

2284 为神说话

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◎简介

神是说话的神，借着说话创造天地，行作万事。祂照着自己的形像造人，使人代表祂、彰显祂，也是借着说话。我们可以代表神，因为我们能说话；我们能说话，因为我们像神。

今天全世界都在属灵的干旱中，缺少神的话，缺少神的真理。若是我们都如林前十四章三十一节所说，一个为神的说话；神的话定规增长、繁殖且刚强。

唯愿耶和华的子民都为神说话。

说明

本书系主仆李常受弟兄，于一九八五年十一月十一至十四日，在新加坡所释放的信息集成。

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Speaking for God

PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee on November 11-14, 1985 in Singapore. These messages were not reviewed by the speaker.

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当前的现况与今后的展望

主恢复众召会之现况

一九四九年春天，有些圣徒从大陆迁到台湾，这可说是主的恢复，往外跨了一步。前些日子，我们将今天全地的召会作了一个统计；从正式的调查中，我们得着相当准确的资料，现今在这个地上，主恢复中的召会有六百多处，分布在五大洲。至于中国大陆方面，因为不十分清楚其真实的光景，所以统计中并没有包括中国大陆。

一九四九年，在中国大陆以外，海外众召会，约有八、九十处，大部分是在南洋一带。那时日本尚未有召会，韩国也没有，台湾也不过五、六处，规模非常的小。以台北召会来说，那时只有几十位聚会，并且是在一个日本式的榻榻米房子里。香港仅有一处召会。在东南亚方面，大部分召会都在印尼、泰国、马来西亚、菲律宾四个国家。再往南到缅甸、印度，仅仅与少数人有接触，并没有任何一处正式的聚会。所以，总计起来，最多不过八、九十处的召会。

主差我们到台湾开工后，主就得着台湾这个地方，在此主得着了几十处召会。这个时期内，我们所出版的一些文字，主也多方使用，如我们到台湾之后所出版的第一种刊物“要道副刊”及“话语职事”。而后这两种刊物，在菲律宾，特别是菲律宾南岛，大蒙主的祝福。借着“圣经要道”，主在菲律宾，仅仅民答那峨岛，就在十至十五年间，兴起了将近一百处的召会。

到了一九五八年，主带领我们往西方稍微有一点伸展，特别是与美国，有了一些接触。因着这个接触，我们接受负担，要在美国开展主恢复的工作。到了一九六二年底，我们就很清楚，应该接受这个负担，并且这个工作的方向，不是像一般的华人布道家或牧师，只在美国华

THE PRESENT SITUATION AND THE FUTURE OUTLOOK

THE PRESENT SITUATION OF THE CHURCHES IN THE LORD'S RECOVERY

In the spring of 1949, the Lord's recovery took a step forward when some saints moved from mainland China to Taiwan. In recent days we have gathered some statistics on all the churches on the earth today. From this "official" survey, we have obtained accurate information showing that on this earth there are presently more than six hundred churches in the Lord's recovery spread over five continents. We have not included mainland China in the statistics because we are not clear about its true situation.

In 1949 there were approximately eighty to ninety churches outside of mainland China, most of them being in Southeast Asia. At that time there were no churches in either Japan or Korea, and in Taiwan there were only five or six very small churches. For example, the church in Taipei had no more than a few dozen saints meeting in a Japanese-style house made of straw mats. In Hong Kong there was only one locality with a church. In Southeast Asia the churches were concentrated mostly in four countries: Indonesia, Thailand, Malaysia, and the Philippines. Further south toward Burma and India, there was some contact with a small number of people but no formal meetings anywhere. Therefore, the total estimate was at the most eighty to ninety churches.

After we were sent to start the work in Taiwan, the Lord was able to gain scores of churches on the island of Taiwan. During this time the publications we put out were used by the Lord in many ways. For example, the first publication we began upon our arrival in Taiwan was a magazine called The Ministry of the Word, which included a special series of issues entitled A Supplement on Fundamental Truths. Later this special series on the truth was published in a volume called Fundamental Truths in the Scriptures. The Lord greatly blessed this publication in the Philippines, particularly in the southern part. Within a period of ten to fifteen years the Lord raised up almost one hundred churches on the island of Mindanao alone through the Fundamental Truths in the Scriptures.

In 1958 the Lord led us to spread to the Western world; in particular we were led to contact America. Due to this contact we received the burden to spread the work of the Lord's recovery to America. By the end of 1962 we were very clear that we should take up this burden. Moreover, we were clear that we should not direct our work only toward the Chinese community in America, as most of the Chinese evangelists or pastors had done.

侨社会中作主的工。很奇妙，我们一开头，就作到美国人中间，所以这恢复的工作，一开始就进入西方的英语世界。

再以一九六〇年为界，从一九四九年全地那八、九十处召会为基数，加上到六〇年时，台湾差不多有五、六十处召会，菲律宾南岛一带，有将近一百处，日本也有二、三处，这几处加起来，约计有二百五十处召会。这意思是，主的恢复还没有到西方之先，在远东就已经有二百五十处召会。

从一九六二年，主的恢复在美国开工后，至一九八五年，整整二十三年。在这期间，主的工作，因为大都是在英语世界，就从美国开展到了其他各大洲。有的到了欧洲，有的到了澳洲、非洲，也有的到了中、南美洲等。这个发展的情形，虽不能说是太快、太广，但回头去看，那二十三年间，主的恢复在西方，最少得到了三百七十多处的召会，和远东的加起来，共约六百二十至六百五十处的召会。

这里的重点是，一面来说，我们不敢说这个发展很快、很广，但另一面，我们还得低头敬拜主，因为祂实在是我们中间作工。这五大洲中，约有四十个国家有主恢复的召会。这个数字还没有包括中国大陆。这是我们众人都必须看见的一件事。

主恢复往前的 内忧外患

然而，在这二十三年之内，虽然很有主的祝福，但我们是经过了许多的波折。尤其在美国，一面的确有主的祝福；但另一面，仇敌也在攻击。可以说，在那二十三年里，既有内忧，又有外患。内忧，就是那些被带进主恢复里的人，有些是别有用心。主的恢复到了美国，乃是崭新的，相当有活力，特别在内容上，既充实又活泼。这个内容就是指真理说的。主的恢复到了美国，最着重的点，也是最出色的点，就是在真理上相当丰厚。特别是从第二年开工起，主的恢复就开始出版书刊。到一九八五年为止，所出版的书，若是按信息说，总计将

Amazingly, our work reached the Caucasian Americans from the very onset. Thus, the work of the Lord's recovery entered into the English-speaking Western world from the very beginning.

By the year 1960 the number of churches had increased from a base number of eighty to ninety in 1949 to a total of approximately two hundred fifty. This included an increase of fifty to sixty churches in Taiwan, about one hundred churches in the southern part of the Philippines, and two to three churches in Japan. Thus, before the Lord's recovery spread to the Western world, there were already two hundred fifty churches in the Far East.

A total of twenty-three years has passed since the inception of the work of the Lord's recovery in America in 1962 to today. During this time, because the Lord's work has been predominantly in the English-speaking world, it has spread from America to the other continents—to Europe, Australia, Africa, and also to Central and South America. This expansion has not been very fast or widespread, but during these twenty-three years, the Lord's recovery has established at least three hundred seventy churches in the Western world. Adding these to the ones in the Far East, we have a total of about six hundred twenty to six hundred fifty local churches.

The point I am making here is that, on the one hand, we dare not say that this expansion has been very fast or very widespread, yet on the other hand, we must bow our heads in worship to the Lord because He has truly been working among us. On the five continents there are about forty countries with churches in the Lord's recovery. In addition, this number does not include mainland China. This is a matter we all must see.

INTERNAL PROBLEMS AND EXTERNAL TROUBLES IN THE ADVANCE OF THE LORD'S RECOVERY

While we have been greatly blessed by the Lord during these twenty-three years, nevertheless, we have also experienced many twists and turns, especially in America. On the one hand, there has been the Lord's blessing, yet on the other hand, there has been the enemy's attack. During these twenty-three years there have been both internal problems and external troubles. The internal problems were due to the fact that some of those who had been brought into the Lord's recovery had ulterior motives. The initiation of the Lord's recovery in America was brand new and full of vitality, and it was particularly substantial and living in its content—the truth. When the Lord's recovery came to America, its most pronounced and striking characteristic was its richness in the truth. In the second year after we started the work of the Lord's recovery, we began to put out publications. By

近三千多篇；按页数说，也总归是三、四万多页，这是大致的情形。

同时，我们都知道，在美国有许多大的基督教公会。比如，南浸信会在全美国的信徒，就有一千一百到一千三百万之多，是个很大的公会。其他，几百万人的也有几个；他们都是很大的团体。我们和他们比较起来，是千分之一都不如。然而我们虽是个小团体，但若以出书量的百分比来看，我们可能是最高的。因此，有两种人一直在注意我们。一种是觉得这个恢复是崭新而有前途的，就进来，想在这里得着一点东西，并盼望有一天能把主的恢复“拿”过去。这是内忧方面。

关于外患，是有某个基督教团体里的人，写书反对我们。他们准备出一本书，反对倪柝声弟兄；他们自己考量后，觉得在他们要出书的时候，也就是一九七五年之后，当时倪柝声弟兄的书，在美国、欧洲是非常有影响力的，想要打倒倪弟兄，不是件容易的事。所以他们就缓一步，定规要先把我打倒；而后再打击倪弟兄。

他们所出版的几本反对的书，使我们受到相当的伤害。特别有两本书中的毒素太厉害，把我们形容为所谓的“人民庙堂”，甚至比“人民庙堂”还坏。“人民庙堂”是在南美盖亚那（Guyana）发生的宗教屠杀事件，当时举世闻名。那些坏书，把我们比作那个坏团体。因此，我们中间首先受到迫害的，是美国的弟兄姊妹，特别是青年人。当他们的父母看见那些书，就着实不安。若是儿女在会所里非常热心，父母就更以为儿女中了毒，立刻会采取一些行动，叫这些年轻圣徒们非常受苦。

主的恢复所走的路，一向是受逼迫的路，是窄路。我们没有盼望世人的欢迎；但到了一九七九年年底，这两本坏书的第二版出版后，我们的工作就很难再作下去。因为无论在美国任何校园，无论是初信的，或是不信的，甚至一些相信多年的，只要他们一接触到那两本坏书，就了了。因为在当时，任何人看了都会信以为真。

到了一九八〇年，同工们聚在一起，觉得这两本书在这里，我们的工作无法再作下去，已经到了没有办法的

1985 we had put out over three thousand messages with a total of about thirty to forty thousand pages. This has been the general situation.

Furthermore, we all know that in America there are many large Christian denominations. For example, the Southern Baptist Church, a very large denomination, has about eleven to thirteen million members. There are also several others with a few million members. They are all very large organizations. Compared to them, we are less than a tenth of one percent. Nevertheless, though we are a very small group, we may be ahead as far as the number of publications is concerned. As a result, two kinds of people have constantly paid attention to us. One kind feels that the recovery is something brand new with a great future, so they come in thinking that they can gain something here, hoping that some day they can “take over” the Lord’s recovery. This is the internal problem.

The external troubles came from some people in a certain Christian group who wrote books to oppose us. They had planned to publish a book to oppose Brother Watchman Nee. However, right after 1975 when they were about to publish their book, they felt after much consideration that since Brother Nee’s books were having tremendous impact in America and Europe at that time that it would not be easy to put down Brother Nee. Hence, they decided to put me down first before they attacked Brother Nee.

The few opposing books that they published caused us considerable harm. Two of the books were “deadly poison” in that they compared us to a certain evil group, depicting us as being even worse than those people, whose evil deeds were publicized throughout the world at that time. As a result, the American brothers and sisters among us, especially the young people, were the first ones to suffer much persecution. Many of their parents read these books and became alarmed. In many cases, if their children were active in the churches, the parents concluded that their children had been wrongly influenced, and they immediately took certain actions that brought considerable suffering to these young saints.

The path taken by the Lord’s recovery has always been a persecuted and narrow way. We do not expect to be embraced by the worldly people. However, after the publication of the second editions of those two evil books at the end of 1979, we nearly had no way to carry out our work any longer. The reason was that once people came into contact with those two evil books, they were finished, no matter which campus in America they attended and no matter whether they were new believers, unbelievers, or even believers of many years. Everyone who read those books believed that they were true.

In 1980 the co-workers came together and felt that as long as those two books existed, our work could no longer be carried out; we had come to an impasse. When the second

局面。以英国的工作来说，当第二本书——“神人”（The God-Men）到了英国以后，英国好些地方都受到这本书的毒素影响。几年前我们在英国有八处以上的召会，但近二、三年内，竟无法带进一个人。在美国最大的痛苦，就是青年圣徒的父母，一旦受到这毒素的影响，就会花许多钱，雇请合法洗脑的人，为子女洗脑。这些作父母的是用心良苦，有的甚至倾家荡产，以为是在救他们的孩子。德国的情形更为严重，许多在学校、医院、公家机关里作事的圣徒，统统失去了职业。即使重新再去找职业，也都不予任用。这就是我们的外患，逼迫我们到这样的地步。

为真理而战的一场诉讼

因此，经过相当相当的考虑后，我们觉得应该效法保罗。保罗在林前六章虽然说过，弟兄与弟兄告状，甚至是告到外邦人的跟前，这并不合宜。（6。）然而，在行传二十及二十一章，我们看见另一面的事例。保罗本来是定规从希腊，直接坐船回耶路撒冷，但因着犹太人追踪他，要在中途杀害他，所以他就转向，不从希腊直接回耶路撒冷，而转到马其顿，往北方去，从那里再转回耶路撒冷。这是保罗的智慧，逃过了犹太人的追踪和暗杀。（二十1～3。）

可是，当保罗进了耶路撒冷后，就被耶路撒冷那些和犹太教妥协的人，包括长老雅各在内所说服，他们要保罗带着那几个有愿在身的人，一同行洁净的礼。保罗将就他们而照作了。在行完礼的七日后，那些追踪保罗的犹太人，也从外邦跟到耶路撒冷来。在殿里看见保罗，就又喊又叫的，要把他抓起来，正当这时候，消息传到了千夫长那里。千夫长就是罗马帝国军队里，一千人中的一个首领，是在那里维持治安的；换句话说，就是耶路撒冷的卫戍司令。他一听到这个消息，就觉得有责任出来管理，不能任由这样闹下去，免得事态扩大。因此，他就快快带着军队，把保罗从犹太人手中抢救出来。（徒二一18～40。）

保罗虽然从死里逃生，犹太人却仍不断的阴谋介入，要杀保罗；于是千夫长将保罗解送到该撒利亚，到罗马总督腓力斯那里。后来，犹太人又买通犹太地新上任的罗马总督非斯都，向他求情，将保罗从该撒利亚提到耶

路撒冷，The God-Men, arrived in England, the “poison” in that book damaged many localities there. In previous years there had been churches in over eight places, but in the past two to three years it has become impossible to bring anyone into the church. In America the greatest pain has come from the parents of the young saints. Once affected by the poison, the parents would spend a great deal of money to hire certain persons to “counsel” their children. They used every means, at times even exhausting their financial reserves, in the belief that they were rescuing their children. In Germany the situation was even more serious; many saints in schools, hospitals, and government agencies lost their jobs, and when they tried to find new employment, they were rejected. This is the external trouble in which we have been persecuted to such a degree.

A LAWSUIT CONTENDING FOR THE TRUTH

As a result, after much consideration, we felt that we had to imitate Paul. In 1 Corinthians 6 Paul said that it is wrong for brother to go to court with brother, especially before unbelievers (v. 6). However, in Acts 20 and 21 we see a different situation. Paul had originally intended to sail directly to Jerusalem from Greece, but due to a plot made against him by the Jews, he resolved to change direction. Instead of returning directly to Jerusalem from Greece, he turned toward the north to Macedonia, and then passing through Macedonia he returned to Jerusalem. This was Paul's wisdom through which he escaped the pursuit and ambush set by the Jews (20:1-3).

When Paul entered Jerusalem, however, those in Jerusalem who had compromised with Judaism, including James, the leading elder, persuaded him to take several men who had a vow on themselves to be purified with them. Paul went along with them and did accordingly. Toward the end of the seven days of purification, the Jews from Asia who had been in pursuit of Paul came to Jerusalem, and seeing him in the temple they began to shout and cry out, laying their hands on him. At that very time the news came to the commander of the cohort. The commander was a chiliarch in the Roman military who was in command of a thousand troops for the purpose of maintaining peace. In other words, he was the chief of the garrison in Jerusalem. When he heard the report, he felt that it was his responsibility to handle the situation and not allow the uproar to continue lest the matter get worse. Hence, he quickly brought soldiers and centurions to rescue Paul out of the hands of the Jews (21:18-40).

Paul was able then to escape from death, but the Jews continued to scheme to kill him. Then the commander arranged for Paul to be transferred to Caesarea, to Felix the governor. Later the Jews sought the favor of the newly appointed Roman governor Festus, entreating him to summon Paul to Jerusalem from Caesarea so that they could

路撒冷来，他们好预备在路上埋伏杀害他。这位新的官长为要讨好犹太人，就问保罗是否愿意上耶路撒冷去，在那里受审。保罗立即应对说，他要上诉于该撒，只有该撒能审判他。这是完全合于他们罗马律法的，因为保罗生来就是个罗马人。他这样应对后，任谁也不能下手害他，罗马官长只得好好保护他，等待上告于该撒。这是行传里的一个事例。（二五1～12。）

可以说，我们和保罗是同样的情况，都到了无路可走的地步。我们曾在那些坏书要出版前，看见广告，就打电话给他们，但他们不理；出版后，我们写了几百封信给他们，他们也是不理。我们没有路，也没有办法再和他们接触；我们被逼到了绝境，需要学习保罗上告于该撒。这并不是说，我们要去控告任何人；乃是好比我们家来了土匪，我们怎么哀求他们出去，他们都不出去，逼得我们只好打电话，请警察来处理。这是诉讼的开始。经过一些同工们的劳苦努力，我们搜寻的非常仔细，甚至连那些坏书，最初、最早的底稿，都被我们搜出来了。其中一本写的就是攻击倪弟兄。可见对方是处心积虑，要破坏主的恢复。

第一本坏书经过双方追查后，对方承认他们实在是犯了规，也犯了法，就公开登报认错，和解了事，并且把书收回。第二本经过将近四年的追查，因着对方内部不和，这个案子最终进了法院。法官根据我们所提供的追查资料，加上几个专家的见证，判定我们胜诉，对方犯了毁誉等的罪。那一本判决书，是很长的一本，有三十二页之多，列举了十多个重点，述说对方是如何的犯过等。这些都是凭着双方的追查，有凭有据；法官和记录官，也都证实这一切的记录及过程。对方因此认罪、败诉。

虽然这些内忧外患，使主恢复的工作在美国受到不小的影响，尤其是在开展和扩增上受到了限制，但无可否认，这样的反对，也使主的真理大放亮光。比如，第一个案子，是因着“弯曲心思者”（The Mindbenders）那本坏书。反对者那面承办的一个律师，是相当好的一个律师，有一天追查过后，大家还都在场，这位律师就说，他承办这案

set an ambush to do away with Paul on the way. This new official, in order to please the Jews, inquired of Paul if he were willing to go up to Jerusalem to be judged there. Paul immediately answered that he would appeal to Caesar because only Caesar could judge him. This was absolutely in accordance with the Roman law because Paul was born a Roman citizen. Once he replied in this way, no one could lay a hand on him to kill him. The Roman officials had to keep him in safe custody while he waited to be sent up to Caesar (25:1-12).

This is the case recorded in Acts. Our situation was similar to that of Paul; we had no other recourse. We saw the advertisements of the books before they were published and made telephone calls to the publishers, but they ignored us. After the publication of the books, we wrote hundreds of letters to them, but they still ignored us. We did not have any other way or method to reach them. We had been forced to the limit so that we had to learn of Paul to appeal to Caesar. This was not a matter of our trying to sue others. Rather, to use an illustration, we were like those who had robbers in our house. We pleaded with them to leave us, yet they would not; thus, we were forced to ask the police to come and handle the situation. This was the start of the lawsuit. Through some of the co-workers' diligent labor, we searched meticulously and were able to find the initial and early drafts of the evil books, one of which attacked Brother Nee. It was obvious that our opponents had intended to damage the Lord's recovery.

With regard to the first book, after both sides had undergone numerous depositions, the opposing party admitted that they had indeed violated the law, so to settle the matter they publicly apologized through the newspapers and also withdrew the book. With the second book, after undergoing four years of deposition, the opposing party was unable to agree among themselves; hence, the case finally went to court. Based upon the deposition material and testimonies of some expert witnesses, the judge ruled in our favor, condemning the other party of committing libel. The judgment summary was thirty-two pages long, listing more than ten important points that described how the opposite party had committed various violations. This was all based upon the depositions of both parties with proof of evidence, with both the judge and the court stenographer also verifying the record and the proceedings. As a result, the opposing party confessed and conceded defeat.

The internal problems and the external troubles caused much damage to the work of the Lord's recovery, especially in limiting its spread and increase. Nevertheless, this opposition also undeniably issued in the shining forth of the truth of the Lord. For example, in the first case against the evil book The Mindbenders, the lawyer undertaking the case for the opposers was a very good one. One day at the end of the deposition while everyone was still present, the lawyer said that in order to handle the case, he had to keep

子，还得记住一万二千页我们书里所写的东西。为此，他还买了一套我们的书。感谢主，至终的结果，真理获胜。

完成解开新约的工作

另一面，到了一九七三、七四年，我开始感觉到，主的恢复内里的真理还是不够。我和倪弟兄同工十八年，我很知道他的丰富，也很知道他的心意。他释放了许多信息；但是大部分都没能印成书，因此我们受了很大的亏损。所以今天，倪柝声弟兄的著作，留在我们中间的，相当有限。这个前车之鉴，让我觉得不能再这样下去；若是这样下去，我们中间能存留下来的真理，定规不会丰富。

所以，照着主在美国恢复工作的发展，我们从一九七四年开始，每年有两次大型的生命读经训练，冬、夏季各一次，训练的人数，总是在三、四千人之间，并且每次训练都维持十天之久。这样，每次都能释放三十篇信息；目的是盼望能把新约读完。感谢主，主实在祝福了这件事，也成全了这件事。

这个训练的预备并不容易，因着是每半年一次，所以我通常要用两个半到三个月，差不多就是一百天的光景，写新约的注解。有几位英文不错的弟兄，希腊文也可以，就照着我所指导的，把这个新约经文再翻一次，然后经由我修改并作真理的断定。所翻成新的英文译本，我们称之为“恢复本”（Recovery Version）。根据这个新译本，我再把注解写完。预备的工作，不仅包括经文、经文的注解，还要编写训练信息纲目等。尔后经过十天的训练，再将我所讲的，根据训练当时的录影、录音，作成文字出版。

交通这几件事的要点，是要让众人知道我们这十多年所经过的过程。现在我们众人都知道，新约二十七卷，不仅有重新翻过的经文，还有注解、串珠，再加上一篇篇的信息，大约有一千二、三百篇。为着能将这解开新约的工作全部完成，我们实在是喜乐；这是主恢复中一件重大的工作。

12,000 pages of our writings in his memory. For this reason, he had to buy a whole set of our books. Praise the Lord! Ultimately, the truth prevails.

COMPLETING THE WORK OF INTERPRETING THE NEW TESTAMENT

By 1973 and 1974 I began to have the sense that there was still a lack in putting out the intrinsic truths in the Lord's recovery. Brother Nee and I had co-labored together for eighteen years. I knew the riches in him and his heart's desire very well. He had released many messages; however, the majority of them had not been put into print. As a result, we have suffered a great loss. Today the number of writings by Brother Nee remaining among us is quite limited. Learning a lesson from this failure in the past, I felt that we could not go on in the way we were taking; otherwise, the truths that would remain among us would definitely be inadequate.

Hence, in accordance with the development of the work of the Lord's recovery in America, we began in 1974 to have large-scale life-study trainings twice a year, once in the winter and once in the summer. The number attending the training was always between three to four thousand; and the duration of the training was ten days. In this way, thirty messages were released each time. Our goal was to finish the study of the entire New Testament. Thank the Lord that He has truly blessed this matter, having completed this very thing.

Preparation for the trainings was not easy. Since there was one such training every six months, generally I needed two and a half to three months, a period of almost one hundred days, to write the footnotes for the New Testament. Under my leadership, several brothers who were capable in English and quite good in Greek re-translated the New Testament text. Following that, I revised it and made decisions regarding the truth. We called this new translation of the English New Testament the Recovery Version. Then based upon this new translation, I finished writing the footnotes. The preparation work included not only the revision of the scriptural text and the writing of the footnotes but also the writing of the outlines for the training messages. Then after the ten-day training, what I had spoken in the training, which had been videotaped and tape-recorded live, was put into print.

My burden in fellowshipping these few matters is so that you all may know what we went through in the past years. Now we all know that the twenty-seven books of the New Testament not only have a new translation of the text but also have footnotes and references, plus twelve to thirteen hundred accompanying messages. For the completion of this work of interpreting the entire New Testament, we truly rejoice. This has been an important work in the Lord's recovery.

推动改制的因由

主的恢复是从远东起首的，中国大陆是一个发祥地，而台湾是第二个发祥地。主在台湾那里，赐福多多，几年的工夫，就从原有的四、五百人，加到百倍的收成，成为四、五万人。现今台湾岛上，受浸的人数，总有十万多。然而，我们也察觉出，近十多年来，那里似乎没有什么发展，也没有什么往前。因此，我们已经开始注意这事，也和台湾的同工们交通，要注意台湾的工作，必须有所改进，否则会退步。在不断的观察中，虽然情形令人着急，但主仍带领我们照着可能的时间表行。在我完成整本新约的写作后，就放下手中的笔，来到台湾。

我来到之后，看见种种的光景，就觉得应该和你们有个透彻的交通。第一，就是在整本新约完全完成之后，我们中间的真理，可以说是丰丰厚厚的，并且都已刊印成书；读过的人，都能见证其丰富。第二，盼望我们都看见，特别是在远东，我们使用真理的情形并不多；反而是外面的基督徒团体，使用我们书刊的很多。根据台湾福音书房最近一次的统计，外面基督徒团体的购书量，最少可达书房总销售量的三分之一；并且他们最喜欢购买的，是解经、生命读经、恢复本这类的书。这就证明，他们在使用这些丰富；反而，我们自己使用得还不够透彻。

第三，主在我们中间的恢复，是从倪弟兄开始，他的亮光实在是清楚。在他所写“工作的再思”一书中，他说到关于分家聚会，说得非常清楚，计有十多页。（二八九至三〇一页。）可惜，他虽早已将这些点陈明给我们，我们却一直没有好好认真实行。

第四，就是我们各处的聚会，都停留在一个不往前的状态。以台北来说，甚至有退后的趋势。从一九四九年主在台湾开工起，头五年，从一个会所开始，以后人数越过越多，就再开辟一个会所、两个会所…。人数越来越多后，会所里就有了分排照顾。所以，头五年，召会在扩增上，非常得助于这件事，因此才有那么多人加进来；并且那些加进来的，也都能被托住，即使不是全部都托住，也总是托住了相当的圣徒。

REASONS FOR PROMOTING THE CHANGE OF SYSTEM

The Lord's recovery among us began in the Far East, with mainland China as the first cradle and Taiwan as the second. In Taiwan the Lord blessed His recovery greatly so that within a few years there was a hundredfold harvest, from four or five hundred people to forty or fifty thousand people. Today on the island of Taiwan, the number of people baptized has probably exceeded 100,000. Nonetheless, we have observed that in the last decade or so there has not been much expansion or advancement. Hence, we have already begun to pay attention to this matter and have also fellowshipped with the co-workers in Taiwan that we should take heed to improve the work in Taiwan or else we will go backward. In our constant observation, although our condition truly has been worrisome, we have been following the leading of the Lord according to His timetable. At the completion of my writing of the footnotes for the entire New Testament, I put down my pen and returned to Taiwan.

After my return, I observed all kinds of situations and realized the need to have some thorough fellowship with you all. First, with the completion of the work on the entire New Testament, we can say that the truths among us truly are abundantly rich; moreover, they have all been published as books. Those who have read them can witness to the riches. Second, I hope that we would all realize that we, especially those in the Far East, have not been using the truths very much. Rather, it has been the outside Christian organizations that have been using our publications to a great degree. According to the latest estimation of the Taiwan Gospel Bookroom, the volume of sales to outside Christian organizations was at least one-third of the total. Furthermore, their favorite purchases are publications that expound the Bible, such as the life-studies and the Recovery Version of the New Testament. This proves that they have been using the riches; in contrast, our own usage has not been so thorough.

Third, the Lord's recovery among us began with Brother Nee. He truly had a clear vision. In his book *The Normal Christian Church Life*, his word on home meetings is very clear (*Collected Works of Watchman Nee*, Vol. 30, pp. 167-171). Unfortunately, even though he clearly presented these points to us early on, we have never seriously practiced them.

Fourth, our meetings everywhere have come to a standstill. In Taipei there has even been a tendency to regress. The Lord began His work in Taiwan in 1949 with one meeting hall. During the next five years the number of saints grew to such an extent that there was the need for more and more meeting halls. As the number of saints grew, small groups for shepherding were formed in each meeting hall. In the first five years, these groups were a great help to the increase of the church, resulting in the addition of a good number of people. Furthermore, a good number of the saints that were added, if not all, remained.

然而到了近十多年，逐渐的小排没有了，但仍保有分家聚会。到一九七五、七六年，台北有将近一百个分家，其中最少有七、八十个分家有擘饼。尔后，就越过越渐渐集中到会所去了。换句话说，逐渐的，我们从主所给我们，那恢复的亮光和操练里，渐渐往下坡去。只因着这个坡度很小，不是太陡，所以，我们虽在下坡中，却不觉得自己在走下坡。古人说，“差以毫厘，谬以千里。”即使我们只走偏了一点，但一路下来，就会造成很大的误差。

到了一九八四年，台湾召会生活大体的情形，就是个主日大聚会，一人讲众人听。换句话说，日常大聚会的光景，与堕落基督教的作礼拜没有两样。我被这个情形所迫，就重新回到新约里，从马太到启示录，将所有讲到关乎基督徒聚会的章节，都重新仔细读过一遍。我里头的亮光更加清楚，看见基督教的光景，与圣经里基督徒真正聚会的光景，并不相合；而是完全落到作礼拜的风俗中。我们中间，以台北为例，虽没有百分之百到那个地步，也是百分之七十，大家都在作礼拜。这就是我们所以不能开展，不能扩增的原因。

八四年十月我回台北，有个全台特会，说到基督的扩增。主给我们看见，召会不能开展，不能扩增，是因几个严重的错误所使然。其中一个，就是大聚会、作礼拜。召会生活若以大聚会、作礼拜为主，就很难往下开展。特别是这样的大聚会、作礼拜，使真理不能达到每位圣徒里面，也难得叫圣徒们在生命上长大，在身体中同被建造，更难尽他们一分的功用。这一切都那么不容易，更何况在带人扩展、存留人、托住人方面，更是难上加难。从那时候起，这些亮光在我们中间，就很清楚。

今后的展望

需要改制

总之，我们交通的结论是：第一，主的恢复已经扩展出去。虽然我们的人数至今并不是很多，但毫无疑问，主的恢复的确已经达到各种主要的语言。我们的文字也

However, in the past ten or so years, these small groups gradually disappeared although we still had the bigger home meetings. In 1975 and 1976 Taipei had almost one hundred such meetings, of which at least seventy or eighty participated in the breaking of bread. As time passed, the home meetings were gradually combined and moved into the meeting halls. In other words, we have been gradually slipping away from the light and practice that the Lord had given us in the recovery. Since the degree of decline was very small, not precipitous, we did not even notice that we were going downhill. There is an ancient saying: “A slight error in the beginning results in a big mistake in the end.” Even though we had gone off just a little, as time passed that little mistake became tremendous.

By 1984 the situation of the churches in Taiwan in general was one of everyone attending large meetings on the Lord’s Day with one speaking and all the rest listening. In short, the regular large meetings were no different from the so-called worship services in degraded Christianity. This situation forced me to return anew to the New Testament, to once more study carefully all the verses related to Christian meeting from Matthew to Revelation. The light within me that the situation in Christianity was altogether different from the genuine Christian meetings portrayed in the Bible became even clearer; Christians have altogether fallen into the custom of “going to church.” Among us, at least seventy percent of the saints, if not one hundred percent, have just been “going to church.” This is the reason why we have not been able to spread or increase.

In October 1984 I returned to Taipei to hold a special conference for all of Taiwan, speaking on the increase of Christ. The Lord showed us that the reason the church could not spread or increase was due to several serious errors. One of these errors was that of holding large meetings so people could “go to church.” If the church life is focused on the large meetings for so-called worship services, it will be difficult to continue expanding. These kinds of large meetings for worship services inhibit the truth from entering into the saints, thus making it hard for the saints to grow in life, to be built up together into the Body, and even more to function. If these matters are difficult, then bringing others in as the increase, retaining them, and holding them will be even more difficult. From that time on, this light among us has become very clear.

THE FUTURE OUTLOOK

The Need for Changing the System

In any event, the conclusion from our fellowship was first that the Lord’s recovery has spread. Up to the present time, the number of people among us has not been huge, but without a doubt, the Lord’s recovery has reached all of the major languages. Our literature

已经翻译成一、二十种语文，可说主要的语言里，都有我们的书籍出版。全地有六百多处主恢复的召会，散布在五大洲，因此我们也有了工场。有真理，也有工场，乃是我们往前蒙福的因素。

以台北为例，整个台北就是我们的工场，现今在那里已有二十一个会所，以到会的人算，约有三、四千人。然而虽有那么多的人，这些人却无法尽功用，无法用得上；这是因我们已过在制度上的误失，使弟兄姊妹在用处上受到了限制。这如同一个国家，若是想要强国，就必须有强而普及的教育。一个国家的教育若是不够强，也不普及，这个国家就很难往前，因为没有人才被成全出来。

所以在台北，有一次的改制，重新安排一切，开出了一个新的局面，到处可见工场，到处也都是祝福。可惜，没有足够的人能应付这局面。因为召会中虽有许多人，但都没有被成全。这是我们已过的误失，已过方针的错误。比方台北有些弟兄，一九四九年就和我们开始聚会，那时都还没有结婚；现在三十多年过去，他们的孩子都大了，也都受完大学教育，有的甚至都结了婚，但这些弟兄们周周聚会、听道，听了三十多年，却连属灵的小学也没有毕业。

这就给我们看见，人得救后，开始在会所听道，听了一年，觉得差不多；再听一年，还是差不多；听了十年、十五年，还是差不多；听了二十年、三十年，仍然是差不多。好像加法他也懂了，减法他也听见了，代数、几何、微积分都听过了，但到使用时，不要说微积分，就是加减法、乘除法，他可能都弄不好。因为他根本没有上过学校，没有受过正规的教育。每个主日虽然都有聚会，但每一次聚会都是名人演讲，没有课程，没有学习。若是在一所大学里，没有考试，没有课本，也没有教授，只是一群学生，整天听名人演讲；听三十年，也是很难把学生成全出来的。所以我们要看见，这是我们的失误。

has been translated into almost twenty languages. We may say that our publications can be found in every major language. Also, on the six continents on the earth, there are over six hundred churches in the Lord's recovery as our fields of labor. The truths and the fields for our labor are the factors of blessing in our advancement.

Consider Taipei as an example. The entire city of Taipei is our work place. Already there are twenty-one meeting halls, and the number attending the meetings is about three to four thousand. However, though there are so many people, they have not been able to function nor have they been fully put to use. This is because our system has been faulty, causing the brothers and sisters to be limited in their usefulness. We may use a country as an illustration. To have a strong country there needs to be a strong public educational system. If the educational system in the country is not sufficiently strong and widespread, then the country will have a difficult time forging ahead since it will not be able to produce talented people.

Therefore, in Taipei there was a change in the system. Everything was rearranged to open up a new atmosphere so that every place could become a workplace and a place of blessing. Regrettably, there have not been enough people to meet the need of this situation. This is because even though there are many people in the church, not many have been perfected. This was our mistake in the past, an error in our direction. For example, suppose there were some brothers who had begun meeting with us in 1949. At that time they were still single. Thirty years have since passed, and even their children have grown and now have a college education; some are even married. However, these brothers, meeting week by week, listening to messages continuously for thirty years, have not yet graduated from spiritual elementary school.

This shows us that if a person gets saved and begins to go to the meeting hall to listen to the preaching of the word, after one year, he may feel he has gotten something. However, after another year of listening, he may feel about the same; after ten or fifteen years, he will still feel almost the same. Even after hearing messages for twenty or thirty years, he will still be about the same. It seems that he understands addition, he has heard about subtraction, and he has also heard about algebra, geometry, and calculus. Yet when the time comes to apply what he has heard, he cannot add, subtract, multiply, or divide correctly, much less do calculus. The reason is that he has not gone to school to obtain a formal education. Every Lord's Day he has gone to the meeting, but at the meetings there are only some "famous" speakers preaching without any classes for learning. If at a university there were no exams, no books, and no professors but only a bunch of students listening to famous people lecturing every day, then after thirty years of listening, these students would still have not been perfected. Therefore, we must see that this has been our negligence.

这是我们当前的急需，我们的聚会需要改制，也一定要改制；我们的观念都得改。虽然我们讲道是属灵的，不重教育；但既是道，里头就得有相当的成分，是教育性的；既是教育性的，就得有学制，就得有个制度。

真理的普及与广传

第二，近些年来，有个奇妙的现象，就是无论那个国家的基督徒，他们中间愿意追求的，都是青年人。这是我在主的工作里五十多年来，从来没有见过的一个光景。青年人容易得救，并且得救之后，都想要真理；以通俗的话说，青年人都有求知欲，他们既信了主耶稣，就想要知道主耶稣到底是怎么一回事，圣经到底是怎么说的。因这缘故，根据书房的统计，售书量最多的，是查经类的书，特别是生命读经等。这个趋势在世界各地都是一样。表面看并不轰轰烈烈，但其果效及影响，却是非常的深远。

已过，在美国灵恩运动很盛行，但现在灵恩运动已经过时了。灵恩运动是给人吹气的，但无论什么样的气，总归是会消散的；即便是最好的车胎，或最好的足球，即使打满了气，经过一些时日，气也是会消的。所以，灵恩运动并不能应付人的需要；人今天真实的需要，乃是真理。神愿意万人得救，并且完全认识真理。（提前二4。）不仅保罗的时代如此，今天更是如此，遍地都需要真理。以南美洲为例，整个中南美洲都向真理打开，特别是向我们中间的真理打开。即使我们现在能送两百位全时间同工到中南美洲去，也都不够用。各处都是一片一片真理的呼声。

若是我们的同工，个个会把真理陈明在人跟前，他们无论到任何一个地方，只要将这真理的“摊子”一摆，头一天晚上可能来十个人，第二天就是二十个了，再过一周，可能就是二百人；都要来听他们的真理。可惜，没有人出去作这个。我们都知道，南美洲是个天主教国家，天主教是没有真理的；而后灵恩运动虽奋兴了一阵，但末了都没有真理。因此，南美洲人的里面如饥似渴，就盼望能有人去对他们传讲真理。

This is our urgent, present need. The system for our meetings needs to be changed and must be changed. Our concepts must also be changed. The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system.

The Availability and Spread of the Truth

Second, in recent years there has been a wonderful situation. Regardless of the country, the most seeking ones among the Christians have been the young people. This is a situation we did not encounter before in the past fifty years in the Lord's work. It is easy for young people to be saved, and after being saved, they have a desire for the truth. In other words, the young people all have a desire for knowledge. Since they have believed into the Lord Jesus, they want to know what He is all about and what the Bible teaches. This is why, according to the statistics of the Taiwan Gospel Bookroom, the best-selling books have been the books on studying the Bible, especially the life-studies. This phenomenon is the same throughout the world. Apparently it has not been very dramatic; however, the result and effect has been deep and wide.

In the past, the charismatic movement was quite prevailing in America, but now it is out-of-date. The charismatic movement pumps air into people, but regardless of the type of air, eventually it dissipates. Even if the best tire or the best football is filled with air, after a period of time, that air will seep out. Therefore, the charismatic movement cannot meet people's needs. What people really need today is the truth. God desires that all men would be saved and come to the full knowledge of the truth (1 Tim. 2:4). It was not only so during Paul's time but it is even more so today. The entire earth needs the truth. Take South America for example. All of Central and South America have opened to the truth, especially to the truth among us. Even if we were to send two hundred full-time workers to Central and South America, that would not be enough. Everywhere there is a reverberating cry for the truth.

If every one of our co-workers were able to present the truth to others, then wherever they went, they would be able to set up a stall for the truth. Perhaps ten people would come on the first night, the next night twenty would come, and after one week perhaps two hundred would come. They would all come to listen to the truth. It is a pity that none of us goes out to do this. We all know that the Central and South Americas are strongly influenced by Roman Catholicism. Catholicism does not have the truth. Although the charismatic movement brought in some excitement for a while, ultimately there was no truth in it. As a result, the people in Central and South America are hungry inwardly, longing for someone who can preach the truth to come to them.

经过这些交通，相信我们都已经看见，今天，主的恢复在地上的确有一个广大的工场；并且全本新约的真理已经完全释放，印制成书，所以真理也的确是在我们的中间。我们应当对今天这个世代有盼望，这是指着青年人的得救说的。五十年前我们刚出来作工时，根本看不到今天的光景。有一次在台北，两天的大会下来，仅仅一会所，就有一百四、五十人受浸，其中大部分都是青年人。现今整个主恢复的局面，大都是如此；无论在德国、在日本、在美国，各地到处都是青年人，而青年人最想追求的就是真理。今天我们作工，也得摸着一个秘诀，许多东西虽可令青年人一时冲动，但最能把他们留下，叫他们长期饱足，得着造就的，就是真理。所以现在，第一，我们必须把我们的聚会改制，化整为零。第二，我们必须注重真理的普及与广传。

主的恢复在我们中间已经六十年，先是进到华语世界，后转往西方的英语世界；现今全世界主要的语文里，都有主的话语。即使是俄语世界里，也都有我们中间的书刊；至少有十几本书已翻成俄文，这个光景很叫我们受鼓励。他们急切的需要，我们翻译的速度还配合不上。这是给我们看见，那里的工场是广大的，追求真理的心是迫切的。现在，我们所需要作的，就是眼光要清楚，要构得上圣经的作法；同时，我们的目标就是将真理陈明、供应出去。

我们中间的真理，不仅是多，并且这些属灵的真理，在基督、那灵、生命、基督的身体，也就是召会，这四大方面，乃是丰富的。在我们以外，几乎没有什么人能陈明基督、那灵、生命、与召会这四大类的真理。这在我们中间，乃是非常丰富的。今天我们所以在这里，是因我们都蒙了真理的保守，和生命内里的充实。现在我们所需要的，就是找出一条路来，把这些开展出去，让主得着真实的扩增。

具体的实行，就是原则上聚会要化整为零。这并不是说没有大聚会了，乃是说一面有大聚会，另一面要注重把真理释放、广传出去。为此，我们众人都得起来学真理。

After this fellowship, I believe that we all will realize that the Lord's recovery has a vast field for the work today. Furthermore, because the truths in the entire New Testament have been completely released and put into print, we surely have the truths among us. We should have a hope for the present generation; this refers to the young people's being saved. Fifty years ago when we first came out to work, we did not see a situation like the one today. Once in Taipei, after two days of meeting, Hall One alone had about one hundred fifty people baptized with the majority being young people. Today the situation in the entire Lord's recovery is the same. Whether it is in Germany, Japan, or America, everywhere there are young people; what they seek after the most is the truth. Today as we work, we must learn the secret that although many things can excite the young people, what retains them, gives them long-lasting satisfaction, and edifies them is the truth. Therefore, first we should change the system of our meetings by splitting them up, and second, we should pay attention to the availability and spread of the truth.

The Lord's recovery has already been among us for sixty years, first entering into the Chinese-speaking world and then moving into the English-speaking world in the west. Today the Lord's word is in all the major languages in the world. Our publications are even in the Russian-speaking world; there are over ten books already translated into Russian. This situation truly causes us to be encouraged. The speed of our translation has not been able to match the pressing need. This shows us that the field of work there is vast. Their desire to seek the truth is urgent. Now we need to have a clear vision so that we can measure up to the biblical way. At the same time our goal is to present and dispense the truth.

Not only is there an abundance of truth among us, but the spiritual truths are also rich in the following four aspects: Christ, the Spirit, life, and the Body of Christ, which is the church. Aside from us, almost no one can speak on these four great truths—Christ, the Spirit, life, and the church. Among us, these truths are very rich. Today the reason we are here is because we all have been kept by the truth and have been inwardly enriched with life. Now we need to find a way to spread outwardly, allowing the Lord to truly increase.

For our practice, in principle we have to break up the large meetings into smaller meetings. This is not to say that there will not be the large meetings. Rather, on the one hand, we may have the large meetings, but on the other hand, we have to pay attention to the release and spread of the truth. For this reason, all of us must rise up to learn the truth.

