3046 生机建造的召会

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◎简介

本书是由李常受弟兄于一九八九年十一月二十三至二十五日在美国加州安那翰所释放的信息集成。全书共五章，论到召会内在的素质为着召会生机的存在，召会内在的生长为着召会生机的扩增，召会内在的建造为着召会生机的功用，召会内在的交通为着众召会生机的关系，最后说到教训之风的内在因素为着教训之风的目的。

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The Organic Building Up of the Church as the Body of Christ to be the Organism of the Processed and Dispensing Triune God

PREFACE

This small book is composed of messages given by Brother Witness Lee during the weekend of November 23-25, 1989 in Anaheim, California.

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- 基于基督生机身体众肢体之独一信仰的交通，是照着使徒的教训，就是新约独一的教训
- 基于任何教训之风的任何特别的交通，乃是构成宗派的三个因素（特别的交通、特别的名称、特别的立场）之一

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- 没有限于一地自治的关系，也没有数地联治的关系，只有在基督独一、宇宙的生机身体里，众地方召会之间独一的关系

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第一章

召会内在的素质
为着召会生机的存在

读经：约翰一书一章二节，五章一节，约翰福音三章三节，五至六节，一章十二至十三节，三章二十九至三十节，创世记二章二十一至二十三节，约翰福音十二章二十四节，彼得前书一章三节，罗马书八章二十九节，希伯来书二章十一至十二节，约翰福音十五章一节，五节，十六节，八节，以弗所书一章二十二至二十三节，罗马书十二章五节，哥林多前书十章三十二节，十二章二十八节，以弗所书三章十九节下，启示录一章四节上，十一节。

纲目

壹　召会内在的素质：

一　产生召会的神圣生命—约壹一 2，五 1：

1　借着在信徒灵里那灵的重生—约三 3，5～6。

2　使他们成为神的儿女，作新郎基督的新妇，使祂得着扩增；由夏娃作亚当的配偶所预表—约一 12～13，三 29～30，创二 21～23。

二　借着基督这一粒麦子落在地里死了，释放出神圣的生命，使祂得着繁增—约十二 24。

三　借着基督在复活里作神的长子分赐神圣的生命，使神得着众子，作基督的许多弟兄—彼前一 3，罗八 29，来二 11～12。

四　基督的许多弟兄，是接枝到祂这宇宙中真葡萄树里的许多枝子，为祂多结果子，

CHAPTER ONE

THE INTRINSIC ESSENCE OF THE CHURCH FOR ITS ORGANIC EXISTENCE

Scripture Reading: 1 John 1:2; 5:1; John 3:3, 5-6; 1:12-13; 3:29-30; Gen. 2:21-23; John 12:24; 1 Pet. 1:3; Rom. 8:29; Heb. 2:11-12; John 15:1, 5, 16, 8; Eph. 1:22-23; Rom. 12:5; 1 Cor. 10:32; 12:28; Eph. 3:19b; Rev. 1:4a, 11

OUTLINE

I. The intrinsic essence of the church:

A. The divine life, which generates the church— 1 John 1:2; 5:1:

1. By the regeneration of the Spirit in the believers' spirit—John 3:3, 5-6.

2. Making them the children of God as the bride of Christ, who is the Bridegroom, for His increase, as typified by Eve as the counterpart to Adam—John 1:12-13; 3:29-30; Gen. 2:21-23.

B. Through the release of the divine life by Christ as the one grain of wheat falling into the ground and dying there for His multiplication—John 12:24.

C. Through the impartation of the divine life by Christ as the firstborn Son of God in His resurrection, that God may have many sons as the many brothers of Christ—1 Pet. 1:3; Rom. 8:29; Heb. 2:11-12.

D. The many brothers of Christ being His many branches grafted into Him, the true vine in the universe, to bear much fruit for His

使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体—约十五 1，5，16，8。

五　这三一神的生机体乃是基督生机的身体，由祂许多的弟兄，就是祂生机身体的许多肢体所构成—弗一 22 ～ 23，罗十二 5。

贰　召会生机的存在：

一　存在于宇宙中，作神唯一的宇宙召会，使神得着宇宙的彰显，就是神的丰满—林前十 32，十二 28，弗三 19 下。

二　分布于地上许多地方，成为许多地方召会，作祂在地方上的彰显—启一 4 上，11。

enlargement in His spreading, that they might express the Triune God as His organism—John 15:1, 5, 16, 8.

E. This organism of the Triune God being the organic Body of Christ, constituted with His many brothers as the many members of His organic Body— Eph. 1:22-23; Rom. 12:5.

II. The organic existence of the church:

A. Existing in the universe as the one universal church of God for His universal expression, the fullness of God—1 Cor. 10:32; 12:28; Eph. 3:19b.

B. Spreading in many localities on the earth as many local churches to be His local expressions—Rev. 1:4a, 11.

召会内在的素质
为着召会生机的存在

祷告：主啊，为着这次感恩节周末特会，我们何等感谢你。但愿这次特会是我们对你的真实感恩。主啊，求你用宝血遮盖我们。我们多么需要你的血，和你的膏油涂抹，就是三一神一切追测不尽之丰富的丰厚涂抹。主啊，为着已往我们感谢你；为着现在我们感谢你；甚至为着将来我们感谢你。主啊，求你与我们同在，我们需要你的同在。主啊，膏整个聚会，膏每一个与会的人。主啊，求你开启天，赐给我们清明的天，使我们在你的说话之下有清楚的看见。除去一切的遮蔽，除去一切的云雾，将你自己的启示赐给我们。我们要有所看见。我们不仅要听见，也要看见。主耶稣，我们爱你，我们要在聚会中见到你。我们要被你摸着。主啊，摸我们，摸我们每一个人，赐给每一个人所特别需要的话语。主啊，我们再次感谢你，你是主宰一切的，你是在宝座上的。我们敬拜你，将一切的荣耀都归给你。但我们仍然记得你的仇敌。主啊，我们正在抵挡他。我们一直是在争战中。主啊，求你为我们争战，将他摆在一边，羞辱他。愿一切的荣耀都归给你。主啊，愿一切的祝福赐给我们。我们为着召会感谢你，为着你今日的谕言感谢你。求你在我们的说话中说话。主啊，我们信你与我们是一，与我们是一灵；我们也信我们与你是一灵。我们为着这个一感谢你。奉你大能的名祷告，阿们。

在这些信息中，我的负担是要说到五件内在的事，四件是关于召会，一件是关于教训之风。头四件召会内在的事是：召会内在的素质，为着召会生机的存在；召会内在的生长，为着召会生机的扩增；召会内在的建造，为着召会生机的功用；众召会内在的交通，为着众召会生机的关系。内在的素质、内在的生长、内在的建造、内在的交通，都是非常积极的。最后一件，教训之风内在的因素，为着教训之风的目的，乃是消极的。

召会内在的素质

当我们说到一样东西的素质，我们是指这个东西最内在的部分。关于召会，最重要而积极的因素是召会内在的素质。在基督教里，许多人把召会看作是外在的东

THE INTRINSIC ESSENCE OF THE CHURCH FOR ITS ORGANIC EXISTENCE

Prayer: Lord, how we thank You for this Thanksgiving weekend conference. May this conference be a real thanksgiving from us to You. Lord, cover us with Your precious blood. How much we need Your blood and Your anointing, the rich anointing with all the unsearchable riches of the Triune God. Lord, we thank You for the past. Thank You for the present. We even thank You for the coming days. Lord, be with us. We need Your presence. Lord, anoint the whole meeting. Anoint every attendant. Lord, open the heavens and give us a clear sky that we may have a clear view under Your oracle. Take away all the veils, take away all the clouds, and give us Your own revelation. We want to see something. We want not only to hear, but also to see. Lord Jesus, we love You, and we want to see You in this meeting. We want to be touched by You. Touch us, Lord. Touch each one of us, and give to each one of us the particular word that we need. Lord, we thank You again that You are so sovereign. You are on the throne. We worship You, and we give You all the glory, yet we still remember Your enemy. Lord, we are fighting against him. We are always in the battle. Lord, fight the battle for us. Put him aside, and shame him. May all the glory be to You. Lord, may all the blessings be bestowed upon us. Thank You for the church. Thank You for Your oracle today. Speak in our speaking. Lord, we believe You are one with us, one spirit with us, and we believe we are one spirit with You. Thank You for this oneness. We pray in Your mighty name. Amen.

My burden in these messages concerns five intrinsic things. Four concern the church, and one concerns the winds of teaching. The first four intrinsic things of the church are: the intrinsic essence of the church for its organic existence; the intrinsic growth of the church for its organic increase; the intrinsic building up of the church for its organic function; and the intrinsic fellowship of the churches for their organic relationship. The intrinsic essence, the intrinsic growth, the intrinsic building up, and the intrinsic fellowship are all very positive. The last intrinsic factor of the winds of teaching for their evil purpose is a negative item.

THE INTRINSIC ESSENCE OF THE CHURCH

When we speak of the essence of anything, we are referring to its most intrinsic part. Regarding the church, the most important positive factor is its intrinsic essence. Many in Christianity have made the church something outward. When some speak of

西。当人说到召会时，他们的意思是物质的建筑。如果说去召会，他们的意思是去礼拜堂或大教堂，或某种圣所。这些都是物质的东西，由砖、石、钢、木所构成。这是何等的错误！有人虽然在观念上有些改进，但他们仍然太过于注意召会外在的方面，如召会的组织等等。今天许多基督徒经历彼此的冲突，因为他们是在外在因素的范围里，而不以召会内在的素质为中心。许多基督徒原该是一，而与神的仇敌争战，但他们却分裂，甚至彼此相争。这与世上各国之间的争战类似。联合国组成的用意，是要联合各国，但多年来，各国之间只有分裂与战争。

我们需要看见召会是一，是独一之神唯一的召会。这召会是基督独一的身体，而基督是这身体的头。在约翰十七章，主祷告愿我们都成为一，（约十七 11，21～23，）但我们若看已过十九个世纪基督教的历史，就会发现基督徒一直在彼此相争。奇怪的是我们基督徒如果不来在一起，就不会有争执。如果没有结婚，就不会有离婚。每个离婚的，起初都是有亲密、甜美、宝贵的结婚。

我已经作了六十四年基督徒。从我与别的基督徒开始相聚时起，我就见过许多的争执。我们彼此越相近，越容易相争。彼此相爱的人能变成仇人。恨可以顶替爱，嫉妒可以顶替同情。这是今天基督教里的情形。这是何等的羞耻！为什么历代以来基督徒在地上有这么多争执？这是因为基督徒已经从召会内在的素质转到外在的东西。

召会有四件内在的事。这些事第一乃是召会的素质。其次，召会的生长也是内在的。一棵树生长，是在树的内在部分生长。接着生长，乃是召会的建造。召会第四个内在的元素，乃是召会的交通。素质、生长、建造、和交通，都是内在的。如果每一位基督徒都留在这四件内在的事里，我们就不会有问题。什么时候我们从这四件内在的事转到外在能摸到、能看见的事，我们就在“离婚”的路上。因为一切外在的、物质的东西，都是分裂的因素。

the church, they mean a physical building. If they speak of going to church, they mean going to a chapel or cathedral or some kind of sanctuary. These are material things constructed of bricks, stones, steel, or wood. What a mistake this is! While others are somewhat improved in their concept, they still pay too much attention to the outward aspects of the church, such as its organization. Many Christians are experiencing conflicts with each other today because they are in the realm of the outward factors rather than centering on the intrinsic essence of the church. Instead of being one with one another to fight against God’s enemy, many Christians are divided and even fighting one another. This is similar to the fighting among the nations of the world. The United Nations was formed with the intention to unite the nations, but throughout the years, there have only been division and fighting among them.

We need to see that the church is one. It is the only church of the unique God. This church is the unique Body of Christ, and Christ is the Head of this Body. In John 17 the Lord prayed that we all might be one (John 17:11, 21-23), but if we look at Christian history throughout the past nineteen centuries, we will find that the Christians have been fighting one another. The strange thing is that if we Christians had never come together, we would have no fighting. If there had been no marriage, there would be no divorce. Every divorce had its beginning with a dear, sweet, precious marriage.

I have been a Christian for sixty-four years. From the time that I began to meet with other Christians, I have witnessed much fighting. The closer we are to one another, the more of a tendency we have to fight with one another. Those who love each other can become enemies. Hatred can replace love, and jealousy can replace sympathy. This is today’s situation in Christianity. What a shame this is! Why has so much fighting taken place on this earth among Christians for so many centuries? It is because the Christians have turned from the intrinsic essence of the church to something outward.

There are four intrinsic matters of the church. The first of these is the essence of the church. Then the growth of the church is also intrinsic. If a tree grows, it grows in its intrinsic part. Following the growth is the building up of the church. The fourth intrinsic element of the church is its fellowship. The essence, the growth, the building up, and the fellowship are all very intrinsic. If every Christian remained in these four intrinsic matters, we would have no problems. Whenever we turn from the intrinsic matters to something that we can touch outwardly and that we can see outwardly, we are on the way to “divorce.” This is because all the outward, physical things are dividing factors.

我们若学习这功课，并接受主的恩典，我们会说，“主啊，拯救我！救拔我，使我从外在的转到内在的。”这样，我们众人立即就是一。这就是为什么我这么有负担交通到这四件重要的事：内在的素质、内在的生长、内在的建造、以及内在的交通。

产生召会的神圣生命

神圣的生命，神的生命，永远的生命，非受造的生命，不能毁坏的生命，乃是召会的素质，而这神圣的生命产生了召会。（约壹一 2，五 1。）当然，我们看不见这神圣的生命，正如我们看不见这会所里的钢，因为钢外面包着石头和木块；但钢乃是这栋建筑结构的素质。

召会的素质是神圣的生命，而这神圣的生命就是基督这位经过过程之三一神的具体化身。（约十四 6，西二 9。）神在已过的永远里只是神，但有一天，整个神，完全的神，在神圣三一第二者里成了肉体。成为肉体是个奇妙的过程，神借此进到人里面。三一神进到童女腹中，留在那里九个月。祂借着这奇妙的过程，穿上了人，并亲自成为人。神连同祂神圣的三一，具体化身在人里面。那人名叫拿撒勒人耶稣，乃是真实、完全、真正的人，但祂内在的素质却是神。祂是神，又是人，祂是神人。这奇妙的人在地上活了三十三年半。祂住在木匠的家里，祂自己也是木匠。（太十三 55，可六 3。）何等奇妙！三一神竟然在这人里锯木，作木匠的工作！这是祂三十年的为人生活。

祂三十岁时，出来尽职事。当祂尽职时，祂必须对付一些“麻烦”的人，如彼得，以及雅各、约翰这两个雷子。（可三 17。）我不知道为什么主耶稣没有拣选聪明、富有、受过教育的人作门徒。反而在祂拣选的人中，有加利利的渔夫。他们都很怪，很粗，象彼得一样。主甚至拣选要出卖祂的犹大。主被卖后被捉拿，但事实上祂是自愿进入死。（约十 17 ～ 18。）祂背起十字架，并且以包罗万有的死，死在十字架上，解决了我们一切的难处，以及神一切的难处。祂又复活、升天，到另一个范围，就是三层天上，如今仍然在那里。（弗四 10，来四 14，一 3，参林后十二 2。）

If we learn this lesson and receive the grace of the Lord, we will say, “Lord, save me! Rescue me and turn me from the outward to the intrinsic.” Then immediately we will be one. This is why I am so burdened to fellowship about these four crucial things: the intrinsic essence, the intrinsic growth, the intrinsic building up, and the intrinsic fellowship.

The Divine Life, Which Generates the Church

The divine life, God’s life, the eternal life, the uncreated life, the indestructible life, is the very essence of the church, and this divine life generates the church (1 John 1:2; 5:1). Of course, we cannot see this divine life, just as we are not able to see the steel in this meeting hall. This is because the steel is covered by stones and wood, yet the steel is the very essence of this building’s structure.

The essence of the church is the divine life, and the divine life is Christ as the very embodiment of the processed Triune God (John 14:6; Col. 2:9). God was just God in eternity past, but one day the entire God, the complete God in the second person of His divine Trinity, became incarnated. Incarnation is a wonderful process whereby God entered into man. The Triune God entered into a human virgin’s womb and stayed there for nine months. It was by this wonderful process that He put man upon Himself and that He Himself became a man. God with His divine Trinity was embodied in a man. That man, by the name of Jesus of Nazareth, was a real, perfect, and genuine man, yet His very intrinsic essence was God. He is both God and man, the God-man. This wonderful man lived on this earth for thirty-three and a half years. He lived in a carpenter’s home, and He Himself was a carpenter (Matt. 13:55; Mark 6:3). How wonderful it is that the Triune God in this man sawed wood and did carpentry work! This was His human living for thirty years.

When He was thirty years of age, He came out to minister. In His ministry, He had to deal with “troublesome” ones like Peter and the sons of thunder, James and John (Mark 3:17). I do not know why the Lord Jesus did not choose disciples who were all wise, rich, and educated. Instead, some of those He chose were fishermen from Galilee. They were peculiar and rough like Peter. The Lord even chose Judas Iscariot, who became His betrayer. After the Lord’s betrayal, He was arrested, but actually, He voluntarily entered into death (John 10:17-18). He bore the cross, and He went to the cross to die an all-inclusive death to solve all of our problems and all of God’s problems. He resurrected and then ascended to another realm, the third heaven, where He still is today (Eph. 4:10; Heb. 4:14; 1:3; cf. 2 Cor. 12:2).

神经过了这一切的过程，得以成为施行分赐者。这就是为什么我们说召会是经过过程并分赐之三一神的生机体。我们所敬拜的神，是经过过程的神。祂经过了过程，为要成为分赐者。我们的神如今是经过过程的三一神，成了分赐的神。今天祂不需要经过任何别的过程。祂如今所作的，就是将祂自己分赐到人里面。我们不可忘记，倘若神没有经过过程，神就没有立场将祂自己分赐到我们里面。祂经过过程乃是为着使祂成为分赐的神。

因为祂是分赐的神，所以祂能重生我们，而这重生我们的生命乃是神圣的生命。“神圣的生命”一辞很简单，但这辞所含示的并不那么简单。神圣的生命就是分赐的神，祂是召会的素质。我们都能见证，当我们初得救时，我们总是高兴遇见别的得救的人。许多时候，我们彼此之间比我们肉身的兄弟姊妹更亲密。我们基督徒彼此相爱，因为我们有相同的素质。不论我们是美国人、欧洲人、中国人、日本人、韩国人、白人、黑人、黄种人、棕色人、或是红人，只要我们是真基督徒，我们里面就有爱的素质。当我们从这内在的素质转开，去摸别的事物，我们就开始彼此相争。我们相处一段时间后，就可能在一些外在的事上发生难处。要解决基督徒之间的难处，我们必须来到召会内在的事上：第一，内在的素质；第二，内在的生长；第三，内在的建造；第四，内在的交通。我们在这四件内在的事里，就得蒙保护。

召会内在的素质，乃是经过过程之三一神所分赐，并且如今正在分赐到我们里面的神圣生命。神圣的生命借着在我们灵里那灵的重生，生了我们。神圣的灵重生了人的灵。（约三 3，5 ～ 6。）何等奇妙！这二灵竟然调和为一！（林前六 17。）约翰三章没有用“圣灵”这辞，只说“那灵”。那灵与我们的灵调和成为一灵。那灵与人成为一，而这重生的人与神成为一。这难道不奇妙么？在我们里面有一部分竟然与神调和。神是这么高超，却与我们成为一。我觉得何等尊荣，我能与神是一，神也与我是一。这就是重生的意义。我盼望所有初信者对重生能有这种拔高的认识。我们一得救，就与神调和。

God passed through all these processes to become someone who can carry out the dispensing. This is why we say that the church is the organism of the processed and dispensing Triune God. The very God whom we worship is a processed God. He has been processed in order to be a dispensing One. Our God is now the processed Triune God to be a dispensing God. Today He does not need to pass through any other process. What He is doing today is dispensing Himself into man. We should not forget that without God being processed, there is no ground for Him to dispense Himself into us. His passing through the processes was for Him to be a dispensing God.

Because He is the dispensing God, He is able to regenerate us, and this regenerating life is the divine life. The term “divine life” is simple, but the implication of this term is not that simple. The divine life is the dispensing God, who is the very essence of the church. We all can testify that when we were first saved, we were always happy to meet another saved one. Many times we became more intimate with one another than with our fleshly brothers and sisters. We Christians love one another because we have the same essence. It does not matter whether we are American, European, Chinese, Japanese, Korean, white, black, yellow, brown, or red. As long as we are real Christians, we have a loving essence within us. When we turn away from this intrinsic essence to touch other things, we begin to fight one another. After we have been together for a while, problems may begin to arise over outward things. In order to solve the problems between Christians, we must come to the intrinsic matters of the church: first, the intrinsic essence; second, the intrinsic growth; third, the intrinsic building up; and fourth, the intrinsic fellowship. We are safeguarded in these four intrinsic matters.

The intrinsic essence of the church is the divine life that the processed Triune God has dispensed and is now dispensing into us. The divine life generates us by the regeneration of the Spirit in our spirit. The divine Spirit begets the human spirit (John 3:3, 5-6). How wonderful it is that these two spirits are mingled as one (1 Cor. 6:17)! John 3 does not use the term “Holy Spirit.” It only says “the Spirit.” The Spirit is mingled with our spirit as one spirit. The Spirit becomes one with man, and this regenerated man becomes one with God. Is this not wonderful? Within us is a part that is mingled with God. God is so high, yet He has become one with us. I feel honored that I am one with God and that I have God one with me. This is the significance of regeneration. I hope all the new believers could have this kind of uplifted understanding regarding regeneration. As soon as we were saved, we became mingled with God.

当我们重生时，我们就成为神的儿女，作新郎基督的新妇，使祂得着扩增，正如夏娃是亚当的配偶所预表的。（约一 12 ～ 13，三 29 ～ 30，创二 21 ～ 23。）重生使信徒成为神的儿女。因为我们是神的儿女，我们可以说我们所冠的姓是“神”。我们都知道，我们所冠的姓就是我们家庭的姓，而我们都成了神的家人。这就是为什么我们彼此称为弟兄姊妹。我们同本于一位父，有同一个家庭的姓。

就个人而言，我们是神的儿女，但就团体而言，我们是一个实体，就是基督的新妇。在约翰三章头一部分，主耶稣说到重生的事。后来在同一章，施浸者约翰说到重生之人的集大成乃是基督的一个新妇。（约三 29 ～ 30。）约翰似乎是说，“我不是基督。我不是那要来娶新妇的人。祂才是那一位；你们重生的人乃是祂的新妇。娶新妇的就是新郎，祂这新郎必扩增；我既不是新郎，就必衰减到无有。”至终，施浸者约翰衰减到无有，甚至到一个地步，被斩首而死。然而，当主耶稣受死时，祂没有留在死里，祂复活了。祂在复活里，带同许多蒙拯救的人，并产生他们，使他们成为祂的各部分。当所有这些部分摆在一起，他们就成了新妇，作基督的配偶。

召会是基督的新妇，按预表这新妇是由亚当的配偶夏娃所预表。夏娃起初是亚当的一部分。当亚当睡着时，神从亚当肋旁取下一条肋骨。神用那条肋骨建造成一个女人，名叫夏娃，并将夏娃带给亚当，作他的配偶。（创二 21 ～ 23。）在此之前，亚当给所有的动物起名，但他尚未找到他的配偶。当他看见了夏娃，他宣告说，“这是我骨中的骨，肉中的肉。”（创二 23。）夏娃是召会的一幅图画。召会是出于基督，是基督的一部分。召会内在的素质，乃是成为肉体、钉十字架、并复活的基督。祂是召会的素质，因为召会是祂的一部分。召会不仅是由神所生的儿女组成，召会也是新妇，基督的配偶，是基督的一部分，作基督的扩增。

夏娃产生以前，她是亚当的一条肋骨，是亚当的一部分。按照这启示，我们可以说，召会产生以前，召会就已经是基督的一部分。我们或许觉得这事太深奥，过于我们所能领会，但是连我们这个神所创造的身体也是一

When we are regenerated, we are made the children of God as the bride of Christ, who is the Bridegroom, for His increase, as typified by Eve as the counterpart to Adam (John 1:12-13; 3:29-30; Gen. 2:21-23). Regeneration makes the believers the children of God. Because we are God’s children, we may say that our last name is “God.” We all know that our last name is our family name, and we all have become God’s family. This is why we call each other brothers and sisters. We are of one Father with one family name.

Individually, we are children of God, but corporately we are one entity, the bride of Christ. In the first part of John 3, the Lord Jesus speaks concerning regeneration. Later in the same chapter, John the Baptist referred to the regenerated ones in totality as the one bride of Christ (John 3:29-30). John seemed to be saying, “I am not the Christ. I am not the one who comes to take the bride. Rather, He is the One, and you who are regenerated are the bride for Him. The One who takes the bride is the Bridegroom, and this Bridegroom has to increase, while I, who am not the Bridegroom, have to be reduced to nothing.” Eventually, John the Baptist was reduced to nothing, even to the point of his physical death by being beheaded. When the Lord Jesus was put to death, however, He did not remain in death; He resurrected. In His resurrection, He brought many saved ones with Him and brought them forth to become parts of Him. When all these parts are put together, they become a bride as His counterpart.

The church is the bride of Christ, and according to typology, this bride is typified by Eve, who was Adam’s counterpart. Eve was first a part of Adam. While Adam was sleeping, God opened his side and took out a rib. Then God built that rib into a woman by the name of Eve and brought her to Adam to be his counterpart (Gen. 2:21-23). Before this, Adam had given names to all the animals, but he had never found his counterpart. When he saw Eve, he declared, “This is now bone of my bones, and flesh of my flesh” (Gen. 2:23). Eve is a picture of the church. The church came out of Christ as a part of Christ. The intrinsic essence of the church is the incarnated, crucified, and resurrected Christ. He is the essence of the church because the church was His part. The church is not only composed of children born of God, but the church is also the bride, the counterpart of Christ, a part of Christ as Christ’s increase.

