

2167 为着福音开展的信息

著者：李常受

◎简介

本书是主仆李常受弟兄于一九八八年十、十一月台北全时间训练聚会中所释放关于福音开展的信息。全书共五篇，首先指出福音不是工作运动，而是生命活动；并且不是自己独作，乃是与神同作；因此我们必须学习运用灵，因着认识基督的灵与复活的实际，而坚定持续的喂养主的小羊，牧养主的羊。

说明

主后一九八八年十、十一月，台北全时间训练聚会，主仆李常受弟兄信息记录，未经讲者改阅。

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Messages in Preparation for the Spread of the Gospel

PREFACE

The following five messages were given by Brother Witness Lee to the full-time trainees in Taipei between October and November of 1988 in preparation for the spread of the gospel to the whole island of Taiwan.

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第一篇

不是工作运动， 乃是生命活动

读经：约翰福音十五章十六节，哥林多前书四章十五节。

这一期训练的负担，重在为明年一月下乡开展作准备。盼望明年一月，有一百位弟兄姊妹作先锋，然后每过两个月都有三十位接上去。三月、五月、七月、九月、十一月各补三十位，到了后年，重复每两个月打发三十位弟兄姊妹下乡，前后共有十二个梯次，需要三百六十人。当这个行动展开以后，训练中心每个月都要产生十五个人。若是两个月打发不出三十位，大家就得禁食祷告，因为这是一件重大的事。

主的工作不是运动， 乃是生命的活动

主在地上的工作从来不是一个运动。福音书给我们看见，主耶稣在地上为神作工的时候，祂没有宣传，没有大会，也没有为着工作的接触。人群社会中任何团体的活动，基本说来都是一个运动。所以一定需要宣传，需要大会，并有工作性的接触。但主在地上不是推动一个运动，因此，主所召来的门徒，多半是没有学问的小民。主所呼召的第一对兄弟，彼得和安得烈是渔夫，（太四 18，）第二对兄弟雅各和约翰，也是渔夫。（太四 21。）打鱼的人不会有高深的学问、高尚的文化，也不太会讲话，当然也不懂得宣传、开大会这一类的事。主耶稣若要得着文化高尚的人才，祂必须到犹太地，上耶路撒冷去，那里靠近大卫城，各种人才都汇集在那里。但主却到打鱼的加利利开工。主所呼召的十二个使徒，十一个都是加利利人，只有一个犹太地的人，结果这一个卖主的，真是奇妙。这证明主在地上不是开展一个运动。

CHAPTER ONE

NOT A MOVEMENT IN WORK BUT AN ACTIVITY IN LIFE

Scripture Reading: John 15:16; 1 Cor. 4:15

The main burden for this term of the training is to prepare for the spread of the gospel to the countryside that will start in January of next year. We hope that by January of next year, we will have one hundred brothers and sisters to be the pioneers. Thereafter, every two months we will have thirty more to follow them. In March, May, July, September, and November, we will add thirty more people each time. Then in the following year, we will do the same thing by sending thirty brothers and sisters out every two months. In all there will be twelve waves with a total of three hundred sixty people. After the start of this move, the training center will produce fifteen people every month. If we cannot send out thirty people every two months, all of us will have to fast and pray because this is an important matter.

THE WORK OF THE LORD NOT BEING A MOVEMENT BUT AN ACTIVITY IN LIFE

The work of the Lord on earth was never a movement. The Gospels show us that when the Lord Jesus was working for God on earth, He did not advertise or gather huge gatherings; He did not solicit any contacts for the sake of the work. All social activities in human society are basically movements. As such, they need advertisements and huge gatherings. There is also the need for soliciting contacts as a kind of work. But the Lord was not promoting a movement on earth. Hence, the disciples whom the Lord called were mostly humble people of little education. The first pair of brothers that the Lord called, Peter and Andrew, were both fishermen (Matt. 4:18). The second pair of brothers, James and John, were also fishermen (Matt. 4:21). A fisherman did not have a high education or refined culture; he would not have been that eloquent, much less would he have known how to advertise, how to organize huge congregations, or how to do other things of that nature. If the Lord Jesus were to gain the refined ones, He would have had to go to Judea to find them. All the talented ones were gathered in Jerusalem, close to the city of David. But the Lord began His work in Galilee, the fishing land. Of the twelve apostles that Jesus called, eleven were Galileans. Only one was a Judean. It is so strange that in the end he was the very one who betrayed the Lord. This proves that the Lord was not spreading a movement on earth.

不只主耶稣如此，使徒们也是如此。行传四章记载，犹太的议会审问彼得、约翰的时候，看出他们原是没有学问的平民。这就证明使徒们也不是推展一个运动。

再谈到保罗，按他的背景看，保罗比加利利的渔夫高了许多，但他仍然没有把为神作工推展成一个工作。就教育一面说，他生在当时文化很高的大数城。（徒二二3。）没有疑问的，他曾在当地的最高学府受过教育。就宗教一面说，他是在犹太最有学问的拉比，迦玛列门下受教。但他得救以后，也没有推动一个运动，我们只看见他到处宣扬基督耶稣。犹太人却嫉恨他，想尽办法要捉拿他。他只好往犹太人不太注意的安提阿去。（徒十三1。）

他在安提阿也没有推动什么运动，行传十三章告诉我们，他们在那里禁食祷告，于是圣灵把他和巴拿巴分别出来，打发他们出去。（2～3。）这个打发的行动根本不是一个运动，也没有仪式，仅仅有几位申言者和教师接手在他们身上。他们出去传福音也没有组织、没有安排，就这样一直传到地中海的西岸、北岸，然后在各地设立召会。所以从福音书、行传和书信中，我们读不出主耶稣和使徒们的工作有运动的味道。因为他们所作的，不是运动，乃是生命的活动。他们就是这样的一班人，他们是由生命所构成，他们不知道别的，只知道跟随生命而活动。

保罗在大马色遇见主之后，他完全变了，从前大数的扫罗是个逼迫信徒的人，现在成了得救的保罗，逢人就讲耶稣，甚至进到犹太人的会堂里去传讲。他无论到哪里，都是这样的生活。所以，与其说传讲耶稣是保罗的工作，不如说这就是他的生活。所以你们要晓得，你们下乡开展表面看是一种工作，实际上必须是你们的一种生活。有人误解说，“李弟兄去台湾是想推展一个很大的运动。”但我要郑重的对你们说，我们不要运动，下乡开展绝不是运动，乃是一种生活。你们下乡开展，乃是把主耶稣和祂的福音，以及圣经的真理带给人，与人分享。这种分赐的行动，不是一个运动，乃是你们的生活。

主拣选我们，
派我们前去结果子

This was true not only with the Lord Jesus; with the apostles it was the same. Acts 4 tells us that when the Jewish Sanhedrin interrogated Peter and John, they realized that these ones were uneducated and unlearned men. This proves that the apostles were not promoting a movement either.

Next we come to Paul. According to his background, Paul was much more refined than the Galilean fishermen. But neither was his labor for God a work. He was born in the then highly cultured city of Tarsus (Acts 22:3). Academically speaking, doubtless he was educated in the highest school of learning there. Religiously speaking, he was taught by Gamaliel, the most knowledgeable rabbi of Judaism at the time. But after he was saved, he did not promote a movement either. We only see him preaching Christ Jesus everywhere. The Jews were jealous of him; they tried their best to catch him. He was forced to go to Antioch, a place not much noticed by the Jews (Acts 13:1).

In Antioch he did not promote any movement. Acts 13 tells us that while they were there fasting and praying, the Holy Spirit separated Paul and Barnabas and sent them out (vv. 2-3). This sending was not a movement; there was no formality. Only a few prophets and teachers laid their hands on them. When they went out to preach the gospel, there was no organization or arrangement. They preached this way until they reached the west and north coasts of the Mediterranean Sea. Everywhere they went they set up churches. Hence, from the Gospels, the Acts, and the Epistles, we cannot detect any flavor of a movement in the works of the Lord Jesus or of the apostles. This is because what they did was not a movement but an activity in life. They were a group of people constituted by life. They knew nothing except to act according to life.

After Paul met the Lord on the way to Damascus, he was completely changed. The former Saul of Tarsus had been a persecutor of those who believed in the Lord. Now he became a saved Paul speaking to everyone about Jesus, even entering into the synagogues of the Jews to preach there. Everywhere he went he lived this way. For Paul, preaching Jesus was not a work; rather, it was his living. You have to know that, outwardly speaking, going to the countryside for the spread of the gospel is a work. Actually, it has to be your living. Some have misunderstood; they thought, “Brother Lee has gone to Taiwan to promote a great movement.” But I must tell you soberly that we are not after a movement. To go to the countryside for the spread of the gospel is not a movement but a living. When you go to the countryside, you are bringing the Lord Jesus and His gospel to people and sharing with them the truth in the Bible. This move of dispensing is not a movement but a living.

THE LORD HAVING CHOSEN US
TO GO FORTH AND BEAR FRUIT

我今天要给你们两处经节。一处在约翰十五章十六节：“不是你们拣选了我，乃是我拣选了你们，并且派你们前去结果子。”你们的深处有没有一个说不出的感觉，觉得自己给主摸着了。这就是主拣选你了。我有这个自信、坚信，从我最初期事奉主，祂就一直在我里面作我的动力，直到今天还是如此。

当我得救的那天晚上，我走在路上，里头给主摸着了。那时我不懂什么是摸着，更不懂什么是拣选。我举目望天向神说，“神啊，从今以后，就是把整个地球给我，我也不要了。我要拿着圣经，到乡下挨家挨户告诉人，要信耶稣。”当时我并不觉得这是祷告，我只是向神说了这几句说。哪知就是这几句说，我就把自己抵押给神了。后来我从学校毕业，主对我说，“你不是要拿着圣经下乡么？”我就找理由，想打退堂鼓。过了一段时间，主又提醒我：“你不是要拿着圣经下乡么？”从一九二五年到三三年，八年之久，我一直不爽快，里面总有个东西去不掉，后来我才知道，这个东西就叫作主的拣选。

今天你们的深处是不是也有这个东西？那就是主找到你了。宇宙这么大，主没有到别的星球，乃是来到地球，而且是到了加利利海边。祂没有上别的船，单单上了彼得的船来找他。同样的，世界虽大，主哪里都不去，祂来到你的船上，找到了你。表面看是召会传福音，同学邀请你参加，你就接受了主耶稣；里面却有一个故事，你知道是主耶稣找到你了。虽然你晓得自己已经二十多岁了，应该为自己、为父母、为家人有点打算。然而，你里面有一个东西，叫你对地上的一切都不在意了。有的人就爽爽快快的放下一切，传耶稣了；大多数的人也许像我那样，不是那么干脆。但主耶稣会缠着你，日日夜夜缠着你，所以你无法像别人那么方便，他们或就业，或出国，或结婚都很方便。可是你不论往东往西，主耶稣都夹在其中，叫你受了许多纠缠，许多折磨，始终不放你过去。

主在约翰十五章对彼得说，不是你们拣选了我，乃是我拣选了你们时，彼得跟随主已经有三年半了。主来提醒彼得，不是你放下网，撇下船，到拿撒勒来找我，乃是你湖边忙着撒网、打鱼的时候，我到你那里去找你，是

Today I want to give you two verses. The first one is in John 15:16: “You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit.” If you have an inexplicable sensation within that you have been touched by the Lord, it is a proof that the Lord has chosen you. I have the faith and confidence that from the time I first began to serve the Lord, He has been in me as my motivating power. This has been true even until today.

While I was walking on the road on the evening that I was saved, I was touched by the Lord within. At that time I did not know what it meant to be touched; nor did I know what it was to be chosen. But I lifted up my eyes to heaven and said to God, “O God, from this day on, even if the whole earth is offered to me, I will not take it. I will take the Bible and go to the villages house by house to tell people to believe in Jesus.” At the time I did not feel that that was a prayer. I only uttered those few words to God. I did not realize that by those few words I had sealed myself for God. Later, after I graduated from school, the Lord said to me, “Did you not say that you wanted to go to the villages with your Bible?” I tried to find reasons for retracting. But after some time, the Lord reminded me again, “Did you not say that you wanted to go to the villages with your Bible?” For eight years, from 1925 until 1933, I was unhappy. There was something within that could not be shaken away. Later I found out that it was the Lord’s choosing.

Do you have this something within the depth of your being today? If you do, it means that the Lord has found you. Although the universe is vast, the Lord did not go to other planets. Rather, He came to the earth, even to the shores of the sea of Galilee. He did not enter into other boats but went onto the boat of Peter to seek him out. In the same way, though the world is so big, the Lord did not go elsewhere. He came rather to your boat to seek you out. Outwardly speaking, it was the church preaching the gospel and your classmates inviting you to attend which resulted in your receiving the Lord. Actually there was another story within; you knew that the Lord Jesus had sought you out. Although you realized that you were over twenty years old and that you had to make plans for yourself, your parents, and your family, something within made you unconcerned about all the earthly things. Some drop everything readily to preach Jesus; but most are like myself, not being so quick and ready. However, the Lord Jesus continues to bother you day and night. You can no longer be as free as the others are. Others can easily look for jobs, go abroad, or get married. But for you, wherever you go, the Lord Jesus is there bothering and tormenting you. He does not let you go.

In John 15 when the Lord said that the disciples had not chosen the Lord but that the Lord had chosen them, Peter had already been following the Lord for three and a half years. The Lord reminded Peter that it was not he who had dropped the net and forsaken the boat to seek the Lord in Nazareth; rather, it was while Peter was busy casting the net and fishing

我拣选了你，并且派你前去结果子。主呼召彼得的时候，对他说，“我要使你们作得人的渔夫。”（太四 19。）三年半以后，主更要彼得前去结果子。（约十五 16。）作得人的渔夫好像还是一种外面的活动，但结果子乃是一种里面生命的流露，生命的传输，生命的表达，以及生命的分赐。因此，主要彼得住在主里面。（约十五 4。）他不是一棵树，主才是唯一的真葡萄树，他只是树上的一根枝子。枝子若不住在树上，自己就不能结果子。

在神的园子里只有一棵树，到了新天新地在新耶路撒冷里，也有一棵树，就是生命树。（启二二 2。）这棵树就是基督。今天神只培植这棵树，就是主耶稣。我们这些人都是接枝在祂身上的枝子，所以我们不能和祂脱节。我们必须与祂同活，祂在我们里面作生命，我们在祂外面作彰显，而活出祂来。我们乃是在这种光景里结出一个个的果子。所以结果子不是一种工作的运动，乃是人活在主里面，并与主联结的一种生命的结果。

表面看来，我们下乡开展也不是没有组织，没有安排，但这些并非我们所要的，我们所要的，乃是在这一切安排、活动、行动的里面，有生命的故事。为这缘故，我们接受全时间的训练作预备。你们经过训练，里面经历了许多生命的故事，再出去开展时才能活基督，那就是去结果子，把原活在你里面的基督，借着叩门访人，与人接触，分赐到人里面去。

这就像保罗，人家毁谤他说，“这个人是瘟疫。”（徒二四 5。）因为保罗全身都是“基督菌”，谁沾了他，谁和他谈话，谁就要得着基督。我希望你们个个像保罗，明年下乡都带着“基督菌，”不管到那一城、那一镇、那一乡、那一村，只要你叩了门，进了人的家，和人谈了十五分钟，对方经过这个接触，就受到了感染。我染上“基督菌”已经六十多年了，有时这个“病”好一点；有时这个“病”发作得很厉害，别人也跟着我发作了。

生命需要成熟又新鲜，
才能结果子

in the sea that the Lord had sought him out. It was the Lord who had chosen Peter and had appointed him to go forth to bear fruit. When the Lord called Peter, He said, “I will make you fishers of men” (Matt. 4:19). After three and a half years, the Lord sent Peter forth to bear fruit (John 15:16). To be a fisher of men may still be an outward activity; but to bear fruit is an outflow of the inward life. It is a transmission, an expression, and a dispensing of life. For this, the Lord charged Peter to abide in Him (John 15:4). Peter was not the tree. The unique, true vine is the Lord. Peter was only a branch on the tree. If the branch does not abide in the tree, it cannot bear fruit of itself.

In God’s garden we see only one tree. In the New Jerusalem in the new heaven and the new earth, there is also only one tree, the tree of life (Rev. 22:2). This tree is Christ. Today God is cultivating only this tree, which is the Lord Jesus. We are all branches which are grafted into this tree. For this reason we cannot be separated from Him. We must live together with Him. He is our life within, and we are His expression without, living Him out in our life. It is in this condition that we bear fruit one by one. Hence fruit-bearing is not a movement in work but a result in life through man living before the Lord and being joined to Him.

Outwardly speaking, our spread to the countryside does have some organization and arrangement. But these are not what we are after. What we are after are the things of life behind all these arrangements, activities, and moves. For this reason, you receive the full-time training as your preparation. After you are trained and have passed through much experience in life, you will be able to live Christ when you go out for the spread of the gospel. This is to bear fruit. It is to dispense the Christ who lives in you to others through door-knocking, visiting people, and contacting people.

This can be seen from the case of Paul. Others reviled him as being “a pest” (Acts 24:5). Paul was full of the “Christ-germ.” Whoever touched him or spoke with him received Christ. I hope that every one of you would be like Paul. When you go to the villages next year, you should all carry the “Christ-germ.” Regardless to which city, town, village, or hamlet you go, as soon as you knock on others’ doors and enter into their homes, preaching to them for fifteen minutes and contacting them in this way, they will be infected. I have been infected with the “Christ-germ” for over sixty years. Sometimes this “sickness” gets a little less severe. At other times the “sickness” is so severe that others catch it also.

FRUIT-BEARING REQUIRING THE MATURITY
AND FRESHNESS IN LIFE

主在约翰十五章所说的“住，”不是一般的住，乃是有住留、停留的意思，并且它也是指住处的住。十四章二节主说，“在我父的家里，有许多住处。”“住处”这个名词与十五章第四节动词的住是同一个字根。所以主在这里的意思，是要我们住留、停留在祂里面，和祂没有间隔，永不分离且永远成一。同时，树要结果子，就必须长大成熟，小树不能结果子。可是成熟的树要结果子还必须要有新枝。所以成熟又新鲜才能结果子。老蒙恩的弟兄姊妹也许是成熟的，但可能缺乏新鲜的枝子，成熟却老旧就不能结果子。农夫要使树结果子，就要剪去老枝，留下老本，好叫老本发出新枝，新枝才能结出果子来。受过四期训练的弟兄姊妹，盼望你们不要变得老旧。若是你们这样下乡去，你们身上没有新生命的味道，人也不会得救。出去传福音的人必须满了新生命的味道，这生命进入人里面会产生一种果效，就是结果子。你们下乡去，不是去开展一个运动，乃是去过一种满了新生命味道且结新果的活耶稣的生活。

需要一再奉献， 祷告并接受对付

现在你们所受的操练，就是叫你们的生命成熟又新鲜。操练的方法就是：第一，一再的奉献，还不仅天天奉献，乃是时时奉献，一再的奉献；第二，一再的祷告；第三，一再的接受对付。训练中心这里的环境，无论在食、衣、住、行那一方面，凡是叫你觉得不如意的，都是一种对付。今天你所接受的对付，就是你将来下乡的预备。你若不肯接受对付，生命就不会长大。福音书给我们看见，主从来没有打发单个的人出去传福音，圣经里差遣人出去作工的原则，乃是两个两个的出去。（可六7。）并且，主差遣门徒出去的时候，不把彼得和安得烈这两个亲兄弟配在一起，乃是把彼得和约翰配在一起。主也不把两个聪明的，或两个糊涂的配在一起，乃是把慢的配快的，温柔的配暴躁的，糊涂的配聪明的。

我观察人的婚配也是这样。我从来没有看过一对夫妇是完全相同的，多半都是急性的配到慢吞吞的，喜欢吃热的配到喜欢吃冷的，爱讲话的选到闭口不言的。真是奇

The “abiding” in John 15 is not an ordinary living. It carries the meaning of lodging and residing. In 14:2 the Lord said, “In My Father’s house are many abodes.” The noun abode has the same root as the verb abide in 15:4. What the Lord means here is that we should lodge and abide in Him. There should be nothing between Him and us. We should never be separated but should instead be one forever. At the same time, in order for a tree to bear fruit, there must be the growth and maturity. A young tree cannot bear fruit. But for a mature tree to bear fruit there must be the new branches. Hence, maturity and freshness are the conditions for fruit-bearing. Those brothers and sisters who have been saved for a long time may be mature; but it is possible that they do not have fresh branches. If you are mature but old, you cannot bear fruit. In order for a tree to bear fruit, the farmer has to cut off the old branches and retain the original trunk so that the old trunk will bear new branches. The new branches will then bear fruit. I hope that those brothers and sisters who have passed through four terms of training would not become old. If you go to the villages in an old way, you will not have the flavor of the new life, and people will not be saved. A gospel preacher must be one who is full of the flavor of new life. When this life enters into man, it results in fruit-bearing. When you go down to the villages, you are not promoting a movement but are conducting a living that is full of the flavor of the new life and that bears new fruit through living Jesus.

