

2385 为着召会生活 接受基督作人位

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◎简介

在以弗所书，使徒保罗为召会有两个深切的祷告：首先，他祷告，要人经历基督的大能，而进入召会。第二，他祷告，要人经历基督的人位，而实际活在召会里，使神在召会中得着荣耀。

历世历代，不乏爱主的人，但人爱主常是照着自己的意思，以致主的旨意无法实行。主心中所要的，不仅是爱祂的人能经历祂的大能和恩典；祂更盼望这些人能接受祂作人位，使祂的话能在所有爱祂的人里面亨通，在他们里面得着地位，使祂能安家在他们心里。这是保罗祷告的深意。但愿你我都能回应这样的祷告，以基督作我们的人位，使祂的荣耀在召会中得着称赞。

本书系李常受弟兄一九七〇年十二月，在台北及高雄所释放的信息集成。

Taking Christ as Our Person for the Church Life

◎目录

- 第一篇 经历基督的大能与基督的人位
- 第二篇 保罗为召会的第一个祷告
- 第三篇 保罗为召会的第二个祷告
- 第四篇 新人与基督作人位
- 第五篇 约翰福音中的父、子、灵
- 第六篇 生命的长大与接受遵行主话
- 第七篇 生命的长大与接受基督作人位
- 第八篇 穿上新人与接受基督作人位
- 第九篇 奉献自己与经历基督作人位
- 第十篇 接受基督作人位必得着一切
- 第十一篇 主是忍心的主人
- 第十二篇 事奉的人与事奉的事
- 第十三篇 身体配搭与合一
- 第十四篇 事奉须在召会中

说 明

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CONTENTS

- 1. Experiencing the Power of Christ and the Person of Christ
- 2. Paul's Prayer for the Church in Ephesians 1
- 3. Paul's Prayer for the Church in Ephesians 3
- 4. Christ Being the Person of the One New Man
- 5. The Triune God in the Gospel of John
- 6. Growing in Life and Receiving and Keeping the Lord's Word
- 7. Growing in Life and Taking Christ as Our Person
- 8. Putting On the New Man and Taking Christ as Our Person
- 9. Consecrating Ourselves and Experiencing Christ as Our Person
- 10. Taking Christ as Our Person That We May Gain All Things
- 11. The Lord Being a Hard Master
- 12. Serving Ones and the Service
- 13. The Coordination and Oneness of the Body
- 14. Service Being in the Church

PREFACE

This book is composed of messages given by Brother Witness Lee in Taipei and Kaohsiung, Taiwan, in December 1970. Chapter 1 contains a message given in Taipei on December 6, 1970. It was originally published in The Ministry of the Word magazine, number 237 (March 1971). Chapters 2 through 4 are messages given in a conference in Kaohsiung in December 1970. They were originally published in The Ministry of the Word magazine, number 239 (May 1971) and number 240 (June 1971). Chapters 5 through 14 are messages given in a service training in Taipei in December 1970. They were originally published in The Ministry of the Word magazine, joint issue numbers 241 and 242 (July—Aug. 1971), joint issue numbers 243 and 244 (Sept.—Oct. 1971), number 245 (Nov. 1971), and number 246 (Dec. 1971).

第一篇

经历基督的大能 与基督的人位

读经：以弗所书一章十七至二十三节，三章十六至二十一节，二章十五至十六节，十八节。

保罗的两个祷告

我们都知道以弗所书是一卷讲召会的书。召会是非常深奥、奥妙且奥秘的。父、子、灵三而一的神如何是一个奥秘，主耶稣这位神而人者的身位如何是一个奥秘，召会也如何是一个奥秘。因着以弗所书是讲召会这个奥秘，所以保罗写以弗所书，就和写别卷书不同。以弗所书有六章，保罗有过两次美妙的祷告，在一章有一个祷告，（17～23，）在三章又有一个祷告；（16～19；）这两次祷告都极其深切。

一般来说，一章的祷告是叫我们得着启示，认识召会是基督的身体；三章的祷告是叫我们有经历。然而这些日子，主给我们看见了更多更深的东西。保罗的第一个祷告，是以基督的大能为中心；第二个祷告，是以基督的人位为中心。什么叫基督的大能，什么叫基督的人位，这两者如何分别？比方，我家里要重新布置，要把台子、床、柜子，统统搬动。我觉得自己上了年纪，搬也搬不动，就请了一位很有力气的弟兄，帮忙我搬台子。等搬好之后，我连连道谢，还请他喝茶，再送他出门。这就是我经历他的大能。这位弟兄有个妻子，他的妻子嫁给他，与他一起生活，这和我请他帮个忙完全不同。他妻子和他生活在一起，接受了他的人位，就和他成为一个。

在一章的祷告，是我们经历基督大能的问题；在三章的祷告，是我们接受基督人位的问题。许多圣徒仅仅经历了基督的大能，甚至仅仅摸着一点点基督的大能。其实，主的大能不只那么一点，主的大能是太大、太广阔了。不仅如此，你经历了主的大能之后，还要经历主的人位。因为你不是仅仅请祂帮你的忙，你乃是要让祂安家在你里面。

CHAPTER ONE

EXPERIENCING THE POWER OF CHRIST AND THE PERSON OF CHRIST

Scripture Reading: Eph. 1:17-23; 3:16-21; 2:15-16, 18

THE TWO PRAYERS OF PAUL

Ephesians is a book on the church. The church is profound, wonderful, and mysterious. Just as the Triune God—the Father, the Son, and the Spirit—is a mystery and just as the person of the Lord Jesus—the One who is both God and man—is a mystery, the church is also a mystery. In writing Ephesians Paul included two wonderful prayers, the first in chapter 1, verses 17 through 23, and the second in chapter 3, verses 16 through 19. Both prayers are very deep.

The prayer in chapter 1 is related to our need for revelation in order that we might see the church as the Body of Christ, whereas the prayer in chapter 3 is related to our need for experience. Recently, however, the Lord has shown me something more, something deeper, related to these prayers, namely that Paul's first prayer is related to the power of Christ and that his second prayer is related to the person of Christ. The difference between the power of Christ and the person of Christ can be illustrated in relation to redecorating a house. In order to redecorate a house, there is a need to move furniture. In order to accomplish this, a woman will need help from those who have strength and power. When they move the furniture for her, she will experience the power of these helpers. All the decisions that she makes related to moving the furniture, however, should be based on her being one with her husband and on taking him as her person.

The prayer in chapter 1 concerns the power of Christ; the prayer in chapter 3 concerns taking Christ as our person. In addition to experiencing the power of Christ, we need to experience His person. We should not merely seek His help in certain matters; rather, we should let Him make His home in our heart.

灵作机关与灵是个人位

一章说到我们经历基督的大能，这需要我们的灵作机关。什么叫作机关呢？比方，我要喝水，是要用眼睛，用耳朵，还是用鼻子？都不对，因为那都是用错了机关。那么我应该用什么呢？乃是用口；我的口就是我喝水的机关。我们享受基督的大能，是要用机关的，这个机关就是我们的灵。有人领会一章十七节所说“智慧和启示的灵”，是指圣灵说的。那是错的。这里不是圣灵的问题，乃是我们的灵。我们的灵应该是一个智慧的灵，并且是一个启示的灵。我们必须用我们的灵。

到了三章，灵就不仅是一个机关，而是成了里面的人。（16。）原来我们的灵是个机关，现在我们的灵成了一个人。这个人的位不是我们自己，也不是别人，乃是主自己。我们经历主的大能需要一个机关，我们经历主的位需要里面有一个。所以在一章，基督的大能是借着我们的灵经历的；在三章，基督的位是借着我们里面的人享受的。

在灵里经历基督 四重的大能而引进召会

我们要经历基督的大能，就必须回到灵里，必须用我们的灵。若是你从来不知道怎样转到灵里，一直都在你头脑里，你这个人就从来没有摸着召会的实际。召会乃是在灵里的一个东西，你要摸着召会，就必须在灵里。不仅如此，你要享受基督的大能，也必须回到灵里。你若留在头脑里，就永远不能享受基督的大能；但你一回到灵里，你就享受基督的大能了。

为什么我们都要操练说，“哦主，阿们，阿利路亚”？因为这是帮助我们从头脑转到灵里的秘诀。姊妹们若不学习呼喊“哦主，阿们，阿利路亚”，撒但就会借着小事把你们抓牢，一直要你们在头脑里转，在心思里想。你越想越觉得你丈夫很糟糕，越想越觉得丈夫不对，态度不对，话语也不对，几乎没有一样是对的。那你怎么办？不要想了，快快呼喊“哦主，阿们，阿利路亚”。连喊几次，你就从头脑转到灵里，你就忘掉你的丈夫了。不仅如此，你一转到灵里，立刻就经历了基督的大能。

THE SPIRIT AS AN ORGAN AND THE SPIRIT AS A PERSON

The proper organ for us to experience the power of Christ is our human spirit. When I want to drink water, I do not use my eyes, ears, or nose, because these are the wrong organs to receive water. Just as my mouth is the proper organ for drinking, my spirit is the proper organ to enjoy the power of Christ. Some think that the phrase a spirit of wisdom and revelation in 1:17 refers to the Holy Spirit, but this is not correct. Our mingled human spirit should be a spirit of wisdom and revelation. In order to receive wisdom and revelation, we must exercise our spirit.

In the prayer in chapter 3, however, our spirit is associated with the phrase the inner man (v. 16); that is, it is referred to as a person rather than as an organ. In chapter 1 our spirit is an organ, but in chapter 3 our spirit has become a person. The person of our inner man, however, is not ourselves but the Lord. We need our spirit as an organ to experience the Lord's power, and we need our spirit as our inner man in order to experience the Lord as our person. In chapter 1 the power of Christ is experienced through our spirit as an organ, but in chapter 3 the person of Christ is enjoyed through our spirit as our inner man.

EXPERIENCING THE FOURFOLD POWER OF CHRIST IN OUR SPIRIT

In order to experience the power of Christ, we must turn to our spirit and exercise our spirit. If we do not turn to our spirit but always remain in our mind, we will never touch the reality of the church. The church is something in spirit (2:22). In order to touch the church, we must be in spirit. In order to enjoy the power of Christ, we must turn to our spirit. When we remain in our mind, we cannot enjoy the power of Christ. As soon as we turn to our spirit, however, we enjoy the power of Christ.

We need to practice calling “O Lord! Amen! Hallelujah!” because this helps us to turn from our mind to our spirit. If a sister does not learn to call “O Lord! Amen! Hallelujah!” Satan will utilize trivial things to hold her in bondage, causing her to linger in the considerations of her mind. The more she thinks about her husband's faults, the more she will feel justified in criticizing his words and actions. Instead of lingering in these thoughts, she should quickly call “O Lord! Amen! Hallelujah!” After calling a few times, she will turn from her mind to her spirit, and she will forget about her husband's condition. As soon as she turns to her spirit, she will experience the power of Christ.

我们经历基督的大能，头一步是经历祂复活的大能。（一20上。）当你在那里想的时候，你不仅死了，你也埋葬了。你越想你的丈夫不对，就越死得透，死得久，甚至埋葬了。你一直想你的丈夫错，到了晚上来到聚会中，你定规哑口无言，因为你埋在坟墓里了。你若肯从早晨就呼喊“哦主，阿们，阿利路亚”，立刻你就经历主的大能，这大能就叫你从死里复活。

夫妻相处容易有摩擦，父母和儿女之间也常会有故事。作儿女的很容易把父母“埋葬”了。儿女一吵，作母亲的一生气，就“死”了，再一气就“埋葬”了。等儿女上学去了，作母亲的在家里一直想，这孩子真不对，真可恨，太不孝了。这个作母亲的越想葬得越深。不仅作母亲的容易给儿女葬了，儿女也很容易被母亲葬了。作父母的都知道，孩子最容易怪母亲，一生气就背着书包走了。即使是个得救的小姊妹，照样给母亲一气就死了，再气就埋葬了。虽然如此，有些小姊妹还来聚会，但有些就不来了，还在坟墓里。我们很多人都在坟墓里，是因我们都在头脑里。然而，作母亲的人只要喊“哦主，阿们，阿利路亚”，就回到灵里了。作女儿的也不管母亲怎样误会你，只要“哦主，阿们，阿利路亚”，就转到灵里了。一转到灵里，你自然就经历到基督的大能，就复活了。复活就是从坟墓里出来，复活就是脱离死亡。

再者，你若整天“哦主，阿们，阿利路亚”，你就不仅经历主复活的大能，还经历祂超越的大能。（20下～21。）结果不管丈夫怎样不讲理，你超越了，丈夫是你的脚凳。不管妻子怎样啰嗦，你超越了，妻子就是你的脚凳。你乃是坐在宝座上，一切人事物都在你脚下。然后，你再来几次“哦主，阿们，阿利路亚”，一切就都被征服了，你就享受基督征服的大能。（22上。）你再“哦主，阿们，阿利路亚”，你就更活在灵中，经历祂管治的大能，你就能在灵里作王管治了。（22下。）你说，“主啊，我和你一同在王位上，你要发号施令，叫我的丈夫不再动肉体。”我们乃是这样经历基督复活的大能，超越的大能，征服的大能，和管治的大能。

若是一个人这样的经历基督，你想他会不渴慕聚会么？他必定渴慕聚会。这样经历基督的大能，必定引进召会。什么人不喜欢聚会？小姊妹气母亲，背着书包走了，中饭也不好好吃，脑子里就是忘不了母亲的错。她一直想母亲偏心，待姐姐好；这个盘算一直留在她头脑里。这样一个小姊妹，

The first step in our experience of the power of Christ involves our experience of His resurrection power (1:20). A wife whose mind is focused on the faults of her husband is fully in death. The more she thinks about his faults, the deader she will become. If she stays in her mind when she comes to a meeting, she will be as silent as a person who is buried in a tomb. If, however, she begins to call “O Lord! Amen! Hallelujah!” she will experience the resurrection power of the Lord.

While it is easy for husbands and wives to be abrasive in their dealings with each other, the same is true for parents and children. Children can bring their parents rather easily into death. Often when a child makes a fuss, the mother’s response is one of anger. When she is alone, her mind will be filled with thoughts about her child’s disrespect. The more she thinks in this way, the deeper she will descend into death. It is also easy for parents to bring their children into death. It is easy for a child to become angry with his parents when he is restricted in some way, and in some circumstances he can become quite angry and even throw things. If the child is saved but remains in his anger, he will experience only death. However, if parents are willing to call “O Lord! Amen! Hallelujah!” they will return to their spirit, and if children are willing to call “O Lord! Amen! Hallelujah!” they will be in their spirit, no matter how much they are misunderstood. Once we turn to our spirit, we spontaneously experience the power of Christ’s resurrection. His resurrection power delivers us from death.

If we call “O Lord! Amen! Hallelujah!” all day long, we will experience not only the resurrection power of the Lord but also His transcending power (vv. 20-21). In such a condition, it is easy for a wife to be transcendent over every fault of her husband. To be transcendent is to be on the throne, above all persons, matters, and things. If we continue to call “O Lord! Amen! Hallelujah!” everything will be subdued, and we will enjoy the subduing power of Christ (v. 22). Then if we call “O Lord! Amen! Hallelujah!” we will live in the spirit all the more, experience His ruling power, and reign in our spirit (v. 22). We will be able to say, “O Lord, I am seated with You on the throne. May You rule in our family so that the flesh has no ground.” This is the way to experience the resurrecting, transcending, subduing, and ruling power of Christ.

If a person experiences Christ in this way, he will surely desire to be in the meetings. Whenever a person experiences the power of Christ, he is ushered into the church. In contrast, a wife who is focused on the faults of her husband or a child who is angry with his parents will have no desire to be in the meetings. The church is in resurrection, and it is transcendent. All things are under the feet of the church

担保四周不会来聚会。弟兄们若是在家里一直和妻子磨擦，会愿意来聚会么？不会的，因为他是埋在坟墓里的，定规不愿意来聚会。召会是复活的，是升天、超越的，是征服一切的，是和基督一同作王的。你若经历基督的大能，一定喜欢聚会。我常常对人说，你若早晨碰到耶稣，晚上耶稣非送你来聚会不可。经历基督的大能，就引进召会。召会不是个组织，不是人用什么办法把人召聚在一起；召会乃是我们这些蒙怜悯的人，经历了主的大能，被主从死亡里救出来，叫我们超越一切，征服一切，管治一切，我们就在灵里联在一起。譬如，作生意的弟兄若是不能征服钱财，钱财若不能作他的脚凳，他充其量就是作教友，主日来聚会而已。若是你整天都被钱财压制，你就绝不会想聚会。你若喊“哦主，阿们，阿利路亚”，从钱财里面出来，超越钱财，在钱财上作王，你定规会去聚会。所以请记住，要有召会，必须经历基督的四重大能。我们一经历基督的大能，定规被带进召会中。召会是从复活的基督，超越的基督，征服的基督，管治的基督产生出来的。（20～22。）

经历基督的人位 而活在召会中

然而，这样还不够，因为你虽然进入召会，但你还没有活在召会里。你要过召会的生活，还得进到以弗所三章。三章给我们看见，我们的灵不仅是个机关，我们的灵得重生后，就变作里面的人。（16。）在得救以前，我们的魂是我们这个人，因我们这个人的生命是在魂里。我们的灵和我们的身体都是机关；身体是外面的机关，灵是里头的机关，我们这个人乃是我们的魂。等我们重生了，我们的主进到我们灵里，作了我们的生命。我们的灵里既有了生命，我们的灵就不再是机关，而是一个人位了。

现在我们里面变作两个人了，魂是一个人，灵又是一个人。因此，我们得救后里头变得复杂了，里面的两个人常会起冲突。我们蒙拯救的路，就是要把我们魂的那个人，留在十字架上。我们的旧人，魂的那个人，应该留在十字架上，让它死在十字架上。（罗六6。）现在活着的，就不再是那个人，而是灵的这个人了。可惜，我们虽然得救，灵也成了一个新人，但我们里头的新人并不刚强，反而魂

as it reigns with Christ. If we are experiencing the power of Christ's resurrection, transcendence, subduing, and enthronement, we will spontaneously desire to be in the meetings. I often say that if we touch Jesus in the morning, He will bring us to the meeting in the evening. The experience of the power of Christ brings us to the church. The church is not an organization or simply a gathering of people with similar interests. The church is the joining together of people in spirit. As those who have received mercy, we have experienced the Lord's power and have been delivered out of death in order to transcend everything, subdue everything, and rule over everything. If a brother is subdued by money in his business, he will be only an observer in a meeting of the church, and if he is oppressed by money, he will have little thought of even coming to a meeting. However, when he turns and calls, "O Lord! Amen! Hallelujah!" he will rise above the power of money, be transcendent over money, subdue the influence of money, reign over money, and come to the meetings. In order to experience the church, we need to experience the fourfold power of Christ. Once we experience the power of Christ, we will be ushered practically into the church. The church is produced by the resurrected Christ, the transcendent Christ, the subduing Christ, and the ruling Christ.

EXPERIENCING THE PERSON OF CHRIST TO LIVE IN THE CHURCH

Even though we can enter into the church when we touch our spirit according to Ephesians 1, we can have the church life only when we live according to the person of Christ in our inner man according to chapter 3. In chapter 3 our spirit is not only an organ but also our inner man (v. 16). Before we were saved, our person was centered in our soul because our life was in the soul. At that time, both our spirit and our body were organs. Our body was an outer organ, and our spirit was a deadened inner organ (2:5). Consequently, our person was related to our soul. After we were regenerated, the Lord entered into our spirit to be our life. Now that our spirit has life, it is no longer just an organ but a person.

There are two persons within us: one that is related to our soul and the other that is related to our spirit. This creates a complication within every believer, because these two persons are in conflict with each other. The way to be delivered from this conflict is to allow the cross to deal with our soul-life, that is, with our old man. The only place for our old man, the person of our soul, is the cross (Rom. 6:6). Our old man has been crucified, and he needs to remain on the cross. When our soul-life is crucified, the inner man of our spirit will live. Regrettably, even though we have been saved and our spirit

的旧人仍然刚强。所以保罗说，我要为你们祷告，求神借着祂的灵，用大能使你们得以加强到里面的人里。（弗三16。）

所有好辩嘴、好吵架的人，都是证明他魂里的旧人很强，灵里的新人很弱。譬如，你稍微批评我一点，说我态度不对，说话也不好听，我立刻就反驳起来了。若是客气一点，我会解释说，“你不知道，我的态度是怎样怎样。”若是厉害一点，我就会反击过去：“难道你的态度好？难道只有你好？”这就证明我魂里的旧人很强，灵里的新人很弱。夫妻俩若是常常吵架，就证明这两个人的魂都强。魂不强吵不起来。两个人的灵若都强，就没有吵架的事。若是我的灵强，我的魂留在十字架上，即使一位姊妹对我说，“你的态度不对，你作事太差了。”我就会说，“阿们，阿利路亚。”我们的灵若是强，就没有辩论、没有吵架的。我们的灵一强，我们的主不仅显出大能，并且祂也安家在我们心里。（17。）

安家不是大能的问题，而是人位的问题。当你在一个地方安家时，就是你这个人位住在那里，安息在那里。今天主耶稣是不是在你里头安家呢？也许祂仅仅坐在你的客厅里，并没有安家在你心里。然而，这已经不错了；因为在有些人里面，主耶稣是被逼在角落的。在他得救的那一天，主耶稣是在他的客厅里，但是第二天，主就被赶到角落了。主在他里面受逼迫，在他里面坐监牢。他愿意吃什么，用什么，就买什么。主耶稣稍微问他：“你要买那个么？”他说，“你不要管。”主耶稣根本不能过问他的事。这不是安家。安家的意思是，你的每一个房间，每一个角落，主都能过问；主愿意怎样作就怎样作，祂要怎样说就怎样说。

我们若得加强到里面的人里，基督就安家在我们心里了。心包括我们的心思，也包括我们的意志、情感和良心。这四个东西加起来才是“心”。中国造字很有意思，心思这两个字都是心字部；意志、情感，也统统是心字部。因为这些都是心的一部分。所以，主耶稣安家在我们心里，就是主耶稣安家在我们心思里，安家在我们意志里，安家在我们情感里，安家在良心里。这意思是一切都由祂作主，祂能作主管我们的意志，管我们的心思，管我们的情感，管我们的良心。

has become new, our inner man is not very strong; instead, the old man, our soul, is still very strong. This is the reason that Paul asked the Father to strengthen the believers with power through His Spirit into the inner man (Eph. 3:16).

A believer who loves to argue is strong in his soul but weak in his spirit. If I react to criticism of my speaking with defensiveness or even politeness, this is a sign that my soul is very strong and that my spirit as the inner man is very weak. Quarrelsome spouses are strong in their soul. If their spirit were strong, there would be no quarrels. If my spirit is strong, my soul will remain on the cross even if I am being criticized. Rather than reacting, there will only be an inner Amen and Hallelujah. If our spirit is strong, there will be no debates and no arguments. When we are strengthened with power into our inner man, the Lord will not only manifest His power but also make His home in our heart (v. 17).

Christ's making His home in our heart is not a matter of experiencing His power but a matter of taking Him as our person. Making a certain place our home involves our person. Is the Lord Jesus making His home in us? Perhaps He is merely sitting in our living room. Although this is not equal to His making His home in our heart, it is better than forcing Him into a small corner of our living room. On the day of our salvation, the Lord Jesus entered into our being as His home, but since then, we have often confined Him to a small corner because we have given Him no consideration in any of our decisions. When the Lord nudges a new believer within concerning the purchase of an item, he can easily ignore the Lord and give no ground to the Lord. This means that the Lord cannot make His home in the believer's heart. In order for the Lord to make His home in our heart, He must have access to every room in our being, and He must be allowed to speak and move in our being.

We need to be strengthened into our inner man so that Christ can make His home in our hearts. Our heart includes our mind, emotion, will, and conscience. Hence, the Lord's making His home in our hearts means that He makes His home in our mind, emotion, will, and conscience. We should let Him be Lord in everything. As the Lord, He should rule over our mind, emotion, will, and conscience.

同时，主耶稣一安家在我们里头，我们就享受祂的人位。什么叫作享受祂的人位？这个道不容易讲，也不容易领会。譬如，有位姊妹，她单身的时候，她自己是她的人位，她愿意吃咸的就吃咸的，愿意吃淡的就吃淡的，愿意吃甜的就吃甜的。晚上她愿意开窗就开窗，愿意关窗就关窗；她愿意把灯留着就留着，愿意把灯熄了就熄了。她的生活完全以她自己为人位。有一天她结婚了，请记住，嫁一个丈夫就是接受一个人位。你看见在婚礼中，有两个人站在那里，但是只有一个头露出来，另一个头蒙起来了。再说得厉害一点，那个头没有了。从她结婚那天起，她的头就没有了。

很奇妙，古今中外女人结婚时都是把头蒙起来的。所以等结婚之后，两个人过生活，妻子就应该听丈夫的。早晨喝豆浆，丈夫爱喝甜的，妻子也要喝甜的。晚上丈夫愿意开窗睡，妻子也要开窗睡。这就是妻子接受丈夫作人位。我们和主之间也该如此。现在活着的，不再是我，乃是基督在我里面活着。（加二 20。）虽然是我活着，却不再是我作人位，乃是基督作人位。我们若接受主作人位，我们的灵不只是强的，并且我们心的各部分都是基督。我们的心思里是基督，意志里是基督，情感里是基督，连良心里都是基督。

这不是一件简单的事。我们都得学习把我们的口味，我们的味道，我们的爱好，我们的倾向，完全放弃，向主说，“主啊，我接受你作我的人位，你的口味就是我的口味，你的爱好就是我的爱好，你的倾向就是我的倾向。”这比经历主的大能深得多，结果你必定和众圣徒合在一起，配搭起来；你就与他们一同明白基督的阔、长、高、深。（弗三 18。）这时，你才知道基督是无限量的，是没法测度的。

多阔是阔呢，多长是长呢，多高是高呢，多深是深呢？这四种尺寸都是没法测量的。主耶稣就是那阔，主耶稣就是那长，主耶稣就是那高，主耶稣就是那深。我们接受主耶稣作人位，就和众圣徒一同经历祂，发现祂是无限无量的，祂就是宇宙间的阔、长、高、深。不只如此，到了这时候，你就被充满，成为神一切的丰满。（19。）结果你不仅被引进召会里，并且你就活在召会里，过召会的生活。到此你就永远不能脱离召会了，召会就变作你的生活。

As the Lord Jesus makes His home in our hearts, we will enjoy His person. What does it mean to enjoy His person? This item of the truth is not easy to explain or to understand, but it can be illustrated with the matter of marriage. When a sister is single, she is her own person. If she likes salty food, she will eat salty food. If she likes bland food, she will eat bland food, and if she likes sweet food, she will eat sweet food. In addition, she can open and close her windows as it pleases her, and she can turn the lights on or off as it pleases her. In her living she takes herself as the person. When she gets married, however, her husband becomes her person because the two become one under the headship of the husband. This is signified by the fact that the head of the husband is exposed, but the head of the wife is covered. From the moment of her marriage, the sister no longer is her own person. It is quite marvelous that women cover their heads during both Oriental and Western weddings.

As the couple begins to live together, the wife should join herself to her husband. If the husband likes sweet soymilk, the wife should also drink sweet soymilk. If the husband wants to sleep with the window open, the wife should be willing to do the same. This is the meaning of a wife taking her husband as her person, and this is the way that we should take the Lord as our person. According to Galatians 2:20, it is no longer I who live, but it is Christ who lives in me. Although I live, I should not live according to myself but instead by Christ as my person. If we take Christ as our person, we will not only be strong in our spirit, but He will make His home in every part of our heart—in our mind, emotion, will, and conscience.

We have to learn to give up our tastes, preferences, and inclinations, and say, “O Lord, I take You as my person. Your taste is my taste; Your preference is my preference; Your inclination is my inclination.” This is much deeper than experiencing the Lord’s power. When we do this, we will be joined with all the saints in coordination and apprehend the breadth, length, height, and depth of Christ with them (Eph. 3:18). Then we will realize that Christ is limitless and immeasurable.

How broad is this breadth? How long is this length? How high is this height? How deep is this depth? None of these dimensions can be measured. The Lord Jesus is the breadth, the length, the height, and the depth that are immeasurable. When we take the Lord as our person, we will experience Him with all the saints and discover that He is without limit or measure. He is the breadth, length, height, and depth, who alone can fill us unto all the fullness of God (v. 19). When we take Christ as our person, we are not only brought into the church, but we will also live in the church and have the church life. At this point the church will become our living.

召会是一个新人

我们常听说召会是基督的身体，但可能没有听过召会是一个人。召会不只是基督的身体，召会乃是一个人。以弗所二章十五至十六节说，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”这清楚给我们看见，主在祂自己里面把犹太、外邦两下的信徒，造成一个新人。这一个新人，根据十六节就是指基督的身体。召会是一个新人，这个新人里头的人位乃是基督。

你我在召会中都不是一个单独的人，我们个个都是肢体。我是一个肢体，你是一个肢体，我们都是肢体。我们合起来才是一个身体，而这身体就是一个人。今天即使我们有五千人，我们是众人呢，还是一个人？是一个人。因为我们人数虽多，却没有一个人是召会的人位，只有主耶稣是召会的人位。

这话表面看来容易懂，实在不容易懂。以洛杉矶召会的情形为例，在洛杉矶召会中，各种族的人都有。白人当然最多，还有黑人、印第安人、菲律宾人、日本人、墨西哥人、以及中国人。各种各样的人都得救了，都是召会里的人，都是一个身体里的肢体。今天美国社会的难处，就是白人和黑人合不来，黑人绝不让白人，白人也绝不让黑人。这在召会中该怎么办？洛杉矶召会是以白人作人位呢，还是以黑人作人位？若是以白人作人位，就是白人召会；若是以黑人作人位，就是黑人召会。如果这样，那就麻烦了，召会就分了。到底洛杉矶召会该以谁作人位？该以基督作人位。结果白人也罢，黑人也罢，中国也罢，这些人来在一起都把自己埋了。白人埋了，黑人埋了，中国人埋了，日本人也埋了，统统埋了，大家都接受基督作人位。所以你到洛杉矶召会访问，你很难说那是白人召会，黑人召会，日本人召会，还是中国人召会。什么都不是，乃是基督召会，完全以基督作人位。

THE CHURCH BEING THE ONE NEW MAN

We often hear that the church is the Body of Christ, but we seldom hear that the church is a person. The church is not only the Body of Christ; the church is also a person. Ephesians 2:15-16 says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.” The Lord created the two—the Jewish and the Gentile believers—in Himself into one new man. According to verse 16, the new man is the Body of Christ. The church is the one new man, and the person of this new man is Christ.

In the church none of us is an individual person; we all are members. I am a member, and you are a member; we all are members. We are joined in one Body, and this one Body is a person. Even if there are five thousand people here today, are we five thousand persons or one person? We are one person, because even though we are many in number, there is only one person in the church—the Lord Jesus.

This is not easy to understand. In the church in Los Angeles there are many races and nationalities. The largest number of people are whites, but there are also blacks. There are Indians, Filipinos, Japanese, Mexicans, and Chinese. All kinds of people have been saved and are in the church, and everyone is a member of the one Body. In American society, however, there is a tension between blacks and whites. If the person of the church in Los Angeles is based on being either white or black, there surely will be trouble and division in the church. Instead, the church in Los Angeles should take only Christ as its person. In the church there should be no white or black, no Indian, Filipino, Japanese, Mexican, or Chinese. Everything of race and nationality should be buried, and only Christ should be our person. Praise the Lord that when the saints visit the church in Los Angeles, they do not see a white church or a black church, a Japanese church or a Chinese church. The church in Los Angeles is none of these. It is only a church with Christ as its person.

基督就是我们的世界，基督就是我们的人位，我们平日就是靠基督活着。这样，我们的灵就进到心思里，灵就管治心思了。结果，我们就在心思的灵里得以更新。心思一更新，就把新人穿上，这个新人就是召会。（四 23～24。）到这时候，我们就完全脱去老旧社会的生活，而完完全全活在召会里。召会就是一个新人，你完全把召会穿在身上，这时召会才是成熟的，召会才是基督的新妇，才是基督的得胜，才是神的荣耀。到此召会就荣耀了、成熟了，而且也丰富了。这就是主的盼望，也是我们的等候。在这末后的日子里，主要走快的路，一定要达到这个目的。召会是一个新人，一个在灵里的人，一个以基督为人位的人。

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When Christ is our person and we live by Him, the life in our spirit enters into our mind and rules in our mind. As a result, we are renewed in the spirit of our mind. When our mind is renewed, we put on the new man, which is the church (4:23-24). When we put on the church as the new man, the church grows unto maturity, becomes the bride of Christ, and displays the victory of Christ unto the glory of God. At this point, the church is glorious, mature, and rich. The Lord is longing for this, and we are waiting for this. In these last days, the Lord will take an accelerated way in order to arrive at this goal. The church is the new man with Christ as our person.

第二篇

保罗为召会的第一个祷告

读经：以弗所书一章十七至二十三节。

保罗为召会两个深奥的祷告

主的恢复主要的点乃在于召会。两千年来，召会可说是完全变质了。今天在地上，人一般所看见的是组织的基督教，那并不是主所要的召会。基督教是人群中的一种宗教，而召会乃是基督的身体。（弗一 23。）召会不是一个组织，也不是一个宗教，更不是一个礼拜堂。召会乃是基督的身体，与任何宗教的团体都不同。主在祂回来之前，要完全恢复召会的生活，召会的实际。所以主今天是走恢复的道路，祂工作的中心点、重点和目的，就是要恢复召会。

在圣经中，从马太福音起，主就开始讲到召会，（十六 18，）但是直到书信才讲得透彻。在书信里，有一本专讲召会的书，就是以弗所书。以弗所书虽然只有短短六章，但是写书的使徒保罗，却在书中有过两次重要的祷告。保罗写了十四封书信，在其他书里都没有这种祷告。不只如此，按全圣经的记载，从来没有人作过这样深而高的祷告。保罗在以弗所一章有第一个祷告，（17～23，）在三章有第二个祷告，（16～21，）这两个祷告都极其深奥，也极其高阔。

祷告要先求神所要的

从一章十七至二十三节，虽然只有七节，但你若仔细读，里面的每一点，都是我们观念里没有的。这个祷告和我们的祷告，是绝对的不同，是百分之百的不同。按我们从前老套的祷告，总是说，“主啊，感谢你，赞美你，你给我们平安，你与我们同在，赐福给我们，叫我们的身体无灾无病，更叫我们的心中平安喜乐。主啊，我们需要你丰富的恩典，加倍保佑我们。我们不求发大财，但是起码你得给我们够吃、够穿。”若是姊妹祷告，就没法脱开丈夫、孩子。好一点的就转到召会上面：“主啊，我为我的家祷

CHAPTER TWO

PAUL'S PRAYER FOR THE CHURCH IN EPHESIANS 1

Scripture Reading: Eph. 1:17-23

TWO PROFOUND PRAYERS OF PAUL FOR THE CHURCH

The main point of the Lord's recovery is the church. Over the past two thousand years the inward nature and outward appearance of the church have changed completely. Today the church is equated with organized Christianity, but organized Christianity does not reflect the Lord's desire. Christianity is a religion associated with human communities, whereas the church is the Body of Christ (Eph. 1:22-23). The church is neither an organization nor a religion, much less a physical building. The church as the Body of Christ is different from any religious group. Before He returns, the Lord will recover the church life and the reality of the church. The Lord's way today is the way of recovery. The center, the focus, and the purpose of the Lord's work is to recover the church.

Although the Lord began to speak of the church in the Gospel of Matthew in a limited way (16:18), the book of Ephesians deals with the matter of the church in a thorough way. In this short book of only six chapters, Paul included two prayers related to the church. According to the record in the Bible, no other person had such deep and high prayers. His first prayer is in chapter 1, and his second prayer is in chapter 3. Both prayers are exceedingly deep.

PRAYING FIRST FOR WHAT GOD DESIRES

The first prayer in chapter 1 includes verses 17 through 23. None of the points in these seven verses are according to our concepts about prayer. According to our considerations, we pray, "O Lord, I thank You and praise You. Give us peace, be with us, and bless us so that we will not have any sickness and so that our heart may be full of peace and joy. O Lord, we need Your abundant grace to protect us. Although we do not desire money, provide us with food and clothing." The sisters also pray concerning their husbands and children. Those who are more spiritual pray for the church, saying, "O Lord, now that I have prayed for my family, I will pray for Your family. Lord, grant the elders wisdom so that they can handle the church affairs appropriately.

告过了，我要为你的家祷告。主啊，求你叫长老们有智慧，处理事情都得当；叫同工们有属灵的能力，一开口传福音人就悔改；叫弟兄姊妹彼此相爱，常常聚会，守晨更，有好品行。”我们的祷告几乎都如此，总是脱不出这个范围。

很希奇，保罗的祷告和我们的祷告完全不同。他的祷告可说是句句钻石，是我们的祷告所无法比拟的。所以，请忘掉你那一套祷告，要相信主，祂一定保守你的丈夫平安。你关心他，主更爱他。实在说，父母的爱比不上主的爱，妻子的爱比不上主的爱，丈夫的爱比不上主的爱，儿女的爱也比不上主的爱。不错，主要我们祷告，但主不要我们那一种老套的祷告；主要我们的祷告是出乎祂的祷告。主说，不要求吃什么，穿什么，喝什么；要先寻求祂的国和祂的义，凡我们所需用的东西，祂都要加给我们。（太六 31～33。）好像你到店铺买一架缝纫机，他们附送你一把剪刀。你不要问剪刀多少钱，只要买缝纫机，他们就加给你一把剪刀。今天我们若寻求神的国和神的义，我们的吃、喝、穿等一切需用，主都要加给我们。

有人问说，“耶稣管饭么？耶稣若是管饭，我一定信耶稣。”我的答复是：“你若向耶稣要饭，祂不会给你；但你若先要祂的国和祂的义，祂定规管饭。”直到今天，我们的祷告还是在吃什么、喝什么上面，而不是要主所要的。主今天要什么呢？主所要的乃是召会。主要是在一个地方、一个地方兴起地方召会。主所要的不是宗教，不是基督教，乃是召会，就是基督活的身体。

求智慧和启示的灵

要有这个活的身体，我们非得祷告以弗所一章使徒保罗的祷告不可。这不是说，我们要去死背它，乃是要我们把灵调到保罗的灵里，和保罗一同祷告：“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂。”（17。）你有没有这个智慧和启示的灵呢？恐怕大多数的人都以为，这个智慧和启示的灵是主的灵。然而这里是说，“赐给你们智慧和启示的灵。”这个灵不是指主的灵，乃是指我们人的灵，我们那重生、有神的灵内住的灵。

May You empower the co-workers so that people will repent when they preach the gospel. Enable the brothers and sisters to love one another, to come to the meetings regularly, and to have a regular morning watch.” Our prayers rarely go beyond these considerations.

Paul's prayer, however, is entirely different. Every word of his prayer is a gem. We must forget about our kind of prayer. A sister must believe that the Lord will keep her husband in peace. Although she is concerned about him, the Lord loves him even more. The love of a wife for her husband cannot be compared to the Lord's love, and the love of a husband for his wife cannot be compared to the Lord's love. Even the love of parents for their children cannot be compared to the Lord's love, and the love of children for their parents cannot be compared to the Lord's love. The Lord wants us to pray, but the Lord does not want prayers based on our considerations. He wants our prayers to come out of His prayer. He told us not to ask about what to eat and drink or what to put on but to seek first His kingdom and His righteousness. If we do this, all these things will be added to us (Matt. 6:31-33). A woman who receives a free pair of scissors when she purchases a sewing machine does not need to ask how much the scissors cost. When she buys the sewing machine, the pair of scissors will be added. If we seek God's kingdom and His righteousness, all that we need related to food, drink, and clothing will be added to us by the Lord.

When some say, “If Jesus takes care of my meals, I will believe in Him,” I reply, “If you ask Jesus for food, He will not give it to you, but if you ask related to His kingdom and His righteousness, He will take care of your food.” It is a shame that our prayers cover only our needs for food, drink, and clothing but not the Lord's desire for the church. The Lord wants to raise up local churches to testify of the living Body of Christ in place after place; He does not want religion or Christianity.

ASKING FOR A SPIRIT OF WISDOM AND REVELATION

In order to participate in the living Body of Christ, our prayers should match the apostle Paul's prayer in Ephesians 1. This does not mean that we should recite his prayer in a rote manner; rather, we need to touch our spirit and pray that the God of our Lord Jesus Christ, the Father of glory, would give us a spirit of wisdom and revelation in the full knowledge of Him (v. 17). Most people think that a spirit of wisdom and revelation refers to the Spirit of the Lord. However, the verse says, “May give to you a spirit of wisdom and revelation.” This spirit does not refer to the Spirit of the Lord but to the human spirit, our regenerated spirit indwelt by God's Spirit.

我们每个人里头都有一个灵；我们这个人不仅有身体，有魂，还有灵。灵是什么？灵是我们里头最深的一个机关，叫我们能接触神。我们这个人是有许多机关的，譬如有眼睛这个机关，用来看；有耳朵为着听；还有口，一面用来说话，一面用来吃东西。我们里头还有一个胃，为着接受食物。我们要接触什么东西，就要用那个东西所需要的机关。譬如，你要听声音，不能用眼睛，不然就听不见；因为眼睛不是为着听，而是为着看。你要接受声音，就要用耳朵；但你吃饭不能用耳朵，也不能用眼睛，更不能用鼻子，而必须用口。比方，一个人在说话，无论他的声音有多大，若是你不用耳朵，或者你是个聋子，你定规说这里没有声音。事实上不是没有声音，是因为你没有听觉来证实那个声音。

同样的原则，为什么今天人说没有神呢？真没有神么？当然有神。那为什么人不觉得有神呢？因为人不肯用灵。神是灵，所以敬拜祂的必须用灵敬拜。（约四 24。）正如你要看颜色必须用眼睛，要听声音必须用耳朵；你要碰着神，摸着神，就必须用灵。

在以弗所一章保罗说，我为你们祷告，求神赐给你们智慧和启示的灵。（17。）因为以弗所的圣徒需要这一个灵。这好比我被圣徒请去会所爱筵，进到会所一看，真是丰富，有六十多道不同的菜。可惜，前几天我吃坏了肚子，没有胃口，实在是辜负圣徒的爱心，只能欣赏，不能吃。重点就在这里，圣徒们预备得那么丰富，我却没有胃口，所以你们应该为我祷告，求主把那能吃、能喝、能消化的肠胃赐给我。这比方是要给你们看见，召会就是大鱼大肉，但你们非有好胃口不可；这个好胃口就是智慧和启示的灵。

我对机械是一窍不通，不要说大机器，即使是照相机，我连怎样放胶卷都是学了就忘。如果有位弟兄开了个大工厂，带我去参观各式各样的机器，那对我就像对牛弹琴。琴声很好听，可惜牛一点也不欣赏。你把机器讲解得越多，我越糊涂。召会就像音乐，而我们就是老牛。保罗若是对我们讲召会，我们恐怕一窍不通。神想要到我们中间得基业，我们会领会作我们到天上得基业。真是牛头不对马嘴。这怎么办呢？因为我们没有那个对的机关。工厂都向我打开了，每一件机器都向我指明了，但是我越听越糊涂，因为我根本没有领会力，我缺少那个机关。召会不知道比

Every human being has a human spirit in addition to a physical body and a soul (1 Thes. 5:23). The human spirit is the deepest part of man and enables him to contact God. Our mouth is an organ for speaking and eating. Our eyes are organs for seeing, and our ears are organs for hearing. In order to eat, we cannot use our ears or eyes; we must use our mouth. In order to see, we must use our eyes, not our ears. Our ears are for hearing, not for seeing. In order to hear sounds, we need to use our ears. If we do not use our ears, we may hear nothing, even when someone is talking loudly. We cannot substantiate sound if we do not use the proper organ.

Similarly, many people say that God does not exist, because they are not using their spirit to substantiate God. God is Spirit, and those who worship Him must worship in spirit (John 4:24). Just as we need to use our eyes to see and our ears to hear, we need to use our spirit to touch and contact God.

In Ephesians 1:17 Paul prays that the saints would be given a spirit of wisdom and revelation because this was the need of the saints in Ephesus. When saints have a love feast full of many rich dishes of food, we need an appetite to receive the food. If we have an upset stomach, we will have no desire to eat. In order to eat, our stomach needs to have an appetite to eat. The riches in the church are like a lavish feast, but we must have an appetite for these riches, which comes out of a spirit of wisdom and revelation.

I have a limited understanding of big machines and even small devices like a camera. Someone can tell me how to put film in a camera, but I quickly forget. A brother who owns a large factory recently showed me the machines in his factory, but it was like he was playing music to a cow. His “music” was very impressive, but my appreciation was limited. As he explained the function of the machines, I became more and more confused. The things of the church can be compared to “music,” whereas we are like “cows.” If Paul could speak to us concerning the church, we would probably not understand very much. For example, God desires to have an inheritance in us (v. 18), yet the thoughts of many, related to this inheritance, are focused on “going to heaven” to obtain an inheritance. Such a thought is meaningless, but it is prevalent because many believers do not use the proper organ—the

大工厂奥秘多少倍，所以保罗要为我们祷告：“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵。”智慧是为着了解，启示是为着看见。我们需要一个灵，对于召会一看就清楚，一看就了解。

所以，你我都得求主，叫我们的灵能有启示，有智慧。关乎召会的问题，不要动你的头脑。你动头脑研究召会的问题，会越研究越糊涂。召会不在于头脑，乃在于灵。只要你回到灵里，转到灵里，你对召会就清楚了。譬如，今天基督教里有这个会，有那个会，都没有说自己错的，都是公说公有理，婆说婆有理。长老会说长老会对，浸信会说浸信会对，天主教说天主教有理。你是听那一个，跟那一个好呢？你如果用头脑研究，你就会入了迷阵，越研究越糊涂。你怎么办？你只要喊：“哦，主，”把你从头脑里喊出来，喊到灵里。等你转到灵里，你就清楚了，并且你也清楚召会的路在哪里，主的召会在那里。

当你从头脑转到灵里时，你还得像保罗一样祷告说，“主啊，求你叫我的灵刚强，叫我的灵新鲜，叫我的灵活泼，叫我的灵向你敞开。如此，我的灵就有启示，也有智慧，能看见这奥秘中的召会，也能了解召会的奥秘。”我们众人都需要这个智慧和启示的灵。

我们都知道我们有灵。然而，你们的灵里有没有毛病？相信有的是没有毛病，但有的确实有毛病。有的毛病非常厉害，有的毛病轻一点。保罗是看得再透彻不过，他知道我们信徒的毛病在哪里。我们所以对召会问题弄不清楚，就因为我们灵里有毛病。所以保罗说，他为我们求。求什么？既不求陞官，也不求发财，更不求娶好妻子，嫁好丈夫，生好儿女，家庭圆满，平安喜乐。保罗是为我们求神，荣耀的父，赐给我们智慧和启示的灵。

召会不在头脑里，不在道理里，不在知识里，召会乃是这个灵的奥秘。这个灵的奥秘需要人的灵来看见，来领会。对召会，你我都需要一个领会力；这个领会力就在我们灵里。我们需要一个灵是强的灵，有启示，有智慧，叫我们能看见召会这个奥秘。所以，我们都得为这个灵祷告，求主叫我们的灵强，叫我们的灵活，叫我们的灵新鲜；并且除去我们灵里的黑暗，除去灵里的遮蔽，叫我们的灵有启示，有智慧。

regenerated human spirit—to touch the reality of God’s inheritance. The church is vastly more mysterious than machinery in a factory; therefore, Paul prayed earnestly that the God of our Lord Jesus Christ, the Father of glory, would give us a spirit of wisdom and revelation. Wisdom is for us to know, and revelation is for us to see. We need a spirit of wisdom and revelation in order to know the church thoroughly and to see the church clearly.

We need to pray that the Father would give us a spirit of wisdom and revelation. Knowing the church is not a matter of exercising our mind. The more we use our mind to study the church, the more we will be confused. Knowing the church does not depend upon our mind but upon our spirit. When we turn to our spirit, we will be clear concerning the church. In today’s Christianity there are many denominations, and all of them claim to be legitimate representatives of the church. Presbyterians say that the Presbyterian denomination is right, Baptists say that the Baptist denomination is right, and Roman Catholics say that Catholicism is right. If we try to determine which one to follow by using only our mind, we will be caught in a maze. The more we study, the more confused we will become. Rather than studying with our mind, we should exercise our spirit, calling, “O Lord Jesus!” When we call, we will turn from our mind to our spirit, and when we are in spirit, we will be clear concerning the way of the church and the practical expression of the church.

When we turn from our mind to our spirit, we should pray, “O Lord, make my spirit strong, make my spirit fresh, make my spirit living, and make my spirit open to You. I want to receive wisdom and revelation in my spirit to see the mystery of the church and to understand this mystery.” We all need a spirit of wisdom and revelation.

Even though we may know that we have a spirit, we need to ask ourselves whether or not our spirit is healthy. Some of us may have a healthy spirit, but many do not. Paul realized that the problems of the believers were not related to outward things, such as jobs, finances, and family relationships, but rather to the inward matter of their spirit. This is the reason he prayed that the Father of glory would give to us a spirit of wisdom and revelation.

The church is not a matter of doctrine or knowledge in our mind; the church is a mystery in the realm of the Spirit, and this mystery can be seen and understood only in our human spirit. The ability to understand the church is in our spirit. Our spirit needs to be strong and full of wisdom and revelation so that we may see the mystery of the church. We need to pray that the Father would make our spirit strong, living, and fresh, and we must also ask Him to remove any darkness and veils in our spirit so that we may receive wisdom and revelation.