第二篇

神与话

聚集到主的名里

主耶稣在马太十八章二十节说，“无论在哪里，有两个人被聚集到我的名里，哪里就有我在他们中间。”这是很有意义的。我们每一次的聚集，表面看是我们发起的，是我们自动要来的；实际上是主发起的，是祂主宰一切。我们都觉得，是我们自动的，因为是我们听见消息，主动前来参加聚会的。事实上，我们要承认，我们的主是主宰。不是我们发动的，是祂主宰的；祂是万主之主，祂在一切之上。若是没有祂作主，我们不会从各处来聚在一起。我们要看见，这一切都是祂的主宰。

若是我所在的地方有了大地震，或是你所在的地方有了台风，或是他在路上出了差错，我们就不一定能聚在一起了。这是说到远处的。就近处来说，若是我生病了，或是你家人有什么事打岔了，或是他公司定规要他加班，那么即使我们都愿意来，也是来不了的。

这些例子是要形容给我们看见，即使只有两三个人的聚集，也都不是我们自己发起的，乃是主发起的；是主聚我们，把我们聚在一起的。马太那里不是说两三个人聚会，不是主动式的语法，乃是说两三个人被聚集，是被动式的。所以，不是我们来聚会，是主召聚我们来的。

不仅如此，我们是被召聚到“祂的名里”。比方有位开店的弟兄，来到一个聚会里。若是他生意很忙，忙到无法脱身的地步，他是不能坐在那里的；然而主耶稣在他里面，一直搅动他、搅动他，末了，他就来到聚会里，而不留在他的店里。这是谁要他来的呢？是他自己，还是别人？都不是，乃是主耶稣。我们众人能聚在一起，都是主把我们召聚来的，并且是召聚到祂的名里。

CHAPTER TWO

GOD AND THE WORD

BEING GATHERED INTO THE LORD'S NAME

In Matthew 18:20 the Lord Jesus said, “For where there are two or three gathered into My name, there am I in their midst.” This is very meaningful. Apparently, all our meetings are initiated by us and are out of our own volition. Actually, they are initiated by the Lord and arranged under His sovereignty. It seems that we voluntarily come together because we hear about a meeting and take the initiative to attend it. In reality, we have to admit that our Lord is the sovereign Lord. Our meetings are not initiated by us but arranged by the Lord who is the Lord of lords and who is over all. Without Him as the Lord, we could not come from so many different places to meet together. We have to see that this is all His sovereign arrangement.

Suppose three of us want to meet together. If an earthquake occurs where I live, or if a typhoon arises where you are, or if something happens to the other brother on his way here, then we would be unable to meet together. This is only to mention events that occur outside our personal lives. Concerning matters on a more personal level, I may become sick, or there may be trouble in your family, or the other brother's company may require him to work overtime. In such cases we would still be unable to come together even though we have the desire to do so.

These examples show us that even the meeting together of only two or three persons is initiated not by us but by the Lord. It is the Lord who assembles us and gathers us together. Matthew 18:20 does not say, “Where two or three gather....” In other words, the verse is not in the active voice. Rather, it says, “Where there are two or three gathered”; it is in the passive voice. Therefore, it is not we who gather ourselves to meet; rather, it is the Lord who gathers us together.

Not only so, we are also gathered into His name. For instance, suppose there is a brother who runs a shop. If his business is very busy, so busy that he cannot get away, he most likely will not come to the meeting. However, the Lord Jesus who is in him may stir in him continually so that finally he comes to the meeting instead of remaining in his store. Who is prompting him to come? Is it he himself or is it someone else? Actually, it is neither; it is the Lord Jesus. The reason that we can come together is altogether because the Lord gathers us together; furthermore, He gathers us into His name.

盼望从今天起，我们众人都看见，每一次我们聚会，都不是我们自己来的。若是我们还说是我们来聚会，那就是遗传、宗教的说法。我们要说，我们乃是被召聚，被聚集。不是我们主动，我们乃是被动；是主耶稣主动的，是祂把我们每一个人搅到一起，聚在一起。

人里面有寻求神的需要

现在，我们要来看一个题目，就是神和祂的话，“神与话”。说到神与话，就必须说到神是话，神怎样说话，神要我们说话，以及我们如何在聚会中说话。神说话，神要我们说话，神要我们怎样说话，我们在聚会里说话，这四项之于我们乃是相当重要的。简单的说，这四项就是神与话，神是话，神说话，神的话。

我们总得花点时间，想想宇宙到底是什么故事。今天许多人，虽然不认识神，但人类六千年来，从古代到近代，人类所以为人，就与所谓的宗教脱不开关系。什么叫作宗教？宗教就是敬拜神。按照中文的意义，宗教就是有所宗而施教；根据人所宗、所信的，来施教于人，就叫作宗教。

行传十七章记载，保罗来到雅典，看见雅典城的光景时，就对那些雅典人说，“我看你们凡事都很敬畏鬼神。”（22。）在希腊原文里，敬畏鬼神的意思就是宗教。保罗的意思是：“你们这些希腊人，实在非常宗教。”这也叫我们吃惊，因为希腊人在历史上，是以理智出名的，尤其希腊的哲学，众所皆知，是非常理智的。按规矩说，理智的人，不应该迷信宗教；然而古代的希腊人，一面非常理智，另一面却又非常宗教。

人无论是理性或感性，文雅或粗鲁，有学问或没有学问，里头都有一个拜神的本性。就好比我们每一个人里面，都有一个胃；这是不分肤色、国籍的，只要是人，里头就都有个胃，是专专用来盛装食物的。同样的，只要是人，里面都有一个寻求神的需要。

I hope that from now on we all would see that every time we come together, we do not come on our own. If we still say that we come on our own to meet, then our way of speaking is too traditional and religious. We have to say that we are gathered, we are assembled. We do not take the initiative to come, but we are moved to come. It is the Lord Jesus who initiates, and it is He who stirs in every one of us and thus gathers us together.

MAN HAVING AN INNER NEED TO SEEK AFTER GOD

Now we would like to look at a topic—God and the word. Concerning God and the word, we need to speak about four matters: God being the word, the way God speaks, God's desire for us to speak, and the way to speak in the meetings. God's speaking, the way God speaks, God's desire that we speak, and our speaking in the meetings are four crucial matters to us. Simply put, these four matters are: God and the word, God being the word, God's speaking, and the word of God.

We have to spend some time to consider what the meaning of the universe is. Today many people do not know God. However, during the past six thousand years of human history, from ancient times to the present, man has never been able to break away from what is known as religion. What is religion? Religion is related to the worship of God. According to the Chinese language, the word religion means having a certain belief and teaching according to that belief. To teach people what one adheres to or believes in is to practice religion.

In Acts 17 when Paul went to Athens and saw the situation there, he said to the Athenians, “I observe that in every way you very much revere your deities” (v. 22). In the original Greek language, revering your deities means being religious. What Paul meant was: “Men of Athens, you are very religious.” This surprised me because the Greeks are famous for being intellectual, and the Greek philosophy is especially well-known for being very intellectual. Intellectual people are usually not religious or superstitious, yet the ancient Greeks were very intellectual on the one hand and also very religious on the other hand.

All human beings, regardless of whether they are intellectual or emotional, refined or rough, educated or uneducated, have an innate desire to worship God. To illustrate, every one of us has a stomach. Regardless of race or nationality, everyone who is human has a stomach, an organ specifically for containing food. In the same manner, everyone who is human has an inner need to seek after God.

神为人造灵来盛装祂

人身体里的胃，使人不仅有吃饭问题，还有作饭问题。人所以需要作饭，需要吃饭，就因为人里面有个胃。同样的，人为什么要信神？为什么需要神？是因人里面不仅有一个胃，是装饭的；还有一个“胃”是装神的，这个装神的“胃”叫作灵。这是神在造人时，特别给人造的。

撒迦利亚十二章一节说，“铺张诸天，建立地基，造人里面之灵的耶和华。”意思是，耶和华不仅铺张诸天，建立地基，并且造了人里面的灵，可见天、地、人，三者并重。再者，这里不是说“造人”，乃是说“造人里面之灵”，显然不是重在人，乃是重在人的灵。因此，严格说，应该是天、地、灵并重。神造天、造地、造人的灵，这个灵使我们与禽兽有别。若是我们人里面没有灵，我们与禽兽就没有什么不同。我们所以和万物不同，就因我们人有灵，神为我们造了一个灵。

因此，自有历史以来，从没有见过一群羊或狗，或任何其他生物，会去拜神，或弄个偶像来膜拜。倒是在人类历史中，从古至今，无论是文明或野蛮，聪明或愚拙，富或贫，人群社会中总少不了庙宇，少不了偶像，让人膜拜。这是因神在人里面造了一个灵，人就有了敬拜神的需要。

约在一九五三或五四年间，一分菲律宾的英文报纸报导说，苏俄已过的一位大头目史达林在世时，有一个特务长，名叫贝利亚，他在史达林手下作特务，不知道杀死了多少人。史达林过去后，赫鲁雪夫上台，他一上台，立即把贝利亚抓起来，准备处以死刑。当贝利亚到了刑场后，执行官就对他讲，“现在给你几分钟自由，你要什么就给你什么。”这位十恶不赦的大罪人，在临刑前所作的要求，竟然是“请给我一本圣经”。这是何等奇妙的事，一个大特务头子，杀人千万，在他临刑前，所要求的竟是一本圣经。这证明在人的最深处，的确有敬拜神的故事。

中国古话说，“人之将死，其言也善。”实在说，人心的善，乃是因为人里面有灵。中国古代有本书“大学”，说到大学之道，在明明德。什么叫作明德？明德就是人

GOD CREATING MAN WITH A SPIRIT TO CONTAIN HIM

The stomach in our body gives rise not only to the need to eat but also to the need to cook. We need to cook and to eat because we have a stomach. In the same way, why do we believe in God? Why do we need God? It is because we have a “stomach” to contain God, just as we have a stomach to contain food. This “stomach” for containing God is called the spirit, which was created especially for man when God created him.

Zechariah 12:1 says, “Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.” This shows that Jehovah not only stretches forth the heavens and lays the foundations of the earth but also forms the spirit of man within him. This indicates that these three items—the heavens, the earth, and man—are equally important. Furthermore, instead of saying “forms man,” the verse says, “forms the spirit of man within him.” This clearly indicates that the emphasis is not on man but on the spirit of man. Therefore, strictly speaking, the heavens, the earth, and the spirit are of equal importance. God created the heavens, the earth, and the human spirit which distinguishes us from the animals. If we human beings did not have a spirit within, then we would be no different from the animals. We are different from animals because we have a spirit created by God.

Since the beginning of history, there have never been any sheep, dogs, or any other animals that have worshipped God or made an idol for worship. However, throughout human history from the ancient ages to the present, in human communities that were either civilized or barbaric, intelligent or foolish, rich or poor, there has been no lack of temples and idols for man to worship. This is because God created a spirit in man, and man therefore has a need to worship God.

In 1953 or 1954 an English newspaper in the Philippines reported a story about Lavrenti Beria, the chief secret agent during the rule of the former Soviet leader Stalin. According to this report Beria had murdered innumerable people during Stalin’s rule. After Stalin passed away, however, Krushchev took power and immediately arrested Beria in order to execute him. When Beria was on the execution field, the execution officer told him, “Now I will give you a few minutes of freedom; whatever you ask for will be granted.” Incredibly, the request of this heinous sinner before he was executed was, “Please give me a Bible.” It is amazing that a chief secret agent who killed thousands of people would request to have the Bible before his execution. This story proves that deep within man there is a desire to worship God.

There is an ancient Chinese saying: “When a man is dying, his words are good.” Actually, the good that is in the human heart is due to the fact that man has a spirit. There is an ancient Chinese book called The Great Learning, which says that the principle of

的良心；明明德就是将人的良心表显出来，发扬光大。良心就是人的灵的一部分。保罗在新约里也说，他自己勉励，对神对人常存无亏的良心。（徒二四 16。）所以，人里面有个东西，叫作灵。人里面的灵如同人的胃一样，是一个机关；人的灵是盛装神的一个机关。

在新约里，主曾对门徒说，要将祂当作食物吃进去。（约六 55～57。）在这件事上，不仅没有信主的外邦人不懂，即使是信主的基督徒，也不懂得如何能把神当作食物吃了。在约翰六章，主耶稣说，“我就是生命的粮，…吃我的人，也要因我活着。”（35，57。）吃主的观念，不是我们天然的头脑里所有的，乃是神的话所启示，经过一段时日，慢慢作到我们里面的。

一九五八年春天，我在台北头一次说到主耶稣是可吃的。这是根据约翰六章五十七节，主说，“吃我的人，也要因我活着。”一位在台湾大学作教授的圣徒，平常对真理很渴慕，对召会也很热心。他听完那篇道后，就来对我说，“这个道很好，但是用吃主这个说法，似乎有点野蛮。我们怎能把主吃下去？”我就指给他看，这是主耶稣自己说的；这不是我发明、创作的，这是圣经记载的。

民数记说，以色列人若敬畏、倚靠耶和华，耶和华要把他们的仇敌，当作食物给他们吃。（十四 9。）当以色列人进迦南时，他们真是把仇敌都“吃”了。新约圣经也有类似的说法，彼得在彼前五章八节说，“你们的对头魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。”撒但不是在这地上，寻找可欺骗的人，他乃是寻找可吞吃的人。他不仅要欺骗我们，他乃是要把我们吃下去。因此，我们不要等撒但来吃我们；我们要对撒但说，“你这吼叫的狮子，你慢着点，我要先来吃你。我里面有一个灵，是你没有的，我要先把你吃掉。”

各种人寻求神的例证

我们要看见，神乃是人一个最大的需要，是人没有法子脱开的。千万不要相信那些无神论者的话，他们满口谎言，口里说没有神，暗地里却不断的建立宗教。四十

great learning is to develop the “bright virtue.” What is the bright virtue? The bright virtue is the conscience of man. To develop the bright virtue is to make manifest or to magnify the human conscience. The conscience is a part of the human spirit. Paul said in the New Testament that he exercised himself to always have a conscience without offense toward God and men (Acts 24:16). Therefore, within man there is something called the spirit. Like the stomach, the human spirit is an organ; the human spirit is an organ to contain God.

In the New Testament the Lord told His disciples to take Him in as food (John 6:55-57). Concerning this matter, the unbelievers, and even the Christians—the believers in the Lord, do not understand how they can eat God as food. In John 6 the Lord Jesus said, “I am the bread of life....He who eats Me, he also shall live because of Me” (vv. 35, 57). The concept of eating the Lord is not in our natural mentality. Instead, it is revealed in God’s word and is gradually worked into us over a period of time.

In the spring of 1958, I spoke for the first time on the Lord Jesus being edible. The message was based on John 6:57 where the Lord said, “He who eats Me, he also shall live because of Me.” After hearing that message, a saint, who was a professor at National Taiwan University and who usually was very hungry for the truth and zealous for the church, came to me and said, “This message was very good, but using such an expression as ‘eating the Lord’ sounds a little barbaric. How can we ‘eat’ the Lord?” I pointed out to him that this was what the Lord Himself said and that this was neither invented nor created by me but was recorded in the Scriptures.

In the book of Numbers the people of Israel were told that if they feared and trusted in Jehovah, then He would give their enemies to them as food (14:9). When the children of Israel entered into Canaan, they indeed “ate” their enemies. The New Testament also says something similar to this. In 1 Peter 5:8 Peter says, “Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.” Satan is on earth seeking someone not to deceive but to devour. He does not only want to deceive us; rather, he wants to devour us. Therefore, we must not wait for Satan to devour us. We have to tell Satan, “You roaring lion, slow down a little. I will eat you first. Within me I have a spirit which you do not have; I will eat you up first.”

ILLUSTRATIONS OF VARIOUS KINDS OF PEOPLE SEEKING GOD

We must see that God is man’s greatest need; man simply cannot rid himself of such a need. You should by no means believe the words of the atheists, who are full of deceit. With their mouths they say that there is no God, yet they secretly build up religion. More than forty years ago during World War II, Germany had a very strong military and began frequent attacks on

多年前，正值第二次世界大战，当时德国非常强盛，常常攻打苏俄，美国很关心这事。罗斯福总统便和苏俄头目史达林会谈，盼望苏俄快快把苏俄境内的礼拜堂开放，好让基督徒能去作礼拜。这样，美国才能出钱协助苏俄，因为美国的钱，都是基督徒纳税人所纳的；美国无法把基督徒纳税人纳的钱，拿来帮助苏俄这个反对神、无神论的国家。

苏俄这面就想，若是美国不帮助苏俄，苏俄迟早会被德国希特勒打垮；何况逼迫基督教也已经二十多年，恐怕所有基督徒都已经消灭得差不多，教堂就是开了门，也不一定会有什么人去。于是告诉美国说，苏俄不反对基督教，不反对神了，美国可以把美元送进去。当苏俄为基督徒开了门后，美国的支援也到了；然而，他们万万没有想到，那年春天，就在他们开了礼拜堂的门那一天后，马路上到处车水马龙，人车拥挤，都是要去作礼拜的。苏俄头目史达林大吃一惊，从列宁开始逼迫基督教，关基督教的门，到开门当时，已经过了二十多年，基督徒竟然仍旧难以估计。

这是何等奇妙的事，越压迫人，不要人寻求神，人就越寻求神。若是有人逼我们，不让我们吃饭，逼到末了，我们一定变得最喜欢吃饭。人受饿几天后，定规只想要吃。同样的，越压抑人，人里面需要神的渴望越强。以中国大陆为例，三十多年前，中国大陆连天主教在内，所谓的基督徒不超过三百万；但至今不到四十年，这个三百万翻了十七倍，成了五千多万。所以，压抑人信神是没有用的。

人类的五大宗教

这在在都告诉我们，人里头有一个东西，是神造的。神造天、造地，神也造人里面的灵。天、地、灵一人的灵，三者乃是三杰。所以，人类虽然不认识神，却在建立膜拜神的生活文化；因此可以说，人类的历史就是建立宗教的历史，人类不停的在研究宗教。归纳来说，今天在人类中间的，就是五大宗教—儒、释、道、

the Soviet Union. The United States was very concerned about this. In a meeting with Stalin, the head of the Soviet Union, President Roosevelt expressed his desire that the Soviet Union allow churches within its territories to open their doors so that the believers could go to worship God. Only if this was done would the United States be able to give monetary aid to the Soviet Union. This was most likely because the money in America was coming from the taxpayers, a great number of whom were Christians and who would not agree to having the money they contributed used to help the Soviet Union, which was an atheistic country opposing God.

The Soviet leaders considered that if America would not help the Soviet Union, then sooner or later the Soviet Union would be conquered by Germany. Moreover, they probably thought that since they had persecuted Christians for over twenty years already, almost all of the Christians had probably been eliminated. They may have believed that even if the doors of the churches were re-opened, there probably would not be many who would go to church. Therefore, the Soviet Union told the United States that it would not oppose Christianity, that it would not oppose God, and that the United States should send the American dollars to them. Thus, when the Soviets opened the doors of the churches to the Christians, the help from America also arrived. It is reported that in the spring of that year, to their surprise, on the day they opened the doors of the churches, traffic was heavy and the streets were crowded with people going to worship in the churches. Stalin was greatly shocked because twenty years had passed from the time Lenin began persecuting Christianity and closing the doors of the churches to the time the doors were re-opened. Yet the number of Christians was still so great.

It is amazing that the more you persecute people and prohibit them from seeking after God, the more they will seek after God. If someone oppresses us and forbids us to eat, in the end we would surely love to eat even more. After a person has been starved for a few days, he just wants to eat. In the same way, the more you suppress people, restraining them from believing in God, the stronger will be their inner longing for God. Take mainland China for example. Over thirty years ago in China the number of Christians, including Catholics, was not more than three million, but today, in less than forty years, these three million have increased by about seventeen times to over fifty million. Therefore, to suppress people's belief in God is futile.

MAJOR RELIGIONS AMONG THE HUMAN RACE

All these illustrations tell us that within man there is something created by God. God created the heavens and the earth, and He also created a spirit within man. These three—the heavens, the earth, and the human spirit—are three outstanding items. Although most men do not know God, they have built up a living and culture of worshipping God. Therefore, we may say that the history of the human race is a history of building up religions; human beings are continually researching religions. There are only a few

耶、回。这五大宗教再归纳研究的结果，只有一个源头。首先，说到儒，严格来说，儒家并不是一个宗教，在儒家的思想里只有天的观念，如“获罪于天，无所祷也”，只有这么多。儒家并没有叫人拜神，乃是教人作人要有道德、有志向；所以认真说来，儒家并没有带给人一个宗教。

其次说到释，就是指佛教说的。佛教里没有神，只有一个佛，重在转生、轮回。好比前生是猪，因为猪作得很好，今生转生为一个人；若是今生作人作不好，来生就会转生成另一个比人不好的东西；若是作人作得好，就可以变成一个佛，到西天去。这其中并没有神。所以，佛教是在表达一个思想，就是教导人千万不可作坏事，若是作了坏事，是会遭报受罚的；同时教导人要行善积德，是有所宗而施教。

说到道教，就更妙。道是讲风，说风像气；将人生比作风，说人生像气一样。所以，道教也是不讲神的。因此儒、释、道都没有怎么说到神。再来看耶教和回教。耶教包括天主教、更正基督教、和犹太教；次序上先是犹太教，后是天主教，再是更正基督教，这三者加起来就是耶教。在耶教里，有一本新旧约圣经，犹太教只重旧约，天主教和更正基督教都是新旧约并重；这是耶教讲到神方面的经典。

回教是借取圣经而来的，因为他们的开山祖穆罕默德，在主耶稣以后六百多年出生，他抄袭新旧约，重新编出一本可兰经。所以，回教的可兰经，可说就是新旧约圣经的抄本。

神与话

从这五大宗教看来，宇宙中只有一位神，也只有一本圣经，因为回教的可兰经是抄袭圣经而有的，所以都是一个源头。这源头就是圣经所说，那独一的真神；全人类都沿用这本圣经，也都沿用这位神的历。换句话说，整个宗教的建立、发展，都源自于这一位神与这一本圣经，也就是源自于神与神的话。

major religions among the human race. Further analysis and study show that all genuine religions, in principle, have only one source. First, Confucianism, strictly speaking, is not a religion. In the Confucian mentality there is only the concept of heaven, as reflected in the saying, “He who offends heaven has none to whom he can pray.” Confucianism does not teach people to worship God; rather, it teaches people to be ethical and to have a purpose in life. Therefore, the followers of Confucius did not introduce a religion to mankind.

Second, in Buddhism there is no God—only Buddha, and its emphasis is on transmigration, or reincarnation. For example, someone may have been a pig in his previous life. Now in this life he has become a man. If, however, in this life he does not do good deeds, then in the next life he will become something worse than a man. However, if he does do good deeds in this life, he might become a Buddha and go to the western heaven. There is no God at all in Buddhism. Therefore, Buddhism is a way of thinking that teaches people to refrain from doing evil, because if a person does evil things, he will be punished. At the same time, it also teaches people to do good deeds and to accumulate them as much as possible. Hence, Buddhism has a certain kind of belief and teaches people according to its belief.

Taoism is even more difficult to understand. Taoism speaks about the wind, saying that the wind is like a breath and comparing human life to the wind or a breath. Thus, Taoism does not talk about God either. Therefore, neither Confucianism nor Buddhism nor Taoism talks about God. Now let us look at Christianity and Islam. Christianity includes Catholicism, Protestantism, and elements of Judaism. Chronologically, first there was Judaism, then Catholicism, and finally Protestantism. The totality of these three is Christianity. In Christianity there is a Bible with the Old Testament and the New Testament. Judaism only acknowledges the Old Testament, whereas Catholicism and Protestantism acknowledge both the Old Testament and the New Testament. In Christianity the Bible is the book that talks about God.

Islam was derived in part from the Holy Word of God. We say this because its founder, Mohammed, who was born about six hundred years after the Lord Jesus, compiled the Koran by copying from the Old Testament and part of the New Testament. Therefore, the Koran of the Islamic religion may be considered an imitation of the Old and New Testaments.

GOD AND THE WORD

From these five major religions we see that in the universe there is only one God and only one Bible. Since the Koran of the Islamic religion came from copying the Bible, it is of the same one source. This source is what the Bible calls the unique true God. Much of the human race uses this Bible, and almost all people use the calendar of this God. In other words, the building up and the development of Christianity and Islam, were derived from this God and this Bible; that is, they were derived from God and the Word of God.

凡读书人都承认，人群是个奥秘，宇宙也是个奥秘，这奥秘里有一个实际的中心，就是神。这位神，祂的故事就是话；神所有的故事，都在祂的话里。没有神就没有话，有神就有话。在我们人这面也是一样，有人就有话；人不仅说话，并且天天都在说话。因着人天生会说话，所以不觉得宝贝或希奇；但事实上，人会说话，也是非常奇妙的一件事。比方牛、马、狗等动物，就不会说话；它们只会叫，但没有话。所以，人会说话乃是件奇妙的事。

人有灵，人说话

神造人，最奇妙的就是给人里面造一个灵。在神所造形形色色的万物中，只有人里面有灵。中国人也常用到“灵”这个字，并且赋与这个字很多意义。用在人身上，说这个人很好，很“灵活”；用在药材上面，说这帖药很好，是“万灵丹”等。在中国人的文化里，灵是个特别的东西。虽然中国古圣不教导宗教，也不教导敬拜神，更没有告诉人说人里面有灵，是装神的器皿，但他们的确研究出人里头有个故事，是个非常奇妙的故事。所以中国人说，人为万物之灵。神造人，第二件奇妙的事，就是人会说话。人说话不仅牵涉到声带的问题，还牵涉到耳朵的听觉，脑部的传达与领会。因此，人的语言是一项大学问。今天地上满了各种人类的语言，根据研究，其中最好的是中文、英文、希腊文、希伯来文等，后两种是神用来启示祂话语的。然而，在节奏和押韵上，希腊文要比中文弱。至于英文，则有相当部分是跟随希腊文的。

人说话 是像神的一种表显

我们每一个人里面，都有两件奇妙的东西，一个是灵，一个是说话。人类的生活，全是说话的故事。在我们的日常生活中，最常作的一件事，就是说话；即使我们整天不作别的事，还是会满了话。若是把我们这人说话的本能拿掉，你不会说话，我不会说话，老的不会说话，小的也不会说话，大家都不会说话；这么一群不会说话的人在一起，很难作出事情来。所以，说话实在是一件不得了的事。

All intellectuals acknowledge that human society is a mystery, that the universe is also a mystery, and that in this mystery there is a center of reality, which is God. The expression of this God is the word; all the elements of this God are in His word. Where there is God, there is the word. Where there is no God, there is no word. It is the same with us human beings. Where there is man, there is the word. Man not only speaks, but he speaks daily. Because man has the innate ability to speak, he does not feel that to speak is precious or marvelous. But the fact that man is able to speak is an amazing thing. Animals such as cows, horses, and dogs cannot talk; they can only make sounds but no words. Therefore, man's ability to speak is a marvelous matter.

MAN HAVING A SPIRIT AND THE ABILITY TO SPEAK

When God created man, the most marvelous thing was that He created a spirit within man. Of all the millions of things God created, man alone has a spirit within him. The Chinese frequently use the word ling (spirit), which has many denotations. A person who is quick-minded is described as ling-huo, “spirit-living”; a medicine that is very effective is called wan-ling-tan, an “all-spirit-pill.” In the Chinese culture the spirit is a special thing. The ancient Chinese sages did not teach religion, nor did they teach the worship of God. Neither did they teach people that there is a spirit in man that is a vessel to contain God. Nevertheless, they found out that in man there is something marvelous. Therefore, the Chinese say that man is the spirit of all creation. In God's creation of man, the second marvelous thing was that man was given the ability to speak. Speech does not involve only the use of the vocal cords, but it also involves the hearing of the ear and the conveying and understanding of the mind. Therefore, speech is a great, wide field of learning. Today the earth is filled with all kinds of human languages. According to some studies, the best languages are Chinese, English, Greek, and Hebrew; the latter two were used by God in revealing His word. However, in rhythm and rhyme, Greek is inferior to Chinese. As to English, a large portion of the language follows the Greek language.

THE SPEAKING OF MAN BEING A MANIFESTATION OF HIS LIKENESS TO GOD

All men possess two marvelous things: one is the spirit and the other is the ability to speak. Human living is altogether a story of speaking. The thing we do the most in our daily life is speak. Even if we do not do anything the whole day, we are still full of words. Suppose our ability to speak is taken away from us so that neither you nor I can speak, and neither the old nor the young can speak. If such a group of people came together, it would be hard for them to accomplish anything. Therefore, speaking is truly a tremendous matter.

我们生在说话里，活在说话里，习惯在说话里，一辈子都在说话；但我们并不那么觉得说话的重要。实在说，说话是一件最重要的事；这只有神能作得出来。因着神是说话的神，祂要造出一个可以盛装祂，并且为祂所用的人，就把人造得和祂一模一样；甚至神说话，人也说话。因此，人会说话，也是像神的一种表显。圣经说，神照着祂自己的形像造人，最重要的是神说话，人也说话。

说话这事，在家庭生活中最是常见。结了婚的人都知道，在一般家庭里，作妻子的总比作丈夫的话多。丈夫都是坐着看，妻子则是不停的管事情，发号施令，说话自然就多。但是作妻子的成天不说一句话，夫妻也是很难生活在一起。今天这个世代，是要人人都学会说话，并且越说越会说。所谓“诚于中，形于外”，人说话要说得有分量，说得得体，就必须饱读经书，受完整的教育，好使他的话说出来，人能接受，能敬佩。

壹 神是话

说话的确是一件奇妙的事；要知道，没有神的话就等于没有神。蒙主怜悯，我从得救那一天起，就爱上了这本圣经。六十多年来，我天天都在读圣经。我越读，越觉得圣经可爱、可宝贵，其中所说的，实在奥妙。我花了十一年半的工夫，把新约二十七卷的每一字，都对照希腊文重新考虑过，也把英文的翻译再作修订，并且每一节的经文，在可能范围内，都写了注解。经过这样的过程，我对圣经的敬佩与欣赏，达到了极点。人实在无法说出那么精深奥妙的话，只有主耶稣能将这话发表给我们。

这些话所以奥妙，因为神的话就是神自己。我们都知道，我们所说的话就是我们自己。比方人的声音，永远代表这个人，这是一件奇妙的事。地上虽有亿万的人，却没有两个人的声音是完全相同的。每个人都有自己专属的声音、语气、讲法、措辞，在发表上更是各有不同。一个人讲了一篇道后，任谁也学不来。因为人的话语就是人自己。

We were born into a realm of speaking, we live in a realm of speaking, and we are accustomed to being in a realm of speaking. We spend our whole life in this realm, yet we do not quite realize the importance of speaking. Speaking is a crucial matter; only God Himself can give us the ability to speak. God is a speaking God, and in creating man as a vessel to contain Him and be useful to Him, He created man exactly the same as He, even to the extent that man speaks as God speaks. Therefore, man's ability to speak is a manifestation of man's likeness to God. The Bible says that God created man in His image, and the most important aspect of God's image is that God speaks; thus, man also speaks.

This matter of speaking is most frequently seen in a family. Those who are married all know that in a typical family the wife speaks more than the husband. The husband usually sits and observes, but the wife unceasingly takes care of various matters and gives orders, so naturally she speaks more. However, if the wife does not say a word the whole day, then it will be hard for the husband and the wife to live together. In the present age everyone has to learn to speak, and the more one speaks, the better he can speak. The Chinese say, "What is truly within will be manifested without." This means that if a person desires to speak weightily and properly, he must read many classic books and be fully educated. Then the words he utters can be accepted and admired by others.

GOD BEING THE WORD

Speaking is surely a marvelous thing. We need to realize that not having the Word of God is equivalent to not having God Himself. By the Lord's mercy, since the day I was saved, I have loved the Bible. For more than sixty years I have been reading the Bible every day. The more I read it, the more I sense that the Bible is lovable and precious and that what has been written in it is so marvelous and mysterious. I spent eleven and a half years to reconsider every word in the twenty-seven books of the New Testament, comparing it with the Greek text. I also made revisions to the English translation, and wherever possible I wrote footnotes for each verse. After these processes, my admiration and appreciation of the Bible have increased to the uttermost. No man could have spoken such profound and mysterious words. Only the Lord Jesus could have uttered such words to us.

The reason these words are so profound and mysterious is that the Word of God is just God Himself. We know that the words we speak are just ourselves. For instance, our voice always represents us; this is a marvelous thing. Although there are billions of people on the earth, there are not any two people who have exactly the same voice. In speaking, everyone has his own particular voice, tone, manner, and wording; even more, each is distinctly different in expression. After a person has given a message, no one else can duplicate it because the words of a person are just the person himself.

圣经说，神就是话。（约一1。）表面看来，似乎圣经里并没有明文说到神就是话。然而，我们若去查考希腊原文圣经，或是英文译本，就会看见，约翰一章一节说，“太初有话，话与神同在，话就是神。”这里“话就是神”在希腊原文里，乃是“神就是话”。无论是“话就是神”，或“神就是话”，其实都是一个。好比我们说陈先生就是陈弟兄，或说陈弟兄就是陈先生，这并没有什么两样。说你的妻子就是张太太，张太太就是你的妻子，这也没有什么不可，因为都是指她那一个人说的。

圣经里的确有这样一节圣经，说，“太初有话，话与神同在，话就是神。”这个话是太大了；话和神就是一个。话就是神，神就是话。同样的，我们也可以说，人就是话，话就是人。在此以前，我们可能从未想到自己就是话。虽然许多动物都会啼叫，但都不会说话，都没有话。只有人有话，因此人就是话。若有人想要知道我里面的故事，就必须借着我的话。所以，我们来到圣经跟前，就是来到这位神面前；圣经这个话就是祂自己。

贰 神说话

神不仅是话，神还说话，并且造了一个会说话的人。神就是话，但祂若不说，祂就不是话。所以，神是话，结果就是神说话。如同一个传道人的故事，就是话的故事，因为他是经年累月，不停的在对众人说。圣经希伯来书告诉我们，我们的神是说话的神，祂不仅在古时说话，祂今天还在说话。古时，祂是借着众申言者，对我们的列祖说话；今天，祂乃是在祂儿子里面，就是在祂自己里面，并在我们里面，对我们说话。（来一1~2。）

主耶稣曾对腓力说，“我在父里面，父在我里面，…我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”（约十四10。）这给我们看见，主耶稣说话就是神在那里作工。换句话说，主说话就是神说话；主与神二者乃是一。今天，我们的神还在说话，祂乃是在祂儿子里面说话；而我们都是祂儿子身上的众肢体，我们对人说话，也就是神在儿子里说话。我们出去传福音时，就是神在儿子里说话。

The Bible says that God is the Word (John 1:1). Apparently, the Bible does not directly say that God is the Word. However, if we study the Greek text of the Bible or the English versions, we can see that John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Here, the Word was God in Greek is “God was the Word.” Whether it is “God was the Word” or “the Word was God,” they are actually the same. For example, we can either say that Mr. Chen is Brother Chen or that Brother Chen is Mr. Chen; there is no difference. Saying that your wife is Mrs. Chang and saying that Mrs. Chang is your wife are both acceptable since both refer to her as your wife.

In the Bible there is such a verse which says, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). This is a great verse showing us that the Word and God are one. The Word is God, and God is the Word. Likewise, we can say that man is the word, and the word is man. Before this we might have never thought of ourselves as being the word. Although many animals can make certain vocal sounds, they cannot speak and do not have words. Only man has words; hence, man is the word. If someone wants to know what I am thinking within, he has to know it through my words. Therefore, when we come to the Bible, we come to God, because the Bible as the Word is God Himself.

GOD SPEAKING

Not only is God the Word, but He also speaks; furthermore, He created men who speak. God is the Word, but if He did not speak, He would not be the Word. Because God is the Word, He speaks. We may use a preacher as an illustration. The life of a preacher is a life of words because over the months and years he speaks unceasingly to people. The book of Hebrews tells us that our God is a speaking God; He not only spoke in old times, but He is still speaking today. Formerly, He spoke through the prophets to our forefathers; today He speaks to us in His Son, that is, in Himself, and He speaks to us from within us (Heb. 1:1-2).

The Lord Jesus said to Philip, “Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works” (John 14:10). This shows us that the Lord Jesus’ speaking was God’s working. In other words, the Lord’s speaking was God’s speaking; the Lord and God are one. Today our God is still speaking, and He speaks in His Son. We all are the members of the Body of His Son; thus, when we speak, it is God speaking in His Son. When we preach the gospel, it is God speaking in the Son.

说话是会发生事情的，甚至会发生大事情。世人生意作得成功与否，相当在于他们会不会说话。今天一个售货员出去，都要先在说话上受教导和训练。会说话的，就有生意；说话不当，或是说得不够的，就得不到生意；有时说多了，也会丢失生意。因此，所有成功的售货员，都很会说话，并且很知道如何说话。实在说，整个人群社会的往来互动，全在于说话，并且要说得当、合宜的话。所以，说话的确是会发生事情，并且影响事情的成败至巨。

我们今天为主作工，也在于说话。话说得好，人能得救；说得不好，人不领会福音。话说得好，众人都能得造就；若说得不好，就徒劳无功。中国有句格言，说到“一言兴邦，一言丧邦”。意思是国家的兴衰，在于人的说话。我们都承认，神创造天地，乃是一件大举。然而这项大举，是借着说话产生的。在创世记一章三节：“神说，要有光，就有了光。”神说要有什么，就有了什么。因此，在诗篇里，诗人颂赞神，说，“祂说有，就有；命立，就立。”（三三 9。）若是神从来没有说过什么，万事万物，就都不可能存在。即使我们人的存在，也相当维系于神的说话。主耶稣说，“那听我话，又信…的，就有永远的生命。”（约五 24。）人得救，得着永远的生命，全在于这话。

叁 神的话

末了，我们要来看，有关神的话的十大项。

一 是基督

第一，神的话是基督。（约一 1，启十九 13。）基督是谁？基督就是神，所以，神的话也就是基督。

二 是灵

第二，神的话是灵。（约六 63，弗六 17。）主耶稣在约翰六章对门徒说，“我对你们所说的话，就是灵。”（63。）

三 是生命

Speaking can cause things, even big things, to happen. When the people of the world do business, their success or failure depends on whether or not they know how to speak. Before going out, a salesperson has to be taught and trained in speaking. Those who know how to talk will get the business, and those who talk improperly or inadequately will not get the business. Sometimes talking too much will also cause a salesperson to lose business. Therefore, all the successful salespeople are able to speak and know how to speak very well. Actually, interaction in human society depends on speaking; moreover, the speaking must be proper and suitable. Therefore, speaking causes things to happen, and it can greatly affect the outcome of a matter.

Today our working for the Lord also depends on speaking. If we speak well, people will be saved; if we speak poorly, people will not understand the gospel. If we speak well, people will be edified; if we speak poorly, our work will be futile. There is a Chinese proverb which says, “A word can cause a nation to rise; a word can cause a nation to fall.” It means that the rise or fall of a nation can depend on man’s speaking. We all acknowledge that God’s creation of the universe was a great act. Yet this great act was accomplished by speaking. Genesis 1:3 says, “And God said, Let there be light; and there was light.” Whatever God spoke came into existence. Therefore, in the Psalms the psalmist praised God, saying, “For He spoke, and it was; / He commanded, and it stood” (33:9). If God had not spoken anything, then it would have been impossible for the universe to come into existence. Even our existence depends to a great extent on God’s speaking. The Lord Jesus said, “He who hears My word and believes...has eternal life” (John 5:24). Our being saved and our receiving the eternal life are altogether dependent upon the Lord’s word.

THE WORD OF GOD

Lastly, we want to look at ten major items related to the word of God.

Being Christ

First, the Word of God is Christ (John 1:1; Rev. 19:13). Who is Christ? Christ is God; hence, the Word of God is Christ.

Being the Spirit

Second, the word of God is the Spirit (John 6:63; Eph. 6:17). In John 6 the Lord Jesus told the disciples, “The words which I have spoken to you are spirit” (v. 63), and Ephesians 6 says that “the Spirit...is the word of God” (v. 17).

As Life

第三，神的话就是生命。约翰六章同时给我们看见，神的话就是生命。主说，“我对你们所说的话，…就是生命。”（63。）

四 是光

第四，神的话就是光。在旧约里，诗人赞美主的话说，“你的话是我脚前的灯，是我路上的光。”（诗一一九105。）这诗富有诗意，是照着古代的情况描写的。古时路上没有电灯，也没有其他的灯，所以夜里人行路时，总是提着一个灯；这个灯是照亮他的脚步的。因此，诗人有这样的发表：“你的话是我脚前的灯。”神的话就是这个灯；人提着行路时，就是人脚前的灯。既是人脚前的灯，人走路时，自然成了人路上的光。神的话是我们的灯，是我们的光。有神的话，就有光；没有神的话，就在黑暗里。

五 是食物

第五，神的话也是我们的食物。在马太四章四节，主耶稣说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”旧约申言者也说，“我得着你的言语，就当食物吃了；你的言语，是我心中的欢喜快乐。”（耶十五16。）每个爱主话的人，都能见证，神的话在我们里面，就是我们的甜美，就是我们的喜乐。

六 是种子

第六，神的话是种子。我们知道，种子是有生命的。当我们接受神的话，这个话进到我们里面，就成了一个生命的种子，那时我们就得着重生，在我们里面就有一个生命生出来。彼前一章二十三节说，“你们蒙了重生，…乃是由于不能坏的种子，是借着神活而常存的话。”马太十三章三节，说到主出去撒种，主所撒的那个种，就是主的话；主的那个撒种，就是主的说话。说什么话？说神的话，说神自己。那个就是生命的子粒。

七 是雨水

第七，神的话是雨水。我们都知道，当种子种在土里时，没有雨水是不能生长的。在圣经里，这个思想是很

Third, the word of God is life. John 6 also shows us that the word of God is life. The Lord said, “The words which I have spoken to you...are life” (v. 63).

As Light

Fourth, the word of God is light. In the Old Testament the psalmist praised the Lord for His word, saying, “Your word is a lamp to my feet / And a light to my path” (Psa. 119:105). This verse is very poetic and was written according to the situation in ancient times. In ancient times there were no electrical street lights, nor were there any other kinds of light on the path. Therefore, when people walked during the night, they had to carry a lamp to illuminate their footsteps. Hence, the psalmist gave this utterance: “Your word is a lamp to my feet.” The word of God is a lamp; when a person carries it while walking, it is a lamp to his feet. As such, it becomes the light on his path when he walks. The word of God is our lamp, our light. If we have the word of God, we have the light; if we do not have the word of God, we are in darkness.

As Food

Fifth, the word of God is our food. In Matthew 4:4 the Lord Jesus said, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.” A prophet in the Old Testament also said, “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart” (Jer. 15:16). All those who love the word of the Lord can testify that God’s words in them are their sweetness and joy.

As the Seed

Sixth, the word of God is the seed. We know that seeds have life. When we receive the word of God, this word enters into us and becomes a seed of life. At that very moment we are regenerated, within us there is the germination of life. First Peter 1:23 says, “Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.” Matthew 13:3 says that the Lord went out to sow. The seed which He sowed was the word of God. The Lord’s sowing is the Lord’s speaking. What does He speak? He speaks God’s word; He speaks God Himself. This is the seed of life.

As the Rain

Seventh, God’s word is the rain. We know that when a seed is planted into the soil, it cannot grow without the rain. This thought is clearly shown in the Scriptures.

清楚的，申命记说，神的话如同雨水，临到植物和菜蔬。（三二2。）以赛亚也说，神的话从天降下，决不徒然返回，如同雨雪临到地上，滋润地土，使地上发芽结实，使撒种的有种，使要吃的有粮。（赛五五10～11。）神的话像雨水；种子长起来，还需要神的话作雨水来浇灌。这是非常奇妙的，神的话本身是生命，又是生命的种子，并且是浇灌这种子的雨水。

八 是甘露

第八，神的话是甘露。雨水和甘露是有分别的。田地里的植物，光靠雨水是不够的，所以每到下半夜，都有甘露降下。（申三二2。）甘露是比雨水更有功能的，因为雨水多半是浇灌在根上，但甘露却多半是滴在树叶及树枝上。神所创造的一切，都有属灵的意义。我们看见，神的话是生命，是生命的种子，也是浇灌种子的雨水，更是滋润植物的甘露。

九 是利剑

第九，神的话是利剑。利剑是预备打仗用的。希伯来四章十二节说，“神的话是活的，…比一切两刃的剑更锋利。”这里的剑是用来对付我们的己，把我们心的思念和主意分开，也就是把我们的魂和灵剖开。还没有得救的人，甚至连得救的人在内，若是没有神的话，都会将灵和魂搅在一起。然而，我们若安静读一读神的话，无论我们所读的是那一章那一节，都会把我们的魂和灵分得清清楚楚。

比方，一个人和他的妻子意见不合，虽然他们两人都爱主，也从来不吵架，但他们却不停的在那里讲理。虽然有时他们也会祷告，但祷告过后，又开始讲起理来。有一天早晨，作丈夫的把圣经拿出来读，圣经里也没有讲到关于讲理的事，只是正好读到诗篇十九篇，说到“诸天述说神的荣耀；穹苍传扬祂的巧妙”。（1，另译。）读着读着，他就自然的借着这些经节的话，有点祷告；就这样又读又祷，又祷又读。虽然可能只有十分钟，但读过之后，他里头清楚了，知道他祷告是在灵里，和妻子讲理是在魂里。若是没有早晨这样的读经、祷告，他里面的灵和魂是分不开的。就是这样一读经、祷告，他

Deuteronomy tells us that God's speaking is like raindrops upon the plants and vegetables (32:2). Isaiah also said that the word of God descends from heaven and will not return to Him vainly, but rather it is like the rain and the snow which come upon the earth to water the earth and make it bear and sprout forth, so that it may give seed to the sower and bread to the eater (55:10-11). God's word is like the rainwater; for the seed to grow, it still needs to be watered with God's word as the rain. It is exceedingly marvelous that the word of God is life and also the seed of life; moreover, it is the rain that waters this seed.

