

3030 成全圣徒 与基督身体的建造

著者：李常受

◎简介

本书是李常受弟兄于一九八八年在台北带领神所命定之路时所释放的信息，共四篇，论到恩赐对圣徒的成全、圣徒对基督身体的直接建造、长入元首与本于元首、新路的生活与事奉。

◎目录

目录附纲要

- 第一篇 恩赐对圣徒的成全
- 第二篇 圣徒对基督身体的直接建造
- 第三篇 长入元首与本于元首
- 第四篇 新路的生活与事奉

The Perfecting of the Saints and the Building Up of the Body of Christ

PREFACE

This small booklet is a translation of messages given in Chinese by Brother Witness Lee in October and November of 1988 in a conference with the church in Taipei, Taiwan.

CONTENTS

Contents With Outline

- 1. The Gifts Perfecting the Saints
- 2. The Saints' Direct Building Up of the Body of Christ
- 3. Into the Head and out from the Head
- 4. Life and Service in the New Way

◎目录附纲要

第一篇 恩赐对圣徒的成全

- 基督曾降到低下之处，再升上高天
- 升上高天，充满万有的元首所赐的恩赐
- 信徒都有可能成为使徒、申言者、传福音者、牧人和教师
- 恩赐对圣徒的成全
 - 使圣徒有分于新约那职事的工作—建造基督的身体
 - 带领圣徒在新约的信仰上同归于一
 - 带领圣徒在对神儿子的完全认识上同归于一
 - 带领圣徒在神圣生命上长大成人
 - 带领圣徒长到基督丰满之身材的度量

第二篇 圣徒对基督身体的直接建造

- 借着恩赐的成全
- 不再作小孩子
- 三个教训的风
- 长大成人不至受欺
- 唯在爱里持守着真实
- 凡事长到元首基督里面
- 本于元首，全身叫基督的身体渐渐长大
- 基督的身体在爱里把自己建造起来

CONTENTS WITH OUTLINE

Chapter One: The Gifts Perfecting The Saints

- Christ Descending Into The Lower Parts Of The Earth And Ascending Far Above The Heavens
- The Gifts Given By The Head Who Fills All Things
- All Believers Can Become The Apostles, The Prophets, The Evangelists, The Shepherds And Teachers
- The Gifts Perfecting The Saints
 - That the Saints May Participate in the Work of the New Testament Ministry, Which Is the Building Up of the Body of Christ
 - Leading the Saints to Arrive at the Oneness of the Faith of the New Testament
 - Leading the Saints to Arrive at the Oneness of the Full Knowledge of the Son of God
 - Leading the Saints to Arrive at a Full-grown Man in the Divine Life
 - Leading the Saints to Grow into the Measure of the Stature of the Fullness of Christ

Chapter Two: The Saints' Direct Building Up Of The Body Of Christ

- By The Gifts' Perfecting
- Being No Longer Babes
- Three Winds Of Teaching
- Not Being Deceived By Growing Into A Full-Grown Man
- Holding To Truth In Love
- Growing Up Into The Head, Christ, In All Things
- Out From Him, All The Body Causes The Growth Of The Body Of Christ
- The Body Of Christ Building Itself Up In Love

第三篇 长入元首与本于元首

▪ 长入元首

▫ 持守着真实

- 在爱里—在神圣之爱的元素和范围里
- 持守着神新约的经纶
- 持守着那包罗万有的基督
- 持守着召会

▫ 长到元首基督里面

- 在一切事上—在生活及工作一切大小事上
- 长到元首里面—借着承认基督作头的主权
- 让基督在祂肢体内在的各部分里扩增长大

▪ 本于元首

- 全身叫基督的身体渐渐长大
- 全身得以建造在一起
- 基督的身体把自己建造起来

第四篇 新路的生活与事奉

▪ 新路的生活

- 晨晨复兴
- 日日得胜

▪ 新路的事奉

- 接触人
- 预备申言

Chapter Three: Into The Head And Out From The Head

▪ Growing Into The Head

▫ Holding to Truth

- In Love—in the Element and Sphere of the Divine Love
- Holding to God's New Testament Economy
- Holding to the All-inclusive Christ
- Holding to the Church

▫ Growing into the Head, Christ

- In All Things—Everything Big or Small in Our Daily Life and in Our Work
- Growing into the Head—through Acknowledging the Authority of the Headship of Christ
- Allowing Christ to Increase and Grow in All the Inward Parts of the Members

▪ Out From The Head

- All the Body Causes the Growth of the Body of Christ
- All the Body Building Up Together
- The Body of Christ Building Itself Up

Chapter Four: Life And Service In The New Way

▪ Life In The New Way

- Being Revived Every Morning
- Every Day Overcoming

▪ Service In The New Way

- Contacting People
- Preparing to Prophecy

第一篇

恩赐对圣徒的成全

读经：以弗所书四章七至十三节。

纲目

壹 升上高天，充满万有的元首，所赐的恩赐—7～10：

- 一 有些是使徒
- 二 有些是申言者
- 三 有些是传福音者
- 四 有些是牧人和教师—11

贰 恩赐对圣徒的成全—12～13：

- 一 使圣徒有分于新约那职事的工作—建造基督的身体—12
- 二 带领圣徒在新约的信仰上同归于一
- 三 带领圣徒在对神儿子的完全认识上同归于一
- 四 带领圣徒在神圣生命上长大成人
- 五 带领圣徒长到基督丰满之身材的度量—13

CHAPTER ONE

THE GIFTS PERFECTING THE SAINTS

Scripture Reading: Eph. 4:7-13

OUTLINE

I. The gifts given by the ascended Head who fills all things—vv. 7-10:

- A. Some apostles.
- B. Some prophets.
- C. Some evangelists.
- D. Some shepherds and teachers—v. 11.

II. The gifts perfecting the saints—vv. 12-13:

- A. That the saints may participate in the work of the New Testament ministry, which is the building up of the Body of Christ—v. 12.
- B. Leading the saints to arrive at the oneness of the faith of the New Testament.
- C. Leading the saints to arrive at the oneness of the full knowledge of the Son of God.
- D. Leading the saints to arrive at a full-grown man in the divine life.
- E. Leading the saints to grow into the measure of the stature of the fullness of Christ—v. 13.

祷告：主啊，你把我们许多的事务中带出来，召聚到你的名里。今天晚上在这里，我们有你，有你的灵，也有你的名，更有你的话。主啊，我们读你话的时候，就觉得你的同在。但愿我们在这里说话的时候，你证实我们是与你成为一灵，你在我们的说话中说话，我们说，你就说。主啊，求你给我们感觉，给我们你的思路，给我们你的发表，你的口才，并且是临时的、新鲜的口才，应付你需要的口才，也是你应付我们需要的口才。主啊，我们所需要的就是你，你是话，你是灵，你也是我们的发表和口才。求你更扶持我们的里面和外面，并叫我们里面人，强壮过外面的人。主啊，但愿你浇灌我们，充满我们，滋润我们，浸透我们，也灌输我们。每一位在座的，无论是在哪里，楼上或是楼下，你都充满我们，也把你的话向我们每一个人打开。主啊，但愿你口对口来教导我们，灵对灵来启示我们，叫我们实在摸着你，摸着你的同在，摸着你的可爱，也摸着你的恩典。叫我们每一个在这里聚会的人，都感觉你在这里，给我们温暖，给我们缠裹，给我们医治，也给我们恢复，更给我们加强。主耶稣啊，我们实在需要你，我们从深处等候你。感谢你，把台北的召会纳上正轨，在这条新路上，稳健的向前。但愿今天晚上，你再荣耀你自己的名，羞辱你的仇敌，祝福归给我们。我们靠你得胜的名，捆绑那恶者，就是你的仇敌；不只在台北捆绑他，也在全地捆绑他，使全地各处都有你恢复的召会，他一切作恶，一切黑暗的动作，都求你毁灭。我们信十字架已经胜过了仇敌，我们今天靠你的十字架，宣告你的得胜。求你彰显你的荣耀，羞辱你的仇敌，我们举手向你祷告。阿们。

这一次的特别聚会，我们所要看的東西，比从前更高，内涵也比从前更深，更远，更广。以弗所四章十一至十六节这六节圣经，乃是主恢复真理的高峰，若没有主的带领，和圣经的启示，我们是没有办法明白的。何谓使徒？何谓申言者？何谓传福音者？何谓牧人和教师？这四项恩赐加在一起，如何成全圣徒，为着职事的工作，为着建造基督的身体？我们众人如何达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量？这些话读起来，字字都懂；一句一句好象也知道，但是这六节放在一起，我们

Prayer: Lord, You have brought us out of many preoccupations and have called us into Your name. Tonight we are all gathered together. Here we have You, we have Your Spirit, we have Your name, and even more we have Your Word. Lord, when we read Your Word, we sense Your presence. While we are speaking here, may You vindicate that we are one spirit with You. Speak through our speaking. While we speak, may You speak also. O Lord, grant us the feeling, and grant us Your thoughts, Your expression, and Your utterance, even a spontaneous and fresh utterance, an utterance that will meet Your need as well as ours. Lord, what we need is just You. You are the Word, and You are the Spirit. You are even our expression and utterance. Strengthen us within and without, and make our inner man stronger than our outer man. Lord, may You pour Yourself upon us, and fill us up, nourish us, saturate us, and water us. Wherever we are, whether we sit on the balcony or on the main floor, may You fill us. Open up Your Word to every one of us. Lord, may You teach us mouth to mouth and reveal to us Spirit to spirit. May we touch You and Your presence, Your loveliness, and Your grace. May everyone present in this meeting feel Your presence with us. Grant us the warmth, the binding of our wounds, the healing, the recovery, and even the strengthening. Lord Jesus, we really need You. We wait on You from the depth of our being. Thank You that You have taken the church in Taipei onto the proper track and that it is now going on steadfastly in this new way. May You glorify Your name again tonight. Shame Your enemy, and grant Your blessings to us. We bind the evil one, which is Your enemy, by Your victorious name. Not only do we bind him here in Taipei; we bind him over the whole earth that there would be churches in Your recovery everywhere on earth. Do destroy all of his evil works and all the dark moves. We believe that the cross has overcome the enemy. Today we declare Your victory by the cross. Manifest Your glory, and shame Your enemy. We lift up our hands and call on You. Amen.

In this special conference, we want to see something higher than before. The inward reality is deeper, more far-reaching, and profound. The six verses in Ephesians 4:11-16 are the peak of the truth in the Lord's recovery. Without the leading of the Lord and the revelation of the Bible, there is no way for us to understand them. What is an apostle? What is a prophet? What is an evangelist? What is a shepherd and teacher? How do these four kinds of gifts combine together to perfect the saints for the work of the ministry unto the building up of the Body of Christ? How do we arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ? When you put these words together, seemingly you can understand all the words and phrases. But when

对其中的意义，就不明白了。所以，今晚求主带我们上到圣经的这个高峰。

基督曾降到低下之处， 再升上高天

这段话首先给我们看见升天的元首。“‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’（若非祂也曾降到地的低下之处，‘祂升上’是什么意思？那降下的，也是那升上，远超诸天之上，为要充满万有的。）”（弗四8～10。）基督是那升到高处的一位，祂既然升到高处，就证明祂也曾降到卑处。祂原来是在天上的宝座上，成为肉体时，从天上的宝座降到地上，生在地上的一个小城——伯利恒的马槽中。

祂在地上活了三十三年半，然后祂上到十字架，死在十字架上，就下到阴间，就是九节所说“地的低下之处。”而后，祂从死复活，从阴间和坟墓出来，升到地上。四十天之后，祂在祂的门徒眼前，从地上升到高天。（徒一9。）主的降下，是从天降到地，从地降到阴间；主的上升，是从阴间升到地上，再从地上升到天的高处。祂这一段的路程，也就是祂的工作。在这工作中，首先祂成了肉体，就是成为人。无限量的神，不受限制，超越时间和空间的神，竟然成为一个有限的人，一个在时空里的人，处处受限制。祂在犹太就不能在加利利，在加利利就不能在耶路撒冷。祂受时空的限制，共三十三年半之久，这不是一段短的时间。所以，祂成了肉体，成为人，乃是一件大事。

祂这样长的时间活在地上，也不是一件小事。当祂活在地上时，地上是混乱的，几乎没有什么能叫祂心满，连祂最亲近的门徒到了祂要上十字架前也否认祂。这一切祂都忍受了，而且忍受了三十三年半，这不是一件简单的事。祂上十字架，也有一段路程，经过人的捉拿、拷问及审察，被盲目的宗教，同着黑暗的政治，以人的不公不义所判刑。祂就从耶路撒冷城，背着祂的十字架（有一段路是祂自己背的），去到各各他，在那里被人钉十字架。祂在十字架上六个小时之久，完成了十字

you put the six verses together, it is difficult to understand the meaning of them. For this reason, tonight we have to ask the Lord to bring us to this peak of the Bible.

CHRIST DESCENDING INTO THE LOWER PARTS OF THE EARTH AND ASCENDING FAR ABOVE THE HEAVENS

This portion first shows us the ascended Head. “Wherefore He says, Having ascended to the height, He led captive those taken captive and gave gifts to men. (Now this, He ascended, what is it except that He also descended into the lower parts of the earth? He who descended is the same who also ascended far above all the heavens that He might fill all things)” (Eph. 4:8-10). Christ is the One who ascended to the height. The fact that He has ascended to the height proves that He had descended to a low place. He was originally on the throne in heaven. In His becoming flesh, He came down from heaven to earth and was born in a manger in Bethlehem, a small, earthly town.

He lived on the earth for thirty-three and a half years. Then He went to the cross and died there. After this He went down to Hades, which is the “lower parts of the earth” mentioned in verse 9. From there, He resurrected from the dead and came out of Hades and the grave, ascending to the earth. After forty days, He ascended from the earth before the eyes of the disciples far above all the heavens (Acts 1:9). The descending of the Lord was from heaven to the earth, then from the earth to Hades. His ascending was from Hades to the earth, then from the earth to the height above all the heavens. This journey of His was His work. In this work He first became flesh to be a man. The unlimited, boundless God who transcends time and space became a man limited in time and space, restricted in all respects. When He was in Judea He could not be in Galilee, and when He was in Galilee He could not be in Jerusalem. He was restricted by time and space for thirty-three and a half years. This was not a short period of time. Hence, His becoming flesh to be a man was a great matter.

