

2342 接触主在灵里被充满 并有正确的基督徒聚会 以完成神永远的定旨

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◎简介

圣经是描绘神永远旨意的一本书；它启示神的中心思想和永远心意，乃是要将祂自己分赐到我们里面，作我们的生命和生命的供应，甚至成为我们的一切，以完成祂的定旨。为使我们分于祂并享受祂，祂必须是三一。

我们要享受三一神，被那灵充满，并不是一件很困难的事。只要我们爱祂、将自己奉献给祂，并每天花时间用祂的话来祷告、与祂交通，我们里面就会终日有活的膏抹，全人被祂充满，而在灵里生活行事。然后，当我们和圣徒们来在一起时，自然就带来我们所经历的基督，并将祂展览出来献上给神。这样满了基督的美妙聚会，必使神与人同得享受和满足！

Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose

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说明

本书系李常受弟兄于一九六三年九月四日至七日，在美国国内华达州拉斯维加斯特会中所释放的信息集成。

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PREFACE

This book is composed of messages given by Brother Witness Lee during a conference in Las Vegas, Nevada, from September 4 through 7, 1963. These messages have not been reviewed by the speaker.

第一章

圣经中的三件大事

读经：以弗所书三章十一节，创世记一章二十六节，哥林多前书十五章四十五节，哥林多后书三章十七节。

神在美国的行动

我迁居美国以前，从未想过我会搬到美国。我访问美国，纯粹是来作访客，无意久留；但我在这里的时候，仔细的观察了情况。当我在旧金山，有一晚告诉与我同住的弟兄说，我有明确的感觉，主要在美国西岸作一些事。我与这位弟兄同住两、三个晚上以后，离开了美国，并没有计划再返回。我的想法是，主若要在美国作一些事，祂必定会兴起一些在美国的圣徒作这个工。过了一些时候，我虽然仍旧无意迁居美国，但我觉得主催促我再来访问，因此，我第三次来到美国。我打算停留三个月，然后返回远东。三个月即将结束时，我安排好要去访问台湾和马尼拉。我离开的一切事都已准备就绪，但主不允许我离开。主把我留下来，这对我是很大的苦难。我渴望离开，但主不允许我离开。至终，我清楚我别无选择，只有向主降服。我告诉主：“主，我必须依从你；我投降，我要顺着你，留在这里。”于是我非常的清楚，立刻拍电报到远东，告诉那里的弟兄们，我不能回去了。我当时在西雅图，也从那里打电话到旧金山。我告诉那里的弟兄，我有负担访问沙加缅度，然后去洛杉矶。此后不久，我就访问沙加缅度。我未先受邀而访问一个地方，那是头一次。

当时，主大大使用倪柝声弟兄撰写的两本书——“正常的基督徒生活”和“工作的再思”。这两本书在美国出版以前，我一地一地的访问，看见主兴起了寻求者。我也观察到，这些寻求者几乎都是主在这之前二至五年间所兴起的。因为主已预备好了这些寻求的信徒，所以当这两本书出版时，这些饥渴的基督徒就如狼吞虎咽般的读完这两本书的内容。这两本书出版得正是时候。事实上，“正常的

CHAPTER ONE

THREE GREAT MATTERS IN THE SCRIPTURES

Scripture Reading: Eph. 3:11; Gen. 1:26; 1 Cor. 15:45; 2 Cor. 3:17

GOD'S MOVE IN THE UNITED STATES

Before I moved to the United States, I had no thought that I would ever do so. When I visited the United States, I came simply as a visitor with no intention to stay, but while I was here, I carefully observed the situation. One night while I was in San Francisco, I told the brother with whom I was staying that I had the definite sense that the Lord wanted to do something on the West Coast of the United States. After staying with this brother for two or three nights, I left the United States and had no plans to return. My thought was that if the Lord wanted to do something in America, He would surely raise up some saints in America to do this work. After a while, although I still had no thought to move to America, I felt that the Lord was urging me to visit again. Because of this, I came to the United States for a third time. My intention was to stay for three months and then to return to the Far East. When the three months were nearing an end, I made arrangements to visit Taiwan and Manila. Everything was ready for my departure, but the Lord would not allow me to leave. The Lord simply kept me here. This was a great suffering to me. I desired to leave, but the Lord would not allow me to leave. Eventually, I became clear that I had no other choice but to submit myself to the Lord. I told the Lord, "Lord, I have to go along with You. I give up. I will go along with You, and I will stay here." Then I became very clear, and I immediately sent a cable to the Far East, telling the brothers there that I would not be able to return. I also made a call from Seattle, where I was staying at the time, to San Francisco. I told the brother there that I had the burden to visit Sacramento and then to go to Los Angeles. Shortly after this, I visited Sacramento. That was the first time I visited a place without first being invited.

At that time the Lord greatly used two books written by Watchman Nee—The Normal Christian Life and The Normal Christian Church Life. Prior to the publication of these two books in America, I visited place after place and saw that the Lord had raised up seeking ones. I also observed that nearly all these seeking ones had been raised up by the Lord in the preceding two to five years. Because the Lord had prepared all these seeking believers, when these two books were published, the hungry Christians devoured their contents. These two books were published at exactly the right time. In fact, The Normal

基督徒生活”一书出版，正是我清楚主引导我留在美国的同一个月。当时，我除了观察到倪柝声著作所引起的巨大回响，也收到来自全国信徒一封又一封的信，一通又一通的电话。这些事向我印证，在这些日子，主的确渴望在美国作些奇妙的事。

圣经中的三件大事

在本篇信息，我们要来看圣经中的三件大事。第一件事是神永远的定旨，神终极的目的。神是有心思、情感、和意志的神圣人位，并且满了智慧和渴望。因此，在祂神圣的心思里必定有定旨，这定旨必定是神圣而永远的。以弗所三章十一节说，“这是照着祂在我们的主基督耶稣里，所立的永远定旨。”在这节的光中，我们需要问：“神永远的定旨是什么？”我们在本篇信息要看的第二件事，是神完成祂永远定旨所采取的作法。一旦我们看见，神照着祂自己的渴望有所定意，我们就需要找出，祂如何完成这定旨。我们要看的第三件事，是神将祂所完成的，应用在我们身上的路。首先我们要看神永远的定旨，然后我们要看神如何完成这定旨，最终我们要查考，这定旨所完成的，如何应用在我们身上。

神永远的定旨

全本圣经启示，在已过的永远里，神照着祂自己的渴望，定意要作一件事。神定意要作一件事，就是要得着一班人作祂活的身体，并在作为灵神的子神里彰显父神。神永远的定旨是要有一个活的、团体的身体，借此将祂自己彰显为三一神。父神在子神里作为灵神，要借着一个人所构成的团体身体，得着彰显并显明。

神是奥秘、无限、无量的，但祂渴望得着彰显并显明。为这目的，神创造了人。人是神创造中的末了一项。这指明神在创造人以前所创造的一切，都是为着人作准备。神一旦预备好一切，就创造人。这启示人是神创造的中心。神特意创造人作祂造物的中心。人是按着神的形像造的，并被赋予神的神圣权柄，管理一切造物。（创一26。）人按着神的形像被造，这启示我们，人受造是为彰显神，因为形像就是彰显。譬如，我若替你拍照，照片会捕捉你

Christian Life was published in the very same month that I became clear that the Lord was leading me to stay in America. At that time, in addition to observing the tremendous response to the writings of Watchman Nee, I received letter upon letter and call after call from believers all over the country. These things have confirmed to me that the Lord truly desires to do something wonderful in the United States in these days.

THREE GREAT MATTERS IN THE SCRIPTURES

In this message we will consider three great matters in the Scriptures. The first matter is God's eternal purpose, God's ultimate intention. God is a divine person with a mind, emotion, and will and is full of wisdom and desire. Thus, in His divine mind there must be a purpose, and this purpose must be both divine and eternal. Ephesians 3:11 says, "According to the eternal purpose which He made in Christ Jesus our Lord." In light of this verse we need to ask, "What is God's eternal purpose?" The second matter that we will consider in this message is the way that God takes to accomplish His eternal purpose. Once we have seen that God has purposed something according to His own desire, we need to find out how He accomplishes this purpose. The third matter that we will consider is the way in which God applies what He has accomplished to us. First we will consider God's eternal purpose, then we will consider how God accomplishes this purpose, and finally we will examine how the accomplishment of this purpose is applied to us.

God's Eternal Purpose

The entire Bible reveals that in eternity past, according to His own desire, God purposed to do something. He purposed to do one thing—to gain a group of people who would be His living Body and would express God the Father in God the Son as God the Spirit. God's eternal purpose is to have a living, corporate Body through which He can express Himself as the Triune God. God the Father in God the Son as God the Spirit will be expressed and manifested through a corporate Body composed of human beings.

God is mysterious, infinite, and unlimited, yet He desires to be expressed and manifested. To this end God created man. Man was the last item of God's creation. This indicates that everything that God created prior to creating man was in preparation for man. Once God had made everything ready, He created man. This reveals that man is the center of God's creation. God created man as the center of His creation in a very purposeful way. Man was created in the image of God and committed with God's divine authority over all creation (Gen. 1:26). The fact that man was created in the image of God reveals that man was created to express God, for an image is an expression. For example, if I take a picture of you, the picture

的形像，成为你的彰显。人得着权柄管理全地，这意思是说，人要在地上作神的代表。我们从神造人的方式就能看见，神造人的定旨是要人彰显祂并代表祂。这就是神永远的定旨。

神永远定旨的完成

神如何完成祂的定旨？神如何得着一班人彰显祂并代表祂？神乃是借着成为肉体、钉十字架和复活，完成祂的定旨。神成为肉体时，亲自成为人。祂这样作，就使自己与人联结并调和。耶稣是神人，是与神联结并调和的人。这人活在地上三十三年半，然后死在十字架上。祂的死是包罗万有的；祂死的时候，一切都与祂同死。（参林后五14。）祂死后，接着就从死人中复活；在祂的复活里，祂将祂的生命分赐到人里面。（约十二24，彼前一3。）祂成为肉体，将神带到人里面；在复活里，祂将人带到神里面。（约十四6，20。）这就是神完成祂永远定旨的路。

应用神永远定旨所完成的

现在我们需要看见，神永远定旨所完成的，如何应用在我们身上。应用神永远定旨所完成的，完全是在那灵里，且凭着那灵执行的。主复活以后，在五旬节那天，圣灵从诸天浇灌到地上。这灵是包罗万有的。基督的成为肉体、人性生活、死和复活，都在这作为基督之实化的灵里。父神具体化身在子里，子神实化为那灵。（十四10，16～20。）在这灵里有我们所需要的一切。

那灵采取三个步骤，将神永远定旨所完成的，应用在我们身上：祂重生我们、变化我们、并使我们领悟我们是身体的肢体。我们首先听见福音并接受主，包罗万有的灵就进入我们里面，重生我们。（三6。）我们重生时，将神自己接受到我们里面作生命。这是我们属灵生命的开始。重生是那灵将神定旨所完成的，应用在我们身上所采取的第一个步骤。那灵重生我们以后，继续在我们里面作工，将我们从老旧、属人的性情，变化成为新的、神圣的性情。这是那灵将神永远定旨所完成的，应用在我们身上所采取的第二个步骤。那灵所采取的第三个步骤，是在我们里面作工，使我们领悟我们是基督身体的肢体。那灵在我们里

will capture your image and will be an expression of you. The fact that man was given authority over all the earth means that man is to be God's representative on the earth. From the way in which God created man, we can see that God's purpose in creating man was that man would express Him and represent Him. This is God's eternal purpose.

The Accomplishment of God's Eternal Purpose

How does God accomplish that which He has purposed? How does God gain a group of people to express and represent Him? God accomplishes His purpose through incarnation, crucifixion, and resurrection. In incarnation God Himself became a man. In so doing He joined and mingled Himself with man. Jesus was a God-man, a man joined and mingled with God. This man lived on the earth for thirty-three and a half years and then died on the cross. His death was all-inclusive; when He died, everything died with Him (cf. 2 Cor. 5:14). Following His death, He rose from the dead, and in His resurrection He imparted His life into man (John 12:24; 1 Pet. 1:3). In incarnation He brought God into man, and in resurrection He brought man into God (John 14:6, 20). This was the way God accomplished His eternal purpose.

The Application of the Accomplishment of God's Eternal Purpose

Now we need to see how this accomplishment is applied to us. The application of the accomplishment of God's eternal purpose is carried out absolutely in and by the Spirit. On the day of Pentecost, following the Lord's resurrection, the Holy Spirit was poured out from the heavens to the earth. This Spirit is all-inclusive. Christ's incarnation, human living, death, and resurrection are all in this Spirit, who is the realization of Christ. God the Father is embodied in the Son, and God the Son is realized as the Spirit (14:10, 16-20). In this Spirit is everything that we need.

The Spirit takes three steps in applying the accomplishment of God's eternal purpose to us: He regenerates us, transforms us, and causes us to realize that we are members of the Body. When we first heard the gospel and received the Lord, the all-inclusive Spirit entered into us and regenerated us (3:6). In regeneration we received God Himself as life into us. This was the beginning of our spiritual life. Regeneration is the first step that the Spirit takes in applying the accomplishment of God's purpose to us. After regenerating us, the Spirit continues to work in us to transform us from our old, human nature into a new, divine nature. This is the second step that the Spirit takes in applying the accomplishment of God's eternal purpose to us. The third step that the Spirit takes is to work in us to cause us to realize that we are members of the Body of Christ. The Spirit works in us, demanding that we enter into the Body

面作工，要求我们进入身体生活，召会生活。那灵变化我们的时候，我们就会领悟自己必须与别人交通，并有聚会生活。聚会生活就是与其他基督徒聚会的生活。这是身体的生活。我们绝不能作单独的基督徒。反之，我们必须使自己联于其他的信徒。这是那灵在我们里面的要求。

你若在早晨单独与主相会，你里面的主必然会引导你，在晚上与圣徒同聚。每当你到主面前去，主就会差遣你到圣徒那里。这是因为主渴望得着建造的身体，作祂团体的彰显。主回来时，祂在我们里面变化的工作就会完成，祂甚至会将我们的身体，变化成为祂荣耀的样式。（腓三21。）那时，我们同着所有的圣徒，将是神圣、团体的彰显，在作为灵神的子神里，显明并彰显父神。但愿我们都到主面前，思想在神永远的定旨、神永远定旨的完成、应用神永远定旨所完成的这三件事上，我们到底在哪里。

问答

问：你能否告诉我们，你所开创的是那一种属灵运动？

答：要答复这问题，我会说，我们不想成为任何运动的一部分。你听见这答复，也许想要知道：“倘若李弟兄不是开创新的运动，那么他在作什么？”我只能用以下的方式来答复。神创造诸天、地与人，但人堕落了。因此，神借着成为肉体，亲自来作第二个人。（林前十五47。）这人死在十字架上，结束了整个旧造。然后祂在复活里，改变形像成为那灵，使祂能将祂的生命分赐到所有信入祂的人里面。（45下。）那些信入祂，并将祂接受到他们灵里作生命的人，就是基督的身体。神渴望这身体在子灵里借着那灵彰显父神。这身体就是召会。（弗一22～23，西一18。）无论信徒在地上任何地方，都该来在一起作为基督团体的身体。他们该来在一起彰显、展览、高举、并传扬基督。这就是召会生活。

我们从召会历史得知，撒但作了许多事，并且继续在作，要破坏基督的身体和真实的召会生活。他所作一件主要的事，就是把许多异物带进召会里。你若把一根钉子放在你身体里，这异物会伤害你的身体，叫身体受苦。这就是撒

但，the church life. While the Spirit is transforming us, we will have the realization that we must fellowship with others and have a meeting life. A meeting life is a life of meeting with other Christians. This is the life of the Body. We can never be individual Christians. Instead, we must join ourselves to other believers. This is a demand of the Spirit within us.

If you meet with the Lord in the morning by yourself, surely the Lord within you will lead you to meet with the saints in the evening. Whenever you go to the Lord, the Lord will send you to the saints. This is because the Lord's desire is to have a built-up Body as His corporate expression. At the Lord's coming back, His work of transformation in us will be completed, and He will transform even our body into His glorious likeness (Phil. 3:21). At that time we with all the saints will be a divine, corporate expression, manifesting and expressing God the Father in God the Son as God the Spirit. May we all go to the Lord and consider where we are in relation to these three matters—God's eternal purpose, the accomplishment of God's eternal purpose, and the application of the accomplishment of God's eternal purpose.

QUESTIONS AND ANSWERS

Question: Can you tell us what kind of spiritual movement you are starting?

Answer: In response to this question, I would say that we do not want to be a part of any movement. Upon hearing this answer, you may wonder, "If Brother Lee is not starting a new movement, then what is he doing?" I can only answer you in the following way. God created the heavens, the earth, and man, but man fell. Thus, through incarnation God Himself came to be the second man (1 Cor. 15:47). This man died on the cross to put the entire old creation to an end, and then in resurrection He was transfigured into the Spirit so that He could impart His life into all those who believe into Him (v. 45). Those who believe into Him and receive Him as life into their spirit are the Body of Christ. God's desire is that this Body would express God the Father in the Son as the Spirit. This Body is the church (Eph. 1:22-23; Col. 1:18). Wherever they may be on this earth, the believers should come together as the corporate Body of Christ. They should come together to express, exhibit, exalt, and preach Christ. This is the church life.

