

2045 借活星寻得基督

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◎ 简介

本书为李常受弟兄所释放一短篇信息，从马太二章星象家寻找婴孩耶稣的事例，指出寻找基督不是照着死的圣经知识，而是照着那活的属天的星，就是活的启示、异象。

◎ 目录

- 圣经—生命之书
- 活的启示
- 博士们的错误
- 活的引导
- 别的路
- 腓力与拿但业
- 尼哥底母与法利赛人
- 照着灵
- 全部圣经中的星
- 在众教会中的星
- 基督的跟从者是众星
- 如何成为星
 - 借着确定的话语
 - 凭着圣灵
- 每一个人都是一颗发光的星
- 流荡的星

FINDING CHRIST BY THE LIVING STAR

CONTENTS

- The Bible—A Book Of Life
- Living Revelation
- The Wise Men's Mistake
- Living Guidance
- Another Way
- Philip And Nathanael
- Nicodemus And The Pharisees
- After The Spirit
- The Star Through The Bible
- The Star In The Churches
- Christ's Followers Are Stars
- How To Become Stars
 - 1. By the Sure Word
 - 2. By the Spirit
- Everyone A Shining Star
- Wandering Stars

新约圣经给我们看见的头一件事，就是马利亚从圣灵怀孕生出基督；第二件事便是寻找基督——东方的博士照着天上星的引导寻找那位活的基督。这本书就是要来看这件事。我们必须记住，任何一件事在圣经中头一次的提起，都有非常重大的意义：这头一次的提起总是树立一个原则，并且也规划出一条路线。因此我们需要留心考量马太二章所记，关于博士们寻找基督的事，为叫我们在今日也能与那些真正寻求活的基督的人同列。

圣经——生命之书

但在专一来看这些事之先，让我先提起一些我们该知道的事。我们中间有许多人在幼年的时候上过主日学，在那里他们把圣经当作一部故事书。无疑的，没有一本故事书是胜过圣经的。我还能记得我坐在家里，听母亲讲约瑟的故事。我们都爱听约瑟的故事。主日学和许多基督徒都把圣经弄成一本故事书。又有一些基督徒，特别是那些大教师，大传道人，他们把圣经弄成一本教训的书。比如，主日学把马太福音弄成一本故事书，那些大教师们就把它弄成一本教训的书，时代的书，以及关于国度道理的书。但是对于我们该怎么说？我们该怎么接受圣经？让我告诉你们说，我们该如何接受它。整本圣经乃是一本生命的书，它的每一面都是生命。因此，我们必须把它当作生命和生命的供应来接受。

让我举例给你们看。你们记得，当撒都该人要与主耶稣辩论有关复活问题的时候，他们摘取了一段旧约圣经说，“夫子，摩西说，人若死了，没有孩子，他兄弟当娶他的妻子，为哥哥生子立后。”（太二二24。）然后他们就说，有七个兄弟如何都娶了同一位妻子，未了都死了。这些愚蠢的撒都该人想他们很聪明。他们问主耶稣说，“这样，当复活的时候，她是七个人中，哪一个的妻子呢。”主耶稣也选了一段圣经回答他们说，“神在经上向你们所说的，你们没有念过么。祂说，‘我是亚伯拉罕的神，以撒的神，雅各的神。’神不是死人的神，乃是活人的神。”因此亚伯拉罕，以撒，雅各都将复活。你看见单在神这名称上耶稣指出了生命——不是故事，不是教训，而是生命。

The first matter presented to us in the entire New Testament is that of Mary conceiving of the Holy Spirit and with the coordination of Joseph bringing forth Christ. The second matter, or we may say the second case, is that of finding Christ—the wise men were guided by the heavenly star to find the living Christ. It is with this case that we will be occupied in this little booklet. We must remember that the first mentioning of any matter in the Bible has tremendous significance: it establishes the principle and sets the course. Therefore, we need to consider carefully the account in Matthew 2 of the wise men finding Christ that we too in this present day may be numbered among those who truly find the living Christ.

THE BIBLE—A BOOK OF LIFE

But before we come to the case in point, let me mention a few pertinent things. Many of us when we were young attended Christian Sunday Schools and in that setting took the Bible as a book of stories. Undoubtedly, there is not such a good story book as the Bible. I can still remember sitting at home and listening to my mother recount the story of Joseph. We all loved to hear the story of Joseph. The Sunday Schools and many Christians make the Bible a story book. There are other Christians, however, especially the great teachers and speakers, who make the Bible a book of teachings. For instance, while the Sunday Schools make the Gospel of Matthew a book of stories, the great teachers make it a book of teachings, dispensations, and doctrine concerning the kingdom. But what about us? How do we take the Bible? Let me tell you how we must take it. The entire Bible is a book of life; on every page of this book there is life. Therefore, we must take it as life and as the life supply.

Let me illustrate. You remember, when the Sadducees attempted to debate with the Lord Jesus concerning resurrection, they took a portion of the Old Testament saying, "Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother" (Matt. 22:24). Then they proceeded to tell how seven brothers had the same wife and eventually all died. Those foolish Sadducees thought they were clever. They asked the Lord Jesus, "Therefore in the resurrection whose wife shall she be of the seven?" The Lord Jesus also chose a portion of Scripture and answered, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Therefore, Abraham, Isaac and Jacob will all be resurrected. You see, just in the title of God, the Lord Jesus pointed out the life—not the story, not the teaching, but the life.

让我再指给你看另一个例证，那就是圣经的头一章——创世记第一章。在那章圣经中是讲到神创造的故事——其实它不是一个故事。事实上，有些大教师曾从这章圣经讲出好些道理。但我们必须把故事和教训统统忘掉；我们必须专心注意在生命上。在创世记一章我们所需要看见的就是生命。同样原则，我们也要应用在马太一章。在那章讲到基督的家谱和降生里，不错我们看见一个故事，也有相当多的教训。但是我们所该顾到的不是故事和教训，而是生命。也许有些基督徒会接受约翰福音作为一本生命的书，但是我们也必须这样来接受马太福音。事实上圣经的每一卷，我们都该接受它作生命并生命的供应。

活的启示

现在我们要来看马太二章里的事，就是寻找基督这件事。我们如何能寻得基督？寻找基督是一件活的事，而不是借着圣经知识。你们听这话先不要觉得为难，慢慢你们就能懂得我的意思了。

耶稣是降生在伯利恒，这是毫无疑问的，这是一个历史的事实。但是奇怪的是远在所谓的圣地之外，远在这真的宗教之外，远在圣殿之外，远在犹太的宗教中心之外，远在祭司，文士，法利赛人之外，远在所在敬虔的百姓之外，在外邦人之地，却有一颗星显明了一些有关基督的事。这颗星并未显示给犹太人，而是显示给外邦人，异教人。在所有的基督教里，所有的教师们，牧师传道们都告诉人说，他们必须凭借圣经来寻找，认识基督。但是在圣经里头，寻找基督的头一个例子并非借着圣经。博士们并没有圣经知识——他们连圣经也没有。

单单手持圣经，念弥迦书五章二节说基督将生在伯利恒，那是不灵的。也许在读过以后，你说你知道了，但你并未看见。你知道了不错，但在你身上并不发生什么事。那些祭司长文士真是精通圣经，但主并不到他们那里去。祂远远的去到一个异教之地，把这件事启示给一些异教徒，不是借着圣经，而是借着一些人手永远摸不到的东西——一颗天上的星。也许你有圣经，但可能你失去了星。拿圣经在手里是容易的事，但要等待观看一颗星太难了。你根本没法晓得这颗星要几时出现，出现在何

Let me point out to you as another example the first chapter of the Bible, Genesis 1. In that chapter we have a story of God's creation—but really that is not a story. Indeed, some great teachers have set forth some doctrines from this chapter. But we must forget both the story and the teachings; we must concentrate on the life. In Genesis 1, what we need to see is life. The same applies to Matthew chapter 1. In that chapter regarding the genealogy and conceiving of Christ we do have a story and a certain amount of teaching. But we should not care for the story or the teaching, but the life. Some Christians may take the Gospel of John as a book of life, but we must also take the Gospel of Matthew, and in fact every book in the Bible, as life and as the life supply.

