

3002 教会的见证与立场

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ISBN: 957-513-257-2

◎简介

圣经启示，教会是神完满终极的彰显，因此是神永远心意所要达到的目标。神只有一个教会，但这独一的宇宙教会，乃是在时间里实际的显于众地方教会。众地方教会虽然在行政上是独立的，却不失去合一、宇宙身体交通的性质。

本书以完备的引经、准确的角度及丰富的例证，透彻并平衡的陈明教会应有的见证与立场。有心认识教会者，不能不读。

介言

教会乃是神永远的旨意，也是神在时间中一切所作所为的目标，故我们必须认识教会，才能领会神在宇宙中一切的计划 and 作为。教会有其实际的内容和功用，也有其实行的外表和地位，这两者一里一外，互相配合，缺一不可。就着教会内涵的实际来说，乃是个奥秘，需要神属天的启示；就着教会外显的实行来说，因着两千年来教会的变质走样，今天的基督教已是面目全非，使人对教会充满无知误解，更需要人有属灵的眼光。

主后一九五七年，主仆李常受弟兄在台北一次特会中曾释放多篇信息，论及教会的见证与立场，即对教会的内外两面有极详尽透亮的阐明。现虽时逾十余载，这些信息却弥显宝贵，对于有心认识教会者，不啻一综合有系统的带领；特刊印成书，供应各地。愿教会的元首基督祝福此书，带领祂全地的百姓恢复教会的见证与立场，促进祂的再来！

台湾福音书房编辑部谨识

主后一九七一年八月

The Testimony and the Ground of the Church

PREFACE

The church is the eternal purpose of God and the goal of God's work in time. Therefore, we must know the church in order to understand God's plan and work in the universe. The church has a content and function in reality, and it also has an outward appearance and ground in practicality. These two aspects, one inward and the other outward, match each other and are indispensable. According to its content in reality, the church is a mystery that requires a heavenly revelation from God. However, due to the church's degradation in the last two thousand years, the outward expression of the church in practicality has been changed beyond recognition. As a result, people either are ignorant of or filled with misunderstanding concerning the church. Thus, there is a great need for spiritual insight.

During a conference in Taipei in 1957, Witness Lee released numerous messages concerning the testimony and the ground of the church to explain the inward and outward aspects of the church in great detail. Although more than a decade passed before their publication in 1971, these messages are a precious, comprehensive, and systematic guide to those who have a heart to know the church. May Christ, the Head of the church, bless this book and lead His people all over the earth to recover the testimony and the ground of the church to hasten His return!

◎目录

目录附纲要

开头的話

第一部分 教会的见证

第一篇 神永远的心愿—要在子里彰显祂自己

第二篇 教会对基督的功用—彰显基督，见证基督

第三篇 教会见证的产生、存在、关系、并结果

第四篇 教会建造对教会见证的重要

第五篇 教会见证的性质

第二部分 教会的立场

第一篇 教会的合一

第二篇 教会的交通

第三篇 教会的立场

第四篇 宗派的问题

第五篇 宇宙教会与地方教会的关系

第六篇 地方教会之间

第三部分 教会的变质与恢复

第一篇 教会原初的情形

第二篇 教会的变质

第三篇 教会的恢复

CONTENTS

Contents With Outline

Introduction

Section One: The Testimony of the Church

Chapter One: God's Eternal Desire—to Express Himself in the Son

Chapter Two: The Church's Function—to Express Christ and to Testify of Christ

Chapter Three: The Production, Existence, Relationship, and Issue of the Testimony of the Church

Chapter Four: The Importance of the Building of the Church for the Testimony of the Church

Chapter Five: The Nature of the Testimony of the Church

Section Two: The Ground of the Church

Chapter One: The Oneness of the Church

Chapter Two: The Fellowship of the Church

Chapter Three: The Ground of the Church

Chapter Four: The Matter of Sects

Chapter Five: The Relationship between the Universal Church and the Local Church

Chapter Six: The Relationship between Local Churches

Section Three: The Degradation and the Recovery of the Church

Chapter One: The Original Condition of the Church

Chapter Two: The Degradation of the Church

Chapter Three: The Recovery of the Church

◎目录附纲要

开头的话

第一部分 教会的见证

第一篇 神永远的心愿——要在子里彰显祂自己

壹 子的意义

- 一 子是彰显父的
- 二 子是神的像
- 三 子是神荣耀所发的光辉，是神本质的真表现

贰 神彰显的步骤

一 在亚当身上

- 1 照着自己的形像和样式创造亚当
- 2 为亚当创造灵

二 在列祖身上

- 1 借着他们的信行
- 2 借着他们的特点

三 在以色列人中间

- 1 借着律法、典章、礼仪、规条
- 2 借着会幕
- 3 借着圣殿
- 4 借着祭司、士师、君王、先知
- 5 借着一切敬虔的神人

四 在基督身上

- 1 基督是神的奥秘
- 2 神本性的一切都居住在基督里
- 3 基督是神的独生子，与神原为一——神是基督的本质，基督是神的表现，所以基督是神的殿
- 4 基督已经进入荣耀，成为神的长子，使神在祂身上完全显出

五 在教会身上

- 1 教会是基督的奥秘
- 2 教会是基督的身体，基督的丰满，基督的“余”

CONTENTS WITH OUTLINE

Introduction

Section One: The Testimony Of The Church

Chapter One: God's Eternal Desire—To Express Himself In The Son

I. The Meaning Of Being The Son

- A. The Son Being the One Who Expresses the Father
- B. The Son Being the Image of God
- C. The Son Being the Effulgence of God's Glory and the Impress of His Substance

II. The Steps In God's Expression

A. In Adam

1. Making Man in His Own Image and in His Likeness
2. Forming a Spirit in Adam

B. In the Patriarchs

1. Through Their Actions of Faith
2. Through Their Characteristics

C. Among the People of Israel

1. Through the Law, Ordinances, Rituals, and Regulations
2. Through the Tabernacle
3. Through the Temple
4. Through the Priests, Judges, Kings, and Prophets
5. Through All the Godly Men, the Men of God

D. In Christ

1. Christ Being the Mystery of God
2. All the Fullness of the Godhead Dwelling in Christ
3. Christ as the Only Begotten Son of God Being One with God— God Being Christ's Substance and Christ Being God's Expression, thus Christ Being the Temple of God
4. Christ Entering into Glory to Become God's Firstborn Son That God May Be Completely Expressed through Him

E. In the Church

1. The Church Being the Mystery of Christ
2. The Church Being the Body of Christ, the Fullness of Christ, the Surplus of Christ

- 3 教会是神的众子，与神联为一——神在基督里作教会的实质，教会在圣灵里作神的彰显，所以教会是神的居所
- 4 教会作神的众子，将要进入荣耀，使神得着丰满的彰显——新耶路撒冷的出现

第二篇 教会基督的功用——彰显基督，见证基督

壹 见证的意义——说出神，表明神，彰显神

贰 亚当、列祖、会幕、圣殿、以及旧约所有的神人、先知，都是神的见证

叁 律法是神的见证

- 一 律法称作“见证”
- 二 法版称作“见证的版”
- 三 约柜称作“见证的柜”
- 四 律法说出神的品格，说明神是怎样的神，所以律法对于神是见证
- 五 神照着祂所是的，一条一条向人有要求，所以对于人就是律法
- 六 律法的要求，是要人有神的品格，象神一样，所以只有神自己能答应
- 七 人若摸着神自己，若摸着神所是的，自然就能活在神律法的要求里面；否则，就不过是因着律法的要求，而要遵守律法的规条，这是徒劳无益的

肆 全部圣经都是神的见证

- 一 圣经既是基督的见证，也就是神的见证
- 二 圣经是神的话，说出神是怎样的神，所以是神的见证
- 三 人必须摸着神，才能摸着圣经的实际；否则，圣经对于人若不是死的字句，就是空洞的道理

伍 基督是神的见证

3. The Church Being the Many Sons of God United with God—God in Christ Being the Substance of the Church, and the Church in the Holy Spirit Being the Expression of God, thus the Church Being a Dwelling Place of God
4. The Church Composed of the Many Sons of God Entering into Glory for God to Have a Full Expression— the Manifestation of the New Jerusalem

Chapter Two: The Church's Function—To Express Christ And To Testify Of Christ

I. The Meaning Of Being A Testimony—Speaking Forth God, Declaring God, And Expressing God

II. Adam, The Patriarchs, The Tabernacle, The Temple, The Prophets, And All The Men Of God In The Old Testament Being Testimonies Of God

III. The Law Being The Testimony Of God

- A. The Law Being Called “the Testimony”
- B. The Tablets of the Law Being Called “the Tablets of the Testimony”
- C. The Ark Being Called “the Ark of the Testimony”
- D. The Law Being a Testimony of God in That It Reveals the Attributes of God and Explains the Kind of God He Is
- E. Every Requirement on Man, according to What God Is, Being a Law to Man
- F. Only God Himself Being Able to Satisfy the Requirements of the Law, Which Are for Man to Have the Divine Attributes and Be Like God
- G. Man Being Able to Spontaneously Fulfill the Requirements of the Law, If He Touches God and What God Is, but Attempting to Keep the Law Because of the Requirements of the Law Being in Vain

IV. The Entire Bible Being The Testimony Of God

- A. As the Testimony of Christ, the Bible also Being the Testimony of God
- B. As the Word of God, the Bible Revealing What God Is and Therefore Being the Testimony of God
- C. One Needing to Touch God to Be Able to Touch the Reality of the Scriptures; Otherwise, the Scriptures Being Dead Letters or Vain Doctrines

V. Christ Being The Testimony Of God

- 一 基督是神活的话，现实而具体的说出神是怎样的神，所以是神实际的见证
- 二 人在基督之外，不能认识神；人必须借着基督，才能摸着神

陆 圣灵是基督的见证

- 一 圣灵是基督死而复活，升天而降下的化身，向人显示基督的一切，所以是基督的见证，荣耀基督
- 二 人舍了圣灵，就不能认识基督，人必须在圣灵里，才能摸着基督

柒 教会是基督的见证

- 一 教会是基督的身体，是基督具体的表现，所以是基督的见证
- 二 教会见证基督
 - (一) 是有神本性的一切，而与人联合的
 - (二) 是胜过撒但的
 - (三) 是无罪的
 - (四) 是胜过死亡的
 - (五) 是胜过世界的
 - (六) 是不沾染偶像的
 - (七) 是无分于撒但的国度的
 - (八) 是胜过了一切，而完全彰显神，荣耀神的
- 三 教会的见证就是活出基督所是的
- 四 教会的见证，是靠着圣灵，和圣灵一同作的
- 五 教会的见证，是合一的，是整体单个的，不是零散多个的，因为是“身体”的见证
- 六 基督就是借着教会这个身体的见证，而显在人跟前，活在人面前，向人见证出祂自己是一位

第三篇 教会见证的产生、存在、关系、并结果

壹 教会见证的产生—由于认识基督

- A. As the Living Word of God, Christ Revealing God and Being the Testimony of God in Reality
- B. Man Not Being Able to Know God outside of Christ; Man Being Able to Touch God Only through Christ

VI. The Holy Spirit Being The Testimony Of Christ

- A. The Holy Spirit, as the Transfiguration of Christ through His Death, Resurrection, Ascension, and Descension, Declaring All the Things of Christ to Men and Glorifying Christ as the Testimony of Christ
- B. Apart from the Holy Spirit, Man Being Unable to Know Christ; Man Needing to Be in the Holy Spirit to Be Able to Touch Christ

VII. The Church Being The Testimony Of Christ

- A. The Church Being the Body of Christ, the Embodiment of Christ, and Therefore the Testimony of Christ
- B. The Church Testifying concerning Christ
 - (1) As the One Who Contains All the Fullness of the Godhead and Is United with Man
 - (2) As the One Who Has Overcome Satan
 - (3) As the One Who Is without Sin
 - (4) As the One Who Has Overcome Death
 - (5) As the One Who Has Overcome the World
 - (6) As the One Who Is Not Defiled by Idolatry
 - (7) As the One Who Has No Part in Satan's Kingdom
 - (8) As the One Who Has Overcome Everything and Thereby Completely Expresses and Glorifies God
- C. The Testimony of the Church Being to Live Out What Christ Is
- D. The Church Carrying Out the Testimony by and with the Holy Spirit
- E. The Testimony of the Church Being One and Corporate, Not Numerous and Scattered, Because It Is the Testimony of the Body
- F. Through the Testimony of the Church, His Body, Christ Being Expressed before Men, Living before Men, and Testifying to Men concerning the Person of Christ

Chapter Three: The Production, Existence, Relationship, And Issue Of The Testimony Of The Church

I. The Production Of The Testimony Of The Church—By Knowing Christ

- 一 是神的基督—神所膏者
- 二 是活神的儿子—表现神者

贰 教会见证的存在

- 一 借着活在基督里—连于基督
- 二 借着接受十字架—除掉自己

叁 教会见证的关系

一 与基督的关系

- 1 基督是“磐石”，作根基
- 2 教会是许多“石头”，互相建造在基督身上

二 与阴间的门的关系

- 1 阴间的门是要将教会带进死亡，而扣在其中的
- 2 “阴间的门”是多数的，表明对教会的对付是多方的
- 3 教会是阴间的门所不能胜过，不能对付得了的，因为教会是复活的，是胜过死亡的
- 4 教会能胜过阴间的门，将它们所扣住的罪人释放出来

三 与诸天的国的关系

- 1 教会能带进诸天的掌权
- 2 教会能将人带进诸天的国

四 与十字架的关系

- 1 十字架使教会脱去人旧造的东西
- 2 十字架使教会活出基督的丰盛

肆 教会见证的结果

- 一 带进基督的国—基督的掌权
- 二 叫基督得着荣耀—神得着彰显

第四篇 教会建造对教会见证的重要

壹 教会的建造关联三对的东西

贰 教会的建造乃是一个争战

叁 教会的建造乃是一件重大的事

肆 教会的建造乃是一个厉害的试证

伍 被建造的需要

A. As the Christ of God—the Anointed One of God

B. As the Son of the Living God—the One Who Expresses God

II. The Existence Of The Testimony Of The Church

A. Living in Christ—Being Joined to Christ

B. Receiving the Cross—Terminating the Self

III. The Relationship Of The Testimony Of The Church

A. In Relation to Christ

1. Christ Being the Foundation as the Rock

2. The Church Being an Aggregate of Stones Built Together upon Christ

B. In Relation to the Gates of Hades

1. The Gates of Hades Bringing the Church into Death and Holding It There

2. The Gates of Hades Being Plural, Indicating That Hades Affects the Church in Many Ways

3. It Not Being Possible for the Church, Which Is in Resurrection and Which Overcomes Death, to Be Prevailed Against or Dealt With by the Gates of Hades

4. The Church Being Able to Overcome the Gates of Hades, Thus Releasing the Sinners Held by Them

C. In Relation to the Kingdom of the Heavens

1. The Church Being Able to Bring In the Reign of the Kingdom of the Heavens

2. The Church Being Able to Bring People into the Kingdom of the Heavens

D. In Relation to the Cross

1. The Cross Delivering the Church from the Things of Man in the Old Creation

2. The Cross Enabling the Church to Live Out the Riches of Christ

IV. The Issue Of The Testimony Of The Church

A. Bringing In the Kingdom of Christ—the Reign of Christ

B. Christ Being Glorified—God Being Expressed

Chapter Four: The Importance Of The Building Of The Church For The Testimony Of The Church

I. The Building Of The Church Being Related To Three Pairs Of Things

II. The Building Of The Church Being A Warfare

III. The Building Of The Church Being A Great Matter

IV. The Building Of The Church Being A Severe Test

V. The Need Of Being Built

第五篇 教会见证的性质

- 壹 是启示的
- 贰 是复活的
- 叁 是新造的
- 肆 是属灵的
- 伍 是属天的
- 陆 是永远的

第二部分 教会的立场

第一篇 教会的合一

- 壹 合一的本质
 - 一 是圣灵自己
 - 二 是“一”，不是联合
- 贰 合一的事实
 - 一 一身一灵一主一神
 - 二 一望一信一洗
- 叁 合一的不可分
 - 一 不可以属灵伟人作根据而分
 - 二 不可以得救的由来为归属而分
 - 三 不可以“我是属基督的”为理由而分
 - 四 不可因道理的见解不同而分
 - 1 道理的见解不可当作基本的信仰
 - 2 以道理立异，与人相分，乃是肉体的行为
 - 3 即使有人吃素、守日，圣经仍要我们接纳
 - 4 圣经容让人在道理上有不同的见解，但绝不许可人因道理见解不同而分派分会
- 五 不可因种族不同而分
- 六 不可因国籍不同而分

Chapter Five: The Nature Of The Testimony Of The Church

- I. Being Of Revelation
- II. Being Of Resurrection
- III. Being Of The New Creation
- IV. Being Spiritual
- V. Being Heavenly
- VI. Being Eternal

Section Two: The Ground Of The Church

Chapter One: The Oneness Of The Church

- I. The Essence Of The Oneness
 - A. Being the Spirit Himself
 - B. Being Oneness, Not Unity
- II. The Reality Of Oneness
 - A. One Body, One Spirit, One Lord, and One God
 - B. One Hope, One Faith, and One Baptism
- III. The Indivisibility Of The Oneness
 - A. Dividing on the Basis of Spiritual Giants
 - B. Dividing on the Basis of the Person Who Is the Instrumentality of Our Salvation
 - C. Dividing Because “I Am of Christ”
 - D. Dividing Because of Differences in Doctrinal Views
 - 1. Doctrinal Views Not to Be Considered as the Basic Faith
 - 2. To Practice Differently Based on Doctrine and to Be Divided from Others Being a Fleshly Act
 - 3. The Scriptures Requiring Us to Receive Those Who Eat Only Vegetables and Those Who Observe Days
 - 4. The Scriptures Allowing Us to Have Doctrinal Differences but Not Permitting Us to Be Sectarian, Divisive, because of Such Differences
 - E. Dividing Because of Racial Differences
 - F. Dividing Because of Differences in Nationality

- 七 不可因阶级不同而分
- 八 不可因属灵情形软弱或错误而分

第二篇 教会的交通

- 壹 根据合一的事实
- 貳 是合一的交通，不是分而联合的交通，也不是各自分立，而互相来往的交通
- 叁 是“身体”的交通，不该是“地方”的
- 肆 是出于生命的
- 伍 是属于圣灵的
- 陆 从交通革除的条件
 - 一 有林前五章的罪
 - 二 越过基督的教训
 - 三 其他的失败、软弱、错误、或不正确的见解，都不能构成革除的条件

第三篇 教会的立场

- 壹 根据合一的交通
 - 一 凡失去教会合一，失去教会交通的，都失去了教会的立场
 - 二 任何在合一交通之外的立场，都不是教会的立场
- 貳 合一的交通是宇宙的，而显于地方上
 - 一 在每一个地方上，只该有一个交通，一个立场
 - 二 每一地方上的交通，也必须是宇宙的

第四篇 宗派的问题

- 壹 神的心愿
- 貳 教会的分裂
- 叁 分裂的责任

- G. Dividing Because of Differences in Social Rank
- H. Dividing Because of Spiritual Weakness or Mistakes

Chapter Two: The Fellowship Of The Church

- I. According To The Reality Of Oneness
- II. Being A Fellowship Of Oneness, Not A Fellowship Of Being Divided Yet United Nor A Fellowship Of Being Independent Yet In Mutual Contact
- III. Being The Fellowship Of The Body, Not The Fellowship Of A “Locality”
- IV. Being Of Life
- V. Being Of The Holy Spirit
- VI. Conditions For Being Removed From The Fellowship
 - A. Having the Sin Spoken of in 1 Corinthians 5
 - B. Going beyond the Teaching of Christ
 - C. Any Other Failure, Weakness, Mistake, or Wrong Doctrinal View Not Being Sufficient to Constitute a Condition for Being Removed

Chapter Three: The Ground Of The Church

- I. Based Upon The Fellowship In Oneness
 - A. To Lose the Oneness, the Fellowship, of the Church Being to Lose the Ground of the Church
 - B. Any Ground outside of the Fellowship in Oneness Not Being the Ground of the Church
- II. The Fellowship Of Oneness Being Universal But Expressed In Localities
 - A. In Every Locality There Being Only One Fellowship, One Ground
 - B. The Fellowship in Each Locality Needing Also to Be Universal

Chapter Four: The Matter Of Sects

- I. God's Desire
- II. The Division Of The Church
- III. The Responsibility Of Division

肆 分辨的需要

伍 宗派的构成

一 有特别的名称

二 有特别的信条

三 有特别的交通

四 有孤独而非宇宙性的交通

五 有在同一地方上分开的行政

六 有属于任何组织的背景

第五篇 宇宙教会与地方教会的关系

壹 宇宙教会是所有地方教会的总和

貳 每一地方教会，都是宇宙教会在那个地方上的出现

叁 宇宙教会的性质和原则，就是地方教会的性质和原则

一 教会在宇宙中，性质是属神的，在各地地方上，性质也都是属神的

二 教会在宇宙中是唯一的，在各地地方上也都是唯一的

三 地方教会是宇宙教会的雏形

四 宇宙教会一面是基督的身体，一面又是神的居所，地方教会也是如此

肆 地方教会是宇宙教会的实行

一 宇宙教会的建造，是借着地方教会的建造

二 必须有地方教会，宇宙教会才能有行政上的执行

伍 对于工人和信徒，宇宙教会是抽象的，地方教会才是实际的

一 工人的工作，都是在各地地方教会身上

IV. The Need For Discernment

V. The Constitution Of A Sect

A. Having a Special Name

B. Having Special Articles of Belief

C. Having a Special Fellowship

D. Having a Fellowship That Is Isolated and Not Universal

E. Having a Separate Administration in the Same Locality

F. Having a Background of Belonging to an Organization

Chapter Five: The Relationship Between The Universal Church And The Local Church

I. The Universal Church Being The Sum Total Of The Local Churches

II. Every Local Church Being The Expression Of The Universal Church In A Locality

III. The Nature And Principle Of The Universal Church Being The Nature And Principle Of The Local Church

A. The Nature of the Church in the Universe Being of God and the Nature of the Church in Every Locality Also Being of God

B. The Church Being Uniquely One in the Universe and in Every Locality

C. The Local Church Being a Miniature of the Universal Church

D. The Universal Church and the Local Church Being the Body of Christ and the Dwelling Place of God

IV. The Local Church Being The Universal Church In Practicality

A. The Universal Church Being Built through the Building of the Local Church

B. The Local Church Being Necessary for Carrying Out the Administration of the Universal Church

V. The Universal Church Being Abstract And The Local Church Being Real And Tangible To The Workers And Believers

A. The Workers' Work Being Carried Out in the Local Church

二 信徒共同的生活，和配搭的事奉，也都是在地方教会中

陆 只有摸着地方教会，才能摸着宇宙教会

第六篇 地方教会之间

壹 行政是地方的，是各地独立的——就地为政

贰 交通是宇宙的，是各地合一的——“身体”的交通

叁 各地教会是直接活在主面前，向元首基督直接负责，不可成立联合会，更不可有总会

肆 各地教会的行动，该是一致的

第三部分 教会的变质与恢复

第一篇 教会原初的情形

壹 信徒不分阶级，互相配搭，共同事奉

一 信徒都是弟兄，不分等级

二 信徒都是基督身体上的肢体，平等配搭，各尽功用

三 信徒都是神的祭司，没有居间阶级，没有圣品与平俗之分

贰 完全与世界分别，在世界而不属世界

叁 完全断绝偶像

肆 完全让神说话

伍 一地只有一个出现——一个教会，一个交通，一个立场

B. The Believers' Corporate Life and Service in Coordination Being Realized Also in the Local Churches

VI. Touching The Local Churches Being The Only Way To Touch The Universal Church

Chapter Six: The Relationship Between Local Churches

I. The Administration In Each Locality Being Local And Being Independent—The Local Administration

II. The One Fellowship Among All The Localities Being Universal—The Fellowship Of The Body

III. All The Churches Living Directly Before The Lord And Being Responsible Directly To Christ, The Head, Not Forming A Federation Or Having A Head Church

IV. All The Churches Being The Same In Their Actions

Section Three: The Degradation And The Recovery Of The Church

Chapter One: The Original Condition Of The Church

I. The Believers Being In Mutual Coordination And Serving Together Without Hierarchy

A. The Believers All Being Brothers without Distinctions in Rank

B. The Believers Being Members of the Body of Christ, Coordinating Equally and Each Fulfilling His Function

C. The Believers All Being Priests to God, Without an Intermediary Class or Distinctions between Clergy and Laity

II. Completely Separated From The World—In The World Yet Not Of The World

III. Completely Forsaking Idols

IV. Completely Allowing God To Speak

V. Each Locality Having Only One Expression—One Church, One Fellowship, One Ground

陆 各地教会，交通虽是一个，行政却是各自独立的，没有总会，也没有联合会

柒 让基督作头，让圣灵掌权

第二篇 教会的变质

壹 有了阶级

貳 与世界联合了

叁 有了偶像

肆 不让神说话

伍 有了分裂

陆 有了统一的组织

柒 篡夺了基督作头的地位，侵犯了圣灵的主权

第三篇 教会的恢复

壹 更正教的恢复——在十六世纪初叶

一 恢复了圣经的公开

二 未与世界断绝

三 弃绝了偶像

四 未去掉居间阶级

五 有了更多的分裂

六 未脱去统一的组织

七 未让基督有完全的地位，未让圣灵有完全的主权

貳 摩尔维亚合一弟兄们的恢复——在十八世纪初叶

一 听从主的话——圣经

二 与世界断绝

VI. The Churches Being One In Fellowship, But Each Being Independent In Administration And There Being No Head Church Or Federation

VII. Letting Christ Be The Head And Letting The Holy Spirit Have The Authority

Chapter Two: The Degradation Of The Church

I. Having Hierarchy

II. Being In Union With The World

III. Having Idols

IV. Not Letting God Speak

V. Having Divisions

VI. Having Organization For Unification

VII. Usurping The Headship Of Christ And Encroaching On The Authority Of The Holy Spirit

Chapter Three: The Recovery Of The Church

I. The Recovery With The Protestant Church—In The First Part Of The Sixteenth Century

A. Recovering the Open Bible

B. Not Separated from the World

C. Forsaking Idols

D. Not Eliminating the Intermediary Class

E. Having Even More Divisions

F. Not Putting Away the Organization for Unification

G. Not Allowing Christ to Have Absolute Position Nor Allowing the Holy Spirit to Have Absolute Authority

II. The Recovery With The Moravian Brethren In Unity—In The Early Part Of The Eighteenth Century

A. Obeying the Lord's Word—the Bible

B. Separated from the World

- 三 毫不沾染偶像
- 四 去掉阶级之分，注重弟兄们交通配搭

- 五 尽力保守合一，放弃不同的见解
- 六 去掉形式上统一的组织
- 七 让基督为首，让圣灵掌权

叁 弟兄们的恢复—在十九世纪初叶

- 一 绝对听从主的话—圣经成为解开的
- 二 绝对与世界断绝，绝对弃绝偶像
- 三 绝对去掉阶级，同作弟兄，互为肢体，特别注重相爱交通
- 四 绝对消除宗派，维持合一的见证
- 五 绝对脱去任何组织
- 六 绝对让基督为首，让圣灵掌权

肆 弟兄们的失败—恢复后不多久即开始

伍 在东方的恢复—始自一九二二年

- 一 接受神的话—圣经—为最高的权威
- 二 脱离所有的宗派、公会，恢复教会的合一
- 三 脱去一切的阶级、制度，恢复众圣徒同作弟兄的地位
- 四 断绝世界，远离偶像
- 五 完全以基督为首，让圣灵掌权
- 六 以地方为教会的分界，一个地方只该有一个教会
- 七 教会的行政是地方的，交通是宇宙的
- 八 没有统一的组织，只有属灵的交通
- 九 注重普遍的祭司职分
- 十 注重身体的配搭事奉
- 十一 注重教会事奉的实行

C. Not Defiled by Idols

D. Removing Distinctions in Rank and Stressing the Fellowship and Coordination of the Brethren

E. Endeavoring to Keep the Oneness by Abandoning Differences in Doctrinal Views

F. Removing Formal Organization for Unification

G. Allowing Christ to Be the Head and the Holy Spirit to Rule among Them

III. The Recovery With The Brethren—In The Early Part Of The Nineteenth Century

A. Absolutely Obeying the Lord's Word—the Bible Becoming an Opened Book

B. Absolutely Separated from the World and Absolutely Forsaking Idols

C. Absolutely Eliminating Hierarchy and Being Brothers Together and Members One of Another with Special Emphasis on Mutual Love and Fellowship

D. Absolutely Eliminating Sectarianism and Maintaining the Testimony of Oneness

E. Absolutely Freed from Any Organization

F. Completely Allowing Christ to Be the Head and the Holy Spirit to Rule among Them

IV. The Failure Of The Brethren—Beginning Not Long After Their Recovery

V. The Recovery In The East—Beginning From 1922

A. Accepting the Lord's Word—the Bible—as the Highest Authority

B. Being Freed from All Sects and Denominations and Recovering the Oneness of the Church

C. Abandoning All Rank and Systems and Recovering the Position of All the Saints Being Brothers to One Another

D. Being Separated from the World and Staying Away from Idols

E. Completely Taking Christ as the Head and Allowing the Holy Spirit to Rule

F. Taking the Locality as the Boundary of the Church—Each Locality Having Only One Church

G. The Church's Administration Being Local and Its Fellowship Being Universal

H. Not Having Any Organization for Unification but Having Only the Spiritual Fellowship

I. Emphasizing the Universal Priesthood

J. Emphasizing the Body's Coordination in Service

K. Emphasizing the Practical Church Service

陆 今日的实行与态度

一 实行

二 态度

VI. OUR PRESENT PRACTICE AND ATTITUDE

A. Our Practice

B. Our Attitude

开头的话

读经：

马太福音十六章十六至十九节：“你是基督，是永生神的儿子。…我要把我的教会建造在这磐石上；阴间的权柄，不能胜过她。我要把天国的钥匙给你。”

我们所注意的，就是主说，“我要把我的教会建造在这磐石上。”主这一个教会的建造，或者说主所建造的这一个教会，关系两面的事：一面是阴间的门，一面是天国的钥匙。钥匙和门，乃是很相连的东西。不过一面是阴间的门，一面是天国的钥匙。这就是说，主所建造的教会，对于阴间与天国，都有非常的关系。

以弗所书一章二十二至二十三节：“又将万有服在祂的脚下，使祂为教会作万有之首；教会是祂的身体，是那在万有里充满万有者的丰满。”（原文。）

请我们注意，主作万有之首，乃是为着教会。

三章九至十一节：“又使众人都明白，这历代以来隐藏在创造万物之神里的奥秘是如何安排的；为要借着教会，使天上执政的、掌权的，现在得知神百般的智慧；这是照神在我们主基督耶稣里所定的永远计划。”（原文。）

这是原文的意思。中文圣经在这里所翻的“从万世以前”，更好翻作“永远”；“旨意”应该翻作“计划”。在原文，“永远”是形容“计划”的。这里是给我们看见，教会这个东西，乃是照神在基督里所定的一个永远计划而有的。

三章二十一节：“但愿祂在教会中，并在基督耶稣里，得着荣耀，直到世世代代，永永远远。阿们。”

这里给我们看见，教会叫神得着荣耀，乃是世世代代，永永远远的一件事。

INTRODUCTION

Scripture Reading: Matt. 16:16-19; Eph. 1:22-23; 3:9-11, 21; 4:11-12; 5:25-27; 1 Tim. 3:15-16

Matthew 16:16-19 says, “You are the Christ, the Son of the living God. And Jesus answered...upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens.”

In these verses we need to pay attention to the Lord’s speaking, “Upon this rock I will build My church.” The building up of the church by the Lord, or we may say, the church that is being built up by the Lord, is related to two matters. On the one hand, there are the gates of Hades, and on the other hand, there are the keys of the kingdom of the heavens. Keys and gates are closely related; however, in this passage the gates are related to Hades, and the keys are related to the kingdom of the heavens. This is to say that the church being built by the Lord is very much related to Hades and to the kingdom of the heavens.

Ephesians 1:22-23 says, “He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.”

Please note that the Lord is the Head over all things for the sake of the church.

Ephesians 3:9-11 says, “To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.”

These verses show that the church has been brought into existence according to the eternal purpose that God made in Christ.

Ephesians 3:21 says, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.”

This verse shows us that the glorification of God in the church is a matter unto all the generations forever and ever.

四章十一至十二节：“祂所赐的有使徒，有先知；有传福音的；有牧师和教师；为要成全圣徒，各尽其职，建立基督的身体。”

五章二十五至二十七节：“正如基督爱教会，为教会舍己；要用水借着道，把教会洗净，成为圣洁，可以献给自己，作个荣耀的教会。”

提摩太前书三章十五至十六节：“这家就是永生神的教会，真理的柱石和根基。大哉，敬虔的奥秘，无人不以为然；就是神在肉身显现。”

我们刚才所读的这些圣经，都是给我们看见教会在神面前的重要。我们这一次特别聚会，也就是要来看教会的重要性。在这里我愿意先说一点开头的言语。

在已过这三十年中，我们每一次提起教会问题的时候，都感觉相当为难。这个原因有几方面。一方面自然是因为撒但非常忌恨这件事。撒但知道教会乃是致他死命的一个东西。神设立教会，建造教会，有一面非常大的用意，就是要借着教会，来对付祂的仇敌撒但。凡认识圣经的人都知道，若是没有教会，神是不能直接解决撒但的。教会乃是神解决撒但的凭借和工具。所以撒但对于教会，是非常忌恨的。撒但不怕有千万个单独的信徒，撒但却怕有一个建造起来的教会。单独的信徒，就是有千万，也都不是撒但的对手。叫撒但受伤的一个东西，致撒但死命的一个东西，乃是教会。所以两千年来，撒但在地所作的一件事，就是要破坏教会。就是因为这个缘故，每一次我们提起教会的问题来，也都多少感觉到撒但在那里作怪、搅扰、破坏、并攻击。

另一面，有好些神的儿女，觉得教会这一个问题，不是太切身的，不是太需要提起的。有好些敬虔的人，都是以为，我们的需要就是属灵、圣洁、得胜——胜过罪恶，胜过世界，胜过肉体。若是我们能这样得胜，而过着一种属灵的、圣洁的、敬虔的生活，那就可以了。我们该注意属灵，该注意圣洁，该注意敬虔，该注意得胜的生活。这些都是我们日常生活里最切身的问题。至于教会的问题，这与我们属灵的生活，并没有什么相干。同时这个问题也太复杂了，太高大了，太广泛了，牵连得太多了，最好还是避而

Ephesians 4:11-12 says, “He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”

Ephesians 5:25-27 says, “Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things.”

First Timothy 3:15-16 says, “The house of God, which is the church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness: He who was manifested in the flesh.”

All these verses show the importance of the church before God, which is the subject we want to cover in this conference. Now I would like to give an opening word.

Over the past thirty years, whenever we brought up the matter of the church, we faced some difficulties for several reasons. First, Satan hates this matter very much. Satan knows that the church will have a devastating impact on him. God’s great purpose in establishing and building up the church is to deal with His enemy, Satan, through the church. Those who understand the Bible know that without the church, God cannot eliminate Satan because He will not deal with Satan directly. The church is the means and the instrument through which God will deal with Satan. Therefore, Satan hates the church very much. He is not afraid of tens of thousands of individual believers, but he is afraid of the built-up church. Even if there were tens of thousands of individual believers, none of them would be able to deal with Satan. The only thing that can bruise Satan and deal a death blow to him is the church. Therefore, for two thousand years Satan’s work to destroy the church has been the focus of his work on the earth. Therefore, whenever we discuss the matter of the church, we also sense Satan’s efforts to make trouble, disturb, undermine, and attack.

Second, many of God’s children feel that the church is not a matter of personal concern to them; consequently, they do not feel a need to speak concerning it. A good number of devout believers think that they need only to be spiritual, holy, and victorious over sin, the world, and the flesh. They think that it is enough to overcome and to have a spiritual, holy, and godly living. They think that they should pay attention to spirituality, holiness, piety, and victorious living, which are matters of personal concern to them in their daily life. But they do not consider that the church is related at all to their spiritual life. Moreover, they think that it is better to avoid talking about the church, because it is too complex, too high,

不谈。所以每当我们提起教会的问题来，那些不追求主的人，对主不关心的人，固然不会响应，就是那些追求主的人，对主有心的人，也多是偏于个人的属灵，而轻忽教会这个团体的问题。我们在这里必须看见，这种现象，若不是因着人的眼光不够，就是因着撒但有一种属灵的欺骗。

我们必须知道，人所以得救，就是为着作一块建造教会的活石。神所以拯救千万罪人，就是要叫这些人作建造教会的材料。神所以要信徒属灵、圣洁、得胜，都是为要叫信徒成为一块荣耀、光明的材料，来建造教会。神没有意思要人单独的属灵，要人单个的圣洁，因为神在人类中所要得着的，不是千万个单独的信徒，乃是一个整体的教会。祂不是要许多的肢体，祂乃是要一个身体。祂所以要许多的肢体，就是为着要有一个身体。祂不是要得着千万块活的石头，祂乃是要把这些活石，建造成一个灵宫，就是教会。（彼前二5。）我们必须看见，神在我们这些蒙恩的人身上所作的，就是要把我们一个一个都建造在祂那一所灵宫上面。到了圣经最终的时候，你没有看见那么多的人在神面前，你只看见一座建造成的新耶路撒冷显出来。神今天是在这里作建造的工作。祂不仅建造个人，祂更是建造教会。祂所以建造个人，就是为着建造教会。但是在这里，人的亮光不够清楚，人的眼光不够远大，又受了撒但的迷蒙，对于教会就缺少神的启示。撒但用属灵，用圣洁，用得胜的生活，作迷蒙的帕子，使多少爱主的人变作近视的，变作眼光狭小的，只看见一点的属灵，一点的圣洁，一点的得胜，而没有看见那个重大的教会。只看见近处的个人，而没有看见高处、远处的教会。我们必须提防，任何好的东西，任何属灵的东西，连圣洁的生活，得胜的生命，都可能给撒但利用，来遮蔽我们，叫我们只有半路的眼光，而没有终局的亮光，只看见事情的局部，而看不见事情的全盘。所以今日在基督教中，追求属灵的，追求圣洁的，追求得胜的，可以说相当有人，但真在那里注意教会，认识教会，追求教会的，却寥寥无几。

还有一面的难处，就是好多热心的人，好多服事主的人，都把工作看得重于教会。当我们一提起教会问题的时候，他们就有这样一个态度，说，哦，只要传了福音，只要救了灵魂，只要讲了神的道，只要造就了人，只要

too broad, and too involved. Whenever we speak of the church, those who do not pursue or care for the Lord do not respond, but even those who pursue the Lord and have a heart for Him pay attention only to their personal spirituality and neglect the church as a corporate matter. This phenomenon is a result of either man's insufficient seeing or Satan's spiritual deception.

We need to realize that a person is saved in order to become a living stone for the building up of the church. God saves so many sinners so that they can be materials for the building up of the church. God wants believers to be spiritual, holy, and victorious so that they might become glorious and shining materials for the building up of the church. God has no intention for Christians to be individually spiritual or independently holy because He wants to gain the church as a corporate entity, not millions of individual believers, from the human race. He does not want many individual members; He wants one Body. He gains members in order to gain a Body. He does not just want millions of living stones; He wants to build the living stones into a spiritual house, which is the church (1 Pet. 2:5). We need to see that God's work on us, the saved ones, is to build each one of us into His spiritual house. At the end of the Bible we do not see individuals in the presence of God; we see the New Jerusalem built up and manifested. Today God is doing a building work. While He is building up individuals, He is building up the church even more. His building up of individuals, in fact, is for the building up of the church. Christians lack the revelation of God concerning the church, because they do not have a clear revelation, a far-sighted view, and because they are under Satan's blinding veils (2 Cor. 4:3-4). Satan uses spirituality, holiness, and victorious living as blinding veils to cause many who love the Lord to be near-sighted, to have a narrow view. They see only a little about being spiritual, holy, and victorious; they do not see the crucial matter—the church. In their near-sightedness, they see only individuals; they do not see the church, which is much higher. We need to beware of good things and spiritual things, including even a holy, victorious life, because these things can be used by Satan to blind us, causing us to have a limited rather than an ultimate view, a partial instead of a complete view. A considerable number of people in Christianity are pursuing spirituality, holiness, and victory, but very few really care for the church, know the church, and pursue after the church.

There is another problem with many who zealously serve the Lord; they value their work more than the church. Whenever we speak of the church, they have a certain attitude and say, "As long as we preach the gospel, save souls, minister the word of God, edify people, and lead them to love the Lord, that is good enough. Do

能带领人爱主，那就很好了。不要提起教会来，因为一提起教会，就难免有不同的看法、不同的意见，也难免有争执，有辩论，有牵连。这个问题太复杂了，还是不谈为佳。我们在各地都碰到事奉神的人，这样避讳谈这个问题。因此你若提起传福音，开布道会，他们非常感觉兴趣。你若说开奋兴会、培灵会，他们也非常赞同。你若提起开什么查经班，成立什么勉励会，他们也都说阿们。但你若提起教会问题来，他们马上垂下头来，马上把眉头皱一皱，说，这个伤脑筋，这个太复杂。大家不要谈这个为妙。谈别的，大家还能客卿相安，但一提起教会问题来，大家就没办法了。这是一个引起辩论的问题，这是一个叫大家难为情的问题，所以不谈最好。也有人说教会问题太渺茫了。教会是宇宙的，是高超的，是在永世里头的，是我们今天在时间里的人没法摸着的，也没法谈的。我们还是谈工作，比较切身实际。弟兄姊妹，我们要看见，这是人把次好的，代替了上好的；把半路凉亭，代替了终极目标；把手续，代替了目的。神不是仅仅要有一个工作，神乃是要得着一个教会。一切的工作，都是为着教会。但是撒但在这里却迷蒙了人，叫人把这些工作，把这些手续，当作终极目的，而忽略了教会问题，甚至特为避免摸教会这个问题。

前些日子，我曾接触一位很爱主的弟兄，他的观点就是这样。他特地来找我，对我说，弟兄，有一件事我要和你好好交通，就是我愿意作一点福音工作，把救来的人成立一个团契，但不要这个团契属于任何“教会”。我听了，就不能不敞开我的心说话。我对他说，传福音，拯救灵魂的事，实在是宝贵的，实在是该作的。但有一点，就是你要把救来的人，在教会之外，成立一个团契，和教会无关，是我实在没法赞同的。因为神所以拯救灵魂，就是为着建造教会。你把拯救灵魂，当作最终的一步，但神说，这不过是开头的一步，只有建造教会才是最终的目标。

弟兄姊妹，撒但怎样会把属灵拿来作迷蒙，撒但也同样会把工作拿来作迷蒙。认真说来，神没有意思成立什么工作。在圣经里，你找不出工作有多少的地位。圣经里没有布道团，没有奋兴会，也没有什么团契，圣经里只有教会。

not bring up the matter of the church. Whenever this matter is brought up, it is difficult to avoid different views and different opinions, and it is also hard to avoid contention, debate, and strife. This matter is too complicated; it is better not to talk about it.” We have met many people who serve God but avoid this issue. If we speak of preaching the gospel and holding evangelistic meetings, they are very interested. If we speak of revival meetings or meetings for spiritual edification, they fully agree. If we speak of having a Bible-study class or other Christian endeavors, they also say Amen. But as soon as we raise the issue of the church, they lower their heads and contract their brows, saying, “This is troublesome; this is too complicated. It is better not to speak concerning this. If we speak of other topics, we can still be polite and at peace with one another. But if we speak concerning the church, we have no way to be together. This is a matter that stirs up contention; it makes everyone uncomfortable. Therefore, it is better not to speak of it.” Other people say, “The matter of the church is too vague. The church is universal, transcendent, and in eternity; hence, it is impossible for those of us who are in time to touch it and speak concerning it. Let us speak of the work, which is more personal and practical to us.” Brothers and sisters, we need to see that this substitutes what is good for what is best; it substitutes a half-way station for the final destination. God does not want just a work; God wants to gain the church. All work is for the church. However, due to Satan’s blinding, Christians consider the work and the procedure as the ultimate goal, neglecting the matter of the church. They even intentionally avoid touching it.

Recently, I had some contact with a brother who very much loved the Lord and who had this view. He came especially to seek me out and say, “Brother, I would like to have some serious fellowship with you concerning a certain matter. I have a desire to do some gospel work and form a fellowship group with the saved ones, but I do not want this fellowship group to belong to any ‘church.’” When I heard that, I could not help but open up my heart and say, “Preaching the gospel to save souls is really precious, and it is something we should do. But I cannot agree with your desire to form those who are saved into a fellowship group that is apart from the church and has no relation to the church. I disagree because God saves people for the building up of the church. You think that saving souls is the final step, but for God this is only the first step. The building up of the church is the ultimate goal.”

Brothers and sisters, just as Satan uses spirituality as a veil, he can also use the work as a veil. Strictly speaking, God has no intention to establish any work. In the Bible we cannot find the work having a great place. In the Bible there are no evangelistic societies, revival meetings, or fellowship groups. In the Bible there is

圣经里的使徒、先知、传福音的、牧师和教师，这一切的工人，他们的工作，都没有自成一个单位，都是为着服事教会，建造教会的。

我们必须蒙怜悯，看见教会乃是一切的问题。不是我们的属灵，不是我们的圣洁，不是我们的得胜，乃是教会的建造。不是工作，不是布道，不是勉励，不是查经，乃是建造教会。我不是厚非这些事。我绝对承认，一个得救的人，该追求属灵，该追求圣洁，该追求得胜；这是铁定的一件事，一点不可厚非。但是要注意，这些不是目的，这些不过是过程，是为着要达到一个目的，就是建造教会。属灵是为着建造教会，圣洁是为着建造教会，得胜也是为着建造教会。这一切都是为着建造教会。我更承认，所有爱主的人，都应当传福音，都应当拯救灵魂，都应当为主作工。若是能带领罪人蒙恩，那是何等的美好。若是能帮助信徒长进，那又是何等的荣耀。但是必须记得，这些也都不是目的，乃是手续，为着达到目的的。若是我们把手续当作目的，那就难免近视，难免受了仇敌的迷蒙。神看得有多远，我们必须蒙怜悯，也看得有多远。

就是为这一个缘故，新约圣经的书信，才几乎都是写给教会的。就是写给个人的，象提摩太书、提多书，也都是为着治理教会的。你很不容易找出一卷书信，是写给个人，而单纯为着个人的。若不是写给教会的，就是写给个人而为着教会的。神的工作乃是为着教会，神的话语也是为着教会。若没有教会，在神看来，一切都等于零，一切都是空的。愿主恩待我们，叫我们看见这一个！

谈到教会问题，还有一面的难处，就是有的弟兄姊妹说，诚然教会是高过一切，高过属灵，高过圣洁，高过得胜，高过传福音，高过救灵魂，高过造就圣徒，高过一切的工作。但是这个问题，到今日已经复杂了，不容易再把它弄清楚，提起来也是徒劳无功，自找麻烦。我也承认，诚真是这样。但是弟兄姊妹，避难就易，是事奉主的人该有的态度么？因着一件事难，我们就该不作么？问题不在难不难，问题乃在需要不需要，重要不重要。如果这是神的心意，就是万难，我们还得注意，还得应付。

only the church. In the Scriptures the workers—the apostles, prophets, evangelists, and shepherds and teachers—did not consider themselves as separate units; rather, they were all serving the church and serving for the building up of the church.

We all need to receive mercy to see that the church is the only thing that matters. It is not our spirituality, holiness, or overcoming that matters, but the building up of the church. It is not the work, evangelism, spiritual endeavors, or Bible study that matters, but the building up of the church. I am not belittling these matters. I absolutely agree that a saved person should pursue spirituality, holiness, and victory; this is a definite need and should not be despised in any way. But spirituality, holiness, and victory are not the goal; they are the procedure for reaching the goal, which is the building up of the church. Being spiritual is for the building up of the church, being holy is for the building up of the church, and being victorious is for the building up of the church. All these matters are for the building up of the church. I also agree that those who love the Lord should preach the gospel, save souls, and work for the Lord. How good it would be if we could lead sinners to be saved, and how glorious it would be if we could help believers grow. We must remember, however, that all these matters are not the goal but the procedures for reaching the goal. If we regard these procedures as the goal, then we are near-sighted and veiled by the enemy. By the mercy of God, our seeing must match God's view.

Almost all of the Epistles in the New Testament were written to churches. Even those written to individuals such as Timothy and Titus were related to the administration of the church. It is hard to find an Epistle that was written to an individual that was purely for an individual. Every Epistle was written either to a certain church or to a certain individual for a certain church or churches. The work of God is for the church, and the word of God is also for the church. If there were no churches, in the eyes of God nothing would have meaning; everything would be empty. May the Lord give us grace to see this!

Concerning the church, many brothers and sisters also refer to another problem, saying, "It is true that the church is higher than everything. It is higher than being spiritual, higher than being holy, higher than being victorious, higher than preaching the gospel, higher than saving souls, higher than edifying the saints, and higher than any other kind of work, but this matter is very complex. It is not easy to make it understandable. Talking about the church only wastes our effort and asks for trouble." I admit that this is really true. However, brothers and sisters, should avoiding problems be the attitude of those who serve the Lord? Should we avoid a certain matter simply because it is difficult? The question is not whether it is difficult; the question is whether it is necessary, whether it is important. If this is God's desire, then we should pay attention to it and deal with it even though it is extremely difficult.

也有的弟兄姊妹说，不提教会问题，大家能亲亲热热的一同同工，一提起教会问题来，大家非争不可，就不能同心了。在这里，我们就要问，这一种的同心，是什么同心呢？原谅我说一句厉害的话，这一种的同心，是不同心的同心，是外同内不同的同心，也就是假冒的同心。真实的同心，绝不怕谈这个问题，更不能因着难，因着怕引起问题来，就避而不谈这个问题了。我们在这里必须问，在这一个时代里，到底神要得着什么？是要得着个人呢，是要得着属灵呢，是要得着工作呢，还是要得着教会？我们的眼睛必须被开启，我们必须看见一个事实，神在这个时代里所要作的工作，就是建造教会。

主在马太十六章给我们看见，祂是基督，是神的儿子，乃是为着建造教会。祂所建造的这个教会，一面对付阴间，是阴间的门所不能胜过的；一面带进天国，是天国的钥匙，就是天国的权柄所系于的。

以弗所一章给我们看见，神将万有服在主的脚下，使祂作万有之首，都是为着教会。若不是为着教会，若不是需要一个教会，主不必作万有之首。主所以作万有之首，就是为要得着一个教会，作祂的身体，作祂一个团体的器皿，好彰显祂的丰满。

以弗所三章告诉我们，神永远的计划，也就是神历代以来所隐藏的奥秘的安排，乃是要得着教会，好借着教会来彰显祂的智慧。所以教会能叫神世世代代，永永远远得着荣耀。

以弗所四章说，主赐下各样的恩赐，无论是使徒，是先知，是传福音的，是牧师和教师，都是为着建立基督的身体，就是教会。

以弗所五章说，主所以舍己乃是为着教会。我们常以为主舍己是为着我们个人。我们常是只有个人的感觉，而没有教会的感觉。我们必须看见，圣经虽然说，“祂是爱我，为我舍己，”（加二 20，）但圣经更说，“基督爱教会，为教会舍己。”（弗五 25。）祂舍了自己，不仅是为着你我个人，更是为着教会。并且祂所以为着你我个人舍己，就是要叫你我成为教会。祂爱你我，是因为祂爱教会。

Some brothers and sisters also say, “Without bringing up the matter of the church, everyone can work together in love, but once the matter of the church is brought up, everyone becomes contentious and the one accord is gone.” Then I must ask, “What kind of one accord is this?” Forgive me for saying a strong word. This kind of one accord is one accord in discord; that is, it is agreeing to disagree; it is a one accord that is outward, not inward. In other words, it is a false one accord. If there were genuine one accord, we would not be afraid to speak concerning this matter; even more, we would not avoid this matter simply because it is difficult and might stir up problems. Here we need to ask, “What does God want to gain in this age? Does He merely want to gain individuals? Does He merely want to gain people who are spiritual? Does He merely want to have a work? Or does He want to gain the church?” Our eyes must be opened to see this one fact: The work that God is doing in this age is to build up the church.

In Matthew 16 the Lord said that as the Christ, the Son of God, He was for the building of the church. The church He is building, on one hand, deals with Hades, whose gates cannot prevail against it, and on the other hand, the church brings in the kingdom of the heavens, whose keys, whose authority, depend upon it.

Ephesians 1 shows us that God subjected all things under the feet of the Lord, and gave Him to be Head over all things to the church. If it were not for the church and if there were no need for the church, then the Lord would not need to be Head over all things. The Lord is Head over all things in order to gain the church as His Body, His corporate vessel, to express His fullness.

Ephesians 3 tells us that God’s eternal purpose, which is also the economy of the mystery that was hidden in Him throughout the ages, is to gain the church so that His wisdom might be manifested through it. Therefore, the church will glorify God throughout all the generations forever and ever.

Ephesians 4 says that the gifts given by the Lord, whether apostles, prophets, evangelists, or shepherds and teachers, are all for the building up of the Body of Christ, which is the church.

Ephesians 5 says that the Lord gave Himself up for the church. We often think that the Lord gave Himself up for us as individuals, because we usually consider only individuals, not the church. We need to see that even though the Bible speaks of “the Son of God, who loved me and gave Himself up for me” (Gal. 2:20), it also speaks of Christ, who “loved the church and gave Himself up for her” (Eph. 5:25). He gave Himself up not only for us individually but even more for the church. He gave Himself up for us individually so that we could become the church. He loves us because He

祂要得着你我，是因为祂要得着教会。因此祂爱教会，为教会舍己；祂要把教会洗净，叫教会成为圣洁，作一个荣耀的教会。因此祂保养教会，顾惜教会，体贴教会，看顾教会。这些都是以弗所五章所说的。我们有这种感觉么？我们是这样体贴教会么？我们是这样顾惜教会么？许多时候，我们宁肯成全我们的属灵，而不肯顾全教会；宁肯顾全我们的工作，而不惜牺牲了教会。这是何等违反了主的心愿！

提前三章十五至十六节告诉我们，教会乃是神真理的柱石和根基。神那个伟大的奥秘，就是祂在肉身显现，完全是寄托在教会身上。

这些都给我们看见，教会是个太大的东西。你我作基督徒，不能光注重个人，光注重工作，光注重属灵，光注重圣洁，而忽略了教会的问题。你我如果不能让神在我们身上得着一个教会，有一个教会的功用，你我就误了神的事，给了神一个大的拦阻。你要看见，神一直要得着的一个东西，就是教会。只有教会，才能成功神的旨意，应付神的需要，对付神的仇敌，彰显神的自己，而满足神的心意。在这里，个人没有多少地位。在这里，个人也没有多少用处。每一个真蒙光照的人，真蒙恩典的人，都能在这里说阿们。

今天到处能找到爱主的人，能遇见追求属灵的人，能碰着热心为主作工的人，但很不容易看见有多少人注重教会，有教会的感觉。今天不容易碰到人顾念教会，为着教会。或者有人要说，我们虽然不标榜是为着教会，但是我们只要为主作工，只要追求属灵，就是为着教会了。不，这还不够为着教会。有的人还对我说，李弟兄，我们和你们是异途同归，结果都是为着教会的。但是弟兄姊妹，我们要问说，到底你的工作，结果是个人的、单独的，还是身体的、配搭的？我们必须蒙神怜悯，看见在今日的基督教中，注意属灵，注意工作的人，虽有许多，但都是散在那里；真的看见教会，有教会的感觉，而配搭在教会里的人，实在太少了。

loves the church. He wants to gain us because He wants to gain the church. Therefore, He loved the church and gave Himself up for the church, cleansing the church so that the church might be sanctified and become a glorious church. This is the reason He cherishes, nourishes, sympathizes with, and cares for the church. Ephesians 5 refers to all of these points. Do we have this kind of feeling? Are we so considerate of the church? Do we cherish the church this much? It seems that we often care more about perfecting our own spirituality than about caring for and preserving the church. We care for our work and sacrifice the church. How contrary this is to the Lord's desire!

First Timothy 3:15-16 reveals that the church is the pillar and base of the truth. The great mystery of God being manifested in the flesh is altogether entrusted to and rests upon the church.

All these Scriptures show us that the church is an exceedingly great matter. As Christians, we should not pay attention only to individuals, to the work, to spirituality, or to holiness but neglect the matter of the church. If we do not allow God to gain the church in us with the function of the church, then we will delay God's purpose and become a great hindrance to Him. We need to see that it has always been God's intention to have the church. Only the church can accomplish God's purpose, meet God's need, deal with God's enemy, and express God Himself, thereby satisfying God's desire. With these matters, individuals do not have much standing or much usefulness. Everyone who has truly been enlightened and has truly received grace will be able to say Amen.

Today we can find many people who love the Lord, meet many people who pursue spirituality, and come in contact with many people who zealously work for the Lord, but it is not easy to find people who pay attention to the church and have the consciousness of the church. Today it is not easy to meet people who care for the church and who are for the church. Perhaps some may say, "Even though we do not declare that we are for the church, we are for the church as long as we work for the Lord and pursue spirituality." No, this is still not sufficient to gain the church. Others have even said to me, "Brother Lee, we will attain to the same objective but with different methods; in the end we both are for the church." But brothers and sisters, my question is this: Is the result of our work individualistic, independent, or is it from the Body, from coordination? We must receive God's mercy to see that today in Christianity there are many who pay attention to spirituality and work, yet they are scattered. There are very few who really see the church, have the consciousness of the church, and are in the coordination of the church.

就是为着这个缘故，我们要花十多天的工夫，专专来看教会这个问题。我们没有办法把教会的各方面都看过，我们只能看到关于教会最重要的两点，就是教会的见证，和教会的立场。教会的见证，乃是教会实际的内容，也是教会实际的功用。教会的立场，乃是教会实行的外表，也是教会实行的地位。这两个，一里一外，一是内容，一是外表，一是功用，一是地位，是互相配合，缺一不可的。光有里面的见证，而没有外面的立场，是相当的不够；光有外面的立场，而没有里面的见证，也是一个大缺。这正如在旧约里，约柜是里面的实际，会幕是外面的配合，二者缺一不可一样。我们这一次就是要来看，教会这个里面的实际，和外面的配合，就是里面的见证，和外面的立场。我们先来看教会的见证。

Therefore, we are going to spend ten days or more to specifically look at the matter of the church. We cannot possibly look at all the aspects of the church; we can look at only the two most important aspects concerning the church—the testimony of the church and the ground of the church. The testimony of the church is the real content and the real function of the church. The ground of the church is the outward appearance and the position of the church in practicality. These two aspects—one inward as the content and the function and the other outward as the appearance and the position—match each other, and both are indispensable. Having only an inward testimony without the outward ground is insufficient; having only the outward ground without the inward testimony is also insufficient. This is comparable to the Ark in the Old Testament, which had an inward reality and the tabernacle as its outward match; neither could function properly without the other. In this book we will look at the inward reality of the church and its outward match, that is, the inward testimony and the outward ground. First, we will look at the testimony of the church.

第一部分 教会的见证

第一篇

神永远的心愿— 要在子里彰显祂自己

说到教会的见证，我们就必须从神永远的心愿说起。到底神在永远里面有一个什么心愿？神这个心愿的目的是什么？我们若把全部圣经仔细读过，就能得到一个结论：神从永远到永远的心愿，从永远到永远的目的，乃是要在祂儿子来彰显祂自己。

所有认识神的人都知道，在神身上，有一件事是很奥秘的，就是祂一直是一位隐藏的神。因此，那些无神党才常说，你们说有神，到底神在哪里？看得见么？对于这些无神党，我常用一个比方来反驳他们，说，请问有没有电？你若说有，你看得见电么？电在哪里？电是什么样子？你看不见，就能说没有么？这合乎逻辑么？同样的，神确是有的，但看不见；看不见，又确是有。这真是一件奥秘的事。这就是神隐藏的特性，喜欢把祂自己隐藏起来。

但另一面，神又喜欢把祂自己彰显出来。这更是一件奇妙的事。今天晚上在这个会所里，最隐藏的是电，最显明的也是电。电的本身是看不到的，但满会所都是电光。这是一个最好的比方。在宇宙里，最隐藏的是神，同时最显明的也是神。神虽然是看不见的，但是你看宇宙的现象，到处都是神的证明。

有一件事是希奇的。在圣经开头的时候，只看见神来说话。神说有，就有；命立，就立。那时，只看见神说话，没有看见神彰显出来。但是到了圣经末了，就有一座新耶路撒冷显出来，而神到那时就不说话了。到那时，神是在那座城里作光，祂儿子作灯，那座城就作祂的发挥。祂那光，就在祂儿子那灯的里面，从那座城里发挥出来。所以那座城的荣耀，就是祂的荣耀，那座城的光辉，就是祂的光辉，正如这个灯泡的光辉，就是电的光辉一样。到了那时，祂就只有发挥，只有彰显，而没有话语。

SECTION ONE: THE TESTIMONY OF THE CHURCH

CHAPTER ONE

GOD'S ETERNAL DESIRE— TO EXPRESS HIMSELF IN THE SON

Concerning the testimony of the church, we must start with God's eternal desire. What is God's desire in eternity? What is the goal of His desire? If we carefully read the entire Bible, we will come to a conclusion: God's desire, God's purpose, from eternity to eternity is to express Himself in His Son.

Those who know God all realize that there is something mysterious about God; that is, He is always hidden. This is why atheists often ask, "You say that God exists, but where is He? Is He visible?" I often refute them by using an illustration, asking, "Is there such a thing as electricity? If you say that there is, can you see it? Where is it? What does it look like? Can you say that something is nonexistent simply because you cannot see it? Is this logical?" In the same way, God surely exists, but He is invisible. He is invisible, yet He surely exists. This really is a mystery. This is a characteristic of God; He likes to hide Himself.

However, God also likes to manifest Himself. This is even more amazing. The most hidden thing in this meeting hall is electricity, but electricity is also the most manifested thing. The electricity is invisible, but the meeting hall is full of electric light. This is a perfect illustration. The most hidden One in the universe is God, but at the same time, God also is the most manifested One. Although God is invisible, when we observe the phenomena in the universe, we can see proof of God's existence everywhere.

Here is an amazing thing. In the beginning of the Bible we see only God's speaking: "He spoke, and it was; / He commanded, and it stood" (Psa. 33:9). God spoke, but He did not manifest Himself. At the end of the Bible, however, a city is manifested; this city is the New Jerusalem. At the end God will not need to speak. God will be the light in the city, His Son will be the lamp, and the city will be His shining forth. God as the light in His Son as the lamp will shine forth through the city. Therefore, the glory of the city is the glory of God, and the shining of the city is the shining of God, just as the shining of the light bulb is the shining of electricity. At that time, since there will be God's shining, God's expression, there will not be a need for Him to speak.

这给我们看见一个原则，越缺少神工作的时候，就越有神的话语；而越有神工作的时候，就越有神的彰显。在创世记的开头，神有话语，没有彰显。到启示录的末了，神有彰显，而没有话语。为什么？因为在开头的时候，神没有得着彰显祂自己的器皿，而到末了就得着了这个器皿。神从永远到永远的心愿，就是要来彰显祂自己，使祂这位隐藏的神，能借着祂自己的器皿，完全彰显出来。祂这一个器皿，完全是在祂儿子身上。祂要在祂儿子身上彰显祂自己，在祂儿子身上得着彰显。

壹 子的意义

亲爱的弟兄姊妹，我们必须看见，神的心意乃是要得着儿子。神在宇宙中的工作，就是一个得儿子的故事。在约翰一章和三章里头，你看见神有一个儿子，就是祂的独生子。但是到了罗马八章里头，你看见这个独生子变作长子了。既是长子，就不只是一个儿子，必定还有其他的儿子。所以希伯来二章十节说，要领许多的儿子进荣耀里去。这许多的儿子，就变作一个团体的儿子，用今天的话来说，就是一个儿子团。

约翰十二章二十四节所说的那一粒麦子，就是指神的独生子。这一粒麦子种下去，再长出来，就变成许多子粒，也就是许多的儿子。原来是一粒麦子，是独生子，现在变作许多子粒，变作众子。原来是一个儿子，现在变作许多儿子，变作儿子团。所以到约翰二十章，主就说，我的父就是你们的父。祂如何是神的儿子，我们也如何是神的儿子。这就是神在宇宙中所要得着的。

一 子是彰显父的（约一 18）

儿子在圣经里的意思，乃是彰显父或表明父的。约翰一章十八节说，“从来没有人看见神；只有在父怀里的独生子将祂表明出来。”这给我们看见，主耶稣是神的儿子，就是彰显神的。我们在座的每一位都是神的儿子，连姊妹们也是神的儿子。所以我们也都是彰显神的。我们作神的儿子，来彰显神，是什么意思呢？比方这位黄弟兄有他的父亲，我愿意请问大家，黄弟兄的父亲是不是黑种人？我们大家恐怕都没有见过黄弟兄的父亲，但是我想我们大家都会断定说，黄弟兄的父亲定

This shows us a principle that when there is a need for God's work, there is more of God's speaking; and when more of God's work is manifested, there is more of God's expression. God's speaking can be seen in the beginning of Genesis, but not His expression. God's expression, however, can be seen at the end of Revelation because He has gained a vessel to express Himself. In the beginning, however, God did not have such a vessel. From eternity to eternity the desire of God is to express Himself so that He, as the hidden God, may be completely expressed through a vessel. This vessel fully depends upon His Son. God intends to express Himself in His Son and through His Son.

I. THE MEANING OF BEING THE SON

We need to see that God's desire is to have sons. God's work in the universe is a story of gaining many sons. In John 1 and 3 we can see God's Son, His only begotten Son. But in Romans 8 the only begotten Son has become the firstborn Son. Since Christ is the firstborn Son of God, then there must be more sons than just the Son; there must be other sons. Hebrews 2:10 speaks of God leading many sons into glory. These many sons are a corporate son, a corporate body composed of many sons.

John 12:24 speaks of a grain of wheat which denotes the only begotten Son of God. This grain of wheat was sown into the ground, and it grew to become many grains, that is, many sons. Originally, it was a grain of wheat, which was the only begotten Son, but it becomes many grains, that is, many sons. Originally, there was just the Son; now this Son has become many sons, a corporate body composed of many sons. Therefore, in John 20:17, the Lord said, "My Father and your Father." Just as He is the Son of God, we also are sons of God. This is God's intention in the universe.

A. The Son Being the One Who Expresses the Father

In the Bible a son expresses or declares the father. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him." This shows that the Lord Jesus, as the Son of God, expresses God. All of us, including sisters, are sons of God. Therefore, we all should express God. We can illustrate what it means to express God as sons of God by looking at Brother Huang. Let me ask, "Is Brother Huang's father a black man?" Even if none of us have seen Brother Huang's father, I think we all would say that his father is definitely not black. We can know this simply by looking at Brother

规不是黑种人，绝对不会。怎么知道？只要看黄弟兄这个黄面孔就知道了。所以儿子总是彰显父亲的。你看见了儿子，就不难推想到父亲的样子。我们作神的儿子彰显神，也就是这样。

二 子是神的像（西一 15）

为什么子能彰显父？因为子就是父的像。中国人是把不孝的人，说作不肖。意思就是说，凡不象他父亲的人，都是不孝的人。孝父亲的人，都是象父亲的人；象父亲的人才是一个孝子。不孝的人，就是不肖的人。儿子应该象父亲，应该是父亲的一个表现，因为儿子是父亲的彰显。

子是父的像，不光独生子是如此，连众子也是如此。罗马八章告诉我们，神拣选了我们，预定了我们，要把我们模成祂儿子的形像。神所以这样作，就是要叫我们和祂儿子一同彰显神。我盼望神的儿女在这里看见，在新约圣经里，这个儿子的观念，就是彰显父，因为子是父的像。

三 子是神荣耀所发的光辉，是神本质的真表现（来一 3，原文）

子能彰显神，不仅因为子是神的像，也因为子是神荣耀所发的光辉，是神本质的真表现。神从永远到永远，就是要彰显祂自己。但神是如何来彰显祂自己？乃是把祂自己本性的一切，摆在祂儿子里面来彰显。原初祂这个儿子是独生子，现在祂这个儿子变作众子，变作儿子团了。所以祂就把祂自己本性的一切，摆在祂这些众子里面，祂这些众子就成了祂的彰显。祂只有独生子的时候，没有教会；祂这些众子出来的时候，教会也就出来了。并且祂这些众子不是散的，乃是合的，不是祂一个的一个的儿子，乃是祂一个儿子团。祂这个儿子团，就是教会。所以教会就是祂的彰显，是祂荣耀所发的光辉，是祂本质的真表现。求主怜悯我们，给我们透彻的看见，神永远的心愿，就是要得着一个儿子的团体，就是教会，来作祂自己的彰显。

贰 神彰显的步骤

Huang's face. The son always expresses the father. When we see the son, it is not hard to imagine what the father looks like. In the same way, we express God as sons of God.

B. The Son Being the Image of God

The Son manifests the Father because the Son is the image of the Father. The Chinese refer to a person who does not honor his father as being “non-alike,” that is, a person who is not like his father. This implies that anyone who is not like his father dishonors his father. A man honors his father by being like his father; only a man who is like his father can be considered a dutiful son. A son should look like his father and behave like his father because a son is the expression of the father.

The Son is the image of the Father (Col. 1:15); this is true not only with the only begotten Son but also with the many sons. Romans 8 tells us that God chose us and predestinated us to be conformed to the image of His Son. God did this so that we would express Him with His Son. I hope that God's children would see the New Testament concept that a son is the expression of the father because a son is the image of the father.

C. The Son Being the Effulgence of God's Glory and the Impress of His Substance

The Son expresses God not only because He is the image of God but also because He is the effulgence of God's glory and the impress of His substance (Heb. 1:3). From eternity to eternity God's desire is to express Himself. God expresses Himself through His nature which is in His Son. This enables His Son to express Him. Originally, His Son was the only begotten Son, but now His Son is identified with many sons, a corporate body composed of sons. He has put His very nature into these sons (2 Pet. 1:4), and these sons have become His expression. When there was merely the only begotten Son, there was not such a thing as the church, but when many sons were produced, the church was also produced. Furthermore, these many sons are not scattered but joined together; they are not individual sons but a corporate son. This corporate son is the church. Therefore, the church is His expression—the effulgence of His glory and the impress of His substance. May the Lord have mercy on us so that we may fully see that God's eternal purpose is to gain a corporate Body composed of many sons for His expression, which is the church.

II. THE STEPS IN GOD'S EXPRESSION

因为神永远的心愿，乃是要使祂自己得着彰显，所以祂历代在人身上所作的事，都是为着成全祂这心愿，都是祂在人身上或在人中间，彰显祂自己的步骤。这是从创世记开头，一直到启示录末了，所记的一条线。从亚当一直到新耶路撒冷，其中一切的故事，都是说出神如何彰显祂自己。我们只能很简要的把这一条线，就是神历代彰显祂自己的步骤，看一下。

一 在亚当身上

神的彰显，头一步乃是在亚当身上。我们每逢读到亚当的事，都必须记住，在他的身上，就是一个神要借祂得着彰显的故事。

1 照着自己的形像和样式创造亚当（创一 26～27）

神为什么创造人类？神为什么创造亚当？在创世记一章的记载里，清楚启示我们，神创造人，创造亚当的用意，就是要叫人作祂的像。因为人是祂照着自己的形像和样式创造的，所以祂所创造出来的人，就是祂的形像和样式。因此人在宇宙中，在地面上，就是神的一个像。

我们从前曾经说过，神照着祂自己的形像来造人，正如一个人照着自己的形像来照像一样。这位黄弟兄若照着自己的形像，来照一张像，这张像片上所照出来的，必定就是他的形像。他可以去印了千万张，分发到地上的各都市，刊在各种的杂志报章上，你就在全地面上都能看见他的像了。当初神创造亚当，也是这样照着祂自己的形像而创造的。所以亚当可说就是神的一张照片。然后神又定规要亚当繁生众多，遍满地面，这样神的形像，神的照片，也就能普遍在全地上了。

神这样作法的含意，很清楚的，就是要借着祂所造的亚当，祂所造的人，来彰显祂自己。虽然亚当不过只在外边，有神的形像和样式，但他的原则总是彰显神。虽然受造的人还没有神的生命，还没有神的性情，但是受造的人总有一点神的表现，总是说出一点神的故事。你看亚当多有思想，多有智慧，多有爱情，也多会判断事情。这些都有一点说出神的故事，都有一点彰显神的样子。

2 为亚当创造灵（创二 7）

Since God's eternal purpose is to be expressed, all of the work that He has been doing throughout the ages has been for the fulfillment of His purpose; they are the steps in His expression of Himself in men and among men. This line is recorded from the beginning of Genesis to the end of Revelation. The stories from Adam to the New Jerusalem all show how God manifests Himself. We can only briefly look at this line of God's expression throughout the ages.

A. In Adam

The first step of God's expression is seen in Adam. Whenever we read the story of Adam, we must remember that his story reveals God's desire to be expressed through him.

1. Making Man in His Own Image and in His Likeness

Why did God make man? Why did He make Adam? The record in Genesis 1 clearly reveals that God's intention in making man was for man to be in His image. God made man in His own image and in His likeness; the man He made was His image and likeness (Gen. 1:26-27). In the universe the man on earth is in the image of God.

We have previously said that the making of man according to God's image is like a person being photographed. If Brother Huang's photograph is taken, the photograph will surely be an image of him. He could print thousands and thousands of copies, distribute them to cities all over the globe, and publish them in many newspapers and magazines; consequently, his image would be seen all over the earth. Similarly, when God made man, He made man in His own image. Therefore, we can say that man was a photograph of God. God also wanted man to be fruitful and multiply to fill all the earth; in this way the image of God, His photograph, would fill the earth.

God's action clearly implies that He wanted to be expressed through man. Although Adam had only the image and likeness of God outwardly, in principle he expressed God. Although man did not have the life and nature of God, he still expressed God and manifested the story of God in part. Look at Adam. He was so thoughtful, wise, loving, and capable in his decisions. All of these characteristics showed forth something concerning God and expressed God in part.

2. Forming a Spirit in Adam

虽然神在创造的时候，并没有把祂自己的生命和性情造到亚当里面，但神却给亚当造了一个灵。神所以给亚当造一个灵，乃是为着要亚当不光能接触神，并且还能接受神。接触神，不过是和神有一点来往；接受神，乃是得着神进到人里面来。神不仅是要人接触祂，神更是要人接受祂。

关于这一点，圣经里有很清楚的启示。当神把亚当造好了之后，就把他摆在生命树的跟前。这明明有一个意思，就是要他去吃生命树的果子。那当然是一幅象征的图画。慢慢圣经就给我们说明，生命的源头就是神，（诗三六9，）所以也可以说生命就是神。而吃就是接受。我们今天晚上都吃过东西，我们所吃的，就是我们接受到里面的。所以神把亚当摆在生命树的跟前，那寓意就是说，神要亚当接受祂作生命，神要亚当把祂当作生命的粮食，吃到里面去。当日亚当若是这样接受了神，他的里头就有了神的生命和性情，他就不光在外面，在外表的形式上象神，还能在里面，在内容的性质上象神。当然亚当那时候并没有接受神这一个生命。可是神的心愿，神的趋向，是要亚当这样作。神所以要亚当这样作，就是为着要他里外都能象神，而彰显神。所以你要在这里要读出神的一个思想来。神一开始造人，祂的思想，就是要在人身上彰显祂自己。

二 在列祖身上

在亚当之后，圣经就给我们看见历代的列祖。比如亚伯、以诺、挪亚、亚伯拉罕、以撒、雅各，在他们这些人身上，也都有彰显神的故事。我们没有工夫，把他们一个一个仔细看过，但是有两点我们可以点出来。

1 借着他们的信行（来十一4～21，十二1）

这些列祖的信心和行为，或者说，他们因着信心而有的行为，都是彰显神的。他们乃是信靠神的人。他们这个信，就叫他们和神发生关系。并且他们这个信，也就使他们的行为，受到影响，而有了改变。他们在行为上所受的影响，所有的改变，那就是神的表现。一般世人的行事为人，乃是世界的样子，是彰显世界的。但这些列祖，他们因着信靠神，而有的生活行为，却是另一个光景，另一种方式。这种光景，这种方式，就叫人多少能明白神，了解神，或

In His making of Adam, God did not put His own life and nature into him, but He formed a spirit in Adam so that Adam would be able not only to contact God but also to receive God (Gen. 2:7; Job 33:4; Zech. 12:1). Contacting God may involve merely communicating with God, but receiving God involves God coming into man. Not only does God want man to contact Him; He also wants man to receive Him.

The Bible is clear in its revelation concerning this matter. After God made Adam, He placed Adam in front of the tree of life. This clearly indicates that He wanted Adam to eat the fruit of the tree of life. This is a symbolic picture. Gradually, the Bible shows that the source of life is God (Psa. 36:9). Therefore, we may also say that life is God. Moreover, to eat is to receive. We all have eaten some food and received it into us. Therefore, symbolically, when God put Adam in front of the tree of life, He wanted Adam to eat Him as food, that is, to receive Him as life. If Adam had received God, he would have received God's life and nature. Thus, he would not only have been like God outwardly, in outward form; he would also have been like God inwardly, in content, in nature. Even though Adam did not receive the life of God at that time, this was God's desire. God wanted Adam to receive Him so that he could be like God both outwardly and inwardly in order to express Him. In our reading of the Word, we need to see God's thought. When God made man, His thought from the very beginning was to express Himself in man.

B. In the Patriarchs

After Adam, the Bible shows the generations of the patriarchs, including Abel, Enoch, Noah, Abraham, Isaac, and Jacob, in whom the expression of God can also be seen. We do not have the time to look at them in much detail, but two matters concerning them are important.

1. Through Their Actions of Faith

The faith and actions of the patriarchs, or rather, their actions due to their faith, all expressed God (Heb. 11:4-21; 12:1). They were people who trusted in God. Through their faith they were brought into a relationship with God. Furthermore, their actions were affected and changed due to their faith. The effects and changes in their actions were expressions of God. While the people around them walked according to the manner of the world and expressed the world, the walk and living of the patriarchs through their faith in God manifested a different condition and manner. Their condition and manner enabled others to know God more and

者说，就给人多少能看见神。所以他们那些信心的行为，都可说是神的彰显。

2 借着他们的特点（创四 4，五 22，24，六 8～9，十五 6，十七 1，二六 2～3，三二 28，四七 31）

在这些列祖身上，每一个人都有一些特点是彰显神的。比如亚伯，他的特点就是在人群中作一个见证说，神是圣洁公义的神，不能不定罪为罪，不能没有救赎而悦纳有罪的人。在伊甸园那里，有基路伯和发火焰的剑，把守着生命树。那就是说，有罪的人，没有办法象该隐那样，马马虎虎，嘻皮笑脸的来接触神，也没有办法凭自己所行所作的来讨神的喜悦。有罪的人，必须靠着神所设立赎罪的方法，来亲近神。神的圣洁和公义，要求有罪的人有定罪的感觉，要求罪人必须靠着牺牲的代替，来蒙神悦纳。就在这一个特点上，亚伯把神向我们说明了。神也就是在亚伯这个特点上，把祂自己彰显出来了。

再看以诺。以诺是活在一个完全靠自己活着的世代。创世纪四章末了给我们看见，到那时人已经完全把神摆在一边了。人能自己发明文化，人能自造无神的生活，人不必倚靠神就可以活着。但是，这一种无神的文化和生活，结果就是死。所以创世纪四章过了，到五章里就满了死的记载。在那里，你一直看见，某某人活了多久就死了，又一个活了多久又死了。中国人是用四个字，说出人一生的事，就是生、老、病、死。但创世纪五章说到人生的故事，只用三个字，就是生、活、死。它一直给我们看见，人怎样生出来，活了一些年就死了。为什么？因为他们是过着无神的生活。所以凡在神之外，靠自己活着的人，所有过这种自造无神文化生活的人，他们的结局都是死。但就在这个时候，有一个以诺，他是靠神活着的，他是行在神面前的，他是与神同行的，他是无时无刻不需要神的，他不活在人类自造的文化里头，所以他能免去了死亡，没有见死，就被神提去了。在这一点上，他又显明了神，又给我们看见了神。

我们再往下看挪亚。到了挪亚的时候，世界的人不光是属乎世界，不光是过无神的生活，并且是满了邪恶，满了强暴，满了不义。所以神定罪那个世代，神不能悦纳那个邪恶的世代，神也定规了要审判、毁灭那个世代。但在这

understand God more, that is, to see God to a certain extent. Their actions of faith can be considered as an expression of God.

2. Through Their Characteristics

Each of the patriarchs bore some characteristics that expressed God. For example, Abel characteristically testified to the people that God condemns sin and cannot accept sinful men without redemption, because He is holy and righteous (Gen. 4:4). In the garden of Eden cherubim and a flaming sword guarded the way to the tree of life (3:24) to prevent sinful man from contacting God in a loose and casual manner, like Cain. Man also cannot please God by his own works, like Cain. A sinner can draw near to God only through the way of redemption established by God. According to His holiness and righteousness, God requires sinners to have a sense of guilt and to look to a sacrifice as a substitute in order to be accepted by Him. In this special matter, Abel declared God to us. Through Abel's characteristic living, God was able to express Himself.

Enoch lived in an age in which people lived by themselves, completely without God. At the end of Genesis 4 men had already put God completely aside. They were able to invent culture by themselves and to create a godless living for themselves; thus, they were able to live without trusting in God. However, the result of a culture and living without God is death. Therefore, Genesis 5 is a record full of death. It speaks of many men who lived a number of years and then died. The Chinese language uses four words to describe the events in the course of a human life: birth, age, disease, and death. But when Genesis speaks of a man's life, it uses only three words: lived, begot, and died. It only says that someone lived for a number of years, begot children, and died, because they all lived a life without God. These men, who lived by themselves without God in a self-made, godless culture, all ended in death. But at this time, Enoch, who lived by God, walked with God, and needed God moment by moment, did not live a life in this self-made, godless culture (5:22). Therefore, he was able to escape death and was taken by God without seeing death (v. 24). In this manner he manifested God, enabling us to see God.

When we look at Noah, we can see that during his time the people on the earth were worldly and living a godless life; the earth was filled with evil, violence, and unrighteousness. Therefore, God condemned that generation; He was not pleased with that evil generation. He determined to judge and destroy the age.

时，却有一个挪亚，他是活在神面前的，他是照着神的意思而行的，他是一个正直的人，是一个义人，他在那个世代中，作了相反的见证。他向人传道说，神是公义的，神必定审判罪恶，神必定毁灭这个世界，因此我不能随着这个邪恶的世界而活着，我要与神同行，照着神的公义行事为人。挪亚这个见证，就是说明了神是一位审判邪恶的神。所以挪亚也是神的一点彰显。

我们再看亚伯拉罕。到了亚伯拉罕的时候，地上满了偶像，也满了人的背叛，人要自己掌权，人要高抬自己，而把神摆在一边，因此人就造了巴别塔，来传扬自己的名。在巴别塔那里，就是在巴比伦的地方，人不要神，却要鬼，要偶像；人不要神，却要自己，高抬自己。但在这一个时候，亚伯拉罕就被神召出来，脱离了那个地方，到了迦南地，站在一个属天的地位上，为神作一个见证说，这一种偶像的世界，这一种巴别的光景，是神所不能容让的，神和偶像是势不两立的，神必要审判巴别，因此我从巴别出来，站在迦南地，是属天的，是分别出来的。我站在神这一边，我信靠祂，我以祂为一切。他这样作，又相当说出神的性情来，所以又相当的显明了神。

我们再看以撒。以撒的事很简单。他只说明一件事，就是凡作神儿子的人，都不必自己劳苦，都不必自己努力，一切都是父神预备的，一切都是父神作的，一切都是承受的，一切都是恩典的。这又是说明了神的一点，而向我们彰显了神。

我们再看雅各。雅各也有一个特点。他给我们看见，一个属乎神的人，自己的挣扎，自己天然的能力，都是神的抵挡。神在属乎祂的人身上，乃是要把祂自己作到他们的里面，乃是要把雅各作成以色列，要把一个诡诈的人，一个能抓能夺的人，作成神的君王，叫他满有神的成分，而成为神的一个彰显。这就是雅各的事，向我们所说明的。

我们若把这几位列祖总合起来看一下，就看出一条非常有意思的路线来。开头是一个罪人需要牺牲代替的故事，末了是一个天然的人完全变作以色列，神的君王的故事。神在属乎祂的人身上，第一所彰显的，就是祂是审判罪恶的神，罪人亲近祂，必须借着牺牲；末了所彰显的，是所

But during this time, Noah lived in the presence of God and walked according to the will of God (6:8-9). Noah was an upright man, a righteous man, and he bore an anti-testimony in that age. He preached to the people, in effect, saying, "God is righteous, and He will surely judge wickedness and destroy this world. Therefore, I cannot live according to this evil world; I want to walk with God by living and acting according to the righteousness of God." Noah's testimony declared that God is One who judges evil. Therefore, Noah was also an expression of God.

Let us look at Abraham next. At the time of Abraham, the earth was filled with idols and human rebellion. Men wanted to exercise authority for themselves, and they wanted to exalt themselves and put God aside. Therefore, they built the tower of Babel to make a name for themselves. At the tower of Babel, that is, at Babylon, men rejected God, choosing demons and idols instead; men rejected God and cared for themselves by exalting themselves. But then Abraham was called by God, and he left that place (15:6). Coming to the land of Canaan and standing on the heavenly position, he testified for God, indicating, "This world of idols and this situation at Babel cannot be tolerated by God. God and idols cannot coexist. God will judge Babel. This is the reason I came out of Babel to stand in the land of Canaan, which is heavenly and separated. I stand on God's side, I trust God, and I take God as everything." By doing this he expressed the nature of God and manifested God to a great extent (17:1).

Now let us look at Isaac. The characteristic of Isaac is very simple. He showed forth only one thing: Anyone who is a son of God does not need to labor or strive for himself (Gen. 26:2-3). Everything has been prepared and accomplished by God the Father, everything is inherited, and everything is of grace. This makes known another aspect of God, and it manifests God to us.

Finally, let us look at Jacob next. Jacob's characteristic reveals that the self-struggling and natural ability of a person who belongs to God are against God. God wants to work Himself into those who belong to Him. God wanted to turn Jacob into Israel, to turn a crafty person, a supplanter, into a prince of God so that he would be filled with the element of God to become an expression of God (Gen. 32:28; 47:31). This is the story of Jacob.