Before Eve came into existence, she was a rib of Adam, a part of Adam. According to this revelation, we can say that before the church came into existence, she was a part of Christ. We may feel that this is too deep and beyond our comprehension, but even our physical body created by God is a wonder that we cannot comprehend. We

个奥妙，我们明白不来。我们不该信靠我们头脑对事物的领会。我们需要神圣事实的启示。事实是召会在产生以前，就是基督的一部分。这就是为什么个个信徒都是基督身体的肢体。正如我们肉身的肢体是我们的一部分，基督的肢体也是基督的一部分。神圣的生命，就是那成为肉体、钉死、复活的基督，乃是召会的素质。

借着基督这一粒麦子落在地里死了，释放出神圣的生命，使祂得着繁增

基督成为召会的素质，乃是借着释放出神圣的生命。这神圣的生命必须从祂神圣的所是里释放出来。如果神圣的生命只留在祂神圣的所是里，包藏在祂为人的身体里，这神圣的生命就永远无法成为我们的生命。要使这生命成为你的、我的，这生命就必须释放出来。借着基督这一粒麦子落在地里死了，这神圣的生命得着了释放，使基督得着繁增。（约十二24。）一粒麦子的生命是包藏在子粒的壳内。当子粒落在地里死了，壳就破裂，子粒内里的生命，就释放出来。基督经过了这样的死。祂象一粒麦子落在地里死了，好得着释放。借着祂的死，神圣的生命就从一粒麦子释放出来，进到许多子粒里。

借着基督在复活里作神的长子分赐神圣的生命，使神得着众子作基督的许多弟兄

我们成为神的儿女，作基督的新妇，乃是借着基督在复活里作神的长子分赐神圣的生命，使神得着许多儿子，作基督的许多弟兄。（彼前一3，罗八29，来二11～12。）释放神圣的生命是一回事，分赐神圣的生命却是另一回事。神圣的生命是从基督为人的体壳里释放出来的。如今这释放出来的神圣生命，已经分赐到我们这些信基督的人里面。这事发生在基督复活的时候。祂的复活包含了我们。（弗二6。）我们都在祂里面，同着祂并借着祂复活了。我们出生以前，早就在近二千年前复活了。（彼前一3。）召会是复活的东西。在复活之前，神只有一个儿子，就是祂的独生子。（约一18，三16。）在祂的复活里，祂成了长子，有许多的弟兄。如今祂是我们的长兄，

should not trust in our mere mental comprehension of things. We need a revelation of the divine facts. The fact is that the church was a part of Christ before she came into existence. This is why every believer is a member of the Body of Christ. Just as the members of our physical body are parts of us, the members of Christ are parts of Christ. The divine life, the incarnated, crucified, and resurrected Christ Himself, is the essence of the church.

Through the Release of the Divine Life by Christ as the One Grain of Wheat Falling into the Ground and Dying There for His Multiplication

Christ became the essence of the church through the release of the divine life. This divine life had to be released from His divine being. If the divine life had only remained in His divine being, concealed in His human body, it could have never been our life. For this life to be yours and mine, it had to be released. The divine life was released by Christ as the one grain of wheat falling into the ground and dying there for His multiplication (John 12:24). The life of a grain of wheat is confined within the shell of the grain. When the grain falls into the earth and dies, the shell is broken and the inner life of the grain is released. Christ went through such a death. He was like a grain of wheat falling into the earth and dying in order to be released. With His death, the divine life was released from one grain into many grains.

Through the Impartation of the Divine Life by Christ as the Firstborn Son of God in His Resurrection, That God May Have Many Sons as the Many Brothers of Christ

We were made the children of God as the bride of Christ through the impartation of the divine life by Christ, as the firstborn Son of God in His resurrection, that God may have many sons as the many brothers of Christ (1 Pet. 1:3; Rom. 8:29; Heb. 2:11-12). The release of the divine life is one thing, but the impartation of the divine life is another. The divine life was released out of Christ's human shell. Now this released divine life has been imparted into us, the believers of Christ. This took place at the time Christ was resurrected. His resurrection included us (Eph. 2:6). We all were resurrected in Him, with Him, and by Him. Before we were born, we had already been resurrected nearly two thousand years ago (1 Pet. 1:3). The church is a resurrected item. Before resurrection, God had only one Son, His only begotten Son (John 1:18; 3:16). In His resurrection, He became the firstborn Son with many brothers. Now He is our big Brother, and we

我们是神的众子。在基督的复活里分赐到我们里面的神圣生命，乃是召会，就是基督生机身体内在的素质。

基督的许多弟兄是接枝到祂这宇宙中真葡萄树里的许多枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体

基督的许多弟兄是接枝到祂这宇宙中真葡萄树里的枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体。（约十五1，5，16，8。）这宇宙的葡萄树是我们的素质。神是我们的素质，基督是我们的素质，葡萄树也是我们的素质。葡萄树连同其枝子，就是基督内在、生机的扩展，成了基督的扩大。在英国伦敦有一棵葡葡树，名叫女王葡萄树。一九五八年有人带我去看这棵葡萄树。他谈起这棵葡萄树多么大，我回答说，这棵葡萄树并没有令我惊奇，因为我见过更大的一棵葡萄树，我就是那棵葡萄树的枝子。女王葡萄树与真葡萄树相比，就太小了。我是其中之一部分的那棵葡萄树很长，围绕了全地。这才是真正大的葡萄树，也是召会的素质。我们这些真葡萄树的枝子，乃是基督的繁增，基督的复制，基督的扩展，基督的扩大。这个繁增、复制、扩展、扩大，就是真葡萄树及其枝子，乃是三一神的生机体。

这三一神的生机体乃是基督生机的身体，由祂许多的弟兄，就是祂生机身体的许多肢体所构成

这三一神的生机体乃是基督生机的身体，由祂的许多弟兄，就是祂生机身体的许多肢体所构成。（弗一22～23，罗十二5。）召会这基督生机身体内在的素质，乃是三一神。召会是借着这内在的素质，才能合在一起成为一。我们的一不在于同意彼此的道理。我们的一乃是经过过程并分赐之三一神。为着这个一，我们要说阿利路亚！我们若彼此有什么难处，是因为我们从经过过程并分赐之三一神这内在的素质离开。我们若与祂同在，忘记一切不同的道理，就不会有难处。

are the many sons of God. The divine life imparted into us in Christ's resurrection is the intrinsic essence of the church, the organic Body of Christ.

The Many Brothers of Christ Being His Many Branches Grafted into Him, the True Vine in the Universe, to Bear Much Fruit for His Enlargement in His Spreading, That They Might Express the Triune God as His Organism

The many brothers of Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading, that they might express the Triune God as His organism (John 15:1, 5, 16, 8). This universal vine tree is our essence. God is our essence, Christ is our essence, and the vine tree is also our essence. The vine tree with its branches, the intrinsic and organic spreading of Christ, becomes Christ's enlargement. In London, England, there is a vine tree which is called the Queen's vine. Someone took me to see this vine tree in 1958. When he remarked about how large this vine was, I replied that this vine did not surprise me because I had seen a much bigger one. I am a branch of that big vine. The Queen's vine is very small in comparison to the true vine. The vine of which I am a part is so long that it encircles the whole earth. This is the real great vine, which is the essence of the church. As the branches of the true vine, we are the multiplication of Christ, the duplication of Christ, the spreading of Christ, and the enlargement of Christ. This multiplication, duplication, spreading, and enlargement, the true vine with its branches, is the organism of the Triune God.

This Organism of the Triune God Being the Organic Body of Christ, Constituted with His Many Brothers as the Many Members of His Organic Body

This organism of the Triune God is the organic Body of Christ constituted with His many brothers as the many members of His organic Body (Eph. 1:22-23; Rom. 12:5). The intrinsic essence of the church as the organic Body of Christ is the Triune God. It is by this intrinsic essence that the church can be held together as one. Our oneness is not in agreeing with one another's doctrines. Our oneness is the processed and dispensing Triune God. Hallelujah for this oneness! If we have any problems with one another, it is because we have departed from the intrinsic essence, the processed and dispensing Triune God. If we stay with Him, forgetting all the different doctrines, there will be no problems.

召会生机的存在

存在于宇宙中，作神唯一的宇宙召会，使神得着宇宙的彰显，就是神的丰满

召会存在于宇宙中，乃是神唯一的宇宙召会，使神得着宇宙的彰显，就是神的丰满。（林前十 32，十二 28，弗三 19 下。）甚至召会的存在也是生机的。三一神在哪里，哪里就有这活的、生机的召会，因为这召会如今与经过过程并分赐的三一神是一。召会与经过过程并分赐的三一神不是两个实体，二者已经成为一个实体。这样的召会是不可能分裂的。

分布于地上许多地方，成为许多地方召会，作祂在地方上的彰显

召会分布于地上许多地方，成为许多地方召会，作祂在地方上的彰显。（启一 4 上，11。）就宇宙一面说，召会存在于宇宙中。就地方一面说，这个召会彰显于许多地方，成为许多地方召会。有人说各地方上的彰显，应当彼此不同，这是错误的教训。这种错谬的教训是由于没有看见召会是生机的，是有内在素质的。在安那翰的召会岂有与别地不同的、特别的内在素质么？这是不可能的！在彼得与保罗的时候，各地方召会都有同一个内在的素质。今天，地上的众地方召会也只有一个内在的素质，所以召会是不能分裂的，也是不能分开的。

不仅宇宙召会是一，众地方召会也是一。众地方召会在经过过程并分赐之三一神里，内在的是一。今天要解决我们的难处，我们就必须回到召会内在的素质。如果我们今天限制我们自己在召会这唯一的素质上，每个难处就都会解决。谈论众召会到底是一还是分开，乃是在黑暗中的谈论，是没有召会内在素质之异象的谈论。本章应当给主用来“打开窗户”，让我们看清召会与众召会的这个素质。

在林前十二章二十八节保罗说，“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”神首先设立在功用上是宇宙性的使徒。神其次设立申言者，

THE ORGANIC EXISTENCE OF THE CHURCH

Existing in the Universe as the One Universal Church of God for His Universal Expression, the Fullness of God

The church exists in the universe as the one universal church of God for His universal expression, the fullness of God (1 Cor. 10:32; 12:28; Eph. 3:19b). Even the existence of the church is organic. Where the Triune God is, this living, organic church is, because this church is now one with the processed and dispensing Triune God. The church and the processed and dispensing Triune God are not two entities; they have become one entity. It is impossible for such a church to be divided.

Spreading in Many Localities on the Earth as Many Local Churches to Be His Local Expressions

The church is spreading in many localities on the earth as many local churches to be His local expressions (Rev. 1:4a; 11). Universally, the church exists in the universe. Locally, this church is expressed in many localities as local churches. To say that all the local expressions should be different from one another is a wrong teaching. This kind of erroneous teaching comes from not seeing that the churches are organic, with an intrinsic essence. Does the church in Anaheim have a particular, intrinsic essence different from the church in another locality? This is impossible! In the time of Peter and Paul, every local church had the same one intrinsic essence. All the local churches on the earth today also have only one intrinsic essence, so the church cannot be divided, or split.

Not only the universal church but also the local churches are one. They are intrinsically one in the processed and dispensing Triune God. To solve our problems today, we must come back to the intrinsic essence of the church. If today we all limit ourselves to the one intrinsic essence of the church, every problem will be solved. To talk about whether all the churches are one or separate is to talk in darkness. This is talk without a vision of the intrinsic essence of the church. This chapter should be used by the Lord to “open the window” for us to look into and see the very intrinsic essence of the church and all the churches.

In 1 Corinthians 12:28 Paul says, “And God has placed some in the church: firstly apostles, secondly prophets, thirdly teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.” First, God placed the apostles, who are universal in function. Second, He placed the prophets, who are

其功用不仅是宇宙的，因为申言者是安提阿召会中的一部分。（徒十三1。）第三，神设立教师，这也是在地方上见于安提阿的。（徒十三1。）“帮助的”指服事的人，就是执事，帮助地方召会中的圣徒。“治理的”指地方召会中治理的长老。在林前十二章二十八节，保罗将使徒（宇宙的）、申言者与教师（宇宙的，也是地方的）、以及执事和长老（地方的）都摆在一起。这意思是说本节中“召会”一辞含示宇宙召会，以及众地方召会。

在神的眼中，宇宙召会与众地方召会就是“召会”。那经过过程，现今正在分赐的三一神是独一的，祂就是召会的素质。所以，这个召会在宇宙一面和地方一面，乃是一个召会。当我们回到召会内在的素质，我们就不会错误的谈论众召会的不同。众召会乃是经过过程并分赐之三一神独一的一个生机体。

not just universal in function because prophets were a part of the church in Antioch (Acts 13:1). Third, He placed teachers, who were also present locally in Antioch (Acts 13:1). “Helps” refers to the serving ones, the deacons, who help the saints in a local church, and “administrations” refers to the management of the elders in a local church. In 1 Corinthians 12:28, Paul puts apostles (who are universal), prophets and teachers (who are both universal and local), and deacons and elders (who are local) all together. This means the word “church” in this verse implies the universal church and all the local churches.

第二章

召会内在的生长
为着召会生机的扩增

读经：彼得前书二章二节，希伯来书五章十二至十四节，哥林多前书三章六节下，歌罗西书二章十九节，一章二十八节，以弗所书四章十三节中，约翰福音三章二十九至三十节上，十五章一节，五节，八节，以弗所书四章十六节。

纲目

壹　召会内在的生长：

一　借着基督的肢体从纯净的话奶和话的干粮得着喂养—彼前二 2，来五 12 ～ 14。

二　借着有恩赐的肢体浇灌基督的身体—林前三 6 中。

三　借着神叫基督的肢体在生命中长大—林前三 6 下。

四　凭着神在信徒里的增长—西二 19。

五　在神圣的生命里达到成熟—西一 28，弗四 13 中。

六　达到基督丰满（基督生机身体）之身材的度量—弗四 13 下。

贰　召会生机的扩增：

一　基督在祂生机身体里的扩增，作祂的新妇—约三 29 ～ 30 上。

二　神的增加—在基督生机身体的肢体里生命的长大—西二 19。

CHAPTER TWO

THE INTRINSIC GROWTH OF THE CHURCH FOR ITS ORGANIC INCREASE

Scripture Reading: 1 Pet. 2:2; Heb. 5:12-14; 1 Cor. 3:6b; Col. 2:19; 1:28; Eph. 4:13b; John 3:29-30a; 15:1, 5, 8; Eph. 4:16

OUTLINE

I. The intrinsic growth of the church:

A. Through the feeding on the guileless milk and the solid food of the word by the members of Christ— 1 Pet. 2:2; Heb. 5:12-14.

B. Through the watering on the Body of Christ by its gifted members—1 Cor. 3:6b.

C. Through the giving of growth in life to the members of Christ by God—1 Cor. 3:6c.

D. By God's growing in the believers—Col. 2:19.

E. Unto maturity in the divine life—Col. 1:28; Eph. 4:13b.

F. Reaching the measure of the stature of the fullness of Christ—the organic Body of Christ—Eph. 4:13c.

II. The organic increase of the church:

A. The increase of Christ in His organic Body as His bride—John 3:29-30a.

B. The increase of God in the growth of life within the members of the organic Body of Christ—Col. 2:19.

三　基督的繁增—借着基督这宇宙中真葡萄树的枝子结果子，作三一神的生机体—约十五 1，5，8。

四　基督生机身体的长大，有神圣的生命为其生长的元素，为着生机的建造基督的身体—弗四 16。

C. The multiplication of Christ in the fruit-bearing by the branches of Christ, the true vine in the universe, as the organism of the Triune God—John 15:1, 5, 8.

D. The growth of the organic Body of Christ, with the divine life as the growing element, for the organic building up of the Body of Christ—Eph. 4:16.

召会内在的生长，为着召会生机的扩增

在上一章，我们看见召会内在的素质，为着召会生机的存在。现在我们要来看召会内在的生长，为着召会生机的扩增。素质是为着存在，生长是为着扩增。孩子是生机的，是出于生命的，其开始是在出生的时候。在出生之后，每个孩子最大的需要乃是生长。召会也是生机的，满了生命的。召会不是没有生命的组织。我们应当忘掉召会的一般观念，认为召会是组织或某种社交团体。召会不错是个团体的实体，但不是组织而成的，乃是出生而有的。

圣经称这个出生为重生。保罗是在一千九百多年前重生的，我是在大约六十四年前重生的。每一个信主的人，都在某一个时候得了重生。然而，在神的眼中，我们都是同时重生的。彼前一章三节说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”这是一节重要的经文，告诉我们神已经重生了所有蒙祂拣选的人。我们不是个别的得重生；按照彼前一章三节，我们都是在主耶稣复活时得重生的。我们借着祂的复活，已经得了重生。

所有数不尽的信徒，无论有多少亿万，在神眼光中只是一人。这个宇宙人就是新人。（弗二15。）这新人的头是基督；这新人的身体是召会。召会是基督的身体。这不是单个的基督，乃是团体的基督，扩大的基督。

召会内在的生长

召会的素质是神圣的生命，就是经过过程并分赐的三一神。我们都因着这神圣的生命得了重生。召会如今是在这生命中，凭着这生命，因着这生命，并借着这生命而生长。召会的生长是召会内在的生长，是召会生机的生长。这生机的生长与组织无关。

借着基督的肢体从纯净的话奶和话的干粮得着喂养

THE INTRINSIC GROWTH OF THE CHURCH FOR ITS ORGANIC INCREASE

In the last chapter, we saw the intrinsic essence of the church for its organic existence. Now we want to see the intrinsic growth of the church for its organic increase. The essence is for existence, and the growth is for increase. A child is organic, something of life, and its beginning is at birth. Following birth, every child's greatest need is growth. The church is also something organic, full of life. It is not an organization, void of life. We should forget about the common concept of the church as an organization or some social body. It is true that the church is a corporate entity, but it is not something organized. It is something born.

The Bible calls this birth regeneration. Paul was regenerated over nineteen hundred years ago, and I was regenerated just about sixty-four years ago. Everyone who believes in the Lord was regenerated at some point in time. However, in God's sight we all were regenerated at the same time. First Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead." This is a crucial verse. It tells us God has regenerated all His chosen people. We were not regenerated separately. According to 1 Peter 1:3 we all were regenerated at the time the Lord Jesus was resurrected. We have been regenerated through His resurrection.

All the countless believers, regardless of how many millions there are, are as one man in the sight of God. This universal man is the new man (Eph. 2:15). The Head of this new man is Christ, and the Body of this new man is the church. The church is the Body of Christ. This is not the individual Christ, but the corporate Christ, the enlarged Christ.

THE INTRINSIC GROWTH OF THE CHURCH

The essence of the church is the divine life which is the processed and dispensing Triune God. We all have been regenerated with this divine life. The church is now growing in this life, by this life, with this life, and through this life. The growth of the church is its intrinsic growth, its organic growth. This organic growth has nothing to do with organization.

Through the Feeding on the Guileless Milk and the Solid Food of the Word by the Members of Christ

召会内在的生长是借着基督的肢体从纯净的话奶和话的干粮得着喂养。（彼前二2，来五12～14。）婴孩不能凭自己的努力生长。他不是伸脚喊着说，“让我长大！”就能长大。他是借着吃而生长。他越吃就越长大。我有一个孙儿出生的时候很小，必须用育儿器来维持他。但今天他是个很强壮的大男孩，因为他这些年来一直在吃。他吃了美国一切丰富滋养的食品。他一直在喝牛奶，并吃美国一切丰富的出产。

我们既是基督身体的肢体，就应当喝纯净的话奶，使我们可以生长。然后我们必须吃主话语中的干粮，使我们能更多的生长。我们吃主的话，使我们刚强的长大。主的话满了食物，但有些人读经的时候，只照着字句得着知识。这是羞耻的，因为圣经六十六卷书乃是基督的菜单。基督是我们的真食物，圣经的每一页都是这位丰富基督的描述。整本圣经都是发表祂，或者含示祂。事实上，圣经所含示的基督比所发表的基督更丰富，更滋养。当我们来到圣经前，我们该带着寻求基督的心而来。我们应当祷告说，“主啊，我来到你的话前。我不要只有教训，我要你。主啊，求你借着你的话，用你自己喂养我。”我们都该有这样的祷告。

圣经满了基督。若没有基督，这本书就是空洞的。圣经有如花生壳，包含基督在内为其核仁。若没有基督，圣经就象一个空壳。我们若对基督有心，当我们来到祂的话前，祂就会用祂自己滋养我们。当我们来到圣经前，我们必须有充足的信心，信有神，且信祂赏赐那寻求祂的人。（来十一6。）在全宇宙中，最奇妙的一位就是神。祂是那灵；祂虽然看不见，却是何等的真实，（约四24，）祂就是圣经的内容。

我研究圣经已经六十多年了。我也研究世界的历史，并在这些年间密切的观察世界局势。我是认真研究圣经的人，我懂得许多有关世界历史的预言，包括许多目前正在发生的事。在我一生中，我看见许多圣经的预言得着应验。这些预言的应验给我们看见，圣经是多么奇妙、奥妙。

一九二五年，我还是个十九岁左右的年轻人，我发现圣经里有关以色列国要复国的预言。（太二四32。）我知道犹太人失去了他们的家乡，并且四散在

The intrinsic growth of the church is through the feeding on the guileless milk and the solid food of the word by the members of Christ (1 Pet. 2:2; Heb. 5:12-14). An infant does not grow by self-effort. He does not grow by stretching out his feet and crying, “Let me grow!” He grows by eating. The more he eats, the more he grows. One of my grandchildren was very small at birth and had to be sustained by the use of an incubator. Today, however, he is a strong, big boy because he has been eating all these years. He has been taking in all the rich, nourishing American food. He has been drinking milk and eating all the rich produce of America.

As members of the Body of Christ, we should drink the guileless milk of the word that we may grow. Then we must eat the solid food of the word so that we may grow even more. Our eating of the word causes us to grow in a strong way. The Word is full of food, but some only get knowledge according to the letter when they read the Bible. This is a shame because the sixty-six books of the Bible are a menu of Christ. Christ is our real food and every page of the Bible is a description of this rich Christ. He is either expressed or implied throughout the whole Bible. Actually, the implied Christ is richer and more nourishing than the expressed Christ. When we come to the Bible, we should come with a seeking heart after Christ. We should pray, “Lord, I come to Your Word. I do not care for teachings alone, but I care for You. Lord, feed me with Yourself through this Word.” We all should have such a prayer.

The Bible is full of Christ. Without Christ, this book becomes empty. The Bible is like a peanut shell. It contains Christ as its kernel. Without Christ, the Bible is like an empty shell. If we have a heart toward Christ, He will nourish us with Himself when we come to the Word. When we come to the Bible, we must have the full faith that God exists and that He is a rewarder of those who seek Him out (Heb. 11:6). In the whole universe the most wonderful One is God. He is Spirit; He is invisible, yet so real (John 4:24), and He is the content of the Bible.

I have studied the Bible for more than sixty years. I have also studied world history, and I have been observing the world situation very closely all these years. As a serious student of the Bible, I have come to understand many of the prophecies concerning the history of the world, including many things that are presently occurring. I have seen many of the biblical prophecies fulfilled in my lifetime. The fulfillment of these prophecies shows how wonderful and marvelous the Bible is.

When I was a young man of about nineteen in 1925, I found out about the prophecy in the Bible that the nation of Israel would be restored (Matt. 24:32). I knew that the Jews had lost their homeland and that they were scattered throughout

全地。他们四散分布到一个地步，成了许多国家的国民。我信神的话，但在我心思中仍有疑问。这样一个民族怎能再次恢复成为一个国家？这似乎是不可能的，但圣经清楚指明，这事必要发生。在一九四八年，就是四十一年以前，当新闻报导说以色列复国时，我正在上海作工。我听到这个新闻时，非常的兴奋。因为我知道那是主预言的应验。

圣经在路加二十一章二十四节也预言说，耶路撒冷城最后必归回以色列人。耶路撒冷在大约二十六世纪前，即公元前六百年左右，被巴比伦王尼布甲尼撒占领。主耶稣在路加二十一章二十四节预言说，“耶路撒冷要被外邦人践踏，直到外邦人的时期满了。”从尼布甲尼撒王时开始，耶路撒冷历世纪以来都被外邦人践踏在脚下。我希奇犹太人怎么可能重新得回耶路撒冷。在一九六七年，以色列国复兴十九年后，耶路撒冷被犹太人收复了。这又是圣经预言的奇妙应验。当我听见这新闻，我极其兴奋，因为我知道路加二十一章二十四节的预言。

另外一个预言的奇妙应验，可见于但以理二章大像的解释，这个像是尼布甲尼撒王所作之梦的一部分。但以理对这大像的解释，事实上是说到地上列国的预言。但以理二章三十一至三十三节说，“王啊，你梦见一个大像，这像甚高，极其光耀，站在你面前，形状甚是可怕。这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，腿是铁的，脚是半铁半泥的。”

所有研究圣经、熟悉预言的人都知道，那个大像说明了尼布甲尼撒以来的世界政治局势。金头象征巴比伦王尼布甲尼撒，所以是指巴比伦帝国。（但二 37 ～ 38。）银的胸膛和膀臂象征玛代—波斯。（但二 39。）铜的肚腹和腰象征亚历山大大帝手下的马其顿与希腊帝国。（但二 39。）在希腊帝国之后，乃是罗马帝国，（但二 40，）这是由铁的两腿所象征，指明罗马帝国的强大力量。两腿表征罗马帝国分成两部分，就是东罗马帝国和西罗马帝国。

这四国由金、银、铜、铁象征。第一国是金，指明在开始时有更多的荣耀，以后每种金属的荣耀依顺序减少，

the earth. They were dispersed and scattered to such an extent that they had become citizens of many different countries. I believed the Word of God, but still in my mind there was a question. How could such a race be recovered to become a nation once more? This seemed to be impossible, yet the Bible clearly indicated that this would happen. In 1948, forty-one years ago, I was working in Shanghai when the news said that the nation of Israel had been restored. I was very excited when I heard this news because I knew that it was a fulfillment of the Lord’s prophecy.

The Bible also prophesied in Luke 21:24 that the city of Jerusalem would eventually be returned to the people of Israel. Jerusalem was taken over by the king of Babylon, Nebuchadnezzar, about twenty-six centuries ago, in approximately 600 B.C. The Lord Jesus prophesied in Luke 21:24 that “Jerusalem will be trampled by the nations until the times of the Gentiles are fulfilled.” From the time of Nebuchadnezzar, Jerusalem was trodden under the feet of the Gentiles throughout the centuries. I wondered how it would be possible for the Jews to regain Jerusalem. Nineteen years after the nation of Israel had been restored, in 1967, the city of Jerusalem was reclaimed by the Jews. This was another wonderful fulfillment of biblical prophecy. When I heard this news, I was greatly excited, for I knew the prophecy in Luke 21:24.

Another wonderful fulfillment of prophecy can be seen in the interpretation of the image in Daniel 2, which was a part of King Nebuchadnezzar’s dream. Daniel’s interpretation of this image is actually a prophecy concerning the nations of the earth. Daniel 2:31-34 says, “Thou, O king, sawest, and behold, a great image. This great image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay” (ASV).

All biblical students who are familiar with prophecy know that the image illustrates the world political situation beginning with Nebuchadnezzar. The head of gold symbolizes Nebuchadnezzar, the king of Babylon, and thus the Babylonian Empire (vv. 37-38). The breast and arms of silver symbolize Medo-Persia (v. 39). The belly and thighs of bronze symbolize the empire of Macedonia and Greece under Alexander the Great (v. 39). Following the Greek Empire, is the Roman Empire (v. 40). It is symbolized by the two legs of iron, indicating its tremendous strength. The two legs signify that the Roman Empire was divided into two parts, the eastern Roman Empire and the western Roman Empire.

