

2250 基督与宗教相对

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◎简介

本书是由李常受弟兄于一九七〇年七月在美国加州洛杉矶所释放的信息集成。全书共十四章，从马太福音、约翰福音、使徒行传、各卷书信、以及启示录，论到基督与宗教相对。祂是新郎基督，祂是分赐生命者，祂开人的眼睛，祂在复活里给人托付（与宗教里的布道相对），至终到了启示录，祂乃是七倍加强的灵，加强祂的圣徒作得胜者，成为祂的新妇（与大妓女相对）。

说明

本书是由李常受弟兄于一九七〇年七月在美国加州洛杉矶所释放的信息集成。

Christ versus Religion

PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California, on July 17 through 25, 1970.

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第一章

新郎基督

读经：马太福音九章十四至十五节，路加福音五章二十九至三十节，三十三至三十五节。

从马太福音的记载，我们看见所有与基督有关的事，都发生在宗教之外。在那时，犹太教是真正的宗教，是根据神的圣言所建立的。但是，凡与基督有关的事都发生在犹太教之外；换句话说，基督与宗教毫不相干。

基督在宗教之外出生

马太一章的记载告诉我们，基督的出生如何是在耶路撒冷以外，远离圣殿的地方成就的，与圣别的祭司无关。神并没有差遣天使加百列到祭司的家去，神也没有差遣加百列到耶路撒冷圣殿中祷告的人那里去。神乃是差遣祂的使者到被人藐视之地的一个小城——加利利的拿撒勒去。神差祂的使者到一个穷苦人家的女孩，一个童女那里。实际上，一切与这个女子并她情形有关的事物都在耶路撒冷、圣殿、圣别的祭司体系、以及典型并真正的宗教之外。基督的出生与宗教完全没有关系，完全是在宗教之外成就的。

你可以说耶稣是在拿撒勒成孕的，却是生在伯利恒。但我们若以圣灵的光仔细研究这记载，就看见这乃是以一种隐藏的方式成就的，我们甚至可以说祂是悄悄的生在那里，就是为了应验预言。祂突然间被带到伯利恒去出生，又突然被带走。基督的出生与任何宗教事物都无关。

基督在宗教之外被寻见

然后，马太二章继续告诉我们，人如何寻见这位基督。祂不是在宗教之中被寻见，也不是被宗教人士所寻见。祂不是在耶路撒冷被寻见，不是在圣殿被寻见，更不是被任何祭司或是圣民所寻见。我们都熟悉有关天上的星如何在外邦地，向一班没有圣经，没有真实宗教的人显现的记载。我们也知道，那些外邦的星象家如何运用他们天然的心思，推论犹太人的王应当生在耶路撒冷。他们这样作，使得许

CHAPTER ONE

CHRIST THE BRIDEGROOM

Scripture Reading: Matt. 9:14-15; Luke 5:29-30, 33-35

From the record of Matthew we see that all things related to Christ took place outside of religion. In that day Judaism was the genuine religion, the religion founded according to God's holy Word. But everything concerning Christ took place outside of that. In other words, Christ had nothing to do with religion.

CHRIST'S BIRTH OUTSIDE OF RELIGION

The record of Matthew 1 tells how the birth of Christ was accomplished outside of Jerusalem, away from the temple, having nothing to do with the holy priests. God did not send the angel Gabriel to the family of the priests; God did not send Gabriel to someone praying in the temple in Jerusalem. God sent His angel to a little town in a despised country, Nazareth of Galilee. He sent him to a girl, a virgin, in a poor family. Practically everything related to this girl and her situation was outside of Jerusalem, the temple, and the holy priesthood—the typical and genuine religion. The birth of Christ had nothing to do with religion; it was absolutely accomplished outside of religion.

You may say that Jesus was conceived in Nazareth but born in Bethlehem. But if we look into the record carefully with the light of the Holy Spirit, we see that this was accomplished in a hidden way. We may even say that He was born there “sneakily,” just to fulfill the prophecy. He was suddenly brought to Bethlehem to be born, and then, just as suddenly, He was brought away. The birth of Christ had nothing to do with anything religious.

CHRIST FOUND OUTSIDE OF RELIGION

Matthew 2 then proceeds to tell us how people found this Christ. He was not found in religion; neither was He found by any religious people. He was not found in Jerusalem; He was not found in the temple; neither was He found by any priest or any holy people. We are all familiar with the account of the heavenly star appearing in a pagan country to people with no Bible and no genuine religion. We know also how those heathen magi exercised their natural mind, concluding that the King of the Jews should be born in Jerusalem. In so doing, they caused many young lives to be taken.

多婴孩的生命后来被杀害。但最终他们找到了耶稣。他们找到耶稣，主要不是照圣经上的知识。你记得当他们来到耶路撒冷时，希律王召集了经学家和法利赛人；他们是一班有圣经知识的人。他们都给了希律王正确并准确的引经，就是弥迦书五章二节的话，那里说到基督将出生在伯利恒。他们有知识，有准确的圣经章节，却没有一个人去看基督。他们只为着圣经，却不为着基督。他们注意弥迦书五章二节，预言基督要来，甚至预言基督出生的地方；然而，当基督出生的消息传来时，他们没有一个人去观看。今天基督徒的宗教在原则上也完全一样；人们谈论圣经，也有关乎基督的知识，但你很少发现真正关心基督的人。他们关心圣经，也留意预言，但他们不在意基督。

赞美主！有一班从外邦之地来的异教徒却关心基督。马太福音的记载告诉我们，他们离开耶路撒冷后，那星又再向他们显现。我告诉你们，当你们离开宗派，离开基督教时，那星就在那里。阿利路亚，那星就在那里！当你进到宗教里，你就失去了星，失去了目标。就近宗教人士，努力想跟随圣经死的字句，你就会失去天上的星，并且绝对找不到基督。当星象家离开耶路撒冷时，看哪，那星又出现了。阿利路亚，有天上的星是多么的好！然后，他们就找到了耶稣。寻见耶稣绝对是在宗教之外的事。

基督在宗教之外被引进

马太三章向我们陈述引进基督的原则——这也完全是在宗教之外。施浸者约翰向人引荐基督。他生来就是祭司，但他却不留在祭司体系里，也不留在圣殿中，甚至不留在耶路撒冷城里。我们读到他乃是在旷野里。他留在一个野的地方，甚至他自己也变成野的。他身穿骆驼毛的衣服。根据利未记十一章，骆驼乃是不洁净的动物。但约翰实际上是说，“你们说，照着你们宗教的规条，骆驼是不洁净的，那我就是这样一只骆驼！”你怎么说呢？约翰的行动根本是对抗宗教的。再看看他所吃的东西，他吃的是野蜜和蝗虫。他没有宗教，也没有文化；他与宗教相对，也与人类的文化相对。他不在圣殿里，也没有祭坛可以献祭物。约翰与宗教甚至与人类的文化都毫不相干。

But eventually, they found Jesus. They found Him mainly not according to biblical knowledge. You remember that when they came to Jerusalem, King Herod called the chief priests and scribes, those who had the knowledge of the Bible. They all gave Herod the proper and exact quotation, Micah 5:2, telling that Christ would be born in Bethlehem. They had the knowledge, they had the exact scriptural references, but none of them went to see Christ. They were for the Scriptures, they were for the Bible, but they were not for Christ. They paid attention to Micah 5:2, foretelling the coming of Christ and even the birthplace of Christ; yet, when the news came of Christ's birth, none of them went to behold it. The Christian religion today is exactly the same in principle. People talk about the Bible and have the knowledge concerning Christ, but rarely do you find one who really cares for Christ. They care for the Bible, they care for the prophecies, but they do not care for Christ.

Praise the Lord, there were some pagans from a pagan land who did care for Christ. The record of Matthew tells us that after they departed from Jerusalem, the star appeared to them again. I tell you, when you leave the denominations, when you leave the Christian religion, the star is there. Hallelujah, the star is there! When you get into religion, you miss the star; you miss the mark. When you go to the religious people, when you attempt to follow the dead letter of the Scripture, you miss the heavenly star and can never find Christ. When the magi departed from Jerusalem, behold, the star appeared. Hallelujah! How good it is to have a heavenly star! Then they found Jesus. The finding of Jesus is absolutely outside of religion.

CHRIST INTRODUCED OUTSIDE OF RELIGION

Matthew 3 relates to us the principle of the introducing of Christ—this also is absolutely outside of religion. John the Baptist was the one who recommended Christ to the people. He was born a priest, but he would not remain in the priesthood; he would not stay in the temple or even in the city of Jerusalem. We read that he was in the wilderness. He stayed in a wild place, and even he himself became wild. He wore camel's hair. The camel, according to Leviticus 11, was an unclean animal. But John said in effect, "You say, according to your religious regulation, that the camel is unclean. Then I must be such a camel!" What would you say? John acted in a way radically opposed to religion. Consider his diet. He ate locusts and wild honey. He had no religion, and he had no culture; he was versus religion, and he was versus human culture. He was not in the temple. He had no altar to offer sacrifices; he had nothing related to religion or even to human culture.

不久以前在洛杉矶，有一位弟兄穿着毛毯来聚会。这条毛毯对一些人真是个试验。但施浸者约翰是穿着骆驼毛。毛毯是有文化熏陶，经过处理，并由人手制造的。但施浸者约翰所穿的骆驼毛却是绝对生野的。他是野的，实实在在是野的。这就是基督的先锋。就是这一位站在那里，看到基督来了，对人宣告说，“看哪，神的羔羊！”乃是这一位说，他看到那灵，仿佛鸽子从天降下停留在基督身上；他也知道这位基督乃是在圣灵里施浸的。我们能说什么呢？他一点不说十诫，他放弃了十诫。他说，“看哪，神的羔羊！”他指着那位在圣灵给人施浸的，对众人说，“你们要悔改！”约翰没有教导人有关宗教的事，他乃是呼召人要悔改，改变他们的心思，改变他们对宗教和文化的观念。他没有告诉他们去作什么事，他乃是为他们施浸，埋葬他们，了结他们。约翰说，“我是将你们浸在水里，但那在我以后来的，祂要将你们浸在圣灵里。”

你们怎么说？耶稣是以这样野的方式被引荐的。你们相信么？你们接受这个么？耶稣是由一个野人，用与宗教毫不相干的方式引荐的。为着施浸者约翰，阿利路亚，他实在是好！

基督在宗教之外被人跟随

马太四章告诉我们，耶稣被引进之后，有一些亲爱的人跟随了祂。他们是谁呢？是大祭司么？是经学家么？都不是。他们乃是加利利的渔夫。有些是在海里打鱼的，有些是补网的一他们都是没有学问的人，但是他们跟随了耶稣。他们开始跟随耶稣的地方，不是在耶路撒冷，也不是在圣殿，甚至也不是在圣地，而是在当时称为“外邦人的”加利利。（太四 15。）

你们看基督的出生，基督的被寻见，基督的被引进，以及被人跟随，都完全远离宗教。而后，阿利路亚，耶稣来了：祂不仅出生了，也达到成年；祂出来尽职事，把自己荐与人。祂就在那里；祂来到人那里，人不需要去寻找祂。

约翰的门徒成为宗教徒

我们越过马太五、六、七、八章来到九章，一件十分有趣的事发生了。（14～15。）约翰的门徒到耶稣那里，谈论一些宗教的事。你能相信在这么短的时间内，这位与宗

Not long ago in Los Angeles a brother came to the meetings wearing a blanket. This blanket was a real test to some of the people. But John the Baptist wore camel's hair. The blanket was cultured, treated, and made with human hands, but the camel's hair worn by John the Baptist was absolutely raw. He was wild; he was really wild. This was the pioneer, the forerunner, of Christ. It was he who stood there and, seeing Christ coming, exclaimed to the people, "Behold, the Lamb of God!" It was he who said that he saw the Spirit descending as a dove out of heaven and abiding upon Christ, and he knew that it was He who would baptize in the Holy Spirit. What can we say? He said nothing about the Ten Commandments. He gave that up. He said, "Behold, the Lamb of God!" He pointed to the One who would baptize in the Holy Spirit, and he said, "Repent." John did not teach people about religion—he called on them to repent, to change their mind, to change their concept about religion and culture. He did not tell them to do something; he baptized them, he buried them, he terminated them. John said, "I baptize you in water,...but He who is coming after me...will baptize you in the Holy Spirit" (v. 11).

What would you say? Jesus was recommended in such a wild way. Would you believe? Would you take it? He was recommended by a wild person in a wild way with nothing to do with religion. Hallelujah for John the Baptist! He was really good.

CHRIST FOLLOWED OUTSIDE OF RELIGION

Matthew 4 tells us that after Jesus was introduced, there were some dear ones who followed Him. Who were they? The high priests? The scribes? No. They were Galilean fishermen. Some were fishing in the sea, others were mending their nets—they were unlearned people, but they followed Jesus. They began to follow not in Jerusalem, not in the temple, and not even in the Holy Land, but in Galilee, a place then considered as "of the Gentiles" (v. 15).

You see, the birth of Christ, the finding of Christ, the introducing of Christ, and the following of Christ were entirely apart from religion. Then, hallelujah, Jesus came: He not only came in His birth, but He also came of age; He came forth to minister; He presented Himself to the people. He was there; He came to the people; there was no need to go and find Him.

JOHN'S DISCIPLES BECOME RELIGIOUS

Skipping over Matthew 5, 6, 7, and 8, we come to chapter 9, where something very interesting occurred (vv. 14-15). The disciples of John came to Jesus, talking about something religious. Could you believe that after such a short time the disciples of John

教全然无关的施浸者约翰，他的门徒竟落到一种宗教里面么？他们建立了新宗教，领头对主耶稣产生了疑问。不但如此，约翰的门徒是和法利赛人的门徒一起来的。（路五 30, 33。）他们竟然联袂而来！法利赛人是老一代的宗教徒，约翰的门徒是新一代；他们上路也许只有两年。然而就在这么短的时间里，约翰的门徒已经变成宗教徒了。

“那时，约翰的门徒到耶稣跟前来，说，为什么我们和法利赛人常常禁食，你的门徒倒不禁食？”（太九 14。）约翰的门徒到耶稣那里，用这样的态度对主说话，因为他们看到耶稣在那里坐席——不只是平常的便餐，而是筵席。（路五 29。）不仅如此，他们还看到祂不是和大祭司、法利赛人或经学家一同坐席，却是和罪人并税吏一同坐席。耶稣竟然和税吏一同坐席，这实在令宗教人士很受搅扰。约翰的门徒和法利赛人就都来到耶稣这里，新派宗教人士率先责备祂说，“为什么我们禁食，你的门徒倒不禁食？”为什么？照宗教的说法，约翰的门徒与法利赛人的门徒是百分之百的对：禁食比坐席好得多。他们问道：“为什么我们禁食，而你们的门徒却在坐席，又吃又喝？”

耶稣陈明自己是新郎

主耶稣既没有争辩，也没有用道理来回答约翰的门徒和法利赛人。祂对他们说，“新郎和伴友同在的时候，伴友岂能哀恸？”（太九 15。）祂不是用道理回答，乃是用一个人位来回答。祂说祂自己是新郎！祂的同在，就是新郎的同在，使他们欢乐。主耶稣所说的，完全不是照着教训，不是照着圣经，也不是照着老旧的方式引用圣经。祂也没有说到自己是全能的神、创造主、主、或主人。宗教观念中的神就是这样的一位，但主耶稣一点也没有提到这些。反之，祂说到自己是新郎。

新郎乃是全宇宙中最令人喜悦的人。你说你敬畏神，你要讨神喜悦，你喜欢服事主等等——这是好的，却相当宗教。你的主耶稣基督不只是至圣的神、创造主、全能的主、主人，祂也是你的新郎，那最可爱可悦的人，你曾有过这种观念么？新郎同在时，惧怕是不存在的。祂是这样可爱；祂是这样令人喜悦的；我们毋需惧怕这样一位。阿利路亚！我们有新郎！主耶稣说新郎在这里，最令人喜悦的人在这

the Baptist, who had nothing to do with religion, could fall into a kind of religion? They founded a new religion, and they took the lead to put a question mark upon the Lord Jesus. Furthermore, the disciples of John came with the disciples of the Pharisees (Luke 5:30, 33). What company! The Pharisees were the old-timers of religion. The disciples of John were the new-timers; they had only been on the way for perhaps two years. Yet within such a brief period, the disciples of John had become religious.

“Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?” (Matt. 9:14). The disciples of John came to Jesus and spoke to Him in such a way because they saw something—they saw Jesus sitting at a feast, not just an ordinary meal but a feast (Luke 5:29). Furthermore, they saw Him feasting not with the high priests, the Pharisees, or the scribes, but with the sinners, the tax collectors. Jesus was feasting with the tax collectors, of all people. This really bothered the religious ones. Both John’s disciples and the Pharisees came to Jesus, and the new-timers in religion took the lead to rebuke Him: “Why do we fast,” they said, “but Your disciples do not?” Why? Religiously speaking, the disciples of John and the disciples of the Pharisees were one hundred percent right: it is much better to fast than to feast. “Why do we fast and Your disciples feast?” they asked.

JESUS PRESENTING HIMSELF AS THE BRIDEGROOM

The Lord Jesus did not argue or reply to John’s disciples and the Pharisees in a doctrinal way. He said to them, “The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they?” (Matt. 9:15). He answered not with a doctrine but with a person. He referred to Himself as the Bridegroom! His presence caused them to rejoice, the presence of the Bridegroom. The Lord Jesus said nothing according to the teachings, according to the Scriptures, according to any quotation from the Bible in the old way. Neither did He say anything concerning Himself as the almighty God, the Creator, the Lord, or the Master. God in the religious concept is such a One, but the Lord Jesus mentioned nothing of this. On the contrary, He referred to Himself as a bridegroom.

A bridegroom is the most pleasant person in the entire universe. You say that you fear God, you want to please God, and you like to serve the Lord—that is good, but it is rather religious. Have you ever had the concept that your Lord Jesus Christ is not only the most holy God, the Creator, the almighty Lord, and the Master, but He is your Bridegroom, the most pleasant person? In the presence of the Bridegroom, fear is nonexistent. He is so lovely; He is so pleasant; we need not fear such a One. Hallelujah, we have the Bridegroom! The Lord Jesus said that the Bridegroom is here; the most

里。假如当主这样回答约翰的门徒和法利赛人时，约翰、雅各、和彼得突然喊说，“阿利路亚！”你认为主耶稣会责备他们么？当然不会；主耶稣会非常喜乐。

主耶稣对于我们是非常丰富的：祂就是神，祂是创造主，祂是主，祂是主人，祂是羔羊背负我们的罪，完满的完成了救赎；祂也是带着鸽子的那位，分赐生命到我们里面，并用灵为我们施浸。但除了这些，祂还是新郎。至终，在圣经的末了，我们看见这样一个辞：“羔羊的妻。”（启二一9。）这件事多多少少与宗教并宗教的思想相反。羔羊是救赎主，但在十字架上除去我们罪的羔羊，也是我们的新郎。

你们当中有些人最近才得救，还有一些人得救有一段时间了。你们曾否这样祷告过：“哦，主耶稣！你真是可爱；你是我的新郎。主，我爱你，我愛你就像一个人愛她的新郎一样。”在你的祷告中，你曾否这样向主说过？我们或多或少都受宗教观念的影响。任何基督徒都很容易祷告说，“哦，主啊，你是我的神，你是我的父，你是我的主人，你是我的创造主。”我们都会这样说，但我怕我们都不习惯说，“主耶稣，你是我的新郎！”

新郎与宗教观念相对

现在我们看见宗教观念了。不要责备那些犹太人；我们必须责备我们自己。我们都变得很宗教，我们多多少少还受宗教的影响。主耶稣说，“新郎和伴友同在的时候，伴友岂能哀恸？”但我们仍在谈论禁食祷告。主耶稣不是就着道理或宗教仪式来说话，祂乃是指着祂自己是新郎。我们的神，我们的创造主，我们的救赎主，我们的主和主人，今天之于我们乃是新郎。我们都必须放下宗教观念，接受新的事物。我不能强迫你们，但我要请求你们，从今天起，一次又一次带着主是你的新郎这感觉来接触祂。你愿意么？实在不需要以老宗教的方式来祷告。我怕你一旦忘记了神，就把祂忘了；然后，每当你再转向祂时，又会立刻以那种老方式祷告。你很容易就那样祷告。但你以欣赏主的方式祷告时，就完全不同了。不要以为这是我的教训；这乃是主的启示。主要恢复这一个，祂现今正在作这事。我们必须有改变。要悔改！要改你的观念！要埋葬！要享受耶稣作新郎！

pleasant person is here. Suppose that when He replied to the disciples of John and the Pharisees in such a way, John, James, and Peter suddenly shouted Hallelujah! Do you think the Lord Jesus would rebuke them? Surely not; the Lord Jesus would be so happy.

The Lord Jesus is so much to us: He is the very God, He is the Creator, He is the Lord, He is the Master, He is the Lamb who bears away our sins and accomplishes redemption in a full way, and He is also the One with the dove who imparts life into us and baptizes us with the Spirit. But besides all these, He is the Bridegroom. Eventually, at the end of the Bible, we have such a term, the wife of the Lamb (Rev. 21:9). This is a matter which is to some extent contrary to religion and religious thoughts. The Lamb is the Redeemer, but the Lamb who took away our sins on the cross is also our Bridegroom.

Some of you have been recently saved, while others have been saved for a considerable time. Have you ever prayed in this way: “O Lord Jesus, You are so lovely; You are my Bridegroom. Lord, I love You; I love You just as one who loves her bridegroom.” Have you ever spoken to the Lord like this in your prayers? More or less we are under the influence of a religious concept. It is exceedingly easy for any Christian to pray, “O Lord, You are my God; You are my Father; You are my Master; You are my Creator.” We could say this, but I fear we are not accustomed to saying, “Lord Jesus, You are my Bridegroom!”

THE BRIDEGROOM VERSUS RELIGIOUS CONCEPT

Now we see the religious concept. Do not blame those Jewish people; we must blame ourselves. We have all become religious. We are still to some extent under religion's influence. We are talking about fasting and praying, while the Lord Jesus is saying, “The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they?” The Lord Jesus is not speaking in doctrines or religious rituals, but pointing to Himself as the Bridegroom. Our God, our Creator, our Redeemer, our Lord and Master, today is a Bridegroom to us. We must all drop the religious concept and take up something new. I cannot force you, but I would ask you from this day to contact the Lord again and again with the sense that He is your Bridegroom. Would you? There is not much need to pray in the old religious way. I am afraid that when you forget God, you just forget Him; then, whenever you turn back to Him, you immediately pray in that old way. It is so easy to pray like that. But when you pray in the way of appreciating the Lord, it is entirely different. Do not think this is my teaching; it is the Lord's revelation. The Lord is going to recover it, and He is doing it now. We must have a change. Repent! Change your concept! Be buried! Enjoy Jesus as the Bridegroom!

有许多次我独自在房间时，我实在很兴奋。主之于我是何其丰富。祂是如此美善，如此美妙，远超我所能发表的。祂是新郎！阿利路亚！新郎与我们在一起——我们有祂的同在！我们不仅有全能之神的同在，我们也有新郎，最喜悦之人的同在。祂是何等宝贝，何等可爱。主耶稣对于我们必须是这样。

在爱这件事上，我们没有一个人会守任何形式或仪文。我们若真爱一个人，就会放下所有形式。若不是这样，我们的爱就不是真实的。因此，耶稣既是我们的新郎，我们就必须放下我们一切的仪文和形式。

新郎的同在

我们的观念需要彻底的改变。当我们来到我们的聚会，就是召会的聚会时，我们乃是来与新郎相会。每当我们来在一起，就是与我们的新郎在一起。祂的同在对我们乃是一切。只要祂与我们在一起，我们就不需要任何规条、仪文、道理或形式。为什么今天基督教需要这么多道理、形式、仪文和规条呢？因为他们失去了主的同在。在婚礼中我们有新郎的同在，但在葬礼中，我们失去了所亲爱之人的同在。在基督教里，人失去了那位亲爱者的同在，所以没有兴奋。但我们却有我们新郎的同在，祂的同在对我们乃是一切。我们怎能不兴奋呢？我们必须呼喊，我们要喜乐万分，新郎与我们同在，阿利路亚！

伴友

圣经不仅告诉我们，主耶稣是我们的新郎，圣经也说到，祂之于我们既是这样一位，我们之于祂乃是四种身分的人。马太福音和路加福音告诉我们祂是新郎，我们是陪伴之人。我们是陪伴新郎在祂内室中的人。我们爱新郎。就这一面说，我们不是新妇，我们乃是新郎的伴友。我们注视着新郎；祂的同在对我们是何等美好，何等可悦！你知道，伴友定然不像那些在殡仪馆里的人。我们不是在殡仪馆；我们乃是在新郎的内室里。阿利路亚！我们是在内室陪伴新郎的人。

Many times in my room by myself I have really become excited. The Lord is so much to me. He is so good, so wonderful, far beyond what I can express. He is the Bridegroom! Hallelujah! The Bridegroom is with us—we have His presence! We not only have the presence of the almighty God but the presence of the Bridegroom, the most pleasant person. He is so precious and so lovely. The Lord Jesus must be like this to us.

In the matter of love, none of us keep any formalities or rituals. If we really love someone, we drop all the forms. If not, our love is not genuine. Therefore, since Jesus is our Bridegroom, we must drop all our rituals and formalities.

THE BRIDEGROOM'S PRESENCE

We need our concept radically changed. When we come to our meetings, the church meetings, we are coming to meet the Bridegroom. Whenever we come together, we are coming to be with our Bridegroom. His presence means everything to us. As long as He is with us, we need no regulations, no rituals, no doctrines or forms. Christianity today needs so many doctrines, forms, rituals, and regulations because they have lost the presence of the Lord. In a wedding we have the presence of the bridegroom, but in a funeral we have lost the presence of a dear one. In Christianity people have lost the presence of the dear One, so there is no excitement. But we have the presence of our Bridegroom, and His presence is everything to us. How can we help but be excited? We have to shout; we have to be exceedingly joyful. The Bridegroom is with us—Hallelujah!

SONS OF THE BRIDECAMBER

The Bible not only tells us that the Lord Jesus is our Bridegroom, but that as such a person to us we are four kinds of people to Him. Matthew and Luke tell us that He is the Bridegroom, and we are the sons of the bridechamber. We are the people who are with the Bridegroom in His chamber. We love the Bridegroom. In this sense, we are not the bride, but we are the sons of the bridechamber. We gaze upon the Bridegroom; His presence is so good and pleasant to us. You see, the sons of the bridechamber are certainly unlike those in the mortuary. We are not in a mortuary; we are in the bridechamber. Hallelujah! We are companions of the Bridegroom in the bridechamber.

婚筵的宾客

第二，我们是神所邀请参加祂儿子婚筵的宾客。（太二二1～10，启十九9。）父神现今正在为祂儿子预备婚筵，并邀请许多人参加。阿利路亚！我们不仅是新郎的伴友，也是被请赴婚筵的宾客。你难道没有接受邀请么？当你得救的那一天，你就被父神邀请了。祂说，“各样都齐备，请来赴婚筵！”现今我们正在坐席。赞美主！每当我们进到祂的同在里，我们就领会我们是来赴婚筵。每当我们来在一起聚会，我们必须认识，我们是来参加婚筵。召会的聚会必须不只是一种的便餐，而是筵席；并且不是普通的筵席，乃是婚筵。是谁的婚礼呢？羔羊的婚礼。你来聚会是为了教导或学习么？我们来聚会必须是为着坐席。甚至当我在聚会中说话时，我也是在坐席。我享受筵席比你们众人都多得多。在我的灵里确实有一种享受。就这一面说，我们乃是被请赴羔羊婚筵的宾客。

童女

第三，我们是童女，出去迎接新郎。（太二五1～13。）一面说，主耶稣是新郎，与我们同在；但另一面说，祂是离开我们，并正要回来的。一面说，我们与祂在一起，我们一直享受祂；但另一面说，我们正在等候祂。我们等候祂的方式乃是出去迎见祂。我们乃是童女；无论我是男是女，我既是出去迎接新郎的人，我就是童女。我们都是童女，从世界出去迎接祂。我们都是童女，渴望祂的来临。这是我们的目标。祂是要来的新郎，我们是童女——我们爱祂，我们等候祂，我们切望祂的来临。我们是陪着新郎的伴友，我们是被请赴祂婚筵的人，我们也是童女，从世界出去迎接祂。

我们必须认识，我们是童女，与这世界无分无关。我们的标杆，我们的目标乃是基督，我们要出去迎见祂。我们若是在这地上还有什么牵联，我们的目标若仍是这地上的事物，我们就都成为绅士，而不是童女了。有时候我看看一些姊妹，就对自己说，“你是姊妹，但你实在是一位男士。你满了属地的目标。你的目标不是新郎的来临，你的目标乃是别的事物，甚至可能是你自己的传教工作。你除了主耶稣以外，仍在追求一些事业。”我们都必须是童女，与这地无分

GUESTS AT THE WEDDING FEAST

Second, we are the guests invited by God to the wedding feast of His Son (Matt. 22:1-10; Rev. 19:9). God the Father is now preparing a wedding feast for His Son and inviting many to attend it. Hallelujah! We are not only the sons of the bridechamber but also the guests invited to the wedding feast. Have you not received an invitation? On the day you were saved, you were invited by God the Father. "All things are ready," He said. "Come to the wedding feast." We are feasting now. Praise the Lord, whenever we come into His presence, we realize that we have come to a feast. Whenever we come together in a meeting, we must realize that we have come to a wedding feast. The church meeting must not be just a meal but a feast, and not an ordinary feast but a wedding feast. Whose wedding is it? It is the Lamb's wedding. Do you come to the meetings for teaching or for learning? We must come to the meetings for feasting. Even while I am speaking in the meetings, I am feasting; I am feasting much more than you all. I have a kind of enjoyment within my spirit. So in this sense, we are the guests invited to the wedding feast of the Lamb.

VIRGINS

Third, we are the virgins going forth to meet the Bridegroom (Matt. 25:1-13). In one sense the Lord Jesus as the Bridegroom is with us, but in another sense He is away and is coming back. In one sense we are with Him and we are enjoying Him, but in another sense we are waiting for Him, and we wait for Him in the way of going forth to meet Him. We are the virgins. Whether I am male or female, as one going forth to meet the Bridegroom, I am a virgin. We are all virgins going out of the world to meet Him. We are all virgins looking for His coming. That is our goal. He is the coming Bridegroom. We are the virgins—we love Him; we are waiting for Him; we are eagerly seeking His coming. We are the sons of the bridechamber with the Bridegroom, we are the guests invited to His wedding feast, and we are the virgins going out of the world to meet Him.

We must realize that as virgins we are those who have nothing to do with this world. Our goal, our aim, is Christ; we are going forth to meet Him. If we are still involved in this earth, if our goal is something here, we all become gentlemen, not virgins. Sometimes I look at some of the sisters and say to myself, "You are a sister, but you are really a gentleman. You are full of earthly aims. Your aim is not the Bridegroom's coming. Your aim is something else, perhaps even your missionary work. You are pursuing some business other than the Lord Jesus." We all must be virgins and have nothing to do with this earth. Our goal is His coming; our goal is Christ; we are aiming

无关。我们的目标是祂的再来，我们的标杆乃是基督，我们都对准祂。这样，祂才是我们真实的享受。你若不是这样对准基督的童女，你就至少失去了对基督之享受的一部分。

新妇

我们第一方面是新郎的伴友，第二方面是宾客，第三方面是童女，第四方面是新妇。我们不仅仅是新郎的伴友，不仅仅是被请赴婚筵的宾客，也不仅仅是等候祂的童女，末了我们还是新妇自己！（启十九7～8，二一2，9。）阿利路亚！弟兄姊妹们，你们明白祂之于我们是这样丰富，我们之于祂也是这样丰富么？因为祂对于我们是如此丰富，所以我们对于祂也必须如此丰富。

四种人完满的享受基督

这四方面都是为着叫我们享受基督作我们的新郎。第一方面，我们是新郎的伴友，享受新郎。第二方面，我们是宾客，享受祂作我们的筵席。第三方面，我们是童女，享受新郎的来临。最终，我们将是新妇，享受新郎到至极。因此，要享受基督作新郎，我们对于祂必须是这四种人。借着这四种方式，我们享受基督是如此丰富，如此甜美。愿主使我们对这四方面有深刻的印象，带我们进入对基督完满的享受里。

我们若要完满的享受基督，就必须是新郎的伴友，被请赴婚筵的人，十个童女之一，以及新妇的一部分。我们等候那日，我们的新郎要回来，接我们与祂自己同在，作祂的新妇。那日尚未来到，但我们现今至少可以在第一、第二、第三种方式里享受祂。然而，有时候我们也在第四种方式里，真实的预尝对祂的享受，就是作祂的新妇。

at Him. As such, He is our real enjoyment. If you are not such virgins aiming at Christ, you miss at least a part of the enjoyment of Christ.

THE BRIDE

In the first sense we are the sons of the bridechamber, in the second we are the guests, in the third we are the virgins, and in the fourth we are the bride. We are not only the sons of the bridechamber, not only the guests invited to the wedding feast, not only the virgins waiting for Him, but eventually the bride herself (Rev. 19:7-8; 21:2, 9). Hallelujah! Brothers and sisters, have you realized that He is so much to us, and we are so much to Him? Because He is so much to us, we must be so much to Him.

FOUR PERSONS TO ENJOY CHRIST IN A FULL WAY

These four aspects are all for our enjoyment of Christ as our Bridegroom. In the first sense we are the companions in the bridechamber enjoying the Bridegroom. In the second sense we are the guests enjoying Him as our feast. In the third sense we are the virgins enjoying the coming of the Bridegroom. Eventually, we will all be the bride to enjoy the Bridegroom to the uttermost. Thus, to enjoy Christ as the Bridegroom we must be four kinds of persons to Him. By all these four ways we enjoy Christ so richly and sweetly. May the Lord impress us deeply with all these four aspects and bring us into the full enjoyment of Christ.

If we would enjoy Christ in a full way, we must be one of the sons of the bridechamber, one invited to the wedding feast, one of the ten virgins, and a part of the bride. We are waiting for the day when our Bridegroom will return and take us to be with Himself as His bride. That day has not yet come, but we may at least enjoy Him now in the first, second, and third ways. Sometimes, however, we have a real foretaste of enjoying Him in the fourth way, as His very bride.

第二章

四样新东西

读经：马太福音九章十四至十七节，路加福音五章三十三至三十九节。

我们已经看见，基督怎样向人陈明祂自己是新郎。祂说，“新郎和伴友同在的时候，伴友岂能哀恸？”在祂这些话中，我们看到几件事：首先，祂是新郎，其次，新郎和我们同在。你们记得马太一章告诉我们，基督被称为以马内利，就是“神与我们同在”。我实在喜欢“与我们同在”这几个字。这不是说我们有某种道理或知道什么教训，也不是说我们持守一种仪式或有任何形式。这乃是说，我们有祂自己与我们同在。祂与我们同在，就意味着一切了。阿利路亚，新郎与我们同在！若没有祂的同在，一切事物就只是宗教。“宗教”是什么意思？宗教的意思，就是有一切合乎圣经的事物，一切基要的事物，但欠缺了主的同在。

有新郎基督与我们同在，是多么的美好！你需要安慰么？赞美主，祂的同在是你的安慰。你需要生命么？赞美主，祂的同在是你的生命。你需要其他的事物么？我告诉你，祂的同在对你乃是一切。你若有了祂的同在，就有了一切。哦，新郎基督与我们同在！

主说的这些话中，第三个含示的意思是，祂是新郎与我们同在，使我们可以享受祂。我们怎么知道这点？因为祂说，“伴友岂能哀恸？”答案是很明显的：我们必须喜乐。我们有新郎自己的同在时，不可能有别种的心情。

但主没有停在这里，祂继续用一些实际且含意丰富的比喻详加述说。首先祂说，没有人用未漂过的布作补钉，补在旧衣服上。接着祂告诉我们，没有人把新酒装在旧皮袋里。在路加福音又加了一项：“没有人把新衣服撕下一块作补钉，补在旧衣服上。”（五 36。）因此，在主说到祂自己是新郎之后，又告诉我们四样新的东西。这些东西是满了意义的。首先，我们看到新布（未漂过的布），其次，是新衣服；第三，是新酒；末了是新皮袋。因此，我们有新郎以及四样新东西。

CHAPTER TWO

FOUR NEW THINGS

Scripture Reading: Matt. 9:14-17; Luke 5:33-39

We have seen how Christ presented Himself to the people as the Bridegroom. He said, “The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they?” (Matt. 9:15). In these words of His we see several things: first, that He is the Bridegroom, and second, that the Bridegroom is with us. Remember that in Matthew 1 we are told that Christ was called Emmanuel, which means “God with us.” I really like these two words with us. This does not mean that we have a certain doctrine or know the teaching, nor does it mean that we keep a kind of ritual or have any forms. It means that we have His very presence with us. His being with us means everything. Hallelujah, the Bridegroom is with us! Without His presence, everything is just religious. What does it mean to be religious? To be religious means to have all the scriptural things, all the fundamental things, and yet lack the presence of the Lord.

How wonderful it is to have the presence of the Bridegroom with us! Do you need comfort? Praise the Lord, His presence is your comfort. Do you need life? Praise the Lord, His presence is your life. Do you need anything else? I tell you, His presence is everything to you. If you have His presence, you have everything. Oh, the Bridegroom is with us!

The third implication of these words of the Lord is that He as the Bridegroom is with us so that we may enjoy Him. We know this because He says, “The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they?” The answer is obvious: we must be joyful; we cannot be otherwise in the presence of the Bridegroom Himself.

The Lord did not stop here: He went on to amplify His statement by using some parables with much practical implication. First of all, He stated that no man puts a piece of new (lit. unfulled) cloth on an old garment. Following that, He tells us that neither do men put new wine into old wineskins. In the Gospel of Luke we have another item added: “No one tears a patch from a new garment and puts it on an old garment” (5:36). Thus, following the Lord’s words regarding Himself as the Bridegroom, He presents us with four new things. They are full of significance. First, we see the new cloth; second, the new garment; third, the new wine; and last, the new wineskin. We have, therefore, the bridegroom with four new things.

主的话所用的句子、片语和字眼，都是很简单的。但我们必须明白，主话的含意是奇妙又深奥的。主的话和其他的哲学家不同。哲学家总是用很难懂的言辞，甚至当你了解之后，你仍是一无所获。赞美主，祂是不一样的。祂所有的话都非常简单——每个人都熟悉新布、新衣服、新酒和新皮袋。但是请听，主的话所含示的意义乃是深奥的。我们需要永世来了解这些话。

“新”的意思

这里我们有四样东西，这四样东西的前面都用了一个单一而不改变的字，就是“新”。但是这一个英文字在原文里是三个不同的字。新布的“新”是指“未处理的”，或“未作完的”。有一种版本将这一段的“新”字译为“未缩水”的。这是从来没有经过处理的布，没有经过加工的布。这是新布一辞中“新”字的意义。而新衣服与新皮袋的“新”字，是指性质上的新。衣服与皮袋是在本质和性质上是新的。末了，新酒的“新”字是指时间上是新的，这是最近才刚作好的酒。扼要的说，新布是未处理过、未作完的布；新衣服和新皮袋是在基本性质上是新的；新酒则是新鲜的，新出产的酒。这些东西都很有意思。

新衣服

为什么主耶稣告诉我们祂是新郎之后，又接着说到这四样新的东西——新布、新衣服、新酒和新皮袋？我们必须看得更深，好辨明主的意思。主告诉我们，新郎和我们同在。但看看你自己——你配得祂的同在么？你认为你在神眼中真实的光景，配得新郎的同在么？我们都必须回答说，“不。”我们的一切所有并所是都不配得主的同在。你们知道，我们要享受主的同在需要一些资格；我们需要在某一种情况，某一种光景里。我们与生俱来的所是，我们天然的所是，我们一切所能作的，以及我们一切所有的，都不能让我们有资格在新郎的同在里。我们必须看见新郎就是基督，基督就是神自己。若是神今天向你显现，你能够端坐在那里么？祂是圣别的神，祂是公义的神；这样的一位乃是新郎。你记得路加十五章的故事么？浪子回家了，父亲毫无疑问深爱着他，但是儿子的光景完全不配得父亲的同在。因此，

The Lord's word is always so simple in clauses, phrases, and wording. But we must realize that the implication of the Lord's word is marvelous and profound. The words of the Lord are not like those of philosophers: they always use words very difficult to understand, and even after you understand them you have nothing. Praise the Lord, He is different. All His words are exceedingly simple—everyone is familiar with a new cloth, a new garment, new wine, and a new wineskin. But listen, the implication and significance of His words are profound. Eternity is required to comprehend them.

THE MEANING OF NEW

Here we have four things, and each of them is something new. In the Greek, however, there are three different words used for new. The word used for the new cloth means “untreated” or “unfinished.” One version for this passage translates this word as “unshrunk.” It is cloth which has never been dealt with, which has never been worked upon. This is the meaning of the word for new in relation to the new cloth. The word used for the new garment and the new wineskin, however, means “new in nature.” In essence and in nature the garment and the wineskin are new. Last, the word used for the new wine means new in relation to time. This is wine which has just recently been made. In summary, the new cloth is cloth which is untreated and unfinished; the new garment and the new wineskin are materials which are essentially new in nature; and the new wine is something which has just been freshly brought forth. All these things are full of meaning.

THE NEW GARMENT

Why did the Lord Jesus, after telling us that He is the Bridegroom, go on to speak of these four new things—the new cloth, the new garment, the new wine and the new wineskin? We must look deeper to discern His meaning. The Lord tells us that the Bridegroom is with us. But look at yourself—do you deserve His presence? Do you think that your real condition in the eyes of God is worthy of the presence of the Bridegroom? We must all answer, “No.” All we have and all we are does not deserve the Lord's presence. You see, to enjoy the Lord's presence we need certain qualifications; we need to be in a certain condition, in a certain situation. What we are by birth, what we are naturally, whatever we can do, and whatever we have do not qualify us to be in the presence of the Bridegroom. We must realize that the Bridegroom is Christ, and Christ is God Himself. Suppose that today God appeared to you. Could you just sit there? He is the holy God; He is the righteous God; such a One is the Bridegroom. Do you remember the story in Luke 15? The prodigal son came home. The father undoubtedly loved him deeply, but the son's condition was utterly unbecoming to the presence of the

父亲立刻吩咐仆人把上好的袍子拿来给他穿上，这样才使他配得父亲的同在。我们的新郎就是神自己。我们这些可怜的罪人怎能享受属天君王的同在？你们必须记得马太九章这些经文的上文：主耶稣和罪人并税吏一同坐席。我们是罪人和税吏。我们是不够资格的；我们需要一些东西遮盖我们，使我们可以坐在主的同在里。这就是为什么主说祂自己是新郎之后，告诉我们需要穿上新衣的原因。当我们穿上新衣服后，我们就配得祂的同在了。当浪子穿上了上好的袍子之后，他立刻能站在他尊贵的父亲面前。上好的袍子使他够资格享受父亲的同在。我们这些罪人和税吏的确需要穿上新衣服，使我们可以配得新郎的同在。但这还是不够的。

新酒

我若是那个浪子，在穿上了上好的袍子之后，我会有点担心。我可能说，“哦，父啊，上好的袍子使你满意，但不能使我满足；我还是饥饿的。我外面的光景现今已与你的情形相合——对你好的，但是对我呢？我仍是饥饿的。我决定回到你这里，不是为着上好的袍子，乃是为着更好的食物。当我在远方时，甚至连猪吃的豆荚也没得吃；所以我决定回到你的家中，不是为着这袍子，乃是为着有东西可以吃。这件袍子使你满意，但是父啊，我也需要得着满足。”父亲立刻吩咐仆人宰杀肥牛犊，说，“让我们吃喝快乐吧！”父亲的供备不单是为着外面的，也是为着里面的。

因此，主说了新衣之后，立刻又接着说到新酒。新酒不是为着外面需要的供备，乃是为着里面的需要。我们不仅有外面的需要，也有里面的需要。我们需要一些东西遮盖我们，也需要一些东西充满我们。我们外面非常贫穷，里面也非常虚空。为着父的缘故，我们需要穿上袍子；但为着我们里面的缘故，我们需要新酒。我们不仅需要新衣服，也需要新酒。

我们知道在婚筵中，最基本的东西就是酒。我们参加婚礼时，当然要穿上新衣服应景。但我们不是只坐下来观望而已。我不是来看看你的新衣服，你也不是看看我的新衣服，却没有任何东西可以吃喝。我们也不是来展示我们的美好礼节。徒有餐桌礼节，却没有东西可以吃，有什么用

father. Therefore, the father immediately told his servant to take the best robe and put it on him, thus to fit him for his presence. Our Bridegroom is God Himself. How may we, poor sinners, enjoy the presence of the heavenly King? We must remember the context of these verses in Matthew 9: the Lord Jesus was eating with tax collectors and sinners. We are the tax collectors and the sinners. We are not qualified; we need something to cover us so that we may sit in the presence of the Lord. This is why, after the Lord spoke of Himself as the Bridegroom, He told us that we need to be clothed in a new garment. When we put on the new garment, we are worthy of His presence. When the prodigal son was clothed with the best robe, he could immediately stand in the presence of his honored father. The best robe qualified him to enjoy the father's presence. We as tax collectors and sinners need to be clothed in a new garment so that we may be worthy of the Bridegroom's presence. But this is not all.

THE NEW WINE

If I were the prodigal son, after putting on the best robe, I would be a bit concerned. I might say, "O father, the best robe satisfies you, but it does not satisfy me; I am still hungry. My outward situation now fits yours—that is fine for you. But what about me? I am hungry. I decided to come back to you, not for the best robe but for some better food. When I was in that distant country, I did not have even so much as the carob pods which the hogs were eating; so I decided to return to your house, not for this robe but for something to eat. This robe satisfies you, father, but I need to be satisfied." Immediately, the father told the servant to slaughter the fattened calf and said, "Let us eat and be merry." The father's provision is not just for something without but also for something within.

Therefore, after the Lord spoke of the new garment, He immediately proceeded to speak also of new wine. The new wine is not a provision for the outward need, but for the inward need. We not only have an outward need; we also have an inward need. We need something to cover us, and we also need something to fill us. We are so poor outwardly, and we are so empty inwardly. We need the robe upon us for the Father's sake, but we need the new wine within us for our sakes. We need not only the new garment but also the new wine.

We know that in a wedding feast, the most essential thing is the wine. Of course, when we go to the wedding, we dress in a new garment to fit the occasion. But we do not come just to sit down and look around. I do not come to look at your new garment, and you at mine, yet without anything to eat or drink. Neither do we come to display our good etiquette. Of what use is it to practice table manners yet have nothing to eat?

呢？赞美主！我们有餐桌礼节，但我们也需要丰富的食物，主已经为我们作了预备。主对我们是新衣，也是新酒。你们看见这个么？祂是我们的遮盖，也是我们的内容。祂不仅使我们够资格，祂也满足我们。祂是我们的资格，也是我们的满足；祂供应我们外面的需要，也完满供应我们里面一切的饥渴。

主对我们若不是这么丰富，我们怎能成为新郎的伴友，婚筵上合宜的宾客，出去迎接新郎的童女，以及新妇自己？为了要以这四种方式来享受基督，我们外面需要一些东西使我们够资格，里面也需要一些东西来满足我们。现在主耶稣不仅是新郎，也是新衣使我们够资格，并是新酒使我们满足。我们的确有东西遮盖我们，也有东西叫我们满足。我们能跳着喊说，阿利路亚！但不要以为就是这么多。

新皮袋

新酒需要新皮袋。若是没有合式的器皿来盛装新酒，保存新酒，新酒又有什么好？古时候是用皮袋来装酒。因此，新皮袋表征盛装基督这新酒的容器。这是什么？这乃是正确的召会生活。基督不仅是我们的新衣和新酒，并且因着祂扩增了，祂也是我们的新皮袋来装酒。祂是我们外面的资格，也是我们里面的满足，并且在团体一面祂乃是召会，身体，（林前十二 12，）能以盛酒。基督是一切。基督是新郎、新衣、新酒，也是团体的器皿，盛装我们对祂的享受。扩大的基督乃是新皮袋。这里的意义实在深奥。

新布

我们已经说了三样新东西，但我们还没有指出多少关于新布的事。新布的意义是什么呢？我们知道主耶稣就是神。有一天祂成了肉体在这地上作一个人。祂从成为肉体到钉十字架，历经三十三年半，经过了所有的为人生活。那时候祂是新布，是未处理过的，未经神或人对付过的。成为肉体的基督，从祂出生到祂钉十字架，乃是新布。这样一位基督确实是奇妙的，但仍不够来遮盖我们；这样一块布实在是新的，但仍不适合给我们来穿。这块布需要经过一些剪裁、缝制等工作来作成。这一切都在十字架上成就了。

Praise the Lord, we do have table manners, but we also need a rich table, and the Lord has provided it. The Lord is the new garment to us, and the Lord is also the new wine. Have you seen this? He is our covering, and He is also our content. He not only qualifies us, but He satisfies us as well. He is our qualification, and He is also our satisfaction; He is the provision for our outward need, and He is also the full provision for all our inward hunger and thirst.

If the Lord was not so much to us, how could we be the sons of the bridechamber, the proper guests at the wedding feast, the virgins going forth to meet the Bridegroom, and the bride herself? In order to enjoy Christ in these four ways we need something outwardly to qualify us and something inwardly to satisfy us. Now the Lord Jesus is not only the Bridegroom but also the new garment to qualify us and the new wine to satisfy us. We have something to cover us, and we have something to satisfy us. We can leap and shout Hallelujah! But do not think this is all.

THE NEW WINESKIN

The new wine requires the new wineskin. What good is the new wine if there is no proper vessel to contain it, to preserve it? In ancient times the wineskin was used as a vessel to contain the wine. Therefore, the new wineskin signifies something that contains Christ as the new wine. What is this? This is the proper church life. Christ is not only our new garment and new wine, but, being increased, He is also our new wineskin to contain the wine. He is our outward qualification, He is our inward satisfaction, and He is in a corporate way the church, the Body (1 Cor. 12:12), capable of holding the wine. He is everything. He is the Bridegroom, the new garment, the new wine, and also the corporate vessel to contain what we enjoy of Him. Christ enlarged is the new wineskin. The meaning here is indeed profound.

THE NEW CLOTH

We have spoken of three of the new items, but we have not indicated much concerning the new cloth. What is the significance of this? The Lord Jesus, we know, is God. One day He became incarnated as a man on this earth. From His incarnation to His crucifixion there were thirty-three and a half years in which He passed through all the human living. He was at that time the new cloth, untreated, undealt with, either by man or by God. Christ incarnate, from His birth to His crucifixion, was the new cloth. Such a Christ is indeed wonderful but not adequate, however, to cover us. Such a piece of cloth is indeed new but not yet in a suitable condition for us to wear. It requires some cutting, some sewing, some work to be wrought upon it. All this was accomplished on the cross.

基督在十字架上受了处理。祂被钉十字架，并且埋葬了：祂受人对付，更受了神的对付。在这之后，祂在复活里起来。现今在复活里，祂乃是新衣。复活的基督乃是新衣。在祂钉十字架以前，祂是一块新布，但在祂复活之后，祂成为新衣给我们穿上。

穿上新衣，喝新酒

我不喜欢仅仅陈明教训和道理—我更喜欢实行、经历。让我问你们：基督复活成为新衣之后，我们如何穿上祂？你如何穿上祂？你不要忘记加拉太三章二十七节：“你们凡浸入基督的，都已经穿上了基督。”我们必须穿上基督。我们怎样可以穿上祂？借着浸入基督。我们穿上基督的路乃是浸入基督。我们怎样得以浸入基督呢？

到这里为止我们还是在说道理。我们需要一些实际的东西。我们已经看见基督复活之后成为新衣；但圣经也告诉我们，祂复活以后成了赐生命的灵。（林前十五 45。）基督若不是那灵，我们怎能浸入祂？你们看见了那个么？我们怎样能浸入基督？乃是因着基督成了灵。借着被钉十字架、埋葬、并复活，基督成了赐生命的“纽玛”，就是赐生命的气息，活的气。祂成了气，很容易进到我们里面，我们也很容易进到祂里面。在复活里的基督已经成了灵。这赐生命的灵乃是包罗万有的一位。在这灵里有基督的一切所是，和祂所成就的一切。这包罗万有的灵就是包罗万有的基督自己，而这位基督作为那灵乃是新衣给我们穿戴。你们看，甚至这衣服也是那灵。我们已经受浸归入了基督这灵里—我们就是这样穿上基督。基督是纽玛，包罗万有的灵；当我们受浸归入祂，我们就穿上祂。基督这灵立时成了我们的衣服，我们的遮盖，我们就有资格了。阿利路亚！我们所必须穿上的新衣，乃是基督自己这包罗万有的灵。

这是马太二十八章十九节主话的意义，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”名的实际是在那灵里。将人浸入名里，就是将他们浸入那灵里。那灵是谁？那灵就是基督自己作为包罗万有的纽玛。祂成为肉体在这地上生活，被钉十字架成功了救赎，随后又复活了。当一切的事都完成以后，祂就在祂的复活里成了包罗万有的纽玛。成为肉体包含在这纽玛里，

On the cross Christ was treated. He was crucified and He was buried: He was dealt with by man and even more so by God. After this He was raised in resurrection. Now in resurrection He is the new garment. The resurrected Christ is the new garment. Before His crucifixion He was a piece of new cloth, but after His resurrection He became a new garment for us to put on.

PUTTING ON THE NEW GARMENT AND DRINKING THE NEW WINE

I do not like to present mere teachings and doctrines—I prefer the practice, the experience. Let me check with you: Since after His resurrection Christ became the new garment, how then can we put Him on? How do you put Him on? You should not forget Galatians 3:27: “As many of you as were baptized into Christ have put on Christ.” We must put on Christ. Then by what way can we put Him on? By being baptized into Christ. The way for us to put on Christ is to be baptized into Christ. How may we be baptized into Christ?

Up to this point, we are still dealing with doctrine. We need something practical. We have seen that after His resurrection Christ became a new garment, but the Bible also tells us that after His resurrection He became a life-giving Spirit (1 Cor. 15:45). If Christ were not the Spirit, how could we be baptized into Him? Have you seen the point? How can we be baptized into Christ? Because Christ became a Spirit. Christ, by being crucified, buried, and resurrected, became a life-giving pneuma, a life-giving breath, the living air. As the breath it is so easy for Him to get into us, and as the air it is so easy for us to get into Him. Christ in resurrection became a Spirit. This life-giving Spirit is the all-inclusive One. In this Spirit is all that Christ is and all that He has accomplished. This all-inclusive Spirit is the all-inclusive Christ Himself, and this Christ as the Spirit is the new garment for us to wear. You see, even this garment is the Spirit. We were baptized into Christ as the Spirit—it is thus that we put on Christ. Christ is the pneuma, the all-inclusive Spirit; when we are baptized into Him, we put Him on. Immediately, He as the Spirit becomes our clothing, our covering, and we are qualified. Hallelujah! So the new garment which we must put on is Christ Himself as the all-inclusive Spirit.

This is the meaning of the Lord's word in Matthew 28:19: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The reality of the name is in the Spirit. To baptize people into the name means to baptize them into the Spirit. And who is the Spirit? The Spirit is just Christ as the all-inclusive pneuma. He became incarnated, He lived on this earth, He was crucified and accomplished redemption, and He was resurrected. After everything was finished, He became in His resurrection the all-inclusive pneuma. Incarnation is

钉十字架并救赎也包含在这纽玛里；复活，祂复活的大能，以及复活的生命都包含在这纽玛里。当我们浸入祂，我们就浸入这纽玛。当我们浸入祂，我们就穿上祂。阿利路亚！

新约中有一节奇妙的圣经，恐怕你们很少注意到，就是林前十二章十三节：“我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”这节圣经首先说，我们都在圣灵里受了浸，然后说我们都得以喝一位灵。我们不仅浸入了那灵，也得以喝那灵。你注意到这一节圣经里有这两方面么？倘若我这里有一杯水，我把手指浸在这水中是一回事：手指为水所覆盖，水覆盖在手指头上。但这只是外面的行动：有东西覆盖在上面，却没有放到里面去。第二方面就是我们z得以喝那灵。当我喝杯中这水时，水就进到我里面。浸入是一回事，喝又是另一回事。

今天许多基督徒把这两方面混淆了，以为在那灵里受浸就等于喝那灵。这个观念实在不合逻辑。当人被放到水中，意思是要使他们去喝水么？若是这样，他们要被淹死了。给人施浸乃是把人放到水里去，而不是叫他去喝水。这有两方面的讲究：在我们身上的圣灵是一件事，在我们里面的圣灵又是另一件事。主耶稣对门徒说到五旬节的圣灵时，（徒一5，8，）祂乃是说圣灵要降临在他们身上，而不是进到他们里面。这是一件“身上”的事，不是一件“里面”的事。浸入那灵乃是穿上那灵，穿上基督。基督是我们的义，基督是我们的遮盖，基督是我们的资格，基督也是我们的新衣。但这些不应当只是道理。你必须穿上这位基督，不只是单单接受因信称义的道理。这必须是在那灵里的经历。你应当能大声宣告说，“哦神，阿利路亚，我现今是在基督里！基督是包罗万有的纽玛，而我在这包罗万有的纽玛里。我站在你面前，不是在我自己里面，乃是在基督里——不是在道理的基督里，乃是在基督这包罗万有的灵里。”

我们必须穿上基督作新衣，这新衣就是包罗万有的灵。基督不再是未处理的布；祂现今是已完工的衣服。在这件已完工的衣服里，我们有救赎、复活的大能、以及这神圣人位的一切神圣成分。这新衣不只是一件衣服，乃是神圣的纽玛，包罗万有的灵，包含基督的成为肉体、祂的钉死

included in this pneuma; crucifixion and redemption are included in this pneuma; resurrection, the power of His resurrection, and the life of resurrection are all included in this pneuma. When we were baptized into Him, we were baptized into this pneuma. When we were baptized into Him, we put Him on. Hallelujah!

There is a marvelous verse in the New Testament, with words to which I am afraid you have paid little attention. It is 1 Corinthians 12:13: “In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” It says first that we were all baptized in the Holy Spirit, and second that we were all given to drink one Spirit. We were not only baptized into the Spirit but also given to drink the Spirit. Have you noticed these two aspects in this one verse? Suppose I have here a glass of water. To baptize my finger in this water is one thing: the finger is clothed with the water; the water is put upon the finger. But this is just an outward act: something is put on but not put in. The second aspect is that we were also given to drink the Spirit. When I drink this water in the glass, the water gets into me. To be baptized into is one thing, while to drink is another.

Many Christians today confuse these two aspects, thinking that the baptism in the Spirit is equivalent to drinking the Spirit. This concept is really not logical. When people are put into water, does that mean they are given to drink the water? If so, they will be drowned. To baptize a person is to put him into water, not to give him to drink the water. There are two aspects. The Holy Spirit upon us is one thing, while the Holy Spirit within us is another. The Lord Jesus, when speaking to His disciples concerning the Holy Spirit on the day of Pentecost (Acts 1:5, 8), said that the Holy Spirit would come upon them, not into them. It was a matter of “upon,” not a matter of “in.” To be baptized in the Spirit is to put on the Spirit, to put on Christ. Christ is our righteousness; Christ is our covering; Christ is our qualification; Christ is our new garment. But this should not be a mere doctrine. You must put on this Christ, not just receive the doctrine of justification by faith. It must be an experience in the Spirit. You should be able to exclaim, “O God, Hallelujah, I am now in Christ! Christ is the all-inclusive pneuma, and I am in the all-inclusive pneuma. I am standing before You, not in myself but in Christ—not in Christ as a doctrine but in Christ as the all-inclusive Spirit.”

We must put on Christ as the new garment, and this new garment is the all-inclusive Spirit. Christ is no more the untreated cloth; He is now the finished garment. In this finished garment we have redemption, resurrection power, and all the divine elements of the divine person. This new garment is not just a piece of clothing but the divine pneuma, the all-inclusive Spirit, including Christ’s incarnation, His crucifixion, His

十架、祂救赎的工作、祂的复活、以及祂复活的大能。我们可以穿上这样一位基督，阿利路亚！

主耶稣告诉祂的门徒说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵。”（约十四 16～17。）在这些经文里，那灵乃是经过处理的基督；那灵是钉十字架且复活的基督。这样一位基督就是另一位保惠师，实际的灵。祂说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”（20。）祂实际上乃是说，“到那日，你们就要穿上我，也要接受我到你们里面。在那日你们要受浸归入我，你们也要喝我。”这就是那经过处理的基督，是已经完工的基督。今天基督不再是未处理过的了；祂已经完完全全、彻彻底底的加了工。现今祂是已完工的衣服给我们穿上，现今祂也是那新酒给我们喝。

若是我这里有一个柳橙，你能喝么？你不能——因为柳橙还未处理过，它必须先经过处理。在基督钉十字架并复活以前，我们无法喝基督。祂在十字架上被神切割，被神压榨，现今祂在复活里乃是灵，我们就可以喝祂。我们都已经受浸归入基督，我们也都都可以喝基督。怎么喝呢？因为现今祂是处理过的基督。祂说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵。”（七 37～39。）为什么主说那些话的时候，还没有那灵？因为基督还没有经过处理。过不多久祂就要被处理了，然后祂要复活。现今，凡口渴的都可以到祂这里来喝。赞美主！今天主耶稣不再是没有处理过的基督。你想浸入祂么？你想喝祂么？“那日”就是今日。今天你就可以知道你在祂里面，祂也在你里面。你可以浸入祂里面，你也可以喝祂。现今借着浸入基督，基督就成为我们外面的资格；如今我们只要喝祂，祂就成为我们里面的满足。我们穿上祂作能力的灵，我们也喝祂作生命的灵，好使我们享受祂作我们的新郎。

我们在头三样新东西——新布、新衣服、新酒——里看见基督。基督从祂的成为肉体到祂的钉十字架是新布，从祂的复活到永世，是我们的新衣和我们的新酒。新布只是制作新衣的材料。现今我们每天都在祂的遮盖之下，我们天天因祂得满足。祂是我们的一切。

redemptive work, His resurrection, and His resurrection power. We can put on such a Christ. Hallelujah!

The Lord Jesus told His disciples, “I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality” (John 14:16-17). In these verses the Spirit is the treated Christ; this Spirit is the crucified and resurrected Christ. Such a Christ is the other Comforter, the Spirit of reality. “In that day,” He said, “you will know that I am in My Father, and you in Me, and I in you” (v. 20). He said in effect, “In that day you will both put Me on and receive Me into you. In that day you will be baptized into Me, and you will also drink of Me.” This is the treated Christ, the finished Christ. Christ today is no more untreated; He has been thoroughly and completely worked upon. Now He is the finished garment for us to put on, and now He is also the new wine for us to drink.

Suppose I have here an orange. Could you drink it? You could not—it is untreated; it must be dealt with first. We could not drink of Christ before His crucifixion and resurrection. On the cross He was cut and pressed by God, and now as the Spirit in resurrection we can drink of Him. We were all baptized into Christ, and we were also given to drink of Christ, because He is now the treated Christ. He said, “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet” (7:37-39). At that time, when the Lord spoke those words, the Spirit was not yet because Christ was not treated yet. After a short time He would be treated and then resurrected. Now, whoever thirsts may come to Him and drink. Praise the Lord! Today the Lord Jesus is no more the untreated Christ. Do you want to be baptized into Him? Do you want to drink of Him? “That day” is this day. Today you may know that you are in Him and He is in you. You may be baptized into Him and you may drink of Him. Now, by being baptized into Him, Christ becomes our outward qualification, and now, by drinking of Him, He becomes our inward satisfaction. We are clothed with Him as the Spirit of power, and we drink of Him as the Spirit of life so that we may enjoy Him as our Bridegroom.

In the first three new things—the new cloth, the new garment, and the new wine—we see Christ. Christ from His incarnation to His crucifixion is the new cloth, and Christ from His resurrection to eternity is our new garment and our new wine. The new cloth was just the material for making the new garment. Now we are daily under His covering, and we are daily satisfied by Him. He is everything to us.

现在我们必须更多看见基督是新皮袋。我们读林前十二章十二节，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”我们在这节经文里，不仅读到众肢体在一起组成一个身体，并且读到这身体就是基督。我们总以为基督是头。我们很少会认为，甚至不会想过，基督也是身体。实际说来，基督怎么是身体？因为身体是由许多被基督充满的肢体组成的。基督在你里面，基督在我里面，基督在他里面，基督在我们每一个人里面——我们都有基督在里面。保罗在林前一章说，基督不是分开的。你里面的基督与我里面的基督是一，在我们里面的基督与在其他所有基督徒里面的基督是一。所以基督是由这么多被基督充满的肢体所组成的身体。这就是新皮袋。这新皮袋就是召会生活，盛装基督作新酒。

有时人定罪我们，说我们讲召会讲得太多了。但我认为我们谈召会绝不会太多。我相信我们需要永世才能将召会述尽说竭。有人说，无论我们有没有召会，无论我们在不在召会里，我们都还是能享受基督。但我真怀疑，没有召会你是否还可以完满的享受基督。若没有召会，你能够这里一点，那里一点的享受基督，但你绝不能完满的享受基督，你也不能持续不断的享受祂。若是你不同意我所说的，离开召会一个月，看看会有什么结果。

许多年以前，有一位青年弟兄来到我这里说，“李弟兄，我就是不喜欢召会生活。看看所有的长老——我不喜欢他们。看看带头的姊妹们——我不喜欢她们。看看所有那些弟兄和姊妹们——我都不喜欢他们。”我回答说，“好吧，弟兄，你不喜欢长老，也不喜欢弟兄姊妹，那你自己呢？”他说，“我也不怎么好，但我比他们好一点。”他接着说，“为什么我要来召会的聚会——那不过是浪费我的时间。我留在家祷告读经要好得多。”我就说，“好吧！弟兄，你回家试一段时间，看会有什么结果。”你知道结果怎么样呢？起初两周他还祷告读经，但过了不久，虽然他还有一点祷告，读经却停止了。又过了一周，祷告也停了。然后他开始去看电影，后来甚至更深的落到世界里去了。

Now we must see more concerning Christ as the new wineskin. Let us read 1 Corinthians 12:12: “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” We read in this verse not only that the members composed together are the one Body, but that this Body is Christ. We always consider Christ as the Head; we have considered little, if at all, that Christ is also the Body. How, practically speaking, is Christ the Body? Because the Body is composed of so many members who are filled with Christ. Christ is in you, Christ is in me, Christ is in him, and Christ is in every one of us—we all have Christ within. Paul, in 1 Corinthians 1, says that Christ is not divided. The Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians. So Christ is the Body composed of so many members who are filled with Him. This is the new wineskin. The new wineskin is simply the church life to contain Christ as the new wine.

Sometimes people condemn us by saying that we speak altogether too much about the church. But I do not think that we can ever talk too much about the church. I believe we will need eternity to exhaust it. Some say that whether we have the church or not, whether we are in the church or not, we can still enjoy Christ. But I do question whether you can fully enjoy Christ without the church. Without the church you may enjoy Christ here a little and there a little, but you can never enjoy Christ in a full way; neither can you enjoy Him constantly. If you do not agree, stay away from the church for a month, and see what the result will be.

Many years ago a young brother came to me, saying, “Brother Lee, I simply do not like the church life. Look at all those elders—I don’t like them. Look at the leading sisters—I don’t like them. Look at all those brothers and sisters—I don’t like them.” I replied, “All right, brother, you don’t like the elders; neither do you like the brothers and sisters. What about yourself?” He said, “Well, I’m not so good either, but I’m a little better than they are.” He continued, “Why should I come to the church meetings—it’s just a waste of my time. It would be much better for me to stay at home to pray and read the Bible.” So I said, “All right, brother, go and try it for a while, and see what will result.” Do you know what happened? For the first two weeks he did pray and read his Bible, but after that the Bible reading stopped, though he still prayed a little. After another week the prayer ceased. Then he began attending the movies and later went even deeper into the world.

没有皮袋，你怎么能保存酒？不要认为你自己个人就是一个器皿。不，你不过是器皿的一部分而已。若是一个杯子被切割成碎片，如何能装水呢？碎片怎么可以盛装水呢？这是不可能的。不要认为你很了不起。你实在算不得什么。你不过是身体上的一个肢体，你只是身体上一个微小的部分。我的小指头里有一些血液，这没有错，但这小指头只是全身的一部分。若是你把这小指头从身体隔绝，这指头里的血液就会立刻停止流通。这指头不会盛装血液，反而会失去血液。从你离开召会生活那天起，你就开始失去基督，新酒也开始外流。请你对照你的经历看看。

我这样说的意思，不是指召会生活的每一个聚会都很好。有时候召会聚会并不是那么高昂。但甚至经历一些低的聚会对你也是好的。一个杯子无论拿到天花板那样高，或是低到地板那样低，仍旧是一个器皿。杯子无论在上或在下，仍旧是一个容器。主耶稣总是随着这杯子：杯子升高，主耶稣也随着升高；当召会聚会低落时，对不起，主耶稣也跟着落下去。祂必须与我们一起，因为祂在我们里面。除了召会生活以外，没有什么可以盛装你所享受的基督。不要认为召会生活是一件小事。

可能有些读到本书的人，正住在还未有召会生活的地方。我相信你们的经历会支持我的话，虽然是在消极的一面。我十分同情你们。毫无疑问，你们许多人对于你们所在的地方没有容器，没有皮袋，非常的关切。你们看见，我们需要新酒，也需要新皮袋。

我们也必须认识，皮袋不仅是酒的容器，也是我们饮酒的凭借。我们许多人能作见证，每当我们来到召会聚会中，就发现那里实在是我们可以喝基督的地方。我们乃是在召会聚会中才开始喝主，那是我们以前从未有过的。召会生活不仅是一个容器，也是我们喝的器皿。赞美主，我们有召会生活。

召会生活不是我们；召会生活乃是团体的基督。我若来到这里把我的基督留在家中，而你来到这里也只是你自己来，那就不是召会生活，那是一种社交。凡没有基督在其中的，就不是召会。若是你带着基督同来，我也带着基督同来，这位基督立刻就是团体的容器来盛装祂自己，并且分赐祂自己作我们的享受。召会生活不是一种宗教，也不是一套教训、形式或仪式；召会生活乃是基督从你和我里面活出来。

Without the wineskin, how can you keep the wine? Do not consider that you yourself as an individual are the vessel. No, you are just a part of the vessel. How can a glass contain water if it is cut into pieces? How can the pieces contain the water? It is impossible. Do not consider that you are somebody. You are nobody. You are just a member of the Body; you are just a minute part of the Body. It is true, some amount of blood is in my little finger, but this little finger is just a part of the entire body. If you sever it from the body, the flow of blood in the finger immediately ceases. Instead of containing the blood, the finger will lose the blood. From the day you leave the church life, you begin to lose Christ; the new wine starts to run out. Check with your experience.