We know from church history that Satan has done and continues to do many things to damage the Body of Christ and the genuine church life. One of the main things he has done is to bring many foreign things into the church. If you put a nail into your physical body, this foreign item will damage your body and cause it to suffer. This is an illustration

但对基督身体所作的。撒但除了将异物带进身体里，也作了许多分裂身体的事。因此，我们若看今天基督教的光景，就会看见这两件事——异物和分裂。罗马天主教将许多异物带进召会里，而更正教团体产生许多的分裂。我曾读到一篇第一次世界大战之后写的文章。写这篇文章的弟兄说，一九一九年有一千五百多个公会，并且那时候在弟兄会当中有一百多个分裂。那是在一九一九年。想想看今天又多了多少的分裂。这是可怕而邪恶的情况。

面对这个明显有异物和分裂的情况，我们该作什么，主又在作什么？今天主正在作工，拯救祂的子民，脱离由异物和分裂所造成的一切破坏。我们不要任何一种运动；反之，我们领悟主要拯救我们脱离消极的事，带我们回到召会原初的情形，并引导我们过非常简单的召会生活。我们必须忘记一切的异物和分裂，简单而一般性的实行召会生活。无论我们在哪里，无论我们去哪里，我们都该与圣徒聚在一起，作基督团体的身体，简单的彰显、经历、高举、并传扬基督。我们相信，这是主在这末后的日子所要恢复的事。

问：谁该被排除在召会生活之外，谁该被接纳到召会生活里？你会推荐我们接受谁进入我们的召会生活？

答：唯一该被排除在外的，乃是那些没有得救的人。我们必须包容所有的信徒。所有重生的信徒，甚至那些在天主教里的人，都是基督身体的肢体。倘若有些来自天主教的人，渴望有分于召会生活，我们必须欢迎他们。他们若没有这愿望，那是他们的事，我们不能作什么。我们的责任是忘记所有的异物，并且弃绝分裂。若有人到我这里来，问我属于什么会，我会告诉他，我只属于召会。在全宇宙中只有一个召会，我属于那一个召会。他们若问我是那一种基督徒，我会说，我就只是基督徒。

问：有些人会质疑，在地方的规模上，实际这样作的可行性。我们都是属灵召会的肢体，但这如何能实际的付诸实行？

答：在圣经里，这是非常实际的。无论基督徒在哪里，他们都该来在一起实行聚会生活，集会生活。这是那灵在

of what Satan has done to the Body of Christ. In addition to bringing foreign things into the Body, Satan has done much to divide the Body. Thus, if we consider the condition of today's Christianity, we see these two things—foreign things and division. The Roman Catholic Church has brought many foreign things into the church, and the Protestant groups have produced a great number of divisions. I once read an article that was written following World War I. The brother who wrote the article said that in 1919 there were more than one thousand five hundred denominations. He also said that at that time there were more than one hundred divisions among the Brethren. That was in 1919. Consider how many more divisions there are today. This is a terrible and wicked situation.

Faced with a situation marked by foreign things and division, what shall we do, and what is the Lord doing? Today the Lord is working to deliver His people from all the damage caused by foreign things and division. We do not want to have any kind of movement; rather, we realize that the Lord is going to deliver us from the negative things, bring us back to the original state of the church, and lead us to have a very simple church life. We must forget about all the foreign things and all the division, and we must practice the church life in a simple and general way. Wherever we are and wherever we go, we should meet together with the saints as a corporate Body to express, experience, exalt, and preach Christ in a simple way. We believe that this is something that the Lord will recover in these last days.

Question: Who should be excluded and who should be accepted into the church life? Who would you recommend that we receive into our church life?

Answer: The only ones who should be excluded are those who are not saved. We must include all the believers. All the regenerated believers are members of the Body of Christ, even those in the Catholic Church. If some from the Catholic Church desire to participate in the church life, we must welcome them. If they do not have this desire, that is their business, and there is nothing that we can do. Our responsibility is to forget about all the foreign things and to forsake division. If someone were to come to me and ask what church I belong to, I would tell him that I simply belong to the church. There is only one church in the entire universe, and I belong to that one church. If they were to ask me what kind of Christian I am, I would say that I am simply a Christian.

Question: Some would question the practicality of actually doing this on a local scale. We are all members of the spiritual church, but how can this be carried out in actuality?

Answer: In the Scriptures this is very practical. Wherever Christians are, they should come together to practice the meeting life, the assembly life. This is a demand of the Spirit

所有信徒里面的要求。你若在拉斯维加斯，你就该与拉斯维加斯其他的信徒来在一起。你不该留在家里作隐密的基督徒，你需要联于他人。这非常简单。问题是，今天基督教里的情况使我们困惑。倘若我们活在第一世纪，并且接受了主，我信事情会非常简单。我们会晓得我们需要联于周围其他的基督徒。今天我们该作同样的事。我们若住在洛杉矶，就该联于洛杉矶其他的信徒。今天的难处是，一位信徒到了洛杉矶，不知道要往哪里去，因为太混乱了。当前的情况令人困惑，但原则上召会是简单的。召会是真实、神圣、永远、属天、属灵、并属于主的。今天我们若要实化召会生活，就需要从我们身上除掉基督教里一切的异物，弃绝一切的分裂，并作个简单、一般的基督徒，在我们当地来在一起，在基督里借着那灵敬拜神，并且经历、高举、展览、彰显、并传扬基督。

问：要找着一班信徒，在属灵上长大的愿望强到愿意走这条路，似乎并不容易。如何能将信徒带到一个地步，渴望走这条路？

答：这与我们早先在本篇信息中所看见的第三件大事有关，就是应用神永远定旨所完成的。你所问的问题，与我们如何应用基督所完成的有关。我们遇见不信者，需要向他传福音，这对我们众人都很清楚。然而，我们遇见信徒该作什么？我们遇见一班由主所重生的基督徒，并且晓得他们对属灵的事没有多少领悟，就需要帮助他们。首先我们需要帮助他们，对基督的爱有深刻的印象。为此我们需要多祷告。我们需要祷告：“主，我需要这些圣徒。我晓得他们是在基督里真实的弟兄姊妹。然而，我也晓得，虽然他们已经重生，却不是非常爱你。在他们里面作工，使他们更爱你。”除了为这些信徒祷告以外，我们还需要与他们交通，激动他们的心更爱主。他们若愿意开始更爱主，并愿将自己奉献给主，那灵在他们里面就会有立场，能在他们里面作工，使他们渴望走这条路。

我们若渴望实现真实的召会生活，就必须再将自己奉献给主。我们该到主面前去告诉祂：“主，使我更爱你。”诗歌二百八十一首第一节说，“愿我爱你更深！爱你更深！哦主，听此求恩，成全此心。我心真是切慕：爱你更深，

within all believers. If you are in Las Vegas, you should come together with the other believers in Las Vegas. You should not stay home and be a secret Christian. You need to join with others. This is very simple. The problem is that we have become confused by the situation in today's Christianity. If we were living in the first century and we had received the Lord, I believe it would have been very simple. We would have realized our need to join ourselves with the other Christians around us. Today we should do the same thing. If we live in Los Angeles, we should simply join with the other believers in Los Angeles. The problem today is that when a believer goes to Los Angeles, he does not know where to go, because there is so much confusion. The present situation is confusing, but in principle the church is something simple. It is genuine, divine, eternal, heavenly, spiritual, and of the Lord. Today if we want to realize the church life, we need to rid ourselves of all the foreign things in Christianity, forsake all the divisions, and be simple, general Christians, coming together in the place where we are, to worship God in Christ through the Spirit and to experience, exalt, exhibit, express, and preach Christ.

Question: It does not seem easy to find a group of believers whose desire to grow spiritually is strong enough that they are willing to take this way. What does it take for a believer to be brought to the point where he has the desire to take this way?

Answer: This relates to the third great matter that we considered earlier in this message—the application of the accomplishment of God's eternal purpose. The question you are asking relates to how we can apply what Christ has accomplished. When we meet an unbeliever, we need to preach the gospel to him. This is clear to all of us. However, what should we do when we meet believers? When we meet a group of Christians who have been regenerated by the Lord and we realize that they do not have much realization of spiritual matters, we need to help them. First of all we need to help them to be impressed with the love of Christ. For this we need to pray much. We need to pray, “Lord, I need these saints. I realize that they are genuine brothers and sisters in Christ. However, I also realize that although they have been regenerated, they do not love You very much. Work in them and cause them to love You more.” In addition to praying for these believers, we need to fellowship with them to stir up their hearts to love the Lord more. If they would begin to love the Lord more and would offer themselves to the Lord, the Spirit would have the ground within them and would be able to work in them and cause them to desire to take this way.

If we have the desire to realize the genuine church life, we must consecrate ourselves to the Lord again. We should go to the Lord and tell Him, “Lord, cause me to love You more.” Stanza 1 of Hymns, #368 says, “More love to Thee, O Lord, / More love to Thee! / Hear Thou the prayer I make / On bended knee; / This is my earnest plea: /

我主，爱你更深，爱你更深！”我们需要爱主更深，并且帮助别人更爱主，更寻求主。这样，圣灵在我们里面就会有立场，带我们往前，并且将神为着祂永远定旨所完成的一切，应用在我们身上。

More love, O Lord, to Thee, / More love to Thee, / More love to Thee!” We need to love the Lord more, and we need to help others to love and seek the Lord more. Then the Holy Spirit will have the ground in us to bring us on and to apply to us everything that God has accomplished for His eternal purpose.

第二章

接触主的路

读经：罗马书九章二十三节，约翰福音六章五十一节，七章三十七至三十八节，哥林多后书十三章十四节，马太福音二十八章十九节，哥林多前书十五章四十五节，约翰福音二十章二十二节，哥林多后书三章十七节，约翰福音六章六十三节。

人受造作器皿以盛装神

神的中心思想和永远心意，是要将祂自己作到我们里面，成为我们的生命，甚至成为我们的一切。神要完成这心意，就创造人作器皿。（罗九 23。）造器皿的目的是要盛装东西。因此，器皿要达到被造的目的，就必须被一些东西充满。既然人受造作器皿，我们就需要思想，人受造是要盛装什么。人该被什么充满？人受造是要盛装神。我们是神的容器，神必须是我们的内容，这就是为什么人里面常有虚空的感觉。我们觉得虚空，这是因为我们受造为要盛装神。我们里面若没有神，不过就是虚空的器皿。这就是为什么我们需要相信主耶稣的原因。相信主耶稣不仅是相信祂是我们的救主；相信主耶稣乃是將祂接受到我们灵里。（约一 12。）我们相信主耶稣，神在基督里作为那灵就进入我们灵里，开始住在我们里面。我们是容器，三一神——父在子里作为那灵——是我们里面的内容。三一神作为我们里面的内容，要用祂自己充满我们，好成为我们的生命和一切。我们这样完全被神充满，神就是我们的内容，我们也得着满足。

借着吃喝神被祂充满

我们相信主耶稣，并将祂接受到我们里面以后，就能借着吃喝祂被祂充满。约翰福音启示，主是属天的粮，使我们得喂养；主也是活水给我们喝。（六 51，七 37～38。）马太四章四节也告诉我们，我们活着，不该单靠食物，乃该靠神口里所出的一切话。神的话就是神自己的彰显。因此，吸取神的话就是吸取神自己。

CHAPTER TWO

THE WAY TO CONTACT THE LORD

Scripture Reading: Rom. 9:23; John 6:51; 7:37-38; 2 Cor. 13:14; Matt. 28:19; 1 Cor. 15:45; John 20:22; 2 Cor. 3:17; John 6:63

MAN CREATED AS A VESSEL TO CONTAIN GOD

God's central thought and eternal intention is to work Himself into us to become life to us and even to become everything to us. To accomplish this intention, God created man as a vessel (Rom. 9:23). A vessel is made for the purpose of containing something. Thus, in order to fulfill the purpose for which it was created, a vessel must be filled with something. Since man was created as a vessel, we need to consider what man was made to contain. With what was man meant to be filled? Man was made to contain God. We are containers of God, and God must be our content. This is why human beings often have a sense of emptiness within. We feel empty because we were made to contain God, and if we do not have God within us, we are merely empty vessels. This is why we need to believe in the Lord Jesus. To believe in the Lord Jesus is not merely to believe that He is our Savior; to believe in the Lord Jesus is to receive Him into our spirit (John 1:12; 2 Tim. 4:22). When we believe in the Lord Jesus, God in Christ as the Spirit enters into our spirit and begins to dwell within us. We are containers, and the Triune God—the Father in the Son as the Spirit—is the content within us. As the content within us, the Triune God wants to fill us with Himself in order to become our life and everything. When we are completely filled with God in this way, God will be our content, and we will be satisfied.

BEING FILLED WITH GOD BY EATING AND DRINKING HIM

After we have believed in the Lord Jesus and received Him into us, we can be filled with Him by eating and drinking Him. The Gospel of John reveals that the Lord is the heavenly bread for us to feed upon and the living water for us to drink (6:51; 7:37-38). Matthew 4:4 also tells us that we should not live on bread alone but on every word that proceeds out through the mouth of God. God's word is the expression of God Himself. Thus, to take in God's word is to take in God Himself.

神是三一的， 为使我们能有分于祂

我们相信主耶稣的人，有主住在我们里面。（罗八 10，林后十三 5。）既然我们已将主接受到我们里面，问题就在于：“我们如何日复一日，时时刻刻有分于主作我们的食物、饮料、和生命的供应？”这是我们在本篇信息中所要题出的问题。这问题是奥秘、神圣、属天、属灵和永远的，答案实际上却相当简单。要领会使我们不断的有分于主作我们食物、饮料、和生命供应的路，就必须看见神是三一的。

圣经启示神是父、子、灵，（林后十三 14，）但这不是说有三位神。神只有一位，（林前八 4，）但这一位神乃是三一父、子和圣灵。祂乃是三一神。我们在马太二十八章十九节能看见三一神这件事。这节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”主对我们的嘱咐是，要使万民作祂的门徒。关于那些在万民中接受主的人，主教导我们要将他们浸入那“名”里。在原文里，主没有用复数形的“名”，说我们该将万民浸入那些名里；主乃是用单数形的“名”。神圣三一的三者—父、子、灵—有一个名。祂们是三，但祂们只有一个名。这清楚指明神是三一的。

水可以帮助我们说明神圣的三一，不过也相当有限。假定我们有一大块冰，而冰是非常坚硬的。然而，假定我们将冰放在太阳底下一小时，冰就会溶化为水。不仅如此，假定我们把水留在户外一整天，水就会消失。水在太阳底下一整天，就变成水蒸气。在一天当中，我们有冰，然后有水，再后有水蒸气，但我们能说这些是三个不同的东西么？我们不能这么说，因为冰、水、和水蒸气是同一个本质的三种不同的形态。

我们能将这个例子，应用到我们有分于三一神的事上。你若有一大块冰，要将它接受到你里面，是很困难的。你若让冰溶化成为水，就比较容易把它接受进来。你若让水变成蒸气，就更容易把它接受到你里面。水成为蒸气时，你就能轻易的将它吸到你里面。因此我们能说，若要有分于水，水就必须经过三个步骤；首先是冰，其次是水，第三是蒸气。照

GOD BEING TRIUNE SO THAT WE CAN PARTAKE OF HIM

We who have believed in the Lord Jesus have the Lord dwelling within us (Rom. 8:10; 2 Cor. 13:5). Since we have received the Lord into us, the question is, “How do we partake of the Lord day by day and moment by moment as our food, drink, and life supply?” This is the question that we will address in this message. This question is mysterious, divine, heavenly, spiritual, and eternal, yet the answer is actually quite simple. To understand the way for us to unceasingly partake of the Lord as our food, drink, and life supply, we must see that God is triune.

The Bible reveals that God is the Father, the Son, and the Spirit (2 Cor. 13:14), yet this does not mean that there are three Gods. There is only one God (1 Cor. 8:4), yet this one God is three—the Father, the Son, and the Holy Spirit. He is the Triune God. We can see the matter of the Triune God in Matthew 28:19, which says, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The Lord’s charge to us is that we would disciple all the nations. Concerning those among the nations who receive the Lord, the Lord instructed us to baptize them into “the name.” The Lord did not use the plural form of the word name, saying that we should baptize the nations into the names; instead, He used the singular form, name. The three of the Divine Trinity—the Father, the Son, and the Spirit—have one name. They are three, yet They have only one name. This indicates clearly that God is triune.

In a limited way, water is a helpful illustration of the Divine Trinity. Suppose we have a large piece of ice. Ice is very solid. Suppose, however, that we leave the ice in the sun for an hour. If we do this, after an hour the ice will melt and become water. Furthermore, suppose we leave the water outside for an entire day. If we do this, at the end of the day the water will be gone. After a day in the sun, the water will turn into vapor. Over the course of the day, we will have ice, then water, and then vapor, but can we say that these are three different items? We cannot say this, because the ice, water, and vapor are the same substance in three distinct forms.

We can apply this illustration to our partaking of the Triune God. If you have a large chunk of ice, it would be very difficult to take it into you. If you allow the ice to melt and become water, it will be easier for you to take it in. If you allow the water to become vapor, it will be even easier to take it into you. When water becomes vapor, you can very easily breathe it into you. Thus, we can say that in order for us to partake of the water, it has to pass through three steps. First, it is ice; second, it is water; and third, it is

样，我们的神经过了三个步骤的过程，好使我们能便利的有分于祂，将祂接受到我们里面。在第一个步骤，父神是神圣三一的泉源，源头。（参诗三六9，耶二13。）在第二个步骤，子神是三一神的具体化身和彰显。（西二9，约一18。）借着成为肉体，子这完整的三一神成了肉体，（一1，14，）为要将神带到人里面，并借着祂在十字架上的钉死，为我们成功救赎。在第三个步骤，灵神是作父具体化身之子的实化。（十四16～20，10。）子作为末后的亚当，在肉体里的人，在祂的复活里成了赐生命的灵，作经过过程之三一神的完成。（林前十五45。）这包罗万有赐生命的灵就像水蒸气，我们能将祂吸入。（约二十22。）

因为主就是那灵，（林后三17，）我们有分于祂就不受时间或空间的限制。无论我们在哪里，无论何时我们有渴望，都能吸入祂。我们所需要的，就是将我们的心和我们的灵对着祂“调准”。我用“调准”一辞，这是因为那灵就好比空中的无线电波。每当我们将心和灵向祂调准，就有感觉里面被摸着。圣灵来摸我们的心。我们都需要有这经历。当我们悔改，承认我们的罪，真诚的将我们的心转向主，并且相信祂，我们就感觉里面被摸着，并且有个东西在我们里面运行。这就是那灵在我们里面运行。

那灵就像冰、水和蒸气这例子中的蒸气。就这点而论，我们能说，那灵是三一神末了的“形态”。那灵是三一神的完成，今天我们很容易将祂吸入。我们调整我们的心对准祂，祂就进到我们灵里，我们就感觉里面被摸着。有时候我们甚至感觉里面有说话。这说话不是来自我们外面，乃是来自我们里面。这说话就是三一神的神圣眷临。父神是在子神里作为灵神临到我们。

对待、接触 并享受三一神的路

何等奇妙，我们有这神圣的人位住在我们里面。这宇宙的三一神在我们里面，绝不会离开我们。现在问题是我们如何对待祂。我们如何对待、接触、并享受住在我们里面这奇妙的一位？我们如何在日常生活中，实际的接受祂作我们的生命和一切？三一神在我们里面不是道理，乃是非

vapor. Similarly, our God has passed through a process of three steps in order to make Himself available for us to partake of Him and receive Him into us. In the first step God the Father is the fountain, the source, of the Divine Trinity (cf. Ps. 36:9; Jer. 2:13). In the second step God the Son is the embodiment and expression of the Triune God (Col. 2:9; John 1:18). Through incarnation the Son as the complete Triune God became flesh (1:1, 14) in order to bring God into man and to accomplish our redemption through His crucifixion on the cross. In the third step God the Spirit is the realization of the Son, who is the embodiment of the Father (14:16-20, 10). In His resurrection the Son as the last Adam, a man in the flesh, became the life-giving Spirit to be the consummation of the processed Triune God (1 Cor. 15:45). This all-inclusive life-giving Spirit is like water vapor, and we can breathe Him in (John 20:22).

