

3034 基督身体的建造

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◎简介

本书是由李常受弟兄于一九八八年九月在美国乔治亚州亚特兰大所释放的信息集成，共四章，论到借着恩赐对圣徒的成全、圣徒对基督身体的直接建造、不再作小孩子，乃要完全长到元首里面、基督的身体在爱里把自己建造起来。

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The Building Up of the Body of Christ

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This small book is composed of messages given by Brother Witness Lee during the weekend of September 16-18, 1988 in Atlanta, Georgia.

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第一章

借着恩赐对圣徒的成全

读经：以弗所书一章二十二节下至二十三节，四章乱至十二节，十六节，十五节，哥林多前书三章二节，六节，彼得前书二章二节。

本书关于建造基督身体的交通，可视为“三一神在祂神圣三一生机联结里的生机体”一书中交通的延续。在新约里，有许多关于建造召会，就是基督的身体的教训。在马太十六章十八节，主耶稣首次说到建造召会。在保罗的著作里，有许多部分与这事有关，最重要的章节是以弗所四章十一至十六节。说到主要建造祂的身体，十六节尤其是新约里重要的经节。我们多方研读并考虑希腊原文之后，在主面前觉得这一节最好的翻译如下：“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，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”全身借着两类的事叫身体渐渐长大：借着每一丰富的供应的节，并借着每一部分依其度量而有的功用。

建造一个生机体

建造基督的身体，乃是建造一个生机体。生机体与组织不同。桌子是组织的东西，是由一些木块组织在一起，成为家具，是无生命的，与生命无关。但我们人的身体完全是生机的，因此是生机体。我们身体的各部分，不是组织在一起的。每一部分都在生命里与其他部分有生机的关系，每一部分也都有分于同样的血液循环。我们物质的身体是生机的，因为它满了生命。

召会是基督的身体，
是那在万有中充满万有者的丰满，
作三一神的彰显

召会固然是神所召出之人的会众、会集，但如果这是人们对于召会所看见的全部，就会导致我们相信召会是人的

CHAPTER ONE

THROUGH THE GIFTS' PERFECTING OF THE SAINTS

Scripture Reading: Eph. 1:22b-23; 4:7-12, 16, 15; 1 Cor. 3:2, 6; 1 Pet. 2:2

The fellowship in this book concerning the building up of the Body of Christ may be considered as a continuation of our fellowship in the book entitled The Organism of the Triune God in the Organic Union of His Divine Trinity. In the New Testament, there are many teachings concerning the building up of the church, which is the Body of Christ. In Matthew 16:18 the Lord Jesus referred to the building up of the church for the first time. In Paul's writings there are many portions related to this matter. The most crucial passage is Ephesians 4:11-16. Verse 16 in particular is a crucial verse in the New Testament concerning the Lord's desire to build up His Body. After much study and consideration of the Greek text, we feel that a better translation of this verse is as follows: "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 unto the building up of itself in love." All the Body causes the growth of the Body through two categories of things: through every joint of the rich supply and through the operation in measure of each one part.

THE BUILDING UP OF THE ONE ORGANISM

The building up of the Body of Christ is the building up of the one organism. An organism is different from an organization. A table is something organized; pieces of wood have been organized together to become an item of furniture. It is lifeless and has nothing to do with life. But our human body is altogether organic. Therefore, it is an organism. The parts of our body are not organized together. Each part is organically related to the others in life, and each part participates in the one circulation of the same blood. Our physical body is organic because it is full of life.

The Church Being the Body of Christ,
the Fullness of the One Who Fills All in All,
as the Expression of the Triune God

It is true that the church is a congregation, an assembly, of God's called out people. But if this is all that we see concerning the church, we may be led to believe that the

组织，和其他的社团一样。保罗在以弗所书给我们看见，召会在已过的永远里是神心里的东西，因为神在创立世界以前，拣选了我们，预定了我们，得儿子的名分。（弗一4～5。）神要完成祂的心愿，就成为肉体来作人，生活在这地上。祂为我们的罪死在十字架上，又从死人中复活，并且升上诸天。按照以弗所一章，神的大能运行在基督身上，使祂从死人中复活，（弗一20上，）叫祂在诸天界里，坐在自己的右边，（弗一20下，）将万有服在祂的脚下，（弗一22上，）并使祂向着召会作万有的头。（弗一22下。）神以祂的大能在基督身上所运行的，都传输给召会。

倘若我写以弗所书，我可能会停在二十二节。然而，保罗又继续写了一节，描述召会的所是。二十三节不是说，召会是神所拣选之人的会众或会集。保罗乃是说，召会是基督的身体，是那在万有中充满万有者的丰满。这应当使我们领悟，召会是生机的。召会不是组织的，没有生命；乃是生机的，满了生命。

基督的身体是特别、特殊的，因为基督的身体是三一神的丰满。（弗三19。）那在万有中充满万有的基督，是三一神的具体化身。基督的身体，就是复活且升天之基督的生机体，乃是那在万有中充满万有者的生机体。以弗所三章十八节说到基督的“阔、长、高、深，”这些是基督的量度，是无法测量的。那在万有中充满万有者，是无法测量的。祂的量度没有止境，乃是宇宙的量度。召会是这样一位的身体，生机体。当我们说到召会而不说身体，我们的思想也许会变得狭窄。我们或许认为召会不过是蒙召出来之人的会集，得救之人的会众或组织。然而，按照圣经，召会比会众大得多，也高得多。召会是生机体，是基督的身体，是那在万有中充满万有者的丰满。

基督的身体很难理解，但神在创造里造了我们人的身体，作基督身体的表征。想想我们的身体多美妙。眼睛、耳朵、和每一部分都是奇妙的。我说话的时候，我身体的每一部分都有分。我不仅是从声带、舌头和嘴唇说话。我说话的时候，我的眼睛、耳朵、鼻子和每一部分都帮助我。我们的身体不象机器人的身体，我们的身体是活的，满了生命，且是生机的。同样，召会是生机的。我们若要知道召会生活是什么，必须有来自诸天清楚的异象：神所救赎的召会

church is a human organization like other social bodies. In Ephesians Paul shows us that the church was something in God's heart in eternity past since God chose us before the foundation of the world, predestinating us unto sonship (Eph. 1:4-5). To carry out His heart's desire, God was incarnated to be a man living on this earth. He died on the cross for our sins, was raised up from the dead, and ascended to the heavens. According to Ephesians 1, God's great power was wrought in Christ to raise Him from the dead (v. 20a), to seat Him at His right hand in the heavenlies (v. 20b), to subject all things under His feet (v. 22a), and to give Him to be Head over all things to the church (v. 22b). What God wrought in Christ with His great power is transmitted to the church.

If I had written the Epistle to the Ephesians, I might have stopped with verse 22. However, Paul continued with one more verse to describe what the church is. Verse 23 does not say that the church is a congregation or the assembly of God's chosen people. Rather, Paul says that the church is Christ's Body, the fullness of the One who fills all in all. This should cause us to realize that the church is something organic. It is not something organizational without life, but it is organic and full of life.

The Body of Christ is particular and special because it is the fullness of the Triune God (Eph. 3:19). The Christ who fills all in all is the embodiment of the very Triune God. The Body of Christ, the organism of the resurrected and ascended Christ, is the organism of the One who fills all in all. Ephesians 3:18 speaks of "the breadth and length and height and depth" of Christ. These are the measureless dimensions of Christ. The One who fills all in all is measureless. His dimensions have no end. They are the dimensions of the universe. The church is the Body, the organism, of such a One. When we speak of the church rather than the Body, our thinking may become narrow. We may consider the church to be merely the assembly of the called out ones, the congregation, or an organization of saved human beings. According to the Bible, however, the church is much greater and much higher than a congregation. It is an organism, the Body of Christ, the fullness of the One who fills all in all.

It is difficult to comprehend the Body of Christ, but God in creation made our human body as a figure of the Body. Consider how wonderful our body is. The eyes, the ears, and every part are marvelous. Every part of my body participates when I am speaking. My speaking does not only come from my vocal chords, tongue, and lips. My eyes, my ears, my nose, and every part help me when I speak. Our body is not like that of a robot. It is living, full of life, and organic. Likewise, the church is organic. If we desire to know what the church life is, we must have a clear vision from the heavens that the church which God redeemed is not an organization but an organism. The church is a matter

不是组织，乃是生机体。召会是生命的事，不是组织的事。在召会生活中所发生的问题和难处，百分之九十以上是由于领会召会是组织。我们若抛弃组织的思想，接受召会是生机体的属天异象，我们在召会中的问题多半会解决。召会是生机体，完全是生机的，并且满了生命。

借着身体的头

在祂的复活里所产生的恩赐

基督身体的建造，乃是借着身体的头在祂的复活里所产生的恩赐。（弗四 7～8，11。）以弗所四章十一节的恩赐是使徒、申言者、传福音者、牧人和教师。这些是有恩赐的人。这些有恩赐的人不是神学院或圣经学院所产生的，乃是身体的头在祂的复活里所产生的。在这方面，以弗所四章描述了美妙的过程。基督首先降下，不仅从诸天降到地，也从地降到阴间。（弗四 9。）然后祂复活，从阴间上升，不仅升到地上，也升到第三层天。（弗四 8～10。）当祂这样作的时候，祂好象胜利、得胜的将军。祂借着死与复活，拯救那些被撒但掳掠的人。祂在升天里拯救他们脱离撒但的掳掠，使他们成为祂自己的俘虏。然后祂在升天里把这些俘虏都带到诸天，将他们呈献给神作礼物。神满意了，又将这些俘虏归还祂作恩赐。借着这个程序，就是基督的死、复活、升天，基督将俘虏呈献给神，神将俘虏归还基督，所有的俘虏就成了恩赐。保罗就是这样的恩赐。他原是撒但的俘虏，但基督的死与复活将他从撒但手中救出来。借着基督升天，将他献给父神，而父神将他归还基督，这个俘虏就成了顶尖的恩赐。

你知道你是神赐给基督的恩赐，为要建造祂的身体么？在你得救以前，你是撒但手中的俘虏。然而，基督借着祂的死与复活拯救了你，将你从撒但手中救出来。不仅如此，祂已经将你带到诸天呈献给父，使父满意，父又将你归还基督。借着这段过程，你这原是罪人和撒但俘虏的，不仅成了基督的肢体，也成了恩赐。我们每个人都是三一神赐给召会的恩赐。（弗四 7～8。）你对基督的身体是如此宝贵，没有你，基督的身体就无法建造起来。

我们不是在组织上的恩赐。人的牙齿若掉了，牙医可以补上假牙，用组织的方式来顶替。这假牙不是生机的，但

of life, not of organization. Over ninety percent of the problems and troubles that arise in the church life are due to the understanding that the church is an organization. If we drop the thought of organization and receive a heavenly vision of the church as an organism, most of our problems in the church will be solved. The church is an organism. It is altogether organic and full of life.