In so saying, I do not infer that every meeting of the church life is so marvelous. Sometimes the church meetings are not so high. But even the experience of some low meetings is good for you. Whether a glass is held as high as the ceiling or as low as the floor, it is still a vessel. Whether it is up or down, it remains a container. The Lord Jesus always goes with this glass: when the glass goes higher, the Lord Jesus goes higher. When the church meetings go down, sorry to say, the Lord Jesus goes down with them. He must go with us, because He is in us. Nothing but the church life can contain the very Christ you enjoy. Do not think the church is a small thing.

Some who are reading this book are in places where there is as yet no church life. I believe that your experience, though it be on the negative side, will support my word. I fully sympathize with you. No doubt many of you are greatly concerned that there is no container, no wineskin, in your locality. You see, we need the new wine, and we also need the new wineskin.

We must also realize that the wineskin is not only the container of the wine but also the means for us to drink the wine. Many of us can testify that whenever we came into the church meeting, we discovered that that was really the place where we could drink Christ. It was there that we began to drink the Lord as never before. The church life is not just a container but a vessel from which we may drink. Praise the Lord, we have the church life.

The church life is not us; the church life is the corporate Christ. If I come here and leave my Christ at home, and if you come here just by yourself, that is not the church life; that is a kind of social club. Anything without Christ in it is not the church. However, if you come with Christ and I come with Christ, immediately this very Christ is the corporate container to contain Himself and dispense Himself for our enjoyment. The church life is not a religion or a set of teachings, forms, and rituals, but Christ lived out from you and me.

活的皮袋

我们当中大多数的人都来自基督教的背景，我们从中学到基督徒需要有某种基督徒的聚集，称作“礼拜”。根据这种观念，每个人进到“圣所”都必须安静而敬虔，并且按顺序端坐在那里。有些亲爱的弟兄姊妹来参加我们的聚会，因着聚会中的喊叫与赞美，非常受到搅扰。对于这些人我要说，他们不知不觉受了他们基督教背景的影响。假设这里有许多基督徒聚集，每个人都穿得很好，每个人举止也都沉静而合宜；假定在同一个地方，另外有一班基督徒聚会，他们穿得不怎么好，举止行动也不是那样有次序，却在呼喊并赞美基督。如果你是基督——你要公平并诚实——你真赏识那一班人的聚会？我不是说那个对或那个错——我并不在意对错，我也不信主耶稣会在意对或错。这不是对或错，好或坏的事——这乃是生命的事。宗教说，第一班人好，但基督却说不好，因为没有生命。第一班人对基督是个侮辱。基督是生命，并且基督已经胜过、征服了死亡。基督会对第一班人说，“为什么死亡在你们中间这么占了优势？这当然不像我的召会；这像个墓地。”世上最安静，最有次序的地方乃是墓地——那里一点都不混乱。为什么呢？因为每个人都是死的，并且埋葬好了。今天许多所谓的基督教会就像那样，每个人都“被埋葬”得好好的，既合式又漂亮。弟兄姊妹们，那不是新皮袋。活的召会就是基督所在之处；是由活的肢体所组成的召会，发出活的声音。这就是新皮袋。我们需要这样的皮袋。

新皮袋为着新酒

我们一方面有旧皮袋，另一方面又有新皮袋。不要将新酒放进旧皮袋里。有些人的确接受了新酒，但他们试着要把新酒带回去，倒进旧皮袋里。几乎四十年来，我一直看到有人作这种愚蠢的事。许多人来到地方召会喝了新酒。他们说，“这真是太好了——这正是‘我的召会’所需要的。”所以他们试着把这新酒带回到那老旧的皮袋里。你知道什么事发生么？旧皮袋破了，新酒也溢出来了。但是我们若将新酒放进新皮袋里，主耶稣说，两样就都保存了。

A LIVING WINESKIN

Most all of us come from a background of Christianity, where we learned that Christians need to have certain kinds of Christian meetings called services. According to this concept everyone must enter the “sanctuary” quietly and reverently and seat himself properly and in order. Some dear ones who have attended our meetings have been exceedingly disturbed by the shouting and the praises. Let me say a word regarding them: they are unconsciously influenced by their background of Christianity. Suppose there are a number of Christians meeting together, everyone dressed nicely, and everyone behaving quietly and properly. Suppose that in the same place there is another group of Christians not dressed so well, not behaving so orderly, but shouting and praising Christ. If you were Christ—be fair and honest—which group would you really appreciate? I do not mean which is right or wrong—I do not care for this, and I do not believe the Lord Jesus would care for this either. It is not a matter of being right or wrong, good or bad—it is a matter of life. Religion says the first group is good, but Christ says it is not good because it has no life. The first group is an insult to Christ. Christ is life, and Christ has conquered and subdued death. Christ would say to the first group, “Why is death so prevailing among you? Surely this is not like My church; this is like a cemetery.” The most quiet and orderly place is the cemetery—there is no confusion there, because everyone is dead and properly buried. So many so-called Christian churches today are just like that: everyone in them is nicely, properly, and beautifully “buried.” Brothers and sisters, that is not the new wineskin. The living church is where Christ is; it is the church composed of living members, making living noise. This is the new wineskin. We need such a wineskin.

NEW WINESKINS FOR NEW WINE

On one hand, we have the old wineskin, and on the other hand, we have the new. Do not put the new wine into the old wineskin. Some indeed have received the new wine, but they have attempted to bring the new wine back and pour it into the old wineskin. I have been witnessing this kind of folly for almost forty years. Many people have come to the local church and drunk the new wine. They have said, “This is really wonderful—this is just what ‘my church’ needs.” So they have tried to bring this new wine back to that old wineskin. Do you know what happened? The old wineskins burst, and the new wine was spilled. If we put the new wine into the new wineskin, however, the Lord Jesus said that both are preserved.

有些亲爱的圣徒珍爱祷读，就想将祷读带到他们老旧的聚会里，结果把他们的聚会杀死了。新酒就是不适合放在旧皮袋里，新酒需要新皮袋。

我们需要基督作新衣，需要基督作新酒，也需要基督以团体的方式作新皮袋。我们需要召会生活。我们不在意任何道理、教训或形式，只注重在你里面的基督和在我里面的基督。这就是新皮袋。

四种基督徒

从这四种新的东西，产生了四种所谓的基督徒。第一种是名义上的基督徒，他们不是真的基督徒。他们只接受基督作新布；他们不相信主的钉十字架或主的救赎，只是珍爱主在这地上的那一阶段而已。他们说，“看看耶稣如何生活，祂是那样满了爱和自我牺牲。我们必须模仿祂，我们必须跟随祂。”但是这样作不过是剪下一块新布补在旧衣服上。这些就是所谓的摩登派。他们不相信基督是神；也不相信基督为我们的罪死在十字架上。他们说基督的死就像一种殉道，不是为着救赎我们，而是给我们一个榜样。他们说，我们必须在某些方面模仿祂，好补上我们的漏洞。这就是他们的教训和实行。

还有另外一种基督徒，比较好的一种，可称之为基要派。他们相信基督是神，基督是我们的救赎主，基督为我们的罪死在十字架上，并且复活了。他们不是接受基督作新布，而是接受基督作新衣。他们蒙了救赎，是真正的基督徒，但他们只相信基督成功了救赎，现今他们得救了，有一天他们还要上天堂。

还有一班人比较进步。有些基督徒看见了他们不只需要基督的救赎，也需要基督的生命。他们对于内里生命的事有一点领会，所以他们不只接受基督作新衣，也接受基督作新酒。你可以称他们是“内里生命的基督徒”。他们实在比前面两班人更往前，可以说他们是最好的一他们既不是摩登派，也不是基要派。你甚至可以称他们作属灵的人。但是很遗憾的说，他们虽然很好，却少了一件东西——就是皮袋，召会生活。

Some dear ones have come to appreciate pray-reading; so they have tried to bring pray-reading into their old meetings. They killed their meetings. The new wine simply does not fit in the old wineskins. The new wine requires the new wineskin.

We need Christ as the new garment, we need Christ as the new wine, and we also need Christ in a corporate way as the new wineskin. We need the church life. We do not care for any doctrine, teaching, or form, but just for Christ in you and Christ in me. This is the new wineskin.

FOUR KINDS OF CHRISTIANS

Out of these four new things, four kinds of so-called Christians have come into existence. The first kind is called Christians, but they are not really Christians. They only take Christ as the new cloth: they do not believe in the Lord's crucifixion or the Lord's redemption but only appreciate the Lord while He was on this earth. They say, "Look how Jesus lived: He was so full of love and self-sacrifice. We must imitate Him; we must follow Him." But to do this is just to cut out a piece of new cloth with which to patch an old garment. These are the so-called modernists. They do not believe that Christ is God; neither do they believe that Christ died for our sins on the cross. They say that Christ died as a kind of martyr, not for our redemption but to give us an example. We must imitate Him in certain aspects, they say, to patch up our holes. This is their teaching and practice.

Then there is another kind of Christians, a better kind, whom you may call fundamentalists. They believe that Christ is God, that Christ is our Redeemer, and that Christ died on the cross for our sins and was resurrected. They take Christ not as a piece of new cloth but as the new garment. They are redeemed, they are real Christians, but they only believe that Christ has accomplished redemption and that now they are saved and will go someday to heaven.

Then there is another group which is further improved. Some Christians have seen that they need not only the redemption of Christ but also the life of Christ. They have realized something concerning the inner life, so they take Christ not only as the new garment but also as the new wine. You may call them "inner-life Christians." They are indeed an improvement over the previous two groups. You may say that they are the best—they are not modernists, and they are more than fundamentalists. You may even call them spiritual people. But I am sorry to say, good as they are, they lack one thing—the wineskin, the church life.

在末后的日子，主所要恢复的不只是新衣——祂借着路德马丁在因信称义这件事上恢复了这点。主也不只是恢复内里的生命——祂借着盖恩夫人（Madame Guyon），慕安得烈（Andrew Murray），宾路易师母（Jessie Penn-Lewis）等人成就了这事。我们为着这一切恢复赞美主。但是在这世代的末了，主要恢复末了并终极的一项，就是召会生活。你可以称这一班人为召会人。赞美主！

今天你可曾注意到在地方召会中，在所谓的召会人中间，新衣已经恢复了，新酒已经恢复了，新皮袋也已经恢复了。我不相信那些批评我们太多谈论召会生活的人是公平的。我们也常说到新衣，甚至更多说到内里的生命。仔细看看我们的著作——都是满了关乎内里生命的信息。但我们没有停在这里；我们也说到召会生活。你们若是读过所有我们出版的书籍和文章，就会发现我们没有只谈新布——那是已经过去的了。但我们的确有新衣、新酒和新皮袋。我们有基督作我们的义，有基督作我们的生命，也有基督以团体的方式作我们的召会生活。主只停在新衣这里么？不。主只停在新酒这里么？不。主从新郎往前说到新布，从新布到新衣，从新衣到新酒，从新酒到新皮袋。还有其他的吗？没有。在皮袋之后，在召会之后，就再没有别的了。召会乃是神终极的目标。当我们到达召会，我们就在神旨意的终极完成里。因此，在皮袋之后，主再没有提到别的。

赞美主！我们有新郎，有新布作成的新衣，有新酒，也有新皮袋。所以我们不仅完全够资格，完全满足，更完全有地位享受我们的新郎。我们若是经历这一切东西，我们就一无所缺。我们有新郎作为我们身上的新衣，又在我们里面作为新酒，这是何等美好！并且这新酒是在召会生活——新皮袋里。因此，一天过一天我们完满的享受基督作新郎。

这是宗教么？不是。这是基督教么？不是。这是一种新教派么？不是。那这是什么？这是召会生活。阿利路亚，我们有召会生活，并且也在召会生活里，真是何等美好！

In the last days the Lord is recovering not only the new garment—this He recovered through Martin Luther in the matter of justification by faith. Neither is the Lord only recovering the inner life—this He accomplished through Madame Guyon, Andrew Murray, Jessie Penn-Lewis, and others. We thank the Lord for all these recoveries. However, at the end of this age the Lord is recovering the last and ultimate item, the church life. You may call this group the church people. Praise the Lord!

Have you ever noticed today that in the local churches, among the so-called church people, the new garment has been recovered, the new wine has been recovered, and the new wineskin has also been recovered? I do not believe the friends who criticize us for talking so much about the church are fair. We also speak very much concerning the new garment and even more about the inner life. Look into our writings—they are full of messages concerning the inner life. But we have not stopped there; we have also covered the church life. If you read all the books and papers we have published, you will discover that we are not occupied with the new cloth—that is over. But we do have the new garment, the new wine, and the new wineskin. We have Christ as our righteousness, we have Christ as our life, and we have Christ in a corporate way as our church life. Did the Lord stop with the new garment? No. Did the Lord stop with the new wine? No. The Lord went on from the Bridegroom to the new cloth, from the new cloth to the new garment, from the new garment to the new wine, and from the new wine to the new wineskin. Is there anything more? No. After the wineskin, after the church, there is nothing more. The church is God's ultimate goal. When we arrive at the church, we are in the ultimate consummation of God's purpose. Thus, after the wineskin, the Lord mentioned nothing else.

Praise the Lord! We have the Bridegroom, we have the new cloth made into the new garment, we have the new garment, we have the new wine, and we have the new wineskin. So we are not only fully qualified, not only fully satisfied, but also fully positioned to enjoy our Bridegroom. If we have experienced all these things, we are short of nothing. How wonderful to have the Bridegroom upon us as the new garment and within us as the new wine. This new wine is in the church life, the new wineskin. Thus, day by day we have the full enjoyment of Him as the Bridegroom.

Is this religion? No. Is this Christianity? No. Is this a kind of new sect? No. Then what is this? It is the church life. Hallelujah! How wonderful to have it and be in it!

第三章

安息的路

读经：马太福音十一章十八至十九节，二十五至三十节，十二章一至十四节，三十八至四十二节。

我们已经看过马太九章里新郎以及四样新东西。现在我们来看十一和十二章。在我们所交往的人当中，新郎乃是最喜乐的人。与我们的新郎来往是何等喜乐！那是我们的享受。九章告诉我们要怎样喜乐，然而在十一和十二章这里，我们学习如何得着真实的安息。

马太十一和十二章中所有的经文都是彼此相关的。请注意十一章二十五节“那时”这两个字。在全本圣经中，像这样小的字都是非常有意义的。神的话非常经济—没有无用的字。我们来看看十一章二十五节的“那时”，是在什么时候呢？就在耶稣说约翰来了不吃也不喝的时候。宗教人士说约翰是被鬼附着的人，而人子来了也吃也喝，乃是贪食好酒的人。（18～19。）于是“那时”基督发出祂的呼召：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”（28。）

接着十一章之后，我们在十二章头一节又遇到同样的辞——“那时”。在什么时候呢？在主耶稣发出呼召，邀请人到祂这里来得安息的时候。

在十二章开头的这一段话之后，我们来到三十八节，也是以一个小小的辞开始：“当时”。这些不起眼的小辞就把这两章全部的段落联结在一起了。因此，我们可以说，这两章是一个整体，给我们看见一件事—如何得着安息。

你要得着完满的享受么？你要喜乐么？那你就在那可喜悦者的同在里；就是在新郎的同在里。只要有我们的主耶稣，我们的新郎与我们同在，我们就不能不欢乐。现在我们从十一和十二章所有的段落中，再往前看一件事—如何得着安息。

基督徒常引用马太十一章二十八节：“凡劳苦担重担的，可以到我这里来…，”但他们通常是将这些经文单独分出来引用。我们需要把这两章中所有的段落都放在一起，好找出得安息的路。

CHAPTER THREE

THE WAY TO REST

Scripture Reading: Matt. 11:18-19, 25-30; 12:1-14, 38-42

We have seen the matter of the Bridegroom with four new things in Matthew 9. Now we come to chapters 11 and 12. The bridegroom is the most pleasant person that anyone could deal with. How pleasant it is to deal with our Bridegroom! That is our enjoyment. Chapter 9 tells us how to be pleasant, while here in chapters 11 and 12 we learn how to obtain genuine rest.

All the passages in Matthew 11 and 12 are closely connected. Notice the words At that time in 11:25. Throughout the entire Bible little words like these are very significant. God's Word is very economical—there are no wasted words. Let us consider the words in 11:25, At that time. At what time? At the time Jesus said that John came neither eating nor drinking. The religious people said that John had a demon, and that the Son of Man, because He came both eating and drinking, was a gluttonous man and a drunkard (vv. 18-19). Then “at that time” Christ sounded out His call: “Come to Me all who toil and are burdened, and I will give you rest” (v. 28).

Following chapter 11, in the first verse of chapter 12, we again encounter the same three words, At that time. At what time? At the time Jesus sounded His call, at the time Jesus invited people to come to Him and rest.

Following this passage at the beginning of chapter 12, we come to verse 38, which opens with a little word, Then. All these little words join all the portions in these two chapters together. We may say, therefore, that these two chapters are one whole, showing us one thing—how to find rest.

Would we find full enjoyment? Would we be pleasant? Then be in the presence of the pleasant One; be in the presence of the Bridegroom. As long as we have our Lord Jesus, our Bridegroom, with us, we cannot but rejoice. Now from all these portions in chapters 11 and 12, we see something more—we see how to find rest.

Christians are accustomed to quoting Matthew 11:28: “Come to Me all who toil and are burdened,” but they usually quote and use these verses in an isolated way. We need to put all the passages of these two chapters together in order to find the way to rest.

约翰来了，不吃不喝。他举止行动完全与宗教和人类文化相反，因这缘故，法利赛人和经学家这些宗教人士就说他被鬼附了。约翰的确是一个奇特的人；他们无法了解他，所以说他被鬼附了。然后耶稣来了，也吃也喝，宗教人士就说，“看哪，这个人似乎什么都不知道，只知道吃喝。”

若是有任何规条说我们不该吃喝，那就会成为沉重的担子。另一方面，若是有任何规条说，我们必须吃喝大量的食物与饮料，这也会成为重担。但是对我们这些智慧之子来说，这不是一件禁戒饮食的事，也不是一件又吃又喝的事，这完全是一件生命的事。要注意主在本章十九节的话，“智慧的儿女总以智慧为是。”（钦定英文译本。）我们需要对“儿女”这个辞有深刻的印象。这是一件生命的事。我们不是智慧的学生，乃是智慧的儿女。我们并不太在意智慧的知识，却非常在意智慧的生命。智慧是什么？基督就是智慧。我们是基督之子；我们有基督的生命；所以我们有智慧的生命。这对我们不是一件规条的事——作这个，作那个等等。今天不是那许多“作”或“不作”的事，这完全是一件生命的事。如果我口渴了，我可以喝；我可以一点一点的喝，也可以一次喝很多。没有规条，完全在乎生命。不要问我为什么要喝——我的答案是只因为我渴了。当我口渴时，不要给我任何规条说我不该喝。当我不渴时，也不要命令我喝。不要问我为什么吃这么多——因为我饿了。也不要问我为什么不吃——因为我并不饿。这是什么？这就是生命。这就是得安息的路。规条和规则都是重担，所以主耶稣说，“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”

阿利路亚，没有规条！你饿了么？那就吃吧！你渴了么？那就喝吧！你若不饿也不渴，就不要吃也不要喝。你看，只要没有任何规条，我们就是自由的，我们就有安息。

所有宗教的规条就是二十八节的重担。所以主耶稣宣告说，“凡劳苦担重担的，可以到我这里来，…”你不需要劳苦，忘记规条吧——吃或不吃，喝或不喝——把这些都忘记吧！方便时我吃，不方便时，我就不吃。我渴了就喝，我不渴就不喝。阿利路亚，没有规条！这就是基督与宗教相对。耶稣说，“我的轭是容易的。”（30。）

John came neither eating nor drinking. He behaved utterly contrary to religion and human culture, and because of this the Pharisees and scribes, the religious people, said that he had a demon. John was indeed a strange person. They could not understand him, so they said he had a demon. Then Jesus came both eating and drinking, and the religious people said, “Look, this man seems to know nothing but eating and drinking.”

If any regulation is made saying that we should not eat or drink, it becomes a heavy burden. On the other hand, if any rule is made saying that we must eat and drink large amounts of food and liquid, this also becomes a heavy burden. But to us, the children of wisdom, it is not a matter of abstaining from food and drink, neither is it a matter of eating and drinking, but absolutely a matter of life. Notice the Lord's words in Luke's account of the same story: “Wisdom is justified by all her children” (7:35). We need to be impressed with the word children. This is a matter of life. We are not students of wisdom but children of wisdom. We do not care so much for the knowledge of wisdom, but we care very much for the life of wisdom. What is wisdom? Christ is wisdom. We are the children of Christ; we have the life of Christ; so we have the life of wisdom. To us it is not a matter of regulations—do this and do that. It is not a matter today of so many dos and don'ts, but entirely a matter of life. If I am thirsty, I may drink: I may drink little by little, or I may drink a quantity of liquid at once. There is no regulation. It all depends on life. Do not ask me why I drink—my answer is only that I am thirsty. When I am thirsty, do not give me any regulation that I should not drink, and when I am not thirsty, do not command me to drink. Do not ask me why I eat so much—it is because I am hungry. Neither ask me why I do not eat—it is because I am not hungry. What is this? This is life. This is the way to find rest. Regulations and rules are a heavy burden, and Jesus said, “Come to Me all who toil and are burdened, and I will give you rest.”

Hallelujah, there are no regulations! Are you hungry? Then eat! Are you thirsty? Drink! If you are not hungry or thirsty, do not eat or drink. You see, as long as we do not have any regulations, we are free; we have rest.

All the regulations of religion are just the heavy burden of Matthew 11:28. This is why the Lord Jesus exclaimed, “Come to Me all who toil and are burdened.” There is no need for you to toil. Forget about regulations: eating or not eating, drinking or not drinking—forget them all. When it is convenient, I will eat, and when it is not convenient, I will not eat. When I am thirsty, I will drink, and when I am not thirsty, I will not drink. Hallelujah, there are no regulations! This is Christ versus religion. Jesus

在原文“容易”这辞的意思是亲切、温良的。换句话说，耶稣说，“我的轭是有弹性的。”当你饿了你就吃，你不饿时就不要吃。祂的轭是有弹性的，祂的轭是温良的，祂的轭是能屈能伸的。

耶稣故意违犯安息日

“那时，”就是耶稣说了这话之后，祂在安息日同门徒从麦地经过。门徒看见麦穗，因着饿了，就开始自行吃起麦穗。但法利赛人看见了就说，“看哪，你的门徒在作安息日不可作的事。”（十二2。）你看，这样来守安息日实在是一项重担。耶稣说，“凡劳苦担重担的，可以到我这里来。”任何规条，任何条例，都是一种担子。但在基督那里却没有规条，也没有条例。看看那时的情形：主耶稣也许是把那些饥饿的人从会堂带出来，就是带出宗教的事物，进到麦田里。你认为祂这样作没有任何的意义么？我告诉你，主耶稣故意这样作是有目的的。祂故意要打破守安息日的规条，以满足那些饥饿的人。宗教给他们重担，但主耶稣使他们满足。

宗教人士总是像这样。他们总是加重担在别人身上，不许别人吃。他们总是说这不合律法，不是基要的，也不是照着圣经。但主耶稣说，“你们没有念过么？”祂实际上是说，“你们是这么基要，这么合乎圣经，大卫和跟从他的人饥饿之时所作的，你们没有念过么？他怎样进了神的殿，且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，唯独祭司才可吃的。你们法利赛人没有念过么？按照你们的律法，大卫和跟从他的人吃是不合律法的，但他们却吃了。”那些讲求合乎圣经的人，那些讲求基要真理的人，都闭口无言了。这是非常有意义的。

基督，真大卫

基督在每件事上都与宗教相对。律法上确实有这样的条例说，唯独祭司才可吃神殿中的陈设饼。但在记载这条例的同样一本圣经中，也记载了大卫和跟从他的人如何进了圣殿，吃了陈设饼，并且神没有定罪他们。主耶稣这样说是告诉法利赛人：“我是真大卫，我的门徒是真大卫的真实跟从者。如果古时大卫和跟从他的人吃了不允许他们

said, “My yoke is easy” (v. 30). In the Greek the meaning of the word easy is “kindly” or “gentle.” In other words, Jesus said, “My yoke is flexible.” When you are hungry, you eat, and when you are not hungry, you do not eat. His yoke is flexible; His yoke is gentle; His yoke is not unbending.

JESUS INTENTIONALLY BREAKING THE SABBATH

It was “at that time,” after speaking in this way, that Jesus went with His disciples on the Sabbath day through the grainfields. The disciples saw all the ears of grain, and because they were hungry, they all began to help themselves and eat. The Pharisees, however, saw it and said, “Behold, Your disciples are doing what is not lawful to do on the Sabbath” (12:2). You see, to keep the Sabbath day in such a way is really a heavy burden. Jesus said, “Come to Me all who toil and are burdened.” Any regulation, any rule, is a kind of burden. But with Christ there are no regulations, no rules. Consider the situation: the Lord Jesus took the hungry ones out of the synagogue, perhaps; out of something religious, and into the grainfields. Do you think He did this without meaning? I tell you, the Lord Jesus did this intentionally with a purpose. He deliberately broke the observation of the Sabbath day in order to satisfy those who were hungry. Religion burdened them; the Lord Jesus satisfied them.

Religious people are always like this. They are always putting burdens upon others and not allowing others to eat. They are always saying it is not lawful, it is not fundamental, it is not according to the Scriptures. But the Lord Jesus said, “Have you not read?” He said in effect, “You are so fundamental; you are so scriptural. Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which it was not lawful for him to eat, nor for those who were with him, except for the priests only? Have you not read that, you Pharisees? According to your law, it was not lawful for David or his followers to eat, but they ate.” Those scriptural people, those fundamental people, were shut up. It is very meaningful.

CHRIST, THE REAL DAVID

Christ is everything versus religion. There was indeed such a regulation in the law, saying that only the priests were allowed to eat the bread of the Presence in the house of God. Yet in the same Bible which records this regulation is a record telling how David entered the house of God and together with his followers ate the bread of the Presence. God did not condemn them. The Lord Jesus in so speaking was telling the Pharisees, “I am the real David, and My disciples are the real followers of the real David. If in the

吃的陈设饼，而没有被定罪，你们怎么能定罪我呢？你们必须看见大卫只是预表、影儿、图像—I 乃是真大卫。若是大卫所作的都是合法的，那么凡我所作的也必定是合法的。你若凭自己，没有大卫的同在就进入殿中，吃了陈设饼，你就会被定罪。乃是借着大卫与你同在，借着在大卫的同在里，凡你所作的就都是合法的。这不在于律法，乃在于大卫。”

在现今的时代里，不是律法的问题，完全是基督的问题。只要基督与你同在，只要你在基督的同在里行事，就没有问题。为什么？因为今天基督是现今、即时、最当前的律法颁赐者。阿利路亚！基督是今天的真大卫，我们是祂的跟从者。我们有祂与我们同在，我们在祂的同在里行事。

今天没有规条，只有基督。没有规条，只有真大卫。只要我跟从我今日的大卫，只要我与我的基督是一，凡我在祂的同在里所作的都是对的。你能这样说么？你有异象这样说么？

基督，更大的殿

然后主耶稣又说了一件事。祂说，“你们没有念过么？”（十二 5。）不要认为你比主耶稣更懂圣经。主耶稣又再次问他们：“再者，律法上记着，当安息日，祭司在殿里渎犯了安息日，还是没有罪，你们没有念过么？”甚至祭司渎犯了安息日也是合法的。只要他们在殿里，就没有辖制，就从律法下得了自由。他们若是在殿外，就必须守安息日。但他们若是在殿中，就得了释放。殿就是他们的释放。主耶稣说，“我告诉你们，在这里有比殿更大的。”主耶稣实际上是对法利赛人说，“我的门徒是在殿里吃。他们是在我里面，在今日更大的殿里渎犯安息日。只要他们在我里面，无论他们作什么都是对的。你们还有什么可说的？你们真以为自己认识圣经了？我告诉你们这些法利赛人和经学家，你们只是约略认识一点，你们实在不是顶清楚圣经。你们没有念过么？祭司在殿中也可渎犯安息日。现在我就是那更大的殿，我所有的门徒都是在我里面的祭司。无论他们作什么，甚至干犯了律法，因着他们是在殿里，他们就不是真的犯了律法。因此他们是自由的。”

ancient time David and his followers ate the bread of the Presence, which they were not allowed to eat, and were not condemned, how can you condemn Me? You must realize that David was only a type, a shadow, a figure—I am the real David. If whatever David did was lawful, then whatever I do must be lawful. If you go into the house of God by yourself, without David, and eat the bread of the Presence, you will be condemned. It is by David being with you, it is by being in the presence of David, that whatever you do is lawful. It is not a matter of the law but a matter of David.”

Now in this present day, it is not a matter of the law but wholly a matter of Christ. As long as Christ is with you, as long as you do something in the presence of Christ, it is all right, because Christ today is the present, instant, and up-to-date Lawgiver. Hallelujah! Christ is today's real David, and we are His followers. We have Him with us, and we are doing things in His presence.

There are no regulations today, but Christ. There are no regulations, but the real David. As long as I am following my David today, as long as I am one with my Christ, whatever I do in His presence is all right. Could you say this? Do you have the vision to say this?

CHRIST, THE GREATER TEMPLE

Then the Lord Jesus said something more. He said, “Have you not read...?” (v. 5). Do not think that you understand the Bible more than the Lord Jesus. Again the Lord Jesus checked with them, “Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath and are guiltless?” It was even legal for the priests to break the Sabbath. As long as they were in the temple, there was no bondage; they were free from the law. If they were outside the temple, they had to keep the Sabbath, but if they were in the temple, they were liberated. The temple was their emancipation. The Lord Jesus said, “I say to you that something greater than the temple is here” (v. 6). The Lord Jesus was saying in effect to the Pharisees, “My disciples were eating in the temple. They were breaking the Sabbath in Me, in today's greater temple. As long as they are in Me, whatever they do is right. What have you got to say? Do you really think that you know the Bible? I tell you, Pharisees, you know just a little. You really do not know the Bible so well. Have you not read? The priests were allowed to profane the Sabbath in the temple. Now I am the greater temple, and all My disciples are the priests in Me. Whatever they do, even if it is against the law, it is not actually against the law because they are in the temple. So they are free.”

你若是在殿以外，你就是受限制的；但你若是在殿里，你就是自由的。你在基督以外，就在辖制之下；你在基督里，就是自由的。这是何等奇妙！基督不仅是今日的殿，而且是更大的殿。这不是很好么？你永远不能击败主耶稣。别想到祂这里来要得着胜算。严格说来，你没有可辩的。不要说你败诉了——你根本无从开始。耶稣握有一切胜算：“大卫…你们没有念过么？”“祭司在殿里…你们没有念过么？”“你们没有念过么？”所以你就住口吧。

基督，安息日的主

法利赛人说，在安息日吃麦穗是不合律法的。但末了主耶稣告诉他们：“人子是安息日的主。”（8。）主耶稣实际上乃是说，“我在古时候有权设立安息日，今天我也有权废去安息日。这有什么不对？”我左手腕上有一只表，那是我的表。早晨我戴上，现在若是想拿下来，你能说什么？这是我的手表；我喜欢怎样处置，就怎样处置。我是手表的主人。我若是想要戴上，就戴上；我若是想要脱下，就脱下。就像这样，主耶稣说，“我是安息日的主。”祂乃是暗示说，“我不只是安息日的主，也是你们的主。”阿利路亚！

我若有基督，就有真大卫。我若有基督，就有更大的殿。阿利路亚！我若有基督，就有安息日的主。这实在是好。祂的名是“我是”。我们能说什么，只有说，“哦主，阿们，阿利路亚！”

基督医治枯干的肢体

你看见基督与宗教相对么？但请听，这只是头一个安息日。在这之后，十二章有另一个安息日。头一个安息日过了之后，主耶稣在安息日进了会堂，那里有一个人枯干了一只手。宗教人士又抓住机会找主耶稣的麻烦，问祂说，“在安息日可以治病么？”（10。）这里有一个人枯干了一只手——这不是一人全身的事，而是身体上一个肢体——手——的事。这是很有意义的。在头一个安息日，主耶稣顾到祂自己是身体的头。现今在第二个安息日，主需要顾念祂的肢体。这里有一只枯干的手，几乎要死的枯干肢体。主回答法利赛人说，“你们中间谁有一只羊，若在安息日掉在坑里，不把它抓住拉上来？人比羊贵重多了。”（11～

If you are outside the temple, you are bound, but if you are in the temple, you are free. If you are outside Christ, you are under bondage, but if you are in Christ, you are free. It is marvelous! Christ is not only the temple today but the greater temple. Is this not good? You can never beat the Lord Jesus. Do not come to Him to try to win your case. Strictly speaking, you do not have a case. Do not say that you have lost your case—you never had a case. Jesus has all the cases. Have you not read about David? Have you not read about the priests in the temple?

CHRIST, THE LORD OF THE SABBATH

The Pharisees said that it was not lawful to eat the grain because it was the Sabbath. Eventually, the Lord Jesus told them, “The Son of Man is Lord of the Sabbath” (v. 8). The Lord Jesus said in effect, “I had the right in the ancient time to establish the Sabbath, and today I have the right to do away with the Sabbath. What is wrong with that?” On my left wrist I have a watch. It is my watch. In the morning I put it on. Now suppose I feel like taking it off. What can you say? It is my watch; I do what I want with it. I am the lord of the watch. If I want to put it on, I put it on; if I want to take it off, I take it off. Even so, the Lord Jesus said, “I am the Lord of the Sabbath.” He said by implication, “I am Lord not only of the Sabbath but of you too.” Hallelujah!

If I have Christ, I have the real David. If I have Christ, I have the greater temple. Hallelujah! If I have Christ, I have the Lord of the Sabbath. It is really good. His name is “I am.” What can we say but, “O Lord, Amen, Hallelujah!”

CHRIST HEALING THE WITHERED MEMBER

Have you seen that Christ is versus religion? But listen, this is just the first Sabbath. Following this, there is another Sabbath in chapter 12. After the first Sabbath was over, the Lord Jesus went into the synagogue on the Sabbath day, where there was a man with a withered hand. The religious people then took the opportunity to trouble the Lord Jesus again by asking, “Is it lawful to heal on the Sabbath?” (v. 10). Here was a case of a man with a withered hand—not a case of a whole man but a case of a member of the body, a hand. It is quite meaningful. On the first Sabbath the Lord Jesus took care of Himself as the Head of the Body. Now on the second Sabbath the Lord needs to take care of His members. Here is a withered hand, a withered member nearly dead. The Lord answered the Pharisees, “What man will there be among you who will have one sheep, and if it falls into a pit on the Sabbath, will not take hold of it and lift it out?

12。)换句话说祂是说，“医治这枯干的肢体有什么不对呢？”手是身体上的肢体，羊是羊群的一分子。你看见这个没有？在这个安息日，主指明祂为着治好祂的肢体，为着拯救落坑的羊，什么事都肯作。不管是不是安息日，主关心的是治好祂身体上死的肢体。对祂来说，规条是无关紧要的，唯独拯救祂落坑的羊才是一切。头一个安息日所教导的功课是说，头乃是一切，基督是一切——基督是大卫，是更大的殿，是安息日的主。但第二个安息日所教导我们的功课乃是，主耶稣不在意任何事物，只顾念祂枯干的肢体，祂落坑的羊。这是非常有意义的。

今天基督教注意规条——却不顾基督，就是头。今天的基督徒注意他们的仪式、道理和规条——却不顾基督身体上枯干的肢体，不顾念羊群中的羊。

一九六八年初在洛杉矶发生了一件事，就是埋葬。那是新年特会的时候，我没有意思要鼓励人埋葬。但在一次聚会结束后，有一个人说，“我要埋葬。”其他人也陆续随着，直到召会中许多弟兄姊妹都埋葬了。他们都深受感动，见证他们因着这样作，埋葬了他们的老旧，他们就活了。这埋葬的举动实在令我惊讶。事实上，我想说些话来阻止他们埋葬，但我里面的灵禁止我这样作。我是谁，竟然要阻止圣灵的工作？我什么都没有说，直到第三天；我预测洛杉矶召会因这举动，一定会遭到宗教人士的批评。果然不出十天，批评传来了。他们说，“在洛杉矶有异端。已经正式受过浸的信徒，现在又再次受浸。这行动的圣经根据在哪里？”我不喜欢争辩，但我要告诉你们，有许许多多枯干的“手”得了医治。这事不只在洛杉矶发生，接着在许多地方也发生了。许多死寂的肢体借着这种埋葬又活过来了。我们能说些什么呢？

可怜的基督教！他们只要你遵守规条，并不在乎你是枯干的还是活的。你若是用枯干的手守“安息日”，他们并不在意。但是哪里有安息呢？枯干的肢体是没有安息的。主耶稣实际上是说，“我不在意安息日，我只在意我的肢体，我落坑的羊。”宗教人士说，“看哪，我们是这样健全，我们是这样合乎圣经，我们每件事都有次有序。”但主耶稣会说，“这些我都不要，我只关心我的肢体得医治，我要拯救我的羊。”主耶稣并不在意一切的规条。守安息

Of how much more value then is a man than a sheep!” (vv. 11-12). He said, in other words, “What is wrong then if I heal this withered member?” The hand is a member of the body, and the sheep is a member of the flock. Have you seen this? On this Sabbath the Lord indicated that He would do anything for the healing of His members, for the rescue of His fallen sheep. Sabbath or no Sabbath, the Lord is interested in healing the dead members of His Body. Regulations do not matter to the Lord, but the rescue of His fallen sheep means very much to the Lord. The lesson from the first Sabbath is that the Head is everything, Christ is everything—Christ is David, the greater temple, and the Lord of the Sabbath. But on the second Sabbath the lesson is that the Lord Jesus does not care for anything but His withered members, His fallen sheep. It is very meaningful.

Christianity today cares for regulations—they do not care for Christ, the Head. Christians today care for their formalities, doctrines, and rules—they do not care for the withered members of the Body of Christ; they do not care for the sheep of the flock.

In the beginning of 1968 something really happened in Los Angeles—the burial. It was the time of the New Year conference, and I had no intention of encouraging people to be buried. But at the closing of one meeting, one said, “I want to be buried.” Then others followed until many brothers and sisters in the church were buried. They were all so deeply moved to testify by this act that they were burying all their oldness, and by doing this, they became alive. I was really surprised by this move to be buried. I was trying, in fact, to say some word to stop it, but I was checked by the Spirit within. Who was I to stop something of the Holy Spirit? I said not a word until the third day, when I predicted that the church in Los Angeles would certainly be criticized by the religious people for this act. It was not more than ten days before the criticism came. “There is heresy in Los Angeles,” they said. “Believers who are already properly baptized are being baptized again. Where is the scriptural ground for a believer to be baptized again after being properly baptized already?” I do not like to argue, but I wish to tell you that so many withered “hands” were healed. Not only did this occur in Los Angeles, but following this in many places, many dead ones through this kind of burial came alive. What can we say?

Poor Christianity! They do not care if you are withered or alive as long as you keep the regulations. If you keep the “Sabbath” with a withered hand, they do not care. But where is the rest? There is no rest for a withered member. The Lord Jesus said in effect, “I do not care for the Sabbath; I just care for My members, My fallen sheep.” The religious people say, “Look, we are so sound; we are so scriptural; we have everything in order.” But the Lord Jesus would say, “I’ll have none of it. I only care to heal My members and rescue My sheep.” The Lord Jesus did not care for all the regulations. What does it mean to keep the Sabbath? Nothing. But to heal a

日有什么意义？什么也没有。但医治枯干的手却实在有意义；把掉落的羊从坑里救上来也满有意义。若是借着埋葬，有数以百计的人活过来，你能说什么呢？

有人说我们的聚会太吵闹，他们不能忍受我们的喊叫与赞美。但看看果子吧。今天你若是在主日上午，到美国所谓的基督教会去看看，你很难找到多少不到三十岁的人，他们大部分是年长的人。但我们这里大多数不到三十岁。我们已经有许多青年人把自己奉献给主的恢复。他们不在意别的事物，只在意基督作头，以及召会连同所有的肢体作为身体。若是这样，你要说什么？哦，埋葬那老旧的死宗教吧！你在那里面作枯干的肢体已经多年了。

主不在意人是否吵闹。在诗篇中有多次说到“当向神欢呼”。（六六1，八一1，九五1，2，九八4，6，一〇〇1。）神是活人的神，不是死人的神。活人必定是吵闹的，只有死人才是安静的。你不需要命令死人安静，他们安静是因为他们死了。今天不是讲求仪式的时代；今天也不是宗教的时代。今天乃是活的基督与活的肢体的时代；不是教训和道理上的基督，乃是在生命里的基督，作为赐生命之灵的基督。看看这些青年人，他们把自己奉献给基督和召会。他们将会为着主，使美国焚烧起来。

主顾到祂自己是头，也顾念祂所有的肢体。祂要医治枯干的肢体，也要拯救落坑的羊。祂要作成一個活的召会，而不是形式的召会。阿利路亚，饥饿的门徒得了喂养，枯干手的人得了安息，落坑的羊得了拯救！“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”这就是说，在消极的一面，祂要除去一切的规条；积极的一面，祂要给我们食物、医治、拯救和安息。祂是我们寻得安息唯一的路。安息不在任何宗教的事物里；宗教只加给我们重担。基督才是我们的安息。祂的轭是容易的，祂的担子是轻省的。为什么？因为这是一件生命的事，凡是生命的事都是非常容易且便于背负的。

基督，更大的约拿

现在，马太十二章这里又有一件宗教的事带到主耶稣面前：“当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。”（38。）神迹乃是一种

withered hand really means something. To lift the fallen sheep out of the pit really means something. If so many hundreds of people were made alive by being buried, what can you say?

Some say that our meetings are too noisy. They cannot bear our shouting and praising. But look at the fruit. Today, if you go to the so-called Christian churches in America on Sunday morning, it is rather difficult to find many under the age of thirty. They are mostly all old people. But most of us here are under the age of thirty. We have so many young people who have sold themselves for the Lord's recovery. They care for nothing but Christ as the Head and the church with all the members as the Body. If so, what would you say? Oh, bury the old dead religion! You have been in it for years as a withered member.

The Lord does not care if people are noisy. A number of times the Psalms say to make a joyful noise to God (66:1; 81:1; 95:1-2; 98:4, 6; 100:1). God is a God of the living, not of the dead. Living ones must be noisy; only the dead ones are quiet. There is no need to command the dead to be quiet; they are quiet because they are dead. Today is not the age of formalities; today is not the age of religion. Today is the age of the living Christ and the living members, not the Christ in teachings and doctrines but the Christ in life, the Christ as the life-giving Spirit. Look at all these young people who are sold out for Christ and the church. They will burn the whole country for the Lord.

The Lord cares for Himself as the Head, and He also cares for all His members. He will cure the withered members; He will rescue the fallen sheep. He will make a living church, not a formal church. Hallelujah, the hungry disciples were fed, and the man with the withered hand found rest, the sheep fallen into the pit was rescued. “Come to Me all who toil and are burdened, and I will give you rest.” This means negatively that He will take away all the regulations, and positively that He will give us food, healing, rescue, and rest. He is the only way for us to find rest. Rest is not in anything religious; religion burdens us. Christ is our rest. His yoke is gentle, and His burden is light because it is a matter of life. Anything of life is so gentle and easy to bear.

CHRIST, THE GREATER JONAH

Now in chapter 12 again another religious matter is presented to the Lord Jesus. “Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You” (v. 38). A sign is a miracle; it is something accomplished miraculously. The Lord

奇迹，以神奇的方式作成的事。不错，主耶稣在这地上时，的确行了许多神迹。但是当宗教人士来求祂行些神迹时，祂却不愿意这样作。这意思是说主耶稣绝不在宗教的方式里行任何神迹。就着人来说，人都喜欢看神迹。有这种意向或爱好完全是天然且宗教的。今天主若在我们中间行神迹，我们都会很兴奋——那完全是天然并宗教的反应。当经学家和法利赛人求主显神迹时，祂回答说，“邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。”（39～40。）主说祂不给他们行什么神迹；祂只对他们提起申言者约拿的神迹。约拿三日三夜在大鱼肚腹中，最终他出来了——那毫无疑问是一种神迹，但这不是在宗教方式里成就的神迹。约拿的神迹是在复活的方式里作成的一这是复活基督的图画。基督被放到地心里，这甚至比大鱼的肚腹更深。三日三夜之后祂在复活里起来了。这复活就是基督；这在复活里的基督是今天独一的神迹。

人天然并宗教的观念乃是：我们若能行神迹，就必定能够建立一个好的召会。这绝不可能。主在地上生活行动时，借着祂所行的神迹，群众都被吸引归向祂。但是最终主升天之后，只有一百二十个人聚集在楼房上。（徒一15。）我相信那些还不足以代表当年在犹太和加利利各乡村拥挤耶稣之人的千分之一。只是主的一个神迹，就能叫五千人吃饱，妇女和小孩还不算。（太十四21。）甚至主在复活之后，有一次向五百多弟兄显现。（林前十五6。）但当祂升天之后，只剩下一百二十人聚集。其余的人往哪里去了？只有那些真经历到复活的基督作他们生命的人才是稳固的人。唯一能将我们建造到召会里面的不是神迹，乃是复活的生命，复活的基督。

这里有一个事例，有人到主这里来要求看神迹。但主耶稣回答说没有神迹。那独一的神迹乃是复活的神迹，就是复活基督的神迹。我们都必须认识、经历、占有复活的基督，并且被这位复活的基督占有。甚至保罗在旅途将尽时，曾说他渴望认识基督，并祂复活的大能，（腓三10，）而不是认识神迹。他自己一生中也行过许多神迹，但他并不倚赖那些。他只想认识基督并祂复活的大能。这不是一件

Jesus, of course, performed a good number of miracles while He was on this earth. But when the religious people came and asked Him to perform some miracle, He would not do it. This means that the Lord Jesus never performs any miracle in a religious way. Humanly speaking, all people like to see miracles. To have this kind of disposition or inclination is entirely natural and religious. If today the Lord would perform a miracle in our midst, we would all be excited—that is wholly a natural and religious reaction. When the scribes and Pharisees asked the Lord for a miracle, He answered, “An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet. For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights” (vv. 39-40). The Lord said that He would not do any miracle for them; He just referred them to the sign of the prophet Jonah. Jonah spent three days and three nights in the belly of a great fish and eventually came out—that was undoubtedly a kind of miracle, but it was not a miracle accomplished in a religious way. Jonah’s miracle was a miracle wrought in the way of resurrection—a picture of the resurrected Christ. Christ was put into the heart of the earth, even deeper than the belly of the great fish. After three days and three nights He emerged in resurrection. This resurrection is Christ; this Christ in resurrection is the unique miracle for today.

The natural and religious thought of man is that if we could perform miracles, we could certainly build a good church. Never. Through the miracles which the Lord performed while He walked on earth, multitudes were attracted to Him. But eventually, following the Lord’s ascension, there were only one hundred twenty together in the upper room (Acts 1:15). I believe that represented less than one out of a thousand of those who flocked around the Lord in the Judean and Galilean villages and countryside. At just one miracle of His, five thousand besides the women and children were fed (Matt. 14:21). Even after the Lord’s resurrection, He appeared at one time to five hundred brothers (1 Cor. 15:6). Yet, after His ascension, only one hundred twenty were gathered together. Where were the others? Only those who really had some experience of the resurrected Christ as their life were the steadfast ones. The only thing that can build us into the church is not a miracle but resurrected life, the resurrected Christ.

Here we have a case of people coming to the Lord and asking for a sign. But the Lord Jesus answers that there will be no sign, no miracle. The unique sign is that of resurrection, the resurrected Christ. We all must know, experience, possess, and be possessed by the resurrected Christ. Even Paul, near the end of his journey, expressed his longing to know Christ and the power of His resurrection (Phil. 3:10), not the miracles. He himself had performed quite a number of miracles during his lifetime, but he did not count on that. He only wanted to know Christ and His resurrection power.

外面神奇的事，乃是里面复活的事。这不是一件奇迹与神奇的事，乃是大能、复活之基督的事。我们需要看见复活的基督。

基督，更大的所罗门

主说过约拿之后，接着说到所罗门。根据历史的顺序，所罗门在约拿之前。但这里按照属灵的顺序，把约拿放在所罗门之前。约拿所预表的主耶稣在先，所罗门所预表的主耶稣在后。约拿预表基督是复活的那位，所罗门预表基督是在复活里的那一位，带着智慧来完成神永远的定旨，为了建造神的家，神的殿，掌管神的国。我们的基督首先是今天的约拿，其次是今天的所罗门。祂是复活的那一位，祂也是在复活中带着智慧来建造神的家，并管理神的国，因而完成神经纶的那一位。我们所需要的并不是神迹奇事，而是复活的基督作我们复活的生命，好建造神的殿，以成就神的定旨并完成神的经纶。

主现今的恢复

我因着主在洛杉矶召会所显的恩典真是喜乐。有些亲爱的圣徒来参加我们的聚会，他们停留一段时间以后，作了以下的评论：“这实在是希奇—你们这班人并不说方言，但你们的聚会却比那些说方言者的聚会更活。”他们从来不相信不说方言的人竟会有这么活的聚会。在洛杉矶观察到这种情形的一位亲爱的圣徒，在休士顿召会也观察到同样的情形。他说，“甚至我们这些说方言的人也没有这样的聚会。”主耶稣从不在意任何形式、方式或传统—主耶稣只在意祂自己。

现今道理和恩赐的时代已经过去。我们不是说今天我们没有道理或恩赐。我们都知道主的恢复是由路德马丁开始的。主在那时恢复的独一无二项目乃是因信称义。我们现在可以说—我相信我们都清楚这一点—恢复因信称义的时代已经过去了。这不是说我们就不需要因信称义。在路德马丁之后，因信成圣的事也恢复了。你若读主恢复的历史，就看见在某段时间里，许多主的仆人—包括卫斯理约翰—都全心注意圣洁的事。圣化或圣别的事也完全恢复了。这之后不久，内里生命的事也恢复了。这些都是主恢复的几个

It is not an outward miraculous matter but an inward resurrection matter. It is not a matter of signs, wonders, and miracles, but a matter of the powerful, resurrected Christ. We need to see the resurrected Christ.

CHRIST, THE GREATER SOLOMON

Following the Lord's reference to Jonah, He spoke of Solomon. According to historical sequence, Solomon preceded Jonah. But here, according to spiritual sequence, Jonah precedes Solomon. What Jonah typifies of the Lord Jesus comes first; what Solomon typifies of the Lord Jesus follows. Jonah typifies Christ as the resurrected One; Solomon typifies Christ as the One in resurrection with wisdom to accomplish God's eternal purpose, to build up God's house, the temple, and to rule over God's kingdom. Our Christ is first today's Jonah and second today's Solomon. He is the resurrected One, and He is the One in resurrection with wisdom to build God's house and rule over God's kingdom, thus accomplishing God's economy. What we need is not signs or miraculous things, but the resurrected Christ as our resurrection life to build up God's house, to fulfill God's purpose, and to accomplish God's economy.

THE LORD'S PRESENT RECOVERY

I am really happy with the Lord's grace shown in the church in Los Angeles. Some dear ones have come to our meetings and after staying for some time have made the following comment: "It is really strange—you people do not speak in tongues, yet your meetings are more living than the meetings of those who speak in tongues." They never believed that people who do not speak in tongues could have such living meetings. One dear one who made such an observation in Los Angeles also made the same observation in the church in Houston. "Even we who speak in tongues," he said, "do not have such meetings." The Lord Jesus never cares for any forms, ways, or traditions—the Lord Jesus only cares for Himself.

Now the age of the doctrines and gifts is over. We do not mean that today we do not have the doctrines or the gifts. We all know that the Lord's recovery began with Martin Luther. The unique item of the Lord's recovery at that time was the matter of justification by faith. We can say now—and I believe we are all clear concerning this—that the age of the recovery of justification by faith is over. This does not mean that we do not need justification by faith. Following Martin Luther, the matter of sanctification by faith was also recovered. If you read the history of the Lord's recovery, you will realize that at a certain period many of the Lord's servants, including John Wesley, paid their full attention to the matter of holiness. The matter of sanctification, or holiness, was fully recovered.

阶段或时代。主恢复的第一个阶段是因信称义。然后就是一件接一件，一个时代接一个时代。在上个世纪的末了和本世纪初，五旬节的经历也恢复了。我们很难追溯其来源：有人说是开始于一九〇三和一九〇四年间的威尔斯大复兴，有人说比这个更早。无论如何，主借着所谓“五旬节运动”（或灵恩运动），完成了一个确定的恢复。对有些人而言，“五旬节的”这辞并没有好的含意。但这是一个圣经用辞，一个好辞，是主恢复的一件事。在那个恢复中，无疑有许多真实而神奇的表显。但我们都应当明白，正如因信称义的时代已经过去，五旬节运动之恢复的时代也已经过去了。然而这不是说，我们不需要五旬节的经历或是相关的事物。我们的意思乃是，主继续往前，要完成进一步的恢复，就是基督、那灵与召会生活的恢复。今天就是这样一个恢复的时代。

我们不是说我们不需要前面所提的各项。阿利路亚，我们承继了以前所有的！在召会生活中，我们有因信称义；在召会生活中，我们有因信成圣；在召会生活中，我们也有主恢复的其他项目，包括五旬节的经历。我的意思乃是：我们若把重点放在其中任何一项上，我们就错了。我们今天若只着重并强调因信称义的事，我们就落后了四、五百年。我们若被灵恩运动的时代所霸占，就至少落后了四分之三个世纪。请不要误会，以为我们反对因信称义，或主已过恢复里的其他项目。我们不反对真正的说方言或五旬节的恩赐，一点也不反对。我们只是为着召会，包罗万有的召会，不是为着公会，不是为着建立在特殊事项上的宗派。路德会建立在因信称义的道理上；圣洁会建立在圣洁的道理上；所谓的灵恩召会建立在灵恩的经历上。但“召会”不是建立在上述任何一种事上，乃是建立在所有信徒包罗万有、独一的合一上。

今天主恢复的时代乃是基督作生命，作赐生命的灵，以及召会生活的时代。我们借着经历能说，除了借着基督在我们灵里作生命以外，没有别的路可以使地方召会扎实而活泼的建造起来。现在我们每天都当经历的，就是更大的约拿和更大的所罗门：更大的约拿作我们复活的生命，更大的所罗门借着建造祂的家和祂的国，以完成神永远的定旨。阿利路亚，今天我们有基督作更大的约拿和更大的所罗门！

A little later, the matter of the inner life was also recovered. These are all various stages or ages of the Lord's recovery. The first stage of His recovery was that of justification by faith. This was followed by item after item, age after age. It was at the end of the last century and the beginning of this century that the Pentecostal experience was also recovered. It is difficult to trace its origin: some say it began with the Welsh revival in 1903 and 1904; others say it began earlier than this. In any case, the Lord accomplished a definite recovery through the so-called Pentecostal movement. To some, the term Pentecostal does not have a good connotation. But it is a scriptural term, a good term; it is something of the Lord's recovery. In that recovery there were undoubtedly many genuine miraculous manifestations. But we all must realize that just as the stage of justification by faith is over, so also is the age of the recovery of the Pentecostal movement over. This does not mean, however, that we do not need the Pentecostal experience or the things related to it. What we mean is that the Lord is going on to accomplish a further recovery—a recovery of Christ, the Spirit, and the church life. This is the age of such a recovery.

We are not saying that we do not need all the previous items. Hallelujah, we have inherited all the foregoing matters! In the church life we have justification by faith, in the church life we have sanctification by faith, and in the church life we also have the other items of the Lord's recovery, including the Pentecostal experience. What I mean is this: if we put our stress on any one of these things, we are wrong. If today we are only stressing and emphasizing the matter of justification by faith, we are four or five hundred years behind the time. If we are so preoccupied with the age of the Pentecostal movement, we are at least three quarters of a century out of date. Please do not misunderstand and think that we are opposing justification by faith or any other items of the Lord's past recovery. We are not against the genuine speaking in tongues or the Pentecostal gifts. No, not at all. We are just for the church, the all-inclusive church, not the denominations, not the sects founded on particular items. The Lutheran Church was founded on the doctrine of justification by faith. The Holiness churches were founded on the doctrine of holiness. The so-called Pentecostal churches were founded on the Pentecostal experience. But the church is founded on none of these things. The church is founded on the all-inclusive, unique oneness of all believers.

The age of the Lord's recovery today is the age of Christ as life, as the life-giving Spirit, and the church life. By experience we can say that there is no other way that the local churches could be built up solidly and livingly but by Christ as life in our spirit. What we should be experiencing now day by day is the greater Jonah and the greater Solomon: the greater Jonah to be our resurrection life, and the greater Solomon to accomplish God's eternal purpose by building up His house and then His kingdom. Hallelujah, today we have Christ as the greater Jonah and the greater Solomon!

在马太福音这段美妙的话中，我们有基督作为（一）今日的大卫，（二）更大的殿，（三）安息日的主，（四）更大的约拿，以及（五）更大的所罗门。你若是得着基督作为这一切项目，就会有安息。主耶稣说，“凡劳苦担重担的，可以到我这里来，我必使你们得安息。…我的轭是容易的，我的担子是轻省的。”换句话说祂是说，“只要到我这里来；我是你的大卫，能使你完全满足；我是更大的殿，你在殿中可以从一切的辖制和规条中得着释放；我也是安息日的主，可以给你安息，并且我就是你的安息；我也是更大的约拿，可以给你复活的事物；我又是更大的所罗门，不断的在你们里面，并借着你们，在你们中间完成神的经纶。”我们还能在什么别的地方得着安息？这是唯一的路。

我认识一些传福音的、传教士、基督教工人，他们天天努力作他们福音的工作。但是他们作工时却没有安息。我不是批评，我乃是陈述事实。他们若是诚实的透露他们的经历，就会承认他们没有安息。那么你会转问我说，“弟兄，你呢？”我能告诉你，靠着主的恩典我虽然作许多工，但我整日都是安息的。我真喜乐，非常的喜乐。我有更大的约拿以及更大的所罗门。我有基督作我的复活生命，并且我是在神永远经纶的完成里。阿利路亚，没有比这更好的了！

In this wonderful portion of Matthew, we have Christ as (1) today's David, (2) the greater temple, (3) the Lord of the Sabbath, (4) the greater Jonah, and (5) the greater Solomon. If we have Christ as all these items, we will have rest. The Lord Jesus said, "Come to Me all who toil and are burdened, and I will give you rest...My yoke is easy and My burden is light." He said, in other words, "Just come to Me; I am your David who can afford you full satisfaction, I am the greater temple in which you may be free from all kinds of bondage and regulations, I am the Lord of the Sabbath who can give you rest and who is your rest, I am the greater Jonah who affords you something of resurrection, and I am the greater Solomon, continually accomplishing God's economy in you, through you, and among you." Where else could we find rest? This is the only way.

I know of some evangelists, missionaries, and Christian workers who work strenuously day by day in their evangelistic work. Yet while they are working, they do not have rest. I am not criticizing; I am stating the fact. If they would honestly reveal their experience, they would admit that they are not at rest. Then you may turn the question to me: "What about you, brother?" I can tell you by the Lord's grace that I work very much, but all the day I am resting. I am so happy, so very happy. I have the greater Jonah with the greater Solomon. I have Christ as my resurrection life, and I am in the accomplishment of God's eternal economy. Hallelujah, there is nothing better than this!

启示、异象与应用

读经：马太福音十六章十三至十九节，十七章一至九节，二十四至二十七节。

有相当多年的时间，我们大部分在研读书信——以弗所书、罗马书、以及大部分由使徒保罗所写的书信。有时候我们看约翰福音。我们实在喜爱这些书卷！但今年主向我们开启了马太福音这卷书，我们也有了新的领受。我自己喜爱马太福音这卷书，实在爱不释手。哦，我真是有负担向你们推荐马太福音！我们都必须喜爱马太福音。

我们已经看见马太福音如何记载耶稣是新郎，连同其他所有项目——适合作新衣的新布、新酒和新皮袋。我们在新约其他书卷中找不到这些宝贵的项目。我知道你们喜爱约翰福音，但你们无法在约翰福音中找到新衣、新酒或新皮袋。已往我非常喜爱约翰福音，可能比你们更甚，但今天我在马太福音中有更多的发现。约翰福音很丰富，但约翰福音不是包罗万有。我告诉你们，马太福音是包罗万有。马太福音是何等宝贵。

一个经历的三步骤

现在我们来到马太十六和十七章，从这两章我们撷取了三段话：十六章十三至十九节，十七章一至九节，以及二十四至二十七节。你若仔细祷读这三段话，就会看见一个经历的三个步骤。我们若是要经历一切属灵的事物，就需要这三个步骤。这三个步骤到底是什么？

在第一段，十六章十三至十九节，主用了“启示”这个辞。“不是血肉之人启示了你，乃是我在诸天之上的父启示了你。”（17。）这意思就是说，要对主有任何经历，第一步乃是启示。启示超过知识，超过领悟；乃是对里面深处之事物的认知。在这两章的头一段话里，彼得和其他门徒得着了启示。然后在第二段，十七章一至九节，主耶稣提到“看见”（直译，异象）这个辞。“耶稣吩咐他们说，人子还没有从死人中复活，你们不要将所看见的告诉人。”（9。）因此，

REVELATION, VISION, AND APPLICATION

Scripture Reading: Matt. 16:13-19; 17:1-9, 24-27

For a considerable number of years we have been abiding mostly in the Epistles—in Ephesians, Romans, and all the other letters written mostly by the apostle Paul. Sometimes we have been in the Gospel of John. How we have loved all these books! But this year the Lord has opened the book of Matthew to us, and we have received something new. I myself love the book of Matthew and cannot keep away from it. Oh, I do have a burden to recommend Matthew to you! We all must love Matthew.

We have seen how Matthew gives a record of Jesus as the Bridegroom with all the other items—the new cloth, which was good for making the new garment, the new wine, and the new wineskin. We cannot find all these precious items in the other books of the New Testament. I know you love the Gospel of John, but you cannot find the new garment, the new wine, or the new wineskin in John. Formerly, I loved John very much, perhaps more than you, but today I find something more in Matthew. John is rich, but John is not all-inclusive. I tell you, Matthew is all-inclusive. Matthew is so precious.

THREE STEPS OF ONE EXPERIENCE

Now we come to chapters 16 and 17 of Matthew, and from these two chapters we will gather three portions: 16:13-19; 17:1-9; and 17:24-27. If you pray-read these three portions carefully, you will see that they give you three steps of one experience. With all spiritual things, if we would experience them, we need these three steps. What are they?

In the first portion, 16:13-19, the Lord used the word revealed. “Flesh and blood has not revealed this to you, but My Father who is in the heavens” (v. 17). This means that the first step to experience anything of the Lord is revelation. Revelation is more than knowledge, more than understanding; it is the realization of something deep within. In this first portion of these two chapters Peter and the other disciples obtained a revelation. Then, in the second portion, in 17:1-9, the Lord Jesus mentioned the word vision. “Jesus commanded them, saying, Tell the vision to no one until the Son of Man is raised from the dead” (v. 9). The second step, therefore, of experiencing

经历基督之事物的第二步，比启示更进一步也更深远的，就是异象。启示与异象有什么区别？在希腊文里，“启示”意即揭开幔子。当幔子由一件东西上挪开时，你就能看见那件东西——这是启示。然而，我可能挪开了幔子，但那里没有光。不仅如此，我可能挪开了幔子，但你却是生来瞎眼的。所以我们需要启示、开启；我们也需要光加上视力。这样，我们就会有异象（看见）。我们不仅需要启示，也需要异象。

我在这一切信息中所作的就是挪开幔子。我将幔子一一挪开。在上篇信息里我挪去一个幔子；在本篇信息中我要挪去另一个幔子。我盼望你们能看见这个奇妙的人位；所以我将幔子一个接一个的挪去。你们或许认为只要将幔子挪开，就必定可以看见。但是我告诉你们，我只能挪开幔子，我不能光照你们。光来自天上；光来自那位吩咐光照在黑暗里的神。我不能作那个；我不是神。你若接受神的怜悯，光就立刻照耀你了。然而你还需要另一件东西——就是视力。你不仅需要光，也需要视力。这三样东西加在一起，你就看见了；这三样乃是揭开幔子、光和视力。

经历基督的第一步就是得着启示。接着启示之后，就需要看见。然而即使有了第二步，我们仍然没有真实的经历。因此，我们必须深入来看这两章的第三段话，就是十七章二十四至二十七节，这里我们看到应用。第三个步骤就是应用。有了启示之后，我们需要异象；紧接着异象，我们需要应用。我们必须认识一件事，更需要看见那事，但如何来应用又是另一回事。在应用上我不能帮助你。我再说，我所能作的只是挪开幔子；然后神借着祂的怜悯就可以从天上来光照，并给你视力来接受这个异象；有了异象后，你就需要应用所看见的异象。你需要知道如何应用所看见的。彼得首先得着了启示，然后又看见异象，但末了彼得是经由无法忘怀的艰苦经历中学会了应用这个异象。你们知道越难学习的，越不容易忘记。彼得绝不会忘记这个教训。阿利路亚，主通过了，彼得也通过了！我不是说彼得有能力通过，乃是主带着彼得经过。主带着彼得经过启示，经过异象，并且经过了应用。

我们现在仔细来看这三个步骤。什么是启示？什么是异象？什么又是彼得所学会的应用？

something of Christ is further and deeper than revelation—it is vision. What is the difference between revelation and vision? The word revelation in the Greek means “an unveiling.” When a veil is taken away from any object, you can see it—this is revelation. Nevertheless, I may take away the veil, but there may be no light. Furthermore, I may take away the veil, but you may have been born blind. So we need the revelation, the unveiling, and we also need the light plus the sight. Then we have the vision. We not only need a revelation but also a vision.

My job in all these chapters is to take away the veils. One by one I am taking them away. In the last chapter I took away a veil; in this chapter I will take away another veil. I want you to see this wonderful person, so I am taking away veil after veil. You may think that as long as the veils are removed, surely you will be able to see. But, I tell you, I can only take away the veils; I cannot shine upon you. Light comes from the heavens; light comes from the very God who commands the light to shine in darkness. I cannot do that; I am not God. Receive the mercy of God, however, and the light will immediately shine upon you. Yet you still need something more—you need sight. You need not only the light but also the sight. These three added together give you the vision—the unveiling, the light, and the sight.

The first step to experience Christ is to obtain revelation. Then following this, we need vision. Yet, even after we have taken the second step, we do not have the real experience. Therefore, we must look into the third portion of these two chapters, 17:24-27, where we see the application. The third step is the application. After the revelation, we need the vision, and following the vision, we need the application. We must realize something, and even more we must see that very thing, but how to apply it is yet another matter. I cannot help you with this. All I can do, I say again, is take away the veils. God, then, by His mercy can shine from the heavens and give you sight to receive the vision. Then after the vision you need to apply it. You need to know how to apply what you have seen. Peter first obtained the revelation and second the vision, but third he learned the application in such a hard way that it could never be forgotten. The harder it is to learn, you know, the harder it is to forget. Peter could never forget this lesson. Hallelujah, the Lord got through, and Peter got through also! I do not mean that Peter was able to get through, but that the Lord was able to bring him through. The Lord brought him through the revelation, through the vision, and through the application.

Let us look into all these three steps. What was the revelation, what was the vision, and what was the application Peter learned?

在宗教之外

马太福音常常叫宗教人士感到为难。马太福音告诉我们，有关基督的一切事都在宗教之外。我们在马太十六章第一段读到，“耶稣到了该撒利亚腓立比的境内。”（13。）你若看地图，就知道该撒利亚腓立比远在北方，甚至在加利利的北面，在巴勒斯坦地区最远的一端。以赛亚九章一节告诉我们，加利利地是外邦之地。但这里所说的地方比加利利更远；所以是更外邦的，几乎在圣地之外。我们顶多可说这里是在边境上。在那时候有圣所、圣殿、圣城、及圣地—四层圣的领域。耶稣却使自己远离每一层圣的领域。在那个时代，圣的事物就是宗教的事物。“四层的圣”这辞就是指四倍的宗教。地是宗教的，城是宗教的，殿以及殿中所有的东西都是宗教的。耶稣来到该撒利亚腓立比的境内，远离了一切宗教的事物。

耶稣并没有将祂的门徒带到该撒利亚腓立比的城内。祂乃是在那个地方的某些部分、地区、区域里。在那完全外邦的环境里，祂问祂的门徒说，“人说人子是谁？”换句话说，“那些在宗教圈里的人士说我是谁？”

我们若要看见或学习主耶稣的事，一定要远离宗教。你若是仍留在宗教里，留在任何公会或所谓的基督教会里，你很难接受任何的启示。你一定要远离所有宗教的事物。祭司在殿里祷告、献祭、烧香、点灯等等—凡他们所作的全数都是宗教的；举凡看得见的，全数是宗教。主耶稣带祂的门徒离开祭司体系，离开殿，离开城，离开圣地。祂问说，“人说人子是谁？”他们回答说，“有人说是施浸者约翰，另有人说是以利亚，还有人说是耶利米，或申言者中的一位。”（太十六14。）他们回答的尽是宗教“大人物”的名字。宗教人士就是这样说到主耶稣的。他们对主耶稣的认识完全是宗教的。主从不宝贝这种认识。

基督的启示

然后主耶稣转向祂的门徒，实际的告诉他们要忘掉所有宗教的认识。祂问：“你们说我是谁？”西门彼得回答说，

Outside of Religion

Matthew always gives a hard time to the religious people. Everything that Matthew tells us concerning Christ is outside of religion. In the first portion of Matthew 16 we read, “Jesus came into the parts of Caesarea Philippi” (v. 13). If you look at the map, you will see that Caesarea Philippi was far to the north, even north of Galilee. It was at the farthest extreme of the region of Palestine. Isaiah 9:1 tells us that the land of Galilee was of the nations. But this place was even further than Galilee, so it was more Gentile. It was almost outside the Holy Land; at best we could say that it was on the border. In those days there was the Holy Place, the holy temple, the holy city, and the Holy Land—a fourfold holy sphere. Jesus kept Himself away from every one of them. The holy things in those days were the religious things. By the term fourfold holy, we mean four times religious. The land was religious, the city was religious, and the temple and all the things within it were religious. Jesus came into the parts of Caesarea Philippi and got away from all of them.