THE NEED FOR CONTINUOUS CONSECRATION, PRAYER, AND DEALING

The exercise that you are now having makes your life mature and fresh. The first thing one has to exercise himself in is a continuous consecration. This is not merely a daily consecration but one that is renewed hourly. Second, there is the need for continuous prayer. Third, there is the need to receive continuous dealing. The environment in the Training Center and every aspect of its living, including eating, sleeping, dressing, moving about, and whatever there is that is not suitable to you, is a kind of dealing. The dealing that you are receiving now is your preparation for the spread of the gospel in the future. If you refuse the dealing, your life will not grow. The Gospels show us that the Lord never sent people out to preach the gospel alone. The principle of sending out people for work in the Bible is in twos (Mark 6:7). Moreover, when the Lord sent out His disciples, He did not put Peter and Andrew, brothers in the flesh, together. Rather, He put Peter and John together. Neither does the Lord put two clever ones or two foolish ones together. Instead He matches a slow one with a fast one, a gentle one with a rash one, and a foolish one with a clever one.

I have observed that this is the same in marriages. I have never seen a couple that is exactly alike. Mostly the quick ones are matched to the slow ones, the ones who like hot food are matched to the ones who like cold food, and the talkative ones are matched to the quiet ones. It is

妙，选来选去，常常选到性情不同的人结为夫妇。你们在训练中心生活在一起，一定也遇见这种事，在你们同寝室里的人，在你们同配搭的小组里，定规有不少难办、为难的事。我从放下职业进入主的工作，已经有六十几年了，其中的酸、辣、苦，我是尝透了。我一放下职业，就去上海服事，要叫一个北方人吃绍兴人所烧又黑、又甜的菜，实在吃不下去。我们那时候的环境，比现在差好几倍，你们现在是太好了。

今天这些环境上的对付，都是最好的预备，因为你们不会一个人单独下乡。到明年二十人一队出发，在一地作了十五天，时间一到，十八个人走了，留下两个在当地。这两个人是否配得来，就得看你们今天到底受了多少对付。我怕还等不到下乡，你们在训练中心门口才上车，就为车位开始闹意见了。盼望你们现在就操练无知无觉，到时候叫你上车坐前面，你阿利路亚；叫你坐后面，你也阿利路亚；甚至叫你坐下班车，你还能阿利路亚。否则你若受影响，里面瘪气了，福音也不能传了。所以你们必须学习在生命上有真实的长进，一直奉献，一直祷告，一直接受对付。

我们接受对付，就是接受十字架的破碎，同时十字架的破碎带来灵，灵就是生命。（林后四 11。）所以生命的结果乃是从十字架的破碎来的。因此，你们不只要读圣经、生命读经，在生命上有追求，你们还必须一直奉献，一直祷告，一直接受对付，借着接受十字架的破碎而得着灵。若非如此，你的读经不会有多少亮光，只有你让灵在你里面有地位，你再来读主的话，你的灵与主的话会合了，你才能真正有所得着。因为得着主话的先决条件，乃是要得着灵。得着灵乃是经过十字架的破碎而得着的。在顺利的环境里，通常没有十字架的破碎；但在叫人受苦的环境里，只要你甘心接受环境的对付，就是主所说的背十字架。（太十 38。）你就要得着灵。

实在说来，十字架的对付不只叫人受苦，乃是叫人死。十字架的对付，乃是将人致于死地。这与中国的涵养之道，要人忍耐、忍让完全不同。主所要的乃是要人接受死。我们在不顺利的环境里，必须学习死；我们若肯死在那里，我们就要得着丰富的灵。（林后四 10。）灵在我们里面，乃是接受话的一个准备。话与灵，灵与话原是一。

so wonderful that after all the time of choosing, one's spouse ends up being a person of opposite personality. While living in the Training Center, surely you will encounter such things. Among your roommates and among the group with which you are coordinating, surely there are some who give others a hard and difficult time. Since the time I dropped my job to enter into the Lord's work over sixty years ago, I have tasted thoroughly this kind of sourness, hotness, and bitterness. As soon as I dropped my job, I went to serve in Shanghai. For a northerner like me to eat the dark and sweet Shaoshin cuisine of the south was a really difficult thing to do. Our circumstances at that time were far inferior to what you have now. What you now have is too good.

Today these dealings in the environment are the best preparation. You will not be going to the villages alone. By next year when you leave, you will leave in teams of twenty each. After working in a place for fifteen days, eighteen will go on, leaving two behind in the locality. Whether or not these two can coordinate together depends on how much dealing they receive today. I am afraid that before you reach the villages, while you leave the gate of the Training Center to board the car, you will already be arguing about the seats. I hope that you start practicing now being insensitive to everything so that by that time when you are asked to sit in the front, you will be able to say, "Hallelujah." Or if you are asked to sit in the back, you will also be able to say, "Hallelujah." Even if you are asked to take the next car, you will still be able to say, "Hallelujah." Otherwise, if you are affected and feel depressed, you will not be able to preach the gospel anymore. Hence, you must learn to have genuine growth in life by continually consecrating, praying, and receiving the dealings.

When we receive the dealings, we are receiving the breaking by the cross. At the same time the cross breaks us, it brings in the Spirit who is life (2 Cor. 4:11). Hence, the fruit-bearing in life comes from the breaking by the cross. Not only do you have to study the Bible, study the Life-study Messages, and pursue life; you must also continually consecrate yourself, pray, and receive dealings so that you will receive the Spirit through the breaking of the cross. If you do not do this, your study of the Bible will not have much light. Only when you allow the Spirit to have the ground in you will your reading of the Lord's Word, through the mingling together of your spirit with it, give true benefits to you. The reason for this is that the prerequisite for having the Lord's word is to have the Lord's Spirit. The way to have the Spirit is through the breaking of the cross. In smooth circumstances, there is usually no breaking of the cross. But in trying circumstances, provided that you take these environmental dealings willingly, you are, in the Lord's word, bearing the cross (Matt. 10:38). As such, you will receive the Spirit.

Actually, the dealing of the cross is not that man would suffer. Rather, it is to kill man. The dealing of the cross is to put man to death. This is absolutely different from the Chinese ethical teaching of patience and forbearance. The Lord wants us to accept death. In adverse circumstances, we must learn to die. If we are willing to die, we will receive the rich Spirit (2 Cor. 4:10). The Spirit within us is a preparation for the reception of the word. The Spirit and word are actually one.

如此，你们个个都有了生命的经历，你们有主，有奉献，有祷告，也接受环境的对付，然后你们下乡开展，就没有问题了。保罗在腓立比二章劝腓立比人说，“凡所行的，都不要发怨言，起争论。”（14。）没有怨言，没有争论，这是装不出来的。你们有十字架的经历，有灵，还有主的话，这些都要成为你们的本钱，这些也是你们的生命、能力和权柄。这样，你们就能流露生命，把基督分赐给人，作人里面的生命成分，这就是果子。你们在开展的地方一接触人，一开口，基督就出去了，灵也出去了，主的话也出去了，你对主的经历也随着出去了。

保罗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。”导师是对所照管的儿童给与教训和指导，父亲则是将生命分给所生的儿女。保罗是一个属灵的父亲，他在基督里借着福音生了哥林多人，将神的生命分赐到他们里面，使他们成为神的儿女，和基督的肢体。按肉身说，老年人不能生孩子，因为生殖的能力老衰了。我盼望你们在属灵上，不是老衰的。老衰的基督徒只能讲一点道，劝人加入基督教，叫人作个宗教徒。希望你们在与人的接触中，经过一两次的接触，就能把基督分赐到人里面，产生基督在人里面作生命的那个种子。这就是你生了他，将生命分给所生的儿女。这就不是工作的运动，乃是生命活动的结果；这也就是把“基督菌”注射到人里面。

一般人说出外传福音的预备，在于多祷告，多读经，多吃苦。这种说法相当粗略。根据我的经历和观察，我要讲得详细一点。你们要一直奉献，一直祷告，一直接受环境的对付。因为十字架的对付会带来灵，灵一遇话，灵与话就溶合了。话像糖一样，灵像水一样，二者相会，糖就溶化，成了糖水。当我们读圣经或属灵书报时，要像糖遇到水一样，缺少灵就缺少了溶化主话的成分。你们若有灵，能溶化主的话，那你出去就有生命分给别人，你就能结出果子来。

我送给你们的第一处经节，是加拉太四章十九节：“我为你们再受生产之苦，直等到基督成形在你们里面。”保罗把自己比作生孩子的母亲，他初次传福音给加拉太人的

In this way, all of you will have the experiences of life. You will have the Lord, and you will have the consecration, the prayers, and the environmental dealings. By then, it will be no problem for you to spread the gospel in the villages. Paul exhorted the Philippians in chapter two of his Epistle, “Do all things without murmurings and reasonings” (v. 14). To be without murmurings and reasonings is something that cannot be acted out. If you have the experience of the cross, the Spirit, and the word, you will have the capital. These things will become your life, power, and authority. In this way, you will be able to minister life and to dispense Christ into others as their life element. This is fruit-bearing. In the places where you will spread the work, as soon as you contact people and open your mouth, Christ will come out. The Spirit and the word will also come out, and your experience of the Lord will come out together with them.

Paul said in 1 Corinthians 4:15, “For though you have ten thousand guides in Christ, yet not many fathers.” A guide is one who gives teachings and instructions to the children under his care, while a father is one who dispenses his life to his children. Paul was a spiritual father. Through the gospel he begat the Corinthians in Christ, dispensing into them the life of God that they might become the children of God and the members of Christ. Physically speaking, an old man can no longer beget children because his power of reproduction has ceased. I hope that you are not an old man spiritually. An old Christian can only give a few messages, exhort people to join Christianity, and be a religious man. I hope that in your contact with people, after one or two encounters, you will be able to dispense Christ into them and to produce in them the seed, which is Christ in man as life. This is to beget someone and to dispense life into the begotten children. This is not a movement in work but a result of activity in life. It is the injection of the “Christ-germ” into man.

Most people think that to prepare for the gospel outreach there is the need for more prayer, more reading of the Bible, and more willingness to suffer. But these kinds of teachings are too shallow. According to my experience and observation, the matter has to be presented in a more detailed way. You have to continually consecrate yourselves, continually pray, and continually receive the dealings in the environment. The dealing of the cross brings in the Spirit. When the Spirit touches the word, the two will be mingled as one. The word is like sugar, and the Spirit is like water. When the two meet, the sugar will be dissolved into a sugar solution. When we read the Bible or spiritual books, it should be like sugar touching water. If there is the lack of the Spirit, there will be the lack of the dissolving element for the Lord’s word. If you have the Spirit and can dissolve the Lord’s word, your going out to dispense life to others will result in fruit-bearing.

The second verse that I will give to you is Galatians 4:19: “My children, of whom I am again in travail until Christ is formed in you.” Paul compared himself to a travailing mother. After he preached the gospel to the Galatians the first time, they deviated from Paul’s gospel.

时候，他们偏离了保罗所传的福音，所以他就再受生产之苦，直等到基督成形在他们里面。你们出去结果子，乃是要产生福音的后代，生养福音的儿女。其中最需要的，就是要有主，要有十字架的经历，要有灵又有话。

李常受弟兄于主后一九八八年十月二十日讲于台北

As a result, he had to travail again until Christ was formed in them. When you go out to bear fruit, you are producing spiritual descendants and raising up children in the gospel. The most important thing to remember is to have the Lord, the experience of the cross, the Spirit, and the word.

(The above message was given by Brother Witness Lee in Taipei on October 20, 1988.)

第二篇

不是自己独作， 乃是与神同作

读经：哥林多前书三章六节，九节，哥林多后书五章二十节，约翰福音十五章四至五节。

神与人的关系， 乃是神与人的调和

约翰十五章四节说，“你们要住在我里面，我也住在你们里面。”我们住在主里面，主也住在我们里面，这里的两个住在里面，我们可能一生一世都不清楚到底是我们住在祂里面，还是祂住在我们里面？因为“住”字在希腊文里，有在，停留，生活三种意思。比方说，你说你住在一所房子里，那自然就包括你生活在那所房子里。我们说我们住在主里面，就是说，我们在，我们停留，我们生活在主里面。同样的，主也在，主也停留，主也生活在我们里面。祂在我们里面的同住，就是神与人的调和。

按照神新约的经纶，神与人，人与神的关系，乃是神人的调和。一面说，我们是在祂里面；另一面说，祂也在我们里面。这两个里面加起来就是调和。比方说，这里有一团油面，这是把油调到面粉里的结果。面粉里满了油，面粉调到油里面去了。北方人就是用这种油面作出可口的核桃酥。再比方说，人把茶叶泡在开水里，过了几分钟，开水就变成茶色了，那是因为茶叶里面的茶质，进到水里，水也进入茶质里面。前一个调和是油调面粉，后一个调和是茶进到水里，把水茶化了。

早在第二世纪就有人看见神人调和的真理，但是当时的人没有看见神人二性调成一起，并不会失去原来的成分，也不会产生第三种成分。这个调和并不是神人二性失去了他们的本性，更不是这二性变成了第三性，乃是这二性仍旧存在，并无改变。我们绝不会因这个调和就

CHAPTER TWO

NOT LABORING ALONE BUT LABORING TOGETHER WITH GOD

Scripture Reading: 1 Cor. 3:6, 9; 2 Cor. 5:20; John 15:4-5

GOD'S RELATIONSHIP WITH MAN BEING A MATTER OF MINGLING

John 15:4 says, "Abide in Me and I in you." We abide in the Lord, and He abides in us. It may be that we will never be clear whether it is He abiding in us or we abiding in Him. The word "abide" in Greek has the meaning of staying, remaining, and living. For example, to say that we abide in a house includes, of course, the sense that we live in the house. When we say that we abide in the Lord, it means that we stay, remain, and live in the Lord. In the same way, the Lord stays, remains, and lives in us. His abiding in us is the mingling of God and man.

According to God's New Testament economy, the relationship between God and man is a matter of the mingling of God and man. On the one hand, we are in Him; on the other hand, He is in us. When the two are added together, we have the mingling. For example, we may have flour dough here. It is the result of mingling oil with flour. The flour is full of oil, and the flour is mingled into the oil. The northern Chinese make tasty nut cakes out of this kind of dough. Another example is tea added into hot water. After a few minutes, the water turns into the color of tea. The tea element in the tea has entered into the water, and the water has entered into the tea. The first mingling is a mingling of oil with flour. The second mingling is a penetration of tea into water, "tea-ifying" the water.

As early as the second century, there were people who saw the truth concerning the mingling of God and man. But at that time, they did not see that the mingling of the divine nature with the human nature does not take away the original element of each nor produce a third element. This mingling is not a taking away of the nature of God or the nature of man. Neither are these two natures turned into a third nature. The two natures still exist;

自封为神了，我们乃是因这调和，有分祂的生命（约壹五12）和性情，（彼后一4，）成为神的儿女。（约壹三1。）这就如同儿子和父亲同有一个生命，同有一个性质。但这并不是说，儿子有了父亲的生命和性质，就成了父亲。在身位上，儿子还是儿子，父亲还是父亲。但在性质上，两者是一样的。

神与人的同工， 乃是二者相调为一的同工

约翰十五章说，主是真葡萄树，信徒是枝子，信徒要住在葡萄树上。这个说法好像还是比方，但在约翰一书四章却一定是个事实，那里说，“神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”（13。）神所赐住在我们里面的那灵，乃是我们灵中的见证人，见证我们住在神里面，神也住在我们里面。人和神调合成为一，这就是神成肉身的原则。最低限度，在全宇宙中，在神的造物里面有一位拿撒勒人耶稣，祂是神人二性品。祂是神，也是人，祂乃是神人。神不仅与祂同在，乃是和祂调在一起，所以他们是共生命，同生活、共行动、同工作。因此，主耶稣无论在地或在天，都是与神同行，与神同工。这里的同不是并肩的同，乃是相调的同。

整个基督教都在谈论神的工作，神的事奉，却忽略了神人同工的同肩，乃是神人的相调。慕安得烈说过：“最好的祷告就是在我里面的基督，祷告在天上的基督。”最好的祷告就是天上的基督，在我们这个地上的人里面祷告出来。换句话说，最高的祷告就是基督在我们里面穿着我们、套着我们，和我们一同祷告。罗马八章二十六节说，“我们本不晓得当怎样祷告，只是那灵亲自说不出来的叹息，为我们代求。”圣灵用说不出来的叹息，为我们祷告，这是在信徒身内，还是身外？显然的，圣灵的叹息是在我们身内。岂不知你在那里叹息的时候，那个叹息就成了圣灵的祷告，在我们的经历里，有时我们对一件事有些感觉和负担，但没有话语发表，只有叹息！岂不知这个叹息却给圣灵机会，在我们里面将我们的感觉发表出来。这个叹息我们说不出来，是连我们自己也不懂的，但神却懂，听祷告的神懂得这个叹息。

there is no change. We will never become God through this mingling. This mingling only makes us partakers of His life (1 John 5:12) and nature (2 Pet. 1:4), thus making us the children of God (1 John 3:1). This is the same as a son and a father having the same life and nature. It does not mean that the son's having his father's life and nature makes him the father. In person, the son is still the son, and the father is still the father. But in nature, the two are the same.

GOD'S WORKING TOGETHER WITH MAN BEING A MATTER OF MUTUAL MINGLING

John 15 says that the Lord is the true vine and that the believers are the branches. As such, the believers have to abide in the vine. Because of the way this is said, it may appear that this is an illustration. But 1 John 4 is definitely a fact. There it says, "In this we know that we abide in Him and He in us, that He has given us of His Spirit" (v. 13). The Spirit given by God who abides in us is the witness in our spirit, testifying that we abide in God and that God abides in us. Here man is mingled with God. This is the principle of incarnation. In the whole universe, at least there is One among all of God's creation, Jesus of Nazareth, who is a product of the two natures of God and man. He is God, yet He is also man. He is the God-man. God is not only with Him but is mingled with Him. They share the same life, the same living, the same move, and the same work. Thus, in heaven or on earth, the Lord Jesus walks and works together with God. This togetherness is not only one of being alongside one another, but one of being mingled with one another.