Through the Gifts Produced by

the Head of the Body in His Resurrection

The building up of the Body of Christ is through the gifts produced by the Head of the Body in His resurrection (Eph. 4:7-8,11). The gifts in Ephesians 4:11 are the apostles, prophets, evangelists, and shepherds and teachers. These are the gifted persons. These gifted persons were produced not by a seminary or a Bible institute but by the Head of the Body in His resurrection. In this regard, Ephesians 4 describes a wonderful process. Christ firstly descended, not only from the heavens to the earth, but also from the earth to Hades (v. 9). Then He resurrected and ascended from Hades, not only to the earth, but also to the third heavens (vv. 8-10). When He was doing this, He was like a victorious, overcoming general. By His death and resurrection He saved those who had been taken captive by Satan. In His ascension He rescued them from Satan's captivity and made them His own captives. Then He brought all these captives to the heavens in His ascension to present them to God as presents. God was pleased and returned these captives to Him as gifts. Through this procedure of the death, resurrection, and ascension of Christ, Christ's presentation of the captives to God, and God's returning them to Christ, all the captives became gifts. Paul was such a gift. He was a captive of Satan but was rescued out of the hand of Satan by Christ's death and resurrection. Through Christ's ascension and presentation of him to God the Father and through God's returning of him to Christ, this captive became a top gift.

Do you realize that you are a gift given by God to Christ for the building up of His Body? Before you were saved, you were a captive in the hand of Satan. However, through His death and resurrection, Christ has rescued you, saving you out of the hand of Satan. Furthermore, He has brought you to the heavens and presented you to His Father to please the Father, and the Father has returned you to Christ. By this process you, who were a sinner and a captive of Satan, became not only a member of Christ but also a gift. Each of us is a gift from the Triune God to the church (Eph. 4:7-8). You are so precious to the Body, and the Body cannot be built up without you.

We are not gifts in an organizational way. If one loses his teeth, a dentist may supply a denture to replace them in an organizational way. This denture is

我们身上每一部分都是生机的，并且是不可少的。小指头、手、胳膊和肩膀，都是我们身体的恩赐。没有肩膀、胳膊或手，我能作什么？甚至没有小指头也不雅观。我们有小指头的时候，也许不觉得有用，但我们若失去了它，就会觉得缺了东西。同样，我们是基督身体的肢体。我们中间若有任何人不在这里，召会就会若有所缺。我们每个人都是基督身体的恩赐。

恩赐是元首基督在祂的复活里所产生的。我们已经与祂同钉十字架，（罗六6上，加二20上，）我们已经从死人中复活，我们也已经在祂里面并同着祂升到诸天之上。（弗二6。）我们在祂的复活里，已经成为满了生命的恩赐。我们既是身体的恩赐，就完全是生机的。我们一切天然的才能和力量都算不得什么，因为我们成为神为着基督的身体所赐给基督的恩赐，乃是在基督复活里的事，不是凭我们第一次出生在天然生命里的事。我们凭天然生命所作的，结果就是死；但我们在复活里所作的，乃是生机的。我们应当在基督的复活里，不在我们天然的生命里，生机的在召会生活中活动、行动并作事。

我们若凭着天然的生命和力量在召会生活中行事，就是以组织的方式行动、活动。照着外面的安排，在天然的生命里整洁会所，就是以组织的方式活动。但我们若生机的活在灵里，在复活里接触神，我们就会有内里的感觉和引导，不凭组织，乃凭生命，在复活里到会所来整洁。整洁会所正确的路，乃是生机的作。在组织的作法之下，有时候受嘱咐整洁会所的人会被冒犯；在生机里服事的人绝不会被冒犯。我们无论作什么—整洁会所、传福音、照顾家聚会、或来到聚会中尽功用—必须完全是生机的，不是组织的。要有正当召会生活的路，就是在生机里行动、活动。

已往我们嘱咐圣徒开口为主说话。有些人觉得为主说话太难了，所以我们与他们交通，为要帮助他们。然而，我们许多的交通也许不是生机的，乃是组织的。要帮助圣徒进入这种实行，正确的路是使他们有生机的体会。我们该教导他们，就是用属灵的滋养喂养他们，使他们能得加强，并且认识他们有另一个生命，就是复活的生命。他们需要明白，他们能天天且终日在这生命里生活、行动、为人。若是他们过这样的生活，他们就会来到聚会中，生机的开

inorganic, but every part of our physical body is organic and indispensable. The little finger, the hand, the arm, and the shoulder are all gifts to our physical body. What could I do without my shoulders, arms, or hands? Even to be without the little finger would be awkward. While we have it, we may not feel that it is useful, but if we lost it, we would feel that we lacked something. In like manner, we are members of the Body of Christ. If any of us were not here, the church would miss us. Each of us is a gift to the Body.

The gifts are produced by the Head, Christ, in His resurrection. We have been crucified with Him (Rom. 6:6a; Gal. 2:20a). We were raised up from the dead, and we have also ascended in Him and with Him to the heavens (Eph. 2:6). We have been made gifts full of life in His resurrection. As gifts to the Body, we are altogether organic. All of our natural ability and strength mean nothing because being gifts given by God to Christ for His Body is something in Christ's resurrection, not something in the natural life by our first birth. What we do by our natural life results in death, but what we do in resurrection is organic. We should act, move, and do things in the church life organically in the resurrection of Christ, not in our natural life.

If we do things in the church life by our natural life and strength, we are moving and acting in an organizational way. To clean the meeting hall in our natural life according to an outward arrangement is to act in an organizational way. But if we are living in the spirit, in the organic way, contacting God in resurrection, we may have the inner feeling and leading to come to the hall to clean in resurrection by life and not by organization. The proper way to clean the hall is to do it organically. Under the organizational way, sometimes those who are charged to clean the hall become offended. Those who serve in the organic way will never be offended. Whatever we do—whether we clean the hall, preach the gospel, take care of home meetings, or come to the meetings to function—must be altogether organic, not organizational. The way to have the proper church life is to move and act in an organic way.

In the past we charged the saints to open their mouths to say something for the Lord. Some felt that it was too hard to speak for the Lord, so we fellowshiped with them in order to help them. However, much of our fellowship may not have been organic; it may have been organizational. The right way to help the saints get into this practice is to bring them into an organic realization. We should teach them, that is, feed them, with some spiritual nourishment so that they can be strengthened and realize they have another life, the life of resurrection. They need to realize that they can live, walk, and have their being in this life every day and all day. If they live such a life, they will come to

口，他们会生机的说话。你不必教导他们说“阿利路亚，”他们会生机的说“阿利路亚。”这是出于生命，不是出于安排或组织。有恩赐之人的成全，完全不是组织的，乃是生机的。

用滋养（生命的供应）叫生命长大

有恩赐的人借着喂养信徒来成全他们。正如我们宝爱并照顾我们身体的每个肢体，主也宝爱并照顾祂身体—召会—的每个肢体。以弗所五章二十九节说，“从来没有人恨恶自己的身体，总是保养顾惜，正象基督待召会一样。”基督的身体完全是生机的，需要借着得喂养，在生机里得着照顾。召会是基督的生机体，乃是用滋养（生命的供应），使生命长大（弗四 15～16，林前三 2，6，彼前二 2，）而建造起来的。滋养和长大，产生基督身体的建造。

圣经用“建造”一辞来描述发生在这生机体上的事，（弗四 12，16，）似乎很奇特。基督的身体乃是能建造的生机体。我们人身体的建造，可用作基督身体建造的例证。我们每次吃的时候，就是建造我们的身体。一个新生儿也许重七磅，长二十吋，但二十年后，这婴儿也许长到二百多磅，六呎多高。他长得这样高大，而他这身体的长大就是一种建造。

这种建造的发生，是因着有些东西加到我们的身体里，滋养我们的身体。非生机的东西加到我们的身体里，并不建造身体，但加上苹果、蛋、牛肉、鸡肉、鱼，就因着滋养我们的身体而建造我们的身体。一天又一天，至少每天三次，我们借着吃，将一些东西加到我们的身体里，这就是建造。我们的身体已经用许多生机的东西建造起来。将生机的东西加到我们生机的身体里使其长大，就是建造。

我们也许有一种观念，以为教训和组织建造召会。新约的确说，我们必须教导别人，但就圣经的意义说，教导是喂养的意思。在希伯来五章十二节保罗说，“按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。”保罗在这一节所说的教导，意思就是喂养。在我们对召会和圣徒的教导中，必须有生机的元素，能当作营养吸取。任何不能输送营养的教训，都不是圣经的教训，新约的教训。

the meeting and open up their mouths organically. Organically they will utter something. You will not need to teach them to say “Hallelujah.” They will say “Hallelujah” organically, in the way that comes out of life, not out of arrangement or organization. The perfecting by the gifted persons is altogether not something organizational but organic.

With Nourishment (Life Supply) for the Growth in Life

The gifted persons perfect the saints by nourishing them. Just as we love and care for every member of our physical body, the Lord loves and cares for every member of His Body, the church. Ephesians 5:29 says, “For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church.” The Body is altogether organic and needs to be cared for in an organic way by being nourished. The church as the organism of Christ is built up with nourishment, the life supply, for the growth in life (Eph. 4:16, 15; 1 Cor. 3:2, 6; 1 Pet. 2:2). Nourishment and growth result in the building up of the Body of Christ.

It may seem strange that the Bible uses the word build to describe what transpires with this organism (Eph. 4:12, 16). The Body is an organism that can be built up. The building up of our human body may be used as an illustration of the building up of the Body of Christ. Every time we eat, we build up our body. A newly delivered baby may weigh seven pounds and be twenty inches long, but after twenty years this baby may grow to be over two hundred pounds and over six feet tall. He becomes so big by growth, and this growth of his body is a building up.

This building takes place by the addition of certain things to our body to nourish it. The addition of inorganic things to our body does not build it up, but the addition of eggs, apples, beef, chicken, and fish builds up our body by nourishing it. Day after day, at least three times a day, we add something to our body by eating. This is the building up. Our body has been built up with many organic things. The addition of organic things to our organic body causes the growth, which is the building up.

