

# 2184 申言的实行

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## ◎简介

圣经启示，神是说话的神，祂渴望得着为祂说话的子民。按照林前十四章，申言乃是召会中相互性聚会里的基本因素，并且我们“都能一个一个的申言”。（31。）故此，人人都能，都有义务，也都当切慕申言。

本书对于申言基本的认识、申言的榜样、申言的基本构成、以及申言的基本拦阻，皆有透彻详尽的论述。圣徒们若肯与那灵合作，操练并学习为主说话，就会有活泼、丰富、且拔高的聚会，使召会得以建造起来。

## 说明

本书是由李常受弟兄于主后一九九〇年五至六月，在美国加州安那翰全时间训练中所释放的信息集成。

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# The Practice of Prophecy

## PREFACE

This book is composed of messages given by Brother Witness Lee in May and June of 1990 in a full-time training in Anaheim, California.

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# 第一篇

## 基本的认识

读经：哥林多前书十四章三节，二十三至二十四节，四至五节，十二节，三十一节，一节，三十九节。

圣经是博大、深邃、奥秘、属灵、神圣的。我得救以后就开始爱圣经，并且研究圣经。我越研究，就越看见圣经是极其深邃的，没有人能完全认识圣经。

在第一世纪末，写新约圣经的使徒离世以后，第二代的基督徒就开始研究新约圣经。这是研究新约之历史的开端。从那时起，多少世纪以来，对新约的研究从未停止，从这些研究之中，产生了许多属灵的著作。在人类中间，没有其他一派的思想，像基督教一样产生这么多著作。基督教的著作可分为四个主要的类别：圣经、圣经注释（这些注释也描绘出对圣经之研究的历史）、召会历史、以及圣徒的传记和自传。

关于圣经中的某些部分，如罗马书三至六章和加拉太书，有过许多的著作。但在一百五十多年前弟兄们被兴起来之前，很少有哥林多前书的解经。弟兄们对哥林多前书的论说很多，他们特别论到十二至十四章，就是构成关于属灵恩赐的那一部分。十二章是一般的说到恩赐，而十四章是特别的说到恩赐，将申言与说方言比较。在十四章保罗指明，申言是超越的恩赐，是恩赐之“首”，而说方言是属灵恩赐之“尾”。

在弟兄们之后，灵恩运动兴起。灵恩运动是前一世纪中期，在英国开始的，在本世纪初先移到麻萨诸塞州，以后又移到洛杉矶的阿苏萨街（Azusa Street）。在阿苏萨街的灵恩运动如同野火一样“燃烧”起来，美国全国许多属灵的、寻求的基督徒，包括宣道会（Christian Missionary Alliance）的创办人宣信弟兄（A. B. Simpson）在内都受其吸引。灵恩派的人对林前十二至十四章的认识，有进一步的发展。然而，他们解释这几章时犯了好些错误。他们把十四章的申言解释为预言，并且在他们的聚会中实行这种

# CHAPTER ONE

## THE BASIC KNOWLEDGE

Scripture Reading: 1 Cor. 14:3, 23-24, 4-5, 12, 31, 1, 39

The Bible is great, profound, mysterious, spiritual, and divine. After I was saved, I began to love the Bible and to study it. The more I studied it, the more I realized that the Bible is exceedingly profound and that no one can fully understand it.

At the end of the first century, after the departure of the apostles who wrote the New Testament, the second generation of Christians began to study the New Testament. This was the beginning of the history of the study of the New Testament. From that time through all the centuries, the study of the New Testament has never ceased. Out of this study many spiritual writings have been produced. Among mankind, no other school of thought has produced as many writings as Christianity. Christian writings may be grouped into four main categories: the Bible, expositions of the Bible (which also portray the history of the study of the Bible), church history, and biographies and autobiographies of the saints.

Much has been written on certain portions of the Word, such as Romans chapters three through six, and Galatians, but before the Brethren were raised up over one hundred fifty years ago, very few expositions were written on 1 Corinthians. The Brethren touched 1 Corinthians very much. They especially touched chapters twelve through fourteen, which constitute a section on the spiritual gifts. Chapter twelve concerns the gifts in a general way, while chapter fourteen concerns the gifts in a particular way, comparing prophesying with speaking in tongues. In chapter fourteen Paul indicated that prophesying is the excelling gift, the "head" of the gifts, whereas speaking in tongues is the "tail" of the spiritual gifts.

After the Brethren, the Pentecostal movement was raised up. The Pentecostal movement began in the middle of the previous century in England and moved first to Massachusetts at the beginning of this century and then, later, to Azusa Street in Los Angeles. On Azusa Street the Pentecostal movement "burned" like a wildfire, and many of the spiritual, seeking Christians throughout the country were attracted to it, including A.B. Simpson, the founder of the Christian Missionary Alliance. The Pentecostals developed further the understanding of 1 Corinthians 12—14. However, they made a number of mistakes in their interpretation of these chapters. They interpreted prophesying in chapter fourteen as foretelling, and they practiced this kind

申言（预言）。通常他们的申言开始都很类似，结束时都是照着旧约申言者的方式说，“耶和華如此说。”我在中國時，就聽見過這種的申言。我到了美國以後，曾訪問不同的靈恩派團體，聽見許多人申言的腔調和方式，都和我在中國所聽見的一樣。在一九六〇年代，有好幾次有人預言，某一時刻在洛杉磯將有大地震發生，然而這些預言都從未應驗。

## 在林前十四章里

### 申言的含意

為基督和神說話，說出神和基督，將神和基督供應並分賜給人

從六十年前倪弟兄開始，我們就已經清楚的知道，林前十四章的申言不是指預言和預測。按着林前十四章的意義申言，乃是指為神和基督說話，並說出神和基督。說出神和基督乃是将神和基督供應給人，並分賜給人。我們將神和基督供應給人，與侍者供應食物一樣。將神和基督分賜到人裡面，可能和供應人多少有些不同。侍者有可能得罪人，以致人不吃他所供應的食物。這樣的侍者雖然供應食物，却没有將食物分賜到人裡面。照樣，話語的執事可能將基督供應人，却没有將基督分賜到人裡面。另一面說，乳養的母亲不僅將食物供應給她的小孩，也將食物分賜到小孩裡面。小孩有時候不想吃給他們的食物，但母亲有辦法強迫他們吃。我們必須學習不僅講說神和基督，也說出神和基督。不僅如此，在說出神和基督時，我們不該只是將神和基督供應給人，也該將我們所說出的分賜到他們裡面。

有經驗的醫生有技巧的把藥物分賜到病人裡面。因着主的憐憫，我通常有把握當人聽我的信息時，他們就接受了分賜。即使他們反對着、批評着、拒絕着離開，他們已經得着了“注射”。我有把握我至終會看見這樣分賜的結果。

“說出”含示分賜。保羅是拔尖的分賜者。他知道當他向人講說時，他是將一些東西分賜到人裡面。在以弗所三章二節，他說“神恩典的管家職分”已經賜給了他。在原文里，

of prophesying in their meetings. Usually their prophecies began in a similar way and ended with, "Thus saith the Lord," in the style of the Old Testament prophets. While I was in China, I heard this kind of prophesying, and after I came to the United States, I visited various Pentecostal groups and heard the members prophesying in the same tone and style as I had heard in China. In the 1960s, several prophecies were given predicting that a great earthquake would take place in Los Angeles at a certain time; however, these prophecies were never fulfilled.

## THE DENOTATION OF PROPHESYING

### IN 1 CORINTHIANS 14

To Speak for God and Christ, to Speak Forth God and Christ, and to Minister and Dispense God and Christ to People

Beginning with Brother Nee sixty years ago, we have come to the clear understanding that prophesying in 1 Corinthians 14 does not denote foretelling or predicting. To prophesy in the sense of 1 Corinthians 14 denotes to speak for God and Christ and to speak forth God and Christ. To speak forth God and Christ is to minister and dispense God and Christ to people. We minister God and Christ to people in the same way that a waiter ministers food. To dispense God and Christ into people may be somewhat different from ministering to them. It is possible for a waiter to offend people in such a way that they will not eat the food that he ministers to them. Such a waiter ministers food but does not dispense it into people. Likewise, a minister of the Word may minister Christ to people but not dispense Christ into them. A nursing mother, on the other hand, not only ministers food to her babies but dispenses it into them. Babies sometimes do not want to eat the food given to them, but mothers have a way to compel them to eat. We must learn not only to speak God and Christ, but also to speak forth God and Christ. Moreover, in speaking forth God and Christ, we should not only minister God and Christ to people, but also dispense into them what we are speaking forth.

Experienced doctors are skilled at dispensing medicine into their patients. Often, by the mercy of the Lord, I have the assurance that when people listen to my messages, they receive a dispensing. Even if they go away opposing, criticizing, and rejecting, they have received an "injection." I have the assurance that I will eventually see the result of such a dispensing.

To speak forth implies to dispense. Paul was the top dispenser. He knew that while he was speaking to people, he was dispensing something into them. In Ephesians 3:2 he said that "the stewardship of the grace of God" was given to him. In Greek, the

以弗所三章二节的“管家职分”一辞与三章九节的“安排”同字。这里的原文是 *oikonomia*，奥依克诺米亚，指为着分赐的一种安排。“安排”（*dispensation*）一辞就是指这种安排，而“管家职分”是指神分赐的事奉。当我们读任何一段保罗的著作，就有一些东西分赐到我们里面。他有一种特别的技巧。借着说出基督而分赐基督。当他说出基督时，他就将基督分赐给人。主今日的职事也是分赐的职事。我们读了职事的一页书，就无法避免接受基督的“注射”。

## 预言—预测

申言也是预言，预告，预测。在旧约，以赛亚书有六十六章，耶利米书有五十二章，这是两长卷申言的书。然而这两卷书只有一小部分预言。大部分的章节都是为神说话并说出神来。其他申言的书也是一样。在撒迦利亚书中有一些预言，但该书所包含的主要是说出基督。在保罗的著作中也有些预言，但保罗的著作所包含的大部分是为神说话并说出神，也就是借着说话，将神和基督分赐到信徒里面。

## 在林前十四章，预言并不包含在内

在林前十四章，申言并不包含预言。这可由三节和二十四节得证实。三节说，“但那申言的，是对人讲说建造、勉励和安慰。”建造、勉励和安慰都不是预测。建造是为着召会，勉励是为着工作，安慰是为着我们日常的生活。为着召会，我们需要建造；为着工作，我们需要勉励；为着我们日常的生活，我们需要安慰。这些确定的不是预测。

二十四节说，“但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了。”在这一节里，申言不是预言，乃是劝服人，审明人，使他们清楚自己的光景。当不信的或不通方言的人进到聚会中时，他可能会不清楚，误以为他与神的关系是对的；但借着听众人申言，他就清楚了。这申言劝服他并审明他。

word for "stewardship" in Ephesians 3:2 is the same as that for "dispensation" in 3:9. The Greek word here, *oikonomia*, denotes an arrangement for dispensing. The word "dispensation" refers to this arrangement, whereas the word "stewardship" refers to the service of God's dispensing. When we read any portion of Paul's writings, something is dispensed into us. He had a particular skill in dispensing by speaking forth Christ. While he was speaking forth Christ, he was dispensing Christ to people. The Lord's ministry today also is a dispensing ministry. When we read a page of the ministry, we cannot avoid receiving an "injection" of Christ.

## To Foretell—to Predict

To prophesy is also to foretell, to tell beforehand, to predict. In the Old Testament, Isaiah, with sixty-six chapters, and Jeremiah, with fifty-two chapters, are two long books of prophecy. However, only a small percentage of these two books consists of foretelling. Most of the chapters consist of speaking for God and speaking forth God. With other prophetic books it is the same. There are some foretellings in the book of Zechariah, but it contains mainly the speaking forth of Christ. In the writings of Paul, there are some foretellings. Most of Paul's writings consist of speaking for God and speaking forth God, that is, speaking to dispense God and Christ into the believers.

## In 1 Corinthians 14, Foretelling Not Being Included

In 1 Corinthians 14, to prophesy does not include to foretell. This is proved by verses 3 and 24. Verse 3 says, "But he who prophesies speaks to men building up and encouragement and consolation" (lit.). Building up, encouragement, and consolation are not predictions. Building up is for the church, encouragement is for the work, and consolation is for our daily life. For the church we need the building up, for the work we need the encouragement, and for our daily life we need consolation. These definitely are not predictions.

Verse 24 says, "But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is judged by all." In this verse to prophesy is not to foretell, but to convict and judge people, to make their situation clear to them. When an unbeliever or unlearned person comes into a meeting, he may be confused, mistakenly thinking that he is right with God; but by listening to the prophesying, he is made clear. The prophesying convicts and judges him.

## 按林前十四章的方式申言， 乃是在召会聚会中实行的， 且是为着召会的建造

按林前十四章的方式申言，乃是在召会聚会中实行的。（林前十四 23～24。）二十三世说，“所以若全召会聚在一处的时候…”。这是指召会聚会，不是家聚会或排聚会。不仅如此，按林前十四章的方式申言，也是为着召会的建造。（林前十四 4～5。）照我们的经历和观察，建造召会最好的路是申言，就是为基督说话，并说出基督，将基督供应并分赐到人里面。一人讲众人听是申言的一种形式，但这种实行的方式是错的。正确的申言，该是由召会聚会中每一个与会的人实行出来的。

## 按林前十四章的方式申言， 使有追求的人得以超越， 而建造召会

按林前十四章的方式申言，使有追求的人得以超越，而建造召会。十二节说，“你们也是如此，既渴慕灵，就要为着召会的建造，寻求得以超越。”说方言是好的，但不是超越的。然而，一个人讲一短篇的申言，乃是超越的。申言是最高的恩赐，使讲的人得以超越。我们必须学习说话，这不仅使我们得以超越，也使召会得以建造起来。

## 都能、都有义务、 都当切慕申言

### 所有的信徒都能申言

林前十四章三十一节说，“因为你们都能一个一个的申言。”这一节是整本圣经里最清楚的经文之一。这一节说所有的信徒都能申言，都有申言的性能。性能是指天生的才能。狗没有说人话的性能；它们只有吠叫的性能。但人类有说话的性能。我们是基督身体的肢体，都能一个一个的申言。罗马十二章六至八节提到七种恩赐，其中包括申言，并说这些恩赐是照着所赐给各肢体的恩典而有不同。

## PROPHESYING IN THE WAY OF 1 CORINTHIANS 14 BEING CARRIED OUT IN THE CHURCH MEETINGS AND BEING FOR THE BUILDING UP OF THE CHURCH

Prophecy in the way of 1 Corinthians 14 is carried out in the church meetings (vv. 23-24). Verse 23 says, "If therefore the whole church comes together in one place..." This refers to a church meeting, not a home meeting or a small group meeting. Moreover, the prophesying in the way of 1 Corinthians 14 is for the building up of the church (vv. 4-5). According to our experience and observation, the best way to build the church is to prophesy, that is, to speak for Christ and to speak forth Christ, ministering and dispensing Christ into people. For one man to speak while all the others listen is a form of prophesying, but it is carried out in a wrong way. The proper prophesying should be carried out by each attendant in the church meetings.

