left Egypt, God gave them the heavenly food—manna, which typifies Christ as the heavenly life supply to be our daily nourishment and satisfaction that causes us to live by Him (John 6:31-35, 48-51, 57-58). Later, God led the Israelites to experience the water flowing from the cleft rock. Paul said that the Israelites “all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ” (1 Cor. 10:4). This living water typifies the Spirit who flows from the crucified and resurrected Christ as the all-inclusive water to supply us (John 7:37-39; 1 Cor. 12:13). Christ is also the tabernacle of God, that is, the dwelling place of God and the dwelling place of us, the priests. We can abide in Him, enjoying the inward supply of the golden lampstand, the table of the bread of the Presence, and the golden incense altar. These are all types of Christ.

Checking These Types with Our Practical Experience and Applying Them to Our Daily Living

These items added together are comprehensive and not limited to one aspect. Furthermore, they can be checked with our Christian experience. First, we have the

洗净我们的罪。新约清楚说到，神儿子耶稣的血，洗净我们一切的罪。（约壹一7。）接着，基督就把祂的生命分赐给我们；从一面说，这是要我们吃祂。羔羊的肉分给众人，若有人不吃，他就无分于基督这羔羊的丰富供应。

“吃主”实在是个大福音；可惜今天的基督徒几乎都不讲吃主，甚至反对这件事，以为我们怎么能把主吃下去。然而圣经清楚明说，主要我们吃祂。（约六53～57。）旧约是图画，神不只要以色列人吃羊羔的肉，并且还得与无酵饼和苦菜同吃。这表征当我们吃主作我们的享受时，必须除去一切罪恶的事；这是无酵饼的经历。同时祂在我们里面，与我们联结，使我们觉得自己的败坏，里面难过；这就是苦菜的经历。这对我们都是实际的享受。

如果我们只读预表，研究道理，却不对照自己的经历，就不容易领会出埃及记；但如果我们将自己的经历，与这些预表相对照，就很容易明白，因为这是我们基督徒正常生活的描绘。比方有人说，我们基督徒早起读经、祷告，就是吃吗哪；但实际上，吗哪不是随便能吃的。旧约的图画给我们看见，拾取吗哪有一定的规则。首先，吗哪是要每早晨收取的。（出十六21。）也许有的人懒惰，清早起不来，没有拾吗哪，所以就整天饥饿。其次，吗哪是不能留到第二天的。（20。）有的人贪心，拾取了一大堆，也吃不了，第二天就生虫变臭了。按我们的经历说，拾取吗哪这事，首先指明我们每天早晨要花时间读主的话，亲近主，否则我们就得不着一天生命的供应。其次，这指明关于生命的供应，乃是为着我们当日的享受，不能留到隔日。

由吗哪拾取的原则，我们看见神平衡的手。然而，神虽不许可人一天收双分的吗哪，但为着以色列人能在第七日安息，神就在第六日赐给他们两天的分量，而且那额外的一分并不生虫，仍是给人新鲜的享受。这说出对基督的享受，不是照着我们的方式或估量，乃是照着神的定规和安排。我们再核对住在主里面的经历。基督就是神的帐幕，是神的居所，也是我们的住处；帐幕里有

precious blood of Christ that washes us from our sins. The New Testament clearly says that the blood of Jesus, God’s Son, cleanses us from every sin (1 John 1:7). Next, Christ dispenses His life into us; in a sense, this is for us to eat Him. The meat of the lamb was distributed to all the people, and if anyone did not eat, he did not partake of the rich supply of Christ the Lamb.

The matter of eating the Lord is truly a great gospel. Unfortunately, today’s Christians almost never speak of eating the Lord, and they even oppose this matter because they think, “How can we eat the Lord?” The Bible, however, clearly says that the Lord wants us to eat Him (John 6:53-57). The Old Testament is a picture in which God did not want the Israelites just to eat the meat of the lamb but also to eat the unleavened bread and the bitter herbs with it. This signifies that when we eat the Lord as our enjoyment, we must get rid of all our sinful things; this is the experience of the unleavened bread. Simultaneously, He joins Himself to us inwardly, causing us to feel that we are corrupted and to become inwardly sorrowful; this is the experience of the bitter herbs. These are all practical matters of enjoyment to us.

If we only read about the types and study the doctrines without comparing them to our own experiences, it will not be easy to understand Exodus. However, if we compare our experiences to these types, they are very easy to understand because they are descriptions of our normal Christian living. For example, when we Christians get up early in the morning to read the Bible and pray, this is our eating the manna. However, the manna cannot be eaten carelessly. The picture in the Old Testament shows us that there are definite rules for gathering the manna. First, the manna had to be gathered every morning (Exo. 16:21). Some people might have been lazy and reluctant to rise early in the morning, so they did not gather the manna and were hungry all day. Second, the manna could not be kept until the next day (v. 19). Some people were greedy and gathered large piles of manna which they were unable to finish eating, and the next day the manna bred worms and stank (v. 20). According to our experience, the matter of gathering the manna indicates first of all that we must spend time every morning to read the Lord’s Word and to draw near to Him; otherwise, we will not be able to obtain each day’s supply of life. Second, it indicates that the supply of life is for our enjoyment for one day only and cannot be kept over to the next day.

Through the principle of gathering the manna we see God’s balancing hand. Even though God did not allow the people to gather a double portion of manna each day, He gave them two days’ worth of manna on the sixth day of the week in order to enable them to keep the Sabbath on the seventh day. That extra portion did not breed worms but provided them with fresh enjoyment. This indicates that the enjoyment of Christ is not according to our method or calculation; rather, it is according to God’s ordination and arrangement. Let us also check the type of the tabernacle with our experience of abiding in the Lord. Christ is the tabernacle

金灯台、陈设饼、金香坛。我们住在主里面，就得着陈设饼的供应，也领受金灯台之光的照耀，并且享受祂作蒙悦纳的香献给神。

领略并经历基督的各方面

论到基督的死，出埃及记里并没有明显的用到这样的字眼；然而，借着生命读经的帮助，我们清楚看见，出埃及记虽没有用“死”字来表达，却用逾越节的羊羔被杀，来描绘基督的死。此外，在逾越节的羊羔里，表面上看不见基督的复活，实际上却包含着基督复活的实际。这羔羊的肉至终进到吃的人里面，作他们生命的供应，就包含了复活的过程。基督能被接受到我们里面，供应到我们里面，活在我们里面，就含示祂经过死而复活的过程。因此，宝血是指基督死的一面；生命的粮进到我们里面，包含基督复活的一面。血涂在门楣、门框上，表征钉死的基督作了我们的遮盖；肉吃到我们里面，表征复活的基督进到我们里面，作我们属灵的供应。这就是对死而复活之基督的经历。

论到基督的升天，出埃及记里也没有“升天”的字眼，更没有说基督升天后到哪里；然而，吗哪含示了这一点。吗哪从天降下赐给以色列人，表征基督是从天降下，赐给神子民的粮食。再者，吗哪是从神那里，由天降下的，含示基督升天是升到神，就是父那里。（约二十 17。）

逾越节是一幅很清楚的图画，首先是逾越节的羊羔被杀，表征基督的死，流出祂的宝血，洗净我们一切的罪，并且作了我们的遮盖；接着，羔羊的肉被吃进以色列人里面，表征复活的基督作我们生命的供应；然后，吗哪从天而降，表征基督升上高天，再从天降下，作我们每日生活的供应。这就是对升天之基督的经历。

借生命读经
进入圣经的真理

of God, the dwelling place of God, and He is also our dwelling place. In the tabernacle are the golden lampstand, the bread of the Presence, and the golden incense altar. When we abide in the Lord, we obtain the supply of the bread of the Presence, receive the enlightening of the golden lampstand, and enjoy Him as our acceptable incense offered to God.

Apprehending and Experiencing All the Aspects of Christ

Exodus does not use any clear terms referring to Christ's death. However, with the help of the life-study messages we can clearly see that although Exodus does not use the word death to talk about Christ's death, it does use the killing of the Passover lamb to describe Christ's death. In addition, while the Passover lamb does not directly show the resurrection of Christ, the lamb actually implies the reality of Christ's resurrection. The meat of the lamb eventually entered into its eaters to be their life supply. This implies the process of resurrection. Christ can be received into us to supply us inwardly and to live in us; this implies that He has gone through the process of death and resurrection. Therefore, the precious blood refers to the aspect of Christ's death, and the meat of the lamb entering into the Israelites refers to the aspect of resurrection. The blood was spread on the doorposts and on the lintel, signifying the crucified Christ as our covering. The meat was eaten to get into the people, signifying the resurrected Christ entering into us as our spiritual supply. This is our experience of the crucified and resurrected Christ.

Moreover, Exodus does not use the specific term ascension to refer to the ascension of Christ, nor does it tell us where Christ went after He ascended, but this matter is implied in the manna. Manna came down from heaven to the Israelites, signifying Christ coming down from heaven as food for God's people. Moreover, manna came from God and descended from heaven, implying that when Christ ascended, He ascended to God, that is, to the Father (John 20:17).

The Passover is a very clear picture showing the killing of the Passover lamb as a type of Christ's death and the shedding of His precious blood that washes us of all our sins and becomes our covering. It also shows the Israelites eating the meat of the lamb and taking it into them as a type of the resurrected Christ as our life supply. Finally, it shows the manna coming down from heaven as a type of Christ's ascending to the highest heaven and descending again to be our daily life supply. This is our experience of the ascended Christ.

ENTERING INTO THE TRUTHS OF THE BIBLE
THROUGH THE LIFE-STUDY MESSAGES

有人批评说，我们都读生命读经，不读圣经。说这样话的人，完全是外行。生命读经的目的，是要领人进入圣经的真理。从前人读圣经，总是不得其门而入，无法明白。好比一栋房子，不仅没有路，也没有门和窗户，可以让人进去。生命读经就是作辟路、造门、开窗的工作，好让人能进到屋子里，享受屋内的一切。

生命读经
领人摸着生命

生命读经的另一个功用，是带人进到生命里。生命读经不是圣经之外的另一套哲学或经典。生命读经不仅讲解圣经，陈明真理，并且带人实际的进到真理中，享受并经历其丰富。仅仅讲解圣经，不过是知识，叫人头脑得着道理；生命读经乃是把我们带进圣经的深处，摸着并享受其中的生命。（参约五 39 ～ 40。）

许多基督徒读出埃及十二章，只知那是夜间发生的事，（12，）而不知所发生的到底是怎么一回事；但借着生命读经，今天我们都能明白其深义，进到宝血里面，享受羊羔的肉、无酵饼和苦菜的实际。所以生命读经是一种真正且正确的读经，把人带到圣经里面，得着其中所含生命的供应和享受。

聚会丰富的因素

今天基督教里的牧师、传道人，为了主日礼拜，必须东寻西搜，到处寻找好的道来讲。有的牧师没有题目可讲，就讲卫生、保健等；有的人讲得进步一点，就讲赎罪、洗罪、称义等；或者更深一点，讲与主交通、如何享受主所赐的平安等。然而，就聚会的丰富来说，这是不够的。我们从经历中观察，并且加以研究，知道最丰富的聚会，乃是以生命读经为内容。如果每个主日，我们都能以两篇生命读经作为交通的内容，聚会一定非常丰富。

Some criticize us, saying that we read the life-study messages and not the Bible. Those who speak this way are completely misinformed. The goal of the life-study messages is to bring people into the truths of the Bible. In the past when people read the Bible, they could not find the way to enter in, so they had no way to understand it. This is like having a house with no entryway, no door, and no windows to allow people to enter in. The life-study messages do the work of paving a way, building a door, and opening a window so that people can enter the house and enjoy everything inside.

THE LIFE-STUDY MESSAGES
LEADING PEOPLE TO TOUCH LIFE

Another function of the life-study messages is to bring people into life. The life-study messages are not a set of philosophical or classical writings apart from the Bible. The life-study messages do not merely expound the Bible and present the truth; rather, they also bring people into the truth to enjoy and experience its riches. Mere exposition of the Bible is just the impartation of knowledge which causes people to know doctrines mentally. The life-study messages bring us into the depths of the Bible to touch and enjoy the life within (cf. John 5:39-40).

Many Christians after reading Exodus 12 only know that something happened on the night of the Passover (v. 12); they do not know the meaning of what happened. However, today through the life-study messages we can all understand the deep meaning of this matter and enter into the application of the precious blood, the enjoyment of the meat of the lamb, and the reality of the unleavened bread and bitter herbs. Therefore, the life-study of the Bible is a proper and accurate study of the Bible which ushers people into the Bible to obtain the life supply and enjoyment contained in it.

THE FACTOR FOR RICH MEETINGS

Today pastors and preachers in Christianity must search everywhere to find a good word for their sermons. Some pastors do not have anything to talk about, so they speak about things such as sanitary practices and personal hygiene. Some are a little better and speak about matters such as redemption, the washing away of sins, and justification. There are some who are even deeper and speak about things such as how to fellowship with the Lord and how to enjoy the peace given to us by the Lord. But even this is not really enough when we speak of the richness of the meetings. We have seen from our experience and our research that the richest meetings are those with the life-study messages as their content. If every Lord's Day we would take two life-study messages as the content of our fellowship, the meeting would be very rich.

我个人已过用十一年的工夫，在夏、冬两季举行生命读经训练；今年完成新约生命读经，明年起要花十一年读完全部圣经。如果主恢复的召会，能带领众圣徒好好读生命读经，每周一至两篇，长远而论，也许经过十年、八年，甚至只要五年，圣徒们在各方面必定会有长足的进步，整个召会的光景也一定翻转过来。

营养学家告诉我们，要吃得健康，就不能一直吃单调的食物。鱼十分营养，但如果我们一天三餐都吃鱼，其他什么都不吃，一定不健康。要吃得健康，一定要吃各种食物。好比沙拉，不只有一种蔬菜，乃是多种蔬菜调在一起，是丰富且营养的。生命读经就像沙拉，不只有一种蔬菜，乃有各式各样。然而，吃一定要有主食，有中心。基督作生命就是生命读经的中心，所以读生命读经，能帮助我们在生命上长得健康，长得强壮。

一九七四年以前，我们多重在借着开特会，将一个个题目的信息释放出来；以后发觉，还是应该把生命挖掘出来，因为生命才是中心。所以从那时起，我们开始有一卷一卷将生命挖掘出来的生命读经。至今，新约每卷书中的生命，都被我们找出来了。即使是旧约创世记、出埃及记里的生命，也统统被我们挖掘出来了。所以，圣经的写法乃是综合性的，什么都讲，统统讲，但总以生命为中心，把路线点得清清楚楚。

即使是篇幅短，只有六章的以弗所书，也是综合性的，什么都讲。比方以弗所书讲到高处，是高得不能再高，诸如神在永世里拣选、预定了我们；（一4～5；）讲到低处，也是低得不能再低，说从前偷窃的不要再偷了。（四28。）如果今天我要选定题目，专讲神的呼召和拣选，实在说，我们也不会讲到偷窃这类的事。然而，以弗所书讲到那么高之后，忽然插进这么一句话，说从前偷窃的不要再偷，又说作丈夫的要爱自己的妻子，作妻子的要顺服自己的丈夫。（五25，22。）这就证明圣经的说法是综合的；虽然如此，圣经仍有其中心。我们使用生命读经时，必须抓牢这一点，看见圣经有其内在的中心路线，并且有各方面的综述。

I personally have spent eleven years laboring to carry out the summer and winter life-study trainings. This year I have completed the life-study of the entire New Testament, and next year I will begin another eleven years to complete the study of the entire Bible. We should bring all the saints in the churches in the Lord's recovery into the practice of carefully reading one or two life-study messages each week. If we do this, over the long term—perhaps over ten, eight, or even just five years—the saints will make much progress in all areas, and the condition of the entire church will also be reversed.

Nutritionists tell us that to eat healthily, we cannot eat just one kind of food. Fish is very nutritious, but if we only ate fish for three meals a day without eating anything else, we definitely would not be healthy. In order to eat healthily, we must eat all kinds of foods. For example, a salad does not contain only one kind of vegetable but many kinds mixed together; thus, salads are rich and nutritious. The life-study messages are like a salad that is made not with just one kind of vegetable but with all different kinds. However, we must have our staple food, our center. Christ as life is the center of the life-study messages, so when we read the life-study messages, they help us to grow strong and healthy in life.

Before 1974, we mainly emphasized releasing messages on one topic at a time through conferences. Later we realized that we should dig out the matter of life because life is the center. So from that time on, we began to dig out life from the Bible, book by book through the life-study messages. At present, we have dug out life from each book of the New Testament and even the Old Testament books of Genesis and Exodus. Although the Bible was written comprehensively, speaking much on many topics, it always has life as its center to clearly point out the way.

Even the short book of Ephesians with only six chapters is composed in a comprehensive way, speaking on many topics. For example, the book of Ephesians speaks of very high matters—matters which could not be any higher—such as God's selection in eternity and His predestinating us (1:4-5). It also speaks of very low matters—matters which could not be any lower—as in the word that those who steal should steal no more (4:28). If today we were to choose a topic and speak of God's calling and predestination, we would not also speak of such things as stealing. However, after the book of Ephesians speaks of such high matters, it suddenly inserts just such a sentence, telling those who steal to steal no more. It also tells the husbands to love their wives and tells the wives to submit to their husbands (5:25, 22). This proves that the Bible's way of speaking is comprehensive. Nevertheless, the Bible still has its center. When we use the life-study messages, we must firmly grasp this point and see that the Bible has an intrinsic central lane and also speaks comprehensively on many matters.

在真理上一直进步

曾有人说，生命读经里有许多新的、深奥的名词，一般圣徒不太容易读得懂。近年来，美国教育学者发现，时代一直在进步，儿童的知识也跟着进步。以前我们认为孩子不懂的，现在对他们都已经太浅了。现在的儿童按其智能所了解的，远超过课本里所教导的。比方现在的小学都开始教电脑课，所以几乎每个家庭都为十岁以下的孩子买电脑，为着他们的学习、使用。这是很值得我们思考的。

以基督教在中国的发展来说，原则也是一样。头一步为着能让人接受，西教士就讲一些喜乐、平安的信息，告诉人一旦相信神，就能得福、获利、享平安。这样的讲法起初很能迎合人的心理，因为人生在世，诸多苦难、艰难，谁都愿意有福利平安。其实这样的道，不用讲人也明白；讲是为要把人的心情提起来，好产生羡慕，愿意相信主耶稣，罪蒙赦免，得着平安，享受神所赐的福乐。然而，若仅仅停在这里，久而久之，人的心就冷淡下去了。因此，有些传道人慢慢就进步了，能讲一些圣经初阶的真理，告诉人神是怎样的一位，祂如何是圣洁、公义的一位，又怎样差祂的爱子为我们流血受死，赎我们的罪，救赎我们免于沉沦，反得永生等。今天，许多基督徒差不多都停在这里。

圣经中有太多深奥的真理。单单保罗的十四封书信，就有许多深奥、高超的真理。比方以弗所一章十节说，“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”这样的话很难明白；但近二、三十年来，主在我们中间，已经把圣经中这些深奥、高超的点，向我们启示出来了。人对真理的认识不仅一直在进步，并且是越年轻越有进步的空间。

例如电脑刚进入家庭时，许多年长一辈的什么也不懂，只能听他们孙子辈的讲讲说说，但到头来还是听不懂什么软体，什么硬体。等到有一天，孙子辈的在他们面前打开电脑，边玩边表演给他们看，告诉他们什么是软体，什么是硬体；这样，给这些孙子辈的当场一教，他们就

CONSTANTLY MAKING PROGRESS IN THE TRUTH

Some people have said that in the life-study messages there are many new, deep terms that are hard for ordinary saints to understand. In recent years American educators have discovered that as our era progresses, the knowledge of our children progresses along with it. The things that we thought children would not understand are now easy for them to understand. The things which children are able to understand according to their intelligence far surpass the contents of their textbooks. For example, computer classes are now beginning to be taught in elementary school, so many households are buying computers for children under the age of ten to practice on and use. This is worth our consideration.

The principle is the same in considering the development of Christianity in China. The first step was taken when the Western missionaries spoke messages about joy and peace in order to get people to accept their preaching. They told people that as soon as they believed in God they would be blessed, obtain profit, and enjoy peace. This kind of speaking at the very beginning matched people’s psychology, because in this world the human life is mainly a life of suffering and troubles, and everyone wants blessings, prosperity, and peace. Actually, people can understand this kind of preaching without any explanation. It is preached for the purpose of lifting people’s hearts and producing a desire and willingness to believe in the Lord Jesus for the forgiveness of sins, the obtaining of peace, and the enjoyment of God’s blessing. However, if we stop there, after a long time man’s heart will become cold. This is why those missionaries gradually improved their speaking and spoke about some basic truths in the Bible, telling people that there is one God who is the holy and righteous One and that this One sent His only begotten Son to shed His blood and die for us to redeem us from our sins and to save us from eternal perdition into eternal life. Today this is where many Christians have stopped.

There are, however, many deep truths in the Bible. The fourteen Epistles of Paul alone have many deep and high truths. For example, Ephesians 1:10 says, “Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.” It is very hard to understand this kind of word, but over the past twenty to thirty years the Lord has revealed to us these deep, high truths in the Bible. Our knowledge of the truth has not only been constantly progressing, but the younger we are, the more room there is for progress.

When computers first entered the homes, many among the older generation did not understand anything and could only listen to their grandchildren talk about computers. In the end they were still confused about things like software and hardware. Then one day the grandchildren turned on the computer in front of the older ones and demonstrated as they played, explaining what software is and what hardware is. Thus, the older ones were able to understand through the

都懂了。同样的，在主的恢复里，我们在真理上应该转观念，不可再拘泥守旧。

关于神的经纶、神的分赐、素质的灵、经纶的灵等，的确都是很深奥的辞，但对于初信者，特别是青年人，可能深不了几天，慢慢他们都会熟悉、明白并且领会。相信如果我们都肯转观念，鼓励青年人学最高、最深的真理，将来我们中间，圣徒们彼此的谈话，甚至向人传福音，品质都会是高超而拔尖的。不必人嘱咐他们不要传福利平安的福音，要传高品的福音，他们只要一开口，自然就是高超的真理。今天我们可能觉得不容易，但是很快的，他们就能用素质的灵、经纶的灵向人传福音。他们只需要简单的向人说，“朋友，我们都是罪人；我们需要素质的灵进到我们里面，重生我们，使我们里面的素质改换。不仅如此，神还要给我们经纶的灵，叫我们生活行事都满有能力。”不要以为人听不懂这话；其实是我们自己不懂，就以为别人和我们一样。

学习讲说深奥的真理

我们都知道，小孩子学习的过程，需要父母一再的灌输。比方爱、微笑等，一面父母要不断告诉他，一面要一直示范给他看，慢慢他就懂得了。有时，父母只要多讲几次，小孩就会懂得什么意思；所以学习是由听而会的。今后我们无论是交通、分享、传福音、或讲说神的话，千万不要怕讲深奥的真理人听不懂；要知道，这些反而是最能摸着人的。

再者，无论讲的内容是深是浅，最重要的点是必须学习讲说的窍门、秘诀。如果没有得着窍门、秘诀，即使我们讲最浅的真理，人还是不懂。若是我们学得秘诀，就能用浅显的话讲说深奥的事，并能引人进入属灵的实际。好比学电脑，我们不能空有知识，乃要得着那个窍门。这样，当电脑摆在我们面前时，我们就能安装、操作、应用，甚至教导别人。

practical teaching of the grandchildren. In the same way we in the Lord’s recovery should have a change in our concepts about the truth. We must not remain stuck in our old ways.

Items such as God’s economy, God’s dispensing, the essential Spirit, and the economical Spirit are certainly very deep terms, but to the new believers, especially the young ones, they will not seem deep for very long. These new ones will gradually become familiar with the terms, and then they will clearly understand them. We must be willing to change our concepts and must encourage the young ones to learn the highest and deepest truths. I believe that if we do so, in the future when the saints speak to each other and even when they preach the gospel, their speaking will be of the very highest quality. We will not need to charge them to preach the high gospel instead of the gospel of prosperity and peace. As soon as they open their mouths, the high truths will spontaneously come out. Today we may feel that this is not so easy, but very soon they will be using the terms the essential Spirit and the economical Spirit when they preach the gospel to others. The saints just need to be able to simply say, “Friend, we all are sinners; we all need the essential Spirit to get into us and regenerate us, giving us an inward change in our element. Moreover, God will also give us the economical Spirit so that we may be full of power in our living and actions.” Do not think that people will not understand this word. Actually, we are the ones who do not understand it, so we think others will be just like us.

LEARNING TO SPEAK THE PROFOUND TRUTHS

We all know that in a child’s learning process the child needs his parents to constantly give him input. For example, when he learns about love or smiling, the parents must keep telling him on the one hand and demonstrating to him on the other until he gradually understands the concept. Sometimes the parents must speak about things many times before the child can understand what they mean. Thus, learning comes from hearing. From now on, regardless of whether we are preaching the gospel or speaking God’s word, we should not be afraid that people will not understand when we speak the profound truths. We must realize that these truths are actually what touch people the most.

Moreover, in a way it does not matter whether we speak something deep or shallow. The most important point is that we must learn the secret, the practical technique, of speaking. If we do not have the technique or secret, people will not understand us even when we speak the shallowest truths. If we learn the secret, we will be able to use very simple words to speak the deepest matters, and we will be able to bring people into spiritual reality. For example, when learning to use the computer, we cannot just have empty knowledge but must also pick up the right techniques. Then, when a computer is placed before us, we will know how to set it up, operate it, use it, and even teach others.

The Lord’s recovery has the highest truths. Thus, if we learn the techniques, when we

主的恢复有最高的真理，如果我们懂得窍门，对人传福音时就能合宜的应用，说，“朋友，我们都是罪人，里面没有神，没有神的性情；但我们一认罪、悔改，神那素质的灵就进到我们里面，使我们得着重生，有神的生命和性情。这是神进到我们里面作我们的素质。不仅如此，我们重生之后，若肯对付罪，应用主的宝血洗得干干净净，神那经纶的灵也会浇灌到我们身上，使我们满有能力。”相信人听了都能懂得。初信的人一进到召会生活，若都这样受教导，就能很快明白一个个属灵名词的真正意义，并且实际的应用在日常生活里。

盼望在主恢复中的召会，真理的水平一直拔高。我们不能留在福利平安、基督降世拯救罪人、钉十字架完成救赎、神爱世人等肤浅的福音真理上；这些虽然都对，但仍是初阶、基要、开端的。我们必须往高处去；就如现在小学的教学，比一、二十年前高太多了，但孩子们都能学，因为整体水平提高了。即使在家庭生活的谈话中，也能发现孩子们的水平都提高了，许多他们朗朗上口的用辞，都是我们小时候不懂得的。同样，有许多人年轻时根本不懂素质的灵、经纶的灵、三一神的分赐等真理，但现在的青年人讲起这些，却头头是道。所谓“没有状元师父，只有状元徒弟”，就是这个意思。

但愿我们都能在真理上好好成全青年人，鼓励他们进入主话语的深处。因这缘故，我们有负担推荐、推广生命读经。盼望我们众人都能好好学习应用，也好好教导青年人，使他们得着真实的帮助；这样，主的恢复必有美好的前途。

李常受弟兄于主后一九八四年十一月六日讲于马尼拉

preach the gospel to people, we will be able to appropriately use the highest truths in the Lord’s recovery and say, “Friend, we are all sinners without God inside of us. We do not have the nature of God, but as soon as we repent of our sins and turn to Him, God’s essential Spirit enters into us, causing us to be regenerated and have God’s life and nature. This is God’s entering into us as our essence. Even more than this, after we are regenerated, if we are willing to deal with our sins and apply the Lord’s blood for a thorough washing, then God’s economical Spirit will be poured out upon us, making us full of power.” I believe that anyone who hears such a word will be able to understand it. When new believers enter into the church life, if they are taught in this way, they will be able to quickly understand the proper meaning of each spiritual term, and they will be able to apply each one practically in their daily lives.

I hope that the standard of truth will be constantly raised higher among the churches in the Lord’s recovery. We cannot remain in the shallow gospel truths such as peace and prosperity, Christ’s incarnation to save sinners, His crucifixion to accomplish redemption, and God’s love for the world. Although these things are right, they are still elementary, basic, and beginning truths. We must go up to the high peak. It is just like in the elementary schools today, where what they are teaching is much higher than what was taught ten or twenty years ago. Yet the children are still able to learn these things because the entire standard has been uplifted. Even in the daily conversation in the homes we can find that the standard among the children has been raised; many of them use terms in a familiar way that we never understood when we were young. In the same way, when many people were young, they did not understand such truths as the essential Spirit, the economical Spirit, or the dispensing of the Triune God, but now the young people all speak about these things, and their speaking is true and logical. This is what it means when people say that the students can go farther than the teachers.

May we all be able to really perfect the young people in the truth and encourage them to enter into the depths of the Lord’s word. This is why we have a burden to recommend and promote the life-study messages. I hope that we would all be able to study and apply them and that we would teach the young people well so that they would receive the real help. If we do this, the Lord’s recovery will have a wonderful future.

第二篇

召会是神的园子

召会是满有生机功能的园子

召会就像一个园子，我们在召会中所作的，如同保罗所说，是栽种、浇灌的工作，但唯有神叫它生长。（林前三6～7。）另一面，召会不是一个组织，乃是一个有生命的生机体。任何一个地方的召会，从前的光景绝不能和今天相比，因为召会是一个生机体，有生机的功能，是会长大的。

什么叫生机的功能？比方一张台子在这里，旁边摆一张椅子，台子上放着一只杯子；这三件东西绝不会产生生机的功能。它们摆在这里一年是这样，三年是这样，十年也是这样，不会有什么东西生长，反而只会越过越脏，越过越污秽，越陈旧，并且逐渐褪色，变得不鲜艳。这是因为台子、椅子、杯子没有生机的功能。然而，如果这里有一个果园，把树苗栽进来，起初看起来虽然很微小，并且也不象样，好像过不了多久就会死掉；岂知经过日晒、雨淋，这些不象样的果树逐渐长大，并且产生了果实。这就是果树里面生机的功能。

大体而论，生机的功能都是会发展的。也许头二、三年看不出来，但到了第三年必定显明出来。然后我们就会看见，当初那长得不象样的小树苗，已经长得很高大，并且开始结果子。即使有些好像活不了的，也都会生趣盎然；从前好像一片叶子也没有，现在却是满了绿意。这看了就叫人觉得喜乐。喜乐的原因，在于这生机的功能所表现出来的光景，令人觉得满了盼望。

主的恢复在马尼拉的一段历史

三十多年前，我们到马尼拉，所看见的光景和现在完全不一样。那时的召会生活，没有多少令人兴奋的情形，看不见有什么果子生长，事奉上也没有多少生机的功能显出。神主宰的权柄，首先安排我到了那里；其次，又安排三班人与我有接触。第一班是八、九位长老，由一位弟兄带头，来告诉我，这里召会的光景和工作都没有作起来，所以他们愿意把召会完全交给我，让我来带领。

CHAPTER TWO

THE CHURCH AS THE GARDEN OF GOD

THE CHURCH BEING A GARDEN FULL OF ORGANIC FUNCTIONS

The church is like a garden. As Paul said, our work in the church is that of planting and watering while God alone causes the growth (1 Cor. 3:6-7). Furthermore, the church is not an organization but a living organism. The past condition of a church in a locality cannot be compared with its present condition because the church is an organism with organic functions and the ability to grow.

What is it to have an organic function? Suppose there is a table here with a chair next to it and with a cup on top of it. These three things would never generate any kind of organic function. They would remain in the same position after one year, three years, or even ten years. Nothing would grow from them; rather, they would become dirtier, older, more faded, and less attractive. This is because the table, the chair, and the cup do not have any organic function. However, suppose there is an orchard that has just been planted with tree seedlings. At first these seedlings may seem quite small and unsightly, almost ready to wither, yet after exposure to the sun and the rain, these unsightly fruit trees start to grow and even bring forth fruit. This is the inherent organic function of fruit trees.

Generally speaking, organic functions need to be developed. The seedlings may not be very evident in the first couple of years, but they will be manifested by the third year. After a while the formerly unsightly, small tree seedlings will grow quite big and tall and will begin to produce fruit. Even though initially they might have looked like they were about to die, eventually they will be so living and exuberant. Initially there might not have been even a single leaf, but eventually they will be full of green leaves. This kind of situation fills us with joy. The reason for our joy is that the manifestation of the organic functions fills us with hope.

A HISTORY OF THE LORD'S RECOVERY IN MANILA

When I came to Manila thirty years ago, the situation was completely different from the present situation. At that time the church life was not very active. I could not see much fruit being produced, nor could I see the organic functions being manifested in the services. Under God's sovereignty, He arranged for me to come here and to have three groups of people contact me. The first group was a group of eight to nine elders. One brother took the lead to tell me that both the church and the work had not been built up. Therefore, he said that they would like to hand over the church completely to me for me to take the lead.

第二班是八、九位同工，由一位年长同工告诉我，这里的工作一直没有作起来，他们也觉得很羞耻，所以他代表同工们，愿意把这个工作交给我带领。同一天晚上，所有的执事在另一位姊妹家中，由一位弟兄代表告诉我，他们在召会里没有好好的事奉，所以也愿意把召会的事奉完全交由我带领。这三班人在三个不同的地方和时间，作了同样的表示。

经过一、二周后，就到了年底，在十二月三十一日，我召聚了一次聚会，把这三班人聚在一起。在聚会中，我对他们说，“我来这里一个半月，长老们、同工们、执事们都对我说，要把这里的召会、工作、事奉交由我带领。我们受主差遣出来作工，有两个作法：一是帮助地方上的召会作工，一是地方上的召会交由我们主体来带领。我们都是在主面前的人，所以要诚诚实实的来说我们的光景。现在你们都愿意交由我带领，我就愿意知道，你们是盼望我有那一种带领？换句话说，你们是愿意我来这里帮助你们，或者要我来作主体的带领？”

我记得很清楚，在我这样说过之后，长老中带头的就站起来说，他代表长老们，愿意把召会完全交给我，由我来作主体的带领。过了一会儿，一位年长同工也站起来，说他代表全体同工，愿意把那里的工作交给我作主体的带领。之后，执事们由一位弟兄代表，也向我表示，他们愿意交给我作主体的带领。于是我说，“感谢主，你们同工、长老、执事都是这样表示，所以我接受了。”

当时我对他们说，“首先我盼望，无论是工作或召会中一切的事奉，人位都不更动；长老还是作长老，同工还是作同工，执事仍然是执事；但所有从前的作法，到今天晚上为止，不再有了。从明天早晨起，一切的作法都必须是新的。第一件要作的，就是设立执事室，由执事们在其中事奉；一切都得是全新的作法，旧的方法绝不能用。”然后我请了两位姊妹进到执事室，安排一切事奉的原则。由于时间有限，对长老、执事的事奉，和同工们的工作，我预备慢慢再安排。

The second group was a group of eight to nine co-workers, who were represented by a senior co-worker. He told me that the work here had never been built up and that they were ashamed of this. Therefore, he was representing the co-workers in their desire to place the work under my leadership. On the same night, all the deacons and deaconesses gathered at a sister's home. They sent a brother as their representative to tell me that they had not been serving properly in the church and that they too would like to hand over to me the service of the church for me to take the lead. These three groups of people, in three separate places and times, expressed the same desire.

After a couple of weeks on December 31, the end of that year, I called for a meeting and gathered these three groups of people together. In the meeting I said to them, "I have been here for one and a half months. The elders, co-workers, and deacons have all said to me that they want to hand over to me the church, the work, and the service here for me to take the lead. When we are sent by the Lord to a certain place, there are two ways to carry out the work. One way is to help the church in that locality in the carrying out of its work. The other way is to assume full leadership in the church in that locality after the church has handed itself over to us. Since we are all before the Lord, we must be honest about our situation. Now all of you are willing to let me take the lead; I wish to know from you what kind of leadership you are expecting from me. In other words, do you want me to come here just to help you, or do you want me to assume full leadership?"

I remember very clearly that after I said this the leading elder stood up to say that, as the representative of the elders, he would like to hand the church entirely to me and would ask me to assume full leadership. After a while, a senior co-worker also stood up to say that, as the representative of the co-workers, he would like to hand over the work and would ask me to assume full leadership. Following that, the deacons, represented by one of the brothers, also indicated to me that they were willing to put themselves fully under my leadership. Therefore, I said, "Thank the Lord that all of you co-workers, elders, and deacons have expressed the same desire. Therefore, I accept."

At that time I told them, "First, I hope that there would not be any change in personnel in both the work and the service in the church. The elders will still be elders, the co-workers will still be co-workers, and the deacons will remain as deacons. The former practices, however, must all be stopped tonight and should exist no more. Starting tomorrow morning, all of the practices must be new. The first thing to be done is to set up the deacons' office for the deacons to serve there. Everything is to be done in a new way; the old way definitely must not be used." Then I asked two sisters to be in the deacons' office to establish principles for all the services. Due to the limitation in time, I intended to gradually rearrange the services of the elders and of the deacons, as well as the work of the co-workers.

以后发生了两件事。第一，同工们由那位年长弟兄代表交出来，事实上并不是这样。我所安排到执事室的二位姊妹，没有多久就告诉我，凡我在这里所安排的，等我回到台湾，那位弟兄就进来，要她们另外作。我告诉她们，没有关系，我在这里时，凡我安排的，她们就照著作；等我走了，那位弟兄既然不要，就不要吧。所以，马尼拉召会在一九六一年发生难处，也不是忽然间发生的，其原因早从一开始就隐藏在那里。

第二件事，就是在一九五四年春天，我到菲律宾时，长老们来和我一同聚集，当时带头的一位弟兄说，他发觉在我带领下，长老们不能作名誉长老，乃要把他们整个力量、时间都摆进来；他感觉自己摆不进来，时间也不够用，所以愿意当着众人的面，辞去长老的职分。他的话非常真诚，也很诚恳；所有的长老也跟着他，要辞去长老的职分。这时那位有异议的年长同工说，他也要辞长老职分，请我再重新安排长老。于是我说，我需要祷告，寻求主的引导；而在新的长老安排好之前，原来的长老还得继续负责。

经过四周，他们一再催促我，要快快安排长老。然而他们越催促，我越觉得应该慢一点。在那段寻求等候的日子，我陆续和年长的圣徒接触，询问他们的感觉，特别是有服事的姊妹们和同工们。他们也把他们的感觉告诉我，就是觉得那些长老应该仍在长老职分里，但有些弟兄也应该安排为长老。

有一天下午，那位有异议的年长弟兄到了我住的地方，直接进到我的房间催促我，请我把长老的事情安排好。当时我就感觉，他不是真的要辞长老职分；他乃是以退为进，因为原来的长老们都不太听他的话，所以他愿意我重新安排，盼望我当众指明，他是第一位长老，好叫大家以后都听他的。我灵里既有这样的感觉，立刻很率直的告诉他说，请他不要利用我。然后我再去祷告，里面就觉得主告诉我，不要被利用了，乃要照着我实在的感觉，就是和众圣徒交通的感觉，好好重新安排。

Later two things happened. First, the senior co-worker who had represented all the co-workers in handing themselves over actually had not really handed himself over. Shortly after he did this, the two sisters that I had designated to be in charge of the deacons' office told me that whenever I returned to Taiwan, that brother would come in to tell them to do differently from whatever I had arranged. I told them, "It does not matter. While I am here, just do according to what I have arranged. When I am gone, if that brother does not want it, then just forget it." Therefore, there was a problem that occurred in 1961 in the church in Manila which did not happen suddenly. Instead, the cause had been hidden there from the very beginning.

Second, when I arrived in the Philippines in the spring of 1954, the elders came to meet with me. At that time one of the leading brothers said he realized that under my leadership the elders could no longer be elders in name only but had to give all of their strength and time. He felt that he could not give himself fully and that he also did not have the adequate time. Therefore, in the presence of everyone he wanted to resign his eldership. His word was very honest and very sincere. All of the other elders followed him, wanting to resign from the eldership. At this time the dissenting senior co-worker said that he too wanted to resign from the eldership and asked me to appoint some new elders. So I responded by saying that I needed to pray and seek the leading of the Lord and that before I appointed new elders, the original elders must continue their responsibilities.

After four weeks had passed, they urged me again and again to appoint the elders quickly. However, the more they urged me, the more I felt that I needed to slow down. During this period of seeking and waiting, I continually contacted the older saints, especially the serving sisters and the co-workers, inquiring about their feelings. They gave me their feelings as to which elders ought to remain in the eldership and which brothers should also be added as elders.

One afternoon, that dissenting senior co-worker came to the place where I lived and came directly into my room to urge me to get the matter of the eldership resolved. At that time, I sensed that he really did not want to give up his eldership but was merely trying to retreat in order to advance. He was trying to do this because in the past the elders had not always listened to him. He wanted me to make a new arrangement in the hope that I would openly declare him to be the number one elder. Then others would have to listen to him in the future. Because I had such a sense in my spirit, I immediately told him in all frankness not to try to use me. Then I went back to pray. I inwardly sensed the Lord telling me not to be maneuvered by others but to make the new and proper arrangements according to my real sense derived through the fellowship with all of the saints.

又过了一周，长老们请我来在一起，问我到底怎么安排。我就把我的感觉交通给他们，说，“诸位长老只留下两位，另外加进四位新的。”留下来的没有那位年长弟兄，加进来的更没有他。这时，无论他们是否赞成，都得照著作，因为是他们要求我安排的。

长老职分交接之后，立刻发生一件事，试验新任的长老们。当时王载弟兄要来马尼拉；由于他与马尼拉召会的渊源，弟兄们不知道该不该请他来传福音。两位老长老不一定赞成，但认为不要得罪人，反要作得圆滑一点。四位新长老却认真办事，绝对不赞成。他们争执不下，就来问我。我告诉他们，我不是马尼拉召会的长老，现在马尼拉的召会已经交给他们六位服事，所以他们应该好好祷告，看看怎么处理这件事。这是他们的事情，他们要在主面前作个决断。

老长老说，王载是受欢迎的布道家；现在马尼拉召会正需要传福音，所以可以请王载来，专作传福音的工作。新长老说，王载不是和我们走同一条道路的，他是游行布道家，所以我们不能请他来尽职事。再者，召会固然需要传福音，但最需要的乃是建造；要建造召会，不一定非得请王载来传福音不可。同时，他们也觉得，马尼拉召会已经交由我来带领建造，所以必须暂时放下这件事。老长老们觉得没有更好、更强的理由答辩，最终就同意不请王载。

我们负责栽种、浇灌，唯有神叫人生长

说这些历史，目的是要我们众人知道，一九六一年马尼拉召会所发生的风波，不是在一九六一年才发生的；乃是在开头的时候，那个种子已经种在那里。我有十一年之久，每年都来菲律宾，除了马尼拉，其他地方都不去，就是专作马尼拉。我里面知道，那个拒绝的因素在那里，但我也不说出来。我的态度是，只要这里的召会不公开拒绝，我就来作撒种、栽种、浇灌的工作。我不管这里

After another week, the elders invited me to be with them, asking me what final decisions I had made. I then fellowshipped with them my feeling, saying, “Of all the elders, only two will remain whereas another four new ones will be added.” The ones retained did not include that senior co-worker; the ones added also did not include him. At that time whether they agreed or not, they had to comply because they had begged me to make the arrangements.

After the transfer of the eldership, something immediately happened to test the newly established elders. At that time there was a certain brother who was coming to Manila. Due to his relationship with the church in Manila in the early days, the brothers wondered whether they ought to invite him to preach the gospel. The two original elders did not necessarily agree with inviting him, but since they did not wish to offend him, they wanted to act in a diplomatic way. The four newly added elders, being serious in their undertaking, definitely did not agree. Unable to settle the issue among themselves, they came to ask me. I told them that I was not an elder in the church in Manila. The church in Manila had been given to the service of the six of them, so they should pray earnestly to see how things should be handled. This was their business; they had to make the decision before the Lord.

The original elders said that since this brother was a popular evangelist and the church in Manila needed to preach the gospel, it would be all right to invite him just to do the work of preaching the gospel. The new elders said that since this brother was not taking the same path as we were but was a traveling evangelist, it would not be proper to invite him to carry out his ministry. They also said that though the church needed to preach the gospel, the church more urgently needed the building up. For the building up of the church it would not be absolutely necessary to invite this brother to preach the gospel. Moreover, they felt that since the church in Manila had already been handed over to me to be built up under my leadership, they should set aside this matter for the time being. Since the original elders felt that they did not have a more convincing or stronger argument, they finally agreed not to invite this brother.