We may have the concept that teaching and organizing build up the church. The New Testament does say that we must teach others, but in the biblical sense teaching means feeding. In Hebrews 5:12 Paul says, “For when because of the time you ought to be teachers, you have need again for someone to teach you what are the rudiments of the beginning of the oracles of God, and have become those who have need of milk and not of solid food.” In this verse Paul refers to teaching in the sense of feeding. In our teaching to the churches and the saints there must be an organic element which can be taken in as nourishment. Any teaching that does not convey nourishment is not the

按照新约的路，所有的教训都该是生机的，在生命和生命的供应上是极其丰富的。所有的教训都该带着生命，并且满了生命。听这种教训之后，我们会得着滋养，这种滋养的结果是在生命里长大。我们所接受生机的元素，会消化并吸收到我们里面。

借着恩赐对圣徒的成全

基督身体的建造，是借着恩赐对圣徒的成全。以弗所四章十一至十二节说，“祂所赐的，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，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”使徒、申言者、传福音者、牧人和教师，应当成全圣徒。

使徒的成全

使徒成全圣徒的含意非常丰富。使徒乃是传福音拯救罪人，将他们带在一起建立召会，然后选立长老的人。我们也许以为，使徒选立长老以后就该离开，不再与召会有关系。但使徒若不再与召会以及他们所设立的长老有关系，他们怎能成全圣徒？他们就不可能成全圣徒了。

在耶路撒冷有长老，（徒十五2，）但圣经没有告诉我们他们如何被设立。新约中选立长老的第一个例子，是在行传十四章。保罗和巴拿巴在小亚细亚的安提阿、以哥念、路司得传了福音。在别处传福音以后，他们又回到路司得、以哥念、安提阿，在各召会中设立长老。（徒十四21～23。）这些是年轻的召会，而长老是婴孩。使徒在这些召会中选立长老以后，回到叙利亚的安提阿，在那里面临割礼之异端的问题，他们就到耶路撒冷去处理这问题。这事以后，行传十五章三十六节说，“过了些日子，保罗对巴拿巴说，我们要回到从前宣传主说的各城，看望弟兄们的景况如何。”在短短的时间里，使徒传扬福音，建立召会，选立长老，然后回去看望他们所设立的召会和长老。

所有的书信都是写给已经建立的召会同长老，不仅是要教导他们，也是要嘱咐并指示他们处理一些问题，作一些事情，料理一些事务。保罗对哥林多人说，“你们愿意怎么样？是要我带着刑杖，还是要我在爱和温柔的灵里，到

biblical teaching, the teaching of the New Testament. According to the New Testament way, all teaching should be organic and very rich in life and the life supply. It should be with life and full of life. After listening to this teaching, we will be nourished, and this nourishment will result in the growth in life. The organic element we receive will be digested and assimilated into our being.

THROUGH THE GIFTS' PERFECTING OF THE SAINTS

The building up of the Body of Christ is through the gifts' perfecting of the saints. Ephesians 4:11 and 12 say, "And He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, for the perfecting of the saints unto the work of ministry, unto the building up of the Body of Christ." The apostles, prophets, evangelists, and shepherds and teachers should perfect the saints.

The Apostles' Perfecting

Much is implied by the apostles' perfecting of the saints. Apostles are ones who preach the gospel to save sinners, bring them together to establish a church, and then appoint elders. We may think that after the apostles appoint the elders, they should leave and have nothing more to do with the church. But how could the apostles perfect the saints if they had nothing more to do with the church and the elders that they had established? The perfecting of the saints by the apostles would be impossible.

There were elders in Jerusalem (Acts 15:2), but the Bible does not tell us how they were established. The first instance of the appointment of elders in the New Testament is in Acts 14. Paul and Barnabas preached the gospel in Antioch, Iconium, and Lystra in Asia Minor. After preaching elsewhere, they returned to Lystra, Iconium, and Antioch and established elders in every church (vv. 21-23). These were young churches, and the elders were babes. After appointing elders in these churches, the apostles returned to Antioch in Syria where they confronted the problem of the heresy of circumcision, and they went to Jerusalem to deal with this problem. Following this, Acts 15:36 says, "Now after some days Paul said to Barnabas, Let us return now and visit the brothers throughout every city in which we announced the word of the Lord, and see how they are getting along." Within a short period of time, the apostles preached the gospel, set up churches, appointed elders, and then went back to visit the churches and elders they had established.

All the Epistles were written to the established churches with the elders not just to teach them, but to charge and instruct them to deal with certain problems, to do certain things, and to take care of certain matters. Paul said to the Corinthians, "What do you want? Shall I come to you with a rod, or in love and a spirit of meekness?" (1 Cor. 4:21),

你们那里去？”（林前四 21。）他在林前十一章三十四节说，“其余的事，我来的时候再安排。”保罗要回到哥林多安排事情。按照圣经的记载，使徒在召会中选立长老以后，的确没有离开召会，让召会自行其是。

彼得是使徒，但他留在耶路撒冷作长老。（彼前五 1。）他的例子给我们看见，使徒可以留在一个召会中作长老，帮助召会。使徒选立长老以后，总是帮助召会，或是留在他们那里，或是看望他们，或是写信给他们，嘱咐他们，指示他们，并规正他们。甚至写给提摩太和提多的书信，原则上也是帮助使徒所设立的人。保罗指示这些弟兄在召会中如何行事为人。

倪柝声弟兄在“工作的再思”中说，使徒选立长老以后，就不在召会的事务上照顾召会。在事务上，使徒该放手不摸召会。倪弟兄这话被一些圣徒，甚至同工误解并误用。十一年后，一九四八年，他释放了一系列信息，这些信息印在“教会的事务”一书里。他在该书第一百七十一面说，“在汉口（释放‘工作的再思’信息的地方）的聚会之后，有的弟兄误会了，以为说长老是使徒设立的，而长老可以不听使徒的话。这是不可能的。”使徒在建造召会的职事工作上，绝不该放手不管召会。“教会的事务”九至二十面是很长的一段，告诉我们使徒设立长老以后，必须训练他们，教导他们如何作长老，如何料理召会的事务。

使徒设立长老以后，借着回到召会或留在召会中帮助他们，就有机会成全圣徒。新约给我们看见，使徒的实行是传扬福音，教导真理，将得救的人建立成召会，在他们中间设立长老，然后训练长老如何作长老。接着他们会与长老在一起一段时间，以成全圣徒。使徒成全圣徒作他们自己所作的。他们传扬福音，无疑的，他们也成全圣徒作同样的事。他们教导真理，也成全圣徒学习真理，认识真理，并教导真理。使徒设立召会，也成全圣徒作同样的事。今天我们需要这样的成全，使我们能向罪人传扬福音，向得救的人教导真理，并将这些人建立成召会。

and in 1 Corinthians 11:34 he said, “And the remaining matters I will set in order when I come.” Paul intended to return to Corinth to set matters in order. According to the record of the Bible, after appointing the elders in a church, the apostles did not stay away from the church to let it go on by itself.

Peter was an apostle, but he stayed in Jerusalem as an elder (1 Pet. 5:1). His example shows us that an apostle may remain in a church as an elder to help the church. After the appointment of the elders, the apostles always helped the churches either by remaining with them, by visiting them, or by writing epistles to them to charge them, instruct them, and correct them. Even the Epistles to Timothy and Titus were written in the principle of helping those who had been established by the apostles. Paul instructed these brothers how to behave themselves in the church.

In The Normal Christian Church Life, Brother Watchman Nee said that after the apostles appointed the elders, the apostles would not take care of the church in its business affairs. In the business affairs, the apostles should keep their hands off of the churches. This word by Brother Nee was misunderstood and misused by some of the saints, even the co-workers. Eleven years later in 1948, he put out a set of messages which were printed in the book Church Affairs. On page 149 of this book he says, “After the meeting in Hangkow [where the messages in The Normal Christian Church Life were given], some brothers misunderstood that though the elders are appointed by the apostles, they do not have to listen to the apostles. This is impossible.” The apostles should never keep their hands off of the churches in the work of the ministry to build them up. Pages fourteen through twenty-four of Church Affairs is a long section telling us how, after establishing the elders, the apostles have to train them by teaching them how to be elders and how to take care of the church affairs.

By the apostles’ returning to or staying in a church to help the elders after they are established, they have the opportunity to perfect the saints. The New Testament shows us that the apostles’ practice was to preach the gospel, teach the truth, set up a church with the saved ones, establish the elders among them, and then train the elders how to be elders. Then they would stay with the elders for some time to perfect the saints. The apostles perfected the saints to do what they themselves did. They preached the gospel, and no doubt they perfected the saints to do the same thing. They taught the truth and also perfected the saints to learn the truth, know the truth, and teach the truth. The apostles set up churches and perfected the saints to do this also. Today we need this kind of perfecting so that we can preach the gospel to sinners, teach the truth to the saved ones, and establish these ones as a church.

我们若是正确的传扬福音，充分的教导真理，并建立召会，我们就有资格选立长老。然而，我们不可设立长老后，就离开去休息或退隐，撇下他们而不成全他们。我们必须留下来，训练长老如何牧养群羊，就是召会。作长老的彼得说，“务要牧养你们中间神的群羊，…也不是作主辖管所委托你们照管的产业，乃是作群羊的榜样。”（彼前五2～3。）长老不该控制，乃该牧养并喂养圣徒，使他们长大。我们必须训练长老作这事。然后我们必须与这些长老合作，成全圣徒作我们所作的。当我们得了成全，我们就会产生许多和我们一样的圣徒。这会使我们成为多产的，并且带进召会的繁增。

使徒该在他们自己所作的事上成全圣徒。数学教授教导学生数学。毕业以后，教授的学生就会作与教授所作同样的事。这就是教授对学生的成全。同样，使徒必须与召会同在，首先训练长老，然后同长老成全圣徒。近年来，我们缺少对长老的训练，和对圣徒的成全。我们没有充分的时间作这事。也许我们中间很多问题是由于这项缺欠。一个地方召会的长老没有得到训练，圣徒没有得到成全，我们还能指望什么？训练长老不能仅仅举行特会。使徒必须与长老同在，训练并教导他们。

我们中间训练和成全的情形不够。一周又一周，在我们的聚会中只释放一般的信息。圣徒所得着的只是一般的成全，不是专一的成全。然而，以弗所四章十一至十二节含示使徒、申言者、传福音者、牧人和教师的成全乃是专一的。我们缺少这种成全。我们的目标是要尽力达到这点。

主的儿女还没有正确的摸着以弗所四章十一至十六节。这些经节里所启示成全圣徒的需要，还没有完成。使徒、申言者、传福音者对圣徒的成全在哪里？也许借着长老作牧人和教师，有了一些成全，但那些成全也只是部分的，并且不是专一的。在大学里，人必须研读许多课程后，才能毕业。同样，在召会生活中，我们需要使徒、申言者、传福音者、牧人和教师的成全。因为以弗所四章十一至十六节是主在圣经里的话，这话不仅要给人碰着，也要完成。也许这事已经在我们中间开始。我们现在渴望看见这

If we are those who preach the gospel in the proper way, teach the truth in an adequate way, and set up churches, we are qualified to appoint elders. However, we must not set up elders and go away to rest or retire, leaving them without any perfecting. We must stay to train the elders how to shepherd the flock, the church. As an elder Peter said, “Shepherd the flock of God among you...nor as lording it over the allotments, but becoming patterns of the flock” (1 Pet. 5:2-3). The elders should not control but should shepherd and nourish the saints that they may grow. We must train the elders to do this. Then we have to cooperate with these elders to perfect the saints to do what we do. As we have been perfected, we will produce a number of saints like ourselves. This will cause us to be productive and will result in the duplication of the churches.