Neither was it a small thing for Him to live on earth for such a long time. While He was on earth, the earth was in confusion. There was almost nothing that could afford Him joy. Even His closest disciple denied Him when He was about to go to the cross. He bore all this. It was not a simple thing for Him to bear this for thirty-three and a half years. Then He went through a process to go to the cross. He passed through man’s arrest, interrogations, and examinations. He was condemned unrighteously and unfairly by the blind religion in conjunction with the dark politics. He bore His own cross for part of the way from the city of Jerusalem to Golgotha and was crucified there. He remained on the cross for six hours, accomplishing the work of

架的工作后，就进入坟墓，下到阴间。经过三天之后，祂从阴间和坟墓里出来，复活了。祂复活后，在地上又停留了四十天之久，才升上高天。

在这整段的过程中，祂完成了许多工作：第一，祂把神实实际的带到人里面。第二，祂在人里面，在地上经过人生的风霜。第三，祂到十字架上去，完成了包罗万有的死：在消极方面，祂解决了我们的罪，（约一 29，彼前二 24，来九 26，28，林前十五 3，）对付了罪的肉体，（罗八 3，）把我们的旧人钉在十字架上，（罗六 6，）毁坏了撒但，（来二 14，）和属他的世界，（约十二 31，）结束了整个旧造，废掉了律法上所有使人分开的规条；（弗二 14～16；）在积极方面，祂把荣耀、神圣、无限且永远的生命释放出来。第四，祂在复活里成了赐生命的灵。这个灵是无所不在的，甚至便利到一个地步，就在我们的口中，在我们的灵里。你只要喊：“哦！主耶稣！”你里面就会有感觉。你呼喊任何一个历史上的名人，里面都不会起感觉，因为他们都死了，柏拉图、苏格拉底、孔子、孟子、老子…统统死了，你喊他们的名字，是不会有反应的。但是只要你一喊主耶稣，里面就出故事，就会有感觉，因为这位耶稣已经从死里复活，成为赐生命的灵。如今祂在我们里面作我们的生命。这一切就是祂成肉体，经人生，从死里复活所完成的。

升上高天，充满万有的元首所赐的恩赐

基督升天之后，赐给召会许多的恩赐，这些恩赐是指一班人，一些有恩赐的人，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师。这些人就象彼得、保罗等等，原本都是堕落的罪人，亚当的子孙；并且是被撒但所掳去、所霸占、所捆绑的俘虏，虽挣扎努力也没有办法脱离。直到有一天，三一神成了肉体，就进到这没有办法的人里面，甚至成了这没有办法的人，与人成为一体。祂就在这个没有办法的人里面，过了三十三年半的人生，也带着这个没有办法的人，死在十字架上，了结了这个没有办法的人，并在十字架上摧毁了撒但，毁坏那掌死权的魔鬼，就是撒但。然后，祂就把这些人从撒但手下掳过来，在祂的复活中，叫他们一个一个的都复活了，并将他们堕落的人性提高，并变化。祂

the cross, and entered into the grave and descended into Hades. After three days, He came out of Hades and the grave and was resurrected. In His resurrection He remained on earth for forty more days before ascending to the heavens.

Throughout this process He accomplished many works. First, He brought God into man in a real way. Second, He lived in man to pass through all the sufferings of human life. Third, He went to the cross to accomplish the all-inclusive death. On the negative side, He solved the problem of our sin (John 1:29; 1 Pet. 2:24; Heb. 9:26, 28; 1 Cor. 15:3), dealt with the flesh of sin (Rom. 8:3), crucified the old man on the cross (Rom. 6:6), destroyed Satan (Heb. 2:14) together with his world (John 12:31), terminated the old creation, and abolished the law of the commandments in ordinances which divided man (Eph. 2:14-16). On the positive side, He released the glorious, divine, unlimited, and eternal life. Fourth, in resurrection He became the life-giving Spirit. This Spirit is everywhere. He is so available that He is even in our mouth and in our spirit. When you call “O Lord Jesus,” you will have a certain feeling within. If you call on any famous men in history, you will not have such a feeling. This is because they are all dead. Plato, Socrates, Confucius, Mencius, Laotze, etc., all died. Even if you call their names, there will be no response. But once you call on the Lord Jesus, something will start happening within you. You will have a certain feeling. This is because this Jesus has resurrected from the dead and has become the life-giving Spirit. Now He is in us as life. This was all accomplished through His becoming flesh, through His passing through human living, and through His resurrecting from the dead.

THE GIFTS GIVEN BY THE HEAD WHO FILLS ALL THINGS

After Christ's ascension, He gave many gifts to the church. These gifts are a group of people. They are the gifted persons. Among them there are some apostles, some prophets, some evangelists, and some shepherds and teachers. These are people such as Peter and Paul. They were formerly fallen sinners and sons of Adam, captives who were captured, dominated, and bound by Satan. In spite of their struggling, they had no way of escape. Then one day the Triune God became flesh and entered into these hopeless ones. He even became one of these hopeless ones and was made one with them. He lived in such a hopeless man for thirty-three and a half years and brought this hopeless man to the cross, terminating the hopeless one. Then He destroyed Satan on the cross and crushed the Devil, even Satan, who has the power of death. After this, He captured these ones from the hands of Satan, and in His resurrection, He resurrected them all and uplifted and transformed these fallen ones.

就带着这些俘虏升上高天，将这些俘虏呈献给父神；父神将这些俘虏又当作恩赐，赐给祂这升天的元首；祂就在升天的地位上，再将这些恩赐赐给召会。

在五旬节那天，圣灵降临的时候，主就把这些人都当作恩赐，赐给祂的身体——召会，领头的一位就是彼得。从那时起，恩赐就不断来到召会中，其中有一位就是大数的扫罗。他原本是一个抵挡神，反对主耶稣，逼迫召会，杀害圣徒的人。当他在往大马色残害圣徒的路上，这位把祂从撒但手下掳出来的主，就在他行路时向祂显现。祂立刻仆倒在地，听见有声音对祂说，“扫罗、扫罗，你为什么逼迫我？”祂说，“主啊，你是谁？”主说，“我就是你所逼迫的耶稣。”（徒九4下~5。）扫罗以为耶稣是在坟墓里，绝没有想到耶稣竟然在天上；祂以为祂所逼迫的是地上的人，更没有想到祂乃是逼迫了天上的主。那一天保罗得救了，以后，主把祂带到安静之地，给祂看见神新约经纶的启示，也就是祂以后所写的新约圣经最奥秘的十四封书信。今晚我们所读的以弗所四章的这一段话，若不是保罗看见了，记载在圣经里，谁也不知道有升天的元首赐下恩赐这件事。当我们读的时候，若不是主在这里给我们启示、解说，我们就是再读千遍也未必能了解。因为这乃是神经纶中奥秘的话。

三一神已经成肉体，过人生，死于十架，进入阴间，从死复活；祂经过这样降卑又升高的过程，就把我们这些在撒但手下的俘虏掳出来，并且把祂的生命，放在我们里面，使我们得重生，也把祂的性情放在我们里面，使我们人性被提高，而开始有了变化。

我信不管你们得救年日长或短，你们都会发现你这个人变化了，比从前高了。这不是指外面的升高，乃是里面性质的提高，而且这个性质的提高，还是天天增长、不断升高的，升高到成为使徒、申言者、传福音者、牧人和教师这四等人。

信徒都有可能成为使徒、
申言者、传福音者、牧人和教师

In His ascension, He led these captives to the heavens and offered them to the Father. The Father gave these captives as gifts to the ascended Head who, in His position of ascension, gave in turn these gifts to the church.

When the Holy Spirit descended on the day of Pentecost, the Lord gave these people as gifts to the Body, the church. The leading one among them was Peter. From that day on, gifts have been given to the church continually. One of these gifts was Saul of Tarsus. Formerly, he was one who was against God, against the Lord Jesus, persecuting the churches, and murdering the saints. While he was on the way to Damascus to persecute the saints, the Lord, who captured him out of the hand of Satan, appeared to him. Immediately he fell to the ground, and he heard a voice that spoke to him, "Saul, Saul, why are you persecuting Me?" He said, "Who are You, Lord?" The Lord said, "I am Jesus, whom you are persecuting" (Acts 9:4b-5). Saul thought that Jesus was in the grave; he never imagined that Jesus was in heaven. He thought that he was persecuting men on earth; he never realized that he was persecuting the Lord in heaven. That day Paul was saved. Later the Lord led him away to a quiet place and showed him the revelation concerning God's New Testament economy. It became the content of his fourteen Epistles, which are the deepest books of the New Testament. Tonight we read a portion from Ephesians chapter four. Had it not been for Paul's seeing, and his writing it down in the Bible, no one would have ever known this matter concerning the ascended Head giving the gifts. Without the revelation and exposition from the Lord, we would not be able to understand this portion even if we were to read it more than a thousand times. The reason for this is that these words are deep words in God's economy.

The Triune God became flesh, passed through human living, died on the cross, entered into Hades, and resurrected from the dead. Through this process of descending and ascending, He captured us, the captives of Satan. He put His life into us to regenerate us, and He put His nature into us that our humanity would be uplifted and transformed.

I believe that whether you have been saved for a long time or a short time, you will discover that you are transformed and have been uplifted higher than before. This does not mean an outward uplifting; rather, it means an uplifting in the inward nature. This uplifting in nature grows higher and higher day by day until we become the apostles, the prophets, the evangelists, and the shepherds and teachers.

ALL BELIEVERS CAN BECOME THE APOSTLES, THE PROPHETS,
THE EVANGELISTS, THE SHEPHERDS AND TEACHERS

我们许多人信耶稣、得救以后，都传过福音，传了福音后，也接着在家、排聚会中有牧养、教导。有生、有养、有教，就是传福音者、牧人和教师了。至于申言者，希腊原文意思是主的发言人，他乃是为主说话，把主说出来，并且把主说到人里面，供应到人里面去。凡在聚会中这样为主说话的，那就是申言者了。

说到使徒，我在一九三二年来到主的恢复，这五十多年来，一直在研究谁是使徒，以及使徒的身分和资格。我从倪弟兄那里得到莫大的帮助，又加上近三十多年进一步的研读，到今天可说非常透亮。上周我在长老同工训练中，第一篇信息就说到作使徒的基本资格：第一，得到神新约经纶关于基督与召会的启示。（太十六 16～18，加一 11～12，15～16，弗三 3～4，8～11，五 32。）第二，能传扬基督的福音，将神所拣选并呼召的罪人，救来归与基督。（加一 16 上，弗三 8，林后十一 2。）第三，能兴建在地方上的召会，并在其中设立带领、牧养、教导并监督的长老。（徒十四 23，提前五 17，彼前五 2。）第四，能断定教义、释放真理、成全圣徒、建立基督的身体。（提前二 7，弗四 11～12。）这四大项就是一个作使徒的人所应该作的事，也就是他作使徒的资格。

所有在主恢复里的弟兄姊妹，都有成为使徒、申言者、传福音者、牧人和教师的可能性。这就是已过四年来，我们觉得非改制不可的原因。因为在旧制度下，我们周周听人讲道，听到末了，还是不会作使徒、作申言者、作牧人和教师，甚至连传福音也不会作，想要带一个亲友信主，还必须带到福音聚会里听道，请别人替我们讲福音，这就是老制度的害处。所以我很喜乐，从去年十一月我们开始实行新制到现在，许多人都会传福音，会牧养，会申言了。我希望再过二、三年，你们许多人都都成为使徒了，这是指日可待的。

恩赐对圣徒的成全

After we have believed in the Lord Jesus and have been saved, many of us have preached the gospel to others. After we preached the gospel, we began shepherding and teaching in the home meetings and group meetings. If we have ever begotten, nourished, and taught, we are the evangelists and the shepherds and teachers. A prophet in the sense of the original Greek language is a spokesman of the Lord. He is one who speaks for God, speaks forth God, and speaks and supplies God into men. Everyone who speaks for the Lord in this way is a prophet.

I came into the Lord's recovery in 1932. We have been studying this matter of the apostles for over fifty years to find out who are the apostles and what are their qualifications and status. I received tremendous help from Brother Watchman Nee. Based on our further study the last thirty or so years, we can now say that the light is very clear. Last week at the elders and co-workers' training, my first message covered the basic qualifications of an apostle: first, he must have the revelation of God's New Testament economy concerning Christ and the church (Matt. 16:16-18; Gal. 1:11-12, 15-16; Eph. 3:3-4, 8-11; 5:32); second, he must be able to preach the gospel of Christ and lead the chosen and called sinners to Him (Gal. 1:16a; Eph. 3:8; 2 Cor. 11:2); third, he must be able to raise up local churches and to appoint elders to lead, shepherd, teach, and oversee these churches (Acts 14:23; 1 Tim. 5:17; 1 Pet. 5:2); fourth, he must be able to define doctrines, open up the truth, perfect the saints, and build up the Body of Christ (1 Tim. 2:7; Eph. 4:11-12). These four items are the works that an apostle should do. They are also his qualifications to be an apostle.

All the brothers and sisters in the Lord's recovery have the possibility of becoming an apostle, a prophet, an evangelist, or a shepherd and teacher. This is the reason why we felt that we must change the system during the past four years. In the old system, we listened to messages week after week. Yet in the end, we were still unable to be the apostles, prophets, shepherds and teachers. We were not even able to preach the gospel. When we tried to help a friend or a relative to be saved, we had to bring him to the gospel meeting to listen to a gospel message. Others had to preach the gospel for us. This was the damage of the old system. I am so happy that since we began practicing the new system last November, many have learned to preach the gospel, to shepherd, and to prophesy. I hope that in two or three years, many of you will become apostles. There is much hope for this.

THE GIFTS PERFECTING THE SAINTS

使圣徒有分于新约那职事的工作— 建造基督的身体

以弗所书给我们看见，使徒、申言者、传福音者、牧人和教师，都是来成全圣徒的。在大学里，有各种科系的教授，他们成全学生的目的，就是要学生能和他们作相同的事。同样，召会也象一所大学，有一班先进的弟兄姊妹已经作了使徒、申言者、传福音者、牧人和教师。他们天天带领、喂养、教导圣徒，就是为着要成全圣徒，使他们都能作职事的工作，就是使徒、申言者、传福音者、牧人和教师的工作，以建造基督的身体。这建造基督身体的工作，分项来说，第一是传福音，把人带到主跟前。第二是家聚会，喂养信徒，甚至口对口的喂养他们。第三是排聚会，教导他们真理。第四是申言，把主说出去，供应到人里面。末了，他们也就成为使徒了，能安排聚会，带领众人往前。这一切就是建造基督的身体。

为此，你们自己一定要自修，每天早晨要有二、三节圣经读到你们里面，消化到你们里面。当然在别的时候，也要尽量多读圣经，读得越多越好。你若每天有二、三节，一个月就有六、七十节，一年就有近一千节的圣经消化进来，过了三年，就有三千节主的话在你里面。不仅如此，我们还有恢复本圣经，加上注解和生命读经，就好象在书香之家一样，不断受到书香的熏陶，自然而然就对真理有完全的认识。

其次你们还必须注重生命的长大，在凡事上长到元首基督里面。连我们梳头、穿衣服、打领带，都需要和里面的灵相配，否则就要改一改，这就是在凡事上长到元首基督里面。这样，你们既有真理的亮光，又有生命的长大。当你们去接触任任何人，遇到年幼的就喂养，对大一点的就教导，对再大一点的，就成全他们，使他们能和你作同样的事。

同时，我们都有家庭，有儿女，应当过正常的生活，过高尚一点的，并且应当好好教育儿女，给他们受相当的教育。所以，我们就必须出去作事赚钱。这涉及到我

That the Saints May Participate in the Work of the New Testament Ministry, Which Is the Building Up of the Body of Christ

The book of Ephesians shows us that the apostles, prophets, evangelists, and shepherds and teachers are for the perfecting of the saints. In a university, there are many professors of various subjects. They perfect the students with the purpose that the latter would do the same work they are doing. In the same way, the church is like a university. Some advanced brothers and sisters have already become the apostles, the prophets, the evangelists, and the shepherds and teachers. Daily they lead, feed, and teach the saints with the goal that the saints would be perfected to do the work of the ministry, which is the work of the apostles, the prophets, the evangelists, and the shepherds and teachers, unto the building up of the Body of Christ. This work of the building up of the Body of Christ, when considered separately, involves first, the preaching of the gospel to bring people to the Lord. Second, it involves the home meetings for the feeding of the believers; this is a mouth-to-mouth feeding. Third, it involves the group meetings where they are taught the truth. Fourth, it involves the prophesying where they speak forth the Lord and dispense Him into others. As a result, they become the apostles and can conduct meetings and help people to go on. All this is to build up the Body of Christ.

To achieve this goal, you must improve yourselves through studying. Every morning you need to read and digest two to three verses of the Bible. At other times you also have to try your best to read as much of the Bible as possible. If you take two to three verses a day, in a month you will have sixty to seventy verses. In a year you will have about a thousand verses digested. After three years you will have three thousand verses of the Lord's Word in you. This is not all. We have the Recovery Version of the Bible with the footnotes and all the Life-study Messages. We are like a scholarly family; there is constantly the scholarly influence around us. Spontaneously we will have a full knowledge of the truth.