As the Dew

Eighth, the word of God is the dew. Rain and dew are different. It is not sufficient for the vegetation in the field to have rain only. Therefore, in the latter part of the night, there is the descending dew (Deut. 32:2). The dew is more effective than the rain because the rainwater mostly goes to the roots, but the dew mostly descends on the leaves and branches. Everything created by God has its spiritual significance. We see that the word of God is life, the seed of life, and the rain which waters the seed; even more, it is the dew which moistens the plants.

As a Sharp Sword

Ninth, God's word is a sharp sword. A sharp sword is for fighting. Hebrews 4:12 says, "For the word of God is living...and sharper than any two-edged sword." Here the sword is used for dealing with our self to discern the thoughts and intentions of our heart, that is, to divide our soul and our spirit. The unsaved people, and even the saved ones who do not have the word of God, may confuse the soul and the spirit. However, when we quietly read the Word of God, regardless of which chapter or verse, we will be able to clearly discern our spirit from our soul.

For instance, there was a man who had a disagreement with his wife. Although both of them loved the Lord and did not quarrel, they always reasoned with one another. Sometimes they would pray, but after praying they would start reasoning again. One morning the husband was reading his Bible. What he read was not related to the matter of reasoning. It was just Psalm 19, which says, "The heavens declare the glory of God, / And the firmament proclaims the work of His hands" (v. 1). While reading it, he spontaneously prayed with the words of this verse; he prayed and read, and read and prayed. Although he did this for only ten minutes, afterward he was clear inwardly, knowing that when he prayed he was in the spirit but that when he reasoned with his wife he was in the soul. If he had not had this kind of reading and praying in the morning, the soul and the spirit within him could not have been divided. By reading the Word and praying in spirit, he was

的灵与魂分清楚了。这样，他就学到了秘诀，下次再遇到讲理的事时，就快快回到灵里祷告；妻子讲理，他不讲；她越讲理，他就越祷告。这就是神的话像利剑，把我们的灵和魂分得清清楚楚。

关于这点，以弗所六章十七节也提到了。那里是说到对付属灵仇敌需要的争战，所以说神的话是利剑，乃是为着杀死仇敌的。因此，我们看见，神的话是利剑：第一，杀死鬼魔；第二，把我们的灵和魂分开。

十 是大锤

末了，神的话是大锤。（耶二三 29。）要打碎我们的己，打碎我们的硬心，打碎我们的意见。耶利米二十三章二十九节，也说到神的话是火，要焚烧我们。可见神的话有诸多的功用。

今天，我们要过正常的生活，必须在神的话里。另一面，召会要更刚强正常，要得建造，要属灵，要生命成熟，都必须有神的话。今天我们所需要的，就是我们的神；而我们的神乃是话。这话就在圣经里。我们必须得着这话，并且来说这话。如此，神的话是基督、是灵、是生命、是光、是食物、是种子、是雨水、是甘露、是利剑、是大锤，就都会在我们身上显出实际。神的话会作许多的事；一切的问题都在于神的话。因此，我们必须尽力来读神的话。

able to clearly discern his spirit from his soul. Thus, he learned a secret so that the next time he encountered a cause for reasoning, he would quickly return to his spirit to pray. The wife might reason but he would not; the more she would reason, the more he would pray. This is God's word as a sharp sword, clearly dividing our spirit and our soul.

Ephesians 6:17 also speaks about this matter. There it talks about the spiritual warfare needed to deal with the enemy. It says that the word of God is a sharp sword for slaying the enemy. Therefore, we see that God's word is a sharp sword; it slays the devil, and it also divides our spirit and our soul.

As a Hammer

Lastly, God's word is a hammer (Jer. 23:29) which breaks to pieces our self, our hardened heart, and our opinions. Jeremiah 23:29 also says that God's word is a fire to burn us. We can see that the word of God has so many functions.

For us to live a normal life today, we must be in the word of God. On the other hand, for the church to be strong and normal, built up, spiritual, and mature in life, we must speak the word of God. What we need today is our God, who is the word. This word is in the Holy Scriptures. We must receive the word and speak the word. Thus, the word of God as Christ, as the Spirit, as life, as light, as food, as the seed, as the rain, as the dew, as a sword, and as a hammer will be manifested as a reality upon us. The word of God can do innumerable things; everything hinges on God's word. Hence, we must do all we can to read the Word of God.

神要人为祂说话

神是说话的神，借着说话，祂创造天地，行作万事。所以，每一个得救有祂生命的人，都当学习为祂说话，并说祂的话。

宇宙间最大的奥秘就是神。这奥秘在哪里启示出来，或说在哪里向人类打开呢？乃是在祂的话里向我们打开，向我们启示出来。希伯来一章告诉我们，我们的神乃是说话的神。（1～2。）人类的说话，是从祂创造出来的。祂是说话的神，祂也是话。

我们已经看过，主的话就是主自己，是灵，是生命，是亮光，是食物，是生命的种子，也是浇灌种子的雨水，又是滋润植物的甘露；主的话对我们是一切。然而，难处乃在我们这班神的子民身上，还有撒但，还有肉体；有时更因着我们的迷糊，常把灵与魂搅在一起，分不清楚。所以，神的话还是利剑，为我们击败撒但，把我们的灵与魂分开，并对付我们的肉体。不仅如此，神的话像大锤一样，在我们身上作打碎的工作。

壹 人是照着神的形像造的

现在我们要进一步来看，神要人为祂说话。这事听来虽然浅显，里头却包涵了圣经的奥秘。神在圣经中给我们清楚看见，祂造人的目的，乃是要人为祂说话。在创世记一章二十六节：“神说，我们要照着我们的形像，按着我们的样式造人。”这是三一神的聚会，彼此商量如何造人；结果就是神照着自己的形像造人。神如何能照着祂自己的形像造人呢？

根据内里生命派的说法，创世记一章二十六节这个形像，并非指着外面的一种形状，乃是指神所是的那些美德。比如，神是爱，神是光，神是圣，神是义。爱、光、圣、义乃是非常大的四项。若是我们把十条诫命，（出二十3～17，）就是神所赐下的律法，仔细读过，就会发现这律法里的那些重点内容，就是爱、光、圣、义这四个字。

GOD DESIRING THAT MAN SPEAK FOR HIM

God is a speaking God. He created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

The greatest mystery in the universe is God. Where is this mystery opened and revealed to man? This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word.

We have already seen that the Lord's word is the Lord Himself, the Spirit, life, light, food, the seed of life, the rain that waters the seed, and the dew that moistens the plant. The Lord's word is everything to us. The problem, however, is that we, the people of God, still have Satan and the flesh with us. Moreover, sometimes because we are confused, we mix up the spirit and the soul and are unable to discern one from the other. Therefore, God's word is also a sharp sword which defeats Satan for us, divides our spirit from our soul, and deals with our flesh. Not only so, the word of God is like a big hammer carrying out a breaking work in us.

MAN CREATED IN THE IMAGE OF GOD

Now let us go a step further to see God's desire, which is that man speak for Him. This matter sounds easy to understand, but it contains a biblical mystery. God shows us clearly in the Bible that His purpose in creating man was that man might speak for Him. Genesis 1:26 says, "God said, Let Us make man in Our image, according to Our likeness." This was spoken during a council of the Divine Trinity to determine how to create man. The result was that God made man in His image. How did God create man in His image?

According to the inner-life people, image in Genesis 1:26 refers not to an outward form but to the attributes of God's being such as love, light, holiness, and righteousness. Love, light, holiness, and righteousness are four exceedingly great items. If we carefully study the Ten Commandments (Exo. 20:3-17), the law decreed by God, we will discover that the crucial contents of these laws are these four items: love, light, holiness, and righteousness.

首先说到神的圣洁，再说到神的公义，而后说到神的爱，还有神的光。这四大项，圣洁、公义、爱、光，似乎在十条诫命里读不到；然而，这十条诫命所说的内容，就是这四件事。这位神从起头，就不准许人拜偶像，也不准许人造偶像；祂叫人不可随便妄称耶和華的名，要人記念安息日守为圣日。（出二十4～8。）这四条诫命就给我们看见，祂是圣的神；或者说，祂是圣别的神，是与众不同的，是超脱的，不是凡俗的，是与一切有别的。所以，这头四条诫命，乃是讲到神的圣别，是根据神的圣别特性而写的。

我们都知道，立法的人如何，常常借着他们所立的律法表现出来。好人会立好的律法，坏人则是立坏的律法。若是要抢银行的人立法，他们一定会使抢银行合法化。我们的神所以立那样圣别的律法，就是因为祂是圣别的。“当孝敬父母，…不可杀人，”（12～13，）这给我们看见神是爱。“不可偷盗，”（15，）说到神是公义的。又说，“不可作假见证陷害人，”（16，）这是说到神是光。那些说谎话的人，都是在黑暗中；此外，杀人的、不孝敬父母的，就是没有爱的。

我们若去分析十条诫命，就会看见十条诫命基本的要点，就是神的圣洁、神的公义、神的爱、和神的光。神是照自己的形像造人，就是照着祂所是的；祂是圣洁、祂是公义、祂是爱、祂是光，神就照着这所是造出我们来。因此，在我们这被造之人的天性里，也有这些美德。虽然我们是败坏堕落的人，并且从出生到逐渐长大，有许多的邪恶表显出来，并且深受社会污秽的影响；然而，在我们本性里，在我们的深处仍有这四点。比方，当我们爱人时，我们里面就觉得很快乐；恨人时，就感觉羞耻。人的深处，总有一个爱里的东西。此外，人都喜欢作光明的事，即使是孩子也是如此，没有一个人喜欢作黑暗的事。这就证明在人里面，的确有神那光的特性。神当初造人，是照着祂的爱造的，也是照着祂的光造的。

人人都知道，偷东西是不对的；即使偷来时觉得不错，但里面有一个感觉，就是正义感，会定罪这事，这就是公义。虽然我们都是堕落极深，不太象样的人，然而从小，我们就没有人愿意作个邋遢，叫人看不起的人。我

The law first talks about the holiness of God, then the righteousness of God, then the love of God, and finally the light of God. It seems that in the Ten Commandments we cannot find these four great items—holiness, righteousness, love, and light; nevertheless, these four matters are the very content of the Ten Commandments. From the outset, God prohibited the people from making idols and from bowing down to them; He also told them that they should not take the name of Jehovah in vain and that they should remember the Sabbath day so as to sanctify it (vv. 3-11). These four commandments show us that He is the holy God, the God who is sanctified, different from all other gods, transcendent, uncommon, and distinct from all things. Therefore, the first four commandments speak of God's holiness; they were written according to God's attribute of holiness.

We know that the kind of law a person makes always expresses the kind of person he is. A good person makes good laws, and a bad person makes bad laws. If bank robbers could make laws, they would surely legalize bank robbery. The reason our God established such holy laws is because He is holy. “Honor your father and your mother...You shall not kill” (vv. 12-13)—these commandments show us that God is love. “You shall not steal” (v. 15)—this speaks of God being righteous. “You shall not testify with false testimony against your neighbor” (v. 16)—this concerns God being light. People who lie are in darkness, and those who kill and do not honor their father and mother are without love.

If we analyze the Ten Commandments, we will see that their basic points are God's holiness, God's righteousness, God's love, and God's light. The fact that God created man in His image means that God made man according to what He is. God is holiness, righteousness, love, and light, and according to these items, God created man. Therefore, as those created by God, we also have these virtues in our nature. It is true that we are corrupt and fallen, that many evil things have been manifested through us from the time we were born to the time we have grown up, and that we have been affected by the filthiness of human society. Nevertheless, in our nature, in the depths of our being, we still have these four virtues. For example, when we love others, we feel very happy inside, and when we hate people, we feel ashamed. In the depths of man there is something of love. Furthermore, people like to do the things of light; even children are like this. No one likes to do the things of darkness. This proves that in man there is definitely the characteristic of God as light. God's creation of man in the beginning was according to His love and His light.

Everyone knows that to steal is wrong. Even though someone might feel good after he has stolen something, in him there is a sense of justice which condemns his action; this is righteousness. As human beings, we are deeply fallen and improper, yet from the time we are young, none of us wants to be a failure, despised by others. We all want to be

们都愿意作个高尚、特殊、叫人敬佩、分别出来的人，这乃是根据神那圣别的特性。这就给我们看见，在我们被造的人里面，的确有这四个特性：爱、光、圣、义。

我们都知道，动物里面是没有这些特性，没有这些美德的；只有人里面有这些美德和这些特性。为什么？因为神造人的时候，是照着祂所是的那个形像，就是爱、光、圣、义造的。神这属性，一造到我们人里面，就变作我们人的美德。可惜至今，许多基督徒还没有看见，神按着祂自己的形像造人，乃是给人造了这许多美德和特性。

神造人还有一个特点，就是神是说话的神，祂照着自己的形像造人，把人造得和祂一样会说话。神是爱、光、圣、义的神，祂造人，使人也有爱、光、圣、义；神是说话的神，祂造人，就把我们造得和祂一样，也会说话。

在人类中间，有一本特别的书，就是圣经。历世历代，对这本书都有至高的评价。在拉丁文里，就称圣经为书中之书，就是独一的书，超特的书。这本书曾遭遇反对，受过损伤，但至今仍然屹立不摇。今天在地上，无论什么民族，什么方言，几乎都有圣经翻译。可以说这本圣经，已经翻成世界各种的文字、语言。除了圣经之外，没有任何一本书，能普及到各种方言里去。唯有神的这一本圣经，普及到每一种人类的语言里。换句话说，神是人类中独一的神；圣经，也是人类中独一的话语。

每一种人类、民族、方言里，都有圣经；每一种人类、民族、方言中，也都有基督徒。所以，新约圣经说，基督徒是从各支派、各方言、各民族、各邦国中，被召出来的。（启五9。）神是把我们从各种语言里召出来的。今天在地上，没有一个国家，没有一个民族，没有一种方言里，没有基督徒。这实在是件荣耀的事。世界各民族、各方言里都有圣经，也都有基督徒。当我们基督徒聚在一起时，虽然种族不同，语言不同，但我们谈起话来都能通。

神是说话的神，祂造了我们，也要我们说话。不仅在爱、光、圣、义上，我们有祂的形像；在说话上，我们也代表神，有神的形像。根据创世记一章二十六节，神不仅造我们有祂的形像，祂更造我们为祂掌权；因此，

honorable, outstanding, respected, and distinguished; this is according to the holy nature of God. This shows that within created man there are indeed these four characteristics: love, light, holiness, and righteousness.

We all know that animals do not have these characteristics and virtues; only human beings have them. Why? Because when God created man, He created him according to the image of what He is—love, light, holiness, and righteousness. It is a pity that today many Christians still do not realize that when God created man in His image, He created in man all these virtues and characteristics.

Another special matter in God's creation of man is that since God is a speaking God, when He created man in His image, He created man with the ability to speak just like Himself. Because God is a God of love, light, holiness, and righteousness, He created man with love, light, holiness and righteousness. Because God is a speaking God, He created man to be just like Him—also being able to speak.

Among the human race there is a special book—the Holy Bible. This book has always been held in the highest estimation throughout the generations. In Latin, it is called the Book of books, the unique book, or the most extraordinary book. This book has suffered opposition and has been damaged, but today it still stands upright and unshaken. On the earth today there are translations of the Bible among almost every race and in almost every tongue. The Bible has been translated into all kinds of written and spoken languages in the world. Aside from the Bible, there is no other book that has been spread universally in so many different kinds of dialects. Only the divine Word has universally reached almost every human language. In other words, God is the unique God, and the Bible is the unique word among the human race.

The Bible is among nearly every race, people, and tongue, and there are Christians among nearly every human race, people, and tongue. Therefore, the New Testament says that Christians are people who have been called “out of every tribe and tongue and people and nation” (Rev. 5:9). God has called us out of different languages. Today on this globe there is hardly a nation, people, or tongue in which there are no Christians. This is a glorious thing. In almost every people and every language in the world there are Christians and there is the Bible. When we Christians come together, although we are of different races and speak different languages, we can connect with one another in our conversations.

God is a speaking God, and when He created us, He wanted us also to speak. Not only do we have His image in love, light, holiness, and righteousness, but we also represent Him and have His image in our ability to speak. According to Genesis 1:26, God created us not only that we might have His image but even more that we might rule for Him. Therefore,

祂给我们权柄，管辖一切受造之物，就是“海里的鱼、空中的鸟、地上的牲畜、和全地”。

在形像上，我们像神，有爱、光、圣、义；在外面，神是说话的神，我们像神一样也会说话。在神许多的造物中，只有两种会说话。一种是天上的天使，天使是会说话的。主耶稣还未降生时，天使就来向马利亚说出祂的名字。（太一21。）卫斯理查理也写了一首诗：“听啊，天使赞高声，颂扬救主今诞生！”（诗歌七四首。）所以，是天使先说话，天使先来报佳音，而后我们才传福音。

我们人何以会说话？因为我们是神的代表。神造了我们是要来代表祂。一个作代表的人，最主要的就是要会说话。若是有人差了一个代表到我们这里，这个代表却不会说话，是个哑吧，结果我们根本谈不出什么；这样的代表，乃是个无用的代表。今天我们可以代表神，因为我们能说话，我信这是许多基督徒没有想到的；我们能说话，因为我们像神。

我们已经指出，神造人最特别的两点：一是给人造了一个灵；一是为人造了一个说话的器官。这个说话的器官不简单，有声带，有舌头，有牙齿，还有嘴巴、嘴唇等；全是为着说话。有人或许会说，这主要是为着吃饭、喝水的。请想想，人一天吃几次饭，喝几次水？其实，人一天当中重复最多次的是呼吸，人是不断的在呼吸。圣经里把说话和呼吸连在一起。提后三章十六节，说到圣经的时候，说，“圣经都是神的呼出。”这意思是，神的话和呼吸是连在一起的。呼吸和说话既是连在一起的，人说话的时候自然要呼吸。换句话说，不会呼吸的人，或者不呼吸的人，就不能说话。

美国有位军医研究人体健康，发现对人体健康最有益的操练，就是作深呼吸；一个人若能常常作深呼吸，就必定会健康。在神的创造里，没有别的造物，能讲话、呼吸，只有我们人类能讲话、呼吸，这的确是个特点。照提后三章十六节看来，我们人说话也是像神的。我们这一套说话的器官，非常奥妙，统统是神造的；神造这一套，就是为着我们人能说话。

He gave us the authority to have dominion over all the other creatures, that is, “over the fish of the sea and over the birds of heaven and over the cattle and over all the earth.”

Inwardly in our image we are like God, having love, light, holiness, and righteousness. Outwardly, God is a speaking God, and like Him, we also are able to speak. Among God's creatures, there are only two kinds that can speak. One kind consists of the angels in heaven. Angels do speak. Before the Lord Jesus was born, an angel came to reveal His name to Joseph (Matt. 1:20-21). Charles Wesley wrote a hymn: “Hark! the herald angels sing, / ‘Glory to the new-born King’” (Hymns, #84). Therefore, it was an angel who spoke first, and it was an angel who announced the good news first; thereafter, we must preach the gospel.

Why is it that we human beings are able to speak? It is because we are God's representatives. He created us that we might represent Him. The most important requirement of a representative is that he must be able to speak. If today someone sends a representative to us, yet this representative, being dumb, is not able to talk, then in the end no agreement can be reached since there is no possibility of having any discussion. This kind of representative is a useless representative. Today we can represent God because we can speak. I believe that many Christians have not thought about this. We can speak because we are like God.

We have already pointed out that God created man with two outstanding features: one is that He created a spirit within man, and the other is that He created a speaking organ for man. This speaking organ is not simple; it consists of the vocal chords, the tongue, the teeth, the mouth, and the lips, all of which are for speaking. Someone might say that these parts are mainly for eating and drinking. Please consider, though, how many times a day does a person eat and how many times does he drink? Actually, the most repetitious action a person does in a day is breathing; man continuously breathes. In the Bible breathing and speaking are linked together. Concerning the Bible, 2 Timothy 3:16 says, “All Scripture is God-breathed.” This means that God's speaking is linked to His breathing. Since breathing and speaking are linked together, when someone speaks, he naturally breathes. In other words, if a person cannot breathe or will not breathe, he cannot speak.

In America a certain military physician who had done some research discovered that the exercise most beneficial to human health is deep breathing. If a person would do deep breathing frequently, he will be healthy. In God's creation no other creatures can speak as well as breathe. Only we human beings can breathe and speak as well—this is something unique. According to 2 Timothy 3:16, we speak just like God speaks. Our entire speaking apparatus is mysterious and marvelous, and it was entirely created by God. God created us with such an apparatus in order that we may be able to speak.

在古时，神借着众申言者，多分多方向列祖说话：（来一1；）在今天，祂乃是在祂儿子里面，向我们说话。（2上。）我们若是把圣经六十六卷全都读过，就会看见圣经里有许多智慧的话，所说的一切非常奇妙，并且其中包罗万象，有天文、地理、科学、物理等。好比旧约圣经以赛亚书，说到“神坐在地球大圈之上”。（四十22上。）我们知道，中文圣经是翻得比较晚的；在哥伦布发现新大陆以前，没有人知道地球是圆的，都说地球是方而平的。可是，早在哥伦布一千多年以前，申言者以赛亚在他的书里，就用圆圈说到地，说神是坐在地的大圈之上。到了约一百年前，翻译中文圣经时，哥伦布已经发现地球不是方而平的，乃是圆的；所以翻译中文圣经的人，就翻成神是坐在地球的大圈之上。然而在写圣经时，人类的文化里，并没有“地球”这观念。所以，以赛亚四十章二十二节那里，希伯来原文是“地”，和创世记一章一节，“起初神创造天地”的“地”同字。以赛亚用此指明，神是坐在这地的大圈之上。

由此可见，圣经的确是一本天书，是神说话的一个记载；其中什么都有，有智慧、有生命，包罗万象，奥秘至极。圣经乃是神的话。

重生得救的人 能为神申言

我们已经看见，神创造我们，不仅使我们像祂一样，有爱、光、圣、义，并且像祂一样会说话。然而我们必须知道，神造人会说话，是要人说什么话？难道仅仅是说人的话么？神造人是要人代表祂。作谁的代表，就该说谁的话；我们作神的代表，代表神，当然应当说神的话。我们要为神说话，并说出神来；这位神就是话。

可是，因着我们人的堕落，和撒但连起来了，撒但就进到我们里面说话。中文的“魂”字，是“鬼”，加上“云”，就是鬼说话的意思；鬼说话就是魂。一个堕落的人乃是一个魂，一开口就是鬼说话。我们得救的人，在灵里重生后，是神的儿女，开口应当就是

In the old times God spoke through the prophets in many portions and in many ways to the fathers (Heb. 1:1). Today He speaks to us in the Son (v. 2a). If we read through the sixty-six books of the Bible, we can see that the Bible contains many words of wisdom, and all the things mentioned are wonderful and comprehensive, including subjects such as astronomy, geography, science, and physics. The book of Isaiah, for example, says, “It is He [God] who sits above the circle of the earth” (40:22a). In the original Hebrew text the word earth is the same as the word earth in Genesis 1:1: “In the beginning God created the heavens and the earth.” When the Scriptures were written, man did not have the concept of the earth as a “globe.” As we know, the Bible was translated into Chinese at a much later time. About a hundred years ago when the Bible was translated into Chinese, Columbus had already discovered that the earth was round, not flat; therefore, the translators of the Chinese Bible could easily translate this verse into “He who sits above the circle of the earth.” Before Columbus discovered the new continent, however, hardly anyone believed that the earth was round; instead, most people thought that the earth was flat. Still, more than a thousand years before Columbus, the prophet Isaiah in his book referred to the earth as a circle, saying that God sits above the circle of the earth.

From this we see that the Bible is truly a heavenly book, the record of the divine speaking. It has everything in it. It has wisdom and life, and it is all-inclusive and most mysterious. The Bible is the Word of God.

THE REGENERATED, SAVED PERSONS BEING ABLE TO PROPHECY FOR GOD

We have already seen that God created us not only to be like Him in having love, light, holiness, and righteousness but also to be like Him in being able to speak. However, we need to know what kinds of words God wanted man to speak when He created man with the ability to speak. Did He want man merely to speak the words of man? God created man to represent Him. A representative should speak the words of the one he represents. As God’s representatives, we represent God; therefore, we must speak God’s words. We have to speak for God and speak forth God; this God is the word.

However, due to our fall, we were joined to Satan; thus, Satan has come into us to speak in us. The Chinese character for soul is formed by two radicals: one radical denotes demon while the other denotes say or speak. Hence, soul means demon-speaking; demon-speaking is the soul. A fallen person is a soul, and when he opens his mouth, it is often like the speaking of demons. After being regenerated in our spirit, we the saved ones are the

神说话；神说什么话，我们也说什么话。好比有人生来是中国人，就说中国人的话；什么人生的，就说什么话。

今天我们都是从神生的，我们里面都该有个“神”的腔调；无论说什么，都说到神。在美国有很多人种——白、红、黄、棕、黑，其中黄、棕色的人种，从外面很难分辨。好比中国人和韩国人，马来西亚人和印尼人，看起来都差不多。怎么分别？就在于听他们的讲话。人一讲话，就知道这位是中国人，那位是韩国人；这位是从马来西亚来的，那位是印尼生的。从谁生的，就说谁的话；我们是神生的，自然就说神的话。神的话就是神自己；我们说神的话，就是说神。

新约给我们看见，神要我们得救的人都作申言者，申言说话。（林前十四 31。）申言说话就是说神的话；不说鬼话，也不说人话，乃是说神的话。神的话就是神自己，我们申言说话，就是要说神的话。在这点上，新约的保罗和旧约的摩西，（民十一 29，）他们口径一致。保罗在林前十四章三十一节说，“你们都能一个一个的申言。”保罗认为我们个个都能为神说话，这个“能”字，在圣经的翻译上，有两种说法。和合本是翻作“可以”，意思是每个人都可以申言，都有这个权利；但不一定有这个本能。希腊原文的意思是两种都有，既“可以”又“能够”。今天你我得救的人，不仅可以作申言者说话，并且是能够为神申言说话。

虽然我们都是堕落过的人，然而我们一旦得着重生，灵活过来了，我们就加倍的“能”为神说话，甚至比亚当还能。亚当仅仅被造，并没有重生；我们虽受造而堕落，却是重生得救的人。约翰福音说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”（一 12～13。）我们从神生，就会说神的话。若是一个孩子从我们而生，又不是哑巴，却不会说人的话，那是不可能的。因此，我们都要受鼓励，得重生后，个个都说神的话。

保罗对哥林多人说，“你们都能一个一个的申言。”（林前十四 31。）保罗说这些话，是因哥林多人受了圣灵以

children of God. As such, when we open our mouth, it ought to be God speaking; we speak whatever God speaks. This may be likened to someone speaking Chinese because he was born a Chinese; we speak the language of the one of whom we were born.

Since we all have been begotten of God, within us we ought to have the “God” tone; whatever we speak, we speak about God. In America there are people of different colors: white, red, yellow, brown, and black. Among these races, the Asian people are difficult to distinguish outwardly. For example, the Chinese and the Koreans look very much alike, and the Malaysians and the Indonesians also look about the same. How then does one tell the difference? It is by listening to their speech. Once they begin to talk, we know then that this one is Chinese and that one is Korean, this one is from Malaysia and that one was born in Indonesia. We speak the words of the one of whom we were born. Since we were born of God, naturally we speak God’s words. Since God’s word is God Himself, when we speak God’s word, we speak God.

The New Testament shows us that God wants us, the saved ones, to prophesy as prophets (1 Cor. 14:31). To prophesy is to speak the word of God instead of the word of demons or the word of man. The word of God is just God Himself; when we prophesy by speaking, we speak the word of God. Concerning this matter, Paul in the New Testament and Moses in the Old Testament (Num. 11:29) were in agreement. In 1 Corinthians 14:31 Paul said, “You can all prophesy one by one.” Paul believed that every one of us can speak for God. The word can has two interpretations in Bible translation. The Chinese Union Version translates it into may. That everyone may prophesy means that everyone has the right, though not necessarily the ability, to prophesy. The Greek word has both meanings: all may and all can. Today as prophets, you and I, the saved ones, not only may but also can prophesy and speak for God.

Although we became fallen, once we are regenerated and our spirit is made alive, we are doubly able to speak for God, even more able than Adam. Adam was only created, not regenerated. Although we were created and became fallen, we have been regenerated and saved. John 1:12-13 says, “But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Since we have been begotten of God, we can speak the word of God. If a child is born of us and is not dumb, it is impossible for him to be unable to speak human words. Therefore, we all need to be encouraged to speak the word of God after our regeneration.

Paul told the Corinthians, “You can all prophesy one by one” (1 Cor. 14:31). The reason Paul said this is because the Corinthians, after receiving the Holy Spirit, had turned aside

后，都转去注意所谓的方言。保罗似乎是在劝勉他们说，“你们何必去注意那些东西？神重生了你们，使你们成为祂的儿女，能替祂说话。你们都能一个一个的申言，何必去搞那些古怪的东西？那不过是人自己发明出来的一个舌音。神所要求于你们的，乃是为祂说话。”

林前十四章只是整卷哥林多前书的一章，我们若要懂得这一章，就必须来看整卷哥林多前书。林前一章开宗明义给我们看见，基督就是从神给我们的智慧，也是从神给我们的能力。这不仅是林前一章的主题，也是整卷哥林多前书的中心和题目；神把基督给了我们，作我们的智慧，又作我们的能力。今天，无论是我们日常的行事为人，或是我们在召会中的各样活动，基督就是我们的智慧，基督就是我们的能力。因此，我们日常的说话，是说基督；聚会中的说话，更是说基督。林前十四章的申言说话，就是指说基督。只要我们说基督，我们就是申言者。

在圣经里，申言者不是平常的人，乃是为神说话的人；说神的话的人，就是申言者。在旧约里，有时神会临及某个人，这个人就有神的话；这有神的话临及的人，一开口说神的话，就是申言者。他没有神临及，没有说神，也没有替神说话时，乃是个平常人；但他一开口说神，说神的话，并为神说话，就马上变作申言者。今天，我们仅仅是平常人呢，还是申言者？我们都当知道，在旧约圣经里，没有自封申言者的；申言者不是人封的，乃是神临及人，这人一替神说话，就是申言者。只要我们替神说话，我们就是申言者；开口说神的话，乃是我们成为申言者的资格。

有些青年人得救才两个月，家里的祖父母，不仅不信耶稣，有时还会生气漫骂。这些青年人找到机会，就提起他们的灵，对祖父母说，“你们知道么？天地间只有一位真神，我们邻居拜的那些不是真神。真神只有一位。”他们这样对祖父母说到神，他们就是申言者。虽然不是老练的申言者，起码也是个小申言者。这是何等的荣耀。我们一说到神，就是替神说话；我们一替神说话，就是申言者。

to pay attention to the so-called speaking in tongues. Paul seemed to be admonishing them, saying, “Why do you have to pay attention to such tongues? God has regenerated you and has made you His children to speak for Him. Since you can all prophesy one by one, why do you have to play with those strange tongues? They may be merely human-invented sounds of the tongue. What God requires of you is that you speak for Him.”

Chapter fourteen of 1 Corinthians is just one chapter of the entire book. If we want to understand this chapter, we have to look at the whole book of 1 Corinthians. Chapter one of 1 Corinthians clearly shows us that Christ is wisdom, as well as power, to us from God (vv. 24, 30a). This is not only the main topic of chapter one of 1 Corinthians, it is also the focus and subject of the entire book of 1 Corinthians. God has given Christ to us as our wisdom and our power. Today whether in our daily walk or in our various activities in the church, Christ is our wisdom and our power. Therefore, in our daily speaking we speak Christ, and in our speaking in the meetings we speak Christ all the more. The prophesying mentioned in 1 Corinthians 14 refers to speaking Christ. As long as we speak Christ, we are prophets.

In the Scriptures the prophets are not ordinary people; they are people who speak for God. Those who speak the word of God are the prophets. In the Old Testament sometimes God would come upon someone, and then this one would have the word of God. When God's word came upon someone and when this one opened his mouth to speak God's word, this one was then a prophet. If a person did not have God coming upon him, and if he did not speak God or speak for God, he was merely an ordinary person. He would become a prophet, however, immediately after he opened his mouth to speak God, to speak God's words, and to speak for God. Today are we merely ordinary people or are we prophets? We have to know that in the Old Testament there were no self-appointed prophets, nor were there prophets designated by men. Rather, it was when God came upon a person, and this person spoke for God, that he was a prophet. As long as we speak for God, we are prophets. Opening our mouths to speak the word of God is the qualification for us to become prophets.

Suppose some young people have been saved for only two months, and at home they have grandparents who not only do not believe in the Lord, but who sometimes even scold them in anger. When these young people find an opportunity, they should lift up their spirit and say to their grandparents, “Do you know there is only one true God in this universe? The gods our neighbors worship are not the true God; there is only one true God.” When they speak to their grandparents about God, they are prophets. They may not be experienced prophets, but at least they are little prophets. How glorious this is! Once we speak concerning God, we are speaking for God, and as long as we speak for God, we are prophets.

当摩西带领约两百万以色列人，经过旷野，要进迦南时，因着这班人常发怨言，惹事生乱，摩西实在觉得受不了。他一个人担负重担，带着这两百多万人出入，而这些人又多所埋怨，摩西因此觉得自己担当不起。神就要摩西从以色列长老中，招聚七十个人来，领他们到会幕那里。于是那七十位来了六十八位，都到会幕那里。这六十八位领受了摩西身上的灵，就都开始申言。其余两位，没有一同来到会幕这里的，也在他们自己的营中申言。有人就来告诉摩西，摩西的帮手约书亚听了很不高兴，要求摩西禁止他们。（民十一1～28。）摩西却立时对约书亚说，“你为我的缘故嫉妒人么？唯愿耶和華所有的子民都是申言者，愿耶和華将祂的灵放在他们身上。”（29，直译。）

这给我们看见，不仅新约的保罗，在林前十四章三十一节有那样的看见，说，“你们都能一个一个的申言。”恐怕保罗的观念是从摩西来的，因为保罗最懂旧约，他必定熟悉民数记十一章二十九节，摩西所说的：“唯愿耶和華所有的子民都是申言者。”我们都知道，保罗写新约的书信时，有许多话都是源自旧约。因此我们看见，新旧约圣经里，有个一贯的概念，就是神愿意祂的子民为祂说话。

圣经传承的重要历史

神借着使徒完成这本圣经，乃是一本公开的书，要给所有神的儿女。然而，撒但是狠毒而诡诈的，借着天主教把这本书封锁起来。教皇下谕旨说，这本圣经太圣了，平常人读不懂，也不可以读，更不可以随便解释，只有教皇和他手下的几个大主教，才有本能懂得圣经。因此天主教一切神学、道义上的定规，都是教皇下命令，平常人是不能定夺的。

历史上有名的改教，最重要的一件事，还不仅是恢复因信称义的真理；改教最重要的事，乃是把圣经释放出来，公诸于世。读历史的人都知道，改教以前，人类中间没有报纸，乃是改教期间，改教家们为了宣传他们所看见的真理，才发明了报纸。所以，改教首先是把封锁的圣经释放出来，使神的话得着释放；其次，发明了宣

While Moses was leading about two million Israelites through the wilderness to enter Canaan, these people frequently murmured, created trouble, and caused disturbances until he could no longer bear it. He alone was bearing the heavy burden of leading these two million people who complained constantly; therefore, he felt that he could not bear the burden by himself. God then told him to gather from among the elders of the Israelites seventy persons and to bring them to the tent of meeting. Sixty-eight of the seventy came to the tent of meeting. These sixty-eight persons received the Spirit who was upon Moses, and they began to prophesy. The two who did not come to the tent of meeting but remained in their own tents also began to prophesy in the camp. Someone came and reported this to Moses. Joshua, Moses' helper, was not happy when he heard it, so he asked Moses to restrain them (Num. 11:1-28). Moses immediately said to Joshua, "Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!" (v. 29).

This shows us that Paul in the New Testament was not the only one who had this kind of vision in 1 Corinthians 14:31: "You can all prophesy one by one." It is very likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29, "Oh that all Jehovah's people were prophets!" We know that when Paul wrote the Epistles in the New Testament, many of his words were derived from the Old Testament. Therefore, we see that this concept is consistent in both the Old and New Testaments— God wants His people to speak for Him.

AN IMPORTANT HISTORY OF THE PROPAGATION OF THE BIBLE

The Bible completed through the apostle was an open book intended for all the children of God. However, Satan, who is vicious and subtle, locked up the Bible through the Roman Catholic Church. The pope gave an order saying that the Bible was too sacred and beyond the understanding of the ordinary people. Therefore, they could not read it nor interpret it; only the pope and the few archbishops under him had the ability to understand it. Therefore, the theological and doctrinal definitions in the Catholic Church were all decided through papal decrees; the common people were not permitted to make any decisions for themselves.

In a way, the most important thing accomplished through the Reformation, which is well-known in history, was not the recovery of the truth concerning justification by faith but the release of the Bible to the general public. Those who have read history know that before the Reformation, people did not have newspapers. It was during the Reformation that the reformers invented the newspaper to propagate the truth they saw. Therefore, through the Reformation the Bible was firstly unlocked and the word of God was released;

传之路，就是报纸的应用。可惜的是，今天基督徒并没有运用报纸发挥福音的能力，反倒是世人将报纸大量用来散布新闻。这是一件可悲的事。因此，我们要看见，什么地方有主的工作，什么地方就应当出文字，宣传主的话，把主的话释放出去。

五百多年前，虽然路德带头，把封锁的圣经释放了出来，但圣经并没有解开。当人来读启示录时，就说这卷书不能读，因为读不懂，是卷奥秘的书。直到一百多年前，主在英国兴起所谓的弟兄会，由达秘带头，还有开雷、马金多等，这些圣经学者，将圣经里所有的预表、预言都解开了。他们看见了但以理二章的大人像，所指明的是什么；七章的那四个兽是如何；以及九章的七十个七是怎么回事。因着他们懂得了这三件事，就借着这些认识，把启示录解开了。直到一百多年前，这本圣经不仅是从锁链中释放出来的一本书，也是一本解开的书。

从主的恢复开始以来，我们非常注重研究真理，研究圣经。因此，我们深入召会的历史，将各大学家对圣经的见解，都透彻研读过。因此，我们乃是站在这些先人的肩膀上，讲解圣经。可以说，主的恢复到了今天，乃是经过路德，又经过新生铎夫等，再经过弟兄们，而后临到我们。所以，我们才有这样的发表，说，“基督乃是包罗万有的。”这是我们所看见的，也是我们独到的发表。我们所以能看见，因为我们是在先人的肩膀上。若是我站在平地上，能看见的就很有限；但若是我爬到千人叠成的高度，站在那最高者的肩膀上，我所看见的就远了。这不是说我们嫌弃他们，我们乃是一面感激前人所看见的，一面也实在觉得他们所看见的，是较低的。他们看见的虽多，却都是平地的；我们看见的虽没有他们多，却是高的，是从高处看见的。

今天，这本圣经向我们打开了，原因就是神要我们说话，并且说祂的话。在圣经传承的历史中，首先经过天主教一千年的封锁，从主后五百年到一千五百年。这一千年，就是历史所说的“黑暗时期”（Dark Age）。为什么黑暗？因为没有圣经，没有神的话。后来改教运动把圣经释放出来；到了一百五十年前，经过弟兄会的人，

secondly, the newspaper was invented as a way to propagate the word of God. Regrettably, Christians today do not utilize the newspaper to intensify the power of the gospel. On the contrary, it is the worldly people who use newspapers for the mass spread of news. This is a lamentable matter. Therefore, we have to see that where the work of the Lord is, there must also be the literature work for the spread and release of the Lord's word.

Although Martin Luther took the lead to unlock the Bible five hundred years ago, the Bible had not been fully interpreted by then. When people came to the book of Revelation, they said that this book was a mysterious book that should not be read because it was incomprehensible. Then about one hundred years ago, the Lord raised up the Brethren in England. The Bible scholars among them, with John Nelson Darby as the leader and others such as William Kelly and C. H. Mackintosh, interpreted so many of the types and prophecies in the Bible. They saw the meaning of the great human image in Daniel chapter two, the four beasts in chapter seven, and the seventy weeks in chapter nine. Through their understanding and knowledge of these three matters, they were able to open up the book of Revelation. Thus, a hundred years ago the Bible became not only a released book but also an interpreted book.

Ever since the Lord's recovery started in China, we have paid much attention to studying the truth and the Bible. We have read deeply into church history and thoroughly researched the various important schools of interpretation of the Bible. Hence, in our exposition of the Scriptures, we are standing on the shoulders of our predecessors. We may say that the Lord's recovery today has passed through Luther, Zinzendorf, the Brethren, and now it has reached us. This is why we have utterances such as "Christ is all-inclusive." This is what we have seen, and this utterance is uniquely ours. We are able to see so many things because we are standing on the shoulders of our predecessors. If I stand on the ground, what I can see will be very limited, but if I climb onto the top of a thousand-man human pyramid and stand on the shoulders of the person on the very top, then I will be able to see much farther. This is not to say that we are looking down on our predecessors; rather, we are grateful for what they saw, but at the same time, we feel that what they saw was lower. Although the things they saw were numerous, they were on the ground level. Although we have not seen as many things as they first saw, the things we have seen are high and were seen from a high position.

The reason the Bible has been opened to us today is that God wants us to speak, and He wants us to speak His word. In the history of the propagation of the Bible, the Bible was locked up at first by the Catholic Church for about one thousand years, from A.D. 500 to A.D. 1500. This period of one thousand years is called the Dark Ages in history. Why was it dark? That age was dark because there was practically no Bible, no Word of God. Then during the Reformation the Bible was released, and one hundred and fifty years ago

也把圣经解开了。今天神学里最高的神学，都是接受弟兄们的神学。美国两个较高的神学院，一个是达拉斯神学院，另一个是慕迪神学院，他们的神学，基本上都是弟兄会的。今天在更正教里所讲正确、正统的道，没有不受弟兄会教训影响的。

基督教堕落的制度 封住人的口

虽然神要我们都为祂说话，但今天基督教里堕落的作礼拜制度，却是一人讲众人听的情形。这样一个一人讲的制度，把大家的口都封住了。

三十年前，我在菲律宾马尼拉作工的时候，有一位圣徒，他的亲人生病，住在医院里。这位圣徒就带着另外两三位圣徒，一同去看这位亲人。正在那里看望的时候，这位亲人的其他基督徒亲友也来到。他们看见我们的圣徒祷告，并且祷告得很流利，就甚为诧异的问：“你们这些人是不是个个都作牧师？”原来他们连祷告也不会。

我从小生在基督教家庭里，读的也是基督教学校，并且周周参加主日学。我的母亲很早就受了浸，在我们小的时候，就教我们许多圣经故事，我们听了，常常受感动而哭起来。然而，我却从来没有见过她祷告一次。虽然如此，每到主日，她总定规要我们这些孩子，穿戴整齐的去作礼拜。就这样周周作，年年作，只听牧师讲道、祷告，看不见还有谁会讲道、祷告。所以坊间就流传一种说法：生病找医师，打官司找律师，需要祷告时找牧师。牧师在基督教里是专司祷告、读经的；其他人则是没有说话的功用。

我们这样说，是要给大家看见撒但的诡计。因着基督教的传统，虽然圣经被路德从天主教的锁链里释放出来，也借着弟兄们解开了；但今天堕落的制度，培养了许多神职人员，专司讲道、读经、祷告，其余会众则多半只须缄默不言，无须替神说话，也不说神的话。这实在是因众人都习惯了作礼拜，没有性能为主说话。这完全是撒但的诡计。神要人说话，并说祂的

it was interpreted through the Brethren. Today the highest theologies are based on the theological teachings of the Brethren. The theologies of the two higher schools of theology in America today—the Dallas Theological Seminary and the Moody Bible Institute—are basically those of the Brethren. Today the so-called proper and orthodox teachings of Protestant Christianity are all influenced by the teachings of the Brethren.

THE DEGRADED SYSTEM IN CHRISTIANITY SHUTTING UP PEOPLE'S MOUTHS

Although God's desire is that we all speak for Him, today in Christianity the degraded system of worship services is a system of one man speaking and all the rest listening. Such a system of one person speaking shuts the mouths of everyone else.

Thirty years ago when I was in Manila, Philippines, working for the Lord, one of the saints had a relative who was sick and was staying in the hospital. This saint brought along two or three others to visit his relative. While they were there, some other Christian friends and relatives of the sick person also came to visit him. When the other Christians saw our brothers and sisters praying so confidently, they were astonished and asked, "Are all of you pastors?" The reason they asked this was that those Christians did not even know how to pray.