The apostles should perfect the saints in the things which they themselves do. A professor of mathematics teaches his students mathematics. After their graduation, the students of the professor will do the same things that he does. This is the professor's perfecting of the students. In the same way, the apostles must stay with a church, first to train the elders and then, with the elders, to perfect the saints. In recent years we have been short of the training of the elders and the perfecting of the saints. We have not had adequate time for this. Perhaps many of our problems have been due to this shortage. What can we expect of a local church in which the elders are not trained and the saints are not perfected? To train the elders is not simply to have a conference. The apostles must stay with the elders to train and teach them.

There has not been an adequate situation of training and perfecting among us. We have had meetings in which only general messages have been given week after week. The saints have received only a general perfection, not a particular perfection. However, Ephesians 4:11-12 implies that the perfecting by the apostles, prophets, evangelists, and shepherds and teachers is particular. We are short of this perfection. Our goal is to endeavor to attain it.

Ephesians 4:11-16 has not been properly touched by the Lord's children. The need for the perfecting of the saints revealed in these verses has not been fulfilled. Where is the apostles', the prophets', and the evangelists' perfecting of the saints? There may be a certain amount of the perfecting by the elders as the shepherds and teachers, but only in part and not in a particular way. In a college one must study many courses before he can graduate. In the same way, in the church life we need the perfecting by the apostles, the prophets, the evangelists, and the shepherds and teachers. Because Ephesians 4:11-16 is the word of the Lord in the Bible, it will not only be touched but also fulfilled. Perhaps this fulfillment has already begun among us. We now desire to see what these

些经节对我们的意义。我们不能满意或满足于当前召会生活的实行，只有一般的聚会、一般的信息、以及一般而非专一的成全。我们要与主合作，完成祂在以弗所四章十一至十六节的话。

申言者的成全

我们现在必须来看申言者如何成全圣徒。这种成全不是仅仅借着说预言。林前十四章所用的“申言”一辞，主要的不是预言的意思，乃是说出的意思。我们必须学习如何说出主。我们中间在这件事上有很大的缺欠。我们的确有一些有恩赐的人向我们说话，但“说出主”在我们中间还没有成为习惯。

当我们照着林前十四章来看相互性的聚会时，我们通常强调每个人都必须在聚会中说话。然而，这一章特别强调申言者的说话。这种说话主要的不是预言，乃是为神说话并说出神。申言是将三一神供应、分赐到听众里面。行传十三章一节说，“在安提阿当地的召会中，有几位申言者和教师。”当我们为着召会的聚会来在一起，应当有许多能说基督并说出基督的圣徒。说基督并说出基督，就是将基督分赐到有需要的圣徒里面，使他们能得着喂养，并在生命里长大。这种长大就是基督身体的建造。

传福音者的成全

我们中间若有一些传福音者，他们必须尽自己的本分成全圣徒，他们必须在圣徒中间激起传福音的灵。我们都缺少传福音的灵，我们缺少为福音焚烧的灵。传福音者若对我们说话，我们会被他的话“焚烧。”然后他会领头带着别人一同出去，挨家挨户访问人。他能示范如何与人谈话。

传福音者也会将实际、并有功效之福音的内容教导圣徒。关于神、基督、基督的死与复活、以及重生，我们也许听过许多。然而，我们也许不知道如何在十分钟内向人陈明一篇有功效并实际的信息。已往我在华北常常传福音，几乎每次福音聚会之后，都有一些不知道如何传福音，或觉得自己的传讲不太有效的圣徒，把他们的朋友带到我跟前。那些亲爱的圣徒都有心传福音，但他们在如何传福音的事上，没有受到训练或成全。

verses mean for us. We are not satisfied or contented with our present practice of the church life, with the general meetings, the general messages, and the general rather than particular perfection. We want to cooperate with the Lord for the fulfillment of His word in Ephesians 4:11-16.

The Prophets' Perfecting

We must now consider how the prophets perfect the saints. This perfecting is not merely by prophesying in the sense of predicting. In 1 Corinthians 14 the word prophesy is used not mainly in the sense of predicting but rather with the meaning of speaking forth. We have to learn how to speak forth the Lord. Among us there is a great shortage in this matter. We do have certain gifted persons who speak to us, but speaking forth the Lord has not become a custom among us.

When we consider the meetings in mutuality according to 1 Corinthians 14, we usually stress that everyone has to speak in the meetings. However, this chapter stresses the speaking of the prophets in particular. This speaking is not mainly to predict, but it is to speak for God and speak forth God. To prophesy is to minister, to dispense, the Triune God into the audience. Acts 13:1 says, "Now there were in Antioch, in the church that was there, prophets and teachers." When we come together for a church meeting, there should be a number of the saints who can speak Christ and speak forth Christ. To speak Christ and speak forth Christ is to dispense Christ into the needy saints that they can be nourished and have the growth in life. This growth is the building up of the Body of Christ.

The Evangelists' Perfecting

If there are some evangelists among us, they must do their duty to perfect the saints. They must stir up the spirit of gospel preaching among the saints. We are all short of the spirit of preaching. We are short of a spirit that is so burning for the gospel. If an evangelist spoke to us, we would be "burned" by his word. Then he would take the lead to bring others to go out with him to visit people at door after door. He could demonstrate how to talk to people.

An evangelist would also teach the saints the content of the practical and prevailing gospel. We may have heard much concerning God, Christ, Christ's death and resurrection, and regeneration. However, we may not know how to present a prevailing and practical ten minute message to people. In the past I did much preaching in North China. After almost every preaching meeting, a number of saints who did not know how to preach the gospel or felt that their preaching was not very prevailing would bring their friends to me. All those dear saints had a heart to preach, but they were not trained, or perfected, in how to preach the gospel.

我们需要传福音者激起我们传福音的灵，每周至少一次带着我们去访问亲戚、邻居、密友、同学和同事。有许多人是我们该访问的。我们若有一位传福音者，就会带进并建立一种正确的气氛。他会示范如何与人谈到罪、救赎、基督、复活和重生。几乎所有的圣徒在受过训练后，都会有传福音的灵和传福音的路。我们需要传福音者成全我们。

牧人和教师的成全

我们也需要牧人和教师的成全。我们需要教师，不仅仅教导圣经，也教导圣徒作牧人。按照以弗所四章十一节的文法，牧人和教师是一班人。我们都知道我们必须访问人、牧养人，但我们也许不知道如何牧养。我们需要一些老练的牧人和教师成全我们。

我们若有这四种有恩赐的人——使徒、申言者、传福音者、牧人和教师——在我们中间半年，召会就会不同。我们中间还没有这样一种成全的光景。

成全的见证

一九四〇年，我参加倪柝声弟兄的训练。有一天，我和他一同散步，他说，“弟兄，我们手中有建造地方召会的蓝图。”倪弟兄正照着这蓝图建造召会，我也渴望有这蓝图。有一段很短的时间，我观察他如何建造。以后我回到家乡，第二次世界大战爆发，我们就分开了好些年。因着日军的入侵，我必须留在烟台。

一九四〇年至一九四二年，我跟随我从倪弟兄所学习的榜样。我在烟台的长老中间领头作长老，并且训练他们，他们都跟我学。因为我全时间服事，我也在执事和女执事中间领头作执事，服事圣徒。我作长老、执事、使徒、申言者、传福音者和牧人的工作。我在每件事上领头。每逢周一，服事者、同工、长老、执事同我来在一起，从早上八点到下午三点半，在长老的职分、执事的服事，以及为传福音和照顾圣徒而访问种种不同之人的事上，交通、学习、讨论并受训练。一九四二年底，在烟台带进了大复兴，不是借着特会、传讲、或教导关于复兴的事，乃是建造地方召会的结果。全召会都得着了复兴。今天我们缺少这样一种成全的工作，以建造基督的身体。

We need the evangelists to stir up our spirit of preaching and take us with them at least once a week to visit our relatives, neighbors, close friends, classmates, and colleagues. There are many people that we should visit. If we have an evangelist, a proper atmosphere will be brought in and built up among us. He will demonstrate how to talk to people about sin, redemption, Christ, resurrection, and regeneration. After being trained, nearly all the saints will have the spirit of preaching and the way to preach. We need the evangelists to perfect us.

The Shepherds and Teachers' Perfecting

We also need the shepherds and teachers' perfecting. We need the teachers, not merely to teach the Bible, but to teach the saints as shepherds. According to the grammar of Ephesians 4:11, shepherds and teachers are one class of people. We all know that we have to visit people and shepherd them, but we may not know how to shepherd. We need some experienced shepherds and teachers to perfect us.

If we would have these four kinds of gifted persons—the apostles, prophets, evangelists, and shepherds and teachers—among us for half a year, the church would be different. There is not yet such a situation of perfecting among us.

A TESTIMONY OF PERFECTING

In 1940 I went to Brother Watchman Nee's training. One day when I was walking with him, he said, "Brother, we have the blueprint in our hand for the building up of the local church." Brother Nee was building the church according to this blueprint, and I also desired to have this blueprint. For a short while, I observed how he built. After I returned to my hometown and the second world war broke out, we were separated for a number of years. I had to stay in Chefoo because of the invading Japanese army.

From 1940 to 1942, I followed the pattern which I had learned from Brother Nee. I took the lead among the elders in Chefoo to be an elder and to train them, and they all learned from me. Because I was serving full-time, I also took the lead among the deacons and deaconesses to be a deacon to serve the saints. I did the job of an elder, a deacon, an apostle, a prophet, an evangelist, and a shepherd. I took the lead in everything. Every Monday the serving ones, the co-workers, the elders, and the deacons, came together with me from eight o'clock in the morning to three-thirty in the afternoon to fellowship, learn, discuss, and be trained in the eldership, the service of the deacons, and in the visiting of different kinds of people for the gospel preaching and the care of the saints. At the end of 1942, a great revival broke forth in Chefoo, not by conferences, preaching, or teaching about revival, but as the result of the building up of the local church. The entire church was revived. Today we are short of such a perfecting work for the building up of the Body of Christ.