WE BEING RESPONSIBLE TO PLANT AND WATER, BUT GOD CAUSING THE GROWTH

The purpose of going over this history is so that we would realize that the turmoil in the church in Manila in 1961 did not begin in 1961. Rather, the seed was planted there in the beginning. I visited the Philippines yearly for eleven years. Aside from Manila I did not go anywhere else; I worked only in Manila. Within me I knew where the element of rejection lay, but I did not reveal it. My attitude was that as long as the church in Manila did not openly reject me, I would just do the work of sowing, planting, and watering. I did not care for what existed in Manila; I only sowed, planted, and

有什么东西，我就是撒种、栽种、浇灌。每来一次，我都不碰消极的，乃是积极的撒种、栽种、浇灌。我里面很清楚，有一天这里会拒绝我。但是在那一天来到之前，我总要把握机会撒种、栽种、浇灌。等到真正、公开的拒绝显明了，我才不来；但是我仍等着看，到底我所撒的、栽种的、浇灌的会不会产生果效。

一九六一年，马尼拉召会起了风波，真正、完全的拒绝我。反对的人在旧会所一条长凳上写着：“打倒四长老，赶走李常受。”这消息传到我这里，我就想，我已过十一年在这里的撒种、栽种、浇灌，到底有没有果效？隔天清早，一位素常到老会所守晨更的长老，看见有四个守卫把守会所，并且门口贴着告示说，若没有得到保管委员会的许可，任何人不可出入会所。长老们当天就打电报，告诉我实在的情形，并且问我会所被霸占，应该怎么办？我不知道该怎么答复，在主面前仰望了一天多后，才回电说，他们应该和那两位主要的反对者办交涉。之后，弟兄们就另找会所聚会了。

今天我很喜乐，很舒畅，因为看见那十一年间所作撒种、栽种、浇灌的工作，的确有果效。有的当时还是个“小树苗”，只看见一点苗头，什么也没有长出来，现在已经是长老了。还有的当时长得不怎么好看，现在却非常秀美。有一位现在作长老的弟兄，当时还不知是棵小树，还是块石头，现在已经长成一棵硕壮的树，满了生机的功能。当我听见他的祷告，倾听他的谈论，觉得他的里面真是明亮，有清楚的亮光，天向着他是清明的。感谢赞美主，这都不是人的工作，乃是神作的，是神叫他们生长。

这样敞开的交通，特别是要让青年圣徒看见，我们不该作组织的工作，只该作在生机体里的生机工作。我们所以喜乐，是因为看见这个生机体里那生机的功能显出来了。因着主的怜悯和恩典，我在那十一年里，没有作组织的工作；我乃是一点一点的，在那里作生机的工作。如今，众人都能在此看见那个生机体的功用了。召会是神的一个园子，其中有许多大树生长，也有许多小树要长出来；它们都要长大、结果，彰显其生机的功用。

watered. Each time I came, I would not touch anything negative but would sow, plant, and water in a positive way. I was very clear within that one day this place would reject me, but until that day came, I had to take the opportunity to sow, plant, and water. It was not until the real rejection became open and manifest that I stopped coming to Manila. However, I was still waiting to see if what I had sown, planted, and watered would bring forth some fruit.

In 1961 turmoil arose, and the church in Manila truly and completely rejected me. The opposing ones wrote on a long bench in the old meeting hall: “Down with the four elders; cast out Witness Lee.” When the news reached me, I thought, “Will there be any result of my sowing, planting, and watering here for the past eleven years?” On the following morning, an elder who customarily attended morning watch at the old meeting hall saw four guards guarding the meeting hall and a notice posted on the door declaring that no one without the express permission of the Board of Trustees could enter the meeting hall. The elders telegraphed me that very day to tell me about the real situation and asked me what should be done since the meeting hall had been taken over. I did not know how to reply. After looking to the Lord for more than a day, I sent a reply telegram saying that they should negotiate with the two main opposing ones. Subsequently, however, the brothers found another hall in which to meet.

Today I am very happy and at ease because I can see that the work of sowing, planting, and watering during those eleven years has yielded fruit. At that time, some of the brothers were still small “tree seedlings”—only sprouts with hardly any growth. Today those brothers have become elders. Some who were not attractive then have become quite beautiful now. There is a brother who is now an elder. It was difficult at that time to discern whether he was a little “plant” or a “piece of stone.” Now he has grown to be a very sturdy “tree,” full of the organic function. When I listen to his prayers or pay attention to his sharing, I feel that he is inwardly bright with clear revelation. The sky above him is clear. Thank and praise the Lord. This work is not of man but of God; it is God who causes such ones to grow.

This kind of open fellowship is especially for the young saints to see that we should not do the work of an organization. We should only do the organic work of a living organism. The reason we are happy is because we can see the manifestation of the organic function in this organism. Due to God’s mercy and grace, during those eleven years I did not do the work of an organization; rather, bit by bit I was there doing an organic work. Today everyone can see the function of this organism. The church is God’s garden in which there are many big trees as well as many smaller ones growing. They will all grow and bear fruit, manifesting the organic function.

菲律宾南岛的一百多处召会，起头都是借着“圣经要道”六十题兴起来的。这不是靠着组织，或人手的安排；完全是他们自己，发挥主在他们里面生机的功能，所产生的结果。他们见证说，生命读经给了他们莫大的帮助，不仅叫他们在外面得着一些供应，或认识一点客观的道理，乃是使他们在生命上长大，并且有主观、正确的经历。十多年前，我去南岛，当时我所见到的，已经令我非常喜乐；如今看见他们许多人都热切追求属灵书报，我里面更加欢乐。在交通中，我发现他们看见得很明亮。这在在都证明，南岛的众召会不是个组织的工作，完全是基督身体里生命供应产生出来的，是生机的功用显出来的结果。这叫我里面有很深切的感动。

借着发展生机的功能，推广主恢复的真理

因此，我们在这里看见一个远景，觉得主是把整个菲律宾交给了祂的恢复。因为主纯正的福音和祂完备的真理，乃是在祂的恢复里。西班牙人把天主教带到菲律宾，以后美国的西教士前来作工，所以菲律宾大体是个基督教国家。虽然如此，大部分菲律宾人只知道一点关乎神的事，也只听见一点点福音，并且多数不是纯净的福音，更遑论认识真理。这里的人敬畏神，知道有神，但纯净的福音并没有传多少，完备的真理更是欠缺。感谢主赐给我们十一年的工夫，把全本新约逐章逐节，都解开了。十一年中，我们好好透彻研读过，把其中主所给我们看见的亮光印制成书，并且传到你们手中。其中有许多丰富的真理，是需要向神的儿女启示出来的。

新约在使徒们手中，于使徒时代就完成了；但二千年来，人对新约的认识，始终不是那么完全。圣经在基督徒手中，仍然不是那么开启。今天基督教有许多解经的书，其中也有许多真理的讲解；但大部分的讲解，只停在一百五十年前的亮光和启示中。然而，生命读经的亮光和启示所包括的，乃是直到今天，并且是完全而丰富的。例如关于三一神生命的分赐、神新约的经纶等，完全都是新的亮光。这一类的辞句和说法，在任何基督教

More than one hundred churches in the southern islands of the Philippines have been raised up through the sixty lessons of the Fundamental Truths in the Scriptures. This was not due to organization or man’s arrangement. This was entirely the result of the development of the Lord’s organic function within the saints. They also testified that the life-studies have rendered them tremendous help, not just giving them some outward supply or some understanding of objective doctrines, but causing them to grow in life and to have some subjective and real experiences. More than ten years ago when I went to Mindanao, what I saw at that time had already brought me much joy. Today when I see so many of the saints in Mindanao fervently seeking the Lord by reading spiritual literature, I am filled with even greater joy within. Through fellowship I have discovered that they have a clear vision. This is proof that the churches in Mindanao are not the work of an organization but entirely the issue of the life supply in the Body of Christ and the result of the manifestation of the organic function. This deeply touches me within.

PROPAGATING THE TRUTH IN THE LORD’S RECOVERY THROUGH THE DEVELOPMENT OF THE ORGANIC FUNCTION

Hence, we see in perspective that the Lord has given the entire Philippines to His recovery because the Lord’s pure gospel and His complete truth are in His recovery. The Spaniards brought Catholicism to the Philippines, and later the missionaries from the United States came to work here. Consequently, the Philippines is overall a Christian country. Nevertheless, most Filipinos know only a little about God and have heard only a fraction of the gospel, which in most cases was not the pure gospel. This is beside the fact that most know little concerning the truth. The people here know about the existence of God and also fear God, but there is not much preaching of the pure gospel and even less speaking of the complete truth. Thank the Lord that He gave us a period of eleven years to open up the entire New Testament, chapter by chapter and verse by verse. During those eleven years we studied exhaustively, and what the Lord unveiled to us has now been put into print for you to have in your hands. There are many rich truths within that need to be revealed to God’s children.

The New Testament was completed during the apostolic age. However, for two thousand years man’s understanding of the New Testament has been incomplete. The Bible that is now in the hands of Christians has not been that open. Today there are many expositions of the Bible in Christianity. Among these expositions there are also many interpretations of the truth. Most of the interpretations, however, stop with the light and revelation of one hundred and fifty years ago, whereas the light and revelation in the life-studies are up-to-date and also complete and rich. For example, the Triune God’s dispensing of life and God’s New Testament economy are altogether new revelations. This kind of terminology and speaking

的著作中都看不到；但在主的恢复中，关乎这类的信息非常多。这都是已过一、二十年间，神逐渐给我们看见的最新亮光。以新耶路撒冷为例，再也找不到一本书，讲解、发展其中一切生命的点，如同在主恢复的出版品里所读到的。

主在祂的恢复里所传的福音，是最纯净、最高超、也是最完全的。比如基督的死，你在任何其他的书里，找不到主在十字架上时，是以七种身分受死。这证明主所给我们的，是清楚而完备的亮光。基督教在菲律宾，最少有三百年的历史，恐怕有将近五千万基督徒，但都在一种不清不楚、如同云雾的光景中。人知道神，也听见一点福音，但他们的天不是晴朗的，他们所见全是云雾。好像他们认识神，实际上他们根本不认识；到底神是怎么一回事，神要作什么，神今天要得着什么，他们全数不知道。所以我们必须接受负担，向他们传讲主恢复中的神圣真理。

主的恢复在这地上，有非常扎实的基础，如同神的园子，生长繁茂，根基稳固，无人能消灭、推翻。最近有数百位青年学生进到召会生活里，我们知道这只是开端；将来会有成千上万的青年学生，进到主的恢复，进入神圣的真理，并且有一天他们都会站起来，向成千上万的人传扬纯正的福音，讲述全备的真理。我有胆量在这里说这样的预言，也有信心相信这话不久必然应验。

因此，我们应当注意该怎样装备自己，好能够合乎主用。这样，主就能借着我们，用纯正的福音、完备的真理，带着正常、确定的召会生活，来得着我们所在的地方，甚至全地。

首先我们必须认清，主的行动绝不是组织的，乃是生机的。我们都看见历史，从一九五〇年，主在马尼拉开始祂的工作，至今，我们都不是作组织的工作，乃是作撒种、栽种、浇灌的工作，使活神的召会这个生机体能发展其生机的功能。今天在菲律宾，这一切的结果，都不是由于组织产生的，乃是召会生机长出来的一个结果，是活的，是生命的，成了一个生机体。在主的恢复里，我们不重看组织，也不重看地位、名誉。我们所蒙的恩典是生命的恩典，

cannot be found in any publications in Christianity. However, in the Lord's recovery there are many messages of this kind. All these are the latest revelations gradually shown to us by God during the last ten to twenty years. Take the New Jerusalem for example. You cannot find one book in Christianity explaining and developing all the items of life related to the New Jerusalem in such a thorough way as you may read in the publications in the Lord's recovery.

The gospel that we preach in the Lord's recovery is the purest, highest, and most complete gospel. For example, concerning the Lord's death on the cross, where in any other book can you find that the Lord had seven statuses when He suffered death on the cross? This proves that the light which the Lord has given us is clear and complete. Christianity in the Philippines has a history of at least three hundred years. There may be almost fifty million Christians in the Philippines, but they are all in an unclear state—they are in a cloud. People know there is a God and have heard a bit of the gospel, but the sky over them is not clear but cloudy. They seem to know God, but in reality they do not know God. They are altogether ignorant of what God is all about, what He is doing, and what He wants to gain today. Therefore, we must receive the burden to preach to them the divine truths in the Lord's recovery.

No one is able to destroy or overthrow the Lord's recovery on this earth because it has a very solid foundation. The Lord's recovery, as God's garden flourishing abundantly, is firmly rooted. Recently several hundred young people have come into the church life. We know this is just the beginning; thousands more will come into the Lord's recovery to enter into the divine truths. Furthermore, one day they will all be able to stand up before millions to preach the pure gospel and to speak the divine truths. I have the boldness to make such a prediction and also the faith that this word will soon come true.

Hence, we must pay attention to equipping ourselves so that we may be suitable for the Lord's use. In this way, through us the Lord will be able to gain our locality, as well as the whole earth, with the pure gospel, the complete truth, and the normal and proper church life.

First we must be clear that the Lord's move is definitely not organizational but organic. We have seen through history that from 1950, when the Lord began His work in Manila, to the present, we have not been doing an organizational work but one of sowing, planting, and watering so that the church of the living God can develop her organic function. Today in the Philippines, all of the fruit has come not through organization but through the organic growth of the church producing that which is living and of life to become an organic Body. In the Lord's recovery we do not emphasize organization, nor do we pay attention to position and reputation. The grace that we have received is the grace of life;

这生命就是基督自己，今天乃是包罗万有的灵，也就是三而一的神作了我们的经历。祂在我们里面生长，在召会里生长，越长越繁殖，越长越茂盛。借着召会这个生机体—神的园子，至终神会成功祂的旨意，完成祂的经纶。

李常受弟兄于主后一九八四年十一月七日讲于马尼拉

this life is Christ Himself, who today is the all-inclusive Spirit, the Triune God experienced by us. He is growing in us and in the church. The more He grows, the more He multiplies, and the more He flourishes. Through the church as the organic Body and God's garden, the Lord will be able to fulfill His purpose and accomplish His economy.

第三篇

学习并讲解真理

在召会中，最令人喜乐的莫过于看见许多青年人兴起来。看见老年人，我们会笑逐颜开，因为老年人是父老，是召会的根，没有老就没有少；但看见青年人，我们心里会雀跃，因为青年人乃是召会的前途。所以，看见青年人起来事奉，我们的喜乐更加倍。然而，我们所有在各地实际服事召会的人，特别是年轻人，都当学会一点本事、秘诀。你们既然有心事奉，就必须学会如何带领圣徒。如果你们不会带领人，怎能事奉？如果你们没有本事，又怎能带领？所以，盼望我们都在事奉上，学得扎实的功课。

福音和真理乃是全地的需要

保罗说，他奉差遣，不只是传福音，并且是教导人真理。（提前二7，提后一11。）这就是说，仅仅传福音是不够的，还得教导人真理。圣经里的重点，就是福音和真理；这福音就是神自己，真理也是神自己。我们必须把圣经读得透，以致我们能看见福音就是神自己，真理也是神自己。福音不仅仅是一种信息，福音就是神自己；真理也不仅仅是个道理，真理就是神自己。

我们必须领悟，今天全地上所需要的，就是福音和真理。圣经在二千年前，就已写成，并且赐给了召会。可惜，因着召会的堕落，福音的亮光没有了，真理的亮光也暗淡了。从召会历史，我们看见，在使徒们过去之后，真理和福音的光就逐渐衰落；一直落到第七世纪，就完全失去，长达十个世纪之久。世界历史称之为“黑暗时代”。直到改教时期，改教家工作的重点，就是要释放圣经中的真理。从那时起，真理的光才又如同旭日东升一般；漫漫长夜过去，黎明的太阳露出一线曙光。那时的光，虽如微曦，却是越照越明；直到今天，福音和真理的光可说已是如日中天，明亮而且完全。

CHAPTER THREE

LEARNING AND EXPLAINING THE TRUTH

What delights us beyond all else in the church is seeing so many young people being raised up. When we see the older people, we also cannot help but smile, because they are the fathers, the base of the church. Without the older ones, there would be no young people. However, when we see the young ones, our hearts leap for joy because they are the future of the church. Therefore, when the young people rise up to serve, our joy is magnified. Nevertheless, those who serve practically in the churches in every place, especially the young ones, must learn some skills and secrets. Since you have a heart to serve, you must learn how to lead the saints. If you do not know how to lead others, how can you serve? If you do not have any ability, how then can you lead? Therefore, I hope that we would all learn some solid lessons in the matter of service.

THE WHOLE EARTH NEEDING THE GOSPEL AND THE TRUTH

Paul said that he was sent not only to preach the gospel but also to teach the truth (1 Tim. 2:7; 2 Tim. 1:11). This indicates that it is not sufficient just to preach the gospel; we should also teach the truth. The main emphasis of the Bible is the gospel and the truth. The gospel is God Himself, and the truth is also God Himself. We must study the Bible thoroughly until we can see that the gospel is God Himself and that the truth is also God Himself. The gospel is not merely a kind of message but God Himself; the truth is not merely a doctrine but God Himself.

We must have the realization that what the whole earth needs today is the gospel and the truth. The Bible was completed two thousand years ago and was given to the church. Unfortunately, due to the degradation of the church, the light of the gospel dissipated and the light of the truth also became dim. From the history of the church, we see that after the apostles passed away, the light of the gospel and of the truth gradually faded until the seventh century when it was totally lost for a duration of ten centuries. World history calls this period the Dark Ages. Then came the time of the Reformation when the primary work of the reformers was to release the truths in the Bible. From then on the light of the truth began to rise like the sun from the east at daybreak. Slowly the long night passed away and a ray of morning sun began to appear. Although the light at that time was weak, it shone more and more. Today it can be said that the light of the gospel and of the truth is shining as bright and full as the sun at noonday.

然而这些福音和真理的光，多半只释放在主的恢复里。在主恢复的出版品之外，人看得见的只到十九世纪中叶的真理。可以说，有将近一个半世纪的亮光，在基督教的书籍中是微乎其微。因此，今天在各国的神学里所教导的真理，那个亮光也只是到一百五十年前为止。然而在主恢复中，真理的光乃是直到今天。

三百多年前，菲律宾是由西班牙人占领。西班牙是个天主教国家。虽然在五个世纪前，改教把真理的光带进来，但却没有影响天主教的本质。所以西班牙人来到菲律宾时，不是把改教的真理带来，乃是把天主教那老旧、黑暗时代的神学带来。借着政治的势力，他们在全菲律宾遍满天主教。

三十多年前，我头一次来菲律宾时，花了一点时间观察这里天主教的光景。我曾到过所谓“黑拿撒勒人耶稣大教堂”，那里有一个黑拿撒勒人耶稣的石像，脚趾被天主教徒触摸得光亮了。我看见那个光景，不禁摇头叹息，心想：“可怜的菲律宾人哪，你们怎么受迷惑到这样的地步！”我实在恨恶那种迷信的光景。有一天，我看见好些人在街上又喊又叫，就问弟兄们怎么回事。他们说，“这是人在那里因他们的偷、抢悔改；但是今天悔改之后，明天他们又开始去偷、去抢。”对此我实在是痛心，那完全不是福音，更不是真理。

不只菲律宾如此，南美的天主教也是同样的光景。我在美国住了二十多年，观察那里一切的情形，发现美国人也是一样的迷信。这足以证明，今天全地上所需要的，就是福音的光和真理的光。无论那个国家，那个民族，他们所需要的，乃是纯正、高品的福音和真理。

主的恢复
乃是恢复真理的光

故此，主的恢复，乃是恢复真理的光。在已过六十年里，主将这一本圣经天天向我们开启，一章又一章，一节又一节，以致从创世记到启示录，圣经中所有的真理，向着我们，乃是完全透明、明亮，且毫无遮蔽。可以说

However, much of the light of the gospel and of the truth has been released only within the Lord’s recovery. Outside of the publications in the Lord’s recovery, the most recent light one can find is light that was released in the middle of the nineteenth century. We may say that the light in Christian publications has been extremely sparse for the past one and a half centuries. As a result, the theology taught today in every country covers the light of the truth only up to one hundred fifty years ago. In the Lord’s recovery, however, the light of the truth is up-to-date.

Three hundred years ago the Philippines was under the occupation of the Spaniards. Spain was a Catholic country. Even though five centuries ago the Reformation brought in the light of the truth, it did not have much impact on the basic nature of Catholicism. Therefore, when the Spaniards came to the Philippines, instead of bringing the truths recovered through the Reformation, they brought the old Catholic theology of the Dark Ages. Through their political power they spread Catholicism to all of the Philippines.

Thirty years ago when I first came to the Philippines, I spent some time observing the situation in Catholicism. I went to the so-called “Cathedral of Jesus the Black Nazarene.” There was a sculpture of this so-called “Jesus the Black Nazarene,” the toes of which had been worn down from being touched by the Catholics. When I saw this, I could not help but shake my head and sigh, thinking to myself, “O pitiful ones, how could you be deceived to such an extent?” I really hated that superstitious situation. One day I saw many people crying and yelling in the streets, so I asked the brothers what was happening. They told me, “These people are repenting for having robbed and stolen from others. However, after repenting today, tomorrow they will rob and steal again.” I was really grieved in my heart because that situation was absolutely contrary to the gospel and the truth.

Not only is the Philippines like this, but Catholicism in South America is also in the same condition. I have lived in the United States for over twenty years, and by observing the situation I have discovered that the Americans are equally superstitious. This fully proves that what the whole earth needs today is the light of the gospel and the light of the truth. Regardless of nationality or race, people need the pure and high gospel and truth.

THE LORD’S RECOVERY BEING
THE RECOVERY OF THE LIGHT OF THE TRUTH

The Lord’s recovery is the recovery of the light of the truth. In the past sixty years the Lord has been opening up the Bible to us day by day, chapter by chapter, and verse by verse. He will continue to do so until all of the truths from Genesis to Revelation are completely transparent, opened, and unveiled to us. We may say that until now there

直到今天，还没有一班基督徒讲创世记二章，特别是关乎生命树的事，像在主恢复里这样清楚。同样，在主的恢复之外，也没有人讲启示录末了两章，关于新耶路撒冷的真理，像我们今天所看见的那样透亮。

一九六三年，我应邀到美国德州东部作工。有一天晚上，我回到接待我的人家里，看见书房坐着一位青年人。他是南浸信会里一位有心传福音的圣徒，正在打电话邀朋友聚会。他告诉对方，他正参加一个讲道聚会，内容非常特别，盼望对方第二天无论如何要搭机来参加。我听的时候就摇头，觉得他大概癫狂了。令人惊讶的是，第二天晚上，那个人果真从德州西部赶来。那一晚我所讲的道，就是创世记头两章与启示录末两章的关联。他听了之后，就被主抓住了，承认自己从来没有听过这样一篇道，并且表示一定要接受这个道，走这条路。因着隔天是主日，他还有一篇道要讲，所以他回去履行那个义务，然后周一早晨带着妻子前来。他的妻子听了一篇道，也表示愿意走这条路。

举这个例是要给你们看见，即使美国那样一个先进的基督教国家，也缺少圣经的真理。所以在这个地上，目前最急切需要的，就是今时代的真理。主乃是把这传扬真理的责任，放在我们身上。虽然我们事奉的人不算太多，但若是我们能把负担拿起来，学会真理，到各地去传讲，每人都带十个人认识真理，并且成全他们作我们所作的；这样过了三、五年，我们中间就会有大量的繁殖与扩增。如果全菲律宾有四万人，个个认识真理，也会讲解真理，就能把真理普遍到全菲律宾。那实在是个荣耀的远景。

三十多年前，菲律宾刚脱离美国四十年的治理，英文还不是那样普及。但现在是不一样了，我们看见，甚至南岛从小学就开始教英文。我确实相信，有一天主恢复中的真理，不仅福音的光，还有真理的光，会像英文一样，在全菲律宾普及，甚至初信的、年幼的，也能朗朗上口。

has not been another group of Christians who has spoken on Genesis chapter two and especially on the tree of life as clearly as they have been spoken in the Lord's recovery. In the same way, today there is no one outside of the Lord's recovery who can speak on the truth in the last two chapters of Revelation regarding the New Jerusalem to the degree of clarity that we have seen and spoken it.

In 1963 I was invited to work in America in eastern Texas. One night after I returned home to my hospitality, I saw a young man, a Southern Baptist believer, who was dedicated to gospel preaching. He was sitting in the study making a telephone call, inviting his friend to come to the meetings. He told the friend that he was attending a preaching meeting with a very unusual message and that he hoped that he would by all means fly over to attend. When I heard this, I shook my head, thinking he was crazy. What surprised me was that on the next evening his friend came from West Texas. That night I spoke on the relationship between the first two chapters of Genesis and the last two chapters of Revelation. After listening, this one was captured by the Lord and confessed that he had never heard this kind of message before. He also stated that he would definitely receive the teaching and take this way. As the next day was the Lord's Day, he had to preach a sermon so he went back to West Texas to fulfill his duty. The following Monday morning he brought his wife. After she heard one message, she also expressed a desire to take this way.

This example shows you that even such an advanced Christian country as America is short of biblical truth. Therefore, the most urgent need on this earth today is the truth of this age. The Lord has placed the responsibility of spreading the truth upon our shoulders. Although we do not have a large number of serving ones, we should each pick up this burden to learn the truth, to preach it everywhere, and to bring ten others into the knowledge of the truth and perfect them to do what we are doing. If we do this, then in three to five years there will be a tremendous multiplication and increase among us. In the Philippines if there were forty thousand who knew the truth and could also explain it to others, then they would be able to spread the truth to the entire country. That would be a glorious sight.

Approximately thirty years ago when the Philippines first came out from under more than forty years of rule by the United States, the English language was still not very common. Now the situation is no longer the same; we see English being taught even in the elementary schools in Mindanao. I truly believe that one day not only the light of the gospel but also the light of the truth in the Lord's recovery will be spread to all of the Philippines, just like the English language. Even the young ones who are newly saved will be able to utter the truths readily.

所谓真理的光，讲到末了就是福音的光。现在一般基督徒所谓的福音，太浅也太低；福音乃是包括整本圣经的真理。今天这本圣经已经刊行全世界，分布得也很广。然而这本圣经虽然许多人有，但对他们而言，这本圣经却不是打开的，而是不容易明白的。他们读时，乃是照着头脑来领会，以致无法看见属灵的奥秘。比方以弗所五章，无论基督徒或是外邦人，读这一章都觉得很好，都认为这一章是讲丈夫爱妻子，妻子顺服丈夫。（25，22。）实际上，所有的妻子都愿意丈夫爱她，也都愿意顺服丈夫；这想法早就在所有的妻子里面，不必读圣经她们也都能明白。另一面，所有的丈夫也都愿意爱妻子，但他们最头痛的事，就是妻子不顺服。所以这些思想，无须圣经教导，就早已存在他们里面。

然而，以弗所五章并不仅讲这两句话，以弗所五章乃是启示更深的真理，就是要我们在灵里被神充满。（18。）不过几乎所有的人读到这一节时，两眼都是蒙蔽的。他们不懂什么是在灵里，什么是灵；也不明白神是谁，神怎样能充满他们。这是今天一般人，包括基督徒在内，对圣经领略的情形。他们明白圣经表面的话，但对其中所隐藏的真理，所含示的奥秘，几乎没有人懂得。

一般基督徒读圣经，只看见圣经教导人要谦让、忍耐、仁慈、公义、节制等，以为和中国儒家所教导的，没有多大不同，都很对、很好。至于圣经所启示，关于神的经纶与神的奥秘，人完全不懂。所以实在说来，圣经对一般人，甚至对普遍的基督徒，仍是一本封闭的书。以马太福音为例，几乎没有人明白，马太一章为什么讲家谱，并且为什么这样讲法。感谢主，今天在主的恢复里，圣经不是一本封闭的书。我们若打开生命读经，对照着读，就会看见每一个名字都是打开的；我们会越读越明白，觉得整卷书向我们是敞开的。结果我们就进到马太福音的深处，认识神圣启示的真正意义。

因这缘故，我在美国、台湾，就鼓励众圣徒，每天要花二小时，以生命读经为辅助来研读新约。这样，只要四年就能读完全部新约。盼望所有的青年人，都能花这个工夫。这样，四年后你们就会成为优秀的圣

What we call the light of the truth is actually the light of the gospel. The so-called gospel that most Christians preach is too shallow and too low. The gospel actually includes all of the truths in the Bible. Today the Bible is published and widely propagated all over the world. Many people have the Bible, but to them it is neither open nor easily understood. When they read it, they use their mind to comprehend it, so there is no way for them to see the spiritual mysteries. Consider Ephesians 5 for example. When people—whether Christians or unbelievers—read this chapter they all feel good about it because they consider it a chapter on husbands loving their wives and wives submitting to their husbands (vv. 25, 22). In reality all wives want their husbands to love them and also wish to submit to their husbands. The wives already have these concepts in them; there is no need to read the Bible in order to have such an understanding. Similarly all husbands desire to love their wives, but their greatest problem is that their wives are not submissive. Without being taught by the Bible, the husbands already have these concepts within them.

However, Ephesians 5 not only speaks about these two things, it also reveals a much deeper truth, which is that we must be filled with God in spirit (v. 18). Yet when people read this verse, nearly all of them have their eyes veiled. They do not know what it is to be in spirit and what the spirit is. They also do not know who God is and how God can fill them. This is the kind of understanding that people, including Christians, have of the Bible. They know the superficial word of the Bible, but almost no one apprehends its hidden truths and mysteries.

Most Christians when reading the Bible only see that it teaches people to be forbearing, patient, kind, righteous, and temperate. They consider this kind of teaching to be good and proper and more or less the same as the teachings of the Chinese Confucianists. They are totally ignorant of the revelation in the Bible regarding God's economy and God's mysteries. To most people, including the common Christian, the Bible is a closed book. Consider the Gospel of Matthew. Almost no one understands why Matthew chapter one records Christ's genealogy or why it is presented in the way that it is. Thank the Lord that today in the Lord's recovery the Bible is no longer a closed book. If we would read the Bible along with the life-study messages, we would be able to see the significance of every name. The more we read, the more we will be clear and the more we will have the sense that the entire book has been opened to us. As a result, we will be able to enter into the depths of Matthew and come to the knowledge of the true significance of the divine revelation.

For this reason, I have been encouraging all the saints in America and in Taiwan to spend two hours a day to study the Bible with the help of the life-study messages. In this way, the entire New Testament can be read through in four years. I hope that all of the young people will spend the time. Then in four years you will become excellent Bible

经教师，把新约讲得头头是道，也就能应付主在各地广大的需要。

花工夫进入主恢复中的真理

一个青年人，如果十五岁时马马虎虎，到了十八岁就会是胡里胡涂。然而，他若肯下工夫读三年高中，就能学习得很多。如果再读四年大学，到了二十二岁，他里面就更明亮，甚至能教导别人了。所以读不读书，差别是很大的。今天有大学资格的人，无疑都是社会中的佼佼者。所以即使有人过了年龄，若是可能，最好还是回学校去取得大学资格，否则人很难信服。

看见年长圣徒，我们固然喜乐，但我们很难要求他们，再花更多的工夫追求。他们爱主，也爱主的话，能明白创世记一章二十六节，看见神照自己的形像造人；了解以弗所一章四节，知道神在基督里拣选了我们；也认识箴言九章十节，领悟敬畏耶和华是智慧的开端，认识至圣者便是聪明；然后能对别人见证说，“圣经真好，告诉我们神是照着祂的形像造我们，并且在基督里拣选了我们，今天还作我们的智慧。”这足够了，我们不能再要求。然而，我们中间的青年人，如果也是这样读经，那就太令人失望。一个十八岁的人，怎能用六十八岁的读经法？那样的读经固然不错，但那是对年长圣徒说的。十八岁的人读经，必须用一种更深入的方法，如同所罗门所说，趁着年幼，记念造我们的主，（传十二1，）青年人一定要趁着年幼，好好学习最高的真理。

一　神的创造

圣经首先说到神的创造。（创一～二。）在神的创造里，主要有两个重点，一是创造生命，一是创造人。论到创造生命，这是神创造里最特别的点。今天的人都提倡建设自己的国家；但无论怎么建设，都无法建设出生命。最多只能造出机器人；虽然像人，里面却没有人的生命。今天无论科学多发达，能研究出多进步的电脑，但仍然造不出活的头脑。只有神能创造生命。创世记一章给我

teachers, able to present the New Testament clearly and logically and to meet the Lord’s great need in every place.

SPENDING TIME TO ENTER INTO THE TRUTHS IN THE LORD’S RECOVERY

A young person who is sloppy at age fifteen will be a foolish person at age eighteen. However, if he is willing to study hard during high school, he can learn many things. If he continues with another four years of college, by age twenty-two he will be more enlightened inwardly and able to teach others. The difference between those who are learned and those who are unlearned is very great. Today those who have a college education are distinguished in society. Thus, even if you are no longer a young person, it would be best for you to go back to school to get a college education if possible. Otherwise, it will be difficult to convince others.

We are certainly happy to see the elderly saints, but it is very difficult for us to demand that they spend more effort to pursue the truth. They love the Lord and also His word. They know Genesis 1:26, realizing that God created man in His own image. They understand Ephesians 1:4, knowing that God chose us in Christ. They are clear about Proverbs 9:10, recognizing that the fear of Jehovah is the beginning of wisdom and that the knowledge of the Holy One is understanding. They are able to testify to others, saying, “The Bible is very good; it tells us that God created us in His image, that He chose us in Christ, and that today He has become our wisdom.” This is more than sufficient. We cannot ask for more. However, if the young people among us were to study the Word in the same way, this would be very disappointing. Why should an eighteen year old study the Word like a sixty-eight year old? That way of studying is not bad, but only for an elderly saint. An eighteen year old must study the Bible utilizing a more in-depth method, just as Solomon said that we should remember our Lord in the days of our youth (Eccl. 12:1). The young people must learn the highest truths while they are in their youth.

Concerning God’s Creation

First, the Bible reveals God’s creation (Gen. 1—2). In God’s creation there are two important points—one is the creation of life, and the other is the creation of man. The creation of life is the most unusual aspect of God’s creation. People today promote the building up of their countries, but no matter how much building work they do, they can never produce life. At best they can build some robots that resemble man but do not have man’s life within. Regardless of how far technology has advanced in producing more and more sophisticated computers, it still does not have the ability to create a living brain. Only God can

们看见，神先造无生之物，再造有生之物。造有生之物时，神乃是从低等生命造起，造到高等生命。这是神创造生命的过程。

受造的生命中，最高的乃是人的生命。人的生命是神所创造的生命中，最高的一个生命。这生命乃是一个像神的生命，是照着神的形像而造的生命。神的形像乃是爱、光、圣、义；人的生命既有神的形像，也就带着爱、光、圣、义，成为受造生命中最高的生命。当然，宇宙中还有更高的生命，就是神的生命。在整个宇宙间，最高的生命就是神的生命。所以在创世记二章有生命树，乃是指着神的生命。这树摆在人的跟前，表明神要人接受祂这最高的生命，好在人的生命里，活出神的生命来。这就是关乎神的创造的真理。

二　人的堕落

其次，圣经说到人的堕落，这记载在创世记三章。关于人的堕落，也有两个重点：第一，人一堕落，就在神面前有了罪案，成为被神定罪的罪人；第二，人里面就有了罪性，这个罪性是撒但进到人的肉体里产生的。撒但引诱人吃了善恶知识树的果子，那果子就是指撒但说的，如同生命树的果子是指神说的。人若吃生命树的果子，就得着神；然而，人吃了善恶知识树的果子，接受撒但进到人的肉体里，结果在人肉体里就有了罪性。这个罪性在圣经里称为罪。所以人一堕落，不仅在神面前有了罪案，并且在他肉体之中也有了罪性。

三　神成肉体

圣经中的第三大真理，乃是神成肉体。关于神成肉体这件事，有三个重点：第一，神成为肉体把神带到人里面；第二，完成救赎；第三，结束旧造。

首先，神成为肉体把神带到人里面。神造人的时候，是照着祂的形像造人，但在人里面并没有神。直到神来成为肉体，才把祂自己带到人里面。所以，在马利亚里面成孕生出来的，那位拿撒勒人耶稣，乃是一个神人；祂外面是人，里面却是神。祂外面的人有人性，祂里面的神有神性。祂是一个神人，有人性也有神性；祂的神性活在祂的人性里，祂的人性彰显祂的神性。在祂的人

create life. Genesis chapter one shows us that God firstly created the inanimate objects and then the living things. When He created the living things, God started from the lowest form of life and then progressed to the higher forms of life. This is the process of God's creation of life.

The highest form of the created life is the human life. Human life is the highest life among the lives created by God. This life is one that resembles the life of God; it is a life created according to God's image. God's image is love, light, holiness, and righteousness. Since the human life has God's image, it also has love, light, holiness and righteousness, making it the highest created life. Of course, in the universe there is still a higher life—the life of God. In the entire universe the highest life is God's life. Therefore, in Genesis chapter two the tree of life depicts God's life. Man was placed before the tree of life, indicating that God wanted man to take Him as the highest life so that man would live out God's life in the human life. This is the truth concerning God's creation.

Concerning Man's Fall

Second, the Bible speaks about the fall of man, which is recorded in Genesis chapter three. There are also two important points concerning the fall of man. First, when man fell, there was a charge of sin against him before God, and man became a sinner condemned by God. Second, man now had the sinful nature within him as the result of Satan's coming into man's flesh. Satan tempted man to eat the fruit of the tree of the knowledge of good and evil. This fruit denotes Satan, just as the fruit of the tree of life denotes God. If man had eaten of the tree of life, he would have gained God. However, man ate the fruit of the tree of the knowledge of good and evil, receiving Satan into his flesh, issuing in the sinful nature being in man's flesh. This sinful nature is called sin in the Bible. Therefore, when man fell, not only was there a charge of sin against him before God, but also the sinful nature was in his flesh.

Concerning God's Incarnation

The third great truth in the Bible is God's becoming flesh. There are three main points concerning God's incarnation: the bringing of God into man, the accomplishment of redemption, and the termination of the old creation.

First, God became flesh to bring God into man. Although God created man in His image, He did not put Himself into man at that time. It was not until the incarnation that God brought Himself into man. Therefore, Jesus the Nazarene, who was conceived in and brought forth through Mary, was a God-man. Outwardly He was a man, but inwardly He was God. Outwardly, as a man He had the human nature; inwardly, as God He had the divine nature. He was a God-man with the human nature as well as the divine nature. His divine nature lived in His human nature, and His human nature expressed His divine nature. In His

性里，有各种人的美德。人的美德，主要就是爱、光、圣、义。新约四卷福音书的记载，给我们看见，主耶稣这位神而人者，乃是满了爱、光、圣、义的一位。在祂这爱、光、圣、义之人的美德里，都有神的属性。换句话说，神的属性在主耶稣的人性里加强、充实、提高祂人的美德，以致祂所活出来的爱、光、圣、义，都是超绝、拔尖并高品的。

我们平常传福音，觉得好像没有什么可讲的，只能对人说，信耶稣真好。至于信耶稣怎么好，就说不出所以然了。一般基督徒最多也只会说，信耶稣好，因为不会下地狱，并且有福利平安。有些不是信耶稣的人听了，就说，“你们基督徒也是迷信，开口就是地狱、福利、平安，这和拜菩萨有什么两样？”所以，盼望今后我们看见亲戚朋友，要对他们说，“让我告诉你耶稣是谁。祂是一个神人，有人性也有神性；祂的神性活在祂的人性里，祂的人性彰显祂的神性。在祂的人性里，有人的美德，这些美德就是爱、光、圣、义。在祂这些美德里，又有神的属性，来加强、充实、提高祂那些人的美德。所以祂所活出来的爱、光、圣、义，都是超绝的。”

有人可能会问说，对没有听过福音的人说这些，他们怎么能懂？这是小看他们了。只要我们听得懂，他们也听得懂；他们和你我一样，相差不多，所以我们懂得的，他们也一定听得懂。美国有位弟兄见证说，他用灵、魂、体“三个圈圈”，说到人的三部分，作独一的题目传福音，结果几年来接触了五百多人，有三百多位得救。今天许多基督徒，甚至牧师、传道人，都还不一定懂得“三个圈圈”的真理。然而，我们里面要确信，只要我们能讲，人听了一定会得救；不要怕人听不懂。

今后绝不要再传那种肤浅的福音，告诉人信耶稣真好，有病会得医治，贫穷会发财。这不是福音，这是迷信，完全是欺哄人的说法。今天有的人搞神医，弄到后来就是欺骗。严格说，神医在圣经中不是真理，而是来世的能力。（来六5。）我们不该讲这些，乃该传“三个圈圈”。我二十多年前讲“三个圈圈”时，有位弟兄还是弟兄会

human nature were all kinds of human virtues, the principal ones being love, light, holiness, and righteousness. In the record of the four Gospels in the New Testament we see the Lord Jesus, who was God yet man, being full of love, light, holiness, and righteousness. In His human virtues of love, light, holiness, and righteousness were the divine attributes. In other words, the divine attributes in the humanity of the Lord Jesus strengthened, enriched, and uplifted His human virtues so that the love, light, holiness, and righteousness that He lived out were the most outstanding, excellent, and highest virtues.

Normally when we preach the gospel, we feel like we do not have much to say. We are able to say that it is good to believe in Jesus, but we are unable to explain why. Most Christians can only tell others that believing in Jesus is a good thing because it will save them from going to hell and will give them peace and prosperity. Some unbelievers after hearing this might say, “You believers are superstitious. You only talk about hell, prosperity, and peace. What is the difference between this and worshipping Buddha?” I hope that from now on when we see our friends and relatives, we would say to them, “Let me tell you who Jesus was. He was a God-man, having both the human nature and the divine nature. His divine nature lived in His human nature, and His human nature expressed His divine nature. In His human nature there were human virtues—love, light, holiness and righteousness—which were strengthened, enriched, and uplifted by His divine attributes. Therefore, the virtues of love, light, holiness, and righteousness that He lived out were excellent.”

You may ask how those who have never heard the gospel will be able to understand all of this. Actually, you ask this because you underestimate them. If we can understand, they can also understand. They are the same as we are; there is hardly any difference between us. Therefore, what we can understand, they definitely can also understand. An American brother testified that for a period of time he used the diagram of the three circles, which depicts the spirit, soul, and body, and spoke about man’s three parts as his unique topic in gospel preaching. The result was that after contacting over five hundred people during a period of several years, over three hundred were saved. Today many Christians, even many pastors and preachers, do not necessarily understand the truth conveyed in the diagram of the three circles. Nevertheless, we must have the faith within that as long as we speak, those who listen will definitely be saved. Do not worry that people will not be able to understand.

From now on we must stop preaching the superficial gospel, telling people that believing in Jesus is good because the sick will be healed and the poor will become rich. This is not the gospel; this is superstition and is altogether deceiving. Today some people practice divine healing, but in the end they are cheating people. Strictly speaking, divine healing is a power of the age to come (Heb. 6:5). We should not preach this; instead, we should use the diagram of the three circles to preach on the three parts of man. When I

里的一个游行布道家，曾建立十多处弟兄会的聚会。然而，他听了我所讲的那篇信息后，大受感动，那是他从来没有听过的。以后，他不仅学“三个圈圈”，并且无论到哪里，都讲“三个圈圈”。盼望我们也能同样的好好学习，到处传讲。

神成为肉体的第二个重点，是这位神人上到十字架受死，完成了永远的救赎。第三个重点，是祂在十字架上，把万有，就是一切的旧造，完全结束、了结。

四　神的分赐

圣经中的第四大真理，是神的分赐。这“分赐”一辞，英文是 dispensing，名词是 dispensation，是个正确的翻译，可惜被基督教的神学用坏了。一说到这辞，神学家的领会都是指神用不同的方法对付人，每一个 dispensation 都是神的一种对付（dealing）。等到中国神学家翻译这辞时，觉得为难，只好译为“时代”，说到神在不同时代，以不同的方法对待人。实际上，在拉丁文和英文的神学里，这辞是指神的安排；神的安排就是神的行政（divine administration）。然而今天我们用这辞，主要不是指神的安排或行政，乃是指神的分赐；所以为着区别，我们翻译英文时，不用 dispensation，乃用 dispensing。

在神的计划里，神不仅来成为肉体，并且把祂自己分赐到祂所拣选的人里面。神是如何来分赐的呢？首先我们必须看见，主耶稣的死不只是一个结束；祂乃是死了又复活。祂的复活是新的开始。祂的死是一切旧造，万有的结束；然而祂没有停在这里，在一切都结束之后，又有一个新的开始，那就是复活。彼得告诉我们，因着祂的复活，我们众人都得了重生。（彼前一3。）保罗说，主耶稣这位末后的亚当，借着复活，成了赐生命的灵。（林前十五45。）这就是说，基督复活以后，乃是一个赐生命的灵，能进到所有信祂的人里面。

赐生命的灵进到我们里面，第一是重生我们。重生的意思，就是神把祂自己分赐到我们里面。重生是从神生；我们一从神生，里面就有神的生命，就是有神自己。好比父亲生了儿子，就是把父亲自己分赐给儿子，使儿子里面有父亲的生命，有父亲的性情。父亲既是人，所以儿子也是人。同样

spoke on the three circles twenty years ago, a brother who was a traveling preacher from the Brethren assembly and who had established Brethren meetings in more than ten places was greatly touched, because he had never heard this kind of speaking before. Later, not only did he learn about the three circles, but wherever he went, he also spoke this truth. I hope that all of us would also learn the truths diligently and speak them everywhere.