LIVING REVELATION

Now we come to the case in Matthew chapter 2, the matter of finding Christ. How can we find Christ? To find Christ is a living matter; it is not by Bible knowledge. Now do not be offended; be patient and you will see what I mean.

Jesus was born in Bethlehem. There is no doubt about this—it is an historical fact. The strange thing, however, is this: far away from the so-called Holy Land, far away from the genuine religion, far away from the temple, far away from the Jewish religious center, far away from the priests, the scribes, the Pharisees, and all the religious people, was a star showing something of Christ in a heathen land. It did not appear to the Jews, but to the Gentiles, the heathen. In all Christianity, all the preachers, ministers, and pastors tell people that they must find Christ and know Christ by the Bible. But the first case of finding Christ in the Scriptures was not by the Bible. The wise men did not have any Bible knowledge—they did not even have a Bible.

Merely to hold the Bible in your hand and read Micah 5:2, saying that Christ will be born in Bethlehem, does not work. You may say after you have read it that you have got it, but you have not seen it. You have got it, but nothing has happened to you. Those chief priests and scribes knew the Bible so well, but the Lord did not go to them. He went far away to a heathen land to reveal this matter to some heathen, not through the Scriptures, but through something which human hands can never touch—a heavenly star. You may have the Bible, yet you may miss the star. To hold the Book in your hand is easy, but to wait and look unto the star is rather difficult. You simply don't know when and where the star will appear. You

处。你能研究圣经并且得一个学位，你也能研究所有圣经讲论基督的事，但你无法断定那颗星几时来到。圣经这本书是在犹太人手中，可是星却是显示给外邦人。你看见这一件事了么？也许我们想，这星一定会向那些在圣殿中祈祷的祭司们显现，但是事实上它是显示给远离圣殿的外邦人。

哦！我们都必须看见这颗星。不是看见圣经的问题，绝对是看见那星的问题。那星是什么？那星就是活的启示，活的异象。不是死的圣经知识，不是弥迦五章二节死的知识。今日我们所需要的不是单单圣经的知识，而是属天的异象，即时的异象，活的异象，人的观念永远没法教导的异象。

让我问你。你有什么？你所有的是圣经经节呢？或者你有的是星？你有的是圣经知识呢，或者你有天上的星？你有的是老旧的教训呢，或是今日即时的异象？今天许多基督教教师只在手中有圣经——他们没有看见星。单单有一本圣经在手里是一件死的事，而看见星乃是一个活的经验。按照马太二章这里所显明的原则，寻找基督并不是照着圣经。在今日认识基督是一件活的事，不是照着死的圣经知识，而是照着那活的属天的星。

主常常远离宗教，甚至远离基督教的宗教。无论何处何时有一个宗教建立起来，主必然要跑开往别处去。我们没法用我们的宗教来圈住祂，拘禁祂，限制祂。我们必须学习在教会生活中永不建立起一个宗教。永远不说这个办法或是那个方法是对的。如果你这样说，主就要说，“你看很对，但我根本不在意这些事。如果你不是那么对，我倒要与你同在；但正因你太对了，我要去找那些错的人。”每逢我们说我们对，别人错，你就要知道主要离开我们去找那些错的人去了。法利赛人自认是非常基要，非常完全，非常合乎圣经的。然而主耶稣说，“好，你自觉很完全，但我与你无关；我要去到税吏和罪人那里；我不只要去看他们，并且还要与他们一同坐席。”

民数记二十四章十七节说，“有星要出于雅各。”但这星没有显示给雅各家任何一个百姓。雅各的星显示给外教人了。

may study the Scriptures and obtain a degree in that, and you may learn all that the Bible has to say about Christ, but you simply cannot determine when the star will come. The Book was with the Jewish people, the religious people, but the star appeared to the heathen. Have you seen this? We may think that the star should have appeared to those priests praying in the temple, but it appeared to some pagans far away from the temple.

Oh, we all must see this star. It is not a matter of seeing the Bible, but absolutely of seeing the star. What is the star? The star is the living revelation, the living vision, not the old and dead knowledge of the Scriptures, not the dead knowledge of Micah 5:2. What we need today is not merely Bible knowledge, but the heavenly vision, the instant vision, the living vision, the vision that human concept can never teach.

Let me check with you. What do you have? Do you have the Scripture verses, or do you have the star? Do you have the scriptural knowledge, or do you have the heavenly star? Do you have the old teachings, or do you have the up-to-date, instant vision? Today so many Christian teachers just have the Bible in their hands—they have not seen the star. Merely to have the Bible in our hand is a deadly thing, but to see the star is a living experience. To find Christ according to the principle shown us in Matthew chapter 2 is not according to the Bible. To know Christ today is something living, not according to dead Bible knowledge, but the living, heavenly star.

The Lord always goes away from religion, even the Christian religion. Wherever and whenever we set up a religion, the Lord will certainly go elsewhere. We cannot circumscribe, confine, or restrict the Lord with our religion. We must learn in the church life never to set up a religion. Never say that this method or that way is right. If you say that, the Lord will say: "It is right for you, but I don't care for it. If you were not so right, I would be with you; but just because you are so right, I will go to those who are wrong." Whenever we say that we are right and others are wrong, be sure the Lord will leave us and go to the wrong ones. The Pharisees claimed to be so fundamental, so sound, and so scriptural. Yet the Lord Jesus said, "All right, you are so sound, but I will have nothing to do with you; I will go to the publicans and sinners; I will not only go to see them, but feast with them."

Numbers 24:17 says, "There shall come a star out of Jacob." But this star did not appear to any of the people of Jacob. The star of Jacob appeared to the pagans.

博士们的错误

现在我们要来看博士们作了什么事：他们看见了天上的星，他们便跟随它，但是他们犯了一个大错。他们接受了异象，但很快的他们就转向他们人的观念，运用他们天然的头脑。他们知道这星是表明犹太人的王；因此他们用理智来判断他们该来到耶路撒冷，去问那些熟识这一类事的人。我们知道那一去就带来许多麻烦。我确信，如果他们不转回到自己的天然观念里，而是继续仰望天上的星，那星会一直走在他们前头，直引他们到耶稣所在的地方。他们用不着去耶路撒冷。他们完全错了，以致许多无辜的婴儿因他们丧生。犹太宗教的领袖们有知识，博士们有异象。但那些接受异象的人犯了一个大错，若非神手出来干预，甚至会因此丧失婴孩耶稣。

当他们到达耶路撒冷，我们读到希律和合城的人都不安，希律不安，是事出有因，但耶路撒冷为何也不安？他们不是要基督么？为何当他们所等候的那位降生的时候，耶路撒冷合城都不安呢？这就是宗教。我怕当主再回来的时候，许多宗教教师们也都要因此不安。

然后希律就召齐了祭司长和民间的文士，问他们说基督当生在何处？文士就是在百姓中有神学博士学位的人。他们立刻回答说，“伯利恒！”他们引对了那卷书，引对了那一章，那一节！他们引弥迦五章二节。但他们有人去伯利恒么？一个也没有！他们因这消息不安，但没有人要去看看有什么事发生了。

活的引导

然后博士离开耶路撒冷，圣经说，“看哪！（中文本无此二字—译注）在东方所看见的那星，忽然在他们前头行，…他们看见那星，就大大的欢喜。”你一进到宗教里就失去那星；但你几时离开宗教，星又向你显现了。在耶路撒冷你无法得到活的引导，你不能在宗教里接受属天的异象，你以须离开宗教。当他们离开了耶路撒冷，看哪！那星在他们前头行。

THE WISE MEN'S MISTAKE

Now consider what the wise men did: they saw the heavenly star and they followed it, but they made a great mistake. They received the vision, but they soon turned to their human concept and exercised their natural understanding. They realized that this star signified the King of the Jews; therefore, they reasoned that they should go to Jerusalem and inquire of those who would be familiar with such matters. And their going, as we know, caused much trouble. I do believe that if they had not turned to their natural concept, but continually looked away to the star in the sky, the star would have gone before them all the time, leading them directly to the place where Jesus was. They need not have gone to Jerusalem. They were thoroughly wrong and caused many young and innocent lives to be taken. The Jewish religious leaders had the knowledge and the wise men had the vision, but those who received the vision made a great mistake and, apart from divine intervention, would have caused the loss of the little child Jesus.