If we consider the stories of the patriarchs and look at them collectively, we can see a very meaningful line. In the beginning of Genesis, there is a sinner who needed a sacrifice as his substitute, and at the end of Genesis, there is a natural person who has been completely transformed into Israel, a prince of God. The first expression of God in a person who belongs to Him is that God has judged sin and

有属乎祂的人，都要被祂作到一个地步，雅各变成以色列，弯曲诡诈的人变作充满神的人。这就是说，神在属乎祂的人身上最终的目的，是要把他们每一个，都作成一个人，叫他们作祂的彰显。所以这些列祖的故事，合起来就是一幅图画，一张照片，把神彰显表明出来，叫我们认识神是怎样的一位神。凡神的灵在他们身上所作的，都是为着彰显神。

三 在以色列人中间

神在人身上彰显祂自己，在列祖之后，再往下去的一步，就是在以色列人中间。这一步，是一个大的彰显，其中有好多预表，好多故事，都是相当彰显神的。这一步的彰显，在圣经中占的地位也非常大。三十九卷的旧约圣经，有三十八卷都是说到神这一步的彰显，都是说到那位在以色列人中间的神是怎样的一位神。但今天晚上我们只能把其中的要点点一下。

1 借着律法、典章、礼仪、规条（利十一 44～45）

神在以色列人中间彰显祂自己，第一是借着祂所给他们的律法，以及那些附属于这律法的典章、礼仪、和规条。这些律法、典章、礼仪、和规条，每一条，每一项，每一种，若是光凭字句看，不过就是字句罢了，但若有圣灵的启示，就能从这些里头看见神。我们能从律法里头，看见神的形像。我们能在典章里头，看见神的样子。连那些礼仪、规条，都是说明神的，都是表现神的，都是神的一些启示。

神所给以色列人的律法、规条，就是神在他们中间的彰显，我想这不太难明白。比如在工人之家，我们也有一点规条，也有一点规矩，定规该什么时候起床，什么时候熄灯，什么时候吃饭，什么时候祷告，什么时候作整洁，什么时候办事情。你去看看那些规条，你就有一点知道立那些规条的人是怎样的一班人。若是他们定规早上八点起床，十点吃早饭，你就知道那些人定规是贪睡好懒的人。因为总是什么样的人，就立什么样的律法；什么样的人，就定什么样的规条。人所立的律法规条，就说出人的自己来。照样，你若把出埃及记、利未记、民数记、申命记、约书亚记，这几卷里面神

provided a sacrifice for sinners to draw near to Him. The final expression of God in a person who belongs to Him is that God has wrought Himself into him until he, like Jacob, becomes Israel, that is, he is no longer a crooked and crafty person but one who is filled with God. The ultimate goal of God in all those who belong to Him is to make every one of us a person who is filled with God to be His expression. The sum total of the stories of the patriarchs is a picture, a photograph, that manifests and expresses God so that we may know the characteristics of God. Everything that the Spirit of God wrought into them is for the expression of God.

C. Among the People of Israel

After the patriarchs, God manifested Himself in man among the people of Israel. This was a great step in God's manifestation, and it contains numerous types and stories that express God. This step of manifestation occupies a great place in the Bible. Among the thirty-nine books of the Old Testament, thirty-eight speak concerning this step in God's manifestation, showing the God who is among the people of Israel. We can only briefly mention the important points.

1. Through the Law, Ordinances, Rituals, and Regulations

God first manifested Himself among the people of Israel through the law He gave with all of its supplementary ordinances, rituals, and regulations (Lev. 11:44-45). If we look at every article, every item, of these laws, ordinances, rituals, and regulations according to the letter, they are merely the letter (2 Cor. 3:6). However, if we have the revelation of the Holy Spirit, we can see God in them. We can see God's appearance in the law, and we can see God's likeness in the ordinances. Even the rituals and regulations explain God and express God; therefore, they are revelations of God.

It is not hard to understand that the laws and ordinances that God gave to the Israelites expressed God to them. For example, in our homes we have rules and regulations, such as when to get out of bed, when to turn off the lights, when to eat meals, when to pray, when to clean, and when to take care of personal matters. When we look at a rule, we know something concerning the person who makes the rule. If eight o'clock is our time to get out of bed and ten o'clock is our time to eat breakfast, then we are a group of lazy people who love to sleep. The laws and regulations that a person makes always reflect upon the one who makes the law. The laws and regulations enacted by a person are a revelation of the person. In like manner, if we carefully read each law and ordinance enacted by God in

所立的一条一条律法规条，都好好读过，你一定会低头敬拜说，我看见了一位圣洁的神，公义的神，正直的神，光明的神。我看见了一位伟大的神，却又是一位非常仔细的神；大的事情祂顾到，小的事祂也不忽略。我又看见祂的宽大，祂的忍耐，祂的公平，和祂的慈爱。哦，亲爱的弟兄姊妹，你不能光读那些律法规条，你必须从那些律法规条里读出神来。那些律法规条，就是神的彰显。

2 借着会幕（出四十 34～35）

在以色列人中间有一件特别的东西，叫作会幕。这也是一件奥秘的东西。出埃及记末了说，当会幕竖起来的时候，神的荣耀就充满在会幕里面，也有云彩笼罩在会幕上面，人看见那个会幕，就看见神的荣耀。神的荣耀，就是神的彰显。神自己就彰显在那个会幕上。那个会幕，不光是预表后来的教会，也是象征当时的以色列人。当时全体的以色列人，就是神的一个会幕，神就住在他们中间，以彰显祂自己。当然会幕那里有约柜，那是指着基督。会幕那里也有祭坛，那是指着十字架。神所以能住在以色列人中，和他们同在，乃是借着十字架，也是因在基督里。这些都是预表。但是，你看见它的原则，那个会幕乃是彰显神的一个地方。我们没有工夫把会幕里的故事都读过。读经的人都知道，那里面有多少的讲究，可说每一点都是说到神的性情或性格，每一点都是表彰神的。

3 借着圣殿（王上八 10～11）

会幕的后身就是圣殿。圣殿是扩大的会幕，是稳定的会幕，两者在原则上是一样的。当圣殿造好了以后，神的荣耀也充满在圣殿中。这个圣殿，不仅预表后来的教会，也象征当时的以色列人。当时的全以色列族，在神看来，就是祂在地上的居所。当然这还是借着祭坛，并靠着约柜。这仍是说，神彰显在祂的子民中间，乃是借着十字架，并在基督里。所以圣殿也是神的一个彰显，且是神相当大的一个彰显。

4 借着祭司、士师、君王、先知（申三三 8～10，士六 12，撒上十三 14，王上十七 18，24，王下四 9，22）

Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, we definitely would bow our head and worship, saying, “I have seen a God who is holy, righteous, upright, and full of light. I have seen a God who is great yet detailed and fine, a God who takes care of great things but who also does not neglect small matters. He is forbearing, patient, fair, and loving.” O dear brothers and sisters, we should not merely read the laws and regulations; we need to see God in them because they are expressions of God.

2. Through the Tabernacle

Among the people of Israel the tabernacle was a mysterious thing. When the tabernacle was raised up at the end of Exodus, a cloud covered the Tent of Meeting, and the glory of God filled the tabernacle (Exo. 40:34-35). When people saw the tabernacle, they saw the glory of God. The glory of God is the expression of God. God Himself was expressed in the tabernacle. The tabernacle not only typifies the church but also signified the people of Israel. At that time, the whole congregation of the people of Israel was a tabernacle of God. God dwelt among them to express Himself. In addition to the tabernacle, there also was the Ark, which denotes Christ, and the altar, which denotes the cross. Through the cross and in Christ, God was able to dwell among the people of Israel. These are all types. But this is a principle: The tabernacle was a place where God was expressed. We do not have the time to read all the stories of the tabernacle, but readers of the Bible know that there are many items related to the tabernacle, and every item reveals the nature or character of God and expresses God.

3. Through the Temple

The temple came after the tabernacle. The temple is an enlarged tabernacle, a fixed and stable tabernacle. In principle the two are the same. When the building of the temple was completed, the glory of God also filled the temple (1 Kings 8:10-11). Like the tabernacle, the temple not only typifies the church but also signified the people of Israel. In God's view, all of the people of Israel were God's dwelling place on earth at that time. This dwelling, however, was still through the altar and by the Ark; that is, God's expression among His people is through the cross and in Christ. Therefore, the temple was also an expression of God. It was an expression of God on a great scale.

4. Through the Priests, Judges, Kings, and Prophets

在以色列人中间，有一些有职分的人，先是祭司，以后有士师，再有君王，最后又有先知。我们没有工夫把这些都说过。但有一个原则，无论是祭司、士师、君王、还是先知，在他们这些有职分的人身上，也都给你看见一点神的样子。你在祭司的身上，看见神是怎样的圣洁；你在士师的身上，看见神是怎样的有能力；你在君王的身上，看见神是怎样的有权柄；你在先知的身上，看见神是何等的明敏。你把他们那些人的故事，一个一个都读过，你总是看见一点神的表现。所以他们也都是彰显神的。他们中间，有的人彰显神到一个地步，甚至人看见他们，就能看出他们是“神人”，所以人看见了他们，也就象看见了神。

5 借着一切敬虔的神人（诗九十诗题，但三25，路二25）

在以色列人中间，还有一些敬虔的人，一些活在神面前的人。圣经也称他们作神人。就如诗篇九十篇诗题，称摩西作“神人”。他们不光是人，他们也是神人。他们不光是属神的人，也是彰显神的人。他们的身上有神，他们的光景中有神。人看见他们的时候，就在他们身上看见神的样子。就象被尼布甲尼撒丢在火窑里，但以理那三个朋友，他们所说的话，和所表示的态度，都叫人感觉一点神的味道。难怪他们在火窑中，就有一位象神子的和他们同在，他们身上实在有一点神的样子。再象路加二章所记那位老西面，你也觉得他身上有神，有一点神的空气，有一点神的味道。所以这些神人，也都是彰显神的。所以在当日的以色列人中间，一切的律法、典章、礼仪、规条、会幕、圣殿、祭司、士师、君王、先知、和他们中间所有敬虔的人，这些加起来，也能给我们看见一幅描写神的图画，叫我们认识神是怎样的一位神。所以这些都是神的彰显。

四 在基督身上

以上所说神三步的彰显，都是在旧约里面的。到了新约，神就有两大步的彰显。第一步是在基督身上。我们都知道，基督是神的表现，祂到地上来，就是为着彰显神。这是新约圣经所记的一件大事，我们需要稍微多说一点。

Among the people of Israel, there were some with offices. First, there were priests, later there were judges, still later there were kings, and finally there were prophets (Deut. 33:8-10; Judg. 6:12; 1 Sam. 13:14; 1 Kings 17:18, 24; 2 Kings 4:9, 22). We do not have the time to speak concerning them in detail; however, there is a principle: In all of these offices, whether priests, judges, kings, or prophets, we can see the likeness of God to a certain extent. In the priests we see God's holiness, in the judges we see God's might, in the kings we see God's authority, and in the prophets we see God's wisdom and prudence. After we read the stories of these persons, we can see the manifestation of God to a certain degree. They expressed God. Some of them expressed God to such an extent that even when people saw them, they perceived that they were "men of God." When people saw them, it was as if they saw God.

5. Through All the Godly Men, the Men of God

Among the people of Israel, there were also some godly men who lived in the presence of God. In the Bible they were called men of God. For example, in the title of Psalm 90 Moses is called "the man of God." They were not only men but also men of God. They were not only men who belonged to God but also men who expressed God. God was seen in them and in their situations. When people saw them, they saw the appearance of God in them. Consider the three friends of Daniel. They were thrown into a fiery furnace by Nebuchadnezzar, yet the words they spoke and the attitude they expressed all conveyed the flavor of God. It is no wonder, therefore, that when they were in the fiery furnace, someone whose appearance was like the Son of God was with them; they really had the semblance of God (Dan. 3:25). The elderly Simeon in Luke 2:25 is another example. In him we can sense God, that is, he was in an atmosphere of God and had a certain flavor of God. Therefore, these men of God were men who expressed God.

D. In Christ

The three steps in God's manifestations mentioned above are in the Old Testament. There are two great steps in God's manifestation in the New Testament. The first step is seen in Christ. We all know that Christ is the manifestation of God; He came to earth for the expression of God. This is a great event recorded in the New Testament, and we need to speak more concerning it.

1 基督是神的奥秘（西二2）

圣经告诉我们，基督是神的奥秘。什么叫作奥秘？就是实在有一件事物，但人却没法明白，摸不着，看不见，也找不出究竟来。实在有这件事物，但人却不了然，这就叫作奥秘。在宇宙中，神就是一个奥秘。没有神么？真有神。但神是怎样一回事呢？人又莫名其妙，所以就是一个奥秘。若是今天晚上，我站在这里一直不讲什么，你们都知道我里头有话，可是我就是不说出来，那么你们也会觉得莫名其妙，说这真是一个奥秘。有话不说出来，就是一个奥秘。但是今天晚上，我在这里，把话都说出来了，就不再是奥秘了，因为这许多话把我里面的故事都说出来了。所以这个话，就是说出来的奥秘。照样，那太初就有，就与神同在的话，（约一1，“道”原文是“话”，）也是把神的故事都说出来了。所以这个话，也就是神说出来的奥秘。这个话是谁？这个话就是基督。基督就是神的奥秘。你要懂得神的故事么？你要明白神的讲究么？你要认识神到底是怎样的一位神么？你只有来看基督。因为神一切的故事、讲究，都藏在祂里面。祂把神这一切，都说出来了。所以我们只有借着祂，才能认识神。

有一位弟兄传福音说，好些人都想，神定规是一位厉害的神，和庙里那些凶恶的偶像差不多。人不认识神是怎样一回事。但有一天，基督来了，连长大麻风的，也都能去摸祂；连那个犯罪的女人，祂也不定罪。人在祂身上，才知道神是怎样一回事，神是多慈爱。

我这不过是用很浅的比方来说罢了。神的故事，是太有讲究，太奥秘了。你若把四福音读透了，你就看见神的讲究，你就看见神的故事。那些关乎基督的记载，祂生平的脚步，祂一生的故事，祂的言行态度，都是神的表彰。从来没有人看见神，只有祂把神表明出来。四福音不光是关乎基督的记载，更是神一个详尽的描写。你从四福音关乎基督的记载里，才认识神是怎样的一位神。基督乃是神的奥秘，神的故事，神的讲究。基督不光是我们的救主，基督更是神的彰显。就是这位神的彰显，作了我们的救主。我们必须认识基督，透彻的认识祂，我们才懂得神里头的故事。我现在没有办法

1. Christ Being the Mystery of God

The Bible tells us that Christ is the mystery of God (Col. 2:2). What is a mystery? It is something that exists yet cannot be understood, touched, seen, or searched out. If something really exists but is either not clear or understandable to man, it is called a mystery. In the universe God is a mystery. Does God exist? Yes, He exists, but what do we know about God? This matter is quite puzzling to man; hence, God is a mystery. Suppose I stood and did not speak anything. You would know that I have something to speak, but if I did not say anything, everyone would be puzzled and consider me a mystery. Having words but not speaking them makes me a mystery. However, once I speak all of these words, I am no longer a mystery. My words reveal the stories that are within me. Therefore, words are the revelation of a mystery. In the same way, the Word who was in the beginning with God revealed the stories of God (John 1:1). Therefore, this Word is the revelation of the mystery of God. Who is this Word? This Word is Christ. Christ is the mystery of God. Do you want to know the story of God? Do you want to know about God? Do you want to know what kind of God He is? All you need to do is look at Christ, because the story of God, that is, everything concerning God, is hidden in Christ. Christ declared all of the things of God. Therefore, we can know God only through Christ.

When he was preaching the gospel, a brother once said, “Many people think that God is a very strict God who resembles one of the fierce-looking idols in the temples. People do not know the real story concerning God. But then Christ came; He was so compassionate that even lepers could approach and touch Him and even a sinning woman could avoid His condemnation (8:11). Through Christ people know the things concerning God, especially His great love.”

Here, I am using a shallow illustration. The story of God is too complex, too mysterious. If we read through the four Gospels, we would see many intricate matters concerning God. The records concerning Christ, the footsteps in His life, including His words, deeds, and manners, are all expressions of God. No one has ever seen God, but Christ has declared Him (1:18). The four Gospels are not merely a record concerning Christ; they are a detailed portrait of God. From the record in the Gospels concerning Christ, we know about God. Christ is the mystery of God, the story of God. Christ is not only our Savior but also God's expression. As God's expression, Christ has become our Savior. We need to know Christ thoroughly in order to understand the stories of God.

把四福音都讲给弟兄姊妹听，但是我愿意告诉大家，四福音不是别的，四福音乃是神的描写，神的彰显。

2 神本性的一切都居住在基督里（西二 9，一 19）

基督所以能彰显神，是因为神本性的一切，都居住在祂里面。神所有的内容，神本性的一切丰盛，本质的一切故事，都积藏在基督里面。所以我们要晓得神的内容，要摸着神的本性，都必须认识基督，得着基督。

3 基督是神的独生子，与神原为一——神是基督的本质，基督是神的表现，所以基督是神的殿（约一 18，十 30，来一 3，约二 19～21）

基督也是神的独生子。独生子就是说，父神的生命只给了祂一个，神的一切只在祂里面。祂是神的独生子，祂是神唯一的彰显者。我们不要忘记了前面所说子的意义。子的意义，就是彰显父。神把祂自己的一切，都摆在祂这一个儿子里面。祂这个儿子和祂，原是一个。祂是祂这个儿子里面的本质，祂这个儿子是祂在外面的表现。所以祂这个儿子，就是祂在地上的一个殿。祂就是在祂这个儿子里面，借着祂这个儿子，把祂自己彰显在人跟前。

4 基督已经进入荣耀，成为神的长子，使神在祂身上完全显出（路二四 26，罗一 4，八 29）

虽然基督里面藏着神本性的一切，有神一切的丰盛，但祂在地上的时候，外面却没有显出神多少的荣耀。乃是等到祂从死里复活了，祂才完全进到神的荣耀里面。当祂没有复活之先，祂曾有一次进到神的荣耀里，那就是祂登山变像的故事。那次祂在山上一变像，就进到神的荣耀里面，或者说，神就从祂里面荣耀出来，好象这个电门一开，电就照耀出来一样。电门不开，电只藏在里面，而不照耀出来。等到把电门一开，电就照亮出来了，也就是荣耀出来了，这整个会所也就进入荣光了。照样，基督没有变像的时候，人看祂是一个拿撒勒人，面貌憔悴，形容枯槁，没有佳形美容，仅仅三十几岁，看来却象五十岁一样。等祂在变化山上，形像变了一下，神就从祂里面荣耀出来了。但就是那样一下，马上又关

Everything in the Gospels is nothing less than a portrait of God, an expression of God.

2. All the Fullness of the Godhead Dwelling in Christ

Christ could express God because all the fullness of the Godhead dwelt in Him (Col. 1:19; 2:9). All the content of God, all the fullness of the Godhead, all of God's substance is in Christ. Therefore, in order to know the content of God and to touch the fullness of the Godhead, we need to know Christ and gain Christ.

3. Christ as the Only Begotten Son of God Being One with God— God Being Christ's Substance and Christ Being God's Expression, thus Christ Being the Temple of God

Christ is the only begotten Son of God (John 1:18). As the only begotten Son, the life of God the Father is given to Him alone, and all that God is can be found in Him. As the only begotten Son of God, Christ is the unique expression of God. Let us not forget the meaning of being a son. A son is the expression of the father. All that God is can be seen in the Son. The Father and the Son are one (10:30). The substance of the Son is God, and the Son is God's expression (Heb. 1:3). Therefore, the Son was the temple of God on earth (John 2:19-21). In the Son and through the Son, God was expressed before men.

4. Christ Entering into Glory to Become God's Firstborn Son That God May Be Completely Expressed through Him

Even though all the fullness of the Godhead was hidden in Christ when He was on the earth, He did not show forth the full measure of the glory of God. He completely entered into God's glory only after His death and resurrection. Before His resurrection, He briefly showed forth the glory of God during His transfiguration on the mountain (Luke 24:26). When He was transfigured, He entered into God's glory; in other words, God was glorified and shined out of Him. This may be likened to the shining of electricity. When a light switch is off, electricity is hidden, and there is no shining. However, when the switch is turned on, electricity shines out. When electricity is "glorified," the entire meeting hall enters into "glory." When people looked at Christ before His transfiguration, they saw only a Nazarene whose visage, whose form, was marred and who had no attractive form nor majesty (Isa. 52:14; 53:2). He was only thirty years old, but He may have appeared to be fifty years old. When He was on the Mount of Transfiguration, His appearance was briefly changed, and God was glorified and shined out from within Him. But this was only for a brief moment;

起来了，又是那个憔悴的样子。后来祂经过死而复活，就完全进到神的荣耀里，神也就从祂里面完全荣耀出来了，完全彰显出来了。在祂里面的神，因着祂死而复活，就释放出来，照耀出来，彰显出来了。祂死而复活，进到神的荣耀里，神这个荣耀就是神的彰显，正如这个电光，就是电的照亮，电的彰显一样。

复活而进到神荣耀里的基督，就是神一个完全的彰显。并且祂一复活，就变作神的长子，不再是神的独生子了。因为祂一复活，就把祂里面的神，把祂里面神的生命，分给千千万万个信祂的人。祂那一粒麦子，就变作许多子粒。在祂那一粒麦子里面的神，在祂那一粒麦子里面神的生命，就分到许多的子粒里面。这样，神的独生子，就变作神许多儿子中的长子，所以就叫神有了一个扩大的彰显。这一个扩大的彰显，就是教会。

五 在教会身上

神在新约两大步的彰显，第一步是在基督身上，第二步是在教会身上。基督是神的彰显，但教会更是神的彰显。这不是说教会彰显神比基督还多，乃是说教会对神的彰显，是一个扩大的彰显。基督如何彰显神，教会也如何彰显神，原则还是一样，但范围却扩大了。

1 教会是基督的奥秘（弗三4～6）

圣经不只说，基督是神的奥秘，圣经也说，教会是基督的奥秘。基督是神的独生子，教会是神的众子，是基督的扩大。神独生子的基督扩大了，就是神众子的教会。简单的说，基督扩大了，就是教会。所以基督的一切都在教会里。因此教会就是基督的奥秘。

基督也是一个奥秘。两千年来，人一直讲基督，到处传基督，但认真说来，两千年来没有人看见过基督。基督乃是一个奥秘！若是有人说，看不见基督，就没有基督，这不必我多说，也是太不合逻辑了。看不见的东西太多了。电就是一个。你虽看不见电的本身，你却看见电的现象。光、热、力，就是电的现象。照样，基督徒、教会，就是

He immediately appeared again as a man with a marred visage. Later He passed through death and resurrection and fully entered into God's glory. God was completely glorified and manifested through Him. The glory of God, which had been concealed within Him, was released, shined out, and manifested through His death and resurrection. In His resurrection He entered into the glory of God, and this glory was God's manifestation, just as electric light is the shining of the electricity, the manifestation of the electricity.

The resurrected Christ who entered into God's glory is a complete expression of God. Furthermore, in His resurrection He became the firstborn Son of God and was no longer merely the only begotten Son of God (Rom. 1:4; Acts 13:33; Heb. 1:4-5). When He was resurrected, He dispensed the life of God within Him into thousands and millions of those who believe into Him. As the one grain of wheat, He became many grains. The life of God within Him, as the one grain, was dispensed into many grains. In this way, the only begotten Son of God became the Firstborn among many brothers, the many sons of God, thus enabling God to have an enlarged expression (Rom. 8:29). This enlarged expression is the church.

E. In the Church

There are two great steps in the manifestation of God in the New Testament: The first step is seen in Christ, and the second step is seen in the church. Christ is the expression of God, but the church also is an expression of God. This does not mean that the church expresses God more than Christ; rather, the church is an enlarged expression of God. Just as Christ expresses God, the church also expresses God. The principle of expression is the same, but the scope of the expression has been enlarged.

1. The Church Being the Mystery of Christ

In addition to saying that Christ is the mystery of God, the Bible also says that the church is the mystery of Christ (Eph. 3:4-6). Whereas Christ is the only begotten Son of God, the church is the many sons of God as the enlargement of Christ. The only begotten Son of God who has been enlarged is the church composed of the sons of God. In brief, the enlarged Christ is the church. All that is of Christ is in the church. Therefore, the church is the mystery of Christ.

Christ also is a mystery. For two thousand years people have talked and preached concerning Christ everywhere, but no one has seen Christ for nearly two thousand years. Christ is a mystery! Some may say that Christ does not exist, because we cannot see Him; however, this is not logical. There are many invisible things that exist. Electricity is one of them. We cannot see electricity, but we can see manifestations of electricity, such as light and heat. In the same

基督的现象。两千年来，没有人看见基督，却到处看见教会。基督的奥秘，基督的讲究，基督的故事，都在教会里。你要知道基督是怎样一位，就请你看教会。教会是基督的奥秘，教会是基督的彰显，正如基督是神的奥秘，是神的彰显一样。神的一切如何在基督里，基督的一切也如何在教会里。四千年之久，从来没有人看见过神，只有基督把祂表明出来。同样，两千年来，也从来没有人看见过基督，只有教会把祂表明出来。林前十四章说，当我们聚集在一起的时候，有一种光景，叫人来到我们中间，能说神真是在你们中间了。这也是我们在聚会中常碰到的一种光景。神在我们中间给人觉得，就是基督在我们中间给人觉得。所以只有教会能把基督的奥秘显明出来，能把基督的故事彰显出来。

2 教会是基督的身体，基督的丰满，基督的“余”（弗一 22 ~ 23）

基督如何是神的彰显，教会也如何是基督的彰显。教会是基督的身体，是基督的丰满，是基督的“余”。基督太丰满了，太富余了，所以就满出，余出一个教会来。有人告诉我说，你知道么？每一个男人的肋骨都缺了一条，因为神当初造女人的时候，是把男人的肋骨拿出一条来造的。我虽没读过医科，我却不信这个说法。我不信从亚当里头拿出一条肋骨，造出夏娃来，亚当就缺了一点东西。如果是那样，那就不是亚当满出一个夏娃来，乃是亚当缺出一个夏娃来。亚当分出一个夏娃来，还是一个完整的亚当，并没有缺一条肋骨。照样，基督满出一个教会来，基督也一点都没有缺。教会是祂的丰满，是祂满出来的。教会是祂的身体，是祂的彰显。你看我们的身体，也是我们的彰显。若是我们大家都是脱体的灵魂，人会认识我们么？人能分辨我们么？人能看见我们么？我们能显在人跟前，乃是借着我们的身体。我们的身体是我们的彰显。有的时候，你看看一个人的影儿，你远远看见一个人走路的光景，你就知道是某人来了。所以每一个人的身体，都是他最好的彰显。照样，教会是基督的身体，也就是基督最好的彰显。基督就是在教会里，借着教会，经过教会，并在教会的身上，显出祂的光景来。

way, Christians and the church are expressions of Christ. For nearly two thousand years no one has seen Christ, but people have seen the church. The mystery of Christ, the intricate matters of Christ, the story of Christ, is seen through the church. If we want to know Christ, we must look at the church. The church is the mystery of Christ and the expression of Christ, just as Christ is the mystery of God and the expression of God. Just as all that is of God is in Christ, all that is of Christ is in the church. For nearly four thousand years no one had ever seen God, but Christ revealed Him. In like manner, for nearly two thousand years no one has seen Christ, but the church has revealed Him. First Corinthians 14 says that whenever we meet together and people come among us, they can declare, “Indeed God is among you” (vv. 23-25). We have seen this situation often in our meetings. When God is sensed among us, it is Christ who is being sensed among us. Only the church can manifest the mystery of Christ and express the story of Christ.

2. The Church Being the Body of Christ, the Fullness of Christ, the Surplus of Christ

Just as Christ is the expression of God, the church is the expression of Christ. The church is the Body of Christ, the fullness of Christ, the surplus of Christ (Eph. 1:22-23). Christ is so full and so rich that He overflows with a surplus—the church. Someone told me that every male is missing a rib bone, because God took a rib out of Adam to build Eve. Although I have not studied medicine, I do not believe this. I do not believe that Adam had one less rib when a rib was taken from him to build Eve. If this were the case, Eve would have been Adam’s depletion rather than his surplus. After a part of Adam was built into Eve, he remained whole without lacking a rib. In the same manner, after Christ overflowed with the church, He did not become something less. As the fullness of Christ, the church is the overflow of Christ. The church is His Body, His expression. Our body is also our expression. If we were disembodied souls, would people still be able to recognize us? Could they tell us apart? Could they see us? We appear before others through our body. Our body is our manifestation. Sometimes we see someone’s shadow or see someone walking at a distance, but by his manner, we know who is coming. A person’s body is his best manifestation. Similarly, as the Body of Christ, the church is the best manifestation of Christ. Christ expresses Himself in, by, and through the church.

3 教会是神的众子，与神联为一——神在基督里作教会的实质，教会在圣灵里作神的彰显，所以教会是神的居所（来二 10～11，弗二 20～22）

教会是基督的身体，也是神的众子，与神联合为一。神在基督里作了教会的实质，教会也就在圣灵里作了神的彰显。所以教会也是神的一个居所。

教会一面对基督是一个身体，另一面对神是一个居所。一面我们是基督的众肢体，另一面我们是神的众子。我们作基督的众肢体，是彰显基督；我们作神的众子，是彰显神。自然，我们作基督的众肢体，与作神的众子这两件事，是没法分的，乃是一件事的两面。当说到我们彰显基督的时候，就重在我们是基督的众肢体，成为祂的一个身体；当说到我们彰显神的时候，就重在我们是神的众子，成为神的一个家。神这个家，就是神的居所，乃是彰显神的一个地方。无论身体，或是居所，都是人寄存自己，并彰显自己的地方。所以无论教会作基督的身体，或是作神的居所，都是基督和神寄存自己，并彰显自己的地方。

4 教会作神的众子，将要进入荣耀，使神得着丰满的彰显——新耶路撒冷的出现（来二 10，罗八 29～30，18～23，启二一 11，22～23）

神这些众子教会，将来也要进入神的荣耀，象神那一位长子基督，进入神的荣耀一样。那就是我们被提变化的时候。到神的众子都进到神的荣耀里，完全变化的时候，神就得着一个完全丰满的彰显。那就是新耶路撒冷出现了。到那时，神完全在基督里，基督完全在新耶路撒冷里，就是在教会里，教会就能把神自己在基督里完全彰显出来。启示录二十一章说，神就是新耶路撒冷里面的光，基督就是那个光的灯，而新耶路撒冷就是外围的一道墙，那道墙是透明的，好象一个透明的大灯罩一样。神是光，住在基督这个灯里面，要经过基督照耀出来；而基督又在新耶路撒冷里面，要再经过新耶路撒冷照耀出来。所以新耶路撒冷的荣耀，新耶路撒冷的光辉，

3. The Church Being the Many Sons of God United with God—God in Christ Being the Substance of the Church, and the Church in the Holy Spirit Being the Expression of God, thus the Church Being a Dwelling Place of God

The church is the Body of Christ, and it is also the many sons of God joined to God to be one (Heb. 2:10-11). God in Christ is the substance of the church, and the church in the Holy Spirit is the expression of God. Thus, the church is a dwelling place of God (Eph. 2:20-21).

On the one hand, the church is the Body to Christ, and on the other hand, the church is the dwelling place to God. On the one hand, we are the many members of Christ, and on the other hand, we are the many sons of God. As the many members of Christ, we express Christ; as the many sons of God, we express God. Of course, these two matters—being the many members of Christ and being the many sons of God—are inseparable; they are the two sides of one matter. In regard to expressing Christ, the emphasis is on being the many members of Christ to be His one Body, and in regard to expressing God, the emphasis is on being the many sons of God to be His house. This house is the dwelling place of God, a place where God is expressed. Both a body and a dwelling are places in which one can rest and express himself. Therefore, both as the Body of Christ and as the house of God, the church is the place in which Christ and God can rest and find expression.

4. The Church Composed of the Many Sons of God Entering into Glory for God to Have a Full Expression— the Manifestation of the New Jerusalem

The church, which is composed of the many sons of God (Heb. 2:10), will enter into the glory of God in the future, just as Christ the firstborn Son of God entered into glory. This will be the time of our rapture and transfiguration. When all of God's sons enter into God's glory and are completely transformed, God will gain a complete and full expression. This will be the manifestation of the New Jerusalem. At that time, God will be completely in Christ, and Christ will be completely in the New Jerusalem, that is, in the church. Thus, the church will completely express God in Christ. Revelation 21 says that God will be the light shining in the New Jerusalem while Christ will be the lamp of the light (vv. 11, 22-23). Moreover, the New Jerusalem with its surrounding, transparent wall will be like a great transparent lampshade. God as the light dwelling in Christ as the lamp will shine forth through Christ, and Christ in the New Jerusalem will shine forth through the New Jerusalem. Therefore the glory,

就是她所彰显的神。神在基督里，和教会完全调成一个；教会在基督里，完全变化得和神相象；同时，神就在基督里，从教会里完全透出来，借着教会得着完全的彰显。这就是神最终的目标。

所以从亚当一直到新耶路撒冷，圣经中有一条线，说到神要把祂自己，调到人里头，借着人，经过人，而把祂自己彰显出来。这条线最终的一步，就是在教会身上。教会就是神一个最终完满的彰显。这一个彰显，也就是神永远的心愿所要达到的目的。

the splendor, of the New Jerusalem is God who is being expressed. God in Christ is completely mingled with the church as one, and the church in Christ is completely transformed to be like God; at the same time, God in Christ completely shines out of the church and is expressed through the church. This is God's ultimate goal.

Therefore, from Adam to the New Jerusalem there is a line in the Bible showing that God wants to be mingled with man so that He may express Himself in man and through man. The final step of this line is with the church. The church is the ultimate, full expression of God, which is the goal of God's eternal desire.

教会对基督的功用— 彰显基督，见证基督

我们已经看见，神永远的心意，就是要在祂儿子里面彰显祂自己。而神这一个彰显，最终乃是扩大到教会身上来。因着那彰显神的独生子，扩大了变作神的众子，就有了教会。原来是神一个单个的儿子，现在变成神一个团体的儿子。原来是神单个的彰显，现在变成神团体的彰显。神这一个团体的彰显，就是教会的见证。我们若是认识神这一个彰显，我们就知道教会的见证，教会的功用是什么。所以我们今天要接着来看教会对基督的功用。

教会对基督的功用，就是彰显基督，见证基督。我们一再说过，神是把祂自己摆在基督里面，借着基督把祂自己彰显出来。同样的，基督也是把祂自己摆在教会里面，借着教会把祂自己彰显出来。所以教会对基督的功用，就是作基督的彰显。教会这样把基督彰显出来，就是在宇宙中见证基督。所以教会对基督的功用，也就是一个彰显基督的见证。

主耶稣在临别的晚间，曾告诉门徒说，我要差遣保惠师，就是圣灵来，祂要在你们里面为我作见证，你们也要为我作见证。（约十五 26～27。）主这话的意思就是说，凡是圣灵在你们里面把我显示出来的，你们都应该照样在外面把我见证出来。等到主复活要升天的时候，门徒虽然愿意谈论别的问题，主却说，那些问题不是你们的事，但有一件事是你们该作的，就是要等候圣灵降临到你们身上。圣灵要来为我作见证，祂降临到你们身上，你们就必得着能力，直到地极，为我作见证。（徒一 8。）我们必须领会，这一个见证，不仅是用话语来传讲基督，更是要借着许多人把基督活出来，并且这许多人，还不是许多单个的人，乃是所有得救的人成功作一个团体，成功作一个身体，就是教会，而把基督活出来。这一个把基督活出来，就是把基督彰显出来，也就是把基督见证出来。这就是教会对基督的功用。

THE CHURCH'S FUNCTION— TO EXPRESS CHRIST AND TO TESTIFY OF CHRIST

We have seen that God's eternal intention is to express Himself in Christ. Furthermore, the expression of God has been enlarged to be the church. The church has been produced because the only begotten Son of God, who expressed God, has been enlarged to become the many sons of God. Previously, the Son of God was God's only begotten Son, but now the only begotten Son has become a corporate son. Previously, the expression of God could be seen only in Christ, but now the expression of God has become a corporate expression. This corporate expression of God is the testimony of the church. If we know the expression of God, we will know the testimony of the church, the function of the church. Therefore, we need to see the function of the church in relation to Christ.

The function of the church is to express Christ, to testify of Christ. We have repeatedly said that God expresses Himself through Christ by putting Himself into Christ. In the same way, Christ puts Himself into the church to be expressed through the church. Therefore, the function of the church is to be Christ's expression. When the church expresses Christ, the church testifies of Christ in the universe. Therefore, the function of the church is to be a testimony expressing Christ.

On the evening before His death, the Lord Jesus told the disciples, "When the Comforter comes, whom I will send to you..., the Spirit of reality...He will testify concerning Me; and you testify also" (John 15:26-27). The Lord meant that we should outwardly testify of the things that the Spirit has inwardly revealed to us concerning Him. When the Lord was about to ascend to the heavens after His resurrection, the disciples wanted to discuss several matters with Him, but He told them that these matters were of no concern to them. Instead, they were told to wait for the Holy Spirit to come upon them. The Holy Spirit would come to testify concerning the Lord. The Lord said, "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses...unto the uttermost part of the earth" (Acts 1:8). We need to understand that this witnessing is carried out not only by preaching Christ in words but even more by people living out Christ. Moreover, the saved ones should live out Christ, not as individuals but as a corporate entity—the Body, which is the church. To live out Christ in this way is to express Christ, to testify of Christ. This is the function of the church concerning Christ. Now we will look at the testifying function of the church in detail.

壹 见证的意义— 说出神，表明神，彰显神

按圣经看，见证的意义，就是把神说出来，表明出来，彰显出来。就是没有人这样，也该有事物是这样，或者有话语是这样。无论是一些话语，或是一件事物，或是一个人或一班人，凡是能把神说出来的，表明出来的，彰显出来的，都是神的见证。见证在圣经里，就是这个意义。

贰 亚当、列祖、会幕、 圣殿、以及旧约所有的神人、 先知，都是神的见证

我们已经看见，亚当、和列祖、并以色列人中间的会幕、圣殿、以及旧约里所有的神人、先知，他们都是神的彰显。他们既都是神的彰显，也就都是神的见证。所以亚当是神的见证，亚伯是神的见证，以诺是神的见证，挪亚是神的见证，亚伯拉罕、以撒、和雅各是神的见证，以色列人中间那些正面的人、事、物，也都是神的见证。因为那一切的人、事、物，都多多少少的彰显了神，所以都是神一部分的见证。

叁 律法是神的见证

一 律法称作“见证”

出埃及二十五章十六节、二十一节，四十章二十节，等处的“法”，都应该翻作“见证”。神吩咐摩西，把律法放在约柜里，原文是把见证放在约柜里。这给我们看见，在神看祂的律法就是见证，所以祂就称律法作见证。

诗篇十九篇七节，七十八篇五节，以及一百一十九篇二节，等处所说的“法度”，原文也都是“见证”。凭前后文看，这些地方所说的法度，乃是指着律法说的。所以这些地方，也是把律法称作见证。

二 法版称作“见证的版”

I. THE MEANING OF BEING A TESTIMONY— SPEAKING FORTH GOD, DECLARING GOD, AND EXPRESSING GOD

According to the Bible, being God's testimony involves speaking forth God, declaring God, and expressing God. Even if no humans were serving in this manner, there would be some things or some words that would testify of Him. Whether there are certain words, certain matters, or certain individuals or groups of individuals, whoever or whatever speaks forth God, declares God, and expresses God is a testimony of God. This is the meaning of testimony in the Bible.

II. ADAM, THE PATRIARCHS, THE TABERNACLE, THE TEMPLE, THE PROPHETS, AND ALL THE MEN OF GOD IN THE OLD TESTAMENT BEING TESTIMONIES OF GOD

We have already seen that Adam, the patriarchs, the tabernacle and the temple among the children of Israel, the prophets, and all the men of God in the Old Testament were expressions of God. Since they were expressions of God, they were also testimonies of God. Adam was a testimony of God, as was Abel, Enoch, Noah, Abraham, Isaac, and Jacob, and all the positive persons and things among the children of Israel. Since these people and things expressed God to a lesser or greater degree, they were part of the testimony of God.

III. THE LAW BEING THE TESTIMONY OF GOD

A. The Law Being Called “the Testimony”

In Exodus 25:16, 21, and 40:20 the word testimony is translated as “law” in the Chinese Union Version. God told Moses to put the law into the Ark, but the Hebrew word used in these verses is actually the word for testimony. This shows that in God's eyes the law was His testimony. Therefore, He called the law “the testimony.”

According to the context of Psalms 19:7, 78:5, and 119:2 testimony and testimonies also denote the law. In these verses the law is also called “the testimony” or “testimonies.”

B. The Tablets of the Law Being Called “the Tablets of the Testimony”

律法——十条诫命——是写在两块石版上面。在出埃及三十一章十八节，那两块石版，中文圣经称作“法版”，但是原文是“见证的版”。因为律法是见证，所以那两块写着律法的版，也就称作见证的版。

三 约柜称作“见证的柜”

在出埃及四十章二十一节，中文圣经称约柜作“法柜”，但在原文也是“见证的柜”。这也是因为约柜里头有神的律法。那个律法既是见证，所以这个柜也就称作见证的柜。

四 律法说出神的品格，说明神是怎样的神，所以律法对于神是见证

为什么律法是神的见证呢？因为律法乃是说出神的品格，说明神是怎样的一位神，所以律法对于神就是见证。你读读十条诫命的律法，就能读出来，那一位立这律法的神，是何等的圣洁，何等的光明，何等的仁慈，也是何等的公义。那十条的诫命，能给你看见神的品格，能给你认识神的性情。那些律法既是这样把神说明了，把神所是的情形启示出来了，所以那些律法对于神就是见证。

一个人若是浪漫的、荒唐的，他所立的律法也必是非常随便的、非常任意的。一个人若是凡事认真，凡事公道，他所立的律法也就必定非常的严明。你一看那些律法，就知道立那些律法的人，是怎样的一个人，因为律法总是说出那立律法者的性格。照样，旧约的律法所以那样圣洁，那样光明，那样仁慈，那样公义，也就是因为立那些律法的神，祂自己就是那样，祂的品格就是那样。律法既把神见证出来，所以律法就是神的见证。

五 神照着祂所是的，一条一条向人有要求，所以对于人就是律法

律法对于神虽是见证，但对于人就是律法。因为律法乃是神照着祂自己所是的，一条一条向人所有的要求，一面是把神说出来，所以对于神是见证；一面又向人有所要求，所以对于人就是律法。比如，神是一位忌邪的神，所以祂就要求人不可造偶像，不可拜偶像。又如

The law—the Ten Commandments—was written on two tablets. In Exodus 31:18 the Chinese Union Version speaks of “the two tablets of the law,” but the Hebrew text actually refers to “the two tablets of the testimony.” Since the law is the testimony, the two tablets on which the law was written were called “the tablets of the testimony.”

C. The Ark Being Called “the Ark of the Testimony”

The Ark in Exodus 40:21 of the Chinese Union Version is called “the Ark of the Law,” but it is actually “the Ark of the Testimony” according to the Hebrew text. This is because the law of God was in the Ark. Since the law was the testimony, the Ark was called “the Ark of the Testimony.”

D. The Law Being a Testimony of God in That It Reveals the Attributes of God and Explains the Kind of God He Is

The law is a testimony of God because the law reveals the attributes of God and explains the kind of God He is. When we read the law, the Ten Commandments, we see that the God who enacted the law is so holy, full of light, loving, and righteous. The Ten Commandments show us the attributes of God, enabling us to know God’s nature. Since the law explains God and reveals His attributes, it is a testimony of God.

If a person is wasteful and unruly, he will surely make laws that are lax and wild. If a person is serious and righteous, he will make laws that are strict and just. When we look at a law, we can know the kind of person who enacted it, because a law always shows the character of the law-giver. In the same way, the laws of the Old Testament are holy, full of light, compassionate, and righteous because this is the character of the God who enacted them. Since the law testifies of God, the law is the testimony of God.

E. Every Requirement on Man, according to What God Is, Being a Law to Man

Although the law is the testimony of God, it is still a law to man. The law consists of all the requirements that God places upon man according to what He is. On one hand, these requirements are a testimony of God, revealing what God is, and on the other hand, they are a law to man, requiring man to do certain things. For example, God is a jealous God; thus, He commands man to not make idols and to not worship idols (20:3-5). Because God is also

神是绝对慈仁而纯洁的，所以祂就要求人不可杀人，不可奸淫。再如神是绝对诚实的，所以祂就要求人不可作假见证，不可说谎。所以这些律法，一面说明神是怎样的一位神，一面又照着神所是的，要求人作那样的人。因为对于神是说明，所以就是见证；因为对于人是要求，所以就是律法。

六 律法的要求，是要人有神的品格，象神一样，所以只有神自己能答应

律法的要求，乃是要人有神的品格，象神一样。所以有这样的话说，“我是耶和华你们的神，所以你们要成为圣洁，因为我是圣洁的。”（利十一44。）神是怎样的，祂就要求人也要怎样。这就是律法。所以就着这一面来说，律法的要求，都是人自己没有办法答应的。神的律法，实在说是人所绝对无能为力，遵行不来的，只有神自己能遵守，只有神自己能答应。因为神的律法，乃是要人有神的品格，象神一样。

七 人若摸着神自己，若摸着神所是的，自然就能活在神律法的要求里面；否则，只不过是因着律法的要求，而要遵守律法的规条，这是徒劳无益的

也许会有人问说，律法的要求，既是人不能答应的，为什么神还这样要求我们呢？神这样要求：第一，乃是给我们看见，祂是怎样的一位神。第二，是要我们看见，我们是绝对无能为力，没有办法的人。对于神这样的要求，我们作不到，我们办不来，只有祂能作得到，办得来。在我们不能，在祂却能。祂所要求的，只有祂能答应。所以第三，是要我们把祂接受到我们里面，并且借着接触祂，摸着祂，而让祂从我们里面，经过我们，来答应祂的要求。

神律法的要求，就是逼着人来接受神。如果人能答应神的要求，人就不需要信靠神，人就不需要接受主作救主。就是因为律法的要求，人没有办法答应，所以人才需要来投靠神，接受神到自己里面。当神进到人里面，作了人生命的能力，就能从人里面，经过人而答应祂律法的要求。这就是罗马八章四节所说，那随从灵而行的人，生命的灵就能在他里面，借着祂成全律法所要求的义。

absolutely loving and pure, He commands man to not kill and to not commit adultery (vv. 13-14). Furthermore, God is absolutely true and honest; for this reason, He commands man to not testify with false testimony, that is, to not lie (v. 16). Therefore, on one hand, these laws declare what kind of God He is, and on the other hand, they require man to conduct himself according to what God is. Since these laws are the explanation of God, they are a testimony of God; since they place requirements on man, they are the law to man.

F. Only God Himself Being Able to Satisfy the Requirements of the Law, Which Are for Man to Have the Divine Attributes and Be Like God

The law requires man to have the divine attributes and be like God. Therefore, the Scriptures say, “I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy” (Lev. 11:44). God requires man to be like Him. This is the law. In this respect, however, there is no way for man to fulfill the requirements of the law. Indeed, man has absolutely no power to keep the law of God; only God Himself can keep the law and fulfill the law. This is because the law of God requires man to have the divine attributes and be like God.

G. Man Being Able to Spontaneously Fulfill the Requirements of the Law, If He Touches God and What God Is, but Attempting to Keep the Law Because of the Requirements of the Law Being in Vain

Some may ask why God would give such requirements if it is impossible for man to meet the requirements of the law. God gave these requirements for three reasons. First, they show us the kind of God He is. Second, we will see that we have absolutely no power and no way to fulfill the requirements. We are unable to fulfill the requirements of God, and there is no way we can fulfill them by ourselves; only He can fulfill them, and only He has a way to fulfill them. With man this is impossible, but with God it is possible. Only He can meet His requirements. This points to the third reason. He wants to be received into us, and by contacting and touching Him, we allow Him to fulfill His requirements within us and through us.

The requirements of the law of God compel man to receive God. If man could fulfill the requirements of God, man would have no need to trust in God and no need to receive the Lord as Savior. Since man cannot meet the requirements of the law, however, he needs to seek refuge in God and receive God. When God comes into man and becomes the power of life within man and which passes through man, He meets the requirements of His law. Romans 8:4 speaks of the Spirit of life fulfilling the righteous requirement of the law in those who walk according to the spirit.

所以律法这个东西，它的实际，它的本质，就是神自己。人若摸着神自己，若摸着神所是的，人就自然的能活在律法的要求里面。不然的话，人若不过是因着律法的要求，而要遵守律法的规条，就是徒劳无益的。

你看旧约那些写诗篇的人，那些虔诚的人，那些活在神面前的人，他们是摸着了神的自己，摸着了神的所是，因此就很自然的生活在律法里面。他们遵守律法，是很容易的，因为他们摸着了律法的实际，摸着了律法的本质，摸着了神自己。但有人不是活在神面前，用新约的话来说，不是和神有交通，乃是要靠自己的力量遵守律法。他们觉得说，神既是这样的吩咐，这样的要求，我们就来遵守吧。他们就把神那些要求，当作一些规条来遵守。这是他们遵守不来的，反而他们一条一条都要干犯。所以人若在神之外，把律法当作规条来遵守，就是徒劳无益的。人若看见，律法乃是神的见证，律法的实际就是神自己，因而常接触神，摸着神自己，活在神面前，结果就自然的能活在律法的要求里面。就是我们在新约时代的人，虽然并不在律法之下，但我们若活在神里面，也自然的能活出律法所有的要求。因为律法乃是神的见证；律法的实际，律法的本质，就是神自己。

肆 全部圣经都是神的见证

律法是这样，全部圣经也是这样。律法如何是神的话，全部圣经更都如何是神的话。

一 圣经既是基督的见证，也就是神的见证

主在约翰五章三十九节说，圣经乃是祂的见证。圣经既是主基督的见证，也就是神的见证。我们读圣经，若真摸着了圣经里面的灵意，就没法不看见基督。既看见基督，也就没法不看见神，因为全部圣经都是神的见证。

二 圣经是神的话，说出神是怎样的神，所以是神的见证

全部圣经所以都是神的见证，因为全部圣经都是神的话，说出神是怎样的一位神。律法怎样说出神，圣经更是怎样

Therefore, the reality, the substance, of the law is God Himself. If a person touches God Himself, if he touches God's being, then he is able to spontaneously fulfill the requirements of the law of God. However, if a man wants to keep the ordinances of the law merely because of the requirements of the law, his efforts will be in vain.

The Old Testament saints who wrote the Psalms were godly men who lived in God's presence. As such, they touched God and God's being and, therefore, spontaneously lived according to the law. It was easy for them to keep the law because they touched the reality, the substance, of the law, which is God Himself. Others, however, did not live in God's presence, and, in New Testament terminology, they were not in fellowship with God. They tried instead to keep the law by their own effort. Since God gave them commandments and requirements, they felt that they could fulfill them. They accepted God's requirements and tried to keep them as laws, but they could not. On the contrary, they broke every law. If anyone tries to keep the law as a set of regulations apart from God, his efforts will be to no avail. If a person has seen that the law is a testimony of God and that the reality of the law is God Himself and if he contacts God often, touching God Himself and living before God, it will result in an ability to fulfill the requirements of the law. This applies especially to those who are in the New Testament age. Although we are not under the law, if we live in God, we will spontaneously fulfill the requirements of the law, because the law is a testimony of God, and the reality, the substance, of the law is God Himself.

IV. THE ENTIRE BIBLE BEING THE TESTIMONY OF GOD

Just as the law is the word of God, the entire Bible is the word of God.

A. As the Testimony of Christ, the Bible also Being the Testimony of God

In John 5:39 the Lord said that the Scriptures testify concerning Him. Since the Scriptures are a testimony of Christ, they are also a testimony of God. If we really touch the spiritual meaning in the Bible when we read it, we cannot help but see Christ. Furthermore, once we see Christ, we cannot help but see God, because the entire Bible is a testimony of God.

B. As the Word of God, the Bible Revealing What God Is and Therefore Being the Testimony of God

All Scripture is a testimony of God because all Scripture is the word of God, revealing the kind of God He is. Just as the law reveals God, the Scriptures fully

完备的说出神。因此，圣经就是神实际而完备的见证。圣经的实际，圣经的本质，也象律法一样，就是神自己。

三 人必须摸着神，才能摸着圣经的实际；否则，圣经对于人若不是死的字句，就是空洞的道理

所以当人来读圣经的时候，人必须摸着神，才能摸着圣经的实际，摸着圣经的本质。若是人在神之外来读圣经，圣经对于他，若不是死的字句，就是空洞的道理。这是诚真的。你若不摸着神，不在神里面来读圣经，圣经就是死的字句，空洞的道理。

我曾对一个人谈起约翰福音，说这卷书太奥妙了，乃是讲生命之道，讲太初就有的道。他就对我说，“李先生，为什么我读约翰福音，读不出什么意思来呢？我读来读去，不过读出一些你们、我们、他们来。我若再读，还不过就是一些在我里面，在你里面，在他里面，在我们里面，在你们里面，在他们里面。这些简单的话，有什么奥妙？”哦，弟兄姊妹，若真的不过就是他们、你们、我们的话，奥妙就在这些“们”里面。若真的不过就是在我里面，在你里面，在他里面，在我们里面，在你们里面，在他们里面的话，奥妙就是在这些“在里面”的里面。人没有摸着神的时候，人读约翰十七章，不过读出你父在我里面，我在你里面，使他们也在我们里面，我也在他们里面，等等的话，觉得太土、太白了。但是当人摸着神的时候，人就看见，奥妙就在这里。神在祂儿子里面，祂儿子又在我们里面。不光是如此，我们还在祂儿子里面，祂儿子还在祂里面。这些乃是说，神和人完完全全的合而为一了。所以这些就是说出宇宙中的奥妙来。

所以当你读圣经的时候，你必须摸着神，碰着神，活在神里面，你才能摸着圣经的实际，摸着圣经的本质。若不然，你就觉得淡而无味，不是死的字句，就是空洞的道理。就如我们所常说的，有的人读圣经，总是读出一些要谦卑、忍耐，要温柔、和平，这类死的教训来。实在说，你能谦卑么？你能忍耐么？你温柔得来么？你和平得来么？你越要谦卑，就越骄傲；越要忍耐，就越动怒；你越要和平，就越分争；越要温柔，就越暴躁。结果你就看见，这些教训在你都是死的字句，都是空洞

reveal God. Therefore, the Scriptures are the real and full testimony of God. The reality, the substance, of the Scriptures is God Himself, just as it is with the law.

C. One Needing to Touch God to Be Able to Touch the Reality of the Scriptures; Otherwise, the Scriptures Being Dead Letters or Vain Doctrines

When a person comes to read the Bible, he needs to contact God to be able to touch the reality and the substance of the Bible. If he reads the Bible apart from God, the Bible will be either dead letters or vain doctrines to him. This is really true. If we do not read the Bible while touching God and being in God, the Bible will be merely dead letters or vain doctrines.

I talked to someone concerning the Gospel of John and told him that this book is too mysterious, that it speaks of the word of life, the Word that was from the beginning. He said to me, “Mr. Lee, why do I not get anything meaningful out of the Gospel of John when I read it? When I read it, all I see are words like us, you, and them. When I read further, all I see are many phrases like in Me, in You, and in Him, and their plural forms like in Us, in You, and in them. What is so mysterious about these simple words?” O brothers and sisters, the mystery is precisely in these simple words and phrases. The mystery lies in the various pronouns and also in the word in. When a person reads John 17 without touching God, he will find words such as “You, Father, are in Me and I in You, that they also may be in Us” and “I in them, and You in Me” (vv. 21, 23). Thus, he may feel that these words are too shallow. But if he touches God, he will see the mystery. The Father is in His Son, and His Son is in us. Not only so, we are also in His Son, and the Son is also in the Father. These words tell us that God and man are completely united and have become one; therefore, they reveal the mystery in the universe.

When we read the Bible, we need to touch God, meet God, and live in God; only then can we touch the reality and the substance of the Bible. Otherwise, we will feel that the Bible is tasteless, having only dead letters or vain doctrines. We have often said that some read the Bible and find only dead teachings, such as being humble, patient, meek, and peaceful. But can we really be humble? Can we be patient? Is it possible for us to be meek or peaceful? The more we try to be humble, the prouder we become; the more we try to be patient, the quicker we are provoked; the more we try to be peaceful, the more contentious we become; the more we try to be meek, the hotter is our temper. As a result, we see that such teachings are simply dead

的道理，毫无用处。但是，当你在圣经中摸着神的时候，那个谦卑的实际，就在你里头发生作用，那个温柔的能力，也就在你里面运行。你不必定意谦卑，也不必立志温柔，在你里头有一个谦卑的实际，自然的就谦卑，有一个温柔的能力，也自然的就能温柔。这个才是圣经，是活的，是实际的，也就是神自己，因为实际就是神自己。神自己就是圣经的实际，就是圣经所见证的，凡没有摸着神的人，都只能碰着圣经里的字句，最多碰着圣经里的道理，却不能碰着圣经所见证那一位实际的神。你我必须看见，圣经不是道理，圣经乃是见证，就是神的见证；而神自己乃是圣经的实际。

伍 基督是神的见证

一 基督是神活的话，现实而具体的说出神是怎样的神，所以是神实际的见证

启示录一章五节，和三章十四节，给我们看见，基督乃是一个见证，就是神的见证。为什么基督是神的见证？因为基督乃是活神的话。圣经是神写出来的话，基督乃是神活的话。约翰一章说，太初有话（中文和合本圣经翻作“道”），话就是神。这个话，有一天成了肉身，住在我们中间，叫我们看见了神的荣光。这个话就是基督，也就是神的表明，神的彰显。所以基督乃是神的见证。

二 人在基督之外，不能认识神；人必须借着基督，才能摸着神

关于基督是怎样的彰显神，我们在前面已经说得够多了。神本性一切的丰盛，都有形有体的居住在基督里面。（西二9。）基督活在地上的时候，就是把神活出来。因此基督就是神活的见证。人在基督以外，就不能认识神，人在基督以外，也找不到神。神就在基督里头，神就在基督身上。基督就是神的化身，就是神的见证。

约翰十四章六至十一节，就是给我们看见这件事。腓力对主耶稣说，你若是能把父显给我们看一看，我们就知足了。主就很惊讶的说，腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父。我

letters and vain doctrines which are completely useless. But when we contact God in the Scriptures, the reality of humility will be worked into us and the power of being meek will operate in us. We do not need to decide to be humble, nor do we need to determine to be meek. The reality of humility which causes us to be spontaneously humble is within us; the power which enables us to be spontaneously meek is within us. The Scriptures are living and real because God Himself is the reality of the Scriptures; the Scriptures testify of God. Those who have not touched God can touch only the letter in the Scriptures. At the most they can touch only the doctrines in the Scriptures, but they cannot meet the God of reality, concerning whom the Scriptures testify. We must see that the Bible does not consist of doctrines. Rather, the Bible is a testimony; it is the testimony of God, and God Himself is the reality of the Bible.

V. CHRIST BEING THE TESTIMONY OF GOD

A. As the Living Word of God, Christ Revealing God and Being the Testimony of God in Reality

Revelation 1:5 and 3:14 show us that Christ is the testimony, that is, the testimony of God. Christ is the testimony of God because He is the Word of the living God. Whereas the Bible is the written word of God, Christ is the living word of God. John 1:1 says that in the beginning was the Word and that the Word was God. One day the Word became flesh and tabernacled among men so that men were able to behold the glory of God. This Word is Christ, who is the declaration of God, the expression of God. Therefore, Christ is the testimony of God.

B. Man Not Being Able to Know God outside of Christ; Man Being Able to Touch God Only through Christ

We have already spoken in the previous chapter concerning how Christ expresses God. All the fullness of the Godhead dwells in Christ bodily. When Christ lived on the earth, He lived out God. Hence, Christ is the living testimony of God. Apart from Christ, man can neither know God nor find God. God is in Christ, and Christ is the embodiment of God, the testimony of God.

John 14:6-11 shows us this matter. Philip said to the Lord Jesus, “Lord, show us the Father and it is sufficient for us.” The Lord was surprised and said to Philip, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father” (vv. 8-9). In other words, the Lord was saying,

活在你们跟前，就是神活在你们跟前，我就是活出来的神。若不借着祂，没有人能到神那里去。这句话，是很难翻的。几乎也可以翻作：若不借着祂，没有人能够达到神。主这话的意思，就是说，若不借着祂，没有人能接触神，摸着神；人要接触神，摸着神，人要达到神，就必须借着祂，必须在祂里面。因为祂就是神的化身，就是神显出来的见证。

陆 圣灵是基督的见证

不仅如此，还有圣灵也是基督的见证。

一 圣灵是基督死而复活，升天而降下的化身，向人显示基督的一切，所以是基督的见证，荣耀基督

约翰十六章五至七节，和十四章十六至十八节，给我们看见，主耶稣死而复活，升到天上，再降下来，就是在圣灵里头了。所以祂怎样是神的化身，圣灵也怎样是祂的化身。神是在祂里面，祂是在圣灵里面。祂升天以后，圣灵来了，里面就包含着祂的成分。凡祂所是的，凡祂所有的，凡祂所成功的，凡祂所经历的，一切的成分，都在圣灵里面。所以十六章十三至十五节才说，圣灵来了，要向我们显示祂，而荣耀祂。并且十五章二十六节也说，圣灵来了，要作祂的见证。

举个不太完整的比方来说。我们到温泉的地方常看见有硫磺水。这水好比圣灵，硫磺在水里，就好比基督在圣灵里。从前硫磺没有到水里去的时候，水里没有硫磺的成分。现在硫磺到水里来了，水里就有了硫磺的成分。这样，水流到哪里，硫磺也就到了哪里。照样，在圣灵里面也含着基督的成分。基督各种各样的成分，祂所是的，祂所有的，祂所成功的，和祂所经历的，都含在圣灵里面。比如说祂是神，就有神的成分；祂成为人，又有人的成分；祂经过道成肉身，就有道成肉身的成分；祂经过死，又有死的成分；祂复活了，就有复活的成分；祂升天被高举了，又有升天被高举的成分。祂这一切的成分，都在圣灵里面。当圣灵含着祂这些成分，进到你我里头的时候，神的成分进来了，那个高尚人的成分也进来了，道成肉身、

“When I live before you, God is living before you; I am the living out of God.” In verse 6 He said, “No one comes to the Father except through Me.” It is difficult to translate this sentence. This could be translated as, “No one can reach the Father except through Me.” This means that no one can contact God or touch God except through Him. In order for man to contact God, to touch God, and to reach God, he needs to do it through Christ and in Christ, because Christ is the embodiment of God, the testimony of God expressed.

VI. THE HOLY SPIRIT BEING THE TESTIMONY OF CHRIST

The Holy Spirit is also the testimony of Christ.

A. The Holy Spirit, as the Transfiguration of Christ through His Death, Resurrection, Ascension, and Descension, Declaring All the Things of Christ to Men and Glorifying Christ as the Testimony of Christ

John 16:5-7 and 14:16-18 show us that after the Lord Jesus passed through death, resurrection, and ascension into the heavens, He would descend as the Spirit. Just as He is the incarnation of God, the Spirit is the transfiguration of Christ. God is in Christ, and Christ is in the Spirit. After His ascension, He came as the Spirit with all His elements. These elements include all that He is, all that He has, all that He has accomplished, and all that He has experienced; all of these elements are in the Spirit. Therefore, John 16:13-15 tells us that when the Spirit comes, He will declare Christ to us and glorify Christ. Furthermore, John 15:26 also says that when the Spirit comes, He will testify concerning Christ.

Let me give an illustration, even though it is not completely adequate. Sulfur is often present in the waters of a hot spring. The water is like the Spirit, and the sulfur in the water is like Christ in the Spirit. Before the sulfur was present in the water, there was no element of sulfur in it. But when sulfur is added to the spring water, the water has an element of sulfur in it. Thus, wherever the water flows, sulfur also flows. In like manner, the Spirit now contains all the elements of Christ. The various elements of Christ—all that He is, all that He has, all that He has accomplished, and all that He has experienced—are contained in the Spirit. For example, because He is God, He has the element of divinity; because He became a man, He has the element of humanity; because He passed through incarnation, He has the element of incarnation; and because He passed through death, He has the element of death; He resurrected and thus has the element of resurrection; He ascended and was exalted, so He also has the elements of ascension and exaltation. All of His elements are in

死而复活、升天、被高举，等等的成分，也都进到我们里面来了，所以我和神联合了，也和祂同死了，同复活了，同升天了，同被高举了。这就如我把这杯葡萄汁喝了一下，这里面各种样的成分，就都进到我里面来了，有葡萄的成分，有糖的成分，还有其他各种的成分。只要这杯水进到我里面，这水所含着的成分，也都到我里面来了。同样的，圣灵里面含着基督的成分，当圣灵一进到我们里面，祂就把基督各种样的成分都带到我们里面，而在我们里面为基督作见证，给我们认识基督是怎样的一位。圣灵一碰到我们里面，一进到我们里面，我们就尝到了基督的味道。糖在水里，你的嘴一碰着水，就尝到糖的甜味。照样，圣灵一碰到你里面，一进到你里面，你就觉得多荣耀、多圣洁、多光明、多超脱。这些成分是什么？就是基督。因为基督就是荣耀的、圣洁的、光明的、超脱的，人问你说，基督是怎样的？你说，我虽然说不出来，但是我里头尝到了。人问你说，基督在哪里？你说，我虽然拿不出来，但在我里面有这个味道。我里头的的确确碰着了基督。我怎样碰着的？不是我到天上去碰着的，乃是祂从天上下来，在圣灵里碰着我的里面。圣灵就是祂的化身，在我里头，把祂显示出来。所以圣灵乃是基督的见证，是荣耀基督的。

二 人舍了圣灵，就不能认识基督，人必须在圣灵里，才能摸着基督

因此人舍了圣灵，就没有办法认识基督。人必须在圣灵里，才能摸着基督。林前十二章第三节说，“若不是在圣灵里面，（原文，）也没有能说耶稣是主的。”我们这些得救的人，实在都有这个经历。许多时候，当我们交通、祷告、默念的时候，我们里头碰着圣灵了，我们就很自然的说，耶稣是主，耶稣是万有的主。当我们这样说的时侯，我们里头是多么荣耀，多么光明，多么甜美，多么舒服。那就是我们碰着基督，基督在圣灵里，给我们碰着了。我们一在圣灵里面，就摸着基督，因为圣灵乃是基督的化身，基督的见证。

柒 教会是基督的见证

the Spirit. When the Spirit with all these elements comes into us, the element of God comes, the element of uplifted humanity comes, and the elements of incarnation, death, resurrection, ascension, and exaltation all come into us. Therefore, we are united with God, and we have died, resurrected, ascended, and been exalted with Christ. This is similar to drinking a glass of grape juice. When we drink the juice, all of the elements of the juice come into us. It contains the element of grapes, the element of sugar, and various other elements. Once the juice comes into us, all of the elements in the juice come into us. In like manner, because the Spirit has all the elements of Christ, when the Spirit comes into us, He brings all the elements of Christ into us and testifies concerning Christ within us, letting us know the kind of person Christ is. When the Spirit comes into us and touches us within, we “taste” Christ. If there is sugar in water, we will taste the sweetness of sugar when our tongue touches the sugar in the water. In like manner, when the Spirit enters into us and touches us within, we feel glorious, holy, bright, and transcendent. What are these elements? They are Christ, because Christ is glorious, holy, bright, and transcendent. People may ask us, “What kind of person is Christ?” We can say, “Although I cannot explain, I have tasted Him within me.” People may ask, “Where is Christ?” We can say, “Although I cannot show you, there is a taste within me. I have definitely touched Christ. But I do not need to go to heaven to touch Him; He came down from heaven and He touched me within in the Spirit.” The Spirit, as Christ’s transfiguration, reveals Him within us. Therefore, as the testimony of Christ, the Spirit glorifies Christ.

B. Apart from the Holy Spirit, Man Being Unable to Know Christ; Man Needing to Be in the Holy Spirit to Be Able to Touch Christ

Apart from the Holy Spirit, there is no way for man to know Christ. Man must be in the Holy Spirit to be able to touch Christ. First Corinthians 12:3 says, “No one can say, Jesus is Lord! except in the Holy Spirit.” Those of us who are saved truly have this experience. Often when we touch the Holy Spirit within through fellowship or prayer, we spontaneously say, “Jesus is Lord! Jesus is the Lord of all!” When we say this, we feel glorious, bright, sweet, and peaceful. This indicates that we have touched Christ in the Holy Spirit. Once we are in the Holy Spirit, we touch Christ, because the Holy Spirit is the transfiguration of Christ and the testimony of Christ.

VII. THE CHURCH BEING THE TESTIMONY OF CHRIST

基督是神的见证，圣灵是基督的见证。等到圣灵把基督带到信徒里面来，使信徒合成教会，教会也就是基督的见证。这就是约翰十五章二十六至二十七节，行传一章八节，启示录一章九节，二章十三节，十二章十七节，十九章十节，等处所说的。主耶稣临死以前，和复活之后，都对门徒说，圣灵来了，临到你们，你们就要作我的见证。圣灵既然把主作到我们里面，我们就应当把主活出来，把主彰显出来。这就是为主作见证。

一 教会是基督的身体，是基督具体的表现，所以是基督的见证

林前十二章十二节，以弗所四章十二至十三节，给我们看见，教会是基督的身体，是基督具体的表现，所以教会乃是基督的见证。没有一件东西，能表现人的自己，见证人的自己，超过他的身体。最能叫人认识你的，就是你的身体。照样，最能表现基督的，最能见证基督的，也莫过于教会这个身体；若没有教会这个身体，也没有一个人能认识基督。基督是一个奥秘，非常的玄妙，但是一有教会，就一点不玄妙而变作具体了，也就不仅是一个奥妙，而是一个彰显了。所以教会是基督的见证。这在哥林多书和以弗所书，说得非常清楚。如果教会光景对的话，你碰着教会，你就碰着基督。

二 教会见证基督

- (一) 是有神本性的一切，而与人联合的一约一 1, 14, 约壹四 2。
- (二) 是胜过撒但的一约十四 30。
- (三) 是无罪的一林后五 21。
- (四) 是胜过死亡的一徒二 24。
- (五) 是胜过世界的一约十七 14, 16。
- (六) 是不沾染偶像的一太四 9 ~ 10。
- (七) 是无分于撒但的国度的一约十八 36。

Christ is the testimony of God, and the Holy Spirit is the testimony of Christ. When the Holy Spirit brought Christ into the believers and constituted them as the church, the church became the testimony of Jesus. This is referred to in John 15:26-27; Acts 1:8; and Revelation 1:9; 2:13; 12:17; and 19:10. Before His death and after His resurrection, the Lord Jesus told the disciples that the Holy Spirit would come upon them and that they would be His witnesses. Since the Holy Spirit has wrought Christ into us, we should live out and express the Lord. This is to testify of the Lord.

A. The Church Being the Body of Christ, the Embodiment of Christ, and Therefore the Testimony of Christ

First Corinthians 12:12 and Ephesians 4:12-13 show us that the church is the Body of Christ, the embodiment of Christ. Therefore, the church is the testimony of Christ. Nothing expresses a person and testifies of the person more than his body. Our body is our most expressive aspect of our being to other people. Similarly, the church, the Body of Christ, expresses and testifies of Christ the most. Without the church, the Body of Christ, no one can know Christ. Christ is a mystery; He is abstract. But with the church, He is no longer abstract; He is very real. Instead of being a mystery, He has an expression. The church is the testimony of Christ. This is very clear in the books of 1 Corinthians and Ephesians. If the condition of the church is right, when a person touches the church, he touches Christ.

B. The Church Testifying concerning Christ

- (1) As the One Who Contains All the Fullness of the Godhead and Is United with Man—John 1:1, 14; 1 John 4:2
- (2) As the One Who Has Overcome Satan—John 14:30
- (3) As the One Who Is without Sin—2 Corinthians 5:21
- (4) As the One Who Has Overcome Death—Acts 2:24
- (5) As the One Who Has Overcome the World—John 17:14, 16
- (6) As the One Who Is Not Defiled by Idolatry—Matthew 4:9-10
- (7) As the One Who Has No Part in Satan's Kingdom—John 18:36

(八) 是胜过了一切，而完全彰显神，荣耀神的一约十二 28，十七 1，4。

教会是见证基督的什么？就是见证基督的所是。基督的所是，简单的说，有两面的重要性。一面是对神的，祂和神绝对有关系，祂是神的化身。另一面是对撒但的，祂和撒但绝对没有关系，祂是除灭撒但的。首先的亚当，被造出来不久，就受了撒但的败坏，一面和神隔绝了，另一面和撒但联结了。因着首先的亚当和撒但联结了，撒但就带来了罪、死、世界、偶像、和撒但的权柄，就是撒但的国度。这五件加上撒但自己，一共是六件。首先的亚当，和神断绝了，而和撒但联结了，也就和属撒但的这一切都联结了。在首先的亚当里面，有了撒但，有了罪，有了死，有了世界，也有了偶像，和撒但的权势，就是撒但的国度。

你去读创世记，你就看见，到了第三章，撒但来了，罪也来了。到了第四章，死来了，世界也来了。到了第五章，死完全来了。到了第六章，世界坏透了。到了第十一章，在巴别那里，偶像来了，撒但的权势，就是撒但的国度也来了。到了这这个时候，人类的里面，充满了撒但和撒但的一切，而神和神的一切，在这些堕落的人里面，就毫无地位了。堕落的人和神隔绝了，而完全和撒但联结了。

等到主耶稣到地上来，就正正相反。一面祂和神是完全联结的，神在祂里面，祂又把神带到人里面，叫神和人有了联结。另一面，祂和撒但是完全断绝的，撒但在祂里面毫无所有。撒但在祂身上，没有一点的地位。对于罪，祂是不知道罪，更是没有罪的。祂是一个绝对远离罪的人。对于死，祂是胜过死亡的，是不能被死拘禁的。连死的先声一软弱，祂都没有。无论是身体的软弱，头脑的软弱，或是心灵的软弱，祂都没有。因为在祂身上，从来没有死这个东西，就是连死的影儿也没有。祂是超越过死的。祂是复活，祂是生命；祂在哪里，哪里就有复活；祂在哪里，哪里就有生命。死亡在祂身上，没有一点的地位。祂也没有世界。世界不能沾染祂，更不能霸占祂。世界在祂身上也没有一点的地位，祂对世界完全是超脱的。祂在世界，却不属世界；祂在世界，却不受世界的沾染。祂更没有偶像。

(8) As the One Who Has Overcome Everything and Thereby Completely Expresses and Glorifies God—John 12:28; 17:1, 4

The church testifies concerning Christ. Simply speaking, there are two important aspects of Christ. First, there is the aspect in relation to God. As the embodiment of God, Christ is absolutely related to God. Second, there is the aspect in relation to Satan. As the One who destroyed Satan, Christ is absolutely not related to Satan. Not long after he was created, the first Adam was corrupted by Satan; he was alienated from God on the one hand and united with Satan on the other hand. Due to the union of Satan with the first Adam, Satan brought in sin, death, the world, idols, and the authority of Satan, which is Satan's kingdom. These five items along with Satan himself constitute a total of six items. When the first Adam was cut off from God and united with Satan, he also was united with the items that belong to Satan. In the first Adam there was Satan, sin, death, the world, idols, and the authority of Satan, which is Satan's kingdom.

When Satan entered in Genesis 3, sin also entered. In chapter 4, death entered, and the world also entered. In chapter 5, death entered in a full way, and in chapter 6, the world was completely corrupted. Then in chapter 11, idols came in at Babel, as did the authority of Satan, Satan's kingdom. At that time, mankind was filled with Satan and the things of Satan; God and the things of God had no place within fallen human beings. Fallen man was separated from God and completely united with Satan.

When the Lord came to the earth, His situation was exactly the opposite. On the one hand, He was completely united with God. God was in Him, and He also brought God into man, causing God to be united with man. On the other hand, He was completely separated from Satan, and Satan had nothing in Him. Satan had no ground in Him at all. Concerning sin, He knew no sin and even was without sin. He was One who set Himself far apart from sin. Concerning death, He overcame death and could not be held by death. He did not have even the precursor of death, that is, weakness. He had no weakness of the body, nor weakness of the mind, nor weakness of the spirit. This is because in Him there was no death or even the shadow of death. He was One who transcended death. He is the resurrection and the life. Wherever He is, there is resurrection; wherever He is, there is life. Death had no ground in Him at all. He also did not have the world. The world could not defile Him, much less usurp Him. The world had no ground in Him; He was completely transcendent over the world. He was in the world but not of the world; He was in the world but

撒但曾把整个的万国荣华，都摆在祂跟前，吸引祂拜他，祂都不肯拜。偶像在祂里头，没有丝毫的地位。不仅如此，祂也不沾染撒但的权势，无分于撒但的国度。祂和撒但的一切，完全是隔绝的。在祂的身上，没有这些东西。然后祂经过死，而进入了复活，把人带到神里面。祂进入了荣耀，祂显明了神，而把神完全彰显出来了。祂就是这样的一位。

三 教会的见证就是活出基督所是的

当圣灵把这样一位基督，作到教会里面来的时候，教会就活出这一位基督来。教会就见证说，这一位基督，完全是神与人的调和。神在人里头，人也活在神里头。神与人调和了，人也与神调和了。罪恶、死亡、世界、偶像、撒但的权势、国度、和撒但自己，在这里都没有一点的地位。当教会在正当的情景中，教会的光景就必是这样。你看行传二至四章所记载当初的教会，就是这种光景。他们满了神的同在，绝对活在神里头，没有撒但，没有罪，没有死，没有世界，没有偶像，没有撒但的权势、国度。撒但和撒但任何的东西，在那里都没有一点的地位。所以当初的教会，就是基督一个完满的见证，把基督彰显在人跟前，完全把基督所是的光景活出来了。

四 教会的见证，是靠着圣灵，和圣灵一同作的

约翰十五章二十六至二十七节，给我们看见，教会对基督的见证，乃是靠着圣灵而作的，也是和圣灵一同作的。我们人没有这个能力。只有当教会让圣灵有地位，倚靠圣灵，跟随圣灵，顺服圣灵管治的时候，圣灵才能在教会里面，见证基督，教会也才能靠着圣灵，在外面把基督见证出来。

五 教会的见证，是合一的，是整体单个的，不是零散多个的，因为是“身体”的见证

教会对基督的见证，是合一的，是整体单个的，虽然有千万的圣徒，但见证就是一个。不是一个一个人，在那里零散着作见证，乃是得救的人合成一个身体，共同作见证。所以不是散的，乃是合的，不是零散多个的，乃是整体单个的。你看五旬节的时候，虽然有三千人，五千人加进来，但他们仍是一个，他们的行

not defiled by the world. Moreover, He did not have idols. Satan even placed the kingdoms of the world and their glory before Him, trying to entice Him to worship him, but He refused. Idols had no ground in Him at all. He also was not defiled by Satan's authority and had no part in Satan's kingdom. He was completely separated from the things of Satan. None of these things could be found in Him. Then through death and resurrection He brought man into God. He entered into glory, and He manifested God, completely expressing God. He was such a One.

C. The Testimony of the Church Being to Live Out What Christ Is

When the Holy Spirit wrought such a Christ into the church, the church lived out Christ. The church testifies that Christ is altogether the mingling of God and man. God is in man, and man lives in God. God is mingled with man, and man is also mingled with God. Sin, death, the world, idols, Satan's authority, his kingdom, and his own self, have no place in the church. This is the proper condition of the church. This was the situation of the early church in Acts chapters 2 through 4. The church was filled with God's presence; within it there was nothing of Satan, sin, death, the world, idols, or the authority and kingdom of Satan. Satan and everything of Satan had no place in the church. The early church was a complete and full testimony of Christ, manifesting Christ before the people and completely living out Christ.

D. The Church Carrying Out the Testimony by and with the Holy Spirit

John 15:26-27 shows us that the church carries out the testimony concerning Christ by and with the Holy Spirit. Human beings do not have this power. Only when the church gives ground to the Spirit, depends on the Spirit, follows the Spirit, and obeys the ruling of the Spirit can the Spirit testify concerning Christ in the church. Then by the Spirit, the church can also testify concerning Christ to the world.

E. The Testimony of the Church Being One and Corporate, Not Numerous and Scattered, Because It Is the Testimony of the Body

The testimony of the church concerning Christ is one and corporate. Although there are millions of saints, their testimony is one. It is not that saved ones testify concerning Christ individually in a scattered manner; rather, all the saved ones are constituted into one Body and bear the testimony corporately. Therefore, their testimony is not divided but united; it is not many and scattered but one and corporate. At the time of Pentecost, even though three thousand and later five

动、生活，仍是一起的，他们在那里的见证，乃是一个身体的见证。

六 基督就是借着教会这个身体的见证，而显在人跟前，活在人面前，向人见证出祂自己是怎样的一位

基督就是借着教会这个身体的见证，显在人跟前，活在人面前，向人见证出祂自己是怎样的一位来。约翰十三章三十五节，和十七章二十一、二十三节，给我们看见，当教会这样作见证的时候，当教会和祂完全合一，所有的圣徒也在祂里面完全合一的时候，人就很容易在这里认出基督，看出基督是怎样的来。但是今天因为教会已经失去了她的见证，已经失去了基督的同在，人在教会里所看见的，只是分争、嫉妒、批评、论断，反而看不见基督了。但无论在什么时候，无论在什么地方，若有一班的基督徒，能活在主里面，和主合而为一，脱离个人，活在基督的身体里，是那样的相爱，那样的合一，圣灵的同在，基督的同在，神的同在，就必要充满在他们中间。你一到他们中间，一碰着他们，就只得说，基督在这里，神在这里。他们就是基督活的见证，他们就是基督的彰显。这个就是教会的见证。

愿主怜悯我们！若这些光是道理，我们就是太可怜了。主若眷顾我们，我们该看见，在这末后的时代里，主在祂的儿女中间，就是要恢复教会这个活的见证，恢复教会这个彰显基督的见证，恢复教会这个彰显神的见证，恢复教会这个人与神完全全合而为一的见证。不光是信的人合而为一，更是所有信的人，和三而一的神合而为一。教会若是这样合一，人就能在教会身上看见基督。教会这一种的光景，就是基督的彰显，就是基督的见证。

但是，亲爱的弟兄姊妹，只有我们和主和神合一的时候，我们才能和人合一。我们若不是活在主里面，也让主活在我们里面，你我就没有法子合一。你我若都活在主里面，也让主活在你我里面，你我就能合一了。你我一活在主里面，不必合就是一。当我们活在主里面的时候，在我们中间就有一种一的光景，那个一就是基督，就是神。这种一的光景，就是基督的彰显，也就是基督的见证。这一

thousand were added to the church, they were still one. They moved and lived together as one. Their testimony was the testimony of the one Body.

F. Through the Testimony of the Church, His Body, Christ Being Expressed before Men, Living before Men, and Testifying to Men concerning the Person of Christ

Through the testimony of the church, His Body, Christ is expressed before men, lives before men, and testifies to men concerning Himself. John 13:35 and 17:21 and 23 show that it is easy for men to recognize Christ and to see the kind of person He is when the church testifies of Him, that is, when the church is completely one with Christ and when all the saints are completely one in Him. However, today men see contentions, jealousy, criticisms, and judging in the church instead of Christ because the church has lost its testimony and the presence of Christ. But whenever and wherever a group of Christians live in the Lord and are one with the Lord, having been delivered from individualism and living in the Body of Christ, loving one another and being one with one another, the presence of the Holy Spirit, the presence of Christ, and the presence of God will surely be among them. When we come into the midst of such ones and contact them, we would surely say, "Christ is here! God is here!" This is what it means to be a living testimony of Christ, an expression of Christ. This is the church's testimony.

May the Lord have mercy on us! If these were merely doctrines, then we would be too pitiful. If the Lord grants us His visitation, we will see that in the last days of this age among the Lord's children, the Lord's desire is to recover the church as a living testimony, as a testimony for the expression of Christ and of God, and as a testimony of the complete union of God with man. Not only are believers united to be one, but even more they are united with the Triune God to be one. If the church has such a oneness, people will be able to see Christ in the church. The church in such a condition is the expression of Christ, the testimony of Christ.

Dear brothers and sisters, only when we are united with the Lord can we be united with the believers. If we are not living in the Lord and do not let the Lord live in us, then we have no way to be one. If we live in the Lord and let the Lord live in us, then we will all be united into one. When we all live in the Lord, we do not even need to be united, we are already one. When we live in the Lord, there will be a situation of oneness among us; this oneness is Christ and it is also God. Such a oneness is the expression of Christ, which is the testimony of Christ. This

个见证，就是我们所说教会的见证。但愿我们再一次听见主的话说，“但圣灵降临在你们身上，你们就…要在耶路撒冷、…直到地极，作我的见证。”（徒一8。）“圣灵…来了，就要为我作见证。你们也要作见证。”（约十五26～27。）

is the testimony of the church. May we again hear the Lord's speaking: "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem...and unto the uttermost part of the earth" (Acts 1:8); "when the Comforter [that is, the Spirit] comes,...He will testify concerning Me; and you testify also" (John 15:26-27).

教会见证的产生、 存在、关系、并结果

教会这一个见证是怎样产生的？是怎样存在的？有什么关系？那个结果又是如何？这四点，都是马太十六章十三节，到十七章八节，这一段圣经所给我们看见的。圣经明文提到教会，乃是在马太十六章开始的。虽然旧约有好多人物，是预表教会的，但神从来没有在旧约里明文提起过教会。所以在旧约里，教会乃是一个隐藏的东西。乃是等到主耶稣道成肉身，在地上作工将近三年的时候，祂才把教会明文启示出来。

壹 教会见证的产生— 由于认识基督

一 是神的基督—神所膏者

那一天，主在该撒利亚腓立比的境内，问门徒说，人说是谁？他们说，有人说你是这人，有人说你是那人，人对于你有好多不同的说法。主就再问他们说，你们说我是谁？门徒中有一个人，就是那常常抢头说话的彼得，就回答说，“你是基督，是活神的儿子。”（太十六16，原文。）彼得虽常是抢头说话的，但他这一次说话，却不是凭着他自己，乃是神在他里面给他启示，叫他看见了人凭着自己所不能明白的事。他因为得着了从天上来的启示，就说，你是基督，是活神的儿子。他这两句话太厉害了！有史以来，有许多属灵的先祖，有许多为神说话的先知，都没有说过这样的话。他这话，乃是超凡的，完全是人臆想不到的。在全本的旧约里，找不出这样的话。

彼得这两句话，为什么是超凡的呢？因为是把主耶稣的身位和祂的工作，都说出来了。基督乃是主耶稣一个职分的名称，说出主耶稣在宇宙中的工作。“基督”是译音，意思就是受膏者。神的受膏者，就是神所委派来为神作事的，就是神所差来成功神旨意的。所以基督这个称呼，就说出了主在宇宙中所作的一切事。

The Production, Existence, Relationship, And Issue Of The Testimony Of The Church

The production, existence, relationship, and issue of the testimony of the church are shown in Matthew 16:13 through 17:8. The church is clearly spoken of in the Bible beginning in Matthew 16. Although many persons typify the church in the Old Testament, there was no mention of the church in plain words. The church was hidden in the Old Testament. It was not until the Lord Jesus came in the flesh and worked on earth for nearly three years that He revealed the church in plain words.

I. THE PRODUCTION OF THE TESTIMONY OF THE CHURCH— BY KNOWING CHRIST

A. As the Christ of God—the Anointed One of God

In the region of Caesarea Philippi, the Lord asked His disciples, “Who do men say that the Son of Man is?” (Matt. 16:13). They answered that people spoke differently concerning Him, some saying that He was this person and others saying that He was that person. Then the Lord asked, “But you, who do you say that I am?” (v. 15). Peter, who was the disciple who usually rushed to speak, answered and said, “You are the Christ, the Son of the living God” (v. 16). Although Peter often was the first to speak, he did not speak from himself this time; rather, God gave him a revelation which enabled him to see things incomprehensible to men. Because he received a revelation from the heavens, he said, “You are the Christ, the Son of the living God.” These words were tremendous! From the dawn of history many spiritual forefathers and prophets have spoken for God, yet none of them ever spoke such words. Peter’s words were extraordinary and completely inconceivable to man. We cannot find such words in the entire Old Testament.

These two statements that Peter uttered are so extraordinary because they reveal the person and the work of the Lord Jesus. Christ, which is the title of the office of the Lord Jesus, declares His work in the universe. The Greek word for Christ means “the anointed One.” The Anointed of God is the One commissioned by God to do His work, the One sent by God to accomplish His will. Therefore, the title Christ speaks of all of the Lord’s work in the universe.