All of Christianity talks about working for God and serving God but fails to realize that to co-work with God is a matter of mingling. Brother Andrew Murray once said that the best prayer is one in which the Christ within prays to the Christ in heaven. The best prayer is one where the heavenly Christ prays to Himself from us the earthly people. In other words, the highest prayer is one where Christ prays with us by putting us on and "wearing" us. Romans 8:26 says, "For we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered." When this verse says that the Spirit intercedes for us with groanings which cannot be uttered, does it refer to a groaning without or a groaning within the believer? Doubtless this groaning of the Spirit refers to something within. We may have never realized that while we are groaning, our groaning is the prayer of the Holy Spirit. In our experience, sometimes we have a feeling and a burden toward a certain matter, but there is no word for utterance; we can only groan. Actually this groaning affords an opportunity for the Holy Spirit to express the feelings within us. We cannot utter this groaning. It is something that even we ourselves do not understand, but God understands. God who hears our prayer understands this groaning.

我们若把这些经节好好读过，就会看见新约的经纶就是神要把自己作到人里面，也把人作到神里面，使神和人二者调在一起。凡是对神的敬拜、事奉，以及为神所有的工作，都是在这个神人调和的原则里，来同活，同行并同作。在召会中不论老幼，从事奉主的开头就要认识，作主的工人乃是在主里面的人。你上车，祂也上车；你快乐，祂也快乐；你忧伤，祂也忧伤。当你发脾气，作了叫祂感到痛苦、为难的事情时，那就叫作独作。在正常属灵的光景里，你凡事都不该独自作，乃是与神一同作。我再说，这里的同不是并肩的同。不是外面的同，乃是调在一起的同，是相调的同。

与主调和的异象， 是作工的本钱和胆量

也许你和弟兄姊妹调得很好，可是无论怎么同，也不会是相调的同。然而在你我里面，在你和弟兄姊妹里面，有一位不仅和你调，也和别人调。我们大家都和这一位调，结果大家都调起来了。当你和神调起来，就在这个正常的调和里面，你和弟兄姊妹也是调和的。可以说，你在弟兄姊妹里面，弟兄姊妹也在你里面。好比电是在发电所里，也在这个会所里，同时也在每一个灯管里面。所以我们也可以说，发电所在会所里面，会所也在发电所里面。借着电，每一个灯管是互相在里面。在每一支灯管自身是分的，是自立的，可是在电里面他们是调的，是不可分的。神是灵，如同电一样，祂在我们里面，我们也在祂里面。所以我们也互相在里面了。

五旬节那天，当彼得同十一个使徒站起来的时候，（徒二14，）宇宙间有一种光景显出，那就是天上的神进到地上的人里面，借此把天和地连起来了。他们十二个人站在那里就是一个，他们就是一团，这是一个了不得的调和，这也是今天召会该有的光景。将来你们下乡去，所需要的就是这个异象。出去开展的人需要有这样的了解和领悟，看见你们不是自己去，乃是和祂一同去。是祂穿着你，住在你里面，你乃是在这个里面的调和里而去。并且不仅是你和祂，你还要和所有的同工，所有的弟兄姊妹，都在这个调和里一同下乡，一同开展。你们若是了解这个调和，你的信心就会加增，这是你作工的本钱，也是你作工的胆量。

If we read these verses carefully, we will see that God's New Testament economy is to work Himself into man and to work man into God that God and man would be mingled as one. All of man's worship and service to God and all of his work for God are a matter of living, walking, and laboring together under this principle of incarnation. Everyone in the church, whether they be old or young, must learn from the start of their service to God that a worker for God is just a man in God. When you step into a car, He steps into the car with you. When you are happy, He is happy with you. When you are sad, He is sad with you. When you lose your temper or when you do something that makes Him suffer or gives Him a hard time, you are working alone. When your spiritual condition is normal, you should not do anything alone. Rather, you should work together with God. Let me repeat—the togetherness here is not one of being alongside one another. It is not an outward togetherness. The togetherness here is one of being mingled with one another. It is a togetherness in mingling.

A VISION OF THE MINGLING BEING THE CAPITAL AND THE BOLDNESS IN OUR WORK

Perhaps you are well-blended with the brothers and sisters. But no matter how well you get along with them, your togetherness is not a mingling. In us, however, and in all the brothers and sisters, there is One who is mingled not only with us but with all the saints. We are all mingled with Him. In the end we are all mingled with one another. When you are mingled with God in a normal way, you are also mingled with all the brothers and sisters. You can say that you are in the brothers and sisters and that they are in you. This is like saying that electricity is in the power station and is also in this hall as well as in every light bulb. We can also say that the power station is in the hall and the hall is in the power station. Through the electricity, the light bulbs are all in one another. By themselves every light bulb is separate and independent; but in the electricity they are all mingled together and are inseparable. God is Spirit. He is like the electricity. He is in us, and we are in Him. In this way, we are also in one another.

When Peter stood up with the eleven apostles on the day of Pentecost (Acts 2:14), something unfolded in the universe—the God in heaven joined Himself to man on earth. Through this, heaven and earth were joined as one. When the twelve stood there, they stood as one. They were one entity. That was a tremendous mingling. This is the situation that the church should be in today. In the future when you go to the villages, what you need is this vision. Those who participate in the outreach should have the understanding and perception that they are not going out alone but are going with Him. They go out in a mingling in which He puts them on and now abides in them. Not only are they mingled with Him, but they spread by going down to the villages and by mingling with all the co-workers and all the brothers and sisters. If you understand this mingling, your faith will increase. This will be your capital as well as your boldness in the work.

彼得就是一个例子。五旬节那天，这位加利利渔夫在大京城耶路撒冷里，面对那么多达官贵人，站起来，天不怕地不怕，放胆讲论神的话。他的胆量就是从这个调和来的。彼得曾跟随主耶稣三年半之久，亲眼看见主钉十字架被埋葬；主复活之后，他也去空墓看过，而后复活的主向他显现，向他吹气，叫他受圣灵，（约二十 22，）因这位复活的基督已经成了赐生命的灵。（林前十五 45 下。）从那一天起，这位复活的主就进到彼得里面，叫彼得这个人完全改变了。四福音里的彼得，是一个满了天然、满了肉体的糊涂人，他甚至和十一个门徒争论谁为大。

但到了行传第一章，那里有一百二十人，不但有弟兄，也有姊妹，在那种复杂的局面里，彼得却不争论。不但彼得、约翰不争了，连在那里的一百二十人都都毫无异议。（15。）他们同心合意，坚定持续的祷告了十天。忽然，彼得站起来说话了。这位加利利的渔夫，竟在那里讲解诗篇。彼得是除了主耶稣之外，头一个解经的人。他虽然没有读过希腊学院，也没有在迦玛列门下受教，但因为灵在他里面，那一天他的解经解得太好了。在他向主祷告的时候，他已经和主调在一起了，就在这种绝佳的情形之下，五旬节来到，从天上有响声下来，圣灵浇灌他，原来圣灵在他里面，现在圣灵也在他外面来加强他，所以他就释放了，就有胆量与神同工。

彼得站起来说话的时候，无疑的，他是与神同工。并且他站在那里的時候，是连着天，连着地的，那时天地都连到他自己身上了。正像主耶稣所说的，天上地上所有的权柄，都赐给祂了！（太二八 18。）盼望今天我所说的在这一幕，要成为你们的异象，明年你们就在这一幕异象之下，出去开展。彼得传福音不是传道理，乃是和神相通，灵与他同在。在这种情况下，那一百二十人谈不到个人的意见、性情、脾气，他们都是这个和那个同灵，那个和这个同气，同声大大阿们响应彼得所说的。你们下乡的时候就该如此，那时候你们两位两位的出去叩门，进到人家去和人谈话，不要忘记天地都连在你们身上，不必去呼天唤地，天地都随着你们，你们乃是和主同工的。

Peter was such an example. On the day of Pentecost, the Galilean fisherman was afraid of nothing but was bold to speak the word of God in the great city of Jerusalem in front of all the noble and dignified people. His boldness came from this mingling. Peter had followed the Lord Jesus for three and a half years. He saw with his own eyes the Lord being crucified and buried. After the Lord resurrected, he visited the empty tomb. Later the resurrected Lord appeared to him and breathed into him, telling him to receive the Holy Spirit (John 20:22). By then the resurrected Christ had become the life-giving Spirit (1 Cor. 15:45b). From that day on, the resurrected Lord entered into Peter and changed him entirely. Peter in the four Gospels was a foolish man full of the natural constitution and the flesh. He even argued with the eleven disciples concerning who was the greatest.

But by Acts 1, there were a hundred twenty people there. Not only were there brothers, but there were sisters as well. In that complicated situation, Peter did not argue. Not only did Peter and John have no argument; even the hundred twenty there had no disagreement (v. 14). They were all in one accord, persevering in prayer for ten days. All of a sudden, Peter stood up and spoke. That Galilean fisherman began expounding Psalms. Peter was the first expositor after the Lord Jesus. Although he had not attended any Greek college nor had he been taught at the feet of Gamaliel, the Spirit was in him. His exposition was too wonderful on that day. While he was praying to the Lord, he was already mingled with the Lord. Under this ideal condition, Pentecost came. A noise came from heaven, and the Holy Spirit was poured out upon him. The Spirit had been in him prior to that. Now in addition the Spirit came upon him outwardly to strengthen him. He was released and had the boldness to work with God.

When Peter stood up to speak, doubtless he was working with God. While he was standing there, he was joined to heaven and earth. At that moment heaven and earth were all joined in him. It was as the Lord Jesus had said, that all authority in heaven and on earth was given to Him (Matt. 28:18). I hope this scene that I am describing today would become your vision. Next year, you should go out to spread the gospel under this vision. Peter's gospel preaching was not a teaching of doctrines but a matter of being joined to God and being one with the Spirit. Under that kind of circumstance, the one hundred twenty left no ground for opinion, disposition, and temper. They were all in the same Spirit and the same breath. Everyone was responding to the words of Peter with loud "Amen." This is what you should do when you go to the villages. When you go out two by two to knock on others' doors and to speak with people inside their homes, do not forget that heaven and earth are joined to you. There is no need for you to call upon heaven and earth; heaven and earth will follow you because you are there working with the Lord.

保罗在林前三章六节说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”在我们的领会里，保罗在前面栽种，而亚波罗在后面浇灌，最后神来给他生命。事实上，不仅保罗和神相调为一，亚波罗和神相调为一，就是这两位陌生的同工，也在他们所调和的那位神里面相调。若这两位同工不是在神里面调和，就不可能这一个来栽种，而那一个还没有见面的就来浇灌，这定规是因为在一位灵里的缘故。保罗在林前四章十五节说，“我在基督耶稣里借着福音生了你们。”那个生就是栽种。保罗在哥林多传福音，哥林多人接受了保罗所传的道，就是保罗把基督这福音的种子栽种到哥林多人里面。撒进去的是种子，长出来的是树。因此就着种子来说，是撒种；就着树来说，是浇灌。在这个过程中，保罗和亚波罗都不是独作，乃是与神同作。保罗撒种，神在里面赐生命；亚波罗浇水，神在那里也加多生命，所以保罗说，我栽种了，亚波罗浇灌了，叫他生长的乃是神。这就是与神同工。

在与神同工的立场上， 支取所该享受的

保罗在林后五章二十节说，我们是神所差派出来的大使，替神劝你们，求你们，要你们悔改归向祂，与祂和好，与祂成为一。这件事虽然不是神自己当面出来作，是神差遣保罗作祂的大使替祂作，但是保罗要哥林多人知道，他所的就是神所作的，神乃是在他这位大使里面作，他们二者就是一。保罗到了哥林多，神也到了哥林多；保罗这个劝，这个求，就是神在那里劝，神在那里求。保罗带着神去，他乃是与神同工的。这一点是非常基础的点。你们不管多年轻，都有权利支取其中的丰富，都有权利向神说，“神，今天我出去不是独自作工，乃是与你同工，是你和我一同去。”这个认识和了解，要在你里面成为你的异象，你的体会，你的立场，让你能够天天站在其上，也活在其中。

今天许多基督教传道人贫穷、软弱，就是因为他们没有看见这个异象，没有取得这个立场，也不会在这个立场上使用他们的权利，支取他们所应该享受的。我盼望你们都有这一段基础的认识。当你有了这个看见，你的一切观念、行动、态度就都改变了。比方说，你还没有

In 1 Corinthians 3:6 Paul said, “I planted, Apollos watered, but God made to grow.” According to our concept, Paul planted first, then Apollos came later to water, and finally God gave the growth in life. Actually, Paul was mingled with God, and Apollos was mingled with God. That was not all. These two distant co-workers were also mingled with one another in the One with whom they were mingled. Had the two co-workers not been mingled in God, there would have been no possibility for these two who had not crossed each other’s path to plant and to water separately. The fact that they were doing this was surely due to their being in the same Spirit. In 1 Corinthians 4:15 Paul said, “In Christ Jesus I have begotten you through the gospel.” The begetting here is the planting. Paul preached the gospel in Corinth. When the Corinthians received the word that Paul preached, the seed of the gospel of Christ was planted into the Corinthians through him. What was sown into them was the seed, and what grew out was the tree. As far as the seed is concerned, it is a planting, and as far as the tree is concerned, it is a watering. Throughout the process, neither Paul nor Apollos were working alone but were working with God. While Paul sowed, God was there dispensing life, and while Apollos watered, God was there adding more life. This is what Paul meant by saying that he planted, Apollos watered, and God made to grow. This is to work with God.

CLAIMING OUR ENJOYMENT ON THE GROUND OF OUR CO-WORKING WITH GOD

Paul said in 2 Corinthians 5:20 that we are ambassadors sent by God to beseech and to entreat others on behalf of God to repent to Him, to be reconciled to Him, and to be one with Him. Although this work was not conducted by God Himself directly but was entrusted to Paul who carried it out as His ambassador, Paul wanted the Corinthians to know that his work was actually God’s work. God was working within His ambassador. The two were one. When Paul went to Corinth, God also went there. The beseeching and entreating of Paul were the beseeching and entreating of God. Paul brought God along with him. He was a co-worker with God. This is a very fundamental point. No matter how young you are, you have the right to claim the riches in this matter. You have the right to say to God, “God, when I go out today, I am not working alone or by myself. Rather, I am co-working with You. I am going out with You.” This understanding and realization will become in you your vision, your experience, and your ground. Daily you can stand on it and live in it.

The reason so many preachers in Christianity are weak and poor is because they have not seen this vision. They have not taken this ground and are not exercising their rights on this ground or claiming the enjoyment which is properly theirs. I hope that you will all have this fundamental understanding. When you have this vision, all your concepts, actions, and attitudes will be changed. For example, before you are married, you live a bachelor’s life.

结婚的时候，你是一种单身的生活方式，等到你结了婚，两个人一能生活，若是你不改变生活的态度，那麻烦就大了。当你考虑到改变生活方式，这就会影响你的行动。

同样的，你与神同工，神与你同在，这并不是随你的意思要怎么作就怎么作，你乃是凡事要问祂。就祂而论，什么都没有问题。就我的经历而论，常是祂动我不动。在神那里祂早已预备妥当了，乃是我们没有与祂配合。在此我们需要学一个功课，凡事都得和祂交通，向祂仰望，向祂寻求，与祂商量，这个实行将改正你。你不知道你的“快”闯了多少祸，当你和祂交通之后，神比你更快，祂马上来制止你，叫你煞车，把你救出来。有时候你的慢也同样需要受改正。我告诉你们，最能平衡你的就是神。

与神合得来， 与弟兄姊妹的配搭就甜美

我曾告诉人说，和人同工不难，但和神配搭真难。有时候神为了训练我们，好像特别刁难，你要快，祂偏要慢。所以我也有被神弄生气的经历，好像马大听见耶稣来了，就埋怨主说，“主啊，你若早在这里，我兄弟就不会死。”（约十一 21。）在马大的感觉里，主一直拖延到她弟弟死了，葬了，臭了才来，这时候来有什么用？马大的埋怨就是生气。保罗在腓立比二章十四节说，“凡所行的，都不要发怨言，起争论。”发怨言就是生气，起争论就是吵架。不要发怨言，起争论，就是不要生气，也不要吵架。我们都说新约里最好的召会是腓立比召会；最好的信徒就是腓立比信徒，但保罗还这样嘱咐他们。今天我也来对你们说，你们下乡开展的时候，不要发怨言，起争论，这不是一件甜美的事。

神为了训练我们，祂可以快快作的，祂偏偏不作。祂就是作也是对别人作，对你不作。我说这些是要你们记得，今天你有分主的工作，这和你在世界上从事别的工作大不相同。因为不论从事任何行业，都是自己作。但你们下乡传福音，或到社区传福音，这不是你单独作，乃是主和你一同作。只要你和主能配起来，

However, after you are married, you live together with your spouse as a couple. If you do not change your life-style, you will be in trouble. When you consider how your life-style has changed, your actions are affected by it.

In the same way, for you to work together with God and for Him to be with you, you cannot do just as you please. In everything you have to ask Him. As far as He is concerned, everything is ready; but as far as I am concerned, many times I am unaffected when He has already gone on. On God's side, He was ready long ago. It is we who are lacking in cooperation. Here we have to learn a lesson, which is to fellowship with Him in everything. Whatever we do, we should look to Him, seek Him, and discuss with Him. This practice will calibrate you. You do not realize how much trouble you have caused by being hasty. After you fellowship with God, He will act faster than you do and will “stop your car” and rescue you. Sometimes, however, you need to be adjusted the other way because you are too slow. I can tell you that God is the One who can best balance you.

BEING ONE WITH GOD TO HAVE SWEET COORDINATION WITH THE BROTHERS AND SISTERS

I have told people that it is not difficult to work together with man but that it is very difficult to coordinate with God. Sometimes, for the purpose of training us, God becomes very difficult with us. When we want to be fast, He insists on being slow. This is why some have experienced being angry with God. It is like Martha when Jesus came to her. She complained, “Lord, If You had been here, my brother would not have died” (John 11:21). According to Martha, the Lord delayed until her brother was dead, buried, and stinking. What was the use to come then? Martha's complaint was her anger. Paul said in Philippians 2:14, “Do all things without murmurings and reasonings.” To murmur is to be angry, and to reason is to argue. To be without murmurings and reasonings is to be without anger and arguments. We say that the best church in the New Testament was the church in Philippi, and the best believers were the Philippian believers. But Paul gave this charge to them. I would say the same thing to you today. When you go to the villages for the spread of the gospel, do not murmur and do not reason. It is not a sweet thing to murmur or to reason.