Because the Lord is the Spirit (2 Cor. 3:17), our partaking of Him is not limited by time or space. Wherever we are and whenever we desire, we can simply breathe Him in. All we need to do is to “tune” our heart and our spirit to Him. I use the word tune because the Spirit can also be likened to the radio waves in the air. Whenever we tune our heart and spirit to Him, we have the sense that we are being touched within. The Holy Spirit comes and touches our heart. We all need to have this experience. When we repent, confess our sins, sincerely turn our heart to the Lord, and believe in Him, we sense that we are being touched within and that something is moving within us. This is the moving of the Spirit within us.

The Spirit is like the vapor in the illustration of the ice, the water, and the vapor. In this regard, we can say that the Spirit is the last “form” of the Triune God. He is the consummation of the Triune God, and today it is easy for us to breathe Him in. When we tune our heart to Him, He comes into our spirit, and we have the sense that we have been touched within. At times we even sense that there is a speaking within us. This speaking comes not from outside of us but from within us. This speaking is the divine visitation of the Triune God. God the Father comes to us in God the Son as God the Spirit.

THE WAY TO DEAL WITH, CONTACT, AND ENJOY THE TRIUNE GOD

It is wonderful that we have this divine person dwelling within us. The very Triune God of this universe is within us, and He will never leave us. The question now is how to deal with Him. How do we deal with, contact, and enjoy this wonderful One who is dwelling within us? How do we take Him as our life and everything in a practical way in our daily life? The Triune God being within us is not a matter of doctrine; it is very real

常真实且实际的。因此，我们必须思想该如何在我们里面对待、接触、并享受祂。

爱祂

我们必须作的第一件事就是爱主。在约翰福音里，主没有要我们作许多外面的事，祂乃是要我们作两件事—信入祂并爱祂。主从死人中复活以后问彼得：“约翰的儿子西门，你爱我比这些更深么？”然后主再问彼得两次：“约翰的儿子西门，你爱我么（二一15～17。）我相信今天主正在问我们这个问题。我们爱主么？我们若不爱祂，这是何等的可怜。我们都必须爱主。我相信在每位信徒里面都有爱主的渴望，甚至退后的信徒也有这种渴望，里面也有一些对主的爱。在我们心里，都有这样的渴望和这样的爱。我们对主的爱也许非常微小，但即使我们心里只有一点点对祂的爱，这就足够了。这少量的爱就像种子，至终必会长大。我们众人都必须爱主。我曾经到全地各处旅行，我观察到每位基督徒里面都有个东西在呼召他，甚至要求他爱主。我们每个人里面都有这样的感觉—有个东西在催促并要求我们爱主。我们必须顾到这个感觉，并且回应这内里的声音。我们需要答应这呼召，并且告诉主：“主，我必须爱你，我也的确爱你，但我对你的爱非常微小。求你使我更爱你。”我们都需要为着我们对主的爱，向祂祷告。

将自己奉献给主

除了爱主以外，我们还必须将自己奉献给祂。我们一生中，至少必须有一次，确定的将自己奉献给主。我们都必须过这个关。我们若从来没有确定的将自己奉献给主，现在就必须这样作。我们必须到主面前去告诉祂：“主，我已经被你所买。你用你的宝血买了我，我已经蒙你救赎。主，我是你的。我属于你，所以我将自己交给你。因为我爱你，我将自己奉献给你。”我们许多人以前也许这样作过，但如果从我们上次将自己奉献给主到如今，已经事隔多年，我们就必须再奉献；我们必须更新我们的奉献。我们将自己奉献给主以后，主就会有立场在我们里面运行。主在我们里面有立场，祂就会开始在我们里面行动并说话。此外，我们会有立场接触主，并且进入与祂的交通。

and practical. Thus, we must consider how we should deal with, contact, and enjoy Him within us.

Loving Him

The first thing we must do is love the Lord. In the Gospel of John the Lord did not ask us to do many outward things. Rather, He asked us to do two things—to believe into Him and to love Him. After He had risen from the dead, the Lord asked Peter, “Simon, son of John, do you love Me more than these?” Then the Lord asked Peter two more times, “Simon, son of John, do you love Me?” (21:15-17). I believe that the Lord is asking us this question today. Do we love the Lord? It is a pity if we do not love Him. We all must love the Lord. I believe that within every believer there is a longing to love the Lord. Even backsliding believers have this longing and have some love for the Lord within them. We all have such a longing and such a love in our heart. Our love for the Lord may be very small, but even though we may have only a little love for Him in our heart, this is sufficient. This small amount of love is like a seed that will eventually grow. All of us must love the Lord. I have traveled to many places on this earth, and I have observed that every Christian has something within him that is calling and even demanding that he love the Lord. Each of us has such a sense within—something urging and demanding that we love the Lord. We must take care of this feeling and respond to this inner voice. We need to answer this call and tell the Lord, “Lord, I must love You, and I do love You, but my love for You is very small. Cause me to love You more.” We all must pray to the Lord concerning our love for Him.

Consecrating Ourselves to Him

In addition to loving the Lord, we must consecrate ourselves to Him. At least once in our life we must consecrate ourselves to the Lord in a definite way. We all must pass through this crisis. If we have never consecrated ourselves to the Lord in a definite way, we must do so now. We must go to the Lord and tell Him, “Lord, I have been bought by You. You have purchased me with Your precious blood, and I have been ransomed and redeemed by You. Lord, I am Yours. I belong to You, so I hand myself over to You. Because I love You, I offer myself to You.” Many of us might have done this before, but if some years have passed since the last time we consecrated ourselves to the Lord, we must do it again; we must renew our consecration. After we have consecrated ourselves to the Lord, the Lord will have the ground to operate in us. The Lord will have the ground within us, and He will begin to move and speak in us. In addition, we will have the ground to contact the Lord and to enter into fellowship with Him.

除了爱主并将自己奉献给祂以外，我们必须花时间在祂的话上。我们每天早晨必须打开圣经。我们不需要读得太多；我们只该打开圣经，并且用我们的心和我们的灵来读。我们也许知道如何用我们的心思读主的话，甚至知道如何用我们的心读主的话，但我们知道如何用我们的灵读主的话么？林后三章十七节说，主就是那灵，而约翰六章六十三节启示，主的话就是灵。用我们的灵读主的话，意思就是我们来到话的面前，需要用我们全人最里面的部分接触话。我们必须用我们全人最深的部分接触主的话，不仅要领会话，也必须感觉话。我们不仅必须用我们的心思领会话，并用我们的心爱话；我们也必须用我们的灵感感觉话。读主的话和阅读报纸有很大的不同。我们看报只需要用眼睛看字，并用心思领会。然而，正确的读主的话，需要的更多。我们要正确的读主的话，还需要用我们的心爱主的话，并用我们的灵接触并感觉祂的话。

许多人也许不熟悉感觉主的话这件事。有些人可能不知道这是什么意思，我们如何能用我们的灵感感觉主的话。用我们的灵感感觉主的话，所需要的不仅是读主的话，也需要祷告主的话。我们读一、两节圣经以后，需要花一些时间用这经节并就着这经节祷告。譬如，假定我们读路加十八章十九节。这节说，“耶稣对他说，你为什么称我是良善的？除了神一位以外，再没有良善的。”我们读了这节以后，需要就着这一节祷告。我们可以祷告说：“主，你的话说，没有一位是良善的。因此，我不是良善的。除了神自己以外，没有良善的。主，我真赞美你，你是唯一良善的那位。在我里面没有良善的东西。”这样祷告以后，我们也许继续祷告：“主，既然在我里面没有良善，请拯救我脱离对自己的信靠，教导我如何享受你并信靠你。你是唯一良善的那位。”借着这样用主的话并就着主的话祷告，我们就运用我们的灵；借着这样运用我们的灵，我们就在话里接触主。不是仅仅用我们的心思读主的话，我们也能借着祷告主的话，运用我们的灵。我们能祷告：“主啊，在这宇宙中除了神一位以外，再没有良善的。神是唯一良善的那位。”当然，我们需要领会这一节的意思，但我们更需要运用我们的心爱这一节，并运用我们的灵在这一节里接触主。我们该立刻将我们的读经转为祷告：“主，这是何等奇妙。没有一位是良善的，

In addition to loving the Lord and consecrating ourselves to Him, we must spend time in His Word. Every morning we must open His Word. We do not need to read too much; we should simply open the Word and read it with our heart and our spirit. We may know how to read the Word with our mind, and we may even know how to read the Word with our heart, but do we know how to read the Word with our spirit? Second Corinthians 3:17 states that the Lord is the Spirit, and John 6:63 reveals that the Lord's words are spirit. To read the Word with our spirit means that when we come to the Word, we need to contact it with the innermost part of our being. We must contact the Word with the deepest part of our being, and we must not merely understand the Word but sense the Word. We must not only understand the Word with our mind and love it with our heart; we must also sense it with our spirit. There is a great difference between reading the Word and reading the newspaper. To read the newspaper, we only need to use our eyes to see the words and our mind to understand them. To properly read the Word, however, requires something more. To properly read the Word, we also need to use our heart to love the Word and our spirit to contact and sense the Word.

This matter of sensing the Word may be unfamiliar to many. Some may wonder what this means and how we can use our spirit to sense the Word. To sense the Word with our spirit requires us not only to read the Word but also to pray over the Word. After reading a verse or two, we need to spend some time to pray with the verses and concerning the verses. For example, suppose we read Luke 18:19, which says, "But Jesus said to him, Why do you call Me good? No one is good except One—God." After reading this verse, we need to pray about it. We may pray, "Lord, Your Word says that no one is good. Thus, I am not good. No one is good except God Himself. Lord, I do praise You. You are the only One who is good. There is nothing within me that is good." After praying in this way, we may continue to pray, "Lord, since there is no good in me, please save me from trusting in myself, and teach me how to enjoy You and trust in You. You are the only One who is good." By praying with the Word and concerning the Word in this way, we exercise our spirit, and by exercising our spirit in this way, we contact the Lord in the Word. Instead of merely reading the Word with our mind, we can exercise our spirit by praying over the Word. We can pray, "O Lord, no one in this universe is good except One—God. God is the only One who is good." Of course, we need to understand what this verse means, but even more we need to exercise our heart to love this verse and our spirit to contact the Lord in this verse. We should immediately turn our reading into prayer; praying, "Lord, this is so wonderful. No one is good, not even me. Only You are good.

甚至我也不良善。唯有你是良善的。主，我感谢你，你是唯一良善的那位。求你使我能领悟我不是良善的，在我里面毫无良善的东西。拯救我脱离对自己有任何的信心，脱离对自己的信靠。教导我信靠你，接受你作我的生命，并且凭你而活。你是唯一良善的那位。”这是来到主话面前的路——将我们所有的读经转为祷告。借着这样作，我们就运用我们的灵，并在话里接触主。这是读主的话最简单且最有功效的路。

每位信徒应当快速的将全本圣经从头到末了至少读过一遍，得着一个概观。然后，在速读以后，他该回过头，慢慢的逐一消化每一节。第一种读法好比去超市大采购，并将这些食物带回家储存。第二种读法好比每天一点一点的烹煮并享用食物。我们每天早餐该吃一点食物，午餐吃一点，晚餐也吃一点。同样的，我们每天需要将一点话接受到我们里面。若是可能，我们该每天早晨起来，借着活读主的话，花一些时间接触主。我们每天清晨该花十分钟来到主面前。在那十分钟里，我们不需要读太多经文，也不需要太多思想我们所读的话。反之，我们只该读少许经文，并就着经文祷告。每天借着将一点话接受到我们里面，神的话就会作我们的食物，我们就凭这话而活。

我们若每天就着话祷告，便会感觉主的同在和圣灵的膏抹。此外，我们会学习如何从我们的灵祷告。已往我们也许单单从我们的记忆或从我们的心思祷告，但借着每天祷告几节圣经，我们会学习从我们的灵祷告。从我们的灵祷告就是从我们内里的感觉祷告。我们不是仅仅祷告我们所记忆或思想的，乃是照着我们里面的感觉祷告。我们能以下的方式说明这事。假定某位弟兄的母亲病了。这位弟兄也许关切他的母亲，但他来接触主时，该忘记他母亲的病。他该忘记一切，单单来到主面前，不照他心思里所有的来祷告主，乃用主的话，照着他内里深处的感觉祷告。他该照着他内里的感觉祷告，而不照着他的记忆。他若这样作，越祷告就越感觉主的同在。至终，当他在主的同在里，他里面的主会提醒他为母亲祷告。这样，当这位弟兄为他的母亲祷告，就不是出于他的己，乃是出于在他里面的主。

Lord, I thank You that You are the only One who is good. Cause me to realize that I am not good and that there is nothing within me that is good. Save me from having any confidence in myself and from trusting in myself. Teach me to trust in You, to take You as my life, and to live by You. You are the only One who is good.” This is the way to come to the Word—to turn all our reading into praying. By doing this, we exercise our spirit and contact the Lord in the Word. This is the simplest and most effective way to read the Word.

Every believer should read through the whole Bible in a quick way at least once so as to get an overview. Then, after reading quickly, he should go back and digest every verse in a slow way, verse by verse. The first kind of reading can be likened to going to the supermarket, purchasing a great amount of food, and bringing the food home and storing it. The second kind of reading can be likened to cooking and eating the food little by little every day. Every day we should eat a little food at breakfast, a little at lunch, and a little at dinner. In like manner, every day we need to take a little of the Word into us. If possible, we should rise up every morning and spend some time to contact the Lord by reading His Word in a living way. Every day we should spend ten minutes to come to the Lord early in the morning. In those ten minutes we do not need to read too many verses, nor do we need to think too much about what we are reading. Instead, we should simply read a few verses and pray over them. By taking a little of the Word into us every day, the Word of God will be our food, and we will live by it.

If we pray over the Word every day, we will sense the presence of the Lord and the anointing of the Holy Spirit. In addition, we will learn how to pray from our spirit. In the past we may have prayed solely from our memory or from our mind, but by praying over a few verses every day, we will learn to pray from our spirit. To pray from our spirit is to pray from our inner sense. Instead of merely praying what we have memorized or what we are thinking, we pray according to the sense that is within us. We can illustrate this in the following way. Suppose a certain brother's mother becomes sick. This brother may be concerned about his mother, but when he comes to contact the Lord, he should forget about his mother's sickness. He should forget about everything and simply come to the Lord, praying to the Lord not according to what is in his mind but by using the Word and by praying according to his deep inner sense. He should pray according to his inner feeling, not according to his memory. If he does this, the more he prays, the more he will sense the presence of the Lord. Eventually, while he is in the presence of the Lord, the Lord within him will remind him to pray for his mother. Then, when this brother prays for his mother, his prayer will not be out of his self but out of the Lord who is within him.

借着这样读主的话并向主祷告，我们就能接触主，并且被祂接触。主能对我们说许多事，带我们进入祂的同在，光照我们，并给我们看见我们一切的软弱、错误和污秽。主给我们看见这些事，我们就必须向祂认罪。然后祂会用祂的宝血洁净我们，并洗净我们的良心，使我们的良心明亮且纯净。结果，我们的良心会完全平安，我们的灵会活而得胜。结果，我们里面终日会有活的膏抹，能与主不断的交通并交谈。我们若这样作，就会渐渐被主充满，直到全人满了圣灵。这真是美妙。

姊妹们知道，要叫她们孩子长大绝佳的路，就是喂养他们。我们基督徒也是借着喂养而长大。我们借着从主得着喂养而长大；从主得喂养，乃是借着活读主的话，并借着用主的话向主祷告。这完全不是道理的事。我们若将这事当作道理，对我们就不会有益处。这话不是道理，乃是给我们接受并实行的指引。我们都该竭力实行。每天早晨我们都该尽所能的，比平时早十五分钟起床。然后我们能利用这十五分钟与主在一起，并读祂的话。我们至少能读一至二节，至多九至十节。我们能真诚的心默读，并且祷告我们所读的话。事实上，我们甚至能用我们所读的话来祷告。然后我们该花一些时间，照着内里的感觉，有强的祷告。我们若遵守这些教导，就会真正接触到主。我们若有更多的时间就更好了，但我们至少该花十五分钟的时间，这样读主的话并向主祷告。

我们每天早晨若花十五分钟这样接触主，会有许多结果。我们会经历圣灵里面的充满和外面的浇灌，并且属灵的恩赐、光、生命和能力会从我们涌流出来。小孩若吃得好，每天就会经历改变和成长。然而，今天基督徒因着属灵的饥饿，一直维持老样子。大多数基督徒仅仅上“教堂”，坐在会众中作“长板凳教友”。偶尔他们有机会祷告，也是照着他们的环境、情形和景况祷告，或仅仅照他们的记忆或天然的智力祷告。大多数基督徒根本不知道如何运用他们的灵，甚至读主的话时，也只运用他们的心思，结果乃是生发许多古怪的思想。然而，我们读主话的目标，不是接受古怪的思想，乃是要接触主。

By reading the Word and praying to the Lord in this way, we can contact the Lord and be contacted by Him. The Lord can speak many things to us, bring us into His presence, enlighten us, and show us all our weaknesses, faults, and defilements. When He shows us these things, we must confess to Him. Then He will cleanse us with His precious blood and purge our conscience, making it bright and pure. As a result, our conscience will be fully at peace, and our spirit will be living and prevailing. Consequently, we will have the living anointing within us all day long. We will be able to fellowship and converse with the Lord continually, and as we do this, gradually we will be filled with the Lord until our whole being is full of the Holy Spirit. This is truly wonderful.