三项的认识

我们要有智慧和启示的灵，也需要光，来照明我们心中的眼睛。神的光照一来，我们就看见，就领会了。这个光照一来，我们就认识祂。这个认识祂包括三大项：第一，叫我们知道，神的呼召有何等盼望。（18 上。）我们众人都蒙了神的呼召，这个呼召乃是恩典的呼召。神这个呼召有什么盼望？这个盼望乃是在于主耶稣的再来。祂来了就要把我们变化，叫我们进到祂的荣耀里。我们的盼望就是荣耀的基督，在我们里面成了荣耀的盼望。（西一 27。）祂来的时候，我们就要和祂一同得荣耀。

第二，叫我们知道，神在圣徒中之基业的荣耀，有何等丰富。（弗一 18 下。）这个基业不是我们的基业，乃是神的基业。神在众圣徒中间要得着一个基业；这个基业也是个奥秘。请想想看，神是愿意得着我们这些人作基业么？你若说不，我说是；你若说是，我说有一点不是。在圣徒身上最奥妙的一件事，就是主耶稣把祂自己摆到我们里面，与我们调和，并且把我们变化了。林后四章七节说，“但我们有这宝贝在瓦器里。”有一个宝贝放在瓦器里，那个宝贝就是主耶稣，瓦器就是我们。然而，瓦器不能成为神的基业，必须经过变化。虽然有的人变得多，有的人变得少，但总归大家都在变。并且这个变化不是外面改变，乃是从里面变化。外面的改变如同人在外面擦脂抹粉一样；脸孔不够白就抹点粉，不够红就擦点胭脂。擦抹过后真是改变了，又白又红，但那不过是外面的改变。里面的改变好像人喝牛肉汤，吃好的营养，吃到末了满面红光。我们里面有一个宝贝，这宝贝在我们里面作变化的工作，我们变化得越多，神在我们中间得着的基业就越多。所以这个神的基业，虽然是我们这班人，但不是天然的我们，乃是变化的我们。如此，这个基业才有极其丰盛的荣耀。

什么叫荣耀？荣耀就是神彰显出来了。比方，在一个会所里灯光非常明亮，这可说就是电荣耀出来了，电彰显出来了。当众圣徒一个个都变化，都彰显神了，这就是荣耀。这个荣耀乃是多方面的，有的彰显神的爱，有的彰显神的能力，有的彰显神的忍耐，有的彰显神的圣别，有的彰显神的怜悯。众人从各方面彰显神的丰富，结果神在圣徒中之基业的荣耀，就有何等丰富。

BEING ENLIGHTENED TO KNOW THREE THINGS

We need a spirit of wisdom and revelation, and we also need the eyes of our heart to be enlightened (v. 18). Once the light of God shines in us, we will be enlightened to know three things. First, we will know the hope of God's calling. We all have been called by God, and this calling is a calling of grace. The hope of our calling is related to the hope of the Lord Jesus' coming again. When He comes, He will transfigure us and bring us into His glory. Our hope is the glorious Christ, who is the hope of glory in us (Col. 1:27). At His coming we will be glorified together with Him.

Second, we will know the riches of the glory of His inheritance in the saints. The inheritance spoken of here is not what we inherit but what God inherits. God desires to gain an inheritance in all the saints. This inheritance is also a mystery. God wants to gain an inheritance in us because the Lord Jesus is in us. He is mingled with us, and He will transform us. Second Corinthians 4:7 says, "We have this treasure in earthen vessels." We are earthen vessels, and the treasure in us is the Lord Jesus. Nevertheless, God cannot inherit vessels that are merely earthen; He can only inherit earthen vessels that have been transformed. Transformation is not a change in outward form but an inward change. Outward change is like a woman putting on makeup. If a woman's complexion is not fair, she can put on some powder, and if her complexion is not radiant, she can put on some rouge. However, after putting on makeup, her complexion is fair and radiant only outwardly. In contrast, inward change comes from eating healthy food. When a woman receives proper nutrients, there will be an inward change that produces a healthy complexion. Christ is in us as a treasure, and this treasure is transforming us. The more we are transformed, the more God will inherit in us. God will not inherit a natural, earthen vessel but a vessel transformed by the treasure. The riches of the glory of God's inheritance in the saints come out of the treasure in us.

Glory is God expressed. The shining of the lights in a meeting hall is the glorification, the expression, of electricity. As the saints are transformed, God is expressed. This expression of glory can be seen in many aspects, including the expression of God's love, God's power, God's patience, God's holiness, and God's mercy. The saints' expression of the riches of God's glory is what God desires to inherit in the saints.

第三，叫我们知道，神的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的。（弗一 19～20。）这个超越浩大的能力在我们里面，好比强力的马达。我们每一个人得救后，里头都有这样一个马达，供给我们浩大的能力。不过，有的人这个马达停了，所以很软弱，很难办。若是这个电不停，这个马达不停，就不得了。今天这个超越浩大的能力，如何运行在主耶稣身上，也照样运行在我们身上。

四重大能的运行 引进召会

这一个超越浩大的能力有四重的运行。第一重叫主耶稣从死人中复活，这是复活的大能。复活是不得了的能力；这能力叫人死了、埋了，还能够复活起来。第二重，叫祂在诸天界里，坐在神的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内。这是超越的大能。第三重，又将万有都服在祂的脚下，这是征服的大能，把万有都征服了。第四重，叫祂向着召会作万有的头，这是管治的大能。（20～22。）

复活的大能、超越的大能、征服的大能、管治的大能，这四重的大能一显出来，召会就产生了。这四重大能引进召会，召会是从这四重大能里出来的。

召会是什么呢？召会是基督的身体，是那在万有中充满万有者的丰满。（23。）在万有中充满万有者就是基督，基督是在万有中把万有都充满了的。召会是祂的丰满，是从四重的大能来的。譬如，有的弟兄在家里，妻子常难为他，啰嗦他。他给妻子这一啰嗦，里头一生气就死了。本来他的光景还不错，天天晨更，有聚会，还作见证，但给妻子啰嗦一下，里头就死了。有的姊妹给丈夫一气也死了。不仅在家庭里容易死，在召会里聚会事奉也不容易。我们初得救，来到召会中，觉得弟兄姊妹彼此相爱，交通真是甜美。然而，久而久之，人的肉体，人的老毛病就显出来了。本来是相爱的，现在变作相害了。外面好像还相爱，里面却爱不来。你批评我，我批评你；这一批评，大家里头都死了。

Third, we will know the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ (Eph. 1:19-20). The surpassingly great power in us can be likened to a powerful engine. After we are saved, there is an engine within each of us, supplying us with great power. We need to let this engine run in our being. If we do not, we will become weak. If the operation in our being does not stop, we will experience the surpassingly great power that operated in the Lord Jesus.

EXPERIENCING THE OPERATION OF CHRIST'S FOURFOLD POWER

The surpassingly great power that operated in Christ is a fourfold power. First, this power raised the Lord Jesus from the dead (v. 20). This is resurrection power. Resurrection power causes the dead to rise up. Second, this power caused the Lord Jesus to be seated at God's right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come (vv. 20-21). This is transcending power. Third, this power subjected all things under His feet (v. 22). This is subduing power. Fourth, this power caused Him to be Head over all things to the church (v. 22). This is ruling power.

When these four aspects are manifested—resurrection power, transcending power, subduing power, and ruling power—the church is produced. This fourfold power ushered in the church; the church was produced through this fourfold power.

The church is the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The One who fills all in all is Christ. The church as His fullness was produced through His fourfold power. We need this fourfold power because it is easy for us to be troubled and deadened by many things related to our living. For example, it is easy to be bothered by the words and actions of our spouses. Similarly, we can be troubled and deadened by things related to the church. For example, when we were first saved, our sense of the love of the brothers and sisters for one another and our fellowship with all the saints was very sweet. After a period of time passed, however, the old problems of our flesh surfaced. Whereas we previously loved one another without any consideration, it is now easy to criticize the saints. This shows that we are deadened within and in need of Christ's fourfold power.

今天叫我们里头死的事情太多了。弟兄们在外面作生意，为了一点事和人争吵，这一吵就死了。有的少年人在家看电视，这一看中了毒，也死了。结果召会中十个有八个半都死了，剩下一个半是半死半活的。请问这还有没有召会的实际？还有没有召会的见证？反过来说，如果弟兄姊妹的灵都非常强，姊妹不管丈夫怎么无理，都说，“哦主，阿们，阿利路亚。”丈夫越是无理，姊妹越在灵里享受主的名。这是什么？这就叫复活的大能。这个复活的大能叫她死里复活了。弟兄们也是这样，妻子越啰嗦，越是给他们赞美的好机会。到这地步，我们众人就都从死里复活了。不仅如此，我们还超越了，不受任何人的压制，一切都在我们脚下。我们不只超越，并且征服了，主的大能叫我们征服一切。结果，我们还管治一切，作王了。我们在一切之上，坐着为王。到这时候，召会就出来了。

召会是什么？召会是从死里复活的，召会是超越一切，征服一切，管治一切的，这就是基督的身体，也就是那在万有中充满万有者的丰满。

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Many things inwardly deaden us. When a brother has an argument with others related to his business, he becomes deadened. When a young person watches television, the programs poison him, and he is deadened. Many saints in the church are deadened, and some are barely alive. Such a situation does not display the reality or the testimony of the church. However, if all the brothers and sisters had a strong spirit, nothing in our family life or church life would keep us from saying, “O Lord! Amen! Hallelujah!” This is the resurrection life. Resurrection life causes the husbands and wives to rise out of death. In fact, with resurrection every situation becomes an opportunity to praise the Lord. When we experience the resurrection power of Christ, we are also transcendent and above all things with every form of oppression being under our feet. With our experience of the transcendent power of Christ, all things are subdued, and we rule over all things. In our experience of Christ’s fourfold power, the church comes forth.

The church comes out of Christ’s resurrection power, transcending power, subduing power, and ruling power. The church that comes out of this fourfold power is the Body of Christ, the fullness of the One who fills all in all.

保罗为召会的第二个祷告

读经：以弗所书三章十六至二十一节。

经历基督大能 而产生召会

在以弗所一章保罗祷告，求父赐给我们智慧和启示的灵。（17。）我们若是在灵里新鲜刚强，我们的灵就明亮，就有启示。一有了启示，我们就能了解，就有智慧。这个了解，这个智慧，不是为着叫我们明了别的事，乃是为着叫我们认识召会。保罗祷告的中心乃是召会。他求神给我们智慧和启示的灵，为叫我们了解召会。我们有了这个启示的灵和智慧的灵，就能认识神在我们身上运行的大能，是何等的浩大。这个大能就是神运行在基督身上的大能。

那个大能在基督身上作了什么工呢？第一，叫基督复活。（20上。）人把基督钉死，把基督埋葬了，还用大石头把基督的坟墓堵起来，把基督完全关在里面。但是神那个大能叫基督起来了，复活了，出来了，脱开死亡的领域，脱开死亡的境地。不仅如此，那个大能还叫基督超越，升到高天，坐在神的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内。（20下～21。）这个超越的大能，是我们今天可以经历的。第三，这大能叫一切都服在基督的脚下，（22上，）这是征服的大能。第四，这大能还叫基督作万有的头，这是管治的大能。（22下。）这大能如何在基督身上，也同样在我们身上。只要我们经历了这个大能，我们就脱去死亡，脱去压制，脱去压迫，脱去为难，我们就能超脱、高升。到这个时候，召会就在我们身上显出来了。召会乃是从这个大能里出来的。

若是今天，我们一个个都给环境、人事物压死了，都埋葬在坟墓里了，你看有没有召会在这里？有的埋在买卖的坟墓里，有的埋在家庭的坟墓里，有的是妻子作坟墓把丈夫葬了，有的是丈夫作坟墓把妻子关在里头，有的是父母作坟墓把儿女埋起

PAUL'S PRAYER FOR THE CHURCH IN EPHESIANS 3

Scripture Reading: Eph. 3:16-21

EXPERIENCING THE POWER OF CHRIST FOR THE PRODUCING OF THE CHURCH

In Ephesians 1 Paul prayed that the Father would give us a spirit of wisdom and revelation (v. 17). If we are fresh and strong in our spirit, we will be enlightened and receive revelation. With revelation we will be able to understand. This understanding, this wisdom, however, is not related to comprehending mere human knowledge but to knowing the church. The center of Paul's prayer is the church. He prayed that the Father would give us a spirit of wisdom and revelation so that we would know the church. When we have a spirit of wisdom and revelation, we will also know the great power that can operate in us, which is the same power that God caused to operate in Christ.

This great power raised Christ from the dead (v. 20). Christ was crucified, buried, and even entombed behind a large stone. In death Christ was completely enclosed. However, the power of God operated in Him to raise Him from the dead, resurrecting and delivering Him out of the condition and realm of death. This great power also caused Christ to be seated in ascension at the right hand of God, far above all rule and authority and power and lordship and every name that is named, not only in this age but also in that which is to come (vv. 20-21). This great power also subjected all things under Christ's feet (v. 22). Lastly, this great power operated in Christ to make Him Head over all things to the church (v. 22). This fourfold power which operated in Christ is available to us today as resurrecting, transcending, subduing, and ruling power. When we experience this power operating in us, we are delivered from death, oppression, and difficulty, we transcend every negative element, and we experience the subduing and ruling authority of Christ. The church is produced by the operation of this great power, and the church is manifested by this power.

If we are deadened and subdued by our environment, by people, by things, or by events, the church cannot be manifested. It is easy to be buried in the tomb of business deals or in the tomb of family relationships. Some wives are tombs for their husbands, and some husbands are tombs for their wives. Some parents are tombs for their

来，有的是儿女作坟墓把父母埋起来。无论如何，如果弟兄姊妹都埋葬了，你看有没有召会在这里？当然没有召会了。

所以，召会必须是圣徒经历基督的大能产生出来的。一个姊妹家里有难处，但是基督复活的大能叫她胜过那个难处。一个弟兄身上有万斤重担，压得他力不能胜，但是阿利路亚，基督身上超越的大能叫他高升。今天，人是上月球，我们是上三层天。他们坐火箭到月球，我们靠基督复活的大能到了第三层天。我们超越了一切的为难，一切的对难都在我们脚下，都给我们征服了。不仅如此，我们还一切的风浪之上，坐着为王。

这样一来，召会就产生了。你喜欢聚会，我也喜欢聚会。早晨我们碰到基督，晚上基督一定把我们送到召会的聚会中。绝不会今天早上你碰着了基督，享受了基督，晚上却不肯来聚会。除非你一整天都没有碰着基督，里头瘪气了，所以晚上躲在家里看电视。若是这样，立刻电视就是坟墓，把你埋葬了。然而，若是你享受基督的大能，经历基督的大能，不要说一个电视，即使是一万个电视也埋不了你。你会超越电视，电视成了你的脚凳，你在电视之上作王。你一定去聚会，并且提早到会。你就是愿意在聚会里，享受召会的生活。所以，召会是从基督的大能里出来的。

然而，这个大能若仅仅是道理，那是没有用的，必须是经历的才有用。你我必须经历基督这复活的大能、超越的大能、征服的大能、和管治的大能。我们一经历基督的大能，我们就超脱了；我们一超脱，召会就产生出来。

若是你这一天没有经历基督复活的大能，你即使来聚会，召会在你身上还是显不出来。为什么呢？因为你被环境征服了，你不过是勉强来聚会而已。你没有超脱，没有征服，没有管治，召会在你身上显不出来。你一面在聚会中说阿们，一面还在想电视节目。若不是某弟兄拖着你，你是绝不会来的。结果你的阿们，不是征服的阿们，乃是被征服的阿们。有的姊妹即使来聚会，还在想某大百货公司里那件最时髦的衣服，可惜下午看见时身边没带钱，不知道明天去还有没有。你在聚会里，还想着这些事，请问这时召会能显在你身上么？不能。你给那件时髦衣服征服了，那件衣服就是你的坟墓，你就埋在里头了。你虽然在聚会中说阿们，但在阿们里有死

children, and some children are tombs for their parents. If we are in a tomb of any kind, the church will not be produced and manifested.

The church is produced through the saints' experience of this great power. If a sister has a problem in her home, the resurrection power of Christ can overcome the problem. If a brother is excessively burdened beyond his power, the transcendent power of Christ can lift him up. Today people are trying to go to the moon, but we are going to the third heaven. Those who go to the moon must depend upon rockets, but we can reach the third heaven with the resurrection power of Christ. With this power every difficulty is under our feet, and we are seated as kings above every stormy wave.

The church is produced by Christ. If we touch Christ in the morning, we will be in the meetings in the evening. Touching and enjoying Christ in the morning removes any lack of desire to attend the meetings. However, if we do not experience the Lord throughout the day, we will be deflated and have no desire to do anything in the evening other than to watch television. In this condition television becomes a "tomb" for us. However, if we touch and enjoy the Lord in the morning and throughout the day, even ten thousand televisions could not keep us from the meeting. When we experience Christ, we transcend television, and television becomes our footstool. When we transcend television and reign over it, we long to be in the meetings and to enjoy the church life. This shows that the church is produced out of the power of Christ.

However, if Christ's power is merely a doctrine, it will be useless; it must be experiential in order to be useful. We must experience the resurrecting, transcending, subduing, and ruling power of Christ. As soon as we experience the power of Christ, we become transcendent, and the church is brought forth.

If we do not experience the resurrection power of Christ, the church will not be expressed through us, even if we come to the meetings. If we are not transcendent, subduing, and reigning, the church cannot be expressed through us. On the one hand, we may say Amen in the meeting, but on the other hand, we may be thinking about a television program. In the end, our Amen is a subdued Amen, not a subduing Amen. A sister may come to the meeting but still be thinking about a fashionable dress that she saw in a department store. If we are occupied with thoughts of such things, it is not possible for the church to be expressed through us. If we have been subdued by a television program or a fashionable dress, these things are "tombs" to us. Even if we say Amen in the meeting, our Amen will have the flavor of death. However, if we are in resurrection, if we are transcendent, if we are subduing, and if we are reigning, our

亡的味道。如果你复活了，超越了，征服了，管治了，你再说阿们，那个阿们就有新鲜的味道，能把人送到天上。所以，召会乃是从经历基督的大能出来的。因此，保罗的第一个祷告结束于召会是基督的身体—基督“向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满”。(23。)

灵成了里面的人

然而，进入召会是一件事，在召会中过生活又是一件事。你不仅要被引到召会，进入召会，你还要在召会里过生活。认识召会是一个引进，一个开头，你还要在那里继续。这个继续就是在召会中过生活，你要生活在召会中。所以，保罗在以弗所三章又有第二个祷告。保罗的第二个祷告不仅是引进召会的问题，乃是在召会中生活的问题。神要在召会里得着荣耀；得着荣耀就是得着彰显。当我们都在召会中过生活，都生活在召会中时，我们就都像灯管，而神就像电从我们里面彰显出来；这就是神在召会中得着荣耀。

要在召会中过生活，其标准比进到召会中更高，也更深。我们在第一个祷告里看见，要进入召会，认识召会，需要智慧和启示的灵。(一17。)我们的灵就是我们的机关，叫我们认识召会，进入召会。然而，在认识召会之后，要留在召会中过生活，这个祷告就进步了。这不是一个灵的问题，乃是一个里面的人的问题。这里面的灵不再只是一个机关，乃是一个人了。

我们要分别机关和人的不同。圣经明明告诉我们，人有三部分，就是灵、魂、体。(帖前五23。)体在外头，魂在当中，灵在最里头。我们的魂大部分是我们的心理，而我们的灵是为着接触神的。神给人造了一个灵，这个灵乃是我们接触神的机关。那么我们这个人是我们的体呢，还是我们的魂，或者是我们的灵？当人死的时候，他的身体还在，但我们说他走了。身体还在，但是他走了。中外都有这样的说法。可见身体并不是我们这个人，身体不过是个机关。什么是人呢？圣经告诉我们，我们的魂就等于我们这个人。圣经里说多少人，常常是说多少魂。譬如，出埃及一章五节说，“凡从雅各生的，共有七十人。”这“七十人”在原文就是“七十魂”。创世记二章七节说，“耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成为活的魂。”所以人就是魂。

Amen will have a fresh taste, and it will transport others into heaven. The church is produced through the experience of the power of Christ. This is the reason that Paul's first prayer ends with the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23).

THE MINGLED SPIRIT BEING THE INNER MAN

It is one thing to enter into the church, but it is another thing to have the living of the church. Not only do we need to enter into the church; we also need to have the church life. Knowing the church enables us to enter into the church, but we need to advance to living the church life. Paul's prayer in Ephesians 3 is related to our need to be in the church life. Paul's second prayer is related to having the church life. God desires to be glorified in the church, and being glorified is a matter of expression. When we all have the living of the church, God will be expressed through us. This is what it means for God to be glorified in the church.

Having the living of the church is higher and deeper than entering into the church. In Paul's first prayer we see our need for a spirit of wisdom and revelation in order to enter into the church and to know the church (1:17). Our spirit is the organ for us to know and enter into the church. However, the prayer for us to remain in the church and have the living of the church involves a further step in which our spirit becomes our inner man. Thus, our spirit must become our person, rather than just an organ.

We must differentiate between an organ and a person. The Bible tells us clearly that man is of three parts: spirit and soul and body (1 Thes. 5:23). Our body is on the outside, our soul is in between, and our spirit is our innermost part. Our body enables us to contact the physical world, and our soul enables us to contact the psychological world, but our spirit enables us to contact God. God created our spirit as an organ for us to contact Him, but is our person related to our body, our soul, or our spirit? When a person dies, we often say that he has gone, even though his body is still present. This indicates that our person is not defined by our body; our body is but an organ. In contrast, the Bible speaks of our soul when it speaks of persons. For example, Exodus 1:5 says, "All the persons who came forth from the loins of Jacob were seventy persons." Persons in Hebrew literally means "souls." Thus, our soul is equivalent to our person. Genesis 2:7 says, "Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Hence, every man is a

身体是个机关，灵也是个机关，只有魂才是我们这个人。我们信主之后，把主接受到我们里面，主就在我们灵里作我们的生命。原来我们灵里没有生命，不过是一个机关；但现在主耶稣进到我们灵里，作了我们的生命，因此我们的灵就不再仅仅是机关，而变作里面的一个人了。

拒绝魂，凭灵活着

所以，现在我们每一个得救的人里头，都有两个人。我们得救以前，里头只有一个人，就是我们的魂。现在得救了，魂是一个人，灵又是一个人，因此里头就有两个人。我们里头有两个人，好不好呢？常常两个人是不如一个人好。譬如，你到一个地方作客，人把你安排住在一个房间里，你是愿意一个人住呢，还是愿意和人同住？大家都不愿意两个人同住，喜欢一个人独住。为什么呢？因为两个人就有两个主张，两个意见。不要说别的，就连要开窗或关窗这样的小事，都不容易一致。

我们把主接受到里面，一面说当然是福气，但另一面也很麻烦。我们都有这个经验，从前没有主耶稣的时候，愿意看电影就去看电影，里头没有表示异议的。现在有了主耶稣在里头，我去，祂不喜欢去；我看，祂在里面搞故事，弄得我全人不平安，真是难办。

既是如此，怎么办呢？按照圣经，两个人在里面太麻烦，所以必须除去一个。因此，罗马六章说，我们的旧人，就是那个魂，已经与基督同钉十字架。（6。）那个魂总得钉死，不能让他活，活了就是祸害，就没有平安。我们魂里的人该杀死，但我们魂的功用还得要。这意思是，要杀死魂生命，却要魂机关。换句话说，并不是说你已与基督同钉十字架，你的头脑也没有了，你变作一个傻瓜了；也不是说你的情感没有了，你变作木头人了。魂的生命是杀死了，但魂的机关要更新。

从前魂是我们这个人，灵是我们的机关；现在换了，灵是我们这个人，魂是我们的机关。我们喊“哦主”，就是把魂摆在死地，告诉魂说，“你老老实实的，不要说话。你不再是人了，你仅仅是个机关。”

soul with a body and a spirit as organs. The soul is the person of every man. However, when a man believes in the Lord and receives Him, the Lord becomes life to him in his spirit. Before believing, man's spirit did not have life; it was merely an organ. However, once the Lord Jesus enters into a man's spirit as life, his spirit is no longer merely an organ but also an inner man.

DENYING THE SOUL-LIFE AND LIVING BY THE SPIRIT

Hence, there are two persons in every believer. Before a believer is saved, his person is in his soul, but after being saved, there is another person in his spirit. Hence, there are two persons in every believer. We need to ask if it is good to have two persons in us. When we are a guest in someone's home, we all prefer to be in a room alone rather than to share it with another person. We do not like to share a room with another person, because when there are two persons, there will be two opinions. Even in small matters such as opening or closing a window, it is not easy for two people to be in agreement with each other.

When we receive the Lord, it is a blessing, but it is also troublesome. For example, before we received the Lord Jesus, we could go to a movie whenever we wanted; there was no one in us expressing a different opinion. However, now that the Lord Jesus is in us, He does not always agree with our choices. While we are watching a movie, He will trouble us inwardly and give us no peace.

According to the Bible, one of the persons within us has been crucified and must be denied. Romans 6:6 says that our old man, that is, the person in our soul, has been crucified with Christ. The old man with his life in our soul has been crucified, and we should not allow him to live. If he lives, he will do great harm to us and be quite troublesome. Even though the person of our soul has been crucified and must be denied, the function of our soul has been preserved. This means that the life of the soul needs to be killed, but the faculties of our soul—the mind, emotion, and will—have to be renewed. Being crucified with Christ does not mean that we no longer use our mind or that we no longer express any emotion. Rather, it means that the corrupted life in our soul, our old man, has been crucified in order for the faculties of the soul to be renewed.

Formerly, our soul was our person, and our spirit was an organ. Now our spirit must become our person, and our soul must become an organ. When we call, “O Lord,” we can deny our soul-life and utilize it as an organ to express our renewed mind, emotion, and will.

在许多家庭里，夫妻常闹口角。这口角是从哪里来的？就是从魂出来的。所以你非喊“哦主”不可。你要对魂说，“你是在坟墓里的，你关在里头，不要出来。你要听我的，我不听你的。我不凭你活着，我凭灵活着。”我们要一直拒绝魂，一直拒绝老旧的人。

中国人造字真有意思。“魂”字的部首是鬼，鬼一说话就是鬼云，就是魂。所以，不要让我们的魂出意见。你一听见魂出意见，就说，“鬼啊，不要说了。”这不是笑话。魂实在是和鬼相连的，我们拒绝魂就是拒绝鬼。

我们必须清楚这件事，从前魂是我们这个人，今天灵是我们这个人。从前灵是机关，现在魂是机关。我们不要魂出主张，不要魂出头。等我们需要记事情的时候，需要记忆力时，就叫魂来记。魂不再是个人，魂乃是个机关。我们的灵才是今天这个人。

在里面的人里 经历基督作人位

我们的灵是我们这个人，在这人里头有一个人位，就是主自己。从前魂是我们这个人，魂里头的人位是我们自己；如今在我们灵里头的人位是主耶稣。

正因这缘故，保罗在以弗所一章祷告，叫我们经历基督的大能；到了三章，他祷告，叫我们经历基督的人位。基督的大能是一件事，基督的人位又是一件事。许多弟兄姊妹经历主，只是经历祂的大能。就如有位姊妹，哭号的祷告：“主啊，我丈夫压迫我，我真是受不了。阿利路亚，你有复活的大能。”但是等她经历过之后，她却不理主了，好像对主说，“主啊，请走吧。”她享受复活大能时，心里很喜乐，还在聚会中作见证。可惜，她在聚会中留不住，还不能在召会中过生活。凡是仅仅经历主的大能的，充其量只看见召会，认识召会，还不能活在召会里。乃是你经历主作人位了，你这个人才在召会中定下来，你才活在召会里。

Husbands and wives often argue with each other. These arguments come from the soul. Hence, we must call, “O Lord.” Calling on the name of the Lord keeps our old man in the tomb so that it cannot come out. When we call on the Lord, we do not have to listen to or live by our soul. Rather, we can live by our spirit through our continual denial of our old man.

The Chinese word for soul is composed of two radicals. The first radical means “devil,” and the second radical means “speak.” Thus, the Chinese word for soul literally means “devil speaking.” We should not listen to the opinions of our soul. As soon as an opinion rises up in our soul, we should say, “Devil, stop talking!” This is not a laughing matter. Our fallen soul is actually linked to the devil. When we deny our soul, we are denying the devil.

We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the soul is an organ. We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today.

EXPERIENCING CHRIST AS OUR PERSON IN THE INNER MAN

Our spirit is our inner man, and this inner man is a person—the Lord Himself. Formerly, the person in our soul was ourselves. Now the person in our spirit is the Lord Jesus.

In Ephesians 1 Paul prays that we would experience the power of Christ, and in chapter 3 he prays that we would experience the person of Christ. The power of Christ is one thing, whereas the person of Christ is another thing. Many brothers and sisters experience only the Lord’s power. For example, a sister may pray, “Lord, my husband is harsh, and I cannot bear it anymore. I need Your resurrection power.” After the Lord’s resurrection operates in her, however, she may quickly forget about the Lord and even put Him aside. When she enjoyed the Lord’s resurrection power, she was full of joy and testified in the meetings, but when she puts the Lord aside, she is outside of the church experientially and cannot live the church life. Those who experience only the Lord’s power may see and know the church according to Paul’s prayer in Ephesians 1, but they do not have the church life according to his prayer in Ephesians 3. Only when we experience the Lord as our person will we live the church life.

你若要接受基督作你的人位，你就必须看见，你的灵不仅是接触神的机关，你的灵乃是你这个人。你要拒绝你的魂，拒绝你自己的人位，要凭灵活着，而灵乃是你的新人。在这个新人里，人位是主耶稣。在以弗所一章，灵是机关；在三章，灵变作里面的人。在一章，灵作机关来经历基督的大能；在三章，灵是里面的人来接受基督作人位。

基督安家在心里

所以，三章十七节说，“使基督借着信，安家在你们心里。”这里的心是个很重的字。我们说过，魂分三部分：第一部分是心思，第二部分是情感，第三部分是意志。这三部分都属于心里的部分，但是心里不只有这三部分，还有一部分是良心。所以，心共有四部分：心思、情感、意志、良心。这给我们看见，心是连着灵和魂的，它包括魂，也包括灵的一部分。

基督要安家在我们心里，意思是基督要进到我们的良心、心思、情感和意志里。基督有没有进到你的良心里呢？好些人是把基督留在良心之外。你让不让主耶稣干涉你的良心呢？有时候主耶稣来干涉你的良心，你就好像说，“主啊，请止步，你只可以留在我的灵里，不能进入我的良心。”所以，你的良心是关起来的，你不让主耶稣进到你的良心里。你把主耶稣接待作客人，而不是接待作主人。无论是你的心思、情感或意志，你都不愿意让主耶稣过问。若是这样，主耶稣就还不是安家在你的心里。

我是常常出外作客的，很知道作客人的福气，也知道作客人的拘束。怎么说福气呢？因为你作客人，人家都待你很好。然而，我只能在那里作客，不能在那里安家，这就是拘束。无论如何，人在家里总是方便的。为什么方便？因为是作主人。在美国，我常被人接待在家里，他们一接待我，就说，“盼望你在这里如同在家一样。”我也是客气的说，“是，是。”但我里面清楚永远不能这样；因为在那里我是客人，不是主人，不可能如同在家里一样。

主耶稣在你里面是不是安家？实在说，主耶稣能在你里面作客，已经算是好的；有的人根本是把主耶稣下监了。主耶稣在许多人里面是坐监的，他们是把主耶稣摆在客厅的角落里，对主说，“主啊，那是给你预备的地方，你不

If we would take Christ as our person, we must see that our spirit is not merely an organ for us to contact God; we must see that our spirit is our person. Thus, we must deny our soul-life, our own person, and live by our spirit, our new person. The Lord Jesus is this new person. In Ephesians 1 our spirit is an organ; in chapter 3 our spirit is our inner man. In chapter 1 our spirit is an organ for us to experience the power of Christ; in chapter 3 our spirit is our inner man for us to take Christ as our person.

CHRIST MAKING HIS HOME IN OUR HEARTS

Ephesians 3:17 says, “That Christ may make His home in your hearts through faith.” Here the word hearts is crucial. Our soul has three parts: mind, emotion, and will. The heart also includes the conscience. Hence, the heart consists of the mind, emotion, will, and conscience. This shows that the heart is linked with both the spirit and the soul because the conscience is one of the three parts of the spirit. The other two parts of the spirit are intuition and fellowship.

In order for Christ to make His home in our hearts, He has to enter into our conscience, mind, emotion, and will. Many people leave Christ outside their conscience. We need to allow the Lord Jesus to touch us in our conscience. Sometimes, when He touches us in our conscience, we say, “Lord, please stop. You are in my spirit, but do not touch my conscience.” Hence, our conscience is neither good nor pure (1 Tim. 1:5, 19; 3:9). With regard to our heart, we may treat the Lord as a guest rather than the host because we do not want Him to touch our conscience or our mind, emotion, and will. Thus, the Lord Jesus cannot make His home in our hearts.

In my travels I often stay in the saints’ homes as a guest. I know the blessing as well as the restriction of being a guest. Staying in the saints’ homes is a blessing because when I am a guest, I am treated very well. Nevertheless, as a guest, I am restricted because I cannot make their house my home. In the United States when I am received into the homes of the saints, they often say, “Please make yourself at home.” Even though I politely reply, “Thank you,” I am clear that I am only a guest and not the host. Consequently, I am more restricted than I am in my own home.

Although the Lord being a guest is not as good as the Lord being the host in our hearts, it is better than His being a “prisoner,” who has no freedom whatsoever. Some people put the Lord Jesus into a “prison” so that He has no ground to touch them. It is as if they confine Him to a small corner in their living room, saying, “Lord, I have prepared this place for You. Do not step outside of this area, and do not interfere with

可以越雷池一步。不要过问我的事，我要谈话是我的事，我要和人吵嘴也是我的事，你不要过问。”

这些都是因为我们里面的人软弱。所以保罗才求父，用祂的大能，使信徒得以加强到里面的人里。(16。)这个里面的人一被加强，我们的主耶稣就得释放了。怎样能使里面的人得以加强呢？非常简单，只要呼喊“哦主”。这一喊“哦主”，主耶稣在里面就得了地位，就往外开展了。祂要从你的灵先开展到良心，再开展到心思，然后开展到情感，再后开展到意志。等到主耶稣把你心的每一部分都占有了，结果就是祂安家在你里面。

在爱里生根立基， 并被充满成为神的丰满

基督这样安家在我们里面，我们就能在主的爱里生根立基。(17。)到这时候我们就有能力，和众圣徒一同明白宇宙间的四个东西：阔、长、高、深。这四个尺度都是基督。多阔算阔？多长算长？多高算高？多深算深？这些都是无限量的。基督就是宇宙之阔，基督就是宇宙之长，基督就是宇宙之高，基督就是宇宙之深。当我们让基督安家在我们心里时，我们就得着能力，和众圣徒一同领略，基督的尺度是无限量的，就像阔、长、高、深是无限量的一样。(18。)无边的阔，无边的长，无限的高，无限的深，这就是我们的基督。

乃是到这时候，你才知道基督的爱是超越知识的，是无限量的爱。结果你和众圣徒就被充满，成为神一切的丰满。(19。)到这时候你才活在召会中，在召会中稳定下来，也就在召会中过生活。也是到这时候，神在召会中就得着荣耀，得着彰显。(21。)

所以，我们都得学一件事，不光要经历基督的大能，还得接受祂作人位。我们原先的人位是魂，这个旧人位已经被钉死；今天我们的灵是我们这个人，在我们的灵里基督是人位。我们接受祂作我们的人位。

接受基督作人位 与过召会生活

my affairs. My affairs are my affairs, and I do not want to talk to anyone about them, including You.”

This situation occurs because our inner man is weak. Therefore, Paul prayed that the Father would strengthen us with power through His Spirit into the inner man (Eph. 3:16). When our inner man is strengthened, the Lord Jesus will be released. We can be strengthened into the inner man simply by calling, “O Lord.” When we call, “O Lord,” the Lord Jesus gains ground in us and spreads in us. He will spread into our conscience, and from our conscience into our mind, emotion, and will. He can have a home in our hearts only when He occupies every part of our heart.

BEING ROOTED AND GROUNDED IN LOVE AND BEING FILLED UNTO THE FULLNESS OF GOD

When Christ makes His home in our hearts, we will be rooted and grounded in love and be full of strength to apprehend with all the saints the breadth and length and height and depth (vv. 17-18). These four dimensions are the dimensions of Christ. How broad is the breadth? How long is the length? How high is the height? And how deep is the depth? They are all limitless. Christ is the breadth, Christ is the length, Christ is the height, and Christ is the depth. When we let Christ make His home in our hearts, we will be full of strength to apprehend with all the saints the limitless dimensions of Christ. Our Christ is unlimited in His breadth, in His length, in His height, and in His depth.

When we comprehend our unlimited Christ, we also will know the knowledge-surpassing love of Christ and will be filled unto all the fullness of God (v. 19). Then we will have a church life that glorifies and expresses God in the church and in Christ Jesus (v. 21).

We all must learn to not only experience Christ's power but also to take Him as our person. Our former person, our old man, has been crucified. Now our spirit is our person so that we can take Christ as our person.

TAKING CHRIST AS OUR PERSON AND LIVING THE CHURCH LIFE

为什么我们必须接受基督作人位，才能活在召会中呢？我们这些人，照着我们的本性真是南腔北调，各有各的口味，永远不能调在一起。可能你在家经历复活的大能，晚上到会所聚会，你自己的人位又出来了，你的老味道又出来了。你刚经历复活的大能，你就来作整洁，但你是照着自己的口味作整洁。有位带头弟兄对你说，“弟兄，请不要用湿抹布擦，要用干抹布擦。”你就气起来，说，“我家里用人一大堆，我从来不用在家擦凳子。我今天到会所擦凳子是给你赏光，你还啰嗦。算了，下次我不来了。”你看你能活在召会中么？要活在召会中的人，非把自己的人位打掉不可。大家一定要蒙起头，接受基督作人位。北方人接受基督作人位，南方人也接受基督作人位，结果在召会中也没有北方人，也没有南方人，全是基督。我们人数虽然众多，却是一个人，因为在我们里面只有一个人位。

召会是一个人，召会这个人的位，不是南方人，也不是北方人；不是中国人，也不是美国人，什么人都不是，乃是基督作人位。这样召会就一了，我们活在召会中就没有难处，我们就过召会的生活。所以，我们不仅要经历基督的大能，叫我们认识召会，而进入召会；我们还要经历基督的人位，叫我们活在召会里，神就能在召会中得着荣耀。

一九七〇年十二月讲于高雄特别聚会

原刊于一九七一年五月“话语职事”第二百三十九期

及一九七一年六月“话语职事”第二百四十期（连载）

If we want to live the church life but do not take Christ as our person, we can never be blended together with others, because we are all different according to our nature. Each of us has our own tastes and preferences. We may experience the resurrection power of Christ when we are by ourselves, but when we come to the meeting hall, our tastes and preferences can easily rise up within us. We may experience the resurrection power before coming to the meeting hall, but when we are asked to clean chairs in a specific way, we can easily be bothered. For example, when a brother says to another brother, “Please do not wipe the chairs with a wet cloth,” he may become angry and say, “I have many servants at home, and I never have to clean any of my chairs. I am doing you an honor by cleaning the chairs, yet you are not grateful. In the future I will not serve with you.” It is not possible to have the church life when our old man is allowed to be our person. Those who want to have the church life must deny their soul-life, their self, their old man. We should all cover our heads and take Christ as our person. Those from northern China should take Christ as their person, and those from southern China should also take Christ as their person. Eventually, in the church there will be no northern or southern Chinese; there will be only Christ. Although we are many, we are one because there is only one person in us.

The church is a man. The person of the church is neither a southerner nor a northerner and neither a Chinese nor an American. In the church there is only Christ as our person. When Christ is our person, the church will be one, and there will not be any problem for us to live the church life. We should not only experience the power of Christ so that we may know the church and enter into the church; we should also experience the person of Christ so that we may have the church life for God to be glorified in the church.

新人与基督作人位

读经：以弗所书二章十五至十六节，十八节，三章十七至十九节，四章二十二至二十四节。

召会是一个人

以弗所书是一本讲召会的书，它不仅给我们看见召会是基督的身体，也给我们看见，召会是一个新人。以弗所二章十五节说，主“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，造造成一个新人，成就了和平”。主钉十字架时，在祂的肉体里，废掉了规条，为要将犹太人和外邦人，在祂自己里面造造成一个新人。按着旧约律法里的规条，外邦人是污秽的，如同猪狗；而犹太人是分别为圣归给主的，绝对不能接触这些外邦人。然而，基督在十字架上把这个造成仇恨的规条废掉了。废掉之后，就把犹太人放在祂自己里面，也把外邦人放在祂自己里面，把这两下造造成一个新人。这个新人是谁？不是你个人，也不是我个人，乃是一个团体的人。这个新人，是主把犹太和外邦两下，造造成的一个团体的人。这个“创造”在希腊文的意思，是从无中造出来的。基督在祂自己里面，把犹太人和外邦人造造成一个新人。

十六节接着说，祂“既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了”。这给我们看见，这个新人就是这一个身体；而这个身体就是召会，召会是祂的身体。因此，我们很清楚的看见，这个新人就是召会。召会不光是一个会，也不光是一个身体，召会乃是一个人。人与身体的分别在哪里呢？人是有人位，有个格的，而身体不过是一个机关，一个器皿。所以一面说，召会是一个机关，是一个器皿；但另一面，召会是有人位，有个格的。

自路德改教以来，特别末了这二百年，在基督徒中间，有许多人讲召会是一个器皿。启示录说到，召会是一个金灯台，灯台里面有油，就是圣灵。（启一12，20。）召会作为金灯台乃是器皿，里头装着神，让神透过召会作为

CHRIST BEING THE PERSON OF THE ONE NEW MAN

Scripture Reading: Eph. 2:15-16, 18; 3:17-19; 4:22-24

THE CHURCH BEING A PERSON

Ephesians is a book on the church. It shows that the church is not only the Body of Christ but also the one new man. Ephesians 2:15 says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.” When the Lord was crucified, He abolished the law of the commandments in ordinances in His flesh so that the Jews and the Gentiles might be created in Himself into one new man. The ordinances in the Old Testament created a separation between the Jews, who were to be holy unto the Lord, and the Gentiles, who were considered unclean like pigs and dogs. These ordinances created enmity between the Jews and Gentiles, but Christ abolished the ordinances, which created the enmity, on the cross. By breaking down this middle wall of partition, the enmity (v. 14), He created the two in Himself into one new man. This new man is not an individual man, such as you or me, but rather a great corporate man. This new man is a great corporate man created by the Lord out of two peoples—Jews and Gentiles. In Himself Christ created the Jews and the Gentiles into one new man.

According to verse 16, He created the two in Himself so that He “might reconcile both in one Body to God through the cross, having slain the enmity by it.” This shows that the new man is the church as the one Body of Christ. This new man is not merely an assembly or a body; the church is a man. What is the difference between a man and a body? Being a man is related to one’s person and personality, whereas a body is merely an organ that serves as a vessel. On the one hand, the church is a vessel; on the other hand, the church is a person with a personality.

Beginning with the Reformation and especially for the last two hundred years, many Christians have spoken of the church as a vessel. The book of Revelation reveals that the church is a lampstand to contain the Holy Spirit as oil (1:12, 20). As a golden lampstand, the church is a vessel to contain God so that God may express Himself

器皿而发表出来。已过这二百年，人把召会是个器皿讲得非常明白，非常透彻。这是神的恩典，我们也得着了这个亮光的帮助。以后也有人看见，召会是个身体；这比看见召会是灯台更高一点。说召会是灯台，是形容召会怎样装着神，发表神，但是没有说到生命的事。说到召会是身体，里头有一个生命的故事，所以比器皿进步了。然而，这还没有达到神中心的目标。圣经里还有一点，是这几年神给我们看见的，就是召会不仅是一个器皿，不仅是一个身体，召会乃是一个人。

接受基督作人位

我们曾经说过，我们的灵原来是一个机关，从我们得救之后主进来作生命，我们的灵就不再是一个机关，而变作一个人了。机关没有位格，没有人位，但人里头有人位。我们经历基督的大能时，我们的灵是机关；但今天我们的灵不仅是机关，我们的灵乃是一个人。所以我们要在这个重生的人里面，经历基督的人位。对于这事，我们也许有一点道理知识，但缺少经历。

圣经里说基督作头，特别是作召会的头，不是像你我头脑所想的那样作王作主。你看你自己的头和身体的关系，头并不作王，也不作主，头主要是爱护身体，借着身体发挥自己。以弗所五章说得很清楚，基督爱召会，就如我们爱身体一样，总是保养顾惜。（29。）然而，妻子服从丈夫，乃是要接受丈夫作人位，在爱中服从他。（24。）

through the church. The truth concerning the church as a vessel has been expounded clearly and thoroughly. This is the grace of God, and we have received much help from this light. Others also have seen that the church is the Body; this is higher than seeing that the church is a vessel. The lampstand depicts how the church contains God and expresses God, but this depiction does not touch the matter of life. The church as the Body implies life; hence, it is more advanced than the church being a vessel. However, even this understanding of the church does not touch the central goal of God. In recent years the Lord has shown us in the Bible that the church is not only a vessel or merely the Body but also the one new man.

TAKING CHRIST AS OUR PERSON

Before we were saved, our spirit was an organ, but when we were saved, the Lord entered us to be our life. Now our spirit is no longer only an organ but a man, the inner man. An organ by itself is not a person, because it has no personality, but a man is a person because he has a personality. When we experience the power of Christ, our spirit is an organ. However, our spirit is not merely an organ but a man. Hence, we must experience the person of Christ in our regenerated spirit. Concerning this matter, we may have some doctrine or knowledge, but we lack experience.

The Bible says that Christ is the Head. In particular, He is the Head of the church. However, as the Head of the church, Christ does not act as we would imagine a king or a lord would act. Consider the relationship between our head and our body. Our head does not dictate directions to our body as if it were a king or lord. Instead, our head mainly takes care of the body and expresses itself through the body. Ephesians 5:29 says clearly that Christ loves the church and nourishes and cherishes her. When a wife subjects herself to her husband, she should take her husband as her person and subject herself to him in love (v. 24).

从前我在上海，曾被一位姊妹请到她家，和他们一家人有相当的接触。这姊妹是我一生所看见最标准的妻子，她真是以她的丈夫作人位。譬如我问她：“姊妹，你们家墙上的颜色配得非常好。”她回答说，“是么，这颜色是我先生喜欢的。”后来我又问她：“你们早上几点吃早饭？”她马上回答说，“我先生喜欢七点半吃早饭。”再问她：“你们一周聚几次会？”她说，“我先生愿意去每一个聚会。”你问她什么，她的回答都是我先生如何如何。你说，“姊妹，你这个茶杯真是有点特别。”她说，“我先生就是用这种茶杯。”有位姊妹问她说，“你为什么穿这套衣服？”她说，“我先生喜欢这套衣服。”在这里有一个姊妹，她是个作妻子的，但她的人位完全是她的丈夫。这并不是说丈夫作主，坐宝座，掌王权；乃是说，这一个姊妹，这一个妻子，完全以她丈夫为人位。丈夫喜欢绿的，她就穿绿的；丈夫喜欢吃甜的，她就吃甜的；丈夫喜欢坐沙发椅，她就坐沙发椅。我相当认识这个姊妹，她非常有头脑，有干才，有思路。但是她买东西的时候，完全不照着她的思路，她是以她丈夫的口味为考量。若是要她布置家庭，可能她会布置得比她丈夫更高明，但是她不照自己的口味布置，乃是照丈夫的口味。“我丈夫…”，“我先生…”，她每一句话都离不开她的丈夫。你要把水装在一个器皿里比较容易，一倒进去就装好了；但是要把你的口味，你的爱好，你的感觉，你的倾向，你的那一套装到别人里面，实在不容易，因为他是一个人。所以，要一个姊妹是人而不作自己的人位，只以丈夫作人位，的确不容易。

When I was in Shanghai, I was invited to a home. In all my contact with this family, the wife took her husband as her person. When I commented that the colors of her walls matched very nicely with the furnishings of the house, she replied, “Thank you, these colors are my husband’s preference.” Later when I asked her about the time for breakfast, she replied, “My husband likes to have breakfast at seven-thirty.” Her response to every question, whether it concerned the meetings she attended, the food she served, or the things she bought, was always related to her husband’s consideration. As a wife, this sister fully took her husband as her person. This does not mean that her husband was like a king, sitting on the throne and wielding power. It meant that this sister took her husband as her person completely. I know this sister quite well. She is very smart, capable, and thoughtful. However, when she goes to buy things, she does not buy according to her preferences; rather, she always takes her husband’s taste into consideration. If she decorated their home by herself, I believe that she could do it very well; however, she decorated only according to her husband’s taste. Her speaking always referenced her husband. Even though it is not easy for a person to reflect the tastes, preferences, feelings, and inclinations of someone else, this sister was willing to take her husband as her person.