God can accomplish things in a speedy way; but for the purpose of training us, He would not do things that way. Even when He does, He will only do so for others but not for you. I say this so that you will have a deep impression. Today you are involved in the Lord's business. It is different from all the business in the world. In all other lines of business, we do things by ourselves. But when you go to preach the gospel in the villages or in the communities, you are not doing this alone. Rather you are doing this together with the Lord. As long as you can

你和其他的同工弟兄姊妹也就没有什么问题了。若是你和同寝室或同组、同队的弟兄姊妹有问题，那就证明你里面和主出了问题。这功课不仅在人身上学，还要在神身上学。

你是否和神合得来？你是否在神身上出了问题？或者是神在你身上还有问题？所以祷告就不觉得通畅。当你和神有了间隔，就像夫妇之间不顺的时候，说什么都谈不拢。因为夫妇之间不在事实，全在情感。情感好了，什么都好；情感差了，没理可讲。夫妻之间的对错不是根据事实，乃是根据感觉。同样的，今天我们在神面前事奉主的问题也在这里，我们和神之间的感情调得好，就没有难处了。

因此你们永远要记得，只有这一位不仅在你身边，祂还在你里面，祂在你里面是没有间歇的。祂天天陪着你，吃饭陪着你，睡觉陪着你，你作什么祂都陪着你。“主与我们同在”这是一句甜美的话，但这个一直的同在，有时也叫人觉得累，觉得烦，叫人受不了！这里有我们该学的功课。你和主的关系若处得好，和主合得来，和主没有问题，你和弟兄姊妹的配搭也就没有问题了。在已往的配搭里发生许多问题，我们以为是青年人有问题，又以为是年长的有问题，其实老的、少的都不成问题，问题的关键完全在你和主的相处，和主的联，和主的调。这个结合搞得不好，工作就作得不好；反之，工作就不容易作。

我再说，永远不要忘记，我们与神同工的同不是并肩的同，也不是里外的同，乃是相调的同。同到一个地步不能再同了，就是相调成为一个了。结果我们就成了最自由的人，同时，也是最不自由的人。因为神作了我们的释放，神也作了我们的约束。这些功课你们一定要学，才能在主的工作上有果效，且能长久。你们和主之间若没有调好，等到下乡开展，你作什么都提不起兴趣，也没有味道，又看不见果效，这时就很容易败兴而返。我们和主之间的相调，乃是每个事奉主之人必须学习的功课。

李常受弟兄于主后一九八八年十月二十二日讲于台北

coordinate with the Lord, you will have no problem in co-working together with the other brothers and sisters. If you have a problem with the brothers and sisters in your room or your team, it proves that you have a problem with the Lord. Not only do you have to learn this lesson from man, but you also have to learn this lesson from God.

Can you coordinate with God? Is there a problem between you and God? Or does God have a problem with you? If you do have a problem with Him, your prayer will be hindered. When there is a gap between you and God, it is like a couple whose relationship is strained; it will be difficult to strike up any conversation. The relationship between the husband and the wife is entirely not a matter of reason but of love. When there is love, everything is all right. When there is no love, no reason will suffice. The right and wrong between a husband and wife depend not on facts but on feelings. The problem is the same with us in our service before God. When there is a harmonious feeling between us and God, there will be no problem.

Hence, you have to remember that this One is not only beside you, but He is even in you and is active within you all the time. He is with you every day—in your eating, sleeping, and everything that you do. It is a sweet word to say, “The Lord be with us.” But this continual presence is at times tiresome, bothersome, and hard to bear. Here is a lesson which we have to learn. If your relationship with the Lord is good, if He and you get along with each other well, and if there is no problem between you and Him, you will have no problem in coordinating with the other brothers and sisters. In the past there were many problems in our coordination. We thought that the young ones were the problem or that the old ones were the problem. Actually, neither the young ones nor the old ones are the problem. The root of the problem lies with your compatibility, your relatedness, and your oneness with the Lord. If this relationship is properly fostered, the work will prosper. If not, the work will be difficult.

Let me repeat again. Our co-working together with the Lord is not one in which we work side by side, nor is it one in which one works outside and the other works inside. Rather, it is one which is a mingling of the two. We are so one that there is no possibility of coming closer. The two are mingled as one. In this way we become the most free as well as the most bound persons. God has become our freedom as well as our bondage. You must learn this lesson before you can become effective and long-lasting in your work. If you are not properly mingled with the Lord, by the time you go to the villages for the gospel spread, you will have no interest or taste for whatever you do. And when you see no fruit in your work, you will be easily frustrated and will turn back. The mingling between us and the Lord is a necessary lesson for everyone who serves the Lord.

(A message given by Brother Witness Lee in Taipei on October 22, 1988.)

第三篇

学习运用灵

读经：罗马书一章九节上，约翰福音六章六十三节，提摩太后书一章七节，路加福音九章五十五节。

灵是我们事奉的范围与元素

我们去接触罪人，带他们归主，这不是人身外的事，不是人身体内的事，也不是人魂里的事；传福音带人归主，乃是灵里的事。保罗在罗马一章九节说，“我在祂儿子的福音上，在我灵里所事奉的神。”这里的灵不是指神的灵，乃是指保罗重生的灵。在我们重生的人灵里，有基督和那灵与信徒同在。保罗是在他这重生的灵里，凭着其中内住的基督，就是那赐生命的灵来事奉神，这是他在传福音上的第一个要点。

保罗说，“在我的灵里，”这完全是希腊语气。用中国的语气应该说，“用我的灵。”但是这个说法就把它原意，连带其中引伸的意思抹煞了。因为在我的灵里，不仅是一个工具，还是一个范围，一个元素。在我的灵里所事奉的神，包括在这一个范围内，在这一种元素里所事奉的神。所以它引伸的意思比“用我的灵”要丰富得多！以弗所书有许多处说，“在基督里，”“在祂里面。”这个说法也是希腊语体，用中文可以说靠着耶稣、凭着耶稣、借着耶稣。我们说靠着耶稣得救，或说凭着耶稣得救，或说借着耶稣得救，这三种说法都是正确的，但它的含意和引伸的意义都不够丰富。在基督里，基督不只是一个范围，一个人位，祂还是一个元素。我们乃是在祂这个范围、在祂这个人位、并在祂这个元素里蒙恩得救了。这就比我们靠着、凭着、借着耶稣得救的含意丰富得多，也保留了它引伸的意义。保罗说，他在灵这个范围，以灵这个元素事奉神。所以这个范围、这个元素成了一个凭借，我们可以运用这个范围、元素，用我们的灵来事奉神。

我们的灵得着重生，复活过来

CHAPTER THREE

LEARNING TO USE THE SPIRIT

Scripture Reading: Rom. 1:9a; John 6:63; 2 Tim. 1:7; Luke 9:55

CHRIST BEING THE SPHERE AND ELEMENT OF OUR SERVICE

Contacting sinners and bringing them to the Lord is not a matter apart from man; however, neither is it a matter in man's body nor a matter in man's soul. Preaching the gospel and bringing people to the Lord is a matter in the spirit. In Romans 1:9 Paul said, "God...whom I serve in my spirit in the gospel of His Son." The spirit here does not refer to God's Spirit, but to Paul's regenerated spirit. Christ and the Spirit are present with the believers in their regenerated human spirit. Paul served God in his regenerated spirit by the indwelling Christ who is the life-giving Spirit. This was his first key point in preaching the gospel.

Paul's word "in my spirit" is altogether a Greek expression. A Chinese person might say "with my spirit." However, to say "with my spirit" would annul the original meaning and the connoted significance. The words "in my spirit" indicate that what is involved is not only an instrument, but also a sphere and an element. "God...whom I serve in my spirit" means the God whom I serve in this sphere and in this element. Thus, its connotation is richer than that of "with my spirit." Many verses in the book of Ephesians speak of being "in Christ" and "in Him." These are also Greek expressions. In Chinese one can say "by relying on Jesus," "by virtue of Jesus," or "by means of Jesus." To say "saved by relying on Jesus," "saved by virtue of Jesus," or "saved by means of Jesus" is not wrong, yet the significance and implication are not rich enough. To say that one is "in Christ" means that Christ is not only a sphere and a person, but also an element. We are saved in His sphere, person, and element. This is by far richer in implication than to say that we are saved by relying on, by virtue of, or by means of Jesus. By saying "in Christ," the connoted significance is not lost. Paul said he served God in the sphere of the spirit and with the element of the spirit. Hence, the sphere and the element become a means. We may apply this sphere and element to serve God in our spirit.

OUR SPIRIT BEING REGENERATED AND MADE ALIVE

我们事奉神作主的工，尤其是传福音，必须是在我们灵里来行动。这好比参加奥林匹克运动会的运动员，他们整天所操练、所准备的，一切都是为着身体。他们研究怎么吃，怎么喝，怎么呼吸，他所有的研究都是为了启发身体的功能。今天我们来事奉神、作主的工、传福音，不仅我们的体要动，还要配上我们的魂，用心想来想，用意志来选择，用情感来爱，这些都是我们魂的各部分。归根结底，事奉神、作主的工、传福音，是一件在灵里的事，我们必须学习使用灵，运用灵。我们和人谈话要从灵里说出来；我们唱诗歌，要从灵里唱出来；我们读圣经，要从灵里读出来；我们要向人发表什么，也要从灵里发表出来。

人得救以前，不是用体，就是用魂。因为地上的教育，不论是家庭教育或是学校教育，从幼稚园起直到大学，都不外乎在中国人所说的德、智、体、群四育上训练人，这些都是在启发、栽培、养育人体的各部门。平常人说话，都是用体、用魂，少有用灵的。但新约圣经告诉我们，我们和神的关系全在灵里。约翰四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”这灵是指我们人的灵。主教导撒玛利亚妇人说，她需要用她的灵，接触是灵的神。神是活水，人来喝祂、接触祂、享用祂，这就是敬拜祂！我们拜神必须是在我们的灵里。未得救的人不认识灵，我们得救的人要专专学习认识灵；未得救之人的灵是死的，失去了功用。彼得说，这些人好像没有理性的畜类，（彼后二12，）他们好像是靠本能活的。有的人良心还留下一点作用，那是神的怜悯，为叫人还能听福音，还能悔改，接受主耶稣。

但我们得救的人，不只有灵，我们的灵还是得着重生，复活过来的。以弗所二章说，我们原是死在过犯并罪之中，（1，）然而神富有怜悯，竟在我们因过犯死了的时候，便叫我们与基督一同活过来，（5，）就是神使钉十字架的耶稣活过来时，也叫我们一同活过来。神叫我们活过来是借着祂生命的灵，（罗八2，）将祂永远的生命，就是基督自己，（西三4，）分赐到我们死了的灵里，神就将我们点活过来。当神叫我们活过来的时候，是祂那具体的化身成了赐生命的灵，把我们已死的灵点活了。祂的灵来触着我们已死的灵，就像过电一样，现今那电流一直留在我们里面，祂就住在我们这个点活的灵里。人的

Our service to God and our work for the Lord—in particular, our preaching of the gospel—must be a move in our spirit. This is like the full-time exercise and preparation that Olympic athletes do for the sake of their body. They study how they should eat, drink, and breathe; they study all of this to develop their physical functions. Today, when we serve God, work for Him, and preach the gospel, not only does our body have to move, but our soul has to match this move by thinking with the mind, choosing with the will, and loving with the emotion. These are the different parts of our soul. In short, to serve God, to work for Him, and to preach the gospel are all matters in the spirit. We must learn to use our spirit and to apply our spirit. When we talk with others, we need to speak from our spirit; when we sing hymns, we need to sing from our spirit; when we read the Bible, we need to read from our spirit; when we wish to convey something to others, we also need to convey it from our spirit.

Before a man is saved, he uses either his body or his soul. All secular education, whether it is education in the home or in the school, whether it is kindergarten or the university, is training in what the Chinese call the four disciplines, that is, moral, mental, physical, and social skills. These all aim to prompt, cultivate, and nurture the faculties of man's body and soul. The ordinary person speaks with his body and his soul; he rarely uses his spirit. But the New Testament tells us that our relationship with God is altogether in the spirit. John 4:24 says, "God is Spirit; and those who worship Him must worship in spirit and reality." This spirit refers to our human spirit. The Lord taught the Samaritan woman that she needed to use her spirit to contact God who is the Spirit. God is the living water. When man comes to drink Him, contact Him, and enjoy Him, he is worshipping Him! Our worship of God must be in our spirit. An unsaved person does not know his spirit; but we the saved ones must conscientiously learn to know our spirit. The human spirit of the unsaved is dead; it has lost its function. Peter said they are as animals without reason (2 Pet. 2:12); they live by their natural abilities. It is God's mercy that the conscience of some is still functioning so that they can listen to the gospel and repent to receive the Lord Jesus.

However, we the saved ones not only have a spirit, but we have a spirit which is regenerated and has been made alive. Ephesians 2 says that we were dead in offenses and sins (v. 1), but God, being rich in mercy, even while we were dead because of offenses, raised us up together with Christ (vv. 5-6). When God raised the crucified Jesus from the dead, He also raised us up together with Him. It was by the Spirit of life (Rom. 8:2) that God raised us up, thereby dispensing His eternal life, which is Christ Himself, into our deadened spirit to enliven us. When God made us alive, it was the embodiment of Himself becoming the life-giving Spirit who enlivened our deadened spirit. His Spirit came in contact with our deadened spirit like electricity passing through our body. Now this "electric current" abides in us continuously. In this way, He dwells in our enlivened spirit. Man's spirit is his highest part.

灵是人最高的部分，今天在我们最高部分的里面，住着那点活我们的一位，祂甚至与我们的灵成为一灵。

我们内在的实际，就是神的灵

和合本圣经把约翰四章二十四节的心和灵，混为一谈，一般基督徒的说法，不只把心灵混在一起，也常使灵与魂不分。事实上，灵得救是一件事，魂得救又是另一件事，这是二层的得救。一九六一年我在美国开工，从开始我就带领兄姊妹要用灵。那些年间，我从西岸到东岸，访问了不少地方，许多老基督徒听了我的信息后，对我说，他们不只读过圣经，也受过神学教育，但他们从不知道人有灵。一般基督徒对这件事非常含糊不清。中国理学也不知道人有灵，他们把人分为二部分，一部分是看不见的，那就是人的魂，他们称之为形而上的；另一部分是看得见的，就是人的体，他们称为形而下的。直到本世纪初，宾路易师母讲人的三部分，特别讲灵与魂的分别，那时还引起相当大的风波。

但圣经明确的给我们看见，人有三部分。帖前五章二十三节说，“愿你们的灵、与魂、与身子得蒙保守。”这话有力的指明人有三部分：灵、魂与身体。若这里所指的是二件东西，它就不必用二个“与”作连接词。保罗既使用两个接连词，铁定这里是三件东西。还有，希伯来书四章十二节也说得很清楚，神的话是活的，甚至能剖开魂与灵。灵与魂的分别太大了，这两个可以说是两个世界，两个范围。根据约翰三章六节说，“从那灵生的，就是灵。”就证明神的灵是在我们的灵里重生我们，因此我们的灵今天不仅是我们人最高的部分，而且还是神的灵所点活的。神的灵就是属天的电流，来给我们过电，并且留在我们的灵里，甚至与我们的灵成为一灵。今天我们事奉神、作主工、传福音，必须学习在这个灵里。因为神自己是灵，而且祂这灵就在我们的灵里。若是我们不认识自己的灵，也不知道怎样使用灵、运用灵，我们就不能碰着神。神是灵，同时这灵又住在我们的灵里，我们要事奉神却不用灵，就不可能有真实的事奉。

这好比二十世纪之人所过的生活乃是电的生活。一旦停电了，室内一片漆黑，电梯不动了，洗衣机不转了，

Today within our highest part lives the One who enlivened us, who even became one spirit with our spirit.

OUR INWARD REALITY BEING THE SPIRIT OF GOD

The Chinese Union Version of the Bible confuses the heart with the spirit in John 4:24. Most Christians not only confuse the heart with the spirit, but also make no distinction between the spirit and the soul. Actually, the salvation of the spirit is one thing; the salvation of the soul is another. These are two aspects of salvation. When I started working in the United States in 1961, I led the saints to exercise their spirit from the very beginning. During those years, traveling from coast to coast, I visited many places. After hearing my messages, many older Christians who were well-acquainted with the Bible and had even gone through theological training came to me and said that they had never known that man had a spirit. Christians in general are very vague about this matter. The Chinese metaphysicists were also quite ignorant of man's spirit. They divided man into two parts, one part being invisible, which is man's soul which they referred to as man's higher form, and the other part being visible, which is man's body which they referred to as man's lower form. As late as the turn of this century, there was still a major turbulence aroused when Mrs. Penn-Lewis spoke on the tripartite man, especially on the distinction between the spirit and the soul.

The Bible, however, clearly shows us that man is tripartite. First Thessalonians 5:23 says, "And may your spirit and soul and body be preserved." This word strongly points out that man has three parts—spirit, soul, and body. If only two things were referred to here, the verse would not require the conjunction "and" in two places. Since Paul used the conjunction twice, surely there are three things here. Furthermore, it is clearly spoken in Hebrews 4:12 that the word of God is living, piercing even to the dividing of the soul and the spirit. The distinction between the spirit and the soul is too great. These two can be spoken of as two different worlds or two different spheres. According to John 3:6, "That which is born of the Spirit is spirit." It is in our spirit that the Spirit of God regenerated us. Therefore, our spirit today is not only the highest part of man, but it is also that part which the Spirit of God has enlivened. The Spirit of God is the heavenly electric current, conducted through us and remaining in us, even becoming one spirit with our spirit. Today we must learn to serve God, work for Him, and preach the gospel in this spirit. This is because God Himself is the Spirit, and this Spirit is in our spirit. If we do not know our spirit, and if we do not know how to use our spirit or how to apply it, we cannot touch God. God is Spirit. At the same time, this Spirit dwells in our spirit. It is impossible to serve God in a genuine way without using our spirit.

The life which we live in the twentieth century is a life of electricity. Once the electricity is cut off, the room becomes pitch black, the elevator will not move, the washer will not turn, the freezer will

冰箱不冷了，电锅不煮饭了，虽然只停电几个小时，但人人叫苦。二十世纪人类的生活完全倚靠电。同样的，基督徒的生活完全在于这个灵。今天基督徒的生活完全是灵的生活，我们必须学习用灵。可是今天还是有好多基督徒不愿意用灵，他觉得麻烦。他用起心思来很方便，因为从小就用惯了；他用起情感来也很方便，他乃是完全活在他属魂的部分里。

等到你们出去开展的时候，最怕的就是这一点。你们平日若不用灵，和人谈福音的时候，也就不会用灵了。所以你们今天必须知道神不仅是灵，并且这灵还住在你的灵里，在你里面与你的灵联结成为一灵。这是基督徒内在的故事，而这内在故事的中心有一个实际，就是神的灵。我们不仅祷告，对神说话要用灵，就连我们对人说话也要用灵。因为神就在我们的灵里，唯有用灵，我们才能带人摸着神。

传福音不在方法， 乃在于灵

从表面看，你们来参加训练，学到了一些登门造访的方法，这些方法是非常有用的。但传福音不在方法，乃在于灵。作每一件事都必须有正确的方法，但并不是说，有方法就能成功。方法是一件事，还需要有元素作凭借。比方说，一个四十多岁短跑教练，他教人跑百米教得很成功，若叫他自己去跑，他体力不够。可是他教导年轻的运动员上场去跑，年轻人有体力，再加上方法正确，一定会得到冠军。你们出去开展之先，第一要先学方法，绝不要轻看方法。出去传福音登门造访有好多种方法；请人到小排聚会，这也有很多方法；和福音朋友谈话也有很多方法。但不论是用什么方法，里面的那股劲，那股力量，就是灵。

在圣灵那一面没有问题，圣灵一直在等我们，有问题的是我们这一面。有的基督徒不知道自己有了灵，有的基督徒知道有灵却不会用灵，到传福音的时候，有如瞎猫碰到死老鼠是碰巧碰上的。你们下乡传福音要作活猫，捉活老鼠。我们要灵巧有操练，带出又活又新鲜的人。

not operate, and the electric cooker will cease to cook. Although a power failure may last only a few hours, everyone groans with pain. Man's life in the twentieth century fully depends on electricity. In the same way, the Christian life is fully a matter in the spirit. Today the Christian life is fully a life of the spirit. We must learn to use the spirit. However, today there are still many Christians who are not willing to use their spirit. To them, it is too troublesome a matter. It is convenient for them to use their mind, for they have been using it since they were young. It is also convenient for them to use their emotion, since they are accustomed to living entirely in their soulish parts.