I was born into a Christian family, studied in a Christian school, and attended Sunday school every week. My mother was baptized quite early in life, so when we were young, she taught us many Bible stories. We were moved to tears when we heard the stories. However, I never once saw her pray. Even so, every Lord's Day she always insisted that we children dress up properly and go to church. We did this week after week and year after year; apart from the pastor, we did not hear anyone else who could preach or pray. Therefore, it was commonly said that if someone is sick, he should see a doctor, if he goes to court, he should get a lawyer, and if he needs prayer, he should find a pastor. In Christianity the pastors are those who specialize in prayer and Bible reading, while all the other people do not have the ability to speak.

We are speaking these things in order to show you Satan's scheme. The Bible has been released from the chains of Catholicism through Luther and interpreted through the Brethren. Yet because of the traditions of Christianity, the degraded system has produced many who belong to the clergy. These ones specialize in preaching, Bible reading, and praying, while the rest of the congregation remains silent, not needing to speak for God or to speak God's word. This is due to the fact that people have become accustomed to merely "going to church" and have thus lost their ability to speak for the Lord. This is altogether the

话。祂救了我们，将我们重生后，就要我们替祂说话，并说出祂来。我们是神生的，就该说神的话，就该说神。然而今天基督教作礼拜的观念，把我们这些神儿女的口都封住了。

故此，主恢复里的聚会必须要改制，不是一人讲众人听，乃是众人都要讲。我们若从林前十四章三十一节上下文看，就知道保罗所说，“你们都能一个一个的申言，”乃指着在聚会里说的。当全召会聚在一起时，我们都能一个一个的申言，为主说话。

贰 神要人借着说神的话彰显祂

我们都知道，神创造人，是照着祂自己的形像造的，目的是要人彰显神。在那些方面彰显呢？第一就是说话。今天有一班基督徒认为，人不用借着说话，只要借着行为就可以彰显神。换句话说，就是有好的见证，有好的生活，有好的行为，在人面前就可以彰显神。这是不错的，是有其地位的；但我们不能免去为神说话。说话是不能代替的，说话才是真正的彰显。若是一个讲道人，穿得干干净净，梳理得整整齐齐，站在台上，温文有礼，给人感觉实在有好行为；然而站了一百二十分钟，不过是盯着会众看，脸上也有笑容，但就是不讲话，会众是没法满足的，他也是无法彰显什么的。所以，我们彰显神，需要有好的生活，但更需要有清楚的话说出去。

无论我们是在办公室，在学校，或在我们的亲友间，我们总当说话。若是我们不说话，要维持一个好生活是不容易的。比方你到一个公司作事，从来不告诉人你是基督徒，也不给人知道你是基督徒，只是保持一个好行为。这样，很可能半个月后，同事们就会来邀你参加周六或主日的舞会，你就很难从他们中间有分别。但若是你到一个新地方上班，头两天就宣告：“我是基督徒，我爱主耶稣。”过两周，他们要开舞会，就不会来找你，你很自然的，就从他们中间分别出来了。所以，你不宣告，不说话，就是留一个后门给撒但进来，也给自己溜出去。你一宣告，一说话，不仅是后门关了，所有的门都关了，你就保护了自己。

subtlety of Satan. God wants us to speak, and He wants us to speak His word. After saving us and regenerating us, He wants us to speak for Him and to speak Him forth. Since we are begotten of God, we ought to speak God's word and to speak God. However, the concept of "going to church" in today's Christianity has shut up all the mouths of the children of God.

Therefore, in the Lord's recovery we need to change the system of our meetings. In our meetings we should not have one person speaking and the rest just listening; rather, everyone should speak. If we look at the context of 1 Corinthians 14:31, we can see that when Paul said, "You can all prophesy one by one," he was referring to speaking in the meetings. When the whole church comes together, we all can prophesy one by one, speaking for the Lord.

GOD WANTING MAN TO SPEAK GOD'S WORD FOR GOD'S EXPRESSION

The purpose of God in creating man in His image was that man might express Him. In which points does man express Him? First, man expresses Him in speaking. There are some Christians today who believe that we can express God by our behavior alone and without speaking. In other words, they say that if we have a good testimony and a proper living with good behavior, we will be able to express God in the presence of men. This is not wrong, and this has its place, but we cannot avoid the matter of speaking for God. Speaking cannot be replaced; speaking is the real expression. Suppose there is a preacher who dresses himself tidily and properly and has his hair combed neatly, and when he stands on the podium, he is gentle and courteous, giving people the feeling that he really behaves well. However, if he would stand there for two hours, staring at the congregation with a smile but without saying a word, the congregation would not be satisfied, and he would not be able to express God. Therefore, when we express God, we need to have a proper living, but even more we need to speak forth clear words.

Regardless of whether we are in the office, in school, or in the midst of our relatives and friends, we need to speak. If we do not speak, it will not be easy for us to maintain a proper testimony. For instance, suppose you work for a certain company, but you have never told people that you are a Christian, and you refuse to let them know that you are a Christian. Rather, you only try to maintain a good conduct. In this way, perhaps after half a month, your colleagues may come and invite you to a Saturday or Sunday dancing party. Then it would be hard for you to be separated from among them. However, suppose you go to a new place to work, and after the first or second day at work, you declare, "I am a Christian; I love the Lord Jesus." After two weeks when they are planning to have a dancing party, they will not come to you, so you are naturally separated from among them. Therefore, if you do not declare and if you do not speak, you leave a back door for Satan to come in and for you to slip out. But once you have declared and spoken, not only is the back door closed, but every other door is also closed; then you have protected yourself.

神要人彰显祂，主要是借着替祂说话。在挪亚时代，全地是那样腐败，神来呼召挪亚，传讲义的道，（彼后二5，）挪亚就传神公义的话一百二十年之久。今天我们也该这样为神说话。

叁 神愿耶和華所有子民都是申言者

我们当如何为神说话呢？

一 要完全明白真理

要为神说话，我们就需要完全明白神的话。（提前二4。）今天基督徒，不能为神说话，大部分原因就在于不明白神的话。所以，我们一定要学习明白神的话，才能为神说话。

二 要让基督的话，丰丰富富的住在我们里面

其次，我们要让基督的话，丰丰富富的住在我们里面。（西三16。）这里的“让”和“住”字，在希腊文里都是很重的；并不是像和合本所说的，把基督的话丰丰富富的存在我们里面而已。这里是要把基督的“话”当作一个活的人，这个“话”是人位化的。我们都知道，要把话住在我们里面，不需要是一个人；但什么时候，话“住”在我们里头，就必定是个人。所以，歌罗西书才会说，要让基督的话，丰丰富富的“住”在我们里面。祂等着我们“让”，祂要“住”；这样，我们就有主的话在里面。

三 要熟练并经历神公义的话

再者，我们必须熟练并经历神公义的话。（来五13～14。）希伯来书讲到神浅显的话，称作基督开端的话。（六1。）然后，神公义的话，乃是较深奥的。我们都要熟练神这深奥的话，到需要的时候，才有话可以为神说。

四 得时不得时，总要说神的话

最后，保罗告诉提摩太说，无论得时不得时，务要传道，务要为神说话。（提后四2。）

God wants us to express Him mainly through our speaking for Him. In the time of Noah when the whole earth was corrupted, God came and called Noah to be a herald of righteousness (2 Pet. 2:5), and Noah then preached the righteous words of God for one hundred and twenty years. Today we should speak for God in the same way.

GOD DESIRING THAT ALL THE PEOPLE OF JEHOVAH BE PROPHETS

Having the Full Knowledge of the Truth

How do we speak for God? To speak for God, we need to have the full knowledge of the word of God (1 Tim. 2:4). Today the main reason that Christians cannot speak for God is that they do not understand the word of God. Therefore, we need to learn to understand the word of God; then we will be able to speak for God.

Letting the Word of Christ Dwell in Us Richly

Next, we have to let the word of Christ dwell in us richly (Col. 3:16). The words let and dwell are strong words in Greek. It is not just to store the words of Christ richly in us, as the Chinese Union Version says. Here, the word of Christ is considered a living person; the word of Christ is the personified word. If we just let the word be stored in us, the word does not have to be a person. However, if we want to let the word dwell in us, the word must be a person. This is why Colossians says that we have to let the word of Christ dwell in us richly. He is waiting for us to let Him, and He wants to dwell in us; in this way we have the word of the Lord in us.

Being Experienced in God's Word of Righteousness

Furthermore, we need to be experienced in God's word of righteousness (Heb. 5:13-14). In the book of Hebrews, the shallow word of God is called "the word of the beginning of Christ" (6:1); God's word of righteousness is deeper and more mystical. We all need to be experienced in the deeper word of God so that when needed we may have the words with which to speak for God.

Speaking the Word of God in Season and out of Season

Finally, Paul told Timothy to proclaim the word, to speak for God, in season and out of season (2 Tim. 4:2).

肆 神的话增长、 繁殖、而且刚强

我们改制之后所注重的，乃是要在真理上，以课程的路线来教导圣徒。同时，盼望每次擘饼聚会、祷告聚会后，留下半小时，讲说一段神的话。这样，每周除了正式学习真理外，还有擘饼聚会和祷告聚会后的两个时段，可以学习真理。主所赐我们的粮食太丰富，特别是二十七卷的新约圣经，都给我们解开了，真理相当明亮。所以，这并不是太难的事。

比如，一个召会分作四个地方聚会，每个地方由两位弟兄负责，专专为着擘饼聚会的说话预备。他们可以好好祷告，考虑二十七卷书中的一卷，若觉得以弗所书合式，就先把以弗所六章都读过，看看要说那一章、那一段。若是负担不够，再去读注解和生命读经，从其中定规能找出一段或两段合式的话，只要五、六面之多，就够用。

到了擘饼聚会时，最好能先报告，下个主日要一同读什么，请圣徒们带生命读经。然而务必记得，不是读过就算，乃要一面读一面说，但不要多说，只要一点一点即可。不只一个人，众人都可以点点读读。先把几节圣经读一读，再祷读；而后再把那些解说读几段。这样，相信众人都会得到满足。一年五十二周，每周两次聚会，共计一百零四次。圣徒们就能在聚会中，听见主那生命的话，并从其中得着喂养。

世界各地都有一个风气，就是主日停工歇业，众人都放假休息。所以，我们应当利用主日早晨，好好作真理、讲真理、教真理。可能的话，主日早晨不仅有一种聚会，而是同时有三、四种聚会，有的是浅一点的，有的是深一点的，还有的是更深一点的，各种聚会都有。目前我们还在研究中，盼望改制后，能严格实行这些事，好叫众圣徒都受到教导。这样，三、五年后，我们中间的圣徒，对真理的认识，以及对真理的传讲或解说，就会大有进步；众人都能为神说话，天天说、到处说，得时不得时，随时随处都能说。

THE WORD OF GOD GROWING, MULTIPLYING, AND BECOMING STRONG

What we should emphasize after the changing of the system is teaching the saints the truth according to a certain line of lessons. At the same time, we hope that at the end of every Lord's table and every prayer meeting, we could reserve half an hour to speak a portion of God's word. In this way, every week, besides the formal learning of the truth, we will also have the two periods of time, after the prayer meeting and the Lord's table, to learn the truth. The food that the Lord has given us is so rich. The twenty-seven books of the New Testament in particular have all been interpreted for us, and the truths are quite clear. Therefore, this matter would not be too difficult.

For example, a church may be divided into four places for meetings, and each place may have two brothers who are responsible specifically to prepare for the speaking after the Lord's table. They should pray and consider one of the twenty-seven books of the New Testament, and if they think that the book of Ephesians is fitting, then they should first read through the six chapters of Ephesians and see which chapter or which portion they should speak. If they do not have enough burden, then they should go and read the footnotes and the Life-study of the New Testament from which they could surely find a portion or two which are fitting. If they can find five or six pages of material, that would be sufficient.

It is best to announce at the Lord's table what will be read the next Lord's Day and to ask the saints to bring the Life-studies. However, it is not enough to merely read. You have to speak while reading, but do not speak too much; it is sufficient just to point out a few things. Not only one person, but everyone can read and point out certain points. First read a few verses, then pray-read them, and then read a few paragraphs of explanation. In this way I believe that everyone will be satisfied. There are fifty-two weeks in a year, and every week we could have two such meetings, so altogether there would be one hundred and four meetings a year. In this way the saints would be able to hear the Lord's words of life and to receive nourishment from them.

Almost everywhere in the world there is the custom of resting from work on the Lord's Day; everyone has a day of vacation and rest. Therefore, we have to utilize the Lord's Day morning to diligently work on the truth, speak the truth, and teach the truth. If possible, on the Lord's Day morning we should have not only one kind of meeting, but three or four kinds of meetings at the same time—one that is not too deep, another one that is little deeper, and still another that is even deeper. We must have all kinds of meetings. At present we are still in the process of research, and I hope that after the changing of the system we could strictly put these things into practice so that the saints may receive the teaching. In this way, after three to five years the saints among us will have made great progress in knowing, speaking, and explaining the truth. Everyone will be able to speak for God, speaking every day and speaking everywhere, in season and out of season; they will be able to speak at any time and in any place.

今天全世界都在属灵的干旱中，都缺少神的话，缺少神的真理。若仅仅靠传道人来讲，来供应，是非常有限，也非常受限制。我们今天所需要的，乃是众圣徒都讲说神的话。若是我们众人都这样说话；末了，神的话定规大大增长、繁殖且刚强。（徒六 7，十二 24，十九 20。）

Today the whole world is in a spiritual drought; every place is lacking the word of God and the truth of God. If we depend only on the preachers to speak and minister the word, the word will be very limited and very restricted. What we need today is for all the saints to speak the word of God. If we all speak, in the end the word of God will grow and multiply greatly and will also become strong (Acts 6:7; 12:24; 19:20).

第四篇

基督徒的聚会， 乃是说话的故事

基督徒的聚会，乃是申言说话的故事。如同球队的故事就是打球；球就是这球队的中心。球队在一起就是要打球；若是球没有了，球队也就没有了。因此，我们要看见，基督徒的聚会，不是作礼拜，乃是众人来在一起申言说话，说基督。

六十年前，我们在中国被主兴起来时，都是一班青年人。今天，我们很喜乐，因为看见召会中有许多同样的青年人；这叫我们很得鼓励。因为即使在世界里，任何一行，若是没有后起之輩，这一行就没有前途。一个家庭的兴衰，也是如此，都在于他们的后代。无论这一家的老一輩，祖父、父亲等多么能干，多么能作，一旦断了后，没有人接续，就不会有什么前途。

一面，我们感谢主，在召会中有许多年长的圣徒，若是没有他们，召会就不会有后代；所以我们不能忘本。然而，更好的是召会有许多年轻人。另一面，因着看见这些年轻人，我就觉得自己好像是个球队的教练，带着这些年轻人学打球。我们基督徒就是个球队，我们的聚会就是一场比赛，即便不“赛”球，也是在“练”球。我们的球就是话；我们的聚会就是在打球，说话就是我们的打球。

我们都知道球要打得好，就要打得精准；同样的，在聚会中要说话，就要把话说得清楚。已过我们来聚会，都没有带“球”来，众人都是两手空空的，只是来作礼拜。然而，“作”不是“说”，“礼拜”也不是“话”；作礼拜并不是说话申言。我们基督徒的聚会不是作礼拜；我们基督徒的聚会乃是说话申言。传统的基督教被撒但欺骗，被撒但利用，把我们的传家之宝，就是这本圣经，神的说话，完全遗弃了。我们必须恢复这一个，看见基督徒的聚会，乃是说话的故事。基督徒聚在一起，就该有说话的故事。

CHAPTER FOUR

THE CHRISTIAN MEETING BEING A MATTER OF SPEAKING

The purpose of the Christian meeting is to prophesy, to speak. This is just like saying that the purpose of a ball team is to play ball; the ball is the focus of a ball team. When a ball team comes together, it does so to play ball. If there is no ball, there is no reason to have a ball team. Hence, we have to see that the Christian meeting is not a so-called worship service but a gathering for all to prophesy, to speak Christ.

Sixty years ago when we were raised up by the Lord in China, we were all young people. Today we are very happy because we see that in the church there are also numerous young people. This encourages us very much. If in a worldly profession there is no younger generation, then that profession has no future. Similarly, the rise or fall of a family depends on the next generation. No matter how able and capable the older generations—the grandparents and the parents—of a family are, if there are no heirs to continue the family line, then the family will not have any future.

We thank the Lord that in the church there are many older saints, because without them the church would not have any descendants. Therefore, we should not be ungrateful toward the older saints. Nonetheless, it is very good that we have many young people in the church. When I see these young people, I feel like I am a coach teaching these young ones how to play ball. We Christians are a ball team, and our meeting is a ball game. Even when we are not competing, we are still practicing. The ball is the word, the ball game is our meeting, and our ball playing is our speaking.

To play ball well, one must play skillfully and accurately. Likewise, to speak in the meetings we have to be able to speak the word clearly. In the past we came to the meetings without bringing the “ball.” Instead, everyone came empty-handed, coming only to “go to church.” However, in our “going to church” there was no prophesying, no speaking. The Christian meeting is not for “going to church” but for speaking, for prophesying. Traditional Christianity has been deceived and has been utilized by Satan to completely discard the treasure of our heritage—the Bible, the speaking of God. We have to recover this. We must see that the purpose of the Christian meeting is speaking. When Christians meet together, there should be speaking.

壹 我们不是敬拜哑吧偶像， 乃是在神的名里说话

基督徒的聚会，不是敬拜哑吧偶像。（林前十二2。）基督徒的聚会若是作礼拜，那就是敬拜哑吧偶像。我不到二十岁就蒙恩得救，从世界的系统里被拯救出来，开始爱主，勤读圣经。至今过了半个多世纪，可以说，这本圣经我已经研读得相当透彻。因着读经，我也深入研读召会历史、历代名人传记、正统教训等。从其中我们看见撒但的诡计，尤其是在中古世纪，欧洲的建筑艺术，全然着重在盖造礼拜堂。这些欧式的礼拜堂，或古时传下来的礼拜堂，在外观上几乎都是陡峭的，玻璃是彩色的，里头是昏暗的。其用处乃在于抓住人的心理，让人一进去就起敬生畏，不敢作声，只能好好找个位子坐下，开始作礼拜。这一作礼拜，就是在那里敬拜哑吧偶像。

当初欧洲那种建筑的艺术，都是有研究的，完全为了适合人作礼拜的心理。这就给我们看见，这是出于魔鬼所作的。魔鬼的活动和许多建筑物，都非常有牵连。好比人进到中国庙宇里，不只里面的那一套叫人害怕，就是走进进去，也都会令人感觉阴森。仇敌的诡计就在此，要把基督教弄得完全像庙宇一般，作成一人讲众人听的哑吧礼拜。

盼望我们都看见光，看见主所要的是什么，撒但的诡计是什么，以及召会的堕落又是什么。基督教已经落到一个可怜的光景，没有主的地位，也不让主说话；无论是大、小教堂，都弄得叫人在那里定规闭口无言。因此到末了，信徒不仅不会讲道，甚至连祷告都不会，也不敢。这就证明撒但的诡计，实在是要抹煞神儿女的功用，到一个地步，基督的身体根本无法存在。我们都知道，身体的存在，是靠着众肢体一同尽功用；若是我们这人身上的四肢五体不尽功用，我们的身体如何存在。

NOT WORSHIPPING DUMB IDOLS BUT SPEAKING IN GOD'S NAME

The Christian meeting is not for the worshipping of dumb idols (1 Cor. 12:2). If the Christian meeting is for “going to church,” then it is the worshipping of dumb idols. Before I was twenty years old, I was saved and delivered out of the worldly system; at that time I began to love the Lord and to study the Bible diligently. Now it has been over half a century, and I have studied the Bible quite thoroughly. Besides reading the Bible, I have also read and studied in depth the history of the church, biographies of famous people throughout the generations, and the orthodox teachings. From my readings I saw the subtlety of Satan, particularly in the Middle Ages, when European architecture was altogether focused on building cathedrals. Nearly all the European-style cathedrals, as well as the cathedrals from earlier time periods, have a towering outward appearance, stained-glass windows, and a dark interior. The purpose of this is to produce a psychological effect on people so that once they step into the building, they are struck with awe and dare not make a sound. All they can do is just find a seat and then sit down and begin to have the “worship service.” In doing so, they are worshipping dumb idols.

The European architecture in those days was the result of much study; it was altogether for the purpose of accommodating man's psychological desire to “go to church.” This shows us that it was the work of the devil. The devil's activities are very much involved in many architectural structures. For instance, when people go into a Chinese temple, not only do the things inside the temple arouse fear in them but even walking into the temple gives them a gloomy feeling. The stratagem of the enemy is to make the Christian meeting place exactly like a temple for idols, causing the Christian meeting to become a dumb service of one man speaking and all the rest listening.

I hope that we all can see the light, so that we can see the Lord's desire, Satan's strategy, and the degradation of the church. Christianity has fallen into such a pitiful condition that the Lord has no position and no freedom to speak there. All the chapels and cathedrals, whether big or small, have been constructed in a way that causes people to remain silent. Consequently, the believers not only do not know how to preach the word, they do not even know how to pray and do not dare to pray. This exposes the subtlety of Satan in annulling the functioning of the children of God, even to the extent that it is impossible for the Body of Christ to exist. We know that the existence of the Body depends on the functioning of all the members together; if the members of our physical body do not function, there is no way for our body to exist.

我们需要主的怜悯，让这个光在我们中间越照越明，使我们看见我们的聚会不是作礼拜，我们不敬拜哑吧偶像。保罗写林前十二至十四章时，其中十三章讲到爱，乃是一段插进来的话。前后两章，十二、十四章才是重点，给我们看见，聚会不是作礼拜，聚会乃是说话的故事，是众人都说话，都打这个“球”。保罗在十二章说到，那灵在人身上的表显，一共提到九项；这并不是说只有九项，这九项乃是个例证。他说圣灵显在我们身上，头两项极重要的表现，第一是智慧的言语，第二是知识的言语。(8。)因此，我们所要打的这个“球”，是智慧球，也是知识球。我们平常打球很简单，但召会所要打的这个球不简单，是智慧球，也是知识球。

在基督徒的聚会中，若是没有说话，就等于打球没有球。有些人就说，不是他们不说话，乃是不知道该说什么。我们到各处召会访问，也得到一个共同的印象，就是各处召会的聚会，都缺少话，都没有话可说。即使唱诗，唱来唱去也都是那几首，好像再多就没有了。祷告也一样，都能推算出谁会祷告，反正就是那五、六个；好像他们是祷告团，是作代表的，等他们几位祷告完，差不多就散会了。其余所有的人，都不过是配角。

多年前，我们中间好些同工，都感觉作同工真难，一年五十二周，除了每主日要讲一篇道外，周中还得再讲一篇。预备一篇讲台信息并不容易，也很辛苦。主日上午讲完，稍微松了一口气，很快就到了周三，又得再想想周四要讲什么？等周四讲完，又松了一口气，但周五过后，周六就到了，主日信息立刻迫在眼前。这样周而复始，同工们都觉得为难，因为没有话讲，没有球打；这是当时很普遍的情形。

已过倪弟兄带领我们时，很清楚的说到，工作不要一个人包办，要和弟兄们配搭着来作。他要我们好好守住这个原则，我们也都照着他的教导，学习不一人包办，大家配搭着来作。然而，大家作又等于大家都不作。好比一个聚会，四位负责弟兄一同坐在那里，你看我，我

We need the Lord's mercy for this light to shine brighter and brighter among us that we may see that attending the meeting is not "going to church" for the worship of dumb idols. When Paul wrote 1 Corinthians chapters twelve through fourteen, he inserted chapter thirteen to speak about love. The preceding and succeeding chapters—chapters twelve and fourteen—are the focus of this section, showing us that the Christian meeting is not for "going to church." Rather, the Christian meeting is for speaking, for everyone to speak the word of God, for everyone to "play ball." In chapter twelve Paul mentioned a total of nine items concerning the manifestation of the Spirit in the believers. This is not to say that there are only nine items of the manifestation of the Spirit; rather, these nine items were listed as an illustration. The most important items of the manifestation of the Spirit in us are the first two mentioned by Paul: first, a word of wisdom, and second, a word of knowledge (v. 8). Therefore, the "ball" we use is a "wisdom ball" and also a "knowledge ball." Ordinarily, the ball we play with is very simple, but the ball we use in the church meeting is not so simple—it is a "wisdom ball" and also a "knowledge ball."

If there is no speaking in the Christian meeting, then it is equivalent to playing ball without the ball. Some of the believers may say the reason they do not speak is not that they do not want to speak but that they do not know what to speak. After visiting the churches in various localities, we received a general impression that in the church meetings there is a shortage of the word and a lack of speaking. Even the singing is limited to a few hymns. It seems that besides these few, there are no other hymns. The same is true in the matter of praying. You can predict who will pray, because it is always the same five or six persons. It seems that these ones form a prayer group representing everyone else. After these few pray, it is almost time to dismiss the meeting. The rest of the attendants are just the supporting cast.

Many years ago a number of our co-workers felt that it was very hard to be a co-worker, because in addition to giving a message every Lord's Day, they also had to give a message in the middle of the week for fifty-two weeks a year. Preparing to give a message was not at all easy; rather, it was laborious. After delivering the message on the Lord's Day morning, they may have felt somewhat relieved, but then soon it was Wednesday, and they had to consider what they would speak on Thursday. After speaking on Thursday, they again breathed a little easier, but after Friday, Saturday soon arrived and the need for the Lord's Day message was pressing hard on them again. Thus, week after week it was the same cycle. The co-workers all felt the hardship because they had nothing to speak, they had no ball to play with. This was the general situation in those days.

In the past when Brother Nee was leading us, he clearly said that we should not do any work in the way of one person doing everything, but we should do it in coordination with other brothers. He charged us to keep this principle faithfully, and according to his instruction we tried to do things, not in the way of one person doing everything but in the way of coordination with others. However, the fact that everyone was responsible for the work meant that no one was

看你，看到末了实在过不去了，就选一首诗歌大家唱。这些光景都说出来，我们没有“球”打。

因这缘故，我下定决心，从一九七四年起，根据圣经，将主话语里神圣启示的丰富释放出来；这样，我们就有“球”可打。至今，各地的“球”竟然多到不知如何选用。看看这个，好像不错；看看那个，也都很好。就如人到了百货公司，因着物品太多，看得眼花缭乱，反而不知买什么好。所以，百货公司的售货员，通常都受过专业训练，懂得如何有选择的把东西介绍给人。可能只介绍一件，可能介绍五件或十件，但总归不会统统拿出来介绍给人。

同样的，今天我们的“球”都在这里，仅仅二十七卷的新约生命读经，就有一千二百多个题目，以页数算，也有一万多页。其中可用的丰富，可打的“球”，实在难以计数，叫人真是不知如何选择。因此，今天的难处不是没有球，而是不会选球，也不会打球。有时，众人把一大堆“球”都抱到聚会中，有的打这个方向，有的打那个方向。打到末了，乱成一团。因此，难处是不仅球太多，不会选球，并且选出来的也不一定合用，就是合用也不一定会打。这就是为难的地方。

因此，人里面就有声音说，“还是回去作礼拜吧！这样作是很吃力的，还是回去一人讲众人听吧。”就这样，人选择了容易的路，回头去训练传道人，然后安排他们讲道，也算是作主的工了。然而若是这样，主还有什么出路？主的话还能扩展且得胜么？主没有出路，也不会有开展。我们看看各基督教团体，在各处都有很长的历史，却没有多少扩增，也没有让主有多少出路。

我们何等盼望，我们每一个人手上都有球，也都会打球，并且大家都打一样的球。这是我们的目标，这也是圣经所教导我们的。保罗在林前十二章说，我们不是敬拜哑吧偶像，乃是要在神的灵里说话。（2～3。）我们来聚会，就要在神的灵里；因为我们一在神的灵里，就不能、也不会是哑吧。我们一说话，就在神的灵里了。

responsible. For instance, suppose four of us responsible brothers sit together in the meeting. You look at me, and I look at you, until finally one of us cannot bear it anymore, so he selects a hymn for everyone to sing. Such a situation showed us that we did not have a “ball” to play with.

For this reason, starting from 1974, I was determined to release the riches of the divine revelation in the Lord's word; in this way we would have “balls” for us to use. Now we have so many “balls” that we do not know how to choose from them. This one looks good, and the other is not bad either. This may be likened to going to a department store. Due to the great variety of merchandise, we are simply confused and do not know which item we should buy. Therefore, there are salespersons who are trained to know how to show people only a few selected items. Maybe they would introduce you to only one item or perhaps five or ten items, but they would not bring out all the items.

Likewise, today the “balls” are all here. The Life-study of the New Testament alone contains more than 1,200 topics, and if we count the pages, there are more than ten thousand pages. Within these pages, the riches we can use, the “balls” we can use for playing, are difficult to count, and it is hard for us to know how to select from them. Therefore, today the problem is not that there are no “balls”; rather, the problem is that we do not know how to select a “ball,” nor do we know how to use it. Sometimes people bring a large number of “balls” into the meeting. Some end up playing in this direction and others in another direction. The result is great confusion. Therefore, the problem is not only that there are too many “balls” and that we do not know how to select a “ball”; the problem is also that what we have selected might not be fitting, and even when it is suitable, we might not know how to use it. This is our difficulty.

Therefore, within some of the saints there is a voice saying, “Let us go back to holding worship services! The way of everyone speaking is too hard; let us go back to the way of one person speaking and the rest listening.” Thus, some would choose the easy way and go back to train preachers and then assign them to preach. They would say, “After all, this is also doing the work of the Lord.” However, if this becomes the case, how will the Lord have a way to go on? Will the word of the Lord still be propagated and prevailing? No, the Lord will have no way to go on and propagate. If we look at the various Christian organizations, we can see that they all have a long history, yet they do not have much increase, nor do they allow the Lord to have a way to go on.

How we hope that every one of us would have a ball in our hands and know how to use it, and that we all would play using the same ball. This is our goal, and this is what the Bible teaches us. In 1 Corinthians 12 Paul said that we are not worshipping dumb idols, but we are speaking in the Spirit of God (vv. 2-3). When we come to the meeting, we must be in the Spirit of God, because when we are in the Spirit of God we cannot and will not be dumb. When we speak, we are in the Spirit of God.

年轻人不敢在聚会中说话的难处，第一是害羞，觉得自己是晚辈，所以怯场、害怕，等着年长的先开口。这样一来，不哑吧也成了哑吧，作起礼拜，就没有灵了。久而久之，也成了习惯。这是不该有的情形。年轻人一到聚会中，就当主动用灵说，“阿利路亚，赞美主！”然后释放灵，祷告说，“哦，主耶稣，我们爱你。”这样一开口，气就通了，灵就出来了。

在宇宙间，神在创造、救赎的事上，都有其一定的律。千万不要以为，呼喊“哦，主耶稣”是件容易的事。若是要求一个还没有得救的人，说，“哦，主耶稣。”那是太难了。即使你掐着他的脖子勉强他，他也不一定能说得出来，因为撒但在那里。我们对人讲孔夫子，讲王阳明，人会觉得很光荣，很被抬举，但一讲到主耶稣，他们就反对，就觉得好像很羞耻。这是因为魔鬼撒但仍在这里，他遍地游行；所以，福音乃是个争战。

我们能很自然的呼喊说，“哦，主耶稣。”乃是个强有力的证明，证明我们得救了；我们脱离了撒但的权势，我们是在灵里了。基督徒说，“哦，主耶稣。”说得越多越好。诗歌一百六十九首说到：“耶稣，…将你圣名，日念千遍不住。”作诗的人说日念主的名千遍，其实千遍也不够。就如人每天的呼吸数，是很难数得过来的。我们乃是一直在呼吸，不住的呼吸。保罗要哥林多人聚会时，不敬拜哑吧偶像，乃要在圣灵里说话。“在神的灵里说话的，没有人说，受咒诅的，耶稣！若不是在圣灵里，也没有人能说，主，耶稣！”（林前十二3。）

我们聚会不是敬拜偶像，所以我們不该作哑吧；我们乃是呼吸一位活的主，所以我们都该为主说话。诗歌六百二十四首说到“展览基督”，这虽然好，却可能是哑吧展览；然而若是“述说基督”，就必定不是哑吧。把“展览”改成“述说”，是非常的好。我们在聚会中，不仅是展览基督，更是述说基督。

我们天然的观念，总觉得自己的见证太平常，经历太低浅，何必说出来，何必见证给人听。然而我们要看见，聚会中为主说话，不是我们作不作见证的问题，乃是我

The young people do not dare to speak in the meeting primarily because they are shy. They feel that they are the younger generation, so they are nervous and scared and wait for the older ones to open their mouths first. In this way they naturally become dumb, trying to worship God without exercising their spirit. Over a long period of time, this becomes their habit. This is not the proper condition. When the young people come to a meeting, they have to take the initiative to exercise their spirit and say, "Hallelujah! Praise the Lord!" Then they should release their spirit and pray, "O Lord Jesus! We love You." When you open your mouth in this way, you will breathe freely, and your spirit will be released.

In the universe there are fixed laws in God's creation and in His redemption. Do not think that to call "O Lord Jesus" is an easy matter. If we were to ask an unsaved person to call "O Lord Jesus," that would be a very difficult matter. Even if you held him by his throat to force him to say it, he might not be able to say it because Satan is there. When we talk to people about Chinese philosophers such as Confucius and Wang Yang-ming, they feel glorious and honored. But when we talk to them about the Lord Jesus, they feel ashamed and oppose us. This is because Satan, the devil, is still walking about, seeking someone to devour (1 Pet. 5:8). This is why the gospel is a battle.

The fact that we are able to spontaneously call "O Lord Jesus" is a strong proof that we have been saved, that we have been delivered out of the power of Satan, and that we are now in spirit. The more Christians call "O Lord Jesus," the better. Stanza 1 of Hymns, #208 says, "O Jesus,...I say...Thy sacred name / A thousand times a day." The writer of this hymn said that he says the Lord's name a thousand times a day. Actually a thousand times is still not enough. This is just like our breathing—it is hard to count the number of times we breathe daily. We breathe continuously; we breathe without ceasing. Paul told the Corinthians that whenever they meet, instead of worshipping the dumb idols, they should speak in the Holy Spirit. "No one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit" (1 Cor. 12:3).

Whenever we meet, we are not worshipping the idols, so we should not be dumb; rather, we are breathing a living Lord, so we all must speak for the Lord. Hymns, #864 is on exhibiting Christ. Although exhibiting Christ is good, it might be a dumb exhibition. It would be good if we changed exhibiting Christ to speaking Christ, because in speaking Christ we surely cannot be dumb. In the meetings, not only do we exhibit Christ, but even the more we speak Christ.

In our natural concept we always feel that our own testimony is too common and too shallow and that it is not worth the trouble to speak and testify about it. However, we must see that to speak in the meeting is not a question of whether or not we ought to testify;

们呼不呼吸的问题。比方我虽是个年长的人，但我进到聚会中，满有灵的说，“阿利路亚！我得救了。当我还是个学生时，有一天主耶稣遇见我，我就不要世界了；主抓住了我。”这样的见证又活又新鲜。所以，不要以为老见证没有用，老见证照样可以变作新见证，这在乎我们的灵活不活。只要我们的灵活，在聚会中即使只是说几句话，众人也都会感觉新鲜，都会得着供应。因此，基督徒的聚会乃是一个说话的故事。

贰 那灵在信徒身上的表显， 首要的两项， 乃是智慧的言语和知识的言语

那灵在信徒身上的表显，头两项最重要的，就是智慧的言语和知识的言语。从事灵恩运动的人，常喜欢抓住哥林多前书不放；但他们没有看见，哥林多前书虽然讲灵恩，却是把灵恩讲得没有一点价值。灵恩运动的人把灵恩抬到最高点，哥林多前书却给我们看见，九项那灵的表显中，最重要的两项，乃是智慧的言语和知识的言语，末两项才是说方言与翻方言。（十二8，10。）

圣经清楚给我们看见，那灵在圣徒身上的表显，头两件就是智慧的言语和知识的言语。这是灵恩运动的人绝对没有的；他们既没有智慧的言语，也没有知识的言语。然而在我们的聚会里，满了智慧的言语和知识的言语。我到美国开工后，仅仅二、三年的时间，就释放出几百篇的信息，每一篇都是智慧的言语，也都是知识的言语。今天从事灵恩运动的人，不住的在那里说方言、翻方言。保罗时代的说方言，翻方言是真的；但今天所谓的说方言、翻方言多是假的，其实不过是他们的舌音（the sound of the tongue）。新约里说的方言，乃是一种人能明白的话语；若不是人能明白的，保罗就不必说翻方言了。说方言必须有翻方言的，若所说的不能翻译，那就不是圣经里的说方言。

rather, it is a question of whether or not we ought to breathe. For instance, although I am an older brother, I may come into the meeting filled with the Spirit and say, “Hallelujah! I am saved. While I was still a student, one day the Lord Jesus met me, and I did not want the world any longer; the Lord captured me.” This kind of testimony is living and fresh. Therefore, do not think that it is useless to give an old testimony. We can turn an old testimony into a new testimony; it all depends on whether or not our spirit is living. As long as our spirit is living, even if we speak just a few sentences in the meeting, the congregation will sense the freshness and be supplied. Therefore, the Christian meeting is for speaking.

THE TWO MOST IMPORTANT ITEMS OF THE MANIFESTATION OF THE SPIRIT IN THE BELIEVERS BEING THE WORD OF WISDOM AND THE WORD OF KNOWLEDGE

The two most important items of the manifestation of the Spirit in the believers are the word of wisdom and the word of knowledge. Those who are engaged in the Pentecostal movement often hold on to 1 Corinthians and refuse to let go. They have not seen, however, that although 1 Corinthians talks about the spiritual gifts, it actually depreciates their value to almost nothing. Those in Pentecostalism uplift the spiritual gifts to the highest place. Yet 1 Corinthians shows us that among the nine items of the manifestation of the Spirit, the two most important ones are the word of wisdom and the word of knowledge, and the two least important ones are the speaking in tongues and interpretation of tongues (12:8, 10).

The Scriptures clearly show us that the first two items of the manifestation of the Spirit in the believers are the word of wisdom and the word of knowledge. Those in the Pentecostal movement absolutely do not have these; they have neither the word of wisdom nor the word of knowledge. Our meetings, however, are filled with the word of wisdom and the word of knowledge. After I started the work in America, I released several hundred messages during a period of only two or three years, and every message was a word of wisdom and also a word of knowledge. Today those who are engaged in the Pentecostal movement are unceasingly speaking in tongues and interpreting the tongues. In Paul's time, the speaking in tongues and interpretation of tongues were genuine; however, most of today's speaking in tongues and interpretation of tongues are false. The tongue-speaking today is merely the sound of the tongue. The tongues spoken in the New Testament were words which could be understood by people; if they were not understandable, Paul would not have talked about interpretation of tongues. If tongues are spoken, they must be interpreted; if what is spoken cannot be interpreted, then it is not the tongue-speaking referred to in the Scriptures.

根据研究发现，说方言的多是中年女子，而翻译的多半是男子；所翻的内容也都差不多，都是“我的民，时日不多了，我就要来了，要做醒祷告，福音传遍天下”等等。并且在语言上，虽然有英文、中文的不同，但腔调都一样，辞句也差不多。以后美国研究发现，原来在美国有一州，有一所先知学校，是专门教人这一套的。

在新约里，保罗乃是鼓励我们每一个人都申言说话。（十四 31。）不是说那种所谓的方言，乃是说智慧的话和知识的话。林前十二章八节说，“这人借着那灵得了智慧的言语，那人也照同一位灵得了知识的言语。”新约圣经恢复本在这里，有一个注解，说，“照本书的全文看，智慧的言语，是关于基督是神深奥之语的话，神已预定这位基督作我们的分。（一 24，30，二 6～10。）知识的言语，是分授关于神和主一般知识的话。（八 1～7。）智慧的言语，主要的是出于我们的灵，并借着启示的；知识的言语，主要的是出于我们的悟性，并借着教导的。前者要比后者深。不过，这二者（不是说方言，也不是其他神奇的恩赐，）都被列为首要的恩赐，和那灵最高的表显。因为这二者都是造就圣徒，建造召会，以执行神的运行，最有益的职事或服事。”（注 1。）

这实在给我们看见，我们的聚会乃是说话的故事；主要是说两种话：一种是智慧的话，一种是知识的话。这两种话，都需要我们下工夫。智慧的话是关乎基督那深奥的事；知识的话是关乎神、关乎基督一般的常识。这需要我们在神的话语上，多下工夫，多用一些时间研究、学习、参考、认识。而后，圣灵会在我们灵里，给我们启示，我们就有智慧的话；或者圣灵会在我们心思里，给我们教导，我们就有知识的话。我们在聚会中所说的话、所打的球，就是这两种，一种是智慧的话，一种是知识的话。

三 信徒聚会的内容， 乃是诗歌、教训、启示

林前十四章二十六节说，“弟兄们，这却怎么样？每逢你们聚在一起的时候。”这里不是指着小聚会，像小

According to research it was discovered that those who speak in tongues are mostly middle-aged women, yet those who interpret tongues are mostly men. The contents of the interpretations are all about the same; most of them say, “My people, the time is short; I am coming. Be watchful and pray. The gospel must be preached to the whole earth.” Furthermore, although different languages are used, such as Chinese and English, their intonations are the same, and the phrases are almost identical. A later research found out that in America there is a school for prophesying which specializes in teaching people these techniques.

In the New Testament Paul encouraged every one of us to prophesy, to speak (1 Cor. 14:31). This is not to speak the so-called tongues, but to speak the word of wisdom and the word of knowledge. First Corinthians 12:8 says, “For to one through the Spirit a word of wisdom is given, and to another a word of knowledge, according to the same Spirit.” The Recovery Version of the New Testament has a footnote on that verse, which says, “According to the context of this book, the word of wisdom is the word concerning Christ as the deeper things of God, predestined by God to be our portion (1:24, 30; 2:6-10). The word of knowledge is the word that imparts a general knowledge of things concerning God and the Lord (8:1-7). The word of wisdom is mainly out of our spirit through revelation; the word of knowledge is mainly out of our understanding through teaching. The former is deeper than the latter. However, both of these, not speaking in tongues nor any other miraculous gift, are listed as the first gifts and the topmost manifestation of the Spirit because both are the most profitable ministries, or services, for the edification of the saints and the building up of the church to carry out God’s operation” (note 1).

This really shows us that our meeting is a matter of speaking, which consists mainly of two kinds of words: the word of wisdom and the word of knowledge. These two kinds of words require our labor. The word of wisdom concerns the deep things of Christ, and the word of knowledge concerns the general knowledge of God and of Christ. This requires us to labor on the Word of God, spending more time to study, to learn, to compare, and to know. Then, either the Holy Spirit will give us revelation in our spirit for us to have the word of wisdom, or He will give us teaching in our mind for us to have the word of knowledge. The words we speak in the meetings, that is, the “balls” we use, are of these two kinds: one is the word of wisdom, and the other is the word of knowledge.

THE CONTENTS OF THE BELIEVERS’ MEETINGS BEING PSALMS, TEACHINGS, AND REVELATIONS

First Corinthians 14:26 says, “What then, brothers? Whenever you come together....” The coming together here refers not to a small meeting, such as a group meeting, but

排聚会等，乃是指召会性的大聚会。因为二十三节说，“若全召会聚在一处的时候。”所以二十六节的聚在一起，应当是指着全召会集体的大聚会。当信徒们这样聚集时，“各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”这是新约圣经里，唯一告诉我们聚会该怎么作的经节。当全召会聚在一起时，都是各人或有这、或有那；这里的“各人”不是一个人，乃是每一个人。

在二十六节里，“有”字用了五次，说出聚会中各人或有诗歌、或有教训、或有启示、或有方言、或有翻出来的话。末了两种，方言与翻出来的话，较容易懂。前面三种，诗歌、教训和启示，其中教训和启示都是话语。新约圣经恢复本在此有一个注解：“‘有’字，在本节中题了五次，原文是一个广泛使用，有多种意义的字，以下是其中主要的三种：（一）持有，占有，守住（某物）；（二）有（某物）作为享受；（三）有作某事的方法或能力。头二种应当适用于本节所列举五件事的前三件，第三种应当适用于后二件，说方言和翻方言。”（注1。）

这里首先提到或有诗歌。诗歌是为着赞美主。我们若再读以弗所五章和歌罗西三章，就会看见，这两章都告诉我们，诗歌不是重在唱，乃是重在彼此对说。（弗五19，西三16。）当然，诗歌绝对是用来唱的；不过，按着新约来看，诗歌更是重在对说。因为用诗辞歌赋彼此对说，是更有力量，也是更有感力的。所以，我们不仅要唱诗歌，更要说诗歌。这个习惯需要培养。

我们说话不仅是说平常话，更要说诗辞歌赋。诗辞歌赋乃是语言的精粹；若是语言没有达到成熟的境地，是不会产生诗歌的。诗歌在表达情意上，乃是最有能力的。我们诗歌本里，有许多首都值得这样作。比如六百二十四首，就很适合对唱、对说。我们可以将“展览”改成“述说”。第一节：“每逢聚集带来基督，将祂所赐有余丰富，同来献上作神食物，如此述说基督。前来述说基督，前来述说基督；共同带来祂的丰富，前来述说基督。”我们可以比较，是唱的味道浓厚，还是说的味道浓厚；两种都很有意义。

to the big meetings of the church, because verse 23 says, “If therefore the whole church comes together in one place....” Therefore, the coming together mentioned in verse 26 should refer to the big meetings of the whole church gathered together. Whenever the saints come together and meet in this way, “each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.” This is the only verse in the New Testament which tells us what to do when we meet. Whenever the whole church comes together, each one should have this or have that. Each one does not mean just one person but every person.

