

2182 神圣分赐的异象与 新路实行的指引

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◎简介

一至四篇为台北市召会特会信息，讲到神圣的分赐与三一神和信徒的联结、调和，神圣的分赐与基督的扩增，基督再来的正确启示，以及信徒对基督来临该有的态度。五、六篇为全台长老同工聚会信息，说到长老的特殊美德，以及实行新路的确定步骤。七、八篇为全时间训练信息，说到在神圣的启示上受训练，在神圣的生命里受培植。九、十篇为福音开展聚会信息，对开展福音者有鼓励和指引，也指出事奉主者的二缺陷、二网罗。

说明

本书是由李常受弟兄于主后一九九〇年十月间，在台北各种聚会所释放的信息集成。一至四篇为台北召会特会信息，五、六两篇为全台长老同工聚会信息，七、八两篇为全时间训练信息，九、十两篇为福音开展聚会信息。未讲者改阅。

The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way

PREFACE

This book contains a series of messages given by Brother Witness Lee in Taipei, Taiwan in October 1990. Chapters one through four are messages given in a conference to the church in Taipei. Chapters five and six are messages given at the elders' and co-workers' meetings. Chapters seven and eight are messages given to the full-timers in the full-time training. Chapters nine and ten are messages given to the full-time workers in the evangelizing work in the villages in Taiwan.

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第一篇

神圣的分赐 与三一神和信徒的 联结、调和

读经：约翰福音一章一节，十四节上，三章十六节，十二章二十四节，二十章八至九节，十九节，二十二节，十五章一节，四至五节，八节，十六节上，三章三至六节，十章二十二节，四章十节，十四节，七章三十七至三十九节，六章四十八节，五十七节下至五十八节上，六十三节，二十一章十五节，十章十六节，三章二十九至三十节。

纲目

壹 神圣三一之神圣分赐的完成：

- 一 三一神成为肉体，将自己当作恩典与实际，分赐与人——约一 1，14 上。
- 二 三一神将子当作永远的生命，分赐与信入祂的人——约三 16。
- 三 子受死，释放神圣的生命，好分赐与祂身体的各肢体——约十二 24。
- 四 子复活化身成灵，作三一神终极的完成，将三一神分赐到信徒里面——约二十 8～9，19，22。

贰 分赐之三一神与信徒的生机联结：

- 一 犹如葡萄树的枝子与葡萄树的联结——约十五 5 上。
- 二 葡萄树的枝子与葡萄树互相内住，是生命联结的结果——约十五 4。

CHAPTER ONE

THE DIVINE DISPENSING AND THE UNION AND MINGLING OF THE TRIUNE GOD WITH THE BELIEVERS

Scripture Reading: John 1:1, 14; 3:16; 12:24; 20:8-9, 19, 22; 15:1, 4-5, 8, 16a; 3:3-6; 20:22; 4:10, 14; 7:37-39; 6:48, 57b-58a, 63; 21:15; 10:16; 3:29-30

OUTLINE

I. The consummation of the divine dispensing of the Divine Trinity:

- A. The Triune God becoming flesh, dispensing Himself to man as grace and reality—John 1:1, 14.
- B. The Triune God dispensing to those believing into Him the Son as the eternal life—John 3:16.
- C. The Son dying to release the divine life and to dispense it to all the members of His Body—John 12:24.
- D. The Son resurrecting to become the Spirit, as the ultimate consummation of the Triune God, dispensing the Triune God into the believers—John 20:8-9, 19, 22.

II. The organic union of the dispensing Triune God and the believers:

- A. Being like the union of the branches of the vine with the vine—John 15:5a.
- B. The mutual abiding of the branches of the vine with the vine tree being the result of the life-union—John 15:4.

叁 分赐生命的神与信徒生机的调和：

- 一 重生得到神生命的灵，将那是生命的基督，生于信徒灵里，使三一神与得重生的信徒，有了生机的调和——约三 3～6。
- 二 呼吸那是灵的基督作空气，使基督与信徒在生存上，有了气息上的调和——约二十 22。
- 三 喝那是灵之基督的活水，使基督与信徒在生活上，有了生机的调和——约四 10，14，七 37～38。
- 四 吃那在生命活话里的基督作灵食，使基督与信徒在生命的成分上，有了生机的调和——约六 48，57 下～58 上，63。
- 五 生长在那作真葡萄树之基督的全备供应里，使信徒在结果子的事上，有了全备生机的供应——约十五 1，4～5。

肆 信徒享用神圣三一之神圣分赐的结果：

- 一 涌流活水的江河——约七 38～39。
- 二 结出生命的果子——约十五 5，16 上。
- 三 喂养群中的小羊——约二一 15，十 16。
- 四 成为基督的新妇——基督的身体，作祂终极的扩增——约三 6 下，29～30。
- 五 作经过过程之三一神的生机体——约十五 1，5，8。

III. The organic mingling of the life-dispensing God with the believers:

- A. The believers being regenerated to receive God's Spirit of life, having Christ who is life begotten in the believers' spirit, with the result that the Triune God is organically mingled with the regenerated believers—John 3:3-6.
- B. The believers breathing in the pneumatic Christ as air, that Christ may have a mingling in breath with the believers in their existence—John 20:22.
- C. Drinking the pneumatic Christ as the living water, that Christ may have an organic mingling with the believers in their living—John 4:10, 14; 7:37-39.
- D. Eating Christ as the spiritual food in the living words of life, that Christ may have an organic mingling with the believers in life-element—John 6:48, 57b-58a, 63.
- E. Growing in the bountiful supply of Christ as the true vine, that the believers may have the bountiful organic supply in their fruit-bearing—John 15:1, 4-5.

IV. The result of the believers' enjoyment and application of the divine dispensing of the Divine Trinity:

- A. Flowing the rivers of living water—John 7:37-39.
- B. Bearing the fruits of life—John 15:1, 4-5.
- C. Feeding the lambs in the flock—John 21:15; 10:16.
- D. Becoming the bride of Christ—the Body of Christ, as His ultimate increase—John 3:6b, 29-30.
- E. As the organism of the processed Triune God—John 15:1, 5, 8.

神圣三一的神圣分赐

我们知道，约翰福音是全本圣经中专讲神作我们的生命的一卷书。说到生命，我们可以大致分为四等。一，植物的生命，如花、草、树木等。二，动物的生命，比植物生命高，有昆虫、牲畜、走兽、鱼、鸟等。神创造了这一切，并使其各从其类。三，人的生命。他是在动物的生命以上。照圣经的启示，人并非属动物类；他是照着神的形像和样式造的。所以，就生命而论，人可以说与神同类。

创世记一章说到神的创造。神创造了一切有生命之物，最低等的是植物，其次是动物，再来是人；这是高等的生命，却不是最高的。神用六天的工夫创造，万物都俱备了以后，才把人造出来，然后就进入了安息。所以，神作工，人享受。到了第二章，我们看见了另一个生命，生命树的生命，也就是神非受造的生命。这是最高、最超等的生命。我们人的生命虽不是最高等的生命，却像神的生命，且从其类。

约翰福音专讲生命，但不是讲植物的生命，或动物的生命，也不是讲人的生命，乃是讲神来作人的生命。神把祂的生命赐给我们，当我们一接受，祂就进到我们里面，作了我们的生命。这对我们就是福音，也就是救恩。根据这个，从前我们对传福音的观念并不够正确。我们以为对人传福音，就要讲洗罪、救赎、称义、和好，等到人清楚了，也明白了，祷告之后，才能得救。再后，还要有受浸谈话，通过了，才可以受浸，这才算数。今天，我们对这个真理，看得更清楚了。从前那一套是不对的。所以我们就改了。

我们看约翰四章的撒玛利亚妇人，主没有对她讲洗罪、救赎、称义，也没有讲钉死、复活，主只告诉她，祂能赐她活水。这妇人就信了，并且认识主就是那要来的弥赛亚。于是她留下水罐子，到城里去，对众人作见证。这就证明她相信、接受了；虽然她对救恩认识有限，却真得救了。我们再看另一个事例，撒该的得救。他是个税吏长，时常讹诈人。有一天，主特地到耶利哥城，寻见他，对他说，今天我必住在你家里。撒该欣然接待耶

THE DIVINE DISPENSING OF THE DIVINE TRINITY

We know that the Gospel of John is a book in the Bible that specifically speaks of God as our life. There are mainly four kinds of life. The first is the plant life, such as the flowering plants, the shrubs, and the trees. The second is the animal life. It is higher than the plant life, and includes such things as the insects, the livestock, the beasts, the fish, and the birds. God created all these after their kind. The third kind is the human life. It is higher than the animal life. According to the revelation of the Bible, man does not belong to the same kind as the other creatures; he is created in the image and likeness of God. Hence, as far as his life is concerned, man is of God's kind.

Genesis 1 speaks of God's creation. God created all kinds of living creatures. The lowest form is the plant life; next is the animal life. Then comes the human life. This is a high form of life, yet it is not the highest. God spent six days to create. After all the other things were created, He created man, and then He entered into rest. Hence, God worked, and man enjoyed His rest. In chapter two, we see another kind of life, which is the life of the tree of life. This is the uncreated life of God. It is a superior life and the highest kind of life. Although human life is not the highest, yet it resembles God's life, and it is after God's kind.

The Gospel of John is a book specifically on life. But it is not on the plant life, or the animal life. Neither is it on the human life. Rather, it is on God coming to be man's life. God has given us His life. When we receive Him, He enters into us and becomes our life. To us, this is the gospel and salvation. Based on this, we can say that our former concept of the preaching of the gospel was not entirely correct. We thought that to preach the gospel was to speak of the cleansing of sins, redemption, justification, and reconciliation. When a person became clear and understood these matters, then after he prayed he was saved. But after this there was still the need of a pre-baptism oral examination. If this person passed the examination, then he could be baptized, and only then could he be considered to have completed the process. Today, we are much clearer concerning the truth. We realize that the way we took was wrong. As a result, we have changed.

Consider the Samaritan woman in John chapter four. We see that the Lord did not speak to her about the cleansing of sin, redemption, or justification. He did not speak of crucifixion or resurrection. The Lord only told her that He was able to give to her the living water. The woman believed, and she recognized the Lord as the coming Messiah. She left her waterpot and went into the city, testifying to all the people. This proves that she had believed and had received. Although her knowledge of salvation was limited, she was genuinely saved. We can consider another example, that of Zaccheus' salvation. He was a chief tax collector, and he had often taken from others by false accusation. One day, the Lord came expressly to Jericho to seek after him. He told him, "Today

稣。主说，今天救恩到了这家。（路十九1～9。）所以，人得救不是因为明白什么道理，乃是接受了主耶稣，得着神的救恩。

今晚，我要对你们讲的题目是：神圣的分赐与三一神和信徒的联结、调和。说神圣的分赐，是指神把祂自己分给千万的人，且进到他们里面，作他们的生命。如何能这样？这是个奥秘。我说不出来，但确实知道，完整的神在我里面，也在你里面；一位神同时在我们众人里面。并且，因这神圣的分赐，就有了三一神和信徒的联结、调和。联结是在于外，调和是在于内。衣服穿在身上是联结，食物吃到里面是调和。我们信主的人，一面是穿上了基督，（加三27，）有祂作我们的义袍，遮盖我们；这是因为我们信而浸入祂里面，与祂联结。另一面，祂也是我们的活水，使我们能以喝祂；是我们的灵食，使我们能以吃祂。我们吃祂，喝祂，祂就进到我们里面，与我们调和，成了我们的组织和成分。每逢我们擘饼的时候，桌上都有两个表记之物，一个是饼，象征主的身体；一个是杯，象征主的血。我们吃祂、喝祂而接受祂，就是我们对祂真正的记念。

所以，神圣的分赐就是神把祂自己作到我们众人里面，和我们联结并调和。整卷约翰福音清楚的向我们启示这事。神不是把祂自己和祂的生命分开，祂是把祂自己当作生命，也当作公义、圣别、救赎、（林前一30、）并一切，分赐给我们。不管我们懂不懂这个，懂也罢，不懂也罢，反正只要把神接受进来，就都有了。所以，不是懂的问题，乃是接受的问题。若是在座有福音朋友，你只要敞开，呼求主耶稣，接受祂，就够了。你懂不懂救赎、称义，那是其次的；只要你接受祂，慢慢的就都了解了。先吃下去再说。这好比我们每天所吃的食物，其中有什么营养，我们也不懂。但我们天天吃这些东西，营养就都有了。

神圣三一之 神圣分赐的完成

I must stay in your house." Zaccheus gladly received Jesus. The Lord said, "Today salvation has come to this house" (Luke 19:1-10). Hence, a man is not saved through the understanding of some doctrines. Rather, man obtains God's salvation through receiving the Lord Jesus.

My subject in this chapter is the divine dispensing and the union and mingling of the Triune God with the believers. The divine dispensing refers to God's distribution of Himself into all the believers as their life. How can this be done? This is a mystery. I cannot describe it, but I know definitely that the complete God is in me. He is also in you. The same God is at the same time in all of us. Moreover, with this divine dispensing, there is the union and mingling of the Triune God with the believers. Union is outward, whereas mingling is inward. When we put on our clothing, we have a union with it. When we eat our food, we are mingled with it. We the believers have, on the one hand, put on Christ (Gal. 3:27) as our righteous garment for our covering. This is our union with Him through believing and baptism into Him. On the other hand, He is also our living water for us to drink of Him. He is also our spiritual food for us to eat Him. When we eat and drink of Him, He enters into us and is mingled with us to become our constitution and our element. Every time we break the bread, there are two symbols on the table. One is the bread as a symbol of the Lord's body, and the other is the cup as a symbol of the Lord's blood. For us to eat, drink, and receive Him is our true remembrance of Him.

Hence, the divine dispensing is simply God working Himself into all of us to be joined to us and mingled with us. The whole book of John shows us this matter clearly. God has not separated Himself from His life. Rather, He has dispensed Himself as life, righteousness, sanctification, redemption (1 Cor. 1:30), and everything to us. Whether or not we understand this matter, as long as we receive God into us, we have everything. Hence, it is not a matter of understanding, but a matter of receiving. If there are gospel friends here, all you need to do is to open up yourself, call on the Lord Jesus, and receive Him. Whether or not you understand redemption or justification is secondary. As long as you receive Him, you will gradually understand everything. Eat Him first, then talk about everything else later. This can be compared to the food that we eat every day. We do not understand all the nutrition contained in it. But when we eat all the different foods, we receive all the nutrition.

THE CONSUMMATION OF THE DIVINE DISPENSING OF THE DIVINE TRINITY

三一神成为肉体，将自己当作恩典与实际，分赐与人

约翰福音开宗明义就说，“太初有话，话与神同在，话就是神。”（一1。）这话不是别的，乃是神自己，是奥秘之神的解释、发表和彰显。有一天，这位是神的话成了肉体。（约一14上。）祂进到一个童女的腹中，按着创造的定律，在那里成孕九个月后，便生出而成为一个完整的人。祂就是以赛亚九章六节所说的：“有一婴孩为我们而生，有一子赐给我们；…祂名称为…全能的神、永在的父。”这一位出生的婴孩就是全能的神，祂是子，也是永远的父。外面看，祂是人；里面却是神。所以人称祂的名为以马内利，就是神与我们同在。（太一23。）祂是神，又是人，是一位奇妙的神人。

当这位永远的神借着成为肉体，来成为一个人时，祂带来了丰丰满满的恩典与实际。（约一14。）这恩典就是神所赐给我们不配得的礼物；但不是什么外在的东西，那顶多是物质的祝福，乃是神的自己来给我们享受。至于这实际，就是神的自己来给我们得着。神给我们享受了，这就是恩典；神给我们得着了，这就是实际。这位满有恩典和实际的神，不仅给我们享受，并且也给我们得着。没有祂，就无益；失去祂，就虚空。所以，神愿意将祂自己当作恩典与实际，分赐给我们。这恩典与实际也就是约翰一章十六节所说三一神性的丰满，我们都得以领受，而且恩上加恩。

三一神将子当作永远的生命，分赐与信入祂的人

约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”这永远的生命不是别的，就是神的爱子。当我们信入祂，神就将祂分赐到我们里面，使我们得着祂作永远的生命。

子受死，释放神圣的生命，好分赐与祂身体的各肢体

为着完成神圣三一的神圣分赐，子进一步钉在十字架上而受死。祂自动的交出自己，完成了包罗万有的死，

The Triune God Becoming Flesh, Dispensing Himself as Grace and Reality to Man

The Gospel of John states explicitly at the beginning that "in the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This Word is none other than God Himself. He is the explanation, the expression, and the manifestation of the mysterious God. One day, this God who is the Word became flesh (John 1:14a). He entered into a virgin's womb and was conceived there. After being there for nine months according to God's law in creation, He was born as a complete man. He is the One referred to in Isaiah 9:6, "For unto us a child is born, unto us a son is given...and his name shall be called...The mighty God, The everlasting Father." This child who was born is the mighty God. He is the Son, and He is also the everlasting Father. Outwardly speaking, He is a man, but inside He is God. For this reason, man calls His name Emmanuel, which means God with us (Matt. 1:23). He is God, and He is man. He is a wonderful God-man.

When this eternal God became a man through becoming flesh, He brought with Him fullness of grace and reality (John 1:14). This grace is the gift that God gave to us, which we are not worthy to receive. But it is not a matter of some outward things, which are at most material blessings. Rather, it is God Himself as our enjoyment. And the reality is simply God Himself gained by us. When God is enjoyed by us, it is grace, and when God is gained by us, it is reality. This God who is full of grace and reality is not only enjoyed by us, but is also gained by us. Without Him, there is no gain. Take Him away, and there is vanity. Hence, God desires to dispense Himself to us to be our grace and reality. This grace and reality is the very divine fullness of the Triune God spoken of in John 1:16, of which we have received, grace upon grace.

The Triune God Dispensing to Those Believing into Him the Son as the Eternal Life

John 3:16 says, "For God so loved the world that He gave His only begotten Son, that everyone who believes in Him should not perish, but have eternal life." This eternal life is nothing other than God's beloved Son. When we believe into Him, God dispenses this Son into us, so that we receive Him as eternal life.

The Son Dying to Release the Divine Life and to Dispense It to All the Members of His Body

For the accomplishment of the divine dispensing of the Divine Trinity, the Son went through a further step of crucifixion on the cross. He voluntarily offered Himself to accomplish

不仅解决了罪、旧人、撒但、世界、旧造等一切消极的事物，更像一粒麦子落在地里，释放出神圣的生命，好分赐与祂身体的各肢体。（约十二 24。）

子复活化身成灵，作三一神终极的完成，将三一神分赐到信徒里面

子受死三天后，又复活了。祂在复活里，化身成为赐生命的灵。那天晚上，耶稣来到门徒中间，对他们显现，向他们问安，并向他们吹入一口气，使他们受圣灵。（约二十 8～9，19，22。）这灵就是三一神经过成为肉体、钉十字架、复活而达到的终极完成，将三一神分赐到信徒里面。

分赐之三一神 与信徒的生机联结

三一神经过了这种种的过程，至终成了赐生命的灵，分赐到所有信的人里面。借此，这位分赐的三一神便与所有的信徒有了生机的联结。这联结犹如葡萄树的枝子与葡萄树的联结。（约十五 5 上。）葡萄树的枝子与葡萄树有同一的生命，过同一的生活；二者互相内住，是生命联结的结果。（约十五 4。）

分赐生命的神 与信徒生机的调和

神圣三一的神圣分赐使三一神与信徒不仅有了生机的联结，更有了生机的调和。当我们信入基督而重生时，便得到神生命的灵；这灵将那是灵的基督，生于我们的灵里，使三一神与我们这得重生的信徒，有了生机的调和。（约三 3～6。）借此，三一神的神圣属性—神的爱、基督的恩、和灵的交通，就与我们同在。（林后十三 14。）爱是源头，恩是显出，交通是临及。神的爱就是神自己，作主恩的源头；那灵的交通就是那灵自己，作了主恩同着神爱的传输，分赐给我们，使我们有分并享受。这不是三件分开的东西，乃是一件东西的三方面。这就是神在祂的三一里，把自己分赐到信的人里面。

an all-inclusive death, not only to deal with sin, the old man, Satan, the world, the old creation, and all the negative things, but to release the divine life, as the one grain of wheat falling into the ground, and to dispense it into all the members of His Body (John 12:24).

The Son Resurrecting to Become the Spirit, as the Ultimate Consummation of the Triune God, Dispensing the Triune God into the Believers

Three days after the Son died, He resurrected. In His resurrection, He was transfigured to become the life-giving Spirit. The same evening, Jesus came into the midst of the disciples and appeared to them. He greeted them and breathed a breath into them. In this way, they received the Holy Spirit (John 20:8-9, 19, 22). This Spirit is the ultimate consummation of the Triune God attained through incarnation, crucifixion, and resurrection, by which the Triune God is dispensed into the believers.

THE ORGANIC UNION OF THE DISPENSING TRIUNE GOD AND THE BELIEVERS

The Triune God passed through all the processes to become ultimately the life-giving Spirit to be dispensed into all the believers. Through this, the dispensing Triune God is organically joined to all the believers. This union is like the union between the branches of a vine with the vine tree (John 15:5a). The branches of a vine and the tree share the same life and live the same living. The two abide mutually in one another as the result of the life-union (John 15:4).

THE ORGANIC MINGLING OF THE LIFE-DISPENSING GOD WITH THE BELIEVERS

The divine dispensing of the Divine Trinity results in not only an organic union, but an organic mingling. When we believe into Christ and are regenerated, we receive God's Spirit of life. This Spirit begat in our spirit the pneumatic Christ, so that the Triune God is organically mingled with the regenerated believers (John 3:3-6). By this, the divine attributes of the Triune God—God's love, Christ's grace, and the Spirit's fellowship—are with us (2 Cor. 13:14). Love is the source, grace is the expression, and fellowship is the reaching to us. God's love is simply God Himself as the source of the grace of the Lord. The fellowship of the Spirit is simply the Spirit Himself as the transmission of the grace of the Lord with the love of God dispensed into us for our participation and enjoyment. These are not three separate things, but three aspects of one thing. This is God in His trinity dispensing Himself into the believers.

如今，神已经完成了这神圣的分赐，这是何等的喜信；样样都齐备了，请来赴筵席，（路十四 17，）来呼吸神，吃喝神——呼吸那是灵的基督作空气，使基督与我们在生存上，有了气息上的调和；（约二十 22；）喝那是灵之基督的活水，使基督与我们在生活上，有了生机的调和；（约四 10，14，七 37～38；）并吃那在生命活话里的基督作灵食，使基督与我们在生命的成分上，有了生机的调和。（约六 48，57 下～58 上。）所以，无论是呼吸到里面的，喝到里面的，或吃到里面的，都是我们的，不仅与我们联结，并且与我们调和；神所有并所是的一切，也就成了我们的。我们有了神的生命与性情，有了称义、圣别和救赎，以及一切人性的美德，如忍耐、谦卑、顺服…等。

只要我们天天、不断呼吸祂，喝祂，吃祂，自然就生长在那作真葡萄树之基督的全备供应里，使我们在结果子的事上，有了全备生机的供应。（约十五 1，4～5。）

信徒享用神圣三一之 神圣分赐的结果

当我们享用神圣三一的神圣分赐，与基督外联内调，联合为一，就会产生下列的结果：一，涌流活水的江河；（约七 38～39；）二，结出生命的果子；（约十五 5，16 下；）三，喂养群中的小羊；（约二一 15，十 16；）四，成为基督的新妇，作基督的配偶；这新妇就是基督的身体，作祂终极的扩增；（约三 6 下，29～30；）五，作经过过程之三一神的生机体，就是约翰十五章所说宇宙的葡萄树，（1，5，8，）成为三一神具体的、团体的伟大彰显。

李常受弟兄于主后一九九〇年十月十九日讲于台北

Now, God has accomplished this divine dispensing. What glad tidings these are! All things are ready. We can now come to the feast (Luke 14:17) to breathe God in and to eat and drink of God, that is, to breathe in the pneumatic Christ as air, that Christ may be mingled in breath with us for our existence (John 20:22), and to drink of the pneumatic Christ as the living water, that Christ may be mingled organically with us in our living (John 4:10, 14; 7:37-38), and to eat of Christ as our spiritual food in the living word of life, that Christ may be mingled organically with us in life-element (John 6:48, 57b-58a). Hence, whatever we have breathed, drunk, and eaten into us become ours. Not only is it joined to us, but it is mingled with us. In this way, all that God is and has, becomes ours. We have God's life and nature. We also have justification, sanctification, and redemption, together with all the human virtues, such as patience, humility, and obedience.

As long as we would continually breathe Him in and eat and drink of Him day by day, we will spontaneously grow in the bountiful supply of Christ as the true vine, and we will be bountifully supplied organically in the matter of fruit-bearing (John 15:1, 4-5).

THE RESULT OF THE BELIEVERS' ENJOYMENT AND APPLICATION OF THE DIVINE DISPENSING OF THE DIVINE TRINITY

When we enjoy and apply the divine dispensing of the Divine Trinity, and we are joined outwardly and mingled inwardly with Christ, the following results will be produced: (1) out of us will flow rivers of living water (John 7:37-39); (2) we will bear fruits of life (John 15:1, 4-5); (3) we will be able to feed the lambs in the flock (John 21:15; 10:16); (4) we will become the bride of Christ, His counterpart. This bride as the Body of Christ is His ultimate increase (John 3:6b, 29-30); and (5) we will become the organism of the processed Triune God, which as the universal vine tree in John 15 (vv. 1, 5, 8) becomes the concrete, corporate, and great manifestation of the Triune God.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 19, 1990)

第二篇

神圣的分赐与基督的扩增

读经：约翰福音三章三十一节，三十四至三十五节，三至五节，一章十二至十三节，希伯来书二章十一至十二节，罗马书十二章五节，约翰福音三章二十二至三十一节，十章十节下至十一节，十四至十六节，使徒行传二十章二十八节，约翰福音十二章二十四节，十五章一节，五节，八节，十六节上。

纲目

壹 基督的无限量—约三 31, 34 ~ 35:

- 一 祂是从上头来的，在万有之上—31。
- 二 父已将万有交在祂手里—35。
- 三 祂是神所差来，说神之话的—34 上。
- 四 祂赐那灵—祂神圣的分赐—是没有有限量的—34 下。

贰 基督神圣的分赐，成了祂神圣的扩增:

- 一 重生产生神的儿女，作基督的弟兄，成了祂身体的肢体，构成祂的身体—约三 3 ~ 5, 一 12 ~ 13, 来二 11 ~ 12, 罗十二 5。
- 二 重生的人构成基督的新妇，作祂的配偶，成了祂的扩增—约三 3 ~ 5, 22 ~ 31。
- 三 得着基督生命的人，成为祂的羊，享受祂作草场，作祂的羊群，就是召会—约十 10 下 ~ 11, 14 ~ 16, 徒二十 28。
- 四 得着基督复活生命的人，成为祂的分赐所产生的子粒，作成那作祂身体的饼—约十二 24。

CHAPTER TWO

THE DIVINE DISPENSING AND THE INCREASE OF CHRIST

Scripture Reading: John 3:31, 34-35, 3-5; 1:12-13; Heb. 2:11-12; Rom. 12:5; John 3:22-30; 10:10b-11, 14-16; Acts 20:28; John 12:24; 15:1, 5, 8, 16a

OUTLINE

I. The immeasurableness of Christ—John 3:31, 34-35:

- A. Christ coming from above and being above all—v. 31.
- B. The Father having given all into His hand—v. 35.
- C. Christ being sent by God, speaking the words of God—v. 34a.
- D. Christ giving the Spirit—His divine dispensing—not by measure—v. 34b.