基督在宇宙中作了什么事？你把全本圣经看过，就看见凡神在宇宙里所作的事，没有一件不是委派基督，借着基督来作的。创造是神在基督里作成的，万有是神借着基督而创造的。救赎是神委派基督来完成的，拯救也是神要基督来作的。就是将来的审判，神也不是自己来施行，也不是要一个天使或是天使长来施行，乃是完全交给基督来施行。不仅如此，就是将来的万有，神也都是要基督来承受。基督在已往是万有的创造者，在今天是万有的托住者，（万有在今天能够存在，乃是由于基督的托住，基督的维持；万有今天都维系在基督身上，）在未来也是万有的承受者。神在宇宙里所要作的一切，都是托在基督身上。所以“你是基督”，这句话，意思就是说，你是神所膏，来作神所要作的一切事工的。这一个称呼，是非常包含的，包含主在宇宙中的一切工作，说出主是那位成就神在宇宙中一切事工的工作者。

二 是活神的儿子—表现神者

彼得不仅说了这一句，他还说，“你是活神的儿子。”这句话又说出主的身位。不错，主是神的受膏者，但祂究竟是谁来为神所膏？不错，祂是神所委派来为神作事的，但祂到底是一个什么人来受了神的委派？比方我们可以委派一个人管理我们的书房，但这个受委派的人，究竟是一个什么样的人？是一个高尚的人，还是一个低下的人？这就是追查他的身分。同样，主耶稣到底是谁，为神所膏，来完成神一切的工作？祂乃是“活神的儿子”。祂是神的儿子，作了神的受膏者。祂是神的儿子，受了神的委派，来成就神的旨意，来作神在宇宙中所要作的一切工作。所以彼得这两句话，就把主耶稣的这两面，完全说出来了。一面是祂的工作，一面是祂的身位；一面是给我们看见祂作什么，一面是给我们看见祂是谁。

现在我们该懂得什么叫作神的儿子了。神的儿子就是神的彰显者。主是神的儿子，就是那位彰显者。神本性一切的丰盛，都藏在祂里面，而显在祂外面。在祂以外你碰不到神，在祂以外你看不见神。神就在祂的里面，祂就是神的彰显者。就是这一位神的彰显者，为神所膏，受了神的委托，来到这个宇宙中，完成神的工作。

What is the Lord's work in the universe? When we read through the entire Bible, we can see, without exception, that every item of God's work in the universe is committed to Christ and accomplished through Christ. Creation was accomplished by God in Christ; all things were created by God through Christ. Redemption was accomplished by Christ under God's commission; salvation is also carried out by Christ according to God's desire. Rather than carrying out the future judgment Himself or appointing an angel or archangel to carry it out, God has fully committed this to Christ. It is also God's desire that Christ would inherit all things in the future. In the past Christ was the Creator of all things. Presently He is the Upholder of all things. All things exist today because of Christ's upholding and bearing; all things cohere in Christ (Col. 1:17). In the future He will be the Heir, inheriting all things. All that God wants to do in the universe has been committed to Christ. Therefore, the statement "You are the Christ" means that "You are the One anointed by God to do all the work God intends to do." The title Christ is very inclusive; it includes all the work of the Lord in the universe, and it speaks of the fact that the Lord is the One who accomplishes all the work of God in the universe.

B. As the Son of the Living God—the One Who Expresses God

In addition to saying, "You are the Christ," Peter said, "You are the Son of the living God." This statement refers to the person of the Lord. No doubt, the Lord was the anointed One of God, but who was He as the One anointed by God? No doubt, He was the One commissioned by God to carry out God's work, but who was He as the One commissioned by God? For example, we may appoint someone to be in charge of our bookroom, but what kind of person have we appointed? Is he a noble or a lowly person? This relates to his status. Thus, who was the Lord Jesus whom God anointed to accomplish all of His work? He is "the Son of the living God." As the Son of God, He became the anointed One of God. As the Son of God, He received a commission from God to fulfill His will and carry out His work in the universe. Peter's two statements reveal two aspects concerning the Lord Jesus. One aspect concerns His work, and the other aspect concerns His person; one aspect shows what He does, and the other aspect shows who He is.

We should know the meaning of the Son of God. The Son of God is the One who expresses God. As the Son of God, the Lord expresses God. All the fullness of the Godhead was concealed in Him and expressed through Him. Apart from Him no one can touch God, and apart from Him no one can see God. God is in Him, and He is the expression of God. The One who is the expression of God is the One who was anointed and commissioned by God to accomplish His work.

我们在这里可以推想到，祂既是神的儿子，神的彰显者，为神所膏，成为神的受膏者，来到宇宙中为神作工，就祂所作的每一个工作，定规也都是把神彰显出来，给人看见神是怎样的一位神。不仅如此，祂工作所产生的结果，也必是为着来彰显神，给人看见神是怎样的一位神。所以当祂从死里复活，把祂那儿子的生命分给了千万的人，这千万的人也都成为神的儿子，都成了神的彰显者。并且这些神的儿子，成了一个儿子的团体，就是教会，作神一个团体的彰显者。

所以彼得这一次所说的话，意义是极其深广的，表面好象简单，却需要用全部圣经来解释。我们还记得，当主耶稣要降生的时候，天使告诉马利亚说，你所要生的圣者，必称为神的儿子。（路一35。）等到主降生时，天使对牧羊的人就说，今天为你们生了救主，就是主基督。（二11。）所以在主耶稣这个降生的过程里，从天使的口中，就已经说出这两个称呼了。等到使徒约翰来写主耶稣事迹的时候，他也是说，我记这些事，要叫你们信耶稣是基督，是神的儿子。（约二十31。）基督和神的儿子，这两个称呼，乃是全部圣经的中心意义，一面说出主所作的，一面说出主所是的。祂是神的儿子，神的彰显者，来作神的工作。在祂所完成的工作里，有一个结晶品，有一个中心的结果，有一个最终的目的，就是为神产生出一班的儿子来，成功作一个儿子团，作了祂的身体，就是教会，叫神得到一个扩大的彰显，一个完全的彰显。

所以当彼得这样认识主的时候，主马上就告诉彼得说，你是一块石头。（“彼得”的意思，就是一块石头。）主的意思是说，因为你这样认识了我，你就是一块石头。当初亚当是用泥土造的，所以每一个亚当的子孙都是一块泥土。彼得这个亚当的子孙，原来也是一块泥土，不是石头。但是现在他认识了基督。他这样认识了基督，这样相信了基督，神儿子的生命就进到他里面，他里面就多了一个成分，而使他变质了。原来他是一块泥土，现在就变作一块石头了。

在圣经里有一件事很希奇，凡神的建造，无论是造圣殿，造圣城，或是造末了的新耶路撒冷，都是用石头，从来不用砖头。而凡是顶撞神的人，无论是在巴别，还是在埃及，还是在别处，当他们建造的时候，恰恰相反，总是不用石头，而用砖头。我们参加过生命读经训练的人还记得，砖头就是

Since He, as the Son of God who expresses God, was anointed by God to do His work in the universe, then everything He did surely expressed God and testified of God. In addition, the result of His work also expressed and testified of God. Therefore, when He was resurrected from the dead and dispensed His life into thousands and thousands of people, these multitudes of people became sons of God to express God. These sons of God became a corporate Body, which is the church as the corporate expression of God.

The meaning of the words spoken by Peter at this time is extremely deep and broad. On the surface they seem simple, but it takes the entire Bible to explain them. Before the birth of the Lord Jesus, an angel told Mary, “The holy thing which is born will be called the Son of God” (Luke 1:35). After the Lord was born, the angel told the shepherds, “Today a Savior has been born to you...who is Christ the Lord” (2:11). In the course of the birth of the Lord Jesus, these two names were revealed from the mouth of an angel. When the apostle John wrote concerning the things that occurred in the life of the Lord Jesus, he said, “These have been written that you may believe that Jesus is the Christ, the Son of God” (John 20:31). These two titles, Christ and the Son of God, are the central meaning of the entire Bible. On the one hand, they speak of the Lord’s work, and on the other hand, they speak of the Lord’s person. He is the Son of God, the One who expressed God and who came to do the work of God. In all of the work that He accomplished there was a crystallized product, a central issue, an ultimate goal—the production of a group of sons for God who would become His Son’s corporate Body, which is the church, so that He would have an enlarged expression, a full expression.

Therefore, when Peter spoke to the Lord in this way, the Lord immediately said to him, “You are Peter,” because Peter means “a stone” (Matt. 16:18). The Lord was indicating that knowing Him was related to Peter’s being a stone. In the beginning Adam was made out of clay. Every one of Adam’s descendants is a piece of clay. As a descendant of Adam, Peter was a piece of clay, not a stone. But by knowing Christ in this way and by believing in Christ, he received the life of the Son of God. He received another element into him which caused him to be transformed. Whereas he was formerly a piece of clay, now he was transformed into a stone.

It is an amazing fact in the Bible that all of God’s buildings, whether the holy temple, the holy city, or ultimately the New Jerusalem, are built with stones, not with bricks. In contrast, those who were against God, whether at Babel, Egypt, or elsewhere, always built with bricks, never with stones. Bricks are the result of human labor and earthen materials. According to the spiritual meaning in the

人工配土料。砖头在圣经里属灵表号的意义，就是人的天然，配上人的工作，所产生的结果。那就是巴别塔，和埃及的两座城，以及巴比伦城的故事。但石头在圣经中，意思乃是非人工的，不是人手所作出来的，乃是神工的，是神手所作出来的。一直到今天，砖头仍是人工的，是用天然的东西，加上人工制造出来的，而石头完全是神所创造的，没有人工加在上面。我们没有得救的时候，都是土造的，都是属土的，都是一块泥土。你问我说，这是根据什么地方的圣经？创世记二章七节，罗马九章二十一节，和林前十五章四十七节，都是很明显的圣经根据。但是等我们接受了主，认识了祂是基督，是神的儿子，因而蒙了救赎，也得了生命，我们里面就多了一个成分，我们里面就变质了，从一块泥土，变作一块石头了。每一个得救的人，都应该在灵里听见主对他说，你是彼得，你是一块石头。你原来是西门，现在是彼得，你原来是泥土，现在是石头了。

这一块石头，按着彼前二章五节看，乃是一块活的石头，因为里头有神活的生命。一有了这一种活的石头，主就有办法来建造教会了。所以主马上就说，我要把我的教会，建造在这一块磐石上。这一块磐石是什么？就是基督，就是活神的儿子。你认识这位基督么？你认识这位活神的儿子么？祂就是磐石。你如果认识了祂，你这块泥土也就变作石头了。祂是大石头，你是小石头。（按希腊文，“磐石”可翻作“大石头”，“彼得”可翻作“小石头”。）你我这些泥土所变成的小石头，就是祂来在祂这块大石头上建造教会的材料。所以我们要看见，教会是从哪里产生的？教会乃是从人认识基督而产生的。人越认识基督，教会就越产生得厉害。而教会的产生，也就是教会见证的产生。所以教会的见证，也就是从人认识基督而产生的。

贰 教会见证的存在

一 借着活在基督里—连于基督

教会产生了之后，是怎样存在的？请注意主所说的话：“我要把我的教会建造在这磐石上。”（太十六 18。）教会建造在这一块磐石上，也就是存在在这一块磐石上。一离开这一块磐石，教会就垮台了。根基若失去，上面的建筑物就无法存在。所以教会的产生是由于基督，教会的存

Bible, bricks signify anything produced from man's natural being and with man's labor. This is the story of the tower of Babel, the two cities of Egypt, and the city of Babylon. Stones, however, signify things that have not been produced from human labor with human hands but from God's labor with God's hands. To this day, bricks are man-made, made by human labor; they are produced with natural materials plus human labor. Stones, however, are altogether made by God without the addition of any human labor. Before we were saved, we were all made from clay. We were earthy, and we were pieces of clay. Some may ask where this is spoken of in the Bible. There is a very clear biblical basis for this in Genesis 2:7, Romans 9:21, and 1 Corinthians 15:47. When we received the Lord, knowing Him as the Christ and the Son of God, we were redeemed and received His life. Another element was added into us, and we were transformed from a piece of clay into a piece of stone. Every saved person should hear the Lord speaking to him in his spirit, "You are Peter; you are a stone. Previously you were Simon; now you are Peter. Formerly you were a piece of clay; now you are a stone."

According to 1 Peter 2:5, these stones are living stones, because they have the life of God. Once there are living stones, the Lord can build the church. Therefore, the Lord immediately said, "Upon this rock I will build My church" (Matt. 16:18). What is this rock? It is the Christ, the Son of the living God. Do you know the Christ? Do you know the Son of the living God? He is the rock. If you know Him, then you will be changed from a piece of clay into a stone. He is a huge rock, and we are small stones. You and I, as small stones transformed from clay, are the materials for Christ to build the church upon Himself as the large rock. Therefore, we must see how the church is produced. The church is produced through knowing Christ. The more we know Christ, the more the church is produced. Furthermore, when the church is produced, the testimony of the church is also produced. Therefore, the testimony of the church is also produced by knowing Christ.

II. THE EXISTENCE OF THE TESTIMONY OF THE CHURCH

A. Living in Christ—Being Joined to Christ

How does the church exist after being produced? Please note the words of the Lord: "Upon this rock I will build My church." The church being built upon this rock means that the church exists upon this rock. The church collapses as soon as it leaves this rock. Without a foundation, there is no way for a structure to exist. The producing of the church is out of Christ, and the existence of the church depends on

在也是在于基督。因此，教会的见证，也完全是在于基督。在于基督，就是连于基督，持定基督，活在基督里。（弗四 15，西二 19。）若是这里的弟兄姊妹，天天都是连于基督，持定基督，在凡事上都长到基督里面，这里教会的见证，定规非常坚强。若是弟兄姊妹没有活在基督里，没有连于基督，持定基督，这里教会的见证，就要非常软弱，如同将残的灯火，不够明亮了。所以教会见证的存在，完全是在乎连于基督。

二 借着接受十字架—除掉自己

教会见证的存在，也是在于接受十字架，就是马太十六章二十四节所说的舍己（原文是否认自己）背十字架。连于基督，是让基督的内容得着彰显。接受十字架，是叫我们的旧造，我们的自己被除去。一个地方的教会，见证刚强不刚强，明亮不明亮，就在于这两点。第一点，弟兄姊妹是不是连于基督？是不是在生活里的每一件事上，都在基督里面，活在基督里面，长到基督里面？第二点，弟兄姊妹的血气、肉体、旧造、自己，是不是肯让十字架作除去的工作？在他们身上有没有一个十字架的记号？他们是不是天天背着十字架？这两点合起来，就能断定他们中间教会的见证，是刚强，或是软弱，是明亮，或是暗淡。所以我们不能光注意教会见证的道。我们必须看见，教会的见证，在一个地方得以存在，完全在于信徒连于基督，并接受十字架。

叁 教会见证的关系

我们再看教会见证的关系。这个关系是多方的。

一 与基督的关系

1 基督是“磐石”，作根基

教会见证的关系，第一方面是和基督的。马太十六章十八节说，主是把教会建造在祂这磐石上。所以祂这磐石乃是教会的根基，也就是教会见证的基础。祂这磐石，乃是神所立的根基，（林前三 11，）是人可以信靠的，（罗九 33，）且是“活石”，（彼前二 4，）能生长到信靠祂

Christ. Therefore, the testimony of the church is also completely dependent on Christ. To be dependent on Christ means to be joined to Christ, to hold Christ, and to live in Christ (Eph. 4:15; Col. 2:19). If the brothers and sisters daily are joined to Christ, hold Christ, and grow up into Christ in all things, the testimony of the church surely will be very strong. If the brothers and sisters are not living in Christ, not joined to Christ, and not holding Christ, the testimony of the church will be very weak. It will be like a lamp whose light is dying and is not brightly shining. Therefore, the existence of the testimony of the church depends completely upon the church being joined to Christ.

B. Receiving the Cross—Terminating the Self

The existence of the testimony of the church also depends on receiving the cross, that is, on denying the self and taking up the cross, as spoken of in Matthew 16:24. To be joined to Christ is to allow the content of Christ to be expressed. Receiving the cross means that we allow the old creation, our self, to be terminated. Whether or not the testimony of a local church is strong depends on two points. First, are the brothers and sisters joined to Christ? Are they in Christ, do they live in Christ, and do they grow up into Christ in everything in their daily life? Second, are the brothers and sisters willing to let the cross do a work of terminating the desires of the flesh, their old creation, and their self? Do they have the mark of the cross upon them? Do they bear the cross daily? These two points determine whether the testimony of the church is strong or weak, bright or dim. Therefore, we must not merely pay attention to the truth concerning the testimony of the church. We must see that the existence of the testimony of the church in a locality altogether depends upon the believers' being joined to Christ and receiving the cross.

III. THE RELATIONSHIP OF THE TESTIMONY OF THE CHURCH

Let us look at the relationship of the testimony of the church. This relationship has many aspects.

A. In Relation to Christ

1. Christ Being the Foundation as the Rock

The first aspect of the testimony of the church is related to Christ. According to Matthew 16:18, the Lord will build the church upon Himself as the rock. Therefore, as the rock, He is the foundation of the church and also the base of the testimony of the church. Christ, the rock, is the foundation laid by God (1 Cor. 3:11), the One on whom people can believe (Rom. 9:33), and a “living stone” (1 Pet. 2:4).

的人里面，作他们的一切，使他们被建造成为教会。所以祂就不只成了教会生命的根基，并且成了教会生活见证的基础。

2 教会是许多“石头”，互相建造在基督身上

基督是一块磐石，教会是许多石头互相建造在祂这块磐石上。祂是一块活的磐石，能生长到信靠祂的人里面，教会也是许多活的石头，能生长在祂里面，且能因着祂彼此生长在一起，所以就能互相建造在祂身上，在祂里面联络得合式，而成为一所灵宫，就是神借着圣灵居住的所在，也就是教会。（彼前二5，弗二20～22。）这不只说出祂和教会生命的关系，也说出祂和教会见证的关系。

二 与阴间的门的关系

在马太十六章十八节主说过，“我要把我的教会建造在这磐石上，”紧接着就提起阴间的门来。我们都知道，提起天的时候，我们就想到神，提起阴间的时候，我们就想到魔鬼，就是撒但。天是神的居所，阴间是撒但的范围。神的权柄是在天里面，撒但的权势是在阴间里面。所以这里的阴间，就是指撒但一面的故事。

1 阴间的门是要将教会带进死亡，而扣在其中的

主在这里提起阴间，乃是提起阴间的门。这是什么意思呢？阴间的门，就是那要把人关在阴间，扣在阴间里面的。这正象监牢的门一样。犯人捉来了，拖到监牢的门前，那个铁门一开，就把他收进去，再一关，就把他扣在里面了。所以监牢的门，就是那把犯人吸收到监牢里，而把他关在、扣在其中的。照样，撒但的阴间也有它的门，并且也要这样来对付教会，把教会带进死亡里，而关在、扣在死亡里。

2 “阴间的门”是多数的，表明对教会的对付是多方的

在希腊原文，这里的“门”是多数的。这就是说，阴间对教会的对付，乃是多方的。撒但是用尽了各样的方法，要把教会拖到死亡里去。从有教会那一天起，阴间的门就在那里千方百计的，多方多面的对付教会了。从五旬节那

He grows in those who believe into Him to be their everything so that they may be built up as the church. Therefore, He is not only the foundation of the life of the church; He is also the base of the living, the testimony, of the church.

2. The Church Being an Aggregate of Stones Built Together upon Christ

While Christ is a rock, the church is an aggregate of stones built together upon Him. He is a living rock that grows in those who believe into Him and trust in Him. The church is an aggregate of living stones that grow up in Him and grow together because of Him. In this way they can be built together upon Him, being joined and knit together, to become a spiritual house, a dwelling place of God in spirit, which is the church (1 Pet. 2:5; Eph. 2:20-22; 4:16). This speaks not only of His relationship with the church in its life but also of His relationship with the church in its testimony.

B. In Relation to the Gates of Hades

In Matthew 16:18 the Lord spoke of the gates of Hades immediately after saying, “Upon this rock I will build My church.” Whenever the heavens are mentioned, we are reminded of God, and whenever Hades is mentioned, we are reminded of the devil, Satan. The heavens are the dwelling place of God, whereas Hades is the realm of Satan. God’s authority is in the heavens, and Satan’s power is in Hades. Therefore, Hades refers to Satan.

1. The Gates of Hades Bringing the Church into Death and Holding It There

When the Lord spoke of Hades, He mentioned the gates of Hades. What does this mean? The gates of Hades are for shutting and holding people in Hades. This can be compared to the gate of a prison. When a criminal is arrested and brought to the gate of the prison, an iron gate is opened to receive the criminal. When the gate is shut, it holds the criminal inside. Therefore, the gate of a prison receives a person into prison and then shuts him in and holds him in the prison. Similarly, the gates of Hades are for bringing the church into death and for shutting and holding the church in death.

2. The Gates of Hades Being Plural, Indicating That Hades Affects the Church in Many Ways

The gates of Hades is plural. This means that Hades affects the church in many ways. Satan uses many different ways to bring the church into death. From the day the church came into being, the gates of Hades have been dealing with the church through various stratagems and in many ways. As soon as the Lord began to build

一天，主一把教会建造起来，阴间的门马上就震动了，并且不光是震动了，也是活动了，要把主的教会拖到死亡里，关在死亡里，扣在死亡里。

在教会的初期，阴间的门就是利用当时的犹太教、罗马帝国、和希腊文化，这三个大势力，将它们联合起来，对付教会。当主耶稣钉十字架的时候，上面有三种文字，就是希伯来文、罗马文、和希利尼文，就是希腊文。那三种文字，写在那里，就是代表说，乃是犹太人、罗马人、和希腊人，把主耶稣钉了十字架。等到主耶稣把教会建造起来，还是犹太人、罗马人、和希腊人，这三者联在一起，来对付教会。你看当初对付教会的是谁？就是犹太教的大祭司。你看那些把使徒们关在监里的是谁？就是罗马帝国的官长。读教会历史的人都知道，罗马帝国有多少次逼迫教会，杀害信徒。同时，希腊的哲学，对教会也是一个很厉害的搅扰。犹太教的对付，和罗马帝国的逼迫，以及希腊哲学的搅扰，都是阴间的门对付教会所利用的方法。

3 教会是阴间的门所不能胜过，不能对付得了的，因为教会是复活的，是胜过死亡的

但是，主在这里说，教会是阴间的门所不能胜过的。教会是一个复活的东西，你把她扣到死亡里头，她却从死亡里又钻出来了。她是复活的，是胜过死亡的，死亡不能拘禁她，不能扣住她。如同人把主耶稣摆在坟墓里，人以为说大功告成了，哪知道过了三天，祂从坟墓里出来了。教会也是这个故事。历代，人都想要把教会扣起来，摆在死亡里头，好象都成功了，岂知过了一个时候，教会又出来了。

但阴间的门并不只一个，乃是许多个，是多方的。撒但借着罗马帝国的逼迫，不能把教会打倒，他马上就改变方针，来欢迎教会。所以到了第四世纪，罗马帝国就接受基督教作国教。这又是一个阴间的门。在这一面阴间的门好象把教会拖到死亡里去了。但历史告诉我们，过了一个时候，教会那个真的性质，又从死亡里出来了。

the church on the day of Pentecost, the gates of Hades were shaken. These gates, however, began to actively try to drag the Lord's church into death, to shut it in death, and to hold it in death.

In the early stage of the church, the gates of Hades utilized the Jewish religion, the Roman Empire, and Greek culture, uniting these three great powers to affect the church. When the Lord Jesus was crucified, the sign put on the cross was written in three languages—Hebrew, Latin, and Greek (John 19:20). The presence of these three languages signifies that the Lord Jesus was crucified by the Jews, the Romans, and the Greeks. Moreover, after the Lord Jesus began to build the church, these three groups—the Jews, the Romans, and the Greeks—joined together to deal with the church. Do you know who opposed the church in the early days? It was the high priest of the Jewish religion. Who put the apostles into prison? It was the rulers of the Roman Empire. Those who read church history know how much the Roman Empire persecuted and ravaged the church. At the same time, Greek philosophy also caused a great disturbance to the church. The opposition from Jewish religion, the persecution of the Roman Empire, and the disturbance caused by Greek philosophy were all used by the gates of Hades to deal with the church.

3. It Not Being Possible for the Church, Which Is in Resurrection and Which Overcomes Death, to Be Prevailed Against or Dealt With by the Gates of Hades

However, the Lord said that the gates of Hades would not prevail against the church. The church is something in resurrection. People may try to hold the church in death, but the church will come out of death. The church is in resurrection and can overcome death. It is not possible for the church to be held, detained, by death. After the Lord Jesus was put in the tomb, people thought they had accomplished their job, yet He came out of the tomb in three days. It is the same with the church. Throughout the generations people have tried to put the church in death and hold it there, and seemingly some succeeded. But little did they know that the church would rise up again after a little while.

Hades does not have only one gate; it has many different kinds of gates. When Satan was not able to defeat the church through the persecution of the Roman Empire, he changed his tactics to welcome the church. This is the reason that the Roman Empire accepted Christianity as its state religion in the fourth century. This was a gate of Hades. Nevertheless, even though it seemed that the gate of Hades dragged the church into death, history tells us that after a period of time the church emerged from death, according to its true nature.

上面所说的都是大的事情。我也愿意说些小的事情。我信阴间的门，有大的，也有小的。它不只利用大的事来对付我们，也利用许多小的事来对付我们。它要借着我们的家庭，借着我们的职业，借着我们的身体，这一类较为小的事来对付我们。当一个人起来，要作教会见证的时候，你就看见，各方面的对付都来了。前些时候，有些弟兄们和我谈到全时间事奉主的事。有的说，最好是用全时间事奉主。也有的说，最好是带着职业事奉主。在我里头却有一个感想，无论在哪一面，都有阴间的门在那里等着。不带职业吧，阴间的门在那里等着；带职业吧，阴间的门也在那里等着。婚姻也是这样。有的人说，不结婚最好。但是，要小心，有几个阴间的门，是专门对付不结婚的人的。有的人说，结婚最好，应该有家庭。但是，也要小心一点，也有几个阴间的门，是专门对付结婚的人的。有一个门叫作妻子门，有一个门叫作儿子门，还有一个门叫作女儿门。这些都是阴间的门。有经历的人，就知道我说的是什么。亲爱的弟兄姊妹，我们里头若没有复活的能力，阴间的门会逼得我们无路可走。没有带职业的时候，以为带了职业就好。哪知道带了职业，反而更被它扣到里面去了。没有结婚的时候，以为结了婚就好了，就能安心事奉主，就能有一个好的家庭，为主作好的见证。但等到你结了婚，就会觉得说，这里阴间的门更多。没有结婚的时候，只有一面的门来扣你，现在倒有三四面的门来扣你了。当你一个人单独事奉主的时候，就觉得太孤单了，盼望主给你预备一两位同工彼此配搭。你以为那是何等的好。但等真有了同工，真有了同伴，又会同到一个地步，叫你跑到房间里去叹气说，但愿没有同工，但愿只有我一个人。哦，亲爱的弟兄姊妹，没有一个地方没有阴间的门，没有一件事不是阴间的门。无论在哪里，无论什么事，都会把你扣到死亡里去。问题不在于外面如何，乃在于里面是活的不是活的。里面的性质若是复活，就没有什么东西能扣你。就是好象把你扣住了，但过不多久你又出来了。教会就是这样的一个东西，是阴间的门所没法扣住的。

The things spoken of above are great matters. Now I would like to speak of some small matters. I believe that Hades has small gates as well as big gates. Hades utilizes not only big things but also small things to deal with us. It uses small things such as our family, our career, and our physical body to deal with us. When a person rises up for the testimony of the church, dealings immediately come to him from every direction. A while ago some brothers talked with me concerning the matter of serving the Lord full time. Some asked if it would be best to serve the Lord full time, and others asked if it would be preferable to serve the Lord while holding a job. My feeling was that regardless of the way that was taken, the gates of Hades would be waiting. If we serve without holding a job, the gates of Hades are waiting; if we serve while holding a job, the gates are also waiting. It is the same with marriage. Some say it is best not to be married. We need to be careful, however, because a few gates have been prepared to deal with the unmarried. Some say it is best to be married and have a family. We need to be careful as well with this because a number of gates have also been prepared to deal with the married. One gate is called the wife gate; another is called the son gate. Still another is called the daughter gate. These are all gates of Hades. Those with experience know what I am speaking of. Dear brothers and sisters, if we do not have the power of resurrection within us, the gates of Hades will press us until we have no way out. When we serve without a job, we may think that it is better to have a job. Yet it is possible to be held even more by a job. Before some were married, they thought that everything would be fine once they were married; they thought that they would be able to serve the Lord with peace of mind and have a good family to bear a good testimony for the Lord. After they were married, however, they sensed that there are more gates of Hades. While there may be only one gate holding us prior to marriage, there may be three or four gates trying to hold us after we are married. When we served the Lord alone, we felt lonely and hoped that the Lord would give us one or two co-workers for coordination. We thought that this would be wonderful. However, after being with a co-worker or a companion for a long period of time, we may run to our room, sighing and saying, "I wish I had no co-workers. I wish I could be alone." Oh, dear brothers and sisters, there is no place without a gate of Hades, and there is nothing that is not a gate of Hades. Any place and anything can hold us in death. The question is not where we are outwardly but whether we are living inwardly. If our inner nature is resurrection, nothing can imprison us. Even if it seems that we are being imprisoned, we can rise up again. The church cannot be held by the gates of Hades.

许多人都以为说，一个事奉主的人，若是有一个属灵的妻子，那是何等的美好。但我告诉你，好多时候，偏偏妻子是个阴间的门。教会历史里有名的卫斯理约翰，实在是一个有能力的人。在两个世纪以前，他不光复兴了英国的教会，也可以说转移了英国的社会。但他却有一个极蛮横的妻子，一生一世是个阴间的门，一直要来扣住他。有时，甚至正在他讲道的时候，她当众来羞辱他。若是卫斯理弟兄没有复活的能力，就早给这个妻子关到阴间里去了。

撒但是尽他所能的，要来消灭教会的见证，要来破坏教会为基督所作的见证。但赞美主，教会可以有黑暗时期，可以进到坟墓里，可以一时好象给阴间的门关住了，但到了一个时候，教会又出来了，又复活起来了。这一个活石所建造的教会，里头有一个活的能力，活的生命，活的性质，是阴间的门所不能胜过的。好象教会历代都打了败仗，但是教会还在这里。好象教会都完了；但是什么都完了，教会还在那里。连你我都可以失败，但是阴间的门还不能胜过教会。连你我都可以荒凉，但教会还在这里。

为什么阴间的门不能胜过教会？为什么阴间的门对付不了教会？就是因为教会是建造在一块活的磐石上。这块磐石，乃是基督，祂是活神的儿子，是复活的主，是大能的主。建造在祂身上的教会，是阴间的门永远没法胜过的。所以教会的见证，也是阴间的门所永无办法消灭的。

4 教会能胜过阴间的门，将它们所扣住的罪人释放出来

因为教会是建造在复活得胜的基督身上，所以教会不但不能为阴间的门所胜，反倒能胜过阴间的门，能将阴间的门所扣住的罪人释放出来。两千年来，不知有多少成千成万的罪人，原是阴间的门所扣住的，都给教会从阴间的门里释放出来了。这就是教会传福音所作的事。教会传福音，就是叫被阴间掳去的罪人得释放，叫受撒但压制的灵魂得自由，（路四18，）也就是从撒但手下抢夺出他的家财。（太十二29。）教会所以能这样作，因为教会乃是联于那胜过的

Many people think that it would be wonderful for someone who serves the Lord to have a spiritual wife. But I can tell you that very often a wife can turn out to be a gate of Hades. John Wesley, a well-known figure in church history, was truly a powerful man. Two centuries ago he not only brought a revival to the churches in England but also a great turn to the English society. However, he had a very unreasonable wife who was a gate of Hades to him, a gate which always tried to hold him down. Sometimes she would even humiliate him publicly while he was preaching. Without the resurrection life, John Wesley would have been imprisoned in Hades in no time by his wife.

Satan tries his best to destroy the testimony of the church, to damage the testimony borne by the church for Christ. But praise the Lord, even though the church may have a dark age, may enter the tomb, and may seem to be shut in by the gates of Hades, after a while the church will come out again in resurrection. The church, built with living stones, has the resurrection power, the resurrection life, and the resurrection nature, which cannot be overcome by the gates of Hades. It may seem as if the church has fought many losing battles throughout the centuries, but the church is still here. Even though the church appears to be finished, the church is still here when everything else is finished. We may be defeated, but the gates of Hades cannot prevail against the church. We may be in desolation, but the church is still here.

Why is it impossible for the gates of Hades to prevail against the church? Why are the gates of Hades unable to successfully hold down the church? This is because the church is built upon a living rock, which is Christ, who is the Son of the living God, the Lord of resurrection, and the almighty Lord. The church built upon Christ can never be defeated by the gates of Hades. Therefore, the testimony of the church can never be destroyed by the gates of Hades.

4. The Church Being Able to Overcome the Gates of Hades, Thus Releasing the Sinners Held by Them

Since the church is built upon the resurrected and victorious Christ, it cannot be defeated by the gates of Hades. Instead, it is able to overcome the gates of Hades and release sinners held by them. For two thousand years, countless sinners who have been held by the gates of Hades have been released by the church. This is what the church does in preaching the gospel. Preaching the gospel frees sinners who have been captured by Hades and liberates the souls who are oppressed by Satan (Luke 4:18). This plunders the goods of Satan (Matt. 12:29). The church is able to do this because it is joined to the Christ who overcame Hades

阴间，胜过撒但的基督，而为祂作得胜见证的。所以教会的见证，不但是阴间的门没法消灭的，反倒是对付阴间的门，胜过阴间的门的。

三 与诸天的国的关系

教会的见证，不单是关系阴间的门，更是关系天国的钥匙。在马太十六章十八至十九节，主说过，“我要把我的教会建造在这磐石上；阴间的门，不能胜过她，”接着就说，“我要把天国的钥匙给你。”这把钥匙，固然是给了彼得，但也是给了那认识基督，而成了一块石头的人，所以也就是给了所有认识基督，而成为活石的人。凡是这样的人，在原则上都有这天国的钥匙。

1 教会能带进诸天的掌权

什么叫作天国？天国就是诸天的国，就是诸天的掌权。这和教会的见证，有绝对的关系。哪里有教会的见证，哪里就有诸天的掌权。哪里有一班的弟兄姊妹，联于基督，活在基督里面，接受十字架，对付他们的自己，在他们身上，就有复活的能力，是阴间的门所胜不了的；同时在他们身上，也有一种的权柄，就是诸天掌权的权柄。诸天的国在他们身上，彰显出诸天的管治来。他们能带进诸天的掌权来。你在这里看见，教会一面是影响阴间的门，一面又关系诸天的国；一面是阴间的门没法关住的，一面又是叫诸天的国能够进来的。教会实在是个太大的东西。无论在哪一个时候，无论在哪一个地方，只要有一班人站在教会的地位上，显出教会的实际来，就是有了教会的见证，就定规影响到阴间的门，也关系到诸天的国。

2 教会能将人带进诸天的国

那么什么叫作天国的钥匙？钥匙和门是很相近的。门是为着关起的，钥匙是为着开启的。你要进到天国去么？这里有一把钥匙可以开天国的门。教会是阴间的门关不了的，但教会却有一把钥匙，能开启天国的门，将人带进诸天的国。这一切完全是在教会身上，完全是教会的见证所使然的。

and Satan and because it bears the testimony of Christ's victory. It is impossible for the testimony of the church to be destroyed by the gates of Hades; the testimony of the church will always deal with and overcome the gates of Hades.

C. In Relation to the Kingdom of the Heavens

The testimony of the church is related not only to the gates of Hades but even more to the keys of the kingdom of the heavens. In Matthew 16:18-19, after the Lord said, "Upon this rock I will build My church, and the gates of Hades shall not prevail against it," He went on to say, "I will give to you the keys of the kingdom of the heavens." The keys were given to Peter, but they were given to him as one who knew Christ and had become a living stone. Therefore, the keys were given to all who have become living stones through knowing Christ. In principle, all such persons have received the keys of the kingdom of the heavens.

1. The Church Being Able to Bring In the Reign of the Kingdom of the Heavens

The kingdom of the heavens is the ruling of the heavens. This is absolutely related to the testimony of the church. Wherever there is the testimony of the church, there is the ruling of the heavens. When a group of brothers and sisters are joined to Christ, live in Christ, and receive the cross to deal with themselves, they have the power of resurrection and the gates of Hades cannot prevail against them. Moreover, they also have the authority of the reign of the heavens. The kingdom of the heavens manifests its ruling through them. They can bring in the ruling of the kingdom of the heavens. On the one hand, the church affects the gates of Hades, and on the other hand, it is related to the kingdom of the heavens. On the one hand, the church cannot be held down by the gates of Hades; on the other hand, the church opens the door for the kingdom of the heavens to come in. The church really is a great matter. Whenever and wherever there is a group of people standing in the position of the church and manifesting the reality of the church, that is, the testimony of the church, the gates of Hades will be affected, and the kingdom of the heavens will be involved.

2. The Church Being Able to Bring People into the Kingdom of the Heavens

What is the meaning of the keys of the kingdom of the heavens? The keys and the gate are closely related. A gate is for shutting; a key is for opening. Do you want to enter the kingdom of the heavens? Here is a key that can open the gate to the kingdom of the heavens. The church cannot be shut out by the gates of Hades, but the church has a key that can open the gate of the kingdom of the heavens and bring people into the kingdom of the heavens. Both of these matters depend upon the church and are made possible through the testimony of the church.

四 与十字架的关系

教会的见证，和十字架也有绝对的关系。什么地方有教会的见证，什么地方的人定规是接受十字架，背负十字架的。

1 十字架使教会脱去人旧造的东西

教会没有十字架，就永不会有见证。一个地方的教会，若是满了人旧造的东西，就是一个最没有见证的教会。反之，什么地方教会，若真肯接受十字架的对付，除去人一切旧造的东西，就必是一个强而有见证的教会。所以主一提到教会的建造，紧接着就启示出十字架来，告诉我说，要背起十字架，就是要接受十字架。

主在这里所说的次序，乃是祂先经过十字架，祂先完成十字架，然后教会再把十字架从祂那里接过来，再把祂所完成的十字架背在身上。教会是来背基督所完成的十字架。基督在十字架上，把人的东西，天然的东西，旧造的东西，都结束了。基督的十字架已经把这些都结束了，都除去了，现在教会就要接受这个，承认这个，并把这个背在身上。我们要承认说，我们今天在这里，不是没有十字架的人，不是没有经过十字架的人。我们是接受十字架的人，是背十字架的人。我们不让肉体有地位，我们不让旧造有地位，我们不让天然有地位。十字架已经完成了，我们今天承认，我们今天接受，我们今天背着，我们今天摆在身上。若有这一个光景，就有教会的见证。若有这一个光景，阴间的门就没有办法。若有这一个光景，天国的钥匙就能有用。若是没有人背十字架，若是人逃避十字架，若是人体贴人的意思，而不体贴神的意思，教会的见证就定规没有了，阴间的门就定规得胜，天国的钥匙也定规不灵。教会的见证，就是在于十字架的对付。

所以你我在这里事奉神，一个基本的问题，就是要问，在你我身上，有没有十字架？你我是不是一个背着十字架的人？十字架，基督已经完成了，但你我有没有接过来？有没有摆在身上？有没有天天背着？你我是不是不让肉体有地位，不让人意有地位？如果是，教会的见证定规是明亮的，阴间的门定规无能为力，天国的钥匙也定规有权能。

D. In Relation to the Cross

The testimony of the church is also absolutely related to the cross. Wherever the testimony of the church is, there believers will surely receive and bear the cross.

1. The Cross Delivering the Church from the Things of Man in the Old Creation

Without the cross, the church will never have a testimony. If a local church is full of the things of the old creation, it is a church without the testimony. Conversely, if a local church is willing to receive the dealing of the cross and terminate all the things of the old creation, it will be a strong church with a testimony. Therefore, when the Lord spoke of the building of the church, He immediately revealed the cross, telling us to take up, to receive, the cross.

There is a sequence to the Lord's word. First, He passed through the cross and accomplished the work of the cross. Now the church receives the cross from Him and bears the cross He accomplished. The cross that the church takes up is the accomplished cross of Christ. On the cross Christ terminated all the things of man, the natural things, the things of the old creation. The cross of Christ has already terminated all of these things; now the church needs to receive the cross, acknowledge the cross, and take up the cross. We must acknowledge that we cannot avoid the cross, because we have already passed through the cross. Rather, we have received the cross and must bear the cross. We cannot allow our flesh, our old man, and our natural life to have any place. The work of the cross has been accomplished; now we need to acknowledge it, receive it, bear it, and put it upon us. If such a situation exists among us, there is the testimony of the church. If such a situation exists among us, the gates of Hades cannot do anything. If such a situation exists among us, the keys of the kingdom of the heavens will be effective. However, if the believers avoid the cross rather than bear it and if they set their mind on the things of men rather than on the things of God, there will be no testimony of the church. Then the gates of Hades will prevail, and the keys of the kingdom of the heavens will be ineffective. The testimony of the church depends upon the dealing of the cross.

Therefore, while we are serving God, we must ask ourselves some fundamental questions. Do we have the cross upon us? Are we those who bear the cross? Christ has already accomplished the cross, but have we received it? Have we put it upon us? Are we bearing it daily? Do we refuse to give any place to our flesh and our mind? If this is the case, the testimony of the church will be shining brightly, the gates of Hades will be helpless, and the keys of the kingdom of the heavens will be powerful.

2 十字架使教会活出基督的丰盛

十字架一接受，复活就出来。所有复活的东西，都是基督的成分，都是神的丰盛。这一切复活的丰盛，都要因着十字架而显在教会中。今天我们在一起聚会事奉，所以缺少属灵的丰盛，主要的原因，就是因为我们接受十字架不够多。有好些弟兄姊妹知道这件事。但是知道是一件事，真在那里摆在十字架底下，背着十字架，而经历十字架，是另一件事。我们必须永远记住，教会的见证完全在于我们接受十字架。唯有十字架能叫人脱去旧造的东西，而活出基督复活的丰盛来，所以也唯有十字架能叫教会有见证。

肆 教会见证的结果

一 带进基督的国——基督的掌权

教会见证的结果是带进基督的国，基督的掌权。

二 叫基督得着荣耀——神得着彰显

教会见证的结果，乃是一面带进基督的国度，就是基督的掌权，一面叫基督得着荣耀，就是神得着彰显。马太十六章说过建造的事，到末了二十八节，就说到基督的国度，并且在二十七节，和十七章头一段，也说到主耶稣登山变像的事。那是主在祂的国度里，显在神荣耀里的一个雏形小影。在那时，主在祂的国度里，显出了神的荣耀，就使神得着了完全的彰显。当教会因着接受十字架，胜过了阴间的门，而开了天国的门，得以为基督作见证的时候，结果就必带进基督的国度，并叫基督得着荣耀。换一句话说，那个结果就是叫基督得以掌权，并显出神的荣耀，而叫神在祂里面得着完全的彰显。

2. The Cross Enabling the Church to Live Out the Riches of Christ

Once the cross is received, resurrection is manifested. All of the things related to resurrection are part of the elements of Christ, the riches of Christ. All of the riches of resurrection will be manifested in the church because of the cross. Today the main reason we are short of spiritual riches in our meetings and in our service is that we have not sufficiently received the cross. Many brothers and sisters know that they should receive the cross. Knowing this is one thing, but experiencing the cross by truly putting ourselves under it and bearing it is another thing. We should always remember that the testimony of the church depends upon our receiving the cross. Only the cross can enable the things of the old creation to be terminated so that we can live out the riches of the resurrection of Christ. Only the cross can cause the church to have a testimony.

IV. THE ISSUE OF THE TESTIMONY OF THE CHURCH

A. Bringing In the Kingdom of Christ—the Reign of Christ

The issue of the testimony of the church is to bring in the kingdom of Christ, the reign of Christ

B. Christ Being Glorified—God Being Expressed

The issue of the testimony of the church is also to glorify Christ and to express God. In Matthew 16, after speaking of the building, the kingdom of Christ is spoken of in verse 28. Furthermore, verse 27 of chapter 16 and the first section of chapter 17 refer to the Lord Jesus' transfiguration on the mountain. This was a miniature of the Lord's manifestation in His kingdom in the glory of God. When the Lord manifests the glory of God in His kingdom, God will have a full expression. When the church receives the cross, overcoming the gates of Hades and opening the entrance to the kingdom of the heavens to testify concerning Christ, the result will be the bringing in of the kingdom of the heavens and the glorification of Christ. In other words, Christ will be able to reign and to manifest God's glory so that God will have a full expression in Him.

第四篇

教会建造

对教会见证的重要

壹 教会的建造

关联三对的东西

在马太十六章，主那些话好象很简单，但是所提起的几件东西，却都是非常重大的。当然首要的，主是提起教会来。而主提起教会，乃是提到教会的建造。祂说，“我要把我的教会建造在这磐石上。”（18。）祂这话是说到祂所要建造的教会，也就是说到祂对教会所要有的建造。因着要有这一个教会，要有这一个教会的建造，祂就接着说出几件关联的东西来，就是（一）阴间的门，（二）天国的钥匙，（三）撒但，（四）十字架，（五）神的意思，和（六）人的意思。这六件东西，在主提起的时候，都是两两相对的。阴间的门，和天国的钥匙，这两个是相对的。阴间如何和天国相对，阴间的门也同样和天国的钥匙相对。这两个是第一对。下面撒但和十字架，也是相对的。哪里有十字架，哪里就没有撒但的地位。撒但恨恶十字架，撒但也怕十字架。一面撒但要主耶稣治死在十字架上，一面撒但也最怕十字架。因为他深知，十字架是他致命的地方，十字架是解决他的地方。这两个又是一对。最后，人的意思，和神的意思，这两个也是相对的。所以主在这里所说到的六件东西，乃是三对。

这三对东西，都是随着教会的建造而启示出来的，所以都是关联在教会的建造上。天国的钥匙对付阴间的门，这个关键是在教会的建造上。十字架对付撒但，这个关键也是在教会的建造上。神的意思胜过人的意思，这件事的关键也是在教会的建造上。这一切的关系，都系在教会的建造上。教会的建造如果成功，阴间的门就要失败，天国的钥匙就要得胜。教会的建造如果成功，十字架就有了地位，撒但就失去了地位。

CHAPTER FOUR

The Importance Of The Building Of The Church

For The Testimony Of The Church

I. THE BUILDING OF THE CHURCH BEING RELATED TO THREE PAIRS OF THINGS

The Lord's words in Matthew 16 seem to be very simple, yet several things are very important. The most important is the Lord's mention of the church. In speaking of the church, the Lord also brought up the building of the church. He said, "Upon this rock I will build My church." His speaking is related to the building of the church that He desires. In order to have the church, that is, to have the building of the church, He spoke of several related matters: (1) the gates of Hades, (2) the keys of the kingdom of the heavens, (3) Satan, (4) the cross, (5) the will of men, and (6) the will of God. [The Chinese Union Version translates Matthew 16:23: "You are mindful of the will of men and not mindful of the will of God."] When the Lord spoke of these six matters, they were presented as three opposite pairs. The gates of Hades and the keys of the kingdom of the heavens are the opposite of each other. Just as Hades is versus the kingdom of the heavens, the gates of Hades are versus the keys of the kingdom of the heavens. This is the first pair. In the next pair, Satan and the cross are also the opposite of each other. Wherever the cross is, Satan has no place. Satan hates the cross and is also afraid of the cross. On the one hand, he wanted to put the Lord to death on the cross; on the other hand, he now fears the cross. This is because he knows that the cross is the place where he was dealt with, where he was finished off. So Satan and the cross are also a pair. Lastly, the will of men and the will of God are versus each other. Therefore, the six things spoken of by the Lord form three pairs.

These three pairs are revealed along with the building of the church; hence, they are related to the building of the church. The matter of the keys of the kingdom of the heavens dealing with the gates of Hades depends on the building of the church. The matter of the cross dealing with Satan depends on the building of the church. The matter of the will of God prevailing over the will of men also depends on the building of the church. All of these related matters depend on the building of the church. If the building of the church is successful, the gates of Hades will be defeated, and the keys of the kingdom of the heavens will be victorious. If the building of the church is successful,

教会的建造如果成功，人的意思就被消杀，神的意思就得成全。

今天的宇宙，乃是一套相对的故事。今天的宇宙，不是和谐的，乃是矛盾的，乃是有抵触的。阴间的门和天国的钥匙抵触，撒但和十字架抵触，人的意思和神的意思抵触。这些事都系在教会的建造上，这一切的关键都在主所建造的教会身上。神的儿女如果眼睛得开，就会看见，在宇宙中有一件极大的事，就是教会的建造。阴间的结局如何，天国的开展如何，都系在教会这个建造上。撒但能否有所工作，十字架能否有所成就；神的意思能否得成全，人的意思是否被弃绝，这些也都在教会这个建造是如何。

贰 教会的建造乃是一个争战

所以，教会的建造，乃是一件争战的事。教会的建造，乃是在两个国度，并两个意思之间的。在这一面是阴间，就是撒但的国度，在那一面是天国，就是神的国度。在这一面是人的意思作主、掌权，在那一面是神的意思有地位、得成全。这两个国度，和这两个意思之间的争战，完全系在教会的身上。教会的建造，完全是为着这一个争战的。

有一件事是很可惜的。在今日的教会中，因着生命的软弱，属灵力量的缺乏，和真理亮光的不够明亮，信徒几乎不懂得什么叫作属灵的争战。许多人以为说，传福音就是传福音，讲道就是讲道，造就信徒也就是造就信徒。但是，这一切都不仅是工作，更是争战。因为教会在地上整个的建造，就是一个争战。请看行传头几章的记载。当五旬节的时候，主把教会一建造起来，这一个争战跟着就开始了。你若把马太十六章十八至十九节的话，带到行传二至四章里来看，就能看见那些话，在行传里都应验了。主在行传里，就是把祂的教会建造在祂这磐石上。祂是神的儿子，经过死而复活，升到神的右边，就被神立为主为基督了。所以祂就是神所立那可靠的磐石。到了五旬节，祂借着所赐下来的圣灵，把许多泥土的人变作活石，就把这许多的活石，一块一块的都建造在祂这磐石上。祂这磐石在哪里？祂这磐石现在是

the cross will gain its place, and Satan will lose his ground. If the building of the church is successful, the will of men will be nullified, and the will of God will be fulfilled.

The universe today is a story of things in opposition to each other. There is not harmony but contradiction and conflict in the universe. The gates of Hades are in conflict with the keys of the kingdom of the heavens; Satan is in conflict with the cross; and the will of men is in conflict with the will of God. All of these matters are related to the building of the church; they all hinge on the church being built by the Lord. If our eyes are opened, we will see that the building of the church is an exceedingly great matter in the universe. The end of Hades and the spread of the kingdom of the heavens depend on the building of the church. Whether Satan can carry out his work, or whether the cross can accomplish its goal, whether the will of men can be renounced, or whether the will of God can be fulfilled all depend on the building of the church.

II. THE BUILDING OF THE CHURCH BEING A WARFARE

The building of the church is a matter of warfare. It is a conflict between two kingdoms and two wills. On one side, there is Hades, which is the kingdom of Satan, and on the other side, there is the kingdom of the heavens, which is the kingdom of God. On one side, the will of men is ruling and reigning; on the other side, the will of God is gaining ground and being fulfilled. The battle between these two kingdoms and between these two wills is tied to the building of the church. The building of the church is altogether related to this warfare.

Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth. Many think that preaching the gospel is simply preaching the gospel, that ministering the word is simply ministering the word, and that edifying the believers is simply edifying the believers. But when we do these things, we are not simply doing a work; we also are engaging in a warfare. This is because the entire matter of the building of the church on earth is a warfare. Please read the record in the first few chapters of Acts. As soon as the Lord began to build the church on the day of Pentecost, warfare began. If we compare the words in Matthew 16:18-19 with the record in Acts chapters 2 through 4, we can see that the words in Matthew were fulfilled in Acts. In Acts the Lord built the church upon Himself as the rock. As the Son of God, He died, resurrected, ascended to the right hand of God, and was made Lord and Christ by God. Therefore, He is the trustworthy rock established by God. At Pentecost, through the Holy Spirit who was given to men, He transformed men of clay into living stones, and He built these stones upon Himself as the rock. Where is this One who is

在天上。祂这在天上的磐石，就是祂建造教会的根基。祂就是把教会建造在祂这天上的根基上。这个建造，从五旬节那一天就开始了。这个建造一开始，整个阴间都震动了。在行传二至四章的里头，你看见阴间震动了。所有阴间的门都打开了。阴间在那里活动，在那里进攻，要把基督所建造的教会，拖到死亡里去。但你在那里也看见，教会有权柄，有天国的钥匙，能在那里捆绑天上所要捆绑的，释放天上所要释放的。教会是有权柄的，教会也是争战而得胜的。

今天的人喜欢说到传福音，喜欢说到五旬节的光景，但没有看见，在五旬节那一天，不仅是传福音，更是属灵的争战。在那里，阴间的门和天国的钥匙两相争战。而那争战的起因，就是因为有一个教会建造起来了。五旬节一来，一块一块活的石头产生出来，都建造在天上的磐石上。这一个建造一开始，阴间马上下手，马上来对付，马上来进攻。但是教会也满有天国的权柄，胜过了阴间的门一切的攻击。可惜这一种光景，今日的教会失去了！今日的教会，在传福音的事上，是何等的软弱，何等的可怜。有的时候，还用许多属世的方法，用广告，用鼓吹，用宣传，甚至用财物，用地位，用学业，或用别种作法，来利诱人接受福音。这样一来，教会就变作卑鄙的，变作下贱的。这种光景，乃是证明教会已经落在阴间的门手下了。所以教会传福音，阴间动也不动。在今天这种可怜的教会中，好象没有撒但的反对，没有属灵的争战。因为教会已经失去了她的权柄，失去了她属天的性质，所以也就失去了她见证的能力。

但教会若是在正当的情形中，每一次传福音，都该是阴间的门被震动的时候。不要说阴间要开门，就是阴间不开门，教会也要把阴间的门震动开了。每一次教会为主作工，都该是震动阴间的门的。这个原则是铁定的。从行传第七章，一直到二十多章，我们也看见，教会传福音的脚踪，到了什么地方，什么地方就有了属灵的争战。什么地方有了教会，什么地方阴间的门马上震动。在整本使徒行传的记载中，没有一个地方有教会起来，而撒但不在那里反对，不在那里震动的。

每一个属神的儿女，事奉神的人，都得在这里看见，教会这个东西，是两个国度之间的东西，是阴间和天国之间的东西，是撒

the rock? He is in the heavens. As the rock in the heavens, He is the foundation of the building of the church. He is building the church upon Himself as the foundation in the heavens. This building began from the day of Pentecost, and once the building began, Hades was shaken. In Acts chapters 2 through 4 we can see that Hades was shaken. The gates of Hades were opened. Hades, however, actively attacked the church in order to drag the church that was being built by Christ into death. But since the church had the keys of the kingdom of the heavens and thus had authority, it was able to bind what was bound in the heavens and loose what was loosed in the heavens. The church had authority, and the church fought and won the victory.

Today when people speak of preaching the gospel, they like to refer to the situation at the time of Pentecost. However, they do not see that on the day of Pentecost there was not only the preaching of the gospel but also the fighting of a spiritual warfare. There was a battle between the gates of Hades and the keys of the kingdom of the heavens. The cause of this battle was the building of the church. At the coming of Pentecost, living stones were produced, and they were built on the rock which is in the heavens. As soon as this building began, Hades started to attack the church. However, the church was full of the authority of the kingdom of the heavens, and it was able to overcome the attacks of Hades. It is a pity that this authority has been lost in the church today! The church is weak and pitiful in gospel preaching. Sometimes the church uses worldly methods, such as advertisements, promotions, and propaganda, and even uses material wealth, position, education, and other ways to entice people into receiving the gospel. In this way the church has become mean and base. This kind of situation proves that the church has fallen into the hand of the gates of Hades. Hence, when the church preaches the gospel, Hades is not moved. It seems as if there is no opposition from Satan and no spiritual battle in the church in such a pitiful condition. Since the church has lost her authority and her heavenly nature, she also has lost the power of her testimony.

However, if the condition of the church is proper, the gates of Hades will be shaken whenever the gospel is preached. Even if Hades will not open its gates, the church can shake it until the gates are opened. Whenever the church works for the Lord, the gates of Hades are shaken. This is an unalterable principle. From Acts 7 we see spiritual warfare wherever the footsteps of the preaching of the gospel reached. Wherever a church was raised up, the gates of Hades were shaken. In the entire record of the book of Acts, wherever a church was raised up, Satan was there to oppose, but he was also shaken.

Every child of God must see that the church is a matter involving two kingdoms. It involves Hades and the kingdom of the heavens, Satan and God, Satan and the

但和神之间的东西，是撒但和十字架之间的东西，是人的意思和神的意思之间的东西。因此，教会的建造，就是一个争战的问题。教会的建造，是要把撒但对付出去，是要把撒但的国对付出去，是要把阴间对付出去，是要把阴间的门对付得失败。另一面，教会的建造，也是要带进天国的权柄，带进神的国度，也是要把人带到神的管治之下，也是要带进神的意思，成全神的意思。

求主怜悯我们！在这末后的日子中，我们不能空谈教会的立场。教会的立场乃是在于教会的见证。教会失去了她的见证，就失去了她的立场。而教会的见证，乃在于属天，在于活出基督。什么时候教会失去了属天的地位，不活出基督来，教会就必失去了她的见证，失去了她的权柄，而落到阴间的门手下了。

叁 教会的建造乃是一件重大的事

教会是一个太大的东西，教会的建造也是一件重大的事。整本新约就是讲教会，就是讲教会的建造，以及与教会这个建造相关联的事。阴间的门、撒但、黑暗的权势、人的意思，和天国、天国的钥匙、十字架、神的旨意，这些事都需要整本的新约来解释。你必须把新约读透了，你才能懂得什么叫作阴间的门来对付教会，什么叫作撒但来拦阻人接受十字架，什么叫作人的意思来抵挡神的意思。你必须把新约读透了，你才懂得什么叫作天国的钥匙，什么叫作带进诸天的权柄，什么叫作把人摆在诸天的管治之下。你也必须把新约读透了，你才懂得宇宙里头有三个意思，一个是神的意思，一个是人的意思，还有一个是撒但的意思。人的意思站在撒但那一面，神的意思就没法通行；人的意思站在神这一面，撒但的意思就要失败。我们能在马太十六章那几句很简单的话里，读出这三个东西来。主说，撒但退我后边去吧，因为你只体贴人的意思，不体贴神的意思。你可以明明看见，撒但、人、神，三者都在这里。神的问题，人的问题，撒但的问题；神的意思，人的意思，还有撒但的作祟，三者都在这里。为什么主在这个时候，提起这三个问题来？就是因为教会在这里，教会的建造在这里。教会的建造，关系到这三者。教会的建造要在这里证明说，人的意思是体贴神的意思呢，还是站在撒但这一面的？人的意思是降服在神的意思之下呢，还是给撒但俘虏去的？这一切都需要教会的建造来显明。

cross, and the will of men and the will of God. The building of the church is a matter of warfare. The building of the church deals with and defeats Satan, Satan's kingdom, Hades, and the gates of Hades. The building of the church also brings in the kingdom of God and the authority of the kingdom of the heavens. This brings people under the rule of God and accomplishes the will of God.

May the Lord have mercy upon us! In these last days we cannot have merely empty talk concerning the ground of the church. The ground of the church depends on the testimony of the church. If the church loses her testimony, she loses her ground. Moreover, the testimony of the church depends on her being heavenly and living out Christ. Whenever the church loses her heavenly position and does not live out Christ, the church loses her testimony and authority, thereby falling into the hand of the gates of Hades.

III. THE BUILDING OF THE CHURCH BEING A GREAT MATTER

The church is a great thing, and the building of the church is also a great and important matter. The entire New Testament concerns the church, the building of the church, and matters related to the building of the church. The entire New Testament is needed in order to explain the gates of Hades, Satan, and the will of men, and the keys of the kingdom of the heavens, the cross, and the will of God. We need to read through the New Testament to know what it means for the gates of Hades to deal with the church, to know what it means for Satan to hinder men from receiving the cross, and to know what it means for the will of men to be against the will of God. We need to read the New Testament thoroughly in order to understand the keys of the kingdom of the heavens, to know what it means to bring in the authority of the kingdom of the heavens, and to know what it means to place people under the rule of the kingdom of the heavens. We also need to read the New Testament thoroughly to know that there are three wills in the universe—the will of God, the will of men, and the will of Satan. When the will of men stands on Satan's side, there is no way for the will of God to be carried out. When the will of men stands on God's side, the will of Satan is defeated. These three things can be found in these few simple sentences in Matthew 16. The Lord said to Peter, "Get behind Me, Satan!...for you are mindful of the will of men and not mindful of the will of God" (Chinese Union Version). All three parties—Satan, men, and God—are here. The will of God, the will of men, and the trouble-making of Satan are present. The Lord spoke of these three matters because He had just spoken of the church and the building of the church, and the building of the church is related to these three matters. The building of the church determines whether men's will is standing with God's will or Satan's will, whether men's will is in subjection to God or in captivity to Satan. All of these points are manifested through the building of the church.

肆 教会的建造乃是一个厉害的试证

哦，弟兄们，教会是一个大的试验！教会的建造是一个厉害的测量！好些神的儿女，能在那里发热心，但还没有在神的意思之下。好多事奉主的人，能在那里殷勤作工，但还没有在神的意思里面。为什么能这样的断定？因为他们只注重工作，而忽略教会，只发展工作，而缺少建造。他们那许多的工作，在教会的建造这个试证底下通不过。

我们必须看见，一切的工作都该是为着建造基督的身体，就是教会的。“建造”在圣经里头是个太大的字眼。神历世历代，就是作这个建造的工作。祂叫人传福音是为着建造，祂叫人造就信徒也是为着建造。祂赐下使徒、先知、传福音的、牧师和教师来，也都是为着建造，就是建造这个作基督身体的教会。但是可惜，今天有好多热心事奉主的人，他们对于教会，不只不是建造，反而是拆毁。今天许多传福音的工作，甚至一些造就信徒的工作，并不是建造教会，反而是破坏教会，拆毁教会。

所以教会的建造这件事，对于我们每一个事奉主的人，都是一个厉害的试验。你不必研究你的工作如何，你不必研究你的事奉如何，你只要把教会摆在这里，用教会作一个试验，用教会作一个试证，来试查看，你的生活，你的工作，你的事奉，那个性质是建造教会呢，还是拆毁教会？弟兄姊妹，你若把教会摆在一边，也许你就能称赞好多的工作；那些传福音，救灵魂，造就信徒的工作，就都值得称赞。但你若把教会摆在这里，用教会来测量工作，用教会来试验工作，你马上看见，有许多工作是体贴人的意思，不是体贴神的意思。那些工作还在撒但的手下，甚至被撒但利用，来破坏神的意思，就是破坏神对教会的建造。

伍 被建造的需要

在马太十六章里，教会是重要的字眼，建造也是重要的字眼。“你是彼得，我要把我的教会建造在这磐石上。”（18。）“主乃活石；…你们来到主面前，也就象活石，被建造成为灵宫。”（彼前二4～5。）这些话都是说到建造的重要。

IV. THE BUILDING OF THE CHURCH BEING A SEVERE TEST

O brothers, the church is a great test, and the building of the church is a strict standard of measure! Many children of God are full of zeal for the Lord but are not under God's will. Many servants of the Lord work diligently but are not in the will of God. This judgment can be made because they pay attention only to their work and neglect the church; they expand their work but are short of the building. Thus, their volumes of work do not pass the test of the building of the church.

We must see that all our work must be for the building up of the Body of Christ, which is the church. Building is an exceedingly great word in the Scriptures. Through all the ages and in all the generations God has been doing a work of building. His charge to preach the gospel is for the building, and His instructions to edify the believers are also for the building. Furthermore, He gave some as apostles, some as prophets, some as evangelists, and some as shepherds and teachers for the building, that is, for the building up of the church as the Body of Christ. But it is a pity that today many of those who fervently serve the Lord are not building up the church; instead, they are tearing it down. Today much of the work of preaching the gospel and even some of the work of edifying the believers is not building the church but damaging and tearing it down.

Therefore, the matter of building the church is a severe test to every one of us who serves the Lord. We do not need to exert great effort to examine our work and service. All we need to do is consider the church and use it as a test, a check, to find out whether the nature of our living, our work, and our service is related to building the church or tearing it down instead. Brothers and sisters, if we put the church aside, we may consider many works, such as preaching the gospel, saving souls, and edifying the believers, to be praiseworthy. But if we consider the church as a measure to test our works, we will immediately see that many of these works concern only the will of men rather than the will of God. Such works are still under the hand of Satan, and they are even used by Satan to damage the will of God, that is, to damage the building of the church.

V. THE NEED OF BEING BUILT

In Matthew 16:18, build and church are important words: "You are Peter, and upon this rock I will build My church." In addition, 1 Peter 2:4-5 says, "Coming to Him, a living stone,... you yourselves also, as living stones, are being built up as a spiritual house." These words speak of the importance of building.

我们每一个得救的人都会承认，我们原来虽是泥土，但现在因着主的救恩，都成了一块一块的石头。但是，光作石头不够，还要被建造。不错，你是活石，但还要问说，被建造了没有？这是一个厉害的问题。如果是被建造的，你这块石头就不能单独了，你这块石头就要受对付，就要和别的石头联结在一起了。

弟兄姊妹，现在我们要问我们自己，我是经过建造的么？我是和别人联在一起的么？我是和别人配搭在一起的么？或者我是单单独独，孤立的一块石头？有的人好象宝石、钻石，非常的美丽，也很宝贵，但就是单独的、孤立的，不和别人建造在一起。这个不象基督徒。基督徒不光在于美丽，基督徒更在于建造。建造是第一，美丽是第二。许多的弟兄姊妹，一直到今天还没有经过建造，还是喜欢个人属灵，喜欢单独追求，喜欢个人作工，喜欢个人讲道，喜欢个人作得好。我不知道在神的儿女中，究竟有多少人，常有一种共同的感觉，常有一个配搭的感觉，说，光是我属灵不够，必须弟兄姊妹和我一同属灵才可以。若光是我自己属灵，我不感觉太愉快，我不感觉太美丽，必须弟兄姊妹和我，我和他们，一同属灵，那才美丽。不是我讲道讲得好了，就可以了，乃是我的同工，我的弟兄姊妹，能和我一同事奉神，并且能事奉得有效，那才是可以了。

但是，可怜就在这里，很多时候，同样的聚会，同样的空气，同样的光景，也是同样的结果，如果是我在这里讲，那就不得了了，我的感觉是一种味道。如果是别的弟兄讲，我的感觉就是另一种味道。我还会批评说，你看，今天来的人不多，空气很下沉，还有几个打瞌睡的。这就是个人的感觉，自私的感觉，也是可怜的感觉。这样，大家虽然是共同事奉，却没有共同建造。这样的事奉，阴间的门不会震动，你也不能盼望你的道有效，你的道有权能。你的道没有办法从阴间的里面，把它所扣住的灵魂抢救出来。你的道不能释放罪人，也不能释放信徒。你也没有办法把天国的门打开，把人带进诸天的国度里，把人带到诸天的管治之下。看看你的血气！看看你的私心！看看你的孤僻！看看你的个性！看看你的单独！看看你的称义自己而定罪别人！这些光景，证明连你自己也是给阴间的

As saved ones, we all admit that once we were clay but that we have become stones because of the Lord's salvation. However, it is not enough simply to be stones; we still need to be built. No doubt, we are living stones, but a question remains: "Have we been built?" This is a serious question. If we have been built, then we, as stones, cannot be independent. Instead, we need to be dealt with and joined together with other stones.

Brothers and sisters, we must ask ourselves, "Have I been built? Am I connected with others? Am I in coordination with others? Or am I a stone, independent and isolated?" Although someone may be a gem, a diamond that is exceedingly beautiful and very precious, he still may be all alone, in isolation, and not built with others. This is not what a Christian should be. The real meaning of being a Christian lies not only in beauty but even more in building. Building is first; beauty is second. There are many brothers and sisters who still have not been built with others, who still prefer to be individually spiritual, pursuing the Lord independently, working alone, preaching alone, and being alone. I do not know how many among the children of God have a consciousness of togetherness, a consciousness of coordination, saying, "It is not enough that I am individually spiritual; the brothers and sisters must also be spiritual with me. I am not happy, nor do I feel beautiful when I am the only one who is spiritual. There is beauty only when the brothers, the sisters, and I are spiritual together. It is not enough to preach well by myself. Rather, the situation is good and effective only when I serve God together with my co-workers, my brothers and sisters."

When the meetings are always the same, the atmosphere is the same, the condition is the same, and the result is the same, a brother may think that everything would be marvelous if only he were the one speaking. This is a pitiful situation. Since this brother is not the speaker, however, he may have a different feeling and may even criticize, saying, "Not many have come to the meeting, the atmosphere is depressing, and some even fall asleep." This is an individualistic feeling, a selfish feeling, a pitiful feeling. Although this brother is serving together with others, he has not been built together with them. If our service is like this, it cannot shake the gates of Hades, and we should not expect such messages to be effective and powerful. Our preaching will not be able to rescue the people who are being held in Hades, and our preaching will not be able to release sinners, nor even release believers. We, thus, will have no way to open the gates of the heavenly kingdom and usher people into the kingdom of the heavens to be under its ruling. Look at our flesh! Look at our selfishness! Look at our peculiarity! Look at our individualism! Look at our independence! Look at our self-justification and condemnation of others!

门扣住的人，连你自己也是还没有从阴间的门里得着释放的人。因此你也没有办法释放别人，更没有办法把人带到诸天的管治之下。

今天晚上，我觉得主就是给我这个负担，叫我着重的来说教会建造的事。弟兄姊妹，到底你被建造了没有？到底你是自己单独呢，还是和众圣徒配搭在一起？你自己的长处，你自己的优点，都算不得数；和别人被建造在一起了，才算得数。但可惜的就在这里。贪恋罪恶的人，爱世界的人，固然没有法子被建造；就是一班所谓属灵，却带着属灵的孤僻，属灵的特殊，属灵得超水平的人，也没有法子被建造。撒但是诡诈的，他实在会作工，他若不能把人扣在那里，他就把人推一推；他若不能叫人构不上，他就叫人过及一点。因此，你看见，在教会中，在事奉里，很不容易看到被建造的人，很不容易看到真实的配搭。

有的时候，我碰到一班弟兄姊妹，在那里共同读圣经，我就碰到一个空气，每一个人都顾自己读得好。从一面来说，这是对的，每一个人都该读得好。但从另一面来说，一个被建造的人，受过对付的人，真有配搭的人，他的观念就改了。不是我一个人读得好的问题，乃是我 and 弟兄们一同读得好的问题。不是我圣经读得好就好了，我属灵了就好了，我能祷告了就好了。不，乃是我 and 弟兄姊妹，共同读得好，共同属灵，共同祷告，共同事奉。弟兄姊妹，你能不能有一个感觉，在你旁边的人，事奉不象样子，你就变作重担了？如果是这样的话，那就是对的。若不是这样，你就还没有被建造，还没有经过十字架多少的对付，阴间的门在你身上就不会被震动，天国的门在你身上也不会被打开，你虽然工作，虽然事奉，还是在自己的意思里面。你是个体贴自己意思的人，并不体贴神的意思。在你身上，撒但无所惧怕，神也无所作为。

但，如果你在这里是经过建造的，情形就不同了。你经过建造有多少，你身上教会的性质就有多少。你经过建造有多少，你身上教会的见证就有多少。你经过建造有多少，你身上教会的成分也就有多少。就是你这一分被建造的，才是教会。凡没有被建造的，都不是教会。你千万不要以为说，我是得救的人，我就是教会。石头不一定是房子。独立的石头，只是石头，并不是房子。石头被建造在一起，

All of these conditions prove that we have not been released but are still being held by the gates of Hades. Consequently, we will have no way to release others from the gates of Hades, much less lead them to be under the ruling of the heavens.

I feel that the Lord has burdened me to stress the matter of the building of the church. Brothers and sisters, have we been built? Are we individualistic, or are we coordinated together with the saints? Our strong points, our good qualities, do not count; the only thing that counts is being built with others. Certainly believers who lust after sinful things and love the world have no way to be built with others. But sadly, even the so-called spiritual believers who are spiritually peculiar, spiritually special, or super-spiritual have no way to be built with others. Satan, being crafty, really knows how to work. If he cannot hold someone back, he will push him forward; if he cannot cause someone to fall short, he will cause him to reach beyond. Hence, today in the church and in the service, it is not easy to see built-up believers and real coordination.

Sometimes I find a group of brothers and sisters who study the Bible together, and in the atmosphere among them I sense that each one cares only about his own studies. On the one hand, it is good that each one is studying well, but on the other hand, if a person has been built, dealt with, and is in coordination, he will have a different concept. It is not a matter of whether I study well but a matter of whether I study well with the brothers and sisters. It is not a matter of everything being fine as long as I study the Bible well, as long as I am spiritual, and as long as I can pray. No, rather it should be that the brothers and sisters and I study the Bible together, are spiritual together, pray together, and serve together. Brothers and sisters, when the saints around us are not serving properly, do we feel a heavy burden? If we do, our situation is right. If we do not, we have not yet been built up nor dealt with by the cross; thus, the gates of Hades cannot be shaken nor can the gates of the kingdom of the heavens be opened through us. Although we serve and work, we are serving and working according to our own will. We are caring for our own will rather than God's will. Therefore, Satan has nothing to fear in us, nor can God accomplish anything through us.

However, if we have been built, the situation is different. The degree of our being built determines the measure of the nature, testimony, and element of the church in us. Only the part of us that has been built is the church. Whatever has not been built is not the church. We should never think that because we are saved, we are the church. Stones are not necessarily a house. Independent stones are merely stones, not a house. Only stones which have been built together are a house. We must ask ourselves, "Have I been built or not? Am I individualistic

才是房子。我们要问自己被建造了没有？是单独的呢，还是团体的？是受过对付的呢，还是原封未动的？是破碎的呢，还是完整的？是和人配搭的呢，还是孤僻的？若没有被建造，就没有教会。若没有被建造，就只有你这个基督徒，只有你这个得救的人，却没有教会；只有你这一块石头，却没有房屋。要有房屋，要有教会，非被建造不可。若没有被建造，就没有教会的见证；没有教会的见证，也就没有教会的立场。

弟兄姊妹，在这末后的时候，神要恢复这一件事。神不仅要恢复一个教会的立场，要恢复一个教会的见证，还要恢复这个教会的建造。谁在这里蒙恩、蒙怜悯，谁就要低下头来说，主，怜悯我，也怜悯我许多的弟兄姊妹，而建造我们。

我们必须看见，得救是一件事，被建造又是一件事。被主呼召是一件事，受主建造又是一件事。摆在主手里是一件事，在主的手里肯被擘开又是一件事。大家一同作弟兄是一件事，能够互相被建造又是一件事。大家一同事奉是一件事，能配搭又是一件事。要接受破碎，要接受对付，要脱离孤僻。要在这里看见到一个地步，你凭自己就没有办法活，没有办法作基督徒，没有办法事奉神，没有办法治理教会，没有办法传福音，没有办法造就圣徒。要看见到一个地步，你每一步的行动，每一点的生活，都需要别人。没有别人，你就瘫痪了；没有别人，你就寸步难行。你要看见到这个地步，才能被建造。

但今天的情形不是这样。好象有一种味道，若是没有弟兄姊妹，那更合式，我更有用武之地。大家都没有了，什么都是我来，我更方便一些。那些弟兄姊妹，不是我的累赘，就是我的绊脚。我怕有的弟兄姊妹，好多时候就有这种感觉。觉得若是一个人祷告，那是何其美，一个人读经，那是何等好，一个人事奉主，那是多么方便，一个人传福音，那是多么顺心。若是要活在教会中，那是真麻烦，弟兄是累赘，姊妹是负担，前面是绊脚，后面是拖累。你有没有这种感觉呢？若是有这种感觉，请记住，你就是个没有蒙怜悯的人，你是个天然的人，你还没有得到启示，没有看见光，没有脱离自己。一个受了对付的人，一个真懂得教会见证的人，他就个人不来了，单独不来了；没有弟

or corporate? Have I been dealt with, or am I still the same? Have I been broken, or am I still whole? Am I in coordination with others, or am I eccentric and in isolation?" If there is no building, there is no church. If there is no building, there are only individual Christians who are saved, but there is no church. Without building, there are only individual stones, but there is no house. To have the house, that is, to have the church, there must be building. Without building, there is no testimony of the church; without the testimony of the church, there is no ground of the church.

Brothers and sisters, in these last days God intends to recover this matter. God wants to recover not only the ground and the testimony of the church but also the building of the church. Whoever receives grace and mercy will bow his head and say, "Lord, have mercy on me, and have mercy also on my brothers and sisters. Build in us."

We must see that to be saved is one thing, but to be built is another. To be called by the Lord is one thing, but to be built by Him is another. To be placed in the Lord's hand is one thing, but to be willing to be broken in His hand is another. To be brothers together is one thing, but to be built with one another, to be built together, is another. For all to serve together is one thing, but for all to be coordinated is another. We need to be broken, dealt with, and delivered from our seclusion. We must see to such an extent that we cannot live, be a Christian, serve God, manage the church, preach the gospel, or edify the saints by ourself. We must see to such an extent that we need others in every step of our actions and in every aspect of our living. Without others, we should be paralyzed. Without others, it should be hard for us to walk even one inch. We need to realize this to such an extent in order to be built with others.

Today's situation is not like this. Instead, we seemingly say, "It would be easier if there were no brothers and sisters; then I would be able to display all my abilities. It will be more convenient for me when everyone else is gone, and I am doing everything. The brothers and sisters are either a nuisance or a hindrance to me." I am afraid that some of the brothers and sisters often have this kind of feeling. They feel that it is pleasant to pray alone, wonderful to read the Word alone, convenient to serve the Lord alone, and enjoyable to preach the gospel alone. They also feel that it is troublesome to have the church life because the brothers are annoying and the sisters are burdensome. There are stumbling stones in front and entanglements behind. Do you have this kind of feeling? If you do, you must realize that you are a person without mercy bestowed on you. You are a natural person, and you have not yet received a revelation. You have not yet seen the light, and you have not yet been delivered from your self. A person who has been dealt with, who truly knows

兄，没有办法；没有姊妹，没有办法；没有配搭，不能作工；没有共同，连作基督徒也不行。这不是一个道理。主有一天会把你带到这个地步，开你的眼睛，给你看见，你需要被建造。

有的弟兄问我说，主耶稣在山上的教训是说，你们祷告的时候，要关起门来；我一关门，两个钟头都可以祷告，但一和弟兄们跪在一起，两句话也祷告不出来，这是为什么？这没有别的，就是因为你单独惯了，孤僻惯了。你从来没有靠过别人。在属灵的生活上，你缺少倚靠。你不感觉需要同作肢体的人。你自己能独立，你自己能祷告，你自己能读经。

弟兄姊妹，原谅我说自己的事。许多时候，我自己跪在那里，祷告不了三句话，我就巴不得再去多找几位弟兄和我一同祷告。有的时候，我里头的负担，需要好些弟兄姊妹，和我在一起祷告，才能过去。光是我一个人，没有办法。也有的时候，一章圣经怎样读也读不通，我知道也需要去找弟兄。找一个还不够，要找好多个，大家在一起读。非常奇妙，一有这些弟兄在一起读，一点时候就读通了。

我们若真认识教会，就要看见教会乃是建造的，不是拼凑的。不是一个一个信徒照着原样加上去的，乃是一个一个信徒受过对付，受过破碎而被建造的。没有被建造，就只有石头，没有房屋。没有被建造，就只有信徒，没有教会。没有被建造，就谈不到见证、立场、争战、和得胜。没有被建造，就没有撒但的失败，也没有诸天的掌权。所以，教会的建造，对教会的见证，乃是极其重要的。要有教会的见证，就必须有教会的建造。要有教会的建造，你就必须被建造。主怜悯我们！

the testimony of the church, can no longer be individualistic and secluded. He cannot go on without the brothers and sisters. He cannot work without coordination. He cannot even be a Christian without being together with other Christians. This is not a doctrine. One day the Lord will bring you to such a point and open your eyes to see that you need to be built.

A brother once asked me, "The teaching of the Lord Jesus on the mountain is 'when you pray, shut your door.' Whenever I shut the door, I can pray for two hours, but whenever I kneel down with the brothers, I cannot pray two sentences. Why is this?" The only reason for this is because he was used to being independent and secluded. He never depended on others. He lacked dependence in his spiritual life. He did not feel a need for his fellow members. He could be independent, pray by himself, and even read the Scriptures by himself.

Brothers and sisters, forgive me for speaking of my own experiences. Many times when I knelt down to pray, I longed to seek out a few brothers to pray with me after praying only a few sentences. Sometimes I needed a number of brothers and sisters to pray with me in order for the burden within me to be discharged. I could not do it alone. Sometimes I could not understand a chapter of the Bible, no matter how much time I spent reading it. Then I realized that I had to seek out some brothers. It was not enough to find one brother; I had to find several brothers to study together. Amazingly, I was able to understand what I read in a short period of time when I studied with the brothers.

If we really know the church, we will see that the church is a built-up entity, not merely something put together. The church is not put together with many believers, all of whom are in their original condition. Rather, the church is built with believers who have been dealt with and broken. Without building, there are stones, but there is no house. Without building, there are believers, but there is no church. Without building, the testimony, the ground, the warfare, and the victory are not possible. Without building, there is no defeat of Satan, nor is there the ruling of the heavens. Therefore, the building of the church is crucial to the testimony of the church. To have the testimony of the church, there must be the building of the church. And to have the building of the church, we need to be built. May the Lord have mercy on us!

教会见证的性质

在这一部分的末了，我们还需要来看一点教会见证的性质。教会的见证，到底是什么性质呢？按圣经的启示看，教会的见证，最少有六种重要的性质：

壹 是启示的

教会见证的性质，第一乃是启示的，而不是天然的、理想的、或人所以为的。这是主在马太十六章十七节，清楚说明的。主在那里所说的“指示”，原文乃是“启示”。教会的见证，完全是启示的。一个人得救以后，一爱主，一发热心，开头的时候，大都没有这个启示，而是在那里想说，我能变好一点，改良一点，热心一点，属灵一点，多传一点福音，多作一点工作，那就好了。这些都是天然的，有一天，神的灵开他的眼睛，向他启示，给他看见神所要的，不是热心，不是奔跑，也不仅是属灵，乃是把他这个人建造一下。神要建造他，神要得着一个教会，神要有一个教会的见证。神要人是经过破碎的，受过对付的，经过建造的，众人是成为一个的，是配搭成一身的，是一个教会，是一个见证。这是启示的。

贰 是复活的

第二，照以弗所二章六节看，教会见证的性质，也是复活的。天然的都得脱去，一切都要进入复活。这就需要经过死，经过试炼。许多的试炼，都是一个死。比方有一位弟兄，很爱主，满有干才，满有热诚，满有魄力，现在热心起来，要来服事教会了。但他这些干才，这些魄力，这些热诚，都是天然的，都带不到教会的见证里面来。这一位弟兄，迟早都得经过死，经过试炼。他的热诚，他的干才，他的能力，都得经过试炼，进入死亡，受到折磨，再从死亡里面出来，那一个才是复活的，那一个才是能被建造的，那一个才是能配搭的。你我的天然，和别人都配搭不来。唯有复活的才能配搭得来。所以唯有复活的才是身体，唯有复活的才是教会，唯有复活的才是见证。

The Nature Of The Testimony Of The Church

At the end of this section, we need to consider the nature of the testimony of the church. What is the nature of the testimony of the church? According to biblical revelation, the nature of the testimony of the church consists of at least six important items.

I. BEING OF REVELATION

First, the nature of the testimony of the church is of revelation; it is not natural nor idealistic nor of human thought. This is clearly declared by the Lord in Matthew 16:17, where He used the word revealed. The testimony of the church is altogether related to revelation. After a person is saved and begins to love and be zealous for the Lord, he does not have much revelation. Instead, he thinks that he only needs to improve himself a little, to be a little more zealous and a little more spiritual, and to preach the gospel and work for the Lord a little more. All of these thoughts are natural. One day, however, the Spirit of God will open his eyes and give him a revelation, showing him that God does not want his zeal nor his labor nor his spirituality. Instead, he will see that God wants to do a building work in him. God wants to build him; God wants to obtain the church. God wants to have a testimony of the church. God wants the believers to be broken, dealt with, and built up so that they become coordinated as one Body to be one church, one testimony. This is a matter of revelation.

II. BEING OF RESURRECTION

Second, according to Ephesians 2:6, the nature of the testimony of the church is also of resurrection. Everything natural must be put off; everything must enter into resurrection. This requires us to be tested and to pass through death. Many tests eventually lead to death. For example, a brother who really loves the Lord and is very talented, full of zeal and of vigor, may desire to serve the church. But his natural talent, zeal, and vigor cannot be brought into the testimony of the church. Sooner or later this brother must pass through a test and through death. His talent, zeal, and power all need to be tested by being put into death. Then whatever comes out of death will be in resurrection, and only what is in resurrection can be built and be in coordination. In our natural being we cannot be in coordination with others. Only what is in resurrection can be coordinated. Consequently, only that which is of resurrection is the Body, only that which is of resurrection is the church, and only that which is of resurrection is the testimony.

叁 是新造的

第三，以弗所二章十五节给我们看见，教会见证的性质也是新造的，不是旧造的。这又是要蜕皮，这又是要破碎。我们天然的都是旧造的，复活的才是新造的。旧造的都是属亚当的，新造的才是属基督的。实在说来，旧造的就是亚当，新造的也就是基督。教会不是属亚当的，不是在亚当里的，更不是亚当。教会乃是属基督的，乃是在基督里的，更是基督自己。所以在教会的见证里，没有亚当旧造的东西，只有基督新造的东西。在教会的见证里，旧造的都得经过折磨，都得经过死而复活，属亚当的都得变作属基督的，因为是复活的，是基督的，才是新造的。

肆 是属灵的

第四，教会见证的性质也是属灵的。这是以弗所二章十八节给我们看见的。教会乃是圣灵在信徒的灵里所构成的，没有一点肉体的成分。所以教会的见证，当然也是属灵的，不能有任何肉体的成分搀在里面。一有肉体的成分，就破坏了教会的见证，就失去了教会的见证。必须完全是属灵的，才是教会的见证。我们什么时候活在灵里，什么时候就有教会的见证。我们什么时候凭肉体活着，什么时候就失去教会的见证。

伍 是属天的

第五，照以弗所二章六节看，教会见证的性质也是属天的。这也是当然的。教会虽然在地上，却是一个属天的东西。她里面的性质就是天。因为她的根源不是在地上，她的根源乃是在天上。教会不是出于地的，乃是出于天的。她的根基是在天上。什么时候教会一属地，一有了属地的光景，教会就变质了，教会的见证也就没有了。因为教会的性质完全是属天的。

陆 是永远的

末了一种，教会见证的性质也是永远的。以弗所三章十一节说，神对教会所定的旨意，乃是从万世以前的。从

III. BEING OF THE NEW CREATION

Third, Ephesians 2:15 shows us that the nature of the testimony of the church is of the new creation, not of the old creation. This also requires stripping and breaking. Our natural being is of the old creation, and only that which is in resurrection is of the new creation. All that is of the old creation belongs to Adam; only that which is of the new creation belongs to Christ. Actually, that which is of the old creation is Adam, and that which is of the new creation is Christ. The church does not belong to Adam. It is not in Adam, and it is not Adam. Rather, the church belongs to Christ. It is in Christ, and it is even Christ Himself. Therefore, in the testimony of the church there is nothing of the old creation of Adam; there are only the things of the new creation of Christ. In the testimony of the church, the things of the old creation must pass through the process of death and resurrection so that all the things of Adam can become the things of Christ, because only that which is of resurrection and of Christ is the new creation.