In verse 26 the word *has* is used five times. Paul tells us that in the meeting each one has a psalm, has a teaching, has a revelation, has a tongue, or has an interpretation. The last two items, a tongue and an interpretation, are easy to understand. The first three items are a psalm, a teaching, and a revelation; among these three, a teaching and a revelation are matters of speaking. Concerning the word *has*, the Recovery Version of the New Testament has a note which says, “*Has*, occurring five times in this verse, is a widely used Greek word, a word with many meanings, of which the following three are the main ones: (1) to hold, to possess, to keep (a certain thing); (2) to have (a certain thing) for enjoyment; (3) to have the means or power to do a certain thing. The first two meanings should be applied to the first three of the five items listed in this verse, and the third to the last two—a tongue and an interpretation of a tongue” (note 1).

The first item mentioned is a psalm, which is for praising the Lord. If we read again Ephesians 5 and Colossians 3, we will see that these two chapters tell us that psalms are not so much for singing as they are for speaking to one another (Eph. 5:19; Col. 3:16). Of course, psalms are for singing; however, according to the New Testament, psalms are even more for speaking to one another. Speaking to one another with psalms and hymns is more powerful and more inspiring. Therefore, not only do we need to sing the hymns, but even more we should speak the hymns. We need to cultivate this habit.

We should speak not only ordinary words but also poems and hymns. Poems and songs are the cream of the human language. If a language has not reached a stage of maturity, it cannot produce poems and songs, which are very powerful for the expression of feelings. Many of the hymns in our hymnal are worth speaking to one another. For example, Hymns, #864 is very suitable for singing and speaking to one another. Stanza 1 and the chorus say, “Whene’er we meet with Christ endued, / The surplus of His plenitude / We offer unto God as food, / And thus exhibit Christ. / Let us exhibit Christ, / Let us exhibit Christ; / We’ll bring His surplus to the church / And thus exhibit Christ.” We can compare whether the taste is richer by singing or by speaking the hymn. Both ways are very meaningful.

我们不仅可以在聚会中操练对说诗歌，回到家里，甚至在路上，也都可以操练。我们都知道，篮球不仅只有一种打法，还有许多种打法，球可以从空中传，也可从地上传。同样的，我们唱诗也不要太呆板，选了一首后，好像非得一节一节的唱下去不可。有时对唱也是满有意思的；或是又唱又说，唱过第一节，就说说第二节，再唱第三节，再说说第四节，一直说到末了，回头再唱。这些都可以操练得很练达，如同球在球场上，无论怎样打都可以。

当我们的诗歌唱了又说，说了又唱之后，我们还得要讲。我们的聚会主要是要带来基督，供应基督；但要带来基督，就得有基督。所以，还必须有一篇好的信息，聚会才会丰富。神给了我们两个恩赐，一个是灵，一个是话；今天灵在我们里面，话在我们手中，并且许多话已经成了诗歌。比方六百二十四首，就是将真理阐述到极点，所产生出来的诗歌。副歌“前来展览基督”，乃是旧约以色列人过节时，把他们田地里的丰富，带到耶路撒冷，要在那里展览的一幅图画。所以在新约里，基督徒聚会时，都当将基督的丰富带来一同展览。

这指明我们来到召会的聚会中，该有一些出于主的东西与别人分享：或有诗歌赞美主；或有（教师的）教训，将基督的丰富供应人，好造就并滋养人；或有申言者的启示，（林前十四章三十节为证明，）给人看见神永远定旨的异象，就是关于基督是神的奥秘，以及召会是基督的奥秘；或有方言，给不信的人作表记，（二十二节为证明，）使他们认识并接受基督；或有翻出来的话，使论到基督和祂身体的方言，成为人明白的话。这里的方言，不是指灵恩运动的人所谓的舌音、预言等。这里所说的，无论是教训，是启示，是方言，是翻出来的话，都应该是说基督。有的是教训的说法，有的是启示的说法，有的是用方言说，有的是翻方言来表明，无论怎么说，这一切都当是基督。根据整卷哥林多前书，其总题就是基督是从神给我们的智慧，是神所给我们的公义、圣别和救赎。祂是我们一切的一切。

Not only can we practice singing and speaking to one another while we are in the meetings, but when we go back to our homes and even while we are still on the way, we can also practice this. We all know that in playing basketball, there is not just one way to pass the ball but many ways. For instance, one can pass the ball through the air, or he can pass the ball by bouncing it on the ground. In like manner, we should not be too rigid in our singing of hymns. Sometimes once a hymn has been selected, we may sing through the whole hymn stanza by stanza. Sometimes singing to one another is very meaningful also. Other times we can alternately sing and speak. After singing the first stanza, we speak the second stanza, then we sing the third stanza and speak the fourth stanza; we do this alternately until we get to the last stanza. Afterward, we may come back to the first stanza and sing it again. We can practice different ways until we become skillful, just as basketball players can pass the ball on the court in various ways.

After singing and speaking, speaking and singing a hymn, we still need more speaking. Whenever we meet, we mainly want to bring Christ with us and to minister Christ to others. However, if we want to bring Christ to the meeting, we must first have Christ. Therefore, we still need a good message; then the meeting can be rich. God has given us two gifts: the Spirit and the Word. Today the Spirit is within us while the Word is in our hands. Moreover, many portions of the Word have become hymns and songs. For example, Hymns, #864 is a product of the exposition of the truth to the fullest extent. In the chorus, "Let us exhibit Christ" is a picture of how the children of Israel in the Old Testament brought the riches from their field to Jerusalem for exhibition during their feasts. Therefore, in the New Testament when Christians meet together, they should bring the riches of Christ to exhibit them together.

This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation of the prophet (1 Cor. 14:30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue for a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. The tongue-speaking here is not the so-called sound of the tongue and prophesying as practiced by the Pentecostal people. What Paul speaks about here, whether a teaching, a revelation, a tongue, or an interpretation, all ought to be the speaking of Christ. Some speak in the way of teaching, some speak in the way of revelation, some use the way of tongue-speaking, and some speak by the interpretation of tongues. No matter how one speaks, the content must be Christ. According to the whole book of 1 Corinthians, its general subject is Christ being the wisdom to us from God, as righteousness, sanctification, and redemption. He is our all in all.

我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有从主而来，并出于主的东西。借此，我们就能为聚会预备自己。到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造。这就像古时的住棚节，以色列人将美地的出产，就是他们经营那地所得的收获，带来过节献给主，好在与主的交通并彼此的交通中，让主有享受，也彼此在主面前有享受。

我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上。这样，召会的聚会，就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造。

肆 召会聚会中最有益的举动， 乃是作申言者说话

召会聚会中最有益的举动，不是行神迹，不是医病、赶鬼，也不是说方言、翻方言。最有益的举动，乃是作申言者说话。（林前十四 23～25。）

伍 信徒个个都能作申言者说话

林前十四章三十一节说，“你们都能一个一个的申言，为要使众人有学习，使众人得勉励。”只要是得救的人，都能作申言者说话。

陆 信徒最要羡慕的恩赐， 乃是作申言者说话， 使召会得建造

信徒最要羡慕的恩赐，乃是作申言者说话，使召会得建造。保罗从林前十二章说到十四章，末了的结论，就是信徒最需要羡慕的恩赐，乃是为主说话，作申言者说话；最能叫人得益处的，也是这一个。（十四 1, 3, 4 下。）主不仅给我们这个许可，这个地位，祂还给我们一个能

Before coming to the meeting we should prepare ourselves for the meeting with such things from the Lord and of the Lord, either through our experiences of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up. This is like the Feast of Tabernacles in ancient times. The children of Israel brought the produce of the good land, which they had reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for their mutual participation in fellowship with the Lord and with one another.

We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting and offer. Thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church.

THE MOST PROFITABLE ACTIVITY IN THE CHURCH MEETING BEING PROPHECYING

The most profitable activity in the church meeting is not the performing of miracles, nor healing, nor the casting out of demons, nor the speaking in tongues, nor the interpreting of tongues. The most profitable activity is prophesying (vv. 23-25).

EVERY BELIEVER BEING ABLE TO PROPHECY ONE BY ONE

First Corinthians 14:31 says, “For you can all prophesy one by one that all may learn and all may be encouraged.” Anyone who is saved can prophesy.

THE GIFT THE BELIEVERS NEED TO DESIRE MOST BEING THE PROPHECYING FOR THE BUILDING UP OF THE CHURCH

The gift the believers need to desire most is the prophesying for the building up of the church. The conclusion of Paul’s speaking from 1 Corinthians chapters twelve through fourteen is that the gift the believers need to desire most is the speaking for the Lord, the prophesying as prophets. The one gift that benefits others the most is also prophesying (14:1, 3, 4b). The Lord not only gives us the permission and the position;

力，使我们“都能一个一个的申言”。（31。）因此，我们要看见，我们是神所生的，有地位，也有能力，作申言者说话。

柒 长老要善于教导， 并要在神的话上劳苦， 信徒也要忠心学习教导人

在为主申言说话上，每位圣徒个个都当如此，不过，长老们该带头说。长老们在聚会中，若是不说话，圣徒是很难开口的；所以作长老的一个基本资格，就是善于教导。（提前三2，五17，提后二2。）这里的“善于”，含有习于、习惯、或者惯于等意义；因此，不仅是指善于说主的话，并且要惯于说主的话，习惯的说。这样，众圣徒就容易跟随，养成一个习惯，一到聚会中，就善于说话，惯于说话。

另一面，说的时间不要占太多。好比上场打球时，球传到你手里后，你就要快快把球传出去，传到末了，球就能投进篮框。所以，在聚会里说话，不要说得太长，也不要太常说，说过一次后，要等着让别人说。总要记得我们是身体上的肢体，还有许多圣徒在聚会里，我们要学习把机会让给他们。

提前五章十七节说到，长老们要在神的话语上劳苦。“劳苦”是个特别的字，在希腊文里，不是指普通工作的辛劳，是指“惨淡经营”的那种劳苦；不是指工作，是指在神的话上下工夫。有一幅漫画很有意思，是劳苦的恰切写照，描绘台湾小孩用功读书的情形。画中一个男孩正在读书，妈妈在旁边喂他吃饭，爸爸为他扇扇子，弟弟替他脱鞋。许多人都知道，台湾的教育相当普及，水平也高人一等；这都是因为台湾的孩子，劳苦的受教育，加上父母、兄弟姊妹的帮助，才有那等成果。

所以，长老们不能安逸，必须苦读圣经，长老的家人也要多多侍候、扶持；每位长老都该这样，专心在神的话语上劳苦。我自己就是这样，天天在主的话上

He also gives us the ability so that we “can all prophesy one by one” (v. 31). Therefore, we must see that as those who have been begotten of God, we have the position and the ability to prophesy.

THE ELDERS NEEDING TO BE APT TO TEACH AND TO LABOR ON GOD’S WORD AND THE BELIEVERS NEEDING TO BE FAITHFUL IN LEARNING TO TEACH OTHERS

Every one of the saints should speak for the Lord by prophesying, but the elders need to take the lead in speaking. If the elders do not speak in the meetings, it will be hard for the saints to open their mouths. Hence, a basic qualification of an elder is that he must be apt to teach (1 Tim. 3:2; 5:17; 2 Tim. 2:2). The phrase apt to has the notion of “being accustomed to,” “having the habit of,” or “being used to.” Hence, the elders needing to be apt to teach means that they should not only be well able to speak the Lord’s word but also be accustomed to, and have the habit of, speaking the Lord’s word. In this way it will be easy for the saints to follow and form a habit so that once they come to the meeting, they are also apt to speak and are used to speaking.

On the other hand, do not occupy too much time when you speak. This is similar to playing basketball. When the ball comes to your hands, you have to pass it on quickly so that ultimately the ball can go into the basket. Therefore, when you speak in the meeting, do not speak too long nor speak too many times; after speaking once, you should wait and let others speak. We should always remember that each of us is just a member of the Body and that there are still many other saints in the meeting. Therefore, we must learn to yield to them the opportunity.

First Timothy 5:17 says that the elders must labor in word and teaching. Labor here is a particular word. In Greek it denotes not the effort exerted in doing a general work but the strenuous effort exerted for “building up a business from scratch”; it does not mean to work but to spend great effort on the Word of God. There is a meaningful cartoon which is an appropriate picture of laboring, depicting how hard the children in Taiwan study. In the picture a boy is studying with the mother feeding him, the father cooling him with a fan, and the younger brother taking his shoes off for him. Many of us know that the education in Taiwan is widespread, yet its standard is higher than most other countries. This is due to the laboring of Taiwan’s children in their education with the help of their parents and siblings.

Therefore, the elders should not be at ease; they must take great pains to study the Bible, and their families must wait on them and support them. Every one of the elders must devote himself to labor on the Word of God. This is what I do myself; I labor daily on

劳苦。每个月要印行十六、七篇的生命读经信息，将近二百页。即使要出远门，我也不耽误，总要花几天的工夫，昼夜在那里赶。我虽没有你们聪明；但有一点我知道，我比你们用功。所以，这本新约圣经，早在我里面滚瓜烂熟，可以说都构成在我里面了。现在，这个球要怎么打都可以，无论是传球、接球、投球，我都有相当的把握。

为此，盼望作长老的，都不要太安逸，要多花一点工夫在主的话上。长老的家人也要多多帮忙，让他们全心进入主的话。总之，作长老的都应当在主的话上劳苦。三十多年前我们曾去过菲律宾，当时华侨在南洋，是行行出状元；无论作那一行，华侨都占上风，因为他们殷勤、劳苦、努力、实干。然而希奇的是，只有一行没有状元，那就是传道；传道人到南洋来，也多是沒有苦干的。因此，盼望长老们看清楚这点，带领召会，必须如南洋那些成功的华侨，有无比作事的精神，殷勤、劳苦、努力。

我蒙主怜悯，是个开矿的人，把这新约二十七卷金矿的口，都打开了；然而里面的金，需要你们自己去挖出来。若是我们众人都能这样作，在主的恢复里，话语定规是丰富的，各地召会也必定兴盛起来。我们靠主恩典所作的，乃是要把人带到主的话语里，而不是把人带到我们的教训里。我们所作的，是要把众圣徒带进新约这二十七卷的丰富里。这需要我们一同来进入。

故此，长老们还得用功，并且带头用功，使后起之辈都能跟进。这样，再过五年、十年，各地召会的情形必定改观，必定叫人从深处觉得敬佩。人来到我们中间，听听青年人的祷告，听听老年人的分享，看看长老们的劳苦，必然觉得这是个丰富的家庭，这个家庭满有前途，是个书香人家。

我们务要在主的话上劳苦用功，使我们在聚会中所说的话，都是智慧的言语、知识的言语，而不是那些轻率、随便的话，更不是那些毫无意义的方言。圣徒们需要的，乃是正确的话、智慧的言语、和知识的言语。

the Lord's word. Every month I have to publish sixteen or seventeen Life-study messages, totaling nearly two hundred pages. Even when I have to travel far away from home, I still do not delay the work; I always have to spend a few days hurrying day and night. I might not be as smart as you are, but I know one thing—I am more diligent than you. Therefore, the New Testament has been thoroughly digested within me from early on, and I can even say that it has been constituted into me. Now, I can use the ball in every possible way. I am quite confident in passing the ball, receiving the ball, and shooting the ball.

Therefore, I hope that the elders would not be too comfortable or at ease; you have to spend more effort and time on the Lord's word. Furthermore, the elders' family members must give them a great deal of help so that they may wholeheartedly enter into the Lord's word. The elders must all labor on the Lord's word. Over thirty years ago when I went to the Philippines, the Chinese in Southeast Asia were successful in every profession. In whatever line of business or profession they chose, the overseas Chinese were always at the top because they were diligent, they labored hard, and they did real work. However, the amazing thing was that there was only one profession that did not produce topnotch people, and that was the profession of preaching the word. Even the preachers who went to Southeast Asia did not work hard. Therefore, I hope that the elders see this point clearly. When you lead the church, you must be like the successful Chinese in Southeast Asia who have a spirit that is unbeatable in diligence, laboring, and endeavoring.

By the mercy of the Lord, I have been a miner who has opened the mouth of the gold mine of the twenty-seven books of the New Testament. However, you yourself must dig out the gold within the mine. If all of us would do this, then in the Lord's recovery we would be rich in the word, and the churches in all the localities would also flourish. What we should do by the grace of the Lord is bring people into the Lord's word and not into our teachings. What we should do is bring all the saints into the riches of the twenty-seven books of the New Testament. This requires us to enter into this together.

Therefore, the elders still have to spend their effort and take the lead in this matter so that the younger generation can follow and also enter in. In this way in five or ten years, the situations in the various churches surely will be different and will draw the respect of people from deep within. When people come into our midst, listening to the prayers of the young people and the sharing of the older saints, and observing the labor of the elders, they surely will feel that this family is rich, that it is a learned family with a great future.

We must labor on the Lord's word so that when we speak in the meeting, we would speak the word of wisdom and the word of knowledge instead of the loose words, light words, and meaningless tongues. What the saints need is the proper word—the word of wisdom and the word of knowledge.

结果，凡在主话上忠信的人，都能出去传讲，都能去教导别人；个个都能作申言者，也都变作使徒。因为他们出去传讲后，定规有人得救，有人起来爱主；这样，他们就建立了召会。这些就是教师、申言者、和使徒们所作的；这乃是一件荣耀主的工作。我们绝对相信，在这末后的世代，主要大大的开展这个工作。

As a result, everyone who is faithful in the Lord's word will be able to go forth to speak and teach others. Everyone will be a prophet, and everyone will become an apostle. As they go forth and preach, they will bring some people to be saved and cause some to rise up and love the Lord; in this way they will establish some churches. These are the things done by the teachers, prophets, and apostles. This is a work that glorifies the Lord. We absolutely believe that in these last days the Lord will greatly expand this work.

第五篇

在各种聚会中 为神说话之路

基督徒的聚会，乃是说话的故事，这一反基督教遗传的作风；因为在基督教的遗传里，基督徒的聚会乃是作礼拜。“作礼拜”一辞，叫人觉得有些莫名其妙，可能是西教士到中国来，对中文不够认识，所创作出来的辞。中国人说，作饭、作衣服、作家事、作功课、作学问、作桌子、作凳子，这都可以懂；然而说到作礼拜，就叫人难以领会。

从圣经来看，基督徒的聚会是相当有讲究的。可惜，因着召会堕落，在许多重要的事上逐渐离开正路。当然特别要紧的是，基督徒在聚会这件事上，离开了正路。所以，我们要来追查基督徒（或说召会）聚会的历史。

头一班基督徒所开始的召会生活

行传二章末了给我们看见，在五旬节当天，有三千人得救、受浸、归入主名，（41，）而后这些人立即开始聚会。他们的聚会方式，在二章里有清楚的记载，四十六节说，“他们天天同心合意，坚定持续的在殿里，并且挨家挨户擘饼。”“挨家挨户”希腊文的意思，是在每一个家里，也就是从家到家。稍微懂一点希腊文的人，就知道“挨家挨户”这个发表，是相当合式的，就是信徒不仅在殿里，并且是挨家挨户的一同聚会。

五章末了一节，又说他们那些信的人，“每日在殿里，并且挨家挨户，不住的施教，传耶稣是基督为福音。”（42。）他们作两件事，一件是教训人；我们相信，他们的教训一定是根据他们从彼得、约翰所听见的那些真理，而挨家挨户的教训人。其次，他们也传耶稣是基督为福音。他们所作的就是这两件事，一面教训人真理，一面传扬福音；这些都是挨家挨户作的。

CHAPTER FIVE

THE WAY TO SPEAK FOR GOD IN VARIOUS KINDS OF MEETINGS

To say that the purpose of the Christian meeting is for speaking is altogether against traditional Christianity. According to traditional Christianity, the Christian meeting is called tso-li-pai in Chinese, which literally means “doing a worship.” Such an expression, which was probably coined by the Western missionaries who did not know Chinese adequately, is puzzling to the Chinese people. The Chinese have expressions such as tso-fan (prepare a meal), tso-i-fu (make a dress), tso-chia-shih (do housework), tso-kung-k’e (do homework), tso-hsueh-wen (learn knowledge), tso-cho-tzu (make a table), and tso-i-tzu (make a chair). All these expressions are understandable. However, to say tso-li-pai—“doing a worship” or “making a worship”—is difficult to understand.

From the Bible we see that the way Christians meet is a matter of immense importance. Unfortunately, due to the degradation of the church, Christians have gradually deviated from taking the proper way in many important matters, and the most important of them all is the matter of meeting. Therefore, we want to investigate the history of Christian, or church, meetings.

THE CHURCH LIFE STARTED BY THE FIRST GROUP OF CHRISTIANS

The last part of Acts chapter two shows us that on the day of Pentecost three thousand were saved and baptized into the name of the Lord (v. 41), and then these ones immediately began to meet together. The way they met was clearly recorded in the second chapter of Acts. Acts 2:46 says, “And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.” The Greek words translated from house to house mean “in every home.” Those who know a little Greek know that this expression from house to house is quite fitting. It indicates that the early believers met together not only in the temple but also in their homes, from house to house.

In chapter five, the last verse says, “And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus as the Christ” (v. 42). The early believers did two things. The first thing they did was teach people. We believe that what they taught was surely based on the truths they heard from Peter and John, and they taught from house to house. The second thing they did was announce the gospel of Jesus as the Christ. These were the two things they did. On the one hand, they taught the truths, and on the other hand, they announced the gospel; furthermore, they did these things from house to house.

这就给我们看见，五旬节时，基督徒开始聚会，乃是两面的：一面是在殿里，指的就是大聚会；另一面是在家里，挨家挨户的，就是小聚会。然而，有一点我们必须知道，五旬节那天的行动，完全是出于浇灌在他们身上的圣灵。五旬节那天，圣灵的浇灌特别浓厚，圣灵同在的空气尤其高昂，那是一个大的举动。许多人听了福音之后，觉得扎心，就问彼得说，“我们当怎样行？”彼得回答说，“你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦…”（二 38。）他们就都悔改受了浸。他们受浸之后，就开始有大聚会，是在圣殿里的；也有小聚会，是挨家挨户的。这都叫我们不能不承认，他们的举动绝对是出乎圣灵的，是圣灵的作为。因为在犹太人的历史里，没有挨家挨户聚会的事。

五旬节那天，头一班基督徒所开始召会生活的聚会，乃是圣灵的创作，是圣灵的杰作，是圣灵的带领，也是圣灵所命定的。这样一个创作的聚会方法有两面：一面在圣殿里有大聚会，另一面是挨家挨户有小聚会。我们若是把这段圣经读透彻，就能看见这是对的。在圣殿里的大聚会，乃是要把人带来，以得着人；为着能得着那些以色列人，非要有在殿里的大聚会不可。这好比今天我们也是在福音聚会中传福音，把人带得救；等他们受浸之后，再把他们交给挨家挨户的小聚会。在挨家挨户的小聚会里，这些人都能自在的尽功用，也都能蒙保守，在那里学习看顾别人。

他们三千人受浸后，最晚是在第二天，就开始挨家挨户聚会。他们仅仅听过一、两篇信息，就开始挨家挨户聚会，所以他们绝不会按着犹太人传统的讲法，在那里聚会。他们所讲的，必定是根据他们从彼得所听见的。彼得在五旬节那天讲的一篇福音，虽也引到旧约，但他所引的，都与基督有关。在行传二章，彼得讲基督为我们死，为我们复活，乃是根据旧约里关乎基督的预言。（25～28。）相信那三千人得救后，挨家挨户聚会所讲的，都是这些。

This verse also shows us that at Pentecost, when the Christians began to meet, their meetings were of two kinds. On the one hand, they had meetings in the temple; these were big meetings. On the other hand, they had meetings in the homes, from house to house; these were small meetings. However, we must realize one thing. The actions of the believers on the day of Pentecost were altogether the actions of the Holy Spirit who was poured out upon them. On the day of Pentecost, the outpouring of the Holy Spirit was particularly intense, and the atmosphere of the presence of the Holy Spirit was especially strong; that was a great move of the Holy Spirit. After hearing the gospel, many were pricked in their heart, and asked Peter, “What should we do?” Peter answered, “Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins” (2:37-38). Thus, they all repented and were baptized. After they were baptized, they began to have big meetings in the temple and also small meetings from house to house. From this we cannot help acknowledging that their actions were absolutely of the Holy Spirit and were the move of the Holy Spirit, because never in the history of the Jewish people had there been such a thing as meeting from house to house.

This way of meeting initiated by the first group of Christians for their church life on the day of Pentecost was a creation and a masterpiece of the Holy Spirit and was led and ordained by the Holy Spirit. This way of meeting created by the Holy Spirit was of two aspects. On the one hand, there were the big meetings in the temple, and on the other hand, there were the small meetings from house to house. If we read this portion of the Word in a thorough manner, we will see that this was proper. The big meetings were held in the temple so that people could be brought in order to gain them. In order to gain the Jewish people, the big meetings in the temple were necessary. This is similar to our practice today. We preach the gospel in the gospel meetings to lead people to salvation. After they have been baptized, we turn them over to the small meetings held from house to house. In these small meetings held from house to house, the newly saved ones can function comfortably, be preserved, and learn to take care of others.

The three thousand began to meet from house to house no later than the second day after their baptism. Since they had only heard one or two messages before they began to meet from house to house, they could not have spoken in the meetings according to the traditional way of the Jews. What they spoke must have been according to what they had heard from Peter. Although the gospel message Peter gave on that day contained quotations from only the Old Testament, those quotations were all related to Christ. In Acts 2 Peter spoke about Christ's death and resurrection based on the prophecies in the Old Testament concerning Christ (vv. 25-36). I believe that after the three thousand were saved, what they spoke in their meetings from house to house was concerning these matters.

召会初期，头一班得救的那三千人受浸后，就挨家挨户开始有小排聚会。这三千人，用六个人一排来分，就是五百排。行传二章四十二节，实在是个小橱窗，我们从这橱窗，能看见许多东西。首先，在分排的事上，可能不会有充裕的时间，让彼得或一百二十位圣徒，来安排这五百排作些什么；或是审核这三千人，谁的家适合小排聚会，谁的家不适合，谁的程度够，谁的程度不够等等。这三千人得救之后，彼得也一筹莫展；即使那一百二十个人都作彼得的助手，也没有时间让他们完全认识这些人。这些都是没法安排，也没法指定的，所以，全数是圣灵在那里作的。

圣经记载说，他们受了浸之后，这些信的人就在殿里，又在家里，天天挨家挨户聚会。这就使我们领会，这举动不是彼得发起的，完全是圣灵的创作。圣灵在那些新受浸的人里面，大大的感动他们，使他们在受浸后，觉得不能再像犹太人一样，既然大家都受浸接受了主耶稣，就当在自己家里聚会。于是，他们就聚起会来。这是很自然的，没有任何人带头，是圣灵亲自带领的。

关乎聚会的方式，去年十月在台湾，主给我们看见清楚的亮光。即使在我们中间，基督教遗传的成分，仍没有断干净，好比硫磺还掺在水流里。所以，我们觉得非改制不可，好一反已往的习性。然而，我们知道大聚会不能丢，小聚会也不能没有。这两者缺一不可。好比一架七四七的飞机，不能靠单翼飞翔；一只鸟，也不能靠一只翅膀行动；即使是人，也不能靠单腿走路。所以，神造人有两条腿，造鸟有两只翅膀，人造飞机也都根据神的原则，造出左右两翼。基督教遗传的聚会方式，就是以一只翅膀飞行；每主日大聚会，一人讲众人听，大家都在作礼拜，结果就无法往前。圣经启示我们，不仅有在殿里的大聚会，还有挨家挨户的小聚会，就是小排的聚集。这是我们必须看见的。

In the initial stage of the church, the first group of three thousand, after being saved and baptized, began to have small group meetings from house to house. If these three thousand people had been divided into groups of six, they would have formed five hundred groups. Acts 2:42 is actually a little window through which we can see a great number of things. First of all, in the matter of dividing into groups, there probably was not enough time for Peter or the one hundred and twenty saints to have made arrangements for the five hundred groups and to tell them what they should do. Nor was there enough time for them to have examined the three thousand people in order to determine whose homes were suitable for group meetings and whose homes were not nor to determine who was sufficiently qualified and who was not. After the three thousand had been saved, Peter probably did not know what to do with them, and even if the one hundred and twenty saints had all become his helpers, there still would not have been enough time for them to fully know all the newly saved ones. There was no way any arrangement or assignment concerning their meeting together could have been made; hence, it must have been the work of the Holy Spirit.

The record in the Bible tells us that after their baptism the early believers began to meet day by day in the temple and in their homes, from house to house. This shows us that this move was not initiated by Peter; it originated altogether from the Holy Spirit. The Holy Spirit moved within the newly saved ones, causing them to realize that after being baptized, they could no longer behave as Jews and to realize that since they had all received the Lord Jesus and were baptized, they should meet in their own homes. Therefore, they began to meet together. It was a very spontaneous thing. No one was taking the lead; rather, it was the Holy Spirit Himself who led them.

Concerning the way to meet, last year in Taiwan the Lord showed us a clear revelation. Even among us, the elements of traditional Christianity still have not been completely purged out, just like a stream of water contaminated with sulfur. This is why we felt that we had to change the system in order to reverse our past habits. However, we realized that we cannot get rid of the big meetings, and neither can we be without the small meetings. Neither one can be dispensed with. This is similar to the fact that a 747 airplane cannot fly by relying merely on a single wing, a bird cannot fly by depending on only one wing, and even a man cannot walk with just one leg. This is why God created man with two legs and birds with two wings, and, in accordance with God's principle, why men make airplanes with a right wing and a left wing. The traditional way of meeting as Christians is like flying with one wing only. In the big meeting every Lord's Day, only one person speaks and the rest just listen; everyone merely attends a worship service. Consequently, there is no way to go on. The Bible reveals that in addition to the big meetings in the temple, there must be the small meetings from house to house, the group gatherings. This is what we have to see.

我们实在清楚，人是不会创作的，人只能学著作，研究著作。然而五旬节那天，圣灵真是创作了新事。就如神创造天地万物一样，不必研究，也不必改进，神造出来的就是最好的。无论是神所创造的天地，或是人长的样子，任谁也是没法更改的。今天人造高楼或铺设道路，都需要设计师设计、修改；唯独无人能改造天地，改造人的面孔。若是把人的鼻子挪到眼睛上，或把嘴唇搬到眼眉上，请问可行么？把耳朵换成前面一片，后面一片，把肩膀换成一高一低，行得通么？我们看见，神的创造是人没法更改的，也是无法改得更好的。故此，我们看见，五旬节那天，三千人得救后，挨家挨户的有小排聚会，乃是圣灵的创作，是圣灵作出来的，也是最好的。

在小排聚会里人人都是带领的

在召会生活中，我们的确看到，有许多弟兄想要作头，无论在东方或西方都是一样。然而，在马太二十章，主耶稣对门徒说，“你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”（26下～27。）因此，每位长老都应当知道，他不是为首的，乃是作奴仆的。

二、三十年前在台湾，有些姊妹非常爱主，却极其盼望能作分家聚会的姊妹负责人，那时称作家负责。她们当中，有的人属灵方面虽然好，但家庭关系不合式，所以不能被安排作负责的。这些姊妹就大失所望，几周之久，饭也吃不好，觉也睡不好，聚会也不太正常。总要等生过几周的病，或遇见了什么事，才又回来聚会。这样的故事常常有。

去年，台湾的聚会改制后，就不重在大聚会，而是大、小聚会两个翅膀相平衡。在小排聚会设立之初，我们就交通说，今后小排没有带头的。众人听了，觉得很吃惊，很纳闷，聚会没有带头的，怎么聚？没有带头的意思是，每个人都是头，都可以带头。然而，无论谁作头，都不是人安排的，必须是圣灵带领的。

We are very clear that man can never create or originate anything; man can only produce something by first studying and learning about it. However, on the day of Pentecost the Holy Spirit truly created a new thing. When God created the heavens and the earth with all the things, He did not need to research or to improve His creation later; whatever He created was the best. No one can improve God's creation, whether it is the heavens and the earth created by God or the features of man. Today in constructing a tall building or in paving a road, we need an architect to make designs and changes. Yet no one can alter or re-create the heavens and the earth, nor can anyone alter man's face. If the nose of a man were moved and placed on top of his eyes or the lips were placed upon the eyebrows, would that be functional? If the ears were changed so that one ear was placed in front and the other at the back, or if the shoulders were to be of different heights, would that be practical? What God has created cannot be altered or improved by man. Therefore, for the three thousand who were saved on the day of Pentecost to have small group meetings from house to house was the creation of the Holy Spirit, and that was the best way.

EVERYONE TAKING THE LEAD IN THE SMALL GROUP MEETING

In the church life we have seen that many brothers want to be the head. This is true in both the West and in the East. However, in Matthew 20 the Lord Jesus told the disciples, "Whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave" (vv. 26b-27). Hence, every elder must realize that he is not the head but a slave.

Twenty or thirty years ago in Taiwan, there were some sisters who loved the Lord very much. They had hoped to be the leading sisters of some home meetings, ones who were called "home responsible ones" at that time. Some among them were very spiritual, but due to certain improper family situations, they were not assigned to be responsible ones. Greatly disappointed, these sisters were not able to eat well and sleep well for a few weeks, and their meeting life became abnormal. It took several weeks of becoming ill or encountering some situations before they came back to the meetings. There have been many such stories.

Ever since the meetings in Taiwan went through the change in the system last year, the emphasis has no longer been on the big meetings. Rather, like two wings, the big meetings and the small meetings have been balanced. When the group meetings were first established, we fellowshipped with the saints, saying that henceforth there would be no leading ones in the group meetings. Everybody was surprised upon hearing this, wondering how they could have a meeting without someone taking the lead. If no one takes the lead, then that means everyone is a leader and everyone can lead. However, whoever takes the lead is not humanly appointed but is under the leading of the Holy Spirit.

为了更加审慎，我们重新把圣经里关于这类的事，仔细考量过。我们看见，第一，主耶稣在地上时，亲自设立十二个门徒为使徒，但并没有在他们当中，设立一位带头的。其次，是在五旬节过后，门徒繁增，召会的事务多了，十二使徒就召聚门徒说，“我们撇下神的话去服事饭食，原是不相宜的。所以弟兄们，当从你们中间拣选七个有好见证，满有那灵和智慧的人，我们就派他们管理这事。”（徒六2下～3。）从这段圣经，我们也没有看见从他们七人中，又选出一个“执事长”来。按人的观念，似乎应该有一位带头的，但圣经里并没有如是的记载。

第三，我们往下考量，就看见保罗在提摩太前书，说到许多对长老的嘱咐，长老应该如何如何等。然而，保罗虽然提到许多，末了却没有说，诸位作长老的，应该自己互选一个“长老长”。从这三处，我们就清楚看见，且有这胆量说，圣经没有“使徒长”，没有“长老长”，也没有“执事长”；甚至使徒的召集人，执事的召集人，长老的召集人也都没有。圣经中找不出这些事例。

经历告诉我们，一有安排，就害事。有的人不仅作起长老长，甚至作了长老皇帝；这就是作头的难处。三十多年来，因着这些难处，召会受到不小的损伤和创痛。所以这次改制，我们就宣告说，只有小排，没有带头的，因为每一个都是带头的。

基督徒聚会的根源、来历

照行传二章、五章来看，基督徒的聚会，是由旧约犹太人的聚会演变下来的。在旧约里，神特别在申命记十二章，借着摩西告诉以色列人，在进入迦南后，不能随便在一个地方聚会、敬拜；必须等到神在美地上选定，并指定一个地方，才可以有敬拜。（5，13～14。）神后来就选定锡安山，耶路撒冷，指定那处是以色列人该聚集的独一地方。“你一切的男丁，要…一年三次，在耶和华你神所选择的地方朝见祂…”（十六16。）他们就这样作了，一年三次，都到耶路撒冷。在旧约圣经里，找不出一点蛛丝马迹，能给我们看见，除了这种大聚会外，还有什么小聚会。

To be more cautious, we studied and considered the Scriptures anew concerning these matters. We saw that firstly, when the Lord Jesus was on the earth, He Himself appointed twelve apostles, but He did not establish a leader among them. Secondly, after the day of Pentecost when the number of disciples had multiplied and the practical affairs of the church had increased, the twelve apostles called together the disciples and told them, “It is not fitting for us to forsake the word of God and serve tables. But brothers, look for seven well-attested men from among you, full of the Spirit and of wisdom, whom we will appoint over this need” (Acts 6:2b-3). From this portion of the Bible we do not see the apostles selecting one out of the seven to be the “head deacon.” According to the human concept, there ought to be a leader, but there is no record in the Bible of such a thing.

Thirdly, going further, we saw that in 1 Timothy Paul charged the elders concerning many things, saying that the elders should be this and that. Nonetheless, in the end he did not ask the elders to choose one among themselves to be the “head elder.” From these three portions, we clearly see, and can boldly say, that in the Bible there is neither a “head apostle,” a “head elder,” nor a “head deacon.” We cannot even find an example of someone being designated as the one who assembles the apostles, who calls the elders together, or who gathers the deacons.

Our experience tells us that once there is an arrangement, there will be damage. Someone may become not only the head elder but may even become the “elder-emperor.” This is the danger of someone becoming the head. Due to these difficulties, the church has suffered no small injuries and wounds over the past thirty years. Therefore, in changing the system this time, we declared that we would have the small groups, but we would not have someone designated to take the lead because everyone should be a leading one.

THE ORIGIN AND BACKGROUND OF THE WAY TO MEET AS CHRISTIANS

According to Acts chapters two and five, the way to meet as Christians developed from the way the Jews met in the Old Testament. In Deuteronomy 12, God told the people of Israel through Moses that when they entered the land of Canaan, they should not meet and worship in any place that pleased them. Rather, they should wait until God chose and designated a place in the good land for them (vv. 5, 13-14). Subsequently, God chose Mount Zion in Jerusalem and designated that place as the unique place where the people of Israel were to meet together: “Three times a year all your males shall appear before Jehovah your God in the place which He will choose” (16:16). And the people of Israel did so; three times a year they all gathered in Jerusalem. There is no hint in the Old Testament that there were any small meetings besides these big meetings.

尔后，以色列人堕落被掳，到了外邦地。在外邦地没有圣殿，犹太人的历史告诉我们，他们就在外邦地，自己设立了一个犹太会堂，大家在里头聚会，读摩西五经，并讲解旧约圣经。那就是安息日在会堂讲解圣经的来源。这个惯例，就从他们被掳之地，带到了他们所归回的列祖之地。当他们才归回的时候，圣殿还没有造好，他们就仍在安息日，到会堂查经，讲解摩西五经。后来圣殿盖造完成，但按着犹太的历史，并按新约圣经的记载，证明虽然圣殿重新建造完成，但犹太人却没有废弃他们被掳到外邦地时，所兴起安息日在会堂查经的作为。

等到主耶稣出生，施浸者约翰出来传道，这个会堂仍旧存在。当时，在圣殿之外有诸多的会堂，并且不仅耶路撒冷有，迦百农有，加利利有，在许多其他地方都有。所以，主耶稣出来尽职时，不是到会堂守安息日，也不是到会堂作礼拜，祂在安息日到会堂去，不过是要趁着犹太人在会堂聚集，对他们讲道。（路四 15。）

行传二章一节说，“五旬节那天到了。”五旬节是犹太人的三大节期之一。五旬节当天，不仅各地的犹太人聚集到耶路撒冷，连被掳到外邦的犹太人，也都要归回耶路撒冷。所以二章说，那些从天下各国被掳的犹太人都回来了，他们有的甚至不会讲犹太话，只会说他们本地的方言。因此，有了方言的需要。五旬节那天，众人都聚集在一处，就在那时，圣灵降下来，彼得就对群众传讲福音，结果有三千人得救。他们一得救，就从犹太教里出来，那就是约翰十章主耶稣所说的，把羊从羊圈里带出来，成为一群，归一个牧人；（16；）就是把他们带成召会。人一受浸，脱离犹太教，就成了召会。召会一开始，就有了挨家挨户的聚集。

这就给我们看见，在殿里的大聚会并不是召会性的聚会；召会性的聚会，乃是挨家挨户的聚会。若是今天，我们租了一个大的会场，召集一、两万人传福音，那并不能算是召会性的聚会，那只是在殿里的一个大聚集，为着传福音得人。比方来了一万人，有五百人得救、受

Later, the people of Israel in their degradation were taken captive and carried away to foreign lands, far from the holy temple. History tells us that in those Gentile lands the Jews built synagogues for themselves in which they assembled to read the Pentateuch and expound the Old Testament. That was the origin of the practice of Scripture reading on the Sabbath in the synagogues. This custom was brought from the land of captivity to the land of their ancestors to which they returned. When they first returned, the temple had not yet been rebuilt, so on the Sabbath they continued to go to the synagogues for Scripture reading and exposition of the books of Moses. According to Jewish history and New Testament records, the Jews did not forsake the practice of reading the Scriptures in the synagogues on the Sabbath, a practice which they initiated while they were in captivity in the Gentile lands, even after the rebuilding of the temple had been completed.

After the birth of the Lord Jesus and while John the Baptist was going forth to preach the word, these synagogues still existed. At that time there were numerous synagogues apart from the temple. Furthermore, they could be found not only in Jerusalem but also in Capernaum, in Galilee, and in many other places. Therefore, while the Lord Jesus was carrying out His ministry, He went to the synagogues, not to keep the Sabbath nor to worship God but merely to take the opportunity to preach to the Jews while they were gathered there (Luke 4:15).

Acts 2:1 says, “And as the day of Pentecost was being fulfilled.” The Feast of Pentecost was one of the three great feasts of the Jews. On the day of Pentecost all the Jews in every place in the land gathered in Jerusalem; even the Jews who were in dispersion in the Gentile lands had to return to Jerusalem. Therefore, Acts 2:5 says that the Jews came back from their dispersion from every nation under heaven; some of them could not even speak the Jewish language but could only speak their own dialects. Therefore, there was the need of speaking in tongues. On the day of Pentecost while the people were all together in the same place, the Holy Spirit descended and Peter preached the gospel to the crowd. As a result, three thousand were saved. Once they were saved, they came out of the Jewish religion. This was what the Lord Jesus referred to in John 10, that He would lead His sheep out of the fold that they might become one flock under one Shepherd (v. 16), that is, to form them into one church. Once a person was baptized and left the Jewish religion, he became part of the church. As soon as the church began, the meetings from house to house were brought forth.

This shows us that the big meetings in the temple were not the church meetings; rather, the church meetings were the meetings from house to house. Today if we rented a large conference facility and gathered thousands of people so that we could preach the gospel to them, that would not be considered a church meeting. That would only be a big gathering in the temple for gaining people through the preaching of the gospel. If out of

浸了；这五百人就归于召会。接下来，他们就当挨家挨户的去聚会。这就是召会；这就是基督徒聚会的一个根源，一个来历。

小排聚会的长处

因着召会的堕落，把召会性挨家挨户的聚会，完全丢失了，以致召会无法繁殖扩增。挨家挨户的聚会，实在有很多的长处。五旬节那天，那许多新得救的人，受了浸后，就是召会的人了，他们都被分到各家聚会。当时圣徒中，老练一点的约有一百二十位，如彼得、马利亚等。这一百二十位，最多只能看顾一百二十个家，剩下的家就没有人照顾，没有人带领了。所以，这就给了圣灵一个莫大的机会，让圣灵在那天作了一个特别的工，使新得救的人都受圣灵的带领。

因此，小排聚会的第一个长处，就是给圣灵机会。若是一个聚会，什么都是经过安排的，就没有圣灵作工的机会了。基督教里的作礼拜，一切都是安排的，礼拜程序单上载明，几点开始聚会，什么人读经，什么牧师祷告，什么人讲道，什么人独唱等，全数都是安排，圣灵丝毫没有作工的机会。要知道，在小排聚会里，圣灵一作工，都是机会；所以，我们需要让圣灵自由的作工。

小排聚会的第二个长处，是能彼此认识。因为人数少，所以能彼此认识，彼此照顾。第三，能制造最丰富的机会，使每一个得救的人，都能发挥他所蒙的恩典，显出他在圣灵里所得到的恩赐。第四，有最大的机会，使每一个人都尽功用。我们必须在召会生活的开头，就如此行，免得习惯养成，将来再改就难了。

此外，小排聚会还有一个长处，就是带人容易。从前人要受浸，还得经过受浸谈话，由长老安排什么人施浸，什么人主浸等。现在有了小排后，个个排都能传福音，福音就传得普遍，得救的人也就多了。这样，单靠安排就不行，也不够。所以，凡有水可浸的地方，就能为人施浸。我们绝对相信，各处召会若能好好分小排，必能带进成千成万的人得救。

ten thousand who came, five hundred were saved and baptized, these five hundred then would be given to the church. Following this, they should meet from house to house as the church. This is the origin and background of the way to meet as Christians.