Next, you must pay attention to the growth in life. You must grow up into the Head, Christ, in all things. Even the way we comb our hair, dress ourselves, and put on our ties have to match the Spirit within us. If they do not match, we have to change. This is to grow up into the Head, Christ, in all things. In this way, you will have the light of the truth, and you will have the growth in life. When you go to contact people, you will be able to feed the younger ones and teach the more mature ones. For the ones who are even more mature, you can perfect them to do the same thing that you are doing.

At the same time, we all have our own family and children. We should live a normal life in an uplifted way. We should provide our children with a good and proper education. For this we need to work to earn our living. This involves our time

们的体力和时间。我们都应当好好的安排，每一周最少能拿出一、两个晚上来，每晚出去两个多小时，不是叩门传福音，就是到已经得救的人家里去，喂养他，或是到小排里去，联络三、五个家，再教他们一点进一步的真理，而后就把他们带到召会里较大的聚会中。若是台北有一、二万圣徒都能每周如此行，那就达到了恩赐对圣徒成全的第一面，使圣徒有分于新约职事的工作—建造基督的身体。

带领圣徒

在新约的信仰上同归于一

我们出去传福音，就要在信仰上开始带领人，因为他们可说是根本没有信仰，就是有也是乱信一场。我们要给人正确的信仰，告诉人宇宙间只有一位独一的神，祂的化身就是主耶稣基督。祂为我们成为人，死在十字架上，成功救赎，并且从死复活，分赐生命给我们，我们一接受祂，就得救了。这段话就能带人走上信仰的轨道。然后，我们还得继续教导他，带领他，慢慢带他在信仰上同归于一。我们越带领他，他在信仰上就越集中，也就越能在信仰上同归于一。今天基督教里头，各宗各派分门别类，就是因为他们信仰上持有各种不同的看法，不能一致，所以基督身体的一就失去了。希望在我们中间，我们能在新约的信仰上同归于一，以保守基督身体的一。

带领圣徒

在对神儿子的完全认识上同归于一

主耶稣是神的儿子。祂首先是神的独生子，无始无终，是万有的神，创造的主。而后，祂成了肉体，穿上人性，经过死而进入复活。祂在复活里，把祂的人性带到神性里面。这位独生子就变作神的长子，具有双重的身分，有神性，也有人性。就神性说，祂是神，是创造者；就人性说，祂是人，是受造者。因此祂是神而人者，是一位包罗万有的主。直到今天，我们大家在对这位主的完全认识上，也还得受带领，还得往前去，使我们不仅在信仰上同归于一，也能在对主耶稣，这奥秘、包罗万有的认识上，同归于一。

and energy. We should make a good schedule and should devote at least one or two evenings a week to go out for two hours, either to preach the gospel by knocking on doors, or to feed the saved ones in their homes. We can also go to the small groups to contact three to five families and teach them some further truth. Then we can bring these to the bigger meetings. If there are ten or twenty thousand saints in Taipei who would do this week by week, the first aspect of the gifts perfecting the saints would be achieved, which is that the saints would participate in the work of the New Testament ministry, the building up of the Body of Christ.

Leading the Saints to Arrive at the Oneness of the Faith of the New Testament

When we go out to preach the gospel, we are leading people into the faith. Man basically has no faith. Whatever faith he does have is blind faith. We have to give people the proper faith by telling them that there is only one God in the universe. This God has become the Lord Jesus Christ. For us He became a man, died on the cross, accomplished redemption, and resurrected from the dead to dispense life into us. When we receive Him, we are saved. These kinds of words will put others onto the proper track of faith. After this we have to continue to teach and to lead them until they arrive at the oneness of the faith. The more we help them, the more they will be focused in the faith, and the more they will be brought to the oneness of the faith. Today there are many denominations and sects within Christianity because they all hold different views concerning the faith. They cannot agree, and the oneness of the Body of Christ is lost. I hope that among us we can arrive at the oneness of the faith so that we can preserve the oneness of the Body of Christ.

Leading the Saints to Arrive at the Oneness of the Full Knowledge of the Son of God

The Lord Jesus is the Son of God. First, He was the Only Begotten of God, without a beginning or an ending. He is the Lord of all, the God in creation. Then He became flesh and put on humanity, passing through death to enter into resurrection. In resurrection, He brought humanity into divinity. The Only Begotten became the Firstborn of God, bearing the dual status, having both divinity and humanity. With respect to His divinity, He is God, and He is the Creator. With respect to His humanity, He is man, and He is a creature. As such, He is a God-man, the all-inclusive Lord. We still need to be led on to advance in the full knowledge of this Lord so that we would not only arrive at the oneness of the faith, but would arrive at the oneness of the knowledge of this mysterious and all-inclusive One.

带领圣徒在神圣生命上长大成人

我们在凡事上长到元首基督里面，一直长，就能达到长成的人，就是在生命里成熟的人，不再作小孩子。

带领圣徒长到基督丰满之身材的度量

我们每一个人的身体，就是我们的丰满。我们的丰满也就是我们的彰显。同样，基督的丰满就是基督的身体，（弗一 23，）这身体有一个具有度量的身材。要带领圣徒长到基督的丰满这长成的身量，就需要带他在生命里长大，好固守信仰，持定对基督的领略，并抛弃一切引起分裂、次要且较低的道理和观念。然后我们就要渐渐长大，达到长成的人，达到基督丰满之身材的度量。

以上几点是我们这些作使徒、申言者、传福音者、牧人和教师的，天天所讲、所作的。我盼望你们大家也要学、讲、作这些东西。你们总要学习真理，认识什么是信仰，认识神的儿子是谁，如何在生命里长大。你自己学了这些功课，也受过这些教导，就能照样教导别人。结果，不只你自己得成全，也有人被你成全出来了。这就是我们改制的原因，为要给大家都有同等的机会，来发展那属灵生机的功能。大家都学着说，学着教，学着长。我希望这些话能说到你们里面去，你们能实在接受这些话。我们在主恢复里的基督徒，要作一个真的、象样的基督徒，对主是真诚的。我们在这里是完全照着圣经的真理带领大家，成全大家，叫大家都会作传福音者、牧人和教师，也会作申言者，把主说出去，说到人里面，也都会作使徒，懂得启示，能传基督的福音，把罪人救来归给基督，还能够兴起一个小聚会来彰显主，同时能够断定教义，释放真理，成全圣徒，建造基督的身体。至终，在我们的召会里，满了使徒，申言者，传福音者，牧人和教师。这才是主所要得着的召会。

李常受弟兄于主后一九八八年十月十六日讲于台北

Leading the Saints to Arrive at a Full-grown Man in the Divine Life

We should also grow up into the Head, Christ, in all things. When we grow, we will arrive at a full-grown man, which means a man that is matured in life. We will then no longer be babes.

Leading the Saints to Grow into the Measure of the Stature of the Fullness of Christ

Our body is our fullness, and our fullness is our expression. In the same way, the fullness of Christ is the Body of Christ (Eph. 1:23). This Body has a stature with a measure. In order to lead the saints to grow into the measure of this stature of the fullness of Christ, we need to help them to grow in life so that they would hold fast the faith and would lay hold of their knowledge of Christ, giving up all the minor and shallower doctrines and concepts that cause division. In this way, we will grow gradually and will arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

The above few things are what the apostles, the prophets, the evangelists, and the shepherds and teachers preach and do every day. I hope that you all would learn to speak and to do these same things. You must learn the truth, and know what is the faith, and who is the Son of God, and how to grow in life. When you have learned these lessons and have been taught this way, you will be able to teach others in the same way. As a result, not only are you being perfected, even others are being perfected by you. This is the reason for our change of system. It is to afford everyone equal opportunity to develop his spiritual, organic function. In this way, everyone is learning to speak, to teach, and to grow. I hope these words will get into you and that you will truly receive them. As Christians in the Lord's recovery, we should be those who are genuine and proper. We should be faithful to the Lord. What we are doing here is absolutely according to the truth of the Bible. By leading and perfecting others, we make everyone an evangelist, a shepherd and teacher, and a prophet who speaks the Lord forth and who speaks the Lord into others. We also make everyone an apostle who knows the revelation, is able to preach the gospel of Christ, can lead the sinners to Him, can raise up a small meeting to express the Lord, and can even define doctrines, release the truth, perfect the saints, and build up the Body of Christ. As a result, the church will be full of apostles, prophets, evangelists, and shepherds and teachers. This is the church that the Lord is after.

A message given by Brother Witness Lee in Taipei on October 16, 1988.

第二篇

圣徒对基督身体的直接建造

读经：以弗所书四章十一至十六节。

纲目

壹 借着恩赐的成全—11 ~ 13

贰 不再作小孩子—14:

一 为波浪漂来漂去

二 为一切教训之风所摇荡:

1 受害于人的欺骗手法

2 被诡诈的作为引入错谬系统中

叁 唯在爱里持守着真实—15 上

一 神新约的经纶—神永远的计划

二 包罗万有的基督

三 作基督的身体、彰显基督的召会

肆 凡事长到元首基督里面—15 下

一 服在元首基督之下

二 让基督在神圣生命中，在我们内在的各部分里扩大、增长

伍 本于元首，全身叫基督的身体渐渐长大—16 上:

一 借着每一丰富供应的节—基督身体上每一有特别恩赐的部分

CHAPTER TWO

The Saints' Direct Building Up Of The Body Of Christ

Scripture Reading: Eph. 4:11-16

OUTLINE

I. By the gifts' perfecting—vv. 11-13.

II. No longer being babes—v. 14:

A. Tossed by waves.

B. Carried about by every wind of teaching:

1. In the sleight of men.

2. In craftiness with a view to a system of error.

III. But holding to truth in love—v. 15a:

A. God's New Testament economy—God's eternal plan.

B. The all-inclusive Christ.

C. The church as the Body of Christ expressing Christ.

IV. Growing up into the Head, Christ, in all things—v. 15b:

A. Being subject to the Head, Christ.

B. Allowing Christ's divine life to expand and increase into all of our inward parts.

V. Out from the Head, all the Body causes the growth of the Body of Christ—v. 16a:

A. Through every joint of the supply—all the particular gifts in the Body of Christ.

- 二 并借着每一部分—基督身体上每一肢体—依其度量而有的功用
- 三 全身得以联络并结合在一起—实际的建造在一起
- 陆 基督的身体在爱里把自己建造起来—16 下:
 - 一 在爱里
 - 二 直接的建造

B.Through the operation in measure of each one part—every member in the Body of Christ.

C.All the Body fitted and knit together—practically being built up together.

VI. The Body of Christ building itself up in love—v. 16b:

A.In love.

B.A direct building.

祷告：主啊，我们敬拜你，在你的恢复里常对我们说话。你是那赐生命的灵，住在我们里面，也在我们中间多方运行。我们再把这个聚会仰望在你手中，承认我们的无能、无有、贫穷，我们什么都不是。主啊，离开你，我们什么也没有，什么也不能作，我们的一切都在你。在我们的说话中你说话，在我们的听话中，你也为我们听，证实我们是与你成为一灵，叫我们听得懂，听得明亮。主啊，你眷顾每一个与会的人，临到每一个与会的人，都叫我们有所得着。但愿没有一个人是空跑徒劳，人人都有所得，个个得着饱足。主啊，你是包罗万有的基督，是多面的，任何的需要你都能应付。你能说一种话，应付多种的需要。你既能用五饼二鱼食饱五千人，你就能用我们今晚所说一点的话供应我们众人。主啊，给我们应时的话，炼净的话，毁坏你的仇敌，败坏他的权势，除去黑暗、阴影、遮蔽，开我们的心窍，照亮我们。主啊，叫我们多年爱你的人更加爱你，叫我们对你的爱不陈旧，是天天更新的。

主啊，叫我们看见真实的事物。世界实在是虚空，无论是什么都要过去，唯独实行神旨意，在建造基督的身体上有分的，是永远长存。我们敬拜你，在这末后的日子，你把这个启示在我们中间放明。求主今晚大加放光，叫我们个个都蒙光照，进入你的实际，有分于你身体的建立。主啊，听我们的祷告，倒下你的祝福。为着你自己的恢复，为着你所要得着的新妇，你怜悯我们。我们再一次在你的名里，站在你所给我们的地位上吩咐你，打败你的仇敌，建造你的身体，叫你的恢复在要来的年日能象黎明的光，越照越明，直到日午。主啊，今晚就是你发光的时候，敞开你的天，敞开你的心意，临到我们每一个人，叫我们深处实在感觉你的同在。感谢赞美你，你是以马内利，是眷顾我们的主。愿你得着荣耀，我们蒙到祝福，你的仇敌失败、蒙羞。阿们！

今晚，我们主要的是着重在以弗所四章十一至十六章。这六节经节，刚好可以分作两段，前三节是一段，后三节又是一段。前一段说到升天的元首所赐下的恩赐对圣徒的成全；后一段说到被成全的圣徒对基督身体的直接建造。

Prayer: Lord, we worship You that You speak to us in Your recovery all the time. You are the life-giving Spirit living in us and moving among us. We again look to You for this meeting. We confess that we can do nothing and that we have nothing. We are poor and are nothing. Lord, apart from You we have nothing and can do nothing. All that we have depends on You. Speak to us in our speaking, and listen for us in our listening. Vindicate to us that we are one spirit with You. Make us understand and grant us the light in our listening. Lord, grant grace to everyone that is here in the meeting, and may everyone receive something from You. May none have come in vain. May everyone receive something and be fed. Lord, You are the all-inclusive Christ. You can meet all of our various needs. You can meet many needs by one kind of word. Since You could feed five thousand with five loaves and two fishes, You can supply all of us tonight with the few words we speak. Lord, give us the timely word, the pure word, the word that would crush Your enemy and destroy his power. Remove the darkness, the shadows, the veils, and open our eyes and shine on us. Lord, make those who have loved You for many years love You more. May our love to You never grow old, but may it be renewed day by day.

Lord, show us the real things. The world is vanity; everything will pass away. But those who practice the will of God, who have a part in the building up of the Body of Christ, will abide forever. We worship You that in these last days You have enlightened this revelation among us. We pray that there would be an intensified enlightening tonight so that all of us would receive light and enter into Your reality to have a part in the building up of the Body. Lord, answer our prayer, and pour down Your blessing. For Your own recovery's sake and for the sake of the bride that You are after, be merciful to us. Again, in Your name and upon the position that You have given us, we command You to defeat Your enemy and to build up Your Body that Your recovery may be like the dawning of the day in the coming years and may shine brighter and brighter until the day be fully come. Lord, tonight is the time for You to shine Your light. Open up the sky, and reveal Your heart's desire to every one of us. May we feel Your presence in the depth of our being. Thank You and praise You. You are Emmanuel, the Lord that grants grace to us. May You gain the glory, may we receive the blessing, and may the enemy be defeated and be shamed. Amen!

Tonight we will emphasize Ephesians 4:11-16. These six verses can be divided into two sections. The first three verses are of one section, and the last three are of the other section. The first section speaks of the perfecting of the saints by the gifts given by the ascended Head. The second section speaks of the direct building up of the Body of Christ by the perfected saints.