难得有一个妻子不爱丈夫，难得有一个妻子不关心丈夫。然而，也难得有一个妻子关心丈夫，是不照着她自己的口味。一个作妻子的若能关心丈夫，是不照着自己的口味，而是照着丈夫的口味的，这个妻子定规是天下第一号的“好妻子”。作丈夫的常常给妻子关心得没有办法，因为妻子是照着她自己的口味关心。结果，作妻子的以为是给丈夫吃糖果，哪知丈夫的感觉是吃辣椒。为什么呢？因为作妻子的爱丈夫，关心丈夫，却是以她自己为人位，而没有以丈夫为人位。如果姊妹们不以自己为人位，而以丈夫为人位，那真是一件了不起的事。我就看见这样一个姊妹。我一点也没有夸张。她请你去吃饭，你说，“这个汤，这个菜太好了。”她说，“我先生最爱了。”你说，“这个调羹是江西瓷，是什么地方买的？”她说，“我先生就喜欢这个。”她说什么都提到她先生。

我们要看见，接受基督作人位，不是重在接受祂作主，不是重在接受祂作头，乃是你把自己的人位摆在一边，以祂的人位作你的人位。所以，以弗所三章十七至十八节说，基督安家在你心里，你们就在爱里生根立基，能以和众圣徒一同领略何为那阔、长、高、深。这意思是，你们就知道基督是不可测量的，你们就完全进到基督的爱里了。

基督作人位 与召会的合一

召会不仅是一个机关，不仅是一个器皿，也不仅是一个身体，召会乃是一个人。召会这一个人乃是一个新人，而这个新人，不是一些零星的个人，乃是一个团体的大人。这个团体的大人是在灵里的一个人，这个人是以基督为人位的。召会必须达到这个境地，不仅经历基督的大能，也经历基督的生命，乃是经历基督的人位。召会这个经历，是根据我们个人的经历；若是你我都以基督为人位，召会就完全是以基督为人位。

我们都知道，两千年来，主耶稣还没有回来。从使徒时候起，就说主快回来了，但是两千年过去，祂还没有来。你问我，为什么主到今天还没有来？你读圣经就看见，主再来时，主要不是作审判主；祂再来时，乃是要作新郎。（启

It is rare to find a wife who does not love her husband or care for her husband. Nevertheless, it is equally rare to find a wife who cares for her husband not according to her own taste. If a wife were to care for her husband according to her husband's taste rather than her own, she would be the best wife in the world. Husbands are often bothered by the "care" they receive from their wife, because this "care" is according to their wife's taste. Such wives may regard their care as "candy," but to the husbands, it has the taste of "hot peppers." This occurs when a wife cares for her husband according to her own person, not according to her husband's person. If a sister takes her husband instead of herself as her person, she will be a wonderful wife. The sister I have spoken of regards her husband in this way in every detail of her living.

Taking Christ as our person means that we must put our person aside and take Him as our person. This is more than letting Him be our Lord or our Head in only a few matters. Ephesians 3:17-18 says, "That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are." When Christ is our person, we will know His immeasurableness and enter into the love of Christ completely.

TAKING CHRIST AS OUR PERSON AND THE ONENESS OF THE CHURCH

The church is not only a vessel and a Body; the church is also a man. As a man, the church is the one new man. This new man is not composed of scattered individuals; it is a great corporate man. This great corporate man is a man in the spirit, and the person of this man is Christ. The church must not experience merely the power of Christ and the life of Christ but also the person of Christ. This experience must become real to every saint.

After nearly two thousand years, the Lord Jesus has not returned. From the time of the apostles, many have felt that the Lord's return was imminent; however, nearly two thousand years have passed, and He has not returned. The Lord has not returned because the Bible reveals that His desire to return is related to His being a Bridegroom rather than

十九 7。) 祂回来作新郎，是要娶新妇；新妇就是召会。因此新妇要预备妥当，新郎才能来。你看今天召会有没有预备好呢？直到今天，召会还是乱糟糟的，东一个说法，西一个说法；你一个说法，我一个说法。召会中的说法越多，越证明基督徒并没有接受基督作人位。

若是我们都不接受基督作人位，不要说外国人和中国人合不来，南方人和北方人合不来，即使我们都是中国人，都是南方人，也合不来。有的弟兄主张传福音，有的主张查圣经，还有的主张带人追求生命；有的人主张聚会中喊叫，有的人主张安静，大家的意见太多了。召会中真实的合一，乃是在于你接受基督作你的人位，我接受基督作我的人位，我们众人都接受基督作人位；那时整个召会就合一了。

我满心相信，地方召会能达到那一天。主会在我们中间一直作工，作到有一天，你我个个都接受基督作人位。不是我喜欢传福音就传福音，不是我喜欢查经就查经，不是我喜欢追求生命就追求生命，也不是我喜欢喊叫就喊叫，我喜欢安静就安静，全都不是。乃是我被主带到一个地步，经历祂作我的人位。我不仅经历祂的大能，不仅经历祂的生命，我更经历祂的人位。结果祂的口味就是我的口味，祂的感觉就是我的感觉，祂的倾向就是我的倾向，祂的喜欢就是我的喜欢；我以祂的人位作我的人位。若是你我都主里这样往前，达到这个境地，你我就会看见，召会中的合一是甜美的，大家没有意见，没有自己。

为什么要传福音呢？因为主耶稣要传福音。为什么要查经呢？因为主耶稣要查经。为什么要安静呢？你不应该说，“我不喜欢喊叫，我喜欢安静。”为什么要喊叫呢？你也不应该说，“因为喊叫很痛快，我不喊不过瘾。”如果是这样，召会中定规有分争。为什么安静呢？你应该说，“主耶稣喜欢安静。”为什么喊叫呢？你也应该说，“主耶稣喜欢喊叫。”

我们的难处就是太以自己为人位，而不以主为人位。有的弟兄说，“我爱主，所以我到高山去传福音。”有的弟兄说，“我爱主，所以我开查经班。”又有的弟兄说，“我爱主，所以我追求生命长进。”大家这样的爱主，爱得主吃不消。若是你爱主，却不照着主的意思爱祂，而是照着

a Judge (Rev. 19:7). He is coming back as a Bridegroom for His bride, and the bride is the church. Hence, the bride needs to be prepared so that the Bridegroom can return. But is the church ready? Today the church is still in a messy situation with some saying one thing and others saying another thing. The presence of so many opinions in the church proves that we have not taken Christ as our person so that we can be a proper bride for Him.

If we do not take Christ as our person, the Chinese and those who are not Chinese will not be able to get along. Even those from northern China will not be able to get along with those from southern China. Even if we were all southern Chinese, we would still not get along. For example, some brothers say that we should preach the gospel, others say that we should study the Word, and still others say that we should pursue the growth in life. Some are in favor of shouting in the meetings, and others are in favor of being quiet. There are many opinions. The genuine oneness in the church will be the issue of us all taking Christ as our person. When we all take Christ as our person, the church will be one.

I believe with my whole heart that the local churches will arrive at this point one day. The Lord will work continually among us until every one of us takes Christ as our person. When this happens, we will not preach the gospel, study the Word, or pursue the growth in life merely because it is our preference. We will do these things because Christ, our person, is doing these things. Even being loud or quiet in a meeting will come out of Christ being our person. When the Lord brings us to the point that He is our person, we will experience more than just His power and His life. When we experience His person, His taste will become our taste, His feelings will become our feelings, His inclinations will become our inclinations, and His preferences will become our preferences. If we go on in this way in the Lord, we will see the sweet oneness of the church, and we will have no opinion and no expression of the self.

We should preach the gospel because the Lord Jesus is preaching the gospel. We should study the Word because the Lord Jesus is studying the Word. Our being quiet in a meeting should be the issue of the Lord Jesus being quiet, not because it is our preference to be quiet. Similarly, any shouting in a meeting should be an issue of the Lord Himself desiring to shout.

Our problem is that too often we take ourselves as our person instead of taking the Lord as our person. A brother may say, "I love the Lord, so I am going to the mountains to preach the gospel." Another brother may say, "I love the Lord, so I am going to start a Bible-study group." Still another brother may say, "I love the Lord, so I am going to pursue the growth in life." This kind of love is difficult for the Lord to bear. If we love

你的意思爱祂，结果主的旨意无法实行。所以，你我都得操练以基督作人位。召会不光是一个器皿，不光是一个身体，召会乃是一个人；这一个人非拒绝自己的人位，接受基督作人位不可。我们众人都得接受基督作人位。如果这样，召会就必满了荣耀。我绝对信，这个时候基督就要来了。召会如果真是达到这个境地，接受基督作人位，成了一个预备妥当的新妇，主立刻就来。

因爱接受基督作人位

不要以为接受基督作人位，就是要让祂登宝座，要祂作王，作元首。我不敢说这些不对，但这些都是老道理。我们许多时候说，“主啊，你是头，你是主。”我们的主听了不一定感觉愉快。乃是你说，“主啊，你爱我，我也爱你；所以，我弃绝我的人位，我接受你作人位。主啊，我现在要到店里去，你去不去？你若是不去，我也不去。”等到了店里，看见货品了，你又说，“主啊，你喜欢不喜欢这个货品？你喜欢我就喜欢，你不喜欢我就不喜欢。”或者你说，“主啊，我现在要买这件衣服，你喜欢不喜欢？你喜欢我穿，我就买；你不喜欢，我就不买。”这个一点不是因为怕主，乃是因为爱主，而接受主作人位。

召会预备妥当， 迎接基督再临

我们若是达到这一个境地，我们就尝到了基督爱的深、高，是过于我们所能想像，所能测度的。我们就了解，我们的主实在是无可测量的，祂是宇宙之阔，宇宙之长，宇宙之高，宇宙之深。因此，我们就在心思的灵里完全更新。我们就脱去了旧人，穿上了新人。这个新人就是召会。我们实实在在的穿上召会，实实在在的过召会生活。脱去旧人，就是脱去从前人群社会的那种社交生活；穿上新人，就是穿上召会，过召会生活。（弗四 22，24。）

这是主今天所要达到的目标。主怜悯我们，带着我们朝这个目标而去。相信在不久的将来，主要带各地的召会达到这境地，叫许多爱祂的人，不仅经历祂的大能，经历祂的生命，祂的恩典，更经历祂的人位。如此，我们就在心里让祂安家。原来主的灵在我们灵里，现在主这灵从里往

the Lord and seek to follow Him according to our desires, His desire will be frustrated. Hence, we all have to practice taking Christ as our person. The church is not only a vessel and a Body; the church is also a person. We must reject our own person and take Christ as our person. We all must take Christ as our person. When this occurs, the church will be filled with glory. I absolutely believe that this will bring the Lord back. When the church reaches the stage of taking Christ as her person and is prepared as a bride, the Lord will return immediately.

TAKING CHRIST AS OUR PERSON BECAUSE OF LOVE

We should not think that taking Christ as our person is the same as enthroning Him as our King or submitting to Him as our Head. Often when we say, “O Lord, You are the Head and the Lord,” He is not very happy because we are still not focused on His desire. However, if out of love we would reject our person and take Him as our person, we would not only follow the Lord but inquire of Him. For example, we would say, “Lord, are You going to the store? If You are not going, I will not go.” If we go to the store because He is going, we should still inquire of Him before buying anything. Such a practice is not related to fearing the Lord but to loving Him and desiring to take Him as our person.

THE CHURCH BEING PREPARED AND READY TO RECEIVE CHRIST IN HIS SECOND COMING

If we reach this stage, we will know the love of Christ that surpasses all knowledge, and we will apprehend the breadth, the length, the height, and the depth of our immeasurable Lord. Further, we will be renewed in the spirit of our mind, having put off the old man and having put on the new man. The new man is the church; we will put on the church practically and live the church life practically. To put off the old man is to put off our former manner of living in human society, and to put on the new man is to put on the church and live the church life (Eph. 4:22, 24).

This is the goal that the Lord desires to reach today. May He have mercy on us and lead us toward this goal. I believe that in the near future, the Lord will bring the churches in every place into a condition in which many lovers of Christ will experience not only His power, life, and grace but also His person. Thus, we will let Him make His home in our hearts. The Spirit of the Lord in our spirit will spread to our mind and

外开展了，开展到心思，变成心思的灵。（23。）就在这一个心思的灵里，我们脱去了从前旧社会的生活，穿上了召会新人的生活。这就是新妇预备好了，可以迎接新郎。

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become the spirit of the mind (v. 23). In this renewed spirit of the mind we will put off our former manner of living and put on the life of the new man, the church. When this occurs, the bride will be ready to receive the Bridegroom.

约翰福音中的父、子、灵

读经：约翰福音十四章七至十一节，十六至二十节，十六章十三至十五节，十七章二十一至二十三节。

三一之神的奥秘

本篇信息我们要来看约翰福音中的父、子、灵。父、子、灵是一个大的题目，也是一个极大的奥秘。我们要注意三大点：第一，父是源头；第二，子是显出；第三，灵是进入。这不是说神有三位。我们的神是独一的，全圣经一再说，神只有一位。（赛四五5，四六9，诗八六10，林前八4。）虽然祂有三个身位的讲究，有父、子、灵的讲究，但却不是三位神，乃是一位神而有三面的讲究。（太二八19。）

在这三面的讲究里，父是源头，子是显出，灵是进入。请记住这三个次序，三个说法。灵进到我们里面，就是子进到我们里面，也就是父进到我们里面。因为父在子里，子成为灵，所以灵进到我们里面，也就是父和子都进到我们里面。关乎这些讲究，我们只能照着圣经的明文接受，也只能照着这个明文来说，顶多稍微加一点解释。我们没有办法解释得透彻，因为这是一个奥秘。是一而三，又是三而一；虽然是父、子、灵，却是一位神；虽然是一位神，却有父、子、灵的讲究。

不要说这位无限的神，即使是我们这个小小的人，也是个奥秘。我们这个人有灵、魂、体三部分；有外面看得见的部分，也有里面看不见的生命。什么叫作灵呢？什么叫作魂呢？什么叫作里面的生命呢？这些都很难说。比方，我又说话又活动，我乃是活着的。万一我的灵离开我的身体，我就是死了。然而请医生来看时，我的身体却一样都不缺；只是原来又说话，又活动，现在一动也不动了。如果这里有一架打字机，你把它打开一看，点一点多少机件，那是清清楚楚的。但是你自己点一点，看有多少件，末了最少有一件你点不出来。你不打开自己，那一件还在你里面；你一打开，

THE TRIUNE GOD IN THE GOSPEL OF JOHN

Scripture Reading: John 14:7-11, 16-20; 16:13-15; 17:21-23

THE MYSTERY OF THE TRIUNE GOD

In this chapter we will consider the matter of the Triune God—the Father, the Son, and the Spirit—in the Gospel of John. This matter is a great subject and a great mystery. We will pay attention to three points: first, the Father is the source; second, the Son is the expression; and third, the Spirit is the realization. This does not mean that there are three Gods. Our God is uniquely one. The Bible repeatedly declares that there is only one God (Isa. 45:5; 46:9; Psalms 86:10; 1 Cor. 8:4). Although God is three—the Father, the Son, and the Spirit—there are not three Gods. Rather, God is one in three persons (Matt. 28:19).

In His aspect of being three, the Father is the source, the Son is the expression, and the Spirit is the realization. Please remember this sequence and these three brief statements. When the Spirit enters into us and is realized by us, the Son and the Father also enter into us, because the Father is in the Son and the Son has become the Spirit. Therefore, when the Spirit enters into us, both the Father and the Son enter into us. Although we can receive and speak of this sequence using the plain words of the Bible, it is difficult to give a detailed explanation. We cannot explain this matter thoroughly because it is a mystery. God is one yet three and three yet one. Although God is the Father, the Son, and the Spirit, the three are still one God, and although there is only one God, He is the Father, the Son, and the Spirit.

We should not be troubled when we hear that the infinite God is a mystery, because even human beings are a mystery. Humans are composed of three parts—spirit, soul, and body—which encompass both our outward visible form and our inward invisible life. It is difficult to explain the difference between the spirit and the soul and to explain life itself. For example, my moving and speaking certainly indicate that I am alive. However, without life, my body would cease to move, and this lack of movement would mean that I am dead. If a doctor inspected my body, he would not be able to say that something was missing. All he could say is that I am dead, because I am no longer moving or speaking. It is possible to examine a defective typewriter and determine that a crucial part is missing, but it is not possible to open up a dead person and determine

一分析，那一件就没有了。那一件是什么呢？我们不是不知道，但是谁也讲不透，因为生命和灵乃是奥秘。

这一位神既有父、子、灵三方面的讲究，怎么说父是源头，子是显出，灵是进入呢？这是我们花了多年的工夫，对照自己的经历，把约翰福音读了再读，才得着的结论。在约翰福音里，父就是源头，子就是显出，灵就是进入。主耶稣说，“我在我父的名里来，”（约五 43，）“父…差我来。”（六 57，参五 36～37。）这证明父是源头。主又说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”（一 18。）“人看见了我，就是看见了父。”（十四 9。）这表明子是显出。而后主又说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，…因祂与你们同住，且要在你们里面。”（十六～十七。）所以，灵就是神对我们的进入。就着神而言，父是源头，子是显出，灵就是对人的进入。我们一摸着灵，这位三而一的神就在我们里面。现在我们要来看父、子、灵这三方面讲究的一些细节。

父是源头

关于父是源头，（六 46 下，七 29 中，十三 3，）我们要看见以下五点：

（一）父是人未见过神。（一 18，五 37，六 46。）

（二）父的一切都在子。（十六 15 上。）父所有的都在子里面；神格一切的丰满，都有形有体的居住在基督里。（西二 9。）

（三）父差子来。（约六 57，七 29 下。）主耶稣多次说父差祂来。这里的“差”与平常所领会的“差”不同。譬如，今天你差遣我到某处去，是你自己留在这里，把我送到那里。但在约翰福音中的“差”，是父差子去，父也同着子去。子来了，父也来了。子是父差来的，父也在子里和子一起来了。

that any specific “part” is missing. All we can say about a dead person is that he is no longer alive. This speaks of the mystery of life.

Although the Bible reveals that God is one yet three, what is the biblical basis for saying that the Father is the source, the Son is the expression, and the Spirit is the realization? This conclusion is based on many years of studying the Bible in general and on studying the Gospel of John in particular. It is also based on comparing the Word with our own experiences. In the Gospel of John, the Father is the source, the Son is the expression, and the Spirit is the realization. The Lord Jesus said, “I have come in the name of My Father” (5:43), and “the living Father has sent Me” (6:57; cf. 5:36-37). This proves that the Father is the source. The apostle John also says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him” (1:18), and the Lord said, “He who has seen Me has seen the Father” (14:9). This shows that the Son is the expression. Later, the Lord also said, “I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...because He abides with you and shall be in you” (vv. 16-17). Therefore, the Spirit is the reality, the realization, of God entering into us. From the standpoint of God’s relationship with man, the Father as the source is expressed through the Son in order to be received as the Spirit. From the standpoint of man’s relationship with God, as soon as we touch the Spirit, we receive the Triune God who enters into us. Now we will look at some details concerning the Father, the Son, and the Spirit.

The Father as the Source

Concerning the Father as the source (6:46; 7:29; 13:3), we need to see five points:

(1) No one has ever seen God the Father (1:18; 5:37; 6:46).

(2) All that the Father has is the Son’s (16:15), and all that the Father has is in the Son. The fullness of the Godhead dwells in Christ bodily (Col. 2:9).

(3) The Father sent the Son (John 1:14; 7:29; 6:57). The Lord Jesus said many times that He was sent from the Father. The meaning of the word from in John 1:14 and 7:29 differs from our common understanding. Ordinarily, when we think of someone being sent, we think that the sender remains apart from the one being sent. However, the Greek word para, translated “from,” means “by the side of,” implying “with”; hence, it is, literally, “from with.” This indicates that the Son was sent from the Father with the Father. When the Son came, the Father also came. The Son was sent by the Father, but the Father came with the Son and in the Son.

(四) 父在子里显出。(十四 7~11, 八 19 下。)因此, 人看见了子, 就是看见了父。

(五) 父在子里作事。(十四 10 下, 七 16。)父不仅在子里显出来, 人看见子就是看见父, 并且父还在子里面作事。

子是显出

关于子是显出, (一 18,) 我们要看见以下十六点:

(一) 子是那是神的话, 从太初与神同在。(一 1~2。)祂是神, 祂又与神同在。一面说“话与神”, 一面又说“话是神”, 那到底是一位还是两位? 这实在是个奥秘。

(二) 子与神平等。(五 18 下, 23。)

(三) 子与父原为一。(十 30, 十七 22。)父与子又是平等, 又是一。

(四) 子是父的显出。(十四 8~9, 八 19 下。)子出来了, 就是父显出来了。

(五) 子是因父活着。(六 57。)没有父, 子就不能活。父和子, 子和父, 是没有办法分开的。

(六) 子来行父的旨意。(38, 五 30, 19~20, 十二 49。)子从来不照祂的心意作什么, 祂都是照父的心意作。

(七) 子成为肉体, 带来恩典和实际。(一 14, 16~17, 八 32, 36, 十四 6 上。)子若不成为肉体, 不论父也罢, 子也罢, 都是太奥秘, 太抽象了。现在子成了肉体, 先是一个婴孩, 后是一个小孩, 再后是一个少年人, 而后成为青年人, 又长到三十岁成人, 以后出来作工。祂成了肉体, 非常具体。祂具体到一个地步, 能躺在马槽里。以赛亚九章六节说, 有一个婴孩为我们而生, 就是在马槽中的耶稣。这个子赐给我们, 祂的名字就是全能的神、永远的父。我们读约壹一章二节, 就知道那一位与父同在的生命, 今天已经显出来, 我们能看见, 能听见, 能摸着。约翰摸过, 彼得摸过, 门徒们都摸过, 非常具体。

祂一成为肉体, 就带来恩典, 也带来实际。(约一 14。)恩典在这里是指享受说的。子把神带来, 成为我们

(4) The Father is expressed in the Son (14:7-11; 8:19). Hence, he who has seen the Son has seen the Father.

(5) The Father is working in the Son (14:10; 7:16). The Father is expressed in the Son so that he who has seen the Son has seen the Father; moreover, the Father is working in the Son.

The Son as the Expression

Concerning the Son as the expression (1:18), we need to see the following sixteen points:

(1) The Son is the Word who is God and who was with God in the beginning (vv. 1-2). He is God, and He was with God. On one hand, verse 1 says, “The Word was with God,” but on the other hand, it also says, “The Word was God.” This is truly a mystery.

(2) The Son is equal with God (5:18).

(3) The Son and the Father are one (10:30; 17:22). The Father and the Son are equal, and They are also one.

(4) The Son is the expression of the Father (14:8-9; 8:19). When the Son comes, the Father is expressed.

(5) The Son lives because of the Father (6:57). The Son does not live apart from the Father. The Father and the Son, the Son and the Father, cannot be separated.

(6) The Son came to carry out the Father’s will (v. 38; 5:19-20, 30; 12:49). The Son did not do anything according to His own desire; He did everything according to the desire of the Father.

(7) The Son became flesh, bringing grace and reality (1:14, 16-17; 8:32, 36; 14:6). If the Son had not become flesh, both the Father and the Son would be too mysterious and abstract. The Son became flesh, passing from infancy through childhood into a man who was thirty years old when He began to minister. In the flesh God was expressed and made tangible to humanity. He was so tangible that He could even lie in a manger. Isaiah 9:6 says, “A child is born to us,” and “A Son is given to us.” The child was Jesus, but the Son who was given would be called Mighty God and Eternal Father. According to 1 John 1:2, the Word of life, who was with the Father, has been manifested, and we have seen, heard, and touched Him. John touched Him, Peter touched Him, and the other disciples touched Him.

When He became flesh, He brought grace and reality (John 1:14). Grace denotes enjoyment. The Son comes with God to be our enjoyment. At the same

的享受。同时，子也带来实际。这位肉体的耶稣就是光，就是爱，就是生命。祂就是那个实际。

(八) 子成为人，作神的羔羊，除去人的罪。(29, 36。)子不仅成了肉体，祂还成为人。这人来作神的羔羊，有肉，有血，有身体。祂有身体，能背负我们的罪；有宝血，能流出来赎我们的罪，洗我们的罪。

(九) 子将人浸入灵里。(33。)子不光把人的罪拿去了，还把入浸到神这灵里面。罪去了，灵来了，阿利路亚，这是子作的。子在肉体里替我们把罪除去，而后祂在复活里把我们浸到灵里。

(十) 子是生命，叫人得生命，且是生命的粮，叫吃祂的人，因祂活着。(十四6上，十一25，十10下，六35，57。)祂不光把罪拿去，把我们浸到灵里，还进到里面作生命，叫我们得生命。不只如此，祂还作我们生命的粮，作我们生命的供应。没有生命的粮，生命就不能维持。感谢主，我们的主是生命，也是生命的粮。

(十一) 子是一粒麦子，要结出许多子粒。(十二24。)子是那一粒麦子，落在地里死了，又活过来，就结出许多子粒。今天我们大家都是许多子粒中的一粒，都是祂所结出来的子粒。

(十二) 子是好牧人，要得着羊群。(十14~16。)祂不光是一粒麦子，产生我们这许多子粒；祂还是我们的好牧人，牧养我们。我们一面是许多的子粒，另一面也是许多的羊，成为一群。今天主就是来牧养我们这一群的羊。

(十三) 子是新郎，要娶新妇。(三28~29。)我们众人不仅是许多粒麦子，也不仅是群羊，还是新妇，等候新郎来迎娶。一面说，我们已经嫁给祂了；另一面说，我们还在等候祂来迎娶。祂是新郎，我们是新妇。

(十四) 子是父所栽培的葡萄树。(十五1。)栽培就是经营。父神在宇宙中有一个大的经营，这个大的经营就是这棵葡萄树。这棵葡萄树有许多的枝子，这些枝子就是我们。

(十五) 子受死流血赎罪，并流出活水——灵——来。(十九34。)主是怎样把罪拿去的？乃是借着受死流血。祂是怎样把我们浸到灵里的？是因为祂从里头流出灵来，像活水一样。

time, the Son comes also with reality. The incarnated Jesus is light, love, and life. He is the reality.

(8) The Son became a man to be the Lamb of God to take away the sin of the world (vv. 29, 36). Not only did the Son become flesh, but He also became a man. As a man coming to be the Lamb of God, He had flesh and blood—a body. He bore our sins in His physical body, and He shed human blood to redeem us from our sins and to wash away our sins.

(9) The Son baptized people in the Spirit (v. 33). He not only took away the sin of the world but also baptized people in the Spirit. Sin was taken away, and the Spirit came. In the flesh through His incarnation the Son removed our sins, and in His resurrection He baptized us in the Spirit.

(10) The Son is life so that people may have life; He is also the bread of life so that those who eat Him will live because of Him (14:6; 11:25; 10:10; 6:35, 57). He not only takes away our sins and baptizes us in the Spirit but also enters into us as life so that we may have life. He is also the bread of life as our life supply. Without Him as the bread of life, our life could not be sustained. Thank the Lord that He is also the bread of life.

(11) The Son is a grain of wheat bearing much fruit (12:24). The Son as a grain of wheat fell into the ground and died. In His enlivening resurrection, He brought forth many grains. Today every one of us is one of the many grains; we all are grains produced by Him.

(12) The Son is the good Shepherd who will gain His flock (10:14-16). He is not only the grain of wheat that brings forth many grains but also the good Shepherd who cares for us. On one hand, we are many grains, and on the other hand, we are many sheep as one flock. Today the Lord is shepherding us as His one flock.

(13) The Son is the Bridegroom coming for His bride (3:29-30). We are not only the many grains and the flock; we are also the bride waiting for the Bridegroom to come and marry us. On the one hand, we are already married to Him, but on the other hand, we are waiting for Him to come and marry us. He is the Bridegroom, and we are His bride.

(14) The Son is the vine cultivated by the Father (15:1). To cultivate is to carry out an economy. God the Father has a great economy in the universe, and this great economy is centered on the Son as the vine. We are the many branches of this vine (v. 5).

(15) The Son died, shedding His blood, for the redemption of sins and flowed out as living water, even as the Spirit (7:38-39; 19:34). The Lord took away our sins through the shedding of His blood in death, and He baptized us in the Spirit through the release of the Spirit, as living water, from within Him in resurrection.

(十六) 子复活成为灵，吹入我们里面。(二十 22。)前面的十五点，说到祂是什么，祂作成了什么；末了祂把这一切，统统摆在灵里头。祂一复活，就成为灵，这个灵像气一样吹到我们里面。约翰福音开头说，太初有话，话就是神。(一 1。)到末了说，这话成了一口气，吹到我们里面。(二十 22。)这就是生命的灵，这就是生命的气，这也就是生命。今天我们的主就是这个灵。祂是末后的亚当，成了赐生命的灵。(林前十五 45。)末后的亚当就是作神羔羊的耶稣，祂在十字架上成功了救赎，以后祂从死里复活，成了赐生命的灵。这赐生命的灵吹到我们里面，我们就得着灵，就得着生命。

灵是进入

关于灵是进入，(约十四 17,) 我们要看见以下八点：

(一) 灵是子的实际。(16 ~ 20, 十五 26。)父的一切都在子里面，子的一切都是灵来作实际。没有灵，人永远摸不着子。所以子就是灵，灵就是子。灵来了，就是子来了。灵在我们里面，就是子在我们里面。父一切所有的都是子的，而灵从子受了一切。今天灵就摆在我们里头，给我们经历，给我们享受。

(二) 灵领受子的一切，给我们得着。(十六 13 ~ 15。)

(三) 父在子里面，子成为灵，给我们饮入成为活水。(七 37 ~ 39, 四 10, 14。)

(四) 灵进入我们里面，与我们同在，使我们享受子。(十四 17 ~ 18。)是灵与我们同在，却是子被我们享受，因为灵就是子。

(五) 灵在我们里面，就是子在我们里面。(17, 20, 十七 23 上, 26 下。)

(六) 我们在这灵里，与三而一的神联合为一。(21 ~ 23。)到了十七章，主祷告父说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，…使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一。”(21 ~ 23。)这意思是，使所有信入祂，有祂作生命的人，都在三而一的神里面联

(16) In resurrection the Son was breathed into us as the Spirit (20:22). All the foregoing fifteen points speak of what He is and has done. All these items are in the Spirit. He became the life-giving Spirit in resurrection, and He was breathed into us as the Spirit. In John 1:1 He is revealed as the Word who was with God and who was God, but at the end of the Gospel, He is revealed as the Spirit of life, the breath of life, to be breathed into us (20:22). Today the Lord is the Spirit. He is the last Adam who became the life-giving Spirit (1 Cor. 15:45). The last Adam, Jesus as the Lamb of God, accomplished redemption on the cross, and in His resurrection from the dead, He became the life-giving Spirit. When this life-giving Spirit is breathed into us, we receive the Spirit and life.

The Spirit as the Realization

Concerning the Spirit as the realization of God (John 14:17), we need to see the following eight points:

(1) The Spirit is the reality of the Son (vv. 16-20; 15:26). All that the Father has is in the Son, and all that the Son has is realized as the Spirit. Apart from the Spirit, we cannot touch the Son. Hence, the Son is the Spirit, and the Spirit is the Son. When the Spirit comes, the Son also comes. When the Spirit is in us, the Son is also in us. All that the Father has is the Son's, and the Spirit receives everything from the Son. Today, the Spirit is in us for our experience and enjoyment.

(2) The Spirit receives all that the Son is and has obtained and discloses it to us (16:13-15).

(3) The Father is in the Son, and the Son became the Spirit for us to drink so that He may become the living water flowing out of us (7:37-39; 4:10, 14).

(4) The Spirit enters into us to be with us so that we may enjoy the Son (14:17-18). The One who is with us is the Spirit, yet the One whom we enjoy is the Son, because the Spirit is the Son.

(5) The Spirit being in us is the Son being in us (vv. 17, 20; 17:23, 26).

(6) In the Spirit we are joined to the Triune God as one (vv. 21-23). In chapter 17 the Lord prayed to the Father, saying, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one" (vv. 21-23). This means that all those who believe into Him and have Him as life are joined as one in the Triune God and are joined to the Triune God as one. Hence, this oneness is not only horizontal

合为一，并且都与三而一的神联合为一。所以这个“一”，不仅是横的，也是纵的。横的是我们大家成为一，纵的是我们与三而一的神成为一。我们乃是在灵里成为一。

（七）我们凭这灵的实际——基督，敬拜那是灵的神。（四 23～24。）这真是个说不透的奥秘。我们乃是凭着这灵的实际，就是我们所经历的基督，敬拜那是灵的神。所以，我们是凭着这位灵，敬拜这位灵。我们凭着的是祂，敬拜的也是祂。

（八）我们是在我们的灵里得着这灵的重生，也是在我们的灵里敬拜这灵。（三 6 下，四 24。）

约翰福音的四个重点

以上就是约翰福音关于父、子、灵的重点。父、子、灵乃是三而一的神；祂是一位神，却有父、子、灵三方面的讲究。父在子里面，子成为灵，进到我们里面。三一神进到我们里面，主要有四件事：头一步，祂把我们重生了；第二，重生之后，祂就在我们里头作气给我们呼吸；第三，又作活水给我们喝；第四，还作食物给我们吃。二十章二十二节，主复活之后就向门徒吹一口气说，“你们受圣灵。”祂呼，我们吸，我们就得着这气。四章十四节说，祂要赐给我们活水，我们喝祂所赐的活水，这活水要在我们里头成为泉源，直涌入永远的生命。七章三十七至三十八节就说，我们喝了祂所赐的水，就要从我们里面涌流出活水的江河。在六章三十五节又说，祂是生命的粮，吃这粮的就永远饱足，并且五十七节说，我们吃祂，就要因祂活着。

关于三一神之于我们的四个重点，请我们要记牢：第一、祂重生了我们；第二、祂是我们所呼吸的气；第三、祂是我们所喝的活水；第四、祂是我们所吃的粮食。你看小孩一生下来，就哭喊，不哭喊还要把他打一打，这就是叫他开始呼吸。我们基督徒呼喊主名也是个呼吸。许多人都能作见证，他呼喊主名，真是痛快，真是舒服，这就是他有了属灵的呼吸。有了呼吸还不够，还要喝水。你初喊主名的时候是呼吸，等你再喊：“哦主，阿们，”多喊几遍，这呼吸就变作喝水了。接着还要吃粮食，这个粮食就是主的话。所以，我们还得祷读主的话。我们若是每天又呼吸，又喝水，又吃粮食，我们的生命就长大了。

but also vertical. It is horizontal because we, the many believers, are one; it is vertical because we, the many believers, are one with the Triune God. In the Spirit we are one with all the believers as well as with the Triune God.

(7) We worship God, who is Spirit, by this Spirit and with reality, that is, with the Christ whom we have experienced (4:23-24). Hence, we worship the Spirit by the Spirit. This is a mystery that cannot be explained.

(8) We are regenerated by the Spirit in our spirit, and we worship the Spirit in our spirit (3:6; 4:24).

FOUR MAIN POINTS IN THE GOSPEL OF JOHN

These are the main points concerning the Father, the Son, and the Spirit in the Gospel of John. The Father, the Son, and the Spirit are the three-in-one God; He is one God, yet He is Father, Son, and Spirit. In His economy the Father is in the Son, the Son became the Spirit, and the Spirit enters into us. When the Triune God comes into us, He regenerates us. Then, as the Spirit, He is breath for us to breathe, living water for us to drink, and food for us to eat. In 20:22, after His resurrection, the Lord breathed into His disciples and said, “Receive the Holy Spirit.” He breathes out the Spirit so that we can breathe Him in. In 4:14 He said that He would give us living water that would become in us a fountain springing up into eternal life. In 7:38-39 He spoke of living water flowing out of the innermost being of those who would come to Him and drink. In 6:35 He said that He is the bread of life and that those who come to Him would by no means hunger. Furthermore, in verse 57 He said that those who eat Him would live because of Him.

We must remember these four main points concerning what the Triune God is to us: first, He regenerates us; second, He is breath for us to breathe; third, He is living water for us to drink; and fourth, He is food for us to eat. As soon as a baby is born, it will cry; if the baby does not cry, someone will spank it so that it will cry. This spanking causes it to begin to breathe. When Christians call on the Lord’s name, they are breathing. Many can testify that they feel so happy when they call on the Lord’s name. This indicates that they are breathing spiritually. However, it is not enough to just breathe; we also need to drink. When we first call on the Lord’s name, we are breathing; when we call again, “O Lord! Amen!” a few more times, our breathing becomes our drinking. After drinking, we need to eat Him as bread in His Word. Hence, we have to pray-read the Lord’s Word. If we breathe, drink, and eat the Lord every day, we will grow in the divine life.

结果是生命的发表

此外，约翰福音里还有十五章所提结果子的问题。什么是结果子？你里面的生命丰富了，加多了，慢慢的从你里头流出来，发表出来，这个发表就是果子。主说，“我是葡萄树，你们是枝子。”（5。）枝子的功用就是为着结果子。特别是葡萄树的枝子，不能作家具，也不能作燃料；如果不结果子，那是一点用处也没有。然而，结果子不是外面的行为，不是外面的举动，乃是里头生命的满溢。

生命的长大与扩展

末了，请记得，生命就是三而一的神这个灵。祂进到我们的灵里，就作了我们的生命。这一个生命需要长大，需要在我们里面扩展。然而，我们的难处就是不让祂扩展，而叫祂在我们里面受限制。表面上，你聚会，也祷告，甚至也祷告，但是在你里头却不让主这个灵开展，你不肯降服。许多时候，祂在你里头和你起争执，总是你打胜仗，祂打败仗。请记得，当你和基督争执的时候，祂败你胜，这并不是你的福气，反而是你的亏损。所以，每一次我们里面有争执的时候，我们都要学习对主说，“主啊，怜悯我，千万不要让我打胜，你要把我打败。”我们要有生命的结果，非让祂在我们里面扩大、扩展不可。不是你在外面热心，这没有用；也不是你在外面改自己，这也没有用；乃是你里头让主得胜，被主胜过，给主征服。无论大小的争执，你都让主得胜。你在基督面前一直是败者，你就有福了。

一切全不在乎你外面为主发多少热心，乃在乎主在你里面打败你有多少，征服你有多少。我们的工作不是要激动人发热心，鼓动人去作工；我们的工作乃是带人在里头让基督得胜，给基督征服，让灵长大。结果，主在我们里头得着了完全的地位，祂就能安家在我们里面，我们就以祂作人位，我们活着就是祂，满有祂丰盛的生命，并且流露这丰盛的生命，这个流露就是果子。

一九七〇年十二月讲于台北事奉训练

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FRUIT-BEARING BEING THE EXPRESSION OF LIFE

The matter of fruit-bearing is also mentioned in John 15. What is fruit-bearing? As the life in us becomes richer and increases, gradually it will flow out and be expressed. This expression is fruit-bearing. The Lord said, “I am the vine; you are the branches” (v. 5). The function of a branch is to bear fruit. This is especially true of the branches from a grape vine, which are only good for bearing fruit. The branches of a grape vine cannot be used to make furniture; if they do not bear fruit, they are totally useless. Bearing fruit is not outward behavior or an outward act but the overflow of the inner life.

THE GROWTH AND SPREAD OF LIFE

Life is the Triune God as the Spirit. He has entered into our spirit to be our life. This life needs to grow and spread within us. Our problem is that we do not let Him spread, and He is restricted within us. On the surface, we go to the meetings, pray, and even pray-read the Word, but inwardly we do not let the Lord Spirit spread, and we do not surrender to Him. When He has an argument with us inwardly, we always win and He always loses. It is not a blessing but rather a loss when we win an argument with the Lord. Therefore, every time we argue with the Lord, we should learn to say to the Lord, “Lord, have mercy on me. Do not let me win. Please defeat me.” If we desire to bear the fruit of life, we must let Him grow and spread in us. This is not a matter of being zealous outwardly. Neither is it a matter of improving ourselves outwardly. Rather, we need to let the Lord be victorious in us; we need to be overcome and subdued by Him. We need to let the Lord win in all arguments, whether great or small. If we are always defeated by Him, we will be blessed.

It does not matter how zealous we are for Him outwardly. The only thing that matters is how much we have been defeated and subdued by Him inwardly. Our work is not to stir people up to become zealous or to encourage people to work for Him. Rather, our work is to help people so that inwardly they will let Christ win, be subdued by Christ, and let the Spirit grow. Then the Lord will gain the full ground in us and be able to make home in us, and we will take Him as our person. Thus, for us to live will be Christ. As such, we will be full of His abundant life and will flow out this life; such a flowing out is fruit-bearing.

第六篇

生命的长大 与接受遵行主话

读经：约翰福音五章二十四节，六章五十七节，六十三章，十四章十五至十六节，二十至二十一节，二十三节，十五章三节，七至八节，十节，十七章八节上，十四节上，十七节。

三而一之神 成位的进入与活出

我们都得承认，约翰福音是一本非常奥妙、丰富、属灵、满了生命的书，而其奥妙就在于父、子、灵，其丰富也在于父、子、灵。在约翰福音这卷书里，可以说几乎没有什么教训。这卷书给我们看见，那位太初就有的神，如何就是父。（一1。）祂成了肉体，就是子，在地上显出祂的恩典和实际。（14。）最后祂在十字架上死了，释放出祂的生命，而后祂复活成为灵，进入我们里面。（二十22。）这样一来，这位三而一的神，就成位的进到我们里面。不是仅仅祂的生命进到我们里面，也不是仅仅祂的性情进到我们里面，或者祂的能力进到我们里面，或者祂的某一种美德，就如圣别、爱等，进到我们里面；乃是三而一的神，父、子、灵整个成位的进到我们里面。盼望我们众人都看见这一个。父在子里面，子成为灵，灵进入我们里面。不仅是祂的生命，不仅是祂的能力，不仅是祂美德的那一项，乃是三而一的神，整个成位的进入我们里面。

这成位的神作了我们里头的生命，作了我们里头的性情，也作了我们里头的人位。我们就因祂活着，也凭祂活着，并且把祂活出来。不是仅仅把祂的爱活出来，不是仅仅把祂的圣别活出来，也不是仅仅把祂任何一项美德活出来，乃是把祂这成位的主，成位的神活出来。祂就是我们的品格，祂就是我们里头的人位。阿利路亚！

享受神的两个凭借— 灵与话

CHAPTER SIX

GROWING IN LIFE AND RECEIVING AND KEEPING THE LORD'S WORD

Scripture Reading: John 5:24; 6:57, 63; 14:15-16, 20-21, 23; 15:3, 7-8, 10; 17:8, 14, 17

THE TRIUNE GOD'S ENTERING INTO US AS A PERSON AND LIVING OUT OF US

The Gospel of John is a book that is very mysterious, rich, spiritual, and full of life. Its mysteriousness and richness are related to the revelation of the Father, the Son, and the Spirit. In the Gospel of John there is hardly any teaching. This book shows how the Word, the Son, who was in the beginning with God, is God (1:1). As the Word, God became flesh and manifested grace and reality on the earth in the Son (v. 14). Eventually, the Son, who was both God and man, died on the cross, releasing the divine life, and as the last Adam in resurrection, He became the life-giving Spirit to enter into us (20:22). The Triune God enters into us as a person. We have received more than just God's life, nature, power, and attributes, such as holiness and love. We have received the Triune God Himself—the Father, the Son, and the Spirit—into us as a person. The Father is in the Son, the Son became the Spirit, and the Spirit has entered into us. The Triune God as a person has entered into us.

God has come into us to be our life and nature and also to be our person. We live because of Him, and we also live Him. We should live out not only His love, His holiness, and His attributes but also His very person. We should live out the Lord, because He is in us as a person. Hallelujah!

TWO MEANS OF ENJOYING GOD— THE WORD AND THE SPIRIT

然而，若只说到这里，这还不过是一个道理，一种说法。到底我们怎样才能享受祂这成位的自己呢？我们怎样才能摸着祂这成位的自己呢？约翰给我们看见，有两个凭借：第一个凭借是话，第二个凭借是灵。一章一节开头就说，“太初有话。”中文和合本圣经把这里的“话”翻作“道”，那不能说不对。然而中国人一读到“道”，就以为是道理，那就误解得多了。所以这里翻作“话”，还是比较合宜。不过这个话不是平常的话，乃是长篇大论的话。约翰一开头就说，“太初有话，…话就是神。”（1。）到了四章又说，“神是灵。”（24。）神是话，神也是灵。所以，话和灵乃是凭借，给我们经历这位三而一的神，这位丰富、奥秘的神。

约翰福音的两条路线— 灵与话

从约翰福音这卷书里，我们能找出两条路线，一条是话的线，一条是灵的线。这些日子，我们大部分注意灵的线。譬如，三章六节说，“从那灵生的，就是灵。”到了四章就说，“神是灵；敬拜祂的，必须在灵…里敬拜。”（24。）六章就说到“生命的粮”，（35，48，）而后告诉我们“赐人生命的乃是灵”。（63。）到了七章三十七至三十九节又说，“人若渴了，可以到我这里来喝。信入我的人，…从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的。”到了十四、十五、十六章，特别讲到灵。主在即将钉十字架的那个晚上，对祂的门徒说，“我往父那里去。…我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，…因祂与你们同住，且要在你们里面。…我正往你们这里来。”（十四12，16～18。）所以灵来了，就是主来了。这实际的灵要进入门徒里面，和门徒永远同在，祂要引导他们进入一切的实际，并要把要来的事宣示与他们。因为祂要从主有所领受而宣示与门徒。（十六13～14。）以后主死了，真是去了；祂也复活了，又来了。祂就成了赐生命的灵，成了一口气吹到门徒里头，叫门徒接受祂作圣气，作圣灵。（二十22。）这是灵的一条线。

If we can only speak about Christ being our person, this will be merely a doctrine. The Gospel of John, however, shows that we can enjoy Him as a person and touch Him through the Word and the Spirit. John 1:1 says, “In the beginning was the Word.” Word in Greek signifies the full definition, explanation, and expression of God; hence, it is God defined, explained, and expressed. Thus, verse 1 continues, saying, “And the Word was God.” Then in 4:24 the Lord said, “God is Spirit.” God is the Word, and God is the Spirit. Hence, the Word and the Spirit are two means for us to experience the mysterious and rich Triune God.

TWO LINES IN THE GOSPEL OF JOHN— THE WORD AND THE SPIRIT

We can identify two lines in the Gospel of John. The first is the line of the word, and the second is the line of the Spirit. Let us begin, however, by considering the line of the Spirit. John 3:6 says, “That which is born of the Spirit is spirit,” and 4:24 says, “God is Spirit, and those who worship Him must worship in spirit.” Chapter 6 speaks of “the bread of life” (vv. 35, 48), and it also speaks of “the Spirit who gives life” (v. 63). In 7:37-39 the Lord said, “If anyone thirsts, let him come to Me and drink. He who believes into Me...out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive.” Chapters 14 through 16 are also focused on the Spirit. On the evening when the Lord was about to be crucified, He said to His disciples, “I am going to the Father...And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...because He abides with you and shall be in you...I am coming to you” (14:12, 16-18). According to these verses, when the Spirit comes, the Lord also comes. The Lord said that the Spirit of reality would enter into the disciples and be with them forever, that He would guide them into all the reality, and that He would declare to them the things that were coming, for He would declare to the disciples what He received from the Lord (16:13-14). Following His death, the Lord ascended to the Father on the morning of His resurrection and came again to the disciples on the evening of His resurrection (20:17, 19-20). When He came to the disciples, He came as the life-giving Spirit (1 Cor. 15:45), and He breathed the Spirit into the disciples so that the disciples would receive Him as the holy breath, the Holy Spirit (John 20:22). This is the line of the Spirit.

接着，我们要看关于话的这一条线。五章二十四节说，“那听我话，又信差我来者的，就有永远的生命。”这意思是，现在话来了，我们必须摸着话，必须听见话。六章五十七节说，“那吃我的人，也要因我活着。”怎样吃法呢？不是凭空吃，乃是凭着祂的话吃祂。所以六十三节说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”话就是生命的粮，话就是灵，叫我们得生命。到了十四章二十一节，祂又说，“有了我的诫命又遵守的，这人就是爱我的。”诫命当然就是话的一种。我们遵守祂的诫命，就是遵守祂的话，祂就要向我们显现。（21。）不仅这样，祂和父都要来同我们安排住处。（23。）当我们和祂的话发生了正常的关系，对祂的话有了正常的经历，我们就得着祂的显现，又得着祂与父同我们安排住处。

到了十五章一至三节又说，我们这些葡萄树上的枝子，都需要结果子。要多结果子就要被洁净；主的话就来洁净我们。若是我们让主的话，在我们里头运行作工，这话就叫我们得洁净。七节又说，若是我们住在祂里面，祂的话就住在我们里面。真是奇妙。原来是说，我们若住在祂里面，祂自己就住在我们里面。（4。）现在说，我们若住在祂里面，祂的话就住在我们里面，结果我们就多结果子，叫父得荣耀。（7～8。）主的话若能在我们里头得着地位，我们就得享祂丰富的生命，这丰富的生命就能结果子。而后十节又说，“你们若遵守我的诫命，就住在我的爱里。”这里主的诫命，当然就是主的话。

到了十七章，最少有三节提到话。主向父祷告时说，“你所赐给我的话，我已经赐给他们，他们也领受了。”（8。）又说，“我已将你的话赐给他们。”（14。）又说，“求你用真理圣别他们，你的话就是真理。”（17。）这些都是约翰福音里话的一条线。所以，约翰福音里有两条线，一条是灵的线，一条是话的线。灵与话是我们经历三一神的凭借。

生命长大与接受主话

生命的开头不重在话，乃重在灵；然而，生命的长大，生命的扩展，生命的扩充，非有话不可。灵是起头，话是扩充。譬如，我们都知道主是灵，主就在我们的灵中。我们怎样享受祂呢？按我们的经历，就是呼喊祂的名：“哦，主啊，

Now we need to consider the line of the word. Verse 24 of chapter 5 says, “He who hears My word and believes Him who sent Me has eternal life.” This shows that the Lord’s word is available and that we must touch His word and listen to His word. Verse 57 of chapter 6 says, “He who eats Me, he also shall live because of Me.” We eat the Lord through His words, because as verse 63 continues, “It is the Spirit who gives life;...the words which I have spoken to you are spirit and are life.” The Lord’s words are the bread of life, and the Spirit embodied in His words gives life. Later, in 14:21 the Lord said, “He who has My commandments and keeps them, he is the one who loves Me.” Commandments are words. When we keep His commandments, we are keeping His words, and He will manifest Himself to us (v. 21); not only so, both He and the Father will come to make an abode with us (v. 23). When we have a normal experience of His words, we will have His manifestation, and He and the Father will come to make an abode with us.