When you go out for the gospel outreach, this is the point you need to pay the most attention to. If you do not use your spirit regularly, you will not be able to use your spirit when you speak to people concerning the gospel. Therefore, you must know not only that God is the Spirit, but also that this Spirit dwells in your spirit and is one spirit with you in your spirit. This is what transpires inwardly in a Christian. Within this inward happening, there is a reality which is the Spirit of God. Not only do we need to use our spirit in our prayer and our speaking with God, but we need to use our spirit even when we speak with man. Since God is in our spirit, only by using our spirit can we help people to touch Him.

GOSPEL PREACHING BEING A MATTER NOT OF TECHNIQUES BUT OF THE SPIRIT

Superficially speaking, you have come to the training to learn some very useful techniques for home visitation. However, gospel preaching is not a matter of techniques but a matter of the spirit. The proper technique is required to do anything; but this does not mean that with the technique one can succeed. To have the technique is one thing, to have the proper element as the means is another. For example, a forty-year-old sprint coach may be very successful in teaching others to run the one hundred-meter dash, but if he himself were to run, he would probably not make it physically. However, when he teaches the young athletes who have the strength to run in the field the proper technique, they will surely win the championship. Before you go for the outreach, you need to learn the techniques. Never despise the techniques. There are many techniques in preaching the gospel through home visitation. There are also many techniques in inviting people to the small group meetings. There are also many techniques in speaking with gospel friends. However, regardless of the technique employed, the power and the strength is the spirit.

There is no problem with the Holy Spirit; He is always waiting for us. The problem is on our side. Some Christians do not know that they have a spirit. Others know that they have a spirit but do not know how to use it. Often, when the time comes for us to preach the gospel, we are like a blind cat bumping into a dead mouse; everything is by chance. When you go to the villages, be a live cat catching live mice. We need to be agile and exercised, bringing

传福音有方法，还得加上有灵。一般神学院给人的训练重在方法，灵恩运动多半强调灵，不管方法。我盼望你们既有方法，更有灵。从现在起，你们就要操练灵、运用灵。平常说话要用灵，在生活中要学习使用你们里面最高的部分。我们都知道，在人的三部分里面，身体不过是个工具，它自己不会主张事情；所以支配我们身体的，不是我们的魂，就是我们的灵。大部分人的说话，都是从魂里说，很少从灵里说。我们是爱主的人，我们要学习从灵里说。

我们聚会内容的丰富与否，也决定于弟兄姊妹的说话，是从魂里说，还是从灵里说？这两者基本不同的点就在于发源地。说话的发源地是魂，说出来的话自然是在魂里说。从灵里说，或是从魂里说，全在于说话之人的心情。说话的人话说轻了，就在魂里；说重了就在灵里。外邦人最用灵的时候，就是生气的时候。因为他的怒气没有地方发泄，于是把全人摆进去，用全身力量来说话。我们为主申言的时候，把心摆进去，语气就重，语气一重，话一定会从深处说出来；从深处出来的，就在灵里。倘若我们的心情是无所谓的，语气自然就轻。凡是无所谓的话，都是从魂里出来的。中国人形容有口无心的话是“嘴皮上的话”。凡是嘴皮上的话，连说话的人自己也是说过就忘。没有分量的话说在聚会中，不是供应，反倒是打岔。

我们基督徒所过的生活，不是无所谓的，乃是天天有所谓的。即使你们现在还没有出去开展，你们也不要作一个无所谓的人。你平常说话的时候，语气都要有分量，只要你一开口，就得学习用你的灵。你这样一直操练用你的灵说话，等到你下乡开展，或者人来找你，或者你去找人，你一开口，福音就出去了。反过来说，若你是一个无所谓的人，平常说话时没有操练，等你遇见人的时候，你就没有办法在短时间内，把福音、真理、生命传输到人里面。

祷告，叫人一直操练灵

每一个用灵的人都必须祷告，只有祷告能叫人一直操练灵，正如我们走路必须用两只脚。也可以说，若要操

in fresh and living people. Techniques are needed to preach the gospel; but above all, there must be the spirit. Most seminaries train people in techniques. The Pentecostal movement, on the other hand, mostly stresses the spirit and ignores the techniques. I hope that you will have both the techniques and the spirit. From now on, you should start exercising your spirit. While you speak in your daily life, you should use your spirit. In your daily life, you should learn to use the highest part within you. We all know that the body is merely a passive instrument among man's three parts; it cannot purpose by itself. It is either our soul or our spirit that directs our body. Most people speak from their soul and rarely from their spirit. We, however, are people who love the Lord. We should learn to speak from within our spirit.

Whether or not our meeting is rich in content depends on the speaking of the brothers and sisters. Is the speaking from the soul or from the spirit? The fundamental difference lies in the source. If the source of the speaking is the soul, the word spoken will spontaneously be from the soul. Whether it is spoken from the spirit or from the soul all depends on the attitude of the speaker. The word of the speaker when spoken lightly is in the soul, but when spoken weightily it is in the spirit. When an unbeliever becomes angry, he uses his spirit the most. Since he has nowhere to release his anger, he has to put his whole being into his speaking, exercising all his physical strength. When we prophesy for the Lord, our tone will be weighty if we put our whole being into it. Once our tone is weighty, our word will definitely come out of the depth of our being. What comes out of the depth of our being is surely the spirit. If our attitude is casual, our tone will spontaneously be light. All the casual speaking comes from the soul. The Chinese describe a remark which does not come from the heart as "words from the lips." Even the speaker himself will easily forget his own "words from the lips" after they are spoken. Weightless words spoken in the meeting are not a supply, but rather a distraction.

A Christian's life should not be inconsequential, but should be one that is significant every day. Even now while you have not yet gone out for the outreach, you should not be a loose person. The way you speak in your daily life should carry a weighty tone. You must learn to use your spirit the moment you open your mouth. If you always exercise to speak with your spirit, when you go for the outreach in the villages, whether people come to visit you or you go to visit them, the gospel will flow out the moment you open your mouth. On the contrary, if you are a person who is careless about everything and not exercised in your ordinary speaking, you will not be able to impart the gospel, the truth, and the life to people quickly when you meet them.

THROUGH PRAYER MAN'S SPIRIT BEING CONSTANTLY EXERCISED

Everyone who exercises his spirit prays. Only prayer makes a person exercised in his spirit, in the same way that only moving the feet enables a person to walk. If we want to walk,

练两只脚，就必须走路。同样的，我们要操练灵就必须祷告；祷告不仅是求神加力，为我们成功所作的，祷告更是使我们操练灵，接触神。你若是一个祷告的人，当你去接触人的时候，你的话会从灵里出来，你的心情会是重的，你的语气也会是重的。所以你们出去传福音之前，一定要有长时间的祷告，先把自己的灵建立起来。

保罗在提后一章对提摩太说，“将那借我接手，在你里面神的恩赐，再如火挑旺起来。”（6。）将神的恩赐如火挑旺起来，与我们重生的灵有关。这恩赐是指我们从神所得的灵说的。我们从主所得的恩赐，有如火苗微微的在焚烧，我们要在此扇火，还要加油。保罗说，神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。（7。）能力是说到我们的意志；爱是说到我们的情感；清明自守是说到我们的心思。我们的灵不是脆弱的，平日要多加操练。我们活在灵中，会提高我们的道德；因为灵叫人不随便，守规矩。从灵里出来的规矩和谨守，因着不是从理智约束出来的，也不是装作出来的，乃是从灵里活出来的，所以是自然的。从灵里出来的行动、说话、定规是带着神的。

祷告、唱诗叫人的灵得以建立

你活在灵里，就是活在神里，因为神就住在你的灵里。神是有能力、有恩典的，神也是圣洁又公义的。你活出神来，爱出来了、圣洁出来了、公义出来了、能力也出来了，你就成了一个有能力的人，这个能力就在于你的灵。盼望你们下乡开展前，极力操练灵，不要作一个轻佻的人。你们不只要作一个有理智的人，还要操练自己进到灵里去，使你们的灵得以建立并得着加强。就像一个运动员，天天操练自己的身体，叫他全身的肌肉都得加强，最后他的意志就可以支配他的身体，使他有杰出的表现。

运动员的操练是叫他原有肉身的元素得着加强。同样的，我们操练灵就是叫我们里面属灵的元素，叫我们灵里带着神同在那个灵，得着建立并加强。因此我们要整天操练灵，在生活中绝不随便行动，绝不随便说话，凡事随从灵。保罗在罗马八章四节说，“只照着灵而行。”保罗是指我们在生活中一般的行事，都要照着灵行动。你是一个随从灵而行的人，你向人传福音所用的经节有灵，你所选的诗节也就有灵了。

we must move our feet. Similarly, if we would exercise our spirit, we must pray. Prayer is not merely asking God for strength to accomplish what we are doing. Rather, prayer causes us to exercise our spirit to contact God. If you are a man of prayer, your word will come out of your spirit when you go out to contact people. Your attitude will be grave, and your tone will be weighty. Therefore, before going out to preach the gospel, you must first have an extended time of prayer to build up your spirit.

In 2 Timothy 1, Paul said to Timothy, “Fan into flame the gift of God which is in you through the laying on of my hands” (v. 6). Fanning into flame the gift of God has much to do with our regenerated spirit. This gift refers to the Spirit which we received from God. The gift we received from the Lord is like a little fire dimly burning. We need to fan it into flame and add fuel to it. Paul said that “God has not given us a spirit of cowardice, but of power and of love and of a sober mind” (v. 7). Power refers to our will, love refers to our emotion, and a sober mind refers to our mind. Our spirit is not frail; but we must exercise it more regularly. When we live in our spirit, our morality will be uplifted. The spirit makes a man sober and orderly. The orderliness and sobriety from the spirit come neither from rational restrictions nor from pretense; they are lived out through our spirit. For this reason, they are spontaneous. Everything done and spoken from the spirit will surely convey God.

PRAYER AND SINGING BUILDING UP MAN'S SPIRIT

When you live in the spirit, you live in God, for God dwells in your spirit. God is powerful and gracious; He is also holy and righteous. As you live out God, love, holiness, righteousness, and power come out. In this way you become a powerful person. This power is a matter in your spirit. I hope that before you go to the villages for the outreach, you will desperately exercise your spirit and will not be a light person. It is not enough for you to be a rational person. You must exercise yourself to get into your spirit in order to build it up and strengthen it, just as an athlete exercises his body daily. He does it in order to strengthen all the muscles of his body so that eventually his will can direct his body for an outstanding performance.

An athlete exercises to strengthen the physical element of his body. Similarly, our exercise of the spirit builds up and strengthens our inner, spiritual element which is the Spirit bearing God's presence within our spirit. Therefore, we should exercise our spirit all day. We should never behave loosely in our living nor should we ever speak loosely, but in everything we should follow the spirit. Paul said in Romans 8:4, “Walk...according to spirit.” Paul referred to our general conduct in living which should be according to the spirit. If you are a person following the spirit, the Scriptures you use for your gospel preaching and the songs you select will all be full of the Spirit.

操练灵最上好的办法第一是祷告，第二是唱诗歌。唱诗最能叫人脱开魂、忘掉魂，你去传福音以前，最好先唱一、两首福音诗歌。你或唱诗或祷告，都会叫你的灵得着加强。

这个训练给你们一些装备，在接下去的行动里，你们必须活在灵里，作一个高水平的人。你活在灵里，就能约束自己，节制自己，使自己紧起来。你不放松自己，自然就不容易和人起摩擦和抵触。这样，你和弟兄姊妹相处，就不会出难处。我们若是不能节制自己、约束自己，就会在小事上和别人产生摩擦。避免发生难处最好的方法，就是活在灵里，让灵来约束，灵就把我们这个人建立起来。事实上，我们以前所说为主所用的性格，就是这样产生出来的。你们出去为主作工，如同上阵打仗的军队，个个都受过操练，把福音送出去，所以你们平日必须极力操练灵，在灵中把你们的人品、性格都建立起来。

李常受弟兄于主后一九八八年十月二十七日讲于台北

The best way to exercise the spirit is first to pray and second to sing. Hymn singing is very effective in freeing people from the soul. It causes them to forget the soul. Before you go to preach the gospel, it is best to sing one or two gospel hymns. When you sing or pray, your spirit will be strengthened.

This training provides you with some preparation. In the upcoming move, you will have to live in the spirit to be a person with a high standard. By living in the spirit, you will be restricted, regulated, and sober. If you are not loose, spontaneously you will not easily have friction and conflict with others. In this way there will be no difficulties produced in your relationships with the brothers and sisters. If you cannot regulate or restrict yourselves, you will create friction with others in small matters. The best way to avoid creating difficulties is to live in the spirit and to yield to the restriction of the spirit. In this way the spirit will build up your person. In fact, a proper character that can be used by the Lord, as we have mentioned in the past, is brought forth in this way. Your going out to work for the Lord is like an army going into battle. Every one of you has to be trained to send out the gospel. For this reason, you desperately need to exercise your spirit all the time and build up your personality and character in the spirit.

(A message given by Brother Witness Lee in Taipei on October 27, 1988.)

第四篇

基督的灵 与复活的实际

读经：罗马书一章三至四节，八章九至十一节，腓立比书三章九至十一节。

祷告

主啊，我们向你敬拜，你再次召聚我们，把你的话向我们打开。我们向你敞开，准备好接受你，接受你的话，并且在灵中认识你的复活。你与我们同在，在这时刻你与我们成为一灵，叫我们和你也成为一灵。主啊，愿你眷顾我们，把你多多浇灌在我们中间，也浇灌在我们里面，使我们在你里面有好的交通，得着上好的供应。主啊，给我们话语，给我们发表，给我们口才，让你自由的说出你所要说的，叫我们实在摸着你的心意，在这个世代里作你心坎上的人，走这条在灵中复活的道路。

主啊，求你带领我们，不只带领我们这些受训的日子，也带领我们一生的路程都在你的灵中。感谢你一步一步加强我们里面的人，叫我们在这个时代作一个成功你旨意，建造基督身体的人。主啊，你为我们毁坏仇敌，为我们敌挡他，你得胜的宝血遮盖我们。我们是藏身在你里面，也是在你的宝血遮盖下。求你为我们争战，我们愿意观赏你的得胜。虽然我们仍受苦难，仍受攻击，然而我们里面实在天天享受你，天天经历你。主，让我们所听见的都是实际的，凡你所给我们看见的，也都是真实的。我们再次宣告，你是主，你是主宰，你更是得胜者，我们在此跟随你，心里坚定，意志坚强，灵里高昂，我们的口向你赞美，向你高歌，称颂你的名，到处见证你，诉说你，并且把你分给别人。主，现在求你亲口对我们说话，阿们！

凭着灵质实属灵的事实

CHAPTER FOUR

THE SPIRIT OF CHRIST AND THE REALITY OF RESURRECTION

Scripture Reading: Rom. 1:3-4; 8:9-11; Phil. 3:9-11

Prayer

Lord, we worship You. You have gathered us again to open up Your word to us. We are open to You and are ready to receive You and Your word. We want to know Your resurrection in the spirit. Be with us. Be one spirit with us at this time so that we can be one spirit with You. Lord, be gracious to us, and pour Yourself out upon us and into us that we would have good fellowship in You and receive the best supply from You. Lord, grant us the word, the expression, and the utterance that You may freely speak what You want to speak and that we may touch Your will in a real way, that we could be those who are in Your heart in this age and who take this way of resurrection in spirit.

Lord, lead us, not only during these days of the training but all the days of our lives, that we would be in Your Spirit. Thank You that You are strengthening our inner man step by step that we could be persons in this age fulfilling Your purpose by building up the Body of Christ. Lord, oppose and destroy the enemy for us, and cover us with Your victorious blood. We hide in You under the covering of Your blood. Fight for us. We want to behold Your victory. Although we are still under sufferings and attacks, we enjoy You and experience You in a real way every day. Lord, make everything we hear real to us, and make everything that You show us true to us. We declare once again that You are the Lord. You are the sovereign One, and You are even the victorious One. We are here following You. Our hearts are set. Our wills are strengthened. Our spirits are high. We open our mouths to praise You, to sing lauds to You, to exalt Your name, to testify and speak of You everywhere, and to dispense You to others. Lord, speak to us directly now. Amen!

SUBSTANTIATING SPIRITUAL THINGS BY THE SPIRIT

本篇信息是接续前一篇说到我们的事奉乃是在灵里，以灵为范围，以灵为素质并凭着这灵来事奉的。这灵乃是我们全人最高贵的部分，因为我们这些得救的人，不只是受造的，还是重生的。耶稣经过了种种的过程，完成了一切，把人性带进祂自己里面，就是把人性提高了，并带到祂的神性里，使人性在祂的神性里得着神的生命。祂现今乃是神的长子，兼有神人二性，不仅如此，祂经过种种过程，终极成了赐生命的灵；不仅神的圣灵，更是完整的三一神都在这赐生命的灵里，而这灵现今就住在我们里面。今天在我们里面的，有多高尚，多超越！宇宙之主，那位经过种种过程，成了赐生命之灵的三一神，竟住在我们的灵里。我们接受这个真理，不是凭着感觉，也不是凭着理智，乃是凭着属灵的事实。

属灵的事实是一件深奥的事，需要蒙神的怜悯，借着祂在我们里面成为我们的信心，来把祂质实而成为实在的。（来十一1。）比方说，我们身体里面有许多的事实，是我们看不见，也感觉不到的，我们接受身体里那些生机的奥秘，不是凭感觉，乃是凭事实。同样的，在创造的时候，神特别为人造了一个灵，来接受祂作生命和生命的粮食。因此，我们一提起事奉神，就非在灵里不可。你在灵之外事奉不着神，你在灵之外也敬拜不到神。祂是灵，你必须用你里面那与祂同性质的灵来拜祂。当你用灵，就如同拿一片金属去接触电一样，立刻有电过到你手上。在灵里事奉的功课，乃是每一个事奉主之人从幼年就该学习的，你们该一直操练用你们的灵来接受神。

学习用灵， 照着灵来行事

人接受属灵的事物时，常常是糊涂的，缺乏分辨的能力。真理没有听进去，谣言却信以为真。这是因为对灵不够认识。从一九八〇年开始，主给我们看见神新约的经纶，就是三一神把祂自己分赐到信祂之人的三部分里面。关于这一点，我们讲了再讲，也出版了好些信息，但是这样的信息不但基督教不说，连我们中间也没有多少人讲论。有时，在召会中传得最快的话就是谣言。竟然有人说，每个地方召会都是一个身体。我们知道，按

This message is a continuation of the last message. In the last message we covered the matter of our service being in the spirit and with the spirit as the sphere and the element. Moreover, we serve by this spirit. This spirit is the noblest part of our whole being. We the saved ones were not only created but are regenerated as well. Jesus has passed through all the processes and has accomplished everything, adding humanity to Himself, and uplifting humanity and bringing it into His divinity, that humanity may receive the life of God in His divinity. Today He is the firstborn Son of God with both divinity and humanity in Him. This is not all. He has been processed and is consummated as the life-giving Spirit. Not only is the Holy Spirit of God in Him, the complete Triune God is now in this life-giving Spirit. Now this Spirit abides in us. How noble and transcendent is this One in us today! The Lord of the universe, the Triune God, who has passed through all the processes to become the life-giving Spirit, is now in our spirit. We receive this truth not by our feelings, nor by our mentality, but as a spiritual fact.

A spiritual fact is a mysterious matter. We need the mercy of God to have this substantiated into a reality through Him being in us as our faith (Heb. 11:1). For example, in our body, there are many facts which we can neither see nor feel. We acknowledge these organic mysteries in the body not by feeling, but by the facts. In the same way, God purposely created a spirit for man at the time of creation to receive Him as life and as the food of life. Hence, whenever we mention God, we have to be in the spirit. Outside the spirit we cannot serve God and we cannot worship God. He is Spirit, and we must worship Him with the spirit in us which is the same as His nature. When we exercise our spirit, it is like touching electricity with a piece of metal; immediately electricity is passed through to our hand. The lesson of serving in the spirit is one which everyone who desires to serve the Lord has to learn from youth. We have to continually practice touching God with our spirit.