## PROPHESYING IN THE WAY OF 1 CORINTHIANS 14 CAUSING A SEEKING ONE TO EXCEL TO THE BUILDING UP OF THE CHURCH

Prophecy in the way of 1 Corinthians 14 causes a seeking one to excel to the building up of the church. Verse 12 says, "So also you, since you are zealous of spiritual gifts, seek that you may excel to the building up of the church" (lit.). It is good to speak in tongues, but it is not excelling. However, for one to give a short message as a prophecy is excelling. To prophesy is the highest gift, causing the speaker to excel. We must learn to speak not only so that we can excel, but also so that the church can be built up.

## HAVING THE CAPACITY, THE OBLIGATION, AND THE EARNEST DESIRE TO PROPHECY

### All Believers Having the Capacity to Prophecy

First Corinthians 14:31 says, "For you can all prophesy one by one." This verse is one of the clearest verses in the entire Bible. It says that all the believers have the capacity to prophesy. Capacity denotes an ability by birth. Dogs do not have the capacity to speak human language; they have the capacity only to bark. Human beings, however, have the capacity to speak. We, members of the Body of Christ, all can prophesy one by one. Romans 12:6-8 mentions seven gifts, including prophecy, and says that these gifts differ according to the grace given to each member. These verses,

但这几节经文是说到在聚会之外的恩赐运用。我们在基督的身体里，在聚会之外有不同的恩赐和功用。罗马十二章的恩赐不是在聚会中运用的恩赐。在聚会中众肢体都能申言。（林前十四 24，31。）

在我们中间有许多圣徒可能觉得，除了他们之外，人人都能申言。然而，这是没有例外的。我们可能不是很有口才，但我们仍然可以申言。三十一节不是说，“你们都能很有口才的申言。”在这一节里没有这样的助动词。这一节只是说，“你们都能…申言。”我们如何说并没有关系；只要说就够了。主要我们众人都说话。我们五年多来一直讲说聚会与事奉的新路，但我们在新路上的进步很慢，因为我们没有都说话。如果我们都肯说话，新路的实行立即就会在我们中间出现。

按我的观察，只有很小百分比的圣徒经常说出基督。在每主日早晨的聚会中，许多圣徒不说话，但在聚会之后他们有很多话说。我们不需要担心我们说得好不好，我们只需要说。即使我们的文法很差，人还是会懂得我们。许多时候我们喜欢“顾惜脸面”。我们一说话，就想要作顶尖的说话者。然而我们不需要顶尖的说话者，我们只需要说话的人。我们都能一个一个的申言。

实行新路并不难。我们去探访人传福音，若是不能说得好，我们也可以简单的说，“我爱主耶稣，因为祂太好了。耶稣对你也是好的，所以我们来将祂传给你。”人人至少都能这么说。如果我们去到人那里，向他们讲五分钟的信息，他们可能不会听我们，但如果我们带着这样简单的话去，他们可能会接受我们所说的。我们都能去对人讲说。首先，我们都需要去得人；然后我们都该去喂养我们所得着的人。第三，我们都必须将我们的新人带在一起，形成一个排，好为着交通、彼此照顾、牧养、和互相教导。在这排中若有一人不明白一件事，其余的人都会向他讲说而教导他。那个排里所有的人，一年几乎有五十次来听彼此的交通。每一个人都会受教导，众人也都会学习如何起来申言。我们若是这样去接触人，就是把新路实行出来。

### 所有的信徒都有义务申言

二十三至二十四节说，“所以若全召会聚在一处的時候，…若众人都申言…”。“若众人都申言，”指明所有

however, refer to the exercise of the gifts outside the meetings. In the Body of Christ, we have different gifts and functions outside the meetings. The gifts in Romans 12 are not the gifts exercised in the meetings. In the meetings all the members can prophesy (1 Cor. 14:24, 31).

Many saints among us may feel that all can prophesy except them. However, there are no exceptions. We may not be eloquent, but we can still prophesy. Verse 31 does not say, "You can all prophesy eloquently." There is no such adverb in this verse. It simply says, "You can all prophesy." It does not matter how we speak; it is sufficient simply to speak. The Lord wants all of us to speak. For over five years we have been ministering on the new way to meet and to serve, but our progress in the new way has been very slow because we do not all speak. If we all would speak, immediately the practice of the new way would be among us.

To my observation, only a small percentage of the saints regularly speak forth Christ. In each Lord's Day morning meeting, many saints do not speak, but after the meeting they have much to say. We do not need to be concerned with how well we speak; we simply need to speak. Even if our grammar is poor, people will understand us. Many times we like to "save our face." If we do speak, we desire to be the top speaker. However, we do not need top speakers; we simply need speakers. We all can prophesy one by one.

It is not difficult to practice the new way. If we go to visit people for the gospel and are not able to speak well, we can simply say, "I love Jesus because He is so good. Jesus is also good for you, so I have come to pass Him on to you." Everyone can at least say this. If we go to people and give them a five-minute message, they may not listen to us, but if we go with a simple word like this, they may receive our speaking. We all can go to speak to people. First, we all need to go in order to gain people; then, we all should go in order to feed those whom we gain. Third, we all must bring our new ones together to form a group for fellowship, mutual care, shepherding, and mutual teaching. When one person in such a group does not understand something, all the others will teach him by speaking to him. Almost fifty times a year all the members of that group will come to listen to each other's fellowship. Each one will be taught, and all will learn how to rise up to prophesy. If we go to people in this way, we will be carrying out the new way.

### All Believers Having the Obligation to Prophesy

Verses 23-24 say, "If therefore the whole church comes together...if all prophesy..." The phrase "if all prophesy" indicates that all the believers have not only the capacity

的信徒不仅能，也有义务申言。我们欠了主，欠了神的恩典，也欠了圣徒。职事多年对圣徒说话，但许多圣徒对所讲的并没有反应。我们得了别人说话的好处，但我们常常忘记我们也有义务说话，使别人得好处。我们都欠了许多。我们有福音和救恩，在我们周围有许多罪人，但我们还没有去到他们那里，所以我们欠了他们。（罗一 14～15。）我们欠了基督，欠了神，欠了主的众仆人，甚至欠了罪人。

### 所有的信徒都需要追求、寻求、并切慕申言

所有的信徒都应当追求、寻求、并切慕申言。（林前十四 1，12，39。）亲爱的圣徒们，主关于新路的话，在恢复中过去一直不断的说了五年多。在听了这一切话之后，你们是否追求、寻求、并切慕申言？我们都能，也都有义务申言，并且我们都应当追求、寻求、并切慕申言。

## 按林前十四章方式

### 申言的构成

#### 对神、基督、和属灵事物的认识与经历

按照林前十四章方式申言的构成，第一包含对神、基督、和属灵事物的认识与经历。如果我们要申言，我们必须对神、基督、和属灵的事物有一些认识 and 经历。

#### 将我们对神、基督、和属灵事物的认识与经历说出来的口才

第二，申言的构成包含将我们对神、基督、和属灵事物的认识与经历说出来的口才。首先我们需要认识和经历，其次，我们需要口才，也就是需要话语和发表。我们可以写一篇短篇的申言稿，然后在家里自行练习。我们甚至可以对自己说十次。说了几次以后，我们就会知道如何改正并改进。借着这种练习，我们就会有正确的口才。

#### 在神圣光照下对我们所处情形和环境的眼光

but also the obligation to prophesy. We owe something to the Lord, to God's grace, and to the saints. For many years the ministry has spoken to the saints, but many saints have not responded to the speaking. We receive the benefit of others' speaking, but we often forget that we also are obliged to speak for others' benefit. We all owe much. We have the gospel and salvation, and there are many sinners around us, but we still may not go to them. We also owe something to them (Rom. 1:14-15). We owe something to Christ, to God, to the Lord's servants, and even to the sinners.

### All Believers Needing to Pursue, to Seek, and to Desire Earnestly to Prophesy

All believers should pursue, seek, and desire earnestly to prophesy (1 Cor. 14:1, 12, 39). Dear saints, the speaking of the Lord concerning the new way has continued in the recovery over the past five years. After hearing all this speaking, are you pursuing, seeking, and desiring earnestly to prophesy? We all have the capacity and the obligation to prophesy, and we all should pursue, seek, and desire earnestly to prophesy.

## THE COMPOSITION OF A PROPHECY

### ACCORDING TO THE WAY IN 1 CORINTHIANS 14

#### The Knowledge and Experience of God, Christ, and the Spiritual Things

The composition of a prophecy according to the way in 1 Corinthians 14 comprises, first, the knowledge and experience of God, Christ, and the spiritual things. If we are going to prophesy, we must have some knowledge and experience of God, Christ, and the spiritual things.

#### The Utterance to Speak Forth What We Know and Have Experienced of God, Christ, and the Spiritual Things

Second, the composition of a prophecy comprises the utterance to speak forth what we know and have experienced of God, Christ, and the spiritual things. First we need the knowledge and experience; then we need the utterance, that is, the word and the expression. We can compose a brief prophecy and then practice speaking it to ourselves at home. We may even speak it to ourselves ten times. After speaking it several times, we will know how to correct and improve it. Through this kind of practice, we will have the proper utterance.

#### The Sight under the Divine Enlightenment concerning the Situation and Environment in Which We Are

申言的构成也包含在神圣光照下对我们所处情形和环境的眼光。我们中间许多人不清楚主恢复中当前风波内在的内容，有些人宁愿不清楚。他们的态度是别人应当清楚这个局面，但他们只要顾到享受基督。这种态度是错的。召会是我们的家，也是我们的家庭。如果在我们家中，在我们家庭中有了风波，我们不能说，“我不要知道，我只想要享受。”我们必须有眼光，看见在我们中间所发生的事，以及众圣徒的光景。若我们看得不清楚，我们就需要祷告，说，“主啊，给我看见真实的情形，照亮我并光照我，赐给我完全的亮光，使我知道当前光景内在的内容。”我们必须知道召会中所发生的事，这并不是使我们站在某一班圣徒一边反对另一班圣徒，乃是使我们知道真实的情形。

### 内住之灵即时的感动， 激励我们的灵说话

对神、基督、和属灵事物的认识与经历；将我们的认识和经历说出来的口才；以及对我们所处情形和环境有清楚的看见，都是为着我们说话的基本准备。此外，我们还需要内住之灵即时的感动，激励我们的灵说话。我们和旧约的申言者不同。在旧约里，圣徒没有内住的灵住在他们里面。他们必须等到灵降到他们身上，他们才能为主说话。（代下十五1，结十一5。）然而，新约说，“愿主与你的灵同在。”（提后四22。）我们不需要灵降到我们身上，因为我们一直有那灵在我们人的灵里，所以我们不该等待那灵降到我们身上，而该运用我们的灵。当我们运用我们的灵，住在我们灵里的圣灵就会受我们的推动，我们就会有灵感。不是祂推动我们，乃是我们推动内住的灵。我们若承认我们的失败，而在主面前一直是对付清楚的，我们就会与祂有直接、敞开的交通。祂是在我们的灵里，而我们是祂里面。当我们来聚会时，我们只需要运用我们的灵，说，“主耶稣，我要说话。”祂就会兴起来，我们就能照着我们的经历，凭我们所得的口才，和我们所有的亮光说话。我们若这么作，人人都会在主日上午的聚会中有话可说。

The composition of a prophecy also comprises the sight under the divine enlightenment concerning the situation and environment in which we are. Many among us are not clear about the intrinsic contents of the present turmoil in the Lord's recovery, and some prefer not to be clear. Their attitude is that others should be clear about the situation, but that they should take care only of enjoying Christ. Such an attitude is wrong. The church is our home and our family. If there is a turmoil in our home among our family, we cannot say, "I do not want to know about it. I simply want to enjoy." We must have the sight to see the things taking place among us and the situation of all the saints. If we cannot see clearly, we need to pray, "Lord, show me the real situation. Shine over me and enlighten me. Give me the full enlightenment that I may know the intrinsic contents of the present situation." We must know what is happening in the church, not so that we may take sides with one group of saints against another, but so that we may know the real situation.

### The Instant Inspiration of the Indwelling Spirit That Stirs Up Our Spirit to Speak

The knowledge and the experience of God, Christ, and the spiritual things, the utterance to speak forth what we know and have experienced, and a clear view concerning our situation and environment are the basic preparation for our speaking. In addition, we need the instant inspiration of the indwelling Spirit that stirs up our spirit to speak. We are different from the Old Testament prophets. In the Old Testament, the saints did not have the abiding Spirit indwelling them. They had to wait until the Spirit came upon them before they could speak for the Lord (2 Chron. 15:1; Ezek. 11:5). However, the New Testament says, "The Lord be with your spirit" (2 Tim. 4:22). We do not need the Spirit to come upon us, because we always have Him in our human spirit. Therefore, we should not wait for the Spirit to come upon us; rather, we should exercise our spirit. When we exercise our spirit, the Holy Spirit who is indwelling our spirit will be moved by us, and we will have the inspiration. It is not He who moves us, but it is we who move the indwelling Spirit. If we remain clear with the Lord by confessing our failures, we will have a direct, open fellowship with Him. He is in our spirit, and we are in Him. When we come to the meeting, we need only to exercise our spirit and say, "Lord Jesus, I want to speak." Then He will rise up, and we can speak according to our experience with the utterance we have gained and with the enlightenment that we have. If we do this, everyone will have something to speak in the Lord's Day morning meeting.

我们需要操练按着林前十四章的方式构成一篇申言。为了在这事上帮助大家，我们预备了“晨兴圣言”这本书。我们如果用这书的内容，连同我们对神、基督、和属灵事物的认识与经历、将我们所知道并所经历的说不出的口才，在神圣光照下对我们所处情形和环境的眼光、以及借着操练灵与主有清楚、敞开的交通而得着内住之灵即时的感动，我们就能容易的构成一篇申言，在召会聚会中说出来。

李常受弟兄于主后一九九〇年五月二十六日讲于美国加州安那翰

We need to practice composing a prophecy according to the way in 1 Corinthians 14. To help us in this matter, we have prepared the book The Holy Word for Morning Revival. If we use the contents of this book with the knowledge and experience of God, Christ, and the spiritual things, the utterance to speak forth what we know and have experienced, the sight under the divine enlightenment concerning our situation, and the instant inspiration of the indwelling Spirit through the clear and open fellowship with the Lord in the exercise of our spirit, we can easily compose a prophecy and speak it in the church meeting.