The sisters know that the best way to cause their children to grow is to feed them. We Christians also grow by feeding. We grow by feeding on the Lord, and we feed on the Lord by reading the Word in a living way and by praying to the Lord with the Word. This is absolutely not a matter of doctrine. If we take this matter as a doctrine, it will not benefit us. Rather than being a doctrine, this word is a direction for us to take and practice. We all should endeavor to practice. Every morning we should try our best to rise up fifteen minutes earlier than we usually do. Then we can use these fifteen minutes to spend some time with the Lord and to read His Word. We can read at least one or two verses and at most nine or ten verses. We can read in a silent way with a sincere heart and pray about what we read. In fact, we can even pray with what we read. Then we should spend some time to pray in a prevailing way according to our inner sense. If we follow these instructions, we will genuinely contact the Lord. It would be wonderful if we had more time, but we should spend at least fifteen minutes to read the Word and pray to the Lord in this way.

If we spend fifteen minutes every morning to contact the Lord in this way, there will be many results. We will experience the infilling and the outpouring of the Holy Spirit, and spiritual gifts, light, life, and power will flow out of us. When children eat well, they experience change and growth every day. However, Christians today remain the same because they are starving spiritually. The majority of Christians merely come to “church” and sit in the congregation as “pew members.” From time to time they have the opportunity to pray a little. When they do, they pray according to their environment, situation, and circumstances, or solely from their memory or natural mentality. Most Christians simply do not know how to exercise their spirit. Even when they read the Word, they exercise only their mind, and the result is that they have many peculiar thoughts. The goal of our reading of the Word, however, is not to receive peculiar thoughts but to contact the Lord.

主就是那灵，并且主在祂的话里。因此，我们祷读主话时，不是要接受知识、道理和教训，乃是要接触主，并得祂的喂养。我们需要借着话从主得喂养，并借着有效能的祷告接触主。这样主就会对我们说话，向我们启示祂自己，并将我们带进光中，暴露我们真正的光景。这样，我们会真实的认识主和我们自己。我们也会经历主、享受主并被祂充满。这会使我们长大，并会释放许多积极的祝福。我们若每天花十五分钟读主的话并接触主，那么数周以后，甚至召会的聚会也会改变。聚会会变得丰富、有能力、刚强、活泼，并且在这样的气氛里，许多罪人会被带到主面前。这一切奇妙之事的秘诀、关键，就是借着读主的话并有效能的祷告来接触主。

在一些我所访问的地方，我请弟兄们在一张纸上签名，承诺每早晨花十五分钟亲近主。愿意这样作的弟兄们在这张纸上签名以后，我保留这张纸。两周以后，我写信给每位弟兄，询问是否遵守了诺言。弟兄们常回信告诉我，他们的经历何等美妙。我盼望我们众人都作这样的决定，早晨花时间亲近主，读祂的话，并有效能的向祂祷告。我们该告诉主：“主，我爱你，所以从明天开始，我要尽力学习早晨早一点起床，花时间亲近你，读你的话，并且活而新的祷告。”愿我们都竭力进入这实行。

问答

问：早晨花这段时间亲近主有什么重要性？你题早晨有特别的原因么？

答：我们的环境和景况都不同；因此，有些圣徒很难在早晨有这样的时间。若是如此，你就该在晚上花时间亲近主。晚上亲近主，总比完全不亲近主好。然而，我为什么鼓励你们早晨有这段时间，这是有原因的。在早晨，一切都新鲜而清新。你工作了一整天，到晚上可能很疲倦，所以也许很难新鲜、活泼的接触主。曾有人问慕勒乔治（George Muller），为什么必须在早晨花时间亲近主？慕勒回答说，在旧约里以色列人受教导，要将祭牲的脂油，而不是粪，献给主。（出二九 13～14，利四 8～12。）慕勒接着说，在夜晚花时间亲近主，就像把粪献给主；但

The Lord is the Spirit, and the Lord is in His Word. Thus, when we pray and read the Word, we do so not to receive knowledge, doctrines, and teachings but to contact the Lord and to be fed by Him. We need to feed on the Lord through the Word and to contact the Lord through prevailing prayer. Then the Lord will speak to us, reveal Himself to us, and bring us into the light, exposing to us our real condition. Then we will know the Lord and ourselves in a real way. We will also experience the Lord, enjoy the Lord, and be filled with Him. This will cause us to grow and will release many positive blessings. If we spend fifteen minutes every day to read the Word and contact the Lord, after a few weeks even the meetings of the church will be changed. They will become rich, powerful, strong, and living, and in such an atmosphere many sinners will be brought to the Lord. The secret, the key, to all these wonderful things is to contact the Lord through reading the Word and praying in a prevailing way.

In some places that I visit, I ask the brothers to sign their names on a piece of paper, promising that they will spend fifteen minutes with the Lord in the morning. After the brothers who are willing sign this piece of paper, I keep it, and after two weeks I write a letter to each brother asking him whether or not he has kept his promise. Often, brothers have written me back, telling me how wonderful their experience has been. I hope that all of us will make such a decision to spend time with the Lord in the morning to read His Word and to pray to Him in a prevailing way. We should tell the Lord, “Lord, I love You, so starting tomorrow I will try to learn to rise up a little earlier in the morning to spend some time with You to read Your Word and to pray in a living, new way.” May we all endeavor to enter into this practice.

QUESTIONS AND ANSWERS

Question: Is there some significance to spending this time with the Lord in the morning? Is there a particular reason that you mention the morning?

Answer: All of our environments and circumstances are different; therefore, for some saints it is very difficult to have this time in the morning. If this is the case, you should spend this time with the Lord in the evening. It is better to do it in the evening than not at all. There is, however, a reason that I encourage you to have this time in the morning. In the morning everything is fresh and new. In the evening after working the whole day, you may be tired, so it may be difficult to contact the Lord in a fresh and living way. Someone once asked George Müller why it is necessary to spend time with the Lord in the morning. Müller answered that in the Old Testament the children of Israel were instructed to offer the fat of the sacrifice to the Lord and not the dung (Exo. 29:13-14; Lev. 4:8-12). Müller went on to say that spending time with the Lord late in

在早晨花时间亲近主，就像把脂油献给主，因为早晨的时间是上好的时间。在旧约里，以色列人在旷野的期间，必须每天收取吗哪。耶和华吩咐他们什么时候收取吗哪？神吩咐他们早晨收取吗哪。全本圣经也满了主的寻求者早起接触祂的例子。（创十九 27，二一 14，二二 3，二八 18，出八 20，九 13，二四 4，三四 4，书三 1，六 12，七 16，八 10，士六 38，撒上一 19，十五 12，十七 20，伯一 5，可十六 9，路二四 22，约二十 1，徒五 21。）

已过的年日，我们在远东大力强调早晨花时间亲近主的必要，我们称之为“晨更”。每位基督徒都该清晨起来守晨更，借着读主的话和祷告，花时间亲近主。我们若这样作，主会对我们每个人说话，并且我们当地的召会，必定大有长进。

问：是主等候我们采取行动，或是我们该等候主采取行动？

答：我们必须领悟，历代以来主一直等候我们。因此，我们若领悟我们是器皿，而且主渴望以祂自己充满我们，我们就该采取行动接触祂。主要以祂自己充满我们，但我们需要与祂合作。我们与主合作的路，就是借着爱祂，将自己奉献给祂，并且每天在祂的话里接触祂。我们要这样作，最好的时间是在清晨。我们若这样作，就会非常快速的在主里长大。

在我头七年的基督徒生活里，没有任何长进。我一周参加五次基督徒聚会——主日早晨、下午和晚上，以及周二和周四晚上——我也用心勤读圣经。然而，在那七年里，我没有任何长进。毫无长进的七年之后，我在一年之间大大长进。怎么会发生这样的事？这是因为在第八年我得着帮助，学习如何祷告着读主的话，并且有效能的向主祷告，以活的方式接触主。当我学习如何这样作，主就开始向我说许多事。祂摸着、炼净我、洁净我、变化我并呼召我。也就在那年，主兴起我开始为祂说话。我就是这样开始尽职事奉的。靠着主的恩典，我能见证我从未读过圣经学校，也从未受教于牧师或传道人。我乃是有一天得着了主儿女的帮助，学习如何以活的方式接触主。许多属灵的事乃是从这样的接触主产生的。因此我确信，圣徒们若实行以这

the evening is like offering the dung to the Lord, but spending time with the Lord in the morning is like offering the Lord the fat. This is because the morning time is the best time. In the Old Testament the children of Israel had to collect manna every day during the time that they were in the wilderness. When did Jehovah tell them to collect the manna? He told them to do so in the morning. The entire Bible is also filled with examples of the Lord's seekers rising early to contact Him (Gen. 19:27; 21:14; 22:3; 28:18; Exo. 8:20; 9:13; 24:4; 34:4; Josh. 3:1; 6:12; 7:16; 8:10; Judg. 6:38; 1 Sam. 1:19; 15:12; 17:20; Job 1:5; Mark 16:9; Luke 24:22; John 20:1; Acts 5:21).

In the past years in the Far East, we have strongly emphasized our need to spend time with the Lord in the morning. We call this the “morning watch.” Every Christian should rise up early in the morning to keep the morning watch, spending time with the Lord by reading the Word and praying. If we do this, the Lord will speak to each one of us, and the churches where we are will be greatly improved.

Question: Is the Lord waiting for us to take action, or should we wait for the Lord to take action?

Answer: We must realize that the Lord has been waiting for us for generations. Thus, if we realize that we are vessels and that the Lord desires to fill us with Himself, we should take action to contact Him. The Lord wants to fill us with Himself, but we need to cooperate with the Lord. The way that we do this is by loving Him, consecrating ourselves to Him, and contacting Him in His Word every day. The best time for us to do this is early in the morning. If we do this, we will grow in the Lord in a very quick way.

During the first seven years of my Christian life, I did not make any improvement. I went to Christian meetings five times a week—in the morning, afternoon, and evening on the Lord's Day and in the evening on Tuesdays and Thursdays—and I studied the Scriptures diligently with my mind. Yet during those seven years I did not make any improvement. Then, after seven years of no improvement, in one year I improved a great deal. How did this happen? This happened because in the eighth year I was helped to learn how to contact the Lord in a living way by reading the Word prayerfully and praying to the Lord in a prevailing way. When I learned how to do this, the Lord began to speak many things to me. He touched me, purged me, cleansed me, transformed me, and called me. It was also in that year that the Lord raised me up to begin to speak for Him. This was how my service in the ministry began. According to the Lord's grace, I can testify that I never attended a Bible school, nor was I taught by a minister or preacher. Instead, one day I was helped by the Lord's children to learn how to contact the Lord in a

活的方式接触主，结果会有许多的祝福，会有恩赐、能力、力量、传讲、造就和亮光。不仅如此，这会产生真实的召会生活。主是活的、真实的、便利的，并且祂在等候我们享受祂、接受祂并经历祂。

问：你早晨花时间亲近主，是不是仅仅照着你所感觉的祷告？是否可能有这段时间而不读圣经？

答：你早晨来到主面前该作两件事——读经和祷告。花时间亲近主而没有读圣经是可能的，但读一些圣经更好。你该读几节圣经，然后尝试照着你对经文的领会来祷告。你若不领会经文说些什么，也不要以为意。你若领会经文，可以就着经文祷告；但你若不领会，就越过这些经文，继续往下读。也许两年后你再来读这些经文时，就能有所领会，并且能就着经文祷告。不要尝试去领会。你对所读经文若有些领会，就用这些经文有所祷告；你若没有任何领会，只要继续往下读。你若在读的时候实行祷告，这会滋养你的灵。要学习读经的时候祷告，祷告的时候读经。

我们也必须学习从我们的深处来祷告。我们不该肤浅、表面的祷告，乃该深刻的从我们全人最深处祷告。倘若我们读主话的时候这样祷告，我们就会接触主并享受主。主要成为我们的生命供应，我们就从祂得喂养。你上班以前吃早餐，你早晨所吃的食物加给你力量，使你能过一天的生活。这是物质的事。同样的，我们需要吃属灵的食物，加力给我们的灵，使我们有属灵的成长。

问：与神调和的能力仅限于少数信徒么？

答：与神调和的能力不局限于少数人，乃是为着每个人。我曾见过数千信徒这样聚在一起并享受主。甚至那些没有学问的人也曾被主“焚烧”，并且被主使用，将许多罪人带给祂。他们甚至成为召会中领头、尽功用的肢体。只要我们每晨这样接触主，主就会焚烧我们，并将我们烧着。我们用熨斗烫衣服以前，必须把熨斗接在插座上。熨斗接上插座，电就“焚烧”熨斗。同样，我们每天早晨需要借着接触主，而被“接上”主。

living way. Many spiritual things have issued from contacting the Lord in this way. Thus, I have the assurance that if the saints will practice to contact the Lord in this living way, many blessings will result. There will be gifts, power, strength, preaching, edifying, and light. Moreover, this will produce the genuine church life. The Lord is living, real, and available, and He is waiting for us to enjoy Him, receive Him, and experience Him.

Question: When you spend time with the Lord in the morning, do you simply pray according to what you feel, and is it possible to have this time without reading the Bible?

Answer: When you come to the Lord in the morning, you should do two things—read and pray. It is possible to spend time with the Lord without reading the Bible, but it is better to do some reading. You should read a few verses and then try to pray concerning them according to your understanding of them. If you do not understand what the verses are saying, you should not be bothered. If you understand the verses, you can pray over them, but if not, you can simply pass over the verses and go on to the next verses. Perhaps when you come to these verses again after two years, you will understand them and will be able to pray over them. Do not try to understand. If you have some understanding concerning the verses you read, take the verses and pray over them; if you do not have any understanding, simply continue reading. If you practice to pray while you are reading, this will nourish your spirit. Learn to pray while you are reading and to read while you are praying.

We must also learn to pray from our innermost part. We should not pray in a shallow, superficial way but in a deep way from the deepest part of our being. If we pray in this way while reading the Word, we will contact and enjoy the Lord. He will be our life supply, and we will feed on Him. Before you go to work, you eat breakfast, and the food that you eat in the morning energizes you and enables you to live during the day. This is something physical. In like manner, we need to eat spiritual food to energize our spirit and to cause us to grow spiritually.

Question: Is the ability to be mingled with God limited to only a few believers?

Answer: No, it is not. It is for everyone. I have seen thousands of believers meeting together and enjoying the Lord in this way. Even those who are unlearned have been “burned” by the Lord and used by the Lord to bring many sinners to Him. They have even become leading, functioning members in the church. As long as we contact the Lord in this way morning by morning, the Lord will burn us and set us on fire. Before we can use an iron to press our clothes, we must plug the iron into an electrical outlet. When the iron is plugged in, the electricity “burns” the iron. In like manner, every morning we need to get “plugged” into the Lord by contacting Him.

问：罗马八章二十六节说，“况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。”这是你所说的那种祷告么？

答：是的，有时候这是我们唯一的祷告方式。有时候我们里面深处有一种感觉或负担，但我们不晓得如何发表。在这种情况下，我们只有叹息，说，“主啊，主啊。”这是最有效能的一种祷告。我们越这样叹息，就越感觉我们里面的膏抹。这就是从我们灵里，祷告那说不出来的祷告。

问：你发觉自己今天比几年前更容易接触主么？

答：我对你们描述的是接触主最容易的路；没有更容易的路了。当然，你这样实行一阵子就会习惯，这条路会成为你的习惯。然后甚至你开车或工作时，也能这样接触主。倘若姊妹们早晨实行这样接触主，至终她们在料理家务或在厨房做菜时，就能这样接触主。今天基督徒主要的需要，就是以活的方式接触主。你若问我，什么保守我追求并事奉主，我要说就是这一件事——借着祷读主话，以活的方式接触祂。

今天我们需要与主合作，并给祂机会作我们的一切。主就像我们所呼吸的空气。我们周围有新鲜的空气，但我们必须运用我们的肺吸入这空气。当我们将空气吸入而与之合作，我们就让空气成为我们所得的分。照样，我们需要运用我们的全人，以活的方式接触主，使祂能成为我们的一切。

我们的主不是道理或教训，基督徒的生活也不在于道理和教训。我们的主是活的人位，这活的人位就是基督徒的生命。基督是活的、真实的、丰富的、无限的和便利的，但祂需要我们的合作、享受、接受并经历祂。我们若这样作，许多事会发生。你若让主焚烧你，你所有的邻居都会被焚烧。在你邻近地区会有火，也许你的一个邻居会成为真正的彼得——被主用来领一千人归主的人。

Question: Romans 8:26 says, “Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.” Is this the kind of prayer of which you are speaking?

Answer: Yes, sometimes this is the only way that we can pray. Sometimes we have a sense or a burden deep within us, yet we do not know how to utter it. In this situation we just groan, saying, “O Lord, O Lord.” This is the most prevailing kind of prayer. The more we groan in this way, the more we sense the anointing within us. This is to pray unutterable prayers from our spirit.

Question: Do you find that it is easier today for you to contact the Lord than it was years ago?