The second main point of God’s incarnation is that this God-man went to the cross to suffer death to accomplish eternal redemption. The third main point is that He terminated, or put to an end, all the things of the old creation on the cross.

Concerning God’s Dispensing

The fourth great truth in the Bible is God’s dispensing. The noun form of dispensing is dispensation. Unfortunately, this word has been spoiled by the theology taught in Christianity. Whenever this word is mentioned, theologians understand it as the different methods by which God deals with people. Every dispensation is a way that God deals with His people. When it came time for the Chinese theologians to translate this term, they had difficulty and could only translate it as age, indicating that God deals with people differently in various ages. In reality, this term in Latin and English theology denotes God’s arrangement, which is the divine administration. However, when we use this term today, we are referring not to God’s arrangement or administration but to God’s dispensing. Therefore, for the sake of differentiation, we do not use dispensation, but rather dispensing.

In God’s plan He not only became flesh, but He also dispenses Himself into His chosen people. How does God dispense Himself into man? First we must see that the death of the Lord Jesus was not just a termination. The Lord died but was also resurrected. His resurrection was a new beginning. His death was the termination of everything in the old creation, but He did not stop there. After everything was terminated, there was a new beginning—resurrection. Peter tells us that through Christ’s resurrection we were all regenerated (1 Pet. 1:3). Paul said that through His resurrection the Lord Jesus as the last Adam became a life-giving Spirit (1 Cor. 15:45). This means that in Christ’s resurrection He became a life- giving Spirit to enter into all those who believe into Him.

The life-giving Spirit enters into us firstly to regenerate us. Regeneration is God dispensing Himself into us. To be regenerated is to be born of God. Once we are born of God, we have God’s life in us, which is God Himself. This may be likened to the fact that when a father begets a son, the father dispenses himself into the son so that the father’s life and nature are in the son. Since the father is human, the son is also human. In the same

的，神把祂自己分赐给我们，我们就得着重生，里面有了神的生命和性情，成为神的儿女。（约一12～13，约壹五1。）

赐生命的灵进到我们里面，第二是圣别我们，第三是变化我们。圣别是把我们分别出来，变化是把我们的性质改变。第四，把我们模成祂的形像。第五，把我们荣化，使我们得荣耀。重生、圣别、变化、模成、荣化，乃是神将祂自己分赐给我们的五步工作。今天召会在这里，就是天天让主作这个圣别、变化、模成的工作。至终，当主耶稣再来时，祂就要把我们都荣化，就是从我们里面荣耀出来。（腓三21。）那时我们都要进入祂的荣耀；那就是国度时代，为时千年之久。之后，就是新耶路撒冷来临，作为神分赐的终极表现。这表现乃是神与人成为一体，神是人里面的生命和性情，人是神外面的彰显；这个彰显就是荣耀，这个荣耀就是神人调和的结果，也就是新耶路撒冷，作为终极的表现。

将主恢复中的真理当作福音传给人

神的创造、人的堕落、神成肉体、神的分赐，这四大点，就是圣经中的主要真理，从神的创造到新耶路撒冷，从创世记到启示录。虽是主要真理，却是不难；不仅对年轻人很容易，对年长圣徒也不难。我们必须把这些真理，当作福音传给人。当我们去传时，人能不能听得懂，在乎我们怎么讲。如果我们讲得清楚，讲得透亮，讲得有条理，人人都会懂；若是讲得马马虎虎，模棱两可，任何人也不懂。所以，我们里面若真有负担，愿意主的恢复在各地开展，仅仅传基督教浅显的福音是不够的；我们必须将圣经中的主要真理，当作福音传给人。为此，我们务必好好学习。

当我们去对亲戚、朋友传讲时，不必一次讲完，可以分成七次，每周讲一次，一点一点讲清楚。现在教育水平普遍提高，人的思想、逻辑也普遍进步、丰富；并且多少都有些哲学概念，会思考人生的种种问题，心理层面的需要相当的高。我们若仅仅去讲福利平安，人不一定喜欢，因为不能满足他。然而，我们若传讲这四大真

way, when God dispenses Himself into us, we are regenerated with God's life and nature to become God's children (John 1:12-13; 1 John 5:1).

The life-giving Spirit enters into us secondly to sanctify us and thirdly to transform us. Sanctification is for us to be separated, and transformation is for us to be changed in nature. Fourth, God conforms us to Christ's image, and fifth, He glorifies us so that we may enter into glory. Regeneration, sanctification, transformation, conformation, and glorification are the five steps of God's work in dispensing Himself into us. The church today must daily allow the Lord to do the work of sanctification, transformation, and conformation. At the end of the age, when the Lord Jesus comes again, He will glorify us, that is, He will come out of us as glory (Phil. 3:21). Then we will enter into His glory. That will be the kingdom age, which will last for one thousand years. Afterward, the New Jerusalem will come as the ultimate expression of God's dispensing. This expression is God and man becoming one entity—God as man's inward life and nature, and man as God's outward expression. This expression is glory, and this glory is the issue of the mingling of God and man—the New Jerusalem as the consummate expression.

PREACHING THE TRUTHS IN THE LORD'S RECOVERY AS THE GOSPEL

These four great points—God's creation, man's fall, God's becoming flesh, and God's dispensing—are the major truths in the Bible, from God's creation to the New Jerusalem, from Genesis to Revelation. Although they are the major truths, they are not difficult to comprehend. They can be easily understood by the young ones as well as by the elderly ones. We must preach these truths as the gospel to others. When we go to preach, whether others can understand or not depends on how we speak. If we speak clearly, plainly, and logically, then everyone will be able to understand. If we speak clumsily and ambiguously, then no one will be able to understand. Therefore, if we have the burden within that the Lord's recovery would spread to every place, it is not enough just to preach the superficial gospel of Christianity. We must announce to people the major truths in the Bible as the gospel. For this reason we must study them diligently.

When we speak to our relatives and friends, we do not need to preach everything all at once but may divide our speaking over several occasions, speaking clearly, little by little, once a week. In general, the educational level among people today has been raised, and people's reasoning and logic skills are more advanced and enriched than in the past. Furthermore, most people have some philosophical ideas and are able to ponder over all kinds of questions related to human life, questions requiring high levels of psychological reasoning. If we only

理，人会欢迎，因为这会更符合他们里面的光景，把他们里面对人生思考的兴趣提高，同时能给他们一个最高的答案，叫他们真正明白人生的意义。如果有人因此得救，那就是超级的得救。

我们相信唯有如此，才能带进主的再来，才能应付今天这个虚空的人群社会。社会文明和发展的结果，是人里面无尽的虚空；唯有主恢复中这些高超的真理，能填满人里面的虚空。所以我们当负起这个责任，好好学习真理，到一个地步能讲解真理，传扬真理，那就是真正的传福音，是高品的传福音。保罗说，神给他一个使命，差他去传福音，并且教导人真理。（提前二7。）今天这使命也同样赐给你我，盼望我们都接受这个使命，积极向人传福音，并教导人真理。

李常受弟兄于主后一九八四年十月八日讲于马尼拉

talk about peace and prosperity, people will not be happy because they will not be satisfied. However, if we preach these four great truths, people will be appreciative because these truths will match their inner condition, raising their interest and their thinking concerning human life, as well as providing them the highest answers to the true meaning of human life. If someone is saved as a result of this, his salvation will be a surpassing salvation.

We believe that this is the only way we can bring the Lord back as well as meet the need of human society in its present vain condition. The result of society's civilization and progress has been an unremitting emptiness within man. Only the high truths in the Lord's recovery can fill up this emptiness. Therefore, we should bear this burden to diligently study the truth to the extent that we can expound the truth and announce the truth. This is to truly preach the gospel. This is the preaching of the high gospel. Paul said that God had commissioned him to preach the gospel and to teach the truth (1 Tim. 2:7). In the same way, this commission has been given to us today. I hope that we would all receive this commission to actively preach the gospel and teach the truth.

第四篇

主恢复中的四大支柱之一——真理

读经：提摩太前书二章四节，七节，三章十五节，提摩太后书三章七节，十五至十六节。

主的恢复乃是真理的恢复

今天全世界都需要主的真理，而主的真理就在祂的话语里。然而很可惜，圣经这神圣的话，并没有向世人完全打开，以致人无法充分明了主的真理。基督徒最多只能夸口说，神的圣言已经印成多种文字，散布在世界各地；但他们无法说，人读圣经，不管是用那一种语言，都能真正领略其深处的奥秘。他们仅仅能照着自己的文化、哲学、遗传、风俗、规矩、生活、道德，来领会圣经的一点表面意思，而无法明了其中真理的奥秘。圣经中真理的奥秘，乃是非常深奥的，需要神的灵给我们属灵的亮光，也需要我们在其上花工夫，才能挖掘其中的奥秘。（参林前二 10 ～ 14。）

主圣言中的真理，在二千年前就已完全写成；但经过一千多年，这个真理仿佛逐渐消失了。直到末了这几百年，因着许多爱主之人热切的研读，才把其中的真理一点一点的又释放出来。这也就是我们所说主的恢复。主的恢复，就是恢复圣经中所失去的真理。因此，真理的恢复，乃是主恢复中的一大支柱；主的恢复就在于恢复对真理的认识。

完全认识真理，以开展主的恢复

新约圣经一再说到，我们应当明白真理，完全认识真理。每逢提及此，保罗总是说，要完全认识真理。（提

CHAPTER FOUR

THE FIRST GREAT PILLAR IN THE LORD'S RECOVERY—THE TRUTH

Scripture Reading: 1 Tim. 2:4, 7; 3:15; 2 Tim. 3:7, 15-16

THE LORD'S RECOVERY BEING THE RECOVERY OF THE TRUTH

Today the whole earth needs the truth of the Lord that is in His Word. Regrettably, however, the Bible, the divine Word, has not been fully opened to the world. Thus, it has not been possible for people to fully know the truth of the Lord. At the most, Christians are able to boast that the holy Word of God has been published into many languages and propagated over the whole earth. Yet they are not able to say that after reading the Bible, regardless of which language, they have been able to truly understand the deep mysteries within it. They have been able to understand the superficial meanings of the things revealed in the Bible according to their own culture, philosophy, tradition, customs, ethics, living, and morality but have had no way of comprehending the mysteries of the truths in it. The mysteries of the truths in the Bible are very deep and profound. We need the spiritual enlightening of the Spirit of God to understand them, and we also need to spend time to dig them out (cf. 1 Cor. 2:10-14).

The truths in the holy Word of the Lord were completed approximately two thousand years ago, but over a period of a little more than one thousand years they seemed to slowly vanish. Only in the last few centuries have the truths again been released little by little through the zealous and careful study of many lovers of the Lord. This is what we refer to as the Lord's recovery. The Lord's recovery is the recovery of all the truths in the Bible that were lost. Thus, the recovery of the truth is one of the great pillars in the Lord's recovery. The Lord's recovery lies with the recovery of the knowledge of the truth.

HAVING THE FULL KNOWLEDGE OF THE TRUTH FOR THE SPREAD OF THE LORD'S RECOVERY

The New Testament says repeatedly that we should know the truth. Moreover, when referring to this matter, Paul repeatedly says that we should come to the full knowledge of

前二4。）这意思是，不仅明白一点或单一方面的真理，乃是要明白全部、各面的真理。保罗又说，召会就是真理的柱石和根基。（三15。）这指明在圣经中，真理如同一栋大型建筑物；不是只有一面的，乃是面面俱有的，有根基也有顶盖。今天我们若要开展主的恢复，就必须认识真理，并且会讲解真理。故此，我们必须明白真理的各方面，并且不偏不倚。

真理不仅有许多方面，也有许多的重点。比方圣经讲神，也讲基督，同时又讲圣灵、信徒、召会、国度、新耶路撒冷。圣经从神讲起，讲到神的创造，又讲到人的堕落，再讲神的救赎，然后讲神进入人里面，作人的生命，把人重生、圣别、更新、变化，并且模成祂自己的形像，至终叫人完全进入荣耀；其中又给我们看见信徒，和团体的召会。这团体的召会带进国度，达于终极的显出，就是新耶路撒冷在新天新地里。这些都是包罗在圣经中的真理。

再深入、详细的说，神对我们的救恩，有救赎和拯救两面。在救赎一面，包括了赦罪、洗罪、称义、和好、以及悦纳；在拯救一面，就是祂来重生、圣别、更新、变化我们，把我们模成祂的形像，至终把我们带进祂的荣耀。这是神完全的救恩。诸如此类，都需要我们好好学习、认识，并能清楚的对人传讲。

学习认识真理的奥秘

以上所说不过是真理的各面，仍不完全是真理的奥秘。圣经中所说真理的奥秘究竟是什么？到底圣经所论到，最中心的那奥秘的事是什么？简言之，神的圣言中，那个中心的奥秘，就是祂这位三一神，要把祂自己分赐到人里面。我们的神乃是三一神，祂要把祂自己分赐到祂所拣选的人里面，作他们的生命并一切。这就是圣经中那奥秘的中心、核仁。

神照着自己的形像造人，
目的是为要将祂自己分赐到人里面

the truth (1 Tim. 2:4; 2 Tim. 2:25; 3:7; Titus 1:1). This means that we must know not just a small part or one aspect of the truth but rather the truth in its entirety and in all of its aspects. Paul also said that the church is the pillar and base of the truth (1 Tim. 3:15). This implies that the truth in the Bible is like a large building that is not one-sided but complete on all sides with a foundation and a roof. If we are going to spread the Lord's recovery today, we must know the truth and be able to expound the truth. For this reason, we must know every side of the truth without any biases or particular leanings.

The truth not only has many sides but also includes many crucial items. For example, the Bible speaks about God, Christ, the Holy Spirit, the believers, the church, the kingdom, and the New Jerusalem. The Bible begins with God, then continues with God's creation, man's fall, God's redemption, and God's entering into man to be man's life for man to be regenerated, sanctified, renewed, transformed, conformed into His own image, and ultimately to be brought fully into glory. In the midst of all these matters, the Bible also shows us the believers and the corporate church. This corporate church brings in the kingdom, consummating in the ultimate expression, which is the New Jerusalem in the new heaven and new earth. All of these aspects are included in the truths of the Bible.

Considering the deeper and more detailed truths, the Bible speaks about the two aspects of God's complete salvation of us: redemption and salvation. The aspect of redemption includes forgiveness, cleansing, justification, reconciliation, and acceptance; the aspect of salvation includes His coming to regenerate, sanctify, renew, and transform us, so as to conform us to His image and ultimately to bring us into His glory. This is God's complete salvation. We must diligently learn all of these things, obtain the knowledge of them, and be able to speak them clearly to others.

LEARNING TO KNOW THE MYSTERIES OF THE TRUTH

The above points merely show the different aspects of the truth, not the mysteries of the truth in their entirety. What are the mysteries of the truth in the Bible? What is the central mystery of the Bible? In brief, in the holy Word of God there is a central mystery. This central mystery is that the Triune God wants to dispense Himself into man. Our God is the Triune God, and He wants to dispense Himself into His chosen ones to be their life and everything. This is the kernel, the core, of the mystery in the Bible.

God Creating Man in His Image
for the Purpose of Dispensing Himself into Man

可惜许多读经的人，没有看见这点，也看不见这点。比方人读创世记一章，都看见神创造天地，创造万物，末了创造人；但是他们没有看见，神创造人的目的，乃是为着让祂能将自己分赐到人里面。他们能读出神创造人是照着祂自己的形像，至于神为什么要照着自己的形像造人，他们一点也不知道。

神为了要将自己装到人的里面，就照着自己的形像造人。罗马九章说，神造人是为作器皿。（23。）器皿是盛装东西的容器，器物。比方要装一个圆的东西，就得造一个装圆东西的器皿；要装一个方的东西，就要造一个装方物的器皿。器皿乃是照着它所要盛装之物的样式造的。手有五根指头，手套要戴在手上，就得也有五个指头的样式；因此，手套被造时，就造了五个指头，为着有一天，手能装进手套里。同样的，我们人是装神的“手套”；我们被造时所以照着神的形像和样式，就是为着有一天，神能装进我们里面。

神为人造了灵，使人能接触并接受祂

再者，创世记二章接着说，神造人的时候，将生命之气吹到人里面，这生命之气就成了人的灵。（7，伯三二8。）许多人读经读到这里，不能明白为什么神要给人造一个灵。然而，借着圣经各卷书，一点一点的揭示，我们才知道人的灵乃是为着接触神，并盛装神。比方我们都有一个胃，胃是个容器，为着盛装食物。人的身体需要食物供应营养；但食物要装进人里面，必须有个容器，所以神就给人造了一个胃。胃盛装人所吃进去的食物，然后作消化的工作，把养分输送到血液里，成了人里面的成分。

主耶稣说，祂是生命的粮，吃祂的人就因祂活着。（约六48，57。）许多基督徒读到这里，和那些犹太人一样，莫名其妙，不懂主说的是什么意思。我刚得救时，读到这话也很希奇，主耶稣既是生命的粮，我们可以吃祂，那么我们把祂吃到哪里去？当然绝不可能装进胃里。我到处求问，总是不得其解。有的人告诉我，主是生命的粮，意思是指圣经里的话说的；所以，吃主就是把圣经的话读进去。我因此尽可能的，把圣经的话都装到头脑

Unfortunately, many Bible readers do not and cannot see this point. For example, when they read Genesis chapter one, all they can see is that God created the heavens and the earth, that He then created all the living things, and that He finally created man. However, they do not see that the purpose of God's creation of man was to make it possible for Him to dispense Himself into man. They may realize from their reading that God created man according to His image, but they do not understand at all why God created man according to His image.

God created man in His own image so that He would be able to put Himself into man. Romans chapter nine says that God made man to be a vessel (v. 23). A vessel is a container made to hold something. For example, to hold a round object, a vessel for round objects must be made; to hold a square object, a vessel made for square objects must be made. A vessel is made in the shape of the object it is to contain. The hand has five fingers; thus, for a glove to be worn by the hand, it must resemble the five fingers of the hand. When a glove is made, it is made with five fingers so that one day a hand can be inserted into the glove. In the same way we are "gloves" made to contain God. The reason we were created in God's image and likeness was so that one day God could be put into us.

God Creating Man with a Spirit to Contact and Receive Him

Furthermore, Genesis chapter two continues to show us that when God created man, He breathed into man's nostrils the breath of life. This breath of life became man's spirit (v. 7; Job 32:8). After reading this, many people do not understand why God created man with a spirit. However, little by little it has been uncovered to us through the books of the Bible that the human spirit is for contacting and containing God. For example, we all have a stomach. The stomach is a container to contain food. Man's body requires food for nourishment; however, for the food to be put into man, there needs to be a container. Hence, God created man with a stomach. The stomach holds the food that has been eaten, and then through a metabolic process the nutrients are transported through the blood to become the elements within man.

The Lord Jesus said that He is the bread of life and that he who eats Him shall live because of Him (John 6:48, 57). Like the Jews in those days, many Christians are puzzled when they come to this portion of the Word, having no idea what the Lord meant. When I was newly saved and came to this portion of the Word, I also wondered, "After we eat the Lord as the bread of life, where is He in our being?" Of course, He could not be in our stomach. I asked different ones but was not able to get an explanation. Some told me that the Lord's being the bread of life refers to the words written in the Bible and that to eat the Lord is to read and take in His written words. Hence, I tried my best to put the Lord's written words into my

里，但我并不觉得自己吃了生命的粮，反觉得越读越头大。从前我不知道圣经说什么，读进头脑以后是知道了，但我一点不觉得里面得着什么供应。所以经过好多年，我还是不明其义。

直到有一天，我读到保罗对提摩太说，“愿主与你的灵同在。”（提后四 22。）起初我完全不懂，什么叫主与我的灵同在？首先我想，主不是在天上么，祂怎么与我的灵同在？其次，我实在不明白我的灵是什么？我知道我的身体里有胃、有肠，我的头部有一个头脑，但我不知道我的灵是什么；我实在不明白。接着我又读到主说，“我对你们所说的话，就是灵。”（约六 63。）我又不懂了，怎么这个话变成了灵？然后我再读到约翰三章，在那里主对尼哥底母说，“人若不重生，就不能见神的国。”尼哥底母以为重生是从母腹再生一次，就说，“人已经老了，如何能重生？岂能再进母腹生出来么？”主回答说，重生就是从水和灵生，因为从那灵生的，就是灵。（3～6。）我越看越觉得胡涂。圣灵进到我的灵里，就重生了我；那么我的灵在哪里？什么是我的灵？我读了完全胡里胡涂，不知所云。

神圣三一的奥秘

又经过许多年，我才逐渐看见清楚的亮光，贯通了这个启示，明白神自己就是灵。（约四 24。）我们的神是三一神，祂是父、是子、是灵；但这父、子、灵不是三位不同的神，乃是一位神。有一天，这位神成为肉体，成为一个人，来到地上；这不仅是子来了，乃是子带着父，并同着灵而来。所以来成为肉体的，不仅是子，乃是父、子、灵同来。

一般基督徒都领会，子来的时候，是把父撇在天上，自己单独而来。然而约翰福音清楚的说，子来乃是带着父来。约翰告诉我们，主在地上三十多年，从来不孤单，因为父总是与祂同在。（八 29，十六 32。）不仅如此，约翰还说，子就在父里面，父又在子里面。（十四 10～11。）父与子同在，这是很容易明白，也很容易形容的。比方子到了加利利，父也同着祂去；子到了耶路撒冷，也带着父同往；子去钉十字架的时候，也把父带去了。

mind. I did not feel, however, that I had eaten of the bread of life. On the contrary, the more I read, the more I became perplexed. Formerly I did not know what the Bible was all about. After reading it with my mind, I gained knowledge but had no sense that I had received any supply within. Therefore, after many years I still did not know the meaning of eating the Lord.

Then one day I read where Paul tells Timothy, “The Lord be with your spirit” (2 Tim. 4:22). At first I did not understand what it was for the Lord to be with my spirit. First, I wondered how the Lord could be with my spirit since He is in the heavens. Second, I really did not understand what my spirit was. I knew that in my body there was a stomach and intestines and that in my head there was a brain, but I did not know what my spirit was. I really did not understand. Subsequently I read that the Lord had said, “The words which I have spoken to you are spirit and are life” (John 6:63). Again I did not understand how words could become spirit. Then I read John chapter three where the Lord told Nicodemus, “Unless one is born anew, he cannot see the kingdom of God.” Nicodemus thought that to be born anew was to return to the mother’s womb, so he said, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” The Lord answered that to be born anew is to be born of water and of the Spirit because that which is born of the Spirit is spirit (vv. 3-6). The more I read, the more I became puzzled. When the Spirit entered into my spirit, I was regenerated. Then, where was my spirit? What was my spirit? After reading those verses, I was absolutely confused and without a clue as to what they referred to.

The Mystery of the Divine Trinity

After many years I gradually began to see the clear light and was able to thoroughly understand the revelation, realizing that God Himself is Spirit (4:24). Our God is triune; He is the Father, the Son, and the Spirit. However, the Father, Son, and Spirit are not three different Gods but one God. One day this God became flesh and came to the earth as a man. It was not just the Son who came, but the Son came with the Father and the Spirit. Therefore, in incarnation, it was not just the Son who came, but the Father, Son, and Spirit all came together.

Most Christians have the concept that when the Son came, He came alone, leaving the Father in the heavens. However, the Gospel of John says clearly that the Son came with the Father. John tells us that while the Lord was on the earth for over thirty years, He was never lonely because the Father was always with Him (8:29; 16:32). Not only so, John also says that the Son was in the Father and that the Father was in the Son (14:10-11). The Father’s being with the Son is easy to understand and describe. For example, when the Son went to Galilee, the Father went with Him; when the Son went to Jerusalem, the Father went with Him; and when the Son went to the cross, the Father was also there with Him.

这很容易形容。然而有一件事无法形容，就是子在父里面，父在子里面。这两者彼此在里面，实在是一个奥秘。

在约翰十四章八节，腓力进前来说，“主啊，将父显给我们看，我们就知足了。”这意思是，门徒与主同在三年半，也看了三年半，常常听祂说到父，却从来没有见祂把父显给他们看；现在若是主能把父显给他们看，他们就知足了。好比我们信了主，如果父也来了，我们一定很喜乐。然而，主很诧异的说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？我在父里面，父在我里面，你不信么？”（9～10。）这就是说，子和父是一个，所以看见子，就是看见父；不仅如此，子就在父里面，父也在子里面。

接着主说，“我要求父，祂必赐给你们另一位保惠师。”（16。）然后又说，保惠师乃是“从父出来实际的灵”。（十五 26。）这里的“从”，原文意“从…同…”。换句话说，保惠师不是自己来，乃是带着父来；而父又在子里面，所以子也来了。结果灵来了，父、子、灵也都来了。这就是三一神。

一般基督徒都以为父在天上，子复活升天后也到了天上，坐在父的右边，然后把圣灵差下来。圣灵来，就降临在信的人身上，结果人就说预言或者说方言。然而约翰福音清楚的说，子和父是连着的；子从父那里差灵来；灵来了不是单独来，乃是从父且同父而来；父又是连着子的，所以就把子也带来了。当一个罪人在地上悔改，向主祷告，呼求主的名，立刻灵就来了，带着父，又连着子。这个奥秘实在无法形容得透。

三一神进到人里面的故事

神成为肉体时，是子带着父同着灵而来。祂死在十字架上，然后第三日复活。祂一复活，保罗就说，祂成了赐生命的灵。（林前十五 45。）祂的复活是个奥秘，祂成为赐生命的灵也是一个奥秘；我们虽然不懂，但这却是个事实。因着祂是赐生命的灵，所以祂能无所不在；祂能同时在天上，又在地上。这赐生命的灵就是神自己；神是父，又是子，

This is very easy to describe. However, it is impossible to describe the Son’s being in the Father and the Father’s being in the Son. The coinhering of the two is truly a mystery.

In John 14:8 Philip came forward and said, “Lord, show us the Father and it is sufficient for us.” The disciples had been with the Lord, beholding Him for three and a half years. They had often heard Him speak about the Father yet had never seen Him reveal the Father to them. They thought that if the Lord would simply show them the Father, they would be satisfied. This is similar to the way we believe into the Lord. We also feel that if the Father were to come to us, we would definitely rejoice. However, the Lord was amazed by Philip’s question, saying, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me?” (vv. 9-10). This statement indicates that the Son and the Father are one. Therefore, when a person sees the Son, he sees the Father. Not only so, the Son is in the Father, and the Father is in the Son.

Following this, the Lord said, “And I will ask the Father, and He will give you another Comforter” (v. 16). Then He also said that the Comforter is “the Spirit of reality, who proceeds from the Father” (15:26). The word from in Greek has the sense of from with. In other words, the Comforter does not come alone but comes with the Father. Moreover, since the Father is in the Son, the Son also comes. The result is that when the Spirit comes, the Father, Son, and Spirit all come. This is the Triune God.

Most Christians think that the Father is in the heavens and that when the Son resurrected and ascended, He also went to the heavens, sat down at the Father’s right hand, and then sent the Spirit down upon the believers so that they could prophesy and speak in tongues. However, the Gospel of John clearly says that the Son is joined to the Father; that the Son sends the Spirit from the Father; that the Spirit does not come alone but comes from the Father and with the Father; and that since the Father is joined to the Son, the Spirit also comes with the Son. When a sinner repents on earth and prays to the Lord, calling on His name, immediately the Spirit comes, bringing the Father with the Son. It is impossible to thoroughly explain such a mystery.

The Story of the Triune God’s Entering into Man

When God incarnated, the Son came with the Father and the Spirit. In addition, the Son died on the cross and on the third day resurrected. When He resurrected, Paul says that He became the life-giving Spirit (1 Cor. 15:45). Just as His resurrection is a mystery, so His becoming the life-giving Spirit is also a mystery. Although we cannot comprehend this, it is a fact. As the life-giving Spirit, He is omnipresent—He is both in the heavens and on the earth. This life-giving Spirit is God Himself—the Father, the Son, and the Spirit. When this

并且是灵；当这灵临到我们，就是三一神临到我们。当这灵进到我们里面，就是三一神进到我们灵里。在我们认罪、悔改，求告主名时，会有一个感觉，就是我们里面起了改变；这个改变就是灵进来了。这灵一进来，我们里面就明亮、新鲜了；我们的灵也复苏、活过来，并且刚强起来了。

因这缘故，当我们悔改、认罪、相信主耶稣时，我们里面立觉喜乐，并且完全改变了。原来我们里面是黑暗的，一呼求主耶稣，立刻明亮起来；原来我们里面觉得受压迫，一呼求主耶稣，立刻得着释放；原来我们坏到极处，恨人、怨事，甚至摔碗筷，拍桌子，踢椅子。然而一旦信了主耶稣，一呼求祂的名，就立觉周围的人、事、物改变了，都变得可爱了；我们也就成了最喜乐的人。这到底是怎么一回事？原因无他，只因这位灵进到我们里面了。这位灵就是神，就是创造主，也是在十字架上为我们流血、受死的一位，祂是我们的救赎主。当我们祷告阿爸父时，里面就觉得甜美；这位阿爸父是谁？就是灵。这位灵是谁？祂乃是三一神。这就是三一神在我们里面的奥秘。

被灵充满并充溢

三一神乃是这样，把祂自己分赐到我们里面，并且活在我们里面。所以我们要天天呼吸祂，祷告祂；我们的祷告就像呼吸一样。我们也要天天运用灵接受祂，吃祂；吃祂就是接受祂。我们祷告、读经，就是呼吸属灵的空气，吃喝属灵的粮食；这个属灵的空气就是这位灵，这个属灵的食物也是这位灵，结果我们里面就被这灵充满。当我们被充满到一个地步，以致喜乐洋溢，我们就会说，“不再是我，乃是基督！”（加二 20。）

真奇妙，我们里面充满的是灵，我们却说乃是基督。这就证明，这位基督就是在我们里面的这位灵。“不再是我，乃是基督在我里面活着。”这是我们许多人的经历。结果我们里面满了喜乐、满足、明亮、火热，到一个地步，我们甚至癫狂、发疯，逢人便说我们里面的基督。这一说，福音就出去了。当我们癫狂时，我们会不顾东，不顾西，不管天，不管地，既不害羞，也不害怕，只会到处对人讲耶稣，告诉人只有耶稣最好。这是怎么一回

Spirit comes to us, it is the Triune God coming to us. When this Spirit enters into us, it is the Triune God entering into our spirit. When we confess our sins, repent, and call on the name of the Lord, we sense that something changes inwardly. This change is the entering in of the Spirit. Once the Spirit enters, we feel bright and fresh within. Our spirit is revived, enlivened, and strengthened.

For this reason when we repent, confess our sins, and believe into the Lord Jesus, immediately we sense an inward joy and are completely changed. Formerly there was darkness within us, but once we called on the name of the Lord Jesus, immediately there was light. Formerly we felt oppressed within, but once we called on the Lord, we were liberated. Formerly we were evil to the uttermost, being hateful and full of complaints. We may have even thrown dishes, hit the table, and kicked the chairs. However, once we believed in the Lord Jesus, calling on His name, immediately we felt that the people and things around us all changed and became quite lovable. We also became the most happy people. Why is this? There is no other reason except that the Spirit entered into us. This Spirit is God, the Creator, and our Redeemer, who shed His blood and died on the cross for us. When we pray and call, “Abba Father,” we feel sweet within. Who is this “Abba Father”? He is the Spirit. Who is this Spirit? He is the Triune God. This is the mystery of the Triune God in us.

Being Filled Inwardly and Outwardly with the Spirit

In this way the Triune God dispenses Himself into us and also lives in us. Therefore, daily we must breathe Him and pray to Him. Our prayer is just like our breathing. Daily we must also exercise our spirit to receive Him, to eat Him. To eat Him is to receive Him. When we pray and read the Word, we are breathing the spiritual air and eating the spiritual food. Both the spiritual air and the spiritual food are the Spirit. Thus, the result is that we are filled with the Spirit. When we are filled to the extent that we overflow with joy, we will say, “It is no longer I, but it is Christ!” (Gal. 2:20).

It is amazing that we are filled inwardly with the Spirit, yet we would say that the One who lives in us is Christ. This proves that Christ is the Spirit within us. “It is no longer I, but it is Christ who lives in me.” This is what many of us have experienced. Consequently, we are inwardly filled with joy, satisfaction, light, and zeal to such an extent that we even are beside ourselves and become “crazy,” telling whomever we meet about the Christ in us. By this speaking, the gospel goes out. When we are beside ourselves, we do not care about east or west or heaven or earth, and we are neither shy nor fearful. Wherever we go, we speak to others about Jesus, telling them that Jesus is the most wonderful One.

事？这就是不仅我们里面满了灵，我们身上也充溢着灵。结果我们只要开口一讲，人就受感动。这就是里面有灵，外面也有灵。

然而，这不是说我们有两个灵，里面一个，外面一个；我们所有的，只有一位灵。在我们里面的，是素质的灵；在我们外面的，是经纶的灵。在我们里面素质的灵，使我们喜乐、癫狂，叫我们热切、不惧怕；在我们外面经纶的灵，就在我们对人传讲时，带着一种权能，使听的人无法不被征服，也不能不信。因着我们里面充满素质的灵，外面充溢经纶的灵，结果我们就在灵里，与这位三一神完全调和为一了。神就是灵，这灵就是父，是子，也是灵。换句话说，这灵就是父、子、灵三一神，把我们完全充满，也把我们完全包裹了起来。在我们里面充满的灵，素质的灵，如同生命的水，我们能饮于祂；（约七 37 ～ 39，林前十二 13；）在我们外面充溢的灵，经纶的灵，如同能力的外衣，我们能穿上祂。（路二四 49，王下二 9，13 ～ 15。）

素质的灵乃是为着我们的生活与享受。当我们呼喊主的名，享受祂，祂作为素质的灵，就充满我们。这时我们会喜乐癫狂，火热放胆，觉得唯有耶稣最好；我们会什么都不要，只要主耶稣。当我们一放胆传讲，一宣告主的名，经纶的灵就充溢我们，覆盖我们，作我们的权柄和能力，为着我们的职事与工作。

有时我们会看见，有些人说话很有权能，其实秘诀就在于灵。那些人通常会在说话之前，操练他们的灵，借着呼喊主，让他们里面饱足，然后来到会中释放他们的灵。他们会越讲越癫狂，结果经纶的灵就充溢在他们身上，他们无论讲什么，人就都会接受。因为他们是一个满了灵的人，是和神调在一起的人；他们里面有神，外面也有神，到处都是神。

真正的基督徒，就是这样一个与神联结并调和的人。已过二、三十年，我们出版好多的书，都是讲这一件事。盼望我们都能好好学习真理，然后去对远亲近邻讲说真理。我们要对人讲基督，要向他们“发疯”，告诉他们什么都不好，只有耶稣最好。我们都该是一班“发疯”的基督徒，满了耶稣，满了灵。

Why is this? This is because we are not only filled with the Spirit within but also have the outpouring of the Spirit upon us. Hence, once we open our mouths, others will be moved because we have the Spirit inwardly and outwardly.

Nevertheless, this is not to say that we have two Spirits, one inside and one outside. We have only one Spirit. The Spirit within us is the essential Spirit whereas the Spirit outside of us is the economical Spirit. The essential Spirit within us makes us joyful, crazy, zealous, and fearless; the economical Spirit outside of us supplies us with authority as we preach, causing our listeners to be subdued so that they must believe. Since we are filled with the essential Spirit inwardly and with the economical Spirit outwardly, we are completely mingled with the Triune God in spirit. God is Spirit, and this Spirit is the Father, the Son, and the Spirit. In other words, this Spirit is the Triune God—the Father, Son, and Spirit—completely filling us and enveloping us. The Spirit who fills us inwardly, the essential Spirit, is like living water for us to drink (John 7:37-39; 1 Cor. 12:13). The Spirit who fills us outwardly, the economical Spirit, is like a mantle of power for us to put on (Luke 24:49; 2 Kings 2:9, 13-15).

The essential Spirit is for our living and enjoyment. When we call on the name of the Lord and enjoy Him, He fills us as the essential Spirit. Then we become ecstatic, burning, and bold, feeling that Jesus is the best. We do not desire anything else but the Lord Jesus. Then when we speak with boldness, proclaiming the name of the Lord, the economical Spirit is poured upon us, covering us to be our authority and power for our ministry and work.

We can see that some people speak with much authority. Actually, the secret is in the Spirit. Before speaking, these people usually exercise their spirits by calling on the Lord, in order for them to be fed within. Then when they come to the meeting, they release their spirits. The more they speak, the crazier they become. Finally, the economical Spirit is poured out upon them so that people receive whatever they speak. This is because they are filled with the Spirit and mingled with God. They have God inwardly and outwardly, in every part of their being.

Real Christians are people who are united and mingled with God. In the past twenty to thirty years, we have published many books speaking about this very matter. I hope that we all would really get into the truth and then go to our relatives and friends to speak the truth. We must speak Christ to people, and we must be “crazy” toward them, telling them that everything else is poor and that Jesus is the best. We should all be “crazy” Christians of this kind who are full of Jesus and full of the Spirit.

神圣分赐的终极完成

今天我们在灵里享受是灵的主，将来有一天，主要从天而来，使我们的身体改变形状，就是我们身体的得赎；那时祂就要从我们里面荣耀出来，我们也都要进入荣耀。（腓三20～21。）然后我们要和祂，一同在千年国里，享受祂的快乐，享受祂的同在，享受祂的荣耀，并且享受祂的权柄，（太二五21，23，启二十4，6，）千年之久。经过一千年这样一个“发疯”的情形，这样一种满了荣耀的情形，我们就要与主一同达到终极的表显，就是新耶路撒冷。新耶路撒冷乃是神、人调和的终极表现；神活在人里面，人活出神的荣耀。

这是圣经里最中心的奥秘。这一个中心的奥秘，就是三一神，将祂自己作到我们这三部分的人里面，使神、人调和，神在人里面，人在神里面，二者调和为一。这是人的言语无法形容的，是一个奥秘。我们绝对相信，到了那一天，当我们在新耶路撒冷里，必定个个都是癫狂、发疯的人，因为我们都欢乐不已。

现今，千年国和新耶路撒冷虽然尚未来到，但我们在召会生活中，能够预尝那个小影。当我们呼喊主、讲说主、享受主，我们就开始“癫狂”了。我们一“癫狂”，三一神就在我们里面充满我们，也在我们身上充溢我们。

传扬中心的奥秘为福音

故此，我们必须到处讲说圣经里这中心奥秘的真理，不要再去讲说福利平安等肤浅的福音。不要告诉人，如果痛苦，信耶稣就平安；如果作生意不赚钱，只要信耶稣，向祂祷告，就会发财。那不是福音。正确的福音乃是告诉人，这位独一的神，三而一的神，父、子、灵，祂成为肉体，死在十字架上，成功了救赎，并且复活，成了赐生命的灵。这赐生命的灵，就是那经过种种过程之三而一的神。祂经过成为肉体，经过死而复活，成了包罗万有的灵。当人悔改、相信祂时，祂就进到人里面，使人得生命，得生命的供应。祂在人里面是素质的灵，在人身上是经纶的灵；祂要如此与人成为一灵，人也要和祂成为一灵。结果人就有真正的喜乐、满足，得着人

THE ULTIMATE CONSUMMATION OF THE DIVINE DISPENSING

Today we enjoy the Lord as the Spirit in our spirit. There will be a day in the future when the Lord will come back to transfigure our body. This will be the redemption of our body. At that time He will come forth from us as glory, and we will also enter into glory (Phil. 3:20-21). Then we will be with Him in the millennial kingdom, enjoying His joy, His presence, His glory, and His authority for a thousand years (Matt. 25:21, 23; Rev. 20:4, 6). After a thousand years of being beside ourselves, a condition that will be full of glory, we will arrive with the Lord at the ultimate manifestation—the New Jerusalem. The New Jerusalem is the ultimate expression of the mingling of God and man—God living in man and man living out God's glory.

This is the central mystery in the Bible. This central mystery is that the Triune God is working Himself into tripartite man so that God and man can be mingled and become one—God in man and man in God. This is a mystery that cannot be described with human words. We absolutely believe that in that day when we are in the New Jerusalem, we will all be "crazy" and beside ourselves because we will all be exulting without end.

Although the millennial kingdom and the New Jerusalem have not come, today in the church life we can have a foretaste of this in miniature. When we call on the Lord, speak the Lord, and enjoy the Lord, we become beside ourselves and are filled with the Triune God inwardly and outwardly.

PREACHING THE CENTRAL MYSTERY AS THE GOSPEL

For this reason, we must speak the truth of the central mystery in the Bible everywhere. We should no longer speak the superficial gospel of peace and prosperity. Do not tell others that if they are suffering, they should believe on Jesus so that they will have peace, or that if their business is bad, they only have to believe in Jesus and pray to Him, and then they will get rich. That is not the gospel. The proper gospel is to tell others that the only God, who is the Triune God—the Father, Son, and Spirit—became flesh, died on the cross to accomplish redemption, and resurrected to become the life-giving Spirit. This life-giving Spirit is the processed Triune God. He went through incarnation, death, and resurrection to become the all-inclusive Spirit. When man repents and believes into Him, immediately He enters into man to be man's life and life supply. He is in man as the essential Spirit and upon man as the economical Spirit. In this way He becomes one spirit with man and man also becomes one spirit with Him. The result is that man possesses real

生的真谛实意。这是高品的福音，是我们应该到处向人宣扬的。

当我们这样传扬、讲说时，我们里面素质的灵会充满我们，外面经纶的灵也会充溢我们。换句话说，我们里外都是灵；结果我们就和神成为一灵，就满了神。这时我们所过的生活，必然是爱、光、圣、义的生活；我们自然就活出了神的形像。这是真正的属灵，是真正的圣洁，也是真正的得胜；最终这就是荣耀。这荣耀将会扩大为国度，终极完成于新耶路撒冷。这就是神那中心奥秘之真理的完成。

祷告

主，我们实在敬拜你，将这一切神圣的奥秘向我们清楚开启。主，你是神，是三而一父、子、灵的神，竟然把自己作到我们里面。主，我们实在赞美你；今天你与我们是一，我们也与你成为一灵。你这包罗万有、赐生命的灵，就住在我们这重生的灵里，天天圣别、更新、变化我们，把我们模成你的形像。有一天，你要从我们里面荣耀出来，也带我们进入荣耀。主，我们向你敬拜，这是何等的福分！这是何等的奥秘，又是何等荣耀的经纶！但愿你祝福这些话，把众圣徒都带到这些真理的奥秘中，叫我们天天学习这真理，传讲这真理，并且教导人关于圣经里这中心的奥秘。阿们！

李常受弟兄于主后一九八四年十一月八日讲于马尼拉

joy, satisfaction, and the true meaning of human life. This is the high gospel that we should announce everywhere.

When we preach and speak in this way, the essential Spirit will fill us inwardly, and the economical Spirit will fill us outwardly. In other words, we will have the Spirit within and without. We will become one spirit with God and will be filled with God. At this juncture, the life we live will be a life of love, light, holiness, and righteousness, and we will spontaneously live out God's image. This is true spirituality, true holiness, and true overcoming. Ultimately this is glory, which will expand to become the kingdom, consummating in the New Jerusalem. This will be the completion of the truth of God's central mystery.