## 第二篇

### 榜样

读经：路加福音一章三十九至四十五节，四十六至五十五节。

祷告：主啊，我们何等感谢你，每当我们来到你的话前，我们就在你的同在里遇见你。我们宝爱你的同在到至极。主啊，我们感谢你，你把我们聚集到你的名里。为着你的名，我们敬拜你，你的名是如此的包罗、伟大、高超和丰富。我们将我们自己隐藏在这名里，并且留在这名里。主啊，将你话语的隐秘向我们解开，使我们学习如何申言，好叫众召会得着建造。这些日子求你击败仇敌。你与我们一同作工，并与我们一同往前。我们愿意看见仇敌被击败。求你羞辱他，甚至将他践踏在我们的脚下。主啊，你得胜的在这聚会中与我们同在，并用你有功效的血遮盖我们。阿们。

在上一篇信息中，我们已经看见，申言就是为主说话，并说出主来。一九三七年，倪弟兄看见了林前十四章里有关众圣徒在召会聚会中申言的启示。在“工作的再思”这书里一系列的信息中，他定罪一人讲众人听的实行，称之为照着列国的风俗而有的传统。（王下十七 33。）他要众召会每逢聚在一起时，就实行林前十四章二十六节。林前十四章二十六节说，“每逢你们聚在一起的时候，各人…有…”每逢我们聚在一起，每个人都该有些东西。倪弟兄告诉我们，我们需要用别的东西代替传统礼拜日早晨的“礼拜”，但那时我们还没有找到实行的路。我们开始在周六上午，有召会里的弟兄们有分开的聚会，为要鼓励弟兄们学习如何说话。在那个聚会里，没有指定的带领人题诗歌或祷告，聚会是向每一个人打开的。但那种方式的聚会并不成功，所以至终我们放弃了那种聚会。

主的恢复在一九六二年到了美国，但那时我们对于在聚会中申言一事还不清楚。直到一九七〇年，申言的实行才开始得着恢复。那时，主恢复中的聚会升到最高点。自从那时以后，按着圣经的意义而言，申言这件事对我们已经很清楚了。然而，我们仍然没有充分的实行申言。

## CHAPTER TWO

### THE PATTERNS

Scripture Reading: Luke 1:39-45, 46-55

Prayer: Lord, how we thank You that whenever we come to Your Word, we meet You in Your presence. We treasure Your presence to the uttermost. Lord, we thank You that You have gathered us into Your name. We worship You for Your name, which is so all-inclusive, great, high, and rich. We hide ourselves and keep ourselves within this name. Lord, open the secrets of Your Word so that we may learn how to prophesy that the churches may be built up. Defeat the enemy in these days. You are working and are going on with us. We desire to see the defeat of the enemy. Shame him, and even crush him under our feet. Lord, be with us in this meeting triumphantly, and cover us with Your prevailing blood. Amen.

As we have seen in the previous message, to prophesy is to speak for the Lord and to speak forth the Lord. In 1937 Brother Nee saw the revelation in 1 Corinthians 14 concerning all the saints prophesying in the church meeting. In a series of messages published in Church Affairs, he condemned the practice of one person speaking to a congregation while everyone else listens, calling it a tradition that was according to the custom of the nations (2 Kings 17:8). He urged all the churches to practice 1 Corinthians 14:26 whenever they came together. First Corinthians 14:26 says, "Whenever you come together, each one has..." Whenever we come together, each one should have something. Brother Nee told us that we needed to replace the traditional Sunday morning "service" with something else, but at that time we did not find the way to do this. We began to have separate meetings with the brothers in the church on Saturday morning in order to encourage them to learn how to speak. In that meeting there was no designated leader to call a hymn or offer a prayer; the meeting was open to everyone. However, that way of meeting was not successful, so we eventually dropped it.

The Lord's recovery came to America in 1962, but at that time we still were not clear concerning the matter of prophesying in the meetings. It was not until 1970 that the practice of prophesying began to be recovered. At that time the meetings in the Lord's recovery ascended to the height. Since then, the matter of prophesying in the scriptural sense has been made very clear to us. However, we still are not practicing prophesying in an adequate way.

## 申言的两个榜样

路加一章三十九至四十五节，四十六至五十五节描绘申言的两个榜样，就是以利沙伯的申言和马利亚的申言。在路加一章那时候，圣徒仍然在旧约的气氛中：耶稣还没有出生，主的门徒还没有蒙拣选，也还没有新约的信徒。然而即使在那时，也有申言的两个很好的榜样。我们许多人还比不上以利沙伯和马利亚那么高标准的申言。以利沙伯和马利亚还没有进到神新约的经纶里。她们是旧约圣徒的后裔，仍然在旧约的气氛中，但她们是照着高的标准申言。这对我们许多人是个羞耻。

主的恢复在美国已经将近二十八年了，主也把祂许多的话向我们释放出来，特别是在过去的十六年。许多释放的项目对基督徒是新的。就如神新约的经纶、神圣三一的神圣分赐、神性与人性的调和、以及作三一神终极完成的那灵。我们已经一再的听了这些项目，但我们的祷告和赞美仍然是传统而老旧的。这些神圣事实的项目并没有带到我们的说话中，我们在祷告和事奉中通常听不见这些项目。为这缘故，我们仍然被迫出版圣言中初学的东西，初阶的东西。但路加一章里申言的榜样，其内容并不是初阶的。

### 以利沙伯申言的榜样

#### 活在神的面光中，并在与主的交通里

以利沙伯申言的榜样是在路加一章三十九至四十五节。这七节经文的内容含示施浸者约翰的母亲以利沙伯，是活在神的面光中并在与主的交通里，她与主有持续不断的交通。若不是活在神的面光中并在与主的交通里，没有人能用预言的申言，发出这样的赞美，这样的祝福。以利沙伯是一个预备好为主说话的人。当马利亚来问候她的时候，她所怀的孩子在她腹中跳动，她就开始申言。如果她没有预备好为主说话，她就必定转到天然的谈话。

以利沙伯因为活在与主的交通中，她无疑的不会随便说话或是讲闲话。今天在召会生活中有太多的闲话，特别是在电话上。有人或许说他们太忙太累，无法祷告，他们却能花很长的时间在电话中闲聊。有人或许宣称他们没有

## TWO PATTERNS OF PROPHESYING

Luke 1:39-45 and 46-55 portray two patterns of prophesying—the prophesying of Elizabeth and that of Mary. At the time of Luke 1, the saints were still in an Old Testament atmosphere: Jesus had not yet been born, the disciples of the Lord had not yet been chosen, and there were no New Testament believers. However, even at that time there were two very good patterns of prophesying. Many of us cannot measure up to Elizabeth and Mary's high standard of prophesying. Elizabeth and Mary had not yet entered into the New Testament economy of God. As descendants of the Old Testament saints, they were still in the Old Testament atmosphere, but they prophesied according to a high standard. This is a shame to many of us.

The Lord's recovery has been in this country for almost twenty-eight years, and the Lord has released much of His word to us, especially in the last sixteen years. Many of the items that have been released are new to Christians, such as God's New Testament economy, the divine dispensing of the divine Trinity, the mingling of divinity with humanity, and the Spirit as the consummation of the Triune God. We have heard these items again and again, but our prayer and our praise are still traditional and old. The items of these divine facts have not been brought into our speaking, and we do not commonly hear them in our prayer and service. For this reason we are still forced to publish books containing the "ABCs," the elementary things, of the holy Word. The contents of the patterns of prophesying in Luke 1, however, are not elementary.

### THE PATTERN OF ELIZABETH'S PROPHESYING

#### Living in the Presence of God and in the Fellowship with the Lord

The pattern of Elizabeth's prophesying is seen in Luke 1:39-45. The contents of these seven verses imply that Elizabeth, the mother of John the Baptist, lived in the presence of God and in the fellowship with the Lord, in a constant, continual communication with the Lord. Without living in the presence of God and in the fellowship with the Lord, no one could utter such a praise, such a blessing, with a prophecy of foretelling. Elizabeth was a person who was ready to speak for the Lord. When Mary came and greeted her, Elizabeth's baby leaped within her womb, and she began to prophesy. If she had not been ready to speak for the Lord, she would have turned instead to natural talk.

Because Elizabeth lived in fellowship with the Lord, it is doubtful that she was able to speak in a loose or gossiping way. However, in the church life today there is much gossip, especially on the telephone. Some may say that they are too busy and tired to pray, yet they are able to spend a long time on the telephone gossiping. Some may claim that they

二十分钟可以去探访人，用基督喂养人，但他们似乎有足够的时间闲聊。许多圣徒在聚会中不能申言的原因，是他们花太多时间闲聊。我们和配偶争吵，即使只是很短的时间，也会使我们好几天不能在聚会中说话。

罗马六章十九节说，“你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于成圣。”我们许多人需要定意，将我们的唇舌献给主，许愿要说祂，并受约束不说任何闲话。这样的许愿会使我们脱离闲话。每当有闲话到了口中，我们会记得我们的口已经献给主，要为祂说话。我们若是这样停止说闲话，不仅我们，全召会都要得复兴。众召会若都能停止说闲话，众召会就会得复兴。

### 有属灵的认识，并关心主的行动

以利沙伯的申言也给我们清楚的看见，她有很多属灵的认识。她所有的话和发表，都是非常属灵的。她也对主的行动有真正的关切。她非常关心主在她那时候在地上的行动，以致她不顾自己的福乐。当孩子在她腹里跳动时，（路一44，）她没有顾到她的健康或她的怀孕。她乃是完全关心主的权益。

我们若要在召会聚会中申言，我们就必须有很多属灵的认识，并且学习许多属灵的辞句，我们也必须对主今日的行动有充分的关切。当我们来到主日早晨的聚会时，我们可能没有话说，因为我们所关切的不是主的权益，只是我们自身的安全和福乐。当我们来聚会时，任何地上的事都不该再逗留在我们里面；我们必须带着对主行动、权益、和国度的关切而来。我们若这样行，就必定会有话可说。

### 因马利亚的问安而在她的灵里被激动

当以利沙伯听到马利亚的问安，她所怀的孩子在腹中跳动时，她就在灵里被激动。（路一41，44。）从她的口才和发表看，她显然的是在她的灵里，不是在她的心思里。她若不在灵里，就会从她的心思里说话，或运用她的情感。然而她说，“你在妇女中是有福的，你腹中的果子也是有福的。”这样祝福的发表给我们看见，以利沙伯是完全在她的灵里，不顾心思里的东西。

do not have twenty minutes to visit people to feed them with Christ, but they seem to have adequate time for gossiping. The reason that many saints cannot prophesy in the meetings is that they have spent too much time gossiping. Even quarreling with our spouse for a short time may keep us from speaking in the meetings for many days.

Romans 6:19 says, "For as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification." Many of us need to make a decision to present our tongue and lips to the Lord, with a vow to speak Him and to refrain from speaking any gossip. Such a vow will deliver us from gossip. Whenever a word of gossip comes to our mouth, we will remember that our mouth has been presented to the Lord for speaking Him. If our gossiping is stopped in such a way, not only we but also the whole church will be revived. If the gossip could be stopped in all the churches, all the churches would be revived.

### Possessing the Spiritual Knowledge and Concern for the Move of the Lord

Elizabeth's prophesying also shows clearly that she possessed much spiritual knowledge. All her words and expressions were very spiritual. She also possessed a genuine concern for the Lord's move. She was so concerned for the Lord's move on the earth at her time that she did not care for her own well-being. When the babe leaped in her womb (Luke 1:44), she had no concern about her health or her pregnancy. Rather, she was fully concerned for the Lord's interest.

If we are going to prophesy in the church meetings, we must gain much spiritual knowledge and pick up many spiritual terms, and we must have an adequate concern for the Lord's move today. When we come to the Lord's Day morning meeting, we may have nothing to say because our concern may not be for the Lord's interest but for our own security and well-being. When we come to the meeting, nothing of this earth should still linger within us. We must come with a care for the Lord's move, His interests, and His kingdom. If we do this, we will surely have something to say.

### Being Stirred Up in Her Spirit with Mary's Greeting

When Elizabeth heard the greeting of Mary and the baby leaped within her, she was stirred up in her spirit (vv. 41, 44). It is evident from her utterance and expressions that she was in her spirit, not in her mind. If she had not been in her spirit, she would have spoken something from her mind or exercised her emotions. Instead, she said, "Blessed are you among women, and blessed is the fruit of your womb!" Such an expression of blessing shows that Elizabeth was fully in her spirit, not caring for the things of the mind.

## 接受圣灵即时的感动，借着运用她的灵而得着发表

以利沙伯既在她的灵里被激动，就立刻接受圣灵即时的感动，（路一41下，）并借着运用她的灵，（路一42上，）而得着发表。四十二节说，“（她）高声喊着说。”这样高声说话，乃是运用灵。在聚会中，弟兄姊妹通常没有放胆说话；也就是说，他们没有运用灵高声的说话。我们说话，却不运用我们的灵，就将死亡带给我们自己，并带给听我们说话的人。我们为主说话时，需要把自己摆在一边，运用我们的灵高声的说话。

### 祝福马利亚

以利沙伯在申言时，祝福那到她这里来的马利亚。四十二节说，“你在妇女中是有福的，你腹中的果子也是有福的。”马利亚腹中的果子就是基督。圣经告诉我们，基督是种子，（创三15，十七8，加三16—后裔，直译，种子，）根，（赛十一10，五三2，启五5，二二16，）树，（约十五1，启二7，二二2，）枝子，（赛四2，耶二三5，）但若没有以利沙伯的祝福，我们就不会知道基督也是果子，我们就会缺少一个描绘基督的预表。以利沙伯的申言，是圣经中唯一告诉我们基督是果子的一段话，这使关于基督的预表得以完整。祂是种子、根、树、枝子和果子。种子、根、树和枝子，都是为着果子。

以利沙伯给马利亚的祝福含示很多。以利沙伯说，“你腹中的果子也是有福的。”这话不是一个普通的发表。马利亚来到以利沙伯那里，正是以利沙伯怀孕六个月时，那时马利亚正怀孕不久。（路一26，39～40。）以利沙伯知道马利亚有了孕，并且知道马利亚腹中的果子是基督，这是以利沙伯的先见。因此，她所说基督是马利亚腹中的果子，乃是预言的申言。

以利沙伯也祝福马利亚说，“这相信的女子是有福的。”（路一45上。）这是以利沙伯认识马利亚对主的信心。这样祝福马利亚，指明以利沙伯在神圣的光照下对马利亚的情形有所看见。

### 认出主的作为

## Receiving the Instant Inspiration of the Holy Spirit and Having the Utterance by Exercising Her Spirit

Being stirred up in her spirit, Elizabeth immediately received the instant inspiration of the Holy Spirit (v. 41b), and she had the utterance by exercising her spirit (v. 42a). Verse 42 says, "And she lifted up her voice with a loud cry." To speak loudly in such a way is to exercise the spirit. In the meetings, often the brothers and sisters do not speak with boldness; that is, they do not speak loudly with the exercise of their spirit. Speaking without exercising our spirit brings death to ourselves and to those who listen to us. In speaking for the Lord, we need to put ourselves aside and speak loudly with the exercise of our spirit.