When they arrived in Jerusalem, we read that Herod was troubled and all Jerusalem with him. Herod, yes, but why Jerusalem? Were they not for Christ? Why was all Jerusalem troubled at the birth of the One for whom they were waiting? This is religion. I'm afraid that many Christian teachers will be troubled by the Lord's return.

Then Herod called the chief priests and scribes of the people together and asked of them where Christ should be born. The scribes were those among the people who had doctors' degrees in theology. Immediately they answered, "Bethlehem!" And they gave him the right book, the right chapter, and the right verse! They quoted Micah 5:2. But did any one of them go to Bethlehem? Not one! They were troubled by the news, but no one cared to go and see what happened.

LIVING GUIDANCE

Then the wise men left Jerusalem, and we read, "Lo, the star, which they saw in the east, went before them....When they saw the star, they rejoiced with exceeding great joy." When you get into religion, you miss the star, but when you leave religion, the star appears to you. You cannot get living guidance in Jerusalem; you cannot receive the heavenly vision in religion; you have to leave. When they departed from Jerusalem, lo, the star went before them.

弥迦五章二节是圣言，是圣经，预言耶稣要在伯利恒降生。但是单凭那节圣经你没法找到耶稣：你能知道耶稣降生在那座城，但你不会知道在哪条街，在哪个家。我不信今天邮差先生能送一封写给加州洛杉矶史密斯约翰的信。你看见，即或你有了圣经的知识，你还需要即时，今日的活星来引导你，去到耶稣所在的那一条街，那一家屋子。也许你有圣经知识，但你还是需要活的引导。圣经永远没法代替那个引导。储存一些圣经知识是容易的事，但我们若要有活的引导，我们就必须活在与主亲密的关系里；我们必须与祂合一。圣经说，那星“在他们前头行，直行到小孩子的地方。”那颗天上的星把他们一直带到那一个地方。这是我们的需要。我确信，即或没有弥迦五章二节的知识，只要跟随那星，他们仍是能够到达那个地方。我们怎么才能寻得基督？不是单凭圣经的知识，而是凭那活星。单有圣经知识的人并不能找到基督，只有那些跟随天上之星的人才能找到。

我们需要圣经的知识么？当然我们需要。它有帮助；但是（这是一个大的“但是”）那一个活的，即时的引导，就是这时引我们去到耶稣所在之处的引导，是不可或缺的。我可能有圣经的知识，但却永远到达不了耶稣所在的地方。乃是那活的引导把我带到耶稣那里，叫我能敬拜祂，并向祂献上我的礼物。

别的路

他们看见了基督，并且敬拜祂；然后圣经说了一些很特别的话——他们在梦中被主指示不要回去见希律，于是就从别的路回本地去了。我喜欢这句话：“别的路。”当你见到了活的基督，你总会走另一条路；你绝不会再走你来的那条路。事实上你先就该走这条路的。你走错了来路；现在主校正你，所以你能走正路。不要再经耶路撒冷回去。把耶路撒冷忘了吧。不要再回宗教去——走别的路。按照你从前所走的路，你永远遇不见耶稣。但是阿利路亚，有另一条路！在洛杉矶，有另一条路！在旧金山，有另一条路！在美国，有另一条路！赞美主！你若没有看见基督，你可以回宗教去，你可以回基督教去。但你若是看见了基督，要当心，你必须走另一条路。

Micah 5:2 was the holy writing, the Holy Scripture, prophesying that Jesus would be born in Bethlehem. But just by that verse you could not find Jesus: you would know in what city Jesus was to be born, but you would not know on what street or in what house. I do not believe that the postman today could deliver a letter addressed to John Smith, Los Angeles, California. You see, even if you have the knowledge of the Scriptures, you still need the instant, up-to-date, living star to lead you to the very street and the very house where Jesus is. You may have the Bible knowledge, but you still need the living guidance. The Scriptures can never replace that. It is easy to accumulate scriptural knowledge, but if we would have living guidance, we must live in an intimate relationship with the Lord; we must be one with Him. The Word says that the star "went before them, till it came and stood over where the young child was." The heavenly star led them to the very spot. This is all we need. I do believe that if they had no knowledge whatever of Micah 5:2, but just followed the star, they still could arrive at that place. How can we find Christ? Not merely by Bible knowledge, but by the living star. Not one merely with Bible knowledge found Christ, only those who followed the heavenly star.

Do we need the knowledge of the Scriptures? Of course, we do. It helps; but there is a big BUT. BUT the living, instant guidance, the guidance of this very moment to lead us to the very spot where Jesus is, is indispensable. I may know the Bible, but never be able to arrive where Jesus is. It is the living guidance that brings me to Jesus that I may worship Him and offer my gifts to Him.

ANOTHER WAY

They saw Christ and they worshipped Him; then we read in the Bible some significant words—they were warned of God in a dream that they should not return to Herod, so they departed into their own country "another way." I like this term "another way." After you have seen the living Christ, you will always take another way; you will never go the same way as you came. In fact, you should have come this way in the first place. You came the wrong way; now the Lord has adjusted you so that you will go on by the right way. Don't go back through Jerusalem. Forget about Jerusalem. Don't go back to religion—take another way. By your former way you can never meet Jesus. But, hallelujah, there is another way! In Los Angeles there is another way! In San Francisco there is another way! In the United States there is another way! Praise the Lord! If you have not seen Christ, go back to religion, go back to Christianity. But if you have seen Christ, be warned—you must take another way.

根据同一个原则，让我们来看约翰福音一章的拿但业。腓力遇见主以后就来找拿但业，对他说，“哦，我们遇见基督了！我们遇见了摩西和先知所写的那位，就是约瑟的儿子，拿撒勒人耶稣。”你可以说腓力报导了准确的消息，你也可以说他说错了。腓力称他作“约瑟的儿子，”这对不对？你如果说耶稣是约瑟的儿子，我要说祂绝不是约瑟的儿子—祂是马利亚生的。但如果你说祂不是约瑟的儿子，我要说祂是。你怎么说？我们要为腓力感谢主。腓力真是好，真是单纯。他不争论什么，他只回答说，“你来看。”换句话说，“我不知道我告诉你的话是否准确，你只管来看！我不知道该说什么，我不知道什么是对的，什么是错。你来看吧！”

拿但业是一个敬虔的人，他问说，“拿撒勒还能出什么好的么？”就一面说拿但业是对的。他从圣经知道基督不该从拿撒勒出来，而该从伯利恒出来。愿主容许我用一个本意不太好的字眼。神在祂的圣言中告诉祂的百姓说，基督要生在伯利恒，因此祂的百姓都接受了这个知识。但是神作得很“诡秘。”基督的成孕是在拿撒勒，不在伯利恒。而在马利亚怀孕的期间，她被带到伯利恒很短的时间，不是在一个正常情形下去的，乃是在非常特殊的情况下去的。神主宰的安排了一些事：祂使用罗马帝国的该撒亚古士督发命报名上册，这个命令逼使马利亚和约瑟去到伯利恒。就当它们到达伯利恒的时候，耶稣降生了。但不久祂就从伯利恒被带去埃及，以后又从埃及迁回并定居在拿撒勒，并在那里长大。因此你看见耶稣降生在伯利恒，真正应验了经上的话。但我们要说，那话应验得十分诡秘。如果你只知道圣经的字句，你就会完全搞胡涂了。神作事常常捉弄聪明人。耶稣真正是生在伯利恒的，但祂也是拿撒勒人耶稣。

不要单单信赖圣经的字句。若是这样，你会失去一些东西。你需要圣经，但你更需要祂的同在。神不是那么简单。不单有旧约的预言，还有神主宰的权柄，而神主宰的权柄往往是很诡秘的。神不是那么公开，那么大事宣传。那婴孩耶稣就是这样悄悄的降生了。你如果太规条，

Based upon the same principle, let us look at the case of Nathanael in John 1. Philip found Jesus and came to Nathanael and said, "Oh, I have found Christ! I have found the one of whom Moses and the prophets wrote, Jesus of Nazareth, the son of Joseph." You may say that Philip gave the right information, and you may also say that it was wrong. Philip called Him the "son of Joseph"—is this right? If you say that Jesus is the son of Joseph, I will say that He is absolutely not the son of Joseph—He was born of Mary. But if you say He is not the son of Joseph, I will say that He is. What would you say? Thank the Lord for Philip. Philip was really good and so simple. He did not argue. He just answered, "Come and see!" In other words, "I don't know if I gave you the right information or not—just come and see! I don't know what to say, I don't know what is right or wrong. Just come and see!"