II. The divine dispensing of Christ becoming His divine increase:

- A. Christ regenerating the believers to produce the children of God as the brothers of Christ, becoming the members of His Body and constituted to be His Body—John 3:3-5; 1:12-13; Heb. 2:11-12; Rom. 12:5.
- B. The regenerated ones constituted as the bride of Christ, to be His counterpart, becoming His increase—John 3:3-5, 22-30.
- C. Those receiving the life of Christ becoming His sheep enjoying Him as the pasture to become His flock, which is the church—John 10:10b-11, 14-16; Acts 20:28.
- D. Those having the resurrection life of Christ becoming the grains produced through His dispensing to be the bread, which is His Body—John 12:24.

五 与基督联结，作祂枝子的信徒，将祂分赐别人，结成果子，作那经过过程之三一神，以祂为具体表现的生机体——约十五 1, 5, 8, 16 上。

叁 将这位基督分赐与别人的具体步骤：

一 晨晨复兴，以二、三节经言为享受基督的灵食。

二 日日得胜，以所饱尝的经言为支撑的力量。

三 不断的为分赐基督而接触所认识的人，对他们供输基督，并约请、带领他们来参加排聚会。

四 排聚会将结束时，对他们个别的传福音，带他们相信基督，求告主名，而受浸。

五 浸后给他们上一课生命之路，教他们如何用灵随时呼求主名。

六 约他们每晨电话晨兴，并请他们当晚起，每晚入睡前读一章圣经。

七 每三数日探望他们一次，供应生命，带领前进。

E. The believers who are joined to Christ and who are His branches dispensing Him to others, making them the fruit, to be the organism of the processed Triune God, having Him as the definite expression—John 15:1, 5, 8, 16a.

III. The definite steps to dispense this Christ to others:

A. Every morning being revived, taking two or three verses as spiritual food to enjoy Christ.

B. Every day overcoming, taking the word we have thoroughly enjoyed as the supporting strength.

C. Continually contacting our acquaintances for the dispensing of Christ, transfusing Christ into them, and inviting them and leading them to attend the group meetings.

D. Toward the end of the group meetings, preaching the gospel to them one by one, leading them to believe in Christ, to call on His name, and to be baptized.

E. After baptism, conducting a lesson with them on the way of life, teaching them to call on the Lord all the time with their spirit.

F. Making appointments with them to have morning revival together over the telephone, and asking them to begin reading one chapter of the Bible before they go to bed, beginning from that very evening.

G. Visiting them once every three or four days, supplying life to them and leading them on.

这篇信息的题目是：神圣的分赐与基督的扩增。简单的说，神圣的分赐就是神将祂自己作到我们里面，其结果就是基督的扩增。约翰三章前段讲重生，就是神圣的分赐；后段讲所有重生、有神生命的人，成了基督的新妇，作祂的扩增。

今天，召会就是基督的新妇，作基督的扩增，如同夏娃是亚当的配偶，作亚当的扩增一样。夏娃如何出自亚当，又归与亚当，二人成为一体，使亚当得以扩增，照样召会也是源于基督，与基督联合，二灵成为一灵，作基督的扩增。

在第二篇信息里，我们已经看见神圣三一之神圣分赐的完成。整卷约翰福音就是讲太初就有的那是神的话，如何成为肉体，历经人生，钉十字架，从死复活，至终成为那一口圣气，就是赐生命的灵，吹进祂的信徒里面。太初的神，如今对我们是何等的近，近到一个地步，就在我们的里面。祂经过了种种的过程，完成了祂神圣的分赐，与我们有了生机的联结并调和，使我们成为基督的新妇，就是基督的身体，作祂终极的扩增。

基督的无限量

约翰三章三十一至三十六节，向我们揭示基督是无法测度，也是没有限量的。祂这如此无法测度、没有限量的一位，是从上头来，又在万有之上，超乎万有。并且，父已将万有交在祂手里。祂就是神所差来，说神之话的，并且祂赐那灵是没有限量的。祂赐那灵就是祂神圣的分赐，而那灵就是三一神终极的完成。我们可以说，台子就是原先一块一块木头终极的完成。同样的，在永远里的三一神，经过了种种的过程，至终成了那灵，就是终极完成的三一神，分赐到我们信的人里面。

神这神圣的分赐，乃是一件生命的事。我们知道，凡生命的事都不奇特，都是正常的。所以，我们里面有神，不一定会有什么了不起的感觉，但有神就是有神。一旦你和神出了事，里面就感觉不对了，因为里面的确有神。再者，神的分赐，就是赐那灵给我们，既是没有限量，我们就得忠心的与主交通，让主用祂的灵来充满我们，

The subject of this message is the divine dispensing and the increase of Christ. In simple terms, the divine dispensing is God working Himself into us. The result of this is the increase of Christ. The first part of John 3 speaks of regeneration, which is the divine dispensing, and the second part concerns the regenerated ones, who have the life of God, becoming the bride of Christ as His increase.

Today, the church as the bride of Christ is the increase of Christ, in the same way that Eve as the counterpart of Adam was the increase of Adam. Just as Eve came out of Adam and belonged to Adam, the two becoming one, resulting in the increase of Adam; in the same way the church came out of Christ, being joined to Christ, becoming one spirit with Him, resulting in her being the increase of Christ.

In the first message, we have seen the accomplishment of the divine dispensing of the Divine Trinity. The whole Gospel of John tells us how the Word, who was God and who was there in the beginning, became flesh to experience the human living and was crucified and resurrected to become ultimately the holy Breath, which is the life-giving Spirit breathed into the believers. The God who was there in the beginning has become very near to us. He is so near that He is even in us. He has been processed and has accomplished His divine dispensing, being organically joined to us and mingled with us, making us the bride of Christ, which is His Body, His ultimate increase.

THE IMMEASURABLENESS OF CHRIST

John 3:31-36 reveals to us that Christ is unlimited and immeasurable. Such an unlimited and immeasurable One came from above and is above all, being transcendent above everything. Moreover, the Father has given all into His hand. He is sent from God, speaking God's word. He gives the Spirit without measure. The giving of His Spirit is His divine dispensing, and the Spirit is the ultimate consummation of the Triune God. We can say that a table is the ultimate consummation of many individual pieces of wood. In the same way, the Triune God in eternity has been processed to ultimately become the Spirit, who as the ultimate consummation of the Triune God is dispensed into us, the believers.

This divine dispensing of God is a matter in life. We know that everything that has to do with life is not peculiar, but is very normal. For us to have God inside of us does not necessarily mean that we will have some unusual feelings. When a person has God, he simply has Him. But when he has a problem with God, immediately he will feel wrong within. This shows that God is indeed within him. Since God's dispensing, which is His giving to us of the Spirit, is without measure, we should fellowship with Him in a faithful way, and we

丰富富的把祂自己分赐在我们里面。这并不是灵恩运动所说的被灵充满，有些奇异的感觉，或古怪的事情，乃是真正得着神的分赐，享受神的自己。

我们这样的被灵充满，得着神的分赐，是天天都应该有的。要知道，任何事情都需要时间。今天三一神已经完成了祂神圣的分赐，但我们这一面，要接受祂的分赐还得有一点手续，就是花时间，来到祂面前亲近祂。为此，我们需要每天有一固定的时间与主交通，经历主的同在，里面得着神，而被神充满。

基督神圣的分赐， 成了祂神圣的扩增

我们这样享受基督神圣的分赐，结果就成了祂神圣的扩增。这可从五方面来看。第一，重生产生神的儿女，作基督的弟兄，成了祂身体的肢体，构成祂的身体。（约三3～5，一12～13，来二11～10，罗十二5。）这身体就是基督的丰满，也就是基督的扩增。第二，重生的人构成基督的新妇，作祂的配偶，成了祂的扩增。（约三3～5，22～30。）神借着祂的灵重生我们，叫我们有祂永远的生命，再用祂无限量的灵充满我们，使我们成为祂那在万有之上，包罗万有之基督的新妇，作祂神圣的扩增。

第三，得着基督生命的人，成为祂的羊，享受祂作草场，作祂的羊群，就是召会。（约十10下～11，14～16，徒二十28。）主舍了祂的魂生命，为祂的羊成功救赎，使我们能有分于神的生命，借此得以合为一群，成为基督的扩增。第四，得着基督复活生命的人，成为祂的分赐所产生的子粒，作成那作祂身体的饼。（约十二24。）主是那一粒神圣的麦子，借着祂的死与复活，释放出神圣的生命，产生许多子粒，成为祂的扩增，彰显祂的荣耀。第五，与基督联结，作祂枝子的信徒，将祂分赐给别人，结成果子，作那经过过程之三一神，以祂为具体表现的生机体。（约十五1，5，8，16上。）结果子就是把我們所得着的基督分赐给别人，使他们成为主这真葡萄树的枝子，作基督的扩增。

should allow the Lord to fill us with His Spirit. In this way, He Himself will be dispensed into us in a rich way. This is not the so-called filling of the Holy Spirit known in the Pentecostal movement, which is claimed to produce strange feelings and peculiar occurrences. Rather, this is a genuine receiving of God's dispensing and an enjoyment of God Himself.

Every day we should have this kind of filling of the Spirit and this kind of dispensing from God. We have to know that for everything there is the need of time. Today, the Triune God has accomplished His divine dispensing. But on our part, there is still a step we need to take to receive His dispensing, which is to spend time to come to Him and to contact Him. For this reason, every day we need a definite time to fellowship with the Lord, to experience His presence, to receive Him within, and to be filled by Him.

THE DIVINE DISPENSING OF CHRIST BECOMING HIS DIVINE INCREASE

The result of this enjoyment of the divine dispensing of Christ is that we become His divine increase. This can be seen from five aspects. First, through regeneration we are produced to be the children of God and the brothers of Christ, becoming the members of His Body and constituted to be His Body (John 3:3-5; 1:12-13; Heb. 2:11-12; Rom. 12:5). This Body is the fullness of Christ, which also is His increase. Second, the regenerated ones are constituted to become the bride of Christ as His counterpart to be His increase (John 3:3-5, 22-30). God has regenerated us by His Spirit, so that we have His eternal life. Furthermore, He has filled us with His immeasurable Spirit, so that we can become the bride of the all-inclusive Christ who is above all and can become His divine increase.

Third, as those who have received the life of Christ, we have become His sheep, enjoying Him as the pasture and becoming His flock, which is the church (John 10:10b-11, 14-16; Acts 20:28). The Lord forsook His soul life to accomplish redemption for His sheep, so that we can partake of God's life and by it be brought into one flock to be the increase of Christ. Fourth, the ones who have received the resurrection life of Christ, as the grains produced through His dispensing, become the bread, which is His Body (John 12:24). The Lord is the one divine grain. Through His death and resurrection, He released the divine life to produce many grains as His increase for the expression of His glory. Fifth, the believers who are joined to Christ and who are His branches dispense Him to others, making them the fruit, the organism of the processed Triune God, having Him as the definite expression (John 15:1, 5, 8, 16a). To bear fruit is to dispense to others the Christ that we have received, so that they would become the branches of the Lord as the true vine and would become the increase of Christ.

将这位基督分赐与别人的具体步骤

我们都是主的枝子，并且被主分派前去结果子，就当分赐基督给别人。这里我们共列出七个具体步骤：

一 晨晨复兴，以二、三节经言为享受基督的灵食

我们要把基督分赐给别人，第一步就得晨晨复兴。每一天早一点起床，什么事都先不作，花十至二十分钟，以选定的一卷书，按照章节祷读二、三句经言，又读又祷，把所读的化作祷告。这样，就把主和主的话调在一起，接受到里面，使我们享受话中的基督作我们的灵食。

二 日日得胜，以所饱尝的经言为支撑的力量

我们只要这样确实的晨晨复兴，每天就有二、三节经言在我们里面。我们若是不能全记下来，抄写在纸上也不错，可以带在身上，反复咀嚼，作随时的供应。我们整天有这二、三节经言，作为里面支撑的力量，就能过日日得胜的生活。

三 接触所认识的人，对他们供输基督，并约请、带领他们来参加排聚会

我们晨晨复兴，日日得胜，有主自己供应并支撑我们，就我们这面说是够了，但我们还需要把基督分赐给别人。我们每一个人都有认识的人，包括亲友、邻舍、同事、同学等，至少有二十位还未得救的，我们需要把他们的名字列出来，一分留着，一分交给召会；常常为他们代祷，并接触他们，对他们供输基督。我们众人都这样作，从自己的“耶路撒冷”传起，（参徒一8，）都不必叩“生门，”光这些“熟门”就够多了。同时，我们也可以寻求交通，配搭起来，传福音给弟兄姊妹或我们自己所认识的人，并约请、带领他们来参加排聚会。

DEFINITE STEPS IN DISPENSING THIS CHRIST TO OTHERS

We are all branches of the Lord, and we have been sent forth by Him to bear fruit. As such we should dispense Christ to others. Here we have listed seven definite steps:

A. Every Morning Being Revived, Taking Two or Three Verses as Spiritual Food to Enjoy Christ

In order to dispense Christ to others, the first thing to do is to be revived every morning. We should get up early every morning, and before we do anything else, we should spend ten to twenty minutes to pray-read two or three verses from a selected book of the Bible. We should read and pray, and we should turn what we read into prayer. In this way, we will mingle the Lord with His word and will receive Him into us. By this, we will enjoy the Christ in the word as our spiritual food.

B. Every Day Overcoming, Taking the Word We Have Thoroughly Enjoyed as the Supporting Strength

As long as we are definitely revived this way, every day we will have two or three verses in us. Even if we cannot memorize them, it is still good if we can copy them on a piece of paper and carry it around with us. We can go over them again and again for our instant supply. When we have these two or three verses for our supporting strength, we can live an overcoming life every day.

C. Contacting Our Acquaintances, Transfusing Christ into Them, and Inviting and Leading Them to Attend the Group Meetings

If we are revived every morning, overcoming every day, and have the Lord Himself as our supply and our supporting strength, as far as we ourselves are concerned, this is quite sufficient. But we must not forget that we also have to dispense Christ to others. Every one of us has some people that we know, including our relatives, neighbors, colleagues, and classmates. Among them, we can find at least twenty who are not yet saved. We need to write down their names and give a copy of this list to the church and keep another copy for ourselves. We should then pray continually for them and should contact them, transfusing Christ into them. All of us should do this, beginning from our own "Jerusalem" (cf. Acts 1:8). There is no need to knock on "cold" doors; these "warm" doors are enough for us. At the same time, we can seek for fellowship; we should coordinate with others to preach the gospel to our own acquaintances or those of the brothers and sisters, and we should invite and lead them to attend the group meetings.

所以从现在起，我们一面要列出福音对象的名单，一面要成立排聚会。排聚会是我们召会生活的基础，召会生活百分之八十的内容都在排聚会里。我们每一个人除了主日的聚会外，一定还要有排聚会。但排聚会的人数不宜太少或太多，总在二十人左右。长老或同工要训练在排聚会里的弟兄姊妹怎样传福音。每一次排聚会，都盼望有弟兄姊妹带他们所认识的人来参加，尽力约请，甚至亲自带领他们前来赴会。

四 排聚会将结束时，对他们个别的传福音，带他们相信基督，求告主名，而受浸

我们小排聚会要活，千万不要作礼拜。个个都作见证，彼此也有交通；不要说故事，就是简单说一点对主的经历。这样，若有新人或福音朋友坐在其中，听一听，看一看，一定会觉得有意思，也会受感动。到了排聚会将结束前半半个钟头，就可以把福音朋友带开，对他个别的传福音，以装备好的“人生的奥秘”小册子，开口、凭着信心、并以眼看着他，对他传讲，运用主所赐的权柄，带他相信基督，求告主名，而受浸。这样，他就得救了。

五 浸后给他们上一课生命之路，教他们如何用灵随时呼求主名

受浸之后，待他换好衣服，就给他上一课生命之路，不必太长，重在告诉他，我们的救主今天就住在我们里面，我们可以随时呼求祂的名而接触祂，享受祂。讲过之后，就操练一下，我们作给他看，也要他作给我们看，好把他教会。这一定要作，且不能放松。

六 约他们每晨电话晨兴，并请他们当晚起，每晚入睡前读一章圣经

For this reason, from now on we should prepare a list of our gospel friends, on the one hand, and establish group meetings, on the other hand. The group meeting is the foundation of our church life. Eighty percent of the church life is contained in the group meeting. In addition to attending the Lord's Day morning meeting, every one of us should attend a group meeting. The number at a group meeting should not be too many or too few. Preferably it should be around twenty. The elders and co-workers should train the brothers and sisters in the group meeting to preach the gospel. In every group meeting, we expect the brothers and sisters to bring their acquaintances along. They should try their best to invite and even to lead them to attend these meetings.

D. Toward the Close of the Group Meeting, Preaching the Gospel to Them One by One, Leading Them to Believe in Christ, to Call on His Name, and to Be Baptized

Our group meetings have to be living, and they should never be in the way of a worship service. We all should testify and should fellowship with one another. We should not tell stories. Instead, we should speak simply of our experience of the Lord. If new ones or gospel friends come into our midst and listen and observe what we are doing, they will be quite interested and impressed. About half an hour before the close of the group meeting, we can take the gospel friends aside and preach the gospel to them individually. We should preach to them with the booklet "The Mystery of Human Life" which we have ready with us, and we should open our mouth, exercise our faith, and preach by looking at the new ones with our eyes. We should exercise the authority that the Lord has given us and should lead them to believe in Christ, to call on His name, and to be baptized. In this way, they will be saved.

E. After Baptism, Conducting a Lesson with Them on the Way of Life, Teaching Them to Call on the Lord All the Time with Their Spirit

After the new ones are baptized and have changed their clothes, we should conduct a lesson with them on the way of life. It does not have to be long. The main thing is to tell them that our Savior is living in us today; we can call on His name all the time to contact Him and to enjoy Him. After this, we should exercise to demonstrate to them a little how we do it, and we should ask them to do the same to show us whether they have learned it. We must do this, and we must not be lax in doing it.

F. Making Appointments with Them to Have Morning Revival Together over the Telephone, and Asking Them to Begin Reading One Chapter of the Bible Before They Go to Bed, Beginning That Very Evening

除了呼求主名之外，还要告诉他，我们基督徒不仅要祷告，还要读经。所以要教他会祷读主的话。然后，要他第二天开始就晨晨复兴。请他早起十五分钟，并约他每晨电话晨兴。此外，还请他当晚起，每晚入睡前，读一章新约圣经，可以从罗马书、或哥林多前书读起。这样，不仅能睡得香甜，长此以往也能得到许多益处。

七 每三数日探望他们一次，供应生命，带领前进

一面每晨有电话晨兴，另一面每三数日还要探望他一次。在他受浸的头一个月，最好看望他七、八次，当面对他交通，供应生命，带领他逐步前进。

我所交通给你们的，是经过相当的研究和试作，是绝对可行的一条路。你们众人不仅接受，并且确实照此去作，就一定会不会落空，最少也会有百分之三十的扩增。这就不得了了。愿主祝福你们。

李常受弟兄于主后一九九〇年十月二十日讲于台北

In addition to calling on the name of the Lord, we should tell them that we, the Christians, not only have to pray, but must read the Bible as well. For this reason, we need to teach them how to pray-read the Lord's word. After this, we should start having a morning revival time with them the next morning. We should ask them to get up fifteen minutes earlier than usual and make an appointment to have morning revival with them over the telephone. In addition, we should ask them to start reading a chapter of the New Testament every night before they go to bed, starting from that very same evening. We can ask them to start from the book of Romans or from 1 Corinthians. This will not only assure them of having a good sleep, but will give them much long-term benefit.

G. Visiting Them Once Every Three or Four Days, Supplying Life to Them and Leading Them On

On the one hand, we should have morning revival over the telephone every day, and on the other hand, once every three or four days, we should visit them. During the first month after baptism, we should visit them seven or eight times and should fellowship with them face to face, supplying life to them and leading them on step by step.

What I have fellowshiped with you has been tested and tried to quite an extent. It is definitely a workable way. Not only should we all receive it, but we should practice it accordingly. If we do this we will not be disappointed, but will reap at least a thirty percent increase. This is marvelous! May the Lord bless all of you.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 20, 1990)

第三篇

基督再来的 正确启示

读经：但以理书九章二十四至二十七节，马太福音二十四章十五节，帖撒罗尼迦后书二章八节，启示录十九章十九至二十节，马太福音二十八章二十节，启示录十三章一节，三节，十八节，十七章八节，十至十一节，帖撒罗尼迦后书二章一节上，三至四节，启示录十一章二节，十三章五至七节，十二章十四节，马太福音二十四章二十一节，启示录三章十节，六章十二至十七节，八章七节至九章二十一节，十六章一至二十一节，马太福音二十四章三节下，启示录十二章五节，十四章一至四节，马太福音二十四章四十至四十一节，路加福音二十一章三十六节，启示录三章十节，十四章十四节，帖撒罗尼迦前书四章十七节，马太福音二十五章一至十二节，启示录十一章十一至十二节，哥林多后书五章十节，启示录十一章十八节中，十九章七至九节，帖撒罗尼迦后书二章八节，马太福音二十四章二十七节，三十节，启示录一章七节，罗马书十一章二十六至二十七节，撒迦利亚书十二章十至十四节，启示录二十章一至三节，十一章十五节，十二章十节上，马太福音二十五章三十一至四十六节，使徒行传十章四十二节下，提摩太后书四章一节，使徒行传一章六节，马太福音十九章二十八节，使徒行传三章二十一节。

纲目

壹 神所截定的七十个七—但九 24:

- 一 七个七，从出令重建耶路撒冷，到重建完成，共四十九年—但九 25。
- 二 六十二个七，从耶路撒冷重建完成，到受膏者（弥赛亚—基督）被剪除，共四百三十四年—但九 26。

CHAPTER THREE

THE PROPER REVELATION CONCERNING THE COMING OF CHRIST

Scripture Reading: Dan. 9:24-27; Matt. 24:15; 2 Thes. 2:8; Rev. 19:19-20; Matt. 28:20; Rev. 13:1, 3, 18; 17:8, 10-11; 2 Thes. 2:1a, 3-4; Rev. 11:2; 13:5-7; 12:14; Matt. 24:21; Rev. 3:10; 6:12-17; 8:7—9:21; 16:1-21; Matt. 24:3b; Rev. 12:5; 14:1-4; Matt. 24:40-41; Luke 21:36; Rev. 3:10; 14:14; 1 Thes. 4:17; Matt. 25:1-12; Rev. 11:11-12; 2 Cor. 5:10; Rev. 11:18b; 19:7-9; 2 Thes. 2:8; Matt. 24:27, 30; Rev. 1:7; Rom. 11:26-27; Zech. 12:10-14; Rev. 20:1-3; 11:15; 12:10a; Matt. 25:31-46; Acts 10:42b; 2 Tim. 4:1; Acts 1:6; Matt. 19:28; Acts 3:21

OUTLINE

I. The seventy weeks apportioned out by God—Dan. 9:24:

- A. The first seven weeks, from the issuing of the decree for the rebuilding of Jerusalem to the completion of the rebuilding, being forty-nine years—Dan. 9:25.
- B. The sixty-two weeks, from the completion of the rebuilding of Jerusalem to the cutting off of the Messiah (Christ), being four hundred thirty-four years—Dan. 9:26.

三 末一个七，敌基督与以色列人立七年的盟约：

- 1 一七之半，敌基督毁约，止息以色列人献祭与神，在圣殿中立起可憎的偶像代替神，而逼害一切敬拜、事奉神的人，三年半之久，直到基督来地上，将他毁坏，扔入火湖为止—但九 27，太二四 15，帖后二 8，启十九 19～20。
- 2 一七后半的末了，就是这世代的终结—太二八 20。

贰 敌基督：

- 一 出自于地中海—启十三 1。
- 二 来自无底坑—启十七 8。
- 三 作复兴之罗马帝国的该撒，与已往罗马帝国的该撒同列为第七位—启十七 10。
- 四 他来时，暂时被杀，由罗马帝国第五位该撒（尼罗）死了的灵，从无底坑上来，进入他的尸体里，使他复活成为第八位该撒—启十三 3，18，十七 8，10～11。
- 五 他要在基督来临的显现以前，显露出来，高抬自己超过一切称为神的，甚至坐在神的殿里，称他自己为神—帖后二 1 上，3～4。
- 六 他要践踏圣城耶路撒冷，并逼害信徒四十二个月，就是三年半—启十一 2，十三 5～7，十二 14。

C.The last week, during which Antichrist will make a seven-year covenant with Israel:

- 1.In the middle of the week, Antichrist will break the covenant and will cause the sacrifice offered to God by Israel to cease, setting up his image of abomination in the temple to replace God, persecuting for three and a half years all those who worship and serve God, until the coming of Christ to the earth, when he will be destroyed and thrown into the lake of fire—Dan. 9:27; Matt. 24:15; 2 Thes. 2:8; Rev. 19:19-20.
- 2.The end of the last half of the week will be the consummation of this age—Matt. 28:20.

II. Antichrist:

A.Coming from the Mediterranean Sea—Rev. 13:1.

B.Coming from the abyss—Rev. 17:8.

C.The Caesar of the coming revived Roman Empire, ranking together with the past Caesars of the Roman Empire, as the seventh Caesar—Rev. 17:10.

D. When he comes, he will be slain temporarily; then he will resurrect to be the eighth Caesar by the spirit of the fifth Caesar (Nero) of the Roman Empire entering into his dead body from the abyss—Rev. 13:3, 18; 17:8, 10-11.

E.He will be revealed before the appearing of Christ and will exalt himself above all that is called God, even seating himself in the temple of God, proclaiming himself that he is God—2 Thes. 2:1a, 3-4.

F.He will trample underfoot the holy city, and will persecute the believers for forty-two months, that is, for three and a half years—Rev. 11:2; 13:5-7; 12:14.

叁 大灾难，乃空前绝后的灾害—太二四 21:

- 一 三年半之久，就是末一七的后半，乃是要临到普天下，试炼一切住在地上之人试炼的时候—启三 10。
- 二 从第六印，超自然的灾难开始—启六 12～17。
- 三 经过一至七号各样的灾祸—启八 7～九 21。
- 四 直到一至七碗的灾害为止—启十六 1～21。

肆 基督的来临—同在（巴路西亚）—太二四 3 下:

一 先从天上，开始于大灾难三年半前:

- 1 男孩子被提到基督在天上神宝座那里的同在里—启十二 5。
- 2 初熟的果子被提到基督在天上锡安山那里的同在里—启十四 1～4。
- 3 其他活着的得胜者被提到基督在天上的同在里，得以站立在祂面前—太二四 40～41，路二一 36，启三 10。

二 后到大灾难末了，来停留于空中:

- 1 大体的信徒，复活的及身体改变的，被提到基督在空中的同在里—启十四 14，帖前四 17。

III. The great tribulation being a time of unprecedented and unsurpassed calamities—Matt. 24:21:

- A. Being for three and a half years, the second half of the last week, and being the hour of trial which is about to come on the whole inhabited earth, to try those who dwell on the earth—Rev. 3:10.
- B. Beginning from the sixth seal with the supernatural calamities—Rev. 6:12-17.
- C. Passing through all the woes of the first through the seventh trumpets—Rev. 8:7—9:21.
- D. Ending with the woes of the first through the seventh bowls—Rev. 16:1-21.

IV. The coming of Christ—His presence (parousia)—Matt. 24:3b:

A. Beginning from heaven at the start of the three and a half years of the great tribulation:

1. The man-child being raptured to the presence of Christ at the throne of God in heaven—Rev. 12:5.
2. The firstfruits being raptured to the presence of Christ at the heavenly Zion—Rev. 14:1-4.
3. All other living overcomers being raptured to the presence of Christ in heaven to stand before Him—Matt. 24:40-41; Luke 21:36; Rev. 3:10.

B. At the end of the great tribulation, coming and remaining in the air:

1. The majority of the believers, those who will have been resurrected and whose bodies will have been transfigured, will be raptured to the presence of Christ in the air—Rev. 14:14; 1 Thes. 4:17.