Jesus did not bring His disciples into the city of Caesarea Philippi; He was there just in the parts, the area, the district of that place. In that totally Gentile setting, He asked His disciples, “Who do men say that the Son of Man is?” (v. 13). In other words, “Who do those people in the religious circle say that I am?”

If we would see or learn something of the Lord Jesus, we must be removed from religion. If you still remain in religion, in any of the denominations or so-called Christian churches, it is difficult for you to receive any revelation. You must leave all the religious things. In the temple the priests were praying, offering their sacrifice, burning the incense, and lighting the lamps—whatever they did was altogether religious; whatever could be seen was nothing but religion. The Lord Jesus took His disciples out of the priesthood, out of the temple, out of the city, and out of the Holy Land. He asked, “Who do men say that the Son of Man is?” And they answered, “Some, John the Baptist; and others, Elijah; and still others, Jeremiah or one of the prophets” (v. 14). They answered with the names of all the religious “big shots.” This is the way the religious people spoke of Jesus. Their realization concerning the Lord Jesus was wholly religious. The Lord never appreciates this kind of realization.

Revelation of Christ

Then the Lord Jesus turned to His disciples and told them in effect to forget all that religious realization. He asked, “Who do you say that I am?” (v. 15). Simon Peter

“你是基督，是活神的儿子。”（16。）根据四福音的记载，彼得几乎总是出错。只有一次他对了一——就是这一次。彼得是带头的人。一个急性子的带头人当然会犯许多错误。彼得就是这样的人，他老是说错话。但这一次他却是百分之百的对了。他称耶稣“是基督，是活神的儿子”。这就是启示。

召会的启示

彼得看见了基督的启示，主耶稣也称赞他。但在下一节经文里主耶稣说，“我还告诉你…，”（18，）彼得只领受了启示的前一半。他所看见的启示完全正确，却有所短缺。彼得看见基督是谁——这实在是美妙，但还不够。你必须将十八节开头的“还”字画线，因为这个字非常有意义。主耶稣用这个字实际上乃是对彼得说，“你所看见的完全正确，但只是百分之五十，只是前一半而已；你仍需要后一半的启示。”然后耶稣继续对彼得说到召会。神那神圣启示的头一半是基督，后一半乃是召会。前一半是头，后一半乃是身体。

若是你想看一个人，但只有他的头是看得见的，你的启示就不完全。你必须不仅看到头，也看到身体，才是看到一个完整的人。不错，你看到了基督——这是很美妙。但你必须认识神的定旨不仅包括头，也包括祂的身体。你看到了基督，但为着神的定旨，你还必须看见召会。所以主耶稣说，“我还告诉你…”。你必须给这个小小的“还”字画线、打圈、并用颜色标明。

自从我们看见了召会，这些年日以来，我们不能不告诉人所看见的。因着这缘故，我们被人定罪谈论召会太多。有些亲爱的朋友们说，他们是为着基督的。他们只要有基督就够了。他们总是说到头。我们也看到了头，但我们还看到身体。我们告诉人，头的确是重要的，头是宝贵的，头是美妙的。但你若是只有头而没有身体，那是什么样的人呢？我们若是只有基督而没有召会，那是什么？假设我们在一起聚会时，一位弟兄的头飘进会所来，我们可能全都害怕的逃走了。头需要身体。哦，基督何等需要召会！问题是人们对头多所谈论，却忽略了身体。实在有些人不只忽略身体，甚至反对身体，并且阻止别人说身体。所以我们不只要向别人说到头，也

answered, “You are the Christ, the Son of the living God” (v. 16). According to the record of the four Gospels, Peter was nearly always mistaken. There was only one time that he was right—this was the time. Peter was one who always took the lead. A person who is so quick to take the lead will surely make many mistakes. Peter was this kind of person, always putting his foot in his mouth. This time, however, he was one hundred percent right. He called Jesus “the Christ, the Son of the living God.” This is revelation.

Revelation of the Church

Peter had seen the revelation of Christ, and the Lord Jesus appraised him well. But in the following verse, the Lord Jesus said, “And I also say to you” (v. 18). Peter had just received the first fifty percent of the revelation. The revelation he had seen was utterly right, but it came short. Peter had seen who Christ was—that was wonderful, but it was not sufficient. You must underline the little word also in the beginning of verse 18—it is tremendously significant. In using this word, the Lord Jesus, in effect, was saying unto Peter, “What you have seen is absolutely correct, but it is just fifty percent, just the first half; you still need the second half.” Then Jesus proceeded to speak to Peter about the church. The first half of God’s divine revelation is Christ, and the second half is the church. The first half is the Head, and the second half is the Body.

If you would see a person, and his head only is unveiled, your revelation is not perfect. You must not only see the head but also the body to see the person in his entirety. Yes, you may have seen Christ—that is wonderful. But you must realize that God’s purpose not only involves the Head but also His Body. You have seen Christ, but for God’s purpose you must also see the church. So the Lord Jesus said, “And I also say to you.” You must underline, circle, and color the little word also.

In all these years since we have seen something of the church, we cannot avoid telling others what we have seen. Because of this, we are accused of speaking too much about the church. Some dear friends say that they are for Christ. As long as they have Christ, say they, that is sufficient. They are always speaking about the Head. We too have seen the Head, but we have also seen the Body. We tell people that the Head is indeed important, the Head is precious, the Head is wonderful. But if you have only a head without a body, what kind of person is that? If we have only Christ without the church, what is that? Suppose that when we meet together, the head of one of the brothers comes floating into the meeting hall. We would probably all flee in terror. The head needs the body. Oh, how much Christ needs the church! The problem is that people have talked much about the Head but have neglected the Body. Some indeed have not only neglected the Body but even opposed the Body and would stop others

要说到身体。不只是基督，基督，基督，还有召会，召会，召会。

换句话说，主耶稣对彼得说，“你看见基督，这非常好，但你还需要看见另一样。我还告诉你，我要把我的召会建造在你所看见的启示之上。你是彼得，一块石头。我要在这磐石上将你和其他人建造起来作我的召会。从此以后，你不再是个独立的个人，你乃是一块建造到这房子里的石头，是一个建造到身体里的肢体。我要建造我的召会——那就是说，我要将你这块石头和其他所有的人建造一起，好成为召会。在这个根基上，我要将诸天之国的钥匙给你。你西门是不配有这钥匙的。不，你是不够资格的；但你作为建造里的一块石头，身体上的肢体，你就有地位得着诸天之国的钥匙。”我们必须有的启示，第一是基督的，第二是召会的。

今天在基督教里许许多多的人提到马太十六章，但他们总是说到基督，而不说召会。我们必须对基督与召会都有所看见。神极大的奥秘就是基督与召会。（弗五32。）这就是启示。

异象

在时间一轮转之后

第二段开始于马太十七章一节，“过了六天…”。路加记载同样的事说，“说了这话以后，约有八天…”。（路九28。）二者有什么不同呢？实在没有什么不同。算起来是六个整天。但根据犹太人的历法，你也可以说是八天，包括第一天末了的时间和最后一天开头的部分。无论如何，这里的意义是一周的时间——马太十六章所说之事的后一周。一周是一段特定时间的轮转，正如一整天也是一段时间的轮转。一个月和一年四季也是另一段时间的轮转。我们要看见主的事，就都需要时间的轮转。这个并不在乎你。假定今早你错过了日出，你就必须等到下一次时间的轮转，必须等到次日早晨才有另一个机会看到日出。若是你在这几天错过一次看“月圆”的机会：你就不能盼望要在短短的几天内再看到月圆；你必须等到下个月另一段时间的轮转。若是今年春天你错过了樱花盛开的景色；你就不能盼望在夏季或秋、冬季看到这样的景色；你必须等到另一年来临，就是另一段时间的轮转。我们要看见主的事，就都

from speaking of it. So we must not only point others to the Head, but also to the Body. It is not only Christ, Christ, Christ, but also the church, the church, the church.

In other words, the Lord Jesus was saying to Peter, “It is wonderful that you have seen Christ, but you must see something more. And I also say to you that I will build My church on what you have seen. You are Peter, a stone. I will build you with others as My church upon this rock. Henceforth, you are no more an individualistic individual; you are just a stone built into the house, a member built into the Body. I will build My church—that means that I will build you as a stone with all the others as the church. This is the basis upon which I will give you the keys of the kingdom of the heavens. You, Simon, are not worthy to have the keys. No, you are not qualified; but as a stone in the building, a member in the Body, you are positioned to have the keys of the kingdom of the heavens.” The revelation we must have is first of Christ and second of the church.

It is indeed sad today that in Christianity so many refer to Matthew 16, but they always speak of Christ, not the church. We must see something of Christ and the church. The great mystery of God is Christ and the church (Eph. 5:32). This is the revelation.

THE VISION

After a Turn of Time

The second portion begins with Matthew 17:1: “And after six days…” The record of the same instance in Luke says, “About eight days after these words…” (9:28). What is the difference? Really there is no difference. It was six full days. But according to the Jewish calendar you may also say that it was eight days, including the last part of the first day and the first part of the last day. In any case, the meaning here is a period of one week—a week after the event referred to in Matthew 16. A week is a specific turn of time, just as a full day is also a turn of time. A month and also a year with its four seasons are other turns of time. To see something of the Lord, we all need a turn of time. It does not depend upon you. Suppose that this morning you missed the sun rising: you must wait for another turn of time; you must wait until the next morning before you will have another chance to see it. Suppose you have missed a sight of the full moon in these days: you cannot hope to see it within just a few days; you must wait until next month for another turn of time. Suppose you have missed the sight of the cherry trees blossoming this spring: you cannot hope to see such a sight in the summer, nor in the fall or winter; you must wait for another year, for another turn of time. To see something of the Lord, we all need to take advantage of the turn of

需要把握时间的轮转；我们不要误了时机。若是你在一个聚会中，没有看见主的事，就必须等到另一次聚会。若是你错过了一次特会的机会，就必须等到另一次特会。你需要时间的轮转。时令和季节都是深具意义的。要小心，不要错过了一天、一周、一月或一年。不要错过任何机会。你若错过机会，就必须等另一个时间的轮转。

在山顶上

首先门徒看见了启示，但他们必须等一周，到了另一个时间的轮转，他们才能再看见一些。这个由不得他们，全在于时间的创造者。这一次主耶稣把他们带上山顶，不仅是离开所有宗教的事物和环境，也脱离了属地的水平。要看见启示，你必须远离一切宗教的事物、人物和环境；但你要看见异象，就必须在山顶上，越高越好。当我们在山顶上，就看得很清楚，能看见整个异象。乃是在山顶上，不只远离了宗教圈子，也远离了属地的事物，耶稣才变成另一位耶稣。你在高山上所看见的耶稣不是你在海平面所看到的耶稣。在山顶上的耶稣乃是变化形像的耶稣。我们需要在山顶上看见异象，看见耶稣变化形像。

只有耶稣

但是当我们在异象中的时候，常有一些奇妙的人物会插进来。我无法解释这是为什么，但我清楚这个事实。当耶稣变化了形像，彼得、雅各和约翰观看祂的时候，两个奇妙的人物——摩西和以利亚——出现了。你记得，摩西死后的下落是一个奥秘。摩西死后，神藏了他的身体，没有人知道摩西埋葬在那里。（申三四5～6。）这里他忽然出现了。当耶稣变化形像时，这奥秘的人物显现了。接着又有另一个奇妙的人物——以利亚。一面来说，他也是个奥秘。他是被神的火车火马接走的，没有人知道他去了哪里。（王下二11～12。）这两个奇妙、奥秘的人物，这时突然出现了。

你要小心！当你看见异象时，许多时候摩西和以利亚也会出现。为什么？我无法解释。无论如何，要小心，要警醒。彼得在启示中是绝对正确的，而且非常清楚，但现今彼得在异象中完全迷糊了。他迷糊到一个地步，又开始说胡话。他首先说，“主啊，我们在这里真好。”那样说没有错——就这

time; we must not miss the opportunity. If in one meeting you do not see something of Him, you will have to wait until another meeting. If you miss the opportunity in one conference, you will have to wait for another conference. You need a turn of time. The times and the seasons are very meaningful. Be careful not to miss a day, a week, a month, or a year. Do not miss any opportunities. If you miss them, you must wait for another turn.

On the Mountaintop

First, the disciples saw the revelation, but they had to wait a week, for another turn of time, before they could see something more. It was not up to them; it was up to the Creator of time. This time the Lord Jesus brought them to the mountaintop, not only apart from all religious things and circumstances but also apart from the earthly level. To see the revelation you must be far away from all religious things, persons, and circumstances; but to see the vision you must be on the mountaintop, the higher the better. When we are on the mountaintop, we get a clear view; we see the whole vision. It was there, not only apart from the religious circle but also apart from earthly things, that Jesus became another Jesus. The Jesus you see on the mountain is not the Jesus you see at sea level. The Jesus on the mountaintop is a transfigured Jesus. We need to be on the mountaintop to see the vision, to see Jesus transfigured.

Jesus Only

Many times while we are in a vision, however, some wonderful person breaks in. I cannot explain why, but I know the fact well. When Jesus was transfigured, while Peter, James, and John were beholding Him, two wonderful persons entered upon the scene—Moses and Elijah. The whereabouts of Moses after his death, you remember, was a mystery. Following his death, God hid his body. No one knew where Moses was buried (Deut. 34:5-6). Then suddenly he appeared. While Jesus was transfigured, this mysterious person was manifested. Then there was another wonderful personality—Elijah. He also, in a sense, was a mystery. He was taken away in a chariot of God, no one knew where (2 Kings 2:11-12). Two wonderful, mysterious persons suddenly appeared.

Be careful! When you see a vision, many times Moses and Elijah will also appear. Why? I cannot explain it. In any case, be careful, be on the alert. Peter in the revelation was absolutely right and crystal clear, but now Peter in the vision was utterly frustrated. He was so frustrated that he began to talk nonsense again. First, he said, “Lord, it is good for us to be here” (Matt. 17:4). That is all right—just this much. It is

么多就可以了。我们和主在一起看见异象，这实在是好——我们不要再多说了。但彼得接着说，“你若愿意，…”彼得是那样宗教——他不愿凭自己作任何事，却总要凭着神的旨意作。“你若愿意，我就在这里搭三座帐棚，一座为你，一座为摩西，一座为以利亚。”他以为他题了一个美好的建议。从宗教观点来说，彼得的话实在是够合理的。但是正当他说话时，有云彩遮盖他们，又有声音从云彩里出来震惊彼得说，“这是我的爱子，我所喜悦的，你们要听祂。”神乃是说，“不要说你们要搭一座帐棚给摩西，一座给以利亚——在我眼中只有一位。这是我的爱子，你们要听祂。”因为耶稣已经来了，所以就着摩西和以利亚所代表的事物而言，不再有摩西和以利亚了。摩西代表律法，以利亚代表申言者。再没有律法，也没有申言者了，只有神的爱子。“彼得，要听祂。不要再说些什么了。”彼得十分震惊，俯伏在地，极其害怕。然后他们举目不见一人，只见耶稣。“不见一人，只见耶稣。”

遗忘的启示

你也许说彼得实在太急躁了。我同意这点。但这里彼得在异象中不仅迷糊了，更严重的是，他忘记了两件事：他忘记了基督，也忘记了召会；他忘记了头，也忘记了身体。他已经接受了基督与召会的完全启示，但现今在异象里，他竟迷糊到一个地步，把这一切全都忘了。他首先忘了基督是活神的儿子。当他说，“我要在这里搭三座帐棚：一座为你，一座为摩西，一座为以利亚。”他乃是降低了基督的水平，高抬了另外两个人的水平，使他们都平等。这意思是，他忘记了启示。你看见了么？唯有耶稣是神的儿子。我们怎能将任何奇妙而奥秘的人物，与基督放在同一水平上呢？我们若这样作，就是忘记了基督是头的启示。

其次，彼得也忘记了召会的启示，就是建造的启示。耶稣实际上是对彼得说，“你是一块石头，我要把你和别人建造一起成为召会。因此，你不可以再表现出个人主义。从现在起，你必须认识，你是和别人建造在一起，你不能自作主张行动。”彼得若真记得召会的启示，他就绝会说那些话。彼得在高山上，在异象里的举止是目中无人，独断独行的，他忘记了其他的肢体。耶稣并不是只带彼得一个人上山，和他在一起的还有两个人。但彼得把他们全

really good for us to be with the Lord to see the vision—let us not say anything more. But Peter continued, “If You are willing...” Peter was so religious—he would not do anything by himself, but always by the will of God. “If You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.” He thought that he was making a marvelous proposition, and what he was saying was certainly reasonable enough, religiously speaking. But while he was talking, a cloud overshadowed them, and a voice out of the cloud shocked Peter: “This is My Son, the Beloved, in whom I have found My delight. Hear Him!” (v. 5). God was saying, “Do not say that you will make one tent for Moses and one for Elijah—there is only One in My sight. This is My beloved Son. Hear Him!” Because Jesus had come, there was no more Moses and no more Elijah as far as what they represented was concerned. Moses represented the law, and Elijah represented the prophets. There was no more law and no more prophets, only the beloved Son of God. “Hear Him, Peter. Do not talk anymore.” Peter was shocked and fell to the earth greatly frightened. Then they saw no one except Jesus Himself alone. No one except Jesus Himself alone.

Forgotten Revelation

You may say that Peter was indeed too hasty. I agree. However, Peter here in the vision was not just frustrated. What was more serious, he forgot two things: he forgot Christ, and he also forgot the church; he forgot the Head, and he also forgot the Body. He had already received the full revelation of Christ and the church, but now in the vision he was frustrated to such an extent that he forgot all about it. He forgot first about Christ as the Son of the living God. When he said, “I will make three tents here, one for You and one for Moses and one for Elijah,” he was lowering the level of Christ and uplifting the level of the other two persons to make them all equal. That means he forgot the revelation. Do you see this? Only Jesus is the Son of God. How can we put any wonderful and mysterious person on the same level as Christ? If we do that, we have forgotten the revelation of Christ the Head.

Second, Peter also forgot the revelation of the church, the revelation of the building. Jesus had said to Peter in effect, “You are a stone. I will build you up with others as the church. Henceforth, you should not behave individualistically. From now on, you must always realize that you are built up with others; you cannot act on your own.” If Peter had really remembered the revelation of the church, he could never have spoken as he did. On the mountain, in the vision, Peter behaved in an outrageously individualistic way, forgetting all the other members. Jesus did not bring Peter alone to the mountaintop; there were two others with him. But Peter

都忘了。彼得忘了基督是头的启示，也忘了召会（包括约翰和雅各二人）的启示。他没有在身体里行动，他在自己里行事。

弟兄姊妹们，你们可能说，“阿利路亚，在特会中（或是因着读了某一本书）我已经得着身体的启示。我已经得着了！”但我告诉你，当你回家把书放下时，你就忘记了。你只是在自己里面行事；没有一点身体感，身体的感觉，身体的体认。你想到某种作法对，就把想法说出来了；你认为什么行动好，就去作了；你绝不会考虑雅各和约翰。主把你同雅各、约翰放在一起，但你一点也不顾到他们。你太个人主义，你也太习惯于单独。在你已过的生活中，你总是这样行动，你是一个真彼得。你在山顶上所表现的，不过是证明你如何忘记了基督是头，召会是身体的完整启示。

主给了彼得一个功课。主对彼得说，“你必须记得我是头，你不过是建造成房子的一块石头。你不该再个人主义了；你必须和别人一起，不要忘记约翰和雅各。不要自作主张行事。为什么在你身边有两位弟兄，你却不与他们商量呢？因为你太个人主义了。”我们需要头，也需要身体；需要基督，也需要召会。

应用

收殿税的人

神是主宰一切的：祂可以差遣一些非常美妙的人物如摩西和以利亚来，祂也可以打发一些令人讨厌的人来。在这两章的末了部分，我们读到：“到了迦百农，有收殿税的人前来对彼得说。”（太十七24。）收税的人是令人讨厌的。但是要注意这些收殿税的人并非税吏，他们和税吏不一样。税吏是为罗马帝国收税的人，他们是为着那些侵入、占领犹太地并征收重税的人。十七章收殿税的人收税，不是为罗马帝国或任何政府，乃是为神的殿（圣殿）的维持而收税。出埃及三十章十一至十六节吩咐神的百姓，以色列子民说，他们当中每个男丁必须付半舍客勒的银子，以维持神的殿。神打发这样的人到彼得那里去。

forgot all about them. Peter forgot the revelation of Christ as the Head, and he also forgot the revelation of the church, including James and John. He did not behave in the Body; he behaved in himself.

Brothers and sisters, you may say, “Hallelujah! In the conference, or by reading a certain book, I have received the revelation of the Body. I have got it!” But, I tell you, when you get home, when you lay the book down, you will forget it. You will just behave in yourself; you will not have any Body sense, any Body feeling, any Body realization. When you think a certain course is right, you will just say so; when you consider a certain action to be good, you will just do it; you will never consider James and John. The Lord has put you together with James and John, but you do not care for them. You are so individualistic, and you are so accustomed to being individualistic. In your past life you have always acted in this way. You are a real Peter. How you behave on the mountaintop simply proves that you have forgotten the whole revelation of Christ as the Head and the church as the Body.

The Lord gave Peter a lesson. The Lord was saying to Peter, “You must remember that I am the Head and that you are just a stone builded into the house. You should not be individualistic anymore; you must go along with others, not forgetting James and John. Do not act on your own. Why do you have two brothers beside you and you would not consult with them? It is because you are so individualistic.” We need the Head and we need the Body; we need Christ and we need the church.

THE APPLICATION

The Temple Tax Men

God is sovereign: He can send some very wonderful persons like Moses and Elijah, and He can also send some troublesome people. In the last portion of these two chapters we read, “When they came to Capernaum, those who take up the temple tax came to Peter” (17:24). Tax collectors are troublesome people. But notice, these temple tax men are not the publicans; they are different. The publicans were the tax gatherers for the Roman Empire, for those who invaded Judea, occupied it, and put a heavy tax upon it. The temple tax men in chapter 17 were those who gathered taxes, not for the Roman Empire or any other government but for the maintenance of God’s house, the temple. God’s people, the children of Israel, were told in Exodus 30:11-16 that every male among them must pay a half-shekel to maintain God’s house. God sent such men to Peter.

神差遣摩西和以利亚在他们的异象里显现，但在这异象之后，在实际的应用里，神又差了另一种人来。你若是对主认真，在你看到异象之后—你要谨慎并要预备好—神会差遣一些收殿税的人到你那里。对你来说，谁是收殿税的人呢？可能头一个就是你亲爱的妻子。许多时候在我们看到异象之后，我们亲爱的妻子就会像一个收殿税的人，到我们这里来收东西。你或许说，“感谢神，我还没有结婚。我没有妻子，我没有丈夫，所以神没有收殿税的人可以差遣到我这里来。”那么第一个到你这里来收殿税的人，可能是你同住的室友或你的同学。在山顶上你看见了异象，但是当你回家时，收殿税的人就来了。在特会里，在聚会中，你看见了异象。你喊说，阿利路亚！这异象叫你很喜乐。但是当你一进入家门，收殿税的人正等着你。神是主宰一切的，祂知道如何试验你。有时候祂用我们的儿女，也有许多的时候祂用我们姻亲的家人，作为收殿税的人。神能用任何人和每一个人，来把我们摆在试验里。我们是无法避免的，逃也逃不掉；收殿税的人总会找到我们。我们每一个人都会有一些收殿税的人。

彼得又犯错了

收殿税的人来见彼得，彼得又作了头。其余的门徒都在屋里与耶稣在一起，彼得出来迎见，应付收殿税的人。结果他又被逮着了。凡是带头的人总是把他自己摆在非常危险的地位上。

收殿税的人对彼得说，“你们的老师不纳殿税么？”彼得弟兄，请不要忘记你在马太十六章所学的，基督与召会的功课—彼得你记得么？不要忘了你所领受的启示。其次，彼得弟兄，不要忘记你在山顶上认真学习的功课—基督和祂的身体。但是请听，当试验来到时，彼得又忘记了一切。他忘了启示，忘了异象，忘了基督和召会，也忘了头和身体。他忘了一切，只记得他自己。“你们的老师不纳殿税么？”彼得立刻回答说，“纳。”彼得啊，你怎么忘得这么快？你没有听见山上的声音说，你们“要听祂”么？你必须到祂那里去，你必须问祂；你不该回答纳或不纳。“你们要听祂！”我们若是这样对彼得说，他一定会争辩说，“弟兄，你不懂圣经。我能向你指出圣经中那一章，那一节，清楚的告诉我们，以色列人中的每一个男丁都要缴纳丁税；耶稣也是男丁之一，祂为什么不该纳呢？

God sent Moses and Elijah to appear in a vision, but following the vision, in the application, God sent another kind of person. If you mean business with the Lord, after you have seen the vision—be careful and be ready—God will send you some temple tax men. Who will be the temple tax men to you? Perhaps, first, your dear wife. Many times after we have received the vision, our dear wife comes just as a temple tax man to collect something. You may exclaim, “Thank God, I’m not married! I do not have a wife, or I do not have a husband; so there is no temple tax man for God to send me.” Then the first temple tax man to come to you may be your roommate or your classmate. On the mountaintop you see the vision, but when you get home, the temple tax men arrive. In the conference, in the meeting, you receive the vision. You shout Hallelujah! You are so happy with the vision. But when you get within the door of your home, the temple tax men will be waiting for you. God is sovereign; He knows how to test you. Sometimes He uses our children, and many times He uses our in-laws as the temple tax men. He can use anyone and everyone to put us on the test. We cannot avoid it; we cannot run away; the temple tax men will find us. Every one of us has some temple tax men.

Peter Caught Again

The temple tax men came to Peter, and again Peter took the lead. All the rest of the disciples were in the house with Jesus, and Peter came out to meet and deal with the temple tax men. Again he got caught. One who takes the lead always puts himself in a very dangerous position.

The temple tax men said to Peter, “Does not your Teacher pay the temple tax?” (Matt. 17:24). Brother Peter, do not forget what you learned in Matthew 16, Christ and the church—remember Peter? Do not forget the revelation you received. Second, Brother Peter, do not forget the lesson you learned so hard on the mountaintop—Christ and His Body. But listen, when the test came, Peter forgot everything. He forgot the revelation, he forgot the vision, he forgot Christ and the church, and he forgot the Head and the Body. He forgot everything; he only remembered himself. “Does not your Teacher pay the temple tax?” “Yes,” Peter immediately replied. Peter, how can you forget so quickly? Did you not hear the voice on the mountain saying that you must “hear Him”? You must go to Him; you must ask Him; you should not answer yes or no. “Hear Him!” If we should speak in this way to Peter, Peter would argue, “Brother, you do not know the Bible. I can show you the chapter and verse telling us clearly that every male among the people of Israel must pay the temple tax, and Jesus is one of the males. Why shouldn’t

我说纳当然是对的。”彼得很合乎圣经，合乎基要的道理；他乃是照着摩西在出埃及三十章的指示回答的。彼得照律法一听摩西的话回答这问题。但他所说的完全违背他的启示，也完全悖乎他的异象和天上来的声音：“你们要听祂。”不再有摩西，不再有律法，也不再有以利亚，不再有申言者——只有耶稣；你们要听祂。为什么彼得看见异象之后，仍持守着他的老知识，他的传统和宗教呢？这就是难处的所在。我们看见异象之后，老传统、教训和宗教仍然紧抓不放。“你们的老师不纳殿税么？”“纳！”这个“纳”来自老旧的圣经知识，就是来自圣经的教训。这是正确、合乎圣经并基要真理的答案，但却是百分之百违背异象，百分之百抵挡基督。

然后彼得进了屋子。我信他回来是打算告诉主耶稣他所作的，并要来收钱。但主预知他要说什么，就先阻止了他。主不让他再说什么。主的意思乃是说，“不要说那是合乎圣经的，也合乎基要的真理；那是没有意义的。不错，那是根据你的圣经，却不是照着活的基督，现今的基督。”

主耶稣是今日的摩西

主耶稣真是有智慧。我们的言语总是愚昧，但主耶稣总是以非常简单并令人愉快的口气说话。祂并没有责备彼得，告诉他不该说纳。主不像我们这么粗鲁。祂不在宗教和传统里面，但祂是很得体的不在其中。祂问彼得说，“西门，你怎么看？地上的君王向谁征收关税或丁税？向自己的儿子，还是向外人？”（太十七 25。）祂非常柔和的向彼得说话。彼得回答说，“向外人。”主耶稣回答说，“既然如此，儿子就可以免了。”祂其实是说，“你已经在山顶上，听见说我是神的儿子；因此我就可以免这殿税了。征收这种税是为着我父的家用的，我是父的儿子，所以我可以免了。”

这时彼得很可能向主说了这样的话：“哦，主，我真抱歉；我不应当说‘纳’，我应当说‘不纳’。无论如何，现在我当怎么办呢？”当彼得说纳的时候，主耶稣有办法说服彼得叫他说纳。然而当彼得被说服该说不纳之后，耶稣又对他说，“但…”（27。）你讲话绝不能胜过主耶稣。“但为免绊跌他们，…拿去给他们，作你我的殿税。”当我们说纳的时候主说不纳，但当我们信服应当是不纳时，祂又说纳。

He pay? Surely it is right for me to say yes.” Peter was very scriptural, very fundamental; Peter answered according to Moses’ directions in Exodus 30. Peter answered the question according to the law—by listening to Moses and hearing him. But what he said was absolutely against his revelation, absolutely contrary to his vision and the heavenly voice, “Hear Him.” There is no more Moses, no more law, no more Elijah, no more prophets—only Jesus; hear Him. Why after he had seen the vision did he keep his old knowledge, his tradition, and religion? This is the problem. After we see the vision, the old traditions, teachings, and religion still hang on. “Does not your Teacher pay the temple tax?” “Yes.” This “yes” comes from the old scriptural knowledge. It comes from the very teachings of the Bible. It is a right, scriptural, and fundamental answer. But it is one hundred percent against the vision, one hundred percent against Christ.

Peter then came into the house. I believe he returned with the intention of telling the Lord Jesus what he had done and to collect the money. But the Lord anticipated what he was going to say and forestalled him. The Lord was not about to let him talk anymore. His implication was this: “Do not say that is scriptural, do not say that is fundamental; that is nonsense. Yes, that is according to your Bible but not according to the living Christ, the present Christ.”

Jesus Being Today’s Moses

The Lord Jesus is really wise. Our speech is always so stupid, but the Lord Jesus always speaks in a very simple and pleasing tone. He did not rebuke Peter and tell him that he should not have said yes. The Lord was not so coarse, so rough as we are. He was outside of tradition and religion, but He was nicely outside of them. He asked Peter, “What do you think, Simon? From whom do the kings of the earth receive custom or poll tax, from their sons or from strangers?” (v. 25). He spoke very nicely to Peter. Then Peter answered, “From strangers.” The Lord Jesus replied, “So then the sons are free” (v. 26). He said in effect, “You have already heard on the mountaintop that I am the Son of God; therefore, I am free from this tribute. This tribute is collected for My Father’s house, and I am the Father’s Son; so I am free.”

Then Peter should have said something like this to the Lord: “Oh, I’m sorry, Lord; I should not have said yes; I should have said no. Anyhow, now what shall I do?” When Peter said yes, the Lord Jesus found a way to convince him that it should have been no. However, after Peter was convinced that he should have said no, Jesus said unto him, “But…” (v. 27). You can never beat the Lord Jesus in speaking. “But that we do not stumble them, …take that and give it to them for Me and you.” When we say yes, the Lord says no, and then when we are convinced to say no, He says yes. The Lord is

主实在会找人麻烦。到底什么才是对的，什么才是错的？应当纳还是不纳？末了根本没有对或错，纳或不纳——只有耶稣！同样一件事你说对，祂可能说不对；你说不对的时候，祂又可能说对。但无论祂说什么总是对的。“你们要听祂！”——“只有耶稣！”祂是今日的摩西；祂是今日的颁赐律法者；祂就是今日的律法。再没有摩西了，只有耶稣。不要听旧约说什么，要听祂。你要说什么呢？无论如何，你怎样说都不对。即使你合乎圣经，你还是错的；即使你合于基要的真理，你仍是不对的。这不是一件合不合圣经或基要真理的事，这乃是基督的事，是活的、现时、当今耶稣的事。每一件事都在乎这一位。没有律法，没有教训，没有规条——只有耶稣。而且也不是道理上的耶稣，乃是又真又活，即时、现今的耶稣。

有些青年弟兄对于剪头发的事很受困扰。他们的头发当如何剪？剪什么发型？我告诉你，到耶稣那里去问祂，看看你那位活的耶稣怎么说。没有宗教，没有文化，没有规条，只有耶稣。

在一九六九年夏天，有相当多从前作过嬉皮的人进到洛杉矶召会里来。他们来的时候头发很长，胡须也长，穿着拖鞋，以及嬉皮的衣着。那时候有些弟兄来我这里说，“弟兄，要小心啊，我们可能到末了会成为‘嬉皮’召会。”我回答他们说，我不偏袒任何一方；我不赞成嬉皮，我也不反对嬉皮。今天不是对或错的事，完全是在于活的、现时的耶稣。当祂说，“长发！”你就可以留长发。当祂说，“短发！”你就必须剪头发。你去理发时，只要说，“哦，主耶稣，多长呢？”你就会知道要剪多长。要问主：“哦，主耶稣，剪什么样式呢？”你就会知道要剪什么发型。

对于姊妹们和她们的裙子，我也要说的话。我不知道多长才算长，多短才算短。你到耶稣面前去问祂。耶稣在你里面，看祂说什么。你会知道的；这位活的耶稣会告诉你。你若去查圣经六十六卷书，没有一节会告诉你裙子该多长。你必须去问活的耶稣。不要争辩，也不要讲理由——只要到耶稣那里去。

有些人喜欢为自己订律法，有些人喜欢为别人订律法。他们立刻成了今日的摩西。不要为你们自己订律法，也不要替别人订律法。你们要听祂！

really troublesome. Eventually, what is right, and what is wrong? Should it be yes, or should it be no? Eventually, there is no right or wrong, no yes or no—only Jesus. With the same case, when you say yes, He may say no, and when you say no, He may say yes. But whatever He says is right. “Hear Him!”—“Jesus Himself alone.” He is today’s Moses; He is today’s Lawgiver; He is the law today. There is no more Moses; there is only Jesus. Do not hear what the Old Testament says; hear Him. What would you say? In any case, whatever you say is wrong. Even if you are scriptural, you are still wrong; even if you are fundamental, you are still wrong. It is not a matter of being scriptural or fundamental but a matter of Christ, a matter of the living, up-to-date, present Jesus. Everything depends on such a One. There is no law, no teaching, no regulations—only Jesus, and not a Jesus in doctrine but a Jesus who is so living, so instant, and so present.

Some young brothers have been greatly troubled over the matter of a haircut. How should they cut their hair? In what style? I will tell you, go to Jesus and ask Him. See what your living Jesus would say. There is no religion, no culture, no regulation, only Jesus.

In the summer of 1969 there was quite an influx of ex-hippies into the church in Los Angeles. They came in with long hair, long beards, sandals, and corresponding attire. Some brothers came to me at the time and said, “Brother, be careful, we might end up being a ‘hippie’ church.” I answered them that I do not stand on either side: I am not for the hippies, and I am not against the hippies. Today it is not a matter of right or wrong but absolutely a matter of the living, up-to-date Jesus. When He says, “Long hair,” then you may leave your hair long. When He says, “Short hair,” then you must cut your hair. When you go for a haircut, just say, “O Lord Jesus, how long?” Then you will know how long. Ask the Lord, “O Lord Jesus, what style?” Then you will know what style.

I would say a word in regard to the sisters and their skirts. I do not know how long is long and how short is short. You go to the presence of Jesus and ask Him. Jesus is within you; see what He says. You will know; the living Jesus will tell you. If you go to the sixty-six books of the Bible, there is not one verse to tell you how long your skirts should be. You must go to the living Jesus. Do not argue and reason—go to Jesus.

Some like to make laws for themselves, and some like to make laws for others. Immediately they become today’s Moses. Do not make laws for yourselves, and do not make any laws for others. Hear Him!

彼得在实际应用时，不仅忘了基督，也忘了他的弟兄。当收殿税的人来到时，若是我是彼得，已经学了功课，我就会去喊主和我其他的弟兄雅各和约翰，请他们一同对付那收殿税的人。这样我就会得着我所需要的帮助。你看，这就是身体生活。彼得虽然看见了异象，却把这个完全忘了。对彼得来说，没有基督，没有召会，没有头，也没有身体——只有彼得自己。这就是我们的难处。今天在我们所有的处境中，我们必须记得我们的头以及身体的肢体。在你来到头和身体以前，不要说是或不是，不要说任何事，也不要作任何决定。我们都太习惯于个人主义了。

耶稣给彼得一个教训

无论如何，彼得借着主对他所说的话，就信服了，他的口也被封住了。我相信彼得终于学会不要太快说是与不是，乃要让耶稣来说。这功课不是很容易学的。你为了这个功课必须付一些代价。

然后主对彼得说，“你信服没有——不要輕易说是或不是。你去钓鱼吧！到海边去，没有交通工具，我也不知道你要走多远。你钓鱼去，只要把鱼钩丢到海里去，末了你就会抓到一条鱼：打开鱼的口，你必得一块钱，可以为我作税银，也可以为你；不只为着头，也为着身体。”我若是彼得，我一定会很沮丧。我会说，“主啊，你要我去钓鱼，只有我一个人去么？你难道不打发约翰或雅各与我同去么。”但主会回答说，“不，我不打发他们与你同去，因为你不需要他们。即使我差他们同去，你也绝不会听他们。你总是自己一个人定规事情，所以你自己去钓鱼吧！你要学这功课，就是你需要你的弟兄们。去海边把鱼钩丢到海里去，直等到第一条鱼上钩。”

于是彼得到海边去，照主的吩咐作。我就是无法相信他会立刻抓到鱼。我相信主叫他等了好一会儿，第一条鱼才来，这样就给他很多时间想想刚才发生的事。我能想像他坐在海边，钓鱼线在海里，等了又等，想了又想。彼得该学的功课越过越深的一直作到他里面。彼得实在学了一个艰深的功课。

When it came to the application, Peter not only forgot Christ, but also his brothers. When the temple tax men came, if I were Peter and had learned my lesson, I would have called the Lord and my other brothers James and John and asked them to deal with the temple tax men. Then I would have received the help I needed. You see, this is the Body life. Peter saw the vision, but Peter forgot the whole thing. With Peter there was no Christ, no church, no Head, and no Body—only Peter himself. This is our problem. Today, in all our situations, we must remember our Head and also the members of the Body. Do not say yes or no, do not say anything, and do not make any decisions until you have come to the Head and also to the Body. We are so accustomed to being individualistic.

Jesus Giving Peter a Lesson

In any case, by the Lord's talk with him, Peter was convinced, and his mouth was shut. I do believe that Peter finally learned that he should never open his quick mouth and say yes or no, but let Jesus do the speaking. The lesson is not so easy. You must pay something for this lesson.

Then the Lord said to Peter, "Have you been convinced not to say yes or no? Then you go fishing. Go to the sea; there is no transportation, and I do not know how far you have to go. Just go fishing, and cast a hook into the water. Eventually, you will catch a fish: open its mouth and find a coin which will be good not only for Me but also for you, not only for the Head but also for the Body." If I were Peter, I would be greatly distressed. I would say, "Lord, You want me to go fishing all by myself? Aren't You going to send John or James with me?" But the Lord would answer, "No, I will not send them with you, because you do not need them. Even if I sent them, you would never listen to them. You always make the decisions yourself, so go fishing by yourself. Learn the lesson that you need your brothers. Go to the sea, cast the hook into the water, and wait until the first fish comes."

Peter went then to the sea and did as the Lord commanded. I simply cannot believe that he caught the fish immediately. I do believe the Lord made him wait awhile for the first fish to come, giving him plenty of time to consider what had just transpired. I can imagine him there with a line in the water, waiting and waiting, considering and considering. All the time the lesson was being driven into him deeper and deeper. Peter had a hard lesson to learn.

基督是今天的以利亚

最后彼得钓到了鱼，正如主所说的。现在我们必须看见，主不仅是今日的摩西，也是今日的以利亚。祂不仅是那位颁赐律法者，也是那位说预言的申言者。祂叫彼得去钓鱼，从首先钓到的鱼口中拿出一块钱，这是一个大的申言。这个例子虽是很小的，但是含意却很深奥。今天基督是摩西，也是以利亚：祂颁赐律法，祂也申言。祂预言了什么事，那事就一定会应验。不再有摩西，也不再有以利亚；只有耶稣——你们要听祂。我们既然有了耶稣，就不再需要摩西；我们既然有了耶稣，就不再需要以利亚。祂乃是今日的摩西，是当前的以利亚。凡祂所吩咐的，那就是律法；凡祂所预测的，那就是申言。

不仅如此，无论主吩咐什么，祂也申言出我们履行祂吩咐的路。这实在太奇妙了。摩西只能吩咐，他绝不能给百姓什么供应的路，叫他们能履行祂的命令。但主既是颁赐命令者，也是成就命令者。你看见这个么？主不仅给我们诫命，也给我们供应以履行祂的命令。我们所需要作的，就是与祂配合。当祂说不时，我们就必须简单的与祂一致的说不。当祂说是时，我们必须与祂一致的说是。当祂说，“去钓鱼，”我们就必须去钓鱼；当祂说，“把鱼钩丢在水里，”我们就把鱼钩丢到水里。当祂说，“直等到鱼上钩，”我们就等在那里直到鱼上钩。当祂说，“打开鱼的口，”我们就简简单单的打开鱼的口。当祂说从鱼口中拿出钱来，你就照样作。要听祂的话，不仅是圣经的话，乃是活的耶稣的话。

活基督活的同在

我们已经看见，当摩西和以利亚与主一同显现在山上时，神从天上说话，把他们排除。神挪去摩西和以利亚。就这一面说来，当主来时，神挪去了旧约。当你们亲爱的人离家在外时，他们会寄给你他们本人的相片和快照。这就是主差遣摩西和以利亚所作的。但现今我们亲爱的那一位已经和我们同在了，我们还需要祂的照片或信件么？若是这样，就说出我们在意照片和信件远超过祂本人。这就得罪了耶稣。今天许多所谓基要派的人，只在意读圣经；他们不在意基督的同在。他们在意字句，却不在意活的基督。我们已经看见，基督与宗教相对。但现在我敢说，就某种

Christ Being Today's Elijah

At last Peter caught the fish just as the Lord had said. We must now see that the Lord is not only today's Moses but also today's Elijah. He is not only the One who gives the laws but also the One who prophesies, who predicts. When He told Peter to go fishing, take the first fish, and find in it a coin, this was a great prophecy. The illustration was rather small, but the implication is profound. Christ today is both Moses and Elijah: He gives the laws, and He prophesies. When He predicts anything, it will certainly be fulfilled. There is no more Moses and no more Elijah; there is only Jesus—hear Him. Since we have Jesus, we need Moses no longer; since we have Jesus, we need Elijah no longer. He is the present Moses, and He is the present Elijah. Whatever He commands, that is the law; whatever He predicts, that is the prophecy.

Furthermore, with whatever the Lord commands, He also prophesies the way whereby we may fulfill what He has commanded. This is indeed marvelous. Moses could only command; Moses could never afford anything in the way of supply for the people to fulfill his commandments. But the Lord is both the Commander and the Fulfiller. Do you see this? The Lord not only gives us the commandments but also affords us the supply to fulfill His commandments. What we need to do is just to go along with Him. When He says no, we must simply go along with Him and say no. When He says yes, we must go along with Him and say yes. When He says, “Go fishing,” then we must go fishing; when He says, “Cast the hook into the water,” just cast it into the water. When He says, “Wait until the fish comes,” then just wait there until it comes. When He says, “Open the mouth of the fish,” be simple; just open the mouth of the fish. When He says to take the coin from the fish's mouth, do it. Go along with His word, not merely with the word of the Bible, but the word of the living Jesus.

The Living Presence of the Living Christ

We have seen that when Moses and Elijah appeared with the Lord on the mount, God, speaking from heaven, obviated them. God took away Moses and Elijah. In this sense, when the Lord comes, God takes away the Old Testament. When your dear ones are away from home, they send you photos and snapshots of themselves. That is what the Lord did in sending Moses and Elijah. But now our dear One is with us. Do we still need His pictures or letters? If we do, it means that we care more for them than for Himself. This would be an offense to Jesus. So many so-called fundamentalists today just care for reading the Bible; they do not care for the presence of Christ. They care for the letters, but they do not care for the living Christ. We have seen that Christ is versus religion. But now I have the boldness to say that, in

意义说，基督也与圣经相对。我的意思乃是说，基督与作为死的字句的圣经相对。

弟兄姊妹们，你们必须不见一人，只见耶稣；你们必须听祂，不是听律法或申言者，也不是听摩西或以利亚。耶稣是今日的摩西，也是当今的以利亚。祂是颁赐律法者，也是预言的那一位。凡祂所申言的，你都要听从；你也会有能力守祂的命令，并履行祂所说的。今天的恢复是恢复活的基督那活的同在。不是恢复圣经的教训，也不是恢复这事或那事。凡祂所说的都是对的。凡祂所申言的都必成就。阿利路亚！

应用基督和召会

我实在喜欢主的路。主吩咐彼得去钓鱼，得着一块钱，作“你我”的税银。主不只顾到头，也顾到身体。祂不只顾到祂自己，也顾到祂的肢体。赞美主！头和身体总是一起的。

今天我们需要启示，异象，更需要应用，使我们能实行我们对基督与召会，头和身体所看见的一切。我们不仅要顾到头，也要顾到身体。那一块钱是为着头和身体的。愿主多而又多的指示我们，并且带我们不只经过启示和异象，也经过应用。当所有收殿税的人来到我们这里时，愿我们学习应用基督和召会在我们的环境里，不仅是在道理或教训上，在实行上也是如此。愿主怜悯恩待我们众人。

a sense, Christ is also versus the Scriptures. What I mean is that Christ is versus the Scriptures as dead letters.

Brothers and sisters, you must see no one except Jesus Himself alone; you must hear Him, not the law nor the prophets, neither Moses nor Elijah. Jesus is today's Moses, and He is the present Elijah. He is the Lawgiver, and He is the One who predicts. Go along with whatever He predicts, and you will have the ability to keep His commandments and fulfill what He says. Today's recovery is the recovery of the living presence of the living Christ, not the scriptural teachings, nor this or that. Whatever He says is right. Whatever He predicts will be fulfilled. Hallelujah!

Applying Both Christ and the Church

I really like the Lord's way. The Lord told Peter to go fishing and find a coin which would be good "for Me and you." The Lord took care not only of the Head but also of the Body. He took care not only of Himself but also of His members. Praise the Lord, the Head and the Body always go together.

Today we need the revelation, the vision, and even more the application so that we may practice all that we have seen concerning Christ and the church, the Head and the Body. We must not only take care of the Head, but also of the Body. The coin was good for the Head and the Body. May the Lord show us more and more and bring us through not only the revelation and the vision but also the application. When all the tribute men come to us, may we learn to apply both Christ and the church to our circumstances, not just in doctrine or teaching but in practicality. The Lord be merciful and gracious to us all.

论到基督，你们怎么看？

读经：马太福音二十一章二十三至二十七节，三十七至三十九节，四十二至四十六节，二十二章一至四节，十五至四十节，四十一至四十六节。

察验逾越节的羊羔

在马太二十一和二十二章里，我们看见一个旧约预表的应验，是许多人并不熟悉的。照着神的命令，在逾越节以前，以色列人至少必须在四天以前将羊羔预备好。（出十二3，6。）在那段预备期间，羊羔必须彻底接受察验，看有没有斑点或瑕疵。那羊羔必须绝对完美，以合乎逾越节的要求。我们知道，逾越节的羊羔就是主耶稣基督的一个预表。祂就是那羔羊。当祂还没有上十字架应验逾越节以前，祂在耶路撒冷大约六天所经过的，乃是逾越节羊羔之察验的应验。在这段时间内，人把耶稣摆在试验里。马太二十一和二十二章将祂所受的试验启示出来，祂受了当时所有社会、政治、宗教领袖和代表的察验。现在我们来看看这些人是谁。

首先是祭司长和民间的长老。（二一23。）祭司长就是那些在宗教里有权柄的人；他们是在殿里事奉神的人。长老是那些在百姓、在民间有权柄的人。所以，第一班起来察验耶稣的人，就是那些在宗教里有权柄，在民间团体中有权柄的人——祭司长和长老。就是他们问主说，“你仗着什么权柄作这些事？给你这权柄的是谁？”（23。）第二班来察验耶稣的是最强的宗教派系——法利赛人，同着一个政治党派——希律党人。宗教和政治联合（奇特的伙伴），使耶稣经过第二次的察验。第三次察验来自撒都该人，他们是古代的摩登派。在今天的基督教里，有许多人不相信耶稣是神的儿子，死在十字架上，流出祂的宝血为救赎我们，而后祂带着肉身，实实在在的从死人中复活了。摩登派就是今天的撒都该人，而撒都该人就是古代的摩登派。他们不相信神的话，也不相信神的大能；他们不相信复活、

“WHAT DO YOU THINK CONCERNING THE CHRIST?”

Scripture Reading: Matt. 21:23-27, 37-39, 42-46; 22:1-4, 15-46

THE EXAMINATION OF THE PASSOVER LAMB

In Matthew 21 and 22 we have the fulfillment of a type in the Old Testament with which many are not familiar. Before the passover, according to God's commandment, the people of Israel had to prepare a lamb at least four days in advance (Exo. 12:3, 6). During that period of preparation, the lamb was thoroughly examined for any spot or blemish. The lamb had to be absolutely perfect to qualify for the passover. We know that the passover lamb was a type of the Lord Jesus Christ. He is the Lamb. Before He went to the cross to fulfill the passover, He spent about six days in Jerusalem, and that through which He passed during those days was the fulfillment of the examination performed on the passover lamb. During this time the people put Jesus on probation. Matthew 21 and 22 reveal the examination to which He was subjected. He was examined by leaders and representatives of all the current social, political, and religious parties. Let us see who they were.

First of all, there were the chief priests and the elders of the people (21:23). The chief priests were those who held authority in religion; they were the ones who served God in the temple. The elders were those with authority among the people, the community. Thus, the first ones to examine Jesus were those with authority in religion and authority in the community—the chief priests and the elders. It was they who asked, “By what authority do You do these things? And who gave You this authority?” (v. 23). The second examination was made by the Pharisees, the strongest religious party, together with the Herodians, a political party. Religion combined with politics (strange bedfellows) to put Jesus through the second examination. The third examination was performed by the Sadducees, the ancient modernists. In today's Christianity there are many who do not believe that Jesus is the Son of God who died on the cross, shedding His blood for our redemption, and who was raised physically and literally from the dead. The modernists are today's Sadducees, and the Sadducees were the ancient modernists. They did not believe in the Word of God or in the power of God; they did

天使或灵。（徒二三 8。）末了在第四个试验中，一个杰出的法利赛人，一个律师，来试验耶稣。

你看见这幅图画么？祭司长和民间的长老，法利赛人的门徒和希律党人，撒都该人，还有一个律师——法利赛人中的专家，都起来包围这一位小小的耶稣。这一切有学问，有最高成就、知识、地位、名誉和权力的人，联合起来察验基督，要找出祂的错来。耶稣从来没有得过一个学位。祂从一个被人藐视的地区中一个被人藐视的城里出来，就这样站在这些领袖们的中间。但是赞美主，虽然外面看来祂是微小的，但祂里面却不微小。祂外面没有矫饰的形式，祂里面却有莫大的能力。祂没有外面的知识，但祂有里面无限的智慧。祂回答了所有的问题，也通过了所有的试验。祂受到许多首领的试验和察验，祂都得胜的通过了。

末了，祂试验他们，并一举战胜了所有的人。祂的一个问题就封住了他们所有人的口。他们试验耶稣四次，主耶稣只试验他们一次。我们借着他们题出的四个问题，加上主题出的一个问题，可以看见基督与宗教如何是完全相对的。

第一个问题

大祭司——宗教的权柄，和长老——民间的权柄，联合在一起，题出第一个问题，关乎耶稣之权柄的源头。“你仗着什么权柄作这些事？给你这权柄的是谁？”（太二一 23。）换句话说，他们问：“你的源头是什么？你的权柄可靠么？像你这样微小的人，从哪里有这权柄？”我们不该轻看这样的问题。今天基督教里的人总是问这样的问题：“他的源头是什么？是基要的么？是正确的么？”有时候他们说了许多，但他们真正的意思是：“他是那个神学院毕业的？他在哪里接受按立？谁给他按立的？”

主耶稣当然是很智慧的。祂说，“我也要问你们一句话，你们若告诉我，我就告诉你们，我仗着什么权柄作这些事。约翰的浸是从哪里来的？是从天上来的，还是从人来的？”（24～25。）他们真被祂问住了。于是这班顶有成就、有学问的人彼此议论说，“我们若说从天上来的，祂必对我们说，这样，你们为什么不信他？”（25。）他们的意思是，如果他们赞同约翰，他们就当接受耶稣，因为约翰是为耶稣作见证，是祂的先

not believe in resurrection or in angels or in spirits (Acts 23:8). Last, in the fourth examination, one of the prominent Pharisees, a lawyer, put Jesus to the test.

Have you seen the picture? The chief priests and the elders among the people, the disciples of the Pharisees and the Herodians, the Sadducees, and then a lawyer, an expert among the Pharisees, all surrounded this little Jesus. All these learned people with the highest attainments, knowledge, position, names, and power combined to examine Christ and find some fault in Him. Jesus had never received a degree. He came from a despised town in a despised area and stood thus in the midst of these leaders. But praise the Lord, though He was small outwardly, He was not small inwardly. He had no pretentious form without, but He had tremendous power within. He had no outward knowledge, but He had infinite inward wisdom. He answered all the questions, and He passed all the tests. He was put on probation and examination by so many leaders, and He passed through triumphantly.

Eventually, He put them to the test, and by one stone He killed all the birds. By one question He shut all their mouths. They put Jesus to the test four times, and the Lord Jesus put them to the test once. By all these questions, four plus one, we may see how very much Christ was versus religion.

THE FIRST QUESTION

The chief priests, the authority of the religion, and the elders, the authority of the community, combined together to raise the first question, a question concerning the source of Jesus' authority. "By what authority do You do these things? And who gave You this authority?" (Matt. 21:23). In other words, they asked, "What is Your source? Is Your authority authentic? Where did a little man like You get this authority?" We should not consider such questions lightly. In Christianity today people are always asking such questions: "What about his origin? Is that fundamental? Is that sound?" What they really mean, and sometimes they say it in so many words, is this: "From what seminary has he graduated? Where was he ordained, and by whom was he ordained?"

The Lord Jesus, of course, was so wise. He said, "I also will ask you one thing, which if you tell Me, I also will tell you by what authority I do these things. The baptism of John, from where did it come, from heaven or from men?" (vv. 24-25). He really put them on the spot. Then those learned ones with the highest attainments reasoned among themselves, saying, "If we say, From heaven, He will say to us, Why then did you not believe him?" (v. 25). What they meant was that if they endorsed John, they would have to receive Jesus, because John testified of Him and was His forerunner. If

锋。他们若是接受约翰，他们也应当接受耶稣。所以他们实际上是说，“我们不能这么说，我们若是说了，就都要落到陷阱里了。”他们又说，“若说从人来的，我们又怕群众，因为他们都以约翰为申言者。”（26。）末了他们决定最好的解决方法就是撒谎。于是他们转向耶稣说，“我们不知道。”但主耶稣晓得他们是知道的。祂说，“你们知道，但你们不告诉我。你们说不知道，那是说谎。事实上是你们不告诉我。既然你们不愿告诉我，我也不告诉你们。你们说谎，但我不说谎。”耶稣实在是主，祂实在配得我们敬拜。谁能像耶稣这样回答问题。

主这样回答祭司长和民间的长老以后，接着对他们说了一些比喻。我只简单题出末了两个比喻。在第二个比喻里，主指出祂在那里乃是为着神的建造。（33～46。）虽然他们很愚昧且邪恶的对主说话，但主耶稣却往前揭开神的启示，神永远的定旨。在这个比喻里，祂首先指出祂是神的儿子。神差祂的儿子到他们这里来，这个儿子就是要接受神所有产业的后嗣。他们所作的乃是弃绝这位属天神圣的后嗣，就是神的儿子。其次，主耶稣告诉他们，他们弃绝了这样一位，就是弃绝了神建造的房角石。换句话说祂是说，“你们不知道你们所说的是什么，你们不知道你们所作的是什么，你们不知道你们所弃绝的是谁。我在这里乃是神的儿子，被你们弃绝；但是末了，你们所弃绝的将成为房角的头块石头。”这是为着什么目的？为着神的建造。在回答这些愚昧人时，主甚至指出祂就是为着神的建造。

接着，主耶稣又说到婚筵的比喻。（二二1～14。）神的儿子是房角石，神的儿子也是新郎。因此，主在这里启示了两件奇妙的事——建造和婚筵。建造需要筵席，筵席为着建造。我们越享受耶稣作筵席，就越被建造成为祂的建筑。主在这些比喻中的回答满了意义。我们参考林前三章和彼前二章，就看见享受筵席是为着长大，而长大是为着建造。所以，我们都必须享受耶稣的婚筵，好叫我们长大；当我们渐渐长大时，就要成为合式的材料来为着建造。基督是建造的头块房角石，而我们是许多的石头。我们乃是借着享受祂作筵席而成为石头。神对于主耶稣的心意，就是建筑和筵席，享受和建造。

they accepted John, they must also accept Jesus. Thus, they said in effect, “We cannot say that. If we do, we will fall into a trap.” Then they said, “If we say, From men, we fear the crowd, for all hold John as a prophet” (v. 26). Eventually, they decided that the best solution would be to tell a lie. So they turned back to Jesus and said, “We do not know” (v. 27). But the Lord Jesus knew that they knew. He said in effect, “You know, but you won’t tell Me. You say you don’t know, but that is a lie. The truth is that you won’t tell Me. Since you won’t tell Me, neither will I tell you. You lie, but I will not lie.” Jesus is really Lord. He is really worthy of our worship. Who could answer a question in this way but Jesus?

Following this answer of the Lord to the chief priests and elders of the people, He proceeded to speak to them in parables. I will just refer briefly to the last two. In the second parable the Lord indicated that He was there for God’s building (vv. 33-46). They had spoken to Him in a foolish and sinful way, but in spite of that, the Lord Jesus proceeded to unveil something of God’s revelation, of God’s eternal purpose. In this parable He indicated first that He is the Son of God. God sent His Son unto them, and this Son is the Heir who will receive all God’s inheritance. What they were doing was rejecting this heavenly and divine Heir, the Son of God. Second, the Lord Jesus told them that in rejecting such a One, they were rejecting the very cornerstone for God’s building. He said in other words, “You do not know what you are talking about. You do not know what you are doing. You do not know whom you are rejecting. I am here as the Son of God, rejected by you; but eventually, what you reject will become the head of the corner.” The head of the corner is for God’s building. Even in the Lord’s answer to such foolish ones, He indicated that He was for God’s building.

Following this, He spoke the parable of the wedding feast (22:1-14). The Son of God is the cornerstone, and the Son of God is also the Bridegroom. Thus, the Lord revealed two marvelous things—the building and the wedding feast. The building requires the feast, and the feast is for the building. The more we feast upon Jesus, the more we will be built into His building. The Lord’s answer in these parables is so full of meaning. By referring to 1 Corinthians 3 and 1 Peter 2, we see that the feasting is for the growth, and the growth is for the building. Therefore, we all must feast at the wedding feast of Jesus so that we may grow, and as we grow, we will become proper material for the building. He is the cornerstone for the building, and we are the many stones. We become the stones by feasting on Him. God’s intention with the Lord Jesus is simply the building and the feast, the enjoyment and the building up.

第二个问题

然后，法利赛人领悟到要击败这一位不是那么容易，所以他们请希律党人与他们联手。法利赛人不仅是一个宗教派系，也是一个爱国的党派，忠于犹太国。他们既爱国，又笃信宗教；他们爱他们的国家，热切的要保卫国家。那时他们的国家受罗马帝国统治——对法利赛人来说，这是一种极可憎恶的光景。另一方面，希律党人却是帝国主义统治的代表。法利赛人和希律党人这样两个党派怎么会携手合作呢？他们能合作，是因为有共同的敌人。他们来在一起，要就着耶稣的话陷害祂，使耶稣被困住。他们问，“你怎么看，纳税给该撒，可不可以？”（太二二17。）这里的税与十七章的殿税不同。这里的税是向罗马政府缴交的。古时候所有忠心、爱国的犹太人都反对纳税给该撒。如果他们由得自己，他们绝不会纳一文钱。所以他们以为这会叫耶稣进退两难，定规能捉住祂。他们的问题非常狡诈。倘若耶稣回答说，纳税给该撒是不合法的，那么希律党人立刻会抓住祂的把柄，控告祂反对罗马帝国。但是，另一方面，祂若说犹太人纳税给罗马是合法的，犹太人的爱国党会说，“这个人出卖我们的国家。”这就是法利赛人的狡诈。

你想主耶稣无路可逃么？你想人能将祂缠住么？不！就算有十个政党联合起来对付祂，他们还是不会成功的。祂有路。阿利路亚，祂是耶稣！请注意祂所作的。最智慧的就是祂没有从自己的口袋掏出上税的钱。祂对他们说，“拿一个上税的钱给我看。”他们就拿一个银币给祂。（二二19。）“他们”就把上税的钱拿来——这说出他们已经输了。他们来问耶稣该不该纳税给该撒，但是拥有罗马银钱的是他们，不是耶稣。在这事上他们输了。他们有罗马钱，并且他们持有罗马钱；所以他们被主捉到了。耶稣是主！不要想去捉住耶稣；你若是这样作，你反会被祂捉住。

那时祂问他们说，“这像和这号是谁的？”他们答说，“是该撒的。”主耶稣就说，“这样，把该撒的物归给该撒。”但是祂没有停在这里，祂没有给仇敌留下任何地步。祂接着说，“把神的物归给神。”（20～21。）他们的口都被封住了。当他们听见这话，都希奇祂的回答。

THE SECOND QUESTION

Then the Pharisees realized that it was not so easy to defeat such a One, so they asked the Herodians to join them. The Pharisees were not only the religious party but also a patriotic party, faithful to the Jewish nation. They were patriotic as well as religious; they loved their country and were eager to protect it. At that time their nation was under the rule of the Roman Empire—to the Pharisees, a detestable situation. The Herodians, on the other hand, were the very representatives of this imperialistic domination. How could two such parties, the Pharisees and the Herodians, ever work together? They could because they had a common enemy. They came together to put Jesus on the spot by entangling Him in His words. They asked, “What do You think? Is it lawful to give tribute to Caesar, or not?” (Matt. 22:17). This tribute differed from that in Matthew 17. This was a tax paid to the Roman government. All the faithful, patriotic Jews in ancient times were against this—they would never pay one penny if they could help it. Thus, they thought they could certainly catch Jesus by putting Him on the horns of a dilemma. Their question was very subtle. If Jesus should answer that it was not lawful to give tribute to Caesar, then the Herodians would immediately pounce upon Him, accusing Him of opposition to the Roman Empire. However, if on the other hand He should say that it was lawful for the Jews to pay the Roman tax, the patriotic party of the Jews would reply, “This man is betraying our country.” Such was the subtlety of the Pharisees.

Do you think there was no way for the Lord Jesus to escape? Do you think that anyone could entangle Him? No, even if ten parties combined together against Him, they still could not succeed. He has a way. Hallelujah, He is Jesus! Notice what He did. The wisest thing was that He did not take the tribute money out of His own pocket. He said to them, “Show Me the coin for the tribute,” and they brought to Him a denarius (v. 19). They brought the tribute money—that means that they had already lost the case. They came to Jesus asking whether or not tribute should be paid to Caesar, but they had Roman money, not Jesus. They lost their case. They had the Roman money, and they kept the Roman money; so they were caught. Jesus is the Lord! Do not try to arrest Jesus; if you do, you will be arrested by Him.

Then He asked them, “Whose is this image and superscription?” They said to Him, “Caesar’s.” The Lord Jesus answered, “Render then the things that are Caesar’s to Caesar.” But He did not stop there. He left no ground for the enemy. He went on to add, “And the things that are God’s to God” (vv. 20-21). Their mouths were shut. When they heard this, they marveled at His answer.

第三个问题

在这之后轮到撒都该人，古代的摩登派。他们认为自己更聪明，能陷耶稣于网罗中。他们来问祂说，“夫子，有人相信复活；但我们有个问题。按照摩西律法的规条，人若死了，没有孩子，他兄弟当继娶他的妻子，为哥哥生子立后。现在我们这里有兄弟七人，第一个娶了妻，死了，没有后裔，遗下妻子给兄弟。第二、第三，直到第七个，都是如此。最后，那妇人也死了。这样，在复活的时候，她是这七人中那一个的妻子？”他们真以为自己很聪明。主耶稣回答说，“你们错了，因为不明白圣经，也不晓得神的大能。”（二二 29。）主耶稣在祂的回答中责备他们。祂实在是说，“你们不明白圣经。你们以为自己晓得，但你们实在不懂。你们不明白圣经，也不晓得神的大能。”祂继续说，“在复活的时候，人也不娶也不嫁…。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。’神并不是死人的神，乃是活人的神。”（30～32。）耶稣的意思就是对他们说，“亚伯拉罕、以撒和雅各这些人都死了，倘若他们没有复活，那么神就是死人的神。但是神绝不是死人的神；祂乃是活人的神。这证明他们都要活着，他们都要复活。你们撒都该人知道这名称—亚伯拉罕的神，以撒的神，和雅各的神；但只知道字句，并不知道其中的实际。这话字面上告诉你们，神是这三个人神，但这名称中的实际乃是将会有复活。这名称证明神要使这三个人复活；否则，祂就是死人的神，而不是活人的神。”

这些古代摩登派的犹太人企图使耶稣陷入困境。但耶稣借这机会指示出他们何等需要以活的方式来认识圣经，何等需要认识神的大能，也何等需要认识神是活的神。既然神是活的，祂的子民就应当是活的。我们也必须以活的方式来认识圣经，我们也必须认识神的大能，我们也该是活的子民来认识活的神。他们都大为惊讶，他们又输了这场对辩。

第四个问题

最后是法利赛人，当他们听见撒都该人的口被封住，哑口无言时，企图再来察验耶稣。他们当中有一个律法师问耶稣一个问题以试验祂：“夫子，律法上那一条诫命最大？”

THE THIRD QUESTION

Following this, the Sadducees, the ancient modernists, took their turn. They thought they were more clever and could ensnare Jesus. They said in effect, “Teacher, there are some who believe in resurrection, but we have a problem. According to the regulation of Moses’ law, if a man dies, having no children, his brother shall marry his wife and raise up seed to his brother. Now there were seven brothers with us, and the first married and died, and having no seed, left his wife to his brother. The second brother did likewise, and the third, until the seventh. And last of all, the woman died. In the resurrection, then, whose wife will she be of the seven?” They really thought they were smart. The Lord Jesus answered, “You err, not knowing the Scriptures nor the power of God” (v. 29). The Lord Jesus rebuked them in His answer. He said in effect, “You don’t know the Bible. You thought you knew, but really you don’t. You don’t know the Bible; neither do you know the power of God.” He went on then to say, “In the resurrection they neither marry nor are given in marriage...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” (vv. 30-32). Jesus was saying to them, “All these people—Abraham, Isaac, and Jacob—are dead; if they are not resurrected, then God would be a God of the dead. But God could never be the God of the dead; He is the God of the living. This proves that they will all be living; they will be resurrected. You Sadducees know the letter of this title—the God of Abraham, the God of Isaac, and the God of Jacob—but you do not know the reality in it. The letter of the Word informs you that God is the God of these three persons. But the reality in this title is that there will be a resurrection. This title proves that God will resurrect these three persons; otherwise, He would be the God of the dead instead of the living.”

These modernistic Jews in ancient times attempted to corner Jesus. But Jesus took this opportunity to show how they needed to know the Scriptures in a living way, how they needed to know the power of God, and how they needed to know that God is the living God. Since God is living, His people too should be living. We too must know the Scriptures in a living way, we too must know the power of God, and we too must be the living people to know the living God. They were astonished, and they lost their case.