The four kingdoms are symbolized by gold, silver, brass, and iron. The first is gold, indicating that its beginning is more glorious. The glory reduces with each succeeding

但还是非常的坚硬。最终，像的脚是半铁半泥的，表征罗马覆亡之后，基督第二次来临之前这段时间里的列国。这些国必是一部分专制的，一部分民主的。

在本世纪早期，共产主义偷偷进到人类社会里。俄国革命发生于一九一七年。二次世界大战后，共产主义占据了中国。共产主义的哲学是他们的夸耀，但事实上他们只不过是实行独裁，或专制。共产主义自从苏俄开始以来，到今天已经有七十年。共产主义如同大像脚的铁，极其坚强，能压碎一切挡路的东西，但神有办法使铁变弱。祂的办法就是使铁搀泥。在这些日子，东欧人民（就是泥，就是尘土）起来对付共产主义，使共产主义的铁变弱。最终，铁无法对付尘土，就变得瘫痪、残废。这说明在东欧应验了预言，也说明我们正在大像的铁与泥时期。成百万人正在东欧起来。最近，成百万人在共产中国起来，要求自由。当泥土起来时，铁的力量就减弱。

在尼布甲尼撒王所作之梦的结尾，有一块非人手凿出来的石块，打在这像半铁半泥的脚上，把脚砸碎。（但二 34。）这是说到基督的预言。祂是非人手凿出来的石块，从天降下击打这像，就是地上的列国，把他们打碎。然后祂要变成一座大山，就是神的国，充满天下。（但二 35，启十一 15。）

凡经上所记的，最后都与基督有关。甚至当我们读这些预言时，我们也能得着滋养。基督是圣经的内容，乃是我们的食物。圣经是神所默示的书，这意思是说，无论什么时候，当我们带着寻求的心来到圣经前，神的灵必定与我们同在。

圣经与三一神脱不了牵连。这就是为什么这本书如此独特。我想起发生在上一世纪的一个故事。有位不信的美国人访问拉丁美洲一个国家，看见一个土人坐着读圣经。这个美国人因为土人在读圣经而取笑他。那个土人得救之前是食人族，他这么回答：“先生，如果这本圣经没有进到我里面，你现在早已在我里面了。”他吃神的话，这变化了他，他不再是野蛮的食人族。只有圣经才能作这事！

metal, yet it remains very strong. Finally, the feet of the image are part iron and part clay signifying the nations in the period after the fall of Rome and before the second coming of Christ. These nations would be part autocracy and part democracy.

In the early part of this century, communism crept into human society. The Soviet revolution occurred in 1917. After World War II, communism took control in China. The philosophy of communism was their boast. Actually, they simply practiced dictatorship, or autocracy. Today it has been about seventy years from the time communism had its beginnings in Russia. Communism is like the iron in the feet of the image. It is strong to crush whatever stands in its way, but God has a way to weaken the iron. His way is to mix it with clay. In these days the people of eastern Europe, who are the clay, the dust, are rising up to deal with and weaken the iron of communism. Eventually, the iron cannot deal with the dust, and it becomes paralyzed, crippled. This demonstrates the fulfillment of prophecy in eastern Europe, and that we are in the iron-clay stage of the image. Millions are rising up in eastern Europe. Recently, millions rose up in Red China in a desire for freedom. As the clay rises up, the strength of the iron is weakened.

At the end of Nebuchadnezzar’s dream, a stone, cut out without hands, smote the image upon its feet, which were of iron and clay, and broke them to pieces (Dan. 2:34). This is a prophecy concerning Christ. He is the stone, cut out without human hands, which will come down from heaven to smite the image, the kingdoms of the earth, and break them into pieces. Then He will become a great mountain, the kingdom of God, which will fill the whole earth (Dan. 2:35; Rev. 11:15).

Whatever is recorded in the Bible is eventually related to Christ. Even when we read these prophecies, we can find nourishment. Christ, as the content of the Bible, is food to us. The Bible is a book inspired by God. This means that any time we come to the Bible with a seeking heart, the Spirit of God will be with us.

The Triune God is involved with the Bible. This is why this book is so unique. I recall a story that occurred in the past century. An unbelieving American citizen was visiting a country in Latin America and observed a native of that country sitting and reading a Bible. The American began to ridicule that person because he was reading the Bible. That native had been a cannibal before being saved, and he responded in this way: “Sir, if this Bible had not gotten into me, you would have been inside of me already.” His eating the Word of God had transformed him, and he was no longer a wild cannibal. Only the Bible could do this!

许多人只因读了圣经一部分的话，就有所改变。这样的例子很多。有一位弟兄的情形就是这样，他最后成了我们中间的一位同工。他在年轻时是个非常爱国、活跃、能干的民族主义者。他仇恨外国，以及外来的基督教。有一天他到一座山上游览，进到一座寺庙里。出乎他的意料，有人把一本大圣经留在那里。那本圣经摆在那里已经很久了，因为上面盖满了灰尘。那本圣经打开在诗篇第一篇。他好奇的开始读诗篇第一篇。当他读的时候，他想，“这就是圣经里所说的么？”他继续往下读，最后开始哭泣，在地上打滚痛悔。读圣经使他得救。他改变到一个地步，决定放弃他政治的联系，成为基督的跟从者。他有负担带着圣经走遍中国，为要传扬基督的福音。他亲口告诉我这事。后来他成了我们的一位同工。这给我们看见圣经的功效和奇妙！

许多基督徒能见证，圣经在他们生命上有这样奇妙的力量。我们若要生长，就需要这本书中的奶与干粮。我们若不吃物质的粮食，过了一段时候就会挨饿，最后死去。如果我们一星期不读圣经，我们就会在属灵上挨饿。当我们带着寻求基督的渴望来读这本书时，我们就会得着喂养。千万基督徒都能见证，当他们读圣经时，他们不仅得着照字句而有的知识，更得着基督进到他们里面。这位基督就是赐生命之灵，乃是我们的食物。（约六57，林前十五45下。）祂是赐生命之灵，正在将祂自己分赐到我们里面，并以祂自己作生命供应我们。

当我们打开圣经任何一页，我们应当带着寻求的心祷告，说，“主啊，我爱你，所以我来到你的话语前。求你作我的饮水和我的食物。”当我们这样祷告时，我们会看见，如今是赐生命之灵的基督，乃是在我们里面分赐他自己，并以祂自己作我们的食物供应我们。这种生命的供应会使我们生长。我信我们都能见证这事。这是圣经的奇妙。圣经不仅是一本书，乃是一本充满了基督的书。这本书乃是我们的神完全牵连在其中的书。当我们带着寻求基督的心来摸这本书，我们就摸着那灵，得着这位赐生命的基督，并且生机的生长。

借着有恩赐的肢体浇灌基督的身体

There are many cases of people being changed just by reading one portion of the Bible. This was the situation with one brother who eventually became a co-worker among us. When he was young, he was a very patriotic, active, and capable nationalist. He hated the foreign countries and their foreign religion, Christianity. One day, he went sightseeing to a certain mountain and entered an idol temple. To his surprise, someone had left a large Bible there. It had been there for a long time because it was covered with dust. This Bible was opened to Psalm 1. He began to read Psalm 1 out of curiosity. As he read, he thought, “Is this what is in the Bible?” As he read on and on, he eventually began to weep, and rolled on the ground repenting. Reading the Bible caused him to get saved. He was changed to such an extent that he decided to drop his political associations and become a follower of Christ. He became burdened to take the Bible throughout China in order to preach the gospel of Christ. He told this to me personally, and he later became one of our co-workers. This shows the effectiveness and wonder of the Bible!

Many Christians can testify that the Bible has had such a wonderful impact on their lives. For us to grow, we need the milk and the solid food that is in this book. If we do not eat physical food for a period of time, we will starve and eventually die. If we do not read the Bible for a whole week, we will starve spiritually. When we read this book with a desire to seek after Christ, we will be fed. Thousands of Christians can testify that when they read the Bible, they do not receive mere knowledge according to the letter, but they get Christ into them. This Christ, as the life-giving Spirit, is food to us (John 6:57; 1 Cor. 15:45b). As the life-giving Spirit, He is dispensing Himself into us and supplying us with Himself as life.

When we open any page of the Bible, we should read with a seeking heart and pray, “Lord, I love You, so I come to Your Word. Be my drink and be my food.” When we pray in this way, we will realize that Christ, who is now the life-giving Spirit, is within us dispensing Himself and supplying us with Himself as our food. This supply of life will cause us to grow. I believe we all can testify to this. This is the wonder of the Bible. It is not just a book. It is a book filled with Christ. It is a book in which our God is fully involved. When we touch this book with a seeking heart for Christ, we touch the Spirit, we receive the very life-giving Christ, and we grow organically.

Through the Watering on the Body of Christ by Its Gifted Members

召会的生长是借着吃，也是借着有恩赐的肢体浇灌基督的身体。（林前三6。）我们信徒是活的植物，已经栽种到基督里面。（林前三6上，9下。）基督是我们的美地，我们的地土。祂是肥沃的土壤，我们已经栽种在其中，我们也在其中生长。植物一旦栽种了，就需要浇灌。南加州一向非常干燥，很少有植物生命。后来南加州开始从内华达州接水过来，结果南加州变得非常葱绿美丽。南加州许多园子有浇灌草地的喷水管，保持草地青葱并生长。就属灵的意义而言，我们需要这样的浇灌，使我们能生长。保罗说，“我栽种了，亚波罗浇灌了。”（林前三6上。）我们需要有恩赐之人的浇灌。为着我们属灵的生长，我们需要主话语供应的食物，也需要有恩赐之人所提供的浇灌。

你若在召会聚会中，你就会得着祝福，受到极多的浇灌。无论你在家里花多少时间读圣经，都不能顶替召会的聚会。有些圣徒或许对长老或某些弟兄姊妹不高兴，他们或许讲理说，“我不需要去召会聚会。我有圣经，所以我要留在家里读我的圣经。主是无所不在的，所以我要献上聚会的时间，留在家里读圣经两小时。”然而，他们会发现，这样的企图使他们缺少了从召会聚会中领受的极大好处。

你或许说你不喜欢聚会，但无论你喜不喜欢聚会，“喷水管”是在聚会那里“喷洒”。你离开了聚会，不管你在家中花多大工夫要有所得着，你家中都没有“喷水管”浇灌你。召会聚会似乎对你不是那么好，但在聚会中你仍然会得着浇灌。许多时候，一些圣徒会在聚会中睡着了，但他们仍然经历浇灌。

在召会聚会中，我们总是要用到圣经。正如我们已经交通过的，神的灵完全与这本书有关联。当我们去召会的聚会，我们总会摸着祂的话，所以我们总是会从神有所领受。有些人曾对我说，“李弟兄，你不该要圣徒读这么多经文。有的时候似乎读了五十节经文。”我回答说，甚至五十节经文也不算多。诗篇一百十九篇有一百七十六节。我们若能在一个聚会中读这整篇诗篇，那会是多么好！多年前，当圣徒还在洛杉矶艾登会所（Elden Hall）聚会时，他们来在一起有祷告聚会，祷读了整本以弗所书。在那次聚会中的圣徒，见证那是多么的美好。如果

The church grows through eating, and also through the watering on the Body of Christ by its gifted members (1 Cor. 3:6). We believers are living plants who have been planted into Christ (1 Cor. 3:6a, 9b). Christ is our good ground, our earth. He is the rich soil into which we have been planted and in which we grow. Once a plant has been planted, it needs to be watered. Southern California used to be very dry with very little plant life. Then southern California began to receive water from the state of Nevada, and the result is that it has become very green and beautiful. The sprinklers in many yards in southern California water the lawns to keep them green and growing. In a spiritual sense, we need such watering so that we may grow. Paul said, “I planted, Apollos watered” (1 Cor. 3:6a). We need the watering by the gifted persons. For our spiritual growth, we need the food that the Word provides, and we also need the watering that the gifted ones provide.

If you are in the meetings of the church, you will be blessed with much watering. Regardless of how much time you spend reading the Bible in your home, it cannot replace the meetings of the church. Some saints may become unhappy with the elders or with some brother or sister in the church. They may reason, “I do not need to go to the church meetings. I have the Bible, so I will stay home and read my Bible. The Lord is omnipresent, so I will dedicate the meeting time to stay at home and read my Bible for two hours.” However, they will find that such an attempt leaves them short of the great benefit received in the church meetings.

You may say that you do not like the meeting, but whether you like the meeting or not, the “sprinklers” are there “sprinkling.” Regardless of how much you endeavor to get something in your home away from the meeting, there is no “sprinkler” watering you in your home. The church meeting may not seem so good to you, but you will still be watered in the meeting. Sometimes some saints may sleep in the meeting, but they still experience the watering.

In the meetings of the church, we are always dealing with the Bible. As we have fellowshipped, God the Spirit is totally involved with this book. When we go to the meetings of the church, we are always touching His Word, so we are always receiving something of God. Some have said to me, “Brother Lee, you should not ask the saints to read so many verses. It seems that sometimes there are fifty verses.” I responded that even fifty verses is not that many. Psalm 119 has one hundred seventy-six verses. It would be wonderful if we could read this entire psalm in some meeting. Years ago, when the saints were still meeting at Elden Hall in Los Angeles, they came together for a prayer meeting and pray-read the entire book of Ephesians. The saints who were in that meeting testified how wonderful it was. When we are

我们在召会聚会中，我们就彻底得着浇灌，因为我们是在“洒水”之下，就是在浇灌之下。

基督身体上有恩赐的肢体，神的仆人，就象草坪上的喷水管；他们有才能用水洒我们。他们越向我们讲说圣经，就是越用水洒我们。我们能见证，当我们到职事的聚会，听有恩赐的人用所有圣经的经文讲论时，我们和以前就不再一样了。不论我们是否明白每一件事，我们散会离去时总是带着圣经的水。除了圣经以外，我对其他方面没有太多的认识，但因着主的怜悯，我多少懂得这本圣书。我能打开这本书，浇灌圣徒。我在神话语职事上所说的话乃是洒水。我们需要到召会的聚会和职事的聚会，好在话语的水中“淋浴”或“沐浴”。

借着神叫基督的肢体在生命中长大

召会内在的生长是借着神叫基督的肢体在生命中长大。（林前三 6 下。）有恩赐的人可以栽种并浇灌。但叫人在生命中生长的乃是神。这就是为什么我到聚会中说话之前，必须花一点时间祷告。我祷告求主与我是一，并以祂自己灌输我，使我所说的，都是在祂里面说的。我信祂已经丰厚的答应了这些祷告，因为当我说话时，我经常在里面感觉有供应，使我说话有新的亮光和即时的发表。

我们需要从圣经直接得着喂养，我们也需要从那些更认识圣经的人得着浇灌。神是随着我们的读经，并随着有恩赐之人的讲说，而叫我们生长。喂养和浇灌是神赐生命给我们所用的最高凭借。当我们进到话中，我们就是在得喂养。当我们在话语的讲说之下，我们就领受浇灌。然后，神就叫我们生长。

凭着神在信徒里的增长

召会内在的生长是借着神在信徒里的增长。（西二 19。）我们是借着神圣的生命，就是神自己，得重生的。如今我们正在得喂养，得浇灌，并且神正在叫我们生长。这个生长就是神自己在我们里面的增长。（西二 19。）当神把生命的长大赐给我们时，这意思是说祂自己在我们里面增长。当我们在话上得着喂养，并且得着有恩赐之人的浇灌，神自己就在我们里面运行、增长。

in the meetings of the church, we get thoroughly watered because we are under the “sprinkling,” the watering.

The gifted members of the Body of Christ, the servants of God, are like the sprinklers on the lawns; they have the ability to sprinkle us with water. The more they talk to us about the Bible, the more they sprinkle us with water. We can testify that when we come to a ministry meeting and listen to the speaking of the gifted persons with all the Bible verses, we can never be the same. Whether or not we understand everything, we always go away from such meetings with the water of the Bible. I do not have much knowledge in fields other than the Bible, but by the Lord’s mercy, I somewhat know this holy book. I can open this book and water the saints. My speaking in the ministry of God’s word is the sprinkling. We need to come to the meetings of the church and of the ministry to take a “shower” or a “bath” in the water of the word.

Through the Giving of Growth in Life to the Members of Christ by God

The intrinsic growth of the church is through the giving of growth in life to the members of Christ by God (1 Cor. 3:6c). The gifted ones may do the planting and the watering, but it is God who gives the growth in life. This is why I must always take some time to pray before I come to speak in a meeting. I pray that the Lord would be one with me and infuse me with Himself so that whatever I speak would be in Him. I believe He has richly answered these prayers because quite often, as I am speaking, I feel supplied within to speak with new light and instant utterance.

We need the feeding from the Bible directly, and we need the watering from the ones who know the Bible more. God goes along with our reading of the Word and with the speaking of the gifted members to give us the growth. The feeding and the watering are the top means used by Him to give His life to us. When we get into the Word, we are feeding. When we get under the speaking of the word, we receive the watering. Then God gives the growth.

By God’s Growing in the Believers

The intrinsic growth of the church is by God’s growing in the believers (Col. 2:19). We were reborn by the divine life, which is God Himself. Now we are being fed and watered, and God is causing us to grow. This growth is God Himself growing in us (Col. 2:19). When God gives us the growth in life, this means that He is increasing Himself within us. As we are feeding on the Word, and as we are being watered by the gifted ones, God Himself is moving and growing within us.

歌罗西二章十九节下半告诉我们，基督的身体是“以神的增长而长大”。我们是借着神在我们里面的增长而长大。神本身不会增长，因为祂是完成的，也是完全的。祂的增长乃是在我们里面的，而祂在我们里面有多少增长，在于我们有多少地方让祂增长。我们可能满了世界、自己、自利，但借着读圣经，圣经的话就一点一点的除去我们的属世、自利、以及在神以外的所爱。然后在我们里面就会有更多地方归给神。祂就用这地方在我们里面扩展并扩增。这个扩增就是祂在我们里面的增长。祂的增长就成了我们的生长，因为我们与祂乃是一。召会的生长就是神在召会里的增长。借着我们在话上得喂养，并借着有恩赐之肢体的浇灌，我们里面消极的事物就被除去，就有更多地方让给住在我们里面的神。当祂得着更多的地方，祂就在我们里面增长。结果就带进召会生机的生长。

在神圣的生命里达到成熟，达到基督丰满（基督生机身体）之身材的度量

神在我们里面的增长，使我们在神圣的生命里达到成熟。（西一 28，弗四 13 下。）当我们长大时，我们就渐渐成熟，直到我们达到基督丰满之身材的度量。（弗四 13 下。）基督的丰满乃是基督生机的身体；（弗一 23；）因此，基督丰满之身材的度量乃是基督身体之身材的度量。基督在万有中充满万有；祂需要一个极大的身体作祂的丰满。基督的身体就是基督的彰显，这身体有一个身材，而这身材有一个度量。召会以神的增长而长大，直到达到成熟。当召会达到成熟时，就达到了基督丰满之身材的度量。（弗四 13。）那时召会就是基督完满的彰显。这是召会生长的极点。

召会生机的扩增

基督在祂生机身体里的扩增，作祂的新妇

召会渐渐生长，直到达到成熟，就是基督身体之身材的度量，作祂的彰显。这个生长乃是为着召会生机的扩增。这个生机的扩增乃是基督在祂生机身体里的扩增，作祂的新妇。（约三 29 ～ 30 上。）基督的丰满就是祂的身体，而基督的身体乃是祂的配偶，祂的新妇。这是根据夏娃作亚当配偶的预表。

The last part of Colossians 2:19 tells us that the Body “grows with the growth of God.” We grow by God’s growing within us. Of course, God in Himself is not growing because He is complete and perfect. His growing is within us, and how much He grows within us depends upon how much room we will give to Him to grow. We may be full of the world, of ourselves, of our own interests, but by reading the Bible, little by little the word of the Bible takes away some part of our worldliness, some part of our self-interest, and some part of our love for things other than God Himself. Then within us more room is given to God. Then He takes this room and expands and increases within us. This increase is His growth in us. His growth becomes our growth because we and He are one. The growth of the church is God’s growth in the church. By our feeding on the Word and being watered by the gifted members, the negative things within us are taken away and there is more room for the very God who dwells in us. When He gets more room, He grows within us. This issues in the church’s organic growth.

Unto Maturity in the Divine Life, Reaching the Measure of the Stature of the Fullness of Christ—the Organic Body of Christ

God’s growth in us is unto our maturity in the divine life (Col. 1:28; Eph. 4:13b). As we are growing, we are maturing until we reach the measure of the stature of the fullness of Christ (Eph. 4:13c). The fullness of Christ is the organic Body of Christ (Eph. 1:23); thus, the measure of the stature of the fullness of Christ is the measure of the stature of the Body of Christ. Christ fills all in all, and He needs a great Body as His fullness. The Body of Christ, which is His expression, has a stature and this stature has a measure. The church grows with the growth of God until it reaches maturity. When it reaches maturity, it arrives at the measure of the stature of the fullness of Christ (Eph. 4:13). By then the church will be Christ’s expression in full. This is the highest peak of the church’s growth.

THE ORGANIC INCREASE OF THE CHURCH

The Increase of Christ in His Organic Body as His Bride

The church grows until it reaches maturity, which is the measure of the stature of the Body of Christ for His expression. This growth is for the organic increase of the church. This organic increase is the increase of Christ in His organic Body as His bride (John 3:29-30a). The fullness of Christ is His Body, and the Body of Christ is His counterpart, His bride. This is based upon the type of Eve being the counterpart of Adam.

神按着祂的智慧，没有创造一对人，乃是创造一个独身的男人，一个“单身汉”。神将一切活物带到亚当面前，亚当就给它们起名，只是在它们中间亚当没有找着他的配偶。最后，神使亚当沉睡，裂开他的肋旁，取下他的一条肋骨。按预表说，这是基督受死时所发生在祂身上之事的一幅图画。祂在十字架上的死，就是神使祂“沉睡”。在圣经里，睡的意思就是死。（林前十五 18，帖前四 13 ～ 16，约十一 11 ～ 14。）当基督在十字架上睡了，一个兵用枪扎祂的肋旁，随即有血和水流出来。（约十九 34。）从亚当肋旁出来的只有肋骨，没有血。在创世记二章亚当的时候还没有罪，所以不需要救赎的血。然而当基督在十字架上睡了时，已经有了罪的问题，所以祂的死必须首先对付罪的问题。从基督肋旁流出的血，乃是为着救赎。接着流血之后，有水流出来。从亚当肋旁取下的肋骨，以及在十字架上基督肋旁所流出的水，都表征神圣的生命。神用亚当的肋骨，就是用亚当的一部分，建造一个女人，作亚当的配偶。现今神用神圣的生命，就是基督复活的生命，建造召会。

夏娃被建造是按着亚当的形像和样式，与亚当相配。当神把夏娃领到亚当面前，他说，“这是我骨中的骨，肉中的肉。”（创二 23。）夏娃成了亚当的配偶和扩增。男人没有女人是不完全的。妻子是男人的另一半，使男人完全，作男人的扩增。召会是基督的新妇，乃是新郎基督的扩增。这清楚的启示于约翰三章二十九至三十节：“娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。祂必扩增，我必衰减。”施浸者约翰是说，新妇是为着新郎的；新郎是在扩增的。他，施浸者约翰，不该受人重视，因为他是衰减的，是要减少到无有的。我们一切的注意力该集中于扩增的基督，祂现今是在全地一直的扩增。

神的扩增—在基督生机身体的肢体里生命的长大

基督在扩增，而神的扩增乃是在基督生机身体的肢体里生命的长大。歌罗西二章十九节说，“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”长大是生命的事，而生命是神自己。

God in His wisdom did not create a couple, but a single man, a “bachelor.” God brought all the living creatures to Adam and Adam gave names to all of them, but among these Adam did not find his counterpart. Finally, God put Adam to sleep, opened his side, and took out a rib. In typology, this is a picture of what happened to Christ in His death. His death on the cross was His being “put to sleep” by God. In the Bible, sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). When Christ was sleeping on the cross, a soldier pierced His side and out came blood and water (John 19:34). All that came out of Adam’s side was the rib without the blood. At Adam’s time in Genesis 2 there was no sin, so there was no need of blood for redemption. When Christ was sleeping on the cross, however, there was the problem of sin, so His death had to deal first with this sin problem. The blood came out of Christ’s side for redemption. Following the blood, the water came out. The rib taken out of Adam’s side and the water that flowed out of the side of Christ at the cross both signify the divine life. God used this rib, which was a part of Adam, and built a woman to be Adam’s counterpart. Now God builds up the church with the divine life, the resurrection life of Christ.

Eve was built to match Adam in his image and likeness. When God brought Eve to Adam, he said, “This is now bone of my bones, and flesh of my flesh” (Gen. 2:23). Eve became the counterpart of Adam and the increase of Adam. The man is not complete without the woman. The wife is the other half of the man, making him complete and being his increase. The church as the bride of Christ is the increase of Christ, the Bridegroom. This is clearly revealed in John 3:29-30, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice. This joy of mine therefore is made full. He must increase, but I must decrease.” John the Baptist was saying that the bride is for the Bridegroom and the Bridegroom is increasing. He, John the Baptist, should not be considered because he is decreasing, being reduced to nothing. All our attention should be focused on the increasing Christ, who is now increasing all over the earth.

The Increase of God in the Growth of Life within the Members of the Organic Body of Christ

Christ is increasing, and God is increasing in the growth of life within the members of the organic Body of Christ. Colossians 2:19 says, “Holding the Head, out from whom all the Body, by means of the joints and bands being supplied and knit together, grows with the growth of God.” To grow is a matter of life, which is God

召会是基督的身体，召会不能没有基督，祂是神具体的化身，（西二9，）作生命的源头。借着持定元首基督，召会就以神的增长而长大，以是生命之神的扩增而长大。

基督的繁增—借着基督这宇宙中真葡萄树的枝子结果子，作三一神的生机体

召会生机的扩增乃是基督的繁增，就是借着基督这宇宙中真葡萄树的枝子结果子，作三一神的生机体。（约十五1，5，8。）所有的基督徒都是基督的复制与繁增。我们是许多的子粒，乃是基督这一粒落在地里死了之麦子的繁增。（约十二24。）基督的这个繁增乃在于基督枝子的结果子。我们既是祂的枝子，就必须前去结果子。主耶稣说，祂派我们前去结果子，叫我们的果子常存。（约十五16。）我们所结的果子就是葡萄树的繁增。

葡萄树及其一切枝子和果子，乃是三一神的生机体。三一神在祂的生机体里，乃是约翰十四至十六章的中心。这个生机体就是召会的扩增。我们既是这神圣生机体的枝子，就必须过扩增的生活，就是结果子的生活。我们若说我们享受基督，并且照着约翰十五章所说的住在基督里，我们就必须结果子。如果我们不结果子，却说我们是住在基督里，我们就是自欺。真正住在基督里，会使我们结果子。我们若不结果子，我们的享受就是空的。我们是枝子，而枝子的职责和责任乃是结果子。枝子所结的果子，乃是葡萄树的繁增和复制。葡萄树的扩增就是基督的扩增，而基督的扩增就是召会的扩增。

基督生机身体的长大，有神圣的生命为其生长的元素，为着生机的建造基督的身体

召会生机的扩增乃是基督生机身体的长大，有神圣的生命为其生长的元素，为着生机的建造基督的身体。（弗四16。）在基督的身体里，有两类肢体：节与每一部分。节与每一部分可以比作建筑物中的两类材料。这个大会所里的钢梁联络在一起成为钢架，然后这个建筑物的石块、木头，就借着交织而合成在一起，结合在一起。神的建造，就是基督的身体，需要借着每一丰富供应的节，得以联络在一起，并借着每一部分依其度量而有的功用，得以结合在一起。

Himself. As the Body of Christ, the church should not be deprived of Christ, who is the embodiment of God (Col. 2:9) as the source of life. By holding Christ, the Head, the church grows with the growth of God, with the increase of God as life.