- 2 包括十个复活的童女—太二五 1 ~ 12。
- 3 两个见证人复活被提—启十一 11 ~ 12。
- 4 所有的圣徒都在基督审判台前受审，得赏赐或受惩罚—林后五 10，启十一 18 中。
- 5 基督婚娶得胜者—启十九 7 ~ 9。

三 继在大灾难结束时，从空中来到地上：

- 1 一面毁坏敌基督—帖后二 8。
- 2 一面像闪电一样，向以色列人显现，以色列全家得救—太二四 27，30，启一 7，罗十一 26 ~ 27，亚十二 10 ~ 14。
- 3 差遣天使捆绑撒但，扔到无底坑里—启二十一 ~ 3。
- 4 带进国度—启十一 15，十二 10 上。
- 5 审判活着的列国—绵羊与山羊—太二五 31 ~ 46，徒十 42 下，提后四 1。
- 6 复兴以色列国—徒一 6，太十九 28。
- 7 带进万物复兴—徒三 21。

- 2.This including the ten resurrected virgins—Matt. 25:1-12.
- 3.The two witnesses also resurrecting to be raptured—Rev. 11:11-12.
- 4.All the saints to be judged before the judgment seat of Christ for reward or punishment—2 Cor. 5:10; Rev. 11:18b.
- 5.Christ marrying the overcomers—Rev. 19:7-9.

C.At the completion of the great tribulation, descending from the air to the earth:

- 1.On the one hand, destroying Antichrist—2 Thes. 2:8.
- 2.On the other hand, appearing to the nation of Israel like lightning, the whole house of Israel subsequently being saved—Matt. 24:27, 30; Rev. 1:7; Rom. 11:26-27; Zech. 12:10-14.
- 3.Sending an angel to bind Satan and to throw him into the abyss—Rev. 20:1-3.
- 4.Bringing in the kingdom—Rev. 11:15; 12:10a.
- 5.Judging the nations that are alive—the sheep and the goats—Matt. 25:31-46; Acts 10:42b; 2 Tim. 4:1.
- 6.Restoring the kingdom of Israel—Acts 1:6; Matt. 19:28.
- 7.Bringing in the restoration of all things—Acts 3:21.

祷告：主啊，我们从深处敬拜你，在这一个黑暗的世代，你把我们分别出来。世代虽然黑暗，我们却有话语的光照在暗处。我们众人一同来到你话语跟前，相信你是在这里与我们同在，借着你的话语，要把你自己释放出来，带着亮光照耀我们。哦，主耶稣，我们实在仰望你。在这末了的时代，紧迫的时候，求你开启我们的心眼，也夺取我们的心，叫我们向着你和你的心意敞开。但愿你指明我们，对我们说话，使我们全然明亮，如同晨星在我们心里出现。

主啊，你知道时代黑暗，我们生活其中，不易胜过这潮流。哦，主啊，我们仰望你。我们在这里，不是只追求一点圣经的知识，我们乃是追求你自己。你的话就是你的化身，我们愿意从你的话中得着你。我们不是带着一点好奇心，要听所谓的预言，我们乃是来寻求你。求你把你自已打开，分赐给我们，使我们每一个人都能从你话中，再得着你。主啊，我们承认我们的软弱和无有，叫人得生命的乃是你。因此，我们仰望你的祝福。求你的宝血洁净我们，使我们蒙你的悦纳，得着你膏油的涂抹。但愿你在我们的说话里说话，我们说话的时候，你实在的与我们成为一灵，证明你是在这里与我们同在。主，为我们捆绑你的仇敌，斥责那恶者。我们隐藏在你宝血之下；求你遮盖我们，为我们抵挡一切与我们相反的。阿们。

在这一篇信息里，我要对你们说到基督再来的正确启示。提起圣经的预言，我并不觉得我有受主什么托付；但对于这件事，我从得救起至今，整整六十五年半，我有许多的研究，所接触的书都是一些高级学者的著作。他们不仅熟悉圣经的历史，并且通晓圣经的预表，对预言的讲解是基要而正确的，从其中我得着了最好的帮助。所以，我们今天对于圣经预言的认识，完全是站在他们的肩膀上，并且更有所见。

神所截定的七十个七

要明白基督再来的预言，我们需要回到旧约的但以理书。当时，以色列人被掳到巴比伦，以后巴比伦又亡于波斯。波斯王古列敬畏耶和华神，行祂所喜悦的事。古列元年，他下诏通告全国，要以色列人回耶路撒冷，重建神的殿。（拉一1～4。）就在古列尚未登基，以色列人被掳快满七十年时，耶和华神差使者对

Prayer: Lord, we worship You from the depths of our being, that You have separated us from this dark age. Although the age is dark, we have Your word as a lamp that shines in a dark place. We are gathered together before Your word. We believe that You are with us here. Release Yourself through Your word. Shine on us with Your light. O Lord Jesus, we really look to You. At this end time, this crucial time, may You open our eyes and gain our hearts so that we would be open to You and to Your desire. May You enlighten us, speak to us, that we would be fully enlightened and would have the morning star rise in our hearts.

Lord, You know that the age is dark and that it is not easy for us to overcome its tide while living in it. O Lord, we look to You. We are here not only pursuing some biblical knowledge, but are here pursuing Yourself. Your word is Your embodiment. We desire to gain You through Your word. We are not here to listen to some so-called prophecies in a curious way. Rather, we are here seeking after You. May You open Yourself to us and dispense Yourself to us, so that every one of us may gain You from Your word once again. Lord, we confess our weakness and poverty. It is You who give life. For this reason, we look to Your blessing. Cleanse us with Your blood that we would please You and would receive Your anointing. May You speak in our speaking, and while we speak, may You truly be one spirit with us. Prove to us that You are here with us. Lord, bind the enemy for us. Rebuke the evil one. We hide under Your blood. Cover us, and oppose for us anything that opposes us. Amen.

In this message I will share with you the proper revelation concerning the coming of Christ. I do not have much commission from the Lord to mention the prophecies in the Bible. But concerning this matter I have studied much for exactly sixty-five years, from the day that I was saved until now. What I have touched are all writings by some of the better scholars. These scholars not only were familiar with biblical history, but they also were very well acquainted with the types in the Bible. Their interpretation of prophecy is both fundamental and accurate. From them we have received the best help. Hence, my understanding of biblical prophecy has been gained fully by standing upon their shoulders and by further development of what they have seen.

THE SEVENTY WEEKS APPORTIONED OUT BY GOD

In order to understand the prophecy concerning the coming of Christ, we must go back to the book of Daniel in the Old Testament. In Daniel's time, the children of Israel were in captivity in Babylon. Later, Babylon was taken over by Persia. Cyrus, the king of Persia, was one who feared God and did things according to His will. In the first year of his reign, King Cyrus made a decree to the whole nation that the Israelites were to return to Jerusalem to rebuild the temple of God (Ezra 1:1-4). Even before Cyrus became king, and as the time of the Israelites' captivity

但以理说，“为你本国的民和你的圣城，已经截定了七十个七，要终止过犯，了结罪恶，赎尽罪孽，带进永远的义，封住异象和预言，并膏至圣之处。”（但九 24，另译。）

这七十个七分成三截。第一截是七个七，从出令重建耶路撒冷，到重建完成，共四十九年。那时，耶路撒冷城要连街带濠，重新建造。（但九 25。）第二截是六十二个七，从耶路撒冷重建完成，到受膏者（弥赛亚—基督）被剪除，共四百三十四年。以后，必有一王的民来毁灭这城和圣所；结局必有洪水，并一直到底的争战；荒凉的事已经定了。（但九 26。）这样，第一截加第二截有六十九个七。

从此，这七十个七就隔断了。经过一段相当长的时间，才来到末一个七。在这期间，神把以色列人摆在一边，另外找了一班人作祂的子民，这就是召会。所以，这一段就叫作召会时代，也叫作恩典时代，还叫作奥秘时代。大体说来，这个时代是从基督第一次来到基督第二次来。基督的两次来，就成了这奥秘时代的开端和结束。在这一个奥秘的时代里，神所作的一切都是奥秘。比如，耶稣基督成为肉体、钉死、复活、成为那灵，进入信祂的人里面，这都是奥秘。还有，救赎、赦罪、重生等，这些是怎么一回事？奥秘哉！不仅基督是奥秘，我们各个人也都是奥秘。我们没有见过祂，却是爱祂，并且出代价追求祂，有一天还要改变形状。这些都是历世历代所隐藏的奥秘。等到第七号吹响时，也就是这世代的终结，这一切奥秘都要完成、结束、并且过去，（启十 7，）一切就都成为公开而明显的。

至终，末一个七要来到，就是敌基督与以色列人立七年的盟约。一七之半，敌基督毁约，止息以色列人献祭与神，在圣殿中立起可憎的偶像代替神，而逼害一切敬拜、事奉神的人，三年半之久，直到基督来地上，将他毁坏，扔入火湖为止。（但九 27，太二四 15，帖后二 8，启十九 19～20。）这一七后半的末了，就是这世代的终结。（太二八 20。）这样看来，末一个七乃是整个预言的关键，而敌基督是其中一个主要的角色。

was approaching seventy years, Jehovah sent His messenger and spoke to Daniel: "Seventy weeks are apportioned out for your people and for your holy city, to close transgression, to make an end of sins, to make propitiation for iniquity, to bring in the righteousness of the ages, to seal up vision and prophet, and to anoint the most holy place" (Dan. 9:24).

These seventy weeks are divided into three sections. The first section consists of seven weeks, from the decree put forth for the rebuilding of Jerusalem to the completion of the building, a total of forty-nine years. At that time, Jerusalem would be rebuilt with street and moat (Dan. 9:25). The second section consists of sixty-two weeks, from the completion of the rebuilding of Jerusalem to the cutting off of the Messiah, who is Christ, a total of four hundred thirty-four years. After that, the people of the prince who will come will destroy the city and the sanctuary, and the end of it will be with a flood, and even to the end there will be war; the desolations are determined (Dan. 9:26). In this way, the first section plus the second section equals sixty-nine weeks.

From the end of the sixty-nine weeks, the seventy weeks are interrupted. This continues for a long time until the coming of the last week. During this interval, God has set the Israelites aside and has chosen another group to be His people. This group is the church. Hence, this period is called the age of the church, or the age of grace, or the age of mystery. Generally speaking, this period began from the first coming of Christ and will continue to the second coming of Christ. The two comings of Christ become the beginning and the end of this age of mystery. During this age of mystery, everything that God does is a mystery. For example, the Lord's incarnation, crucifixion, resurrection, becoming the Spirit, and entering into the believers are all mysteries. Furthermore, redemption, forgiveness, and regeneration, also are mysteries. Not only Christ is a mystery; even all of us are mysteries. Although we have not seen Christ, we love Him and are willing to pay the price to pursue Him. One day we will be changed in form. All these are mysteries hidden from the ages. When the seventh trumpet blows, that is, at the end of this age, all these mysteries will be fulfilled, completed, and will come to pass (Rev. 10:7). By that time everything will become open and manifest.

At the end of all these matters, the last week will come. It will begin at the time when Antichrist makes a seven-year covenant with the nation of Israel. In the middle of the seven years, Antichrist will break the covenant and will cause the oblation and sacrifices offered to God by the Israelites to cease, and will set up his image of abomination in the temple to replace God. Then he will persecute for three and a half years all those who worship and serve God, until Christ comes to earth to destroy him and to cast him into the lake of fire (Dan. 9:27; Matt. 24:15; 2 Thes. 2:8; Rev. 19:19-20). The end of the second half of that week will be the end of this age (Matt. 28:20). From this we see that the last week is the key to all the prophecies, and Antichrist will be the chief character in that week.

启示录十三章一节指出，那表征敌基督的兽出自于地中海；启示录十七章八节告诉我们，这敌基督来自无底坑。这指明敌基督要从两个源头出来。他的灵，就是在他出生前已存在无底坑里的，要从无底坑上来。他的身体要从地中海周围一个外邦国家出来。根据这个，我们知道从前有人说拿破仑是敌基督，以后有人说墨索里尼或希特勒是敌基督，现在又有人说伊拉克总统海珊是敌基督，这都是不对的。

启示录十七章七至十二节解说兽的奥秘，敌基督要作复兴之罗马帝国的该撒，与已往罗马帝国的该撒同列为第七位。（启十七 10。）他来，暂时被杀，由罗马帝国第五位该撒（尼罗）死了的灵，从无底坑上来，进入他的尸体里，使他复活成为第八位该撒。（启十三 3, 18, 十七 8, 10～11。）他要在基督来临的显现以前，显露出来，高抬自己超过一切称为神的，甚至坐在神的殿里，称他自己为神。（帖后二 1 上，3～4。）并且，在大灾难之前，复兴的罗马帝国有十王要兴起，他们要与敌基督合一，抵挡神，并逼迫神的百姓——犹太人和基督徒。（启十七 12～13。）敌基督要践踏圣城耶路撒冷，并逼害信徒四十二个月，就是三年半，（启十一 2，十三 5～7，十二 14，）也就是圣经所说的大灾期。

这样看来，古罗马帝国必要复兴，耶路撒冷圣殿也必须重建。我们知道目前欧洲有一个共同市场，它的情形很接近罗马帝国的兴起。加上这一年多苏俄的附庸国，纷纷放弃共产主义，实行民主改革。这也是为着欧洲整体的发展，好形成一个共同的体制。再看以色列国，亡国了二千五百多年之后，竟于一九四八年复国，以后又收复京城。据可靠的消息，以色列人正积极为重建圣殿作准备。凡建殿所需的材料，以及祭祀用的一切器具，都照着旧约预备妥当。

前一阵子，伊拉克派兵攻占科威特，引起美国军事干预，联合国多国部队也出兵驻防沙国，双方对峙，僵持不下。这使得阿拉伯世界秩序混乱，意见分歧，造成对

Revelation 13:1 points out that the beast, a symbol of Antichrist, will come out of the Mediterranean Sea. Revelation 17:8 tells us that Antichrist will come out of the abyss. This means that Antichrist will come out of two sources. Before he is born, his spirit will already be in the abyss, and it will come out of the abyss. His body will come out of one of the Gentile nations around the Mediterranean Sea. Based on this, we know that those who claimed in the past that Napoleon was Antichrist, or later, that Mussolini or Hitler was Antichrist, and those who claim now that Saddam Hussein, the president of Iraq, is Antichrist, are wrong.

Revelation 17:7-12 explains the mystery of the beast. Antichrist will be the Caesar of the revived Roman Empire and will be ranked with the previous Roman Caesars as the seventh Caesar (Rev. 17:10). When he comes, he will be slain temporarily, and the spirit of the fifth Caesar (Nero) of the Roman Empire will come out of the abyss and will enter into his dead body, resurrecting him to make him the eighth Caesar (Rev. 13:3, 18; 17:8, 10-11). He will be revealed before the appearing of Christ, and will exalt himself above all that is called God, even seating himself in the temple of God, proclaiming himself that he is God (2 Thes. 2:1a, 3-4). Furthermore, before the great tribulation comes, ten kings will be raised up within the revived Roman Empire, who will be joined to Antichrist to oppose God and to persecute the people of God, that is, the Jews and the Christians (Rev. 17:12-13). Antichrist will trample underfoot the holy city Jerusalem, and will persecute the believers for forty-two months, that is, for three and a half years (Rev. 11:2; 13:5-7; 12:14). This is the great tribulation mentioned in the Bible.

By this we can see that the ancient Roman Empire must be restored, and the temple in Jerusalem must be rebuilt. We know that at present there is a Common Market in Europe. Its condition closely resembles the revival of the Roman Empire. In addition, during the past year all the satellite nations of the Soviet Union have given up Communism one after another to practice democratic reforms. This also will help the general development of Europe into a unified entity. Consider again the nation of Israel. After having been broken up for twenty-five hundred years, it was revived as a nation in 1948. Later, it even recovered its capital. Based on reliable sources, we know that the Israelites are actively making preparations for the rebuilding of the temple. All the materials needed for the building of the temple, and all the utensils used for offering sacrifices, have been prepared according to the Old Testament.

A few months ago, Iraq invaded Kuwait; this led to the military intervention of the United States. The combined forces of the United Nations' member nations also have positioned themselves in Saudi Arabia. The two sides are having a standoff, and the situation between them is tense. This upset

以色列有利的形势。当初神应许给以色列人的美地，是从东边的伯拉大河（幼发拉底河）到西岸的大海（地中海），北到黎巴嫩山，南到埃及小河。这一大片的土地，以色列人从未得着。所以，中东局势的演变，最主要的焦点在于：谁是将来美地的主人翁。是以色列人，还是阿拉伯人？根据圣经的预言，以色列国会强大起来，而至终完全复兴。

大灾难

大灾难，乃空前绝后的灾害，（太二四 21，）有三年半之久，就是末七的后半，乃是将要临到普天下，试炼一切住在地上之人试炼的时候。（启三 10。）按启示录的记载，大灾难是从第六印，超自然的灾难开始，（启六 12～17，）经过一至七号各样的灾祸，（启八 7～九 21，）直到一至七碗的灾害为止。（启十六 1～21。）

基督的来临

基督的来临，就是祂的同在，希腊文是巴路西亚，要持续一段时间：一，先从天上，开始于大灾难三年半前；这时，男孩子要被提到基督在天上神宝座那里的同在里。（启十二 5。）初熟的果子要被提到基督在天上锡安山那里的同在里。（启十四 1～4。）还有，其他活着的得胜者要被提到基督在天上的同在里，得以站立在祂面前，（太二四 40～41，路二一 36，启三 10，）享受主的同在，免去大灾难。其余还活着的圣徒，要留在地上，经过大灾难；在这期间，神要养活他们。（启十二 6。）

二，基督的来临后到大灾难末了，来停留于空中。经过大灾难，大体的信徒，复活的及身体改变的，要被提到基督在空中的同在里，（启十四 14，帖前四 17，）包括十个复活的童女，（太二五 1～12，）以及两个见证人复活被提。（启十一 11～12。）这时，所有的圣徒，包括那些在大灾难前被提到天上，后又与基督同来到空中者，都要在基督审判台前受审判，得赏赐或受惩罚。（林后五 10，启十一 18 中。）接着，基督就要婚娶得胜者，他们要被请赴羔羊的婚筵，作基督的新妇。（启十九 7～9。）

the order in the Arab world and brought in diverse opinions. The whole situation has turned to the advantage of Israel. The good land that God promised to Israel in the beginning extends from the river Euphrates on the east to the great sea (the Mediterranean) on the west. On the north it stretches to Mount Lebanon, and on the south it extends to the river of Egypt. This vast expanse of land has never been fully occupied by the Israelites. Hence, the development of the Mideast situation focuses mainly on who the future owner of the good land will be. Will it be the Arabs, or will it be Israel? According to biblical prophecy, the nation of Israel will become strong and will eventually be fully restored.

THE GREAT TRIBULATION

The great tribulation will be a time of unprecedented and unsurpassed calamities (Matt. 24:21). It will last for three and a half years, during the second half of the last week, and is the hour of trial which is about to come on the whole inhabited earth, to try those who dwell on the earth (Rev. 3:10). According to the record of Revelation, the great tribulation will begin from the sixth seal with the supernatural calamities (Rev. 6:12-17), and will pass through all the woes of the first through the seventh trumpets (Rev. 8:7—9:21; 11:14-18), ending with the woes of the first through the seventh bowls (Rev. 16:1-21).

THE COMING OF CHRIST

The coming of Christ is His presence (parousia in Greek). It will last for a period of time. First, it will begin from heaven at the start of the three and a half years of the great tribulation. At that time, the man-child will be raptured to the presence of Christ at the throne of God in heaven (Rev. 12:5), and the firstfruits will be raptured to the presence of Christ at the heavenly Zion (Rev. 14:1-4). Furthermore, all the other living overcomers will be raptured to the presence of Christ in the air to stand before Him (Matt. 24:40-41; Luke 21:36; Rev. 3:10), enjoying His presence and being delivered from the great tribulation. The other living saints will remain on earth to pass through the great tribulation. During this time, God will nourish them (Rev. 12:6).

Second, toward the end of the great tribulation, the coming of Christ will remain in the air. After the great tribulation, the majority of the believers, those who will have been resurrected and whose bodies will have been transfigured, will be raptured to the presence of Christ in the air (Rev. 14:14; 1 Thes. 4:17). This includes the ten resurrected virgins (Matt. 25:1-12) and the two witnesses, who will be resurrected to be raptured (Rev. 11:11-12). At that time, all the saints, including those who are raptured to heaven before the great tribulation and who will come later with Christ to the air, will be judged at the judgment seat of Christ for reward or punishment (2 Cor. 5:10; Rev. 11:18b). After this, Christ will marry the overcomers. They will be invited to the marriage dinner of the Lamb and will become the bride of Christ (Rev. 19:7-9).

三，基督的来临继在大灾难结束时，从空中来到地上。羔羊的婚筵之后，基督要带着祂新娶的得胜者，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。（启十六 14, 16。）那时，敌基督的军队要在那里聚拢争战，以毁灭以色列国。基督就在那里踹神烈怒的大酒醢，（启十四 19，）血要高到马的嚼环，（启十四 20，）所以祂的衣服就蘸了血。（启十九 13。）基督一面要用祂来临的显现废掉敌基督，（帖后二 8，）一面像闪电一样，向以色列人显现，以色列全家都要得救。（太二四 27, 30，启一 7，罗十一 26～27，亚十二 10～14。）以后，基督要差遣天使捆绑撒但，将他扔到无底坑里。（启二十 1～3。）如此，便将国度带到地上来。（启十一 15，十二 10 上。）祂要坐在祂荣耀的宝座上，审判活着的列国，把万民彼此分开，那些听从永远的福音，且善待受苦信徒的“绵羊，”就要蒙福，得算为义，以承受那国；但那些不听从的“山羊，”就要受咒诅，并永远灭亡。（太二五 31～46，徒十 42 下，提后四 1。）此外，祂还要复兴以色列国，（徒一 6，太十九 28，）并带进万物复兴。（徒三 21。）

今天，不仅我们的耳朵是有福的，能听见这预言；并且我们的眼睛也是有福的，将要看见这些预言的应验。六十五年前，我开始研究圣经的预言，一九四八年，我亲眼看见以色列复国了。一九六七年，我又亲眼看见耶路撒冷回归以色列国。如今，我们看到世界的局势，人民的分布，正朝向圣经的预言在发展。相信不会太久，这一切就都要应验了。

李常受弟兄于主后一九九〇年十月十九日讲于台北

Third, at the completion of the great tribulation, the coming of Christ will descend from the air to the earth. After the marriage dinner of the Lamb, Christ, with the overcomers whom He marries as His army, will fight against Antichrist and the kings and armies under him at Armageddon (Rev. 16:14, 16). At that time, the armies of Antichrist will gather together to fight to destroy the nation of Israel. Christ will come there to tread the winepress of the fury of God (Rev. 14:19). The blood will come up to the bridles of the horses (Rev. 14:20). In this way, His garment will be dipped in blood (Rev. 19:13). On the one hand, Christ will bring Antichrist to nothing by the appearing of His coming (2 Thes. 2:8). On the other hand, He will appear to the Israelites like lightning, and the whole house of Israel will be saved (Matt. 24:27, 30; Rev. 1:7; Rom. 11:26-27; Zech. 12:10-14). After this, Christ will send His angel to bind Satan and throw him into the abyss (Rev. 20:1-3). In this way, the kingdom will be brought to earth (Rev. 11:15; 12:10a). Christ will sit on His throne of glory and will judge the nations that are still alive, separating the people as "sheep" and "goats." The "sheep," those who obey the eternal gospel and who treat the suffering believers well, will be blessed. They will be reckoned righteous and will inherit the kingdom. The "goats," those who do not obey, will be cursed and will perish eternally (Matt. 25:31-46; Acts 10:42b; 2 Tim. 4:1). In addition, Christ will restore the kingdom of Israel (Acts 1:6; Matt. 19:28) and will bring in the restoration of all things (Acts 3:21).

Today, not only are our ears blessed to be able to hear this gospel, but also our eyes are blessed to be able to see the fulfillment of all these prophecies. Sixty-five years ago I began to study the biblical prophecies. In 1948 I saw with my own eyes the restoring of the nation of Israel. In 1967 I saw again with my own eyes the return of Jerusalem to the nation of Israel. Today, when we consider the world situation and the distribution of the peoples on this earth, we realize that everything is developing in the direction predicted by the prophecies in the Bible. I believe that not long from now, all the things will be fulfilled.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 19, 1990)

第四篇

信徒对基督的来临 该有的态度

读经：提摩太后书四章八节，腓立比书三章二十节，帖撒罗尼迦前书一章十节，启示录二十二章二十节，彼得后书一章十九节，马太福音二十四章三十二至三十三节，四十二至四十四节，二十五章十三节，路加福音二十一章三十四至三十五节，三十六节，启示录三章十节，马太福音二十五章四节，十节，二十四章四十五至五十一节，二十五章十九至三十节，哥林多前书三章十至十七节，启示录十六章十五节。

纲目

- 壹 爱慕祂的显现—提后四 8。
- 贰 热切等待祂的来临—腓三 20，帖前一 10。
- 叁 呼求祂来—启二二 20。
- 肆 留意申言者的话，如同留意照在暗处的灯，直等到天发亮，晨星在我们心里出现—彼后一 19。
- 伍 要留意象征以色列国的无花果树：看见它树枝发嫩（以色列复国）长叶（以色列收复京城等）的时候，就该知道夏天（以色列国复兴）近了一—太二四 32～33。
- 陆 要儆醒、预备—太二四 42～44，二五 13。

CHAPTER FOUR

THE BELIEVERS' PROPER ATTITUDE TOWARD THE SECOND COMING OF CHRIST

Scripture Reading: 2 Tim. 4:8; Phil. 3:20; 1 Thes. 1:10; Rev. 22:20; 2 Pet. 1:19; Matt. 24:32-33, 42-44; 25:13; Luke 21:34-36; Rev. 3:10; Matt. 25:4, 10; 24:45-51; 25:19-30; 1 Cor. 3:10-17; Rev. 16:15

OUTLINE

- I. Loving His appearing—2 Tim. 4:8.
- II. Earnestly awaiting His return—Phil. 3:20; 1 Thes. 1:10.
- III. Calling for His return—Rev. 22:20.
- IV. Giving heed to the prophetic word as to a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—2 Pet. 1:19.
- V. Giving heed to the fig tree, signifying the nation of Israel: seeing her branches become tender (the reestablishing of the nation of Israel) and put forth leaves (Israel's regaining of the capital, and other such events), and knowing that the summer (the restoration of the nation of Israel) is near—Matt. 24:32-33.
- VI. Being watchful and being ready—Matt. 24:42-44; 25:13.

柒 要小心，免得因酗酒、沉醉并今生的思虑累住我们的心，那日子就如同网罗忽然临到我们，因为那日子要这样临到全地面上一切居住的人——路二 34～35。

捌 要时时儆醒，常常祈求，使我们得胜，能逃避这一切要发生的事，得以站立在人子面前，就是被提到基督在天上的同在里——路二 36。

玖 遵守主忍耐的话，得蒙保守，免去那将要临到普天下，试炼一切住在地上之人试炼的时候——启三 10。

拾 作精明的童女，让神的灵充满、浸透我们的魂，就是我们的全人，免得被关在基督婚筵的门外——太二五 4，10。

拾壹 作忠信、精明的奴仆，管理主的召会，按时分粮给信徒；或按所得的恩赐，尽力尽功用，免得失去赏赐而受到惩罚——太二四 45～51，二五 19～30。

拾贰 要谨慎怎样在使徒所立的根基上建造召会，免得我们的建造被烧毁，使自己受亏损，像从火里经过的一样——林前三 10～17。

拾叁 要儆醒、看守自己的衣服，免得赤身而行——启十六 15。

VII. Taking heed to ourselves lest at some time our hearts be weighed down with dissipation and drunkenness and anxieties of life, and that day come upon us suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth—Luke 21:34-35.