圣徒对基督身体的直接建造

读经：以弗所书四章十二至十三节，十五至十六节，哥林多后书四章一节，三章八至九节，罗马书五章十八节下，犹大书三节下，以弗所书二章十五节下，四章二十四节。

我们已经看见，神的心意是要赐下有恩赐的人——使徒、申言者、传福音者、牧人和教师——以成全圣徒，使众圣徒都有分于建造基督身体的工作。这些有恩赐的人成全圣徒，成为他们所是的。这好象师范学院的教授成全学生，成为和他们一样的教师。地方召会好比师范学院，有恩赐的人好象教不同课程的教授。他们成全圣徒成为他们的所是——使徒、申言者、传福音者、牧人和教师。恩赐对圣徒的成全，结果产生正确的地方召会。

在祭司职分中得成全

新约告诉我们，所有的信徒都是祭司。（彼前二 9，启一 6。）为了帮助我们领会成全圣徒的事，我们需要看旧约中祭司职分的预表。祭司要在祭司职分中事奉，必须达到成年。一个人二十五岁时，就能在祭司职分中实习。（民八 24。）这种实习持续五年，宜直到他三十岁。（民四 3。）然后他就被视为成年人，完全够资格作祭司。

祭司得成全，主要的是作四件事。第一，他们得成全献上祭牲。（利六 8～七 38。）他们必须学习如何献燔祭、素祭、赎罪祭、赎愆祭、平安祭和其他的祭。他们必须学习如何在祭坛那里工作。祭坛预表十字架。我们必须帮助人在十字架那里献上基督作他们的祭物。我们可以说，献祭等于传福音。

第二，祭司也必须学习如何进入圣所，摆列陈设饼。（利二四 5～8，出二五 30。）他们必须天天料理这事。陈设饼表征基督是我们生命的供应。我们是新约的祭司，应当学习如何向所有敬拜神的人摆列基督作陈设饼。我们必须帮助得救的人，给他们看见如何进入圣所，享受基督作他们生命的供应。那就是说，我们也必须学习如何将基督分赐到人里面，作生命的供应。

THE SAINTS' DIRECT BUILDING OF THE BODY OF CHRIST

Scripture Reading: Eph. 4:12-13, 15-16; 2 Cor. 4:1; 3:8-9; Rom. 5:18b; Jude 3b; Eph. 2:15b; 4:24

We have seen that God's intention is to give the gifted persons—the apostles, prophets, evangelists, shepherds and teachers—to perfect the saints that all the saints may participate in the work of the building up of the Body of Christ. These gifted persons perfect the saints to be what they are. This is similar to the professors in a teachers' college who perfect their students to become teachers like they are. A local church may be likened to a teachers' college, and the gifted persons are like professors teaching different courses. They perfect the saints to be what they are—apostles, prophets, evangelists, shepherds and teachers. The gifts' perfecting of the saints results in a proper local church.

PERFECTED IN THE PRIESTHOOD

The New Testament tells us that all the believers are priests (1 Pet. 2:9; Rev. 1:6). In order to help us understand the perfecting of the saints, we need to look at the type of the priesthood in the Old Testament. To serve in the priesthood, a priest had to be of age. When a person was twenty-five, he could be an apprentice in the priesthood (Num. 8:24). This apprenticeship lasted for five years until he was thirty years of age (4:3). Then he was considered a full-grown man and was fully qualified to be a priest.

The priests were perfected to do mainly four things. First, they were perfected to offer the sacrifices (Lev. 6:8—7:38). They had to learn how to offer the burnt offering, the meal offering, the sin offering, the trespass offering, the peace offering, and the other offerings. They had to learn how to work at the altar. The altar typifies the cross. We must help people to offer Christ as their sacrifices at the cross. We may say that offering the offerings equals preaching the gospel.

Second, the priests also had to learn how to enter into the Holy Place to display the showbread (Lev. 24:5-8; Exo. 25:30). They had to take care of this every day. The showbread signifies Christ as our life supply. As the New Testament priests, we should learn how to display Christ as the showbread to all of God's worshippers. We have to help the saved ones by showing them how to enter into the Holy Place to enjoy Christ as their life supply. That means that we also have to learn how to dispense Christ into people as the life supply.

第三，祭司在圣所中照顾灯台。（利二四 1～4。）他们修剪灯芯，把灯装满油，使灯台照耀明亮。亮我们是新约的祭司，应当作同样的事。我们必须学习被那灵这油充满，我们也必须凭那灵并在那灵里，将基督这神圣的光供应圣徒。这就是使基督这光凭着那灵照耀。我们必须帮助圣徒领悟并享受基督作他们神圣的光，凭着七倍的灵在他们里面照耀。凭七倍的灵将这样一位基督供应圣徒，就是成全他们。

第四，祭司必须烧香。（出三十 6～8。）烧香表征进入神的面光，和神说话。我们和神交谈，享受神的同在，就是三一神自己。我们是新约的祭司，必须学习在祷告中与神交通，我们也必须能够成全圣徒作同样的事。

祭司职分成全圣徒在铜祭坛，十字架那里，献上基督作供物，祭牲。祭司职分成全圣徒供应基督作生命的供应，并摆列基督作照耀的光，作那有七灯，就是七倍之灵的灯台。祭司职分也成全圣徒在金香坛那里向神献上基督，作包罗万有的香，使他们能与神交谈。圣徒需要得成全，以交谈的方式与神交通，享受祂的同在，享受三一神自己。我们需要得成全，顾到祭司职分这四个主要的项目，我们也必须成全别人作同样的事。有恩赐的人需要在这方面成全圣徒。所有的信徒都要学习这四件事。

在新约，“祭司职分”一辞（来七 12）与“祭司体系”同字根，后者指祭司团，就是集体的祭司团。（彼前二 5，9。）旧约的祭司体系是集体的祭司团体，以大祭司为首。在新约里，就祭司团的意义说，我们也是祭司体系。我们不是分开、个别的祭司事奉神，我们是团体的作祭司事奉神。我们信徒是集体的祭司团，以大祭司基督为我们的元首。作召会元首的基督是大祭司，同着作祭司的众圣徒，形成一个祭司体系。这个团体的祭司体系，以基督为大祭司，在神面前将神所有的子民用力量担在肩上，用爱怀在胸前，这就是召会生活。（出二八 9～12，15，17，21，29～30，来七 24～26。）整个召会乃是在祭司体系元首的胸前和肩上。

这样的召会生活需要四班有恩赐的人——使徒、申言者、传福音者、牧人和教师——成全众圣徒作他们所作同样的事。在今天

Third, the priests took care of the lampstand in the Holy Place (Lev. 24:1-4). They trimmed the wicks and filled the lamps with oil to make the lampstand shine brightly. As the New Testament priests, we should do the same thing. We have to learn to be filled with the Spirit as the oil, and we must minister Christ as the divine light with and in the Spirit to the saints. This is to make Christ as the light shine with the Spirit. We have to help the saints to realize and enjoy Christ as their divine light, shining within them with the sevenfold Spirit. To minister such a Christ with the sevenfold Spirit to the saints is to perfect them.

Fourth, the priests had to burn the incense (Exo. 30:6-8). Burning the incense signifies getting into the presence of God and talking to God. We converse with God to enjoy God's presence, the Triune God Himself. As the New Testament priests, we must learn to fellowship with God in prayer, and we must be able to perfect the saints to do the same thing.

The priesthood perfects the saints to present Christ as the offerings, the sacrifices, at the brass altar, the cross. It perfects the saints in ministering Christ as the life supply and in displaying Christ as the shining light, as the lampstand with the seven lamps, the sevenfold Spirit. It also perfects the saints to present Christ to God at the golden incense altar as the all-inclusive incense that they may converse with God. The saints need to be perfected to fellowship with God in a conversational way to enjoy His presence, to enjoy the Triune God Himself. We need to be perfected to take care of these four major items of the priesthood, and we must perfect others to do the same thing. The gifted persons need to perfect the saints in these aspects. All the believers need to learn these four things.

The New Testament uses the word “priesthood” to refer to the priestly office (Heb. 7:12) and to the priestly body, the corporate body of priests (1 Pet. 2:5, 9). The Old Testament priesthood was a corporate body of priests with the high priest as their head. In the New Testament, we also are the priesthood in the sense of a priestly body. We are not separate, individual priests serving God. We serve God as priests in a corporate way. We believers are a corporate body of priests with the High Priest, Christ, as our Head. Christ as the Head of the church is the High Priest with all His saints as priests to form a priesthood. The corporate priesthood with Christ as the High Priest bearing all the people of God on His shoulders with strength and on His breast with love in the presence of God is the church life (Exo. 28:9-12, 15, 17, 21, 29-30; Heb. 7:24-26). The entire church is on the breast and on the shoulders of the Head of the priesthood.

Such a church life needs four classes of gifted persons—the apostles, prophets, evangelists, shepherds and teachers—to perfect all the saints to do the same thing

的召会生活中，我们能看见这样的景象么？因着主的怜悯，在祭司职分所预表这四个主要方面的每一面，我们中间也许有一点成全的工作，但我们必须承认，我们缺少被成全和成全人的祭司事奉。我们中间没有明确的以弗所四章十一至十六节的实际。在主的恢复里，我们缺少使徒、申言者、传福音者、牧人和教师的事奉。这就是为什么我有负担，要尽力帮助众地方召会中的众圣徒领悟，我们该往哪里去。以弗所四章十三节使用“直到我们众人都达到了”的语句。保罗说我们众人都必须往前达到，是將他自己、所有事奉的使徒、和有恩赐的人都包括在内。我们必须达到，指明我们在往前的途中。我们需要象奥林匹克竞赛中的跑者。我们必须努力奋斗，奔跑赛程，直到我们达到目标。因着主的怜悯，祂已將祂要建造基督身体的异象赐给我们。主已將我们带进祂的恢复里，將我们摆在赛程上。我们正在奔跑这赛程。我们在途中，我们也有目标。这目标就是基督在地上完全的彰显。

我们已经看见，需要有恩赐的人成全众圣徒。在本章里，我们要往前来看圣徒对基督身体的直接建造。基督身体的建造，是借着有恩赐之人对圣徒的成全；然后得成全的圣徒，直接建造基督的身体。