### To Bless Mary

In Elizabeth's prophecy, she blessed Mary, the one who had come to her. Verse 42 says, "Blessed are you among women, and blessed is the fruit of your womb!" The fruit of Mary's womb was Christ. The Bible tells us that Christ is the seed (Gen. 3:15; 17:8; Gal. 3:16), the root (Isa. 11:10; 53:2; Rev. 5:5; 22:16), the tree (John 15:1; Rev. 2:7; 22:2), and the branch (Isa. 4:2; Jer. 23:5), but without Elizabeth's blessing we would not know that Christ is also the fruit; we would lack one of the figures that describe what Christ is. Elizabeth's prophecy, the only portion in the Word that tells us that Christ is the fruit, completes the figures concerning Christ. He is the seed, the root, the tree, the branch, and the fruit. The seed, the root, the tree, and the branch all are for the fruit.

Elizabeth's blessing of Mary implies a great deal. For Elizabeth to say, "Blessed is the fruit of your womb!" was not a common utterance. Mary came to Elizabeth in the sixth month of Elizabeth's pregnancy, shortly after Mary had conceived (vv. 26, 39-40). She realized that Mary was with child and that the fruit of her womb was Christ. This was Elizabeth's foreknowledge. Thus, her speaking concerning Christ as the fruit of Mary's womb was a prophecy of foretelling.

Elizabeth also blessed Mary by saying, "Blessed is she who believed" (v. 45a). This was Elizabeth's realization of Mary's faith in the Lord. Blessing Mary in this way indicates that Elizabeth had the sight under the divine enlightenment concerning Mary's situation.

### To Recognize the Lord's Doing

借着运用她的灵，以利沙伯就能认出主的作为。在四十三节，她说，“我主的母亲竟然到我这里来，这事怎么会临到我？”以利沙伯看见马利亚腹中的孩子乃是她的主，基督，就是喂养人类的独一果子。这必定是借着属灵的启示或异象而有的。要构成合式的申言，我们必须在神圣的光照下有所看见，知道我们所处的情形和环境。没有这样在神圣光照下的看见，以利沙伯就不能认出在马利亚腹中的孩子是基督，是主，是喂养人类的独一果子。她反而可能会问，“你好么？发生了什么事？”事实上，向人问好就指明我们是在黑暗中，不知道他们的情形。我们若是在光中，有眼光看透环境，我们就会知道每一个人的光景是什么。我们或许问候一位弟兄，说，“弟兄，我知道你有一些难处。”这样的话会向那位弟兄指明，有人知道他的光景，这会成为他真实的安慰。为了申言，我们需要这种属灵的揭示。借着这样的揭示，我们会知道我们的情形，圣徒和召会的情形，我们周围人的情形，甚至知道世界和我们所在之国的情况。我们需要作这种对周围环境有洞察力的人。这会帮助我们申言。

预言天使对马利亚所说的话必要成就，并印证这话

在四十五节，以利沙伯论到马利亚，说，“主对她所说的话，都要成就。”以利沙伯借着运用灵，就有口才，预言在三十至三十七节天使对马利亚所说的话必要成就，并印证这话。以利沙伯的洞察力，帮助她预言，主借天使对马利亚所说的话，必要成就，并印证这话。

读了以利沙伯的申言，我们就能看见她是怎样的人。她的申言包括了正确申言的一切元素。

## 马利亚申言的榜样

马利亚在路加一章四十六至五十五节的申言，比以利沙伯的申言更深更高。虽然以利沙伯比马利亚年长且更有经历，但马利亚说话中的属灵内容，乃是更高且更深的。

首先她的灵以神她的救主为乐，然后她的魂尊主为大

By exercising her spirit, Elizabeth was able to recognize the Lord's doing. In verse 43 she said, "And how can this be, that the mother of my Lord should come to me?" Elizabeth realized that the baby in Mary's womb was her Lord, Christ, the unique fruit for feeding mankind. This must have been by a spiritual revelation or vision. To compose a proper prophecy, we must have the sight under the divine enlightenment to know the situation and environment in which we are. Without such a sight under the divine enlightenment, Elizabeth would not have been able to recognize that the baby in Mary's womb was Christ as the Lord and as the unique fruit for feeding mankind. Rather, she might have asked, "How are you? What has happened with you?" Actually, to ask someone how they are indicates that we are in darkness about their situation. If we are under the light and have the sight to see through the environment, we will know what each person's situation is. We may greet a brother by saying, "Brother, I know that you have had some problems." This kind of word will indicate to the brother that someone knows his situation, and it may be a real comfort to him. In order to prophesy, we need this kind of spiritual unveiling. Through such an unveiling, we will know our own situation, the situation of the saints and the church, the situation of the people around us, and even the situation of the world and the country in which we live. We need to be those who have this kind of insight concerning the environment around us. This will help us to prophesy.

To Foretell the Completion of the Things Spoken by the Angel to Mary, to Confirm Them

In verse 45, Elizabeth said concerning Mary, "There shall be a completion of the things spoken to her from the Lord." By exercising her spirit, Elizabeth had the utterance to foretell the completion of the things spoken by the angel to Mary in verses 30-37, to confirm them. Elizabeth's insight helped her to confirm, by foretelling their completion, the things that the Lord had spoken to Mary through the angel.

By reading Elizabeth's prophecy we can see what kind of person she was. Her prophesying comprised all the elements of a proper prophecy.

## THE PATTERN OF MARY'S PROPHESYING

Mary's prophecy in Luke 1:46-55 is deeper and higher than that of Elizabeth. Although Elizabeth was older and more experienced than Mary, the spiritual content in Mary's speaking is higher and deeper.

First Her Spirit Exulting in God Her Savior, Then Her Soul Magnifying the Lord

在四十六至四十七节，马利亚说，“我魂尊主为大，我灵曾以神我的救主为乐。”这一节里所用的动词时态，指明马利亚的灵先以神她的救主为乐，然后她的魂接着尊主为大。这里的“乐”，按原文直译是欢腾，欢腾不仅是快乐或喜乐，乃是喊叫着，激动着的欢乐。尊主为大是显示或宣告主是伟大的、受高举的、受颂扬的。马利亚诗意的发表，指明她有正确的属灵经历。

## 马利亚申言的发表

根据她对圣经的认识——由引自旧约的话所构成

马利亚申言的发表首先是根据她对圣经的认识。她全部的申言都是由引自旧约的话所构成。借此我们能看见，马利亚这年轻的女子对旧约非常熟悉。马利亚是对的人，是合式的器皿，蒙神拣选，为着救主的成为肉体作管道。在古时，女子不像男子一样受良好教育。然而，虽然马利亚和以利沙伯都是女子，但她们都从旧约得了很多的知识。

我盼望有些人，特别是年轻人，能引用当前主恢复中职事所有的特别辞句，就如“神新约的经纶”，“新约福音的祭司”，“神圣三一的神圣分赐”，和“神性与人性的调和”等，构成一篇赞美或祷告。要这么作，我们必须对所有这些属灵的辞句非常熟悉。许多基督徒能唱关于神美善和怜悯的诗歌，但有谁曾写过一首诗歌，说到神新约福音祭司的职任，完成祂新约的经纶？神的美善和怜悯是初阶的事，神新约福音祭司的职任完成神新约的经纶，是更高的。

根据她对神的认识和经历

马利亚申言的发表也是根据她对神的认识和经历，也就是根据神在她身上，并为着她所作的。四十八至五十节特别是说到神如何对待马利亚。在四十八节，马利亚说，“因祂顾念祂婢女的卑微。”马利亚自认不仅是神的女仆，更是神的婢女。不仅如此，她自认是卑微的，因为她是贫寒的。马利亚是大卫的后裔，但那时她是卑微的童女，不是在耶路撒冷或在大卫的城伯利恒，乃是在受藐视的地区，

In verses 46-47 Mary said, "My soul magnifies the Lord, and my spirit has exulted in God my Savior." The verb tenses used in this sentence indicate that first Mary's spirit exulted in God her Savior; then her soul followed to magnify the Lord. To exult is more than merely to be happy or joyful. It is to rejoice with shouting and excitement. To magnify the Lord is to show or declare the Lord to be great, exalted, or extolled. Mary's poetic expression indicates that she had the proper spiritual experience.

## The Utterance of Mary's Prophesying

Based on Her Knowledge of the Scriptures—Being Composed of Quotations from the Old Testament

The utterance of Mary's prophesying was based, first, on her knowledge of the Scriptures. Her entire prophecy was composed of quotations from the Old Testament. By this we can see that Mary as a young woman was very familiar with the Old Testament. Mary was the right person, the proper vessel, selected by God to be the channel for the Savior's incarnation. In ancient times, females were not as well educated as males. However, although both Mary and Elizabeth were females, they both had gained a great deal of knowledge from the Old Testament.

I hope that some, especially the young people, will compose a praise or a prayer by quoting all the special terms from the current ministry in the Lord's recovery, such as "God's New Testament economy," "the New Testament priesthood of the gospel," "the divine dispensing of the divine Trinity," and "the mingling of divinity with humanity." In order to do this we must be well acquainted with all these spiritual terms. Many Christians can sing songs concerning God's goodness and mercy, but who has composed a song concerning God's New Testament priesthood of the gospel to fulfill His New Testament economy? God's goodness and mercy are elementary matters; God's New Testament priesthood of the gospel to fulfill His New Testament economy is much higher.

Based on Her Knowledge and Experience of God

The utterance of Mary's prophesying was based also upon her knowledge and experience of God, that is, on what God had done over her and for her. Verses 48-50 refer to God's dealing with Mary herself in particular. In verse 48, Mary said, "Because He has looked upon the low estate of His slave." Mary considered herself to be not merely a maid but a slave to God. Moreover, she considered her estate to be low because she was poor. Mary was a descendant of David, but at that time she was a lowly virgin, not in Jerusalem or in Bethlehem, the city of David, but in Nazareth, a despised

受藐视的拿撒勒城。但神在她的卑微中，在她低微的光景中覆庇她，拣选她作祂成为肉体的器皿。

在四十八节马利亚申言，说，“看哪，从今以后，万代要称我有福。”万代已经祝福了马利亚。神将她从她的卑微中高举到高的地位，作“我主的母亲”。（路一43。）一个拿撒勒的年轻女子竟被神高举为主的母亲。在四十九节，马利亚继续说，“那有权能的为我行了大事，祂的名为圣。”这指明马利亚相信在三十三至三十七节天使对她所说的话。在五十一节，她继续说，“祂的怜悯归与敬畏祂的人，直到世世代代。”马利亚是个敬畏神的年轻女子。所以神的怜悯临到她，也归与敬畏祂的人，直到世世代代。这里的思想很好，并且文辞、用语富有诗意。马利亚不是教授，乃是一个从拿撒勒来的“乡下女子”，却能发出这样有诗意的申言。这对我们是个羞耻。我们不是“乡下女子”，我们许多人有大学学位，我们中间有些人有博士学位；然而我们中间没有多少人能写出这样有意义且有诗意的申言。

### 根据她对神在人身上所施之对付的认识

马利亚的申言也是根据她对神在人身上一般性的对付的认识。四十七至五十一节特别说到神如何对待马利亚，而五十二至五十三节是一般的说到神对待人的原则。在五十二至五十三节，马利亚说，“祂用膀臂施展权能，驱散那些心里妄想的狂傲人。祂叫有权柄的失位，叫卑微的升高。”神能对付每一个人。从这几节中所启示神对付人的原则看，我们不该骄傲。狂傲自大的义大利独裁者墨索里尼，在一九三五年入侵衣索比亚。照样，狂妄自大的希特勒不守他向英国首相的诺言，在一九三九年入侵捷克和波兰。这些事触发了第二次世界大战。至终，神驱散这两个极其狂傲的人。直到今日，没有人知道希特勒的尸体在哪里。神叫有权柄的人失位，包括墨索里尼和希特勒，并叫卑微的升高。在历史上，神常常如此行。

在五十三节，马利亚继续说，“叫饥饿的得饱美物，叫富足的空着回去。”赐给美物是外面的、客观的，而饱足是里面的、主观的。神叫我们得饱美物，叫富足的空着回去——不仅是空手回去，更是里面、主观的空着回去。我们若自认是富足的，我们就必定贫穷，在凡事上都是空的。

city in a despised region. Nevertheless, God overshadowed her in her low estate, in her humble situation, and selected her to be the vessel for His incarnation.

In verse 48, Mary prophesied, saying, "For behold, from now on all generations will count me blessed." All generations have blessed Mary. God lifted her up from her low estate to a high position, to be "the mother of my Lord" (v. 43). A young woman from Nazareth was uplifted by God to be the mother of the Lord. In verse 49, Mary continued, "...because the Mighty One has done great things for me, and holy is His name." This is an indication that Mary believed in the word the angel spoke to her in verses 30-37. In verse 50, she continued, "And His mercy is unto generations and generations to those who fear Him." Mary was a young woman who feared God. Therefore, God's mercy came to her as well as unto generations and generations of those who fear Him. The thought here is marvelous, and the composition, the expression, is very poetic. Mary was not a professor but a "country girl" from Nazareth, yet she could utter such a poetic prophecy. This is a shame to us. We are not "country girls"; many of us have obtained college degrees, and some among us have earned Ph.D. degrees. However, not many among us can compose such a meaningful and poetic prophecy.

### Based on Her Knowledge of God's Dealing with People

Mary's prophesying was also based on her knowledge of God's dealing with people in general. Verses 47-50 speak of God's dealing with Mary in particular, whereas verses 51-53 concern the principles by which God deals with people in general. In verses 51-52 Mary said, "He has done mighty things with His arm; He has scattered those who are proud in the understanding of their heart. He brought down potentates from thrones and exalted the humble." God is able to deal with everyone. In view of the principles revealed in these verses concerning God's dealing with people, we should not be proud. In his arrogance, Mussolini, the dictator of Italy, invaded Ethiopia in 1935. Likewise, Hitler in his arrogance broke his promise to the British prime minister and invaded Czechoslovakia and Poland in 1939. These events began the Second World War. Eventually, God scattered these two exceedingly arrogant men. To this day no one knows the location of Hitler's corpse. God brought down potentates, including Mussolini and Hitler, from their thrones and exalted the humble. In history God has done this often.