THE FOURTH QUESTION

Then the Pharisees, when they heard that the Sadducees were put to silence, attempted again to examine Jesus. One of them, a lawyer, asked Him a question, trying Him: “Teacher, which is the great commandment in the law?” (v. 36). He asked in

(二二 36。)换句话说，他是问：“你怎么来解释摩西的经卷？”这个问题关系到圣经的解释和诠释。对耶稣而言，这当然是很容易应付的。祂回答说，“‘你要全心、全魂并全心思，爱主你的神。’这是最大的，且是第一条诫命。其次也相仿：‘要爱邻舍如同自己。’”（37～39。）这话很简单，但律法和申言者都系于这两条诫命。主给了他们正确的答案，他们就无话可说。至终，他们都闭口无言了。但他们并不离去，他们还继续留在那里。

请想一想，除了这四种问题以外，还有什么问题可以题出来问？第一个问题是关乎宗教的，第二个关乎政治，第三个关乎信心，第四个关系到圣经的讲解。今天在基督教里，这一切问题依然存在，并且有许多人全心注意这些问题。

主题出的问题

主耶稣面对所有这些问题，无疑的，祂都给了答案。但现在主耶稣自己也题出了一个问，我称这问题为问中之问。“法利赛人聚集的时候，耶稣问他们说，论到基督，你们怎么看？祂是谁的子孙？”（二二 41～42。）今天在整个宇宙中，并不是宗教、政治、信仰或解经的问题，而完全是基督的问题。论到基督，你们怎么看？祂是谁？这是很简单的。今天基督教对付这一切事——宗教、政治、信仰、和圣经的解经——但难得有一个人注意活的基督。他们谈论每一件事，就是不谈论活的基督自己。我们今天的情形与古时完全一样。

法利赛人回答耶稣的话是正确的。他们回答说，基督是大卫的子孙。但主耶稣又问：“这样，大卫既是先祖，为什么称他的子孙为主呢？”这话叫他们闭口无言。他们能按知识回答，却不能分辨在那灵里的实际。他们学知基督是大卫的子孙，但他们没有在灵里接受启示来认识，这位基督一方面是大卫的子孙，一方面祂也是万有的主。他们百分之百在心思里，没有百分之一在灵里。他们有圣经，但他们没有基督。多少亲爱的圣徒因着圣经知识受打岔，受困惑而远离基督。这不是说，我们不需要圣经。我们需要圣经，却要在属灵的方式里，在活的方式里。我们要当心，绝不要让圣经知识蒙蔽了我们，使我们看不见活的基督。这不是一件知识或教训的事，这完全是活的基督的事；是祂活的同在，祂活的灵。

other words, “How do You expound the books of Moses?” This question concerned the exposition and interpretation of the Bible. It was exceedingly easy, of course, for the Lord Jesus to deal with this. He replied, “‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the great and first commandment. And the second is like it: ‘You shall love your neighbor as yourself’” (vv. 37-39). It is so simple. The Law and the Prophets all hang on these two commandments. The Lord gave them the proper answer. Then they had no word to say. Eventually, all their mouths were shut. But they would not depart; they still continued there to lose the case.

Just consider: besides these four kinds of problems, what other questions could be raised? The first related to religion, the second to politics, the third to the faith, and the fourth to scriptural interpretation. Today in Christianity we still have all these problems, and people pay their full attention to them.

THE LORD'S QUESTION

To all these questions, the Lord Jesus undoubtedly had an answer. But now the Lord Himself raised a question. I would call this the question of questions. “Now while the Pharisees were gathered together, Jesus questioned them, saying, What do you think concerning the Christ? Whose son is He?” (vv. 41-42). Today, in the entire universe, it is not a matter of religion, politics, the faith, or the interpretation of the Scriptures, but altogether a matter of Christ. What do you think concerning the Christ? Who is He? It is so simple. Christianity today deals with all these matters—religion, politics, faith, and scriptural interpretation—but hardly a one will deal with the living Christ. They tackle every matter but the living Christ Himself. We are in exactly the same situation today as in the ancient times.

The Pharisees answered Jesus rightly. They replied that Christ is the Son of David. But then Jesus asked in effect, “How then could David, the grandfather, call the grandson his Lord?” That shut their mouth. They could answer in the way of knowledge, but they could not discern reality in the Spirit. They had learned that Christ is the Son of David, but they had received no revelation in the spirit that this Christ who is on one hand the Son of David is also the Lord of all. They were one hundred percent in their mind and not one percent in their spirit. They had the Bible, but they missed Christ. How many dear ones have been distracted, frustrated, and kept away from Christ by Bible knowledge! This does not mean that we do not need the Bible. We need it, but we need it in a spiritual way, a living way. We must be careful never to let Bible knowledge blind us to the living Christ. It is not a matter of knowledge or teaching, but absolutely a matter of the living Christ. It is His living presence; it is His living Spirit. The letter

字句杀死人，知识叫人死，解经叫人混乱、困惑、受打岔。我们需要活的圣经、活的话、活的教训。若是要这样，我们必须将自己从心思转向灵，学习像大卫在灵里呼求祂为主：“哦，主，哦，主！哦，主！我不在意我的知识，也不在意任何的教训，只在意我灵里活的主。我转向我的灵并称祂为主。”凭着你头脑所想的，你绝对无法明白圣经。你若要对圣经有所看见，你就要实实在在的弃绝你的头脑，将你自己完全并彻底的转到你的灵里，说，“哦，主！”

宗教、政治、信仰和解经，对我们必须成为过去。每一个问题，基督都有了答案，但祂不在意这些。我们也应该只注意活的主，活的基督。我们只要有祂的同在就够了。我们要学习单单转向我们的灵来呼喊，“哦，主啊！”这是我们经历祂的路。

我们都当看见主问法利赛人问题时的奇妙智慧。主在这问题中提到祂身位的事，这是一件很大的事。我们若是要认识主，就当认识祂的身位。一面来说，祂是人子；但另一面来说，祂也是神子。作为人子，祂是大卫的后裔；但作为神子，祂今天乃是主。作为人子，祂是真实的人；但作为神子，祂就是神自己。我们都必须认识主身位的两种性情。祂是神圣的，又是属人的；祂有人性，同时又有神圣的身位。祂向法利赛人所发的问题，指出了有关祂的一切事。

升天的基督

但主耶稣不仅问一个问题，祂又接着引用诗篇一百一十篇一节，那里记载神论到基督说，“你坐在我的右边，等我使你仇敌作你的脚凳。”这里非常清楚是论到基督的升天。不要在意任何的宗教，不用太去注意政治，不必在所谓的基督教信仰上太劳苦，也不需要太注意圣经的解释。我们都需要全神贯注于基督是那被高举并升天的一位。主耶稣的升天是祂一切所是、一切所作成、以及祂将要作的一切的最高点。我们看下一页的图表。在太初基督就是话，话就是神。然后祂成为肉体，在这地上经过人性的生活；祂被摆在死里，被埋葬而后又复活了。祂经过了这一切事，然后升到宇宙的最高处。在祂升天以后，又用另一种方式，以另一种形态降下。祂降下不仅是生命的灵，也是能力的

kills, the knowledge deadens, and scriptural interpretation confuses, frustrates, and distracts. We need the living Bible, the living Word, the living teaching. If so, we must turn ourselves from our mind to the spirit and learn like David to be in spirit to call Him Lord. “O Lord! O Lord! O Lord! I do not care for my knowledge; I do not care for any teaching; I just care for my living Lord in my spirit. I turn to my spirit and call Him Lord.” By your mental figuration, you can never understand the Bible. If you would see something of this book, you must virtually cut off your head and turn yourself wholly and thoroughly to your spirit and say, O Lord!

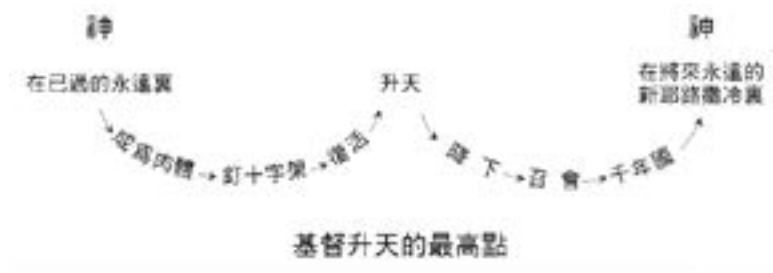
Religion, politics, the faith, and scriptural interpretation must all pass away for us. Christ has the answer to each of these questions, but He does not care for them; neither must we care for anything but the living Lord, the living Christ. As long as we have His presence, it is sufficient. We must learn just to turn to our spirit and say, O Lord! This is the way to experience Him.

We must all realize the Lord’s marvelous wisdom in questioning the Pharisees. In His question the Lord referred to the matter of His person. This is a tremendous matter. If we would know the Lord, we must know His person. On the one hand, He is the Son of Man, but on the other hand, He is also the Son of God. As the Son of Man He is a descendant of David, but as the Son of God He is the Lord today. As the Son of Man He is a real man, but as the Son of God He is God Himself. We must all realize the two natures of the Lord’s person. He is divine as well as human; He is a human being as well as a divine person. The question He directed to the Pharisees indicates all the things related to Him.

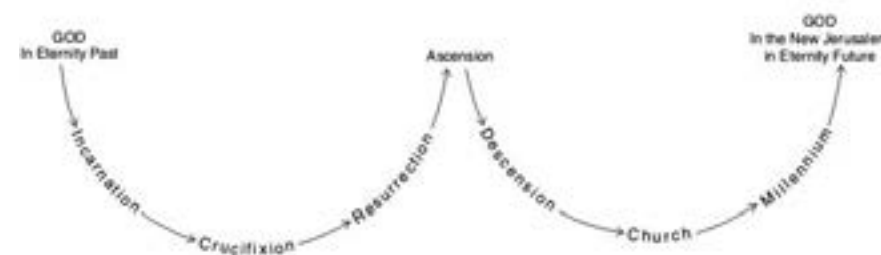
THE ASCENDED CHRIST

But the Lord Jesus not only asked a question. He went on to quote Psalm 110:1, where God is recorded as saying to Christ, “Sit at My right hand / Until I make Your enemies / Your footstool.” It is abundantly clear that this refers to the ascension of Christ. Do not care for any religion, do not be concerned that much with politics, do not labor so much over the so-called Christian faith, and do not pay so much attention to scriptural interpretation. We must all concentrate on Christ as the exalted and ascended One. The ascension of the Lord Jesus is the climax of all that He is, of all that He has done, and of all that He will do. Consider the chart on the next page. Christ in the beginning was the Word, and the Word was God. Then He was incarnated; He passed through human life on this earth; He was put into death, buried, and resurrected. He passed through all these things and ascended to the peak of the universe. After His ascension He came down in another way with another form.

灵。祂是这样的一位，正在建造召会，并预备召会作祂的新妇，为着祂的再来，在那时祂要引进国度，就是千年国。有一天，祂要带着祂所成就并得着的一切，在永世里作为神和羔羊，同着新耶路撒冷。主在马太二十二章四十一至四十五节，不仅提到祂自己的身位，也启示祂是在升天里的一位。祂乃是升天的一位。在这一段里面，祂是在最高潮、最高峰。祂是升天的一位，包括了从已过的永远，到祂升天的一切，也包括了从祂升天到将来永世的一切。为着这样一位升天的基督，我们要喊，阿利路亚！



He descended not only as the Spirit of life but also as the Spirit of power. As such a One He is building the church and preparing it as His bride for His second coming, at which time He will usher in the millennium, the kingdom. One day He with all He has accomplished and gained will be in eternity as God and the Lamb with the New Jerusalem. The Lord in Matthew 22:41-45 is referring not only to Himself as a person, but as a person in ascension. He is the ascended One. In this passage He is at the climax, the peak. As the ascended One He includes everything from eternity past to His ascension and everything from His ascension to eternity in the future. Hallelujah for such an ascended Christ!



THE ASCENSION CLIMAX OF CHRIST

今天基督徒对于得救多所谈论，接着他们总是抱怨自己是多贫穷、多软弱。另一方面有些人说，他们因着神的怜悯不是那样软弱，而是相当属灵。但我的负担乃是我们必须从这一切事物中蒙拯救。忘掉一切宗教问题、政治、所谓的信仰、甚至解经问题吧！你对于如何解经，如何了解圣经多所谈论，但耶稣要问：“论到基督，你们怎么看？”所有问题都会有正确的答案，但主要的问题是：论到基督，你们怎么看？你曾否将自己从圣经转向这位活的、升天的基督？今天基督徒太注意其他一切的事物，但几乎所有人，都忽略了与基督这活的人位有持续活的交通。比方说，原则上这不是你这位姊妹应该穿短裙或长裙的事，重要的点乃是：论到基督，你们怎么看？这完全是基督的事。不要

Today's Christians talk much about being saved. Then they are always complaining about how poor or how weak they are. A few, on the other hand, say that by God's mercy they are not so weak but indeed rather spiritual. But my burden is that we must be rescued from all these things. Forget about all these religious problems, politics, the so-called faith, and even the interpretation of the Bible. You talk so much regarding how to interpret and understand the Bible, but Jesus would ask, "What do you think concerning the Christ?" There is a proper answer to all problems, but the main problem is, What do you think concerning the Christ? Have you ever turned yourself from the Bible to the living, ascended Christ? Christians today pay so much attention to all other things, but nearly all neglect a continual living relationship with the living person of Christ. It is not principally, for example, a matter of whether you as a sister should wear a short or a long skirt. The vital point is what you think concerning Christ. It is

用长度，而要以基督来量你的裙子。它必须是基督的裙子。每当你谈论服装时，不要以量度、颜色或款式来判断，乃要以基督来判断。

解经最佳的路是借着基督。注重信仰最好的路是借着基督。倘若你有基督，必定会有正确的信仰。若是你缺少活的基督，无论你有什么信条，那都不是信仰，那是很可惜的事。我们不要管别的，只要在意基督。若是我们拿起圣经，而把圣经看作一本没有基督的书，我们甚至宁可忘掉圣经。若是我们的信仰没有与这位活的基督接触，我们就需要忘记那一种完全、基要且合乎圣经的信仰。主的心意是要我们只专注于基督和召会。主耶稣在答复这一切荒谬而愚昧的问题时，并没有忘记召会。我们已经看见祂怎样提到神的建造，就是召会。祂在回答这些问题时，把质问者都带回到祂自己与祂的召会这件事上。

感谢主！最近这些年来，许多人多多少少都已经从宗教蒙拯救并得着释放。但在我们里面，还是有一些宗教的成分。借着所有这些经文，我们看见在主耶稣的心思和心里，除了祂自己和祂的召会以外，就没有别的事物了。许多宗教的事、政治的事、关乎健全信仰以及如何解经的事物，曾经非常打岔我们，使我们偏离基督和召会。许多年前，解经是我心爱的事业，对我也真是一种试诱。若是有人向我题出一节圣经，我会对他解释五十节圣经。但今天你如果问一节圣经，我会将其化为乌有，只剩下活的基督；忘掉解经吧！

有时候，有亲爱的圣徒问，主耶稣什么时候回来，我只能回答说，祂要回来。有时候他们问，主来有什么兆头。我所能回答的乃是：兆头就是兆头。你愿意忘掉这一切，单单注意活的基督么？祂或是今天回来，或是明天回来，有这兆头或那兆头，都无关紧要。只要注意基督；那么你就会预备好迎接祂回来。每当人问我任何事，末了我总是说，“论到基督，你怎么看？”

看看今天的基督，祂是被高举的一位！阿利路亚！太初祂是神，祂成了肉体，在这地上经过了一切人性的生活。祂经历了钉十字架和复活，在升天里被高举到宇宙的至高处；祂升天以后，现今在这里乃是生命与能力之灵，在地上行动以建立祂的召会。祂是人子，行走在所有地方上的

absolutely a matter of Christ. Do not measure your skirt by the length, but by Christ. It must be a skirt of Christ. Whenever you speak about clothing, do not judge it by measurement, color, or style, but by Christ.

The best way to interpret the Bible is by Christ. The best way to care for the faith is by Christ. If you have Christ, surely you will have the proper faith. If you lack the living Christ, regardless of the creed you have, that is not the faith; that is a pity. We must care for nothing but Christ. We must even forget our Bible if we take it as a Bible without Christ. We need to forget our kind of faith—the sound, fundamental, scriptural faith—if it is a faith without a living touch with the living Christ. The Lord's intention is that we care only for Christ and the church. The Lord Jesus in answering all these ridiculous and foolish questions did not forget the church. We have already seen how He referred to the building of God, that is, the church. In His answer to all these questions, He brings the questioners back to the matter of Himself and His church.

Thank the Lord that in these recent years so many have been rescued and delivered to a certain extent from religion. Yet we still have a certain amount of religion within us. By all these verses we may see that the Lord Jesus has nothing in His mind and heart but Himself and His church. We have been greatly distracted from Christ and the church by so many religious things, political things, and matters concerning the sound faith and how to interpret the Bible. Years ago, the interpretation of the Bible was my favorite occupation and a real temptation. When a person came to me with one verse, I would expound fifty to him. But if you come to me today with a verse, I will reduce your verse to nothing but the living Christ. Forget about the interpretation of the Bible.

Sometimes the dear saints ask when the Lord Jesus will return. All I can answer is simply that He will return. Sometimes they ask what the signs of His coming are. All I can say is that the signs are simply the signs. Would you be willing to forget about all this and care only for the living Christ? Whether He comes today or tomorrow, with this sign or with that sign, it matters little. Just care for Christ; then you will be ready for His coming. Whenever a person asks concerning any matter, I would eventually say, "What do you think concerning the Christ?"

Look at Christ today. He is the exalted One. Hallelujah! He was God in the beginning, who was incarnated and passed through all the human living on this earth. He experienced crucifixion and resurrection and was raised to the peak of the universe in ascension. Now, after His ascension, He is here as the Spirit of life and power, moving on this earth to establish His churches. He is the Son of Man walking in the midst of

灯台中间。祂在这里，在我们中间。这就是我们必须注意的事。祂关心众地方召会人数的增长，更关心生命里的长大。祂会对我们说，“不要像祭司、长老、法利赛人、希律党人和撒都该人那样愚昧，忘记他们所注意的一切事，只要全心注意基督与召会。”我们若是不明白圣经的某一段，不明白就不明白吧！单单明白圣经不是我们所注意的。我们若是不知道那一部分或那一章是圣经里最重大的，就不知道吧！我们不是只注重要知道那些，但是我们知道基督在其中，基督在我们里面，基督也在我们中间。哦，我们注意升天的基督！祂不仅是人子，祂也是神子；祂不仅是大卫的后裔，也是大卫的根。为什么在众地方召会中我们一直论到圣经，不断的在祷读圣经？我们不仅是要学习什么或明白什么，更是为着要吃基督。

但是，在我们的聚会中还是有一些宗教的成分。为什么我们还是那么在意要持守某种好的次序？因为我们还是很宗教。你可能会争辩说，使徒保罗吩咐我们，凡事都要规规矩矩的按着次序行。但你提起这话的事实，就将你里面的宗教暴露出来。请你们尽力明白我的话。我很愿意听见并看见你们在聚会中自由的说话，不说别的，只说基督和召会。只要在灵里来聚会，自由的述说基督，自由的陈明基督，并自由的供应基督。只要自由—不要那么拘谨。你们中间有些人多年来一直很拘谨。我恐怕你们有些人的头发变灰白，多少是因为在聚会中太拘谨了。你们是否愿意忘掉拘谨，只因着基督自由？我们来到聚会中是因着基督自由，但态度不是散漫的，乃是活活泼泼的在灵里。

你若把整卷马太福音读过，就会看见当主耶稣在地上时，没有一次在意犹太宗教。从祂到施浸者约翰那里开始，祂从不在意犹太教，也从不在意宗教的感觉。反之，祂的行动在人眼中常是粗鲁、错误的。祂故意这样作，为要加深门徒的印象，绝不要注意任何宗教的事物，只要注意基督和祂的召会。我建议你去读并祷读马太二十一和二十二章五次，你就会看见主耶稣完全是在宗教之外。祂只关心祂自己和祂的建造，就是召会。

all the local lampstands. He is here among us. This is the very thing for which we must care. He cares for the growth in number in the local churches, and He cares even more for the growth in life. He would say to us, “Do not be foolish like the chief priests, elders, Pharisees, Herodians, and Sadducees. Forget all the things they cared for, and concentrate on Christ and the church.” If we do not understand some passage of the Bible, we simply do not understand it. We do not care for the mere understanding of the Bible. If we do not know what portion or chapter is the greatest in the Bible, we simply do not know. We do not care merely for knowing that. But we know that Christ is there and Christ is within us and Christ is among us. Oh, we care for the ascended Christ! He is not only the Son of Man but also the Son of God. He is not only the seed of David but also the root of David. Why is it then that in the local churches we are dealing with the Bible all the time, we are pray-reading the Bible continually? Not merely for learning or understanding anything but for eating Christ.

Yet in our meetings there is still some element of religion. Why are we so careful about keeping a certain kind of good order? It is because we are still religious. You may argue that the apostle Paul tells us that all things must be done becomingly and in order. But the very fact that you mention this exposes the religion in you. Try your best to understand. I would like to hear and see you speak freely in your meetings about nothing but Christ and the church. Just come to the meeting in the spirit and feel free to say something about Christ. Feel free to present Christ. Feel free to minister Christ. Just feel free—do not be so careful. Some of you have been careful for years. I am afraid that at least a few of your hairs have turned gray by being careful in the meeting. Would you be willing to forget about being careful and just be free with Christ? Come into the meeting and be free with Christ, not in a sloppy way but livingly in the spirit.

If you read through the entire book of Matthew, you will see that the Lord Jesus, while He was on earth, was not once careful concerning the Jewish religion. From the time He came to be baptized by John the Baptist, He cared nothing for it, nor was He ever careful concerning religious sensibilities. On the contrary, He always acted in human eyes so roughly and wrongly. He did it purposely to impress His disciples never to care for anything religious, but only for Christ and His church. I would advise you to read and to pray-read chapters 21 and 22 of Matthew five times. You will see how the Lord Jesus was absolutely outside of religion. He cared only for Himself and His building, the church.

第六章

复活基督的同在

读经：马太福音二十八章。

我们已经看见，马太福音这卷书显然是论到基督与宗教相对。现在我们来到这卷书最末了的一章。这一章并不长——实在说来相当的短——但是整章的记载却满了基督与宗教的对比。从起头到末了，我们可以看见基督与宗教的区别和差距。

我们在一节读到，“安息日将尽，…”。我们知道，安息日是老犹太教的象征。因此，当我们读到“安息日将尽”，就是指老宗教到了尽头。阿利路亚！基督的复活是老宗教的结束。新时代开始了，是复活基督的时代，而不是老宗教的时代。我们再读下去：“七日的头一日，天快亮的时候…”。有一件事开始了，那就是基督的复活。一件事结束，另一件事开始。

妇女的时代

现在要注意的是，抹大拉的马利亚和另一个马利亚来看坟墓。我们知道，凡圣经所说的话都满了意义。我们必须看见，在旧约里，每一件大事总是启示给男人，而不是启示给妇女。在旧约中很难看到一件事，神是首先向女人启示的。在旧约中女人是不算数的。但在这里我们看到新时代的新开始不是男人发现的，而是女人发现的。这里所有妇女的名字都是同样的——马利亚，没有男人——只有女人。这 and 老方式以及老宗教的规条相违背。老旧的路总是在乎男人，但新的路总是在乎女人。我盼望弟兄们会说，“阿利路亚！”

我问你们众人，尤其是弟兄们。你们是男的，还是女的？今天在新时代里我们必须回答，照属灵来说，我们都是妇女，我们都是马利亚。这是异象；这是新的起头。

发现基督的复活不是一件小事。我们必须清楚，复活已经发生了，但在妇女到那里以前，复活并没有被发现。在

CHAPTER SIX

THE PRESENCE OF THE RESURRECTED CHRIST

Scripture Reading: Matt. 28

We have seen that the book of Matthew is clearly a book concerning Christ versus religion. Now we come to the last chapter of this book. It is not a long chapter—indeed it is rather short—but its entire record is full of the contrast between Christ and religion. From the beginning to the end we may see the difference and the distance between Christ and religion.

In verse 1 we read, “Late on the Sabbath…” The Sabbath, we know, was the symbol of the old Jewish religion. Therefore, “Late on the Sabbath” means at the end of the old religion. Hallelujah! The resurrection of Christ is the end of the old religion. A new age has dawned, the age of the resurrected Christ, not the old age of the old religion. We read further, “As it began to dawn toward the first day of the week…” Something was dawning—it was the resurrection of Christ. Something ended, and something began.

THE AGE OF WOMEN

Now notice that it was Mary the Magdalene and the other Mary who came to look at the grave. There is much significance, we know, in whatever the Bible says. We must realize that in the Old Testament every great event was always revealed to men, not to women. It is rather difficult to find one case in the Old Testament where God revealed anything first to a woman. In the Old Testament women were not reckoned. But here we read that the new start of the new age was discovered not by men but by women, and all the women here were of the same name—Mary. There were no males—just females. This was against the old way, against the religious regulation. The old way was always with the men, but the new way is always with the women. I hope that the brothers will say, Hallelujah!

Let me check with you all, especially the brothers. Are you male or female? Today in the new age we must answer, spiritually speaking, that we are all females; we are all Marys. This is the vision; this is the new beginning.

It is not a small thing to discover the resurrection of Christ. We must be clear that the resurrection had occurred already, but before the women went there, it was not

二十七章末了，祭司长和法利赛人用石头把坟墓封起来，并且派人把守。他们从来没有亲眼看见复活。石头还是在那里，但耶稣不见了。表面看来，好像没有发生什么事。没有人知道耶稣复活了，但借着这两位马利亚的来到，复活被发现了。二十八章开头我们读到：地大震动，主的使者天上下来，上前把石头辊开。（2。）为什么要把石头辊开呢？为了让耶稣出来么？不是，为了让姊妹们看到坟墓是空的。

今天主的路并不是照着老方式。时代已经改变了。祂的复活不是由男人发现的，乃是由妇女发现的。就属灵一面说，这不是男人的时代，乃是妇女的时代。照着宗教，每一件事都必须向男人启示。但在这里却有一件事是由女人发现的。这完完全全与宗教相违背。

在加利利的山上

天使对妇女说，“快去告诉祂的门徒，祂已经从死人中复活，并且看哪，祂在你们以先往加利利去，在那里你们要看见祂。”（二八7。）那时所有的门徒都在耶路撒冷。表面看来，他们在耶路撒冷与主相遇较为方便，为什么主要在门徒以先往加利利去呢？从肉身和逻辑上来说，我们都找不着理由。但我相信主耶稣故意并特意这样作，是要加深祂门徒的印象，看见这是一个新的起头，这个新时代和老旧宗教完全不相干。主耶稣实际上乃是对祂的门徒说，“你们必须从那整个范围里出来。”末了，我们会看见那些可怜的门徒，如何把一些事物带回耶路撒冷和圣殿去。（徒二一20～26。）毫无疑问，主的意思是让祂的门徒有深刻的印象：与祂有关的每一件事物，都和老旧宗教是分开的。祂这复活的基督与那宗教无分无关，祂的门徒也当如此。

我们必须记得，新约是从加利利开始的。耶稣由祂母亲马利亚成孕的地点不在耶路撒冷，而在加利利。（路一26～38。）这开始既是在加利利，继续也就必须在加利利。天使告诉妇女说，“祂在你们以先往加利利去。”然后当她们急忙离开坟墓时，又害怕、又大大欢喜，耶稣亲自遇见她们说，“你们去告诉我的弟兄，叫他们往加利利去，在那里必看见我。”（太二八10。）

discovered. At the end of chapter 27 we read that the chief priests and Pharisees sealed the grave with a stone and set a watch. But they never witnessed the resurrection. The stone was still there, but Jesus was gone. Apparently, nothing had happened. Nobody knew that Jesus was resurrected, but by the coming of these Marys, it was discovered. We read that there was a great earthquake, and an angel of the Lord descended out of heaven and rolled away the stone (28:2). Did he roll away the stone to let Jesus out? No! It was to show the sisters that the tomb was empty.

The Lord's way today is not according to the old way. The age has changed. His resurrection was not discovered by men, but by women. Spiritually speaking, this is not the age of men but the age of women. According to religion everything must be revealed to men, but here is something discovered by women. This is entirely contrary to religion.

THE MOUNTAIN IN GALILEE

The angels then told the women, "Go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him" (v. 7). At that time all the disciples were at Jerusalem. Apparently, it would be more convenient for them to meet the Lord right there. Why would the Lord go before His disciples into Galilee? Physically and logically we can find no reason. But I believe the Lord Jesus did this deliberately and intentionally to impress His disciples that this was a new start, that this new age has nothing to do with the old religion. The Lord Jesus was saying in effect to His disciples, "You must get out of that whole realm." Eventually, we will see how the poor disciples brought things back to Jerusalem and to the temple (Acts 21:20-26). Undoubtedly the Lord intended to impress His disciples that everything related to Him is separate from the old religion. He, the resurrected Christ, had nothing to do with that religion, and neither should they, His disciples.

We must remember that the New Testament began from Galilee. Jesus was conceived by His mother Mary, not in Jerusalem but in Galilee (Luke 1:26-38). It began in Galilee, and it must be continued in Galilee. The angels told the women, "He goes before you into Galilee." Then as they ran from the tomb with fear and great joy, Jesus Himself met with them and said, "Go and report to My brothers that they should go into Galilee, and there they will see Me" (Matt. 28:10).

在本章后面，（16，）我们看见他们受指示要去的地方不是加利利的会堂，而是露天的一座山。这完全与宗教观念抵触。那时所有的宗教人士若不是聚集在耶路撒冷的圣殿，就是聚在其他各城的会堂。但现在耶稣指示祂的门徒离开耶路撒冷，因而远离了圣殿。然后当他们到了加利利，祂没有引导他们进会堂或进到房子里去，祂乃是带他们上到一座山上。不要以为祂作这些事是毫无目的的。我们必须相信这是满了意义的。祂这样作是要叫祂的门徒有深刻的印象，从今以后在新的时代里，每一件与复活的基督和祂的身体—召会—有关的事，都必须与宗教不同。若是宗教向北方去，召会就必须往南走。若是宗教在白天聚集，召会就必须在晚上聚集。基督和召会总是与宗教相对。目前我们在主日聚集，是因为这天众人不用作工。若是他们在其他时间也有空，我就要说，我们在周五或其他任何一天聚会好得多了，根本无需在周日聚会。主日崇拜这件事太宗教了。当宗教人士在周日聚会时，倘若可能的话，我们最好去工作。当他们工作时，我们最好停下工作来聚会。我告诉你们，这是主耶稣采取的原则。祂实际上是说，“你们这些祭司，你们这些宗教人士都上耶路撒冷去。你们在那里聚集；但我吩咐我的门徒往加利利去。你们在会堂里聚集，但我吩咐我的门徒在山顶上聚集。”哦，基督真是与宗教相对！

主的弟兄

耶稣对妇女说，“你们去告诉我的弟兄。”（10。）这是一个新的辞—“我的弟兄”。宗教人士总以为我们至多只是主的仆人，或者用一个比较亲密的辞，主的儿女。但主耶稣自己称我们是祂的弟兄。这是新时代的特征。耶稣是我们的弟兄，我们是祂的众弟兄。那天他们要去见他们的弟兄。一面来说，他们不是要见他们的主或主人，乃是要去见他们的弟兄。你曾经这样赞美主么？你曾否这样说，“主，我们何等赞美你！你是我们的弟兄”？倘若你今天参加任何一种基督教的崇拜，以这种方式赞美主耶稣，我怕你一定立刻受到制止，被指控为不敬虔。阿利路亚，耶稣称我们是祂的弟兄！祂有父的生命，我们也有父的生命。我们不再只是祂的门徒，也不再只是祂的仆人，我们乃是祂的众弟兄。祂是如何，我们也是；祂是如何，祂也是。祂是神的儿子，我们是神的众子。祂是我们的弟兄，我们是祂的众弟兄。我们乃是去参加众弟兄的聚会。这真是太好了！

Later in the chapter (v. 16) we see that it was not a synagogue to which they were directed in Galilee but a mountain in the open air. It was absolutely contradictory to the religious concept. At that time all the religious people either gathered in the temple at Jerusalem or in the synagogues in the various other cities. But now Jesus instructed His disciples to depart from Jerusalem and thus from the temple. Then, when they went to Galilee, He did not lead them into a synagogue or even into a house, but to a mountain. Do not imagine that He did these things without a purpose. We must believe that this is full of significance. He did it to impress His disciples that henceforth in the new age with the resurrected Christ and His Body, the church, everything must be different from religion. If religion goes to the north, then the church must go to the south. If religion meets in the daytime, then the church must meet at night. Christ and the church are always versus religion. At the present time we meet together on the Lord's Day simply because people are free from their jobs on that day. If they could be free at some other time, I would say that it would be much better to meet on Friday or any other weekday and forget about meeting on the Lord's Day. This matter of Sunday worship is too much of religion. When religious people meet on Sundays, if possible, we would go to work. When they work, we would stop working and meet. I tell you, this was the principle adopted by the Lord Jesus. He said in effect, "You priests, you religious people, all go up to Jerusalem. You meet there, but I tell My disciples to go away to Galilee. You meet in the synagogue, but I tell My disciples to meet on the mountaintop." Oh, Christ is really versus religion!

THE LORD'S BROTHERS

Jesus said to the women, "Go and report to My brothers" (v. 10). This is a new term—My brothers. Religious people always consider that we are at most the servants of the Lord, or to use a more intimate term, the children of the Lord. But the Lord Jesus Himself referred to us as His brothers. This is a feature of the new age. Jesus is our Brother, and we are His brothers. That day they were going to meet their Brother. They were not going, in a sense, to meet their Lord and Master but their very Brother. Have you ever praised the Lord in this way? Have you ever said, "Lord, how we praise You that You are our Brother"? I fear that if you go into any kind of Christian service today and praise the Lord Jesus in this way, you will be promptly quenched and charged with irreverence. Hallelujah, Jesus called us His brothers! He has the life of the Father, and we too have the life of the Father. We are no more just His disciples, no more merely His servants, but His very brothers. What He is, we are; and what we are, He is. He is the Son of God, and we are the sons of God. He is our Brother, and we are His brothers. We are going to the brothers' meetings. It is really good.

基督与金钱相对

那些宗教人士发现了复活的基督之后，立刻运用他们的权柄。“几个卫兵进城去，将一切所发生的事都报给祭司长。祭司长和长老聚集商议，就把许多银子给兵丁，说，你们要说，夜间我们睡觉的时候，祂的门徒来把祂偷去了。若是这话被总督听见，我们会劝服他，使你们免去挂虑。兵丁拿了银子，就照他们所受的指示去行。”（11～15。）你利用钱能作一切事。他们运用权能贿赂百姓。今天宗教的权能乃是钱。但是要注意主耶稣对祂门徒所说的话。祂不是说，“所有的金银都赐给我了，所以你们要去！”祂没有说，“那些宗教人士有许多钱，但我的钱更多。”不，祂乃是说，“天上地上所有的权柄，都赐给我了。所以你们要去…”（18～19。）祂实际上是说，“带着这个去。不要带着银钱去，要带着我的权柄去。”今天的基督教里，许多人不断的说到钱，这太羞耻了！每天收音机里每个宗教广播节目结束时，都请求捐钱。基督与宗教相对；基督与金钱相对。基督根本不在意金钱，祂的召会也不应该在金钱。

一个三节圣经的特会

照着天然和宗教的想法，我们会以为主耶稣复活之后，若是在加利利山上召集一次聚会，那个聚会必定相当长，信息可以写成好多章圣经。我们知道，主复活后要升到天上去。我们就以为祂必定会给祂的门徒许多指示和规条，叫他们在祂不在的时候遵行。我们可能认为祂应当向祂们口述一些章程、信条、或道理的陈明；指定长老和选择执事的条件，以及如何设立地方召会等等。我以为主耶稣需要给祂的门徒安排一次三周的特会。但出乎我们意料之外，并没有三周的特会，却是三节圣经的特会，记载在二十八章十八至二十节：“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”这是基督复活后的第一次特会。这是召会的第一次特会。

CHRIST VERSUS MONEY

Immediately after the discovery of the resurrected Christ, those religious people exercised their power. “Behold, some from the guard came into the city and reported to the chief priests all that had happened. And after the chief priests had gathered with the elders and had taken counsel, they gave a large sum of money to the soldiers, saying, Say this, His disciples came by night and stole Him away while we slept. And if this comes to the governor’s ears, we will persuade him and make sure that you have nothing to worry about. And they took the money and did as they were instructed” (vv. 11-15). By money and with money you can do everything. They exercised their power to bribe the people. Money is the power of today’s religion. But notice what the Lord Jesus said to His disciples. He did not say, “All gold and silver have been given into My hand. Go therefore.” He did not say, “Those religious people have a lot of money, but I have more.” No! He said, “All authority has been given to Me in heaven and on earth. Go therefore” (vv. 18-19). He said in effect, “Go with this. Don’t go with money. Go with My authority.” What a shame that in today’s Christianity so many talk continually of money. Day by day on the radio, at the close of every religious broadcast, there is a plea for money. Christ is versus religion. Christ is versus money. Christ does not care for money, and neither should His church.

A THREE-VERSE CONFERENCE

Naturally and religiously speaking, we would think that if the Lord Jesus would have a meeting on the mountain in Galilee following His resurrection, that meeting would be a considerably long meeting with a message covering several chapters in the Bible. After His resurrection, we know, He was going to ascend to the heavens, and we would think that He must pass on many instructions and regulations for His disciples to follow in His absence. We might think that He should dictate to them the charters, creeds, doctrinal statements, conditions for appointing elders and selecting deacons, how to set up the local churches, and on and on. I would think the Lord Jesus would need to schedule a three-week conference with His disciples. But to our amazement, instead of a three-week conference, there is a three-verse conference, and it is recorded in Matthew 28:18-20. “Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.” This was the first conference following the resurrection of Christ. This was the first church conference.

把人放到神里面

主耶稣就是这样简单；对于祂的工作祂只是说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（19。）就是这么多。我们的工作必须像这样。我们必须尽可能简化我们的工作。在我们的工作中，我们必须专注在这一点上——把人放进三一神里。这是“浸”字的意义，就是把人放进某样东西里。用水给人施浸，就是把他们放进水里。同样的，我们今天必须作的，就是把人放到三一神里面。我们今天的工作应当就是这么简单。无论我们用什么教训或信息，只要把人放到三一神里面，这就相当够了。基督教推行许多活动，但他们还是把人放在神之外。他们说到三一神，结果人却从来没有进到祂里面。我们今天的工作就是把人带到神里面，把人放到神里面。

主的权柄和同在

为什么这次特会这么短呢？这是因为主的同在。祂说，“看哪，我天天与你们同在。”（20。）祂并不需要告诉他们许多事。无论他们次日需要什么，主会让他们晓得。再次日他们所需要的一切，祂也会告诉他们。他们在第一世纪所需要的一切，祂与他们同在，可以告诉他们。他们在第二世纪所需要的一切，祂也与他们同在，可以告诉他们。祂实在不需要告诉他们许多事的细节。祂的同在就是一切。祂实际上是对他们说，“我的权柄比金钱更好，我的同在比各种信条和规条更好。”

已往有许多人问我们两件事情。一件是金钱的事：“你们是用什么法子筹款？请告诉我们秘诀。有人支持你们的工作么？有一些百万富翁支持你们么？”我回答说，“我们有许多人支持我们——许多穷人。我们没有什么富翁。”当他们坚持要知道钱从哪里来时，我只能回答说，“你不知道，我也不知道。我从来不知道怎样筹款，我们甚至从来不谈这个。”然后他们又说到第二件事：“我们知道你们没有任何的组织，但你们一定有某种规条和法则，是什么法则和规条呢？”但事实上我们没有任何规条和法则。宗教的心思里总有这两件事——如何募捐以及如何有系统的把教条写出来。但在这里主耶稣也提到两件事：（一）所有的权柄都已经赐给祂了。我们必须带着祂的权柄出去。

PUTTING PEOPLE INTO GOD

The Lord Jesus was so simple. Concerning the work of the Lord, He said simply, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” That is all. Our work must be like this. We must simplify our work as much as possible. We must focus in our work upon this one point—putting people into the Triune God. This is the meaning of the word baptize. It means to put people into something. To baptize them with water means to put them into the water. Likewise, what we must do today is simply to put people into the Triune God. Our work today should be so simple. Regardless of what teaching or message we use, as long as people are put into the Triune God, that is quite sufficient. Christianity performs a multitude of activities, but they keep people outside of God. They speak about the Triune God, but the end product is that people never get into Him. Our job today is just to bring people into God, to put people into God.

THE LORD'S AUTHORITY AND PRESENCE

This conference was so short because the Lord's presence was with them. He said, “Behold, I am with you all the days.” There was no need for Him to tell them so many things. Whatever they needed the next day, He would let them know. Whatever they needed the day after that, He would also let them know. Whatever they needed in the first century, He was with them to tell them, and whatever they needed in the second century, He was also with them to tell them. There was no need for Him to dictate many things in detail. His presence is everything. He said to them in effect, “My authority is better than money, and My presence is better than all kinds of creeds and regulations.”

Many people in the past have asked us concerning two things. One is the matter of money. “In what way do you raise funds? Please tell us the secret. Do you have someone backing you in your work? Are there some millionaires supporting you?” I have replied, “We have many backing us—many poor people. We have very few who are rich.” When they insist on knowing where the money comes from, I can only answer, “You don't know, and I don't know either. I never learned how to raise money. We never even talk about it.” Then they speak about the second matter: “We know that you don't have any organization, but you must have some kind of regulations and rules. What are they?” But the fact is we do not have any regulations and rules. These two things are in the religious mind all the time—how to raise money, and how to formulate a creed in writing. But here the Lord Jesus also mentions two things: (1) All authority has been given to Him. We must go forth with His authority. (2) He is with us all the days

(二) 祂常与我们同在，直到这世代的终结。这就够了。今天我们有：(一) 耶稣的权柄，(二) 耶稣的同在。阿利路亚！我们没有财务的资源，我们也没有信条，但我们却有远比这些更好的一主的权柄和主自己的同在。

我愿意告诉你们，今天我珍赏主耶稣的同在远超过圣经。在我初蒙恩的那几年里，我无法告诉你们我多么喜爱我的圣经。我极爱我的圣经，但我必须诚实的说，那时候我并不怎么珍赏主的同在。我珍赏祂的话，圣经，但我并不怎么珍赏祂的同在。我必须告诉你们，今天我仍然宝贝圣经。事实上我必须说，现在我比初得救那头七年更宝贝圣经；但我更珍赏活的主的同在。祂说，“看哪，我天天与你们同在。”这就够好了，太足够了！我们还能要什么？除了主的权柄并活的基督的同在之外，我们还需要什么？

在这个新时代主的新行动里，没有规条、组织或信条。忘掉那些吧！主甚至从来没有说，我们必须遵守旧约所有的诫命。祂只有说，我们必须以活的方式将主所吩咐的教导人。我们必须再说，在这个新的时代主的新行动里不需要任何一种组织、系统或规条；我们所需要的完全在乎主的同在。“看哪，我天天与你们同在。”

应用主的同在

我们必须实际的将主的同在应用在我们目前的情形中。当青年人要有他们特别的聚会时，他们喜欢考虑聚会该有什么方式和形式。许多时候，他们到负责弟兄那里寻求指示和交通，应当如何聚会。一面来说，这是好的；另一面来说，这并不好。他们当知道主与他们同在。他们只需要进前来遇见这位现今的基督，活的主。祂会指示他们如何聚会。当他们来到主面前，主就会引导他们，时时刻刻启示他们如何往前。人实在很难相信，在这地上竟然有这样一班人以这样的方式来聚会。你们知道，就连我们来聚会时，我们还是相当宗教。我们总是有个观念，以为我们应当事先知道如何聚会。当我们来参加聚会时，我们向活的耶稣，现今的基督，不是那么敞开。我们仍旧持有一些如何聚会的宗教观念。

until the consummation of this age. That is sufficient. What we have today are: (1) the authority of Jesus, and (2) the presence of Jesus. Hallelujah! We do not have financial resources, and we do not have creeds, but we have something much better—the Lord’s authority and the Lord’s very presence.

I want to tell you today that I appreciate the presence of the Lord Jesus much more than the Bible. In the early years after I was saved, I cannot tell you how much I loved my Bible. I loved that book dearly, but I must honestly say that at that time I had little appreciation of the Lord’s presence. I appreciated His Word, the Bible, but I did not so greatly appreciate His presence. I must tell you that today I still appreciate the Bible. In fact, I must say that I appreciate it even more than I did in those first seven years. But I appreciate much more the living presence of the living Lord. He said, “Behold, I am with you all the days.” That is good enough. That is wonderfully sufficient. What else could we want? What else do we need but the authority of the Lord and the presence of the living Christ?

In the new move of the Lord in this new age, there is no regulation, organization, or creed. Forget about that. The Lord never even said that we must keep all the commandments of the Old Testament. He only said that we must teach the people what He has commanded us in a living way. We must say again that in this new age with the Lord’s new move, there is no need of any kind of organization, system, or regulation. What we need is altogether dependent upon the Lord’s presence. “Behold, I am with you all the days.”

APPLYING THE LORD’S PRESENCE

We must be practical in applying this to our present situation. When the young people have their special meetings, they like to consider the way and format of their meeting. Many times they will come to the leading brothers asking for directions and fellowship as to how they must meet. In a sense this is good, but in another sense it is not. They must realize that the Lord is with them. They need only proceed to meet with the present Christ, the living Lord. He will show them how to meet. When they come into His presence, He will lead them and reveal to them moment by moment how to go on. It is really difficult for people to believe that there has ever been such a group of believers meeting in this way on this earth. You see, we are still rather religious even when we come together to meet. We always have the concept that we must know beforehand how we are going to meet. When we come to the meeting, we are not so open to the living Jesus, the present Christ. We still retain certain religious concepts concerning how to meet.

我们读到二十八章中关乎主所说所作的记载时，找不到一点点宗教的蛛丝马迹。若是我们拿这一章的记载和旧约所有的记载作比较，就会看到很大的对比和区别。没有一件事与旧约所说所作的相似。一切都改变了，一切都是新的。我们必须认识并承认，在我们的观念中，我们仍旧保留宗教的教条。我们若是在那里，我们会对主耶稣说，“请再多留四周与我们同在吧！我们有这么多问题；我们有这么多事情需要解决。我们不知道如何往前。你吩咐我们要去使万民作你的门徒，但你还没有告诉我们：（一）什么地方？（二）什么时候？（三）是谁？（四）怎样进行？（五）怎么回事？哦，主耶稣，请留下与我们同在，让我们清楚每一件事吧。”请大家诚实，我们难道不会这样说么？

过去八年来，有许多人到我这里来问同样的问题：怎么回事？什么地方？什么时间？是谁？怎样进行？我的回答总是：“我不知道，仰望主，主知道。”主难道没有告诉我们，祂要天天与我们同在么？我们还要什么呢？为什么有人对主说，“主，不要走。”祂从来没有走，也永远不会走——祂天天与我们同在。

今天基督徒相信主耶稣已经复活，也相信祂已经升到天上。但有些人告诉祂说，“主啊！你就留在三层天上吧！不要下来干涉我。你在天上作为被高举的主，我们在这里好好的为你作工。”有许多人就是这样作，把主留在天上。当他们遇到难处，他们就禁食祷告，求主为他们作事。但这不是往前正确的路。我们必须不断的享受主的同在。每当我们面对难处时，我们只需要转向祂说，“哦主耶稣，这不是我的问题，这乃是你的问题，你在这里。如果你能去睡觉，那么我们也能去睡觉。”

在马太这卷论到基督与宗教相对的书，竟然没有提到过耶稣升天的事，这实在是令人印象深刻并且深具意义的。在这卷书中没有一节或一个字告诉我们，祂升到诸天去。这卷书说到以马内利——神与我们同在。（一23。）祂怎能升上天呢？祂与我们同在！这卷书又说，“无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”（十八20。）“看哪，我天天与你们同在，直到这世代的终结。”召会需要一位同在的基督。我们相信，主毫无疑问的是在诸天之上——阿利路亚！但今天祂作为复活并活着的基督，一直不断的在召会里与

When we read the record in this chapter of what the Lord said and did, we cannot find even a hint of anything religious. If we compare the record of this chapter with all the records of the Old Testament, there is a great contrast and difference. Not one matter resembles that which was spoken and performed in the Old Testament. Everything is changed; everything is new. We must realize and admit that in our concepts we still preserve the tenets of religion. If we were there, we would say to the Lord Jesus, “Please stay with us for another four weeks. We have so many questions; we have so many matters which require a solution. We do not know how to go on. You have told us to go and disciple the nations, but you have not told us: where, when, who, how, or what. O Lord Jesus, please stay with us. Make everything clear.” Be honest. Would we not speak in such a way?

In the past eight years many have come to me with these same questions: What? Where? When? Who? How? My answer all the time was, “I don’t know. Look to the Lord. The Lord knows.” Has the Lord not told us that He will be with us all the days? What else do we want? Why should anyone say to the Lord, “Don’t go, Lord.” He never has gone, and He never will—He is with us all the days.

Christians today believe that the Lord Jesus was resurrected, and they also believe that He ascended to heaven. But there are some who tell Him, “Lord, You stay there in the third heaven. Don’t come down to interfere. You be the exalted Lord there, and let us do a good job for You here.” So many behave in this way, leaving the Lord in heaven. When they encounter any problems, they fast and pray, asking the Lord to do something for them. But this is not the right way to go on. We must enjoy the Lord’s presence continually. Whenever we face a difficulty, we need only turn to Him, saying, “O Lord Jesus, this is not our problem; this is Your problem. You are here. If You can go to sleep, then we can do the same.”

In this book of Matthew, a book concerning Christ versus religion, it is indeed impressive and meaningful that the ascension of Jesus is never mentioned. There is not one verse or word in this book telling us that He ascended to the heavens. This book is a book of Emmanuel, God with us (1:23). How could He ascend to the heavens? He is with us. It is this book which also says, “Where there are two or three gathered into My name, there am I in their midst” (18:20). “Behold, I am with you all the days until the consummation of the age.” The church needs a present Christ. We believe that the Lord is undoubtedly in the heavens—Hallelujah! But today He as the resurrected and living Christ is continually in the church with us. He is so

我们同在。祂是非常奇妙又真实的同在。当我们聚集时，我们实在有个感觉，祂就在这里，与我们一同聚集。在我们所有的聚会中，我们都应当有这样的体认。我们不只仰望祂是升天的一位，祂也是与我们同在的一位。阿利路亚，耶稣在这里！

每当我听人说到复活节要有一次日出崇拜，我总是说，每一天对我都是复活节。我们所有的聚会都是日出聚会。每个聚会都是称颂纪念复活的基督。今天是什么日子？今天若是周二，那么就必是复活节周二。每天对我们都应当是复活节。每个聚会，无论是在早晨或是在晚上，都必须有日出聚会。我们绝不该有日落这回事，因为我们有复活基督的同在！

基督徒常问我们的总部设在哪里。现在我会告诉他们说，我们若有什么总部，总部就设在加利利的山顶上。我们的总部和复活的基督同在山顶上。我们没有任何宗教的东西。我们所有的就只是复活的基督。我们众人何等需要从宗教的观念中释放出来！我们中了宗教观念的毒何等深！还有多少宗教观念仍存在我们的血轮里！你们若祷读这些经文，把全部这些点都带到主面前，并加以实际的应用，就会明白自己是多么需要主的拯救。

总结来说，我们今天所有的就是复活的基督。祂的权柄是我们的能力，祂的同在是我们的一切。祂的同在是我们的规条，祂的同在是我们的信条，祂的同在是我们的教训和我们的传讲。只要有祂的同在，我们就再也不需要什么，再也不要什么。赞美主，我们有祂的同在。阿利路亚！

wonderfully and really present. When we come together, we do have the sense that while we are meeting, He is here. We need this realization in all our meetings. We do not look to Him only as the ascended One, but as the present One. Hallelujah! Jesus is here!

Whenever I hear people speaking about Easter and saying that they will have a sunrise service, I always remark that every day to me is Easter, and all our meetings are sunrise meetings. Every meeting is a celebration of the resurrected Christ. What day is it today? If it is Tuesday, then it must be Easter Tuesday. Every day should be Easter to us. Every meeting, whether it is in the morning or in the evening, must be a sunrise meeting. We should never have anything as a sunset, for we have the presence of the resurrected Christ!

Christians, especially in this country, are always asking where our headquarters are located. I would tell them now that if we have any headquarters, they are on the mountaintop of Galilee. Our headquarters are with the resurrected Christ on the mountaintop. We have nothing religious. All we have is the resurrected Christ. How much we all need to be delivered from the concept of religion! How much we have been poisoned with religious concepts, and how many religious concepts there are still in our blood! If you will pray-read all these verses, bring all these points to the Lord, and put them into practical application, you will see how much you still need the deliverance of the Lord.

In conclusion, what we have today is just the resurrected Christ. His authority is our power, and His presence is everything to us. His presence is our regulation, His presence is our creed, and His presence is our teaching and our preaching. As long as we have His presence, we need nothing more, and we want nothing more. Praise the Lord we have it. Hallelujah!

基督一分赐生命者

读经：约翰福音五章一至十八节，二十一节，二十四至二十六节，三十九至四十节，四十六至四十七节，六章六十三节。

我们已经看见四福音的头一卷书——马太福音；现在我们来到末了一卷书——约翰福音。四卷福音书的记载，从起头到末了指出基督如何与宗教相对，而宗教总是抵挡基督。按照字典的解释，宗教并非不好的辞，就一面来说还是一个好的辞。宗教总比犯罪、属肉体或属世好得多。但我们读到约翰五章一至十八节这段话，就看见宗教是何等可怕！在这一段记载中，我们看到一群宗教人士注意他们的安息日和他们的神。他们很激烈的反对耶稣。他们反对耶稣，主要有两件事：（一）祂犯了安息日，（二）祂以自己与神——他们的神——同等。他们不仅反对祂，甚至想要杀祂。你可曾想到，这就是宗教对耶稣的态度？这些人不是犯罪的人，也不是我们所认为属世的人，他们乃是宗教人士，是为着神的。但是他们尽所能的要除灭耶稣。耶稣是所有宗教箭矢的靶子。我们必须看见这点。

今天的情形完全一样。我们越凭耶稣而活，越供应基督给人，宗教人士越恨我们。但是要清楚，我们与他们相对，但我们不恨他们。宗教人士恨耶稣，但耶稣从不恨他们。耶稣是百分之百与宗教相对，但祂仍然爱那些热中宗教的人。

我们已经看过马太福音三个主要的点：第一，耶稣是我们的新郎，作我们现今的享受；第二，耶稣是道路，我们借以得着安息；第三，耶稣是我们的律法颁赐者和申言者，祂是今日的摩西，是我们现在的以利亚。我再说，我实在喜欢马太福音。马太在第一章告诉我们，耶稣是以马内利，神与我们同在。接着，马太奇妙的陈明耶稣是我们的新郎，我们的安息，我们的律法颁赐者和我们的申言者；之后，在末了一章说到这位耶稣天天与我们同在，直到这世代的终结。（20。）阿利路亚，我们有这样一位耶稣！今天我们有这位以马内利作我们这么多的项目！基督之于我们既是这样丰富，我们真是因祂欢喜若狂。然而我们不只有马太福音，我们还有约翰福音。

CHRIST, THE LIFE-IMPARTING ONE

Scripture Reading: John 5:1-18, 21, 24-26, 39-40, 46-47; 6:63

We have been in the first book of the four Gospels, Matthew, and now we come to the last, John. The record of all four Gospels from the beginning to the end shows how Christ is versus religion and religion is always against Christ. According to the dictionary, religion is not a bad word; in a sense it is good. To be religious is much better than being sinful, fleshly, or worldly. But in the passage we have read in John 5:1-18, we see how dreadful religion really is. In this passage we see a group of religious people who pay attention to their Sabbath and their God. They are violently opposed to Jesus. They have two main things against Him: (1) He broke the Sabbath, and (2) He made Himself equal with God, with their God. They not only opposed Him but even attempted to kill Him. Have you ever realized that this is the attitude of religion toward Jesus? These were not sinful people; neither were they what we think of as worldly people; they were religious, and they were for God. Yet they did whatever they could to annihilate Jesus. Jesus is the target of all the arrows of religion. We must see this.

The situation is the very same today. The more we live by Jesus, the more we minister Christ to people, the more the religious people will hate us. But be clear, we are versus them, but we do not hate them. The religious people hated Jesus, but Jesus never hated them. Jesus was one hundred percent versus religion, but He still loved those religious people.

We have seen three main points in the Gospel of Matthew: first, that Jesus is our Bridegroom for our present enjoyment; second, that Jesus is the way whereby we may find rest; and third, that Jesus is our Lawgiver and Prophet; He is today's Moses and our present Elijah. Let me say again that I do like Matthew. Matthew in the first chapter tells us that Jesus is Emmanuel, God with us. Then after giving us such a wonderful presentation of Jesus as our Bridegroom, our rest, our Lawgiver, and our Prophet, he says in the last chapter that this Jesus is with us "all the days until the consummation of the age" (28:20). Hallelujah, we have such a Jesus! We have this Emmanuel as so many items to us today. We may well be crazy for Christ since He is so much to us. But we not only have Matthew; we still have John.

第三个安息日

约翰福音里关乎基督与宗教的情形，和马太福音里几乎完全一样。我们跳过头四章，直接来看第五章。在这里你看见另一个安息日。（10。）我称这是第三个安息日。在第一个安息日，基督注重的是：祂自己是头；在第二个安息日，祂顾念祂身体上枯干的肢体。现在我们来看第三个安息日，以后我们还会看到别的安息日。一个安息日过后，接着又是另一个安息日。无疑的，主耶稣故意作一些事来渎犯安息日。这里说到祂在第三个安息日来到耶路撒冷一个池子那里。一周有七天——为何耶稣不在其他日子来到池子边呢？祂这么作是有目的的；祂是为了打破宗教规条。守安息日乃是犹太教头一个并且是最大的规条。对犹太人而言，除了神自己以外，没有什么比守安息日更为重要。耶稣实际上乃是说，“你们犹太人把安息日看得这么高，但是我，耶稣，故意要作一些事情来渎犯安息日。”主耶稣真是一个“惹事者”。

许多时候你有一些事不盼望耶稣插手来管——但是祂今天来，明天来，后天又来干涉。你们知道其中的故事。主耶稣知道怎么给我们“麻烦”。最好学习永不要向祂说“不”。若是我们说不，祂第二天就会来；然后第三天，第四天都会来。祂会一次又一次的来，把这件事对付清楚。祂就是一而再，再而三的在安息日来到犹太人这里。

如果你是犹太人，你一定会生气说，“我们不是告诉过你，在安息日治病，是不合法的？但是你又来了，你到底是怎么回事？”耶稣在那里，是要给宗教找麻烦。祂是说，“你们遵守宗教，我却要破除宗教。”

约翰五章记载的这个特别的安息日，可能不是一个普通的安息日，也许是在犹太人的一个节期中。在这段圣经里，除了节期之外，还记载了犹太宗教中最好的事物：当然有圣城，耶路撒冷；然后有一个池子，有五个廊子。然后有水，有天使按时从天上下来搅动那水；末了有安息日。有节期叫人喜乐，有安息日使人得安息。但是你认为水池旁所有软弱的人都能喜乐或安息么？这里有最好的宗教连同那个宗教最好的事物。但是你若分享这宗教的好处，你必须非常刚强，才能抢第一。你若能第一个下到池子去，你才能分享那宗教的好处。

THE THIRD SABBATH

The situation in John regarding Christ and religion is nearly the same as that in Matthew. We will skip over the first four chapters and come immediately to the fifth chapter. Here, you see, it was another Sabbath day (v. 9). I will call this the third Sabbath day. On the first Sabbath, Christ took care of Himself as the Head; on the second Sabbath, He took care of the withered members of His Body. Now we come to the third Sabbath. Later, we will see yet another Sabbath. There were Sabbath days after Sabbath days. The Lord Jesus undoubtedly did something deliberately to break the Sabbath day. Here, on the third Sabbath, He came to a certain pool in Jerusalem. There are seven days in a week—why did Jesus not come to this pool on some other day? He did it purposely; He did it to break the religious regulations. The keeping of the Sabbath is the first and greatest regulation of the Jewish religion. To the Jews nothing beside God Himself is more important than keeping the Sabbath. Jesus said in effect, “You Jews regard the Sabbath so highly, but I, Jesus, am purposely doing something to break it.” The Lord Jesus is a real “Troublemaker.”

Many times you have something of which you wish Jesus would keep His hands off—but He comes today, and He comes tomorrow, and He comes the following day to interfere. You know the story. The Lord Jesus knows how to make “trouble” for us. It is better to learn never to say no to Him. If we say no, He will come the next day, and then the third day, and then the fourth day. He will come again and again to drive the point home. To the Jews He came on the Sabbath again and again and again.

If you were a Jew, you surely would have been angry. You would have said, “Didn’t we tell You that it’s unlawful to heal on the Sabbath? Yet You come again. What’s the matter with You?” Jesus was out to make “trouble” for religion. He was saying, “You keep religion, but I break religion.”

This particular Sabbath day, as recorded in John 5, was probably not a common one. It may have been a feast day of the Jews. Here in this passage, in addition to the feast, are recorded the best things of the Jewish religion: of course, there is the holy city, Jerusalem; then we have a pool with five porticoes; next we have the water, which an angel from heaven occasionally stirred; last, we have the Sabbath. There was the feast to make people happy and the Sabbath to give them rest. But do you think that all those impotent ones at the pool could be happy or restful? Here is the best religion with all the best things of that religion. But if you would partake of the goodness of this religion, you had to be so strong in order that you could be number one. If you could get into the pool first, then you could share the benefit of that religion.

在那些软弱的人当中，有一位躺在那里已经有三十八年，正是以色列民在旷野飘流的年数。宗教很好，圣城很美妙，池子也很奇妙，池水是那么吸引人，有天上的使者下来搅动池水——但我若没有力气，这一切又有什么益处？病人埋怨说，“先生，水动的时候，没有人把我放在池子里…”。（7。）在宗教里没有帮助。为什么呢？因为每个人几乎都自顾不暇，所以没有人有余力帮助别人。宗教是好的，但他却没有益处；宗教是好的，他却不能分享。他软弱，没有力量。这就是那时的情形。

“起来，拿你的褥子走吧”

但是听哪！忽然间有个人来了一不是个大人物，而是小小的耶稣。没有人注意祂。祂没有佳形美容，祂是从加利利拿撒勒的小城来的。耶稣来到，祂看见那个瘫子在那里躺着。这太美妙了！我们没有去找耶稣，是祂来找我们。祂来时我们没有注意祂，祂却注意到我们。“耶稣看见他躺着，知道他已经病了许久，就问他说，你想要痊愈么？”（6。）请听那愚昧的宗教说话：“先生，水动的时候，没有人把我放在池子里；我正去的时候，总有别人比我先下去。”（7。）当他胡言乱语的时候，主耶稣吩咐说，“起来，拿你的褥子走吧。”（8。）这是什么意思？这就是说，“宗教的无稽之谈，去吧！我没有兴趣。”我告诉你们，这就是耶稣。耶稣不仅吩咐他起来，还叫他拿起他的褥子。这褥子托着他有三十八年之久，但现在耶稣吩咐他拿起褥子来。你会怎么作？你还会说，“哦主，我还是那样软弱，当水动的时候，没有人来帮助我么？”许多时候，我们就是喜欢说宗教的无稽之谈。我们愿意把这些忘掉么？主耶稣说，“不要再说了，起来，拿你的褥子走吧。”我们若愿意放下我们的宗教，接受耶稣活的话，我们就要得医治并接受生命。那一天，那个软弱无能的人得了医治；那天正是安息日。

宗教人士被激怒

犹太人看见那软弱的人所作的，就来对他说，“什么！你在安息日拿着你的褥子行走？你难道不知道这样作是不合法的么？躺在这里瘫痪无力是合法的，起来行走就不合法了。你将要死是合法的，但你要活着却是不合法的。”我告诉你，这就是今天的基督教。

There was one among those impotent folk who had been lying there for thirty-eight years, just the length of time the people of Israel wandered in the wilderness. The religion was good, the holy city was marvelous, the pool was wonderful, and the water was so inviting, with the very angels of heaven stirring it up—but what good is it all if I have no strength? The sick man complained, “Sir, I have no one to put me into the pool when the water is stirred up” (v. 7). In religion there is no help, because everybody hardly has enough to help himself; no one has anything to spare for others. Religion was good, but it was not good for him. It was good, but he could not partake of it. He was impotent; he was powerless; he was weak. This was the situation.

“RISE, TAKE UP YOUR MAT AND WALK”

But listen, suddenly a man came—not a big man but the little Jesus. Nobody paid any attention to Him. He had no form, no comeliness; He was One who came from Galilee, from that little town of Nazareth. Jesus came and saw the impotent man lying there. This is marvelous! We did not come to Jesus; He came to us. And when He came, we paid no attention to Him; yet He looked upon us. “When Jesus saw this one lying there and knew that he had already been a long time in that condition, He said to him, Do you want to get well?” (v. 6). Now listen to the foolish religious talk: “Sir, I have no one to put me into the pool when the water is stirred up; but while I am coming, another steps down before me” (v. 7). While he was speaking nonsense, the Lord Jesus commanded, “Rise, take up your mat and walk” (v. 8). What does this mean? This simply means, “Forget about that religious nonsense. I’m not interested.” I tell you, this is Jesus. He told him not only to rise but to take up his mat. The mat carried him for thirty-eight years; now Jesus told him to carry it. What would you do? Would you still say, “O Lord, I am still so impotent, and when the water moves, no one will come to help me”? Many times, we simply like to talk religious nonsense. Would we be willing to forget it all? The Lord Jesus said, “Do not talk anymore, but rise, take up your mat and walk.” If we will drop our religion and take Jesus’ living word, we will be healed and receive life. That day the impotent man was healed, and that day was the Sabbath.

THE RELIGIOUS PEOPLE INFURIATED

Then the Jews saw what was done to the impotent man and came to him, saying, “What! Are you taking up your mat and walking on the Sabbath day? Don’t you know it’s not lawful to do this. It is lawful to lie there impotent, but it is not lawful to get up and walk. It is lawful for you to be dead, but it is not lawful for you to be alive.” I tell you, this is today’s Christianity.

今天有许多人批评我们喊叫，赞美主又吵又闹。公会里那么多死的人又怎么样呢？为什么不批评他们？为什么不定罪那种情形？他们就像犹太人一样。他们宁可遵守他们的宗教规条，也不愿意看见人活过来。

那得着医治的人回答他们说，“那使我痊愈的对我说，拿你的褥子走吧。”（11。）换句话说他乃是说，“若是这样错了，那不是我的错，是祂的错。那位使我痊愈的，吩咐我起来，拿我的褥子走。”于是他们说，“好吧！不怪你。那么吩咐你这样作的人是谁？”他回答说，“我不知道。”后来，耶稣遇见了那个人，那人就告诉犹太人说是耶稣。犹太人非常生气。

于是耶稣就对犹太人说，“我父作工直到如今，我也作工。”（17。）换句话说，祂的意思乃是：“你们在守安息日，但我的父一直在作工，并且我与祂一同作工。因着我父的工还未完成，所以我也作工。”这使犹太人更被激怒，因祂将自己与神当作平等。他们就想要杀祂。

不是宗教，乃是生命

然后耶稣继续说，“父怎样叫死人起来，赐他们生命，子也照样随自己的意思赐人生命。”（21。）这是什么？这就是基督与宗教相对。我们今天都必须明白，这不是宗教，乃是基督这位神，分赐生命给我们。这才是我们众人所需要的。我们需要一位与神同等的基督，祂就是神自己，将生命分赐给我们。祂分赐生命给我们的路，不是借着任何宗教、形式、道理、教训或规条，乃是借着祂活的话。“我实实在在的告诉你们，那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。”（24。）凡听见祂活的话又接受的，就有永远的生命。这就是了——就是这么简单。

不是圣经（字句），乃是基督

然后主耶稣又转向犹太人说，“你们查考圣经，…”（39。）英文译本用“搜寻”这个辞是不够的，希腊原文的意思乃是“研究查考”。主耶稣乃是说，“你们搜寻并研究圣经，因你们以为其中有永远的生命。”这是他们的想像：他们以为在圣经中可以找着生命。但主耶稣对他们说，“除

So many people today criticize us for shouting and noisily praising the Lord. What about so many dead ones in the denominations? Why do they not criticize them? Why do they not condemn that? They are just like the Jews. They would rather keep their religious regulations than see someone made alive.

The man who became well answered them: “He who made me well, that One said to me, Take up your mat and walk” (v. 11). He said in other words, “If this is wrong, it is not my mistake; it is His mistake. The One who made me well told me to rise, take up my mat and walk.” They said then, “All right, you are not to be blamed. Who is that man who told you to do this?” He replied, “I do not know.” Then, later, Jesus met the man, and the man went to tell the Jews that it was Jesus. Oh! The Jews were so furious that they set about to kill Him.

Jesus spoke then to the Jews: “My Father is working until now, and I also am working” (v. 17). He said in other words, “You are keeping the Sabbath, but My Father is working all the time, and I am working with Him. I work because My Father’s work has not yet been accomplished.” This infuriated them even more. Now this little Jesus was not only breaking the Sabbath but making Himself equal with God. They were intent upon getting rid of Him.

NOT RELIGION BUT LIFE

Then Jesus went on to say, “As the Father raises the dead and gives them life, so also the Son gives life to whom He wills” (v. 21). What is this? This is Christ versus religion. We must all realize today that it is not a matter of religion, but of Christ as the very God imparting life to us. This is all we need. We need a Christ who is equal with God and who is God Himself, imparting life to us. The way He imparts life to us is not by any religion, forms, doctrines, teachings, or regulations, but by His living word. “Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life” (v. 24). Whoever hears His living word and receives it has eternal life. This is all—it is so simple.