John 15:1-3 speaks of our being branches in the vine and of our need to bear fruit. In order to bear fruit, we need to be cleansed, and it is the Lord’s word that cleanses us. If we allow the Lord’s word to operate in us, His word will cleanse us, and if we abide in Him, His words will abide in us (v. 7). This is wonderful. First, we abide in Him, and He abides in us (v. 4). Then we abide in Him, and His words abide in us (v. 7). As a result of this abiding, we will bear much fruit in which the Father is glorified (v. 8). If the Lord’s words can gain ground in us, we will enjoy His rich life, which will bear fruit. Finally, verse 10 says, “If you keep My commandments, you will abide in My love.” The Lord’s commandments are surely the Lord’s words.

In chapter 17 there are at least three verses that speak of the word. In His prayer to the Father, the Lord said, “The words which You gave Me I have given to them, and they received them” (v. 8). He also said, “I have given them Your word” (v. 14), and “Sanctify them in the truth; Your word is truth” (v. 17). These verses are part of the line of the word in the Gospel of John. Hence, the Gospel of John has two lines—the line of the word and the line of the Spirit. The word and the Spirit are the two means through which we experience the Triune God.

GROWING IN LIFE AND RECEIVING THE LORD’S WORD

The initiation of life begins with the Spirit, but the word is needed for the growth, spread, and expansion of life. Although the initiation of life is through the Spirit, the growth of life is through the word. We know that the Lord is the Spirit in our spirit, and we can enjoy Him by calling on His name. As we call, we are breathing; that is, we are

阿们。”我们这一呼喊就是呼吸，就是接受祂作空气。我们再多呼吸一点，呼吸就变作喝水了。和受恩姊妹写的一首诗，里面有一句话说，“只要呼吸耶稣这名，就是饮于你生命。”（诗歌六五首。）呼吸加多了，就是饮。然而请记住，你光吸，光饮还不够，你非吃不可。在我们肉身的需要上，空气是重要的，水也是重要的，但是能叫我们得着丰富供应的，能加增我们所需的各种营养素的，乃是食物。所以我们不只要呼吸，喝水，我们还要吃，才能得着营养。我们要吃就必须有主的话，这非要祷读圣经不可。

有的人误解说，我们只要呼喊主名，不要听道了，也不要圣经了。我们从来没有这样说。我们要圣经比任何人都厉害。有什么人要圣经，能比得上我们的祷读？一般人要圣经就是用眼睛看，深一点的是用头脑研究。但是我们接受圣经不仅是接受到眼帘之内，接受到头脑里面，我们乃是把主的话祷告到灵里。谁能说我们不要圣经？我们是非常要圣经的，我们只是不要人的废话。我们也不是不要讲道，我们是不要那种填时间的讲道。

召会需要活道

若是主怜悯我们，各地的召会在这个活的灵、强的灵、新鲜的灵、丰富的灵里，每一周都应该有几篇道，都得有道。不要以为洛杉矶召会不要讲道，洛杉矶召会一周最少有四篇道。我一点没有夸口，我能作见证说，那篇篇都是活道。不要以为我们不需要道，我们需要活道。在约翰福音中有灵，还有话。光有灵不够，光呼吸不够，光喝水不够，还必须吃饭。呼吸是每秒钟的，喝水一天总得七、八次，吃饭虽然次数少，但是量数多，一天最少三次，都得吃个饱。

在召会中，每一周最少也得有两三篇道，供应神的儿女。如果你们问我，我们没有活道怎么办？若是没有，就要去找约瑟，下埃及去买粮。你们碰到大荒年，但是在约瑟那里储藏的粮够多，你们要到约瑟那里买粮。约瑟是谁？约瑟就是得着荣耀的主耶稣，就是在宝座上的基督。

我们不能仅仅叫灵活，不能仅仅解渴，而不吃个饱。召会需要一点结实的食物，各地召会都需要这一个。当然，吃的时

间不需要像呼吸那样多。呼吸是每一秒钟都要的，receiving Him as air. As we breathe more, our breathing becomes our drinking. Sister M. E. Barber wrote a hymn that says, “Just to breathe the Name of Jesus, / Is to drink of Life indeed” (Hymns, #73). As our breathing increases, it becomes our drinking. However, in addition to breathing and drinking, we must eat. Our physical body needs both air and water. However, in order to receive a rich supply of nutrients for our growth, we need food. Hence, we should not only breathe and drink but also eat in order to receive the necessary nutrients. We must have the Lord’s Word in order to eat. Thus, eating is related to pray-reading the Scriptures.

Some have said mistakenly that we only need to call on the Lord’s name, that we do not need to listen to messages or read the Bible. This is not true; we need the Bible more than anyone else. Many people read the Bible only with their eyes; others study it with their minds. However, when we pray-read the Lord’s Word, we receive the words of the Bible into our spirit. We want and need the Bible very much. It is the Bible that we want, not man’s nonsensical words. We also need the ministry of the Word. We do not reject the practice of ministering the Word; rather, we reject only messages that do not supply life.

THE CHURCH NEEDING LIVING MINISTRY

If the Lord has mercy, the churches in every place should receive several messages every week that are living, strong, and fresh. The church in Los Angeles does not reject the ministry of the Word. On the contrary, at least four messages are given every week. I am not boasting; I can testify that every message is a living message. We need the ministry of the Word, a ministry that is living. In the Gospel of John there is the Spirit, and there is also the word. It is not enough to have just the Spirit. It is not enough to just breathe and drink; there is a need to eat. We need to breathe moment by moment, drink seven or eight times a day, and eat at least three times a day.

In the church there should be at least two to three messages a week to supply God’s children. Some may ask, “What if we do not have living messages?” If our messages are not living, we should go to Joseph to buy grain. We may encounter a great famine, but there is enough supply in Joseph’s storehouse. We should go to Joseph to buy grain. Who is Joseph? Joseph is the glorified Lord Jesus, the Christ on the throne.

We should not have our spirit merely enlivened or our thirst quenched. Our hunger also needs to be satisfied. The church needs solid food; all the local churches need this. We do not need to spend as much time eating as we do breathing, because we need

但不需要每一秒钟都吃。所以，一周有三、四篇道就可以了，能给大家真正吃个饱。这件事大家都得负责，都得祷告，求主在我们中间释放话语，叫祂的话语在我们中间是敞开的。

天天吃喝享受主话

你我都得吃主的话。我从前画过这样的图，就是一个三角形，神、灵、话各占一角。神是灵，神是话，话又是灵。太初有话，话就是神，（约一1，）神是灵，（四24，）主对我们所说的话就是灵。（六63。）所以三个就是一个。你不能光接触神，而不呼吸灵；你也不能光接触神，呼吸灵，而不对待话。所以，我们每一个人都不能离开圣经。你们不能光有一本圣经，最少得有三、四本圣经，而且每一本大小不要一样；有的是大字的，有的是最小本的。主的话不可以离身，你整天得吃主的话，因为主自己就在祂的话里，主自己就是话，话就是灵。当你把主的话打开时，不要想去了解它，只要把它吃到灵里。就如早晨大家都吃早餐，然而明白这些食物是一件事，消化食物又是一件事。同样的原则，你们是需要消化圣经，不是需要明白圣经。现在我们都清楚了，祷告圣经就是吃主的话。我们只要把主的话吃进里头，我们里头有一个属灵的胃，就是我们的灵，自然会负责一点一点的把话消化。

此外，约翰福音这些章节中所提到的“话”，在希腊文里有两个不同的字。譬如，六章六十三节的“话”和一章一节的“话”不同，前者是临时的话，后者是长篇大论常时的话。主给我们的话大概就是这两种，一种是常时的话，一种是临时的话。就如约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”这是常时的话。至于主对那瘫了三十八年的人说，“起来，拿你的褥子走吧。”（五8。）这是临时的话。摆在圣经里的话，大部分都是常时的，但是当主特别把这话重新说一遍时，就变成临时的话。无论是常时的话，或临时的话，我们都得常常从主那里得着话。

to breathe every second. Hence, several messages a week will be adequate to feed and satisfy the saints with food. Everyone needs to bear responsibility in this matter; everyone needs to pray and ask the Lord to release His speaking among us, asking that His Word would be open to us.

ENJOYING THE LORD'S WORD DAILY BY EATING AND DRINKING

We must eat the Lord's Word. I once drew a diagram of a triangle with the words God, Spirit, and Word at the corners. God is Spirit (4:24), and God is also the Word (1:1). Furthermore, the Word is Spirit. The words that the Lord has spoken to us are spirit (6:63). Hence, the three are one. We cannot contact God without breathing in the Spirit. Neither can we contact God and breathe in the Spirit without dealing with the Word. None of us can live apart from the Bible. We should have more than one Bible so that we can have the Word with us at all times. We should never be separated from the Word. All day long we should eat the Lord's Word, because the Lord Himself is the Word, and His words are spirit and life. When we open the Bible, we should not focus on understanding but on eating and being nourished in our spirit. It is one thing to understand the food that we eat for breakfast, but it is another thing to eat and digest the food. In the same principle we need to digest the words of the Bible. Pray-reading the Bible is to eat the Lord's Word. As long as we take in the Lord's Word, our spirit will spontaneously digest the Word.

Two different Greek words are translated as “word” or “words” in the Gospel of John. For example, the Greek word for words in 6:63 is *rhema*, which is different from the Greek word for Word in 1:1, which is *logos*. The former refers to the instant word, and the latter, to the constant word. The Lord gives us both the instant word and the constant word. For example, John 3:16 says, “For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.” This is an example of His constant word. However, when the Lord spoke to the man who had been impotent for thirty-eight years, saying, “Rise, take up your mat and walk” (5:8), He was speaking an instant word to him. All the words in the Bible are constant; however, when the Lord repeats a constant word to us, it becomes an instant word. Whether the Lord's words are constant or instant to us, we should receive His words constantly.

遵守主话就经历 另一位保惠师

主说，“你们若爱我，就必遵守我的诫命。我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”（十四15～16。）诫命就是话。我们一遵守主的话，另一位保惠师就来了。有人说，圣灵就在我里头。不错，圣灵是在你里头。然而，若是早晨你从主得着新鲜的话，你遵守那个话，马上你就觉得，在你里头的圣灵是“另一位”，是另一个味道了。譬如，你去百货公司，你坐车到门口，下了车，一直往里走，忽然圣灵在里头对你说，“回去！”请问你回不回去？你若是回去，你就真是爱主的。然而，许多时候你都是说，“主啊，赦免我吧，我已经来了，让我作这一次吧。下不为例，我再不来了，好不好？”主并不是那么硬绷绷的对你说，“绝对不可。”因此主也不大出声，就听你的了。这意思好像说，“你看着办吧，你愿意下不为例，就下不为例吧，你愿意回去是最好。”十之八九你不选择回去，你选择下不为例。你就进了百货公司，东看西看买了一点东西。我绝对知道，你那时一定是无精打采。然而，我们就是这么迟钝，虽然无精打采，还是不肯快快回去，还是要东买西买。本来你里头是有圣灵的，但是到了这时候好像没有了。等到你回家，祷告就不行了；你不好意思见主，一直不好意思两三天。这时，你里面的灵就不是“另一位”了。

然而，如果你在百货公司门前喊“哦主”，主说，“回去！”你说，“阿们。”立刻你就坐计程车回去了。这时，你会觉得里面的圣灵是另一位保惠师。当然，事实上不是另一位，但在味道上，感受上觉得是另一位。当你坐车回去的时候，外面汽车像在飞，你里面更像在飞。为什么？因为你爱祂，你遵守祂的诫命，就有另一位保惠师来了。

十四章十五节说，“你们若爱我，就必遵守我的诫命。”十六节说，“我要求父，祂必赐给你们另一位保惠师。”平常我们都把这两节断开讲，实在这两节是衔接的。你要得着另一位保惠师，就非要爱主，遵守祂的诫命不可。真的是另一位保惠师么？说来说去就是一位，只不过在我们的享受里，是另外一位。是同一位主，味道却不同。

KEEPING THE LORD'S WORD AND EXPERIENCING ANOTHER COMFORTER

The Lord said, "If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Comforter, that He may be with you forever" (14:15-16). Commandments refers to His words. As we keep the Lord's words, another Comforter comes. Although the Holy Spirit is already in us, when we receive a word from the Lord and keep that word, we have a deep sense of the Holy Spirit coming to us as another Comforter, because of the freshness of His taste. For example, as we are walking toward a department store, the Lord may tell us not to go into the store. At this point we have to either follow or disobey the Lord's speaking. Occasionally, we turn away out of our love for the Lord, but often we bargain with the Lord, saying, "Lord, forgive me. I am already here. Please let me go in just this one time." The Lord rarely responds by saying, "Absolutely not!" Rather, He indicates His feeling and leaves the decision to us. Most of the time, we follow our own feeling and do not turn away. Consequently, when we go into the store and make several purchases, we often have a sense of deadness within as if the Holy Spirit has disappeared. Yes, we still have the Holy Spirit in us, but our touch with the Lord is gone, and we even feel shameful before the Lord. At such a time, we do not have a fresh sense that there is another Comforter in us.

On the other hand, if we call, "O Lord!" when the Lord says, "Go home," and say Amen, we will sense the Holy Spirit within us as another Comforter. As we head toward our home, it will seem almost as if we were flying, because we sense the comforting presence of the Spirit. When we love Him and keep His commandments, another Comforter comes to us.

Verse 15 of chapter 14 says, "If you love Me, you will keep My commandments." Then verse 16 says, "I will ask the Father, and He will give you another Comforter." Ordinarily we separate these two verses, but actually they are connected. If we desire to have another Comforter, we must love the Lord and keep His commandments. Then in our experience the Lord will become another Comforter, bringing us the fresh taste of the Holy Spirit as our enjoyment.

遵守主话 就得主显现同住

二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”我们平常读到这里就停了。可是主还有二十一节的话：“有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”这话的原则是一样的。比方，你到了百货公司，里头说，“回去。”你若不听这话，就上了楼，你看主向你显现不显现？祂虽然还在你里面，可是祂藏起来了。主是从不撇下你，不离开你的，但祂不向你显现了。我不鼓励你去看电影，但是即使你进电影院，主也跟你去。不过主是隐藏着跟你去的，祂的同在不给你觉得，不向你显现。

有一次，以色列人拜了偶像，神对摩西说，“你带以色列人往迦南去吧，你们自己去吧。”摩西就和神办交涉说，“神啊，这不行，我不去。必须你的同在和我同去，我才去。我知道你可以施展大能，把我们带进迦南，但是一路上，我们若是摸不着你的同在，我们就受不了。所以，必须你的同在和我们同去。”（参出三二～三三。）什么叫作神的同在和我们同去呢？比方，我们三个人一同去个地方，其中有一个人不高兴，不愿意和我们在一起。所以当我们坐火车时，我们坐第五节车厢，他就偏偏坐第八节。不错，他是与我们同行，但是他不和我们同在。不错，你有主在里头，但是你没有时刻得着主的显现。假使碰到事情，主一说话你就听，马上主就向你显现。另外一位保惠师，是特别的福分。怎样享受到的呢？乃在于接受主的话。

不仅如此，到了约翰十四章二十三节，耶稣对门徒说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”主耶稣不是已经在我们里面了么？怎么还说要到我们这里，同我们安排住处呢？难道祂还没有到我们这里来？不是的，祂乃是在你里头，就在你里头。然而，你若真是因着爱祂，遵守祂的话，你就更享受主和你同在；不仅同在，还与你同住。你就觉得有一种特别的味道，主整天就是住在你里头。到这时候，你就经历你和主的确确是合而为一；祂是你里头的人位，你是祂外面的彰显。

MANIFESTING HIMSELF AND MAKING AN ABODE WITH US BY OUR KEEPING OF THE LORD'S WORDS

Verses 20 and 21 of chapter 14 say, “In that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.” If we arrive at a department store and the Lord says, “Go home,” do you think that the Lord will manifest Himself to us if we do not listen to His word? Although He is still in us, He will hide Himself. The Lord will never forsake us or leave us, but He will not always manifest Himself to us. I do not encourage you to watch movies. However, if you go to a movie, the Lord will go with you. Nevertheless, He will go in a hidden way, and you will not be able to feel His presence or His manifestation.

After the children of Israel worshipped the molten calf, God told Moses to bring the Israelites to Canaan but that He would not go up in their midst with them (Exo. 33:3). However, Moses negotiated with God, saying, “If Your presence does not go with us, do not bring us up from here” (v. 15). It was as if he said, “God, this will not do. I am not going. Your presence must go with us; otherwise, I will not go. I know You can exercise Your power to lead us into Canaan. However, if we cannot touch Your presence, we will not be able to endure the journey. Therefore, Your presence has to go with us.” What does it mean for God’s presence to be with us? Suppose three people are riding together in a train, but one of the three is unhappy and does not want to sit in the same train seat with the other two. Even though he is going with the other two, they do not have his immediate presence. Similarly, even though the Lord is in us, we will not have His immediate presence if we do not keep His words. As soon as we respond to the Lord’s words, however, His presence with us is immediately manifested. It is a special blessing to know the Lord as another Comforter and have His manifestation by keeping His words.

In John 14:23 Jesus also said to His disciples, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” Since the Lord Jesus is in us already, why does He say that He will come to us and make an abode with us? Does this imply that He is not in us? No, He is in us, but in order for us to enjoy not only His manifestation but also His abiding in us, we must be those who love Him and keep His word. In such a condition we will have a special sense of the Lord’s abiding in us. Further, we will be practically one with the Lord, because He will be our person within, and we will be His manifestation without.

所以，喊主的名很容易，但是最大的一个试验，就是当主的话来时，我们怎样对待？许多时候我们让主住在里面，却不让主的话住在里面。譬如，一个姊妹能让丈夫住在家中，但是不接受丈夫的话。这时丈夫可以住在家里，丈夫的话却不能住在家里。有时候作妻子的甚至还对丈夫说，“你闭口，不要讲了，我不听你啰嗦。”作丈夫的对妻子也常有这个故事。请想看，主在你里面是否也是这样？你虽然不好意思叫主闭口，但是你的态度就有这个味道。你让主住在你里面，却不让主的话住在你里面。这是我们真实的光景。

遵守主话 生命才能长大

这些日子圣徒们操练喊“哦主”，聚会的情形的确是活了，是比从前进步了，但是大家生命的长进却不够快。主说，“你们若爱我，就必遵守我的诫命。”（15。）我们真爱祂么？真遵守祂的诫命么？祂的诫命有两种：一种是常时的，摆在圣经里；一种是临时的，常常就是一个字：“不。”基督徒能把这个“不”听好了，就最属灵了。“哦，主啊，我要去看我的亲友。”“不！”“主啊，我今天要去买东西。”“不！”在一天之中，主对你说了多少个“不！”但是你且不管主怎么说，你想作什么还作什么，该说什么还说什么。所以，你的生命不能长大。

实在说，外面的劝勉没有用。你爱世界，我劝你不爱世界；我发脾气，你劝我不发脾气；我在家里和妻子吵嘴，你劝我不要和妻子吵闹；这些都没有用。大家都得喊：“哦主，”也都得接受主的话；只有这两条路。因着爱祂，要让祂的话，在你里头得到亨通的路。人吃了食物，食物进到人胃里却通不下去，结果就是消化不良。你把主的话接受到你里头，却不让主的话在你里头运行，结果也是消化不良，叫你害属灵的病。我们呼喊主名，也祷告，也祷读圣经，但主的话进到我們里头，若不能运行得通，还是不能叫我们得益处。

我们必须仰望主怜悯我们，给我们一颗火热爱祂的心，彻底的爱祂。祂的话一进到我们里头，就四通八达，没有不通的，都是消化的，结果我们就得着营养，我们的生命就增长了。这是我们今天的需要，我们都得为这事祷告。

It is easy to call on the Lord's name, but the greatest test is how we deal with the Lord's word when it comes to us. Many times we let the Lord abide in us, but we do not let His word abide in us. For example, a sister may let her husband reside in their home but still not receive his words. Sometimes wives argue with their husbands, and husbands argue with their wives. Similarly, we often argue with the Lord. Although we may not openly defy the Lord's words, we often ignore them. We are willing to let the Lord indwell us, but we are unwilling to let His words abide in us. This is our real situation.

KEEPING THE LORD'S WORD SO THAT WE MAY GROW IN LIFE

In these days many saints are calling on the name of the Lord, and our meetings are becoming more living. However, the growth in life in the saints is still slow. The Lord said, "If you love Me, you will keep My commandments" (v. 15). Do we really love Him? Do we really keep His commandments? His commandments are of two kinds—constant and instant. His constant commandments are found in the Bible, whereas His instant commandments often consist of only one word, no. If a Christian can always obey the word no, he will grow in life. For example, when we say, "Lord, I want to visit my relatives," He may say, "No!" When we say, "Lord, I want to buy something," He may say, "No!" The Lord says "No!" to us numerous times during a day, but we ignore His word because we want to do as we please. This hinders our growth in life.

Actually, outward exhortations are useless. It is useless for me to exhort you not to love the world or not to lose your temper. Instead, we should call on the Lord and receive His words because we love Him. The food that we eat must be digested in our stomach. Similarly, the words that we receive must be allowed to operate in our being. If we do not digest the Lord's words, we will suffer from "indigestion" and become spiritually sick. Even though we call on the Lord's name and pray-read the Bible, there will be spiritual growth only if we allow His words to operate in our being.

We must look to the Lord for His mercy so that He may give us a heart that loves Him fervently and absolutely. When His word enters into us, it must be received and digested. This will provide us with the proper spiritual nutrients, and we will grow in life. This is our need today. We all need to pray for this. We should not only call on

不光呼喊主名，呼吸主，饮主，还得真正吃祂的话，并且把祂的话消化在我们里头，让祂的话在我们里面亨通。结果，祂在我们里面得着地位，向我们显现，与我们一同安排住处，我们就长大，生命就增长了。

一九七〇年十二月讲于台北事奉训练

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the Lord's name, breathe Him in, and drink Him, but we must also eat His Word in a genuine way, digesting His Word and allowing His word to operate in us. Then He will gain ground in our being, manifest Himself to us, and make an abode with us so that we will grow in life.

第七篇

生命的长大 与接受基督作人位

许多人问实际是什么？实际就是三而一的神自己。神是源头，主是显出，灵是进入。这个进入就是作实际。一切都是影儿。譬如，你有时候看见一点爱，那不过是影儿。爱的实际，爱的本质，爱的本体，乃是这一位神，也就是住在我们里面的这一个灵。这个包罗万有的灵，这个赐生命的灵，祂就是爱的实际。祂不仅是爱的实际，也是生命的实际，忍耐的实际，能力的实际，智慧的实际；祂乃是一切的实际。

歌罗西二章十六至十七节说，“所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”月朔是一个月里新的起头，这个新起头不过是影儿，主在我们里面作为赐生命的灵，才是新的起头。每逢我们摸着了祂，在我们里面都有一个新的起头。安息日也是个影儿，那个实体就是住在我们里面的灵。一切都是影儿，那个实际，那个实体，就是住在我们里面那赐生命的灵。

接受基督作人位 乃是最甜美的经历

我们要了解，这个灵不仅是一个能力，不仅是一个美德；祂不仅是圣别，不仅是生命，祂乃是成位的住在我们里面。盼望我们都能在灵里领会这件事。这是最深，也是最细，更是最甜美的；经历主的人位是最深的经历，也是最完全、最细嫩、最甜美的经历。

譬如，一位姊妹定意要去百货公司买东西，她匆匆忙忙的去。等她下了计程车，进了百货公司，想起要喊“哦主”。这一喊“哦主”，主说，“回去！”“哦，主啊。”“回去！”在这种光景中，十次有九次我们都是不回去的，我们就在那里和主讨价还价，求主原谅。当然有时也有主的

CHAPTER SEVEN

GROWING IN LIFE AND TAKING CHRIST AS OUR PERSON

Reality is the Triune God Himself. In this reality the Father is the source, the Lord is the expression, and the Spirit is the realization. The Spirit who enters into us is the reality of the Triune God. Apart from the reality of the Triune God, all things are but a shadow. For example, the expression of love is just a shadow. The reality of love in its nature and substance is the Triune God who indwells us and who is realized in us as the Spirit. This all-inclusive, life-giving Spirit is the reality of love. Not only is He the reality of love; He is also the reality of life, patience, power, and wisdom. He is the reality of all positive things.

Colossians 2:16-17 says, “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.” A new moon is the new beginning of a month, which is merely a shadow; however, the Lord as the life-giving Spirit is our real new beginning. Every time we touch Him, we have a new beginning. The Sabbath is also a shadow, but the body, that is, the substance of the Sabbath, is the Spirit who indwells us as our rest. Everything is a shadow, but the reality, the body of all the positive things, is the life-giving Spirit who indwells us.

TAKING CHRIST AS OUR PERSON BEING THE SWEETEST EXPERIENCE

We must realize that the Spirit is not merely a power or an attribute; neither is He merely holiness and life. Rather, He lives in us as a person. I hope that we all can apprehend this matter in our spirit. This is the deepest, finest, and sweetest experience of the Lord. To experience the person of the Lord is the deepest experience and also the most complete, tender, and sweet experience of Him.

Many of our experiences of the Lord are not so tender and sweet. For example, when a sister decides to go shopping, she may remember to call on the Lord, but as soon as she calls, the Lord says, “Go home!” When she calls again, the Lord repeats His words, “Go home!” According to our experience in similar circumstances, we try to bargain with the Lord so that we do not have to obey Him. If the Lord is merciful, we

怜悯，主说回去，她就勉勉强强的回去了。她这样回去，这个经历当然好，但不甜美，是勉勉强强的。这个经历很粗，不细嫩。再譬如，一位姊妹碰到孩子不听话，就要发脾气了，不是要骂就是要打。在她刚想要骂要打的时候，主说，“不要打。”她哪里肯听？还是要发一发脾气，然后才能停下来。这就像老牛拉车，你要它掉一个头，它就不高兴，非再走几步，才肯掉头。这些经历都是粗的，一点不细嫩，不甜美。

又譬如，一位姊妹到店里去，拿起一件衣料看一看，刚刚喊“哦主”，主就说，“放下！”她只好苦巴巴的放下。为什么苦巴巴的放下呢？因为自己里头喜欢这个衣料，实在不甘心放下，但是被主管教得不敢不放下。因为若是不放下，买了这块衣料回家，一周的罪可受不了。有的人买了衣料回家，怎样也没法穿，因为主就是不许可穿。要退回去也退不了，只好采取折衷的办法，送给人算了。这些虽然都是经历主的人位，但都不够甜美。

什么叫作甜美的经历呢？甜美的经历主作人位，就是经历一位活在里面的主。譬如，一位姊妹要生孩子的气，就要学习接受主的人位，先问问主：“主啊，这个孩子不听话，你生不生气？你生气我也生气，你不生气我也不生气。主啊，你说打不打？你打我就打，你不打我就不打。”这种顺服的味道就两样了。

will obey, but our obedience is often with reluctance. Consequently, our experience is not so tender and sweet. Similarly, a sister with a disobedient child may scold her child, even though she has a clear sense that the Lord does not want her to discipline the child in anger. Although she may not fully vent her anger, her displeasure is also not fully covered. Her response to the Lord's check on her anger can be compared to trying to turn an oxcart around. Although it is possible to turn the ox and the cart, it takes much effort, and the ox is not happy. These kinds of experiences are coarse, and they are not as tender and sweet as they could be.

Consider the experience of a sister who is shopping in a store. As soon as she picks up a piece of clothing, the Lord says, "Put it down." Even though she puts it down, she does so reluctantly. Her reluctance is the result of her desire to purchase the piece of clothing. From her past dealings with the Lord, however, she dares not disobey, knowing that if she buys it and brings it home, she will be miserable for a whole week. Another sister in the same situation may disobey the Lord and buy the piece of clothing. When she tries to wear it, however, the Lord will give her no peace. Although these sisters have a limited experience of obeying the Lord, their experiences are not sweet.

A sweet experience of taking the Lord as our person involves experiencing Him as the One living in us. When a sister has to discipline a disobedient child, she should open to the Lord and learn to take the Lord as her person. When she opens to the Lord, she will not only have a deep sense of the Lord's way, but she will also be able to follow this sense, even if it is not according to her concept. Following the Lord in this way has a very different taste.

再譬如姊妹要到百货公司买东西，不要问说，“主啊，你的旨意是不是要我买？你是不是要我去百货公司？”你这样的祷告就是不认识主作人位。你该怎样祷告呢？你要祷告说，“主啊，你去不去买？你去我也去，你不去我也不去。”你这样才是接受祂作人位。一个妻子如果问丈夫说，“我今天要去百货公司，你赞成不赞成？”这个妻子虽然好，还是不够好。一个真正的好妻子是问说，“你去不去百货公司阿？你去我也去，你不去我也不去。”这样的妻子不仅好，更在这个好里有特别的味道。前面那位妻子仅仅是照着圣经的教训，接受丈夫作头。丈夫问她：“你为什么问我？你要去百货公司就去吧！”她回答说，“你不是头么？头不赞成，我还敢去么？”这种好是作奴隶的好，是不平等的好，是轻女重男的好，实在说这并不好。妻子一肚子的冤屈，觉得没有自由。她明明要去，可是不得不问丈夫。我们十之八九的人，都承认我们的主作头，但在这个承认里，一点也不甜美。这种承认是不会长久的，因为这样的姊妹，头两周接受丈夫作头，第三周就反了。

接受头不是这种接受法，接受头乃是接受一个人位。妻子接受丈夫作头，不是接受一个君王，不是接受一个主宰，乃是接受一个人位。你接受丈夫作你的人位，你不再凭自己活着，而是凭你的丈夫活着。你把你的人位摆一边，要丈夫作你的人位。每一次不是问他可以不可以去，乃是问他去不去。“你去不去呢？你作不作阿？你不作我也不作，你作我也作。”这个味道就大两样了，乃是非常的甜美。

我们读保罗的书信，读保罗的历史，就能看出，保罗到最后在主面前，就是这样一个人，接受主作他的人位。他说，“在我，活着就是基督。”（腓一21。）他不仅说，“我是凭基督活着。”他更是说，“在我，活着就是基督。”凭基督活着是一件事，活着就是基督是另一件事。你们作妻子的能不能说，你们活着就是丈夫？我信许多姊妹们能说，她是靠丈夫而活，是听丈夫的命令，因为他是头。这种接受丈夫作头，是一肚子苦水的接受，所以一有机会就发牢骚。然而，你真接受丈夫作人位，苦楚都没有了，就甜美了。

约翰十四章十五节说，“你们若爱我，就必遵守我的诫命。”二十三节说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”你看见这里满了甜美的味道。这个爱主、听主话的人，他乃

When a sister wants to go shopping, she should not say, “Lord, is it Your will that I go shopping? Do You want me to go to the store?” This kind of prayer shows that she does not know the Lord as her person. Rather, she should take the Lord as her person and do what the Lord is doing. A sister who wants to be a good wife often will ask her husband if she can go to the department store. Although this seems quite good, it would be better if she took her husband as her person and only went to the store if he was going. A sister who asks her husband if she can go to the store is trying to follow the teaching of the Bible concerning wives submitting to their husbands, but her submission is actually in the way of servitude. Her outward submission often causes an inner bitterness, because she feels the loss of freedom that comes with her self-imposed obligation to get her husband’s permission. Just as there often is not a sense of sweetness associated with her confession of her husband as her head, there is not a sense of sweetness in our confession of the Lord as our Head. A sister may accept her husband as her head for a period of time, but if her confession is based only on an outward teaching, she will eventually rebel.

The proper way to take someone as our head is to take him as our person. A wife should not take her husband as her head by making him a king or master but by taking him as her person. If she takes her husband as her person, she will not live by herself but by her husband. When she puts aside her person and takes her husband as her person, she will not ask whether she can go to the store but whether he is going to the store. There is a great difference in taste in these two ways; the first way results in bitterness, but the second way issues in a sweet feeling.

Paul is one who took the Lord as his person. He says, “To me, to live is Christ” (Phil. 1:21). He does not simply say, “I live by Christ.” It is one thing to live by Christ, and it is quite another to live Christ. Can the sisters say, “To me, to live is my husband”? I believe many sisters can say that they live by their husband and listen to their husband because their husband is their head. However, accepting a husband’s headship in this way often results in bitterness. This can be seen in the fact that few wives pass up an opportunity to complain about their husband to others. If a sister truly took her husband as her person, there would be no bitterness and complaining, and everything would be sweet.

John 14:15 says, “If you love Me, you will keep My commandments.” Verse 23 says, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” These words have such a sweet taste. A person who loves the Lord and keeps His word will take the Lord as his person. Then

是接受主的人位，所以主能到他那里，同他安排住处。主不是仅仅来拜访他，到他这里欣赏一下，主乃是安家在他里面。

林前六章十九节说，“岂不知你们的身体，就是在你们里面之圣灵的殿么？这圣灵是你们从神而得的。”圣灵是在我们灵里，我们的灵是在我们的身体里，因此我们的身体成了圣灵的殿。圣灵是成位的在我们里面，所以我们要接受祂这个人位。

保罗在加拉太二章二十节说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”这里的“不再是我”，并不是说现在活着的不是我的脾气，不是我的爱好，乃是不再是我这个人位。“基督在我里面活”，也不是指基督的生命，基督的能力，基督的圣别，基督的爱，乃是指祂的人位，就是基督自己活在我里面。所以到末了，保罗说，“在我，活着就是基督。”这里乃是一个人的故事。

接受基督作人位 是生命长进的捷径

我们生命长进最敏捷的途径，就是简单的接受基督作人位。我们经历生命的长进，摸这个生命的长进，不知摸了几十年；可惜，一直没有摸出路来。若是二十多年前我们就摸出这个路，不知能帮助多少弟兄姊妹。那时有好些姊妹来请教我：“我们作姊妹真不容易，我的丈夫真是古里古怪，我实在觉得为难。你看我怎么办？”当时为了开导她们，帮助她们，我真是大费周折。有时我就劝她们：“姊妹，你要看见，若不是出于神的，没有一件事能临到你。你最需要这个丈夫了，这就是主替你安排最好的丈夫，他的古怪脾气最适合你了，你就忍耐，接受主在环境中的安排吧。”这是一篇道。有时我又说，“你背十字架吧，甜甜美美的背十字架。神给你十字架，十字架也给你神。这一个宝贝丈夫，表面看是个十字架，你若肯背，就带给你神。”这篇道是从盖恩夫人学来的。这样的道有时有果效，有时没有果效。有时候有的姊妹回来告诉我：“感谢主，我真是得你帮助。从那天以后，我更多觉得神的甜美了。”然而也有的回报说，“实在作不来，我背不了这十字架。”今天若有姊妹来问我，我就要说，“姊妹，爽快接受你的丈夫作人位吧！他即使是古里古怪的，你也接受这个古里古怪的人位吧。不必忍耐，不必背十字架，你就接受这个人位。”

the Father and the Son will come to him and make an abode with him. When the Lord comes with the Father in this way, He is able to make His home in us rather than merely visit with us for a moment of enjoyment.

First Corinthians 6:19 says, “Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?” The Holy Spirit is in our spirit, and our spirit is in our body; hence, our body is the temple of the Holy Spirit. The Holy Spirit is in us as a person; we need to take Him as our person.

Galatians 2:20 says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” The phrase no longer I does not mean that our temper or preferences no longer exist; rather, it means that our person no longer lives. The phrase Christ who lives in me does not refer to the life of Christ, the power of Christ, the holiness of Christ, or the love of Christ; rather, it refers to the person of Christ. Christ Himself lives in us. Eventually, Paul says, “To me, to live is Christ” (Phil. 1:21). This is the experience of Christ as our person.

TAKING CHRIST AS OUR PERSON BEING THE SHORTEST ROUTE TO GROW IN LIFE

The shortest route to the growth in life is simply to take Christ as our person. Concerning the experience of the growth in life, we have spent decades trying to find a short route but with only limited success. Now, however, we know that the shortest route is to take Christ as our person. If we had known of this way twenty years ago, we would have been able to help countless brothers and sisters. In those days many sisters came to me to ask how they should deal with their difficult husbands, and I would spend much time and effort to instruct and help them. Sometimes I would advise them, saying, “Sister, you should realize that God has arranged your circumstances very well. You need your husband very much. He is the best husband for you, and even his temperament is the most suitable for you. You should be patient and accept the environment that the Lord arranged for you.” At other times I would say, “This situation is a sweet cross that the Lord has given you. Your dear husband may seem like a difficult cross to bear, but if you receive this situation from the Lord, you will receive life from it.” I learned this response from Madame Guyon, and sometimes it was effective, but often it was not. Today if a sister comes to me about her husband, I say, “Sister, simply take your husband as your person! Even if he is odd, just take his person as your person. There is no need to try to be patient or to take up the cross. Simply take him as your person by taking the Lord as your person.”

我跟随主好多年，这样跟一跟，那样跟一跟，都有点益处；然而到现在，我就是接受基督作人位。我根本不问主：“主啊，我到这里好不好？”我只问：“主啊，你去不去？你不来我就不去，你去我也去。”姊妹们到百货公司买东西，拿起一件衣料，不要再问主说，“主啊，我可不可以买这衣料？”这是老道理。你们拿起一件衣料，要问主说，“主啊，你喜欢不喜欢？你爱穿不爱穿？你爱穿，我就付钱。你不爱穿，我就回家去。”在买衣料这件事上，不是主许可不许可的问题，乃是主作人位，祂买不买的问题。

我实在不愿意多谈夫妻间的事，但有时没法不谈。有的姊妹穿衣服就是为自己穿，不是为丈夫穿。一个好妻子穿衣服，应该对丈夫说，“你喜欢不喜欢这件衣服？你喜欢我就穿，你不喜欢我就不穿。”那就好极了。有时候就不是这样，夫妇俩为着穿衣服吵架。妻子说，“这件最好。”丈夫说，“太难看了，我不喜欢。”妻子说，“你不喜欢我喜欢。”吵到末了，妻子就说，“好了，你不喜欢，我就不穿吧。”人若问说，“姊妹，你为什么不要穿那件衣服呢？”这位姊妹就回答：“丈夫不让我穿嘛，他让我穿我就穿了。”姊妹们，通常是不是都这样？这就是我们的难处。圣经里明明把夫妻间的事，比作我们与主之间的事；我们与主之间就是这样。姊妹们虽然承认丈夫是头，但是里面一肚子苦水。我们常常就是这样，结果弄得自己苦，主也苦，一点甜美的味道也没有。求主怜悯我们，不再走绕圈子的路了。在这里有一条直路、捷径，就是接受祂作人位。不是主许可我的问题，乃是主喜欢的问题。我已经挂在十字架上，现在活着的，不再是我，乃是基督在我里面活着。（加二20。）因此，在我，活着就是基督。（腓一21。）

若真是这样，我们必定成熟得非常快，这能催促主的再来。若是这样，我们的聚会就要丰富无比，因为我们的生活就是基督。这是实际，我们凭这实际活着，也为这实际作工，结果我们就凭这实际敬拜神。我绝对相信，主要作到这一个地步。若是我们不肯给主这条亨通的大路，主可能会寻找别人。然而我相信，主的恩典仍是在我们中间，祂会带我们走上这条捷径。我们现今不要老旧宗教、老旧道理、老旧作法，也没有老旧条文，只有基督这一个人位。我们只要学习活在灵里，接受祂这人位，我们就能活着就是基督。

I have followed the Lord in different ways for many years, and there has always been some benefit from my practices. However, today I simply take Christ as my person. I never bother to ask the Lord, “May I go to this place?” I only ask, “Lord, are You going to this place?” When a sister goes to the department store to buy a dress, she should not ask, “Lord, may I buy this dress?” When she picks up a dress, she should ask, “Lord, do You like this dress?” The purchase of a dress should not be related merely to the Lord’s permission but to the Lord’s preference.

I really do not want to speak too much concerning matters between husbands and wives, but sometimes it is unavoidable. Consider the matter of clothing. A sister who desires to be a good wife will ask her husband about a dress and say, “If you do not like it, I will not wear it.” Sometimes, however, a husband and wife will argue over what she should wear, because the wife likes a particular dress, but the husband does not. After arguing for a while, the wife may agree to not wear it, but in her heart she still wants to wear it. This situation exposes our real situation with the Lord, because the Bible often compares the relationship between a husband and wife to our relationship with the Lord. Although the sisters acknowledge that their husband is the head, sometimes an inner bitterness remains. Similarly, we also do not have a sweet taste when we “submit” to the Lord. May the Lord have mercy on us so that we can take the shortest way by taking Christ as our person. This is not a matter of receiving the Lord’s permission but a matter of knowing His preferences as a person. We are crucified with Christ, and it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). Hence, to us, to live is Christ (Phil. 1:21).

If we really take Christ as our person, we will mature very quickly, and it will hasten the Lord’s return. In addition, our meetings will be full of the riches because our living is Christ. Since taking Christ as our person is the reality by which we live and for which we work, we will also worship God according to this reality. I absolutely believe that the Lord will work in us to this extent. If we are not willing to take this short route, the Lord may look for someone else. Nevertheless, I believe that the Lord’s grace is still with us and that He will take us on in a direct and quick way. In these days we do not need old religion, old doctrines, old ways, or old ordinances; we only need Christ as our person. As long as we learn to live in the spirit, taking Christ as our person, we will reach the stage of living Christ.

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与二百四十四期合刊

第八篇

穿上新人

与接受基督作人位

读经：以弗所书二章十五至十六节，十八节，三章十六至十九节，四章二十二至二十四节。

基督的大能与基督的人位

以弗所一章说到召会，二至五章也都说到召会。然而在一章里说召会，不过是一个开端，一个引进，而后几章说召会，就是实际过生活。在一章里，使徒有一个祷告，这个祷告是为着引进召会，为着召会的开端。到了三章，这一章是二至五章的核心，好像果核里的果仁，使徒在此有第二个祷告，那个祷告给我们看见，我们怎样才能活在召会里。引进召会是一件事，活在召会里又是一件事。正如婚姻生活的开始是一件事，实际过婚姻生活又是一件事。所以，我们在以弗所书里看见召会的引端，也看见召会的生活。

这里有一个很简单的图表，图表里有左右两边。

第一章

召会的引端

我们的灵是机关，
需要智慧和启示
经历基督的大能

产生基督的身体

第三章

召会的生活

我们的灵是一个人，
里面的人
需要刚强

产生一个新人

左边是一章里召会的引端，右边是三章里召会的生活。在召会的引端这一面，我们所需要的是我们的灵；到了三章，在召会生活里，我们这个灵就必须是里面的人。在一章，灵是一个机关；到了三章，灵变作里面的人。这意思是，我们里面的灵不仅是一个机关，还是一个人。

CHAPTER EIGHT

PUTTING ON THE NEW MAN

AND TAKING CHRIST AS OUR PERSON

Scripture Reading: Eph. 2:15-16, 18; 3:16-19; 4:22-24

THE POWER OF CHRIST AND THE PERSON OF CHRIST

The church is the subject of Ephesians. Chapter 1 covers the initiation of the church, and chapters 2 through 6 cover the practical living of the church. In chapter 1 the apostle's prayer is related to the initiation of the church, and in chapter 3, which is the kernel of chapters 2 through 6, the apostle's prayer is related to the living of the church. It is one thing for the church to have a beginning, but it is quite another thing to have the church life. In a similar manner, it is one thing to begin a marriage with a wedding, but it is another thing to live a married life. In the book of Ephesians there is a revelation of both the initiation, the beginning, of the church and the living of the church.

The key points of difference between chapters 1 and 3 are highlighted below.

Chapter 1:

The Initiation of the Church

The human spirit as an organ,
needing wisdom and revelation
and receiving power,

resulting in the Body.

Chapter 3:

The Living of the Church

The human spirit as a person,
the inner man,
needing to be strengthened,

resulting in the new man.

For the initiation of the church in chapter 1, the organ of our human spirit needs wisdom and revelation, but for the living of the church in chapter 3, the person of our spirit, our inner man, needs to be strengthened. For the living of the church, our spirit must progress from its function as an organ to being our person.

譬如，这里有一个马达，你接上电，它就转动了。它里面有 大能，但它是一部机器，是一个机关。这和人不一样，人里面虽然也有能力，但人不是一部机器。人和机器有什么分别？机器里有大能，但机器里没有 人位。人虽然像一部机器一样有功能，但人超过机器，因为在人里头有一个 人位。

在一章里是一个灵作机关，是智慧和启示的灵作机关；但是到了三章，这个灵就是里面的人。当这个灵是一个机关的时候，我们需要智慧和启示；当这个灵是一个人的时候，我们就需要刚强。所以，里面的人是比机关进步。在一章里，我们经历的是基督的大能，但是到了三章，我们经历的乃是基督的人位。为着灵作机关，需要大能；为着里面的人，就需要基督作人位。

试问一位姊妹结婚，是嫁给一部机器呢，还是嫁给一个人？或者说，姊妹们是把丈夫当人呢，还是把丈夫当作一部机器？恐怕多数都是把丈夫当机器。为什么呢？因为最听话的就是机器。然而你的丈夫，绝不会像机器那样听话。你在打字机上打个“人”字，“人”就出来；但是你要你丈夫早上六点半起床，他却睡到八点也不起床。每个作妻子的，都盼望自己丈夫像机器一样听话，你按个按钮，他睡了；再按个钮，他起来了；再按个钮，他去上班了；到了下午五点多，再一按钮，他回来了。然而，你丈夫这部机器的按钮就是不灵，你按一下，五点半他不回来；再按一下，六点他也不回来，直等到夜里十二点半他才回来。这么一个丈夫，你喜欢不喜欢？当然不喜欢。所以，你们要的定规是个机器丈夫，什么都按照你的指令。然而你们却忘了，当初你们结婚时，并不是和机器结婚，乃是和一个活的人结婚。

一九三〇年左右，我到中国一处召会访问。有一天，一个作妻子的姊妹，来和我谈一个她认为很严重的问题，就是她丈夫一点也不照着她的按钮行动。她问我说，“你看怎么办呢？我丈夫是这样的光景，我怎么办呢？”那时我还没有看见这个人位的亮光，不过主怜悯我，给我一点智慧。我说，“姊妹，你改你的章程好不好？不要按你的章程定规，你就按你丈夫的章程作事吧。”她说，“我丈夫是没有章程的。”我说，“好了，你就接受他这个没有章程的章程。你不要定规他十点半回来，也不要定规他一点半回来，反正他什么

The difference between the spirit as an organ and a person can be illustrated by the difference between an electrical motor and a human being. When a motor is plugged into an electrical source, it will begin to run because it is receiving power. Nevertheless, it is only a machine, an instrument, which is different from a human being. Even though a human has power that comes from life, a human is superior to a machine because he has a personality in addition to power.

In chapter 1 our spirit—a spirit of wisdom and revelation—is spoken of as an organ. However, in chapter 3 our spirit is referred to as the inner man. As an organ, our spirit needs wisdom and revelation, but as the inner man, our spirit needs to be strengthened. Hence, knowing our spirit as the inner man is more advanced than knowing our spirit as an organ. In chapter 1 we can experience the power of Christ, but in chapter 3 we can experience the person of Christ. As an organ, our spirit needs the power of Christ, but as the inner man, our spirit needs the person of Christ.

Even though sisters know that their husband is a person, they often wish that their husband would automatically and obediently respond to their requests and suggestions as if he were a machine. However, whereas machines do things automatically and even “obediently,” husbands do not. When a person touches the keys on a typewriter, letters are automatically printed on a piece of paper, but when a wife asks her husband to wake up at six thirty in the morning, he may not wake up until eight o’clock. Every wife would like to be in control of her husband’s daily schedule, including when he goes to bed, when he wakes up, when he works, and when he comes home, but husbands are persons not machines. When a wife tries to touch a “key” on her husband, often nothing happens. She may remind him to come home at five thirty, but he may not come home until six o’clock. If she again reminds him to be home at five thirty the next day, he may not return until midnight. Even though wives would prefer that their husband follow their every instruction, their husband is not a machine; he is a living person.