ADVANTAGES OF SMALL GROUP MEETINGS

Due to the degradation of the church, the way of meeting from house to house was completely lost, and thus, the church had no way to propagate and increase. Meeting from house to house has many advantages. On the day of Pentecost the newly saved and baptized ones all became constituents of the church and were then distributed to meet in different homes. Among the saints at that time, about one hundred and twenty, such as Peter and Mary, were somewhat experienced. These one hundred and twenty people could have taken care of only a hundred and twenty homes at the most; there was no one to take care of and lead the remaining homes. Therefore, this afforded the Holy Spirit a great opportunity to do a particular work so that the newly saved ones would all be led by the Holy Spirit.

Hence, the first advantage of the small group meeting is that it gives the Holy Spirit the opportunity to work. If in a meeting everything is prearranged, then there is no opportunity for the Holy Spirit to do any work. In the traditional Christian worship service, everything is prearranged; the program sheet clearly prints what time the service begins, who reads the Scriptures, which pastor leads the prayer, who preaches the sermon, who sings the solo, and so forth. Since everything is prearranged, the Holy Spirit has no opportunity to work at all. We must realize that in the small group meeting the Holy Spirit has the opportunity to work; therefore, we need to allow the Holy Spirit to work freely.

The second advantage of the group meeting is that in it the saints are able to know each other. Because the number is small, they are able to know each other and care for each other. Third, the group meeting creates plenty of opportunities for every saved person to develop the grace he has obtained and to manifest the gift he has received in the Holy Spirit. Fourth, the group meeting provides the greatest opportunity for everyone to function. We need to do this at the very beginning of the church life; otherwise, once a habit is formed, it will be hard to change in the future.

Besides all these, the group meeting also has the advantage of making it easy to lead people to salvation. Formerly, when a person wanted to be baptized, he had to pass through an interview, and the elders had to designate someone to baptize him and assign another one to be in charge of the baptism. Now with the small groups, every group can preach the gospel, the gospel can be widely preached, and the number of saved ones can increase rapidly. With so many to baptize, it would not work, nor would it be sufficient, to depend on arrangements. Therefore, wherever there is water for baptism, we can baptize people. We absolutely believe that if the churches would divide into small groups in a good way, we could bring in thousands of saved ones.

基督徒的聚会该有两面

按圣经来看，基督徒的聚会应该有两面：一面是大聚会，一面是小排聚会。这两面就好像大鹰的两个翅膀，是一样大，一样的平均。这里不是说召会的聚会，而是说基督徒的聚会。有些基督徒的聚会，表面看也是召会聚会，但召会的性质不重。五旬节那天，彼得在圣殿里对三千人讲论，那还不算是召会性质的聚会，还没有召会性，因为当时召会还没有产生。直等到彼得传完福音后，有三千人相信受浸；这三千人一受浸，就浸入召会，产生召会。然后，他们在各家挨家挨户的聚会，那才是召会性的聚会。所以，大聚会通常不是召会性的。

大聚会乃是为着把人带进来。主耶稣和使徒们，都是如此，他们就着当时现场的便利，得着许多人；他们常在安息日，在会堂里传讲福音；保罗在行传里就常如此作。今天，我们的现场就是主日。全世界都受了基督教的影响，每个周日，就是基督徒所说的主日，各工厂、商店、学校、机关，百分之九十都歇业放假；几乎全世界都如此，即使是共产党国家也如此，已经成了一个风气。所以，主日是大家空闲的一天。我们应当用这一天，释放真理，像主耶稣用安息日在会堂传讲一样。

我们虽然盼望改制，也注意小排聚会，但我们不放弃主日这一天；我们要用大聚会释放真理，或传福音得人。因此，我们称主日聚集为真理聚会；主日乃是为着释放真理。释放真理包括传福音，带人得救，造就圣徒，带人在生命上长大等，这些都是真理。

关于主日聚会的几个提议

在这种实行中，我们有几个提议。第一，必须有一种聚会，是顾到一班听道者。因为全世界都有作礼拜、听道的风气。无论我们怎样反传统、反遗传，总还会有一班人，想在主日到会所听道，作礼拜。我们不能指责人

THE CHRISTIAN WAY OF MEETING NEEDING TO BE TWO-SIDED

According to the Scriptures, the Christian way of meeting has to be two-sided. On one side are the big meetings, and on the other side are the small group meetings. These two sides are just like the two wings of an eagle, which are the same size and are balanced. Here let us consider not only church meetings but also all kinds of Christian meetings. Some Christian meetings seem to be church meetings, but they do not possess the definite nature of the church meetings. On the day of Pentecost, Peter's preaching to the people cannot be considered a church meeting. It did not have the nature of the church because at that moment the church had not been produced. After Peter finished preaching the gospel, three thousand people believed and were baptized. Once these three thousand were baptized, they were baptized into the church, and thus the church was produced. Then they began to meet from house to house; those meetings were church meetings. Therefore, the big meetings usually do not bear the nature of the church.

Big meetings are for bringing in people. This was what the Lord Jesus and the apostles did; they gained many people by making use of any available time and place. Frequently this meant preaching the gospel in the synagogues on the Sabbath. The apostle Paul also did this often in Acts. Today our convenient time is the Lord's Day. The whole world is under the influence of Christianity, and every Sunday—the day that Christians call the Lord's Day—ninety percent of the shops, factories, schools, and offices are closed for rest. This has become the common practice over almost the whole world, including even the Communist countries. Therefore, the Lord's Day is a day when people have leisure time. We should use this day to release the truth, just like the Lord Jesus did in preaching on the Sabbath in the synagogues.

Although we hope to change the system of our meetings by paying more attention to the group meetings, we should not forsake this one day—the Lord's Day. We should use the Lord's Day to have big meetings for the release of the truth or for gospel preaching to gain people. Hence, we may call the meeting on the Lord's Day the truth meeting. The Lord's Day can be for releasing the truth. Releasing the truth includes preaching the gospel, leading people to salvation, edifying the saints, and helping them to grow in life. These are all related to the release of the truth.

A FEW PROPOSALS

CONCERNING THE MEETING ON THE LORD'S DAY

For this kind of practice we have a few proposals. First, we should have a meeting to take care of those who want to listen to messages. Throughout the world people have the custom of going to church and listening to sermons. No matter how much we stand against the traditions and old habits of Christianity, there will still be some people who want to

有这样的习惯；因为主自己也曾安息日，到会堂传讲。祂不是去守安息日，也不是去查经，祂进到那里，乃为要趁机会释放真理。所以我们应当有这个原则，就是无论我们怎么作，主日在会所里总要有个聚会，是为着人来这里作礼拜、听道的；我们必须顾到这一班人。信息上可以是综合性的，不要太浅，也不要太新。总之，各召会都得有这样一种供应。

第二，必须在主日教导真理，并且分级来教。三十多年前，我们在台湾，一两年内就带进许多青年人，几乎都是大学毕业生。如今这些人的孩子们，都已经大学毕业，有的还得了博士学位；但那些作父母的，在属灵的程度，几乎连小学都还没有毕业。他们每主日在会所里听道，听了三十多年，属灵的小学都没有毕业，这实在是很大的问题。原因是在这三十多年里，他们都在听“名人讲道”，基本的课程，根本都没有好好上过课。这就是我们的光景；各地都如此。

近年来，在真理上我们的确有了进步。不仅懂得属灵的加、减、乘、除，连微积分、代数都有了。尤其从众人的祷告、见证及分享里，可以看出我们真是书香人家。然而，我们要进一步追查，我们会教导别人什么是因信称义么？我们若只会说，因信称义就是不花钱得救，白白的得着救恩，一点不靠行为，只要我们相信主耶稣，就称义得救了。这样的讲法，不容易叫人信服。

我们若去研究现在小学里的加、减法，会发现现在有特别的教法和学法。我们老一辈的人，虽然也懂加、减法，但当我们去教的时候，可能就不尽相同了。以因信称义为例，只会说所谓因信称义，就是不花钱得救恩，是不必凭行为，靠信心就可以，只要呼求“哦，主耶稣”，这样就得救了，就得称义了。这种讲法，很难叫人信服。我们必须能按着圣经真理的正意和路线，把因信称义讲得头头是道，清清楚楚，人才会听信，才会佩服。

go to a meeting hall on the Lord's Day to worship God and listen to sermons. We cannot condemn people who have this habit, because the Lord Himself went to preach in the synagogues on the Sabbath. He went not to keep the Sabbath, nor to read the Scriptures; He went into the synagogues to take the opportunity to release the truth. Therefore, we should keep this principle. Regardless of what we do, on the Lord's Day we should have a meeting in the meeting hall for people to worship God and listen to a sermon. We need to take care of this category of people. The messages should cover topics of general interest and should be neither too shallow nor too deep. Every church should have this kind of provision.

Second, we should teach the truth on the Lord's Day, and we should separate into different levels. More than thirty years ago in Taiwan we brought in many young people within one or two years, and almost all of them were college graduates. Now their children have graduated from college, and some have even obtained doctorate degrees. Yet, spiritually, the parents have not yet graduated from elementary school. Although they have been listening to messages at the meeting hall every Lord's Day for more than thirty years, they have not yet graduated from spiritual elementary school; this is a great problem. The reason for this is that although they have been listening to "famous preachers" for thirty years, they have not attended classes on the fundamental lessons. This is our situation, and it is the same everywhere.

In recent years we have surely advanced in the truth. We not only know spiritual addition, subtraction, multiplication, and division, we have even learned algebra and calculus. We can see that we are of a learned family, especially in the prayers of the saints. However, we have to go one step further and ask ourselves if we could teach others the truth, such as the meaning of justification by faith. Perhaps all we can say is that to be justified by faith is to be saved without paying a price, that it is to obtain salvation freely and not by works, and that as long as we believe in the Lord Jesus, we are justified by faith. This kind of speaking will not easily convince people.

If we would study addition and subtraction in today's elementary schools, we would discover that now there are special methods of teaching and learning. Those of us in the older generation may know how to add and subtract, but if we were to learn them in today's schools, they might be different from what we learned before. Consider justification by faith for example. Perhaps we can only say that to be justified by faith is to receive salvation without paying a price, not having to rely on our works but relying only on our faith, and that as long as we call "O Lord Jesus," we will be saved and justified. It is hard to convince others with this kind of speaking. We must be able to explain in a logical and clear way the matter of justification by faith according to its proper meaning and line of thought in the Bible. Then people will be convinced and believe.

特别是年轻人，更要学真理。提前二章四节说，“祂愿意万人得救，并且完全认识真理。”“认识”在希腊文里有透彻的意思，就是透彻、完全的明白；不是一点的明白，是透透彻彻的明白。好比，你是个十八岁的女孩，得救后很想向亲人传福音，你的祖父、祖母是反基督教的。你回家后，无论他们怎么反对，你总归是他们的孙女，他们不能一点也不听。所以，你一定要讲给他们听，告诉他们主耶稣怎样为我们成功救赎，使我们因着祂得蒙赦免，在神面前得称义。你这样头头是道的讲给他们听；即使你的祖父母表面上仍然反对，但他们里面会觉得你了不起，从哪里学得这么有道理的一套。必要时，你还得把圣经翻出来，引经据典的讲解一番，这样人就不能不信服。

过些日子，你又回家去，再遇见祖父母，就对他们讲荣耀的神，独一的神。他们听了之后，会觉得真是不得了。祖母原本是反对的，现在里头泄了气，不大反对了。祖父也觉得这孩子讲的实在有道理。再过两周，回家再讲一次。这样，原本不信的祖父母，至终都会相信。

我们要相信真理能征服人，真理最终会得胜。难处是我们得救的人，只知道周周作礼拜，听名人讲道，却不好好上课。若是今天这里有一所学校，没有班级，没有教员，也没有课本，校长就是天天安排名人演讲，一讲就是六年；可以想见，从这所学校毕业的学生，定规只是听了一大套，真实的本领却一点也没有。所以我们必须改制，从听名人演讲改到好好上课，认真学真理。

编辑真理课程， 同受真理教育

为着学真理，我们已经安排三位同工，成为一个编辑小组，专专编写真理课程。盼望最少编四级：一级、二级、三级、四级；程度是越过越深一点，一级深过一级。每级都有四十八题，够整整十二个月使用。每

The young people in particular must learn the truth. First Timothy 2:4 says, “[God] desires all men to be saved and to come to the full knowledge of the truth.” The Greek word rendered full knowledge means “a thorough and complete understanding”; it is not just to understand a little but to understand thoroughly. Suppose you are an eighteen-year-old sister. After being saved, you want very much to preach the gospel to your relatives, including your grandfather and grandmother who are against Christianity. When you go home, no matter how much they oppose, they cannot completely refuse to listen since you are their granddaughter. Therefore, you have to speak to them, telling them how the Lord Jesus accomplished redemption for us so that we could obtain forgiveness through Him and be justified before God. When you speak to them in such a logical way, outwardly your grandparents may still oppose you, but within they will feel that you are brilliant and will wonder where you learned such logical things. If necessary, you could also open the Bible and quote some verses to support your explanation. If you take this way, people cannot help but be convinced and believe.

After a period of time, when you go home and see your grandparents again, you can speak to them about the God of glory, the unique God. After listening to your speaking, they may feel that you are really marvelous. Your grandmother, who previously opposed you, may “run out of steam” and may not oppose you that much any more. Your grandfather may feel that what you are speaking about really makes sense. Then after another two weeks you can go home and speak again. In this way your previously unbelieving grandparents will eventually believe in the Lord.

We must believe that the truth can subdue people and that the truth will eventually prevail. The problem is that we, the saved ones, only go to church every week and listen to “famous preachers” but do not properly attend classes. Suppose there were a school today that had no classes, no teachers, and no textbooks. For six years the principal only arranged for famous speakers to give lectures every day. We can imagine that the students who graduated from this school would have surely heard a lot, but probably they would have no real abilities. Therefore, we have to change our system; instead of listening to “famous speakers,” we must properly attend classes and seriously learn the truth.

COMPILING TRUTH LESSONS FOR THE SAINTS TO BE EDUCATED IN THE TRUTH TOGETHER

To help us learn the truth, we have specifically assigned three co-workers to form an editorial group to compile a book called Truth Lessons. We hope to have at least four levels: Level One, Level Two, Level Three, and Level Four, each level being progressively deeper than the previous one. Each level will have forty-eight lessons, sufficient material for a whole year. Four lessons will be covered

个月用四题，三个月合为一卷，每卷十二题；一级共有四卷，分春季、夏季、秋季、冬季各一卷，一年共是四十八题。

一级卷一的内容，是从圣经讲起。第一课，圣经；第二课，三一神；第三课，神的创造；第四课，撒但的来源与背叛；第五课，人的堕落；第六课，神救赎的应许；而后往下，就把整个旧约的纲领都包括了。看完旧约的纲领，就有新约与旧约的分别，以及新约的纲领。用完头两卷，就是半年多的时间。到了下半年，还有二十四题，讲到神的救恩，从神的预知、拣选和预定，直到人的蒙召、得救、受浸、归入三一神，与三一神联合，到人怎么蒙赦免、得称义、被圣别，怎么得救、受浸，都编在其中，这就是头一年四十八题的内容。

我们要一题一题的教弟兄姊妹，也有班级的分别。第一级是一班，第二级是一班，第三级是一班，第四级又是一班。召会在这事上都有安排，没有任何的勉强。好比有人聚会，聚了十八年，他愿意从头来，从小学开始，就可以上第一级；有的人想深入一些，就可以往三级、四级去。我们备有不同的教室，众人可以各按所需，同受真理的教育。

这样，圣徒们就能普遍尽职。今天各国都喜欢创造就业机会；我们的改制，会使许多人能够就业。从前在台北，二十一个会所就是二十一个讲道人；改制后，五十个人也不够，因为一个会所可能就需要五、六个人教课，二十一个会所，就需要一百多位“就业”了。然而，这里有一个难处，就是有的圣徒反应，他们不会讲，也不会教。关于这点，我们也有考量，将会有真理课程的师资训练，和一个教学说明。我们知道，连理发店的学徒学理发时，都要理过好几回，才能学会。凡事起头难，一边学一边作，很快就会学出心得。

every month, and the lessons for every three months will be combined into one volume. Thus, each volume will contain twelve lessons. Each level will consist of four volumes—one volume for spring, summer, fall, and winter respectively. Thus, there will be a total of forty-eight lessons in one year.

The contents of Level One, Volume 1, will cover various topics beginning with the Bible. Lesson 1 will be on the Bible; lesson 2, the Triune God; lesson 3, God's creation; lesson 4, Satan's origin and rebellion; lesson 5, man's fall; and lesson 6, God's promise of redemption. Then we will go on to cover a key view of the entire Old Testament. After the key view of the Old Testament, there will be a lesson on the difference between the New Testament and the Old Testament, and then we will go on to the key view of the New Testament. It will take half a year to finish the first two volumes. Then in the second half of the year, there will still be twenty-four more lessons. They will cover God's salvation, beginning with God's foreknowledge, selection, and predestination; continuing through man's being called, saved, and baptized into and joined to the Triune God; and concluding with man's being forgiven, justified, and sanctified, and how to be saved and baptized. All these topics will be included in these volumes. This will be the content of the forty-eight lessons in the first year.

We should teach the brothers and sisters one lesson after another, and there should be different levels of classes. The first level should be one class, the second level, another class, the third level, another class, and the fourth level, another class. The church should make arrangements in this matter without putting pressure on anyone. For instance, perhaps some saints have been meeting for eighteen years, yet they want to start from the beginning, from elementary school. If so, they may go to level one. If others want to go a little deeper, then they may go to level three or level four. We should prepare different classrooms so that all the saints can receive the education of the truth according to their own need.

In this way all the saints will be able to function. Today the nations are all endeavoring to create employment opportunities. By changing our system we will enable many to become "employed." Previously in Taipei, there were only twenty-one preachers in twenty-one halls; however, after changing the system, even fifty people will not be enough. This is because for one meeting hall we might need five or six people to teach the lessons; therefore, for twenty-one meeting halls we would need more than one hundred people to be "employed." The problem, however, is that some of the saints have reacted, saying that they do not know how to speak and to teach. Concerning this matter, we have considered holding a training and a presentation of teaching methods for the teachers of the truth lessons. We know that even apprentices in the barbershop need several tries before they can learn successfully. Everything is difficult at the beginning, but if we learn by doing, we will quickly learn to do it well.

中国人有句名言，说，“后生可畏。”盼望所有青年人都奋发，青年人一奋发起来，是不得了的，会叫人难以消受的。我的孙子上学后，常喜欢回家来教我，又是讲历史，又是讲科学；我的头都大了。然而我里头真是觉得喜乐，无论如何，这是个好现象。若是全召会有一千人，这一千人全体动员学真理，传讲真理，真理一定得胜。

在各种聚会中供应神的话

主日的真理聚会中，有时也会有不信者参加。既有这个情形，就要按着需要，临时给人安排一个福音聚会。这需要有人预备好在那里，一看见人来的多了，有十位、二十位，都是来听福音的，就请他们到已预备好的房间。我们必须有人在那里传福音，在那里服事、帮助。这就是召会，大家都能动员，也都有就业的机会。

此外，每一次在受浸之后，都要按照需要，立即为初信、新受浸的人，安排一个初信造就聚会。因为一个人刚刚受浸，是不会懂得多少真理的。这样的聚集，最好是在主日，为他们讲说一些初信之后的真理，诸如受浸以后该如何行，认识召会、读经、祷告等；这些都该一题一题的教导他们。召会应当在主日，多多释放真理，使众人能在放假有暇时，学习真理。

另一面，每主日，最好是晚上，要来在一起纪念主。周中有一个祷告聚会；周末，大多是在周五或周六，有一个小排聚会。这样，每周就有三个聚会：擘饼聚会、祷告聚会、以及一个小排聚会。在主日擘饼聚会末了，要留下半小时，让事先预备好的弟兄们，以专题的方式带着众人，一同读一篇信息。不需要花很多时间读，最好是在二、三十分钟内能读透一篇。这一切在事先都要有很好的安排；或是前一周通知大家，预备好相关书籍，聚会时众人可以一同读。若是信息很短，不必请大家带书，可以印给众人一起读，一同有交通。这样，一年五十二周，五十二个主日，就能有五十二篇生命供应的信息。

There is a Chinese maxim which says that “the young hold potential for greatness.” I hope that all the young people will rise up and put forth their effort. If they would do this, the situation would be so tremendous that people may not be able to withstand it. Ever since my grandchildren started school, whenever they come home, they like to teach me; they talk about history and science, and my head spins. Nonetheless, I am inwardly happy because it is a good sign. If the church has one thousand saints and all of them learn the truth and preach the truth, then the truth will surely prevail.

MINISTERING THE WORD OF GOD IN VARIOUS MEETINGS

In the truth meeting on the Lord's Day, sometimes there may be unbelievers in attendance. In such a situation we should arrange a gospel meeting at that moment to meet their need. This would require certain ones to be ready; once they see that ten or twenty persons have come to listen to the gospel, they should invite them into a room prepared beforehand. We need to have some brothers preaching the gospel and others serving and helping people there. This is the church—everyone functions and everyone has the opportunity to be employed.

Besides this, after every baptism we should immediately arrange a new believers' edification meeting for the newly baptized ones. A newly baptized believer does not know a great deal of truth. In this kind of meeting, which is best to hold on the Lord's Day, we should teach them the truths related to new believers, such as what to do after being baptized, knowing the church, reading the Bible, and prayer. We need to teach them these things topic by topic. The church ought to release a great deal of truths on the Lord's Day so that the saints can learn the truths on their days off and in their spare time.

Furthermore, every Lord's Day, preferably in the evening, we should come together to remember the Lord. In addition, in the middle of the week we should have a prayer meeting, and on the weekends, either on Friday or Saturday, we should have a small group meeting. In this way every week we would have three meetings: the Lord's table, the prayer meeting, and the small group meeting. On the Lord's Day after the Lord's table, we should leave about half an hour for a brother who has prepared beforehand to lead all the saints in reading a message together which covers a specific topic. We do not need to spend too much time to read; the best way is to read one message thoroughly in twenty or thirty minutes. All this has to be carefully prepared ahead of time. We could let everybody know a week ahead so that they could prepare the pertinent books to be read together in the meeting. If the message is short, instead of asking the saints to bring the book, we can make copies for them to read together and to fellowship over together. In this way, for fifty-two weeks a year, on fifty-two Lord's Days, we could have fifty-two life-supplying messages.

周二晚上祷告聚会的原则也是一样，留下半小时，读一些事先准备好的真理材料，最好是关乎属灵事奉的。擘饼聚会后半，是生命供应的信息；祷告聚会后半是关乎事奉的一些属灵原则。这样，圣徒们每周都能得到一篇生命供应的信息，也都能学到事奉的属灵原则。长期下去，个个都会深入，也都能得造就。

到了周五或周六，就有小排聚会。小排聚会的材料，最好是从二十七卷新约生命读经中找出一卷，适合你们所在地召会需要的，安排人带领。不是一字一句、一行一行的读，乃要事先作准备，把重要的点找出来；到了小排聚会，就拿这些重点让大家祷读、交通、分享。这样一个确定的带领，相信也是非常的丰富。

若是圣徒们都忠心，一周过一周，一年五十二周，在真理上必能认识透彻，在生命上必能得着供应，在事奉上也能得到指引。此外，小排聚会还能彼此相顾，各尽功用，也能传福音带人得救。这样，我们就把各面都顾到了。

虽然我们都是用福音书房出版的材料，却不是把我们把圣经放弃了。福音书房所出的一切书籍，尤其是生命读经和恢复本圣经，其目的乃是叫人一开卷，就能被带到主面前，就能被带到圣经里。我们是盼望借着读书，能带我们进到主里面，并进到祂的话语里。相信所有的聚会，都不会叫我们虚度光阴。

召会还应当每两个月，有一次特别的福音大会，是为着传福音的。若是会所不够坐，就当租用大一点的会场。在这种特别的聚会中，最好请一、两位圣徒作见证，还有一位接受负担释放信息。这系列的福音信息，有一本书相当好用，就是“福音题纲”。该书从创世记一直到启示录，从新、旧约中，一卷一卷的选出最好的福音题目，计有二百六十四题。选用的时候，不一定要一题全用，可以用半题，或者两题各选半题合作一题。该书的确能供应许多福音材料，也能供给许多福音的点和福音的路线。

The same principle should apply to the prayer meeting on Tuesday evening. We should leave about half an hour to read some materials prepared beforehand on the truth, preferably those materials that are related to spiritual service. In the latter part of the Lord's table we should have life-supplying messages, and in the second half of the prayer meeting we should cover some spiritual principles concerning service. In this way every week the saints will gain one life-supplying message and also learn some spiritual principles for service. In the long run everyone can go deeper and be perfected.

On Friday or Saturday we should have the small group meeting. Concerning the materials for the group meeting, the best thing to do may be to select one book from the life-study of the twenty-seven books of the New Testament that would suit the need of the church in your locality, and then arrange for someone to take charge. Do not read word by word, sentence by sentence; rather, the one who is in charge should prepare ahead of time to find out the important points, and then when he comes to the group meeting, he should use these crucial points for the saints to pray-read, fellowship, and share. I believe that such a definite help will be very enriching.

If the saints are faithful, week after week, fifty-two weeks a year, they can obtain a thorough knowledge of the truth, gain the supply of life, and receive guidance concerning service. Besides these, in the small group meetings they can have the mutual care, they can all exercise their function, and they can preach the gospel and lead people to salvation. In this way we will be able to take care of all the aspects.

Although we may use materials published by the Taiwan Gospel Book Room, this does not mean that we should let go of the Bible. The aim of all the publications of the Taiwan Gospel Book Room, particularly the Life-study of the New Testament and the Recovery Version of the New Testament, is to bring people to the Lord and to the Word as soon as they open a volume. We hope that through reading these books we could be brought into the Lord and into His Word. I believe that all these meetings will not waste our time.

The church should also have a big gospel meeting every two months. If the meeting hall does not have sufficient seating capacity, we should rent a bigger meeting facility. In these special gospel meetings, it would be best to ask one or two saints to give their testimonies and to ask another one to receive the burden to release a message. For a series of gospel messages, the book Gospel Outlines may be quite useful. This book contains a total of two hundred and sixty-four choice gospel subjects selected from every book of the Old and New Testaments, from Genesis through Revelation. When you use this book, there is no need to always use the whole portion of a subject; you may use one half of the material of one subject and another half of the material of another subject, thus combining two subjects into one message. That book can surely supply a great deal of gospel material, and it can also provide us with many points and lines on the gospel.

盼望圣徒们，今后在任何聚会里，都不要随意照自己所喜欢的讲一篇道。我们众人都必须进入真理的深处；若是不进入真理深处，是没有法子供应聚会的。好比作教师的，教书时绝不能像平常说话一般，随便对人讲一篇话就了事，那是不负责任的。在教书之前，总要对课程有好的预备，并且预备时，必须是照着课本预备，不能随意在课本以外找材料。今天，路线都在这里，无论是要讲福音的课程，或是要讲祷告、擘饼，这里都有路线指给你们；你们必须进入深处，结果你们所讲的，必定都是真理上一切的丰富。这样经过一段年日后，各处召会必定真理丰富，生命茁壮。

I hope that from now on in every meeting the saints would not just give a message according to what pleases them. We all must enter into the depths of the truth; otherwise, we will not be able to minister to the saints in the meeting. We may illustrate in this way. When a teacher is teaching, he cannot just talk as he does ordinarily, speaking words “off the top of his head.” That would be irresponsible. Before he teaches, he must properly prepare the lesson. Furthermore, in his preparation, he must prepare according to the textbook; he cannot just gather any material he likes outside of the textbook. Today the lines have all been laid out. Whether for gospel lessons, for prayer, or for the Lord’s table, the guidelines have been pointed out to you. You have to enter into the depths; then eventually the content of your speaking will be the riches of the truth. In this way, after a period of time all the local churches will be rich in truth and vigorous in life.

为神说话必须避免的难处

我们知道，基督徒所有的聚会，都是说话的故事，为要述说基督。然而，首先我们必须注意，要述说基督，就必须对基督有经历。若是我们对基督没有经历，就无从说起。其次，无论我们说什么，都需要语言来发表、表达；所以，我们必须对真理有认识。基督乃是神的奥秘；对神，祂是神的奥秘；对我们，祂是从神给我们的智慧和能力。奥秘、智慧、能力，都不是浅显的事物，我们要述说，就必须认识真理，有真理的发表。没有经历，没有真理，我们即使愿意述说，也无从说起；对基督没有经历，对真理没有认识，我们就没有可发表，可述说的。

需要按部就班的认识真理

真理是双关的，不仅关乎真理本身，也关乎生命。这个真理不仅是为着我们的发表，也是为着我们的开启。真理对我们是开启，经过我们对外人就是发表。若没有真理，我们怎能认识基督？若没有真理，我们怎能得开启经历基督？基督乃是神的奥秘；没有真理，我们怎能了解？基督又是从神给我们的智慧；没有真理，我们怎能经历？基督也是从神来的能力，若是没有真理，我们便无法实际的认识祂、经历祂。

虽然真理在我们中间相当丰富，这是人尽皆知；但事实上，我们中间的圣徒，对真理认识的度数、程度并不高。在一般人眼中，我们有丰富的属灵产业，因为我们有书刊，有特会，有训练；这使我们知道得很多。然而，我们却从来没有按部就班，帮助圣徒学过真理。我们一直是请“名人”来对圣徒演讲，却从来没有安排课程，请教师按部就班的，给圣徒们上真理的课程。

以现今的教育为例，孩子们长到四、五岁，就要进幼稚园，学一个底子，使他们可以正式入学。等到他们六岁，就开始一年级的课程，而后依次是二年级、三年级、四年级、五年级、六年级，直到小学毕业，就可以进入

PROBLEMS TO AVOID IN SPEAKING FOR GOD

We know that the purpose of all Christian meetings is to speak Christ. However, first we must pay attention to the fact that in order to speak Christ we must have the experience of Christ. We will not know where to start speaking unless we have the experience of Christ. Second, regardless of what we speak about, we need to utter and express it with words; therefore, we need to have the knowledge of the truth. Christ is the mystery of God. To God, He is the mystery of God; to us, He is wisdom and power from God. These items—mystery, wisdom, and power—are not shallow matters. Hence, to speak these things we must know the truth, that is, we must have the words to make known the truth. Without experience and truth, even if we wanted to speak, we would have no way to start. Without the experience of Christ and the knowledge of the truth, we have nothing to speak about or enunciate.

NEEDING TO KNOW THE TRUTH SYSTEMATICALLY

Because truth is not only a matter of the truth itself but also a matter of life, it has two aspects. Truth is not only for our utterance; it is also for the opening of our mind. To others, truth is an expression of something passing through us, but to us, truth is an opening. If there were no truth, how could we know Christ? If there were no truth, how could our understanding be opened, therefore making it possible for us to experience Christ? Without the truth, how could we understand Christ as the mystery of God? Without the truth, how could we experience Christ as wisdom and power from God to us? Without the truth, we would have no way to know and experience Christ practically.

We all know that we are very rich in truth; however, the degree or level of our knowledge of the truth is not very high. In most people's eyes we have a rich spiritual heritage because we have the publications, the conferences, and the trainings, all of which impart a great deal of knowledge to us. However, we have not helped the saints to learn the truth in a systematic way. We are always asking “famous speakers” to give “lectures” to the saints, but we have never set up a course of instruction and invited some teachers to teach the saints truth lessons in a systematic way.

Consider today's educational system as an example. When a child reaches the age of four or five, he goes to kindergarten to learn some basic knowledge so that he may formally go to the regular school. When he is six years old, he begins to learn the lessons in the first grade, then second grade, third grade, fourth grade, fifth grade, and sixth grade, until he graduates from elementary school.

初中的课程。若是没有这种上课制度，仅仅是请名人来演讲，孩子们听了八、九年，甚至十年，可能连中学也考不进去，因为他们对所听见的内涵，没有专精、条理、透彻的认识。

这件事使我们误了许多事，也深深影响我们的开展、扩增和繁殖。因为就台湾而论，从一九四九年开工至今，我们给人施浸，超过十万多人，但留下来经常聚会的，全台不到一万。台北市召会经常聚会的，将近五千人，占全台湾众召会的一半。全台湾将近一百处的召会，经常轮着来聚会的，也不超过一万五千人。从这统计我们看见，虽然最少有七、八万人受浸，却都流失在外，没有留在召会生活里。原因就在于我们没有作好真理教育，以致不能好好照顾那些初信的人，也不能好好托住他们。

基督徒为神说话的对象

因此，我们经过多方考量，就觉得非改制不可。改制的作法，一面是对内的，就是在召会聚会中为神说话；一面是对外的，在召会聚会之外，为神说话。在聚会中，我们为神说话的对象，并不太多；但在聚会以外，我们有很多说话的对象。第一，我们可以对初受浸，却没有被带到召会生活里的人说话。从改制以来不到一年，仅仅在台北，就已有三千多人是初受浸的。然而这三千多人中，大约只有三百一十余位，被带到召会生活来。还有二千多位，没有被带到召会生活里。这就需要你我去找他们说话。

第二，要对还没有得救的人说话。行传说，“当信靠主耶稣，你和你一家都必得救。”（十六 31。）今天，你们全家都得救没有？我相信很多是还没有的，所以你们就得去对亲友说主的话。先是对近亲，后是远亲，再后是朋友。朋友的定义很广泛，邻舍是朋友，同事是朋友，同学是朋友，同乡也是朋友；凡你们所认识的，都算是朋友。即使是马路上的人，都可能成为你们的朋友；只要和他们谈上三、五分钟，就变作朋友了。所以，朋友指的是很广泛的。

Then he can take courses in junior high school. If there were no such system of going to classes but only lectures given by famous guest speakers, then after listening for eight, nine, or even ten years, the children would not even be able to pass the entrance exam to middle school because they would not have the specific, orderly, and thorough knowledge of the contents of what they heard.

This matter has delayed us in many respects and has also deeply affected our spreading, increase, and multiplication. From the time we started the work here in Taiwan in 1949 to the present time, we have baptized more than 100,000 people, yet the number of those who remain and are meeting regularly is less than 10,000 in all of Taiwan. The church in Taipei has about 5,000 saints who meet regularly, which is about one half of the number for all of the churches in Taiwan. Among nearly one hundred churches in Taiwan, the number of those who regularly meet and those who alternately meet with us is less than 15,000. From these statistics we see that at least seventy or eighty thousand of those who were baptized are wandering outside instead of remaining in the church life. This is because we have not had the proper education in the truth; as a result, we have not been able to take care of the newly saved ones nor retain them in a proper way.

CHRISTIANS SPEAKING FOR GOD TO VARIOUS KINDS OF PEOPLE

Therefore, after much consideration, we feel that we have no alternative but to change the system. The way to carry out this change must be in two aspects. On the one hand, we need to speak for God among ourselves in the meetings of the church, and on the other hand, we need to speak for God to the outsiders outside of the church meetings. In the church meetings there are relatively fewer people to whom we can speak for God, but outside the meetings there are many to whom we can speak. First, we can speak to those who have been baptized but have not yet been brought into the church life. After less than one year since we changed the system, we already have more than 3,000 newly baptized ones in Taipei alone. However, among these 3,000 only about 310 have been brought into the church life. There are over 2,000 who are still outside of the church life; thus, there is the need for us to go and speak to them.

Second, we have to speak to the unsaved ones. Acts 16:31 says, “Believe on the Lord Jesus, and you shall be saved, you and your household.” Today is your whole family saved? I believe that many family members among you are not yet saved, so you have to go to your relatives and friends and speak the Lord’s word to them. First go to your close relatives, then your distant relatives, and then your friends. The definition of what a friend is, is very broad. It includes your neighbors, your colleagues, and your schoolmates. All your acquaintances are counted as friends. Even the people on the street could become your friends; after you talk to them for three or five minutes, they become your friends. Therefore, the term friend has a very broad definition.

主耶稣在行传一章八节说，“但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”关于这点，我们可以解释说，耶路撒冷是我们的近亲，犹太全地是远亲，撒玛利亚是邻舍，直到地极就是所有的朋友。我们都有些近亲，如父母、兄弟姊妹，那是我们的耶路撒冷。远亲如表兄弟、姑姨、叔舅等，这就是我们的犹太全地。我们周围的邻舍、同事，那是我们的撒玛利亚。除此之外，到处可见的朋友，就是直到地极。所以，若是要对那些还没有得救的人讲福音，是讲不完的。

第三，我们必须对一般基督徒说话；他们是我们的弟兄姊妹，只是没有和我们一同聚会。已往我们称他们为“公会”，今后盼望我们要避免用这辞；因为一说到公会的人，就好像他们是一派，我们是另一派。这样不好，不合式。他们不会喜欢我们这样称呼他们；他们和我们同是弟兄姊妹，我们不能那样有分别的称呼他们。

因此，我们众人都要谨慎，不要再题说“公会”等，他们是我们的弟兄姊妹，因为他们和我们同有一位主，同是一位父亲生的。当我们遇见他们时，我们也要对他们说话，说真理的话。从以上几点，我们就看见，我们要为神说话的对象，实在相当多。因此，我们需要认真追求真理，让真理的话能构成在我们里面，使我们众人都能出去对人说主的话。这条路将使我们个个都不闲站，都能尽上功用。

分家带进扩增

我们在主面前寻求，觉得无论是台北召会、新加坡召会、马尼拉召会、香港召会、甚至雅加达召会，都应该作到一千个分家。凡有三百万人口的地方，都应该作到一千个分家，也就是一千个小家。每小家八至十个人，一千个分家，就是一万人。我们知道，分家分得越多，繁增得越多。以一对父母有十个儿女为例，若是作父母的都把儿女圈着，叫他们都围绕膝前，这个不结婚，那个也不娶妻，至终作父母的老了，作儿女的也老了；这种光景是不正常的。

In Acts 1:8, the Lord Jesus says, “But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.” We may interpret this verse in this way: Jerusalem refers to our close relatives; all Judea, our distant relatives; Samaria, our neighbors; and the uttermost part of the earth, all of our friends. We all have some close relatives, such as our parents and our siblings; these are our Jerusalem. Our distant relatives, such as our cousins, aunts, and uncles, are our Judea. The neighbors and colleagues around us are our Samaria. Besides all these, the friends we see everywhere are our uttermost part of the earth. Therefore, there is no end to preaching the gospel to the unsaved ones.

Third, we have to speak to Christians in general. They are our brothers and sisters, except that they are not meeting with us. In the past we referred to them as Christians in the denominations. From now on I hope that we will avoid using this kind of expression. When we say that they are those who belong to the denominations, it sounds like they are of one sect and we are of another. This is not good; this is not proper. They would not like us to refer to them as such. Since we are all brothers and sisters in the Lord, we should not refer to them in such a discriminating way.

Therefore, we all must be careful not to use phrases such as “denominational Christians.” They are our brothers and sisters because we all have the same Lord and were begotten of the same Father. When we come into contact with them, we have to speak the words of the truth to them. From the aforementioned points we can see that we have a great number of people to whom we can speak for God. Therefore, we need to pursue the truth seriously and be constituted with the words of the truth so that we may all go out and speak for God. This way will keep us from standing idle and afford us the opportunity to fully exercise our function.

SEPARATING INTO THE HOMES TO BRING IN THE INCREASE

In our seeking before the Lord, we feel that the church in Taipei, the church in Singapore, the church in Manila, the church in Hong Kong, and even the church in Jakarta must all aim at having one thousand home meetings. Any locality with a population of more than three million must aim at dividing into one thousand small homes. Every small home should have eight to ten people, so one thousand homes will have eight to ten thousand people. We know that the more we divide into the homes, the more we multiply. Let us use a couple with ten children as an illustration. Suppose the parents keep all the children at home with them, so that the sons never marry and the daughters are never given in marriage. Eventually, the parents will get old, and the children will also become old. This situation is not normal.

我们若能把儿女都放出去，让他们结婚，就会有繁殖扩增。多一个结婚，就多一个生产的机构；三个结婚，就会有三个生产机构；七个结婚，就会有七个生产机构。几年下来，必定能扩增为二十几个。懂得植物园艺的人都知道，种植花、草、树木时，若是把它们堆在一起，挤在一起，就不容易繁生；但若是把它们分堆、分丛种植，就会很快的繁生众多。所以一定要分家；分家带进扩增。

我们若要个个传讲真理，尽功用，为着这样的繁增，一定要有分级教育。如此才能培养出传讲真理的人，主日聚会就不怕没有人站讲台，供应话语。弟兄们要带头传讲主的话，众圣徒才有榜样跟随；他们看见后，也会出去对别人传讲。这个风气一开，结果就是众圣徒都能对外讲说主的话；无论是传扬基督、讲解圣经、或释放真理，三、五年后，就会把我们所在地的区域都讲遍了。这是主的作法。

然而撒但是很诡诈的，不让人看见主的作法。我们若去读行传二、四、五章，就会看见这原则。起初，门徒都是挨家挨户的聚会；（二 46；）到了八章，因着大逼迫进到耶路撒冷的召会，“除了使徒以外，门徒都分散在犹太和撒玛利亚各地。”（1。）这样一来，门徒四散到各村各乡去，就都传神的话为福音。（4。）门徒分散出去后，不仅很快的遍满犹太地，并且也到了撒玛利亚。八章记载，在撒玛利亚就有人信了主，传福音的腓利也跟着去了，立时就有召会兴起来。

这就给我们看见，那些在耶路撒冷初期得救的人，没有多久都成了教师，成了传福音的，成了申言者；并且当召会兴起来时，他们也都成了使徒。若是各地召会都如此行，福音很快就会传遍全地。无论是台湾，是南洋，是西方，很快就能福音化。然而，这全在于我们要不要作，并且作的得法不得法。若是众人都愿意作，也都作的得法，结果必定成功。

If we release our sons and daughters, letting them marry, then there will be increase and propagation. Each additional marriage will afford one additional unit for reproduction. When three get married, there will be three units for reproduction; when seven get married, there will be seven units for reproduction. After a few years they will multiply to over twenty persons. Those who understand gardening know that in planting flowers, shrubs, or trees, it is hard for them to multiply if the farmer plants them close together, but if he separates them into groups, planting them in small groves, then they will multiply rapidly. Therefore, we must separate into homes; this will bring in the increase.

If we want everyone to function by preaching the truth for this kind of multiplication, then we must provide them an education on various levels. Only in this way can we raise up those who can preach the truth. Then in the Lord's Day morning meetings there will be no fear of having no one to give a message for the ministry of the word. If the elders take the lead to preach the Lord's word, then the saints will have a pattern to follow. When the saints see such a pattern, they will also go out to speak to others. Once this kind of atmosphere is started, the result will be that all the saints will be able to preach the Lord's word to those who are outside the church. Whether by proclaiming Christ, by expounding the Holy Scriptures, or by releasing the truth, after three to five years, their preaching will be able to cover all the districts in their locality. This is the Lord's way.

Satan, who is very cunning, prevents men from seeing the Lord's way. However, if we read Acts chapters two, four, and five, we can clearly see this principle of separating into homes. In the beginning the saints met from house to house (2:46). Then in chapter eight, due to the great persecution that came upon the church in Jerusalem, "all were scattered throughout the regions of Judea and Samaria, except the apostles" (v. 1). Thus, the disciples were scattered among various towns and villages, and they all announced the word of God as the gospel (v. 4). After the disciples were dispersed, not only did they quickly spread throughout all of Judea, but they also reached Samaria. The record in chapter eight shows that in Samaria there were people who believed in the Lord. Afterward, Philip the evangelist also went there, and a church was raised up immediately.

This shows us that not long after they had been saved, the early believers in Jerusalem all became teachers, evangelists, and prophets. Moreover, when the churches were raised up, the believers also became apostles. If the local churches today would all practice this way, then the gospel would be preached rapidly throughout the entire earth. Whether in Taiwan, Southeast Asia, or the Western world, all would be gospelized rapidly. However, this all depends on whether or not we are willing to practice this and whether or not we do it right. If all of us are willing to practice this and we all do it right, then the result will be a success.

我们所交通的，不是要变作教条，叫人一条一条的奉行。我们是盼望众人，将这些交通带回去参考，并且多有祷告。若是有人参考过、祷告之后，在主面前找出更高明的作法，那是最好。原则上，无论如何我们总要帮助圣徒，个个都明白真理。神愿意万人得救，也愿意万人完全认识真理。不仅如此，我们还要帮助圣徒都出去，个个都能作申言者，为主说话。

为神说话会遇到各样的难处

我们要交通一些为神说话时，要绝对避免的事。稍懂农事的人都知道，农夫种田时，有些事是要避免的，以免妨害农作物的生长。首先，要防洪，防备洪水来犯。其次，要防虫，防止各种虫类来把田里的幼苗吃光。种植农作物最难办的，就是那些各式各样的虫子；一种树就会有虫子，并且这种树长这种虫，那种树长那种虫。有的虫还好办，有的虫真难办，怎么杀也杀不死。最后只好把树都烧了，但那实在是下下策。因此，我们都要避免虫害。

主在雅歌里说，“要给我们擒拿狐狸，就是毁坏葡萄园的小狐狸；因为我们的葡萄正在开花。”（二 15。）这里我们看见，小狐狸专在葡萄开花时来捣乱。我们也发现，还有一种害虫叫蜗牛，专吃刚要开花的花蕾；它不吃叶子，不吃梗子，专吃那最好、最嫩的部分，并且吃完了之后就藏起来，任你怎么找也找不到。

小狐狸是葡萄不开花它不来，葡萄一开花它就来。现在正是我们要往前去的时候，葡萄就要开花；一开花时，我们要注意小狐狸会来。这就是我们要避免的。这些小狐狸、蜗牛，还有各种样的细菌、虫类等，都会带进破坏，是我们需要防备的。还有一种动物叫地鼠，真是厉害，在树底下钻来钻去，就能钻出一个“地下通道”；它就在地下过生活，暗暗的破坏许多花草树木、农作物的生长。主耶稣在马太十三章，也曾用地鼠、荆棘作比方。祂说那撒种的出去撒种，虽然种子撒出去了，却会遇到各样的难处，如天空的飞鸟来吃，路旁的荆棘来挤，使种子不能结实。（4，7。）今天，我们正在经历这些事；我们都必须受警告。

What we have fellowshiped should not be made into rules and regulations to be observed accordingly one by one. What we hope is that you would all bring this fellowship back with you for study and that you would pray much. If someone, after his study and prayer, can find a better way before the Lord, that would be wonderful. In principle, we need to help the saints by every means so that they all can understand the truth. God desires all men to be saved and to come to the full knowledge of the truth. Not only so, we also need to help the saints so that they all could go forth and be prophets speaking for the Lord.