借着恩赐的成全

基督借着死与复活，征服了撒但和死，把人从撒但的掳掠中拯救出来，就在升天里用祂复活的生命，使这些蒙拯救的罪人成为恩赐，并将他们赐给祂的身体，好在圣徒身上作成全的工作，以建造基督的身体。我们初得救的时候，可说什么也不懂，不知道怎样读经，也不会祷告，最多不过有一个追求主、爱慕圣经的心。感谢主，元首基督从祂升天的丰富里，在祂所拯救的人中，得着了一班人，将他们构成恩赐，摆在召会中来成全我们，有兴建召会、断定教义的使徒，有为神说话、并说出神的申言者，有传扬基督、拯救罪人的传福音者，有供应生命、教导真理的牧人和教师。当我们过召会生活，照着圣经所启示的聚会方式，一次一次，参加各种聚会，自然而然就受到许多的成全。慢慢的，我们能读懂圣经，也尝到其中的味道，更能进入其中了。我们也能传福音，还能喂养、教导人，并能为主申言，把主说到人里面。

不再作小孩子

我们这样一点一点，一直不断的受到成全，就会产生出以弗所四章十四至十六节的结果。十四节说，“使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”这里给我们看见小孩子的光景，就是被波浪漂来漂去，并被教训之风所摇荡。这教训是出自于人的欺骗手法，象赌博的人玩弄骰子一样；也在于诡诈的作为，把人引到错谬的系统里。事实上，这些风浪的背后，乃是神的仇敌，撒但在推动。神要建造基督的身体，撒但却用欺骗的手法，诡诈的作为，把人从基督身体的建造中带开，进到他那错谬的系统里。

我们得救以前，是在世界的系统里，得救以后，神把我们摆在召会中，为着建造基督的身体。但是，撒但诡诈的利用不同教训的风，兴起波浪，把信徒吹离基督身体的建造，而进到错谬的系统，就是撒但黑暗的系统。然而，我们若是留在正确的召会生活中，以基督和召会

BY THE GIFTS' PERFECTING

By His death and resurrection, Christ has conquered Satan and death and has rescued man from the enslaving of Satan. In His ascension, He made these redeemed sinners the gifts through His resurrection life and gave them to the Body that they would do the perfecting work on the saints unto the building up of the Body of Christ. When I was first saved, I did not know anything. I did not know how to read the Bible or how to pray. At most, I had a heart to seek after the Lord and to love the Bible. Praise the Lord that through His riches in His ascension, the ascended Head gained a group of people from His redeemed ones and constituted them the gifts, putting them in the church to perfect us. There are the apostles who raise up churches and define doctrines. There are the prophets who speak for God and speak forth God. There are the evangelists who preach Christ to save sinners. There are the shepherds and teachers who supply life and teach the truth. When we are in the church life attending all the meetings time after time according to the way revealed by the Bible, spontaneously we are perfected in many ways. Gradually, we learn to understand the Bible, we pick up a taste for it, and we find ourselves getting into its riches. We also find ourselves preaching the gospel, feeding and teaching others, prophesying for the Lord, and speaking the Lord into others.

BEING NO LONGER BABES

When we are continuously perfected little by little in this way, we will produce the result in Ephesians 4:14-16. Verse 14 says, "That we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error." This shows us that to be tossed by the waves and carried about by every wind of teaching is the condition of a babe. These teachings come from the sleight of men which is like the cheating of dice players. They also come in craftiness, leading men to a system of error. Actually, behind these winds and waves is the instigation of Satan, the enemy of God. God wants to build up the Body of Christ. But Satan uses the sleight of men and craftiness to lead men away from the building up of the Body of Christ to his system of error.

Before we were saved, we were in the system of the world. After we were saved, God put us in the church for the building up of the Body of Christ. But Satan deceitfully uses different winds of teaching to stir up the waves and blow the believers away from the building up of the Body of Christ into a system of error, which is Satan's system of darkness. However, if we remain in the proper church life

为保护，得着以弗所四章十一至十三节所说的成全，在神圣的生命上长大成人，满有基督丰满之身材的度量，不作幼稚的小孩子，就不会受人欺骗，中了撒但的诡计而漂来漂去了。

三个教训的风

按照召会的历史，历代召会中所有的难处多半是因着有了教训的风，就是不同的教训。不同的教训生出不同的说法，不同的说法生出不同的意见，不同的意见加上人的欺骗手法和诡诈作为，就兴起了风浪。主的恢复在我们中间，已经有六十多年的历史。我从一九三二年进入其中，至今也有五十六年了。前一、二十年我都在中国大陆，在那里常常看见有风波。一九四九年主带我们到海外来，首先是在台湾。台湾可说是主的恢复在海外的发祥地，从这里普及到南洋、东洋、西洋，又到了欧洲、澳洲、非洲，乃至全地。在这三十九年内，大概有过三、四次的波浪，每一次的波浪，都是先起风，就是有了不同的教训和意见。例如，一九五四年我们在属灵生命方面想多得些帮助，就请了当时我们认为最属灵的弟兄史百克（T. Austin-Sparks）来。他的来到，是给了我们一些帮助，但暗中却对我们所注重实行的召会立场有了异议。他不赞成召会是一地一会的，试图要我们放弃召会地方合一的立场。这样的异议一出来，就有一些在当时算是最前进，也最可期待的青年同工，受了影响，而掀起了一个大的风波，给召会带来很大的亏损。

这一、二年，我们中间又有教训的风兴起来。这一次不是在台湾，乃是在海外。第一个教训的风，就是有人说使徒在设立长老之后，就不能再过问地方召会的事。这样的说法与新约的教训相反。新约圣经给我们看见，使徒设立了长老之后，虽然将照料、带领召会的责任，委托给长老，但从来没有因为这样就放手不管，乃是一直成全圣徒，甚至还要来教导长老。根据使徒行传和书信的记载，使徒们设立了长老之后，还尽力访问、坚固召会，（徒十五 36, 40 ~ 41, 林前四 17, 十一 34 下，）保罗甚至在哥林多住了一年半，在以弗所住了三年。等到他末后一次出去布道，在回

and receive the perfecting mentioned in Ephesians 4:11-13, growing up in the divine life to be a full-grown man, having the measure of the stature of the fullness of Christ and being no longer babes, we will not be deceived and will not be tossed by the craftiness of Satan.

THREE WINDS OF TEACHING

According to the history of the church, we see that most of its difficulties arose from winds of teaching, which are the different teachings. The different teachings came from different speakings, and the different speakings came from different opinions. When the different opinions are added to the sleight of men and craftiness, we have the winds and the waves. The Lord's recovery has been among us for over sixty years. I came in 1932, fifty-six years ago. During the first ten to twenty years, I was in mainland China. There I saw a lot of storms. In 1949 the Lord brought us overseas—first to Taiwan. Taiwan can be considered as the base of the Lord's recovery overseas. From here the recovery spread to Southeast Asia, to Japan and Korea, to America, then to Europe, Australasia, Africa, and then to the whole earth. During the last thirty-nine years, there were three or four times when we experienced waves. Every time, the waves came due to the winds, which were the different teachings and opinions. For example, in 1954, for the sake of receiving more help in the spiritual life, we invited Brother T. Austin-Sparks, one whom we considered most spiritual, to come to us. His coming did render us some help. But in private, he had a dissenting view concerning the ground of the church, a practice which we emphasized. He did not agree that the church should be one in each locality and attempted to persuade us to give up the church ground of oneness in the locality. When this dissension arose, some young co-workers who were considered the most advanced were affected. A big storm was stirred up, and it brought much damage to the churches.

During the last one or two years, winds of teaching have risen up again. This time they were not raised up in Taiwan. Rather, they originated from overseas. The first wind of teaching says that after the apostles appoint the elders, they can no longer be involved with the matters of a local church. This kind of speaking is contrary to the teaching of the New Testament. The New Testament shows us that after the apostles appointed the elders, although they entrusted to the elders the responsibility of caring for and leading the church, they themselves never removed their hands. On the contrary, they continued to perfect the saints and even to teach the elders. According to the record of Acts and the Epistles, after the apostles appointed the elders, they did their best to visit and strengthen the churches (Acts 15:36, 40-41; 1 Cor. 4:17; 11:34b). Paul even stayed in Corinth for a year and a half and in Ephesus for three years. During his last preaching

耶路撒冷的路上，还打发人把以弗所召会的长老请来，叮咛、嘱咐、警戒、教训他们。当他写哥林多前书时，也一再指责并指导他们，甚至他说，其余的事等我来的时候再安排。（十一 34 下。）这清楚给我们看见，使徒设立长老以后，为要成全圣徒，他不能放下召会，不能放手不管。若说，使徒从此就不能管召会了，这乃是错误的道理。有人吹起这样的风，并且公开实行，这就成了我们中间的难处。

第二个教训的风，就是有人强调每一个地方召会应绝对自治。地方召会是以一地一会为原则，在某种意义上乃是就地为政。比如召会应当在主日上午或晚上擘饼，应该集中在一个大会所，还是分在几十个会所聚会，这是地方召会就地为政的事。但另一面，召会是基督的身体，是宇宙性的，古今中外千千万万得救的人都在这身体里。这身体里的生命乃是每个肢体的命脉，如同血液的循环，是不能分割的。就着我们身体的部分，我们可以说这是手，那是脚。但就着身体里面的血液，我们不能说这是手的血液，那是脚的血液。所以地方召会的治理，一面说是就地为政，一面说是相通不分的；不但在财物上是互通有无，在有些事务上也是如此。召会在地方上虽然是分开治理，却不是绝对的分，她仍是基督宇宙、团体的身体。若有人强调召会的自治或独立，就太过了，破坏了基督身体的一。

第三个教训的风，就是有人根据马太十六章十八节说，召会是主耶稣自己建造的，并不需要人建造。但根据新约的启示，主耶稣不是直接的建造召会，乃是先成全恩赐，把恩赐赐给召会。这些有恩赐的人也不是直接建造召会，乃是成全圣徒，就是基督的众肢体，再由他们直接建造基督的身体。（弗四 11 ~ 16。）总合来说，这就是基督建造召会。保罗在林前三章十节说，他从神领受了一个职事，作一个智慧的工头，立好了唯一的根基，就是基督，让别人在上面建造。这指明主是借着祂的众执事，甚至祂身体的每一肢体建造召会。那些说建造召会不需要人，只要有主耶稣就足够的，是不对的。

journey, on his way back to Jerusalem, he sent for the elders in Ephesus to come to him that he might remind them, charge them, admonish them, and teach them. In his first letter to the Corinthians, he rebuked and instructed the Corinthians again and again. He even said that the remaining matters he would set in order when he came (11:34b). This clearly shows us that, in order to perfect the saints, the apostle cannot give up the church and leave his hands off after he appoints the elders. To say that the apostles cannot henceforth be involved with the church is a wrong teaching. Some are blowing this wind and are even practicing this openly. As a result, this has become a problem among us.

The second wind some are emphasizing is that every local church should be absolutely autonomous. The local church is established on the principle of one city one church. In a certain sense, the administration is by locality. For example, whether a church should break the bread on the Lord's Day morning or the Lord's Day evening, or whether it should meet in one central hall or in a few dozen halls are matters related to the local administration of a local church. But on the other hand, the church is the Body of Christ. It is universal. All the millions of saved ones throughout the centuries are in this Body. The life within this Body is the life pulse of every member. It is like the blood circulation; you can never separate it into different parts. As far as the different parts of our body are concerned, you may say that this is the hand and that is the leg. But as far as the blood circulation is concerned, you cannot say that this is the blood of the hand and that is the blood of the leg. Hence, the management of a local church is, on the one hand, local in its administration yet, on the other hand, not isolated in its communication. Not only is there the mutual sharing of finance; even in other practical affairs we see the same thing. The churches in the various localities are managed separately, yet they are not separated absolutely. They are still the universal, corporate Body of Christ. For anyone to stress the autonomy or independence of a local church is too much. It destroys the oneness of the Body of Christ.

The third wind of teaching some are speaking is that the church is built up by the Lord Jesus Himself and that there is no need for man to build it. They base their words on Matthew 16:18. But according to the revelation of the New Testament, the Lord Jesus did not directly build up the church. Rather, first He perfected the gifts, and then He gave the gifts to the church. These gifted ones do not directly build up the church either. Rather, they perfect the saints, who are the many members of Christ. These saints directly build up the Body of Christ (Eph. 4:11-16). In conclusion, this is how Christ builds the church. Paul said in 1 Corinthians 3:10 that he had received a ministry from God, and as a wise master builder he had laid the unique foundation, which is Christ, upon which others might build. This clearly shows that the Lord builds the church through His many ministers, even through each of the many members in His Body. It is wrong for some to say that the building up of the church requires only the Lord Jesus and does not require any man.

长大成人 不至受欺

这三个不同教训的风，吹在我们中间，结果就生出三种波浪，而在我们中间造成难处。凡被卷入其中的，就证明自己是在基督里幼稚、生命不成熟的人。若是长大成人，不作小孩，就不至于受欺了。以弗所四章十四节告诉我们：“这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”欺骗手法，原文指掷骰子之人的欺骗手法。讲这些话的人，表面都讲得很好，可是话中有话，所以是个欺骗手法。若是我对你们夫妇说话，里面是附和你们，讲到末了却叫你们离婚，这就是欺骗手法。诡诈作为也指赌博者的把戏，使人中了撒但的诡计，给撒但利用，而把人引到他那错谬的系统里。你想，若是使徒设立长老之后，就不能再过问召会了，那圣徒如何得成全？一地一地的召会没有使徒们的成全，召会会怎样？就如同一个大学里没有校长，也没有教授，怎么办教育？这个道理是很清楚的。所以这种说法乃是一种欺骗，是撒但设立的一个系统，要把追求主的人网罗在罪中，而脱离基督身体的建造。

唯在爱里持守着真实

以弗所四章十五节说，“唯在爱里持守着真实。”持守着真实与十四节的欺骗手法和错谬相对。由于人欺骗的手法而为教训之风所摇荡，以致被引入错谬的系统，就是不持守真实。这里的“真实，”意真实的事物。第一就是神新约的经纶——神永远的计划。神在宇宙中有一个永远的计划，就是祂的经纶，要将祂自己在基督里分赐到祂所拣选的人里面，好得着一个团体的彰显。第二就是包罗万有的基督。第三就是作基督的身体，彰显基督的召会。这三件东西就是真实的事物。我们应当在爱里持守着这些真实的事物，使我们长到基督里面。一切的教训、说法，凡是叫我们和这三件事物脱节、分开的，都不该接受。

凡事长到元首基督里面

NOT BEING DECEIVED BY GROWING INTO A FULL-GROWN MAN

When these three winds blow among us, they produce three waves which cause difficulties among us. Anyone who is swept into these proves that he is childish in Christ and immature in life. If he is a full-grown man and is no longer a babe, he will not be deceived. Ephesians 4:14 tells us that these teachings are “in the sleight of men, in craftiness with a view to a system of error.” The “sleight of men” in Greek signifies the cheating of dice players. Those who say these things are all outwardly very good in their speaking. But within their speaking, there are different speakings. This is why it is a sleight of men. If I speak to a couple, agreeing with them outwardly but causing them to divorce each other eventually, I am doing things in the sleight of men. “Craftiness” also refers to the tricks of the gamblers. Those who say these things lead people into the wiles of Satan and are used by Satan to bring people into his system of error. Try to imagine how the saints can be perfected if the apostles are to have nothing to do with a local church after they have appointed the elders. When the local churches are deprived of the perfecting by the apostles, what will happen to them? This is like a university having no principal or professor. How can education be conducted? This reasoning is very clear. Hence, these kinds of sayings are a kind of craftiness, a system set up by Satan for the purpose of ensnaring in sin those who seek after the Lord and causing them to deviate from the building up of the Body of Christ.

HOLDING TO TRUTH IN LOVE

Ephesians 4:15 says, “But holding to truth in love.” To hold to truth is in contrast to the sleight of men and the craftiness in verse 14. To be carried about by every wind of teaching in the sleight of men and to be led into a system of error is to fail to hold to truth in love. The “truth” here refers to things that are true. The first item of these is God’s New Testament economy, which is God’s eternal plan. God has an eternal plan in the universe, which is His economy. It is to dispense Himself in Christ into His chosen people that He may have a corporate expression. The second item is the all-inclusive Christ. The third item is the church as the Body of Christ for expressing Him. These three things are the true things. We should hold to these true things in love that we may grow up into Christ. All teachings and speakings that separate and isolate us from these three things should be rejected.