In verse 53 Mary continued, "He has filled the hungry with good things, and the rich He sent away empty." To give good things is outward and objective, but to fill is inward and subjective. God has filled us with good things, and the rich He sent away empty—not merely empty-handed, but empty inwardly and subjectively. If we consider ourselves rich, we shall be poor; we shall be empty in everything. But if we

但我们若是贫穷、饥饿的，我们就必得饱足。在马太五章三节和六节，主耶稣按照这个原则说，“灵里贫穷的人有福了，因为诸天的国是他们的。…饥渴慕义的人有福了，因为他们必得饱足。”

### 根据她对神向她列祖所施怜悯的认识

马利亚的申言也是根据她对神向她列祖所施怜悯的认识。在五十四至五十五节，她说，“祂扶助了祂的仆人以色列，为要记念祂向亚伯拉罕和他后裔所施的怜悯，直到永远，正如祂对我们列祖所说的。”神向亚伯拉罕和他的后裔，包括马利亚，施行怜悯；马利亚承受了神对她列祖的祝福。

四十六至五十五节构成一篇完整而有意义的申言。在她的说话中，马利亚说到她自己对神的经历、神对人一般性的对付，以及神向她列祖所施的怜悯。在这位年轻姊妹的申言里，有对圣经丰富的认识，有对神在人身上所施之对付的认识，有对神向她列祖所施怜悯的认识。我们看过了关于马利亚的申言这些高超的点之后，我们必定谦卑下来，并认识我们需要更多的学习，使我们能像马利亚一样的说话。

## 学习在聚会中说话、 题诗歌、并祷告

许多时候在擘饼聚会中所提的诗歌并不适合那个聚会。擘饼聚会的目的是要记念主。主耶稣说，“你们每逢喝的时候，要如此行，为的是记念我。”（林前十一25。）但在擘饼聚会里所提的诗歌，有些并不是为着记念主。一首诗歌可能很好，但可能并不适合擘饼聚会的性质。当这样一首诗歌题出来时，我们不该争论，而该选一首合式的诗歌来代替。这样，在聚会中所有的与会者就会学习如何题合式的诗歌。

不仅如此，在擘饼聚会中所献上的祷告，有些并不适合那个聚会。所以，我们都需要学习如何说话、题诗歌、并祷告。马利亚若没有一些学习，就不能发表路加一章里的申言。她可能在拿撒勒她的家里天天操练说话。我们需要操练在擘饼聚会中献上祷告。我们可以学着说，“主啊，我们感谢你，我们在你的桌子前，桌上的杯与饼分开，表

are poor and are hungry, we shall be filled. In Matthew 5:3 and 6 the Lord Jesus spoke according to this principle: "Blessed are the poor in spirit, for theirs is the kingdom of the heavens...Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

### Based on Her Knowledge of God's Merciful Doing to Her Forefathers

Mary's prophecy was also based upon her knowledge of God's merciful doing to her forefathers. In Luke 1:54-55 she said, "He has succored Israel His servant to remember mercy, even as He spoke to our fathers, to Abraham and to his seed forever." God exercised His mercy toward Abraham and toward his seed, including Mary. Mary inherited the blessings of God's dealings with her forefathers.

Verses 46-55 constitute a complete and meaningful prophesying. In her speaking, Mary covered her own experience of God, God's dealing with people in a general way, and God's merciful doing to her forefathers. In the prophesying of this young sister, there are the riches of the knowledge of the Bible, the knowledge of God's dealing with people, and the knowledge of God's merciful doing to her forefathers. After seeing all these high points regarding Mary's prophesying, we surely should be humbled and realize that we need much learning to be able to speak as Mary did.

## LEARNING TO SPEAK, CALL HYMNS, AND PRAY IN THE MEETINGS

Sometimes hymns are called in the Lord's table meeting that are inappropriate for that meeting. The purpose of the Lord's table is to remember the Lord. The Lord Jesus said, "This do, as often as you drink it, unto the remembrance of Me" (1 Cor. 11:25). However, some of the hymns called in the Lord's table meeting are not unto the remembrance of the Lord. A hymn may be very good, but it may not fit the nature of the Lord's table. When such a hymn is called, we should not argue but should select a proper hymn to replace it. In this way all the attendants in the meeting will learn how to call the proper hymns.

Furthermore, some of the prayers offered at the Lord's table meeting are not appropriate for that meeting. Therefore, we all need to learn how to speak, call hymns, and pray. Mary could not have uttered her prophesy in Luke 1 without some learning. She might have practiced speaking from day to day at her home in Nazareth. We need to practice our offering of prayers in the Lord's table meeting. We may learn to say, "Lord, we thank You that we are at Your table. On the table the cup is

征你的血与你的身体是分开的。所以，这桌子向我们陈列你的死。为着这杯我们感谢你，为着这饼我们感谢你。”然后，另一位弟兄或姊妹可以继续说，“主啊，这杯表征你用你的血为我们所立的约。”另一位可以接着说，“主啊，这饼表征你在十字架上为我们舍了的身体，也表征你奥秘的身体，就是召会，包括我，也包括众圣徒在内。”如果有三位圣徒这样在擘饼聚会中祷告，那个聚会就会升到三层天上。

如果所提的诗歌和所献的祷告不适合擘饼聚会，即使过了相当长的时间，也很难分饼传杯，因为还没有建立合式的气氛。另一面，如果题出合式的诗歌并献上合式的祷告，就会把气氛建立起来，聚会中很早就可以擘饼。有时候在聚会中虽然题了合式的诗歌，但在唱诗之后没有献上祷告，这是因为与会者不能献上与这样一首诗歌相配的赞美。所以我们都有很多要学习的。

我们许多人不知道我们多么缺少正确的属灵学习。这就是为什么我们的聚会低沉、沉闷、空洞、并缺少丰富的内容。我们都必须学习，改进我们的情形。在我们中间，包括长老和同工，没有多少人牺牲够多时间和工夫学习属灵的功课。长老和同工应当保留更多时间，为着属灵的学习。这样的学习会使我们为着聚会有更好的性能，我们的聚会也就会更拔高。我们都需要学习，不仅在聚会中说话，也需要照着改进的性能说有意义的话。

李常受弟兄于主后一九九〇年六月二日讲于美国加州安那翰

separated from the bread, signifying that Your blood was separated from Your body. Therefore, this table displays Your death to us. Thank You for the cup, and thank You for the bread." Then another brother or sister can continue, "Lord, this cup signifies the covenant which You enacted for us with Your blood." Another may then follow, "Lord, the bread signifies Your physical body which You gave for us on the cross, and it also signifies Your mystical Body, which is the church, including me and all the saints." If three saints would pray in this way in the Lord's table meeting, the meeting would rise to the third heavens.

If hymns are called and prayers are offered that do not fit the Lord's table meeting, it will be difficult to distribute the bread and the wine, even after a considerable time has passed, because the proper atmosphere will not have been built up. On the other hand, if proper hymns are called and proper prayers are offered, the atmosphere will be built up, and the breaking of the bread may take place quite early in the meeting. Sometimes in the meeting a proper hymn is called, but after the singing of the hymn, no prayers are offered. This is because the attendants do not have the capacity to offer praises that match such a hymn. Therefore, we all have much to learn.

Many of us do not realize how short we are of the proper spiritual learning. This is the reason that our meetings are low, stale, empty, and lacking in rich content. We all must learn, so that we may improve our situation. Not many among us, including the elders and the co-workers, have sacrificed enough time and energy to learn the spiritual lessons. The elders and co-workers should reserve more time for spiritual learning. This learning will constitute us with an improved capacity for the meetings, and our meetings will be higher. We all need to learn not only to speak in the meetings, but also to speak something meaningful according to an improved capacity.

## 第三篇

### 申言的基本构成

读经：马太福音四章四节，七节，十节，罗马书一章十七节，三章四节，十至十八节，马太福音二十二章三十一至三十二节，希伯来书二章五至九节，使徒行传十三章三十三节，加拉太书四章二十二至二十六节，以弗所书四章八至十节，哥林多前书十四章二十六节，启示录一章十一节，以弗所书一章十节，三章九节，提摩太前书一章四节，罗马书十五章十六节，彼得前书二章五节，九节。

在本篇信息里，我们要来看申言的基本构成。

#### 个人对圣经的认识

##### 按字面熟悉神的话

申言的第一个基本构成乃是个人对圣经的认识。要得着这样的认识，我们需要按字面熟悉神的话。我们甚至应当记住圣经中许多重要的经节。比如说，我们应当记住创世记、诗篇、马太福音、约翰福音、和希伯来书这几卷书的头一节。我们也应当记住约翰三章六节、十六节和三十六节，约翰十四章二十六节和十五章二十六节，约翰十五章十六节，和罗马十五章十六节这些经文。此外，我们需要想出一个特别的方法，使我们能记住重要经文的卷名和章节。

如同主在马太四章四节，七节，十节所作的

照马太四章四节、七节、和十节看，主耶稣是按字面熟悉神的话。在马太四章，当主斥责撒但时，祂背诵了申命记中的三节经文。（申八 3，六 16，13。）这指明祂很熟悉申命记这卷书。

如同使徒在罗马一章十七节，三章四节、十至十八节所作的

使徒保罗也按字面熟悉神的话。保罗在罗马一章十七节，三章四节、十至十八节的话，都是引自旧约的。不论保罗当时是在他面前摆着旧约圣经，还是他记住了这些经文，他对这些经文乃是很熟悉的。

## CHAPTER THREE

### THE BASIC CONSTITUENTS OF A PROPHECY

Scripture Reading: Matt. 4:4, 7, 10; Rom. 1:17; 3:4, 10-18; Matt. 22:31-32; Heb. 2:5-9; Acts 13:33; Gal. 4:22-26; Eph. 4:8-10; 1 Cor. 14:26; Rev. 1:11; Eph. 1:10; 3:9; 1 Tim. 1:4; Rom. 15:16; 1 Pet. 2:5, 9

In this message we shall consider the basic constituents of a prophecy.

#### THE PERSONAL KNOWLEDGE OF THE SCRIPTURES

##### Getting Acquainted with the Word of God Literally

The first basic constituent of a prophecy is the personal knowledge of the Scriptures. To gain such a knowledge, we need to get acquainted with the Word of God literally. We should even memorize many crucial verses in the Bible. For example, we should memorize the first verse of books such as Genesis, Psalms, Matthew, John, and Hebrews. We should also memorize verses such as John 3:6, 16, and 36; John 14:26 and 15:26; and John 15:16 and Romans 15:16. In addition, we need to devise a particular way that will enable us to remember the book, chapter, and verse number of the crucial verses.

As the Lord Did in Matthew 4:4, 7, 10

According to Matthew 4:4, 7, and 10, the Lord Jesus was acquainted with the Word of God literally. When the Lord rebuked Satan in Matthew 4, He recited three verses from Deuteronomy (8:3; 6:16, 13). This indicates that He was well acquainted with that book.

As the Apostle Did in Romans 1:17; 3:4, 10-18

The Apostle Paul also was acquainted with the Word of God literally. Paul's word in Romans 1:17 and 3:4, 10-18 are quotations from the Old Testament. Whether Paul had the Old Testament before him or he memorized these verses, he was well acquainted with them.

## 认识神话语的深意 和属灵的意义

要有个人对圣经的认识，我们必须不仅在字面上认识圣经的内文，更要认识神话语的深意和属灵的意义。许多人能肤浅的明白像约翰三章十六节这一类的经文，但他们不知道这些经文的深意。几乎每一个人都能按字面，就着白纸黑字明白一节经文，但一个人必须有眼光，有更深的看见，才能洞悉更深的意义。圣经中几乎所有的经文都有更深的意义。像约翰三章十六节这样的经文，不仅有表面的意义，也含有更深的东西。圣经是深奥的，没有人能完全明白圣经。在表面之下有许多的隐秘和奥秘。我们若只是表面的明白圣经，我们就不会有充分的领会。圣经的深奥是无止境的。

### 认识深意

马太二十二章三十一至三十二节所启示，主对出埃及三章六节的领会，是认识神话语深意的例证。出埃及三章六节说，“我是…亚伯拉罕的神，以撒的神，雅各的神。”我们很容易看见这一节表面的意义，但没有一个人能看见这一节的深意，直到最有智慧的一位，就是主耶稣来到。在马太二十二章三十一至三十二节，主说，“关于死人复活，神向你们所说的，你们没有念过么？祂说，‘我是亚伯拉罕的神，以撒的神，雅各的神。’神不是死人的神，乃是活人的神。”按照主对这一节的解释，神是活人的神，不是死人的神；所以，虽然亚伯拉罕、以撒、雅各死了，埋葬了，但他们仍要复活。他们是活人，神是他们的神。借着这短短的话，我们能看见主耶稣是按照神话语的深意，明白神的话。

希伯来二章五至九节所启示，使徒保罗对诗篇八篇四至六节的领会，是另一个认识神话语深意的例证。诗篇八篇四至六节说，“人算什么，你竟顾念他；世人算什么，你竟眷顾他。你叫他比天使微小一点，并赐他荣耀尊贵为冠冕。你派他管理你手所造的，使万物…都服在他的脚下。”我们以为我们明白这几节经文。然而，“赐他荣耀尊贵为冠冕”这句话所含示的，是非常高深而难以理解的。神赐亚当权柄管理万有，但祂没有赐他荣耀尊贵为冠冕。不仅如此，神也没有使万物都服在亚当脚下。这几节说到头上

## Knowing the Deep Denotations and Spiritual Significances of the Word of God

To have the personal knowledge of the Scriptures, we must know not merely the text of the Scriptures in letters, but the deep denotations and spiritual significances of the Word of God. Many people can understand certain verses such as John 3:16 superficially, but they do not know the deeper denotations in these verses. Nearly everyone can understand a verse literally, in the black and white letters, but one must have the insight, the deeper sight, to see the deeper denotations. Nearly all the verses of the Bible bear a deeper denotation. Verses such as John 3:16 not only bear a denotation on the surface, but they also contain something deeper. The Bible is deep, and no one can understand it completely. Underneath its surface are many secrets and mysteries. If we attempt to understand the Bible in a superficial way, we will not arrive at an adequate understanding. The depth of the Bible is endless.

### Knowing the Deep Denotations

The Lord's understanding of Exodus 3:6, revealed in Matthew 22:31-32, is an illustration of knowing the deep denotations of the word of God. Exodus 3:6 says, "I am...the God of Abraham, the God of Isaac, and the God of Jacob." It is easy to see the superficial denotation of this verse, but no one was able to see the deeper denotation until the wisest One, the Lord Jesus, came. In Matthew 22:31-32 the Lord said, "But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." According to the Lord's interpretation of this verse, God is the God of the living and not the God of the dead; therefore, although Abraham, Isaac, and Jacob died and were buried, they will be resurrected. They are living ones, and God is their God. By this short word we can see that the Lord Jesus understood the Word of God in its deep denotation.