IV. BEING SPIRITUAL

Fourth, the nature of the testimony of the church is spiritual. This is seen in Ephesians 2:18. The church is constituted with the Holy Spirit in the spirit of the believers; thus, there is no element of the flesh. Therefore, the testimony of the church is spiritual. No element of the flesh can be mixed with it. Once there is an element of the flesh, the testimony of the church is damaged and will be lost. The testimony of the church must be absolutely spiritual. Whenever we live in the spirit, we have the testimony of the church. Whenever we live according to the flesh, we lose the testimony of the church.

V. BEING HEAVENLY

Fifth, Ephesians 2:6 shows that the nature of the testimony of the church is heavenly. This is the proper position. Although the church is on the earth, it is something heavenly. The nature of the church is heavenly because her source is not on earth but in the heavens. The church does not come out of the earth but out of the heavens. Her foundation is in heaven. Whenever the church becomes earthly and has an earthly condition, the nature of the church is changed, and the testimony of the church is lost. This is because the church is altogether heavenly.

VI. BEING ETERNAL

Sixth, the nature of the testimony of the church is eternal. Ephesians 3:11 says that God's purpose for the church is an eternal purpose, a purpose made

万世以前，原文是永远。所以这叫我们知道，教会乃是一个永远的东西。凡是暂时的，都不是教会。凡今天有，明天就没有了的，都不是教会。能去掉的，能改变的，能抹杀的，能没有的，都不是教会。教会的性质是永远的，是不改变的，是没有法子抹杀，没有法子去掉，一直存在那里的。这一个才是教会，这一个也才是教会的见证。所以教会见证的性质，象教会本身一样，乃是永远的。

以上这六种性质，都是教会的性质，也都是教会见证的性质。这六种的性质，乃是教会和教会的见证一个厉害的试验。凡经不起这六种试验的，那就不是教会，也就不是教会的见证。凡算得教会的，凡算得教会见证的，都是启示的，都是复活的，都是新造的，都是属灵的，都是属天的，也都是永远的。这六种性质是相联的。既是启示的，就必是复活的；复活的，就是新造的；新造的，就是属灵的；属灵的，就是属天的；属天的，也必是永远的。这一切都要求我们接受十字架的破碎。我们的天然肉体要受对付，我们人在这里要倒下去。只有十字架作过够多的工，属灵的启示才来到，复活的才出来，新造的才彰显，才有属灵的成分，才有属天的东西，才是存到永远的。这个是教会，这个也是教会的见证，所以这个也就是教会见证的性质。

in eternity. Therefore, we know that the church is something eternal. Anything temporary is not the church. Anything that is here one day and gone the next day is not the church. Anything that can be removed, altered, wiped out, or voided is not the church. Since the nature of the church is eternal, whatever is of the church cannot be altered, removed, or wiped out; it remains forever. Only what is eternal can be the church, and only what is eternal can be the testimony of the church. Therefore, like the church itself, the testimony of the church is eternal.

These six items show the nature of the church, and they are also the nature of the testimony of the church. These six items are a severe test to the church and to the testimony of the church. Whatever fails to pass the test of these six items is not the church nor the testimony of the church. Anything that can be counted as the church and as the testimony of the church must be of revelation, of resurrection, of the new creation and spiritual, heavenly, and eternal. These six items are linked together. Whatever is of revelation is surely of resurrection; whatever is of resurrection is of the new creation; whatever is of the new creation is spiritual; whatever is spiritual is heavenly; and whatever is heavenly is eternal. All these items require that we receive the breaking of the cross. Our natural man and our flesh must be dealt with; our whole being must be broken. When the cross has done its sufficient work, spiritual revelation will come, the things of resurrection will come forth, the things of the new creation will be manifested, and there will be a spiritual, heavenly, and eternal element. This is the church; this is also the testimony of the church. Therefore, this is the nature of the testimony of the church.

第二部分 教会的立场

今天早晨我们要开始来看教会的立场。我们在开头曾说过，教会的见证乃是教会的内容，教会的立场乃是教会的外表。我们都知道，凡神所创造的事物，都有里外两面的需要。任何一件东西，都有它的内容，也都有它的外表。你没有办法找出一件东西，是光有一面而没有两面的。一件东西若光是一面，就没有法子存在。这是宇宙中一个非常大的定律，一个非常重要的原则。

照样，教会也有她的内容，和她的外表，这两面的讲究。但我们常会在教会的问题上，偏到一面去了。我们若不是太注意她的内容，就是太注意她的外表。但圣经的真理是平衡的。圣经如何给我们看见教会的内容，也如何给我们看见教会的外表。教会的内容就是教会的见证。我们已经看见，教会这个内容的见证，乃是彰显基督。而教会的外表，固然包括好多的点，好多的事，但这一切的点，一切的事，都可以用立场这一件事包括了。

有一件事，是我们需要承认的，就是凡爱主的人，追求主的人，对于教会的内容都没有多少的问题，但对于教会的立场，却有许多的争执。历代在爱主的人中间，关乎教会所发生的问题，大多都不在教会的内容或见证上，几乎都是在教会的外表或立场上。如果神的儿女，对教会的立场，能好好的解决了，神儿女中对教会的难处，可以说差不多也都解决了。我们这一次特别聚会，所以来看教会立场这个问题，就是盼望能在这一点上帮助神的儿女。

SECTION TWO: THE GROUND OF THE CHURCH

Now we will begin to consider the matter of the ground of the church. The testimony of the church is the content of the church, and the ground of the church is the outward appearance of the church. Everything created by God has two aspects: an inward aspect and an outward aspect. Everything has content and appearance. We cannot find anything that has only one aspect. It is impossible for something to exist with only one of these aspects. This is a great law, an important principle, in the universe.

Similarly, the church has two aspects, both content and appearance. We often lean toward one aspect, however, when we speak concerning the church. Either we pay too much attention to its inward aspect, its content, or we pay too much attention to its outward aspect, its appearance. But the truth in the Scriptures is balanced. Just as the Bible shows us the content of the church, it also shows us the appearance of the church. The content of the church is the testimony of the church. We have already seen that the content, the testimony, of the church is to express Christ. The appearance of the church includes many points that are related to the matter of the ground.

We must admit that those who love and pursue the Lord do not have much problem with the content of the church, but they have many problems related to the ground of the church. Throughout the ages among those who love the Lord, the problems that have arisen concerning the church were seldom related to the content or the testimony of the church; rather, almost all of them have been related to the outward appearance or the ground of the church. If the children of God could properly deal with the ground of the church, there would be almost no problems related to the church. We want to look at the matter of the ground of the church during this conference in the hope that we can help God's children on this point.

有一件事，我们开头得要确定的，就是神是独一的，所以在宇宙中差不多的事也都是单纯的，都是一元化的。宇宙不是二元的，宇宙乃是一元的。因为宇宙的源头，就是那一位创造宇宙的主，乃是一元的。宇宙是如此，教会更是如此。教会不是二元的，当然更不是多元的，教会乃是一元的。教会的产生是一元的，教会的性质是一元的，教会的存在也是一元的，就是教会其他的方面，也都是一元的。用一句简单的话来说，教会的一切都是一元化的。既是如此，按这原理推论，教会的立场，也必是一元的；既是一元的，就必定是一个，不会是多个的。我们必须先把这个原则抓牢。我们绝不能称义教会有许多个立场的事。教会的源头是一元的，性质是一元的，所以她的立场也定规是一元的。凡把教会的立场看作多元的，在原则上都是错误的。教会的本身既只是一个，教会的立场就不能是多个。这是我们一起头就必须确定的。

但我们睁开眼睛来看，今日的教会，立场却是多个的。据确实的统计，到了一九一四年的时候，就有一千五百多个不同的立场。这是四十几年前，几乎是半世纪以前的统计。这就是说，到了半世纪之前，一个的教会，一元化的教会，竟然有了一千五百多个的立场。到了四十几年后的今天，我们应该信，必定是更加多了。不必看别的时候，看别的地方，就看现在，就看我们眼前这个地方，你看一个基督教，有多少个不同的立场？一个教会，竟然分作许多个立场。按原理来说，没有一个公正的人，会有一个断案说，这是对的。一个合乎逻辑的断案，定规要说，教会既是一个，教会的立场也就该是一个。但是今天的光景，却与原则完全不合了。一元化的教会，竟然有了多元化的立场；一个的教会，竟然有了多个的立场。这是不合理论的。

到底教会的立场是什么？到底教会该有什么立场？教会只该有一个立场，这是确定的原则。凡有理智的人，不必去看圣经的启示，就是按着原理来推论，也都要定规说，

From the outset we need to affirm one thing: God is uniquely one, and therefore almost all things in the universe are also single, pure, and one in substance. The universe is not two but one because its source—the God who created it—is one. This is the case with the universe and even more so with the church. Essentially, the church is not dual and surely not plural but one. The production of the church is one, the nature of the church is one, the existence of the church is one, and all other aspects of the church are one. In brief, we can say that everything related to the church is intrinsically one. Since this is a principle, we can infer that the ground of the church is also one, not many. We must hold fast to this principle. There is no justification for the church having many grounds. Since the source of the church is one and the nature of the church is one, the ground of the church must be one. Whoever thinks that there can be more than one ground for the church is wrong in principle. Since the church is uniquely one, there cannot be more than one ground of the church. We must affirm this from the very beginning.

When we open our eyes and look around, however, we see that the church has numerous grounds. According to the statistics, there were more than fifteen hundred different grounds by 1914. This is according to the statistics of over forty years or nearly half a century. Half a century ago the church which is uniquely one already had more than fifteen hundred grounds; today we believe that there are even more. There is no need to look at another time or another place; simply look at where we are at the present time and the present place. Do we see many different grounds of the church? Surprisingly, the one ground of the church has been divided into many different grounds. According to proper reasoning, no one who is fair and just could come to the conclusion that this is right. It is logical to conclude that since the church is one, the ground of the church also must be one. But today's situation is not in agreement with this principle. Incredibly, the church has multiple grounds; the one church has many grounds. This is not reasonable.

What is the proper ground of the church? The church should have only one ground; this is a definite principle. An intelligent person does not need to find the biblical revelation. By simply inferring from the principle, he definitely should

教会只该有一个立场。因为神作事是从来不违反原理的。我们若是把圣经的话，拿来看一下，那更是清楚。教会的问题就是一，教会的问题没有二。你若把圣经仔细读过，一提到教会，就是用“一”字来代表。教会就是一。所以教会的立场也该是一。

但今天这么多的立场，到底有没有一个是对的呢？到底哪一个是对的呢？到底教会的立场怎样才算是对的呢？这就是这一次我们来看教会的立场，盼望能弄清楚的。我们要看教会的立场，头一件事就要来看教会的一，就是我们平常所说教会的合一。我愿意和弟兄姊妹说，教会的合一，认真说不在于合，乃在于一。教会这一个东西，既是一元的，在教会里自然就有个一。你不必去合，她就是一。她里头有一件东西，就叫作一。

壹 合一的本质

一 是圣灵自己

这个一是什么？圣经称它作圣灵的一。以弗所四章三节所说，“保守圣灵的合一，”（原文，）简单的说，就是保守圣灵的一。什么叫作圣灵的一呢？圣灵的一，就是圣灵自己，就是圣灵的本身。圣灵就是这个一，就是这一的本质。圣灵乃是一个。在你里面，在他里面，在我里面，在我们千万个得救的人里面，都有这一个圣灵。我们若说我们大家里头所有的圣灵是同样的，这种说法还不够。我们大家里头所有的圣灵，不仅是同样的，并且是同一的。你里头所有的圣灵，就是我里头所有的圣灵；我里头所有的圣灵，也就是他里头所有的圣灵。我们千万个得救的人，里头所有的圣灵，就是一个圣灵；不只是同样的，并且是同一的。

也许有初蒙恩的弟兄姊妹，会在这里怀疑说，怎么我们这许多人里面所有的圣灵，会是一个的？说是一样的，倒可以；说是一个的，这实在有一点难以领会。怎么会圣灵在他里头，在我里头，在你里头，在这么多的人里头，竟然还是一个的呢？对于这个疑问，我们可以举一个很浅显的比方来解答。你看，现在这个会所里，挂着好多盏电灯。若是我们把这些电灯都开了，电也进到这些电灯里面了，凡懂得电学的人都知道，这些电灯里面所有的电乃是一个电。不只是同样的电，并且是同一的电。是同一个电流，

say that the church has only one ground. God does not do things contrary to His principles. Therefore, if we look into the Bible, the matter becomes even clearer. The church is a matter of being one, not two. If we carefully read the Bible, we will see that the church is described as being one whenever it is mentioned. The church is simply one. Therefore, the ground of the church also should be one.

Of the many grounds that exist today, is any one of them right? What is the right ground; what is the proper ground of the church? This is what we hope to make clear as we consider the matter of the ground of the church. As we consider the ground of the church, the first thing we need to see is the oneness of the church, which is what we ordinarily refer to as the unity of the church. Strictly speaking, the oneness of the church does not depend upon the church being united but on the church being one. Since the church is one, it has an inherent oneness. The church does not need uniting; the church is simply one. The church has an inherent quality called oneness.

I. THE ESSENCE OF THE ONENESS

A. Being the Spirit Himself

What is this oneness? In Ephesians 4:3, this oneness is called “the oneness of the Spirit.” What is the oneness of the Spirit? The oneness of the Spirit is just the Spirit Himself. The Spirit is the very oneness, the essence of the oneness. The Spirit is one. This one Spirit is in you, in him, and in me; He is in millions of us who are saved. It is not enough to say that the Spirit in us is the same. The Spirit in every one of us is the one and the same Spirit. The Spirit in you is the Spirit in me, and the Spirit in me is also the Spirit in you. The Spirit in millions of us who are saved is the one Spirit, not simply the same kind of Spirit but the same one Spirit.

There may be some newly saved brothers and sisters who doubt this, saying, “How could the Spirit in so many of us be only one? To say that the Spirit is the same may be easy, but to say that the Spirit is one is really hard to understand. How could the Spirit who is in you, who is in me, and who is in so many others be only one?” We can use a simple illustration to answer this question. Look at all the electric lamps in a meeting hall. If we turn on the switch, electricity flows into all the lamps. Those who understand electricity know that the electricity in all the lamps is only one; it is not only the same kind but the same one. The electric current flowing in the many lamps is one and the same. Not only so,

通到许多的电灯里面。不仅如此，到了晚间的时候，全台北市不知道有多少万盏的电灯，里面的电也不仅都是同样的，并且都是同一的，就是一个电流。

圣灵进到古今中外得救的人里面，也是这样。每一个得救的人里头，都有圣灵，而这一个圣灵在大家的里头，乃是同一的，就是一个圣灵。这一个圣灵，就是我们大家之间的一。在教会里头的这个圣灵，就是教会里头的一。如同在这些电灯里头的电，就是这些电灯之间，这些电灯里头的一一样。它们是合一的，因为它们原是一。在它们里头有一个一。我信弟兄姊妹在这里都能领会了。你里头有圣灵，我里头有圣灵，他里头有圣灵，古今中外所有得救的人里头都有圣灵。这一个圣灵，就是教会的一。所以当你碰到一个弟兄的时候，你一知道他是弟兄，你里头马上有一个响应，你很爱他，你很喜欢他，你很愿意与他亲近。他也是这样向往你。你们两个人素不相识，但是一见如故，一见里头就跳起来了，一见好象里头的深渊就与深渊响应了，一见里头最深处的灵就彼此响应了。请大家记得，这个最深处的响应，就是合一，就是一，就是圣灵的一，就是圣灵的合一。这个也就是教会的合一。

不过，我在这里要多说几句。比方一个弟兄和另一位弟兄相见，原是素不相识的，等到知道大家都是弟兄，就彼此响应，彼此向往，实在是亲热，实在是相爱。但是，许多时候，下面的话不能多谈；若是多谈，就要出毛病了。如果再谈下去，自然就会问说，弟兄，你是哪一会阿？这个会的问题一提起来，马上面孔就会冷下来了。再多谈一点，就会进一步的问，你们那个会什么信仰？你们对于圣灵什么态度？答说，我们对于圣灵，一祷告就发抖。问的人一听见这个，面孔不只冷下来了，更会板起来了。就说，哎呀，这个有点太过！神是叫人安静的。安静的才是圣灵的工作，发抖的就不能是圣灵的工作。我碰到人祷告发抖，就受不了。弟兄姊妹，你在这里看见么？这两个弟兄一见面的时候，就摸着一个圣灵的一。他们两个里头，都有圣灵。不管一个是赞成安静的，一个是喜欢发抖的，总归两个里头都有圣灵。他们两个一见面，圣灵就在他们里面跳跃起来了，在这个里面跳，在那个里面也跳，所以就叫他们两个彼此响应起来了。

when evening comes, thousands upon thousands of lights throughout the city of Taipei all share the one and same electricity; all have the same one electric current.

It is the same with the Spirit's entering into the saved ones, whether in ancient times or modern times, in China or elsewhere. Every saved one has the Spirit within him, and this Spirit in all of us is one and the same—the one Spirit. This Spirit is the oneness among us. The Spirit within the church is the oneness within the church. This is like the electricity within light bulbs being the oneness in and among the light bulbs. They are in unity because they are one. There is a oneness within them. Brothers and sisters, I believe that we can understand this now. You have the Spirit in you, I have the Spirit in me, and someone else has the Spirit in him; all the saved ones throughout the ages in all places have the Spirit in them. This Spirit is the oneness of the church. Therefore, when we meet a brother and realize that he is a brother, there is a response within us—we simply love him, we delight in him, and we desire to be near him. He also responds in the same way. Even though we did not know each other previously, it is as if we are old acquaintances when we meet. Immediately, something leaps within each of us, as if deep is calling unto deep—the Spirit deep within us responds to the Spirit deep within him. This response from the deepest part of our being is the oneness, that is, the oneness of the Spirit, which is the oneness of the church.

I would like to say a few more words. In the example we gave earlier, one brother met another brother, and the two had not previously known each other. Once they found that they were brothers in the Lord, they responded to each other and were drawn to each other; they were really warm and loving toward each other. However, if they have an extended conversation, they may get into trouble, because if they continue to talk, one will naturally ask, "Brother, what church do you belong to?" When a question concerning the church is asked, their faces will immediately turn cold. If the conversation continues, one will ask further, "What are the beliefs of your church? What is your attitude in regard to the Holy Spirit?" The other one may answer, "With regard to the Holy Spirit, we shake whenever we pray." When the one who asked the question hears this, his face will not only turn cold but also stiff, and he may say, "Oh, this is too much! God is a God of peace, and He wants us to be peaceful and quiet. Peacefulness is the work of the Holy Spirit, but shaking cannot be the work of the Holy Spirit. I cannot tolerate anyone who shakes while praying." Brothers and sisters, do we see this? When the two brothers first met, they immediately touched the oneness of the Spirit. They both have the Spirit within them. Despite the fact that one is for quietness and the other enjoys shaking, both of them have the Spirit. When they met, because the Spirit

他们虽是两个，但在他们里面的圣灵，实在就是一个。慢慢的，他们不管里头跳不跳，不管灵里响应不响应，他们要用头脑彼此辩论一下。这就不得了！一个的头脑里头，都是发抖，一个的头脑里头，都是安静。一个听见发抖，头就大了，就感觉吃不消；一个听见安静，就感觉太死了，以为一安静，圣灵就跑掉了。这样，他们两个的头脑就打架了。他们两个的心灵是响应的，他们两个的头脑是冲突的。圣灵的合一，就在他们这一个头脑的冲突上，好象漏掉了，好象漏出去了。他们的头脑，他们的理智，就胜过了他们的心灵。结果怎样呢？两个人就不大喜欢见面了，更不乐意在一起祷告了，因为一祷告，一个发起抖来，一个就没法祷告了；一个在那里安静等候，一个又忍耐不了。

我们在这里就看见，基督徒的合一碰到了难处。难处在哪里？在理智，在理由，在作法，在意见。但是在超过这一切的深处，在我们这些得救的人里面，有一个基本的东西，是神一次而永远放在我们里面的，就是神自己的灵。神这个灵在我们里面，就是我们的合一。我们这些得救的人，里面都有了神这个灵，所以也都有了合一。但是因着我们的肉体，因着我们的个性，因着我们的情感爱好，因着我们的主张见地，因着我们的判断定规，有好些不同，所以就破坏了这个合一，也好象就失去了这个合一。实在说，这个合一是不能失去的，不过是受了委屈，藏起来了，退缩了，给我们的眼光征服了。这就是我们的魂生命，我们的爱好，我们的情感，我们的思路，我们的意见、眼光，和我们的主张、判断，胜过了我们里面的灵，压制了我们里面的合一。这样，就叫我们的合一，受到破坏，而好象失去了。其实这个合一还在这里，因为这个合一就是圣灵自己，是永不能失去的。

二 是“一”，不是联合

神的灵这个合一，乃是“一”，并不是联合。这个合一，是不需要联的，也是不需要合的，它的本身就是一。你如果能够不顾理智，只顾心灵，只顾灵里面的响应，在我们中间就有这个一的光景。基督徒若是只管里头的心灵，不管外面的理智，在教会中间，就会有一个一的光景显出来。这不是人为的联合，这乃是神的灵在信徒中间所活出的一。

leaped within them, leaping in this one and in the other as well, they responded to each other. Although they are two, the Spirit in them is one in actuality. However, instead of caring for the leaping and the responding of the Spirit within them, they soon can only argue with one another. This is disastrous! One is occupied with the thought of shaking, and the other is filled with the thought of quietness. When one hears about shaking, he becomes upset and feels that it is unbearable. When the other hears about being quiet, he feels deadened, thinking that the Spirit is not present in this kind of quietness. In this way they will fight against each other in their mind. Their spirits echo each other, but their minds are in conflict with one another. It seems as if the oneness of the Spirit is missing; it has leaked out through the conflict in their minds. Their mind, their thought, has overcome their spirit, and as a result, the two no longer want to see each other. Moreover, they dislike praying together, because one cannot pray when the other is shaking, and one is impatient when the other is waiting quietly.

This shows that the oneness of the Christians has encountered a problem. What is the problem? The problem is with intellect, reasonings, practices, and opinions. But even considering all of these things, God has put the Spirit of God, once for all, into the depths of the being of every saved one. This Spirit of God within us is our oneness. As the saved ones, we all have the Spirit of God in us; therefore, we have the oneness. However, because of differences in our flesh, in our disposition, in our desires and preferences, in our views and opinions, and in our judgments and decisions, the oneness is damaged, and it seems as if we have lost the oneness. In reality, however, the oneness cannot be lost. It has merely suffered a setback; it is hidden and withdrawn because it has been conquered by our self. This means that our soul-life, preferences, emotions, thoughts, opinions, views, ideas, and judgments have overcome the Spirit and suppressed the oneness in us. Thus, our oneness has been damaged and seems to be lost. In actuality, the oneness is still present because this oneness, which is the Spirit Himself, can never be lost.

B. Being Oneness, Not Unity

The oneness of the Spirit is simply one; that is, it is not related to being united together. This oneness does not need to be united together; it is simply one. If we disregard our thoughts and care only for our spirit and the response in our spirit, then there will be a situation of oneness among us. If Christians care for the spirit in them instead of caring for their outward thoughts, then a situation of oneness will be manifested in the church. This is not a matter of uniting together through human effort; rather, it is a living out of the oneness of the Spirit among the believers.

贰 合一的事实

以弗所四章，不只在第三节说到圣灵的合一，还接着在第四至六节说到七个一。我们若仔细把这七个一读，就能看出，它是分作四个一组，三个一组的。

在圣经里，七这个数字乃是完全的意思。这里提到教会的七个一，也相当有完全的意思。有了这些一，就够完全了，就不需要再有别的一。教会这七个一若有了，教会的一就够完全了。而圣经里头的七，有的是分作六和一，但大多是分作四和三的。四是受造者的数目，三是造物者的数目，因为神是三而一的神。教会在今时代的数字，乃是七。在启示录里头，我们看见七个教会，并且那里的七个教会，就是分作头三个，后四个。教会这个七，乃是受造者加上造物者，就是人加上神所有的。这个就是教会的本身。教会这一个东西，就是神加到人身上，就是三加到四上面。人在地上，光是人，不是教会；神在天上，光是神，也不是教会。有一天神从天上来到地上，加到人身上，教会就出来了。三加到四上面，就成功作七；神加到人身上，就成功作教会。

一 一身一灵一主一神

教会的七个一，有四个差不多都是神那一面的，其他三个差不多都是人这一面的。我不是把它分作绝对的，我是要稍微给大家看见，这七个一基本的东西是什么。它基本的四个东西，是从后面倒数上来的。你看它怎么说？它说，“身体只有一个，圣灵只有一个，正如你们蒙召，同有一个指望，一主，一信，一洗，一神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。”我们先注意这里对神的说法。它说，这一位神，就是众人的父，是你的父，是我的父，是他的父，是我们所有得救之人的父。祂是生命的源头，我们都是出于祂，都是祂所生的。不仅如此，祂还在我们众人之上，祂超乎我们众人，祂也贯通了我们众人。祂把我们打穿了，从你那里穿到我这里来，从我这里又穿到他那里去。祂把我们大家都穿通了。没有祂，我们个个都是隔开的。一有了祂，大家都通了。这正如若没有电流，这里的电灯一盏一盏都是隔开的；一有了

II. THE REALITY OF ONENESS

In Ephesians 4:3 the apostle not only speaks of the oneness of the Spirit, but he goes on to speak of seven “ones” in verses 4 through 6. If we carefully study these seven “ones,” we can see that they are divided into one group of four and another group of three.

In the Bible the number seven signifies completion. The seven “ones” of the church spoken of here convey, to a large extent, the meaning of completion. These “ones” are sufficiently complete; there is no need to have any other “ones.” If the church has these seven “ones,” the oneness of the church is sufficiently complete. In the Bible the number seven is sometimes divided into six and one, but mainly it is divided into four and three. Four is the number for the creatures, while three is the number for the Creator because God is the Triune God. The number for the church in this age is seven. In Revelation we see seven churches; furthermore, these seven churches are divided into two groups, the first three being in one group and the last four being in another. The church is a “seven,” which is derived from the creatures plus the Creator, that is, man plus God. This is the church. The church is an entity of God being added into man, that is, three added to four. Man alone on earth cannot be the church, nor can God alone in heaven be the church. One day God came down from heaven to the earth and added Himself into men; thus, the church was brought forth. Three was added to four to form seven; that is, God was added into man to produce the church.

A. One Body, One Spirit, One Lord, and One God

Four of the seven ones of the church are mainly on the side of God, and the other three are mainly on the side of man. I am not dividing them absolutely; I only want to show the seven fundamental items of the oneness of the church. The first four basic items are counted backward from the end of verse 6. Let us read the section from verses 4 through 6, which says, “One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” We should first pay attention to the way the verse speaks concerning God. It says that God is the Father of all. He is your Father, and He is my Father; He is the Father of all of the believers. He is the source of life; we are all out of Him and begotten of Him. Not only so, He is over, above, all of us. He is also through all of us. He bored through all of us, going through you to me, and then from me to someone else. He connects all of us by going through us. Without Him, we would all be separated; with Him, we are all connected. This may be likened to the electric current flowing in light bulbs. When the electric current is absent, the light bulbs in the building

电，这些电灯的里头就是贯通的。一眨眼之间，这盏电灯里面的电，就跑到那盏电灯里面去了。我还没有说完这个跑字，它就跑过去了。我还没有说跑回来，它又跑回来了。这个电流在它们里头，是一直穿通的，是一直贯通的。不仅如此，这个电流也是住在它们里头，充满它们里头的。这就是告诉我们说，这一位作源头的父神，不仅把我们大家完全贯通了，并且住在我们里面，把我们充满了、浸透了，和我们完全调和了。祂就是这样的一位神。

这一位神是怎样贯通我们，怎样充满我们，怎样把祂自己调到我们里头的？我们都知道，祂是把祂自己摆在子里面。这位子，就神而论，祂是子；就我们而论，祂是主。神把祂自己的一切都摆在子里面，子就来作了我们的主，要我们信祂，接受祂。祂经过死而复活，就进到灵里面。灵从天上降下来，里面就有子，也有父。所以到这时，父、子、灵，这三而一的神，都在灵的里面。当我们向着父悔改，而接受子作主的时候，这位灵就进到我们里面来了。灵一进来了，就把子带进来了；把子带进来，也就把子里面的父带进来了。这三而一的神，一进到我们这些接受祂的人里面，我们里面就有了一个一。这个一，就是三而一的神。我们这些人，因为里面有了这个一，就成功作一个身体。所以在这里有四层的故事：父在子里面，子在灵里面，灵在身体里面。所以这里先说一个身体，再说一个灵，再说一个子，就是主，再说一个父，就是神。若倒回头来说，就是父、子、灵、和身体。这四个都是列在神那一面的。当然这四个里头的身体，也是联着我们的。

神在宇宙里，就是要作出这四层的故事来。这四层，乃是一个奥秘的故事。你若问我，圣经讲什么？我就要告诉你，圣经就是讲父、子、灵、和身体。在创世记开头的时候，你看见起初有神，祂是众光之父，祂是生命的源头。你读到新约的时候，就看见父在子里面，父把一切都摆在子里面。到了福音书末了的时候，这一位子又进到灵里面来了。到了行传开头，你就看见，这一位灵又进到千千万万的人里面来，千千万万的人里头，就有了三而一的神，有了这奥秘的一，结果这千千万万的人就成功作一个奥秘的身体。从那时起，这一个身体，就在那里变化，就在那里长大，一直长到圣经末了，就长出来一个新耶路撒冷。那个新耶路撒冷，就是这一个身体。在这一个身

are separated, but when electricity flows into the light bulbs, all the light bulbs are connected. Instantly, electricity flows through one bulb to another bulb. Before I can finish saying the word flows, the electric current has already flowed through the bulbs. Before I can say another word, it has returned. This electricity continuously flows through the bulbs and thereby connects them. Not only so, the electricity also dwells in them and fills them. This shows that our one God and Father, as the source, not only is through all of us but also dwells in all of us, filling us, saturating us, and completely mingling Himself with us. He is such a God.

How does this God go through us? How does He fill us? How does He mingle Himself with us? We all know that God put Himself into the Son. To God, this Son is the Son, but to us, He is the Lord. God put all of Himself into the Son, and the Son came to be our Lord that we may believe in Him and receive Him. He passed through death and resurrection and entered into the Spirit. The Spirit descended from heaven with the Son and the Father. Therefore, at this time, all three persons of the Triune God—the Father, the Son, and the Spirit—are in the Spirit. When we repent to the Father and receive the Son as our Lord, the Spirit enters into us. When this Spirit enters into us, the Son is brought into us; moreover, when the Son is brought into us, the Father who is in the Son is also brought into us. Thus, when the Triune God enters into us who have received Him, there is a oneness within us. This oneness is the Triune God. We become one Body because we have this oneness within us. Thus, this is a story with four layers: the Father is in the Son, the Son is in the Spirit, and the Spirit is in the Body. Therefore, this portion in Ephesians first speaks of one Body, then one Spirit, then one Lord, who is the Son, and then one Father, who is God. If we speak in reverse, the order would be the Father, the Son, the Spirit, and the Body. These four items are related to God. Of these four, the Body is also related to us.

God's desire in this universe is to work out this four-layer story. These four layers are a mystery. If someone were to ask me what the Bible speaks of, I would tell that person that it speaks of the Father, the Son, the Spirit, and the Body. In the first chapter of Genesis there is God, the Father of all lights and the source of life. In the New Testament this Father is in the Son; everything of the Father is in the Son. At the end of the Gospels the Son is in the Spirit. Then at the beginning of Acts this Spirit has entered into thousands of people so that the Triune God is within them. As a result of this mysterious oneness, they became a mysterious Body. Since that time, this Body has begun to be transformed and to grow, and it will keep growing until it becomes the New Jerusalem at the end of the Bible. The New Jerusalem is the Body. In this Body there is the Spirit, in this Spirit there is

体里面有灵，在这一个灵里面有子，在这一个子里面有父。全本圣经，就是讲这四层：父如何，子如何，灵如何，身体如何。父在子里面，子在灵里面，灵在身体里面。这就是全本的圣经。我信所有读经的人，在这里都能看得很透彻。圣经里面所说的神，你明明看见有这四层的讲究。父居中心，往外一点就是子，再往外一点就是灵，再往外一点就是身体。这四个乃是一套，乃是一组。这四个也就是宇宙的奥秘。

弟兄姊妹，教会之所以有一，就是因为里面有这三而一的神。这是一系，这是一组。一个父，一个子，一个灵，进到一个身体里面来。身体只有一个，灵只有一个，子就是主，只有一个，父就是神，也只有一个。这一个神就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内，和众人完全调成一个。这就是应验了主在约翰十七章的祷告。三而一的神，和蒙恩的教会，完完全全的合而为一，完完全全的成为一个。这很清楚是一条线。

二 一望一信一洗

另一面，还有三个东西加进来，就是一个指望，一个信，一个洗。指望是将来的。我们这些蒙恩的人，我们这些成功作教会的人，虽然意见不相同，指望却相同。比如我们有两个弟兄，象上面所说的，一个是发抖的弟兄，一个是安静的弟兄；一个不赞成安静，一个不赞成发抖；他们两个人的意见大大相左。他们里面的圣灵是一位，没有问题。但他们外面的表现是两种，却大有问题。可是后一位若问前一位说，弟兄，你抖来抖去，抖到哪里去？他说，我有一天要到荣耀里去。前一位若问后一位说，弟兄，你安静来安静去，安静到哪里去？他定规也要说，我也是要到荣耀里去。这就是他们同有一个指望。没有一个得救的人，没有这个荣耀的指望。有一位弟兄说得实在好，他说我们前程是相同的，所以我们的路程也应该相同。感谢主，我们实在同有一个前程，同有一个指望。历世历代，各宗各派的基督徒，虽有许多不同，但这一个指望总是相同的。如果有人在这一点上不同，恐怕他就不是得救的人，不是教会中的一分子，不是我们的弟兄了。

the Son, and in this Son there is the Father. The entire Bible speaks of these four layers—the Father, the Son, the Spirit, and the Body. The Father is in the Son, the Son is in the Spirit, and the Spirit is in the Body. This is the entire Bible. I believe that all the readers of the Bible should see this thoroughly. The God who is spoken of in the Bible involves these four layers. The Father is at the center, then there is the Son and the Spirit, and finally there is the Body. These four, which form a set, a group, are the mystery of the universe.

Brothers and sisters, the church is one because the Triune God is within it. This is a series, a group: one Father, one Son, one Spirit, entering into one Body. The Body is one; the Spirit is one; the Son, the Lord, is one; and the Father, God, is also one. This God is the Father of all, who is over all, through all, and in all, being mingled completely with those who are saved as one entity. This is a fulfillment of the Lord's prayer in John 17. The Triune God and the church, which has been saved by grace, are completely joined together and completely one. This is one group.

B. One Hope, One Faith, and One Baptism

In addition, there are three other “ones”—one hope, one faith, and one baptism. Hope is for the future. As those who have been saved by grace, those who are the church, we may have different opinions, yet we share the same hope. For example, consider the previous example of the two brothers: one is a shaking brother, and the other is a quiet brother; one disapproves of quietness, and the other disagrees with shaking. Obviously, these two have widely divergent opinions. The Spirit in them is one and the same—this is not a problem. However, they have two outward expressions—this is a great problem. The quiet one, however, may ask the shaking one, “Brother, even though you shake and shake, where will you be in the end?” The shaking one would answer, “One day I will be in glory.” On the other hand, the shaking one may ask the quiet one, “Brother, you are quiet all the time, but where will you be in the end?” Surely the quiet one would also say, “I will be in glory.” This is the one hope they share. No one who is saved is without this hope of glory. A brother expressed it really well when he said, “Our future is the same, so our journey today must also be the same.” Thank the Lord, we really have the same one future, the same one hope. Throughout the generations, Christians in various denominations have had many differences in doctrines, yet they have one and the same hope. If someone is different in the matter of the one hope, he must not be saved nor a member of the church nor a brother of ours.

不只如此，还有一信。这个信是信仰的信，并不是一种见地，一种意见，或是一种见解。有的时候，两个素不认识的弟兄，碰在一起了，他们发现彼此是弟兄，就谈起属灵的事来。比方他们谈到受浸的问题，一个弟兄说，我信受浸是对的。另一个弟兄就说，我信不必受浸，点水就够了。你看这里有两个不同的信。但这真是信么？这不叫作信，这个叫作意见，这个叫作见地。什么叫作信？就是你非那样信，就不能得救的，那才叫作信。你不信点水，能得救；你不信受浸，也能得救。所以这些都不能算作信。

有的时候，弟兄们在一起谈起被提的事来，一个说，我信灾前被提，另一个就说，我信灾后被提。他们两个人好象也有了不同的信仰。但实在说，这也不是不同的信仰。或信灾前，或信灾后，都无关紧要。你不信灾后，能得救；他不信灾前，也能得救。你信灾前不能多得救一点，他信灾后也不能少得救一点。你们两个信的不同，却是同样的得救。请大家记得，这一类与得救无关的信，都算不得信。什么算得信？必须你那样信，就得救；不那样信，就不得救，那个才算得信，那个才叫作一信。一信的信，不是见解的信，乃是信仰的信，也就是叫我们得救的信。

有的时候姊妹们谈到蒙头的事。一个姊妹说，我实在信蒙头，我们既是姊妹，就该蒙头。另一个姊妹就说，我不信这个，蒙头是从前哥林多的风俗，我不信这是神的命令。你看见这里又有两个不同的信。一个信蒙头，一个信不蒙头。但这些也都算不得信。这些都是见解，这些不是信。你信蒙头是得救，她不信蒙头也是得救。你信蒙头不能多得救，她不信蒙头也不能少得救。这些信，都算不得一信的信。

你们不要误会，我不是说没有受浸、被提、蒙头等等的真理。这些真理都是有的。但是请你记得，信仰的信，不是对真理见解的信。对真理的见解，那只是见解，只是意见，不

There is also one faith. This faith is our belief, not an idea, opinion, or understanding. Sometimes two brothers who do not know each other meet and discover that they are mutually brothers in Christ, and they speak of spiritual matters. For example, when they speak of baptism, one brother may say, "I believe that baptism by immersion is right." The other brother may say, "I do not believe that it is necessary to be immersed; sprinkling with water is sufficient." Here are two different beliefs, two kinds of faith. But is this really faith? These are not matters of faith; rather, they are opinions or views. What is faith? Only that which we must believe in order to be saved can be called faith. We can be saved even if we do not believe in sprinkling or if we do not believe in immersion. Therefore, things such as this cannot be counted as faith.

Sometimes brothers come together and speak concerning the matter of rapture. One may say, "I believe in the rapture before the great tribulation," and another may say, "I believe in the rapture after the great tribulation." It appears that these two brothers differ in their faith, but actually, this is not a difference in faith. Whether one is pre-tribulation or post-tribulation is of no consequence. If we do not believe in a post-tribulation rapture, we still can be saved. Likewise, if we do not believe in a pre-tribulation rapture, we also can be saved. We cannot be saved to a greater degree by believing in a pre-tribulation rapture, neither can we be saved to a lesser degree by believing in a post-tribulation rapture. We may believe differently, but we are both saved just the same. Please remember, belief that is unrelated to salvation cannot be counted as faith. What then can be counted as faith? The only thing that can be counted as faith is what we must believe in order to be saved; it is the things that, if not believed, will keep us from being saved. This is what is called the one faith. The one faith is not related to beliefs that are according to our opinions or views; it is the faith, the belief, that brings in salvation.

Sometimes the sisters may speak regarding head covering. One sister may say, "I really believe in wearing a head covering. Since we are sisters, we should cover our head." Another sister may say, "I do not believe in it. Head covering was an ancient custom in Corinth; I do not believe it is a commandment from God." Here, again, we see two different beliefs. One believes in head covering, and the other does not believe in head covering. However, such beliefs cannot be counted as the faith. They are opinions and not the faith. One believes in head covering and is saved; the other does not believe in head covering and also is saved. One is not saved to a greater degree by believing in head covering, nor is one saved to a lesser degree by not believing in head covering. These beliefs cannot be counted as the faith, the one faith.

Do not misunderstand me. I am not saying that there are no truths related to baptism, rapture, and head covering. There are indeed truths related to these matters. However, we need to remember that beliefs related to views and opinions concerning

能算作信。在教会那七个一的里面，有一个叫作一信。这个一信的信，是叫我们得救的。这个信是什么？就是信神的儿子作救主的信，就是接受主耶稣到你里面的信。祂是神的儿子，受膏作了我们的主。神把祂自己摆在祂儿子里面，叫祂作了我们的主。祂又把这一个儿子，借着祂的圣灵，传给了我们。不光是传讲给我们，还是传递给我们。你若是接受，你若是从心里说，阿们，这是神的儿子，这是神所设立的救主，这是神所立的万有之主，神就在祂里头，祂是我的主，我从心里接受祂。你这样接受祂，就是信祂。这个信，就是一信的信。不管是发抖的人，也不管是安静的人，都有这一个信，这是定规的。没有这一个信，就是没有得救；没有这一个信，就不是我们的弟兄，不是我们的姊妹。有了这一个信的人，就是我们的弟兄姊妹。也许她一点不信蒙头，但她里头信这一个。也许他不信受浸，但他里头信这一个。也许他不信灾前被提，或者不信灾后被提，但他里头也信这一个。哦，亲爱的弟兄姊妹，我绝对相信，我们每一个人里头，都有这一个信。你和我里面都有这一个信。这一个信，就是教会那七个一里面一信的信。

从前我在一个地方，碰到一位很可爱的弟兄。他很喜欢和我们有交通，特来会所听道。他看见我们聚会时同声祷告，就问我，李弟兄，你们这个同声祷告是从哪里来的？我说，恐怕是从圣灵来的吧？好象这是到了一九三五年以后，有的时候我们聚会到了那个时候，有一种空气，大家自然就同声祷告了。他点点头说，不错，不错，这个是从灵恩运动来的，这个是从五旬节运动来的。他又摇摇头说，很可惜，很可惜，我以为你们的聚会是最好的，却没有想到，这个好中还有不好，就是这个同声祷告。这件事也来到你们中间，实在是一个污点。我听了他的话，就不敢再讲什么，也没有法子讲什么。但是，我里面却在那里说，我们觉得可以同声祷告，你觉得不可以同声祷告，这些都无关紧要；如果你我一定要争执这件事，你认为这是一个污点，我认为这没有什么不好，那就麻烦了，我们两个人就有了问题了。

所以我们这一次必须找出来，教会这个不能缺少的一信，到底是什么。我们的合一，必须合在这个一信上，不能合在其他真理的见解上。神在祂儿子里面，祂儿子在圣灵里

the truth are not the same as beliefs related to the faith. Views and opinions concerning the truth are views and opinions and should not be counted as items of the faith. One of the seven ones of the church is called "one faith." The faith associated with the one faith causes us to be saved. This is the faith in which we believe in the Son of God as our Savior, the faith in which we receive the Lord Jesus into us. He is the Son of God anointed to be our Lord. God put Himself into His Son and made Him our Lord. God not only conveyed His Son to us through His Spirit by preaching but also by transmitting Him. We receive Him when we say, for example, "Amen, You are the Son of God, the Savior appointed by God, and the Lord of all set up by God. God is in You, and You are my Lord. I receive You from my heart." When we receive Him in this way, we believe in Him. This is the belief of the one faith. Every genuine Christian has the one faith, regardless of whether he shakes or is quiet. Anyone without such faith is not saved; anyone without such faith is not our brother or our sister. Those who have such faith are our brothers and sisters. A sister may not believe in head covering, but she has faith. A brother may not believe in baptism by immersion, but he still has faith. Another may not believe in a pre-tribulation rapture or even in a post-tribulation rapture, but he still has faith. Dear brothers and sisters, I absolutely believe that each one of us has faith in us. We all have this faith. This faith is the one faith of the seven ones of the church.

Sometime ago in a certain place I met a very dear brother. He came to our meetings to listen to messages because he genuinely enjoyed the fellowship with us. When he observed that we all prayed at the same time during the meeting, he asked, "Brother Lee, where did the practice of praying at the same time originate?" I said, "It probably came from the Spirit. After 1935, sometimes when we would meet, there was a certain kind of atmosphere and everyone would spontaneously pray at the same time." He nodded his head and said, "No doubt this came from the charismatic movement, the Pentecostal movement." Then he shook his head and said, "This is really regrettable! Really regrettable! I thought that your meetings were the best, but I never would have imagined that there could be such a bad thing as everyone praying at the same time. The presence of this practice among you is really a stain." After I listened to his words, I dared not say anything, nor could I. Within me, however, I said, "We feel that it is all right to pray at the same time, and you feel that it is not all right. Either way, it does not matter. But if we dispute over this matter, with one considering it as a defect, and the other considering it as a good thing, this will become troublesome to us, and we will have a problem with one another."

We must know the one faith that is indispensable to the church. Our oneness must be based on this one faith, not on opinions concerning the truth. God is in His Son, His Son is in the Spirit, and the Spirit comes into every one of us, making

面，圣灵又进到我們眾人里面，使我們成為一個身體。一個神，一個主，一個靈，一個身體，這就是一信。是不是一個神？是！是不是一個主？是！是不是一個靈？是！是不是一個身體？是！這一個神在你里面么？在。這一個主在你里面么？在！這一個靈在你里面么？在！你是在這一個身體里面么？在。說到這個，大家都有，大家都信。這實在是一信。但是，一談到外面的事，你贊成一個一個禱告，他贊成同聲禱告。你看同聲禱告是一個污點，他看同聲禱告是一個榮耀。在這裡就多了東西。神的兒女應當看見，我們只該要求人有這個一信，其他的意見，其他的見解，其他的見地，都不該看作基本的信仰。站着禱告也好，跪着禱告也好；同聲禱告也好，單聲禱告也好；安靜禱告也好，大聲禱告也好；手脚不動的禱告也好，一直在那裡发抖的禱告也好；統統都好，沒有什麼不好。我請問弟兄姊妹，這些不同的見解，能算作一信的基本信仰么？你能叫大家在這些事上一致么？這是絕對不可能的。所以大家都不該把這些事帶到基本的信仰里面來。基本的信仰，不在乎這些事。基本的信仰，只在乎一個父在子裡面，一個子在靈裡面，一個靈在你裡面，在我裡面，也在他裡面，在我們這許多人裡面，把我們這許多人作成功一個身體。一個父，一個子，一個靈，一個身體，這就是一信。

哦，親愛的弟兄姊妹，如果神的兒女能把其他的事都看輕了，而看見說，只有一個信是不可或缺的，教會的立場就清楚了。就不會有受浸派，也不會有受洗派；就不會有災前派，也不會有災後派。這些完全沒有了，只有一信。管你受浸、受洗，管你災前、災後，都是只有一信，都是信父在子裡面，子在靈裡面，靈在我們眾人裡面，使我們大家成為一身。我們大家同有這一個信，所以我們大家同在這一個身體，就是教會里。

末了，還有一個一，就是一洗。這個一洗是怎樣講法呢？是指著浸說的呢，還是指著點水說的？實在說來，這個一洗，不是指著浸，也不是指著點水。這個一洗，乃是指著奉主耶穌的名來受洗，承認自己和自己的一切都是該受咒詛，該被定罪的，也都是該死的，現在借著受洗而與主同死、同葬、同復活，從今以後，主耶穌是我的生命，要從

us one Body. One God, one Lord, one Spirit, and one Body—this is the one faith. Is God one? Yes! Is the Lord one? Yes! Is the Spirit one? Yes! Is the Body one? Yes! Is this one God in us? Yes! Is this one Lord in us? Yes! Is this one Spirit in us? Yes! Are we in the one Body? Yes! We all have these items, and we all believe these items. This is the one faith. Concerning outward practices, one may be in favor of praying one by one and another favors everyone praying at the same time. The first may consider everyone praying at the same time as a stain, but the second may consider it a glory. This is something in addition to the faith. As children of God, we must see that we should require people to have only the one faith; we should not consider other opinions, views, or ideas as fundamental beliefs. Whether we pray while standing or pray while kneeling down, whether we pray at the same time or pray one by one, whether we pray silently or pray loudly, whether we pray with still hands and feet or pray with our whole body shaking—everything is all right, and nothing is unacceptable. Let me ask, brothers and sisters, should we count all these different opinions as fundamental beliefs of our one faith? Can we ask everyone to be the same in these matters? This is absolutely impossible. Therefore, we should not include these matters in the fundamental faith. The fundamental faith does not concern these matters. The fundamental faith is concerned with the one Father being in the Son, the one Son being in the Spirit, and the one Spirit being in all of us, making us the one Body. One Father, one Lord, one Spirit, and one Body—this is the one faith.

Oh, dear brothers and sisters, if the children of God would disregard all the outward matters and see that only the one faith is absolutely necessary, we would be clear regarding the ground of the church. There would not be an immersion sect or a sprinkling sect, a pre-tribulation sect or a post-tribulation sect. All the differences would be gone, and only the one faith would remain. It does not matter if we are for immersion and others are for sprinkling, or if we are for pre-tribulation and others are for post-tribulation; we all have the one faith—we all believe that the Father is in the Son, the Son is in the Spirit, and the Spirit is in us, making us the one Body. Because we all have this one faith, we are all in the one Body, which is the church.

Finally, there is another “one”—one baptism. What is this one baptism? Does it refer to baptism by immersion or baptism by sprinkling? Actually, it refers to neither immersion nor sprinkling. This one baptism denotes baptism in the name of the Lord Jesus. In baptism we confess that all we are and all we have are accursed and that all that we deserve is condemnation and death. Through baptism we died, we were buried, and we have been resurrected together with the Lord. Thus, from now on the Lord Jesus

我里面活出来。这个就是真实的受洗，这个也就是一洗。在这一点上，所有神的儿女都是相同的。若是从外表的作法来说，那又麻烦了。

我愿意在这里说一点受洗的作法给大家听，你就知道有多少花样。有点水洗，还有浸水洗。在这个浸水洗里头，还有几种讲究。有的是俯面浸，有的是仰面浸；有的是浸一次，有的是浸三次，奉父的名浸一次，奉子的名浸一次，奉灵的名浸一次，要这样三浸才算得数。实在有这些争执。有的人问别人说，你受的是什么浸？那人说，我受的是仰面的浸。他就说，这个不能算数，主耶稣钉十字架的时候，他临死是把头垂下来，而断气的；我们受浸既是和主同死，所以也得垂头，也得俯面。还有人在那里争执说，弟兄，你受浸是在什么水里？是人工水，还是天然水？若是在会所的浸池里受浸，在他们看就不行。他们说，你看看圣经，不论是主耶稣，还是腓利，他们受浸或是给人施浸，都是在天然的水里。但是另一面，又有人把受浸看得太灵然化了。比方救世军的人，就是用一面旗子在人头上摇一摇，就算是给人施洗了。贵格会的人灵然的更厉害。他们什么都不要，只要受灵浸就可以了。他们只要属灵的实际，不要物质的水，连用一面旗子都不要。神的儿女们在这个受洗的事上，实在争执得非常厉害。受洗的问题，叫神的儿女有了分裂。

但是圣经所说的一洗，是象一信一样。信是叫我们归入基督，和基督有了联结。洗是叫我们承认说，我们所有的一切，都了结了，都死了，都葬了，今后的一切，乃是基督作我们的生命。你在这里看见，我们这样信了，三而一的神进来了。我们这样洗了，我们旧造的一切就都结束了。此外，我们还有一个荣耀的指望。所以一信，一洗，一个指望，这三者另成为一组。

所以教会这两组合一的事实，就是一个身体，一个灵，一个主，一个神，和一个指望，一个信，一个洗。倒回头来，简单的说，就是一神，一主，一灵，并一身，和一信，一洗，并一望。第一组是以一个身体为主体，第二组是以一个指望为主体。这两组的主体合起来，就是一个身体有一个指望。教会在现今是一个身体，对将来有一个指望。这一个

as our life is living out through us. This is genuine baptism, and this the one baptism. On this point all the children of God are the same. If we speak of baptism only as an outward practice, however, it will become a troublesome matter.

I would like to tell you some of the practices of baptism so that we will understand that there is a great variety of practices concerning it. There is baptism by sprinkling, and there is also baptism by immersion. Regarding baptism by immersion, there are further details. There is face-down baptism, and there is also face-up baptism. There is baptism with one immersion, and there is baptism with three immersions: once in the name of the Father, once in the name of the Son, and once in the name of the Spirit—as if only this way will count. Such disputes actually exist. Someone asked another person, “What kind of baptism did you have?” He answered, “I had face-up baptism.” The first person said, “This does not count. According to John 19:30, in His crucifixion the Lord Jesus bowed His head and delivered up His spirit. Since our baptism signifies that we died with Christ, we should bow our head and be face down.” Furthermore, there are those who argue, saying, “Brother, in what kind of water were you baptized? Was it artificial water or natural water?” They consider baptism in the meeting hall as something unacceptable. They say, “Look at the examples in the Bible. In the case of the Lord Jesus, He was baptized in natural water. And in the case of Philip, he baptized others in natural water.” However, some over-spiritualize the matter of baptism. The Salvation Army is such an example. Those in the Salvation Army simply wave a banner over people’s head and consider that as baptism. The Quakers, who spiritualize things even more, do not want anything outward, so they only receive a spiritual baptism. They want only a spiritual reality, not physical water, not even a banner. The children of God have serious disputes concerning the matter of baptism, and as a consequence, we have been divided.

The one baptism spoken of in the Bible, however, is one, just as there is the one faith. By faith we believe into Christ and are in union with Christ. In baptism we acknowledge that we have been terminated and that we have died and been buried. After baptism, everything involves Christ being our life. When we believe in this way, the Triune God comes into us. When we are baptized in this way, the old creation in us is terminated. In addition, we also have the hope of glory. Therefore, these three—one faith, one baptism, and one hope—form another group.

Therefore, the first group that constitutes the reality of the oneness of the church consists of one Body, one Spirit, one Lord, and one God; the second group consists of one hope, one faith, and one baptism. In reverse order, they are one God, one Lord, one Spirit, and one Body, and then one faith, one baptism, and one hope. The one Body is the main item of the first group, and the one hope is the main item of the second group. Combining these two main items, we have one Body with one hope. The church is one

身体是怎样成功的？是因着父、子、灵，三而一的神进来而成功的。这一个指望是怎样有的？是因着信而受洗而有的。父在子里面，子在灵里面，灵临到我们，叫我们相信接受。我们一信，一接受这三而一的神，而受洗归于祂，父、子、灵，就都进到我們里面，使我们成功一个奥秘的身体，而有一个荣耀的指望。所以我们是借着—个信和—个洗，接受—个神、—个主、—个灵进到我們里面，使我们成为—个身体，而有一个指望。这七个———神，—主，—灵，并—身，和—信，—洗，并—望，就是教会合一的事实，也就是教会合一的根据。

感谢赞美主，这七个—我们个个都有。谁若缺了一个，定规不是教会的弟兄；谁若多了一点，就是宗派的分子。你若刚刚好有这七个—，你就是活在教会里的—个人。少了就有问题，多了也出毛病。只可有这七个———一个身体，—个灵，—个指望，—个主，—个信，—个洗，—个神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。感谢赞美主，这七个—，我们大家都是有的。我们不要丢掉—个，我们也不要多加—点，我们只可留在这七个—的里面。留在这里，就没有分裂；留在这里，就是教会的合一；留在这里，就是教会的立场。

叁 合一的不可分

我们看过了教会合一的本质，和教会合一的事实，现在要来看教会的合—是不可分的。在新约圣经里，有许多地方，都非常着重的说到教会的合—是不可分的，也是不该分的。教会的合—，乃是教会的性质，是绝对不可分的。任何分的理由，都是不正当的。没有—个理由，可以作为张本，叫教会分裂。我们在前面已经清楚看见，教会的本身乃是—元化的，她里面的性质就是—，就是三而一的神。父在子里面，子在灵里面，灵在身体里面，所以身体是—个，是不可分的。神如何是—，教会也如何是—。神如何是不可分的，教会也如何是不可分的。我们要把这—个铁定的原则，紧紧抓牢。

因此，两千年来没有—个人能讲出—个正当的理由说，教会分了是合法的。就是从全本圣经里，也找不出这个理由来。教会原是一元的，教会的性质是—，教会的内容乃

Body today with one hope in the future. The one Body comes out of the entering in of the Triune God—the Father, the Son, and the Spirit. The one hope is obtained through faith and baptism. The Father is in the Son, the Son is in the Spirit, and the Spirit comes into us, causing us to believe and to be baptized. After we believe and receive the Triune God, having been baptized into Him, the Father, the Son, the Spirit are all in us, making us one mystical Body with one hope of glory. Therefore, through one faith and one baptism we have received one God, one Lord, and one Spirit so that we are one Body with one hope. These seven “ones”—one God, one Lord, one Spirit, one Body, one faith, one baptism, and one hope—are the reality of the oneness of the church, the base of the oneness of the church.

Thank and praise the Lord, we have these seven “ones.” Whoever does not have these seven items is not a brother in the church; whoever has something more than these seven items is a member of a sect. If we have only these seven items, we are persons living in the church. Anything less is a problem, and anything more also causes trouble. We can have only these seven “ones”—one Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. Thank and praise the Lord, we have these seven “ones.” We should not drop any of them, nor should we add anything to them. We should keep only these seven “ones.” If we do, there will be no divisions; instead, we will have the oneness of the church and the ground of the church.

III. THE INDIVISIBILITY OF THE ONENESS

Since we have looked at the essence and the reality of the oneness of the church, we need to look at the indivisibility of the oneness of the church. In the New Testament there are many portions which emphatically speak of the church being one, which cannot and should not be divided. Since the nature of the church is one, the church cannot be divided. Any reason for division is improper. No reason can be used as a basis for dividing the church. We have clearly seen in the previous sections that the church is one; her nature, that is, the Triune God, is one—the Father is in the Son, the Son is in the Spirit, and the Spirit is in the Body. Therefore, the Body is one and cannot be divided. Just as God is one, the church also is one. Just as God cannot be divided, the church cannot be divided. We must hold fast to this firm principle.

For two thousand years no one has been able to give a good justification for the division of the church. There is no such reason in the Bible. The church is one; the nature of the church is one. The content of the church is the unique God Himself.

是那独一的神自己，无论什么人用多好的理由来把教会分了，还是得罪神的，还是神所定罪的。不管你的理由多好，不管你的理由多高，不管你的理由多通顺，神都不答应。因为神说，教会是一，教会是不可分的。

但是两千年来，人的肉体，人的血气，却一直给撒但利用，好象专专在教会身上作一件事，来反对神，来和神作对。神说教会是一，人偏偏要把教会弄成许多。神说教会不可分，撒但偏偏借着人的肉体把教会分开了。你看今天在地上，教会分到什么地步？不只有东方的希腊教，西方的罗马教，还有更正教。就是更正教里头，我们曾经说过，到了一九一四年，据正确的统计，就已经分了一千五百多派。你也许不大能信这个数字，但是你看看台北今天的光景如何？光是东门这一区，就不知道有多少个“教会”。在这里有浸信会，在那里有长老会，过不很远又有信义会，还有卫斯理会，真是五花八门，简直成了一个“教会”市场。

一个地方上的教会，就是宇宙教会在那个地方上的出现。所以在一个地方，只该有一个教会，正如在全宇宙，只有一个教会一样。在宇宙中教会是一个，在地方上教会也该是一个。但是今天人竟然把教会分了。这是人所作最得罪神的一件事。我们知道教会是基督的身体，也是神的居所，在神面前有特别的用处。但是，一个身体若是分解了，那就了了；一个居所，或说一所房屋，若是拆开了，也就毫无用处。今天的教会，不仅分开了，并且不知道分成了多少个，完全是个分裂的局面。这种光景，谁能称义呢？谁都得定罪！谁都得照着神的话说，这是出于撒但的。撒但所作的，就是要破坏神这一个居所。撒但所作的，就是要破坏基督这一个身体。身体生一点病，倒不要紧，但是若把它分开支解了，那就了了。教会在地上所以失去了能力，失去了权柄，就是因为教会分裂了。哪里有分裂，哪里就没有神的祝福；哪里有分裂，哪里就没有神的同在。反过来说，什么地方有合一，什么地方就有神的祝福；什么地方有合一，什么地方就有神的同在。

我再说，今天基督教传福音的光景那么可怜，就是因为教会分裂了。教会若是合一的，没有分裂，还是一个合一

Therefore, no matter what reason a person uses to divide the church, it is an offense to God, and it is condemned by God. No matter how good, how lofty, and how logical the reason, division is not permitted by God. It is God who says that the church cannot be divided, because it is one.

However, for two thousand years, Satan has continually used man's flesh in relation to the church to oppose God and to act contrary to God. God says that the church is one, but men insist on making the church many. God says that the church cannot be divided, yet Satan is determined to divide the church through the flesh of men. We can look at the situation on the earth today and see the extent to which the church has been divided. Not only is there an Eastern Orthodox Greek Church and a Western Roman Catholic Church, there are also Protestant churches. We have already indicated that according to statistics in 1914 there were more than fifteen hundred sects among Protestant churches. We may not accept this figure, but what is the present situation in Taipei? We have no idea how many "churches" there are in the East Gate district alone. In this district there is a Baptist Church, there is a Presbyterian Church, and not far away there is a Lutheran Church and a Methodist Church. There are a great variety of "churches," which is actually like a "church" marketplace.

A church in a given locality is the expression of the universal church in that locality. Therefore, there should be only one church in a given locality just as there is only one church in the whole universe. The church in the universe is one, so the church in a locality should also be one. Today, however, the church has been divided by men. This is man's greatest offense to God. We know that the church is the Body of Christ and the dwelling place of God; it has a particular function before God. However, if a body is cut up, it is finished; if a dwelling place or a house is taken apart, it is also completely useless. The church today has been cut up, and no one knows into how many pieces it has been cut. This is a divided situation altogether. Can anyone justify this? Everyone must condemn it! Everyone must, according to God's Word, say, "This is from Satan!" Satan is damaging the dwelling place of God. Satan is damaging the Body of Christ. If a body is a little sick, it may not be important, but if it is cut up and dismembered, it is finished. The reason the church has lost its power and its authority on the earth is because the church is divided. Wherever there is division, there is no blessing of God; wherever there is division, there is no presence of God. Conversely, wherever there is oneness, there is the blessing of God; wherever there is oneness, there is the presence of God.

I must repeat that the gospel preaching in today's Christianity is so pitiful because the church is divided. If the church was in oneness, without division, if

的见证，还是神的居所，还是基督的身体，里头有一位灵，灵里有一位子，子里有一位父，父、子、灵，三而一的神都在这个身体里头，今天教会传福音就必换一个样子，必是满有权能，满有神的同在，绝不必用任何属世的方法去利诱人。那一天，使徒彼得对那个瘸腿的人说，金银我都没有，只把我所有的耶稣基督给你，我奉拿撒勒人耶稣基督的名，叫你起来行走。那人立时就起来，走着跳着赞美神。（徒三6～8。）哦，弟兄姊妹，这就是福音，这就是福音的能力，这就是福音的权柄。但是今天教会把这个丢掉了。为什么？因为教会分裂了，失掉了主的同在，失掉了主的权能，所以传福音的时候，只好用一些可怜的方法，用一点物质的好处，带来一些假信者。这是多可怜的一种光景！为什么落到这种地步？就是因为教会分裂了。教会一分裂，就变作不教会了。

这些年来，常有人质问我们，为什么你们说别人不是教会？其实我们从来没有这样说过。我们绝对承认所有得救的人，都是教会里面的人。我们承认他们是神的儿女，他们是我们在主里面的弟兄，他们是属乎基督的肢体，他们是教会里面的人。但是弟兄们，我愿意请问：你看他们所在的地方是教会的么？你看他们的立场是教会的么？他们是教会的人不错，但是他们没有站在教会的地方。他们是教会的人不错，但是他们不是在教会的立场上。这是你家里的人不错，但是他不在家里面了。你看今天基督教各公会、各团体的光景，是教会的光景么？是教会的立场么？是教会的性质么？是教会的内容么？凡公正的人，凡有理智的人，都要摇头说，不是，他们没有教会的立场，没有教会的性质，没有教会的内容。那些公会、团体里头的人，我们绝对承认，有好些是教会里头的人。那些人是对的，但是那些立场是错的。对的人却在错的地方。他们所在的地方，已经失去了教会的性质，失去了教会的内容，失去了教会的见证，失去了教会的立场。怎样失去的？唯一的原因，就是分裂。分了就不再是教会了，一分就不是教会了。教会这个东西，是不可分的。

it was a testimony of oneness, the dwelling place of God and the Body of Christ, in which there is one Spirit, in whom is the one Son, in whom is the one Father, that is, in which the entire Triune God—the Father, the Son, and the Spirit—dwells, then the gospel preaching of the church would be altogether different. It would be full of power and authority and the presence of God, and there would be absolutely no need to use any worldly means to entice people. The apostle Peter said to the lame man, “Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk.” Then the man instantly arose and began to walk and leap, praising God (Acts 3:6-8). This is the gospel, this is the power of the gospel, and this is the authority of the gospel. However, today the church has lost this authority because the church is divided. Without the Lord’s presence, power, and authority, the church has to resort to pitiful methods and use material benefits to bring in false believers when it preaches the gospel. What a pitiful situation! The church has fallen into such a state because it is divided. Once the church is divided, it is no longer the church.

People frequently ask us, “Why do you say that others are not the church?” Actually, we never say this. We absolutely admit that everyone who is saved belongs to the church. We acknowledge that they are children of God, our brothers in the Lord, members of the Body of Christ, and constituents of the church. However, I must ask, “Do you think the place where they are standing is the ground of the church? Do you think their ground is the ground of the church? No doubt they belong to the church, but they do not stand on the ground of the church. They belong to the church, but they are not on the ground of the church. This is similar to someone who is a member of a household but who no longer lives in the house. Look at the various denominations and groups in today’s Christianity. Is their situation the situation of the church? Do they have the ground of the church? Do they have the nature of the church? Do they have the content of the church? Anyone who is fair and reasonable would shake his head and say, “No, they do not have the ground of the church, the nature of the church, or the content of the church.” We acknowledge that many of those who are in the denominations and organizations belong to the church. The persons are right, but their ground is wrong. They are right persons in wrong places. They have lost the nature of the church, the content of the church, the testimony of the church, and the ground of the church because of their place. These things were lost because of division. Once the church is divided, it is no longer the church. Once there is division, there is no church. The church must not be divided.

人是怎样把教会分了呢？这件事，圣经早就预料到了，早就说过了。教会分裂的方法，圣经早就预言了。两千年来，教会虽然分了一、二千派，但归纳起来，那个分法还不过是圣经所说的那七八种。

一 不可以属灵伟人作根据而分（林前12～15，四6）

第一种，就是以属灵的伟人作根据，而把教会分开了。这件事并不是今天的发明，乃是很老旧的东西，在第一个世纪就已经有了。那些赞成保罗的哥林多信徒说，我们是属保罗的，我们是保罗来传福音得救的。还有一班人说，我们是属亚波罗的，亚波罗对圣经讲解得非常好，我们是跟从他的。另有一班人说，矶法（就是彼得）是第一号的使徒，我们赞成矶法，我们是属矶法的。你看见在这里，人的肉体来拥护属灵的伟人。保罗诚真帮助了人，亚波罗的确会讲圣经，矶法也实在是第一号的使徒。但是，这样拥护他们，归属他们，而和别人分开，却是肉体的行为，是神所绝不许可的。

可是在今日的基督教里，人竟然以这件事为荣耀。有人说，我是路德会的，意思就是我是属路德的。有人说，我是卫斯理宗，我是属卫斯理的。把路德，把卫斯理看作伟人，而归属于他们，这些都是不该的！卫斯理替你钉了十字架么？你奉路德的名受了洗么？我们知道，这就是保罗当日问哥林多人的说法。你们是奉保罗的名受了洗么？保罗为你们钉了十字架么？你们为什么要属于保罗呢？保罗实在会说话。他到了林前三章就说，我保罗是属你们的。他说，或保罗、或亚波罗、或矶法，全是你们的。（22。）他们说，我是属保罗的，我是属亚波罗的，我是属矶法的。保罗就在这里倒过来驳他们说，或是保罗、或是亚波罗、或是矶法，全是属你们的。不是你们属我们，乃是我们属你们。今天人说，我是属路德的，我是属卫斯理的；如果他们还活着的话，我信他们也会回头告诉人说，我路德是属你的，我卫斯理是属你的。

所以，亲爱的弟兄姊妹，我们千万不可拥护什么属灵的伟人。保罗在他的书信中，很厉害的指责这件事。他说，你们为什么看我们过于圣经所记载的？你们骄傲，

How did people divide the church? The Bible anticipated and spoke of this long ago; it predicted different ways that people would divide the church. Even though the church has been divided into nearly two thousand groups throughout the past two thousand years, the Bible describes eight sources of division.

A. Dividing on the Basis of Spiritual Giants

Looking to spiritual giants is the first basis for dividing the church (1 Cor. 1:12-15; 4:6). This is not something new; it is an ancient matter which existed even in the first century. Some of the Corinthian believers who were for Paul said, “We are of Paul; we were saved through Paul’s gospel preaching.” Another group said, “We are of Apollos. We follow him because he is so good in expounding the Scriptures.” Still another group, speaking of Peter, said, “We are of Cephas. He is the number one apostle, so we are for him.” This shows men in their flesh uplifting spiritual giants. Paul truly helped people to be saved, Apollos surely was good in expounding the Scriptures, and Cephas was really the leading apostle. However, for the Corinthian believers to uplift them and belong to them, and thereby to separate themselves from others was to act in their flesh; this is not allowed by God.

In today’s Christianity, however, people actually consider this kind of division as being a glorious matter. Someone may say, “I am a Lutheran,” which means, “I belong to Luther.” Another may say, “I am a Wesleyan. I belong to Wesley.” We should not belong to Luther or Wesley because we consider them to be spiritual giants. Was Wesley crucified for us? Were we baptized in the name of Luther? This is what Paul asked the Corinthians when he said, “Was Paul crucified for you? Or were you baptized into the name of Paul?” (1:13). Paul really knew how to speak. In chapter 3 he told the Corinthians that he belonged to them. He said, “Whether Paul or Apollos or Cephas...; all are yours” (v. 22). The Corinthians said, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ” (1:12). Paul turned it around and challenged them, seeming to say, “Whether Paul or Apollos or Cephas—all are yours. It is not that you are ours; rather, it is that we are yours.” Today people say, “I am of Luther” or “I am of Wesley,” but I believe if Luther and Wesley were alive today, they also would say, “I, Luther, belong to you,” and “I, Wesley, belong to you.”

Dear brothers and sisters, we should never uplift any spiritual giant. In his Epistle Paul strongly rebuked the Corinthians concerning this matter. He seemed to be saying, “Why do you esteem me beyond what has been written in the

却拿我们来作张本。你们把我保罗看重了，就把亚波罗看轻了，这完全是属肉体的，是世界的样子。世界的人是拥护人的，世界的人是分派别的。但在教会里头，不该有这一个。教会里面，只有基督是元首，所有的荣耀都该归给祂，所有的人都该归属于祂。这样，教会就不会有分裂了。

二 不可以得救的由来为归属而分（林前三 4～8，21～23）

还有第二种的分法，也是圣经说到的，就是用得救的由来作一个归属，而把教会分开了。今天在神的儿女中间，虽然许多人不说是属谁的，但他们也有一种空气，注重他们是什么人传福音带领得救的，注重他们是什么人施洗的。这也是神所不许可的。我信当日哥林多的信徒，所以有人说，我是属保罗的，或说，我是属亚波罗的，他们定规是因着保罗或亚波罗而得救、得造就的。因为保罗救了他们，或者亚波罗造就了他们，他们就以此得救的由来，以这个得造就的由来，为他们归属的根据。今天许多的人也是如此。我是某人救来的，我就该归属于某人。我是在某某会得救的，我就该归属于某某会。我是某某差会带领的，我就该归属于某某差会。这是神所不喜悦的。但愿什么人救你，你忘记他。什么人给你施洗，你也忘记他。但愿你看见，只有一位基督，是你的救主，为你钉了十字架，你是奉祂的名受了洗，你也是归属于祂的。你的身上只该有祂的名字，你只该说，我是基督所拯救的一个人，不必再说别的。

我还记得，在很早的时候，我就听见有人这样责备人说，你从前不是在某某会得救的么？为什么现在不属某某会？你是忘恩负义的人，你是饮水不思源的，你是忘本的。这话乍听好象很有道理。但是弟兄姊妹，我们的本是谁？我们的源在哪里？我们的本是基督，我们的源在天上。只有属肉体的人救了人，才把人算作自己的。只有属肉体的人，才把所救的人，归属于他的那个会。亲爱的弟兄姊妹，在这里我们需要蒙拯救。得救的由来，造就的由来，都不可以作我们归属的根据。我们应该作一个这样忘恩的人，应该作一个这样忘本的人，因为神

Scriptures? You are proud, yet you use me as your ground. You highly appreciate me but look down on Apollos; this is altogether of the flesh and according to the manner of men in the world. People in the world exalt men and form parties. But these things should not be in the church. In the church only Christ is the Head, all the glory should go to Him, and all the people should belong to Him. If this was our situation, there would be no division in the church.”

B. Dividing on the Basis of the Person Who Is the Instrumentality of Our Salvation

The Scriptures also speak of dividing the church by taking the instrumentality, that is, the source, of our salvation as the one to whom we should belong. Among the children of God, many will not say that they belong to someone, but there is still a general atmosphere of paying attention to the person who preached the gospel to them or who baptized them. This is also not allowed by God (1 Cor. 3:4-8, 21-23). I believe that some of the Corinthian believers said, “I am of Paul” or “I am of Apollos,” because they were either saved through Paul or edified by Apollos. Since they were saved through Paul and edified by Apollos, they considered the instrumentality of their salvation or the instrumentality of their edification as a basis for their loyalty. Today many are like this. One says, “I was saved through So-and-so and therefore I should belong to So-and-so.” Another says, “Because I was saved in such-and-such a denomination, I should belong to it.” Still another says, “Because I was perfected by such-and-such a mission, I should belong to it.” God is not pleased with this. May we forget who led us to salvation, and may we also forget who baptized us. May we see that there is only one Christ, who is our Savior and who was crucified for us, and that we were baptized into His name and belong to Him. We should bear only the name of Jesus, and we should say, “I am saved by Christ,” nothing more.

I can still remember hearing someone rebuking another, saying, “Were you not saved in such-and-such a denomination? Why do you not belong to it now? You are an ungrateful person; you are a person who drinks the water but forgets its source; you are a person who forgets his origin.” This sounds very reasonable, but who is our source? And where is our origin? Our source is Christ, and our origin is in heaven. Only a fleshly person would count those who are saved through him as his own. Only a fleshly person would require those who are saved through him to belong to his “church.” Dear brothers and sisters, we need to be rescued in this matter. Neither the instrumentality of salvation nor the instrumentality of edification can be the basis of where or to whom we belong. We must be “ungrateful” ones; we must be ones who “forget their source,” because God is not pleased that we belong to any

不喜欢我们归属于什么人或什么会。神不喜欢有什么人或什么会，把人带去归属于他们。所有的人，所有的工作，所有的差会，都是神所使用的，都应该把所救的人，和所造就的人，归给神自己，也就是归给神的教会。所有到台北来作工的人，救了人，造就了人，都应该归给在台北的教会，这才是正确的。不应该是你救了人归你，我救了人归我，他救了人归他。你看今天的光景，长老会救的人，归长老会；浸信会救的人，归浸信会；什么会救的人，就归什么会。这种作法，是叫教会分裂的，是神所绝对定罪的。

愿主怜悯我们！我们不归属于什么人，也不愿意有什么人来归属于我们。人所该归属的，就是主基督，就是神自己，就是祂在地上的教会。在那个地方得救的，就该归于那个地方上的教会。保罗在哥林多救了人，就交给在哥林多的教会。亚波罗在哥林多造就了人，也归给在哥林多的教会。彼得，就是矶法，在哥林多作了工，有了果效，也把他工作的果效，交给在哥林多的教会。这三位神大用的仆人，并没有各自在哥林多设立他们的会。他们是共同建造在哥林多的教会，共同建造一个在哥林多的地方教会。乃是那些可怜的哥林多信徒，才把保罗、亚波罗、和矶法分开了。这是极其愚昧的。保罗绝对不承认这个。他告诉哥林多的信徒说，你们说，你们是属我保罗的，哪知我保罗是属你们的。我作一个使徒，我作一个神的奴仆，是为着你们的，不是要你们来为着我的；不是你们属于我，乃是我属于你们。

我们在这里要看得很清楚，那些初期的使徒，一个一个为神作工，都是把结果交给地方教会。在哥林多的，交给在哥林多的教会；在以弗所的，交给在以弗所的教会；在什么地方，就交给在什么地方教会。不象今天这样，你救的人，你保留起来；我救的人，我保留起来；他救的人，他保留起来；若是没有保留得好，离开他那个会了，就说别人偷羊。但是羊是哪里的？羊是谁的？羊都是天上的，都是耶稣基督的，没有一个人，或一个会，可以把羊算作自己的。亲爱的弟兄姊妹，今天的基督教，实在是可怜，可怜到一个地步，争起灵魂来了。这实在是太羞耻的事！我们绝不该有分于这件事，使教会分裂。

person or any organization, and He is not pleased that any person or organization would bring people to himself or itself. The instruments used by God—all the Lord's workers, all the works, and all the missions—must turn those who are saved and edified through them over to God Himself and to His church. All those who come to work in Taipei, after saving and edifying some people, should pass them to the church in Taipei. This is the proper way. I should not keep those who were saved through me, and you should not keep those who are saved through you. Look at today's situation. Those who are saved through the Presbyterian Church belong to the Presbyterian Church, those who are saved through the Baptist Church belong to the Baptist Church, and those who are saved through whatever denomination belong to that same denomination. This practice, which divides the church, is absolutely condemned by God.

May the Lord have mercy on us! We should not belong to anyone, and we do not want anyone to belong to us. We should belong only to our Lord Christ, to God Himself, to His church on earth. In whatever place we are saved, we belong to the church in that place. After Paul saved some people in Corinth, he gave them over to the church in Corinth. After Apollos edified the saints in Corinth, he turned them over to the church in Corinth. Peter, that is, Cephas, worked in Corinth and gained fruit; afterward, he gave the fruit of his labor to the church in Corinth. These three servants, who were used greatly by God, did not set up their own "church" in Corinth. Rather, they all participated in the building up of the church in Corinth, the one local church in Corinth. It was the pitiful Corinthian believers who divided Paul, Apollos, and Cephas. This is exceedingly foolish. Paul absolutely did not agree with this. He told the believers in Corinth, "You say that you belong to me, Paul; but actually I, Paul, belong to you. As an apostle and a servant of God, I am for you; I do not ask that you be for me. You are not mine; rather, I am yours."

We need to see clearly that the early apostles worked for God in different places, but they all gave the fruit of their labor to the church in that place. Those in Corinth gave their fruit to the church in Corinth, and those in Ephesus gave their fruit to the church in Ephesus. Wherever they worked, they turned their fruit over to that place. Today's situation is different: those who are saved are kept by those who save them. One keeps those whom he saves, and another keeps those whom he saves. When a person who belongs to a denominational church is not kept securely and joins another group, then that group is accused of sheep stealing. But where do the sheep belong? Whose sheep are they? The sheep belong to heaven; they belong to the Lord Jesus Christ. No man or organization can reckon the sheep as his own or its own. Today's Christianity is truly pitiful; it is so pitiful that there are even fights over souls. This is too shameful! We should never have a share in something that divides the church like this.

三 不可以“我是属基督的”为理由而分（林前一12～13）

还有第三种的分法，就是以自己是属基督的，而和别人分开。当时在哥林多的教会中，还有一班人说，你属保罗不对，你属亚波罗不对，你属矶法也不对，我全不属这些人，我是属基督的。这样用基督来标榜自己，和别人分开，也不是对的。属基督这个事实是对的。但以这个事实来标榜自己，而和别人分开，也一样是属乎肉体的。你们都是宗派，都在宗派里头，我是无宗派的，我是脱离宗派的，我是超宗派的，连这样说，都是属肉体的。所以用属灵的事实来标榜自己，使自己和别人分开，也是不该的。一件事无论多好，都不可以作一个因素，把我们和神的儿女分开。教会是绝对不可分的，无论什么样的分，无论什么理由的分，都是该被定罪的。

四 不可因道理的见解不同而分

第四种的分法，是因着道理的见解不同而分。比方浸信会是相信受浸，长老会是相信长老治会，他们所相信的这些都没有错。受浸没有错，长老治会也没有错。但他们因这些而和别人分开，那就错了。我信神的儿女应该受浸，我也承认以长老治会是对的。但是因这些而和别人分开，就是不该的，也是圣经所不许可的。

1 道理的见解不可当作基本的信仰

一件事我们要清楚，就是任何道理上的见解，都不可当作基督徒基本的信仰。基督徒基本的信仰，就是我们在前面已经看过的一信的信仰，就是相信神在主里面，主在灵里面，灵在身体里面。这一串就是宇宙的一个奥秘，也就是神和人联结的一个奥秘。在这个奥秘里面，不光有神，也不光有人，乃是神和人联结在一起。而这位神是怎样进到人里面来的？就是借着信。我信祂，接受祂，祂就进到我里面来了。有了一信，还要有一洗。洗就是我绝对承认说，我这个人，和我的一切，都该了结，并且是已经了

C. Dividing Because “I Am of Christ”

The third way of dividing the church is to consider oneself as being of Christ in order to separate from others (1 Cor. 1:12-13). In the church in Corinth, there was another group of people who said, “It is wrong for you to be of Paul, to be of Apollos, or to be of Cephas. We are not of any one of them. We are of Christ.” Actually, it is also wrong to use Christ as a label to separate from others. The fact that we belong to Christ is right, but if we use this fact to label ourselves and separate ourselves from others, we are of the flesh. Some may say, “You are all sectarian; you all are in denominations. I am outside of denominations; I am nondenominational and extradenominational.” Even this kind of speaking is fleshly. It is improper to use spiritual facts to label oneself and thus separate from others. No matter how good a matter may be, it should not be used as a factor to separate from other children of God. The church absolutely should not be divided. Every division should be condemned, no matter the type or the reason.

D. Dividing Because of Differences in Doctrinal Views

The fourth kind of division is because of differences in doctrinal views. For example, the Baptist Church believes in baptism by immersion, and the Presbyterian Church believes in the administration of the church by the elders. There is nothing wrong with such beliefs. Baptism by immersion is not wrong, and the elders’ management of church affairs is not wrong either. But it is wrong to separate from others because of these beliefs. I believe that it is proper for God’s children to be baptized by immersion, and I also admit it is right for elders to take care of the administration of the church. But it is neither right nor permissible in the Bible to separate from others because of these matters.

1. Doctrinal Views Not to Be Considered as the Basic Faith

We must be very clear concerning this one thing: We should not consider mere doctrinal views as the fundamental Christian faith. The fundamental faith of Christians is the one faith, which we have already considered, that is, believing that God is in the Lord, the Lord is in the Spirit, and the Spirit is in the Body. This series is the mystery of the universe; it is also the mystery of the union of God with man. In this mystery there is not only God nor simply man but God and man joined together as one. But how did this God enter into man? It is through the one faith. When we believe in Him and receive Him, He enters into us. Having one faith, we still need one baptism. In baptism we absolutely confess, saying, “All that I am and

结了。我在这里受洗，是奉主的名，是归与主，不只是与主同死同葬了，也是与主同复活了，今后是祂在我里面作我的一切，而从我里面活出祂自己来。这就是一洗。信是叫我与祂联结，洗是叫我了结在祂里面。还有一个指望，就是指望有一天，要到荣耀里去。你看见，前面的一神，一主，一灵，一个身体，四个是一组，是主体；后面的一信，一洗，一个指望，三个是一组，是附属。你怎么会有分于这一位神，这一位主，这一位灵，和这一个身体呢？乃是借着一信，和一洗。一信叫祂进到你里面；一洗，叫你了结在祂里面，使祂从你里面活出来。这样，你就在这个身体里面了。此外，还有一个指望，就是要到荣耀里头去。这七个一，就叫作基督徒的基本信仰，也就是叫我们得救的信仰。这个信仰是不可缺的，一缺了，你就不是得救的人；一缺了，你就没有神；一缺了，你就没有主；一缺了，你也就没有灵在你里面；一缺了，你也就不是身体里头的一分，乃是身体之外的人。你一有了这个信仰，你就有了神，有了主，也有了灵，你也就是身体里头的一个人。这一个信仰，是共同的，是我们大家里头所共有的。这一个信仰，也是独一的，非常简单，也非常基本。

但是我们这些人，还有一些古古怪怪的头脑，对圣经里好多的事，都有一些不同的看法。虽然我们绝对相信圣经是神所默示的，绝对相信圣经是神的话，逐节逐句逐字，每一点每一画，都是神所默示的，这个基本的相信大家都没有问题；但是等到我们大家来读圣经的时候，我就读出来应该受浸，他就读出来应该点水。我们两个都相信圣经，并且我们读了之后，他去感谢主，说，主啊，感谢赞美你，你今天早晨给我看见，点水实在是对的。我也去祷告说，主啊，感谢赞美你，使我今天早晨读出亮光来，看见受浸实在是该的。我们两个都赞美完了，见了面就辩论起来了。我说，弟兄，的确确实受浸是对的。你看主耶稣受浸的时候，不是到约但河里去么？腓利给太监施浸，不也是到水里去么？若是点水，还要到水里去么？很清楚的，弟兄，没有可辩论的。他说，慢慢来，我也讲给你听。若是那一天是受浸，为什么圣经不说到了约但河，就把祂浸在里面？圣经既没有这样说，可见明明不是受浸。当时犹太人的鞋很简单，脱了鞋到河里去是很方便的。所以他

all that I have should be terminated and has been terminated. I am baptized in the name of the Lord, and now I belong to the Lord. I died and have been buried with the Lord; I also have been resurrected with Him. Now He is in me as my everything, and He lives Himself out through me.” This is the one baptism. In faith we are joined to Him, and in baptism we are terminated in Him. Furthermore, there is one hope, which is the hope that we will be in glory one day. The first four items—one God, one Lord, one Spirit, and one Body—form a group, which is the main structure. The latter three—one faith, one baptism, and one hope—form another group, a subordinate group. We can have a part in one God, one Lord, one Spirit, and one Body by one faith and one baptism. By the one faith He enters into us, and by one baptism we are terminated in Him and He lives out through us. In this way we are in one Body. Moreover, we also have one hope of entering into glory. These seven ones are the fundamental faith of a Christian; they are also the faith of our salvation. This faith is absolutely necessary. If we lack this, we are not saved. If we lack this, we do not have God. If we lack this, we do not have the Lord. If we lack this, we do not have the Spirit in us and, therefore, are not a part of the Body but are outside of the Body. However, once we have this faith, we have God, we have the Lord, we have the Spirit, and we are in the Body. This faith is common to us all; we all share this faith within. This faith is unique, and it is simple and basic.