Once when I was visiting a church in China, a married sister came to speak to me about her unbelieving husband’s lack of response to her reminders. Although she had tried to touch his “keys” in many ways, he would not respond. She asked, “What should I do with my husband?” Although I had not seen the light concerning the Lord being our person, the Lord had mercy on me and gave me a word of wisdom. I replied, “Sister, you need to change the source of your regulations. Do not touch him according to your regulations, but according to his regulations.” She responded, saying, “But my husband does not have any regulations; that is the problem I am trying to correct.” Then I said, “Even if he has no regulations, you should accept that as your regulation. Do not set a

时候回来，你就让他什么时候回来，好不好？”她说，“那我怎么办呢？”我说，“你就照这个办法，他无论什么时候回来，你一点也不要怪他。他一叩门，你马上开门欢迎，对他说，茶点预备好了，请你享用。他无论什么时候回来，你都等在那里，好好的迎接他。”她说，“哎呀，这真需要主的恩典阿！”我说，“你要信主的恩典够你用，你就这样作吧。”她说，“好吧，我就靠主的恩典接受你的话。”就这样，那位姊妹的丈夫不久便得救了。

我们今天不仅要基督的大能，更要基督的人位。我们的灵在开头时是个机关，让我们经历主的大能；但是经历之后，这个灵就变作里面的人，是一个人了。这个人不是来经历主的大能，乃是来经历主的人位。灵作机关经历基督的大能，结果出来了基督的身体；里面的人经历基督作人位，结果乃是召会，就是一个新人。

接受基督作人位， 就得穿上新人

在基督教里一班注重属灵的基督徒中间，也讲召会是基督的身体，这已经讲得很高了。但是他们还没有清楚看见，召会不仅是一个身体，还是一个新人。身体多多少少还是一个机关，还不是我们这个人。譬如，一个人死了，他的身体还在这里，我们却说他走了。可见身体不是这个人，不过是这个人的机关。

召会是一个人，这是根据以弗所二章十五节。那里说，基督在十字架上废掉了规条中诫命的律法，就把犹太和外邦两下信祂的人，在祂自己里面造成一个新人。照上下文看，这个新人绝不是个人，而是团体，因为是两下造成一个新人。十五节下到十六节继续说，祂除灭了仇恨，成就了和平，使两下在一个身体里与神和好了。这就证明十五节所说的新人，就是十六节所说的身体，这二者都是指召会说的。

按地位说，我们众人得救了，都在召会中；但按实际的生活说，许多时候我们并不在召会中。我们好像毛毛虫蜕变成蝴蝶，一面脱去旧人，一面穿上新的形体，也就是穿上新人。许多弟兄姊妹身上，只有一半穿上召会，还留一

rule that he has to be home at ten thirty or even at one thirty. Just let him come home when he comes home, and no matter when he comes home, do not scold him. When he enters through the door, you should welcome him and even say to him, 'Some tea is ready. Please enjoy.' No matter when he returns, you should be waiting to receive him properly." She responded, "This truly will require the Lord's grace." I then reminded her of the Lord's sufficient grace, and she received my word. Shortly thereafter, her husband was saved.

We need the power of Christ, but even more we need the person of Christ. Our spirit is an organ that enables us to experience the power of the Lord. However, our spirit is also our inner man; it is a person. Since our spirit is a person, we can experience more than the Lord's power; we can experience His person. When we experience the power of Christ through our spirit as an organ, the issue is the church as the Body of Christ. When we experience the person of Christ through our spirit as the inner man, the issue is the church as the new man.

TAKING CHRIST AS OUR PERSON BY PUTTING ON THE NEW MAN

Christians who pay attention to spirituality often speak of the church as the Body of Christ. Even though this is a higher revelation, they do not see that the church is also the new man. For them the church may be the Body, but it is not a person. Nevertheless, a person is more than a body, because when a person dies, his body is present, but his person is not. This shows that a body is not the person himself but merely an organ of the person.

The church is a person, a man. According to Ephesians 2:15, Christ abolished the law of the commandments in ordinances on the cross and created the Jewish believers and the Gentile believers in Himself into one new man. This new man is not an individual man but a corporate man, because Christ created two peoples into one new man. After the new man is spoken of in verse 15, verse 16 speaks of Christ's slaying on the cross the enmity created by the law of the commandments in ordinances, thereby making peace, and reconciling both the Jews and the Gentiles in one Body to God. This proves that the new man in verse 15 is the Body in verse 16. Both descriptions refer to the church.

According to position, every believer is saved and in the church. However, according to our actual living, many believers, including ourselves, are not in the church experientially. We should be like caterpillars who turn into butterflies by putting off the old man and putting on the new man. Many brothers and sisters, however, put on

半老“毛毛虫”在那里。前面一半真是过召会生活，后面那一截却还是老毛毛虫。虽然如此，我们也看见好些弟兄姊妹身上，即便那个毛毛虫还没有脱干净，却已经脱去很多，并且蝴蝶的样子也显出来很多。所以不用着急，相信再过一年两载，有些弟兄姊妹身上的毛毛虫就会完全脱掉，穿上了新人，那就是在召会中过生活。

我们要认识，在我们里头的灵今天是我们里面的人，而在这个里面的人里，需要基督作人位。原来我们里面的灵是个机关，需要经历基督的大能；现在这灵是里面的人，这里面的人不是重在 大能，乃是重在 人位。

许多圣徒见证他们经历基督，但那些见证大多是经历基督的大能，很少是经历基督作人位。慢慢的，主要带领我们经历祂作人位，那是更甜美的。你生病祷告主说，“主啊，求你医治我的病。”这是经历主作大能。然而，慢慢的你长进了，若是你有了难处，你可能不那样祷告了。你说，“主啊，你若愿意这难处留在这里，我也愿意。你若不愿意，我也不愿意。”你看这个味道不同。

有一位姊妹见证，她的孩子生病，哭闹不停，于是她就呼求：“哦，主啊！”她这一喊，主便显出祂的大能，孩子的病就好了，她就经历了主的大能。然而慢慢的，主还要带我们不仅经历祂的大能，更经历祂的人位。以后孩子还会生病，但是你再喊主却不灵了。你说，“主啊，三年前小孩子生病，我一呼求，马上病就好了，现在你怎么不灵了？三年前，我一呼求，你就听我的，今天你怎么不听我的了？”是的，主不听你的了，主要你经历祂的人位。你的孩子再生病时，你问主说，“主啊，你喜欢这个孩子病么？你喜欢他在那里哭么？或者你喜欢他闹得更凶一点？你喜欢，我也喜欢。主，你喜欢就好。”这时候你就不是经历祂的大能，乃是经历祂的人位了。

the new man only in a partial way, retaining some aspects of the old man. This is like a butterfly that comes only partially out of its cocoon. While a part of us is genuinely living in the church life, we retain some of our vestiges as a “caterpillar.” With other brothers and sisters, however, there is an expression that indicates that the likeness of a “butterfly” is truly being manifested. In the coming years I believe that many saints will put off the old man and put on the new man in order to live in the reality of the church life.

We must know that our spirit is the inner man and that Christ is the person of this inner man. In the past we experienced the power of Christ, and for this, our spirit as an organ was sufficient. But now we need to experience the person of Christ, and for this, we must know our spirit as the inner man.

Many saints can testify of their experience of Christ, but most of their testimonies are related to experiencing the power of Christ. Few can testify of experiencing Christ as their person. Gradually, the Lord will lead us to experience Him as our person, which will be a much sweeter experience. To pray for the Lord’s healing is to pray to experience the Lord as power. However, as the Lord leads us to experience Him as our person, our prayers will change. Instead of asking for healing, we will speak to the Lord in order to know His desire and intention for us during our time of illness.

One sister recently testified that her child was sick and crying continuously, so she called out to the Lord, and her child was healed. Thus, she experienced the Lord’s power. However, the Lord is leading us to experience not only His power but also His person. Later, if her child becomes sick again, her calling out to the Lord may not result in the manifestation of His power. With no seeming response, she may complain to the Lord that He has not been as faithful as He once was. She may even think that the Lord is not listening to her prayers. The Lord’s lack of a response to her requests for healing is related to His desire that she experience His person. Rather than asking only for healing, she should seek the Lord to know His intentions related to the situation. If she inquires of the Lord in this way, she will know the Lord according to His person. When she inquires of the Lord, He may show her that His earlier healing was for her sake, that is, so that she would not be stumbled in her faith. But with her faith strengthened, she should now seek and accept the Lord’s feeling in regard to the situation of her child’s illness. In this way she will experience the Lord as her person.

三年前是你要你的孩子病好，主体谅你的软弱，就叫你的孩子病好；因为祂若不叫你的孩子病好，你就不肯信祂。现在主要带你经历，不是你叫你的孩子病好，乃是主要不要你的孩子病好。我们要看见这两者的不同。万一主再叫你的孩子生病，你就不要像三年前那样祷告了。那时你那样祷告是可以的，现在你再那样祷告就不灵了。你的孩子再生病时，你要说，“主啊，感谢赞美你，三年前我经历你的大能，现在你带我经历你的人位。我也不说你叫孩子痛，我也不说你叫孩子不痛。主，我只问你愿意怎样作？你喜欢这个孩子痛，我也喜欢。你喜欢这个孩子不痛，我也喜欢。”这样，你就经历主作人位。

否认自己 与接受基督作人位

这就是主在马太十六章所说的否认己。（24。）这个己是什么？己就是你，就是你的人位。你要把你的人位否认，接受基督的人位。我们好多人都曾见证，主耶稣如何听了我们的话。主若没有听我们的话，我们好多人恐怕都不能得救。但是听来听去主不听了，主要我们听祂的，主要我们把自己摆在一边，让祂作人位。你是巴望你的孩子个个都守规矩，长得象样，书也读得好，将来都得博士学位，你就真是光荣。所以你说，“主耶稣真灵，我告诉祂什么，要祂作什么，祂就作什么。我没有法子管孩子，我说，‘哦，主啊，你替我管孩子！’祂马上把孩子管好了。”是的，开头的时候有这件事，但慢慢的不行了，慢慢的主要训练你不仅经历祂的大能，也经历祂的人位。慢慢的不再是你说话，要主听你的话。到一个地步，当你的孩子再生病时，你连求也不敢了，你只能说，“主啊，我的孩子病了。”

在约翰十一章，当拉撒路生病的时候，他的姊妹马大和马利亚就着急了，打发人去告诉主耶稣说，“主啊，看哪，你所爱的人病了。”（3。）意思是说，“主啊，你听话啊，快来吧！”可是主不听，祂还在原处留了两天。不仅拉撒路病了祂不去，即使是死了祂还不去，乃是等到埋了祂才去。主这样从从容容的，就是要训练马大和马利亚不要吩咐主，乃要接受主作人位。

DENYING OURSELVES AND TAKING CHRIST AS OUR PERSON

To take Christ as our person means to deny the self (Matt. 16:24). The self is our fallen person. We must deny our person and take Christ as our person. Many of us can testify that the Lord Jesus has listened to our prayers. If the Lord did not listen to prayer, we would not even be saved. However, after being saved for a period of time, it seems as if the Lord no longer listens to us. This is because He wants us to listen to Him. The Lord wants us to put ourselves aside and let Him be our person. We all want our children to be well behaved, respectable, smart, and well educated so that they bring honor to us. When testifying to others about our family, we may say, “The Lord Jesus is so wonderful. When I could not manage my children, I prayed to the Lord, and their behavior changed.” This may be true in the beginning of our experience of the Lord. However, as time goes by, He will no longer merely bestow His power upon us according to our limited prayers. This is because He wants to train us to experience His person in addition to His power. Eventually, we will speak less about our needs and listen more to Him. At some point we will not even ask for things; we will only speak of our situation in prayer in order to hear His feeling and His leading as our person.

In John 11 Martha and Mary were worried when their brother Lazarus was sick. They sent people to inform the Lord of his illness, saying, “Behold, he whom You love is sick” (v. 3). This word was spoken with the intention to cause the Lord to come to heal him in Bethany. However, the Lord did not listen. He remained where He was for two more days. He did not go to Bethany when Lazarus was sick, and He did not even go when Lazarus died. He waited until Lazarus had been in the tomb for four days. The Lord took His time to go to Bethany because He wanted to train Martha and Mary to take Him as their person rather than commanding Him.

过了两天，主耶稣说，“好了，我们现在去看我们的朋友拉撒路吧！”主这才前去。马大和马利亚一肚子委屈，听见主来了，马大随即跑去对主说，“主啊，你若早在这里，我兄弟就不会死。”（21。）马大的意思是，主不听她们的话才会如此。主耶稣说，“你兄弟必然复活。”（23。）意思是说，“不要我听你的话，你听我的话好不好？”马大听了，但她领会错误，立刻说，“我知道在末日复活的时候，他必复活。”（24。）这就是我们的读经和解经。主的意思是要叫他立刻活过来，但是马大解释主这话，却把现今的复活延后到末日。主对她们真是没法讲。后来，主只好问说，“你们把他安放在哪里？”（34。）等主耶稣到了坟墓口，要人把石头挪开，马大又说，“主啊，他已经臭了。”（39。）从这里你就看见，要我们接受主作人位真不容易。他们在那里东讲西讲，把主耶稣都讲哭了。（35。）主不是为别的哭，也不是为拉撒路的死哭，因为拉撒路就要复活了，何必哭。主是为这些糊涂人哭，为这些人说的糊涂话哭，也为这些人不接受祂作人位哭。

接受基督作人位， 才有召会的生活

我们今天必须看见，在起头的时候，我们经历祂的大能；等我们往前了，祂就要训练我们经历祂作我们的人位。到这时候，才有召会这个新人。召会今天在这里不仅是个身体，作一个机关，表现主的大能；召会今天在这里，还是一个新人，而这个新人里的人位就是基督自己。我们都接受祂作我们的人位，在这个人位里，我们才有召会生活。

盼望主让我们看见这个亮光，并带领我们进到对祂作人位的经历里。不仅认识召会是一个身体，能更进一步认识召会是一个新人，是主自己在这个新人里作人位。到这时候，我们众人才在主的爱里生根立基，（弗三17，）我们才一同领略基督那无限量的阔、长、高、深，并认识祂的爱是那样甜美，远超知识所能理解。到这时候，我们就被充满，成为神的丰满。（18～19。）我们就天天脱去旧人，天天穿上新人；（四22～24；）这个新人就是召会的生活。

After remaining in the same place for two days, the Lord Jesus decided that it was time to go and see Lazarus (vv. 6, 11). When Martha and Mary heard that the Lord was coming, they were full of grievances. Martha went to meet Him and said, "Lord, if You had been here, my brother would not have died" (v. 21). Martha was complaining because she felt that He had not listened to her request to come earlier, and that because of this, her brother had died. When the Lord Jesus said, "Your brother will rise again" (v. 23), He was telling her that she should listen to Him. But even though she heard the Lord's word, she was not really listening, because her response, "I know that he will rise again in the resurrection in the last day" (v. 24), showed that she misunderstood. This is an illustration of how we read and expound the Bible. When the Lord indicated that He would raise up Lazarus immediately, she expounded the Lord's word by postponing Lazarus's resurrection to the last day. When the Lord was not able to get through to them, He had to ask, "Where have you put him?" (v. 34). When the Lord came to the tomb and asked for the stone to be taken away, Martha said, "Lord, by now he smells" (v. 39). This shows that it is not easy for us to take Christ as our person. It was the people's inability to listen to the Lord that caused Him to weep (v. 35). The Lord was not weeping because Lazarus was dead, because He knew that Lazarus was about to be resurrected. He was weeping for the foolish people, for their foolish speaking, and for their not taking Him as their person.

TAKING CHRIST AS OUR PERSON IN ORDER TO HAVE THE CHURCH LIFE

In the beginning of our Christian life we will experience the Lord's power, but as we go on, He will train us to experience Him as our person. As we enter into these experiences, the church as the new man will be produced. The church today is not merely the Body as an organ to express the Lord's power. The church today is the new man, and the person of this new man is Christ Himself. We all must take Him as our person. In His person we will have the church life.

I hope that the Lord will show us this light and lead us into experiences of taking Him as our person. We should not only know the church as the Body, but we should also take a further step and see the church as the new man and the Lord as the person of the new man. When we reach this point, we will be rooted and grounded in the Lord's love and able to apprehend with all the saints the breadth, the length, the height, and the depth of Christ (Eph. 3:17-18). At this time we will also know the sweetness of His love, which surpasses all knowledge, and be filled unto the fullness of God (v. 19). Thus, we put off the old man and put on the new man daily (4:22-24). This new man is the church life.

相信主的灵会对众人说更清楚的话，给众人看见更清楚的亮光，看见什么叫作活在召会里，有新人的生活，以基督为人位。只有当我们原来的人位完全被否认，被否定，我们活出来的才是基督。“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）“在我，活着就是基督。”（腓一 21。）这就是新人，这就是新人的生活，这就是召会。

一九七〇年十二月讲于台北事奉训练

原刊于一九七一年九至十月“话语职事”第二百四十三与二百四十四期合刊

I believe that the Lord's Spirit will speak a clearer word to us and cause us to have clearer light. We will see what it means to be in the church life and to have the living of the new man with Christ as our person. Only when our self is denied and rejected will Christ be lived out in us: "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20), and "To me, to live is Christ" (Phil. 1:21). This is the new man. This is the living of the new man. This is the church.

第九篇

奉献自己 与经历基督作人位

读经：罗马书十四章六至九节，哥林多后书五章十三至十七节，六章八至十节。

神把自己给了我们， 我们也把自己给神

在神的救法里，祂的作法和我们人的想法完全不同。我们从来没有想到，在神的救法里，到底神要作什么。简单的说，在神的救法里，神是把祂的自己给我们。这句话我们都听过，也都知道，但这句话还需要解释。主把祂的自己给了我们，不光是在十字架上为我们死，也不光像你我平日所领会的为我们活，实实在在祂是要来作我们的人位。祂把祂自己给了我们，就是把祂自己全部给了我们。我们接受主，不仅是接受主的救恩，接受主在十字架上的代死，或者接受主许许多多的祝福；我们接受主，彻彻底底是接受主这个人位，就是把主这个人位接受到里面。

这样说是清楚了，但你们千万不要把这件事看简单了。在神的救法里，神是把祂自己给了我们，然而还有另一面，神也要我们把自己给祂。神把祂自己给了我们，我们也要把自己给祂。基督在你我里面能作多少人位，就在于你我把祂自己给祂有多少。基督已经把祂给了你，但你把自己给了祂没有？我信许多弟兄姊妹是把自己给了主，但是这个给就如同开出支票，还得看兑现不兑现。支票是开了，写着见票即付新台币二百八十万，但是一直等也不见兑现，或者只兑现一部分，付了两万八，其余的赖账了。或许还要另一次的训练聚会，再受主感动，流着眼泪对主说，“哦，主啊，赦免我，开了支票却没有兑现。哦，主啊，我再次把自己给你。”这一次开了三百万的支票，给的更多，但是也得等等看。这次一兑现，付了三十万，进步了。那么还需要第三次训练聚会，再哭一场，重新再给主，这一次写了三百一十万。到兑现时，一次兑了二百一十万。感谢赞美主，差不多都给了，还剩下一百万。

CHAPTER NINE

CONSECRATING OURSELVES AND EXPERIENCING CHRIST AS OUR PERSON

Scripture Reading: Rom. 14:6-9; 2 Cor. 5:13-17; 6:8-10

GOD GIVING HIMSELF TO US AND OUR GIVING OURSELVES TO GOD

God's way of salvation is not according to our thought, and His desire in His salvation is beyond our natural comprehension. In His salvation God desires to give Himself to us. Even though we may have heard this before, it still needs an explanation. The Lord's giving of Himself to us involves more than dying on the cross so that we might receive salvation. Actually, when He gives Himself to us, it is Himself that He gives to us; that is, He comes into us to be our person. When we receive the Lord, we not only receive His salvation through His vicarious death on the cross and many other blessings. We also receive the Lord Himself; that is, we receive the Lord as a person.

This is not a simple matter even though it can be presented with simple utterances. In His salvation God wants to give Himself to us. However, God also wants us to give ourselves to Him. God has given Himself to us, and now we need to give ourselves to Him. The extent to which Christ is our person in our experience depends on the extent to which we give ourselves to Him. Christ has given Himself to us, but have we given ourselves to Him? I believe that many brothers and sisters have given themselves to the Lord but not in a full way. This can be compared to writing a check but not allowing the check-holder to cash the full amount. For example, even though we have given the Lord a "check" in the amount of \$2,800,000, we have only allowed Him to cash ten percent of the amount, defaulting on the remaining ninety percent. After being touched by the speaking in a conference, we may say, "Lord, forgive me. I wrote a check but would not allow You to cash it. Lord, I give myself to You again." At such a time we may write a "check" for an even larger amount, but we again ask the Lord to cash only ten percent of it. Since we wrote a larger "check," the Lord gains some ground in us, but we repeat this process again and again.

现在，我们要把案件办个清楚。我们有这么多的青年弟兄姊妹，盼望你们个个都在主面前，也在众召会面前，把案件办清楚。你们到底接受主了没有？接受了。这话是什么意思？意思是主把祂自己给你们了。现在就要问，你们把自己给主了没有？给了，可是不够。开了支票没有？开了。请记得，开支票是要负法律责任的。你奉献了，你开了支票，主总有一个办法，或早或晚叫你兑现。你今天不兑现，有一天还得兑现。没有一个人把自己奉献给主了，还能拿回去。

旧约里说得很清楚，所有献上的祭物，一摆到祭坛上就完了，再也拿不回去了。利未记二十七章九至十节说，“所许的若是牲畜，就是人献给耶和華為供物的，凡这一类献给耶和華的，都要成为圣别。人不可交换，也不可替换，或是好的换坏的，或是坏的换好的；若以牲畜替换牲畜，所许的与替换的都要成为圣别。”这里说到所献的牲畜不可交换，也不可替换，指明一旦献上就永远属神，其地位不能凭任何的交换或替换而有所改变。东西一旦摆在祭坛上奉献给神，就不能收回。若有替换，所许的与替换的都要成为圣别，意即二者都要属于神。

今天你不奉献，还没有到祭坛上，和主赖赖账是可以的。你一摆在祭坛上，就没有返回的余地了。你切切听这话，一打支票，一把自己奉献给主，交易就成交了，在法律上就定案了。你就是要赖账，主还有办法叫你兑现；迟迟早早在你这一生里，主总要弄得你兑现。你痛痛快快兑现是最好，你不兑现只有多吃苦头。早兑现早痛快，越不兑现越痛苦。

主怜悯我们。在神的救法里，神是把祂自己给了我们，但是我们要享受祂，非要把我们自己给祂不可。今天的难处就在这里，主把祂自己给了我们，我们却不把自己给主，还把自己留下。请记得，你把自己留下多少，你就失去主多少。现在的问题不是在于主给不给你，因为主早给你了。问题是你享受主有多少，不是根据主给你多少，乃是根据你给主多少。你给主多，你就享受多；你给主少，你就享受少。

We should be willing to settle our account with the Lord in a full way. I hope that all the young brothers and sisters will settle their accounts before the Lord and before all the churches. If we have received the Lord, the Lord has given Himself to us. Now we need to give ourselves to the Lord. We even need to ask ourselves whether our “check” to the Lord is in the proper amount. When a person writes a check, he is legally responsible to pay it. If we have written a “check” related to our consecration, sooner or later the Lord will require payment. If we do not pay today, we will pay one day. No one can take back his consecration to the Lord.

According to the Old Testament, once a sacrifice was placed on the altar, it could not be taken back. Leviticus 27:9-10 says, “If it is for an animal which may be presented to Jehovah as an offering, anything which may be given to Jehovah shall be holy. He may not exchange it or substitute it, either a good one for a bad one or a bad one for a good one; but if he does indeed substitute animal for animal, then both it and its substitute shall be holy.” Once an animal was offered, it could not be exchanged or substituted, indicating that once a sacrifice was offered, it belonged to God forever. Furthermore, the position of the original offering could not be changed as the result of an exchange or substitution. Once an offering was made on the altar to God, it could not be returned to the original owner. In fact, when there was an exchange, both the original sacrifice and the substitute became holy. This means that both the original and the substitute belonged to God.

If a person has not consecrated himself on the altar, it is possible for him to be in “default” to the Lord, but once he places himself on the altar, he cannot return to his former status. This is a serious word: Once a “check” has been written, that is, once a person consecrates himself to the Lord, a deal has been made, and a legal right has been given to the Lord. Even if a consecrated person tries to delay the payment of his “check,” the Lord will find a way to receive payment. Sooner or later the Lord will work out a payment for the “check.” Hence, it is better to pay fully and quickly. If a person does not fulfill his promise, he will suffer much. The more readily we “pay,” the better it will be. The more we delay, the more suffering we will experience.

May the Lord have mercy on us. In God’s salvation He has given Himself to us; however, if we are to enjoy Him, we have to give ourselves to Him. This is our problem: the Lord has given Himself to us, but we have not given ourselves to Him. Since we have our own desires, we hold back a part of ourselves from the Lord. However, the extent to which we hold back something from the Lord is the extent to which we lose the Lord. The amount of our enjoyment of the Lord does not depend on Him because He has already given Himself to us; it depends on how much we are willing to give ourselves to Him. The more we give to the Lord, the more we will enjoy Him; the less we give to the Lord, the less we will enjoy Him.

这就是平常所说的奉献。我不愿意用奉献的字眼，但是不得不用，因为大家比较容易懂得。可是在基督教里常把奉献领会错了，以为是我们来为神作什么。实在说，奉献不是我们要为神作什么，奉献乃是我们把自己交给主。主把祂自己给了你，你把你自己也给了祂，这就是奉献。

一切问题不在外面的道理， 乃在奉献

罗马十四章六至九节说，“守日的人是向主守的，吃的人是向主吃的，因为他感谢神；不吃的人是向主不吃的，他也感谢神。因为我们没有一个人向自己活，也没有一个人向自己死；我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。因此基督死了，又活了，为要作死人并活人的主。”八节说到，我们“总是主的人”。保罗在灵里实在是高明。当时的信徒为着守日不守日，吃荤、吃素这些问题辩论不清，保罗一点不在道理的立场上对付他们。他一点不说，“按道理说，今天是恩典时代，什么都可吃，也不要管荤，也不要管素。今天是恩典时代，也没有守日的问题，日日都一样，不需要守了，你守是错的。”他没有从道理的立场讲这个，他乃是从一个把自己给了主的立场讲。今天不是吃对，或是不吃对；守日对，还是不守日对；今天的问题是，到底你的吃是怎么个吃法，你的不吃是怎么个不吃法。你吃若是为着主吃，就对了。你不吃若是为着主不吃，也对了。这不在乎你外面吃不吃，乃在乎你为谁。你即使是吃对了，若不是为着主，还是错；因为你在道理上可能是对的，但在生命上错了。

In Christianity consecration is often understood as presenting ourselves to God in order to do something for Him. Actually, consecration does not involve our doing anything for God; consecration means that we give ourselves to the Lord. The Lord has given Himself to us, and we should give ourselves to Him. This is consecration.

CONSECRATION BEING MORE IMPORTANT THAN OUTWARD MATTERS

Romans 14:6-9 says, “He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God. For none of us lives to himself, and none dies to himself; for whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord’s. For Christ died and lived again for this, that He might be Lord both of the dead and of the living.” Verse 8 says that “we are the Lord’s.” In speaking of outward matters, Paul was very wise in his spirit. At that time the believers were involved in confusing debates about whether or not to regard a certain day and whether or not to eat certain foods. Paul, however, did not deal with them from the standpoint of doctrine. He did not say, “According to doctrine, we are in the age of grace. We can eat anything, regardless of whether it is meat or vegetables. Furthermore, in the age of grace every day is the same. We should not have a special regard for any day.” He did not speak according to doctrine. Instead, his speaking was based on our consecration to the Lord; that is, it does not matter whether we eat or do not eat certain foods. The only thing that matters is the basis for our eating or not eating. If we eat to the Lord, our eating is right. If our not eating is to the Lord, our not eating is also right. Hence, it does not matter what we eat; the only thing that matters is to whom we are eating. If our eating or not eating is not to the Lord, then our actions are wrong no matter what we do outwardly.

所以保罗不从道理的立场看这事，而是从生命上看。你为什么不吃？因为主不吃，所以我不吃。你为什么吃？因为主吃，所以我也吃。若是这样，两个就都对了。虽然在道理上二者不相同，但是在生命上二者是一样。你为什么守日？你为什么不守日？答案应当是：主是我的人位，祂守日我也守日，祂不守日我也不守日。你为什么聚会？如果答案是，因为聚会有益处，聚会能听好道，这似乎是对，却是不对。这是守道理，学道理。你应当回答：因为主来聚会，所以我也来聚会，祂是我的人位，我已经把自己给了祂。

作妻子的姊妹们，在结婚那天，照中国人的说法，是嫁给了你们的丈夫，就是把自己给了你们的丈夫。从前没有出嫁时，你是父母的人，在你出嫁那一天，你就是你丈夫的人，所以连你的姓都改了。然而难处就在这里，你结了婚，却不把自己给丈夫。好的婚姻都是丈夫给了妻子，妻子也给了丈夫。

我们在主面前的难处是什么？我们要主，却不肯把自己给主；这是我们众人的通病。我们在台湾已经几十年了，若是我们这些人是绝对的兑现给主，福音早就传遍整个台湾了。在这里主的行动很慢，其实不是主的行动慢，而是我们配合慢。我们年年重新把自己奉献给主，年年都开一张支票，但兑现的却不多。这就是我们的难处。我们接受主，却不肯把自己给主。

有些作学生工作的同工们告诉我，这些年来，台湾的青年弟兄姊妹，能通过三关的不多。那三关呢？毕业是个关。这些青年学生在学校里很不错，但是有的一毕业就了了。还有一个关是结婚，一结婚就了了。末了一个关就是出国。毕业，结婚，出国，青年弟兄姊妹若能通过这三个关口，就能站住。所以青年圣徒目前若有二百人，等到毕业，结婚，出国了，能剩下二十五个就不错了。我就对那些同工们说，你们的工作非改不可，你们这个工作作得不扎实。不扎实在哪里呢？就在给主得着这件事上，他们没有带青年弟兄姊妹把自己给主。

Paul did not consider these matters from the standpoint of doctrine but from the standpoint of life. If someone asks us why we do not eat a certain food, our answer should be that we do not eat it because the Lord is not eating it. If someone asks us why we eat a certain food, our answer should be that we eat it because the Lord is eating it. If we can answer in this way, there is no problem either with eating or not eating. Although in substance, certain days and foods are different, in life our response to them should be the same: whether or not we regard a certain day and whether or not we regard certain foods should be based on knowing the Lord as our person. If we regard a certain day, it should be the issue of the Lord regarding this day. Even going to the meetings should be an issue of taking the Lord as our person, not because we have a certain doctrine related to the meetings. We should go to the meeting because the Lord is going to the meeting. If we have given ourselves to Him, He should be our person.

According to the Chinese mindset, when a woman is married, she marries herself off to her husband; that is, she gives herself to her husband. Before she is married, she belongs to her parents, but on the day of her marriage, she gives herself to her husband, and her name is changed. If a woman does not give herself to her husband, there will be problems. The best marriage, however, is one in which the wife gives herself to her husband, and the husband gives himself to his wife.

Even though we desire the Lord, we have problems because we do not want to give ourselves to Him. For example, we have been in Taiwan for decades, and if we had fulfilled our consecration to the Lord, the gospel would have spread throughout all of Taiwan. It seems as if the Lord is moving very slowly here, but actually, it is our cooperation with the Lord's move that is slow. Year after year we renew our consecration to the Lord with a new "check," but we continue to not allow Him to fully cash our "checks." This is our problem: we have received the Lord, but we are not willing to give ourselves to Him.

Some of the co-workers who are involved in the students' work have told me that many young brothers and sisters in Taiwan are not able to successfully pass through three strategic points in their spiritual development. The first strategic point occurs at the time of graduation from college. While they are in college, many young people are able to make spiritual progress, but some fail to advance after they graduate. The second strategic point is related to marriage. As soon as some young saints are married, they stop advancing. The third strategic point involves going abroad for further study. If young brothers and sisters can pass through these three strategic points, they will stand firm. However, this is not easy. It is possible that only twenty-five out of two hundred young saints will remain after graduating from college, being married, and studying abroad. When I heard this, I told the co-workers that they must change the way that they work in order to better lead the young saints to give themselves to the Lord.

有一次聚会后，有十多位青年弟兄姊妹，多半是大学毕业的，来找我谈话。他们原来是有很多问题，但是当时他们只提起两个。我的答案就是：不必去追究这些问题，一个基本问题就是你的奉献，你把自己给主。这个在你里头若没有解决，你外面的问题怎样解决都没有用。你把自己给了主，环境好，感谢赞美主；环境不好，更感谢赞美主。结婚，感谢赞美主；不结婚，更感谢赞美主。能出国，感谢赞美主；不能出国，更感谢赞美主。或这样，或那样，都不成问题。

所以，问题全不在外面。不仅青年弟兄姊妹如此，年长圣徒的问题也是在这上面，全数在奉献上。不要领会错了，这个奉献的意思是，你给主得着了没有。可能你从岁首到年终都来聚会，也都事奉主，但是主还不一定得着你这个人。主所要的就是你。你把什么都给了主，把什么都奉献给主，但你这个人还没有给主，你总有保留。

罗马十四章说到，无论是死是活，是吃是不吃，是守日是不守日，管它是什么，我总是属主的人，我总是为着主。如果这样，就一点难处也没有。然而今天的难处是，我们什么都要，什么都作，什么都为主，但只有一件事，我们里头还没有把自己完全给主。

夫妻间真正的爱情，是在于作妻子的把自己给了丈夫；这是秘诀。你到底有没有把自己给丈夫？这是一个问题。今天丈夫能作多少人位，是在乎作妻子的把自己给他有多少。同样的，今天主在你里头能作多少人位，也是在乎你给主有多少。

随主癫狂， 也随主谨守

在罗马书里，使徒保罗是以吃不吃，守日不守日作一个试验，看我们到底把自己给主没有。到了林后五章，他是以另一件事作试验，就是癫狂和谨守。你说你把自己给主了，若是今天主叫你癫狂，你癫狂不癫狂？保罗在十三节说，“我们或是癫狂，乃是向着神；或是谨守，乃是为着你们。”因为我们把自己给祂了，有时候祂癫狂，我们也癫狂。“癫狂”也就是发疯的意思。基督若在你里头发疯，你发疯不发疯？

One time after a meeting more than ten young saints, most of whom were college graduates, came to me to speak about many problems. I told them that even though they were trying very hard to solve their problems, the fundamental issue involved their consecration. I further told them that because the issue of whether or not they belonged to the Lord had not been settled, it was useless to try to solve their problems. When we give ourselves to the Lord, we will thank the Lord whether our environment is difficult or easy. We will thank the Lord whether or not we get married and whether or not we go abroad to study. If we have given ourselves to the Lord, our outward circumstances will not be a problem.

Rather than focusing on our outward circumstances, we need to consider our consecration. This applies not only to young brothers and sisters but also to older saints. A person who is truly consecrated has been gained by the Lord in his person. It is possible to come to meetings year after year and even to serve the Lord but still have not been gained by the Lord. What the Lord wants is us. Even though we have given many things to the Lord, we may still be holding back something of ourselves from Him.

Romans 14 says that whether we live or we die, whether we eat or do not eat, and whether we regard a certain day or not, we belong to the Lord and should do everything to Him. If this is the case, there will not be any problems. However, even though everything we do and everything we have may be for the Lord, we still have not given ourselves to Him.

The real love between a husband and a wife lies in the fact that the wife gives herself to her husband. This is the secret. Every wife must ask herself how much she has given herself to her husband. The extent to which a husband can be the person in a marriage depends on the extent to which a wife gives herself to him. In the same way the Lord can be the person in us only to the extent that we give ourselves to Him.

BEING BESIDE OURSELVES AND BEING SOBER-MINDED ACCORDING TO THE LORD'S LEADING

In Romans Paul uses the matters of eating and regarding a certain day as a test to see whether we have given ourselves to the Lord. In 2 Corinthians 5 he uses the matter of being beside ourselves or being sober-minded as another test. If we say that we have given ourselves to the Lord, can we be beside ourselves if that is what the Lord is doing? In verse 13 Paul says, "Whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you." If we have given ourselves to Him, when He is beside Himself, we will be beside ourselves. The expression beside ourselves means that we are "mad, crazy." If Christ is crazy in us, will we be crazy as well?

五十多年前，我们中间一位前面的同工，汪佩真姊妹，那时她还是一位青年女子。她父亲在浙江嘉兴作县长，把她送到杭州去读书。在中学时，她得救了。在那个年代，一个官家小姐信耶稣，信洋教，若是马马虎虎，隐藏着信还可以；但如果信得太迷，张扬出来，就真叫作官的父亲丢脸。然而，这位汪姊妹不仅信了洋教，并且为主癫狂起来，竟然在马路上传福音。她父亲就说，“你太丢我的脸了！我在这里作县长，你怎么可以在马路上传洋教。”然而她告诉她父亲说，“我终身要传耶稣，一生一世要传耶稣。”那时她已经订了婚，对方在德国读书，她也不要了。父母亲问她：“到底你要什么？”她说，“我就是要耶稣，传耶稣。”父母怎么劝也没有用。有一天，她告诉双亲说，“我要出去传耶稣。”她父母无论怎样留，也留不住她，只好送她出门，喊着她的名字对她说，“佩真啊，佩真啊，你也不要爸爸，不要妈妈，只要耶稣。”她就是疯狂到这个地步。

我们都说我们把自己给主了，但我们真的把自己给主了么？慢慢的你就会发现，在一百件事上，有九十九件半都没有给主，你的自己还留在你手中。我们说，我们奉献了，但是我们这个人并不简单，我们还有保留。就着无关痛痒的事，我们可以说百分之百奉献了；但就着实际的情形，我们也许百分之二也没有奉献。一摸着实际的事，问题就来了。

所有作青年工作，作学生工作的人，在主面前都必须有个彻底的对付。唯有厉害的人，才能作厉害的工作。若是我们自己都没有彻底奉献，我们自己都没有给主得着，我们自己都没有让主摸着一件实际的事，我们如何能去带领别人？这就难怪我们的工作作得不扎实。

所有的难处就在这个奉献上。我们真享受主作人位有多少，乃是根据我们自己给主有多少。保罗说，主的爱困迫我们，我们就不再向自己活。祂在里面发疯，我们就发疯；祂在里面谨守，我们就谨守。没有成规，没有律法，没有规条，也疯狂，也谨守，两者都可以。

When Sister Peace Wang was a young woman, she was sent to study in Hangchow. While she was studying in a middle school, she was saved. She strongly believed in Jesus, but when her belief in a “foreign religion” became known, it brought great shame to her father who was the mayor in Chia-hsing County, Chekiang Province. Sister Wang not only believed in a “foreign religion”; she was beside herself for the Lord, even preaching the gospel in the streets. Her father said to her, “You have brought me great shame! I am the mayor here. How can you preach a foreign religion on the street?” She told her father, “I will preach Jesus for the rest of my life. I will preach Jesus my whole life.” At that time she also was engaged to be married, but she broke off the engagement. When her parents asked her what she wanted to do, she said, “I want only Jesus, and I want only to preach Jesus.” Nothing that her parents could say changed her mind, and one day, she announced, “I am going now to preach Jesus.” When her parents could not prevail upon her to stay, they let her go. As she was leaving, they called her name from their front door, but she would not turn back. This is the extent to which she was beside herself.

We may say that we have given ourselves to the Lord, but have we really given ourselves to the Lord? When we encounter many different matters, we quickly discover that only one out of a hundred have been given over to the Lord; the remaining ninety-nine matters are still in our hands. We may say that we have consecrated ourselves, but we still keep something for ourselves. If something is not important to us, we may have consecrated it to the Lord. However, in other matters of more importance we may not have consecrated them to the Lord at all. This is the reason that problems arise in the practical matters that we encounter.

All those who are working with young people and students must have a thorough dealing before the Lord. Only those who are serious can do a serious work. If we have not consecrated ourselves thoroughly, if we have not been gained by the Lord, if we have not been touched by the Lord with regard to a single practical matter, how can we lead others to do these things? It is no wonder that our work is not solid.

All our problems are related to the matter of consecration. Consequently, the extent to which we enjoy the Lord’s person depends upon how much we have given ourselves to Him. Paul says that the Lord’s love constrains us so that we might no longer live to ourselves (vv. 14-15). If the Lord is beside Himself in us, we should be beside ourselves. If He is sober-minded in us, we should be sober-minded. There is no rule, no law, and no ordinance related to being beside ourselves and being sober-minded.

主在你身上有地位，祂才能作人位。祂是疯狂的主，祂又是谨守的主。我们的主耶稣是千变万化的，在我身上一个样子，在你身上又一个样子。所以不需要效法任何人，模仿任何人。我们的主疯狂起来，疯狂到顶点；严紧起来，严紧到极点，祂是不一定的。你给祂多，祂在你里头活出来就多；你给祂少，祂在你里头活出来就少。祂在你里头到底活出来有多少，完全在乎你给祂有多少。所以，保罗到了林后五章，就用这个来试验我们的奉献。

末了保罗又说，如今我们不再向自己活，乃向那替我们死而复活者活，也就是让祂活。既是这样，从今以后，我们就不再按着肉体认人了。（15～16。）为什么缘故呢？因为一个人既把自己完全给了基督，让基督在他里头作人位，在他里头活着，他就是另外一个人了。你若照外面认他，就错了；因为他里头有另外一位活着。

譬如，一位弟兄人很谨慎，也很狭窄，我们大家都认识他，可是经过几天聚会，他看见基督作人位，而把自己彻底给了主，这对他真是天翻地覆的事。从这时候起，这位弟兄活着不再是他这个人，乃是主在他里头活着。他是个谨慎、狭窄的人，但主耶稣不是这样，主耶稣是个宽大的人。所以，我们若还是照着从前的观念认识这位弟兄，就认识错了。若是他没有接受基督作人位，没有彻底把自己给主，他还是那个老样子，我们照着外面认识他，一点都不错。但现在他不凭他以前的旧人活着了，他接受基督作人位，把自己给主了，所以他是另外一个人了。

把自己给主， 就变成新的了

十七节说，“若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”这节圣经我们都很熟，但我们变新了没有？没有。原因在哪里呢？是因为你我没有把自己给主，没有接受主作人位。你我若是把自己给主，接受主作人位，那才真正是旧事已过，都变成新的了。

The Lord must have the ground in us in order to be our person. He is the Lord who is beside Himself, and He is the Lord who is sober-minded. Our Lord Jesus is not predictable, because He is a living person. He can act one way in us one day and another way in us the next day. He is impossible to imitate. When the Lord is beside Himself, He can be beside Himself to the uttermost. When He is solemn, He can be extremely solemn. He is not predictable, and He does not have any set behavior. When we give ourselves to Him in a full way, He will be lived out of us more fully, but if we give only a little of ourselves to Him, He will be lived out of us only to a small degree. The extent to which He is lived out from us depends entirely upon the extent to which we give ourselves to Him.

Since Christ died for us, Paul says that we who live may no longer live to ourselves but to Him who died for us and has been raised (v. 15). This means that we should let Him live in us. In verse 16 Paul says, “So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer.” When a person gives himself completely to the Lord, allowing Him to be the person in him and to live in him, he becomes a different person, a person whom we can no longer know according to the flesh. If our knowing of a person who no longer lives to himself is only according to his outward appearance, we will miss the fact that another person, Christ, is living in him.

For example, we may know a brother who is very cautious and very narrow. However, after meeting with the saints and enjoying the Lord, he may come to the realization that Christ must be his person and, consequently, gives himself completely to the Lord. For him this is a revolutionary change, because he is no longer living, but Christ is living in Him. Although he was cautious and narrow, the Lord Jesus in him is tolerant and broad. If we continue to know this brother based on our former appraisal of him, we will not truly know him. Once he takes Christ as his person by giving himself fully to the Lord, he is no longer the same, and his outward appearance is no longer an accurate reflection of his person. He is a different person because he no longer lives according to his old man and instead takes Christ as his person.

GIVING OURSELVES TO THE LORD THAT WE MAY BECOME NEW

Second Corinthians 5:17 says, “So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.” Although we are all familiar with this verse, have we become new? If we are not new, it is because we have not given ourselves to the Lord or taken the Lord as our person. When we give ourselves to the Lord and take Him as our person, old things pass away and all things will become new.

因此到了六章，我们就看见保罗这个人，他连说了七次似乎是这样，却是那样；似乎是这个，却是那个。（8～10。）的确，你把自己给了主，让主在你里头作人位，你就是一个“似乎…却是…”的人。好像福州人，却是基督；好像老山东，却是基督；好像老山西，却是基督；好像湖南辣椒，却是基督。似乎这样，却是那样；你这个人不同了。所以，在你身上恶名也有，美名也有，荣耀也有，羞辱也有。因为你外面的那个人，完全给了里面的这个人了。

多年前，有一次我到乡下访问那里的召会，一位老年的姊妹，大字不识一个，账也不会算，但是你一和她谈起主，她比得博士学位的人都灵敏。她好像是乡愚，却是天国的博士。她外面是乡下人，里面就是基督。然而并不是每个信主的人都这样，有的是外头乡愚，里头也乡愚。为什么呢？因为这样的人虽然得救了，却不接受主的人位，也不把自己给主。

真实的变化不是外面的改革，乃是从里头把自己给主，接受主这个人位。你若是这样，你外面的这个人就不是你的真人，你外面的人是“似乎…”，你里面的那个人位基督才是你的真人；似乎是这样，实在却是那样。外面是大数的扫罗，里面却是天上的基督；外面似乎是气貌不扬的人，里头却是死而复活，得荣耀的基督。似乎是这样，却是那样。这就是把自己给主，接受主作人位。

要彻底对付奉献问题

我们都得回到主面前，对付这个问题。到底我们把自己给主有多少？到底我们在奉献上绝对不绝对？你若绝对，你不一定知道；但有一件事是确定的，凡你里头觉得不绝对的，定规是不绝对的，你就要对付。凡你里头觉得有问题的，你定规要对付。

Old things are passing away and all things are becoming new in a person who has given himself to the Lord and who lets the Lord be the person in him. This contrast between old and new can be seen in Paul's repeating of as and yet in 2 Corinthians 6. In verses 8 through 10 he uses the phrase as...and yet seven times. When we give ourselves to the Lord and let Him be the person in us, we are persons who are "as...and yet." A brother may be as a native of Foochow, yet he is really Christ. Another brother may be as an aged man from Shangtung, yet he is really Christ. Still another brother may be as a respectable person from Shansi, yet he is really Christ. Similarly, we may be as spicy as a Hunan chili pepper and yet really be Christ. We may appear as this and yet be something else because we are different in our person. Consequently, with us there is both glory and dishonor, both evil report and good report (v. 8). This is the issue of giving ourselves completely to the Lord and taking Christ as our inner man, our person.

Many years ago I visited a church in a village and met an old sister. She could not read or even count. However, when I spoke to her about the Lord, she was as keen as a person with a Ph.D. degree. Seemingly she was illiterate, but actually she had a Ph.D. in matters related to the heavenly kingdom. Outwardly she was a country woman, but inwardly she was Christ. It is regrettable that not all believers are like this. Some who are illiterate outwardly are also "illiterate" in the things of Christ inwardly. This is because they have not taken the Lord as their person, and they have not given themselves to the Lord.

Genuine change does not come from outward improvement; rather, it is the result of giving ourselves to the Lord and taking Christ as our person. If we practice this, our outer man will not be our person. Instead, our outer man will be one who is "as...and yet." Our real person will be Christ, who is in us as our person. We should be "as...and yet." Outwardly Paul was Paul of Tarsus, but inwardly his person was the heavenly Christ. Outwardly he seemed to be a person whose bodily presence was weak, but inwardly his person was really the crucified, resurrected, and glorified Christ. Paul was "as...and yet." This is the issue of giving ourselves to the Lord and of taking Him as our person.

OUR NEEDING TO DEAL THOROUGHLY WITH THE MATTER OF CONSECRATION

We all must go to the Lord and deal with Him concerning the matter of consecration. We should ask ourselves how much we have given ourselves to the Lord. Are we absolute in our consecration? It is difficult to know whether we are truly absolute, but if we feel that we are not absolute in a certain matter, we must deal with it. If we have any doubts about our consecration, we must deal with the Lord concerning it.

你在把自己给主的这件事上，觉得在那一点上有问题，在那一点上就要快快对付。那一个点若不对付，那就是你属灵生命路程上的一个难处。有的人是等到五年后，这个难处才显出来。有的人是等到十年、十五年、二十年、甚至二十五年后，这个难处才显出来。我这话不是凭空说的。我在有的人身上看见，三十年前他就有那个难处，却是等到三十年后，遇到一个环境，才把那个难处显出来。

亚伯拉罕跟随主，他在奉献上原则也像我们一样，起先没有完全绝对。他从迦勒底的吾珥出来，并没有完全绝对，所以到了哈兰，主来对付他的父亲。（创十一 31 ~ 32。）慢慢的他下了埃及，在他妻子撒拉身上又有一个对付。（十二 9 ~ 20。）以后他在侄儿罗得身上也没有对付干净，所以主叫他的侄儿和他分开。（十三 5 ~ 11。）这都是主在奉献上，一步一步的对付他。到末了，主给他一个儿子是从恩典生的，主还来一个试验，要他把这个儿子献给主。（二二 1 ~ 19。）到这时候，亚伯拉罕的奉献，把自己给主这件事，经过主彻底的试验，才算完全了。

我们向主的奉献，即使自己觉得是完全了，事实上还不完全。我们觉得是完全的，哪知道老父亲还在这里。我们觉得是完全的，哪知道妻子撒拉还在这里。我们觉得是完全的，哪知道侄儿罗得还在这里。我们不知道，但主都知道。在我们跟随主的路上，凡我们当初奉献而仍有保留的，迟早都要显出来，迟早都要发生问题。

若是当初亚伯拉罕从吾珥出来的时候，就把父亲的问题解决了，把妻子的问题解决了，把侄儿罗得问题解决了，他后面就没有那么多难处了。只因为他从吾珥动身时，这些根本没有解决清楚，接着一步一步才有了难处。你今天是奉献了不错，但你的奉献还不知暗中有多少保留。你所保留的，连你自己也不知道。慢慢等到了那个时候，父亲的问题出来了。再往下，妻子的问题出来了。再往下，侄儿的问题出来了。

然而，亚伯拉罕一步一步都是让主得胜。当你发现你的奉献有问题时，千万不要把主打败。人在奉献上最容易把主打败；你若把主打败，那将是你的损失。你在奉献上一有问题时，就要说，“主啊，打败我，怜悯我，不要让我过去。”那就是主怜悯了你。愿主恩待我们。

If we have a sense that we are holding back a certain matter from the Lord, we should deal with it immediately, because it will become a problem in our spiritual journey if we do not deal with it. This problem may not manifest itself for five years. It is possible for ten, fifteen, twenty, or even twenty-five years to pass before it is manifested. I am not making a groundless statement. I have seen this recently in a certain brother. Even though the source of his problem was present thirty years ago, he encountered an environment that exposed the problem only recently.