NOT THE SCRIPTURES BUT CHRIST

Then the Lord Jesus turned again to the Jews and said, “You search the Scriptures” (v. 39). The English translation of the word search is not adequate. In the Greek it means “research.” The Lord Jesus was saying, “You search and research the Scriptures, because you think that in them you have eternal life.” This was their imagination: they thought that they could find life in the Scriptures. But the Lord Jesus said to them, “Besides Me,

了我之外，若没有我，无论你们圣经读了多少遍，你们仍不会有生命。”人说在圣经中有生命，就某种意义说这是一种想像。严格的说，生命不在圣经中，生命乃在基督里。若是你有基督而读圣经，你定规有生命；但你若是有圣经，却没有活的基督作为那赐生命的灵，你就没有生命。如果你说你拥有生命，那是一个玩笑，是你的想像。耶稣说，“你们查考圣经，以为其中有生命，但你们实在并没有生命。你们所有的只是死。你们越查考，就越死。字句是杀死人的。你们查考圣经，然而你们不肯到我这里来得生命。”

弟兄姊妹们，永远不要忘记约翰五章三十九和四十节。在本圣经中，就是这两节告诉我们：查考圣经是一回事，而到这里来得生命又是另一回事。查考圣经，甚至研究圣经，却从来没有接触到作为赐生命之灵的活的基督，这是绝对有可能的。

当我年轻的时候，我对圣经作过许多查考和研究。但我今天已经放弃了这个。今天我乃是借着圣经活的话来到活的基督这里。每当我打开圣经，我就先接触主。我开口说，“哦主耶稣，我来就你。”弟兄们，你们来读这本活的书时，绝不可不来就近活的主耶稣。如果你不就近主，你就只是宗教。

你为什么读圣经？因为圣经中有生命么？这确实是一本奇妙且奥妙的书。但是请看那些花许多时间研究圣经的人吧。请不要误解我：我尊重圣经，并且花许多时间一页一页的读。但我发现一件事：我们绝不可只读圣经而不接触这位活的基督。你若是把圣经和基督分开，基督就与你的圣经相对。今天基督教几乎已经把这本圣经变作一本死的字句的书了。所以就这一面来说，基督与圣经是相对的。人为得知识而读这本书，甚至研读圣经要得学位，但他们完全忽略了基督。祂说，“你们查考圣经，…然而你们不肯到我这里来得生命。”

你也许会说，圣经是为基督作见证；这是毫无疑问的，甚至摩西所有的著作都说到基督。但你不应当将那一切著作与这位活的、现今的基督分开。你需要将经上所有的话与基督联在一起，这样你就会有生命，你就会有活的话。主说，“赐人生命的乃是灵…我对你们所说的话，就是灵，就是生命。”（约六 63。）主说，话就是灵；所以话必须当作灵来接受，并且在灵里接受。因为那字句杀死人，那灵却叫人活。（林

without Me, regardless of how many times you read the Scriptures, you cannot have life.” To say that in the Bible there is life is in a sense a kind of imagination. Life, strictly speaking, is not in the Scriptures but in Christ. If you have Christ with the Scriptures, surely you will have life; but if you have the Scriptures yet are devoid of the living Christ as the life-giving Spirit, you have no life. If you say you do, that is a game; that is your imagination. “You search the Scriptures” Jesus said, “because you think that in them you have eternal life, but really you do not. What you have is just deadness. The more you search, the more dead you are. The letter kills. You search the Scriptures, yet you are not willing to come to Me that you may have life.”

Brothers and sisters, never forget verses 39 and 40 of John 5. It is these two verses in the entire Bible which show us that to search the Scriptures is one thing, and to come to the Lord for life is another. It is entirely possible to search and even research the Scriptures yet never touch the living Christ as the life-giving Spirit.

When I was young, I did much searching and researching of the Bible. But, Hallelujah, today I have given it up. Today I just come to the living Christ through the living word of the Bible. Whenever I open the Scriptures, I first touch the Lord. I open my mouth and say, “O Lord Jesus, I come to You.” Brothers, never come to this living book without coming to the living Lord Jesus. If you do, you will simply be religious.

Why do you read the Scriptures? Do you read them because there is life in the Scriptures? It is indeed a wonderful and marvelous book. But look at those who spend so much time in Bible study. Do not misunderstand me: I respect the Bible, and I have spent very much time in its pages. But I have found one thing: we should never read the Bible without touching the living Christ. If you separate the Bible from Christ, then Christ is versus your Bible. Christianity today almost makes the Scriptures a book of dead letters. So Christ in this sense is versus the Scriptures. People take this book for knowledge and even obtain degrees in Bible study, but they utterly miss Christ. He said, “You search the Scriptures...yet you are not willing to come to Me that you may have life.”

You may say that the Bible testifies of Christ. Undoubtedly. Even Moses spoke of Christ in all his writings. But you should not separate all those writings from the living, present Christ. You need to wed all the Scriptures to Christ; then you will have the life; then you will have the living word. The Lord said, “It is the Spirit who gives life...the words which I have spoken to you are spirit and are life” (6:63). The words, the Lord said, are spirit; so they must be taken as the Spirit and in the Spirit. It is the Spirit who gives life; the letter kills (2 Cor. 3:6). If you take the Bible just as letters, you

后三6。)你若将圣经仅仅当作字句，你就是接受死亡，而不是接受生命。圣经中所有的话，都是出自那是灵的主口中；所以凡出于祂的也必然是灵，因为祂自己就是那灵。圣经中的每一个字都必须当作是赐生命的灵来接受。我们若运用我们的心思来研究圣经，我们就把圣经的每一个字弄成死的字句。但如果我们运用我们的灵，借着呼求主名接触主的话，话就成了生命。没有别的路可以使这印出来之白纸黑字的话，像那灵对于我们这么活。我们必须从深处呼求主耶稣的名来读经。将我们的读经与呼求主调和为一，这样才能得着生命。

两把钥匙—那灵与话

我们已经看过，基督首先是我们的喜乐，其次是我们的安息；第三，祂是颁赐律法者与申言者；第四，祂是分赐生命给我们的那一位。这些项目太丰富了！但我们怎样可以摸着这样一位基督？开启这些门的钥匙是什么呢？祂已经说过：“我天天与你们同在，直到这世代的终结。”但我们怎样能够享受祂？我们怎样能够接触祂？钥匙就是灵与话。

约翰三章最宝贵的一节是六节：“从那灵生的，就是灵。”然后在四章，最宝贵的是二十四节：“神是灵；敬拜祂的，必须在灵和真实里敬拜。”约翰福音这两章提到两个灵：一个是写大的灵（Spirit），一个是写小的灵（spirit）。写大的灵乃是圣灵，写小的灵是指我们人的灵。基督真是丰富，基督对我们是一切。但基督的一切所是全是那灵。祂是赐生命的灵。这位今天是那灵的奇妙基督就在我们的灵里，并且这二灵，神圣的灵和人的灵，已经调和成为一。“从那灵生的，就是灵。”“神是灵；敬拜祂的，必须在灵里敬拜。”但当我们经过约翰三、四章，来到五、六章时，又有新的东西加进来了。五章二十四节说，“那听我话，”二十五节说，“死人要听见神儿子的声音。”所以我们不只有灵，我们也有话。

话就是灵， 灵就是话

在五章我们不只有活的话，也有写出来的话。耶稣对犹太人说，“你们查考圣经”——写出来的话。祂还说，“你们若信摩西，也必信我，因为他曾写过关于我的事。你们

receive death, not life. All the words in the Bible proceeded out of the mouth of the very Lord who is the Spirit, so whatever comes from Him must also be Spirit, for He Himself is the Spirit. Every word of the Bible must be taken as the Spirit who gives life. If we exercise our mind to research the Scriptures, we make every word of the Bible dead letters. If, however, we exercise our spirit to contact the Word by calling on the Lord's name, it is life. There is no other way to make this word, printed in black and white, so living, as the Spirit to us. We must read it by calling on the name of the Lord Jesus from deep within. Mingle your reading and calling on the Lord as one. Then you will get the life.

TWO KEYS—THE SPIRIT AND THE WORD

We have seen first that Christ is our happiness, second that He is our rest, third that He is our Lawgiver and Predictor, and fourth that He is the One who imparts life to us. How rich are all these items! Yet how may we touch such a Christ? What are the keys to open the doors? He has said, “Behold, I am with you all the days until the consummation of the age”; but how can we enjoy Him? How can we contact Him? Two things are the keys—the Spirit and the Word.

The most precious verse in John 3 is verse 6: “That which is born of the Spirit is spirit.” Then in John 4 the most precious verse is verse 24: “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” In these two chapters of John, two spirits are mentioned: one with a capital letter S, and the other with a small letter s. We know that the one with the capital letter is the Holy Spirit, and the one with the small letter refers to our human spirit. Christ is so much, and Christ is everything to us; but whatever Christ is, is altogether the Spirit. He is the life-giving Spirit. This wonderful Christ who is today the Spirit is in our spirit, and the two spirits, the divine and the human, have been mingled together as one. “That which is born of the Spirit is spirit.” “God is Spirit, and those who worship Him must worship in spirit.” But when we pass through chapters 3 and 4 of John and come to chapters 5 and 6, something more is added. Here in chapter 5 we read, “He who hears My word” (v. 24), and “The dead will hear the voice of the Son of God” (v. 25). So we not only have the Spirit but also the word.

THE WORD BEING THE SPIRIT, AND THE SPIRIT BEING THE WORD

In chapter 5 we have not only the living word but also the written word. Jesus said to the Jewish people, “You search the Scriptures”—the written word. He said also, “If you believed Moses, you would believe Me; for he wrote concerning Me. But if you

若不信他所写的，怎能信我的话？”（46～47。）耶稣再次提到写出来的话。祂告诉他们说，他们若不信圣经上所写的话，怎能信祂口中所出活的话呢？赞美主，今天我们有写出来的话。我们有灵，我们也有话。然后，当我们来到六章六十三节，主耶稣使这两样成为一。祂说，“赐人生命的乃是灵，…我对你们所说的话，就是灵。”首先我们知道，接触基督乃是凭着那灵，然后我们看到，我们接触祂也是借着话。至终，主耶稣启示我们二者是一：话就是灵，灵就是话。

六章六十三节有力的证明话就是灵。但圣经中有另外一节告诉我们灵就是话。以弗所六章十七至十八节说，“还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告。”在这两节中，启示了三个要点：（一）那灵就是话。你曾看见神的灵就是话么？不仅话是灵，灵也是话。（二）我们借着什么方法可以接受这话？这里告诉我们：“借着各样的祷告和祈求”，接受神的话。这就是祷读。我们接受神的话，必须不仅仅借着阅读，也借着祷告，借着各种的祷告。有时候我们需要借着安静的祷告接受神的话；还有的时候，我们必须大声祷告来接受主的话。又有的时候，我们需要向主呼喊来接受话。有时候我们需要借着短的祷告接受话，有的时候是借着长的祷告。有时候我们需要个人祷读，又有的时候，我们需要和几个人一起祷告主的话；有时我们又需要和人数众多的会众一起祷读。有许多方式，但是原则只有一个——我们必须“借着各样的祷告和祈求”，接受神的话。（三）这些经文也告诉我们必须怎样祷告——“时时在灵（我们人的灵）里祷告”。我们必须运用我们的灵，就是我们全人最深的部分来祷告主的话。不要分析主的话，不要研究主的话，只要借着在灵里祷告来接受主的话。阿利路亚！

我们借以接触基督的两把钥匙是什么？那灵和神圣的话。我们有那灵在我们的灵里，也有神圣的话——圣经——在我们的手上。这不该是两样东西，乃是一件东西的两端。在我们里面的这一端是那灵，在我们外面的这一端是话。当话进到我们灵中就成了那灵；当那灵从我们口中发表出来就成为话。你看，那灵与话，话与那灵，乃是一件东西的两端。内在的一端是那灵；外在的一端是话。当外在的

do not believe his writings, how will you believe My words?” (vv. 46-47). Again Jesus referred to the written Word. He told them that if they did not believe the written Word, how could they believe the living word out of His mouth? So today, praise the Lord, we have the written Word. We have the Spirit, and we have the Word. Then when we come to 6:63, the Lord Jesus makes these two things one. He said, “It is the Spirit who gives life...the words which I have spoken to you are spirit.” First, we are told that it is by the Spirit that we touch Christ, and then we see that it is also through the word that we contact Him. Eventually, the Lord Jesus reveals to us that these two are one: the word is the Spirit, and the Spirit is the word.

John 6:63 is a verse which strongly proves that the word is the Spirit. There is another verse in the Bible, however, which tells us that the Spirit is the word. Ephesians 6:17-18 says, “Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.” Here in these two verses of Scripture, three main points are revealed: (1) The Spirit is the word. Have you ever realized that the Spirit of God is the word? Not only is the word the Spirit, but also the Spirit is the word. (2) By what means may we receive this word? We are told here to receive the word of God “by means of all prayer and petition.” This is pray-reading. We must not receive the word of God by merely reading but by prayer, and by means of all prayer. There are all kinds of prayer. Sometimes we need to receive the word by praying quietly; at other times we must receive the word by praying aloud; and there are times when we must also receive the word by shouting to the Lord. Sometimes we need to receive the word by short prayers; at other times we must receive it by long prayers. Sometimes we need to pray-read individually; at other times we need to pray the Word together with a few others; and sometimes we must pray-read with a large congregation. There are many ways. But the principle is one—we must receive the word of God “by means of all prayer and petition.” (3) These verses also tell us how we must pray—“praying at every time in spirit [our human spirit].” We must exercise our spirit, the deepest part of our being, to pray the Word. Do not analyze the Word; do not research the Word; just receive it by praying in the spirit. Hallelujah!

The two keys whereby we may contact Christ are the Holy Spirit and the holy Word. We have the Holy Spirit in our spirit, and we have the holy Word, the Bible, in our hands. These should not be two things, but two ends of one thing. The end within us is the Spirit; the end outside of us is the Word. When the Word enters our spirit, it becomes the Spirit, and when the Spirit is expressed from our mouth, it becomes the word. The Spirit and the word, the word and the Spirit, are two ends of one thing. The inner end is the Spirit, and the outer end is the Word. When the outer end gets into

一端进到我们的灵里，就成为那灵；当内在的一端从我们口中出来，就成为话。这是我们接触基督的两把钥匙。基督今天乃是那灵，又在话里。忘掉宗教吧！忘掉教训、道理、形式、礼仪、规条和律例吧！只要注意基督。在话中接触作为那灵的基督。

使用钥匙的器官

我们使用这两把钥匙的器官是什么？乃是我们人的灵。我们知道，手乃是转动钥匙开启家门的正确器官。想要使用我们的口或是我们的脚指头去转动钥匙，这是非常可笑的。同样的，我们使用那灵与话之钥匙的正确器官，并不是我们的头脑或我们的意志，乃是我们人的灵。我们必须运用我们人的灵；我们必须留在灵中。每当我们祷告，必须在我们的灵里祷告；每当我们祷读主话，必须用我们的灵祷读；每当我们说，“哦，主啊，阿们，阿利路亚！”必须运用我们人的灵来说。圣经可能是一本字句的书，也可能是满了话作为那灵的书。我们有那一种圣经，就看我们用什么器官去接触。我们若是用我们的头脑去接触圣经，这本书对我们就仅仅是字句而已。但我们若运用我们的灵去接触圣经，圣经立即就成为一本灵的书。使徒保罗在林后三章六节说，“那字句杀死人，那灵却叫人活。”保罗说到杀死人的字句，乃是指着写出来的圣经。我们若是用我们的思路来接触圣经，圣经就成为杀死人的字句。同一本书可能是杀死人的字句，也可能是赐生命的灵。

我们都必须看见，首先我们有这样一位基督——为着我们的喜乐，为着我们的安息，作为我们的颁赐律法者以及申言者，并作为赐生命者。但我们还需要看见，这位基督今天乃是那灵，祂也在话中。现今，我们若要接触这位基督，就需要运用我们的灵祷读主话，或者就是呼求祂的名。我们若这样来作，就可以不断的接触基督，享受基督。我们没有别的路。

你们曾经改变读圣经的方法么？我很担心你们仍执着老方法，用你们的头脑读经、查经。你们还用老方法么？毫无疑问的，有时候你读圣经确实得着一些生命，但我信大部分时间你被杀死了；这就是因为你用错了方法。新的路，最好的路，乃是每当你来读圣经时，同时也来到主面前。你来读圣经的时候，总要同时来到主面前。当你来到圣经跟前，必须敞开你的灵和口，呼求主耶稣的名。无论你读

our spirit, it becomes the Spirit, and when the inner end proceeds from our mouth, it becomes the word. These are the two keys for us to contact Christ. Christ today is the Spirit and is in the Word. Forget about religion. Forget about doctrine, teaching, forms, rituals, rules, and regulations. Just take care of Christ. Contact Christ as the Spirit and in the Word.

THE ORGAN TO USE THE KEYS

What is the organ for us to use these two keys? It is our human spirit. Our hand, we know, is the proper organ to turn the key to open the door of our house. To somehow manipulate our mouth or our toes to turn the key would be extremely absurd. Likewise, the proper organ for us to use the keys of the Spirit and the Word is not our mentality or our will, but our human spirit. We must exercise our human spirit; we must stay in the spirit. Whenever we pray, we must pray in our spirit; whenever we pray-read the Word, we must pray-read with our spirit; whenever we say, "O Lord, Amen, Hallelujah," we must say it by exercising our human spirit. The Bible may either be a book of letters or a book full of words as the Spirit. The kind of Bible we have depends upon which organ we use to contact it. If we contact the Bible by our mentality, it is merely a book of letters to us. If we contact the Bible, however, by exercising our spirit, it immediately becomes a book of the Spirit. The Apostle Paul said in 2 Corinthians 3:6, "The letter killeth, but the Spirit giveth life." Paul, in referring to the letter which kills, was referring to the written Scriptures. If we contact the Scriptures with our mind, it becomes the killing letters. The same book may be either killing letters or the life-giving Spirit.

We all must realize firstly that we have such a Christ—a Christ for our happiness, a Christ for our rest, a Christ as our Lawgiver and Predictor, and a Christ as the Life-giver. But we must also realize that this Christ today is the Spirit and is in the Word. Now, if we would contact this Christ, we need to exercise our spirit to pray-read the Word or simply to call on His name. If we would do this, we would continually contact Christ and enjoy Him. There is no other way.

Have you ever changed your way in dealing with the Bible? I am much concerned that you are still cleaving to your old way of reading and studying the Bible by exercising your mentality. Are you still in the old way? Sometimes, no doubt, in your study of the Bible you have received some life. But I believe that most of the time you have been deadened and killed. It is simply because you have used the wrong way. The new way and best way is that whenever you come to the Bible, at the same time you come to the Lord. Always combine coming to the Bible with coming to the Lord. When you come to the Bible, you must open

那一节圣经，或那一句话，都要借着呼求主名来读。总要把读圣经与呼求主耶稣的名调在一起。你试试看，就会看见有所不同。

你也许会说，“难道我们不该明白圣经么？”把这事交给主吧！只要祷读，主自然会负责叫你明白。我保证如果你忠心的祷读神的话，你就会比所有其他没有祷读的人更为明白圣经。

我们用火柴来说明。不错，火柴是用木头作的，然而火柴的本质实在是磷。“磷”这个字的意思乃是“带光体”。彼后一章十九节提到主是晨星。“晨星”在原文就是“磷”这个字。基督是磷，带光体，在黑暗中照耀。假设我现在要使用火柴；我要怎么作？当然我必须点火柴。但是我要怎样点火柴呢？我若用没有磷的那端来点，我点到永世也得不着光。我用错了边。圣经是火柴，而主耶稣—那灵—乃是磷。火柴棒好比白纸黑字，圣经里的话，里面盛装著作为磷的基督，属天的晨星。我们怎能使磷着火而照耀呢？我们必须用火柴棒正确的一端，我们也必须在对的地方来点火柴。正确的一端是圣灵，正确的位是我们人的灵。我们不可以太注意白纸黑字—那就相当于完全贯注在火柴棒上。我们所有的焦点必须放在有磷的那一端。我们的确有写出来之圣经的字句，但我们不可太注意字句。我们必须全神贯注于话中属天的磷，就是基督那灵。我们必须在正确的地方—我们人的灵里—来点这一端。有多少基督徒是在他们头脑的范围里“点”圣经，难怪他们从来不着火。毫无疑问的，我们需要火柴棒来托住磷；我们需要写出来的话—白纸黑字来盛装基督，属天的磷。但点燃并发出亮光的乃是磷，是那灵。我们必须点对的一端，必须在对的位置上点对的一头。我们必须取用写出来的话，把那是灵的主点在我们人的灵上。这样我们就立刻得着了火。这真是有效。若是你读圣经，读了半小时，甚至一小时还没有得着火，你就错了。我能告诉你，只要喊两分钟：“哦！主耶稣！太初有话。阿们！哦主耶稣，你就是话！阿们，哦主耶稣！阿利路亚！”你就会烧起来。这是接触话正确的路。你必须在你人的灵上来“点”主耶稣，就是神的话中属天的磷。阿利路亚！你试试新的路，你就会放弃老的路。每次你以新的路来到话这里，话就会焚烧并照亮你。

your spirit and mouth to call on the name of the Lord Jesus. Whatever verse, whatever sentence you read, read it by calling on the name of the Lord. Always mingle your reading of the Scriptures with calling on the Lord Jesus. Try it! You will see the difference.

You may say then, "Should we not understand the Bible?" Leave this matter to the Lord. Just pray-read; the Lord will take care of your understanding. I guarantee that if you faithfully pray-read the Word of God, you will understand the Bible much better than all the others who do not pray-read.

Let us use for an illustration a match. The match stick, it is true, is made of wood, but in essence the match is really phosphorus. The meaning of the word phosphorus is "light-bearer." II Peter 1:19 refers to the Lord as the day-star: that term "day-star" in Greek is the word phosphorus. Christ is the phosphorus, the light-bearer, shining in the darkness. Now suppose I want to use the match: what shall I do? Of course, I must strike it. But how shall I strike it? If I strike it, using the end without the phosphorus, though I strike till eternity I will get no light. I am using the wrong end. The Bible is the match, and the Lord Jesus, the Spirit, is the phosphorus. The wooden stick may be likened to the black and white letters, the words in the Bible, which hold Christ as the phosphorus, the heavenly day-star. How can we make the phosphorus take fire and shine? We must use the right end of the match, and we must strike it on the right spot. The right end is the Holy Spirit, and the right spot is our human spirit. We must not care so much for the black and white letters—that is tantamount to concentrating on the wooden stick of the match. All our focus should be on the end with the phosphorus. We do have the letters of the written Word, but we must not pay too much attention to them. We must concentrate on the heavenly phosphorus in the Word, Christ the Spirit. And we must strike this end in the right place, our human spirit. How many Christians there are who are "striking" the Bible in the area of their mentality. Little wonder that they never catch fire. We need the stick to hold the phosphorus, no doubt; we need the written Word, the black and white letters, to contain Christ, the heavenly phosphorus. But it is the phosphorus, it is the Spirit, that burns and gives the light. We must strike the right end, and we must strike the right end at the right spot. We must take the written Word and strike the Lord who is the Spirit upon our human spirit. Immediately we will get the fire. It really works. If you stay with the Bible for half an hour or even an hour and get no fire, you are wrong. I can tell you, just after two minutes of, "O Lord Jesus! In the beginning was the Word. Amen! O Lord Jesus, You are the Word! Amen, Lord Jesus! Hallelujah!" you will be burned. This is the right way to contact the Word. You have to strike the Lord Jesus, the heavenly phosphorus in the Word, upon your human spirit. Hallelujah! Try the new way, and you will give up the old way. Every time you come to the Word in this new way it will burn and shine upon you.

赞美主！我们有钥匙，我们有器官，我们有路来接触并享受这样一位奇妙的基督。

Praise the Lord, we have the keys, we have the organ, and we have the way to contact and enjoy such a wonderful Christ.

第八章

基督开人的眼睛

读经：约翰福音九章一至三节，六至七节，十四至十六节，二十二节，二十四至二十五节，二十八至三十节，三十三至三十八节，十章一至十一节，十四至十六节，二十一节，二十六至三十一节，三十八至三十九节。

现在我们来看约翰九章，这里我们又看见一个安息日。我们已经经过了三个安息日，现在我们来看第四个安息日。在这四个安息日里，主耶稣都作了一些事来干犯安息日。主耶稣总是故意并有意的行事来干犯安息日，祂是干犯安息日的佼佼者。我们不当以为祂在安息日作这些事是偶然的，不，祂行动都有确定的目的。祂故意要干犯宗教规条。

复习安息日

现在我们简要的来复习一下，我们所已经看过的几个安息日。在马太福音的记载里有两个安息日，在约翰福音的记载里也有两个安息日，这是很有意思的。第一个安息日是饥饿之人的事例：主耶稣把祂的门徒带到麦田里，给他们完全的自由，作他们喜欢作的。麦田不是会堂或圣殿，麦田是相当荒野而没有文化的地方。你是宁愿很有规矩的坐在有文化的会堂里，还是愿意在麦田里，不必遵守任何规条，掐着麦穗来吃？你愿意作那一种人呢？麦田是一个吃的地方；是一个自由而没有任何宗教规条的地方。

第二个安息日说到一个枯干的肢体，主耶稣把他比喻为一只落坑的羊。这个枯干的肢体就是落坑没有安息的人。所以主干犯安息日，好叫这枯干而堕落的肢体可以得着安息。在第二个事例中，主所关心的对象不在麦田，而在坑里。当我们枯干时，我们就是在坑里，我们被捆束，没有安息。但阿利路亚！主耶稣已把我们提拔起来；主耶稣医治了我们，现今我们已经从坑里出来，我们是住在家里。召会首先是麦田，然后是家。

第三个安息日是说到一个软弱无能的人，躺在宗教的廊子里，等着有什么事情发生。主耶稣看见他，借着说话将生命分赐到

CHAPTER EIGHT

CHRIST GIVING SIGHT

Scripture Reading: John 9:1-3, 6-7, 14-16, 22, 24-25, 28-30, 33-38; 10:1-11, 14-16, 21, 26-31, 38-39

Now we come to chapter 9 of John, where we find another Sabbath. We have already passed through three Sabbaths, and now we come to the fourth. In all of them the Lord Jesus did something to break them. The Lord Jesus always acted deliberately and intentionally to break the Sabbath. He was an excellent Sabbath breaker. We must not think that it was just by accident that He performed these things on the Sabbath day. No, He did it with a definite purpose. He did it to purposely break the regulations of religion.

A SABBATH REVIEW

Let us review briefly the Sabbaths through which we have already passed. It is interesting that in the record of Matthew there are two Sabbaths, and in the record of John there are another two Sabbaths. The first Sabbath was a case of hungry people: the Lord Jesus brought His disciples into the grainfields and gave them full freedom to do as they liked. The grainfields were not the synagogue or the temple; they were a rather wild and uncultured place. Would you rather sit in good order in a cultured synagogue, or would you prefer to be in the grainfields, picking the ears of grain, without keeping any regulations? What kind of person would you prefer to be? The grainfields were an eating place, a place of liberty from all religious regulations.

The second Sabbath was a case of a withered member, which the Lord Jesus likened to a sheep fallen into a pit. The withered member was the fallen sheep without rest. So the Lord broke the Sabbath in order that the withered and fallen member might find rest. In the second case the object of the Lord's concern was not in the grainfields but in the pit. When we are withered, we are simply in the pit; we are bound and have no rest. But, hallelujah, the Lord Jesus has lifted us up! The Lord Jesus has healed us, and now we are out of the pit and dwelling at home. The church is first a grainfield and then a home.

The third Sabbath is the case of an impotent man lying in a religious portico, waiting for something to happen. The Lord Jesus saw him and by His word imparted life into

他里面。主耶稣不仅喂养我们，提拔我们，并且把祂的生命分赐到我们里面。现今我们不仅有满足和自由，我们更被点活了。

羊圈中的瞎子

现在我们来看末了一个安息日，第四个事例，是关于一个瞎子的事例。我们可能每一个感官都是健全而完善的，却生来就是瞎眼的，像这人一样。这个人唯一的难处是看不见。主耶稣在下一章——约翰十章里清楚的点出这个人是在“羊圈”里。羊圈一面来说是个好地方，但另一面来说并不好。你们知道，羊圈是羊群在夜间、冬天或是暴风雨来袭时蒙保守的地方。在白天阳光普照时，羊该在草场上，而不是在羊圈里。但瞎子的命运乃是在羊圈里，在黑夜蒙保护、保守。一个眼瞎的人永远没有晴朗的白天；即使阳光普照，也无法享受。对瞎子来说，白天就像黑夜；他永远是在黑暗里。你若是眼瞎，你就是在羊圈里。

当我们在公会里，我们就是瞎眼的。我不相信任何一个真实从主得着视力的亲爱基督徒，还能留在公会里面。每一个有看见的人，都必须离开羊圈，进入满了阳光、新鲜空气、及自由的草场上。如今你在哪里？你是在羊圈里，还是在牧场上？请容许我这样说：凡留在羊圈里的，都是瞎眼的。瞎眼的人当然需要羊圈来保守他，但是当他得着了视力，他就会很快的脱离羊圈，前往草场，追求阳光及新鲜的空气。

我们光景的一幅图画

不要以为这四个安息日的四件事例，是说出四个不同的人。我告诉你们，按着属灵这一面来说，这四个事例乃是一个人，就是我们的四方面：我们是饥饿的人，我们是枯干的肢体和掉在坑里的羊，我们是多年软弱无能的人，我们也像那个瞎眼的人。我们饥饿、枯干、堕落、软弱无能并眼瞎。当我们还未得救，还没有被带进召会生活里时，我们就是这种人。这是我们当时光景真实的写照。我能见证，当我还没有得救，还没有进到召会生活以前，我实在是饥饿，我是那样枯干而堕落，那样软弱无能并瞎眼。一面来说，我期待发生什么事，另一面我实在是眼瞎，不知道应该朝那一个方向行动，我分辨不出到底是白天或黑夜。我是在羊圈里面。但是阿利路亚！主耶稣干犯了安息日，

him. The Lord Jesus has not only fed us and lifted us up but imparted His life into us. Now we not only have satisfaction and freedom, but we are made alive.

A BLIND MAN IN THE FOLD

Now we come to the last Sabbath, the fourth case. It is a case of a blind man. We may be whole and perfect in every sense and yet, like this man, be born blind. The only problem with this man was that he did not have sight, and the Lord Jesus clearly implies in the following chapter of John, chapter 10, that this very man was one who was in the “fold.” In one sense the fold is a good place, but in another sense the fold is not good. The fold, you know, is the place where the flock is kept at night, in the wintertime, or when a storm is raging. In the day, when the sun is shining, the sheep should not be in the fold, but in the pasture. The destiny of a blind man, however, is to be in the fold, kept and preserved in the night. A blind man never has a sunny day: even if the sun is shining, he cannot enjoy it. To the blind man the day is as the night; he is always in darkness. If you are blind, you are in the fold.

When we were in the denominations, we were blind. I do not believe that any dear Christians who have really received sight from the Lord could still remain in the denominations. Everyone who sees must leave the fold and enter the pasture, under the sunshine, in the fresh air, in liberty. Where are you now? Are you in the fold, or are you now in the pasture? Allow me to say this: if anyone is still in the fold, he is blind. Of course, a blind person requires the fold to keep him. But when he receives his sight, he will swiftly leave the fold for the pasture, for the sunshine, for the fresh air.

A PICTURE OF OUR CONDITION

Do not think that these four cases on these four Sabbaths are speaking of four different persons. I tell you, spiritually speaking, these four cases are four aspects of one person—us. We are the hungry ones, we are the withered members and fallen sheep, we are those who have been impotent for so many years, and we are just like the blind man. We are hungry, withered, fallen, impotent, and blind. Before we were saved, before we were brought into the church life, we were this kind of person. This is a real portrait of our condition at that time. I can testify that before I was saved and came into the church life, I was really hungry, I was so withered and fallen, so impotent and blind. In one sense I was waiting for something to happen, and in another sense I was truly blind. I did not know in what direction I was moving; I could not discern whether it was day or night. I was in the fold. But, hallelujah, the Lord Jesus came to feed us by breaking the Sabbath. Hallelujah, the Lord Jesus came

来喂养我们。阿利路亚！主耶稣也破除宗教规条，把我们从坑里提拔上来。并且主耶稣来把生命分赐到我们里面。从前我们期望有什么事会发生，但现今我们可以拿起我们的褥子来行走；我们有了生命。这也是主耶稣再次干犯宗教规条所作的。末了，阿利路亚，主耶稣来开我们的眼睛，我们就被宗教人士赶出羊圈，进入草场。阿利路亚！被赶出羊圈，进入草场，这真是太美妙了。

现今在召会生活里，我们不再饥饿——我们是在麦田里。现今在召会生活里，我们不再在坑里——我们乃是在家里。现今在召会生活里，我们不再是软弱无能的躺在宗教廊子里——我们有生命；不需要别人帮助我们，现在我们能承托一切。现今在召会生活中，我们不再在羊圈里——我们是在草场上。这真有说不出的喜乐，且满了荣耀！

最终，我们不仅是在草场上，我们也是在羊群中——赞美主！我们不是羊圈，我们乃是羊群。羊圈是看守我们的地方，但羊群是所有圣徒的组成。召会不是一个地方，召会乃是羊群。如果我们是公会，是会堂，是教派，那么我们定规是羊圈。但是阿利路亚！我们已被聚集起来成了召会，我们是在青绿柔细的草场上群聚的羊，时时享受无限量的基督。有规条么？没有。有形式么？没有。有捆绑么？没有。我们有青绿的草场，我们有自由，我们有生命，我们有敞开的天空，我们有阳光，我们有所需要的一切。我们有一个羊群同一个牧人。这是我们今天所在之地。你在这里么？主干犯这四个安息日，好将我们带到这里。

不是“是”，也不是“不是”

现在我们要更详细的来看这瞎子的事例。主耶稣经过的时候，看见这个生来瞎眼的人。祂的门徒问祂说，“拉比，是谁犯了罪，叫这人生来就瞎眼？是这人，还是他父母？”（九2。）门徒的问题完全是宗教的。这个人既然瞎眼，他们推理的结果，以为一定有人犯了罪，若不是他，就是他的父母。但耶稣回答说，“不是这人犯了罪，也不是他父母犯了罪。”

（3。）若是你仔细读约翰福音，你会看见人来到耶稣那里，常常问一些是或不是的问题。但耶稣从来不回答是或不是。祂总是说，“也不是是，也不是不是。”比方说，四章里那个撒玛利亚妇人说到敬拜的问题，她说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”（20。）

also to lift us up out of the pit by breaking the regulations of religion. Furthermore, the Lord Jesus came to impart life into us. Formerly, we relied on something happening to us, but now we can take up our mat and walk; we have life. The Lord Jesus did this also by again breaking the regulations of religion. Eventually, hallelujah, the Lord Jesus came and opened our eyes, and we were cast out of the fold by the religious people into the pasture. Hallelujah! How wonderful to be cast out of the fold into the pasture!

Now in the church life we are no longer hungry—we are in the grainfield. Now in the church life we are no longer in the pit—we are at home. Now in the church life we are no longer lying impotent in a religious portico—we have life; there is no need for others to help us; now we can carry everything. Now in the church life we are no longer in the fold—we are in the pasture. It is joy unspeakable and full of glory!

Eventually, we are not only in the pasture but also in the flock—praise the Lord! We are not a fold but a flock. The fold is a place to keep us, but the flock is a composition of all the saints. The church is not a place; the church is a flock. If we are a denomination, if we are a synagogue, if we are a sect, then surely we are a fold. But, hallelujah, we have all been flocked together as the church. We are the flocked sheep in the green and tender pasture, enjoying the unlimited Christ all the time. Are there any regulations? No. Are there any forms? No. Is there any bondage? No. We have green pasture; we have liberty; we have life; we have open air; we have sunshine; we have all we need. We have one flock with one Shepherd. This is where we are today. Are you here? The Lord broke all these four Sabbaths to bring us here.

NEITHER YES NOR NO

Let us now consider the case of the blind man in more detail. The Lord Jesus passing by saw this man blind from birth. His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?” (9:2). The disciples’ question was entirely religious. Since the man was blind, they reasoned, someone must have sinned, either he or his parents. But Jesus answered, “Neither has this man sinned nor his parents” (v. 3). If you read the Gospel of John carefully, you will see that people frequently came to Jesus with questions requiring a yes or no answer. But Jesus never answered yes or no. He always said in effect, “Neither yes nor no.” For example, the Samaritan woman in chapter 4 introduced the matter of worship. She said, “Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship” (v. 20). But the Lord Jesus replied, “Neither in this mountain nor in Jerusalem will you worship

但主耶稣回答说，“你们敬拜父，不在这山上，也不在耶路撒冷。”（21。）主在九章给祂门徒的回答，也是同样的性质。主耶稣从不回答是或不是，祂总是照着生命回答。在祂不是对错、是非、好坏的事，或者知识树的东西；在祂全数是神的事，生命的事。主耶稣告诉祂的门徒：“不是这人犯了罪，也不是他父母犯了罪，乃是要在他身上显明神的作为。”

（3。）门徒是问一个宗教的问题，主耶稣的回答却是一个启示的回答。耶稣除去宗教的帕子，祂实际上是说，“让宗教去吧！不是这个或那个的问题，乃是要显出神的作为来。”

神性与人性调和

在这之后，主耶稣不再多说。“祂说了这话，就吐唾沫在地上，用唾沫和泥。”（6。）就科学和文化来说，唾沫是很脏的东西。但主耶稣吐唾沫在地上，甚至用唾沫和泥。然后主用这唾沫抹瞎子的眼睛，并叫他去洗。他照着去作，回来的时候就痊愈了。主耶稣行这神迹不是用神奇的方式，而是以非文化、不文雅的方法，完全与人的观念相对。人们会说，祂所作的很粗俗、愚昧。有谁会想到主耶稣在所有东西当中，竟采用唾沫和泥，当作一种膏来抹瞎子。但是主的行动常常与我们的宗教观念和人的观念相反。按着属灵来说，祂所作的都是满了意义。从主口里出来的东西和地上的东西调和在一起。我们就是泥土，所以主所作的表征神性与人性的调和。

我们生来都是瞎眼的，我们怎能看见呢？乃是借着与主耶稣这位神圣的人位调和。基督的一些成分必须进到我们里面与我们调和。我们大多数人都能从自己的经历作见证：我们接受基督的那天，就是我们看见的那一天。甚至在今天，我们要看见也没有别的路，只有借着与我们里面的基督调和。要让基督将祂自己的成分放到你里面，你就会看见。

不是对，也不是错

这个人看见了，实在是奇妙。但那些宗教徒法利赛人又前来定罪。他们阻止这个眼睛得开的可怜人跟随耶稣。他们骂他说，“你是那人的门徒，我们是摩西的门徒。”

（28。）他们说耶稣是罪人，因祂干犯了安息日，但这瞎眼的人却宣称：“祂是个罪人不是，我不知道；有一件事

the Father” (v. 21). The Lord's answer to His disciples in chapter 9 was of a similar nature. The Lord Jesus never answers yes or no; He always answers according to life. With Him, it is not a matter of right or wrong, yes or no, good or evil, or anything of the tree of knowledge; it is entirely a matter of God, a matter of life. The Lord Jesus told His disciples, "Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him" (v. 3). The question of the disciples was one of religion; the answer of the Lord Jesus was one of revelation. Jesus took away the veil of religion: He said in effect, "Forget about religion. It is not a matter of this or that but a matter of the works of God being manifested."

DIVINITY MINGLING WITH HUMANITY

The Lord Jesus spoke very little after this. Immediately following this statement of His, we read that He spat on the ground and made clay of the spittle (v. 6). Scientifically and culturally speaking, spittle is a very dirty substance. But the Lord Jesus spat on the ground and even mixed the spittle with the clay. Then, with this spittle, we read, the Lord anointed the eyes of the blind man and told him to go and wash. He did, and he returned healed. The Lord Jesus in performing this sign acted not in a miraculous way but in an uncultured, unrefined way, totally contrary to human concept. People would say that what He did was coarse and foolish. Who would ever think that the Lord Jesus would use spittle mingled with dirt, of all things, as a kind of ointment to anoint a blind man. But the Lord is always acting contrary to our religious and human concept. Spiritually speaking, what He did is full of meaning. Something out of the mouth of the Lord was mingled with something of the ground. We are the ground. Therefore, what the Lord did signifies the mingling of divinity with humanity.

We were all born blind. In what way did we receive sight? We received sight by being mingled with the Lord Jesus as a divine person. Some element of Christ must enter into us and become mingled with us. Most of us can testify from our experience: the day we received Christ was the day we received our sight. Even today there is no other way to receive sight but by the mingling of Christ within us. Let Christ put something of Himself into you, and you will receive sight.

NEITHER RIGHT NOR WRONG

The man received sight. It was wonderful. Again the Pharisees, the religionists, were on hand to condemn. They discouraged this poor man who received his sight from following Jesus. Reviling him, they said, "You are His disciple; but we are disciples of Moses" (v. 28). They called Jesus a sinner because He broke the Sabbath, but the blind man exclaimed, "Whether or not He is a sinner, I do not know; one thing I do know, that

我知道，从前我是瞎眼的，现在看见了。”（25。）这瞎眼的人不在意对或错，只在乎他能看见了。对或错，是或不是，对他无关紧要；他只关心能看见。

被赶出宗教之外

他们骂他。在那时候，若说你是耶稣的门徒，是一件可耻的事。他们就把他赶出去。他们把他赶出会堂，赶出犹太教，赶出犹太宗教。阿利路亚！但我们需要知道，那时候被赶出犹太会堂和宗教，意思就是没有生活的路了。你不能保有你的工作，你的生计就了了。在那时候被赶出犹太宗教是一件很严重的事。但主耶稣遇见他就问他说，“你信入神的儿子么？”（35。）他回答说，“主啊，谁是神的儿子，叫我信入祂？”耶稣回答说，“你已经看见祂，这和你说话的就是祂。”他说，“主啊，我信，”就拜耶稣。今天当我们读到这记载时，我们觉得相当简单，没有多大重要性；但是我告诉你们，在那时候并不是那么简单，这事的影响很大。

基督，羊圈的门

这人被赶出会堂以后，主耶稣立刻释放了一段话，告诉人祂如何是羊圈内所有羊的门。祂说，凡在祂以前来的都是盗贼，祂乃是唯一来分赐生命给羊的那一位。祂是带领羊出羊圈，经过门，进到草场上的那位——祂是牧人。祂也说到祂另外有羊，不是属于那犹太羊圈的，祂也要领他们来，并且要成为一群。这是非常有意义的。

许多亲爱的圣徒读到约翰十章说，耶稣是门，就以为耶稣是天堂的门，那观念完全错误。在约翰十章耶稣不是天堂的门，而是羊圈的门。犹太教、犹太宗教乃是羊圈。我们必须知道这个羊圈是神起先在旧约里建立的。神将祂所有亲爱的圣徒保守在这个羊圈里面，等候基督来到。他们被摆在那里，不是跳墙而过，乃是经过门，那门就是基督。大卫被摆在那里，耶利米被摆在那里，但以理也被摆在那里。他们都是借着那正确的门——基督，而被摆到羊圈里。那些相信要来的基督的旧约圣徒，借着基督进入羊圈。基督是门，他们借以进入。然后耶稣来了，黑夜已过，白昼

though I was blind, now I see” (v. 25). The blind man did not care about right or wrong; he only cared that he received his sight. Whether right or wrong, whether yes or no—it mattered nothing to him. He only cared for seeing.

CAST OUT OF RELIGION

They reviled him. In that day to say that you were a follower of Jesus was a vile thing. Then they cast him out. They cast him out of the synagogue, out of Judaism, out of the Jewish religion. Hallelujah! But we must realize that in that day to be cast out of the Jewish synagogue and religion meant that there was no way to live. You could not keep your job; your living was ended. To be an outcast from the Jewish religion in that day was very serious. But the Lord Jesus met him and asked, “Do you believe into the Son of God?” (v. 35). He answered and said, “Who is He, Lord, that I may believe into Him?” Jesus replied, “You have both seen Him, and He is the One speaking with you,” and he said, “Lord, I believe,” and he worshipped Him (vv. 36-38). Today, when we read the record, we feel that it was so simple and not of too much consequence; but, I tell you, in that day it was not so simple, and it was of tremendous consequence.

CHRIST, THE DOOR OF THE FOLD

Immediately upon the casting out of this man from the synagogue, the Lord Jesus gave the people a message, telling how He is the door of all the sheep within the sheepfold. He said that all who came before Him were thieves and robbers; He is the only One who came to impart life to the sheep. He is the One who leads the sheep out of the fold, through the door, into the pasture—He is the Shepherd. He also told them that He had other sheep which were not of that Jewish fold—they also would He lead, and they would be flocked together with the sheep from the sheepfold to be one flock. It is all so meaningful.

Many dear saints, when reading that Jesus is the door in John 10, conceive of Jesus as the door to heaven. That concept is utterly mistaken. In John 10 Jesus is the door, not of heaven but of the fold. Judaism, the Jewish religion, was the fold. We must realize that this fold was first established by God in the Old Testament. God put all His dear saints into it to be kept, waiting for Christ to come. They were put there, not over the walls but through the door, and that door was Christ. David was put there; Jeremiah was put there; Daniel was put there. They were all put into the fold through the proper gate, Christ. Those Old Testament saints who believed in the coming Christ found entrance into the fold through Him. Christ was the door through which they entered. Then Jesus came; the night was over, and the day had dawned. There was no need for the sheep to

来临，羊再也不需要保守在羊圈里了，他们需要出去寻找草场。严冬已过，春天已经来了，基督——草场——已经在那里了。耶稣来到以先，祂乃是门，他们都借祂进入。当祂来时，祂实际上是说，“现在我是让你们都从羊圈出来的那个门。”在旧约的时候，基督是圣徒进到羊圈里的门，而现今在新约时代，基督是羊圈里所有的羊出离羊圈的门。然后当祂带领他们出羊圈时，祂不仅是门，祂也是牧人。他们是羊，祂是牧人，带领他们到青绿草场上。祂也是那草场。祂带彼得出羊圈，祂带约翰出羊圈，祂带雅各出羊圈，祂也带这个从前瞎眼，如今能看见的人出羊圈。

然后祂告诉人，祂另外有羊在外邦地，在异教世界里。以后祂来到美国，外邦世界的一部分。有一天，赞美主！主耶稣也来到我的国家中国，异教世界的另一部分。我们都是祂另外的羊，祂把我们一起带到祂青绿的草场上。我们成了一群。

当耶稣行在地上时，犹太教是羊圈，但今天有了新的羊圈。有许多公会、教派、和基督徒团体——这一切在主的眼中都是今天的羊圈。虽然这些团体里的人对主的存心是好的，但结果却是不好——结果乃是分裂。他们也许想保守主的子民作为羊圈，但末了却造成了分裂。主今天同样在作约翰九章的工作：祂一直在开启许多被守在羊圈里之人的眼睛，祂正带领他们出羊圈，把他们一起放在青绿的草场上成为一群。当你的眼睛得开启以后，那些管理羊圈的人就不再愿意把你留在那里；另一方面，你也会很愿意离开那羊圈。基督是那个门，让你出来，加入那一个羊群同那一位牧人。

从宗教转向召会

我们原初是饥饿、堕落、软弱无能并瞎眼的；阿利路亚，今天我们乃是羊群、召会、为着新郎的新妇。今天我们不再在坑里，不在宗教廊子里，不在羊圈里，我们乃是在草场——基督自己这里。我们已经从坑里被拉上来，从廊子被释放出来，被带出羊圈，合成一群，归于一个牧人，在青绿的草场上得喂养，这是召会生活。

be kept in the fold any longer; they must go out and find pasture. The winter was over, and spring had come; Christ, the pasture, was there. Before He came, Jesus was the door by which they all came in. Then when He came, He said in effect, “Now I am the door for you all to get out.” In the Old Testament time Christ was the door for the saints to enter the fold, and now in the New Testament time He is the door for all the sheep who are in the fold to come out. Then when He leads them out, He is not only the door but also the Shepherd. They are the sheep, and He is the Shepherd, leading them to the green pasture. He is the pasture too. He led Peter out of the fold, He led John out of the fold, He led James out of the fold, and He led this blind one who received sight out of the fold.

Then He told the people that He had other sheep in the Gentile world, the heathen world. Later, He came to America, a part of the heathen world. One day, praise the Lord, the Lord Jesus also came to my country, another part of the heathen world. We are all the other sheep, and He brought us all together into His green pasture. We are one flock.

When Jesus walked on earth, Judaism was the fold, but today there are new folds. There are so many denominations, sects, and Christian groups—all these in the eyes of the Lord are today's folds. Although people within these groups may have good intentions as far as the Lord is concerned, yet the result is disastrous—the result is division. They may intend to keep the people of the Lord as a fold, but eventually they cause a division. The Lord today is doing the same work as He did in John 9: He is opening the eyes of many who are held by the folds; He is leading them out of the folds and putting them together in the green pasture as one flock. After you receive your sight, those who run the folds will no longer be willing to keep you there, and on the other hand, you will be quite willing to come out. Christ is the door for you to come out and join the one flock with the one Shepherd.

FROM RELIGION TO THE CHURCH

Originally, we were hungry, fallen, impotent, and blind. Hallelujah, today we are the flock, the church, the bride for the Bridegroom. Today we are no more in the pit, no more in the religious porticoes, no more in the fold, but in the pasture which is Christ Himself. We have been lifted out of the pit, released from the portico, led out of the fold, and flocked together as the one flock with one Shepherd, feeding on the green pasture. This is the church life.

现在我们回头简要的来看：主耶稣和宗教之间的分争是怎样开始的。按着四福音的记载，所有的问题都是从禁食和祷告的事开始的。主耶稣进入一个完全被宗教饱和的气氛里，破裂就开始了，不是从祂开始，乃是从宗教人士，约翰和法利赛人的门徒开始的。我们已经看见，他们怎样来问主耶稣关于禁食的事，这是破裂的开始。主并不墨守禁食的惯例，祂干犯这件宗教的事。祂干犯禁食的规矩，又开始干犯安息日——我们所看过的四个事例。当我们来到最后一个事例，就已经进入高峰。这是最终的一站，我们不需要第五个安息日。现在我们都高山上，现在我们有羊群，我们就是羊群，召会。我们达到这一点，是借着经过门出离羊圈，借着在祂的牧养下跟随祂，也借着每天享受祂一切丰富作为我们的草场。乃是借此，我们都在一起。我们不是组织在一起，我们是借着主耶稣作为门、牧人、草场而聚集成群。借此我们就成为召会，神终极、永远的心意。现今一切都成功了，这全数是祂奇妙的作为。

一九三二年我头一次进到地方召会里。主耶稣把我从“会堂”领出来，进入“麦田”里，享受麦田的丰富以得喂养。哦，那个时候召会对我就像麦田：我可以掐麦穗，享受小麦。然后祂从坑中把我拉上来；我是枯干的肢体，我等在廊子里，等待有人来或期望发生什么事；但祂将生命分赐到我里面，使我成为身体上活跃的肢体。我曾经软弱无能，曾经眼瞎，但祂将自己的成分放到我里面，不仅叫我得生命，并且得的更丰盛，借此我就得以看见了。于是我明亮了，我能看到祂是门，跟随祂出羊圈，进入草场。现在我可以见证说，我日夜在草场上享受祂。在羊群中真是太好了！阿利路亚！我们聚集成一群。我们从来没有试着要联合，我们乃是归为一群了。我们不是借着任何人手制定的规章或信条而联合；我们是借着主耶稣作为门、牧人、草场而联合为一。

当羊群形成时，一切就都完成了；现在我们真有了安息日。我们没有干犯这安息日；我们守这安息日直到永远。一天过一天，我们安息在基督里面，我们正在享受真实的安息日。所有作工的安息日已经过去；我们现今在安息的安息日里。我们在羊群里安息。

Let us return now briefly to see how the trouble between the Lord Jesus and religion began. According to the record of the four Gospels, it all started with the matter of fasting and praying. The Lord Jesus came into an atmosphere utterly impregnated with religion, and the break began. It did not start with Him or from Him, but from the religious people, the disciples of John and of the Pharisees. We have already seen how they came to the Lord Jesus inquiring about fasting. That was the beginning of the break. The Lord did not keep fasting; He broke this religious thing. Following His breaking of the fasting system, He began to break the Sabbath—the four cases we have seen. When we come to the last case, we have come to the climax. This is the ultimate station; we do not need the fifth Sabbath. Now we are on the mountaintop; now we have a flock, and we are the flock, the church. We reach this point by coming out of the fold through the door, by following Him under His shepherding, and by enjoying Him day by day in all His riches as our pasture. It is by this that we are all together. We are not organized together; we are flocked together by the Lord Jesus as the door, the Shepherd, and the pasture. It is by this that we become the church, the ultimate, eternal intention of God. Everything is now accomplished. It is all His wonderful doing.

It was in 1932 that I first came into the local church. The Lord Jesus led me out of the “synagogue” into the “grainfield” to feed on its riches. Oh, the church to me at that time was just like the grainfield: I could pick all the ears and enjoy the grain. Then He lifted me up out of the pit; I was a withered member, I was waiting in the portico, waiting for something or someone, but He imparted life into me and made me an active member of the Body. I was impotent, I was blind, but He put something of Himself into me, not just that I might have life, but that I might have it abundantly, and in so doing, I received my sight. Then I was made clear; I could see Him as the door and follow Him out of the fold into the pasture. Now I can testify that day and night I am in the pasture enjoying Him. How good it is to be in the flock! Hallelujah, we are flocked together. We never try to unite; we are flocked together. We are not united by any charters or creeds made by human hands; we are united by the Lord Jesus as the door, the Shepherd, and the pasture.

When the flock comes into being, everything is completed. Now we really have a Sabbath. We do not break this Sabbath; we keep this Sabbath for eternity. Day by day we are resting in Christ; we are enjoying the real Sabbath. All the working Sabbaths are over; we are now in the resting Sabbath. We are resting in the flock.

约翰十章必须和九章摆在一起：这不是两段分开的记载，而是两章圣经里的一个记载。在十章主耶稣说，“贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。”（10。）许多时候我们断章取义，引用这节经文却忽略了上下文的意思。现在我们将这两章摆在一起，就看见主把生命分赐给我们的路。这里有一个瞎子，一个仅仅用泥土作成的人。但主耶稣从祂口中吐出东西来，和泥土调和在一起，医治了他，恢复了他的视力。主用这种奇异的药膏抹了那个人，他就得了医治。如果没第十章，我们就很难明白主用唾沫和泥这行动的意义。十章给我们看见祂借着这个行动就分赐了生命，这就将这行动的意义说明了：从主口中出来的东西进到瞎子里面，与祂调和。主在九章所作的乃是表号，表征一个属灵的实际。主耶稣借着祂口中出来的东西和我们调和在一起，来将生命分赐给我们。等到我们看这卷福音书第二十章时，就会看见主耶稣如何在祂复活以后，来到祂的门徒那里，吹气到他们里面。这吹气一面来说就是一种唾沫，有一种东西从祂口中出来，进到祂门徒里面，与他们调和，像和泥一样。这就是生命的分赐。生命不是别的，乃是出于主耶稣的东西，吹到我们里面，与我们调和。这样，借着生命，我们就得以看见了。

实行调和的路

今天我们怎样能有一些东西，从主那里出来进到我们里面，与我们调和呢？有两条路。第一，借着呼求祂的名。当我们呼求祂的名，我们就将祂吸入。第二，借着祷读祂的话。今天唾沫就是活的话，我们就是一块块泥土。我们越祷读，主耶稣的成分就越多从祂出来而进到我们里面。就是这样，主的成分与我们调和，我们不仅得生命，并且得的更丰盛。然后借着生命，我们就能够看见。

你或许会说，我每次说话，末了都要回到呼求主名与祷读的事上。实在是这样，我还没有找到第三条路。在我经历主的这些年日里，我只找到这两条路：呼求主的名和祷读主的话。我确实知道，这是主以祂自己的成分与我们调和和最佳的路。

Chapter 10 of the Gospel of John must be put together with chapter 9: these are not two separate records but one record in two chapters. In chapter 10 the Lord Jesus said, "The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly" (v. 10). Many times we have quoted this verse in an isolated way, neglecting the context. Now, by putting these two chapters together, we see the way whereby the Lord imparts life to us. The blind man was there, a man made of mere clay. But the Lord Jesus healed him and recovered his sight by emitting something out of His mouth and mingling it with the clay. With such a strange kind of ointment, the man was anointed and healed. Without chapter 10 it is rather difficult to understand the significance of the Lord's act in mingling the spittle with the clay. Chapter 10 interprets it by showing that in so doing, He imparted life: something out from Him entered into the blind man and mingled with him. What the Lord did in chapter 9 was a sign, signifying a spiritual reality. The Lord Jesus came to impart life to us by something coming out of His mouth and mingling with us. When we come to chapter 20 of this Gospel, we see how the Lord Jesus after His resurrection came to His disciples and breathed into them. This breathing was in a sense a kind of spitting. Something came out of His mouth and entered into His disciples, mingling with them as with the clay. That is the imparting of life. Life is nothing else but something of the Lord Jesus breathed into us and mingled with us. It is by the life then that we receive sight.

THE WAY TO PRACTICE THE MINGLING

In what way could we have something coming out from the Lord and into us to mingle with us today? In either of two ways: (1) By calling upon His name. When we call upon His name, we breathe Him in. (2) By pray-reading His Word. The spittle today is the living word, and we are the pieces of clay. The more we pray-read, the more something of the Lord Jesus comes out from Him and into us. It is thus that something of the Lord is mingled with us, and we not only have life but have it abundantly. It is by this life, then, that we are enabled to see.

You may say that whenever I speak, I always return eventually to the matter of calling on the name of the Lord and pray-reading. It is really so. I have not found a third way. In all my years of experience with the Lord, I have only found these two ways: calling on the name of the Lord and pray-reading the Word. I do know of a certainty that this is the best way for the Lord to mingle something of Himself with us.

你知道么？你不过是一块泥土，生来就是瞎眼的，并且被看守在羊圈里。你如果知道，你就必让基督吐出一些祂自己的成分，进到你里面。然后你就会有生命，并且得着视力能以看见；你就会出羊圈，享受草场。没有别的路，唯有借着呼求主名和祷读。我们整天都需要说，“哦主，阿们！哦主，阿们！”我们也需要整天祷读主话，这样，从主口中出来的唾沫就会与我们这泥土调和。我们就会有膏油涂抹，因为这就是膏抹。阿利路亚！我们越呼求主的名，越祷读主的话，我们就越得着膏抹。这膏抹非常甘甜，非常新鲜，使人复苏。唯有借着这样，我们才经历基督作为门、牧人和青绿的草场。也借着这样，我们现在就在羊群里，在召会中。

最终，我们什么也没有，也没有保守什么，我们只有基督与召会，头连同身体。主在这时代末后的日子正在恢复这个；祂正恢复基督作为生命，连同正当的召会生活。主现今正在作一件事来羞辱仇敌。父神可以指着撒但说，“撒但，你看！就在这地上，在这黑暗的时代里，我儿子耶稣基督可以有这样一个身体。”这不仅是撒但的羞耻，更是一个滩头堡，让基督能得着全地。召会生活将是滩头堡，为着基督的再来。主正在作这件事，不是以人的办法，乃是以神圣的路；不是借着组织，乃是借着变化的灵。

Do you realize that you are merely a piece of clay, born blind and kept in a fold? If so, you must let Christ emit something out of Himself and into you. Then you will have life and receive the sight to see; you will be out of the fold and enjoy the pasture. There is no other way but by calling on His name and pray-reading. All the day we need to say, “O Lord, Amen! O Lord, Amen!” All the day we also need to pray-read the Word. Then the spittle from the mouth of the Lord will mingle with us the clay. We will have the anointing, for this is the anointing. Hallelujah! The more we call on the name of the Lord and pray-read the Word, the more we are anointed. This anointing is so sweet, so refreshing, so new. It is by this that we experience Christ as the door, the Shepherd, and the green pasture. It is by this that we are now in the flock, the church.

Eventually, we have nothing and keep nothing but Christ and the church, the Head with the Body. The Lord in the last days of this age is recovering this; He is recovering Christ as life with the proper church life. Now the Lord is doing something to put the enemy to shame. God the Father can point to the enemy and say, “Satan, look, even on this earth, in this dark age, My Son Jesus Christ could have such a Body.” Not only is this a shame to Satan, but it is also a beachhead for Christ to gain the entire earth. The church life will be the beachhead for Christ to return. The Lord is doing this, not in a human way but in a divine way; not in an organized way but by the transforming Spirit.

第九章

主的托付

读经：约翰福音二十章一节，十一节，十四至十七节，十九至二十三节，二十六节，二十一章一节，三至六节，九至十九节，二十二节。

在四卷福音书里，有两卷指出基督与宗教极其相对，就是马太福音和约翰福音。为什么马太福音与约翰福音有那么多关于这事的记载？这是因为马太福音宣告耶稣是以马内利，神与我们同在。祂不仅是人，祂也是神。祂这样的一位绝对是在宗教之外，是与宗教无分无关。祂作为人，可能还有宗教的牵连和关系；但祂作为神与我们同在，就完全是在宗教以外。这就是马太福音。然后约翰福音告诉我们，耶稣是那太初就有的话，就是神自己，成为肉体来作人。祂不仅是神，祂乃是神人。所以，因着祂本质的所是，祂也与宗教无分无关。

马太福音和约翰福音还有一件独特的事，就是这两卷书都没有提到任何关于主耶稣升天的事。但是另外两卷书，马可福音和路加福音，都提到这事。主升天就表示祂已经离开我们。但是马太福音告诉我们，祂是以马内利，神与我们同在。因为这事实，祂绝不会离开我们。所以祂说，“看哪，我天天与你们同在，直到这世代的终结。”（太二八20。）圣经告诉我们耶稣升天，但马太和约翰却没有这样说。马太福音是没有结束的，约翰福音也没有总结。约翰福音关乎主耶稣在这地上与祂的门徒同聚的记载并没有终止。天上的约翰福音可能已经有二千零二十二章了。现在我们可能就在第二千零二十三章。这样的一位耶稣定规不可能在任何宗教里面。祂必定是在宗教之外。

约翰二十一章是一个附录

毫无疑问，约翰福音是圣经中论到生命最奇妙的一卷书。我年轻时很宝贝这卷福音的第一章，这章有一个荣耀的开头：“太初有话，话与神同在，话就是神…生命在祂里面，这生命就是人的光。”这非常高，也非常深奥。但当我来到末了第二十一章，我觉得希奇而困惑，因这似乎不像是

CHAPTER NINE

THE LORD'S COMMISSION

Scripture Reading: John 20:1, 11, 14-17, 19-23, 26; 21:1, 3-6, 9-19, 22

Among the four Gospels there are two which indicate how greatly Christ is versus religion—Matthew and John. Why do Matthew and John record so much concerning this matter? It is because Matthew declares that Jesus is Emmanuel, God with us. He was not only a man but also God. As such He was absolutely other than religion; as such He had nothing to do with religion. As a man He might have religious associations and relationships, but as God with us He is absolutely outside of religion. This is Matthew. John then tells us that Jesus was the Word in the beginning, God Himself, incarnated to be a man. He was not just a man but a God-man. Thus, because of His essential being, He had nothing to do with religion.

Another matter peculiar to Matthew and John is that neither mention anything regarding the ascension of the Lord Jesus. The Gospels of Mark and Luke, on the other hand, both mention it. The ascension of the Lord means that He has departed from us. But Matthew tells us that He is Emmanuel, God with us. As such, He could never depart. Therefore, He said, “Behold, I am with you all the days until the consummation of the age” (Matt. 28:20). The Bible tells us that Jesus ascended, but Matthew and John do not say so. There is no closing to the Gospel of Matthew; neither is there a conclusion to the Gospel of John. The record of John concerning the Lord Jesus meeting on this earth with His disciples has not ended. The Gospel of John in the heavens may already be of two thousand and twenty-two chapters. Now, perhaps, we are in the two thousand and twenty-third chapter. Such a Jesus certainly could not be in any religion. He must be outside of religion.

JOHN 21, AN APPENDIX

The Gospel of John, undoubtedly, is the most wonderful book in the Bible concerning life. When I was young, I appreciated the first chapter of this Gospel very much. It has a glorious start: “In the beginning was the Word, and the Word was with God, and the Word was God...In Him was life, and the life was the light of men” (vv. 1, 4). It is exceedingly high and profound. But when I came to the last chapter of John, chapter 21,

约翰福音的一章。二十一章记载：“彼得对他们说，我打鱼去。他们说，我们也和你同去。”（3。）他们就都去打鱼，那一夜并没有打着什么。忽然间耶稣在那里，和他们说到吃的事等等。这一章是属于那一类？十四章论到保惠师和实际的灵，十五章说到葡萄树和枝子，十七章是主那高超的祭司的祷告，这几章圣经都是美妙、奇妙而深奥的。你能相信像约翰福音这样一卷书会包含二十一章这样的经文么？当我年轻时，我想一定有什么地方错了。在我看来，这一章放在这里就是不合式。

我们来看二十章末了的三十和三十一节：“耶稣在门徒面前，另外行了许多神迹，没有记在这书上。但记这些事，要叫你们信耶稣是基督，是神的儿子；并且叫你们信了，就可以在祂的名里得生命。”这两节圣经实在太奇妙了，正合式作本书的结论。我们可以说，在这点上这卷书实在是结束了。但是在这章圣经以后，还有另一章圣经，我们可以称之为附录。

没有时间表

你若是耶稣，知道自己将要死，并且从死人中复活，你定规会给你的门徒作许多安排。你定规会说，“彼得、约翰、雅各，还有你们其余的人，到我这里来，我要给你们一个时间表。第一，我将要去受死；第二，我会在第三日从死人中复活；第三，你们都必须去某一个地方见我，我要在你们中间作一些事；第四，你们都必须到别的地方去，那里将有一些事发生；第五，第六等等，一直到二十四。”如果你是耶稣，你可能会给门徒细细的列出大纲来。这是我们天然的观念，这是我们宗教的心思。但是请读约翰福音最后两章——没有这样的事；主耶稣没有作任何的安排，或者留下什么时间表。从我们天然的眼光来看，他们所作的事一团糟，每一件事发生，都好像是偶然的。但赞美主，虽然没有时间表，没有安排，没有约定，他们却有复活的基督，活的主耶稣。按照这两章圣经的记载，这位基督随时可在任何地方来到门徒中间。祂就是来了！祂来的方式与今天的宗教完全不一样。祂从未到过任何一个形式的聚会里——从来没有这样的聚会。如果彼得召开一个紧急的聚会，聚集所有的门徒来和耶稣讨论他们的难处，这个就合乎我们的观念。但是耶稣从来没有和祂的门徒那样聚集过。

I was amazed and confounded. That did not sound like a chapter of John. It says, “Peter said to them, I am going fishing. They said to him, We also are coming with you.” Then they all went fishing, and through the whole night they caught nothing. Suddenly Jesus was there and spoke with them concerning the matter of eating. What kind of a chapter is this? John 14 about the Comforter and the Spirit of reality, John 15 concerning the vine and the branches, and John 17, the Lord’s high priestly prayer, are all marvelous, wonderful, and profound. Could you believe that such a book as John would contain a chapter like chapter 21? When I was young, I thought that something must be wrong. In my opinion this chapter simply did not fit.

Let us look at the last two verses of chapter 20, verses 30 and 31: “Many other signs also Jesus did before His disciples, which are not written in this book. But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.” These verses are truly wonderful. They are an appropriate conclusion to the book. We may say that at this point the book is really closed. But after this, there is still another chapter. We might call it an appendix, a “PS.”

NO SCHEDULE

If you were Jesus and realized that you were going to die and be raised from the dead, surely you would have made many arrangements with your disciples. You would have said, “Peter, John, James, and the rest of you, come here and let me give you a schedule. First, I am going to die; second, I will be raised from the dead on the third day; third, you must all meet me at a certain place, where I will do certain things among you; fourth, you must all go to other places, where certain other things will happen; fifth, sixth, and so on, to number twenty-four.” If you were Jesus, you would probably outline it in detail to the disciples. This is our natural concept; this is our religious mind. But read the last two chapters of John—there is no such thing; the Lord Jesus never made any arrangements or left any schedule. From our natural viewpoint, what was done was a mess. Everything occurred as a kind of accident. But, praise the Lord, though they had no schedule, no arrangements, and no appointments, they had the resurrected Christ, the living Lord Jesus. This Christ, according to the record of these two chapters, came to His disciples at any time and in any place. He just came. He came in a way which was absolutely different from today’s religion. He never came to a formal meeting—there never was one. If Peter should call an urgent meeting and gather all the disciples to discuss their problems with Jesus, that would fit our concept. But Jesus never met with His disciples in that way.

耶稣向愚昧的姊妹显现

耶稣复活以后，最先向一群愚昧的姊妹显现。一面来说，在召会生活中的姊妹总是愚昧的，她们的头脑不是十分清楚。另一方面，弟兄们总是清楚的一所以彼得、雅各、约翰都留在家睡觉。他们也许对马利亚说，“这么一大清早就到坟墓那里去，太愚蠢了，你们为什么不留在家睡觉呢？”在召会生活里，一面来说，姊妹们作事总是愚昧的。但我告诉你们，我们在召会生活中实在需要许多愚昧的姊妹。乃是借着这些愚昧的姊妹，基督的复活才被发现。主第一次的显现不是向着头脑清楚的弟兄，而是向着愚昧的姊妹。我们能说什么呢？我想主不会向着清楚的基督徒显现，但是许多时候，祂的确向愚蠢的基督徒显现，这是不容置辩的。姊妹们无疑是愚昧的，但她们看见了主。她们以愚昧的方式寻找主，但我们可以感谢主，她们是这样愚昧。每当我们变得很清楚时，主对我们就了了了。

主把我造成一个弟兄，我应当满意于祂的创造。但有时候我会说，“主，你为什么把我造成一个男人？我喜欢作一个姊妹。作一个男人很容易失去你，但作个愚昧的姊妹，我会看见你，我会遇见你。我盼望我是一个姊妹！”主耶稣复活后的第一个聚会乃是和几个姊妹在一起——没有一个弟兄！那是新约中与复活基督的头一次聚会。

复活的聚会

现在我们注意主对马利亚所说的话：“你往我弟兄那里去，告诉他们说，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”（二十 17。）主并没有向她说许多话，没有长篇大论。在那次接触里，完全没有宗教的事物。假若我们是耶稣，我们可能会说，“马利亚，让我们低头祷告，然后我们唱一首诗，再打开诗篇十六篇，那里说到我将如何从死人中复活。”接着我们定规说，“马利亚，现在你既然什么都知道了，去告诉我的门徒，我必定与你站在一起，我会为你祷告。愿神与你同在。”但耶稣从来没有这么作，祂只说了一句话——就那么多。没有祷告，没有唱诗，没有读经，没有信息，没有应许与你站在一起。这是一大清早所发生的事。

JESUS APPEARING TO FOOLISH SISTERS

Following Jesus' resurrection, His first appearance was to a group of foolish sisters. In a sense, the sisters in the church life are always the foolish ones. Mentally, they are not so clear. The brothers, on the other hand, are always clear—so Peter, James, and John stayed home to sleep. They would have said to Mary, “It's foolish to go so early to the grave. Why don't you stay home and sleep?” In the church life the sisters are always, in a sense, doing things foolishly. But I tell you, we need many foolish sisters in the church life. It was through these foolish sisters that the resurrection of Christ was discovered. The Lord's first appearance was not to the clear brothers but to the foolish sisters. What can we say? I do not think the Lord would appear to the clear Christians, but many, many times He does appear to the foolish ones. It is indisputable. The sisters were undoubtedly foolish, but they saw the Lord. They sought the Lord in a foolish way, but we can thank the Lord that they were so foolish. Whenever we become so clear, we are through as far as the Lord is concerned.