GROWING UP INTO THE HEAD, CHRIST, IN ALL THINGS

当我们在神的爱里，持守着真实，就得以在一切事上长到祂，就是元首基督里面。（弗四 15。）这指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。在大小事上，一切事上，就如穿衣、梳头、买东西、说话等，都必须接受基督作头，服在祂元首的权柄之下；我们就得以长到祂里面，也就是让祂在我们内里的各部分，心思、情感、意志里都有地位，使祂在我们里面逐步扩大、增长。

本于元首， 全身叫基督的身体渐渐长大

我们在一切事上让基督作元首，在一切事上长到祂里面，我们就能从祂有所接受，得着生命丰富的供应，好传输给身体上的其他肢体。我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。

以弗所四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络并结合在一起，便叫身体渐渐长大。”基督身体上供应的节，指前面所说特别有恩赐的人；每一部分，指身体的每一肢体。每一供应的节对基督的身体是重要的，有其特殊、丰富的供应。每一部分也都有其借生命的长大与恩赐的发展而有的度量，可以为着基督身体的长大而尽功用。借着供应的节和尽功用的各部分，基督身体的各肢体就得以联络并结合在一起。联络是骨架各部分联成一系，结合是其他各部分联于骨架，而结合编织成一体，结果便叫基督的身体渐渐长大。

基督的身体在爱里把自己建造起来

基督身体的长大，就是基督在召会里的加增，结果叫基督身体上的众肢体，在神圣之爱的元素和范围里，直接的把基督的身体建造起来。

李常受弟兄于主后一九八八年十月二十三日讲于台北

When we hold to truth in the love of God, we will grow up into Him in all things, who is the Head, Christ (Eph. 4:15). This shows that our growth in life with Christ should be the growth of the members in the Body under the Head. In everything big or small, such as the way we dress, the way we comb our hair, the way we shop, and the way we speak, we should take Christ as the Head, submitting under His headship. In this way, we will grow into Him and will allow Him to occupy all of our inward parts, that is, our mind, emotion, and will. In this way, He will gradually increase and grow within us.

OUT FROM HIM, ALL THE BODY CAUSES THE GROWTH OF THE BODY OF CHRIST

When we allow Him to be the Head in everything and when we grow up into Him in all things, we, being supplied with the riches of His life, will receive something from Him to transfuse into other members of the Body. Our growth in life is a growth into Him, but our function in the Body of Christ is out from the Head. First, we grow into the Head; then we have something out from the Head for the building up of His Body.

Ephesians 4:16 says, “Out from whom all the Body, fitted and knit together through every joint of the rich supply and through the operation in measure of each one part, causes the growth of the Body.” “Every joint of the supply” refers to the specially gifted persons, such as those mentioned previously. “Each one part” refers to every member of the Body. Every joint of the supply is important to the Body of Christ; it has its special, rich supply. Each one part also has its measure, through the growth in life and the development of the gifts, and operates for the growth of the Body of Christ. Through the joints of the supply and the operation of each one part, all the members of the Body of Christ are fitted and knit together. The fitting is the joining together of the frames into a structure; the knitting is the joining together of all the other parts to the frames to be knit together to become one Body. The result is a gradual growth of the Body of Christ.

THE BODY OF CHRIST BUILDING ITSELF UP IN LOVE

The growth of the Body of Christ is the increase of Christ in the church. The result is that the members of the Body of Christ directly build up the Body of Christ in the element and sphere of the divine love.

A message given by Brother Witness Lee in Taipei on October 23, 1988.

第三篇

长入元首与本于元首

读经：以弗所书四章十五至十六节，三章八至十节，一章十节，二十二至二十三节，五章二十三节，哥林多前书十一章三节。

纲目

壹 长入元首—弗四 15

一 持守着真实

- 1 在爱里—在神圣之爱的元素和范围里
- 2 持守着神新约的经纶
 - a 对神隐藏之奥秘的安排—弗三 9
 - b 要得着召会作基督的身体—丰满的彰显—弗三 10，一 23
- 3 持守着那包罗万有的基督
 - a 那在万有中充满万有者—弗一 23
 - b 其量度无法测量—弗三 18
 - c 其丰富追测不尽—弗三 8 下
- 4 持守着召会
 - a 基督的身体—生机体—弗一 23
 - b 作基督的丰满，彰显基督者

二 长到元首基督里面

- 1 在一切事上—在生活及工作一切大小事上
- 2 长到元首里面—借着承认基督作头的主权

CHAPTER THREE

INTO THE HEAD AND OUT FROM THE HEAD

Scripture Reading: Eph. 4:15-16; 3:8-10; 1:10, 22-23; 5:23; 1 Cor. 11:3

OUTLINE

I. Growing into the Head—Eph. 4:15:

A. Holding to truth:

1. In love—in the element and sphere of the divine love.
2. Holding to God's New Testament economy:
 - a. The dispensation of the mystery hidden in God—Eph. 3:9.
 - b. To have the church as the Body of Christ, the expression of fullness—Eph. 3:10; 1:23.
3. Holding to the all-inclusive Christ:
 - a. The One who fills all in all—Eph. 1:23.
 - b. His measure is immeasurable—Eph. 3:18.
 - c. His riches are unsearchable—Eph. 3:8b.
4. Holding to the church:
 - a. The Body of Christ, an organism—Eph. 1:23.
 - b. To be the fullness of Christ to express Him.

B. Growing into the Head, Christ:

1. In all things—everything big or small in our daily life and in our work.
2. Growing into the Head—through acknowledging the authority of the headship of Christ:

- a 作个人的头—元首—林前十一 3
 - b 作召会的头—元首—弗五 23
 - c 作万有的头—元首—弗一 22, 10
- 3 让基督在祂肢体内在的各部分里扩增长大

贰 本于元首—弗四 16

一 全身叫基督的身体渐渐长大

- 1 借着每一丰富供应的节
 - a 基督身体上每一有特别恩赐的部分
 - b 为着供应基督身体上每一肢体
- 2 并借着每一部分的功用
 - a 基督身体上每一肢体的功用
 - b 依每一肢体的度量而有的功用

二 全身得以建造在一起

- 1 联络在一起—骨架各部分联络成一系
- 2 结合在一起—其他各部分联于骨架，而结合编织成一体

三 基督的身体把自己建造起来

- 1 在爱里—在神圣之爱的元首和范围里
- 2 直接的建造—基督身体的众肢体直接的建造

- a. As the Head of everyone—1 Cor. 11:3.
 - b. As the Head of the church—Eph. 5:23.
 - c. As the Head of all things—Eph. 1:22, 10.
3. Allowing Christ to increase and grow in all the inward parts of the members.

II. Out from the Head—Eph. 4:16:

A. All the Body causes the growth of the Body of Christ:

- 1. Through every joint of the rich supply:
 - a. Every specially gifted part in the Body of Christ.
 - b. For the supply to every member of the Body of Christ.
- 2. Through the operation in measure of each one part:
 - a. The function of every member in the Body of Christ.
 - b. According to the operation in measure of every member.

B. All the Body building up together:

- 1. Joined together—all the parts of the frames joined as one structure.
- 2. Knit together—all the other parts joined to the frames, and knitting together to form one Body.

C. The Body of Christ building itself up:

- 1. In love—in the element and sphere of the divine love.
- 2. A direct building up—directly built by all the members of the Body of Christ.

祷告：主啊，谢谢你再一次把我们召聚到你的名里，也召聚到你的话语跟前，我们相信我们是与你成为一灵。在这个说话的时候，主，求你证实这件事。当我们说的时侯，求你也在我们的说话中说。你的血洁净我们；我们向你都是敞开的，都是饥渴要你的。但愿你对我们每个人的深处说话，也开我们的眼睛，叫我们进入你的奥秘里，看见新路奥秘，也看见你经纶里的奥秘，叫我们认识今天的新路乃是在你的经纶里往前的。主，求你记念我们是软弱的，贫无的，你若不与我们同在，我们所作的，所说的，就都枉然。主啊，记念每一位来赴会的弟兄姊妹，无人空手而回，各个都因你得满足。阿们！

在已过二周的主日晚上，我们看过以弗所四章七至十六节。开头说到升天的元首赐下恩赐，有使徒、申言者、传福音者、牧人和教师。这些恩赐就成全圣徒来作新约那职事的工作，建造基督的身体。这个建造是不停的，直等到我们众人都达到三件事：第一，达到信仰上并对神儿子之完全认识上的一。这个一是在信仰上实行出来的，也在对神儿子的完全认识上实行出来；这个认识就是经历，就是享受。所以这个一乃是实行的一。第二，达到长成的人。第三，达到基督丰满之身材的度量。达到这三点就是达到极峰了。我们就不再作小孩子为波浪漂来漂去，并为一切教训之风所摇荡。唯在爱里持守着真实，我们就得以在一切事上长到元首基督里面。我们长到基督里面，凡事都在基督里了，就有东西从祂里面出来，供应全身。这时，全身就能借着每一丰富供应的节，借着每一部分依其度量而有的功用，得以联络并结合在一起，叫身体渐渐长大，以致在爱里把自己建造起来。本篇信息要专一的说到这段经文的最后二节。

长入元首

持守着真实

十五节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”今天，我们要建造基督的身体，就必须在神爱我们的爱，就是神放在我们里面的爱里，来爱神，爱基督，爱召会，我们就能在这爱里，持守着

Prayer: Lord, thank You for gathering us together into Your name and before Your Word again. We believe that we are one spirit with You. While we are speaking, Lord, do vindicate this matter. As we speak, may You speak in our speaking. Wash us in Your blood. We are all open to You and are hungry for You. May You speak to the depth of every one of us and open our eyes that we may enter into Your mystery and see the mystery of the new way and the mystery in Your economy. Grant us to see that the new way today is an advance in Your economy. Lord, remember that we are weak and poor. Unless You are with us, all of our work and words are in vain. Lord, remember every brother and sister attending the meeting, that no one would return empty-handed, and that everyone would be satisfied by You. Amen!

During the past two Lord's Day evenings, we have seen Ephesians 4:7-16. First, it speaks of the ascended Head giving the gifts, with some apostles, some prophets, some evangelists, and some shepherds and teachers. These gifts perfect the saints to do the work of the New Testament ministry, which is the building up of the Body of Christ. This building goes on continuously until we all arrive at three things: first, the oneness of the faith and of the full knowledge of the Son of God. This oneness is carried out in faith and in the knowledge of the Son of God. The knowledge here refers to the experience and the enjoyment. Hence, this oneness is a oneness in practice. Second, we arrive at a full-grown man. Third, we arrive at the measure of the stature of the fullness of Christ. If we arrive at these three things, we arrive at the peak. We will no longer be babes tossed by the waves and carried about by the winds of teaching. Rather, we will hold to the truth in love and will grow up into the Head, Christ, in all things. When we grow up into Christ, everything will be in Christ, and something will issue out from Him to supply the whole Body. By this, all the Body will be joined and knitted together through every joint of the rich supply and according to the operation in measure of each one part, causing the growth of the Body unto the building up of itself in love. In this message we will cover specifically the last two verses of this portion of the Word.

GROWING INTO THE HEAD

Holding to Truth

Verse 15 says, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." Today, if we want to build up the Body of Christ, we must love God, Christ, and the church in the love with which God loves us and in the love which He put within us. By this we can hold to the truth in this love. According to the

真实。按所罗门的话说，日光之下一切尽都虚空，没有真实。（传一2。）然而在这宇宙间有一位真实的，就是神自己。神若在万有中有地位，万有就都是真实的，否则，万有不过是虚空的虚空。正如罗马三章四节所说，人都是虚谎的，唯有神是真实的。在这位真实的神里面包括三件事：神的经纶，神的基督，以及基督的身体，召会。宇宙间唯有这一组事物是真实的，若把这些从宇宙中拿去，这个宇宙的一切就都变成虚妄了。所以，当你在召会中听见传言的时候，你要把这些话拿来对照，是否合于神的经纶，合于包罗万有的基督，合于基督的身体？若是与这三者不合，你就要让那些传言过去。这样，你就是在爱里持守着真实。

在爱里——在神圣之爱的元素和范围里

爱不仅是个元素，也是一个范围。元素是指里面的成分，神的爱里面的成分就是神自己。这个爱的成分就在我们里面，我们就用这成分来持守真实。这个爱也是个范围，我们在这爱里凭着这爱，就得以持守真实。

持守着神新约的经纶

我们持守着真实，第一件事是持守着神新约的经纶。神的经纶就是对神里面所隐藏之奥秘的安排。神有满腹的经纶，祂满有计划，有章程，祂就把这事作了安排。简单说，祂就安排好要创造天地，要按祂自己的形像和样式造人，叫人象祂，作祂的器皿，预备有一天，让这位创造的神进到里面，与人联结，成为基督的众肢体，构成基督的身体，来彰显基督，也就是彰显那位在基督里的三一神。这就是神的经纶，是神里面隐藏之奥秘的安排。这是我们第一个需要持守的。

持守着那包罗万有的基督

第二，我们要持守那包罗万有的基督。这位基督乃是在万有中充满万有的，祂不光在万有中，祂还充满万有。宇宙之大无法测量，保罗把宇宙的阔长高深，比作基督的量度。（弗三18。）可见基督的量度、基督的丰富是无法测量的。无可疑问的，保罗在写以弗所书的时候，看见了一个异象，因此他使用“那阔、长、高、深，”（三18，）以及“追溯不尽的丰富”（三8）这类最高的字眼来描写基督。

words of Solomon, everything under the sun is vanity; there is no reality (Eccl. 1:2). But there is One who is real in the universe, God Himself. If God occupies the proper position in everything, then everything is true. Otherwise, all things are but vanity of vanities. As Romans 3:4 says, every man is a liar; only God is true. In this true God there are three things: the economy of God, the Christ of God, and the Body of Christ, the church. In the whole universe only this group of things is true. If you take them away from the universe, the universe will become vain. For this reason, when you hear some rumors in the church, you should compare them with these words. Do they conform to God's economy, to the all-inclusive Christ, and to the Body of Christ? If they do not conform to these three things, you should let these rumors go. In this way, you will be holding to truth in love.

In Love—in the Element and Sphere of the Divine Love

Love is not just an element; it is also a sphere. Element refers to the inward constituent. The constituent in the love of God is just God Himself. This constituent of love is in us, and we hold to truth in this constituent. This love is also a sphere. In this love and by this love, we are able to hold to truth.

Holding to God's New Testament Economy

When we hold to truth, the first item to hold to is God's New Testament economy. God's economy is His dispensation of the mystery hidden in Him. God is full within with an economy. He is full of a plan and purpose, and He made arrangements accordingly. In short, He arranged to create the heavens and the earth and to create man according to His image and likeness that man would be like Him, be His vessel, and be prepared for the day when the Creator God would enter into man to be mingled with man, to become the many members of Christ, and to constitute the Body of Christ to express Christ, which is to express the Triune God in Christ. This is the economy of God. It is the dispensation of the mystery hidden in God. This is the first item that we have to hold to.

Holding to the All-inclusive Christ

Second, we have to hold to the all-inclusive Christ. This Christ is the One who fills all in all. He is not only in all but also fills all. The universe is immeasurable, and Paul compared the breadth, length, height, and depth of the universe to the measure of Christ (Eph. 3:18). This shows us that the measure and riches of Christ are unsearchable. No doubt when Paul wrote the book of Ephesians he saw a vision. That is why he used the highest expressions such as “the breadth and length and height and depth” (3:18) and “the unsearchable riches of Christ” (3:8) to describe Christ.