FACING VARIOUS PROBLEMS IN OUR SPEAKING FOR GOD

We would like to fellowship concerning some of the things we should absolutely avoid when we speak for God. Those who know a little about farming know that when a farmer farms his field, there are certain things he must avoid so that the growth of the crop will not be hampered. First he must protect his crop against floods. Then he must protect against insects, that is, he must prevent the insects from eating up the tender sprouts in the field. In farming, the hardest problem is how to deal with the various kinds of insects. Once you plant some trees, there will be insects; one kind of tree will have this kind of insect, while another kind of tree will have another kind of insect. While some of the insects are easy to deal with, others are very hard to deal with and cannot be killed regardless of how hard you try. Eventually you may have to burn the tree down, but that is really the worst strategy. Therefore, we have to avoid the harm caused by insects.

In Song of Songs the Lord says, “Catch the foxes for us, / The little foxes, / That ruin the vineyards / While our vineyards are in blossom” (2:15). Here we see that the little foxes come to damage especially when the vineyards are in blossom. We also may discover harmful pests called snails. They particularly eat the flower buds; they do not eat the leaves or the stem, but they specifically eat the best and most tender parts. Furthermore, after eating the buds, they hide themselves so that you are unable to find them.

The little foxes do not come when the vine is not in blossom; it is when the vine is in blossom that they come. Now at this time we are going forward, and the vineyards will soon be in blossom. Once they blossom, we have to be on guard against the coming of the little foxes. This is what we have to avoid. The little foxes, snails, and other germs and pests will bring in damage. This requires our prevention. There is another animal called the gopher. Gophers are terrible because they burrow under the trees and create underground passageways. They live underground and secretly ruin the growth of many flowers, plants, trees, and crops. In Matthew 13, the Lord Jesus also used the birds and thorns as illustrations. He said that the sower went out to sow, but although the seeds were sown, they encountered all kinds of difficulties, such as being devoured by the birds of the air or being choked by the thorns, so that the seeds could not bear fruit (vv. 4, 7). Today we are experiencing these things, and we need to be warned.

不要教导与神的经纶不同的事

第一个警告，是为着同工。我们为主作工的人，最容易犯的一个毛病，就是喜欢讲自己所爱讲的道。一面是讲合我们自己口味的道；一面是不讲别人的道，不“炒别人的饭”，不说别人所说过的。几乎个个同工都是如此。所以，保罗在提前一章告诉提摩太：“我…劝你仍住在以弗所，”保罗要提摩太专注一件事：“嘱咐那几个人，不可教导与神的经纶不同的事。”（3。）在保罗的时期，不同的道理，首先是指律法，那些属于旧约，合乎旧约的律法。第二，是指家谱，尤其是研究旧约的家谱。这些都合乎旧约圣经，但都是与新约经纶不同的道理。

保罗在四节接着说，那些人所讲的，“对于神在信仰里的经纶并无助益。”换句话说，就是那些人所讲的，并不合于神的经纶。关于神的经纶，第一，就是基督是神的奥秘；第二，召会是基督的奥秘。从保罗所写的十四封书信，可以看见保罗所讲的道，所传扬的中心，就是基督与召会。今天基督教里所讲的，都合乎圣经，但是却有太多不同的道理。以洗脚的实行为例，洗脚的确合乎圣经；但在美国就有基督徒坚持，擘饼以前应当彼此洗脚，有的并没有这样的实行，结果就引起辩论。有的基督徒则常为着蒙头、受浸、擘饼等圣经的实行，彼此辩论，彼此分别。

一九三三年，倪柝声弟兄出版了一分小刊物，称为“通问汇刊”，主要是刊载主在中国所兴起之各召会间的交通。因着各召会没有通信，彼此得不着消息，倪弟兄就出版了这分刊物，使各召会间互通消息。他自己是主编人，忙的时候就委托李渊如姊妹代编。到了第二年，就是一九三四年，李姊妹也出门了，就委派我作代编人。那一年的交通非常频繁，各处文件一直涌来。然而，这些文件千篇一律，都是讲到脱宗派、受浸、蒙头、擘饼等类的事。作为代编者，我就从其中选出十封、八封不错的刊载出来。那时倪弟兄在福州，他读后，立即写一封信告诉我：“常受弟兄，在通问汇刊里，不要刊登这些脱宗派、受浸、蒙头、擘饼等类的事。”

Not Teaching Things Different from God's Economy

The first warning is for the co-workers. An error which we who work for the Lord most easily make is that we like to give messages according to our preference. On the one hand, we prefer to give messages which fit our taste; on the other hand, we prefer not to speak others' messages. We would not “cook others' dishes,” that is, we would not speak what others have already spoken. Almost every co-worker is like this. Therefore, in 1 Timothy 1 Paul told Timothy, “I exhorted you...to remain in Ephesus,” and asked Timothy to especially pay attention to one thing: to “charge certain ones not to teach different things” (v. 3). In Paul's time, the “different things” referred first to the law, which was of and according to the Old Testament. Second, they referred to the genealogies, especially the research of the Old Testament genealogies. All these are according to the Old Testament, but they are things which are different from the New Testament economy.

Then in verse 4 Paul continued to say, “Which produce questionings rather than God's economy, which is in faith.” In other words, the “different things” taught by those people were not according to God's economy. God's economy is firstly Christ as the mystery of God, and secondly the church as the mystery of Christ. From the fourteen Epistles written by Paul we can see that the focus of the messages he preached was Christ and the church. Today the things being taught in Christianity may be scriptural, yet there are too many different teachings. One example is the practice of foot-washing. Foot-washing is surely according to the Bible. In America there are Christians who insist that the believers must wash each other's feet before they break the bread; however, there are some who do not practice this, thus giving rise to debates. Some Christians often debate concerning scriptural practices such as head covering, baptism, and the Lord's table and are therefore divided from each other.

In 1933, Brother Watchman Nee began publishing a little magazine called Collection of Newsletters, mainly to publish the fellowship among the churches raised up by the Lord in various places in China. Due to the lack of correspondence, the churches were not receiving news of each other, so Brother Nee published this magazine to allow the churches to receive this news. He was the editor, and when he was busy on a trip, he would ask Sister Ruth Lee to be the acting editor. In 1934, the second year of its publication, Sister Lee also took a trip, so he asked me to be the acting editor. That year there was a great deal of fellowship; letters from different localities were continually flooding in. All these letters, however, repeatedly referred to things such as leaving the denominations, baptism, head covering, and the breaking of bread. As the acting editor, I selected eight or ten good ones and published them. After reading them, Brother Nee, who was in Foochow at that time, immediately wrote me a letter, saying, “Brother Witness, do not publish in the Collection of Newsletters things concerning leaving the denominations, baptism, head covering, and the breaking of bread.”

之后，倪弟兄又要我和他两人一同署名，发表声明：“若是再有什么同工，在外面专对人讲蒙头、擘饼、受浸等事，他就不是我们的同工了。”你们都可以去查看那分刊物。在这点上，有的人就说，蒙头不是倪弟兄教导我们的么？不错，不仅是倪弟兄教导的，并且也是使徒保罗教导的。保罗在林前十一章有这样的教训，但他这教训是连在基督身上。他说，“基督是各人的头，男人是女人的头，神是基督的头。”（3。）因此，姊妹们应该蒙头。保罗教导蒙头是连在基督身上；但今天人教导蒙头，都脱了节，并没有连在基督身上，这就是不同的道理。

论到受浸，在基督徒中间也有许多争辩，单单浸水就争论不休。是用自来水，还是河里的水、或是海里的水？是冷水，还是热水？是咸水，还是淡水？有的牧师甚至说，若要合乎圣经，就必须照主耶稣所作的，到约旦河受浸。更离谱的是，在美国居然有人问，为人施浸，是浸几次？浸一次，还是浸三次？他们的根据是，主在马太福音说到，要奉父、子、圣灵的名给人施浸；（二八19；）所以要奉父的名浸一次，奉子的名浸一次，再奉圣灵的名浸一次，才是完整的。又有人问，到底是怎么浸法？是仰头浸，还是低头浸，或是侧头浸？这都在基督徒中间，引起很大的争辩，令人莫知所从。然而，这也叫我们看见，虽然基督徒中间的道很多，并且都是从圣经出来的，却都是不同的道理，甚至是古怪的议论。

新约圣经里中心的道，乃是神的经纶。神的经纶是论到基督是神的奥秘，并召会是基督的奥秘；基督与召会乃是极大的奥秘。我们所传讲的就是这个道。因着主的怜悯，我们无论说什么、出版什么，从没有讲别的，仅仅是讲基督与召会。换句话说，我们只讲基督是神的奥秘，彰显神；召会是基督的奥秘，彰显基督。我们讲这个神的经纶，乃是跟随保罗的榜样。然而，在保罗的时候，有些人并不传讲这个经纶；因此，保罗嘱咐提摩太要注意。同样的，我们中间有些所谓的同工，也是不喜欢讲神的经纶，只喜欢讲自己的道。

After that, Brother Nee also asked me to co-sign a statement with him saying that “if any co-worker goes out to specifically speak about things such as head covering, bread breaking, and baptism, then he is no longer our co-worker.” Concerning this matter, some asked, “Was it not Brother Nee who taught us head covering?” For sure Brother Nee taught this, and not only he taught this but the apostle Paul also did. In 1 Corinthians 11 Paul gave us this teaching, but he linked this teaching to Christ. He said, “Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ” (v. 3). Hence, the sisters should have their head covered. Paul’s teaching of head covering was linked to Christ. Today, however, people teach head covering as something detached from Christ; this is to teach differently.

Among Christians, there are many debates concerning baptism. There are endless arguments even on what kind of water to use. Should we use water from the faucet, water from the river, or water from the sea? Should it be cold water or warm water? Should it be fresh water or salt water? Some pastors even say that the scriptural way is to go and be baptized in the river of Jordan as the Lord Jesus was. Even more absurd is that some in the United States are discussing how many times a person should be immersed—once or three times? Those who advocate the practice of being immersed three times base their argument on the Lord’s word in the Gospel of Matthew that we have to baptize people into the name of the Father, the Son, and the Holy Spirit (28:19). Therefore, they say that we need to immerse people once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit and that only then is the baptism complete. Others ask about the way to baptize people. Should we baptize them leaning backward, leaning forward, or leaning sideways? These things produce many questionings among Christians, causing people to become confused. This shows us that although there are many teachings among Christians and although these teachings are all from the Scriptures, they are different teachings and are even strange.

The central teaching in the New Testament is the economy of God, which is concerning Christ as the mystery of God and the church as the mystery of Christ; Christ and the church are the great mystery. This is the message we preach. By the Lord’s mercy, we have not preached anything other than Christ and the church in our speaking and in our publications. In other words, we only preach that Christ as the mystery of God expresses God and that the church as the mystery of Christ expresses Christ. In speaking the economy of God we follow the example of Paul. However, at the time of Paul there were some who did not preach this economy; therefore, Paul charged Timothy to pay attention to this matter. In the same way, some of our so-called co-workers also do not like to speak about God’s economy; they like to speak only their own messages.

人一讲自己的道，就会产生难处。比方，亚波罗是个特别认识圣经，特别能解经的人；但是亚波罗在讲道上，发生了难处，就不在保罗的那道流里。（徒十八24～25，十九1～7，参林前十六12。）这点我们都看得很清楚。所以，同工们都得避免这个；我们所讲的，必须是在同一个负担里。我和倪柝声弟兄同工十八年，在那十八年里，我是绝对不讲自己的道。倪弟兄讲什么道，我就讲什么道。我不仅没有改头换样，还清清楚楚告诉人，这是倪弟兄那一天在那个地方讲的。这并不是说我没有道可讲，所以才讲倪弟兄的道。我是有相当多的道可讲，但我特特不讲，只讲倪弟兄的道；因为我清楚看见，这乃是主今日的一个恢复。

现在各地都有同样的难处，就是大家不太和谐。换句话说，虽不是居心叵测，却是各讲各自所喜欢的道；结果，在召会里就出来两个号筒，有了无定的号声。一支军队只能吹一支号，这样，全军才能有一致的口令。若是两支号，即使其中一枝很小，也会发生难处。

“真理”（aletheia）在希腊文里是个相当难解的字，原文在新约里用了一百多次。有一本最好的希腊文辞典——“新约神学辞典”，专讲新约圣经的每一个字，是德国一位弟兄基特尔（Kittel），用德文写的。整本新约圣经，一共大概用了七千六百多个希腊字，基特尔将此写了十大卷的研究，把每一个希腊字的用法，都清楚指出来。从最古代的希腊字如何用法说起，到古典希腊文里，这个字转成何意也有解说；以后，希腊文普遍通行地中海，那时期这字又是什么意思，都有清楚的说明。不仅如此，写新约圣经时用这个字，表明何意；在圣经之外，普通的用语中，这字又是什么意思，这卷书中全都载明。从该书我们能看见，一个字有五个时期上的不同用法，基特尔全都给我们点出来。因着有这么一部书，我们才能追根溯源，花工夫细读新约圣经每卷书。

以“真理”这个字为例，在新约的用法里，有八种意义。这八种意义，都清楚写在新约圣经恢复本的注解里，（约壹一6，注6，）我们只需要好好进入，就能

When people preach according to their own preferences, this causes problems. For example, Apollos was one who especially knew the Scriptures and was especially able to expound the Scriptures. However, Apollos had a problem in his preaching and eventually was not in the same stream as Paul was (Acts 18:24-25; 19:1-7; cf. 1 Cor. 16:12). We all must see this matter clearly. Therefore, the co-workers must avoid this kind of problem; what we speak must be in the same one burden. I co-labored with Brother Nee for eighteen years. In all those years I absolutely did not speak my own messages. Whatever message Brother Nee spoke, I spoke the same. Not only did I not make any changes, but I even clearly told people that this was a message given by Brother Nee in such and such a place and on such and such a day. This is not to say that I did not have any messages of my own and therefore had to speak Brother Nee's messages. I had quite a number of messages that I could have spoken, but I purposely did not do it. I spoke only what Brother Nee spoke, because I saw clearly that that was the Lord's recovery at the time.

At present, the same kind of problem exists in all the localities—we are not in perfect harmony. Although we do not harbor any evil intentions against each other, everyone is speaking according to his own preference. As a result, in the church it appears that there are two trumpets, which produces an uncertain sound. An army can have only one trumpet; then the whole army will have a unified command. If there are two trumpet sounds, even if one of them is very weak, it will cause a problem.

The Greek word for truth is aletheia, a word which is quite difficult to explain. It is used more than one hundred times in the New Testament. There is a very good Greek dictionary—Theological Dictionary of the New Testament—which explains every word in the New Testament. It was written in German by a German brother whose last name was Kittel. The entire New Testament uses more than 7,600 Greek words, and Kittel's research puts them into ten big volumes, clearly indicating the usage of every Greek word. He explains the changes in their meanings from their most ancient uses to their classical usages. He also gives clear explanations of how the words were used when the Greek language pervaded the Mediterranean region. Not only so, in these volumes he also discusses the meanings of each word as used in the New Testament writings, as well as their meanings in ordinary usage outside of the biblical writings. From this book we see that Greek words have different usages according to five periods of time. Kittel points out all these usages for us. Because of this book we can get to the depths and carefully study every book of the New Testament.

Take the word truth for example. In the New Testament usage this word has eight meanings, all of which are clearly written in note 6 of 1 John 1:6 of the Recovery Version of the New Testament. We only need to enter into this footnote diligently to obtain its riches.

得着其丰富。我们研究真理，就是要作这个，好好读恢复本，好好读生命读经。因为其中所写的，不是我们闭门造车，想到什么写什么。那完全是根据希腊文的原意，并且根据真理。

主的恢复从倪柝声弟兄，为我们打下真理的根基至今，已经六十多年。这六十多年，可分为两段，一是前三十年，就是倪弟兄职事的时期，从一九二二到一九五二年。一九二二年，倪弟兄在福州开始主恢复的第一个聚会；一九五二年他进监。这期间正好是三十年，是他释放真理的时期。一九四九年我们到海外来以后，可以说是从一九五二年开始，我们正式的释放真理，直到今天，又是三十年。这后三十年，大部分的真理，主要都是经由我释放出来的。

这两个时期的真理是完全吻合的，所释放的中心，都是基督与召会。我们从来没有离开过这个正轨；基督是神的奥秘，召会是基督的奥秘，这就是神的经纶，是一个极大的奥秘。我们所讲的千万篇信息，无论怎么讲，都是讲这一个经纶。所以，盼望我们中间的圣徒都看见，特别是那些站讲台的人，千万不要再去想作出另一个花样。

我们中间有人把倪弟兄的丰富摆在一边，把我们的信息也摆在一边，到外面基督教的书刊里，去寻找一些东西来讲。这实在是糊涂；我们中间的丰富，都是站在前人的肩头上所有的，今天却有人要到前人的脚底下去寻找。这是何等可叹。我们都是人，当然都愿意讲自己的道；然而，我们必须看见，主所给我们的何等丰富，祂所要我们传讲的，只有祂的经纶。

我们无论年长、年幼，将来都有可能出来作真理课程的教师，但愿我们都不凭自己讲什么新花样。我们所讲的，必须是基督与召会这关乎神经纶的事。离了这个经纶，我们所讲的就是不同的道理。结果，会非常损伤主的恢复；这是我们不能不切切注意的。

不作头，不自居地位，
不把持，不控制

When we study the truth, what we need to do is read the Recovery Version and life-study messages carefully. This is because what was written in them did not come out of our imagination. What we wrote is absolutely based on the meaning of the Greek text and is according to the truth.

From the time Brother Watchman Nee laid the foundation of the truth for us until now, the Lord's recovery has been among us for over sixty years. These sixty years may be divided into two periods. The first period, from 1922 to 1952, covers the first thirty years, which was the period of Brother Nee's ministry. In 1922 Brother Nee started the first meeting of the Lord's recovery in Foochow, and in 1952 he was put into prison. This period of exactly thirty years was the period in which he released the truth. We came overseas in 1949, but we may say that in 1952 we formally started to release the truth, and until the present time it has been thirty years also. In the latter thirty years, the major part of the truth was released mainly through me.

The truths in these two periods are a perfect match and are all centered on Christ and the church. We have never deviated from this right track: Christ as the mystery of God and the church as the mystery of Christ being the economy of God and a great mystery. The thousands of messages we have spoken, regardless of how they were presented, were all concerning the economy of God. Therefore, I hope that all the saints among us would see this, and I especially hope that those who minister the word would no longer try to produce something "new."

Putting aside the riches of Brother Nee and the messages I have given, some among us have gone to the books of Christianity looking for some material to preach. This is really foolish. We have obtained the riches among us by standing on the shoulders of our predecessors, yet today some want to go and search for something under the feet of our predecessors. What a pity this is! Since we are all human, of course we prefer to speak our own messages. However, we need to see what marvelous riches the Lord has given us and that what He wants us to preach is His economy only.

Whether we are older or younger, in the future we all may become teachers of the truth. May none of us try to speak "new things" by ourselves. What we speak must be concerning the economy of God—Christ and the church. Anything we speak apart from this economy is a different teaching and will result in much damage to the Lord's recovery. We must pay close attention to this matter.

Not Being the Head, Not Assuming Any Position,
Not Monopolizing, and Not Controlling

第一个警告是为着同工，第二个警告是为着作长老的。长老们普遍的通病，就是好作头；常觉得自己好像是地方召会的老板或总经理。虽然没有人这样说，但事实上，他们的感觉确是如此。这是一般的通病。

马太二十章记载说，主耶稣有两个表兄弟，约翰和雅各，他们是主耶稣母亲的姊妹所生的。有一天，他们的母亲以裙带关系，为他们向主求情，意思是，当主得国后，可否叫她这两个儿子，就是主耶稣的两个表兄弟，一个坐在主右边，一个坐在主左边。（21。）其余十个门徒听见，当然就恼怒这两兄弟。于是主耶稣叫这些门徒来，对他们说，“你们知道外邦人有君王为主治理他们，…但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（25～28。）主自己服事人到一个地步，甚至舍命，作多人的赎价；所以，今天我们不能作一个管辖别人的人，乃要作奴仆服事人。

盼望所有的姊妹们，若是你们的弟兄作了长老，千万不要以为他们是作了官，有什么光荣的事。要知道从那天起，你们并不是第一夫人，乃是奴仆夫人。所有的弟兄也当清楚，即使你们被主使用兴起召会，也一定要知道，你们不能在那里作王。你们一旦作王，召会生活就会被你们完全杀死。长老们一作王，一作头，召会生活就完全了了，这是铁定的。所以，盼望众圣徒，特别是弟兄们要了解，无论在哪里，无论主给你们多大的机会，多大的恩典，多么的使用你们，你们都要切记，自己不要作头。

弟兄们不仅在召会中不要作头，就是在家庭里，也不能天天自居作头。那样，总有一天会起风暴，会闹家庭革命。不要把圣徒们逼到一个地步，暗地里说，“这些长老作什么头？简直是鋤头、斧头。”这是我们里头的故事，我们要避讳。我们不能繁殖，不能扩增，这也是原因之一。

The first warning is for the co-workers, and the second warning is for the elders. The common illness of the elders is that they love to be the head; they often feel that they are the owner and boss of their local church. Although no elder would say this, in reality this is exactly their feeling. This is a common sickness.

The record in Matthew 20 tells us that the Lord Jesus had two cousins, John and James, who were born of the sister of the mother of the Lord Jesus. One day their mother used this “apron-string” relationship to ask a favor from the Lord on her sons’ behalf. She asked if the Lord could let her two sons, who were two cousins of the Lord Jesus, to sit with Him, one on the right and one on the left, when He received His kingdom (v. 21). Then the other ten disciples were indignant concerning the two brothers when they heard the request. Therefore, the Lord Jesus called these disciples together and said to them, “You know that the rulers of the Gentiles lord it over them....It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many” (vv. 25-28). The Lord Himself served people to such an extent that He even gave His life as a ransom for many. Therefore, today we must not be those who exercise authority over others but those who serve others as servants.

Sisters, if your husband becomes an elder, I hope that you would not consider him to have become an official, as if it were something of an honor. You must realize that from that day onward, you have not become the first lady; rather, you have become the servant-lady. Brothers, you also have to be clear that even though you may have been used by the Lord to raise up a church, you cannot be the king there. Once you become the king, you will kill the church life completely. Once the elders become kings and heads, the church life will definitely be altogether finished. Therefore, I hope that the saints, particularly the brothers, would understand and remember well that no matter where you are, no matter how great the opportunity and how much grace the Lord has given to you, and no matter how much the Lord has used you, you should not be the head yourself.

The brothers not only should not be the head in the church, but even at home they should not assume the headship all the time. Otherwise, one day a storm will come, and there will be a revolution at home. Do not press the saints to such an extent that they secretly say, “What kind of heads are these elders? They are hatchet heads and ax heads!” This may be the situation within us. We have to avoid this. This is also one of the reasons why we cannot multiply and cannot increase.

长老们不只不要作头，不自居地位，并且不能把持，不能控制。召会中的事，乃是团体的事。当然若是有关拜偶像的事，长老们即使殉道也不能赞成，这是正确的。至于有关聚会中的服事，该如何安排等，若是弟兄们有主张，大家可以交通，不必起争论，闹意见。虽然有的弟兄的主张很古怪，也得一同摆在交通里。总之，不要把持事情，也不要控制。

上好的作法，就是长老把事情派给圣徒们作，长老只负责在旁监督。圣经里说，长老乃是监督的人。（提前三2。）有的长老真是非常殷勤，什么都作，连厕所也亲自扫。问他为什么这样作，他回答说，“弟兄姊妹的性格真是不行，连厕所也扫不干净。”言下之意，只有他能扫得干净，非他扫不可。因此，窗户是他擦，联络电话是他打，什么事都是他作，好像一个家庭里能干的母亲。我们都知道，作母亲的太能干，作儿女的通常就不能干。比方作母亲的很会烹饪，儿女就难得烧一手好菜，因为都是母亲作。反之，不善于烹饪的母亲，会给儿女许多机会，结果儿女可能个个烧得一手好菜。这就是那微妙之处。

我们越不给人机会，越要把持，就越会独霸许多事，结果别人就难得尽功用。作母亲的心理，绝没有把持的意思，她一切都是为儿女作，只因为儿女作不好，她才替他们作。然而，那就是把持，那就是独霸。一个作母亲的很会烹饪是好事，但也得让家人多有机会尝试学习；若不然，家人永远学不会。作母亲的要放心，即使家人把饭烧糊，烧差了，也没有什么关系；因为今天烧不好，明天、后天，慢慢的，总会练出烹饪的手艺。家庭如此，召会也是如此。为了使召会能扩展与繁增，长老们绝不可把持事情；因为一有了把持，就会控制，即使口中说没有控制，仍是控制。这些点我们都必须防范、避免。

The elders not only must not be the head and must not assume a position; furthermore, they must not monopolize and must not control. The matters in the church are corporate matters. Of course, if there are matters related to idol worship, then the elders cannot agree to it. Even if it means their martyrdom, this is proper. However, if the brothers have some suggestions regarding how to arrange the various services in the church, everyone can fellowship about them; it is not necessary to argue and be contentious. Although the opinions of some of the brothers might be strange, we still must bring them into the fellowship. In any case, do not monopolize everything and do not control.

The best way is for the elders to assign tasks to the saints and then to be responsible only to oversee them from the side. The Bible says that the elders are overseers (1 Tim. 3:2). A certain elder may be very diligent—doing everything and even cleaning the restrooms himself. If you ask him why he does that, he may answer, “The brothers and sisters are so poor in their character that they cannot even clean the restrooms properly.” The hidden meaning in his answer is that he is the only one who can clean the restrooms well, and therefore he has to do it himself. Hence, he is the one who polishes the windows, and he is also the one who makes phone calls for coordination. He does everything, just like a very able mother in the family. We all know that when a mother is too capable, the children usually are not capable. For instance, if a mother cooks very well, then the children can hardly cook a good meal because the mother does it all. Conversely, if a mother is not good in cooking, then she gives the children many opportunities to cook. As a result, the children become good cooks. This is a mysterious matter.

The more we hold on to everything and are unwilling to give others the opportunity to serve, the more we monopolize many things, and the result is that it is hard for others to function. A mother may have absolutely no thought or intention to hold on to everything. Everything she does is for her children; she does everything for them because they cannot do anything well. Nevertheless, she is holding on, that is, she is monopolizing. For a mother to be a good cook is a wonderful thing, but she also has to let the other members of her family have the opportunity to try and learn. Otherwise, they will never learn how to cook. The mother may be assured that even if their cooking is so poor that they turn the rice into paste, it is still all right. Today their cooking may be bad, but after tomorrow and the next day, and after practicing for a period of time, they will gradually learn the skills of cooking. Just as it is with the family, so it is with the church. In order for the church to spread and multiply, the elders absolutely must not grasp everything in their hand, because if they grasp everything, they are exercising control. Even though they may not say that they are controlling, they are still controlling. We must guard against and avoid these things.

一九六八年，有一百三十多位美国圣徒访问台湾。那一年，台北市召会一会所，及时赶工，造出了那北面的五层楼，我们去的时候，水泥都还没有完全干。众人进了会所后，发现每间厕所的门都锁住了。一问之下，才知道钥匙竟然被一位长老带到他工作的地方去了。这实在令人难以置信，长老控制召会，竟到如此地步。问明的结果，是他要保留这些新造的厕所，给远方的来客使用。然而，无论如何也不能如此管制，总要安排一个固定的地方，置放这些钥匙，同时要把钥匙编号，让众人都知道，那一把钥匙是开那间厕所的。有了这样的管理，既不会乱，也很方便。同时，会所并不是只有一个人事奉，恐怕是上百人事奉，总要让所有事奉的人知所适从。这样，就不是把持、控制，而是有良好的治理。

长老们务必注意，千万不要有控制。圣徒们若是作得差一点，也无关紧要，他们总会进步。切记不要争辩，不管圣徒有什么建议，总要好好交通，不要和他们争；长老是绝不和人争的。所有的长老，都要学这个功课。约翰三书提到，那好为首的丢特腓，是恶的样式。（9。）所以，在召会中不要作那好为首的。一好为首，就是恶的；凡拒绝别人的，至终也会被人拒绝。

不可以分门结党

第三个警告是，绝不可以分门结党，也不要人来跟随我们。有时，我们会听见某人对某人说，“弟兄，我站在你这边。”这样的话并不属灵，也不甜美。我们都要学习不要别人站在自己这边，有什么样的跟随，自己也不去站别人那边。结党乃是肉体的行为。当哥林多人在那里说他是属保罗的，是属亚波罗的，是属矶法的，是属基督的等等，保罗就在书信中定罪这事。（林前12。）在召会中没有结党的事，我们都是属基督的，也都是弟兄姊妹，是彼此作肢体的。你是我的肢体，我更是你的肢体，我们大家彼此是肢体。因此，不要拖人来跟随我们，也不要去跟随人。这是要不得的，是非常损伤召会生活的，所以一定要提防。

In 1968 over one hundred and thirty saints from America went to visit Taiwan. At that time, Hall 1 of the church in Taipei was rushing to finish constructing a five-story building on the north side; the cement was not yet completely dry when we arrived there. After we all entered the building, we discovered that all the restrooms were locked. When we asked about this, we found out that the keys had been taken by an elder to his office. It is incredible that an elder would control the church to such an extent. Eventually we found out that he wanted to reserve the newly built restrooms for the visitors from afar. Nonetheless, regardless of how valid the reason was, he should not have exercised control in that way. There should have been a permanent place to keep the keys, and the keys should have been numbered so that everyone would have known which key was for which restroom. If there had been such an arrangement, there would have been no confusion, and it also would have been very convenient. There is not just one person serving in the meeting hall; rather, there may be over a hundred serving ones there. Therefore, we need to let all the serving ones know what to do. In this way there will be no monopolizing or controlling. Rather, there will be a good administration.

The elders must take heed not to control. Even if the saints do not do things so well, it does not matter; eventually they will improve. Please remember not to argue. No matter what the saints propose, the elders must fellowship about it properly and not argue with them. The elders should never contend with others. All the elders have to learn this lesson. The Third Epistle of John refers to Diotrephes, who loved to be first, as an evil pattern (vv. 9-11). Therefore, in the church do not be those who love to be first. When a person loves to be first, that is evil. Those who reject others will eventually be rejected by others.

NOT FORMING PARTIES

The third warning is that we must not be divided into parties, and we must not ask people to follow us. Sometimes we may hear someone saying to another, “Brother, I am on your side.” Such a word is neither spiritual nor sweet. We all have to learn not to draw others to our side and not to have any following. We also have to learn not to take sides with others. Forming parties is an act of the flesh. When the Corinthians were saying there that they were of Paul, of Apollos, of Cephas, or of Christ, Paul condemned them in his Epistle (1 Cor. 1:12). In the church there should be no factions. We are all of Christ, we are all brothers and sisters, and we are members one of another. You are my member, and I even the more am your member; we all are members of one another. Therefore, do not draw people to follow you, and do not follow anyone. This is to be absolutely condemned because it is detrimental to the church life; hence, we must surely guard against it.

避免自己一人作头

第四，在任何事奉，或小排聚会里，绝不要自居作头。虽然每一件事，似乎都需要一个带头的，但我们应当尽量避免，好让大家都学习作头。即便聚会乱一点也不太要紧，总比我们自己一人作头把持事情好。当然，聚会中乱也是不好，总盼望众人都学习倚靠主；倚靠主，就不至于乱了。认真说，在召会中只有一个头，就是我们的主耶稣。（林前十一3。）除祂以外，我们没有别的头。

避免在会中有太长的说话

第五，要避免在聚会中有太多、太长的说话，要顾到聚会的感觉。比方有人在聚会中，讲了十次、八次，把聚会时间都占据了，这就不合宜。此外，讲话时不要长篇大论；有些人虽然只讲一次，却是一次就讲了三十五分钟，这也是不合式。在祷告聚会中，也不要太长的祷告；祷告一长，就杀死聚会。从前在上海，曾有一位弟兄，他是“逢会必到，逢到必祷，逢祷必长”。只要看见他来到聚会中，众人就觉得头痛，伤脑筋；等到他一开口，更是让人吃不消。

有一个发生在慕迪身上的故事。当时，在聚会中，常有人一祷告就停不下来；这就给了慕迪一个学功课的机会，在这事上得了智慧。他对众人说，“当我们的弟兄祷告不停的时候，不要去制止他，就让我们大家散会吧。”慕迪的意思是，他不顾我们的感觉，我们对他也莫可奈何，只好他作他的事，我们作我们的事。盼望我们众人都注意，要在聚会中顾到聚会的感觉。

避免不顾到聚会的空气和聚会的流

第六，要避免不顾到聚会的空气和聚会的流。基督徒的聚会是有一个流，有一个空气的。什么叫聚会的空气？比方今天的聚会是个结婚聚会，那个空气自然是喜气洋洋，但是有一个人来参加聚会，却是愁眉苦脸，那就令人觉得很不得体了。反之，若是去参加一个安息聚会，大家都很严肃，却有人欢天喜地，那也是不得体。所谓

Avoiding Being the Only One in the Lead

Fourth, whatever service or small group meeting we are in, we absolutely must not assume the headship. Although in every matter, it seems that someone needs to take the lead, we must avoid it by all means so that others may learn to take the lead. Even if the meeting becomes a little disorderly, it does not matter; at least it is better than we ourselves being the only one in the lead and monopolizing everything. Of course, it is not good to have the meeting in disorder. We hope that all of us will learn to trust in the Lord. Trusting in the Lord will save us from being disorderly. In the church there is only one Head—our Lord Jesus (11:3). Besides Him, we have no other head.

Avoiding Lengthy Speaking in the Meetings

Fifth, we must avoid speaking too many times or too long in the meetings. We must care for the sense of the meeting. For instance, if someone speaks eight times in a meeting, thus occupying most of the meeting time, this would be inappropriate. Furthermore, do not give a long discourse when speaking. Some may speak just once in the meeting, yet their speaking lasts thirty-five minutes; this is also not proper. We should also not pray long prayers in the prayer meeting. When a prayer is long, it kills the meeting. Once there was a brother in Shanghai who would always be present whenever there was a meeting, and whenever he was present, would always pray, and whenever he prayed, would always pray long. Whenever the saints saw him coming to the meeting, they were all worried and troubled, and whenever he opened his mouth, everybody simply could not stand it.

I once heard a story related to D. L. Moody. During Moody's time there was a person in the meetings who often prayed and would not stop. This afforded Moody an opportunity to learn a lesson, and he gained wisdom from it. He told the congregation, "While our brother keeps on praying without end, do not stop him, but let us just be dismissed." What Moody meant was, "Since he does not care about our feeling, we cannot do anything about him, so we just have to let him do what he is doing while we do what we should do." I hope that all of us would take heed to care for the sense of the meeting.

Avoiding Not Caring for the Atmosphere and Flow of the Meeting

Sixth, we must avoid not caring for the atmosphere and flow of the meeting. The Christian meeting has a flow, an atmosphere. What is the atmosphere of a meeting? For instance, the meeting today may be a wedding meeting, so the atmosphere of course is very joyous. Yet if someone comes in with sadness all over his face, then that would be rather inappropriate. Conversely, if we attend a funeral service, and everyone there is so sober, yet some of the attendants are very joyful, then that would also be improper. When we say that there is a

聚会的流，就是聚会有一个交通的中心。有些圣徒在聚会中，不开口则已，一开口就尽说些与聚会空气相反的话。众人交通喜乐时，他责备；众人分享心伤时，他嘻笑。这就是在聚会中没有顾到聚会的空气，也没有跟随聚会的流。

我们说过，基督徒的聚会好比篮球赛。一队有五个球员上场，一场球赛有十个人，却只有一个球，只能打一个球。这是规则。然而有人就是不管这规则，当球赛进行间，他就自己在旁边打另一个球，还觉得打得很有味道。聚会中也常有这样的情形；一个弟兄或姊妹起来说自己的一套话，说得聚会都聚不下去了，他还说得津津有味，不管聚会的空气、聚会的流。这是作不得的。我们都爱主，都爱召会，也都爱聚会；到聚会中，一定要顾到聚会的空气，也要顾到聚会的流，绝不要唱独脚戏，不顾别人的感觉，那是很容易把死带进来的。

若是我们在聚会中讲话，发现没有什么人说“阿们”，就当尽快结束，不要再说了。我们需要顾到聚会的空气，也需要顾到别人的感觉，不要浪费别人的时间。若是一场聚会，有五百位弟兄姊妹聚集，你在那里讲了十分钟，五百位都讲十分钟，就需要五千分钟，那是相当费时的。这点一定要顾到。尤其是在小排聚集里，更需要注意，该说话的，要快快说话；不该说话的，不要有那么多的话说。这都是聚会活不活、新不新鲜、有没有供应的关键。

flow of the meeting, we mean that there is a center of fellowship in the meeting. One of the saints may be quiet in the meeting most of the time, but once he decides to open his mouth, he always speaks something contrary to the atmosphere of the meeting. When everyone is fellowshiping in joy, he rebukes; when everyone is sharing about something sad, he laughs. This is to not care for the atmosphere and to not follow the flow of the meeting.

We have said already that the Christian meeting may be likened to a basketball game. Each team has five players, so there are ten people playing in the game, but they have only one ball and can use only that ball. This is the rule. However, one of the players may simply ignore this rule, so while the game is going on, he is playing with another ball by himself on the side and is even enjoying it. The same situation is frequently seen in the meeting. A certain brother may stand up and speak something of his own and may go on speaking until it is impossible for the meeting to proceed, yet he continues to enjoy his own speaking, caring neither for the atmosphere nor the flow of the meeting. We must not do this. We all love the Lord, the church, and the meetings. Yet when we come to the meeting we must care for the atmosphere and the flow of the meeting. We must not put on a one-man show, not caring for others' feelings; this will easily bring in death.

If while we are speaking in the meeting, we become aware that no one is saying amen, then we must stop our speaking as soon as possible. We have to care for the atmosphere of the meeting, and we also must care for others' feelings and not waste others' time. Suppose there are five hundred brothers and sisters meeting together. If you speak for ten minutes, and all five hundred speak for ten minutes each, then we would need five thousand minutes, which would be very time-consuming. We must take care of this point. We need to pay attention to this matter particularly in the small group meetings. He who ought to speak should speak quickly; he who ought not to speak should not speak that much. This is the key to whether or not the meeting will be living, fresh, and full of supply.

避免照着自己的口味选诗歌和经文

第七，需要学习选诗歌、选经文。当我们在聚会中选用诗歌、经文时，不要照着我们自己的口味；不要每到聚会里，就选我们喜爱的，无论是刮风、下雨，或是天晴，都选那一首，那一节。我们要学习摸聚会的空气，顾到聚会的流；不能只管选我们喜爱的诗歌或经文。为此，我们需要熟悉诗歌，熟读圣经，好能应付聚会之所需。盼望年轻人，特别要熟悉诗歌、经文，好能运用自如；一到聚会中，感觉到聚会的空气，就能选用合式那种空气的诗歌或经文。

要顾到聚会给人的美感

第八，要顾到聚会给人的美感。一个聚会应该给人一种美感，让人觉得这个聚会真是甜美。若是我们在聚会中，行为举止粗野，就会失去那分甜美的感觉。在聚会中，我们总要按部就班，作得有条不紊，显出神儿女在神面前，和神一同聚集，那种甘美的感觉。这样的美感，需要我们的持守。

要顾到别人得造就与否

此外，我们应当避免，没有顾到别人得不得造就，而只是自己一味的作，一味的讲。

要紧紧跟随灵

总之，在为神说话的事上，必须避免不紧紧跟随灵。我们若能紧紧跟随灵，以上的问题自然迎刃而解。

这些不过是个引言，盼望我们都到主面前，看看我们还有那些不得体、不合式之处。不仅在聚会中，甚至在召会中，或在家庭里，我们都要避免一切不合宜的事。总之，我们的行为举止，都应该叫召会得益处，叫众圣徒得造就，叫主的道能够荣耀的释放出去。我们所作的一切若是得体，我们为主说话，人就会看重我们，主的道自然能得着荣耀。若是我们在实行上，一面积极往外释放主的话；一面在消极方面，避免这些难处，那么主在地上必定有出路。

Avoiding Selecting Hymns and Bible Verses according to Our Own Taste

Seventh, we need to learn how to select hymns and Bible verses. When we select hymns and Bible verses, we must not do it according to our own taste. Whenever we come to a meeting, we should refrain from selecting our favorite hymn or Bible verse—the verse or hymn that we always select, regardless of whether the wind is blowing, the rain is coming down, or the sky is clear. We have to learn to sense the atmosphere of the meeting and to care for the flow of the meeting. We must not care only for our favorite hymn and favorite verse. For this we must be familiar with the hymns and study the Bible well so that we can meet the need of the meeting. I hope that the young people would especially be familiar with the hymns and Bible passages so that you would be able to use them skillfully. Then when you come into the meeting, as soon as you detect the atmosphere of the meeting, you will be able to select a hymn or a portion of the Word which is fitting to that kind of atmosphere.

Caring for the Pleasant Feeling Imparted in the Meeting

Eighth, we have to care for the pleasant feeling which the meeting imparts to people. A meeting must give people a kind of pleasant feeling, causing people to feel that this meeting is sweet. If in our meeting we act in a rough manner, we will lose the sense of sweetness. In the meeting we have to do everything in good order and in an orderly manner so that we may manifest the sweet and pleasant feeling of God's people meeting together with God in His presence. We need to maintain such a pleasant feeling in our meetings.

Caring for Others to Be Edified

In addition, we should avoid doing and speaking anything habitually without caring about whether or not others are edified.

Closely Following the Spirit

To conclude, in the matter of speaking for God, we must closely follow the Spirit. If we closely follow the Spirit, then the various problems mentioned above will be readily solved.

These points are merely introductory. I hope that we all would go before the Lord to see if there are any other matters that are improper or inappropriate. We must avoid all improper matters, not only in the meeting but even in the church life and in our homes. Our actions and behavior must be profitable to the church, must edify the saints, and must enable the way of the Lord to be gloriously released. If we do everything properly, then when we speak for the Lord, we will win people's respect, and the way of the Lord will spontaneously be glorified. If in our practice we would actively go forth to release the word of the Lord on the positive side, while avoiding all these problems on the negative side, then the Lord will surely have a way on the earth.

在召会聚会以外 为主说话的路

召会往前的预算和展望

召会要往前，需要扩增，需要开展；没有扩增，没有开展，召会无法往前。召会扩增的路，第一，是要多传福音，拯救人，把人带来归主；第二，将所得着的人，稳定在召会生活中。这就是扩增；扩增之后，才能往外开展。这些年来，各地召会虽有扩增、开展，但那个扩增和开展，稍嫌慢了一点。

以东南亚各地的召会为例，二十年前，圣徒总数不会少过二千。以印尼来说，二十年前那里最少有五百至八百位圣徒，其中泗水是最大的召会，一九六五年左右约有二百人。第二大的是椰城，第三大的是万隆；此外，还有几个小地方，最低限度也有五百多位。东马方面，诗巫、古晋、民都鲁这三处召会，那时最少也有二百五十位圣徒。这些数字是很保守的，可以说二十年前，东南亚的召会，至少有二千位圣徒。

从一九六五到八五年，这二十年间，若以每年百分之十的扩增率计算，六六年应该是二千二百位，六七年应当是二千四百二十位。…以此类推，若以百分之十的扩增率计算，也就是十个人一年得一个人，一百个人一年得十个人。作生意的都知道，一万元一年若赚不到一千元，这个生意就得收掉。我们总要把果子交出来，因为这的确是新约的一个原则。在马太福音里，主耶稣就在找果子吃。（二一 18～19。）

统计学用在任何事上，都是极大的帮助。人无论作什么，都不能仅有会计，而没有统计。会计是为着统计，统计是为着设立政策。我们的营业该如何往前，都要根据统计。有了统计，才能知道前面的方针如何制订。倘若我们作一种生意，作了二十年，却连十分之一的利润

THE WAY TO SPEAK FOR THE LORD OUTSIDE OF THE CHURCH MEETINGS

THE BUDGET AND OUTLOOK FOR THE ADVANCE OF THE CHURCH

For the church to advance there is the need to increase and spread. Without the increase and the spread, the church has no way to advance. The way for the church to increase includes two steps: first, frequently preaching the gospel so that people can be saved and brought to the Lord; second, bringing the saved ones solidly into the church life. This is the increase, and only when there is the increase can there be the spreading outward. In these years, although the churches have been increasing and spreading, the increase and the spread have been too slow.