VIII. Being watchful, at every time beseeching, that we may prevail to escape all these things which are about to take place, and to stand before the Son of Man, that is, to be raptured to the presence of Christ in heaven—Luke 21:36.

IX. Keeping the word of the Lord's endurance, and being kept out of the hour of trial which is about to come on the whole inhabited earth, to try those who dwell on the earth—Rev. 3:10.

X. Being the prudent virgins with our souls, that is, our entire being, filled and saturated with the Spirit of God, lest we be shut outside of the marriage feast of Christ—Matt. 25:4, 10.

XI. Being a faithful and prudent slave, taking care of the Lord's church by giving food to the saints at the appointed time, that is, according to the gifts received, fully exercising our function lest we lose our reward and receive punishment—Matt. 24:45-51; 25:19-30.

XII. Being careful how we build the church on the foundation laid by the apostles, lest our building be consumed, bringing loss to ourselves so as through fire—1 Cor. 3:10-17.

XIII. Being watchful to keep our garments, lest we walk naked—Rev. 16:15.

按新约的教训看，使徒们写新约的时候，连保罗在内，他们以为就在他们还活着的时候，主耶稣会再来。至于旧约的申言者，他们预言基督的来临，以为就是一次。但事实上，基督的来临有二次，并且这二次的来临，时间相隔最少有二千年。这就好比二道山峰，从远处看，仿佛是接连的，一前一后，像是重叠在一起。现在我们来读的时候，就知道主的来临有先后两次，并且第二次的来临不像使徒们所以为的那么快。

有些人或许会说，二千年都快过去了，主的再来为何还未实现？祂在圣经的末了，启示录二十二章结束时，不是说，“我必快来”么？不要忘了，在主千年如一日。（彼后三8。）对于永远的主神，时间并不是因素。为了应验祂再来的应许，要紧的不是时间，乃是事实。现今我站在你们面前，很有把握的对你们说，不会再等太久了。因为从圣经各方的预言看，并对照现今国际的局势，主的来临是近了。

爱慕祂的显现

我的负担在这里：使徒们写新约的时候，在他们的心目中，主就要来了；所以，从新约的教训看，他们所过的生活，就是在预备主的再来。这好比久别的亲人，即将回来，全家都准备好去迎接。又像待嫁的女子，知道结婚的日子，一心一意等待那天的来到。保罗就有这样的态度，他过的生活就是等候主来的生活。我们读一读帖撒罗尼迦前书，就可以看得出来。这卷书共有五章，每一章末了都是以主的来临作结束。可想而知，他是一个爱慕主显现的人。（提后四8。）我们也当如此。

热切等待祂的来临

我们既爱慕祂的显现，就热切等待祂的来临。（腓三20，帖前一10。）因此，我们的将来就集中在祂身上；我们的生活表明我们在地上没有盼望，我们的盼望是要来的主，祂是我们永远的定命。保罗在林前七章这样说，“弟兄们，我对你们说，时候缩短了。从此以后，那有妻子的，要像没有妻子；哀哭的，要像不哀哭；喜乐的，要像不喜乐；置买的，要像无所拥有；使用世物的，要像不浪费使用；因这世界的样子正在逝去。”（29～31。）祂才是我们真实的盼望。

From the teaching of the New Testament, we can see that when the apostles, including Paul, were writing the New Testament, they thought that the Lord Jesus would come back in their lifetime. The prophets in the Old Testament, in foretelling the coming of Christ, thought that He would have only one coming. But actually, there are two comings of Christ. Moreover, these two comings are separated by at least two thousand years. This is like two peaks of a mountain. When looking from afar, they seem to be joined together, one stacked in front of the other. When we read these prophecies now, we know that the Lord's coming is at two times. Moreover, the second coming of Christ will not be as soon as the apostles thought.

Some may wonder why the Lord's return is not yet fulfilled now that the two thousand years have nearly passed. Did not the Lord say at the end of the Bible, at the conclusion of Revelation 22, that He would come quickly? We should not forget that to the Lord, a thousand years are as one day (2 Pet. 3:8). To the eternal Lord God, time is not a factor. In fulfilling the promise of His return, what is important is not time, but the facts. Today, as I stand before you, I can say with assurance that the time of waiting will not be very long, because from the various prophecies of the Bible, and in comparing these prophecies with the present world situation, we can see that the Lord's coming is near.

LOVING HIS APPEARING

My burden is this: when the apostles wrote the New Testament, to them the Lord was coming soon. Hence, the teaching of the New Testament shows us that their living was in preparation for the Lord's return. This is like the situation in which some long-separated relatives are soon to return. The entire family is prepared to welcome them. It is also like a girl waiting to be married, who knows of the wedding day and who is waiting wholeheartedly for that day to arrive. Paul was one who had such an attitude. The life he lived was a life of waiting for the Lord's return. We can see this by reading 1 Thessalonians. That book has five chapters. Each chapter concludes with the Lord's coming back. From this we can see that Paul was one who loved the Lord's appearing (2 Tim. 4:8). We also should be this way.

EARNESTLY AWAITING HIS RETURN

Since we love the Lord's appearing, we should earnestly wait for His coming (Phil. 3:20; 1 Thes. 1:10). Hence, our future is with Him. Our living should indicate that we have no other hope on this earth. Our hope is in the coming Lord. He is our eternal destiny. In 1 Corinthians 7 Paul says, "But this I say, brothers, the time is shortened, that henceforth both those that have wives may be as though they had none, and those who weep as not weeping, and those who rejoice as not rejoicing, and those who buy as not possessing, and those who use the world as not using it to the full; for the fashion of this world is passing away" (vv. 29-31). Christ is our real hope.

呼求祂来

我们可以把对主再来的渴望发表成为对祂的祷告，呼求说，“主耶稣啊，我愿你来！”（启二二 20。）我们常常这样呼求祂来，好作为我们对祂再来的响应。

留意申言者的话， 直等到天发亮

彼后一章十九节说，“我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”经上申言者的话犹如信徒的明灯，传输属灵的光，照耀在我们的黑暗里，引导我们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。在主这日头显出以前，我们需要祂话的光，照耀我们的脚步。

要留意象征以色列国的 无花果树

主的再来和以色列国有很大的关系。马太二十四章三十二节告诉我们，当无花果树的树枝发嫩长叶的时候，我们就知道夏天近了。无花果树象征以色列国，被咒诅后，（太二一 19，）于主后一九四八年得以复国，后又收复京城，那就是这树的枝子发嫩长叶了。所以，夏天所表征的以色列国复兴已经近了。等到我们看见圣殿重建，敌基督出现，就更知道以色列国就快要复兴了。（太二四 33。）

要儆醒、预备

马太二十四章四十二节说，“所以你们要儆醒，因为不知道你们的主那一天要来。”主来的时候，要像贼一样，隐密的临到那些爱祂的人，把他们当作宝贝取走。（太二四 43。）因此，我们应当儆醒，（太二五 13，）也应当预备。（太二四 44。）

CALLING FOR HIS COMING

We may express our desire for the Lord's return in the way of a prayer to Him, calling, "Come, Lord Jesus!" (Rev. 22:20). We should always call for His coming. This becomes our response to His return.

GIVING HEED TO THE PROPHETIC WORD UNTIL THE DAY DAWNS

Second Peter 1:19 says, "And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts." The prophetic words in the Scriptures are like a lamp to the believers, transmitting spiritual light to shine in our darkness, guiding us into the bright day and leading us even through the dark night to the day of the Lord's appearing, that is, the time of the dawning of the day. Before the Lord as the shining of the sun appears, we need the light of His word to enlighten our footsteps.

GIVING HEED TO THE FIG TREE THAT TYPIFIES THE NATION OF ISRAEL

The Lord's coming has much to do with the nation of Israel. Matthew 24:32 tells us that when we see the branch of the fig tree becoming tender and putting forth its leaves, we know that the summer is near. The fig tree signifies the nation of Israel. After being cursed (Matt. 21:19), it was reestablished in 1948. Later, the capital was recovered. That was the branch becoming tender and putting forth leaves. Therefore, the summer, signifying the restoration of the nation of Israel, is already near. When we see the temple rebuilt and Antichrist appearing, we will know more assuredly that the nation of Israel will quickly be restored (Matt. 24:33).

BEING WATCHFUL AND BEING READY

Matthew 24:42 says, "Watch therefore, for you do not know on what day your Lord comes." When the Lord comes, He will come secretly as a thief to those who love Him, and will take them away as a treasure (Matt. 24:43). Therefore, we must be watchful (Matt. 25:13) and must be ready (Matt. 24:44).

要小心， 免得因酗酒、沉醉 并今生的思虑累住我们的心

路加二十一章三十四至三十五节说，“你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们，因为那日子要这样临到全地上一切居住的人。”今天，许多人追求地上的财富，爱慕世界的时髦，那就是在“酗酒。”他们沉迷在其中，如同醉生梦死一般，心被今生的思虑压抑，也就无法自拔。我们应该小心才是。

要时时儆醒，常常祈求， 使我们得胜

为使我们能脱离要来的灾难，我们不仅要儆醒，还要祈求。路加二十一章三十六节说，“你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。”我们逃避大灾难的力量和能力，来自儆醒和祈求。为此，我们需要晨晨复兴，日日得胜，好叫我们能在大灾难以前被提去，在天上的锡安山，站在救主面前。（参启十二5～6，14。）

遵守主忍耐的话，得蒙保守， 免去试炼的时候

我们还需要遵守主忍耐的话。启示录三章十节主说，“你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”今天主的话对我们乃是忍耐的话。我们要遵守祂忍耐的话，就必须忍受祂所受的弃绝和逼迫。这样，我们必要得保守，免去那将要临到普天下的大灾难。

作精明的童女

马太二十五章给我们看见，精明的童女如何儆醒的等候要来的新郎。（1～10。）她们拿着灯，又在器皿里带着油，出去迎接。她们是那预备好的，当新郎来的时

TAKING HEED TO OURSELVES LEST OUR HEARTS BE WEIGHED DOWN WITH DISSIPATION AND DRUNKENNESS AND ANXIETIES OF LIFE

Luke 21:34-35 says, "And take heed to yourselves lest at some time your hearts be weighed down with dissipation and drunkenness and anxieties of life, and that day come upon you suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth." Today, many people pursue earthly riches and love the modern fashion of this world. This is a form of dissipation. They are swallowed up by these things like one who is drunk or in a dream. Their hearts are weighed down by the anxieties of life, and they have no way to be rescued from them. We need to take heed.

NEEDING TO BE WATCHFUL, BESEECHING AT EVERY TIME THAT WE MAY PREVAIL

In order for us to escape the coming tribulation, we need to be not only watchful but also beseeching. Luke 21:36 says, "But be watchful, at every time beseeching, that you may prevail to escape all these things which are about to take place, and to stand before the Son of Man." Our strength and power to escape the great tribulation come from being watchful and beseeching. For this we need to be revived every morning and overcoming every day, so that we can be raptured before the great tribulation to the Zion in heaven to stand before our Savior (cf. Rev. 12:5-6, 14).

KEEPING THE WORD OF THE LORD'S ENDURANCE, AND BEING KEPT OUT OF THE HOUR OF TRIAL

We also need to keep the word of the Lord's endurance. In Revelation 3:10 the Lord says, "Because you have kept the word of My endurance, I also will keep you out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth." Today the Lord's word to us is the word of His endurance. If we want to keep the word of His endurance, we must suffer the rejection and persecution that He suffered. By this we will be preserved and kept from the great tribulation, which will come upon the whole inhabited earth.

BEING A PRUDENT VIRGIN

Matthew 25 shows us how the prudent virgins watchfully await the bridegroom's return (vv. 1-10). They carry their lamps with oil in their vessels to go forth to meet the bridegroom. They are the prepared ones. When the bridegroom comes, they can go in

候，便同祂进去赴婚筵。我们信徒乃像贞洁的童女，在黑暗的世代里为主作见证，并从世界走出去迎接主。为此，我们不仅需要神的灵内住，更需要让神的灵充满，浸透我们的魂，就是我们的全人，免得被关在基督婚筵的门外。

作忠信、精明的奴仆

我们一面需要作主精明的童女，一面也需要作主忠信、精明的奴仆。童女象征我们生命的一面，许配给主，为祂而活；奴仆象征我们服事的一面，为主所买，服事祂。马太二十四、二十五章也告诉我们，如何作一个忠信又精明的奴仆，就是要管理主的召会，按时分粮给信徒；或按所得的恩赐，尽力尽功用，免得失去赏赐而受到惩罚。（太二四 45～51，二五 19～30。）

要谨慎怎样在 使徒所立的根基上建造召会

林前三章十至十七节告诉我们，要谨慎怎样在使徒所立的根基上建造召会。我们不该用我们天然人的产品，木、草、禾秸，乃要用三一神的一切美德和属性，金、银、宝石，在基督这唯一的根基上建造，免得我们的建造被烧毁，使自己受亏损，像从火里经过的一样。

要做醒、看守自己的衣服

末了一点，我们要做醒、看守自己的衣服。启示录十六章十五节主说，“看哪，我来像贼一样。那做醒、看守自己衣服，免得赤身而行，叫人见他羞耻的，有福了。”我们需要好好的尊重自己，不照着肉体而行，乃要随从灵而行，好预备见主。

李常受弟兄于主后一九九〇年十月二十日讲于台北

with him to the marriage feast. We believers are like chaste virgins. In this dark age we are testifying for the Lord, and we are going out of the world to meet the Lord. For this, we need not only the indwelling of the Spirit of God, but also the filling and the saturation of our soul, that is, of our entire being, by the Spirit of God, lest we be shut outside the door of the marriage feast.

BEING A FAITHFUL AND PRUDENT SLAVE

On the one hand, we need to be the Lord's prudent virgins. On the other hand, we need to be the Lord's faithful and prudent slaves. Virgins signify the aspect of life; we are espoused to the Lord and are living to Him. Slaves signify the aspect of service; we are purchased by the Lord to serve Him. Matthew 24 and 25 also tell us of the way to be a faithful and prudent slave: to take care of the Lord's church by distributing food to the believers at the appointed time, and to do our best to function according to the gift we have received, lest we lose our reward and receive punishment instead.

BEING CAREFUL HOW ONE BUILDS THE CHURCH UPON THE FOUNDATION LAID BY THE APOSTLES

First Corinthians 3:10-17 tells us that we should be careful how we build the church upon the foundation laid by the apostles. We should not use the materials of our natural man, which are wood, grass, and stubble. Instead, we should build upon Christ as the unique foundation with all the attributes and virtues of the Triune God, which are gold, silver, and precious stones, lest our building be consumed and we ourselves suffer loss so as through fire.

BEING WATCHFUL TO KEEP OUR GARMENTS

Finally, we need to be watchful to keep our garments. In Revelation 16:15 the Lord said, "Behold, I come as a thief. Blessed is he who watches and keeps his garments, that he may not walk naked and they see his shame." We need to keep ourselves in honor, not walking according to the flesh but according to the spirit, so that we may be prepared to meet the Lord.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 20, 1990)

第五篇

长老的特殊美德— 劳苦、殷勤、努力、奋斗

读经：提摩太前书五章十七节，哥林多前书十五章十节，提摩太后书二章六节，罗马书十二章十一节，马太福音二十五章二十六节，腓立比书一章二十七节，歌罗西书一章二十八至二十九节。

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CHAPTER FIVE

DISTINCTIVE VIRTUES OF AN ELDER— LABORING, BEING DILIGENT, STRIVING, STRUGGLING

Scripture Reading: 1 Tim. 5:17; 1 Cor. 15:10; 2 Tim. 2:6; Rom. 12:11; Matt. 25:26; Phil. 1:27; Col. 1:28-29

OUTLINE

I. Laboring—1 Tim. 5:17; 1 Cor. 15:10; 2 Tim. 2:6.

II. Being Diligent—Rom. 12:11; Matt. 25:26.

III. Striving—Phil. 1:27.

IV. Struggling—Col. 1:28-29.

祷告：主啊，我们在你面前谦卑，承认我们的软弱、败坏、污秽和失败。我们在诸多方面都需要你的赦免，需要你宝血的洁净。主啊，求你从里到外，从上到下多多洁净我们。我们需要你，需要你膏油的涂抹，丰厚的膏我们；我们更需要你的同在，需要你在这里对我们说话。我们在此静听你的声音。主啊，对我们说话。你说话我们就蒙光照；你说话我们就得供应，也受责备。我们把自己赤裸裸的摆在你的光中，但愿你来照亮，使我们认识你，更在你的光中看见我们自己。哦，主耶稣，但愿那一天以赛亚所看见的异象，今天也给我们看见。我们要看见我们的主，高高坐在荣耀的宝座上。主，差遣我们，向我们发命令，也对我们说爱的话语，摸着我们的深处。我们越被你摸着，我们就越向你俯伏，向你许愿，再把我们自己完全交给你。主啊，你在这里一步一步的引导我们。在这两次的聚会中，把你心头的話，就是你要我们跟随你实行的話，一点一点的对我们说。但愿你体谅我们，我们是迟钝的人。主，我们时刻需要你的扶持，把我们带到你的面光中，进入你的感觉里。主，我们敬拜你，再次献上我们的感谢和赞美。阿们。

感谢主，我们能再次有这样的聚会。这是出于主的主宰权柄。我们都知道，一九八四年十月，我们在这里开始提起“新路，”到现在已经整整六年了。在这六年中，我们经过相当的过程。开始时是静默，稍后有些往前，接着遭遇反对，末了受到攻击。然而至今，全地众召会可说绝大部分都欢喜快乐的接受主的带领，愿意走这一条神所命定的路。

三大点得了实行

头一件事，我愿意向弟兄姊妹提起的，就是在这一条神所命定的路上，我是一面学习，一面带领，同时我也有相当的观察。如果说有什么人对这条路有疑问，我是第一个。我一面研究、学习，一面采存疑的态度；我要考察到底这条路经不经过得起圣经的尺度和丈量。现在我要对你们大家说，我得到的答案是，这条路绝对是最合乎圣经的。我研究圣经整整六十五年半，诸多的题目我都研究过，可以说这是唯一只有积极点，而没有消极点的题目，并且点点都合乎圣经。

Prayer: Lord, we humble ourselves before You. We confess our weaknesses, corruption, defilement, and failures. We need Your forgiveness in many ways. We need the cleansing of Your blood. Lord, cleanse us from the inside to the outside, from top to bottom. We need You, and we need the anointing of Your ointment to anoint us in a rich way. Even more, we need Your presence and Your speaking to us here. We are here listening quietly to Your speaking. Lord, speak to us. When You speak, we are enlightened, supplied, and rebuked. We present ourselves naked before Your light. Shine on us that we may know You and may know ourselves in Your light. O Lord Jesus, may the vision that Isaiah saw that day be seen by us today. We want to see our Lord seated high on the throne of glory. Lord, send us, and give us Your command. Speak to us also words of love that would touch our depths. The more we are touched by You, the more we will bow before You and will vow to You to offer ourselves completely to You. Lord, lead us on step by step. During these two meetings, speak to us point by point the words in Your heart, that is, the words that You want us to practice and to follow. Be sympathetic toward our slowness. Lord, we need Your support moment by moment. Bring us into Your light and into Your feeling. Lord, we worship You, and we offer up our praise and thanksgiving to You again. Amen.

Thank the Lord that we can have this meeting again. This is due to the Lord's sovereign arrangement. We know that from October 1984, we began to speak of the "new way" here. That was exactly six years ago. During these six years we have passed through quite a process. At the beginning, the response was mute. Later, there was some progress. After this, there was the opposition, and finally, the attack. Up to the present, the great majority of the churches on the earth have accepted the Lord's leading joyfully and are willing to take this God-ordained way.

The first thing I would like to mention to the brothers and sisters is that in this God-ordained way, on the one hand, I myself have been learning, and on the other hand, I have been leading others. At the same time, I have made many observations. If anyone has ever placed a question mark on this way, I have been the first one. On the one hand, I have been studying and learning. On the other hand, I have also adopted a skeptical attitude. I tried to find out if this way can stand the test of the biblical measure and standard. Today I can tell you that the answer I have received is yes, and that this way is fully according to the Bible. I have studied the Bible for sixty-five and a half years. I have studied many topics. I can say that this is the only topic in which all the contents are positive and nothing is negative. Moreover, every point contained in it is according to the Bible.

不仅如此，我发现最少有三大点，是二千年来，主在地上的召会中没有得着的实行，在新路里点点都得着了实行。虽然因着我们的软弱、迟慢和不信的恶心，今天我们的实行尚不够强壮、热烈，也不够新鲜、明亮，这是真的。但就着这事的本身，有三个要点是除了使徒时代，主在地上从未得着圣徒来尝试过的，却借着新路实行通了。第一要点就是林前十四章所说的申言。那里说，“你们聚在一起的时候，各人或有多。”（26。）又说，“全召会聚在一处的时候，…若众人都申言…”（23～24。）又说，“你们都能一个一个的申言。”（31。）现在这一点实现了。据我的观察，无论在美国或台湾，不能说完全的成功，但就着局部说，明显是成功了。这是不可否认的。

第二要点就是以弗所四章，那里说到元首基督赐给召会的恩赐，有的是使徒，有的是申言者，有的是传福音者，有的是牧人和教师。这些人并不直接作建造基督身体的工作，而是要成全圣徒，好叫他们都能作新约职事的工作。（11～12。）在召会生活的实行里，始终没有人作这样的事。但这一次我们作了。我不能说，我们是完全的成功了，但我的确看见它的成功。这也是不可否认的。

第三要点就是罗马十五章十六节所说，人人都作神福音的祭司，将悔改的罪人当作祭物，献上给神。没有福音大会，却有成千成百的人得救，这是一件空前的事。

作劳力的农夫

今天在全地上，主的恢复虽然在诸般的软弱和残缺中，却是达到了六大洲，北美、南美、欧洲、非洲、亚洲、澳洲，都有主的恢复。而且，我有确实的凭据，各大洲的召会都欢迎新路。虽然如此，荣耀的时期还没有来到。这就是我心里的负担。这两次的聚会，我们没有什么大道理可听，我们所需要的，是劳苦、殷勤、努力、奋斗。一九八四年我回来带新路，台湾岛上可以说是第一个响应的地方。虽然起头有点慢，以后就上路了。经过八五、八六、八七，三年的时间，台北主日上午的大聚会依然存在；乃是到了八七年十月间，我们有了一次福音节期，节期过后，从此就对“一人讲众人听”的聚会说再见了这一很好。然而没过多久，众人又都松懈了。

Moreover, I have found out at least three things that have not been practiced by the Lord's church on earth for the last two thousand years, which can be put into practice point by point in the new way. It is true that because of our weakness, our slowness, and our evil heart of unbelief, we have not been strong, intense, fresh, and clear enough in our practice; yet as far as the practices themselves are concerned, these three points, which the Lord has never seen carried out by the saints except at the time of the apostles, are all being carried out through the new way. The first point is the prophesying in 1 Corinthians 14. There it says, "Whenever you come together, each one has..." (v. 26). "If therefore the whole church comes together in one place...if all prophesy..." (vv. 23-24). Again, "For you can all prophesy one by one" (v. 31). This point is now being put into practice. According to my observation, whether in America or in Taiwan, this practice has obviously succeeded, though not in full, at least in part. This is an undeniable fact.

The second point is in Ephesians 4. There it says that the Head, Christ, has given to the church gifts such as the apostles, the prophets, the evangelists, and the shepherds and teachers. These people do not build up the Body of Christ directly. Rather, they perfect the saints that the latter may do the work of the New Testament ministry (vv. 11-12). This matter has never been properly carried out by anyone in the practice of the church. But at this time we are carrying it out. I cannot say that we are completely successful, but I have definitely seen the success. This also is an undeniable fact.

The third point is covered in Romans 15:16. There it says that everyone is a priest of God's gospel, offering repentant sinners as sacrifices to God. Here in Taiwan we do not see big gospel campaigns, yet hundreds and thousands are saved. This is an amazing thing.

Today on the whole earth, although the Lord's recovery has encountered many weaknesses and shortcomings, it has reached all six continents. The Lord's recovery has gone to North America, South America, Europe, Africa, Asia, and Australasia. Moreover, I have the definite assurance that the churches in all the continents welcome the new way. In spite of this, the day of glory has not yet come. This is the burden in my heart. In these two meetings you will not receive many great doctrines. What we need now is to labor, to be diligent, to strive, and to struggle. In 1984 I came back to carry out the new way. Taiwan can be considered the first place that responded to this. Although we were a little slow in the beginning, later we picked up this way. After the three years of 1985, 1986, and 1987, the big meeting on Sunday morning was still practiced in Taipei. It was in October 1987, after we had the gospel festival in Taipei, that we said goodbye to the meeting in which one man speaks. This is very good. Yet not long after that, everyone became relaxed again.

在研究的过程中，我发现圣经中神所命定的路就是要人劳苦。这好比农夫种田，若是一天不劳苦，情形就显出来。我们北方有一句话说，“麦子掉穗了。”意思是说，当麦子成熟时，即使家中发生了重大事故，仍须快快到田里去收麦子；否则时间一过，麦子就都掉到土里去了。所以农夫不只要劳苦，并且还要定时劳力，才能有好的收成。

诸位在座的，不是长老，就是同工或全时间的，我愿问你们是否像农夫那样劳力。我所以说我们的情形还构不上，就是因为我们的劳力还不够。并且，神所命定的路不是只要少数人劳力，乃是要人人都劳力。因着这样的劳力不够，我们工作的果效也就不显明。我看见这种情形，就再回头去看圣经怎么说。我发现在旧约，关于劳力、殷勤，讲得并不多，只有箴言说到一点，它说，懒惰的人还在睡觉、打盹，他的贫穷就必速来。他寒冬不肯耕种，到收割时，必讨饭而无所获。（箴六9～11。）到了新约，就讲得多了。比如罗马书，这是一卷讲基督徒生活和召会生活的书，就说到殷勤不可懒惰，要灵里火热，常常服事主。（罗十二11。）

需要例常之外的劳苦

我们事奉主，是有这么一个问题——懒惰。你们也许会问，“李弟兄，我们并不懒惰呀，我们每周都按时来聚会，怎能算是懒惰呢？”今天我要告诉大家，只有例定时间的聚会绝不会成功，一定还要再加上殷勤。据我的观察，我们现在的路是对的，也合真理，众圣徒没有反对的，也没有异议的，都是欢喜快乐的接受。但是响应的情形，例常的聚会中有，之外就少见了。这说出一件事，弟兄姊妹事奉主，例常的劳苦有，例常之外的就没有了。例常之外的劳苦才是成功的秘诀。

除了殷勤之外，保罗说到他事奉主时，用了四个顶强的辞，就是劳苦、努力、挣扎、奋斗。我若记得不错，这四个字在原文都是从古代奥林匹克运动借用的。在竞赛场上，无论是赛跑、摔跤、跳高…等，都离不开这四个辞，个个都是不要命的在那里拼。保罗说，“我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”（林

In the process of our studying, I have found out that the God-ordained way in the Bible is that man must labor. This is like a farmer farming in his field. If he does not labor even for one day, the effect will be evident. A saying among the northern Chinese is, "The grains are dropping!" This means that when the grains are ripe, one must hurry and harvest them in the field, even if he has important engagements at home. Once the time is past, the grains will all fall to the ground. Hence, the farmers not only need to labor, but they must also labor on time if they expect to see a good harvest.

All of you sitting here are either elders, co-workers, or full-timers. I would like to ask whether you are laboring like a farmer. The reason I say that our condition is not yet up to the standard is that we are not laboring enough. Moreover, the God-ordained way is not that a few would labor; rather, it is that every one of us would labor. Because our laboring is not sufficient, the result of our work is not very apparent. When I saw this situation, I went back to the Bible and considered what it says. I discovered that in the Old Testament, not much is mentioned concerning laboring and diligence. Only Proverbs speaks about these things a little. It says that the sluggard sleeps and slumbers, and his poverty comes quickly (6:9-11). It also says that the sluggard will not plow because of the cold; therefore, he will beg during the harvest and have nothing (20:4). The New Testament says more concerning this matter. For example, the book of Romans is a book on Christian living and the church life. There it says that we should not be slothful in zeal, but burning in spirit, serving the Lord as a slave (12:11).