A PRAYER

Lord, we truly worship You for clearly revealing to us all these divine mysteries. Lord, You are God, the Triune God—the Father, the Son, and the Spirit, yet You have worked Yourself into us. Lord, we really praise You. Today You are one with us, and we are also one spirit with You. As the all-inclusive, life-giving Spirit, You dwell in our regenerated spirit, daily sanctifying us, renewing us, transforming us, and conforming us to Your image. One day You will come out of us in glory, and You will also bring us into glory. Lord, we worship You. What a blessing this is! What a mystery this is! What a glorious economy this is! Lord, bless this word by bringing all the saints into the mysteries of the truth so that we may daily learn this truth, speak this truth, and teach others regarding this central mystery in the Word. Amen.

第五篇

经历并供应基督

关于真理，我们需要明白，需要讲解；关于基督，我们需要经历，然后把我们所经历的供应给人。这里的基督，不是客观的，远坐在诸天之上的一位，乃是我们主观经历，作我们生命的一位。所以经历基督，就是经历生命，供应基督也就是供应生命。

学习正直的分解并讲说真理的话

今天在基督徒中间，真理和基督都非常缺乏。许多的道，都是这里一点那里一点，很难确定的给人一个真理。例如神成为肉体，讲道人往往没有给人一个确定的定义。然而，即使我们对神成为肉体，有了明确而清楚的定义，许多人听了也是一下就忘了。故此，我们实在必须一再操练、学习，直到我们熟悉，甚至连作梦都会讲说，并且说得准确。例如说到神的属性，其顺序是爱、光、圣、义，切不可随意颠倒；这在生命读经和新约圣经恢复本的注解里，都有清楚而详尽的解释。约壹一章五节注二说，爱是指神素质的性质，光是指神彰显的性质。换句话说，爱是本质，光是显出。我们必须先说爱，而后说光，因为爱是神的素质，光是祂的彰显。再者，圣是关乎神的性情，义是关乎神的行动。神的性情是圣，祂的行动、作为是义。因此，我们必须先说圣，后说义。

CHAPTER FIVE

EXPERIENCING AND MINISTERING CHRIST

Concerning the truth, we need to understand and explain it. Concerning Christ, we need to experience Him and minister to others what we have experienced. The Christ we are referring to here is not the objective Christ who is sitting in the heavens but the subjective Christ who is our life. Hence, to experience Christ is to experience life, and to minister Christ is to minister life.

LEARNING TO CUT STRAIGHT AND TO SPEAK THE WORD OF THE TRUTH

Today among Christians there is a lack related to both the truth and to Christ. Most preachers can cover many topics in their sermons, but it is difficult for them to definitely present a particular truth to people. For example, most preachers cannot give people a precise definition of incarnation. In addition, even when a clear and precise definition of incarnation is presented, most people still forget what they have heard right away. For this reason we have to study the truth again and again and practice speaking it until we are so familiar with it that we can speak it accurately even in our dreams. For instance, when we speak about God's attributes, the sequence should be love, light, holiness, and righteousness; we should never reverse the order. This is clearly explained in detail in the life-studies and the footnotes of the Recovery Version of the New Testament. Note 3 of 1 John 1:5 says that love is the nature of God's essence, and light is the nature of God's expression. In other words, love is the essence and light is the expression. Love is first and light is second, because love is God's essence and light is His expression. Holiness is related to God's nature, and righteousness is related to God's move. God's nature is holy whereas His move, His actions, are righteous. Therefore, holiness is before righteousness.

这都需要我们好好的学习、研究。我们必须学习分别爱与光，圣与义，并且要讲说得准确。比方你去餐厅，要了一分二十元的餐饮；你付了一百元，店员却找你九十元，你若无其事的收下，照样吃喝，然后回家就向人吹嘴、夸耀。这样的行为不是与圣发生关系，乃是与义发生关系。换句话说，你拿了二十元的东西，却只给人十元，等于你偷窃了人十元，这样的行为是不义的。再比方你在餐馆，不仅点了餐饮，还点了烟、酒，大抽大喝。这虽然没有什么不义，却是不圣的。一面，神绝不会喜欢酗酒、抽烟，因为祂是圣的；另一面，神也不会占人便宜，因为祂是义的。所以我们要先说祂的圣，然后说祂的义。

This requires us to learn and study the truth in a serious way. We must learn to differentiate between love and light and between holiness and righteousness, and we must also speak these things accurately. For example, suppose you go to a restaurant and order a meal that costs twenty dollars. After ordering, you pay the cashier one hundred dollars, and he gives you back ninety dollars. Suppose that after receiving the ninety dollars, you take it as if nothing had happened, eat and drink your meal as usual, and then go home and boast of what happened and show off to your family. This kind of behavior would not be related to holiness but to righteousness. If you take something that costs twenty dollars, but you pay only ten dollars, this is the same as stealing ten dollars. This kind of act is unrighteous. Let us use another example. Suppose you go to a restaurant and buy some food. In addition, you also buy some cigarettes and wine. Then you eat, smoke, and drink to your heart's content. Although this is not something unrighteous, it is unholy. God would never approve of drinking and smoking, because He is holy, and He would never take advantage of people, because He is righteous. Hence, we speak first of His holiness and then of His righteousness.

爱、光、圣、义，在人是美德，在神是属性。因为主耶稣在人性生活里，显出了爱、光、圣、义，作为祂人的美德；而在祂里面的那个神性，也是爱、光、圣、义，不是显在外面，乃藏在里面作为充实，是一种的属性，就是神的属性。比方一只手套，有五根指头，手也有五根手指；但这五根指头，在手是作为里面的充实，在手套就是一个彰显。显在外面的五根指头是手套的，是为着好看，所以是美德；藏在里面的五根指头是手的，不是为着好看，是为着充实，所以是属性。手的五根指头作为属性，就藏在手套的五根指头里面，把手套的五根指头充实、加强了。所以，显在外面看得见的，是美德；在里面藏着的是属性。

Love, light, holiness, and righteousness are virtues to man. To God, however, they are attributes. In His human living, the Lord Jesus expressed love, light, holiness, and righteousness as His human virtues. In His divinity He also had love, light, holiness, and righteousness, but they were not expressed outwardly. Rather, they were hidden inwardly as His divine attributes, the rich content of His virtues. For instance, both a glove and a hand have five fingers, but the five fingers of the hand are the inner enriching content, while the fingers of the glove are the expression. The five fingers of the glove are for the outward expression, for a nice appearance. Thus, they are like the human virtues. The five fingers of the hand are hidden in the glove; they are not for a nice appearance but for the rich content. Hence, they are like the divine attributes. The five fingers of the hand, as the attributes, are hidden in the five fingers of the glove to enrich and strengthen the glove. Hence, what is seen outwardly are virtues, and what is hidden inwardly are attributes.

中国先贤孔子讲道德，也讲美德；但在他所讲的美德里，没有神的属性来充实、加强，结果就如同一只没有手装在里面的手套，五根指头是软趴趴的。圣经所讲的美德，乃是有神的属性作为内容，如同一只手装到手套里，所以是充实、加强的，并且是超绝的。主耶稣是神而人者，祂是神又是人，所以祂是神人。祂是人，祂有人性；祂是神，祂有神性。在祂的人性里有美德，在祂的神性里有属性。祂那人的美德乃是盛装神属性的，而祂那神的属性乃是充实人美德的。因着有神的属性加强，祂人的美德就充实了，这就是神而人者最高标准的道德。主耶稣在地上，就是过这样的生活，一个神人的生活。

The ancient Chinese sage Confucius also talked about morality and virtues, but the virtues that he taught were not enriched and strengthened with the divine attributes. In the end they were like a glove without a hand inside, having five empty fingers. The virtues referred to in the Bible have the divine attributes as their content and are thus enriched, strengthened, and excelling. This is similar to a glove with a hand inside it. The Lord Jesus was God yet man. He was God, and He was man, so He was a God-man. He was a man with humanity, and He was God with divinity. In His humanity were virtues, and in His divinity were attributes. His human virtues contained His divine attributes, and His divine attributes enriched His human virtues. Because of the strengthening of His divine attributes, His human virtues were enriched. This is the highest standard of morality—the morality of the God-man. The Lord Jesus had such a living on the earth—the God-man living.

正确的认识必须带进主观的经历

只有真理而没有经历，是空洞的，所以我们都得有经历。什么是真理？真理就是神，神就是基督。所以对于真理，我们不能只有道理上的认识，还必须有经历。换句话说，我们必须经历基督。比方你对人说，基督有人性，祂的人性里有美德，这个美德就是爱、光、圣、义；祂还有神性，祂的神性里有属性，这个属性也是爱、光、圣、义；因着祂里面有神的属性，所以祂显出来的美德就是超绝的。然而，人或许会问你：“这与我有什么关系？”你可以告诉人说，“人是照着神的形像造的。你既是人，就是照着神的形像被造的；但你没有神在你里面。神是爱、光、圣、义的神，所以你也有爱、光、圣、义；但那就像手套的五根指头一样，是软趴趴的，因为你里面没有神。然而，这位主耶稣里面有神，祂里面的神就是爱、光、圣、义的充实。你需要接受这位耶稣进到你里面。祂为你死而复活，并且成了赐生命的灵，这灵就是耶稣基督，也就是神自己。你一呼求主耶稣的名，这灵就进到你里面，也就是神进到你里面。这样，祂那实在的爱、光、圣、义，就要把你的爱、光、圣、义完全充实了。”这样的说法，能挑起人里面的需要。

为叫人能容易主观的经历、应用，我们可以举例的说，比如人很爱他的妻子；这爱是神所创造的。但人的爱不耐久；只要妻子稍微生气，给他不好的脸色，人的爱就构不上了。这是证明，人的爱如同手套的指头，是软趴趴的，完全不充实，没有神的爱在他的爱里加强、供应。如果人接受了耶稣基督，得着了赐生命的灵，他就得着了神。这时神的爱就在他的爱里；结果无论他妻子怎么对待他，他都能爱妻子。换句话说，人这空手套已经穿在手上，手套的指头里已经有了实在的手指，是充实而加强的，所以人能显出超绝的爱。同样的，我们有忍耐，这也是神所创造的；但我们的忍耐就像空手套的指头。我们需要接受神到我们里面；祂在我们里面就是我们的忍耐，把我们的忍耐充实、加强了。结果我们的忍耐，就像手的手指把手套的空指头顶起来一样，是刚强的。

PROPER KNOWLEDGE ISSUING IN SUBJECTIVE EXPERIENCE

Merely having the truth without experience is vanity; hence, we all need to have experience. What is the truth? The truth is God, and God is Christ. Hence, concerning the truth, we cannot have just the doctrinal knowledge; we must also have the experience. In other words, we must experience Christ. For instance, you may tell people that Christ possessed humanity, in which were human virtues, including the virtues of love, light, holiness, and righteousness. You may also tell them that Christ also possessed divinity, in which were the divine attributes, including the attributes of love, light, holiness, and righteousness, and that since Christ had the divine attributes, the human virtues that He expressed were excellent. However, they might ask you, “What does that have to do with me?” If they ask this, you can tell them, “Man was created in God’s image. Since you are a man, you were created in God’s image, but you do not have God in you. God is a God of love, light, holiness, and righteousness, so you also have the virtues of love, light, holiness, and righteousness. Yet these virtues are like the five fingers of a glove, which are soft and limp. This is because you do not have God inside of you. However, God was within the Lord Jesus as the rich content of love, light, holiness, and righteousness. You need to receive this Jesus into you. He died for you, was resurrected, and has become the life-giving Spirit. This Spirit is Jesus Christ, God Himself. Once you call upon the name of the Lord Jesus, this Spirit will enter into you, that is, God will enter into you. Then His real love, light, holiness, and righteousness will fully enrich your love, light, holiness, and righteousness.” This kind of speaking will stir up their inward need.

To make it easier for people to experience and apply these truths subjectively, we may use the following illustration. Suppose a person loves his wife very much. This love was created by God, but his human love cannot last long. Once his wife becomes angry and gives him a long face, his human love falls short. This proves that man’s love is like the soft, limp fingers of a glove; it is not enriched and is without the strengthening and supply of God’s love. However, if a person receives Jesus Christ as the life-giving Spirit, he will have God. God’s love will be in his love, and as a result, he will be able to love his wife, regardless of how she treats him. In other words, as an empty “glove,” he will be filled with God as the “hand.” With the real fingers inside, the glove’s fingers are enriched and strengthened. In the same way, now he will be able to express an excellent love. Just like the person in this illustration, we have patience, which was created by God, that is like the fingers of an empty glove. We also need to receive God into us. Once we do, He will become the patience in us to enrich and strengthen our patience. In the end our patience will be strengthened just as the empty fingers of the glove are made firm when they are filled

神的忍耐装在我们的忍耐里，我们的忍耐显出来，就是超绝的美德。所以我们要有超绝的美德，就必须里面有神的属性。

学习真理的急切需要

盼望所有的圣徒，特别是青年人，都能这样学习真理。保罗说，神愿意万人得救，并且完全认识真理。（提前二4。）我们不该再作基督教里的老教友，得救了几十年，还是胡里胡涂。比方基督耶稣这名字，许多得救多年的基督徒，并不清楚是什么意思；有的可能以为耶稣就是基督，也就是救主。如果你问：救赎主和救主有什么分别？他们会认为差不多，只不过相差一个字。甚至我们中间许多圣徒，也不知道其中的奥秘与讲究。我没有意思暴露人的弱点，乃是要给大家看见，我们太受老旧基督教传统的影响。虽然我们从前讲很高、很多的道，但从来没有把耶稣、基督这名字的意思讲得确定；结果大家都是大概知道，却不完全确定。这就是今天基督徒一般的光景。

简单的说，耶稣就是耶和华救主。详细的说，耶稣的原文是由两个字组成；“耶”是耶和华，“稣”是救主；所以耶稣的意思就是耶和华救主。这是耶稣这名清楚的定义。至于基督，意为神的受膏者。所以耶稣基督的意思，就是耶和华救主作了神的受膏者。

学校教育的好处，就是把每一件事物，都确定的给人一个定义，使一切的常识都变作定义。一个人如果对一切事，都不太明白其定义，讲起话来自然不是那么确定、准确，结果人一听，就知道他没有受过什么教育。今天的基督徒每周作礼拜，一年作五十二次礼拜；结果可能过了一、二十年，对圣经的真理，仍不确定其意义。爱、光、圣、义是什么？几乎没有人能说得出所以然来。因这缘故，今天的基督徒才会这样软弱，这样贫穷。这都是因为基督徒没有受到确定的教育。

主恢复中的召会，必须以此借鉴，每一处召会、每一位圣徒，都该在真理上受教育。有一首诗歌说，召会不是学校，不是工厂，乃是神生命的园子，为着生长基督。

with the fingers of the hand. God’s patience will be put into our patience, and the patience that we express will be an excellent virtue. Therefore, in order to have excellent virtues, we must have the divine attributes within us.

THE URGENT NEED TO LEARN THE TRUTH

I hope that all the saints, especially the young people, would learn the truth in this way. Paul said that God desires all men to be saved and to come to the full knowledge of the truth (1 Tim. 2:4). We should no longer be like the elderly church members in Christianity who have been saved for decades but are still ignorant of the truth. For example, many Christians have been saved for years yet are not clear about the meaning of the name Jesus Christ. Some may think that Jesus is the same as Christ and that Christ is the Savior. If you ask them what the difference is between the terms Redeemer and Savior, they probably think that the two terms are nearly the same in meaning. Even many of the saints among us may not know their intrinsic significance and hidden mystery. I do not mean to expose other people’s weaknesses, but I want to show you that we are too much under the influence of the old Christian traditions. Although we have spoken many high truths in the past, we have never precisely defined the meaning of the name Jesus Christ. The result is that we probably know something about the meaning but are not altogether sure about it. This is the general situation of Christians today.

In brief, Jesus means “Jehovah the Savior.” In detail, the Hebrew word for Jesus is composed of two words. The first word means “Jehovah” and the second word means “Savior.” Hence, Jesus means “Jehovah the Savior.” This is the clear definition of the name Jesus. The word Christ means “God’s Anointed.” Thus, Jesus Christ means that Jehovah the Savior is God’s Anointed.

The advantage of a school education is that every thing and every matter are given precise definitions, so that we can learn the proper definitions for things that we know only in a general way. If a person does not quite understand the definitions of various things, his speaking concerning them will not be so definite and accurate. When people listen to him, they will know that he has not received much education. Today Christians go to church every week, worshipping God fifty-two times a year, yet after ten or twenty years they still may not be certain about biblical truths. Almost none of them can explain the meanings of love, light, holiness, and righteousness. This is why Christians today are so weak and so poor. It is because they have not been properly educated.

The churches in the Lord’s recovery must learn from this. Every saint in every church should be educated in the truth. There is a hymn which says that the church is not a school or a factory but an organic garden of God for growing Christ (Hymns, #1237). What we do in this

（补充本诗歌七一二首。）我们在这园子里所作的，乃是栽种、浇灌的工作。然而，我们还得看见，圣经的教育不是要人办学校，乃是要人在家庭里教，由父母、长辈教育儿女、后代。古代的犹太人中间没有学校，他们的教育都是在家里进行的，都是由父母担任教导的工作。召会虽然不是学校，乃是一个家，仍要具备教导的功能。我们在召会中应当受教育，但不是学校式的，乃是家庭式的，由父母教兄姊，兄姊再教弟妹；至终人人都会讲，个个都会教。这样，召会中就满了彼此学习，互相教导的空气，全体圣徒在真理上必然大有进步。

这些日子我很快乐，因为我走过日本、南韩、台湾、菲律宾等地，看见召会中的青年人在真理上都有追求，都能彼此有教导，甚至教导年长圣徒。他们能确定的告诉人，耶稣是耶和华救主，基督是神的受膏者，因为他们从生命读经里学到了。从前我们讲的老道，都像飘在空中的云雾，一点也不确定。然而，生命读经把一切真理，都讲得十分清楚而明确，人一读就懂。所以今后，我们都得改变家风，不要再受胡涂基督教的影响，乃要把老一套的实行完全扬弃；但这意思不是说要把圣经丢了，乃是要大家都从云雾中出来。我们愿意有一个晴朗的天，每一个真理都得着清楚的定义。什么是称义，什么是成圣，什么是更新，什么是变化等，都要学习得明白透彻，并且能对人讲说。

学习真理以经历、供应基督

学习真理之后，我们还得经历基督，使基督变作我们的实际。这样，当我们对人传讲时，就不是给人知识道理，乃是供应人基督。比方我们对人讲可口可乐的好处，却不给人可口可乐喝，结果无论我们讲得怎么津津有味，人还是得不着可口可乐的好处。这就是光会传讲，却没有供应。已往我们多半只会供应，不会传讲；那也不对。正确的实行，是我们都要学习会讲基督，然后把基督供应给人。

garden is the work of planting and watering. However, we should not open a school to teach the Bible. Rather, Bible education should be carried out in the homes. The parents, the older generation, should teach the children, the younger generation. In ancient times the Jews did not have schools. Their education was conducted in their homes with the parents bearing the responsibility of teaching their children. Although the church is not a school but a family, it still needs to carry out the function of teaching. We should receive education in the church, not in the way of school education but in the way of home education—parents teaching the older brothers and sisters, and the older brothers and sisters teaching the younger ones. Eventually, everyone will know how to speak and teach. In this way the church will be filled with the atmosphere of mutual learning and mutual teaching, and all the saints will make much progress in the truth.

These days I am very happy because while traveling through Japan, South Korea, Taiwan, and the Philippines, I have observed that the young people in the churches are pursuing the truth. They can teach one another and even teach the elderly saints. They are able to tell people definitely that Jesus is Jehovah the Savior and that Christ is God's Anointed, because they have learned these things from the life-studies. In the past the old doctrines we preached were like clouds and fog floating in the air—nothing was definite. But now the life-study messages present the truth in a clear and precise way, so that people can readily understand the truth after reading them. So from now on, we have to change our family tradition. We must not be influenced by confused Christianity any longer; instead, we should completely renounce all the old practices. This does not mean that we should discard the Bible but that we should come out of the clouds and fog. We desire to have a clear sky with every truth having a clear definition. We have to learn until we thoroughly understand and are able to speak to others what justification is, what sanctification is, what renewing is, and what transformation is.

LEARNING THE TRUTH TO EXPERIENCE AND MINISTER CHRIST

After we have learned the truth, we still have to experience Christ so that He may become our reality. In this way, when we speak to people, we will not give them knowledge or doctrines, but we will minister Christ to them. For instance, if we tell people about the benefit of Coca-Cola yet do not give them a can of Coca-Cola to drink, then no matter how interesting our speaking is, they will not be able to enjoy the benefit of Coca-Cola. This is mere speaking without supply. In the past we mostly knew only to supply but not to speak; that also was wrong. The proper practice is that we would all learn to speak Christ and minister Christ to others.

行传五章四十二节说，早期的门徒乃是把耶稣基督当作福音来传讲。他们传讲的，不是空洞的道理，也不是飘渺的福音，而是一位活的耶稣基督，祂是福音的实际和内容。所以当他们这样传讲之后，人一接受福音，自然就得着了这位耶稣基督。

保罗在以弗所三章八节说，他将基督那追测不尽的丰富，当作福音传给人。这就是说，保罗不是向人传讲一些道理，他乃是把主耶稣基督的丰富，实际的供应给人。比方保罗告诉人，基督有神性，又有人性；（罗一3～4；）这意思是，祂是神，又是人；祂有一切神的属性和人的美德；这就是基督的丰富。不仅如此，祂还经过人生，了解人生一切的磨难，并且忍受了一切苦楚。之后，祂上到十字架去受死；在祂的死里结束了一切，并为我们完成救赎。接着祂又从死里复活，成了赐生命的灵。这赐生命的灵就是三而一的神，父在里面，子在里面，灵也在里面；父、子、灵一切的属性，如爱、光、圣、义、生命、能力、权柄、平安、喜乐等，都包括在其中，是追测不尽的丰富。然而这些丰富，如何能成为人实际的经历？我们如何在传讲时，供应这样一位基督给人？

我们必须告诉人，这一位具有追测不尽之丰富的基督，今天就是赐生命的灵；祂是救赎主，为我们成功了救赎；祂是救主，正等着要拯救我们。这灵是无所不在的，就在我们心里，在我们口里。我们只要认罪、悔改、呼求主耶稣的名，口一张开，心里一信，这位灵就进到我们里面。这位灵一进来，祂一切的丰富也都带来了。从这时起，我们只要天天呼求祂，呼吸祂，享受祂，就能使这些丰富成为我们的经历；爱、光、圣、义等属性，就都成了我们的美德。然后我们会发现，我们的爱是无穷无尽的，忍耐是最长久、最高超的，能力是最刚强的。不仅如此，我们还要与人一同祷告。人一祷告，灵就会进来，给他实际摸着，然后人就能领略、得着。这就是把基督供应给人的路，先对人传讲真理，先将基督清楚的说给人，然后与人一同祷告，将我们所传讲的，在灵里实际的供应人，使人得着我们所传的这位基督。

Acts 5:42 tells us that the early disciples announced the gospel of Jesus as the Christ; this means they announced Jesus Christ as the gospel. What they announced was not an empty doctrine nor an elusive gospel but a living Jesus Christ, who is the reality and content of the gospel. After their preaching, once men received the gospel, they spontaneously received Jesus Christ.

In Ephesians 3:8, Paul said that he announced to people the unsearchable riches of Christ as the gospel. This means that Paul did not announce some doctrines; rather, he supplied them practically with the riches of the Lord Jesus Christ. For example, Paul told us that Christ has both divinity and humanity (Rom. 1:3-4). This means that He was God and man, possessing all the divine attributes and human virtues. This is an item of the riches of Christ. Moreover, He also passed through human living, experienced all the trials and ordeals of human life, and endured all the pains of humanity. Then He went to the cross and died, and in His death He terminated all things and accomplished redemption for us. After His death, He resurrected and became the life-giving Spirit. This life-giving Spirit is the Triune God, comprising the Father, the Son, and the Spirit. All the attributes of the Father, the Son, and the Spirit, including love, light, holiness, righteousness, life, power, authority, peace, and joy, are items of the unsearchable riches. However, how can all these riches become our practical experience? How do we minister such a Christ to others in our speaking?

We must tell people that this Christ, who possesses all these unsearchable riches, is now the life-giving Spirit. He is the Redeemer who has accomplished redemption for us, and He is the Savior who is waiting to save us. This Spirit, being omnipresent, is in our heart and in our mouth. As long as we confess, repent, and call upon the name of the Lord Jesus, opening our mouth and believing in our heart, the Spirit will enter into us. When the Spirit comes into us, He comes with all His riches. From then on, as long as we call on Him, breathe Him, and enjoy Him day by day, all His riches will become our experience, and His attributes such as love, light, holiness, and righteousness will become our virtues. Then we will realize that our love is boundless, our patience is enduring and transcendent, and our power is strong. After speaking to people, we should also pray with them. Once they pray, the Spirit will come into them and enable them to touch the reality and comprehend and receive Christ. This is the way to minister Christ to people. First, we should speak the truth and present Christ clearly to them. Then we should pray with them to supply them practically in spirit with what we spoke to them, so that they can receive the Christ whom we have announced.

召会的扩增在于真理的传布

召会中的人数增加得很慢，原因在于我们不会传讲真理，也不懂得怎么供应人基督。我们无法将基督当作真理，向人传讲得清清楚楚，然后把这位基督作为活的灵，供应到人里面。所以经过这么多年，我们很难将人留在召会生活中。盼望从今以后，我们都能花工夫学真理，然后把基督供应给人，以带进召会的繁殖与扩增。

比方大学生在学校里，班上总有三、四十位同学。你们最少可以找两、三个朋友，对他们讲一点真理。大学生都喜欢听真理。如果你们不讲真理，只会跟人闲聊，天天见面只会谈天说地，四年后毕业了，就无法带任何人归主。现在你们要改变，要赎回光阴；除了功课之外，绝不浪费时间，总是抓住机会，对你们的同学讲真理。你们讲得越清楚，他们就越觉得有味道，并且会对你们起敬意，认为你们不得了，因为你们懂得圣经，懂得基督。他们可能在天主教里作了二十年弥撒，或者在公会里作了十几年礼拜，却从来没听过你们所讲的。只要你们能把基督讲得清清楚楚，有根有据，有条有理，他们听了一定会郑重。

关于救恩和救赎，我们一定要对人解释得透彻、明白。救赎和救恩是两面。救赎是解决我们罪的难处，把我们赎回来带给神，解决我们地位的问题，其中包括赦罪、洗罪、称义、和好、蒙神悦纳。救恩是关系到神的目的，其中包括神重生我们、圣别我们、更新我们、变化我们，把我们模成祂的形像，至终祂的荣耀要从我们里面彰显出来，使我们完全荣化。我们越讲得清楚，人越听越有味道，至终就会被我们征服，对我们所说的产生欣赏、尊重。

如果青年人能常常这样对同学讲论，就会建立起一个信用，得着同学们的敬重和信服。我们若是正直的分解真理，把圣经的光启示给人，自然人就会起敬，并且圣灵也会作工。当我们对人讲论时，圣灵会感动人，叫人知罪自责，然后悔改、认罪、祷告，以致得救。这样，

THE INCREASE OF THE CHURCH DEPENDING ON THE SPREAD OF THE TRUTH

The slow increase in the churches is due to the fact that we do not know how to speak the truth or how to minister Christ. We do not know how to present Christ clearly as the truth to people, nor do we know how to supply them with Christ as the living Spirit. This is why after all these years it has been difficult for us to have people remain in the church. I hope that from now on we all would spend time to learn the truth and minister Christ to others for the multiplication and spread of the church.

For instance, as college students you probably have thirty to forty classmates in your class. You can find at least two or three friends from these to talk to about the truth. College students like to listen to the truth. If you do not preach the truth but only chat with them, talking about all sorts of topics every day, when you graduate after four years, you will not have brought anyone to the Lord. You must make a change now and redeem the time. Aside from time for your schoolwork, you should not waste any time but always seize every opportunity to speak the truth to your classmates. The more clearly you present the truth, the more they will enjoy it. They will also respect you because you know the Bible and Christ. Perhaps they have attended mass in the Catholic Church for twenty years or have been to Sunday services in the denominations for more than ten years, but they may have never heard the things that you speak to them. As long as you speak Christ in a clear, well-founded, and logical way, they will take your word seriously.

We have to thoroughly and comprehensibly explain to people the truths concerning redemption and salvation. Redemption and salvation are two aspects. Redemption resolves the problem of our sins, redeems us back to God, and deals with the problem of our position. It includes forgiveness, cleansing, justification, reconciliation, and acceptance by God. Salvation is related to God's purpose and includes God's regenerating, sanctifying, renewing, transforming, and conforming us into His image. In addition, it also includes His glory eventually being manifested from within us for our full glorification. The more clearly we speak this, the more people will enjoy it, and in the end they will be subdued by us and will appreciate and respect what we speak.

If the young people would speak to their classmates in this way, they would build up some credibility among them and gain their respect and trust. If we cut straight the truth and reveal the light of the Word to them, they will spontaneously show their respect, and the Holy Spirit will also work in them. When we speak to people, the Holy Spirit will touch them, causing them to feel convicted and then to repent, confess, and pray unto their salvation.

带人得救就不是一件难事。如果我们不会讲真理，只会告诉人：“我们召会真好，唱诗的时候，大家都喜乐得大喊阿利路亚；人说话分享时，就高声阿们。”若是人问我们什么缘故这样作，我们恐怕也胡里胡涂，回答不出。这样，人自然无法听信。

我们必须智慧的作这事，不要一次讲太多。比方大学四年中，你的同学必定与你一同读书、上课，你可以规画如何一个一个的对他们讲论。也许头两个月你找不到很好的机会，只能偶尔讲一点。逐渐的他们会发觉，你对圣经的知识很高，真理很清楚；这时，一有机会，你就要把圣经翻出来，讲给他们听，告诉他们，神是照着自己的形像造人，所以我们这些人有神的形像；我们不是一个普通的人，乃是高尚的人，因为我们是照着神的形像造的。他们听了必定觉得希奇，会想再听；你就一次一次，一点一点的讲给他们。至终，你的同学必定一个个被你带得救。

不仅在学校如此，就是对邻舍，也是如此。过不久，我们的邻舍都会晓得，我们是一个明白圣经、清楚真理，并且经历基督的人；如此，他们会觉得我们很有规矩，品格高超，对我们的话自然就会敬重。若是我们一开口，人就看重，结果必然有人得救。对我们的亲友，甚至父母，我们都当这样传讲。他们一旦看重、信服我们，我们要带他们得救，就不是很难的事。唯有这一条路，能将真理供应给人，领人归主。

盼望我们都能一年带一个人归主。不要以为这样的扩增很慢，实际上很快。以台北为例，现在台北市召会有五千人，台北市有二百万人口。一年有三百六十五天，五十二周，若是要每位圣徒一年带一个人得救，实在是很容易的事。这样一年繁增一倍，不到十年，就能福音化全台北市。

我们已经指出，召会乃是神的园子。既是园子，自然要生产果实。假使一棵果树，一年只结一个果子，或者是一根香蕉，或者是一颗芒果，我们看见了，是高兴还是难过？繁增太慢，都是因我们不会传讲真理。若是连“耶稣”、“基督”都讲不清楚，我们怎么能感动人。

Thus, to lead people to be saved is not a hard thing. If we do not know how to speak the truth, we may only tell people, “Our church is really good; when we sing, everyone shouts ‘Hallelujah’ joyfully, and when people share, everyone says ‘Amen.’” However, if someone asks us why we do this, I am afraid that we will not be able to give an answer because we may not be clear ourselves. Then these people will have no way to believe.

We must practice this matter with wisdom. Do not say too much at a time. For example, in the four years of college you will have some classmates who attend classes and study with you. You can plan how to speak to them one by one. Perhaps in the first two months you will not find a good opportunity, but you can speak a little. Gradually they will notice that your Bible knowledge is advanced and that your knowledge of the truth is very clear. At this time, whenever there is a chance, you have to open the Bible and speak to them. You can tell them that God created man in His image, that as a result of this we all have God’s image, and that we are not ordinary but noble people because we were created in God’s image. They will surely be surprised upon hearing this and will want to hear more. Then you can speak to them little by little every time you see them. If you do this, one by one, your classmates will be saved through you.

We should do this not only in the schools but also with our neighbors. In time, all our neighbors will realize that we are those who know the Bible, who are clear about the truth, and who experience Christ. They will sense that we are well-behaved and have a high character, so they will respect our speaking. Once we open our mouths, they will regard highly what we speak. Eventually, surely some will be saved. We should also speak to our parents and relatives in this way. Once they respect and trust us, it will not be too difficult for us to bring them to salvation. This is the way to minister the truth to people and to bring them to the Lord.

I hope that we all can bring one person to the Lord each year. Do not think that this way of increase is very slow; it is, in fact, very fast. Take Taipei as an example. Now there are five thousand saints in the church in Taipei, and the population of the city of Taipei is two million. There are three hundred and sixty-five days, or fifty-two weeks, in a year. It would be very easy for every saint to lead one person to be saved each year. In this way, we will double our number each year. Then in less than ten years we will have gospelized the whole city of Taipei.

We have already pointed out that the church is God’s garden. Since it is a garden, it surely has to bear fruit. Suppose there is a fruit tree which bears only one piece of fruit a year, either one banana or one mango. If we saw this, would we be happy or sad? The increase is so slow because we do not know how to speak the truth. If we cannot even explain the names Jesus and Christ clearly, how can we touch people? If we merely rely on

仅仅靠福音大会，是白花力气的；至终人就不愿再来了。我们不能再倚靠那种布道、传福音聚会，乃要个个都讲真理。我们应该人人去对同学、邻舍、亲友传讲。不要一次讲太多，要一点一点的讲，一周讲两次。这次讲人是照着神的形像造的，下次讲人的堕落，然后再讲基督的救赎，神的分赐。

比方开始时，我们能简单的对人说，“你实在不错，但你有没有生气过？我们若常常埋怨、嫉妒，这就证明我们是堕落的罪人。然而，神来成为肉体，成了一个人，里面有神性，也有人性。祂是爱、光、圣、义的神，我们若相信祂、接受祂，就能活出爱、光、圣、义的人性美德。所以，我们必须相信祂，接受祂。”如果我们都能这样每周向人讲两次，相信经过一段时间，一定能带一个人得救。

然而，关键在于我们必须带人祷告，带人呼求主耶稣的名，我们要告诉人：“今天主是又真又活的灵，就在你的口里。只要你肯悔改，开口呼求祂，向祂祷告，相信祂，祂就进到你里面，带你经历祂一切的丰富。”结果你一年不只能带一人得救，乃是能带四、五人。这样的繁增是不得了的。

总结来说，我们不能带人归主，原因在于我们不会传讲真理，也不能供应人基督，所以我们的工夫都白费了。现在盼望我们众人都醒悟过来，起来学习真理，经历基督。唯有真理能征服人、得着人。我们要从根本学起，明白基要的真理，然后研读深奥的真理。相信只要五年，我们就会成为一班不得了的圣徒，不仅会向人讲说真理，并且还能借着灵，把基督供应给人，带他们祷告，开启他们，使他们能得着基督，接受耶稣作救主。这样，召会必定能得着扩增。

赎回光阴，学习真理

盼望我们中间没有一个人说他没有时间。有的人说他很忙，但是一打电话和人闲谈，就是半小时、一小时；如果他们把这些时间省下，用来学习真理，那就足足有余了。在日常生活中，我们很容易浪费时间；所以保罗说，

gospel meetings, we will waste our energy, and in the end, people will not want to come. We can no longer rely on evangelizing campaigns or gospel meetings. Instead, we should all speak the truth. We all should speak to our classmates, neighbors, and relatives. Do not speak too much at a time, but speak to them little by little, twice a week. One time you may tell them that man was created in God’s image, the next time you may tell them about man’s fall, and then you may speak of Christ’s redemption and God’s dispensing.

For instance, in the beginning we may simply tell people, “You are very good, but have you ever lost your temper? If we always murmur and envy people, this proves that we are fallen sinners. However, God was incarnated to become a man who possessed both divinity and humanity. He is the God of love, light, holiness, and righteousness. If we believe in Him and receive Him, we will be able to live out the human virtues of love, light, holiness, and righteousness. Therefore, we must believe in Him and receive Him.” If we speak to people like this twice a week, I believe that after some time we will surely bring one person to salvation.

However, the key is that we lead people to pray and call on the name of the Lord Jesus. We have to tell them, “Today the Lord is the real and living Spirit, and He is in your mouth. As long as you are willing to repent, open your mouth to call on Him, pray to Him, and believe in Him, He will enter into you and bring you into the experience of all His riches.” Eventually, you will not only lead one person to salvation in a year but perhaps four to five people. This kind of increase would be tremendous.

In short, the reason we cannot lead people to the Lord is that we do not know how to speak the truth or minister Christ. Hence, much of our labor is in vain. Now I hope that we all would be awakened, would rise up to learn the truth, and would experience Christ. Only the truth can subdue and gain people. We have to learn, starting with the basics and going on to understand the fundamental truths and to study the deeper truths. If we do this, I believe that in five years we will become a group of wonderful saints who will not only know how to speak the truth but also will be able to minister Christ to people through the Spirit, to pray with them, and to open their eyes that they may also gain Christ and receive Jesus as their Savior. In this way the church will be able to gain the increase.

REDEEMING THE TIME TO LEARN THE TRUTH

I hope that not one among us would say that he does not have time. Some people say that they are really busy, but once they get on the telephone, they spend half an hour to an hour gossiping. If we would save our time to learn the truth, we would have more than enough time. It is very easy for us to waste time in our daily life. Hence, Paul told us to

要赎回我们的光阴，（弗五16，西四5，）明白什么是主的旨意。（弗五17。）赎回光阴的意思，就是把握每一时机；而赎回光阴的办法，就是不随意打电话、不闲谈、不虚花时间；乃将这些省下来的时间，用在学习真理上。

从前有人要学真理，不太容易找得到参考书、工具书；但今天我们中间属灵的刊物相当多，并且几乎都是关乎真理的。我们若愿意好好进入真理，参考书、工具书并不缺乏，而且一点都不难进入；只要我们肯花够多的工夫，没有多久，我们就都能讲说真理。盼望我们都答应主的要求，许下这样的心愿：从今天起省出时间，不闲谈、不随意打电话、不枉用时间，把这些时间用来学习真理，认识真理，讲说真理，并借着真理经历基督，靠着灵把基督供应给人。这样，主必能在各地有开广的路。

李常受弟兄于主后一九八四年十一月九日讲于马尼拉

redeem the time (Eph. 5:16; Col. 4:5) and understand what the will of the Lord is (Eph. 5:17). To redeem the time means to grasp every opportunity, and the way to redeem the time is to not make any casual telephone calls, to not gossip, and to not waste time. Instead, we should save all our time to learn the truth.

In the past when someone wanted to learn the truth, it was not that easy for him to find reference books, but now there are many spiritual publications among us, and most of them are related to the truth. If we have the desire to enter into the truth, there is no lack of reference books, and they are not difficult to get into. As long as we are willing to put in the effort, soon we all will be able to speak the truth. I hope that we all would meet the Lord's demand and make such a vow, so that from today onward we will save our time by not gossiping, not making unnecessary telephone calls, and not wasting our time. Rather, we would endeavor to use the time to learn the truth, to know the truth, to speak the truth, to experience Christ through the truth, and to minister Christ to people by the Spirit. If we do this, the Lord will be able to gain a broad and opened way in every place.

第六篇

主恢复中的四大支柱之二—生命

读经：约翰福音十章十节下，十一章二十五节上，约翰一书一章二节，三章九节，五章十二节，歌罗西书三章四节上，加拉太书二章二十节，哥林多前书十五章四十五节下，罗马书八章二节，歌罗西书一章十九节，以弗所书四章十五节，十三节，彼得后书一章三至四节。

主耶稣是真理和生命

主的恢复主要是基于四个支柱：第一是真理，第二是生命，第三是召会，第四是福音。基督教所以落下来，就是因为失去了真理，缺少了生命。圣经告诉我们，主自己就是真理，主自己也是生命。主耶稣在约翰十四章六节说，“我就是道路、实际、生命。”这里的实际就是真理。换句话说，主说祂自己是生命和真理。

真理和生命，二者都是主自己，但各有不同的讲究。其中的分别在于，真理是外在的解释、说明；生命是我们里面、内在的内容。主在我们里面作我们的生命，这个经历需要一个说明，这说明就是真理。如果我们照着这个说明接受主，我们就得着生命。因此，我们若要经历并享受主作生命，就必须认识真理。从另一面来说，主作生命，乃是包藏在祂的真理里。所以我们若对主的真理不清楚、不明白、不认识，就无法享受主作我们的生命。因这缘故，我们必须花够多的工夫学习真理。

认识真理才能经历生命

主没有把我们留在黑暗中，今天祂的真理，都在祂所赐给我们的圣经里面。我们必须领悟，这一本圣经乃是一本生命的书；圣经所以是生命的书，在于其内容全是真理。凡经历过的基督徒都承认，没有一个人不认识圣经，不懂得圣经中的真理，而能享受主作生命。今天我们若要使身体的生命

CHAPTER SIX

THE SECOND GREAT PILLAR IN THE LORD'S RECOVERY—LIFE

Scripture Reading: John 10:10b; 11:25a; 1 John 1:2; 3:9; 5:12; Col. 3:4a; Gal. 2:20; 1 Cor. 15:45b; Rom. 8:2; Col. 1:19; Eph. 4:15, 13; 2 Pet. 1:3-4

THE LORD JESUS BEING THE TRUTH AND THE LIFE

The Lord's recovery is mainly founded upon four pillars: the truth, life, the church, and the gospel. The reason Christianity is degraded is that it has lost the truth and is short of life. The Bible tells us that the Lord Himself is the truth and the life. In John 14:6 the Lord Jesus said, "I am the way and the reality and the life." In this verse the reality is the truth. Thus, the Lord said that He Himself is the life and the truth.

Both the truth and the life are the Lord Himself, but they are two different aspects of what He is. The difference is that the truth is an outward definition and explanation, and life is the inward and intrinsic content. The Lord is in us as our life, but the experience of life needs an explanation. This explanation is the truth. If we receive the Lord according to this explanation, we have life. Hence, in order to experience and enjoy the Lord as life, we must know the truth. The experience of the Lord as life is contained in the Lord as the truth. If we are not clear about the truth and do not understand or know the truth, we will have no way to enjoy the Lord as our life. For this reason we must spend an adequate amount of time to learn the truth.

EXPERIENCING LIFE BY KNOWING THE TRUTH

The Lord has not left us in darkness. Today all of His truths are contained in the Bible, which He has given to us. We must realize that the Bible is a book of life. The reason the Bible is a book of life is that its entire content is truth. All experienced Christians confess that no one can enjoy Christ as life if he does not know the Bible or understand the truth in the Bible. We need to go to the supermarkets to buy food for our physical body to be fed

得饱足、得维持，就必须到超级市场购买食物；但我们若要得着并享受主作生命，就必须来到圣经跟前，得着其中的真理。圣经里所有的真理，都是我们属灵生命的粮食。

圣经不只是一本知识的书；实在说来，圣经所有的知识，都是真理，而这些真理都包藏着生命。我们读圣经，如果只研读字面，而不深究其内在的真理，就得不着生命。所以每一个读圣经的人，都必须透过圣经的字面，才能看见字面里所带给人的真理。人一看见这真理，自然就碰着生命。生命读经的出版，就是为着帮助我们进到圣经字句的深处。所以，凡好好研读过生命读经的人，都有相当的经历；因为生命读经把他们带到圣经的真理中，使他们从其中得着真实生命的供应。

今天主的恢复，就是恢复真理和生命。我们都知道，基督教所以落下去，就是因为失去了真理和生命，结果许多人的办法和世界的组织就都产生了。这些都不是主所要的。主不要组织，也不要人的办法；主乃是要祂的召会认识祂是真理，接受并享受祂作生命。召会里一切的内容，都必须是基督作真理、作生命，而从我们里面长出来的。好比一个果园，其中一切的内容，就是一棵棵果树所长出来生命的果实。在这样的果园里，我们看不见组织，也看不到什么人的作为；我们只能看见一棵棵果树在那里生长，并且结实累累，显为生命长大的一个结果。这正是今天主恢复里的召会，所该有的光景。我们在主的召会中，不愿意有组织，也不愿意有什么人的作法；我们却愿意如同使徒保罗所说的，借着栽种、浇灌，供应神的子民，使他们能长大。（林前三 6，9。）

有分于神圣的生命和性情

我们必须认识召会与社会不同，与基督教的各种团体也有所区别。那个不同和区别的点，在于社会和基督教团体是靠组织、靠人工，召会却是只靠真理的光，以享受主的生命。真理和生命一点不差就是这位活的主。祂告诉我们，祂来了，是要叫人得生命，并且得的更丰盛。（约十 10。）祂甚至说，“我是复活，我是生命。”（十一 25。）祂不只是生命，祂更是复活。这就是说，祂所是的这个生命，乃是复活的生命。复活的意思是能吞灭死

and sustained. In like manner, we must come to the Bible to receive the truth that is in it if we want to receive and enjoy the Lord as life. All the truths in the Bible are food for our spiritual life.