Nathanael was a godly person. He asked, "Can any good thing come out of Nazareth?" In a sense, Nathanael was right. He learned from the Bible that Christ should not come out of Nazareth, but from Bethlehem. May the Lord allow me to use a word which is not inherently good. God told His people in His holy writings that Christ would be born in Bethlehem; so all His people received this knowledge. But God did something in a "sneaky" way. Christ was conceived not in Bethlehem, but in Nazareth. And during Mary's pregnancy He was brought to Bethlehem just for a short time, not in an ordinary way, but in a very extraordinary way. God sovereignly worked: He used Caesar Augustus of the Roman Empire to issue an order for a census, forcing Mary and Joseph to travel to Bethlehem. Immediately upon arriving in Bethlehem, Jesus was born. But just a short time later, He was brought away from Bethlehem to Egypt, and then from Egypt to settle and grow in Nazareth. So you see, Jesus really fulfilled the Scripture by being born in Bethlehem, but we may say that it was in a "sneaky" way. If you just knew the letter of the Word, you would miss it altogether. God has a way of circumventing clever people. Jesus was truly born in Bethlehem, but He was also Jesus of Nazareth.

Do not simply trust in the letter of the Word. If you do, you will miss something. You need the Word, but you still need God's presence. God is not so simple. There not only was the prophecy in the Old Testament, but also the sovereignty of God, and the sovereignty of God in a sense is rather "sneaky." God is not so open, so public, so greatly advertised. The little child Jesus just "sneaked" in. If you are so

太照规条遵守圣经，神在你这个情形里就很诡秘了。你必须留意。你不要说，“我知道圣经；圣经是如此如此说。”如果你是这样，你会被你自己的知识愚弄。文士们对圣经的知识可说是倒背如流，但这对他们并无益处。你需要一直留在神的面前。我不轻看圣经，我尊重圣经。但是要小心，圣经是圣经，它还不是神自己。圣经是神的圣言，但你还需要神神圣的同在。我们若有祂的同在，我们才真知道，祂何时在伯利恒，何时离开，何时回来，祂在何处长大。我们必须这样来跟随主。

对于属世的，宗教的人而言，主在历史中所作的事都是隐藏而诡秘的。这件事实在很难向人说明。如果你问耶稣是谁？就外面而论，祂就是一个人；祂是拿撒勒的耶稣。“拿撒勒还能出什么好的么。”真的。没有荣耀，没有可夸，没有显耀。腓力实在给了拿但业最好的答复：“你来看。”

尼哥底母与法利赛人

在约翰福音七章，另有一个寻求基督的事例。基督行了一些奇事，百姓就说，“这真是那先知。”又有人说，“基督岂是从加利利出来的么。经上岂不是说，基督是大卫的后裔，从大卫本乡伯利恒出来的么。”不错，圣经是这样说，他们是百分之百的对。但就因为他们对的缘故，反而失错了。如果他们圣经不这么熟，我信他们还容易抓住基督。他们被自己的圣经知识害了。不错，祂是降生在伯利恒，但是他却长在拿撒勒。这实在叫人困惑。你如果只把圣经拿在手里，你会失去基督。你必须跟随那位永活的基督。

那时尼哥底母多少对基督有了一点认识，就开始与他们争论。但他们反驳说，“你且去查考，就可知道加利利没有出过先知。”他们完全对，连最小的先知也没有一个是从加利利出来的。你怎么说？我们不要说“且去查考，”我们却要说“你来看！”你若去查考，你就要失错，失去基督。基督就在那里，但是他们还说“且去查考。”这就是今日的情形。许多基督徒失去了基督。他们一直抓牢圣经说，“经上岂不是说？”但是他们失去了基督。这里是圣经，这里是基督。他们只顾圣经，而不顾基督。

legal, so scripturally legal, God in your case is rather "sneaky." You must be on the watch. You should not say, "I know the Bible; the Bible says such and such." If you do, you will be fooled by your knowledge. The scribes knew the Scriptures backwards and forwards, but it profited them nothing. You need to be in the presence of God all the time. I do not despise the Scriptures; I honor and respect them. But be careful, the Scripture is the Scripture, but it is not God Himself. The Scripture is God's holy writings, but you still need God's holy presence. If we have His presence, we will really know when He is in Bethlehem, when He goes away, when He comes back, and where He is raised up. We have to follow the Lord in this way.

What the Lord has been doing through history, towards the worldly and religious people, is always hidden and "sneaky." It is really difficult to explain it to people. If you ask who Jesus is, outwardly speaking, He is just a man; He is Jesus of Nazareth. "Can any good thing come out of Nazareth?" It is really so. There is no glory, no boast, no display. Philip really gave Nathanael the best answer: "Come and see!"

NICODEMUS AND THE PHARISEES

In John chapter 7 there is another case of finding Christ. Christ was doing some marvelous things, and the people were saying, "Of a truth this is the prophet." Others said, "This is the Christ." Then some said, "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem?" Yes, the Scripture does say that; they were one hundred percent right. But they missed the mark just by being right. If they did not know the Bible so well, I believe it would be easy for them to grasp the Christ. They were frustrated by their Bible knowledge. Yes, He was born in Bethlehem, but He was raised in Nazareth. This really bothers people. If you only hold the Bible in your hand, you will miss Christ. You must follow the living Christ.

Then Nicodemus, who had come to know Christ somewhat, began to argue with them. But they protested, "Search, and look: for out of Galilee ariseth no prophet!" They were absolutely right; not even the least prophet came out of Galilee. What would you say? We should not say, "Search and look," but, "Come and see!" If you search and look, you will miss the mark, you will miss Christ. Christ was right there; yet they said, "Search and look." This is today's situation. So many Christians are missing Christ. They keep themselves to the Scriptures: they say, "Have not the Scriptures said?" But they miss Christ. Here is the Bible, and here is Christ. They care for the Bible, but they would not care for Christ.

哦，很可能你是那么对，但你对差了。也许你对，但只对了一部份；到末了你并不对，因为你失去了基督。对于那些自觉很对的人，主作事常常是诡秘的。祂故意这样作法；祂不愿我们只有知识而后走去睡大觉。祂要我们时刻儆醒，免得我们因知道圣经而失去祂的同在。哦，何等可能因着仅仅知道圣经而失去了主的同在。我宁可失去圣经的知识而保有主的同在。千万不要说，只要你合乎圣经你就是对的。不论你多合乎圣经，你若失去主的同在，你就完全错了。愿主怜悯我们。徒有知识是不灵的。在文士，祭司长和法利赛人身上知识如何是不灵的，照样在我们身上也是如此。

到底什么是在新约里寻求并跟随主的路？那就是不断保守祂的同在，祂隐秘的同在。祂预言说祂要从伯利恒出来，但祂却从拿撒勒出来。放弃你的考查吧。你永远无法凭借查考来认识、了解神。我不查考，我是来看祂，我是来享受祂。我不懂，我也不在意去懂，我只在意享受。祂的同在实在是隐秘的，以赛亚四十五章十五节说，祂是自隐的神。祂是一位把自己藏起来的神。学习赞美祂，学习来观看祂，学习来追寻祂，学习来寻求祂，但永远不要想去了解祂。我们不够资格去了解懂得祂；我们只够资格来享受祂。因此“你来看。”