In principle, we follow the Lord in the matter of our consecration, just as Abraham followed the Lord. In the beginning he was not absolute. When he came out of Ur of the Chaldeans, he was not absolute. Therefore, the Lord had to deal with Abraham's father when they arrived at Haran (Gen. 11:31-32). When he went down to Egypt, he had another dealing related to his wife (12:9-20). Later, the Lord had to separate him from his nephew, Lot, because he had not dealt clearly with Lot (13:5-11). All these dealings were related to the matter of Abraham's consecration. Even when the Lord gave him a son who was born according to grace, Abraham was tested by the Lord when he was asked to consecrate his son to Him (22:1-19). Only at this time was Abraham's consecration complete.

We may feel that our consecration to the Lord is complete, but it is not. We may feel that we have given everything to Him but have no realization that we are still attached to a "father," a "wife," and a "nephew." We may not be aware of these attachments, but the Lord is. When we follow the Lord, everything that we reserve for ourselves will be manifested sooner or later and become a source of problems to us.

If Abraham had taken care of the matters related to his father, his wife, and his nephew when he came out of Ur, he would not have encountered so many problems. These problems arose along the way only because he had not dealt with these matters clearly when he departed from Ur. Similarly, we may have consecrated ourselves to the Lord, but our consecration contains countless reservations. We may not even know what we have reserved. Eventually, however, the matters concerning our "father," our "wife," and our "nephew" will surface.

It is good that Abraham let the Lord win. When we encounter a problem with our consecration, we should never defeat the Lord. It is very easy for us to defeat the Lord in relation to our consecration. If we defeat Him, we will suffer loss. Whenever we encounter a problem related to our consecration, we should say, "Lord, defeat me. Have mercy on me and never let me go." May He have mercy on all of us.

一九七〇年十二月讲于台北事奉训练

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第十篇

接受基督作人位 必得着一切

读经：腓立比书三章七至八节，十二节，四章十二节。

神要我们把自己给祂

在神的救法里，神是把祂自己给了我们；我们要享受祂，就必须把我们给祂。实在说，我们自己并没有什么用；我们所以把自己给祂，是因为我们是多余的。祂不是要用我们，祂乃是要从我们身上活出祂的自己。所以我们若要享受祂，就必须把我们自己给祂。

神这样作乃是要彰显祂的伟大，彰显祂的荣耀。在神的创造里，神是创造了一个完整的人，但人因着堕落，失去了原来的本能。然而，圣经的启示给我们看见，神不要我们这个完整的人凭自己活着。祂要我们这个完整的人把自己交给祂，而凭祂活着。以夫妻婚姻的生活为例，照圣经的启示，神所创造的女人，虽然从某些方面看，是比男人软弱，却也是一个完整的单位。然而在婚姻里，神却要每一个作妻子的把自己交给丈夫，并且不凭自己活着，乃凭她的丈夫活着。她这个人位是完整的，但是她还得把自己的人位交出去，而接受丈夫的人位。

男女双方结婚时，明明是两个头，但神却要一个头蒙起来。我有时会想：“神啊，若是你只要一个头，不要两个头，你当初何必造两个头呢？你当初造一个头，不就简单了么？你为什么造两个头，结果还是只要一个头呢？”这就是神的智慧，神的智慧就彰显在这里。不错，神是造了两个完整的头，有时女的头比男的还聪明一点，还高明许多，然而神说，“不管你多高明，多完备，你是个女的，你的头就得蒙起来，你这个头不算头。从今天起，你就接受你丈夫作头吧。”

CHAPTER TEN

TAKING CHRIST AS OUR PERSON THAT WE MAY GAIN ALL THINGS

Scripture Reading: Phil. 3:7-8, 12; 4:12

GOD DESIRING THAT WE GIVE OURSELVES TO HIM

In His salvation God gives Himself to us, but in order for us to enjoy Him, we must give ourselves to Him. We do not need to give ourselves to Him because we are useful, but rather because we are not useful in ourselves, and we need to be reduced. He has no need for what we are in ourselves; instead, He wants to be lived out through us. Hence, we must give ourselves to Him in order to enjoy Him.

God wants to be lived out through man so that He may manifest His greatness and His glory. When God created man, He made a whole and complete person. However, the Bible reveals that God does not want us to live by ourselves. He wants us to hand ourselves over to Him and live by Him. The marriage life is a good example of this. Although women are considered to be weaker vessels according to the revelation of the Bible (1 Pet. 3:7), they are still whole and complete persons. However, at the time of marriage God wants every wife to hand herself over to her husband and begin to live by her husband and no longer by herself. Although she is a person, she needs to give up her person and take her husband as her person.

When a man and a woman are married, one head must be covered. Sometimes I questioned why God created two persons, each with their own head, and then would ask the woman to give up her position. It seems as if it would have been simpler to create one head. It is hard to understand why He would create two heads when He only wanted one, but this is how He manifests His wisdom. God indeed created man and woman, each with their own head, and sometimes a woman is even wiser and smarter than a man. Nevertheless, at the time of marriage, God pays no attention to the intelligence or competence of a woman; instead, He asks a woman to cover her head and take her husband as her head.

在婚礼上通常是这样，但事实上很少作妻子的是这样。行完婚礼，蒙头帽拿掉了，头就钻出来了。这一钻出来，妻子的头有时候更爬到丈夫的头上，作了头上头。所以婚姻就不甜美，爱情就尝不到，磨擦就生出来了。我奉劝作妻子的姊妹，你若要有甜美的婚姻生活，就要把你的头交出来，交给你的丈夫，接受他作头。你问我说，“难道我们女人的头就不算头么？就赶不上你们男人么？”或许你的头比你丈夫的头还强，但是神说，你必须交出去，接受你丈夫作头。

这是一个预表，说出我们必须把自己交给主，接受主作人位。这真是神的智慧。我们个个都给神造得完完整整，每一位都会打算，都会思想，都有干才，但是人对神的救法却认识得不清楚。并不是因为你不行，所以神才来替你行。不，你行，你最行，你最能干。然而神说，“不管你多行，多能干，你要把自己交给我，接受我作你的人位。”难处就在这里，我们都领会错了，我们许多的祷告也错了。我们是祷告说，“主啊，你把我对付倒了，你把我对付到一个地步，我实在不行了，所以你现在来替我行。”然而，我们不该等到自己不行了才交给主。即使你行，主也说，“停下来，把你交给我，我来替你行。”

把自己交给主， 接受主作人位

神的救法乃是要和我们成为一个人。我们作这个人，祂作我们里头的人位。这意思是，我们是这个人，但我们里头的人位要交给主，接受祂作人位。我们再以夫妻之间的故事作比方。什么叫作妻子接受丈夫作人位呢？譬如，有位作妻子的姊妹感冒了，身上一丁点力气也没有，但是她想要去买一件衣料，就对丈夫说，“我要买一件衣料，但没有力气，好不好请你替我去买？”“不行，我要上班。”“哎呀，你就体谅我嘛！你下班时抽出十分钟，替我买好了。”“好吧。”“谢谢你，谢谢你。”丈夫就替妻子去买衣料。请问这是不是接受丈夫作人位？根本不是。什么叫作接受丈夫作人位呢？比方，作妻子的想买一件衣料，她却去问丈夫：“你要不要买一件衣料？”他不肯，作妻子的就没话说。过了几

Although women will typically cover their head during a wedding, very few keep their head covered after the wedding. Once the wedding is over, it seems as if the wife's head quickly comes out from under its covering. Sometimes it comes out so far that it even rises above the husband's head. However, the more her head comes out, the more the marriage will lose its sweetness and even become a source of friction. I would give some advice to the sisters who are wives. If you want a sweet married life, give yourselves to your husband and take him as your head. Some sisters may have difficulty with this and think that this means that women are inferior to their husband. But this is not the point. Even if a sister is smarter than her husband, God still wants her to be under the headship of her husband. A wife can do this only if she gives herself to her husband and takes him as her person.

Marriage is a picture that shows how we must give ourselves to the Lord and take Him as our person. This is God's wisdom. We were created by God as complete persons, and we are thoughtful and capable. God's way of salvation, however, is not related to a lack of capability on our part. Even if we were the most capable persons, God would still want us to give ourselves to Him and take Him as our person. Since our understanding of God's intention is not accurate, we often pray in an ineffective way, saying, "Lord, You have defeated me. You have dealt with me to such an extent that I am truly incapable of doing anything. You must supply me and fill up my lack." The thought that we should give ourselves to the Lord when all our capabilities have been brought to nothing does not reflect God's intention. We should not wait to reach such a point before we give ourselves to the Lord. Even if we seemingly have great capabilities, the Lord will still come to us and say, "Stop! Give yourself to Me, and let Me be the One who does everything in you."

GIVING OURSELVES TO THE LORD AND TAKING HIM AS OUR PERSON

God's way of salvation is that He would become one with us. Although we are living, He should be the person in us. This means that we should relinquish our own person and take the Lord as our person. The relationship between a wife and her husband provides many opportunities to either take or not take someone else as our person. For example, a wife may ask her husband to go to the store for her on his way to work. When he says that he must be at work on time, she may "gently" insist until he gives in. Even though there has been no argument, the wife has not taken her husband as her person. If she takes her husband as her person, she would not be bothered if he said no or if he told her that she needed to wait. Such a reaction would show that she was not living for herself but for her husband and that she was not being a wife for herself but for her husband. After a period of time, the husband may

天又问丈夫：“你喜欢不喜欢买一件衣料？”他说，“过两个月再说吧。”感谢赞美主，妻子就等两个月。妻子不是为她自己活着，她是为丈夫活着；并且她也不是为自己作妻子，她乃是为丈夫作妻子。丈夫不怕难看，妻子也不怕。作妻子的不是过自己的生活，她完全是过丈夫的生活。又过了两个月，妻子又问丈夫，丈夫说，“好吧，我们一道去买吧。”他们就去了。妻子又问丈夫：“你喜欢红的，还是绿的？”这给我们看见，妻子并不倚靠丈夫替她作事情，而以丈夫作她的人位。我们一倚靠主替我们作事情，实在说，我们又回去经历主的大能，而不是主的人位。你我都要往前，不要倚靠主作事情，乃要以主作人位。

不是作妻子的没有人位，也不是她这个人位的才干不如丈夫。可能她比丈夫还高明，但她把她的人位完全交给丈夫，接受丈夫作她的人位。当然，今天 we 和主比，我们这个人位无论怎样完备，怎样完整，怎样高明，也赶不上主。祂是最高明的人位，我们应该以祂为我们的人位，原则就是这样。

这就是绝对的奉献。绝对的奉献就是把你这个人位交给主，而接受主作你的人位。你一接受主作人位，你什么难处都没有了。穷也可以，富也可以；丰富也可以，缺乏也可以；饱足也可以，饥饿也可以；在各事上，并在一切事上，你都得了秘诀。这个秘诀是什么？就是接受主作人位。

接受主作人位， 主必负责一切

作妻子的姊妹接受丈夫作人位，但许多时候丈夫并不太象样。然而我们的主作丈夫，祂是一定作得象样。我们的主是完全、万能、全备、丰富的，这一个丈夫绝对能作得象样。我们接受主作人位，定规是不会吃亏，不会受损失的。也许有人说，“你看保罗就受了损失阿。”这就错了。你要看见，在宇宙之间，那个真实的得着是什么？就是基督。其他一切事物上的得着，都等于零。保罗在腓立比三章说，“我因祂已经亏损万事，看作粪土。”（8。）这里的粪土，就等于今天厨房里剩下的臭饭、鱼骨等厨余，是人所不要的东西。那些东西倒在垃圾箱里，狗就来吃，那就是狗食。保罗说，今天世人所追求，在基督之外的任何事物，都是狗食，都是垃圾箱里的东西。你想你即使得着了，又有什么益处？

say, “Let us go and get what you need.” If the wife is not merely relying on her husband to do things for her and, instead, is taking him as her person, she will ask how he feels about the items they intend to buy. When they are in the store, the wife will ask, “Do you like the red garment?” If we rely on the Lord only to do things for us, we will limit our experience of Him to knowing His power but not His person. We need to advance in our experience. Instead of depending on the Lord to do things for us, we should take Him as our person.

When a wife takes her husband as her person, it does not mean that she is inferior to her husband. Even if she is smarter than her husband, she should be willing to hand herself over to her husband and take him as her person. It is good that we cannot match the Lord in terms of our capabilities. He is the most perfect and brilliant One, and we should take Him as our person.

Absolute consecration means to hand ourselves over to the Lord and to take Him as our person. Once we take the Lord as our person, we will have no problems: we can be either poor or rich, we can be abounding or be in want, and we can be either filled or hungry. In everything we can learn the secret of taking Christ as our person.

TAKING THE LORD AS OUR PERSON AND THE LORD BEING RESPONSIBLE FOR ALL THINGS

A married sister should take her husband as her person, but this often is difficult when the husband is not proper in every regard. However, our Lord is a proper Husband in every matter. He is perfect, omnipotent, bountiful, and rich. As such, He is more than able to be a proper Husband to us, and we will not suffer any loss if we take Him as our person. Some may not agree with this and may point to the losses that the apostle Paul suffered, but such a view comes from not knowing what is the real gain in the universe. The real gain is Christ. Gaining other things has no meaning. Paul says, “I have suffered the loss of all things and count them as refuse” (Phil. 3:8). Here the word refuse refers to kitchen discards, such as spoiled rice or fish bones, something that nobody wants. When we throw these things away as garbage, only dogs will eat them. Everything other than Christ is just like dog food. Even if we gained these things, what is the benefit?

你也许说，“得不着那些物质的东西，我不能生存。”我们岂不应当相信主的应许，这些物质的东西在主眼中一点不成问题。曾有人问说，“你劝我信耶稣，耶稣管饭么？”我确实敢担保，你如果真信耶稣，信得象样，吃饭是一定没有问题，耶稣的确管饭。从来没有一个敬畏主、爱主、跟随主的人，他是饿死的。不仅如此，历史告诉我们，从没有一个爱主、跟随主的人，他的后代是饿死的。反而历史告诉我们，敬虔爱主的人，他们的后代甚至在物质上都蒙神赐福，都是丰丰富富的。

万物都在主手中，所以不要在乎那些物质的东西，你若在乎就受迷惑了。那些属物质的都不成问题。你只要把你生活的前途、未来，甚至你的子孙、后代，完全让给主，而作一个爱主、跟随主的人。这样，你就要看见主赐福给你，直到千代。这乃是主自己的应许。在出埃及二十章六节，主说，“爱我、守我诫命的，我必向他们施慈爱，直到千代。”这不过是旧约的话，新约的应许比这个还高。

在一个真爱主，接受主作人位的人身上，外面物质的损失，对他反而是个大的得着。我们多少都读过盖恩夫人的传记，这位姊妹蒙恩到一个地步，她向主要苦难，要十字架。因为她知道，没有十字架，她就不得着神；没有苦难，她就不得着主。一般的基督徒都是求主叫他免去十字架，求主救他脱离苦难；但是盖恩夫人到一个地步，在主面前预备好了，要迎接更多的苦难。这是因为她知道，苦难叫她得着主更多。

的确如此，使徒保罗在林后四章说，有一个宝贝在他这瓦器里，要显明一个超越的能力。（7。）怎么显明呢？是受人恭维，还是受人高抬？都不是。他说，四面受压，出路绝了，遭逼迫，打倒了。（8～9。）这些都是逆境，都是难处。然而，乃是这些作难，这些逼迫，这些受压，这些打倒，叫使徒经历了主，显明那超越的能力。

年轻人在这个时代实在不容易，要奋发，要上进，要受高等教育，要学高等技术，否则在生存上就很有难处。在国际间，国与国竞争；在社会上，人与人竞争。这是今天的时代，社会的潮流，这是无可否认的。然而，青年弟兄姊妹要接受主作人位。若是主带领你们读书，你们就好好读书。至于你们的前途，你们可以完全放心的交在主手中。

Even though some say, “I cannot exist without material things,” should we not trust the Lord’s promise? In His eyes material things are not a problem. Once, someone said to me, “You have urged me to believe in Jesus. Will Jesus take care of my meals?” I can boldly guarantee that if we truly believe in Jesus, believing in Him with a proper heart, our meals will not be a problem, because Jesus takes care of our needs. No person who fears the Lord, loves Him, and follows Him will starve to death. Similarly, we do not have to worry about our children starving to death. On the contrary, history tells us that God has abundantly blessed the children of those who fear, love, and follow the Lord.

Everything is in the Lord’s hand. Hence, we should not be concerned about material things. If we care for them, we will be deceived (Mark 4:19). Material things should not be a concern to us. As long as we hand over our future, our living, and our children and are persons who love and follow Him, the Lord will bless us for a thousand generations. This is His promise. In Exodus 20:6 the Lord said that He will show “lovingkindness to thousands of generations of those who love Me and keep My commandments.” The promise in the New Testament is even higher than this word in the Old Testament.

For a person who genuinely loves the Lord and takes Him as his person, outward, material losses often are a great gain. Madame Guyon received grace to such an extent that she asked the Lord for more experience of the cross, because she knew that without the cross she would not gain God. In her sufferings she gained the Lord. Christians ordinarily ask the Lord to deliver them from afflictions, but Madame Guyon loved the Lord to such an extent that she was willing to suffer. She knew that in her sufferings she would gain more of the Lord.

In 2 Corinthians 4:7 Paul speaks of having a treasure in earthen vessels so that the excellency of the power might be manifested. This power was not manifested through his praise or his exaltation. Instead, he spoke of being pressed on every side, persecuted, and cast down (vv. 8-9). All these things are related to adversity. However, in the midst of his difficult circumstances of being persecuted, oppressed, and cast down, the apostle experienced the Lord and manifested the excellency of His power.

It is not easy to be a young person in this day and age. A young person needs to be aggressive to advance, to have a good education, and to learn good skills; otherwise, he will have difficulties in his human living. Internationally, nations strive with other nations, and in society, people strive with one another. Striving is part of the trend of the age. To stand against this trend, the young brothers and sisters should take the Lord as their person. Then, if the Lord leads you to study, you should study diligently. You should put

你们不必跟随外面的风气，随波逐流，读了大学就要出国，好像不出国就没有前途。要知道，出国不一定好，这完全在主手里。你们不必太在这方面考量，乃要完全接受主人位，随着祂所喜悦的，和祂活在一起。祂现在喜欢你读书，你就读书。你和祂活在一起，活成一个。祂是你的人位，你是祂的人，外面的事完全交在祂手中，祂会负你完全的责任。

我可以保证这一定不成问题，问题是你们里面接受主人位不够，才会在外面要这个要那个，寻求这个寻求那个。我们应当寻求主：“主啊，你要不要作这个？主啊，你要不要到某处作那事？”你里头若没有接受主人位，就会手忙脚乱，求这个求那个。然而，你既接受主作你的人位，就不要受外面事物的影响。无论何事临到你，你一概不受影响。你外面的事不一定顺利，但只要你真正进到这个经历里，即使外面并不顺利，但你里面的享受是金钱买不到的。你里头有一个享受，那就是享受基督。

在腓立比三章，保罗说，他将万事看作粪土，为要赢得基督。（8。）他写这话时，已经得救多年，很有经历。虽然这样，他还说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”（12。）保罗的意思是，他不敢说他已经得着了。他是已经得着一部分，但还没有得着全部。他乃是竭力追求，要取得主所以取得他的。主所以取得他，是为着什么呢？乃是要他取得基督。保罗知道他取得基督还不够多；他取得基督有多少，是在乎他追求基督有多少。他取得基督，享受基督有多少，乃在乎他把人位让给基督有多少。所以保罗说，他至今还在追求这一个，他绝不受主之外任何事物的影响。

青年弟兄姊妹千万不要领会错了。你们今天爱主，把自己奉献给主，但是你们又挂虑自己的前途、学业、甚至将来的婚姻、职业怎么办。你们一有这么多“怎么办”，你们就了了，基督就不能作你们的人位。祂只好说，“好吧，你自己去办吧。”世界的人，没有主的人，不要主的人，个个都有前途：第一步，中学毕业；第二步，大学毕业；

your future in the Lord's hand completely. You do not have to blindly follow the trend, drifting with the tide of this age. You will still have a future, even if you do not study abroad. In itself going abroad is not necessarily good; whether or not it is good for you depends entirely on Him. You do not have to spend much time considering this matter; rather, you should take the Lord as your person, caring for what He delights in and living together with Him. If He desires that you study, you should study. Live together with Him and be one with Him in this living. He is your person, and you live because of Him. You should commit all outward things into His hand and let Him bear the full responsibility.

There are no problems when we allow the Lord to bear the full responsibility. If there are problems, it is because we have not taken Him as our person. All our asking for outward things is an indication that we are not taking the Lord as our person. Rather than praying for outward things, we should be seeking His feelings and intentions. If we do not take the Lord as our person, we will be very busy asking for outward things. However, when we take the Lord as our person, we will not be influenced by outward things, and we will be unaffected by outward circumstances. Outwardly, we may not be in a situation in which there are no problems, but if we truly enter into the experience of taking Christ as our person, we will have an inward enjoyment of Christ that money cannot buy.

In Philippians 3:8 Paul says that he counted all things as refuse that he might gain Christ. When he was writing this word, he had been saved for many years, and he was full of experience. Nevertheless, he still says, “Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus” (v. 12). Paul was unwilling to say that he had already obtained Christ completely. Paul had obtained Him in part but not in full, so he pursued to lay hold of that for which he had been laid hold of by the Lord. The Lord laid hold of Paul so that Paul could lay hold of Him. Paul knew that there was more of Christ that he could lay hold of. The extent to which Paul laid hold of Christ depended on the extent to which he pursued Christ. The extent to which Paul laid hold of and enjoyed Christ depended on the extent to which he allowed Christ to be his person. Consequently, Paul said that he was still pursuing, and in his pursuit he was unwilling to be distracted by things that he once considered to be gain.

The young brothers and sisters should not be distracted. You should love the Lord and give yourselves to Him rather than worrying about your future related to education, marriage, and jobs. If you are filled with so many questions about what you should do, you will be finished spiritually, and Christ will not be able to be your person. All that He will be able to do is to let you try to take care of these matters yourself. Worldly people who neither have nor want the Lord have their futures all planned out;

第三步，出国；第四步，得博士学位；第五步…。然而，你们这些爱主、追求主的人，你们有几步？你们第一步是什么？你们第一步是基督作人位，第二步是基督作人位，第三步还是基督作人位，第四步至第无限步，一直到永世，还是基督作人位。

你试试看，你让基督作人位，会不会饿死。放心吧，不要求吃什么，喝什么，穿什么，这些都是外邦人所急切寻求的，你们所需用的这一切东西，你们的父是知道的。你们只要先寻求祂的国和祂的义，这些东西都要加给你们了。（太六 31～33。）不要受这些思想打岔。尤其是作母亲的，不要受这些事情打岔，一次交托就永远交托。我交托了，主负责；祂作我的人位，祂负责。祂若喜欢我饿死，我就为祂饿死吧；因为我接受祂作人位。我活着是祂的人，死了也是祂的人。（罗十四 8。）

我们在大陆有一位同工，年龄比我大十多岁。召会在中国大陆受逼迫的时候，他好几次下监。但他根本不祷告说，“主啊，求你救我脱离这些人的手！主啊，求你保守我！”他根本不祷告这些。他被带去审问的时候，也不必审问，他自己就说，“我有三条路给你们选。要杀我就快杀，要关我就关，要放我出去我就传耶稣。”他说，我的主最喜欢的是传福音，所以我传福音；祂不怕死，我也不怕死；祂不怕坐监，祂喜欢坐监，我也喜欢。只有三条路，杀快点杀，关监快点关，放我出去我就传耶稣；这很简单。他被关了一段时间，人对祂没有办法，只好把他放了。这就叫彻底奉献，这就叫接受基督作人位。

我这话不是讲给别人听，而是讲给青年弟兄姊妹听。你们有的读大学四年级了，你们说，“主啊，我要毕业了，是去美国呢，还是留在国内？”有的已经毕业了，就说，“主啊，我毕业了作什么？是继续进修呢，还是作一点事情？还有我的婚姻怎么办？”这些都是可怜虫的祷告。你们若接受主作人位，就不必这么可怜。你们要欢欢喜喜的说，“阿利路亚，我接受基督作人位。祂愿意出国，我就跟祂出国。祂愿意留在国内，我就和祂一同留在这里。”

they plan to finish high school, finish college, and then go abroad to study to get a Ph.D. After completing their education, they will take the next step in their plan. I would ask those who love the Lord, what are the steps that you need to take? The first step is to take Christ as your person. The second step is to take Christ as your person, and the next steps are the same unto eternity, that is, to take Christ as your person.

Please try and see whether or not you will starve to death if you take Christ as your person. Please be at rest. You do not need to ask about food, drink, or clothing. These are the things that the Gentiles anxiously seek. Our heavenly Father knows that we need all these things. We should seek first His kingdom and His righteousness, and all these things will be added to us (Matt. 6:31-33). We should not be distracted by thoughts of food, drink, or clothing. This is especially true for mothers; there is no need to be distracted by thoughts of these things. Once we commit these matters to the Lord, we commit them to Him forever. We should declare, “I have committed these things to the Lord, and the Lord is my person. He is responsible for everything. If He wants me to starve, I will starve, because He is my person. Whether I live or I die, I am the Lord’s” (Rom. 14:8).

We have a co-worker in China who is more than ten years older than I am. When the churches in China were suffering from persecution, he was put into prison several times. However, he never prayed, “Lord, deliver me from the hands of these people! Lord, preserve me!” He never prayed this kind of prayer. When he was brought to be interrogated, there was no need to interrogate him. He began to speak to the interrogators, “There are only three things that you can do to me. If you want to kill me, do it right away. If you want to put me in prison, put me in prison right away. If you release me, I will go and preach Jesus. My Lord loves to preach the gospel the most; this is why I love preaching the gospel. He was not afraid to die, and neither am I. He is not afraid to be imprisoned; in fact, He likes being imprisoned. Hence, imprisonment is not a problem to me. Therefore, I repeat, there are only three things that you can do. You can kill me, put me in prison, or release me so that I can preach Jesus. It is that simple.” Although he was imprisoned for a period of time, his persecutors eventually released him because they did not know what to do. He had a thorough consecration, and he had the experience of taking Christ as his person.

Some young brothers and sisters, who are seniors in college, are asking the Lord, “Should I go to the United States, or should I stay here?” Others are asking, “What should I do now that I have graduated? Should I continue my studies or get a job? What about my marriage?” These are prayers by pitiful believers. If we have taken the Lord as our person, we will not be so pitiful. We will say with joy, “Hallelujah! I have taken Christ as my person. If He wants to study abroad, I will follow Him. If He wants to stay, I will stay here with Him.”

我们许多的祷告都是可怜虫的祷告。然而，我们一接受基督作人位，就不是可怜虫了。我们是真正的第一夫人，是全宇宙中的第一夫人。基督是我们的丈夫，万有之主是我们的丈夫，全智、全能、全备、全丰的主是我们的丈夫。所以，我们永远不再作一个可怜虫的基督徒。我们都接受主作人位，享受我们的第一丈夫、第一新郎。

一九七〇年十二月讲于台北事奉训练

原刊于一九七一年九至十月“话语职事”第二百四十三与二百四十四期合刊

Many of our prayers are the prayers of pitiful believers. However, once we take Christ as our person, we will no longer be pitiful! We are the bride, and Christ is our Husband. The God of the universe is our Husband. The omniscient, omnipotent, all-sufficient, and all-enriching God is our Husband. Hence, we should not live as pitiful Christians. We should take the Lord as our person and enjoy Him as our Husband.

第十一篇

主是忍心的主人

读经：马太福音二十五章十四至十五节，二十四至二十九节，彼得前书四章十至十一节，罗马书十二章一至二节，十一节，约翰一书五章十六节。

基督徒在神面前最主要的就是两点：第一，在生命上有长进；第二，在事奉上有功用。换句话说，就是要注意生命与事奉。

童女与仆人

在马太二十五章里，有两个比喻：第一，十个童女的比喻；第二，仆人领银子的比喻，或者说主分给银子的比喻。童女的比喻是说到我们的生命，银子的比喻是说到我们的事奉。我们在主面前爱主，追求主，跟随主，与主有交通，等候主来；从这面说，我们个个都得像童女。照着二十五章所说的，这些童女有两个特点：一个是手里拿着灯，另一个是从黑暗的世界里走出去迎接新郎。按属灵的意义说，今天我们没有一个人应该停留在世界里，我们都是从这个黑暗的世界走出去的人。我们走出去作什么？乃是为要迎接新郎。

另一面，在银子的比喻里，说到我们应当是主忠心的仆人。我们一面是主的童女，一面是主的仆人，可以说我们都是童女仆人。按着我们的生命，按着我们与主的爱情与关系说，我们是童女。然而，按着我们对主的事奉，受主的托付说，我们是主的仆人。我们应该忠心受托，因为主已经对我们有所托付，把祂的家业分给了我们。

埋藏恩赐必受责备

主分银子给我们，所分的有多有少，有的分得五他连得，有的分得二他连得，有的是一他连得，这是按着各人的才干而有的分别。（15。）在召会中，我们的确能看出来这种分别。每个人在主面前属灵的才干不同，有的度量大一点，主就多托付他一点；有的度量中等，主就托付他少一点；有的度量非常小，主托付他的也就非常少了。托付的多寡虽有不同，但原则是一样的，每个人都得向主忠心。

CHAPTER ELEVEN

THE LORD BEING A HARD MASTER

Scripture Reading: Matt. 25:14-15, 24-29; 1 Pet. 4:10-11; Rom. 12:1-2, 11

Before God, a Christian needs to pay attention to growth in life and usefulness in service. These are two important matters.

VIRGINS AND SLAVES

In Matthew 25 there are two parables: the parable of the ten virgins and the parable of the master distributing talents to his slaves. The parable of the virgins is related to life, whereas the parable of the talents is related to service. When we live before the Lord, we love Him, pursue Him, follow Him, fellowship with Him, and await His return; in this respect we are all virgins. According to chapter 25, the ten virgins have two characteristics: first, they have oil in their vessels with their lamps (v. 4); second, they go forth out of the world of darkness to meet the bridegroom (v. 6). Spiritually speaking, a believer should be full of oil, the Spirit, and apart from the world. We should be those who are going out of the dark world to meet our Bridegroom.

The parable of the talents is related to our need to be slaves who are faithfully serving the Lord. We are a virgin to the Lord on the one hand, and we are a slave to the Lord on the other hand. We are a virgin-slave. According to our life, our love for the Lord, and our relationship with Him, we are a virgin. According to our service to the Lord and our commission from Him, we are a slave. We should receive His commission faithfully, because He has delivered His possessions to us.

RECEIVING A REBUKE FOR BURYING OUR TALENT

The master gave talents in varying amounts, one receiving five talents, another two, and still another one, with the talents being given according to each one's ability (v. 15). In the church we can certainly see this. Every person has a different spiritual ability before the Lord. Some have a greater capacity, and the Lord entrusts more to them. Others have less capacity, but the Lord still entrusts something to them. Still others have little capacity, but the Lord, nevertheless, entrusts a little to them. Although the amount that the Lord entrusts to each differs, the principle of being faithful to the Lord applies to all. If a believer is entrusted with five talents, he should be diligent and faithful

你受托五他连得，就要殷勤忠心，再去赚五他连得；受托二他连得，就得再去赚二他连得；受托一他连得，也得去赚一他连得。主是非常公平的。受托五他连得的赚了五他连得，所得的奖赏是那样；受托两他连得的赚了两他连得，所得的奖赏并没有因此不同。不会因为受托多少、赚多少的不同，主的奖赏就有了分别。主在意的不是你受托多少，赚多少，主所要的是你尽忠心。换言之，你受托多少，就得忠心多少。只要够了忠心的程度，将来得赏赐，众人都是一样的。

在这个比喻里，主给我们看见，那领最少银子的人最有危险。他看别人有的领五他连得，有的领二他连得，但他自己只领了一他连得，就心想，这一他连得能作什么，索性不要用吧。因此，就把这一他连得银子埋藏在地里。他认为主是个忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚；（24；）他就这样把银子藏了起来。

过了一些时候，主回来和他们算账。我们都得知道，有一天主的确要回来，我们都要向祂交账。这个比喻说得很清楚，那领五他连得的，欢欢乐乐的交了账，对主说，“主啊，你交给我五他连得；请看，我另赚了五他连得。”（20。）主说，“好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”（21。）现今我们在这地上所作的，都是不多的事；等到将来国度时代，在永世里，主要把更多的事托给我们。

那领二他连得的来了，情形也是一样，主给他相同的称许与赏赐。然而那领一他连得的来了，说，“主啊，我知道你是忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚。”（24。）这话是什么意思呢？这话是说，“你给我的不多，你一直向我要，你就是这样忍心的人。”奇妙的是，主一点也没有否认。主没有说，“你这个恶奴才，完全把我认错了，我哪里是这样忍心的人？”主乃是说，“你既知道我没有撒种的地方要收割，没有簸散的地方要收聚，就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。”（26～27。）

to gain five more talents; if he is entrusted with two talents, he should gain another two, and if he is entrusted with one talent, he should gain another talent. The Lord is very fair. If those who are entrusted with five talents gain another five talents, they will receive a reward. If those who are entrusted with two talents, however, gain another two, they will receive the same reward. The Lord's reward of being "set...over many things" is the same for both the one who received five talents and the one who received two talents (vv. 21, 23). His reward does not differ even when the slaves who were entrusted with different amounts gained different amounts. This indicates that the Lord does not care about how much has been entrusted to us or how much we have gained. He cares only about our faithfulness. In other words, our faithfulness should not come short of what has been entrusted to us. As long as we are faithful to the fullest degree, our reward will be the same.

In this parable the one who received only one talent was the one most in danger of receiving the master's rebuke. When those who receive one talent see others receiving two talents and even five talents, they often think that they cannot do very much with only one talent. Hence, they "hide" their talent by not using it. The slave with one talent thought that his master was a hard man, one who reaps where he did not sow and gathers where he did not winnow. Consequently, he hid his talent in the earth in order to not lose it, and he was not faithful to use it (vv. 24-25).

After a period of time, the master returned to settle accounts with them (v. 19). We all should know that the Lord will indeed return and that we will need to give an account to Him. This parable shows how the Lord will settle our accounts with Him. The slave who was given five talents came to settle his account joyfully and said to the Lord, "Master, you delivered to me five talents; behold, I have gained another five talents" (v. 20). The Lord said, "Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master" (v. 21). On earth today the Lord has entrusted us with only a few things, but in the coming kingdom, the Lord will entrust us with many things.

The slave who was given two talents also came, and his situation was the same as the one with five talents. Thus, he received the same appraisal and reward from the Lord. However, when the slave who was given one talent came, he said, "Master, I knew about you, that you are a hard man, reaping where you did not sow, and gathering where you did not winnow" (v. 24). In effect, he was saying to the master, "You are a hard man because you demanded much even though you did not give me much." It is wonderful that the master did not deny this. He did not say, "You are completely mistaken. I am not a hard man." Rather, he said, "You knew that I reap where I did not sow and gather where I did not winnow. Therefore you should have deposited my money with the money changers; and when I came, I would have recovered what is mine with interest" (vv. 26-27).

主是忍心的主人

那领一他连得的，说主是忍心的主人。从一面说，主的确是忍心的。主把一些青年弟兄姊妹摆在大学里，他们的同学个个都想读第一名，想出国留学，哪里有心听福音？哪里有心信耶稣？不要说主没有撒种，即使是撒了种，也不生长。虽然如此，主还是对他们说，“去收割，收割不成，回来要受惩罚。”他们对主说，“主啊，你真忍心。不能撒种的地方，你要我们去收割。”主说，“是的。不仅没有撒种的地方，我要你们去收割；即使是没有地方撒种，我也要你们去收割。你们总要收割出东西来。”按原则说，主对我们都是这样要求。

有时候，我和长老、家负责，坐下来谈谈，长老有理由，家负责也有理由，都说，“现在福音传不太动，因为不像二十几年前。那时台湾不安定，众人从大陆逃到这里，人心惶惶，财产都丢了，大家看这个世界算不得什么，因此要接受福音很容易。现在不同了，局面安定，生活繁荣，大家都想发财，住洋房，谁还愿意听福音？”我就对他们说，“你们可以把这些理由说给我听，我这人外面好像很硬、很厉害，其实我心里很下不来，人一说我软了。然而你们若说给主听，主绝不听这一套。祂要说，‘既然这么难，更要去作，还得加倍的收成，不然你们就交不了账。民国三十八年，你们台北召会一年救三千人，今年你们要救四千人。’”主在工作上的要求，的确是忍心的。

请你告诉我什么地方能作工？看看日本，他们也有很多理由可以说。日本人现在都发了财，都学时髦，主日统统去游山玩水，哪里有人听福音，日本根本没法子作工。那么看看美国吧，美国更不得了，他们都注重消遣。现在他们一周工作五天，还在那里吵着要一周工作四天。不仅周六、主日要休息，连周一也要玩。主日前一天玩一天，后一天还要玩一天，然后才去作工。美国各处电影院林立，游乐场所也多，那有人愿意来听福音，接受主？所以，美国的工作也没法作。那么看看南洋吧？南洋的人又懒又松，

THE LORD BEING A HARD MASTER

The slave with one talent said that his master was a hard man. In a certain sense the Lord is indeed hard. For example, the Lord has placed some young brothers and sisters in the universities. Because all their classmates want to be at the top of the class or to study abroad, very few have a heart to listen to the gospel or a heart to believe in Jesus. In such a situation the Lord is not sowing, and even if He were sowing, there would be no growth. Nevertheless, the Lord still says to these young saints, “Go and reap. If you do not reap anything, you will be disciplined when I return.” Although they may respond to the Lord, saying, “You are hard. How can You ask us to reap where it is not possible to even sow?” He will reply, “Not only will I ask you to reap where there has been no sowing, but I will also ask you to reap where seeds cannot be sown. You must reap something.” In principle, the Lord places such a demand on all of us.

Sometimes when I speak with the elders and responsible ones in the districts about preaching the gospel, they respond with excuses, saying, “It is not as easy to preach the gospel as it was twenty years ago. It is more difficult today. Twenty years ago Taiwan was not stable; many people who had fled from the mainland were in turmoil, and they were without possessions. They did not have much regard for the world, and it was rather easy for them to receive the gospel. It is different now. The political situation is stable, the society is prosperous, and everyone has the desire to make money and live in a nice house. Who is willing to listen to the gospel?” In response, I say, “You can give many reasons for not preaching the gospel, and even though I may seem rather strict and harsh, I actually am very softhearted. When I hear people speak of these difficulties, I even become sympathetic. However, I am not the Lord, and He would never agree with these excuses. Instead, He would say, ‘Since it is so difficult, you must work even harder in order to have a double return. Otherwise, you will fall short when you render an account to Me.’ In 1949 three thousand people were saved in the church in Taipei. This year four thousand people should be saved.” The Lord is indeed hard in His demands in our work.

Where is there an easy place to work? For example, the saints in Japan can find plenty of excuses for not preaching the gospel. They say that all the Japanese are wealthy and desire to follow today’s worldly trends. Consequently, on the Lord’s Day everyone is relaxing, and no one has a desire to listen to the gospel. It is even more difficult in the United States. Americans are constantly pursuing entertainment. Even though they work five days a week, they prefer to work only four days a week. They rest not only on Saturday and the Lord’s Day but sometimes even have holidays that occur on Mondays. If possible, they would fill every day before and every day after the Lord’s Day, including the Lord’s Day, with things for their entertainment. There are movie theaters everywhere in the

一睡下去就起不来，今天你对他们讲，明天他们就忘了。这样，南洋也不能作工。那么到哪里作工呢？按我们看，这个工就不要作了。但主说，“没有这事。我是忍心的人，我要你去日本作，你没有办法作也得作；我要你到美国作，你无论如何也得作出来。”

不要以为这是说笑话。我们个个都为自己找理由，原谅自己。板桥的弟兄说，“板桥远不如桃园好，桃园先天条件佳。”等回头见到桃园的弟兄，他们就说，“桃园若能像板桥那就好了。”等你到了高雄，高雄的弟兄就说，“高雄当然比不上台北，台北有那么优厚的条件。这里既没有那么多大学，中学也不行；台北大学多，中学也多。”等你回到台北，台北的弟兄又说，“哎呀，谁也不敢来台北事奉。台北这个召会太大，上下层次太多，又是长老，又是同工，各会所里有会所负责，还有家、排负责。”有的同工就说，“我不敢到台北去，那些三公六婆真难伺候。你把这个公公伺候好了，那个公公却摇头；那个婆婆喜欢了，这个婆婆又不干了。所以我不敢去。”那去基隆吧？他又回答说，“哎呀，我不能去基隆，我有风湿病，基隆天天下雨，我的身体吃不消。”请听，主完全不理睬你这一套。在马太二十五章，那个又恶又懒的仆人说，“主啊，你是忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚。”主听了一点也没有否认，祂说，“你既知道…”。意思是你知道的一点都不错，你既知道我是忍心的，为什么不好好的作？

在事奉上必须忍心

从主向人施恩来说，祂真是宽大，但从主安排我们服事祂来说，祂实在严格，一点也不客气。或许有的圣徒说，“前两天的信息真好，讲到接受主作人位，真是甘甜，把我们都摸着了。但是今天这个信息，把前几天的话都推翻了。我们都回家去吧，我们不能事奉主了。”好吧，如果你们能回家，就回家吧！试试看，你们能不能回家？你会发现，我们都回不去了，没有办法了，因为我们在创世之前就蒙主拣选，被主看上。你能逃到哪里呢？你没有地方可逃，你只有服下来，对主说，“主啊，你真忍心。好吧，

United States. So who is willing to listen to the gospel and receive the Lord? In Southeast Asia people are wasteful and idle with their time. They get up late in the morning and often put off work until a later day. Thus, there is seemingly no possibility for the Lord to work in Southeast Asia. If we use these difficulties as excuses to justify our lack of work, the Lord will say, “I am a hard man. I want you to work in Japan. You must work there even if you do not know how. I want you to go and work in America, and you must gain some return.”

I am not joking. We all look for ways to excuse ourselves. The brothers from Panchiao say, “The situation in our locality is far worse than in Taoyuan. Taoyuan has a better environment for the gospel work.” However, the brothers from Taoyuan say, “If only our situation were as good as it is in Panchiao.” When you go to Kaohsiung, the brothers say, “Kaohsiung cannot be compared with Taipei. Taipei has so many excellent provisions for the preaching of the gospel. We do not have so many colleges, and our middle schools are also inferior.” But the brothers in Taipei say, “My goodness! No one is willing to serve in Taipei. The church in Taipei is too large. There are elders, co-workers, and responsible ones in the districts, in the homes, and in the small groups.” Some co-workers also say, “I dare not serve in Taipei because it is too difficult to work with the older saints. When I take care of an older brother, another brother shakes his head. When one older sister is happy, another one is ready to quit. I dare not serve there.” A co-worker who is asked to go to Keelung may say, “I cannot go to Keelung. I have arthritis. It rains in Keelung every day, and my body cannot handle it.” The Lord, however, is not sympathetic toward these excuses. In Matthew 25:24 the evil and slothful slave said, “Master, I knew about you, that you are a hard man, reaping where you did not sow, and gathering where you did not winnow.” The Lord never denied this. Instead, He said, “You knew,” meaning that it was true that He was a hard man, but that since the slave knew, he should have worked more diligently.

NEEDING TO BE HARD IN SERVICE

When the Lord gives grace to people, He is broad and tolerant; however, in the Lord's arrangement for our service to Him, He is strict and without leniency. Some saints may say, “In the last two days the messages concerning taking Christ as our person were so good and so sweet; they touched us deeply. However, today's message is quite discouraging. We should all just go home and not serve the Lord.” If you can go home, please go, but even if I encourage you to go home, you will discover that you cannot leave, because you have been chosen by the Lord before the foundation of the world. Where can you flee? There is no place for you to flee. You should simply submit yourself and say to Him, “Lord, You are hard, so I will be diligent to work even harder. If

我更忍心，我就干吧！你不怕我到基隆患风湿病，我怕什么？你是我的人位，你不怕，我也不怕。我天不怕，地不怕，就怕伤了你。只要你喜欢就好了，你要我到基隆，我就到基隆。”妙就妙在这里，主实在有祂奇妙的作为，有的人就是这样到基隆，反而风湿病没有了。主说，“我不爱得风湿病，所以你也不要患病了。”

这一点也不是讲笑话。如果你要和主计较，那个官司是打不赢的。你不如痛快一点。你看彼得、约翰和其他门徒，他们怎么跟从主耶稣。在约翰十一章，当拉撒路死了，主对门徒说要往犹太去看他。门徒就对祂说，“犹太人近来想要拿石头打你，你还往那里去么？”（8。）主还是要去，门徒没有办法，只好跟着去。接受主作人位，一面说是甘甜的，但许多时候并不甘甜。那一天门徒跟着主耶稣，到拉撒路那里去，就是不甘甜的去。他们中间有人说，“我们也去和祂同死吧。”（16。）感谢赞美主，去了不但没有送死，还把一个已经死去的救了出来。

所以，不要按你的想法计算。主是主，在工作上，主从来没有给我们容易作的工。若是有一个弟兄说，“阿利路亚，主带我到某处去，那个工作真是容易作，那里的弟兄姊妹都非常欢迎我。”那我们都要摇头，没有这种事。主的工作没有这样容易，主的工作到处是艰难，就是没有播种的地方要你去收割，没有簸散的地方要你去收聚。

若是在召会中，每位弟兄姊妹都像天使加百列一样，还需要你作长老么？若是在你那一个分家里，每位弟兄姊妹都像保罗一样，还需要你作家负责么？就是因为有许多弟兄姊妹不象样，才要你作家负责。若是人不生病，还有人开医院么？就是因为病人太多，才有人去作医生，有人去开医院。

在事奉的路上，不要总是想选容易的。这话不仅是说给同工们听，更是说给每一位事奉的人听。有一种小动物叫穿山甲，它虽然不大，但是不管什么石头地，砂砾地，它都可以挖出洞。我们事奉的人个个都该是穿山甲。你说没有办法？我就非钻出个办法不可。死店活人开。若是某个分家的光景是死沉的，结果我一去事奉，作了三个月，个个活蹦乱跳，你看多好。你说，“这里没法传福音。”但

You are not concerned about my arthritis, why should I be afraid? You are my person. If You are not afraid, I will not be afraid. I am afraid of nothing except being unfaithful to You. As long as You like something, it is fine with me. If You want me to go to Keelung, I will go.” The interesting thing is that the Lord truly can do wonderful things. Some actually were healed of arthritis after going to Keelung. It was as if the Lord said, “I do not like arthritis; therefore, you should not have it.”

This is not a joke. If you want to argue with the Lord, you will not win the case. It will be more beneficial if you are less hesitant. Look at how Peter, John, and the other disciples followed the Lord Jesus. In John 11, when Lazarus died, the Lord told the disciples that He was going to Judea to see him. The disciples said to Him, “The Jews were just now seeking to stone You, and You are going there again?” (v. 8). In spite of their words the Lord still wanted to go, and the disciples could do nothing but follow Him. It often is sweet to take the Lord as our person, but it is not always sweet. When the disciples followed the Lord Jesus to go and see Lazarus, they did not go in a sweet way. One of the disciples even said, “Let us also go, that we may die with Him” (v. 16). Thank the Lord, they did not die; instead, they rescued someone out of death.

We should not calculate everything according to our thoughts. The Lord is the Lord, and His work is never easy. If a brother says, “Hallelujah! The Lord took me to a certain place. The work there is so easy, and the brothers and sisters all welcomed me,” we will all shake our heads in disbelief. The Lord’s work is never easy. The Lord’s work is difficult. We have to reap where nothing has been sown and gather where nothing has been winnowed.

If every brother and every sister in a church were like the angel Gabriel, there would be no need for elders. If every brother and sister in a district were like the apostle Paul, there would be no need for some to bear responsibility. There is a need for responsibilities to be borne because many brothers and sisters have needs. If people did not become sick, would there be a need for hospitals? There are so many doctors and hospitals because there are so many sick ones.