LEARNING TO EXERCISE THE SPIRIT AND TO WALK ACCORDING TO THE SPIRIT

Man is always confused in his perception of spiritual things. There is always the lack of power of discernment. Truth is not received. On the contrary, rumors are taken to be true. The reason for this is that there is a shortage in the knowledge of the spirit. Since 1980 the Lord has shown us God's New Testament economy, which is the Triune God dispensing Himself into the three parts of the believers. We have repeated this point again and again and have even published many messages. However, not only are these messages not spoken of in Christianity, but even among us not many are speaking them. Many times, what spread fastest are the rumors. Some are even saying that every local church is a Body. We know

着会来说，可以有千千万万个会；但按着身体来说，基督只有一个身体。身体不是自治（Autonomous）也不是联邦（Federal），身体是因着血液循环，而成为一，它是不能分的。

按事实来说，使徒们设立了长老之后，从来没有放下召会。保罗不只写信给召会，访问召会，他还在以弗所住了三年之久。根据行传二十章的记载，保罗末了一次进耶路撒冷，在路上百忙之中，他还打发人到以弗所去，把长老请来，对他们说，“自从我到亚西亚第一天以来…或在公众面前，或挨家挨户，我都教导你们。”（18～20。）保罗的叮咛里，带着劝勉和警告，不只对以弗所召会如此，对哥林多召会也是如此。事实上，保罗的每一封书信都是写给已经设立长老的召会。

保罗在各地设立长老之后，他即使不能亲自去访问，也要写信去交通。保罗甚至对哥林多召会说，“其余的事，我来的时候再安排。”（林前十一 34。）假如使徒在设立长老之后就撒手不管召会了，那么在新约中那些书信是写给谁的呢？保罗说，“为众召会的挂虑，天天压在我身上。”（林后十一 28。）我们中间有人错用倪弟兄在“工作的再思”中的话说，使徒在设立长老之后，就不要管了。说这话的人没有去读倪弟兄在十年后出版的“教会的事务”，在那本书中，倪弟兄说，使徒设立了长老之后，还要好好留在那里教长老，带着长老，示范给他们看。我们若不查考圣经，也不核对事实，我们就会很容易接受各种传言。

保罗对以弗所的信徒说，你们不要再作小孩子，中了人的诡计，被波浪漂来漂去，被教训之风所摇荡。这个教训是根据人的欺骗手法，将人引到错谬的系统中，这是一个诡诈的作为。（弗四 14。）今天早晨我愿意让你们知道，给你们看见基督教所以分裂成那么多派别，其因素就在于大家都没有安静在主面前用灵。灵是最高尚、最超脱的，也是不受人情感影响的。相反的，祂要来影响我们的情感、爱好、天然的倾向。如果你不肯用灵，不肯活在灵中，只根据自己魂里的喜好来行事，这一定会使你受欺骗。反之，你若是不在情感里，也不在天然的爱里，而是根据你的灵，这会使你免受欺骗。你们年轻人刚进入主的恢复，前面的路途还很远，盼望你们从开始就学习用你的灵。

that as far as congregations are concerned, there can be thousands upon thousands of them. But as far as the Body is concerned, Christ has only one Body. In the body there is nothing autonomous or federated. In the body there is only the circulation of the blood. One can never divide the body.

As a matter of fact, the apostles never abandoned the churches after they established the elders. Paul not only wrote letters to the churches and visited them, but he also stayed in Ephesus for three years. According to the record in Acts 20, during Paul's last journey to visit Jerusalem, in the midst of his busy schedule, he sent men to Ephesus to invite the elders; he spoke to them, telling them that from the first day that he set foot in Asia he taught them publicly and from house to house (vv. 18-20). Within Paul's charge there were also exhortations and warnings. He did this not only to the church in Ephesus but to the church in Corinth as well. Actually, every letter of Paul's was written to churches where elders were already established.

After Paul appointed elders in every place, even though he might not have been able to visit those places personally, he wrote letters to fellowship with them. He said to the church in Corinth, "And the remaining matters I will set in order when I come" (1 Cor. 11:34). If the apostles took their hands off the churches after the elders were appointed, to whom then were all the Epistles in the New Testament written? Paul said that "the anxiety for all the churches" was pressed upon him daily (2 Cor. 11:28). Some among us have misapplied the words of Brother Watchman Nee in his book *The Normal Christian Church Life*, claiming that the apostles should not touch anything in a local church after they have appointed the elders. Those saying these kinds of things have not read Brother Nee's book *Church Affairs* written ten years later. In that book, Brother Nee said that after the apostles have appointed the elders, they still have to stay there to teach and to lead the elders, showing them how things should be done. If we do not check with the Bible and do not verify the facts, we will easily take in all kinds of hearsay.

Paul told the Ephesian believers to be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men. This teaching is based on man's craftiness with a view to a system of error. This is a crafty work (Eph. 4:14). This morning I want you to know that the reason Christianity is divided into so many denominations is because no one is calm before the Lord in their spirit. The spirit is most noble and transcends everything. It is not affected by human emotions. On the contrary, it influences our emotion, our love, and our natural inclinations. If you are not willing to use your spirit and would not live in the spirit but would only walk according to the preference of the soul, you will surely be deceived. On the other hand, if you are not in the emotion or in the natural preference but are walking according to your spirit, you will be saved from deception. You young ones have just come into the Lord's recovery. There is a long way ahead of you. I hope that you would learn to use your spirit right from the beginning.

比方说，明年一月你们下乡开展，一队二十个人出去作工二周，然后留下两个人照顾新浸的。带头的弟兄把你们两个安排得不太适合，前两周你还可以委屈屈的服事。一连两个月之后，你里面的气越积越多，怒气的围墙比万里长城还坚固，这时候你该怎么办？在这种情况下回到灵里并不容易。若在这时有人对你说，你这个受压的人应该自治，不要再受配搭的限制。这些话非常中听，非常对你的胃口。你可能会想，各人自治吧！

圣经里有一个同工分开的例子。行传十一章给我们看见，保罗得救以后没有人敢接待他，是巴拿巴去找保罗，把保罗带到安提阿去，他们足足有一年的时间在召会里聚集。到了十四章，我们看见巴拿巴和保罗同往路司得、以哥念、安提阿等地选立长老，坚固门徒。到了十五章，他们两个一同进耶路撒冷去解决割礼的问题。后来他们想回去看弟兄们的景况如何，但巴拿巴定意要带他表弟马可同去，保罗以为带他同去不适宜，因为马可曾在旁非利亚离开他们，不和他们同工。巴拿巴和保罗起了很大的争执，甚至两人就分开了。从那时起，行传再没有记载巴拿巴的名字。你们千万不要太自信，以为自己已经受过四期训练，没有问题了。其实，巴拿巴实在是个好弟兄，在别人不敢接待保罗时，是他把保罗找出来；他也曾将自己的田地卖了，把钱拿来放在使徒脚前。（徒四 37。）行传十三章，还称呼保罗和巴拿巴为使徒。（8。）这么好的一位弟兄若不活在灵里，也会从主的路上岔出去。

不在天然里， 只在复活里

我附带说明一下。有些弟兄会教师教导人说，只有亲眼看见主耶稣的人，才可以称作使徒。这个说法不够正确。不仅没有看见主的巴拿巴被称为使徒，提摩太、提多、西拉也称作使徒，这些人统统没有看见过主。此外，提摩太、提多、西拉没有一个是直接从主得着启示，他们都是保罗所产生出来的使徒，是从使徒产生出来的使徒。前三周在长老聚会中，我们已经题过，使徒是有种类的。有的是直接从主产生出来的，有的是从使徒产生

You are going down to the villages for the gospel spread in January of next year. Each team will have twenty people working for two weeks in a place. After that, two will stay behind to care for the newly baptized ones. Suppose the leading brothers make an arrangement that is not that proper. For the first two weeks you may serve grudgingly. But after two months, the discontent may grow stronger and stronger within you. The wall of anger may become higher than the Great Wall of China. What should you do then? It is not easy to turn to the spirit then. If someone were to say to you that you should not be suppressed by others, that you should be autonomous, and that you should not come under the restriction of coordination, the words will become very appealing to you and will suit your appetite very well. You may think, "Let us all be autonomous!"

In the Bible there is a case of co-workers being divided in their ways. Acts 9 shows us that after Paul was saved, no one dared to receive him (v. 26). It was Barnabas that sought him out and brought him to Antioch (Acts 11:25-26). They met together in the church there for a full year. In chapter fourteen we see Barnabas and Paul appointing elders in Lystra, Iconium, and Antioch and strengthening the disciples there. By chapter fifteen the two of them went to Jerusalem to solve the problem of circumcision. Later they intended to visit the brothers and to see how they were doing. Barnabas was determined to bring along Mark his cousin; but Paul considered it unsuitable to take Mark along because Mark deserted them in Pamphylia and did not co-work with them any longer. A great dissension arose between Barnabas and Paul, so much so that the two parted their ways. From that time on, Acts no longer recorded the name of Barnabas. Never be too confident that you have been trained for four terms and that there are no more problems. Actually, Barnabas was a good brother. When others were reluctant to receive Paul, he sought Paul out. He had also sold his field and brought the sum of money and placed it at the feet of the apostles (Acts 4:37). Acts 14 calls Paul and Barnabas the apostles (v. 14). Even such a good brother could deviate from the Lord's way if he did not live in the spirit.

NOT BEING IN THE NATURAL REALM BUT IN THE REALM OF RESURRECTION

I would like to mention to you in passing that some Brethren teachers say that only those who have seen the Lord Jesus can be considered as the apostles. This kind of saying is not correct. Not only was Barnabas who had not seen the Lord called an apostle, but even Timothy, Titus, and Silas were also called apostles. None of these persons had seen the Lord. In addition, none of the three, Timothy, Titus, and Silas, received direct revelation from the Lord. They were all apostles produced by Paul. They were apostles produced by other apostles. I mentioned during the elders' meeting three weeks ago that there are different kinds of apostles. Some are produced directly by the Lord. Others are produced by other

出来的使徒。这些问题从辛生铎夫以来，大家研究了将近三百年，直等到主在中国把我们兴起来，又重新研究这个问题，才有今天的亮光和启示。所以你们每一位都该存敬畏的心，真理的范围太广，你我的学习还是有限，我们不能凭着一点点的认识来下决断。

你们不要轻易的接受流言、谣言和谎言。这些情形在我与倪弟兄同工的二十年中，遇见过许多。今天你们蒙恩要作个事奉的人，就必须学习蒙保守，活在灵里。虽然说生气时回到灵里不容易，但是不容易还得如此。保罗在以弗所三章祷告说，“我向父屈膝，…愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”（14～16。）保罗求主用祂的大能，借着祂的灵，把他们刚强到里面的人里去。我们生气的时候是在魂里，是在自己里，要我们在刹那间回到灵里，这真需要使徒为我们祷告，需要神来照着祂的荣耀，用大能，借着祂的灵把我们刚强到灵里去。这是你们一定要学的功课。

在今天这种局面里，一切外面的传言都不可信。事实上，从保罗那时起，召会就是乱的。我们从使徒们写给各地的书信中，可以看得出来。保罗写信给哥林多的召会，那时哥林多问题重重；约翰写信给信徒时说，“一切的灵，你们不可都信…”（约壹四1。）所以你们不要以为今天是晴朗天。召会生活里有情朗天，不过也会有阴霾天，偶尔也会有台风天。因此你们要学习一直在灵里行动，只有在灵里，你才能摸着神；只有在灵里，你才能蒙保守。同样的，只有在灵里你和人接触的时候，才能摸着人的灵。只有在灵里对人说话，才能碰着人的灵，点活人的灵。你在灵之外，无论作好事、作坏事，结果都是一样的。只要你在灵以外作的，你都是在天然里作的。你恨人固然是天然，连你爱人也是天然；你的骄傲是天然，连你的谦卑也是天然。

天然的对面就是复活。神从来不要天然的，神只要复活的。天然在圣经的预表里就是第一的。长子是第一的，所以神不要长子。在逾越节的时候，灭命的使者击杀长子。（出十二29。）难道埃及所有的长子都是坏的么？但不管是好、是坏，只要是长子，只要是天然的，都得击杀。到了启示录末了，约翰说，“我又看见一个新天新地；因为第一个天和第一个地已经过去了。”（二一1。）

apostles. This question has been studied for over two hundred years, since the time of Zinzendorf. When the Lord raised us up in China, we considered the matter afresh. As a result we arrived at the light and revelation which we have now. Every one of you needs to have a fearful and sober attitude. The scope of truth is too broad. Our understanding is too limited. We should not make judgments based on our little understanding.

Do not receive rumors, hearsay, and lies. I have met a lot of these kinds of situations during my time of co-working with Watchman Nee for twenty years. Today you should receive grace to be one who serves the Lord. You must keep yourself preserved and live in the spirit. Although it is not easy to turn to the spirit when you are angry, you still have to do it. Paul prayed in Ephesians 3: “I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man” (vv. 14-16). Paul prayed that the Lord would strengthen the believers with His power through His Spirit into their inner man. When we are angry we are in the soul and in ourselves. To turn back to the spirit in an instant requires the apostle’s prayer for us. There is the need for God to strengthen us according to the riches of His glory with power and through the Spirit into our spirit. This is a lesson that we must learn.

In a situation like today’s, all the rumors outside should not be taken. Actually, since the time of Paul, the church has been in confusion. We can see this from the Epistles which the apostles wrote to all the places. When Paul wrote to the church in Corinth, there were many problems in the church there. When John wrote to the believers he said, “Do not believe every spirit” (1 John 4:1). Do not think that today is a clear day. There are indeed clear days in the church life; but there are also dark days. Sometimes there are even stormy days. For this reason you have to learn to walk constantly in the spirit. Only by being in the spirit can you touch God. Only by being in the spirit can you be preserved. In the same way, only when you are in the spirit can you touch others’ spirits during your contact with them. Only when you speak in the spirit will you be able to touch others’ spirits and enliven them. Whatever you do apart from the spirit, whether it be good or bad, produces the same result. Whatever you do outside the spirit is done in the natural man. When you hate others you are being natural, but even your love for others is natural. Your pride is natural. Your humility is also.

The opposite of being natural is being in resurrection. God is never natural. God only wants resurrection. The natural being is represented in the Bible by the first one. The firstborn is the first one. Hence, God does not want the firstborn. At the Passover, the angel of destruction smote the firstborn (Exo. 12:29). Were all the firstborn of Egypt bad? It was not a question of being good or bad. As long as it was a firstborn, it was natural and had to be smitten. By the end of Revelation, John said, “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away” (21:1). The first heaven and first earth

第一个天和第一个地都是旧造，耶路撒冷、新天新地，凡是新的都是第二个。在希伯来书里称呼旧约为第一个约，新约为第二个约。（九18。）凡是旧的，都是天然的，你不在灵里，就算是作好事也是天然的，就怕你们出去传福音的时候也不在灵里，那么连这样一件最好的事，也有在天然里作的可能。我们所该在的范围只有一个，就是在复活里。

复活的实际 就是基督的灵

今天我所说的话，警告的成分居多，因为我愿意你们知道，今天有混乱的情形，有风从四面八方吹来，你们出去作工，只有一个地方是最好的避风港，那就是你们的灵，你们要回到灵里。无论听见什么话，你都要回到灵里，听的时候要在灵里听，考虑的时候也要在灵里考虑。你若这样操练，久了就自然养成习惯，你就不愿意在灵以外说话、行动，不愿意在灵以外有什么表示。你一回到灵里，你就能脱离天然，进到复活里。新约的亮光给我们看见，这个复活的实际就是基督的灵。罗马一章说，按肉体说，主耶稣基督是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。（一3～4。）保罗说，按着主里面那灵的性质说，主是在复活里被标出来了，这个复活就是灵作用的结果。灵在你里面起作用而有的表现，就是复活。凡不是灵在你里面起作用而有的表现，都不是复活，那是天然。

我们真正学习敬畏主，跟随主的人，没有不幸的事，连不幸的事，也要转成祝福。倪弟兄常说，就怕没有神的祝福。一没有神的祝福，作对的也是错的；一有神的祝福错的也成了对的。幸与不幸完全在于神的主宰。明年一月你们下乡开展，没有神主宰的权柄，错也不会错到你身上。你若是接受错的安排，这是你天然的人所作不到的，这时你就得去祷告。你越祷告，就越把你这个人从天然里祷告到灵里去。结果在灵里起了作用，你一下子从天然里搬家到复活里，复活是你的大能。死的能力是无敌的，当死来拜访人的时候，谁也不能拒绝，但复活却能胜过死亡。今天我们这些在新约里事奉主的

are of the old creation. The New Jerusalem, the new heaven, the new earth, and everything that is new are second. The book of Hebrews calls the old covenant the first covenant and the second covenant the new covenant (9:18). Everything that is old is natural. If you are not in the spirit, even your good deeds are natural. I am afraid that even in preaching the gospel you may not be in spirit. If that is the case, then even such a good thing may have the possibility of being in the natural realm. There is only one realm we should be in, the realm of resurrection.

THE SPIRIT OF CHRIST BEING THE REALITY OF RESURRECTION

My words today are mainly warnings. I want you to know that today there is confusion. Winds are blowing from all directions. When you go out to work, there is only one place which is your best sheltering harbor. This place is your spirit. You have to turn to your spirit. Whatever you hear, you have to turn to your spirit. You have to listen in spirit, and you have to consider in your spirit. If you would practice this, it will become a habit to you, and you will not want to speak, move, or say anything apart from the spirit. When you turn to the spirit, you will be delivered from your natural being and will enter into resurrection. The light of the New Testament shows us that the reality of resurrection is the Spirit of Christ. Romans 1 says that according to the flesh, the Lord Jesus came out of the seed of David, but that according to the Spirit of holiness, He was designated the Son of God in power out of the resurrection of the dead (vv. 3-4). Paul said that according to the nature of the Spirit within the Lord, He was designated in resurrection. This resurrection is the result of the operation of the Spirit. Resurrection is the expression of the Spirit's operation within you. Any expression which does not result from the operation of the Spirit is not resurrection but rather is natural.