The Multiplication of Christ in the Fruit-bearing by the Branches of Christ, the True Vine in the Universe, as the Organism of the Triune God

The organic increase of the church is the multiplication of Christ in the fruit-bearing by the branches of Christ, the true vine in the universe, as the organism of the Triune God (John 15:1, 5, 8). All the Christians are the duplication and the multiplication of Christ. We, as the many grains, are a multiplication of Christ, as the one grain, which fell into the earth to die (John 12:24). This multiplication of Christ is in the fruit-bearing by the branches of Christ. As His branches, we must go forth to bear fruit. The Lord Jesus said that He appointed us to go forth to bear fruit and that our fruit should remain (John 15:16). The fruit borne by us is the multiplication of the vine tree.

The vine tree with all its branches and all its fruit is the organism of the Triune God. The Triune God in His organism is the focus of chapters fourteen through sixteen of the Gospel of John. This organism is the increase of the church. As branches of this divine organism, we have to live an increasing life, which is a fruit-bearing life. If we say that we enjoy Christ and abide in Christ according to John 15, we must be bearing fruit. If we are not bearing fruit and we say that we are abiding in Christ, we are deceiving ourselves. Genuine abiding in Christ will cause us to bear fruit. Our enjoyment is vain if we are not bearing fruit. We are branches, and the duty and responsibility of the branches is fruit-bearing. The fruit borne by the branches is the multiplication and the duplication of the vine tree. The increase of the vine tree is the increase of Christ, and the increase of Christ is the increase of the church.

The Growth of the Organic Body of Christ, with the Divine Life as the Growing Element, for the Organic Building Up of the Body of Christ

The organic increase of the church is the growth of the organic Body of Christ, with the divine life as the growing element, for the organic building up of the Body of Christ (Eph. 4:16). In the Body of Christ, there are two categories of members: the joints and each one part. The joints and the parts can be compared to the two categories of materials in a building. The steel beams of this big meeting hall are joined closely together into a steel frame. Then the stones and wood of this building are put together, knit together, by being interwoven. God's building, the Body of Christ, needs to be joined closely together through every joint of the rich supply and knit together through the operation in measure of each one part.

各节等于以弗所四章十一节所提到的各种恩赐：“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师。”在人体中有许多的节，健康的身体需要身上的各节都有正常的功用。一个人的手指如果没有节，他的手就不能正常的尽功用。连拿叉子吃东西这样简单的事，也会作得很艰难。所有的节都是必需的，使人体能正常的尽功用。

召会是基督的身体，也需要各节正常的功用。在召会里，我们需要许多的节。一个地方召会若只有两、三个供应的节，并且这些节只是一些长老，这个地方召会就是可怜的。正常的召会是满了节的。在每个召会里该有许多的节，提供丰富的供应。节所供应给身体的丰富供应，乃是基督自己。以弗所四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”这一节经文说到丰富的供应。“丰富供应”一辞，在原文有指定冠词，指明每一个节都有基督特别的供应，使身体得着益处。

基督身体上第二类的肢体是“每一部分”。一个人身上有许多的部分。节并不构成全身，所以这些节需要各部分的配合和补足。当基督身体的各节在供应时，每一部分也应当都在尽功用。感谢主，每一肢体都有用处。这就是为什么我们都需要竭力实行神命定之路的事奉，使基督身体的众肢体都尽功用。这与我们的老路相对，这条老路扼杀了大多数肢体的功用。每一地方召会应当充满了供应的节和尽功用的部分。这是借着内在生长而得成就的。如果我们在神圣生命里，在神圣三一里长大，我们就不会没有用处。我们会很有用处。我们众人都会成为基督生机身体积极、活泼的肢体。

当基督的身体借着各节与各部分积极的参与，而正常的尽功用时，“全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”全身能使身体渐渐长大，这是多么奇妙。在原文里，“以致”的意思是“为了要”，“目的为着”，或“结果带来”。基督身体的长大，结果带来身体在爱里把自己建造起来。这就是召会内在的生长，为着召会生机的扩增，结果带来基督身体生机的建造。

The joints are equal to the gifts mentioned in Ephesians 4:11: “And He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers.” There are many joints in a human body, and a healthy body needs the proper function of all its joints. If a person’s fingers did not have joints, his hand could not function properly. A simple task, such as picking up a fork to eat, would be quite awkward. The joints are all necessary so that a person’s body can operate normally.

The church, as the Body of Christ, also needs the proper function of all the joints. In the church we need many joints. If a local church has only two or three joints of supply, and these joints are only the elders, that is a poor local church. A proper church will be full of joints. In every church there should be many joints providing the rich supply. The rich supply that the joints supply to the Body is Christ Himself. Ephesians 4:16 says, “Out from whom all the Body, joined closely together and knit together through every joint of the rich supply, and through the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.” This verse speaks of “the rich supply.” The use of the definite article “the” indicates that there is a particular supply of Christ that each joint has for the benefit of the Body.

The second category of members in the Body is “each one part.” In a person’s physical body, there are many parts. The joints do not constitute the whole body, so there is the need for all the parts to match and complement the joints. As the joints in the Body of Christ are supplying, the parts should all be operating. Thank the Lord that every member is useful. This is why we all need to endeavor to pick up the God-ordained way of serving which brings all the members of the Body of Christ into function. This is such a contrast to our old way, which annulled the function of most of the members. Every local church should be full of joints supplying and parts operating. This is accomplished by the intrinsic growth. If we are growing in the divine life, in the divine Trinity, we will not be useless. We will be very useful. All of us will be active, living members of the organic Body of Christ.

When the Body of Christ is functioning properly through the active participation of the joints and each one part, “all the Body...causes the growth of the Body unto the building up of itself in love.” It is quite marvelous that all the Body causes the Body to grow. In Greek, the word “unto” means “with a view to,” “for the purpose of,” or “resulting in.” The growth of the Body results in the building up of itself in love. This is the intrinsic growth of the church for the church’s organic increase, issuing in the organic building up of the Body of Christ.

第三章

召会内在的建造为着召会生机的功用

读经：以弗所书四章八至十六节，哥林多前书十二章二十八节，使徒行传十三章一节，罗马书十二章四至八节，哥林多前书十二章四至十一节，十四章四节下，十二节，以弗所书一章二十三节下。

纲目

壹　召会内在的建造：

一　凭着升天的元首赐给恩赐—弗四 8 ～ 11。

二　凭着元首所赐的恩赐—使徒、申言者、传福音者、牧人和教师—成全圣徒—弗四 11 ～ 12：

1　在众地方召会里—林前十二 28，徒十三 1。

2　为着职事的工作—建造基督生机的身体—弗四 12。

3　直到基督所有的肢体都达到：

a　信仰上并对神儿子之完全认识上的一。

b　长成的人。

c　基督丰满（就是召会，作基督生机的身体）之身材的度量—弗四 13。

三　借着基督身体中所有得了成全的肢体—弗四 14 ～ 16：

CHAPTER THREE

THE INTRINSIC BUILDING UP OF THE CHURCH FOR ITS ORGANIC FUNCTION

Scripture Reading: Eph. 4:8-16; 1 Cor. 12:28; Acts 13:1; Rom. 12:4-8; 1 Cor. 12:4-11; 14:4b, 12; Eph. 1:23b

OUTLINE

I. The intrinsic building up of the church:

A. By the ascended Head giving the gifts—Eph. 4:8-11.

B. By the Head-given gifts—the apostles, prophets, evangelists, and shepherds and teachers—perfecting the saints—Eph. 4:11-12:

1. In the local churches—1 Cor. 12:28; Acts 13:1.

2. Unto the work of the ministry—the building up of the organic Body of Christ—Eph. 4:12.

3. Until all the members of Christ arrive at:

a. The oneness of the faith and of the full knowledge of the Son of God.

b. A full-grown man.

c. The measure of the stature of the fullness of Christ—the church as the organic Body of Christ—Eph. 4:13.

C. Through all the perfected members of the Body of Christ—Eph. 4:14-16:

1 不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为—14。

2 唯在爱里持守着真实，在一切事上，长到元首基督里面—15。

3 本于元首—16 上。

4 全身借着每一丰富供应的节，联络在一起，并借着每一部分依其度量而有的功用，结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来—16 下。

贰 召会生机的功用：

一 在基督生机的身体里—罗十二 4 ～ 8。

二 在基督生机身体的地方彰显里—林前十二 28。

三 凭着三一神的行动：

1 在于神的运行。

2 借着主的许多职事。

3 用那灵在基督生机身体的肢体里所表显的恩赐—林前十二 4 ～ 11。

四 为着建造召会，作基督生机的身体，就是那在万有中充满万有者的丰满—林前十四 4 下，12，弗一 23 下。

1. Being no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error—v. 14.

2. But holding to truth in love to grow up into the Head, Christ, in all things—v. 15.

3. Out from the Head—v. 16a.

4. All the Body, joined closely together through every joint of the rich supply, and knit together through the operation in measure of each part, causing the growth of the Body unto the building up of itself in love—v. 16b.

II. The organic function of the church:

A. In the organic Body of Christ—Rom. 12:4-8.

B. In the local expressions of the organic Body of Christ—1 Cor. 12:28.

C. By the move of the Triune God:

1. In the operations of God.

2. Through the ministries of the Lord.

3. With the gifts of the Spirit in His manifestations to the members of the organic Body of Christ—1 Cor. 12:4-11.

D. For the building up of the church as the organic Body of Christ, the fullness of the One who fills all in all—1 Cor. 14:4b, 12; Eph. 1:23b.

召会内在的建造

在第一章，我们看见召会内在的素质，为着召会生机的存在。在第二章，我们看见召会内在的生长，为着召会生机的扩增。在本章，我们要来看召会内在的建造，为着召会生机的功用。

物质的建筑是由不同材料加在一起、联络在一起而建造起来的。然而，这样的建筑是没有生命的，不是生机的。神的建造乃是生机的，这样生机建造的最好例子是一个活人。活人是真正的建造。神从亚当肋旁取下一条肋骨，将这肋骨建造成一个女人。（创二 21 ～ 23。）这个女人乃是一个建造。神创造了作丈夫的亚当，但神不是创造妻子，神乃是为亚当建造一个妻子。男人是神创造的，女人是神建造的。神建造的工比祂创造的工更细致。男人是神所创造的，比神所建造的女人粗略。男人是粗的，女人是细的。女人的面孔、双手、声音和动作，都比男人细致。女人比较细致，因为她是神所建造的。神建造了女人。

所有的弟兄在旧造里都是男的，但我们在新造里都是女的。在新造里，我们是基督的新妇；我们是神的建造。基督的身体，召会，是新妇，不是创造的，乃是建造而成的。神的建造当然比物质的建筑更细致。召会的建造，因着在生命中的长大，乃是生机的。因为召会的建造是生机的，所以是内在的。凡是内在的东西都是细致的。召会的建造由神为男人建造女人的这个细致工作所预表。

召会的建造事实上就是召会的生长。每一个成熟的人开始都是小婴孩。那人经过多年而建造起来，这建造是借着那人的生长而得的。当他吃的时候，他就生长，而这个生长就是他生机的建造。如果我们认真要使召会得建造，我们就必须顾到我们在神圣生命中的生长。这意思是说，我们必须是吃喝基督的人。我们凭着所吃的长大，而我们所吃的成了我们的构成。我们吃什么，就是什么。

我们借着所吃的长大，而我们所吃的，至终成了我们。我们需要更多吃基督。有些广东人每日吃六、七餐。我们每天吃基督几次？我们在吃属灵食物的事上，需要学广东人。我们吃基督越多次越好。我们越吃基督，就越在基督里长大；我们越吃基督，就越成为基督。当我们

THE INTRINSIC BUILDING UP OF THE CHURCH

In chapter one we saw the intrinsic essence of the church for its organic existence. In chapter two we saw the intrinsic growth of the church for its organic increase. In this chapter we want to see the intrinsic building up of the church for its organic function.

A physical building is built by putting together and fitting together various materials. Such a building, however, is lifeless. It is not organic. God's building is organic, and the best example of such an organic building is a living person. A living person is a real building. God took a rib out of Adam's side and built that rib into a woman (Gen. 2:21-23). This woman was a building. God created Adam, the husband, but God did not create a wife. God built up a wife for Adam. The man was created by God, and the woman was built by God. God's building work is finer than His creating work. Man, as the one created by God, is rougher than the female, who was built by God. Males are rough, and females are fine. A female's face, hands, voice, and actions are finer than the male's. The female is much finer, because she was built by God. God built up a woman.

All the brothers are males in the old creation, but we are females in the new creation. In the new creation we are the bride of Christ; we are God's building. The Body of Christ, the church, is a bride that was not created, but built up. God's building, of course, is much finer than a physical building. The church's building is organic by the growth in life. Because it is organic, it is intrinsic. Anything that is intrinsic is fine. The building up of the church is typified by God's fine work of building a woman for man.

The building up of the church is actually the growth of the church. Every full-grown person began as a small baby. The building up of that person over the years was accomplished by that person's growth. When he ate, he grew, and this growth was his organic building up. If we mean business to have the church built up, we must take care of our growth in the divine life. This means we must be those eating and drinking Christ. We grow with what we eat, and what we eat becomes our very constitution. We are what we eat.

We grow by what we eat, and what we eat eventually becomes us. We need to eat more of Christ. Some Cantonese people eat six or seven times a day. How many times do we eat Christ? We need to learn of the Cantonese in our eating of the spiritual food. The more times we eat Christ, the better. The more we eat Christ, the more we grow in Christ, and the more we eat Christ, the more we become Christ. When we eat

吃基督时，我们就因祂而长大。这个生长就是建造。因此，所建造的乃是基督。至终，建造的召会就是基督。

凭着升天的元首赐给恩赐

召会内在的建造是凭着升天的元首赐给恩赐。（弗四8～11。）以弗所四章八节说，“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”我们可能珍赏主从天降下，但我们也需要拔高我们对祂升天的珍赏。在以弗所四章八节，保罗指出，乃是升天的基督才能赐下恩赐。

当保罗说基督“升上高处”，他是引用诗篇六十八篇十八节。在这一节，“高处”是指锡安山，（诗六八15～16，）象征神所住的第三层天。（王上八30。）诗篇六十八篇含示，在约柜得胜之后。神在约柜中升到锡安山。诗篇六十八篇一节是引民数记十章三十五节的话。这指明诗篇六十八篇的背景是神在会幕里的行动，这会幕是以约柜为中心。约柜是基督的预表，约柜无论往哪里去，总是赢得胜利。最终，这约柜凯旋的升到锡安山顶。这描绘基督如何得了胜，且凯旋的升到诸天之上。

基督在祂的升天里，“掳掠了那些被掳的。”蒙救赎的圣徒在得着基督死而复活的拯救以前，乃是被撒但所掳掠的。我们因着罪与死，乃是撒但手下的俘虏。但基督击败了撒但，解决了罪与死的问题，救我们脱离了撒但的手。然后祂领我们到诸天之上，作祂的俘虏。祂得着这些俘虏，使他们成为赐给人的恩赐。

大数的扫罗是这些恩赐中的一个，他后来成了使徒保罗。他曾经是撒但的俘虏，也是最大的罪人。在提前一章十五节，保罗说，他是罪人中的“罪魁”。他在罪与死之下，乃是撒但的一个大俘虏；但有一天基督拯救了他。他在往大马色的路上，要捉拿一切呼求主名的人。（徒九1～2，14。）主耶稣抓住他，救他脱离了撒但的手。扫罗原是撒但的俘虏，却成了基督的俘虏。

大数的扫罗曾经逼迫基督并残害召会。忽然之间，他成了一个恩赐。基督得着这人，并使他成为恩赐，名叫保罗。他成了一个恩赐，能解释旧约，能传扬福音，教导圣徒，

Christ, we grow by Him. This growing is the building up. Therefore, what is built up is Christ. Eventually, the built-up church is just Christ.

By the Ascended Head Giving the Gifts

The intrinsic building up of the church is by the ascended Head giving the gifts (Eph. 4:8-11). Ephesians 4:8 says, “Wherefore He says, Having ascended to the height, He led captive those taken captive and gave gifts to men.” We may appreciate the Lord’s coming down from the heavens, but we also need an uplifted appreciation of His ascension. In Ephesians 4:8, Paul points out that it is the ascended Christ who is able to give the gifts.

When Paul said that Christ “ascended to the height,” he quoted from Psalm 68:18. “Height” in this verse refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the ark that God ascended to Mount Zion after the ark had won the victory. Verse 1 of Psalm 68 is a quotation of Numbers 10:35. It indicates that the background of Psalm 68 is God’s move in the tabernacle with the ark as its center. Wherever the ark, a type of Christ, went, the victory was won. Eventually, this ark ascended triumphantly to the top of Mount Zion. This portrays how Christ has won the victory and ascended triumphantly to the heavens.

In His ascension, Christ “led captive those taken captive.” The redeemed saints had been taken captive by Satan before being saved by Christ’s death and resurrection. We were captives under Satan’s hand through sin and death. But Christ defeated Satan, solved the problem of sin and death, and rescued us out of the hand of Satan. Then He led us to the heavens as His captives. He took these captives and made them gifts to men.

One of these gifts was Saul of Tarsus, who later became Paul, the apostle. He had been a captive of Satan and a top sinner. In 1 Timothy 1:15 Paul said that he was “the foremost” sinner. He was a big captive of Satan under sin and death, but one day Christ rescued him. He was on the way to Damascus to arrest those who called on the Lord’s name (Acts 9:1-2, 14). Then the Lord Jesus seized him and rescued him out of the hand of Satan. Saul was Satan’s captive, but he became Christ’s captive.

Saul of Tarsus had been opposing Christ and devastating the church. Suddenly he became a gift. Christ took this one and made him a gift by the name of Paul. He became a gift who could expound the Old Testament, who could preach the gospel,

并能申言。保罗怎能成为这样一个恩赐？他亲自在以弗所四章九至十节这段插进的话里，告诉我们说，“若非祂也曾降到地的低下之处，‘祂升上’是什么意思？那降下的，也是那升上，远超诸天之上，为要充满万有的。”

保罗是个了不起的著者。他写这一段话，描写基督的死与复活，为要成就祂完全的救赎，并分赐生命给我们。基督首先从三层天的宝座降到地上。祂借着成为肉体的过程作成这事。祂生活在地上三十三年半；然后进入死，在死里更往下降。在祂降下的这第二步，祂降到地的低下之处。这是指地下的阴间，就是基督死后所去之处。（徒二 27。）基督降下的头一步是为着祂的成为肉体。第二步是为着祂的救赎。祂凭着这个降下成就了祂那包罗一切、完全的救赎，救我们脱离罪、死、撒但、与火湖。在祂上升的头一步里，祂在复活里从阴间升到地上。在复活里，祂将生命分赐到我们里面。祂的降下成就了救赎，祂的上升成就了生命的分赐。在祂上升的第二步里，祂将我们带到三层天上的父那里。

当祂在祂门徒面前升到天上时，（路二四 51，徒一 9～11，）他们并不完全明白所发生的事。他们只看见耶稣升上去。但圣经启示，当耶稣上升时，祂乃是与一列被征服的仇敌一同上升。扩大本新约圣经将“祂…掳掠了那些被掳的”译为“祂…帅领了一列被征服的仇敌”。当祂上升时，祂乃是凯归的将军，胜过了撒但、罪、与死。祂击败了祂的众仇敌，得着了许多俘虏。祂带着这些俘虏，成为庆祝祂得胜的行列。

当主耶稣在彼得、约翰眼前升天时，他们没有看见这事，但天使看见极大的一列被征服之仇敌的行列，庆祝基督的得胜。我们在那个行列中；撒但也在那里；死也在那里。这是何等的行列！然后主将我们这些蒙救赎的圣徒，就是祂所击败并征服的仇敌，当作礼物，呈献给父。祂似乎是说，“父啊，这里是你所赐给我的人。他们原是撒但死的俘虏。如今我掳掠了他们，把他们从撒但手中救了出来，从罪与死之下救了出来。我也借着复活，就是我从阴间上升到地上的第一步，将我的生命分赐到他们里面。如今他们不是死的，乃是活的礼物。我将他们众人当作一个大的、团体的礼物献给你。”

teach the saints, and prophesy. How could Paul become such a gift? He himself tells us with a parenthetical word in Ephesians 4:9-10: “Now this, He ascended, what is it except that He also descended into the lower parts of the earth? He who descended is the same who also ascended far above all the heavens that He might fill all things.”

Paul was a wonderful writer. He wrote this portion in describing Christ’s death and resurrection to accomplish His full redemption and impart life to us. Christ first descended to the earth from the heavenly throne in the third heavens. He did this through the process of incarnation. He lived on the earth for thirty-three and a half years. Then He entered into death, and in death He descended further. In the second step of His descension, He descended into the lower parts of the earth. This refers to Hades, underneath the earth, where Christ went after His death (Acts 2:27). The first step of Christ’s descension was for His incarnation. The second step was for His redemption. His descension was the means to accomplish His all-inclusive, full redemption, which has saved us from sin, death, Satan, and the lake of fire. In the first step of His ascension, He ascended from Hades to the earth in resurrection. In His resurrection He imparted life into us. His descension accomplished redemption, and His ascension accomplished the impartation of life. In the second step of His ascension, He brought us to the Father in the third heavens.

When He ascended before His disciples into heaven (Luke 24:51; Acts 1:9-11), they did not fully understand what was going on. They only saw Jesus ascending. But the Scriptures reveal that when Jesus was ascending, He was ascending with a train of vanquished foes. The Amplified New Testament renders “He led a train of vanquished foes” for “He led captive those taken captive.” When He was ascending, He was a returning General who had won the victory over Satan, sin, and death. He defeated all of His enemies, and He had many captives. He brought these captives with Him in a procession to celebrate His victory.

Peter and John did not see this when the Lord ascended before their eyes, but the angels saw a tremendous and great train of vanquished foes as a procession for the celebration of Christ’s victory. We were there in that procession; Satan was there; and death was also there. What a procession that was! The Lord then presented us, the redeemed saints, His defeated and vanquished foes, as a present to the Father. It is as though He said, “Father, here are the persons You have given to Me. They were dead captives of Satan. Now I have captured them; I rescued them out of the hand of Satan, out from under sin and death. I have also imparted My life into them through My resurrection, the first step of My ascension from Hades to the earth. Now they are not dead, but living presents. I give them all to You as a big, corporate present.”

这个礼物包括一切蒙救赎的圣徒，包括彼得、保罗、路得马丁、达秘、倪柝声。我也荣幸的包括在这礼物中。在基督的升天里，我们众人都在那里，包括在献给父的这个大而活的礼物里。毫无疑问的，父非常欢喜。祂可能说，“我为着蒙救赎的人非常欢喜。他们原是死的，被撒但所掳掠。但我的儿子借着祂的死与复活，拯救了他们，并把生命分赐到他们里面，使他们活过来。”

我们都必须认识，我们早已到了诸天之上。我们是与基督一同在那里，因为祂把我们当作礼物带给父。祂不是空手而去的，祂到父那里去，乃是带着所有蒙祂救赎的人，包括你、我在内，当作团体的礼物献给父。然后父把我们当作恩赐赐回给子，作祂的身体。（诗六八18。）因此，借着基督的降下和上升，祂拯救了我们，点活了我们，并以祂复活的生命使我们成为恩赐。

保罗是这样一个恩赐。有时候我希奇保罗如何接受这么大的启示，就如在以弗所四章里的启示。毫无疑问的，基督在保罗身上花了一些特别的时间。保罗得救后，往亚拉伯去，住在那里一段时间。（加一17。）没有人知道他在那里作了些什么，但无可疑问的，在这段时间里，他与基督之间有极多的接触。我信主用这段时间，将保罗构成一个大恩赐，给祂的身体。当保罗从亚拉伯回来时，他能传讲、讲说奇妙的事。那意思是说他成了给召会的大恩赐，是以弗所四章十一节所提有恩赐之人的一类。这就是为什么他能在八至十节对基督的死与复活作了美妙的描述。

我们都应当学习象以弗所四章所描绘的，那样丰富的传扬福音。我们可以这样对我们所接触的不信者说，“我愿意告诉你，我们救主的降下有两步。祂从天上降到地上，然后从地上降到阴间。在祂降下的第一步里，祂完成了成为肉体；祂成了人。在祂降下的第二步里，祂进入死，甚至进到阴间，为我们受死，要救我们脱离罪、死、和撒但。我们原是罪人，是撒但的俘虏，但借着基督的死，我们蒙了赦免，甚至蒙拯救脱离了撒但。然后主在复活里从阴间升到地上。在祂的复活里，祂将祂自己分赐到我们里面作生命。祂借着祂的死完成了救赎，并借着祂的复活完成了生命的分赐。然后祂使我们都活过来。在祂升上的第二步里，祂把我们这一列被征服的仇敌领

This present included all of the redeemed saints. It included Peter, Paul, Martin Luther, John Nelson Darby, and Watchman Nee. I am honored to be included in this present. We were all included there in Christ's ascension as a big, living present to the Father. The Father, no doubt, was so happy. He could have said, "I am so happy for My redeemed people. They were dead and captured by Satan. But My Son, through His death and resurrection, rescued them and imparted life into them, making them living."

We all must realize that we have already been to the heavens. We were there with Christ, because He brought us, as His present, to the Father. He did not go empty-handed. He went to the Father with all His redeemed ones, including you and me, as a corporate present to the Father. The Father then gave us back to the Son as gifts for His Body (Psa. 68:18). Thus, through His descension and ascension, Christ rescued us, enlivened us, and made us gifts with His resurrection life.

Paul was such a gift. Sometimes I have wondered how Paul received such great revelations, such as the revelation in Ephesians 4. Undoubtedly, Christ spent some particular time with Paul. After he was saved, Paul went to Arabia and stayed there for a period of time (Gal. 1:17). No one knows what he did there, but, no doubt, during this time there was much contact between him and Christ. I believe the Lord used this time to constitute Paul into a big gift to His Body. When Paul returned from Arabia, he was able to preach and to speak wonderful things. That means he became a big gift to the church in the category of the gifted persons mentioned in Ephesians 4:11. This is why he was able to describe Christ's death and resurrection in the marvelous way of verses 8 through 10.