The Lord has made me a brother, and I must be satisfied with His creation; but sometimes I say, “Lord, why did You make me a man? I would like to be a sister. As a man it is so easy to miss You, but as a foolish sister, I would see You, I would meet You. I wish that I could be a sister.” The first meeting the Lord Jesus held after His resurrection was with a few sisters—there were no brothers. That was the first meeting of the New Testament with the resurrected Christ.

RESURRECTION MEETINGS

Now notice what the Lord said to Mary. “Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God” (20:17). The Lord did not speak much with her; He gave her no long message. There was absolutely nothing religious in that contact. Suppose we were Jesus: We would probably say, “Mary, let us bow our heads and pray. Then let us sing a hymn and open to Psalm 16, where I will show you how I should rise from the dead.” Then surely we would say, “Now Mary, since you have learned everything, go and tell My disciples. I will stand with you. I will pray for you. God be with you.” But Jesus never did anything like this. He said one or two sentences—that is all. No prayer, no singing, no Bible reading, no message, no promises of standing with you. This was what happened early in the morning.

接着在同一天晚上，门徒们都在一种极端不安定的光景里。有些人（像马利亚）在主复活以后看见了主，并把这消息传给其他的人。有些人白天里在往以马忤斯的路上看见了主。他们来在一起不知如何是好，也不知将会有什么事发生。忽然间主耶稣就在他们中间了。所有的门都紧闭着，但耶稣忽然显现。没有一件形式、宗教的事，没有一件事经过安排，或照时间表进行。圣经只是说耶稣来站在他们中间，对他们说，“愿你们平安。”也是一样，没有祷告，没有唱诗，没有读经，没有“神祝福你们”。没有“我与你们站在一起”——都没有这类的事。只有“愿你们平安”。祂说了这话以后，就作了一件我们天然心思认为非常愚昧的事，就是向门徒吹气。耶稣吹气到祂门徒里面，并且对他们说，“你们受圣灵〔或者照希腊文，可以说是受圣气〕。”（约二十 22。）以后又说，他们有权柄赦免人或留下人的罪。就这么多，绝对就是这么多。这是什么？这定规不是宗教的事。而且也没有记载耶稣离开了。这里只说，当门还关闭的时候，耶稣进来了，而并没有提到祂离开。

以后我们读到，八天后门徒又聚集，耶稣来到他们中间。（26。）耶稣一再的来到。圣经只记载祂进来，并没有记载祂离去，太奇妙了！这一切是什么意思？一面来说有一个聚集，但并没有散会。没有一个人说，“现在我们散会。”我们只读到主耶稣来，没有读到祂离开。我相信主要启示我们一件事，与今日的基督教完全不一样。

你难道不相信约翰二十章里那两个晚上的记载乃是真实的聚会么？毫无疑问的，这是门徒与复活耶稣的聚会。但按着我们现在的领会，那里没有祷告，没有唱诗，没有读经，没有信息，也没有散会。耶稣进来，却没有出去；有开始，却没有结束。阿利路亚！

海边的神迹

二十章之后有个附录，显示那些门徒多多少少和我们一样。要他们在这种表面看来不安定的情况里，几天也许还容易，但要他们再持续下去就无能为力了。我相信到了一个时候他们没有可吃的了，带头的弟兄彼得，再也受不了了。他说，“弟兄们，我打鱼去了，我要找东西吃。”其他的弟兄们都说，“好，如果你去，我们也和你同去。”所以他们都去打鱼了，彻夜劳苦。正确的打鱼时间不是白天而是晚上，

Then in the evening of the same day, the disciples were in an extremely unsettled condition. Some like Mary had seen the Lord after His resurrection and had brought the news to the others. Some had seen the Lord during the day on the road to Emmaus. They came together not knowing where to turn or what to expect next. Suddenly, the Lord Jesus was there. All the doors were shut, but Jesus suddenly appeared. There was nothing formal, nothing religious, nothing arranged, and nothing scheduled. It simply says that Jesus came and stood in the midst and said to them, “Peace be to you.” Again there was no prayer, no singing, no Bible reading, no “God bless you,” no “I’m standing with you”—no such thing. Just “Peace be to you.” After saying this, He did a very foolish thing to our natural mind. He breathed into them. Jesus breathed into His disciples and said to them, “Receive the Holy Spirit [or we may say, as in Greek, the Holy Breath]” (v. 22). Then, after breathing into them, He said that they would be authorized either to forgive people or hold them sinful. That was all—that was absolutely all! What is this? It is certainly nothing religious, and there is no record that Jesus left. The record only says that Jesus came in when the doors were shut; it does not mention His leaving.

Then we read that after eight days, the disciples were together again, and Jesus was in the midst (v. 26). Jesus came in again and again. The Bible records His coming in but not His leaving. It is marvelous! What does all this mean? There was a meeting, in a sense, but never a dismissal. There was no one who said, “Let us be dismissed.” We just read of the coming of the Lord Jesus, not His leaving. I believe the Lord is revealing something to us which is absolutely different from today’s Christianity.

Do you not believe that what is recorded of those two evenings in John 20 were meetings, real meetings? They were undoubtedly meetings of the disciples with the resurrected Jesus. But according to our present realization there was no prayer there, no singing of hymns, no Bible reading, no message, and no dismissal. There was the coming in of Jesus but not the going out. There was the start but not the ending. Hallelujah!

MIRACLES AT THE SEA

Following chapter 20, we have a “PS,” an appendix, showing us that those disciples were more or less like us. It may have been easy for them to go on in such a seemingly unsettled condition for a couple of days, but for them to continue longer than that was beyond their capacity. The time came, I do believe, when they had nothing more to eat. The leading brother, Peter, could stand it no longer. He said in effect, “Brothers, I’m going fishing; I’m going to get something to eat.” All the others said, “Okay, if you go, we’re going too.” So they all went fishing and toiled drearily through the night.

所以他们去的正是时候。不仅如此，他们中间有些人是捕鱼专家，此外，他们更是那个海上的捕鱼专家。彼得、雅各、和约翰都在那儿长大。这海从这一边到那一边，他们都很熟悉。但是他们整夜都打不到鱼。这是最大的神迹！你能相信那些捕鱼专家，整夜在他们非常熟悉的海里打鱼，竟然连一条鱼都打不到么？你想这不是神迹么？主耶稣必定吩咐鱼儿说，“鱼啊，你们都游开！各种的鱼听从我的命令，远离我的门徒，直到我下令叫你们回来，你们才回来。”那实在是一个神迹，完全与自然的律相违背。

然后早晨来到了，他们必定非常失望。若是他们夜里没有收获，白天又怎能捉到鱼呢？但正当他们灰心失望的时候，主耶稣来了。主知道他们的难处——关于吃的事。所以祂问说，“孩子们，你们有鱼吃么？”（二一5。）他们回答说，“没有。”然后主说，“把网撒在船的右边，就必得着。”实际上祂乃是说，“按着我的方法作，照着我的话作。”他们照著作了。白天不是捕鱼的好时候，但这一次他们是照着主的话打鱼，他们得了满网的鱼，共一百五十三条。这又是一个神迹！当彼得上岸时，他看见主已经预备了鱼在那里。主暗示彼得：“你们不需要去海里捕鱼，我甚至在陆地上也能够为你们预备鱼。彼得、约翰，你们需要鱼么？你们为什么不问我要呢？我比海好得多。若没有我的许可，就算你到了海里，你什么也捕不到。你们只要向我求，虽然你们留在家中，也必定能得着一切所要的。

第一个神迹是他们整夜没有打着什么，第二个神迹是他们在早晨，在白天打着了许多鱼。第三个神迹是，即使没有从海里打到什么东西，岸上早已有鱼，而且是已经煮好的。并且不仅有鱼，还有饼，太奇妙了！各样都齐备，只要来吃。

我们若是把这些点都摆在一起，就会看见主向门徒（包括彼得）所说所作的，清楚的描绘出今日的召会生活。召会生活必须完全在宗教之外。宗教总是有进度表、组织、系统、安排。但这里什么都没有，只有一件事，一个活的人位。这一位总是与我们同在。无论在露天或在屋顶下，室内或室外，家里或海边，祂总是在那里。你就是没有办法摆脱祂。无论你是否感觉到祂的同在，祂总是与你同在，凡你所需要的，祂都知道。你若是需要吃，祂会顾到你。

The right time for fishing is not during the day but at night. So they fished at the right time. Furthermore, some of them were professional fishers, and not only that, but professional fishers on that very lake. Peter, James, and John grew up there. They knew the lake from end to end, from side to side. Yet through the whole night they caught nothing. This was the greatest miracle! Could you believe that professional fishers fishing all night in a sea which they knew so well could catch nothing? Do you not think this is a miracle? The Lord Jesus must have told the fish, “Get away fish! All kinds of fish, take My order, stay away from My disciples till I tell you to come back.” That was indeed a miracle. It was absolutely contrary to natural law.

Then the morning came. They should have been more than disappointed. If they could catch nothing in the night, how could they catch anything in the day? But in the midst of their despair the Lord Jesus came. He knew their problem—it was a matter of eating. So He asked, “Little children, you do not have any fish to eat, do you?” (21:5). They answered, “No.” Then the Lord replied, “Cast the net on the right side of the boat, and you will find some” (v. 6). He said in effect, “Do it My way; do it according to My word,” and they did. The daytime was not the right time to fish, but this time they fished according to the Lord’s word. They got a net full of fish, one hundred and fifty-three. This was another miracle! Then when Peter came to land, he saw that the Lord had some fish there already. The Lord’s implication to Peter was, “There is no need for you to go to sea to fish; even on land I can prepare fish for you. Peter and John, do you need fish? Why don’t you ask Me? I am much better than the sea. Even if you go to the sea, without My permission you can get nothing. If you only ask Me, though you stay at home, you will have all the fish you need.”

Miracle number one was that they caught nothing for the whole night. Miracle number two was that in the morning, during the day, they caught so many fish. Miracle number three was that without catching anything from the sea, there was fish already on the land, and it was already cooked, and not only fish but bread. It is marvelous! Everything is ready. Come and dine!

If we put all these points together, we will see that what the Lord said and did to the disciples, including Peter, gives a clear view of the church life today. The church life must be absolutely outside of religion. With religion, there is always a schedule, an organization, a system, an arrangement. But here there is none. There is only one thing, one living person. This One is always with us. In the open air or under a roof, indoors or outdoors, at home or at the seashore, He is always there. You simply cannot get rid of Him. Whether you are conscious or unconscious of His presence, He is always with you, and whatever you need, He knows. If you need to eat, He will care for you. Do not

不需要去捕鱼—祂有鱼，单单享受就好。当难处兴起，如我们所见，宗教是用金钱的能力，但主耶稣运用祂宇宙的权柄。每当要为主发起一项工作，天然、宗教的观念总是考虑现有的基金。这就是彼得去打鱼的原因—这是赚钱为着吃的路，他觉得至少需要一点钱买日用品。

我实在相信，有许多青年人火热的要全时间事奉主。有些人因着想到养生的艰难而却步，但我告诉你们，每当我们想到如何谋生的事，我们就是宗教的。有了活的耶稣，复活的基督，养生并不是问题。即使没有海，甚至就在陆地上，我们若需要鱼，鱼就会在那里。全在乎主耶稣是否与我们同在。我们若有复活的基督与我们同在，我们可以忘掉所有宗教的时间表和生活。这位活的耶稣不仅照顾我们属灵的需要，也照顾我们肉身的需要。祂不是死的宗教，也不是死的布道团；祂乃是活的基督。所有的鱼都听祂的命令。

根据四卷福音书的记载，彼得一生在打鱼的事上学了三个功课。第一个功课记录在路加五章一至十一节，说到彼得蒙主呼召。那时候他因着耶稣的话就打了许多鱼。第二个事例记载在马太十七章二十四至二十七节，主吩咐彼得去钓鱼，从鱼口中取得纳税的钱。如今在约翰二十一章有第三个事例。我何等喜乐，再也没有读到彼得又回去打鱼的记载。

按着预表来说，我们今天是生活在黑夜里。在整个黑夜里，我们必须远离所有宗教的试探，绝不要用宗教的方式施行主的工作。不要数你的钞票，不要查看你的银行账目。不要预估你需要多少鱼。

我们去年夏天在洛杉矶有一次大特会，负责的人对于时间表或预算一无所知，也没有预先计算需要多少花费。过后我问他们这次特会的账目，我知道我们花了很多钱。最后我们发现每一项需要都完全应付而且绰绰有余。为着那一次的功课赞美主。你看见，这是活的耶稣，不是死的宗教。这是基督，不是用宗教的方式预定安排作什么事。

毫无疑问，约翰二十一章记载的每一件事都有目的。二十一章就一面说不能和十四至十七章相比，但就另一面说，这是很有意义，很有价值的一章。现在我为着这一章真感谢主，我无法告诉你们，我何等爱约翰二十一章。二十一章是非常实际而非宗教的。

go fishing—He has the fish. Just enjoy it. When problems arise, religion, as we have seen, uses the power of money. But the Lord Jesus exercises His universal authority. Whenever a work is started for the Lord, the natural, religious concept is always to consider the funds on hand. That was why Peter went fishing—it was the way to make money for eating. He felt that he at least needed something to buy groceries.

I do believe that many young ones are burning to serve the Lord with their full time. Some have been hindered from doing so by the thought of the difficulty they will have in obtaining a living. But let me tell you that whenever we think anything about the matter of making a living, we are religious. With the living Jesus, with the resurrected Christ, there is no problem of making a living. Even without the sea, even on the land, if we need fish, the fish will be there. It all depends upon whether or not the Lord Jesus is with us. If we have the resurrected Christ with us, we may forget about all religious schedules and also about our living. The living Jesus not only cares for our spiritual need but also for our physical need. He is not a dead religion; He is not a dead mission board. He is the living Christ. All the fish are under His command.

According to the record of the four Gospels, Peter learned three lessons throughout his life from fishing. The first is recorded in Luke 5:1-11, where Peter was called by the Lord. At that time he caught a multitude of fish at Jesus' word. The second instance is recorded in Matthew 17:24-27, where Peter was told by the Lord to go fishing and find the poll tax money in the fish's mouth. Now in John 21 we have the third instance. I am so thankful that we never read of Peter going back to fishing again.

Typically speaking, the day in which we are living is in the night. All night we must be kept from any religious attempt, any religious way of carrying on the Lord's work. Do not count your dollars. Do not look into your bank account. Do not estimate how many fish you will need.

Last summer we had a large conference here in Los Angeles. The responsible ones knew nothing about schedules or budgets and did not calculate what they were going to spend beforehand. After it was over, I asked them concerning the conference account. I knew that we had spent much. Eventually, we discovered that every need was fully met with a surplus remaining. Praise the Lord for that lesson. You see, this is the living Jesus, not a dead religion. This is Christ, not anything scheduled in a religious way.

Everything recorded in John 21 is undoubtedly with a purpose. Chapter 21 cannot compare, in a sense, with chapters 14 through 17 of John. But in another sense it is such a worthy and meaningful chapter. I am so grateful to the Lord for it now. I cannot tell you how much I love John 21. It is so practical and unreligious.

门徒吃完了耶稣为他们所预备的早饭后，主就问彼得：“约翰的儿子西门，你爱我比这些更深么？”（15。）实际上主乃是对彼得说，“你前几天曾说，虽然众人都否认我，你却不会否认我。但你还是否认了我，并且否认了三次。所以我也必须问你三次，你爱我比其他的一切更深么？”彼得回答说，“主啊，是的，你知道我爱你。”彼得的意思也许是这样：“主啊，我实在不知道我是否爱你。你知道。就算我知道，我也不敢说。就在几天以前，我曾说绝不否认你，但不久后我就否认了你。我所说的不算数，你所知道的才真算数。主，你知道我爱你。”彼得真不知道当怎样回答。但这不是主要的点。请听！主对彼得说，“你喂养我的小羊。”主第二次吩咐他说，“你牧养我的羊。”然后主第三次说，“你喂养我的羊。”主没有吩咐他去教训或指导，甚至也不是去造就，只是去喂养。我们爱主的结果必定是喂养祂的羊。最后主又对彼得说一句话：“你跟从我吧。”（19，22。）

我特别要对青年弟兄姊妹说这话——要爱主耶稣，喂养祂的羊，并且要跟从祂。这就够好了。再没有别的要求。真实对主的事奉包括爱祂，喂养祂的羊，并跟从祂。祂在哪里？祂就在我们的灵里。我们必须在我们的灵里跟随祂。我们必须操练我们的心来爱祂——爱是一件心的事。（可十二 30。）但跟随主是一件灵的事，因为主今天乃是在我们的灵里。（林前六 17。）我们必须用我们的心来爱祂，并运用我们的灵来跟随祂；这样我们就必得着祂的滋养。我们用所得着的滋养，就能喂养祂的羊。这完全不是宗教的事。不要想你需要认识圣经，上神学院或圣经学院去接受宗教的教育。你不需要那些。你需要对主耶稣有起初的、上好的、真实的爱。主问彼得说，“你爱我比这些更深么？”我们都必须回答说，“是的，主啊，你知道我爱你。”在这新约的时代里，事奉主不是知识或教育的问题，完全是一件爱主的问题。召会的堕落开始于失去这爱——“有一件事我要责备你，就是你离弃了起初的爱。”（启二 4。）只要我们对主有起初、上好、真实的爱，我们就没有问题。然后我们必须跟从祂，祂就在我们的灵里。我们当全心爱祂，凭着我们的灵跟随祂；然后我们所作的就是喂养祂的羊。赞美主！

After the disciples dined on the meal Jesus prepared, the Lord said to Peter, “Simon, son of John, do you love Me more than these?” (v. 15). In effect, the Lord was saying to Peter, “A few days ago you said that though all others should deny Me, you would not. But you did, and you did it three times; so I must ask you three times also, ‘Do you love Me more than all the others?’” Peter replied, “Yes, Lord, You know that I love You.” What he may have meant was this: “Lord, I really don’t know whether I love You or not. You know. Even if I did know, I would not dare to say it. Just a few days ago I said that I would never deny You, but immediately afterward I did. Whatever I say doesn’t count, but whatever You know really counts. Lord, You know that I love You.” Peter was not sure exactly how to answer. But this is not the point. Listen. The Lord said to Peter, “Feed My lambs.” Then the second time the Lord told him, “Shepherd My sheep.” Then the third time, “Feed My sheep.” The Lord did not tell him to teach or instruct, or even to edify, but just to feed. Our love for the Lord must issue in our feeding of His lambs. Finally, the Lord Jesus gave Peter one additional word, “Follow Me” (vv. 19, 22).

I say this especially to the young brothers and sisters—love the Lord Jesus, feed His lambs, and follow Him. That is good enough. Nothing else is required. True service to the Lord consists of loving Him, feeding His lambs, and following Him. And where is He? He is in our spirit. We must follow Him in our spirit. We must exercise our heart to love Him—to love is a heart matter (Mark 12:30). But to follow the Lord is a matter of the spirit, for the Lord today is in our spirit (1 Cor. 6:17). We must simply love Him with our heart and follow Him by exercising our spirit; then we will be nourished by Him. With the nourishment by which we are nourished, we may then feed His lambs. This is absolutely nothing of religion. Do not think that you need to know the Bible, go to a seminary or Bible college, and receive a religious education. You do not need that. You need the first, best, and genuine love for the Lord Jesus. The Lord asked Peter, “Do you love Me more than these?” We must answer, “Yes, Lord, You know that I love You.” The service of the Lord in this New Testament dispensation is not a matter of knowledge or education but absolutely a matter of loving the Lord. The degradation of the church began with the loss of this—“I have one thing against you, that you have left your first love” (Rev. 2:4). As long as we have the first, best, and genuine love for the Lord, we are safe. Then we must follow Him who is in our spirit. We love Him with all our heart, and we follow Him by our spirit; then whatever we do is just to feed His lambs. Praise the Lord!

现在你们可能知道我们当站在哪里，以及我们必须站在哪里。我们有主耶稣，那复活、鲜活的一位，永远与我们聚在一起——不论在哪里，不论在什么时候，没有时间表，没有计划或安排。祂是我们的一切。我们所当作的，就是用我们的全心爱祂，并凭着我们的灵跟随祂，这样我们就会得着滋养，好去喂养别人。

从山上受托付

在马太福音和约翰福音末了，我们都看见一件颇有意义的事。在马太福音末了，耶稣和祂的门徒在祂所指定的地方——山顶上聚集。山在圣经里总是表征为着神的国度带有权柄的高超事物。所以主耶稣在祂所指定的山上告诉祂的门徒，天上地上所有的权柄都赐给祂了。祂说了这话，就赐给祂门徒这权柄，并且对他们说，“所以你们要去。”“所以”说出所赐给祂的权柄，现在赐给了我们；主就吩咐我们带着这权柄去，使万民作祂的门徒。这不仅是福音的传扬，而且是运用并执行，所赐给主耶稣那天上地上所有的权柄。这不是传播低品的福音，拯救人不下地狱，带人上天堂；乃是使万民作祂的门徒，将他们浸入三一神的名里。许多时候我们会提到某某人说，“他们有名无实。”在我们人的观念里，常把名和实际分开。但在圣经里，名字就是实际。将人浸入父、子、圣灵的名里，意思就是将他们浸入三一神的实际里。这就是我们的托付。我们要使外邦人作主的门徒（万民可译为外邦人），把他们摆到包罗万有之神的实际里。这事末了就产生诸天之国；在这国度里，我们作为祭司，就必须教训他们遵守凡主所吩咐我们的一——这就是教导他们如何作诸天之国的子民。然后主耶稣实际上是说，诸天的国既在我们中间，祂就必天天与我们同在，直到这世代的终结。

今天复活的基督在这地上以祂的权柄托付我们，好叫我们背负责任，使外邦人作祂的门徒，把他们摆到三一神的实际里。这样，诸天的国就建立在这地上，我们就有把握说，这耶稣，这神人，这救赎主，这复活者，这包罗万有的基督，与我们同在。

你看见这离宗教何等的远。你真相信今天这样一位基督与你同在么？若是这样，你必会因祂的托付非常兴奋并且有

Now you may realize where we should stand and where we must stand. We have the Lord Jesus, the resurrected, living One, meeting with us all the time—anywhere, everywhere, any time, every time, without any schedule, plan, or arrangement. He is everything to us. All we need to do is simply to love Him with all our heart and follow Him by our spirit, thus obtaining the nourishment to feed others.

COMMISSIONED FROM THE MOUNTAIN

At the end of both Matthew and John we see a further matter which is quite significant. At the end of Matthew, Jesus met with His disciples in a place appointed by Him, a mountaintop. Mountains in the Bible always signify something higher with authority for God's kingdom. This is why the Lord Jesus, on the mountain appointed by Him, told His disciples that all authority both in heaven and on earth has been given to Him. In so saying, He passed on this authority to His disciples and said unto them, "Go therefore." The word therefore means that the authority which has been given to Him has now been given to us, and with this authority we are told to go and disciple the nations. This is not merely the preaching of the gospel but an exercise and execution of the authority given to the Lord Jesus both in heaven and on earth. It is not the propagating of a low-standard gospel, delivering people from hell and bringing them to heaven, but a discipling of the nations, baptizing them into the name of the Triune God. Many times while referring to certain people, we say, "They have the name, but they do not have the reality." In our human concept we separate the name from the reality. But in the Bible the name is the reality. To baptize people into the name of the Father and of the Son and of the Holy Spirit means to baptize them into the reality of the Triune God. That is our commission. We must disciple the heathen (the word nations can be translated "heathen") and put them into the reality of the all-inclusive God. The issue then will eventually be the kingdom of the heavens; and in the kingdom, as priests, we must teach them to observe all that He has commanded us—this is to teach them how to be citizens of the heavenly kingdom. Then the Lord Jesus says in effect that since the kingdom of the heavens is among us, He will be with us all the days until the consummation of the age.

The risen Christ today is on this earth in a way to commission us with His authority, that we may bear the responsibility to disciple the heathen and put them into the reality of the Triune God. Thus, the kingdom of the heavens is established on this earth. Then we have the assurance that this Jesus, this God-man, this Redeemer, this risen One, this all-inclusive Christ, is with us.

You see how far removed this is from religion. Do you really believe that such a Christ is with you today? If so, you will be more than excited and burdened with His

负担。我们都需要因这个欢喜若狂—到一个地步，我们能到街上捉住人说，“朋友，你必须知道耶稣与我同在，那复活的基督与我同在，就是那位拥有天上地上所有权柄的那一位。”你是否曾经这样癫狂过？我恐怕你是太宗教、太静默了。如果你有基督与你同在，你怎能这样寂静无声呢？

在马太二十八章里，乃是门徒在耶稣以先到了山上：“十一个门徒往加利利去，到了耶稣给他们指定的山上。”（16。）他们到了主耶稣指定的山上，最后耶稣来了。不是主等候他们，乃是他们等候主，那时候他们实在是高。

但在马太二十八章以后，我们来到约翰二十一章，他们高的情形并没有维持很久；他们从山上下来了。我必须承认我喜爱约翰二十一章远超过马太二十八章，因为照着我的经历，我不总是那么高。许多时候我不是在马太二十八章，却是在约翰二十一章。在马太二十八章有高山，但在约翰二十一章有海边。在你的经历中你现今在什么地方—在山上或海边？你们若是诚实的，大多数人都得承认，你们现今在海边。二十一章的海边不是太好；这不是主指定的地方。主指定的地方乃是一座山，不是海边。海乃是门徒堕落退后的地方。彼得带头，他们都跟去海边—那是他们的拣选。

二十一章的打鱼没有积极意义，乃是消极的。若是你来到美国只是为着谋生，或是你在任何一个地方只是为着你的生活，那就是二十一章所说的打鱼。你并不关心主的托付，你只顾自己的生活。主在马太二十八章对你有所托付，但你经不起试验，你放弃祂的托付去顾到你的生活。你像彼得一样说，“我打鱼去。”

人谋生是照着自然的律。神创造了人，人必须生活，所以神预备了为着人生活的事物。维持生活是对的，但我们是神的儿女，是耶稣用祂的权柄所托付的门徒，我们在这里不该是为着我们的生活。你是为着生活么？我们在这里，必须是为着主在马太二十八章的托付。我们在这里不是为着打鱼，乃是为着“实行召会”。

我们已经看见门徒怎样整夜打鱼，一条也没有打着。然后早晨来临，主耶稣就在那里。这是很有意思的。在马太福音里，门徒在山上等候主，但这里主耶稣在岸上等候他

commission. We all need to be beside ourselves with this—so much so that we can go into the streets and lay hold of people, telling them, “Friends, you must realize that Jesus is with me, the resurrected Christ is with me, the Christ who holds all authority both in heaven and on earth.” Have you ever been so crazy? I am afraid that you are too religious and dumb. If you have Christ with you, how can you be so silent?

In Matthew 28 it was the disciples who preceded the Lord Jesus to the mountain. “The eleven disciples went to Galilee, to the mountain where Jesus directed them” (v. 16). They went to the mountain where the Lord Jesus had directed them, and eventually the Lord came. It was not the Lord who was waiting for them, but they who were waiting for the Lord. They were really high at that time.

But after Matthew 28, we come to John 21. Their high did not last very long; they came down from the mountain. I must confess that I like John 21 much better than Matthew 28, because according to my experience I am not always so high. Many times I am not in Matthew 28, but John 21. In Matthew 28 we have a mountain, while in John 21 we have the seashore. Where are you in your experience now—on the mountain or on the seashore? If you are honest, most of you will admit that you are presently on the seashore. The seashore in John 21 was not so good; it was not the place directed by the Lord. The Lord directed them to a mountain, not the seashore. The sea was a place to which the disciples backslid. Peter took the lead, and they all went to the sea—it was their choice.

The fishing in John 21 does not have positive significance, but negative. If you have come to this country just to make a living, if you are in any place merely for your living, that is the fishing mentioned in John 21. You do not care for the Lord’s commission; you only care for your living. The Lord commissioned you in Matthew 28, but you could not stand the test; you gave up His commission to care for your living. You said like Peter, “I am going fishing.”

For people to make a living is according to the natural law. God created man, and man must live; so God has prepared the things for man’s living. To make a living is all right; but as a child of God, a disciple of Jesus commissioned with His authority, we should not be here for our living. Are you? We must be here for the Lord’s commission in Matthew 28. We must not be here for fishing, but for “churching.”

We have already seen how the disciples fished through the entire night and caught nothing. Then when morning came, the Lord Jesus was there. It is quite interesting. In Matthew on the mountaintop, the disciples were waiting for the Lord, but here on

们。我相信当彼得和其他人到海边去时，主已经在那里了。祂是一直与他们同在，不论他们在房子里或在室外，在海边或山上；无论他们在哪里，祂都在哪里。他们撒下网时，祂也在那里。实际上是祂管理整个环境，所以他们一条鱼也没有打着。这不是在乎他们，这完全掌握在耶稣手里。然后，祂向他们显现，给他们看见祂预备了食物，是已经煮好的。

我们若是认真的在这里为着主的托付，主就必顾到我们的生活。可能每一个人都失了业，但我们还是有吃的。今天人非常注意失业的问题，但我们可以不管。这和我们没有关系，我们在这里不是为着谋生。无论鱼能不能捉到，我们的倚靠不是海。我们倚靠那活的基督；祂手里有一切的鱼。属世的人没有基督；他们必须倚靠海。但我们却不是这样。如果你是一个为着世界的人，就必须担心你的生活，你必须信靠你的职业。但你若是一个主耶稣所托付的门徒，就不要担心你的生活；只要对祂的托付诚实且忠信。你甚至连作饭都可以省了。主说，“你们来吃。”不要为吃挂虑—祂会眷顾。

在海边受托付

我们已经看过主怎样拣选彼得，三次问他爱主的事。主实际上是说，“你比其他人更常去打鱼—你比其他人更爱我么？”然后主暗示他说，“我在这里怎样用鱼和饼喂养你，你也要照样喂养我的小子和羊。你在这地上不是为着打鱼—你在这地上所受的托付乃是牧养。”马太福音在先，约翰福音在后。这顺序绝对是正确的。我们需要马太二十八章，也需要约翰二十一章。约翰二十一章是补充的部分，给我们完成了主的托付。主不仅托付我们使外邦人作祂的门徒，使他们浸入三一神的实际里，在这地上建立诸天的国，祂更要我们牧养祂的羊群。我们必须喂养小子，甚至喂养羊。主对我们说，“你们照顾我的羊群，我就会照顾你们的生活。你们生活的事由我来担代。我需要你们来牧养我的羊群。”

我的负担是要交通，今天主耶稣给我们一项真实的托付，而不是宗教。今天，甚至在美国，有多少外邦人呢？他们所需要的不是宗教，而是一班人实现并执行主的托付。请

the seashore the Lord Jesus was waiting for them. I do believe that when Peter and the others went to the sea, the Lord was there already. He was always with them. Whether they were in a building or in the open air, whether they were on the mountaintop or at the seashore, wherever they were, He was there. When they were casting the net, He was there also. In fact, He was managing the situation so that they caught nothing. It was not under their hand, but Jesus'. Then He manifested Himself to them and showed that He had the food prepared and already cooked.

If we mean business that we are here for the Lord's commission, the Lord will take care of our living. Everyone may be jobless, but we will still have bread. People today are so greatly concerned about the unemployment problem, but we may forget it. That has nothing to do with us; we are not here for making a living. Whether fish can be caught or not, we do not depend on the sea. We depend on the living Christ; He has all the fish in His hand. The worldly people do not have Christ; they must depend on the sea. But not us. If you are one who is for the world, you must be concerned for your living; you must put your trust in your employment. But if you are one of the disciples commissioned by the Lord Jesus, forget about your living. Just be honest and faithful to His commission. You will even save your cooking. The Lord said, "Come and have breakfast." Do not worry about eating—He will take care of that.

COMMISSIONED AT THE SEASHORE

We have seen how the Lord selected Peter and questioned him three times concerning his love. The Lord said in effect, "You go fishing more than all the rest—do you love Me more than all the rest?" Then He spoke to him with this implication: "Just as I have fed you here with fish and bread, so you must feed My lambs and My sheep. You are not on this earth for fishing—you are commissioned on this earth for shepherding." Matthew precedes, and John follows. The sequence is absolutely right. We need Matthew 28, and we also need John 21. John 21 is a supplementary portion, giving us the completion of the Lord's commission. The Lord has commissioned us not only to disciple the heathen, baptizing them into the reality of the Triune God and setting up the kingdom of the heavens on this earth, but also to shepherd His flock. We must feed the little lambs and even the sheep. The Lord is speaking to us, "You take care of My flock; I will take care of your living. You leave the matter of living to Me. I need you to shepherd My flock."

My burden is to share that the Lord Jesus today has a real commission for us, not a religion. Today, even in the United States, how many heathen there are! What they need is not a religion but a group of people who will realize and execute the Lord's

不要把马太二十八章读成历史记载，那不是历史，乃是托付。我们都必须得着主的负担，使外邦人作主的门徒，把他们放到三一神里面，就在这地上建立诸天的国。但是此外还需要约翰二十一章。如果没有约翰二十一章，马太二十八章就不会实行得好。你使外邦人作主的门徒，把他们浸到三一神的实际里，建立了国度以后，羊群还需要得着喂养和牧养。我对这许多青年人和新蒙恩的人很有负担，谁去喂养他们？我们是否要聘请神学院毕业的人，还是由众召会带头的弟兄们来顾到这事？不！全召会都当起来牧养，我们都受了托付。一面我们必须使外邦人作主的门徒，使他们在这地上作诸天之国的国民。另一面我们必须把他们看作国度里的小羊，是幼小的、软弱的；他们需要喂养，我们要喂养他们。这不仅是带领弟兄们的责任，乃是众地方召会每一肢体的责任。我们都必须背负这个担子。我为着召会的扩增而喜乐，但是我也很担心这个扩增。若是喂养这件事实行得不完全，人数的增加将成为召会生活的重担。召会生活不会往上去，反而会走下坡。我们迫切需要的，不仅是接受马太二十八章的嘱咐，也要接受约翰二十一章的嘱咐；不仅使外邦人作主的门徒，也当喂养小羊。

我们要使外邦人作主的门徒就需要权柄，但我们要喂养小羊，就需要对主的爱。马太二十八章主的语气乃是带着权柄的，祂用这权柄嘱咐门徒。但在约翰二十一章祂的语气改变了。“约翰的儿子西门，你爱我比这些更深么？”如果是，“你喂养我的小羊。”不要对小羊运用你的权柄。你若是这样作，你就会把他们吓跑了。你必须爱他们，不是用你的爱，乃是用你爱主耶稣的爱来爱他们。你们为什么应当喂养年幼的，照顾软弱的？就是因为你爱主耶稣。我们若是真爱祂，就再也没有别的路，只有喂养他们。我们这样行就是跟从祂。我们不是宗教式的跟随祂，乃是以喂养祂小羊的方式来跟随祂，直到祂回来。

马太说，“你们要接受嘱咐，受托付去使万民作主的门徒，直到这世代的终结。”约翰说，“要爱主，喂养祂的羊，跟随祂直到祂回来。”这实在太好了。我们怎样可以证明我们爱主耶稣？就是喂养祂的小羊，喂养祂的羊；这也是我们跟随祂正确的路。

我们记得，彼得转过来看见约翰，就问主说，“这人怎么样？”主耶稣回答他说，“不要管他怎么样！那是我的事，不是你的事。你只管跟从我吧！”我们不必在意别人将来如何；我们需要亲自直接与主办交涉。

commission. Please do not read Matthew 28 as a historical record. It is not a history; it is a commission. We all must be burdened by the Lord to disciple the heathen and put them into the Triune God, setting up the kingdom of the heavens even here on this earth. But there is also the need of John 21. Without John 21, Matthew 28 will not work so well. After you disciple the heathen, after you baptize them into the reality of the Triune God, after the kingdom is set up, the flock still needs to be fed and shepherded. I have a heavy burden for so many young ones and new ones. Who is going to feed them? Shall we hire graduates from the seminary? Are the leading brothers in the churches going to tend to this? No. The whole church must do it. We are all commissioned. On one hand, we must disciple the heathen and make them citizens of the kingdom of the heavens on this earth. Then, on the other hand, we must consider them the lambs, the little ones, the weaker ones in the kingdom, who need feeding. We must feed them. This is not just the responsibility of the leading ones, but of every member in the local churches. We all must bear the burden. I am so happy for the increase in the churches, but I am also very much concerned for the increase. If this matter of feeding is not accomplished in a full way, the increase will be a heavy burden to the church life. Instead of going up, the church life will go down. There is an urgent need that we be charged not only with Matthew 28 but also with John 21, not only to disciple the heathen but also to feed the lambs.

To disciple the heathen we need the authority, but to feed the lambs we need the love toward the Lord. In Matthew 28 the Lord's tone was one of authority, and with that He charged the disciples. But in John 21 His tone changed. "Simon, son of John, do you love Me more than these?" If so, "Feed My lambs." We should not exercise our authority over the lambs. If we do that, we will frighten them away. We must love them, not with our love but with the love with which we love the Lord Jesus. Why should we feed the younger ones and care for the weaker ones? We do so simply because we love the Lord Jesus. If we really love Him, there is no other way but to feed others. And by doing this, we follow Him. We must follow Him not in the way of religion, but in the way of feeding His lambs till He comes back.

Matthew says, "Be charged, be commissioned to disciple the nations until the consummation of this age." John says, "Love the Lord, feed His lambs, and follow Him till He returns." It is really good. In what way may we prove our love for the Lord Jesus? Feed His lambs. Feed His sheep. This is the proper way for us to follow Him.

We remember how Peter turned and saw John and said to the Lord, "What about this man?" The Lord Jesus answered him, "Forget about him. That's My business, not yours. You just follow Me." We should not care what others will do; we must make a personal and direct deal with the Lord ourselves.

主耶稣曾经在山上和海边与祂的门徒相聚，一个是主指定的地方，一个是门徒堕落退后的地方。无论如何，祂与他们相聚是为着完成祂的定旨，并且门徒在这两个地方都完满的享受了主的同在。在山顶上，祂将祂那远超他们所能明白的包罗万有的权柄托付给他们。在海边，祂照顾他们所有的需要，超过他们所预料的。在山顶上，祂托付他们去使万民作祂的门徒，把他们浸入三一神里面。在海边，祂要求彼得爱祂，嘱咐祂喂养祂的小羊和羊，并吩咐祂终其一生跟从主。在这复活基督一切的对付当中，我们看不见任何事物具有任何一种宗教的性质。在复活里的主所作的，就是用祂的权柄托付我们，把人带到神里面，并要求我们爱祂，好叫我们有负担喂养祂的羊群，这样跟随祂直到我们人生旅程的终点。今天我们在祂的恢复里就是需要这样一分享祂的权柄，使外邦人作祂的门徒，将他们浸到神里面，爱祂超过一切，喂养祂的小羊和羊，不惜任何代价跟随祂，甚至付上生命的代价，并且不要去管别人将来如何。这乃是经历复活的基督，将祂服事给人，并与人一同分享基督。这完全是一件基督（单单基督）的事，完全与宗教无关。

The Lord Jesus met with His disciples on the mountaintop and at the seashore, in the place where He directed and at the place to which they backslid. Regardless, He met with them to fulfill His purpose, and in both places they enjoyed His presence in a full way. On the mountaintop He committed to them His all-inclusive authority beyond their understanding. On the seashore He cared for all their needs beyond their expectation. On the mountaintop He commissioned them to disciple the nations, baptizing them into the Triune God. On the seashore He challenged Peter to love Him, charged him to feed His lambs and sheep, and bade him follow Him to the end of his life. In all these dealings of the resurrected Christ, we can see nothing in the nature of any kind of religion. All the Lord in resurrection would do is to commission us with His authority to bring people into God and demand that we love Him so that we may be burdened to feed His flock, thus following Him to the end of our life journey. This is all we need today in His recovery—to share His authority, to disciple the heathen by baptizing them into God, to love Him more than others, to feed His lambs and sheep, and to follow Him at any cost, even at the cost of our life, regardless of what others will do. This is to experience the resurrected Christ, to minister Him to others, and to share Him with others. It is altogether a matter of Christ and Christ alone, nothing at all of religion.

在使徒行传里基督与宗教相对

读经：使徒行传四章一至三节，五至七节，十三节，十八至二十一节，五章十七至二十九节，三十三节，四十至四十一节，六章九至十三节，七章五十四至五十九节，八章一至三节，九章一至五节，十章九至十六节，十一章一至三节，十二节，十九节，十五章一至二节，二十八至二十九节，二十一章十七至二十八节。

基督与圣徒是一

我们都必须看见，在使徒行传里，基督与祂所有的肢体同活。绝不要以为基督只在四福音里，而不在行传里面。在福音书里，我们有基督，在借着马利亚给祂的身体，就是祂物质的身体里；但在行传里，我们有基督在一个更扩大的身体，就是奥秘的身体里，这身体是借着圣灵赐给祂的。行专一章告诉我们，基督怎样在所有跟随祂的人面前升到诸天上。然后行传二章说到这位升天的基督如何降临在跟随祂的人身上。从那一天，就是五旬节起，基督就与祂所有的圣徒完全是一。从那一天起，祂不仅在他们里面，也在他们身上；祂不仅充满他们，也披戴在他们身上。祂完全且彻底的与祂所有的门徒成为一，到一个地步，祂的门徒就成为耶稣基督。

你记得那个逼迫者，大数的扫罗，在往大马色的路上被击倒的时候，听见主耶稣对他说，“扫罗，扫罗，你为什么逼迫我？”（徒九4。）扫罗回答时说了许多话：“主啊，你是谁？我从来没有逼迫天上的任何一位；我所逼迫的人全部在地上。我逼迫约翰，我逼迫彼得，我也逼迫司提反；现在在我正要去逼迫一些在大马色城里的人。你是谁？”主耶稣回答说，“我就是你所逼迫的耶稣。”（五。）主实际上是说，“你当知道彼得、约翰、司提反、和所有相信我的人就是我。你逼迫他们，就是逼迫我。我与他们是一，他们与我也是一。”

因此，在使徒行传里，基督仍旧在这地上，与祂所有的门徒一同生活，活在他们里面，活在他们中间。我们都当认识，这些门徒的受苦、外出传道和说话，完全是耶稣的行动。耶稣仍旧在祂所有的门徒里面行动、生活、活动、工作、作事。

CHRIST VERSUS RELIGION IN THE BOOK OF ACTS

Scripture Reading: Acts 4:1-3, 5-7, 13, 18-21; 5:17-29, 33, 40-41; 6:9-13; 7:54-59; 8:1-3; 9:1-5; 10:9-16; 11:1-3, 12, 19; 15:1-2, 28-29; 21:17-28

CHRIST BEING ONE WITH THE SAINTS

We all must realize that in the book of Acts Christ is living with all His members. Never think that Christ is only in the four Gospels and not in the Acts. In the Gospels we have Christ in the body given Him by Mary, His physical body; but in the Acts we have Christ in a larger Body, a mystical Body, given Him by the Holy Spirit. Acts 1 tells how Christ ascended into the heavens in the presence of all His followers. Then Acts 2 tells how this ascended Christ came down upon His followers. From that day, the day of Pentecost, Christ was fully one with all His saints. From that day He was not only within them but also upon them; He not only filled them but also clothed them. He was fully and thoroughly one with all His disciples to the extent that His disciples just became Jesus Christ.

You remember what that persecutor, Saul of Tarsus, heard when he was smitten down on the road to Damascus: The Lord Jesus said to him, “Saul, Saul, why are you persecuting Me?” (9:4). Then Saul replied in so many words, “Lord, who are You? I never persecuted anyone in the heavens; all those whom I persecuted were on earth. I persecuted John, I persecuted Peter, and I persecuted Stephen; now I am on my way to persecute some people in the city of Damascus. Who are You?” The Lord Jesus answered, “I am Jesus, whom you persecute.” The Lord said in effect, “You must realize that Peter, John, Stephen, and all My believers are just Me. When you persecute them, you persecute Me. I am one with them, and they are one with Me.”

Hence, in the book of Acts Christ is still here on this earth living with, in, and among all His disciples. We all must realize that the sufferings, journeys, and speeches of these disciples were absolutely the acts of Jesus. Jesus was still acting, living, moving, working, and doing things in all His disciples.

我们在使徒行传里，照样看见基督仍然与宗教相对。行传里基督与宗教的争战比四福音里更猛烈。耶稣的门徒往前为耶稣作见证，作亲眼的见证人，完全不理睬宗教。这大大激怒了宗教人士和官长；所以他们运用宗教的权柄逮捕他们，把他们下在监里。一面来说，这些宗教官长抵挡耶稣所有的跟从者，但是他们主要还不是抵挡这些跟从者，而是抵挡耶稣自己。他们和那些跟随耶稣的加利利人没有难处，但他们与耶稣有难处。他们教训门徒绝不可在耶稣的名里讲说或教导。你们看见，只要门徒不提耶稣的名，任何教训或传讲他们都不在乎。他们不是抵挡那些加利利人，他们乃是抵挡耶稣。他们不是恨耶稣的跟从者，他们乃是恨恶耶稣。门徒当然不接受他们的话：因为门徒里面所有的比那些宗教官长的话更活泼，更有能力。他们毫无惧怕的往前传讲基督，赞美基督，结果很快就被逮捕下监了。

但不是这样就算了。“主的使者，夜里开了监门，领他们出来，说，你们去站在殿里，把这生命的话，都讲给百姓听。”（五 19～20。）什么生命？不能被困住的生命，甚至牢狱也不能监禁的生命。天使告诉他们说，去把这生命的话讲说出来。于是他们一大清早就到殿里去讲说。那天官长派差役去提门徒出监，好把他们带到公会。但差役回来说，“我们看见监牢关得非常妥当，守卫也站在门外，及至开了门，里面一个人都不见得到。”（23。）结果，他们发现那些囚犯在殿里奉耶稣的名大胆讲说。我们读到，当祭司长听到这报告以后，他们非常为难，“不知道这事将会如何。”（24。）他们可能彼此说，“我们该怎么办？我们拿这些人一点办法也没有。”他们实际的意思乃是对这生命无可奈何。加利利人算不得什么，但他们里面的生命非同小可。真正惹麻烦的是这生命，不是那些加利利的渔夫。

然后在六章，有许多不同团体的人来与司提反辩论；你注意到他们是那一种人么？他们是各会堂的人，是从不同地方来的不同宗教团体的人。他们联合一起攻击司提反。末了，照着外面来说，他们得胜了，因为他们用石头将司

We can also see in the book of Acts that Christ was still versus religion. The battle between Christ and religion was even more severe in the book of Acts than in the four Gospels. The disciples of Jesus went forward testifying and witnessing for Jesus, absolutely ignoring religion. This greatly offended the religious people and rulers; therefore, they exercised their religious authority to arrest and imprison them. The religious rulers, in a sense, were opposing all the followers of Jesus, but they were not mainly against the followers but against Jesus Himself. They had no problem with those Galilean followers of Jesus; their problem was with Jesus. They instructed the disciples never to speak or teach in the name of Jesus. You see, they did not mind their teaching or preaching as long as they would leave out the name of Jesus. They were not against those Galileans; they were against Jesus. They did not hate His followers; they hated Jesus. The disciples, of course, would not take their word; they had something more living and powerful within them than what they heard from those religious rulers. They proceeded fearlessly to preach and to praise Christ, and thus brought upon themselves swift arrest and imprisonment.

But that was not the end. “An angel of the Lord opened the doors of the prison, and leading them out, said, Go and stand in the temple and speak to the people all the words of this life” (5:19-20). What life? The life which nothing can hold, the life which even the prison cannot hold. The angel told them to go and speak the words of such a life. So they went early in the morning to the temple and spoke. The rulers sent the officers to the prison that day to bring forth the disciples to the counsel, and the officers returned saying, “The prison we found locked with all security, and the guards standing at the doors; but when we opened the doors, we found no one inside” (v. 23). When the chief priests received this report, we read that they were “utterly perplexed concerning them as to what this would come to” (v. 24). Eventually, they found all the prisoners in the temple speaking boldly in the name of Jesus. They probably said one to another, “What shall we do? We cannot do anything with these people.” What they really meant was that they could not do anything with this life. The Galilean people were nothing, but the life within them was tremendous. The life was the real troublemaker, not those Galilean fishermen.

Then in chapter 6 various groups of people came to debate with Stephen. Have you noticed what kind of people they were? They were the people of all the synagogues, of all the various groups of religion from different places. All combined to fight against Stephen. Eventually, outwardly speaking, they gained the victory because they stoned

提反打死；但从里面看，他们打了败仗。我们必须看见，司提反不是独自一个人在那里。当他们用石头打他的时候，他是联于诸天的，在那时刻，“诸天开了”，司提反看见“人子站在神的右边”。这意思是耶稣与司提反是一，司提反与耶稣是一。这也是说，诸天和地，地和诸天乃是一。他们不是逼迫司提反，他们乃是逼迫耶稣；他们不是用石头打司提反，他们乃是将石头打在已经升到诸天的耶稣身上。这不是一件小事。

扫罗—耶稣之马车的一匹马

当大数的扫罗目击司提反殉道时，他完全赞同这事。他倾全力要除掉这耶稣。他想司提反被石头打死是一次大得胜，他现在可以进一步逼迫基督徒。于是他去见祭司长，求文书能捆绑监禁那些在大马色呼求这名的人。我们都知道这个故事：当他在路上的时候，耶稣从天上向他说话——就是那位看见司提反被石头打死，那位与司提反是一的，现在也临到这位逼迫者。接着，从诸天里发出光来，将扫罗打倒在地上。“扫罗，扫罗，你为什么逼迫我？”你注意到这点么？主耶稣是非常温和的对扫罗说话：“我就是你所逼迫的耶稣，”（九5，）“你踢犁棒是难的。”（二六14。）主的话是很有意思的。古时候的马车有刺或犁棒来控制马。有时候马匹会乱踢，反抗马车和车夫，这时犁棒就会刺痛马匹，给它一点教训。对主耶稣而言，扫罗所作的乃是用脚踢犁棒。主对扫罗说了许多话：“扫罗，无论你怎样逼迫我，你还是受我的管治。是我驾御你，不是你驾御我。你是我马车的一匹马，到目前为止你还不是一匹良驹。不要再踢了。你是用脚踢犁棒，你绝不会成功的。你瞧你现在不是倒在地上么？”于是扫罗里面的眼睛开始被开启。可能开始自己推理判断说，“哦，我逼迫这位耶稣不太好。这耶稣不是那样微小；这耶稣是伟大的，在天上也在地上。我是受这位我所逼迫的耶稣的管治。我不过是一匹小马，由祂来驾御。”这个逼迫者就奇妙的被征服了。主耶稣胜过了经学家，胜过了撒都该人，胜过了法利赛人，胜过了祭司长，甚至也胜过了这个逼迫者。主胜过了所有的宗教人士。

Stephen to death; but inwardly they lost the case. We must realize that Stephen was not there by himself. While they were stoning him, he was connected to the heavens. At that very moment “the heavens opened up,” and Stephen saw “the Son of Man standing at the right hand of God” (7:56). That means that Jesus was one with Stephen, and Stephen was one with Jesus. That also means that the heavens and the earth, the earth and the heavens, were also one. The people were not persecuting Stephen; they were persecuting Jesus. They were not stoning Stephen; they were stoning Jesus who had ascended to the heavens. It is not a small matter.

SAUL, A HORSE IN JESUS' CHARIOT

When Saul of Tarsus witnessed Stephen's martyrdom, he was wholly for it. He gave himself utterly to stamp out this Jesus. Stephen's stoning, he thought, was a great victory, and now he could press the persecution even further. Therefore, he went to the chief priests, requesting authority to bind and imprison all those in Damascus who called on the Lord's name. We all know the story: While he was on his way, Jesus spoke from heaven—the One who saw Stephen stoned to death, the One who was one with Stephen, now came to visit this persecutor. A light came from the heavens, and Saul was smitten to the ground. “Saul, Saul, why are you persecuting Me?” The Lord Jesus spoke very nicely to Saul—have you noticed this? “I am Jesus, whom you persecute.” “It is hard for you to kick against the goads.” The Lord's words were very meaningful. In the ancient times there were pricks or goads on the carriages to keep the horses in check. Sometimes the horses would kick and rebel against the carriage and their driver. When they did, they were pricked by the goads and thus given a lesson. To the Lord Jesus, what Saul was doing was kicking against the goads. The Lord said to Saul in so many words, “Saul, regardless of how much you are persecuting Me, you are still under My rule. I am riding you; you are not riding Me. You are a horse in My carriage, and you are not being a good horse. Stop your kicking. You are kicking the goads, and you can never succeed. You see, now you have landed on the ground.” Then Saul's inner eyes began to open. He probably began to reason with himself, “Oh, it's not so good for me to persecute this Jesus. This Jesus is not so small; this Jesus is great, both in heaven and on earth. I am under the rule of this Jesus whom I have been persecuting: I am just a little horse, and He's doing the riding.” This persecutor was marvelously subdued. The Lord Jesus gained the victory over the scribes, over the Sadducees, over the Pharisees, over the chief priests, and even over this persecutor. The Lord gained the victory over all the religious people.

现在我们来到十章，看见主耶稣遇见一个难处，不在祭司身上，也不在法利赛人、逼迫者身上，乃在彼得身上。一直到了行传十章，彼得多多少少还是相当宗教。在行传二、三、四、五章，彼得表现得非常好，非常属天，完全在宗教以外，完全在灵里。但是来到十章，我们看见另一个彼得，一个宗教的彼得。彼得上房顶去定时祷告，这没有错：我不责怪任何一个人有定时的祷告——有时候我们需要这样祷告。但你是否察觉彼得在那时候还是相当宗教？彼得并不觉得。忽然间他魂游象外，看见天上有一物降下，与他的宗教观念正好相反。我当然不知道彼得在这个突如其来的异象发生的时候，正在祷告什么，很可能他在祷告求所有的犹太人能够悔改，他所有同国的人能够得救，他可能求主使犹太国有个大复兴。但是当他忠信的守着定时祷告的时候，忽然看见天开了，有一器皿降下，好像一块大布，系着四角，缒在地上，里面有“地上各样四足的走兽和爬物，并天空的飞鸟”。然后主说，“彼得，起来，宰了吃！”（13。）这使彼得震惊，他所听见的话完全抵触律法和利未记十一章的经文。以色列人只准吃洁净的动物，而不准吃不洁净的。但是这里有各种的活物，而主却要彼得吃它们。我们仔细读这些经文的上下文，就会看见那块大布里的每一样活物可能都不洁净。无论如何，那块大布里满了不洁之物。主吩咐他“宰了吃！”但彼得说，“主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。”换句话说，彼得乃是说，“这与我一贯的实行相抵触。”他没有用“宗教”这个辞，但他就是这个意思。

你现在知道我们需要摆脱宗教了，但你觉察到要除去宗教不是那么容易么？你是否能想像：像彼得这样的人到现在还保留相当成分的宗教？看看行传开头几章的彼得，再看看十章这里的彼得。在这章里是另一个人，这个人还在意宗教而忽略那灵。彼得逼主对他说了三次话，他还是不明白；等到从哥尼流那里来的外邦人来寻找彼得时，他里面的那灵就告诉他去。

Now when we come to chapter 10, we see that the Lord Jesus had a problem, not with the priests, not with the Pharisees, not with the persecutors, but with Peter. Up to Acts 10 Peter was still more or less religious. In Acts 2, 3, 4, and 5 Peter appeared marvelous, heavenly, absolutely out of religion, and wholly in the spirit; but when we come to chapter 10, we see another Peter, a religious Peter. Peter went to the housetop to pray according to a certain time schedule. That was not bad: I do not blame anyone for praying according to a time schedule—sometimes we need to do this. But have you realized that at that time Peter was still religious? Peter did not realize it. Suddenly, in a kind of trance, he saw something descend from the heavens which was diametrically opposed to his religious concept. I cannot tell, of course, what Peter was praying at the moment of this unexpected vision. It is quite probable, however, that he was praying for all the Jews to be converted, for all his countrymen to be saved. He may have been asking the Lord to send a great revival upon the Jewish nation. But while he was faithfully keeping the hour of prayer, he suddenly saw a vessel let down from heaven, wherein were “all the four-footed animals and reptiles of the earth and birds of heaven” (v. 12). Then came the Lord’s word: “Rise up, Peter; slay and eat!” (v. 13). This shocked Peter. What he heard was absolutely contrary to the law and to the Scripture in Leviticus 11. The children of Israel were only allowed to eat the clean animals, not the unclean. But here were all kinds of living creatures, and the Lord was asking him to eat them. By reading the context of these verses carefully, we see the probability of every creature in that great sheet being unclean. In any case, it was full of unclean things. The Lord told him to “slay and eat,” but Peter said, “By no means, Lord, for I have never eaten anything common and unclean” (v. 14). In other words, Peter said, “This is against my practice.” He did not use the word religion, but he meant that.

You have realized by now that we must get rid of religion, but have you realized that to get rid of religion is not so easy? Could you imagine that a person like Peter still retained to this point some amount of religion? Look at Peter in the opening chapters of Acts, and then look at him here in chapter 10. There is another person in this chapter, a person who is still caring for religion, neglecting the Spirit. Peter forced the Lord to speak three times to him, and still he did not understand. Then when the Gentiles from Cornelius came seeking Peter, the Spirit within him told him to go.

彼得学了他的功课

这一次彼得想起他在马太十七章好不容易学来的一个功课。你记得主耶稣怎样带着雅各、约翰和彼得上了变化山，但彼得没有和他们商量，没有顾到他们。然而这一次彼得记住了。当哥尼流那里来的人到达时，那灵吩咐他与他们同去，彼得就另外带了六位弟兄同去。在变化山上只有两位弟兄，雅各和约翰；但这次他带了六位弟兄和他同去。七位弟兄如同一人去看望哥尼流。不再有个人主义——彼得已经学了功课。他再也不能单独行动；对这一点他相当谨慎。在这事上彼得是错在宗教的点上，但从属灵来说他是正确的。主从来没有告诉彼得要带六位弟兄同去；主从来没有给他这种命令。但彼得相当警醒：他知道如果他到外邦人那里去，他所有的犹太弟兄就会攻击他。所以他带着这些弟兄，不仅作他的证人，并且作他的保护，这实在是很好。彼得认为理当要这样作。有时候我们必须作主耶稣从没有吩咐我们去作的事；有时候我们作主所没有吩咐的事，甚至比作主所吩咐我们作的事更讨主喜悦。

你们知道那个故事。他们去哥尼流的家，当彼得对他们传讲时，圣灵降在这些外邦人身上，正如五旬节降在犹太信徒身上一样。那些同彼得一起的弟兄们都看见这事。然后他们回到耶路撒冷，正如彼得所猜测的，那些犹太弟兄们问道：“这是怎么一回事？”他们实际上是说，“彼得，你去外邦人家与外邦人有交通，为什么？”这是什么？这又是宗教。不吃不洁净之物是宗教，不接触不洁净的外邦人也是宗教。宗教还在他们里面，并且相当得势。但彼得得着了异象，他站起来将这事从头到末了详细叙述了一遍。他说，“我不是唯一看见圣灵降在外邦人身上的一位。这六位弟兄与我在一起——他们也看见了。”你们知道，二总是个作见证的数字；但现在彼得有三倍的二。彼得在马太十七章学了很好的功课，他永远难忘。主只带两位弟兄和彼得上山，但现今彼得带了三倍的人去探望哥尼流。赞美主，彼得真是学了他的功课。所以在行传十一章他能刚强的说，“不要责难我。若是我错了，这六位弟兄也错了。他们都和我一同去——你们还有什么话说？”七是一个完全的数字。七位弟兄一同站起来反对宗教。这不是太好了么！

PETER LEARNING HIS LESSON

This time Peter remembered well the lesson he learned with such difficulty in Matthew 17. You remember how the Lord Jesus brought James and John together with Peter to the Mount of Transfiguration, but Peter did not consult with them; Peter did not care for them. This time, however, Peter remembered. When the men from Cornelius came and the Spirit bade him go with them, he took six other brothers. On the Mount of Transfiguration he had only two brothers, James and John; but this time he took six brothers with him. Seven brothers went as one to visit Cornelius. There was no more individualism—Peter had learned the lesson. He could no more act individualistically; he was quite careful about this. In this matter Peter was religiously wrong but so spiritually right. The Lord never told Peter to take six brothers with him; the Lord never gave him this kind of command. But Peter was on the alert: he realized that if he went to the Gentiles, he would certainly be put on the spot by all his Jewish brothers. Therefore, he took these brothers not only to be his witnesses but also as his protection. That was really good. Peter took it upon himself to do this. Sometimes we must do something which the Lord Jesus has never told us to do. There are instances when to do something which He has not commanded will please the Lord even more than doing that which He has told us to do.

Then they went to Cornelius—you know the story. While Peter was speaking to them, the Holy Spirit came down upon the Gentiles exactly as He did upon the Jewish believers on the day of Pentecost. All the brothers who accompanied Peter saw it. Then when they returned to Jerusalem, just as Peter had suspected, all his Jewish brothers asked, “How come?” They said in effect, “Peter, you went to a Gentile home; you had fellowship with Gentiles. How come?” What is this? This again is religion. Not to eat anything unclean was religious, and not to contact the unclean Gentiles was again religious. Religion was still with them and was quite prevailing. But Peter had gotten the vision, and he stood and rehearsed the whole matter from beginning to end. He said, “I was not the only one who saw the Holy Spirit descend upon the Gentiles. These six brothers were with me—they saw it too.” Two, you know, is always the number for testimony, but now Peter had three times two. Peter learned the lesson so well in Matthew 17 that he could never forget. The Lord brought only two to the mountaintop with Peter, but now Peter took three times that many with him to visit Cornelius. Praise the Lord. Peter really learned his lesson. Thus, in Acts 11 he could speak so strongly: “Don’t blame me. If I am wrong, the six brothers are wrong also. They all went with me—what can you say?” Seven is the number of completion. Seven brothers stood together against religion. Isn’t this good?

重点是这样：宗教是在我们的血轮里。彼得是在宗教之外，但宗教仍在他里面，不仅在他里面，也在许多犹太信徒里面。他们已经看见主耶稣作一切事都在宗教之外，但是他们里面还有相当成分的宗教。我还是担心我们中间有许多人，这么清楚看见了宗教的性质以后，还是有相当成分的宗教在里面。你总有受试验的时候，你会说，“主啊！不可以这样，在我基督徒的一生当中，我从来没有这样作过。”

在耶路撒冷一个关乎宗教的特会

在十和十一章之后，我们来到十五章，有几个人从耶路撒冷来到安提阿，告诉人说，“你们若不按摩西的规例受割礼，就不能得救。”（1。）你听这宗教。你可能非常宗教！但他们都是信徒。才经过二、三、四、五章短短的时间，我们就看见有许多犹太信徒又回到宗教去，在外邦世界的众召会中产生了很大的搅扰，所以长老们定意差遣保罗和巴拿巴到耶路撒冷去查办这事。因着主的怜悯，在耶路撒冷的这一次特会定意，不要让这个教训流传下去。为着这个我们赞美主。

要离开我们的宗教背景实在不容易。若是没有背景，可能比较容易。今天的情形完全一样：我们都有宗教背景，几乎我们每一个人都是从其中出来的。难处是我们从宗教背景出来，但宗教背景并没有从我们里面出来。我们已经向宗教说，“我跟你离婚。”但宗教却对我们说，“我永远不离开你。”弟兄姊妹，请不要替别人读这一章，要为你自己来读。从宗教里出来容易，但要把宗教从我们里面驱逐出去并不容易。

保罗的宗教难处

我们知道使徒保罗写信给加拉太人和罗马人，在信中他厉害的反对老旧宗教的事物。你能想像保罗写了这两卷书后，上到耶路撒冷时，竟被说服在犹太殿中实行一些礼仪？但是他的确这样行了。这记载在行传二十一章。而说服他这样作的不是别人，乃是召会的长老。我们再来读这一段圣经——太希奇了。

“到了耶路撒冷，弟兄们欢欢喜喜的接待我们。第二天，保罗同我们去见雅各，长老们也都在那里。保罗问候了他们，便将神借着他的职事，在外邦人所行的事，都一一述说出来。他们听见了，就荣耀神。”（17～20上。）

The point is this: religion is within our blood. Peter was outside of religion, but religion was still in him, and not only in him but in so many Jewish believers. They had seen how the Lord Jesus did everything outside of religion, but there was still an amount of religion within them. I am still concerned that within so many of us, after seeing so clearly the nature of religion, there is still a certain amount of religion. The time will come when you will be tested and you will say, “Not so, Lord; throughout all my Christian life I have never done that.”

THE CONFERENCE IN JERUSALEM CONCERNING RELIGION

Following chapters 10 and 11, we come to chapter 15, where we read that certain men went down to Antioch from Jerusalem telling the people, “Unless you are circumcised according to the custom of Moses, you cannot be saved” (v. 1). Listen to the religion. How religious can you be! Yet they were believers. In so short a time after chapters 2, 3, 4, and 5 of Acts, we see how so many Jewish believers returned to religion. A great stir was created among the churches in the Gentile world, so the elders decided to send Paul and Barnabas to Jerusalem about this matter. At the conference in Jerusalem, by the mercy of the Lord, the decision was made not to perpetuate such teaching. Praise the Lord for that.

To leave our religious background is really difficult. If there were no background, it would be easy. The situation today is exactly the same: we do have a religious background, and almost every one of us has come out of it. The problem is that we have come out of it, but it has not come out of us. We have said to religion, “I divorce you,” but religion has said to us, “I will never leave you.” Brothers and sisters, please do not read this chapter on behalf of others; read it for yourself. It is easy to get out of religion, but it is not easy to get religion out of us.

PAUL'S PROBLEM WITH RELIGION

The apostle Paul, we know, wrote the Epistles to the Galatians and the Romans, in which he spoke so strongly against anything of the old religion. Could you imagine that after writing these two books, when Paul went up to Jerusalem, he would be convinced to perform a ritualistic act in the Jewish temple? Yet he did. It is recorded in Act 21, and he was persuaded to do this by no less than the elders of the church. Let us read this portion again—it is amazing.

And when we had come to Jerusalem, the brothers welcomed us gladly. And on the following day Paul went in with us to James, and all the elders were present. And having greeted them, he related one by one the things which God did among the Gentiles through his ministry. And when they heard it, they glorified God.

这实在是好！阿利路亚！但事情不是那么简单。

“并对保罗说，弟兄，你看犹太人中信主的有多少万，并且都为律法热心。他们听说，你教训一切在外邦的犹太人背弃摩西，对他们说，不要给孩子行割礼，也不要遵行规例。”（20下～21。）

这是绝对正确的——保罗是这样作了。请读加拉太书、罗马书；保罗实在这样作了。

“众人总会听见你已来了，这可怎么办？你就照着我们所告诉你的行吧。”（22～23上。）

请听，是长老对保罗说话。

“我们这里有四个人，都有愿在身；你带这些人去，与他们一同行洁净的礼，替他们缴费，叫他们得以剃头，这样，众人就可知道，先前所听说你的事都是虚的，反而你自己却是按规律而行，遵行律法。至于信主的外邦人，我们已经写信断定，叫他们自守，远避祭偶像之物和血，并勒死的牲畜与淫乱。于是第二天，保罗带着那四个人，与他们一同行了洁净的礼，进了殿，报明洁净的日期满足，只等祭司为他们各人献上供物。”（23下～26。）

你相信保罗会这样作么？哦，主耶稣，哦，主耶稣，怜悯我们！你能相信在行传二十一章的时候，所有耶路撒冷的长老会给保罗这样的建议么？他们不是小弟兄，是长老，包括雅各在内。他们的建议实际上乃是说，“我们定意不要求外邦信徒守律法，但我们犹太人还需要守律法。”保罗接受他们的建议，可能是觉得应当“向众人，我成了众人所是的”。（林前九22。）这可能是他的理由，但无论我们怎样宽容我们的保罗弟兄，主耶稣不会同意，也不会尊重他所作的。我们来读行传二十一章二十七至二十八节：“那七日〔为了洁净的礼〕将完，从亚西亚来的犹太人，看见保罗在殿里，就耸动了所有的群众，下手拿他，喊叫着说，诸位，以色列人哪，请帮忙，这人就是那在各处教训众人反对我们的百姓、律法和这地方的；他又带着希利尼人进殿…”主再也不能容忍了；祂许可一些人在这礼仪尚未行完时来打岔，就这样保罗被下在监里，直到他死

This is really good! Hallelujah! But it was not so simple.

...and said to him, You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law. And they have been informed concerning you that you are teaching all the Jews throughout the nations apostasy from Moses, telling them not to circumcise their children, nor to walk according to the customs.

That was absolutely correct—Paul did this. Read the book of Galatians; read the book of Romans; Paul really did this.

What then is to be done? They will certainly hear that you have come. Therefore do this that we tell you:...

The elders, listen, the elders were speaking to Paul.