We do have a problem in serving the Lord, and this problem is slothfulness. Perhaps some would say, "Brother Lee, we are not slothful. Every week we come regularly to the meetings. How can you say that we are slothful?" Today I must tell you that if you have only scheduled meetings, you will never be successful. You must add to this, diligence. According to my observation, the way that we have now is correct and according to the truth. The saints have no objection or dissension toward it. Everyone receives it gladly. But we seldom see any response outside the regular meetings. This says one thing: that in their service, the brothers and sisters are not lacking in regular labor; but there is no exceptional labor. However, the secret to success lies in the exceptional labor.

In addition to diligence, Paul used some very strong words in describing his service to the Lord. He said that he was laboring, striving, contending, and struggling. If I remember correctly, these words are borrowed from the ancient Olympic games. In the arena, whether one engages in running, wrestling, high jumping, or any other sport, everything can be summed up in these words. Everyone gives himself to strive. Paul said, "I labored more abundantly than all of them, yet not I, but the grace of God with me" (1 Cor. 15:10).

前十五 10。)又说,“我也为此劳苦,照着祂在我里面大能的运行,竭力奋斗。”(西一 29。)保罗当时所面对的反对有三,一是犹太教,二是智慧派,三是外邦风俗,都是很厉害的。然而,他一点也没有被征服,反倒格外的劳苦奋斗。

要运用主的权利

我们今天接受新路,却有点像安坐花轿。按我的观察,我们中间努力奋斗的寥寥无几;稍有不顺,就想打退堂鼓。我们要作就好好作,不然就不作;要作就得定时的作。在我看,凡是成功的,都是拼上去的。我知道有个老姊妹,八十几岁了,她就是不顾一切拼上去,结果她所作的就有果效。要知道,在神的创造里有一个天然的定律,不殷勤的人不要想会成功。最明显的例子就是农夫耕种。神创造天地,降下雨水,赐下阳光和空气,但还得农夫殷勤的耕种,才能有收成。我们实行新路,就要像劳力的农夫一样才行。

我们有好些地方都欢欢喜喜的接受了新路,但等到去实行时,老路却又出来了。比方,要叩门了,人却站在门外发抖;到说话时,又是老生常谈。马太二十八章给我们看见,主在复活里回到门徒们中间,对他们说,“天上地上所有的权柄,都赐给我了。所以你们要去,使万民作我的门徒,将他们浸入父、子、圣灵的名里。”(18~19。)所以,我们只需要对主的话说,阿们。照着主的话,我们就去,不需要发抖,因为我们是从天来的全权代表。我们进到那里,就告诉他,“耶稣基督今天吩咐我来,要你相信祂。”他若说他不懂怎么信,你就带他祷告,“主耶稣,我信你。”等一句一句祷告完了,就对他说,“你信了,也祷告了,现在就给你施浸。”就是这样运用主的权柄,把人浸到三一神里面。在宇宙间,在神看来,这人就已经得救了。基督教的遗毒,就是要一直讲,直到把人讲清楚了,才能去受浸。但主的话是说,我们要去,使万民作主的门徒,把他们浸到三一神里面。然后,再把主所吩咐我们的教导他们。(太二八 20。)

Furthermore, he said, "For which also I labor, struggling according to His operation which operates in me in power" (Col. 1:29). At that time Paul was facing opposition from three directions: from Judaism, from the Gnostics, and from the heathen traditions. All of these opposing things were very strong. However, he was not at all subdued. On the contrary, he labored and struggled all the more.

Today, it is as if we have received the new way in a sedan chair. According to my observation, among us there are only very few who are laboring and struggling. Whenever there is a slight frustration, many retreat. But what we should do is either give up or do it thoroughly and consistently. According to my observation, all who are successful are given to their work. I know of an old sister who is over eighty years of age. She flung everything aside and gave herself to the work. In the end she saw a result. We have to know that in God's creation there is a natural law: those who are not diligent cannot expect to have success. The most obvious example is seen in the farmer's farming. God created the heavens and the earth, and He sends rain and sunshine and has given us the air. But the farmer must still till the ground diligently before he will have a harvest. In the practice of the new way, we must labor like a farmer before we will see a result.

Many places have received the new way joyfully. Yet when they put it into practice, they return to the old way. For example, when they knock on doors, they still tremble while standing at the door. When they open their mouth, they still tell "sea stories." Matthew 28 shows us that in His resurrection, the Lord returned to the disciples and said to them, "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (vv. 18-19). Hence, all we need to do is to say Amen to the Lord's word and go according to this word. We do not need to tremble, for we are the full representatives from heaven. When we go, we should tell others, "Jesus Christ has sent me to you to tell you to believe in Him." If they say that they do not know how to believe, you can lead them to pray, "Lord Jesus, I believe in You." After you have prayed with them word by word, you can tell them, "You have believed, and you have prayed. Now I will baptize you." This is to exercise the Lord's authority to baptize people into the Triune God. In the universe, from God's point of view, such a person is already saved. The poison of Christianity is in their attempt to make those to whom they preach clearly understand salvation before baptizing them. But the word of the Lord says that we should go and should disciple all nations, baptizing them into the Triune God. Only after doing this should we teach them of what the Lord has commanded us (Matt. 28:20).

我们是相信时间能救人，还是圣灵能救人？主耶稣说，去，把人浸到父、子、圣灵的名里，我们就去。这是耶稣基督说的话，难道祂不叫祂的话有果效么？保罗在罗马十章八节，引用申命记三十三章十四节律法的话时，他说，这话是信的话。这话就是基督，与你相近，就在你口里，在你心里。弟兄姊妹，我们需要有这样的眼光，连律法的话都是神的呼吸，里面有神的生命。

我们应该相信，我们出去叩访人、传福音时，我们说的话句句都有灵在那里运作。所以，我们尽管去告诉人，“耶稣基督吩咐我来，告诉你要信祂。这不是我的话，是耶稣基督的话，祂就在你口中，就在你心里。”你要相信你说的就是基督的话。新路和老路所以不同，老路没有基督而盼望讲出基督来，新路是有基督并送基督给人。

我在这里没有意思要倚老卖老，我有太多的经验告诉我，不是时间能救人，也不是老生常谈能把生命分赐到人里面去，乃是神的灵把神口中所说的话，种到人里面去，叫人得生命。所以，新路是信心的路，新路是凭灵的路。你要去传福音么？你必须信，不然你就不必去。你必须相信你是主的大使，主已经差遣你，只要你去，人会听你的话。

拼上去

弟兄们，新路不只是欢迎、接受就够了，更需要我们拼上去，紧紧的跟上去。主怎么说，你我就怎么作。当你传福音，带人得救了，他就是你生的孩子。你从心里要看他是个才生的婴孩，尽心照顾他、喂养他，带领他渐渐前进。有人说他对新路都了解了，但我从旁观察，他根本没有进入新路。他虽然不反对，但他的心根本不在里面，他还是照着老路来作工。不要说在神的工作上，就是对于世上的事，也是这样。你雇用个伙计来替你作事，他的心若不摆进来，不和你同心协力，一同流汗拚命，那最好不要用他。你且信我的话，连作土匪都得同心合意，把命卖进去。在美国有几位作业务的弟兄，他们都是有名的管理推销人才，他们来对我说，“李弟兄，你是跟谁学的？你这

Do we believe that it is time that saves men, or the Holy Spirit who saves men? The Lord Jesus said, "Go...baptizing them into the name of the Father and of the Son and of the Holy Spirit." With that word we go. This is the word of the Lord Jesus Christ. Will He not honor His word? In Romans 10:8, Paul quoted the word of the law in Deuteronomy 30:14. He said that that word is the word of the faith. This word is Christ. It is near you, even in your mouth and in your heart. Brothers and sisters, we need such a view. Even the word of the law is the breath of God and contains God's life.

We should believe that when we go out to visit people and to preach the gospel, the Spirit operates in every word of ours. Therefore, we should simply tell others, "Jesus Christ has sent me here to tell you that you must believe in Him. This is not my word, but the word of Jesus Christ. He is in your mouth and even in your heart." You must believe that your word is the word of Christ. The difference between the new way and the old is that in the old way we try to speak of Christ without having Christ, whereas in the new way we have Christ, and we minister Christ to others.

I have no intention to boast concerning my age, but I have had much experience, so that I am convinced that it is not time that saves man. It is not "sea stories" that will dispense life into man. Rather, it is the Spirit of God planting the word out of God's mouth into man that gives man life. Hence, the new way is a way of faith. It is a way by the Spirit. Do you want to preach the gospel? If so, you must have faith; otherwise, you should not go. You must believe that you are an ambassador of the Lord and that the Lord has sent you. As long as you will go, others will listen to your word.

Brothers, it is not enough to welcome and to receive the new way. It requires us to give ourselves to it and to follow it closely. We should do exactly as the Lord has said. When you preach the gospel and bring others to salvation, these become your children. From your heart, you must consider them as newborn babes, and you should do your best to care for them, to nourish them, and to lead them on gradually. Some have said that they have understood everything concerning the new way. But according to my observation, such persons have never entered into the new way. Although they do not oppose the new way, their heart is not there; they are still working according to the old way. The principle that governs the way we do things in the world is the same as that which governs the way we do the work of God. If you hire a worker to work for you, and his heart is not in the work, and he is not of the same mind as you are, willing to sweat and give his life to the work, it is better for you not to hire such a one. You must believe my words. Even a band of robbers must be in one accord and give their life to their work. In the United States there are a few brothers in business who are renowned marketing managers. They asked me, "Brother Lee, from

套传福音的方法，和我们教的售货术一样一式。”我没有跟人学，我乃是跟圣经学的。

你们在座的，无论是长老、同工、或全时间的，我奉劝你们，今天走新路，就得拼上去，孤注一掷，否则就不必走了。我八四年回来，带头实行新路，可真是孤注一掷。我事奉主到那时已有五十几年了，不能说太有成就，但总还有一点。我冒险回来作这事，遇见了多少的阻力和反对；然而，我还是处之泰然。没有一件事能打岔我，搅扰我，因为我是已经拼上去了。无论人怎样中伤我，反对我，我都不受动摇。我奉劝你们，你们要走新路，就要这样干上去！

努力的学

还有一件事我要提醒你们，千万不要把你们从前事奉主的那一套拿来用，那就成了以老路走新路。要走新路，就是走新路。不懂得的，就要研究，就要学习；即使是废寝忘食，也是值得的。这个主日我去一个会所参加聚会，我稍微探听一下，他们一个个都是这样干出来的。已过这二、三年，他们每年有百分之百的扩增。我看他们的见证，个个都是诚恳、实在的。我的点在这里，你们不能再用老方法来实行新路。你们要彻底的从基本学起，一点一点的来学。

弟兄姊妹，我不能说我作主的工很有经历；但蒙主怜悯，我常常知道什么时候该讲什么。我相信今天我所讲的这一个题目：“长老的特殊美德，”正是现今台湾的需要。你们有的人在这里事奉主几十年了，以为什么都懂，但结果呢？你们不要怪我，这是我爱心的劝勉。你们走新路没有果效，是因为你们没有进入。我奉劝你们不要再这样混下去了，否则不仅误了别人，也误了自己。要干就干上去，不干就不干了。我不是对你们不客气，我是想把你们刺激刺激。

亲爱的，我盼望你们能接受我这些沉重的话。求主怜悯我们。愿我们靠着主的恩典，起来走新路，一步一步的学，一步一步的往前。就拿传福音来说，其实也不必

whom have you learned? The way you preach the gospel is exactly the same as the way we teach others to sell." I have not learned from anyone. I have learned from the Bible.

I would advise all of you here, whether you are an elder, a co-worker, or a full-timer, that if you want to take the new way today, you must give yourselves to it. You must risk all for this. Otherwise, it is better for you not to take this way. When I came back in 1984 to take the lead to practice the new way, I was risking all. At that time I had served the Lord for over fifty years. I cannot claim to have accomplished very much, but I must say that I have done something. I took the risk to come back to Taiwan for this work, and I have encountered much opposition and attack. Yet I have been at ease. Nothing can deter me or frustrate me. I have given my all. No matter how people slandered me or opposed me, I was not shaken. I advise you that if you want to take the new way, you must give yourselves to it in this way.

I must remind you of another thing: never bring in the way you learned to serve the Lord in the past. That would make you one who takes the new way, but with the old method. If you want to take the new way, you must go all the way. If you do not understand something, you must study and learn. It is worthwhile even to fast and lose sleep because of this. This past Lord's Day I went to one meeting hall for a meeting. I looked into the situation there, and I found out that every one of the saints there was produced by this way of giving oneself to the work. During the past two or three years, every year they have realized a one hundred percent increase. I heard their testimonies. Every one of them was sincere and genuine. My point is that you cannot practice the new way with the old way anymore. You must learn to start from the most basic step, and you must pick up the points one by one.

Brothers and sisters, I cannot say that I am very experienced in the Lord's work. But by the Lord's mercy, I always know what I should say at any given time. I believe the subject I have chosen for today, "Distinctive Virtues of an Elder," is the need in Taiwan today. Some of you have been serving the Lord here for decades. You think that you know everything. But where is the result? Do not be offended by me; this is my word of exhortation in love. You have not seen any result in the new way because you have not given yourself to it. I advise you not to dabble any longer. Otherwise, you will spoil others as well as yourself. If you do it, give yourself to do it. If you are not for it, simply reject it. I am not being rude to you; I am merely trying to stir you up a little.

Dear ones, I hope that you will receive my sober words. May the Lord be merciful to us. By the grace of God, may we rise up to take the new way, learning step by step and going on step by step. Take, for example, the matter of preaching the gospel. Actually, we do not need to

叩“生门，”“熟门”多得很。你们想想看，每位弟兄姊妹最少都有二十个福音朋友，不是亲戚、朋友，就是邻舍，都还没有得救。我们也不一定自己去应付，可以配搭起来；有些亲友我们传了多年都不得救，换一个人来传，就不同了，或许人就得救了。得救后的喂养，也不用老套，一定要学新的。已往我们太受遗传和天然观念的影响，并不是随从灵。我们帮助人，正确的路不是解决人什么问题，乃是带他呼喊：“哦，主耶稣！主耶稣！”这就够了。只要人摸着主，享受主，问题就解决了。要相信毕竟我们所信的主是真的、活的。所以，不要再照我们老的一套来作了，那是没有果效的；要严格的照着新路来作。

为这缘故，我们必须努力、挣扎、奋斗。老实说，今天我们还谈不上会作什么，我们都还在学。我们要努力的学，拼上去学。你们且信我的话，任何肯拼上去学的人，都会成为新路的专家，因为会作是从学来的。我相信在座的都是赞成新路的，但光赞成还不行，必须我们都殷勤、劳苦、努力、奋斗，为着实行新路拼上去！

knock on "cold" doors; there are many "warm" doors. Every brother or sister has at least twenty gospel friends, either their unsaved relatives, their friends, or their neighbors. We do not have to take care of them all by ourselves. We can coordinate together. Some relatives have heard our preaching for years and are still not saved. This may change if someone else preaches to them. Some may get saved in just this kind of way. In nourishing the new ones after they are saved, we should not use the old methods. We must learn to be new. In the past, we have been affected too much by tradition and natural concepts. We have not followed the Spirit very much. The proper way for us to help people is not to solve their problems, but to lead them to call, "O Lord Jesus! O Lord Jesus!" That is all that is needed. As long as a person touches the Lord and enjoys Him, all his problems will be solved. We must believe that the Lord in whom we believe is real and living. For this reason, we should not work according to our old methods anymore. That way is not effective. We must practice strictly according to the new way.

This is the reason we must strive, struggle, and wrestle. Strictly speaking, we cannot consider ourselves as having accomplished anything yet. We are still in the process of learning. We must learn diligently and in a desperate way. Please believe my word: anyone who is willing to give himself to learn will become an expert in the new way. Ability comes from learning. I believe all of you are for the new way. But it is not enough just to be for the new way; we must all be diligent, laboring, striving, and struggling to give ourselves to practice the new way.

第六篇

实行新路的确切步骤

这一堂聚会，我要详细的讲怎样实行新路。

为实行新路祷告

首先，我们要作两件事。第一件事，要郑重的报告给你们所在地的召会，恳求弟兄姊妹为实行新路祷告。召会祷告的聚会要专为这事祷告。主若带领你们，可以宣告那一天禁食祷告，那是最好。不仅如此，还要请求弟兄姊妹私下、天天为实行新路祷告；不仅祷告一、二个月，乃是长期祷告下去，也许最少要祷告一年之久，看主怎样垂听我们的祷告。我实在相信，你们也知道，召会的祷告是特别有功效的。这不是一件小事，你们一定要这样作。虽然实行新路需要我们人的劳苦、努力，但我们都得相信祷告。主所要我们作的，需由祂自己来成全。祂没有我们不能作，但有了我们，还要我们祷告，与祂合作。我个人觉得，在主的工作上，我们无论作那一件，若忽略了祷告，就有很大的亏缺。所以，凡事都要祷告，祷告越多，越有主的工作。

为主结果子

第二件事，要对众弟兄姊妹有一个说明，甚至请求，给他们看见主今天带领我们走这条新路，第一步就是为主结果子。我们不结果子，实在是对不起主，也亏欠主；因为祂差遣我们去传福音，（太二八 19，）也分派我们去结果子。（约十五 16。）我们一年最少也该结一个果子，否则，实在不够交待。所以，要和弟兄姊妹说清楚，大家都要担负起这个担子，传福音救罪人。走新路也罢，不走新路也罢，反正一个追求主的人就得结果子。你看，我们住在台湾，到处都是人。这好比鱼都跳到我们脚上来了，我们还不理它。我们无须到海里去网鱼，鱼都送到我们跟前了。我们再不伸手救人，真是没话说。

CHAPTER SIX

THE DEFINITE STEPS TO PRACTICE THE NEW WAY

In this meeting I will speak in detail concerning the way to practice the new way.

PRAYING FOR THE PRACTICE OF THE NEW WAY

First of all you need to do two things. You need to emphatically make an announcement to the church in your locality and beg the brothers and sisters to pray for the practice of the new way. You need to pray specifically for this matter in the prayer meeting of the church. If the Lord so leads you, you may declare a fast with prayer for that day. That would be the best thing to do. You should also ask the brothers and sisters to pray privately and daily for the practice of the new way. They should pray not only for one or two months, but for a long time, perhaps for at least a year, and see how the Lord will hear their prayers. You know, and I truly believe, that the prayer of the church is particularly effective. This is not a small matter. You must do this. Although the practice of the new way requires human labor and striving, we still need to trust in prayer. What the Lord wants us to do can only be accomplished by Himself. He cannot do it without us, but even if He has us, we still need to pray to cooperate with Him. Personally, I feel that in the Lord's work, regardless of what we do, if prayer is overlooked, there will be a great lack. Therefore, we need to pray in everything. The more prayer there is, the more we will see the Lord work.

BEARING FRUIT FOR THE LORD

Second, you need to explain to the brothers and sisters and even beg them to realize that the first step of this new way that the Lord is leading us to take is to bear fruit for the Lord. If we do not bear fruit, we will offend the Lord, and we will owe the Lord something because He has sent us to go to preach the gospel (Matt. 28:19) and has also appointed us to bear fruit (John 15:16). We need to bear at least one fruit a year. If we cannot do even this, it will be hard for us to give an account to Him. For this reason, you need to speak clearly to the brothers and sisters that they all have to pick up this burden to preach the gospel to save sinners. It does not matter whether or not one takes the new way; as long as he is pursuing the Lord, he must bear fruit. Here in Taiwan, where we are, there are people everywhere. It is as if fish were jumping at our feet, yet we still ignore them. We do not need to go to the sea to catch fish; the "fish" are already before us. If we still would not stretch forth our hands to save others, we will really have no words with which to defend ourselves.

并且，不结果子实在是我们的亏损。我们知道，有一天我们都要站在基督的审判台前。马太二十五章清楚给我们看见，我们每一个得救的人，或多或少都从神得了恩赐，就当运用这些恩赐，为主赚得更多的利益。当祂回来的时候，我们都要到祂面前交账。若是我们没有果子，带人得救，我们就要被祂定罪为又恶又懒的仆人，而失去国度的奖赏。（14～19，24～30。）所以，从这时候起，我们每一位弟兄姊妹都要接受恩典，为主结果子。

结果子的路

结果子的路，第一，每一个人要将没有得救的亲人、朋友、同事、同学或邻舍，列出一张名单来。自己存留一张，还要交给召会一张。写的时候要清清楚楚的，包括姓名、关系、年龄、住址、和电话号码。第二，有谁愿意每周一定拿出固定的三小时，为着传福音；肯这样作的，请把名字报上来。还有，若是有人因着体力、时间来不及，不能这样作，却有负担为这件事祷告，也可以把名字报上来，写上祷告的次数和时间。这样，我们就能知道，出去传福音和在家祷告的人位和情形，也都有详细的记录。

第三，对于那些报名要为实行新路祷告的人，一段时间就盯一盯他们；可以三个月一次，或一个月一次，小排聚会时，或擘饼聚会后，给他们作点见证，以叮咛他们。这个容易作。至于最需要花工夫的，就是对于凡报名要周周出去传福音的。你们作长老的，自己要事先学会如何出外访问人，带人得救。这时就可以召聚他们，给他们有点训练，教他们怎么作。然后，照着实际的情形给他们分组。每一位长老亲自带一组。开头的时候，每一件事都示范给他们看，为的是要他们脱离自己天然的作法，而信托我们所研究出来的路。差不多时，就让他们自己作，你只要监督就可以了。

还有，在你们的训练里，每一点都要有铁定的原则，不是渺茫的，而是明确的；不要说一些莫名其妙的话，乃要对症下药。我们出去传福音时，不必寒暄，不要客套，只需运用主的权柄，照着主的吩咐去作，带人相信、

Moreover, it is to our loss if we do not bear fruit. One day we will all have to stand before the judgment seat of Christ. Matthew 25 clearly shows us that every saved person has received gifts from God, some more and some less, and that they should exercise these gifts to make more profit for the Lord. When He comes back, we all must go before Him to give an account. If we have not borne fruit and have not brought people to the Lord, we will be condemned by Him as slothful and evil slaves and will lose the kingdom reward (Matt. 25:14-19, 24-30). Therefore, from this time on, every brother and sister needs to receive grace to bear fruit for the Lord.

THE WAY TO BEAR FRUIT

Regarding the way to bear fruit, everyone first needs to make a list of all their unsaved relatives, friends, colleagues, classmates, or neighbors. You should keep one copy for yourself and should give one copy to the church. When you write down the names, you must do it in a clear way. The list should include one's name, relationship, age, address, and telephone number. Second, have all those who are willing to set aside three hours a week for the definite preaching of the gospel sign their names. If there are some who cannot do this due to their poor health or lack of time, yet are burdened to pray, they can also submit their names, together with the time and frequency for which they have committed themselves to pray. In this way, you will know and will have a record of the number and condition of those who will go out to preach the gospel and of those who will pray at home.

Third, you should check occasionally with those who have submitted their names to be the praying ones for the practice of the new way. You may do this once every three months or once a month. During the group meetings or after the Lord's table meeting, you may ask them to give some testimonies in order to remind them. This can be done very easily. Those for whom the greater effort is required are the ones who have submitted their names for going out to preach the gospel every week. As elders you yourselves must first learn how to go out to visit people and bring them to the Lord. Only after you have learned this can you gather others together and train and teach them to do the same. Then, according to the practical situation, you may divide them into groups. Every elder must personally take the lead in a group. At the beginning, you need to demonstrate everything to them. This is to deliver them from their natural way and to put their trust in the way we have discovered through our study. After a while, you can let them work by themselves while you take oversight over them.

Furthermore, in training others, you need to have definite principles concerning every point. You must not be vague, but must be clear and definite. You should not speak things which leave others bewildered, but should apply the exact medicine needed for the sickness. When we go out to preach the gospel, we do not need to socialize or to try to compliment people. We

受浸、得救。（可十六 16。）要相信我们在主的名里所作的，都是算得数的。我们是基督的大使，来传和平的福音，使人信服基督，与神和好。所以我们态度要谦和，但话语要中肯、有力。总之，我们都需要在神新约的经纶，和神所命定的路上受训练，并教导、成全别人，替神说话，带人得救。

喂养小羊

我们带人受浸、得救后，紧接着就要喂养。要作好这事，首先，我们必须是个有心的人，对人感兴趣，关心人的情形。当你带人得救，就如同自己得救那样快乐，并且他也就是你用福音所生的孩子。你千万不要用人的办法教导他，乃要靠神的灵喂养他。当他受浸起来之后，你就要给他上一课，叫他认识他有一个灵，已经得了重生，并且神就是灵，这灵是神最终的完成；如今无所不在，就在他的口里，在他的心里。只要他呼求主的名，里面就得着神，就能享受神的同在。这是真正的喂养，这样的喂养次数越多越好。

还有，他今天受浸，明天开始就要同他晨兴，最好的办法就是借着电话，既方便又省时。你可以和他约好，选一个合式的时间，每天早晨在电话上，和他一同祷读主的话，约十分钟，借此接触主，享受主。每次不宜读太多，否则不易咀嚼；最好是二节，三节也可以。单单借着祷告消化主的话，所以不需太多的解说，偶尔适量便可。不仅如此，还要帮助他一天之中，无论是上班或在家，总让这二、三节圣经反复在里面出现，配上几句祷告，从其中得着供应。此外，其他时间也能借着电话喂养，多和他接触、谈话，给他一些适当的提议并确定的带领。这样，不必多久，你就看见他在主里长大了，也改变了。一天过一天，他不仅吃得饱足，并且也学了很多东西。这样的果效是很大的。

建立排聚会

need only to exercise the Lord's authority and act according to the Lord's command, bringing people to believe, to be baptized, and to be saved (Mark 16:16). You have to believe that whatever we do in the Lord's name will count. We are the ambassadors of Christ and are here to preach the gospel of peace, bringing people into subjection to Christ and to a reconciliation with God. While our attitude needs to be meek, our words need to be definite and strong. In short, we all need to be trained in God's New Testament economy and in God's ordained way. In addition, we need to teach and perfect others to speak for God and to lead people to salvation.

FEEDING THE LAMBS

After you have baptized people and have brought them to salvation, the next thing you need to do is feed them. In order to do this well, you need to be persons full of concern for people. You need to be interested in others and be concerned for their condition. When you bring a person to salvation, the joy it gives you is the same as if you yourselves were being saved, and this person becomes your child begotten through the gospel. You should never teach him by human methods. Instead, you need to feed him by the Spirit of God. When he rises up from baptism, you have to provide him with a lesson, helping him to know that he has a spirit, that he is now regenerated, that God is Spirit, and that this Spirit is His ultimate consummation. Now He is everywhere, even in his mouth and in his heart. As long as he calls on the name of the Lord, he will touch God within, and will enjoy God's presence. This is the real feeding. Such feeding should be done as frequently as possible.

If a person is baptized today, you can start to have a morning revival with him tomorrow. The best way is by telephone. It is a convenient and time-saving way. You can make an appointment with him and should pick out an appropriate time in the morning to pray-read the Lord's word with him over the phone. This should last for about ten minutes. Through this, he will touch the Lord and will enjoy the Lord. It is not good to read too much each time because he cannot digest it all. It is best to use only two or three verses. You should simply digest the Lord's word through prayer. There is no need for too much explanation. Occasionally, you may explain a little. In addition to this, you must help him to take these two or three verses and allow them to rise up in him over and over throughout his whole day, whether at work or at home, and to pray over them for his supply. Besides this, you can also feed him at other times on the telephone. In this way, you will have more contact and conversation with him and will be able to give him appropriate suggestions and definite leadings. In this way, before long you will see him growing in the Lord and being changed. Day by day he will not only be able to eat well, but will also learn much. This will produce some very great results.