愿意并预备好得成全

主渴望众圣徒都得成全，（弗四 13，）但圣经给我们看见，主在呼召得胜者。在启示录二、三章给七个召会的七封书信中，主在吹号呼召得胜者。祂呼召得胜者，指明不是所有的圣徒都会得成全，只有一些圣徒会得成全。愿意得成全的人将是得胜者。这些得胜者至终要构成基督的新妇，这新妇要成为争战的军队，跟随基督攻打并击败敌基督。（启十九 11～21。）按照启示录十七章十四节，跟随羔羊的得胜者的军队，是“蒙召被选忠信的。”在已过的永远里，父的拣选是为着救恩；但在这世代的终结，启示录十七章的拣选是为着得胜。感谢神，祂在永远里拣选了我们得救恩；但如今我们在试验之下，为要得称许。我们若忠信的跟随新约的教训奔跑赛程，通过试验以得称许，我们就会被选上，成为那些构成基督军队和新妇的得胜者。军队是在启示录十七章形成的。这些被选上的人构成一支预备好去争战的军队。然后这些被选上预备争战的得胜者，

that they do. Can we see such a scene in today's church life? By the Lord's mercy, we may have a little bit of perfecting work among us in each of the four major aspects typified in the priesthood, but we must admit that we are short of the perfected and perfecting priestly services. We do not have the reality of Ephesians 4:11-16 among us in a definite way. In the Lord's recovery, we are short of the services of the apostles, prophets, evangelists, and shepherds and teachers. This is why I have the burden to do my best to help all the saints in all the local churches realize where we should go. Ephesians 4:13 uses the phrase "until we all arrive." Paul included himself and all the serving apostles and gifted ones in saying that we all have to go on to arrive. Our having to arrive indicates that we are traveling on the way. We need to be like the runners in an Olympic race. We have to strive, to struggle, to run the course until we arrive at the goal. By the Lord's mercy, He has given us a vision of His desire to build up the Body of Christ. The Lord has brought us into His recovery and put us on the course. We are running this course. We are on the way, and we have a goal. The goal is the full expression of Christ on this earth.

We have seen that there is the need for the gifted persons to perfect all the saints. In this chapter we want to go further to see the saints' direct building of the Body of Christ. The building up of the Body of Christ is through the gifted persons' perfecting of the saints. Then the perfected saints do the direct building of the Body of Christ.

BEING WILLING AND READY TO BE PERFECTED

The Lord desires all the saints to be perfected (Eph. 4:13), but the Bible shows us that the Lord is calling for overcomers. In the seven epistles to the seven churches in Revelation 2 and 3, the Lord is sounding the trumpet for overcomers. His call for the overcomers indicates that not all the saints will be perfected. Just some of them will be perfected. The ones who are willing to be perfected will be the overcomers. These overcomers will eventually constitute the bride of Christ, and this bride will be the fighting army, following Christ to fight against and defeat the Antichrist (Rev. 19:11-21). According to Revelation 17:14 the army of overcomers that follow the Lamb are "called and chosen and faithful." The choosing of the Father in eternity past was for salvation, but the choosing in Revelation 17 at the end of this age is for overcoming. Thank God that we have been chosen by Him in eternity for salvation, but now we are under the test to be approved. If we are faithful to follow the New Testament teaching to run the course, to pass the test to be approved, we will be chosen to be the overcomers who constitute the army and the bride of Christ. The army is formed in Revelation 17. These chosen ones constitute a ready to fight army. Then these ready to fight chosen

会成为启示录十九章的新妇，参加羔羊的婚筵。（启十九7～9。）在婚筵之后，敌基督要直接与降临的基督争战。基督要带着祂的新妇，就是被选上的军队，与敌基督争战。

我很关心一些圣徒，因为他们还不愿意、还没有预备好得成全。因着主的怜悯，在主血的遮盖之下，当你读这本书的时候，我要问你，你愿意并预备好得成全么？你若不愿意，没有预备好，就会使自己成为半途而废的人。门是敞开的，每个人都能得成全。我盼望我们都有能听的耳，听见主的呼召。凡满足于召会生活现状的人，都没有预备好得成全，与主一同往前。这就是说，他们有半途而废的危险。在这些日子里，我相信主已赐给我异象，对祂的召会、祂的恢复有负担。我们不该满意于我们目前的情况，我们该对目前的情况感到难过。主的恢复在美国已经二十五年多了，在这段期间，我们也许听了很多信息，但我们的情况没有达到我们能满意的水平。我们必须看见，我们离目标很远。我们需要说，“主，我预备好并愿意被你成全，我要接受那借着有恩赐的人所说成全的话。”

基督身体所有的肢体，都是一个生机体的一部分。何等的权利，何等的怜悯，何等全丰全足的恩典，我们如今在三一神这个生机体里！对我们是这个生机体活的肢体，需要生机的成全。我们需要得成全，作使徒、申言者、传福音者、牧人和教师所作的。我们必须得成全，使整个基督的身体都象有恩赐的肢体那样尽功用。

我们很有盼望能得成全，作有恩赐的肢体所作的。在地方召会中，有些人能作使徒的工作，传扬福音，教导真理，建立召会，并选立长老。主需要许多使徒，不只是一两位而已。神的心意是要成全每一位圣徒，作使徒、申言者、传福音者、牧人和教师所作的。有些圣徒要作使徒的工作。有些要得成全，作申言者的工作，讲说神，为神说话，并说出神，将基督供应给所有的人。他们要得成全，不仅作见证，更说话的启示的话。有些原来不是传福音者的圣徒，也许得成全作传福音者。他们会成为火热且有负担传福音的人。他们会有能力和知识与人谈到罪、人的堕落、神的爱、基督的身位、救赎、赦免和重生。这样，圣徒就不需要将他们所接触的不信者，带到有恩赐的人那里，因为圣

overcomers will be the bride in Revelation 19 to attend the wedding feast of the Lamb (vv. 7-9). After the marriage feast, Antichrist will fight directly against the descending Christ. Christ will fight him with His bride, who is the chosen army.

I am concerned for some of the saints because they are still not willing or ready to be perfected. By the Lord's mercy and under the covering of His blood, I would ask you as you are reading this book—are you willing and ready to be perfected? If you are not willing and ready, you will make yourself a dropout. The door is open for everyone to be perfected. I hope that we all would have a hearing ear to hear the calling of the Lord. Everyone who is contented with the present situation of the church life is not ready to be perfected, to go on with the Lord. This means that they are in the risky situation of becoming a dropout. In these days, I believe that the Lord has given me a vision with a burden for His churches, His recovery. Our present situation is not something with which we should be contented. We should feel sorry for our present situation. The recovery has been in the United States for over twenty-five years. During this period of time, we may have heard many messages, yet our situation is not up to a level with which we can be satisfied. We have to realize that we are far off from the goal. We need to say, “Lord, I am ready and willing to be perfected by You. I will take the perfecting word through Your gifted persons.”

All the members of the Body of Christ are parts of the one organism. What a privilege, what a mercy, and what an all-sufficient grace that we are now in the one organism of the Triune God! As living members of this organism, we need the organic perfecting. We need to be perfected to do what the apostles, prophets, evangelists, and shepherds and teachers do. We have to be perfected so that the entire Body of Christ functions in the same way that the gifted members do.

There is much hope that we can be perfected to do what the gifted members do. In a local church, some can do the apostles' work to preach the gospel, teach the truth, establish churches, and appoint elders. The Lord needs many apostles, not just one or two. God's intention is to perfect every saint to do what the apostles, prophets, evangelists, and shepherds and teachers do. Some saints will do the apostles' work. Some will be perfected to do the prophets' work to speak God, speak for God, and speak forth God, ministering Christ to all the people. They will be perfected not merely to give a testimony but to give a living word of revelation. Some of the saints who were not evangelists may be perfected to be evangelists. They will be those who are on fire and burdened for the preaching of the gospel. They will have the ability and the knowledge to talk to people about sin, the fall of man, the love of God, the person of Christ, redemption, forgiveness, and regeneration. Then there will be no need for the saints to bring their unbelieving contacts to a gifted person

徒都会得成全，作传福音者的工作。有些圣徒也需要得成全作牧人。今天我们所带领受浸的人，因着缺少牧养，很少人在正确的照顾之下。这就是为什么我们失去许多我们所带领受浸的人。但圣徒若得成全作牧人，每个受浸的人都会有一位乳养的母亲。（帖前二7。）新人受浸以后，圣徒会立刻接受负担照顾他们。他们会照顾新人，象照顾新生儿一样，保养并顾惜他们。

地方召会中的圣徒必须得成全，作使徒、申言者、传福音者、牧人和教师所作同样的工作。因为今天情形不是这样，所以我们必须借着争战而努力奋斗。有许多阻力是我们必须打通的。我们都该祷告：“主，使我愿意并预备好得成全。我要从使徒、申言者、传福音者、牧人和教师得着成全。我不满意我目前的情况。”这是我与你们众人亲密的交通，我盼望你们愿意接受我的交通。

圣徒借着成全人的恩赐， 以生命的供应作滋养， 而得成全，在生命里长大

圣徒借着成全人的恩赐，以生命的供应作滋养，而得成全，在生命里长大。好母亲用滋养的食物喂养婴儿。我们必须用一些干粮供应圣徒，成全他们，使他们能得滋养。这种粮食的供应，其实就是生命的供应。基督自己不仅是我们的生命，也是我们生命的供应。我们必须学习如何将作生命的基督服事给罪人，然后将作生命供应的基督服事给得救的人。我们必须用干粮喂养圣徒，以帮助他们。历年来，我一直学习不要仅仅教导人，也要喂养人。

一九三二年，主把我带到祂的职事里。一九四三年，主运用祂主宰的权柄使我经过许多试炼。主允许我被入侵的日军逮捕，我在他们的监牢中约一个月。他们每天两次审问我，试验我，察验我，每次约持续三小时。在审问期间，除了别的事以外，他们还浇水在我身上恐吓我。这样进行了二十多天。那是真正的苦难，但在苦难中我学习如何信靠主，如何享受祂的同在。有一天，我独自在监牢里，我说，“主，你知道我在这里只是为着你。”主的同在是那样真实，我觉得祂就站在我面前。我在主面前哭了。那是何等

because the saints will have been perfected to do the work of an evangelist. Some of the saints also need to be perfected to shepherd. Today very few of the ones that we baptize are under the proper care because of a lack of shepherding. This is why we lose many of the ones that we baptize. But if the saints are perfected to be shepherds, every baptized one will have a nursing mother (1 Thes. 2:7). Immediately after the new ones are baptized, the saints will pick up the burden to care for them. They will care for the new ones as they would care for newborn babes, nourishing and cherishing them.