The Bible is not merely a book of knowledge. All the knowledge contained in the Bible is in fact truth, and in this truth, life is concealed. When we read the Bible, if we study only the letter but not the intrinsic truth within, we will not receive life. Hence, every Bible reader has to see the truth that is conveyed through the letter of the Word. Once we see the truth, we will spontaneously touch life. The life-studies have been published to help us enter into the depths of the letter of the Word. Therefore, all those who carefully study the life-studies will surely gain a certain amount of experience. The life-studies bring us into the biblical truths, from which we may receive the genuine life supply.

Today the Lord’s recovery is a recovery of the truth and of life. We all know that the decline of Christianity is due to the fact that it has lost both the truth and life. This loss of the truth and life eventually produced many human methods and worldly organizations, which are not what the Lord wants. The Lord does not want any organization or human method. Instead, He wants His church to know Him as the truth and to receive and enjoy Him as life. The entire content of the church must be the growth of Christ in us as truth and life. This may be likened to an orchard, the entire content of which is the fruits of life produced from the fruit trees. In an orchard we cannot find any organization or behavior. We can only see the fruit trees growing and bearing fruit as the issue of their growth in life. This should be the situation of the churches in the Lord’s recovery today. In the churches we do not want to have any organization or human methods. Rather, we want to minister to God’s people for their growth by planting and watering as the apostle Paul said in 1 Corinthians 3:6 and 9.

PARTAKING OF THE DIVINE LIFE AND NATURE

We must realize that the church is different from human society and distinct from all the different Christian organizations. The difference or distinction is that human society and Christian groups rely on organization and human work, but the church relies solely on the light of the truth for the enjoyment of the Lord’s life. Truth and life are nothing less than the living Lord. The Lord told the disciples, “I have come that they may have life and may have it abundantly” (John 10:10). He even said, “I am the resurrection and the life” (11:25). He is not only the life but also the resurrection. This means that the life, which He is, is resurrection life. The fact that this life is resurrection

亡的；把这生命摆到死亡里，死亡不能胜过这生命，这生命却能吞灭死亡，因为这生命就是复活。这个复活，就是主耶稣；祂乃是我们所相信、所得着的。这位主耶稣，今天乃是生命的灵，是活的，能点活、加强我们，所以又是赐生命的灵。（林前十五 45 下。）祂在我们里面，赐给我们生命，天天供应我们，使我们长大。

人类六千年的历史中，有许多著名的哲学家，如中国的孔子和希腊的苏格拉底，都是非常有智慧的，他们写了许多相当深奥的书。但是没有一个人敢说，他是生命。“我是生命。”这句话相当浅显，但意义极为重大，谁能说得起这话？如果今天有人在这里对我们说，“我是生命。”我们一定会认为，这人不是傻子，就是疯子。什么人能说这话？人类历史中，一切书籍典章里，都没有这话。是谁说了这话？乃是耶稣基督。因此，祂若不是有超特的智慧，超凡的实际，就绝说不出这样的话。

祂不仅说，“我是生命！”还说，“我是复活！”并且说，“我来了，是要叫人得生命。”如果祂不是神，不是永活的灵，祂的智慧不是绝顶、超凡的，怎能说出这样的话？既简单又深奥。仅仅凭这些话，我们就该相信主耶稣是超凡的；祂比孔子、苏格拉底不知道高多少倍。从来没有人敢说他是生命，只有主耶稣说了，并且一而再、再而三的说。因祂实在就是生命；祂太伟大、太超凡了。

主耶稣说了这话，也兑现了。祂说，“我是生命；”祂的门徒彼得听见了，也得着了。从那时起，彼得就有了一个超凡的生命。他原是加利利一个打鱼的渔夫，是没有受过多少教育的平民；（徒四 13；）然而他得着这个超凡的生命之后，就作了一个超凡的人。以后他写彼得后书时说，“神的神能，…已将一切关于生命和敬虔的事赐给我们。…祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”（一 3～4。）如果彼得没有经历过这些事，他绝写不出这样的话。他是一个加利利的渔夫，但他能说，他是一个得着神生命，并且有分于神性情的人。

life means that this life is able to swallow up death. If this life is put into death, death will not be able to overcome it. Instead, because this life is resurrection, it will swallow up death. This resurrection is the Lord Jesus, the One we believe in and receive. Today the Lord Jesus is the Spirit of life who is living and who enlivens and strengthens us. Hence, He is the life-giving Spirit (1 Cor. 15:45b). He is in us to give us life and to supply us day by day that we may grow.

In the six thousand years of human history, there have been many famous philosophers such as Confucius of China and Socrates of Greece who were exceedingly wise and who had many deep and profound thoughts. None of them, however, had the boldness to say that he was life. The statement “I am the life” is very simple yet exceedingly great in its significance. Who can say such a word? If today someone were to tell us, “I am the life,” we would surely think that this person was either a fool or insane. What kind of a person can make such a statement? We cannot find a statement like this in all the books and classics throughout human history. Who said such a word? Jesus Christ did. He would not have been able to speak such a word unless He possessed exceptional wisdom and extraordinary reality.

The Lord not only said, “I am the life,” but He also said, “I am the resurrection.” Moreover, He said, “I have come that they may have life.” If He were not God and the ever-living Spirit, and if He did not possess supreme and extraordinary wisdom, how could He have said such a word? This word is simple but mysterious. Just by this word we ought to believe that the Lord Jesus is extraordinary and far superior to Confucius and Socrates. No one has ever had the boldness to say that he is life. Only the Lord Jesus said it, and He even said it repeatedly. He could say this because only He is really the life. He is so great and so transcendent.

After the Lord said this word, He fulfilled it. After He said, “I am the life,” Peter, one of His disciples, heard this word and received it. From that time on Peter had the transcending life. He was a fisherman from Galilee, an uneducated man and a layman (Acts 4:13), but after he received this transcendent life, he became a transcendent person. Later, in 2 Peter he wrote, “His divine power has granted to us all things which relate to life and godliness...through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature” (1:3-4). If Peter had not experienced all these things, he would not have been able to write such a word. He was a Galilean fisherman, yet he was able to say that he was one who received God’s life and partook of God’s nature.

今天许多家庭喜欢养狗，和狗玩在一起；但我不喜欢，因为狗无论怎么好，终究没有人的性情。我喜欢的是我的孙儿女们。他们有的七、八岁，有的才两、三岁，在地板上又爬又叫。我喜欢看见他们，和他们玩一玩，让他们靠到我身上。但是我一看见小狗，立刻把它赶出去，因为它和我不同类，我是人，它是狗；它没有我的人性，我也没有它的狗性，二者无法交通。然而我的孙儿女们和我是同性的；他们一喊我："爷爷！"我的心就雀跃；我一怀抱他们，他们就快乐。我们基督徒有神性，能和神交通，实在是一件奇妙的事。

我们所以能有神的生命和性情，乃是因着耶稣基督进到我们里面，把神的生命分赐到我们里面。从那时起，我们就觉得和神很亲近，能自然而然的呼喊祂："阿爸父！"当我们这样呼喊时，里面就觉得真是甜美、喜乐，也满有安慰。我们越呼喊祂，越觉得祂在我们里面，我们是属祂的；我们有祂的生命，也有祂的性情。我们能凭祂的生命活着，并且能享受祂神圣的生命。

基督在我们里面作生命

我们是人，但我们有神的生命，有神的性情。我们是人，却作了神的儿女，原因就在于神的生命。可惜，基督教把这个真理失掉，不教导这个真理，反去讲论许多微不足道的小点。美国是当今世界一等一的强国；他们在一切思想上几乎都是一等的，唯独在真理上不是。二十多年前我到美国，讲了"三个圈圈"，就是关乎人灵、魂、体三部分的事。当我讲人的灵时，许多美国基督徒，有的还是传道人，竟然说，他们从来没有看见圣经说到人有灵；他们知道有圣灵、有邪灵，却不知道人有灵。因这缘故，我就从创世记讲到启示录，将关乎人的灵的事，都讲给他们听，讲得他们心服口服。

有的人说，从来没有人告诉他们人有灵。其实这话不准确，因为在这一百年当中，美国就有几位著名的属灵作家，在他们的书里提到人的灵。以"三个圈圈"来说，乃是引自一位美国姊妹麦敦诺（Mc Donald）的著作"神救赎的计划"一书。这书一打开，就能看见那三个圈圈。写书的是美国人，但那些美国基督徒都没有读过，却让我这个中国人看见了，并且引用来教导他们。

Today many families like to have dogs and to play with them. However, I do not like dogs because no matter how good they are, they do not have the human nature. I like my grandchildren. Some of them are seven or eight years old, and others are just two or three years old. They scream and crawl on the floor. I enjoy seeing them, playing with them, and letting them lean on me. However, if I saw a puppy in the house, I would immediately drive it out because we are not of the same species. I am a man, and it is a dog. It does not have my human nature, and I do not have its dog nature. The two of us cannot communicate. However, my grandchildren and I are of the same nature. When they call me, "Grandpa!" my heart leaps with joy. When I embrace them, they are happy. As Christians we have the divine nature and are able to fellowship with God. This is truly a marvelous matter.

The reason we have God's life and nature is because Jesus Christ came into us and dispensed God's life into us. From that time on, we have had the sense that we are very close to God and may spontaneously call Him, "Abba, Father!" When we call on Him in such a way, we sense sweetness, joy, and comfort within. The more we call on Him, the more we sense that He is living in us and that we belong to Him. This is because we have His life and nature. We can live by His life and enjoy His divine life.

CHRIST BEING IN US AS OUR LIFE

We are human beings, yet we have God's life and God's nature. Although we are humans, we have become children of God by the life of God. Unfortunately, Christianity has lost this truth and does not teach this truth. Rather, it teaches many insignificant minor items. The United States is the most superior and powerful nation in the world. It is first-class in almost all concepts except in the matter of the truth. Twenty years ago I came to America and spoke using the diagram of the three circles. This diagram covers the three parts of man—the spirit, the soul, and the body. When I spoke about the human spirit, many American Christians and even some preachers said that they had never seen in the Bible that man has a spirit. They knew that there was the Holy Spirit and the evil spirits, but they did not know that man has a spirit. For this reason, I spoke to them everything that is related to the human spirit from Genesis to Revelation. As a result, they were fully convinced.

Some people say that no one ever told the American Christians that man has a spirit. This saying is in fact not accurate because in the last one hundred years in America a few famous spiritual authors have mentioned the human spirit in their writings. For example, the diagram of the three circles is taken from the book God's Plan of Redemption, written by an American sister, Mary E. McDonough. When you open this book, you will see the diagram of the three circles. Although the author of this book was an American, the American Christians never read her book. However, I, a Chinese, read it and quoted it to them in my teaching.

安那翰有个基督徒团体，非常反对我们传讲“基督住在我们里面”。他们说，“基督太大了。我们这么微小，基督怎能住在我们里面？没有这回事。基督今天乃是坐在宝座上。祂不在我们里面，祂乃是差一个代表在我们里面，那就是圣灵。说基督住在我们里面，完全是异端。”他们的真理是完全走了样的，以为圣灵在我们里面只是作基督的代表。他们没有看见，圣灵就是三而一的神。

使徒保罗在加拉太二章二十节清楚的说，“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。”人怎能说，这里的基督不是基督自己，而是基督的代表？那样说乃是篡改圣经。保罗清楚的说，基督不仅在他里面，并且在他里面活着。这意思是，基督在他里面行动、作事。实际上，整本新约从来没有说，基督在天上坐着，只差派一个代表在我们里面。新约乃是一再强调，基督不仅坐在诸天之上，同时祂也在我们里面，（罗八 10，34，林后十三 5，西一 27，三 1，）就是在我们的灵里。（提后四 22。）因为祂乃是赐生命的灵，（林前十五 45，）就是生命的灵，（罗八 2，）也是那灵，（林后三 17，）是无所不在的；所以祂能在神的右边，同时也在我们的灵里；在天上，同时也在地上。

基督是我们的生命

首先主耶稣说，“我是生命。”（约十一 25。）然后保罗说，“基督是我们的生命。”（西三 4。）这是对主的话更切身的说法。基督不仅是生命，祂更是我们的生命。我们应当放胆的说，基督是我们的生命，祂活在我们里面；现在活着的，不再是我们，乃是基督在我们里面活着。这一位基督是我们的生命，活在我们里面，因为祂乃是生命的灵。如果祂不是一位灵，祂就无法进到我们里面。

灵的英文是纽玛（pneuma），是希腊字的英语化，意思是指灵、风、气。有些汽车轮胎上印有 pneumatic 一辞，表明轮胎里必须有气，有 pneuma（气）汽车才能跑。如果你开车时不小心扎到铁钉，轮胎立刻会瘪气，车子就抛锚了。今天“瘪气”的基督徒真多。我们需要常常问自己：“我是里面满了气的，还是瘪气的？”我们必须一直充满气。如果我们的车胎瘪了气，就要到加油站打

There is a Christian group in Anaheim that strongly opposes our preaching that Christ dwells in us. They say, “Christ is so great, and we are so small; how could He dwell in us? There is no such thing as this. Christ today is sitting on the throne and is not in us. Instead, He has sent the Holy Spirit as His representative to be in us. To say that Christ dwells in us is altogether heretical.” The truth they teach is completely distorted because they think that the Holy Spirit in us is merely the representative of Christ. They do not see that the Holy Spirit is the Triune God.

In Galatians 2:20 the apostle Paul clearly said, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” How can people say that the Christ mentioned in this verse is not Christ Himself but a representative of Christ? In saying this, they are altering the Bible. Paul clearly said that Christ was not only in him but was living in him. This means that Christ was moving and working in him. The New Testament does not say that the Christ who is sitting in the heavens has sent merely a representative to be in us. Instead, the New Testament emphasizes that the Christ who is sitting in the heavens is also within us, that is, in our spirit (Rom. 8:10, 34; 2 Cor. 13:5; Col. 1:27; 3:1; 2 Tim. 4:22). Since He is the life-giving Spirit (1 Cor. 15:45b), the Spirit of life (Rom. 8:2), and the Spirit (2 Cor. 3:17), He is omnipresent. Therefore, He can be at the right hand of God and in our spirit simultaneously. He can be in heaven and on earth at the same time.

CHRIST BEING OUR LIFE

The Lord Jesus said, “I am...the life” (John 11:25). Then Paul said, “Christ our life” (Col. 3:4). This is a more personal way of saying what the Lord said. Christ is not only the life, but He is also our life. We should have the boldness to say that Christ is our life, that He lives in us, and that it is no longer we who live, but it is Christ who lives in us. This Christ, who is our life, lives in us as the Spirit of life. If Christ were not the Spirit, He would have no way to come into us.

The English word pneuma is an anglicized Greek word denoting “spirit,” “wind,” or “air.” Some tires have the word pneumatic printed on them, indicating that the tires must have pneuma, air, for the car to move. If you drive carelessly and one of the tires is punctured by a nail, you will have a flat tire, and your car will stop moving. Today there are many “deflated” Christians. We need to ask ourselves all the time, “Am I full of pneuma or am I deflated?” We must always be filled with pneuma. If we have a flat tire, we have to go to the gas station to pump it up. Similarly, if we are “deflated” inwardly, we have to turn to

气；同样的，如果我们里面瘪了气，就要转回灵里，接触那是气的主，立刻就会满了气。这个气就是圣灵。

复活那天晚上，主耶稣回到门徒中间，并没有长篇大论的教训他们，也没有指导他们当如何行事为人。祂只作一件事，就是向他们吹气。原来门徒们都是灰心失望，瘪气到了极点，完全丧了胆，以为主死了，他们已经完全没有指望了。然而主耶稣一来，就向他们吹一口气，然后说，“你们受圣灵。”那就是圣气。借此主将祂自己分赐到他们里面，作他们的生命和一切。

经历并享受基督作生命

基督教对这样的真理，完全不理不睬。他们只注意外表的实行，却忽略了内里的实际。比方在结婚典礼上，牧师总是教导说，作妻子的要顺服丈夫，作丈夫的要爱妻子；新郎和新娘也点头答应，然后去度蜜月。但可能在第三天，妻子就觉得丈夫不讲理，怎么能顺服？丈夫也觉得妻子不通人情，第一天他忍气吞声，第二天他咬紧牙关，但到第三天他就受不了而发脾气了。若是仅仅给人道理，却缺少生命的供应，结果就是没有能力。

我们永远无法顺服丈夫，或爱妻子。如果我们尝试那样作，到第三天我们必定发脾气。然而我们要知道，我们既是一个基督徒，就有主耶稣在我们里面。祂是我们的生命，因为祂是生命的灵，住在我们里面。当我们的丈夫或妻子难为我们时，不要看他们，他们是最难看的一位。我们该转向主，观看主。不要想跟丈夫或妻子讲理，只要和在我们里面的主耶稣说话。我们可以对主说，这个丈夫或妻子，若不是主给的，我们是不会嫁、娶的；既然是主给的，就请主看看他们是如何不讲理。相信只要我们和主谈一谈，越谈我们的气会越消。等到祂把我们的气都消了，并且把祂自己的馨香之气灌注到我们里面，我们一定会喜乐洋溢。结果我们不仅不气我们的丈夫或妻子，并且我们会非常的爱他们。

our spirit to contact the Lord, who is pneuma, so that we will be filled with pneuma, which is the Holy Spirit.

On the evening of His resurrection, the Lord Jesus came into the midst of His disciples. He did not teach them with a lengthy speech nor instruct them on how to conduct themselves. He did only one thing—He breathed into them. Formerly all the disciples had been discouraged and disappointed, “deflated” to the uttermost. They had entirely lost heart, thinking that the Lord was dead and that they were altogether hopeless. However, when the Lord Jesus came, He breathed into them and said to them, “Receive the Holy Spirit” (John 20:22). This is the holy breath, through which the Lord dispensed Himself into them to be their life and everything.

EXPERIENCING AND ENJOYING CHRIST AS LIFE

Most people in Christianity completely ignore this kind of truth. They focus only on the outward practices and neglect the inward reality. For example, in wedding ceremonies the pastor often teaches the wife to be subject to her husband and the husband to love his wife, and both the bridegroom and the bride nod their heads in agreement. Then they go on their honeymoon. Perhaps on the third day, the wife thinks to herself that her husband is unreasonable and wonders how she can be subject to him? The husband may feel that his wife is inconsiderate, but on the first day he restrains his anger and says nothing. He continues to grit his teeth on the second day, but on the third day he can no longer stand it and loses his temper. If we give people only doctrines without giving them the life supply, they will be powerless.

We can never be subject to our husbands or love our wives by ourselves. If we try to do this, we will definitely lose our temper by the third day. We have to realize that since we are Christians, we have the Lord Jesus in us. He is our life because He is the Spirit of life indwelling us. When our husband or wife gives us a difficult time, we should not look at them, because at that time they will seem very ugly. Rather, we should turn to the Lord and behold Him. We should not try to reason with our husbands or wives but should talk to the Lord Jesus inwardly. We can tell the Lord that if He had not given us our husband or wife, we would not have married him or her, but since He did, He should see how unreasonable they are. I believe that as long as we have a little conversation with the Lord, our anger will be dissipated. After He has completely dissipated our anger and infused us with His fragrance, we will surely be filled with joy. Eventually, not only will we not be angry with our husband or wife, but we will also love them very much.

很可惜，这个真理我们都懂，但在我们实际的生活里，活着的并不是基督，而是我们自己。当我们的配偶向我们瞪眼时，我们岂不也回瞪他？这时我们忘了基督；活着的不是基督，乃是我们自己。不要希奇说，我们怎么会发这么大的脾气？因为我们的“我”乃是地鼠，是蝎子，也是蛇，而不是什么好东西；所以难怪我们的生活是这么软弱、瘪气。诗歌三百七十八首第一节说，“何等生命！何等平安！基督活在我的里面！我已与祂同钉十架，荣耀事实、奇妙救法！现在活着不再是我，乃是基督在我活着！”我们在聚会中能唱得很高昂，腔调也响亮，但一回到家里，夫妻两人可能为着开窗关窗就吵起来。一个说，“屋里空气不好，最好开窗户。”另一个说，“应该关窗户，否则我会伤风。”争辩起来，眼珠越瞪越大。大家都忘了基督是生命；活着的不再是基督，乃是“我”了。

相信每个基督徒的家里，都有许多不需要的东西，是应该送给别人的。在美国，百货公司每到周六就有大减价的广告，许多姊妹都爱看。无论她们在聚会里如何高唱：“现在活着不再是我，乃是基督在我活着。”在她们看广告时，就“不再是基督，乃是我”了。有的姊妹一看到自己最喜欢的布料，又是打对折，再看银行里还有不少存款，就决定开车去买。这时主会说，“不要这样作，你的衣服已经够多了。”她仍然“不再是基督，乃是我”。到了百货公司，主再说，“你不要买了，回家吧。”她依旧“不再是基督，乃是我”。进去后拿起一块布料，觉得颜色真美，品质也很好。这时主再说，“放下吧，回家去。”她回答说，“主啊，你就容让我这一次，以后我再也不作了；就这么一次不再是基督，乃是我。”这是我们许多人的经历。

在我们实际生活的许多事上，有多少次我们能确定的说，“不再是我，乃是基督。”有时电话一响，姊妹们的耳朵一贴上去，就像铁片被磁石吸住，怎么也挂不掉，一讲就是半小时、一小时。要她们读一篇生命读经，她们就推托没有时间；要她们祷告、读经，就说功课忙、来不及。事实上，经历基督是生命并不难，只要我们在每一件事临到时，都先和主谈一谈，与主交通；祂离我

We all know this truth, but unfortunately, most of the time in our practical daily life it is not Christ who lives but we who are living. When our spouse stares at us angrily, we stare back at him or her. At these times, we forget that we are Christians. We are living instead of Christ. When this happens, we should not be surprised and ask how we could lose our temper so badly. Our “I” is no good; it is a gopher, a scorpion, and a serpent. This is why our living is so weak and feeble. Stanza 1 of Hymns, #499 says, “Oh, what a life! Oh, what a peace! / The Christ who’s all within me lives. / With Him I have been crucified; / This glorious fact to me He gives. / Now it’s no longer I that live, / But Christ the Lord within me lives.” A couple may sing this hymn with uplifted spirits and resounding voices in the meeting, but once they go home, they may quarrel about the matter of opening or closing the windows. One may say, “The air circulation is not good in the house, so it is better to open the windows.” However, the other one may answer, “We should close the windows, or else I may catch a cold.” While they are arguing, their eyes look fiercer and fiercer. They have both forgotten that Christ is their life. Thus, it is no longer Christ who lives but the “I” who lives.

I believe that in every Christian home there are many unnecessary things that should be given away. In the United States the department stores advertise their sales every Saturday, and many sisters love to read these advertisements. No matter how loudly they sing in the meeting—“Now it’s no longer I that live, / But Christ the Lord within me lives”— when they read the advertisements, it is “no longer Christ but I.” A sister may notice that her favorite fabric is being sold at a fifty percent discount and that she has a good amount of savings in her bank account. She may decide to drive to the store and buy it. At this time, the Lord may say, “Don’t do it. You have enough clothes already.” However, she is still “no longer Christ but I.” When she arrives at the department store, the Lord may say again, “Do not buy the fabric. Go home!” Nevertheless she remains “no longer Christ but I.” After she enters the store, she may pick up a piece of fabric thinking that its color is beautiful and its quality is very good. At this time, the Lord may say again, “Put it down and go home.” However, she may reply, “O Lord, please allow me just this once, and I will never do it again. Just allow me this one time to be no longer Christ but I.” Many of us have experiences like this.

In how many of the things in our practical daily living can we definitely say, “It is no longer I but Christ”? Sometimes when the telephone rings, the sisters’ ears become attached to the telephone just like a piece of metal attracted to a magnet. They cannot get off the telephone until they have talked for half an hour to an hour. If you ask them to read a life-study message, they will excuse themselves by saying that they do not have time. If you ask them to pray over and read the Bible, they will say that they cannot do it because they are busy with their housework. It is actually not that difficult to experience Christ as

们并不远，就在我们里面，我们应当求问祂：“主，你要怎么作？你要我去作么？除非你作，我就跟你去作。如果你不作，我也不作。”立刻我们就会知道如何行；这就是享受基督作生命，享受神的性情。这样，我们就能在一件又一件的事上，经历基督在里面清楚的引导；这件事祂不要我们作，那件事祂也不要我们作。结果我们所活出来的，自然是爱、光、圣、义，神那神圣的属性，显在我们这个人的美德里。这就是活基督，也就是彰显基督。

经历基督作生命的秘诀

基督是灵；这灵就在你我里面，时刻在你我灵里。即使我们要和配偶说话，也不要立刻就说；必须先和主谈一谈：“主啊，我的配偶在这里，你要我和他说话么？你要和他说话么？如果你不说，我也不说。”主能作见证，许多时候我和我的妻子说话，就是这样操练。常常我有事情要找她谈，灵里就感觉：“你先和主谈一谈，问问祂要不要谈。”我这样一问，十次有八次主不谈，结果我也就不谈了。这的确能避免闲谈、浪费光阴，并且保守自己活在灵里。即使是我们的穿衣，也要这样操练。你不要自己定意穿那件衣服；你要先问主：“主，你要穿这件衣服么？你穿我就穿，你不穿我也不穿。”你这样作就是活基督，结果就是“现在活着的，不再是我，乃是基督在我里面活着”。

有时人来和我辩论道理，我的话都到了舌尖，立刻里面就提醒我要先转向主。我就立刻先和主交通：“主，你要说话么？你说我就说，你不说我也不说。”十次有八次主不说，所以我也不说，结果就省了麻烦。这就是活基督，也就是享受基督作生命。这是一个事实，不是一个空洞的道理。主是又真又活的，祂就在我们里面。我们必须常常与祂接触，时时和祂交通。无论说话、行事，不要自己定意了就去作，乃要先和祂接触、交通。就是你受了委屈，想要哭泣、落泪，也得先和主交通：“主，你哭不哭？你哭我才哭，你不哭我也不哭。”我们若都肯这样操练，结果就是活基督，也就是经历以基督为生命。

life as long as we first converse with the Lord and fellowship with Him in every matter. He is not far from us; He is right inside of us. We should inquire of Him, “Lord, what would You do? Do You want me to do that? If You will do it, I will do it with You. If You will not do it, I also will not do it.” Then we will know what we should do immediately. This is to enjoy Christ as life and to enjoy God’s nature. In this way we can experience the clear leading of Christ within us in every single matter. We will know that He does not want us to do this thing and that He also does not want us to do that thing. In the end, we will spontaneously live out love, light, holiness, and righteousness. In other words, God’s divine attributes will be expressed in our human virtues. This is to live Christ and to express Christ.

THE SECRET OF EXPERIENCING CHRIST AS LIFE

Christ is the Spirit, and this Spirit is in you and me and in our spirit all the time. If we want to talk to our spouse, we should not do it right away. We must first have a little conversation with the Lord, saying, “O Lord, my spouse is here. Do You want me to talk to her? Do You want to talk to her? If You would not talk to her, I would not talk to her either.” The Lord can testify that many times this is my practice when I talk to my wife. Quite often when I want to talk to her about something, I have this feeling in my spirit that says, “You should first converse with the Lord and ask Him if He wants to talk.” When I inquire of the Lord in this way, eight out of ten times He does not want to talk, so eventually I also will not talk. By this kind of practice we can avoid gossiping and wasting our time, and we can also keep ourselves in spirit. We have to practice this even in our dressing. You should not decide by yourself what you should wear. Instead, you should first ask the Lord, “Lord, do You want to wear this shirt? If You will wear it, I will wear it; but if You will not wear it, neither will I.” When you do this, you are living Christ, and the issue is that “it is no longer I who live, but it is Christ who lives in me.”

When people come to debate with me concerning certain doctrines, sometimes when my words are on the tip of my tongue, inwardly I am reminded that I must first turn to the Lord. Then I fellowship with the Lord, saying, “Lord, do You want to speak? If You speak, I will speak; if You will not speak, I will not speak either.” Eight out of ten times the Lord does not want to speak, so I do not speak either. In the end, many troubles are avoided. This is to live Christ and to enjoy Christ as life. This is a fact, not an empty doctrine. The Lord is real and living, and He is right inside of us. We must always contact Him and have fellowship with Him. Whenever we speak or do anything, we should not do it according to our own decision. Rather, we should first contact the Lord and have fellowship with Him. Even if you have been wronged and want to cry and shed tears, you still have to fellowship with the Lord first, saying, “Lord, will You cry? If You will cry, I will cry. If You will not cry, I will not cry.” If we all practice this, the result will be that we will live Christ, and we will experience Christ as life.

我们所信的这位基督乃是神，是创造天地的主。祂是父、子、灵三一神；同时又是我们的救赎主，也是我们的拯救主。今天，祂成了赐生命的灵，也就是生命的灵，并且还成了七倍加强的灵，就在我们里面。我们每时每刻都不可忽略祂，并要常常操练与祂有交通。即使我们要生气了，也要先问祂：“主，我要生气了。你生气么？我要处罚孩子了，你说该不该打？我要骂人了，你骂不骂？”我们一和主交通，定规立刻蒙光照。我们就看见自己一点也没有爱、光、圣、义；但祂在我们里面，就是爱、光、圣、义。丈夫想骂妻子，主立刻不高兴；妻子周六想去买大减价商品，主马上退去。我们的确都有这些经历。许多时候祂虽然不说话，但我们知道祂的意思。有时我们和祂交通得很好，但是到了某个点上，祂转脸不看我们，我们就晓得祂不赞同；因为祂就是爱、光、圣、义，我们却一点也不是爱、光、圣、义；结果我们就被祂折服，照着祂的意思行。这就是经历基督作生命的秘诀。

主耶稣乃是无往不透的灵。祂不仅在诸天之上的宝座上，同时也在我们里面。以弗所三章十七节上半说，祂甚至是“安家”在我们心里。我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。基督要在我们心里的各部分安家，就必须一部分一部分的向外漫溢，一步一步的向下扎根。祂在我们里面一直“侵略”我们。祂先进到我们灵里，在那里等待最佳的时机；只要一有机会，祂就进到我们心思里。有时我们与祂拉扯，想把祂往外推；但是祂很有耐心，一再的挣扎前进，至终就“侵略”了我们的心思。接着祂等待另一个机会，再进到我们的情感、意志里。我们可能告诉祂：“主，请你不要那么快，慢慢来吧。”但是我们越说，祂越快快来。至终祂把我们的情感、意志也“侵略”了。

我已经被主“侵略”五十多年。今天我里面几乎没有自己的地方，完全都被祂占有了。即使我不想说“不再是我，乃是基督”，也不得不说，因为祂已经占有我的全人；我自己一点地位也没有了。有时我想作什么，主在我里面立刻说，“你自己去作吧，我不作。”结果我也无法作，因为“不再是我，乃是基督”。在我们实际

The Christ in whom we believe is God, the Lord who created the heavens and the earth. He is the Triune God—the Father, the Son, and the Spirit while at the same time He is our Redeemer and Savior. Today He has become the life-giving Spirit, the Spirit of life, and even the sevenfold intensified Spirit who is in us. We should not neglect Him at any time, but we should always practice having fellowship with Him. Even when we are about to get angry, we should first ask Him, “Lord, I am getting angry. Are You angry? I want to punish my children; do You think I should beat them? I want to scold them; would You scold them?” Once we fellowship with the Lord, we will be enlightened right away. We will see that we do not have any love, light, holiness, and righteousness at all. We will also realize that He is in us as love, light, holiness, and righteousness. When the husband wants to scold his wife, the Lord will immediately be unhappy, and often when the wife wants to buy the merchandise on sale on Saturday, the Lord will withdraw right away. Surely we all have had this kind of experience. Many times although He does not say anything, we know His feeling. Sometimes we may be having enjoyable fellowship with Him, but at a certain point He turns His face away from us. As a result, we realize that He does not agree with us. This is because He is love, light, holiness, and righteousness, and we are not love, light, holiness, and righteousness at all. Eventually, we will be subdued by Him and will do things according to His will. This is the secret of experiencing Christ as life.

The Lord Jesus is the all-permeating Spirit. He is not only on the throne in the heavens but also in us at the same time. Ephesians 3:17a says that He is even making His home in our hearts. Our heart is composed of all the parts of our soul—our mind, emotion, and will—plus our conscience, the main part of our spirit. For Christ to make His home in every part of our heart, He must spread outward, permeating us part by part, and He must also go downward, taking root in us step by step. He is “invading” us all the time. He first enters into our spirit and waits for the most opportune time. Once He has a chance, He enters into our mind. Sometimes we struggle with Him, trying to push Him out, but He is very patient. He keeps struggling to move on, and eventually He “invades” our mind. Then He waits for another opportunity to enter into our emotion and will. We may tell Him, “Lord, don’t go so fast. Please slow down.” However, the more we say this, the faster He comes. In the end, He “invades” our emotion and will also.

I have been “invaded” by the Lord for more than fifty years. Today there is nearly no room in me left for myself; almost all the room has been occupied by Him. Even though I may not want to say, “It is no longer I but Christ,” I still have to say it because He has already occupied my entire being. I do not have any room for myself. Sometimes when I want to do something, immediately the Lord who is in me will say, “You do it yourself; I am not doing it.” Ultimately, I also cannot do it because “it is no longer I but Christ.” In our

的生活中，到底是“我”还是“基督”？但愿这简短的交通，能成为我们常时的提醒。

李常受弟兄于主后一九八四年十一月九日讲于马尼拉

practical daily living, is it “I” or is it Christ who lives? May this short and simple fellowship be a constant reminder to us.

第七篇

产生并喂养小羊

父得荣耀乃是父借着生命的繁增得着彰显

虽然四福音都说到传福音的事，但约翰福音的记载最独特。在马太福音末了，主要门徒去传福音，（二八 18 ～ 20，）在马可福音、路加福音的末了，主也有同样的嘱咐；（可十六 15 ～ 16，路二四 46 ～ 48；）唯独在约翰福音，主不是嘱咐门徒传福音，乃是要他们结果子。马太福音是传国度的福音，马可福音是向一切受造之物传福音，路加福音是传赦罪的福音；而约翰福音是一卷论到生命的福音。因此，约翰福音里主所说的传福音，主要不是以宣扬或传讲的方式，而是以释放生命的方式。

在十五章四至五节，主对门徒说，“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，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。”葡萄树的枝子住在葡萄树里面，不是传福音，而是流露内里的生命。例如果园里一棵棵的果树，它们不是在那里传福音，而是在那里长大。当它们长大时，就把它们内里的生命流露出来。那流露出来的生命，会实际的变作一颗颗的果实。所以果树的枝子结果子，是它们内里生命流露出来的结果。

这正是约翰十五章给我们看见的图画。那里说，我们多结果子，父就因着我们得荣耀。（8。）许多基督徒不明白什么叫作父得荣耀。所谓父得荣耀，意思就是父得着繁殖。比方一个青年人，结婚十年后还没有孩子，再过三十年还不生孩子；直到他九十岁了，仍然膝下犹虚。当你到他家访问时，只见他一个老人躬着腰，同着他的还有走不动的老妻子；这时你不但不会觉得荣耀，反而感到十分可怜。然而如果一个青年人，结婚二十年生了十二个儿子、八个女儿，每个儿女结婚后也都生儿育女，

CHAPTER SEVEN

PRODUCING AND FEEDING THE LAMBS

THE FATHER'S GLORIFICATION BEING HIS EXPRESSION THROUGH THE MULTIPLICATION OF LIFE

Although each of the four Gospels refers to the matter of gospel preaching, the record in the Gospel of John is the most particular. At the end of Matthew the Lord charged the disciples to preach the gospel (Matt. 28:18-20), and at the end of both Mark and Luke the Lord also gave similar charges (Mark 16:15-16; Luke 24:46-48). In the Gospel of John, however, the Lord did not charge the disciples to preach the gospel. Instead, He told them that He wanted them to bear fruit. The Gospel of Matthew presents the preaching of the gospel of the kingdom, the Gospel of Mark presents the preaching of the gospel to the whole creation, and the Gospel of Luke presents the preaching of the gospel for forgiveness of sins. The Gospel of John, however, is a book, a gospel, concerning life. Hence, in the Gospel of John the preaching of the gospel is mainly not in the way of proclaiming or preaching but in the way of releasing life.

In John 15:4-5 the Lord said to the disciples, "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit." The branches' abiding in the vine is not merely the preaching of the gospel but the overflowing of the inner life. For example, fruit trees in an orchard do not preach the gospel there; they just grow. Moreover, their full growth is the overflow of the life within them. This overflowing life will practically issue in much fruit. Hence, the fruit-bearing of the branches of the fruit trees is the issue of the overflow of their inner life.

In John 15 we see the same picture. There it says that the Father is glorified in that we bear much fruit (v. 8). Many Christians do not know what it means for the Father to be glorified. The Father's being glorified is His being multiplied. For example, suppose there is a young man who does not have any children after being married for ten years. Thirty years later he still has no children. Finally, when he is ninety years old, he remains barren. If you went to visit him at his home, you would see only an old man with his body bent over and his old wife who can hardly walk. Instead of having a sense of glory, you would have a sense of pity. However, suppose a young man after being married for twenty years has begotten twelve sons and eight daughters, and suppose all of his children also beget sons and daughters after

有八个孙子，七个外孙。结果他可能才五十五岁，就儿孙满堂。当我们看见他儿孙满堂时，必然会羡慕的对他说，“荣耀，荣耀，真是荣耀！你繁生了这么多后代。”

我们多结果子，我们的父就因此得荣耀。这意思是说，父神圣的生命，因着我们这些葡萄树的枝子结果子，而得着彰显，祂就因此得荣耀。当我们看见召会中有许多青年人兴起来爱主、事奉主，并且也有许多人被带进召会中，我们就会喜乐的说，荣耀！因为父神圣的生命得着了繁增。

三十多年前，我第一次到菲律宾访问，那时几位负责弟兄，有的看起来就像一棵不大不小的树，有的也不知道是木头还是石头；然而经过二十多年，现在他们的头发都灰白了。若是今天菲律宾只有他们这一班年长圣徒，年轻人一个也看不见，不要说没有当地人被带进来，连这些年长圣徒的儿女也不知到哪里去了；这样，我们的心里必定冰凉。当我们听见零零落落的唱诗声时，我们一定会流泪啜泣，因为召会没有年轻人，就是没有后代，结果就是没有前途。然而，当我们看见年轻人起来的时候，特别是新人，他们在聚会中一唱诗歌，那实在是荣耀。这就印证主所说的：“你们多结果子，我父就因此得荣耀！”如果我们所在的会所里，都坐满了青年人，那要有何等的荣耀！

因这缘故，我们都得受提醒，前去结果子。我们每一个人都得在主面前许愿，要每年结一个果子。如果一年三百六十五天，我们无法带一个人归主，不能为主结一个果子，那是我们的羞耻。另一面，若是我们周周聚会，都是自己一个人带着圣经、诗歌来；五年前是这个光景，五年后的今天也是这个光景，我们没有带一个人来，那是一点荣耀也没有。然而如果到了明年春天，我们个个带一只小羊来；到了下半年，我们又带另一只来；那时，我们个个里面必定觉得荣耀。若是到明年下半年，我们每个人都能带两只小羊来，将会所里的座位全部充满，那显出来的光景必定更加荣耀。

属灵生命的难处，在于不结果子

their marriages, giving him fifteen grandchildren. He may be only fifty-five years old, yet he already has numerous offspring. If we saw how many offspring he had, we would admire him and say, “Glorious, glorious! This is really glorious! You have produced so many offspring.”

Our Father is glorified in that we bear much fruit. This means that the Father’s divine life is expressed through our fruit-bearing as the branches of the vine, and in this He is glorified. When we see so many young people in the church rising up to love and serve the Lord and so many who are being brought into the church, we joyfully exclaim, “Glory!” We exclaim this because the Father’s divine life is being multiplied.

Thirty years ago when I first visited the Philippines, some among the responsible brothers at that time looked like trees with hardly any growth, and with some we could not tell whether they were little plants or stones. However, more than twenty years later they are all growing gray. Suppose that in the Philippines there was only a group of such elderly saints. Suppose that there were no young people, not to mention local people, who had been brought into the church, and that even the children of the elderly saints had been lost. If this were the case, our hearts would be frozen. If we heard the elderly saints singing weakly and feebly, we would surely weep and sob because if a church does not have young people, it has no posterity and therefore no future. However, when we see all the young people, especially the new ones, rising up, and when we hear them singing in the meeting, it is really glorious. This confirms what the Lord said: “In this is My Father glorified, that you bear much fruit.” If the meeting halls in our localities are filled with young people, what a glory it will be!

For this reason we all need to be reminded that we have to go forth and bear fruit. Every one of us has to make a vow before the Lord that we each will bear one fruit a year. If we cannot bring one person to the Lord; that is, bear one fruit for the Lord in one year (three hundred and sixty-five days), this will be a shame to us. Perhaps week by week we come alone to the meetings with only our Bible and hymnal. Five years ago it was so, and now, five years later, it is still the same—we have not brought one person with us. If this is our situation, then there is no glory at all. However, suppose next spring each of us brings a lamb, and in the second half of the year each one of us brings another lamb. Then we will all have the inward sense that this is glorious. If each of us would bring two lambs by the second half of next year so that all the seats of the meeting hall are filled, then the expression will be even more glorious.

THE PROBLEM OF THE SPIRITUAL LIFE BEING BARRENNESS

我能向你们见证，我的小羊到处都是，所以我很快乐。无论我到哪里，都有一群又一群的小羊接受我的喂养。当我在那里喂养他们时，心里真觉得喜乐、荣耀。盼望我们都能好好答应主的呼召，忘掉所有别的事，不要管聚会的光景如何，只要好好前去结果子，把小羊带到召会生活来。

我没有意思鼓动任何人，我乃是要向众人指出生命的道路。我们的生命所以长不大，就因我们不结果子。所以，我们必须放下所有别的事，单单前去结果子。我们一结果子，所有的毛病自然会痊愈；原来是软弱的，就会变刚强；原来属灵光景不健康的，立刻会变得正常、健壮。

作父母的都有这样的经历，有时忙得十分疲倦，甚至病倒了；但只要一看见自己的孩子，就什么病都没有，力量也完全涌上来了。人生病，可以向公司请假，却无法向自己的孩子请假，只要一看见孩子，立刻病就没有了。照样，今天我们看见自己带得救的小羊，也当如此，应该什么难处都没有；所有的疾病，无论是生理的，是属灵的，全都一扫而空。

昨天中午，我因着多吃了一点，结果身体就不舒服，生病了。昨晚我在聚会中，释放信息之后，回到家一量体温，已经发烧了。可能在我释放信息时，就已经开始发烧；只是我因着喂养小羊的缘故，顾不得许多。等到把羊都喂饱，这才觉得我的体温升上来了。服过药后，烧就退了。等到第二天早晨起来，又饥肠辘辘，没有力气。原来我打算今天休息；但是一想到这些小羊必须得喂养，所以我还是来了。等到我一开口，立刻力量就涌出来。所以我实在深信，只要我们前去结果子，牧养小羊，我们所有的疾病都会没有了，软弱也不见了。不仅如此，我们属灵的生命必定长进。

不仅结果子产生小羊，并且要喂养小羊

约翰写福音书，笔法十分特别。他先在十五章说，要前去结果子，这果子是植物的；到了二十一章，他就说要喂养小羊。（15～17。）这意思是，植物的变成动物的，每一个果子都变成一只小羊。说到结果子还很容易；但是要看顾、喂养小羊就不容易了。作父母的都知道，

I can testify to you that I have lambs everywhere. This is why I am so happy. Wherever I go, there are flocks of lambs receiving my feeding. When I am feeding them, my heart feels joyful and glorious. I hope that you all would answer the Lord's call, forgetting about everything else and not caring about the situation of the meetings, but you would simply go forth and bear fruit, bringing the lambs into the church life.