We all should learn to preach the gospel in such a rich way as that portrayed in Ephesians 4. We may speak in this way to our unbelieving contacts: "I would like to tell you that our Savior descended in two steps. He descended from the heavens to the earth and then from the earth to Hades. In the first step of His descension, He accomplished incarnation; He became a man. In the second step of His descension, He entered into death and even went into Hades, dying for us to save us from sin, death, and Satan. As sinners, we were captives of Satan, but through the death of Christ we were forgiven and even rescued from Satan. Then the Lord ascended from Hades to the earth in resurrection. In His resurrection He imparted Himself into us as life. He accomplished redemption through His death and life-impartation through His resurrection. Then we were made alive. In the second step of His ascension, He led us as a train of vanquished foes to the third heaven to give us as

到三层天上，把我们当作礼物献给祂的父。”有时候我们出去探访人的时候，我们应当这样传福音。

在罗马帝国时期，当一位将领凯旋时，所有他掳获的人要成为一个行列，庆祝他的胜利。至终，有些俘虏要被处死，有些要存活。（林后二 15 ～ 16。）在这行列中要被处死的，是撒但和他的堕落天使；要存活的是我们这些蒙救赎的圣徒。子把我们当作礼物献给父，父又把我们当作恩赐赐回给子，子就把我们众人当作恩赐赐给祂的身体，为着祂身体的建造。

每一位圣徒，无论大小，都是给召会的恩赐。身体的每一个肢体都是给身体的恩赐。我们或许只是一个小肢体，好象小手指一样。但我们仍然是必需的。我的耳朵痒的时候，我的小手指就很管用，能使我的耳朵舒适。我们绝不可自认为太小，不能给身体作有益处的恩赐。基督教一人讲众人听的实行，滥用了恩赐，杀死了圣徒的功用。在公会里有些基督徒甚至不知道如何祷告，因为他们的功用被圣品阶级的系统所扼杀了。在这个系统里，只有受过训练的“专职人员”才学习如何尽功用，其余的人都是外行人。中国有句俗语说，“生病找医师，诉讼找律师，祷告找牧师。”然而，按照圣经的启示，所有的信徒都应当是基督身体活的、尽功用的肢体。

我很高兴，在主恢复中有许多初信者能为别人祷告。我们既不是神职人员，也不是平信徒，我们乃是新约的祭司。基督借着祂的降下与上升，将我们作成这样的人。祂是身体的头，将我们当作恩赐赐给了身体。若有人问我们是不是恩赐，我们每一个人都应当宣告：“阿们！阿利路亚！我是恩赐！”我们原是俘虏、罪人、神的仇敌，但借着基督的降下，我们都蒙了救赎，从撒但救出来，脱离了罪与死。借着祂的升天，祂将祂自己分赐到我们里面作生命，所以如今我们是活的。在祂的升天里，祂使我们成为给祂身体的恩赐。

许多圣徒能见证我是给他们的恩赐。照样，许多圣徒也是给我的恩赐。许多时候我需要小小的恩赐安慰我，正如我的小手指能舒解耳痒一样。我们不可以认为新受浸者对我们是一种“负担”。他们是给身体的新恩赐。当我们作新约福音的祭司出去探访人时，我们应当有把握我们要得着更多的恩赐。这些恩赐不仅是为着基督的，也是为着我们的。

a present to His Father.” Sometimes we should preach the gospel in this way when we go out to visit people.

During the time of the Roman Empire, when a general gained a victory, all his captives became a procession in the celebration of his victory. Eventually, some of these captives were put to death, and some were given life (2 Cor. 2:15-16). The ones in this procession who were put to death were Satan and his fallen angels, and the ones who were made alive were us, the redeemed saints. After we were presented to the Father as a present and the Father gave us back to the Son as gifts, the Son gave us all as gifts to His Body for its building up.

Every saint, great and small, is a gift to the church. Every member of the Body is a gift to the Body. We may be only a small member, like the little finger, but still we are very necessary. My little finger works so well to comfort my ear when I have an itch inside of it. We should never consider ourselves as too small to be a profitable gift to the Body. The practice of Christianity with one man speaking and the others listening spoils the gifts and kills the functions of the saints. Some Christians in the denominations do not even know how to pray because their function has been annulled by the clergy-laity system. In this system, only the trained “professionals” learn how to function while the rest are laymen. There is a Chinese proverb which says, “If you are sick, go to a doctor. If you have a lawsuit, go to a lawyer. If you want to pray, go to a pastor.” According to the biblical revelation, however, all the believers should be living, functioning members of the Body of Christ.

I am so happy that, in the Lord’s recovery, many of the new believers are able to pray for others. We are neither the clergy nor the laity, but the New Testament priests. Christ has made us such by His descension and ascension. He, as the Head of the Body, gave us as gifts to the Body. If someone were to ask us if we are gifts, each of us should declare, “Amen! Hallelujah! I’m a gift!” We were captives, sinners, and enemies of God, but through Christ’s descension, we were redeemed and rescued from Satan out of sin and death. Through His ascension, He imparted Himself into us as life, so now we are living. In His ascension He made us gifts to His Body.

Many of the saints can testify that I am a gift to them. In like manner, many of the saints are gifts to me. Many times I need the small gifts to comfort me in the way that my little finger can comfort my itching ear. We should not regard the newly baptized ones as “burdens” to us. They are new gifts to the Body. When we go out as New Testament priests of the gospel to visit people, we should have the assurance that we are going to gain more gifts. These gifts are not only for Christ, but also for us.

在一九七七年，我鼓励我们中间所有的年轻人尽可能的接受适当的教育。在我们中间有一位年轻弟兄接受我的交通回去读书。至终，他得了语言学博士学位，专修希腊文。在已过几年，他给我极大的帮助，改进、修订我们现有的恢复本圣经。我有极重的负担修订我们的译本，但我对希腊文的认识不足以担此重任。这位在十二年前接受我的交通，回去读书的年轻弟兄，对我成了极大的恩赐。他好象是我的手臂或肩膀。为着升天元首内在建造祂的身体所赐给祂身体的恩赐，我们感谢主。

凭着元首所赐的恩赐—使徒、申言者、传福音者、牧人和教师—成全圣徒

召会内在的建造，是凭着元首所赐的恩赐—使徒、申言者、传福音者、牧人和教师—成全圣徒。（弗四 11～12。）这些人是特别的恩赐，象保罗、彼得、路得马丁、达秘等等。这些元首所赐的恩赐，在众地方召会里成全圣徒。（林前十二 28，徒十三 1。）当他们在聚会中成全人时，他们是在浇灌基督身体的肢体。（林前三 6 下。）我们若来到这些聚会中，我们就会得着很多的浇灌。

这些恩赐成全圣徒，目的是为着职事的工作，就是建造基督生机的身体。（弗四 12。）这个成全应当一直继续，直到基督所有的肢体都达到三件事：达到了信仰上并对神儿子之完全认识上的一；达到了长成的人；达到了基督丰满之身材的度量。（弗四 13。）信仰上的一不是指我们相信的行动，乃是指我们所相信的事物。这是客观的信仰，就是整本新约的内容。整本新约的教训就是我们所信的，所以这新约的教训乃是我们基督徒的信仰，就是我们基督徒所信的。

我们如果仍旧象小孩子一样，我们就可能持定从我们背景而来的不同意见，使我们失去信仰上的一。（弗四 4。）如果我们的背景是回教，我们可能很难放下我们某些回教哲学。中国人可能还想要保留一些从孔子教训而来的想法。那些从天主教背景出来的人，可能发现自己很难摆脱他们的偶像和图像。一位刚得救的弟兄去帮助他母亲接受基督。她指着墙上挂着的所谓耶稣的像，回答说，“我已经有基督在我墙上多年了。”这不过是天

In 1977 I encouraged all of our young people to do their best to get a proper education. One young brother among us took my fellowship and went back to school. Eventually, he graduated with a Ph.D. in linguistics and specialized in Greek. In these past few years, he has rendered a great amount of help to me in helping us to improve, to revise, our present Recovery Version. I was bearing a heavy burden to revise our version, but my knowledge of Greek is inadequate for this task. This young brother, who took my fellowship twelve years ago to go back to school, has become a great gift to me. He has been like an arm or a shoulder to me. We all can be such gifts. Thank the Lord for the gifts given by the ascended Head to His Body for its intrinsic building up.

By the Head-given Gifts—the Apostles, Prophets, Evangelists, and Shepherds and Teachers—Perfecting the Saints

The intrinsic building up of the church is by the Head-given gifts—the apostles, prophets, evangelists, and shepherds and teachers—perfecting the saints (Eph. 4:11-12). These are particular gifts such as Paul, Peter, Martin Luther, John Nelson Darby, and so forth. These Head-given gifts perfect the saints in the local churches (1 Cor. 12:28; Acts 13:1). When they are perfecting in the meetings, they are watering the members of the Body of Christ (1 Cor. 3:6b). If we come to these meetings, we will receive much watering.

The perfecting of the saints by the gifts is unto the work of the ministry—the building up of the organic Body of Christ (Eph. 4:12). This perfecting should go on and on until all the members of Christ arrive at three things: at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13). The oneness of the faith does not refer to our believing action, but to what we believe in. It is the objective faith which is the entire contents of the New Testament. The entire teaching of the New Testament is what we believe, so this New Testament teaching is our Christian faith, our Christian belief.

If we are still babyish, we may be holding on to different opinions from our background which cause us to lose the oneness of the faith (Eph. 4:14). If our background is Moslem, it may be hard for us to drop some of our Moslem philosophy. The Chinese may want to keep some thought from the teachings of Confucius. Those from a Catholic background may find it difficult to be freed of their idolatrous statues and pictures. One brother who had been newly saved went to help his mother to receive Christ. Pointing to a so-called picture of Jesus on the wall, she replied, “I have had Christ on my wall for years.” This is nothing more than a Catholic superstition.

主教的迷信。然而，一个人如果象小孩子，就不可能放下他背景的东西，而保守信仰上的一。基督徒所持的意见，甚至使他们起争执。

为了要达到信仰上的一，我们都需要长大。我们不同的意见、不同的教训，乃是教训之风，（弗四 14，）如同玩具。当我们长大时，我们就会放下一切的玩具。我们越年幼，就越喜欢玩具。我已经是八十多岁的人，我对任何玩具都没有兴趣。我们抓住不放的玩具，使我们彼此之间有异议。我们必须长大，达到信仰上并对神儿子之完全认识上的一。我们需要对新约的信仰有正确的认识。我们也需要对基督有正确、充分的认识。对神儿子基督的完全认识，会拯救我们脱离玩具。

我们也需要达到长成的人。我们或许觉得我们离这一点还很远，但感谢主，我们正在长大。我们是在达到长成之人的旅程上。我们也在达到基督丰满之身材的度量的路上。基督的丰满就是基督的身体。（弗一 23。）我们一直生长，直到我们达到基督生机身体，就是召会，之身材的度量。基督活的身体有一个身材，而这身材有一个度量。当我们长大时，度量就增加，我们就在达到基督身体之身材的路上。

借着基督身体中所有得了成全的肢体

为了使召会内在的得建造，升天的元首首先必须赐下恩赐。其次，元首所赐的恩赐，如使徒、申言者、传福音者、牧人和教师，成全圣徒。然后，得了成全的圣徒直接的建造基督的身体。有人用主在马太十六章的应许—祂要建造召会—说，不是我们建造召会，乃是基督建造召会。他们说我们不够资格建造召会。这种观念和教训完全错了。

马太十六章不是圣经仅有的一章。圣经也包括以弗所四章。以弗所四章启示，元首基督建造召会，乃是凭着使圣徒成为恩赐，并凭着将这些恩赐赐给召会，好建造基督的身体。这给我们看见，元首不直接建造召会。不仅如此，得了恩赐的人，就是元首用来成全别人的人，也不直接的建造召会。他们成全圣徒，而圣徒作直接建造的工作。我们在主恢复中的，有许多人多年一直在浇

However, if one is babyish, he may not be able to drop the things of his background to keep the oneness of the faith. The different opinions that Christians hold may even cause them to fight.

In order to arrive at the oneness of the faith, we all need to grow. Our different opinions and different teachings, the winds of teaching (Eph. 4:14), are like toys. As we are growing, we will drop all the toys. The younger we are, the more we like toys. As a person over eighty years of age, I have no interest in any toy. The toys that we hold onto cause us to be dissenting with one another. We have to grow to arrive at the oneness of the faith and of the full knowledge of the Son of God. We need the proper realization of the New Testament faith. We also need the proper and adequate knowledge of Christ. The full knowledge of Christ, the Son of God, will save us from the toys.

We also need to arrive at a full-grown man. We may feel that we are far away from this point, but thank the Lord that we are growing. We are traveling on the way to arrive at a full-grown man. We also are on the way to arriving at the measure of the stature of the fullness of Christ. The fullness of Christ is the Body of Christ (Eph. 1:23). We grow until we arrive at the measure of the stature of the organic Body of Christ, which is the church. The living Body of Christ has a stature, and this stature has a measure. When we grow, the measure increases, and we are on our way to arriving at the stature of the Body of Christ.

Through All the Perfected Members of the Body of Christ

In order for the church to be built up intrinsically, the ascended Head must first give the gifts. Second, the Head-given gifts, the apostles, prophets, evangelists, shepherds and teachers, perfect the saints. Then the perfected saints build up the Body directly. Some have taken the Lord's promise in Matthew 16—"I will build My church"—to say that it is not we who build the church, but Christ. They say that we are not qualified to build up the church. This concept and teaching is absolutely wrong.

Matthew 16 is not the only chapter in the Bible. The Bible also includes Ephesians 4. Ephesians 4 reveals that the Head, Christ, builds up the church by making the saints gifts, and by giving these gifts to the church for the building up of the Body of Christ. This shows that the Head does not build up the church directly. Furthermore, the gifted persons, who are used by the Head to perfect others, do not build up the church directly either. They perfect the saints, and the saints do the direct building work. Many of us in the Lord's recovery who have been under the watering, the

灌、成全之下，已经能在我们所在的地方直接的建造召会。得了成全的圣徒，乃是直接建造召会的人。

在以弗所四章十四节，保罗表达他的愿望，他盼望圣徒不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡。我们如果还是小孩子，就不能负什么责任。我们只能成为别人的负担。我们是不是小孩子，要受试验。试验要以风暴的形式来临。风暴有风也有波浪。我们是否为波浪漂来漂去，并为教训之风所摇荡？我们若是漂来漂去，并被摇荡，就是小孩子。我们如果不漂来漂去，也不被摇荡，就不再是小孩子。

小孩子被一切教训之风所摇荡，“这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”事实上，诡诈作为就是欺骗手法。“欺骗手法”在原文表征掷骰子之人的欺诈行为。这种诡诈作为是要将人引入错谬的系统。欺骗手法和诡诈作为都与人有关，但错谬的系统与撒但有关。这系统不是人的系统，乃是撒但的系统。撒但已经使一切教训之风成了系统，要抓住小孩子，迷惑年幼的人，使他们离开基督身体实行的一，并离开基督身体的建造。

我们不要作小孩子，我们必须是在爱里持守着真实的人，得以在一切事上长到元首基督里面。（弗四 15。）持守着真实，意思就是持守着真实的事物。按照整本以弗所书，宇宙中真实的事物乃是元首基督，以及祂的身体—召会。我们必须在爱里持守着这二者，使我们得以在一切事上长到元首基督里。在一切事上长到基督里就是建造。长大就是建造。

我们长到元首基督里面，然后就有一些东西从元首基督流出来。“到…基督里面”是为着我们的长大。“本于基督”是为着我们的功用，我们的用处。一面说，我们是长到基督里面。另一面说，我们所作的都是本于祂这源头，使我们尽功用，有用处。

以弗所四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”身体是借着每一丰富供应的节联络在一起。这些是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师。我们的肉身有许多的节。在众地方召会中，我们需要许多的节。我们若不长到基督里面，祂就无法使

perfecting, for a number of years have been enabled to build up the church in our locality directly. The perfected saints are the direct builders of the church.

In Ephesians 4:14 Paul expresses his desire that the saints would be no longer babes tossed by waves and carried about by every wind of teaching. If we remain as babes, we cannot bear any responsibility. We can only burden others. Whether or not we are babes will be tested. The tests will come in the form of storms. The storms have winds and waves. Are we being tossed by waves and carried about by the winds of teaching? If we are being tossed and carried about, we are babes. If we are not tossed and carried about, we are no longer babes.

The babes are carried about by every wind of teaching “in the sleight of men, in craftiness with a view to a system of error.” Actually, craftiness is sleight. The word in Greek for “sleight” signifies the cheating of dice players. This craftiness is with a view to a system of error. Both sleight and craftiness are related to man, but the system of error is related to Satan. This system is not a human system, but a satanic system. Satan has made a system of all the winds of teaching to catch the babes, to distract the younger ones away from the practical oneness of the Body and the building up of the Body.

Rather than being babes, we must be those holding to truth in love to grow up into the Head, Christ, in all things (Eph. 4:15). Holding to truth means holding to what is real. According to the entire book of Ephesians, the real things in the universe are Christ as the Head and the church as His Body. We have to hold to these two things in love that we may grow up into the Head, Christ, in all things. To grow up into Christ in all things is to build up. The growing up is the building up.

We grow up into Christ, the Head, and then something issues out from Christ, the Head. “Into Christ” is for our growth. “Out from Christ” is for our function, our usefulness. On the one hand, we are growing up into Christ. On the other hand, what we do is out from Him as the source for our function, our usefulness.

Ephesians 4:16 says, “Out from whom all the Body, joined closely together and knit together through every joint of the rich supply and through the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.” The Body is joined closely together through every joint of the rich supply. These are the gifted persons such as the apostles, prophets, evangelists, shepherds and teachers. Our physical body has many joints. We need many joints in the local churches. If we do not grow up into Christ, He has no way to make us a joint.

我们成为节。为了要成为节，我们需要多祷告，多寻求主，多读圣经，多吃基督等等。在我们身上，每件与基督和召会有关的事，都必须“多”。我们要多有晨更。有人可能有五分钟的晨更，但我们要有十五分钟的晨更。有这种经历一段时间之后，我们就会成为身体中的节。

在身体里，有些是节，如使徒、申言者、传福音者、牧人和教师。其他的人是依其度量而尽功用的部分。借着这两类肢体，身体就长大，而这生长是为叫身体在爱里把自己建造起来。如果我们不是节，我们就必定是一部分。我们没有人能逃脱作节或作一部分。我们不该以为只有节才有用处。身体的每一部分也是有用的。我们身上的大腿不是节，乃是一个大部分。我们需要大腿才能站立，因为大腿负着我们的重量。基督的身体没有一个肢体该轻看自己。我们都该赞美主，我们在基督生机的身体里，或是节，或是部分。

如果你是节，你就应当以基督的丰富供应身体。借着你与主的接触，你就成了节，所以你有基督的丰富，你能用这丰富供应基督的身体。如果你是一部分，你就该尽功用。基督的身体从节得着供应，并享受每一部分依其度量而有的功用，便渐渐长大。借着节的供应和各部分的尽功用，全身便叫身体长大，而身体长大的结果，乃是身体在爱里把自己建造起来。

召会生机的功用

在基督生机的身体里

在基督生机的身体里，有生机的功用。（罗十二4～8。）因为我们是在这生机的身体里，我们就应当是生机的。我们众人在召会生活中是否生机的尽功用？我们可能在召会生活中不生机的尽功用，反而机械化的作事。我们都必须是供应的节，或是尽功用的部分。我们必须有东西可以供应别人，或是依我们的度量尽功用。我们必须生机的尽功用，为着建造生机的身体。当全身在尽功用时，身体便叫自己长大，结果在爱里把自己建造起来。

In order to become a joint, we need to pray more, seek the Lord more, read the Bible more, feed on Christ more, etc. Everything with us related to Christ and the church should be “more.” We would have morning watch more. Some may have a five minute morning watch, but we would have a fifteen minute morning watch. With this kind of exercise over a period of time, we may become a joint in the Body.

In the Body, some are joints, like the apostles, prophets, evangelists, and shepherds and teachers. Others are parts who operate according to their measure. Through these two categories of members, the Body grows, and this growth is unto the building up of itself in love. If we are not a joint, we must be a part. None of us can escape from being either a joint or a part. We should not think that only the joints are useful. Every part in the Body is also useful. The thighs in our physical body are not joints, but they are great parts. We need our thighs to stand because they bear our weight. No member of the Body of Christ should despise himself. We all should praise the Lord that we are either joints or parts in the organic Body of Christ.

If you are a joint, you should supply the Body with the riches of Christ. Through your contact with the Lord, you have become a joint, so you have the riches of Christ with which you can supply the Body. If you are a part, you should operate. The Body is supplied by the joints and enjoys the operation in measure of each one part for its growth. Through the joints supplying and the parts operating, all the Body causes the growth of the Body, and the growth of the Body results in the building up of itself in love.

THE ORGANIC FUNCTION OF THE CHURCH

In the Organic Body of Christ

In the organic Body of Christ, there are organic functions (Rom. 12:4-8). Because we are in this organic Body, we should be organic. Do all of us function organically in the church life? Instead of functioning organically in the church life, we may do things mechanically. We must function either as joints of supply or as parts operating. We must have something with which to supply others, or we should operate in our measure. We must function organically for the building up of the organic Body. When the entire Body is operating, the Body causes the growth of itself, resulting in it being built up in love.

在基督生机身体的地方彰显里，凭着三一神的行动

召会生机的功用是在基督生机身体的地方彰显里，（林前十二 28，）并且凭着三一神的行动，这行动是在于神的运行，借着主的许多职事，并用那灵在基督生机身体的肢体里所表显的恩赐。（林前十二 4～11。）当我们作供应的节，或尽功用的部分时，在我们里面的三一神就与我们一同行动。林前十二章四至六节提到三一神。那里有父神的运行，子神的职事，灵神的恩赐。那灵的恩赐是要完成主的职事，而主的职事是要完成父的运行。三一神不在我们之外行动。祂正等候我们。我们动，祂就行动。我们说，祂就说话。我们在聚会中若不说话，神就不能说话。当我们尽功用时，那灵就运用祂的恩赐，主就完成祂的职事，神也就运行。凭着三一神的行动而有的召会生机的功用，是为着建造召会作基督生机的身体，就是那在万有中充满万有之包罗万有者的丰满。

In the Local Expressions of the Organic Body of Christ by the Move of the Triune God

The organic function of the church is in the local expressions of the organic Body of Christ (1 Cor. 12:28) and by the move of the Triune God in the operations of God, through the ministries of the Lord, and with the gifts of the Spirit in His manifestations to the members of the organic Body of Christ (1 Cor. 12:4-11). While we are functioning either as supplying joints or as operating parts, the Triune God, who is within us, moves together with us. In 1 Corinthians 12:4-6, the Triune God is mentioned. There are God the Father's operations, God the Son's ministries, and God the Spirit's gifts. The gifts of the Spirit are to carry out the ministries of the Lord, and the ministries of the Lord are to accomplish the operations of God the Father. The Triune God does not move apart from us. He is waiting for us. When we move, He moves. When we speak, He speaks. If we do not speak in a meeting, God cannot speak. The Spirit exercises His gifts, the Lord carries out His ministries, and God operates while we are functioning. The organic function of the church by the move of the Triune God is for the building up of the church as the organic Body of Christ, the fullness of the all-inclusive One who fills all in all.

第四章

众召会内在的交通为着众召会生机的关系

读经：约翰一书一章一至四节，使徒行传二章四十二节，哥林多后书十三章十四节，腓立比书二章一节，犹大书三节，提摩太前书三章九节，提摩太后书四章七节，以弗所书四章十四节，加拉太书五章二十节，哥林多前书十二章二十八节。

纲目

壹　众召会内在的交通：

一　在基督生机身体的众肢体之间，并经过他们的神圣生命之流—约壹一 1 ～ 4。

二　使徒独一的交通，乃是基督生机身体众肢体独一并普遍的交通—徒二 42。

三　那灵在基督生机身体众肢体重生之灵里的交通—林后十三 14，腓二 1。

四　基于基督生机身体众肢体之独一信仰的交通，是照着使徒的教训，就是新约独一的教训—犹 3，提前三 9，提后四 7，徒二 42。

五　基于任何教训之风的任何特别的交通，乃是构成宗派的三个因素（特别的交通、特别的名称、特别的立场）之一—弗四 14，加五 20。

贰　众召会生机的关系：

CHAPTER FOUR

THE INTRINSIC FELLOWSHIP OF THE CHURCHES FOR THEIR ORGANIC RELATIONSHIP

Scripture Reading: 1 John 1:1-4; Acts 2:42; 2 Cor. 13:14; Phil. 2:1; Jude 3; 1 Tim. 3:9; 2 Tim. 4:7; Eph. 4:14; Gal. 5:20; 1 Cor. 12:28

OUTLINE

I. The intrinsic fellowship of the churches:

A. The flow of the divine life among and through all the members of the organic Body of Christ— 1 John 1:1-4.

B. The unique fellowship of the apostles, which is uniquely and universally of all the members of the organic Body of Christ—Acts 2:42.

C. The fellowship of the Spirit in the regenerated spirit of all the members of the organic Body of Christ—2 Cor. 13:14; Phil. 2:1.

D. The fellowship based on the unique belief (the faith) of all the members of the organic Body of Christ according to the teaching of the apostles— the unique teaching of the New Testament— Jude 3; 1 Tim. 3:9; 2 Tim. 4:7; Acts 2:42.

E. Any special fellowship based on any wind of teaching being one of the three factors (a special fellowship, a special name, and a special ground) of a sect—Eph. 4:14; Gal. 5:20.

II. The organic relationship of the churches:

一　独一召会（由所有地方召会所构成的宇宙召会）的独一关系—林前十二 28。

二　基于基督生机身体众肢体之间独一并普遍的交通—参腓二 1。

三　在众召会之间独一并普遍的实行，作为基督独一生机的身体，就是宇宙中独一的召会。

四　没有限于一地自治的关系，也没有数地联治的关系，只有在基督独一、宇宙的生机身体里，众地方召会之间独一的关系。

A. The unique relationship of the unique church (the universal church composed of all the local churches)—1 Cor. 12:28.

B. Based on the unique and universal fellowship among all the members of the organic Body of Christ—cf. Phil. 2:1.

C. Practiced uniquely and universally among all the local churches as the unique, organic Body of Christ—the unique church in the universe.

D. No relationship limited in a local autonomy, and no federated relationship, but a unique relationship among all the local churches in the unique and universal, organic Body of Christ.