ESTABLISHING GROUP MEETINGS

当我们照着新路传福音，带人得救，并且喂养这些小羊，几个月后，我们每个人就能作出二、三、四个人。我们几个人就能把我们的小羊带在一起，合成一个小排，就可以成立排聚会了。在小排里：一，不作礼拜；二，也不要聚会；三，不要像从前那样唱诗、读经、祷告。来的时候，就像平常一样，却又不平常，里面满有赞美和感谢，自然的就有彼此照顾，彼此代祷，还有彼此牧养，彼此帮助。每次小排聚会都要作这些。到一个地步，我们这小排有多少弟兄姊妹，每一个人家里的情况，彼此都要清楚。若有什么事发生，都得学着交通，让彼此知道。这样，小排就有了基础，就能产生许多的事。

所以，我们才说小排是召会生活的大部分。一个地方的召会要强，小排的人数一定要多。最好是小排聚会的人数多过主日聚会的人数，那就不是作礼拜，而是实际的召会生活了。小排聚会除了彼此照顾、喂养、彼此认识、代祷外，主要的就是作成全，最好有一半的工夫来作这事。怎么作成全？我们没有派来的教师，也没有特定的领头人，每一个人都是学习的，也都是教导的。谁都可以问问题，谁也都可以回答问题。有答得浅的，有答得深的；答得不错，固然很好；答偏了，也没有关系，总有人能智慧的加以改正。结果，加起来就是一篇很好、很完整的信息。参加的人，无形中就学了真理，一周过一周，自然就得了栽培，得了造就。

你们若照着我对你们说的，去作小排，细水长流，我敢担保你们人数一年一定翻一倍。你们一直会有新人加进来，一代又一代，个个都是得喂养，受成全的。这样，我们就真正成了书香人家了。我相信，这样的光景再过几年，在我们中间就会显出来。

照着新约的启示，新路的实行有时候也需要借助于使徒或教师，在召会中召开特别聚会或训练。我们在保罗的身上，就看见这样的事。他曾在以弗所办过长期的训练，劝戒人，教导人，有二、三年之久。（徒十九 8～10，二十 31。）以后，他到了特罗亚，在那里住了七天，就有特别的聚会。（徒二十 6～12。）因此，从八六年

If every one of us preaches the gospel according to the new way, bringing people to salvation and feeding the lambs, in a few months we will be able to gain two or three persons. A few of us can then bring our lambs together to form a group and establish a group meeting. First, in the group meeting we should not try to conduct worship services. Second, we should not try to meet. Third, we should not sing, pray, or read the Bible in the same way we used to do. When we come together, we should simply be normal. However, we should not be common. Rather, we should be full of praise and thanksgiving within. Spontaneously, there will be the mutual care, the mutual intercession, the mutual shepherding, and the mutual help. You need to take care of all these things in every group meeting. At a certain point, everyone will be very clear how many brothers and sisters there are in the group and what the condition of their family is. Everyone needs to learn to fellowship whenever anything happens and to let everyone else know about it. In this way, the group will have a foundation, and much will develop out of this.

This is why we say that the small groups comprise the major portion of the church life. If a local church is to be strong, the number of people attending the groups must be high. It is better that the number of people attending the group meetings exceed the number attending the Lord's Day meeting. If this is the case, our church life will not merely be worship services, but a practical church life. Besides the mutual care, feeding, mutual acquaintance, and intercession, another main function of the group meeting is the perfecting. It is best to spend half of the time to do this work. How do we perfect? We do not have appointed teachers or designated leaders. Everyone is a student as well as a teacher. Anyone can ask questions and anyone can answer questions. Some may answer in a shallow way, and some may answer in a deeper way. It is very good, of course, if an answer is correct, but if an answer is incorrect, it does not matter. There will always be some who can wisely make an adjustment. Eventually, all the answers added together will become a very good and complete message. Unconsciously, the attendants will learn the truths. Week after week they will spontaneously obtain nurturing and perfecting.

If you will work on the groups according to what I have told you, I can guarantee you that bit by bit, like a little stream that flows steadily, our number will double every year. You will continuously have new ones added to you. Generation after generation, everyone will be nourished and perfected. In this way, we will truly be the refined and educated ones. I believe that in a few years such a situation will be seen among us.

According to the revelation in the New Testament, the practice of the new way sometimes requires the help of the apostles and teachers. They conduct conferences and trainings in the church. We can see this in Paul. He conducted a long-term training in Ephesus, admonishing and teaching people for two to three years (Acts 19:8-10; 20:31). After this, he went to Troas, where he stayed for seven days and held a special conference (Acts 20:6-12). For this reason, from 1986 until now we have had full-time trainings. In

至今，我们一直有全时间的训练。此外，若是在台北这么大的召会中，一个月能有一次特别的聚会，释放应时的信息，为着吹号，推动召会的往前，那就锦上添花了。这些是小的聚集所无法作到的，所以也是需要的。

我这次回来，比上次还要喜乐，因为据我观察，你们各地召会都有进步。所以，我愿意再把如何传福音，喂养小羊，以及作排聚会，重新给你们看过。我所交通给你们的，可说够你们回去实习的。请你们回到当地去，一定要按部就班的去作。不要大概的作一下，那不成功的；必须确实的带头去作，也要盯弟兄姊妹去作。这样，你们将会看见前面美好的远景。

学习两个功课

除此之外，我盼望你们众人能够学两个功课。一个功课是，凡你所作的，都要从内心的深处仰望主：“主啊，我不过是一个管道、一个器皿。我所作的，你若不加进来，都是空；我所作的，你若不祝福，等于零。”我们一定要有这样的灵，常常有这样的祷告。还有一个功课，是非常重要的，不要忘记，无论我们是在那一个召会、那一个会所、甚至那一个区，我们众人乃是一个身体。所以，一定要保守那灵的一，彼此和谐、相爱，并且彼此学习，互相帮助。不要以为自己作得好，就轻看别人；也不要因为别人作得好，就产生嫉妒。这都不应该。若是可能，你们应该出去观摩。能学的，尽量学；能帮助的，尽量教。连世界的人，都常有交流，我们更当如此。

你们也要了解，无论我们怎样谨慎，怎样相爱，绝不会有两人所作的是一样一式的。所以，要避免意见、批评，也要避免冲突。只要尽力学，尽力作。不必等三、五年，我相信明年这个时候，你们就很可观了。一年之内，你们会有很多的进步。愿主怜悯你们。

addition to this, it would be to the further advantage of a big church like the church in Taipei to have conferences once a month to release timely messages, "blow the trumpet," and motivate the whole church to go forward. All these cannot be accomplished by the small meetings and are also needed.

When I returned this time, I felt happier than the last time because, according to my observation, all the local churches here have made progress. Therefore, I wanted once again to review with you the way to preach the gospel, to feed the lambs, and to have the group meetings. What I have fellowshiped with you is sufficient for you to take back to practice. I would ask that after you go back to your locality, you would fully carry this out step by step. You should not try to practice it in a general way; that will not work. You must definitely take the lead to do it, and you must make sure that the brothers and sisters are doing it. In this way, you will have a bright future ahead of you.

LEARNING TWO LESSONS

In addition, I hope that you all can learn two lessons. In whatever you do, you have to look to the Lord from deep within, saying, "Lord, I am merely a channel and a vessel. Without You, whatever I do is empty. Without Your blessing, whatever I do will come to nothing." We need to have this kind of spirit and should pray this way all the time. There is another important lesson which we must not forget: regardless of which church, hall, or district we are in, we are all one Body. Therefore, we must keep the oneness of the Spirit and must be in harmony one with another, loving one another, learning from one another, and helping one another. We should not think that we are doing well and despise others. Neither should we be jealous because others are doing better. All these things should not be within us. If possible, we should go to one another to observe and to learn. Do your best to learn whatever can be learned. Do your best to teach others in whatever way you can help them. Even the people in the world have such an exchange all the time. We should have this all the more.

You must also understand that regardless of how careful you are and how much you love one another, no two persons will conduct their work exactly alike. For this reason, you need to avoid opinions, criticisms, and confrontations. You need only to do your best to learn and to do your best to work. You do not need to wait three to five years. I believe by this time next year you will have much improvement. In one year you can make much progress. May the Lord be merciful to you.

在神圣的启示上受训练

读经：摩太后书三章十六至十七节，歌罗西书一章二十五至二十六节，启示录二十二章十八至十九节，路加福音二十四章四十五节，希伯来书五章十三至十四节，诗篇一一九篇一三〇节，使徒行传八章三十至三十一节。

纲目

壹 圣经六十六卷是神整体的启示，不可加添，也不可删减—提后三 16～17，西一 25～26，启二二 18～19。

贰 明白圣经需要运用我们的灵，也需要心窍开通，官能练达—路二四 45，来五 13～14。

叁 圣经也需要解开（进入），才发出亮光—诗一一九 130，徒八 30～31。
（例证：七十个七；基督的信，用活神的灵写在信徒心上；基督安家在我们心里；被充满成为神的丰满；在时期满足时的安排，要将万有归一于一个元首之下；在基督里成为神所选定的基业；在吹第七号的时候，神的奥秘就完成了。）

肆 历来信徒读经的经验，所寻得最完备的读经之路：

一 每日得属灵生命喂养的读法—每晨在一卷圣经里按序祷读三两节，约十至十五分钟。

BEING TRAINED IN THE DIVINE REVELATION

Scripture Reading: 2 Tim. 3:16-17; Col. 1:25-26; Rev. 22:18-19; Luke 24:45; Heb. 5:13-14; Psalm 119:130; Acts 8:30-31

OUTLINE

I. The sixty-six books of the Bible being the complete revelation of God which cannot be added to or subtracted from—2 Tim. 3:16-17; Col. 1:25-26; Rev. 22:18-19.

II. In order to understand the Bible, we must exercise our spirit, have our mind opened, and have our faculties exercised—Luke 24:45; Heb. 5:13-14.

III. The Bible needs to be opened (entered) in order to give forth its light—Psa. 119:130; Acts 8:30-31. (The following are examples of passages which require explanation: the seventy weeks, the epistle of Christ being written on the believers' hearts with the Spirit of the living God, Christ making His home in our hearts, being filled unto the fullness of God, the dispensation of the fullness of the times and being headed up in Christ, becoming God's chosen inheritance in Christ, the situation at the time of the seventh trumpet when the mystery of God is completed.)

IV. Based upon the experience of many believers throughout the ages, the most comprehensive way to read the Bible is:

A. To be nourished daily in spiritual life by pray-reading two or three verses in a book of the Bible, in a sequential way, for ten to fifteen minutes every morning.

二 每日研读、深入一卷圣经约三十分钟。

三 每日速读三章旧约、一章新约，约十五分钟。

B.To study a book of the Bible in depth for thirty minutes every day.

C.To speed-read three chapters of the Old Testament and one chapter of the New Testament for fifteen minutes every day.

从八六年起，我们开始在这里有这样的训练，首要的目的就是要成全出一班青年的圣徒，下乡开展福音，然后再回到大城来，学习事奉，建造召会。同时，也有一个心意，能有人去到海外，特别是拉丁美洲和非洲，开展主的召会。我们知道，全世界有三分之一的人口使用西班牙文，而拉丁美洲又全数是天主教的势力。其他有相当的部分，是以英语为主体，主要的受更正教的影响。但无论是天主教或更正教，在形式、颜色和内容上，可说和圣经相去甚远，很多都已经走了样。

圣经翻译略述

在一九二〇年代左右，圣经传到了我们手中；我们所着的，并不是凭着耳闻或口传，乃是一本圣经。这不是一件小事。再者，历代以来神学的丰富，第一个时期，主降生以前，是在希伯来文里；第二个时期，主降生以后，从希伯来文转入希腊文；第三个时期，从一千五百九十年以后，经过拉丁文，而进入英文的世界里。如今，历代种种神学的丰富，在英文的世界里可说是最多了。我们中间，从一九二〇年倪柝声弟兄开始，就有人涉猎、参考、挖掘这些丰富。

趁这个机会，我也稍微给你们知道中文圣经翻译的经过。早在一八〇七年，英国宣教士马礼逊（R. Morrison）来到中国，以后着手翻译圣经，于一八二三年出版。从此就有不同的译本，经由不同的学者相继完成，有的是文言文的，有的是白话文的。一九一九年，官话和合译本（以后修订改名为国语和合本）正式出版。此译本是以一八八五年出版的英文修订本（English Revised Version）为参考，开始时，由一个七人组成的译委会负责译事，其中主要的译员是担任主席的狄考文博士（C. W. Mateer），历时二十余年才完成。不到十年，此一译本几乎完全取代了各种译本的地位，普遍的为各阶层的读者所采用。

等到主兴起我们，我们得以站在前人的肩头上，进而更有所见。我们以国语和合本为参照，并以英语中所有权威译本，以及华语中所有寻得的其他译本为参考，不但

Since 1986 we began to have a training here. The primary goals of this training are to perfect a group of young believers to go down to the villages to preach the gospel, to come back to the big cities to learn to serve, and to build up the church. At the same time, we also have the intention that some would go overseas to spread the Lord's recovery, especially in Latin America and Africa. We know that one third of the total population of the world speaks Spanish, and that all of Latin America is under the influence of the Roman Catholic Church. Most of the other parts of the world use English as the principle language and are primarily under the influence of the Protestant churches. But both the Roman Catholic Church and the Protestant churches are far away from the Bible in their form, expression, and content. Most of these churches have become deformed.

THE TRANSLATION OF THE BIBLE

In the 1920s, the Bible came into our hands. We received the Bible, not something by word of mouth. This was not a small thing. Moreover, as we consider the riches of theology through the past centuries, we can see that in the first period, before the birth of Christ, these riches were in the Hebrew language. In the second period, after the birth of Christ, they moved from the Hebrew language to the Greek language. Then in the third period, from about 1590 to today, they passed through the Latin language and entered into the English language. Today the riches of all the theological studies throughout the centuries can now be found among the English-speaking world. Beginning from 1920 with Brother Watchman Nee, we have had brothers among us who have read, investigated, and dived into these riches.

I would take this opportunity to briefly let you know about the process by which the Bible was translated into Chinese. In 1807, a British missionary named Robert Morrison came to China. He began to translate the Bible, and published his translation by 1823. From that time there began to be different translations carried out and completed by various scholars. Some were translated into the classical Chinese style, and some were in the modern language. Then in 1919, the Chinese Union Version was officially published. It was later revised and came to be called the Mandarin Union Version. This was based on an English translation, the 1885 edition of the Revised Version. At the beginning, the translation was carried out by a committee of seven persons. The chief translator among them was Dr. C.W. Mateer, who was also the chairman of the committee. It took approximately twenty years to finish this work. But in less than ten years after its completion, this translation was ranked above all the other translations, and it was commonly adopted by readers of different levels.

When the Lord raised us up, we were standing on others' shoulders and received further enlightenment. We took the Mandarin Union Version as the standard reference, and we used all the recognized English versions. We also used the other Chinese versions as secondary references. We

为得借鉴、启发，也为避免偏见、误断。同时，我们也使用最好的解经和辞书，加上我们从神所得的亮光，遂于一九八六年出版了新约圣经恢复本。本译本可谓二千年来，各方圣徒对神圣启示认识的集大成；如今已摆在众人面前，希能继往又开来。

在神圣的启示上受训练

这一次我主要的负担，是想在真理和生命上，给你们有一点成全。我们有二次的聚集，一次是交通到在神圣的启示上受训练，一次是交通到在神圣的生命里受培植。

圣经六十六卷是神整体的启示，不可加添，也不可删减

我们知道，圣经的启示完全是以真理作基础。隐藏在神里面的，乃是个奥秘；这奥秘一旦显明出来，就是启示；等到这启示给我们得着了，就是真理。圣经是一本神圣启示的书，（提后三16～17，）经过了好几个时代，借着好多人的手；从旧约开头的摩西五经，一直到新约末了的启示录，共六十六卷，历时约一千五、六百年才完成。在新约以前，神的启示并未完成，乃是到了新约，使徒保罗作了召会的执事，完成了神的话，（西一25～26，）将神圣的启示完满的向我们显明。以后经过雅各、彼得、约翰和犹大的书信，至终到了启示录，圣经就全部完成了。为此，圣经末了就有一个警告，不许人在这书上加添什么，或删减什么。（启二二18～19。）所以，圣经的每一卷书和每一章节，我们都需要读，以免失去该得的福分。

明白圣经需要运用我们的灵，也需要心窍开通，官能练达

路加二十四章四十五节说，“耶稣开他们的心窍，使他们能明白圣经。”这指明要领悟圣经，需要借着主灵的光照，开我们的心窍；否则，我们就无法明白。希伯来五章十三、十四节也告诉我们，对于享用神的话，我

did this not only for comparison and enlightenment, but also to avoid bias or misjudgment. At the same time, we took advantage of the best Bible expositions and lexicons. In addition to these things, we received light from God. As a result, we published the New Testament Recovery Version in 1985. This translation can be considered a collection of the knowledge of the divine revelation received by all the saints throughout the last two thousand years. Now it is laid before us with the hope that it will carry on what was in the past and will lead us to further developments in the future.

BEING TRAINED IN THE DIVINE REVELATION

My main burden in this time is to give you some perfecting in the areas of truth and life. We will have two meetings. In the first meeting, we will fellowship about being trained in the divine revelation, and in the second meeting, we will fellowship about being cultivated in the divine life.

The Sixty-six Books of the Bible Being the Complete Revelation of God Which Cannot Be Added to or Subtracted From

The Bible's revelation is altogether founded on the truth. Whatever is hidden in God is a mystery. When this mystery is manifested, it is a revelation. Then when this revelation is seen by us, it is the truth. The Bible is a book of divine revelation (2 Tim. 3:16-17). It has passed through many generations, and it was written by many hands. From the Pentateuch at the beginning of the Old Testament to the book of Revelation at the end of the New Testament, there are altogether sixty-six books. It took approximately fifteen to sixteen hundred years to complete. Before the writing of the New Testament, God's revelation was not yet complete. When the apostle Paul became a minister of the church in the New Testament, he completed the Word of God (Col. 1:25-26) and fully presented the divine revelation. With the epistles of James, Peter, John and Jude and the book of Revelation, the Bible was fully completed. Hence, at the end of the Bible there is a warning, saying that no one can add anything to or delete anything from this book (Rev. 22:18-19). Therefore, we need to read every book, every chapter, and every verse of the Bible, lest we miss our appointed blessing.

Understanding the Bible, Exercising Our Spirit, Having Our Mind Opened, and Having Our Faculties Exercised

Luke 24:45 says, "Then He opened their mind to understand the Scriptures." This indicates that in order to understand the Bible, we need the opening of our mind through the enlightening of the Lord's Spirit. Otherwise, we will not have any way to understand it. Hebrews 5:13-14 also tells us that in order to partake of God's word, our

们的官能，就是知觉或领悟力，需要习用而练达。可见，在读主的话上，我们心思的能力和属灵的悟性，必须受到不断的操练。

圣经也需要解开，才发出亮光

诗篇一百一十九篇一百三十节说，“你的言语一解开，就发出亮光，使愚人通达。”圣经有好些地方，若不经由讲解，是不能明白的。这好比行传八章所记埃提阿伯的太监；当腓利遇见他时，听见他正在念申言者以赛亚的书，便说，你所念的，你明白么？他说，没有人指引我，怎能明白？（30～31。）他所念的那段经文乃是：“祂像羊被牵去宰杀，又像羊羔在剪毛的人面前无声，祂也是这样不开口。”太监念的时候，就不知道这里的“祂”是指着谁说的，所以需要腓利向他讲解，好传耶稣为福音，引他相信并受浸。

就像这样，圣经里有许多地方都需要讲解，才得以明白。这里我愿举出几个例证：一，七十个七；（但九24；）二，基督的信，用活神的灵写在信徒心上；（林后三3；）三，基督安家在我们心里；（弗三17；）四，被充满成为神的丰满；（弗三19；）五，在时期满足时的安排，要将万有归一于一个元首之下；（弗一10；）六，在基督里成为神所选定的基业；（弗一11；）七，在吹第七号的时候，神的奥秘就完成了。（启十7。）像这些地方，你若光靠自己读，而不靠别人指导，就算读了再多遍，还是不懂。所以，你们在这里受训练，第一就是要在真理上受训练。

历来信徒读经的经验，所寻得最完备的读经之路

现在，我愿给你们知道，历来信徒读经的经验，所寻得最完备的读经之路，有三个作法：

一 每日得属灵生命喂养的读法——每晨在一卷圣经里按序祷读三两节，约十至十五分钟

faculties, that is, our senses or our understanding, need to be exercised through practice. In reading the Lord's word, the mental capacity and the spiritual understanding need to be continually exercised.

The Bible Needing to Be Opened in Order to Give Forth Light

Psalm 119:130 says, "The entrance of thy words giveth light." Many passages in the Bible cannot be understood without explanation. We can see this from the case of the Ethiopian eunuch in Acts 8. When Philip saw him, he was reading the book of the prophet Isaiah. Philip asked, "Do you really know what you are reading?" The eunuch said, "How can I unless someone guides me?" (vv. 30-31). Verse 32 then says, "Now the passage of Scripture which he was reading was this: He was led as a sheep to slaughter; and as a lamb before its shearer is dumb, so He does not open His mouth." While he was reading, the eunuch did not understand who the "He" referred to. Hence, there was the need for Philip to explain to him so that he could preach to him Jesus as the gospel and lead him to believe and be baptized.

In the same way, there are many passages in the Bible which require explanation before one can understand them. The following list contains some examples of such passages: 1) the seventy weeks (Dan. 9:24), 2) the epistle of Christ written on the hearts of the believers with the Spirit of the living God (2 Cor. 3:3), 3) Christ making His home in our hearts (Eph. 3:17), 4) being filled unto all the fullness of God (Eph. 3:19), 5) unto the dispensation of the fullness of the times, to head up all things (Eph. 1:10), 6) becoming the God-chosen inheritance in Christ (Eph. 1:11), 7) the mystery of God being completed at the time of the blowing of the seventh trumpet (Rev. 10:7). If you merely read passages like these by yourself without any guidance from others, you will not understand them, even if you read them many times. Therefore, your training here is first a training on the truths.

The Most Comprehensive Way to Read the Bible Based on the Experience of Believers throughout the Ages

Now I would like to show you the most comprehensive way to read the Bible based on the experience of believers throughout the ages. There are three methods to do this.

Being Nourished Daily in the Spiritual Life by Pray-reading Two or Three Verses Sequentially through a Book of the Bible Every Morning for Ten to Fifteen Minutes

每晨早起十至十五分钟，先不作别的，以选定的章节，按序祷读二节或三节。这不仅是读，乃是祷读，以主的话直接对主说话，并且将主的话祷到里面来。这个作法最能得着属灵生命的喂养。虽然白天大家都忙，没有那么多的时间，但谁都可以早起十五分钟。只要愿意，谁都作得到。这个作法最适合每一个人。开始可能需要勉强一点，作一段时间，就成为习惯了。并且，这样的读法，很容易将主的话存在心里，一天之中，许多时候都可以反复咀嚼，加以消化，得到主的供应。这是第一种读法，是绝不可或缺的。

二 每日研读、深入一卷圣经约三十分钟

研读圣经，深入一卷圣经的读法，也是不可忽略的。虽然我们每晨祷读二、三节圣经，可以得着属灵的营养和亮光，但这种帮助的程度大有讲究。如果你对圣经的认识深，所得的营养就丰厚。但有的人因为对圣经的认识不够准确，所得的供应就不够适当。所以，我愿题出这样的警告，读圣经需要有准确的领会。当然，领会错了，也比不读要好；但若能领会得对，不是更好么？然而，我们读圣经能有准确的领会，得到丰富的启示，在乎我们读经的人对圣经认识的程度。为这缘故，我们需要受教导，在圣经上不断深入。

三 每日速读三章旧约、一章新约，约十五分钟

还有一种读法，就是速读，最好的时间是在中午吃完饭。每次可以读四章圣经，旧约三章，按着次序，从创世记读起；新约一章，从马太福音一直读下去。这样的读法并不需要思索，或寻求明白，就是快快的读。不懂没关系，记不住也无所谓。每天就是这样按部就班的读下去，长久下去，一定会有帮助。属灵的事不要贪快，也不要贪多；属灵的事最宝贵的就是细水长流。若是我们能一年到头这样读圣经，那就太好了。

我很宝贝你们年轻的时候，就能拿出一、二年的时间，全心在这里受训练，因为在召会中，许多属灵的事都是

You should spend ten to fifteen minutes early every morning to do nothing else but to sequentially pray-read two or three verses from a designated portion of the Bible. During this time, you should not merely read but pray-read, that is, to speak to the Lord directly with the Lord's word and to pray the Lord's word into you. This is the best way to be nourished in your spiritual life. Although everyone is busy during the day with very little extra time, everyone can get up fifteen minutes earlier. Whoever is willing can do it. This way is suitable for everyone. At the beginning, it may require some effort, but after a while, it will become your habit. Moreover, this way of reading helps you to retain the Lord's word in your heart easily. During the day you can "chew" on these words again and again, digesting and receiving the Lord's supply from them. This is the first method of reading, and it is the most necessary one.

Studying a Book of the Bible in Depth for Thirty Minutes Every Day

The way of studying the Bible by diving into a particular book should not be overlooked. Although we may pray-read two or three verses of the Bible every morning and obtain spiritual nourishment and light, the degree of help we receive may differ. If your knowledge of the Bible is deep, the nourishment you obtain will be rich. Because their knowledge of the Bible is not so accurate, the supply many obtain is not very proper. Therefore, reading the Bible requires an accurate understanding. Of course, a wrong understanding in reading the Bible is better than not reading at all. But understanding the Bible correctly is certainly better than misunderstanding it. However, an accurate understanding in reading the Bible depends on the reader's degree of knowledge of the Bible. For this reason, we have to receive the teaching, and continuously dig deeper into the Bible.

Speed-reading Three Chapters of the Old Testament and One Chapter of the New Testament for Fifteen Minutes Every Day

Another way to read the Bible is speed-reading. The best time to do this is after lunch. You should read four chapters each time in a sequential way—three in the Old Testament starting from Genesis and one in the New Testament starting from Matthew. This kind of reading does not require much thinking; you do not need to try to understand. Simply read through the chapters quickly. It does not matter if you understand or remember what you have read. Simply read on step by step every day. In the long run, you will surely get the help. In spiritual things, do not try to be too fast or to do too much. The most valuable way in spiritual matters is to do things a little at a time. This is like little streams that flow for a long time. It would be marvelous if we could read the Bible in this way throughout the entire year.