I do not mean to incite anyone; I just want to point out the way of life to all of you. The reason we do not have much growth in life is that we are barren. Hence, we must drop all other things and simply go forth and bear fruit. Once we bear fruit, all our sicknesses will be healed spontaneously. Those who are weak will be made strong, while those who are spiritually unhealthy will become normal and healthy.

Every parent has this kind of experience. Sometimes they are very busy and tired and even become sick, but once they see their children, their sickness is gone and all their strength wells up. When a person is sick, he may ask for a leave from his company, but he cannot ask for a leave from his children. Once he sees his children, all his sicknesses will be gone. Similarly, when we see our "lambs," the ones we have led to salvation, our problems will all disappear and our sicknesses, whether physical or spiritual, will all vanish.

Yesterday at lunch, due to a little overeating, I did not feel well and became sick. Last night after I had released the message in the meeting, I took my temperature at home and found that I had a fever. Perhaps I began to develop the fever while I was releasing the message, but for the sake of feeding my lambs I did not take care of myself. It was not until after I had fed my lambs that I was conscious of my rising body temperature. After I took some medicine, my fever was gone. When I got up the next morning, I felt very hungry and did not have any energy. Originally, I had intended to rest that day, but when I remembered that the lambs needed to be nourished, I came to the meeting. As soon as I opened my mouth, my strength welled up. Thus, I deeply believe that when we go forth to bear fruit and shepherd the lambs, all of our sicknesses will be gone and all of our weaknesses will disappear. Moreover, we will surely grow in the spiritual life.

NOT ONLY PRODUCING THE LAMBS THROUGH FRUIT-BEARING BUT ALSO FEEDING THE LAMBS

The way John wrote the Gospel of John was very special. He first mentioned in chapter fifteen that we have to go forth and bear fruit. This is related to the plant life. Then in chapter twenty-one he said that we have to feed the lambs (vv. 15-17). This means that the plant life becomes the animal life—each fruit becomes a lamb. It is relatively easy to bear fruit, but it is not that easy to take care of and feed lambs. Every parent knows that even

生孩子虽然辛苦，但是还容易；等到孩子生出来，要把他养大成人，那真是不容易。照约翰的话看来，带人得救就是结果子，那时这个人是葡萄；等到他一得救受浸，重生为神的儿女之后，他就变成小羊，需要喂养才能长大，那是很辛苦的一件事。

今天我们都愿意带人得救；但是等到人受浸了，我们通常会来一个“交待”，把人交待给召会，交给长老去照顾，就了事。然而，召会最多也只有几位负责的长老；即使他们都是十分老练的母亲，也看顾不了那么多孩子。所以这些孩子就一个个夭亡，或者被别人带走了。结果我们得了一百人，至终留下的不到五人。一次又一次，召会的受浸聚会，带了许多人重生，但人一受完浸，好像就没有了下文；原因就在于我们只愿意生孩子，却没有注意好好养孩子。

已过台北市召会也有同样的问题。他们带了许多人得救，常常一次受浸八、九十人；但受浸的越多，没有下文的也越多，因为没有人负照顾的责任。从现在开始，召会中的每一位圣徒，都当学习作尽职的父母，一改已往“交待”的情形；生了孩子不是交待了就算，乃要好好看顾、喂养。一个新得救的人，若是你带进来的，你就应当负责牧养他。他既是你生的孩子，你就必须照顾、喂养他。唯有这样，新得救的人才能被托住，成为常存的果子。如果我们只带人得救，却不负牧养的责任，将来主还是要和我们算账的。主对彼得所说的话，清楚启示祂托给我们每个人几只小羊，我们必须牧养他们。

结果子并喂养小羊，带进召会的扩长与繁增

当我们履行喂养、照顾小羊的义务时，我们会发现，自己对真理不够认识，需要更多学习、装备。同时我们也会觉得，自己对基督的经历不够多，必须追求更深的经历基督。这就如同作父母的在照顾自己孩子的同时，也会发现自己的不足，而被迫再有学习，再有操练。如此，才能带进全召会的长进。

though it is laborious to give birth to a child, it is still somewhat easy. However, after the child is born, it is not easy at all to raise him up to be an adult. According to John's words, to lead someone to be saved is to bear fruit. Initially, this one is a like a grape; however, after he is saved, baptized, and regenerated to be a child of God, he becomes a lamb that requires much feeding for his growth in life. This is truly a toilsome task.

Today we all desire to lead people to salvation, but once some are baptized, we usually hand them over to the elders of the church to be taken care of. However, a church has only a few elders at most. Even if they are all experienced "mothers," they still cannot take care of so many children. Hence, many of these children either die prematurely or are taken away by others. In the end, we may gain a hundred, yet only five may remain in the church. Time and again many were regenerated through the church's baptism meetings, but after they were baptized, it seems that there was no follow-up care. This was because we were interested in delivering babies, but we neglected to nurture them.

In the past the church in Taipei also had the same kind of problem. The church there led many people to be saved and often baptized eighty to ninety people at a time. However, the more people were baptized, the more people were neglected because no one took up the responsibility to take care of them. From now on, every saint in the church has to learn to be a responsible parent and to change the former situation of handing over the new ones. After you give birth to a baby, you should not just hand it over to others; rather, you have to take good care of him and feed him. If you have brought in a new one, you should bear the responsibility to shepherd him. Since he is your baby, you must take care of him and feed him. Only by this way can the new ones be kept and become remaining fruit. If we only lead people to salvation without bearing the responsibility of shepherding them, later we will still have to give an account before the Lord. The Lord's words to Peter clearly reveal that we must shepherd the few lambs that the Lord has committed to us.

FRUIT-BEARING AND LAMB-FEEDING ISSUING IN THE GROWTH AND MULTIPLICATION OF THE CHURCH

While we are fulfilling the obligation of feeding and taking care of the lambs, we will find that our knowledge of the truth is very inadequate and that we need more learning and equipping. At the same time, we will also realize that our experience of Christ is inadequate and that we therefore need to pursue a deeper experience of Christ, just as parents, in taking care of their children, realize their insufficiency and are forced to learn more and practice more. Only this will cause the growth of the whole church.

我没有意思作任何批评，但有一件事是事实，就是年长的人比较容易拘泥于老旧的事物。所有年长圣徒都当认识，今年和二十年前的光景大不相同，和半世纪前的情形更是迥然有别。所以不要一直讲，一九三四年召会的光景怎样，一九六四年召会的情形又如何。我们不能再故步自封，乃要前去结果子。主的恢复在菲律宾已经有二、三十年的历史，但人数不过一万多，仅仅是总人口的万分之二。如果不包括南岛，整个大马尼拉地区的圣徒尚不足一千。这样的光景并不荣耀，反而是我们的羞耻。不要说长老该负这个责任，长老不过只有几位；他们就是累坏了，也负不了这个责任。

我这样说，意思是要激动你们起来，前去结果子。全召会每一位圣徒，都得前去结果子。当果子一结出来，就变作小羊了。我们都不该作小羊，乃该作喂养小羊的小牧人。我们若个个都这样带小羊，小羊会受我们影响，也同样的前去结果子、喂养小羊。这会变作主恢复里的一个家风，结果召会就会生生不息，一年又一年的扩长、繁增。这样，当人一进到召会，就看见到处有新人，个个生长茁壮，必然感觉荣耀。

要喂养小羊，必须有真理的装备与生命的长进

约翰福音是一卷讲生命的书；同时，约翰在他的著作里特别喜欢用“真理”一辞。所以在他的书信里，就像在他的福音书里一样，总是先讲真理，然后生命就跟着出来了。这给我们看见一个属灵的原则，如果没有真理，就没有生命；没有生命，也没有真理。

在约翰十四章六节，主把生命和真理摆在一起。然后在十五章，主说到结果子的事。这指明结果子与生命和真理很有关系。从经历上来说，不结果子是暴露我们缺少生命。为什么我们不结果子？因为我们的生命不丰盛；生命若丰盛，自然会结果子。我们若注意结果子，自然会注意生命的长大。如果我们注意生命的长大，也就会注意追求真理；有了真理，就会带进对基督的经历。这样，

I do not mean to criticize anyone, but the fact is that the older saints tend to be easily drawn to the old things. All the elderly saints have to realize that the situation today is very different from that of twenty years ago and is altogether different from that of half a century ago. Therefore, do not keep talking about how the situation of the church was in 1934 or in 1964. We should not confine ourselves to the old, traditional ways. Rather, we should just go forth and bear fruit. The Lord's recovery in the Philippines has already had a history of twenty to thirty years, but the number of saints is less than ten thousand, merely .02% of the entire population. Excluding the southern part of the Philippines, we have less than one thousand saints in the whole metropolitan area of Manila. This condition is not a glory but a shame to us. Do not say that the elders should bear this responsibility. There are only a few elders, and even if they exhausted themselves, they still could not bear such a responsibility.

I say this in order to stir you up to go forth and bear fruit. Every saint in the church has to go forth and bear fruit. Once a fruit is produced, it becomes a lamb. We should not be lambs. We should be little shepherds feeding the lambs. If we all take care of our lambs, they will also be influenced by us to go forth to bear fruit and feed the lambs. This will become the family tradition in the Lord's recovery. The church will multiply endlessly and expand and grow year by year. In this way, when people come to the church and see that there are so many new ones growing healthily, they will surely have a glorious feeling.

BEING EQUIPPED IN THE TRUTH AND GROWING IN LIFE IN ORDER TO FEED THE LAMBS

The Gospel of John is a book on life, but John was also particularly fond of using the word truth in his writings. Hence, in his Epistles, just as in his Gospel, he first mentions the truth and then presents the matter of life. This shows us a spiritual principle. If there is no truth, there will be no life; and if there is no life, there will be no truth.

In John 14:6 the Lord put life and truth together. Then in chapter fifteen the Lord spoke of the matter of fruit-bearing. This indicates that fruit-bearing has a great deal to do with life and truth. Experientially, our barrenness exposes our shortage in life. Why are we barren? It is because we are not rich in life. If we have an abundance of life, we will spontaneously bear fruit. If we would pay attention to fruit-bearing, we surely must pay attention to the growth in life. If we would pay attention to the growth in life, we must also pay attention to pursuing the truth. Once we have the truth, we will be led into the experience of Christ. In this way we will

我们就能够牧养所带领的小羊，否则我们就没有可喂养、照顾的。不认识真理，生命不长进，仍然可以带人得救、受浸；但是因着不认识真理，对基督也没有经历，就无法善尽喂养的责任。

父母要喂养孩子，必须给他食物吃，也必须给他奶喝。同样的，我们要喂养小羊，就必须预备属灵的食物和奶水。主的话就是生命的粮食，（六 35，63，）就是属灵的奶水。（彼前二 2。）我们若认识圣经中的真理，认识主的话，就能给小羊许多的喂养。比方我们可以用约翰福音喂养人，对人说，“约翰一章说，主就是神；祂是神成为肉身。随着祂，真理也来了。真理就是神的话。然后八章说，这个真理能使我们得自由。十七章又说，真理也能叫我们成圣。实际上，这真理一点不差就是主耶稣自己。所以我们要爱主，要常常向祂祷告，并且天天读祂的话。”这是何等的好。约翰福音里面说到生命，也说到真理。这个真理和生命就是主耶稣；祂今天乃是灵，就在我们里面，天天供应我们。所以六章说，主是生命的粮，我们可以吃祂；我们吃祂，就要因祂活着。

如果我们对真理的认识是丰富的，并且也有相当生命的经历，当我们去看望小羊时，便能就着他的情形，供应他一点话奶。这就是喂养小羊的正确实行。可惜我们大多数人，常常一看见小羊，只会说，“你有没有参加主日聚会？为什么不来聚会？聚会很好，你一定要来。”一次又一次，我们只会说这句话，把小羊都说得厌烦了，渐渐他就不喜欢再看见我们。因为他知道，一看见我们，我们没有别的话，只会说，“聚会真好，请来聚会。”这不是喂养，反而像法院的传票，他不仅不能得供应，并且会觉得厌烦。

因此，当我们看见小羊时，不要再说，“聚会真好，请来聚会；”而要对他讲说真理。真理就是主的话。也许有人会说，“主的话有许多我读不懂，就是约翰福音我也读不来。”主已经把整本新约向我们揭示出来，成为一套生命读经。如果有人不明白约翰福音，请去读一读生命读经，所有的“真理”都是打开的。人只要去读，就都能明白其内在的意义。

be able to shepherd our lambs. Otherwise, we will have nothing to feed our lambs with and no way to take care of them. Without knowing the truth or growing in life, we may still be able to lead people to be saved and baptized; however, if we lack the knowledge of the truth and the experience of Christ, we will not be able to properly fulfill the responsibility of feeding.

Parents feed their children by giving them food to eat and milk to drink. Similarly, in order to feed our lambs, we must prepare spiritual food and milk. The Lord’s word is the bread of life (John 6:35, 63) and the spiritual milk (1 Pet. 2:2). If we know the truth in the Bible and the word of the Lord, we will be able to give our lambs much nourishment. For example, we can use the Gospel of John to feed others, saying, “John chapter one says that the Lord was God, and as God He became flesh. Furthermore, with Him came the truth, which is the Word of God. Then chapter eight says that the truth shall set us free, and chapter seventeen says that we are sanctified in the truth. In actuality, the truth is nothing less the Lord Jesus Himself. Thus, we have to love the Lord, pray to Him all the time, and read His word every day.” How good this is! The Gospel of John speaks of life and truth. This life and truth are just the Lord Jesus, and today He is the Spirit who lives in us and supplies us day by day. Hence, chapter six tells us that the Lord is the bread of life for us to eat (vv. 35, 48). When we eat Him, we live because of Him (v. 57).

If we have a rich knowledge of the truth and a considerable measure of the experience of life, when we go to visit our lambs, we will be able to supply them with the milk of the word according to their situation. This is the proper practice of feeding the lambs. Regrettably, when most of us see our lambs, usually we can only say, “Do you attend the Lord’s Day meeting? Why don’t you come to the meeting? The meeting is really good; you surely have to come.” We only know to say this to our lambs over and over again. Eventually, they get so tired of us, and gradually they do not like to see us anymore because they know that we have nothing to say except, “The meeting is really good; please come.” This is not feeding them; rather, it is like serving them a summons to appear in court. Therefore, they not only are not supplied, but they even grow tired of us.

Therefore, when we see our lambs, we should not say, “The meeting is really good; please come.” Instead, we have to speak the truth to them. The truth is the Lord’s word. Perhaps some saints will say, “There are many places in the Word which I do not understand; I cannot even comprehend the Gospel of John.” The Lord has already opened the entire New Testament to us in the life-study messages. If someone does not understand the Gospel of John, he should read the Life-study of John where all the truths are opened. Once he reads the life-study messages, he will be able to understand the intrinsic significance of the book.

当我们习得真理之后，再见到小羊时，就不会再说，“聚会真好，请来聚会。”我们可以请他与我们一同读约翰一章十四节：“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”然后我们要对他解释说，“这里的实际就是真理，而真理乃是基督的说明；这个说明就在整卷约翰福音里。八章三十一至三十六节告诉我们，所有犯罪的，都是罪的奴仆；但是真理能叫我们得以自由。所以我们要追求真理；有了真理，真理会叫我们得自由。”这么简短的一段话，就供应了他一杯“话奶”，和两小块“干粮”，使他得着扎实的喂养。他回去后，圣灵必定借着我们对他所说的话作工，因为主的话就是灵；结果他里面就有了圣灵的运行。虽然我们没有叫他来聚会，下次聚会他必然会来。

然后，我们可以再进一步对他说，“真理不仅叫我们得以自由，真理就是主的说明。这一位主乃是生命；祂就在我们里面。约翰十五章说，我们要学习住在主里面，主也会住在我们里面。这样一来，我们就和主互相内住。我们能享受祂，祂也能作我们的生命。结果我们就能结果子，使父得着荣耀。”一次过一次，我们都这样喂养他；经过两、三个月，他就会长大，把生命流露出来，结果子带人归主。果子结出来后，就变作他的小羊；他会照着从我们所受的供应，同样喂养小羊。这样环环相扣，我们带他，他带小羊，小羊带别的小羊，这样的光景是何等的荣耀。这就是生命的流露，也是生命的喂养。

全时间的实行

美国众召会已经开始实行一件事，就是所有大学刚毕业的学生，要先摆出两年服事召会。当然，这不是规条，乃是出于圣徒们的自愿。他们大学一毕业，就先到召会学习事奉。每周有五天，上午四小时专读生命读经，研读新约的真理。这样经过两年，他们就能把全部新约研读一遍。下午他们去探望，或者到校园接触人。晚上，他们或者参加聚会，或者再去作主的工。这样的实行很有果效，他们也获益良多。两年之后，召会根据他们的表现和意愿，同时也看主怎么引导他们，决定他们或者留下继续全时间，或者去带职业。

After we have learned the truth and we see our lambs again, we should not say, “The meeting is really good; please come.” Instead, we should invite them to read John 1:14 with us: “And the Word became flesh and tabernacled among us...full of grace and reality.” Then we may explain to them, “The reality here is the truth, and the truth is the explanation of Christ. This explanation is found in the entire Gospel of John. Verses 31 to 36 of chapter eight tell us that everyone who commits sin is a slave of sin. The truth, however, shall set us free. So we have to pursue the truth, and when we have the truth, the truth shall set us free.” This simple word will supply them with a cup of “the milk of the word” and two small pieces of “solid food” that they may be nourished substantially. When they go back, the Holy Spirit will surely work through our speaking, because the Lord’s word is spirit, and they will have the Spirit operating in them. Even though we may not ask them to come to the meeting, they will surely come the next time.

Later, we may further speak to them, “The truth not only shall set us free, but it is also an explanation of the Lord. The Lord is life and is inside of us. John 15 says that we have to learn to abide in the Lord and that the Lord will also abide in us. Then we will abide with the Lord mutually. We can enjoy Him, and He can be our life. Eventually, we will be able to bear fruit for the Father to be glorified.” If we feed them in this way over and over again, after two or three months they will grow in life, overflow life, bear fruit, and bring people to the Lord. Their fruit will then become their lambs, and they will feed their lambs according to the way they were supplied by us. In this way one link is connected to another—we take care of them as our lambs, they take care of others as their lambs, and their lambs take care of still others as lambs. What a glorious situation this will be. This is the overflow of life and the feeding of life.

THE PRACTICE OF SERVING FULL-TIME

The churches in America have already started a practice in which the college students set apart two years right after their graduation to serve the church. Of course, this is not a regulation but something of the saints’ own free will. Once they graduate from college, they learn how to serve in the church. They spend four hours in the morning, five days a week, to focus on reading the life-study messages in order to study the truths in the New Testament. After two years they will have studied the entire New Testament once. In the afternoons they either go to visit people in the homes or to contact students at the campuses. In the evenings they may join the meetings or go out to do the Lord’s work. This kind of practice is very effective, and those who serve this way also receive much benefit. After two years the church will decide, according to their performance and desire, as well as according to the Lord’s leading, whether or not they should remain full-time or go to get a job.

若是主恢复里的大学青年，一毕业就先奉献两年，出来为主传福音，并受属灵的造就，主恢复将来的前途，定规无可限量。再者，召会中应该有人全时间事奉主。在主的恢复里，不是说出来全时间，就是入了传道这一行，专门吃传道饭。圣经明显给我们看见，这不是一定的。例如保罗是全时间服事；但在有需要的时候，他也制造帐棚。（徒十八3，二十34～35。）亚居拉、百基拉与保罗是同行的，都是以制造帐棚为业；但他们好像也是全时间的，无论到哪里，都把家打开，完全为召会，为圣徒。（罗十六4～5，林前十六19。）所以全时间乃是一个实行，而不是一个职业。大学毕业生可以先摆出两年全时间，两年后再去带职业。再过一段时间，也许召会有需要，或者他感觉自己应该有进一步的学习，可以再出来全时间。这样的实行是活而生机的，没有一点规条的成分。

按理来说，我们都当把时间奉献给主，越多越好。特别我们当中有许多家庭主妇，白天家人都上班、上学了，她们时间多，应该把时间拿出来给主使用。具体的实行，就是把家打开，请亲友来听福音；但不要请长老来传，乃要自己传。可能有许多人会推辞说自己不会传；正因为不会，所以更需要学习，更需要装备真理。千万记得，传福音请长老或有恩赐者来传讲，结果不一定好；唯有自己传，自己讲，才会活而有功效。

若是我们所有的圣徒，都是这样全体事奉并尽功用，不倚靠有恩赐的人，个个都努力学习真理、经历基督，竭力把时间摆出来，打开家，尽力传讲福音，那个果效将会是何等的大。在台北，我们同样提起全时间的负担；希奇的是，许多人立即起来响应。结果愿意全时间服事的约有六百位，另有六百多位愿意半时间服事。我们为此实在喜乐；这一千二百位，可以说是台北市召会的前途。同样的原则，盼望各地都能有够多的人出来全时间服事，好让主在各地能有通达的道路，作祂要作的事。

李常受弟兄于主后一九八四年十一月十日讲于马尼拉

If the college young people in the Lord's recovery would dedicate two years after their graduation to go forth for the preaching of the gospel and to receive spiritual edification, the future of the Lord's recovery will be immeasurable. In the church there should be some who serve the Lord full-time. In the Lord's recovery, serving full-time does not mean that you enter the profession of preaching and earn your livelihood by preaching. The Bible clearly shows us that this is not necessarily so. For example, Paul was one who served full-time, but in times of need he also made tents (Acts 18:3; 20:34-35). Aquila and Priscilla were also tentmakers by trade like Paul, but they were like full-timers. Wherever they went, they opened their homes entirely for the church and the saints (Rom. 16:3-5a; 1 Cor. 16:19b). Thus, serving full-time is a practice, not a profession. The college graduates can set apart two years and then get a job. After a period of time, if the church has the need or they feel that they should acquire further learning, they can come out to serve full-time again. This kind of practice is living and organic, without any element of regulation.

As a rule, we all should consecrate our time to the Lord. The more time that we consecrate, the better. In particular, there are many housewives among us. During the day most people have to go to work or to school, but these housewives have a lot of time. Thus, they should give their time for the Lord's use. A definite way to do this would be for them to open their homes and invite their relatives and friends to hear the gospel. However, they should not invite the elders to come and preach; instead, they should preach the gospel themselves. Perhaps many of them will try to make an excuse, saying that they are not able to preach the gospel. However, their inability is the exact reason that they need to learn the truth and be equipped with the truth. Please bear in mind that if you invite the elders or the gifted ones to preach the gospel, the result may not be good. Only when you yourself preach and speak will the gospel be living and effective.

If all the saints would serve and function—not relying on the gifted ones but diligently learning the truth, experiencing Christ, endeavoring to give their time, opening their homes, and trying their best to preach the gospel—the impact would be great. In Taipei we also mentioned the burden of serving full-time, and surprisingly, many people immediately responded. Now there are about six hundred who have the desire to serve full-time and another six hundred who want to serve part-time. We are full of joy concerning this. These one thousand two hundred saints may be considered the future of the church in Taipei. In the same principle, I hope that there would be an adequate number of people everywhere willing to serve full-time, so that the Lord would have a free way to do whatever He wants to do in every place.

第八篇

召会复兴的关键

全时间服事者的学习与事奉

有些在召会中服事多年的人，对新进的全时间服事者，不知如何带领并帮助他们，好使他们在主面前，有正确的装备与学习。以下三点可作为带领青年人事奉的方向。

一　学习认识真理

一个青年人大学毕业后，愿意出来学习全时间服事，首要的事应当学习真理。每天上午，他们都应当花工夫在学习真理的事上；借着使用新约圣经恢复本，连同其中的注解、串珠，并且辅以生命读经。每天上午读四个小时，这样，两年就能把新约研读一遍。这是必须要有的装备。

二　学习传福音

第二，全时间者必须学习传福音。不仅学会自己传，也要学习帮助圣徒打开家传福音。要作到一个地步，能“强制”每位圣徒把家打开；这需要全时间者运用智慧，合式的来作。无论是刚强或软弱的圣徒，甚至是久不聚会的，都要设法帮助他们把家打开。然后帮助他们，将自己的亲友、邻舍、同事、同学都请来，带领他们学习传讲福音。不要由长老或同工讲，乃要他们自己传讲。他们一讲，就会活起来，自然就会有心追求、学习、装备。特别是对久不聚会的圣徒，恢复他们最好的路，就是要他们向别人传讲福音；他们一讲，冷淡的心就会火热起来，自然也就会来聚会。

三　学习作排聚会

第三，全时间者必须学习作小排。召会一定要分小排，每排八至十二人。全时间者必须学习带小排。带领的秘诀在于不是你去作；你不过去替他们成立排。然后带他

CHAPTER EIGHT

THE KEY TO THE REVIVAL OF THE CHURCH

THE LEARNING AND SERVICE OF THE FULL-TIME SERVING ONES

Some who have served in the church for many years do not know how to lead or help the new full-time serving ones to have a proper equipping and learning before the Lord. Thus, the following three points can be regarded as directions on how to lead the young people in their service.

Learning to Know the Truth

If a young person graduates from college and desires to learn to serve full-time, the first thing he should learn is the truth. Every morning the full-time serving ones should spend much time on the matter of learning the truth through the use of the Recovery Version of the New Testament with its footnotes and references and with the help of the life-study messages. If they spend four hours every morning to do this, they will be able to study the New Testament once in two years. This is a necessary equipping.

Learning to Preach the Gospel

Second, the full-timers must learn to preach the gospel. Not only should they know how to preach the gospel, but they should also help the saints to open their homes for the preaching of the gospel, even to the extent that they would “force” all the saints to open their homes. To do this in a proper way requires the full-timers to exercise wisdom. We have to think of a way to help the saints to open their homes, whether they are strong, weak, or have stopped meeting for a long time. Then we have to help them to invite their relatives, neighbors, colleagues, and classmates, and we also have to lead them in preaching the gospel. They should not ask the elders and co-workers to preach the gospel; rather, they should do the preaching themselves. Once they speak, they will be vitalized and will have the heart to pursue, learn, and be equipped. The best way to recover the saints, especially those who have stopped meeting for a while, is to ask them to preach the gospel to other people. Once they speak, their cold hearts will be rekindled, and they will spontaneously come to the meetings.

Learning to Hold Group Meetings

Third, full-timers must learn how to have small groups. The church has to divide into small groups with eight to twelve people in each group. The full-timers must learn to lead a small group. The secret of leading a small group is that you should not be the one doing everything, but you

们一同商量，怎么照顾排聚会，怎么照顾圣徒。至于分排的原则，不要按属灵的程度，乃要按着地理的分界。比方某位弟兄住所附近，有八位圣徒居住，就可以安排他们来在一起，成立一个排。至于聚会的地点，由他们各家轮流，彼此商量出一个合式的顺序。

最好不要有“排负责”这样的名称，不要有人带头，乃要排里个个都作头，个个都负责。另一面，虽然是全时间者在带领小排，但他们不是召集人、带头者。举凡小排里所有的事，所有的定规，都必须由排里所有成员共同照顾、承当。

以菲律宾大岷区为例，最少有一千位圣徒，这一千位圣徒，就要建立为一百个排。首先要作好“户口调查”，按情况表找出所有的圣徒，不论他们属灵光景如何，都要安排他们有一个排。至于小排生活的内容，可以传福音、喂养或造就等。如果一个排的人数扩增了，就可以分排。这样一直作下去，召会自然会繁殖、扩增。

喂养、牧养的学习

所以，全时间者主要是作这三件事：学真理、传福音、带小排。带小排实际上就是牧养小羊。在约翰二十一章，主在说到牧养小羊时，使用了不同的辞，指明对于不同的对象，应该有不同的造就。在十五节祂说，“喂养我的小羊。”在十六节祂说，“牧养我的羊。”然后在十七节祂总括的说，“喂养我的羊。”小羊是指一只只的小羔羊，羊群是指召会。（约十 14，16，徒二十 28。）喂养的意思是给与生命的供应，用生命的丰富滋养人；牧养与建造有关，借着喂养以达于建造。（太十六 18，彼前二 2 ～ 5。）今天召会里有许多小羊；特别是那些不常聚会的弟兄姊妹，都是小羊。当然有些聚会聚了二十年，却一点也没有成长的人，也是“老小羊”。对于这些小羊，所有全时间者都要学习去喂养他们，把他们恢复过来，用纯净的话奶供应他们，使他们在生命上渐渐长大；然后要继续牧养他们，使他们在灵里同被建造，好成为神的居所。（弗二 22。）

should only help the saints to form the group. Then you should discuss with them how to take care of the group meeting and how to take care of the saints. As to the principle of grouping, do not group the saints according to their spiritual conditions; instead, group them according to geographical boundaries. For example, if there are eight saints living in a brother's neighborhood, you can arrange for them to come together to form a group. As for the meeting location, they can rotate among their homes after discussing among themselves and agreeing to a proper sequence in rotation.

It is best not to have the title of "group responsible one." Do not ask any particular person to take the lead either. Instead, let everyone in the group take the lead and bear the responsibility of the group. Although it is the full-timer who helps the small group, he is neither the one who calls the meeting nor the one who takes the lead. All the members of the group must take care of and bear the responsibility of all the matters and decisions related to the group.

There are at least one thousand saints in metropolitan Manila. These one thousand saints should establish one hundred small groups. First, you have to take a proper "census" by locating all the saints according to their information cards. Then, no matter what their spiritual situations are, you have to arrange groups for them. The content of the small group living may consist of gospel preaching, feeding, and edification. If the number of people in a group increases, they can divide into two groups. In this way the church will spontaneously multiply and increase.

LEARNING TO FEED AND TO SHEPHERD

Hence, the full-timers mainly have to do these three things: learn the truth, preach the gospel, and lead the small groups. To lead the small groups is actually to feed the lambs. In John 21 when the Lord spoke of feeding the lambs, He used different words, indicating that different kinds of edification should be rendered to different kinds of people. In verse 15 He said, "Feed My lambs"; in verse 16 He said, "Shepherd My sheep"; and in verse 17 He summed everything up by saying, "Feed My sheep." Lambs denotes little lambs, referring specifically to individual lambs whereas sheep denotes a flock, referring to the church (John 10:14, 16; Acts 20:28). Feeding means to render the life supply to others, nourishing them with the riches of life; shepherding, on the other hand, is related to the building. We shepherd the saints by feeding them unto the building up of the church (Matt. 16:18; 1 Pet. 2:2-5). Today in the church there are many lambs. In particular, all the brothers and sisters who are not meeting regularly are lambs. There are also some who have been meeting for twenty years but are not grown up; these are the "old lambs." All the full-timers must learn to shepherd these lambs, recover them, and supply them with the guileless milk of the word that they may gradually grow in life. Then the full-timers must continue to shepherd them that they may be built up into a dwelling place of God in spirit (Eph. 2:22).

推动真理的学习

不仅全时间者该学习这三件事，每一位圣徒都当学著作。首先大家要学习真理；这必须你们肯出代价，花工夫好好认真研读。我们曾问过长老们，耶稣是什么意思，基督又是什么意思，他们都无法答得很清楚，个个都好像是外行人。我们都是在召会中事奉多年的人；若有人还像外行人一样，那是不可以的。好比你教一班学生学习英文，结果有的人什么都不会，有的人只会一半，你想你怎么教下去？现在主恢复中的召会，大体就是这种情形，多是半会半不会的，结果谁也不会，以致事奉无法好好建立，主也无法往前。

现在新约生命读经已经全部出版。盼望众召会能用这套书作基础，大力推动真理的学习。在各召会里，带领每位圣徒研读新约圣经恢复本，特别是把注解好好、透彻的读过；这将是一件不得了的工作。从前你们觉得没有什么可作的，是因为你们不作，并且也不大想作；即使想作，也找不到路作，所以作来作去就没有兴趣。但是现在路已经清楚摆在这里，就看你们愿不愿意出代价。如果你们肯，相信不到三、五年，全召会在真理的学习上必然大有长进。

推动福音工作的开展

其次，我们要推动全体圣徒挨家挨户（from house to house）传福音；如此必定大有果效。所有全时间者，要特别接受负担作这事。作的时候，不要先去找弟兄们，他们多半会说没有工夫；要去接触姊妹们，姊妹们的心比较柔软，容易接受负担。分排的事上也是一样，要先把姊妹们作起来；她们的火一点起来，就会烧到弟兄们身上，结果个个家都会打开。

不仅如此，也要好好作校园工作。所有的大学，都该有人去对大学生传福音；这是很重要的工作。此外，儿童工作也必须认真作，因为儿童是召会的未来。可以考虑先传儿童福音，除了圣徒们的儿女之外，还要从外邦

PROMOTING THE LEARNING OF THE TRUTH

Not only should the full-timers learn these three things, but every saint should also learn them. First, you all have to learn the truth. This requires that you pay the price and make an effort to study carefully. One time I asked the elders what the meaning of Jesus is and what the meaning of Christ is. It was as if they were all inexperienced, for none of them could give me a clear answer. Since we all have been serving in the church for years, we should not have some who are still inexperienced. Suppose you teach a group of students English, but at the end some of them have not learned anything, and others have learned only half of everything. Would you continue to teach them? Most of the churches in the Lord's recovery are currently in this kind of situation. The majority of the saints have learned only half of the truth, so ultimately no one has learned the truth in a complete way. Thus, there is no way to build up the service and no way for the Lord to go on.

Now that all the life-studies of the New Testament have been published, I hope that all the churches would take this set of books as the basis for their study and greatly promote the learning of the truth. In every church we have to help all the saints to study the Recovery Version of the New Testament, especially the footnotes, in a careful and thorough way. This will truly be a great task. In the past we felt that we had nothing to do. Actually, this was because we did not do anything and did not want to do anything. Even when we truly wanted to do something, we could not find the way to do it, so we lost interest in doing anything. However, now the way has been clearly presented to us, and everything depends on whether or not we are willing to pay the price. If we are willing to pay the price, I believe that in three to five years the whole church will make great progress in learning the truth.

PROMOTING THE SPREAD OF THE GOSPEL WORK

Second, we have to encourage all the saints to preach the gospel from house to house. This will be very effective. All the full-timers should receive the burden to do this. When you go to the saints concerning this matter, do not go to the brothers first, because most of them will say that they do not have the time. You should contact the sisters, who are more likely to receive the burden because their hearts are softer. It is the same with the matter of the small groups—you have to work on the sisters first. Once they are set on fire, it will spread to the brothers, and eventually every home will be opened.

We should also have a good campus work. There should be some who preach the gospel to the college students in every college. This is a crucial work. Furthermore, we must also do the children's work in a serious way because the children are the future of the church. You may want to consider preaching the gospel to the children first. Then, aside from gaining the children of the saints, you

人中得人；这是非常值得作的。推动学习真理、挨家挨户传福音、牧养排聚会、作校园工作和儿童工作，这五项若是能好好建立起来，召会生活将是活泼而健康的，召会的繁殖与扩增也就是必然的。

追求真理就带进复兴

说到事奉，我们都必须装备真理，特别是新约圣经，我们一定要读得十分熟悉。凡有心全时间服事者，一定要好好研读生命读经，充分的装备自己。否则当你们去建立工作，牧养人，对人有所传讲时，你们会没有什么可传讲的。

在这事上，同工们应当带头。我们不强迫每位圣徒都读生命读经，但是每一位同工都该读，并且要仔细读过。在美国，凡是医院里的医生、护士，每年都要考试；在台湾，有些机关也是每年有考试。已往我们在同工中，并没有实行考试，到底他们在真理上及不及格，没有人知道；好像一作同工，就是得了铁饭碗，没有人能革他的职。有的同工更自以为全时间是特别人物，大家都得听他的；这都是不合式、不对的。从今以后，我们绝不容让这样的情形。凡要成为同工的，或者继续作同工的，都得经过考试，每年考一次。

一般基督徒都承认，主恢复中的召会最认识真理；但我们自己扪心自问，有几个人真是这样？其实我们大部分的圣徒，并不那么认识真理；所以我们盼望主恩待我们，能推动全世界各处的召会都起来，追求认识真理。相信只要三至五年的工夫，圣徒们都会因着研读主的话而得复兴，并带进全地的大复兴。

在召会生活里，盼望我们能带起这样追求的风气。从今以后，在每位圣徒的家中，再也没有闲谈。即使需要交谈，也都要带着真理的研究。比方你到一位圣徒家，不要只是打招呼问好，乃要问他：“马太一章的家谱讲什么？”也可以进一步告诉他说，“你知道马太一章的家谱，讲到三个重要的名字么？就是亚伯拉罕、大卫、马利亚，他们是带进基督的三位关键人物。”再比方，你也许在路上碰到圣徒，不要和他谈

must also gain some from the unbelievers. This work is very worthwhile. If these five items—promoting the learning of the truth, preaching the gospel from house to house, shepherding in the group meetings, doing the campus work, and doing the children's work—are properly established, the church life will be living and healthy and will surely increase and multiply.

PURSUING THE TRUTH TO BRING IN THE REVIVAL

In order to serve, we all must be equipped with the truth, and in particular, we all must be familiar with the New Testament. All of you who have the heart to serve full-time must get yourselves fully equipped by studying the life-study messages thoroughly. Otherwise, when you go to establish the work, shepherd people, and speak to people, you will have nothing to say.

In this matter the co-workers should take the lead. We do not force the saints to read the life-studies, but every co-worker should read the life-study messages in a thorough way. In America all the doctors and nurses in the hospitals have to take examinations every year. In Taiwan some organizations also require their employees to take annual examinations. We have never held any examinations for the co-workers, so no one really knows whether they are qualified in the matter of the truth. It seems that once a person becomes a co-worker, he obtains a very secure job, and no one can dismiss him. Some co-workers even think that as full-time serving ones they are special people and that everyone has to listen to them. It is inappropriate and wrong to think this way. From now on we will not allow this kind of situation. Whoever wants to be a co-worker or to continue to be a co-worker must pass through an examination once a year.

Many Christians acknowledge that the churches in the Lord's recovery know the truth the most. However, we have to ask ourselves how many of us are really like this? Actually, the majority of the saints do not know the truth that much. Therefore, I hope that the Lord will be gracious to us by stirring up the churches all over the world to rise up and pursue the truth. I believe that if we endeavor for three to five years, the saints will be revived by studying the Word. This will bring in a big revival on the earth.

I hope that we can stir up this kind of a pursuing atmosphere in the church life. From now on, there should not be any more idle talk in the saints' homes. Even when they converse, they should also study the truth. For example, when you go to a saint's home, you should not just greet him and ask, "How are you?" Instead, you should ask him, "What does the genealogy in Matthew 1 talk about?" You may also go further and ask him, "Do you know that there are three important names in the genealogy in Matthew 1? They are Abraham, David, and Mary. These are three crucial persons who brought in Christ." When you meet a saint on the street, instead of talking to him about other things you should ask him, "Which

别的事，要问他：“约翰福音那一节说，主是可吃的？主是怎么说的？为什么主说祂是可吃的？”这样只要两分钟，彼此就受到提醒，得了供应，互相喂养。我们要改变空气，推动弟兄姊妹们都读生命读经，即使是碰到选举等有关时局的问题，我们也不要谈论。让属该撒的人去忙他们的事；我们是属神的人，（路二十 25，）理当忙我们的事。

有一次我被接待在一对圣徒家里。他们是当地的华侨，从没进过华语学校，但是华语讲得很好。女主人告诉我，她因着在主的恢复里一直聚会、听道，所以华语学得很好；但我一听她交通，就知道她的真理不行。我就找机会告诉她：“你接待我，又替我作了三、四套衣服，我十分感激；但我很关心你们属灵的情形。下次我再来时，盼望我们能谈真理。”我们都当这样去“刺激”我们排里的小羊。不要怕得罪人；今天我们得罪他，明天再得罪他，后天他就要感激我们了。

主的话是灵，是生命，是恩典，是活水。我们的生活中若缺少主的话，就会死沉、暗淡、不活、不强、不明亮。盼望我们对这点，要有够重的感觉，好叫我们积极起来追求真理。

不在于怎么追求，乃在于肯花工夫追求

有人问，追求真理是否需要有一个顺序？从前我们的带领是用教、背、考、祷的方式，这方法是否得当？此外，全时间者要传福音，需要研读一些福音材料，诸如“福音题纲”等，不知道合不合式？其实，追求真理，不在乎我们读那一卷书。我们可以读马太福音，也可以读罗马书，当然也可以读启示录。新约的每一卷书，大体上都很包罗，主要就是讲基督与召会。所以我们追求时，不必要有一定的顺序。重要的关键，在于我们要花够多的时间研读。全时间者每天要花四小时追求，两年把新约读完一遍。一般有心追求的圣

verse in the Gospel of John says that the Lord is edible? How did the Lord say that He was edible? Why did the Lord say that He was edible?” Thus, in a conversation of just two minutes both of you will be reminded, supplied, and mutually nourished. We have to change the atmosphere and encourage the brothers and sisters to read the life-studies. Even when we are facing matters related to national affairs, such as an election, we still should not talk about them. Let those who belong to Caesar be occupied with Caesar’s business. As those who belong to God, we ought to be occupied with God’s business (Luke 20:25).

One time I was given hospitality at a couple’s home. They were Chinese who lived outside of China and had never studied in a Chinese school, but they spoke very good Chinese. The hostess told me that because she had been meeting and listening to messages in the Lord’s recovery for a long time, she had learned Chinese very well. When I listened to her fellowship, however, I realized that she did not know the truth very much. Eventually, I found an opportunity to tell her, “I am really grateful that you gave me hospitality and had three or four suits made for me, but I am very concerned about your spiritual situation. I hope that the next time I come we can talk about the truth.” We all should do this to stimulate the lambs in our small group. Do not be afraid of offending others. We may offend someone today and tomorrow, but he will be grateful toward us the day after tomorrow.

OUR WILLINGNESS TO PUT IN THE EFFORT TO PURSUE THE TRUTH BEING MORE IMPORTANT THAN THE WAY WE PURSUE

Someone may ask whether it is necessary to follow a certain sequence in pursuing the truth or whether the method of teaching, reciting, testing, and praying that we used in the past is the proper way to study. Others may ask whether it is proper for the full-timers to study gospel materials such as Gospel Outlines in order to preach the gospel. Actually, in pursuing the truth it does not matter which book we study. We may study Matthew, Romans, or Revelation. Basically, every book in the New Testament is all-inclusive, speaking mainly concerning Christ and the church. Hence, we do not need a definite sequence in our pursuing. The crucial thing is that we must be willing to spend an adequate amount of time to study. The full-timers should spend four hours every day in the morning to study. Then they will be able to finish the entire New Testament in two years. The saints who have a

徒，可以一天最少读一小时，八年就能读完。可能有人觉得八年很长；但是当你读完时，你就不会觉得长了。切记，从那一卷书开始读都可以，重要的是要肯花工夫，并且坚定持续。

至于“福音题纲”等书籍，可以在行有余力时再追求。你们要把全部力量，用在读新约圣经恢复本和生命读经上。等你们把生命读经读透了，自然能发掘传福音的材料。好好研读生命读经，足能应付召会一切的事奉。至于带领的方法，要重在让圣徒们能被构成，条理要清楚。以罗马书为例，整卷书十六章可以分为四个站口，每一个站口各有四章。这在生命读经里讲得很清楚，你们要认真去运用，好帮助你们能记住那些要点。

罗马书有四个站口，一至四章是第一个站口，讲到称义。五至八章是第二个站口，讲到成圣。九至十二章是第三个站口，讲到基督的身体；因为十二章说到，信徒乃是同作肢体，成为一个身体。末了一站是十三至十六章，讲到召会生活；因为到了十六章，就很具体的提起各地方召会，如坚革哩召会、亚居拉和百基拉家里的召会、外邦的众召会等。

已过十九个多世纪，许多人研读罗马书，但没有一个人能说，这卷书的末了一站，是讲地方召会。保罗说，罗马书乃是论到神的福音。（一1～4。）我们原是罪人，首先需要得称义，而后需要成圣；成圣就是变化，把我们构成为基督的身体；这身体要显为在地方上出现的召会。这就是罗马书的主题。生命读经以这条线为中心，清楚讲论了许多真理。现在整本新约圣经的生命读经已经完成，我们要推动各地的召会，好好去研读，里面处处是钻石。

比方，我们都读过罗马八章，但都不清楚讲的是什么。现在，生命读经清清楚楚的告诉我们，罗马八章的主题是：三一神把祂自己分赐到三部分人的里面。如果你去问路德马丁，他会告诉你罗马书讲称义；他这解释仅仅停留在第一个站口。所以，我们都当好好用功学真理。所谓“开卷有益”，只要我们打开生命

heart to pursue can spend at least an hour a day; then they will be able to finish the New Testament in eight years. Some may think that eight years is too long, but when you finish it, you will not feel that it was too long. Bear in mind that you may start from any book. The most important thing is that you must be willing to put in the effort and continue steadfastly.