照着灵

并且当你来看的时候，不要按照肉体来看祂。当耶稣来到祂本乡的时候，百姓说，“这不是木匠的儿子么；祂母亲不是叫马利亚么；祂弟兄们不是叫雅各，约西，西门，犹大么；祂妹妹们不是都在我们这里么。”（太十三 55～56。）他们什么都知道，但这些对主的认识不过是按照肉体而有的。在马太二十二章四十三节，我们读到大卫在灵里称祂为主。不要跟随那班在肉体里的人，要跟随在灵里的大卫。

好，现在让我们把这原则应用在现今的局面中。如果你要来看地方教会。比方说洛杉矶的教会。那很好。但不要按照肉体来看。那样看你会说，那里有不少古怪人。我们认任何人都该照着肉体，而该照着灵。我们曾经照着肉体去认基督，以为祂不过是一个小小的拿撒勒人，但如今我们不再这样来认祂了。（林后五 16。）如今我们在灵里认祂，在灵里我们称祂为主。忘记外面的事，

Oh, it is possible to be so right, but wrongly right! You may be right, but you are just partly right; eventually you are not right, for you have missed the mark. The Lord always acts in a "sneaky" way to those who feel they are so right. He does it purposely; He does not want us just to know the knowledge and go to sleep. He wants us to be alert at all times lest by knowing the Bible we lose His presence. Oh, it is possible to lose the presence of the Lord just by knowing the Bible. I would rather lose the knowledge of the Bible and keep the presence of the Lord. Do not say that as long as you are scriptural, you are all right. Regardless of how scriptural you are, if you lose the presence of the Lord, you are absolutely wrong. The Lord be merciful to us. Knowledge alone does not work. It did not work with the scribes, the chief priests, and the Pharisees, and it will not work for us.

What is the New Testament way to find and follow the Lord? It is continually to keep His presence, His hidden presence. He prophesied that he would come out of Bethlehem, but He came out of Nazareth. Give up your searching. God can never be understood by searching. I am not searching; I am seeing, I am enjoying. I do not understand and I do not care to understand, but I enjoy. His presence is really hidden. Isaiah 45:15 tells us that He is a hidden God. He is a God that hides Himself. Learn to praise Him, learn to see Him, learn to trace Him, learn to find Him, but never try to understand Him. We are not qualified to understand Him; we are only qualified to enjoy Him. So "come and see."

AFTER THE SPIRIT

And when you come and see, do not see Him after the flesh. When Jesus came into His own country, the people said, "Is not this the carpenter's son? Is not His mother called Mary? And His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us?" (Matt. 13:55-56). They knew everything, but this was the knowledge of Jesus according to the flesh. In Matthew 22:43 we read that David in spirit called Him Lord. Do not follow those people in the flesh, but follow David in the spirit.

Now let us apply this practically to the present situation. If you would come to see the local church—for example, the church in Los Angeles—that is good. But do not see it after the flesh. If you see it according to the flesh, you will say that there are many peculiar people. We should not know any man after the flesh, but after the spirit. Once we knew Christ after the flesh and considered Him the little man of Nazareth, but now we know Him no longer in this way (2 Cor. 5:16). We know Him after the spirit; in spirit we call Him "Lord." Forget about the outward things, forget

忘记肉体；学着不按肉体，只按灵来看教会。如果你只看旧约会幕的外表，你只看见海狗皮。（出三六19。）海狗皮没有美貌可言；非常粗俗。但会幕里面的先景又如何呢？哦，有金，有银，有宝石——都是美丽的宝物。你是要看教会的外表呢？或是要看教会的里面？就外表而言教会是披着海狗皮的一没有美貌，只有粗糙，甚至是野蛮。但是阿利路亚，里面有荣耀，里面有耶稣，里面有基督。

我们如何才能寻得基督？借着圣经么？是，我们需要圣经，但我们必须看见那活星。

全部圣经中的星

关于星，不只在马太福音中有。在圣经中有一个规则，所有主要的事都是开始于旧约，一直穿过新约，达到圣经末了。关于星这一件事也不例外。第一次提起这星是在民数记二十四章十七节：“有星要出于雅各。”按照这经节的上下文可知，这出于雅各的星就是基督。基督的来到如同星一样。然后在新约刚开始又提起这星。博士们说“我们在东方看见祂的星。”（太二2。）他们并不是说，“我们看见了一颗星。”也不是说，“我们看见星。”而是说，“我们…看见祂的星。”无疑的，这就是民数记二十四章十七节预言的应验。在旧约所预言的星现今来到了，并向这些博士们显现。我们清楚的看见，这星的显现完全在宗教之外。主神从来不顾宗教，任何事物一变作宗教，祂就离开。

在众教会中的星

在马太二章里的星，只是这事在新约里的起头。如果我们到了最后一卷书启示录，我们就看见两件事：第一，主耶稣是星。不是晚星，而是晨星。第二，所有教会的使者也都是星。在此我们必须了解，这些使者不是那些天上的人物，（天使——译注，）而是在教会中负担属灵责任的属灵人——他们是众星。在这本书里有基督是晨星，而那些在教会中忠心跟随基督的人乃是众星。现在星在哪里？非常清楚，今天星是在教会里。在新约起头星是在宗教之外，但在新约的末了星是在教会里面。你有没有

about the flesh; try to see the church not after the flesh, but after the spirit. If you beheld the tabernacle in the Old Testament outwardly, you could only see the outer badger skins (Exo. 36:19). There is no beauty with the badger skin; it is quite mean and common. But what was within the tabernacle? Oh, there was the gold, the silver, the precious stones—the beauty of precious things. Would you rather see the church outwardly or inwardly? Outwardly speaking, the church is clothed with badger skin—there is no beauty, just the toughness and even the wildness. But, hallelujah, within there is something of glory. Within, there is Jesus; within, we have Christ.

How can we find Christ? By the Bible? Yes, we need the Bible, but we must see the living star.

THE STAR THROUGH THE BIBLE

This matter of the star is not just in the Book of Matthew. All the main things of the Bible, as a rule, begin in the Old Testament and go right through the New Testament to the end of the Bible. With this matter of the star there is no exception. It is mentioned and revealed first in Numbers 24:17, "There shall come a star out of Jacob." According to the context of that verse, this star that comes out of Jacob is Christ. Christ comes as the star. Then immediately in the very opening of the New Testament, we have the star again. The wise men said: "We have seen His star in the east" (Matt. 2:2). They did not say, "We have seen a star," or "We have seen the star," but, "We have seen His star." No doubt this is the fulfillment of the prophecy in Numbers 24. The star prophesied in the Old Testament now has come and was shown to these wise men. We have seen clearly that the revealing of this star was absolutely outside of religion. The Lord God never cares for religion; anything that becomes religious, He will pass by.

THE STAR IN THE CHURCHES

The star in Matthew 2 is just the beginning of this matter in the New Testament. If we go to the last book, the Book of Revelation, we see two things: the first is that the Lord Jesus is the star, not the evening star but the morning star; secondly, we see that all the angels of the churches are stars. Here we must realize that the angels are not those heavenly beings, but the spiritual people who take the spiritual responsibility in the church—they are the stars. In this book we have Christ as the morning star and those faithful followers of Christ in the churches as the stars. Now where is the star? It is so clear, the star today is in the church. At the beginning of the New Testament the star was outside of religion, but at the end of the New Testament

有看见新约的这两端？如果你今天要看见星，你用不着朝天看，不必象那些博士们一样。今日星是在教会里，在众教会中。大卫的根与后裔是神子又是人子，耶稣基督是那晨星，祂今天行走在众教会中间。你要到哪里去看星？到地方教会去。

如果我们是搞宗教的，就星而论我们完了。但如果我们是在真正的地方教会里，赞美主，星在这里。我们许多人在经历中证实了这件事。当我们还在宗教里，我们全然感到黑暗；但当主把我们带到地方教会里，阿利路亚，我们看见了星，和星的光亮。那属天之星今天是在地方教会中。

基督的跟从者是众星

不只基督自己是星，祂的跟从者也是，他们是在教会中发光的人。在行传与书信里带头的人被称作长老或监督，但在圣经末一卷里他们乃是星。现在不是一个头衔地位的问题，乃是看你发不发光的问题。所有在地方教会中领头的人必须是发光的星。