Answer: The way that I am describing to you is the easiest way to contact the Lord; there is no easier way. Of course, after practicing this way for a while, you will get used to it, and it will become your habit. Then you will be able to contact the Lord in this way even while you are driving or at work. If the sisters practice to contact the Lord in this way in the morning, eventually they will be able to contact the Lord in this way while they are taking care of their household affairs or while they are cooking in the kitchen. The main need of Christians today is to contact the Lord in a living way. If you ask me what has kept me pursuing and serving the Lord, I would say that it is this one matter—contacting the Lord in a living way by reading and praying over His Word.

Today we need to cooperate with the Lord and give Him an opportunity to be everything to us. The Lord is like the air that we breathe. There is fresh air all around us, but we must exercise our lungs to breathe in this air. When we cooperate with the air by breathing it in, we allow the air to become our portion. Similarly, we need to exercise our being to contact the Lord in a living way so that He can become everything to us.

Our Lord is not a doctrine or a teaching, and the Christian life is not a matter of doctrine and teaching. Our Lord is a living person, and this living person is the Christian life. Christ is living, real, rich, infinite, and available, yet He needs us to cooperate, enjoy, take, and experience Him. If we do this, many things will happen. If you allow the Lord to burn you, all your neighbors will be burned. There will be a fire in your neighborhood, and perhaps one of your neighbors will become a genuine Peter—one who will be used by the Lord to bring one thousand people to the Lord.

我深深的感觉，许多主的儿女是好弟兄姊妹，对主有真诚的心，但我也感觉他们有很大的需要。他们不需要受更多道理的教导，这不管用。他们所需要的一件事就是接受这话，实行每天接触活的主。倘若某地的信徒，每早晨实行这样的接触主，然后晚上和主日来在一起，彰显、高举、并展览他们所经历的主，他们就会成为最美妙的召会。我们早晨必须接触主，然后晚上和主日来在一起，彼此交通并分享我们所经历的基督，作为向全宇宙的展览和见证。我们也必须向我们的邻居传讲我们所经历并高举的基督。我们若作这一切事，结果会是美妙的。五旬节那天，被主使用的门徒仅仅是加利利的渔夫。他们是微小、没有学问的人，但主使用他们。为什么主使用他们？因为他们有效能的接触主，并让主借着他们自由的行动。这就是我们今天所需要的。我们不需要更多的教训；主自己就是我们活的教训，活的信息。祂会在我们里面以活的方式说话，然后我们就能为祂说话。我们需要进入真实的基督徒生活，就是在主的话里接触祂，并给祂自由借着我们行动。愿主带我们众人进入这样的生活。

I have the deep sense that many of the Lord's children are good brothers and sisters with sincere hearts for the Lord, but I also sense that they have a great need. They do not need to be taught more doctrine. This does not work. The one thing that they need is to take this word and to practice contacting the living Lord every day. If the believers in a certain place would practice to contact the Lord in this way every morning and then would come together in the evening and on the Lord's Day to express, exalt, and exhibit the Christ whom they have experienced, they would become a most wonderful church. We must contact the Lord in the morning and then come together in the evening and on the Lord's Day to fellowship with one another and to share the Christ whom we have experienced as an exhibition and a testimony to the whole universe. We must also preach to our neighbors the very Christ whom we experience and exalt. If we do all these things, the result will be wonderful. The disciples who were used by the Lord on the day of Pentecost were merely Galilean fisherman. They were small, unlearned people, yet the Lord used them. Why did the Lord use them? He used them because they contacted Him in a prevailing way and gave Him a free way to move through them. This is what we need today. We do not need more teaching; the Lord Himself will be our living teaching, our living message. He will speak in us in a living way, and then we will be able to speak for Him. We need to enter into the real Christian life, which is a life of contacting the Lord in His Word and of giving Him the freedom to move through us. May the Lord bring us all into such a life.

第三章

被那灵充满 并成为真正属灵人的路

读经：以弗所书五章十八节。

真基督徒

不仅是好人或宗教徒

所有的人都有想要为善的倾向，甚至有罪的人也常有应当为善的思想。除了想要为善以外，有些人觉得需要笃信宗教。笃信宗教比仅仅想要为善更进一步。想要活良善的生命，却完全没有想到神，是有可能的；自古以来，就有许多像这样的人。虽然这些人与神无分无关，但他们看起来像好人。他们是否真良善是另一个问题，但对他们周围的人来说，他们似乎是良善的。另一面，笃信宗教的人会考虑到神。他们敬畏神、敬拜神、并竭力照着神的旨意生活行动。这些笃信宗教的人当中，有许多成为基督徒，以为作基督徒就是作敬畏神、敬拜神、并努力照着神的旨意生活行动的人。这观念正确么？这是作基督徒的意义么？当然，我们身为基督徒必须是良善的。不仅如此，没有人能反驳一事实，就是真基督徒敬畏神、敬拜神、并寻求照着神的旨意生活行动。然而，我们必须看见，作基督徒远超过这个。作基督徒不仅是作好人或作笃信宗教的人。

基督人—被基督充满的人

作基督徒就是作属灵人。属灵是什么意思？属灵和良善或笃信宗教之间的区别何在？属灵就是与基督调和并被基督充满。因此，真基督徒是与基督调和并被基督充满的人。基督徒这辞的意思是“基督的依附者”。基督真实的依附者或跟从者，就是属基督的人，基督人，是被基督充满的人。

CHAPTER THREE

THE WAY TO BE FILLED WITH THE SPIRIT AND TO BECOME GENUINE SPIRITUAL MEN

Scripture Reading: Eph. 5:18

A GENUINE CHRISTIAN

Not Merely a Good Man or a Religious Man

All human beings have the tendency to try to be good. Even sinful people often have the thought that they should try to be good. In addition to trying to be good, some people feel the need to be religious. Being religious is going a step further than simply trying to be good. It is possible to try to live a good life without having any consideration concerning God. Throughout history there have been many people like this. Although these people had nothing to do with God, they appeared to be good people. Whether or not they were truly good is another question, but to those around them they appeared to be good. On the other hand, people who are religious consider God. They fear God, worship God, and endeavor to live and walk according to the will of God. Many of these religious people become Christians, thinking that to be a Christian is to be one who fears God, worships God, and attempts to live and walk according to God's will. Is this concept correct? Is this what it means to be a Christian? Surely, as Christians we must be good. Moreover, no one can dispute the fact that true Christians fear God, worship God, and seek to live and walk according to God's will. Nevertheless, we must see that being a Christian is much more than this. Being a Christian is more than merely being a good or religious person.

A Christ-man—One Who Is Filled with Christ

To be a Christian is to be a spiritual person. What does it mean to be spiritual, and what is the difference between being spiritual and being good or religious? To be spiritual is to be mingled and filled with Christ. Thus, a true Christian is a person who is mingled and filled with Christ. The word Christian means “an adherent of Christ.” A genuine adherent or follower of Christ is a man of Christ, a Christ-man, one who is filled with Christ.

作基督人的意义是什么，一杯茶是很好的说明。一杯茶不是单单由茶组成，乃是已经与水调和的茶，不仅仅是水，也不仅仅是茶，乃是茶加水，水加茶。因此，我们可以称它为“茶水”。人好像一杯水，基督好像茶。作为茶的基督进入作为水的我们里面，祂就与我们调和在一起，使我们成为基督徒。真基督徒是基督徒——与基督调和并有基督作他生命的人。

属灵人—被那灵充满的人

属灵也就是作一个被那灵充满的人；因为那灵是基督的实际，并且如今基督乃是那灵。（约壹五 6，约十六 12～15，林前十五 45 下。）我们若没有那灵，就没有基督，因为基督就是那灵。林后三章十七节清楚的说，“主就是那灵。”不仅如此，罗马八章九节说，“但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”这节启示，我们是属基督的，因为我们有基督的灵。因此，我们若没有基督的灵，就不是属基督的。我们绝不能将那灵与基督分开，因为基督与那灵是一。父神、子神、灵神不是三位分开的神，乃是一位三一神。正如三一神是一，基督与那灵也是一。因此，你若有那灵，你就有基督。这使你成为基督徒——与基督调和并被基督充满的人。不仅如此，基督徒就是属灵的人——与基督的灵调和并被基督的灵充满的人。这就是作基督徒的定义。基督徒不是作好人或宗教徒；基督徒就是属灵人，与作为那灵的基督调和并被基督充满的人。

好人、宗教徒、 和属灵人之间的区别

假定有一个不信神的人，既不爱神、不敬畏神、不敬拜神、也没有想到神。然而，因为他是人，就觉得应当作好人，应当尽力爱他的邻舍，并且应当善待别人。这是我们会称之为好人的那种人。然而假定有一天，这好人开始领悟，在这宇宙中有一位全能者，就是神。他既有这种领悟，就开始敬畏、爱戴、并敬拜神。至终，这人听见他在神面前是罪人，神差遣祂的儿子主耶稣死在十字架上救赎人。结果，这人信耶稣是救主，向神悔改，

A cup of tea is a good illustration of what it means to be a Christ-man. A cup of tea is not composed solely of tea; it is tea that has been mingled with water. It is neither merely water nor merely tea; it is tea plus water, water plus tea. Thus, we can call it “tea-water.” Human beings are like a cup of water, and Christ is like tea. When Christ as the tea enters into us as the water, He is mingled together with us, making us Christ-men. A true Christian is a Christ-man—one who has been mingled with Christ and has Christ as his life.

A Spiritual Man—One Who Is Filled with the Spirit

To be spiritual is also to be one who is filled with the Spirit, for the Spirit is the reality of Christ, and Christ today is the Spirit (1 John 5:6; John 16:12-15; 1 Cor. 15:45b). If we do not have the Spirit, we do not have Christ, because Christ is the Spirit. Second Corinthians 3:17 clearly states, “And the Lord is the Spirit.” Furthermore, Romans 8:9 says, “But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.” This verse reveals that we are of Christ because we have the Spirit of Christ. Thus, if we do not have the Spirit of Christ, we do not belong to Christ. We can never divide the Spirit from Christ, because Christ and the Spirit are one. God the Father, God the Son, and God the Spirit are not three separate Gods. They are one God who is three-one. Just as the Triune God is one, Christ and the Spirit are also one. Thus, if you have the Spirit, you have Christ. This makes you a Christ-man—a man who is mingled and filled with Christ. Furthermore, a Christ-man is a Spirit-man—a man who is mingled and filled with the Spirit of Christ. This is what it means to be a Christian. A Christian is not a good man or a religious man; a Christian is a spiritual man, a man mingled and filled with Christ as the Spirit.

THE DIFFERENCES AMONG BEING A GOOD MAN, A RELIGIOUS MAN, AND A SPIRITUAL MAN

Suppose there is a man who does not believe in God. He does not love God, fear God, worship God, or have any consideration for God. However, because he is a human being, this man feels that he should be a good person. He feels that he should try to love his neighbors and that he should be good toward others. This is the kind of person that we would call a good man. However, suppose that one day this good man begins to realize that in this universe there is an almighty Being, a God. With this realization, he begins to fear, love, and worship God. Eventually, this man hears that he is a sinner before God and that God sent His Son, the Lord Jesus, to die on the cross to redeem man. As a result,

并且得救了。然后他开始参加基督徒的聚会，并竭力照着神的旨意而活。此外，他开始研读圣经，并且读许多基督教的书籍和宗教著作。他甚至开始预备讲台信息，并且练习讲道。他也学习如何撰写祷告文，来到聚会中就向神献上他所写的祷告文，并向会众释放他所预备的讲章，读他事先所记下的。现在的问题是，他成了那一种人？他从前是好人——没有神而尝试为善的人——但现在是那一种人？当然他已超过好人，但我们能说他是属灵人么？不能。这人成了热心宗教的人，但很难确定他是否成为属灵人。由此我们能看见，人很有可能成为热心宗教，却不是真正属灵的人。

假定有一日，主临到这位弟兄，并将他带进祂的光中。结果，这位弟兄祷告的方式开始改变。他不是从他的记忆、从他的心思、或照着他的光景祷告，乃是开始照着他最里面之人的感觉祷告，并且他常以不完整的句子发出祷告。他祷告说，“主啊，主啊，我是有罪的。主，我何等有罪！主，赦免我。哦，赦免我。我是有罪的。”然后这位弟兄完全将自己交给主，那灵就有路据有、占有并充满他。结果，这位弟兄来到召会的聚会中，他被那灵充满，有个东西在他里面加力、焚烧并沸腾，他无法控制或消灭。聚会中机会一来，他就献上活的祷告。虽然他的祷告在文法上不像已往所作的祷告文那样正确，但他从他的灵祷告，活水江河从他里面涌流出来。聚会中所有的弟兄姊妹，都在他的祷告中感觉主的同在和膏抹。当有机会让这位弟兄在聚会中释放简短话语时，他就站起来从他的灵说话。已往他是照预备好的笔记分享，现今他的分享乃是来自里面的焚烧、加力、加强和沸腾，向会众见证那住在他里面活的一位。这人是属于那一种人？显然的，他成了属灵人——被那是灵的基督所充满的人。他不仅是好人或宗教徒；他超过这些。他成了属灵的人，合乎神愿望的人。

神的愿望是要我们属灵，就是要我们被基督充满、占有并浸透。我们唯有属灵，才会是活而尽功用的。我们若不属灵，也许良善又热心宗教，却会是死沉的。作个良善又热心宗教的基督徒，却同时是死沉的基督徒，是有可能的。

this man believes that Jesus is the Savior, repents to God, and is saved. He then begins to attend Christian meetings and to endeavor to live according to God's will. In addition, he begins to study the Bible and to read many Christian devotionals and religious writings. He even begins to collect sermons and to practice delivering sermons. He also learns how to compose prayers, and when he comes to the meetings, he offers to God the prayers that he has composed and delivers to the congregation the sermons that he has prepared, reading from his notes. The question now is what kind of man he has become. Previously, he was a good man—a man who attempted to do good apart from God—but now what kind of man is he? Surely he has become something more than a good man, but can we say that he is a spiritual man? We cannot. This man has become a religious man, but it is doubtful that he has become a spiritual man. From this we can see that it is very possible to become a religious person without becoming a truly spiritual person.

Suppose that one day the Lord comes to this brother and brings him into His light. As a result, the way this brother prays begins to change. Rather than praying from his memory, from his mind, or according to his circumstances, he begins to pray according to what he senses in his innermost being, and his prayer often comes out in broken sentences. He prays, “O Lord, O Lord, I am sinful. Lord, how sinful! Lord, forgive me. Oh, forgive me. I am sinful.” Then this brother fully gives himself up to the Lord, and the Spirit has the way to possess, occupy, and fill him. As a result, when this brother comes to the church meetings, he is filled with the Spirit, and there is something energizing, burning, and bubbling within him. He cannot control it; neither can he quench it. When the opportunity arises in the meeting, he offers prayers in a living way. Although his prayers are not grammatically correct like the prayers that he used to compose, he prays from his spirit, and a living stream flows out from within him. All the brothers and sisters in the meeting sense the presence and anointing of the Lord in his prayers. When the opportunity arises for this brother to give a short word in the meeting, he stands up and speaks from his spirit. Previously, he shared from his prepared notes; now he shares from the burning, energizing, strengthening, and bubbling within him, testifying to the congregation of the living One who lives within Him. What kind of person is this man? Clearly he has become a spiritual person—a person filled with Christ as the Spirit. He is not merely a good man or a religious man; he is much more than this. He has become a spiritual man, a man who is according to God's desire.

God's desire is that we would be spiritual, that is, that we would be filled, occupied, and saturated with Christ. Only when we are spiritual can we be living and functioning. If we are not spiritual, we may be good and religious, but we will be dead. It is possible to be a good Christian and a religious Christian and at the same time be a dead

死沉的基督徒没有活的冲击力，没有真实属灵的恩赐，也没有能力或权柄。死沉的基督徒只有宗教的知识和基督教的教训。这就是为什么我们需要被那灵充满并浸透的原因。我们被那灵充满并浸透，就成为真实属灵的人。

被那灵充满 并成为真实属灵人的路—— 确定并有效能的接触主

既然今天我们的需要是被那灵充满并浸透，我们就必须来看，要经历那灵需要作些什么。主的话启示，在神一面，一切都预备好了。神预备好了，并且在等候我们。我们需要作一些事，但我们需要作什么？我们需要作的第一件事就是到主面前去，要如此行，我们就需要学习如何确定并有效能的接触主。我怕许多信徒祷告了多年，并花了许多时间读主的话，却从来没有确定并有效能的接触主。因此，我们最后需要来看如何以这样的方式接触主。

我生在半基督教的家庭里，我的家人大约百分之五十是基督徒，百分之五十是佛教徒。我年轻时开始在基督教的学校读书，因此被带进基督教的范围里。我接触了基督教，却没有得救。事实上，我一点也不喜欢基督教。我十九岁的时候，听到一则通知说，一名二十五岁的青年女子，要到我们城里来举办公开的福音活动。这使我大为惊讶，于是决定去参加一场聚会，看看究竟是怎么回事。在头一场聚会里，主就遇见了我。我去聚会不是要看主，乃是要看那里会发生什么希奇的事；但我到了那里，主就遇见我，我得救了。事实上，我得救得很强。

接受主以后，我想我需要开始举止行动像个基督徒。在我的想法里，这意思是我需要作好、并热心宗教。因着这种观念，我开始阅读并研究圣经，并且寻找一个地方，使我能获得最佳的圣经知识。我找着这样一个地方以后，就在那里研读并学习圣经七年之久。日复一日，周复一周，我祷告并参加聚会，但我里面是死的。

一九三一年八月某日，主在我里面说话。祂问我：“你在这里作什么？你是活的还是死的？你是那一种基督徒？”

Christian. A dead Christian has no living impact, no genuine spiritual gift, and no power or authority. All he has is religious knowledge and Christian teachings. This is why we need to be filled and saturated with the Spirit. When we are filled and saturated with the Spirit, we become genuine spiritual men.