I treasure very much the fact that you can devote one or two years of your time to wholeheartedly be trained here while you are young. In the church, many spiritual things are

领受的，都是受教而得的。你们许多人对真理的认识，几乎都是从我学的，很少有什么不是领受的。我也是一样；我前四十年基督徒的生活，几乎都是受别人的教导。以后，主怜悯我，直接赐给我亮光，看见神的经纶、神的分赐、神人调和等。我能有这样的潜能，领会这些事，不仅是因着生命的长大，也是在于圣经的教育。一个人读书也是这样，若没有达到某种程度，要想研究、发现一些事，是不可能的。

圣经不是一本普通的书，是一本专门又专门的书，不是人天然的头脑就能领会的。我不信一个人一打开圣经来读，就能看见里面的亮光，而有准确的认识。所以，读圣经需要有教导。我们教导人读圣经，最简单的就是无形中给人一种指引、规范或矫正。这样的教导，最好是在与人一同祷读的时候，或聚会中祷告的时候，自然的带出一些启发人、又有教导性的话语，别人得着供应，也就受带领了。要能有这样的祷告，必定是在主里面面对圣经有相当的认识。按我的经历，一个对的祷告是有其能力的，而这真实的能力是来自经年累月在神的话语上的工夫。假使你们有人大学没有毕业，却在这里受训，就会觉得吃力，因为你的智能还不够受到启发，有些也就领会不来了。

还有一件事，我要对你们说明，圣经的话是我们的粮食。它不是物质的粮食，乃是属灵的粮食。物质的粮食不需要经过我们的心思，直接吃到肚子里，就消化了。但是，圣经既是属灵的粮食，就需要经过我们的悟性。若是一个人不懂得英文，你拿一本英文圣经给他看，他是根本没有办法领受的。所以，要享用主的话，除了要灵之外，我们的悟性还得习用而受操练。

圣经是神的化身，所以这属灵的粮食就是神自己。当它进到我們里面来时，不仅使我们得饱足，并且就是神分赐在我们里面。结果，我们就因神的生长而长大。（西二 19。）因此，你们在大学毕业后，未踏入社会前，拿出二年的时间在这里受训练，不仅在生命上得饱足，更在真理上受教育，这对你们往后人生的经历，一定大有帮助。所以，你们能这样作，是有福的；无形中你们的全人都受影响，你们的思想、

received from and taught by others. You have learned most of your knowledge of the truths from me. There is very little that you have that was not received from others. I myself was the same way. In the first forty years of my Christian life, nearly everything I had was learned through others. Later, the Lord was merciful to me and gave me some light directly. I was able to see the matters of God's economy, God's dispensing, God's mingling with man, and so forth. I had this latent ability to understand these things not only because of the growth in life, but also because of the training in the Bible. This is like a person who wants to advance in education. He must reach a certain level of proficiency first before he can do research and discover new things.

The Bible is not a common book but a highly specialized book. It is not something that man can understand with his natural mentality. I do not believe that as soon as a person opens up the Bible, he can see the light within it and acquire an accurate understanding. Therefore, studying the Bible requires teaching. The simplest way for us to teach people to read the Bible is to give them a kind of leading, guidance, or adjustment in a spontaneous way. This kind of teaching is best carried out when you are pray-reading with others or when praying in the meeting. Spontaneously, as you are pray-reading or praying with others, some words will come out which contain the enlightening or teaching element. When others receive the supply, they will also receive the leading. In order to have this kind of prayer in the Lord, you have to have a great deal of knowledge of the Bible. According to my experience, a proper prayer is with power, and this real power comes from your accumulated labor on the Word of God through the years. Suppose some of you have not yet graduated from college, and you come here to be trained. You will feel that the training is strenuous because your mental capability has not received enough development. You will also find out that there are things that you cannot understand.

There is one more thing that I have to make clear to you. The word of the Bible is our food. It is not physical food, but spiritual food. The physical food does not need to pass through our mind. It goes directly into our stomach and is digested. However, since the Bible is spiritual food, it needs to pass through our understanding. Suppose a person does not know English, yet you give him an English Bible to read. He will have no way to comprehend it. Therefore, in order to partake of the Lord's word, we must use our spirit and exercise and train our understanding.

The Bible is the embodiment of God. Hence, this spiritual food is simply God Himself. When it comes into our being, we will not only be satisfied, but God will be dispensed into us. As a result, we will grow with the growth of God (Col. 2:19). Therefore, after you graduate from college, and before you step into society, you should set aside two years to be trained here. This will cause you not only to be filled in life, but also to be educated in the truths. This will surely be a big profit to your experience of human life in the future. For you to be able to do this is a blessing. Unconsciously, your entire being will be affected;

观念，以及对人、对神的认识都不同了。这不仅是你们个人的祝福，也是你们家庭的祝福。将来你们在社会中，对社会是个益处；在召会里，对召会也是一个帮助。

主后一九九〇年十月十六日李常受弟兄讲于台北

your thought, concept, and knowledge of people and of God will be different. This is not only a blessing to you personally, but also to your family. In the future it will be a blessing to society, and it will also be a big help to the church.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 16, 1990)

第八篇

在神圣的生命里受培植

读经：歌罗西书三章四节上，加拉太书二章二十节上，腓立比书一章二十一节上，以弗所书三章十七节，十九节，四章十五节，歌罗西书二章十九节，以弗所书四章十三节，歌罗西书一章二十八节。

纲目

- 壹 基督是我们的生命—西三 4 上。
- 贰 基督活在我们里面—加二 20 上。
- 叁 我活着就是基督—腓一 21 上。
- 肆 基督安家在我心里，使我被充满，成为神一切的丰满—弗三 17，19。
- 伍 在一切事上长到元首基督里面—弗四 15。
- 陆 持定元首基督，以神的增长而长大—西二 19。
- 柒 在基督里长大成熟—弗四 13，西一 28。

CHAPTER EIGHT

BEING CULTIVATED IN THE DIVINE LIFE

Scripture Reading: Col. 3:4a; Gal. 2:20a; Phil. 1:21a; Eph. 3:17, 19; 4:15; Col. 2:19; Eph. 4:13; Col. 1:28

OUTLINE

- I. Christ being our life—Col. 3:4a.
- II. Christ living in us—Gal. 2:20a.
- III. For to me to live being Christ—Phil. 1:21a.
- IV. Christ making His home in our hearts, that we may be filled unto all the fullness of God—Eph. 3:17, 19.
- V. Growing up into the Head, Christ, in all things—Eph. 4:15.
- VI. Holding the Head, growing with the growth of God—Col. 2:19.
- VII. Being full-grown in Christ—Eph. 4:13; Col. 1:28.

在上一篇信息里，我们看过在神圣的启示上受训练；接着我们要来看在神圣的生命里受培植。

基督是我们的生命

头一点我们需要看见，基督是我们信徒的生命。（西三4上。）我们原有的生命，是人的生命；当我们信主的时候，又得着了另一个生命，神圣的生命。神在祂的救恩里，已将祂自己作到我们里面，成了我们的生命。所以，在我们里面有两个生命，人的生命加上神的生命。

我们人是照着神的形像和样式造的。（创一26。）创世记二章七节说，“神用地上的尘土造人，将生气吹在他鼻孔里，他就成了活的魂。”（直译。）所以，人是有生命的活物，并且像神一样，有思想、情感、意志，也就有喜怒哀乐。等到我们信了耶稣，里面又多了一个生命，就更不简单了。这好比一个人结了婚，原先是过单身的生活，现在就要开始过两个人的生活，是更麻烦、为难了。这里有一个现实的问题：既然我们有两个生命，那我们是凭那一个生命活着？

这件事给我们看见，神给我们的救恩乃是一个位，这人位就是基督自己。神的救恩就是基督这活的人位，进到我們里面作我们的生命。为这缘故，我们需要与祂合作，来配合祂。这需要许多的教导和学习。因此，神不仅在我们里面赐我们以圣灵，作我们的生命，祂且在我们外面给我们一本圣经，教导我们学习如何与祂配合。

基督活在我们里面

基督是我们的生命，祂且活在我们里面。加拉太二章二十节说，“我已经与基督同钉十字架，现在活着的，不再是我，乃是基督在我里面活着。”这不是说，我们得着基督作我们的生命之后，我们就和基督交换生命了，基督那高超的生命替换了我们低下的生命。虽然这一节前半是说，“我已经与基督同钉十字架，现在活着的，不再是我”了，但后半说“我如今在肉身里所活的生命，”所以仍是我活。钉死、了结的是旧我，重生、有神在里面作生命的是新我。一面我们已经了结，一面我们仍然活着。这如同罗马六章六节说，我们的旧人已经与祂同钉十字架；十一节就说，我们在基督里，向罪是死的，向神却是活的。可见，我们所有的，并不是一个交换的生命，乃是一个联结的生命。

In the last chapter we saw the matter of being trained in the divine revelation. In this chapter we will see the matter of being cultivated in the divine life.

CHRIST BEING OUR LIFE

The first thing we have to see is that Christ is the life of the believers (Col. 3:4a). The life that we have originally is the human life. When we believe in the Lord, we receive another life, the divine life. In God's salvation, He has worked Himself into us and has become our life. Therefore, there are two lives within us, the human life and the divine life.

We were created in God's image and after His likeness (Gen. 1:26). Genesis 2:7 says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Hence, man is a living creature. He is like God in that he has a mind, a will, and an emotion, with feelings of joy, anger, sorrow, and pleasure. When we believed in the Lord, another life came in, and we became even more complicated. This is like a person after he gets married. Prior to his marriage, he lived a bachelor's life. But after marriage he has to learn to live one life but with two persons. This becomes more troublesome and difficult. Herein lies a practical problem: since we now have two lives, according to which life do we live?

God's salvation for us is a person. This person is Christ Himself. God's salvation is Christ as a living person coming into us to be our life. For this reason, we need to cooperate and coordinate with Him. This requires much discipline and learning. For this reason, God not only gave us the Holy Spirit within as our life, but He also gave us the Bible outside of us to teach us the way to cooperate with Him.

CHRIST LIVING IN US

Christ is not only our life, but He also lives in us. Galatians 2:20a says, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me." This does not mean that since we have received Christ into us, we have exchanged our life with Christ's life and that the superior life of Christ has replaced our inferior life. Although the first half of this verse says, "I have been crucified with Christ, and it is no longer I who live," the second half of this verse says, "And the life which I now live in the flesh." Hence, it is still I who am living. What is crucified and terminated is the old "I," and what is regenerated with God within as life is the new "I." On the one hand, I have been terminated, and on the other hand, I still live. This is like Romans 6:6, which says that our old man has been crucified with Christ. Verse 11 then says that in Christ we are dead to sin but alive to God. From this we can see that we do not have an exchanged life but a joined life.

这联结的生命，可用罗马十一章所说的接枝，作为例证。那里说，我们外邦人原是天然的野橄榄枝子，得接在栽种的橄榄树上，（17，24，）而成为基督那真葡萄树上的枝子。（约十五1。）接枝乃是生机的联结，不是将不好的生命换成更好的生命，乃是将两个生命接联为一，共有一个调和的生命和生活。树枝和树的接联，不仅是外面的联结，更是里面的调和。因着树根肥汁的供应，带来新的生命成分，以致结出甘甜的果实。我们基督徒所得着的生命，就是这样一个外面联结，里面调和的生命；基督与我们，我们与基督，同生同活。

我活着就是基督

我们与基督在生命上，已经联结并调和，也就过着二命成一命，二灵成一灵的生活。这个生活的关键，不在主身上，乃在我们身上。我们说话、行事，是主作主，还是我们作主？基督已经活在我们里面，无论我们觉得也罢，不觉得也罢，祂的确确是活在我们里面，并且我们已经与祂联结一起，也调和为一了。所以，我们基督徒无须自己立志，不是主说要得胜，我们就想要得胜；主说要圣别，我们就想要圣别。千万不要自己懊悔，又自己立志。这是错的。这样作会把我们与主的联结隔绝了，好比电源一关，电就不通了。因为我们立志，就是我们想要凭自己的力量作好。这样的事，保罗在罗马七章说得很清楚。他说，“立志为善由得我，只是行出来由不得我。因为我所愿意的善，我反不作；我所不愿意的恶，我倒去作。若我去作所不愿意的，就不是我行出来的，乃是住在我里面的罪行出来的。于是我发现那律，就是那恶，与我这愿意为善的人同在。”（18～21。）在我们的肉体里，有罪住着，就是撒但那邪恶的生命和性情。他在我里面潜伏时，仅仅是罪，被我们为善的意愿唤起时，就变作恶。当我们一立志，就会引来心思的善和肉体的恶交战。这也就是中国理学家所说的理欲之争。结果，我们就被罪掳去，而完全失败。（23～24。）

所以，我们必须脱开这样的交战，不加入肉体 and 心思的战场，只单单活在我们重生的灵里。我们拒绝天然，不理肉体，甚至丢弃作好的念头，就是回到并留在我们

This joined life can be illustrated by the grafting as seen in Romans 11. Here it says that we the Gentiles, who were the wild olive branches, have been grafted into a cultivated olive tree (vv. 17, 20). We have become the branches of Christ, the true vine (John 15:1). Grafting is an organic joining together. It is not to exchange an inferior life for a superior life. Rather, it is the joining of two lives as one, so that there is a mingled life and a mingled living. The joining of the branches to the tree is not an outward union, but an inward mingling. Through the supply of the sap of the tree, a new life element is brought in. As a result, sweet fruit is produced. The life that a Christian has received is such an outwardly-joined and inwardly-mingled life. Christ and we share the same life and the same living.

FOR TO ME TO LIVE BEING CHRIST

We have been joined and mingled with Christ in life. Our living is one of two lives mingled as one life and two spirits mingled as one spirit. The burden of responsibility for this living is not on the Lord but on us. When we speak and walk, is it the Lord who is the Lord, or are we the lord? Christ is already living in us. Whether or not we feel it, He is definitely living in us. Furthermore, we are joined to Him and mingled with Him. For this reason, we Christians should not make up our minds to do anything. We may think that since the Lord has told us to overcome, we must therefore try to overcome, or that since the Lord has told us to be holy, we must therefore try to be holy. It does not mean this at all. Never try to be repentant by yourself and then try to make up your mind by yourself. This is wrong. It will isolate you from your union with the Lord. This is like electricity. When the power source is cut off, electricity will not pass through anything. When we make up our mind, we are trying to do good by ourselves. Paul mentioned this in a clear way in Romans 7. He said, "For to will is present with me, but to do the good is not. For the good which I will, I do not; but the evil I do not will, this I practice. But if what I do not will, this I do, it is no longer I that do it but sin that dwells in me" (vv. 18-20). Sin lives in our flesh. Sin is the evil life and nature of Satan. When it is dormant in us, it is merely sin. But when it is awakened by a will to do good, it becomes evil. As soon as we make up our mind to do good, we bring in the conflict between the good in the mind and the evil in the flesh. This is what the Chinese philosophers described as the war between reason and lust. In the end, we completely fail and are made a captive of sin (vv. 23-24).

Hence, we must be delivered from this kind of conflict. We should not enter the battle between the flesh and the mind. Rather, we should simply live in our regenerated spirit, reject our natural being, ignore our flesh, and give up the thoughts of doing good. Instead,

的灵里。有时候我们不太容易留在灵里，这时我们可以唱诗、祷告、作见证，借此帮助我们活在灵里。这样，主就有地位，在我们里面作主。自然的，我们就能受祂的引导，而跟从祂。祂发起，我们顺从。我们和祂一同行动，就把主活出来了。这就叫作“我…活着就是基督。”（腓一 21 上。）不是单独的基督自己，乃是基督经由我们的合作，并与祂的联结、调和，而从我们活出祂自己。

基督安家在我心里， 使我被充满， 成为神一切的丰满

按照新约的要求，基督不仅活在我们里面，祂还要安家在我们心里。（弗三 17。）安家和作客不同；安家是把家里的每一个房间都安排好，并生活在其中。基督不仅住在我们灵里，祂且要安家在我们心的每一部分。无论什么时候，无论在什么事上，主都愿意在我们的全人，心思、情感、意志、和良心里有作为、有说话，直到一个地步，把我们心的这四部分统统都充满、占有，祂就安家了。

当基督这样在我们心里安家，我们心的每一部分，心思、情感、意志和良心，都是祂作主，不是我们作主，我们就能得着祂的引导，受祂的带领，随着祂而行动。我们与祂合作，过一个与祂联结并调和的生活。这样，我们行动，就是祂行动；我们说话，就是祂说话；我们作事，就是祂作事。这就是基督安家在我们心里，也就是我们在生命里长大。到这时候，我们就要被充满，以致成为神一切的丰满。（弗三 19。）

在一切事上长到元首基督里面

若我们在一切事上都不作主，也不单独行动，让基督作主，我们跟随，我们就能得着基督加增到我们里面，而在一切事上长到元首基督里面。（弗四 15。）即使是在小事上，如理发、梳头、衣着、购物、与人接触、谈话等，我们也都让基督作主，重视祂在我们里面的感觉，跟从祂，与祂同活。

we should turn and remain in our spirit. At times it is not so easy to remain in the spirit. At these times, we can sing, pray, or testify. This will help us to live in the spirit. In this way, the Lord will gain the ground to be the lord within us. Spontaneously, we will be led of Him to follow Him. Whenever He initiates something, we follow. We move in oneness with Him, and in this way we live Him out. This is what it means for us to say, "For to me to live is Christ" (Phil. 1:21a). It is not Christ Himself alone who lives, but we live Him out through our cooperation with Him and through His union and mingling with us.

CHRIST MAKING HOME IN OUR HEARTS THAT WE MAY BE FILLED UNTO ALL THE FULLNESS OF GOD

According to the requirement of the New Testament, Christ not only wants to live in us, He also wants to make home in our hearts (Eph. 3:17). To make home is different than to be a guest. To make home is to make an arrangement in every room of the house and to live there. Christ is not only living in our spirit. He wants to make home in every part of our heart. In everything and at every time, the Lord wants to do something and to speak something in our whole being, including our mind, emotion, will, and conscience, until these four parts of our heart become fully occupied and filled by Him. In this way, He makes His home in us.

When Christ makes home in our heart in this way, every part of our heart—our mind, emotion, will, and conscience—will have Him as the Lord; we will no longer be the lord. In this way, we will receive His leading. We will be led of Him and will move according to Him. We cooperate with Him to have a joined and mingled living. In this way, our move becomes His move; our speaking becomes His speaking; our work becomes His work. This is Christ making home in our hearts. It is also our growth in life. By Christ making home in our hearts, we will be filled unto all the fullness of God (Eph. 3:19).

GROWING INTO THE HEAD, CHRIST, IN ALL THINGS

If we are not the lord in all things and do not act independently, allowing Christ to be the Lord and following Him, Christ will increase in us, and we will grow into Him, the Head, Christ, in all things (Eph. 4:15). Even in the small things, such as cutting and combing our hair, dressing ourselves, shopping, and contacting and speaking with others, we should allow Christ to be the Lord. We must pay attention to the inner feeling within us, following Him and living together with Him.

持定元首基督， 以神的成长而长大

我们持定基督作元首，在凡事上长到祂里面，神就得在我们里面增长，使我们因着神的成分在我们里面的增加，而在生命上和功用上，渐渐的长大。（西二 19。）

在基督里长大成熟

当我们以神的成长而不断长大时，我们就能达到长大成熟。（弗四 13，西一 28。）一旦我们在基督里长大成熟，得胜、圣别、属灵、丰富、甚至权柄，就都是我们的了。并且，我们也能和众人联结，成为基督丰满的身体。

我所盼望你们的就是，一面在真理上受训练，一面在生命里受培植。你们一定要在真理上立下根基。每日要有得属灵生命喂养的读经，每天早晨祷读二、三节圣经，好好的吃主的话，享受主，供应你一天生活的需要。每日还要研读圣经，深入一卷书，不是轻轻的读过去，乃是深切的追求。同时，每日要速读，过目三章旧约，一章新约。你们一定要在这三方面受训练；这乃是你们将来作基督徒，生活、工作、事奉的资本。此外，你们也要在生命里长大。这样，很自然的，你们就能在对主的事奉上有路。

要是主在你身上的托付是多的，以致你没有时间再去带职业，你就可以随主的引导，凭信心，仰望主，全时间服事主。要是在环境上，没有什么圣徒或召会能供给你，你就得学保罗的榜样，亲手作工，供应自己，也供应同人的需要。在我们中间，没有以传道为业的制度。若是你觉得你在主手中，用处不是那样大，你可以拿出一半的时间作点职业，赚钱维生，好不累着别人。或者，经过这二年的训练，主带领你回去在学业上继续深造。或者，主安排你先作一点事，过二、三年，按着你里面的感觉，加上主在外面环境上的安排，你可以全时间。

我希望我这一点交通，对你们都能清楚，好使你们很坦然的摆上自己。不要说全时间是对的，不全时间就不对。这些感觉都是不需要的。来得及的，就全时间；来

HOLDING CHRIST AS THE HEAD, GROWING WITH THE GROWTH OF GOD

When we hold the Head, Christ, and grow into Him in all things, God will grow within us, and we will grow gradually in life and function through the increase of God's element within us (Col. 2:19).

BEING FULL-GROWN IN CHRIST

When we grow with the growth of God, we will become full-grown (Eph. 4:13; Col. 1:28). Once we become full-grown in Christ, victory, sanctification, spirituality, riches, and even authority will all become ours. Furthermore, we will be able to be joined with others to become the Body, the fullness of Christ.

What I hope to see, on the one hand, is that you would be trained in the truth, and on the other hand, that you would be cultivated in life. You must be firmly established in the truth. Every day you must read the Bible for the nourishment of your spiritual life. Pray-read two or three verses every morning, eating the Lord's word and enjoying Him properly. This will supply your need for the day. In addition to this, you have to study the Bible every day and dive into the depths of every book. Do not read over them lightly; pursue them seriously. At the same time, you have to speed-read three chapters of the Old Testament and one chapter of the New Testament every day. You must be trained in these three areas. This will become your capital in your future Christian life, work, and service. In addition to these, you have to grow in life. In this way, spontaneously, you will have a way to serve the Lord.

If the Lord commissions you more, so that you have no more time to take a job, you should follow the Lord's leading to look to the Lord by faith and to serve Him full-time. If in your circumstances no saint or church can support you, you have to learn of Paul's example. At times, he worked with his own hands to supply himself and the needs of his companions (Acts 20:34). Among us there is no such profession as preaching. If you feel that you are not that useful in the hand of the Lord, you can spend half of your time to take a job, to earn a living, so that you would not become a burden to others. Perhaps after two years of training, the Lord will lead you to continue your education. Perhaps the Lord will arrange for you to take a job first. After two or three years, according to your inner feeling and as the Lord leads in the outward circumstances, you may serve full-time again.

I hope this little fellowship will become clear to all of you and will give you the boldness to consecrate yourself. Do not say that to be full-time is right and that not to be full-time is wrong. These feelings are unnecessary. If you can make it, serve full-time. If

不及的，就作点事，其他时间还是一样爱主，追求主。只有多或少的问题，没有要与不要的问题。无论如何，我们大家总是在这两件事上追求主：在真理上得着深造，在生命上得着长大。

李常受弟兄于主后一九九〇年十月十八日讲于台北

you cannot make it, take a job. The rest of your time, you should still love the Lord and pursue after Him. Being full-time is only a matter of degree; it is not a matter of being a full-timer or not being one. At any rate, all of us should pursue the Lord in being perfected in the truth and growing in life.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 18, 1990)

第九篇

对开展福音者的 鼓励与指引

这个聚会主要的是为着下乡开展的人，目前正在受训的学员也应邀参加，因为往后他们也要走这条路。虽然我没有给你们纲目，可是我的确有负担，要和你们好好的有交通。

没有头衔、等级或地位的观念

我们的训练，一期是两年，一年在这里受训，一年下乡实习。头一件事，我盼望你们都能清楚知道，在我们中间，没有头衔、等级、或地位。圣经一面给我们看见，有的人因着所蒙的恩赐，有使徒的功能，另一面也告诉我们，我们都是弟兄；并且若有人想要为大，就必作众人的奴仆。（太二十 26～27。）这话就把召会中头衔、等级、或地位的观念，完全打消了。所以，在我们身上千万不能有任何的官僚主义。

也许有些人看我是个使徒，但谁知道？连我自己也不知道。但我却知道主在我身上的托付。我也不能否认我所能作的，我这一分是别人不能顶替的。这二、三年，我们中间有了一些难处，无论别人高抬我也罢，打击我也罢，都不能影响我，因为我是跟随主。我绝不作任何分裂的事，也不反对任何人，但在真理上我是当仁不让，一定为真理站住。我们每一个得救的人，在基督的身体里，都有他的性能，就是他的功用，也就是他的恩赐，却没有头衔、等级、或地位。不错，在召会里有长老，年幼的也当尊敬年长的。但这不应该是地位，而应该是功用。

多年来，我们使用“同工”这个称呼，我里面就觉得不妥，深怕到了一个地步，这成了我们中间特殊的阶级。若有人有这种观念，我请求你们去掉。在基督的身体里，肢体各有不同，且有大有小，有高有低，但这不是地位问题，乃是功用问题。比如，两道眉毛

CHAPTER NINE

ENCOURAGEMENT AND INSTRUCTIONS FOR THOSE PARTICIPATING IN THE GOSPEL EVANGELIZATION WORK

This meeting is mainly for those who are participating in the evangelization work in the villages. Those trainees who are presently in the training are also invited to attend, because in the future, they will also be taking the same way. Although I do not have an outline for you, I do have a definite burden to fellowship with you in a thorough way.

NO CONCEPT OF TITLE, RANK, OR POSITION

The full course of our training is two years. The first year is for training here in the training center. The second year is for practice in the villages. The first thing I want you to know clearly is that among us, there is no title, rank, or position. On the one hand, the Bible tells us that through the grace received, some have the function of apostles. On the other hand, the Bible also shows us that we are all brothers. If anyone desires to be great, he has to be the servant of all (Matt. 20:26-27). This word annuls all concepts of title, rank, and position in the church. For this reason, there must never be any hierarchical concept with us.

Some may consider me to be an apostle. But who can tell? Even I myself cannot tell this. But I do know of the Lord's commission to me. I cannot deny what I can do and that I have a portion that others cannot replace. Among us during the past two or three years, there were some problems. Whether others exalt me or attack me, I have not been affected because I have been following the Lord. I will never do anything divisive, and I will never oppose anyone. But when it comes to the matter of the truth, I never give in. I will always stand for the truth. Every one of us as a saved one has our capacity, that is, our function or our gift, in the Body of Christ. Yet we do not have titles, ranks, or positions. It is true that in the church there are elders, and that the younger ones should submit to the older ones. However, this should not be a matter of position. Rather, it should be a matter of function.

For many years, I have felt uneasy about using the term co-workers for fear that this matter would develop into a special rank among us. If anyone has this concept, I would beg you to drop it. In the Body of Christ there are different members. There are the big members and the small members, the high members and the low members. However, this is not a matter of position but a matter of function. For example, the two eyebrows are

比两个眼睛高，这是为着功用，所以有这样的地位。按照圣经，每一个属主的人，都是主身体上的肢体，所以都是同工——作同一个工作，建造基督的身体。因此，我们不该把同工当作个别的称呼，至于说全时间者，是可以的。

经历属灵的争战， 学习属灵的功课

我不在这里的时候，常接到你们的来信，也听到关于你们的消息。照我领会的情形，你们这一年多下乡开展，难免经历了一些属灵的争战。你们有些地方，一周禁食两次，就是为着这个。这是对的。还有，在生命方面，你们的确是比在大召会里学到更多属灵的功课。但我还是要说，召会贵在同心，同心就有祝福。意见只会带来难处，辞退更不是路，也违背了当初为主活着的奉献。你们应当背起十字架，接受一切的为难；擦去眼泪，跟从主往前。

兴起召会，建立人

我盼望你们能明了，你们所走的路不是基督教的路，也不是任何工作的路；你们所走的，乃是主今日照着祂的话语而有的恢复的路。主的恢复来到台湾，已有四十年了，福音却没有好好传出去。所以我们有这样的负担，最低限度要把福音传到一个一个的乡镇去，在那里兴起主的召会。所以，你们今天所作的工，表面看来并不伟大，也很艰苦，但事实上却有它的价值。

我们的目标是三年之后，在一百个乡镇兴起一百处召会来，每一处都有二、三十位圣徒，扎扎实实的在那里过召会生活；其中最少有三、五位，信仰坚定，大体的真理清楚，对于基督属灵的生命，召会实际的生活，都有起码的认识和经历，也能传讲一点。并且，他们的性格是稳定的，对人是忠厚的，不会牺牲主和主的召会。只要有这样的弟兄，你们就能慢慢放手，让他们担负起责任来。我想这样的情形，再过一年半载，就会出现。到那时候，你们就能有另外的出路。这个目标是很清楚的。所以，你们现在就得建立人。作的时候，要有眼光，

higher than the two eyes. The difference in location is due to their difference in function. According to the Bible, everyone who belongs to the Lord is a member in the Body of the Lord and should therefore be a co-worker. All the members should do the same work of building up the Body of Christ. For this reason, we should not consider the term co-worker as a special title. However, it is all right to call someone a full-timer.