We have four men who have a vow on themselves; take these and be purified with them, and pay their expenses that they may shave their heads. And all will know that there is nothing to the things that they have been informed of concerning you, but that you yourself also walk orderly, keeping the law. But concerning the Gentiles who have believed, we have already written, having decided that they should keep themselves from idol sacrifices and blood and anything strangled and fornication. Then Paul took the men and on the following day, being purified with them, entered into the temple, giving notice of the completion of the days of the purification, until the offering was offered for each one of them. (21:17-26)

Could you believe that Paul would do this? O Lord Jesus, O Lord Jesus, be merciful to us! Could you believe that by the time of Acts 21 all the elders in Jerusalem would give Paul such advice? They were not the small brothers, but the elders, including James. Their advice in effect was this: “We have decided not to ask the Gentile believers to keep the law, but we the Jews still need to keep the law.” Perhaps Paul in taking their advice felt that he should “become all things” to all men (1 Cor. 9:22). Perhaps this was his reasoning. But regardless of how much we try to excuse our brother Paul, the Lord Jesus would not agree, and the Lord would not honor what he did. Let us read Acts 21:27-28: “When the seven days [for the ritual of purification] were about to be concluded, the Jews from Asia saw him in the temple and threw all the crowd into confusion; and they laid their hands on him, crying out, Men of Israel, help! This is the man who teaches all men everywhere against the people and the law and this place; and further, he has even brought Greeks into the temple.” The Lord could not take it any longer; He allowed some people to interfere with the ritual before it was accomplished. It was by this that Paul was put into prison, where he remained until his death. Not long

的日子。在这以后没有多久，主后七十年，主差遣提多率领的罗马军队毁坏圣殿、耶路撒冷和犹太宗教。犹太长老说，“弟兄，你看犹太人中信主的有多少万，并且都为律法热心。”但主似乎是说，“我要差遣军队将这事整个灭绝。”主这样作了。完全了了，阿利路亚，完全了了！赞美主，从那时开始，历史上再也找不到长老给弟兄们这样建议的记载。一切都清除了。

宗教的根在我们里面

我再一次警告你们，不要想你已与宗教了了。我告诉你，你可能与宗教了断，但宗教与你却没有结束。你可能已经定意与你的“妻子”离婚，但你“亲爱的妻子”永远不离开你。这宗教的妻子是真妻子；任何人实在难以摆脱她。

几年前某地方有一些弟兄们学了祷读以后，回去参加他们的聚会，与其他信徒一同实行。于是，普遍响起了惊讶的声音，并且达到我的耳中。“哦，我们受不了这个，这里的人不习惯这个。”这又是个宗教的故事。他们的反应正像彼得对于主从天上降下一块布来的反应一样：“主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。”（十14。）但主说，“神所洁净的，你不可当作俗物。”（15。）主换句话是说，“你不喜欢，但我喜欢。”末了主在那个地方得胜了。

我们可以限制主么？谁知道主要作什么，主会多么往前。我不是为祷读、喊叫或大声赞美争战，我乃是我们必须除去一切宗教的事物。你可能会说你不习惯新的事物，但主说，“看哪，我将一切都更新了。”（启二一5。）你怎么说，你能说什么？

彼得有圣经的根据，在律法上不吃不洁净的东西。但今天我们没有任何立场维持我们那种老旧的基督教“礼拜”。我们必须承认那纯粹是传统。彼得坚持不吃不洁净之物，完全是基于旧约圣经。但今天你若说你不喜欢聚会中大声的喊叫和赞美，你完全没有圣经根据，连一个字也没有。主怜悯我们，使我们愿意放下所有宗教的观念。你或许说某一物不洁净，但主说祂已经使它成圣了。你也许说你不能接触外邦人，但主说，祂在创立世界以前已经拣选了他们。你若不到他们那里去，迟早你要在新耶路撒冷与他们

after this, the Lord sent the Roman army under Titus in A.D. 70 to destroy the temple, Jerusalem, and the Jewish religion. The Jewish elders said, “You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law.” But it seems that the Lord was saying, “I will send an army to wipe out the whole thing,” and He did. That was the end, hallelujah, that was the end! Praise the Lord, since that time we can find no record in history of any elders giving the brothers such advice. Everything was wiped out.

THE ROOT OF RELIGION IN US

Let me warn you again of thinking that you are through with religion. I tell you, you may be through with religion, but religion will not be through with you. You may have decided to divorce your “wife,” but your “dear wife” will never leave you. This religious wife is a real wife; it is really difficult for anyone to get rid of her.

Several years ago some brothers from a certain place learned to pray-read and then returned to their meeting with other believers to practice it. A general cry of alarm arose, and it reached my ears. “Oh, oh, we cannot take this! The people here are not used to this!” This again was the story of religion. They reacted just as Peter did when the Lord let down the sheet from heaven. “By no means, Lord, for I have never eaten anything common and unclean.” But the Lord said, “The things that God has cleansed, do not make common.” The Lord said in other words, “You may not like it, but I like it.” Eventually, the Lord gained the victory in that place.

Shall we limit the Lord? Who knows what the Lord will do and how far the Lord will go. I am not fighting for pray-reading, shouting, or loud praising, but I am saying that we must get rid of anything religious. You may say that you are not used to something new, but the Lord says, “Behold, I make all things new” (Rev. 21:5). What would you say? What can you say?

Peter did have the scriptural ground in the law not to eat anything unclean. But today we have no ground to maintain our old kind of Christian “service.” We must confess that it is pure tradition. Peter’s insistence not to eat anything unclean was fully grounded in the Old Testament Scriptures. But if today you say that you do not like loud shouting and praising in the meetings, you have no ground in the Bible, not one word. The Lord be merciful to us that we may be willing to drop all our religious concepts. You may say that something is unclean, but the Lord says that He has sanctified it. You may say that you cannot contact the Gentiles, but the Lord says that He has chosen them before the foundation of the world. If you do not go to them, sooner or later you

见面。你将面对面看见那些你所轻视的人。到时候你该怎么办？你说你不喜欢吵闹的聚会，但主耶稣说祂喜欢。祂说，“我真喜乐，他们在呼喊我的名。”哦，主耶稣！哦，耶稣！哦，主耶稣！

宗教对于我们已经成为真正的坑，并且至今仍是。我们已经掉进这个坑里面。我不是说我们丢弃宗教，就要愚昧的疯狂。我们应当合宜的清明。从宗教里出来容易，但要宗教从我们里面出去就不容易了。当主耶稣在地上时，祂在门徒面前的行动很清楚的表明祂对宗教的态度。他们都看见了；他们都清楚耶稣与宗教没有任何关联。不仅如此，在五旬节那天，他们都穿上了主自己，并且成为祂勇敢的活见证人。但在行传十、十五、二十一章，还在他们里面之宗教的根被暴露出来。这对我们来说，好像是不可思议，但我们需要看看自己，我们里面宗教的根又如何呢？愿主怜悯我们。

今天我们的光景，在原则上也是一样。今天基督教几乎就是一个宗教。不要以为既然基督教有圣经，就什么都好了。不要以为既然今天基督教传讲基督，一切就都好了。古时候犹太教长老也有圣经，并且教导一些关乎基督的事。但基督自己来的时候，他们却不理会祂。原则上这正是今天的情形。

近年来有一位陶恕博士（A. W. Tozer），在他未死以前不久写了一篇文章，重点是这样：今天基督教大会讨论基督徒的崇拜，布道工作等等。但假设基督亲自进到他们的会议室中，他们会问祂说，“你是谁？”这是宣道会著名的传道人陶恕写的。这就是今天的基督教。这不是我的话，乃是他的话。

我们应该提防；我们应当儆醒。绝不要以为只要有人拿着圣经，又传讲基督，他就没有问题。我们都必须是鲜活的，带着活的基督，而不是带着任何宗教的事物、任何基督教、传统、组织、规条、形式，仅仅教训和死的道理的事物。基督就只是基督自己，基督只在意基督自己；祂并不在意道理中的基督、历史上的基督或你心思里的基督。祂只在意祂自己，就是你灵里活的基督。现今是主恢复的日子，这是恢复我们灵里活的基督。这和任何形式、规条、教训、或死的字句道理完全没有关系。哦，我们要与这活的基督是一！

will meet them in the New Jerusalem. You will meet the people you despise face to face. Then what will you do? You say you do not like noisy meetings, but the Lord Jesus says He likes them. "I am so happy," He says, "that they are calling upon My name." O Lord Jesus! O Lord Jesus! O Lord Jesus!

Religion has become and still is a real pit to us. We have fallen into this pit. I do not mean that in throwing over religion we should be foolishly crazy. We should in the proper sense be sober. Yet it is easy to get out of religion but not easy to get religion out of us. The Lord Jesus, when He was on earth, acted so clearly before His disciples, showing them by example His attitude toward religion. They all saw it; they were all made clear that Jesus would have nothing to do with religion. Furthermore, they were all clothed with the Lord Himself on the day of Pentecost and became His bold and living witnesses. Yet in Acts 10, 15, and 21, the root of religion still in them was exposed. It seems incredible to us, but we must consider ourselves. What about the root of religion still in us? The Lord be merciful to us.

Today, in principle, we are in the same situation. Christianity today is almost a religion. Do not think that since Christianity has the Bible, everything is well. Do not think that since Christianity today preaches Christ, everything is fine. In the ancient times the elders of Judaism had the Bible, and they also taught something about Christ. But Christ Himself was there, and they did not care for Him. It is exactly the same in principle today.

Dr. A. W. Tozer of recent years wrote an article shortly before his death in which the main point was this: Christianity today has its conferences in which they discuss Christian service, missionary endeavor, and so forth. But suppose Christ Himself should enter their conference room. They would ask Him, "Who are You?" So wrote the famous minister of the Christian and Missionary Alliance, A. W. Tozer. This is today's Christianity, and this is not my word, but his.

We must be aware; we must be on the alert. Never think that just because someone has the Bible and preaches Christ, he is all right. We must all be so living with the living Christ, not with anything religious, not with anything of Christianity, not with anything of tradition, organization, regulation, forms, mere teachings, and dead doctrines. Christ is only Christ Himself, and Christ cares only for Himself; He does not care for a Christ in doctrine, a Christ in history, or the Christ in your mind. He only cares for Himself, the living Christ in your spirit. This is the day of the Lord's recovery, and this recovery is of the living Christ in our spirit. It has nothing to do with any forms, regulations, teachings, or doctrines in dead letters. Oh, let us give ourselves to be one with this living Christ!

我们已经从福音书的记载看见，主耶稣怎样开始在禁食的事上反对宗教。祂从禁食开始突破所有宗教的事。我们看见祂怎样干犯守安息日的规条，弃之不顾。然后，在行传十章，祂干犯吃不洁净之物的律法，祂这样作就干犯了与外邦世界隔绝的律法。接下来祂也干犯了行割礼的律法，（十五，）末了祂干犯了整个宗教。在主后七十年，祂差罗马帝国太子提多率领罗马军兵将犹太教完全除净。愿主怜悯我们，将我们完全带出宗教，并将宗教彻底的从我们里面带出来。

We have seen from the record of the Gospels how the Lord Jesus began to be opposed to religion in the matter of fasting. From fasting, He began to break through all the religious things. We have seen how He broke the keeping of the Sabbath and put it aside. Then, in Acts 10 He broke the law of eating unclean things, and in so doing, broke the law of separation from the Gentile world. Following this, the Lord broke the law of circumcision (Acts 15), and eventually He broke through the whole religion. He sent the Roman army in A.D. 70 under Titus, the prince of the Roman Empire, to utterly wipe out Judaism. May the Lord be merciful to bring us completely out of religion and to bring religion completely out of us.

书信中基督与宗教相对

读经：罗马书二章二十九节，七章六节，哥林多后书三章六节，加拉太书一章十二至十六节，二章一至五节，十一至十四节，五章一至四节，二十五节，六章十五节，以弗所书四章十一至十六节，腓立比书三章二至十四节，歌罗西书二章八至九节，十六至十七节，二十至二十二节，三章十一节，希伯来书七章十六节。

以上所提的经文从罗马书开始，直到希伯来书，几乎概括了所有的书信。在这些书信里面，我们都看见基督与宗教极其相对。

在罗马书

在罗马书里，我们选了两处经文，一处和二章，一处和七章。在二章我们读到，我们所需要的没有一点是外面宗教的事物，而是里面灵里的事物：“唯有在内里作的，才是犹太人；割礼也是心里的，在于灵，不在于字句…”（29。）这一节清楚的告诉我们，我们应当在灵里，不要只在书写的圣经字句里。这话是使徒保罗写的。假设圣经里面没有这样的话，而我说你们必须在灵里，不要太注意书写之圣经的字句，我相信你们一定会用石头将我打死。阿利路亚，带头的是使徒保罗。这不是我的教训；这不过是我引用圣经罢了。我是一个微不足道的跟随者；使徒保罗是我的保护。你若要用石头打人，你必须先打他。我的确有圣经根据来说，我们所需要的乃是灵里的事物，而不是任何仅仅照着书写之圣经的字句里面的事物。谁能争辩？请不要误会我，我不是说，我也从来没有说过，我们不该注重圣经。我是说我们必须有一些在灵里的东西，不是仅仅根据书写之圣经的字句。我们需要的是活的基督，而不是仅仅白纸黑字书写出来的规章。这是基督与宗教相对的原则。

我们已经看见，我们今天享受的这位基督乃是赐生命的灵，住在我们的灵里；祂这赐生命的灵与我们的灵乃是一。“与主联合的，便是与主成为一灵。”（林前六17。）当

CHRIST VERSUS RELIGION IN THE EPISTLES

Scripture Reading: Rom. 2:29; 7:6; 2 Cor. 3:6; Gal. 1:12-16; 2:1-5, 11-14; 5:1-4, 25; 6:15; Eph. 4:11-16; Phil. 3:2-14; Col. 2:8-9, 16-17, 20-22; 3:11; Heb. 7:16

In the verses which we have noted above, we have begun with Romans and ended with Hebrews. This means that we have covered almost the entire section of the Epistles. In all these letters we will see how much Christ is versus religion.

IN ROMANS

In the letter to the Romans we have selected two verses, one in chapter 2 and one in chapter 7. In chapter 2 we read that what we need is nothing outwardly religious but something inwardly in spirit. “He is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter” (v. 29). In other words, this verse tells us clearly that we should be in spirit, not just in the letter of the written Scriptures. This word is written by the apostle Paul. Suppose there were not such a word in the Bible and I should say that you must be in the spirit and not care so much for the letter of the written Scriptures. I believe you would stone me to death. Hallelujah, Paul the apostle took the lead. This is not my teaching; this is my quotation. I am just a little follower; the apostle Paul is my protection. If you would stone anyone, you must stone him first. I have scriptural ground to say that what we need is something in the spirit, not anything merely in the letter according to the written Scriptures. Who can argue? Please do not misunderstand me: I am not saying, nor have I ever said, that we should not care for the Scriptures. I am saying that we must have something in the spirit, not merely according to the letter of the written Scriptures. What we need is the living Christ, not merely the black and white letters of the written code. This is the principle of Christ versus religion.

We have seen that the very Christ whom we enjoy today is the life-giving Spirit indwelling our spirit, and that He, the life-giving Spirit, has become one with our spirit. “He who is joined to the Lord is one spirit” (1 Cor. 6:17). When we say that we

我们说，我们需要“在灵里”，意思就是在这奇妙的调和的灵里。在这灵里我们有主耶稣作为那赐生命的灵。凡在灵里的都是基督。单单在书写之圣经的字句里的就是搞宗教。这样的人不注意基督；他们只在意书写的章程。我们在四福音里看见，活的基督站在那些宗教人士面前，但那些人只在意他们圣经的字句。在约翰七章，他们就在基督面前问到说，“基督岂是从加利利出来的么？经上岂不是说，基督是出于大卫的后裔，是从大卫的本乡伯利恒出来的么？”（41～42。）一面，他们持守他们的圣经；另一面，他们在活的基督面前。但他们在意他们的圣经，却不在意活的基督。你想今天基督教的情形有什么不同呢？

四十多年前，我和一班在圣经上花很多时间的基督徒在一起。我还没有见过人像他们那样熟悉圣经的字句。他们中间有一位甚至被称作“活串珠”。到了一个时候，在我们中间有些人开始对基督有一些的经历，我们听到主在我们灵里说话。当这消息传到那团体一位带头弟兄（一位年长并有丰富圣经知识的弟兄）耳中，他非常希奇，问说，“这怎么可能呢？神的话从创世记到启示录已经完成了。你若要听神的话，你就必须读圣经。神将圣经完成后，就再也不向人说话了。”这是他们的观念。在他们眼中，任何人若没有读圣经而听见神活的话，就是异端。这样一位带头年长弟兄的态度，使我多少受到搅扰，但我里面有一个东西加强我，到一个地步我不仅作见证，并且宣报主今天在灵里对人说话是完全正确的。这种光景暴露了基督教的情形。他们注意他们的圣经，他们不注意基督。他们注意关乎基督的道理，他们不太注意活的、即时的基督自己。

罗马七章六节说，“但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”现在我们知道“字句”这个辞，在这里是指着写出来的圣经说的。今天我们必须以灵里的新样服事活的主，而不是按着写出来之圣经的旧样。我能放胆这样说，因为我是那位最大胆的使徒保罗的一个小小跟随者。现今我们不是照着成文的规章一写出来之圣经的旧样服事；乃是照着灵的新样服事。为什么？因为在灵里的是基督，而在成文规章里的是宗教。这就是基督与宗教相对。

need to be “in spirit,” we mean in this wonderful, mingled spirit. In this spirit we have the Lord Jesus as the life-giving Spirit. Anything that is in spirit is Christ. Merely to be in the letter of the written Scriptures is to be religious. Those who are such do not care for Christ; they only care for the written code. We have seen in the four Gospels the living Christ standing before those religious people. But they only cared for the letter of their Scriptures. In John 7, in Christ’s very presence, they asked, “Does then the Christ come out of Galilee? Has not the Scripture said that the Christ comes out of the seed of David and from Bethlehem?” (vv. 41-42). On one hand, they held their Bible, and on the other hand, they were in the presence of the living Christ. They cared for their Bible but not for the living Christ. Do you think the situation of today’s Christianity is any different?

More than forty years ago I was with a group of Christians who spent much time with the Bible. I have never seen any like them who were so familiar with the letter of the Word. One among them was even called “the living concordance.” At a certain time some among us began to have some living experience of Christ. We heard the Lord speaking within our spirit. When the news reached the leading one of that group, an old brother with extensive knowledge of the Bible, he was exceedingly surprised. He asked, “How could this be? God’s Word from Genesis to Revelation has been absolutely completed. If you would hear anything from God, you must study the Word. After completing the Bible, God never speaks to people anymore.” This was their concept. For anyone to hear a living word of God apart from studying the Bible was in their eyes as heresy. I was somewhat troubled by the attitude of such a leading and elderly brother. But something within strengthened me to such an extent that I not only testified but proclaimed that it is absolutely proper for the Lord to speak to people today in the spirit. This kind of situation exposes the state of Christianity. They care for their Bible, but they do not care for Christ. They care for the doctrine concerning Christ, but they do not care for the living, instant Christ Himself.

Romans 7:6 says, “Now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.” Now we know what the word letter here refers to—it is the written Bible. Today we must serve the living Lord with newness in the spirit, not according to the oldness of the written Bible. I can say this boldly, because I am a little follower of this most bold one, the apostle Paul. Now we serve not according to the oldness of the written code, the written Bible, but according to the newness of the spirit, because in the spirit is Christ, while in the written code is religion. This is Christ versus religion.

怎样就是宗教呢？宗教就是只要正统、合乎圣经、基要，却没有基督的同在。如果我们没有祂的同在，无论我们多合乎圣经，就不过是宗教。保罗在罗马书这两处经文里，已经为基督与宗教的相对立下了稳固的根基。今天我们的事奉，我们的工作，甚至我们的生活，必须完全在灵里，而不是仅仅根据写出来之圣经的字句。我知道当我说到这点时是很冒险的。我会被指控为异端，把人引离圣经。但我只要你参考这两处经文：罗马二章二十九节和七章六节。每个人都必须承认，这两处经文中的“字句”一辞，是指着写出来的圣经说的。这是无可辩驳的。基督与宗教相对；基督与成文的规章相对。我们可能从成文的规章引用正确的经文，但却失去了基督，就像古时候的法利赛人和经学家一样。我们必须警醒，不要太注意成文的规章。我们若太注意成文的规章，就非常有可能会失去基督。唯一安全的路乃是：“以没有帕子遮蔽的脸，…观看…主的荣光。”（林后三 18。）

在加拉太书

在加拉太书头一章，保罗说了一点他宗教背景的历史。在十四节保罗实际上是说，“不要和我谈宗教，你们是不会胜过我的。我曾经在宗教里头，是其中的佼佼者。我在宗教中比我本族许多同龄的人更有长进，为我祖宗的传统格外热心。”传统总是与宗教并行。当你刚强为着传统，你就是刚强为着宗教，结果你就会逼迫召会。那些倡导宗教的，定规是召会的逼迫者。使徒保罗在这点上说到他自己，一次在加拉太一章，又一次在腓立比三章。保罗说，“按热心说，是逼迫召会的…”（腓三 6。）换句话说，“当我在宗教里，我就逼迫了召会。”

如果你是一个真实的基督徒，你就是基督身体上的一个肢体。但是你要小心，就算你是基督身体上的一个肢体，你若是宗教的，自然会逼迫召会。我知道我说的是什么。我曾经见过许多好基督徒，许多基督身体上的肢体，对召会造成破坏。他们只为着宗教；他们只是宗教的。这些人引用某些经文来称义他们的行为。他们不是不信者，也不是犹太人，他们是真基督徒，却是非常宗教。他们在意基督教，他们不在意召会生活。有些人不是公开的破坏召会，乃是暗地里狡猾的进行破坏。

What is it to be religious? To be religious is simply to be sound, scriptural, and fundamental, yet without the presence of Christ. If we lack His presence, regardless of how scriptural we are, we are simply religious. Paul in these two verses of Romans laid a solid foundation for Christ versus religion. Today our service, our work, and even our life must be altogether in the spirit, not merely according to the letters of the written Bible. I know that when I say this I run a risk. I will be charged with the heresy of turning people away from the Bible. But I simply refer you to these two passages of Scripture, Romans 2:29 and 7:6. Everyone must admit that the word letter in these passages refers to the written Scriptures. There can be no argument. Christ is versus religion; Christ is versus the written code. We may have the right quotation from the written code yet miss Christ, just as the Pharisees and scribes in ancient times. We must be alert not to pay that much attention to the written code. If we do, it is altogether possible and extremely probable that we will miss Christ. The only way of safety is to behold “with unveiled face...the glory of the Lord” (2 Cor. 3:18).

IN GALATIANS

In the first chapter of the letter to the Galatians, Paul gives a little history of his background in religion. He says in effect, “Do not speak to me about religion. You could never beat me. I was in that, and I was tops in that. I advanced in religion beyond many of my contemporaries, being ‘more abundantly a zealot for the traditions of my fathers’” (v. 14). Traditions always go together with religion. When you are strong for tradition, you are strong for religion, and the outcome is that you will persecute the church. All those who advocate religion will surely be persecutors of the church. The apostle Paul said this himself, once in Galatians 1 and again in Philippians 3: “As to zeal,” Paul said, “persecuting the church” (v. 6). In other words, “When I was in religion, I persecuted the church.”

If you are a real Christian, you are a member of the Body of Christ. But be careful; even as a member of the Body of Christ, if you are religious, you will spontaneously persecute the church. I know what I am saying. I have seen many good Christians, many members of the Body of Christ, who have done much damage to the church. They were simply for religion; they were simply religious. These people justify their actions by pointing out certain verses in the Scriptures. They are not the unbelievers, and they are not the Jews; they are real Christians who are so religious. They care for the Christian religion; they do not care for the church life. Some would not damage the church openly, but they undermine it in a subtle way.

在召会生活里，有两个显著的要素是：保守一，以及在灵里。事实上，总括来说，这就是我们过召会生活所需要的。“活在灵里，站住立场”的标语，是这两件事的摘要。“站住立场”意思就是保守一，而“活在灵里”就是凡事都该在灵里作。所有对召会生活的批评和逼迫都是由于这两件事。一般人都注重宗教，过于注重在灵里和保守一。

我们若是对召会生活认真，就必须包容一切。除非召会有分于罪，不道德，或拜偶像，否则我们都需要随着召会。无论聚会是吵闹或安静；无论圣徒说方言或不说方言，无论他们祷读或不祷读，我们都必须保守地方召会中的一。假设有一个弟兄赤脚进来，我们不能把他赶出去。我们不能说，“弟兄，回家去穿上鞋子，否则你不能回来。”只要他相信主耶稣，只要他爱主耶稣，他就是我们亲爱的弟兄。我们必须爱他，不是因为他光着脚，乃是因为他有耶稣基督。如果你感觉你必须说方言，那你就说吧。你觉得姊妹应该蒙头，你就蒙头吧；你如果不要蒙头，那也不要为难那些蒙头的，你愿意或能够这样包容一切么？

今天的难处是这样：那些说方言的人总是坚持别人也一定要说方言，那些不说方言的人也禁止别人说方言。我们不应该在意宗教；我们应该只在意基督。我们如果只在意基督，就没有什么可以搅扰我们。我们就会与所有的弟兄姊妹是一。如果我们都在意基督而不在意别的，那我们就一直是一；也就没有任何难处了。

我们在这里不在意别的，只在意基督与召会。我们可以有一切，我们可以有祷读，我们可以有说方言，我们可以蒙头，可以光着脚，我们可以有一切不是罪恶的事物。你能说光着脚是罪恶么？那并不是罪恶。你可以说你不喜欢光脚，但主也许说祂并不在意那个。有些人可能说，“我受不了那些在聚会中摇铃鼓的人。”对我而言，我不拥护也不反对摇铃鼓，我采取中立。如果有人觉得他应该在聚会中摇铃鼓，他就摇吧。那有什么不对？我们不在意这一切事——我们只在意基督。就是这个使我们成为一。

有人指控我们太自由；他们称我们是“自由基督徒”。但是要小心，“自由基督徒”这辞是指着摩登派的人，他们不相信圣经是神圣的启示，也不相信耶稣基督是神的儿

The two outstanding essentials of the church life are: (1) to keep the oneness and (2) to be in the spirit. In fact, all we need for the church life may be summed up in this. The slogan “In the spirit, on the ground” epitomizes these matters. On the ground means to keep the oneness, and in the spirit simply means that we must do everything in spirit. The reason for all the criticism and persecution of the church life is simply due to these two matters. People care more for religion than being in the spirit and keeping the oneness.

If we mean business for the church life, we must be all-inclusive. Unless the church is involved in sin, immorality, or idolatry, we must go along with it. Whether the meetings are noisy or silent, whether the saints speak in tongues or do not speak in tongues, whether they pray-read or do not pray-read, we must keep the oneness in the local church. Suppose a brother comes in with bare feet. We cannot chase him away. We cannot say, “Brother, go home and get your shoes; otherwise, you cannot come back.” As long as he believes in the Lord Jesus, as long as he loves the Lord Jesus, he is our dear brother. We must love him, not because he has bare feet, but because he has Jesus Christ. If you feel that you must speak in tongues, then speak in tongues. If you feel that as a sister you should have your head covered, then cover it. If you prefer not to cover your head, then do not trouble those who do. Would you, or could you, be so all-inclusive?

The problem today is this: those who speak in tongues always insist that others should speak in tongues, and those who do not speak in tongues would prohibit all others from doing so. We should not care for religion; we should only care for Christ. If we only care for Christ, nothing will bother us. We will be one with all the brothers and sisters. If we all care for Christ and nothing else, we will always be one; there will be no problem.

We must be here not caring for anything but Christ and the church. We may have all things: we may have pray-reading, we may have speaking in tongues, we may have head covering, we may have bare feet, we may have all other things that are not sinful. Could you say that bare feet are sinful? They are not sinful. You may say that you do not like bare feet, but the Lord may say that He is not concerned about that. Some may say, “I simply cannot go along with anyone playing the tambourine in a meeting.” For my part, I am not for it or against it; I am just neutral. If someone feels that he should play the tambourine in the meeting, let him play it. What is wrong with that? We do not care for all these things—we just care for Christ. It is this that makes us one.

Some may charge us with being too liberal; they may call us “liberal Christians.” But be careful: this term liberal Christian refers to the modernists who do not believe that the Bible is the divine revelation or that Jesus Christ is the Son of God, who

子，完成救赎，从死复活，升上诸天。他们是自由派，我们不是。我们愿意为圣经而死。我们相信圣经是神神圣的话语，我们也相信我们的主耶稣就是神成为肉体来作人，为我们的罪死在十字架上，并且在身体上，在灵性上，真实的复活了。我们还相信祂今天在诸天之上，也作为赐生命的灵住在我们里面，并且有一天祂要回来，在肉身里真实的回来。你不能称我们是自由派。我们是基要中最基要的。我们也相信有一个头和一个身体，一个牧人，一个羊群，一位基督，一个召会，以及一个城市一个地方召会。

我们不是自由的，我们也不拘守规条。圣经里头的小点，我们从不照着规条去拘守。但是对于基督的身位和工作，我们绝不妥协，在这事上，我们承认我们是拘束坚持的。我们不在意宗教，甚至基督教；我们只在意活的基督。

保罗在加拉太一章告诉我们，他从前怎样牵连在宗教里，怎样热心逼迫神的召会。召会是什么？召会不是属于宗教的东西；召会只是活的基督的彰显。这正是宗教人士逼迫召会的原因。召会是扩大的基督。你若单单为着基督，就要预备好遭受逼迫；不是从不信之人来的逼迫，乃是从基督徒、宗教人士来的。

我们已经看见在行传十章里，彼得怎样接受了异象，知道今天犹太人和外邦人并没有分别，洁净之物和不洁净之物没有分别。他好像已经学好了这功课；但我们看看他在加拉太二章的行为。彼得来到安提阿，与所有的弟兄，包括外邦的弟兄，一同吃饭。但是当犹太弟兄从耶路撒冷下来，彼得就与外邦人隔开，装作没有与他们来往结交。你能想像彼得是这样一个懦弱的人么？彼得知道他不应该守那种宗教，但他惧怕犹太弟兄们；不仅他是这样，连巴拿巴也是这样。保罗那时很勇敢的与基督站在一起对抗宗教。他当着彼得的面抵挡他。装作宗教是很容易的。你可能会喊“阿利路亚，赞美主”，但在某些弟兄面前，你就不喊了。你成了懦弱的彼得，而不是勇敢的保罗。

但是我们曾经看见，甚至保罗在他后期也不是那么勇敢。在耶路撒冷；在那浓烈的宗教气氛里，保罗被征服了，他附和了宗教的情境，以期免去麻烦。让我告诉你们，每当你附和宗教以期免去麻烦，你将会有更多的麻烦。你可以

accomplished redemption, was resurrected, and ascended to the heavens. They are the liberal ones; we are not. We would die for the Bible. We believe that the Bible is God's divine word, and we believe that our Lord Jesus is the very God incarnated to be a man, who died on the cross for our sins, and who was resurrected physically, spiritually, and literally. We believe furthermore that today He is in the heavens as well as dwelling within us as the life-giving Spirit, and that one day He will return, physically and literally. You cannot call us liberal. We are the most fundamental among the fundamentalists. We believe furthermore that there is one Head and one Body, one Shepherd, one flock, one Christ, one church, and one local church for one city.

We are not liberal, and neither are we legal. We do not have legality in letters. In all the minor matters of the Scriptures we never press the point in a legal way. We never will compromise, however, on the person and work of Christ. We admit being legal in this matter. We do not care for religion, even a Christian religion; we just care for the living Christ.

Paul tells us in Galatians 1 how much he was involved in religion and how zealously he persecuted the church of God. What is the church? The church is not anything of religion; the church is just the expression of the living Christ. This is exactly why those religionists persecuted the church. The church is Christ in an enlarged way. If you are just for Christ, be ready to suffer persecution, not from the unbelievers but from the Christians, the religious people.

We have seen how in Acts 10 Peter received a vision and learned that in the New Testament age there is no difference between the Jews and the Gentiles, between the clean creatures and the unclean. It seemed that he learned the lesson well, but look at his behavior in Galatians 2. When Peter came to Antioch, he ate with all the brothers, including the Gentile brothers. But when the Jewish brothers came down from Jerusalem, Peter separated himself from the Gentiles, pretending not to associate with them. Could you imagine that Peter would be such a cowardly person? Peter knew that he should not keep that kind of religion, but he feared the Jewish brothers, and not only he but also Barnabas. Paul was so bold at that time to stand with Christ versus religion. He resisted Peter to his face. It is so easy to pretend to be religious. You may shout, "Hallelujah, praise the Lord," but when you are in the presence of certain brothers, you will not shout. You will become, not a bold Paul, but a cowardly Peter.

We have seen, however, that even Paul in the latter part of his life was not so bold. In Jerusalem, in that intense atmosphere of religion, Paul was subdued and went along with the religious situation in order to save trouble. Let me tell you, whenever you go along with religion to save trouble, you will have more trouble. We may go along with

附和宗教，但主耶稣绝不附和宗教。绝不要想在跟随主的路上避免难处。你越大胆面对难处，就越少难处。如果你想温和一点，妥协一点，保证你会陷进更多的难处里。你的行动总要提防像加拉太二章里的彼得和巴拿巴，以及行传二十一章里的使徒保罗。现今是混乱的日子。现今也是基督与宗教进行争战的日子。

保罗在加拉太书里告诉我们，如果我们想要遵守宗教，我们将会失去基督，基督将对我们没有功效：“看哪，我保罗告诉你们，你们若受割礼，基督就于你们无益了。…你们这要靠律法得称义的，是与基督隔绝，从恩典中坠落了。”（五2，4。）如果你遵守宗教，你将失去基督；你若持守基督，你定规失去宗教。基督与宗教相对；基督绝不附和宗教。

然后保罗在加拉太六章告诉我们，不是受割礼或不受割礼、犹太人或希利尼人的事；要紧的乃是在基督里作新造。（15。）他说，“我们若凭着灵活着，也就当凭着灵而行。”（五25。）就是这么多；我们只需要在那灵里生活行动；我们只需要作新造，不要任何宗教的事物。

在以弗所书

现在我们来查看以弗所四章这一段话：“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”（14～15。）我不知道你是否看见这里还是有宗教的事。当然，这里没有提到宗教这个辞，但这里确定的提到宗教的事。保罗说，我们不要再被“一切教训之风”摇荡。请注意这里不是说“异端”，而是“教训”。“一切教训”无疑是宗教的东西。在这一段话里，“教训之风”与“持守着真实”形成对比；真实就是基督。我们必须在爱里持守着真实，好叫我们能长到基督里面。所以这里我们看见基督与道理相对，或者换句话说，基督与宗教相对。

我们在以弗所四章看见，所有的申言者、使徒、传福音者、牧人和教师，都是头赐给身体的，为着成全圣徒。成全圣徒乃是使他们生长。我们喂养圣徒，好叫他们长大，有分于那职事的工作，至终的结果是众圣徒建造基督的身

religion, but the Lord Jesus will never go along with religion. Never try to avoid trouble in following the Lord. The more you boldly face the trouble, the less trouble you will have. If you ever consider being mild and compromising a bit, be sure that you are about to involve yourself in many difficulties. Always beware of acting like Peter and Barnabas in Galatians 2 and the apostle Paul in Acts 21. Today is a day of confusion. Today is also a day of a battle being waged between Christ and religion.

Paul tells us in his letter to the Galatians that if we attempt to keep religion, we will lose Christ, and Christ will become of no effect to us. “Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing...You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace” (5:2, 4). If you keep religion, you will lose Christ, and if you keep Christ, you will certainly lose religion. Christ is versus religion; Christ never goes along with religion.

Then Paul tells us in Galatians 6 that it is not a matter of circumcision or uncircumcision, and it is not a matter of being a Jew or a Greek; it is a matter of being a new creation in Christ (v. 15). He says, “If we live by the Spirit, let us also walk by the Spirit” (5:25). This is all: we just need to walk by the Spirit; we just need to be a new creation, without anything religious.

IN EPHESIANS

Let us look now at the passage in Ephesians 4: “That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ” (vv. 14-15). I do not know whether you have seen something here which is still of religion. Of course, the word religion is not mentioned, but something of religion definitely is mentioned. Paul said that we should no longer be carried about by “every wind of teaching.” Notice that it does not say “heresy,” but “teaching.” “Every wind of teaching” is undoubtedly something of religion. Contrasted with the winds of teaching in this passage are the words holding to truth. The truth is Christ. We must hold to truth in love so that we may grow up into Christ. So we see here that Christ is versus the winds of teaching, or in other words, Christ is versus religion.

In Ephesians 4 we read that all the apostles, prophets, evangelists, and shepherds and teachers were given by the Head to the Body for the perfecting of the saints. The perfecting of the saints means making the saints to grow. We feed the saints so that they may grow and thus participate in the work of the ministry. The end result is that the

体。召会的建造不是直接由使徒、申言者、传福音者、牧人或教师完成的，乃是借着众圣徒，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”（13。）众圣徒被成全，我们都往前，直到我们达到三件事：（一）信仰并对神儿子之完全认识上的一。这里的一属于两件事——信仰并对神儿子的认识。（二）长成的人。当我们往前时，我们就长大，直到我们都达到长成的人。（三）基督丰满的度量。我们回头看一章二十三节，会看见基督的丰满就是祂的身体。基督之丰满的度量就是基督身体的度量。

请清楚注意，在这一点上十三节没有说，“直到我们众人都达到对关乎神儿子的道理和教训的一。”这里没有这个意思；这一节乃是说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一。”我们若是太过于注意道理，就真成了宗教。我们必须清楚看见，信仰与道理的区别。我们基督徒的信仰与基督教的道理完全不同。简单来说基督徒的信仰乃是这样：耶稣基督是神的儿子，成为肉体来作人，为我们的罪死在十字架上，祂的身体从死人中复活，升到诸天之上，祂现今住在我们的灵里，并且不久祂必回来。这是我们的信仰，在这信仰上我们都是——。但是除了这信仰以外，还有许多道理。单单关乎主耶稣第二次来，就有许多的教训。有人说耶稣要在大灾难之后回来；有的人坚持祂是在大灾难之前回来；还有人说祂是在大灾难中回来。我们都相信耶稣要再来——这是我们的信仰。每一个真基督徒都相信这个，就着这简单的事实而言是没有问题的。但祂回来的精确时间这事，就将基督徒分裂了。我们必须看见，关于主回来之精确时间的道理和教训，与我们的信仰无关。我们的信仰是拯救我们的（真理）——我们若没有信仰，就绝不会得救。但无论我们相信主是在大灾难前，大灾难中，或大灾难后回来，这与我们的救恩没有关系。拯救我们的并不在于持守任何关于主回来之时间的特殊道理。我们所需要的乃是持守信仰，而不是持守道理。

假设有三位弟兄是相同父母生的，参加一次福音聚会也都得救了，他们都接受了相同的信仰。假设得救后，一个去读长老会神学院，一个去读美以美学院，第三个去读浸信会大学。一年后，他们接受了并且固守着种种不同的道

saints build up the Body of Christ. The building up of the church is not done directly by the apostles, prophets, evangelists, or shepherds and teachers, but by the saints, “until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ” (v. 13). The saints are being perfected, and we are all going on until we arrive at three things: (1) The oneness of the faith and of the full knowledge of the Son of God. The oneness here is of two things—the faith and the full knowledge of the Son of God. (2) A full-grown man. While we are going on, we are growing until we all arrive at a full-grown man. (3) The measure of the stature of the fullness of Christ. If we refer to 1:23, we see that the fullness of Christ is just the Body. The measure of the stature of the fullness of Christ is the measure of the Body.

Notice clearly at this point that 4:13 does not say, “Until we all arrive at the oneness of the doctrine and the teachings concerning the Son of God.” It does not mean that. It says, “Until we all arrive at the oneness of the faith and of the full knowledge [the knowing] of the Son of God.” If we care overmuch for the doctrines and teachings, we are indeed religious. We must see clearly the difference between faith and doctrine. Our Christian faith is entirely different from Christian doctrine. Simply stated, it is this: Jesus Christ is the Son of God, who was incarnated as a man, who died on the cross for our sins, who was resurrected bodily from the dead, who ascended to the heavens, who now indwells our spirit, and is coming back soon. This is our faith, and we are all one in this. Besides this faith, however, there are many doctrines. Concerning even one matter, the second coming of the Lord Jesus, there are numerous teachings. Some say that Jesus will return after the tribulation, others insist that He will come before the tribulation, and still others say that He will return in the midst of the tribulation. We all believe that Jesus will come again—this is our faith. Every genuine Christian believes this, and there is no problem as far as that simple fact is concerned. But the matter of exactly when He will return divides Christians. We must see that all these doctrines or teachings concerning the exact time of the Lord’s return have nothing to do with our faith. Our faith is what saves us—if we do not have the faith, we can never be saved. Whether we believe in the pre-tribulation, post-tribulation, or mid-tribulation return of the Lord, it has nothing whatever to do with our salvation. It is not holding any specific doctrine concerning the Lord’s return that saves us. All we need to do is keep the faith, not the doctrines.

Suppose that three brothers, born of the same parents, attend a gospel meeting and all are saved. That means they have all received the same faith. Now suppose that after being saved, one goes to a Presbyterian seminary, another to a Methodist college, and the third to a Baptist university. After a year’s time they will all collect and adhere to many diverse

理；当他们来在一起时，一定是彼此辩论和争吵。你看，他们刚得救时有信仰，他们能够是一。但他们在这信仰之外，又继续收集各种道理。他们开始的时候有美好的事物，但他们开始收集“玩具”——我要用这样厉害的辞。然后他们爱上这些玩具。今天分裂主许多儿女的许多道理，不过是“玩具”。

现在假设这三位收集“玩具”的弟兄，遇见了一位真认识生命的弟兄，他知道如何使圣徒在生命里长大。这位弟兄到了他们那里，从不说任何道理，只帮助他们长大。他教导他们呼喊主名，“哦主，阿们，阿利路亚！”这使所有的道理和道理的分歧，自然的放下而消失。你看，当我们得着基督成分的喂养时，就自然的长大，不会因道理而分裂。

我们越幼稚，就越会抓住玩具不放。我已经作祖父了——我没有一件玩具。但我的孙儿们都有许多玩具。当我们长大时，玩具自然就会脱落。保罗很关心“我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡”。（四14。）小孩子就是那些被教训摇荡的人；他们被带离元首基督和身体召会。当一切道理都没有了，所有的玩具都放下时，我们就被带回到基督与召会。

我们都曾经被许许多多各种的道理打岔，离开了基督和召会。请注意，打岔我们的是道理，还不是异端。这些道理可能是健全、合乎圣经、基要的，却会把人带离基督与召会，离开头和身体。阿利路亚，乃是借着生命的长大，使我们放下所有的道理，达到信仰的一。这例子中的三位弟兄在他们得救时在信仰里是一，但后来他们被各种道理带走了。赞美主，后来借着生命的长大，他们被带回，达到信仰并对神儿子认识的一。

你知道你收集道理乃是收集各种宗教么？道理是宗教的东西。我只不过题出一种道理——关于主来的道理。想一想关于受浸的道理有多少。有人相信浸一次就够，有人相信当浸三次；有人相信往前浸，有人相信往后浸；有人认为要用天然的水，有的要用流动的水。关于受浸有各种的教训，还有许多的道理，我们还没有提到。

doctrines, and when they come together, they will undoubtedly debate and argue with one another. You see, immediately after they were saved, they had the faith; they could be one. But in addition to the faith, they proceeded to gather all kinds of doctrines. They began with something good, but they started to collect “junk”—I would use such a strong word. Then they began to love the junk. We may use another word and say that they began to gather “toys.” The many doctrines which divide so many of the Lord’s children today are simply toys.

Now suppose that these three brothers who have collected their “toys” are confronted by a brother who really knows life, a brother who knows how to make the saints grow. Suppose that this brother comes to them, never speaking about doctrines but helping them to grow. He teaches them to call on the name of the Lord by saying, “O Lord, Amen, Hallelujah!” All the teachings and doctrinal differences will spontaneously be dropped and disappear. You see, while we are being fed with something of Christ, we are growing spontaneously and cannot be divided over doctrine.

The younger we are, the more toys we retain. I am a grandfather—I do not have one toy. But all my grandchildren have many toys. When we grow up, the toys automatically fall away. Paul was so concerned “that we may be no longer little children tossed by waves and carried about by every wind of teaching.” The children are those who are carried about by the winds of teaching; they are carried away from Christ the Head and the church the Body. When all the doctrines are gone, when all the “toys” have been dropped, we are brought back to Christ and the church.

We have all been distracted and carried away from Christ and the church by many kinds of teachings. Notice: they are teachings, not heresies. They may be sound, scriptural, and fundamental, but they are carrying people away from Christ and the church, from the Head and the Body. Hallelujah, it is by the growth in life that we drop all the doctrines and arrive at the oneness of the faith. Those three brothers in our example were one in the faith at the time of their salvation, but following that, they were carried away by the various teachings. Then by the growth of life, praise the Lord, they were brought back to arrive at the oneness of the faith and of the full knowledge of the Son of God.

Have you realized that when you collected the doctrines, you collected all kinds of religion? The doctrines are the religious things. I have just mentioned one category of doctrines—the doctrines concerning the Lord’s coming. Consider how many doctrines there are concerning baptism. Some believe in being immersed once, and others believe in being immersed three times; some believe in being immersed forwards, and others backwards; some in natural water, and others in flowing water. There are all kinds of teachings concerning baptism, and there are many other categories of doctrines which we have not yet covered.

我们在这里是为着这一切么？愿主怜悯我们，我们在这里必须为着基督与召会。这使我们成为一。这样，“全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（16。）我们必须放下所有的道理，放弃所有宗教，只持守着真实，就是基督与召会，祂的彰显。这样我们就会在独一的信仰，拯救的信仰里是一。

在腓立比书

保罗在给腓立比人的信里更详尽的陈述他的宗教背景。他在宗教里有很高的成就；但那些在宗教里与他有益的事物，他因基督都算为损失。他甚至放胆的说，那些宗教事物是“粪土”。（三8。）“粪土”原文的意思是“狗食”，指用来喂狗的脏东西。对使徒保罗而言，不仅基督以外的一切事物是狗食，甚至一切宗教的事物都是狗食。所以他在同一章说到“要提防犬类”。（2上。）保罗换句话说，说，“要提防犹太人，那些宗教徒。”

他也说，“提防妄自行割的。”（三2下。）“妄自行割”是对割礼的轻蔑之辞，这是指犹太教徒那一班宗教人士所实行的一没有实际的宗教割礼。保罗乃是说，“不要在意宗教的事物。否则，你会失去基督。”保罗定意绝不失去基督。他说，“我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”（13～14。）我们必须看见，如果我们固守我们已往的经历，不论那些经历多好，对我们都会成为今日的宗教。昨天的吗哪绝不能作今日的食物；我们若保留着，就会发臭生虫。不断提到我们十年或二十年前的一些经历，这是太可怜了。我们需要每天，甚至每时刻以新的方式来经历基督。如果我们一直固守着已往的经历，即使是昨天的经历，都会成为我们的宗教。你已往经历那些事，不错，是在主面前经历的；然而今天主往前了。你为什么一直流连那些美好的、正确的事物，却没有祂的同在？所有美好而正确的事物都会成为你的宗教。你要往前，忘记背后的事物。神在基督里的丰满是我们的目标。保罗说，“我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”（12。）换句话他是说，“基督得着我来为着祂的丰满；但我还没有经历到祂所

Are we here for all these things? May the Lord have mercy on us. We must be here for Christ and the church. This will make us one. It is thus that “all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love” (v. 16). We must drop all the doctrines, give up all the religion, and only hold to truth, which is Christ and the church, His expression. Then we will be one in the unique faith, the saving faith.

IN PHILIPPIANS

In his letter to the Philippians Paul elaborates more on his religious background. He had high attainments in religion; yet what things were gain to him in religion, those he counted loss for Christ. He is even so bold to refer to those religious things as “refuse.” The Greek word for refuse means “dog food”; it was the dirty things used for feeding the dogs. To the apostle Paul, not only all other things but even all religious things were dog food. So he said in the same chapter, “Beware of the dogs” (3:2). Paul was saying, in other words, “Beware of the Judaizers, the religious people.”

He also said, “Beware of the concision” (v. 2). Concision is a contemptuous term for circumcision, referring to what the Judaizers, the religious people, practiced—the religious circumcision without reality. Paul was saying, “Do not care for religious things. If you do, you will miss Christ.” Paul determined never to miss Christ. He said, “One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward” (vv. 13-14). We must realize that if we hold on to our experiences in the past, however good they may be, they will become today’s religion to us. Yesterday’s manna can never be today’s food; if we keep it, it will stink and breed worms. How pitiful to be continually referring to some experience of ours ten or twenty years ago. We need to experience Christ daily and even hourly in a new way. If we hold on to our past experiences, even those of yesterday, they will become our religion. While you were experiencing those things in the past, you were experiencing them in the presence of the Lord. The Lord, however, is going on today. Why stay there with the good things, the right things, but without His presence? All the good and right things will become your religion. You must press on, forgetting the things which are behind. The fullness of God in Christ is our goal. Paul says, “I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus” (v. 12). He said in other words, “Christ has gained me for fullness, yet I have not experienced all that fullness

有的丰满。我正向着那个标杆竭力追求。”我们实在需要主的怜悯和恩典，叫我们绝不陷在已往的经历里面。我们必须离开、丢弃、忘记那些，而往前迈进。

在歌罗西书

我们接着来看歌罗西书，“你们要谨慎，恐怕有人…，把你们掳去。”（二 8。）要提防，否则你会被哲学、人的传统、世上的蒙学、基督以外的许多事物所掳去、打岔、拦阻。因为“神格一切的丰满，都有形有体的居住”在基督里面。（9。）忘掉哲学，忘掉传统，忘掉世上的蒙学，忘掉一切事。无论那些有多好，如果不是基督，就都忘掉吧，只要有基督就好了。末了，保罗告诉我们，在新人里，在召会生活里，没有希利尼人或犹太人，没有化外人或西古提人。这意思是说，没有宗教的或非宗教的，有文化的或没有文化的。在召会生活里，基督是一切，又在一切之内。（三 11。）在召会中，我们没有宗教，也没有文化；我们只有基督。

在希伯来书

末了，保罗在希伯来七章十六节告诉我们，基督是祭司，“不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。”我们没有任何规条或条例，因为大祭司基督将神的成分服事给我们，不是照着任何字句的诫命，乃是照着无穷之生命的大能。在召会里不再有宗教，只有活的基督。

任何传统的事物，任何宗教的事物，不论多好、多“属灵”、多合乎圣经，或者多么基要，若没有基督的同在，我们就应当放弃。我们要弃绝这一切宗教的事物，包括我们已往的经历，只在意活的基督，即时的基督，现今的基督。这是我们的命定，这也该是我们的目的地，我们的标杆。我们竭力追求，或者可以取得基督耶稣所以取得我的。我们竭力追求，好叫我们可以完满的经历基督。

yet. I am pressing on to that goal.” We need the Lord’s mercy and grace that we may never become stuck in our experiences of the past. We must leave that, abandon that, forget about that, and go on.

IN COLOSSIANS

Going on to Colossians we read, “Beware that no one carries you off as spoil” (2:8). Beware; you will be captured, you will be distracted, you will be frustrated by philosophy, by the tradition of men, by the elements of the world, by many things besides Christ, for in Christ “dwells all the fullness of the Godhead bodily” (v. 9). Forget about philosophy, forget about the tradition, forget about the elements of the world, forget about all things, regardless of how good they are, if they are not Christ. Forget about everything but Christ. Eventually, Paul tells us that in the new man, in the church life, there cannot be Greek and Jew, barbarian, and Scythian. That means that there is no religious or unreligious, no cultured or uncultured. In the church life Christ is all and in all (3:11). In the church we have neither religion nor culture; we only have Christ.

IN HEBREWS

Finally, Paul tells us in Hebrews 7:16 that Christ is a Priest, “who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.” We do not have any regulations or rules, because Christ, the High Priest, ministers the things of God to us, not according to any commandment of letters but according to the power of an indestructible life. In the church there is no more religion; there is only the living Christ.

Anything that is traditional, anything that is religious, anything, regardless of how good, “spiritual,” scriptural, or fundamental it may be, if it lacks the presence of Christ, we should give it up. Let us abandon all these religious things including our past experiences and care only for the living Christ, the instant Christ, the up-to-date Christ. This is our destiny, and this should also be our destination, our goal. We are pursuing that we may lay hold of that for which we have been laid hold of by Christ Jesus. We are pursuing that we may experience Christ in a full way.

第十二章

新宗教的五个步骤

读经：启示录一章十二至十八节，二章一至七节，十二至二十一节，二十四至二十九节，三章一至六节，十四至二十二节，十七章四至五节，十八章二节，四节，十九章七至八节。

现在我们来看启示录，在这里我们也看到许多关于基督与宗教相对的事。我们都必须看见，这卷书中的基督显然与四福音书中的基督不同。在福音书中，我们看到一位温和、柔细、良善的基督；但在启示录里，我们看见的这位基督，也许可描写为“凶猛的”。在福音书中，使徒可以靠在基督的胸前；但在启示录里，当约翰看到基督时，他立刻仆倒在地。在启示录中所看见的基督，眼睛好像火焰，声音仿佛众水的声音。为什么有这样的不同呢？这是因为当我们来到启示录的时候，时代已经改变了。因此，基督的外貌与态度有了相当的改变。

在启示录这卷书里有宗教，但这个宗教与福音书、使徒行传、书信中的宗教不同。在前面各卷书中的宗教是老宗教，犹太宗教。但在这新约的最后一卷书中，宗教有了新的外观。不再是犹太人的宗教，乃是基督徒的宗教，是基督教。因此，在启示录这卷书里，基督不同了，宗教也不同了。

在这卷书二至三章的七封信里，我们清楚的看见了这个新宗教—基督教。基督教变成了一个真实的宗教，是一步步演变成的。在这七封书信里，我们看见达到这新宗教的五个步骤。在这七个召会中，只有两个召会和宗教无关，就是士每拿召会与非拉铁非召会。其余的召会都与宗教很有关联，每个召会都采取确定的步骤，以促成宗教的形成。五个召会就有五个步骤，一起形成了基督教这个新宗教。

壹 作工而没有爱

形成基督教这个新宗教的头一个步骤，就是为基督作许多工，却对祂没有亲密的个人的爱。你也许从来没有想到，

CHAPTER TWELVE

FIVE STEPS TOWARD A NEW RELIGION

Scripture Reading: Rev. 1:12-18; 2:1-7, 12-21, 24-29; 3:1-6, 14-22; 17:4-5; 18:2, 4; 19:7-8

Now we come to the book of Revelation, where we also see many things concerning Christ versus religion. We must all realize that the Christ in this book differs distinctly from the Christ in the four Gospels. In the Gospels we see a Christ who is gentle, tender, and mild; but in Revelation we see a Christ whom we may describe as fierce. In the Gospels the apostle could lean upon Christ's breast, but in Revelation, when John saw Christ, he immediately fell to the earth. The Christ we see in Revelation is One whose eyes are like a flame of fire and whose voice is like the sound of many waters. Why is there this difference? It is because, when we come to the book of Revelation, the age has changed. Therefore, the aspect and attitude of Christ have also correspondingly changed.

In this book of Revelation we have religion, but this religion differs from the religion in the Gospels, Acts, and the Epistles. In all these books, the religion was the old religion, the Jewish religion. But here in the last book of the New Testament, religion takes on a new garb. It is no more the Jewish religion but the Christian religion, the religion of Christianity. Thus, in the book of Revelation, Christ is different, and religion also is different.

In the seven epistles of the second and third chapters of this book, we get a clear view of the new religion, Christianity. The Christian religion has become a real religion, and it has become so by steps. Here in these seven epistles we see five steps toward this new religion. Only two churches among these seven, Smyrna and Philadelphia, have nothing to do with religion. All the rest have very much to do with it, and with each there is a definite step taken toward its formation. There are five churches with five steps which together form the new religion of Christianity.

WORK WITHOUT LOVE

The first step toward this new religion of Christianity is an abundance of work for Christ without an intimate and personal love to Him. You may never have considered

为主多多劳苦可能是形成宗教的因素。你可能认为，为主劳苦作工没有什么不对。参加宣教工作，教导圣经，帮助人认识主而得救，这些有什么不对呢？主认可这一切工作，如同祂认可在以弗所召会的工作一样，但是有危险存在。你可能殷勤劳苦，为主作了许多工，但是对主自己却没有亲密、个人的爱。

在召会生活的恢复里，我们都必须儆醒。我们应当作工，为主劳苦，但我们要小心，我们的工作必须有对我们亲爱主亲密、个人的爱来平衡。我们实在需要爱祂过于为祂作工。我们对祂的爱必须比我们为祂所作的工更宝贵、更亲密。我们不应当太在意我们为基督所作的，如同我们爱祂的程度。我们对主耶稣需要有亲密、个人的爱，这个爱必须是起初的爱、上好的爱。“起初”一辞，与路加十五章二十二节“上好的袍子”的“上好”一辞同。因此，起初的爱乃是上好的爱，这是我们必须一直持有的爱。我们也许会忘了为祂作工，但我们绝不可忘了以起初上好的爱来爱祂。祂主要不是作我们的主人，乃是作我们的新郎。阿利路亚！我们绝不可忘记我们的主耶稣是我们可爱、宝贝、现今的新郎。服事祂还是其次，爱祂才是主要的。

主警告在以弗所的召会：“要回想你是从哪里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。”（启二5。）主说，他们若不悔改，不恢复起初的爱，他们就会失去他们的光，失去见证，失去灯台，落在黑暗里。换句话说，他们若没有起初上好的爱，就着主耶稣的见证来说，他们就了了。这是十分严重的事。为主耶稣多多劳苦并不能证明我们有那个见证。我们乃是以起初、上好的爱爱祂，才有照耀的能力、光、灯台、以及见证。见证这位照耀的耶稣，并不在于为祂劳苦，乃在于对祂亲爱的自己有亲密的爱。

主对以弗所召会的警告还附带着一个应许。祂说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（二7。）爱、光及生命这三个辞总是在一起的。我们若对主有亲密、个人的爱，有起初、上好的爱，我们就会有光，有生命的享受。主耶稣应许那些得胜而这样爱祂的，可以吃生命树的果子。这不仅是应许将来享受祂自己，也是今天就可以实现的有福应许。正当的召会生活就是今天神的乐园——就

that an abundance of labor for the Lord could be something that would form a religion. You have probably thought that there is nothing wrong with working hard for the Lord. What is wrong with going to the mission field, teaching the Bible, and helping people to know the Lord and be saved? The Lord recognizes all the work, as He did that of the church in Ephesus, but there is a danger. You may labor diligently and accomplish much for the Lord without an intimate and personal love for the Lord Himself.

In the recovery of the church life we must all be on the alert. We must work, we must labor for the Lord, but we must be careful that our work is balanced with intimate and personal love for our dear Lord. Indeed, we need to love Him more than we work for Him. Our love for Him must be more precious, more dear, than the work we do for Him. We must not be so concerned for what we accomplish for Christ as much as to what extent we love Him. We need an intimate and personal love for the Lord Jesus, and this love must be the first love, the best love. The word translated “first” in reference to first love (2:4) is the same as that translated “best” in reference to the best robe (Luke 15:22). Hence, first love is best love, and this is the love we must maintain continually. We may forget to work for Him, but we must never forget to love Him in the first and best way. He is primarily not our Master but our Bridegroom. Hallelujah! We must never lose sight of our Lord Jesus as our lovely, precious, and present Bridegroom. To serve Him is secondary; to love Him is primary.

The Lord warned the church in Ephesus: “Remember therefore where you have fallen from and repent...but if not, I am coming to you and will remove your lampstand out of its place” (Rev. 2:5). The Lord said that if they would not repent and return to their first love, they would lose their light, they would lose the testimony, they would lose the lampstand and be in darkness. In other words, without the first and best love, they would be finished as far as the testimony of the Lord Jesus was concerned. It is quite serious. Abundance of labor for the Lord Jesus does not prove that we have the testimony. It is by loving Him in the first and best way that we have the shining power, the light, the lampstand, and the testimony. The testimony of the shining Jesus is not in the labor for Him but in the intimate love for His dear self.

The Lord’s warning to the church in Ephesus was also coupled with a promise. He said, “To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God” (v. 7). These three words always go together—love, light, and life. If we love the Lord intimately, personally, and in the first and best way, we will have the light, and we will have the enjoyment of the life. The Lord Jesus promised that those who overcome to love Him thus would eat of the tree of life. This is not merely a promise for future enjoyment of Himself but a blessed promise to be fulfilled even

在这里我们可以享受基督作生命树。基督不是教训的集合——基督乃是生命树作我们的享受。我们必须学习不模仿耶稣，也不仅仅跟从耶稣，乃是在作为神乐园的召会中，吃耶稣作生命树。毫无疑问，这项应许主要是指着将来，但我们今天就可以有真实的预尝。阿利路亚！我们许多人都可以作见证，我们在召会生活这个神的乐园中，今天就可以对基督作生命树有这样的预尝。

形成新宗教的第一步，就是为主耶稣作得太多，以致失去与主自己那亲密、个人爱的关系。弟兄姊妹们，无论我们在哪里，我们在地方召会里所当作的一件事就是爱主。我们在地方召会里给人的头一个和最大的印象，该是我们多么爱祂，而不是我们为基督作了多少工。每当我们提起祂宝贵的名，我们就应当爱祂爱得发狂。我们要对准这一个，并要儆醒不失去这一个。我们给人的第二个印象，必须是在这个对耶稣的爱里，彼此相爱。我们是如此亲密的爱祂，我们也彼此相爱。当人摸着召会生活时，所得到的最大印象必须是爱的这两方面——对主耶稣的爱，以及圣徒彼此的爱。这样，我们就是具有照耀能力和光之丰满的灯台，可以驱逐一切黑暗。这样我们对生命树就有享受，甚至在今天就可以在神的乐园中尝到。阿利路亚！我们若失去这个，我们就在形成基督徒宗教的事上踏出了第一步。

贰 巴兰及尼哥拉一党人的教训

我们从以弗所的召会往前来到别迦摩的召会。在别迦摩这里有第二步。所有的步骤都是连续的：一步接着一步。如果你踏上第一步，你就会采取第二步。第二步是由两个主要的项目组成：（一）巴兰的教训，（二）尼哥拉党人的教训。

巴兰的教训是什么？巴兰是一个为钱作工的申言者，他的传道，他的教导不过是一种职业而已。为什么呢？这就是由于过度的劳苦与工作。当召会有了过度的劳苦与工作，就定规会雇人来作。我们若以爱主为第一，为首要，不那么顾到工作，就不需要雇用什么人。基督教里已往及今天仍存在的危险，乃是太注意工作而没有爱；因此必须雇用许多基督教工人。在召会中，所有为主作工的人都不应当是为钱，而是出自对主自己亲密并焚烧的爱。我们应当事奉主，因为祂的爱在我们里面焚烧。我们就是单单爱祂；

today. The proper church life is today's paradise of God—it is here that we may enjoy Christ as the tree of life. Christ is not a collection of teachings—He is the tree of life for our enjoyment. We must learn not to imitate Jesus, not merely to follow Jesus, but to eat Jesus as the tree of life in the church as the paradise of God. Undoubtedly, this promise refers mainly to the future, but we may have a real foretaste today. Hallelujah! Many of us can testify that we do have such a foretaste today of Christ as the tree of life in the church life as the paradise of God.

The first step of forming the new religion is that of working so much for the Lord Jesus that we lose the intimate and personal love relationship with Himself. Brothers and sisters, wherever we are, the first thing we must do in the local churches is to love the Lord. The first and greatest impression we in the local churches must give people is not how much we work for Christ but how much we love Him. Whenever we mention His precious name, we should simply be beside ourselves with love for Him. Let us aim at this, and let us be alert lest we lose it. The second impression we must give people is that in this love of Jesus we love one another. We love Him so intimately, and we love one another. The greatest impression people must receive when they touch the church life is the love in these two aspects—love toward the Lord Jesus and love to one another. Then we will have the lampstand with the shining power and fullness of light to chase away all the darkness. Then we will have the enjoyment of the tree of life and taste it even now in the paradise of God. Hallelujah! If we miss this, we are taking the first step to form a Christian religion.

THE TEACHING OF BALAAM AND THE NICOLAITANS

From the church in Ephesus we go on to the church in Pergamos. Here in Pergamos we have the second step. All the steps are continuations: step follows step. If you take the first step, surely you will take the second step. The second step is composed of two main items: (1) the teaching of Balaam and (2) the teaching of the Nicolaitans.

What is the teaching of Balaam? Balaam was a prophet who worked for money. Thus, his preaching, his teaching, just became a job. Why? It was due to the excess of labor and work. When the church has an overabundance of labor and work, people surely will be hired to perform it. If we love the Lord first and foremost, not caring so much for the work, we need hire no one. The danger in Christianity has been and still is that of paying too much attention to the work without the love. Thus, so many Christian workers must be hired. In the church all those who work for the Lord should do so not for money but out of an intimate and burning love for the Lord Himself. We should serve the Lord because His love is burning within us. We simply love Him; we would

我们愿意为祂流每一滴血。我们愿意服事祂，但这不是一种工作或劳苦，而是爱的彰显。我们对钱毫无兴趣。

基督教就是涉入太多工作了。他们说，“我们来组织一下，展开宣道工作，差派许多传教士出去；我们到神学院和圣经学院去征募他们的毕业生。”这就是巴兰的教训。凡被雇用的，当然必须照着他们所得的钱作工。这样，事奉主的事就商业化了。这不只是宗教，这是更等而下之了。我们当中若有人以为要在召会中雇人来作什么事，就是采取了形成宗教的第二步。每当我们谈到钱，就落在我们自己的方式里了。我们不要说我们有多少钱，乃要说我们有多少滴血。我们工作不为钱，乃是为了对耶稣的爱。我们不在乎钱很多或不足。我们为着爱耶稣而服事——不是用钱，乃是用血滴。我们若是考虑钱而服事，就绝不能作爱的工作。若我们没有钱而出去，只预备好为着爱耶稣流我们的血，我们就会用起初而上好的爱兴起召会来，这样的召会绝不会提供任何东西以形成宗教。

为何今天的基督教变成了这么一个可怕的宗教？就是因为钱的事，也就是巴兰的教训。

接着巴兰教训的，必然是尼哥拉党人的教训。这是什么？“尼哥拉党”是由希腊文的两个字来的——“尼哥”（niko）及“拉”（laos）。“尼哥”是指胜过或征服，而“拉”是指人。这两个字放在一起就是指征服人；换句话说，就是圣品阶级和平信徒制度。因为服事主已经商业化，所以圣品阶级与平信徒制度自然就出现了。这个制度抹煞了许多肢体的功用，因而杀死了基督的身体。这太邪恶了。这个制度发展到一个地步，甚至在一些地方若有任何平信徒在聚会中祷告，就会被定罪。这是宗教最糟糕的情形。没有一件事像圣品阶级及平信徒制度那样厉害的得罪主。

在我的灵里我有充分的把握，要鼓励所有主的儿女祷告，甚至在聚会中大声呼喊。我相信这是主今天的反应。今天主耶稣的反应是抵挡宗教和文化，并且反抗到了极点。我们都必须恨恶巴兰的教训及尼哥拉党人的教训。

在以弗所的召会，尼哥拉党人的实行所显出来的只是一种行为——那是个开头。但末了在别迦摩召会，从一种行为已经发展成为一种教训。当一种行为发展成为一种道理时，

like to give every drop of blood for Him. We want to serve Him, but this does not mean a kind of work or labor but an expression of love. We care nothing for money.

Christianity is involved in altogether too much work. “Let us organize something,” they say. “Let us open a mission field; let us send out so many missionaries; let us go to the seminaries and Bible institutes and solicit their graduates.” This is just the teaching of Balaam. Those who are hired, of course, must do the work according to their money. Thus, the service of the Lord is commercialized. This is not only religion but something worse. If any of us ever conceive of hiring someone in the church to accomplish some task, we are taking the second step in forming a new religion. Whenever we talk about money, we are well on our way. Let us not talk about how many dollars we have but about how many drops of blood we have. We would not work for money but for the love of Jesus. We care not for the abundance of money or the lack of money. We serve for the love of Jesus—not with dollars but with drops of blood. If we serve with a consideration of money, we can never do the work of love. If we go out without money, but prepared to shed our blood for the love of Jesus, we will raise up a church with the first and best love, a church which could never afford anything to form a religion.

How is it that Christianity today has become such a dreadful religion? Just because of the matter of money, the teaching of Balaam.

Inevitably following the teaching of Balaam is the teaching of the Nicolaitans. What is this? The word Nicolaitan comes from two words in Greek, niko and laos. The word niko means “to conquer or subdue,” while laos means “people.” Put together, these two words mean to subdue the people, or in other words, the clergy-laity system. Because the service of the Lord has been commercialized, the clergy-laity system spontaneously appears. This system annuls the function of so many members and kills the Body of Christ. It is a great evil. It has been developed to such an extent in some places that if any of the laity should pray, he would certainly be condemned. This is religion at its worst. Nothing offends the Lord so much as the clergy-laity system.

I have full assurance in my spirit to encourage all the Lord’s children to pray and even to shout in the meetings. I believe that this is the Lord’s reaction today. The Lord Jesus is reacting today against religion and culture. He is reacting to the uttermost. We all must hate the teaching of Balaam and the teaching of the Nicolaitans.

In the church in Ephesus the practice of the Nicolaitans appeared only as a kind of work—that was the start. But eventually, in the church in Pergamos, it was developed from a work into a teaching. When a work has been developed into a

就表示那种作法已普遍的被称义了。人们不只实行，还持守作为教训。这情形太严重了！今天我们一定要把这种可憎恶的圣品阶级——平信徒制度的作法及教训放在脚下。我们不只要去掉这教训，也要除掉每一种尼哥拉党的行为。你来参加聚会时，如果只坐在那里等别人尽功用，你就还是受尼哥拉党人的影响。你必须得释放，你一定要逃避，要突破，即使你必须喊叫。今天在地方召会中，必须没有“尼哥”（nico），也没有“拉”党人，laitans，没有圣品阶级，也没有平信徒。所有的弟兄姊妹们都必须都是尽功用、祷告、作见证、呼喊并赞美的弟兄姊妹。不要以为在聚会中喊叫是一件小事。我告诉你，这是主的反应。打倒尼哥拉党，高举基督！时代已经转变了，主再也不会容忍尼哥拉党——圣品阶级与平信徒制度。你若像一个平信徒来参加聚会，等别人尽功用，你就是公开羞辱了主耶稣。

你也许说，在聚会中喊，“耶稣是主！”或“哦，主耶稣！”非常粗野。但我告诉你们，历史上主总是这样反应，祂总是以“粗野”或是“凶猛”的方式来反应。我们已经看过施浸者约翰是怎么反应的。主耶稣不是以温和的方式，而是经由“粗野的”方式被引进来的。如今在启示录里的主耶稣也是这样一位猛烈的基督。祂猛烈的反对宗教，抵挡不实际的，并对抗一切将祂子民引离祂自己的事物。

我们若太陷进为主的劳苦中，却对祂没有充分的个人的爱，我们定规会走了巴兰的路，至终落在尼哥拉党人的教训里去。

叁 耶洗别的教训

当我们来到推雅推喇的召会时，我们看见的光景更糟糕。接着第二步，你定规会有第三步。在推雅推喇，我们看见一个妇人名叫耶洗别，这个妇人收集了许多教训，称自己是女先知。我们已看过巴兰的教训及尼哥拉党人的教训，现在又有耶洗别的教训。这就是我们说必须放下教训的原因。根据召会历史，推雅推喇预表罗马天主教，在这里那灵称那个虚伪的召会是邪恶的妇人耶洗别。就是她把许多外邦的教训和作法带进了召会，将其与有关基督的教训混杂。结果产生了拜偶像和淫乱的事。

teaching, it means that the practice has been commonly justified. The people not only practice it but hold it as a teaching. What a grievous situation! Today we must put this detestable practice and teaching of the clergy-laity system under our feet. We must not only cast out the teaching but chase away every Nicolaitan work. If you come to the meeting and just sit there waiting for others to function, you are still under the influence of the Nicolaitans. You must be delivered, you must escape, you must break through, even if you have to shout. Today in the local church there must be neither “nico-,” nor “-laitans,” neither clergy nor laymen. All the brothers and sisters must be functioning, praying, testifying, shouting, and praising brothers and sisters. Do not think that to shout in a meeting is a small thing. I tell you, this is the reaction of the Lord. Down with the Nicolaitans, and up with Christ! The age has changed. The Lord will tolerate no longer the Nicolaitan, clergy-laity system. If you come to the meeting as a layman, waiting for others to function, you put the Lord Jesus to an open shame.