众召会内在的交通
为着众召会生机的关系

在前三章，我们看过与召会有关的三件内在的事：召会内在的素质、内在的生长、和内在的建造。第四件内在的事乃是众召会内在的交通，为着众召会生机的关系。“交通”一辞在原文的意思是一同参与，共同分享。这是非常甜美的辞，但我们的语文中很难找到正确、准确、充分和同等的辞句。难处是“交通”这辞，以及圣经中许多别的重要的辞，其正确意义已经被基督教里传统和宗教的解释破坏了。对一些人而言，交通乃是“社交”。很多人到公会作礼拜就是为这缘故。他们有敬拜的形式，但他们主要的兴趣是彼此社交。我们必须丢弃这样堕落的观念。我们对“交通”的领会，应当照着神纯净的话语。

众召会内在的交通

在基督生机身体的众肢体之间，并经过他们的神圣生命之流

众召会内在的交通，乃是在基督生机身体的众肢体之间，并经过他们的神圣生命之流。（约壹一1～4。）约壹一章一至二节说，“论到那起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过的，我们的手也摸过的；（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。）”在这里提到的“话”，是独特的，不是普通的。约翰在他的福音书中也用这辞。约翰一章一节说，“太初有话，话与神同在，话就是神。”这独一的话是在太初就有的。在已过的永远里，就有了话。这太初就有的话是与神同在的，这话就是神。约壹一章的“话”与约翰一章所提到的“话”是相同的。在约翰福音里，约翰将这话介绍给我们。在约翰书信里，约翰把我们带回这同一个话，就是神自己。

这话是生命的话。神是生命；这话就是神，对我们乃是生命。这生命就是主耶稣基督；当祂在肉体里显现时，祂就是生命显现出来。我们若带着祷告来思想四福音中

THE INTRINSIC FELLOWSHIP OF THE CHURCHES FOR THEIR ORGANIC RELATIONSHIP

In the last three chapters, we have seen three intrinsic matters related to the church: the church’s intrinsic essence, intrinsic growth, and intrinsic building up. The fourth intrinsic matter is the intrinsic fellowship of the churches for their organic relationship. The Greek word for fellowship is koinonia, meaning joint participation, common participation. This is a very sweet term, but it is difficult to get the proper, accurate, adequate, and equivalent term in the English language. The problem is that the proper meaning of the term fellowship, along with many other crucial terms in the Bible, has been spoiled by the traditional or religious interpretation in Christianity. To some, fellowship is “socializing.” Many people go to the denominational services for this reason. They have some form of worship, but their main interest is in socializing with one another. We must drop such a degraded concept. Our understanding of “fellowship” should be according to the pure Word of God.

THE INTRINSIC FELLOWSHIP OF THE CHURCHES

The Flow of the Divine Life among and through All the Members of the Organic Body of Christ

The intrinsic fellowship of the churches is the flow of the divine life among and through all the members of the organic Body of Christ (1 John 1:1-4). First John 1:1-2 says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled concerning the Word of life; and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” The “Word” mentioned here is unique, not common. John also uses this term in his Gospel. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” The unique Word was in the beginning. In eternity past, there was the Word. The Word which was in the beginning was with God and was God. The Word in 1 John 1 is the same Word mentioned in John 1. In John’s Gospel, he introduced us to this Word. In his Epistle, he refers us back to this same Word, who is God Himself.

This Word is the Word of life. God is life, the Word which is God is life to us, and this life was manifested. This life is the Lord Jesus Christ. When He was manifested in His flesh, He was manifested as life. If we prayerfully consider the record in the four

一切有关耶稣之故事的记载，我们就能看见，在祂的为人生活里，生命总是显现出来。主耶稣是把生命显明出来的人。门徒们，包括约翰在内，看见了那个生命。所以，约翰能作见证，并将原与父同在的永远生命传与我们。

在约翰福音里，话就是神，这话成了肉体，支搭帐幕在门徒中间。（约一14。）约翰将他所看见并听见的传与我们。他听见过，看见过，甚至摸过这生命的话，就是永远的生命。如今他作见证，并将永远的生命传与我们。约翰接着又说，他将所看见并听见的，传与我们，不是使我们有“生命”，乃是使我们有“交通”。约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”这时，约翰用另一个辞顶替“生命”这辞。他们看见并听见生命，他们也传生命，但是带着很强的目的。约翰的意思是说，“我们将生命傳与你们，是带着很强的目的，使你们可以与我们有交通。”这交通是“我们的交通”。“我们”是指使徒们。“我们”的交通，就是使徒的交通，乃是与父并与祂儿子耶稣基督所有的。他们将子作生命传给我们，使我们可以与他们分享这交通。然后，在约壹一章四节，约翰说，“我们写这些事，是要叫我们的喜乐得以满足。”使徒欢喜看见信徒也有他们所有的。他们所有的乃是与父并与祂儿子的交通。如果信徒有分于这交通，使徒就欢喜。

当我们研究约翰一书头四节里交通的意义时，有三个主要的点是我们需要看见的。第一，交通是出于神圣生命的东西。第二，这交通是使徒的交通。第三，使徒盼望看见信徒有分于这交通。当我们说这交通是出于神圣生命的东西，我们的意思是说，这交通是神圣生命的流，是永远生命的流出，事实上也就是在所有接受并拥有神圣生命的信徒里面永远生命的流。

神圣的生命是流通的。圣经的结束，就是启示录最后一章，给我们一幅相当有意义的图画。那里有神和羔羊的宝座。（启二二1。）从这宝座出来一道流，就是生命水的流，而这流乃是一道河。当一道流成了一条河，这流就是很强的一道流。在启示录里的河，乃是生命水的河。（启二二1。）

Gospels with all the stories recorded concerning Jesus, we can see that in His human living, life was always manifested. The Lord Jesus was a person who manifested life. The disciples, including John, saw that life. Therefore, John could testify and report to us the eternal life which was with the Father.

In the Gospel of John, the Word was God, and the Word became flesh and tabernacled among the disciples (1:14). John is reporting to us that which he saw and heard. He had heard, seen and even handled the Word of life, which is the eternal life. Now he is testifying and reporting to us the eternal life. Then John goes on to say that he reported what he had seen and heard, not that we might have “life” but that we might have “fellowship.” First John 1:3 says, “That which we have seen and heard we report also to you, that you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ.” At this point John uses another word to replace the word “life.” They saw and heard life, and they reported life, but it was for a strong purpose. John was saying, “We report to you life with the strong purpose that you may have fellowship with us.” This is the “fellowship which is ours.” “Ours” refers to the apostles. The fellowship which is “ours,” the apostles’ fellowship, is with the Father and with His Son Jesus Christ. They report the Son as life to us that we may share this fellowship with them. Then in 1 John 1:4, John says, “These things we write that our joy may be made full.” The apostles would be happy to see that the believers would have what they have. What they have is fellowship with the Father and the Son. If the believers participate in this fellowship, they will be happy.

There are three major points we need to see when we study the significance of fellowship in the first four verses of 1 John 1. First, fellowship is something of the divine life. Second, this fellowship is the apostles’ fellowship. Third, the apostles expected to see that the believers would share in this fellowship. When we say that this fellowship is something of life, we mean that it is the flow of the divine life. It is the issue of the eternal life and is actually the flow of the eternal life within all the believers who have received and possess the divine life.

The divine life flows. At the conclusion of the Bible, the last chapter of Revelation gives us quite a meaningful picture. There is the throne of God and of the Lamb (Rev. 22:1). Out of this throne proceeds a current, a flow, which is the flow of the water of life, and this flow is a river. When a flow becomes a river, it is a very strong flow. The river in Revelation is the river of water of life (Rev. 22:1).

启示录最后两章给我们看见新耶路撒冷的图画，这城是四方的，是一座一万二千斯泰底亚的高山。（启二一16～17。）城的四边，每边有三个门。（启二一12～13。）山顶有神和羔羊的宝座。有一道河从宝座流出来，流到城的每一部分，因为这河从山上宝座盘旋而下，经过城的十二个门。城中只有一道河，在一条街道当中流过，（启二二1，）浇灌城的每一部分。因为河是旋绕的，所以流经圣城的每一部分，无论你在城内哪一部分，都有这河流过。这是一幅物质的图画，给我们看见那灵的看不见的事。

今天神是在宝座上。当然，祂是在诸天之上的宝座上。但宝座若只是在诸天之上，对我们而言就太远而达不到了。希伯来四章十六节吩咐我们要“坦然无惧的来到施恩的宝座前”。如果施恩的宝座这么远，我们在晨更与主同在时，就无法达到那里。然而，当我们早晨来到主面前，我们能立即摸着在施恩宝座上的主。这是因为这个宝座不仅在诸天之上，也在我们灵里。（见恢复本来四16注1。）有一道河从宝座流出来。在我们里面有一道河，不仅是流通的，也是旋绕的，达到我们里面的每一部分。按照启示录中的图画，这道河流到全城的十二个门。这道生命水的河，就是约翰在他头一封书信中所说的神圣生命的交通。

我们如果细想人体里的血液循环，或许能帮助我们明白这个交通，就是神圣生命的这个流。我们身体里只有一个血液循环，这个循环达到我们身体的每一个肢体。我们身上没有一个肢体是向着别的肢体独立自治的。身体所有的肢体都有分于这一个血液循环。肢体虽多，血液的流通却只有一个。人体的内在元素乃是血液。这个在人体里的血液循环，乃是在基督身体里内在交通的一幅图画。

凡召会所是的，都是内在的。召会是不能分裂的。召会的素质是内在的，召会的生长是内在的，召会的建造也是内在的。不仅如此，众召会的交通也是内在的，正如我们人体里的血液循环是内在的一样。众地方召会既是基督独一、生机的身体，就不能彼此分开、自治，因为众召会都有分于一个内在的交通，一个神圣生命的流。

The last two chapters of Revelation present a picture of the New Jerusalem, a foursquare city which is a high mountain, twelve thousand stadia high (Rev. 21:16-17). There are three gates on each of the four sides of the city (Rev. 21:12-13). At the top of the mountain is the throne of God and of the Lamb. A river flows out from the throne and reaches every part of the city because it spirals down the mountain from the throne and passes by all twelve gates of the city. There is only one river, flowing in the one street (22:1) and watering every part of the city. Since the river is a spiral, it will pass through everywhere in the holy city, no matter where you are in it. This is a physical picture showing us the invisible things of the Spirit.

Today God is on the throne. Surely, He is on the throne in the heavens, but if the throne were just in the heavens, it would be too far for us to reach. Hebrews 4:16 charges us to “come forward with boldness to the throne of grace.” If the throne of grace were so far away, we could not reach it during our morning watch with the Lord. When we come to the Lord in the morning, however, we can touch Him on the throne of grace right away. This is because the throne is not only in the heavens but also in our spirit (see note 1 on Hebrews 4:16, Recovery Version). A river flows out of the throne. Within us there is a river that not only flows but also spirals to reach every part of our being. According to the picture in Revelation, the river flows to reach all twelve gates of the entire city. This river of water of life is the fellowship of the divine life which John speaks of in his first Epistle.

It may help us to understand this fellowship, this flow of the divine life, if we consider the circulation of blood in our human body. There is only one circulation of blood in our body, and it reaches every member of our body. No member of our physical body is independently autonomous of the other members. All the members of the body participate in the one blood circulation. There are many members, but only one flow of blood. The intrinsic element of the human body is its blood. This circulation of blood in our human body is a picture of the intrinsic fellowship in the Body of Christ.

Whatever the church is, is intrinsic. It cannot be divided. The essence of the church is intrinsic, its growth is intrinsic, and its building up is intrinsic. Furthermore, the fellowship of the churches is also intrinsic, just as the blood circulation within our body is intrinsic. The local churches as the unique, organic Body of Christ, cannot be separately autonomous since they participate in the one intrinsic fellowship, the one flow of the divine life.

我们的人体如果分裂为许多自治体，我们就只好上殡仪馆。我们人体的肢体不是自治的，也不是联合而成的。美国可以看作是一个由五十州组织而成的联邦。美国政府是联邦政府。五十州不是分裂的，乃是联合在一起成为一个国家。然而，召会既不是自治的，也不是联治的，因为召会不是象国家那样的组织。召会是基督宇宙的身体，是一个生机体。

我们的人体是基督身体的图画。（罗十二4～5。）我们的身子只有一个头，但这个头之下有许多肢体。众肢体只有一个头，并且照着血液循环和神经，每个肢体都直接的联于头。然而，血液循环并不是直接的达到各肢体，乃是必须流经别的肢体。我们所需要看见的图画乃是：我们身体里的血液循环内在的是一。照样，在基督身体里的交通，生命的流，也内在的、独特的是一。我们人体里的血液流通是神圣生命的交通，就是神圣生命之流很好的说明。

当我们相信了主耶稣，我们就被带进这交通里。当我们呼求主名的时候，我们可以说那灵进到了我们里面，神进到了我们里面，或说神圣的生命进到了我们里面。当我们相信了主耶稣，我们就接受祂进到我们里面，而祂乃是那灵。（林后三17。）那灵是三一神的终极完成，而三一神就是神圣的生命。现今在我们里面的这一位乃是神圣的生命，就是三一神；祂是那灵，也是耶稣基督。神圣、永远的生命是耶稣基督这人位。这一位乃是赐生命的灵，（林前十五45下，）而这赐生命的灵乃是三一神的终极完成。三一神的终极完成在我们里面作神圣的生命，而这神圣的生命是在我们里面一直流通的。祂在你里面流通，在我里面流通，也在祂伟大、宇宙身体的众肢体里面流通。在祂宇宙身体里面，只有一个流，就是神圣生命的流，生命水的流。这水是神圣的生命，而神圣的生命就是三一神。三一神是流通的！

诗歌第九首第一节说：

哦神，你是生命源头，
神圣、甘美、丰满！
你如活水向外涌流，
一直流到永远！

If our physical body were divided into autonomies, we would be good for nothing but a funeral. The members of our physical body are not autonomous, nor are they federated together. The United States of America may be considered as an organized federation of fifty states. Our government is a federal government. The fifty states are not divided but federated together as one nation. The church, however, is neither autonomous nor federated because the church is not organized like a country. The church is the universal Body of Christ, an organism.

Our physical body is a picture of the Body of Christ (Rom. 12:4-5). Our body has only one head, yet there are many members under this one head. All the members have only one head, and according to the blood circulation with the nerves, every member is connected to the head directly. The blood circulation, however, does not reach the members directly. It must flow through other members. The picture we need to see is that the blood circulation in our body is intrinsically one. In like manner, the fellowship, the flow of life in the Body of Christ, is intrinsically and uniquely one. The flow of blood in our physical body is a good illustration of the fellowship, the flow of the divine life.

When we believed in the Lord Jesus, we were brought into this fellowship. When we called on the name of the Lord, we may say that the Spirit came into us, that God came into us, or that the divine life came into us. When we believed in the Lord Jesus, we received Him into us, and He is the Spirit (2 Cor. 3:17). The Spirit is the consummation of the Triune God, and the Triune God is the divine life. The One who is now in us is the divine life, which is the Triune God, who is the Spirit and who is Jesus Christ. The divine, eternal life is a person, Jesus Christ. This One is the life-giving Spirit (1 Cor. 15:45b), and this life-giving Spirit is the consummation of the Triune God. The consummation of the Triune God is within us as the divine life, and this divine life is flowing within us all the time. He is flowing within you, within me, and within all the members of His great, universal Body. Within His universal Body is one flow, the flow of the divine life, the current of the water of life. The water is the divine life, and the divine life is the Triune God. The Triune God flows!

The first stanza of Hymns, #12 says:

O God, Thou art the source of life,
Divine, and rich and free!
As living water flowing out
Unto eternity!

神是涌流的河，在所有蒙祂拣选并救赎的信徒里面涌流。这流就是神圣生命的交通。按照林后十三章十四节，这流就是在三一神里的交通。这一节经文说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”父是爱的源头，恩典本于这爱，而借着子出来。这恩典借着子临到我们，成为那灵的交通，而那灵是三一神的终极完成。神的爱在基督的恩典里，成了那灵的交通，那灵的流通。许多基督徒忽略了，甚至不顾这个交通。很少基督徒认识这个流。如果你认识这个流，你是极其蒙福的。

使徒独一的交通，乃是基督生机身体众肢体独一并普遍的交通

众召会内在的交通是使徒唯一的交通，乃是基督生机身体众肢体独一并普遍的交通。（徒二42。）这流先是神圣三一之神圣生命的交通。然后这交通传到使徒们，他们是在地上的头一班信徒中间。所以，这流成了使徒的交通。所有早期的使徒都在神圣生命的流里。不仅如此，在那些早期的日子，所有的信徒都坚定持续在使徒的教训和交通里。他们只有一个教训，一个交通。使徒作了美好的工作，将神圣的生命分赐到人里面，并将他们带进这神圣生命的流。这流，这交通，就成了初信者的交通。他们的交通乃是使徒的交通，而使徒的交通就是三一神的交通。

神格中的三者在祂们之间有交通。在三一神三者之间的这个交通，乃是与使徒的交通，也是与我们的交通。我们必须认识，今天在宇宙中有一道流，就是神自己作生命水，从三一神流出，经过使徒并流到我们里面。祂不仅流到我们里面，也经过我们而流到初信者里面。当我们传福音，而听我们所传的人接受了主耶稣时，我们就是在给他们“注射”生命的水。当他们接受了生命的水，他们就被带进这奇妙的交通里。

我们或许不完全明白这个交通，但这交通乃是奇妙的事实。每逢我们遇见真信徒，不论他的国籍、种族是什么，总有个东西在我们里面“跳跃”。这种经历就好比耶稣的母亲马利亚去看施浸者约翰的母亲以利沙伯时所

God is a flowing river who flows in all His chosen and redeemed believers. This flow is the fellowship of the divine life. According to 2 Corinthians 13:14, this is the fellowship within the Triune God. This verse says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” The Father is the source as love. Out of this love, grace comes forth through the Son. This grace through the Son reaches us as the fellowship of the Spirit, who is the consummation of the Triune God. The love of God in the grace of Christ becomes the fellowship, the flow, of the Holy Spirit. This fellowship has been neglected and even ignored by many Christians. Very few Christians know this flow. If you know this flow, you are greatly blessed.

The Unique Fellowship of the Apostles, Which Is Uniquely and Universally of All the Members of the Organic Body of Christ

The intrinsic fellowship of the churches is the unique fellowship of the apostles, which is uniquely and universally of all the members of the organic Body of Christ (Acts 2:42). The flow was first the fellowship of the divine life of the divine Trinity. Then this fellowship was passed on to the apostles, who were among the first group of believers on earth. Therefore, this flow became the fellowship of the apostles. All of the early apostles were in the flow of the divine life. Furthermore, in those early days, all the believers continued steadfastly in the teaching and the fellowship of the apostles. There was only one teaching and one fellowship. The apostles did a wonderful work to impart the divine life into people and bring them into the flow of this divine life. This flow, this fellowship, became the new believers’ fellowship. Their fellowship was the fellowship of the apostles, and the fellowship of the apostles is the fellowship of the Triune God.

The Three of the Godhead are fellowshipping among Themselves. This fellowship among the Three of the Triune God is with the apostles, and it is also with us. We must realize that today in the universe, there is a flow which is just God Himself as the water of life flowing out of the Triune God through the apostles and into us. He not only flows into us, but also through us into new believers. When we preach the gospel and the ones to whom we preach receive the Lord Jesus, we are giving them an “injection” of the water of life. When they receive the water of life, they are brought into this wonderful fellowship.

We may not fully understand this fellowship, yet it is a wonderful fact. Whenever we meet a genuine believer, no matter what nationality or race he may be, something “jumps” within us. This experience may be compared to what happened when Mary, the mother of Jesus, went to see Elizabeth, the mother of

发生的事。当以利沙伯听到马利亚问安，她所怀的胎就在她腹里跳动。（路一41。）在她里面有东西在跳动。施浸者约翰一遇见救主就欢腾跳动，（路一44，）那时他们两人仍在母腹里。我们可以说，即使在施浸者约翰和耶稣出生以前，他们之间就有了交通。今天我们是有主耶稣在我们里面的“母亲”，当我们基督徒彼此相遇时，有个东西在我们里面“跳跃”。我们必须顺着我们里面的“跳跃”。这个里面的“跳跃”就是内在的交通。

这个内在、独特的交通是在基督身体众肢体之间的，使他们成为一，不论他们外面在种族或文化上有什么不同。当我还年幼时，中国人恨日本人，因为他们侵略中国。我是在那种气氛里长大的，但主救了我，在一九三三年我蒙主呼召放下职业全时间事奉祂。我辞职的当天，收到东北来的邀请函，请我去讲道。当我在那里讲道时，有些日本信徒到我这里来，告诉我他们是基督徒，请我去他们的地方与他们交通。我到他们那里，依照他们的习惯与他们聚会。虽然我是在极其仇恨日本人的气氛中长大，但是当我与他们聚会时，有个东西在我里面“跳跃”，因为他们是我的基督徒弟兄们，我爱他们，我非常高兴与他们聚会。我对他们的爱乃是在神圣生命的流，就是在我里面的交通里的东西。

如果我们跟从内在的交通，我们之间就不会有难处。当我们专注于外面的事物，难处就来临。在美国有些地方，白人与黑人不能聚在一起敬拜主。这是由于他们专注于外面的事，而不注意内在的交通。圣徒之间的难处，也是由于专注于外面的事，过于生命内在的交通。

基督徒彼此相爱，但是当他们专注于外面的事物时，就不相爱了。这些外面的事物，就如他们与那一个团体聚会，或他们同意那一些道理等等。一个基督徒可能相信灾前被提，而另一位相信灾后被提。他们可能为这些不同的道理争辩、争执。只要我们专注于道理，就必定会有分裂。道理有许多，但内在的交通只有一个。如果我们只顾到内在的交通，就是神圣生命的流，如同我们身上血液的循环，我们就没有问题。我们必须限制我们自己在这流中，就是在神圣生命的交通中。我们应当在这内在的交通中生活，并顾到这内在的交通；这交通乃是三一神的交通，使徒的交通，也是众信徒的交通。

John the Baptist. When Elizabeth heard Mary's greeting, the baby leaped in her womb (Luke 1:41). Something within her was leaping. John the Baptist exulted (v. 44) upon meeting the Savior, while both of them were still in their mothers' wombs. We may say that there was a fellowship between John the Baptist and Jesus Christ even before they were born. Today we are the "mothers" who have the Lord Jesus within us. When we Christians meet one another, something within us "jumps." We have to go along with the "jumping" within us. That inward "jumping" is the intrinsic fellowship.

This intrinsic, unique fellowship is among all the members of the Body of Christ to make them one, regardless of their outward differences in race or culture. When I was a youth, the Chinese people hated the Japanese because they had invaded China. I was brought up in that atmosphere, but the Lord saved me, and in 1933 I was called by the Lord to quit my job and serve Him full-time. The same day that I dropped my job, I received an invitation from Manchuria, inviting me to speak. While I was speaking there, some Japanese believers came to me, told me that they were Christians, and invited me to come to their place to share with them. I went to their place and met with them according to their custom. Even though I had grown up in an atmosphere in which there was much hatred for the Japanese people, something was "jumping" within me as I met with them because they were my Christian brothers. I loved them, and I was so happy to meet with them. My love for them was something in the flow of the divine life, the fellowship, within me.

If we follow the intrinsic fellowship, there will be no problems between us. When we are centered on the outward things, trouble comes. In some places in the United States, the white people and the black people would not meet together to worship the Lord. This is because of their centering on outward things rather than on the intrinsic fellowship. Problems among the saints are also due to focusing on something outward rather than on the intrinsic fellowship of life.

Christians love one another until they focus on outward things such as what group they meet with or what doctrines they agree on. One Christian may believe in pre-tribulation rapture, while another believes in post-tribulation rapture. They may argue and fight over their doctrinal disagreements. As long as we are centered on doctrines, there will be division. There are many doctrines, but there is only one intrinsic fellowship. If we only care for the intrinsic fellowship, the flow of the divine life, which is like the blood circulation in our body, we will be fine. We must limit ourselves to the flow, the fellowship of the divine life. We should live in and care for this intrinsic fellowship, which is of the Triune God, of the apostles, and of all the believers.

那灵在基督生机身体众肢体重生之灵里的交通

众召会内在的交通，乃是那灵在基督生机身体众肢体重生之灵里的交通。（林后十三14，腓二1。）林后十三章十四节说到“圣灵的交通”，腓立比二章一节提到“灵的交通”，指明人的灵。所以，内在的交通乃是住在我们人的灵里面的神圣之灵的交通。

我们信徒来自各种不同的背景和文化。不论我们外面有什么差异，我们都有同一个内在的交通。日本人、韩国人、黑人、白人都在这交通里成为一。我们若不跟从外面的事物，只跟从我们的灵同那灵，我们就是在流中。在主的恢复里，我们实行这个在神圣生命之流里的普遍的一。许多人可以见证，我们的聚会是个奇迹，因为各种族的人聚在一起成为一。我们能聚集成为一，因为我们只顾到内在的交通。

基于基督生机身体众肢体之独一信仰的交通，是照着使徒的教训，就是新约独一的教训

这交通是基于基督生机身体众肢体的独一信仰，是照着使徒的教训，就是新约独一的教训。（犹3，提前三9，提后四7，徒二42。）我们都必须认识我们所信的，就是我们客观的信仰。这个信仰是我们基督徒的信仰，就是我们所相信的事物，不是我们相信的行动。基督生机身体的众肢体所有的交通，乃是基于这独一的信仰。凡我们所信的，都是照着使徒的教训，就是新约独一的教训。

基于任何教训之风的任何特别的交通，乃是构成宗派的三个因素（特别的交通、特别的名称、特别的立场）之一

信徒中间的交通不可基于任何教训之风。（弗四14。）我们的交通如果基于任何不同的教训之风，这些教训必是构成宗派的三个因素之一：特别的交通、特别的名称、特别的立场。这三者任何一个都会使我们成为宗派或分裂。（加五20。）所以，我们必须避免任何基于教训之风的特别交通。

The Fellowship of the Spirit in the Regenerated Spirit of All the Members of the Organic Body of Christ

The intrinsic fellowship of the churches is the fellowship of the Spirit in the regenerated spirit of all the members of the organic Body of Christ (2 Cor. 13:14; Phil. 2:1). Second Corinthians 13:14 refers to the “fellowship of the Holy Spirit,” and Philippians 2:1 mentions “fellowship of spirit,” indicating the human spirit. Therefore, the intrinsic fellowship is of the divine Spirit residing in our human spirit.

We believers come from many different backgrounds and cultures. Regardless of our differences outwardly, however, we all have the same intrinsic fellowship. Japanese, Korean, black, and white all become one in this fellowship. If we do not follow the outward things, but follow only our spirit with the Spirit, we are in the flow. In the Lord’s recovery, we practice this universal oneness in the flow of the divine life. Many have testified that our meetings are a wonder because all the races are meeting together as one. We can meet as one because we care only for the intrinsic fellowship.