However, because of our peculiar mind, we all have different views concerning many matters in the Bible. We absolutely believe that all Scripture is God-breathed, that the Bible is the Word of God, that every verse, every sentence, and every word are divinely inspired. We have no problem with this. Nevertheless, when we read the Bible, I see baptism by immersion, but another sees baptism by sprinkling. Both of us believe in the Bible, but after reading the Bible, he thanks the Lord, saying, “Lord, thank You for showing me that baptism by sprinkling is right,” and I pray, “Lord, praise and thank You for giving me the light to see that baptism by immersion is the proper way.” We both praise the Lord, but afterward when we come together, we argue with one another. I say, “Brother, it is really right to be baptized by immersion. When the Lord Jesus was baptized, did He not go into the Jordan River? And when Philip baptized the eunuch, did they not go into the water? If baptism was by sprinkling, why did they need to go into the water? Brother, it is very clear, and there can be no argument.” Yet he might say, “Don’t rush! Let me talk to you. If baptism were by immersion, why doesn’t the Bible say that the Lord was immersed in the Jordan River? Since the Bible does not say this, clearly this baptism was not immersion. In ancient times the sandals worn by the Jews were very simple and could be easily removed. After they removed their sandals, John

们就下到河里站在河的浅水里，约翰把水一点，主耶稣就受了洗。不只如此，我还看见过古代传下来的一张约翰给主耶稣施洗的图片，也是两个人站在浅水里头，约翰用手点水在主耶稣头上。所以受洗的的确是点水的。你看见么？我的见解该受浸，是根据圣经；他的见解该点水，也是根据圣经。两个人都笃信圣经，都引用圣经，并且两个人也都有得救的信，但是在这个受洗的事上，两个人却合不来了。

我再举一个例，就是安息日和主日的问题。信安息日的人，满心相信圣经，信主日的人，更是如此。这两班人，都信圣经是神所默示的话，也都信耶稣基督是神的儿子，都信父在子里面，子在灵里面，灵在身体里面，一点没有问题。但是，信主日的人，就找出凭据来说，的确使徒是吩咐说，每逢七日的第一日，要把捐项抽出来。他们又是在七日的第一日聚会擘饼。所以在新约的时候，明明是主日的问题。但信安息日的弟兄们就说，不，难道神的话会废掉么？在旧约里神明明叫祂的百姓守安息日，如果这个诫命可以废掉，那么对父母也可以不孝敬了，偷窃也就不是罪了，这说得通么？不然的话，为什么十条诫命保留九条，单废掉这一条呢？你看主耶稣在地上的时候，祂不是当安息日就进了会堂么？你看使徒们在行传里面，不也是当安息日进了会堂么？可见在新约的时候，并没有废掉安息日。他们真是振振有辞，觉得实在有圣经的根据。两班的人，都笃信圣经，结果却闹得合不来。

所以弟兄姊妹，若是大家都注意这些，把这些当作信仰，教会就糟了，教会马上就分成宗派了。但是，在今天的基督教里头，实在就有这种糟的局面。原因就在人在那个“一个”的信仰之外，也把好些对道理的见解，无论是对的，或是错的，当作了信仰。所以我们绝不可把道理的见解，当作基本的信仰。基本的信仰，乃是“一信”，只是一个，道理的见解可能有许多。

2 以道理立异，与人相分，乃是肉体的行为

the Baptist and the Lord Jesus went down into the river and stood in the shallow part. Then John simply sprinkled some water on the Lord Jesus and baptized Him. I also have seen a picture from an ancient time that shows the Lord Jesus being baptized by John. It shows two men standing in shallow water with John sprinkling water upon the head of Jesus. Therefore, baptism is surely by sprinkling.” Have you seen this? In my opinion, baptism by immersion is based on the Bible. In his opinion, baptism by sprinkling is also based on the Bible. Both are sincere believers of the Bible, both quote the Bible, and both have the common faith, but on the matter of baptism there is no oneness.

Let me give another example concerning the matter of the Lord’s Day and the Sabbath Day. Those who believe in the Sabbath Day fully believe in the Bible, and those who believe in the Lord’s Day believe even more in the Bible. Both groups of people believe that the Bible is the inspired word of God and that Jesus Christ is the Son of God. They both believe that the Father is in the Son, the Son is in the Spirit, and the Spirit is in the Body. They have no problem in these matters. However, one who believes in the Lord’s Day finds proof in the Bible and says, “The apostles definitely commanded the believers to set aside material offerings on the first day of the week. The believers also met together to break bread on the first day of the week. Therefore, in the New Testament age the Lord’s Day should be kept.” But a brother who believes in keeping the Sabbath, says, “No! Can the word of God be annulled? In the Old Testament God clearly commanded His people to keep the Sabbath. If this commandment can be annulled, then dishonoring our father and mother would be acceptable, and stealing would not be a sin. Is this sensible? How can nine out of the Ten Commandments be kept, but another one be annulled? Look at the Lord Jesus. He would go into the synagogues on the Sabbath while He was on earth. Look at the apostles in Acts. They also would go into the synagogues on the Sabbath. This shows that the Sabbath has not been annulled in the New Testament.” Both brothers are very confident in their speaking, and they feel that they have proof from the Bible. Even though both sincerely believe in the Bible, ultimately they cannot be one.

Therefore, if everyone pays attention to such matters and considers them as the faith, then the church will be in a poor situation and divided into sects. Yet in today’s Christianity this poor situation actually exists. This is because in addition to the one faith, believers consider their doctrinal views, whether right or wrong, to be a part of the faith. We absolutely must not consider doctrinal opinions as part of the basic faith. The basic faith is uniquely one, but there can be many doctrinal opinions.

2. To Practice Differently Based on Doctrine and to Be Divided from Others Being a Fleshly Act

人的头脑是古怪的。在教会里，什么样古怪头脑的人都有，并且还都是以圣经为张本。他们能从圣经找出好些道理，作他们那些古怪主张的根据。我在年轻的时候，曾碰到一班基督徒。他们说，教会不该爱世界，所以他们就定规，凡是弟兄，若要到他们中间去，都要剃光头，都要穿布鞋。你若穿皮鞋，又剪分头，他们马上把你推出去。姊妹呢？他们也定规说，不能穿旗袍，若不是穿短衫加裙子，就是穿短衫加长裤。你若不是这样打扮，他们就说你是爱世界的，不可以到他们中间去。在起初的时候，我也相当受他们的感动，慢慢就觉得这个不太对。如果照他们的主张，许多人就没法和他们一同聚会了。在这里你可以看见，基督徒的头脑是何等的古怪。有好些人，能从圣经里，找出各样的道理，作他们的张本，而成为一个分会的根据。我们要说一句厉害的话，这些都是人的肉体！教会是不可分的。剪分头的可以来，剃光头的也可以来；穿皮鞋的可以来，穿布鞋的也可以来；穿西装的可以来，穿中装的也可以来，统统可以来。教会是绝不可分的。我们只该问有没有那个一信，只该问里头有没有灵，有没有主，有没有神，别的都不该计较。

我再说一个例子。从前在北方有一班信徒，很热心，很爱主，也很蒙恩。他们聚会唱诗的时候，身子常是晃来晃去的，晃的时候还要鼓掌。有的时候，有的人到他们中间去聚会，但坐不久就走了。你问他，为什么？他说，这个晃我吃不消。有的时候，他们中间也有人到另外的地方去聚会。那个地方是安安静静的，这一位弟兄去了，没有坐五分钟也走了。你问他，为什么？他说，真受不了，太死板，太沉静了。弟兄姊妹，你看这怎么办？那些摇摇晃晃的弟兄，里头没有一信么？有！那些安安静静的弟兄，里头没有一信么？也有！但是因着这非常小可的一点摇晃或安静，这两班都有一信的弟兄们，就不能合在一起了。弟兄姊妹，这些能当作信仰么？这些能当作合一或分开的根据么？绝对不能！这完全是人的意见，人的看法。所以我们若是把这些当作根据，而标新立异，与人相分，就是肉体的行为，是神绝对不喜悦的。加拉太五章二十节所说的“异端”，原文的意思，就是“以道理（或意见）与人分宗派”，也

Human mentality is strange. In the church there are people with all sorts of strange thoughts; furthermore, they all base their thoughts on the Bible. They can find many “doctrines” from the Bible as grounds for their strange suggestions. When I was young, I met a group of Christians who said that the church should not love the world. Based on this conviction, they decided that any brother who came to their meetings must have his head shaved and should wear shoes made only of cloth. If someone wore leather shoes and had enough hair to be parted in the middle, they would push him out of the door. Moreover, they also decided that the sisters could not wear a long gown popular in modern China. Instead, they could wear only blouses with skirts or with long pants. If a sister was not dressed in this way, she would be accused of loving the world and would be forbidden from coming into their midst. In the beginning I was quite touched by them, but gradually I felt that this was not right. According to their decisions, a good number of Christians could no longer meet with them. This illustrates how Christians can have strange thoughts. Some people find many doctrines in the Bible and use them as a basis for dividing from others. I would like to say a strong word: All of these activities are of the flesh! The church cannot be divided. Those who do not have a shaved head can come, and those whose hair is shaved can come also. Those who wear cloth shoes can come, and those who wear leather shoes can come also. Those who wear Western style suits can come, and those who wear Chinese style clothes can come also. Everyone can come. The church absolutely cannot be divided. We should ask only whether a person has the one faith, whether he has the Spirit within, whether he has the Lord, and whether he has God; all other things should not matter.

Let me give you another example. In northern China there once was a group of believers who were very zealous, who loved the Lord very much, and who were very much blessed. When they sang hymns in the meetings, they would sway their bodies and clap their hands simultaneously. Sometimes people who came into their meeting would leave after sitting for a short period of time. If one was asked why he left, he would say, “I cannot stand the swaying.” Sometimes one of the swaying ones would go to a place that had quiet meetings, and he would leave after sitting for less than five minutes. If he was asked why he left, he would say, “I cannot bear it. The meeting is too rigid and quiet.” What should we do? Do the swaying brothers have the one faith? They do. Do the quiet brothers have the one faith? They do as well. However, because of insignificant matters such as swaying and being quiet, these groups of brothers cannot be one, even though they have the one faith. Should these matters be counted as the faith? Should these matters be used as a basis for being one or for being divided? Absolutely not! These things are altogether human opinions, human views. If we use such things as a basis for doing something unconventional and unorthodox, and thereby separate ourselves from others, this is a fleshly act which is absolutely not pleasing to God. In Galatians 5:20 the Greek word for sects means “heresies,” referring to schools of opinion. This means that people use doctrines or opinions to form sects; that is, they

就是以道理立异，与人相分。前文十九节告诉我们，这是属乎肉体的事，是肉体的行为，所以是神所定罪的。

3 即使有人吃素、守日，圣经仍要我们接纳

凭圣经看，连吃素、守日，这样重要的问题，也不能当作一个根据，来把教会分开。罗马十四章一至六节给我们看见，吃素、守日也可以，不吃、不守也可以。吃的人，守的人，是为主吃，为主守的；不吃，不守的人，也是为主不吃，不守的。吃的人，守的人，不要轻看不吃，不守的人；不吃，不守的人，也不要论断吃的，守的人。你不要拒绝他，他也不要拒绝你。因为他是主接纳的，你也是主接纳的。大家都是主接纳的，所以大家也都要彼此接纳，你不要说吃不消，他也不要说受不了。受不了，大家还得受。除非我们不作基督徒，要作基督徒，就没法不遇到古怪的弟兄。但就是怎样古怪，我们也得包容，不能分开。

弟兄姊妹，教会实在是个奥秘的东西，是个太大的东西。古今中外，不知道有多少古怪的人，都得救了，他们都是我们的弟兄，都是教会里的人，我们都得接纳，不能和他们分开。你知道么？就是讲道，都有它的讲究。有的人讲道，是笔直笔直的，连晃也不晃，却相当有感动力。好些人因着他这种光景，就非常钦佩，认为这才是神的一个仆人，多严肃，多规矩。但是有的人讲道，是蹦蹦跳跳的，也是哭哭叫叫的。我曾看见一位弟兄传福音，实在是热闹。他能一面讲道，一面在台上跳，跳来跳去，就跳到台下去了，叫你实在受不了。但是因着他得救的人，却有成百成千的人。你看，还有什么可说的？我们的神太大了，我们的神太奥秘了，你不能把他限定了。也许你是喜欢规矩的人，你一看到人讲道规矩，就非常称赞，觉得这才算神仆人的体统，因此你喜欢听他。你若碰到人讲道又蹦又跳，就说，这是发疯了，那象神的仆人？我不能听。但是喜欢动的人，却非常赞成，认为这样讲道能提神，能摸人的感觉。在他们看，那种规规矩矩的讲道是死板的，是催眠的，人一听就睡了，实在叫人受不了。但是你我在这里该看见，

divide from others because of different practices based on a certain doctrine. Verse 19 says that sects are a work of the flesh, an action by the flesh; hence, it is condemned by God.

3. The Scriptures Requiring Us to Receive Those Who Eat Only Vegetables and Those Who Observe Days

According to the Bible, even such matters as eating only vegetables and observing days must not be used as a basis for dividing the church. Romans 14:1-6 shows that it is all right to eat vegetables and to observe days, and that it is also all right to not eat vegetables and to not observe days. He who eats and he who observes, eats and observes to the Lord. Likewise, he who does not eat and he who does not observe, does not eat and does not observe to the Lord. He who eats and he who observes should not despise him who does not eat and him who does not observe. Likewise, he who does not eat and he who does not observe should not judge him who eats and him who observes. The former should not reject the latter, nor should the latter refuse the former, because both the former and the latter have been received by the Lord. We all have been received by the Lord, so we should receive one another. We should not say that we cannot take it, nor should we say that we cannot bear it. We need to bear it even if it is unbearable, unless we do not want to be Christians. If we want to be Christians, we cannot avoid meeting some peculiar brothers. But no matter how peculiar a brother may be, we still need to bear him and cannot be separated from him.

The church really is a mystery; it is a great matter. Countless numbers of peculiar people have been saved throughout the ages, and they are all our brothers and sisters. They all belong to the church. We need to receive them, and we cannot be divided from them. Even those who preach the word have idiosyncrasies. Some of the preachers stand straight—even perfectly straight—when they preach, without moving their body at all. But they are full of power to move people. Many people admire preachers who are so dignified and proper, considering them to be true servants of God. But other preachers leap and jump and cry and shout when they preach. Once I saw a brother preaching the gospel, and it was truly “exciting.” While he was preaching, he would jump around on the platform and then suddenly jump off the platform. That was truly difficult for me to take. Nonetheless, hundreds and thousands were saved through him. What can we say? Our God is so great and so mysterious that we simply cannot limit Him. Perhaps we prefer preachers who behave properly. When we see a man with well-mannered preaching, we may praise him highly, thinking that this kind of behavior is befitting to a servant of God. If we see someone leaping and jumping while preaching, we might say that he is crazy and does not look like a servant of God. Therefore, we may not listen to his preaching. However, those who prefer action may approve of him, saying that this kind of preaching can stir up people and touch their feelings. For them, well-mannered preaching is rigid and dead, and it instantly puts people to sleep. Therefore, it is intolerable. Nevertheless, all of these things should be tolerable

这些都得受得了，你我都得被打碎。请你记得，教会的合一，只需要一信。有了一神，一主，一灵，和一个身体，就够了。不能要求弟兄们再多一点。你看他是蹦跳的，他是摇晃的，但是他没有神么？他没有主么？他没有灵么？他不是身体的一分么？他有！他是！你还得承认他是弟兄。十字架是要背的，没有话讲。照样，你规矩一点，你安静一点，也是可以的；他也不要定罪说，这象死了一样。所以我们大家都得彼此包容。

4 圣经容让人在道理上有不同的见解，但绝不允许人因道理见解不同而分派分会

教会许多的分裂，不过就是因着信徒对真理一点看法的不同而已，真理固然是绝对的，但圣经却容让人在道理上有不同的见解。虽然如此，圣经却绝不允许人因道理见解不同，而分派分会。林前一章十至十三节，和提多书三章十节，给我们看见，分派分会是圣经所绝对定罪的。圣经容让人守这日或守那日，但圣经不允许人因着守日的见解而分成会派。你对真理可以有不同的见解，但你不可因你的见解，而与他人分开。你必须包容与你见解不同的人。你觉得该受浸，该安静，但你也必须包容点水的人、摇晃的人。不该因这些事，使教会分裂。这些不是基本的信仰，这些都是人对真理的见解。要作神的儿女，要保守教会的合一，这些都得包容。我们的心要扩大，要大得和神的度量一样大。神不要求人在道理上相同，神只要求人有一信的信仰。无论你是这样作，还是那样作，只要有一信的信仰就可以。这个就是教会的合一。千万不要因道理而和别人分。就是最好的道理，若是当作和别人分的理由，也是圣经绝不允许的。

当然这不是说，对每一件事没有一个准确的真理。准确的真理是有的。对受浸有准确的真理，对主日有准确的真理，对每一件事也都有准确的真理。使徒们对这些事，都有完全准确的教训。他们的教训虽是正确而认真的，但是他们的态度和作法却是宽大的，不要求人整齐。若是人在这些事上，与他们所教训的，有点不同，使徒说，这个可以包容。但有一件事，是使徒绝不允许的，就是分门别类的事。他们坚持教会是绝对不可分的。今

to us. We all need to be broken. We must remember that the oneness of the church needs only the one faith. Having one God, one Lord, one Spirit, and one Body is sufficient. We cannot make other demands on our brothers. A brother may jump and swing, but does he not have God? Does he not have the Lord? Does he not have the Spirit? Is he not a member of the Body? He has God, the Lord, and the Spirit! And he is a member of the Body! We must acknowledge that he is a brother. We need to bear the cross; there is nothing else that matters. In like manner, there is no problem in being well-mannered and quiet; one should not be condemned for being "deadened." We all need forbearance with one another.

4. The Scriptures Allowing Us to Have Doctrinal Differences but Not Permitting Us to Be Sectarian, Divisive, because of Such Differences

Many of the divisions of the church exist only because of different views that the believers have concerning the truth. Certainly, the truth is absolute, but the Scriptures allow for different doctrinal views. However, the Scriptures absolutely do not permit us to divide over our different doctrinal views. First Corinthians 1:10-13 and Titus 3:10 show that to be sectarian, to be divisive, is absolutely condemned by the Bible. The Bible allows us to keep this day or to keep that day, but the Bible does not permit us to divide over our different concepts concerning the keeping of days. We may have a different view concerning the truth, but we cannot be divided from others because of our view. We must bear with those whose views are different from ours. Even if we feel that it is proper to be baptized by immersion and to be quiet, we should bear with those who are for sprinkling and swaying. The church should not be divided because of these things. These things are not the basic faith; these are simply our views concerning the truth. To be the children of God, to keep the oneness of the church, we need to tolerate these things. Our heart should be enlarged; it has to be as large as the heart of God. God does not require us to have the same doctrinal concepts; God requires us only to have the one faith. What we do is acceptable, whether it is done one way or another way, as long as we have the one faith. This is the oneness of the church. We should never divide from others over doctrines. The Bible absolutely does not permit us to be divided because of doctrines, even the best doctrines.

Of course, this does not mean that there is not an accurate understanding regarding a particular matter. There is an accurate understanding of the truth regarding baptism, regarding the Lord's Day, and even regarding all other matters. Concerning these matters, the apostles have given us complete and precise teachings. But while they were accurate and serious in teaching, they were tolerant and broad in attitude and practice, not requiring uniformity. On these matters, even when the believers practiced differently from what the apostles taught, the apostles said they must be allowed to practice in their way. But the apostles absolutely would not allow for the formation of sects and divisions related to these matters. They absolutely

天你我也应该坚持这件事。真理有它的准确性，但是许多对真理不同的见解都该包容。不可因着对真理不同的见解，而有一点分。要绝对的避免分。教会是不可分的一个东西。

五 不可因种族不同而分（林前十二 13）

第五种分法，就是因种族不同而分。这也是不可的。使徒在林前十二章十三节说，“不拘是犹太人，是希利尼人，…都…成了一个身体。”我们都知道，这两个民族按天然说，是没有法子合的。希利尼人绝对不肯和犹太人相合，犹太人看外邦人更是象猪狗一样，分别实在厉害。但是一在教会里头，就不可因着这种种族的不同而分。不可分作白种人的教会，黑种人的教会，或者黄种人的教会。这些分都是不可以的。在基督里，这些肉体的分别，都消灭了。当然在教会中若是有不同种族的人，在一起聚会事奉，背景不同，生活习惯不同，个性脾气不同，话语不同，思路观念也不同，这实在是不容易的事，实在是一个厉害的试炼，叫人受对付。虽然如此，主在这里还是说，不可以分。连这种种族的分，也是不可以的。

六 不可因国籍不同而分（林前十二 13）

还有一种很大的分法，就是因着国籍不同而分。你看，英国的圣公会，就叫作安立甘会，意思就是英格兰会。还有在中国的中华基督教会。这些都是因着国籍而分的。因着种族不同而分，既是主所不许可的，就因着国籍不同而分，当然也是主所不许可的。所以这是不该的。这是属世界的，这是属人的。

七 不可因阶级不同而分（林前十二 13）

还有一种的分法，也是不可以的，就是因着阶级的不同而分。在教会中，为奴的、自主的，都是弟兄，不可以分开。在当日，为奴的非常没有地位，在法律上一点没有保障。一个主人，买了一个奴隶来，可以随便杀了他，也不负法律的责任。所以那个阶级的分别，是非常厉害的。但是在教会里，这个分别也没有了。在教会里，没有阶级的分别。你不能因为是一个受过高等教育的人，就专和受高等教育的人在一起。不能。许多时候，受过高等教育的人，

insisted that the church could not be divided. Today we also must insist on this matter. Truth involves accuracy, but many different views concerning the truth must be tolerated. There should not be any division because of different views regarding the truth. We absolutely must avoid division. The church is a undividable entity.

E. Dividing Because of Racial Differences

There are also divisions because of racial differences. In 1 Corinthians 12:13 the apostle says, "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks..." According to their natural life, these two races cannot be one. The Greeks absolutely could not be one with the Jews, and the Jews considered Gentiles as swine and dogs. The differences between them were very serious. But once they came into the church, they could not be divided because of these differences. Today we should not be divided into a white church, a black church, or a yellow church. These divisions are unacceptable. In Christ, these distinctions in the flesh have been annulled. Of course, when different races of people meet together in a church, they have different backgrounds, customs, dispositions, languages, and thoughts and concepts. This is not an easy matter; this is a severe test for people. Nevertheless, the Lord does not permit division. Even divisions because of racial differences are not acceptable.

F. Dividing Because of Differences in Nationality

Another great source of division is related to differences in nationalities. The Episcopal Church in England is called the Anglican Church, the Church of England. There is also a Chinese Christian Church in China. These are examples of divisions according to nationalities. Divisions by races are not permitted by the Lord, and divisions by nationalities also are not permitted. They are unacceptable (1 Cor. 12:13). This is of the world and of man.

G. Dividing Because of Differences in Social Rank

Another unacceptable basis for division is divisions that come from differences in social rank (1 Cor. 12:13). In the church, both slaves and freemen are brothers and should not be divided. In the early days, slaves had no position in society and no protection of the law. A master, once he bought a slave, could kill the slave at will and not be held accountable before the law. Therefore, distinctions in status were very great. But in the church there can be no such distinctions. In the church there are no distinctions based on social rank. We cannot associate only with highly educated ones because we are highly educated. We cannot do this. It is a

能和一个一字不识的弟兄坐在一起，那才是一件美丽的事。基督的生命在你里头，也在他里头，这个阶级的分别是不该的。

二十多年前，在上海有一个“车夫会”，就是人力车夫的会。那一个会的人，都是作车夫的。所有得救的车夫，都到那个地方去作礼拜。这实在是不该的。教会没有这个等级的分别。坐车的和拉车的，一样是弟兄，不该有这种阶级的分别。

八 不可因属灵情形软弱或错误而分（启二～三）

末了一种的分法，就是因着属灵的情形差了一点，软弱了一点，错误了一点，而把教会分开了。这也是不该的。主在启示录，写给教会的七封书信，最少有五封，里面都是责备教会的错处，说到教会的弱点，但是主并没有吩咐人从那些教会里面脱离出来。主乃是劝信徒，要在里面作得胜者，供应别人，帮助别人，而叫教会得到复兴。

总而言之，我们在这里看见，全本新约里头，不给人任何一个理由，来分开教会。教会是不可分的。弟兄姊妹，但愿这些在我们身上，不光是道理。我们应该想看，到底我们有没有一种的光景，叫我们和神的儿女分开？目前神的儿女已经分开了，那个责任我们不负。但是到底在我们身上，有没有一个分的光景？我们有没有一种主张见地，是叫我们和别人分的？请我们记得，任何分的理由，都是不该的。任何的分，我们都不该称义。所有神儿女中间的分，我们都该定罪。我们必须看见，只要人有一信，有一洗，叫他和主和神发生了关系，有一位灵叫他成功了教会这个身体中的一分，这个就够了。比这个多一点，我们不要；比这个少一点，又不够。有了这个，就有了教会的一，就在教会的一里面。我们所要求的，就是教会这个一。有了教会这个一，任何的不同，我们都该让它去，不可拿来作一个分的原因。主恩待我们！

beautiful thing when one who is highly educated can sit together with an illiterate brother. The life of Christ is in both; hence, there should be no distinctions of social ranks.

Over twenty years ago in Shanghai there was a “church of the rickshaw pullers,” a “church” for those who pulled rickshaws. All the rickshaw pullers who were saved worshipped there. This is really wrong. There is no such distinction in the church. Those who ride the rickshaws and those who pull the rickshaws are brothers alike; hence, it is wrong to be divided because of social rank.

H. Dividing Because of Spiritual Weakness or Mistakes

The last kind of division is division because of certain spiritual weaknesses or mistakes. This also is wrong. Of the seven epistles written to the churches in chapters 2 and 3 of the book of Revelation, at least five of them contain rebukes regarding mistakes and weaknesses of the churches, but the Lord did not tell the believers to leave these churches. Rather, the Lord called for overcomers in the churches who would supply and help others so that the churches would be revived.

In summary, there is no basis in the entire New Testament for anyone to divide the church. The church should not be divided. These things should not be only doctrines to us. We need to consider whether or not we have a situation that causes us to be divided from the children of God. God’s children have been divided, and while we do not bear the responsibility for this, we must ask, Is there a divisive situation among us? Do we have opinions or proposals which cause us to be separated from others? We must remember that any reason for division is wrong. We cannot justify any division. We should condemn all divisions among the children of God. We need to realize that it is sufficient for a person, through one faith and one baptism, to be joined to the Lord and God, and to be part of the church, which is the one Body, by the Spirit. We do not need anything more than this, but anything less than this is insufficient. If we have this, we have the oneness of the church and are in the oneness of the church. All that we require is the oneness of the church. With the oneness of the church, we should let go of all our differences; we should not let any difference be a reason for division. May the Lord give us grace!

我们现在来看教会的交通。教会的交通，乃是圣经中所论到的一件大事，也是我们常常听见人提起的。交通的意义包括很多，就象彼此来往，彼此供应，彼此代祷，以及彼此相爱等等。但是，这些还不能完全表达出交通的意思来。那么交通到底是什么意思？我们姑且用电学上的一个名词来说，或者比较达意一点：交通就是交流。你看这些电灯里面的电流，是一直交流的。我这句话还没有说完，这一盏电灯里的电，就跑到那一盏电灯里去了，那一盏电灯里的电，又跑到这一盏电灯里来了。这些电灯里的电，在那里是一直交流不息的。照样，我们基督徒里面的灵，里面的生命，里面的主，（此三者就是一个；主就是灵，灵就是生命。）在我们所有得救的人里面，也是不断流通的，并且这一个流通，乃是交流的，乃是从我交流给你，从你交流给他，从他再交流给别人，然后从别人又交流给我。这就是属灵的交通，也就是在主里面生命的交流。这也就是交通的真实意义。

这一个交通，这一个交流，实在说来，就是我们里面的主。主在我们里面，就是这一个交通。好象这些电灯，它们彼此之间的交流，就是在于它们里面的电。照样，众圣徒之间的交通，也就是在于众圣徒里面的主。什么时候你让主在你里面运行，你定规喜欢和弟兄姊妹交通。你若是有三天不祷告主，不让主在你里面流通了，不让主在你里面运行了，你定规也不愿意和弟兄姊妹交通了。你若是和主断了交通，你看见弟兄姊妹的时候，定规是要避而不见的。你看见弟兄姊妹从那边来了，你就从这里转弯了。若有这种光景，你这个人里面定规没有交通了。实在不是没有交通，乃是交通停了，你不让主流通了。你若是和主有交通，主在你里头是流通的，你看见弟兄姊妹，就最喜欢和他拉一拉手，说一点话。有的时候，两个人一拉手，心灵里头真是象通了一样，实在是流通了。这一个流通，就是主自己，就是主在我们中间的流通。这是基督徒中间非常奇妙的一件事。若是今天晚上有尚未得救的朋友在这里，

We now will look at the fellowship of the church. The fellowship of the church is a great matter in the Bible and something that we hear people speak of frequently. Fellowship can mean many things, such as mutual dealings, mutual supply, mutual prayer, and mutual love; however, these things do not fully express the meaning of fellowship. What is the real meaning of fellowship? We can temporarily use a term related to electricity to illustrate this matter and make its meaning more understandable. Fellowship is a mutual flow. The electricity in light bulbs flows continuously. Before I finish my sentence, the electricity in one bulb has gone into another bulb and the electricity in that bulb has gone into another bulb. The electricity in these light bulbs flows unceasingly. In like manner, the Spirit, who is the life and the Lord within (these three are one—the Lord is the Spirit, and the Spirit is the life), flows without interruption in all of us who are saved. Furthermore, this flow is mutual; it flows from me to you, from you to him, from him to yet another, and then back to me. This is spiritual fellowship, and this is the flow of the life in the Lord. This is the true meaning of fellowship.

In reality, this fellowship, this flow, is the Lord within us. The Lord within us is this fellowship. With light bulbs, the flow among them is the electricity in them. In like manner, the fellowship among the saints is the issue of the Lord within them. Whenever we allow the Lord to operate in us, we will definitely want to fellowship with the brothers and sisters. However, if we do not pray for three days, do not allow the Lord to flow in us, and do not allow Him to operate in us, then we certainly will not want to fellowship with the brothers and sisters. Once our fellowship with the Lord is broken, we try to avoid the brothers and sisters when we see them. When we see the brothers and sisters coming toward us, we turn away to avoid them. If this is our case, the fellowship is not in us. Actually, it is not that there is no fellowship but only that the fellowship has stopped, since we are not letting the Lord flow. If we are in fellowship with the Lord and the Lord is flowing in us, when we see the brothers and sisters, we want to shake their hands and speak a word with them. Sometimes as two people are shaking hands, their spirits seem to connect and there truly is a flow. This flow is the Lord Himself; it is the flow of the Lord among us. This is an exceedingly marvelous thing among

我信他不懂这是什么意思，不懂这是什么故事，不懂这到底是什么讲究。基督徒一见面，里头所以会响应，就是因为基督徒里头有一位活的主。这就是基督徒的奥秘，这也就是基督教的奥秘。在基督徒里面有一位活的主，祂在那里是流通的。这一个流通，就是教会的交通，是根据基督徒里面的生命所有的。

我们身体里头的血液，乃是流通的，所以称作血液的循环。这个循环是非常快的，在我们的身体里面是一直流通不停的。照样，基督徒里面所有的一个生命，在基督徒中间也是一直循环，一直流通的。这个生命，不是任何一个基督徒所单独有的，乃是一切基督徒所共同有的。这个生命在基督徒中间的流通，就是教会的交通。

壹 根据合一的事实（弗四 3～6，约十七 21～23）

教会的交通，既是根据基督徒里面的生命所有的，也就是根据我们里面那个合一事实的。大家记得，我们合一的事实有四点为主体，就是一个神，一个主，一个灵，和一个身体。为什么我们有交通呢？因为我们大家是一个身体。在这一个身体里面，有一个灵；在这一个灵里面，有一个主；在这一个主里面，有一个神。这些都是一个，成了一体，所以就是一个合一，也就有一个交通。这个合一就是教会的合一，这个交通也就是教会的交通。

教会的这个合一，不仅象三而一神的一合一样，是彼此不分，完全合一的，并且是和三而一的神合成一体的。这一个合一，就是教会交通的根据。因为有这一个合一，所以才有教会的交通。教会的交通，乃是出于这一个合一，根据这一个合一所有的。这一个合一，不仅是所有的基督徒合成了一个，并且是所有的基督徒和三而一的神调成了一个，乃是宇宙中一个大的一，一个奥秘的一，一个神人调和的一。因为有这样一个合一的事实，所以就产生出一个交通来。

贰 是合一的交通，不是分而联合的交通，也不是各自分立，而互相来往的交通（徒二 42）

Christians. If there are some unsaved friends among us, I believe that they will not be able to understand the meaning of this. Whenever Christians meet, there is a resonance within; this is because we have a living Lord within us. This is the mystery of Christians and the mystery of the church as well. Within Christians the living Lord is flowing. This flowing is the fellowship of the church, and it is based upon the Lord's life within Christians.

In our body, blood flows; this flow of blood is called circulation. This circulation is very fast and courses continuously through our body. In like manner, the life within Christians is circulating and flowing continuously among us. This life is not with only one individual Christian, but it is common to all Christians. The life that is flowing among Christians is the fellowship of the church.

I. ACCORDING TO THE REALITY OF ONENESS

Since the fellowship of the church is based upon the life in the Christians, it is based also upon the reality of the oneness in us. The reality of our oneness has four main factors: one God, one Lord, one Spirit, and one Body (Eph. 4:3-6). Why do we have fellowship? We have fellowship because we are all in one Body. In this one Body there is one Spirit, in this one Spirit there is one Lord, and in this one Lord there is one God. Because these are all one, there is a unique oneness and also one fellowship. This oneness is the oneness of the church, and this fellowship is the fellowship of the church.

The oneness of the church is not the same as the oneness of the Triune God, a oneness which is inseparable and complete, but it is a oneness with the Triune God (John 17:21-23). Such a oneness is the basis of the fellowship of the church. Because there is such a oneness, there is the fellowship of the church. The fellowship of the church arises from this oneness, and it is based upon this oneness. This oneness is not merely a uniting together of all Christians into one entity but also the mingling of all the Christians with the Triune God into one entity. This great oneness in the universe is a mysterious oneness, the oneness of God mingled with man. Because of the reality of this oneness, fellowship is produced.

II. BEING A FELLOWSHIP OF ONENESS, NOT A FELLOWSHIP OF BEING DIVIDED YET UNITED NOR A FELLOWSHIP OF BEING INDEPENDENT YET IN MUTUAL CONTACT

所以教会的交通，乃是一个合一的交通，不是一种分而联合的交通。但是今日基督教里一般的光景，一面是完全分裂了，有这个会，有那个会，有好多分开的会，都是牢不可破的；另一面到了那个时候，大家却来在一起，说，我们都是在主里面的，我们应当合而为一，我们大家就联合起来吧。这样，就产生出所谓基督教联合会一类的东西来了。

我还记得，约在三十年前，有一位年长牧师和我谈到教会分派的问题。他说，多分一个会，就多一点益处。教会若是不分，在我们这个地方只有一个教会，那么就只有一个灯台，所发的光只能照亮它那一条街，那一条巷。我看在有主美好的意思，叫祂的儿女们闹意见，分成许多班的人，结果就有许多的“教会”。这不是灯台变多了么？他说，你看见没有，我们这个地方有十三个灯台。（那个城里有十三个公会。）这真是神的大智慧，叫教会有了很快的发展。教会越分得多，就越发展得厉害。这样，街路上、巷里里，都有灯了，一盏一盏的灯就多起来了。这不是非常好么？我就说，不对，绝对不对。我说，按圣经看，教会该是合一的，在一个地方上，不是分作许多小灯，乃是合成一盏大灯，把这一盏大灯吊在天空，普照全城，那才是厉害的，那才是属灵的、属天的。我又说，你看月亮，难道是分了好多个么？这一个月亮一出来，就普照全地面。月亮要普照地面，是不必分的。照样，教会要在一个地方上发光，也是不必分的，且是不该分的。我虽这样说，他却并不以为然，说我有偏见。

后来有一天，他很快乐的对我说，某人，现在你的主张实现了。我们现在联合起来了。我刚刚才去赴一个联合会，是我们这城里好多个会联合起来组成的。我听见这话，就问他说，某某牧师，你们现在为什么要联？为什么要合？这岂不是证明你们已经分了么？他就是不喜欢听我说这个话，但他又不能驳这个事实。他就说，哎呀，我不是对你说过了，分了也是好！实在说，我们并没有分。你看我们现在不是又联合起来了么？我就问他说，请问你们是真联么？是真合么？如果你们是真联合，就不要再分了。怎么你们刚刚开了一个联合会，散了会，大家还是各归各会，仍旧是分的？你们这样分而合，合而分，岂不是作了矛盾的事？

The fellowship of the church is the fellowship of oneness; it is not a fellowship of being divided yet united. However, the general condition among the Christians today is that they are completely divided into this “church,” that “church,” and numerous other “churches,” all of which are firmly entrenched. However, on certain occasions they all come together and say, “Because we are all in the Lord, we should be in unity. Come, let us be united.” In this way things such as a so-called “federation” of Christian churches are produced.

Approximately thirty years ago an old pastor and I talked about the church being divided. He said, “It is better for the church to be divided. If there were no divisions, if there was only one church in our locality, then there would be only one lampstand, which would not have enough light to illuminate even the street or alley where it is located. I think that it is the good intention of the Lord for His children to have differences in opinion and to be divided into many groups so that there can be many ‘churches.’ Does this not increase the number of lampstands?” Then he asked me, “Haven’t you seen that we have thirteen lampstands in this locality?” He was referring to the fact that there were thirteen denominational churches in the city. He went on to say, “This is the great wisdom of God to rapidly spread the church. The more the church is divided, the more she spreads. In this way, there will be lamps on all the streets and alleys, and the lamps will increase in number. Isn’t this wonderful?” I replied, “Wrong! This is absolutely wrong! According to the Bible, the church is one. In a locality the church should not be divided into many small lamps; rather, the church should be one great lampstand shining over the entire city. In this way the church will be powerful, spiritual, and heavenly.” Furthermore, I said, “Consider the moon. Is it divided into many moons? When the moon appears, it illuminates the whole earth. It does not need to be divided to shine over the whole earth. In like manner, a church does not need to be divided in order for it to shine in a locality, and it should not be divided.” Although I said this, he did not agree and said that I was prejudiced.

Later he said very happily to me, “Your view has now been realized. We are now united together. I recently attended a united meeting of the churches in the city.” When I heard this, I asked him, “Pastor, why do you need to be united and joined together? Does this not prove that you were divided?” He did not like to hear me say this, but he could not argue with the fact. He said, “Oh, didn’t I tell you that it is also good to be divided? Actually, we were not divided. Look, aren’t we now united?” I then asked him, “Are you truly united? Are you truly joined together? If you are truly united, then you would not divide again. You recently had a united meeting, but now that it is over, everyone is returning to his own church, just as divided as before. Isn’t it paradoxical that you are divided yet united and united yet divided?”

哦，弟兄姊妹，请记得，这一个不是圣经所说教会的交通。圣经所说教会的交通，乃是合一的交通，是完全不分，就是一个的。行传二章四十二节说，当初五旬节的时候，那许多信的人，“都坚守着使徒的交通。”（原文。）使徒的交通，就是教会的交通。他们那时所坚守的这个交通，乃是一个完全合一的交通，不是一个分而联合的交通，象今日基督教里所有的联合一样。今日基督教里所有的联合，乃是一种不正常的光景，乃是人用一种不彻底的办法，来弥补教会分裂的不当。教会分了，那已经是大错。现在用一种联合的办法，来弥补这个分，这也是圣经所不能赞同的。圣经是说，教会是绝对合一的，不能分，也不必再联合。分是圣经所绝对不许的。分了之后，再分着来联合，再带着分来联合，再一面分着，一面联合，这也是圣经所绝对不能称许的。

教会的交通也不是各自分立，而互相来往的交通。这是我年轻的时候也看见过的。有十几个公会的牧师，轮流交换着讲道。这一周，我到你们的礼拜堂去讲，下一周，你到我们的礼拜堂来讲。因此他们就说，你看我们是互相来往，彼此交通的。今天的基督教也有这种光景。你请我去讲讲道，我请你来领领会。大家也都在那里说，我们这不是相爱么？我们这不是交通么？是的，这也是一点交通。我们不敢说，这个绝对不是交通。但是亲爱的弟兄姊妹，你要在这里看见，一切的事都要彻底，一切的事都要绝对。一就是一，二就是二。要交通就应该合一，要合一就不应该分。不可各立门户，而彼此来往；彼此来往，而仍是各立门户。这是半路凉亭的作法，是阴阴阳阳，阳阳阴阴，不彻底，也不绝对。

按圣经看，教会正象我们中国的大家庭制度一样，是绝对不可分家的。无论是几代同堂，怎样吵，怎样闹，都不可以分。但是今天的基督教，有一点象西方传来的小家庭制度，一有一点不同就分了。大家相当闹故事，分得非常厉害，但外面还客客气气的，彼此有交往。哦，这一个不是教会的交通。教会的交通，彻彻底底是合一的，是不分的，是不必联合，就是一一的。

O brothers and sisters, please remember that this is not the fellowship of the church spoken of in the Bible. The fellowship of the church spoken of in the Bible is a fellowship in oneness with no divisions; it is only one. Acts 2:42 says that at the time of Pentecost, the multitude of believers “continued steadfastly in the...fellowship of the apostles.” The fellowship of the apostles is the fellowship of the church. The fellowship in which they continued steadfastly was a fellowship that was completely one, not a divided-yet-united fellowship like the unity practiced in Christianity today. All of the unity in today’s Christianity is an abnormal condition. It is a halfway method used by man to amend unacceptable divisions in the church. The fact that the church is divided is already a great mistake. Using this method of unity to amend the divisions is not an approved means according to the Bible. The Bible says that the church is absolutely one, that it cannot be divided, and that it does not need to be reunited. Division is absolutely not allowed in the Bible. To be divided and then united, to be united yet still remain divided, to be divided and united at the same time, is absolutely disapproved in the Bible.

In addition, the fellowship of the church is not a fellowship of being independent but still having mutual contact. I saw this also when I was young. There were approximately fifteen pastors of different denominations who took turns sharing their pulpits. This week one would go and preach in another’s chapel, and the next week another would preach in a different chapel. Thus, they could say, “Look, we are in contact and fellowship with one another.” This kind of situation exists in today’s Christianity. A pastor may be invited to preach in a church service, and in turn, another pastor may be invited to lead a conference. Then everyone can say, “Aren’t we loving one other? Aren’t we having fellowship?” Yes, there is a little fellowship; we dare not say absolutely that this is not fellowship. However, we must see that we need to be thorough and absolute in everything. One is one, and two is two. If we would fellowship, we should be one; if we would be one, we should not be divided. We cannot establish our own sect while maintaining some contact with one another, nor can we maintain some contact with one another and still seek to establish our own sect. This is a halfway method; it is black yet white, white yet black.

According to the Bible, the church can be compared to a large family system in China that is absolutely not divisible. No matter how many generations are living together, regardless of how they quarrel and contend, they cannot separate. However, today’s Christianity is somewhat like the small family system of the Western world in which the members separate from each other whenever there is a little difference. Although there is much contention and much division, outwardly they appear polite and still maintain contact with one another. This is not the fellowship of the church. The fellowship of the church is absolutely in oneness with no division; it is one without having the need of being united.

今天在教会中，分门别类，各立门户的事太多了。大家明知道这是错的，是不该的，提起这个来，大家也都觉得羞耻，不好意思谈论，但是又不愿意放弃，所以就用一个折衷的办法，一个变像的办法，彼此来来往往。请我们记得，这个多少总有一点贿赂良心的性质。主的话是说，教会要合而为一，一点都不能分，没有一个理由可以分。不谈教会的交通则已，一谈教会的交通，就必须彻底的合一，不能光涂一点彼此来往的颜色，在外面敷衍一下就算了。我们要谈教会的交通，就要彻底解决分裂，彻底解决分门别类，把一切的分会都弃绝了。若不能弃绝分会，认真的说，教会的交通就已经破坏了。即使我们还能有一点交通，那个交通也是不够彻底的，不够称为教会的交通。够称为教会交通的，必须是完全彻底的，是毫无分裂的。

叁 是“身体”的交通，不该是“地方”的（林前十 16～17）

教会的这个交通，虽是显在各个地方的基督徒中间，却不该是地方性的，应该是宇宙性的；不该仅是“地方”的交通，应该也是“身体”的交通。不是说我们这一班人在这一个地方，大家同心合意，一点不分门别类，就够了。不是说就是我们这一班人，在这一个地方有交通，别的地方的弟兄我们就不管了。如果是这样的话，这一个地方的弟兄们，就是一个“地方宗派”。所以必须把一个地方的交通，普及到基督全个的身体，就是宇宙的教会。

林前十章十六节说，“我们所擘开的饼，岂不是基督身体的交通么？我们虽多，仍是一个饼，一个身体。”（原文。）这给我们看见，我们每一次擘饼所擘的饼，就是指明教会这个身体的交通。那个饼包括古今中外所有属基督，有基督生命的人，不是仅仅包括我们这个地方这一班得救的人。如果仅仅包括我们这个地方这一班得救的人，那个饼所指明的，就是一个地方的交通。这是不合圣经的。必须包括古今中外所有属基督，有基督生命的人，那个饼所指明的，才是教会这个身体的交通。这是圣经所定规的。圣经是要每一个地方上的教会，都各自在她们所在的地方，代表基督整个的身体。所以每一个地方的教会，所有的交

Today there are too many sects, divisions, each of which is doing its own thing. Christians all know that it is wrong, that it should not be this way, and that it is shameful even to discuss it, yet they are unwilling to give up their own things (Phil. 2:21). Instead, they maintain some contact with one another as a way of compromise, a way of disguise. To a certain degree, this involves the bribing of the conscience. The Lord's Word tells us that the church is one, that it cannot be divided, and that there is no reason for division. Once we speak of the fellowship of the church, there must be the absolute oneness. We cannot deal with the situation in a perfunctory manner by applying merely a limited amount of mutual contact as an outward gesture. In order to speak concerning the fellowship of the church, we must thoroughly deal with division and sectarianism, thoroughly rejecting all divisions and sects. If we cannot reject divisions, then strictly speaking, the fellowship of the church is already damaged. Even if we could have some fellowship, it would not be sufficient to be called the fellowship of the church. The fellowship of the church must be thorough and without any division.

III. BEING THE FELLOWSHIP OF THE BODY, NOT THE FELLOWSHIP OF A “LOCALITY”

Although the fellowship of the church is manifested in every locality among Christians, it should not be of a local nature; rather, it should be universal. It should not be only a “local” fellowship; it must also be the fellowship of the Body. It is not sufficient for us to be in one accord without sects or divisions in a locality. Simply because we have fellowship among ourselves in this locality does not mean that we do not need to care for the brothers in other localities. If this were the case, then we are only a “local sect.” Therefore, we must extend our local fellowship to the whole Body of Christ, which is the universal church.

First Corinthians 10:16-17 says, “The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body.” This shows that the bread we break at the Lord's table denotes the fellowship of the church, the Body. This bread includes everyone who belongs to Christ and who has the life of Christ throughout the ages and in every place; it does not merely include those who are saved in a particular locality. If it only included the saved ones in a locality, then the bread would denote only a local fellowship. This kind of fellowship is not according to the Bible. Our fellowship must include all those who belong to Christ and who have the life of Christ throughout the ages and in every place. Only then does the bread denote the fellowship of the church, the Body of Christ. This is the fellowship ordained in the Scriptures. According to the Bible, every local church in its respective locality is a representative of the entire Body of Christ. Therefore,

通，不该仅是地方的，应该也是身体的。只有这样的交通——不仅是地方的，也是身体的一才是教会的交通。

肆 是出于生命的（约壹一2～3）

我们在开头已经说过，教会的交通乃是主的生命在我们一切基督徒里面的一个交流。所以教会的这个交通，乃是出于主的生命。因着主把祂的生命赐给我们众人，所以我们大家里面就有了这个教会的交通。当我们活在主生命里的时候，我们就活在这个教会的交通里。我们越活在主的生命里，这个教会的交通就越显在我们身上。这完全是一个生命的问题，不是任何作法或规条的问题。所以教会的交通，既是出于主的生命，就只该以主的生命为依据，不该以任何的作法或规条为准凭。

伍 是属于圣灵的（林后十三14，“感动”原文是“交通”，腓二1）

教会这个交通，不仅是出于主的生命，也是属于神的圣灵的，并且可以说圣灵就是这个交通。哪里有圣灵，哪里就有这个交通。圣灵在哪里行得通，这个交通在哪里就显得出。当众圣徒随从圣灵而行，活在圣灵里面的时候，自然就有这个交通。所以这个交通的障碍，就是人的肉体，人的自己。若是我们肯对付我们的肉体，我们的自己，我们自然就活在教会这个交通里。

陆 从交通革除的条件

一 有林前五章的罪（林前五9～13）

关于教会的交通，还有一点需要提起的，就是圣徒从教会这个交通里被革除的条件。圣经告诉我们，有的圣徒不得留在教会的交通里，必须从这个交通里被革除。这样的人有两等。一等是犯明显罪的圣徒。他们犯罪到了一个情景，相当污秽，相当羞辱主的名，象林前五章所说的，教会就得把他们赶出去，就是从教会的交通里把他们革出去。所以林前五章所说的罪，乃是圣徒从教会的交通里，被革除的第一种条件。

the fellowship in every local church should be not only local but also of the Body. Only the fellowship that is both local and also of the Body is the fellowship of the church.

IV. BEING OF LIFE

In the beginning we said that the fellowship of the church is the flow of the Lord's life in all the Christians. Therefore, the fellowship of the church comes out of the Lord's life (1 John 1:2-3). Because the Lord gave all of us His life, the fellowship of the church is within all of us. When we live in the Lord's life, we are living in the fellowship of the church. The more we live in the Lord's life, the more the fellowship of the church becomes manifested through us. This is altogether a matter of life and not a matter of any method or regulation. Therefore, as the fellowship of the church comes out of the Lord's life, it should take the Lord's life as its basis, instead of any practice or regulation as its guideline.

V. BEING OF THE HOLY SPIRIT

This fellowship of the church not only comes out of the life of the Lord, it is also of the Holy Spirit of God (2 Cor. 13:14). Furthermore, the Holy Spirit is this fellowship. Wherever the Holy Spirit is, there is fellowship. Wherever the Holy Spirit can freely operate, this fellowship is manifested (Phil. 2:1). When the saints walk according to the Holy Spirit and live in the Holy Spirit, spontaneously there is fellowship. Therefore, the obstacle to fellowship is man's flesh and self. If we are willing to deal with our flesh and our self, then we will spontaneously live in the fellowship of the church.

VI. CONDITIONS FOR BEING REMOVED FROM THE FELLOWSHIP

A. Having the Sin Spoken of in 1 Corinthians 5

Concerning the fellowship of the church, a few points need to be made concerning the conditions by which a saint should be removed from the fellowship of the church. The Bible tells us that some saints should not remain in the fellowship of the church and must be removed from this fellowship. There are two categories related to such ones. One category includes saints who have committed obvious sins. They sin to such an extent that they are filthy and put the Lord's name to shame, like the case spoken of in 1 Corinthians 5. Thus, the church has no recourse but to cast them out, that is, to remove them from the fellowship of the church. Therefore, the sin spoken of in 1 Corinthians 5 is the first condition for a saint to be removed from the fellowship of the church.

二 越过基督的教训（约贰 7～11）

另一等必须从教会的交通里被革除的人，就是那些越过基督教训的人。这样的人，就象今天那些不信派，也就是所谓新神学派的人一样，他们名为基督徒，也混在基督教里，但他们不信基督是神，不信基督是道成肉身的，不信基督受死流血是为我们赎罪，不信基督从死里复活等等。他们对基督神格的身位，和基督赎罪的工作，都是不信的。他们这种不信的信仰，乃是越过基督教训的，是极大的异端。这样的人，圣经告诉我们，圣徒不应该和他们有来往，连向他们问安也不可，因为他们是敌基督的。所以教会不能和这样的人有交通。因此他们那样越过基督的教训，也成了人从教会的交通里，被革除的一种条件。

三 其他的失败、软弱、错误、或不正确的见解，都不能构成革除的条件

人从教会的交通里被革除，只有前面所说的两种条件。一种是犯了相当污秽羞辱主名的罪，另一种是越过了基督的教训。只有这两类的事，才能叫人失去了教会的交通，而被教会革除。除了这两类的事以外，一切的失败，一切的软弱，一切的错误，或是任何不正确的见解，都不能构成从教会的交通里被革除的条件。

使徒在哥林多前书里，虽确定的吩咐哥林多的教会，革除有他在第五章所说那类罪的人，却没有要他们革除分门别类，（一 11～12，三 1～4，）与弟兄告状，（六 1～8，）或不信死人复活，（十五 12，）等等的人。这些人都是犯了很厉害的错误，但使徒却没有说，要把他们从教会中革出去。使徒对于这些人，乃是劝勉、教导、并改正。所以在这里我们能看见，除了明显羞辱主名的罪，和侵犯主身位并工作的信仰以外，其他的失败、软弱、错误、和不正确的见解，我们都该包容。若是有的弟兄姊妹，有了行为上的软弱，或是有了不正确的见解，我们不能因此就把他们革除出去，我们该用爱心包容，劝解，并改正他们。教会的交通乃是一个大的东西。我们要尽力的包容，不能因着人稍微有一点错，有一点不同，马上就把他革除了。这是不对的。

B. Going beyond the Teaching of Christ

Another category of people who should be removed from the fellowship of the church includes those who go beyond the teaching of Christ. These people are like those in today's unbelieving sects, the so-called modernists. They are Christians in name, who have mixed themselves among Christians, but who do not believe that Christ is God, that Christ is the Word who became flesh, that Christ died shedding His blood to redeem us from sin, or that Christ resurrected from the dead. They do not believe in the deity of Christ or the redemptive work of Christ. This kind of unbelief goes beyond the teaching of Christ; it is heresy to the uttermost. The Bible tells us not to have any dealings with them, not even to greet them, because they are antichrists (2 John 7-11). Hence, the church cannot have fellowship with such persons. Going beyond the teaching of Christ is a condition for being removed from the fellowship of the church.

C. Any Other Failure, Weakness, Mistake, or Wrong Doctrinal View Not Being Sufficient to Constitute a Condition for Being Removed

The two conditions above are the only ones for which a person should be removed from the fellowship of the church. One is for committing a sin which is dreadfully filthy and that shames the name of the Lord; the other is for going beyond the teaching of Christ. Only these two categories can cause a person to lose the fellowship of the church and be removed by the church. Other than these two categories, all other failures, weaknesses, mistakes, or wrong doctrinal views cannot constitute a condition for being removed from the fellowship of the church.

In 1 Corinthians, although the apostle definitely told the church in Corinth to remove the person who committed the sin described in chapter 5, he did not tell them to remove those who were sectarian (1:11-12; 3:1-4), the one who went to law against another brother (6:1-8), or those who did not believe in the resurrection of the dead (15:12). These persons committed very serious mistakes, but the apostle did not say that they should be removed from the church. The apostle only admonished, taught, and corrected these persons. Therefore, we can see that other than sin which openly shames the name of the Lord and beliefs that offend the person and work of the Lord, we must have forbearance for all other failures, weaknesses, mistakes, and wrong doctrinal views. If some brothers or sisters have weaknesses in their behavior or hold wrong doctrinal views, we cannot remove them for such a reason; rather, we must forebear, admonish, and correct them in love. The fellowship of the church is a tremendous thing. We must endeavor to forebear to the uttermost, not removing someone quickly for a little mistake or for being a little different. That is not right.

壹 根据合一的交通

我们看过了教会的合一，也看过了教会的交通，现在就该来看教会的立场。教会的立场是什么？有这么多的人得救，成了一个教会，这个教会是摆在什么地方？是以什么作立场？按圣经看，这一个立场，是根据教会合一的交通。教会合一的交通，就是教会的立场。所有得救的人在一起，一点没有分裂，完全合而为一，彼此相交相通，这一个合一，这一个交通，就是教会的立场。

一 凡失去教会合一，失去教会交通的，都失去了教会的立场

因此，凡失去教会合一的，凡失去教会交通的，都失去了教会的立场。请想看，若把教会的合一失掉了，教会的立场还能存在么？今天的宗派，今天的公会，那些分门别类的光景，都是失去了教会的合一，所以也都是失去了教会的立场。按理，在台北这一个地方，所有的基督徒都应该是合而为一的。这一个合而为一，就叫大家能彼此交通。这一个合一的交通，就是教会在台北的立场。但是今天的光景，却不是这样，乃是分门别类的分作好多会。这样一分，教会的合一就没有了，这个合一的交通也就丧失了，因此教会的立场也就失去了。今天这许多的会，各有各的立场，但都不是教会的立场，乃是宗派的立场，公会的立场。教会的立场，原是根据教会合一的交通，是不分的，是合一的。但是今天呢？这个合一破坏了，这个合一的交通丧失了，变作分门别类了，分成许多会派了，一个一个不同的立场都出来了。浸信会有浸信会的立场，长老会有长老会的立场，信义会有信义会的立场，圣洁会有圣洁会的立场，各会有各会的立场，但都不是教会的立场。教会的立场只有一个，那就是教会合一的交通。教会是一个，教会的交通也是合一的。教会是一，教会的交通也是一。

I. BASED UPON THE FELLOWSHIP IN ONENESS

Since we have looked at the oneness of the church and the fellowship of the church, we now need to look at the ground of the church. What is the ground of the church? Many people have been saved and have formed a church, but on what ground should the church stand? What ground should the church take? According to the Bible, the ground of the church is based on the fellowship of the church in oneness. The fellowship of the church in oneness is the ground of the church. When all those who have been saved come together, not having any division but being fully in oneness and fellowshiping in mutuality, then this oneness, this fellowship, is the ground of the church.

A. To Lose the Oneness, the Fellowship, of the Church Being to Lose the Ground of the Church

Therefore, to lose the oneness, the fellowship, of the church is to lose the ground of the church. Please consider, if the oneness of the church is lost, would the ground of the church still exist? The sects and denominations today have lost the oneness of the church with their divisive condition and have also lost the ground of the church. Logically, all Christians in the city of Taipei should be one. This oneness enables all to have mutual fellowship, and it is this fellowship in oneness that is the ground of the church in Taipei. However, this is not today's situation. Rather, today's situation involves division into numerous sects and denominations. Because of division, the oneness of the church and the fellowship of this oneness have been lost. Hence, the ground of the church is gone. Many denominations today have their respective ground, but none of them are the ground of the church; rather, their ground is the ground of a sect or denomination. The ground of the church was originally based upon the church's one fellowship, which is not divided. But what is the situation today? The oneness has been damaged, and the fellowship in oneness has been lost; many sects and denominations have arisen with each standing on a different ground. The Baptist denomination has its ground, the Presbyterian denomination has its ground, the Lutheran denomination has its ground, and the Holiness denomination has its ground. Each denomination has its own ground, but none of them is the ground of the church. There is only one ground for the church, and that is the fellowship of the church in oneness. There is only one church, and the

教会这个合一的交通，才是教会的立场。教会这个合一破坏了，教会这个合一的交通失去了，教会的立场也就跟着失去了。

二 任何在合一交通之外的立场，都不是教会的立场

教会的立场，既是根据教会合一的交通，就任何在这个合一交通之外的立场，都不是教会的立场。这是自然的。凡在教会合一的交通之外，或以真理的见解，或以行政的方法，以及别的东西为立场的，都算不得教会的立场。这样看来，今日任何公会，任何宗派的立场，都不是教会的立场。

贰 合一的交通是宇宙的，而显于地方上

教会这个合一的交通，乃是宇宙性的，而在一个一个地方上显出来。这正如教会的本身一样。教会在整个的宇宙中只有一个，但在时间和空间里，乃是在一个地方，一个地方显出来。照样，教会合一的交通，也是全宇宙的，而显在一个地方，一个地方上。

一 在每一个地方上，只该有一个交通，一个立场

因此，教会在每一个地方上，只该有一个交通，一个立场。在伦敦该这样，在纽约该这样，在台北也该这样。无论在哪一个地方，教会都该只有一个交通，一个立场。我信这件事，不要说基督徒很容易懂得，连外邦人也懂得。好多次我和初听福音的人谈道，他们都问我一个问题，我没法解答。他们说，你们所传的耶稣是不是一位？我说，当然是一位。他们再问说，是不是长老会传一位耶稣，浸信会又传一位耶稣？我说，我们大家所传的，就是一位耶稣。他们说，既是一位耶稣，为什么你们分了这么多的会？他们这么一问，我就无话可答了。所以今日基督教这个分会的光景，连外邦人都知道是不对的。今天在台北这里，虽不能说五步一堂，十步一会，但也差不多要有这个光景了。因此，教会的立场就完全乱了。

fellowship of the church is one. The church is one, and the fellowship of the church is also one. Only the fellowship of the church that is according to this oneness is the ground of the church. Once the oneness of the church has been damaged, the oneness of the fellowship of the church has been lost, and the ground of the church has also been lost.

B. Any Ground outside of the Fellowship in Oneness Not Being the Ground of the Church

As the ground of the church is based upon the fellowship of the church in oneness, any ground outside of this fellowship in oneness is not the ground of the church. This is natural. Any ground that is not based on the fellowship of the church in oneness, but rather on an interpretation of the truth or on a method of administration or on anything else, cannot be regarded as the ground of the church. Consequently, the ground of today's sects and denominations is not the ground of the church.

II. THE FELLOWSHIP OF ONENESS BEING UNIVERSAL BUT EXPRESSED IN LOCALITIES

This fellowship of the church in oneness is universal, but it is manifested in every locality. This is the same as the church itself. There is only one church in the universe, but in time and in space it is manifested in locality after locality. In like manner, the fellowship of the church in oneness is universal, yet it is expressed in locality after locality.

A. In Every Locality There Being Only One Fellowship, One Ground

Therefore, the church in every locality should have only one fellowship and one ground. This should be the case in London, New York, and Taipei. Regardless of the locality, the church should have only one fellowship, one ground. I believe that this is easily understood not only by Christians but also by unbelievers. On many occasions when I was preaching to those who were hearing the gospel for the first time, they would ask a question which I could not answer. They asked, "Do Christians preach the same one Jesus?" I said, "Of course, He is the same." Then they asked, "Do the Presbyterians preach one Jesus and the Baptists preach another Jesus?" I said, "We all preach the same Jesus." They said, "Since the same Jesus is being preached, why are Christians divided into so many denominations?" When they asked me this, I had no word as an answer. Therefore, even unbelievers know that the divided situation in Christianity is wrong. Today in Taipei it almost seems as if there is a "church" every few feet. As a result, the ground of the church is altogether in a state of confusion.

当初的教会，无论在什么地方，都是只有一个。在耶路撒冷只有一个，（徒八1，）在安提阿只有一个，（十三1，）在哥林多只有一个，（林前一2，）在任何的地方都是只有一个。（启一11。）象耶路撒冷和哥林多，地方虽大，信徒虽多，（见徒二一17～21，十八8～10，）但教会在这样的地方，也只有一个。并且在耶路撒冷的信徒，虽然因着人数太多，就分在许多家中聚会，（徒二46，）但仍是一个教会，并没有分成许多教会。因为在一个地方，只该有一个教会，象在宇宙中只有一个教会一样。教会在宇宙中既是不分的，教会在地方上也就该是不分的。所以在每一个地方上，只该有一个教会，因此也只该有一个教会的交通，一个教会的立场。

每一个蒙恩的人，他正确的理智，都会告诉他说，信徒既同是教会的人，就只该有一个立场，只该有一个交通，只该有一个会。这是天经地义的事。但是今天呢？在一个地方上，竟然有了多少个的会！多少个的立场！多少个的交通！这种情形，不仅是分开了，分裂了，也是纷乱了。这是极其错误的。每一个蒙恩的人，都该定罪这种错误！恨恶这个分裂！反对这个纷乱！我们该要一个教会的合一。神的心意是要教会合一，你我的心意也该要教会合一。

二 每一地方上的交通，也必须是宇宙的

教会这个合一的交通，虽是在一个地方，一个地方上显出来，却不是地方性的，乃是宇宙性的，是包括全世界的基督徒的。若是在一个地方有一个基督徒的交通，是孤独的，是地方性的，那就是一个地方宗派。这是不可以的。因为教会的交通，虽是在一地一地的，但它的性质却是宇宙的。必须这样，才是教会的交通。这样一个教会的交通，才是教会的立场。所以教会的立场，就是教会那显在地方上宇宙性的合一交通。这个交通虽是显在地方上，却是宇宙性的；在地方上是合一的，在宇宙中也是合一的。这个显在地方上宇宙性的合一交通，就是教会的立场。说的简单一点，教会的立场，就是教会那显在地方上宇宙性的合一。再说的简单一点，教会的立场，就是教会的合一。什么时候你分了，什么时候

In the early days, regardless of the locality, there was only one church. In Jerusalem there was one church (Acts 8:1), in Antioch there was one church (13:1), and in Corinth there was one church (1 Cor. 1:2). In every place there was only one church (Rev. 1:11). Even in places such as Jerusalem and Corinth, where the cities were large and the believers many (Acts 21:17-21; 18:8-10), the church was still one. In addition, since the number of believers was large in Jerusalem, they met in many houses (2:46), but they were still one church; they were not divided into many churches. This is because in one locality there can be only one church, just as there can be only one church in the universe. Since the church in the universe is not divided, the church in each locality should not be divided. Therefore, in one locality there should be only one church and there should be only one fellowship of the church and one ground of the church.

Every saved person with proper reasoning would acknowledge that since all believers are members of the church, there should be only one ground, there should be only one fellowship, and there should be only one church. This is the proper way. But what is the situation today? Incredibly, in one locality there are so many churches! There are so many grounds! There are so many fellowships! This situation is not only one of separation, of division, but also of confusion. This is exceedingly wrong. Every saved person must condemn such a mistake! He must hate this division and oppose this confusion! We must all desire the oneness of the church. God's desire is for the church to be in oneness, and we must also desire that the church be in oneness.

B. The Fellowship in Each Locality Needing Also to Be Universal

Although the fellowship of the church in oneness is manifested in each locality respectively, it is not of a local nature but of a universal nature; it is a fellowship that includes all the believers on the whole earth. If the fellowship of Christians in a certain locality is independent and of a local nature, it is a local sect. This should not be the case. The fellowship of the church has a universal nature even though it is local. Only in this way is it truly the fellowship of the church, and only this kind of fellowship of the church is the ground of the church. Therefore, the ground of the church is the local expression of the church's universal fellowship in oneness. Although this fellowship is expressed in a locality, it is universal in nature; it is one locally and one universally as well. This universal fellowship in oneness, which is expressed in a locality, is the ground of the church. Speaking simply, the ground of the church is the manifestation of the church's universal oneness in a locality. To say it more simply, the ground of the church is the oneness of the church. Whenever

你就失掉了教会的合一，也就失去了教会的立场。不论你这个分，是和地方上教会的分，还是和宇宙中教会的分，都会使你失去了教会的立场。

we are divided, we have lost the oneness of the church, and we have lost the ground of the church. Whether our division involves a split from the local church or a split from the universal church, both cause us to lose the ground of the church.

我们现在再来看宗派的问题。我们若要透彻认识教会的立场，也必须明了宗派的问题。因为这个问题，与教会的立场有非常切身的关系。

壹 神的心愿

我们要看宗派的问题，还需要从神的心愿看起。我们若在神的光照之下，把新约圣经仔细读过，就能很清楚的看出来，神在宇宙中那个永远的心愿，就是要在人类中间得着一个教会，要这一个教会有祂的自己，有祂的儿子，并有祂的灵，而成为祂安居的所在，并彰显的凭借。祂这样作，用我们人所能领会的话来说，就是要这一个教会成了祂的一个身体。我们曾说过，一个人乃是住在他的身体里面，也是借着他的身体来表现自己。比如今天晚上我站在这里，我这个人就是在我的身体里面，并且也是借着我的身体把我自己表现出来。照样，这一位三而一的神，在宇宙中也是住在祂的身体里面，并借着祂的身体来彰显祂自己。祂这一个身体，就是祂所拣选并重生的教会。祂从亚当的子孙里头，从千万的世人当中，从东，从西，从各族各方，各民各国，拣选出一班人来，就在祂的儿子，和祂的灵里，进到这些蒙拣选的人里面，叫他们得着重生，而成为祂的一个身体，作祂在宇宙中的彰显。

我再用电灯作比方。电的本身是看不见的，但是今天晚上，这里有这么多的电灯，让电通过而发光，因此就把电彰显出来了。用比方的话，也可以这样说，这些灯泡合起来，就是电的身体。电就在这些灯泡里面，这些灯泡就成为电的彰显。你看见这些灯泡，也就看见电照耀在这里，彰显在这里。同样，神在宇宙中，要得着一个教会，祂的用意也是要教会作祂的一个身体，作彰显祂的一个团体器皿。到圣经末了，你看见这一个团体的器皿，完成了，显出来了，那就是新耶路撒冷。神在那一座城里，借着这一个团体的器皿，就得以把祂自己完全彰显出来了。

Now we need to look at the matter of sects. If we want to have a thorough knowledge concerning the ground of the church, we also must have a clear understanding of the matter of sects. This is a matter that is very closely related to the ground of the church.

I. GOD'S DESIRE

In considering the matter of sects, we need to start with God's desire. If we carefully read through the New Testament under God's enlightening, we will clearly see that the eternal desire of God in the universe is to gain a church among men who have God Himself and thereby become a place for His dwelling and a means for His expression. Using words that are understandable to us, we can say that God wants to gain a church to be His Body. A person dwells in his body and expresses himself through his body. For instance, while I stand and speak a message, I am dwelling in my body, and I am also expressing myself through my body. In like manner, the Triune God also dwells in His Body in the universe and expresses Himself through His Body. This Body is the church which He has chosen and regenerated. He selected a group of people out of the descendants of Adam, out of thousands upon thousands of people, from the east and from the west, from every tribe, tongue, people, and nation. In the Son and the Spirit, He entered into these chosen ones and regenerated them to make them His Body for His expression in the universe.

Let me use electricity again as an illustration. Electricity is invisible. But the light bulbs allow electricity to flow through and thereby shine forth light. Hence, electricity is manifested. Figuratively speaking, we may say that the light bulbs collectively are the body of electricity. Electricity dwells in the light bulbs, and the light bulbs become the expression of electricity. When we see these light bulbs, we see electricity shining forth and being expressed. In like manner, God wants to gain a church in the universe. His intention is for the church to be His Body as a corporate vessel to express Him. At the conclusion of the Bible, we see this corporate vessel consummated, expressed, as the New Jerusalem. In this city, through this corporate vessel, God is able to completely express Himself.

神永远的心愿，就是要在宇宙中得着一个新耶路撒冷所代表的教会，作祂一个团体的器皿，来彰显祂的自己。神怎样完成祂这个心愿呢？就是来到时间里，特别是来到新约时代里，借着祂的灵到各个地方，兴起一班一班信祂儿子的人来，而把这些人建造成一个一个的地方教会。祂在耶路撒冷建造了一个地方教会，到安提阿又建造了一个地方教会；到以弗所建造了一个地方教会，到哥林多又建造了一个地方教会。神在新约的时代，就是这样在一个一个地方，建造起一个一个地方教会来。宇宙教会好比一只大鸡，地方教会就好比一只小鸡。每一个地方教会，都是宇宙教会的一个雏形。形状虽然小，性质和原则却一点不差。神就是这样，要一个一个的地方教会，在她们所在的地方，作祂宇宙教会的雏形，作祂宇宙教会的代表，好叫祂在各地都有一个彰显祂自己的器皿。

你看初期的教会，无论是在耶路撒冷，是在安提阿，或是在别的地方，一个一个，都是这样。每一个地方教会，都是一个雏形，代表宇宙教会，在那个时候，在那个地方，来彰显基督，以彰显神。这一个就是神在新约这个时代里所要作的事。每一个认识圣经的人，都不能否认这件事。这是神的心愿，这是神的目的。神所以拯救罪人，就是要得着人作建造地方教会的材料。神所以造就圣徒，就是要把祂所救来的人，建造起来成为教会。

我们都看见人用石头造房子的故事。人先是从山里把石头打下来，运到基地，作为准备建造的材料。然后就来了匠人，把石头厉害的对付对付，凡是三角六棱，合不起来的，这块打掉一点，那块凿去一点；若仍不行，就再打一打，再凿一凿，为要把石头建造起来，成为房屋。照样，神也是先借着福音把人救来，带到教会里，作建造教会的材料，而后就来造就圣徒，为要把我们建造成为祂的居所。圣经说，我们都是活石，被建造成为灵宫。（彼前二5。）神要建造我们，也必须用厉害的手来造就我们，对付我们，等到对付好了，才能建造。神在新约时代，在一个一个地方，都作这个建造的工作，结果就在各地都得着一个地方教会，一面作祂的居所，使祂能得到安息，一面也作基督的身体，使基督得到彰显。这就是神在地上的心意，也就是神在今天所要作的事。这在新约圣经里是很清楚的，每一个认识圣经的人，都承认这件事。

God's eternal purpose is to gain a church in the universe, represented by the New Jerusalem, as a corporate vessel to express Himself. God accomplishes His eternal purpose by coming into time, especially in the New Testament age, and by going to various localities through His Spirit to raise up groups of people who believe in His Son and to build these people into local churches. In Jerusalem He built a local church, and also at Antioch He built a local church. He went to Ephesus and built a local church there, and He also built a local church in Corinth. In the New Testament age God is building up local churches. The universal church may be likened to a hen, and a local church may be likened to a chick. Every local church is a miniature of the universal church. Although a local church is small in size, it is exactly the same as the universal church in nature and principle. God wants every local church to be a miniature and a representation of His universal church so that in various places He may have a vessel to express Himself.

Look at the early churches. Every church was like this, whether it was the church in Jerusalem, the church in Antioch, or a church in another place. Every local church was a miniature representing the universal church, expressing Christ and God, in that place and at that time. This is what God wants to do in the New Testament age. Anyone who knows the Scriptures cannot deny this matter. This is God's heart's desire and God's purpose. God saves sinners in order to gain people as material for the building of the local churches. God edifies the saints in order to build the saved ones into the church.

We have all seen how people build a stone house. First they hew stones from the mountain and transport them to the site to prepare them as materials for building. Then the craftsman comes and deals severely with the stones, getting rid of all the corners and rough spots which cannot be joined with other stones. If any stone still cannot be used, the craftsman will knock off some more here and there so that it can be built to become part of the house. In like manner, God first saves people through the gospel and brings them into the church as material for the building up of the church; then He edifies the saints to build them up as His dwelling place. The Bible says that we are living stones, being built up into a spiritual house (1 Pet. 2:5). For God to build us, He also needs to edify us and deal with us with a severe hand until we can be built. In the New Testament age God is doing this work of building in every place with the result that He gains a church in each locality to be His dwelling place for His rest and to be the Body of Christ for the expression of Christ. This is God's intention on earth; this is what God wants to do today. This is very clear in the New Testament; everyone who knows the Scriptures would acknowledge this matter.

贰 教会的分裂

但是圣经又给我们看见另一面的事，就是撒但不甘心，要来破坏神所作的这件事。这也是教会的历史所证实的。神要在一个地方，一个地方，建造起地方教会，撒但也就在一个地方，一个地方，来破坏这个教会，分裂这个教会。所以今天在各地摆在我们跟前的，不是一个合一的教会，而是一个分裂的基督教。许许多多的分会都在这里。弟兄们，请问当初在耶路撒冷，你能找到这许多的会么？你若是去问彼得，圣公会在哪里？安息日会在哪里？长老会在哪里？路德会在哪里？他就要说，这些东西是从哪里来的？在耶路撒冷没有这些东西。在耶路撒冷只有基督耶稣的教会。在耶路撒冷虽然有很多得救的人，一天三千人得救了，再一天五千人得救了，以后继续得救的人更多，也许有多少万，却只是一个在耶路撒冷的教会。行传八章一节所说“在耶路撒冷的教会”，原文是单数的。这证明当日在耶路撒冷只有一个教会。

当日在耶路撒冷只有一个教会，到了安提阿也只有一个教会，到了以弗所也只有一个教会，就是到了哥林多，虽然分了四派，却没有分会，还是只有一个在哥林多的教会。在林前一章二节，保罗称他们作“在哥林多的教会”，还是单数的，还是一个教会。所以圣经所给我们看见的，乃是一地一个教会。每一个地方的教会，就是基督的身体在那个地方的一个代表，在那一个地方上显出基督来。可是今天的光景乱了。一提起教会，人接着就要问，你在什么会？你看，教会分了。今天在地上，我们所看见的教会，不是一个合一的教会，乃是一个分裂的教会，并且是分裂得不象样子了！

叁 分裂的责任

当然教会今天这个分裂的光景，谁都得承认是绝对错误的。但我们要追问，这个分裂的责任到底是谁负？在这么多的分会里头，到底哪些分会负这个分明的责任？到底哪一个错？哪一个对？这怎样测定？

我想在这里用一个比方来说，也许会更清楚。比如一个学校要学生们到操场集合，操场就是他们集合的场所，也

II. THE DIVISION OF THE CHURCH

However, the Bible also shows that Satan is not happy and intends to spoil God's work. This can be confirmed by church history. God wants to build up the church in one locality after another; therefore, Satan comes to destroy and divide the church in one locality after another. What we see today is not the church in oneness but Christianity in division. There are so many sects and denominations. In the early days were there this many sects and denominations in Jerusalem? If we could ask Peter, "Where is the Episcopal Church? Where is the Seventh-day Adventist Church? Where is the Presbyterian Church? Where is the Lutheran Church?" Peter would say, "Where did these 'churches' come from? There are no such 'churches' in Jerusalem. In Jerusalem we have only the church of Christ Jesus." There were a multitude of saved ones in Jerusalem—three thousand were saved in one day, another five thousand were saved in another day, and many more were being saved continually. There might have been thousands upon thousands of people who were saved. Nevertheless, the only church in Jerusalem was "the church which was in Jerusalem," which is spoken of in Acts 8:1 in the singular. This proves that in the early days there was only one church in Jerusalem.

Just as there was only one church in Jerusalem, there was also only one church in Antioch, there was also only one church in Ephesus, and even though the believers were divided into four parties in Corinth, there was also only one church in Corinth. In 1 Corinthians 1:2 Paul addressed them as "the church...in Corinth," which is still singular in number; it was still one church. Therefore, the Scriptures show one locality with one church. Every church in a locality is a representation of the Body of Christ in that locality which expresses Christ in that locality. Today's situation, however, is confused. Whenever the church is spoken of, people ask, "To what church do you belong?" The church has been divided. Today on the earth the church we see is no longer in oneness. Instead, the church is divided, and it has been divided beyond recognition!

III. THE RESPONSIBILITY OF DIVISION

Of course, everyone has to admit that the situation of the division in the church today is absolutely wrong. But we need to ask, "Who is responsible for this division?" Among the many sects and denominations, who should bear the responsibility of division? Which one is wrong? Which one is right? How do we determine this?

I would use an illustration which perhaps will make this matter clearer. A school requires students to assemble at the gymnasium. The gymnasium is the place for them to meet and the

就是他们集合的合法立场。但是到集合的时候，有一部分学生集合在宿舍里，有一部分学生集合在课堂里，有一部分学生集合在大礼堂里，还有一部分学生集合在饭厅里。这样，大家就分开了。剩下一部分学生，也许是少数的，他们照着学校的规定，跑到操场来集合。表面看来，这少数的一部分学生，也和别的学生分开了。原来大家是应该合的，但是现在分了，一部分分在宿舍里，一部分分在课堂里，一部分分在大礼堂里，一部分分在饭厅里，还剩下一部分在操场里。这种光景的确是分了。但我们要追查这个分的责任。弟兄姊妹，请想看，在操场上的这一部分学生，负不负这个分的责任？他们是不负的，因为操场就是学校定规的集合场，是学生集合的合法立场。所有正当的学生，听话的学生，守规矩的学生，都要到这里来集合。若是所有的学生都听话，都守规矩，都到操场这里来集合，就没有分了。但现在竟然分了。从表面看来，连在操场上这一部分的学生，也是分了。但是究竟谁负这个分的责任？这是很清楚的，是那些在宿舍里、在课堂里、在礼堂里、并在饭厅里的学生，负这个责任。在操场里的这些学生是不负的。

在二十年前，一次一位老年弟兄请我吃饭，在座的人几乎都是公会的老首领。那时，我已经起来替主说话了。他们那些老人家，一面看见我这个青年人起来事奉主，也不能说不好，但另一面又觉得我这个青年人，有一些讨厌的地方，就是总和人分，不和人合。在他们看，好象我一直在那里讲合一，一直在那里说，教会不该分，教会分开是错的，但我自己却一直不和别人合，一直领头和别人分。他们里头实在相当讨厌我这个青年人。因此那一天，他们看见机会来了，就要打我这个问题。

大家刚坐下吃饭不久，有一位就质问我这个问题了。我说，好，今天真是好机会，我们大家就谈个清楚吧，我们把这个责任弄清楚。他们说，好，好，好。我说，我很懂得你们诸位父老的意思。在你们看，我讲教会应该合一，我却不和别人合；我讲教会不应该分，我却领头带着人和别人分，所以你们就很不以为然。我这样讲的时候，他们那些老人家都点头，都说，一点不错，就是这样。于是我就请问他们说，当日在哥林多教会的信徒，有的说，我是

right ground for their assembly. But when the time of assembly comes, a group of students gathers in the dormitory, another group gathers in a classroom, a third group gathers in the auditorium, and a fourth group gathers in the dining hall. Thus, they are separated and divided. The remaining students, perhaps only a small number, meet at the gymnasium according to the school's regulation. Apparently, this small group of students is divided from all the other students. Originally, all of them should be together, but now they are divided: some are in the dormitory, some are in the classroom, some are in the auditorium, some are in the dining hall, and the remaining ones are in the gymnasium. They are definitely divided. But who should bear the responsibility for this division? Should the group of students assembling in the gymnasium bear the responsibility for this division? They should not bear this responsibility because the gymnasium is the place that the school set for the students to assemble; it is the right ground for the students' assembly. Every proper student, every obedient student, every student who follows the rule, must assemble at the gymnasium. If all the students were obedient, if all of them followed the instructions and came to the gymnasium to assemble, then there would be no division. But now they are divided, and on the surface even those students at the gymnasium are divided from the others. But who should bear the responsibility for the division? The students assembled in the dormitory, in the classroom, in the auditorium, and in the dining hall must bear the responsibility for this division, but the students in the gymnasium are not responsible for this division.

Twenty years ago an elderly brother invited me to a dinner, and almost everyone at the dinner was a leader of various denominations. At that time I was already speaking for the Lord. On one hand, the elderly ones were happy that a young man was rising up to serve the Lord, and they could not say that it was not a good thing. But on the other hand, something concerning me annoyed them; that is, I was always divided from others and unwilling to be united with them. In their view, it seemed that I spoke concerning oneness, saying that the church should not be divided, but I was always divided from others instead of being united with them. They were quite unhappy with me. Therefore, they saw an opportunity that day and wanted to confront me with this issue.

Not long after we sat down to eat, one of them began to question me regarding this matter. I said, "Very well, today is a good opportunity for us to clear up this matter. Let us be clear concerning the responsibility for division." They said, "This is very good." I said, "I truly understand your thought. In your consideration, I say that the church should be one, yet I am not one with others; I say that the church should not be divided, yet I take the lead to be divided from others. Therefore, you do not approve of what I am doing." When I said this, all of the elderly men nodded their heads and said, "Exactly." Then I asked, "In the early days when some of the believers in Corinth said, 'I am of Paul,

属保罗的；有的说，我是属亚波罗的；有的说，我是属矶法的；有的说，我是属基督的；结果他们都受了使徒的责备并定罪，是不是？他们说，是。我说，既是如此，那么今天你们能不能叫我去属长老会？能不能叫我去属浸信会？能不能叫我去属中华基督教会？他们都说，不能，不能。我就再问他们说，那么你们叫我去属哪里？他们说，我们什么地方都不叫你属。我说，总要把我放在一个地方，不能叫我作一个飘荡的人！你们把我放在哪里呢？他们没有法子解答。我就再问下去。我说，主怜悯我，祂的恩典感动我，我能不能不为祂传福音？他们说，一定要传福音。我说，那么传福音有人得救了怎么办？我能不能把我传福音带领得救的人，送到这会去，送到那会去？我自己不去，要别人去，这个讲得通么？他们说，不能，不能，不能这样作。我说，那么要把这些人送到哪里去？他们又没有话说。我说，既是没法送到任何地方去，那我能不能不和他们聚会？他们说，不能不聚会，一定要聚会。我说，到哪里去聚会？他们又不肯答复，他们不能解答。我在那里不和他们那些老人家讲道理，我是在那里和他们算账。我说，到末了怎样呢？我们就没有别的办法，只好大家去租一所的楼房，在那里聚起会来了。我们就好象那些到操场上集合的学生。我们说，弟兄们，来吧！不要在宿舍里，不要在大礼堂里，也不要再在别的地方，要到操场这里来。不要在浸信会，不要在长老会，不要在中华基督教会，不要留在任何公会里，要脱离宗派，而来到教会这个立场上，这样，你们就说，我们和别人分了。但我们要查查看，这个分的责任谁负？

我接着说，今天你们几位老人家都在座，我请你们答应我一件事。你们若回去，把长老会，把浸信会，把中华基督教会，这些不同，这些分会，统统去掉，我就回去，请求弟兄们把那个聚会的地方先关门。若是弟兄们不肯关门，我是第一个脱离他们的。那些老人家说，这个实在作不到，实在作不到。那时，我这个年轻人就厉害起来了。我就对那位领头质问我的老年弟兄说，某某先生，作不到还有什么话说？作不到你们就要负责，不是我负责。这个分裂的责任，是你们负的，不是我负的。你们把一部分的人拖去了，成立一个长老会；又把一部分的

I am of Apollos, I am of Cephas, and I am of Christ,' they were condemned and reproved by the apostle. Is this not right?" They said, "Right." Then I said, "Since this is the case, can you ask me to belong to the Presbyterian Church? Can you ask me to belong to the Baptist Church? Can you ask me to belong to the Chinese Christian Church?" They all said, "No, no." Then I asked them, "Then where do I belong?" They said, "We do not want you to belong to any place." Then I said, "But you need to put me somewhere. You cannot let me be a wandering Christian! Where are you going to put me?" They could not answer me. Then I continued, asking, "When the Lord grants me mercy and moves me by His grace, can I refrain from preaching the gospel?" They said, "Definitely, you must preach the gospel." I said, "What do I do when people are saved through this gospel preaching? Should I send the people who are saved through my gospel preaching to this denomination or that denomination? Is it logical to send others to these places when I myself would not go there?" They said, "No, no; you cannot do this." So I asked, "Then where should I send these people?" Again they could not answer me. I said, "Since I cannot send them to any place, should I refrain from meeting with them?" They said, "You should not refrain from meeting with them. You should definitely meet with them." "But where should we meet?" I asked. Again they would not answer, and they could not answer. I was not arguing doctrine with those elderly men; I was clearing up this matter with them. I said, "Eventually, what will happen? We will need to rent a place and have meetings together. We will be like those students who assembled in the gymnasium, and we could say to others, 'Brothers, do not go to the dormitory nor the auditorium nor any other place. Let us go to the gymnasium. Do not be the Baptist Church, do not be the Presbyterian Church, do not be the Chinese Christian Church, and do not remain in any denomination. We must forsake all the sects and denominations. Let us all come to the ground of the church.' Even though you say that we are divided from the others, we must investigate: Who should really bear the responsibility of this division?"