We should not look for an easy way in the service. I am speaking this word not only to co-workers but to every serving one. There is a small animal called a pangolin. Although a pangolin is not big, it has powerful front claws that can dig through many different kinds of surfaces in search for food, whether the surfaces are sandy or full of pebbles. Every serving one should be a “pangolin.” If others say that there is no way, you should find a way. Everything depends on how you respond to the situation. If the condition of a district is dead but becomes full of life after you go there and serve for three months, it would be

是主说，“在人不能，在神凡事都能。”主为什么忍心？主不忍心不行，因为祂要逼着你去经历祂，作人所不能作的事。所以不要再说，你那里的福音不能传。无论如何都要传，非传不可。

我的负担不是别的，就是让你们知道主是忍心的，你们非去作不可，不能作的地方也得作。只要你愿意作，神的神迹就显出来了。我不敢说我的经历太多，但是在这个工作里总是几十年了，看的实在太多。不要说到海外，即使是在大陆，我也有将近二十年的时间，那里的工作我也看多了。让我告诉你，所有选择工作的人，没有一个得到好结果。只有那些简单的人，工作怎么安排都接受，要他去哪里就去，这样的人反而蒙主祝福，在他们身上看见主的同在。

所以，绝对不要看环境。主既给你一祂连得，你就去使用这一祂连得；用到末了，你至少会有二祂连得。你若一点也不用，主要说，“你这个又恶又懒的仆人，既知道我忍心，还不肯干。罢了，把你的一祂连得拿过来，给那有十祂连得的。”这里主给我们看见一个原则，就是谁的恩赐用得越多，谁的恩赐就得的越多。

不可原谅自己，必须苦干

这里要附带一题的是，有的弟兄姊妹太自卑了，他们认为自己完全不行，完全没有恩赐，什么也不能干，结果只会提个圣经包来聚会。他们爱主，追求主，不爱世界，工作也不争竞，只是来听道，逍遥自在。然而，这样的态度和情形是错的。我不信他们什么都不能作；我绝对相信，他们若天天到路上去苦干，最少一个月能救一个人。即使不能救一个真得救的回来，至少也能带个假的回来。或许主的确没有给你恩赐讲道，但主起码给了你一点恩赐，能到马路上去传福音。你若天天去，我担保你一个月最少能带一个人得救。

今天是一九七〇年十二月二十九日，大后天就是一九七一年了。在明年的一年当中，你最少是不是该救一个人？让我们大家试试看，在一九七一年，每人最少

so good. Others may say, “There is no way that you can preach the gospel there.” However, the Lord will say, “With men this is impossible, but with God all things are possible.” Why is the Lord so hard? He has to be hard because, by asking us to do the impossible, He forces us to experience Him. Hence, we should not say that it is impossible to preach the gospel in our locality. No matter what happens, we must preach the gospel.

My only burden today is to let you know that the Lord is a hard master. It does not matter whether the work in a particular place is difficult; we still must go and work. As long as we are willing to work, God’s miracles will be manifested. I dare not speak too much of my own experiences. However, I have been in this work for decades, and I have seen a great deal. Even if we do not include my years overseas, I worked for nearly twenty years in China, and I saw much there. Let me tell you this: Everyone who chooses his own work never has a good end. On the contrary, the simple ones, those who accepted whatever was assigned to them and went to wherever they were sent, received the Lord’s blessing. These were the ones with whom the Lord’s presence was manifest.

We should never judge things by the outward situation. If the Lord gives us one talent, we should utilize this one talent. Then in the end we will have at least two talents. If we do not use our talent, the Lord will say, “Evil and slothful slave, you know that I am a hard man and yet you would not work. That is enough! I will take away the one talent and give it to the one who has ten talents.” This is a principle: those who use their gift receive more gifts.

NOT EXCUSING OURSELVES BUT WORKING HARD

Some brothers and sisters with low self-esteem think that they are completely useless because they seemingly have no gift or ability. Consequently, they only come to the meetings. They love the Lord, pursue Him, and do not love the world or compete with others in the work, but they only come to the meetings and listen to messages. This attitude is wrong because they are not as limited as they think. If they would go to the streets and work hard, I absolutely believe that they would be able to save at least one person a month. Even if they did not gain someone who was genuinely saved, at least those who did not believe would have heard the gospel. The Lord may not give some the capacity to give a message, but He has given everyone a mouth with which to preach the gospel. If we would use our “talent” every day, I guarantee that at least one person a month would be saved.

Today is December 29, 1970. In two days it will be 1971. Should we not save at least one person in the coming year? We should all try. In 1971 each of us should bring at least one person to the Lord. If a co-worker cannot lead a person to salvation, he

带一个人得救。同工们如果不能带一个人得救，同工就不要干了。哭也要哭到一个人得救，碰破鼻子也要碰一个人得救。长老们如果不能带一个人得救，长老也不要作了，不必等别人来免职，自己先辞职。至于家负责、排负责也都如此，所有弟兄姊妹也当如此。一九七一年不救一个人，不作基督徒了。感谢赞美主，不必等别人传福音，只要我们这些听见的人都起来传福音，明年一年也能带一千人得救。

我们都得替主作忍心的人。我们在台湾已经二十多年了，福音却还没有传遍全岛。这是谁的责任？这都是因为我们不够忍心，我们对自己太宽大，太容易原谅自己。我们若不原谅自己，召会的光景立刻会改观。主既是忍心的人，我们也绝不该原谅自己。我们可以原谅别人，但绝不原谅自己。我们一摆上自己，主就有路出去。

一九七〇年十二月讲于台北事奉训练

原刊于一九七一年九至十月“话语职事”第二百四十三与二百四十四期合刊

should not continue to be a co-worker. We should be desperate to lead someone to salvation. If an elder cannot bring a person to salvation, he should not continue to be an elder. He should not wait until he is asked to leave; he should resign on his own. This applies to all the responsible ones in the districts and the small groups and even to all the brothers and sisters in the church. Anyone who cannot save one person in a year should be ashamed to call himself a Christian. We do not have to wait to preach the gospel. If everyone who hears this word would rise up to preach the gospel, we would be able to lead one thousand people to salvation next year.

We need to be as hard as our Lord. We have been in Taiwan for more than twenty years, but the gospel has not reached the entire island. This is our responsibility, but we have not been hard enough. We have been too lenient on ourselves, too quick to offer excuses for ourselves. If we did not excuse ourselves, the situation of the church would change immediately. Since the Lord is hard, we should never excuse ourselves. We may excuse others, but we should never excuse ourselves. When we offer up ourselves, the Lord will have a way to go on.

事奉的人与事奉的事

读经：罗马书十二章一至二节，十一节，约翰一书五章十六节，约翰福音十五章四至五节，十六节上，二十一章十五至十七节。

本篇信息我们要说到我们该有的事奉。一个基督徒所要注意的，大体说来就是两面：一面是生命，一面是事奉。马太二十五章里有两个比喻，第一个童女的比喻是重在生命，（1～13，）第二个银子的比喻是重在事奉。（14～30。）我们在生命方面的光景应当像童女，是爱主的，是与主有交通的，并且所过的生活是贞洁的，手中都拿着灯，从这个黑暗的时代里走出去，迎接我们的主，就是我们的新郎。同时，在事奉方面我们是主的奴仆，对主要忠信，能忠于主所托付的。

在事奉中全人都需摆上

罗马十二章说到我们在召会中的事奉，你若仔细读这一章，就能看出保罗在圣灵里说的话，非常有智慧。他第一先说，要把身体献上；然后，心思要更新而变化；第三，灵要火热。（1～2，11。）这话正好说到我们人的三部分。身体要献上，心思要更新，灵要火热；这样，我们全人的三部分都来了。

有的人虽然灵里很热，但心思还是老旧的，没有变化，所以烧不出正当的结果。有的人灵里火热了，头脑也变化了，但是身体不来，这样谈事奉就是虚谈。有的人身体来了，逢会必到，一切的事奉都参加。无论是整洁布置，或者招待、看望、祷告、读经、交通等，一切的事奉他都有分。然而他的头脑不变，还是旧脑筋。那真不得了，他不来大家还平安，他一来就吵得大家不安，反而叫召会受亏损。实在说，今天我们事奉主，意见真是多。这个意见多，毫无疑问，是因为心思没有更新。必须我们的心思更新变化了，我们的事奉才能和谐合一。

SERVING ONES AND THE SERVICE

Scripture Reading: Rom. 12:1-2, 11; 1 John 5:16; John 15:4-5, 16a; 21:15-17

In this chapter we will fellowship concerning service. A Christian needs to pay attention to both life and service. In Matthew 25 there are two parables. The first parable, concerning the ten virgins, stresses life (vv. 1-13), whereas the second parable, concerning the distribution of talents, stresses service (vv. 14-30). In the aspect of life, we are virgins, loving the Lord, fellowshiping with Him, living a chaste, pure life, taking our lamps, and going out of this dark age to meet Him as our Bridegroom. At the same time, in the aspect of service, we are slaves of the Lord, who must be faithful with what He entrusts to us.

PRESENTING OUR WHOLE BEING FOR THE SERVICE

Romans 12 is a chapter on service in the church. If we read this chapter carefully, we will see that Paul is very wise in his speaking in the Holy Spirit. He first speaks of presenting our body, then of being transformed by the renewing of the mind, and finally of being burning in spirit (vv. 1-2, 11). His speaking corresponds to the three parts of our being. Our body should be presented, our mind should be renewed, and our spirit should be burning. All three parts of our being are involved in the service.

Some are burning in spirit, but their mind has not been renewed. In such a situation, a burning spirit cannot produce a proper result by itself. Some are burning in spirit and have been transformed in their mind, but their body is not presented. As such, their talk about service has no impact. Some have presented their body; that is, they attend every meeting and participate in various aspects of service. They pray, read the Bible, and fellowship with the saints, and they also help with cleaning, ushering, and visiting. However, their mind is old and in need of renewing. This is terrible. When such a person is not present, everything is peaceful, but whenever he is present, he disturbs the peaceful situation and causes the church to suffer loss. Honestly speaking, there are too many opinions in our service today. Without a doubt, these opinions are related to a lack of renewing in our mind. When our mind is renewed and transformed, there is harmony and oneness in our service.

我们都知道，洛杉矶召会里，什么人种都有；白的、黄的、黑的、棕的，甚至红的，统统都有。在这样一个召会里，若不是众人的心思改变了，那真是不得了，聚会里可能就要打起来了。然而真是奇妙，你进去看看，聚会的光景实在是美丽。那是联合国作不到的事。召会不是联合国，召会乃是合一国。我们不要联合，因为我们就是一。在哪里一？在灵里一。不仅如此，我们的头脑也要更新而变化。旧头脑不要了，大家都以基督的心思为心思。

现在弟兄姊妹把身体都献上了，头脑也变化了，这样不够好呢？不够，因为还得灵里火热。灵里若是不热，就像一列蒸气火车，车厢来了，车厢里也弄干净，乘客都坐进去了，但是司机不生火，锅炉没有烧起来，这列火车还是不能动。这就给我们看见，身体要献上，心思要更新变化，灵里还得要火热。灵一火热，全人就动起来了。

身体要在时间里献上

现在我们来对照一下，看看每个人的情形如何。首先，你的身体来了没有？怎样来呢？身体定规是在时间里来的，你的时间不来，你的身体就不来。奉献身体，就是奉献时间。我们这个人乃是在身体里，而我们的身体是在时间里。你把身体献上，就是把时间拿出来。你说你有心爱主，但是你天天忙，一周要忙七天，当然你的身体就来不了。你说你忙得不得了，但是无论怎么忙，一周最少要拿出半个钟头服事主。这意思是，你每周只有半个钟头把身体献上。所以你要看见，献上身体，非把时间拿出来不可。

今天我们要全召会都事奉，要众圣徒都作祭司，这是最具体不过的。具体到一地步，保罗说，你要将身体献上。我们要献上身体，一定要划出时间。我们都被主的话摸着，要作得人的渔夫，就都得去捉鱼，而不是仅仅在聚会里喊喊叫叫。你去问打鱼的人就可以知道，打鱼相当辛苦，要花非常多的时间。

许多人都曾向主说，明年定规要带一个人得救。然而请记得，你不花时间永远没法带人得救，你非要花时间不可。当然我们不能一天二十四小时，一周七天，统统用在

In the church in Los Angeles there are brothers and sisters from many different races. In such a church the minds of the saints must be renewed in order to avoid conflict. I am thankful that the situation in Los Angeles is marvelous and that the meetings are truly beautiful. This situation could not be achieved even through the United Nations, because the church is more than a "United Nations." We do not need to be united; we are simply one. We are one in the spirit. Furthermore, we need to be transformed by being renewed in our mind with the mind of Christ.

If we have presented our body and are renewed in our mind, we still need to be burning in spirit. We can use a steam locomotive as an illustration. A train may be at a station and its passengers can be properly seated, but the train conductor needs to fire up the boiler in the locomotive in order for the train to move forward. After we have presented our body and have been renewed and transformed in our mind, we still need to be burning in spirit. When we are burning in spirit, our entire being will move. We need to consider the condition of each part of our being.

Presenting Our Bodies in Time

We first need to consider whether or not our body has been presented. Presenting our body is a matter related to time. If we are unwilling to give our time, our body cannot be presented. When we consecrate our body, we are really consecrating our time. We live in our body, and our body lives in time. When we present our body, we are giving our time. If we say that we have a heart to love the Lord but are busy every day of the week, our body will not be presented. If we are very busy but agree to set aside half an hour a week to serve the Lord, we are presenting our body for half an hour. We need to see that presenting our body requires the giving of time.

Today the whole church should serve as priests. This is very practical. It is so practical that Paul says we should present our body. In order to present our body, we must set aside our time. For example, the Lord's word that we need to be fishers of men touches us all (Matt. 4:19). However, in order to fish for men we need time; we cannot merely shout and declare in the meetings that we are fishers of men. Every fisherman knows that fishing is very laborious and time-consuming.

Many of us have told the Lord that we would lead one person to salvation in the coming year. However, without spending time, we will never lead one person to salvation. Time is required to carry this out. This does not mean that all our time,

事奉主上。我们还得作事，还得吃饭，整理家务，还有许多零碎的事，这是不能否认的。然而无论如何，你们的奉献必须具体。你在一周之中，最少要拿出两个钟头，为着主的福音。传福音要有果效，就必须如此，每周拿出两个钟头，不要宽待自己，倒要忍心。我们必须约束自己，赎回光阴，赎回时机。或许有的弟兄就发愁了，一周怎能拿出两个钟头呢？你一点不用害愁，你只要把自己狠狠紧一下，就行了。譬如，你每天的闲谈就不知费了多少时间。所以，你若真爱主就要具体，把时间拿出来，每周用两个钟头传福音。

此外，你还要花两个钟头去看顾软弱、幼嫩，比你差一点的圣徒。每周花两个钟头照顾不信的人，再花两个钟头照顾幼嫩的弟兄姊妹。换句话说，除了聚会之外，你一周之中，一定要拿出四个钟头事奉主。若是你们肯这样作，相信许多人要被你们带得救，许多人会被你们带起来。

我们常把时间浪费掉了，所以圣经里才有这句话：“要赎回光阴。”（弗五16。）这里的“光阴”，原文有“机会”的意思。机会难得，你要把机会抓牢，赎回机会。所以保罗说，把身体献上，第一个意思就是把时间拿出来。

献上身体的事奉，第二个意思是要具体。我们这个人最具体的部分，就是我们的身体。灵在里头很灵活，不具体；思想在里头很难捉摸，也不具体；最具体的就是这个身体。有些弟兄，身体不来和我们一同聚会，却安慰我说，“真对不起，我今天不能和你一同在聚会中负责任。弟兄，你去吧，我在灵里完全支持你。”开头时我还领他的情，后来再碰到这种事，我就说，“弟兄，你若支持我，就同我来，你不同我来就算了吧。”所以把身体献上，就是具体的事奉。一周有七天，在这七天之内，你们总要拿出四小时，两小时为着传福音，两小时为着帮助其他的弟兄姊妹。

心思要更新
不学时髦

twenty-four hours a day, seven days a week, must be devoted to this. We still need to work, eat, do household chores, and many other mundane matters. Nevertheless, the consecration of our time must be specific. Every week we should set aside at least two hours for the gospel. This is a must in order for us to be effective in preaching the gospel. We should set aside two hours every week, and we should be strict on ourselves in order to keep this time. We must redeem the time, the opportunity, for the sake of the gospel. Some may wonder whether or not it is possible to give two hours each week. We should not be concerned about this; we only need to be strict with ourselves. Just consider how much time is wasted with idle talk. If we truly love the Lord, we will set aside a specific time each week for the gospel.

Additionally, we should spend two hours each week to care for the saints whose condition is weaker than ours. If we do this, we will spend two hours a week caring for unbelievers and two hours caring for the saints. This means that, in addition to the meetings, we should set aside four hours each week to serve the Lord. If we do this, many will be led to salvation, and many will be raised up.

Because we waste our time, the Bible speaks of redeeming the time (Eph. 5:16). In this verse the Greek word translated “time” implies “opportunity.” Opportunities are hard to come by, so we need to seize every favorable opportunity. This is to redeem the time. When Paul says that we should present our body, the first implication of his word is that we should set aside our time.

The second implication of presenting our body is that we need to be practical. The most practical part of our being is our body. Our spirit may be very living, but a living spirit cannot engage in practical things all by itself. Even the thoughts in our mind cannot produce practical things apart from the involvement of our body. Our body is needed in order to do practical things related to a burning spirit and a renewed mind. In the past some brothers who did not practically meet with us would say, “I am sorry that I cannot bear the responsibility with you in the meeting. I will stand with you in my spirit.” In the beginning I appreciated this kind of word. But eventually I realized that these words were not practical, so I said, “Brother, if you truly stand with me, come with me. If you do not come with me, your words mean little.” Presenting our body requires service that is practical. There are seven days in a week, and we should set aside four hours a week to preach the gospel and care for the saints.

Being Renewed in the Mind and
Not Following the Fashion of the Age

你的身体来了之后，你的心思，就是平常我们所谓的头脑，就要变，非变不可。我们都知道，召会里什么样的人都有，并且我们都承认，按着我们的本性，每个人都有一点古怪。召会是一个大的集合，几百人的也有，几千人的也有，如果大家的大脑不转变，这不得了，那简直会把召会吵翻了。然而感谢赞美主，我们不需要争吵，因为我们人数虽多，却是一个生命。我们人数虽多，却是一个位。因此我们是一个头脑、一个心思，就是以基督耶稣的心思为心思。这就是心思更新而变化。

在此，主对我们有一个背景上的要求，就是不要把自己弄成这个世代的样子，不要把自己弄得太时髦。任何圣徒，只要一学摩登，一学时髦，他的召会生活就完了。脱去旧人，就是脱去摩登；穿上新人，就是穿上召会生活。没有一个摩登的圣徒，能在召会中事奉神，因为摩登这东西就是魔鬼的化装。谁摩登，谁就是和魔鬼站在一起。若是在我们中间有几个摩登的圣徒，我们这个召会就了了，必定给他们弄得一塌糊涂。

不过，主怜悯我们的召会，大家的灵都很强，所以摩登的东西进不来。一进来，大家的灵都定罪。没有一个圣徒，该把自己弄成摩登的样子。人一摩登，召会生活就没有了。那么，是不是我们把自己弄得土里土气，召会生活就有了？也不是。我们既无所谓摩登，也无所谓土气，不过是不模仿这世代。（罗十二2。）

灵要发烧

再来，就是灵要发烧。我们要灵里发烧，就得喊“哦主”。你只要喊十分钟，里头定规发烧；再喊十分钟，就会跳起来。主是真又活的灵，你一喊，祂真是烈火，就把你这个人烧起来了。到了这个地步，你的身体来了，心思也改变了，灵也火热烧起来了；这就是事奉。

在事奉中要供应生命

在事奉的时候，我们作什么呢？只有一个原则，就是供应人生命。什么叫生命？生命就是基督；供应生命就是供应基督。你去看望一个不信的朋友，和他接触接触，用土话说，你里头的电就“过”到他里头去。再用一个不好听的话，就是好比你重伤风，

After our body is presented, it is essential that our mind be renewed (Rom. 12:2). There are many different kinds of people in the church, and according to our nature, we all have some peculiarities. The church involves the gathering of hundreds and even thousands of people. If our mind is not being renewed, the church will be in constant turmoil. Thank the Lord that we have one life and are one person. Hence, we have one mind; that is, we have the mind of Christ as our mind. Having the mind of Christ is related to being transformed by the renewing of the mind.

The Lord also requires us to not be fashioned according to this age (v. 2), that is, to not be overly fashionable. Whenever a saint pursues being modern or fashionable, he is finished with the church life. To put off the old man is to put off the fashion of this age; to put on the new man is to put on the church life. No saint who is fashionable can serve God in the church, because this fashionableness is just the devil in disguise. Whoever is fashionable is on the devil's side. It is very easy for saints who desire to be fashionable to damage the church.

The Lord has had mercy upon the churches, and the spirits of the saints have been strong. For this reason the church has not been influenced by fashionable things. Whenever something fashionable is brought in, the spirits of the saints do not respond. None of the saints should have the thought of being fashionable. Once they become fashionable, their experience of the church life is finished. However, this does not mean we will have the church life if we make ourselves look old-fashioned. We should not focus on not being modern and fashionable or on being old-fashioned. We should simply put on the new man. This will keep us from being fashioned according to this age.

Burning in Spirit

Finally, our spirit should be burning (v. 11). In order to be burning in spirit, we need to call, “O Lord!” If we call for ten minutes, our spirit will be burning. The Lord is the real and living Spirit. As we call, He, as a consuming fire, will burn in us, causing us to be on fire. Service involves our body being presented in time, our mind being transformed, and our spirit being burning.

SUPPLYING LIFE IN THE SERVICE

The principle of service is to supply others with life. Since life is Christ, to supply life means to supply Christ. When we visit and contact an unbelieving friend, we should supply him with Christ as if we were a conduit for electricity or a carrier of germs. This is not too much to say, because even the apostle Paul was accused of being a “pest” (cf.

满身伤风病毒。你去和人这么一接触，就把病毒过给他了。在圣经里，那些法利赛人定罪保罗说，“这一个保罗如同瘟疫一样。”（参徒二四5。）换句话说，保罗满身病毒，无论到什么地方，都把人传染了。我们都得有这个本事。若是你们在学校里教了两年书，不能把学校弄得都“生耶稣病”，你这个基督徒定规作得不象样。你非要弄得周围的人都生耶稣病不可。

若是你在一个机关里作事，办公室里有个同事，你在那里作了二年，大家若无其事，你一定是个失败的基督徒。你若是个正常的基督徒，即使在那里作了两个月，同办公室的同事，也应该全都染上耶稣菌才对。我们都要像瘟疫一样，满身带着瘟疫菌。你们有没有这样呢？好像有又好像没有，因为都让大魔鬼，小魔鬼把菌杀死了。今天的基督徒太干净了，都不起作用。有的在办公室里作了二年事，别人还不知道他是基督徒。有的在学校教了四年书，学生还不知道这老师信耶稣。你身上的细菌都给魔鬼杀得干干净净了。

我们身上都得满了属灵的细菌。我们有最好的生命，我们要把这生命供应给人，就是把生命如同细菌一样传染给人。不仅对外邦人是如此，对弟兄姊妹也是这样。有的弟兄姊妹你接触几次，陪他们祷告祷告，交通交通，祷读祷读，再请爱筵吃饭，他就得着你生命的供应，就烧起来了。这不在乎你会讲，乃在乎你身上细菌多。传染细菌的人，通常还不知道自己有细菌。不在乎会讲，就在于身上细菌多。

事奉中该操练的三件事

你们既有心事奉主，就盼望你们从这时起，一直操练三件事：第一，要操练聚会。不是操练来聚会，是操练会聚会，会在聚会中活动。要学着唱诗，学着会读经，会祷读，会作见证，还要学着会分享，会彼此交通。第二，要操练传福音。这个传福音，就是主在约翰十五章所说的果子。（2，16。）有一件事很希奇，在四本福音书里，马太福音末了，主耶稣说，你们要去使万民作我的门徒。（二八19。）在马可福音里也说，要往普天下去传扬福音。（十六15。）在路加福音里也说，你们去向万民传悔改赦罪的道。（二四47。）唯独在约翰福音里，主没有这样吩咐。难道在约翰福音里，主不要门徒传福音么？不是。乃是因为约

Acts 24:5). Paul was full of “germs”; wherever he went, he passed on “germs” to others. We should all be equipped with such a skill. If we have been teaching in a school for two years and our school has not caught a “Jesus-epidemic,” we must not be proper Christians. If we are proper Christians, people around us will be supplied with the germs of a “Jesus-epidemic.”

If there are ten colleagues in your office and nothing has changed for them related to the gospel in two years, you must be a defeated Christian. If you are a normal Christian, the colleagues in your office would be infected with a “Jesus-germ” after only a few months. We should be full of germs, but it seems as if our germs have been killed by the devil. Many Christians are so “sanitary” that they have no effect on others. Some have worked in an office for two years, yet their colleagues still do not know that they are Christians. Some have taught in a school for four years, but their students still do not know that their teacher believes in Jesus. Too many of our “germs” have been killed by the devil.

We should be full of spiritual “germs.” We have the divine life, and we should supply this life to others; that is, we should impart this life as “germs” so that others will be “infected.” Not only should we impart these “germs” to unbelievers but also to the saints. With only a little contact, some saints quickly become burning. This contact can include praying with them, fellowshiping with them, pray-reading with them, and inviting them for a meal. Such a result does not depend on our ability to speak but on the amount of “germs” that we supply. Those who infect others with “germs” are usually unaware of it. It is not a matter of being eloquent but a matter of having an ample supply of “germs.”

EXERCISING IN THREE MATTERS IN OUR SERVICE

Since we have a desire to serve the Lord, I hope that we would exercise in three matters. First, we need to exercise in the matter of our meetings; this does not mean attending the meetings but knowing how to function in the meetings. We need to learn to sing hymns, read the Bible, pray-read, testify, share, and fellowship with one another. Second, we need to exercise to preach the gospel. This is the fruit-bearing referred to by the Lord in John 15:2 and 16. At the end of the Gospel of Matthew, the Lord Jesus said, “Go and disciple all the nations” (28:19); at the end of the Gospel of Mark, He said, “Go therefore into all the world and proclaim the gospel” (16:15); and at the end of the Gospel of Luke, He spoke of proclaiming “repentance for forgiveness of sins...to all the nations” (24:47). However, there is no similar command in the Gospel of John. This does not mean, however, that the Lord did not speak of preaching the gospel in the Gospel of John.

翰福音注重生命，所以不用传福音的说法，而是用生命繁生的说法。约翰福音说到我们是葡萄树的枝子，要前去结果子。所以，十五章的结果子就是传福音，就是供应生命。原来基督的生命，葡萄树的生命，就在你里头，你去把这生命过给你的亲友。慢慢的，他们也变成葡萄树上的一部分，这一部分就是葡萄树上的果子。所以，我们都得操练结果子，而且要结常存的果子。

若是每位弟兄姊妹，每周都能拿出两个钟头，注意传福音的事，慢慢的你们来在一起，就会知道怎样用这时间。有时候要写信给你们的亲友，有时候要打电话给他们，有时候要去拜访他们，有时候要寄一点书报，有时候要请他们来吃饭，有时候不仅请他们，还要请能帮助他们的人，一同吃饭。这些作法太多了，总归你们在他们身上要花时间。当然不可少的，更要在这一切之上，或者说在这一切背后，把他们的名字提到施恩宝座前，为他们祷告。

第三，一定要操练主耶稣在约翰二十一章所说的，喂养祂的小羊。十五章是结果子，那是传福音；二十一章是喂养小羊，这是看顾幼嫩的圣徒。今天召会就着传福音说，还算不错，每年都有上千的人受浸。可惜，在他们受浸之后，缺乏喂养他们。我们只有十五章，没有二十一章；只有结果子，没有喂养，因此历来留下的小羊很少。从这时候起，我们都得学传福音，也得学看顾小羊。

二十一章十五至十七节说，“他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。”这三节经文里，主三次对彼得说的话都不同。第一次是喂养，第二次是牧养，第三次又是喂养。第一次是小羊，第二次是羊，第三次又是羊。小羊是要喂养的，羊是比较大一点的，需要牧养，也需要喂养。

Because the focus of the Gospel of John is on life, the Lord referred to the multiplication of life rather than speaking directly about preaching the gospel. In the Gospel of John, the Lord said that we are branches of the vine and that we should go forth to bear fruit. Hence, the fruit-bearing spoken of in chapter 15 is actually the preaching of the gospel, the supplying of life. The life of Christ, the life of the vine, is in us. When we go and impart this life to our friends and relatives, they will become a part of the vine tree; that is, they will become fruit on the vine tree. We all should exercise to bear fruit that remains.

If we set aside two hours each week for preaching the gospel and continue to come together related to this burden, we will learn how to best use this time. We may write to our relatives or friends, call them on the phone, pay them a visit, mail them some spiritual literature, or invite them for a meal. When we invite them, we can also invite some saints. There are many ways to proceed. In short, we must spend time on them. Of course, in regard to these ways, the indispensable point is our need for prayer in order to mention their names before the throne of grace.

Third, we must exercise to feed the Lord's lambs, which the Lord Jesus spoke of in John 21. Chapter 15 is on bearing fruit by preaching the gospel, and chapter 21 is on feeding the lambs by taking care of the young, tender saints. As far as preaching the gospel is concerned, the church is doing quite well. We baptize close to a thousand every year. Regrettably, however, after baptizing these ones, we fall short of feeding them. In other words, we have the bearing of fruit in John 15, but we do not have the feeding of the lambs in John 21. For this reason not many of our lambs remain over the years. We must learn to preach the gospel, and we must learn to feed the lambs.

In chapter 21, verses 15 through 17 say, "Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep. He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep." In this portion the Lord responded to Peter's answers three times, and He emphasized different things each time. The first time He used the word feed, the second time shepherd, and the third time feed again. Similarly, in His first response He used the word lambs, the second time sheep, and the third time sheep again. Lambs need to be fed, whereas sheep are slightly larger and thus require shepherding as well as feeding.

牧养和喂养有点不同。作母亲的都知道，小孩子很小的时候，只要喂他就够了。慢慢他大了，三岁、五岁了，你就得开导他，还教他作一点事，那就是牧养。有的弟兄姊妹刚得救，就得有人喂养他。用什么喂养？用圣经的话喂养，用生命的粮食喂养。慢慢的他长大了，你还得牧养他。牧养包括带领，包括开导，包括指教。然而你要带着他往前，不是光牧养就够了。主耶稣第三次又说，你喂养我的羊。在牧养里也带着喂养，这样才能叫他们上轨道。

必须注重牧养

这些年来我们实在背着一个重担。每年受浸的弟兄姊妹这么多，到底该怎么照顾他们？是不是让长老们看顾他们？目前台北的长老们只有十几位，而台北的圣徒人数有一万多，长老们无论如何也照顾不来。所以长老们说，“设立分家吧，把照顾的责任交给分家负责人。”然而分家负责人，在原则上也是一样，担不了这么重的责任。因此，分家里就有分排。这么分来分去，到末了，长老们大都不去喂养，家负责也不去，排负责也不去，众人都去“负责”了。长老们负全召会的责任，家负责负分家聚会体的责任，排负责负排里的责任，结果一群小羊没有人看顾，死的死，逃的逃，跑的跑，被偷的被偷，就完全了了。

今天召会的光景是既没有喂养，也没有牧养，只靠聚会维持。差不多的长老、家负责、排负责，都把时间用在治理上，研究这怎么作，那怎么作。有时我到执事室，看到那些表格，那些手续，头就大起来了。我不愿意批评这些作法，因为这也有其需要。我当初的确是对你们说，给人菜吃得有个菜盘，给人汤喝得有个汤碗。然而今天的问题，是你们既不管菜，也不管汤，只管碗盘。你们的盘弄得不错，碗也弄得不错，就是里头有时没有菜，也没有汤；或者有时有点菜，但味道不对。那些外边的东西，不过是个配合，不要太去注意它。那些碗盘，只要干干净净，能把食物装上去，摆出来给人吃个饱就好了。我们要重在叫人吃饱。

所以从今以后，盼长老也罢，家负责也罢，排负责也罢，要想办法把治理安排的事简化。无论是长老室或执事室，统统要简化。这意思不是要把它丢掉不用。人吃饭那里可

Feeding is somewhat different than shepherding. Mothers know that young babies need only to be fed. As they grow, however, they need shepherding; that is, they need to be instructed and taught to perform some tasks. When people are saved, they need to be fed with the words of the Bible, the bread of life. However, as they grow, they need to be shepherded. Shepherding includes leading, guiding, and instructing. However, if we desire to lead them further, they will need more than just shepherding. This is the reason that the Lord ended by saying, “Feed My sheep.” In our shepherding there should also be feeding. In this way new believers will proceed on the right track.

PAYING ATTENTION TO SHEPHERDING

Recently, we have had a heavy burden concerning how to take care of the many people whom we baptize each year. We could ask the elders to take care of them, but there are only a dozen or so elders and more than ten thousand saints in Taipei. The elders cannot care for all the saints. Hence, the elders suggested that we establish districts and let responsible ones in each district care for the saints. However, in principle, the responsible ones in a district cannot bear such a heavy responsibility alone either. Therefore, the districts were further divided into small groups. Even after all of this subdividing, the elders are still not shepherding and feeding. This is also true for the ones bearing responsibility in the districts and groups. Even though many of these ones are busy being “responsible,” many of our lambs are not receiving proper care. Thus, many have run away, and many have died.

The situation in the church today is that there is neither feeding nor shepherding, and the church life is maintained only by the meetings. The elders and responsible ones for the districts and the small groups spend most of their time on administration, studying how to do this and that. Sometimes when I go to the business office and see so many forms and procedures, I get a headache. I do not like to criticize these methods, because there is the need for them. I have even said that in order to give people food and soup, we need to consider plates and bowls. However, today we are not taking care of the “food and soup” but only the “plates and bowls.” Our “plates and bowls” are quite good, but there is no “food or soup” in them, and even when there is some food in them, it is not tasty. Outward things are merely accessories; we should not pay too much attention to them. As long as the “plates and the bowls” are clean, we should focus on putting food on the table. Our focus should be to feed and satisfy the saints.

From this time forward, I hope that the elders and responsible ones would simplify the administrative things. The activities of the business office should be simplified. This does not mean that we should not have an office, because in order to eat, we still need

以不用一张饭桌，不预备碗筷，这些餐具总得有一些。只不过我们是重在给人吃饱、吃好；重在喂养、牧养弟兄姊妹。

台北召会是个大召会，这是主的怜悯，但我们还得想办法往前。这些日子主在香港召会作了一些事，给我们开了一条新的路。香港的众圣徒，原来分了好多区，现在必须来在一起聚会。这一来，有的圣徒在路途上要花一个半钟头，才能从家到达会所，往返就得三个钟头。这样如何能常常来聚会呢？所以主就给我们带领，一周之中，众圣徒只来在一起一次，就是主日上午十点半开始聚会，一直聚会到下午三点，共有四个半钟头。在这四个半钟头里作什么呢？什么都有。照我所知，头半个钟头唱诗、祷告、赞美、调灵、释放灵。从十一点到十二点，释放信息。信息一释放，大家得供应，得开导，也听见了号声，知道在这一周里要怎样往前。然后从十二点到一点，众人接受训练、操练、改正、指导，并且有一点交托，就是这周内要把什么东西带回家操练。从一点到两点，是便饭爱筵交通，各人带各人的饭，大家又吃饭又交通。之后，从两点到三点擘饼纪念主。这一擘饼纪念主，大家里面都给爱摸着了。散会时，每位弟兄姊妹都饱饱足足的回家去。

回去之后，在这一周的六天之中，他们就成立分排。主耶稣分饼的时候，众人是一排一排的坐下，（可40，路9 14，）所以他们也是一排一排的。有大排，有中排，也有小排。一小排五个人，两小排成为一中排，两中排成为一大排。台湾的分排是照情况表，把住在附近的分在一起，结果有许多是在排里有名的，但没有来聚会。香港是采用报名的方式，谁愿意在排里一同追求、事奉的就报名。然后照着报名，再按他们现实的住处，五个人分为一小排。每小排不一定有带领人，但都有一个召集人。众圣徒一周最多只用一两个晚上，办私事，管家事，其余最少四个晚上用来事奉主。怎么回事奉呢？让圣徒自己作，他们愿意怎么作就怎么作。所以，有时是大家先来祷告、读经，调灵烧自己；有时就配搭出去看望，甚至一同出去传福音。经过这样的调整后，香港召会的聚会事奉，相当显出果效。在台湾大家聚会很方

utensils such as chopsticks and bowls. Nevertheless, our focus should be on feeding and shepherding the brothers and sisters.

It is the Lord's mercy that the church in Taipei is a large church. However, we still need to advance. Recently, the Lord has done a number of things in the church in Hong Kong, which has opened up a new way. Formerly, the saints in Hong Kong were divided into several districts, but due to certain circumstances they all had to come together to meet. Since this required that the saints spend more time to travel to the meeting hall, the saints had difficulty coming to every meeting. Therefore, the Lord led the saints to come together once a week for a longer period of time. Now they meet on the Lord's Day from ten thirty in the morning until three o'clock in the afternoon, that is, for four and a half hours. During these four and a half hours they do many things. In the first half-hour they sing hymns, pray, praise, stir up their spirit, and release their spirit. From eleven to twelve o'clock, a message is released. Through the message, the saints are supplied and instructed; the message also serves as the sound of a trumpet, helping the saints to know how to go forward in the coming week. From noon to one o'clock in the afternoon, the saints receive training, exercise, correction, and instruction; they also receive some encouragement to practice certain things at home in the coming week. From one to two o'clock in the afternoon, there is a love feast and fellowship. Each saint brings his own food, and they eat and fellowship together. Then from two to three o'clock they break bread in remembrance of the Lord. After remembering the Lord, they have a strong sense of the Lord's love when the meeting is dismissed; thus, every saint goes home well fed and satisfied.

During the other six days of the week, they meet in small groups. When the Lord Jesus distributed loaves of bread to the crowd, He sat them down in groups (Mark 6:40; Luke 9:14). Hence, they were gathered into groups. The groups in Hong Kong vary in size. A small group consists of five people, two small groups form a medium group, and two medium groups form a large group. In Taiwan groups are formed with those who live close to one another. As a result, many of those who are listed in a group do not come to the group meeting. In Hong Kong, however, the groups are formed with those who sign up to be in a small group. Anyone who is willing to be in a group in order to pursue and serve together can sign up. Based on the sign-up list and according to their addresses, five saints are put together as a small group. The small groups do not have leaders. Every week the saints use one or two evenings to take care of personal affairs and house chores, and the rest of the week is spent serving the Lord. The service of the saints is based on the burden of the saints. Sometimes they come together to pray and read the Bible so that their spirits can be stirred up to be burning. Sometimes they go out in coordination to visit other saints or to preach the gospel. Under this leading, the impact of the meetings and the service in the church in Hong Kong have been uplifted. In Taiwan it is very convenient to meet, and there is

便，当然不需要一周只聚一次会，但是分小排的作法的确实值得效法。

应有活道的供应

附带要向大家提起一点。虽然我们说，不要死的道、套文的道，但是活的道我们还得要。一个地方召会，每周都应该有两三篇活的道。有时候我们自己不一定能有这种活的道，就不妨采取“话语职事”，或是别的书报里那些活的道，消化后供应给弟兄姊妹。

这种消化后供应的办法，美国各地召会经常采用。譬如，德州休士顿的召会相当强，但是他们自己出不了活的道。所以，他们首先要洛杉矶聚会的录音带。其次，他们要抄下来的讲道记录。在休士顿有四个弟兄比较有话语恩赐，他们这四个弟兄就约一天晚上来在一起，先听录音，再同读讲道记录，共同研究消化。消化好了，就在周五或者周四全体聚会时，四个人一同供职，把所消化的那篇道，摆给众弟兄姊妹。在摆出来之前，他们先把纲目大意印出来，要大家祷读那些章节，而后他们再把所消化的摆出来。之后，大家彼此分享。那个情形非常的活。

洛杉矶召会本身，差不多也是这样。每年的特别聚会，常常是一连一个月，每天都有两篇三篇信息，结果就有几十篇信息。等特别聚会过后，他们就一篇一篇的温习。他们的温习一点也不呆板，十分新鲜、活泼，结果每一次聚会都非常强，非常丰富。

另一面，在小组小排的聚会里，应该兴起祷读属灵书报的风气。譬如，书房出版的“话语职事”，还有单行本的小册，各小排应该多祷读这些东西。这样，我们就不只是活的，事奉是多的，并且在真理上是清楚的。

我把这些交通给你们作为参考。盼望各地长老，把这些事带到主面前，能有一个重新的考虑，到底如何能把经常聚会的圣徒，编排起来，彼此焚烧，还能尽上功用往外开展，挽回那些久不聚会的，并带进新得救的人。

一九七〇年十二月讲于台北事奉训练

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no need for everyone to come together only once a week. However, we need to consider and learn from the church in Hong Kong in regard to their way of meeting in small groups.

NEEDING THE SUPPLY OF LIVING MESSAGES

I would like to mention one thing as a supplementary point. The saints need messages that are living. A local church should be supplied with two to three living messages each week. If we are unable to provide such living messages, we can read and digest the messages from The Ministry of the Word magazine or from other ministry publications, and then we will be able to render some supply to the saints.

This way of digesting a message and then supplying the saints is often used by the churches in the United States. For example, the church in Houston, Texas, is quite strong, but the saints cannot produce living messages. Therefore, they obtain audiotapes and notes from the meetings in Los Angeles. Then four brothers, who are gifted with speaking the word, come together one night every week. They listen to a recording and then read the notes from a meeting in Los Angeles. Then they study and digest the message together. After the message has been digested, the four brothers serve together and speak the message to the saints when the whole church comes together. Before the meeting they print an outline of the message and ask the saints to pray-read the verses; then they speak what they have digested. After the message the saints all share their enjoyment. The situation is very living.

The church in Los Angeles also does this. Every year we hold conferences that often last for one month and result in many messages. After a conference the saints review the messages one by one. Their reviewing is not at all monotonous; it is very fresh and living. Consequently, every meeting is very strong and rich.

In addition to being supplied with living messages, we should stir up the habit of pray-reading spiritual books in small group meetings. For example, small groups can pray-read the messages in The Ministry of the Word magazine and in other booklets published by our bookroom. In this way we will not merely have a living spirit and a strong service but also a clear understanding of the truth.

I fellowship all these matters with you for your consideration. I hope that the elders in every place would bring these matters before the Lord and consider how to arrange the saints who meet regularly into groups so that they may be burning in spirit to incite one another to love and good works related to the spread of the church, the recovery of dormant saints, and the gaining of new believers.

第十三篇

身体配搭与合一

读经：路加福音二十二章二十四至二十六节，马太福音二十章二十五至二十八节，二十三章八至十二节，彼得前书五章一至五节，罗马书十二章三至五节。

召会的服事不是个人的， 乃是团体的

我们都知道，召会的服事是团体的，不是个人的。在召会中，认真说，没有个人的服事，个人的服事并不是召会的服事。我们一走到个人，就失去了召会的服事。换句话说，我们一有个人的服事，召会就瘫痪了，并且我们的服事也没有多少价值。甚至我们传福音救罪人，都该是团体的。这意思是，我们应该在召会这个身体里传福音，并且那个结果也该是为着召会。因着召会是神的殿，需要各种样的材料，所以我们要传福音，取材料，为着建造神的殿。因此，我们的服事完全是召会中的，是身体的。

在新造里我们是肢体， 不能单独

在旧造里，我们每个人都是一个单位，你是一个单位，我是一个单位。你能吃饭，我也能吃饭；你有耳朵，我也有耳朵；你有眼睛，我也有眼睛。可以说，你有什么，我也有什么。你是个心肝肺腑、四肢百体都齐全的单位，我也是。这是我们在旧造里的情形。然而在新造里，我们没有一个完整的单位。在新造里，我们个个都是一个肢体，一个肢体无法完整。一个人能听又能看，能行动又能作事，能说话又能吃饭，什么都能作。然而，耳朵只能听不能看，眼睛只能看不能听，鼻子只能闻味不能吃饭，手只能指指画画不会走路，膀臂会托着东西，但是不会站起来。没有一个肢体是万能的，每一个肢体都只会作一部分的工作。在旧造里我们是个完整的人，但在新造里我们只是一个肢体。召会是一个新人，而我们这许多人，不过是许多的肢体，属于这一个新人。新人只有一个，我们都是这个新人的肢体。

CHAPTER THIRTEEN

THE COORDINATION AND ONENESS OF THE BODY

Scripture Reading: Luke 22:24-26; Matt. 20:25-28; 23:8-12; 1 Pet. 5:1-5; Rom. 12:3-5

THE SERVICE OF THE CHURCH BEING CORPORATE, NOT INDIVIDUALISTIC

The service of the church is corporate, not individualistic. Strictly speaking, there is no individualistic service in the church. Individualistic service is not the service of the church. Once we are individualistic, we are no longer in the service of the church. Whenever we serve individualistically, the church is paralyzed, and our service has no value. For example, our preaching of the gospel to save sinners should be corporate. This means that we should preach the gospel from our standing as the Body. Furthermore, the result of our gospel preaching should be for the church. As the temple of God, the church needs all kinds of material; hence, we need to preach the gospel to collect material for the building of God's temple. Genuine service is entirely in the church, in the Body.

NOT BEING INDIVIDUALISTIC AS MEMBERS IN THE NEW CREATION

In the old creation we all are individual persons. In the old creation you are an individual, and I am an individual. You can eat with your mouth, and I can eat with my mouth. You have eyes and ears, and I have eyes and ears. We are individuals with the same internal organs and the same external features. This is our situation in the old creation. In the new creation, however, none of us is complete in ourselves. In the new creation we are members, and no member is a complete person. A member is not a complete person. Although a person can both see and hear, an eye can see but not hear. Similarly, an ear can hear but not see. A nose can smell but not eat. A hand can gesture but not walk, and an arm can hold an object but not stand. No member can fulfill every function that is needed in a body. In the old creation we are a complete person; however, in the new creation we are members. The church is the one new man, and we who are many are the members of this one new man. There is only one new man, and we are only members of this one new man.

因此，罗马十二章五节说，“我们这许多人，在基督里是一个身体，并且各个互相作肢体，”而不是说互相作会员。在基督教里有会员、有教友，在召会里只有肢体。会员能单独行动，肢体不能单独行动。如果我们是会员，每一个都是独立的；如果我们是肢体，就麻烦了，必须彼此依赖。你们是愿意作会员，还是作肢体？可能你们都会照着圣经回答：愿意作肢体。按理说，不错，你们都愿意作肢体；但是实在说，你们个个在下意识里都愿意作会员。

作肢体就没有自由行动，作会员才是自由的。曾有一位弟兄说，他作长老真是吃苦，我还以为他有什么难处，受了什么逼迫。听了半天，原来他受的逼迫是在配搭里，他就吃不消了。他的经历是有点实在，作长老最难的一件事，就是和众圣徒的配搭，以及长老们本身的配搭。

配搭的难处在哪里呢？从马太二十章二十五至二十八节，和路加二十二章二十四至二十六节，我们可以读出一些基本的难处。主耶稣还在地上，门徒和主耶稣同行时，他们在路上谈起一个问题，就是谁是第一个。门徒们先是谈论，然后研究，末了争论起来了。没有疑问，彼得可能说，他是第一个。约翰说，不一定，恐怕我约翰才是第一个。巴多罗买也说，这不一定，可能我巴多罗买是第一个。他们中间就为这事争论起来了。这事怎样引起来的呢？乃是由于西庇太的两个儿子，请他们的母亲求主耶稣说，将来主得国降临的时候，“叫我这两个儿子在你国里，一个坐在你右边，一个坐在你左边。”（太二十21。）其他的十个门徒听见，就恼怒他们。主耶稣这才对他们说，不要效法外邦人，外邦人才有君王，才有大臣；他们中间没有这一套，他们中间谁愿为大，谁就得作仆人。（参24～27。）

在配搭中必须除去地位观念

所以，在召会中的配搭，必须把地位问题，谁大谁小，谁高谁低，彻根到底除去。直到今天，这个观念，这个思想仍在我们中间。这是从哪里来的？从我们的环境，我们的背景，从世界里来的。在召会中根本不该有这一套。就如到底是眉毛高呢，还是眼睛高？是眉毛大呢，还是眼睛大？我们的观念里，在上的一定是第一个，在下的是第二个；但是在身体上没有这观念，也不应该有这观念。

Romans 12:5 says, “We who are many are one Body in Christ, and individually members one of another.” Even though this verse says that we are members of the Body, many in Christianity act as if they are members in a club. In the church, however, the Body has only members. A club member can act alone, but a member of the Body cannot. Members of a club can act independently, but as members of the Body, we must depend on one another. We should ask ourselves whether we prefer to be members of a club or members of the Body. Although we may respond that we want to be members of the Body, it is not too much to say that we prefer to be club members.

While members of the Body do not have any individual freedom, the members of a club can enjoy a great deal of freedom. Being a member of the Body requires coordination in oneness. A brother once said that he suffered very much as an elder. When he said this, I thought that his suffering was related to some problem or persecution, but after listening for some time, I realized that he was speaking of the suffering related to coordination in the service. His experience confirmed that coordinating with the saints and other elders is the most difficult thing for an elder.

When the Lord Jesus was living on earth, the question of who among them was the greatest rose up among the disciples in Luke 22:24-26. The disciples discussed and studied it, and in the end they began to contend with one another. When one said that he was the first, another one surely disagreed and said that he was first. This produced quite a contention among them. In chapter 20 of Matthew a similar situation of contention was triggered by the mother of James and John, the sons of Zebedee. When she came to the Lord Jesus, she asked Him to say that her sons would sit on His right and on His left in His kingdom (vv. 20-21). Upon hearing this word, the other disciples became indignant with James and John (v. 24). The Lord responded to the mother and the disciples by telling them that they should not follow the Gentiles, who had rulers and great men exercising authority over them, and that whoever wanted to become great among the disciples would have to be a servant (vv. 25-27).