是一颗星，究竟是什么意思？但以理十二章第三节答复了这个问题：“智慧人必发光，如同天上的光；那使多人归义的，必发光如星，直到永永远远。”众星乃是那些在黑暗中照亮，并使人从错误的路上转到正路上去的人。现今在教会的时代乃是黑暗的时期；因此我们需要发亮的星。在地方教会中，所有领头的人都不该自居地位。他们永不该说，“我是长老；你们必须承认我。”如果他们这样说，他们就是在黑暗里。我们需要发光的弟兄姊妹；我们需要发光的星。乃是借着在今日黑暗中发光，才叫人能接受引导从错误的路上转上正路。任何一件错误的事都是不义；任何一件对的事都是义。那使多人归义的才是发光的星直到永永远远。

在新约开头，在天上只有一颗星；但在新约末了，有七颗星在七个地方教会中。在每一个地方教会中有一颗星；在每一个地方教会里都有一点发光的东西，把人带到正路上去。大约在四十年以前，我就是被这地方教会里的

the star is within the church. Have you seen these two ends of the New Testament? If you would see the star today, there is no need for you to look to the sky, there is no need for you to do as those wise men. Today the star is in the church and among the churches. The root and offspring of David, the Son of God as well as the Son of man, Jesus Christ as the morning star, is walking today among the local churches. Where then must you come to see the star? To the local churches.

If we are for religion, we are through as far as the star is concerned. But if we are in the genuine local church, praise the Lord, the star is here. So many of us have proved this by our experience: when we were in religion we simply had the sense of being in darkness, but when the Lord brought us into the local churches, Hallelujah, we saw the star, the brightness of the star. The heavenly star today is in the local churches.

CHRIST'S FOLLOWERS ARE STARS

Not only is Christ Himself the star, but also His followers, the shining ones in the churches. In the Acts and the Epistles the leading ones were called elders or bishops, but in the last book of the Bible they are the stars. Now it is not a matter of title or position, but a matter of shining. All the living ones of the local churches must be shining stars.

What does it mean to be a star? Daniel 12:3 gives the answer: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The stars are those who shine in darkness and turn people from the wrong way to the right way. Now, during the church age, is the time of night; so we need the shining of the stars. All the leading ones in the local churches should never claim their position: they should never say, "I am one of the elders; you must recognize me." If they say this, they are in darkness. We need the brothers and sisters who shine; we need the shining stars. It is by the shining in today's darkness that people receive the guidance and are turned from the wrong way to the right way. Anything that is wrong is unrighteousness; anything that is right is righteousness. Those who turn many to righteousness are the stars which shine forever and ever.

In the beginning of the New Testament there was only one star in the heavens, but in the end of the New Testament there are seven stars in seven local churches. In every local church there is a star; in every local church there is something shining, leading people to the right way. About forty years ago, I was turned from

星从错误的路上带上了正路。许多亲爱的弟兄姊妹今天也能见证这一个事实：他们能说，“阿利路亚，在地方教会里我看见了星。是在教会里的星使我转到正路上。”今天我们不是在马太一章二章的日子，乃是在启示录的日子，是在地方教会里。今天星是在地方教会里。在圣经的结尾有这样的话：“我是大卫的根，又是他的后裔；我是明亮的晨星。圣灵和新妇都说来。”（启二二 16～17。）今天星是与圣灵同在的，也是与新妇同在的。圣灵在哪里，哪里就有星；新妇教会在哪里，哪里就有星。

如何成为星

圣经不只给我们看见，我们如何才能跟随那星；它也给我们看见，我们如何成为一颗星。有两条路：第一是借着圣经，第二是凭着圣灵。

借着确定的话语

彼后一章十九节给我们第一个秘诀：“我们并有先知更确的预言，如同灯照在暗处；你们在这预言上留意，直等到天发亮晨星在你们心里出现（可翻作“升起”）的时候，才是好的。”我们有确定的话，圣经。但这确定的话并不是星；圣经不是星。那么我们怎么办？这节圣经说，因为我们有更确的话语，我们必须留意它，我们必须全心关注它，直等到天发亮晨星出现在我们心里。这里的“星，”原文用的是另一个字；这字可以翻作英文的“磷。”这是象磷一样能在黑暗中发光的。情形越黑暗，磷光越亮。圣经不该仅仅是黑字印在白纸上；不该是死的字句。我们必须在圣经的话上留意，直到有一些象磷一样的东西从我们里头升起——那就是晨星的基督。如果我们的读经是活的，是正确的；它必要转变为活的基督。这就是转变的点——话必须转变为基督；写出来的话必须转变为活的话。我们永远没法把基督与活话分开。我们必须留意更确的话，直等到祂在我们里面升起，那就是基督，就是磷，如同在黑暗中晨光发亮一样。

你手里有圣经是一件事；在话语上留意直等到晨星在你心中升起是另一件事。有圣经的知识是一件事，但有一颗发光的星在你灵里兴起是另一件事。单单到神学院

the wrong way to the right way by this star in the local church. So many dear ones today can also testify to this fact; they can say, "Hallelujah, I have seen the star in the local church. It was the star in the church that turned me to the right way." Today we are not in the age of Matthew 1 and 2, but in the age of the Book of Revelation, in the local churches. Today the star is in the local churches. The Bible ends with this word: "And I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, come" (Rev. 22:16-17). Today the star is with the Spirit and with the Bride. Where the Spirit is, there is the star; where the Bride, the church, is, there is the star.

HOW TO BECOME STARS

In the Bible we not only see how we may follow the star, but even become one of the stars. There are two ways: first, by the Bible; second, by the Spirit.

1. By the Sure Word

II Peter 1:19 gives us the first secret: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." We have the sure Word, the Bible. But the sure Word is not the star; the Bible is not the star. Then what must we do? This verse says that since we have the sure Word, we must take heed to it, we must pay full attention to it, until the day dawn and the daystar arise in our hearts. All the Bible teachers agree that this daystar is really the morning star. But another word is used for star here: it can be translated into English as phosphorous. This star is something as phosphorous, bringing light in the darkness. The darker the situation is, the brighter the phosphorous shines. The Bible should not simply be words in black and white; it should not be dead letters. We must take heed to the words of the Bible till something as phosphorous rises within us—that is, Christ as the daystar. If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word must be turned into Christ; the written Word must be turned into the living Word. We can never separate Christ from the living Word. We must take heed to the sure Word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

To have the Bible in your hands is one thing; to take heed to the Word until the daystar rises in your heart is another. To have the knowledge of the Bible is one thing, but to have a shining star rising in your spirit is another. Just to go to

去研究圣经是毫无意义。今天我们所需要的乃是把话接受到我们里面，留意那永活的话，直等到在我们里面有所升起。然后我们就有了星，我们也才成为一颗星。这不是单单关于基督的知识，而是基督自己成了活的星。

有人说我们不顾圣经，这个我们不承认。如果在这地上有信徒是爱神的话，我信我们必与他们同列。我们爱圣经，但不是在死的方式里爱那些字句。我们爱圣经乃是留意它，直等到在里面有东西发亮，并在心中升起——不是字句，而是天发亮，晨星出现。

这在实际的经历中是指什么说的？有时我们拿起圣经读它，却一无所获。有时当我们敞开我们的心，留意了更确的话，就有东西在里面发光了，升起了，天亮了。当我们祷读圣经经节的时候，在深处有一种感觉，发光，照亮。这一种照亮产生一种向主耶稣的爱。我们觉得祂是何等可爱。我们会说，“哦，主耶稣啊，我爱你，我没法用话来表达你是多么可爱！”许多时候由于这个照亮，我们甚至爱主到颠狂的地步。那就是耶稣临到我们如同天发亮，晨星在我们里面出现、升起。我所说的这个不是我从别人身上学来的；我不是自夸，这是我实在的经历。许多时候当我读主话语的时候，有东西在我里面升起好象天发亮一样。哦，实在奇妙！局面也许很暗淡，四围都是黑暗，但是在里面有些东西在照亮，发光，充满荣耀。

在博士们的日子，看见那星是奇迹似的事件，但在今天看见晨星不只寻常，并该是我们每日的经历。每天都该有晨星在我们心里出现。不要单单念圣经，也不要单单祷读圣经，你必须留意那更确的话语，直等到天发亮，晨星出现在你心里。你要继续往前，直到你达到这一点。

所以你看，今日这星是来自这活话，我很喜欢在这节圣经中，把主的话与晨星摆在一起。首先我们有话；其次由于留意这更确的话语，我们有晨星在我们心中出现，如果我们这样一直向前，一直有这里面出现的星，我们便要不断在圣灵里，并要成为基督一个好的跟随者。

the seminary to study the Bible means nothing. What we need today is to take the Word into us, to take heed to the living Word until something within rises and shines in our heart. Then we will have the star, and then we will be a star. This is not just the knowledge about Christ, but Christ Himself as the living star.