As for books like Gospel Outlines, you can pursue them when you have extra time. You have to spend all your effort on the study of the Recovery Version of the New Testament and the life-studies. After you have finished all the life-studies, you may get into the materials for gospel preaching. If you have studied the life-studies thoroughly, you will be able to handle all the services in the church. Concerning how to lead the saints, your focus should be to cause the saints to become constituted with the truth and to be able to present the truth using clear logic. Take the book of Romans for instance. The whole book can be divided into four stations, each consisting of four chapters. This has been clearly presented in the life-studies, and you have to make good use of them to help you to memorize these main points.

The book of Romans has four stations. Chapters one through four are the first station, which is justification. Chapters five through eight are the second station, the station of sanctification. Chapters nine through twelve are the third station, the station of the Body of Christ, because chapter twelve says that as members the believers are becoming one Body. Chapters thirteen through sixteen are the last station, the station of the church life, because chapter sixteen mentions the local churches in different places, such as the church in Cenchrea, the church in the home of Priscilla and Aquila, and the churches of the Gentiles.

In the past nineteen centuries many people have studied Romans, but none of them was able to say that the last station of this book is on the local churches. The book of Romans is concerning the gospel of God (1:1-4). As sinners, we need justification and then sanctification. Sanctification is transformation, which constitutes us into the Body of Christ. This Body is expressed as churches in different localities. This is the subject of Romans. The Life-study of Romans takes this line as its center and speaks of numerous truths in a clear way. Now a life-study of the entire New Testament has been accomplished. We have to encourage the churches in every place to study the life-studies carefully, because the life-studies are full of diamonds.

For example, although we all have read Romans 8, we may not be clear concerning what it talks about. Now the Life-study of Romans tells us clearly that the subject of Romans 8 is that the Triune God is dispensing Himself into the tripartite man. If you could ask Martin Luther about the subject of Romans, he would tell you that Romans speaks about justification. His explanation would stop at only the first station. Hence, we all have to diligently learn the truth. This is what is meant by the Chinese saying, “Reading is

读经，天天研读，无论那一章那一节，只要一读，我们就会得着益处。

推广真理到家，召会复兴可期

因着主的恩典，我们已经把生命读经陆续翻成各种文字；这在推广真理上，是非常正确的作法。然而，我们不要只在文字上推广，乃要推广到圣徒家里。凡我们中间的圣徒，每一家都要有生命读经，并且到处都摆；茶几上也摆，床头柜也摆。这样，追求真理的风气必然在圣徒当中兴盛。

今天，主的福音一直传不出去，就是因为我们不认识真理。真理就是福音；我们若是到处讲真理，也就是到处传福音。全本圣经就是神的福音；但是我们好像不是太明白。现在我们要把这个局面翻转过来；在我们中间的圣徒，个个都要能讲真理，人人都要会传福音。这会给主宽广的路，来完成祂的心愿。

特别是同工们，务必被构成到一个地步，忘了天忘了地，忘了自己是谁，忘了自己有几个儿女；只知道圣经讲什么，生命读经怎么说，新约圣经恢复本的注解又怎么解释。我们中间若有一百位同工是认识真理的，他们天天出去传讲，在聚会中讲，到圣徒们家里也讲，这不仅会改变召会的空气，连整个社会都会被震动。如果圣徒们的家到处都是生命读经，他们的属灵光景一定大得复兴。有了主的话，怎能不复兴！这样的远景并不难达成，只要我们肯带头，推动全召会读，并且读到我们里面，复兴一定来到。

学习真理的几点要诀

有人说，主的话不容易读，常常读过就忘；现在还要读生命读经，似乎更是难上加难。这话虽不错，但要被真理构成，本来就需要花代价。读书与读书不同；要能被构成，的确需要运用一些诀窍。以学英文为例，我年轻时虽然只学了两、三年英文，但因着研读得法，在学习上占了很大的优势，就能读懂英文圣经。现在任何一

always beneficial." As long as we open the life-study messages and study them every day, regardless of what chapters or verses they cover, we will profit from them.

PROPAGATING THE TRUTH TO THE HOMES AND EXPECTING THE REVIVAL OF THE CHURCH

By the Lord's grace, we have already translated the life- studies into many different languages. This is the proper way to propagate the truth. However, not only should we propagate the life-studies as literature to other countries, we should also spread them into the saints' homes. All the saints among us should have the life-studies on display everywhere in their homes, such as on the coffee table and the nightstand. In this way the atmosphere of pursuing the truth will flourish among the saints.

Today the reason that the gospel of the Lord cannot be spread is that we do not know the truth. The truth is the gospel. If we speak the truth in every place, we are in fact preaching the gospel in every place. The entire Bible is the gospel of God, but it seems that we do not understand this. Now we have to turn this situation around so that all the saints among us will know how to speak the truth and preach the gospel. This will provide the Lord a broad way to fulfill His desire.

The co-workers in particular have to be constituted to the extent that they "forget" the heavens, the earth, who they are, and how many children they have. They should know only the Bible, the life-studies, and the explanations in the footnotes in the Recovery Version of the New Testament. If there were one hundred co-workers among us who really knew the truth and who spoke it every day in the meetings and in the saints' homes, this would not only change the atmosphere of the church but would even shake the whole society. If the saints have life-study messages everywhere in their homes, their spiritual condition will be greatly revived. If they have the Lord's word, it will be impossible for them not to be revived. This kind of prospect is not hard to attain. As long as we are willing to take the lead to encourage the whole church to read and to absorb what they have read, revival will definitely come.

A FEW KEYS TO THE LEARNING OF THE TRUTH

Some people say that it is not easy to read the Word because they often forget what they have read. They also say that if they have to read the life-study messages, it will be even more difficult. What they say is not wrong; to be constituted with the truth surely requires that we pay a price. One person's way of studying, however, may be different from another's. In order to be constituted with the truth, we need to learn some secrets. Consider learning English as an example. Although I studied English for only two to three years in my youth, I had a

本英文书，我都能读得懂；有不认得的生字，也只需要查字典。这完全得助于年轻时正确的学习。研读真理也是如此。圣经每一卷书的著者，在其著作里都有他的灵；我们一面要透彻的研读字义，一面也要分析，摸著作者的灵。

其次，研读真理不能闭门造车，一定要出外访问、交通。中国有句古话：“行万里路，胜读万卷书。”借着交通，增广见闻。比方我们在这里研读罗马书，台北市召会也在追求罗马书；我们就可以去访问他们，从交通中得帮助。

第三，要学会使用合式的参考书和汇编。例如史壮的汇编（Strong's Exhaustive Concordance of the Bible），把新约所用的七千七百多个希腊字，一一编上号码，标明出来。现在所有解经、追求真理的人，几乎都要用到这本书。还有基特尔（Kittel）的“新约神学辞典”、阿福德（Alford）的关于新约字义的研究等，都非常深入的分析每个字的字义和用法。这些参考书我们都要学会使用。第四，如果可能，最好能学习希腊文。这是写新约圣经所使用的文字；如果能够通晓，对于研读真理非常有助益。

真理使人得着亮光并自由

主耶稣说，真理必叫我们得以自由。（约八 32。）在真理中有亮光；我们一得着亮光，就得以自由。在主耶稣的时代，法利赛人、律法师等人也读旧约，但是他们只有字句的研读，一点没有真理的亮光。然而，主耶稣一解释，真理就启示出来了。比方有一班撒都该人，他们不信死人复活的事，就去质问主。主耶稣立刻对他们说，摩西在荆棘篇，就是旧约出埃及三章六节，清楚指出，神是亚伯拉罕的神，以撒的神，雅各的神；所以神不是死人的神，乃是活人的神。（可十二 18 ～ 27，路二十 27 ～ 38。）主的话含示，神不是死人的神，乃是活人的神；祂既称自己为亚伯拉罕、以撒、雅各的神，就证明已经死了的亚伯拉罕、以撒、雅各必要复活。这事例给我们

proper method of study. As a result, I gained a great advantage in learning English. Thus, I was able to understand the English Bible. Now I can understand every English book. If there are some unfamiliar words, I only need to look them up in the dictionary. This is all because of my proper learning in my youth. It is the same with studying the truth. Every book of the Bible contains the spirit of its writer. On the one hand, we have to study the meaning of the words thoroughly; on the other hand, we have to touch the spirit of the writer.

Second, in studying the truth you cannot be isolated from others. You have to go out to visit and fellowship with the churches. There is a Chinese saying that says, “Traveling ten thousand miles is better than reading ten thousand books.” Fellowship widens our horizons. For instance, if we are studying Romans, and the church in Taipei is also pursuing Romans, then we should go to visit them and receive help from them through fellowship.

Third, we have to learn to use the appropriate reference books and concordances. For example, Strong’s Exhaustive Concordance of the Bible has numbered and identified more than 5,600 Greek words which are used in the New Testament. At present, almost all the Bible expositors and those who pursue the truth use this book. The Theological Dictionary of the New Testament written by Gerhard Kittel and the New Testament word study of Henry Alford both contain deep analysis on the meaning and usage of every significant word in the New Testament. We have to know how to use these reference books. Fourth, if possible, it is best to learn Greek, which is the language in which the New Testament was written. If we can understand it, it will be very helpful in our study of the truth.

THE TRUTH ENABLING MAN TO RECEIVE LIGHT AND FREEDOM

The Lord Jesus said that the truth shall set us free (John 8:32). There is light in the truth, and once we receive the light, we are set free. During the time of the Lord Jesus, the Pharisees and lawyers also read the Old Testament, but they studied only the letter without the light of the truth. However, once the Lord Jesus gave the explanation, the truth was revealed. For example, there was a group of Sadducees who did not believe that there was such a thing as resurrection, so they went to question the Lord. The Lord Jesus said to them that in Exodus 3:6, the section concerning the burning bush, Moses clearly pointed out that God is the God of Abraham, the God of Isaac, and the God of Jacob. The Lord also told them that God is not the God of the dead but of the living (Mark 12:18-27; Luke 20:27-38). Since God called Himself the God of Abraham, the God of Isaac, and the God of Jacob, this proves that Abraham, Isaac, and Jacob, who had died, will be resurrected. This example shows us that the Lord Jesus’ knowledge of the truth and the light of the

看见，主耶稣对圣经真理亮光的认识，是何等的透彻；并且祂解释圣经的方法，不是单凭字句，乃是凭字句中所含的生命和大能。这也正是生命读经着重之处，所以我们一定要花工夫读圣经、研读生命读经，好认识真理。

现在我们追求真理，不愁没有材料，也不必担心怎么追求。唯一的需要，是我们肯花工夫，将时间、精力花费在这事上。我们若都起来，在真理上下工夫，追求认识主，这必会带进召会大而久远的真正复兴。

李常受弟兄于主后一九八四年十一月十日讲于马尼拉

Scriptures was very thorough, and that the way He expounded the Scriptures was not only according to letter, but also according to the life and power implied within them. This is also the focus of the life-studies. Thus, we must make an effort to read the Bible and study the life-studies in order to know the truth.

We do not need to worry about the shortage of material or about the way for us to pursue the truth. The only need is for us to be willing to spend the time and effort on this matter. If we all rise up to study the truth and to know and pursue the Lord, this will bring in a big, long-lasting, and genuine revival of the church.

第九篇

主恢复中的四大支柱之三—召会

读经：马太福音十六章十八节，十八章十七节，使徒行传八章一节，九章三十一节，十二章一节，十三章一节，十四章二十三节，罗马书十六章一节，三至五节上，十六节，二十节，哥林多前书十二章二十八节，启示录一章四至五节上，十一节。

召会的定义

基督的身体

主恢复中的四大支柱，第一是真理，第二是生命，第三是召会，第四是福音。在新约中，第一个人位乃是基督，第二个人位是召会。今天一般基督徒或者还注重基督，但不太注重召会。虽然他们常提及、讲论召会，但在他们的领会里，召会不过就是一栋建筑物，或者是一个属人的组织。然而圣经清楚给我们看见，首先，召会乃是基督的身体。（弗一23。）召会是从基督产生的；基督是召会的头，召会是基督的身体。人的身体不是一个组织，而是一个有生命的生体机；同样的，召会也不是一个组织，而是一个生机体，我们信徒都是这生机体上的肢体。

一个人的身体上有好些肢体，但只有一个身体。肢体在身体上，乃是俊美、可爱的，并且能得着生命的供应；但肢体一不留在身体上，不仅会失去生命，丧失功用，并且会成了可怕的肢体。假使一个人把自己的手切下来送给你，那只会使你受惊吓；但这只手留在他身上，就能和你亲切的握手。很可惜，也很可怕的一件事，就是今天许多基督徒如同砍下来的手，成了单独的肢体，没有连在身体上；并且因着离开身体，没有身体生命的供应，就在主手中失去了用处。

神和信徒的家

CHAPTER NINE

THE THIRD GREAT PILLAR IN THE LORD'S RECOVERY—THE CHURCH

Scripture Reading: Matt. 16:18; 18:17; Acts 8:1; 9:31; 12:1; 13:1; 14:23; Rom. 16:1, 3-5a, 16, 20; 1 Cor. 12:28; Rev. 1:4-5a, 11

THE DEFINITION OF THE CHURCH

The Body of Christ

The four pillars in the Lord's recovery are the truth, life, the church, and the gospel. In the New Testament the first person is Christ and the second person is the church. Today Christians in general pay some attention to Christ, but they do not pay much attention to the church. Although they often mention the church and discuss it, in their realization the church is nothing but a building or a human organization. However, the Bible clearly shows us that the church is the Body of Christ (Eph. 1:22b-23). The church was produced by Christ, Christ is the Head of the church, and the church is the Body of Christ. A human body is not an organization but a living organism. Likewise, the church is not an organization but an organism. As believers, we are the members of this organism.

A person's body has many members, but it is still one body. The members of the body are comely and lovely and are able to receive the supply of life. However, once a member is separated from the body, not only will it lose its life and function, it will also become a dreadful member. Suppose someone cut off his own hand and gave it to you. This would scare you. However, if his hand remains attached to his body, it can warmly shake your hand. It is regrettable and terrible that many Christians today are like hands cut off from the body. They have become individualistic members who are detached from the Body. In addition, because they are separated from the Body, they lack the life supply of the Body and lose their usefulness in the Lord's hand.

The House of God and of the Believers

其次，圣经说，召会乃是信徒的家。（加六 10。）在这家中，神是父，我们信徒是儿女。所以这家就是神的家。（弗二 19，提前三 15，来三 6。）如果一个人无家可归，他就成了流浪汉。然而今天有许多基督徒，就像无家可归的流浪汉；他们喜欢作“马路边”的基督徒，而不愿在父的家里作儿女。事实上，无论就基督的身体，或神的家来说，我们信徒都需要召会。我们既是基督身体上的一个肢体，就必须留在这身体上；我们既是神家中的一个儿女，也照样必须留在这个家里。

主要建造蒙救赎的信徒成为召会

主借着召会对付、成全信徒

圣经启示，主拯救我们的目的，乃是要把我们建造成为召会。基督徒常说，他们要造就、建造自己；但圣经是说，主要把召会建造起来。（太十六 18。）在事奉主五十多年的经历中，我从来没有见过一个单独的基督徒，能把自己建造起来。我们越单独，就越不能建造自己；我们只能在身体里被建造。我们在自己里面，只会发生许多问题；唯有在召会中，我们才能被建造。一个信徒越单独，越孤僻，就越满了自己；越单独，越天然，就越满了己的个性。基督徒身上那些孤僻的个性、天然的生命，在任何地方都无法除掉，只有在召会里才能得着解决。召会里的每一个肢体，对我们都是供应，也都是对付。

有的人脾气急，凡事讲速度，讲效率。结婚二十五年，连他的配偶也无法对付他的快脾气。然而他一到召会里，就在召会中被建造，他那急脾气也就被“杀死”了。他想要快，偏偏主安排和他一同配搭的人都慢。有的人性子慢，在家中也是没人有办法对付他；但一来到召会中，主总有办法让他快。这的确是一件奇妙的事，对那些慢的人，主就安排急的人催促他；对于急的人，主就安排几个慢的人对付他。

The Bible also says that the church is the house of the believers (cf. Gal. 6:10). In this house, God is the Father and we are the children. Hence, this house is the house of God (Eph. 2:19; 1 Tim. 3:15; Heb. 3:6). If a person is homeless, he becomes a wanderer. Many Christians today are like homeless wanderers. They would rather be Christians “on the roadside” than children in the Father’s house. Whether it is referred to as the Body of Christ or the house of God, we believers need the church. Since we are members of the Body of Christ, we must remain in the Body; since we are children in the house of God, we must stay in the house.

THE LORD’S INTENTION TO BUILD THE REDEEMED BELIEVERS INTO THE CHURCH

The Lord’s Dealing with the Believers and Perfecting of the Believers through the Church

The Bible reveals to us that the Lord’s purpose in saving us is to build us into the church. Christians often say that they need to edify and build themselves up, but the Bible says that the Lord wants to build the church (Matt. 16:18). In my experience of serving the Lord for more than fifty years, I have never seen an individual Christian who was able to build himself up. The more individualistic we are, the more we are unable to build ourselves up. We can be built up only when we are in the Body, the church. When we are in ourselves, we can only cause problems. The more individualistic and peculiar a believer is, the more he will be full of the self. The more individualistic and natural he is, the more he will be full of the disposition of the self. The peculiar disposition and natural life of a Christian cannot be removed in any other place; they can only be dealt with in the church. Every member in the church is both a supply and a dealing to us.

Suppose there is a person with a quick temper who is concerned about doing everything with speed and efficiency. Even after such a one has been married for twenty-five years, his wife may still be unable to deal with his quick temper. However, once he comes to the church and is built up in the church, his quick temper is slain. He wants to be fast, but the Lord arranges a slow person to coordinate with him. Suppose there is another person who has a slow temper. His family also may have no way to deal with him. However, once he comes to the church, the Lord will have a way to make him become faster. This is really wonderful! The Lord arranges the quick ones to hasten the slow ones, and He arranges a few slow ones to deal with the quick ones.

已婚的人都知道，丈夫绝不能对付妻子，妻子也无法对付丈夫。如果丈夫把妻子对付得太厉害，她可能就不作饭、不洗衣服，并且大发怨言。结了婚的丈夫都得承认，没有人能把妻子对付得好；丈夫是对付不了妻子的。所以，作丈夫的若要妻子受对付，就要把她带到召会来；召会是对付妻子最好的地方。同样的，没有一位妻子能管好丈夫。管丈夫最好的方法，就是把他送到召会里。

召会乃是我们受对付最好的地方。比方我的脚要走路，但我的手不肯向前；这二者相争，只会使彼此受对付。因为脚不能对手说，“你既不合作，不肯向前走，我们分开吧。”这一分开，只会让脚变成可怕的脚。今天有的基督徒，就是这样可怕。但愿我们众人的眼睛都被开启，看见这件严肃的事；我们只要一和召会脱节，就不会有任何用处，并且会变成一个最可怕的人。我们没有别的路可走，也没有其他的拣选；我们的命运就在召会中。这是主主宰的智慧。

我们在主的恢复里，站在地方立场上，不能凭己意拣选召会。今天的基督教如同市场充斥，到处都是教会；这是不对的。如果你要买合意的鞋子，可以多去几间鞋店挑选；但你不能选择召会，召会在一个地方只有一个。如果你嫌当地的召会不好，不满意，要另选一个，只有搬家。然而，即使你搬到别的地方，若是你没有改变，那里的召会也只会更差。你可能再搬一次家，或者更多次；这样，你就成了“马路边”的基督徒，那是十分可怜的。

所以论到召会，一面很甜美，另一面也很让人吃不消。诗歌六百一十六首第一节说，“主啊，我爱你的居所，就是你的教会！”然而有的人并不这样想，他们会说，“主啊，你的居所真可怜，我实在没法在这里活下去。为什么你不给我一个好的召会？”至终他们离开了召会，作一个没有召会，在外流浪的基督徒，成了一个单独的肢体。在这事上，彼得是最好的榜样。在马太十六章，主耶稣对彼得说，他是很好的一块石头，主要把他这块石头建造在召会里。（18，彼前二5。）彼得是一个急性子的人，（太十七24～27，）只有召会能对付他，使他成熟。凡是像彼得那样又快又野的人，只有在召会中才能被变化。

All the married ones know that husbands do not know how to deal with wives, nor do wives know how to deal with husbands. If a husband is too harsh on his wife, she may refuse to cook or do the laundry. She may also murmur a lot. All husbands confess that none of them is capable of dealing with his wife, so as to make her a better wife. Husbands simply have no way to do this. Therefore, if a husband wants his wife to be dealt with, he has to bring her to the church. The church is the best place for her to be dealt with. In the same way, there is not one wife who can adjust her husband. The best way to adjust one's husband is to send him to the church.

The church is the best place for us to be dealt with. For example, if my feet wanted to walk but my hands were not willing to go forward, these two would have to fight and deal with one another because the feet cannot tell the hands, "Since you are uncooperative and unwilling to go forward, we should be separated." This separation would cause the feet to become dreadful feet. Today some Christians are similarly dreadful. May our eyes be opened to see this serious matter. Once we are detached from the church, we are useless and become the most dreadful persons. We have no other way or choice; our destiny is in the church. This is God's sovereign wisdom.

We stand on the ground of locality in the Lord's recovery and cannot choose a church according to our desire. Today Christianity is like a marketplace of churches. This is not right. If you want to buy a pair of shoes that you like, you can choose between a few shoe stores; however, you cannot choose which church that you would like to go to, because there is only one church in a locality. If you complain that your local church is not good and decide that since you are not satisfied with it, you want to choose another one, you will have to move to another locality. You may move to another place, but if you have not changed, the church there will be even worse. Eventually, you may move many more times. Thus, you will become a Christian who is "on the roadside." This is very pitiful.

Hence, when we mention the church, on the one hand it is so sweet, but on the other hand it is unbearable. The first stanza of Hymns, #852 says, "Thy dwelling-place, O Lord, I love; / It is Thy Church so blessed." However, many people do not think this way. They may say, "O Lord, Your dwelling place is pitiful. I really cannot live there any longer. Why don't You give me a better church?" Eventually, having left the church, these ones are without a church and become wandering Christians, individualistic members. Peter is the best pattern of our need to be in the church. In Matthew 16 the Lord Jesus said to him that he was a piece of stone and that He had to build him, this piece of stone, into the church (v. 18; 1 Pet. 2:5). Peter was one who had a quick temper (Matt. 17:24-27). Only the church could deal with him and make him mature. Everyone who is as fast and wild as Peter has to be in the church in order to be transformed.

召会就是信徒的聚集，信徒不可离开召会

一面主要把信徒建造到召会里，另一面信徒也不可离开召会。在马太十八章，主说，若有一个弟兄不听召会的话，就要把他看作像外邦人一样。（17。）这不是说把他革除了；乃是说，因为这个弟兄不象样，所以不能视他为一个弟兄，只能当他是一个外邦人。所以信徒离开召会，乃是一种惩治。因这缘故，我们在召会中，都得好好接受主所安排的对付。

召会的产生与建造

在马太福音里只提到召会，那时召会还没有产生。到了使徒行传，有一天三千人得救了，另有一天五千人得救了。（二41，四4。）在八章，就称那是在耶路撒冷的召会，而不是说那是在耶路撒冷的信徒。（1。）九章三十一节，十二章一节，十三章一节，十四章二十三节，也称各处的信徒为召会。十四章记载保罗出外传福音，经过好些地方，领许多人归主；可能不到一年，保罗又回到那些地方，“在各召会中为他们选立了长老。”（23。）那些信徒得救还不到一年，圣经仍然称他们为召会；并且有人当年得救，当年就作了长老。

在我们的观念里，总认为一班才得救的人，还不能算是召会；他们最多是聚聚会，根本无法从他们当中选立长老。那有一个基督徒得救不满一年，能作长老？可是保罗不这样想；他刚走遍那些地方，向人传福音，领一些人得救，就回过头来，一地一地的称之为召会，并且设立长老。无疑的，那些召会都是年轻的召会，那些作长老的也都是“孩子”长老。

得救时我们虽都是孩子，但等到我们一聚会，一活在召会中，我们自然就长大了；使人长大的地方乃是召会。有人说，他得救已经三十八年了，现在到召会一看，个个都是孩子，都是年轻人，所以他干脆留在家里。然而，他没有想过，他一留在家里，就变成三十八岁的小孩，成了“老小孩”。我们若要长大，就必须留在召会里。人只要两、三周不参加召会聚会，

The Church Being the Gathering of the Believers and Leaving the Church Being Improper for the Believers

On the one hand, the Lord has to build the believers into the church, and on the other hand, the believers cannot leave the church. In Matthew 18 the Lord said that if a brother refuses to hear the church, let him be just like a Gentile (v. 17). This does not mean that we should excommunicate him but that because this brother does not behave properly, we cannot regard him as a brother; instead, we should regard him as a Gentile. Hence, for a believer to leave the church is a kind of punishment. For this reason, in the church we should seriously receive the dealings arranged for us by the Lord.

The Producing and the Building Up of the Church

The Lord mentions the church in the Gospel of Matthew, but the church had not yet been produced at that time (16:18; 18:17). However, as recorded in Acts, one day three thousand people were saved and then about five thousand on another day (2:41; 4:4). In chapter eight, instead of being called the believers in Jerusalem, they were called the church in Jerusalem (v. 1). In Acts 9:31; 12:1; 13:1; and 14:23, the believers in different places were called the church in those places. Chapter fourteen records that Paul went out to preach the gospel, passed through many places, and led many people to the Lord. Perhaps in less than a year Paul went back to these places and “appointed elders for them in every church” (v. 23). Those believers had been saved for no longer than a year, but the Bible still calls them the church, and there were some who became elders in the same year that they were saved.

According to our concept we tend to think that a group of newly saved people cannot be considered the church. They can only meet together, and there is no way to appoint elders from among them. How could a Christian who has been saved less than a year be an elder? However, Paul did not think this way. Right after he had preached the gospel and led some people to be saved, he came back to those places, called them churches, and appointed elders in place after place. No doubt, those churches were young churches and those elders were “baby elders.”

Although we are all spiritual children when we are saved, once we start meeting and living in the church life, we spontaneously grow. The church is a place that causes us to grow. Perhaps someone will say that since he has been saved for thirty-eight years, whenever he comes to the meetings, he finds that everyone there is either a spiritual child or a young person, so he simply stays at home. However, he has never considered that if he stays at home, he will become a thirty-eight-year-old child, “an elderly infant.” If we want to grow, we must remain in the church. Once a person stops meeting with the church for

立刻就不长了。如果两年不参加聚会，就会变回小孩子的模样。假使再过三年还不参加聚会，在属灵的生命上就差不多完了。

只有在召会中能有生命的长进

这是一件很奇妙的事，召会虽然不好，可是人来聚会，生命自然会长大。千万不要认为，召会聚会中传讲的信息不够好，分享也不够水平，诗歌唱得乱七八糟，所以宁可待在家里。若是这样，就会失去许多祝福，属灵的生命也会越来越枯萎。神祝福的原则是在身体里，在召会中；所以，即使是最不好的召会聚会，也比留在家里好；因为谁变作单独，谁就失去祝福。我们若愿意蒙福，得享恩典，在生命中长大，就要参加召会聚会。即使在聚会中，我们只是跟着祷告、唱诗，我们的生命仍然会长大。比方有一个召会，实在像老底嘉，既不冷也不热；人一进来，就变得昏昏沉沉，想要休息、睡觉，甚至长老也在那里打盹。然而，即便是这样，只要我们不离开，我们的生命还是会长大；因为神的祝福是在召会中。

有的人争辩说，“圣经在哪里不能读？难道我不能自己在家里亲近主么？”是的，如果你离开召会，自己在家里追求，一定无法持久。头一天，你能六点起来；第二天就变作六点一刻，第三天六点三刻，第四天拖到七点一刻，第五天睡到八点还没起床，到了第六天，你可能根本不想亲近主了。所以，想要离开召会单独追求长进，是不可能的；祝福是在召会中，最软弱的召会，也比个人刚强。

在召会里的福分

神要将撒但践踏在建造起来的召会脚下

圣经里非常注重召会。罗马十六章说，在坚革哩召会有一位女执事，名叫非比，她非常爱召会，完全服事召会。接着说到百基拉、亚居拉，这一对夫妇不懂别的，只懂召会。无论他们到哪里，就是“办召会”。他们在罗马的时候办召会，到以弗所也办召会。为什么说他们“办召会”？因为无论他们到哪里，当地的召会都在他们家中聚会。因着他们这样热爱召会，保罗说，不只他

two or three weeks, immediately he stops growing. If he does not meet for two years, he will become like a child again. If he stops attending the meetings for another three years, he will be nearly finished in his spiritual life.

Being Able to Grow in Life Only in the Church

This is a wonderful matter. Even though the condition of the church may not be good, when people come to meet, they spontaneously grow in life. Never think that in the church meetings the message is not good enough, the sharing is not up to the standard, the singing is a mess, and that you would rather stay at home. If you do so, you will lose many blessings, and your spiritual life will wither. The principle of God's blessing is that His blessing is in the Body, the church. Hence, attending the worst church meeting is better than staying at home, because whoever becomes individualistic loses the Lord's blessing. If we want to be blessed, enjoy grace, and grow in life, we have to attend the church meetings. Even though we may just be following others to pray and sing in the meetings, we will still grow in life. For example, suppose there is a church that truly resembles the church in Laodicea; it is neither hot nor cold. When people come to the meetings, they become sluggish, wanting to rest and sleep. Even the elders doze there. However, even if this is the case, as long as we do not leave the church we will still grow in life, because God's blessing is in the church.

Some people may argue, saying, "I can read the Bible anywhere. I can come near to the Lord at home." This is true, but if you leave the church and pursue the Lord at home, your pursuit surely will not last long. You may be able to rise up at six on the first day, but on the second day you will change your rising time to 6:15. On the third day you will change it to 6:45, on the fourth day you will postpone it until 7:15, and on the fifth day, you may not get up at eight. Then on the sixth day you may not even want to come near to the Lord. Thus, it is impossible to pursue the growth in life apart from the church. The blessing is in the church. Even the weakest church is stronger than the individual.

THE BLESSING IN THE CHURCH

God Crushing Satan under the Feet of the Built Up Church

The Bible pays much attention to the church. Romans 16 tells us that there was a deaconess of the church in Cenchrea, Phoebe, who loved the church very much and served the church absolutely (v. 1). Then it also mentions a couple, Prisca and Aquila, who knew nothing but the church (v. 3). Wherever they were, they "operated" a church. When they were in Rome, they "operated" the church there, and when they went to Ephesus, they also "operated" the church there. Why do we say that they were "operating" the church? It is because wherever they went, the church in that locality would meet in their home. Because of their love toward

感激他们，连外邦的众召会也感谢他们。许多读罗马书的人，没有看见罗马书结束在地方召会。罗马书末了一章是专门讲地方召会的；唯有地方召会能完成神的目的，对付神的仇敌。所以，我们若在坚革哩，就要到坚革哩召会聚会；若在罗马，就要到罗马召会；若在以弗所，就要到以弗所召会。只有在地方召会中，才能让神有地位，把魔鬼践踏在我们脚下。换句话说，唯有我们在召会中，才能胜过撒但，把撒但践踏在我们脚下。这是罗马书给我们看见的启示。

有七倍加强的灵供应

到了启示录，主耶稣指示约翰，要写信给七个召会，愿恩典与平安，从神宝座前的七灵，临及他们。（一4～5上。）大部分的基督徒只看见一灵，但圣经末了说到七灵。这七灵完全是为着地方召会的。所以，我们若不在一个地方召会里，不确定的留在一个召会中，就会失去七灵的供应。在地方召会中有七灵，是七倍加强的灵，七倍加强的在那里供应。故此，我们必须看见，无论我们在哪里，我们所在的那个地方召会，就是我们最需要的，也是对我们最好的一个召会。我们千万不可有拣选。

召会生活的具体实行—喂养主的小羊

然而，我们当怎样过召会生活？首先，每一位圣徒都得去喂养、照顾、带领新人。在召会中，总有人比我们幼嫩，是我们应当去看顾的。我们为许多人施浸，但往往浸了一百个，最后留在召会中的却不足十个。换句话说，我们生了一百个孩子，却有九十个以上不见了。原因何在？就在于没有人照顾他们。圣徒们常有一个错误的观念，以为长老应当负起照顾的责任。然而，请大家想想看，长老们只有几位，怎么照顾得了这么多圣徒。召会既是信徒的家，召会中的每一个人，都当负起照顾的责任。

主在离世前，嘱咐我们前去结果子。这个果子一结出来，就变作小羊；小羊是需要照顾的。所以在约翰福音末了，主对彼得说，“你喂养我的小羊。”（二一15～17。）千万不要以为，主这话仅仅是对彼得说的，彼得

the church, Paul said that he and all the churches of the Gentiles gave them thanks (vv. 4-5a). Many readers of the book of Romans have not seen that it concludes with the local churches. The last chapter of Romans is focused on the local churches. Only the local churches can fulfill God's purpose and deal with God's enemy. Hence, if we had been in Cenchrea, we would have had to meet with the church in Cenchrea. If we had been in Rome, we would have had to meet with the church in Rome. If we had been in Ephesus, we would have had to meet with the church in Ephesus. Only in the local churches can we allow God to have the ground to crush Satan under our feet. In other words, only when we are in the church can we overcome Satan and crush him under our feet. This is the revelation we see in the book of Romans (v. 20).

Having the Supply of the Sevenfold Intensified Spirit

In Revelation the Lord Jesus showed John that he had to write to the seven churches that grace and peace would come to them from the seven Spirits who are before His throne (1:4). The majority of Christians see only the one Spirit, but at the end of the Bible it speaks of the seven Spirits. These seven Spirits are entirely for the local churches. Hence, if we are not in a local church and do not remain in a church in a definite way, we will lose the supply of the seven Spirits. In the local church there are the seven Spirits, the sevenfold intensified Spirit, supplying the church in a sevenfold intensified way. For this reason we must see that wherever we are, what we need the most is the church in our place and that this church is the best church for us. We should never make our own choice.

THE SPECIFIC PRACTICE OF THE CHURCH LIFE—FEEDING THE LORD'S LAMBS

How then should we practice the church life? First, every saint has to nourish, take care of, and lead the new ones. In the church there are always those who are younger than we are whom we should take care of. We have baptized many people, but usually less than ten out of a hundred remain in the church. In other words, we give birth to a hundred babies, but over ninety of them disappear. What is the reason for this? It is because no one takes care of them. The saints have a wrong concept that the elders should bear the responsibility of taking care of people. However, there are only a few elders. How can they take care of so many saints? Since the church is the house of the believers, everyone in the church has to bear the responsibility of taking care of others.

Before His departure from the world, the Lord charged us to go forth and bear fruit. Once we bear fruit, the fruit will become lambs that need our care. Thus, at the end of the Gospel of John, the Lord said to Peter, “Feed My lambs” (21:15-17). Do not think that the Lord's word was only for Peter. Peter is our representative; we all have to take care

不过是我们的代表；我们都得照顾小羊。如果我们传福音给人，带人得救，也领他到召会里受了浸，我们就不可丢下他不管，我们还得照顾他。就如一个母亲生下孩子，不是丢下不管，而是细心的喂养、照顾，最少照顾他十八年。有的人听见这话，可能会觉得太自找麻烦，而不敢传福音。然而请记得，当主嘱咐彼得，要他喂养主的羊时，主先问他：“你爱我…么？”今天，主也照样问我们，我们爱不爱主？我们爱不爱祂的召会？

有一首诗歌说，“我们为着主，我们为着主，我们为着主的恢复！”（补充本诗歌五二五首。）我们都爱主，都爱召会，也都爱主的恢复；但就是不爱小羊，因为喂养是太麻烦的一件事。所以有许多人说，“要我们传福音可以，人愿意相信，我们就带他来受浸，人若不愿意，我们也不勉强；但如果要我们带人得救后，还要喂养他，成为常存的果子，那真是不容易。”难怪大家都唱“我们为着主，我们为着主”，结果却没有多少繁殖扩增。这证明召会在喂养小羊的事上，完全跟不上主的脚步，构不上主的标准。我们不能一年过一年，久不聚会的人数增多了，我们还在这里唱“我们为着主，我们为着主的恢复”。我们必须出去，恢复那些久不聚会的圣徒，将他们带回到正确的召会生活中。

已过台北市召会的信徒，记名的有一万三千至一万五千，但常聚会的只有五千，尚有八千到一万是不常聚会的。这是不正常的。我们一年到头，忙着传福音、带人受浸，但是浸了一百位，三周后就有九十位不见了；这是不对的。我们应当喂养他们。不要说长老该喂养他们；召会中只有几位长老，他们作不了这么多。也不要说，每位弟兄姊妹都该接受这个负担；我们都要说“我”，是“我”该负喂养的责任。

of the lambs. If we preach the gospel to others, lead them to be saved, and bring them to the church to be baptized, we should not leave them alone. We have to take care of them. A mother, after giving birth to a baby, would not leave him alone. Rather, she would feed him and take care of him in a detailed way for at least eighteen years. When some people hear this word, they may feel that this is too troublesome and would dare not preach the gospel. However, please remember that before the Lord charged Peter to feed His sheep, He first asked him, “Do you love Me?” Today the Lord is asking us the same question. Do we love the Lord? Do we love His church?

There is a hymn that says, “We are for the Lord’s, / We are for the Lord’s, / We are for the Lord’s recovery!” (Hymns, #1255). We all love the Lord, the church, and the Lord’s recovery, yet we may not love the lambs, because feeding the lambs is a very troublesome matter. Therefore, many people say, “It is fine to ask us to preach the gospel. If a person is willing to believe in the Lord, we will bring him here to be baptized. If he is not willing, we will not force him. However, to feed him and make him a remaining fruit after his salvation will not be that easy.” This is why, although everyone sings, “We are for the Lord’s recovery,” there is still very little multiplication and increase. This proves that in the matter of feeding the lambs, the churches are altogether unable to follow the Lord’s steps and meet the Lord’s standard. We cannot continue to sing, “We are for the Lord’s, / We are for the Lord’s recovery” if the number of saints who have stopped meeting keeps increasing year after year. We must go out to recover these saints and bring them back to the proper church life.

In the past there were thirteen to fifteen thousand saints on the name list in the church in Taipei, but only five thousand were meeting regularly. There were still eight to ten thousand who were not meeting regularly. This is abnormal. We are busy preaching the gospel and baptizing people the whole year, but after we have baptized one hundred people, ninety of them disappear in three weeks. This is not right. We should feed them. Do not say that the elders should feed them. There are only a few elders in a church; they cannot do that much. Neither should you say that all the other brothers and sisters should pick up such a burden. Each one of us has to say, “I am the one who should bear the responsibility of feeding others.”

我们一定要先把情况表找出来，然后每十二人分成一排，将众人都纳入排里。分排不是照着属灵程度，也不要指定带领人和负责人。我们要排里的每位圣徒都负责；他们既是同一排，就得常常聚集在一起，时间和地点也由他们自己定规。唯一要注意的，就是排里大部分的圣徒，可能都是不常聚会的，甚至个个都是不常聚会的；这时，就需要有全时间者兴起，来配搭服事，照顾排里的圣徒。

需要兴起更多全时间服事者

对于全时间者，我们需要有一种认识，就是他们不是传道人，而是出来全时间事奉的。他们必须每天上午研读新约圣经恢复本，包括注解、串珠，并研读生命读经。一天花四小时，他们应当能读二篇生命读经。全部新约生命读经，大约有一千二百篇，如果每天读二篇，一个月读五十篇，十二个月就能读六百篇，那么只要二年就能完全读过一遍。

因着圣徒们普遍对真理认识不够，所以需要全时间事奉主者拿起负担，向人传讲真理。然而，全时间者既要去向人传讲真理，就必须自己先装备好。这和主日才去站讲台不一样，乃是必须天天出外向人传讲。另一面，全时间者也要帮助人成立、带领小排，并传讲真理给他们听。不只在小排聚集里讲，也要私下对他们个人讲，还要带领他们，读新约圣经恢复本及生命读经。

召会需要被真理充满

我们应当追求到一个地步，家中到处都摆生命读经，不只客厅、床头柜摆生命读经，就是厕所里也要摆。这样，主恢复中的弟兄姊妹，就能养成追求真理的风气。同时我们要彼此勉励，去探望人时，千万不要闲谈，而要与人分享真理；彼此见面时不要客套，乃要借着互相问答交通真理。这样，圣徒们在真理上就会有长进。

First, we have to review the information that we have gathered concerning all the saints. Then we should form every twelve people into a group, incorporating everyone into a group. We should not form the saints into groups according to their spiritual condition, nor should we assign a leading or responsible one for each group. We want every saint in each group to be responsible. Since they are in the same group, they should meet together. They can decide when and where they will meet. However, perhaps the majority of the saints in the groups may not meet regularly. It may even be the case that all the saints in the group do not meet regularly. This is the one thing that we should pay attention to. If this is the case, then we will need some full-timers to rise up and serve in coordination to take care of the saints in those groups.

THE NEED OF MORE FULL-TIME SERVING ONES

Concerning the full-timers, we need to have a kind of understanding that they are not preachers but full-time serving ones. They must spend every morning to study the Recovery Version of the New Testament, including the footnotes and cross references, and also the life-studies. They should be able to read two life-study messages in four hours each day. There are approximately 1,200 messages in the Life-study of the New Testament. If we read two messages each day, we will be able to read fifty messages a month and six hundred messages in twelve months. Then we will be able to read through all of them in two years.

Because most of the saints do not have sufficient knowledge of the truth, there is the need for the full-time serving ones to pick up the burden to speak the truth to people. Since the full-timers have to speak the truth, they must first equip themselves. This is different from simply giving a message on the Lord's Day. They must speak to people every day. Also, the full-timers have to help people to establish and lead the groups, and they should also speak the truth to those in the groups. Not only should the full-timers speak to them in small group meetings, but they should also speak to them individually and lead them in how to read the Recovery Version of the New Testament and the life-studies.

THE CHURCH NEEDING TO BE FILLED WITH THE TRUTH

We should pursue the truth to such an extent that we put the life-study messages everywhere in our homes—not only in our living rooms and on the nightstands but also in the bathrooms. In this way the brothers and sisters in the Lord's recovery will develop an atmosphere of pursuing the truth. At the same time we should encourage one another not to engage in any idle talk when we visit people. Instead, we should share the truth with them. Also, when we meet each other, instead of exchanging pleasantries, we should fellowship about the truth through mutual asking and answering. Then the saints will make progress in the truth.

今天大部分的基督徒，包括我们自己在内，对一般的真理也不一定够认识。甚至有些地方召会的长老，连“耶稣基督”和“基督耶稣”有何不同，都讲不清楚；可见我们对真理明白的程度实在太差。故此，我们众人都得从头学起。凡有心全时间事奉主者，最少要花两年的工夫好好研读圣经。当你去探望人时，不要说闲话，只要讲真理。慢慢的，你就能把人建立起来，然后使他们成为一排。这样，在召会中，众人渐渐都会喜欢来聚会，并且来聚会的人都会讲真理，也都研读真理；无形中，这就能带进一个复兴。

我实在有一个负担，要到全世界五大洲，推动生命读经，推到每位圣徒家里都有生命读经。我信如果全球众召会，家家满了生命读经，只要三、五年的工夫，就会带进大复兴。主的话就是生命，就是能力；主的话是灵，是活水；主的话更是烈火。我们今天所以这样冷淡、软弱，就是因为我们里面没有多少主的话。当我们进到生命读经里，满了主的话时，主的话是能力，会使我们刚强；主的话是烈火，会将我们焚烧起来。

已过主恢复的扩展

三十多年前，除了大陆以外，主恢复中的召会，多半是在南洋的印尼、新加坡、马来西亚、泰国、菲律宾等地，加起来不到一百处。三十多年后的今天，全世界最少已有五百五十多处召会；在东亚的远东有三百多处，单单菲律宾就有一百三十几处，其中有一百多处是在菲律宾南岛，都是因着“圣经要道”六十题兴起来的。此外，台湾有八十多处，日本有二十处，南韩有二十七处，加上印尼最少有二十处，新加坡、马来西亚最少有十五处，泰国也有将近十处。远东这些地方的召会加起来，就超过了三百处。

其他各大洲的召会，美国有九十多处，加拿大有十多处；两国加起来就有一百多处。南美的巴西大约有六十处，中美的墨西哥最少有二、三十处；这些地方加起来，也有将近一百处；所以整个美洲大约有二百处召会。再加上欧洲的英国、德国、比利时、瑞士、法国、义大利、丹麦、瑞典、芬兰、西班牙等地，最少也有二十多处；

Today the majority of Christians, including us, may not have an adequate knowledge of the truth in general. Even some elders of the local churches cannot speak clearly concerning the difference between the titles Jesus Christ and Christ Jesus. This shows us that the degree of our understanding of the truth is too poor. Thus, we all have to learn from the very beginning. Everyone who has a heart to serve the Lord full-time must spend at least two years to study the Bible. When you go to visit people, do not speak idle words. Speak the truth. Then, gradually, you will be able to build them up and form them into a group. Then gradually everyone in the church will enjoy coming to the meetings, and everyone who comes to the meetings will study the truth and know how to speak the truth. Unconsciously, this will bring in a revival.