持守着召会

第三，我们要持守着召会。召会是基督的身体，作基督的丰满，彰显基督。因此召会不是一个组织，乃是一个生机体。我们全身之所以奇妙，就在于身体是个生机体。我们身上各种器官，诸如牙齿、鼻子、耳朵都是生在我们身上，长在我们身上，而不是另外装上去的。召会是基督的身体，是由重生、得救，而得着基督作生命的人所构成的。一个人若没有基督在他里面，他就是受一万次浸，仍不是召会的人。因为召会完全是生机的，所有真肢体都是生在召会中，长在召会中的，不是加进去，组织进去的。我们要持守基督这个生机体，而不要任何组织的会。

长到元首基督里面

持守真实，乃是为着叫我们长到元首基督里面。根据我们的经历，这里的长不是我们长，乃是基督在我们里面长。正如施浸者约翰说，“祂必扩增，我必衰减。”（约三 30。）我们信耶稣以前，是我们自己长；我们信主，爱主以后，我们自己就逐渐衰减，而基督就在我们里面逐渐增长了。结果就是保罗所说的，“不再是我，乃是基督。”（加二 20。）并且当基督在我们里面长的时候，我们也就在祂里面长。我们的长实在就是祂的长。结果，我们衰减了，祂来逐渐把我们顶替了，我们就长到基督里了。

在一切事上—在生活及工作一切大小事上

在一切事上，就是在生活及工作一切大小事上。不管大事、小事，生活上的事或属灵工作上的事，你都得让主在你里面长，你要衰减，祂要长大。祂一长大，你一衰减，你就长到祂里面了。

长到元首里面—

借着承认基督作头的主权

长到元首基督里面，意思是说，我们都得承认基督作头的主权，承认祂是主，祂是元首，祂在我们身上有主权，我们在大小事上都该让祂作主。这个功课并不好学。我们在上餐馆吃饭，买东西等事上，大都很少让祂作主。

Holding to the Church

Third, we have to hold to the church. The church is the Body of Christ as the fullness of Christ to express Him. Hence, the church is not an organization, but an organism. The reason why our body is so wonderful is that it is an organism. All the organs of our body, such as the teeth, the nose, and the ears are all grown from our body and are part of our body; they are not installed there by addition. The church is the Body of Christ. It is constituted by those who are regenerated, saved, and have received Christ as their life. If a man does not have Christ in him, even if he is baptized ten thousand times, he is still not a member of the church. This is because the church is completely organic. All the genuine members are grown into the church; they are not added in by organization. We have to hold to this organism and not to any organized congregation.

Growing into the Head, Christ

To hold to truth is for the purpose of growing into the Head, Christ. According to our experience, the growth here is not our growth, but it is the growth of Christ within us. This is like the words of John the Baptist: “He must increase, but I must decrease” (John 3:30). Before we believed in Jesus, it was we who were growing. After we believed in the Lord and began to love Him, we began to decrease, and Christ began to increase within us. In the end we will be like Paul who said that “it is no longer I who live, but Christ lives in me” (Gal. 2:20). Moreover, when Christ grows within us, we grow in Him. Actually, our growth is just His growth. As a result, we decrease, and He comes in to gradually replace us, and we grow into Him.

In All Things—Everything Big or Small in Our Daily Life and in Our Work

In all things means in everything big or small in our daily life and in our work. Whether they are big things, small things, spiritual things, or things in our daily life, we have to allow the Lord to grow in us. We must decrease, and He must grow. Once He grows and we decrease, we will grow into Him.

Growing into the Head—

through Acknowledging the Authority of the Headship of Christ

The meaning of growing into the Head, Christ, is acknowledging the authority of the headship of Christ. We have to acknowledge Him as Lord and Head. He has the authority over us. In all things big or small we have to allow Him to be the Lord. This lesson is not easy. In our eating out in restaurants and in our shopping, seldom do we allow Him to

我们在生活上既缺少操练，难怪来到聚会中，要为主申言的时候，就感到为难了。因为申言的关键是在于让耶稣作主。你在平常的生活中，要让耶稣作主，你对祂才会有经历。然后，你到聚会中才有可说的。基督不光是我们个人的头，祂也是召会的头，祂还是万有的头。我们应当在基督徒生活和召会生活中，并在一切事上承认祂作头的主权，而长到祂里面。

让基督在祂肢体内在的各部分里扩增长大

我们长到元首基督里面，就让祂在我们内在的各部分里扩增长大。今天我们共同的难处，就是在我们里面，我们保留了大部分的地位，只给主耶稣一点点地位。所以，祂在我们里面无法扩增长大。祂不能长，我们也就无法长了。全地的基督徒很多，但肯让主在里面长大的，并不多见。我们必须让主在我们里面有地位，使祂能扩增长大，一部分、一部分占有我们全人。这样，你在主里面长大，我也在主里面长大，加起来就是基督的身体长大。换句话说，基督在你我里面长大，结果，基督的身体就长大了。所以基督的身体长大，就是基督在祂的肢体里长大。

我们今天实行新路，就是为着成全圣徒，而成全圣徒的意思就是要基督在我们里面有地位，在我们里面天天扩大。你若让基督在你里面长大，你的恩赐也会显大。结果，基督不光是你的生命、生活，还是你的恩赐；基督也就成为你的一切了。我们肉身的生命也是这样，随着身体的长大，功用也一起长。我们是基督的肢体，我们都必须让基督在里面长大，好得着成全。这不是靠一人讲众人听的聚会所能达到的。得成全的路，乃在于我们照着圣经所实行的新路。这条新路点点都是叫人衰减，并供应人基督，叫基督在人里面长大。你衰减得越多，基督加添得越多，你就得着更多的成全。所以，以弗所四章的“成全，”“长大，”乃是指同一件事，得成全就是在基督里长大。

我们要成全人，就必须自己先有经历，学了功课，认识神的经纶。然后，我们才能帮助人看见神的经纶，不是要我们修身养性，乃是要否认己，并且认识那为我们

be the Lord. Since we lack the practice in our daily life, it is not a surprise that when we come to the meeting we find it difficult to prophesy for the Lord. The key to prophesying is to allow Jesus to be the Lord. In your daily life you have to allow Jesus to be your Lord. Only then will you have the experience, and only then will you have something to say in the meetings. Christ is not only the Head of us individually; He is also the Head of the church and the Head of all things. We should acknowledge the authority of His headship in our Christian life, in the church life, and in everything. By this we will grow into Him.

Allowing Christ to Increase and Grow in All the Inward Parts of the Members

When we grow into the Head, Christ, we are allowing Christ to increase and grow in all the inward parts of the members. Today our common problem is that we reserve a big part within us for ourselves and give the Lord only a little place. Therefore, it is impossible for Him to increase and grow within us. When He cannot grow, we cannot grow. There are many Christians on earth today; but there are few who would allow the Lord to grow within them. We must allow the Lord to have the proper place in us. We must allow Him to increase, grow, and occupy our whole being, part by part. In this way, when you grow in the Lord and I grow in the Lord, the sum total will be the growth of the Body of Christ. In other words, when Christ grows in you and me, the Body of Christ will grow. Hence, the growth of the Body of Christ is the growth of Christ in His members.

The purpose of our practicing the new way is for the perfecting of the saints. The meaning of the perfecting of the saints is to allow Christ to have the proper place in us and to increase in us day by day. If you allow Christ to grow in you, your gift will be manifested. As a result, Christ will not only be your life and living, but will be your gift as well. In other words, Christ will be everything to you. It is the same with our physical life—as the body grows, so does the function. We are the members of Christ. As such we must allow Christ to grow in us so that we can be perfected. This cannot be achieved by the meetings where one speaks and the rest listen. The way to be perfected is through the practice of the new way which is according to the Bible. Every point of this new way makes man decrease and supplies man with Christ, that Christ would grow in man. The more you decrease, the more Christ will increase and the more you will be perfected. Hence, the “perfecting” and the “growth” in Ephesians chapter four refer to the same thing. To be perfected is to grow in Christ.

In order to perfect others, we must first have the experience ourselves. We must first learn the lessons and know God’s economy. Then we can help others to see God’s economy. It is not a matter of improving and cultivating ourselves. It is a matter of

钉死复活的主如今乃是那灵，住在我们里面，作我们的生命。我们应当与祂同生活，同行动，一切让祂作主。这些话一面给人看见，十字架已经了结我们的旧人。一面给人看见基督是生命的灵，是我们的生命。十字架衰减我们这个人，复活的灵把基督供应到我们里面，作我们的装备，这就是成全。在召会的聚会里，一切的申言，都应当以这个为基础，为重点。并且这种话需要常常在聚会里讲，讲得越多，成全得越多。要讲到一个地步，个个弟兄姊妹的生活，都受这些话的影响，好得着真实的成全。

本于元首

以弗所四章十六节开头说，“本于祂。”本于这辞在原文有出于的意思。当我们在一切大小事上都长到基督里，成了一个在基督里享受基督的人，我们自然而然就有一些出于祂，为着祂的身体建造的东西。

全身叫基督的身体渐渐长大

十六节继续说，“全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，…叫身体渐渐长大。”基督身体的长大，第一是借着身体上每一丰富的供应的节。这就是十一节所说的那些恩赐：使徒、申言者、传福音者、牧人和教师。他们是节，节又是连着筋的，为着丰富的供应基督身体上每一肢体。第二是借着每一部分依其度量而有的功用；每一部分是指身体的每一肢体。基督身体的肢体，不管大小都有一个度量，因着有度量就有功用。借着每一丰富供应的节，并借着每一部分依其度量而有的功用，基督的身体就得以渐渐长大。

全身得以建造在一起

十六节又说，“全身…得以联络并给合在一起。”联络，就好比盖房子的骨架、大梁、柱子，一层层联在一起。所以，联络在一起，就是骨架各部分联络成一系。结合，就好比骨架间的空洞，需要石头、砖头来填满，一块一块相叠，而结合编织在一起。所以结合在一起，就是其他各部分联于骨架，而结合编织成一体。如此全身就得以建造在一起。

denying our self and knowing the crucified and resurrected Lord as the Spirit who abides in us to be our life. We should live with Him, move with Him, and allow Him to be the Lord in everything. This shows us that, on the one hand, the cross has terminated our old man. On the other hand, it shows us that Christ is the Spirit of life who is now our life. The cross decreases us, and the resurrecting Spirit supplies Christ into us that we would be equipped. This is the perfecting. In the church meetings, all the prophesying should be based on this and should have this as the focus. This kind of word should be spoken frequently in the meetings. The more we speak this kind of word, the more perfecting there will be. We have to speak until all the brothers and sisters are affected in their daily lives by this kind of word. In this way they will receive the genuine perfecting.

OUT FROM THE HEAD

Ephesians 4:16 begins with “out from whom.” The expression “out from” in the original language carries the sense of “originating from.” When we grow into Christ in all things big or small, and when we become men in Christ enjoying Him, we will spontaneously have something originating from Him that is for the building up of His Body.

All the Body Causes the Growth of the Body of Christ

Verse 16 goes on to say, “All the Body...through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body.” The growth of the Body of Christ is firstly through the joints of the rich supply. These are the gifts described in verse 11: the apostles, the prophets, the evangelists, and the shepherds and teachers. They are the joints, which are joined together by the sinews, for the rich supply to every member of the Body of Christ. Second, this growth is according to the operation in measure of each one part. The each one part refers to every member in the Body. Every member in the Body of Christ, whether great or small, has a measure. Because of its measure, it has an operation. Through the rich supply of every joint and according to the operation in measure of each one part, the Body of Christ grows gradually.

All the Body Building Up Together

Verse 16 says, “All the Body, fitted and knit together.” To be fitted together is like the joining together of the frames and beams of a house. Hence, to be fitted together is for all the parts of the frames to be joined as one structure. To be knit together is like the filling up of the holes in between the frames by the rocks and the bricks, which are stacked up on top of one another and interwoven together. Hence, to be knit together is for all the other parts to be joined to the frames and to be knit together with one another to form one Body. In this way the whole Body is built together.

基督的身体把自己建造起来

十六节末了说，“以致在爱里把自己（身体）建造起来。”基督的身体把自己建造起来，是在爱里，以爱建造的。这爱不是我们天然的爱，乃是神圣的爱。我们是在神圣之爱的元素和范围里把基督的身体建造起来的。同时，这也是身体上的各个肢体对整个身体的直接建造。不是由元首直接建造，也不是由有恩赐的人直接建造，乃是由我们这些得成全的肢体，直接来建造基督的身体。

李常受弟兄于主后一九八八年十一月十三日讲于台北

The Body of Christ Building Itself Up

The end of verse 16 says, “The building up of itself [the Body] in love.” The building up of the Body of Christ is in love and by love. This love is not our natural love. Rather, it is the divine love. We are building up the Body of Christ in the element and sphere of the divine love. At the same time, this is the direct building up of the whole Body of Christ by the many members of this Body. The Head does not build directly, nor do the gifted ones do the direct building work. Rather, it is we, the perfected members, who build up the Body of Christ directly.

A message given by Brother Witness Lee in Taipei on November 13, 1988.

壹 生活

一 晨晨复兴

- 1 “义人的路，好象黎明的光，越照越明，直到日午。”——箴四 18
- 2 “耶和华诸般的慈爱，…祂的怜悯，…每早晨这都是新的；…耶和华是我的分；…我要仰望祂。”——哀三 22 ~ 24
- 3 “我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要思想你的话语。”——诗一一九 147 ~ 148

二 日日得胜

- 1 “我们里面的人…日日在更新。”——林后四 16
- 2 “我天天与你们同在。”——太二八 20 下

贰 事奉

一 接触人

- 1 牧养、喂养——“喂养我的小羊…牧养我的羊…喂养我的羊”——约二一 15 ~ 17
- 2 “挨家挨户教导”信徒——徒二十 20
- 3 “成全圣徒”——弗四 12

二 预备申言

I. Life:

A. Being revived every morning:

1. “But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day” (Prov. 4:18, RSV).
2. “The steadfast love of the Lord...his mercies... are new every morning....The Lord is my portion...therefore I will hope in him” (Lam. 3:22-24, RSV).
3. “I rise before dawn and cry for help; I hope in thy words. My eyes are awake before the watches of the night, that I may meditate upon thy promise” (Psa. 119:147-148, RSV).

B. Every day overcoming:

1. “Our inward man is being renewed day by day” (2 Cor. 4:16).
2. “I am with you all the days” (Matt. 28:20b).

II. Service:

A. Contacting people:

1. Shepherd and feeding—“Feed My lambs.... Shepherd My sheep....Feed My sheep” (John 21:15-17).
2. Teaching the believers “from house to house” (Acts 20:20).
3. “Perfecting of the saints” (Eph. 4:12).

B. Preparing to prophesy:

- 1 “每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”——林前十四 26
- 2 “要切慕属灵的恩赐，尤其要切慕申言。”——林前十四 1
- 3 “那申言的，乃是建造召会。…我更愿意你们申言…，使召会得建造。”——林前十四 4～5
- 4 “你们都能一个一个的申言，为要使众人有学习，使众人得勉励。”——林前十四 31

1. “Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up” (1 Cor. 14:26).
2. “Desire earnestly spiritual gifts, but rather that you may prophesy” (1 Cor. 14:1).
3. “He who prophesies builds up the church. Now I desire...rather that you may prophesy...that the church may receive building up” (1 Cor. 14:4-5).
4. “For you can all prophesy one by one, that all may learn and all be encouraged” (1 Cor. 14:31).