THE WAY TO BE FILLED WITH THE SPIRIT AND TO BECOME GENUINE SPIRITUAL MEN— CONTACTING THE LORD IN A DEFINITE AND PREVAILING WAY

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us. We need to do something, but what is it that we need to do? The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have spent much time reading the Word but have never contacted the Lord in a definite and prevailing way. Thus, we need to consider at length how to contact the Lord in this way.

I was born into a semi-Christian family. My family was about fifty percent Christian and fifty percent Buddhist. At a young age I began to study at Christian schools and was thereby brought into the realm of Christianity. I was exposed to Christianity, but I was not saved. In fact, I did not like Christianity at all. When I was nineteen years old, I heard an announcement that a young, twenty-five year old lady was coming to my town to hold a public gospel campaign. This surprised me greatly, and I decided that I would go to one of the meetings to see what it was all about. At the first meeting the Lord met me. I went to the meeting not to see the Lord but to see if anything strange would happen there, but when I got there, the Lord met me, and I was saved. In fact, I was saved in a prevailing way.

After receiving the Lord, I thought that I needed to begin to behave like a Christian. In my mind this meant that I needed to be good and religious. With this concept, I began to read and study the Scriptures, and I also sought out a place where I could obtain the best knowledge concerning the Scriptures. After finding such a place, I studied the Bible and learned the Scriptures there for seven years. Day after day and week after week I prayed and attended the meetings, but within I was dead.

One day in August 1931 the Lord spoke within me. He asked me, "What are you doing here? Are you living or dead? What kind of Christian are you?" This was a real crisis for

这对我真是一次转机。次日，我到家附近的小山上祷告。我清晨到那里，跪下来向主呼喊说，“主，怜悯我！我必定有什么不对。我周复一周参加基督徒的聚会，研读主话，并且祷告，但我仍是这么死沉、软弱，多年来没有带一个灵魂归你。”我这样呼喊，圣灵就像一股强大的洪水漫过我。我领悟到自己是罪、污秽和背叛的。我无法描述当时的感觉如何。我只能俯伏在地，告诉主说，“主，我是有罪的。我是全世界的罪魁。”我这样向主认罪，泪流满面。后来，在我下山途中，我被喜乐、欢欣、平安和属天的感觉充满。那时我不知道自己身在何处，我无法辨别自己是在天上，还是在地上。

从那天起有七个多月，我每晨早起，上到那座山。日复一日，我到山上以活的方式向主祷告。在这段时间里，我很容易遇见主。我会读主的话、祷告、并以活的方式呼求主。有时当我呼求主，我会因为泪流满面，而必须停止呼求。七个月之久，我独自到山上这样祷告。当时我只是个年轻人，没有人能了解我。我的家人认为我有毛病，甚至怀疑我的头脑有问题。他们察觉我的生活有了很大的改变。这样祷告七个月以后，我学知热心宗教与属灵之间的不同，以及用心思读圣经与用灵读神活的话之间的不同。

我每早晨在山上向主祷告，七个月之后，另一件非常奇妙的事发生了一主借着我开始祂的职事。那时之前的几年，我们公会的牧师曾要求我在主日早晨的崇拜中讲道。当时我大约只有二十三岁。我在要讲道那一天以前，整周在讲章上下功夫。我写下所有要讲到之重点的笔记。当我讲道的时候一到，就在讲台上照着所预备的笔记讲。虽然我记下了一切，仍然会遗漏好几个原本想要说的点。数年后，主开始使用我为祂尽职，并为我开路，开始为祂说话。我的第一个思想就是把我一切的点都记在一张纸上，正如我以前所作的。起初我试着这样作，但至终我发现这作法不管用。我一发现是这样，就放弃这种作法，单单开始从我的灵说话。我当时学知，有两种说话方式：一种方式是从记忆、从心思说话，这不管用；另一种方式是从灵说话。

me. The very next day I went up to a little mountain close to my home to pray. I went there early in the morning and knelt down and cried out to the Lord, saying, “Lord, be merciful to me! There must be something wrong with me. Week after week I attend Christian meetings, study the Word, and pray, but I am still so dead and weak, and for many years I have not brought one soul to You.” When I cried out in this way, the Holy Spirit flooded through me like a mighty tide. I realized that I was sinful, dirty, and rebellious. I cannot describe how I felt at that time. I simply prostrated myself on the ground and told the Lord, “Lord, I am sinful. I am the most sinful person in the whole world.” As I confessed to the Lord in this way, tears came down my face. Later, as I was on my way down the mountain, I was filled with happiness, joy, peace, and a heavenly feeling. At that time I did not know where I was. I could not tell if I was in the heavens or on the earth.

From that day on, for more than seven months I rose up early every morning and went up to that mountain. Day by day I went up to the mountain to pray to the Lord in a living way. During this time it was easy for me to meet the Lord. I would read the Word, pray, and call upon the Lord in a living way. Sometimes when I would call upon the Lord, I had to stop calling because tears would be pouring down my face. For seven months I went up to the mountain by myself to pray in this way. I was just a young person at the time, and no one could understand me. My family thought that there was something wrong with me and even wondered whether something had happened to my mind. They realized that there had been a great change in my life. After seven months of praying in this way, I learned the difference between being religious and being spiritual, between reading the Scriptures with the mind and reading the living Word of God with the spirit.

After seven months of praying to the Lord every morning on the mountain, something else very wonderful happened—the Lord began His ministry through me. A few years before that time the pastor of our denomination had asked me to give a sermon on the Lord’s Day during the morning service. I was only around twenty-three years old at the time. For an entire week before that day on which I was to give the sermon, I worked on my sermon. I wrote down notes concerning all the points on which I would speak, and when the time came for me to give my sermon, I spoke from the platform according to the notes that I had prepared. Although I had written everything down, I still missed several points that I had intended to cover. Years later, when the Lord began to use me to minister for Him and opened the way for me to begin speaking for Him, my first thought was to write down all my points on a piece of paper as I had done before. Initially, I tried to do this, but eventually, I found out that this way does not work. Once I discovered this, I dropped this way and simply began to speak from my spirit. At that time I learned that there are two ways to speak. One way is to speak from memory, from the mind, which does not work. The other way is to speak from the spirit.

神的愿望是祂所有的子民都要真属灵。然而，我们要属灵，就都需要在来到主面前时，至少有一次确定的被祂遇见。我们必须确定、特意的来到主面前，不是为着各种事情祷告，而是为着遇见主并被主遇见。我们必须告诉主：“主，我在这里。我预备好被你鉴察。我预备好让你遇见我，破碎我，并向我说话。我预备好了。主，我在这里。”我们都需要到主面前去，并且在我们的一生中，至少有一次，有这样一段时间与祂同在。

到目前为止，我们看过我们需要在早晨花时间与主同在，借着读祂的话，并有效能的祷告，实行以活的方式接触祂。我们都需要这样作，并且我们这样作是绝对正确的。然而，我们早晨与主同在的时间要成功，必须先作一件事。我们必须到主面前去，有一段确定的时间让祂鉴察我们、光照我们、并遇见我们。我们必须特意、确定的到主面前去，与祂有这样一段时间。在这事上，我们无所选择，也无可争辩。我们若渴望作正常、活而属灵的基督徒，就必须这样到主面前去。我们若这样作，并且确定的被主遇见，会有什么结果？结果是我们被圣灵充满，并且在我们的生活会有很大的改变。我们会领悟作基督徒乃是要在灵里，并且基督徒的生活完全是在灵里的事。

所有的真信徒都已蒙了重生，所有的真基督徒都有那灵在他们里面。然而，大多数信徒从来没有真正被那灵充满过，没有被那灵占有、据有并浸透。这是我们重大的缺欠。今天的基督徒，特别是在美国的基督徒，不需要更多的教训或道理，因为他们已经有了许多。今天基督徒主要的需要，乃是以活的方式被那灵充满并浸透。许多信徒不满意他们目前的光景、召会生活、祷告生活和传福音，原因是他们没有被那灵充满并浸透。没有许多原因，只有这一个原因。今天我们最大的需要乃是经历那灵的充满和浇灌，而我们得着这经历唯一的路，乃是到主面前去。我们必须到主面前去，并让祂确定的遇见我们。一旦我们确定的被主遇见，我信每早晨主会一再的遇见我们。愿我们祷告都有效能，并且确定的到主面前去，使我们被带进这经历。

God's desire is that all His people would be genuinely spiritual. However, in order for us to become spiritual, we all need to have at least one time when we come to the Lord and are met by Him in a definite way. We must come to the Lord in a definite, purposeful way, not to pray for various things but to meet the Lord and to be met by Him. We must tell the Lord, "Lord, here I am. I am ready to be searched by You. I am ready for You to meet me, break me, and speak to me. I am ready. Lord, here I am." We all need to go to the Lord and have such a time with Him at least once in our life.

Thus far we have considered our need to spend time with the Lord in the morning to practice contacting Him in a living way by reading His Word and praying in a prevailing way. We all need to do this, and it is absolutely right for us to do this. However, in order for our morning time with the Lord to be successful, we must first do one thing. We must go to the Lord to have a definite time in which we allow Him to search us, enlighten us, and meet us. We must go to the Lord in a purposeful and definite way to have such a time. We have no choice, and we cannot argue when it comes to this matter. If we desire to be normal, living, and spiritual Christians, we must go to the Lord in this way. If we do this and are met by the Lord in a definite way, what will be the result? The result will be that we will be filled with the Holy Spirit, and there will be a great change in our life. We will realize that to be a Christian is to be in the spirit and that the Christian life is absolutely a matter in the spirit.

All genuine believers have been regenerated, and all true Christians have the Spirit within them. However, most believers have never been truly filled with the Spirit. They have not been occupied, possessed, and saturated with the Spirit. This is our great need. Christians today, especially those in America, do not need more teachings or doctrines. They already have plenty of both. The primary need of Christians today is to be filled and saturated with the Spirit in a living way. The reason many believers are not satisfied with their present condition, church life, prayer life, and gospel preaching is that they have not been filled and saturated with the Spirit. There are not many reasons; there is only this one reason. Our greatest need today is to experience the infilling and outpouring of the Spirit, and the only way for us to receive this experience is to go to the Lord. We must go to the Lord and allow Him to meet us in a definite way. Once we have been met by the Lord in a definite way, I believe that the Lord will meet us again and again morning by morning. May we all pray prevailingly and go to the Lord in a definite way that we may be brought into this experience.

问答

问：用你所说到的方式到主面前去，并且祷告有效能，可否视为完全的降服？

答：这事的确包括完全的降服。我们一生中至少需要有一次，到主面前去告诉祂：“主，我在这里不是要向你求任何事，乃是我自己在这里。主，鉴察我、光照我，并且将我带进你的同在和光中。”你若这样祷告，主会尊重你的祷告。并且祂会把你带进祂的同在和光中。当主这样作，你就会领悟你的过错和罪恶。当你在主面前认罪，祂就会洁净、洗净并鉴察你。当你这样敞开，你里面就会有感觉该怎样祷告。只要跟随这内里的感觉，并照着这感觉向主发表你的祷告。借着这种祷告，我们呼出我们所有的污秽，并吸入主的丰富。

问：你这样将自己向那灵敞开，是否曾经害怕祂可能会作些什么？

答：我们不需要害怕。马太七章十一节说，“你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？”这是主对我们的应许。我们求祂时，祂只会给我们好东西。不仅如此，我们若用真诚的心、正确的灵、和纯洁的动机寻求主，主必定会保守、护卫并保护我们。凡有人渴望进入真实的基督徒生活和召会生活，得胜的传扬福音，并且在他们的城市实现主耶稣真实的见证，都必须被那灵充满。要得着这充满不难，所以不需要担忧。我们只需要确定的到主面前去，好被祂遇见。愿主将我们众人带进这样的经历，并使我们从作好人和热心宗教的人，成为作真实属灵的人。

QUESTIONS AND ANSWERS

Question: Can going to the Lord in the way that you are speaking of and praying in such a prevailing way be considered complete surrender?

Answer: This matter surely includes complete surrender. We simply need to go to the Lord at least one time in our life and tell Him, “Lord, I am not here to ask anything of You. I am just here. Lord, search me, enlighten me, and bring me into Your presence and light.” If you pray in such a way, the Lord will honor your prayer, and He will bring you into His presence and light. When He does this, you will realize your faults and sinfulness. Then when you confess them before the Lord, He will cleanse, purge, and search you. As you open in this way, you will have some sense within as to what you should pray. Simply follow this inner sense and utter your prayer to the Lord according to it. Through this kind of prayer we breathe out all our filthiness and breathe in the Lord’s riches.

Question: Have you ever been afraid of what the Spirit might do if you opened yourself to Him in this way?

Answer: There is no need for us to be afraid. Matthew 7:11 says, “If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!” This is the Lord’s promise to us. He will give us only good things when we ask. Moreover, if we seek the Lord with a sincere heart, a right spirit, and a pure motive, the Lord will surely keep, guard, and protect us. All those who desire to enter into the real Christian life and church life, to have the prevailing preaching of the gospel, and to realize the genuine testimony of the Lord Jesus in their city must be filled with the Spirit. It is not difficult to receive this filling, so there is no need to worry. We simply need to go to the Lord in a definite way to be met by Him. May the Lord bring us all into such an experience and bring us from being good and religious men to being genuine spiritual men.

第四章

有正确基督徒聚会的路

读经：申命记十六章十三节，十六至十七节，哥林多前书十四章二十六节。

基督徒的生活是团体的生活

整本新约圣经将基督徒比喻为羊，（太十 16，十八 12，二六 31，约十 1～16，26～28，二一 15～17，罗八 36，来十三 20，彼前二 25，）这指明基督徒是需要聚在一起的人。羊与狗、猫不同，因为羊总是成群的。狗或猫能独来独往，但羊总必须成为一群。羊的生命是群体的生命。我们要作正常的基督徒，就必须与其他的信徒联结在一起。正如羊不能向羊群独立而活，我们也不能独立或单独。我们必须有身体生活，有召会生活。

早期召会的榜样

我们基督徒需要与其他的基督徒来在一起，但我们这样作时，必须照着新约所揭示关乎早期召会的启示和教训。在使徒时代，早期的基督徒来在一起并没有任何规条、形式或仪文；反之，他们简单的来在一起聚会并交通。使徒行传里没有规条、形式或仪文。我们所看见的是得救的人，被圣灵充满的人，来在一起交通，彼此分享、高举并荣耀主。这就是他们的召会生活。

今天基督教堕落的光景

早期的召会以这样简单而活的方式聚会，但至终召会从这真实属灵的光景，落到宗教“崇拜”的人为光景里。今天基督教里所进行的宗教崇拜不是属灵的，基督教里基督徒聚会的性质已改变，并且堕落了。假定一个人凭主而活、在灵里行事为人、在他的灵里接触主、并被圣灵充满；他来参加今天基督教的宗教崇拜，会觉得这宗教崇拜与他的灵不相配。他的灵会寻找一样东西，但宗教崇拜会给他另

CHAPTER FOUR

THE WAY TO HAVE PROPER CHRISTIAN MEETINGS

Scripture Reading: Deut. 16:13, 16-17; 1 Cor. 14:26

THE CHRISTIAN LIFE BEING A CORPORATE LIFE

Throughout the New Testament Christians are likened to sheep (Matt. 10:16; 18:12; 26:31; John 10:1-16, 26-28; 21:15-17; Rom. 8:36; Heb. 13:20; 1 Pet. 2:25). This is an indication that Christians are people who need to be together. Sheep are different from dogs and cats because they are always in a flock. A dog or a cat can be alone, but a sheep must always be in a flock. The life of a sheep is a life in the flock. In order for us to be normal Christians, we must join together with other believers. Just as sheep cannot live independently of the flock, we cannot be independent or individual. We must have a Body life, a church life.

THE PATTERN OF THE EARLY CHURCH

Our need as Christians is to come together with other Christians, but when we do so, we must come together according to the revelation and teaching of the early church as unveiled in the New Testament. When the early Christians came together during the time of the apostles, they did not have any regulations, forms, or rituals. Rather, they came together in a simple way to meet and to fellowship. In the book of Acts there were no regulations, forms, or rituals. All we see are saved persons, who had been filled with the Holy Spirit, coming together to fellowship and to share, exalt, and glorify the Lord with one another. This was their church life.

THE DEGRADED CONDITION OF TODAY'S CHRISTIANITY

The early church met in such a simple and living way, but the church eventually fell from this genuinely spiritual condition into a man-made condition of having religious "services." The religious services that take place in Christianity today are not spiritual. In Christianity the nature of the Christian meeting has changed and become degraded. Suppose a person who lives by the Lord, walks in spirit, contacts the Lord in his spirit, and is filled with the Holy Spirit were to come to a religious service in today's Christianity. He would feel that this religious service does not match his spirit. His spirit would be

一样东西，与他的灵不相配，不能应付他的需要，不适合他属灵的光景，也不能满足他灵的渴慕。这证明所谓的基督教崇拜有所缺欠，是形式、宗教的，并且满了规条、形式和仪文。

正确的基督徒聚会

什么是正确的基督徒聚会？正确的基督徒聚会，乃是圣徒来在一起运用他们的灵，脱离规条、形式、仪文、和其他一切宗教的束缚和拦阻。在正确的基督徒聚会里，有属灵的秩序和神圣高尚的气氛，却没有宗教的捆绑、阻挠或拦阻。在这样的聚会里，与会者发表他们灵里所有的，以及他们灵里所感觉的。他们也展示在日常生活对基督的经历。在这样正确的基督徒聚会里，来在一起的弟兄姊妹就像焚烧的木柴。他们每个人都被点燃，也点燃别人。他们彼此焚烧，就像堆在一起焚烧的木柴。每场聚会以后，每位圣徒都已被焚烧，并且一直在焚烧。他们回家就焚烧家人，上班就焚烧同事，甚至去餐馆就焚烧餐馆里的人。他们总是被焚烧并焚烧别人。正确的基督徒聚会就像这样。

正确的基督徒聚会之路

弃绝规条、形式、仪文、 以及与圣经相异的每样事物

我们若要有正确的基督徒聚会，来在一起就必须弃绝规条、形式、仪文、程序、以及其他一切不在圣经里的事物。一九三二年，我向主祷告了好几个月以后，主就在我的家乡开始一个职事，一个工作。那时我们许多人觉得基督教错了，所以我们定意弃绝基督教的一切。我们接受主作我们的救主和包罗万有的主，我们完全接受所传给我们的福音，并且我们绝对接受圣经里的每样事物。我们绝对接受这三项，但在这三件事以外，我们没有接受基督教所带给我们的任何事物。我们领悟主是正确的，福音是正确的，圣经是正确的，但我们也领悟基督教是错误的。我们在这三个项目与基督教之间作了清楚的区分。事实上，我们将基督教里的一切事物列为清单，逐项察验，看我们是否能在圣经里找着这些事物。

looking for one thing, but the religious service would offer him something else. It would not match his spirit, meet his need, fit his spiritual condition, or satisfy the longing of his spirit. This proves that there is something wrong with these so-called Christian services. They are formal and religious and are filled with regulations, forms, and rituals.