The Apostle Paul's understanding of Psalm 8:4-6, revealed in Hebrews 2:5-9, is another illustration of knowing the deep denotations of the word of God. Psalm 8:4-6 says, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." We may think that we understand these verses. However, the phrase "crowned him with glory and honor" implies something very high and very deep that is difficult to comprehend. God gave dominion over all things to Adam, but He did not crown Adam with glory and honor. Furthermore, God did not subject all things under Adam's feet. These

有荣耀冠冕，并且万物服在祂脚下的那一位。保罗对这三节的领会比犹太教师领会的更深。犹太教师可能说，这几节是指亚当，但保罗知道，这几节必定有更高、更进一步的意义。因此，在希伯来二章，他解释这一段神的话，是照着神话语的深意。按保罗的解释，这几节是指在升天里，在祂的再来和千年国里，并在永世里的基督。在升天里，基督得了荣耀和尊贵为冠冕，在祂的国度里并在永世里，神要使万物都服在祂的脚下。保罗是按着神话语的深意，领会这一段话。

我们也能从行传十三章三十三节所启示，保罗对诗篇二篇七节的领会，看见他对神话语深意的认识。诗篇二篇七节说，“我要传圣旨，耶和華曾对我说，你是我的儿子，我今日生你。”表面上这是神对以色列王大卫说的话。然而，行传十三章三十三节说，“神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”按照诗篇二篇七节的深意，这一节是指基督的复活。保罗清楚的告诉我们，基督的复活乃是祂的出生。基督是在祂的复活里由神而生。基督来成为肉体时，乃是神的独生子，（约三 16，）但祂在复活里生为神的长子。基督生为长子，指明有许多人要随着祂由神而生，成为神的众子。（罗八 29。）借着这个解释，我们能看见，使徒对圣经的领会是多么深刻。与他相比，我们对圣经的领会是非常肤浅的。

我们也可以在约翰三章十六节找到圣经的深意。多少世纪以来，许多信徒对这一节的领会都是肤浅的。约翰三章十六节是圣经最深奥的经节之一。要明白圣经中任何一节经文，我们必须顾到那一节的上下文。约翰三章十六节是在有三十六节的一章里。因此，要明白这一节，我们必须顾到整章。

约翰三章的主题是重生。为了要得重生，我们需要两件事——十字架和那灵。这一章十四至十五节说，“摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”我们能得重生，因为主耶稣为我们钉了十字架。我们因着为古蛇魔鬼撒但所咬，（创三 1，13～15，启十二 9 上，）而成了蛇，主耶稣就以蛇的形状，就是以我们的形状，死在十字架上。祂作了我们的顶替而死，使我们能得着永远的生命。这一章六节说，“从那灵生的，

verses speak of One upon whose head is a crown of glory and honor and under whose feet all things are subjected. Paul understood these three verses more deeply than the Jewish teachers did. The Jewish teachers might have said that these verses refer to Adam, but Paul realized that they must have a higher and further meaning. Thus, in Hebrews 2 he interpreted this portion of the Word of God according to its deeper denotation. According to Paul's interpretation, these verses refer to Christ in His ascension, in His second coming and kingdom of a thousand years, and in eternity. In His ascension Christ was crowned with glory and honor, and in His kingdom and in eternity God will subject all things under His feet. Paul understood this portion of the Word of God in its deeper denotation.

We can also see Paul's knowledge of the deep denotations of the Word of God in his understanding of Psalm 2:7, as revealed in Acts 13:33. Psalm 2:7 says, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Apparently, this was the word spoken by God to David, the king of Israel. However, Acts 13:33 says, "That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second psalm, You are My Son; today I have begotten You." According to its deep denotation, Psalm 2:7 refers to Christ's resurrection. Paul tells us clearly that Christ's resurrection was His birth. Christ was begotten by God in His resurrection. Christ was the only begotten Son of God (John 3:16) when He came to be incarnated, but He was born the firstborn Son of God in His resurrection. Christ's being born as the firstborn Son indicates that many others would follow Him to be born of God and become the many sons of God (Rom. 8:29). By this interpretation we can see how deep the apostle's understanding of the Bible was. Compared to his, our understanding of the Bible is very shallow.

The deep denotation of the Scriptures can be found also in John 3:16, which has been understood superficially by many believers for centuries. John 3:16 is one of the deepest verses in the Bible. To understand any verse of the Bible, we must take care of the context of that verse. John 3:16 is in a chapter of thirty-six verses. Thus, in order to understand this verse, we must take care of the entire chapter.

The subject of John 3 is regeneration. In order to be regenerated, we need two things—the cross and the Spirit. Verses 14-15 of this chapter say, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that everyone who believes in Him may have eternal life." We can be regenerated because the Lord Jesus was crucified for us. Because we had become serpents by being bitten by the old serpent, the devil, Satan (Gen. 3:1, 13-15; Rev. 12:9a), the Lord Jesus died on the cross in the form of a serpent, that is, in our form. He died as our replacement so that we might have eternal life. Verse 6 of this chapter says, "That which is born of the Spirit

就是灵。”在这里所提的那灵，乃是赐生命的灵。因此，借着基督的钉死，并借着基督自己成为赐生命的灵，（林前十五 45 下，）我们得了重生。

约翰三章也清楚的告诉我们，重生是为着基督的扩增。在十六节以前的经文告诉我们得重生之路，十六节以后的经文告诉我们得重生的人乃是基督的扩增，而这扩增乃是基督的配偶，祂的新妇。因此，这些经文启示，主耶稣在蛇的形状里，就是说，在“罪之肉体的样式里”来，（罗八 3，）为要替我们死，并且在死而复活后，祂如今是新郎，等候得着我们作祂的新妇。新郎和新妇的婚娶要在启示录十九章发生，但婚娶的预备乃见于约翰三章。

约翰三章十六节不是说神将祂的独生子赐给人，乃是说赐给世界。（世人，直译世界。）这一节说神爱世界，（世人，直译世界，）不是说祂爱人。世界不是由人构成，乃是由“蛇”构成的。这地上的每一个国家都是“蛇”的国。约翰三章十六节所说的世界，表征堕落的人（不是地），就是被那蛇撒但所吞灭，且成了撒但系统的。这就是为什么主耶稣说，祂要像蛇一样被举起而死，作我们的代替。因此，神爱“蛇”，将祂的儿子赐给这些“蛇”。不仅如此，祂的儿子成了蛇，使这些将死的蛇都能得着永远的生命而活过来。这永远的生命产生了在基督里的信徒，形成并建立基督的身体，作祂的新妇。

约翰三章十六节也指明，那爱属蛇之世界的神乃是三一的。在这一节提到子，就指明三一神。单一的神没有子，乃是三一神才有子。

这就是约翰三章十六节的深意。简单的说，这节的意义是，创世记一章所启示的三一神，爱属撒但世界之蛇性的人，甚至将祂的独生子，就是神圣三一的第二者，在成为肉体里赐给他们，以蛇形为他们死，作他们的顶替，且成为赐生命之灵，叫凡信祂作他们救赎主的人，可得重生，凭着祂自己作赐生命之灵而得着永远的生命，成为神的众子，（约一 12，来二 10，）并成为祂的许多弟兄，（罗八 29，）构成祂的身体，召会，（弗一 23，）作祂的扩增和祂的新妇，以满足并彰显祂；这要终极完成于启示录二十一至二十二章所启示的新耶路撒冷，以显明经过过程并终极完成的三一神，使祂永远的经纶得以完成。因此，这意义不仅是深的，在范围上

is spirit." The Spirit mentioned here is the life-giving Spirit. Thus, we are regenerated through Christ's crucifixion and through Christ Himself becoming the life-giving Spirit (1 Cor. 15:45b).

John 3 also tells us clearly that regeneration is for the increase of Christ. The verses before verse 16 tell us the way in which we can be regenerated, and the verses after verse 16 tell us that the regenerated ones are the increase of Christ, and that this increase is Christ's counterpart, His bride. Thus, these verses reveal that the Lord Jesus came in the form of a serpent, that is, in the "likeness of the flesh of sin" (Rom. 8:3), in order to die for us, and after dying and being resurrected, He is now the Bridegroom waiting to have us as His bride. The marriage of the Bridegroom and the bride will take place in Revelation 19, but the preparation for the marriage is seen in John 3.

John 3:16 says that God gave His only begotten Son not to man but to the world. This verse says that God loved the world, not that He loved man. The world is composed not of men but of "serpents." Every nation on this earth is a nation of "serpents." The world mentioned in John 3:16 signifies not the earth but fallen man, who has been swallowed up by Satan, the serpent, and has been made a satanic system. This is why the Lord Jesus said that He would be lifted up and would die as a serpent, as our Substitute. Thus, God loved the "serpents," and He gave His Son to these "serpents." Furthermore, His Son became a serpent so that all these dying serpents could be made alive by having the eternal life. This eternal life produces the believers in Christ and forms and builds up the Body of Christ as His bride.

John 3:16 indicates further that the God who loved the serpentine world is triune. The fact that the Son is mentioned in this verse is an indication of the Triune God. The simple God does not have a Son; it is the Triune God who has a Son.

This is the deeper denotation in John 3:16. In brief, this denotation is that the Triune God, revealed in Genesis 1, so loved the serpentine people of the satanic world that He gave His only begotten Son, the Second of His divine Trinity, to them in incarnation to die for them in the form of a serpent as their Substitute and become the life-giving Spirit, that those who believe in Him as their Redeemer might be regenerated with His eternal life by Himself as the life-giving Spirit, to be the many sons of God (John 1:12; Heb. 2:10) and His many brothers (Rom. 8:29) to constitute His Body, the church (Eph. 1:23), as His increase and His bride, to satisfy and express Him; this will be consummated in the New Jerusalem, as revealed in Revelation 21—22, to manifest the processed and consummated Triune God for the fulfillment of His eternal economy. Thus, such a denotation is not only deep but also profoundly wide in its span,

也是深奥而广大的，这范围包含整本圣经，从圣经的第一章（创世记一章）到圣经最后一章（启示录二十二章）。

## 认识属灵的意义

要有个人对圣经的认识，我们也必须认识神话语属灵的意义。保罗对神话语属灵意义的认识，可见于加拉太四章二十二至二十六节所启示，他对创世记十六章十五节和二十一章二节的解释。按照创世记十六章十五节和二十一章二节的字面，我们可以看见两个妇人：亚伯拉罕的妻子撒拉，以及他的妾夏甲。然而，在加拉太四章二十二至二十六节，保罗说这两个妇人是预表：夏甲表征旧约，生子为奴；撒拉表征新约，生自由之子。在这两个妇人身上有很深的意义。

保罗对神话语属灵意义的认识，也可见于以弗所四章八至十节里，他对诗篇六十八篇十八节的解释。诗篇六十八篇十八节说，“你已经升上高天，掳掠仇敌。”表面上，这一节是说一个人高升，掳掠了被掳之人。但这一节属灵的意义是更难看出来的。在以弗所四章八至十节，保罗将诗篇六十八篇十八节解释为，基督升上锡安山所象征宇宙的最高峰，就是三层天。（诗六八 15～16。）不仅如此，基督在祂的升天里掳掠了所有被掳但所掳的，使他们成为基督的俘虏。扩大本新约圣经（Amplified New Testament）将以弗所四章八节译为：“祂…率领了一列被征服的仇敌。”这意思是说，基督征服、击败、掳掠了祂的仇敌，并率领他们到诸天之上，作祂的俘虏。在诸天之上，祂将这些俘虏献给神为供物。父很喜悦，并将这些俘虏还给基督作恩赐。然后基督将这些恩赐，包括我们众人，赐给召会。使徒保罗在诗篇六十八篇所看见的，是多么深的意义！

## 在神话语中得着属灵的亮光， 并看见属灵的异象

在得着个人对圣经的认识这事上，我们也需要在神话语中得着属灵的亮光，并看见属灵的异象。

### 接受属灵的亮光

五十多年前，倪柝声弟兄得着属灵的亮光，看见林前十四章二十六节里彼此互相的聚会，他非常强调这个真理。

a span that covers the entire Bible from the first chapter, Genesis 1, to the last chapter, Revelation 22.

## Knowing the Spiritual Significances

To have the personal knowledge of the Scriptures, we must also know the spiritual significances of the Word of God. Paul's knowledge of the spiritual significances of the Word of God can be seen in his interpretation of Genesis 16:15 and 21:2, as revealed in Galatians 4:22-26. According to the letter of Genesis 16:15 and 21:2, we can see two women: Sarah, Abraham's wife, and Hagar, his concubine. However, in Galatians 4:22-26 Paul said that these two women are figures: Hagar signifies the old covenant, which produces children unto slavery, whereas Sarah signifies the new covenant, which produces children who are free. With these two women there is a deep significance.

Paul's knowledge of the spiritual significances of the Word of God can also be seen in his interpretation of Psalm 68:18 in Ephesians 4:8-10. Psalm 68:18 says, "Thou hast ascended on high, thou hast led captivity captive." Superficially, this verse says that someone who is mighty ascended on high and captured the captured people. The spiritual significance of this verse, however, is more difficult to see. In Ephesians 4:8-10 Paul interpreted Psalm 68:18 as referring to Christ's ascension to the highest peak of the universe, the third heaven, symbolized by Mount Zion (Psa. 68:15-16). Furthermore, in His ascension Christ captured all of Satan's captives and made them His captives. The Amplified New Testament renders Ephesians 4:8, "He led a train of vanquished foes." This means that Christ vanquished, defeated, and captured His foes and led them away to the heavens as His captives. In the heavens He offered these captives to His Father as a gift, an offering. The Father was pleased and returned them to Christ as gifts. Then Christ gave these gifts, including all of us, to the church. What a deep significance the Apostle Paul saw in Psalm 68!

## Receiving Spiritual Enlightenment and Seeing Spiritual Vision in the Word of God

In gaining a personal knowledge of the Scriptures, we also need to receive spiritual enlightenment and see spiritual vision in the Word of God.

### Receiving Spiritual Enlightenment

More than fifty-seven years ago, Brother Watchman Nee received spiritual enlightenment on the meeting of mutuality in 1 Corinthians 14:26, and he stressed

他看见按照林前十四章二十六节，当我们聚在一起时，每一个人都必须有东西。一九三七年一月，倪弟兄在上海一小群同工的特会里说到这事，那些信息编印在“工作的再思”这本书中。几乎每一个基督徒读林前十四章，都没有看见关于彼此互相的聚会。然而，倪弟兄得着了属灵的亮光。他也在启示录一章十一节里，得着关于召会地方立场的属灵亮光。

### 看见属灵的异象

我们也必须在神话语中看见属灵的异象，就如以弗所一章十节，三章九节，提前一章四节里，神的经纶的异象。在这三节里的希腊字 *oikonomia*，奥依克诺米亚，指明在大家庭里的家庭行政，好将日常的必需品分配或分赐给家中的人。约瑟替法老执行这样的分配或分赐。约瑟被设立为管家，执行法老的经纶，将日常供应的丰富贮存，分赐给他的百姓。（创四一 55～57。）我们在不到二十年前，开始看见神经纶的异象。

在一九八九年四月，我们看见神福音祭司的属灵异象。这是在罗马十五章十六节提及，而在彼前二章五节、九节得证实并加强。我们多年读这三节经文，并且多次解释这三节经文，但直到这一次，我们才看见神福音的祭司。这是属灵的异象。

在读圣经时，我们必须一直将自己敞开，好看见圣经的深意和属灵的意义，并得着属灵的亮光和属灵的异象。这可能是难的，但凡是有意义的事，都有一些困难。我们必须尽力学习，并且不因着我们当前的情形而灰心。我们不该忘记我们是在主的恢复里。圣经中许多的真理已经失去了，但自从第二世纪以来，主一直在恢复所失去的。我们必须信主今日仍然在恢复更多的真理。我们新译的新约圣经称为恢复本，因为在这译本的翻译和注解中，有更多神话语中的真理被恢复。在我们中间的年轻人，特别该受鼓励，继续在神的话语上往前，得着更多属灵的亮光和属灵的异象。

this truth very much. He saw that according to 1 Corinthians 14:26, when we all come together, each one must have something. In January 1937 in Shanghai, Brother Nee shared this in a special conference of a small group of co-workers, and those messages were compiled into the book *The Normal Christian Church Life*. Almost every Christian who reads 1 Corinthians 14 sees nothing in that chapter regarding the meeting of mutuality. However, Brother Nee received spiritual enlightenment. He also received spiritual enlightenment concerning the local ground of the church in Revelation 1:11.