People say that we do not care for the Bible, but we do not admit this. If there are believers on this earth who love the divine Word, I believe we must be numbered among them. We love the Word, but not in the dead way of letters. We love the Word by taking heed to it until something within is dawning and arising in our heart—not the knowledge, not the written code, but the breaking through of day, the rising of the shining star.

What does this mean in practical experience? Sometimes we may take the Bible, read it, and get nothing. But sometimes when we open our heart and take heed to this sure Word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining. And this shining creates a kind of love toward the Lord Jesus. We feel that He is so lovable. We could say, "O Lord Jesus, I love You; I do not have words to express how lovely You are!" Many times by this shining we are just beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the daystar rising in our hearts. I am not speaking of something I've learned from others, and I am not boasting; this is my actual experience. Many times when I was with this Holy Word, something has risen within me like the daybreak. Oh, it is wonderful! The situation may be extremely dull, the surrounding full of darkness, but something within is enlightening, shining, filling with glory.

In the days of the wise men, the seeing of the star was a miraculous occurrence, but today to see the daystar is only normal and should be our regular experience. Day by day we need to have the daystar arising within our hearts. Do not just read the Bible, and do not just pray-read the Bible; you must take heed to the sure Word until the day dawns and the daystar arises in your heart. Go on until you reach this point.

So, you see, the star today comes from the living Word. I am so happy that in this verse we have the Word and the daystar together. Firstly, we have the Word; secondly, by taking heed to the sure Word, we have the daystar rising in our heart. If we will just go along continually with this inner, rising star, we will constantly be in the Spirit and be a good follower of Christ.

凭着圣灵

在彼后我们有确定的话，而在启示录我们有七灵。启示录三章一节说，“那有神的七灵和七星的。”主的手不只握住七星，也握住七灵。换句话说，这七灵是与七星合一的。七星是与七灵合一的。如果我们有主的话象晨星那样在里面出现，并且我们是与七灵合一的，到末了我们便成了众星。我们不单有星在我们里面照亮，并且借着察看这星，并且随从圣灵，我们也成了众星。

每一个人都是一颗发光的星

主对亚伯拉罕说，“我必叫你的子孙多起来，如同天上的星，海边的沙。”（创二二 17。）我们基督徒，真正信主的人，乃是亚伯拉罕的真子孙。我们是天上的星犹太人是亚伯拉罕肉身的后代，他们是海边的沙。我们都必须是星——不单地方教会中领头的人是，每一个人都该是。请把启示录二、三章一再的读过，你就知道到末了，所有在地方教会里的人都是星。主所写给七个使者的信，就是祂写给全教会的。不是教训，知识，名称，地位的问题，完全是发光，照亮的问题。我们必须是发光的星，叫人能借着我们寻得基督。基督在哪里？你来看！只要跟着星！星在哪里？阿利路亚，星是在地方教会里。弟兄姊妹们，我们真发光么？我们必须在家中发光，在我们的工作中发光，在我们的邻居中间发光，在学校中发光，在大学里发光。不要去教训人，只管发光！不要讲那么多，只管发光！照亮！发光！照亮！地方教会里该是满了发光的星。

让我再举例来应用方才所说的。许多时候当你去见一位信徒或大教师，你觉得他们缺少透明透亮的光景。你觉得在他们身上好象没有窗户，没有光，是朦胧不透明的。也许他有一切圣经的知识，但他越多和你谈话，你越觉得受捆绑。然而有时，也许不常这样，你来到一个小弟兄那里，当他与你说话时，只说，“阿利路亚！赞美主！”但就是这几个字，有东西进到你里面来了。他越对你说，你就越觉得所有云雾都消散了，有东西在里面发亮了。为什么？因为这位亲爱的小弟兄是一颗发亮的星。他身上没有标签说，“我是一颗属天的星。”但是当你遇见他的时候，你觉得他发光。

2. By the Spirit

In II Peter we have the sure Word, but in Revelation we have the seven Spirits. Revelation 3:1 says, "These things saith He that hath the seven Spirits of God, and the seven stars." The hand of Jesus not only holds the seven stars, but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living Word as the daystar rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit we become the stars.

EVERYONE A SHINING STAR

The Lord said unto Abraham, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore" (Gen. 22:17). We Christians, the genuine believers, are the real children of Abraham. We are the stars of the heaven. The Jewish people, the physical descendants, are as the sand upon the seashore. We all must be the stars—not only the leaders in the local churches, but everyone. Read Revelation chapters 2 and 3 again and you will realize that eventually all in the local churches should be the stars. What the Lord wrote to the seven angels was what He wrote to the whole church. It is not a matter of teaching, knowledge, title, or position; it is absolutely a matter of shining. We need to be the shining stars that people may find Christ through us. Where is Christ? Come and see! Just follow the star! And where is the star? Hallelujah, the star is in the local churches. Brothers and sisters, are we really shining? We must shine in our homes, on our jobs, in our neighborhoods, in the schools, on the campus. Don't teach people. Just shine! Don't preach so much. Just shine! Shine! Shine! Shine! The local churches should be full of shining stars.

Let me illustrate a little more and apply what we have been saying. Many times when you go to a believer or great teacher, you sense that they are so lacking in clarity and transparency. You sense that with them there is no window, there is no light, they are opaque. That person may have all the knowledge of the Bible, but the more he talks with you, the more you feel imprisoned. Sometimes, however, perhaps not frequently, you come to a little brother, and when he speaks with you he simply says, "Hallelujah, praise the Lord!" But by those few words, something gets into you. The more he speaks with you, the more you sense that all the clouds have vanished and something is shining. Why? Because this dear little brother is a shining star. There is no tag attached to him saying, "I am a heavenly star." But when you meet him, you simply have the sense of shining.

我信你们许多人对倪柝声弟兄渐渐熟悉了。当他年轻的时候，他从一位和受恩教士得到了最大的帮助。她实在是爱主。倪弟兄曾好几次告诉我说，“每当我去见和教士的时候，许多次当我在她客厅等她的时候，我都觉得我是在主面前。”这是什么？这是教会的星。也许当你来到这样一位面前的时候，他不能说什么，他不能答复你的问题。也许他说“我不清楚，”但他虽说不清楚，你却觉得你是在光照之下。这不是教训、教导的问题。他的话也许不清楚，但他这个人是透明的，并且当你在他跟前，你觉得不只他是透明的，连你也因此清楚了。

再一个例证。假定你去找一位弟兄，为着婚姻的事寻求建议、指导。这位弟兄也许会叫你注意一些条件，考虑，也给你一些教导。但是他越讲你越觉得他虽有知识，但他不透明。他越说你越在黑暗中。但是另有一位弟兄，也许他答复你说，他根本不知道怎么回答你，但是当他说的时候，你觉得他象水晶一样的透明。没有话可以表达这个，但是当你和他在一起的时候，你就开始清楚了，你也知道该如何来进行你的婚姻了。虽然他什么也没有对你说，你亮了。这是什么？这就在这弟兄里面晨星的同在，这同在使他也成了发亮的星。

我盼望我们都能成为这样的星。虽然我们道理知道不多，也不能给人许多教导，但是当他们来找我们的时候，他们就被照亮了。不必与人争辩什么：要知道当你一争辩，你就把人都辩走了。光照并不根据你能说能理论多少，乃是根据你是什么。如果你是一颗星，谁能逃避你的光照？这完全不是人的话语、解释所能表达的。这完全是主同在的问题。如果我们在确定的话语上留意，我们里面便会有星出现；然后如果我们忠心的只跟随里面出现的星，我们便要完全在圣灵里，结果我们就成了在地方教会里的星，不是客观的，是非常主观的。赞美主，因祂的恩典我们都能成为众星。