Then I continued, "Today, as elderly ones, you are here. I ask that you consent to one thing. If you go back and eliminate all of the differences, all the sects—the Presbyterian Church, Baptist Church, and Chinese Christian Church—then I will go back and ask the brothers to close the doors of the place where we are meeting, and if the brothers do not agree to this, I will be the first to leave them." The elderly men all said, "We cannot do this. We simply cannot do this." At that moment, even as a young man, I became stern. I said to the elderly man who took the lead to challenge me, "Since you cannot do this, what else can you say? Since you cannot do this, you are accountable for this division, not me. The responsibility for division must be borne by you, not by me. You took a group of people and formed the Presbyterian Church, and some of you took

人拖去了，成立一个浸信会；再把一部分的人拖去了，成立一个中华基督教会。你们都把一部分的人拖去，各自成立一个牢不可破的会，那么要我们这些青年人到哪里去？我到你浸信会，就和他长老会分了；我到他长老会，就和你浸信会分了；我到中华基督教会，就和浸信会，长老会也都分了。那怎么办？也许你们说，你今天不到浸信会，不到长老会，不到中华基督教会，和大家也是分的。我就在这里，请求大家追查这个责任。到底主要我们在哪里合一？要我们跑到长老会去合一么？越跑到长老会去合，就越是分。要我们跑到浸信会去合一么？浸信会也是一个分开的立场，你一跑进去，就是分了，不是合。那么，你到中华基督教会去，是合一么？那也是一个分裂的立场，你跑进去，也不是合，乃是分。那一天，我说过这段话之后，那些老年弟兄就没有一个人再说什么了。

亲爱的弟兄姊妹，教会的合一，乃是一个立场的问题。所以要把教会的立场看清楚。学校集合的地方，乃是操场。你不要跑到大礼堂去，那里的人虽然多，但你跑到里头去，不是合，反而是分了，因为他们的立场是错的。照样，那些在宿舍、在课室、在饭厅的人，他们的立场都是错的。所以大家都得放弃自己的立场，而集合在学校的立场上。所有的基督徒，都要放弃公会的立场，宗派的立场，而集合在教会的立场，就是合一的立场上。

这些年来，常有人来质问我们说，为什么你们说，只有你们是教会，别人都不是教会？我们就告诉他们说，没有一个人会愚昧到这个地步，说，只有他们自己是教会，别人都不是教会。人若能这样说，未免太愚昧，人能信这种说法，也未免太简单、太天真了。我们承认，各宗各派的人，甚至连罗马天主教的人，只要是得救的，都是教会里头的人。我们从来没有说，只有我们是教会。不过我们愿意说一句话，在我们觉得，我们是站在教会的立场上。这件事我们倒是说的，不只是说的，并且是坚持的。

今天教会错误的立场太多了。你明明看见有长老会的立场，有浸信会的立场，有美以美会的立场，有信义会的立场，以及其他许多会的立场。不错，我们和他们都

another group of people and set up a Baptist Church, and still others took another group and formed the Chinese Christian Church. Since you took different groups of people and formed separate, unbreakable organizations, where should the young people go? If we go to the Baptist Church, we will be divided from the Presbyterian Church; if we go to the Presbyterian Church, we will be divided from the Baptist Church; and if we go to the Chinese Christian Church, we will be separated from both the Presbyterian Church and the Baptist Church. What should we do? You may say, 'Even if you do not go to the Baptist Church, the Presbyterian Church, or the Chinese Christian Church, you still are divided from us.' But who is responsible for this? After all, where does the Lord want us to be one? Does He want us to go to the Presbyterian Church and be one there? The more we go to the Presbyterian Church to be one, the more we are divided. Should we go to the Baptist Church to be one? The Baptist Church is also on a ground of division. If we go there, we are divided and not in oneness. Is there oneness if we go to the Chinese Christian Church? It also is on a divided ground. When we go there, we are not one but divided." After I spoke these words, none of the elderly men said anything again.

Brothers and sisters, the oneness of the church is a matter of the ground. Therefore, we must see the ground clearly. The place for the school to assemble is at the gymnasium. We should not go to the auditorium, even though there are many students there. When we go there, we are not being united but divided because the ground is wrong. In like manner, the groups of students who are assembled in the dormitory, in the classroom, and in the dining hall are all wrong; therefore, everyone has to give up his own ground and assemble on the ground designated by the school. All the Christians need to forsake the ground of denominations, the ground of sects, and come together on the ground of the church, which is the ground of oneness.

In recent years people have often questioned us, asking, "Why do you say that only you are the church, but others are not?" We tell them, "No Christians would be so foolish as to say that only they are the church, but others are not. It is foolish for anyone to say this, and it is naive and simple for anyone to believe this kind of saying. We acknowledge that those in various sects and denominations, even those in the Roman Catholic Church, are in the church as long as they are saved. We have never said that only we are the church. However, we would say this: Our feeling is that we are standing on the ground of the church. This we have said; we have not only said this, but we have strongly emphasized this."

Today the many grounds of the church are wrong. We can clearly see that there is the ground of the Presbyterian Church, the ground of the Baptist Church, the ground of the Methodist Church, the ground of the Lutheran Church, and many other grounds of many

分了，但不能说，这个分就是不对了。要查看这个分
的责任，要查看这个分的立场。立场对了，就不负这个分
的责任。

肆 分辨的需要

所以我们要分辨，什么立场是分的立场，什么立场是合
一的立场；什么立场是对的，什么立场是不对的。我们若
分辨清楚了，就应该弃绝那些不对的立场，而回到一个对
的立场。我们若是清心爱主，就会蒙拯救，脱离那些错的
立场，脱去那个分裂的责任。

我们今天作神的儿女，不该说，哦，我只要信主爱主就
可以了。请大家记得，我们一信主，就变作活石，就是一
个肢体，就不能单独作基督徒，总要在教会中和众弟兄姊
妹配搭来作。但是今日的教会，已经分作好多种不同的会
了。原来是一个教会，是唯一的，人得救了，就是在这个
教会中，那很简单。但是今天就复杂了。摆在我们眼前，
很明显的有天主教，还有更正教的各宗、各派、各会。现
在我们得救了，到底要在什么会里头？一面我们不能不作
基督徒，并且作基督徒又不能单独，必须在教会中。另一
面，今天的教会又分裂了，分成许多不同的会了，我们究
竟该在什么会里？弟兄姊妹，在这里我们不能作模棱两可，
无所谓的人。我们既是要跟随神，要作一个讨神喜悦的人，
要在地上照着神的心意而行，我们就不能不注意这件事，
不能不仔细分辨。

弟兄姊妹，我们岂能不分辨么？从大处来说，我们能否
承认，作一个天主教徒是对的？我们愿不愿意去作一个天
主教徒？我信弟兄姊妹都要说，我不要作天主教徒。你为
什么不要作天主教徒？天主教的人，岂不也说他们是教会
么？你说，那个教会是错的。那么，我就请问你，什么教
会是对的？更正教的教会是对的么？更正教的教会这么多，
摆在你跟前的都是对的么？所以你看这里不能马虎，
也不能随着你的心愿说，哦，这一个地方我觉得很有味道，
道也讲得不错，弟兄姊妹们拉起手来也很亲热，并且这里
还有我的熟人，我就在这里吧。或者有人说，这个地方没
有我用武之地，又不给我讲道，也不给我作首领，我要去
另外一个地方，好活动一下。凡敬畏神的人，凡清心要主

other groups. Even though we are separate from them, we should not think that this is
wrong. We need to determine who is responsible for this division and also the ground for
this division. Since we are on the proper ground, we are not responsible for the division.

IV. THE NEED FOR DISCERNMENT

We must discern what ground is the ground of division and what ground is the
ground of oneness, what ground is right and what ground is wrong. If we have a
clear discernment, we should forsake any ground that is wrong and return to the one
ground, the right ground. If we love the Lord with a pure heart, we will be delivered
from being on the wrong ground and freed from the responsibility for any division.

Today as God's children, we should not say, "As long as I believe in the Lord and love
the Lord, it is good enough." Once we believe in the Lord, we become living stones and are
members of the Body. As such, we cannot be independent Christians. Rather, we need to be
Christians in the church in coordination with all the brothers and sisters. But the church
today has been divided into many different sects and denominations. Originally, there was
only one church, the unique church, so that the moment a person was saved, he was in this
church. It was very simple, but today it is complicated. Before our eyes, there is the Catholic
Church, and there are also different Protestant sects and denominations. Now when we are
saved, to which church should we belong? On one hand, it is impossible for us not to be a
Christian, and as a Christian, we need to be in the church and cannot be alone. On the other
hand, the church has been divided into many different groups. To which one should we
belong? Brothers and sisters, we cannot be ambiguous and indifferent in this matter. Since
we desire to be those who follow God, who please God, and who walk on the earth according
to God's will, we must pay attention to this matter and exercise careful discernment.

Brothers and sisters, how can we not be discerning? From a larger view, can we
admit that being Catholic is right? Are we willing to be Catholic? I believe that every
one of the brothers and sisters would say, "I do not want to be a Catholic." Why do
you not want to be a Catholic? Do Catholics not say that they are the church? If we
say that the Catholic Church is wrong, then I would ask, which church is right? Are
the Protestant churches right? There are many Protestant churches before our eyes.
Are they right? We cannot be careless, nor can we speak according to our desire,
saying, "This place suits my taste. The preaching is not bad, and the brothers and
sisters are very warm when we shake hands. Moreover, I have acquaintances here.
Therefore, I will simply stay here." Perhaps someone would say, "This place gives me
no opportunity to show my talent. No one asks me to preach or to take the lead. I am
going to another place where I can be active." Anyone who fears God and seeks the

的人，都知道这个态度是不对的，这个存心是错误的。教会不是为着合乎你我味道的地方，教会更不是为着你我用武作首领的地方，教会乃是神的家，乃是神的居所，乃是基督的身体，乃是神得安息的所在，乃是基督得彰显的地方。你我要讨神的喜悦，要在这个时代里体贴神的心意，就得有一个清明的分辨，辨明到底怎样一种的教会才是对的。教会原来是一个，后来分裂了。教会从前不乱，后来紊乱了。今天摆在我们跟前的，不再是一个唯一的教会，乃是各种各样的“教会”，各形各式的“教会”了。我们既然是一个得救的人，我们既然知道神所要得着的乃是教会，并且我们也定规要在教会中事奉神，我们就应该清楚，到底哪一种的教会是神所要的。亲爱的弟兄姊妹，在这件事上，你我不能不慎思明辨。今天晚上，主要把一个真理的度量衡交给我们，要我们去把一切所谓的“教会”，都度一度，量一量，衡一衡。主要把圣经的尺寸交给我们，我们可以用着去量量天主教，量量更正教的各会，更量量这里的这个聚会。凡合于这个尺度的，就是合于神话语的，也就是神所要的；凡不合于这个尺度的，都不是神所要的。这是真理，是不可以模棱两可的。

伍 宗派的构成

在前面我们已经看过，教会是唯一的，是合一的，乃是铁定的原则。谁也不可以把教会分了，分了就是错。这个分的错，在圣经里头，就叫作“宗派”。说得露骨一点，就是分门别类；说得文雅一点，就是宗派。不过今天神的儿女有一点懂得，连这个宗派也是一个定罪的说法。若是今天你对人说，你们这些基督徒是宗派，他马上很难过，这是定规的。可是实际上他们的确是宗派。

什么叫作宗派呢？就是分门别类。什么叫作宗派呢？就是分宗分会。什么叫作宗派呢？就是不一。教会原是一，是一个身体，有一个灵，一个主，和一个神，还有一个信，一个洗，和一个指望，一共是七个一。教会所有的都是一，没有二。教会一切都是一，是不应该弄成不一的，但现在却是不一了，分作许多个了，这许多个就是分门别类，就是宗派。教会只是一个，是绝不可分的，一分就是分门别类，就是宗派。

Lord with a pure heart knows that these attitudes are wrong and these intentions are a mistake. The church is not a place to suit our taste, much less a place to show our talents or to become leaders. The church is the house of God, the dwelling place of God, the Body of Christ, the place where God finds rest, and the place where Christ is expressed. If we want to please God and be those who care for with God's will in this age, we need to have a clear discernment so that we may see what kind of church is the right church. Originally, the church was one, but subsequently it was divided. Previously, the church was not in confusion, but later it fell into a state of confusion. What is before us today is no longer the unique church. Instead, there are different kinds and forms of "churches." Since we are saved and know that God desires to gain the church, and since we are destined to serve God in the church, we should be clear concerning the church that God desires. Dear brothers and sisters, concerning this matter, we must have a careful consideration and clear discernment. In this message the Lord is giving us a measuring stick of truth to measure the so-called churches. The Lord is giving us a measure according to the Scriptures which can be used to measure the Catholic Church, the Protestant churches, and even our meetings. Any group that conforms to this measure, any group that is according to the Word of God, is acceptable to God, and any group that does not conform to this measure is rejected by God. This is the unequivocal truth.

V. THE CONSTITUTION OF A SECT

Previously we have seen that the church being unique and one is an unalterable principle. No one should divide the church; to divide the church is wrong. According to the Scriptures, the mistake of dividing the church is identified as being "sectarian" or "factious." Speaking bluntly, it is being schismatic, divisive; speaking nicely, it is sectarian, factious. However, today God's children have some knowledge of this, and even the term sectarian is a condemning word. If we say to someone today, "Your group of Christians is sectarian," he would immediately feel condemned. This is true because in reality they are sectarian.

To be sectarian means to be schismatic, divisive. It is to be divided into sects and denominations. To be sectarian means to not be one. The church is one. There is one Body with one Spirit, one Lord, and one God; furthermore, there is one faith, one baptism, and one hope. Altogether there are seven ones. All that the church has is one, not two. Everything of the church is one; the church should never be made into something that is not one. But today the church is no longer one; rather, it has been divided into many sects, many divisions. The church is one and cannot be divided; once it is divided, there are sects, divisions.

宗派是怎样构成的？怎样就算作一个宗派？宗派的构成，是有它的条件的，一具备了那个条件，马上就是一个宗派。这好象律法上的条文，是非常确定的。

按真理和事实说，宗派的构成，最少有六种可能的条件。这六种条件，有了任何一种，都会构成一个宗派。我们现在要把这六种条件，分别的来看一下：

一 有特别的名称

第一种构成宗派的条件，乃是有特别的名称。教会无论在宇宙中，或是在地方上，都是一个独一的东西。我们都知道，一个独一的东西，是不需要再有特别名称的。就如月亮乃是一个独一的东西，不必再有什么名称。月亮就是月亮，用不着再用别的名字来称呼它。照样，教会就是教会，也用不着一个特别的名称来称呼。一有一个特别的名称，就构成一个宗派。因为一个名称，就是一个范围，就是一个圈圈；一有一个特别的名称，就把一部分的信徒划分出来，圈在一个名称里面，而使他们和其他的信徒分开了。你看今日基督教里，那些分门别类的光景，顶明显的就是那些特别的名称。有的是以人名为名，如路德会，卫斯理会；有的是以国名为名，如安立甘会（即圣公会），中华基督教会；有的是以信仰为名，如信义会、圣洁会；有的是以制度为名，如长老会、公理会；有的是以礼节为名，如浸信会等等。这许多不同的名称，都是把一部分的信徒划分出来，圈成特别的一派，所以都是把教会分了，因此也都是一个宗派。

我们千万不要轻看这个名字的问题。名字是个大问题。我们信主得救，乃是求告主的名。（罗十13。）我们受洗，也是奉主耶稣的名，（徒十九5，）而归于父、子、圣灵的名。（太二八19。）所以保罗对哥林多信徒说，为什么你们说，你们是属保罗的？你们是奉保罗的名受了洗么？（林前一13。）奉谁的名受洗，就归于谁的名下，就是属乎谁的。你们是奉基督的名受洗，而归于基督名下的，所以你们只该属于基督，而不该属于保罗。

不仅如此，就是我们基督徒聚会，也该是奉主的名。（太十八20。）奉主的名，原文的意思是归于主的名。我们应该归于主的名下而聚会，不应该归于任何别的名下。

How is a sect constituted? What makes a group a sect? There are conditions which constitute a sect. When a group is according to these conditions, it is a sect. This is as certain as any written articles of law.

According to the truth and the facts, six possible conditions constitute a sect; any one of these conditions will constitute a group as a sect. Now we need to look at these six conditions.

A. Having a Special Name

The first condition which constitutes a sect is having a special name. The church, whether universal or in a locality, is a unique entity. We know that anything that is unique does not need a special name. The moon, for example, is unique and does not need any other designation. The moon is the moon; it does not need to be called by another name. In like manner, the church is the church; therefore, it does not need a special name as its designation. Once it has a special name, it becomes a sect. Since a name denotes a realm, a circle, a special name places a group of believers within the circle of that name, thereby separating them from other believers. Look at the situation of division in today's Christianity. The most obvious thing is having special names. Some of the "churches" are named after individuals, such as the Lutherans and Wesleyans. Some are named after countries, such as the Anglican (Episcopalian) Church and the Chinese Christian Church. Some are named after a belief, such as the Justification-by-faith Church and the Holiness Church. Some are named by their system of administration, such as the Presbyterian Church and the Congregational Church. Some take their names from their rituals, such as the Baptists. These many different names are used to separate different groups of believers and encircle them in various special groups, thus dividing the church. Therefore, each of these groups are a sect.

We should never treat the matter of a name lightly. The name is a great matter. We believe in the Lord and are saved by calling on His name (Rom. 10:13). We are also baptized into the name of the Lord Jesus (Acts 19:5) and into the name of the Father, the Son, and the Holy Spirit (Matt. 28:19). When Paul asked the Corinthians why they said they were of him, he asked, "Were you baptized into the name of Paul?" (1 Cor. 1:13); his meaning was, "Into whose name were you baptized; to whom do you belong?" Since they were baptized into the name of Christ, they should belong only to Christ, not to Paul.

Furthermore, when Christians meet, we gather into the name of the Lord (Matt. 18:20). This is the meaning in the original language. We should meet in the name of the Lord, not in any other name.

还有，你记得主耶稣临离世以前，为我们祷告说，“父啊，求你在你所赐给我的名里，保守他们，叫他们合而为一。”（约十七 11，原文。）主这祷告的话，清楚给我们看见，教会的合一，乃是在祂的名里。所以什么时候，基督徒一在主的名之外，有了别的名，就把教会分了。但是你看，今天马路上那些牌子，有的标着基督教这个会，有的标着基督教那个会。好象光有基督的名还不够，还必须再加上一些别的名。这些加上的名字，都是特别的名称，一有了其中任何一个，就够构成一个宗派的条件，也就使自己成为一个宗派。

二 有特别的信条

构成宗派的第二种条件，乃是有特别的信条。叫我们得救成为教会一分的，乃是以弗所四章五节所说那“一信”的基本信仰。彼得说，这是我们大家所同得一样的宝贵信心。（彼后一 1。）我们所有得救的人，都有这个宝贵的信心。但是，今天人在这个“一信”的基本信仰之外，又加上了好些别的信条，就如受浸、点水、守安息日、守主日、灾前被提、灾后被提等等。这些在“一信”之外加上的信条，就是特别的信条。今天基督教的各公会，差不多都有他们自己特别的信条。比如圣公会的信条就有一条说，我信圣公会。这实在是一个特别的信条，是所有得救的人没法共同有的。你信圣公会，我不信圣公会。你信圣公会，不能多得救一点；我不信圣公会，也不能少得救一点。但是有一个信心，是你有的，也是我有的，是你我共同有的，是我们每一个人非有不可的，没有这一个信心，你我就不能得救。这就是那“一信”的信心。在这个信心之外，不应该再加上别的东西。不然的话，浸信会的弟兄们说，我信受浸；信点水的弟兄们就说，你信，我不信；这样，难处就发生了，分裂就开始了。所以这一类的特别信条，是绝不可加进来的，一加进来就使信徒分裂了。这一类的特别信条，所代表的见解，有的虽然是对的，是合乎圣经的，但不可当作信徒交通的条件。若当作信徒交通的条件，就成为特别的信条，使信徒分门别类。所以信徒一有这一类的特别信条，就成为一个宗派。我们要弃绝宗派，就只能要“一信”，别的都不能管。

Before the Lord Jesus' departure from the world, He prayed for us, saying, "Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are" (John 17:11b). The words of the Lord show clearly that the oneness of the church is in the Father's name, which was given to the Lord. Therefore, whenever Christians have another name besides the Lord's name, they divide the church. But look at the signs on the street indicating this Christian church and that Christian church. It seems that simply having the name of Christ is not sufficient, but that there is a need to add other names. These additional names are all special designations. Having any one of these names constitutes a condition of being a sect, and any group of Christians in such a condition makes itself a sect.

B. Having Special Articles of Belief

The second condition which constitutes a sect is having special articles of belief. We have been saved and become a part of the church because of the "one faith," the fundamental faith, spoken of in Ephesians 4:5. The apostle Peter said that this is the equally precious faith allotted to each one of us (2 Pet. 1:1). Everyone who is saved has this precious faith. However, in addition to the "one faith," the fundamental faith, Christians today have added many other articles of belief, such as baptism by immersion, baptism by sprinkling, keeping the Sabbath, keeping the Lord's Day, pre-tribulation rapture, and post-tribulation rapture. These additional beliefs to the "one faith" are special creeds. Almost every denomination in today's Christianity has its own creed. For instance, the creed of the Anglican Church has an article that says, "I believe in the Holy Catholic Church." This really is a special belief that is not common to all the saved ones. You believe in the Holy Catholic Church, but I do not. You cannot be saved to a greater degree by believing in the Holy Catholic Church, nor can I be saved to a lesser degree by not believing in the Holy Catholic Church. But there is a faith which both you and I have, which you and I have in common, which is indispensable to every saved one, and without which we cannot be saved. This is the faith which is called the "one faith." Besides this faith, there should not be any other faith. Otherwise, the brothers who believe in baptism by immersion will say, "We believe in being immersed," and the brothers who believe in baptism by sprinkling will say, "You believe, but we do not." In this way problems will arise and divisions will begin. Therefore, special articles of belief absolutely must not be brought in, because once they are brought in, they will cause believers to be divided. Some of the views represented by these kinds of special beliefs might be right and biblical, but none of them should be considered a condition for the fellowship of believers. If we make any of these beliefs a condition for the fellowship of the believers, it will become a special belief that divides the believers. Therefore, whenever believers focus on these special beliefs, they become a sect. In order to renounce sectarianism, we must have only the "one faith" and not care for anything else.

三 有特别的交通

第三种构成宗派的条件，乃是有特别的交通。什么叫作特别的交通呢？就是在教会的交通之外，所有的一种交通。所有得救有基督生命的人，既都是教会里的人，就都有分于教会的交通。若以人得救有基督的生命还不够条件，还必须相信一项或一些特别的信条，才能有的一种交通，就是在教会的交通之外，所有的一种特别交通。

我作小孩子的时候，曾清楚看见，有的公会，要分圣餐的时候，牧师就站起来报告说，凡不是我们这会的教友，请一概退去。你看见，分圣餐了，他们要有他们的圣交通了，分别就来了，是他们那个会的教友，就可以在那里有分，不是他们的教友，就不可以有分。这就叫作特别的交通。

有的弟兄姊妹，相信信徒是在大灾难前被提，就不能接纳相信灾后被提的人。他们的接纳，是根据他们所信的那个特点。凡不信那个特点的，他们就不接纳了。这一个凭特点的接纳，就是一个特别的交通。

你今天若是要到安息日会去，就非承认安息日不可，否则他们就要说，我们不能接纳你，我们这个安息日会，不能要信七日第一日的人；信七日第一日的人要来，就必须改信仰，必须信第七日。他们也有他们的信条。你若要加入他们的会，就必须承认你信安息日。你这样承认，才能被他们接纳，算作他们的一个会友。所以你看在这里看见，这就是有特别的交通。这种特别的交通，不能接纳一切神所接纳的人，不能象基督那样的接纳一切相信祂的人，（参罗十四 1，3，十五 7，）所以是违反神心意的。

浸信会也是如此。你要作浸信会的教友么？你必须信受浸。你若不信受浸，他们可以承认你是基督徒，但他们不能承认你是浸信会的教友。这也是特别的交通。这个特别的交通一有，就是分门别类，就成了一个圈子，所以也就成了一个宗派。

今日基督教的每宗每派，每一个公会，都有特别的名称，都有特别的信条，也都有特别的交通。所以他们都是宗派。

C. Having a Special Fellowship

The third condition which constitutes a sect is having a special fellowship. What is a special fellowship? It is a fellowship outside of the fellowship of the church. Everyone who is saved and has the life of Christ is in the church; therefore, they can take part in the fellowship of the church. If a Christian group considers that a person who is saved and has the life of Christ must also believe in a certain article of belief in order to be qualified to take part in the fellowship, then this is a special fellowship outside of the fellowship of the church.

When I was a child, the pastor of a certain denomination would stand up and declare, when they were about to have the holy communion, "Those who are not members of this church, please leave." When they were about to take the holy communion, to have their "holy fellowship," there was a separation. Those who are members of their congregation could take part, and those who were not members could not take part. This is a special fellowship.

Some brothers and sisters believe in the pre-tribulation rapture of the believers and do not receive those who believe in post-tribulation rapture. Their receiving is according to their special belief. They will not receive those who do not believe in their special belief. Receiving based on a special belief is a special fellowship.

If a person wants to join the Seventh-day Adventists, he must acknowledge the Sabbath day; otherwise, they will say, "We cannot receive you. As Seventh-day Adventists, we cannot receive someone who believes in keeping the first day of the week. If you believe in keeping the first day of the week and want to join us, you must change your belief. You must believe in keeping the seventh day." If a person wants to join their church, he must acknowledge that he believes in keeping the Sabbath. Only when he acknowledges this will he be received by them and counted as one of their members. This is a special fellowship. This kind of special fellowship does not receive all whom God has received, and it does not receive all who believe in Christ as Christ has received them (cf. Rom. 14:1, 3; 15:7). Hence, it is contrary to God's desire.

The Baptists are also like this. If you want to be a member of the Baptist Church, you need to believe in baptism by immersion. Otherwise, they may acknowledge that you are a Christian, but they will not recognize you as a member of the Baptist Church. This is a special fellowship. Once there is a special fellowship, there is division; thus, a circle, a sect, is formed.

Today every sect and denomination in Christianity have special names, special beliefs, and special fellowship. Therefore, they are all sects. They are

不要说这三个特别的東西，他們都有，就是他們只有這三個當中的任何一個，他們也就夠成為一個宗派了。所以凭着這三個特別的東西，很容易認出，今日基督教的各公會，無可疑問的都是宗派。

但是今天除了這些公會之外，還有一些散漫的小團體，所謂無宗無派的人，所謂脫離公會的人，有的是在家庭里聚會，有的是在另外的地方聚會。他們說，我們沒有特別的名稱，我們沒有特別的信條，我們也沒有特別的交通，所以你們不能說我們是宗派。我們是無宗無派的，我們是大同的，我們承認神所有的兒女。但是光這樣還不夠，還要用下面的三種條件量一量。

四 有孤獨而非宇宙性的交通

我們首先還要查看，他們的交通是不是孤獨，而非宇宙性的？如果是孤獨，而非宇宙性的，就也是一個宗派。因為在宇宙中教會是一個，教會的交通是一個，在地方上教會的出現也是一個。人不能在那里說，我們沒有特別的名稱，我們沒有特別的交通，也沒有特別的信條，我們就是這樣一班人在這裡聚會事奉主，不管別地方的信徒，也不和各地的教會有交通。如果是這樣，就是一個地方宗派。他們雖然沒有特別的名稱，沒有特別的信條，但是他們的交通乃是孤獨的，和各地的教會沒有交通，所以也是一個宗派。教會在地球上乃是一個，不管古今中外都是一個，雖然在每個地方上有个別的出現，但每一個地方上的教會，却不是孤獨的，乃是和各地的教會，就是宇宙的教會有交通的。所以凡是有孤獨而非宇宙性交通的，凡是有一個交通，只限于一個地方上的一班信徒，而不和其他地方的教會有交通的，也是一個宗派。

五 有在同一地方上分開的行政

我們還要查看一點，就是他們有沒有在同一地方上分開的行政。有的聚會，雖然沒有特別的名稱，沒有特別的信條，也沒有特別的交通，這些都沒有，好象是無宗無派的，但他們的行政，却和在同一地方上其他無宗無派的聚會是分開的。他們不和同一地方上別的無宗無派的聚會合在一起。比如在台北，可能有三個小團體，都是沒有特別名稱，

sects even if they have only one of these three conditions; they do not need to have all of these three special things. Based on these three special things, it is very easy to see, beyond any doubt, that the denominations in today's Christianity are sects.

In addition to these denominations, there are other scattered small groups—the so-called nondenominational Christians who have left various denominations. Some of them meet in homes, and some meet in other places. They say, “We have no special name, no special beliefs, and no special fellowship, so you cannot say that we are a sect. We are nondenominational, we are general, and we acknowledge all the children of God.” However, this is not enough. We still need to measure them by the following three conditions.

D. Having a Fellowship That Is Isolated and Not Universal

We first must see whether their fellowship is isolated, rather than universal. If their fellowship is isolated and not universal, they are a sect. This is because the church is one in the universe, the fellowship of the church is one, and its expression in a locality is also one. People cannot say, “We do not have a special name, a special belief, or a special fellowship. We are simply a group of believers meeting and serving the Lord here. We do not care about the believers in other places, nor do we have fellowship with the churches in other places.” If this is the case, they are a local sect. Although they have no special name and no special belief, they are isolated and have no fellowship with the churches in other localities. Therefore, they are a sect. There is only one church on the earth. Regardless of time or place, there is only one church. Although the church is manifested individually in various localities, the church in each locality is not isolated; rather, it has fellowship with churches in different places which constitute the universal church. Therefore, if a group has a fellowship that is isolated and not universal, a fellowship that is limited only to believers in its locality and does not extend to the churches in other localities, then this group is a sect.

E. Having a Separate Administration in the Same Locality

We also need to look at whether there are separate administrations in the same locality. Some groups have nothing special, having no special name, no special belief, and no special fellowship. They seem to be nondenominational, but their administration is separate from other nondenominational groups in the same locality. They do not meet together as one with other nondenominational groups in the same locality. For example, in Taipei there may be three small groups, none of which have a special name, special belief, or special fellowship, but the three groups have separate administrations and

没有特别信条，也没有特别交通的，但他们三个，行政却是分开的，是各自独立的。这也是宗派。因为按圣经的启示看，一个地方只能有一个教会，一个教会里头只有一班长老，这一班长老就代表一个行政。圣经说使徒们在各教会选立长老，（徒十四 23，）也说使徒吩咐人在各城设立长老。（多一 5。）这给我们看见，一个教会的长老，就是一城的长老；一城的长老，也就是一个教会的长老。使徒并没有吩咐在各马路设立长老；若是这样，我们就可以承认有马路的教会。使徒是吩咐在各城设立长老。所以一个城，只可以有一班长老，只可以有一个教会的行政，不可以有两班以上的长老，不可以有分开两个以上多个教会的行政。虽然有时一个地方的教会，因信徒多，可以分开聚会，可以分在许多地方聚会，但行政仍该是一个。

但是今天在台北，竟然有了某某路的长老这个说法。这个说法，就是说出教会的行政分了。行政的分，更是事实的分，本质的分，本体的分，所以更是一个宗派。你虽然没有特别的名称，没有特别的信息，也没有特别的交通，但你是独立的行政，分别的行政，特别的行政，所以也是一个宗派。

六 有属于任何组织的背景

还有一点，我们也必须查看，就是他们有没有什么基督教组织的背景。教会在各地，都该是一个单纯的地方教会，不该属于任何基督教的组织。虽然应该和别地的教会，有在基督里的交通，但不该和任何基督教团体有组织上的关系。一有任何基督教组织的关系，就有那个组织的背景，所以也就成为一个宗派。可能有一个聚会，在表面看，没有特别名称，没有特别信息，也没有特别交通，并且在那一个地方，就是他们一个聚会，也没有分开的行政，这好象没有什么问题了，但是你再一查就发觉，它背后有一条线，背后有一个基督教组织上的关系，组织上的背景。它所显出来的姿态虽是无宗无派的，背后所牵连的那个基督教的背景，却实在是一个宗派。也许那个背景是远在外国，是属于某个宗派的，不过在这里没有把那个牌子挂出来而已。哦，我们是没有特别名称的，我们也没有特别信息，特别交通，特别行政，在这个地方上，就是我们这一

are independent of each other. This is also sectarianism. According to the Scriptures, a locality can have only one church, and in a church there can be only one group of elders which represent one administration. The Bible says that the apostles appointed elders in every church (Acts 14:23), and it also says that the apostle charged Titus to appoint elders in every city (Titus 1:5). This shows that the elders in a church are the elders in a city, and the elders in a city are also the elders in a church. The apostle did not charge Titus to appoint elders in every street. If he had, we would need to admit that there could be a church on a street. Rather, the apostle charged Titus to appoint elders in every city. Therefore, in a city there can be only one group of elders, and there can be only one administration of the church; there cannot be two or more groups of elders, and there cannot be two or more separate administrations of the church. Although the church in a certain locality may meet separately in many places because of a large number of believers, the administration should still be one.

Today in Taipei it is incredible that people refer to elders of a church on a particular street. This way of speaking shows that the church is divided in its administration. This division in administration is even more a division in actuality, a division in substance, a division in essence. Therefore, even more it is a sect. Some may not have a special name, a special belief, or a special fellowship, but if they have an independent administration, a separate administration, a special administration, they are a sect.

F. Having a Background of Belonging to an Organization

Another point we need to check is whether they have some background of Christian organization. The church in any locality must be a pure local church and should not belong to any Christian organization. Although a local church should have fellowship in Christ with the churches in other localities, it should not have an organizational relationship with any Christian organization. Once it has an organizational relationship with a certain Christian organization, it has the background of that organization and becomes a sect. On the surface, a congregation may appear to have no special name, no special belief, and no special fellowship. Furthermore, they may be the only ones meeting in a place and have no separate administration. Thus, it seems that there is not a problem. However, after checking further, we may discover that there is a thread behind it, an organizational relationship, an organizational background with a certain Christian organization. Although their posture seems nonsectarian, the Christian background that it is involved with is really a sect. Even though it may not hang out a signboard, it may belong to a certain denomination far away in a foreign land. This group may say, "We have no special name, no special belief, no special fellowship, and

个聚会。但是你们背后却连在一个宗派上。这样一来，你们也就变作一个宗派了。

以上这六项就是宗派构成的条件，凡有其中任何一项的，都是一个宗派。因为这六项任何一项，都是分裂基督身体的，有了任何一项都会使信徒成为一个宗派。我们若用这个尺度，来量许多基督徒的团体，就看见他们差不多都具备这些条件，而构成了一个宗派。这许多宗派，就使教会这一个大圈里面，有了许多小圈，而使教会分裂了。但是在教会这个大圈里头，还有一部分人，光是在这个大圈里面，却不在任何的小圈里面。凡是在大圈，又在小圈里面的，那就是一个宗派，因为把教会分了。凡是在大圈，而不在小圈里面的，就是没有分，就不是宗派。也许小圈里面的弟兄们说，你们和我们也分了。我们要承认说，分实在是分了，不过这个分不是我们负责，乃是他们负责，因为这个分的圈子，乃是他们加在自己身上的。若是他们肯把他们身上的这个圈子去掉了，他们和我们就不分了。所以分，不是分在我们身上，乃是分在他们身上。象我们在前面所说学生集合的故事一样。集合场乃是操场，你若跑到礼堂去，那是你分了，并不是我们在操场上的人分。

我再多说一点。我们画一个大圈当作台北。现在来了长老会的传教士，他们在台北这里传了福音，有人得救了。这些得救的人，很自然的就是在台北的教会。他们只在台北教会这一层圈里。但是长老会的传教士，不只给他们救恩，还给他们套上一层小圈，就是“长老会”。这样一来，他们虽然没有分，只是一班人，却是在两层圈里。过了一些时候，圣洁会的弟兄们，也到台北来了。他们传了福音，也有人得救。很自然的，这些得救的人也是台北教会的人。照理他们和前一班得救的人，都是同在台北教会这一层圈里。但是很可惜，圣洁会的弟兄们，也给他们套上一层小圈，就是“圣洁会”。又过了一些时候，浸信会的弟兄们也来了。他们传了福音，也有人得救。这些得救的人，也就是台北教会的人，本该在台北教会这一层圈里也就够了。但是浸信会的弟兄们，却给他们也加上了一层小圈，就是“浸信会”。后来又有弟兄们来了。他们是无宗无派的，也在台北传了福音，救了一些人。你看这些得救

no special administration, and we are the only ones meeting in this locality,” but we would say, “You are linked to a sect; hence, you are a sect.”

The six items above are conditions which constitute a sect. Any one of these is enough to constitute a group as a sect. Since any one of these items causes the Body of Christ to be divided, any one of them causes believers to become a sect. If we use this measuring rod to measure various Christian bodies, we will see that almost all of them have these conditions and, thus, have been constituted as sects. These numerous sects cause the large circle of the church to have many small circles within it, and they divide the church. But within the large circle of the church there is still a group of people who are only inside the large circle, rather than in one of the small circles. Every group that is both in the large circle and a small circle is a sect because this causes the church to be divided. Any group that is only in the large circle and not in any small circle is not divided and is not a sect. Perhaps the brothers in a small circle might say to us, “You are divided from us.” We admit that we are divided from them, but we are not responsible for the division because they have placed a circle of division upon themselves. If they are willing to eliminate their small circle, then we would not be divided. Therefore, although there is division between them and us, the division is with them, not with us. This is like the previous example of the assembling together of the students. Since the gymnasium is the designated place for assembly, only the ones who go to the auditorium are in division; those who go to the gymnasium are not in division.

Let me speak a little more on this. Let us draw a large circle representing Taipei. Suppose some missionaries of the Presbyterian Church come and preach the gospel in Taipei, and some people are saved. Naturally speaking, these saved ones belong only to the church in Taipei. They are only within the circle of the church in Taipei. But the Presbyterian missionaries will not only impart salvation to them but also put them into a small circle—“the Presbyterian Church.” Thus, even though they did not divide themselves and are only a group of believers, they are within two circles. Later brothers from the Holiness Church may also come to Taipei. They will preach the gospel, and some people will be saved. Naturally speaking, these saved ones also belong only to the church in Taipei. They and the previous group of saved ones are all together in the circle of the church in Taipei. But regrettably the brothers from the Holiness Church also put them into a small circle—“the Holiness Church.” Then after another period of time, the brothers from the Baptist Church will come. They will also preach the gospel, and people will be saved. These saved ones also belong to the church in Taipei, and it should be sufficient that they are within the circle of the church in Taipei. But the brothers from the Baptist Church also place them into a small circle—“the Baptist Church.” Later some nondenominational brothers also come. They preach the gospel

的人，应该放在哪一个小圈里？当然，无论放在哪一个小圈里都不对，结果只好把他们留在台北教会这个大圈里。现在教会在台北这个局面是分裂的。但显然的，这个分裂的责任，不在这些弟兄们身上，乃是在那些划各样小圈的弟兄们身上。

我另外再形容一下。这个大圈还是代表台北。长老会的传教士是最先来的。他们传了福音，有人得救了，他们说，这是在台北的弟兄们，就是在台北的教会，不要给他们加上长老会的名字，他们只在台北教会这一层圈里就够了。又过了一些时候，圣洁会的弟兄们来了，在这里传福音，也有一班人得救。他们也看见，在台北得救的人，就是台北教会的人，不该属圣洁会，不必另给他们一个名称，另给他们加上一个小圈。再过一些时候，浸信会的人来了，在这里传了福音，也有人得救了。他们也说，在台北得救的人，就该交给在台北的教会，不该算他们是浸信会的人。你看，虽然是三班人来传福音，所救的人却是不分的，大家都是只在台北教会这一个大圈里。那么有一天有一班无宗无派的弟兄们，也到台北来了，并且也带领一些人得救了，他们说，我们到了台北，就是台北的弟兄，因此他们也就自然的和前三班的弟兄们调在一起，合成一个在台北的教会。这样，大家来的时间虽有早晚，结果却是不分的，都是合一的。如果这样，就是何等美丽的一件事！

但是今天的事实，却不是这样。今天在台北这里，信徒是分，多是在两层会里，而不仅是在一层会里；多是在教会这个大圈里，又在一个宗派的小圈里，而不仅是在教会这个大圈里。我们原来是世人，沉沦在世界上，有一天主把我们从世界里救到教会里，我们就是教会这个大圈里面的人了。保罗在这里面，路德在这里面，你也在这里面，我也在这里面。这就是大家只在一层会里。但是现在难处来了。有的人觉得这一层会还不够，一班人就加上一层长老会，另一班人就加上一层浸信会，也有人加上一层别种的会。这样一来，他们就有了两层会，两层圈。本来在他们身上只有一层会，一层圈就可以了；他们是属教会的就可以了。现在他们觉得属教会还不够，还要属“长老会”，还要属“浸信会”，或属别种的会。这样一来，一加上另

in Taipei and save some people. In what small circle should they place these saved ones? Of course, it is wrong to put them into any of the small circles. Eventually, they may let these saved ones remain in the large circle of the church in Taipei. Now the situation of the church in Taipei is divided. But it is obvious that the responsibility of this division is not with these saved brothers but with the brothers who drew all of the small circles.

Let me give another illustration. We can still use a large circle to represent Taipei. The Presbyterian missionaries are the first to come. They preach the gospel and people are saved. They say, "Because these are brothers in Taipei, they are the church in Taipei. Let us not add the name of Presbyterian to them; it is sufficient that they are in the circle of the church in Taipei." Then the brothers from the Holiness Church come and preach the gospel, and a group of people are saved. These brothers also see that those who are saved in Taipei belong to the church in Taipei and should not belong to the Holiness Church. They realize there is no need to give them another name, no need to add another small circle on them. When those from the Baptist Church come, preach the gospel, and lead some to salvation, they also say, "Those who are saved in Taipei should be turned over to the church in Taipei and should not be considered as members of the Baptist Church." Even though three groups of people come to preach the gospel, those who are saved through them are not divided but are simply in the large circle of the church in Taipei. If another group of brothers, who are without any denomination, also comes to Taipei and leads some to salvation, and says, "Since we are in Taipei now, we are brothers in Taipei," they will join the previous three groups of brothers to be the church in Taipei. Thus, even though they come to Taipei at different times, they are not divided; rather, they are one. If this were the case, this would be a beautiful situation!

In fact, however, this is not the case. Today in Taipei the believers are divided. Most of them are in a two-layer association instead of a one-layer association. Instead of being only in the large circle of the church, most of them are in the large circle of the church and also in the small circle of a denomination. Originally, we were all worldly people, perishing in the world, but one day the Lord saved us from the world into the church; now we are people in the large circle of the church. Paul is here, Martin Luther is here, you are here, and I am here. All of us are in this one-layer association. But difficulties arise because some feel that one layer is not enough. A group of people adds the Presbyterian Church as a layer, another group adds the Baptist Church as a layer, and still others add another kind of "church" as a layer. Thus, they have an association of two layers, a circle of two layers. Originally, it was sufficient simply to have a one-layer association, a one-layer circle; it was enough to belong to the church. However, now they feel that it is not enough simply to belong to the church; they want also to belong to the "Presbyterian Church," the "Baptist

一层会，立刻就成为一个圈，立刻就分裂了，就成了一个宗派。

有一次，一位弟兄碰到另一位信徒，相谈之下，知道彼此都是基督徒，大家就很喜乐。但是再谈了一会，那人就问说，你是什么会？这个问题，真叫那位弟兄为难了。他实在说不出一个什么会来。他说，我的会很难说，保罗在里头，彼得在里头，改教的路德在里头，你也在里头，我也在里头，我的会就是这么一个会。那人听了，以为他是跟他开玩笑，就说，那里有一个会，你在里头，我也在里头？我和你根本没有见过面。他说，是的，我这个会，你也在里头，不过你那个会，我却不在里头。在这里你看见，那位弟兄是只在教会里，也就是只在一层会里，但是那另一位信徒却是在教会里，又在一个公会里，所以也就是在两层的会里。这是不对的。

所以，如果各宗各派的弟兄们，只把福音带来，只把救主带来，只把圣经带来，而不把他们的会别带来，大家救了人都归给当地的教会，而不设立自己的一个什么会，那就很简单了，什么问题都没有了。但事实上，难处就在他们多带了一点东西来。他们带了救主来，带了圣经来，也带了宗派来，也带了会别来，结果就是分门别类，把教会弄得紊乱不堪。

那么，在今天这种光景之下，我们作神的儿女，应该怎样呢？我们要作智慧的人，要作明亮的人，要看见虽然教会分裂了，宗派产生了，但我们只能是教会里的人，不能作任何一个宗派里的人。这些宗派最好能去掉，若是根深柢固去不掉，那我们就只好从这些宗派的小圈里跳出来。这就是脱离宗派，脱离公会。

亲爱的弟兄姊妹，这多年来，我们在神的儿女中间，所遇到的难处，就在这里。因为我们绝对不承认分门别类是对的，我们也绝对不承认人在分门别类的公会里是对的。我们一直照着神的话语说，凡是体贴神心意的人，都应该脱离宗派，站在教会干净的立场上。最好各宗各派，都能把它们会别去掉，那就省事太多了。但事实上，他们的会别是根深柢固，没有法子去掉。因此，我们就只得盼望神的儿女体贴神的心意，从各宗各派里出

Church,” or other kinds of “churches.” In this way, when another layer of “church” is added, a small circle is formed, division occurs immediately, and a sect is produced.

Once a brother met another believer. After talking briefly, they found out that they were both Christians and rejoiced together. But in talking further, one believer asked the other, “In which church are you?” This question was hard for the brother to answer. He really could not say which church. He said, “It is very difficult to describe the church where I am. It is the church that Paul is in, the one that Peter is in, the one that the reformer Martin Luther is in, the one that you are in, and the one in which I am. This is the church I am in.” When the other person heard this, because he thought that the brother was joking, he said, “How could there be such a church? How could you and I be in the same church, since you and I have never met before?” The brother said, “Yes, you are in the same church I am in, but I am not in the same church you are in.” The first brother was only in the church, that is, only in one layer of association. The other believer, however, was in the church and also in a denomination, and therefore, he was in two layers of association; this is not right.

Therefore, if the brothers from all the denominations bring only the gospel, bring only the Savior, and bring only the Bible here, without their different denominations, and if, after leading some people to salvation, they give these saved ones to the church and do not set up their own denominations, then it will be simple, and there will not be any problem at all. But in actuality, bringing in something additional creates difficulty. In addition to bringing the Savior and the Bible, they also bring different sects and denominations. The result is division which causes the church to be in utter confusion.

As God’s children, what should we do under this kind of situation? We should be wise and in the light. We must see that even though the church has been divided and sects have been produced, we must be those who belong only to the church, not to any sect. It is best that these sects were removed, but if they are so deeply rooted that they cannot be removed, then we need to jump out of these small circles of the sects. This is to be freed from sects, to be freed from denominations.

Dear brothers and sisters, herein lies the difficulty we have encountered among the children of God throughout all these years. We absolutely cannot acknowledge that divisions are right, and we absolutely cannot acknowledge that it is right for a person to be in divisions, in denominations. We must keep speaking according to God’s word, saying that everyone who sympathizes with God’s heart must leave the sects and stand on the pure ground of the church. It would be best if all the sects and denominations could get rid of their own congregation; this would make the matter much easier. But, in fact, their different congregations are so deeply rooted, there is no way to get rid of them. Therefore, we can

来，脱离宗派。就是因着这一个，我们就讨了人的厌，人就说，我们是偷羊的。哦，亲爱的弟兄姊妹，我们看这一幅大圈和小圈的图画，就清楚了。我们实在不是偷羊，乃是把羊领回来。羊已经被偷走了，现在不过是把羊再带回来。神的儿女必须清楚看见，我们作基督徒该在的一个地方，乃是在教会里，而不是在公会里，不是在宗派里。基督徒只该在一层圈里，不该在两层圈里，只该有一层会，不该有两层会。

或者有人说，我是在长老会得救的，是长老会传福音带领我得救的，我岂不该归属于长老会么？我已经说过了，连保罗传福音给你，你也不该说，你是属保罗的。你不应该以得救的由来作为归属的根据。你应该感谢神，也谢谢长老会的弟兄们把福音给了你，把救主给了你，把圣经给了你。但你应该对他们说，实在对不起，你们不应该把长老会也给了我。请原谅我说一个小比方。有肺病的人，生了儿女，把生命给儿女，这是对的，但若把肺病也给了儿女，那就不对了。儿女可以对父母说，你生我、养我，我感激你，但是你所传给我的肺病我要去掉它。弟兄姊妹，西方的弟兄们远涉重洋，把福音送给我们，把救主送给我们，把圣经送给我们，也把基督的生命，借着圣灵传给了我们，这些我们都该好好的感激他们。但是他们多带来了一点东西，就是把会别和宗派也带来了，这是我们不能要的。我们要恭恭敬敬的说，我们一面感激他们，一面要脱离那些不该有的东西。我们得救了，是教会里的人，不能变作宗派里的人。我们只能是教会的人，不能是公会的人，只能在一层会里，不能在两层会里。在两层会里，就破坏了神的教会，破坏了神的目的。所以我们必须脱离，必须从这第二层会里，从这第二层的小圈里出来，和那些在教会干净立场上的人，共同事奉神。

这就是我们所以不能留在任何公会里，而另有聚会的原因。我们千万不要以为，我们不过是在那么多的基督教团体中间，多了一个聚会而已。也许你觉得这个地方比较好一点，比较属灵一点，比较叫人得造就一点，所以你就到这里来了。这一个态度还不够，还必须看见，为什么我们另有聚会？为什么我们不在天主教里，也不在更正教的任何会里面？我们必须看见，我们所以另有这个聚会，乃是

only hope that God's children would care for God's desire and come out of the sects and denominations. Because of this, we have incurred the displeasure of others, and we have been accused of sheep stealing. Dear brothers and sisters, we should be clear by looking at this picture of the large circle and the small circles. We are not stealing sheep; rather, we are bringing sheep back. The sheep have been stolen by the sects; now we are bringing them back. God's children must clearly see that, as Christians, we can only be in one place—the church; we cannot be in the denominations, in the sects. Christians should be only in one circle, not in two circles; they should have a one-layer association, not a two-layer association.

Perhaps someone may say, "I was saved in the Presbyterian Church, and it was the Presbyterians who preached the gospel and led me to salvation. Therefore, should I not belong to the Presbyterian Church?" I have already said that even if the apostle Paul preached the gospel to you, you should still not say that you belong to Paul. You should not take the instrument of your salvation as the basis for where you belong. You should thank God and the brothers from the Presbyterian Church for bringing you the gospel, the Savior, and the Bible. But you should say to them, "I am sorry, but you should not have given me the Presbyterian Church." Forgive me for using this small illustration: It is right for parents with tuberculosis to give life to a child, but it would not be right for them to give their disease to the child. The child should say to the parent, "I am grateful that you have given me life and have raised me, but I do not want the disease you have given me." The brothers from the Western world crossed the wide ocean to bring us the gospel, the Savior, and the Bible, and they also transmitted the life of Christ to us through the Holy Spirit. For this we should be sincerely grateful to them. But they brought something extra, that is, they also brought different denominations and sects, which we cannot accept. We must respectfully say that, on the one hand, we are grateful to them, but on the other hand, we should rid ourselves of the improper things. As saved ones, we are people in the church; we cannot become people of the denominations. We can belong only to the church and not to any denomination. We should be only in a one-layer association, not in a two-layer association. To be in the two-layer association damages the church of God and frustrates God's purpose. Therefore, we must be delivered out of the second layer, the second circle, to serve God together with those who are standing on the pure ground of the church.

This is the reason we cannot remain in any denomination but rather need to meet separately. We should never think that we are simply one more group of Christians meeting together among many existing Christian groups. Perhaps because you feel that this place is better, more spiritual, and more edifying, you come here to join us. This attitude is not adequate. We still need to see why we have another meeting. We need to see why we are not in the Catholic Church nor in any of the Protestant denominations. We need to see that we have another meeting because the other congregations are sects,

因为那些会别，都是宗派，都是分门别类，都是二层会，都是破坏神的旨意，破坏神的教会，所以我们要脱离干净，而回到教会干净的立场上，不属于这一会，也不属于哪一会，只属于教会，只作教会里面的一个人。

所以，我再说，弟兄们，我们不能闭着眼睛，胡里胡涂的作基督徒，随随便便的到一个聚会里去，只要觉得那里有圣灵的带领，就把它算作教会。我们不能这样！我们要作明亮的人，要作清楚的人，要实在知道，到底什么叫作教会，什么叫作宗派，什么叫作分门别类。我们要清楚，我们要慎思明辨，我们要脱离那些不对的，而回到那对的上面对！

divisions, and two-layer associations which frustrate God's purpose and damage the church of God. Therefore, we need to be delivered thoroughly and come back to the pure ground of the church, not belonging to this sect or that denomination but belonging only to the church and being people who are only in the church.

Let me say again that we should not shut our eyes and be Christians in a foolish way, going to any gathering indiscriminately and considering it as the church as long as there is a leading of the Holy Spirit. We should not be like this! We should be people in the light, people with a clear mind. We need to truly know what is the church, what is a sect, and what is being divisive. We need to clearly discern and carefully consider. We need to leave the things that are not right and come back to the things that are right!

第五篇

宇宙教会 与地方教会的关系

我们一再说过，教会这个东西就是一。不光她的数字是一，她的性质也是一。所以凡是关于教会的，无论是她的源头，她的交通，她的立场，都是一，不是二。一有了二，那就是分了；一有了分，就是宗派。一有了分，不管根据什么理由，就是最好的理由，最属灵的理由，最高尚的理由，也是一个宗派。不管分的那个原因，那个动机，那个目的是多好，只要是分，那就是一个宗派。因为教会这个东西，绝对是一的，是没有二的，她的性质，她的立场，她的见证都是一。这一个我们已经看得很清楚了。

但是，在这里有一个问题。圣经里好些地方提到教会，都是用单数的名词，所指的教会，乃是单一的、独一的、唯一的，就是一个。但为什么圣经里还有好些地方，提到众教会，各教会？既是一个，怎样又说是众教会呢？换一句话说，为什么在圣经中，一面提到独一的教会，一面又提到许多的教会？一面提到那教会，就是那一个教会，一面又提到各教会？若是我们仔细读圣经，就能读出它的原因来。我们就看见，照着教会的整体说，宇宙中只有一个教会，就是基督的身体。以弗所一章末了，提到基督是头，教会是身体。这个教会，完全是宇宙的、独一的，因为身体不会有两个，更不会有许多个。所以在宇宙中，教会只有一个，没有许多个。但是我们知道，宇宙是有时间的，也是有空间的。宇宙这个辞，就是指古今中外说的。古今是时间问题，中外是空间问题。空间加上时间，就叫作宇宙。教会在宇宙中，乃是一个，但在宇宙的时间和空间里显出来，却是一个地方一个，一个地方一个，所以是许多个。因此圣经讲到一个地方，一个地方教会的时候，就用单数的名词。比方在耶路撒冷的教会，（徒八1，）在安提阿的教会，（十三1，）在哥林多的教会，（林前一2，）在以弗所的教会（启二1）等等，这些都是单数的。只要一个地方，一个城，是人群集居的一个单位，在那里所显出来的教会也就成为一个单位，成为一

CHAPTER FIVE

The Relationship Between The Universal Church And The Local Church

We have repeatedly said that the church is one. She is not only one in number but also one in nature. Therefore, everything concerning the church is one, not two, whether it is her source, fellowship, or ground. When she is two, she is divided, but once there is division, a sect is formed. Once there is division, regardless of the reason—even the best, most spiritual, most honorable reason—it is still a sect. No matter how good the reason, motive, or purpose, it is a sect as long as it is a division. This is because the church is absolutely one and cannot be two; her nature, ground, and testimony are all one. We have seen this very clearly.

However, a question remains. In many portions in the Bible, when the church is spoken of, it is singular in number, referring to the single, unique church, the one church. But in the Bible there are also other portions which use the word churches. Since the church is one, why does the Bible also use churches? In other words, why does the Bible speak of one church and many churches? Why does it speak of the church, the one church, and also speak of churches? If we read the Bible carefully, we would see that in the universe there is only one church, which is the Body of Christ. Ephesians 1:22-23 speaks of Christ being the Head and the church being the Body. This church is altogether universal; it is uniquely one because there cannot be two Bodies, much less many Bodies. Therefore, in the universe the church is one, not many. But we know that the universe contains the elements of time and space. The word universe denotes past and present, local and abroad. Past and present are a matter of time; local and abroad are a matter of space. Time plus space equals the universe. In the universe there is only one church. However, in its manifestation in the time and space of the universe, there is one church in each locality, and therefore there are many churches. Hence, when the Bible speaks of the church in a certain place, it uses the singular noun church. Some examples include the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Corinth (1 Cor. 1:2), and the church in Ephesus (Rev. 2:1). As long as a locality, a city, is a unit of people's gathering and living together, then the church manifested there is also a single unit—one church. But when

个教会。但圣经说到象亚西亚那样一省之内的教会时，就说亚西亚的众教会。（林前十六 19。）因为在亚西亚这一省之内，有好多的城，有以弗所、士每拿、别迦摩、非拉铁非、撒狄、推雅推喇、老底嘉、和别的城等等，因此也就有好多的教会。（启一 4，11。）再象马其顿、加拉太，也都是一个省，所以说到其中全省的教会，也就称作马其顿的众教会，（林后八 1，）加拉太的各教会。（加一 2。）

所以在宇宙中，从宇宙的一面来看，教会是一个，是独一的；而从地方的一面来看，在许多的地方上，就有许多个的教会，但这不是说有许多种的教会。教会只有一种。教会在性质上、在原则上、在成分上，完全是一种，没有多种，不过在地理上、在地点上，是多个的而已。这一个地方有一个教会，那一个地方也有一个教会。一个是在这城里，一个是在那城里，各地方都有各地方的教会，地点是不同的，所以数字就多了。但是她们的性质，她们的原则，她们的成分等等，都是一样的。我们必须看见，在宇宙中，教会是独一的，没有两个，更没有多个；但在地方上，教会的出现，因为地方的不同就有了许多个。但她们的性质、原则、和成分等，还是一个。并且就着一个地方来说，还是只能有一个教会，而不能有多个教会。

有的人以为，耶路撒冷是座大城，得救的人又是那么多，且是分在好多家聚会，在那里的教会，就定规是好多个，是多数的。但是不！圣经明明记载，在耶路撒冷的教会，仍旧是一个，仍旧是单数的。一座城，乃是人群集居的一个单位，教会在其中显出来，也只该是一个单位。我们看今天世界的大城市，象纽约有将近一千万的人口，象东京有七八百万的人口，地方实在是大，人口也实在是多，但并没有分作两个市政，还是一个行政，因为那都是人群集居的一个单位。有的地方，是一个镇，只有三万人，或者只有三千人，人数虽然少，地方也虽然小，但那里的行政还是一个单位，因为那也是人群集居的一个单位。在原则上，教会也是这样。教会乃是由人组成的，这些人还是住在人群中，并且是随着人群集居在一个地方，一个地方的，所以教会随着人群集居的单位，自然也就分作一个单位，一个单位。所以在一座城里头，在一个地方上，只能有一

the Bible speaks of the church in a province such as Asia, it says “the churches of Asia” (1 Cor. 16:19). There were many churches in the province of Asia because there were many cities, such as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 1:4, 11). Other examples are Macedonia and Galatia. Because these were also provinces, the churches therein were referred to as the churches of Macedonia (2 Cor. 8:1) and the churches of Galatia (Gal. 1:2) respectively.

Therefore, in the universe, from the universal aspect, the church is uniquely one, but from the local aspect, there are many churches since there are many localities. However, this is not to say that there are many kinds of churches. There is only one kind of church. In nature, principle, and element, the church is altogether of one kind, not of many kinds; only according to geography, according to locality, are there many churches. There is a church in this locality, and there is a church in that locality. There is a church in this city, and there is a church in that city. Each locality has a local church. Because there are different localities, there are many churches. But in nature, principle, and constituent, the churches are one and the same. We need to see that in the universe the church is uniquely one; there are not two churches, much less many churches. However, in the manifestation of the church locally, there are many churches because there are different localities. The churches are still one, however, in nature, principle, and constituent. Moreover, in each locality there can be only one church, not many churches.

Since Jerusalem was a large city and had such a large number of saved ones meeting separately in so many homes, some think that there must have been many churches in Jerusalem, that is, that the church there must have been plural in number. No! The Bible clearly records that there was only one church in Jerusalem; the church was singular in number. A city is a unit of people's gathering and living together, and the church manifested in such a city should also be a single unit. Consider some of the large cities in the world today, such as New York City, which has a population of almost ten million, and Tokyo, which has a population of approximately eight million. These cities may be huge in size and large in population, but they still cannot be divided. Each city has one government, not two, because it is a unit of people's gathering and living together. A certain locality may be a town with only thirty thousand people or even three thousand people. Although the population of such a place is small and its size is also small, it still has its own administration because it is a unit of people's gathering and living together. In principle, the church is like this. The church is composed of people who live in communities, who gather and live together in locality after locality in separate units. Thus,

个教会。不管大小，总以一座城，一个地方为范围。大城，大地方有大教会；小城，小地方有小教会。在一座城里头，在一个地方上，只有一个教会。我再说，耶路撒冷，地方虽大，人虽多，还是只有一个教会，并没有许多个教会。如果一座城里头，一个地方上，能有许多个教会，那就是不得了的事，那教会就要紊乱了，就要分裂了。如果一座城里头，一个地方上，有许多个教会，那就不应该说是在耶路撒冷的教会，在安提阿的教会，在哥林多的教会了，那就应该说是在耶路撒冷的众教会，在安提阿的众教会，在哥林多的众教会了。若是用单数的名词，那恐怕就要说是在什么路的教会，在什么街的教会，在什么里的教会了。那就有一点象今天这个不正常的光景了。有的时候，人会在台北这里告诉你说，那是中山北路教会，那是和平东路教会等等。请大家记得，教会只有城的教会，只有地方的教会，没有街路的教会，一条街路不够作教会的单位，正如一条街路不够作一个行政的单位一样。若不是一个村镇，就是一个城市，总是一个行政单位的地方，才够作教会的一个单位。你把圣经仔细读过，只能在一个省里找到许多个教会，但不能在一座城里找到许多个教会。在一座城里，在一个地方，只有一个教会。教会的单位，大于一座城，大于一个地方，是不对的，小于一座城，小于一个地方，也是错误的。

我们在前几次已经看见，神永远的心愿，乃是要在宇宙里，得着一班人——包括古今中外所有得救的人——要他们成为祂儿子的一个身体，就是新耶路撒冷所象征的教会。这一个身体，就作了彰显祂儿子的器皿。祂的儿子借着这个身体，得着彰显，祂自己也就在祂儿子里面得着彰显。这一个就是神在永远里所有的心愿，就是神在宇宙中所要达到的目的。神怎样来完成这件事？神怎样到地上来作这件事？新约圣经给我们看见，神就是在每一个地方，都设立起一个教会来。神先在耶路撒冷设立起一个教会，接着在撒玛利亚又设立起一个教会，以后又在安提阿、在以弗所、在哥林多、在罗马、在许多地方，都设立起一个教会来。神要每一个地方的教会，都作祂那宇宙教会的一个雏形，一个小型的代表，在性质上、在原则上，和宇宙教会一样一式，正如小鸡和大鸡相同一般。这些地方上的教会，都

the church naturally is divided into separate units. But in a city, in a locality, there can be only one church. The church has to take a city, a locality, as its boundary regardless of its size. Large cities, large localities, have large churches, and small cities, small localities, have small churches. In a city, in a locality, there can be only one church. Let me say again, although Jerusalem was large in size and large in population, there was only one church in it, not many churches. If there could be many churches in a city, in a locality, it would be a terrible situation because the church would be in confusion and division. If there were many churches in a city, in a locality, instead of speaking of “the church in Jerusalem,” “the church in Antioch,” and “the church in Corinth,” the Bible would have referred to “the churches in Jerusalem,” “the churches in Antioch,” and “the churches in Corinth.” If there were many churches in a city and the word church in the singular still was used, it might refer to the church on such-and-such street, the church on such-and-such road, and the church in such-and-such alley. Then it would be like today’s abnormal situation. In Taipei sometimes people point and say, “That is the church on North Chungshan Road,” or “That is the church on East Hoping Road.” We must remember that there can be only one church in a city, in a locality. There is no such a thing as the church on a street. A street is not qualified to be a unit for establishing a church, just as it is not qualified to be a unit for setting up an administration. Only a locality, whether it is a town or a city, can serve as a unit of administration, as a unit for the church. If we read the Bible carefully, we can find churches only in a province; we cannot find churches in a city. In a city, in a locality, there was only one church. It is not right for the unit of the church to be larger than a city, a locality; it is also wrong for the unit of the church to be smaller than a city, a locality.

We have seen in the previous chapters that the eternal heart’s desire of God is to gain a group of people in the universe, comprising all the saved ones in the past and present, local and abroad, to constitute the Body of His Son, which is the church symbolized by the New Jerusalem. This Body is a vessel to express His Son. As His Son is being expressed through the Body, God Himself is also being expressed in His Son. This is the heart’s desire of God in eternity, the goal God intends to reach in the universe. How does God accomplish this matter? How does He carry this out on earth? The New Testament shows that He is doing it by raising up a church in each locality. He first raised up the church in Jerusalem, and then He raised up a church in many other cities, including Antioch, Ephesus, Corinth, and Rome. God wants the church in each locality to be a miniature, a small-scale representation, of His universal church so that all the local churches are the same as the universal church in nature and principle, just as small chicks are similar to the large hen. These local churches represent the universal church

在她们所在的地方，代表宇宙教会，照着宇宙教会的原则，来彰显基督，来作基督的见证。所以每一个地方的教会，就是那个地方上一盏的灯台，把基督照亮出去。你在以弗所，看不见两盏灯台，或更多灯台，只看见一盏灯台，因为在以弗所只有一个教会。在一座城里，在一个地方，只有一个教会。象在亚西亚一省里面，其中的七座城，每城都有一个教会，所以就有七个教会，就是七个金灯台。这七个灯台，都是各自独立的，不是联合起来，成为一个灯台的。每一座城，每一个地方，只有一个教会。每一座城，每一个地方，只有一个灯台。这是很清楚的。神所以这样作，就是要在一个地方，一个地方，都设立起一个见证来，设立起一个灯台来，也就是设立起一个教会来。

这样，我们就明显看见，教会有宇宙的一面，也有地方的一面。宇宙的一面，乃是就着教会的整体说的；而地方的一面，乃是就着教会的出现说的。教会在地方上的出现，可以有多个，不过在每一个地方，却只能有一个，见证并代表宇宙中那个独一的教会。因为教会在宇宙中只有一个，所以教会在每一个地方上的出现和代表，也该只有一个。现在我们就来把这两面的教会——宇宙教会和地方教会——彼此的关系，简单的看一下。

壹 宇宙教会是所有地方教会的总和（弗一22～23）

我们先说宇宙教会。宇宙教会就是所有地方教会的总和。你把古今中外所有的地方教会，都加起来，就等于宇宙教会。你若把地方教会一个一个都减掉了，就没有宇宙教会了。什么是宇宙教会？实在说，就是地方教会，不过不是一个的地方教会，而是一切的地方教会。把一切的地方教会加起来，所得的总和，就是宇宙教会。这宇宙教会，就是基督的身体。

贰 每一地方教会，都是宇宙教会在那个地方上的出现（徒八1，十三1，林前一2，徒九31，十五41，加一22）

in their respective places, and they express Christ and serve as the testimony of Christ according to the principle of the universal church. Therefore, every local church is a lampstand in its locality, shining forth Christ. In Ephesus, we cannot see two or more lampstands; we can see only one lampstand because there was only one church in Ephesus. In one city, in one locality, there is only one church. Among the seven cities of the province of Asia, for example, each city had a church, so there were seven churches, seven lampstands. These seven lampstands were independent of the others; they were not unified to become one lampstand. In every city, in every locality, there was only one church; in every city, in every locality, there was only one lampstand. This is very clear. God has established this because He wants to set up a testimony, a lampstand, a church, in every locality

In this way we clearly see that the church has a universal aspect and a local aspect. The universal aspect is with respect to the church in its entirety, and the local aspect is with respect to the church in its manifestation. There can be many churches manifested locally, but in each locality there can be only one church as the testimony and representation of the unique universal church. Since there is only one church in the universe, there should also be only one manifestation and representation of the church in each locality. Now we will look briefly at the mutual relations between these two aspects of the church—the universal church and the local church.

I. THE UNIVERSAL CHURCH BEING THE SUM TOTAL OF THE LOCAL CHURCHES

Let us first speak concerning the universal church. The universal church is the sum total of all the local churches. If we add up all the local churches of the past and the present, local and abroad, this would equal the universal church. If we subtract all the local churches one after the other, there would be no universal church. What is the universal church? Actually, it is the local church, except that it is not only one local church; it is all the local churches. When we add up all the local churches, the total is the universal church. This universal church is the Body of Christ (Eph. 1:22-23).

II. EVERY LOCAL CHURCH BEING THE EXPRESSION OF THE UNIVERSAL CHURCH IN A LOCALITY

在新约的时候，神是要在每一个地方，都设立教会，以表显祂永远的心意。神是要每一个地方教会，各自在她们所在的地方，代表基督的身体，为基督作见证。每一个地方教会，都是宇宙教会在那个地方上的出现。所以，在耶路撒冷的教会，在安提阿的教会，在哥林多的教会，或在任何地方的教会，都是宇宙教会的一部分。在每一个地方的教会，都是宇宙教会在那个地方的一点出现。她不仅是代表宇宙教会，她也就是宇宙教会的一部分。祂就是在那个时候，在那个地方，出现的宇宙教会。她是在那个时候，在那个地方，显出来一部分的宇宙教会。每一个地方教会，都是宇宙教会在那一个时候，在那一个地方，所显出的一部分。

叁 宇宙教会的性质和原则，就是地方教会的性质和原则

一 教会在宇宙中，性质是属神的，在各地方上，性质也都是属神的

宇宙教会的性质和原则，就是地方教会的性质和原则。整个的宇宙教会，性质怎样是属神的，各地的地方教会，性质也照样都是属神的。所以，宇宙教会称作“神的教会”，（林前十32，）地方教会也称作“神的教会”。（一2。）

二 教会在宇宙中是唯一的，在各地方上也都是唯一的

教会在宇宙中如何是唯一的，在各地方上也如何都是唯一的。教会的原则就是一。在宇宙中是一，在地方上也是一。若是在台北这一个地方上，有了两个以上的教会，那就是有了毛病了。正如在台北这一个地方，若有了两个以上的市政府，也定规是出了问题了。在一个地方，只能有一个教会，不能有两个以上的教会。你看启示录一章十一节所说的七个地方，刚好就是七个教会。一个地方一个教会，并没有一个地方两个教会。因为在宇宙中，教会的原则乃是一，不能二；在地方上，教会的原则也是一，不能二。

In the New Testament age God wants to establish the church in every place to express His eternal intention. God's desire is that every local church would represent the Body of Christ to testify on behalf of Christ in their respective localities. Therefore, every local church is the expression of the universal church in that locality. Therefore, the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Corinth (1 Cor. 1:2), and the church in any other locality are part of the universal church. The church in a locality is a small expression of the universal church in a particular locality. It not only represents the universal church, but it is also part of the universal church. It is the universal church being expressed in a locality at a particular time. It is a part of the universal church which appears in time in a locality. Every local church is part of the expression of the universal church at a particular time in a given locality.

III. THE NATURE AND PRINCIPLE OF THE UNIVERSAL CHURCH BEING THE NATURE AND PRINCIPLE OF THE LOCAL CHURCH

A. The Nature of the Church in the Universe Being of God and the Nature of the Church in Every Locality Also Being of God

The nature and principle of the universal church are the nature and principle of the local church. Just as the nature of the entire universal church is of God, the nature of the local church in every locality is also of God. Therefore, the universal church is called “the church of God” (1 Cor. 10:32), and the local church is also called “the church of God” (1:2).

B. The Church Being Uniquely One in the Universe and in Every Locality

Just as the church is uniquely one in the universe, it is also uniquely one in each locality. The principle of the church is oneness. In the universe the church is one, and in each locality the church is also one. If there are two or more churches in Taipei, there is a problem, just as there would be a problem if there were two or more city administrations in Taipei. In one locality there can be only one church, not two or more churches. Look at the seven localities spoken of in Revelation 1:11. There were exactly seven churches. There was one locality and one church; there was not one locality with two churches. This is because in the universe the principle of the church is one, not two, and in a locality the principle of the church is also one, not two.

三 地方教会是宇宙教会的雏形

地方教会是宇宙教会的雏形。宇宙教会是个什么光景，地方教会也是那个光景，一点都不差，因为是她的雏形。宇宙教会是彰显基督的，地方教会也是彰显基督的，不过小型一点就是了。每一个地方教会，都是宇宙教会的一个代表，在她所在的地方，代表宇宙教会，活出基督的身体所该有的生活，以彰显基督。

四 宇宙教会一面是基督的身体，一面又是神的居所，地方教会也是如此

宇宙教会一面是基督的身体，（弗一 23，）为着彰显基督，一面又是神的居所，（二 20～22，）为着彰显神。宇宙教会有这两面，地方教会也有这两面，对基督是身体，（罗十二 4～5，）对神是居所。（提前三 15。）无论是身体，或是居所，都是人寄存的地方，也都是人彰显自己的地方。一个人第一是住在身体里。保罗在林后五章六节说，“我们住在身内。”当我们的亲友离世了，我们就说，他走了，他离开我们了。他的身体还在这里，但是他的人走了。所以一个人，第一是住在身体里。第二，人是住在房子里，住在家里。身体和房子，不只都是人寄存居住的地方，也都是人彰显自己的地方。看看你的身体，就知道你这个人了。我们认识一个人，差不多都是凭着他的面貌和外表。此外，我们要认识一个人，也要看看他的家，看看他所住的房子。你看见他的家很干净，你就知道他那个人很干净。你看见他的家一塌糊涂，你就知道他那个人是一塌糊涂。你看见他的家修饰得很美观，你知道他那个人很爱美。你看他的家弄得很丑陋，你知道他那个人一点不懂得美。所以什么样子的人，他的家就是个什么样子。同样一所房子，给日本人来住，就是日本样子，日本味道；若是过了几个月，换了欧美人住在那里，就是一种欧美样子，一个欧美味道；又过了半年，换了一个中国人住在里头，你一走到门口，就知道了，因为那又是一种中国样子，一个中国味道。所以人的家，人的住处，也是人彰显自己的地方。照样，教会是基督的身体，是神的居所，在宇宙中是如此，在地方上也是如此。每一个地方教会，对于基督都是身体，为着彰显基督，对于神也都是居所，为着彰

C. The Local Church Being a Miniature of the Universal Church

The local church is a miniature of the universal church. The situation of the universal church is the situation of the local church because the local church is a miniature of the universal church. The universal church expresses Christ, and the local church also expresses Christ, except on a smaller scale. Every local church is a representative of the universal church, representing the universal church in its locality by living out the proper life of the Body of Christ and thus expressing Christ.

D. The Universal Church and the Local Church Being the Body of Christ and the Dwelling Place of God

The universal church is the Body of Christ for the expression of Christ and the dwelling place of God for the expression of God (Eph. 1:22-23; 2:20-22). Just as the universal church has these two aspects, the local church also has these two aspects: it is the Body to Christ and the dwelling place of God (Rom. 12:4-5; 1 Tim. 3:15). Both a body and a dwelling place are where man resides and where man expresses himself. First, a body is where a person lives. In 2 Corinthians 5:6 Paul says that “we are at home in the body.” When a loved one passes away, we say that he is gone, that he has left us. His body is still here, but his person has left. This is the reason we say that the body is where a person lives. Second, a house, a home, is also where a person lives. A body and a house are not only places where a man lives but also where a man expresses himself. When we look at a person’s body, we know the person. We almost always know a person by his face and his appearance. Moreover, to know a person, we only need to look at his home, the house in which he lives. If his home is very clean, we know that he is a clean person. If his home is messy, we know that he is a messy person. When his home is beautifully decorated, we know that he is a person who appreciates beauty. And if his home is ugly, we know that he has no sense of beauty. A person’s home is a depiction of the person himself. A house where a Japanese family lives will have certain Japanese features and a distinct Japanese flavor. If the same house is occupied by some Europeans, it will have certain European features and a distinct European flavor after a few months. If some Chinese move into the same house, when one comes to the door after half a year, he will immediately sense Chinese features and a Chinese flavor. A person’s home, a person’s dwelling, is a place where he manifests himself. It is the same with the church as the Body of Christ and the dwelling place of God in the universe and also in every locality. Every local church is the Body of Christ for expressing Christ, and it is also the dwelling place of God for expressing

显神。林前十四章说，当教会聚集在一起的时候，人走到他们中间，就能敬拜说，神真是在你们中间了。这一个就是教会该有的光景。不光宇宙教会，连地方教会也该是如此。若是一个地方教会，对于基督失去了身体的功用，对于神失去了居所的用处，这一个地方教会，定规是出了毛病，有了难处。

肆 地方教会是宇宙教会的实行

地方教会乃是宇宙教会的实行，因为地方教会乃是宇宙教会的实际。若是没有地方教会，你就不知道该到哪里去找宇宙教会。

一 宇宙教会的建造，是借着地方教会的建造

主在马太十六章十八节说，“我要把我的教会建造在这磐石上。”主这话原是指着建造宇宙教会说的。主乃是要在宇宙中，在祂自己这块磐石上，建造一个教会。但是祂这一个建造，乃是借着地方教会。主若不建造地方教会，对宇宙教会的建造就无从着手。试想，若是没有地方教会的建造，哪里还有宇宙教会的建造？撇开了地方教会，就没有宇宙教会。所以地方教会，乃是宇宙教会的实际和实行。连主对宇宙教会的建造，都是借着对地方教会的建造而有的。

二 必须有地方教会，宇宙教会才能有行政上的执行

主在马太十六章说过祂要建造宇宙教会之后，到十八章十七节又说，在信徒中间若有了难处解决不了，就要告诉教会。主在这里所说的教会，定规是指地方教会。不然的话，就人要到哪里去告诉？我们该信，既有一个教会，是我们能去告诉的，那必定是在地方上的教会。

主在马太十八章所提起的，明显是教会中的行政问题。若是有问题，你解决不了，就告诉两三个人；两三个人再解决不了，就告诉教会。这明明给我们看见，乃是在地方上行政的事。所以在教会中，无论是行政、管理，或是造就、

God. First Corinthians 14:25 says that when the church meets together and someone comes into their midst, he will worship, declaring, “Indeed God is among you.” This is the proper situation of the church. Both the universal church and the local church should be like this. If a local church has lost its function as the Body with respect to Christ and lost its usefulness as the dwelling place with respect to God, it surely has problems and difficulties.

IV. THE LOCAL CHURCH BEING THE UNIVERSAL CHURCH IN PRACTICALITY

The local church is the universal church in practicality because the local church is the reality of the universal church. If there were no local church, we would not know where to find the universal church.

A. The Universal Church Being Built through the Building of the Local Church

In Matthew 16:18 the Lord said, “Upon this rock I will build My church.” The Lord’s word here refers to the building of the universal church. The Lord wants to build the church in the universe upon Himself as the rock, but His building is done through the local church. If the Lord did not build the local church, He would have no place to start His building of the universal church. We must consider this: if there is no building of the local church, how can there be the building of the universal church? If we put aside the local church, there would be no universal church. Therefore, the local church is the reality and the practicality of the universal church. Even the Lord’s building of the universal church is gained through His building of the local church.

B. The Local Church Being Necessary for Carrying Out the Administration of the Universal Church

After the Lord said that He would build the universal church in Matthew 16, He said that if a problem between believers could not be resolved, then they should tell it to the church (18:17). The church spoken of by the Lord here surely refers to the local church. Otherwise, where would the believers go? We need to believe that since there is a church to which we can go and tell our problems, then it must be the church in a locality.

What the Lord spoke of in Matthew 18 is obviously a matter of the administration in the church. If we have a problem that we cannot solve, we may tell it to one or two others; if the two or three of us still cannot solve it, then we should tell it to the church. This clearly shows that this is a matter of local administration. Therefore, matters related to administration and

带领，都该是在地方上。若不是在地方上，这些都没有办法执行。所以必须有地方教会，宇宙教会才能有行政上的执行。

主在马太十八章所说的话，也给我们看见，怎样的一个聚会，才是一个地方教会。如果在一个地方，只有两三个人，他们只要奉主的名聚会，就够资格成为一个地方教会了。但，若是在那个地方有更多的弟兄姊妹，他们只是两三个人在那里奉主的名聚会，而说他们就是一个教会，那就不对了。主在马太十八章，虽说两三个人可以奉祂的名聚会，（20，）但不是说他们这个聚会就是教会。主给我们看见，他们这两三个人奉主名的聚会，并不是教会，因为他们有了问题，还需要告诉教会。（16～17。）如果两三个人在某路某某巷聚会，就是教会的话，那么任何一条街路巷里，只要有两三个人聚会，都可以成为一个教会了。若是这样，你想看教会要乱到什么地步？并且这样一来，很容易给肉体藏身。只要看别的弟兄不顺眼，或是和什么弟兄有了争吵，就可以随便分开，自成一个“教会”，那就不需要十字架的破碎了。在教会中，绝不能因着意见、感情、眼光，和别的弟兄姊妹不同，就分了。这是绝对不该的。若是每一位弟兄姊妹，都肯接受主的对付，而不与别人分，我们该信教会的光景定规不会象今天这样的纷乱。在一个地方上，就只有一个教会，只有一个交通，不会有这么多的分门别类了。我们必须看见，教会的出现，是以一个地方为范围，为立场。在每一个地方，只能有一个教会。我们脱离了宗派的分裂，就必须在地方上恢复教会的合一。我们光脱离宗派的分裂还不够，还必须在积极方面，在地方上显出基督的身体，还必须站在地方教会的立场，代表全宇宙的教会，显出基督的身体所该有的生活。

伍 对于工人和信徒，宇宙教会是抽象的，地方教会才是实际的

宇宙教会是抽象的，地方教会才是实际的。若是没有地方教会，光有宇宙教会，就不只为主作工的人没法摸着，就是信徒也不能摸着。

government or matters related to edification or leading must all be done locally. Otherwise, there would be no way for these matters to be carried out. Therefore, there must be a local church so that it is possible for the universal church to carry out its administration.

What the Lord said in Matthew 18 also shows the kind of gathering that can be considered as a local church. If there are only two or three believers in a locality, they are qualified to be a local church as long as they are meeting in the Lord's name. However, if there are more believers in that place, it is not right for only two or three people, who are meeting in the Lord's name, to say that they are the church. Even though the Lord said that two or three may be gathered into His name (v. 20), this does not mean that such a gathering is the church. The Lord indicated that these two or three, who are meeting in His name, are not the church, because when they have a problem they still must tell it to the church (vv. 16-17). If two or three meeting on such-and-such street can be considered a church, whenever there are two or three meeting on a street or in an alley, they also can become a church. If this were the case, imagine the extent of the confusion of the church. Furthermore, this would easily give the flesh a place to hide. As soon as one is unhappy with some other brothers or has an argument with the brothers, he could separate himself at will from the brothers and set up his own "church." This would require no breaking of the cross. In the church no one can separate himself from other brothers and sisters simply because of differences in opinion, desire, and views. This absolutely should not happen. If every brother or sister was willing to accept the Lord's dealings and not be divided from others, the situation of the church surely would not be like the confused situation today. In any given locality there would be only one church, only one fellowship, instead of many sects and denominations. We need to see that the manifestation of the church takes the locality as its sphere, as its ground. In a locality there can be only one church. When we are freed from the division of the sects, we need to recover the oneness of the church in a locality. It is not enough that we are freed from the division of the sects; we still need to stand on the ground of the local church, representing the universal church and manifesting the proper living of the Body of Christ.

V. THE UNIVERSAL CHURCH BEING ABSTRACT AND THE LOCAL CHURCH BEING REAL AND TANGIBLE TO THE WORKERS AND BELIEVERS

The universal church is abstract; the local church is real and tangible. If there were no local church but only the universal church, not only would the workers for the Lord be unable to touch the church, but the believers also would not be able to touch it.

一 工人的工作，都是在各地地方教会身上

凡为主作工的人，他的工作都必须是在地方教会身上。今天有许多人主张说，作工是建造宇宙教会。我们就不知道他们是怎样的建造法！你不碰着地方教会，就怎样能建造宇宙教会？你看当日的使徒们，都是在地方教会中作工。他们的工作，都是作在地方教会的身上。他们写的书信，都是给地方教会的。连以弗所书那样讲宇宙教会的书信，也是写给在以弗所那一个地方教会的。地方教会，乃是作工的人工作的对象。若没有地方教会，作工的人就无从着手。

二 信徒共同的生活，和配搭的事奉，也都是在地方教会中

信徒之间共同的生活，和配搭的事奉，也都是在地方教会中。我们知道，基督徒是不能单独的。基督徒的生活，或说基督徒的生命，不是象蝴蝶一样，乃是象蜜蜂一样。蝴蝶是单独的，蜜蜂是成群的。基督徒的生命，乃是成群的生命，乃是身体的生命。基督徒没法单独，因为所有基督徒所有的，就是一个生命，所有得救的人里头，就是一个生命。这一个生命，要求我们成群，要求我们成体，要求我们不单独。每一个得救的人，除非他冷淡、退后或跌倒了，否则不必你教导，他就要找弟兄，就喜欢来聚会，这是定规的。在我们基督徒里头的生命，乃是一个身体的生命。所以基督徒的生活，乃是共同的生活；基督徒的事奉，也是配搭的事奉。但在这里就发生一个问题。这共同的生活，和配搭的事奉，是在什么地方？是在宇宙教会中？这是摸不着的。必须在地方教会中！你在台南，就在台南的地方教会中。你在台北，就在台北的地方教会中。这是很清楚的。

陆 只有摸着地方教会，才能摸着宇宙教会

我们只有摸着地方教会，才能摸着宇宙教会。我们不活在地方教会中，就不能活在宇宙教会中。我们不配搭在地方教会中，也就不能配搭在宇宙教会中。我们脱开地方教会，就是脱开宇宙教会。有人常常提到宇宙教会，我就喜

A. The Workers' Work Being Carried Out in the Local Church

Anyone who works for the Lord should be working for the local churches. Today many people think that working for the Lord means to build the universal church, but how is it possible for them to build the universal church? How can the universal church be built without touching the local church? Look at the apostles in the early church: they all worked in local churches, and their work was all for the local church. The Epistles they wrote were written to local churches. Even Ephesians, the Epistle which speaks of the universal church, was written to the local church in Ephesus. The local church is the object of the work of those who work for the Lord. If there were no local churches, the Lord's workers would not know where to start their work.

B. The Believers' Corporate Life and Service in Coordination Being Realized Also in the Local Churches

The believers' corporate life and service in coordination are also realized in the local churches. We know that the believers cannot be alone. The Christian life is not like the life of the butterfly; it is like the life of the bee. Butterflies are individualistic, but bees are always in companies. The Christian life is a corporate life, the life of the Body. Christians cannot be alone, because they all have the same life. As saved ones, we all have the same one life, and this life requires us to be together, to be a corporate body, and to not be individualistic. Every saved one, without being taught, seeks out the brothers and loves to come to the meetings; this is a sure fact unless he has become cold, backslidden, or fallen. The life within a Christian is a life of the Body. Therefore, the living of a Christian is a corporate living. Christian service is also a service in coordination. But here a question arises. Where can we have this corporate living and this coordinated service? Is it in the universal church? It is not possible to touch them there. We must be in the local church! If we are in Tainan, we can experience them in the church in Tainan. If we are in Taipei, we can experience them in the church in Taipei. This is very clear.

VI. TOUCHING THE LOCAL CHURCHES BEING THE ONLY WAY TO TOUCH THE UNIVERSAL CHURCH

We can touch the universal church only by touching the local church. If we do not live in the local church, we would not be able to live in the universal church. If we do not serve in coordination in the local church, we cannot serve in coordination in the universal church. If we stay away from the local church, we stay away from the universal church. Some

欢问他说，宇宙教会在哪里？你碰到了么？你有没有办法碰到？你要碰到宇宙教会，非碰到地方教会不可。你脱开了地方教会，就脱开了宇宙教会。

people frequently speak of the universal church, but I would like to ask them, “Where is the universal church? Have you ever touched it? Do you have a way to touch it?” If we want to touch the universal church, we have no other way but to touch the local church. Once we stay away from the local church, we immediately stay away from the universal church.