### Seeing Spiritual Vision

We must also see the spiritual vision in the Word of God, such as the vision of God's economy, God's dispensation, in Ephesians 1:10; 3:9; and 1 Timothy 1:4. The Greek word *oikonomia* in these three verses indicates a household administration in a large family for the distributing or dispensing of daily necessities to the members of the household. Joseph carried out such a distributing or dispensing for Pharaoh. Joseph was a steward appointed to carry out Pharaoh's economy in dispensing the rich store of daily supplies to his people (Gen. 41:55-57). We began to see the vision of God's economy fewer than twenty years ago.

In April of 1989 we saw the spiritual vision of the priests of the gospel of God. This is mentioned in Romans 15:16 and is confirmed and strengthened in 1 Peter 2:5 and 9. We have read these three verses in the Bible for many years, and we have expounded them many times, but we never saw the priests of the gospel of God until this time. This is a spiritual vision.

In reading the Bible we must always keep ourselves open to see the deep denotations and spiritual significances and to receive spiritual enlightenment and spiritual vision. This may be difficult, but with everything significant there is some difficulty. We must do our best to learn and not be disappointed in our present condition. We should not forget that we are in the Lord's recovery. Many truths in the Bible have been lost, but since the second century, the Lord has been recovering what was lost. We must believe that today the Lord is still going on to recover more truths. Our translation of the New Testament is called the Recovery Version, because in the translation and notes of this version more truths from the Word of God have been recovered. The young people among us, especially, should be encouraged to go on to receive further spiritual enlightenment and spiritual vision in the Word of God.

## 个人的生命经历

申言的第二个基本构成，是个人的生命经历。我们必须有个人生命的经历。认识的本身是空洞的，我们的认识应当充满了我们的经历。

在基督徒生活中，有两类的经历。头一类是个人在事物上，和环境遭遇上，对主的作为和祝福的经历。在主日上午的聚会中，许多的见证和这一类的经历有关。许多圣徒在物质或财物上经历主怜悯的作为，和主的祝福。但这些怜悯的作为和祝福不是恩典。恩典不是在物质的范围内。恩典乃是三一神自己化身在基督里，赐给我们作生命，给我们享受。

我们需要有第二类的经历，就是个人在信心里操练灵，而经历神的救赎和救恩、基督和召会、传扬福音、在家聚会中滋养初信者（喂养小羊）、在排聚会中成全圣徒、为着建造召会而申言等。我们在这一类的经历，就是在生命的经历上，该有许多的见证。即使是我们的身体得医治，也是在物质界的事。更好的是，一位弟兄见证，他多年在属灵的死沉里，但因着圣言而得复兴，变得欢腾洋溢，并出去探访人使他们得救。这样一位弟兄可能见证说，在他得复兴之前，他不能帮助别人成为活的，但自从他得了复兴，他所接触的每一个人也得了复兴。这才是照着个人的生命经历而有的申言。

不黏于个人的经历、  
见证、感觉、想法、  
意见、感情，  
以及对任何人事物的反应

在说出正确的申言这事上，我们不该黏于个人的经历、见证、感觉、想法、意见、感情、以及对任何人事物的反应。我们申言时，应当拒绝我们个人的感觉、想法、意见、甚至感情。我们也该远离我们对配偶、邻舍、长老、和弟兄姊妹们的反应。原则上，申言不是为自己说话，不是说出自己，更不是将自己分赐到人里面。我们可能常常在说话时将我们自己分赐给人，为要使人对我们的经历和情感

## THE PERSONAL EXPERIENCE OF LIFE

The second basic constituent of a prophecy is the personal experience of life. We must have the experience of life personally. Knowledge by itself is empty; our knowledge should be filled with our experience.

In the Christian life there are two categories of experience. The first is the personal experiences of the Lord's doings and blessings in physical things and environmental occurrences. In the Lord's Day morning meeting, many of the testimonies given are related to this category of experiences. Many saints experience the Lord's merciful doings and the Lord's blessings to them in physical or material things. These merciful doings and blessings, however, are not grace. Grace is not something in the physical realm. Grace is the Triune God Himself embodied in Christ and given to us as life for our enjoyment.

We need to have the second category of experiences, which are the personal experiences of God's redemption and salvation, Christ and the church, preaching the gospel, nourishing the new believers (feeding the lambs) in the home meetings, perfecting the saints in the group meetings, prophesying for the building up of the church, and other experiences, by the exercising of our spirit in faith. We should have many testimonies concerning this category of experiences, the experiences in life. Even the healing of our physical body is something in the physical realm. It is better to hear a testimony of a brother who was in spiritual deadness for many years but got revived in the holy Word, became bubbling, and went out to visit people to get them saved. Such a brother may testify that before he was revived, he could not help others to be living, but since he has been revived, everyone he contacts is revived also. This is a prophecy according to the personal experience of life.

NOT ADHERING TO PERSONAL EXPERIENCES,  
TESTIMONIES, FEELINGS, THOUGHTS,  
OPINIONS, AFFECTIONS, AND REACTIONS  
TO ANY PERSONS, MATTERS, AND THINGS

In speaking forth a proper prophecy, we should not adhere to personal experiences, testimonies, feelings, thoughts, opinions, affections, and reactions to any persons, matters, and things. When we prophesy, we should reject our personal feelings, thoughts, opinions, and even affections. We should also stay away from our reactions to our spouse, our neighbors, the elders, and the brothers and sisters. To prophesy, in principle, is not to speak for oneself, not to speak forth oneself, and even the more, not to dispense oneself into people. Often we may dispense ourselves to people in our

有印象。这种说话不是说主，乃是说我们自己；不是与基督有关，乃是与我们自己有关。这不是申言，乃是在标榜我们自己。

申言主要的是为神和基督说话，说出神和基督，将神和基督分赐到人里面，使人得着滋养和供应。有时候我们可以用我们的经历说明我们所说的。事实上，申言就是将属灵的异象作为启示释放出来，将属灵的光照作为亮光释放出来，照亮别人，或将神的事照明，就是将一些事向人解明，或是将人带到神的光照中。这些乃是支配我们申言的主要原则。我们该尽力为神和基督说话，越少说到我们自己越好。

这些申言的基本构成，为我们的申言构成非常高的标准。这就是为什么今天几乎没有一个基督徒团体按照林前十四章实行申言。然而，我们若不能实行申言，乃是羞耻的。我们是在神新约经纶里的新约信徒。以利沙伯、马利亚、撒迦利亚都是旧约时代最后一部分的圣徒，但他们有很美妙的申言。他们在路加一章四十二至四十五节、四十六至五十五节、六十八至七十九节里的申言，都有申言一切正确的构成。在诗篇里圣徒的申言中，我们也能看见这些正确的构成。

用这些申言的基本构成来申言是不容易的，但我们该尽力的说。借着这个职事所释放的信息，都印成文字或留在录音带上。我信这一切的信息都会存留。有一天基督徒会实行我们在这里所说的。一九六〇年代以前，人们嘲笑登陆月球的想法，但美国人借着他们的人力、时间、知识、技术、金钱和耐心，在一九六九年登上了月球。照样，我们也必须忍耐并尽力。至终，我们会达到申言的标准，有圣言中所启示的基本构成。

李常受弟兄于主后一九九〇年六月九日讲于美国加州安那翰

speaking in order to impress them with our experiences and affections. This kind of speaking is not to speak the Lord but to speak ourselves, and it is not related to Christ but to ourselves. This is not to prophesy but to promote ourselves.

To prophesy is mainly to speak for God and Christ, to speak forth God and Christ, and to dispense God and Christ into people for people's nourishment and supply. Sometimes we may use our experiences to illustrate what we are speaking. In actuality, to prophesy is to release some spiritual vision as a revelation and some spiritual enlightenment as a light to shine over others, either to bring certain things of God to light, that is, to make certain things known to people, or to bring people into the enlightenment of God. These are the main principles that govern our prophesying. We should do our best to speak for God and Christ, and the less we speak of ourselves, the better.

The basic constituents of a prophecy constitute a very high standard for our prophesying. This is why there is almost no Christian group today that practices prophesying according to 1 Corinthians 14. However, if we cannot practice prophesying, it is a shame. We are the New Testament believers in God's New Testament economy. Elizabeth, Mary, and Zechariah were saints in the final part of the Old Testament age, yet they prophesied in a marvelous way. Their prophecies in Luke 1:42-45, 46-55, and 68-79 had all the proper constituents of a prophecy. In the prophecies of the saints in the Psalms, also, we can see the proper constituents.

To prophesy with the basic constituents of a prophecy is difficult. However, we should do our best to speak. The messages released through this ministry are printed in publications and recorded on tapes. I believe that all these messages will remain and that one day Christians will practice what we are speaking here. Before the 1960s people laughed at the idea of landing men on the moon. However, by means of their manpower, time, knowledge, technology, money, and patience, the Americans landed on the moon in 1969. In the same way, we too must have patience and do our best. Eventually, we will come up to the standard of prophesying with the basic constituents as revealed in the holy Word.

## 申言的基本拦阻

读经：撒母耳记下二十三章二节，使徒行传十六章十节，启示录二章七节，二十二章十七节。

基督徒多年来读林前十四章，但他们没有路完成这一章所说的。结果多少世纪以来，基督徒教师大部分都忽略了这一章。但有些人的确给申言这个辞下了适当的定义，他们说，申言乃是代替…说话，将…说出来，以及说预言。但他们没有看见在林前十四章里，申言仅仅指为神说话，并说出神。在这一章里，并没有说预言的意思。这可由三节和二十四节得证实。三节说，“但那申言的，是对人讲说建造、勉励和安慰。”在林前十四章里的申言，是为着召会讲说建造，为着主的工作讲说勉励，为着我们的日常生活讲说安慰。建造、勉励和安慰，都和预言无关。二十四节说，“但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了。”劝服并审明人，暴露他们的情形，并不是说预言。大多数的基督徒没有清楚的看见这个；因此，他们没有申言正确的实行。灵恩派的信徒很着重林前十四章，但他们错误的领会这一章，教导人说，这一章的申言意思是说预言。

一九三七年，倪弟兄看见关于申言是为神和基督说话，并说出神和基督的这个异象。他看见申言乃是召会相互性的聚会里基本的因素，并看见在聚会里不该只有一个人说话。林前十四章三十一节说，“因为你们都能一个一个的申言。”二十四节说，“但若众人都申言。”我们都能说话，并且我们都必须说话。二十六节说，“每逢你们聚在一起的时候，各人…有…”根据这些经节，倪弟兄看见林前十四章说到相互的聚会，在其中人人都说话，人人都听话。然而，那时候我们没有找到路，代替传统的主日早晨一人讲众人听的“作礼拜”。因此，我们在实行上多少也将这事摆在一边。

几乎五十年后，在一九八四年我们开始进一步的考虑这事。从那时起，我们说到这事已经五年多了。我们一再的研究这事，我信主已经怜悯我们，给我们看见按照林前

## THE BASIC OBSTACLE TO PROPHESYING

Scripture Reading: 2 Sam. 23:2; Acts 6:10; Rev. 2:7; 22:17

For many years Christians have read 1 Corinthians 14, but they have not had a way to carry out what is spoken in this chapter. As a result, for centuries Christian teachers, for the most part, have neglected this chapter. However, some did give an adequate definition of the word prophesying, saying that to prophesy is to speak for, to speak forth, and to foretell. But, they did not see that in 1 Corinthians 14, to prophesy denotes only speaking for God and speaking forth God. In this chapter it does not bear the denotation of foretelling. This is proved by verses 3 and 24. Verse 3 says, "But he who prophesies speaks to men building up and encouragement and consolation." To prophesy in 1 Corinthians 14 is to speak building up for the church, encouragement for the Lord's work, and consolation for our daily life. Building up, encouragement, and consolation have nothing to do with foretelling. Verse 24 says, "But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is judged by all." To convict and judge people, to expose their condition, is not to predict. Most Christians did not see this clearly; thus, they did not have the proper practice of prophesying. The Pentecostal believers paid much attention to 1 Corinthians 14, but they understood it wrongly, teaching that to prophesy in this chapter means to foretell.

In 1937 Brother Nee saw a vision concerning prophesying as speaking for God and Christ and speaking forth God and Christ. He saw that prophesying is the basic factor of a church meeting in mutuality and that there should not be only one speaker in a meeting. First Corinthians 14:31 says, "For you can all prophesy one by one," and verse 24 says, "But if all prophesy." We all can speak, and we all must speak. Verse 26 says, "Whenever you come together, each one has." Based on all these verses, Brother Nee saw that 1 Corinthians 14 refers to a meeting of mutuality in which everyone speaks and everyone listens. However, at that time we did not find the way to replace the traditional Lord's Day morning "service" in which one person spoke and all the others listened. Thus, we too somewhat put this matter aside in our practice.