You may say that for anyone to shout “Jesus is Lord” or “O Lord Jesus” in the meetings is extremely wild. But, I tell you, when the Lord has reacted throughout history, He has always done it in a “wild,” or fierce, way. We have seen how John the Baptist acted. The Lord Jesus was ushered in, not in a mild way but in a “wild” way. Now the Lord Jesus in the book of Revelation is such a fierce Christ. He is fierce against religion, against unreality, against anything that would distract His people from Himself.

If we are much involved in laboring for the Lord without an adequate personal love for Him, we will surely take the way of Balaam and eventually fall into the teaching of the Nicolaitans.

THE TEACHING OF JEZEBEL

When we come to the church in Thyatira, we meet an even worse situation. Following the second step, you will surely have the third. Thus, in Thyatira we see a woman called Jezebel, a woman who has gathered many teachings and calls herself a prophetess. Thus far, we have seen the teaching of Balaam, the teaching of the Nicolaitans, and now the teaching of Jezebel. This is why we say that we must drop the teachings. Thyatira, according to church history, typifies the Roman Catholic Church, and that false church is called by the Spirit here that evil woman Jezebel. It was she who brought so many pagan teachings and practices into the church and mixed them with the teachings concerning Christ. The result then was idol worship and fornication.

在主眼中有三样可憎恶的东西——拜偶像、淫乱、以及分裂。拜偶像是神身位的侮辱；淫乱是对人的破坏，而分裂使基督的身体残缺不全。神在意祂自己，神在意人性，神也在意基督的身体。神绝不容忍任何偶像，任何淫乱，或任何的分裂。在推雅推喇召会里，妇人耶洗别把她邪恶的教训带进了召会，引起了许多拜偶像和淫乱的事。神的神圣身位受到侮辱，正常的人性受到破坏。这就是罗马天主教。这真是可怕到了极点。

这个叫作耶洗别的妇人经过完全的发展，变成了大巴比伦。在启示录二章，她的名字是耶洗别；到了十七章，她的名字叫大巴比伦。她又称作大淫妇和地上可憎之物的母。这是基督教的至终发展。这发展是一步一步的，从一步又引到另一步。第一步是过度劳苦；第二步是巴兰的教训及尼哥拉党人的教训；第三步给偶像崇拜大大开了门，直接导致大巴比伦。巴比伦是基督教的总结。我们何等迫切需要避开任何宗教的事物！

不要说作宣教工作没有什么不对，组织差会为国度的开展广传福音没有什么错。你一定要小心，那可能就是形成宗教的第一步。你踏出了第一步，就会踏出第二步，至终又是第三步，直到你倒头栽进了大巴比伦。

现今我们是在主恢复的时代，我对于基督与宗教相对这件事的负担实在非常沉重。我怕从现在起的十年或十五年，历史也许会重演。我们可能会很快的落到第一步，过度作工及劳苦，失去我们对主耶稣那个人亲密的起初上好的爱。然后我们就开始要形成某种宗教。我们很快会采取所有教训，往前行完宗教的全程。愿主怜悯我们。我们既然在主的恢复里，就必须清楚：我们对第一步、第二步、或第三步都不可以有任何关联，我们必须儆醒，不要有任何宗教的事物。

肆 对的却是死的

在主恢复的历史中，主由推雅推喇往前到了撒狄。撒狄从推雅推喇有部分的恢复。但照主的话看来，撒狄出现没有多久就成为一种死的宗教。撒狄有什么不对呢？没有什么大错，唯一的问题就是她是死的。主对她说，“按名你

There are three abominations in the eyes of the Lord—idol worship, fornication, and division. Idol worship is an insult to the person of God, fornication is a damage to humanity, and division is a mutilation of the Body of Christ. God cares for Himself, God cares for humanity, and God cares for the Body of Christ. God would never tolerate any idols, any fornication, or any division. Here in the church in Thyatira, the woman Jezebel brought in her evil doctrine and caused much idol worship and fornication. God's Divine Being was insulted, and the proper humanity was damaged. This is the Roman Catholic religion. It is dreadful to the extreme.

This woman by the name of Jezebel, after being fully developed, becomes the great Babylon. In chapter 2 of Revelation her name is Jezebel, and in chapter 17 her name is Babylon the Great. She is also called the great harlot and the mother of the harlots of the earth. This is the ultimate development of the Christian religion. Step by step was taken; one step led to another. The first step was a superabundance of labor; the second step was the teaching of Balaam and the teaching of the Nicolaitans; then the third step opened the door widely to paganism and led directly to Babylon. Babylon is the consummation of Christian religion. How desperate we must be to avoid anything religious!

Do not say that there is nothing wrong with doing missionary work, with organizing a mission and spreading the gospel for the furtherance of the kingdom. You must be careful. That might be the first step toward the forming of a religion. If you take the first step, you will take the second and then eventually the third until you topple headlong into Babylon.

Now we are in the age of the Lord's recovery. My burden concerning the matter of Christ versus religion is very heavy. I fear that perhaps ten or fifteen years from now history will be repeated. We may soon be taking the first step in an overabundance of work and labor, losing our personal and intimate love for the Lord Jesus in the first and best way. Then we will be on our way to form some kind of religion. We will soon be taking all the teachings and going the full course in religion. May the Lord be merciful to us. Since we are in the Lord's recovery, we must be clear: we must have nothing to do with the first step, the second step, or the third step; we must be on the alert not to have anything religious.

RIGHT BUT DEAD

In the history of the Lord's recovery, the Lord moved on from Thyatira to Sardis. Sardis was a partial recovery from Thyatira. But according to the word of the Lord, it was only a short time after Sardis appeared that she became a kind of dead religion. What was wrong with Sardis? There was not much wrong; the only problem was

是活的，其实是死的。”（三 1。）“你要…坚固那剩下将要衰微的。”（2。）撒狄几乎在每一件事上都是在死的光景中。我们从召会的历史看见，召会借着路德马丁经历一点恢复，但一切事很快又变成死的。任何对的事变成死的，那就是一种宗教。如果我们又完全、又基要、又合乎圣经，却是死的，我们不过是落到宗教里去了。你如果说到因信称义，这个既好且对，但是你在死的方式里说它，那也是一种宗教。

我遇到过许多所谓路德会的信徒。我们知道，路德会很强调路德因信称义的教训，这些信徒就着这件事对我说了许多。他们是百分之百的对，却是在道理里面。他们对于因信称义可以谈论许多，但我至终发现他们还没有得着称义。就道理上说，他们完全是对的，但是他们对他们所说的没有经历。这只是一种宗教。宗教人士持守某些宗教的教训，却没有生命。

拿这个原则来核对今天基督教里的各个团体，你会发现这个原则几乎对所有的团体而言都是一样——他们持守教训，却没有生命。弟兄姊妹们，我怕我们若不儆醒，我们也会抓着基督是生命之灵的正确教训，而没有那样的经历。我们甚至可能有类似这样之事的正确教训，却没有生命的本身，这也是宗教。凡我们所教导、所供应、所代表的事都必须满了生命；否则我们就是在延续撒狄的历史。什么是撒狄的宗教？就是持守一件非常正确、基要且合乎圣经的事，却没有生命。甚至召会生活及召会立场这样的事，也可能只是当作对的教训守着，却失去了生命和冲击力。任何合乎圣经，甚至属灵的事，若没有生命，就变成了宗教。主不能容忍那些“对而死”的人，这是第四步。

伍 只在道理上富足

在主行动的历史上，接着路德马丁在五百年以前的恢复之后，主又在大约一百四十年以前采取了另一步，是借着所谓的弟兄会。起初，那真是一个在非拉铁非的召会，但没有维持多久，他们很快又堕落成为老底嘉。非拉铁非是继撒狄之后的进步，但老底嘉却是从非拉铁非堕落的。老底嘉的难处是什么呢？老底嘉样样都有；他们实在是富足的，但和撒狄同样的原则，他们只在道理上是富足的。他

that she was dead. The Lord said to her, “You have a name that you are living, and yet you are dead,” and, “Establish the things...which were about to die” (3:1-2). In nearly everything Sardis was in a state of deadness. From church history we see how the church through Martin Luther experienced a certain amount of recovery, but everything soon became dead. To have anything right in a dead way is a kind of religion. If we are sound, fundamental, and scriptural, but dead, we have simply fallen into a religion. If you speak about justification by faith, it is good and right, but if you speak in a dead way, that also is a religion.

I have met a good number of so-called Lutheran believers. The Lutheran Church, we know, stands strongly for Luther’s teaching concerning justification by faith, and these followers spoke much with me regarding this matter. They were one hundred percent right, but only in doctrine. They could speak much about justification by faith, but I eventually discovered that they were not justified. They were absolutely correct doctrinally speaking, but they had no experience of what they spoke. This is just a kind of religion. Religious people hold certain religious teachings without any life.

Take this principle and check with various groups in Christianity today. You will find that with nearly all of them the principle is the same—they hold the teachings, but there is no life. Brothers and sisters, I fear that if we are not on the alert, we may hold the right teachings concerning Christ as the life-giving Spirit and yet not have the experience. We may even have the correct teachings concerning such a matter as this, but without the life itself. This also is a religion. Everything we teach, everything we minister, everything we stand for, must be full of life; otherwise, we are perpetuating the history of Sardis. What is the religion of Sardis? It is to hold something so right, so fundamental, and so scriptural, yet without life. Even the matter of the church life and the church ground can be held merely as a right doctrine, stripped of life and impact. Anything that is scriptural and even spiritual, yet without life, becomes religion. The Lord cannot tolerate those who are “dead right.” This is the fourth step.

RICH ONLY IN DOCTRINE

In the history of the Lord’s move, following the recovery five hundred years ago through Martin Luther, another step was taken by the Lord about one hundred forty years ago through the so-called Brethren. At the beginning, that was truly the church in Philadelphia, but it did not last long. They soon degraded into Laodicea. Philadelphia is an improvement upon Sardis, but Laodicea is a degradation from Philadelphia. What is the problem with Laodicea? It is that Laodicea has everything; they are indeed rich yet, in the same principle as Sardis, just in doctrine. They thought they had everything, they

们以为自己样样都有，什么都不缺，但主耶稣说他们既不冷也不热。

在召会生活中有一个危险，就是我们有一天也可能会变成温水，不冷也不热。我们可能说我们是富足的，但我们只在道理上富足，在经历上却不富足。我们可能富足，但我们却是死的。主耶稣告诉老底嘉要买金子叫他们富足，并且买眼药擦，叫他们眼睛得开。我们都必须儆醒，免得我们也有许多所谓的丰富，就是关乎生命的丰富，关乎那灵的丰富，关乎召会的丰富，然而却只是在道理上的。我们可能以为自己很丰富，以为我们知道了，然而我们并没有看见。我们可能有知识，却没有光。我们可能有道理，却没有金子。我们不冷，但我们也不热；所以主要从祂口中把我们吐出去。

现在要听听主的应许，祂对以弗所召会说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（启二7。）祂对别迦摩召会说，“得胜的，我必将那隐藏的吗哪赐给他…”（17。）祂对老底嘉的召会说，“若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”（三20。）主应许，我们若是儆醒，避免各种宗教，就会一直蒙保守在对主的享受中，我们就得以吃祂作生命树的果子，作隐藏的吗哪，并且我们与祂，祂与我们，要一同坐席。

在启示录这两章的七封书信里，我们看见宗教的事物已经与主的事搀杂了。历世历代直到现今，主一直在作分别的工作，把属乎祂的一切从宗教的事物分出来。所有宗教的事物都要集合在一起，完满总结成十七、十八章中的大巴比伦。大巴比伦是宗教的总结发展，这几封书信中所有引至宗教的步骤，至终都引到那个地方去。另一方面，主历世历代所有分别之工作的总结发展乃是新妇—新耶路撒冷。今天主为祂的新妇所作分别的工作乃是在地方召会中。地方召会是这预备新妇所分别工作的一部分。因此，历世历代以来，我们看到在召会的历史上，一直有一个行动向着这个搀杂而去，其结局就是巴比伦。但历世历代以来，还有一个神圣分别的工作在进行着。在末了一部分二十世纪中，主正在恢复众地方召会，完完全全的从大巴比伦分别出来。至终这个会产生出主分别工作的最后结果，就是新妇。阿利路亚，接着十七、十八章，我们来到十九章，那里新妇已自己预备好了。在十八章我们听到主的呼召：

thought they had need of nothing, but the Lord Jesus said that they were neither cold nor hot.

There is a danger in the church life that we too may one day become lukewarm, neither cold nor hot. We may say that we are rich, but we will be rich in doctrine, not in experience. We will be rich but dead. The Lord Jesus told Laodicea to buy gold that they may be rich and eyesalve that their eyes may be opened. We must be on the alert lest we too have many so-called riches, riches concerning life, concerning the Spirit, concerning the church, yet just in doctrine. We may think that we are so rich, we may think that we know, but we do not see. We may have the knowledge but not the light. We may have the doctrine but not the gold. We may not be cold, but neither are we hot; so the Lord will spew us out of His mouth.

Now listen to the promises of the Lord: To the church in Ephesus, “To him who overcomes, to him I will give to eat of the tree of life” (2:7); to the church in Pergamos; “To him who overcomes, to him I will give of the hidden manna” (v. 17); to the church in Laodicea, “If anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me” (3:20). The Lord promised that if we are on the alert to avoid all kinds of religion, we will be kept continually in the enjoyment of the Lord, we will be given to eat of Him as the tree of life and as the hidden manna, and we will dine with Him and He with us.

In the seven epistles of these two chapters of Revelation, we see that something of religion has been mixed with something of the Lord. Throughout the centuries up to this present time, the Lord has been doing a separating work to divide all that is of Him from anything religious. All the religious things will be gathered together and consummated to the full in the great Babylon of chapters 17 and 18. Babylon the Great is the consummate development of religion. It is the place to which all the steps toward religion in these epistles lead. On the other hand, the consummate development of all the Lord's separating work throughout the centuries is the bride, the New Jerusalem. The Lord's separating work for His bride today is in the local church. The local church is the ultimate part of this separating work to prepare the bride. Thus, throughout the centuries we see that there has been a move in the history of the church toward mixture. The end of that is Babylon. But throughout the centuries there has also been a divine, separating work in progress. In the last part of this, the twentieth, century the Lord is recovering the local churches as a full separation from the great Babylon. Eventually, this will result in the final issue of the Lord's separating work, the bride. Hallelujah! Following Revelation 17 and 18, we come to chapter 19, where the bride

“我的民，你们要从那城出来，免得有分于她的罪。”（4。）十九章有话说，“羔羊婚娶的时候到了，新妇也自己预备好了。”（7。）赞美主！今天我们能在地方法召会生活里，完全的从各种宗教事物分别出来，因而预备好成为羔羊的新妇。

在这些章节中，我们一直看到基督与宗教相对。基督的终极结果乃是新妇，而宗教的总结发展乃是巴比伦。这样，基督与宗教相对，末了就是新妇与巴比伦相对。从一切宗教事物里分别出来，并在地方法召会中预备作新妇，这不是一件小事。阿利路亚！

has made herself ready. In chapter 18 we hear the Lord's call: "Come out of her, My people, that you do not participate in her sins" (v. 4), and in chapter 19 we have the word, "The marriage of the Lamb has come, and His wife has made herself ready" (v. 7). Praise the Lord that we may be in the local church life today, fully separated from anything religious, and thus prepared as the bride of the Lamb.

In all these chapters we have been seeing Christ versus religion. The ultimate issue of Christ will be the bride, and the consummate development of religion will be Babylon. Thus, Christ versus religion will eventually be the bride versus Babylon. It is not a small matter to be separated from everything religious and to be in the local churches as a preparation for the bride. Hallelujah!

第十三章

启示录的时代

读经：启示录二章一节，七至八节，十一至十二节，十七至十八节，二十九节，三章一节上，六至七节，十三至十四节，二十二节，十四章十三节下，二十二章十七节上，五章六节，一章十节，十九章十节下，二十二章六节下。

没有一句引用旧约的话

启示录的时代是七灵的时代，这就是我们现今生活的时代。为着圣灵的最后一卷书启示录，阿利路亚！这卷书和其他各卷书完全不一样。马太福音引用许多旧约的话，约翰福音、使徒行传、罗马书、希伯来书、和其他各卷书里也引用许多旧约的话，但在启示录二十二章圣经中，找不到一句引用旧约的话。这完完全全是一卷新的书；没有任何经文引自旧的经卷。这卷书中没有一句话是从整本圣经别卷书引用的一完全没有老旧的东西。那么这里有什么呢？有七灵！羔羊有七眼，就是神的七灵。就是这么多。我们只看到羔羊、救赎主同着加强的灵。没有任何出于旧源头的事物，这卷书中所说的话全是七倍加强的灵说的，全是新的、新鲜的。没有宗教、老旧、死沉的事物；每一件事都是活的灵以新而活的方式说的。

没有人的说话

不仅如此，我们在这卷书中也没有读到任何人的话。我们总是读到那灵在说话，“那灵说，是的。”（十四13下。）“那灵向众召会所说的话，凡有耳的，就应当听。”（二7，等等。）在二、三章中有七次说到那灵向众召会说话。这里所说的话和旧约说预言的申言者所说的话大不相同，旧约里的话乃是：“耶和华如此说，是的，我的百姓…”。启示录这里的话语和书信中的话也不同，书信说，“我〔保罗〕说这话，”（林前七6，）或是“我〔彼得〕…劝你们”（彼前五1）等等。启示录这里从来没有说，“耶和华如此说…，”或“我说，”乃是说，“那灵说，那灵说，那灵说。”你有没有注意到这同一个句子，同样的用语重复了七次：

CHAPTER THIRTEEN

THE AGE OF THE BOOK OF REVELATION

Scripture Reading: Rev. 2:1, 7-8, 11-12, 17-18, 29; 3:1a, 6-7, 13-14, 22; 14:13b; 22:17a; 5:6; 1:10; 19:10b; 22:6b

NO QUOTATIONS

The age of the book of Revelation is the age of the seven Spirits, and this is the day in which we are living. Hallelujah for the last book of the Bible, the book of Revelation! It is entirely different from all the other books. In Matthew there are a number of quotations from the Old Testament. In John, the Acts, Romans, Hebrews, and other books, there are also many quotations. But here in the book of Revelation, a book of twenty-two chapters, we cannot find one Old Testament quotation. It is absolutely a new book; nothing in it is quoted from the old books. In this book there are no quotations from the entire Bible—nothing at all of the old way. Then what is here? The seven Spirits are here. There is a Lamb with seven eyes, which are the seven Spirits of God. This is all. We only see the Lamb, the Redeemer, with the intensified Spirit. Nothing is of the old source. All the utterances in this book are made by the sevenfold Spirit and are new and fresh. There is nothing religious, nothing old, nothing dead; everything is spoken by the living Spirit in a new and living way.

NO HUMAN SPEAKING

Furthermore, we never read in this book of any human utterances. We always read that it is the Spirit who is speaking. “Yes, says the Spirit” (14:13). “He who has an ear, let him hear what the Spirit says to the churches” (2:7, 11, 17, 29; 3:6, 13, 22). Seven times in chapters 2 and 3 we read that it is the Spirit who is speaking to the churches. The messages here are quite unlike those of the Old Testament prophets who prophesied, “Thus says Jehovah…” The utterances here are also unlike those in the Epistles. The Epistles say, “This I [Paul] say” (1 Cor. 7:6), or “I [Peter] exhort” (1 Pet. 5:1), and so forth. The book of Revelation never says, “Thus says Jehovah,” or “This I say.” It says rather, “The Spirit says, the Spirit says, the Spirit says.” Have you noticed this same sentence with the same wording repeated seven times: “He who has an ear, let him hear what the Spirit says to the churches”? This sentence is

“那灵向众召会所说的话，凡有耳的，就应当听。”为什么这个句子重复七次之多？是由于七倍的灵。至终整卷书结语是这样：“那灵和新妇说…”（二二 17。）在这卷书的开头是那灵向众召会说话，到末了那灵与新妇成为——他们一起说话。这节经文里的那灵与召会是一个复合主词，二者已经调和在一起；二者已经成为一。阿利路亚！召会与七灵是一，七灵已经完全作到召会里面。这是神的目标！这是神永远定旨的终极总结。

没有道理，没有恩赐，没有有恩赐的人

我们在启示录中也看不到任何道理、恩赐，甚至任何有恩赐的人。这里没有使徒，没有申言者，没有传福音的，没有牧人或牧师，也没有长老或执事。在这里我们所看到的只是地方召会的使者。使者乃是星，星与七灵有关，正如七个召会与七灵有关一样。七灵着是为着七个召会，七灵也是为着七星。

这一切的意义何在？我们需要明白，到了启示录的时候，时代已经完全改变了，由宗教转向那灵。为什么在这卷书中不再有道理、恩赐、有恩赐的人、长老或执事呢？因为这一切全被狡猾的仇敌广泛的利用来形成宗教了。因此，在圣经以及主的恢复中，在这一点上，那灵没有提到这一切事。有任何人能够以七灵来形成宗教么？我告诉你，七灵会把所有宗教的成分一扫而空。

最近在某个地方，有两位青年人参加地方召会的聚会，相当受到其他青年人交通的帮助。次日，这两位青年人（一男一女）和他们的母亲一起在聚会中站起来宣告：“打倒撒但！”那两位青年人的父亲也在那里，被他们大大的得罪了。他走到会众面前告诉全会众说，他非常不高兴听到“打倒撒但”这样的宣告。他说，“撒但若是这里，你们都会吓坏的。”会中全体弟兄姊妹因他这举动就开始大喊：“打倒撒但，打倒撒但。”结果那父亲就叫了那位母亲，并向二位孩子示意跟着他，大步的走出会所。过后我才知道这对父母是非常敬虔的人，属于一个以认识圣经道理著称的基督徒团体。但你想想看，基督徒说，“打倒撒但！”有什么不对？相反的，我要说这太好了！然而以认识圣经道理出名之团体里的虔诚人却不以为然。这就是宗教。

repeated seven times because of the sevenfold Spirit. Eventually, the entire book is concluded in this way: “The Spirit and the bride say...” (22:17). We read first in this book that the Spirit is speaking to the churches. Then eventually, the Spirit and the bride become one—they speak together. The Spirit and the church in this verse are a compound subject. The two have been compounded; the two have become one. Hallelujah! The church is one with the seven Spirits, and the seven Spirits have been fully wrought into the church. This is God’s goal! This is the ultimate consummation of His eternal purpose.

NO DOCTRINES, NO GIFTS, AND NO GIFTED PERSONS

Neither can we find in the book of Revelation any doctrines, any gifts, or even any gifted persons. There are no apostles, no prophets, no evangelists, and no shepherds or pastors here; neither are there any elders or deacons. What we see here are the messengers of the local churches. The messengers are the stars, and the stars are related to the seven Spirits just as the seven churches are also related to the seven Spirits. The seven Spirits are for the seven churches, and the seven Spirits are also for the seven stars.

What is the meaning of all this? We must realize that by the time of the book of Revelation the age has been fully changed from religion to the Spirit. In this book there are no more doctrines, gifts, gifted persons, elders, or deacons because all these things have been so extensively utilized by the subtle enemy to form a religion. Thus, at this point in the Scriptures and in the Lord’s recovery, the Spirit does not mention all these things. Could anyone form a religion of the seven Spirits? I tell you, the seven Spirits will wipe out all religious elements.

In a certain place recently two young people were much helped by the fellowship of other young people in the meetings of the local church. The following day these two, a boy and a girl, stood together with their mother in the meeting to declare, “Down with Satan!” The father of those two youngsters was there and was greatly offended. He came to the front and told the whole congregation how grieved he was with such an exclamation, “Down with Satan!” He said, “If Satan were here, you would all be terrified.” Upon hearing this, all the brothers and sisters in the meeting began to shout, “Down with Satan! Down with Satan!” The father then called the mother and, motioning for the children to follow, stalked out of the meeting. Later, I learned that these parents were godly members of a certain group of Christians famous for knowing the doctrines of the Bible. But consider: what is wrong with Christians saying, “Down with Satan”? On the contrary, I would say that it is marvelous. Yet godly members of a certain group with a name for knowing the doctrines of the Bible were offended. This is religion.

弟兄姊妹们，我怕你们若是活在施浸者约翰的时代，习惯于照规矩在殿中献祭物，你们一定会对施浸者约翰大感惊奇。如果你们到旷野看见约翰身穿骆驼毛，吃蝗虫野蜜，你们会说，“这是什么阿？这是人还是动物？这样一个人会是神的申言者？他为什么不在殿里讲道？”但你又是谁呢？你是主么？我不是责备你，我乃是说我们都必须看见，我们已落入宗教，甚至落入基督教的陷阱里了。基督教是一个狡猾的圈套——套住了所有的基督徒。让我对你们说一句话——我不是指别人，就是指你们。在你们的血液里，至少还有几滴宗教。

你读四福音中主降生的记载，有否看见这完全和那些手中持有旧约的人所期待的不同？所有宗教人士都非常清楚基督降生的预言，并且等候弥赛亚的降生。但末了当祂降生时，却完全和他们所预期的相反。那些持守圣经的人毫不注意真实的事情。当主耶稣在三十岁出来尽祂的职事时，没有任何宗教人士认识祂。你难道不相信同样的情形在主第二次来临时会更为普遍么？今天有这么多新约圣徒手中持有圣经，知道并传扬主的第二次来。末了，当主耶稣来时，会完全和他们所预料的相反。他们被宗教弄瞎了眼睛。

我们已被灌输了许多宗教观念——我们不知道到底有多少。这些观念已经灌输到我们的性情，我们的生命以及我们的血轮里。青年人似乎比较容易从他们身上除去宗教的血轮，但这只是外面看来如此而已。不要以为因为你已经得了释放，就喊叫说你从宗教得了自由。宗教观念并不在你外面的活动里，乃在你里面的性情里。它是在你的血轮中，在你的性情里。对年长的人说，要断开捆绑并把宗教从血轮中除去更是困难。我们简直不知道，究竟有多少宗教的观念，已经作进我们这个人里面。

没有地位，没有称谓

任何没有基督同在的事物，对我们都不过是宗教。昨天的属灵经历应用到今天的情况中，也只是宗教。当我们来到启示录时，忽然间一切事物都改变了。甚至也不再有任何地位，没有任何称谓。在书信中的地方召会，首先有长老或监督，然

Brothers and sisters, I fear that if you were living in the days of John the Baptist and were accustomed to offering sacrifices in the temple in a well-ordered way, you would be utterly shocked at John the Baptist. If you went to the wilderness and saw John wearing the camel's hair and eating the locusts and wild honey, you would say, "What is this? Is this a man or an animal? Could such a person be God's prophet? Why doesn't he speak in the temple?" But who are you? Are you the Lord? I am not rebuking you. What I am saying is that we must all realize that we have been trapped by religion, even by Christianity. Christianity is a subtle snare—it has ensnared all Christians. Let me say a word to you—I do not mean others; I mean you. You still have at least a few drops of religion in your blood.

Have you realized by reading the record of the Lord's birth in the four Gospels that it was absolutely different from the expectation of those who held the Old Testament in their hands? All the religious people were well aware of the prophecies concerning the birth of Christ and were expecting the Messiah to be born. But eventually, when He was born, it was utterly contrary to their expectation. Those who held the Bible in their hands paid no attention whatever to the actual event, and when the Lord Jesus came forth at the age of thirty for His ministry, none of the religious ones recognized Him. Do you not believe that the same situation will prevail at the Lord's second coming? So many New Testament believers hold the Bible in their hands today, knowing and proclaiming the second coming of the Lord. Eventually, when the Lord Jesus comes, He will come utterly contrary to their expectation. They will be blinded by religion.

We have been indoctrinated with so many religious concepts—we do not know how many. They have been indoctrinated into our nature, into our life, into our blood. It seems easier for the young people to rid themselves of religious blood, but this is just the outward appearance. Do not think that because you are released and shout, you are free from religion. The religious concept is not in your outward activity but in your inward disposition. It is in your blood, your nature. For the older ones, breaking the ties and getting the religion out of the blood is even more difficult. We simply do not know how many religious concepts have been wrought into our being.

NO POSITIONS, NO TITLES

Anything without the presence of Christ is just a religion to us. The spiritual experiences of yesterday applied to today's situation are just a religion. When we come to the book of Revelation, suddenly everything is changed. There are even no more positions, no more titles. In the local churches of the Epistles, there are first the

后是执事等等。有各种称谓—使徒，申言者，传福音者，牧人和教师。但是当我们来到启示录时，这一切都没有了。保罗是以“基督耶稣使徒”这身分写信给众召会。（弗一1。）但约翰在启示录中称自己是“你们的弟兄”。（一9。）约翰写启示录时，已将近一百岁了。他实在是资格且够老练作一个使徒；他的确有那个地位。当他写启示录时，是原初十二使徒当中最后一位还留在地上的，但他在这卷书中从来没有称自己为使徒。你看见这个么？“我约翰，就是你们的弟兄，”（9，）就是这么多。那就是他在这卷书中所采的地位和资格。为什么？因为在这卷书并这时代主的经纶中，这一切事—地位、称谓及资格都过去了。

今天，在那灵的时代—地位、称谓及资格统统没有了，只有一件事—就是七倍的灵。没有长老；只有星星。你可以自称是一位正式的长老，但你绝不能自称是一颗星。你若是一颗星，就必须是发亮的。今天宣称长老的地位乃是羞耻。今天你若因多年的经历而要求任何地位，这也是羞耻。你在主的工作中有多少年并不要紧，要紧的是你是否发亮。你发亮么？你活不活？你焚烧么？今天主在那灵的时代并不在乎什么—你的经历，你的地位，或你的资格—祂乃是在意焚烧的七灵。你曾为七灵所焚烧么？你在七倍的灵中焚烧么？

今天不是书信的时代；今天乃是启示录的时代。今天不是长老的时代；今天是发亮的星的时代。哦，那死的光景！哦，要求长老的地位是多么死的光景！那是宗教，并且至终会变成大巴比伦的一部分。你要求的地位绝不会在新耶路撒冷里。那些要求地位的人都死沉僵化了。在他们中间没有水流，没有活的东西，没有焚烧的东西，也没有发光照亮的东西。要求地位，要求某一种称谓，不过是一种宗教。那不是生命，那不是基督—那是宗教。

看了这么多关于基督与宗教相对的事，你可能还不知道宗教究竟是什么。你可能批评其他弟兄，批评负责弟兄，批评同工。这是什么？这也是宗教。“哦，求主怜悯我们，哦，主耶稣！哦，主耶稣！我们多么需要你的拯救，主啊，我们需要你的拯救！拯救我们脱离地位，脱离称谓、资格和一切的批评。”这一切事都属于大巴比伦，绝不会在新耶路撒冷里。在巴比伦有教皇、枢机主教及主教等等—许

elders, or overseers, and then the deacons and so forth. There are the titles—apostles, prophets, evangelists, and shepherds and teachers. But when we come to the book of Revelation, all these are gone. Paul wrote to the churches as “an apostle of Christ Jesus” (Eph. 1:1), but John in the Revelation speaks of himself as “your brother” (1:9). By the time John wrote the book of Revelation, he was close to one hundred years of age. He was really qualified and experienced as an apostle; he did have the position. At the time he wrote Revelation, he was the last of the original twelve apostles left on the earth, but he never referred to himself as such in this book. Have you seen this? “I John, your brother,” he said. That is all. That was the position, that was the qualification, he assumed in this book. Why? It is because in the Lord’s economy in this book and in this age, all these things—position, title, and qualification—are over.

Today, in the age of the Spirit, there is no position, no title, and no qualification. There is only one thing—the sevenfold Spirit. There are no elders; there are only stars. You may presume to be a proper elder, but you can never presume to be a star. If you are a star, you must shine. It is a shame today to claim the position of being an elder. It is a shame today to claim any position because of your many years of experience. It matters not how long you have been in the work of the Lord, but it matters very much whether you are shining or not. Are you shining? Are you living? Are you burning? The Lord today in the age of the Spirit does not care for anything—your experiences, your position, or your qualifications—but for the seven burning Spirits. Have you been burned by the seven Spirits, and are you burning in the sevenfold Spirit?

Today is not the day of the Epistles; today is the day of the Revelation. Today is not the day of the elders; today is the day of the shining stars. Oh, the deadness, oh, the deadness of claiming the position of an elder! That is a religion, and it will eventually become a part of the great Babylon. The position which you claim will never be in the New Jerusalem. Those who claim positions are as dead as doornails. There is no flow among them. There is nothing living, nothing burning, nothing shining. To claim a position, to claim a certain title, is nothing but a kind of religion. That is not life; that is not Christ—that is religion.

After reading so much concerning Christ versus religion, you may still not know what religion is. You may be criticizing other brothers, criticizing the responsible ones, criticizing the co-workers. What is this? This too is religion. “Oh, the Lord be merciful to us! O Lord Jesus! O Lord Jesus! How much we need Your rescue, Lord! We need Your deliverance! Deliver us from the positions, deliver us from the titles, deliver us from the qualifications, and deliver us from the criticisms.” All of these things belong to Babylon the Great; they will never be in the New Jerusalem. In Babylon there are the pope, the cardinals, the bishops,

多地位，许多称谓。但是在召会中没有地位，没有称谓，也没有资格，只有七倍的灵连同发亮的星。

你也许说你在地方召会中。但那真是你们城市中的灯台么？发不发光？哦，求主怜悯我们。不要问说，“我们不是神的家么？我们不是地方召会么？”要问：发光不发光？灯台在哪里？在这时代的黑夜里，在你城市的黑暗中，有发光照耀的东西么？

如何读启示录

我们都必须看见今天这个时代的特征。这已不再是宗教的时代，也不再是光有引用经文，光有教训或道理的时代。不再是恩赐或有恩赐之人的时代，不再是所谓长老和执事的时代。这乃是启示录的时代，这是七灵为着七个召会同着七星的时代。在这卷书中，主耶稣宣称祂是那活着的。（一18。）你若是死的，那么持守完全且合乎圣经的道理又有什么益处？哦，道理！哦，教训！哦，恩赐！哦，纷争！哦，死！我们多么需要放弃我们的观念和我们分争的思想！我们多么需要来到启示录这卷书的时代！启示录这卷书是到新耶路撒冷的踏脚石。我们若从未在启示录的实际里，就绝不可能在新耶路撒冷里。我们要放下一切的老旧，进到启示录的实际里去。我们只简简单单的用一个辞——“阿们”，来与这卷书中的话语调和，七个召会——阿们！七灵——阿们！七个使者——阿们！七星——阿们！一个城市，一个召会——阿们！一个召会，一个城市——阿们！在以弗所的召会——阿们！在士每拿的召会——阿们！在别迦摩的召会——阿们！即使我不明白，我仍必须说阿们。即使我不同意，我仍必须说阿们。我不是主——祂是主！我们若是这么作，就会大大蒙福；我们就是在这地上最蒙恩的人。我们会有安息，也会非常的喜乐。我们不在意别人说什么——只在意七灵所说的。

我不建议你们把所有的书烧掉，但我请你们把各卷书放在一旁，来看圣经的末了一卷书。圣经最后一卷书乃是主末了的话，一个人末了的话都是最重要的。圣经末了的话乃是启示录这卷书。我们来祷读每一章，每一节，每一句，每一字，并且每次都说阿们。我们不需要尝试去了解或分析，只需要对每个字说阿们。我鼓励你试试看，并看看会有什么结果。我有完全的把握，你会被七倍的灵焚烧起来。

and so forth—many positions, many titles. But in the churches there are no positions, no titles, and no qualifications. There is just the sevenfold Spirit with the shining stars.

You may claim that you are in the local church. But is that really the lampstand in your city? Is it shining? Oh, may the Lord be merciful to us! Do not ask, “Are we not the house of God? Are we not the local church?” What about the shining? Where is the lampstand? Is there anything shining in the darkness of your city, in the night of this age?

HOW TO READ REVELATION

We must all see the character of today's age. It is no more the age of religion. It is no more the age of mere quotations. It is no more the age of mere teachings or doctrines. It is no more the age of the gifts or the gifted persons. It is no more the age of the so-called elders and deacons. This is the age of the book of Revelation. This is the age of the seven Spirits for the seven churches with the seven stars. In this book the Lord Jesus declares that He is the living One (1:18). What good is it to hold the sound and scriptural doctrines as long as you are dead? Oh, the doctrines! Oh, the teachings! Oh, the gifts! Oh, the dissension! Oh, the deadness! How much we need to give up our concepts and our dissenting thoughts! How much we need to come to the book of Revelation and to the age of this book! The book of Revelation is the stepping-stone to the New Jerusalem. If we have never been in the reality of the book of Revelation, we can never be in the New Jerusalem. Let us drop all the oldness and get into the reality of the book of Revelation. Let us just take one word—Amen—and mingle it with the words of this book. The seven churches—Amen! The seven Spirits—Amen! Seven messengers—Amen! Seven stars—Amen! One city, one church—Amen! One church, one city—Amen! The church in Ephesus—Amen! The church in Smyrna—Amen! The church in Pergamos—Amen! Even if I do not understand, I still must say Amen. Even if I do not agree, I still must say Amen. I am not the Lord—He is the Lord. If we would do this, we would be exceedingly blessed; we would be the most favored people on this earth. We would have rest, and we would be so very happy. We would not care what people say—we would only care what the seven Spirits say.

I would not suggest that you burn all your books, but I beg you to put all your books aside and come to the last book of the Bible. The last book of the Bible is the last word of the Lord, and the last word of any person is the most important. The last word of the Bible is the book of Revelation. Let us pray-read every chapter with every verse, every phrase with every word, and say Amen every time. We need not attempt to understand or analyze it. We need only say Amen to every word. I challenge you to try it and see what the result will be. I have full assurance that you will be set on fire by the sevenfold Spirit.

今年不是一七七〇年，也不是一八七〇年，而是一九七〇年。主一直在往前。我们为着主在已过历世历代所有的恢复感谢主——没有已往的恢复，我们绝不能达到现今的时代。但我们必须跟上主的时代。我们不该滞留在已过主行动的某个时代。我们既是在一九七〇年，我们就当跟上主在一九七〇年行动的节拍。愿主拯救我们不作退后的基督徒。我们需要被带领一直往前去。这个月跟上个月不同，今天和昨天不同。我们期待明天主会更往前完成进一步的事。我们为什么要坚守那么多老旧的事物？——那是撒但狡猾的网罗阿！我们都需要蒙这位现今的耶稣所拯救。昨日美好的事物可能是今天仇敌给你的网罗。

让我对年长的弟兄姊妹们说几句话。我也不年轻；我知道你们所有的难处。你们的难处总括起可分为三类：（一）你们所学习过的道理，（二）你们已过的经历，（三）你们已往所见的一切事物。但在启示录中，我再说，没有道理，没有经历，也没有任何属于过去的东西。我们都需要有新的起头。使徒约翰在这卷书中完全是新的，和福音书及三封书信中的约翰完全不同。听听他在启示录中的语气，为什么有这样的改变呢？因为他在灵里，听见了声音；因为他转过身来看见了新的东西。哦，我们多么需要胜过老旧的教训，老旧的经历，和我们已往所看见的一切事物！我们需要得胜并转过来。不要说你同情青年人，因为他们年轻，必须很活泼主动。你不需要同情他们。同情你自己吧！没有人像你那样可怜！要求主怜悯你！

神的七灵是奉差遣往全地去的。（五6。）今天七灵正像空气遍满全地。七灵不只在洛杉矶——七灵乃是无所不在。绝不要说这样一个加强的灵只对洛杉矶有益。你可能说洛杉矶是洛杉矶，而每一个召会必须有各自不同的彰显。但是你的彰显是什么呢？我怕可能是死的彰显，有异义之思想的彰显。基督教只是死宗教的彰显，是许许多多分裂事物的彰显。七倍加强的灵是奉差遣往全地去的。

The year is not 1770 or 1870, but 1970. The Lord is marching on. We thank the Lord for all His previous recoveries throughout the past generations—without them we could never have reached the present age. But we must be up to date with the Lord. We should not linger behind in some past age of the Lord's move. Since we are in 1970, we should be in tune with the Lord's move in 1970. May the Lord deliver us from being backward Christians. We need to be brought on and on. This month is different from last month, and today is different from yesterday. We expect that tomorrow the Lord will go on to accomplish something further. Why must we hold on to so many old things? That is Satan's subtle snare. We all need to be rescued by the present Jesus. What was good for yesterday may be the snare of the enemy to you today.

Let me say a word to the senior brothers and sisters. I am not so young; I know all your problems. Your problems can be summed up in three categories: (1) the doctrines you have learned, (2) the experiences through which you have passed, and (3) all the things you have seen in the past. But in the book of Revelation, I say again, there are no doctrines, there are no experiences, and there is nothing of the past. We all need to have a new start. The apostle John in this book is absolutely new, absolutely different from the John in the Gospel and in the three Epistles. Listen to his tone in Revelation. There is such a change because he was in spirit and heard the voice; he turned and saw something new. Oh, how we need to overcome the old doctrines, the old experiences, and all the things we have seen in the past! We need to overcome, and we need to come over. Do not say that you sympathize with the young people because they are young and must be so active. There is no need for you to sympathize with them. Sympathize with yourself! No one is so pitiful as you. Ask the Lord to have mercy on you.

The seven Spirits of God are sent forth into all the earth (5:6). The seven Spirits today are just like the air throughout the entire earth. They are not only in Los Angeles—they are everywhere. Never say that such an intensified Spirit is only good for Los Angeles. You may say that Los Angeles is Los Angeles, and every church must have its own separate and distinct expression. But what is your expression? I fear that it may be the expression of deadness, the expression of your dissenting thought. Christianity is just the expression of dead religion, the expression of so many divisive things. The sevenfold intensified Spirit is sent forth into all the earth.

预言的灵

绝不要以为启示录这卷书只是一卷预言的书。我们读过启示录十九章十节：“耶稣的见证乃是预言的灵。”我同意启示录是一卷预言的书，但你不可单单顾到预言，而忘记了那灵。我们宁可忘记预言而顾到那灵。当你读这卷书时，不要想来分析和了解。只要从你的灵里阿们每一个字；然后你就会得着预言的灵。关心预言是一件事；关心预言的灵又是一件事。

我们灵的神

这卷书最后一章说，主是“众申言者之灵的神”。（二二6。）神是我们灵的神，不是我们心思的神，不是我们外面活动的神。绝不要进到你的心思里，不要进到教训里，不要进入道理中。你绝不会在那些领域中遇见神——祂不在那里。神是在你的灵里。神是你的灵的神。你必须在你的灵里，与神同在并接触神。今天我是在洛杉矶的某一地方。你若去旧金山，就找不到我；你若去洛杉矶其他的街道，也找不到我；你若站在我家外面的街角，你也找不到我。你必须走到我家门口，进入我的住处，我所在的地方。神乃是众申言者之灵的神。我们都需要转向我们的灵。这就是使徒约翰在灵里的原因。

今天乃是启示录的时代。在这时代中，神七倍加强的灵是与宗教相对的。愿我们迫切的仰望主，好叫我们众人完全由宗教里被带出来，并叫宗教完全从我们身上除去。愿我们单单是有七倍加强之灵的七个焚烧的灯台里发亮的七星。哦，主啊，阿们！

THE SPIRIT OF PROPHECY

Never think that the book of Revelation is merely a book of prophecy. We have read Revelation 19:10, saying that “the testimony of Jesus is the spirit of the prophecy.” I agree that Revelation is a book of prophecy, but you must not merely care for the prophecy and forget the Spirit. We would rather forget the prophecy and care for the Spirit. When you come to this book, do not try to analyze and understand it. Just say Amen from your spirit to every word; then you will be endued with the spirit of the prophecy. To be concerned with the prophecies is one thing; to care for the spirit of the prophecies is another.

THE GOD OF OUR SPIRITS

The last chapter of this book says that the Lord is “the God of the spirits of the prophets” (22:6). God is the God of our spirits; He is not the God of our mind; He is not the God of our outward activities. Never get into your mind; never get into the teachings; never get into the doctrines. You can never meet God in all those realms—He is not there. God is in your spirit. God is the God of your spirit. You must be in your spirit to be with God and touch God. Today I am at a certain address in Los Angeles. If you go to San Francisco, you will miss me. If you go to any other street in Los Angeles, you will miss me. If you stand outside my house on the street corner, you will miss me. You must come to the door and enter my dwelling to be where I am. God is the God of the spirits of the prophets. We all need to turn to our spirit. This is why the apostle John was in spirit.

Today is the age of the book of Revelation. In this age the sevenfold intensified Spirit of God is versus religion. Let us look to the Lord desperately that we all may be fully taken out of religion and religion fully taken out of us. May we only be the seven shining stars in the seven burning lampstands with the sevenfold intensified Spirit. O Lord! Amen!

第十四章

面酵和大妓女

读经：马太福音十三章三十三节，四十五至四十六节，启示录十七章三至五节，十九章七至八节，二十一章十至十一节，十八至十九节上，二十二章一节，二十一章六节，二十二章十七节。

面酵藏在面里

新约从头一卷书到末了一卷，总是启示两件主要的事物；这两件事物在马太十三章里很清楚的摆在我们面前。一面来说，其中一个就是妇人拿来藏在面里的面酵。我们必须清楚看见，这酵不仅是放在面里，更是“藏”在面里。面是看得见并显明的；但实际上却有一种败坏、污秽、褻渎的成分隐藏在里面。我们的视觉所观察到的只是面，要分辨有面酵藏在其中就比较困难。你可能会说，“看，这不是面么？这不是适合作食物么？”是的，但是你若听，有一种腐败、有害、污秽、属世、罪恶的东西隐藏在里面。求主开我们的眼睛，不只是表面看看，更是看清辨别隐藏在内的。面实在适合作食物；这是神所要的。面不会给人什么难处。但我们必须看见面里隐藏的东西，那就是面酵。谁把酵搀到面里？当然不是神，也不是召会，乃是一个妇人。那个妇人是谁呢？是罗马天主教，那大妓女和众妓女之母。

我非常担心的是，我说了这么多有关宗教和巴比伦的事，并且将这些事联于今天的基督教，你们可能会说，“这太过分了。基督教里不是有许多为着主的善工么？不是有许多人从事传教工作，帮助人认识神么？不是有许多传教士帮助人在基督里长大么？”不错，这是毫无疑问的。但想想看主耶稣所说的这个比喻，主说到面，真正的面。但我们必须看见在这面里隐藏了一种成分叫作酵，这是由一个邪恶的妇人加进去的。在整本圣经里，包括旧约和新约，酵被视为一种败坏、有害而邪恶的成分。面是好的；面是神所要的。但在这蒙神祝福的物质里却撒进了一种罪恶、鬼魔、邪恶的东西。我们都必须明白这个。这没有什么可争辩的。

CHAPTER FOURTEEN

THE LEAVEN AND THE HARLOT

Scripture Reading: Matt. 13:33, 45-46; Rev. 17:3-5; 19:7-8; 21:10-11, 18-19a; 22:1; 21:6; 22:17

LEAVEN HID IN THE MEAL

In the New Testament, from the first book to the last, there are always two main things revealed. These two matters are clearly set before us in Matthew 13. One of them, on the one side, is the leaven taken by the woman and hidden in the meal (v. 33). We must see clearly that this leaven was not merely put into the meal but hidden in the meal. The meal is visible and apparent, but actually a corrupting, filthy, and defiling element is hidden within it. What is observed by our visible perception is the meal; it is more difficult to discern that leaven is hidden within it. You may say, “Look, is this not meal? Is this not good for food?” Yes, but listen, something corrupting, damaging, filthy, worldly, and sinful is hidden within it. May the Lord open our eyes, not just to see apparently but to see discernibly that which is hidden. The meal is indeed good for food; it is the very thing that God is after. No one has any problem with the meal. But we must see what is hidden within the meal. It is the leaven. Who put the leaven into the meal? Of course, it was not God, neither the church, but a woman. Who is the woman? The Roman Catholic Church, the great harlot and mother of all harlots, is the woman.

I am greatly concerned that, after speaking so much concerning religion and Babylon and linking these matters with the Christianity of today, you may say, “That is too much. Are there not many good works for the Lord in Christianity? Have there not been many who have gone to the mission fields and helped people know God? Have there not been many ministers who have helped others grow in Christ?” Yes, undoubtedly. But consider this parable spoken by the Lord Jesus. The Lord refers to meal, real meal. But we must see that within this meal, hidden to the natural sense, is a certain element called leaven inserted by an evil woman. In the entire Bible, both in the Old Testament and in the New, leaven is set forth as a corrupting, damaging, evil element. The meal is good; the meal is the thing that God is after. But within this God-blessed substance is something sown which is sinful, devilish, and evil. We all must see this. There is no argument.

我们必须承认，在今天基督教里有许多善工，甚至罗马天主教也是如此；但在这些善工里面有狡猾的成分。哦，这件事里面有魔鬼的诡计！一些属乎恶者的东西、撒但的东西、仇敌的东西，已经被狡猾的放到面里。今天人们只看到面，却看不见酵。

珍珠与发酵的面相对

现在我们必须来看另外一面的第二件事。在同一章圣经—马太十三章中，我们看到主好像一个商人，乐意出任何代价买一样东西。祂在找什么呢？祂并不是找已经发起来的面，祂乃是在找一颗好珠子。你能令珠子发酵么？你能把什么东西藏在一粒珠子里么？这是不可能的。珠子乃是坚实、纯净的。

我们都必须看见这两样东西，这一面是一个，另一面是另一个。你看见了没有？你看见面团中的酵是一方面，坚实而纯净的珠子又是另一方面么？这是两样东西：藏在面里的酵是一个，重价的珠子又是另一个。你站在那一面？你和珠子是一，还是与面和酵是一？我不信我们当中有任何人会愚昧的支持发酵的面。但事实上，甚至有一些读这卷书的人，在他们里面深深的支持发酵的面。他们争辩，或者至少想要争辩，为这面辩护。他们还没有看到腐败的酵的邪恶本质。他们也没有看见整个面已经被酵渗透了。与这发酵的面对立的另一方面，乃是又坚实又不朽坏的东西—珍珠。珍珠绝不可能被邪恶的妇人或甚至她的女儿所破坏。我们该站在哪里呢？

大妓女

现在我们由新约的头一卷书往前到末了的一卷，从开头到结尾。在启示录里清楚的说到两个妇人。一个又是马太十三章那邪恶的妇人。马太十三章提到的那同一个妇人，如今在启示录十七章里。马太十三章那个把酵藏在面里的妇人，就是启示录十七章的大妓女，众妓女之母。她穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰。这样一个邪恶的妇人以新耶路撒冷所有的材料来虚饰外观；但却满了可憎之物。从外表看，她像新耶路撒冷—这是她的伪装。但在内里的实际上，她却满了一切的亵渎、可憎之物以及污秽。她以三类东西—金子、宝石与珍珠虚饰外表；但她却充满了另外三类东西—亵渎、可憎之物以及污秽。

We must certainly admit that in today's Christianity there are many good works. We can even say the same for the Roman Catholic Church. But within these good works is a subtle element. Oh, the devilish subtlety in this matter! Something of the devil, something of Satan, something of the enemy, has been put into the meal in a subtle way. People today only see the meal; they are quite blind to the leaven.

THE PEARL VERSUS THE LEAVENED MEAL

Now we must see the second matter, the other side. In the same chapter, Matthew 13, we see the Lord as a merchant willing to pay any price for a certain article (vv. 45-46). What is it He is seeking? It is not the meal (which has been leavened). He is seeking a fine pearl. Can you leaven a pearl? Can you hide something within a pearl? Impossible. A pearl is something solid, something pure.

We all must see these two things, one on one side and one on the other. Have you seen them? Have you seen the leaven in the meal on one side, and the pearl which is so solid and pure on the other? These are two things: the leaven hidden in the meal is one, and the pearl of great value is another. With which are you standing? Are you one with the pearl, or are you one with the meal and the leaven? I do not believe that any among us would want to be so stupid as to take sides with the leavened meal. But in fact, some even of those who are reading this book are taking sides deeply within them with the leavened meal. They are arguing, or at least they are trying to argue, for the defense of this meal. They have not seen the evil nature of the corrupting leaven. Neither have they seen that the entire meal is permeated with the leaven. Opposed to the leavened meal on the other hand is something so solid and incorruptible—the pearl. It could never be damaged by the evil woman or even by her daughters. Where do we stand?

THE GREAT HARLOT

Now we go on from the first book of the New Testament to the last, from the beginning to the end. Here in the book of Revelation two females are clearly presented. One is that evil woman again. The same woman mentioned in Matthew 13 is now in Revelation 17. The one who took the leaven and hid it in the meal in Matthew 13 is the great harlot, the mother of all harlots, in Revelation 17. She is clothed in purple and scarlet and gilded with gold, precious stone, and pearls. Such an evil woman is gilded with all the materials of the New Jerusalem, yet she is filled with abominations. In outward appearance she looks like the New Jerusalem—this is her pretension. But in inward reality she is filled with all blasphemies, abominations, and unclean things. She is gilded with three categories of things—gold, precious stone, and pearls; but she is filled with another three categories of things—blasphemies, abominations, and unclean things.

在今天的基督教里，这两组东西被仇敌放在一起。一方面有金子、宝石及珍珠—这些是神所要的。但另一方面有亵渎、可憎之物和污秽—这些是神所憎恨的。基督教结合这两组东西，形成一个可怕的搀杂。狡猾的事乃是一基督教国以新耶路撒冷的材料为自己虚饰外观。我们必须看穿那个虚饰的外表，直看到内在的实际。我们需要有分辨而透明的洞察力，不要只是照着外表判断，却要看到核心。基督教国外表看来有金子、宝石及珍珠，但实际上却有亵渎、可憎之物及污秽。这两组事物混合在一个人位，一个妇人，一个邪恶的妇人里面。

这是什么？这就是发酵的面。启示录十七章是马太十三章的完满发展。发酵的面的总结，就是大妓女并众妓女之母。那么金子、宝石及珍珠的源头是什么呢？毫无疑问乃是面。这些都是好物质—面—的构成成分。你可能要问：在罗马天主教里，谁是宝石呢？盖恩夫人定规是一颗宝石，其他还有许多人。亵渎、可憎之物及污秽的源头是什么呢？当然是酵。我们都必须看见，不只在圣经中有这样一个邪恶的妇人，就在今天的宇宙中，这地上也有这样一个邪恶的妇人，外表以神圣城所有宝贵的材料为虚饰，内里却是充满了那污秽者—魔鬼一切的污秽。我再说，这样一个邪恶的妇人今天就在这地上。我们都必须儆醒，绝不与她发生关系。我们可能不会直接与她发生关系，却很容易和她一些女儿有牵连。不只有这样一个邪恶的妇人在地上，她邪恶的女儿们也在这地上。她有许多女儿，有些比较大，有些比较小。越大的越容易分辨，越小的就越令人受欺。你可能相当清楚，坚决不与罗马天主教发生关系。你可能也很清楚绝不加入任何公会团体。但是你要小心：你可能轻易的与那大妓女的一个小女儿发生关系。你可能先是与最小的女儿（不是大的）玩耍，末了就与她结了婚。

新妇与大妓女相对

但在另一方面，在启示录十九和二十一章里，我们有另一位妇人—新妇—就是羔羊的妻。她身穿明亮洁净的细麻衣，在她没有任何搀杂。在二十一章我们看见这位圣别的妇人—新妇—乃是圣城新耶路撒冷。那城已被建造起来，以金子、宝石及珍珠构成（不是虚饰的）。城的本身是纯金的，明亮

In Christendom today two groups of things are put together by the enemy. On the one hand, there is the gold, the precious stone, and the pearls—these are the things which God is after. But on the other hand, there are the blasphemies, the abominations, and the unclean things—these are the things God detests. Christianity combines these two groups in a dreadful mixture. The subtle thing is this: Christendom has gilded itself with the materials of the New Jerusalem. We must see through the gilding to the inward reality. We need a discerning and transparent vision, not just to judge according to appearance but to see to the core. Apparently in Christendom there are gold, precious stone, and pearls, but actually there are blasphemies, abominations, and unclean things. These two categories are combined in one person, one woman, one evil female.

What is this? This is the leavened meal. Revelation 17 is the full development of Matthew 13. The consummation of the leavened meal is the great harlot and mother of all harlots. What is the source then of the gold, the precious stone, and the pearls? Undoubtedly, it is the meal. These are all constituents of the good substance, the meal. You may ask who the precious stones are in the Roman Catholic Church. Madame Guyon was certainly one, and there were many others. What is the source of the blasphemies, abominations, and unclean things? That, of course, is the leaven. We must all see that not only in the Bible but also today in this universe on this earth, there is such an evil female gilded with all the precious materials of God's holy city, yet filled with all the unclean things of the unclean one, the devil. I say again, such a one, such an evil woman, is on this earth today. We all must be on the alert never to be involved with her. We may not be involved with her directly, but it is exceedingly easy to be involved with some of her daughters. Not only is this evil woman present on earth, but also her evil daughters. She has many daughters, some greater and some smaller. The bigger they are, the easier they are to discern; the smaller they are, the more easily you are fooled. You may be quite clear and resolute never to be involved with the Roman Catholic Church. You may also be clear never to join any of the denominations. But be careful: you may easily become involved with one of the little daughters of that great harlot. You may flirt with and eventually marry not the eldest daughter but the youngest.

THE BRIDE VERSUS THE HARLOT

But on the other side, in Revelation 19 and 21, we have another woman, the bride, the wife of the Lamb. She is clothed in fine linen, bright and clean. There is nothing mixed about her. In chapter 21 we see that this holy female, the bride, is the holy city, the New Jerusalem. That city is built up and constituted (not gilded) of gold, precious stone, and pearls. The city proper is pure gold, like clear glass. There is no mixture, and

如水晶。没有搀杂，没有隐藏的东西。城的外表和实质，外面及里面，任何一面和每一面都是金。城是纯金的。城墙首先是用碧玉造的一碧玉表征神显出来的样子，（启四3，）然后是用各种宝石造的。至于城门，每一个门本身就是一颗珍珠。太奇妙了！这不是虚饰的东西，而是一种从中心到周围都已经变化的东西。这东西实实在在就是金子，是宝石，是珍珠。启示录十七章记载了马太十三章发酵的面的完满发展，而启示录二十一章记载了马太十三章那粒珍珠的完满发展。

这是两个表征。绝不要以为在巴比伦就没有金、宝石或珍珠。在公会中不只有许多人得救了，在那里也有许多宝石。但看看这幅图画：你若看见了异象，还能支持大巴比伦么？你能说既然有许多宝石在巴比伦，你就应当留在那里么？愿主打开祂的话语，启发你的悟性。愿主赐给你清楚透亮的分辨力，使你可以说，“无论有多少金子在那里，有多少宝石和珍珠在那里，那个仍是大巴比伦，那个大妓女，和众妓女之母。”有些亲爱的基督徒相当简单，以为只要别的基督徒在巴比伦，就没有什么关系。你可能以为没有什么关系，主却说，“绝不可以。”我们都必须站在坚实而纯洁的一面。不要被愚弄，不要被迷惑，不要被欺骗了。你必须看见在圣经中有两面，搀杂的一面及纯净的一面，巴比伦的一面及新耶路撒冷的一面。如果你继续又说，“难道那不是善工么？不是有许多得救的人在那里么？”这不过证明你从来没有领受神圣的分辨能力。如果你能那样说，你就是从来没有看见我们约翰弟兄所看见的。

在启示录十七章约翰其实是说，“我在灵里被带到旷野里去，在那里我看见那狡诈的妇人，那邪恶的妇人。哦，她是那样狡诈！她从新耶路撒冷偷取了宝贵的材料来虚饰自己，并欺骗他人。她不是为着那些宝贵的事物；她乃是为着邪恶的亵渎、可憎之物和污秽。”弟兄姊妹们，我们都必须从今天的基督教国被带到旷野去，再回头来看。我们要从远处来看，从神的眼光来看。你会看到那里的确有一些得救的人，甚至有一些宝石。但你也会看到她满了亵渎的名号，可憎之物以及污秽。你在灵里被带到旷野就会非常清楚了。

there is nothing hidden. Apparently and actually, outwardly and inwardly, in any way and in every way, it is gold. The city is pure gold, and the wall is built first with jasper, which signifies the appearance of God (4:3), and then with every precious stone. As for the gates, every gate is a pearl in itself. How marvelous! This is not a gilded article but one which has been transformed from center to circumference. This is exactly what it is—it is gold, it is precious stone, and it is pearl. Revelation 17 records the full development of the leavened meal in Matthew 13, and Revelation 21 records the full development of the pearl in Matthew 13.

These are the two signs. Never think that in Babylon there is no gold, precious stone, or pearl. Not only are there many who are saved in the denominations, but there are many precious stones there. But look at the picture: If you have seen the vision, could you take sides with Babylon the Great? Could you say that since there are so many precious stones in Babylon, you should remain there? May the Lord open His Word and open your understanding. May the Lord grant you clear and transparent discernment that you may say, “Regardless of how much gold is there, and regardless of how many precious stones and pearls are there, that is still the great Babylon, the great harlot, the mother of all the harlots.” Some dear Christians are rather simple and think that as long as other Christians are in Babylon, it is all right. You may say that it is all right, but the Lord would never agree. We must take sides with that which is solid and pure. Do not be fooled; do not be deceived; do not be cheated. You must see that there are two sides in the Bible—the mixture side and the pure side, the Babylon side and the New Jerusalem side. To continue to say, “Is that not a good work? Are there not many saved ones there?” simply proves that you have never received divine discernment. If you can say that, you have never seen what our brother John saw.

In Revelation 17 John said in effect, “I was carried away in spirit into the wilderness, where I saw that subtle female, that evil woman. Oh, she is so subtle! She stole the precious materials from the New Jerusalem with which to gild herself and cheat others. She is not for those precious things; she is for the devilish blasphemies, abominations, and unclean things.” Brothers and sisters, we all must be carried away from today’s Christendom to the wilderness and look back. Look at it from a distance; look at it from God’s viewpoint. You will see that there are undoubtedly some saved ones and even some precious stones there. But you will also see that she is filled with the names of blasphemy, abominations, and uncleanness. You will become clear by being carried away in spirit to the wilderness.

但约翰，我们的弟兄，也在灵里被带到一座高大的山，他从那里往下看见圣城新耶路撒冷，用金子、珍珠、宝石建造起来，而不是以这些材料来虚饰外表。你要站在那一边？告诉我，你会站在那一边？

一道活水的流

大巴比伦有金子、宝石及珍珠，却没有一道活水的流。但是在新耶路撒冷——一座由金子、宝石及珍珠所建造的城里，有一道纯净的生命水河，从救赎之神的宝座流出来。又有声音呼召说，“来！”来哪里呢？来到大巴比伦么？你在那里得不着水。“口渴的人也当来；愿意的都可以白白取生命的水喝。”（二二 17。）你必须从巴比伦出来。你必须到新耶路撒冷来喝。如果你所在的地方感觉不到有河流，反而是一片干旱的不毛之地，你就必须明白你是在大妓女里，或在她的小女儿里。你进入一个真正的地方召会，头一个表征就是遇到了一个东西在涌流，在浇灌，解你的干渴。你看看有没有涌流的河，就可以分辨是怎样的光景。你在巴比伦也许会看到金子、宝石及珍珠，但你在那里绝对找不到一道活水的流。在那里没有东西可以为你干渴的灵解渴。哪里是巴比伦？哪里是地方召会？找一找有河涌流的地方——那里就是地方召会。“祂又对我说，…我要将生命泉的水白白赐给那口渴的人喝。”（二一 6。）这就是地方召会的表征。

基督作为一切

末了，至终基督要在新耶路撒冷显明出来，并彰显为一切，直到永远。祂是“阿拉法，…是俄梅嘎；…是首先的，…是末后的；…是初，…是终”。（二二 13。）祂是一切！祂作为圣城的中心，乃是羔羊在宝座上，有神在祂里面作祂的内容。（1。）基督作为神的彰显乃是灯，有神的荣耀光照，神是祂里面的光。（二一 23。）祂作为神的同在，乃是圣城里的殿，（22，）在那里众圣徒是祭司，敬拜并事奉神。基督作为全城的生命供应，乃是生命树，长在生命水河的流中。（二二 2。）基督作为神格丰满的终极彰显，乃是圣城每一部分的实际。祂带着祂一切的丰富在那里被显大到至极，成为神经纶终极彰显中的一切。再也没有宗

But John, our brother, was also carried away in spirit onto a great and high mountain, from which he looked down and saw the holy city, the New Jerusalem, not gilded, but built up with gold, pearls, and precious stones. Which side would you take? Tell me, which side would you take?

THE FLOW OF LIVING WATER

In the great Babylon there is gold, precious stone, and pearl, but there is no flow of the living water. In the New Jerusalem, however, in the city which is built of gold, precious stones, and pearls, there is a pure river of water of life flowing out of the throne of the redeeming God. The call is sent out, “Come!” Come where? Come to the great Babylon? You cannot get the water there. “Let him who is thirsty come; let him who wills take the water of life freely” (22:17). You must come out of Babylon; you must come to the New Jerusalem to drink. If you are in a place where you sense there is no river, no flowing, but on the contrary a dry and barren land, you must be clear that you are either in the great harlot or in one of her little daughters. The first sign that you have entered a genuine local church is that you meet something flowing, something watering, something which quenches your thirst. You may discern the situation by seeing whether or not there is a flowing river. You may see the gold, the precious stones, and the pearls in Babylon, but you can never find the flow of the living water there. There is nothing there to quench your thirsty spirit. Which is Babylon, and which is the local church? Find where the river flows—that is the local church. “He said to me...I will give to him who thirsts from the spring of the water of life freely” (21:6). This is the sign of the local churches.

CHRIST AS EVERYTHING

Eventually and ultimately, Christ will be manifested and expressed in the New Jerusalem as everything for eternity. He is “the Alpha and the Omega, the First and the Last, the Beginning and the End” (22:13). He is everything. As the center of the holy city, He is the Lamb on the throne with God within Him as His content (v. 1). As the expression of God, He is the lamp shining forth with the glory of God, who is the light within Him (21:23). As the presence of God, He is the temple within the holy city (v. 22), in which the saints as the priests worship and serve God. As the life supply to the entire city, He is the tree of life in the flow of the river of water of life (22:2). As the ultimate manifestation of the fullness of the Godhead, He is the reality of every part of the holy city. He will be magnified there with all His riches to the uttermost as everything in the ultimate manifestation of God’s economy. There will be no more religion, no more

教，没有道理，没有教训，也没有规条、形式或仪文。再也没有什么“主义”或学说—没有异教主义，没有外邦教义，没有天主教教义，没有更正教教义，没有基要派教义，没有五旬节派教义，没有公会教义，也没有分门结党的主张。基督将是一切。所有宗教的东西都过去了；一切都完全是基督。宗教的事物再也没有地位—基督拥有一切中的地位。处处、事事全都是基督。基督是中心也是圆周。基督是里面的内容，也是外面的彰显。基督将是一切的一切！阿利路亚！愿基督今天在每个地方召会里都是如此。阿们！

不是字句律法，
乃是生命主，
神愿赐给我们，
救我脱重负；
不是任何道理，
乃是主基督，
使我脱离自己，
不再作罪奴。

任何一种仪式，
任何的教训，
不能点活我灵，
不能变化魂；
乃是活的基督，
赐给我生命，
使我活出神命，
照神所命定。

不是任何哲学，
任何的伦理，
能照基督模出
祂的众肢体；
乃是基督自己，
在我人性里，
借祂复活大能，
作成祂身体。

doctrine, no more teaching, and no more regulations, forms, and rituals. There will be no more “-isms”—no more heathenism, no more paganism, no more Catholicism, no more Protestantism, no more fundamentalism, no more Pentecostalism, no more denominationalism, and no more sectarianism. Christ will be everything. All religious things will be past; everything will be purely Christ. There will be no ground for anything religious—Christ will have all the ground. Everywhere and everything will be Christ. Christ will be the center and the circumference. Christ will be the inward content and the outward expression. Christ will be all in all! Hallelujah! May Christ be such in every local church today! Amen!

Not the law of letters,
But the Christ of life
God desires to give us,
Saving us from strife;
It is not some doctrine,
But 'tis Christ Himself
Who alone releases
From our sinful self.

Any kind of teaching,
Any kind of form,
Cannot quicken spirits
Or our souls transform;
It is Christ as Spirit
Gives us life divine,
Thus thru us to live the
Life of God's design.

Not philosophy nor
Any element
Can to Christ conform us
As His complement;
But 'tis Christ Himself who
All our nature takes
And in resurrection
Us His members makes.

不是任何宗教，
也非基督教，
能将神旨成就，
够上神所要；
乃是内住基督，
作我的一切，
成全神的心意，
问题全解决。

我们从主所得
恩赐与功用，
全都不能顶替
基督的内容；
必须基督自己
作我的一切，
唯有基督自己
是我之所缺。

（诗歌四〇二首）

Not religion, even
Christianity,
Can fulfill God's purpose
Or economy;
But 'tis Christ within us
As our all in all
Satisfies God's wishes,
And His plan withal.

All the gifts we're given
By the Lord in grace,
All the different functions
Cannot Christ replace.
Only Christ Himself must
Be our all in all!
Only Christ Himself in
All things, great or small!