地方教会之间

现在我們再看一点一个地方教会，和另外一个地方教会之间的关系。

壹 行政是地方的，是各地独立的一就地为政

每一个地方教会，行政都是地方的，是各地独立的。这就是就地为政。这一个原则，是绝不可破坏的。

我们怎么知道各地教会的行政该是独立的呢？因为圣经给我们看见，使徒在各教会中都设立长老，（徒十四23，）就是在各城里都设立长老。长老是管理教会的，是教会中的行政者。所以每一个地方教会都各有自己的长老，就是证明说，每一个地方教会的行政都是独立的。各地教会有各地教会的长老，也就是各地教会有各地教会的行政。

贰 交通是宇宙的，是各地合一的——“身体”的交通

各地教会的行政，虽是独立的，但各地教会的交通，却不是独立的，乃是宇宙的，是各地合一的，是一个身体的交通。这就是我们擘饼聚会时每次擘的饼所指明的。使徒说，“我们所擘开的饼，岂不是交通基督的身体么？我们虽多，仍是一个饼，一个身体。”（林前十16～17，原文。）教会的行政是就地为政的，交通是身体合一的。若是在台北的教会说，我们和台南教会没有关系，所以我们不和他们有交通，这是不得了的一件事，在台北的教会立刻就变作一个地方宗派了。若是在台南的教会说，我们不喜欢台中教会，我们也不喜欢台北教会；我们什么地方的教会都不喜欢，我们都不管他们，不和他们有交通，我们只管台南教会。这就是台南的地方宗派。不错，各地教会的行政是独立的，但交通却不能单

THE RELATIONSHIP BETWEEN LOCAL CHURCHES

Now let us look briefly at the relationship between one local church and another local church.

I. THE ADMINISTRATION IN EACH LOCALITY BEING LOCAL AND BEING INDEPENDENT—THE LOCAL ADMINISTRATION

The administration of every local church is local; it is independent in each locality. This is the local administration. This principle absolutely must not be violated.

The administration in each locality should be independent because the Bible shows that the apostles' appointment of elders in every church is equal to their appointment of elders in every city (Acts 14:23; Titus 1:5). Elders administrate the church; they are administrators of the church. Therefore, a local church having its own eldership indicates that each local church is independent in administration. A church in each locality having local elders indicates that the church in each locality has a local administration.

II. THE ONE FELLOWSHIP AMONG ALL THE LOCALITIES BEING UNIVERSAL—THE FELLOWSHIP OF THE BODY

Although the administration of the church in each locality is independent, the fellowship of the church in each locality is not independent but universal. It is one among all the localities because it is the fellowship of the Body. This is signified by the bread we break at the Lord's table. The apostle Paul says, "The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread" (1 Cor. 10:16-17). The administration of the church is carried out locally; the fellowship of the church is one in the Body. Suppose the church in Taipei says, "We have no relationship with the church in Tainan, so we do not fellowship with them." This would be a terrible thing because the church in Taipei would immediately become a local sect. Suppose the church in Tainan says, "We do not like the church in Taichung; neither do we like the church in Taipei. We do not like the church in any place, nor care about any of them, nor fellowship with them. We care only about the church in Tainan." This would be a local sect in Tainan. While the administration of the church in each locality is independent,

独。交通是宇宙性的，是身体的。我们不只要和在台湾各地的教会有交通，还要和在世界各地的教会有交通。全世界的教会，乃是一个基督的身体，所以交通该是一致的，该是合一的。教会的行政是就地的，交通是身体的；行政是独立的，交通是合一的。

叁 各地教会是直接活在主面前，向元首基督直接负责，不可成立联合会，更不可有总会

各地教会，都是直接活在主面前，直接向元首基督负责，绝不可成立联合会，更不可有总会。这就是说，在地方教会之上，不该再有什么会。若是在地方教会之上，还有什么会，这个上级会就变作下级会的元首，而夺取了基督作元首的地位。你看启示录一章十一至二十节所说的七个教会，乃是七个各自独立的灯台，各自独立的教会，直接活在那位行走在她们中间的主面前，并不是大家联合起来，成立一个联合会，或者一个总会，其他的几个会，就听那个总会的话。若是这样的话，地方教会中有了问题，有了行政的事，就不必问元首基督，不必祷告主，不必寻求主的意思，只要去问总会就好了。就是寻求主的意思，也不能算得数，因为总会下了命令，总会有了议决，你就得遵守。请记得，这样的一个总会，就是夺取了基督作元首的地位。这样的一个总会，对于元首基督，乃是篡夺的，乃是越分的，是最得罪主的。这就是今日基督教所犯的大罪。地方教会，应该就是最高的教会。地方教会，也应该就是最低的教会。没有比地方教会更高的会，也没有比地方教会更低的会。地方教会乃是唯一的会，没有上级会，也没有下级会，乃是一地一会，直接活在元首基督跟前。若是有问题，有难处，有行政的事，都要祷告基督，仰望元首，等候元首的指引，一直向元首负责。这是非常紧要的一件事。我们在这里不仅是争一个组织的问题，也不仅是争一个制度的问题，我们乃是争基督作元首的问题，乃是争圣灵掌权的问题。一有了总会，就代替了基督，抹煞了圣灵，基督就没有地位了，圣灵也没有主权了，下级会就要服从上级会。这是作不得的。世界的组织可以这样，教会绝不

the fellowship should not be independent but rather be universal and of the Body. Not only do we need to have fellowship with churches in different localities in Taiwan, but we also need to have fellowship with churches in all localities around the globe. The churches all over the earth constitute the one Body of Christ; therefore, their fellowship should be one and the same. The administration of the church is local, but its fellowship is of the Body; the administration is independent, but the fellowship is in oneness.

III. ALL THE CHURCHES LIVING DIRECTLY BEFORE THE LORD AND BEING RESPONSIBLE DIRECTLY TO CHRIST, THE HEAD, NOT FORMING A FEDERATION OR HAVING A HEAD CHURCH

The churches in all localities should live directly before the Lord, and each is responsible directly to Christ, the Head. They absolutely should not form a federation, and even more, they should not have a head church. This is to say that there should not be any organization above the local church. Otherwise, the organization on top becomes the head of the church underneath it, thus usurping the headship of Christ. Look at the seven churches in Revelation 1:11-20. They were seven independent lampstands, independent churches, each living before the Lord who was walking in their midst. They did not unite to form a federation; neither did they have a head church directing other churches. If there is a head church, it would not be necessary for the elders to inquire of Christ, the Head, when a local church has some problems or must take care of certain administrative matters. Nor would the elders need to pray or seek the will of the Lord; they could simply seek advice from the head church. Even if they sought the Lord's will, it would not count, because when the head church gave an order or made a resolution, they would need to keep it and abide by it. We must remember that a head church usurps the headship of Christ. Having a head church is presumptuous, overstepping, with regard to Christ, the Head; it is very offensive to the Lord. This is the great sin committed by Christianity today. The local church should be the highest church, and it should also be the lowest church. There is no church higher than the local church, and there is no church lower than the local church. The local church is the unique church; there is no higher-level church, and there is also no lower-level church. Rather, there is one locality with one church, and each church lives directly before the Lord. When there are problems, difficulties, or administrative matters, the church must pray to Christ, look to the Head, wait for the direction from the Head, and remain responsible to the Head. This is a very important matter. We are not contending merely concerning a matter of organization or system but concerning the headship of Christ and the authority of the Holy Spirit. Once there is a head church, it replaces Christ and annuls the Holy Spirit. When a lower church must obey a higher church, there is no more room for Christ, and there is no authority of the Holy Spirit. This is not permissible. This is acceptable

可以这样。教会只有在地方上平行的单位，绝没有上下的组织。当日亚西亚的七个教会，都是单独直接的活在元首基督跟前。教会是七个，灯台也是七个，元首基督就行走她们中间，她们一个一个的教会，都向祂直接负责。那七个教会，基督不是笼统的对付，不是写一封信寄给她们七个教会，列上她们七个地名就算了。不，元首基督乃是写了七封书信，给她们七个教会，一个一个的对付。以弗所就是以弗所，士每拿就是士每拿，都是单独直接的向祂负责，并单独直接的受祂的对付。所以教会绝不能有联合会，或是总会一类的组织。

前几年我到台中，碰到一位新蒙恩的弟兄，他很高兴的对我说，李弟兄，再过一周，我就要到台北总会去了。我就对他说，弟兄，我们没有总会，没有总会、分会这样的事。台北不是总会，台中也不是分会。谁也不是谁的总会，谁也不是谁的分会。台北教会就是台北教会，台中教会也就是台中教会，没有总会、分会的讲究。各地的教会，都是直接活在主面前。台北教会虽然大，但不是总会，也不是高一点的会。台北这个大教会，和板桥那个小教会，是同样高，也是同样低，是完全一样的站在平等的地位上。板桥教会不能管台北教会，台北教会也不能管板桥教会，每一个地方教会，都是直接活在元首跟前，受圣灵的管治。不错，我们承认在属灵的事上，该彼此有帮助，彼此有带领、有交通，但那是属灵的，不是形式的，也不是行政的。那不是组织上的，完全是属灵上的。我们若觉得是出乎主，有主的引导，我们可以接受别地教会的带领。我们若觉得不是主的意思，就可以不接受。这样不接受，不是说就分了宗派了。今天这件事不接受，下一个月又有一件事，我们就接受了。因为我们觉得那个帮助是对的，是出乎主的，所以我们就接受了。所以各地教会的关系，是属灵的、交通的，而不是行政的、组织的。

肆 各地教会的行动，该是一致的

圣经虽然一面说，各地教会没有行政上的组织，没有总会，没有联合会，都是就地为政的；但另一面又说，各地教会在行动上，该是一致的。使徒写给哥林多教会的书信，

in worldly organizations, but it is absolutely unacceptable in the churches. The churches are local units on the same level; they do not have a vertical organization. In the early days, the seven churches in Asia were living individually and directly before the Lord. There were seven churches, and there were also seven lampstands. Christ, the Head, was walking in their midst, and each of the churches was directly responsible to Him. Christ did not deal with the seven churches generally; He did not write one epistle to the seven churches, listing all the seven names of the localities together. Rather, Christ, as the Head, wrote seven epistles to seven churches, dealing with them one by one. Ephesus was Ephesus, and Smyrna was Smyrna; each one was responsible directly to Him, and He dealt with each one directly. Therefore, the church absolutely should not have any kind of organization such as a federation or a head church.

Several years ago when I was in Taichung, I met a newly saved brother. He gladly told me, "Brother Lee, in a week I am going to the head church in Taipei." I said to him, "Brother, we do not have a head church; we do not have such a thing as a head church or a subsidiary church." The church in Taipei is not the head church, nor is the church in Taichung a subsidiary church. No church is the head of another, and no church is the subsidiary of another. The church in Taipei is simply the church in Taipei, and the church in Taichung is simply the church in Taichung; there is no distinction with one being the head church and the other being a subsidiary church. The churches in all the localities live directly before the Lord. Although the church in Taipei is large, it is not the head church, nor is it a higher church. The large church in Taipei and the small church in Panchiao are on exactly equal standing; neither is higher nor lower than the other. The church in Panchiao cannot control the church in Taipei; neither can the church in Taipei control the church in Panchiao. Every local church lives directly before the Lord and under the ruling of the Holy Spirit. In spiritual matters the churches should help one another, lead one another, and fellowship with one another; however, this is spiritual, not formal or administrative. It is not organizational; rather, it is altogether spiritual. If we feel that something is of the Lord and it is the Lord's leading, we may receive the help from the church in another locality. But if we feel that something is not the will of the Lord, we may refuse it. This refusing does not mean that we are divided or sectarian. Today we may refuse the help from another church in a certain matter, but next month we may accept the help from the same church in another matter. Since we feel that such a help is right and from the Lord, we accept it. Therefore, the relationship among the churches in all the localities is spiritual and in the nature of fellowship; it is neither administrative nor organizational.

IV. ALL THE CHURCHES BEING THE SAME IN THEIR ACTIONS

On one hand, the Bible says that the local churches do not have any relationship according to administrative organization; that is, there is no head church or federation, and every church carries out its administration locally. On the other hand, the Bible says that the churches in all the

不光是写给哥林多的圣徒的，也是写给各地求告主名之人的。（林前一2。）主写给七个教会的七封书信，每一封的书信，虽是单独写给某一个地方教会的，但在每一封书信末了，又说那是圣灵向众教会所说的话。（启二7，11，17，29，三6，13，22。）究竟教会是没有法子分的。教会的行政虽然是独立的，教会的性质还是一个，教会的交通还是一个。各地教会在组织上虽不该联合，但在原则上还是一致的，在性质上更是相同的，在交通上尤其是一个。绝不会说，在一件为主作见证的事上，这地教会是一个样子，那地教会又是一个样子。各地教会在组织上虽不该联合，但在交通上、在性质上、在原则上，却该一致。使徒对于一件事，吩咐一地教会的时候，就说，“我吩咐各教会都是这样。”（林前七17。）使徒对各地教会，从来没有两样的吩咐。他要一个地方的教会如何在主日奉献，他要各地的教会也都照样作。（十六1～2。）一地教会所没有的规矩，各地教会也都没有。（十一16。）一地教会所不作的事，各地教会也都不作。（十四34。）每一个地方教会，都该效法各地教会在主里面所有的榜样。（帖前二14。）

所以，圣经给我们看见，一面教会的行政是独立的，一面教会的交通又是合一的；一面教会不能有联合，不能有组织的总会，一面教会的行动又该是一致的；好象教会是分而合的，又是合而分的。为什么要这样？因为在行政上、在管理上、在带领上、在造就上，分了就地为政，就相当方便。另一面，教会的性质、原则、交通，都是一，所以在一切的行动上，也都应该是一致的。

但愿主怜悯我们，叫我们在这些事上，能认识得清楚，也能作得好，不至于落到宗派里面。每一个地方教会，都该是站在合一的立场上，没有分的条件，没有分的成分，也没有分的情形，完全是一个合一的光景，来维持基督身体的见证。同时又和各地这样维持见证的教会，是一致的，是有交通的。

localities should be the same in their actions. First Corinthians, which was written by the apostle Paul to the church in Corinth, was addressed not only to the saints in Corinth but also to all those who call upon the name of our Lord Jesus Christ in every place (1:2). Although every one of the seven epistles to the seven churches was written to a particular church individually, the end of the epistle indicates that each epistle is also the speaking of the Holy Spirit to the churches (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). After all, the churches are one. Although the administration of the church is independent, the nature of the church is still one, and the fellowship of the church is also one. Although the local churches should not be united in an organizational way, in principle they are one; even more, they are the same in nature, and they are one in the fellowship. In the matter of bearing the testimony of the Lord, it should not be that a church in one locality has one expression, and the church in another locality has another expression. Although the churches should not form an organizational union, they should be the same in fellowship, in nature, and in principle. When the apostle gave direction to a particular church concerning a certain matter, he said, "So I direct in all the churches" (1 Cor. 7:17). The apostle never directed the churches in two different ways. Just as he charged the church in one locality to make offerings on the Lord's Day, he charged all the churches in the same way (16:1-2). If a local church does not have a certain custom, all the churches should not have that custom (11:16). If a local church does not have a certain practice, all the churches should not have that practice (14:33b-34). Every local church should imitate the churches and follow their example in the Lord (1 Thes. 2:14).

The Bible shows that, on the one hand, the administration of the church is independent, and on the other hand, that the fellowship of the church is one. The churches must not have a federation or a head church, but the churches should be the same in their actions. It seems as if the churches are independent yet one, one yet independent. This is because in administration, in managing, in leading, and in edifying, it is quite convenient for the churches to be independent in their local administration. However, because the nature, the principle, and the fellowship of the church are all one, the churches must be the same in their actions.

May the Lord have mercy upon us in order that we may know these matters clearly and practice them properly so that we may not fall into sectarianism. Every local church must stand on the ground of oneness, without any condition of division, any element of division, or any situation of division. Instead, we should be in a situation of oneness to maintain the testimony of the Body of Christ. At the same time, each local church is one and in fellowship with the churches in all the localities that maintain such a testimony.

第三部分

教会的变质与恢复

我们每一次提起教会的见证和立场，都不能不来看教会已往的历史，和教会今天现实的情形。因为每一个人真要认识教会这个东西，就不只必须从神的话，从神的光来看，也必须从教会的历史，和教会现实的情形来看。我们若是把这几方面都看过了，我们对于教会才能有一个完全而透彻的眼光。所以我们还要再花一点时间，来看教会的变质和恢复，也就是来看教会的历史和现况。

我们要看教会的变质和恢复，就得先看教会原初的样子。我们认识了教会原初的样子，我们才能知道教会是在哪一点上变质了，是在哪一点上出事了，也才能知道教会是在哪一点上又恢复了，是在哪一点上又改正了，或者还有什么点没有恢复，没有改正。

我在这里必须插进几句话来。今天在一般基督徒中间，若谈到人得救的事，或追求属灵的事，大家里头都很容易起响应，因为都觉得这是非常切身的问题。但若提起教会的问题来，大家就觉得不是那么切身。人得救就可以了，人属灵就可以了，教会这个问题好象不是那么必需。还有的人认为这个问题太麻烦了，太复杂了，谈也是谈不清楚的。但是，弟兄姊妹，我们若认识神的话语，就能清楚的看见，神的目的并不在别的，乃是在于得着教会。神拯救人乃是为着教会，神造就人也是为着教会。在教会这个时代里，神所作的一切，都是为着教会。神就是要在这个时代里，一地一地的得着一个一个教会，好借着教会来彰显祂自己。我们不能太在自己的感觉里，我们必须进到神的感覺里。我们的感觉以为人得救就可以了，人属灵就可以了，但神的感觉是说，必须有教会才可以。人得救是手续，人属灵也是手续，教会才是神的目的。若是我们光注重手续，而忽略了目的，我们就是在半路上的人。若是我们光凭我们这一面的感觉，来注意我们所以为切身的问题，而没有顾到神的心意，来注意神的目的，我们作神的儿女，

SECTION THREE:

The Degradation And The Recovery Of The Church

Whenever we speak of the testimony and the ground of the church, we need to look at the history of the church and the actual condition of the church today. Everyone who truly desires to know the church must look at it not only from the standpoint of the Word of God and the light of God but also from the history of the church and the actual condition of the church. Only when we have looked at all these aspects can we have a complete and thorough view of the church. Therefore, we need to spend some time to look at the degradation and the recovery of the church, that is, to look at the history and the present condition of the church.

Before we look at the degradation and the recovery of the church, we need to consider the original condition of the church. Only after we understand the original condition of the church can we know how the church has degraded and deviated, and only then can we know the matters that have been recovered and corrected and even what matters still need to be recovered and corrected.

I need to say a few words here. Today when matters such as man's salvation and the pursuit of spirituality are spoken of among most Christians, most people quickly respond because they feel that these matters are related to them personally. But when the matter of the church is brought up, they feel that it is not related to them personally. As long as they are saved and spiritual, it is good enough for them, and it seems unnecessary to be concerned regarding the church. There are also some who think that the matter of the church can never be made clear because it is too troublesome and too complicated. But brothers and sisters, if we know the word of God, we can clearly see that the goal of God is to obtain the church. God saves people for the church, and God edifies people for the church. In the age of the church everything God does is for the church. God's desire is to gain a church in each locality in this age so that He may express Himself through the church. We should not remain in our own feeling; rather, we must enter into God's feeling. Our feeling may be that it is sufficient to be saved and spiritual, but God's feeling is related to the church. Man's salvation is a procedure and so is man's spirituality; only the church is the goal of God. If we only pay attention to the procedure and neglect the goal, we will be "halfway" people. If we pay attention only to matters that we feel are closely related to us and do not care for

总是差了一点。我们都知道，每一个体贴神心意的人，都要顾到神的心愿。作基督徒一个基本的原则，就是要在凡事上，寻求神的心意，而遵行神的旨意。既是这样，我们对教会的问题，也就不能马虎，不能让它去。我们不能不问说，到底神的心意对教会是如何？到底神的旨意对教会是怎样？这是非常合乎理论的。所以我请求弟兄姊妹，不要把这件事看作是你身外的事。你要作基督徒，就没有办法单独，必须作教会里的人，必须和众圣徒一同事奉主。所以你一得救了，一作了基督徒，马上就遇到教会这个问题，你不能不来好好解决它。

但是，教会这个问题，就神说，虽是一个启示，仍是一个奥秘。并且就着教会的本身说，两千年来，教会经过了长远的时间，又经过了许多的地方，从许多人身上经过了，也从许多人手里经过了，来到今天，就成了一个非常复杂的东西，是纷乱的，又是分裂的。在这种情况下，我们要来认识这样一个奥秘，有长远历史，又有广泛范围的东西，就不是我们简简单单看一下，就能了然的。这需要我们有相当强的心情，肯花一点工夫，也需要我们心里清洁单纯，思路清明细密，还需要我们有耐心，一点一点的查看才可以。

我们在已过几天，已经把神的话语中那些关于教会的，看过了一点。我们看过神对教会的心愿是什么，神如何要教会作祂儿子的身体，作彰显祂的一个器皿。我们也看过神怎样在这个时代里作事，要在一个地方，一个地方，建立起教会来。我们也看过教会如何是一个合一的东西，因此教会的立场也就是合一，凡是分门别类的，就是失去了教会的立场。我们也看过这一个合一的立场，乃是在一地一地的地方上。大过地方的，是失去了教会的立场，小于地方的，也是失去了教会的立场。这些重点，我们大略都看过了。我们现在要来看教会原初的情形，然后再接着来看教会的变质，与教会的恢复。

God's intention to focus on God's goal, we are somewhat lacking as the children of God. Everyone who understands God's heart cares for God's desire. A fundamental principle for being a Christian is to seek God's heart in everything and to obey God's will. Since this is the case, we cannot be loose in the matter of the church; we cannot simply ignore it. We need to ask: What is God's intention concerning the church? What is God's purpose for the church? This is very reasonable. Therefore, brothers and sisters, I beg you to not consider that this matter is unrelated to you. As Christians, we cannot be alone; we must be in the church and serve the Lord together with all the saints. After we are saved and become Christians, we are confronted with the matter of the church, and we must deal with it properly.

The church is still a mystery, even though it is a matter involving revelation. However, in the past two thousand years the church has passed through many places, many people, and even the hands of many people so that it has become something exceedingly complicated, confused, and divided. Under the present circumstances, in order to know this mystery, something with such a long history and with such a broad sphere, we cannot be clear if we look at it only in a simple and brief way. We need a strong desire and a willingness to make an effort; we also need a pure and simple heart and a sober and careful mind. Finally, we need patience to study it point by point.

In the foregoing chapters we looked at some of the points spoken of in the Word of God concerning the church. We looked at God's desire concerning the church, specifically how God desires the church to be the Body of Christ as a vessel to express Him. We looked at how God is working in this age to build up churches in locality after locality. We also saw how the church is an entity of oneness, how the ground of the church is related to oneness, and how everything sectarian results in the loss of the ground of the church. We saw that the ground of oneness rests on the locality of place, that whatever is greater than a locality loses the ground of the church, and that whatever is smaller than a locality also loses the ground of the church. We briefly covered these important points. Now we need to look at the original condition of the church and then look at the degradation and recovery of the church.

教会原初的情形

关于教会原初的情形，我们不能把一切都看过，只能找出几个和教会的见证与立场有关系的重点，来看一下，借以认识教会到底是一个怎样的东西，她的原则是什么，她的组成是怎样，她的立场又是什么。我们就是根据这几个观点，找出七点来简要的一看。

壹 信徒不分阶级，互相配搭，共同事奉

原初的教会，有一个特点，就是所有得救的人，一点不分阶级，大家彼此作肢体，互相配搭，共同事奉。关于这一点，我们又要分三点来说一下：

一 信徒都是弟兄，不分等级

第一，所有得救的人都是弟兄，没有等级之分。当主在世上的时候，祂就很清楚的对门徒说过，外邦人有君王和大臣管理他们，但是在你们中间，就是在教会里头，不可这样。在教会里，凡要为大的，凡愿为首的，都要作众人的仆人。你愿意高么？你就得低。你愿意大么？你就得小。所有的人，都是平等作弟兄，没有等级高低之分。（太二十 25～27，二三 8～11。）

但是，现在在弟兄姊妹们中间，常发现一件事，就是大家最喜欢分等级。本来教会中的长老，并不是一个等级，不过是教会中一班负管理带领责任的人。长老这个名称，乃是重在说到作长老的人，在属灵方面是长而老的，并不是教会中一种等级的称呼。但是在这几年，常有弟兄姊妹，在写信或谈话的时候，竟把长老的称呼摆进去了，什么刘长老、张长老。这完全是阶级的观念，是与原初教会的情形不合的。我深深的盼望，在我们中间有实实际作长老的人，爱神的教会，牧养神的群羊，带领弟兄姊妹。但是我们不要把“长老”当作一个头衔，用以称呼任何人。那完全是出于属人的阶级观念，是不应该带到教会里面来的。

THE ORIGINAL CONDITION OF THE CHURCH

Concerning the original condition of the church, we cannot possibly cover everything; rather, we can look only at some important points related to the testimony and the ground of the church so that through them we can know the church, including her principle, her constitution, and her ground. According to these aspects, we need to look at seven points briefly.

I. THE BELIEVERS BEING IN MUTUAL COORDINATION AND SERVING TOGETHER WITHOUT HIERARCHY

One of the characteristics of the original church was that there was no hierarchy among the saved ones. They were all members one of another, coordinating mutually and serving together. There are three sub-points related to this.

A. The Believers All Being Brothers without Distinctions in Rank

First, all the saved ones are brothers without any distinctions in rank. When the Lord was on the earth, He told the disciples clearly, "The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you [that is, in the church]; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave" (Matt. 20:25-27; 23:8-11). Do you want to be high? Then you need to be low. Do you want to be great? Then you need to be little. All the believers are brothers on the same level; there are no distinctions involving some who are higher and some who are lower.

Today we often discover that brothers and sisters like having distinctions in rank very much. Originally the elders in the church were not a distinctive group; they were merely saints who were responsible for the administration and the leading of the church. The term elder emphasizes that the elders are saints who are more mature spiritually; it is not a title of a particular rank in the church. However, in recent years some brothers and sisters have frequently used elder as a title, such as "Elder Liu" or "Elder Chang," in their correspondence and conversation. This is altogether a concept of rank which completely contradicts the condition of the original church. I dearly hope that among us there are those who really are elders, who love the church of God, shepherd the flock of God, and who lead the brothers and sisters. But we must not use elder as a title to address anyone. To do so is altogether related to the human concept of class distinctions, and it should never be brought into the church.

你记得那位老约翰，他是头一班使徒中最后剩下的一个。到他写启示录的时候，已经是主后九十五、六年了。那时连保罗也已经去世约有三十年了。所以他是那时一位最老的使徒。并且他实实在在也在一个地方教会中作过长老。他的年龄也将近百岁。在当日的基督徒中间，不光是在一地，就是在各地，他都算是最年长的一位了。但当他写信给七个教会的时候，他还是说，“我约翰就是你们的弟兄。”（启一9。）所以我们一直要看见一件事，原初的教会有一个性质，就是所有的圣徒都是弟兄，丝毫没有阶级的观念。

二 信徒都是基督身体上的肢体，平等配搭，各尽功用

第二，信徒都是基督身体上的肢体，大家平等配搭，各尽功用。这在罗马十二章四至五节，林前十二章十二至二十七节，和以弗所四章十六节，说得很清楚。没有一个得救的人，不是基督身体上的肢体。既是肢体，就没有一个是没有功用的。如果一个人得救了，而在教会中还没有一点功用，他定规是一个堕落的基督徒，是一个出事的弟兄或姊妹。若是正常的话，一个人只要是得救的，他在教会中，就是一个有功用的肢体，和众圣徒一同配搭事奉主。在我们的身体上，最小的一个肢体，都有它的用处。照样，在教会中，最小的一个弟兄或姊妹，就是才刚得救，也应该有他一分的用处。

不只如此，在教会这个身体上，各肢体的配搭也是平等的。虽然在配搭的里面，有地位上的等次，但这并不是阶级。比方在人的身体上，眼睛是高一点，鼻子是低一点，但这绝不是高低的阶级，不过是功用安排上的等次而已。你看，若是把鼻子摆在眼睛的上面，那是多丑！也多不方便！在原初的教会中，那一个配搭是美丽的，又是合用的，各人守各人的地位，并不是分等级，乃是彼此配搭作肢体。

三 信徒都是神的祭司，没有居间阶级，没有圣品与平俗之分

The aged apostle John, who was the last of the original group of apostles, was approximately ninety-five or ninety-six years old when he wrote the book of Revelation. At that time the apostle Paul had been gone for about thirty years. Therefore, John was the oldest apostle. Furthermore, he had actually been an elder in a local church. Since he was approaching the age of one hundred, he could be considered the most senior among the Christians at that time, not only in one locality but even in all the localities. However, when he wrote the epistles to the seven churches, he still said, “I John, your brother” (1:9). Therefore, we must always see this one thing: one of the characteristics of the original church is that all the saints were brothers, without any concept of hierarchy.

B. The Believers Being Members of the Body of Christ, Coordinating Equally and Each Fulfilling His Function

Second, all the believers are members of the Body of Christ; as such, they coordinate with each other on an equal level, and each of them fulfills his particular function. This is shown very clearly in Romans 12:4-5, 1 Corinthians 12:12-27, and Ephesians 4:16. Without exception, every saved one is a member of the Body of Christ. Since all the saved ones are members of the Body, no one is without a function. If a person is saved but has no function in the church, surely he must be a degraded Christian, a brother who is in trouble. As long as a person is saved, he is a member with a particular function in the church and should serve the Lord in coordination with all the saints. In our physical body even the smallest member is useful. Similarly, the smallest brothers and sisters in the church, even those who are newly saved, also have a useful portion.

In addition, the coordination of every member is also on equal standing in the church as the Body of Christ. In the coordination, although there is an order in position, this is not rank. For example, in the human body the eyes are in a higher position, and the nose is in a lower position; however, this is absolutely not a matter of higher or lower rank but merely the order in the arrangement of functions. If the nose were placed above the eyes, how ugly it would be and how inconvenient! In the original church the coordination was beautiful, and it was so fitting with everyone keeping his place, not making any distinctions in rank and being in mutual coordination as members.

C. The Believers All Being Priests to God, Without an Intermediary Class or Distinctions between Clergy and Laity

第三，信徒都是神的祭司。在旧约的时候，以色列人中间有一班人是作祭司的，其他的人都是平常人。所以那时，在神的百姓中间，有所谓的“居间阶级”。但是到了新约，在教会中，就没有这个居间阶级了，信徒都是神的祭司，并没有所谓“圣品”和“平俗”的分别。

人在神面前都是祭司，这才是正常的光景。如果在神的子民中间，只有少数的人作祭司，大多数的人作平民，这乃是反常的。圣经给我们看见，原初人在神面前，每一个都可以自己向神献祭，不用别人作祭司。你看亚伯献祭，有没有别人作祭司？挪亚献祭，有没有别人作祭司？亚伯拉罕献祭，有没有别人作祭司？以撒、雅各献祭，有没有别人作祭司？以色列人在埃及地过逾越节的时候，家家都献祭，有没有别人作祭司？都没有！每一个蒙恩的人在神面前，按规矩都是一个祭司，都可以直接的亲近神，直接的事奉神。那么到了什么时候才有祭司？乃是以色列人在西乃山下拜了金牛犊，他们失败了，从那时起，神就从他们中间，分别出一个支派，就是利未人；又从利未人中间，分别出一个亚伦家来作祭司。从那时起，人就不能直接亲近神，必须祭司来代替人办理事奉神的事。以色列人要献祭么？他们自己不能献，必须找一个祭司来。以色列人要问神么？他们自己不能问，也要找一个祭司来。这样一来，以色列人中间就分为两班人了，有祭司阶级，有平民阶级。这个祭司阶级，就变作以色列人和神之间的居间人了。这一个光景，是不正常的，是出了事的。

所以到了新约，神就要所有蒙拣选得救的人，都作祂的祭司。（彼前二5，9，）主用祂自己的血把我们买来了，就是为要使我们作神的祭司。（启一5～6，五9～10。）所以我们每一个得救的人，都是神的祭司，都能直接的亲近神，直接的事奉神，直接的向神献上灵祭。这就是原初教会事奉的光景。大家都是弟兄，同作肢体，也都是祭司。有一个得救的人，就有一个肢体，就有一个祭司，就在那里事奉，也就在那里尽他的功用。因此，原初的教会当然是活的，当然是强的。这是原初教会的第一种特点。

Third, all the believers are priests to God. In the Old Testament, among the people of Israel there was a group who served as priests, and the rest of the Israelites were common people. At that time there was a so-called intermediary class among the people of God. But in the New Testament, in the church, there is no longer such an intermediary class; rather, all the believers are priests to God, without any distinctions between the so-called clergy and laity.

The normal condition is for all the people of God to be priests to Him. It is abnormal if only a small number of the people of God serve as priests, but the majority are merely common people. The Bible shows that originally everyone could offer to God without a need for others to serve as a priest for him. When Abel offered sacrifices, did someone act as a priest for him? When Noah offered sacrifices, was there someone acting as his priest? When Abraham offered sacrifices, did someone act as his priest? When Isaac and Jacob offered sacrifices, did they have others serving as priests? When the people of Israel kept the feast of the Passover, every house offered a sacrifice. Did others serve as priests for them? None of them had a priest! As a rule, everyone who received God's grace was a priest before Him, and they could all approach God directly and serve God directly. They began to have priests after they failed because of worshipping the golden calf at the foot of Mount Sinai. From that time onward, God separated a tribe—the Levites—out of the children of Israel; furthermore, even out of the Levites, He separated the house of Aaron to be the priests. From that time on, the children of Israel could no longer approach God directly; instead, they needed priests to handle the service of God in their place. When the children of Israel wanted to offer sacrifices, they could not do it themselves; they needed to find a priest to do it for them. When they wanted to inquire of God, they could not do it themselves; instead, they needed to ask the priests to do it on their behalf. Thus, among the children of Israel, there were two separate groups of people: a class of priests and a class of common people. The priestly class became the intermediary between the children of Israel and God. This situation was abnormal; it was a deviation.

In the New Testament age, God wants all His chosen and saved people to be His priests (1 Pet. 2:5, 9). The Lord bought us with His own blood to be priests to God (Rev. 1:5-6; 5:9-10). Therefore, the saved ones are priests to God, and as such, we can all draw near to God directly, serve God directly, and offer spiritual sacrifices to God directly. This was the situation involving service to God in the original church. All were brothers, all were members one of another, and all were priests. A saved person was a member and a priest, fulfilling his function and serving. Therefore, the original church was living and strong. This was the first characteristic of the original church.

貳 完全与世界分别，在世界而不属世界

原初的教会，另一种显著的情形，就是完全与世界分别，在世界而不属世界，正如主在约翰十七章十四至十七节，和十八章三十六节所说的。这一个与世界的分别，不仅是不爱世界的事，更是不调在世界的里面，完全和世界分开了。

叁 完全断绝偶像

原初的教会，也完全断绝偶像。偶像是神的对头，教会是神的见证。教会若是有了偶像，教会就变质了。这是定规的。我们从行传十五章二十九节的话可以看出，原初的教会对于偶像的弃绝，是非常彻底的。

肆 完全让神说话

完全让神说话，也是原初教会的一种重要情形。在原初的教会中，没有人的意见，没有人的制度，乃是完全让圣灵借着圣经来说话。他们让神的圣经有地位，也让神的圣灵有地位。那时，新约圣经尚未完成，所以他们常常看旧约圣经，（徒十七 11，）每逢遇到重大问题的時候，就根据旧约圣经的原则来断定。（十五 15～16。）同时圣灵也常与他们同在。所以他们原初的情形，是完全让神说话的。教会乃是彰显基督的，乃是神发表祂自己的地方，如果不让基督说话，不让神说话，那就不成为教会了。原初的教会并不是这样，乃是完全让神发表祂的意思的。

伍 一地只有一个出现——一个教会，一个交通，一个立场

原初的教会，还有一种明显的情形，就是在一个地方，只有一个出现。这就是说，在一个地方上，只有一个教会。在耶路撒冷是一个，（徒八 1，）在安提阿是一个，（十三 1，）在以弗所是一个，（启二 1，）在哥林多是一个，（林前一 2，）在任何地方都是一个。（启一 11。）每一个地方，都是只有一个教会，一个交通，一个立场。换一句话说，

II. COMPLETELY SEPARATED FROM THE WORLD—IN THE WORLD YET NOT OF THE WORLD

Another marked feature of the early church was that it was completely separated from the world; it was in the world but not of the world, just as the Lord said in John 17:14-17 and 18:36. This separation from the world was not merely a matter of not loving the things of the world; even more, it was a matter of not being mixed with the world and thereby being completely separated from the world.

III. COMPLETELY FORSAKING IDOLS

The original church also completely forsook idols. Whereas idols are adversaries of God, the church is the testimony of God. If the church has idols, the nature of the church has been changed. This is a certain fact. From Acts 15:29 we can see that the original church forsook idols in a very thorough way.

IV. COMPLETELY ALLOWING GOD TO SPEAK

Completely allowing God to speak was another important characteristic of the early church. In the original church there was no human opinion and no human system; instead, the believers completely allowed the Spirit to speak through the Scriptures. They allowed the Holy Scriptures of God to have their position, and they also allowed the Holy Spirit of God to have His position. Because at that time the New Testament books were not yet completed, they frequently read the Old Testament (Acts 17:11). Whenever they faced important issues, they would make decisions according to the Old Testament (15:15-16). At the same time, the Holy Spirit was present with them. Therefore, their original condition involved their completely allowing God to speak. The church as the expression of Christ is the place where God expresses Himself. If the church does not allow Christ to speak, the church is no longer the church. The early church was not like this; rather, it completely allowed God to express His mind.

V. EACH LOCALITY HAVING ONLY ONE EXPRESSION—ONE CHURCH, ONE FELLOWSHIP, ONE GROUND

The original church also had another notable feature; there was only one expression in each locality. This means that there was only one church in each locality. It was one in Jerusalem (Acts 8:1), one in Antioch (13:1), one in Ephesus (Rev. 2:1), and one in Corinth (1 Cor. 1:2). It was one in every locality (Rev. 1:11). Every locality had only one church, one fellowship, and one ground. In other words, in a locality there was only one group of Christians; there were not

在一个地方上，只有一班的基督徒，没有两班的基督徒，更没有多班的基督徒。不象今天的光景，单在台北一地，就不知道有多少班的基督徒。在原初，一个地方只有一班基督徒，只有一个教会。这个原则，是非常严格的，就是一地只能有一个教会。

这个一地一会的原则，就是不许可神的儿女有分裂。你在耶路撒冷么？耶路撒冷有教会，你就要在耶路撒冷的教会里面，不能分开。你到了安提阿么？那里也有教会，你也不能分开。用今天的地名来说，若是大家都守住了一地一会的原则，你到台北来，就是台北教会的弟兄；你到台南去，就是台南教会的弟兄；你到台中去，也就是台中教会的弟兄；你到任何地方，都不能再有第二个教会。教会若不是以一地一会为原则，若不是以地方为范围，以地方为立场，那一定要分裂，一定会紊乱。比方在台北这里，原来已经有一个教会，后来来了一班的弟兄，他们不管是否已经有教会了，只要两三个人同心合意的聚会，就自称是一个教会；再过些日子，又来了几个弟兄，他们在一起聚聚会，又自称是一个教会；若是这样，教会就乱了，并且成立教会也太容易了，什么人都可以随便起来设立教会了。

原初的教会，不是这样。他们在一个地方，只有一个教会。保罗到了哥林多，传了福音，有许多人得救了，他并没有设立“保罗会”，只设立在哥林多的教会。过了一些时候，亚波罗来了，也在那里作工、讲道，帮助了许多人，他也没有设立“亚波罗会”，乃是把他所帮助的人，交给在哥林多的教会。再后矶法也来了，他作了工，也没有设立“矶法会”，也是把他工作的结果，交给在哥林多的教会。不管是谁到了哥林多，也不管是作了什么工作，都把工作的结果，交给在哥林多的教会。同时所有的圣徒，无论是从罗马去的，是从以弗所去的，或是从耶路撒冷去的，他们到了哥林多，就都得算是哥林多教会的弟兄。在哥林多那个地方，只有一个教会。教会在那里，只有一个出现，只有一个立场，只有一个交通。这样一来，所有的分裂就都消除了。不象今天的光景，有一班人来到这里，就设立他们那一种的会；再有一班人来到这里，又设立他们那一种的会；另有一班人到这里来，又设立他们另一种的会；

two groups of Christians, and even more, there were not numerous groups of Christians. It was not like the situation today, for example, where in Taipei alone, there are countless groups of Christians. Originally, one locality had only one group of Christians, one church. This principle is very strict; that is, in one locality there should be only one church.

This principle of “one locality, one church” prohibits God’s children from being divided. If we are in Jerusalem, we need to be in the church in that city since there is only one church in Jerusalem; we cannot be separated from it. If we are going to Antioch, we should not be separated from the church there. We can also use the names of the cities today as illustrations. If all of us keep the principle of “one locality, one church,” when a brother comes to Taipei, he is a brother in the church in Taipei; when he goes to Tainan, he is a brother in the church in Tainan; when he goes to Taichung, he is a brother in the church in Taichung. Wherever this brother goes, he cannot start a second church. If the church does not take “one locality, one church” as its principle or take the locality as its jurisdiction and ground, there surely will be division and confusion. For example, there is a church in Taipei. What would happen if another group of brothers came and called themselves a church because they considered that it was sufficient for two or three to meet together in one accord? And what if, after a period of time, other brothers also came here and met together, calling themselves a church? If this were the case, the church would be in confusion. Moreover, forming a church would become too easy; anyone could set up a church at will.

The churches were not like this in the early days. There was one church in each locality. After Paul went to Corinth and many were saved through his gospel preaching, he established the church in Corinth, not “the church of Paul.” After Apollos went to Corinth and did some work there, preaching the word and helping many people, he did not set up “the church of Apollos”; instead, he turned the people whom he helped over to the church in Corinth. Later Cephas went and worked there, but he also gave the results of his work to the church in Corinth instead of setting up “the church of Cephas.” No matter who went to Corinth and regardless of what labor they did, they all gave the fruit of their work to the church in Corinth. Furthermore, when saints went to Corinth, whether they were from Rome, Ephesus, or Jerusalem, they considered themselves to be brothers in the church in Corinth. In the locality of Corinth, there was only one church. The church in that locality had only one expression, one ground, and one fellowship. In this way all the divisions were annulled. It was not like the situation today. After a group of Christians comes to Taipei, they set up their kind of “church”; when another group comes, they set up their kind of “church”; and when yet another group comes, they also set up their kind of “church.” Consequently, when people look

结果人看不见台北的教会，只看见什么会、什么会，这样，教会在台北就乱了。

我有时想，当初在耶路撒冷的教会中，那些彼此不认识的弟兄见了面，问一句，你是弟兄吧？对方说，是的，感谢主；下文就不要再问了。定规不要再问说，你是在那个会阿？你是属哪一宗阿？定规不会这样。今天呢？若是基督徒在公共场合，彼此碰到，谈起来都是信主的，都是弟兄，定规会接着问一句：你是哪一会？当初不要这样问，因为当初一地只有一个教会，只要问是弟兄就可以了。但是今天教会分了，“教会”太多了，马路上也是“教会”，巷子里也是“教会”，弄堂里也是“教会”，还有家庭里的“教会”，学校宿舍里的“教会”。今天教会实在是分得太多了，多到你都不晓得哪一个才是真正的教会。

说到这里，我就想到二十多年前的一个故事。那时，我和一些弟兄们有一段时间住在杭州休息，到了下午我们常出去走走。慢慢我就发现一件事，那个杭州城相当大，街路也很多，但好多街路上都有“张小泉”。（张小泉是卖剪刀的，杭州的剪刀很出名，尤其是张小泉的。）不过有一点点分别，有的是“老张小泉”，有的是“真张小泉”，还有的是“真真张小泉”，也有的是“独一无二张小泉”。他们虽然都自称是张小泉，但他们是各种各样不同的张小泉。起头我不懂那是什么故事，后来我就知道了，那是因为“张小泉”的招牌太响了，大家都要卖这个牌子，所以都说自己是真的张小泉。但是他们真到末了，我们也不知道哪一个是真的。

弟兄姊妹，你看今天教会的光景不也是这样么？现在竟然也有叫作“真耶稣教会”的。这意思好象说，别的“教会”都是假的，唯有他们那个“教会”才是真的。这就有一点象杭州的张小泉了。你今天从这会所一走出去，就可以看见，这里有一个“东门基督教长老会”，那里有一个“浸信会”，过去一点，又有“信义会”，和“真耶稣教会”，好象杭州到处都是张小泉一样。但是原初的教会不必这样标什么“会”，更不必这样标什么“真教会”。教会就是教会，一个地方一个，在耶路撒冷是一个，在安提阿也是

at the church in Taipei, they can only see this kind of “church” and that kind of “church”; thus, in Taipei the church is in a state of confusion.

I think that when brothers, who were not acquainted with each other, met in the early church in Jerusalem, one would ask, “Are you a brother?” The other would reply, “Yes, I am. Praise the Lord!” After that, there were no further questions. Surely they did not ask, “Which church do you go to?” or “Which denomination do you belong to?” This would not have happened. But what about today? When two Christians meet in a public place and realize that they are believers in the Lord, the next question is almost always, “To which church do you belong?” In the early days there was no need for such a question, because in those days there was only one church in each locality; it was enough simply to ask whether one was a brother. But today the church has been divided. There are too many “churches”; there is a “church” on a street, a “church” in an alley, a “church” in a house, and a “church” in a school dormitory. Today the church is divided, and the “churches” are so numerous that it is hard to tell which is the real church.

I remember a story from more than twenty years ago. Some brothers and I were resting in the city of Hangchow, and we often took a walk in the afternoon. Gradually, I noticed that many streets had stores with the name “Chang Hsiao-chuan.” Chang Hsiao-chuan was a seller of scissors, and the scissors of Hangchow were very famous, especially scissors made by Chang Hsiao-chuan. Although there were many stores with the name “Chang Hsiao-chuan,” there were some slight differences: one was called “The Original Chang Hsiao-chuan,” another was called “The Genuine Chang Hsiao-chuan,” still another was called “The Truly Genuine Chang Hsiao-chuan,” and yet another was called “The Uniquely One Chang Hsiao-chuan.” Although they all called themselves “Chang Hsiao-chuan,” they were different kinds of “Chang Hsiao-chuan.” At first I did not understand, but then I learned that everyone wanted this brand because the “Chang Hsiao-chuan” brand was very famous; therefore, many merchants were claiming to be the true Chang Hsiao-chuan. Regardless of their claims, however, we could not tell which one was true.

Brothers and sisters, this is the situation of the church today. There is even a denomination that is called “The True Church of Jesus.” This means that all the other “churches” are false, and only their “church” is true. This is similar to the “Genuine Chang Hsiao-chuan” of Hangchow. Today when we walk out of the meeting hall in Taipei, we can see the “Presbyterian Christian Church at East Gate,” then there is the “Baptist Church,” and a little farther on there is the “Lutheran Church” and “The True Church of Jesus.” This situation is similar to Hangchow, where “Chang Hsiao-chuan” stores could be found everywhere. However, there was no need for the early church to designate itself as such-and-such “church,” much less designate itself as “the true church.” The church was simply

一个，在以弗所是一个，在哥林多也是一个，无论在哪里都是一个，没有两个。这才是正当的光景，所以一点不会紊乱。

陆 各地教会，交通虽是一个，行政却是各自独立的，没有总会，也没有联合会

在原初的时候，虽然各地教会之间的交通是一个，但她们的行政却是各自独立的，没有总会，也没有联合会。按原则说，地方教会该直接活在基督跟前，让基督作元首。若是有了总会，这总会就成了分会的权柄了，上级会就能管下级会，下级会也就得服从上级会，而不顾基督的地位，和圣灵的权柄了。这是极其得罪主的，也是主所绝对不许可的。但原初的教会，乃是一地一个，单独的活在主面前。就如启示录里的七个地方教会，乃是七个各自独立的灯台所代表的。（一 11～20。）旧约会幕里的灯台，是一个灯台有七个枝子。但启示录里代表七个教会的灯台，却是一地一枝，七地七枝，各自独立的。她们并没有联合，乃是都直接向元首基督负责。这个原则是非常重要的。

原初的教会，最高的是地方教会，最低的也是地方教会；最大的是地方教会，最小的也是地方教会。没有教会比地方教会再高，也没有教会比地方教会再低；没有教会比地方教会再大，也没有教会比地方教会再小。教会是在地方上显出来的，所以地方上的教会，就是教会。除了地方上的教会，再没有教会了。教会就是在一地一地显出来的地方教会。这种光景，一面能免去分裂，一面又能不失去元首基督的地位，而让圣灵掌权。所以就有下面所说第七种的情形。

柒 让基督作头，让圣灵掌权

教会是基督的身体，基督是教会的头，（西一 18，弗四 15，）借着圣灵在教会中掌权。（徒十三 2，十五 28。）在原初的教会中，就是这样。他们没有人意，也没有人的权柄，一切都是让元首基督作头，都是让圣灵掌权。尊崇

the church, and it was one in each locality: in Jerusalem it was one, in Antioch it was one, in Ephesus it was one, and in Corinth it was also one. Wherever it was, the church was one, not two. This was the proper situation; therefore, there was no confusion.

VI. THE CHURCHES BEING ONE IN FELLOWSHIP, BUT EACH BEING INDEPENDENT IN ADMINISTRATION AND THERE BEING NO HEAD CHURCH OR FEDERATION

Originally, although the fellowship among the churches was one, they were independent of each other in administration; there was no head church or any federation among them. In principle, a local church should live directly before Christ and honor Christ as the Head. If there is a head church, then the head church would become the authority over the sub-churches. The higher church would rule over the lower church, and the lower church would obey the higher church, disregarding the headship of Christ and the authority of the Holy Spirit. This is most offensive to the Lord, and the Lord absolutely would not allow it. In the early days there was one church in one city, and each church lived before the Lord, just as the seven local churches in the book of Revelation were represented by seven individual lampstands (1:11, 20). The lampstand in the tabernacle of the Old Testament was a single lampstand with seven branches. But in Revelation the lampstands, which represent the seven churches, are seven in number: one locality, one lampstand; seven localities, seven lampstands, each standing alone. They did not form a union; rather, they were all directly responsible to Christ, the Head. This principle is crucial.

Originally, the local church was the highest, and it was also the lowest; the local church was the greatest, and it was also the least. No church was higher than the local church, and no church was lower than the local church. No church was greater than the local church, and no church was less than the local church. The church is expressed in a locality; therefore, the church in a locality is the church. Other than the church in a locality, there is no other church. The church is expressed in locality after locality as the local churches. This situation prevents division, retains the headship of Christ, and allows the Holy Spirit to have the authority.

VII. LETTING CHRIST BE THE HEAD AND LETTING THE HOLY SPIRIT HAVE THE AUTHORITY

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18; Eph. 4:15), reigning in the church through the Holy Spirit (Acts 13:2; 15:28). It was this way in the early church. There was neither human opinion nor human authority. The believers let Christ be the Head in all things, and they let the Holy

基督为元首，顺服圣灵的权柄，乃是原初教会的一种最高特征。

所以，你看原初教会的光景，是何等美丽！每一个得救的人，都是弟兄，都是肢体，都是祭司，和所有蒙恩的人配搭在一起，一同事奉主。同时他们与世界分开，断绝了偶像，也让神在他们中间说话。并且一个地方只有一个教会，而各地教会虽然彼此有交通，却并不联合，乃是都直接在元首基督的权下，服从圣灵的带领。这一个结果，自然就能让基督作头，让圣灵掌权。这就是原初教会的情形。你读读使徒行传，其中所记载的教会，就是这一种情形。可惜这种情形并不长久，没有多少时候，教会就逐渐变质，而失去了原初的情形。

Spirit rule in all. They honored Christ as the Head and obeyed the authority of the Holy Spirit; this was the supreme characteristic of the original church.

How beautiful was the situation in the early church! All the saved ones were brothers, members, and priests, serving the Lord together in coordination. At the same time, they were separated from the world, they forsook idols, and they allowed God to speak in their midst. Furthermore, there was only one church in each locality, and although there was fellowship among the churches, the churches did not form a federation; instead, they lived directly under the authority of Christ, the Head, and obeyed the leading of the Holy Spirit. As a result, they spontaneously allowed Christ to be the Head and allowed the Holy Spirit to exercise His authority. This was the situation in the early church. By reading the Acts, we can see that this was the situation of the church. Regrettably, this kind of situation did not last long; after a short time, the church gradually became degraded and lost its original condition.

第二篇

教会的变质

我们现在就接着来看教会的变质，也就是教会的历史。我们要根据前面所说的七点，来对照着简要的看一下。

壹 有了阶级

教会的变质，第一是有了阶级。这种情形，早在第二世纪的开始就有了。那时在罗马的教会有一位长老，名叫革利免（Clement），在他所写的书信里，明明提到把犹太教的祭司制度，带进教会里面的事。在有的人看，信徒平等配搭事奉主，不太合式，顶好产生出一班祭司来，代替大家事奉，象旧约一样。在主后一百年多一点的时候，就有这个倡议了。

约在同时，还有一个人名叫以格那提（Ignatius），他把使徒在行传二十章十七至二十八节所说的话，解释错了。使徒在那里清楚给我们看见，监督就是长老。长老是指那个人，监督是指那个职分，二者是一种人的两种称呼。但以格那提却认为，使徒在那里所说的监督，是高过长老的；长老是一地的，监督却不限于一地。这样，从那时起，在基督教里，就把这两种称呼所指着的，分作两等了。后来他们把监督翻作主教，意思说，长老是管一地教会的，而主教是管各地教会的，最少是管一区教会的。在几个主教上头，还有大主教。这样，在教会中，这些的等级，就都出来了。

约在第三世纪中叶，又有北非洲迦太基（Carthage）的大主教居普良（Cyprian）出来，极力提倡教会要有上层下层，上级下级的组织。他这主张，更是促成了组织基督教的产生。

到了第四世纪，罗马教形成了，他们更有了主教、大主教、教长等等阶级的分别。最后到了第五世纪，又有最高阶级的教皇（Pope）产生出来。这些都是罗马教中的神甫（神父）制度，居间阶级。

CHAPTER TWO

THE DEGRADATION OF THE CHURCH

Now we need to briefly look at the degradation of the church, which is also the history of the church, by checking its history against the seven points spoken of in the previous chapter.

I. HAVING HIERARCHY

The first item of the degradation of the church is having hierarchy. This occurred as early as the beginning of the second century. At that time there was an elder in the church in Rome whose name was Clement. In his epistle he clearly referred to the matter of bringing the Judaic priestly system into the church. According to the view of some of the saints, it was not fitting that all the believers would serve the Lord in coordination on the same standing. In their opinion it would be better to have a group of priests who could replace the saints in the service to God, just as in the Old Testament. There was such a proposal shortly after A.D. 100.

At approximately the same time another person named Ignatius wrongly interpreted the words in Acts 20:17-28. There the apostle clearly said that the overseers were elders. Elder denotes the person, and overseer denotes the service; these two terms are two designations for the same person. Ignatius, however, thought that the overseers, spoken of in Acts 20:17-28, were higher than the elders; he taught that elders were for a locality but that overseers were not limited to one locality. Thus, from that time on in Christianity, the saints who were designated by these two terms were divided into two classes. Later overseer was translated as bishop, meaning that elders should administrate a church in a locality, whereas bishops should rule over churches in various localities or at least churches in a district. Above these bishops there were archbishops. Thus, ranks came into existence in the church.

Around the middle of the third century, Cyprian, the archbishop of Carthage in northern Africa, strongly promoted the idea that the church should be organized with upper and lower levels, upper and lower ranks. This proposal greatly helped to produce organized Christianity.

In the fourth century, when the Church of Rome was formed, there were various distinctions in rank, such as bishops, archbishops, and cardinals. Finally, in the fifth century, the highest rank, the pope, was produced. All of these ranks constitute a priestly system, an intermediary class, in the Roman Catholic Church.

到了这个时候，在基督徒中间，就有少数一班人，成了居间阶级，专作事奉神的事，而其他的人就完全不作事奉神的事了。这就是今天罗马（天主）教的光景。在他们中间，不仅阶级不同，连服装打扮也不同。好象就是他们那班人该去圣洁，其他的平信徒，就可以去属世界了。这样的分等级，这种居间阶级的制度，就残害了基督的身体，使基督身体上的许多肢体都变成了废物。

以后从罗马教又分出东方希腊教，和奈斯透留教，（奈斯透留教，就是曾经传到中国来的景教，）他们也都各有主教、大主教、和教长等等居间的阶级。所以到主后四百多年的时候，除了少数清心的人，大体的基督徒中间，无论是罗马教、希腊教、还是景教，都满了居间阶级。这样一来，信徒既不是平等作弟兄，也不是互相作肢体，更不是共同作神的祭司，教会就变质了，教会的事奉就残废了，基督身体上好多的肢体也都报废了。所以原初教会的第一种特点，到这时就完全失去了。

贰 与世界联合了

教会的变质，第二是与世界联合了。到了主后三百一十三年，罗马帝国的皇帝康士坦丁（Constantine）接受了基督教，就使教会和罗马帝国，也就是和世界联合了。在此以前，罗马帝国是逼迫教会的，和教会势不两立。自从康士坦丁接受了基督教，罗马政权对教会的态度，就一改敌对而为欢迎，结果就使教会和罗马帝国联合，而完全属乎世界了。

到了主后三百八十年，罗马帝国的皇帝提阿多修一世（Theodosius I）更正式钦订基督教为罗马帝国的国教。这样，就更进一步使教会和世界加深了联合。

东方希腊教，也一直和世界联合，并没有脱开世界的势力。

就是奈斯透留教，虽然不象罗马教和希腊教那样与世界联合，但常倚靠世界的权势，也是没有脱开世界的势力。

Since that time, a small group of persons among the Christians have become an intermediary class. Those who belong to such a class are responsible exclusively for the service of God, and the rest of the believers are fully excused from it. This is the situation of the Roman Catholic Church today. Among them, some not only belong to different ranks but also wear different costumes. It seems that the clergy should be holy, and the rest, the laity, may be worldly. This kind of hierarchy and intermediary system damages the Body of Christ, causing many members of the Body of Christ to become useless.

Later, in addition to the Roman Catholic Church there was also the Eastern Orthodox Church (Greek Orthodox Church). Besides these, there was the Nestorian sect (which spread to China and was known as the “Ching Religion”). Both the Eastern Orthodox Church and the Nestorians have an intermediary class with bishops, archbishops, and patriarchs. Therefore, at around A.D. 400, except for a small number of Christians who were pure in heart, the majority of Christians, whether in the Roman Catholic Church, the Greek Orthodox Church, or the Nestorians, were fully involved with an intermediary class. Thus, believers were no longer brothers on equal standing, nor were they members; even more, they were not serving together as priests of God. The church became degraded, the service in the church was crippled, and the members of the Body of Christ became useless. Therefore, the first characteristic of the original church was completely lost.

II. BEING IN UNION WITH THE WORLD

The second item of the degradation of the church is being in union with the world. In A.D. 313 the Roman Emperor Constantine accepted the Christian religion, thereby bringing the church into union with the Roman Empire, that is, with the world. Before that time the Roman Empire had persecuted the church and was absolutely in opposition to it. But when Constantine accepted the Christian religion, the attitude of the Roman government toward the church changed from one of opposition to one of welcoming. As a result, the church was brought into a union with the Roman Empire and thereby became completely of the world.

In A.D. 380 the Roman Emperor Theodosius I formally established the Christian religion as the imperial religion of Rome by a royal decree. In this way the church was brought into an even deeper union with the world.

The Eastern Orthodox Church also kept its union with the world and did not break away from the power of the world.

Even the Nestorians, although their union with the world was not as strong as that of the Roman Catholic Church and the Greek Orthodox Church, frequently depended on the power of the world; thus, it also did not break away from the world's power.

到这个时候，教会不仅有了阶级，并且完全调到世界去了。原来使徒时代的教会，好象一只船在海里，海水却没法打进船里来。但到了这个时候，不仅船在海里，海也在船里了，海水打进来了，世界打进教会来了。这样一来，教会就沉没在世界里了，她的性质也就变光了。

叁 有了偶像

教会的变质，第三是有了偶像。这是更不得了的事。教会变质到了罗马教，里头就充满了各样的偶像。有人告诉我们说，全世界的偶像，最美丽的、最好看的、最值钱的，就是罗马（天主）教的偶像。不要说天主教，连东方希腊教，也是这样。

一九四〇年，我住在上海，有一次一位弟兄带我到白俄的礼拜堂去参观。他们就是属东方希腊教的。我进去一看，哎呀，都是偶像，各种各样的偶像。那一天是他们作礼拜的时候，门口有一个台子摆着许多蜡烛。那些白俄来了，各人买了蜡烛点起来，进去选了一个偶像，就把蜡烛供在那偶像面前，自己也跪在那里。等一等一个神甫出来了，穿着祭司袍，拿着一个香炉，口中念着经，把香炉摇一摇，香的烟就四散而上升了。念到一个地步，底下的人就跟着念，并且都在那里拜，各人拜各人跟前的像。我初次看见，实在惊奇不已，这不是明明的拜偶像么？

前几年我在马尼拉，曾特为去参观天主教敬拜的光景。他们的拜偶像，更是不得了。有的时候，他们还把偶像抬出来游街，那个光景正象中国人的迎神赛会一样。他们很多时候，是抬出马利亚来，好些很有地位的人士，都争着去抬那个像。你看教会变质到什么地步？

奈斯透留教，拜偶像的事虽比罗马教和希腊教轻，但仍旧有偶像。历史告诉我们，那些景教的传教士，到中国唐朝来传教的时候，他们不只带着经典，还带着像，所以他们中间仍旧有偶像。

肆 不让神说话

At this time, the church not only brought in hierarchy but was also fully mixed with the world. At the time of the apostles, the church was like a boat on the sea, and the sea water could not get into the boat. But soon, even though the boat was on the sea, the sea was also in the boat. Sea water forced its way into the boat, signifying that the world had invaded the church. In this way, the church was submerged in the world, and her nature was completely changed.

III. HAVING IDOLS

In the degradation of the church the third item is the bringing in of idols. This is an even more serious matter. In its degradation, the church was filled with all kinds of idols; this can be seen in the Roman Catholic Church. Someone told us that the most beautiful, most attractive, and most expensive idols are in the Roman Catholic Church. The Eastern Orthodox Church is the same.

In 1940 while I was living in Shanghai, a brother brought me to tour a cathedral of the White Russians, who are part of the Eastern Orthodox Church. When I went in and looked, I saw so many idols of all kinds. It was a day of worship, and there was a table with many candles at the entrance. As the White Russians arrived, each one bought a candle and lit it. After entering the cathedral, they selected an idol, placed the candle before it, and knelt down. After a while, a priest came out, wearing a priestly garment, holding a censer and chanting. When he shook the censer, the smoke of the incense was scattered and rose upward. At a certain time the people below the pulpit joined the priest in chanting, and they were all bowing down to the image in front. When I saw this, I was greatly surprised that they were so openly worshipping idols.

Several years ago when I was in Manila, I purposely went to observe the situation of worship in the Roman Catholic Church. The idolatry there is even more terrible. At times they bring out an idol and hold a procession; this is exactly the same as the noisy processions and festivals held in honor of local deities in China. Often they carry the statue of Mary in a procession, and many of those who are in high positions compete to carry the statue. Do we see the degree to which the church has become degraded?

Although idolatry among the Nestorians is not as strong as in the Roman Catholic Church and in the Eastern Orthodox Church, they still have idols. History tells us that when the Nestorian missionaries went to China in the Tang Dynasty to preach their religion, they not only brought the Scriptures, but they also brought the images. Therefore, there were idols also among them.

IV. NOT LETTING GOD SPEAK

教会的变质，第四是不让神说话。罗马教到一个时候，就把圣经封锁起来，而以他们教皇的话为准则。这样，就是不让神说话，而把神的口封了。希腊教和奈斯透留教，也都是以他们教长的话为最高的权威。他们教长的断案，高过圣经。这也等于不让神说话。到这时候，神就没法在教会中发表祂的意思，教会倒成了人发表意思的地方。

伍 有了分裂

教会的变质，第五是有了分裂。最晚自第二、三世纪初叶，教会就不断有少数的人，因着真理的见解，或制度的不同，而与大多数的人分开了。这些分出去的人，多半是清心的，不甘有分于教会的变质，因此就有了分裂。到了第五世纪，罗马教因为有了权势之争，就分成西方罗马教，（就是拉丁教，也就是天主教，或称公教会，）和东方希腊教，（也叫希腊正教，或东方正教。）这是一次大的分裂，叫教会有了两大派。同时因着道理之争，又分出了一个奈斯透留教。（也称作叙利亚教，因为他们是用叙利亚文的。奈斯透留，乃是他们发起人的名字。等到他们来中国，就叫作景教。）所以到这一个时候，教会在地上不仅分了少数的派别，还分了三大派，就是东方的希腊教，西方的罗马教，和另外的景教。

陆 有了统一的组织

教会的变质，第六是有了统一的组织。这就把前面所说原初教会一地一会的原则破坏了。早在第三世纪中叶，居普良就主张把教会统一起来。同时他也用了“公教会”（Catholic Church，意思就是大同的教会）这个名称。所以公教会这个名称，不是从罗马教才开始用的，乃是远在居普良的时候就开始用了。后来全西方的罗马教，都统一在罗马的教皇之下。一直到今天，整个世界的罗马教，还是统一在梵蒂冈罗马教的教皇之下。（梵蒂冈是义大利京城罗马城的一小部分，特为划出来作罗马教教皇的京城。到了一九二六年，墨索里尼当政，就和当时的教皇立了条约，许可梵蒂冈城成为一个独立国，不受义大利的管辖。

The fourth item in the degradation of the church is not letting God speak. At a certain time the Church of Rome locked up the Holy Bible and took the pope's words as their criteria. Thus, they did not allow God to speak; they shut the mouth of God. The Eastern Orthodox Church and the Nestorians also took the words of the patriarch of their respective churches as the highest authority. The decisions of their patriarchs were higher than the Holy Bible. This also is equivalent to not letting God speak. At this point God had no way to express His mind in the church; instead, the church became a place where man's ideas were expressed.

V. HAVING DIVISIONS

In the degradation of the church the fifth item is having divisions. From the second century or at the latest the beginning of the third century, a small number of the people in the church began to separate themselves from the majority due to differences in the interpretation of the truth and differences in systems. Those who separated themselves and left were mostly believers who had a pure heart and who did not wish to be a part of the degradation of the church; therefore, there were divisions. In the fifth century the Roman Church, because of the power struggle, was divided into the western Roman Church (which is the Latin Church, the Roman Catholic Church), and the eastern Greek Church (which is also known as the Greek Orthodox Church or Eastern Orthodox Church). This was a great division, and it caused the church to have two great branches. Furthermore, due to a doctrinal contention, another division occurred, and the sect of the Nestorians was brought forth. (The Nestorians are also known as Syrians because they use the Syrian language. The name of their leader was Nestorius. When they went to China, they were called the "Ching religion.") Therefore, at this point in time, the church on the earth was divided not only into a few small groups but also into three large groups, namely, the eastern Greek Church, the western Roman Church, and the Nestorians.

VI. HAVING ORGANIZATION FOR UNIFICATION

The sixth item in the degradation of the church is having organization for unification. This damaged the principle of the original church of "one city, one church." As early as the middle part of the third century, Cyprian had suggested unifying the churches. He also used the term catholic church, meaning "universal church." The use of the name Catholic Church did not start with the Church of Rome; it was used by Cyprian much earlier. Later the entire western Roman Catholic Church was unified under the pope in Rome. Up to the present day, Roman Catholic churches throughout the world continue to be unified under the pope in the Vatican at Rome. (The Vatican is a small part of the city of Rome, the capital of Italy, and it was set apart as the capital of the pope of the Roman Catholic Church. In 1929, when Mussolini was in power, he made a treaty with the pope, permitting

她可以有自己的警察，也可以有自己的法权。并且各国都派公使、大使到教廷去；教廷也派有大使、公使到各国来。）你看到这时候，那个统一的组织，到了一个什么境地？而东方希腊教，大多也是统一在康士坦丁堡（Constantinople）的教长之下。全奈斯透留教，也是统一在他们的教长之下。他们的教长，先是在西流基（Seleucia），而后在巴格达（Bagdad）。到这时候，一面教会分裂了，破坏了地方的立场，破坏了一地一会的原则，另一面教会有了非法的联合，有了超过地方教会的统一组织。这样，就叫教会的变质有了最厉害的一点。

柒 篡夺了基督作头的地位，侵犯了圣灵的主权

教会的变质，最厉害的一点，就是篡夺了基督作头的地位，侵犯了圣灵的主权。到教会有了非法统一组织的时候，基督在教会里就完全没有地位了，圣灵在教会里也完全不能掌权了。在罗马教中，教皇成了他们的元首，也作了他们最高的权柄。在教皇之下，还有枢机主教（就是红衣主教）、大主教、主教、以及神甫等等，各种圣品阶级，也都成为平信徒的权柄。在东方希腊教和奈斯透留教这一面，乃是他们的教长作他们最高的权柄。在教长之下，各种圣品阶级，也都成为平信徒的权柄。到了这个地步，教会所有的特点，就变质净尽了，什么都没有了，从里头到外头，从原则到性质，从实际到外表，从见证到立场，全数变质了。

the city of Vatican to become an independent nation, not under the jurisdiction of Italy. It has its own police force and its own laws. Furthermore, various nations send consuls and ambassadors to the Vatican and vice versa). We can see the degree to which the unification of the churches has developed. On the other hand, the Greek Orthodox Church is mainly unified under the patriarch in Constantinople. Likewise, the Nestorians were also unified under their patriarchs (first at Seleucia and then at Baghdad). At this point, the church was divided, and the ground of the church and the principle of one city with only one church was damaged. The church was joined in an unlawful organization for unification that went beyond a local church. This led to the most serious point in the degradation of the church.

VII. USURPING THE HEADSHIP OF CHRIST AND ENCROACHING ON THE AUTHORITY OF THE HOLY SPIRIT

The most serious point of the degradation of the church is the usurpation of the headship of Christ and the encroachment upon the authority of the Holy Spirit. When the church began to have an unlawful organization for unification, Christ lost His position in the church and the Holy Spirit could no longer rule in the church. In the Catholic churches the pope has become their head and highest authority. Under the pope there is a hierarchy, a clergy, including cardinals, archbishops, bishops, and priests, all of whom became the authority to the laity, the common believers. On the side of the Greek Orthodox Church and the Nestorians, the patriarchs have become the highest authority, and the clergy under the patriarchs are also the authority to the laity. At this point, all of the characteristics of the church have become completely degraded; none of its original characteristics are left. From the inside to the outside, from the principle to the nature, from the inner reality to the outward appearance, from the testimony to the ground, everything of the church has become degraded.

壹 更正教的恢复—在十六世纪初叶

我们已经看过教会原初的情形，也看过教会是怎样变质的，今天晚上就接着来看教会的恢复。有一件事我们必须清楚知道，就是教会在地上那种原初的样子，并没有持续多久。教会从主后三十几年建立起来，大约只经过五六十年的时间，到了第一世纪末了，那就是使徒约翰将要离世的时候，就开始有一点变质了。那时不过是在教会的内容上有一点荒凉了；在原则上、在立场上，还没有差多少。可是从第二世纪初叶，教会的变质就在原则上开始了，有一些基本的原则就错乱了。到了第四世纪初叶，罗马皇帝康士坦丁接受基督教的时候，教会存在地上不过两个半世纪多一点，那个变质就更加厉害。最后到了第五世纪，罗马教就正式形成了，一面绝对成了罗马帝国的国教，和世界完全联合；另一面整个统一了宗教上的组织，而产生了教皇这个最高的权威。到了这一个时候，教会的变质，可以说就完全成功了。无论教会的性质和原则，或是教会的见证和立场，全数都变质净尽，无可再变了。也可以说，那一个时候的教会，就不能再算是教会了。这种变质的光景，一直拖延约有一千年之久，直到十六世纪初叶路德改教的时候。在这一千年之中，可说是教会完全黑暗的时期。读历史的人都知道，那也是欧洲历史中最黑暗的时期。那些黑暗的光景，在历史书籍上记载的相当多。

到了十五世纪，教会里就有人起来恢复改正了。大家都知道，教会的改正是从路德身上正式开始的。改教的运动，是路德带进来的。不过实在说来，在路德还没有起来之先，就已经有人相当看见亮光，也起来替神说话，向着那个变质的基督教来抗议了。其中最有力的两个人，一个是在英国岛上的威克里夫（Wyclif），还有一个是在欧洲大陆的胡司约翰（John Huss）。他们两个人都非常的刚强，圣经的亮光也相当清楚，因此他们在路德之先，就站起来，正正

I. THE RECOVERY WITH THE PROTESTANT CHURCH—IN THE FIRST PART OF THE SIXTEENTH CENTURY

We have seen the original condition of the church and how the church became degraded. Now we need to see the recovery of the church. We must realize that the original condition of the church on earth did not last long. The church was established around A.D. 30, but near the end of the first century, after only fifty or sixty years, when the apostle John was about to depart from this world, the church began to have a little degradation. At that time the desolation of the church was limited to its inward content; it remained more or less the same in its principle and ground. At the beginning of the second century, however, the degradation of the church in its principle set in; some of the basic principles began to go awry. In the first part of the fourth century, even though the church had existed on earth for only a little over two and a half centuries, the degradation became quite serious when the Roman Emperor Constantine accepted the Christian religion. Finally, in the fifth century, when the Roman Catholic Church was officially formed, it became the imperial religion of the Roman Empire in complete union with the world. It also unified the religious organization and produced the pope as the highest authority. At this stage it might be said that the degradation of the church was complete. Both in regard to its nature and principle or its testimony and ground, every aspect became completely degraded; nothing was left that had not become degraded. It could be said that the church at that time could no longer be considered the church. This situation of degradation continued for approximately one thousand years until the first part of the sixteenth century when Martin Luther brought in the Reformation. In these one thousand years, the church may be said to have been in a period of total darkness. Students of history know that this was also the darkest period in the history of Europe. History books contain a considerable record of the situation of darkness.

In the fifteenth century there were some people in the church who rose up to recover and to correct the situation. We all know that reformation of the church began formally with Martin Luther. The Reformation was brought in through Martin Luther. However, before Martin Luther, there were some who were quite enlightened and who rose up to speak for God in protest to degraded Christianity. Two of the most powerful ones were John Wycliffe on the British Isles and John Huss on the Continent. Both of them were very strong, and the light they received from the Bible was also quite clear. Before the time of Luther, they rose up and

式式的告诉人说，罗马教是离经叛道的宗教，她已经完全离开了神的启示，所作的事也是完全顶撞神的，教会在她手下已经完全变质了。他们举出好多的例证，释放出许多的亮光，也有相当多的人接受他们的话语。所以在他们那个时候，就已经为改教运动打下了很好的根基。

过了一些时候，到了主后一千五百多年，也就是十六世纪开始的时候，路德这一个还在天主教里作神甫的人，就被神兴起来了。他一站起来，就有好多人响应，那历史上有名的改教运动，也就爆发了。那一个时候，改教运动的爆发，不仅有属灵的能力，也有政治的力量。因为当时在欧洲那些国家的皇帝，差不多都不愿意再受教皇的辖制，因此也就趁机参加改教运动，想要借此得到政治上的自由。所以这一次改教的运动，在本质上就相当搀杂着政治的成分，并不单纯是宗教的事。虽然如此，总还算是有不少的人从罗马教里出来了，而逐渐形成了今天所谓的更正教。可以说今天的更正教，就是路德改教运动的一个产品。

所以从那时候起，直到现在，约有四百多年的样子，基督教在地上就分作两大支流。一大支流，就是罗马教，连带着东方希腊教，以及一点微弱的奈斯透留教。还有一大支流，就是更正教，包括了数以千计的宗派公会。因此改教运动，可算是教会头一步的恢复，或说头一段的恢复。我们现在仅照属灵的眼光，来把这个恢复的要点简略的看一下。

一 恢复了圣经的公开

第一，改教运动恢复了圣经的公开。神赐下圣经，原是给每一个人的。但教会堕落到罗马教的时候，圣经就被封锁起来了。我们在前面已经说过，罗马教是不许可信徒个人读圣经的。一切的圣经，都要给圣品阶级的人来读，都要给他们那一班专供圣职的人来读，他们有时从圣经里，摘录出一些话来，讲给信徒听，但是他们从来不把全本圣经交给信徒。所以在那个时候，圣经可以说是封锁的。这样，神的话语就封闭了。到了路德改教的时候，他第一给我们的，就是圣经的公开。他把圣经完全释放出来，人人手中可以拿着一本来读。这是改教运动最有价值的一件事，也是叫后人最得益处的一件事。有人说路德改教，第一恢

told people that the Roman Catholic Church was an apostate church, that she had left the revelation of God, and that her actions were completely against God; under her, they said, the church had become completely degraded. They gave numerous illustrations and released much light, and their words were received by many people. In their time, they laid a very good foundation for the Reformation.

In the first part of the sixteenth century, Martin Luther, who was still a monk in the Roman Catholic Church, was raised up by God. Once he stood up, many others responded, and the well-known Reformation in history exploded. At that time, the explosion of the Reformation not only had spiritual power, it also had political strength because the kings of European nations did not want to be controlled by the pope. They took the opportunity and joined the Reformation, hoping to gain political freedom. Therefore, the Reformation had a political element mixed into its nature; it was not a purely religious movement. Nevertheless, there were still many who came out of the Roman Catholic Church. Gradually, they formed the so-called Protestant churches of today. We may say that today's Protestant churches are products of Luther's Reformation.

From that time to the present, a period of almost four hundred years, Christianity has been divided into two great branches on the earth. One great branch is the Roman Catholic Church with the Greek Orthodox Church and a remainder of the sect of Nestorians. The other great branch is the Protestant church, which includes thousands of sects and denominations. The Reformation can be reckoned as the first step, or the first part, of the recovery. Now let us briefly look at the important points of this recovery from a spiritual perspective.

A. Recovering the Open Bible

First, the open Bible was recovered through the Reformation. When God gave the Bible to man, it was for everyone. But in the degradation of the church, the Bible was locked up under the Roman Catholic Church. The Roman Catholic Church did not allow believers to read the Bible themselves. The Scriptures were read only by the clergy, a group of people specialized in holy service. Sometimes they selected some portions from the Bible and explained them to the believers, but they never entrusted the believers with the whole Bible. Therefore, at that time the Bible was locked up; the word of God was sealed. In the Reformation the first thing Luther did was to open the Bible to the public. He released the Bible completely so that everyone had a Bible in their hands to read. This is the most worthy thing of the Reformation, and it is also the most beneficial thing to later generations. Some have said that justification by faith was the first thing

复的是因信称义。但是，因信称义还不是改教的中心，改教最重要的事，就是恢复圣经的公开。他所以恢复了因信称义，就是根据公开的圣经而找出来的。所以改教所给我们第一件宝贝的东西，就是一本公开的圣经，其次才是由此带来的因信称义。

不过，当时圣经虽然成为公开的，却没有解开多少。圣经的公开是一件事，圣经的解开又是一件事。你读圣经是一件事，你读得有亮光又是一件事。在改教的时候，不错，是把圣经公开了，但还没有把圣经解开多少；不过是把字句的圣经摆在那里，人可以来读，却没有读多少的亮光来。当然这不是绝对的说法，乃是相对比较的说法。

再者，那时圣经的真理即使有解开的，也没有尽都听从。有的连路德自己也没有作到。例如改教运动才有一点成就，就落到国教手中了。改教虽把教会从罗马教手中救出来，却没有把教会从政治里面救出来。关于这件事，路德已经从圣经中读出亮光来， he 自己是清楚的，也明明告诉人说，教会这样落到政治里面去，乃是一件不合圣经的事。但是他又说，我现在没有办法改革这件事，但愿以后有别人起来作这件事。那时还有别的真理释放出来，也都没能遵守。一直到今天，改教运动所产生出来的更正教，还是这样，许多圣经的真理，虽是释放出来了，却没有好好的听从。

因此在更正教中，在许多事上，圣经还不是最高的权威。比如今天的更正教中，还有属人的元首，和议会的议决。这些常常高过圣经的教训，而来支配他们。在他们中间，首脑的意见，和议会的议决，许多时候比圣经的教训更有权威。对于许多的事，圣经的教训还不是最高的裁决，他们首脑或议会的主张，才是最后的定规。这样一来，圣经虽然公开了，又好象没有多少果效，一方面不够被解开，一方面，就是解开了，也不够被尊重。这就是更正教对于圣经恢复的光景。

二 未与世界断绝

第二，更正教并没有与世界断绝。更正教在一开始的时候，就变作了国立的教会，而落到政权的手中。所以更正

recovered in Luther's Reformation, but justification by faith is not the center of the Reformation. The most important item of the Reformation was the recovery of the open Bible. Luther's recovery of justification by faith was based upon what he found in the open Bible. Therefore, the most precious item given to us by the Reformation was the open Bible. The second item was justification by faith, which was derived from the first.

Although the Bible was made available to the public, not much of it was opened up, interpreted. Opening the Bible to the public is one thing, but opening up the Bible is another. Reading the Bible is one thing, but reading it with light is another. In the Reformation, the Bible was opened to the public, but not much of the Bible was opened up. The Bible in black and white was placed before people to read, but not much light came out of their reading. Of course, this is not speaking absolutely but relatively.

Furthermore, even though some truths were opened up, they were not obeyed absolutely. There were certain truths which even Martin Luther did not obey. For example, after some achievements were made through the Reformation, the state churches still were produced. Although the Reformation rescued the church out of the Church of Rome, it did not rescue the church out of politics. Martin Luther saw this light from the Bible. He was clear concerning this, and he told people that the church's fall into politics was a matter not according to the Scriptures. However, he also said that he did not have a way to reform this matter at that time and wished that others would rise up to do it at a later time. During that time there were other truths which were opened up but which were not kept. This is still the case with the Protestant churches produced by the Reformation; many truths in the Bible have been released, but they have not been obeyed diligently.

Therefore, in the Protestant churches, the Bible is still not the highest authority in many matters. For example, in today's Protestant churches there is still the human headship and the resolutions of councils, which are frequently considered higher than the teachings of the Bible and thus have control over the churches. In many instances the opinions of their leaders and the resolutions of their councils are more authoritative than the teachings of the Bible. On many matters the teachings of the Bible are not the highest judgment; rather, the opinions of their leaders and the proposals of their councils are the final decisions. Therefore, even though the Bible has been unlocked, it seems as if there has not been much effect. It has not been opened up sufficiently, and what has been opened up has not been honored sufficiently. This is the situation regarding the recovery of the Bible in the Protestant churches.

B. Not Separated from the World

Second, the Protestant church was not separated from the world. The beginning of the Protestant church was the formation of various state churches; thus, the church fell into the hands

教并没有脱开世界，还是和罗马教与罗马帝国调和的原则一样。

以后更正教中又产生了所谓私立的教会（Private Church），如浸信会、长老会、卫斯理会等等。这些虽不是国立教会，好象是在政治之外的，但还有许多成分，许多作法，是联于世界的。这些情形，直到今天还是如此。所以更正教仍不免是与世界调和的，正如船在水里，水也在船里一样。更正教并没有把这件事改得干净。

三 弃绝了偶像

第三，更正教弃绝了偶像。就大体而论，更正教在外表上是弃绝了偶像。这是诚真的。你到任何一个更正教的团体中，不容易找到偶像。这也可以算是更正教一个厉害的恢复。

四 未去掉居间阶级

第四，更正教没有去掉居间阶级。大家现在都懂什么叫居间阶级。比方天主教里的神甫制度，那就是一种居间阶级。他们专办事奉敬拜神的事，而其他的信徒就可以去忙俗务。我们曾指出来说，这是非常不合新约原则的。新约是说所有得救的人都是祭司，都能直接亲近事奉神，不必再有居间人。但是走了样子的教会，却把旧约祭司制度那种居间的阶级，带到新约教会来。在罗马教里，就是神甫制度。到了更正教，虽然神甫制度不要了，却又制造出别种的制度来，在原则和性质上，与神甫制度没有多少差别。那就是国立教会里的圣品制度，圣品阶级，（在英文里，有时就是把这些圣品阶级的人，称作祭司—Priest，）和私立教会里的牧师制度。

“牧师”这个名词，我们都太熟识了，大家都知道是一班专办属灵事务的人。所以牧师也是一种居间阶级。我自己就常碰到这个难处。实实在在我不是牧师，我们中间也没有牧师，但常常就是有人喊我李牧师。我就想，他们为什么喊我李牧师？必是因为在他们看，我是专办属灵事的，我是专干这一行的。好象牧师也是一行职业。所以今天人要作医师，就去读医学院；要作律师，就去读法学院；要作牧师，就去读神学院。人读了神学院，就可以出来作牧

of political governments. Therefore, the Protestant church was not freed from the world; it was still, in principle, the same as the Roman Catholic Church which was mixed with the Roman Empire.

Later, Protestants produced the so-called private churches, such as the Baptist Church, the Presbyterian Church, and the Wesleyan Church. Although these were not state churches and seemed to be outside of politics, they still had many elements and practices that were linked to the world. These situations continue to the present time. Therefore, the Protestant church is still mixed with the world, similar to a boat being in the water and water also being in the boat. The Protestant church did not have a thorough reform in this matter.

C. Forsaking Idols

Third, the Protestant church forsook idols. Generally speaking, it is true that the Protestant church forsook idols outwardly. It is not easy to find an idol in any of the Protestant groups. This may be considered as a strong recovery with the Protestant church.

D. Not Eliminating the Intermediary Class

Fourth, the Protestant church did not eliminate the intermediary class. We all know about the intermediary class. For example, the system of priests in the Roman Catholic Church is an intermediary class. They exclusively handle things related to the service and worship of God, and the rest of the believers occupy themselves with worldly affairs. We have already pointed out that this is very much against the principle of the New Testament. The New Testament shows that every saved one is a priest, and as such, everyone can approach God and serve God directly without relying on an intermediary. But the deformed church brought the priestly system, the intermediary class, of the Old Testament into the church in the New Testament. The Roman Catholic Church has a priestly system. Protestant churches, even though they reject the priestly system, have produced other systems which in principle and nature are not much different. The state churches have a clerical system, the clergy, and sometimes those who belong to the clergy are called priests; the private churches have the pastoral system.

We are all too familiar with the term pastor; we know that a pastor is one who specifically handles spiritual affairs. Therefore, pastors also constitute an intermediary class. I often met this kind of problem myself. In actuality I am not a pastor, and among us there is no pastor, but frequently people addressed me as “Pastor Lee.” They called me “Pastor Lee” because they considered me to be someone who handles spiritual matters, someone who specializes in this line. It is as if being a pastor is a profession. Today if someone wants to be a medical doctor, he goes to study in a medical school; if he wants to be a lawyer, he goes to a law school; and if he wants to be a pastor, he goes to a theological school. After one has finished his training in a theological school, he can be a pastor.