祷告：主啊，我们感谢你，再一次召聚我们到你的名里。我们何等宝贵这个聚集。但愿你与我们每一个人同在。我们渴慕你的话，愿你在你的话中，把你自己再分赐给我们。我们每一个人都需要你，求你眷顾每一个人，使每一个人都得到你的话，享受那藏在你话中的丰富。主啊！求你除去我们和你之间的间隔、遮蔽和黑影，把你的心意向我们打开，将你的通路向我们指明，叫我们看见你今天所要的。主啊，我们恨恶那恶者，恨恶你的仇敌。当我们在你这里为你争战的时候，你为我们争战。你是帅领我们的元帅，你驱除一切黑暗的权势，让你的仇敌蒙羞。你在我们中间得荣耀。我们站在你的得胜上，宣告你的得胜；也靠你得胜的名，捆绑那恶者，撒但。主啊！对付你的仇敌，释放爱你的人，释放你的丰富。阿们！

我们经过这四年的研究、试验，花了很大的工夫，出了不少的代价，到今天，我们得着了相当清楚明确的结论。这个结论很简单，就是本篇信息所说新路的生活与事奉。

新路的生活

晨晨复兴

新路的生活，也就是基督徒正常的生活，乃是晨晨复兴，日日得胜的生活。箴言四章十八节说，“义人的路，好象黎明的光，越照越明，直到日午。”黎明乃是阳光才稍稍透出一点，旭日尚未东升的时候。我们基督徒所走的路，不是日落的路，乃是黎明的路，且是越照越明，直到日午。从早晨直到中午，一直走上坡。我们基督徒只过上午，没有下午。

神给大自然的定律是每二十四小时有一个黎明，黎明给一切生物带来新的开始，新的阳光。我们基督徒属灵的生活，也是这样。每一个早晨都该有一个上升，有一个黎明。一九六〇年我曾讲过一篇复兴的律，但那个时候并没有把黎明的光应用进来。如今我们看见，基督徒的生活该每二十四小时，就有一个黎明，有一个新的起头。也许这一天你很失败，但你可以借着向主认罪，求主宝血洁净，到了第二天，你又能在主面

Prayer: Lord, we thank You for gathering us together into Your name once more. How we treasure this gathering together. May You be with every one of us here. We long after Your word. May You in Your word dispense Yourself into us once more. Every one of us here needs You. Grant every one of us grace that we may receive Your word and may enjoy the riches hidden in Your word. Lord, remove the hindrances, the veils, and the shadows between You and us. Open up to us Your heart's desire, and show us Your way that we may see what You are after today. Lord, we hate the evil one; we hate the enemy. While we are fighting the battle for You here, do fight for us. You are the Captain that leads us on. Dispel all the power of darkness, and shame Your enemy. May You gain the glory among us. We stand on Your victory and declare Your victory, and we bind the evil one, Satan, by Your victorious name. Lord, deal with Your enemy, release those who love You, and release Your riches. Amen!

After four years of studying and experimenting, and through a lot of work and at a great price, we have come to a fairly clear and definite conclusion today. The conclusion is very simple. It entails the life and service of the new way. We are going to cover this matter in this message.

LIFE IN THE NEW WAY

Being Revived Every Morning

The life in the new way is the normal Christian life, which is a life of being revived every morning and overcoming every day. Proverbs 4:18 says, "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day." Dawn is the time when the daylight just begins to break and before the sun actually rises from the east. The Christian pathway is not one of sunset but one like the dawn, which shines brighter and brighter until full day. From morning until noon is an upward path. As Christians we only have mornings; we do not have afternoons.

God's law in nature is that with every twenty-four hours there is a dawning. The dawn brings a new beginning and a new sunrise to every creature. This is the same with the spiritual life of a Christian. Every morning there should be a rising up and a dawning. In 1960 I gave a message on the law of revival. At that time I did not apply the light of the dawn to the subject. Today we see that the Christian life should have a dawn and a new beginning every twenty-four hours. Perhaps you fail miserably today. Nevertheless you can confess your sins to the Lord and can ask for the cleansing of the blood. Tomorrow, you can have a new beginning before the Lord. For

前有一个新的起头。所以我们基督徒该早睡早起，早晨太阳升起，我们也就起来了。不要等到八点才起床。总要在六点以前，最好是五点左右起来。连中国古代圣贤也教训人，要黎明即起，又说，一日之计在于晨，这是有道理的。我们基督徒是地上最正确的人，更该过最准确的生活。最准确的生活就是随着太阳走的生活，天一黎明，我们也就起来了。我们起床的头一件事不是忙别的，乃是先亲近主，祷读二、三节圣经，把这些话消化在我们里面。

耶利米哀歌三章二十二至二十四节说，“耶和華諸般的慈愛，…祂的怜悯，…每早晨这都是新的；…耶和華是我的分；…我要仰望祂。”耶利米是一个哀哭的先知，因为他所处的那个境遇没有能叫他喜乐的。当时以色列人失败、荒凉，甚至亡国被掳，他也在被掳的行列中。所以他专专写了一首五章的哀歌。然而在他的哀歌里却有以上这一段话，它的内涵不是哀，乃是乐，是哀歌中的乐歌。他尝到整个耶和華神是他的分。这段话清楚告诉我们，耶和華神是我们的分，在祂的慈愛和怜悯里给我们享受。祂满有慈愛，并且当我们光景太可怜，慈愛达不到了，祂还有怜悯，这些每早晨对我们都是新的。所以我们必须抓住每一个早晨，起来接受祂新的怜悯。

我作基督徒这么多年，越过越体会到我们真需要神的怜悯。好多时候我们老衰、退后，不配享受神的慈愛。这时，我们还有神的怜悯。你刚得救的时候觉得很好、很兴奋，但也许过了二个月就开始衰了，不是黎明，而是日落了。这时你要知道，还有一个黎明等着你，在那个黎明里面就有神的怜悯。每早晨神的怜悯都是神的，这个新就含示我们这些爱神、追求神的人，天天早晨都应该有一个新的起头，享受主作我们丰富的早餐。

大自然里物质界的事都有象征的意思。我们为着身体的健康，早餐必须吃得好；同样为着我们的灵，也必须有最上的属灵早餐。那就是每天早晨一醒过来，就呼求主；第一件想到的人事物就是主，接着就享受一点主的话。诗篇一一九篇写诗的人说，“我趁天未亮呼求；我仰望

this reason a Christian should go to bed early and get up early. When the sun rises in the morning, we should rise up together with it. We should not wait until eight o'clock before we rise. We should rise before six o'clock, preferably around five o'clock. Even the Chinese sages of old exhort people to rise immediately at daybreak. They also say that the plan of the day begins in the morning. This is very reasonable. We Christians are the most proper people on earth. We should live the most proper kind of life. The most proper life is one that follows the sun. When the day breaks, we rise. The first thing we do when we rise is not to be busy with so many things, but to contact the Lord and to pray-read two or three verses of the Bible and to digest them into us.

Lamentations 3:22-24 says, “The steadfast love of the Lord...his mercies...are new every morning...The Lord is my portion...therefore I will hope in him.” Jeremiah was a weeping prophet. There was nothing in his circumstances that could make him happy. At that time the Israelites had backslidden and become desolate. Their nation had fallen, and they themselves were taken into captivity. He was even among the ones taken into captivity. He wrote these five chapters of lamentations purposely for this. But in his lamentations there is such a portion, whose content is not a lamentation but a song of joy. It is a song of joy in the midst of songs of sorrow. He experienced the whole Jehovah God as his portion. This passage clearly tells us that Jehovah God is our portion. He has become our enjoyment in His love and mercies. He is full of love. And when our situation is too poor for His love, there are His mercies. These are new every morning. For this reason we must lay hold of every morning to rise to receive His new mercies.

I have been a Christian for many years. More and more I have come to realize that I need God's mercies. Many times we become old and backslidden and are not worthy to enjoy God's love. At these times, we still have God's mercies. When you were just saved, you felt good and excited; but after two months, perhaps you started feeling old. It was not the dawn anymore; but, instead, you were at your sunset. In these times you should know that there is still a dawn waiting for you. In this dawn there are God's mercies. The mercies of God are new every morning. This newness indicates that we who love God and seek after Him should have a new beginning every morning to enjoy the Lord as our rich breakfast.

All the physical things in nature have their spiritual significance. For the health of our bodies, we need to eat a good breakfast. In the same way, for our spirit, we need to have the best spiritual breakfast. When we wake up in the morning, we should call on the Lord. The first thing we should think about is the Lord. After that we should enjoy some of the Lord's words. The writer of Psalm 119 says, “I rise before dawn

了你的言语。我趁夜更未换，将眼睁开，为要思想你的话语。”（147～148。）人默想、思想的时候，常是闭着眼的，这里为什么说将眼睁开？你从经历中就明了，清晨要思想主的话，就必须把眼睁开，否则就容易睡着。所以这里也表明，我们需要挣扎着早起，早起不是一件容易的事。因为早晨五、六点的时候，床是最可爱的，有很强的胶力叫人起不来。倒是晚上十点以后，床似乎最可恨，谁都不愿早点上床。然而，凡是晚睡、早起的人，他们的身体都不会健康，灵性也不会强。今天我们要过新路的生活，就必须黎明即起，天未亮、夜更未换就醒过来，不是作别的，乃是呼求主，仰望、思想主的话语，所以，要实行新路必须是早起的人才可以，没有晨更的人，不太容易走上新路。

日日得胜

保罗在林后四章十六节说，“我们里面的人…日日在更新。”复兴在早晨，更新在白天。早晨复兴了，但不停在那里，要继续发挥它的效能，就是更新。我们整天在更新，这样的更新就是得胜。基督徒的得胜，第一就是胜过你的脾气。每个人的脾气都是怪的，难得两个人能怪在一起。你若能胜过脾气三天，不是忍气吞声着不发脾气，乃是外面不发，里面也不发，你就是个得胜者。连腓立比这样好的召会，保罗还劝他们不要发怨言，起争论，因为这是我们众人的难处。所以，得胜最终的定义就是胜过我们的天然、自己。人的脾气是在人的天然里，你若是个天然的人，活在旧造里，满了己，凡事以己为上，凡事以己为先，你在召会生活中必定满了怨言和争论。所以圣经才说，那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。（加五 24。）

我们每早晨有一个复兴，新的起头；在这个新起头里就包括主耶稣的钉死。当我们亲近祂，在祂这赐生命的灵里，就有死的成分进到里面，在我们里面运行，产生杀死，抗毒的功能。这如同我们吃抗生素，抗生素就在我们里面杀死病菌。主死的成分在我们里面会消灭我们的脾气，了结我们的旧造，使我们能得胜。

and cry for help; I hope in thy words. My eyes are awake before the watches of the night, that I may meditate upon thy promise” (vv. 147-148). One usually meditates and thinks with his eyes closed. Why then does it say here that the eyes are awake? We can understand this from our experience. If we want to meditate on the Lord's word, we must open our eyes, otherwise it is easy for us to fall asleep. This shows us that we have to struggle to rise early. It is not an easy thing to get up early. The bed is most lovable at five or six o'clock in the morning. It has a strong adhesive power to keep us there. On the other hand, after ten o'clock at night the bed seems the most hateful; no one wants to go to bed early. But anyone who goes to bed late and gets up late is not healthy and will not be strong spiritually. Today if we want to live in the new way, we must rise at the dawn of the day, and we should wake up before the watches of the night to do nothing else but call on the Lord and hope and meditate on the Lord's words. Hence, to practice the new way, we must be ones that rise early. It is not that easy for one who does not have morning watch to take the new way.

Every Day Overcoming

In 2 Corinthians 4:16 Paul says that “our inward man is being renewed day by day.” The reviving is in the morning, and the overcoming is during the day. We are revived in the morning; but we do not stop there. We have to carry on its effect, which is to be renewed. We should be renewed the whole day. Such renewing is the overcoming. For a Christian, the first thing to overcome is his temper. Everyone has a peculiar temperament. It is difficult for two peculiar persons to be put together. If you can overcome your temper for three days, not in the way of swallowing down your grudge and not just in an outward way but in an inward way, then you are an overcomer. Even a church as good as Philippi needed Paul's exhortation for them not to reason or murmur. These are our common problems. Hence, the ultimate definition of overcoming is to overcome our natural person and our self. Man's temper lies in his natural person. If you are a natural person, living in the old creation, being full of self, and considering the self the first and foremost thing in you, you will surely be one that is full of reasonings and murmurings in the church life. This is why the Bible says that they who are of Christ Jesus have crucified the flesh with the passions and the lusts (Gal. 5:24).

Every morning we need a revival and a new beginning. This new beginning includes the crucifixion of the Lord Jesus. When we contact Him, there is the element of death in the life-giving Spirit. When He enters into us, He operates within us to perform the killing and the sterilizing function. This is like taking in antibiotics. The antibiotics kill the germs within us. The element of the Lord's death kills the temper within us, terminating our old creation and enabling us to overcome.

保罗在罗马七章说到，肉体中罪的律和人里面善的律交战的经历，这和中国儒家理欲之争的说法一样。二者都给我们看见，只有意志坚强、理智高明的人，才能得胜，控制自己，一般人都是欲逞能，理失败。所以保罗说，他没有办法，他所愿意的善，他不去作；他所不愿意的恶，他倒去作。他是一个苦恼的人，是一个已经卖给罪的人。（罗七 24～25。）但是到罗马八章，他得胜了。他在生命之灵的律里得胜了。（2。）生命之灵有一个律，就是一个自然的能力，在这个律里，他胜过了罪和死的律。

就是为这缘故，我们每早晨都需要一个复兴，需要来接触主。这个接触有一个效能，就是整天在我们里面更新我们。这个更新是继续早晨的复兴，让复兴一直在我们这一天之中，发挥它那杀死的功效。如此我们就能过得胜的生活。

主在马太二十八章二十节应许说，“我天天与你们同在。”主既是天天与我们同在，祂就时时与我们同活。祂和我们同在，就是要与我们同活。我们里面日日更新，且有主天天与我们同在，同活，作我们一切供应的源头，我们就自然而然的过得胜的生活。祂不只在十字架上替我们死，祂还在我们里面替我们活。今天我们在这一位与我们同活的主里，天天过得胜的生活。这就是在新路里，一个基督徒该有的生活。若没有这种生活，我们就不配来谈到新路，也就无法有新路的事奉。

新路的事奉

接触人

新路的事奉，头一项就接触人；出代价，为主接触人。首先就是牧养、喂养主的羊。主在约翰二十一章十五至十七节，三次问彼得，“你爱我么？”当彼得回答：“主啊，我爱你。”主第一次说，“你喂养我的小羊。”第二次说，“你牧养我的羊。”第三次又说，“你喂养我的羊。”牧养是一般的，如同牧人照顾羊群一样；喂养是特殊的，象母亲带孩子一样，可能这个人很幼小，或有了难处，就需要特别的照料。当我们访人传福音，带

In Romans 7 Paul speaks of the experience of the struggle between the law of sin in the flesh and the law of good in man. This is similar to the struggle between reason and lust as promulgated by Chinese Confucianism. Both show us that only the strong-willed and clear-minded person can overcome and control himself. For most people, it is the lust that wins and the reason that fails. This is why Paul said that he was hopeless, that the good that he willed he did not do, but the evil that he willed not he did. He was a wretched man, one who was sold to sin (Rom. 7:24-25). But in Romans 8, he overcame. He overcame in the law of the Spirit of life (v. 2). There is a law of the Spirit of life, which is a spontaneous power. In this law, he overcame the law of sin and of death.

For this reason every morning we need a revival, and every morning we need to contact the Lord. This contact has a result, which is to renew us within during the whole day. This renewing is a continuation of the morning revival, allowing the revival to develop its killing effect in us during the whole day. In this way we will live an overcoming life.

The Lord promised in Matthew 28:20, “I am with you all the days.” Since the Lord is with us every day, He lives with us moment by moment. For Him to be with us is for Him to live with us. When we are renewed every day and have the Lord’s presence and His living with us every day to be the source of our supply, we will spontaneously live an overcoming life. He not only died for us on the cross but is living for us within. Today we have such a Lord who lives with us. We can live an overcoming life daily. This is the life that a Christian should live in the new way. Without this kind of living, we are not qualified to talk about the new way, and there is no way for us to have the service in the new way.