I really have a burden to promote the life-studies over the five continents until every saint has the life-studies at home. I believe that if every household in the churches all over the globe had the life-studies, it would take only three to five years to bring in a new revival. The Lord's word is life, power, spirit, the living water, and even the consuming fire. Today the reason why we are so cold and weak is that we do not have much of the Lord's word in us. When we enter into the life-studies and are filled with the Lord's word, we will be empowered by the Lord's word as the power and set on fire by the Lord's word as the consuming fire.

THE PROPAGATION OF THE LORD'S RECOVERY IN THE PAST

Thirty years ago most of the churches in the Lord's recovery outside of mainland China were in Southeast Asia, including Indonesia, Singapore, Malaysia, Thailand, and the Philippines. Together they added up to less than one hundred churches. Today there are at least five hundred and fifty churches in the world. There are over three hundred churches in the Far East; the Philippines alone has about one hundred and thirty churches. Over a hundred of them are in the southern part of the Philippines, having been raised up through getting into the sixty topics of The Fundamental Truths in the Scriptures. Moreover, there are more than eighty churches in Taiwan, twenty in Japan, twenty-seven in South Korea, at least twenty in Indonesia, fifteen in Singapore and Malaysia, and around ten in Thailand. When we add up the numbers of all these churches in the Far East, it is over three hundred.

As for the churches in other continents, there are over ninety churches in the United States and more than ten churches in Canada, so there are over one hundred churches altogether. There are around sixty churches in Brazil, South America, and at least twenty to thirty churches in Mexico, adding up to around one hundred churches. So the Americas have around two hundred churches total. In addition, there are at least twenty churches in Europe, including churches in England, Germany, Belgium, Switzerland, France, Italy, Denmark,

另外非洲的迦纳、奈及尼亚、利比亚、南非、津巴布韦等五、六个国家都有召会，最少有十五处召会。还有纽西兰、澳洲等地。总计在远东以外，最少有二百五十处的地方召会。换句话说，现在共有五百五十处的召会，分布在五大洲。

推动研读生命读经，带进主恢复真正的复兴

我们应该有一个负担，一洲一洲的去推动生命读经，直到家家户户都有生命读经，每位圣徒里外都是生命读经。生命读经是教导、帮助人读圣经的。你读圣经，可能读一百遍都不得开启；但你一打开新约圣经恢复本，在你不懂的地方，多半会有一个注解，把真理向你解开。真理的话一解开，你就得着启示。然后你再去读生命读经，就更得开启。读完生命读经之后，你所研读的那几节圣经，向着你就是完全打开的。整卷以弗所书只有六章，但以弗所书生命读经的信息有九十七篇；如果每天读两篇，需要将近五十天才能读完。等到花五十天工夫，把这九十七篇都读完后，整卷以弗所书六章的内容，每一句，甚至每一字都将是清楚明亮的。换句话说，这卷原来奥秘、高超的以弗所书，向着我们就完全解开了。

借着建立、带领排聚会打开圣徒的家

现在我们要按着情况表，将每十二位圣徒分成一排，由全时间者去帮助他们，不是去和他们作礼拜，也不是和他们形成小聚会，而是和他们一同研讨圣经的真理。此外，还要摆上我们的爱心。如果这次小排是在你家聚集，你就应该替大家预备最好的点心。不要爱你的钱，乃要把你的钱释放出来，预备最好的点心；我相信不常聚会的圣徒，只要一吃，就会活过来。

再者，当我们去成立、带领小排的时候，不要先找作丈夫的，因为作丈夫的很难办；要先找作妻子的，因为她们心柔软，比较容易谈事情。有许多蒙恩的家庭，多

Sweden, Finland, and Spain. In Africa there are at least five countries—Ghana, Nigeria, Libya, South Africa, and Zimbabwe—that have churches, with at least fifteen churches total. Also, there are churches in New Zealand and Australia. In total, apart from the churches in the Far East, there are at least two hundred and fifty local churches in those other continents. Thus, there are five hundred and fifty churches spread over the five continents.

PROMOTING THE STUDY OF THE LIFE-STUDIES TO BRING IN A GENUINE REVIVAL IN THE LORD'S RECOVERY

We should have a burden to promote the life-studies continent by continent until every household has the life-studies, and every saint has the life-studies both inwardly and outwardly. The life-studies are for teaching and helping people to read the Bible. When you read the Bible, your mind may not be enlightened even after reading it a hundred times. However, when you open the Recovery Version of the New Testament, there are footnotes that open the truth to you in the places you cannot understand. Once the word of the truth is opened, you will receive the revelation. Then when you read the life-studies, you will be enlightened even more. After you have read the life-studies, the few verses you have studied will be fully opened to you. Ephesians has only six chapters, but there are ninety-seven messages in the Life-study of Ephesians. If you read two messages a day, you will need about fifty days to finish it. After you have spent fifty days to read through all these ninety-seven messages, the content of the six chapters, the entire book of Ephesians, every sentence, and even every word will be clear and enlightening to you. In other words, Ephesians, this mysterious and marvelous book, will be fully opened to you.

OPENING THE SAINTS' HOMES BY ESTABLISHING AND LEADING THE GROUP MEETINGS

Now, based on the information that we have received concerning the saints, we should form groups of twelve and have the full-timers help the saints, not to have a Sunday service or to form a small meeting with them, but to study the truth of the Bible together. Moreover, we also have to pour out our love. If the small group is meeting at your home, you should prepare the best refreshments for them. Do not love your money, but release your money to prepare the best refreshments. I believe that those saints who do not meet regularly will be enlivened by eating these refreshments.

Furthermore, when we go to establish and lead the small groups, we should not go to the husbands first, because they are harder to deal with. Rather, we should first go to the wives, because they are usually softer and more cooperative. In many of the saved families, the husbands

是作丈夫的起初不愿打开家，妻子愿意，后来妻子影响丈夫，至终就打开家为着小排。所以，我们要先去接触姊妹们，一点火她们就会着起来；然后由姊妹去影响弟兄。这样，圣徒们就能一个个的打开家。

借着家打开传福音 焚烧圣徒

主恢复的第四大支柱是福音。每一位圣徒，都应当把家打开，为着传福音。另一面，我们去帮助人打开家传福音时，不该取代他们，乃要成全他们，让他们自己负责讲，负责传。可能他们会一再推辞，说自己没有恩赐，是不会说话的；这时，我们就要帮助他们，由我们先讲给他们听，然后让他们照着传讲。经历告诉我们，他们就是这样一讲，里面烧起来了，聚会更火热了。所以，要使久不聚会的圣徒恢复聚会，最好的路就是勉强他传一次福音，帮助他向人传讲主的话。只要他一开口讲，他里面就会烧起来。

我们都有同样的经历，只要向人传讲福音，我们里面就会烧起来。有的人里面冷淡，那是因为他们不讲主，不传福音。只要我们肯站起来为主说话，无论我们讲什么，也无论我们讲得如何，我们都会被点活，甚至烧起来。

借着小排成全使徒、申言者、教师

我们鼓励圣徒成立小排，每排十二个人，这是有根据的。召会历史的第一个小排，就是主耶稣设立的十二使徒；那是有史以来的第一个小排。今天我们是跟随主耶稣的榜样，要把圣徒们都设立成“十二使徒”，好让召会里满了“使徒”。林前十二章二十八节说，“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师。”若是我们忠心，五年以后，我们所在地的圣徒，就会个个都是使徒、申言者和教师；一排一排都是十二个使徒，十二个申言者，十二个教师。有人会问说，“谁敢说他是使徒？”只要奉主差遣，到父母那里，到亲朋好友那

usually are not willing to open their homes at the beginning. However, the wives are willing, and in the end the wives influence their husbands to open their homes for the small group. Therefore, we have to contact the sisters first. Once you set them on fire, they will be burning. Then let the sisters influence their husbands. In this way the saints will open their homes one by one.

SETTING THE SAINTS ON FIRE THROUGH THE OPENING OF THE HOMES FOR THE PREACHING OF THE GOSPEL

The fourth pillar in the Lord's recovery is the gospel. Every saint should open his home for the preaching of the gospel. When we go to help the saints to open their homes for the preaching of the gospel, we should not replace them. Rather, we should perfect them and let them speak and preach the gospel. They may decline and say that they do not have the gift and that they do not know how to speak. At that time we have to help them. We should first speak to them and then let them speak accordingly. Experience tells us that it is through this kind of speaking that their inner being becomes burning, and the meeting becomes even more burning. Hence, the best way to recover the saints who have not met for a long time is to strongly encourage them to preach the gospel and to help them to speak the Lord's word to others. Once they begin speaking, their inner being will be burning.

We all have had the same experience. When we preach the gospel to people, our inner being is set on fire. Some people are cold inwardly because they do not speak for the Lord or preach the gospel. As long as we are willing to stand up to speak for the Lord, no matter what we speak or how we speak, we will be enlivened and even set on fire.

PERFECTING APOSTLES, PROPHETS, AND TEACHERS THROUGH THE SMALL GROUPS

We encourage the saints to form the small groups with twelve people in each group. This is based on the Scriptures. The first small group in church history comprised the twelve apostles appointed by the Lord Jesus. It was the first small group since the dawn of history. Today we are following the pattern of the Lord Jesus to establish the saints as groups of "twelve apostles" so that the churches will be full of "apostles." First Corinthians 12:28 says, "And God has placed some in the church: first apostles, second prophets, third teachers." If we are faithful, all the saints in our locality will be apostles, prophets, and teachers in five years. Every small group will have twelve apostles, prophets, and teachers. Some people may ask, "Who would dare to say that he is an apostle?" As long as we are sent by the Lord to speak for Him and preach the gospel to

里，到左邻右舍那里，对他们传讲主和主福音的都是使徒；若能再多说一点的，就成了申言者。申言者不一定是说预言的，而是为主耶稣说话，把主耶稣说出去的人。然后，再去教导人，这样就变作教师了。先是使徒，然后是申言者，最后就作了教师。如果圣徒个个都是这样，召会一定变得强壮而兴旺，满了使徒、申言者和教师。

真理、生命、召会、福音，是我们当前急切的需要

然而，如果我们众人都愿意作使徒，作申言者，作教师，我们就必须先把真理学好。我们所讲的若是真理，圣灵会随着真理，也就是会随着我们所讲的作工；我们所说的话，就会感动我们的父母、朋友，然后他们会相信、接受。等到他们相信之后，我们再向他们传讲更深的真理，那时，我们就变作申言者，他们也会更认识主。这样，继续向他们传讲二、三年后，我们就变作教师；至终他们都会认识主，并且也同样去传讲给别人听。主恢复中的召会，若都满了这样的传讲、教导，召会必定越来越强，也越来越丰富，并且会带进繁殖、扩增。

所以，我们需要真理，需要生命，需要召会，并且需要传福音，使人人都起来作使徒、作申言者、作教师。这样，召会就会刚强、丰富、得胜。愿神祝福我们都接受这样的话。

李常受弟兄于主后一九八四年十一月十日讲于马尼拉

our parents, relatives, friends, and neighbors, we are apostles. If we can speak more, we will become prophets. Prophets do not necessarily speak prophecies; they are those who speak for the Lord Jesus and speak Him forth. Then, we also have to teach people; in this way, we will become teachers. First, we become apostles, then prophets, and lastly, teachers. If all the saints are like this, the churches will be strong and flourishing, full of apostles, prophets, and teachers.

THE TRUTH, LIFE, THE CHURCH, AND THE GOSPEL BEING OUR PRESENT URGENT NEEDS

However, if we all have the desire to be apostles, prophets, and teachers, we must first learn the truth. If what we speak is the truth, the work of the Holy Spirit will follow our speaking. Then the words that we speak will touch our parents and friends, and they will believe and receive. After they have believed, we have to speak the deeper truths to them. Then we will become prophets, and they will know the Lord more. If we continue to speak to them for two to three years, we will become teachers, and eventually they will all know the Lord and will also speak to others. If the churches in the Lord's recovery are full of this kind of speaking and teaching, the churches will be stronger and richer and will bring forth the multiplication and increase.

Therefore, we need the truth, life, the church, and the preaching of the gospel. We also need for everyone to rise up to be an apostle, a prophet, and a teacher. In this way the church will be strong, rich, and victorious. May God bless us in receiving such a word.

第十篇

主恢复中的四大支柱之四—福音

读经：罗马书一章十四至十五节，哥林多前书九章十六至十七节，提摩太后书四章二节上，使徒行传六章四节，五章四十二节，十章二十四节。

神完整而全备的福音

主恢复中的四大支柱，就是真理、生命、召会、福音。真理带给我们生命，生命产生召会，召会负责传福音。

今天基督徒对于福音的看法相当肤浅，以为福音就是告诉人他是个罪人，死后会灭亡，但神爱世人，差祂的爱子耶稣来拯救罪人；所以，主耶稣被钉在十字架上，担当了世人的罪；如果人悔改相信祂，将来就不会灭亡，反而能得永生，并且要在今世得享福利平安。这样的福音不能说错，但是相当肤浅、可怜。

使徒保罗所写的整卷罗马书十六章，章章都是福音。在一章十四至十五节，保罗说，无论对希利尼人或对化外人，对智慧人或对愚拙人，他都欠了福音的债；所以他已经预备好，要将福音传给外邦人。在保罗所传的福音里，也就是在整卷罗马书里，没有说到灭亡，也没有说到天堂，更没有论到福利平安。保罗乃是先讲称义，再讲圣别，然后讲到基督的身体，至终讲各处的地方召会。这就是说，连地方召会都是福音的一部分。

我们必须看见，如果我们仅仅是传免沉沦上“天堂”，那我们所传的就是一个最可怜的福音。我们传福音必须到一个地步，让人清楚看见，他一相信主，罪就得赦免，并且得蒙救赎，被神称义，与神和好，蒙神悦纳；同时他在灵里得着重生，有了神的生命和性情，并且有神住在他的灵里，天天更新他，时时变化他，为要将他模成神儿子的形像，至终在生命上达到成熟，完全得荣作神

CHAPTER TEN

THE FOURTH GREAT PILLAR IN THE LORD'S RECOVERY—THE GOSPEL

Scripture Reading: Rom. 1:14-15; 1 Cor. 9:16-17; 2 Tim. 4:2a; Acts 6:4; 5:42; 10:24

THE COMPLETE AND FULL GOSPEL OF GOD

The four pillars in the Lord's recovery are the truth, life, the church, and the gospel. The truth brings us life, life produces the church, and the church is responsible for the preaching of the gospel.

Christians today have a very superficial view of the gospel. They think that the gospel tells people that they are sinners and will perish after death but that God loved the world and gave His only begotten Son to save them—He was crucified to bear the sin of the world—so that if they repent and believe in Him, they will not perish but will have eternal life and enjoy peace in the future, and they will also enjoy prosperity and peace in this age. We cannot say that this kind of a gospel is wrong, but it is superficial and very poor.

The book of Romans, written by the apostle Paul, consists of sixteen chapters, and each chapter contains the gospel. In 1:14-15 Paul says that he is a debtor both to Greeks and to barbarians, both to wise and to foolish, and that, for his part, he is ready to announce the gospel to the Gentiles. In the gospel Paul preached, which is the whole book of Romans, there is no mention of perdition, heaven, or prosperity and peace. Instead, Paul first speaks of justification, then sanctification, then the Body of Christ, and last of the local churches in every place. This means that even the local churches are a part of the gospel.

We must see that if what we preach is merely about escaping perdition and going to "heaven," then we are preaching the poorest gospel. We must preach the gospel in a way that allows people to clearly see that once they believe in the Lord, their sins will be forgiven, and they will be redeemed and justified by God, reconciled to God, and accepted by God. They should also see that at the same time they will be regenerated in their spirit, have God's life and nature, and have God dwelling in their spirit to renew them day by day and transform them moment by moment. This is so that they may be conformed to the

的儿子。不仅如此，他原是个罪人，被神作成祂在荣耀里的儿子，同时成为基督的肢体；这些肢体配搭在一起，构成为基督的身体。这身体就是基督的见证，也是基督的丰富，更是基督的彰显，要实际的在地上出现，显为一地一地的地方召会。这就是罗马书里的福音。

新约的福音书不只有马太、马可、路加、约翰四卷，使徒行传和罗马书也都是福音书。保罗在罗马一章告诉我们，他把这卷书当作福音传给罗马人，就是外邦人。这卷书论到神完整的福音，从人的罪得赦免，经过成圣，经过变化，经过成为基督的身体，直到在召会中过召会生活。

罗马八章乃是保罗福音的中心，论到三一神将祂自己分赐到三部分的人里面。因此，保罗在罗马八章提到父，也提到子，又提到灵。（9～11。）神是父、子、灵三一神，目的是为要将祂自己分赐到人里面。至于我们人，有灵、魂、体三部分；在我们的魂里，心思占了大部分。罗马八章告诉我们，三一神乃是先进到我们灵里；（10；）然后从我们的灵浸润到我们的心思，也就是进到我们的魂里；（6；）接着就进到我们的体里，赐生命给我们必死的身体。（11。）这样，我们全人的三部分—灵、魂、体，就都满了神。这是罗马八章的中心，也是整卷罗马书的中心。这就是神的福音。

不要以为福音是一件事，真理又是另一件事。真理就是福音；我们对人传讲真理，就是传福音。传福音不是去告诉人灭亡或上天堂的事，也不是讲福利平安；传福音乃是把神告诉人，对人讲说基督耶稣，并且讲论召会。换言之，传福音乃是告诉人，神要进到人里面，使罪人变作神的儿子；这些神的儿子就是基督的活肢体，在一起构成召会；这些在召会里的人，在一地一地出现，过召会生活，那就是地方召会。

真理就是福音

很可惜，今天一般的基督徒，都把福音看错了，把福音看得太低浅、太有限。有时我们会区分，有的是传福音的聚会，有的是讲真理的聚会；所以遇到福音聚会，我们自然会传福音；如果遇到造就聚会，我们就会讲论真理。其实这完全错了，因为真理就是福音。

image of His Son and eventually reach the maturity in life and be fully glorified as the sons of God. Furthermore, they should see that although they are sinners, they will become sons of God. At the same time, they are members of Christ, coordinating together to constitute the Body of Christ, which is the testimony, the riches, and the expression of Christ expressed practically on the earth as the local churches. This is the gospel in Romans.

In the New Testament there are not only the four Gospels of Matthew, Mark, Luke, and John but also the gospels of Acts and Romans. In Romans 1 Paul tells us that he preached this book as the gospel to the Romans, the Gentiles. This book is concerning the complete gospel of God, beginning with forgiveness of sins, passing through sanctification, transformation, and the constitution of the Body of Christ, and eventually arriving at the living of the church life in the churches.

Romans 8 is the center of Paul's gospel, which is concerning the Triune God dispensing Himself into the tripartite man. Hence, in this chapter Paul mentions the Father, the Son, and the Spirit (vv. 9-11). God is the Triune God—the Father, the Son, and the Spirit—for the purpose of dispensing Himself into man. We human beings are tripartite, having a spirit, soul, and body. Our mind occupies a great part of our soul. Romans 8 tells us that the Triune God first enters into our spirit (v. 10), then saturates our mind from our spirit, that is, enters into our soul (v. 6), and then enters into our body, giving life to our mortal bodies (v. 11). In this way, our tripartite being—our spirit, soul, and body—is filled with God. This is the center of Romans 8 and of the entire book of Romans as well. This is the gospel of God.

Do not think that the gospel is one thing and that the truth is another thing. The truth is the gospel, and our preaching of the truth is the preaching of the gospel. To preach the gospel is not to tell people about escaping perdition and going to heaven nor to tell them about prosperity and peace. It is to tell people about God, about Christ Jesus, and about the church. In other words, to preach the gospel is to tell people that God wants to enter into man and make sinners sons of God, that these sons of God are living members of Christ for the constitution of the church, and that these ones are in the church, which is expressed in different localities, so that they can live the church life in the local churches.

THE TRUTH BEING THE GOSPEL

Unfortunately, today most Christians have a mistaken view concerning the gospel. Their view of the gospel is too superficial and limited. Sometimes we make a distinction between the meetings for gospel preaching and the meetings for preaching the truth. When we are in a gospel meeting, we spontaneously preach the gospel, and when we are in an edification meeting, we preach the truth. Actually, this is altogether wrong, because the truth is the gospel.

以约翰福音为例，这卷福音乃是从神讲起，说，“太初有话，话与神同在，话就是神。…生命在祂里面，这生命就是人的光。…话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。…从祂的丰满里我们都领受了，而且恩上加恩；…从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”（一1，4，14，16，18。）这就是我们所要传，也是我们所该传的福音。

许多人传福音，不敢像约翰那样传讲“太初有话”，因为他们不懂真理；“太初”是什么，不要说听福音的人不懂，连他们也不明白。再者，中文和合本将“话”译为“道”。什么是“道”？孔子说，“朝闻道，夕死可矣，”指的是不是这个“道”？如果不是，那么“道”是什么？约翰福音一开头就说，“太初有话，话与神同在，话就是神。…生命在祂里面，这生命就是人的光。…话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”表面上人似乎听不懂，却也不能说一点不懂。约翰晓得一个秘诀，就是只要他一直讲，人听来听去自然会明白。

传讲福音的“秘诀”

以父母教小孩说话为例，就是不管孩子懂不懂，只管天天对他说。虽然孩子一开始听不懂，但只要父母一再对他说话，不到一年，他慢慢就听得懂了。可能他先学会喊“妈妈”，然后学会喊“爸爸”。父母不需要特别对他说，这是爸爸，那是妈妈，但是他很自然会叫得对。不久他可能又学会说，“爱妈妈！”他怎么学会说话的？就是借着一直听。所以，哑吧通常都是聋子；因为他耳聋听不见，没法听，不会讲，很容易就成了哑吧。

因此，我们传福音时要有信心，要放胆对人讲说神的话；不要担心他听不懂，只要他能听就可以。我们只管对人说，“太初有话，话与神同在，话就是神。”人可能听一次、两次不懂，再听七次、八次仍不懂，至终一定听得懂。比方在主恢复里的人，常用新名词讲说新语言，如“那灵”、“三一神将祂自己分赐给人”等，年

Take the Gospel of John for example. This Gospel begins with God: “In the beginning was the Word, and the Word was with God, and the Word was God....In Him was life, and the life was the light of men.....And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality....For of His fullness we have all received, and grace upon grace....No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him” (1:1, 4, 14, 16, 18). This is the gospel we should preach.

In their preaching of the gospel, many people do not have the boldness to preach “In the beginning was the Word” as John did, because they do not know the truth. What is the meaning of the beginning? Not only are those who listen to the gospel unable to understand this, even those who preach the gospel do not know what this means. Moreover, in the Chinese Union Version, Word is rendered as truth. Then what is truth? Confucius said, “Truth is something so valuable that one is willing to die soon after learning it.” Is this “truth” the same as the Word mentioned in John? If not, then what is the Word? The Gospel of John begins with, “In the beginning was the Word, and the Word was with God, and the Word was God....In Him was life, and the life was the light of men.....And the Word became flesh and tabernacled among us...full of grace and reality” (vv. 1, 4, 14). It may seem that people will not be able to understand the truth, but we cannot say that they will not understand any of it. John knew a secret—the secret that as long as he continued to speak, people would eventually understand.

THE SECRET TO PREACHING THE GOSPEL

Let us use an illustration. When parents teach their child to speak, they do not care whether he understands or not; they simply speak to him every day. Although the child may not understand at the very beginning, as long as the parents continue to speak to him, he will gradually understand in less than a year. Perhaps he will first learn to say, “Mom,” then, “Dad.” The parents do not need to tell him particularly that this is dad and that is mom. He spontaneously knows whom to call. After some time he may learn to say, “Love Mom!” How does he learn to speak? It is through constant hearing. Those who are dumb are usually deaf as well. Being deaf, they cannot hear and therefore cannot speak. Thus, they become dumb.

Therefore, when we preach the gospel, we need to have the faith and boldness to speak God’s word to people. Do not worry about whether they will understand or not. As long as they can hear, it will be all right. We should simply tell people, “In the beginning was the Word, and the Word was with God, and the Word was God.” People may not understand it the first or second time, or even after seven or eight more times, but eventually they will understand. For example, those in the Lord’s recovery always use new terminology to speak the new language,

长圣徒都见证，这些都是青年人先学会，然后一直讲；结果他们听多了，也跟着学会了。这很像在美国的中国老人，听孙儿女们说英文，听到末了也会说几句简单的英文。

所以年轻人要放胆，要尽力对人讲说真理；首先要去对父母说。你们可以告诉他们：“对于圣经的真理，我懂得的比你们多。我知道‘素质的灵’和‘经纶的灵’，也知道‘基督的人性带着神性，神性调和着人性’，还知道‘三一神把祂自己分赐给三部分的人’。我要天天对你们讲论；至终你们就会听得懂，并且也会讲说。”这将为你们的父母带来何等生命的祝福。

从今以后，我们不要再传那种肤浅、表面的福音，乃要传高品、奥秘的福音。可能人不容易听得懂，但他们里面会欣赏、敬重。他们一欣赏、敬重，就很容易敞开心。我们传福音的难处，不在于人听不懂，乃在于我们不会传；不是人听不懂我们所传的，乃是我们只会传肤浅的福音。我们若能传高品的福音，不怕人听不懂，不怕人不信；实在说来，不是人不懂，乃是我们不会传。

要传高品福音，先学奥秘真理

因这缘故，我们有一个很重的负担，要推动众人追求认识真理。在美国德州，有些圣徒家里到处都摆有生命读经，不仅书房有，客厅有，厨房也有，就是厕所也有；他们总是善用时间追求。有的圣徒是在车内放信息录音带，边开车边听。我们都必须有这样追求的精神，才能完全认识真理。真理就是福音。所谓“成于中形于外”，如果我们里面被真理充满，自然外面会显出来，就能向人讲说福音的奥秘。但愿有一天我们连作梦都会说生命读经；那就证明我们是日有所思，夜有所梦，我们已经把生命读经读进我们里面，深深构成在我们里面。

such as the Spirit and the Triune God dispensing Himself into man. The elderly saints can testify that it is the younger ones who learn these things first. Then the younger ones speak these things to them all the time, and eventually after hearing these things many times, the older ones also learn them. This is just like the elderly Chinese people who live in the United States and learn to speak a few simple English sentences after hearing their grandchildren speak English.

Therefore, the young people need to have the boldness to endeavor to speak the truth. First you have to speak to your parents. You can tell them, “I know more than you do concerning the truths in the Bible. I know about the essential Spirit and the economical Spirit; I also know that Christ’s humanity is mingled with divinity, that Christ’s divinity is mingled with humanity, and that the Triune God is dispensing Himself into the tripartite man. I will speak these things to you every day; then eventually you will understand and be able to speak them as well.” What a blessing of life this would bring to your parents!

From now on we should not preach the shallow and superficial gospel. We have to preach the high and mysterious gospel. Perhaps it will not be easy for people to understand, but inwardly they will appreciate and respect it. Once they appreciate and respect it, they will easily open their hearts. The problem of our gospel preaching is not in people’s inability to understand our preaching but in our inability to preach. The problem is not that people cannot understand our preaching but that we only preach the superficial gospel. If we preach the high gospel, we do not need to worry about people being unable to understand or believe. In actuality, the problem is not that people cannot understand but that we do not know how to preach.

LEARNING THE MYSTERY OF THE TRUTH FOR THE PREACHING OF THE HIGH GOSPEL

For the preaching of the high gospel, we have a strong burden to encourage everyone to pursue the knowledge of the truth. In Texas there are some saints who put the life-studies everywhere in their home—not only in the study, the living room, and the kitchen, but also in the bathroom. They make good use of their time to pursue the truth. Some saints play message tapes in their cars and listen to them while driving. We must have this kind of pursuing spirit in order to know the truth thoroughly. The truth is the gospel. This corresponds to the Chinese saying, “What is real in a person will be manifested outwardly.” If we are filled with the truth inwardly, we will spontaneously express it outwardly by speaking the mystery of the gospel to people. May we all one day be able to speak the life-study messages even in our dreams. This would prove that the life-studies have been received and thoroughly constituted into us, because what we dream about at night is what we think about during the day.

我们都有心传福音，但若不认识真理，很容易开口就辞穷，只讲两三句话，就不知道该说什么。结果，不仅我们没得传，人家也不愿意听。所以我们一定要学真理。福音的话就是真理，要能说真理的话，必须先学真理。如果从现在起，我们肯天天认真学真理，只要两个月，我们就个个都会传福音。传福音实在来说，就是讲真理，因为真正的传福音就是向人讲说真理；讲说真理就是传福音，所以我们必须好好学真理。

真理是今天急切的需要

今天到处都需要真理。不仅非基督徒不懂真理，即使是许多基督徒也不懂真理。然而，主给了我们许多丰富的真理，就连我们的福音诗歌，也蕴含宝贵的真理。例如诗歌七百三十一首第一节说，“永久磐石为我开，让我藏身在你怀；愿你所流血与水，解决我的双重罪：赎我免去它永刑，救我脱离它权能。”这里所说的“血与水”和“双重罪”，以及“永刑”和“权能”，我们中间有好些圣徒，都不明白其义。这里的双重罪，是指我们外面的罪行和里面的罪性；血是指主所流的宝血，为着对付我们外面的罪行，（约一29，来九22，）水是指主所分赐的生命，为着解决我们里面的罪性。（约十九34。）主的宝血赎我们脱离因罪行所该受的永远刑罚，祂的生命救我们脱离罪性在我们里面的权能。

如果我们透彻的明白这首诗歌，就能对人传高品的福音。我们可以请人先唱这首诗歌，然后解释给他听，那就是很好的一篇福音信息。他听过之后一定惊奇，敬佩福音的内容高超奥妙。当我们讲的时候，圣灵会在他身上作工；然后，我们再带他唱一遍。这样，可能不到半个钟头，他就得救了。我们一点也不讲灭亡或“天堂”，甚至不讲福利平安，只单单讲永久磐石基督耶稣，在十字架上为我们被钉死，裂开身体流出血和水来，赎我们脱离因罪行所该受的永远刑罚，拯救我们脱离罪的权能。这样简单而高超的说说唱唱，配合圣灵的作工，就能带人得救。这是我们今天传福音该走的路。

We all have the heart to preach the gospel, but if we do not know the truth, we will quickly run out of words as soon as we open our mouths to speak to people. After two or three sentences we will not know what to say. In the end, we will have nothing to say, and people will be unwilling to listen to us. Hence, we must learn the truth. The word of the gospel is the truth. For us to speak the word of the truth, we must first learn the truth. If from now on we would be willing to seriously learn the truth, we all would know how to preach the gospel in two months. To preach the gospel is actually to speak the truth, because the real gospel preaching is the speaking of the truth. To speak the truth is to preach the gospel; thus, we all must learn the truth in a proper way.

THE TRUTH BEING THE URGENT NEED TODAY

Today the truth is needed everywhere. Not only the non-Christians do not know the truth; even many Christians do not know the truth. However, the Lord has given us many rich truths. Even our gospel hymns are full of precious truths. For example, the first stanza of Hymns, #1058 says, “Rock of Ages, cleft for me, / Let me hide myself in Thee; / Let the water and the blood, / From Thy riven side which flowed, / Be of sin the double cure, / Save me from its guilt and power.” Here it mentions the water and the blood, the double cure, and guilt and power. Even many saints among us may not know the meanings of these phrases. Here the double cure refers to the cure of our outward sinful acts and our inward sinful nature. The blood refers to the precious blood shed by the Lord to deal with our outward sinful acts (John 1:29; Heb. 9:22), and the water refers to the life imparted by the Lord to deal with our inward sinful nature (John 19:34). The precious blood of the Lord redeems us from the eternal punishment we deserve due to our sinful acts, and His life saves us from the power of our sinful nature.

If we have a thorough understanding of this hymn, we will be able to preach the high gospel to people. We may invite someone to sing this hymn with us and then explain it to him. This would be a very good gospel message. After hearing this, he will be surprised and will respect the excellence and mysteriousness of the content of the gospel. When we speak to him, the Holy Spirit will work in him. Then we could sing this hymn with him again. In this way, he would probably be saved in less than half an hour. We should not say anything about perdition and “heaven” or even prosperity and peace. Instead, we should speak only about Christ Jesus, the Rock of Ages, who was crucified for us, and out from whose riven side came blood for redeeming us from the eternal punishment that we deserved due to our sins, and water for saving us out of the power of sin. This kind of simple but excellent singing and speaking, matched by the working of the Holy Spirit, will lead people to salvation. This is the proper way to preach the gospel today.

提前三章十五节下半说，“召会，真理的柱石和根基。”这指明没有真理，就没有召会。真理带来生命；一有生命，我们就变成召会；召会今天唯一的使命，就是传福音，而福音的内容就是真理。真理告诉我们一个中心点：三一神父、子、灵，把祂自己分赐到我们这些有罪的三部分人里面，使我们的罪得赦免，得着神的生命，有神自己在我们里面，把我们变化成为神的儿子。这是真理，也是福音。我们必须学这些真理。

祷告的配合

一旦学得真理，我们就要出去传讲；但在出去传讲之先，我们必须祷告。先祷告后传讲，乃是正确的顺序。如果光有真理，没有灵，是不行的。有了真理，我们还得祷告，使我们里面被灵充满；否则我们就如同瘪气的轮胎，行动无力。在行传六章四节，彼得说，“我们要坚定持续的祷告，并尽话语的职事。”这指明祷告要在传讲之先。我们必须常为所挂心的人祷告，为周围的亲友、邻舍祷告。我们一祷告，里面就会被灵充满、浸透。有了真理，也被圣灵充满，我们就得了装备，能出去对人传讲。

推广福音的具体作法

一　家打开传福音

我们要鼓励每位圣徒，无论光景如何，都要为着福音把自己的家打开；即使是顶软弱的圣徒，或是久不聚会的圣徒，也要推动他们打开家。这是一件很大的工作，需要负责弟兄和全时间者出去全力推动。一个召会若能有上百个家打开，每家至少一周传一次福音，只要半年，人数定规翻一倍。这样作不仅能恢复久不聚会的圣徒，也能带他们家里尚未得救的家人，以及他们的亲友、邻舍、同学、同事，听信福音而得救。

圣经里有一个家庭福音最好的榜样，就是哥尼流的家。他不仅自己得救，更是带全家得救。天使告诉他：“你要打发人往约帕去，请那称呼彼得的西门来。”他立刻

First Timothy 3:15b says, “The church...the pillar and base of the truth.” This indicates that without the truth, there would be no church. The truth brings in life, and once we have life, we become the church. In addition, the unique commission of the church today is to preach the gospel, the content of which is the truth. The truth tells us one central point: the Triune God—the Father, the Son, and the Spirit—is dispensing Himself into us—sinful, tripartite men—that our sins may be forgiven and that we may receive God’s life and have God Himself in us for our transformation into the sons of God. This is the truth and the gospel. We must learn the truth.

OUR COOPERATION BY PRAYER

Once we have learned the truth, we have to go out to preach. However, before we go out to speak, we must pray. The proper sequence is first to pray and then to preach. Merely having the truth without the Spirit does not work. Once we have the truth, we also have to pray that we may be filled with the Spirit inwardly. Otherwise, we will be like a flat tire, without the strength to move. In Acts 6:4 Peter said, “We will continue steadfastly in prayer and in the ministry of the word.” This indicates that prayer precedes preaching. We must continually pray for those who are in our hearts—our relatives, friends, and neighbors who are surrounding us. Once we pray, we will be filled and saturated with the Spirit. With the truth and the infilling of the Holy Spirit, we will be equipped to go out to preach the gospel to others.

THE SPECIFIC PRACTICAL STEPS FOR THE SPREADING OF THE GOSPEL

Opening Our Homes for the Preaching of the Gospel

We have to encourage all the saints, no matter what their situation, to open their homes for the gospel. We even have to motivate the saints who are weak and the saints who have not been meeting for a long time to open their homes. This is a tremendous task, and it requires the responsible brothers and full-timers to put in all their effort. If a church has over one hundred open homes, and every home preaches the gospel at least once a week, the number of people will be doubled in just half a year. This will not only recover those saints who have not been meeting for a long time but will also cause their unsaved family members, friends, neighbors, classmates, and colleagues to be saved through hearing and believing the gospel.

In the Bible the best pattern of home gospel preaching is seen in the house of Cornelius. Not only he himself was saved, but he also brought his whole household to be saved. When the angel told him, “And now send men to Joppa and send for a certain

打发人去，并且将自己的亲属密友都请到家里。（徒十5～8，24～27。）以致彼得到哥尼流家时，不只哥尼流的家人在，连同他的亲属密友也都在那里。这是一个好榜样，给我们看见，传福音的出口是人，但传福音的出路乃是家。

我们传福音必须借着家。请人到家里上好的路，就是请他们来吃饭，或者为他们预备上好的茶点。当上好的茶点吃进人里面时，往往人的心就开了。只要上好的茶点能进到人的肚腹里，就能给主耶稣一个上好的机会，能进到他们灵里。这是何等有价值并有意义的事。

诗歌六百六十四首说，“速兴起传福音！速抢救灵魂！请你看千万人天天沉沦！莫塞住怜悯心，莫看重金银，松开手，传福音，趁着现今。速兴起传福音！速抢救灵魂！你为何仍忍心，看人沉沦？”只要我们肯打开家，预备上好的茶点，然后邀请亲朋好友前来，他们定规会得救。这是传福音最上好的路。盼望从现在起，每位圣徒都打开家传福音；每位圣徒的家都是一个福音的站口，每周传一次福音，最少也要两周一次。

二　校园福音

再者，因着教育普及，各地学校都很多。校园就如同鱼池，学生就像鱼。现在“鱼”都集中在“鱼池”；所以我们也必须进到各大学、中学、小学传福音。这需要各地召会有专人接受负担，服事校园福音，寻找各种机会进到校园传福音。另一面，这也迫切需要大量的全时间者兴起，特别是大学刚毕业的全时间者，他们最容易进到大学校园，对大学生传福音。这也是为什么要鼓励在学的圣徒，大学毕业后能奉献两年，为主全时间。若是全时间者的确有负担，能在大学里继续传福音，这将是传福音另一条上算的路。

三　儿童福音

传福音的第三条路，就是儿童福音。这需要姊妹们接受负担。聚会的地点不一定要在会所，最好是在圣徒家里。利用周末聚会，把附近的儿童聚集到家中，也请自己

Simon, who is surnamed Peter,” he immediately sent people to Joppa and called together his relatives and intimate friends to his house (Acts 10:5-8, 24-27). This is why when Peter entered his house, not only was his family there but also his relatives and intimate friends. This is a good pattern showing that while we are the mouthpieces for preaching the gospel, our homes are the outlets for preaching the gospel.

We must preach the gospel through our homes. The best way to invite people to your home is to invite them for meals or to prepare the best refreshments for them. When the best refreshments get into their stomachs, their hearts will be opened. As long as the best refreshments can get into their stomachs, the Lord Jesus will gain an excellent opportunity to come into their spirits. How worthwhile and meaningful this is!

The first stanza and chorus of Hymns, #921 say, “Rescue the perishing, / Care for the dying, / Snatch them in pity from sin and the grave; / Weep o’er the erring one, / Lift up the fallen, / Tell them of Jesus the mighty to save. / Rescue the perishing, / Care for the dying; / Jesus is merciful, / Jesus will save.” As long as we are willing to open our homes, prepare the best refreshments, and invite our relatives and friends to come, they surely will be saved. This is the best way to preach the gospel. I hope that from now on, every saint would open his home for the preaching of the gospel, and every saint’s home would be a gospel station for the preaching of the gospel once a week or at least once every two weeks.

Preaching the Gospel on the Campuses

Moreover, owing to the universality of education, there are many schools in many different places. The campuses are like fishponds, and the students are like the fish. All the “fish” have been gathered in the “fishponds,” so we must go to every college, high school, and elementary school to preach the gospel. This requires some specific ones in every church to receive the burden to serve in the gospel on the campuses and seek all kinds of opportunities to go to the campuses to preach the gospel. On the other hand, this also requires a large number of full-timers to be raised up, especially the full-timers who have just graduated from college, because it is easy for them to go to the college campuses to preach the gospel to the college students. This is why we encourage the saints who are in school to consecrate two years after college to serve the Lord full-time. If the full-timers really have the burden to continue to preach the gospel at the colleges, this would be another profitable way to preach the gospel.

Preaching the Gospel to the Children

The third way of gospel preaching is to preach the gospel to the children. This requires the sisters to pick up the burden. It is not necessary to use the meeting hall as the place for the gospel meeting. Rather, it is best to meet at the saints’ homes. Use the weekends to gather the children

亲朋好友的孩子们参加。许多时候，父母是因着自己的孩子得救的；所以不要轻看儿童工作。如果从现在开始，我们好好作六至十二岁的儿童福音，再过十年、十二年，他们就都会兴起来，背负召会事奉的责任。这好像是慢工，实际上却很快。这也是一条上算的路。

四　各阶层福音

第四条路，就是向各阶层的人传福音。我们的弟兄姊妹，多半在各行、各业、各界工作；或者在学校、医院，或者在工厂、公司，或者在政府机关、私人机构。无论在哪里，我们都应当发挥影响力，把福音传给我们所接触的人。

福音是主的出路

这样四管齐下，召会人数一年要翻一倍并不难。如果我们众人都起来，全体总动员学真理，在生命上追求长大，过正常的召会生活，并向人传讲真理为福音，一年后，个个弟兄姊妹必定都强壮，召会也会丰富充盈。那时，人数绝对不只翻一倍，并且聚会也不至于缺少味道和丰富。盼望我们都接受这样的负担，并在各地照着实行；带领圣徒好好学习真理，鼓励他们在生命上追求长大，并且向外传福音，带人归主并进到召会中。这会让主有出路，带进祂的再来。

李常受弟兄于主后一九八四年十一月十一日讲于马尼拉

from your neighborhood and to invite the children of your relatives and friends to your home. Many times parents are saved through their children, so do not overlook the children's work. If, starting from now, we use our effort to work on the gospel for children whose ages range from six to twelve, then after ten or twelve years, they will be those who will rise up to bear the responsibility of the church service. This way may seem slow, but it is actually very fast. This way is also profitable.

Preaching the Gospel to People of All Levels

The fourth way is to preach the gospel to people of all levels. Most of our brothers and sisters work in different professions, trades, and circles; they may be in schools, hospitals, factories, corporations, government bureaus, or private organizations. Wherever we are, we should exercise our influence by preaching the gospel to everyone whom we contact.

THE GOSPEL BEING THE WAY FOR THE LORD TO GO FORTH

If we preach the gospel in these four ways simultaneously, it will not be difficult to double the number of the people in the churches in a year. If all of us would rise up to learn the truth, pursue the growth in life, live the normal church life, and preach the truth as the gospel, one year later every brother and sister will be strong, and the churches will also be enriched and fruitful. Not only will the number be doubled, but the meeting also will not be short of flavor and riches. May we all receive this burden and practice accordingly in every place, leading the saints to learn the truth in a serious way and encouraging them to pursue the growth in life, to go out to preach the gospel, and to bring people to the Lord and into the church. This will allow the Lord to have a way to go forth and will also bring Him back.