For example, twenty years ago the total number of saints in the churches in Southeast Asia was at least 2,000. There were at least 500 to 800 saints in Indonesia twenty years ago. Among the churches there, Surabaya was the biggest one and had around 200 saints in 1965. The second largest was Jakarta, the third was Bandung, and there were also several smaller localities. These churches must have had over 500 saints. In East Malaysia, the churches in Sibu, Kuching, and Bintulu had at least 250 saints. These are very conservative numbers. Thus, we can say that twenty years ago, the churches in Southeast Asia had around 2,000 saints.

If we assume a ten percent rate of increase each year from 1965 to 1985, then in 1966 there should have been 2,200 saints, in 1967 there should have been 2,420 saints, and so on. An annual rate of increase of ten percent is equivalent to ten persons gaining one person in a year and a hundred persons gaining ten persons per year. Businessmen know that if they cannot make a profit of \$1,000 with \$10,000 in a year, then they should close their business. In any case, we have to present our fruit because this is a principle in the New Testament. In the Gospel of Matthew, the Lord Jesus was seeking fruit to eat (21:18-19).

Statistics are very helpful wherever they are applied. No matter what a person does, he cannot have accounting without also having statistics. Accounting is for statistics, and statistics are for the setting up of policies. The operation of our business is all based on statistics. Only when we have statistics will we know how to establish a direction in which we may proceed. If we have been in a certain business for twenty years and have not even

都没有，这个生意就得改行，或者关门，或者作某些人事的异动等。这种方针的制订，都得根据统计和会计来定规。故此，去年十月间，我们在台北就是作这件事。我们把统计和预算摆出来，就看见台湾的工作需要改制，不能再那样作下去，因为不仅没有赚钱，连资产都减少了，所以各地的工作，无法有什么往前。

我们实在不能再闭门造车；也不能再夜郎自大，一直觉得自己真好，真不错，又有真理，又有生命。若是我们认真看看统计，就会知道一切的真相，主并没有得着什么。情形若是一直如此，即便再等二百年，主的恢复仍然无法往前开展。盼望特别是年轻的一代，能接受这话，在主面前按规矩，忠心的向前。毕竟主恢复中的众召会，能否扩增，问题不在主那一面，而是在于我们。

盼望年长的圣徒，虽然有几十年的经历，但还是都要醒悟过来，看见情形不对了，需要有所调整。也盼望所有年轻人看见统计数字，作为你们的提醒，也作你们往前的方向。但愿我们都低下头来，说，“主啊，赦免我们，我们限制你太多，我们误你的事太多；难处的确在我们这面。”

我们都看过两人三足竞走，那实在不在乎走得快或慢，而是在乎能不能合作，彼此配合得好不好。若是一个跑得非常快，一个跑得非常慢，就很容易倒在地上起不来，结果是原地踏步，根本无法往前。今天我们是和主绑在一起，主和我们三足竞走，然而常常祂要走，我们不走，或祂不走，我们偏偏又走了。以致这三足竞走，常常没法合拍，没法合在一起。因此，我们的前途如何，召会的往前如何，全在于我们与主的配合如何。若是我们的祷告多，真理的追求多，真理的进入也多，使我们对主的认识、经历更多，以致供应加多，得救的人自然会多，托住力也自然会强。

gotten a ten percent profit, then we must close our business, change to another business, or make some personnel changes. The establishment of a business's operational direction must be decided according to accounting and statistics. Therefore, last year in Taipei we did this very thing. When we laid out the accounting and statistics, we saw that the work in Taiwan needed a change in its system. We determined that we could no longer do our work in the way we had been doing it. Not only had we failed to make a profit, but we had even lost some of our principal. Because of this, the work in every locality had no way to advance.

We can no longer go on doing something in vain, nor can we stay in self-delusion—always feeling that we are so good and so wonderful because we have the truth and life. If we would look at the statistics carefully, we would see the real situation of everything. The real situation is that the Lord has not gained much among us. If this situation persists, then even after two hundred years, the Lord's recovery still will not have a way to progress and spread. I hope that the younger generation would especially take this word and go on properly and faithfully before the Lord. There is no problem on the Lord's side for the churches in the recovery to increase and spread; the problem is on our side.

I hope that the older saints who may have several decades of experience will wake up to see that the situation is wrong and needs to be adjusted. I also hope that all the young people will see the statistics and take them as a reminder and a direction for their advance. May we all bow our heads and pray, “O Lord, forgive us; we have limited You too much, and we have failed You in too many matters. The problems are truly all on our side.”

We have all seen a three-legged race. With this race, it is not a matter of how fast or how slow the contestants walk. Rather, it is a matter of whether or not they can cooperate and coordinate with each other. If one of the contestants runs very fast and the other runs very slow, then they will easily fall and be unable to rise up again. Consequently, they will remain in the same place and have no way to go forward. Today we are tied together to the Lord in a three-legged race. However, often when He walks, we do not walk, or when He does not walk, we walk. As a result, this three-legged race is not in step or in unison. Hence, how our future will be and how the church will advance both depend on how we cooperate and coordinate with the Lord. If we have much prayer, much pursuing of the truth, and much entering into the truth, we will have more knowledge and experience of the Lord. Thus, we will have more supply, the number of saved ones will naturally increase, and the power to retain them will be strong.

在召会聚会以外为主说话的路

对尚未进入召会生活的初信者

召会生活要能托住初信者，需要有路。按台湾召会已往的经历，若是有一百位受浸，大约留下五位。换句话说，生了一百个孩子，九十五个夭折，留下的只有五个；这结果是很可怕的。所以，我们接受负担，研究如何在初信者受浸后，将他们喂养长大。我们都知道，一个孩子生下来，需要喂养，否则就会夭折。现在，各处小排也罢，召会生活也罢，都在得人；但如何在人受浸后，托住他、喂养他，使他受成全，在生命上长大，乃是当务之急。

按我们已往的经历和现今的观察，要托住新蒙恩的人，成全初信者，除了在聚会中为主说话，供应圣徒外，还应当有在召会聚会以外，为主说话。这在召会聚会以外，为主说话的路，首先，是借着对初信者说话，照顾尚未进入召会生活的初信者。具体来说，第一，是要将新蒙恩的弟兄姊妹，交给确定的圣徒照顾。比如有五十位新人受浸，就要把他们一个一个，确定的交给某位弟兄或姊妹照顾。假如有二十位是弟兄，三十位是姊妹，就要把这二十位弟兄，好好安排给弟兄们，三十位姊妹，好好安排给姊妹们；最少是一位常聚会的，带一位新蒙恩的。若是老练一点的，可以带两位。然后嘱咐他们：“这是你们的孩子，你们要好好照顾。”把责任清楚的托给他们。

第二，实行上要灵活，不能过于呆板。已过我们在台北是作得较呆板；大家都跑聚会，尤其是负一点责任的人，一周七天，几乎天天晚上都有聚会，早晨都有晨更，加上还有其他各种事奉等。结果，这些老练、负责一点的人，都没有时间喂养、照顾新人，只能一直劝他们来聚会。一个初信、刚受浸的人，是不会明白聚会的重要；好比一个孩子才生下来，就对他说，“你一定要吃，”他也没法领会。然而，已过我们就是这样，总是一直要求人。要求人听福音；人听了，就要求人相信受浸；人相信受浸了，就要求人常常聚会。这对那些被要求的人来说，实在是为难的。

THE WAY TO SPEAK FOR THE LORD OUTSIDE THE CHURCH MEETINGS

Speaking to the New Believers Who Have Not Yet Entered the Church Life

We must have a way for the church to be able to retain the new believers. According to our past experience in Taiwan, only about five out of one hundred people who were baptized remained. In other words, out of one hundred children who were born, ninety-five died prematurely and only five remained. This kind of result is frightening. We therefore picked up the burden to study how to nourish and bring to maturity the newly saved ones after they are baptized. We all know that after a child is born, he needs to be fed. Otherwise, he will die prematurely. At this time, both in the small groups and in the church life, we are all gaining people. However, the urgent need at present is to find a way to retain and feed the newly baptized ones so that they may be perfected and may grow in life.

Based on our past experiences and present observations, we realize that besides speaking for the Lord in the meetings to supply the saints, we also have to speak for the Lord outside of the meetings to retain and perfect the new believers. The way to speak for the Lord outside of the meetings is first to speak to the new believers who have not yet entered into the church life and to render them care. We must commit the newly saved brothers and sisters to the care of specific saints. For example, if we have fifty new ones baptized, we have to commit every one of them to the definite care of a certain brother or sister. For example, if twenty of these are new brothers and thirty are new sisters, then we must properly arrange for the brothers to take care of these twenty new brothers and also for some sisters to take care of the thirty new sisters. For each new one there should be at least one brother or sister who regularly meets and takes care of that one new one. Some who are more experienced may be able to take care of two new ones. Then you should charge them, saying, “This is your child, so you have to care for him properly.” In this way the responsibility will be clearly given to them.

Second, in our practice we must be flexible and not too rigid. In the past we were too rigid in our practice in Taipei. Everyone was going to meetings, especially those with some responsibility. They had meetings nearly every night of the week and morning watch every morning. Besides these meetings, there were various kinds of services. Consequently, these experienced and responsible ones did not have time to feed and take care of the new ones. All they could do was constantly exhort the new ones to attend the meetings. A newly baptized believer, however, cannot see the importance of the meetings. To illustrate, if you tell a newborn baby, “You have to eat,” he will not be able to comprehend. However, this was exactly what we did in the past—we were always asking people to do something. We asked them to come and listen to the gospel; after they listened, we asked them to believe and be baptized; and after they believed and were baptized, we asked them to come to the meetings. This was very difficult for those who were asked to do all these things.

我们所以改制，就是要改变这些情形。当然，初信的人受浸后，最好是自动的常来聚会。然而，在我们的观察里，初信的人大部分在受浸以后，都是拖拖拉拉的。可能这周末来一次，下两周不来；可能这两周末来，接下去三个月都不来。若是我们半年内，不再和他们联络，可能以后他们就不会再来。现在我们要改变这个顺序，已过都是我们去找初信者，或打电话约他聚会，约到后来他都厌烦了，觉得我们是一直在强逼他，就不肯接我们的电话。现在我们要改变，要去俯就他，最好是一周一次，去他家和他一同聚会。已过我们是要人来聚会，现在是我们去和人聚会；这种方式是游击队所用的游击战术，较灵活，也较为有效。

比方，今天有五十位受浸，其中三十位姊妹，我们交给三十位姊妹照顾；二十位弟兄，我们交给二十位弟兄喂养。同时我们请求这三十位姊妹，二十位弟兄，用“游击战”的方式，带领、照顾这五十位新人。这意思是，我们照顾新人没有什么特定的方式；却需要这些照顾人的人，自己去与所照顾的新人有交通，了解他们实际的情形，就着他们实际的需要，约定时间，找机会和他们一同祷告、读经。久而久之，习惯成自然，他们就能珍惜每一次的聚会。

同时，我们要看见，我们和人一同聚集，主要不是为着劝人聚会、热心、或事奉等等；我们乃是去喂养人、供应人。无论我们在召会的聚会中学了什么，是真理课程也罢，是生命课程也罢，我们要像是捧着刚出炉的热饭一样，去和我们所照顾的新人分享，把这样热腾腾的食物，喂到他里面去。每次去，不一定要读完一课，或是读半课，或是读四分之一课都可以，因为我们是在“打游击”。总之，对初信者，刚开始时不要盼望他们听得很多；要以不勉强人为原则，端视人真正的情形、和度量来定夺。我们若都能像母亲喂养孩子一般，照顾这些初信者，不出一年半载，一百位就能有九十位留下来。

The reason why we are changing the system is that we intend to change these situations. Of course, it would be best if the newly saved ones voluntarily and regularly came to the meetings after their baptism. According to our observation, however, most of the newly saved ones are not enthusiastic about attending the meetings. They may come this week and not come the next two weeks, or they may come for two weeks and then stop coming for the next three months. If we do not contact them within half a year, it is likely that they will never come again. Now we want to change the way we do things. In the past we would go to see the new believers in person or call them on the phone and repeatedly ask them to come to the meetings. As a result, they would get disgusted and refuse to take our calls because they felt that we were trying to force them to do something. Now we need to change this. We need to accommodate them by going to their homes to meet with them, once a week if possible. Whereas in the past we asked people to come to the meeting, now we need to go and meet with them. This can be likened to “guerilla” tactics, which are more flexible and effective.

For example, suppose we have fifty people who were baptized today. Thirty of them are sisters and twenty are brothers, so we commit the thirty new sisters to the care of thirty sisters, and the twenty new brothers to twenty brothers for shepherding. At this time, we should ask these thirty sisters and twenty brothers to use the methods of “guerrilla warfare” to lead and care for the fifty new ones. This means that in caring for the new believers they should not have a set formula. Rather, this may require the shepherding saints to go and fellowship with the new ones who are being shepherded in order to find out their real condition and, based on their real needs, to make appointments with them, finding opportunities to pray and read the Bible with them. After a while, such a habit will become their natural practice, and they will appreciate every meeting.

Furthermore, we need to see that our main objective in meeting together with the new ones should not be to exhort them to attend the meetings, to be zealous, and to serve. Rather, we should go to feed them and to minister to them. No matter what we are learning in the church meetings, whether it is something from the Truth Lessons or from the Life Lessons, we have to be like one who carries hot food from the oven to the new ones who are under our care. We have to feed them with this hot food. We do not need to read a whole lesson every time we go to them. Maybe we can read half a lesson or a quarter of a lesson. This is how to fight using “guerrilla warfare.” At the initial stage we must not expect the new ones to be able to listen to so much. We must keep the principle of not forcing people. We should decide how much to feed them, depending upon their real condition and capacity. If we care for these new ones like the way a mother feeds her child, then in half a year to a year, we could have ninety who remain out of every one hundred who are newly saved.

我们都是这样被看顾得救、长大的。照顾初信的人，一定要坚定持续，不强逼人，不催促人，也不强拉人。一个初信者是无法太快的，需要我们俯就他。每一次去看他，都要给他一点真理，给他一点粮食，也都要和他一同祷告。我们应该相信，主的恩典是在那里；只要我们去看他，就能带给他一点恩典。这样，不出半年，我们一定能把人留下来；这是上好的一条路。

有的作法是在每一次受浸后，就把这些初信者召聚在一起，同过三天或五天的召会生活。每天都对他们讲真理，讲福音，给初信者一个开端；也要让他们知道一点受浸后应当知道的事，比方当如何作基督徒，如何读经、祷告等。然而，这样的帮助并不完全，还应当把这些初信者，一个个交给圣徒照顾。这点我们众人都得学习；不是把人强拉来聚会，乃是去就近人，和人一同在家中有聚会。

天主教里虽有诸多的不足，但他们有些作法却很高明。比方，若是他们的教友生病，在医院养病，他们就会把弥撒送到病床上；这是很得人心的。虽然天主教里多是异端，但他们的作法很灵活，很灵巧；因此，他们人数的增加率非常高。我们正好相反，我们真理丰富，却在作法上稍嫌呆板。这是我们应当调整的地方。改制的目的也在此，我们不能再要人到会所来，乃要去就近他们。主耶稣也说，“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。”（太十八 20。）这种两三个人的聚集，是对的，也是主所要的。

我们不能忽略，这需要我们装备真理。如果我们去看望圣徒，只是对他说，“你好么？感谢主，你受浸了。受浸真好，也最有福气，我们都在主里面，都在召会里了。”接着，我们什么也说不下去。这是不够的。若是有人进一步问我们：“主耶稣的宝血怎么能洗我的罪？”我们却哑口无言，回答不出来；那么人不仅不能得帮助，甚至会被绊跌。所以，我们都必须在真理上有装备，好能对人传讲真理。

求知乃是人里头的一个愿望，在真理上，我们一定要尽量满足圣徒们的需要。尤其人一受浸得救，作了基督徒之

We all have been saved and have grown in life by being under someone's care. Caring for the new believers requires us to continue steadfastly, not forcing people, pushing people, or compelling people. There is no way for new believers to go on too fast, so we need to accommodate them. Every time we go to see them, we should give them a small amount of truth, a small amount of food, and we should pray together with them. We must believe that the grace of the Lord is there. As long as we go to visit them, we can bring them a small measure of grace. In this way, in less than a year we will be able to retain people. This is the best way.

Another way to take care of the newly saved and recently baptized ones is to gather them together to practice the church life for three or five days. Every day we could speak the gospel and the truth to them, thereby giving them a start. We also need to teach them a little about certain matters they should know after being baptized, such as how to be a Christian, how to read the Bible, and how to pray. However, this kind of help is not complete. We still have to commit each of these new believers to the care of the saints. We all need to learn this matter. We should not go to people to drag them to the meetings; rather, we have to go to be with them, meeting with them in their homes.

Although the Catholic Church has many shortcomings, some of their practices are very good. For instance, if one of their members is sick in the hospital, they will send the mass to him on the sick bed. This captures people's hearts. Although there are many heresies in the Catholic Church, their practices are very flexible and tactful. Therefore, their rate of increase is very high. We are just the opposite. We are rich in truth yet somewhat rigid in our practice. This is where we need adjustment. This is also the reason for changing our system. We cannot continue to expect people to come to the meeting hall; rather, we have to go to be with them. Moreover, the Lord Jesus said, "For where there are two or three gathered into My name, there am I in their midst" (Matt. 18:20). This kind of gathering of two or three is right, and it is also what the Lord is after.

We cannot be negligent. This requires us to be equipped with the truth. Perhaps we may go and visit the saints, and all we can say is, "How are you? Thank the Lord you have been baptized. It is so good and so blessed to be baptized. Now we are all in the Lord and in the church." Following this, however, we have nothing else to say. This is not sufficient. If someone should ask us further, "How can the blood of the Lord Jesus wash away my sins?" and we remain silent, without a word and unable to answer, then he will not get any help and may even be stumbled. Hence, we all must be equipped in the truth, so that we can preach the truth to people.

Man has an inner desire to seek for knowledge, so we must try our best to satisfy the needs of the saints regarding the truth. In particular, after a person is saved, he has an

后，里头是愿意多知道一点关于神的事。我们传讲真理给人，供应人生命，就会把人里面那个爱慕真理的意愿引出来。有时，人会问我们一些问题，是我们答不出来的；我们既不能说不知道，又不能装作知道，否则往后人很难再接受我们的话。因此，我们一定要在真理上有装备。我们若能常常对人传讲真理，并且讲得清清楚楚，必会大得人心，人自然会非常欢迎我们的看望。慢慢的，我们就可以开始邀请他们，参加主日聚会。这样，人就被带到召会性的聚会了。因此，照顾人绝不是呆板、一成不变的。

相信这是一条托住人最稳妥的路。虽不能说百分之百都托住，但至少百分之七十能托住。若是受浸一百位，就有七十位能被托住，也就是三分之二。关于这点，我们每一个作主工作的人，甚至每一位蒙恩多年的人，都应该如此作。我们应当相信，一个初信者经过我们这样的带领、成全，慢慢的，经过一年半载，他们也能去带领、照顾别人。如此，这就会变作我们的家风。仅仅靠长老们去照顾这么多人，是不可能的；必须我们每一个人都起来，都进入真理的深处。

对未信的亲戚和朋友

在召会聚会以外，为主说话的第二条路，也就是第二类对象，乃是对我们自己未信的亲戚和朋友。我们都晓得，亲戚有近亲，如父母、祖父母、兄弟、姊妹；有远亲，如表兄弟、堂姊妹。中国人有一句话说，“一表三千里，”意思是即使是很远的亲友，也和本家有牵连；换言之，远亲是没有界限的。

主耶稣在行传一章八节说，“圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”对我们每一个得救的人而言，我们的“耶路撒冷”就是我们的近亲；我们的“犹太全地”就是我们的远亲；我们的“撒玛利亚”就是我们的邻舍、同事；我们的“地极”就是我们的朋友。福音应当这样传出去，直传到地极。

因此，我们每位听见这话的人，都当将我们尚未得救的亲戚、朋友，列出一个名单，好好为他们祷告，并对他们传讲福音和真理。为着要对他们传讲，我们一定要

inner desire to know more about the things of God. When we speak the truth and minister life to people, this brings out the desire and longing within them for the truth. Sometimes people may ask us questions that we cannot answer. We cannot tell them that we do not know the answer, and we also cannot pretend that we do know it; otherwise, people will not easily accept our words. Hence, we definitely must be equipped with the truth. If we speak the truth frequently to people and speak it clearly, we will gain their heart, and they will naturally welcome our visitations very much. Then we can gradually invite them to attend the meeting on Lord's Day. In this way they will be brought into the church meeting. Hence, in taking care of people we must not be rigid and inflexible.

I believe that this is a very sure way to retain people. Although we cannot say that we will be able to retain one hundred percent, at least we will retain seventy percent. If one hundred people are baptized, then we should keep seventy, or two-thirds, of them. Everyone who works for the Lord, even those who have been saved for many years, must practice this point. We must be confident that when new believers have passed through this kind of help and perfecting by us, gradually, after a year or so, they also will be able to help take care of others. In this way this practice will become the tradition of our family. It is impossible to depend only upon the elders to do this; every one of us must rise up and enter into the depths of the truth.

Speaking to the Unbelieving Relatives and Friends

The second way for us to speak for the Lord outside of the church meetings is to speak to a second category of people—our own unbelieving relatives and friends. We know that with relatives, there are close relatives, such as parents, grandparents, and siblings, and there are also distant relatives, such as the cousins of both of our parents. The Chinese have a saying: “Someone three thousand miles away may be a relative of ours,” meaning that even a very distant person may be linked to our family. In other words, anybody could be a distant relative.

In Acts 1:8 the Lord Jesus said, “But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.” For every one of us who is saved, our “Jerusalem” is our close relatives, our “Judea” is our distant relatives, our “Samaria” is our neighbors and colleagues, and our “uttermost part of the earth” is our friends. The gospel has to be propagated in this way unto the uttermost part of the earth.

Hence, all of us who hear this message have to make a list of all our unsaved relatives and friends, and then we need to pray for them in a faithful way and preach the gospel and the truth to them. In order to speak to them, we must definitely learn the truth. When

学真理。当我们学习对人传讲真理时，也要学习引用圣经，将圣经的奇妙之处说给人听。一般人反对信耶稣，反对圣经，都是表面上的；因为他们并不认识其内涵，只是用自己的观念来评断。

六十年前，中国一般有学问的读书人，都很轻看圣经这类的书籍。尤其因着圣经是白话文，他们更加轻看。到一个地步，他们竟然说，“圣经里会有什么？不过都是‘你们、我们、他们，加上阿们’，那有什么高深的？论哲学没有，论科学更是没有，不过是一些没有受过多少教育的人读的。”当时有一班外国人，到中国来传这本圣经，也是遭受到许多的误会和反对。我蒙主呼召后，出来为主作工，也碰到一些类似的情形。因此，我就花工夫，从圣经里找出一些圣经要道，讲给人听，也翻给人看，并且请他们也读一读。结果，人大吃一惊；因为他们看见，圣经里的哲学，比孔孟的哲学还要高深。

从前我们有位同工，名叫栾非力弟兄，是个东北人，又是个国民党党员，非常的热心、爱国。起初他是极其轻看基督教，认为基督教完全是个西方的宗教，是帝国主义用来侵略中国的工具。然而有一天，他出外散步，游走到山上的一间庙宇，庙宇的供桌上，竟然放着一本圣经，而且是字大的，敞开摆着。他见了很惊奇，就顺手拿来看一看，是旧约圣经诗篇第一篇。他心想：“我来看看，基督教到底是怎么一回事，圣经到底在说些什么故事？”他读了诗篇第一篇后，大为惊奇，原来基督教的圣经是这样的；他就在寺庙里继续读圣经。那天，圣灵实在作工，没有任何人对他传福音，他却自己大大悔改，到一个地步，躺在地上打滚，流泪、痛哭，真正得救成为基督徒。

所以，我们每一个得救的人，特别是青年人，都应当有一个责任，把圣经中的真理，好好去说给亲友听。不是仅仅去劝他们信神，乃要把圣经里的宝贝陈明给他们。有许多见证，说到一些反对儿女信耶稣的父母，就因着儿女对他们讲说圣经的话，逐渐被征服，而得救了。所以，我们都要学着去对亲友说神的话，不要和他们辩论；越辩论，人越讨厌听我们，只要好好把真理陈明给人。同时，不要盼望作一个快速的工作，不要想一讲五旬节，

we are learning to speak the truth to people, we also must learn to quote from the Bible and tell them about the wonderful things in the Bible. Most people oppose believing in Jesus and also oppose the Bible in a superficial way because they merely judge the Bible according to their concept without knowing its content.

About sixty years ago most of the learned Chinese despised the Bible. They despised the Chinese version of the Bible even more because it was written in the Chinese vernacular. They despised it to such an extent that they said, “What can you find in the Bible? All it contains is just ni-men (you), o-men (we), ta-men (they), and ah-men (amen). What is so profound about these things? You cannot find philosophy or science in the Bible. It is read merely by those who have little education.” The foreign missionaries who came to China to preach the Word were also greatly misunderstood and opposed. When I came out to work for the Lord after I was called, I encountered similar situations. Therefore, I spent much effort to find some fundamental truths in the Bible. Then I began to speak these truths to people, and I would also open the Bible to show them where a particular truth could be found and then ask them to read the passage. The result was that they were so surprised, because they saw that the philosophy in the Bible was much higher and deeper than the philosophy of Confucius and Mencius.

In the past we had a co-worker who was a Manchurian and a member of the Kuomintang, the Chinese Nationalist Party. He was very zealous and very patriotic. At first he greatly despised Christianity. He thought that Christianity was a completely Western religion and that it was a tool used by imperialism to invade China. One day, however, as he was taking a walk, he came to a temple on a mountain. In it there was a large-print Bible laid open on the table used for offerings. He was surprised to see it, so he took it and saw that it was opened to Psalm 1. He said in his heart, “Let me see what Christianity is all about, and what the Bible talks about.” After reading Psalm 1, he was greatly surprised and marveled at what was written in the Bible. He then lingered in the temple and continued reading. That day the Holy Spirit did a great work in him. No one preached the gospel to him, but he was remorseful to such a great extent that he rolled on the ground, weeping and crying. That day he was really saved and became a Christian.

Therefore, all those who have been saved, and in particular the young people, have a responsibility to speak the truths in the Bible to their relatives and friends. This is not merely to persuade them to believe in God, but to clearly present to them the treasures in the Bible. There are many testimonies of how parents who were against their children's believing in the Lord Jesus gradually were subdued and saved through their children's speaking of the words of the Bible to them. Therefore, we all have to learn to speak God's word to our relatives and friends but not to argue with them, because the more we argue, the more they will be annoyed and will not listen to us. All we need to do is to present the truth to people. Moreover, do not expect to do a quick job,

父母亲立时都会得救；即使有这样的情形，也不会太多。我们需要慢慢的，细水长流的说；一周说一点，下周说一点。一点一点的说，时日久了，父母亲就会有印象，至终就会得救。

我虽是生长在一个基督教家庭，但家人并没有完全得救。我得救后，就喜爱读圣经，除了预备功课外，几乎整天读圣经。一个比我小四岁的弟弟，看见我的情形，很受感动，也开始读圣经，并且清楚得救。所以，人不能蒙恩，关键在于我们能否把圣经的真理陈明给人，并让人看见我们是爱慕真理，读圣经的人。

不要与人争辩，总要把人带到圣经里，与人一同读圣经；人若不愿意，就读一段给他们听，例如读罗马八章二节：“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”然后点给他们看，这里有两个律，一个是生命之灵的律，一个是罪与死的律。他们也许会反应说，“我不管什么律，也听不懂这一套。”这时，我们千万不要灰心。虽然他们这样说，但主的话已经“注射”到他们里面去了。等到我们离开之后，他们很可能会在那里思想，“圣经说，生命之灵的律，使我脱离罪和死的律，这是很奇妙的。”主会给他们有回头的亮光。

然而，也许当我们再见他们时，他们的口气还是很强硬，仍然没有什么赞同的表示，我们尽管再给他们“一针”主的话，对他们读约翰五章二十四节，主耶稣说，“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。”人多半不太喜欢听见审判、出死入生等这类字眼；但我们可以告诉他们，主耶稣说，只要我们信祂，就有永远的生命，不至于受审判，是已经出死入生了。人虽然表面也许不听，但至少这些神圣的话，已经进到他们里面。若是听见这话的是我们的父亲，他可能会想：这个孩子信这个教，好像还不太差，竟然能讲这样的话，什么生命的律、罪和死的律，什么永远的生命。他这样一考虑，就给圣灵机会在他里面作工。

thinking that once you preach the gospel, your parents will be saved right away just like those who were saved on the day of Pentecost. Even if there is this kind of situation, it will not happen too frequently. We need to speak to them continually, little by little, just like water flowing out in a trickle. This week you speak a little, and then next week you again speak a little. In this way, little by little over an extended period of time, your parents will be impressed and eventually will be saved.

Although I was born into a Christian family, not all my family members were saved. After I was saved, I loved to read the Bible. Besides the time spent doing my homework, I would read the Bible almost all day long. My brother, who was four years younger than I, saw this and was very much moved, so he also started to read the Bible and was clearly saved. Therefore, the key to whether or not people will be saved is whether or not we can present the biblical truths to them and show them that we are those who love the truth and read the Bible.

Instead of arguing with people, we should bring them to the Word and read the Word with them. If they are not willing to read with us, then we should read a portion to them. For example, we may read to them Romans 8:2: “For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” After the reading, we can point out to them that this verse speaks about two laws: one is the law of the Spirit of life and the other is the law of sin and of death. They might respond by saying, “I do not care for either law; neither do I understand such things.” At this moment we should not be discouraged. Although they may say something in this way, the Lord’s word has already been “injected” into them. After we leave, it is very possible that they would think, “The Bible says that the law of the Spirit of life has freed me from the law of sin and of death; this is quite marvelous.” The Lord will give them the light as they recall the word.

However, maybe when we see them again, they are still acting stubborn, showing no sign that they agree with us. We should nonetheless give them another “shot” of the Lord’s word, perhaps reading to them John 5:24, where the Lord Jesus said, “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.” Most people do not like to hear such words as “judgment” and “out of death into life,” but we can tell them that the Lord Jesus said that if we would believe in Him, we would have eternal life and would not come into judgment but would pass out of death into life. People may seem to refuse to listen, but at least these divine words have already entered into them. If the person hearing these words is your father, he might think, “It does not seem too bad that my child believes in such a religion. It’s incredible that he can actually speak such words as ‘the law of the Spirit of life,’ ‘the law of sin and of death,’ and ‘eternal life.’” Once he begins to consider in this way, he affords the Holy Spirit the opportunity to work in him.

若是第三次我们再去对父亲说话，这回他很可能就转向我们，说，“你每次回来，对我所讲的都不坏，看来这本圣经还真有点东西。”这就开了他相信的门。然后，我们就要再亮出一些宝贝，比如介绍他一本书“三个生命四个律”，请他读读。不要以为这太深了，不是传福音。我们要看见，整本圣经都是福音。父亲若拿过来读，圣灵就有机会在他里面进一步作工，让他觉得真了不得，这本圣经所说的，是他闻所未闻：人受造时有人的生命，堕落时有撒但的生命，得救时又有神的生命；并且每个生命里都有一个律，加上神的那个律，就是四个律。作父亲的这一读，心就软了，转向了；这时，我们就可以带他祷告。

不要只是对人说，“信耶稣真好！人都是有罪的，不信耶稣一定下地狱。”若是只讲这些，人会厌烦，会反感，并且也是太低浅了。因此，我们都要学真理，好在聚会以外，对不信的人讲说神的话。这在乎我们有没有负担，有没有心作。我们若有心，就会越作越有负担，越有负担就越有果效，越有果效就越受鼓舞。实在说来，传福音救人不是一件太为难的事。这需要我们学习真理，学习在聚会以外，对不信的人说话。

在职业里的圣徒们，都有许多同事，说话的机会应当很多；所以最好能在口袋里，带着小圣经，也带着福音单张、福音册子，或一些简便的属灵书籍，到了需要时，就能用得上。不要只会说主耶稣很好，信主耶稣有平安等，一定要从真理着手，以真理为出发点，让人看见真理。圣经的真理是最高的，没有任何人类的哲学，能和圣经相比。不过，我们必需学习从圣经里，将那些珍宝找出来，好在生活中，寻找合式的时机，或者中午休息，或者下班以后，和同事谈一谈，把圣经打开，读一段给他听。若是他的情形还可以，就送他一本小册子回家读。千万不要在第二天就追问人，总要过个三、五天，再从从容容的，给他一节圣经。我们若能持续的这样作工，人是不会不信主的。

If you go to speak to your father the third time, it is quite likely that this time he will have a turn and say, “Every time you have come home, what you have spoken to me has not been bad. It seems that this Bible has some real things in it after all.” This then would open the door for him to believe. Then you have to bring out more treasure. For example, you may introduce to him the booklet titled Three Lives and Four Laws and ask him to read it. Do not think that it is too deep and not suitable for the preaching of the gospel. We have to see that the whole Bible is the gospel. If your father would read the booklet, the Holy Spirit would have the opportunity to take a further step in him, causing him to feel that what the Bible teaches is something wonderful which he had never heard before. He would discover that when man was created, he received the life of man; when he became fallen, he received the life of Satan; and when he was saved, he received the life of God. Furthermore, there are four laws. In addition to the law of God, every life has a law in it. When your father reads this, his heart will be softened and will change its direction. At that moment you can lead him to pray.

Do not just tell people, “Believing in Jesus is so good! Everyone is sinful, and he who does not believe in Jesus will go to hell.” If we only speak such things, then people will be disgusted and will have a negative reaction; besides, these things are too low and shallow. Therefore, we have to learn the truth so that we can speak God’s word outside of the meetings to the unbelievers. This depends on whether or not we have the burden and whether or not we have the heart to do it. If we have the heart, then the more we do it, the more we will have the burden. The more burden we have, the more results we will have, and the more results we have, the more we will be encouraged. To preach the gospel and bring people to salvation is not too difficult a matter. This requires us to learn the truth and to learn to speak outside of the meetings to the unbelievers.

The working saints all have many colleagues, so they have many opportunities to speak. Therefore, it is best for them to have in their pockets a small Bible, some gospel tracts, some gospel booklets, or some simple spiritual booklets, so that whenever there is a need, they can be used. We should not simply say that the Lord Jesus is wonderful, and that believing in the Lord Jesus will give people peace. Rather, we must begin with the truth. We should use the truth as the starting point and show people the truth. The truths in the Bible are the highest. No human philosophy can compare with the Bible. However, we have to learn to dig out these treasures from the Bible. Then in our daily living when there are suitable opportunities, perhaps during the noontime break or maybe after office hours, we can speak to one of our colleagues, and we can also open our Bible and read a portion to him. If he is receptive, we can give him a small booklet to read at home. We should not ask him about it the very next day; rather, we should wait for three or five days and then give him a Bible verse, again in a relaxed manner. If we work in this way persistently, people will believe in the Lord.

有一个真实的故事，发生在中国山东济南。有位弟兄在省府里作事，他原是留美的，专攻读水利，学成之后，回国帮助山东省政府治理黄河。当时他尚未信主，手下有位作整洁的，是个信主，非常爱主的弟兄。这位弟兄每早晨来作整洁时，都将主任的办公台擦得干干净净，放一张福音单张在那里。主任上班一坐下，就会发现一张福音单张；刚开始，他一看就觉得讨厌，立刻丢到废纸篓去。天天如此，至少丢了半年或是更久。虽然他一看就丢，但第二天，这位作整洁的弟兄，会再放一张，第三天也是如此；丢了再放一张，天天放一张，放得这位主任真是厌烦极了。然而时日久了，有一天，他忽然想到，“这个人长期的作这件事，一定有什么原因，有什么讲究。我还是和他谈谈，看看是怎么回事？”就这样，那位主任被带得救了，而后他的妻子也得救了，两个人都为召会大发热心。

这是传福音不气馁的好例证，也是我们往外开展的路；我们每个人身边，都有许多人群围绕。圣经说要得人如得鱼；人群就是鱼。今天我们不用去钓鱼，鱼都自动跳到我们脚边来，我们随便一捉就是一条。所以，我们务要认识真理，并时常对人传讲真理。无论是我们的叔叔、伯伯、阿姨、姑姑、外祖父母、舅父、舅妈、表兄弟等，我们都要找机会，对他们传讲真理。我们若能这样作，一年三百六十五天，总能得着一条“鱼”，总能带一个人得救。

你救一个，我救一个，每个人都救一个人，这样就会有百分之百的扩增。不仅如此，我们若能救一个，就能救两个；救一个不难，救两个更不难。往往是我们救了一个，另一个就会跟着来。我们救了作丈夫的，作妻子的也跟着得救；救了作妻子的，作丈夫的和孩子末了也跟着来了。这事我们看得很清楚。今天的难处是，我们对真理的认识不够，不会介绍真理。到过香港的人都知道，那些卖珠宝玉器的，都会把贵价的珠宝拿出来给人看，等人动心之后，自然愿意出价来买。我们这些基督徒常很愚笨，不懂得拿出真理的宝贝来给人看。我们家里的宝贝实在是多，但我们拿不出来，就因为我们平日的追求和装备不够。

There is a real story which took place in Tsinan, Shantung in China. There was a brother who worked for the provincial government. He went to America to study water conservation, and after graduation he came back to China to help the province of Shantung regulate the Yellow River. At that time he had not yet believed in the Lord, but there was a believer, a brother who loved the Lord very much, who was working under him. Every morning when this brother came to clean the office, he made his manager's desk very clean and orderly and placed a gospel tract on top of the desk. When the manager came to work, he sat down at the desk and discovered the gospel tract. At first he was annoyed when he saw it, and he immediately threw it into the wastebasket. Every day it was like this, and he continued throwing the tracts away for half a year or longer. Although he threw the tracts away when he saw one, the next day the cleaning brother would place another one on his desk, and the third day he would do the same. After the manager threw away one tract, the brother would place another one; every day the brother would place a new tract. This caused the manager to become very annoyed. But after a long while, one day he suddenly thought, "This person has been doing this for such a long time, so there surely must be a reason and there must be something special here. I must speak to him to find out what this is all about." In this way the manager was saved, and subsequently his wife also was saved. In addition, both of them became very zealous for the church.

This is a good illustration for not being discouraged in the preaching of the gospel. This is also the way for us to spread and propagate. Every one of us has many people around us. The Bible tells us to be fishers of men, and the people around us are the fish. Today we do not even need to go fishing. The fish are jumping at our feet, and we can grasp them easily. Therefore, we must know the truth and speak the truth frequently to people. We have to find opportunities to preach the truth to our relatives, including our uncles, aunts, grandparents, and cousins. If we would practice this, then in a year, in 365 days, we will be able to gain at least one "fish." We will bring at least one person to salvation.

If you save one, if I save one, and if each one of us saves one, we will have an increase of one hundred percent. Not only so, if we can save one, we should be able to save two. To save one is not difficult, and to save two is even less difficult. Very often after we save one, another one follows. Sometimes after a husband is saved, the wife would follow and be saved; sometimes after a wife is saved, the husband and children would eventually follow. We have seen this matter very clearly. The problem today is that our knowledge of the truth is not sufficient and that we do not know how to introduce the truth to people. People who have been to Hong Kong know that the merchants selling precious stones there bring out their expensive jewelry to show to the customer, and when the customer's heart is touched, he naturally pays a high price to buy it. We Christians often are very foolish because we do not know how to bring out the treasures in the Bible to show to people. We have plenty of treasures at home, but we do not know how to bring them out. This is due to our lack in our daily pursuing and being equipped.

因这缘故，我们一定要在召会的聚会里，开辟各种教育课程，教弟兄姊妹在基本上受真理的熏陶，然后出去接触人，个个都有功用。一个国家要强盛，必须教育普及，百姓都受高等教育，这样国家自然强。因为有了教育作底子，作什么就都不难。我们既是为着主的见证，若是我们的真理不强，没有底子，对人说什么都是枉然。反之，有了真理的装备，我们无论说什么，人都会得益处。

对一般的基督徒

在召会聚会之外，为主说话的第三条路，也就是第三类对象，就是对一般的基督徒。今天基督徒虽然不多，但也不算太少，总可以碰到。当我们遇见他们时，不要和他们辩论道理；辩论道理是无止境的。最好的办法，是把真理，就是圣经中那些宝贵的真理，特别是关乎基督的，陈明给他们，好叫他们受吸引。

今天，在任何的基督徒团体里，对基督、那灵、生命、召会，这四大类真理的认识，都是不够的。他们所认识的真理，相当肤浅；然而他们现今也开始宝贵这一个。对于“生命的认识”和“生命的经历”这两本书，他们阅读的很多。所以我们应当抓住这个需要，对一般的基督徒供应真理。

需要避免的两点

有两点是我们需要避讳的，就是对人传讲的时候，不要让人觉得我们是老师，是用施教的态度讲话。我们要像个受教的人，和他们彼此有交通。同时，不要一接触人，一和人谈话，就要拉人到我们中间来，和我们一同聚会。实在不必如此。今天人要到哪里聚会，怎么聚法，让人去选择。我们的责任，乃是释放真理，供应生命；因为我们是为主见证。人来不来我们中间聚会，让他们选择，我们不要拉人。然而，我们必须努力去拯救不信的人。我们的态度，不是从基督教团体里把人拉出来，拉到我们中间；我们的责任，乃是释放真理，供应生命。

结语

For this reason we definitely have to schedule all kinds of educational courses in the church meetings to teach the brothers and sisters so that they may be built up in the truth. Then when they go out to contact people, everyone will have his function. For a country to be strong, it must provide widespread education, and its citizens must be highly educated. In this way the country will naturally be strong. If we have education as a base, it will not be difficult to do anything. We are for the testimony of the Lord, but if we are not strong in the truth, then without that base, whatever we speak to others will be in vain. Conversely, if we have been equipped with the truth, then whatever we speak will benefit others.

Speaking to Christians in General

The third way for us to speak for the Lord outside of the meetings is to speak to Christians in general. Christians are the third category of people that we should speak to. Today although the number of Christians is not so great, neither is it that small, so we will always be able to meet some. When we meet them, we should not argue with them concerning doctrines because there will be no end to it. The best way is to set before them the truths, the precious truths in the Bible, especially those concerning Christ, so that they may be attracted.

Today in all kinds of Christian organizations, there is insufficient knowledge concerning the following four big categories of truth—Christ, the Spirit, life, and the church. The truths they know are quite superficial; however, now they also have started to treasure these four truths. Many of them have read The Knowledge of Life and The Experience of Life. Therefore, we must minister the truth to Christians to meet their need.

Avoiding Two Things

There are two things we need to avoid. First, when we are speaking with others, we should not give them the sense that we are teachers or that we are speaking with a teaching attitude. We have to be like learners, fellowshiping with them in mutuality. Second, we should not try to draw people to our meetings as soon as we contact them. There is no need for this. Wherever they want to go for meetings and however they want to meet, we should let them have their choice. Our responsibility is to release the truth and to minister life, because we are for the Lord's testimony. Whether people come to our meeting or not, we should let them choose and not try to draw them over. However, we must endeavor to save the unbelievers. Our attitude is not to draw people out of Christianity into our midst. Our responsibility is to release the truth and to minister life.

CONCLUSION

我们若是在主的真理上有进入，有装备，同时在祷告中，从主接受负担，我们自然会看顾我们所喂养的初信者，常常对他们讲说真理。同时，我们也一定有负担，对亲友、邻舍传讲福音。当然，我们也会顾到所遇见的基督徒，对他们释放真理，供应生命。这是主所托付我们的。

虽然我们人数不算多，但若是我们众人都这样传扬真理，主耶稣在地上就能有荣耀的扩增。所以，当我们聚在一起时，不作别的，只学真理；出去遇见人时，也不说别的，只传扬真理。我们首要顾到的，是我们中间新受浸的人；再就是我们的亲友，还有其他的基督徒等。这样看来，我们的责任实在重大，并且这个工作实在是没有止境。若是我们众人齐心努力，是不会不收效的。未了的结果，将是召会的繁殖与扩增。

If we enter into the truth and are equipped with the truth, and if at the same time we also receive the burden from the Lord in prayer, then we will naturally take care of the new believers whom we are feeding by speaking the truth to them frequently. At the same time we will also surely have the burden to preach the gospel to our relatives, friends, and neighbors. Of course, we will also care for the Christians we meet, releasing the truth to them and supplying them with life. This is the Lord's commission to us.

Although we do not have a great number of people, if all of us would proclaim the truth in this way, then the Lord Jesus could have a glorious increase on the earth. Therefore, when we meet together, we should do nothing but learn the truth. When we go out and meet people, we should also speak nothing but the truth. The first group of people we need to take care of is the newly baptized ones among us. Then we need to take care of our relatives, our friends, and other Christians. By this we can see that our responsibility is very great and that this work is actually without end. If we all endeavor together with one heart, we will surely reap the fruit. The final result will be that the church will multiply and increase.