SERVICE IN THE NEW WAY

Contacting People

The first item of service in the new way is to contact people, that is, to pay the price to contact people for the Lord. First, we must shepherd and feed the Lord’s sheep. The Lord asked Peter three times in John 21:15-17, “Do you love Me?” When Peter answered, “Lord, I love You,” the Lord replied the first time with “Feed My lambs.” Then the second time He replied, “Shepherd My sheep,” and the third time He replied, “Feed My sheep.” To shepherd is to care for in a general way, like the shepherd caring for the flock. To feed is special; it is like the mother taking care of her child. Perhaps there is a person that is very young or is involved in difficulties. There is the need to take care of him in a special

人得救了，他就成了主的小羊，需要喂养。那些年日久一点，长大的圣徒，就需要牧养，至于一些有特别难处的，就需要特别的喂养。

在召会生活中，非常需要有人起来作这些牧养、喂养的工作。这不是说找一些圣品阶级，象牧师、传道等专责作这些事，其他圣徒只要作事、养家，主日作个礼拜，奉献点钱财就可以了。若是这样就不能达到以弗四章所说的，众圣徒都作职事的工作，来建造基督的身体。要建造基督的身体，非得所有肢体都尽他的功用不可。这就是我们所要走的新路。我们希望照着圣经所说，每一个弟兄姊妹都能担负一些责任。目前在台北参加区聚会的大约是六千多，需要照顾的却有两万多。如果一个人一周照顾一个人，就能照顾六千人，一个月四周，就把这需要照顾的两万多人都看过了，这是很有果效的。我们愿意把这个担子摆在大家跟前，让我们一同在主面前接受负担。

当你们去牧养、探望的时候，也要牧养得有方，不是仅仅去寒暄一下。所以你们自己第一，要在生命上有经历；第二，要在真理上有学习。这在我们中间并不太难，因为我们每周都搞真理，只要大家肯学习，都能学到一点。有了生命的经历，再加上真理的发挥，就是很好的装备，可以出去看望人了。当你这样出去看望时，和对方谈一谈，就知道他在哪里。可能他仅仅外表信主，里面却没有碰着主，没有得救的经历，好象电灯装了，电还没有通。这时你就要象电匠一样为他通电，帮助他里面碰见主，有得救的经历。而后，你要带他，知道怎样呼求主，怎样祷告主的话，怎样和主有交通，带他爱主，擘饼纪念主，奉献等等，一项一项的带。这些都需要你有经历和真理。

保罗在行传二十章说，“凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。…神的旨意，我并没有一样避讳不告诉你们。…你们应当儆醒，纪念我三年之久，昼夜不住的流泪劝戒你们各人。”（20，27，31。）保罗在

way. When we preach the gospel by visiting people and bring people to salvation, they become the Lord's lambs, and there is the need for feeding. For those saints who have been around longer, who are more mature, there is the need of shepherding. Then there are those who are involved in special difficulties; they need the special feeding.

In the church there is a great need for people to rise up to do the work of shepherding and feeding. This does not mean that we have to find some clergy-like pastors or preachers to do the job while all the other saints remain in their own jobs, raise their families, come for worship on Sunday, and contribute a little money. If that is the case, what is recorded in Ephesians 4 where all the saints participate in the work of the ministry unto the building up of the Body of Christ will never be realized. To build up the Body of Christ, all the members have to exercise their functions. This is the new way that we are taking. I hope that, as the Bible shows, every brother and sister would bear some responsibility. At present there are over six thousand people meeting in the district meetings in Taipei. But there are over twenty thousand that need to be cared for. If everyone would care for one person per week, every week we could care for six thousand people. In a month with four weeks, we could care for all twenty thousand people. This is very effective. We would like to present this burden before all of you. Let us take up this burden before the Lord together.

When you go to shepherd and to visit others, there are proper ways to do it. You should not go just to socialize. For this reason, you yourselves must first be experienced in life. Second, you must study the truth well. This is not too difficult among us. Every week we are handling the truth. As long as we would learn, we can all pick up something. With the experience in life and the expression in truth, you are well equipped to visit people. When you go to visit people, you will know where they are immediately after talking to them. Perhaps a certain one has only believed in the Lord in an outward way; within he has not touched the Lord and has no experience of salvation. He is like the electric light bulb that is installed but not connected; there is still no electricity. You have to be like an electrician, helping him to connect the electricity. You must help him to touch the Lord within and to have the experience of salvation. Then you have to help him to know how to call on the Lord, how to pray-read the Lord's Word, how to have fellowship with the Lord, how to love the Lord, how to remember the Lord by breaking bread, how to consecrate himself, etc. You must help him item by item. All these require that you have the experience and the truth.

Paul said in Acts 20, "How I did not shrink from declaring to you anything that was profitable, and to teach you publicly and from house to house....For I did not shrink from declaring to you all the counsel of God...Wherefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears" (vv. 20, 27, 31). Here Paul set up a good example for us. I hope that we all would

这里给我们立下了一个好榜样。希望大家都肯接受这个负担，挨家挨户去看望人，一面供应人，帮助人在生命上长大；一面教导人真理，给他看见按着圣经，神喜欢我们过怎样的生活。一个外邦人虽然悔改、相信、受浸而得救了，但他对属灵的事仍旧一窍不通。这就需要人去教导，光是礼拜天来听一次道是不够的，何况他还不一定来。所以需要我们去照顾、教导，一步步把他带上来。

保罗在以弗所四章十二节又说到，“成全圣徒。”这是接触人时最重要，也是最难作的一件事。成全这辞在希腊文有装备的意思。如同一个人去当兵了，他需要被成全，要教他，练他，装备他，还需要供应他。如今这二万多圣徒，不是看望完了就可以了，乃是盼望有一天他们也能作你们今天所作的事。若是你们六千人去看望二万人，半年以后这二万人中能出三、五千人，也作你们同样的事，那就是你们把他们成全起来了。这样，你们可以再去传福音，得新人，一直这样的循环下去。今天有六千人，明年也许有一万人能出去照顾、喂养人。这绝不是光靠少数传道人、牧师所能作得到的。所以，我们必须众弟兄姊妹都起来，齐心努力，在生命上长大，也在真理上有认识，还要肯劳苦、出代价。大家都这样作，一定会有好的结果。

预备申言

新路事奉的第二项，也是很难的一件事，就是预备申言。在召会的聚会中，最宝贵的就是申言。这件事在召会历史上有如昙花一现；在使徒的时代，曾经有过，但使徒们过去以后，不久圣品阶级被带进来，只有少数人能讲道，取代了众圣徒申言的机会，形成一人讲众人听的聚会。同时圣品阶级也产生了宗教组织，破坏了召会的身体性，抹煞了身体的生机功能，而变成一个组织，使召会大大走样、失真。为这缘故，我们才脱离基督教，进到主的恢复里。我们不要组织，我们要生机；我们不要一人讲众人听，我们要人人讲人人听。我们不重讲道，乃重申言。

receive the burden to visit people from house to house, supplying people on the one hand, helping them to grow in life, and teaching people the truth on the other hand to show them according to the Bible what kind of life God wants us to live. Although a Gentile person may repent, believe, be baptized, and be saved, yet he still knows nothing concerning the spiritual things. There is the need for some to teach him. It is not enough for him to come only on Sunday to listen to a message. This is not to mention the fact that sometimes he does not even come at all. This is why we need to care for and to teach people so that they can be brought on step by step.

Paul mentioned in Ephesians 4:12 “the perfecting of the saints.” This is the most important yet most difficult thing to do during our contacting others. The word perfecting in Greek carries the meaning of equipping. This is like a man joining the army. He needs to be perfected by instructions, drills, equipplings, as well as supplies. Now there are over twenty thousand saints. To visit them is not the end. You should hope that one day they can do the work that you are doing today. If the six thousand go out to visit the twenty thousand, and in half a year, among those twenty thousand there are three to five thousand raised up who can do the same thing that the others are doing, then they are being perfected. In this way, you can go out to preach the gospel again to gain more new ones, and the cycle can repeat itself over and over. Today we have six thousand. Perhaps by next year we will have ten thousand who can go out to care for and to feed others. This can never be accomplished by a few preachers or pastors. For this we need all the brothers and sisters to rise up and to strive together in one accord, to grow in life, and to be taught in the truth. In addition there is the need to labor and to pay the price. If everyone would do this, we will surely have good results.

Preparing to Prophecy

The second item of service in the new way is also a very difficult thing. It is to prepare to prophecy. In the church meeting, the most precious thing is the prophesying. This matter happened briefly like the blossoming of an overnight flower in the history of the church. During the Apostles' time, it appeared for a short while. But after the Apostles passed away, the clergy system was brought in. After that, only a few were able to preach. The saints' opportunity to prophecy was replaced, and the one-man-speaking meeting came in to take its place. At the same time, the clergy system produced the religious organization and destroyed the body nature of the church, killing the organic function of the Body, degrading it instead into an organization, and causing the church to deviate and to be distorted. For this reason, we left Christianity and came into the Lord's recovery. We do not want an organization; what we want is the organism. We do not want to have one speaking and all listening. Rather we want to have all speaking and all listening. Our emphasis is not the preaching but the prophesying.

申言就是为主说话，并说出主，也就是把基督供应给人。林前十四章一节说，“你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”因为申言是最高的属灵恩赐。这也不是只有少数人专作的，乃是一个一个都能作的。三十一节说，“你们都能一个一个的申言，为要使众人有学习，使众人得勉励。”并且申言能建造召会。四至五节说，“那申言的，乃是建造召会。…我更愿意你们申言…，使召会得建造。”所以，这几处经节总结的说，就是盼望每一个得救的人，都羡慕为神说话，使召会得建造。

二十六节保罗又说，“每逢你们聚在一起的时候，各人或诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”这里主要说到三件事，诗歌、教训、启示。诗歌是为着赞美神；教训是为着教导人；启示是把神的亮光启示、释放出来。这些都是申言。这不该只是一个人作，应该众弟兄姊妹都作。所以你们都应该操练。大家既是爱主、爱召会又愿意帮助人，第一就要去接触人，第二就要为主申言。申言必须根据你自己的经历，又根据你对圣经的认识；圣经就是我们属灵经历的发挥。你们平日要在生命上有长进，在神的话上下工夫，有学习，等到你们去看望人的时候，这些就都成了你的资本，可以用来服事人。你到小排聚会或主日的区聚会中，也就能操练有三、五分钟的申言。这需要我们每一个人都为着申言作准备。你们将每天祷读的几节经节都消化在你们里面，积少成多，一周就有十几节。到主日来在一起，大家祷读这些经文，而后用这些经文来分享、申言。只要大家肯用功学习，多有操练，这并不是一件困难的事，一定可以作成功。

今天在主恢复的召会里，我们必须作到一个地步，个个都追求申言。这件事虽然不容易，但只要我们有主心，并且有心向上，总能作成。我们希望大家接受这两个负担，在生活中看望，在聚会中申言。看望，能把人带来聚会；申言，能把人留在召会中。若是看望的人都在会中申言，召会的繁殖与扩增，召会的长进，和圣徒的成全就都不成问题了。

To prophesy is to speak for the Lord and to speak forth the Lord, which is to supply Christ to others. First Corinthians 14:1 says, “Pursue love, and desire earnestly spiritual gifts, but rather that you may prophesy.” This is because prophesying is the highest spiritual gift. This matter is not something that only a few can do. Rather all can do it one by one. Verse 31 says, “For you can all prophesy one by one, that all may learn and all be encouraged.” Moreover prophesying builds up the church. Verses 4 and 5 say, “He who prophesies builds up the church. Now I desire...rather that you may prophesy...that the church may receive building up.” The conclusion from these few verses is that everyone who is saved is expected to desire after speaking for God that the church may be built up.

In verse 26 Paul continued by saying, “Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.” Here it mentions mainly three things: psalms, teachings, and revelations. The psalms are for praising God, the teachings are for teaching men, and the revelations are for revealing and releasing the light of God. All these are prophesying. They should not be done by one man only. All the brothers and sisters should do this. For this reason you need the exercise. Since all of us love the Lord, love the church, and are willing to help others, we should first go to contact people. Second, we should prophesy for the Lord. Prophesying must be based upon your own experience and your knowledge of the Bible. The Bible is the expression for our spiritual experience. In the daily life, you should grow in life and should labor in God’s Word. When you go out to visit others, all this will become your capital with which to serve others. When you go to the small group meeting or the district meeting on the Lord’s Day, you will be able to practice prophesying for three to five minutes. This requires that all of us be prepared for the prophesying. You should have the few verses that you pray-read every day digested in you. The little you have every day will eventually become a lot. In a week you will have over ten verses. When we all come together on the Lord’s Day, we all pray-read these verses and share and prophesy according to them. As long as we all labor to learn and to exercise, it will not be too difficult a thing to do. Surely we will succeed.

Today in the Lord’s recovery, we must make everyone seek after prophesying. Although this is not an easy thing to do, we will succeed if we have a heart for the Lord and if we desire to advance. I hope that we would take up these two burdens—to visit others in our daily life and to prophesy in the meetings. Visitation will bring people to the meetings, and prophesying will keep people in the church life. If all the visited ones prophesy in the meetings, the increase and spread of the church, the growth of the church, and the perfection of the saints will no longer be a problem.

所以新路不是一条难的路，乃是一条作的路。你们一定要去作，不能象在公会中一样作教友，也不能象我们中间从前的光景，只是来作作整洁、招待等等事务上的事。等到召会要传福音了，就去请几个人来听道。那时，在我们中间的弟兄姊妹，似乎是可以松懈的，但今天就不行了。你们一定要晨晨复兴，日日得胜，还要学习真理，有生命的经历；并且接受负担，出代价，去看顾人，这样新路才会成功。

原谅我这样说，凡是说新路不对的，都是胡言乱语；说新路行不通，那是懒惰人说的话。我希望所有对新路没有看见的人，不要批评，不要反对；看见的人，也不要定罪别人。谁能作，谁就去作；不能作的，就不作。不过，你们要看见今天是个进步的时代，样样都在进步，我们不应该再落后。我们不能改真理，但在作法上我们应不断改进。按圣经真理看，这条新路是最合乎圣经的路，也是最有果效的路。愿主怜悯我们，盼望大家多少都能接受这些话，使主在我们身上有路。

李常受弟兄于主后一九八八年十月三十日讲于台北

This is why the new way is not a difficult way; it is just a laboring way. You must labor. You cannot be a pew member like those in the denominations, nor can you be in our former condition, participating only in miscellaneous affairs such as cleaning and ushering. When the church was going to preach the gospel, you would only invite a few to come to listen to the messages. At that time, the brothers and sisters among us could still be somewhat relaxed. But today we cannot do that anymore. You must be revived every morning, and you must be overcoming every day. In addition, you have to learn the truth, experience life, pick up the burden, and pay the price to care for people. Only then will the new way be successful.

Forgive me for saying an honest word. All those who say that the new way is wrong are speaking nonsense. Only the lazy ones would say that the new way does not work. I hope that all those who have not seen the new way would not criticize or oppose. Neither should those who have seen it condemn others. Whoever can practice it should just go ahead and practice it. Whoever cannot practice it should just leave it alone. But you have to see that this is an age of advance; everything is advancing. We should not be left behind any longer. We cannot change the truth, but we should always improve on the method. According to the truth in the Bible, this new way is the most scriptural way and the most effective way. May the Lord be merciful to us. I hope that we would all receive at least some amount of this word so that the Lord would have a way among us.

A message given by Brother Witness Lee in Taipei on October 30, 1988.