DROPPING THE CONCEPT OF POSITION IN COORDINATION

In the coordination of the church, the matter of position, such as who is greater or lesser and who is higher or lower, must be dropped. Nevertheless, this concept is among us. This thought comes from our environment, our background, and the world. In the church there should be no such thing as being higher or lower and greater or lesser. In our physical body the question of whether the eyes are greater than the eyebrows is not even a consideration. We may have a concept that the eyebrows are greater because they are above the eyes, but this is not an accurate concept.

这种上下的思想，高低的思想，完全是从无底坑出来的，在召会中绝不应该有。不要以为，一位弟兄是个长老，他就了不起了。当然，作长老的人必定是老练一点，长进一点，这是没有疑问的。但是不要有那种世俗的观念，觉得长老一定是在家负责上头，家负责就在排负责上头，排负责就在一般弟兄姊妹上头。没有这件事。在身体里，总是各有各的功用，各有各的位置。

我们必须把官场中、社会里，那种天然的地位观念、高低观念，丢光光。不是说长老就高，也不是说长老就低。在召会里必然会有一些事务，就会有管理，所以就有长老治理。然而这不是说，长老一治理，长老就高了，其他人就低了。主耶稣说，这些观念，这些作法，都是外邦人的。他们有君王，有大臣在操权，但在你们中间没有这个，不应该这样。这是两面的，一面长老不该看自己高，另一面圣徒也不该有地位的观念。

我们尊敬长老，是因着他们在召会中的劳苦，因着他们在召会中的爱，因着他们对召会的关心，对召会的事，而不是因着他们有特殊的地位。今天有些圣徒有一种光景，好像一位弟兄一旦作了长老，大家都得看他是长老。这一面说是对的，但在对的之中还有不对。你对长老的尊敬要纯洁，没有地位的思想。乃是因为主的召会，有许多事需要人出来治理、管理，结果有的人蒙恩典，愿意管理，也能管理，所以我们尊敬他们。在这里并没有地位的观念。盼望各地召会服事的人都清楚，从今以后不要这个观念，没有这个观念。主耶稣说，“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。”（26～27。）这是我们的第一个负担，我们要把地位的观念去掉，在我们中间不可有作官的思想。

求主遮盖我，二十多年前在华北，在我们那里的一个地方召会，长老都是我设立的。然而，一直有几年的工夫，那里的厕所都是我清扫的。我一直清扫那里的厕所，直到我生了肺病躺在床上。我们绝对不该有一个观念，作了长老就不能扫厕所了。

在事奉中要学习彼此顺服

Considerations of who is above and who is below or who is higher and who is lower come from the abyss; they have no place in the church. We should not think that a brother is wonderful because he is an elder. Although an elder should be more experienced and have more growth in life, we should not have the worldly concept that the elders are above the saints. This is not a proper understanding of the Body in which everyone has a function and a place.

We must completely drop any natural concept concerning position in which someone is higher and others are lower. We should not think that elders are higher than others or that they are lower than others. In the church there are many practical matters that need to be taken care of; hence, there is a need for administration. This does not mean, however, that the elders involved in this administration are higher than the other saints. The Lord Jesus said that this concept is practiced among the Gentiles. The Gentiles have rulers and great ones to lord over them, but it should not be so among us. On one hand, the elders should not consider themselves as being higher than the saints, and on the other hand, the saints should not have a concept of position.

We should honor the elders because of their labor and love in the church and because of their concern and service for the church, not because we think that they have a special position. Some saints have an attitude that when a certain brother becomes an elder, he should be treated differently and honored by all. Our honoring of an elder, however, should be pure; it should not be based on the thought that he is in a higher position as an elder. In a local church there are many business affairs that require practical management. Consequently, some saints receive grace and are willing and able to manage them. For this reason we honor them. There is no concept of position in this kind of honoring. I hope that all the serving ones in the local churches will be clear concerning this. We need to drop the concept of position. The Lord Jesus said, “Whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave” (vv. 26-27). We need to drop the concept of position so that there is no thought among us that certain ones are “officials.”

May the Lord cover me. More than twenty years ago I appointed all the elders in a local church in northern China. Prior to appointing these elders, I helped in the service by cleaning the toilets. After I appointed the elders, I continued to clean the toilets. We should never have the concept that some tasks are beneath us because we have some kind of position.

LEARNING TO SUBMIT TO ONE ANOTHER IN THE SERVICE

此外，千万不要以为，长老或是同工或是家负责是万能的。我们中间没有一个是万能的，任何人也不能万能。作长老的，不一定比众弟兄姊妹高明。谁敢说他在众人中间最高明呢？因此，大家都得学习彼此顺服，有的场合我得顺服你，有的场合你得顺服我。

譬如，这些日子刘弟兄开车服事我们，有的事他要顺服我，因为那些事是他在指挥。等到我坐车的时候，我就顺服他了。他说，“你坐前面。”我就说，“好，我坐前面。”他说，“你还是坐后面吧。”我就说，“好，我坐后面。”为什么缘故呢？因为这部车是交给他开的。若是我开这部车，他就得顺服我；若是他开这部车，我就得顺服他。若不是这样，我们就要吵起来了。

在召会中常常发生这样的难处，就如车上坐着十个人，开车时个个都有意见，个个都要作开车的，所以这部车就开不动，因为问题解决不了。第一个人说走一号公路，第二个人说走二号公路，第三个人说走三号公路，第四个人说走四号公路，每个人都有一条公路，各说各有理，末了这部车就不能开了。或许这部车要开到阳明山，只要四十分钟就到，但是大家吵来吵去，争了十个钟头，还没有解决。这一点也没有形容得太过。

上阳明山当然有许多条路能走，有的路程短一点，有的路程长一点；有的路开得便当一点，有的路开得费事一点。然而，我宁可多费一点时间开，也不要费时间去争。你争的那个时间，两趟来回都够了。所以不要争了，车子若是交给你开，你就开吧，我上车睡觉。等到车子交给我开的时候，你也睡觉。难处就是说，交给你开，我要指挥；交给我开，你要指挥，结果我们两个就吵起来了。这虽是个比喻，但是非常具体。

今天我们不是一个人事奉，乃是众人一同事奉，所以在搭配上必须彼此顺服。譬如，有三个弟兄来会所排凳子，请问该照谁的意见排？在这里就需要顺服；若是不顺服，一千多人的座位怎么排法。那么谁该顺服谁呢？很简单，是谁负带领责任，就去问他。若是没有这个顺服，那位弟兄觉得座位应该对面排，这位弟兄又觉得座位应该一面排朝讲台，两个坚持不决。结果大家凳子不排，反倒吵起来

Furthermore, we should not have the thought that the elders, co-workers, or responsible ones are capable of doing everything. No one among us can do everything. The elders are not necessarily more capable than the other saints. Who can dare say that he is the most capable one among the saints? We should learn to submit to one another; in some situations I should submit to you, and in other situations you should submit to me.

Recently, a brother has been helping me with my needs related to transportation. On the one hand, he submits to me by taking me to a specific destination, but on the other hand, when I ride in his car, I submit to him. If he says, "Please, sit in the front." I reply, "Yes," and I sit in the front. If he says, "Please, sit in the rear," I say, "Yes," and I sit in the rear. I submit to him because he is driving the car, but he submits to me by driving where I need to go. Furthermore, if I were driving the car, he should submit to me.

There are problems in the church because everyone has an opinion about how to drive the car. This means that everyone wants to be the driver. As a result, the car remains idle because no decision can be reached concerning how to drive it. One person, for example, may say that we should take Highway 1, but another suggests Highway 2, and still another proposes Highway 3. In the end the car cannot move, because each insists on his own way. In fact, there may even be an argument that lasts longer than it would to make the trip. This illustration is not an exaggeration.

There are many different routes that can be taken to a particular destination. Some routes are shorter, while others are longer, and some routes are easier to navigate, while others are more strenuous. However, I would rather use more time on the road than waste it in an argument. The time that it takes for people to argue their points often is enough to complete two round trips. We should stop arguing. If the car is in your control, I will sleep while you drive, and when it is my turn to drive, you should sleep. The problem is that I want to direct when you are driving, and you want to direct when I am driving. Although this is just an example, it is quite applicable.

Today our service is not individualistic; instead, we should serve together. Consequently, we should submit to one another in the coordination. If three brothers come to the meeting hall to arrange chairs, there is a need for mutual submission. Without this, it will be impossible to arrange chairs for a thousand people. The brothers should be willing to follow the one who has been given the responsibility for arranging the chairs. Without submission, one brother may insist that the seats face each other, while another may insist that the seats face the podium. In the end, rather than

了。所以，我们都得学习顺服，并且必须顺服。今天我们排凳子，不要照你的主张，也不要照我的主张，要照带领的人所受的托付。长老们告诉他，凳子怎么排，大家都听，没有话讲。这个大家一定要学。在召会里最怕发生意见。

有的人表面是顺服了，但是心里不服气。他在会所里不讲话，等回到家就开讲了：“这个召会真是不民主，还不让人说话；连排个椅子都不让我发表意见。”他这一骂，不仅主耶稣在他里头不作人位了，根本主耶稣被他赶到墙角去了。这样一来，他在生命上就了了，就不要想供应别人生命了。

在召会里，事情作错作对是次要的事。首要的，乃是在召会里该有一个生命能叫人摸着。譬如，长老们请一位弟兄负责安排座位，他却随便的安排，安排得也不合宜，要众人统统向着一面排。回头长老一看就说，“弟兄，这是怎么排的阿？不是排两面么？”他说，“好，排两面。我们重新来排。”结果大家又来改排两面。你觉得这么作，费事又费时间对不对？但是我告诉你，以生命来说，一点没有消耗。带头的弟兄说排一面，我们就排一面；过了半个钟头，长老说错了，要排两面，阿利路亚，再排两面。大家真是顺服，满了生命。

在社会的场合不是这样。你这一改变排法，有人就嚷起来：“唉，你这是干什么？你要排两面就排两面嘛，为什么先要我们排一面，又要我们排两面？”于是大家就吵一场。在社会里有怨声，有彼此见怪，但在召会里没有。感谢主，所有的错都有益处，所以连错都是对的。

要打掉意见， 彼此相爱合一

在服事主的事上，头一个要学的功课，就是要把意见打掉，能没有意见那就宝贝了。你试试看，就知道没有意见是何等的难。在召会中服事，要没有意见，并且是真的没有意见，没有怨声，不说任何话，是很不容易的事。之前，你们听到以基督作人位的信息，都很高兴。然而你们试试

arranging chairs, they will engage in an argument. We need to learn to submit to others. In arranging chairs we should not have our own preference or proposal; we should be willing to simply follow the one who has been given the responsibility of arranging the chairs. We must learn this lesson. In the church it is a fearful thing to have opinions.

Some saints may appear to submit, but inwardly they disagree. Such a one may keep silent in the meeting hall, but when he is at home, he will speak, saying, “The church does not allow people to speak; this is not democratic. I am not even allowed to give my opinion on how to arrange the chairs.” Such a critical attitude confines the Lord into a small corner of our being, and it is not possible for the Lord to be our person. Furthermore, we will not be able to touch life and supply others with life.

In the church the way that something is done is a secondary matter; the primary matter is whether others touch life in the church. For example, when the elders ask a brother to help arrange chairs, he may not carry out this responsibility in an adequate way. When the elders ask the brother to adjust the way in which he has arranged the chairs, it would be wonderful if the brother would simply say, “Okay, we will change the arrangement,” and then ask the saints to help him rearrange the chairs. The rearrangement of the chairs may seem to be a waste of time and energy, but in terms of life, it is not wasteful at all. Even if the elders would ask him to rearrange the chairs once again, it can be done in a way of submission that brings in much life.

Such an experience of submission in life is not possible in society. If the way of arrangement is changed, some will complain loudly, saying, “What is the matter with you? If you wanted us to arrange the chairs so that they were facing each other, you should have said so in the first place. Why did you change your mind?” Then an argument will ensue. In society it is easy to complain and blame one another, but it should not be this way in the church. In the church every mistake is profitable in helping us to touch and supply life.

HAVING NO OPINIONS AND LOVING ONE ANOTHER IN ONENESS

In the Lord's service, the first lesson that we need to learn is to drop our opinions. It is a precious thing to have no opinions. Nevertheless, in the service of the church it is very difficult to genuinely have no opinions, that is, to have no complaints and not to speak critical words. It is good to hear messages concerning taking Christ as our person. However, when we exercise to practice this, we will see that even in small

看，就在服事的小事上，你的意见就出来了，基督就不能作人位了。

我们都知道，众人是作肢体。肢体有没有意见？我这只手有没有发表意见？若是我的手发表意见，那可不得了，我得立刻去找大夫。我们的耳朵从来没有意见，眼睛也从来没有意见。身体要用耳朵听耳朵就听，要用眼睛看眼睛就看。若是身体要眼睛看，眼睛说，“让我考量考量，我觉得不应该往那边看。”那就糟了，身体就动不了。

然而这不是说，年幼的不用尊敬年长的。年幼的还得尊敬年长的，并且更要尊敬。但是在我们中间，老幼都得彼此顺服。比方，一个十八岁的年轻弟兄在整洁上带头，我要来擦玻璃，就得听他的话。他叫我用干抹布擦，我就用干抹布擦；要我用湿抹布擦，我就用湿抹布擦。有的姊妹受不了这个。她来作整洁，人一支配她，她就不干了。她也许心里说，“我家里用人一大堆，从来不用我擦凳子。我到召会来擦凳子，是赏你们的光，你们还要支配我？算了，我以后不来了。”然而，不管你家里有多少用人，你在家里是什么夫人，你一到召会里服事，就得顺服那一项的负责人。等到你负责另外一项时，他来事奉，他也得顺服你。大家彼此顺服，而没有意见，召会的生命一定长进。到那时，福音传起来一定很有能力，因为我们彼此相爱，合而为一。

约翰十三章、十七章给我们看见，我们彼此相爱，合而为一，外邦人就看出我们是主的门徒，也就知道主是神所差来的。（十三 35，十七 21～23。）这样，他们就很容易相信。同时，我们去带领初信的人，也很容易带他们长进。最叫初信的人得造就的，就是他们到召会来，看见全体弟兄姊妹的彼此顺服。若是我们这些服事的人，彼此吵嘴告状，初信的人到这里一看，召会和社会差不多，社会是吵吵闹闹，召会也吵吵闹闹，他们就不能得着生命的供应。

召会的能力就在于 相爱合一

今天，召会如果真是国度实现在地上，大家没有地位的观念，没有地位的感觉，也没有意见，只是一味的彼此相

matters related to the service, our opinions come forth, exposing the fact that Christ is not our person.

The members of a body do not have opinions. If my hand had an opinion, it would cause a problem. Similarly, my eyes and ears do not have their own opinion. My eyes and ears are directed by my body. Neither our eyes nor our ears have opinions. The ears hear things and the eyes see things according to the direction of the body. If my body directed my eyes to look in a certain direction, it would be a terrible thing if my eyes said, "After some consideration, I do not feel that I should look in that direction." In such a situation my body would not be able to move.

Even though the younger saints should honor the older ones, we must learn to submit to one another. If an eighteen-year-old brother is taking the lead in cleaning, I should listen to his instructions on how to clean. If he tells me to use a dry cloth, I should use a dry cloth; if he tells me to use a wet cloth, I should use a wet cloth. Some sisters have difficulty receiving instructions from others. If a sister is told to clean the benches in a certain way, she may quit rather than follow the directions. She may say in her heart, "I have many servants at home, and I never have to clean benches. My being here and cleaning the benches is a great honor to you. Who are you to give me directions? I will never come again." No matter what our social status is, we should submit to one another in the church service. If we submit to one another without any opinion, the life in the church will grow, and our preaching of the gospel will be powerful because we love one another in oneness.

When we love one another in oneness, unbelievers will know that we are the Lord's disciples and that the Lord was sent by God (John 13:35; 17:21-23). Thus, it will be very easy for them to believe. At the same time, when we help a new believer, it will be easy to lead him to grow in life. The most edifying thing for a new believer is to see all the brothers and sisters submitting to one another. If, as serving ones, we argue with one another and accuse one another, new believers will not see any difference between the church and society, and they will not receive any supply of life.

THE POWER OF THE CHURCH DEPENDING ON OUR LOVING ONE ANOTHER AND BEING IN ONENESS

Today, if the church is truly the kingdom on earth—in which all the saints have no concept of position, all the saints have no opinions, and all the saints love one

爱，彼此顺服，在一里共同服事，这对外邦人有非常强的影响，对弟兄姊妹也有非常大的供应。事实上，我们不需要属灵大汉。千万不要以为，主要复兴地上的工作，需要什么属灵大汉，什么奋兴布道家，或什么大人物，没有这件事。十多年来，美国有位著名的布道家，他一开大会，就是十万、八万人聚集。结果如何呢？也许十万、八万人听道，有三万、两万人记名，但末了能得着多少呢？

今天主的恢复是在众圣徒身上，在所谓的无名小子身上。我们众人联结起来、配搭起来、相合相爱、彼此顺服，这在宇宙间是个莫大的能力。这个能征服人，造就人，这就是召会生活所需要的。在我们的事奉里，需要这个因素，非有这个因素不可；这个因素应该充满我们召会的事奉。所以，关于召会的事奉，一点不在于事情的成功，乃在于生命的表现，而生命的表现，就在于彼此相爱、相合，彼此顺服，没有地位，没有意见，只有主耶稣。这就是召会的事奉。

一九七〇年十二月讲于台北事奉训练

原刊于一九七一年十一月“话语职事”第二百四十五期

another, submit to one another, and serve together in oneness—unbelievers will be greatly impacted, and the saints will be abundantly supplied. We should not think that the Lord needs spiritual giants to revive His work on the earth. He does not need spiritual giants, revivalists, evangelists, or dignitaries. A famous evangelist in America holds large gospel campaigns, but even though many names are taken of those who have received the Lord, it is hard to know how many of these have actually been gained.

Today the Lord's recovery is borne simply by the saints, none of whom are spiritual giants. However, when we are joined and coordinated in harmony with one another and when we love and submit to one another, there is a strong testimony that subdues unbelievers and edifies believers. This is what we need in the church life. This must become the controlling factor in our service; it must fill our service in the church. The success of the service of the church does not depend on carrying out certain things but on the manifestation of life, and this manifestation of life depends upon loving one another, being in one accord with one another, and submitting to one another. We do not have position or opinions; we have only the Lord Jesus. This is the church service that we need.

事奉须在召会中

读经：马太福音十八章十五至二十节，使徒行传五章十一节，九章三十一节，十二章五节，十五章四十一节，二十章二十八节，启示录一章十一节，三章二十二节。

在前面的信息中我们看过，基督徒在神面前该注意的，主要是生命与事奉。在本篇信息中，我们要来看，无论是生命，或是事奉，都与召会有关。我们在主里面所享受的生命，乃是为着召会，并且只有在召会中，我们才能享受主丰盛的生命。不仅如此，我们的事奉也是在召会中。事奉是为着召会，也是借着召会。

祝福是在召会中

人离开召会就失去祝福

从已过到现在，我们多年所看见的一件事，就是人在召会中就蒙祝福，人一离开召会就失去祝福。这里所说的召会，特别是指在正确立场上，在各地显出的地方召会。虽然所有的基督徒，都是召会的一分子，但是因着召会的荒凉紊乱，有许多的公会，许多分裂的宗派、自由团体，都失去了召会的立场，失去了召会的性质。那些弟兄姊妹是召会的人，但是他们却离开了召会的立场，失去了召会的性质。今天我们蒙主带领，把我们带到召会合一的立场上，也带我们在祂的生命中，借着祂的灵过召会生活，而有召会的实际。所以我们所说的离开召会，就是指离开召会的立场，并且失去召会的实际生活。

今天一个属乎主的人，离开公会，离开分裂的宗派，离开自由团体，不能算是离开召会，反而是脱离分裂。如同古时以色列人被掳到巴比伦，被掳到亚述，被掳到埃及，而后他们离开那些地方，回到耶路撒冷。他们并不是离开神的子民，反而是离开分裂被掳之地，回到神原先所命定合一的立场，与神子民一同过合一的生活。所以，离开公会不是离开召会，离开分裂的宗派不是离开召会，离开自

SERVICE BEING IN THE CHURCH

Scripture Reading: Matt. 18:15-20; Acts 5:11; 9:31; 12:5; 15:41; 20:28; Rev. 1:11; 3:22

In the previous chapter we saw that Christians need to focus on two matters: life and service. In this chapter we will see that life and service are related to the church. The enjoyment of the Lord's life is for the church, and we can enjoy the Lord's bountiful life only in the church. Furthermore, our service should also be in the church. Our service is for the church and through the church.

RECEIVING THE LORD'S BLESSING IN THE CHURCH

Losing the Blessing by Leaving the Church

We have observed one thing over the years: when a person is in the church, he is blessed, but when he leaves the church, he loses the blessing. When I speak of the church, I am particularly referring to a local church that is standing on the proper ground. Although every believer is part of the church, most are not on the ground and have lost the nature of the church due to the desolation and confusion resulting from denominations, divisive sects, and free groups. These brothers and sisters belong to the church, but by not being on the ground of the church, they have lost the nature of the church. By His mercy, the Lord has led us to the ground of oneness; He is also leading us to live the church life in His life and by His Spirit in order to have the reality of the church. Hence, when we speak of leaving the church, we are referring to leaving the ground of the church and losing the practical living of the church.

When a person who belongs to the Lord leaves a denomination, a divisive sect, or a free group, he is not leaving the church; rather, he is breaking away from a division. This is similar to the situation of the children of Israel, who were taken into captivity in Babylon and later returned to Jerusalem. When they returned, they were leaving the ground of division and captivity and were returning to the ground of oneness originally ordained by God so that they might live in oneness with God's children. Hence, leaving denominations, divisive sects, or free groups should not be construed as leaving the

由团体也不是离开召会；那反而是正当的离开，因为是离开分裂，回到合一的立场上。今天我们蒙主恩典，已经在合一的立场上。我们在这个立场上，靠着主的生命，在主的灵中过召会实际的生活。若是我们离开了这个，就真正是离开了召会。我们所说的离开召会，就是指这一个说的。

在已过将近四十年里，我们从来没有看见一个人，不管他的理由多充足，所说的多有道理，只要他离开这样一个立场，离开这样一个召会实际的生活，在他离开之后，没有不失去主的祝福的。从中国大陆，海外，一直到西方，我们都看见了这样的事例。确实有一些人离开了这个召会的立场，和召会实际的生活；简单的说，就是离开了召会。当他们离开的时候，他们都定罪说，召会错了，而他们是如何的对。他们离开时，都有可说的，听起来都相当有道理，别人当时也看不清楚。然而过了一段时间，就证明主不在他们的离开上面，主不与他们的离开同在，他们没有主的祝福。

难道这是凑巧的？应该不是。因为这不是某年某次，不是仅仅在某地发生的事。所有离开的人都说他们是对的，召会是错的。按规矩，对的应该有主的祝福。召会既是错的，应该失去主的祝福。不过我们也要谦卑的说，我们绝对不敢说我们没有一点的错。然而，因着主的怜悯，我们绝对敢说，今天主所带领我们站的召会立场，是万分的对。并且我们在这立场上，靠着主的生命，在灵中共同过的生活，实在是召会的生活。当然我们还是人，还有旧造的成分，有时候，可能不少的时候，我们会有一些错误；这些都在主的宝血遮盖之下。然而，那些说召会错而离开召会，并以为自己对的人，在已过将近四十年中，我们并没有看见，他们有几个人蒙了主的祝福，得到主的印证。即使在已过几年里，这样的事也不少，你们都看见主的祝福到底是怎样来表白的。所以，今天我们众人都得严肃的看待这事。

和召会出事是一件严肃的事

主在马太十八章说到一件事，若是一个弟兄得罪了你，这个弟兄不一定是绝对的错，但是他和你出了事。你去挽回他，他不听。你再带另外一两个弟兄去挽回，他又不听。你就要把这件事告诉召会。若是他连召会也不听，主说，

church. On the contrary, it is a proper departure, a departure from divisive grounds, in order to return to the ground of oneness. By the Lord's grace, we are on the ground of oneness. On this ground we have the practical living of the church in His life and by His Spirit. If we leave this, we are truly leaving the church. This is what I am referring to when I speak of leaving the church.

Over the past nearly forty years, every person who has left the ground and the practical living of the church has lost the Lord's blessing, even if his reasons were justifiable. In mainland China, in other countries in the Far East, and even in the West, we have been able to observe those who left the ground of the church and the practical living of the church. When they left, they would condemn the church for being wrong about something and claim that they were right. Often what they said sounded reasonable, even to the point that others could not clearly discern the situation. After a period of time, however, it became evident that the Lord was not with them, because they lost the Lord's blessing.

It is hard to regard these results as chance occurrences, because they have been repeated in many places over the years. Those who leave insist that they are right and that the church is wrong. As a matter of principle, those who are right should have the Lord's blessing, and as a matter of principle, if the church is wrong, it should lose His blessing. But this has not happened. We dare not say that we have never made a mistake; however, by the Lord's mercy, we can absolutely say that the ground of the church on which the Lord has led us to stand is one thousand percent right. Moreover, the life that we live on the ground, that we live in His life and by the Spirit, is truly the church life. Certainly, we are human beings with the element of the old creation, and more often than not, we make mistakes. In this regard we have the Lord's precious blood to cover us. However, over the past nearly forty years, according to our observation, there has been nothing of the Lord's blessing to confirm that those who left were right and that the church was wrong. Even in recent years, we have seen how the Lord's blessing has been a vindication to us. We should regard the matter of the ground and the living of the church as a serious matter.

Refusing to Hear the Church Being a Serious Matter

In Matthew 18 the Lord spoke about a matter related to the church: If a brother sins against us, we should go and try to recover him. If he refuses to hear us, we should go with one or two more, and if he refuses to hear them, we should tell it to the church. If he refuses to hear the church, the Lord said, "Let him be to you just like the Gentile

你们就要把他当作外邦人和税吏。(15~17。)假使这个人是我,我会觉得:“什么?你们把我当作外邦人和税吏?我天天守晨更、祷告,我爱主、敬畏主,一切不道德的事,污秽的事我都不沾染,世界我也不爱。我只是在意见上和召会有一些不同,你们所说的我不肯接受,你们竟然把我当作外邦人和税吏?”然而,请听主的话,主并没有说我属灵不属灵,也没有说我敬畏祂不敬畏祂,更没有说我追求祂不追求祂,爱祂不爱祂。可能我自己觉得很属灵,很爱主,但是只要我不听召会,主就说,召会要把我当作外邦人和税吏。这是一件严肃的事。

请你们在主面前接受这一点交通的话。千万不要到了那个时候,你觉得自己是对的,召会是错的;觉得召会不如你属灵,召会赶不上你爱主,因此你就不听召会。请记住,这是一件极其危险的事。不管你觉得自己怎样对,召会怎样错,你一旦和召会出了事,和召会有了分裂,离开了召会,就是一件严肃的事,是一件可怕的事。

主怜悯我们,叫我们在这里越过越认识召会,越过越重视召会,越过越尊敬召会,越过越听召会。马太十八章给我们看见,我们有召会可以告诉。若是有一天,我们没有召会可以告诉,我们就会真是痛苦。我们有召会可以告诉,乃是一件有福的事。

遇到难处有召会代祷是有福的事

行传十二章给我们看见,彼得下了监,召会却为他切切祷告神,(5,)这也是何等的有福。若是你遇见难处,后面有召会为你祷告,那是多大的福分。若是今天你有一个行动,召会在后面不能为你祷告,只能为你叹息,那就可怜了。今天我们各地的圣徒,都有所在地方的召会可以告诉;不只如此,当你我有了难处,有了事情,也有召会为我们祷告。这是何等的福分。若是你和召会出了事,召会只能为你叹息,不能为你好好祷告,那就是一个大的证明,你失去了蒙福的地位。

人在召会中才能得平安蒙安慰

九章三十一节说,那时在各处的召会都得平安,被建造,在对主的敬畏并圣灵的安慰中行动,人数就繁增了。真希奇,这里并没有说,在各处的圣徒得平安,被建造,在对

and the tax collector” (vv. 15-17). In such a situation, it would be quite easy for the offending brother to say, “How can you treat me like a Gentile and tax collector? I have morning watch, and I pray every day. I love the Lord, and I fear Him. I do not allow myself to be defiled by immoral or filthy things, and I do not love the world. I merely have a small difference of opinion with you. How can you treat me like a Gentile and a tax collector?” In the Lord’s speaking, however, He did not say anything about spirituality; neither did He speak about fearing God, pursuing Him, or loving Him. Even if such a one were very spiritual and loved the Lord very much, the Lord said that the church should treat him as a Gentile and a tax collector simply because he has refused to hear the church. This is a serious matter.

May we receive this word of fellowship before the Lord. We should never allow ourselves to come to a point that we feel we are right and the church is wrong, or that we feel we are more spiritual than the church and thus refuse to hear the church. This is an extremely dangerous matter. Regardless of how much we feel that we are right and that the church is wrong, once we separate ourselves from the church, there are serious consequences.

In His mercy the Lord has caused us to know the church, highly regard the church, respect the church, and hear the church more and more. Matthew 18 shows that the church is practical because we can tell our problems to the church. If we did not have the church practically, we would be miserable. It is a great blessing to be able to tell our problems to the church.

The Interceding of the Church Being a Blessing

According to Acts 12:5, when Peter was in prison, “prayer was being made fervently by the church to God concerning him.” The interceding of the church is a great blessing. When we encounter problems, the prayers of the church are a great blessing. If we take actions by ourselves that limit the ability of the church to support us through prayer, this is a sad and pitiful situation. It is a great blessing that we can turn to our local church for prayer when we have problems. However, if we have a problem with the church, we will limit the ability of the church to earnestly pray for us. This is a strong proof that we have lost the position of being blessed.

Enjoying Peace and Being Comforted in the Church

Verse 31 of chapter 9 says that the churches in various places “had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit.” It is quite marvelous that this verse does not say that the saints in various places had peace,

主的敬畏并圣灵的安慰中行动；乃是说，各处的召会得平安，被建造，在对主的敬畏并圣灵的安慰中行动。换句话说，你若不在召会中，召会所得到的平安你就无分了。你若不在召会中，召会所蒙到的安慰你也就在门外了。召会得的平安，召会蒙的安慰，只有在召会中的人才能得着。你必须在召会里，才能有分于这些福分。

在召会中才能得坚固

十五章四十一节说，使徒保罗出去，走遍叙利亚和基利家，坚固众召会。这里并没有说使徒坚固众圣徒，乃是说使徒坚固众召会。你若是和召会出了事，是和召会分裂了，这个坚固你就没有分。你会落到一个地步，不仅你没有分，你还会反对使徒的见证。你会说非议的话，会说批评的话，那时你就更可怜了。

最近我们看见一种光景，许多圣徒蒙恩典，看见基督是我们的人位，大家都为这事心里喜乐，觉得甘甜。然而也有人在旁边吹冷风，那些吹冷风的人，就是离开召会的人。他们失去了召会的祝福，落到一个可怜的地步，反对神所赐给召会的福分。众圣徒的灵都响应，众圣徒的里面都蒙恩，都欢跃着赞美说，“阿利路亚，我们从前没有看见主是我们的人位，现在我们看见了，这是多大的福分。”然而，有人竟然在旁边吹冷风，非议、定罪、批评。

求主保守我们，永远不落到这种可怜的地位。我们在召会中，每逢看到召会蒙福，神恩待召会，我们都是欢乐的，都是跳跃着赞美。然而你一离开这个地位，凡召会所蒙的祝福，你都会反对。奇怪得很，人一离开召会的地位，不管主在召会中作了什么，不管召会中有了什么事，他是一概非议、反对；这是一种可怜的光景。主怜悯我们，永远保守我们在召会的立场上，并在召会的实际生活中。这样，召会无论何时蒙祝福，我们都能有分。有时候即使你生病了，或是你有别的原因没能参加聚会，但因着你在召会的立场上，在召会生活中，召会所蒙的祝福，迟早也是你的分。然而，你一失去这个立场，一反对召会，你就完了，召会所蒙的祝福你就无分了。

being built up and going on in the fear of the Lord and in the comfort of the Holy Spirit. Rather, it says that the churches in various places had peace, being built up, and went on in the fear of the Lord and in the comfort of the Holy Spirit. In other words, if we are not in the church, we will have no part in the peace enjoyed by the church. If we are not in the church, we will be excluded from the comfort received by the church. Only those who are in the church can enjoy the peace and the comfort received by the church. Only when we are in the church can we have a share in the church's blessings.

Being Confirmed in the Church

Verse 41 of chapter 15 says that the apostle Paul “passed through Syria and Cilicia, confirming the churches.” This verse does not speak of confirming the saints but of confirming the churches. If we have a problem with the church and are divided from the church, we will have no part in the confirming that is to the churches. Without such a part, we can quickly fall to the point of opposing the apostles' testimony. If we blame and criticize the church, it will not be long before our situation is even more pitiful.

Recently, we have been blessed to see that Christ is our person, and we have been full of rejoicing concerning this matter. However, some have tried to pour cold water on this truth and have even left the church. They not only have lost the blessing of the church, but they have fallen to the point that they even oppose the blessings that God is bestowing on the church. In contrast, many saints have responded in their spirit and are exultingly praising, saying, “Hallelujah! We never saw that the Lord is our person. Now we see it. What a great blessing this is!” It is amazing that some are willing to pour cold water on this by blaming, condemning, and criticizing.

May the Lord preserve us so that we never fall to such a pitiful state! We are in the church. Whenever we see that the church is being blessed by God in His grace, we are joyful, and we leap with praises. However, once a person leaves this ground, he begins to oppose the blessings received by the church. It is a strange thing that when a person leaves the ground of the church, regardless of what the Lord has done in the church and regardless of what happens in the church, he can only criticize and oppose. This is a pitiful situation. May the Lord have mercy on us and keep us forever on the ground of the church and in the practical church life. If this is the case, we will have a part in every blessing that the church receives. Sometimes, even when we are sick or unable to attend the meetings, the blessing that the church receives comes upon us because we are standing on the ground of the church and living in the church life. However, once we lose this ground and oppose the church, we have no part in the blessings bestowed on the church.

在召会中才能得着神的牧养

二十章二十八节，保罗嘱咐以弗所的长老们，要为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。你看这里的话不是重在羊，乃是重在群。保罗没有说，你要牧养众圣徒。他乃是说，你要牧养神的召会。可见我们要得到神的牧养，就必须在召会中。我们一失去召会，我们就失去了牧养。所以，人若是和召会出事，人若是失去召会的立场，失去召会的生活，乃是一件严肃的事。

在召会中才能听见主末后的话语

主末了一封书信，就是启示录。启示录虽然包括主给七个召会的七封书信，（一 11，）但整卷启示录就是一封书信。约翰奉主的命令写这封书信，是写给谁呢？不是写给一个圣徒，不是写给众圣徒，乃是写给在亚西亚的七个地方召会。我们知道，人最后的话，人最后的留言，就是最重要的话，也是最宝贝的话。圣经最末了一卷书是启示录，这是主最后的话语。这卷书是说给谁的？乃是说给各召会，就是给七个地方召会。所以，我们若不在地方召会中，我们就难得听见主最后给我们的话。因此在这卷书里，七次重复的说，“那灵向众召会所说的话，凡有耳的，就应当听”。（二 7，11，17，29，三 6，13，22。）

要听人讲话，光用耳朵不够，还得在正确的位置，并且朝着一个正确的方向，采取一个正确的角度。若是你在那边说话，我的耳朵背着你，就不容易听见。我必须转过来，耳朵朝着你声音的方向，才容易听见。请记住，要听那灵向众召会所说的话，就必须在召会里，才有正确的位置并正确的角度。我们若不在召会里，怎能听见那灵向众召会所说的话呢？这不是一件小事。

为着少年人能在召会中，我真是欢喜跳跃。我也作过少年人，在不到二十岁时，我就得救了；可惜得救后瞎摸，摸了七年。我并没有你们这么大的福气，一得救就在召会中。若是我得救时，能蒙到你们今天所蒙十分之一的恩典，不知有多好。你们真是有福。为什么？因为你们在召会中；你们在召会中得救，在召会中蒙恩。人失去了召会的地位，人就失去了祝福。

RECEIVING THE LORD'S SHEPHERDING IN THE CHURCH

In Acts 20:28 Paul charged the elders in Ephesus to take heed to all the flock and shepherd the church of God, which God obtained through His own blood. The verse does not stress sheep but the flock. Paul did not say that the elders should shepherd the saints; he said that they should shepherd the church of God. This indicates that in order to receive God's shepherding, we must be in the church. Once we lose the church, we lose the Lord's shepherding. Hence, it is a serious matter when a person has a problem with the church and when a person loses the ground of the church and the life of the church.

HEARING THE LORD'S WORDS IN THE CHURCH

The last speaking of the Lord is in the book of Revelation. Although Revelation includes seven epistles to seven churches (1:11; chs. 2—3), the entire book of Revelation is an epistle. John received a command from the Lord to write this book. He did not write to one saint or even to all the saints but to the seven churches in Asia. We also know that a person's last words tend to be the most important and most precious. The last book of the Bible is Revelation, which is the Lord's last word, and this book was written to the churches, to seven local churches. If we are not in the church, it will be difficult for us to hear the last words of the Lord. In this book a specific charge to the churches is repeated seven times: "He who has an ear, let him hear what the Spirit says to the churches" (2:7, 11, 17, 29; 3:6, 13, 22).

In order to properly hear someone's speaking, we must stand in the right position and face the proper direction. If you are speaking over there, and my ears are not facing your direction, it will not be easy for me to hear your words. In order to hear, I need to turn and position my ears in the proper direction. In order to hear what the Spirit is speaking to the churches, we must be in the church. This is the proper position. If we are not in the church, how can we hear what the Spirit is speaking to the churches? This is not a small thing.

My heart leaps with joy that there are so many young people in the church. I was a young man at one time, and I was even saved before I was twenty. After I was saved, however, I was groping in the dark for seven years. I did not know the blessing that comes from being in the church as soon as a believer is saved. When I was saved, I did not have even one-tenth of the blessing that you have today. You are truly blessed because you are in the church. You were saved in the church, and you are receiving grace in the church. In contrast, a person loses the blessing when he loses the ground of the church.

盼望我们众人都看得清楚。事实胜于强辩，理由没有用，时间是最好的试验。时过境迁，时间把一件一件事都表白得清清楚楚。那个立场对，那个立场不对；那个是召会，那个不是召会；那个是神所印证的，那个不是神所印证的，神都表白得清清楚楚。

四年前，有少数人从我们中间出去。他们说，主离开我们了，荣耀离开我们了。相信好多人都记得这话。现在四年过去了，到底主离开我们了没有？我说这话，没有一点意思要为自己辩护，要荣耀自己；我乃是要你们看见一个事实。我这次回来，看见各地召会很活，弟兄姊妹又长进，我真是感谢赞美主。这是谁作的？是主作的。主在哪里作的？主在地方召会中作的。召会真是宝贝，我们在召会中就蒙祝福。

在召会中祷告就有能力

马太十八章十九节说，“你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”为什么两个人有那么大的能力？因为他们背后就是召会。若是这两个弟兄都和召会出了事，他们来在一起祷告，能不能同心合意是个问题，即使能同心合意，请问他们有没有力量？没有。因为他们背后没有召会。马太十八章的那两三个人，是联在召会身上，所以有莫大的力量。看看我们的拳头，有没有力量？有。但这不是它的力量，乃是我们全身体的力量。我们两个人一同祷告，表面看只是我们两个人，事实上是全召会。在行传十二章全召会为彼得切切祷告；等到彼得出了监，就到马利亚家里。在马利亚家不过是一部分信徒在那里。一个姊妹的家那能把全召会都装进去？但是请你记得，那少数人是了不起的少数，因为他们的背后就是全召会。

在召会中传福音、 看望，都得支持

有时，少年人说他们要出去传福音，大家劲头十足。然而，少年人的脾气就是骄傲好胜，看不起老年人。少年人要记得，如果你们离开召会，到那时候你们可能还能喊，

I hope that we will all see this matter clearly. Facts are stronger than reasonings, which avail nothing. Time is the best test. With the passage of time, everything becomes manifest, including what is right and what is wrong, what is the church and what is not, and what is approved by God and what is not. God eventually manifests everything in a clear way.

Four years ago a small number of people went out from among us. They claimed that the Lord had left us and taken His glory with Him. I believe that many of us still remember this kind of speaking. Four years have passed, but has the Lord left us? I am not saying this to defend myself or to glorify myself; rather, I want you to see the true situation. When I returned to the Far East this time, I could see that the churches are very living and that the brothers and sisters are growing. I am truly thankful to the Lord and give all praise to Him. The Lord has done this, and He has done it in the local churches. The church is precious. When we are in the church, we receive His blessing.

HAVING POWER IF WE PRAY IN THE CHURCH

Matthew 18:19 says, “If two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.” Two brothers can have great power when their standing related to the church is proper. If, however, these two brothers have problems with the church, they will not be in harmony when they come together to pray, and even if they agree with one another, they will have no power because their standing related to the church is not proper. The two or three in Matthew have great power because they are connected to the church. Our hands do not have their own power; they only have power because they are connected to our body. When two of us pray, it may seem as if only two are praying, but actually the whole church is praying. In Acts 12 when Peter was imprisoned, prayer was being made fervently by the church to God for him (v. 5). When Peter was released from prison, however, he went to the home of Mary, in which there was a “considerable number assembled together and praying” (v. 12). It is not possible to say that those in Mary’s house were the entire church. Nevertheless, the believers there had great power because the whole church was behind them.

BEING STRENGTHENED IF WE PREACH THE GOSPEL AND VISIT THE SAINTS IN THE CHURCH

Sometimes the young saints preach the gospel with great zeal. However, in their preaching some tend to become proud, to strive with others, and to look down on older saints. If, as a result of such an attitude, a young saint leaves the church, he may

还能跳，还能去传福音，但是在你们的最深处，那个支持的力量没有了。现在你们青年人一出去，劲头十足，怎么能这样？乃是因为你们背后的召会，是你们的支持。

所以，我们的事奉必须在召会中。虽然表面上是两个人出去传福音，但实际上是全召会都出去。这不是一件简单的事。人不知道，鬼知道。鬼知道你背后有没有召会的支持。你一失去召会，传福音就没有能力。所以，当我们出去传福音时，不只要相信主与我们同在，不只里头要被圣灵充满，我们还要有把握说，我们是在召会中出去的。

不仅如此，你去看望弟兄姊妹，也该是在召会中去的。请想想看，若是我们两个人都脱开了召会，但我们还彼此相爱，并且也去作探访的工作，这样的探访有没有力量？一定是没有力量，因为我们两个是脱了节的肢体。若是我们两个都在召会里，我们里头就有一个劲头，有一个源头，这个源头还不光在台北，这个源头在新耶路撒冷，在第三层天。感谢赞美主，我们真是通天的。我们有这个劲头，这个劲头不是出乎我们，乃是出乎神。相信弟兄姊妹都清楚了，召会的重要性是何等大，我们的事奉绝对必须在召会中。

今后必须注重学生工作

我们要再交通一件事，盼望弟兄姊妹在灵中能接受负担，作代祷的工作。我们同工们经过多次的交通，看见主在台上实在是赐福。主赐福给召会，也赐福给社会；赐福给各方面，尤其赐福给教育事业。以台北来说，台北不知有多少学生。不提小学，就题国、高中，专科，大学，不知有多少所学校。台中也是这样，台南也是这样，到处都是学生。所以，我们在主面前有个很深的感觉，我们的福音工作，应当直接往学校开展，得着学生。

我觉得要向本省同胞传福音，捷径就是对学生传福音。目前学校里的学生，相信过半数是本省人。若是他们大多数信了主，本省的下一代也就大多数信主了。况且许多本省同胞，看见儿女大学毕业，或者高中毕业，都会听儿女

still be able to shout, jump, and preach the gospel. However, in the depth of his being, the supporting strength of the church will be gone. Today, when our young saints go out, they are full of energy and zeal, not because of their youth but because of the supporting strength of the church.

Our service must be in the church. On the surface it may seem as if only two people are going out to preach the gospel, but actually the whole church is going out. This is not a simple thing. We may not have this realization, but the evil spirits know. The evil spirits know whether or not the church is supporting us. Once we lose the church, we will lose the power in our gospel preaching. Hence, when we go out to preach the gospel, we must not only believe that the Lord is with us and be filled with the Holy Spirit, but we must also have the assurance that comes from going in the strength of the church.

When we visit the brothers and sisters, we must also go in the church. Can there be any power in the visitation carried out by those who have left the church? There will not be much power, because those who are visiting have severed themselves from the Body. The visitation carried out by those who are in the church is powerful because there is a source of energy not only from the church in Taipei but also from the New Jerusalem in the third heaven. Thank and praise the Lord! We are truly connected to heaven. We have a heavenly source of energy that does not come from us but from God. I hope that all the brothers and sisters are clear concerning the importance of the church. Our service must be absolutely in the church.

PAYING ATTENTION TO THE WORK AMONG THE STUDENTS

I would like to fellowship concerning one more matter. I hope that the brothers and sisters would receive a burden in the Spirit to intercede for the work among the students. After much fellowship, the co-workers realize that the Lord has truly blessed the island of Taiwan. The Lord has blessed the church and the society here. He has blessed us in many aspects, especially in the area of education. In Taipei there are countless numbers of students. Even if we do not count the number of elementary schools, there are numerous junior high schools, high schools, vocational schools, and universities. This is also true in Taichung and Tainan. There are students everywhere, and before the Lord we have a very deep feeling that our gospel work must go directly to the schools in order to gain students.

I feel that in order to preach the gospel to the Taiwanese-speaking people, the shortest route is to preach the gospel to the students. Presently, I believe that over half of the students in the schools are from Taiwanese-speaking families. If a large number of them believe in the Lord, the next generation of Taiwanese-speaking people will become believers. Furthermore, many Taiwanese-

的话，都会跟着儿女走。所以，我们若得着他们的下一代，上一代会跟着走。俗语说，没有孝顺的儿女，只有孝顺的爹娘。换句话说，许多父母听儿女，过于儿女听他们。所以我们把儿女一带得救，父母都跟着来了。

现在各处的召会，特别是台北、台中、台南，这三个教育中心，我们的工作非集中在学生身上不可。要先从国中作起，国中是基础，并且国中生是十三岁到十五岁的，这三两年最容易被主得着。不久他们考进高中，就是高中的福音种子，在高中里起作用，能得着更多的高中生。再进入大学，又是大学的福音种子，又得着了更多的大学生。大学一毕业，就变成社会的福音种子，也变成家庭的福音种子。我们真是要看清楚这个目标。现今在学校里，政府当局各方面都给我们传福音的便利，这机会真是空前的，所以我们一定要抓住机会，尽力传福音。从今年起，二年内，台北召会就得作到一万个学生。这一点也不希奇。全台北市的国中、高中和大学，差不多有七十所学校；若是每所学校得着一百四十人，合起来就是一万人。只要同工们会作，青少年肯干，全召会也配上祷告，相信这个数字绝对不难达到。

青年学生一作出来，他们就是儿童老师，结果儿童也会随着增加。有一万的学生，就会有三万的儿童。这是不得了，这三万儿童，过了三、五年，都变作国中里的少年弟兄姊妹；这样增加起来，真是像雪球越滚越大，生生不息。

所以，我们的眼睛要得开启，看见我们即使把全副力量都摆上也值得。弟兄姊妹都该有这样的眼光。你们不是爱主么？要把主送给少年人，送给青年人，要借着青少年把主分给小孩子，作得各个学校都有许多弟兄姊妹。相信主不只要给召会祝福，主也要因着这个，加倍的祝福这个国家，祝福这个社会。主怜悯我们，我们都应当接受这个负担，为这个祷告。

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speaking parents will listen to their children if the children finish high school or college, and the parents will follow the footsteps of their children. Therefore, if we gain the next generation, the previous generation also will follow. The Chinese have a saying that there are no considerate children, only considerate parents. In other words, parents listen to their children rather than the other way around. Therefore, when we bring children to salvation, their parents will follow them.

In the churches in every place, but especially in the three cities that are educational centers—Taipei, Taichung, and Tainan—our work must focus on the students. We should begin with junior high students as the base because thirteen- to fifteen-year-olds are at a period in life in which it is easy for the Lord to gain them. Then these ones will enter into high school and become gospel seeds there. They will have an effect and gain more high-school students. Then they will enter the universities and be gospel seeds in the universities to gain more students. When they graduate from the universities, they will become gospel seeds in society and in families. I hope that we all see this goal clearly. Presently, the government and the authorities allow us to preach the gospel in the schools. We have an unprecedented opportunity, and we must grasp it and do our best to preach the gospel. Beginning from this year, it should not be surprising if the church in Taipei gains ten thousand students in two years. There are nearly seventy schools in Taipei, including junior high schools, high schools, and universities. If we gain one hundred forty students in each school, the total will reach nearly ten thousand. This number will not be difficult to reach as long as the co-workers put their mind to it, the young saints are willing to cooperate, and the whole church intercedes.

Once the work of the students produces fruit, the young saints can work with the children so that the number of children increases. If there are ten thousand students, there can be thirty thousand children. What a marvelous thing this would be. In three to five years these thirty thousand children will become young brothers and sisters in junior high schools, and in this way, the increase among us will multiply.

Our eyes need to be enlightened; we need to see that it is worthwhile to put all our resources into this matter. All the brothers and sisters should have this view. If we say that we love the Lord, we should share the Lord with the young people so that through these young people, we can share the Lord with many children. We should continue to work in this way until the schools are filled with brothers and sisters. I believe that the Lord will not only bless the churches through this work, but He will also bless this country and this society. May He have mercy on us to receive this burden and to pray for this burden.