The Fellowship Based on the Unique Belief (the Faith) of All the Members of the Organic Body of Christ according to the Teaching of the Apostles—the Unique Teaching of the New Testament

The fellowship is based on the unique belief (the faith) of all the members of the organic Body of Christ according to the teaching of the apostles—the unique teaching of the New Testament (Jude 3; 1 Tim. 3:9; 2 Tim. 4:7; Acts 2:42). We all have to know our faith, the objective faith. This faith is our Christian belief, the things in which we believe, not our believing act. All the members of the organic Body of Christ have a fellowship which is based on the faith, the unique belief. Whatever we believe is according to the teaching of the apostles, the unique teaching of the New Testament.

Any Special Fellowship Based on Any Wind of Teaching Being One of the Three Factors (a Special Fellowship, a Special Name, and a Special Ground) of a Sect

The fellowship among believers must not be based on any wind of teaching (Eph. 4:14). If our fellowship is based upon different teachings that are winds, these teachings will be one of the three factors of a sect: a special fellowship, a special name, or a special ground. Any of the three will cause us to become a sect or division (Gal. 5:20). Therefore, we must avoid any special fellowship which is based on any wind of teaching.

众召会生机的关系

独一召会（由所有地方召会所构成的宇宙召会）的独一关系

众召会生机的关系乃是独一召会（由所有地方召会所构成的宇宙召会）的独一关系。（林前十二 28。）今天在主的恢复里，全地大约有一千一百五十处召会。地方召会虽然多，但独一的、宇宙的、并内在的交通只有一个，这交通是为着众召会生机的关系。

没有限于一地自治的关系，也没有数地联治的关系，只有在基督独一、宇宙的生机身体里，众地方召会之间独一的关系

每一地方召会的长老应当考虑他们与其他召会有何种关系。他们的关系是否只限于他们当地的弟兄，还是他们与主恢复中的众召会都有交通？在一地的带领弟兄们可能彼此之间有“私下的谈话”。当别地的带领弟兄进来时，他们可能就中止他们的谈话。另外一地的带领弟兄进来以前，他们很自由的谈话。但他来了，他们就终止谈话。这位带领弟兄被排除在他们私下的关系之外。这两处召会在地理上可能很接近，他们之间的交通却是分开的。这两处召会可能不愿意让对方知道各自的事。我们很难见到两处不同召会的长老自由的谈话。不要误解我在这里想要说的话。我不赞成众召会的联治，我也不赞成众召会的自治。我只赞同为着众召会之间生机关系的独一并普遍的交通。各召会的关系应当是神圣生命独一、普遍的交通。在这交通里，除了一些牵涉到个人隐密和私人事件的例子之外，众召会不该有任何私下的事。

有人或许说，“众召会的账目岂不是各自分开的么？”两位带领弟兄可能谈到他们当地的财务情况，但是一位从别地来的带领弟兄进来时，他们可能改变话题。他们想要保持账目隐密。但是我们的财务并不需要保密。一个地方召会贫穷，在财物上缺乏，而与别处召会交通，让别处召会知道他们的需要，这并没有错。不然一处召会怎能发现别处召会的需要？一处召会可能很富足，有

THE ORGANIC RELATIONSHIP OF THE CHURCHES

The Unique Relationship of the Unique Church (the Universal Church Composed of All the Local Churches)

The organic relationship of the churches is the unique relationship of the unique church—the universal church composed of all the local churches (1 Cor. 12:28). Today in the Lord’s recovery, there are about eleven hundred fifty churches throughout the earth. There are many local churches, but there is only one unique, universal, and intrinsic fellowship which is for the organic relationship of the churches.

No Relationship Limited in a Local Autonomy, and No Federated Relationship, but a Unique Relationship among All the Local Churches in the Unique and Universal, Organic Body of Christ

The elders of each of the local churches should consider what kind of relationship they have with the other churches. Is their relationship limited to the brothers in their locality, or are they in fellowship with all the churches in the Lord’s recovery? The leading brothers in a certain locality may have “private talks” with one another. When another leading brother from another locality comes to join them, they may then stop their talk. Before the other leading brother joined them, they talked freely. When he arrived, they stopped their talk. This leading brother was excluded from their private relationship. Two churches may be very close to one another geographically, and yet their relationship is separate. These two churches may not want to let each other know about their affairs. It is hard to see two elders from two different churches talking freely. Do not misunderstand what I am trying to say here. I am not for the federation of the churches, nor am I for their autonomy. I am only for the unique and universal fellowship which is for the organic relationship among all the churches. The relationship of every church should be the unique, universal fellowship of the divine life. In this fellowship, the churches should not have anything private, except certain cases of individuals, involving confidential and personal matters.

Some may say, “Don’t the churches keep their accounts separately?” Two leading brothers may be talking about their financial situation locally, but when a leading brother from another locality joins them, they may change the subject. They want to keep their account private. But our finances are not something that we need to keep secret. There is nothing wrong with a poor local church, which is short of money, fellowshipping with some other churches to let these churches know their need. Otherwise, how can one church discover the needs of another? There may be

多余的款项。如果这一处召会没有自由问别处召会的需要，这一处召会怎能帮助别处召会？一处地方召会的富余并不是他们自己的富余。那是基督身体的富余。富足的召会告诉贫穷的召会他们有富余，这完全是对的。贫穷的召会告诉富足的召会他们有需要，这也是对的。一处召会可能有财物的富余，而另外三处召会却极其匮乏。如果我们的交通只限于我们所在之地，基督的身体就要受极大的亏损。

我所谈到的不是联治的路。我们不愿意联治。我们该走的路乃是基于众召会之间独一并普遍的交通之路。在一个匮乏的地方召会治理的弟兄们，可能太骄傲，不肯告诉别处召会他们的需要。这是错的。这种骄傲造成分离。这个匮乏的召会利用机会与有多余财物的另一处召会交通，是完全没有错的。富余的召会应当看匮乏召会的需要是他们自己的需要。圣经常常吩咐我们要顾到有需要的人。如果我们这样顾到个人，难道我们不该同样顾到众召会么？无论众召会彼此在地理上相距多远，众召会不是分裂的，也不是分离的。众召会乃是一。众召会能在一的里面往前，这是多么的好！

众召会不该把与他们随主往前有关的事保持隐密，但是正如我们已经题过的，在一处地方召会中有些个人的事是必须保持隐密的。如果有人在不道德或犯罪的光景中，这必是在那个地方召会之内私下的事。这种事应当保密。泄漏别人私下告诉我们的私人事情，乃是违法的。医生不可泄漏他们病人的缺陷。牧师不可公开暴露他们会友在道德上的失败。这是违法的。地方召会不是为着定罪人，乃是为着拯救、恢复并爱护人。召会所受的任命不是定罪人，或是象警察局一样“逮捕人”。地方召会应当是爱的机关，爱罪人、以及退后、堕落的人。召会的功用不是定罪人，乃是拯救人。

加拉太六章一节说，在我们中间若有人为某种过犯所胜，我们应当用温柔的灵挽回这人。挽回含有遮盖之意。当我们想要挽回一个人，我们必须遮盖他。遮盖就是保护。我们应当保护犯罪的人。然而，这不是说，我们容让罪。我们不能容让罪，但我们必须私下对付犯罪的事，目的为要挽回犯罪的人。别处召会不需要知道这种情形。

a church which is quite rich, having a large surplus of funds. If this church does not have the liberty to ask concerning another church's needs, how will it be able to help? The surplus of a local church is not just their surplus. It is the surplus of the Body. It is altogether right for a rich church to tell the poor churches that they have a surplus. It is also right for the poor churches to tell the rich ones about their needs. One church may have material surplus, whereas three other churches may be in desperate need. If our relationship is only limited to our locality, the Body of Christ suffers greatly.

What I am talking about is not the way of federation. We do not want to have a federation. The way we should take is the way based upon the unique and universal fellowship of the churches. Some brothers overseeing a needy church in a certain locality may be too proud to tell the other churches that they are in need. This is wrong. This kind of pride causes separation. There is absolutely nothing wrong with this needy church taking the opportunity to fellowship with another local church who has more money. The church who has the surplus should consider the need of the needy church as their need. The Bible frequently charges us to take care of those in need. If we care for individuals in this way, should we not care for the churches in the same way? The churches are not divided or separated, regardless of how far they are from one another geographically. The churches are one. How good it is that the churches can go on together in oneness!

The churches should not keep matters related to their going on with the Lord private, but as we have mentioned, there are individual cases within a local church that must be kept private. If someone is in immorality or some sinful situation, this must be a private matter within that local church. Such matters should be kept secret. To expose the personal matters of others that are shared with us in confidence is unlawful. Medical doctors are not allowed to expose the defects of their patients. Pastors are not allowed to publicly expose the moral failures of their church members. This is unlawful. A local church is not for condemning people. It is for rescuing, recovering, and loving people. The church has not been commissioned to condemn people or to "arrest" people like a police station. A local church should be a loving organ that loves the sinners, the backsliders, and the fallen ones. Its function is not to condemn but to rescue.

Galatians 6:1 says that if one among us is overtaken by some sin, we should exercise a spirit of meekness to recover him. A part of the word recover is the word cover. When we are attempting to recover someone, we must cover him. To cover is to protect. We should protect a sinful one. This does not mean, however, that we tolerate the sin. We cannot tolerate the sin, but we must take care of the sinful matter privately with a view to rescuing the sinning one. There is no need for other churches to know about this kind of situation.

然而，为着众召会的需要和往前，我们需要很多的交通。众地方召会是一个召会。在众地方召会之间有一种生机的关系。众召会的关系不是组织的。众召会的关系必须是生机的，是照着神圣生命并基于神圣生命之生机交通的。我们若持守这个看见，就会免去许多的难处。

当头一批使徒在地上时，众召会在生机里是一。然而，过了一段时间，召会开始堕落并分裂。在第四世纪初，主后三百二十五年，康士坦丁召集奈西亚大会。他主持那次大会，强迫当时所有主要的教师合一。至终，这种努力的结果乃是大公教（即天主教）的形成。事实上，按着正确的意义，“大公”并没有错。大公就是普遍的、或包罗一切的。在正确的意义上，众召会都应当是“大公”的，都应当普遍是一。然而，“大公”一辞已经被滥用了。大公教（即天主教）造出庞大的宗教。这个宗教来自以格那提（Ignatius）错误的教训，说监督（主教）高于长老。从这错误的教训产生了天主教里主教、大主教、枢机主教、教皇的阶级制度。这种教训也是主教治会系统的源头。这种阶级抹煞了基督为首的身分。我们应当恨恶这种阶级的实行。

当弟兄们被兴起时，他们强烈的攻击天主教的阶级实行。然而，弟兄们至终因着他们道理上的教训而分裂。达秘（J. N. Darby）受人指责，说他想要按照联治的方法，把众召会统一起来。有一位教师，名叫兰格（G. H. Lang），他反对达秘，教导说每一地方召会应当自治。这种自治的教训毁了弟兄们，造成一再的分裂。

在与召会有关的事上，实行自治是错的，实行联治也是错的。召会既不是联治的，也不是自治的。我们只该注意实行召会作三一神生机体的身体生活。在主的恢复里，我们不实行自治，也不实行联治。我们只有一个实行，就是基于在基督身体中独一并普遍的交通。在一个地方上的召会不该有一种态度，认为他们与别地召会没有关系。我们必须承认，这种对众召会彼此分开、自治之关系的内在看法已经偷偷的进来，甚至到了一个地步，已经存在于主的恢复中。这种看法从内在就是错的。众召会不该在彼此之间实行一种分开、自治的关系。众召会实行联治的关系也是错的。我们应该实行基于基督身体独一并普遍之交通的关系。

For the need and going on of the churches, however, there is the need of much fellowship. All the local churches are one church. There is an organic relationship among all the churches. Their relationship is not organizational. The relationship of the churches must be organic according to the divine life and based upon the organic fellowship of the divine life. If we keep this view, we will be saved from many problems.

When the first group of apostles was on the earth, the churches were organically one. After a time, however, the churches began to degrade and became divided. In the beginning of the fourth century, in 325 A.D., Constantine called a council at Nicea. He presided over that council to force all the principal teachers of that day to be one. Eventually, the issue of this kind of endeavor was the formation of the Catholic Church. Actually, there is nothing wrong with being “catholic” in the proper sense. To be catholic is to be universal or all-inclusive. In the proper sense, all the churches should be “catholic”; they should be universally one. The word “catholic,” however, has been spoiled. The Catholic Church has created a great hierarchy. This hierarchy came out of the erroneous teaching of Ignatius that an overseer, a bishop, is higher than an elder. From this erroneous teaching came the hierarchy of bishops, archbishops, cardinals, and the pope in the Catholic Church. This teaching is also the source of the episcopal system of ecclesiastical government. Such hierarchy annuls the headship of Christ. We should hate such a hierarchical practice.

When the Brethren were raised up, they strongly attacked the hierarchical practice of Catholicism. Eventually, however, the Brethren became divided over their doctrinal teachings. John Nelson Darby was accused of attempting to unify the churches in the way of federation. One teacher, G. H. Lang, in reacting against Darby, taught that every local assembly should be autonomous. This teaching of autonomy ruined the Brethren, causing division after division.

In relation to the church, the practice of autonomy is wrong, and the practice of federation is also wrong. The church is neither federated nor autonomous. We should only care to practice the Body life of the church as the organism of the Triune God. In the Lord’s recovery, we do not practice autonomy or federation. We only have a practice based upon the unique and universal fellowship in the Body of Christ. The church in one locality should not have the attitude that they have nothing to do with the church in another locality. We have to admit that such an intrinsic realization of the separate, autonomous relationship of the churches has been creeping into and, even to some extent, has been existing in the recovery. This realization is intrinsically wrong. The churches should not practice having a separate, autonomous relationship among one another. It is also wrong for the churches to practice a federated relationship. We should practice the unique relationship based upon the unique, universal, fellowship of the Body of Christ.

众召会生机的关系，是基于基督生机身体众肢体之间独一并普遍的交通。（参腓二1。）这种生机的关系是在众召会之间独一并普遍的实行，作为基督独一生机的身体，就是宇宙中独一的召会。众召会应当没有限于一地自治的关系，也没有数地联治的关系，只有在基督独一、宇宙的生机身体里，众地方召会之间独一的关系。

The organic relationship of the churches is based on the unique and universal fellowship among all the members of the organic Body of Christ (cf. Phil. 2:1). This organic relationship is practiced uniquely and universally among all the local churches as the unique, organic Body of Christ—the unique church in the universe. The churches should have no relationship limited in a local autonomy, and no federated relationship, but a unique relationship among all the local churches in the unique and universal, organic Body of Christ.

第五章

教训之风内在的因素为着教训之风的目的

读经：马太福音十三章十九节，提摩太前书一章三至四节，六章三节，以弗所书四章十四节，提摩太后书二章十八节，使徒行传八章三节，哥林多前书一章十至十一节，腓立比书一章十五至十八节，三章二节。

纲目

壹　教训之风内在的因素：

一　教训之风：

1　风：

a　那恶者魔鬼的吹摇—太十三19。

b　把风暴带进召会。

2　吹摇的教训：

a　与论到神经纶之新约的教训不同，神的经纶是为着建造基督独一生机的身体—提前一3～4，六3。

b　如古时犹太教、智慧派等的教训，又如当前有关地方召会绝对自治、没有代表权柄、民主顶替神治、以及没有属灵父亲等的教训。

二　吹摇之教训内在的因素：

1　人的欺骗手法—人诡诈的欺骗方法。

CHAPTER FIVE

THE INTRINSIC FACTOR OF THE WINDS OF TEACHING FOR THEIR PURPOSE

Scripture Reading: Matt. 13:19; 1 Tim. 1:3-4; 6:3; Eph. 4:14; 2 Tim. 2:18; Acts 8:3; 1 Cor. 1:10-11; Phil. 1:15-18; 3:2

OUTLINE

I. The intrinsic factor of the winds of teaching:

A. The winds of teaching:

1. The winds:

a. The devilish blowings of the evil one— Matt. 13:19.

b. Bringing storms into the church.

2. The blowing teachings:

a. Different from the New Testament teaching concerning the economy of God for the building up of the unique and organic Body of Christ—1 Tim. 1:3-4; 6:3.

b. Like the teachings of Judaism, Gnosticism, etc., in the ancient times, and like the teaching of the absolute autonomy of a local church, of no delegated authority, of democracy instead of theocracy, of no spiritual father, etc., in the present time.

B. The intrinsic factor of such blowing teachings:

1. The sleight of men—man's subtle ways of cheating.

2 就是人诡诈的作为，为要将人引入错谬的系统—人谋画的诡计，要引诱人进入撒但错谬的系统—弗四 14。

贰 教训之风的目的：

一 仇敌撒但邪恶的目的与神永远的经纶相对。

二 为要倾覆一些信徒的信心—提后二 18。

三 为要残害召会生活—徒八 3。

四 为要拦阻基督生机身体的建造。

五 为要拆毁基督生机身体的建造。

六 为要分裂基督生机身体的肢体—造成因憎恨和妒忌而有的无穷分裂（宗派），却不以爱心和恩慈保守基督身体独一的一—林前一 10 ～ 11。

2. That is, the craftiness of men with a view to a system of error—man's plotted deception to induce people into the satanic system of error—Eph. 4:14.

II. The purpose of the winds of teaching:

A. The evil purpose of the enemy Satan versus the eternal economy of God.

B. To overthrow the faith of some believers—2 Tim. 2:18.

C. To devastate the church life—Acts 8:3.

D. To frustrate the building up of the organic Body of Christ.

E. To tear down the building up of the organic Body of Christ.

F. To divide the members of the organic Body of Christ—causing endless divisions (sects) in hatred and jealousy, instead of keeping the unique oneness of the Body of Christ in love and kindness—1 Cor. 1:10-11.

教训之风内在的因素为着教训之风的目的

祷告：主啊，为着你带领我们经过已过四次聚会，我们何等感谢你。我们仍然信靠你。我们一点也不信靠自己。主啊，我们信靠你的祝福。没有你的祝福，我们什么都不能作。主啊，遮盖我们，洗净我们，并赦免我们一切的罪。求你与我们同在。求你用你的圣膏丰厚的涂抹我们。我们需要这个。我们需要你的同在。我们需要你今日的说话。我们需要你在我们的说话中说话。主啊，表白你的恢复。我们要与你是一，与你在灵中是一。主啊，击败你的仇敌，并为着你的国度和你的开展得着胜利。在传扬福音、家聚会、成全圣徒、并申言为着你身体生机的建造上得胜。主啊，当我们为你国度争战时，我们无法忘记我们的仇敌，就是你的仇敌。我们在你权柄的宝座前控告他。主啊，我们求你打败他并羞辱他到极点。愿一切荣耀归与你，愿一切的祝福归与我们。感谢你。阿们。

在前面几章，我们已经看过四件召会内在的事。在本章，我们来到另一件内在的事，就是消极的教训之风的内在因素，为着教训之风的目的。前面四章有关召会积极一面内在的事，可看作是有关“白昼”的交通。本章的交通可看作是一些有关“夜晚”的事。按照神的创造，有白昼也有夜晚；有早晨也有晚上。我们需要白昼，也需要夜晚。在夜晚，有月亮和众星。月亮表征召会，（歌六 10，）众星表征众圣徒。（但十二 3，太五 14，腓二 15。）月亮和众星在夜晚照亮。为了让我们照亮，我们需要夜晚。当然，我们也需要白昼，基督在白昼照耀如日头。（玛四 2，路一 78 ～ 79。）基督在白昼照耀，但在夜晚祂由月亮，就是召会所返照；祂也借着众星，就是众圣徒照耀。在夜晚，召会和众圣徒在照耀。在本章，我们要交通到一些在“夜晚”的事物，但这交通乃是在月亮和众星，就是在召会与众圣徒照耀的光之下。

教训之风内在的因素

我们已经看过召会内在的素质、内在的生长、内在的建造、和内在的交通。现在我们需要来看教训之风内在

THE INTRINSIC FACTOR OF THE WINDS OF TEACHING FOR THEIR PURPOSE

Prayer: Lord, how we thank You that You have brought us through the past four meetings. Our trust is still in You. We do not have any trust in ourselves. Lord, our trust is in Your blessing. Without Your blessing, we cannot do anything. Lord, cover us, cleanse us, and forgive us of all our sinfulness. Be with us. Grant us Your rich anointing with Your holy ointment. We need this. We need Your presence. We need Your up-to-date speaking. We need Your speaking in our speaking. Lord, vindicate Your recovery. We want to be one with You, in one spirit with You. Lord, defeat the enemy and gain the victory for Your kingdom and for Your spreading. Gain the victory in the preaching of the gospel, in the home meetings, in the perfecting of the saints, and in the prophesying for the organic building up of Your Body. Lord, while we are fighting for Your kingdom, we could never forget our enemy who is Your enemy. We accuse him before Your throne of authority. Lord, we ask You to defeat him and shame him to the uttermost. May all the glory be Yours, and may all the blessings be upon us. Thank You. Amen.

In the previous chapters, we have covered four intrinsic matters of the church. In this chapter we come to another intrinsic matter which is negative—the intrinsic factor of the winds of teaching for their purpose. The four previous chapters on the positive intrinsic matters of the church may be considered as fellowship related to the “day.” The fellowship in this chapter may be considered as something related to the “night.” According to God’s creation, there is both day and night; there is morning and evening. We need the day and we also need the night. During the night, there are the moon and the stars. The moon typifies the church (S. S. 6:10), and the stars typify the saints (Dan. 12:3; Matt. 5:14; Phil. 2:15). The moon and the stars shine during the night. For our shining, we need the night. Of course, we also need the day, in which Christ shines as the sun (Mal. 4:2; Luke 1:78-79). Christ shines in the day, but He is reflected in the night by the moon, the church, and He shines in the night through the stars, the saints. In the night the church and the saints are shining. In this chapter we will fellowship about something in the “night,” but this fellowship will be under the shining light of the church and of the saints, the moon and the stars.

THE INTRINSIC FACTOR OF THE WINDS OF TEACHING

Now that we have seen the intrinsic essence, intrinsic growth, intrinsic building up, and intrinsic fellowship of the church, we need to see the intrinsic factor of the

的因素，为着教训之风的目的。内在的因素是隐藏的因素，不是明显的因素。我们要看见这内在的因素，就需要正确而敏锐的领会，能透视整个的局面。每一种教训之风表面看都非常好。如果表面上不好，没有人会接受。然而，就内在说，这些教训之风里面有些与其外表不同的东西，是不好的。

以弗所四章十四节说，“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”“在于人的欺骗手法”与“在于…诡诈作为”是同位语，目的是要“将人引入错谬的系统”。在这节经文中，欺骗的手法是出于人的，错谬的系统是出于撒但的。人有欺骗的手法、诡诈的作为，但人在宇宙中无法有一系统。撒但才是能有错谬系统的那一位。人的欺骗手法、人的诡诈作为，乃是联于撒但错谬系统的。

以弗所四章十四节可看作是基督教历史的总结。基督教满了人欺骗的手法和诡诈的作为。“欺骗手法”一辞，原文的意思是掷骰子之人的欺骗手法。诡诈的赌客知道如何掷骰子欺骗对方。人的欺骗手法是一种欺骗的把戏。这种欺骗的把戏是诡诈的，所以就成了诡诈的作为。人的欺骗手法包含人的欺诈和诡计。基督教历史给我们看见，在所谓的基督徒教训中，也可能有欺诈和诡计。

教训之风

我们需要看见什么是教训之风。这些风乃是那恶者魔鬼的吹摇。主在马太十三章十九节说，“凡听见国度之道不领悟的，那恶者就来，把撒在他心里的夺了去。”那恶者就是撒但。（约壹五 19。）那恶者撒但，也是将稗子，就是假信徒，撒在真信徒中间的那一位。（太十三 25，38 ～ 39。）稗子看起来很象麦子，必须到吐穗的时候，才能把二者分辨出来。麦穗呈金黄色，稗穗呈黑色。稗子就是恶者之子，（太十三 38，）撒稗子乃是那恶者撒但的工作。他如此作的邪恶目的，是要败坏麦子，就是神的儿女。

那恶者魔鬼的吹摇，把风暴带进召会。我已经在召会生活中六十多年，我看过许多这样的风暴。我与倪弟兄一同作工十八年之久，在那段时间内有三、四次的风暴，

winds of teaching for their purpose. An intrinsic factor is a hidden factor. It is a factor that is not apparent. To see this intrinsic factor, we need a proper and sharp understanding that can penetrate into the whole situation. Every wind of teaching apparently is very good. If it were not good in appearance, nobody would accept it. However, within the winds of teaching, intrinsically, is something different that is not good.

Ephesians 4:14 says, “That we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.” “In the sleight of men” is in apposition to “in craftiness,” which is “with a view to a system of error.” The sleight in this verse is of men, and the system of error is of Satan. Man has the sleight, the craftiness, but man is not able to have a system in this universe. Satan is the one who is able to have a system of error. Man’s sleight, man’s craftiness, is related to the satanic system of error.

Ephesians 4:14 may be considered as the conclusion of the history of Christianity. Christianity is full of the sleight, the craftiness, of men. The word for “sleight” in Greek signifies the cheating of dice players. A crafty gambler knows how to play dice in order to cheat his opponent. The sleight of men is a cheating method. This method of cheating is crafty, so it becomes craftiness. The sleight of men implies the cheating and deception of men. The history of Christianity shows us that there can be cheating and deception in a so-called Christian teaching.

The Winds of Teaching

We need to see what the winds of teaching are. These winds are the devilish blowings of the evil one. In Matthew 13:19, the Lord said, “When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart.” The evil one is Satan (1 John 5:19). Satan, the evil one, is also the one who sowed the tares, the false believers, amidst the true ones (Matt. 13:25, 38-39). The tares resemble the wheat, and it is impossible to discern the difference between them until the fruit is produced at the time of their maturity. The fruit of the wheat is golden yellow, but the fruit of the tares is black. The sowing of the tares, who are the sons of the evil one (Matt. 13:38), was the work of Satan, the evil one. His evil purpose in doing this was to corrupt God’s children, who are the wheat.