马太十三章四十三节告诉我们，“那时义人在他们父的国里，要发出光来，象太阳一样。”今天在黑夜中我们需要象星一样的尽功用。但在要来的国度时代，那些今日象星一样发光照亮的，要象日头一样发光。现今我们是发光的星，但在那日我们要象太阳。

I believe that many of you have become acquainted with Brother Watchman Nee. When he was young, he received the greatest help from a sister by the name of Miss M. E. Barber. She was so devoted to the Lord. Brother Nee told me several times, "When I went to see Miss Barber, many times while I was waiting in her living room, I had the sense that I was in the presence of the Lord." What is this? This is the star of the church. Perhaps when you come to such a person, he could not say anything, he could not answer your question. He may say, "I am not clear." But though he says he is not clear, you have the sense that you are under the shining. It is not a matter of teaching or instruction. His word may not be clear, but he himself is transparent, and when you are in his presence, you have the sense not only that he is transparent, but that you are made clear.

Let me give you another example. Suppose you come to a brother seeking counsel and advice regarding the matter of marriage. This brother may give you a number of points concerning conditions, requirements, considerations, and instructions. But the more he speaks, the more you sense that though he has much knowledge, he is opaque. The more he speaks, the more you are in darkness. Another brother, however, may answer that he simply does not know the answer, but while he is speaking, you sense that he is crystal clear. No word can express it, but while you are with him, you begin to be clear, and you know what to do about your marriage. Though this brother tells you nothing, you are enlightened. What is this? This is the presence of the morning star in this brother, making him also a shining star.

I hope that we all could be such stars. Though we know little of the teachings, though we cannot give people so many instructions, yet when they come to us, they will be enlightened. There is no need to argue with others: be sure that when you argue, you will keep people away. The enlightening does not depend on how much you can say or reason, but upon what you are. If you are a shining star, who can escape your shining? This is entirely beyond human expression and explanation. It is absolutely a matter of the presence of the Lord. If we take heed to the sure Word, we will have the star rising within us; then if we are faithful simply to follow the inner, rising star, we will be fully in the Spirit and eventually we will be the stars in the local church, not in an objective way, but in a very subjective way. Praise the Lord that by His grace we all can be the stars.

Matthew 13:43 tells us, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Today, during the time of the night, we need to function as the star; but in the coming age of the kingdom those who shine now as the stars will shine forth as the sun. Now we are the shining stars, but in that day we will be as the sun.

对于星，也有消极一面的话——流荡的星。犹大书十二、十三节说，“这样的人，在你们的爱席上，与你们同吃的时候，正是礁石；（小字作“玷污”）他们作牧人，只知喂养自己，无所惧怕；是没有雨的云彩，被风飘荡；是秋天没有果子的树，死而又死，连根被拔出来。…是流荡的星，有墨黑的幽暗为他们永远存留。”我们该是众星，但不该是流荡的星。这是那些假的领袖。今天许多基督徒不是星；有些虽然是星，却是流荡的星。在今日的基督教里有些领袖教师们，他们就是这班人。

你知道什么是流荡的星么：我不懂天文，但我能告诉你一点点。一个正当的星是有一定位置和固定轨道的。它是一直坚定在它的轨道上。但有些星没有固定的地位和轨道，它们是流荡的。有些基督徒好象是星，好象也发光，但他们的光是骗人的。他们是星，但不是坚定的星。你若是跟随他们，你就会被带迷路了；到头来你都不知道要往哪里去。他们本身就是流荡的，他们没有立场，他们没有确定的路，与主一同往前去。今天他们这样说，明天又那样说；他们是流荡的。要当心！你永远无法借着跟随一颗流荡的星来寻得基督。

我们怎能知道流荡的星呢？有一些特征。他们是没有果子的树，是没有雨的云彩。你必须看果子。主耶稣说，凭果子来认树。（太七 16～20。）我们如果跟随流荡的星，到末了我们的分与他们一样——墨黑的幽暗，直到永远。

我们必须跟随发光的星，就是那些有确定立场、确定道路的。他们是稳定的星，他们是坚定的人。如果有人来到你面前，没有确定的立场和道路，你要远避他。正当的立场是地方教会，正确的道路是在地方教会里，在灵里向前。永不作一个流荡的星，也永不跟随一个流荡的星。要站在正当的立场上，要走在正确的路上。你若流荡，你就是浪费自己的时日。如果你要到某地去，拿一张地图来，走上对的路，对的巷子；当你这样驾车的时候，你就能达到目的地。

There is also a negative aspect to the stars—the wandering stars. Jude 12 and 13 tell us, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots...wandering stars, to whom is reserved the blackness of darkness forever." We should be the stars, but not the wandering stars. These are the false leading ones. So many Christians today are not stars; some, however, are stars, but they are wandering stars. There are leaders and teachers in today's Christianity who are in this category.

Do you know what a wandering star is? I do not know astronomy, but I can tell you a little. A proper star has a certain position and fixed orbit. It continues in its course steadfastly. But there are some stars with no fixed position or orbit: they are wandering stars. It seems that some Christians are stars, it seems that they are shining, but their shining is a deception. They are stars, but they are not the steadfast stars. If you follow them, you will be misled; eventually you will not know where to go. They themselves are wandering: they have no ground, they have no standing, they have no certain way to go on with the Lord. Today they say this, and tomorrow they will say that; they are wandering. Be careful! You can never find Jesus by following a wandering star.

How may we know the wandering stars? There are some signs. They are trees without fruit, they are the clouds without rain. You must look for the fruit. The Lord Jesus said that we may know a tree by its fruit (Matt. 7:16-20). If we follow the wandering stars, eventually our portion will be the same as theirs—the blackness of darkness forever.

We must follow the shining stars, those with a definite standing and a certain course. These are the stable stars, the steadfast ones. If anyone comes to you without a definite standing and certain course, avoid him. The proper standing is the local church, and the right course is to go on in the Spirit in the local church. Never be a wandering star, and never follow a wandering star. Take the proper standing, and get yourself in the right course. If you are wandering, you are wasting your time. If you would go to a certain place, get out your map, get on the right road and in the right lane; and as you drive, you will reach your destination.

我说这些话不是随便说说的。你看到了今日的混乱。哦，那些死的东西！哦，流荡之人的破坏与分离！无论谁要使我们离开真正的地方教会，使我们不能与神的子民在合一立场上聚会的，都是流荡的星。真正的星乃是使多人归义的，他们并不领人走迷，而是使人转上正路。今天你我或任何人寻得基督的唯一道路乃是看那活星。阿利路亚！今日这星离我们不远——它就在地方教会。在所有的地方教会中，都有一些活星。你只要与他们接触，与他们在一起，他们就要引你到主耶稣所在的地方。

愿主怜悯我们，叫我们蒙保守在正路上，去遇见主，去敬拜祂，并向祂献上我们的爱。愿主使我们象这些博士，跟随那星去寻得基督。今日那活星和众活星是在地方教会中。让我们跟随他们，也成为他们中间之一。

I am not speaking these things lightly. You are aware of today's confusion. Oh, the dead things! Oh, the frustrations, the distractions of the wandering ones! Anyone who keeps us from the genuine local church and from meeting on the ground of unity with the Lord's people is a wandering star. The true stars are those who turn many to righteousness, those who do not lead people astray, but turn them to the right way. Today the only way for you and me and for anyone to find Christ is to see the living star. Hallelujah! Today the star is not far from us—it is with the local churches. Among all the local churches there are some living stars. You just have to contact them; you just have to keep company with them. They will lead you to the place where Jesus is.

The Lord be merciful to us that we may always be kept in the right way to meet the Lord, to worship Him, and to offer our love to Him. May the Lord make us all like those wise men, following the star to find Christ. Today the living star and the living stars are in the local churches. Let us follow them and let us be one of them.