A PROPER CHRISTIAN MEETING

What then is a proper Christian meeting? A proper Christian meeting is one in which saints come together to exercise their spirit apart from regulations, forms, rituals, and all other religious bonds and hindrances. In a proper Christian meeting there is a spiritual order and a divine atmosphere of decency, but there are no religious bonds, hindrances, or frustrations. In such a meeting the attendants express what is in their spirit and what they sense in their spirit. They also display what they have experienced of Christ in their daily life. In such a proper Christian meeting the brothers and sisters who come together are like burning wood. Each of them has been set on fire, and each of them also sets others on fire. They burn one another like burning wood that is piled together. After each meeting, each saint has been burned and is burning. When they go home, they burn their families; when they go to work, they burn their colleagues; and when they go to a restaurant, they even burn the people in the restaurant. They are always being burned and burning others. This is what a proper Christian meeting is like.

THE WAY TO HAVE PROPER CHRISTIAN MEETINGS

Forsaking Regulations, Forms, Rituals, and Everything Foreign to the Scriptures

In order to have proper Christian meetings, when we come together, we must forsake regulations, forms, rituals, programs, and every other thing that is not in the Scriptures. In 1932, after I had prayed to the Lord for several months, the Lord began a ministry, a work, in my hometown. At that time many of us felt that there was something wrong with Christianity, so we made a decision to forsake everything of Christianity. We received the Lord as our Savior and all-inclusive Lord, we fully received the gospel that had been preached to us, and we absolutely received everything in the Bible. We received these three items absolutely, but outside of these three things we did not receive anything that Christianity brought to us. We realized that the Lord is right, that the gospel is right, and that the Scriptures are right, but we also realized that Christianity is wrong. We made a clear differentiation between these three items and Christianity. In fact, we made a list of all the things in Christianity and examined them one by one to see if we could find these things in the Scriptures. Eventually, we had to cross nearly every item off our list and let it

至终，我们几乎必须删除清单上的每一项，弃之不顾，因为我们无法在圣经里找着。譬如，圣经何处说，必须有牧师在基督徒的聚会中领头？你无法找着这样的事。不仅如此，圣经何处说，信徒来在一起都该入座，等候牧师或长老来读圣经、祷告、讲道、然后祝福？圣经里没有一处这么说。我们核对在基督教里所看见违反圣经的事，几乎逐一删除清单上的每样事物。

我们几乎删除清单上的每样事物，并且完全弃绝基督教这宗教系统以后，并不知道要作什么，所以我们就只是来在一起。那时我们有各种开始聚会的方式。在我家乡那个省分，有一班主要是由医科学生组成的圣徒，开始聚在一起。这些学生已得救，并受带领以活的方式认识主。结果，他们渴望聚会，就开始聚会。因为没有聚会的场所，他们就到墓园去。在中国，大多数墓园位于城外的山脚下或山顶上，所以这些青年信徒去到市郊，在墓园简简单单的聚在一起。在中国许多墓园里，每个坟位旁边有个小尖塔，还有一张石桌，用以摆设献给祖宗的祭祀。这些青年信徒来到墓园聚集，席地而坐，将饼和酒摆在一张石桌上，就开始聚起会来。那时我们没有一人知道该怎么作，或如何实行召会生活。我们只知道我们必须弃绝所有的规条、形式和仪文，因为这些在圣经上无法找着。

经历基督、带来基督、 展览基督并献上基督

除了弃绝一切与圣经相异的事物之外，我们知道我们也需要祷告。我们多多的祷告，逐渐的，主开始引导我们以新的方式往前。我们开始从圣经接受亮光，看见主的儿女聚集的正确之路。我们开始看见一件事，就是当主的儿女来在一起，必须将一些出乎主的东西带到聚会中献给神。我们也看见，要作到这一点就必须天天经历主。譬如，假定有一个人是你凭自己爱不来的，但因为你经历主是爱，你就得着加力，能凭着主、借着主、在主里并同着主来爱那个人。假定你也经历主是忍耐；虽然你凭着自己不能忍受家人，但你学习经历基督作你的忍耐，就能在基督里容忍他们。倘若日复一日，你以许多不同的方式经历基督，

go because we could not find it in the Scriptures. For example, where in the Bible does it say that it is necessary to have a pastor to take the lead in a Christian meeting? You cannot find such a thing. Furthermore, where in the Bible does it say that when the believers come together, they should all sit in pews and wait for a pastor or an elder to read the Scriptures, pray, give a sermon, and then give a benediction? Nowhere in the Bible does it say this. We checked the things that we saw in Christianity against the Scriptures, and one by one we crossed nearly everything off our list.

After we crossed nearly everything off our list and gave up Christianity entirely as a religious system, we did not know what to do, so we simply came together. Our meetings at that time began in a variety of ways. In my home province a group of saints composed primarily of medical students began to meet together. These students had been saved and led to know the Lord in a living way. As a result, they had the desire to meet, and they began to do so. Since they did not have any place in which to meet, they went to a cemetery. Most cemeteries in China are located outside of town at the base or top of a mountain, so these young believers went to the outskirts of town to meet together in a simple way in a cemetery. In many cemeteries in China, each gravesite has a small pyramid next to it along with a stone table that people use for offering sacrifices to their ancestors. When these young believers came together in the cemetery, they sat down on the ground, put the bread and the wine on one of these stone tables, and began to meet together. At that time none of us knew what to do or how to practice the church life. The only thing that we knew was that we had to give up all the regulations, forms, and rituals, because these things cannot be found in the Scriptures.

Experiencing Christ, Bringing Christ, Exhibiting Christ, and Offering Christ

In addition to abandoning all the things that were foreign to the Scriptures, we knew that we also needed to pray. We prayed much, and gradually the Lord began to lead us to go on in a new way. We began to receive light from the Scriptures concerning the proper way for the Lord's children to meet together. One thing that we began to see was that when the Lord's children come together, they must bring something of the Lord with them to the meeting and offer something of the Lord to God. We also saw that in order to do this, we had to experience the Lord day by day. For example, suppose there is a person whom you cannot love by yourself, but because you experience the Lord as love, you are empowered to love that person by, through, in, and with the Lord. Suppose that you also experience the Lord as patience. Although you are unable to be patient with the members of your family by yourself, you learn to experience Christ as your patience

并且所有其他的弟兄姊妹也这样作，当我们来在一起，就都会带来一些出乎主的经历。你也许带着主作你的爱和忍耐来到聚会中，我也许带着主作我的平安和喜乐来到聚会中，另一位弟兄也许带着基督作他的安息和满足来到聚会中。这样，当我们来在一起，就能展览我们所经历的基督，并且能将我们的基督献给神。我们能借着在聚会中献上祷告或赞美而这样作。你只要祷告说，“主，我赞美你。你对我是如此奇妙。在这些日子里你对我是如此真实。凭着你，我能爱那些我凭着自己绝不能爱的人；凭着你，我能忍受那些我绝不能忍受的人。”这种祷告高举主、荣耀主并展览主，也使仇敌蒙羞，并将基督供应给其他圣徒。在你祷告以后，一位姊妹也许宣告说，“主啊，我赞美你。你对我是如此真实。我在诸天界里执政和掌权者面前见证，你对我是真实的。凭着你，我能作自己绝不能作的。”这位姊妹这样祷告以后，一位弟兄也许请众人唱一首诗。那首诗也许是老诗，但既然我们众人在一周当中经历了基督，我们就能唱得又新又活，并且我们唱的时候就能赞美主。在我们唱诗以后，另一位弟兄也许站起来，读一段圣经，并释放简短的信息或见证。我们若以这样的方式聚会，基督必然得着展览并彰显，所有的圣徒也会得着加强、膏抹并光照。基督会供应给所有的与会者，满足他们的需要。倘若一个不信者参加这样的聚会，必然会得救。这就是我们该有的那种聚会。

在旧约里，当以色列人来在一起，主要求他们不可空手而来。他们必须双手满了劳苦的出产而来。从岁首到年终，他们必须耕地、撒种、并照顾他们的作物。这样，当收成的时候来到，他们就能从那地收获许多丰富的出产。当他们来在一起，就带来他们劳苦的出产。有些人带来小麦，有些人带来玉米，有些人带来酒。每人带来他们收成的初熟果子，奉献给主。他们也彼此分享他们所带来的，并且一同享受。因此，当他们来在一起，他们与主就都享受他们所带来的。

以色列人的经历，是正确基督徒聚会的一幅图画。以色列人所带来并献给主的丰富出产，乃是预表包罗万有的基督。美地的丰富预表基督的许多丰富。基督满了丰富的出产，为着给我们享受。然而，在我们能够享受基督的丰富

and are able to be patient with them in Christ. If day by day you experience Christ in many different ways, and all the other brothers and sisters do the same, when we come together, we will all have something of the Lord to bring with us. You may come to the meeting with the Lord as your love and patience, I may come to the meeting with the Lord as my peace and joy, and another brother may come to the meeting with Christ as his rest and satisfaction. When we come together, we can exhibit the Christ whom we have experienced, and we can offer our Christ to God. We can do this by offering a prayer or praise during the meeting. You can simply pray, “Lord, I praise You. You are so wonderful to me. In these days You are so real to me. By You I can love those whom I would never be able to love by myself, and by You I can be patient with those with whom I would never be able to be patient.” This kind of prayer exalts, glorifies, and exhibits the Lord. It also puts the enemy to shame and ministers Christ to the other saints. After you pray, a sister may declare, “O Lord, I praise You. You are so real to me. I testify before the principalities and powers in the heavenlies that You are real to me. By You I can do what I would never be able to do otherwise.” After this sister prays in this way, a brother may ask all of us to sing a hymn. The hymn may be an old hymn, but since we all have experienced Christ during the week, we can sing it in a new and living way, and as we sing, we can praise the Lord. After we sing a hymn, another brother may stand up and read a passage from the Scriptures and give a short message or testimony. If we meet in such a way, surely Christ will be exhibited and expressed, and all the saints will be strengthened, anointed, and enlightened. Christ will be ministered to all the attendants, and their needs will be met. If an unbeliever were to attend a meeting like this, surely he would be saved. This is the kind of meeting we should have.

In the Old Testament when the children of Israel came together, the Lord demanded that they not come empty-handed (Deut. 16:16). They had to come with their hands full of the produce of their labor. Throughout the year they had to till the ground, sow the seed, and care for their crops so that when the time of the harvest arrived, they could reap an abundance of rich produce from the land. Then when they came together, they brought the produce of their labor. Some brought wheat, some brought corn, and some brought wine. Each brought the firstfruits of his harvest and offered it to the Lord. The people also shared what they had brought with one another and enjoyed it together. Thus, both they and the Lord enjoyed what they brought when they came together.

The experience of the children of Israel is a picture of the proper Christian meeting. The rich produce that the children of Israel brought and offered to the Lord is a type of the all-inclusive Christ. The riches of the good land typify the many riches of Christ. Christ is full of rich produce for us to enjoy. Before we can enjoy Christ's riches,

以前，需要日复一日在基督身上劳苦。我们必须耕地、播种并收成。我们不该偷懒，乃该每日在基督身上劳苦。我们的心是土地，而基督是种子。每天早晨，我们该早起耕种我们的心田，并让基督将祂自己撒在我们心里。我们若这样作，在我们的日常生活中，就会有基督属灵的收成。基督会产生在我们里面，并且我们能凭着我们里面出产的基督而活。此外，我们也会有基督的富余，能带到聚会中献给主。从周一到周六，我们在基督身上劳苦，也就是经历基督。然后在主日，我们与众圣徒来在一起，并且带来我们所享受的基督。我带来我的基督，你带来你的基督，我们都带来我们的基督，并将祂献给神。这使父喜悦。这对我们众人也是极大的享受，因我们都享受彼此的基督。这样的聚会是美妙、属灵、属天的，并且满了基督。

林前十四章二十六节说，每逢我们聚在一起的时候，“各人或有一物。”在这一节里，“有”这个字满了意义，意指每个人带着东西来聚会。一人有教训，一人有启示，一人有方言，一人有翻出来的话。这就是新约中基督徒聚会的榜样。然而，今天基督教里的宗教崇拜不像这样，全会众都只会“坐长板凳”。每个人进来就坐在长板凳上，可能只由一、两位牧师或传道人包办一切。这是不对的，这不是正确的基督徒聚会。正确的基督徒聚会乃是，所有的与会者都把出乎主的东西带来展览、彰显、并且彼此分享。

虽然我们在实行中不该有规条或形式，然而我们过去已经领悟到，某些事能帮助我们正确的基督徒聚会，其中一件事就是彼此相对而坐，我们称之为“圆桌”聚会。我若邀请一些弟兄到我家里吃饭，我绝不会叫他们一位坐在另一位后面，大家面对同一个方向，如同基督教崇拜里座位的排列方式。我们一同用餐若这样坐，会产生怎样的感觉？我绝不会请弟兄们这样坐，反倒会请他们围着桌子坐，使我们能彼此相视而交谈。在我们的聚会中，能这样坐是好的。当然，这不是形式，因为形式绝不管用；但我们发觉，这样坐对我们的聚会非常有帮助。

我们要有正确的基督徒聚会，就必须每天在我们个人的生活中接触主，使我们成为活的基督徒。然后我们必须领悟并领会，我们来聚会是来展览基督，并与别人分享基督。有些人听见这话也许会觉得，既然他们的基督徒生活明显

however, we need to labor on Christ day after day. We must till the ground, sow the seed, and reap the harvest. We should not be lazy but should labor on Christ every day. Our hearts are the ground, and Christ is the seed. Every morning we should rise early to till our hearts and to allow Christ to sow Himself into our hearts. If we do this, there will be a spiritual harvest of Christ in our daily living. Christ will be produced in us, and we will be able to live by the produce of Christ within us. In addition, we will also have a surplus of Christ that we can bring to the meetings and offer to the Lord. From Monday through Saturday we labor on Christ; that is, we experience Christ. Then on the Lord's Day we come together with all the saints and bring the Christ whom we have enjoyed. I bring my Christ, you bring your Christ, and we all bring our Christ and offer Him to God. This pleases the Father. This is also a great enjoyment for all of us, for we all enjoy each other's Christ. Meetings like this are wonderful, spiritual, heavenly, and full of Christ.

First Corinthians 14:26 says that whenever we come together, "each one has." The little word has in this verse is full of meaning. It means that everyone comes to the meeting with something. One has a teaching, one has a revelation, one has a tongue, and one has an interpretation. This is the pattern of the New Testament for Christian meetings. The religious services in today's Christianity, however, are not like this. Instead, all the members of the congregation are merely "pew-sitters." Everyone comes and sits in the pews, and perhaps only one or two pastors or ministers do everything. This is wrong. This is not a proper Christian meeting. A proper Christian meeting is one in which all the participants bring something of the Lord to exhibit, express, and share with one another.

While there should be no regulations or forms in our practice, we have realized in the past that there are certain things that can help us have a proper Christian meeting. One of them is to sit in a mutual way, facing one another. We call this having a "round table" meeting. If I were to invite some brothers to my home for a meal, I would never have them sit one in front of the other, all facing the same direction, the way pews are set up in the services in Christianity. If we were to sit this way while having a meal together, what kind of feeling would this create? I would never ask the brothers to sit this way. Instead, I would ask them to sit around the table so that we could look at and speak with one another. In our meetings it is good to sit in a similar way. Of course, this is not a form, because forms never work, but we have found that sitting in this way can be very helpful to our meetings.