The saints in a local church must be perfected to do the same work that the apostles, prophets, evangelists, and shepherds and teachers do. Because the situation is not like this today, we have to strive and to struggle by fighting. There are many resistances that we have to fight through. We all should pray, “Lord, make me willing and ready to be perfected. I will receive the perfection from the apostles, the prophets, the evangelists, and the shepherds and teachers. I am not content with my present situation.” This is my intimate fellowship with you all. I hope that you are willing to accept my fellowship.

THE SAINTS BEING PERFECTED BY THE PERFECTING GIFTS WITH THE LIFE SUPPLY AS THE NOURISHMENT FOR THE GROWTH IN LIFE

The saints are perfected by the perfecting gifts with the life supply as the nourishment for the growth in life. Proper mothers feed their babes nourishing food. We have to perfect the saints with some solid food supply that they may be nourished. This food supply actually is the life supply. Christ Himself is not only our life but also our life supply. We have to learn how to minister Christ as life to sinners and then as life supply to the saved ones. We have to help the saints by feeding them with some solid food. I have been learning throughout the years not merely to teach people but to feed people.

The Lord brought me into His ministry in 1932. In 1943 the Lord exercised His sovereignty to put me through many trials. The Lord allowed me to be arrested by the invading Japanese army. I was in their prison for about one month. Twice a day they judged me, tested me, and examined me. Each session lasted about three hours. During these sessions, among other things, they poured water upon me and threatened me. This took place for over twenty days. That was a real suffering, but in that suffering I learned how to trust in the Lord and how to enjoy His presence. One day I was alone in the prison and I said, “Lord, You know that I am here just for You.” The Lord’s presence was so real that I felt He was standing in front of me. I wept before the Lord. What an enjoyment that

的享受我在监牢里实际、真正、真实的享受主的同在。我也享受主的智慧。有许多次，当我受到逮捕我的人试验时，主立即答应我的祷告。倘若我没有智慧，回答错误，我可能被日军处死。当我被问及一个问题时，我求主或是中止那人的询问，或是给我智慧回答。主立即答应我的祷告，给我合宜的回答。

我从监牢中得释放以后，患了肺病，医生劝我要绝对卧床休养。我在床上十二个月。我的家人在战争期间也遭遇极端的贫穷，他们必须省下每一分钱，照顾病中的我。因着主的怜悯，我的重病痊愈。在这段康复的期间，主给我看见，我在前十年或十一年的职事，多半是根据善恶知识树教导人。主保证我在祂的恢复里还没有了了，祂会医治我。主嘱咐我从这次疾病，这次试验出来后，要学习供应生命。祂嘱咐我不要照着对错、是非、善恶教导人。我受嘱咐不要供应与知识树有关的任何事物，只要基于并就着生命树来供应。主从约翰福音给我看见，祂在地上所作的，总是照着生命的原则。人带着善恶、对错、是非的问提到祂那里，祂的答案总是把人带到祂自己这生命树面前。我曾在加州柏克莱就着这个主题释放一篇信息，题目为“不是善恶，乃是生命。”（台湾福音书房出版，“我们急切的需要—灵与生命”一书第二章。）

一九四二年，在上海的召会有很大的风波，倪弟兄被迫停止他的职事。一九四三年我病了，在那康复的两年半里，我学了生命树的功课。复元以后，一九四六年我去上海，我在上海的职事完全以生命树为中心。在上海好些圣徒来问我谁对谁错，我没有回答是或非，我向他们指出主耶稣在约翰福音里生活和行动的方式。在约翰八章，经学家和法利赛人，带着一个行淫时被拿的妇人到主面前。他们问主说，“摩西在律法上吩咐我们，把这样的妇人用石头打死，这样，你怎么说？”（约八5。）主耶稣没有照着善恶知识树回答是或非。他说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八7。）祂回答的方式是照着神圣的光，暴露人在神眼中真实的光景。

我们必须学习成全圣徒，但不是作圣经教师。圣经的教训传讲了好多世纪，却少有主的儿女得成全。今天所需要

was! I enjoyed the Lord's presence in prison in a practical, real, and actual way. I also enjoyed the Lord's wisdom. Many times when I was being tested by my captors, the Lord gave instant answers to my prayers. If I had given the wrong answer without wisdom, I could have been executed by the Japanese army. While I was being asked a question, I asked the Lord to either stop the person's questioning or give me the wisdom to answer. The Lord answered my prayers instantly to give me the appropriate answers.

After I was released from prison, I contracted tuberculosis, and the doctors prescribed absolute bed rest for me. I was in bed for twelve months. My family also suffered extreme poverty during the war. They had to spare every cent to care for me in my illness. By the Lord's mercy, I recovered from this serious illness. During this period of recovery, the Lord showed me that my ministry in the previous ten or eleven years had been mostly in teaching based upon the tree of the knowledge of good and evil. The Lord assured me that I was not through with His recovery yet, that He would heal me. The Lord charged me to learn to minister life after coming out of this illness, this test. He charged me not to teach people according to what is right or wrong, yes or no, good or evil. I was charged not to minister anything related to the tree of knowledge, but only to minister things based upon and concerning the tree of life. The Lord showed me from the Gospel of John that what He did on this earth was always according to the principle of life. People brought questions to Him concerning good and evil, right and wrong, and yes and no. His answers always brought them to Himself as the tree of life. I gave a message on this subject in Berkeley, California entitled "Not Good or Evil but Life" (see chapter two of the book *Our Urgent Need—Spirit and Life*, published by Living Stream Ministry).

In 1942 there was a big turmoil in the church in Shanghai, and Brother Nee was forced to stop his ministry. I became sick in 1943, and I learned the lesson of the tree of life in the two and a half years that it took me to recover from my illness. In 1946, after recuperating, I went to Shanghai. My ministry in Shanghai was altogether focused on the tree of life. A number of the saints in Shanghai came to ask me who was right and who was wrong. Instead of answering yes or no, I referred them to the way that the Lord Jesus lived and acted in the Gospel of John. In John 8 the scribes and Pharisees brought a woman caught in adultery to the Lord. They asked the Lord, "Now in the law, Moses commanded us to stone such persons. What then do you say?" (v. 5). The Lord Jesus did not answer yes or no, according to the tree of the knowledge of good and evil. He said, "He who is without sin among you, let him be the first to throw a stone at her" (v. 7). He answered in a way that exposed man's real condition in the eyes of God according to the divine light.

We must learn to perfect the saints but not as a Bible teacher. Bible teaching has been going on for centuries with very few of the Lord's children being perfected. What

的乃是基督的滋养。不要告诉人什么是对的，什么是错的。即使一件事是对的，在神看来也算不得什么，只有生命才算数。让我们都学习，不是“凭”什么，乃是“用”什么成全圣徒。我们需要用扎实的生命供应，就是我们所享受的基督，来成全圣徒。唯有如此才能喂养圣徒，成全他们。

为着职事的工作— 为着建造基督的身体

以弗所四章十二节说，有恩赐的人“为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”按照文法结构，职事的工作就是建造基督的身体。成全是为着职事的工作，就是建造基督的身体。成全圣徒是为着职事的工作，这职事就是新约中唯一的职事。数千信徒也许在作一个有一千部分的工作，但每一部分都该为着唯一职事的唯一工作，以建造基督的身体。保罗是说到建造基督的身体，不是说到建造召会。保罗不是强调建造召会成为一个会，乃是强调建造身体作生机体。圣徒得成全，目的是为着职事的工作，为着建造基督的身体这生机体。新约的职事建造的是生机体，不是组织。

十九世纪初期兴起的英国弟兄会，非常为主所用。倪弟兄在“教会的正统”一书中认为，弟兄会有一个时候曾是在非拉铁非召会的应验，但他们堕落了，成为在老底嘉的召会所预表的。一九三一年，弟兄会差遣八位代表到中国访问我们。倪弟兄告诉他们说，他们会受欢迎，但他请他们不要把他们所代表的任何事物带来。然而，他们来访问我们时，在我们中间引起很多难处。他们访问我们以后，邀请倪弟兄访问他们，所以倪弟兄在一九三三年前往。他到法国、英国、加拿大和美国，参加弟兄会的聚会。他回来把他们中间混乱的情形告诉我们。他回来说，我们不能完全同意弟兄会。他发现他们在一个城市能有好几个召会。他们没有看见，在一个城市里，无论那城市多大，只该有一个召会，就是基督身体一个地方的彰显。（徒八1，林前一2，启一11。）

is needed today is the nourishment of Christ. Do not tell people what is right and what is wrong. Even if something is right, that does not mean anything in the sight of God. Only life means something. Only life counts. Let us all learn to perfect the saints not by something but with something. We need to perfect the saints with the solid life supply, the very Christ whom we enjoy. Only this nourishes the saints to perfect them.

UNTO THE WORK OF THE MINISTRY— UNTO THE BUILDING UP OF THE BODY OF CHRIST

Ephesians 4:12 says that the gifted persons are “for the perfecting of the saints unto the work of ministry, unto the building up of the Body of Christ.” According to the grammatical construction, the work of the ministry is the building up of the Body of Christ. The perfecting is unto the work of the ministry, which is the building up of the Body of Christ. The word “unto” in Greek in Ephesians 4:12 means in view of, for the purpose of, resulting in, issuing in. The perfecting of the saints is in view of the work of the ministry, which is the unique ministry in the New Testament. Thousands of believers may be doing a work of a thousand parts, but every part should be for the unique work of the unique ministry to build up the Body of Christ. Paul referred to the building up of the Body of Christ, not to the building up of the church. Paul’s stress was not on the building up of the church as a congregation but on the building up of the Body as an organism. The saints are perfected unto the work of the ministry for the building up of the Body of Christ as an organism. The New Testament ministry builds up an organism not an organization.

The British Brethren who were raised up in the early part of the nineteenth century were greatly used by the Lord. In his book *The Orthodoxy of the Church*, Brother Nee considered that at one time, the Brethren were the fulfillment of the church in Philadelphia, but they became degraded to become what is prefigured by the church in Laodicea. In 1931 the Brethren sent eight representatives to visit us in China. Brother Nee told them that they would be welcome, but he asked them to please not bring with them anything of what they represented. When they came to visit us, however, they caused much trouble among us. After their visit to us, they invited Brother Nee to visit them, so Brother Nee went in 1933. He traveled to France, England, Canada, and the United States to attend the meetings of the Brethren. He returned and told us of the confusion among them. He came back to tell us that we could not go along with the Brethren absolutely. He found out that they could have several churches, or assemblies, in one city. They did not see that in one city, regardless of how big that city is, there should be only one church, one local expression of the Body of Christ (Acts 8:1; 1 Cor. 1:2; Rev. 1:11).