师。这是平常的一种看法。从前有弟兄说了一句幽默的话。他说，现在的人，生病找医师，打官司找律师，敬拜神就找牧师。这样，就把事奉神，也和其他的行业同列。这是完全不合新约的原则和教训的。新约的人事奉神，不必找牧师。每一个得救的人，都能直接亲近神而事奉神，不必有一行人，专门包办这些事。可是罗马教里的神甫制度，国立教会里的圣品制度，和私立教会里的牧师制度，在原则上都是一种居间阶级。这是最得罪神的，也是最伤害教会，最破坏基督身体的一件事。因为神的心意，乃是喜欢祂所有的儿女都直接的事奉敬拜祂，叫一切得救的人都作基督身体上的肢体，各尽他们的功用。但是，现在在所谓的教会中，竟然制造出事奉神的居间阶级来，要少数的人代替全体的人事奉神。这样，就消杀了众信徒作肢体的功用，当然也就叫基督的身体受亏，叫教会变质了。所以这个居间阶级变质的成分，在更正教里并没有去掉，不过稍微改了一点样子就是了。

五 有了更多的分裂

教会在罗马教的时候，因着倡导一统天下的教会，所以在表面上还没有什么分裂。但到了更正教一开始，先是以国家为别，以国界为限，分成了一些国立的教会。后来又因着主张不同的真理，采用不同的制度，推崇不同的属灵伟人，而分出了许多私立的教会，以致今天的更正教，竟分成了一两千之多的宗派。所以就这一面说，更正教不但没有恢复，反而更加重了教会的变质。

六 未脱去统一的组织

更正教的各公会，仍旧各自成立统一的总会。差不多每一个公会，都有堂会以上的区会、总会等等组织。他们最低的是堂会，最高的是总会，当中还有区会。这些统一的组织，就夺取了圣灵在教会中的权柄，侵犯了基督在教会中作元首的地位。

七 未让基督有完全的地位，未让圣灵有完全的主权

This is the common view. Once I heard a brother utter a humorous statement that when someone is sick, he looks for a doctor; when he has a lawsuit, he looks for a lawyer; and when he wants to worship God, he looks for a pastor. This makes service to God merely a profession among other professions. This is altogether against the principle and teaching of the New Testament. In the New Testament we do not need to look for a pastor in order to serve God. Every saved one can draw near to God and serve God directly; there is no need for a group of believers who specialize in this line and do everything for others. However, the priestly system in the Roman Catholic Church, the clerical system in the state churches, and the pastoral system in the private churches are all an intermediary class in principle. This matter is most offensive to God, and it hurts the church. It is quite damaging to the Body of Christ because it is God's intention and desire that all of His children would serve and worship Him directly and that all the saved ones would be members of the Body of Christ with each one fulfilling his function. Today, however, in the so-called churches, an intermediary class has been created to serve God so that a few are taking the place of all the believers in the service to God. In this way the functions of all the believers as members of the Body are annulled. This also damages the Body of Christ and causes the church to become degraded. The intermediary class as an element of degradation was not removed from the Protestant churches; it only changed in appearance a little.

E. Having Even More Divisions

Because of the Roman Catholic Church's promotion of the unification of all the churches around the globe, the church did not have divisions on the surface. But when the Protestant church began, there was a division into numerous state churches according to distinctions of nations and national boundaries. Later, due to the promotion of different truths, the adoption of different policies and systems, and the holding of different spiritual giants in high respect, the church was further divided into many private churches. As a result, the Protestant church presently is divided into approximately two thousand denominations and sects. The Protestant church did not have a recovery in this respect; instead, it caused an even worse degradation of the church.

F. Not Putting Away the Organization for Unification

The various denominations of the Protestant church also established respective headquarters for unification. Almost every denomination has regional centers and general headquarters above the local congregations. The lowest level is the local congregation, the highest level is the general headquarters, and in the middle are regional centers. All of these forms of organization rob the Holy Spirit of His authority and usurp the headship of Christ in the church.

G. Not Allowing Christ to Have Absolute Position Nor Allowing the Holy Spirit to Have Absolute Authority

总括来说，更正教虽然比罗马教的确是进步了许多，但并没有完全彻底的恢复，还没有让基督有完全的地位，也没有让圣灵有完全的主权。象更正教的国立教会，若不是以国家的元首，就是以最高的主教，为他们最高的权威。而更正教的私立教会，就都是以他们的议会为最高的权威，不管圣经，不管基督，也不管圣灵，议会怎样议决，就怎样定规。这在教会中，就叫基督失去了地位，也叫圣灵失去了权柄。这些就是更正教恢复的大概。

贰 摩尔维亚合一弟兄们的恢复—在十八世纪初叶

改教虽然是教会一个相当大的恢复，但改教所恢复的，不过是一部分，教会还有好多重要的东西，都没有恢复。所以又过了二百年的光景，到了十八世纪的初叶，神又有一次进一步的恢复，那就是在摩尔维亚弟兄们身上的恢复。这些弟兄们，原是住在欧洲的摩尔维亚地方，后来因着清心爱主，受到逼迫，就逃到古德国的波希米亚。到了十八世纪的起头，他们就在那里带进一个大的复兴。那个复兴，实在是一个厉害的恢复，比改教的恢复认真多了，以程度来说，几乎恢复了教会该恢复的百分之九十以上。那些弟兄们在性质、原则、见证、和立场上，都相当的回到了教会原初的样子。我们现在就将那次恢复的重点，也简要的说一下。

一 听从主的话—圣经

第一，他们不仅有圣经在手里，并且相当听从圣经的话。他们的生活、工作、聚会、敬拜，都是根据圣经的教训。所以圣经在那个时候，就相当的发光。这一点比更正教进步多了。

二 与世界断绝

第二，他们真是脱离了世界，与世界断绝了。他们与任何的政治都不调和。他们一面是国家的公民，但在敬拜神的事上，并不与政治调和。所以到这时候，教会与世界分别的性质，就相当恢复了，可以说船在海里，海水却没有打到船里来。

In summary, although the Protestant church was much improved in comparison to the Roman Catholic Church, it did not have a thorough recovery—it did not allow Christ to have the absolute position or the Holy Spirit to have the absolute authority. In the Protestant state churches, either the head of the nation or the highest bishop is considered as the highest authority. In the Protestant private churches, their councils are considered as the highest authority. The Bible, Christ, and the Holy Spirit are all neglected; all decisions are made according to the decisions of councils. This causes Christ to lose His position and the Holy Spirit to lose His authority in the church. The above points briefly describe the situation of recovery with the Protestant church.

II. THE RECOVERY WITH THE MORAVIAN BRETHREN IN UNITY—IN THE EARLY PART OF THE EIGHTEENTH CENTURY

Although the Reformation was a great recovery of the church, only a small part was recovered; a great number of important matters of the church were still not recovered. Therefore, after another two hundred years, in the early part of the eighteenth century, God had a further recovery with the Moravian brethren. The Moravian brethren originally lived in Moravia, but they suffered persecution because of their love for the Lord with a pure heart. Eventually, they escaped to Bohemia. In the early part of the eighteenth century, they brought in a great revival there. This revival was a strong recovery, and it was much more serious than the recovery through the Reformation. It recovered nearly ninety percent of what needed to be recovered in the church. To a great extent these brethren returned to the original condition of the church in its nature, in its principle, in its testimony, and in its ground. Let us briefly cover the important points of this recovery.

A. Obeying the Lord's Word—the Bible

First, the Moravian brethren not only had the Bible in their hands, but they also obeyed the words of the Bible. Their living, work, meeting, and worship were all according to the teaching of the Bible. Therefore, at that time the Bible was quite illuminating. They were much more advanced on this point than the Protestants.

B. Separated from the World

Second, they were truly freed, separated, from the world. They did not mix themselves with politics. They were citizens of a nation, but on matters related to the worship of God they did not mix with politics. This time, the matter of the church being separated from the world was recovered considerably. It could be likened to the boat being on the sea but the sea water not coming into the boat.

三 毫不沾染偶像

第三，他们是绝对不沾染偶像。这一点按着里面的光景说，比更正教更绝对多了。

四 去掉阶级之分，注重弟兄们交通配搭

第四，他们去掉了阶级的分别。感谢主，到了他们这班摩尔维亚的弟兄们兴起来，教会中的阶级之分，就去掉了。这时，他们轻看阶级，弃掉组织，专一注重彼此作弟兄的交通配搭。在他们中间最前面的一位，就是新生铎夫（Zinzendorf）弟兄，他曾说过一句话，说，舍去弟兄们的交通，我就不知道在哪里有教会。你看他这一句话说得多好！在他看，教会的实际就是在于弟兄们的交通配搭。他们那个时候，实在是注重这一点，所以他们的事奉又强烈又活泼。这是有历史证明的。

五 尽力保守合一，放弃不同的见解

不仅如此，他们还尽力保守合一，放弃不同的见解。当时在他们中间最少有四大派，就是摩尔维亚的弟兄们、浸信派、长老派、和喀尔文派。他们这四派的人，彼此的意见相当有出入。在开头的时候，他们争得非常厉害，争到一个地步，几乎要分裂了。后来在他们中间领头的新生铎夫弟兄，就题出一个办法，要大家共同立一个约，把那些不同的见解都放下，只注重那些相同的点。因着他们都是清心爱主的，（他们都是历史中所谓的清教徒，）他们就接受了新生铎夫的意见，而在一七二七年的五月，签立了这个约。从那时候起，他们真是放弃了一切不同的，而注重那些相同的。以后圣灵再作工，连那些不同的见解也完全消除了，他们就完全合一了。因此圣灵就大大浇灌他们，过了三四年，他们就成群的到国外去布道，那个情况真是空前。

六 去掉形式上统一的组织

在他们那个恢复里面，也去掉了形式上统一的组织。他们没有分会、总会这类的东西。在他们中间，形式上统一的组织，完全取消了。

C. Not Defiled by Idols

Third, they were absolutely not defiled by idols. Concerning this matter, they were much more absolute than the Protestants.

D. Removing Distinctions in Rank and Stressing the Fellowship and Coordination of the Brethren

Fourth, they removed distinctions in rank. Thank the Lord, when these Moravian brethren were raised up, distinctions in rank in the church were eliminated. They scorned rank and forsook organization; instead, they stressed the fellowship and coordination among themselves as brothers. Brother Zinzendorf, a leading one among them, once said that if he gave up fellowship with the brethren, he would not know where to find the church. What a marvelous realization! To him, the reality of the church was in the fellowship and coordination of the brethren. They paid attention to this point; therefore, their service was strong and living. This is evident in history.

E. Endeavoring to Keep the Oneness by Abandoning Differences in Doctrinal Views

They also endeavored to keep the oneness by abandoning differences in doctrinal views. At that time, at least four different groups were meeting together: Moravian brethren, Baptists, Presbyterians, and Calvinists. These four groups were quite different from one another in their doctrinal views. At the beginning they argued so seriously that they were almost divided. Then Zinzendorf proposed that all of them make a contract in which they would agree to lay aside their doctrinal differences and pay attention only to the points that were similar among them. Because they were people who loved the Lord with pure hearts, being the so-called puritans in history, they accepted Zinzendorf's proposal and signed the contract in May 1727. From that time on they laid aside all the differences and focused on the similarities. Later the Holy Spirit continued to work so that even the doctrinal differences were completely eliminated. In this way they became absolutely one. Hence, they greatly experienced the outpouring of the Holy Spirit, and after three or four years, they went in groups to foreign lands for the spread of the gospel in an unprecedented way.

F. Removing Formal Organization for Unification

In this recovery, they also removed formal organization for unification. They did not have a head church and branch churches. Formal organization was completely removed from their midst.

七 让基督为首，让圣灵掌权

他们有了这种光景，当然就是让基督为首，让圣灵掌权了。所以他们那一次的恢复，可算是相当的完全了。凡读教会历史的人都承认，从头一班使徒离世以来，教会头一次厉害的恢复，就是他们这班摩尔维亚弟兄们那次的复兴。那实在是相当的厉害。

叁 弟兄们的恢复—在十九世纪初叶

在摩尔维亚弟兄们身上的恢复，虽然相当厉害，但神没有停在那里，祂还继续走祂恢复的路。从那次恢复以后，过了一百年的光景，神又在所谓的“弟兄们”（Brethren）身上，有了一次厉害的恢复。这一次的恢复，开头是在英国，那是在十九世纪初叶，正式开始是在一八二八年。这一次的恢复，比上一次还要厉害。读圣经有亮光的人都承认，这一次的恢复，乃是应验了主对非拉铁非的预言。（见启三7～13。）“非拉铁非”这个名字，翻出来就是“弟兄相爱”。那时，弟兄们一恢复起来，实在是一个“非拉铁非”，真把“弟兄相爱”的光景恢复出来了。这一次的恢复，是非常的彻底，按程度可以说，教会该恢复的，百分之百都恢复了，可以说教会的每一点，都回到原初去了，实在是讨主喜悦。我们在这里，也只能把这个恢复的重点说一下。

一 绝对听从主的话—圣经成为解开的

第一，他们绝对听从主的话。那时，圣经在他们手中，真是一本解开的书，真是一本发光的书。好多重要的真理，都在那个时候释放出来了。从那时起，一百多年来，基督教里所传扬的真理，凡是合乎圣经的，凡是正统的，从福音真理，直到最深的真理，几乎都是弟兄们释放出来的。这是何等厉害的一件事！

比方在弟兄们起来以前，虽然因信称义已经恢复了，但是福音的真理还不清楚，得救的证实也没有把握。弟兄们就从这里为起点，释放出真理的亮光来。其他象主耶稣再

G. Allowing Christ to Be the Head and the Holy Spirit to Rule among Them

In such a situation, the Moravian brethren allowed Christ to be the Head and allowed the Holy Spirit to rule among them. The recovery among them might be considered quite complete. All who read church history admit that the recovery among this group of Moravian brethren was the first serious recovery of the church since the first group of the apostles. This was a tremendous recovery.

III. THE RECOVERY WITH THE BRETHREN—IN THE EARLY PART OF THE NINETEENTH CENTURY

Although the recovery with the Moravian brethren was quite strong, God did not stop there; instead, He continued to take the way of recovery. Approximately a hundred years after this great recovery, God had another strong recovery with the so-called Brethren. This recovery began in England in the early part of the nineteenth century, formally in 1828. This recovery was even stronger. Readers of the Bible who have the light all acknowledge that this recovery was the fulfillment of the Lord's prophecy concerning Philadelphia (Rev. 3:7-13). The name Philadelphia means "brotherly love." When the Brethren were raised up, they were truly a "Philadelphia"; a situation of brotherly love was recovered and manifested among them. This recovery was very thorough, and it might be said that what needed to be recovered in the church was recovered completely. Every item related to the church was restored to its original condition. It was truly pleasing to the Lord. Here we can cover only the main points of this recovery briefly.

A. Absolutely Obeying the Lord's Word—the Bible Becoming an Opened Book

First, they obeyed the Lord's word absolutely. At that time the Bible in their hands was truly an opened book, a shining book. Many important truths were released at that time. The Brethren released almost all of the biblical and orthodox truths preached in Christianity for the past one hundred years, from the truth of the gospel to the deepest truths. What a tremendous matter!

For example, before the Brethren were raised up, even though the truth concerning justification by faith was recovered, the truth of the gospel was not clear, and there was no assurance of salvation. The Brethren started from this point and released the

来的真理，教会的真理等等，都是弟兄们发现的。那些圣经的真理，象洪水一样，从他们中间涌出来，直到今天我们还受他们的帮助。

在教会中，好多位非常有名的圣经大教师，都是他们中间的弟兄，象达秘 (J. N. Darby)，柏勒 (J. G. Bellett)，写五经略解的马金多 (C. H. Mackintosh)，以及开雷 (W. Kelly) 等等。这些人都是非常认识圣经的，他们把圣经一卷一卷的都解开了。所以到他们那个时候，圣经完全是解开的。这正应验了主对非拉铁非教会所说的，“你略有一点力量，也曾遵守我的道。” (启三 8。) 弟兄们起来的时候，实在是特别遵守主的话，所以主话语的光，也特别照耀在他们中间。一直到今天，在弟兄们中间还是相当有亮光。

二 绝对与世界断绝，绝对弃绝偶像

还有，他们对世界的断绝，以及对偶像的弃绝，也实在是彻底，实在是绝对。当时他们中间有好多弟兄，在英国皇家是有爵位的，他们都恭恭敬敬的把爵位送还皇家。他们连照像都有讲究，若不到必要的时候，他们是不照像的。达秘弟兄是他们中间最有分量的一位，但是你不容易看见他一张像片。他不愿意把他的像片留给人。他觉得这样的事，都不免有世界的味道，并且还带着一点偶像的味道。为什么把我留给别人看？难道要他们崇拜我么？在这里你就看见，他们中间对世界的那个断绝，和对偶像的那个弃绝，是何等的干净！

三 绝对去掉阶级，同作弟兄，互为肢体，特别注重相爱交通

教会中分阶级的光景，到了他们那个时候，才真是干干净净的去掉了。他们是共同作弟兄。他们中间讲道的时候是称弟兄，握手的时候是称弟兄，谈话的时候也是称弟兄。他们彼此的称呼，全是弟兄。人初到他们中间，好象什么都听不见，从头到尾都是弟兄，弟兄。因此，外人称呼他们的时候，因着他们自己没有特别的名称，就根据他们这个特点，称他们作“弟兄们” (Brethren)。中文把这个称呼翻作“弟兄会”，实在说来，在英文里面没有“会”字，只是“弟兄们”。

light of the truth. Other truths were discovered by the Brethren, including the truths concerning the second coming of the Lord Jesus and the church. Biblical truths flowed out from them like torrents, and we are still being helped by them.

Many famous Bible teachers in church history were brothers in their midst, such as J. N. Darby, J. G. Bellett, C. H. Mackintosh (who wrote Notes on the Pentateuch), and William Kelly. These brothers knew the Bible and opened up the Bible book by book. At their time the Bible was completely opened up. This fulfilled what the Lord said to the church in Philadelphia: “You have a little power and have kept My word” (Rev. 3:8). When the Brethren were raised up, they kept the Lord’s word. This is the reason that the light of the Lord’s word was especially shining among them. To this day there is still much light among the Brethren.

B. Absolutely Separated from the World and Absolutely Forsaking Idols

Furthermore, their separation from the world and forsaking of idols was thorough and absolute. At that time, many among them were persons with titles of nobility, and they respectfully returned the titles to the royal family. They were reluctant even in the matter of taking pictures. They would not have their pictures taken unless it was absolutely necessary. Mr. Darby was the weightiest among them, yet it is difficult to find a picture of him. He felt that this kind of thing inevitably had the smell of the world and carried the flavor of idols as well. He did not want to have his picture looked at and adored by others. Here we can see that their separation from the world and forsaking of idols was absolute!

C. Absolutely Eliminating Hierarchy and Being Brothers Together and Members One of Another with Special Emphasis on Mutual Love and Fellowship

It was not until the time of the Brethren that the hierarchy in the church was truly and thoroughly eliminated. They were brothers together. Among them, they called each other brother in their preaching; when shaking hands they called each other brother; in their conversation they also called each other brother. They always addressed each other as brothers. When people first went into their midst, it seems as if they could not hear anything else; they only heard “brother.” Based on this particular characteristic, outsiders called them the “Brethren,” since they did not have a special name. This term Brethren was translated into Chinese as “Brethren church,” but actually in English it is simply “Brethren.”

关于他们中间阶级的消除，我可以说一个小故事来证明。很多人都听说过办孤儿院的慕勒（George Müller）他也是弟兄们中间的一位。当每一次擘饼的时候，他总是坐在最后面一排的座位上。他的意思就是说，我和弟兄们一样，我为什么要坐在前头？你就看见，他们实在是注意彼此作弟兄，他们的没有阶级，实在是到了家。

我再说一个弟兄们的故事给大家听。第一次世界大战的时候，英国和德国是死对头。多少英国人都给德国人杀死了，英国人实在是恨德国人。后来停战了，签了和约，在英国的弟兄们就说，我们总得有几位去看看在德国的弟兄们。他们就去了。在德国的弟兄们很欢迎他们。在一次聚会中，在德国的弟兄们，有一位就站起来说，我们真是感谢赞美主，有一些英国的弟兄们来访问我们。等他说完了这话，有一位从英国来的弟兄，就站起来更正说，我们不是英国的弟兄们，我们乃是从英国来的弟兄们。亲爱的弟兄姊妹，你看这个味道是何等的美！在他们中间，什么世界的味道，偶像的成分，阶级的东西，都被他们摔得干干净净了。他们只是单纯的在神面前彼此作弟兄，互相为肢体，尤其是特别注重相爱和交通。哦，他们那个相爱和交通，一直到今天，还是非常的厉害。我虽然没有亲眼看过，却有人完全描述给我听，实实在在是一个厉害的相爱，也是一个厉害的交通。

四 绝对消除宗派，维持合一的见证

弟兄们在起头的时候，是绝对消除宗派，维持合一的见证。脱离宗派的事，可以说是他们创始的。他们在开头的时候，好多人都是从各公会脱离出来的。他们来在一起，维持教会合一的见证。这也是他们非常注重的一点。

五 绝对脱去任何组织

弟兄们也是绝对脱离了任何的组织。在他们中间没有任何分会和总会的组织。因此他们：

六 绝对让基督为首，让圣灵掌权

Concerning the elimination of hierarchy among them, I can tell you a little story. Many people have heard of George Müller, who founded an orphanage; he was also one of the Brethren. At the Lord's table, he always sat on the last row of seats, as if to say, "I am the same as all the brothers; why should I sit at the front?" By this we can see that they paid attention to being brothers to one another. They thoroughly eliminated hierarchy.

Let me tell another story regarding the Brethren. During World War I, England and Germany were bitter opponents. Because many British people were killed by the Germans, they hated the Germans. After the war ended and the peace treaty was signed, the Brethren in England felt that some of them should go and visit the brethren in Germany. Thus, they went, and the brethren in Germany greatly welcomed them. In one of the meetings, a brother in Germany stood up and said, "We really thank and praise the Lord that some of the brethren of England have come to visit us." After he finished, a brother from England stood up and corrected him, saying, "We are not brothers of England but brothers from England." Dear brothers and sisters, how sweet it was! All of the flavor of the world, all of the element of idols, and all the things related to the hierarchy were completely removed from their midst. They were purely before God as brothers and as fellow members of the Body of Christ, paying attention especially to mutual love and fellowship. Even today their mutual love and fellowship are still very strong. Although I have not personally observed their situation, others have described it to me thoroughly, and it is truly a tremendous scene of mutual love and fellowship.

D. Absolutely Eliminating Sectarianism and Maintaining the Testimony of Oneness

In the beginning the Brethren absolutely eliminated sectarianism and maintained the testimony of oneness. The matter of leaving the denominations began with them. In the beginning many of them were believers who came out of denominations. They came together to maintain the testimony of the oneness of the church. This point also was stressed very much among them.

E. Absolutely Freed from Any Organization

The Brethren were freed from organization. They had no branch churches or headquarters.

F. Completely Allowing Christ to Be the Head and the Holy Spirit to Rule among Them

弟兄们是绝对让基督为首，让圣灵掌权。在他们的初期，头三十年的时候，那个光景实在是好。你若读他们的历史，读他们的书信，就没有办法不说，基督真是他们的元首，圣灵真是他们的权柄。他们实在是回到教会原初的光景去了。

肆 弟兄们的失败—恢复后不多久即开始

弟兄们起头虽然恢复得这样好，可惜也没有维持得很久。一个高峰或者一个水平，是不容易持久守住的。弟兄们从一八二八年开始恢复以后，头二三十年，实在很有教会原初的情形。可惜好景不长，大概到了一八五〇年左右，就是他们开始聚会了二十多年的时候，他们中间就出了难处，而有了失败。

他们中间发生了什么难处呢？我们已经说过，在开头的时候，他们都是弃绝宗派，脱离公会的。当他们在各地起来聚会的时候，很自然的是一地一个聚会，没有什么难处。但过了一段时间，就有更正教各公会的人，很羡慕他们的光景，也愿意来参加他们的聚会，但是公会又不能脱离，愿意作两面跑的人。这样的人一来了，各地的弟兄们态度就不一致了。有一班弟兄们就主张说，绝对不可以接纳这样两面跑的人；他们虽然是弟兄，但他们没有脱离宗派，没有脱离公会，就还是“恶伴侣”（evil companion），我们不能接纳。若要我们接纳，他们就必须脱离公会。公会既是错误的，他们就应该脱离。他们脱离干净了，我们才可以接纳。但另一班弟兄们就主张说，不必这样，他们虽然还留在公会里，但这个罪并不够叫他们从教会的交通中被革除，我们只能说他们有一点错误，我们不能不接纳他们。这样一来，弟兄们就分了两大派，一派是不赞成这样接纳的，就是紧一点的，以后的人就称他们作“闭关的弟兄们”（Exclusive Brethren 简称作 E. B.）；一派是赞成这样接纳的，就是松一点的，以后的人就称他们作“公开的弟兄们”（Open Brethren 简称作 O. B.）。这样，弟兄们中间分裂的事就开始了，不仅这地和那地分裂了，并且有的在一个地方上的弟兄们，也是分作一班闭关的，和一班公开的。

The Brethren absolutely allowed Christ to be the Head and the Holy Spirit to rule among them because they were freed from any form of organization. In the first thirty years of their history, their situation was truly wonderful. If we read their history and letters, we must say that Christ was truly their Head and the Holy Spirit was truly their authority. They returned to the original condition of the church.

IV. THE FAILURE OF THE BRETHREN—BEGINNING NOT LONG AFTER THEIR RECOVERY

Even though the Brethren had a good recovery at the beginning, it was not maintained for very long. It is not easy to maintain a high peak or a high water level for a long time. In the first twenty or thirty years after the Brethren began in 1828, they had the original condition of the church. Regrettably, this situation did not last long. Around 1850, after they had met for approximately twenty years, some problems arose among them which led to their failure.

What kind of problems arose among them? In the beginning they forsook sectarianism and left the denominations. When they began to meet in various places, there was one assembly in one locality. There was no problem. After a while, many of the Christians in the Protestant denominations admired their situation and wanted to join their meetings, but they could not break away from their denominations and wanted instead to meet with both groups. When these ones came into their midst, the brothers among the Brethren had different attitudes toward them. One group of brothers held the view that they should not accept Christians who were meeting with both groups. They seemed to say, “Although these Christians are brothers, they have not left the sects, the denominations. Therefore, they are ‘evil companions’ and cannot be accepted. If they want to be received by us, they need to leave the denominations because denominations are wrong. We can receive them only when they have completely left the denominations.” Another group of brothers, however, had a different opinion and seemed to say, “This should not be so. Although these Christians are still remaining in the denominations, this sin is not sufficient for us to cut them off from the fellowship of the church. We can only say that they have made a mistake, but we cannot reject them.” Thus, there was a split among the Brethren into two large groups. The group that did not agree with receiving Christians who were still joined to a denomination was strict in this matter and later became known as the exclusive Brethren. The group that was in favor of receiving such Christians was more lenient and later became known as the open Brethren. Thus, the division among the Brethren began; not only was one locality divided from another, but brothers in the same locality were also divided into an exclusive and an open group.

不仅如此，再过了一点时候，弟兄们在道理上的研究，越过越有讲究，见解也就越过越不同。同时，在一起聚会事奉，也有了许多意见作法的不同。这时他们怎么办呢？他们就说，那些见解不同的人，是讲“恶教训”（evil doctrine），断不能合在一起。这样一来，在他们中间又分了许多的小派。不管是“闭关的”，也不管是“公开的”，都分了好多小派。闭关的弟兄们，多是因着道理的争执而分；而公开的弟兄们，就多是因着意见的不同而分。并且公开的弟兄们，还有一个特点，就是一旦他们彼此有了意见的时候，他们就不争，就采取一个很好的办法，就是出去另立一个会。这样，他们就夸口说，我们这些弟兄们是从来不争的。实在说来，不是不争，乃是因为可以另立会，就不必争了。这样演变的结果，在一个地方就可以有多个会，都是所谓的 O. B.，这是一件可惜的事。到这一个时候，他们分裂很多了，合一的性质就失去了，合一的立场也失掉了。

还有，弟兄们一面分了许多在地方上的小会，不合于教会一地一会的原则，破坏了教会在地方上合一的立场；另一面他们又越过地方，把好多地方意见相同，见解相同的弟兄们，联合起来，而有了一个超地方的结合。这也是破坏了教会地方的性质和立场。这种超地方的结合，和地方上的分会，两种作法都完全破坏了教会在地方立场上正统的合一。所以弟兄们在这里出了事情，就失败了。这就使弟兄们所恢复到那个高的水平，又有一些落下去了。

伍 在东方的恢复—始自一九二二年

以上所看的，可以说都是主在西方的恢复，我们现在要说到一点主在东方的恢复。我信和我们一同聚会的弟兄姊妹，有的人会有一个感觉说，好象我们这个聚会，和其他基督教的团体，总有一点不同。有的时候，外人对我们也发生了疑问，到底这些基督徒是怎样一回事？为什么他们的情形和一般基督教的光景不同？甚至也有弟兄姊妹问说，我们到底是从哪里来的？我们今天是怎么一回事？我在这里就稍微说一点我们中间的故事，也就是主在东方恢复的故事。

After a while, the Brethren became more and more sophisticated in their study of the truths, and they became increasingly different in their views. At the same time, they also had many differences in their opinions and practices concerning meeting and service. In response, they said that those with different opinions were preaching “evil doctrines” and should not remain in the group. Thus, the Brethren further splintered into many small groups. These divisions took place among the exclusive Brethren and also among the open Brethren. The exclusive Brethren were divided mainly because of arguments concerning doctrines, and the open Brethren were divided mainly because of differences in opinions. Furthermore, the open Brethren had a particular characteristic of not quarreling when they had a difference in opinion; rather, they adopted a seemingly civil way of simply leaving and setting up another assembly. In this way they could boast that they never fought with each other. In actuality, they did fight; it only looked as if they did not fight because they would leave and set up another assembly. As a result, there could be several open Brethren assemblies in a locality. This was regrettable. As a result of so many divisions, they lost both the nature of oneness and the ground of oneness.

On one hand, the Brethren were divided into many small assemblies in a locality; this was not according to the principle of one city, one church, and it also damaged the ground of the oneness of the church in a locality. On the other hand, they also went beyond the boundary of a locality and joined with brothers in various localities who shared the same opinions and same views, thereby producing an “extra-local” union. This also damaged the local nature and ground of the church. These two practices—having an “extra-local” union and having many assemblies in one locality—completely damaged the orthodox oneness of the church on the local ground. When the Brethren deviated in this manner, they failed. This caused the high level of the recovery among the Brethren to decline.

V. THE RECOVERY IN THE EAST—BEGINNING FROM 1922

What we have seen above is in regard to the Lord's recovery in the Western world. Now we need to speak a little concerning the Lord's recovery in the East. I believe that some of the brothers and sisters who are meeting with us might have a feeling that our gatherings are somewhat different from other Christian organizations. Sometimes outsiders also have some questions regarding us, asking, “What kind of Christians are they? How is their situation different from other Christian organizations?” Even some brothers and sisters have asked, “Where did we come from? How did we become what we are today?” Now I will speak a little concerning our story, which is also the story of the Lord's recovery in the East.

一 接受神的话—圣经—为最高的权威

有一件事，我们五十岁以上的人大致都知道，就是中国的社会，在三四十年前，有了一次很大的改革，许多青年人的思想都革新了。他们都接受了新式的教育，也都发奋图强，要造福国家，改进社会。正在那时候，主也就在好些这样的青年人身上做工，叫好些有志有为的青年，都悔改得救，而厉害的被主得着了。那实在是出乎主的一件事，全国从南到北，各地都有这样蒙恩得救的弟兄们。

这些青年弟兄们得救了之后，就分析当时基督教的现况。他们把基督教里头的东西分作三大类，第一是主自己，第二是主的话，就是圣经和福音，第三是当时基督教里的那些制度、组织、规条、和作法等等。对于头两点，就是主自己和主的话，他们一点都没有问题。他们实在感谢主，借着西方的弟兄们，把这二者带到东方来。但是，对于那个现实的基督教，就是当时摆在他们跟前的那个基督教，他们却打了很大的问号。无论对于其中的制度、组织、以及种种的名称，或是对于其中的一切信条、一切作法，他们都打了问号说，这个是对的么？以什么为根据呢？以什么作准则呢？所以他们说，我们必须来读圣经，必须承认圣经有最高的权威，必须以圣经来断定一切。当时在他们中间有一句口号说，“圣经是最高法庭。”他们要一切的问题，都带到圣经跟前来决定。因此他们就好好花工夫读圣经。他们不仅是笼统的读，并且是找出专题来读。

比如说，他们看见基督教分成很多的派，很多的会，他们就打一个问号说，基督教这些宗派、公会，是合乎圣经的么？这些宗派、公会，在圣经里有地位么？他们就把二十七卷新约彻底的读过，专一研究宗派、公会这个问题。研究的结果，他们就看见，公会乃是圣经所没有的，宗派乃是圣经所定罪的。以后他们又发现各公会都有一个特别的名称，象“长老会”、“美以美会”、“圣公会”、“浸信会”等等，他们也就打一个问号说，这些名称合乎圣经么？在圣经里有地位么？他们也就把全本新约中，所有提到名字的地方，都好好读过。他们就得到一个结论，只有

A. Accepting the Lord's Word—the Bible—as the Highest Authority

Most Chinese who are over fifty years old are aware of the fact that approximately thirty or forty years ago Chinese society experienced a great reform. In particular, the young people were infused with many new thoughts. They received a new kind of education, and they were stirred up to exert their effort to bring blessings to the country and to improve society. The Lord also worked on many of these young people, causing them to be saved and seriously gained by the Lord. This was really something of the Lord. Throughout the country, from the south to the north, many like this were saved in many places.

After their salvation these young brothers began to analyze the situation of Christianity. They classified the things in Christianity into three categories: the Lord Himself, the Lord's Word—the Bible and the gospel, and the system, organization, regulations, and practices in Christianity. Concerning the first two categories, which are the Lord and the Lord's Word, they had no problems at all. They thanked the Lord that He brought these two things to the East through the brothers from the West. However, concerning practical Christianity, that is, the Christianity before their eyes, they had a big question. They questioned everything in Christianity, including the system, the organization, the various names, the articles of faith, and the practices. They questioned every item by asking, "Is this right? What is the basis for this? What is the principle, the standard?" They said, "We must study the Bible, we must acknowledge that the Bible has the highest authority, and we must decide everything according to the Bible." At that time, their slogan was that "the Bible is the highest court." They decided every matter by bringing it to the Bible. Therefore, they spent a great deal of effort to study the Bible in a serious way. Not only did they study the Bible in a general way, they also studied specific topics.

For instance, because they saw that Christianity was divided into many denominations and sects, they put a question mark on this and asked, "Are denominations and sects according to the Bible? Do they have a place in the Bible?" Then they read through the twenty-seven books of the New Testament, specifically to study the matter of denominations and sects. As a result, they saw that denominations were not found in the Bible and that sects were condemned by the Bible. Later they noticed that every denomination had a special name, such as Presbyterian, Methodist, and Baptist. Hence, they also asked, "Are these names according to the Bible? Do they have a foundation in the Bible?" Then they carefully studied all the portions in the New Testament which spoke of names.

一个名字，是该被我们高举的，只有一个名字，是我们该归属的，那就是我们主耶稣基督的名。此外，人无论高举或标榜其他任何的名字，都是不合乎圣经的。

再比如说，他们看见当时有牧师的制度，他们也就读圣经，专研究牧师制度这件事。结果，他们也是得到了否定的答案。自然他们看见了基督教层层组织，有总会、有区会、有堂会等等，也是打问号说，基督教的这些组织，合于圣经么？他们也就专专到圣经里，读这个问题，得到的答案也是否定的。

我不必一一的细说了。诸如此类，大大小小的事，包括受浸或是点水的问题，牧师分圣餐的问题等等，他们都打过问号，也都是根据圣经，一个一个的来判断。结果，大多数的断案都是否定的。

这样一来，他们就没有法子再承认当时的基督教，也没有办法再留在其中了。他们要主，要圣经，却不能要当时走了样子的组织基督教。因此就开始了脱离宗派的事。从一九二二年起，到一九三四年，有十多年的光景，全中国从南方到北方，基督徒脱离组织基督教的事，就风起云涌，到处都是了。这些基督徒多半都是前面所说年轻有为的人，非常清楚主的救恩，非常爱主，敬畏主，也非常花工夫读圣经。以后他们慢慢的就彼此有了来往，在信札文字上有了交通，这样他们自然的就汇成一流了。到了一九三五年的时候，从最南的广东省，直到最北的黑龙江省，好些重大的地方，都有了小的聚会兴起来。那都是一地一地清心爱主的人，脱离了分门别类的宗派，脱离了错误的公会，就是组织的基督教，而干干净净、简简单单的，一同聚会敬拜主。

我举一个例子，你们就能看见，那时候他们是多么干净，多么简单。在山东省城济南市，有一所闻名的齐鲁大学，是长老会和一班公会联合创办的，完全是个基督教学校，里面常有基督教的礼拜，也有学校的牧师，好些教授也都是长老会的教士。到了前面所说的那个时候，就是一九三一年左右，在那个大学里，有一些学生得救了，非常爱主，喜欢读圣经。他们也是同样的，从主的话里看出来，当时的基督教是走了样子的，他们眼前的公会是不合

Eventually, they concluded that we should belong to and exalt only one name—the name of our Lord Jesus Christ. Being designated by any name or exalting any name other than the name of the Lord is not according to the Bible.

When they looked at the pastoral system, they again went to the Bible to study this matter. As a result, they obtained an answer which negated it. When they saw the layers of organization in Christianity with general headquarters, regional centers, and local congregations, they again asked, “Are these organizations in Christianity according to the Bible?” They went to the Bible to specifically study this matter and again obtained an answer that negated this point.

I do not need to go into all of these matters in detail. They put a question mark on every matter, great or small, including baptism by immersion or by sprinkling and the distribution of the bread by a pastor at holy communions; they ascertained an answer from the Bible one by one. Most of their conclusions were negative.

Thus, they could no longer accept or remain in the status quo of Christianity. They cared for the Lord and the Bible but not for deformed, organized Christianity. Therefore, they began to leave the denominations. From approximately 1922 to 1934, for over ten years, from the south to the north, Christians throughout China enthusiastically responded to the matter of leaving the denominations. These Christians were mainly the young people spoken of earlier, who were both capable and quite clear concerning the Lord’s salvation and who intensely loved the Lord, feared the Lord, and diligently read the Bible. Gradually, they communicated with one another and had fellowship through correspondence. Spontaneously, they converged and became one flow. By 1935 small meetings had been raised up in many important cities from Kwangtung Province, the most southern region of China, to Heilungkiang Province, the most northern part. They were started by people who loved the Lord with a pure heart in various localities and who left the sectarian groups and erroneous denominations of organized Christianity. They gathered together for the worship of the Lord in a pure and simple way.

Let me give an example to show how absolute and simple they were at that time. In the city of Tsinan, capital of Shangtung Province, there is the famous Chilun University, established jointly by the Presbyterians and some other denominations. Thus, it was a Christian university with regular Christian worship services, a university chaplain, and a number of professors who were also Presbyterian missionaries. Around 1931, a group of students were saved. They truly loved the Lord and loved to study the Bible. In their reading of the Word, like all other seeking Christians, they realized that Christianity at that time was deformed and that the denomination before their eyes was not scriptural.

乎圣经的，所以他们就脱离了，学校里的礼拜堂，他们也不去了。那么，他们这一班信徒到哪里去聚会呢？你听见会觉得惊奇的。他们头一次的擘饼聚会，竟然是到济南城外，山野里一个墓地里举行的。在那墓地里，有一座一座的坟墓，坟墓前面有石头作的供桌，那些青年弟兄们就把饼和杯摆在那个供桌上，把供桌当作擘饼的桌子，大家就席地而坐，围绕着那个供桌，唱诗赞美，擘起饼来了。有人告诉我说，他们那一次的擘饼，实在是摸着主的同在，摸着天了。那就是济南聚会的开始。

福州聚会的起来，也是有一班青年的学生们，觉得公会是错误的，就不愿意再去了。他们要有一个新的起头，不照着西方的遗传，只单纯的根据圣经，而有一个纯洁的聚会，因此他们就来在一起聚会。他们先是在一位弟兄家里聚会。后来人数多了，就要去另租房子。但是他们都是穷学生，哪里有钱租房子呢？他们又从圣经里读出来，不可募捐，要倚靠神，相信神。因此，他们就单单的在主面前祷告。祷告到一个时候，有一位青年的弟兄，就把他身上的袍子脱下，暗暗的奉献出来，交给负责的弟兄变卖了付房租。负责的弟兄就在聚会中报告，问有没有弟兄可以买这件袍子，标价八元。请你听这个可爱的故事。那时，他们人不多，当他们听见了这个报告，就受了感动。其中一位姊妹就对坐在她身旁的另一位姊妹说，你看那边的某某弟兄，他穿的衣服很单薄，我想把那件袍子买来送给他，但是我口袋里只有四块钱。另一位姊妹就说，我也有四块钱，我们两个合起来买那件袍子吧。结果她们就凑足了八块钱，把那件袍子买来，送给那位弟兄，却不知道那件袍子就是那位弟兄奉献的。这样，他们有了几块钱，就租到了一所房屋，在那里开始聚会了。

从这些例子，你就可以看见，当日的恢复实在是非常纯洁，没有任何的背景，没有任何的作用，也没有任何的关连。并且其中最重要的一点，就是绝对接受神的话，以圣经为最高的权威。他们对于每一件事，都要照着圣经来衡量过。就象到底该如何事奉神？该怎样的生活？这些问题，都好好照圣经衡量过。一切的问题，你说了不能算，我说了也不能算，任何人说了都不能算，总要找出圣经的断案来。因此，在那个时候，大家对圣经的辩论实在多。

So they left the denomination and would no longer go to the university chapel. But where could these believers go to meet? Surprisingly, they held their first Lord's table at a cemetery in a desolate place outside of the city of Tsinan. In that cemetery there were graves with a stone table in front for placing offerings. The young brothers used the stone table as the table for the breaking of bread. They placed the bread and the cup on the stone table; then they all sat on the ground around the table and sang hymns and gave praises to the Lord. In this way they broke the bread. Someone told me that in their meeting they truly touched the presence of the Lord; they truly touched heaven. This was the beginning of the church in Tsinan.

The church in Foochow also started when a group of young students saw that denominations were wrong and would not go back to them. They wanted to have a new beginning, to have a pure meeting not according to Western traditions but simply according to the Bible. So they came together to meet. At first they met in a brother's home. Later when the number of people increased, they needed to rent another place for their meeting. Because they were poor students, where could they get money to rent a house? They also read from the Bible that it was not acceptable to ask for donations and that the proper way was to rely on God, to believe in God. Therefore, they prayed before the Lord in simplicity. They kept praying until a young brother took off his jacket and secretly offered it to a responsible brother to be sold to pay for the rent. The responsible brother then asked in the meeting if someone would buy the jacket for eight dollars. Please listen to this lovely story. There were only a few saints, but upon hearing the announcement, some were touched. One sister said to another sister beside her, "Look at that brother over there. His clothing is so lightweight. I am thinking of buying the jacket to give it to him, but I have only four dollars." The other sister said, "I also have four dollars. Let us buy the jacket together." Thus, they combined their money and bought the jacket for eight dollars. Then they gave it to that brother, not knowing that he had offered the jacket originally. In this way they had a few dollars and were able to rent a place to meet.

From these examples we can see that the recovery at that time was pure, without any background, any motive, or any connection or involvement with organized Christianity. Furthermore, and most importantly, they accepted the Word of God absolutely, taking the Bible as their highest authority. They took the Bible as the yardstick to carefully measure every matter, including matters such as how to serve God and how to live their life. It did not matter to them what anyone said concerning a particular matter; they wanted to know what the Bible said. Consequently, at that time, there were many arguments in regard to the Bible.

我还记得，有一次在北方的一个教会，会所需要装灯，大家就说，到底会所装什么灯是合乎圣经的？有的弟兄说，不能装电灯，因为圣经里没有电灯。还有的弟兄说，我们应该点油灯，因为这个很合乎圣经。圣经里的灯是有油的，有象征的意思。教会是个灯台，里面的油就是圣灵。这些话在今天听来，不免觉得幼稚一点，但这证明当初他们那种让主说话的心是何等迫切。

再比如关乎受浸、受洗，也是好好的辩过。后来就断定说，受浸是合乎圣经的。那么再辩论是天然水，是人工水？是到河里，到海里，还是到池子里呢？这些都辩论过。并且受浸的时候，到底是奉父、子、圣灵的名呢？还是奉主耶稣基督的名？这些也统统经过辩论。

再比如说，姊妹们蒙头的事，在我们中间，也经过非常强烈的辩论。姊妹们该不该蒙头呢？蒙头的方式又该如何？是白的，是黑的，还是别的颜色？是一块大布呢？或是一顶帽子？这些统统都辩论过。连姊妹们在聚会里，到底可不可以开口祷告？可不可以站起来作见证？诸如此类的事，都经过很强烈的辩论，很彻底的辩论。我不能说得太多。

弟兄姊妹要知道，现在我们中间许多的作法，都是二三十年前大家彻底读过圣经，经过辩论而找出来的。所以当我们起头聚会的时候，完全是一个新的东西，是照着圣经来的。我们不懂背后的基督教。可以说，从那天起我们把组织的基督教，整个的摔掉了。我们要主，我们要圣经，我们不要走了样子的基督教。我们愿意从圣经里，找出准则来，看看到底教会是怎样一回事？到底基督徒是怎样一回事？

从那时候起，教会在东方就有了一个新的起头。而其中首要的一点恢复，就是回到主的话——圣经——去。哦，那个时候，主的话实在是宝贝！那些青年人，真是爱慕主的话，真是觉得主的话如同蜜一样的甘甜，好象金一样的宝贵。他们也实在把圣经读得好。当大家坐下来，辩论一个问题的时候，你引圣经，我也引圣经，大家都是根据圣经。但是每一个人都很谦卑。我所见的不对，差了一点，给你的

For example, once a church in northern China needed lights in the meeting hall. In order to be scriptural, the brothers began to ask concerning the kind of lights that should be installed in the meeting hall. Some were against using electric lights because electric lights could not be found in the Bible. Others suggested, “We should use oil lamps because they are scriptural. In the Bible the lamp contains oil, and it has symbolic meaning. The church is a lampstand, and the oil within it is the Holy Spirit.” This kind of talk sounds somewhat childish today, but it shows how earnest they were in their hearts to let the Lord speak.

They also had a thorough discussion concerning baptism by immersion and baptism by sprinkling. Eventually, they concluded that baptism by immersion was the biblical way. Then they discussed whether a believer should be baptized in natural water or in man-made water and whether one should be baptized in the river, the sea, or a pool. They also discussed whether baptism should be in the name of the Father, the Son, and the Holy Spirit or in the name of the Lord Jesus Christ.

Another example concerned head covering for sisters. This matter was vigorously debated among them. Should the sisters wear head coverings? What should be the color and style of the covering? Should it be white or black or another color? Should it be a large piece of cloth or a hat? These questions were thoroughly debated. Even matters such as whether the sisters could open their mouths and pray in the meetings and whether they could stand up and give testimonies were vigorously argued and thoroughly debated. I cannot speak too much on these.

Brothers and sisters, we must know that many of our practices today were found approximately twenty or thirty years ago through a thorough study of the Bible and a great deal of discussion. Therefore, when we began to meet, it was something completely new, something that came out of the Bible. We did not care for the Christianity that was behind us. From that day onward we cast away all of organized Christianity. We cared for the Lord and for the Bible; we did not care for deformed Christianity. Our desire was to find the pattern in the Bible and to see what the church was and what it meant to be Christians.

From that time, there was a new beginning for the church in the East. Among other things, the primary item of the recovery was the return to the Lord’s Word—the Bible. Oh, at that time the Lord’s Word was truly precious! We were young people who loved the Lord’s Word; we felt that the Lord’s Word was truly as sweet as honey and as precious as gold (Psa. 19:9-10). We also studied the Bible well. When everyone sat down to debate a question, one person would quote the Bible, and I would quote the Bible as well; everyone was according to the Bible, but we were all very humble also. When we

见地发现了，我就没有话说，马上接受。你见到的不对，给我发现了，我见的比你多一点，准确一点，你也没有话说。好些问题不照你的意思，也不照我的意思，末了大家都说，照主的意思，主的话是这样说的，我们大家就是这样定规了。你要在这里看见，在我们中间开头的恢复，最厉害的一点，就是看重并遵守主的话语。

二 脱离所有的宗派、公会，恢复教会的合一

当我们大家起来走恢复的路，绝对遵守神话的时候，我们就从圣经里读出来，宗派、公会，这个分裂的光景，是不对的，是不合乎圣经的，所以大家就都脱离了宗派、公会。一九三二年，在山东烟台开始聚会的时候，头三次擘饼都是十一位弟兄。这十一位弟兄，最少是从六个到八个公会出来的。你看那种脱离公会的光景，有多厉害。那个时候，大家真有合一的灵。我是受浸的，你是受洗的，大家也不管了。你是内地会，我是长老会，他是中华基督教会，大家也全不管了。大家坐在主的桌子前，很少不落泪的，都觉得说，从前的公会把我们分裂了，现在我们在这里一同擘主的饼，要见证教会的合一。可以说，这是第二点的恢复。

三 脱去一切的阶级、制度，恢复众圣徒同作弟兄的地位

那时我们也脱去了一切的阶级、一切的制度，而恢复了众圣徒同作弟兄的地位。那个时候彼此称弟兄，是非常亲密的。已往在中国的基督教里，彼此都是称“教友”。张教友、李教友、刘教友，从来没有用“弟兄”这样一个亲密的称呼。到了那时，大家都改称“弟兄”，一见面就是称弟兄，非常甜美亲密。并且一切的阶级都去掉了，没有牧师，没有神甫，更没有主教。无论是天主教里的神甫制度，国立教会里的圣品制度，或是私立教会里的牧师制度，完全都丢弃了。大家都是受圣灵的带领，一同活在主面前，互相作弟兄。

discovered that what I saw was not right and was a little off, I would accept the proper view immediately without any further word. When we realized that what another saw was not right and that I had seen something more accurate, he would accept my view without a further word. Most of the issues were not decided according to our views. Instead, we would simply say, “This is according to the Lord’s will. Because this is what the Word says, this is what we have decided.” At the beginning of the recovery among us, our respect and obedience to the Lord’s Word was our strongest point.

B. Being Freed from All Sects and Denominations and Recovering the Oneness of the Church

When we rose up to take the way of the Lord’s recovery by absolutely obeying the word of God, we read from the Word that the situation of division into sects and denominations is not right; it is not according to the Bible. Therefore, we all left our respective sects and denominations. In 1932, when we began to meet as the church in Chefoo, Shantung Province, there were eleven brothers present for the first three Lord’s table meetings. These eleven brothers came from at least six or eight denominations. This shows how prevailing was the matter of leaving the denominations. At that time we truly had a spirit of oneness. We did not care that one brother was baptized by immersion and another was baptized by sprinkling. We also did not care that one brother was from the China Inland Mission, another from the Presbyterian Church, and still another from the Chinese Christian Church. When we sat around the Lord’s table, it was seldom that we did not shed tears. We all felt grateful to the Lord that even though we were previously divided by the denominations, we were now breaking the Lord’s bread together to testify of the oneness of the church. This may be considered the second point of the recovery among us.

C. Abandoning All Rank and Systems and Recovering the Position of All the Saints Being Brothers to One Another

At that time we also abandoned rank and systems and recovered the position of all the saints being brothers to one another. At that time, calling each other brother was very sweet. Previously in the Christian denominations in China, the believers called each other chiaoyu, meaning “religious friend.” Thus, they would say “Chiaoyu Chang,” “Chiaoyu Lee,” or “Chiaoyu Liu”; they never used the intimate term brother. However, at that time we changed and called each other brother. When we met, we called each other brother; it was sweet and intimate. Furthermore, we rejected all rank; we had no pastors, no priests, and even more, no bishops. We abandoned the priestly system in the Roman Catholic Church, the clergy system in the state churches, and the pastoral system in the private churches. We lived together before the Lord as brothers under the leading of the Holy Spirit.

四 断绝世界，远离偶像

还有两点，就是断绝了世界，并远离了偶像。那个时候，我们实在是断绝了世界，也实在是远离了偶像。一切沾染世界和偶像的事，我们都绝对不愿意有分了。

五 完全以基督为首，让圣灵掌权

这样，自然就有一个结果，完全以基督为首，让圣灵掌权。一切的居间阶级，和一切的上下组织，全都没有了；各人和各地的教会，都是直接活在元首基督面前，让圣灵管理，并支配所有的事。

六 以地方为教会的分界，一个地方只该有一个教会

到一九三三、三四年的时候，我们看清楚了一件很大的事，就是教会以地方为界的原则。那时，许多地方都有弟兄们起来聚会，那么一地一地的聚会，该以什么为界？该怎么划分？为着这个问题，就有弟兄花了很多的工夫读圣经，结果就读出了教会是以地方为立场、为分界，就是一个地方一个教会的亮光。在耶路撒冷是一个教会，在安提阿是一个教会，在以弗所也是一个教会。教会在大的城是一个，在小的城也是一个，不因着是一个大城，就分作几个教会，也不因着是小城，就几个联合起来，成为一个教会。大的象耶路撒冷，还是只有一个教会；小的象帖撒罗尼迦，也是有一个教会。总归是一个地方，一个教会。

所以从一九三四年起，我们就根据这个原则，无论是多大的一个地方，只能有一个教会；无论是多小的一个地方，也是有一个教会。这样，一面能避免分裂，避免紊乱，另一面又能避免超地方的联合。因为这地若和那地联合起来，就叫基督失去了地位，叫圣灵失去了权柄。这是不讨主喜悦的，且是最得罪主的。按圣经的教训看，每一个地方的教会，都是直接活在主面前，向元首基督负责的，没有上级会，没有总会，也没有联合会。各地方教会，无论大小都是平等的。最低的教会是地方教会，最高的教会也是地方教会。只有一等教会，没有第二等了。教会一有等级的组织，上级会就作了下级会的首领，下级会的权柄，而篡

D. Being Separated from the World and Staying Away from Idols

We practiced two more points, that is, being separated from the world and staying away from idols. We were completely separated from the world, and we stayed far away from idols. We absolutely did not want to have any part in anything contaminated by the world and idols.

E. Completely Taking Christ as the Head and Allowing the Holy Spirit to Rule

As a result, we completely took Christ as the Head and allowed the Holy Spirit to rule among us. All intermediary classes and all forms of organization were eliminated. Every believer, and every church as well, lived directly before Christ, the Head, and allowed the Holy Spirit to govern and direct in all matters.

F. Taking the Locality as the Boundary of the Church—Each Locality Having Only One Church

In 1933 and 1934 we clearly saw a crucial matter—the principle of the church taking a locality as its boundary. At that time, in many places there were brothers who rose up to meet together, but there was a question concerning the boundary of each of these meetings. How should the boundary be delimited? Concerning this matter, a certain brother, after spending much effort in studying the Bible, found that the church takes a locality as its ground and boundary; that is, he saw the light of one locality, one church. In Jerusalem there was one church, in Antioch there was one church, and in Ephesus there was one church. In a large city the church was one; also in a small city the church was one. The church in a large city did not divide into several churches; also the churches in several smaller cities did not unite to form one church. There was only one church in a large city such as Jerusalem, and there was also only one church in a small city such as Thessalonica. In every case, there was one locality, one church.

Based on this principle, from 1934 onward, no matter how large or how small a city is, we have taken the way of having only one church. On one hand, this prevents division and confusion; on the other hand, it also prevents “extra-local” unions. If one locality were united with another locality, it would cause Christ to lose His position and the Holy Spirit to lose His authority. This is not pleasing to the Lord, and it is most offensive to the Lord. According to the teaching of the Bible, the church in each locality should live directly before the Lord and be responsible to the Head, Christ. There should be no superior church, no head church, and no federation. All local churches, whether large or small, are equal. The lowest church is the local church; the highest church is also the local church. There is only one class of churches; there is not a second class. When there is a ranking system among the churches, the church on a higher level becomes the head

夺了基督的地位，侵犯了圣灵的主权。我们从圣经里，看出这清楚的亮光来，所以各地教会绝对不联合，这地不能管那地，那地也不能管这地，各地都是让基督为首，让圣灵掌权。但另一面，各地教会在主里面又是彼此相爱，彼此交通，互相供应，互相帮助。这些都是属灵的、爱心的，而不是组织上的、形式上的。所以大家都遵守一个原则，就是：

七 教会的行政是地方的，交通是宇宙的

我们从神的话语里，清楚看见，教会的行政乃是地方的，而教会的交通却是宇宙的。各地教会的行政，都是就地为政，各自独立的。各地教会有各地教会的长老，有各地教会的行政。教会的行政，是不能超过地方的；一超过地方，就叫教会失去了地方性质，各地教会就不能直接活在元首基督跟前。但是教会的交通，不能仅是地方的，而必须是宇宙的，因为教会的交通乃是基督身体的交通。每一个地方的教会，都必须和各地的教会有交通，否则就是一个宗派。关于这一点，我们前几天已经说得够多了，所以在这里就不多说了。

八 没有统一的组织，只有属灵的交通

我们从起头的时候，也清楚看见，各地教会的行政，既都是就地为政的，就各地教会不能有统一的组织。各地教会都该直接的受元首基督的管治，直接的服圣灵的权柄，不该有区会或总会作上级会来管辖。各地教会虽然该彼此有交通，但那只该是属灵的，不该是组织的。所以从起头我们就守住这一件事——教会不该有统一的组织，只该有属灵的交通。

九 注重普遍的祭司职分

同时，我们注重普遍的祭司职分，注重每个得救的人都是祭司。犹太教大多数人是平民，只有少数人是祭司。罗马教和更正教，把犹太教这个制度拿过来应用，也是少数

and the authority of a church on a lower level, thereby usurping the position of Christ and encroaching on the authority of the Holy Spirit. Because we saw this clear light from the Bible, the churches in various localities absolutely would not form a union. No locality can control another locality; rather, every locality allows Christ to be the Head and the Holy Spirit to exercise His authority. On the other hand, all the churches love one another, fellowship with one another, minister to one another, and help one another in the Lord. This is something spiritual and of love; it is not organizational or formal.

G. The Church's Administration Being Local and Its Fellowship Being Universal

Because we saw the preceding item, we all kept one principle: the administration of the church is local, and the fellowship of the church is universal. From the Word of God we clearly saw that the church in each locality has its own administration and is independent of the other churches. Each local church has its own eldership and its own administration. The administration of the church cannot go beyond the locality; once it goes beyond the local boundary, it causes the church to lose its local nature. Thus, the churches in all the localities will not be able to live directly before Christ, the Head. The fellowship of the church should not only be local; rather, it should also be universal because it is the fellowship of the Body of Christ. A local church should have fellowship with all the other churches; otherwise, it will be a sect. Because we have spoken sufficiently regarding this matter in previous chapters, we do not need to speak more regarding it now.

H. Not Having Any Organization for Unification but Having Only the Spiritual Fellowship

We also clearly saw that churches in different localities should not have an organization for unification, because the administration of the church is local. All churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit. There should be no regional centers or general headquarters acting as higher churches to rule over other churches. Although the churches should have mutual fellowship, this fellowship should be spiritual, not organizational. Therefore, from the beginning we kept this matter—the church should not have any organization for unification but should have only spiritual fellowship.

I. Emphasizing the Universal Priesthood

In addition, we also emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest. In Judaism, the majority of the people are laymen, and only a few are priests. The Roman Catholic Church and the Protestant churches adopted the Judaic system; thus, they also have a small number of people who are clergy, including priests and pastors, and

人是圣品阶级、牧师阶级，大多数人是平信徒。这样有了圣品和平俗的分别，就叫好多基督身体上的肢体，失去了他们的功用，有好多的信徒就不能直接的敬拜神，事奉神。这是绝对不合圣经的。所以我们从起头就恢复了普遍的祭司职分。所有的弟兄姊妹，都是神的儿女，都是基督身体上的肢体，都是神的祭司，都能直接亲近神，都能直接事奉神。当我们擘饼的时候，无论哪一位弟兄，就是刚受浸最幼稚的，如果有引导，愿意为饼杯祝谢，把饼杯分出来，也是可以的。不象公会，必须由牧师负责，也不象天主教，必须有神甫来作。在我们中间，没有包办属灵事情的居间阶级，大家都是直接事奉神。

十 注重身体的配搭事奉

我们也注重身体的配搭事奉，要众圣徒以身体为原则，配搭起来事奉主，而不是每个人单独的事奉。比方传福音，不是一个人传，乃是全体的弟兄姊妹配搭起来传。有的站讲台，有的领唱诗，有的请客，有的招待，有的陪座，有的谈话，有的带领祷告，有的出去探望。这些都是配搭的。在整个的事奉里，都是这个原则，没有人包办什么。就是有几位负责的弟兄，那不过是在那里领头监督就是了，整个的事奉还是在众弟兄姊妹的手中。

十一 注重教会事奉的实行

我们也注重教会事奉的实行。我们在各样事奉的事上，不愿单有理论，也要有实行。就象如何聚会，如何配搭事奉，如何传福音，如何作见证，如何为神说话，如何看望弟兄姊妹，如何交通来往等等，都很注重实行，都有实际的带领。

以上这些，就是主在东方恢复的重点。从这些重点看来，自然我们中间种种的光景，都和传统的更正教，并老旧的罗马教，完全不同了。

现在总括起来，我们就把教会的变质与恢复，作个简单的图，列在下面：

the majority of the people are laity, the common believers. With a distinction between clergy and laity, most of the members of the Body of Christ have lost their function, and many believers are not able to worship and serve God directly. This is absolutely against the Bible. Therefore, from the beginning we recovered the universal priesthood of the believers. All brothers and sisters are children of God, members of the Body of Christ, and priests to God; not only so, all can approach God and serve God directly. When we are in the bread-breaking meeting, any of the brothers, even newly baptized brothers and young ones, can give the blessing and distribute the bread and the cup if they have the leading. This is not like the denominations, where these things can be done only by pastors, and it is not like the Roman Catholic Church, where they can be performed only by so-called priests. In our midst, there is no intermediary class that monopolizes the spiritual services; instead, we can all serve God directly.

J. Emphasizing the Body's Coordination in Service

We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination instead of serving independently. In preaching the gospel, for example, there is not only one person doing the work; rather, all the brothers and sisters coordinate together to do the work. Some may give the message, some may lead the singing, some may invite people to come, some may serve as ushers, some may sit with the guests, some may converse with the new ones, some may lead the new ones to pray, and some may follow up by visiting the new ones. All these tasks are done in coordination. We kept this principle in all our services; no one monopolized the service. Even though there are a few responsible brothers, they are only taking the lead and overseeing. The entire service is in the hands of the brothers and sisters.

K. Emphasizing the Practical Church Service

We also emphasized the practical church service. In all aspects of our service we did not want merely a theory; we also wanted the practice. In matters such as how to meet, how to serve in coordination, how to preach the gospel, how to give a testimony, how to speak for God, how to visit the brothers and sisters, and how to fellowship with them, we paid much attention to practically carrying these out and rendered practical guidance to the saints.

All the items mentioned above are the crucial points of the Lord's recovery in the East. The situation among us is completely different from that of traditional Protestant churches and that of the Roman Catholic Church.

In summary, we can depict the degradation and the recovery of the church with a simple chart.



在这个简图里，我们可以看见，当初的教会乃是一条直线，以后拐出去就是罗马教。再恢复回来的是更正教，不过恢复得并不够多。所以就再有摩尔维亚合一弟兄们进一步的恢复。而后又有弟兄们的恢复，就恢复到直线上来了。但后来弟兄们出了事，有一部分又偏出去了。我们不敢说他们所有的人都偏出去了，但他们一部分的人确是偏出去了。这在图上很难表明出来。在这里，我们也要谦卑的承认说，主在东方的恢复，又有一点回到直线上来了。

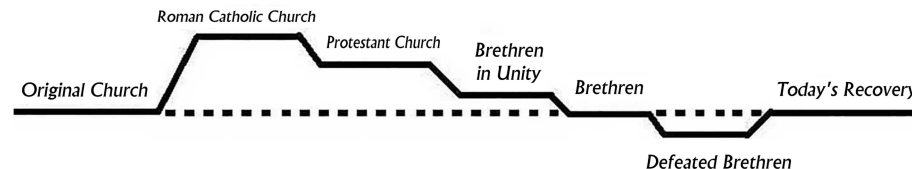
陆 今日的实施与态度

末了，我们要来看一点我们的实行和态度。这个能叫我们明白我们的立场，了解我们的作法，也知道我们的路。因为直到现在，不要说外人对我们不明了，就是许多新得救的弟兄姊妹，对我们也不清楚。所以人对我们就有许多误会的地方。我愿意趁这个机会，把我们的实行和态度，说清楚一点。我相信，这样会叫许多的事都了然了。也盼望弟兄姊妹听过之后，再对人说话，就要谨慎，不要说不准确的话，或说把我们代表错了的话。今日的基督教是复杂的，我们必须说准确的话，作准确的见证。

一 实行

我们先来看我们的实行：

第一，我们注重教会实际的见证，就是基督的丰满，也就是充满基督，满有基督的同在，而彰显基督。我们首要的，是注重这一个，要一个聚会里头，要弟兄姊妹中间，满了基督的分量，满了基督的同在，满了基督的彰显。这



In this simple chart we can see that the original church was on a straight line; then the Roman Catholic Church deviated from this line. The church was recovered to a certain extent by the Protestant Reformation, but not fully. There was a further step of recovery by the Moravian brethren in unity. Subsequently, the recovery among the Brethren brought the church back to the straight line. Later, however, the Brethren had some problems, and there was a deviation from the line again. We dare not say that all of them deviated, but some of them definitely deviated; this is difficult to show on the diagram. Today we must humbly acknowledge that the Lord's recovery in the East has brought the church back to the straight line.

VI. OUR PRESENT PRACTICE AND ATTITUDE

Finally, we need to consider our practice and attitude today. This will enable us to understand our ground, be clear concerning our practice, and know our way. Even now, without saying anything regarding the outsiders who are not clear concerning us, many newly saved brothers and sisters among us are not clear. Thus, people have many misconceptions concerning us. Therefore, I want to take this opportunity to speak clearly concerning our practice and attitude. I believe that this will make many matters clearer. I also hope that after the brothers and sisters listen to these words, they will be careful not to speak inaccurate words or words that misrepresent us when speaking to others. Because today's Christianity is complicated, we must be accurate in our speaking and in our testimony.

A. Our Practice

Let us first look at our practice.

First, we emphasize the testimony of the church in reality as the fullness of Christ, which is filled with Christ, full of the presence of Christ, and thereby expresses Christ. This is our primary emphasis. Our desire is that in the meetings and among the brothers and sisters, we will be full of the measure of Christ, full of the presence of Christ, and full of the

就是教会实际的见证。同时，我们也注重教会实行的立场，以外面的立场，来配合里面的见证，如同旧约的时候，用外面的会幕，来配合里面的约柜一样。约柜是神见证的柜，是神的中心。但是约柜必须有一个会幕来安放。照样，基督是神的见证，是神的中心，也需要教会外面的一个立场来配合，来托住。

第二，我们回到教会正当的立场，就是教会起初的立场，也就是合一的立场。今天基督教的立场，不是教会起初的立场，因为已经分裂了。你看当初耶路撒冷的教会，是合一的，是一个的。但是今天的台北教会，是分裂的，是多个的。这就失去了教会合一的立场。所以我们绝对主张，要脱离这些分裂，而回到合一的立场上。用旧约预表的话来说，这个合一的立场，就是耶路撒冷。耶路撒冷是神建造圣殿的地方，是神设立见证的地方，是神立名的地方，是神的子民敬拜神的地方。在耶罗波安的时候，虽然以色列国分了两个，但是敬拜神的地方还是一个，人还是需要到耶路撒冷去敬拜神。耶罗波安设立了伯特利，要以色列人到那里去敬拜，（王上十二 26～30，）但神对这件事永远没有承认。神说只有一个地方，只有一个立场。这个预表的意思，就是说教会只有一个立场，那就是合一的立场。教会绝对不可以分裂，教会绝对要回到合一的立场去，而不应该留在任何组织基督教的立场，就是分裂的立场上。一切公会的立场，都是不合圣经的，都是分裂的，所以都该脱离。这些分裂的立场，就象巴比伦一样，把神的子民掳去了。以色列人如何该脱离巴比伦，而回到耶路撒冷，（拉一 3，5，七 7～9，尼二 11，）我们也如何该脱离分裂的立场，而回到合一的立场上。

在今天，也有一些散漫、分散的小立场。有一班一班的基督徒，他们有的在家庭里，就成了一个小“教会”，有的在学校里，或在别的地方，聚会起来，就自认是一个小“教会”。我们觉得这些也不够合乎圣经。这些虽然好象是无宗无派的，好象是脱离了组织的基督教，但也没有回到合一的立场。这就如旧约有一些以色列人，虽然离开了巴比伦，却没有回到耶路撒冷，乃是荡在巴比伦与耶路撒

expression of Christ. This is the testimony of the reality of the church. At the same time, we also emphasize the ground of the church in practicality. Thus, we have an outward ground that matches the inward testimony, just as in the Old Testament the outward tabernacle matched the inward Ark of the Covenant. The Ark of the Covenant was the Ark of the Testimony of God; as such, it was God's center. But the Ark needed a tabernacle in which it could be placed. Likewise, Christ as the testimony of God is the center of God, but He also needs the outward ground of the church to match and support Him.

Second, we have returned to the proper ground of the church, the original ground of the church, the ground of oneness. The ground of today's Christianity is not the original ground of the church, because it has been divided. Look at the church in Jerusalem in the beginning; it was in oneness, and it was one. But today in Taipei the church has been divided. This means that the ground of the oneness of the church has been lost. Therefore, we absolutely believe that we must leave the divisions and return to the ground of oneness. According to Old Testament typology, the ground of oneness is Jerusalem. Jerusalem is the place where the temple of God was built, where the testimony of God was set up, where the name of God was placed, and where God was worshipped by His people. In Jeroboam's time, even though the nation of Israel was divided into two, there was still only one place for the worship of God; the people of Israel still had to go to Jerusalem to worship God. Jeroboam set up Bethel and told the people to worship God there (1 Kings 12:26-30). This, however, was never recognized by God. For God, there was only one place, only one ground. The meaning of this type is that the church has only one ground—the ground of oneness. The church absolutely should not be divided. The church must return to the ground of oneness and not remain on any of the grounds of division of organized Christianity. All of the grounds of denominations, being divisive, are not according to the Bible; therefore, we should leave them. These divisive grounds, like Babylon, bring the children of God into captivity. Just as the people of Israel needed to leave Babylon and return to Jerusalem (Ezra 1:3, 5; 7:7-9; Neh. 2:11), we also need to leave the divisive grounds and return to the ground of oneness.

Today there are also some free scattered groups of Christians, some of whom meet in their home and some of whom meet in schools or other places; they consider themselves a small "church." These groups are not sufficiently according to the Bible. Although these groups seem to be nonsectarian and appear to have left organized Christianity, they still have not returned to the ground of oneness. This is similar to some of the people of Israel in the Old Testament who left Babylon yet wandered in many places between Babylon and Jerusalem, rather than returning to Jerusalem.

冷之间的许多地方。这些散漫的小团体，也要看见教会合一的立场，大家无论在哪里，都该合一，而不能分会。我们既都是得救的人，都是属乎主的人，我们就应该合一。合一就是我们的立场。在每一个地方上，只该有一班的基督徒，不该有多班的基督徒，只该有一个教会，不该有多个教会。教会是合一的，合一乃是教会的立场。所以我们不留在任何组织基督教的立场，就是分裂的立场；也不荡在任何散漫的立场，就是分散的立场；我们乃是回到教会起初的立场，就是合一的立场。

第三，我们并不愿在各地设立所谓我们的聚会，乃愿到处与弃绝宗派会别的人，在教会合一的立场上，一同聚会事奉主。我们不是愿意成立一个独特的派别，到处标榜我们自己。我们乃是愿意和所有站干净立场的弟兄姊妹，所有不分派不分会的弟兄姊妹，一同在教会合一的立场上，聚会事奉主。

第四，我们愿意和所有派别里的弟兄姊妹相交，就是天主教里的弟兄姊妹也不例外。只要是得救的人，是主里的弟兄姊妹，不管他在那宗那派，我们都愿意和他们交通。但是另一面，我们绝不愿意有分于任何的宗派会别。我们只愿意和弟兄姊妹有交通，而不愿意有分于他们所在的那些会别。弟兄姊妹是可爱的，那些会别是可恶的。弟兄姊妹是属主的，那些会别是主所弃绝的，是主所定罪的。所以我们愿意和任何弟兄姊妹个人有交通，却不愿意有分于任何在地方教会的立场，就是合一的立场之外的组织团体。换一句话说，天主教我们不愿意有分，更正教的各公会我们也不愿意有分；基督徒团契我们不愿意有分，查经班我们也不愿意有分；勉励会我们不愿意有分，布道团我们也不愿意有分。这些都是在教会地方的立场之外的一些团体组织，都是弃掉了教会合一的立场，所以我们都不愿意有分。但是我们承认，在这些的团体组织里面，也有好些真得救的弟兄姊妹，我们愿意和他们来往，和他们相交。简单的说，和得救的个人，我们都愿意来往；和基督教里任何的组织团体，我们都不愿意有分。

第五，任何在道理上的见解，制度上的意见，不论是怎样不同，只要无伤于得救的基本信仰，我们都愿意包容。我们赞成受浸，你赞成点水，这个不要紧，我们愿意包容，

These small free groups also must see the ground of the oneness of the church. All of the believers, wherever we are, must be one and not divided. Since we are saved and all belong to the Lord, we should be one; oneness is our ground. In a given locality there should be only one group of Christians, not several groups; there should be only one church, not several churches. The church is one; oneness is the ground of the church. Therefore, we would not remain on any ground of organized Christianity, which is the ground of division. Neither would we wander in the ground of the free groups, which is the ground of scattering. Instead, we have returned to the original ground of the church, which is the ground of oneness.

Third, it is not our desire to set up any so-called meetings of “ours” in different places; rather, our desire is to meet and serve the Lord together on the ground of the oneness of the church with all those who have forsaken divisions. It is not our desire to make ourselves a special sect and promote ourselves. Rather, our desire is to be with the brothers and sisters who stand on the proper ground, who are neither divisive nor sectarian, and who meet and serve the Lord together on the ground of the oneness of the church.

Fourth, we desire to have fellowship with all the brothers and sisters in the denominations, even those in the Roman Catholic Church. As long as they are saved, as long as they are brothers and sisters in the Lord, regardless of their denomination, we will fellowship with them. On the other hand, we absolutely will not have any part in those denominations or groups. We will fellowship with the brothers and sisters, but we will not take part in their divisions. The brothers and sisters are lovable, but the divisions are detestable. Whereas the brothers and sisters belong to the Lord, the divisions are rejected and condemned by the Lord. Therefore, we will fellowship with individual brothers and sisters, but we will not take part in any organized group outside of the ground of the local church, outside of the ground of oneness. In other words, we do not want to have a part in the Roman Catholic Church or in any Protestant denominations; we do not want to take part in any so-called Christian fellowships or in any Bible-study classes; we do not want to take part in any revival societies or in any evangelistic missions. These are organizations outside the ground of the locality of the church; they have forsaken the ground of the oneness of the church. Therefore, we do not want to take part in any of them. We acknowledge, however, that within these organizations there are many genuinely saved ones. Therefore, we like to have contact and fellowship with them. In brief, in regard to saved individuals, we will contact them; in regard to the Christian organizations, we will not have any part in them.

Fifth, we are willing to tolerate any view concerning doctrine and any opinion concerning system, no matter how different they are from ours, as long as they do not hurt the fundamental faith. It does not matter that we are in favor of baptism by immersion and

因为这个无伤于得救的信仰。我们愿意蒙头，你不愿意蒙头，这个也不要紧，不伤害我们得救的信仰。这些不同的意见，不同的见解，我们都愿意包容。唯独分会我们不能容让。我们绝对不能接受分会这件事。在教会中可以有不同的意见，但绝不可以因着不同的意见而分会。

第六，任何得救而有异见之基督徒的团体，如果肯不分会，或取消分会，不论他们有什么异见，我们都愿意和他们一同站在教会合一的立场上，聚会事奉主。我们不愿意分，我们愿意和任何得救的人合，但是有一个必需的条件，就是要除去分会，弃掉分会。只要他们没有分会的原则，没有分会的成分，没有分会的条件，也没有分会的立场，我们在主里面就愿意和他们合起来，一同事奉主。就是在道理上，或是在制度上，有什么不同的意见，不同的见解，只要是不伤害得救的信仰，我们都愿意包容。

第七，我们接纳所有有各种不同见地，而没有可以革除条件的信徒。只要一个人是得救的信徒，他的行为，他的为人，并没有象林前五章那样可革除的罪，没有那些可革除的条件，就是他有不同的见地，我们也接纳。就是天主教里得救的人，我们也是同样的接纳，因为既都是在主里的人，就应该是合一的，不应该分宗分派。

第八，我们让圣灵负属灵交通的实际责任。有的人是得救的，也没有可革除的罪，但他没有活在圣灵里，不受圣灵的管治，也没有对付肉体，也许还有点爱世界，我们并不因着这些就不接纳他，我们还是接纳。但这不是说，我们一接纳，他就是在属灵的交通里了。属灵交通的责任，是我们没有办法负的。那是圣灵的事。我们只负外表的责任，实际的责任是圣灵负的。这一个得救的人可不可以接纳，我们是根据他得救不得救，同时也看他有没有革除的罪。这完全是外表的。他得救了，没有可革除的罪，不管他有什么意见，不管他属那宗那派，我们都接纳。这是外表的承认。但实际上，他里头和主是不是有交通的，他是不是活在主里面的，这没有一个人能断定，只好让给圣灵负责。所以有的人，虽然我们接纳了，可能他的里头和主还是失去交通的。并不是说，我们接纳了，交通就是没有问题了。就是我们通过了，

others are in favor of baptism by sprinkling; we will tolerate this because it does not hurt the faith. It also does not matter that we like to practice head covering and others dislike the practice, because this also does not hurt the faith. With regard to all such different opinions and different views, we are willing to tolerate them. The only thing that we will not tolerate is the matter of division. It is absolutely unacceptable to us. In the church there can be different opinions, but there absolutely should not be any divisions because of differences in opinions.

Sixth, there may be saved ones who belong to a Christian organization and who hold different opinions. If they are willing to not be divided, we are willing to stand with them on the ground of the oneness of the church to meet and serve the Lord together regardless of the opinions they hold. We do not want to be divided from any who are saved; rather, we want to be one with those who are saved, but they must remove and forsake division. As long as they do not have the principle, element, condition, and ground of division, then in the Lord we are willing to be joined with these saved ones to serve the Lord. Even if there are differences in opinion and understanding concerning doctrine and system, we are willing to receive these believers as long as these differences do not hurt the faith of salvation.

Seventh, we receive all believers with different views, except those who meet the conditions for removal from fellowship. As long as a person is saved and in his conduct and living does not have any of the sins worthy of removal, as spoken of in 1 Corinthians 5, we will receive him even if he holds different views. We will receive even saved ones in the Roman Catholic Church, because we are all in the Lord. We should be one and not be divided.

Eighth, we allow the Holy Spirit to bear the real responsibility of spiritual fellowship. There are some who are saved and who have no sin worthy of removal, yet they do not live in the Holy Spirit, receive the ruling of the Holy Spirit, or deal with their flesh, and they may even love the world. We cannot reject them because of these things; we must receive them. But this does not mean that once we receive such a believer, he is immediately brought into spiritual fellowship. We do not bear the responsibility of spiritual fellowship. This is the responsibility of the Holy Spirit. We bear only an outward responsibility; the actual responsibility is with the Holy Spirit. Whether or not we receive someone is based upon whether he is saved and whether he has any sin which would cause one to be removed. This is altogether an outward matter. If he has been saved and has no sins which would cause him to be removed, regardless of what opinion he has and to what sect or denomination he belongs, we will receive him. This is an outward acknowledgment. But in actuality, whether he is in fellowship with the Lord, whether he is living before the Lord, none of us can decide; we can only leave these matters to the Holy Spirit. Therefore, we may receive someone, but it is possible that he is not in fellowship with the Lord. Simply because we have received him does not mean that his fellowship with the Lord is no

圣灵还不一定通过。我们只能负外表的责任，实际的责任是让给圣灵负的。

二 态度

我们再来看我们的态度：

第一，我们不是罗马教，也不是更正教。我们不承认罗马教，也不承认更正教。我们认为这两大宗派，都离开圣经很远，都相当不合乎圣经。这两大宗派，都失去了教会的立场，也失去了教会的见证；都失去了教会的原则，也失去了教会的性质。当然我们在广众之下来说这些话，不是一件容易的事。我们知道这样说，会相当伤了人的感觉，引起人的不满。但是为着真理，我们只好说诚实话。对于这两大宗派，我们不能承认，更不愿意有分。我们不愿意作罗马教的人，也不愿意作更正教的人。

第二，我们也不是所谓的“弟兄会”，无论是“闭关”的，或是“公开”的，我们都不是。虽然有好些事，我们得到了弟兄们的帮助，有好些地方，我们也和他们相当相同，但我们绝不承认，我们是在东方的“弟兄会”，无论闭关的，或是公开的，我们都不是。

第三，我们也不是脱离罗马教，或是更正教，而没有确定立场，散漫的小团体。今天这种散漫的小团体，在在都是。有的是作教授的人，带了几个学生聚会，就是一个小“教会”。有的是几个信徒，志同道合来在一起聚会，也是一个“教会”。有的是在一个家庭里的小“教会”，有的是在一个巷子里的小“教会”。他们也都说是无宗无派的，不属于组织基督教任何的团体。他们就是这样散着的一个一个小团体。但我们不是这样。我们认为教会有确定的立场。教会的立场是合一，这个合一是显在地方上。这个立场是确定的。无论在那个地方上，只该有这一个合一的立场。所有无宗无派的弟兄姊妹，都应该到这个立场上，大家集合为一，一同作教会合一的见证。

第四，我们乃是各地地方教会一部分的人，在各地站在地方教会的立场，就是教会合一的立场上，照着地方教会的原则，凭着地方教会的性质，配搭事奉，活出基督的身

longer a problem. Even if we approve him, the Holy Spirit may not approve him. We can bear only the outward responsibility and let the Holy Spirit bear the actual responsibility.

B. Our Attitude

Now let us look at our attitude.

First, we are not the Roman Catholic Church, nor are we the Protestant church. We do not recognize the Roman Catholic Church, nor do we recognize the Protestant church. These two large divisions have greatly deviated from the Bible and are not according to the Bible. They have lost the ground and the testimony of the church; they have also lost the principle and nature of the church. It is not an easy matter for us to say these words publicly. We know that it may hurt people's feelings and arouse their resentment. However, for the sake of the truth, we must speak honestly. In regard to these two great divisions, we neither recognize them nor take part in them. We do not want to be people who belong to the Roman Catholic Church or people who belong to the Protestant church.

Second, we are not the so-called Brethren, either exclusive or open. Although we have been helped by the Brethren in many matters and resemble them in many respects, we are not the Brethren in the East; we are neither exclusive Brethren nor open Brethren.

Third, we are not a small free group that has left the Roman Catholic Church or the Protestant church. Small free groups do not have the definite ground of the church and are scattered everywhere. A group might be formed by a professor who leads a group of students to meet together, which then becomes a small "church." Another group might be formed by a few believers meeting together because they share the same ambition and purpose, and this meeting also becomes a small "church." Some small "churches" meet in the homes; other small "churches" meet in the alleys. They all say that they are nondenominational and that they do not belong to any organization of organized Christianity. But they are small groups which are scattered; we are not like this. We believe that the church has a definite ground. The ground of the church is oneness, and this oneness is expressed in a locality. This ground is definite. No matter what locality is involved, there should be only the ground of oneness. All the nondenominational brothers and sisters should come to this ground; all should be together in oneness to bear the testimony of the oneness of the church.

Fourth, we meet with the churches in different localities, and as such, we stand on the ground of the church, the ground of oneness, in our respective localities, serving in coordination according to the principle and by the nature of the local church to live

体所该有的生活，以显出基督的生命，作教会的见证。我再说，我们是：（一）地方教会一部分的人；（二）站在地方教会的立场上；（三）照着地方教会的原则；（四）凭着地方教会的性质；（五）配搭事奉；（六）活出基督的身体所该有的生活；（七）显出基督的生命；（八）作教会的见证。这八点就是我们在各地聚会的性质和目标。

第五，我们承认，任何派别（连天主教在内）里面得救的人，都是我们在主里的弟兄，都是属基督的肢体。但我们又认为他们已经失去了教会的立场。他们人是教会的人，但立场却不是教会的立场。公会里的弟兄姊妹，以及天主教里得救的人，都是教会里面的人，但他们所站的那个立场，不是教会的立场。谁能承认天主教的立场是教会的立场呢？那是失去了教会立场，破坏教会立场的，那是天主教的立场，不是教会的立场。但是其中实在有得救的人！甚至还有虔诚爱主属灵的人！然而他们虽是教会的人，却不是站在教会的立场上，而是在一个错误的立场上。同样的，更正教里面，虽然有不少得救并且属灵的人，但那个立场也不是教会的。

我觉得许多人有一个不公平的态度，他们不承认天主教，却承认更正教。可是，我们愿问，在原则上，天主教的错误，更正教有没有脱干净呢？事实上，更正教也有天主教基本的错误，不过在程度上有百步和五十步的差别而已，而在原则上都是失去了教会的立场。所以我们如何不承认天主教的立场，也同样不承认更正教的立场。但是我们却承认无论在更正教里，或是在天主教里，都有得救的人，也有虔诚爱主属灵的人。我们承认这些都是我们的弟兄姊妹，都是教会里的人，不过是在错误的立场上而已。我们深切的渴望，他们蒙恩，接受主的带领，脱离那些错误的立场。他们光是人对了还不够，他们的立场也需要对。他们还需要回到教会合一的立场，就是教会在地方上的立场来，一同为主作一个合一的教会的见证。

out the proper life of the Body of Christ for the expression of the life of Christ as the testimony of the church. I repeat, we are (1) meeting in the local churches, (2) standing on the ground of the local church, (3) serving in coordination, (4) according to the principle of the local church, (5) by the nature of the local church, (6) to live out the proper life of the Body of Christ, (7) for the expression of the life of Christ, and (8) as the testimony of the church. These eight points are the nature and goal of our meetings.

Fifth, we acknowledge that the saved ones in any denomination and sect (including the Roman Catholic Church) are our brothers in the Lord and members of the Body of Christ. But we also believe that they have lost the ground of the church. They belong to the church, but their ground is not the ground of the church. The brothers and sisters in the denominations and the saved ones in the Roman Catholic Church all belong to the church, but they are not standing on the ground of the church. Who would acknowledge that the ground of the Roman Catholic Church is the ground of the church? The Roman Catholic Church has lost and damaged the ground of the church; the ground of the Roman Catholic Church is her particular ground, not the ground of the church. Nevertheless, within the Roman Catholic Church there are some truly saved ones! There are even some who love the Lord and who are spiritual. Although they belong to the church, they are not on the ground of the church. They are on the wrong ground. Similarly, within the Protestant churches there are many saved and spiritual ones, but they are not on the ground of the church.

I feel that many people have an unfair attitude; they do not recognize the Roman Catholic Church, but they recognize the Protestant church. However, in principle, is the Protestant church completely free of the errors of the Roman Catholic Church? The Protestant church also has the errors of the Roman Catholic Church; the difference is only in degree. In principle, both have lost the ground of the church. Therefore, just as we do not recognize the ground of the Roman Catholic Church, we do not recognize the ground of the Protestant church. We acknowledge, however, that there are saved ones in both the Roman Catholic and Protestant church and that there are also pious, spiritual persons and lovers of the Lord. We acknowledge these ones as our brothers and sisters; they all belong to the church. However, they are standing on the wrong ground. We deeply and earnestly hope that they would receive the Lord's grace and leading to leave these wrong grounds. It is not sufficient to be right only in their person; their ground also must be right. They need to return to the ground of the oneness of the church, that is, the ground of locality of the church, to bear the testimony of the church in oneness together with us for the Lord.