For us who fear the Lord and are genuinely learning to follow Him, nothing is a misfortune. Even misfortunes are turned into blessings. Brother Nee always said that all we have to fear is the loss of the blessing of the Lord. When the blessing of the Lord is not there, even the things that are most right are wrong. But when the blessing of the Lord is there, even the wrong things become right. Fortune and misfortune lie in God's sovereign hands. When you go out to the villages next January, without God's sovereign permission, no wrong will befall you. To accept a seemingly wrong arrangement is something that the natural man cannot do. Then you have to pray. The more you pray, the more you will be delivered from the natural being into the spirit. In the end, the spirit will operate, and you will be moved immediately from the natural being into resurrection. Resurrection will become your power. The power of death is known to be unconquerable. When death comes, no one can resist its

人，所凭借的能力就是复活。撒但的能力是死，撒但所能用的就是死，但我们今天乃是在复活里，复活能消灭死，复活能抗拒死的毒素。所以你们出去传福音的时候，不要在天然里，在天然里就是在撒但死的范围里。你不在天然里，就是在灵里；你一在灵里，就是在复活里，复活会将所有的死亡完全消杀。

出去传福音不是靠一本好的福音小册，或一张好的福音单张就能带人得救。出去传福音一定要靠你的灵，一定要在你的灵里来传。你在灵里传福音，你的传扬就是在实际里、在复活里。复活就是灵，灵就是复活的实际。灵恩派的人说他们得着能力，事实上他还没有真正进入内住的灵里。真实的属灵能力，是在于三一神终极的那赐生命的灵，而这赐生命的灵今天乃是在复活里的。新约的亮光给我们看见，连神自己都经过了过程。在没有经过过程以前，神没有人性，神没有经过死，神也没有从死里复活。认真说，神是不能死的，是独一不死的，（提前六 16，）神没有人性，祂没有资格死，但为了成功救赎，神必须穿上人性，进入死，然而祂又从死里出来了，终结成为赐生命的灵。若没有灵，就没有复活，复活就在你的灵里，今天基督的灵乃是在复活里。这是我们该有的认识。

借祷告进入复活里

经过种种过程的三一神所经过的过程，就是取人性，进入死，并进到复活里。祂一进到复活里，祂这带着人性的三一神，就成了在复活里的赐生命之灵，这灵就是复活的实际，我们要学习活在这灵里，这样，我们就是在复活里。复活的能力是无敌的，能胜过死亡的，只有复活。耶稣对马大说，“我是复活，我是生命。”（约十一 25）今天在我们身上的复活就是这灵。罗马八章说得很清楚：“那叫耶稣从死人中复活者的灵。”（11。）这灵乃是和复活连在一起的。换句话说，是复活的那灵就是复活。这灵与你同在，你生活在这灵里，你行动在这灵里，你就是在复活里，复活是无敌的能力，是不能被死拘禁的。所以你们出去传福音时必须在灵里，你在灵里一开口，灵就出去，你的话就是无敌的。

visit. But resurrection is able to overcome death. All that Satan can use is death. But today we are in resurrection. Resurrection can destroy death. Resurrection has the power to counter the poison of death. When you go out to preach the gospel, you must not be in the natural realm. If you are in the natural realm, you are in the death realm of Satan. If you are not in the natural realm, you will be in spirit. Once you are in spirit, you will be in resurrection. Resurrection vanquishes all death.

A good gospel booklet or a suitable gospel tract is not what saves people. When you go out to preach the gospel, you have to depend on your spirit. You must preach the gospel with your spirit. If you preach the gospel in spirit, your preaching will be in reality and in resurrection. Resurrection is the spirit, and the spirit is the reality of resurrection. The Pentecostal Christians claim that they have received power. Actually, they have not yet truly come into the reality of the indwelling Spirit. True spiritual power lies in the life-giving Spirit who is the consummation of the Triune God. Today this life-giving Spirit is fully in resurrection. The light of the New Testament shows us that even God Himself is processed. Before God was processed, God had no humanity. He had not passed through death and had not yet come through death into resurrection. Strictly speaking, God cannot die; He is immortal (1 Tim. 6:16). God had no humanity; He was not qualified to die. But in order to accomplish redemption, He put on humanity, entered death, and came out of death to be consummated as the life-giving Spirit. Without the Spirit, there is no resurrection. Resurrection is in your spirit. Today, the Spirit of Christ is in resurrection. We should have a proper understanding of this.

ENTERING INTO RESURRECTION THROUGH PRAYER

The processes that the processed Triune God went through are the putting on of humanity, the entering into death, and the coming out in resurrection. Once He came into resurrection, the Triune God who bore humanity with Him, became the life-giving Spirit in resurrection. This Spirit is the reality of resurrection. We have to learn to live in this Spirit. In this way we will be in resurrection. The power of resurrection is unconquerable. Only resurrection can overcome death. Jesus told Martha, “I am the resurrection and the life” (John 11:25). The resurrection operating in us today is this Spirit. Romans 8 says clearly that this is “the Spirit of Him who raised Jesus from among the dead” (v. 11). This Spirit is linked with resurrection. In other words, it is the Spirit who is the resurrection and who has become our resurrection. This Spirit is with you. When you live and move in this Spirit, you are in resurrection. Resurrection is an invincible power; it cannot be overcome by death. For this reason, when you go out to preach the gospel, you must be in spirit. When you open up your mouth in the spirit, the Spirit will go out with you, and your word will become invincible.

在灵里的路乃是借着祷告。许多基督徒对祷告的领会还是有些偏差，他们以为祷告是哀求神，求神为我成全事情。祷告所着重的不是事情，祷告的重点乃是把你从天然里祷告出来。今天在召会里面所以有流言，就是因为祷告的人少。若你是一个多祷告的人，你绝不会轻易听信流言。凡听见流言又去传的人，都是轻浮的。多祷告常停留在灵里的人，才是有分量的。这一点你们一定要操练。

我盼望你们不要忘记五旬节的故事，门徒们看见主耶稣升天之后，回到耶路撒冷，他们一百二十个人在那里不作别的，就是同心祷告十天之久。你们在下乡开展以前，应当接受祷告的负担，不要为太多的事祷告，主耶稣说关乎事务方面的需要，你们的父早已知道了。（太六8。）你们要学习在灵里祷告，以弗所六章说，“时时在灵里祷告。”（18。）在灵里随从主祷告，越祷越把你从天然里祷出来，祷到灵里，那你就是在复活里。你就有地位，也有资格可以为主作工。到这时候，你的行动、工作、一言一语都在复活里，你就是一个最稳健的人，并有最高的分辨力。

你们下乡开展之前，第一要学的就是祷告，把你这个人从天然里祷告到灵里，那么，你就是一个很有分量的人，你灵里有神的同在，你能分辨一切，这会保守你们和谐、同心，这也要成为你的力量，甚至成为你的立场，叫你接触别人时一定有果效。工作的观点就在于作工的人一定要从天然里出来，进到复活里，使自己成为一个有分量的人。同时，你和人的相处也就不难。你作工有立场，服事有凭借、有范围，你就是在复活里事奉主。

李常受弟兄于主后一九八八年十月二十九日讲于台北

The way to be in the spirit is to pray. Many Christians have a wrong concept about prayer. They think that to pray is to beg God and to beseech God to do something for them. The main emphasis of prayer is not in the realm of things. The main point in prayer is to pray yourself out from the natural being. There are so many rumors because there are too few people who pray. If you are a praying person, you will never believe lightly in the rumors. All those who hear rumors and spread them are superficial people. Only those who pray much and remain in the spirit are weighty. You have to be exercised in this matter.

I hope that you will not forget the story of Pentecost. After the disciples saw the Lord Jesus ascending to heaven, they returned to Jerusalem. There the one hundred twenty did nothing but pray in one accord for ten days. Before you go out to the villages, you should pick up the burden to pray. Do not pray for so many things. The Lord Jesus said that the Father knows all the material needs (Matt. 6:8). You have to learn to pray in the spirit. Ephesians 6 says, "Praying at every time in spirit" (v. 18). The more you follow the Lord to pray in spirit, the more you will be delivered from the natural being into the spirit. In this way you will be in resurrection, and you will have the position and the qualification to work for the Lord. By then, all your move, work, and words will be in resurrection. You will be a most solid person and will have the highest discernment.

When you go to the villages, the first thing to learn is to pray. Pray yourself from the natural being into the spirit. In this way, you will be a weighty person. You will have God in your spirit, and you will be able to discern all things. This will keep you in harmony and in oneness and will become your strength and even your stand. When you contact others, there will be the impact. The point to watch in our work is that the worker himself must be delivered from the natural being to enter into resurrection so that he will become a weighty person. In this way, it will not be difficult for you to get along with others. If you stand on the proper ground in your work, and if you have the proper means and live in the proper sphere in your service, you will be one who serves the Lord in resurrection.

(A message given by Brother Witness Lee in Taipei on October 29, 1988.)

第五篇

喂养主的小羊， 牧养主的羊

读经：约翰福音二十一章十五至十七节。

本篇信息一开始要接续前两次的交通，继续说到运用灵方面的操练和学习。

用灵接触人， 点活人的灵

我们的灵是我们接触神的器官，所以我们接触神、敬拜神、享受神，都必须用我们的灵。虽然这灵好像与我们外面的人无关，可是我们的行事为人妥当、不妥当，实在说来，都与我们的灵有关。就连中国的儒家都曾说过：“大学之道，在明明德。”明德就是灵的一部分。一个人的灵若不强，就容易松懈、放肆；但他的灵若刚强，全人就会受约束，容易紧起来。比如，一个人在发脾气的时候，别人劝他要理智一点，不要太动情感，那是因为他已经不受约束，没有理智了。在中文里，理智是一个很难解释的辞，理是比较属于头脑的事，智却是与人最深处的灵有关。知识是头脑的，智慧是灵里的。所以理智这个辞，不仅关系到人的头脑，也关系到人的灵。

所以当我们出去开展，和人来往、谈话时，若不在灵里，就容易闯祸，没有分寸，不是不及，就是太过。但我们若活在灵里，就会庄重、有分量，说话也能说的得体。你不要认为我们平常的为人处事，也不是敬拜神，就与灵没有关系。我们要认识，灵是我们全人的最中心，这最中心的部分若有问题，外面一定出事情。比方说吃饭这件事，无论中外都有一些礼节，如果我们是一个活在灵里的人，就不需要这些外面的礼节，也自然会表现出一种中规中矩，虽然静默，却是很有分量的行为。

CHAPTER FIVE

FEEDING THE LORD'S LAMBS AND SHEPHERDING THE LORD'S SHEEP

Scripture Reading: John 21:15-17

This message begins with a continuation of the last two messages. We will continue to consider the matter of the exercise and use of our spirit.

CONTACTING PEOPLE WITH THE SPIRIT TO QUICKEN THEIR SPIRIT

Our spirit is the organ for us to contact God. For this reason we need to use our spirit to touch, worship, and enjoy God. Seemingly the spirit has nothing to do with our outward walk. But whether we are proper or not in our walk has much to do with our spirit. Even the Chinese Confucianists say that “the way of the Great Learning lies in the development of the bright virtue.” This bright virtue is part of the spirit. If a man is not strong in his spirit, it will be easy for him to be loose and unrestricted. But if his spirit is strong, the whole person will be restricted, and it will be easy for him to be strict. For example, when a person is angry, others would advise him to be more sensible and less emotional. The reason that there is the need for such advice is that the person is no longer restricted and has lost his sense. In Chinese, sensibleness is a term that is difficult to explain. It means both reasonableness as well as wisdom. Reason is of the mind, and wisdom is of the spirit. Hence, to be sensible has something to do with man's mind as well as his spirit.

When we go out for the gospel spread and while we are talking or conversing with others, it will be very easy for us to get into trouble unless we are in the spirit. We easily lose our bearings and are either too much or not enough. But if we live in the spirit, we will be sober and weighty, and we will be proper in our speaking. Do not think that our ordinary walk in our daily life, seemingly being a matter totally unrelated to the worship of God, has nothing to do with the spirit. We have to know that the spirit is the central part of our whole being. If this central part is not functioning properly, the outward person will consequently be affected. Take for example the matter of eating. Both in the East as well as in the West, there are proper table manners to be observed. If we are persons living in the spirit, there will not be the need for outward restrictions. Spontaneously, we will act properly and politely. Although we may not be very expressive, we will nevertheless behave weightily.

此外，我们不是办教育，也不是办体育，乃是办灵育，这完全是灵的故事。所以我们接触人，和人谈话，若不运用我们的灵，那就没有办法碰着人的灵。有一件事很奇妙，就是我若是笑着来见你，就很容易牵动你笑的器官，使你也笑起来；我若是流泪的来见你，就很容易牵动你流泪的器官，你也会跟着悲伤起来。所以，只有我们用灵的时候，才能点活别人的灵。

当我们出去叩门传福音，和人讲“人生的奥秘”，也是有两种讲法。一种是从灵里讲，可能头一两句还不一定能摸着他的灵，但你在灵里继续说下去，就会摸着他的灵，使他的灵被点活。另一种是在头脑里讲，你动头脑，他也动头脑，末了就演变成一场辩论。一个人平常头脑已经用的够多了，你应该把他从头脑里带出来，使他能用灵敬畏神的话，而不是给他许多理论征服他。这就需要我們一直操练用灵说话，使人虽然看见你年轻，但听见你的说话，就觉得你不平凡，因为这不是从一个人的头脑里说出来的，乃是从他的深处说出来的。你这样用灵时，就能摸着别人的灵。

最近我在新路的生活与事奉的信息里，交通到四个重点。第一，每早晨要复兴，每天过得胜的生活。第二，接触人，和人有家聚会。第三，有排聚会。第四，在区聚会中申言。今天大家在这里受训，就是训练这些：生活要复兴、上升；接触人、家聚会；排聚会，要在灵里；召会聚会要申言。

喂养、牧养主的羊

在约翰福音第二十一章里，主曾三次问西门彼得是否爱祂。当彼得回答爱祂的时候，主就嘱咐他要：“喂养我的小羊…牧养我的羊…喂养我的羊。”（约二一15～17。）许多人常分不清主这三次嘱咐的话。主第一次是说喂养。这里的小羊是指非常小，刚生下来的小羊。它还不需_要牧养，只需要喂养，就是拿草放到它嘴前喂它。等到羊长大了，也能成群了，就需要牧养。因此，彼得在彼得前书五章说，“务要牧养…神的群羊。”（2。）第三次主又说到喂养。这给我们看见，并不是成群的羊

We are not here for a mental education or a physical education. We are here for a spiritual education. This is absolutely a matter in the spirit. When we contact people and talk with them, there will be no way for us to touch others' spirits unless we use our spirit. It is a very interesting phenomenon that when I come to you smiling, it spontaneously stirs up your smiling capacity; you will smile along with me. If I come to you crying, it will easily stir up your crying capacity, and you will feel sorrowful along with me. In the same way, only when we exercise our spirit will others' spirits be quickened.

When we go out to preach the gospel by knocking on doors, there are two ways to preach with The Mystery of Human Life. The first is to speak from the spirit. Perhaps the first two sentences will not touch others' spirits. But if you continue in the spirit, you will touch others' spirits, and their spirits will be quickened. The other way is to speak from the mind. When you exercise the mind, others will exercise their minds also. In the end there will be a debate. Man has been exercising his mind long enough. What you have to do is to bring him out of his mind so that he will use his spirit and will fear God's word. You should not try to subdue him by many arguments. This requires that you continue to practice speaking with the spirit so that others would feel that your speaking is not common in spite of your age. Your speaking will not be something out of your mind but will be something out of your depth. When you exercise your spirit this way, you will touch others' spirits.

Recently I fellowshiped about four points in the messages concerning living and serving in the new way. The first is that we need a revival every morning to live an overcoming life every day. The second is to contact people and to have home meetings with them. The third is to have small group meetings. The fourth is to prophesy in the district meetings. Today you are being trained in these things. You have to be revived and ascended in your daily living. You have to contact people and meet with them in the homes. You have to have small group meetings in the spirit. You also have to prophesy in the church meetings.

FEEDING AND SHEPHERDING THE LORD'S SHEEP

In John 21 the Lord asked Simon Peter three times if he loved Him. When Peter answered that he did, the Lord charged him, “Feed My lambs....Shepherd My sheep....Feed My sheep” (John 21:15-17). Many people confuse these three charges of the Lord. The first time the Lord said to feed. The lambs here refer to the young, newborn sheep. They do not need the shepherding yet. They need only the feeding, which is to put the grass by their mouth. When the lambs are grown up, they can be in the flock, and there is the need of shepherding. Hence, in 1 Peter 5:2 Peter said, “Shepherd the flock of God.” The third time the Lord mentioned feeding again. This shows us that the sheep in the flock have not graduated from feeding; they still need the feeding and the supply of the grass. Our home

就不需要喂养，它们仍然需要喂养，需要粮草的供应。今天的家聚会，排聚会就与喂养、牧养主的羊有关。

如今你们的生活要晨晨复兴，日日得胜，这并不太难，只要你们有心，肯花一些时间就可以了。但接下来的三件事，家聚会、排聚会和预备申言，就不是那么容易，需要许多的学习。

到家聚会中喂养人

我们去家聚会，若是一起首就想帮助新浸的弟兄姊妹过复兴得胜的生活，是很不合适的，这就好像你用大学的课程去教幼稚园的小孩。他只是一个刚生下来的婴孩，不懂得什么叫复兴、得胜。所以，我们就需要运用灵，和他有一些合式的谈话。但这其中非常有讲究，谈不得体，就误事了，所以需要非常的注意。

无论是家聚会或排聚会，都有它难作的点，但原则是相同的，就是没有办法太定规，但又不能没有定规。好像无轨电车，虽然没有轨道，但也不能随意往来，车顶上仍然要联着电线。因此你对一个新受浸的人，不能任意对他讲什么，这样可能会引起他的兴趣，但对他基督徒的生命，却没有多少帮助。

基本上，初生的婴孩最需要的就是喂养。从经历上说，有时一个刚受浸的人，可能还没有完全生出来，我们还得帮忙，把他生出来。比如我们用“人生的奥秘”向他传讲，他也接受，也祷告了，在你看可以给他受浸，你就为他施浸了，但可能他里面还没有和主接触过。好像电灯、电线、灯泡都装好了，但没有接上电源。所以我们带人得救最关键的点，就是帮助他里面和主接上“火，”里面被主点活。我们有的人确有这种经历，听了福音受浸了，也会祷告，又有聚会，也读圣经；但总觉得他还没有被点活，没有和神的灵接触过。因此，他的得救还是外面的，不是里面真正的得救，因为他还没有活过来。这是按着我们的经历说的。我在上海的时候，认识一位弟兄，和他相处了一、二十年，但都碰不着他的灵。有一次我问倪弟兄这是怎么回事，他说，“恐怕他得救了却没有重生吧！”按真理说，信而受浸的必然得救；（可

meetings and small group meetings are related to the feeding and the shepherding of the Lord's sheep.

It is not too difficult for you to be revived every morning and to be overcoming every day. As long as you have the heart and are willing to sacrifice a little of your time, you can make it. But the other three things—the home meetings, the group meetings, and the preparation for prophesying—are not that easy. They require much practice.

FEEDING PEOPLE IN THE HOME MEETINGS

It is quite inappropriate in the home meetings for us to try to help the newly baptized ones to live a revived and overcoming life immediately after salvation. This is like teaching kindergarten children with university material. The new ones are newborn babes and know nothing about revival and overcoming. Therefore, we have to exercise our spirit to speak something suitable to them. There is much to learn here. If we are not proper in our speaking, we will cause problems. Hence, we have to pay close attention to this matter.

Both the home meetings and the group meetings have their difficulties. But one principle is the same: it is impossible to set down rigid rules. However, you cannot come without any preparation. It is like a cable car. There may be no track, but the cable car cannot go where it pleases; above it there is still the cable to which it is joined. You cannot speak whatever you want to a newly baptized one. This will only stir up his curiosity, and it will not help him much in his Christian life.