Almost fifty years later, in 1984, we began to consider this matter further, and since that time we have spoken concerning this for more than five years. We have studied this matter again and again, and I believe that the Lord has been merciful to us and has shown us the

十四章申言的真义，并给我们看见实行这种申言的路。在过去五年半内，我在这事上所讲的一切信息中，这一系列信息的头三篇，题目为“基本的认识、”“榜样、”和“申言的基本构成，”是最紧要的。我盼望众圣徒多花时间深入那三篇信息，实行其中所说的。我们若按照林前十四章，学习正确而恰当的申言，我们就会为着主的恢复往前一大步。我们对申言有了基本的认识，我们也看见了申言的榜样，以及申言的构成。然而我们的申言有一个基本的拦阻，需要我们竭力加以克服。

## 申言乃是与神和基督的 说话之灵合作

正如我们已经看见的，申言乃是与神和基督说话，并说出神和基督。这样的说话是与神和基督的说话之灵合作。（撒下二三2，徒六10。）圣经向我们揭示，神是说话的神。希伯来一章一至二节说，“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话。”神不是哑吧，祂一直在说话。宇宙中最高最大的说话乃是圣经，它包含六十六卷神的说话。圣经是书中之书，因为圣经是神的说话。

那灵总是预备好，  
期盼同着我们并借着我们说话

我们有一位说话的神，而这位说话的神渴望得着说话的子民。神渴望说话，祂的灵正在等待我们说话。在美国成百万的基督徒若每天肯为神和基督说话，全地就会翻转过来。然而很少基督徒在办公室里和学校里为神和基督说话。传统的基督教使圣徒变成“哑吧”。每星期日在大教堂和礼拜堂里只有一个人讲，其余的人都是静默的。这已经继续了很多年代，以致成了基督徒的传统、风俗和习惯，上教堂只是听一个人讲。我们都必须起来推翻这个风俗。

当我们来召会聚会时，我们必须说话。我们不只一种说话的方式。呼喊、歌唱、赞美和祷告，都是不同种的说话。当我们来聚会时，我们应当唱着、赞美着来。我们不该在

real denotation of prophesying according to 1 Corinthians 14 and the way to practice this kind of prophesying. Of all the messages I have given on this matter in the last five and a half years, the first three messages of this series, entitled "The Basic Knowledge," "The Patterns," and "The Basic Constituents of a Prophecy," are most crucial. I hope that all the saints will spend much time to dive into those three messages and practice what is written in them. If we learn to prophesy in a proper, adequate way according to 1 Corinthians 14, we will take a big step for the Lord's recovery. We have the basic knowledge concerning prophesying, and we have seen the patterns of prophesying and the constituents of a prophecy. However, there is a basic obstacle to our prophesying that we all need to strive to overcome.

## TO PROPHECY BEING TO COOPERATE WITH THE SPEAKING SPIRIT OF GOD AND CHRIST

As we have seen, to prophesy is to speak for God and Christ and to speak forth God and Christ. To speak in this way is to cooperate with the speaking Spirit of God and Christ (2 Sam. 23:2; Acts 6:10). The Bible unveils to us that God is a speaking God. Hebrews 1:1-2 says, "In many portions and in many ways, God, having spoken of old to the fathers in the prophets, has at the last of these days spoken to us in the Son." God is not a dumb God; He is always speaking. The highest and greatest speaking in the universe is the Bible, which contains sixty-six books of God's speaking. The Bible is the book of books because it is the speaking of God.

The Spirit Being Always Ready  
and Expecting to Speak with Us and through Us

We have a speaking God, and this speaking God desires to have a speaking people. God desires to speak, and His Spirit is waiting for us to speak. If all the millions of Christians in the United States would speak for God and Christ every day, the whole earth would be overturned. However, in their offices and schools, few Christians speak for God and Christ. Traditional Christianity has caused the saints to become dumb. Each Sunday morning in the cathedrals and chapels only one person is speaking, and all the others are silent. This has continued for so many years that it has become the tradition, custom, and habit of Christians to go to church simply to listen to one speaker. We all need to rise up and overthrow this custom.

When we come to the church meetings we must speak. There is more than one way to speak. Shouting, singing, praising, and praying are all different kinds of speaking. When we come to the meeting, we should come singing and praising. We should not

会所开始聚会，乃该在我们的餐厅、起居室，或卧房开始聚会。当我们预备要来聚会时，我们就应当开始唱诗；在来聚会的路上，我们应当唱着、赞美着、祷告着、喊着而来。人们应当不仅在会所里，也在街上，在停车场上听见我们唱诗、祷告，这是正确的说话。大声呼喊并没有什么错。诗篇一百篇一节说，“普天下当向耶和华欢呼。”我们的生活应当是向耶和华欢呼的生活。我们已经教导这些事多年，但今天我们仍然缺少说话的正确实行。

那灵总是预备好，期盼同着我们并借着我们说话。神说话的灵急切期盼我们说话。在新约，神是借着成为肉体的原则运行。神不凭着祂自己作什么，特别在说话的事上，也是这样。祂喜欢借着我们说话，并在我们里面说话。不仅如此，成为肉体的原则不仅是神与人一同作工，乃是神在人里面作工，二者作工如同一者。当我们讲说时，我们所讲出的主是同着我们说，并在我们里面说。我们若不说话，神就无法说话，但每逢我们敞开说话，盼望说话的那灵就立即随着我们，并加入我们说话。至终，很难说是祂还是在说话。

### 我们总是不肯与那灵合作说话

那灵总是预备好，期盼同着我们并借着我们说话，但我们总是不肯与那灵合作说话。每逢我们来聚会，我们必须试着说话。就着好的一面说，我们说得正确或不正确，说得好或坏，都不要紧。只要我们说话，神就欢喜。父母总是喜欢听年幼儿女们说话。一个小孩若是整日安静，父母就会为此烦恼，为他担心。但当他开始说话，父母就快乐。多年来我们的天父未曾看见我们在聚会中多说话，这必定使祂烦恼。我们来聚会若是说话，即使说得不正确，祂也是高兴的。说的不正确比不说要好得多。当一个人说话，即使是不正确的，他也是在学习供应别人。

### 我们在与那灵合作说话上的拦阻—— 我们天然的人与我们的个性和习惯

我们在与那灵合作说话上的拦阻，乃是我们天然的人与我们的个性和习惯。我们天然的人、个性、和习惯形成了骗人的“三一，”在我们里面作工，抹煞我们的功用和用

begin the meeting in the meeting hall but in our dining room, living room, or bedroom. When we are preparing to come to the meeting, we should begin to sing, and on the way to the meeting, we should come singing, praising, praying, and shouting. We should be heard singing and praising not only in the meeting hall, but also on the streets and in the parking lot. This is the proper speaking. There is nothing wrong with shouting and crying out. Psalm 100:1 says, "Make a joyful noise unto the Lord, all ye lands." Our life should be one of making a joyful noise to the Lord. We have taught these things for many years, but today we still lack the proper practice of speaking.

The Spirit is always ready and expects to speak with us and through us. The speaking Spirit of God is earnestly expecting that we would speak. In the New Testament, God operates through the principle of incarnation. God does not do anything by Himself, especially in the matter of speaking. He prefers to speak through us and speak within us. Moreover, the principle of incarnation is not merely that God works with man. It is that God works within man, and the two work as one. When we speak, the very Lord whom we speak forth is speaking with us and within us. If we do not speak, God has no way to speak, but whenever we open up to speak, the Spirit who expects to speak immediately follows us and joins with our speaking. Eventually, it is difficult to tell whether it is He or we who is speaking.

### We Always Not Cooperating with the Spirit to Speak

The Spirit is always ready and expects to speak with us and through us, but we always would not cooperate with the Spirit to speak. Whenever we come to the meeting we must try to speak. In a good sense, it does not matter whether we speak properly or wrongly, well or poorly. As long as we speak, God will be happy. Parents always like to hear their young children speak. If a child is quiet all day, the parents will be bothered and will worry about him, but when he begins to speak, the parents will be happy. For many years our Father in heaven has not seen us speak much in the meetings, and this should have bothered Him. If we come to the meetings speaking, even in an incorrect way, He will be happy. To speak incorrectly is much better than not to speak. When someone speaks, even incorrectly, he is learning to minister to others.

### OUR OBSTACLE IN COOPERATING TO SPEAK WITH THE SPIRIT— OUR NATURAL MAN WITH OUR DISPOSITION AND HABIT

Our obstacle in cooperating to speak with the Spirit is our natural man with our disposition and habit. Our natural man, our disposition, and our habit form a deceitful "trinity" that works within us to annul our function and our usefulness.

处。我们已经牺牲了很多，并撇弃许多事，为要在召会里。然而，我们可能安静的在这里。这是由于我们天然的人与我们的个性和习惯。

我们与那灵合作说话上的拦阻，可见于我们的不说话。就着一面的意义说，我们有些人过了这么久而不说话是不平常的。我们的拦阻也在于惧怕。我们可能因着某些弟兄们在场而怕在聚会中说话。这种惧怕是不必要的。我们的拦阻也在于我们的担忧和顾虑。一位弟兄可能顾虑他若以某种方式说话，他的妻子可能会责备他。我们的顾虑经常抹煞了我们的说话。我们应当忘记我们的担忧和顾虑，不管结果是什么而说话。

我们在与那灵合作说话上的拦阻也在于我们顾惜脸面。我们可能觉得，我们不说则已，一说就要成为顶尖的说话者；因此我们闭口不说话，因为我们不喜欢丢脸。我们的拦阻也在于犹豫不决，也在于不愿说话。我们可能没有什么难处或顾虑，使我们不说话，但我们可能就是不愿意说话。

即使我们克服了上述一切的因素，我们在与那灵合作说话上的拦阻，还有可能在于我们说话的声音别人听不见。当我们说话声音别人听不见，就好像我们不是在对别人说话，而是对自己说话。我们在说话上的拦阻也在于我们说话随便。我们说话时可能没有逻辑、理由或目的。这样随便的说话，就与根本不说话一样。我们说话时，必须认真的，按逻辑说话。

我们在与那灵合作说话上的拦阻，也在于说话没有运用灵。当我们在聚会中安静的、沉闷的说话，我们不是在运用灵。我们说话时，必须运用我们的灵。我们的拦阻也在于说话没有属灵的意义。说话没有属灵的意义是空洞的，就像外壳没有内容一样。我们说话的内容必须有属灵的意义。我们在说话上的拦阻也在于说话太长。即使我们在聚会中说话，我们的说话可能被上述一切因素所抹煞。我们的说话若被抹煞，聚会中就没有正确的说话，聚会也就是空洞的。

## 胜过我们的拦阻之路

胜过我们的拦阻之路，乃是反我们天然的人和我们个性、习惯。我们若是安静的人，我们必须反我们天然的人

We have sacrificed much and left many things behind to be in the church. However, we may be here in a silent way. This is due to our natural man with our disposition and habit.

Our obstacle in cooperating to speak with the Spirit is seen in our not speaking. In a sense, it is remarkable that some of us have gone for so long without speaking. Our obstacle is also in our fear. We may fear to speak in a meeting because of the presence of certain brothers. Such fear is unnecessary. Our obstacle is also in our concerns and considerations. A brother may be concerned that if he speaks in a certain way, his wife may rebuke him. Quite often our considerations annul our speaking. We should forget about our concerns and considerations and speak regardless of what result there may be.

Our obstacle in cooperating to speak with the Spirit is also in our saving face. We may feel that we should speak only if we can be the top speaker; thus, we refrain from speaking because we do not like to lose face. Our obstacle is also in hesitation. It is also in our not being willing to speak. There may be no problem or consideration keeping us from speaking, but we may simply not be willing to speak.

Even if we overcome all the foregoing factors, our obstacle in cooperating to speak with the Spirit may be in our speaking inaudibly. When we speak inaudibly, it is as if we are not speaking to others but to ourselves. Our obstacle in speaking is also in our speaking loosely. There may be no logic, reason, or purpose in our speaking. Speaking loosely in this way is the same as not speaking at all. When we speak, we must mean business to speak in a logical way.

Our obstacle in cooperating with the Spirit is also in speaking without exercising the spirit. When we speak in a quiet, dull way in the meeting, we are not exercising our spirit. When we speak, we must exercise our spirit. Our obstacle is also in our speaking without spiritual significance. A speaking without any spiritual significance or meaning is empty, like a shell without contents. The contents of our speaking must be something of spiritual significance. Our obstacle in speaking is also in our speaking too long. Even if we do speak in the meeting, our speaking may be annulled by all the foregoing factors. If our speaking is annulled, then there is no proper speaking in the meeting, and the meeting is empty.

## THE WAY TO OVERCOME OUR OBSTACLE

The way to overcome our obstacle is to be against our natural man with our disposition and habit. If we are quiet persons, we must be against our natural man with

和天然人的安静；也就是反我们的己。胜过我们的拦阻之路，也是学习取用十字架。我们已经被钉在十字架上，（罗六6，加二20，）我们该留在十字架上。

胜过我们的拦阻之路也是要操练我们的灵，并学习如何发表我们想要为主说的话。我们可能有一些关于主的事要对别人说，但我们可能不知道如何发表出来。若是这样，我们需要回家练习说话。我们可能祷告说，“主啊，我要学习为你说话。你要给我什么话？我需要那一种发表？”我们可能不知道如何说，而没有为主说话，但我们回家若不学习如何说话，我们下周还是不会说话。我们若有话要为主说，却没有口才，发表或辞句，我们就不该轻看这事。我们该花些时间寻求说话的方式，甚至该禁食祷告。我们若仍然不能学会如何说我们想要说的，我们就该去有经历的弟兄那里寻求帮助。

有人可能觉得这样学习说话太费时间。然而，教育一个孩子至少需要十八年，如果他要得大学学位，硕士或博士学位，就需要更久。美国能成为世界上领头的国家，乃是由于美国的教育系统。在这国家里，一个孩子的教育分为几个阶段：在家中的家庭教育，在社会里的环境教育，以及在学校里的教育。照样，召会的人也有属灵的家庭，和召会生活中属灵的环境，所以我们都该受教育，并且继续不断的学习。任何人在召会里多年，却不知道如何在聚会中为主说话，这是不对的。要得着正确的为主说话的发表，唯一的路乃是去操练并学习。

李常受弟兄于一九九〇年六月十六日讲于美国加州安那翰

its quietness; that is, we must be against ourselves. The way to overcome our obstacle is also to learn to take the cross. We have been crucified on the cross (Rom. 6:6; Gal. 2:20), and we should remain on the cross.

The way to overcome our obstacle is also to exercise our spirit and to learn how to utter what we want to speak for the Lord. We may have something to speak to others concerning the Lord, but we may not know how to utter it. When this happens, we need to go back home and practice speaking. We may pray, "Lord, I want to learn to speak for You. What word would You give me, and what kind of expression do I need?" We may not speak something for the Lord because we do not know how to speak, but if we do not go back home to learn how to speak, we will not speak the following week either. If we do have something to speak for the Lord, but we do not have the utterance, the expression, or the terminology, we should not treat this lightly. We should spend some time to seek the way to speak and should even fast and pray. If we still cannot learn how to speak what we want to speak, we should go to an experienced brother and ask for help.

Some may feel that learning to speak in this way will take too much time. However, educating a child takes at least eighteen years, and longer if he studies for a college degree, a master's degree, or a Ph.D. America is a leading country in the world because of its educational system. In this country a child's education is in several stages: the education at home in his family, the education in his environment in society, and the education in the schools. Likewise, the church people also have a spiritual family and a spiritual environment in the church life, so we should all be educated and should learn constantly. It is not right for anyone to be in the church for many years yet not know how to speak for the Lord in the meetings. The only way to gain the proper utterance to speak for the Lord is to practice and to learn.