EXPERIENCING SPIRITUAL WARFARE AND LEARNING SPIRITUAL LESSONS

While I was away, I often received letters from you, and I have heard some news concerning you. According to my understanding, your evangelization work in the villages during the past year or so has not been without spiritual warfare. In some places, you fast twice a week to meet the need. This is surely right. Furthermore, in the experience of life you have definitely learned more spiritual lessons than you would have learned by being in a big church. But I would still say a word. The most precious thing in the church is the oneness. With oneness there is the blessing. Opinions will only bring in problems. You should not consider quitting the training as a solution, because this would betray your initial consecration of living to the Lord. You should take up the cross and accept all difficulties. Wipe away all tears and follow the Lord to go on.

RAISING UP CHURCHES AND PERFECTING MEN

I hope that you would understand that the way you are taking is not the way of Christianity, nor is it the way of any work. The way you are taking is the way the Lord has recovered according to His word. The Lord's recovery has been in Taiwan for forty years. During this time, the gospel has never been preached properly. Our burden here is to spread the gospel to at least every village and town and to raise up the Lord's churches in those places. Although your work today does not seem to be very great outwardly and at times appears rather difficult, in reality it is very worthwhile.

Our goal is that in three years a hundred churches will be raised up in a hundred towns and villages. In every place there will be twenty to thirty saints living the church life in a solid way. Among them, at least three to five will be firm in their faith, clear in the general truth, and have a basic understanding and experience of the spiritual life in Christ and the practical living of the church. These three to five will also have some ability to speak about these matters. Moreover, they will have a stable character, being honest and faithful to others, so that they would not forsake the Lord or the church. As long as there are such brothers, you can slowly let your hands go and let them take up the responsibilities. I believe this situation will be developed within a year or so. At that time you can plan to do other things. This goal is very clear. For this reason, you have to begin perfecting others now. While

看出那几个人是合式的。最好也能兴起三、五位姊妹，能在姊妹们中间领头的。这些都需要你们好好去成全。因此，往后你们要作的，得人是一件事，建立人又是一件事。

追求真理，深入圣经

这样看来，你们自己从现在就得下苦工了。第一，在生命上长大，这是必要的。第二，在真理上有深刻的追求。天天要有一部分的时间，最少一个钟头，研读圣经。一些重要的书，像马太福音、约翰福音、罗马书、哥林多前后书、加弗腓西四卷心脏书、和希伯来书，都需要研读。还有，彼得前后书、约翰一书、以及启示录，也都需要研读。这是新约的部分。至于旧约，最基本的就是摩西五经，就算你自己不能亲自研读，也得花工夫把这五卷书的生命读经好好读一遍。在已过的十几年间，我尽我所能的把这五卷书的丰富，透彻的向你们指点出来。我是站在前人的肩头上，进而更有所见。所以里面的东西都是可靠而真确的。你们只要好好进入就可以了。

我们知道，学问不是一天就可以深入的，学问的造诣是一生的。所以，你们总得每天花时间用功在主的话上。这会影响到你们在乡下的工作，帮助你们培植那里的人，成为召会的柱子，去带领别人。若不是这样，你们所讲的道就是肤浅的，所作的工也就没有多少果效。但你们只要天天深入主的话，使你们有根有基，那你们讲出来的东西就不一样，果效也就不同。我再说，往后一年多的时间是一个关键，你们若能把人成全起来，你们的工作就有永存的价值。这价值有多重、多轻，就在于你们自己对圣经的认识有多深入。

尽力学习语言

还有一件事，对你们也很需要，就是语言的学习。你们都还年轻，在学校也都学了一点外语。这是很好的。不管你将来要不要出国，你最少要懂两种语言，自己的母语，再加上一种外语。一般说来，最有用的当然是英文，第二就是西班牙文。最好你们都能下功夫去学，不要只是大概的学一下，一定要学它的文法，

you are working, you must have the discernment to see who are the suitable ones. It would also be good if you can raise up three to five sisters who can take the lead among the sisters. All these ones need your proper perfecting. For this reason, from now on, on the one hand, you have to gain new ones, but on the other hand, you have to perfect men.

SEEKING THE TRUTH AND DIVING INTO THE BIBLE

You can see where you must give yourselves to labor from now on. First, you must grow in life. This is a basic necessity. Second, you must study the truth in depth. Every day, you must have a set time of at least an hour to study the Bible. You should study the important books such as Matthew, John, Romans, 1 and 2 Corinthians, the four books that make up the heart of the New Testament—Galatians, Ephesians, Philippians, and Colossians—and the book of Hebrews. You should also study 1 and 2 Peter, 1 John, and Revelation. These are the books to study in the New Testament. In your study of the Old Testament, the most basic books are those of the Pentateuch. Even if you cannot study them by yourself, you have to thoroughly read through the Life-study messages on these five books. During the past decades, I have done my best to thoroughly present to you the riches in these five books. I am standing on the shoulders of my predecessors in order to advance further. All the things presented are reliable and real. All you have to do is to dive into them.

We know that in-depth knowledge is not gained overnight. The cultivation of knowledge is a life-long matter. For this reason, you have to spend time in the Lord's word every day. This will affect your work in the villages and will help you to know how to cultivate others to be pillars in the church, that is, those who can be leaders. If you do not do this, your teachings will be shallow, and your work will not see much result. However, if you dive into the Lord's word daily and become fully rooted and grounded, what you speak will be different, and the result will be different. Let me repeat again. The next year is a crucial time. If you can perfect others, your work will have lasting value. And the value of your work in turn depends on the degree of your understanding of the Bible.

DOING THE BEST TO STUDY LANGUAGES

Another necessary thing for you to do is to study languages. You are all young and have learned some foreign languages in school. This is very good. Whether or not you will go abroad in the future, you must know at least two languages—your native language and a foreign language. Generally speaking, the most useful language is English. Next to English, Spanish is very useful. You should make the effort to study them. Do not simply learn them in a general way. You must study the grammar and the vocabulary. The more you study

还有辞汇，越多越好，并且也要会造句。但愿你们能尽力的学习。

不骄傲，不嫉妒， 保守合一，作主恢复的工作

有一点我要提醒你们的，就是在事奉主的事上不要显扬。不要觉得这下你比别人都好了，也不要想别人来跟随你。那是羞耻的事。要尽量跟别人学，这是上算的，就像主所说的，有的，还要加给他。你若不肯跟别人学，就会越来越没有。你们若能不断的学，主的工作在你们身上就很有前途了。你们若学会了什么，也不要显扬自己的意思，而自觉骄傲。你们也不要因着别人学得多，作得好，就嫉妒了。我能的，我教；我不能的，别人能，我不仅不嫉妒，我也跟着去学。这就对了。这样，我们中间才能保守合一，彼此也就同心合意了。否则，合一没有了，彼此也就分了。

此外，若是在工作上有什么祝福，千万不要以为只有你自己能，邻近的人都要来到你这里。这是作不得的。就算有人要来，你也不能要。他若愿意寻求交通，想学习学习，是可以的。但你不要给人觉得你懂得比别人多，只有你能教。这是非常忌讳的事。你们要清楚知道，我们所作的是建造召会。一个好的作法并不是召会建造的基础，基础乃是基督自己。我们不是要人跟从我们，乃是要把人建造到召会里。

为这缘故，我劝你们不要重看这个，轻视那个，也不要和谁特别近。接受帮助是对的，不要因此就特别近。我自己就是这样的态度。与你有益的，你接受，就可以了；不要说，你是跟某某人的。所有的恩赐都是元首赐给祂的身体的。并且，每一个肢体都有他的特长，大家应该彼此学习。但愿我实在能帮助人，也愿人从我得着帮助，但我不盼望人跟从我。

我们每一个人都要学一件事，就是作正统的工作，不作旁枝的工作。无论我们作什么，都不是我的工作，乃是主恢复的工作。一切都作在主的恢复，不作在我们自己身上。

these things, the better it will be. In addition, you must learn the syntax. I hope that you would try your best to study these matters.

NOT BEING PROUD OR JEALOUS, BUT PRESERVING THE ONENESS AND WORKING FOR THE LORD'S RECOVERY

I must remind you of one thing. In serving the Lord, there is no need to show yourselves off. Do not think that you are now better than others. You should also not expect others to follow you. To do this is a shame. The wisest thing to do is to try your best to learn from others. This is like the Lord's word in Luke 8:18 which says, "For whoever has, it shall be given to him." If you are not willing to learn from others, you will have less and less, but if you are willing to learn continually, the Lord's work will have a bright future with you. Even if you have indeed learned something, do not have any intention of showing yourselves off or of feeling proud about yourselves. Moreover, you should not be jealous of others when they have learned more or have done better. What I know I will teach to others. What I cannot do, others can do. Not only should I not be jealous, I also should learn from them. This is the right way. In this way the oneness among us can be preserved, and there will be the one accord among us. Otherwise, the oneness will be gone, and there will be division.

In addition, if there is any blessing in your work, never think that you are the only one who can do it, and that everyone around you has to come to you. You should never do this. Even if others come in this way, you should not take them in. It is all right if they come seeking to fellowship and to learn, but you must not give others the impression that you know more than they do, and that only you can teach. This must be avoided at all cost. You must be clear that what we are doing is the building up of the church. A good method is not the foundation of the building up of the church. Our foundation is Christ Himself. We are not here for others to follow us. Rather, we are here to build up others into the church.

For this reason, I advise you not to prefer some and despise others. Do not try to be particularly close to anyone. It is right to receive help, but this should not result in any special affiliation. This has always been my attitude. It is enough for you to receive what benefits you. You must never go so far as to say that you are following a certain person. All the gifts are given by the Head to His Body. Moreover, every member has his specialty. We should all learn from one another. May we be those who can truly help others, and may others receive help from us, but we must never hope that others will follow us.

Every one of us has to learn to do one thing, which is to do the proper and "orthodox" work. We should not do a deviating work. Whatever we do, our work is not ours, but the work of the Lord's recovery. Everything is done for and towards the Lord's recovery. Nothing is done for and towards ourselves.

我们有一个大概的想法，就是到一九九三年夏天，你们所有下乡开展的都能撤回来，换句话说，你们所兴起的一百处召会，都能自立了。到那时候，你们有人若不再全时间事奉，就可以带职业，在地方上过召会生活，或者在学业上再进修，也可出国深造。这都很好，我也鼓励你们。还有的若要留在台北，继续事奉，你们可以到校园去作工，照着新路得人，传福音，带人得救，喂养人，并成立排聚会。另外，我也盼望这二、三年中，有人能被打发到国外去，头一步是去美国，然后从那里再往外扩展。大概是这样的一个目标。愿主带领我们。

李常受弟兄于主后一九九〇年十月二十一日讲于台北

We have a general plan that by the summer of 1993, all the ones sent out to the villages for the evangelization work will be called back. In other words, we hope that by then all of the hundred churches will have become self-sufficient. By then, if some of you decide not to be full-timers anymore, you can get jobs and live in the church life in your localities. Some may pursue more education or go to school abroad. All of these things can be done, and I do encourage you to do this. If some decide to stay in Taipei to continue to serve the Lord, they can go to work on the campuses in order to gain new ones by the new way, to preach the gospel, to bring others to salvation, to nourish them, and to establish group meetings. At the same time, I hope that in the next two or three years some can be sent abroad, first to the United States, and then to other places, spreading from there. This is our general goal. May the Lord lead us.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 21, 1990)

第十篇

事奉主者的 二缺陷、二网罗

读经：罗马书三章二十三节，约翰福音十七章二十二至二十三节，哥林多前书三章十二至十三节，十七节，加拉太书五章二十六节，腓立比书二章二节，四章二节，提摩太前书三章六节，哥林多前书六章十八至二十节，加拉太书五章十九至二十一节。

纲目

壹 二缺陷：

- 一 亏缺神的荣耀—罗三 23，约十七 22 ~ 23
- 二 毁损神的殿—林前三 12 ~ 13，17

贰 二网罗：

- 一 骄傲—加五 26，腓二 2，四 2，提前三 6
- 二 淫乱—林前六 18 ~ 20，加五 19 ~ 21

CHAPTER TEN

THE TWO SHORTAGES AND THE TWO SNARES OF THOSE SERVING THE LORD

Scripture Reading: Rom. 3:23; John 17:22-23; 1 Cor. 3:12-13, 17; Gal. 5:26; Phil. 2:2; 4:2; 1 Tim. 3:6; 1 Cor. 6:18-20; Gal. 5:19-21

OUTLINE

I. The two shortages:

- A. Coming short of the glory of God—Rom. 3:23; John 17:22-23.
- B. Destroying the temple of God—1 Cor. 3:12-13, 17.

II. The two snares:

- A. Pride—Gal. 5:26; Phil. 2:2; 4:2; 1 Tim. 3:6.
- B. Fornication—1 Cor. 6:18-20; Gal. 5:19-21.

今天早晨是一个很难得的机会，我要和你们众人说到一些严肃的事。

事奉主者的二缺陷

对于一个事奉主的人，倪柝声弟兄曾作过一个比方，就像窑器在窑匠的手中；在制造的过程中，不少的件数都报废了，到末了能成器的就不多了。五十多年前，我听见这个警告，叫我一直很得帮助。我愿意对你们这样说，一个事奉主的人会有四个大的难处，就是两个缺陷，两个网罗。

亏缺神的荣耀

头一个缺陷，就是亏缺神的荣耀。（罗三 23。）什么叫作亏缺神的荣耀？就是不彰显神。我们是照着神的形像造的，并且有祂活在我们里面。神是爱，是光，是圣，是义，我们应该活出爱、光、圣、义的生活。这样，我们就是彰显神；否则，我们就是亏缺了神的荣耀。在主的工作上，因着配搭，几个人一同作工，作了一段时间，彼此互通气息，很容易就结成一党了。不知不觉有一种感觉：“这是我们这一队的，”或“他们和我们是不一样的。”结果，只顾自己所作的工作，不管别人是否有机会作。就算你作得再好，那也不是建造基督的身体。

要知道，我们事奉主不是为着作自己的工，乃是为着建造基督的身体。所以，我们不是把人作到自己身上，乃是作到召会里。若是你所带得救的人，由于聚会之便，到了附近的召会，你应当欢喜，且要鼓励他才对。你不应该认为他是你救来的人，你在他身上花了多少心血，他怎能到别的地方去。这样的想法是非常不荣耀神的。约翰十七章二十二至二十三节告诉我们，主将父所赐给祂的荣耀，已经赐给信徒，使他们得着儿子的名分，具有父的生命和神圣的性情，好在子里彰显父。今天我们每一个得救的人，都得着了神的生命和性情，也就成了神的彰显。若是我们作主的工，却分门别类，为着自己所救来的人争得振振有辞，这对神是极大的羞耻，对得救的人也不荣耀。

This morning is a rare opportunity. I would like to fellowship with you some serious matters.

THE TWO SHORTAGES OF THE SERVING ONES

Brother Watchman Nee once gave an illustration concerning those serving the Lord. He said that they are like clay in the hands of the potter. In the process of making vessels, many become useless. In the end, not many become useful vessels. I heard this warning over fifty years ago. It has given me a great deal of help over the years. I would like to say to you that, as those serving the Lord, we have four problems, that is, we have two shortages and two snares.

Coming Short of the Glory of God

The first shortage is that of coming short of the glory of God (Rom. 3:23). What does it mean to come short of the glory of God? It means that we do not express God. We are created in the image of God. He lives within us. God is love, light, holiness, and righteousness. We should also live a life of love, light, holiness, and righteousness. In this way, we express God. If we do not do this, we come short of the glory of God. In the Lord's work, when a few coordinate together and work together for a while, a mutual understanding develops, and it becomes very easy for them to form into a party. Subconsciously, a feeling may arise: "This is our group" or "The others are different from what we are." The result is that we only care for our own work and do not care whether others have the opportunity to work or not. If this is the case, even if we are very successful, we are not building up the Body of Christ.

We have to realize that when we serve the Lord, we are not doing our own work. Rather, we are building up the Body of Christ. Hence, our work should not turn others to us but to the church. If those that you have brought to the Lord would go to another nearby church for the sake of convenience, you should rejoice over it. You should even encourage them to do this. You should not consider that, since he was one that you brought to the Lord and one that you have spent a lot of time and labor on, he should therefore not go to meet in another locality. This kind of thought does not glorify God. John 17:22-23 tells us that the Lord has given the believers the glory that the Father has given to Him and that they are now able to receive His sonship with the Father's life and the divine nature, so that they may express the Father in the Son. Today every one of us as a saved person has received God's life and nature and has become God's expression. However, in the Lord's work, if we are divided among ourselves or are fighting with one another for the people that we have brought to the Lord, it will be a great shame to God and will not be a glorious thing at all for the saved ones.

还有，我们事奉主的人，不该和谁有特别亲密的交往。我和倪柝声弟兄同工有十八年的时间，虽不是常常在一起，但我们为着主的工作，有很多接触。我们从来没有因着私人的关系，在一起请吃饭或喝茶。这许多年来，我和有些弟兄们，常有密切的交通，但没有人的那一套，我们避开世俗的交往。这样的事，你们要切记在心。虽然有些事不能说是罪，也没有什么错，却造成亏缺，不荣耀神。许多的弊端就从这里生出来。所以，对这事，你们要绝对的避免。

毁损神的殿

还有一个缺陷，就是毁损神的殿。林前三章说，“若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露。”又说，“人的工程若被烧毁，他就要受亏损，…若有人毁坏神的那殿，神必要毁坏这人。”（12～13，15，17。）这里的木、草、禾秸，表征出自信徒天然背景，以及天然生活方式的东西。当人用这些没有价值的材料来建造时，就是在毁损神的殿。为此，在主的工作里，绝不容许搀杂着人的肉体或天然的情感。在弟兄们中间，可能有人对你帮助较大，有人就没有那么大，但你不应重这个，轻那个。在我们中间，没有特殊的等级或地位，只有对基督身体的功能。召会是基督的身体，所以没有一个人能主张谁怎样，也没有那些人能提拔谁作什么。这是羞耻的事，败坏、污秽、损伤了基督的身体。我绝对赞成我们应当彼此相爱，我也觉得只要我有饭吃，我不能看我的同工饿着。我在主面前能说这话，因为我有实际的行为。但我们要避开肉体的关系，以免毁损神的殿。

事奉主者的二网罗

骄傲

在事奉主的路上，这六十年来，我看得很多，不能作的，就显得平庸；稍微能作一点的，又难免骄傲。保罗在加拉太五章告诉我们，不要贪图虚荣，彼此惹气，互相嫉妒。（25。）他在腓立比二章愿我们思念相同的事，有相同的爱，魂里联结，思念同一件事。（2。）

Furthermore, in serving the Lord, we should not have too intimate a relationship with anyone. I was with Brother Watchman Nee for eighteen years. Although we were not together all the time, we had much contact with each other for the sake of the Lord's work. We never dined with each other or had tea with each other for any reason that was exclusively personal in nature. Throughout the years, I have had close fellowship with many brothers, but we have never had a kind of special contact. We have always avoided worldly social contacts. You have to settle this matter in your heart. You cannot condemn many things as sin, and certain things may not be wrong in themselves, yet they will cause us to come short. As a result, we will not be able to glorify God. Many evils arise from this matter. You must avoid this matter at all cost.

Destroying the Temple of God

Another shortage of those serving the Lord is destroying the temple of God. First Corinthians 3 says, "But if anyone builds on the foundation gold, silver, precious stones, wood, grass, stubble, the work of each shall become manifest." Again it says, "If anyone's work shall be consumed, he shall suffer loss...If anyone destroys the temple of God, God shall destroy him" (vv. 12-13, 15, 17). The wood, grass, and stubble here signify the things that originate from the natural background and natural lifestyle of the believers. When a man builds with these worthless materials, he is destroying the temple of God. For this reason, in the Lord's work we must never allow any human flesh or natural affection to be mixed in. Some among the brothers may have rendered you a lot of help, while others may not have rendered as much help to you. However, you should not prefer one above another because of this. There is no special rank or position among us; there are only different functions within the Body of Christ. The church is the Body of Christ. In the Body no one should propose that someone do certain things or recommend that others do a certain work. It is a shame to do these things; they will corrupt, defile, and damage the Body of Christ. I fully agree that we should love each other. I also feel that as long as I have enough food, I should not allow my co-workers to go hungry. I can say this before the Lord because I have done this in a definite way. In spite of this, we must avoid all fleshly relationships, so that we do not destroy the temple of God.

THE TWO SNARES FOR THE SERVING ONES

Pride

I have seen much in the way of serving the Lord during the past sixty years. Those who are unable to do something appear common, and those who can do something become proud. Paul told us in Galatians 5 that we should not become vainglorious, provoking one another, envying one another (v. 26). In Philippians 2 he desired that the brothers think the same thing, have the same love, be joined in soul, and think the one thing (v. 2). For

所以，他劝友欧底亚和循都基这两位姊妹，要在主里思念相同的事。（腓四2。）最不好的事，就是同工而不同心。这会失去主的同在，叫我们的器皿有了破口，漏掉主的祝福。只要我们一骄傲，看不起别人，认为自己作得比别人好，这就成了一道裂缝，不知不觉的把所带进的祝福漏光了。我已经说过，我们不是建造我们的工作。传福音很好，喂养小羊很好，作小排也很好，但这些都是手续，不是我们要建造的工作；我们要建造的工作乃是基督的身体。

所以，我们都要有主的恩典，不论我们在主的工作上作得多好，我们还得采取一个态度，就是路加十七章十节所说的，等我们作完了主吩咐我们的事，只当说，我们是无用的奴仆，所作的本是我们应当作的。我常常在主面前祷告这事，因为有许多事，是我该作的，我作不来。我们不论能作多作少，不过是尽自己那一分，骄傲是要不得的。骄傲会使人蒙蔽，落在魔鬼所受的审判里。（提前三6。）我们要提防这事。

淫乱

还有一个网罗，是更大的，就是淫乱。林前六章十八节保罗说，“你们要逃避淫乱。人所犯的，无论什么罪，都在身体以外，唯有行淫的，是得罪自己的身体。”不要忘了我们是堕落过的，而这个时代又是邪恶、淫乱的。我清楚知道，有些很好的弟兄，就是因着这事落下去了。要记得，你们在这里不是为着别的，乃是一同受训，一同出去作工。当然，男大当婚，女大当嫁。但我们不该在主的圣工上，趁机追求婚姻的事，这会玷污神的殿。所以，我愿在此题出这样的警告。你们的神圣义务，在这里就是受训练，下乡就是开展福音。要远避淫乱这一个网罗。

圣经在这一面有许多的教导。保罗在帖前四章三至四节就说，“神的旨意就是要你们圣别，禁戒淫乱；要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿。”我们不能轻易的就把我们的身子出卖了。淫乱是极其污秽的事，行这事的人，必不得承受神的国。（加五19～21。）这是一件顶严肃的事。我常对人这样说，在主的工作上，男女一定会有接触；但有一件事一定要遵守，

this reason, he besought the two sisters, Euodias and Syntyche, to think the same thing in the Lord (Phil. 4:2). The worst thing that can happen among us is for the co-workers not to be one. This will cause us to lose the Lord's presence, and it will make a hole in our vessel, causing us to lose the Lord's blessings. Once we become proud and despise others, considering our work better than others, there will be a breach, and unnoticeably all the blessings that were brought in will leak away. I have said that we are not here to build up our own work. It is good to preach the gospel, to nourish the lambs, and to have group meetings. However, all these are but the means; they are not the work that we are building. The work that we are building is the Body of Christ.

Hence, all of us must have the Lord's grace, that no matter how well we have done in the Lord's work, we should always have the attitude described in Luke 17:10. After we have completed the work commissioned by the Lord, we should say that we are but unprofitable slaves and that we have only done what we ought to have done. This is my prayer before the Lord all the time. There are many things that I should have done but have not been able to do. No matter how much we have done, we are merely doing our best to fulfill our duty. Pride is a terrible thing. It will make a person blind and will put him under the judgment reserved for the devil (1 Tim. 3:6). We have to be aware of this matter.

Fornication

Another big snare is fornication. In 1 Corinthians 6:18 Paul said, "Flee fornication. Every sin which a man may do is outside the body, but he who commits fornication sins against his own body." Do not forget that we are fallen and that this age is evil and adulterous. I know for sure that many good brothers have stumbled because of this matter. You have to remember that we are here in the training for the purpose of being trained and sent out to work together. Of course, when a man or a woman grows up, he or she wants to get married, but we should not take any opportunity in the Lord's holy work to pursue after marriage. This will defile the temple of God. I want to give you this warning. Your holy duty is to be trained here and to spread the gospel in the villages. You must flee the snare of fornication.

The Bible gives many teachings concerning this matter. Paul said in 1 Thessalonians 4:3-4, "For this is the will of God, your sanctification; that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor." We cannot sell our body cheaply. Fornication is an extremely filthy matter. Those practicing this will not inherit the kingdom of God (Gal. 5:19-21). This is a most serious thing. I have often told people that it is unavoidable for men and women to have contact with each other in the Lord's work. But the principle must be kept that two of the opposite sex must

就是两个异性绝不可独自在一个关闭的房间里谈话。若是必要，最好是在敞开的地方，或有第三者在场。我这个人并不守旧，我也不是在这里传中国文化，我是专门传基督的。但我确信中国的那句话：“男女授受不亲，”是有它的地位的。所以，接触人的时候，弟兄不要单独接触女性，姊妹也不要单独接触男性。这样，你们就会蒙保守。

我希望这四个点，能成为你们永远牢记在心的警告。若是这样，我敢担保你们事奉主的寿命是长的。若不然，你可能就掉到这些陷阱里去，一失足成千古恨。这四件事都是不可以犯的。在主的恢复里，你千万不要作主的工到一个地步，给人产生一种印象，你是在制造分裂，或你和别人有所不同。同时，你也不要再在肉体里行事，轻举妄动，随便说话，或搀杂一些人情、世俗。你也不要给人觉得你是骄傲的。我们只是作自己该作的，我们种种的实行都是为着主的恢复，作建造基督身体的工作。宁愿人把我们忘记，我们却有正统的工作留下来。还有，你要宝贵自己的身价，用圣别和尊贵保守自己的身子，远避淫乱。

李常受弟兄于主后一九九〇年十月二十二日讲于台北

never talk with each other alone in a closed room. If it is necessary, they should do so in an open place, or they should have another person join them. Personally, I am not old-fashioned. I am not here preaching Chinese culture. Rather, I am here preaching Christ. However, I believe in the Chinese saying which says, "Avoid intimacy between male and female in giving or in receiving." There is a place for this word. In contacting others, a brother should not contact a female alone. Neither should a sister contact a male alone. In this way you will be preserved.

I hope that these four points will be a warning that you can remember in your heart forever. If you do this, I can guarantee you that your time of serving the Lord will be long-lasting. Otherwise, you may fall into these traps and stumble, having regret for a long, long time. None of these four things can be violated. In the Lord's recovery, your work for the Lord must never give others the impression that you are creating a division or that you are different. At the same time, you must not walk according to the flesh, act rashly, or speak loosely. You must not bring in natural affection or any worldliness, and you should not let others feel that you are proud. You should only do what you should do. All the practices that we have are for the Lord's recovery and for the work of the building up of the Body of Christ. We would rather see that we are forgotten and our proper and orthodox work remains. Lastly, you have to honor your worth and preserve your body with holiness and honor by fleeing fornication.

(A message given by Brother Witness Lee in Taipei, Taiwan on October 22, 1990)