Basically, what a newborn baby needs the most is feeding. From experience we know that after a person is baptized, he may, experientially speaking, be only half saved. We need to help him to be fully saved. For example, after we preach to a person with the booklet *The Mystery of Human Life* and the person has prayed and received the Lord, we may perceive that he is ready for baptism. Subsequently we baptize him. But it is possible that the person has not touched the Lord within yet. This is like having the lamps, the electric wires, and the bulbs all installed; but the electricity is not yet connected. For this reason, the key point in our bringing people to salvation is to help them to make the “connection” with the Lord. They have to be quickened by the Lord within. Some of us have had this kind of experience. A person has heard the gospel. He is baptized and can pray. He comes to the meetings and even reads the Bible, yet you still feel that such a one might not have been quickened yet. He does not yet seem to have touched the Spirit of God. Hence, outwardly speaking, his salvation is clear; but inwardly speaking, his salvation is vague. The reason for this is that he is not yet clearly enlivened within. I speak all these things from my experience. When I was in Shanghai, I knew a brother. During the years that I was acquainted with him, I never touched his spirit. One time I asked Brother Nee why this was so. He answered jokingly, “This person might have been saved without being regenerated!” As far as the truth is concerned, he who believes and

十六 16;) 但我们和他相处了这么久，却碰不着他的灵，所以倪弟兄说他得救没有重生。

从一九四三年我看见生命树的亮光开始，我的讲道、写作就脱不开生命和灵。我写的诗歌第八首：“父啊，你是万灵之灵。”歌辞中就有三十八个灵字。许多基督教的传道人讲了许多篇信息，却没有提到灵。但我们要知道，一个人里面的灵必须和神的灵有过接触，才是个真正得救的人；若是从来没有接触过，就有问题，我们总得和神的灵有接触。这是我们去作家聚会的基要元素。

每一次我们去和新受浸的弟兄姊妹聚会，都要碰着他的灵，根据这一点来帮助他。生命课程可以作我们的凭借，但不能硬性的使用，要有所斟酌，用其中某一点或某一段，是否能碰着他的灵，再根据所碰着的灵，给他一点开启、启发。一个人受浸以后要和他有长的谈话，你在谈话之间要告诉他：“我们里头有一个灵；主在十字架上为我们死，作我们的救主，祂从死里复活，就成了赐生命的灵，为要住在我们的灵里。这样二灵就相调成为一灵。”一定要给他讲这个重点，开头他可能是用头脑听，但讲来讲去，就带他碰着灵了。这种交通也一定要根据你有这个经历。你若没有和这灵接触的经历，就无法这样作，但你若有这样的经历，你一讲他就通了。根据这个原则，我们去作家聚会，一定要碰着他的灵，启发他的灵，点活他的灵。

接着，我们可以进一步的启发他，告诉他，我们需要呼求主，祷告主。祷告不仅是哀求祂，要祂为我们作什么事，祷告乃是一种呼求，呼求主耶稣。我们这样的呼求不仅是从口中，乃是从我们的深处，就是从我们的灵里呼求。我们的灵是我们呼求主的源头，要从灵里呼求：“哦，主耶稣！”这样，我们就会有感觉，里面不同了，因为这个呼求使你碰着灵，也使你运用你的灵。

过几天，你再去看他，问问他有没有呼求主，呼求主有什么感觉？然后再进一步摸他的生活。以打牌为例，问他得救以前是不是喜欢打牌？得救以后这段时间怎样？他若是回答，好像得救以后兴趣没有那么浓了。你就进一步问他为什么，他若说不知道，你就告诉他，因为你

is baptized is saved (Mark 16:16); but for all the time that I was with him, I never touched his spirit. This is why Brother Nee joked that he “might have been saved without being regenerated.”

Since 1943 when I saw the light concerning the tree of life, my messages and writings have never departed from the matters of life and spirit. Hymns #11, a hymn written by me, mentions the word “spirit” nineteen times. Many preachers in Christianity give many messages, but none of them mentions the spirit. However, we have to know that the spirit of a man must come in contact with God the Spirit before he can be genuinely saved. If he has never touched Him, there is a problem. We must have a touch with God the Spirit. This is the basic element in our going to the home meetings.

Every time we meet with the newly baptized brothers and sisters, we have to touch their spirits. We should render them help according to this point. The Life Lessons can be used as a means, but they cannot be applied in a rigid way. We have to consider carefully if a point or a passage will touch others’ spirits or not. If others’ spirits are touched, we have to give them some further enlightening and revelation. After a person is saved, we have to have long conversations with him. During the conversation you have to tell him, “We have a spirit within us. The Lord has died on the cross for us to be our Savior. He has resurrected from the dead to become a life-giving Spirit to live in our spirit. These two spirits are now mingled to become one spirit.” You must explain to him this crucial point. At the beginning he may be listening with his mind. But after you talk for a while, he will be led to touch his spirit. This kind of fellowship must also be based on your experience. If you have no experience of touching the Spirit, you will not be able to do this. But if you have this experience, he will understand immediately after you explain to him. Based on this principle, when we go to the home meetings, we have to touch others’ spirits. We must open them up and enliven their spirits.

Following this, we must open them up further by telling them that we need to call on the Lord and to pray. To pray is not just to beg the Lord to do something for us. Prayer is a kind of calling on the Lord Jesus. This kind of calling is not just from our mouth but from the depth of our being, our spirit. Our spirit is the source of our calling on the Lord. We have to call from our spirit, “O Lord Jesus!” In this way, we will have a certain sensation; we will feel different within. In this calling we touch our spirit, and we exercise our spirit.

After a few days, you should go see them again to ask if they have called on the Lord and if they have had any feeling after calling on Him. Then you should go on to touch their living. Take for example the playing of mah-jong. You can ask if they liked mah-jong playing before they were saved. What is their experience now after they are saved? If they say that the interest seems to have waned, you should ask them why this is so. If they say that they do not know, you should tell them

常常呼求主耶稣，祂会给你感觉，使你不再像以前那样喜欢打牌。还不仅如此，你越呼求主，祂会进一步来摸你的打牌，使你觉得有罪，觉得污秽。我们根据这个原则来带领人，这才是喂养。因此我们去家聚会，乃是根据我们得救后生命的经历，再配上圣经中真理的话语，才能对新人有合式的喂养。

明年元月将要开始福音化台湾的工作，我们相信登门造访传福音一定成功，但在带人受浸时要注意，不要太快，也不要太慢，受浸完之后设立家聚会倒要快，而且越快、越密越好，最好能今天一次，明天一次，后天也再加一次，我们不断的喂养他，他就必能在生命上长大。

在排聚会中牧养人

排聚会乃是为了牧养主的羊。因此，排聚会不仅有养还得有牧。首先要把三、四个家聚在一起，然后不仅是对一个人讲，乃是对一群弟兄姊妹讲，这就不仅是喂养，也要有牧养、带领和教导了，这些都要根据我们生命的经历。

在排聚会中不仅带他们呼求主名，还可以带他们祷告。你可以带领他们根据里面的感觉来认罪。这就不只是喂养，乃是牧养了。或许在祷告时，主就光照他，从前对妻子的态度不好，你就要带他快快向主认罪。接下来还要进一步带他，再找一个机会向妻子道歉。他也许会觉得不好意思，这就需要我们的牧养，说些话带领他。你可以说，“按着我们作人来说，向人道歉的确不太好意思，但是我们都得救了，大家都是主里的弟兄姊妹，也是主的羊，我们和世人是不同的。世人不好意思，就不去道歉了，但我们得救后，虽然不好意思，还得去道歉，不要太顾到我们的脸面。”这样，你就是在牧养他，也帮助他在生命上长进。

因此在排聚会中的牧养，不一定是照着生命课程、真理课程，乃是照着我们得救时的经历，怎样遇见主，怎样在一件一件事上受主的带领，这些才是排聚会的材料。你们有生命的经历，再配上真理的发表，就成了我们去牧养小排的“真理课程。”

that when they call on the Lord all the time, the Lord gives them the proper feeling that takes away their love for the game of mah-jong. This is not all. The more they call on the Lord, the more the Lord will touch them about the game. They will feel sinful and filthy when they touch the game again. We have to help others according to this principle. This is what we mean by feeding. When we go to the home meetings, the only way to render a proper feeding to the new ones is to do it on the basis of the experience of life which we have after salvation, corresponding to the word of the truth in the Bible.

Next January we will begin the work of gospelizing Taiwan. We believe that preaching the gospel by visiting people in their homes will surely succeed. But when we baptize people, we have to be careful that we do it neither too fast nor too slow. Nevertheless, we have to be fast in setting up home meetings with them after baptism, the sooner and the more frequent the better. It would be the best if we could do it once today, once tomorrow, and once the third day. If we feed them continually this way, they will surely grow in life.

SHEPHERDING PEOPLE IN THE SMALL GROUP MEETINGS

The small group meetings are for the shepherding of the Lord's sheep. Hence, in the small group meetings, not only must there be the feeding, there must also be the shepherding. First you have to gather three or four families together. You will not be speaking to one person but to a group of brothers and sisters. This is no longer just feeding, but shepherding, leading, and teaching as well. All these are based upon our experience of life.

In the small group meetings, not only can you help others to call on the name of the Lord; you can also help them to pray. You can lead them to confess their sins according to the inner sense. This is not just a kind of feeding but a kind of shepherding as well. Perhaps while a brother prays, the Lord will enlighten him, showing him that his attitude toward his wife is poor. At that time you have to help him to confess his sin to the Lord immediately. Following that, you have to help him further to find a chance to apologize to his wife. He may feel awkward doing that. There is then the need of shepherding. You have to help him with some words. You can say, "By ourselves, it is surely rather awkward to apologize. But we are all saved now and are all brothers and sisters in the Lord. We are also the Lord's sheep. We are different from those in the world. For them, they would put anything aside that would make them feel awkward. But for us the saved ones, even if we feel awkward, we still have to apologize. We should not care too much for our face." In this way, you will be shepherding him and will be helping him to grow in life.

Hence, the shepherding in the small group meetings does not necessarily follow the sequence of the Life Lessons or the Truth Lessons. Rather, it is according to our experience after salvation in how we meet the Lord and how in everything we are led by the Lord. These are the materials we use for our small group meetings. When we have the experience of life, and when we match with this the expression in truth, we have our own kind of "Truth Lesson" for the shepherding in the small group meetings.

然而喂养和牧养都不是一件容易的事，好像学小提琴，是要花相当长的时间才能练成的。所以，我们现在也需要天天学怎样作家聚会，排聚会，也和弟兄姊妹一同研究，怎样在接触人时碰着人的灵，怎样使人学会用灵接触神，这些不仅在开展时能用得上，就是在我们一生的事奉中，也是受用不尽的，盼望我们都能一同学习。

在召会的聚会中申言

此外，我们还需要操练在区聚会中申言。有的区是在周间先经营主的话，先预备好一篇三分钟的申言稿，到了主日就可以起来为主说话。这样的实行不错，因为人不是神，神作事是创造的，从无到有一下子就成了，也不需要改进；人是学习的，需要改进、进步。比如，我们要完成大学的学业，从小学、国中、高中到大学，至少经过十六年的学习。因此我们要说主的话，也需要有学习和操练。

早在一九三七年倪弟兄就已经看见，主日早上一人讲，众人听的讲道聚会，乃是随从外邦的风俗，他很愿将主日讲台去掉，但当时想不出什么可以顶替的。他就建议，主日早上弟兄姊妹都去传福音，晚上大家再一同来擘饼。但是大家已经习惯听道，要大家去传福音，他们没有负担，也没有兴趣。因此这种实行在当时不成功。又过了十年，到了一九四八年，倪弟兄在鼓岭山上施训时，又在“教会的事务”中重新说到这点，但是仍然走不出一条路来。

如今我在这里不顾万难，实行新路，因我觉得这事早晚都得作，这一代不出这个代价，总有一代要出。但我是谨慎小心，如履薄冰，我没有很快的与台北召会交通，要把大聚会的门关掉，我乃是从一九八四年十月到一九八七年十月，经过了三十七个月的时间，直到去年十一月全召会过节的时候，才把主日的大聚会停了。因为我们稍微有一点把握，有一个可以顶替大聚会的实行。此后我里面更是有一个重担，如果顶替的不好怎么办？

However, neither the feeding nor the shepherding is an easy matter. It is like learning to play the violin; there is the need for a long time of practice before one becomes skillful. Therefore, every day we have to learn the proper way to take care of the home meetings and the group meetings, and we have to study with all the brothers and sisters how to touch others' spirits when contacting people and how to help others use their spirits to touch God. All these will be useful not only when we go out for the gospel spread, but they will be a tremendous help to us throughout our lifetime of service. I hope that we can all learn together.

PROPHESYING IN THE CHURCH MEETINGS

In addition to these matters, we have to practice prophesying in the district meetings. Some saints in some districts have the practice of laboring on the Lord's word during the week to prepare a three-minute script for their prophesying on the Lord's Day. This is not a bad practice. We have to know that we are not God. God works by creation; He calls things into being from nothing. With Him there is no need for improvement. But man learns. There is therefore the need for improvement and progress. For example, in order for us to graduate from the university, we have to pass through at least sixteen years of learning from elementary school through junior high school, high school, and then the university. For the same reason, in speaking the Lord's word, there is the need for learning and practice.

As early as 1937, Brother Nee saw that the Lord's Day morning meeting where one speaks and the rest listen is a practice according to the customs of the nations. He hoped very much to do away with this Lord's Day morning message meeting. But at that time, he could not think of anything to replace it. He suggested that the brothers and sisters use the Lord's Day morning for preaching the gospel. In the evening everybody could gather together for the Lord's table. However, everyone was already accustomed to listening to messages. If they were asked to preach the gospel, they had neither the burden nor the interest to do it. For that reason, this practice was not carried out then. Ten years later in 1948, while Brother Nee was conducting a training on Kuling Mountain, he mentioned this matter again, as printed in the book Church Affairs. However, there was still no way to carry it out.

Now we are setting aside all difficulties to carry out the new way. I feel that sooner or later we have to do this. If we do not pay the price in this generation, we will have to pay the price in the next. But I am very cautious like one walking on thin ice. I have not hastily asked the church in Taipei to close the doors of its halls. Rather, I waited thirty-seven months from October 1984 to October 1987 before we closed down the Lord's Day morning big meetings. We did this after the festival last November. We did it after we had some assurance that there was a practice that could replace the big meetings. After this I now have a heavier burden. What will happen if the replacement does not turn out well? Over the last ten or so months,

就在这勉强顶上去的过程中，又经过了十几个月，我就发现非加强申言不可，若无申言，聚会就空洞，空洞就失败了，新路还是不能成功。

林前十四章二十六节是倪弟兄点出来的，当时他点的非常强，要废除一人讲众人听的聚会，而要有互相性的聚会，彼此说，互相听。但这件事讲起来容易，历代也有人作过，但都没有成功。林前十四章我不知读了多少遍，慢慢的光就出来了。一节说，“你们要追求爱，更要切慕属灵的恩赐；尤其要切慕申言。”切慕不仅是心情上的切慕，也是行动上的追求。好比你切慕能得博士学位，但你若只是一直切慕而没有行动，那你即使切慕了几十年，也不会得着。所以你若是切慕得博士学位，就该努力读书，读书就是一种的操练，使我们能通过考试。因此，切慕是一个动机，使我们愿意出代价努力学习。切慕申言就是如此。从前我们以为申言是一种从天而降的恩赐，像说方言一样。但我们从经历中看见，申言是可以借着操练来学习的，好使我们一开口就能为主说话，并说出主，把基督供应给人。

当我们申言时，我们一定要动我们的灵，才能点活别人的灵；并且也要注意说话的声音，太高的要拉低一点，太快的要放慢一点，太小声的要升高一点，总要能使别人听得清楚，不要太宝爱你的喉咙和脸面，免得别人听不清楚你的声音。不妨几个人在一起，你讲一段，我评；我讲一段，你评。一面操练声音的高、低、快、慢，一面学习一开口就从灵里说话。

此外，关于申言的内容，现在台北各会所都有响应。例如一会所，他们把约翰福音一章的经文、注解、和生命读经，分成六段作成一周的追求材料，弟兄姊妹六天就读这些，到了周六，就把这些材料浓缩成三分的申言稿，到了主日聚会时，大家就操练申言，一人说一段。我信这样操练，起头时可能还不太成功，但过了两个月，等你们下乡开展时，申言一定会大有进步。

四件要紧的事

while we went through a process of temporary replacements, I discovered that we have to strengthen the prophesying. Without prophesying, the meetings will be empty. Emptiness will mean failure, and the new way will not be successful anymore.

First Corinthians 14:26 was first pointed out by Brother Nee. At that time he was very strong in pointing out that the meetings with one speaking and the rest listening should be annulled. There ought to be the meetings of mutuality where everyone speaks to one another and listens to one another. However, this matter is easy to say. Many have attempted to do this throughout the ages, but none have succeeded. I do not know how many times I have read 1 Corinthians 14. Gradually the light came. Verse 1 says, "Pursue love, and desire earnestly spiritual gifts, but rather that you may prophesy." To desire is not just an aspiration of the heart but a pursuit in action. This is like desiring to have a doctoral degree. If you have only the aspiration without the action, you will not attain to your goal even if you aspire for a few decades. If you desire to have a doctoral degree, you have to study hard. Studying is a kind of exercise that enables us to pass the examination. Hence, to desire is a motive. It makes us willing to pay the price to study. It is the same with prophesying. Formerly we thought that prophesying, like tongue-speaking, was a kind of gift that falls from heaven. But from our experience we see that prophesying can be learned through practice. Through practice we can supply Christ to others when we open our mouth to speak for the Lord and to speak Him forth.

When we prophesy, we have to exercise our spirit. Only then can we enliven others' spirits. We must also pay attention to the pitch in our speaking. Those who are too high in pitch should lower it a little. Those who are too fast should slow down a little. And those who are too soft should raise their voice a little. Others have to hear you clearly. Do not love your throat and your face too much. Otherwise, others will not be able to hear you clearly. It would not be a bad idea for a few of you to come together and to take turns speaking while the others criticize. Practice having a proper pitch, tone, and speed in your speaking. At the same time, practice speaking from your spirit every time you open your mouth.

Concerning the content for prophesying, all the meeting halls in Taipei are having the proper response. For example, for every week Hall One has compiled six portions of the text from the Gospel of John, together with the footnotes and the Life-study Messages for its spiritual pursuit. For six days, the brothers and sisters study these portions. On Saturday, they condense these materials into a three-minute script for prophesying. Then in the Lord's Day meeting, everyone exercises to prophesy a portion. This kind of exercise may not be an instant success at the beginning. But after two months, by the time all of you go out to the villages, your prophesying will be greatly improved.

FOUR IMPORTANT THINGS

你们出去开展时，一定要会作这四件事。头一件事就是叩门传福音，那定规会带人得救，人得救之后，第二要有家聚会，第三要有排聚会；当人数慢慢增加到三十几位时，就可以有召会性的聚会，到了这种聚会中，我们就要一同申言尽功用。有叩门传福音，家聚会，排聚会，并达到申言的实行，开展一定成功，当地也就有了召会生活。往后较年长、老练的同工，每个月就可以到已开展的地方，把临近四、五个地方的召会集合在一起，开一次特会，一个月一次，十二个月十二次特会。相信这样供应出来的召会，必定新鲜、活泼、成长的速度也快。这其中的关键就在于你们出去开展时，这四件事实行得如何。所以你们在这些日子要积极、加紧的操练。

李常受弟兄于主后一九八八年十一月三日讲于台北

When you go out for the gospel spread, you must be able to do these four things. The first is to preach the gospel by knocking on doors. This will surely save people and bring them in. After a person is saved, the second thing is to have home meetings with him. The third thing is to have small group meetings. When the number grows to over thirty, there is the possibility of having church meetings. In such meetings, we have to exercise to prophesy together. If there is the gospel preaching by door knocking, the home meetings, the group meetings, and the practice of prophesying, the gospel spread will surely be successful, and the church life will be raised up in different localities. After this, the older and more mature co-workers can go to these places every month and can gather together the four or five churches around the area for a conference. They can do this once a month. In twelve months, there will be twelve conferences. I believe that a church produced through this kind of nourishing will surely be fresh, living, and quick in growth. The key lies in how well you practice these four things when you go out for the spread of the gospel. For this reason, in these days you have to be more aggressive and strict in your exercise.

(The above message was given by Brother Witness Lee in Taipei on November 3, 1988.)