The devilish blowings of the evil one bring storms into the church. I have been in the church life for about sixty years, and I have seen many such storms. I was with Brother Nee in the work for eighteen years, and during that period of time there

大约每五年就有一次风暴。一九四九年我从中国大陆到台湾，最后于一九六二年来到美国。在这已过四十年中，大约每十二年我们就有一次风暴。风暴是由风和波浪造成的。以弗所四章十四节说到被波浪漂来漂去，并为一切教训之风所摇荡。当风来时，浪就随着。风加上浪就等于风暴。从我多年的经历中，我知道我们不必为风暴感到惧怕。没有风暴来了而停留不走。风暴都是来了又走了。

成为风的教训都是“吹摇的教训”。这些教训不同于新约的教训，就是关乎神为着建造基督独一生机身体之经纶的教训。（提前一 3 ～ 4，六 3。）提前一章三至四节说，“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”以弗所就是保罗特意留住三年之久的地方。保罗在行传二十章说到在那三年中，他或在公众面前，或挨家挨户，都教导他们，不住流泪劝戒各人，并且神的旨意，他没有一样避讳不告诉圣徒。（徒二十 20，31，27。）神的旨意毫无疑问的是指神的经纶，神永远的计划。保罗或公开在聚会中，或私下挨家挨户，昼夜教导神的经纶。凡与以弗所圣徒有益的，保罗没有一样避讳不说的，毫无疑问的，这包括了他们日常生活的事。保罗为了以弗所召会作了这么多，但多年后他仍然极其关心那里的召会。当他往马其顿去的时候，他嘱咐提摩太仍住在以弗所，好叫提摩太能嘱咐那几个人不可教导不同的事。有几个人，并不是许多人，教导不同的事。这意思是说，甚至在保罗的时候，也有一些人教导与保罗的教训不同的事。

在提前一章四节里的“经纶”一辞，原文是 oikonomia，奥依克诺米亚，由两个希腊字组成：oikos 意为家庭，nomos 意为律法；因此，是家庭律法，家庭管理或家庭行政。神有一个宇宙的大家庭，并且神对这家庭，有祂的律法、管理和行政。这个家庭行政就是神的经纶。神的经纶是在信仰里的，乃是要完成神自己的分赐。神在祂父、子、灵神圣的三一里，乃是为将祂自己分赐到祂的信徒里面。神的经纶就是神的家庭行政，

were three or four storms, which was about one storm every five years. I came out of mainland China to Taiwan in 1949 and eventually I came to the United States in 1962. In these past forty years, we have had a storm about every twelve years. A storm is created by winds and waves. Ephesians 4:14 talks about being tossed by waves and carried about by every wind of teaching. When the wind comes, the waves follow. The wind plus the waves equals a storm. From my years of experience, I realize that we do not need to feel threatened by a storm. No storm comes and stays forever. The storm comes, and the storm goes.

The teachings that become winds are the “blowing teachings.” These teachings are different from the New Testament teaching concerning the economy of God for the building up of the unique and organic Body of Christ (1 Tim. 1:3-4; 6:3). First Timothy 1:3-4 says, “Even as I urged you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach differently, nor to occupy themselves with myths and unending genealogies, which give occasion for questionings rather than God’s dispensation which is in faith.” Ephesus was the place where Paul stayed purposely for three years. In Acts 20 Paul said that within those three years, he taught publicly and from house to house, did not cease admonishing each one with tears, and did not shrink from declaring to the saints all the counsel of God (vv. 20, 31, 27). The counsel of God, no doubt, refers to the economy of God, the eternal plan of God. Paul taught God’s economy night and day, publicly in the meetings and personally from house to house. Paul did not shrink from telling the saints in Ephesus anything that was profitable to them, which no doubt, included the things in their daily life. Paul had done so much for the church in Ephesus, but years later he was still greatly concerned about the church there. When he was going into Macedonia, he charged Timothy to remain in Ephesus in order that Timothy might charge certain ones not to teach differently. Not many, but certain ones were teaching differently. This means that even at Paul’s time there were some who were teaching things different from Paul’s teaching.

“God’s dispensation” in 1 Timothy 1:4 is “God’s economy.” The word economy is the anglicized form of the Greek word oikonomia. Oikonomia is composed of two Greek words: oikos meaning house and nomos meaning law. Therefore, oikonomia is the law of the house, the regulation of the family, or the household administration. God has a great, universal house, and God has His law, His regulation, His administration concerning His house. This household administration is God’s economy. God’s economy, which is in faith, carries out the dispensing of God Himself. God in His divine Trinity—the Father, the Son, and the Spirit—is for the dispensing of Himself into His

为将祂自己分赐到祂所拣选的人里面。这就是新约教训的中心线。

新约教导我们，三一神如何成为肉体来作人。这位神人过一种圣别的生活、公义的生活、明亮的生活、光的生活。祂过这样的生活三十三年半之久。祂结束为人生活中这样的见证后，就以包罗万有的死，死在十字架上。祂的死解决了宇宙中所有关乎神与我们的问题。从死里出来之后，祂进入另一阶段，就是复活的阶段。在复活里祂生为神的长子，就是许多弟兄中的长子。（徒十三33，罗八29。）在复活里，祂也成为赐生命的灵，（林前十五45下，）将祂自己分赐到我们这些祂的信徒里面，作我们的生命，使我们成为神的众子。在祂复活以前，神只有一个儿子，就是祂的独生子。但在复活里，神得着许多儿子，就是长子基督的许多弟兄。

我们在第三章已经看见，这许多儿子由子带给父，献给父作团体的礼物。（诗六八18，弗四8。）然后父神在祂的经纶里，将这礼物归还给子作恩赐。然后子将这些恩赐赐给祂的身体，为着身体的建造。（弗四11～12。）何等美妙，我们所有信徒都是恩赐，在基督的身体中尽功用，为着基督身体的建造。我们是给基督身体的恩赐，并为基督的身体作工，使基督的身体生长、扩增、并建造起来，达到基督丰满之身材的度量。当我们达到这种情形，新妇就要预备好，新郎基督就要来到祂的婚筵中。我希望并期待成为新妇的一部分，为着羔羊，就是宇宙新郎的婚娶预备好。（启十九7～9。）我们是子从父领受而赐给召会的恩赐，为着这要来的婚筵正在作工并预备。

整本新约二十七卷书强调一件事，就是神新约的经纶，其内容是三一神经过成为肉体、为人生活、包罗万有的死、并复活的过程，成为赐生命的灵，产生基督的身体，在许多地方彰显为众地方召会。这就是神的经纶。我们不应当教导任何与神经纶不同的事。我们需要内在的教导神的经纶。然后我们就会讲新约所讲的同样的事。教导与神经纶不同的事，就是教导与新约教训不同的事。我们需要保守自己在神新约经纶的中心线上。这样，我们才不至被不同的教训，就是吹摇的教训所卷入并影响。

believers. God's economy is God's household administration for dispensing Himself into His chosen people. This is the central lane of the New Testament teaching.

The New Testament teaches how the Triune God was incarnated to be a man. This God-man lived a holy life, a righteous life, a bright life, a life of light. He lived such a life for thirty-three and a half years. After He finished such a testimony in His human living, He died on the cross an all-inclusive death. His death solved all the problems in the universe related to God and us. After coming out of death, He entered into another stage, the stage of resurrection. In resurrection He was begotten to be God's firstborn Son, the Firstborn among many brothers (Acts 13:33; Rom. 8:29). In resurrection He also became a life-giving Spirit (1 Cor. 15:45b), imparting Himself into us, His believers, to be our life, making us the sons of God. Before His resurrection, God had only one Son, His only begotten Son. But in resurrection God gained many sons who are the many brothers of the firstborn Son, Christ.

As we have seen in chapter three, these sons were brought by the Son to the Father, and offered to the Father as a corporate present (Psa. 68:18; Eph. 4:8). Then God the Father in His economy returned this present to the Son as gifts. Then the Son gave these gifts to His Body for its building up (Eph. 4:11-12). It is wonderful that all of us believers are gifts to function in the Body of Christ for the building up of the Body of Christ. We are gifts to the Body of Christ and are working for the Body of Christ that the Body of Christ may grow, may increase, may be built up, to arrive at the measure of the stature of the fullness of Christ. When we arrive at this state, the bride will be prepared, and the Bridegroom, Christ, will come to have His wedding. I am hoping and expecting to be a part of that bride, to be ready for the marriage of the Lamb, the universal Bridegroom (Rev. 19:7-9). As the gifts who were given by the Son from the Father to the churches, we are working and preparing for this coming wedding.

The entire twenty-seven books of the New Testament stress one thing: God's New Testament economy, the contents of which is the Triune God passing through the processes of incarnation, human living, an all-inclusive death, and resurrection to become the life-giving Spirit and to produce the Body of Christ which is to be expressed in many localities as the local churches. This is God's economy, and we should not teach anything other than this. We need to teach God's economy in an intrinsic way. Then we will speak the same thing that the New Testament speaks. To teach anything other than God's economy is to teach something different from what the New Testament teaches. We need to keep ourselves in the central lane of God's New Testament economy. Then we will not be involved in or influenced by the different teachings, the blowing teachings.

吹摇的教训就如古时犹太教及智慧派等的教训，又如当前有关地方召会绝对自治、没有代表权柄、民主顶替神治、以及没有属灵父亲等的教训。保罗时代热中犹太教的人宣扬犹太教，他们也传扬福音。腓立比一章十五至十八节记载这些人传福音，是因嫉妒保罗而与保罗争竞。在三章二节，保罗称他们为不洁净的犬类、作恶的、和当受藐视的妄自行割者。“妄自行割”的意思是切断，是对割礼的轻蔑之辞。阿福德（Henry Alford）在他的腓立比书注释中指出，腓立比三章的犬类、作恶的、妄自行割的，就是一章中那些传扬福音，与保罗争竞的人。这些人传扬福音，事实上却是作恶的。这些热中犹太教者的教训乃是风，要将一些圣徒从基督与召会的中心线上“吹掉”。在保罗的时候，还有智慧派的人，传扬他们那一型的希腊智慧。他们也教导不同于保罗以神新约经纶为中心的教导，为要拦阻基督生机身体的建造。

今天也有一些教训之风，要将我们从神中心的定旨带开。我们已经指出，有关地方召会绝对自治的教训已经偷偷进到主的恢复里。有些弟兄鼓吹兰格（G. H. Lang）所著的“神的众召会”。在这本书中，兰格说到地方召会的自治。召会自治的教训破坏了弟兄会。在极短的时间内，弟兄会分成了许多派。在一个地方，弟兄会可能有五个分开自治的聚会。我知道有一个弟兄会因着在聚会中用钢琴或风琴而分裂。由于这个不合，他们分成两个聚会，一个聚会用钢琴，一个聚会用风琴。

在一九三三年，倪弟兄被邀请去英国访问弟兄们。然后他又去美国和加拿大，访问那里的弟兄们。当他旅行回来后，他向我们讲述弟兄会如何的分裂。他告诉我们，他们的光景是一团混乱。甚至在一个城里，也可能有许多弟兄会。这使倪弟兄重新研究圣经，要找出地方召会的界限。一九三四年，他出版了“聚会的生活”这本书。在那本四章的书中，他告诉我们，一个地方召会的界限及管理范围，就是那个召会所在城市的界限。三年后，在一九三七年，倪弟兄看见了更多，也交通了更多有关召会立场的事。这个真理记载在“工作的再思”一书中。他在这本书中指出，因为一个地方召会的界限就是该召

The blowing teachings are like the teachings of Judaism, Gnosticism, etc. in the ancient times and like the teaching of the absolute autonomy of a local church, of no delegated authority, of democracy instead of theocracy, of no spiritual father, etc. in the present time. The Judaizers in Paul's day propagated Judaism, and they also preached the gospel. Philippians 1:15-18 records that these ones preached the gospel in rivalry with and in jealousy of Paul. In 3:2 Paul called them the unclean dogs, the evil workers, and the contemptible concision. "Concision," meaning mutilation, is a term of contempt for circumcision. Henry Alford points out in his commentary on Philippians that the dogs, evil workers, and concision referred to in Philippians 3 are those who preached the gospel in rivalry with Paul referred to in chapter one. These ones preached the gospel, but actually they were evil workers. The teaching of these Judaizers was a wind that would "blow away" some of the saints from the central lane of Christ and the church. Also at Paul's time there were the Gnostics, who preached their form of Greek wisdom. They also taught differently from Paul's teaching focused on God's New Testament economy in order to frustrate the building up of the organic Body of Christ.

Today there are also teachings that are winds to carry us away from God's central purpose. We have pointed out that the teaching concerning the absolute autonomy of a local church has been creeping into the Lord's recovery. A book by G. H. Lang entitled The Churches of God was promoted by some brothers. In this book Lang talks about the autonomy of the local church. The teaching of autonomy ruined the Brethren assemblies. Within a short period of time, the Brethren became divided into many divisions. In one locality the Brethren would have five separate, autonomous assemblies. I know of one Brethren assembly which was split over whether to use a piano or an organ in their meetings. Because of this disagreement, they divided into two assemblies. One assembly used the piano, and the other assembly used the organ.

In 1933 Brother Nee was invited to visit the Brethren in England. Then he went to the United States and Canada to visit the Brethren there. When he returned from his trip, he reported to us how the Brethren assemblies were divided. He told us that their situation was one of confusion. Even in one city there could be many Brethren assemblies. This caused Brother Nee to study the Bible again to find out the boundary of a local assembly, a local church. In 1934 he published a book entitled The Assembly Life. In that book of four chapters, he told us that the boundary and the jurisdiction of a local assembly, a local church, is the boundary of the city in which it is. Three years later, in 1937, Brother Nee saw and shared more concerning the ground of the church. This truth is in The Normal Christian Church Life. In this book he pointed out that because the boundary of a local church is the boundary of the city in which the church

会所在城市的界限，所以根据基督身体独一的一，该召会得以在其上建造的立场，也就是该召会所在的城市。教导地方召会是绝对自治的，乃是分裂基督的身体。 目前另一种教训之风，乃是没有代表权柄的教训。有些人说，在地上没有神所指定代表祂的权柄。但圣经清楚的告诉我们，丈夫是妻子的头；（弗五 23；）又告诉我们，男人是女人的头。（林前十一 3。）圣经也清楚的指明，父母是神在他们儿女身上的代表权柄。（弗六 1 ～ 3，西三 20。）罗马十三章告诉我们，人的政府乃是神代表的权柄，治理这地。

如果丈夫不是头，试想婚姻生活将是什么样子。如果一个城市或国家没有政府，又将如何？那将是无政府和无法纪的情形。如果在一个大城市里没有警察，那城市就会满了混乱、骚乱、和无法控制的暴行。丈夫是妻子的头，乃是在家庭中神代表的权柄；父母是神在儿女身上的代表权柄；政府是神用来治理这地的代表权柄。这些政府权柄发生效力，使我们能在和平、有秩序、守法的环境里彼此供应基督，传扬福音。没有代表权柄的教训，是圣经中找不到的。

在基督的身体里，也有代表的权柄。新约清楚的给我们看见，在地方召会里，必须有使徒所设立的长老（徒十四 23，多一 5）来治理。圣经告诉我们，长老是带领人。（罗十二 8。）如果我们要在神家中维持良好的秩序，我们就必须有带领的人；按照希伯来十三章十七节，众圣徒应当信从他们，并要服从他们。这是建造召会所必需的。

使徒在他们所兴起的召会里设立长老，（徒十四 23，多一 5，）虽然照顾和带领的责任已经信托给长老，长老仍然必须接受使徒的指导和带领。（提前三 14 ～ 15，徒二十 17 ～ 18 上，28 ～ 32，35。）使徒不仅有责任和权柄设立长老，也有责任和权柄免去长老。保罗告诉提摩太：“对长老的控告，除非有两三个见证人，你不要接受。犯罪的，当在众人面前责备他，叫其余的也惧怕。”（提前五 19 ～ 20。）这指明在使徒拣选并设立人作长老之后，使徒仍然有权柄对付他们。这个简单的交通应当帮助我们看见，没有代表权柄的这个教训乃是教训之风，为要拦阻并拆毁基督身体生机的建造。

is, the ground on which a local church can be built up, based on the unique oneness of the Body of Christ, is also the city in which the church is. To teach that the local churches are absolutely autonomous is to divide the Body of Christ.

Another wind of teaching in the present day is the teaching of no delegated authority. Some say that there is no authority appointed by God to represent God on this earth. But the Bible tells us clearly that the husband is the head of the wife (Eph. 5:23) and that the head of the woman is the man (1 Cor. 11:3). The Bible also indicates clearly that the parents are the delegated authority of God over their children (Eph. 6:1-3; Col. 3:20). Romans 13 tells us that human governments are God’s delegated authorities to rule over this earth.

Consider what marriage life would be like if the husband were not the head. What if there were no government in a city or a country? There would be a situation of anarchy and lawlessness. If there were no police in a major city, that city would be full of disorder, chaos, and uncontrolled crime. The husband as the head of the wife is the delegated authority of God for the family; the parents are the delegated authorities for their children; and the governments are delegated authorities which God uses to rule this earth. These governmental authorities work so that we can minister Christ to one another and preach the gospel in a peaceful, orderly, lawful environment. The teaching of no delegated authority is not found in the Bible.

There is also delegated authority in the Body of Christ. The New Testament shows us clearly that in the local church there must be a government with elders appointed by apostles (Acts 14:23; Titus 1:5). The Bible tells us that the elders are the leading ones (Rom. 12:8). If we would maintain a good order in the house of God, we must have the leading ones, and according to Hebrews 13:17, all the saints should obey them and submit to them. This is necessary for the building up of the church.

The apostles appoint elders in the churches they raise up (Acts 14:23), and the elders still have to receive the instructions and leading from the apostles (1 Tim. 3:14-15; Titus 1:5-9; Acts 20:17-18a, 28-32, 35), although the responsibility for the care and the leading of the church is entrusted to the elders. Not only do the apostles have the duty and authority to appoint elders, they also have the duty and authority to remove them. Paul said to Timothy, “Against an elder do not receive an accusation, except on the word of two or three witnesses. Those who sin reprove before all that the rest also may be in fear” (1 Tim. 5:19-20). This indicates that after an apostle has chosen and appointed men to be elders, he still has the authority to deal with them. This brief fellowship should help us to see that the teaching of no delegated authority is a wind of teaching to frustrate and tear down the organic building up of the Body of Christ.

今天还有另一种教训之风，就是民主顶替神治的教训。神的治理既不是借着专制，也不是借着民主，乃是借着神治。神治是神带着神的权柄来管治。以色列国在旧约是神治的。神借着祭司，用胸牌上的乌陵和土明执行祂的治理。（出二八 30，利八 8，民二七 21，申三三 8，撒上二八 6，拉二 63，尼七 65。）这是神行政的预表。在新约，在召会中也该有神治。今天，乌陵和土明的实际是在我们里面。乌陵和土明的实际乃是三一神，就是基督，祂就是我们里面那赐生命的灵。今天我们治理召会，乃是照着我们里面那灵的引领。这是我们今日的乌陵和土明。

世人要求民主是可以的。就着人说，民主是很好的政府形式。然而，在召会中有民主乃是可耻的。这意思是说，任何人都可以随自己高兴任意说话。一个召会实行民主，就象在老底嘉的召会。（启三 14。）“老底嘉”一辞原文的意思是人的意见。在老底嘉的召会预表堕落的召会。民主的“细菌”已经侵入了一些召会。在召会中这种民主的教训，乃是教训之风，是那恶者魔鬼的吹摇。

今天教训之风背后的用意有两层：（一）要拆毁主恢复中当前的职事；（二）要反对新路，神命定之路，就是建造基督身体那合乎圣经的聚会与事奉之路。如果把神命定之路以及主当前的职事从我们拿去，我们还剩下什么？

有人说，“我们不需要生命读经，或恢复本注解。我们可以读神纯净的话。”我们绝对需要神纯净的话，但我们也需要对神话语正确的解释。没有正确的解释，我们怎能明白利未记这本书？我们可以一再读利未记，仍然不十分懂得。彼得在行传十章的异象，是利未记的解释。保罗在希伯来书也解释利未记。在召会历史中，历代以来有一些弟兄被兴起来解释利未记。今天我们是“站在他们肩膀上”，承受了他们所发现、所明白的一切。因着主的怜悯，我们站在他们肩膀上也有更进一步的看见。我们所看见的，都在今天的“利未记生命读经”中。我们若说我们不需要对圣经这样的解释，这是很强的教训之风，把圣徒吹离了神经纶的中心线。

Another wind of teaching today is the teaching of democracy instead of theocracy. God's administration is neither by autocracy nor by democracy but by theocracy. Theocracy is government by God with God's authority. The nation of Israel in the Old Testament was a theocracy. God exercised His administration through the priests by means of the Urim and the Thummim on the breastplate (Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65). This was God's government in typology. In the New Testament, in the church, there should also be theocracy. Today the Urim and the Thummim in reality are within us. The reality of the Urim and the Thummim is the Triune God as Christ, who is the life-giving Spirit in us. Today we manage the churches according to the leading of the Spirit within us. This is our Urim and Thummim today.

It is all right for the people of the world to want democracy. Humanly speaking, democracy is a wonderful form of government. However, it is a shame to have democracy in the church. This means that anyone can speak anything they please. A local church that practices democracy is like the church in Laodicea (Rev. 3:14). "Laodicea" in Greek means the opinion of the people. The church in Laodicea typifies the church in degradation. The "germs" of democracy have come into some of the churches. This teaching of democracy in the church is a wind of teaching, a devilish blowing of the evil one.

The intention behind the winds of teaching today is twofold: 1) to put down the Lord's present ministry in His recovery; and 2) to oppose the new way, the God-ordained way, which is the scriptural way to meet and to serve for the building up of the Body of Christ. If the God-ordained way and the Lord's present ministry were taken away from us, what would we have left?

Some have said, "We don't need the Life-studies or the notes of the Recovery Version. We can read the pure Word of God." We absolutely need the pure Word of God, but we also need the proper exposition of the Word. How could we have understood the book of Leviticus without the proper exposition? We could read Leviticus again and again without understanding much of it. Peter's vision in Acts 10 was an expounding of Leviticus. Paul also expounded the book of Leviticus in Hebrews. Throughout the centuries of church history, certain brothers have been raised up to expound Leviticus. Today we are "standing on their shoulders" to inherit all of their findings and understanding. By the Lord's mercy, standing upon their shoulders, we have also seen something further. What we have seen is in today's Life-study of Leviticus. To say that we do not need such an exposition of the holy Word is a strong wind of teaching blowing the saints away from the central lane of God's economy.

今天另有一种教训之风，就是没有属灵父亲的教训。有人指明，保罗不该在林前四章十五节说，“你们在基督里，纵有上万的导师，父亲却不多，因为是我在基督耶稣里借着福音生了你们。”这样指出保罗不该说他是哥林多人的属灵父亲，乃是推翻圣经的权柄。

吹摇之教训内在的因素

教训之风也讲关于圣经和属灵的事，但这样教训的内在因素是什么？在一九三三年，我们中间有一位弟兄收到倪弟兄一张便条，说，“用对的灵，以对的方法，作对的事。”这话对我成了美好的格言。我需要随时记住，要用对的灵，以对的方法，作对的事。今天有关这些教训之风所作的事不是对的事，不是以对的方法作的，也不是在对的灵里作的。他们所作的是错的，方法是错的，作那些事的灵更是错的。教训之风所讲说的，有些全是谎言，有些是半真的谎言。半真的话和影射比直接说谎更邪恶。这种吹摇之风的内在因素，是人的欺骗手法，就是人诡诈的欺骗方法。人的欺骗手法，就是人诡诈的作为，要将人引入错谬的系统；这就是人谋画的诡计，要引诱人进入撒但错谬的系统。（弗四 14。）错谬的系统乃是出于仇敌撒但的。

教训之风的目的

现在我们要继续来看教训之风的目的。教训之风的目的是仇敌撒但邪恶的目的，与神永远的经纶相对。这些教训之风的目的是要倾覆一些信徒的信心。有些信徒的信心已经被教训之风所倾覆。他们或许不反对主的恢复，但他们对主的恢复失去了信心。他们是中立的。他们不经常聚会，也不再象已往一样关心主的权益。他们已经受了破坏。

教训之风的目的是要残害召会生活。（徒八 3。）这是大数的扫罗在成为使徒保罗之前所作的。教训之风的目的也是要拦阻基督生机身体的建造，要拆毁基督生机身体的建造，并要分裂基督生机身体的肢体—造成因憎恨和妒忌而有的无穷分裂（宗派），却不以爱心和恩慈保守基督身体独一的一。（林前一 10 ～ 11。）按照我们已

Another wind of teaching today is the teaching that there is no spiritual father. Some have indicated that Paul should not have said in 1 Corinthians 4:15, “For though you have ten thousand guides in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the gospel.” To indicate this way, that Paul should not have said that he was the Corinthians’ spiritual father, is to overthrow the authority of the Bible.

The Intrinsic Factor of Such Blowing Teachings

With the winds of teaching there is talk about the Bible and about spiritual things, but what is the intrinsic factor of such teaching? In 1933 a brother among us received a note from Brother Watchman Nee that said, “Do the right thing in the right way with the right spirit.” This word became a wonderful saying to me. I need to remember all the time to do the right thing in the right way with the right spirit. The things that are being done today related to these winds of teaching are not the right thing, they are not done in the right way, and they are not done in the right spirit. What is being done is wrong, the way is wrong, and the spirit in which it is done is even more wrong. What is being spoken in the winds of teaching are either entire lies or half-truths, which are also lies. Half-truths and innuendos are more evil than a straight lie. The intrinsic factor of such blowing teachings is the sleight of men—man’s subtle ways of cheating. The sleight of men is the craftiness of men with a view to a system of error—man’s plotted deception to induce people into the satanic system of error (Eph. 4:14). The system of error is of the enemy, Satan.

THE PURPOSE OF THE WINDS OF TEACHING

Now we need to go on to see the purpose of the winds of teaching. The purpose of the winds of teaching is the evil purpose of the enemy Satan, which is versus the eternal economy of God. Their purpose is to overthrow the faith of some believers. Some of the saints’ faith has been overthrown by the winds of teaching. They may not oppose the Lord’s recovery, but they have lost their faith in the Lord’s recovery. They are neutral. They do not come to the meetings regularly, and they are not so concerned about the Lord’s interest as they once were. They have been spoiled.

The purpose of the winds of teaching is to devastate the church life (Acts 8:3). This is what Saul of Tarsus did before he became Paul the apostle. Also, the purpose of the winds of teaching is to frustrate the building up of the organic Body of Christ, to tear down the building up of the organic Body of Christ, and to divide the members of the organic Body of Christ—causing endless divisions (sects) in hatred and jealousy, instead of keeping the unique oneness of the Body of Christ in love and

往的历史，在主恢复中所有鼓动风波的人都是分裂者。甚至在他们中间也是分裂的。他们的分裂是无止境的。他们没有爱也没有恩慈。他们所作的，充满了憎恨和妒忌。

现在我们已经看过教训之风的目的，以及教训之风内在的因素，就是人诡诈的作为，要将人带进、引进撒但错谬的系统。那些被带进撒但错谬系统的人，无分于在神新约经纶的中心线上基督身体的建造。

我非常感谢主，众召会中大多数圣徒都有正确的分辨力。他们不会被摇动，漂来漂去，或是被岔开。感谢主，我们仍然在这里，在祂今日恢复的前进中！

kindness (1 Cor. 1:10-11). According to our past history, the instigators of any storm in the recovery all became very divisive. They even divide among themselves. Their division is endless. There is no love or kindness with them. What they do is full of hatred and jealousy.

Now we have seen the purpose of the winds of teaching and their intrinsic factor, which is the sleight of men in craftiness with a view to bring people, to usher people, into a satanic system of error. Those who get brought into Satan's system of error are finished with the building up of the Body of Christ in the central lane of God's New Testament economy.

I am so thankful to the Lord that the majority of the saints in the churches have the proper discernment. They will not be shaken, tossed about, or carried away. Thank the Lord that we are still here in the advance of His recovery today!