To have proper Christian meetings, we must contact the Lord daily in our private life so that we will be living Christians. Then we must come to the meetings with the realization and understanding that we are coming to exhibit Christ and to share Christ with others. When some hear this word, they may feel that since their Christian life

是失败的，就没有什么可以带到聚会中。他们也许觉得，既然他们对基督的经历这样贫穷，就无法在聚会中尽功用。但即使这就是你的光景，你也必须领悟，你在聚会中仍然能尽功用。你能来到聚会中祷告说，“主，我是如此贫穷，这一周我多次令你失望。请赦免我，并怜悯我。我没有带着出乎你的东西来到这聚会中。”你若来聚会并这样祷告，许多圣徒也许深受感动，并且流下泪来。不仅如此，你也能祷告：“主，既然我没有出乎你的东西，我就在你的身体里并借着你的身体来接触你。我信在这聚会中有你为着我的东西。”你能这样祷告，你也能在聚会中将自己向圣徒敞开，说，“弟兄姊妹，请为我祷告。我努力的过基督徒生活，但我一再辜负了主。请为我祷告。”你若把你的失败带到聚会中，并且将你自己向主并向身体敞开，你的失败就会消失。我曾认识一位脾气很坏的弟兄。他非常努力的要胜过他的坏脾气，但是凭着自己，他不断的失败。有一天这位弟兄把他的软弱带到聚会中，并向身体敞开。此后，奇妙的事发生了一他的软弱消失了。我们若在一周当中经历基督，就能在聚会中分享我们的基督；我们若在一周当中失败了，仍能与圣徒分享我们的软弱。我们必须学习让别人担当我们的软弱。我们若这样实行，我们的聚会就会是活的、丰富的、造就人的、加强的、并光照人的。

我们来在一起聚会，不需要拘泥形式。假设我们将聚会的时间定在晚上七点半。明确订定聚会开始时间是好的，但关于聚会真正开始的时间，我们不需要太拘泥形式。譬如，若一位姊妹七点十五分到会，几位弟兄七点二十分到，他们不需要一直安静的坐着，等候领头的弟兄七点半来点诗歌。这太形式化。你若七点十五分来，并且是头一位到聚会中的人，你可以开始安静的向主祷告。当另一位圣徒来到，你们二人就能开始一同有活而得胜的祷告。你可以祷告：“主啊，我们为着这个聚会来在一起。把你的同在赐给我们。”你们二人既已来到，就可以这样的开始聚会。当其他的人七点二十五分或七点半来到，就会感觉那灵的同在、膏抹和运行。我们所作的每件事，都必须非常细致、神圣、并有秩有序的照着那灵而行，但不需要拘泥形式。我们都有完全的自由，随从那灵而行。

is marked by failure, they have nothing to bring to the meetings. They may feel that they cannot function in the meetings since their experience of Christ is so poor. Even if this is your condition, you must realize that you can still function in the meetings. You can come to the meeting and pray, “Lord, I am so poor. I have failed you many times this week. Please forgive me and have mercy upon me. I have come to this meeting with nothing of You.” If you come to the meeting and pray in this way, many of the saints may be deeply touched, and tears may come to their eyes. Moreover, you can also pray, “Lord, since I have nothing of You, I come to contact You in Your Body and through Your Body. I believe that You have something for me in this meeting.” You can pray in such a way, and you can also open yourself to the saints in the meeting and say, “Brothers and sisters, please pray for me. I have been trying to live the Christian life, but I have failed the Lord again and again. Please pray for me.” If you bring your failures to the meeting and open yourself to the Lord and to the Body, your failures will disappear. I once knew a brother who had a very bad temper. He tried very hard to overcome his bad temper, but by himself he continually failed. One day this brother brought his weakness to the meeting and opened to the Body. After that, a wonderful thing happened—his weakness disappeared. If we experience Christ during the week, we can share our Christ during the meeting, and if we fail during the week, we can share our weaknesses with the saints. We must learn to allow others to bear our weaknesses. If we practice in this way, our meetings will be living, rich, edifying, strengthening, and enlightening.

When we come together to meet, there is no need for us to be formal. Let us suppose that we set the time of the meeting for 7:30 in the evening. It is good to set a definite time for the start of the meeting, but we do not need to be too formal about the time that the meeting actually begins. For example, if one sister arrives at 7:15 and a few brothers arrive at 7:20, they do not need to sit quietly until one of the leading brothers comes at 7:30 and calls a hymn. This is rather formal. If you come at 7:15 and are the first one to arrive for the meeting, you can begin to pray to the Lord quietly. When another saint arrives, the two of you can begin to pray together in a living and prevailing way. You can pray, “O Lord, we come together for this meeting. Grant us Your presence.” If two of you are already there, you can simply begin the meeting in this way. When others arrive at 7:25 or 7:30, they will sense the presence, anointing, and moving of the Spirit. In everything we do, we must act according to the Spirit in a very fine, divine, and orderly way, but there is no need for us to be formal. We all have the full liberty and freedom to follow the Spirit.

因此，正确的基督徒聚会有两个要求。第一个要求是，所有的与会者都在他们的日常生活中寻求并接触主。我们都必须学习如何以活的方式接触主，并且必须每天劳苦，以经历基督。第二个要求是，我们来在一起必须忘记一切规条、形式、仪文、惯例和程序。我们的聚会若有程序，就会销灭那灵，并杀死我们里面属灵的生命。我们来在一起时，必须弃绝所有宗教的事，而只作一件事——展览基督。借着以活的方式彼此彰显、分享、高举、见证、并传讲基督，我们就能这样作。

问答

问：你题过我们该如何开始聚会，但我们该如何结束聚会？

答：原则上，我们该以开始聚会的同样方式来结束聚会——照着那灵的引导。当圣徒们都有感觉是结束聚会的时候，我们就该结束聚会。

问：一班信徒能这样聚会，唯一的路似乎是：如果他们是一。这是正确的么？

答：这完全正确；我们必须有真实的一。这个一不是道理上的一，乃是在于爱主与经历主的一。你爱主，我也爱主；你经历主，我也经历主。你也许相信洒水礼，我也许相信施浸，但那不该困扰我们，因为我们的一不是在道理上，乃是在于爱主与经历主。我们不该竭力要有道理上的一，这样的一不是真实的一。我们若努力要有道理上的一，就会产生分裂。只要人相信主耶稣是神的儿子，祂成为肉体来作人，死在十字架上，第三天复活，现今在诸天之上作我们的救赎主、救主和主，这就够了。这样的信徒就是我们的弟兄，他相信浸水或洒水，他相信蒙头或洗脚，都无关紧要。这些道理的事不该搅扰我们，也不该损害我们的一。

倘若有些人来到我们中间，想要提倡特别的实行或道理，我们不该排除他们。譬如，已过有些人想要提倡灵恩运动的事，我们没有把这些人排除在外，我们欢迎他们。我们告诉他们：“亲爱的弟兄姊妹，我们欢迎你们，我们

Thus, there are two requirements to having a proper Christian meeting. The first requirement is that all the attendants seek and contact the Lord in their daily lives. We all must learn how to contact the Lord in a living way and must labor to experience Christ every day. The second requirement is that when we come together, we must forget about all regulations, forms, rituals, routines, and programs. If we have a program for our meetings, we will quench the Spirit and kill the spiritual life within us. When we come together, we must abandon all things of religion and do one thing—exhibit Christ. We do this by expressing, sharing, exalting, testifying, and preaching Christ in a living way to one another.

QUESTIONS AND ANSWERS

Question: You have mentioned how we should begin the meeting, but how should we end the meeting?

Answer: In principle, we should end the meeting in the same way that we begin the meeting—according to the leading of the Spirit. We should end the meeting when the saints all have the sense that it is time to end the meeting.

Question: It seems that the only way for a group of believers to meet in this way is if they are one. Is this correct?

Answer: This is absolutely correct; we must have the genuine oneness. This oneness is not a oneness in doctrine; it is a oneness in loving and experiencing the Lord. You love the Lord, and I love the Lord; you experience the Lord, and I experience the Lord. You may believe in baptism by sprinkling, and I may believe in baptism by immersion, but that should not bother us, because our oneness is not a oneness in doctrine but in loving and experiencing the Lord. We should not endeavor to have oneness in doctrine. Such a oneness is not genuine oneness. If we try to have oneness in doctrine, we will create division. As long as a person believes that the Lord Jesus is the Son of God, that He was incarnated to be a man, died on the cross, was resurrected on the third day, and is now in the heavens as our Redeemer, Savior, and Lord, that is good enough. Such a believer is our brother. It does not matter whether he believes in immersion or sprinkling or what he believes related to head covering or foot-washing. These kinds of doctrinal matters should not bother us and should not be allowed to damage our oneness.

If some come among us and seek to promote a particular practice or doctrine, we should not exclude them. For example, in the past some have tried to promote the things of the Pentecostal movement. We did not exclude these ones; we welcomed them. We told them, “Dear brothers and sisters, we welcome you, and we respect you,

也尊重你们，但我们请求你们不要提倡灵恩运动的事。你们若这么作，会把另外一些弟兄姊妹吓跑。这不是你们提倡或推动这些事的地方，这是众信徒一般性的来在一起的地方。”我们这样与他们交通，他们多半看见这件事，并且仍然与我们在一起。然而，另有一些比较主观的人不愿再来，因为他们无法如他们所愿的跳舞或击铃鼓。他们击铃鼓的时候，我们请求他们不要这么作，对他们说，“亲爱的弟兄，请不要在这里击铃鼓。你可以在家里击铃鼓，但你若在这里击铃鼓，你会吓跑另外一些人。我们爱你们，并尊重你们，但我们不是在灵恩派的教会里。我们在这里只是一般性的来在一起。”赞美主，有许多人接受这种交通。有些人甚至为着别人的缘故，赞同在聚会中不说方言。

我们不可接受任何特殊的立场，我们的立场是召会一般的立场。我们不过是蒙主拯救并重生的基督徒，来在一起实行一般的召会生活。所有主的儿女都是我们的弟兄姊妹，我们向他们是敞开的。我们在这里没有任何特殊的事。每件事都是一般的。这路实在有效。

问：你们如何实行儿童“主日学”？

答：原则上，在主日儿童聚会和青少年聚会中，应当有一些教导和供应。严格的说，这种聚会不是召会的聚会，乃是工作的聚会。这种聚会是召会职事，召会工作的一部分。当弟兄姊妹来在一起彼此祷告，这是召会的聚会。圣徒来在一起彼此擘饼，这是召会的聚会。你们来在一起分享你们的见证，或彼此研读主话，这也是召会的聚会。然而，若是你们有为着儿童或青少年的聚会，你们就需要有些教导、供应。这不是召会的聚会，乃是召会工作的一部分。同样的，当我们有一种由主的仆人释放信息的聚会，也不是召会的聚会，乃是为着职事，工作的聚会。

问：我们若在周中的某个晚上有为着青年人的聚会，也要视为职事的聚会么？

答：倘若这聚会只有一班青年信徒来在一起彼此交通，就是在召会聚会的原则内。召会的聚会是彼此互相的聚会。目的是为着教导或供应话语的聚会，是工作的聚会；但照着彼此互相的原则而进行的聚会，是召会的聚会。我们也

but we beg you not to promote the things of the Pentecostal movement. If you do this, you will scare some of the other brothers and sisters away. This is not the place for you to promote or to push these things. This is a place for all the believers to come together in a general way.” Most of the ones with whom we fellowshipped in this way saw this matter and remained with us. Others who were more subjective, however, stopped coming because they could not dance or play the tambourine as they wished. When they played the tambourine, we begged them not to, saying, “Dear brother, please do not play the tambourine here. You can play at home, but if you play here, you will scare some of the others away. We love you and respect you, but we are not in the Pentecostal church. We are here simply to come together in a general way.” Praise the Lord that there were many who received this kind of fellowship. Some even agreed not to speak in tongues in the meetings for the sake of others.

We must not take any special standing. Our standing is the general standing of the church. We are simply Christians who have been saved and regenerated by the Lord and who are coming together to practice the church life in a general way. All the Lord’s children are our brothers and sisters, and we are open to them. We do not have anything special here. Everything is general. This way truly works.

Question: How do you carry out “Sunday School” for the children?

Answer: In principle, there should be some teaching and some ministry in the meetings for the children and for the young people on the Lord’s Day. Strictly speaking, this kind of meeting is not a meeting of the church; it is a meeting of the work. This kind of meeting is part of the church’s ministry, the church’s work. When the brothers and sisters come together to pray in a mutual way, this is a church meeting. When the saints come together to have the Lord’s table in a mutual way, this is a church meeting. When you come together to share your testimonies or to study the Word in a mutual way, this is also a church meeting. However, if you have a meeting for the children or young people, you need to have some teaching, some ministry. This is not a meeting of the church but a part of the work of the church. Similarly, when we have a meeting in which a servant of the Lord gives a message, this is not a church meeting but a meeting for the ministry, the work.

Question: If we were to have a meeting for young people on a certain evening during the week, would that also be considered a ministry meeting?

Answer: If this meeting consists solely of a group of young believers coming together to fellowship with one another, this would be in the principle of a church meeting. Church meetings are meetings of mutuality. Meetings that are for the purpose of teaching or ministering the Word are meetings of the work, but meetings that are

许不可能时常有为着工作的聚会，但我们该一直有圣徒来在一起彼此祷告、读经、见证、并劝戒的聚会。（来十24～25。）在这些聚会中，不需要有特别的人领头或担负责任。我们必须领悟，在召会的聚会中，每个人都有责任，互相且自然的有分享。

问：我们中间有访客的时候，当如何聚会？会改变聚会的性质么？

答：当信徒初次来参加我们的聚会，我们若有主的恩典，连他也能分享一点，并与我们调和在一起。事实上，没有所谓的“访客”。我们都是神家里的人。我是神的儿女，你也是。因此，信徒初次来到我们的聚会中，我们不该视他为访客，乃该视他为回家的亲人。这是真实的召会生活。

我们若弃绝一切的阻挠、捆绑、和拦阻的元素，圣灵就会有自由的路运行。当圣灵有自由的路运行，许多事就会发生。我们的人数会开始增加，许多新的信徒会被带进召会。另一件会发生的事，乃是圣徒会在属灵生命上真正长大，并且他们属灵的恩赐会得着显明。此外，圣徒会更加彼此相爱。对神圣生命的经历会产生爱的增加，因为爱是生命的结果。（约壹三14。）这会使召会生活成为活的、得胜的、尽功用的和大能的。这是神的子民所切慕的。他们在灵里深处渴望这个。他们无法说出或解释他们所渴望的，但他们有这样的渴望。若是某个城市的信徒愿意实行这事，并在这件事上忠信，许多信徒就会受吸引。

问：我担心那些未曾听过这种交通的人来到我们中间，却不能领会我们所作的。我们该担心这事么？

答：不需要担心别人不领会。我们若在主面前忠信，以真正属灵且满了生命的方式，有正确的基督徒聚会，其他人来到我们中间，就会珍赏我们所作的，并且领悟这是出于主的。当然圣灵会在他们里面运行，表白、证明、并印证这条路。

我们每天吃三餐—早餐、午餐和晚餐，这不是形式，这是人的需要。你若每天只吃一餐，这会损害你的健康。我

conducted according to the principle of mutuality are meetings of the church. It may not be possible to always have meetings for the work, but we should always have meetings in which the saints come together to pray, study, testify, and admonish in mutuality (Heb. 10:24-25). In these meetings it is not necessary to have particular ones take the lead or bear the responsibility. We must realize that in the meetings of the church, everyone has the responsibility to share something in a mutual and spontaneous way.

Question: What happens when there are visitors among us? Does this change the nature of the meeting?

Answer: If we have the Lord's grace, when a believer comes to our meetings for the first time, even he will be able to share something and to mingle with us. Actually, there are no "visitors." We are all members of the family of God. I am a child of God, and so are you. Thus, when a believer comes to one of our meetings for the first time, we should not view him as a visitor but as a member of the family who has come home. This is the real church life.

If we will give up all the hindrances, bonds, and frustrating elements, the Holy Spirit will have a free way to move. When the Holy Spirit has the free way to move, many things will begin to happen. Our numbers will begin to increase. Many new believers will be brought into the church. Another thing that will happen is that the saints will genuinely grow in their spiritual life, and their spiritual gifts will begin to be manifested. In addition, the saints will begin to love one another more. The experience of the divine life will result in an increase in love, because love is the issue of life (1 John 3:14). This will cause the church life to be living, prevailing, functioning, and powerful. This is what God's people are longing for. Deep in their spirits they are longing for this. They cannot utter or explain what they desire, but they have such a longing. If the believers in a particular city would practice this and be faithful in this matter, many believers would be attracted.

Question: I am worried that when those who have never heard this kind of fellowship come among us, they will not understand what we are doing. Is this not a concern?

Answer: There is no need to worry that others will not understand. If we are faithful before the Lord to practice to have proper Christian meetings in a way that is truly spiritual and full of life, when others come among us, they will appreciate what we are doing and realize that it is of the Lord. Surely the Holy Spirit will move in them to vindicate, prove, and confirm this way.

Every day we have three meals a day—breakfast, lunch, and dinner. This is not a form; it is a human need. If you eat only one meal a day, this will be detrimental to your

们要维持身体的健康，每天至少需要吃三次。同样的，我们要维持属灵的健康，并有正确的召会生活，一周需要有好几次聚集。一周只聚一次会并不健康。每周我们都需要聚在一起祷告、研读主话、并且一同交通、彼此劝戒。将研读主话与祷告或交通调和在一起是好的，但原则上，我们每周需要有在一起的时间，分别为着祷告、研读主话并交通。此外，照着新约的榜样，我们也需要擘饼聚会。林前十一章二十五节说，“饭后也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。”“你们每逢喝的时候”，这话中的“每逢”，指明我们需要尽可能的有擘饼聚会。在使徒行传里，圣徒天天擘饼。（二 46。）后来信徒在主日，七日的第一日擘饼。（二十 7，启一 10。）除了这四种聚会——祷告聚会、读经聚会、交通聚会、和擘饼聚会以外，主也可能在我们中间兴起有教导恩赐的人。若是这样，我们能定期的聚在一起，让有恩赐的人供应我们话语，这是为着话语职事的特殊时段。这会对我们有帮助，但这只是特殊情形。一般情况而言，圣徒们每周需要三至四次为着祷告、研读主话、交通、和擘饼来在一起。然而，这不该视为规条，乃是应付我们属灵需要的原则。

health. To maintain the health of our physical body, we need to eat at least three times a day. Similarly, to maintain our spiritual health and to have a proper church life, we need to meet together several times in a given week. It is not healthy to meet only once a week. Every week we need to meet together to pray, to study the Word, and to fellowship together and admonish one another. It is fine to mingle the study of the Word with the prayer or with the fellowship, but in principle we need to have times together every week to pray, to study the Word, and to fellowship. In addition, according to the pattern of the New Testament, we also need to meet to have the Lord's table. First Corinthians 11:25 says, "Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me." The word often in the phrase as often as you drink it indicates that we need to have the Lord's table as often as possible. In the book of Acts the saints had the Lord's table every day (2:46). Later the believers had the Lord's table on the Lord's Day, the first day of the week (20:7; Rev. 1:10). In addition to these four kinds of meetings—meetings for prayer, for the study of the Word, for fellowship, and for the Lord's table—the Lord may also raise up someone among us who has the gift of teaching. If this is the case, we can gather together periodically and allow this gifted one to minister the Word to us. This would be a special time for the ministry of the Word. This will be a help to us, but this is only something special. Ordinarily, the saints need to meet together three to four times a week for prayer, the study of the Word, fellowship, and the Lord's table. However, this should not be considered a regulation but a principle to meet our spiritual need.