达秘 (J. N. Darby) 劝勉在一个城市里几个所谓的召会中，所有的领头人每月聚在一起一次。兰格 (G. H. Lang) 在他“神的众召会” (The Churches of God) 一书中定罪达秘所作的，说达秘想要使召会成为联邦。兰格说，每个地方召会都该是自治的。他们聚集的观念，不是统一成为联邦，就是分开独立自主，这破坏了主在弟兄会中间所兴起的整个见证。今天弟兄会分而又分。他们曾为着聚会中要用钢琴或风琴这样的事而分裂。赞成用钢琴的一班人，决定在同一城市的另一条街上开始另一个聚集。这是真实的例子。他们中间的分裂，主要是由于自治的教训。

“联邦”与“自治”二辞可用在政治或行政方面。一面，美国各州是自治的，有州政府，但另一面，各州是在联邦政府之下的联邦。“联邦”与“自治”是政治圈里组织的用辞，不该带进召会的范围，因为召会不是组织，乃是生机体，就是基督的身体，有一个生命。我们身体的肢体不是独立自主的，与其他的肢体没有关系。我们的身体里只有一种血液循环，各肢体都彼此有生机的关系。同样，基督的身体，三一神的生机体，所有的肢体都享受同样的生命，彼此有生机的关系。这一个生机体包含古今所有的圣徒，也包含所有的地方召会。所有的地方召会乃是一个身体。众地方召会是一个身体，我们怎能说她们是分开自治的？

当我们访问另一个地方召会时，我们不该认为自己是客人。我们无论去哪里，都该认为自己是身体的肢体。为着实际接待的事，我们可以说到主人与客人，但在召会的聚会中没有客人，只有基督身体的肢体。我们是基督那唯一、宇宙身体的肢体。我们若去一个有这身体彰显的地方，我们就是那个彰显里的肢体。假定一位在纽约召会的弟兄，访问在台北的召会，他该不该有一个态度，因为他是在纽约召会的肢体，他就不是在台北召会的肢体？在纽约的召会与在台北的召会彼此无关，因为她们是分开的自治团体，这么说，对不对？这是不可能的，也是不实际的。众召会乃是一个身体。兰格在“神的众召会”一书中引用一个人的话说，每个地方召会都是基督的一个身体。倘若这是真的，主耶稣就会有千万个身体。这种观念很可怕！在宇宙

Darby advised all the leading ones of the so-called churches in a certain city to come together once a month. G. H. Lang in his book *The Churches of God* condemned what Darby did, saying that Darby was trying to make the churches a federation. Lang said that each local church should be autonomous. The concepts of their assemblies either being unified together into a federation or being separately and independently autonomous destroyed the entire testimony that the Lord raised up among the Brethren. Today the Brethren are divided into many divisions. They have been divided over things such as whether to have a piano or an organ in their meetings. The group that favored using a piano decided to start another assembly on another street in the same city. This was an actual case. The divisions among them are mainly due to the teaching of autonomy.

The terms federation and autonomy may be used in the field of politics or government. On the one hand, the states of the United States are autonomous with their state governments, but on the other hand, they are a federation of states under the federal government. The terms federation and autonomy are organizational terms in the political circle. They should not be brought into the realm of the church because the church is not an organization but an organism, the Body of Christ, with one life. The members of my physical body are not independently autonomous, having nothing to do with the other members. There is only one circulation of blood in our physical body, and the members are all organically related to one another. In like manner, all the members of the Body of Christ, the organism of the Triune God, enjoy the same life and are organically related to one another. This one organism comprises all the saints, past and present, and it comprises all the local churches. All the local churches are one Body. How can we say that the local churches are separate and autonomous, when they are one Body?

When we visit another local church, we should not consider ourselves as guests. Wherever we go, we should consider ourselves as members of the Body. For practical matters of hospitality, we may refer to hosts and guests, but in the meetings of the church there are no guests, only members of the Body of Christ. We are the members of the unique, universal Body of Christ. If we go to a place where there is an expression of this Body, we are members of that expression. Suppose a brother from the church in New York is visiting the church in Taipei. Should he have the attitude that because he is a member of the church in New York, he is not a member of the church in Taipei? Would it be right to say that the church in New York and the church in Taipei have nothing to do with one another because they are separate autonomies? This is impossible and it is not practical. The churches are one Body. In his book *The Churches of God*, G. H. Lang quotes someone who says that each local church is a Body of Christ. If this were true, the Lord Jesus would have thousands of bodies. This concept is terrible! There is one

中只有基督的一个身体，我们是这身体的肢体。地方召会中所有的圣徒都该彼此是一。主在约翰十七章为我们祷告，叫我们成为一。

所有的地方召会都该是一，但这不是说说，她们该统一或联合。我们不赞同任何的联邦，我们并非在组织上是一。我们在生机上是一，因为我们有基督—三一神的具体化身—同一的生命。基督的身体是生机的，满了生命。无论我们去哪里，我们都在这神圣的生命里是一。我们若去日本，与那里的圣徒同聚，我们就与他们是一，因为我们是基督那唯一、宇宙身体的肢体。

基督身体所有的肢体，凡作职事工作的，都有分于神新约经纶唯一的职事。（林后四1，三8～9。）这唯一的职事，就是叫人活的那灵的职事。（林后三8。）旧约唯一的职事是属死的职事，因为那是定罪并杀死我们的律法的职事。（林后三7上，9上。）但新约唯一的职事完全是赐生命、生机的职事。这职事是义的职事，带进称义，叫人得生命。（林后三9，罗五18下。）律法的职事是定罪的职事，叫人死，而信仰的职事，新约的职事，是称义的职事，叫人得生命，所以完全是生机的。那建造基督身体之职事的工作，是直接由在生命里长大、得成全的圣徒所作的。（弗四15～16。）圣徒得喂养而长大，这种长大就是建造。

直到我们众人（有恩赐的人与众圣徒）
都达到了信仰上
并对神儿子之完全认识上的一，
达到了长成的人，
达到了基督丰满之身材的度量

圣徒得成全，目的是为着职事的工作，为着建造基督的身体，直到我们众人（有恩赐的人与众圣徒）都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。建造基督的身体是继续不断的事。我们在建造的过程中，我们也在建造的路上，直到我们达到了实行上的一。

Body of Christ in the universe, and we are members of this Body. All of the saints in the local churches should be one with one another. The Lord prayed for us in John 17 that we would be one.

All the local churches should be one, but this does not mean that they should be unified or federated. We do not agree with any federation. We are not one organizationally. We are one organically because we have the same one life of Christ, the embodiment of the Triune God. The Body of Christ is organic, full of life. We are one in this divine life regardless of where we go. If we go to Japan and meet with the saints there, we are one with them because we are members of the unique, universal Body of Christ.

All the members of the Body of Christ who do the work of the ministry participate in the unique ministry of God's New Testament economy (2 Cor. 4:1; 3:8-9). This unique ministry is the ministry of the Spirit, who gives life (2 Cor. 3:8). The unique ministry of the Old Testament was the ministry of death because that was the ministry of the law which condemns and kills us (2 Cor. 3:7a, 9a). But the unique ministry of the New Testament is altogether a life-giving, organic ministry. This ministry is the ministry of righteousness, which brings in justification unto life (2 Cor. 3:9; Rom. 5:18b). The ministry of the law was the ministry of condemnation unto death, while the ministry of the faith, the New Testament, is the ministry of justification unto life, so it is altogether organic. The work of the ministry to build up the Body of Christ is directly by the perfected saints in the growth in life (Eph. 4:15-16). The saints grow up by being nourished, and this growing up is the building up.

UNTIL WE (THE GIFTED PERSONS AND THE SAINTS)
ALL ARRIVE AT THE ONENESS OF THE FAITH AND
OF THE FULL KNOWLEDGE OF THE SON OF GOD,
AT A FULL-GROWN AND MATURE MAN,
AT THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST

The saints are perfected unto the work of the ministry, the building up of the Body of Christ, until we (the gifted persons and the saints) all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ. The building up of the Body is a continuous matter. We are under the process of building and we are on the way of building until we arrive at the practical oneness.

信仰上并对神儿子之完全认识上的一

我们需要达到信仰上并对神儿子之完全认识上的一。信仰是指基督完全的救赎工作，作为我们相信的对象。（犹 3 下。）旧约的职事是律法的职事，而新约的职事是信仰的职事。律法是旧约所有教训的中心。当新约来了，信仰顶替了律法。整本新约的教训都以信仰为中心。加拉太三章告诉我们，律法在旧约里，但信仰来了。（加 3 23～25。）如今我们不是在律法下，乃是在信仰里。律法怎样是旧约中心和实际，信仰也照样是新约的中心和实际。

信仰含示全部新约的教训。新约的记载是基督完全的救赎工作的记载。新约开始于基督的成为肉体，接着是祂的死、复活与第二次来临。祂的死与复活同祂的第二次来临，带进新耶路撒冷，就是召会终极的完成。我们相信整本新约所记载基督完全的救赎工作。这完全的救赎工作是属于基督的身位的。

我们需要达到信仰上并对神儿子之完全认识上的一，就是对基督身位之完全认识上的一。基督的身位十分奇妙且包罗万有。这身位是三一神与完全、被变化、三部分之人的具体化身。祂也是经过过程的三一神这包罗有、复合、赐生命、七倍、内住的灵。祂是宇宙中每一正面事物的实际。我们需要完全认识基督包罗万有的身位。

当我们达到信仰上并对这包罗万有人位之完全认识上的一，我们就不会在意次要的事。在罗马十四章，保罗对于那些与信仰或基督包罗万有的身位无关的道理，态度非常包含。象守不守安息日，吃肉或吃蔬菜，这样的事对保罗并不重要。只要人相信基督，保罗就承认他是在基督里的弟兄，并且接纳他。当我还是年轻基督徒的时候，我非常赞成受浸的真理，以致影响我接纳信徒的作法。倘若一个信徒是受洒水礼，不是受浸，我就不那么在乎他。受浸是我的第一个“基督徒玩具。”小孩子喜欢玩玩具。有些基督徒接纳其他信徒，是根据他们如何相信主的第二次来临和被提。那些对被提有不同看法的人，他们就不接纳。这是另一个基督徒喜欢的“玩具。”按人来说，年长的人不喜欢玩玩具，只有小孩子喜欢玩

The Oneness of the Faith and of the Full Knowledge of the Son of God

We need to arrive at the oneness of the faith and of the full knowledge of the Son of God. The faith refers to the full redemptive work of Christ as the object of our believing (Jude 3b). The Old Testament ministry was a ministry of the law, whereas the New Testament ministry is the ministry of the faith. The law was the very center of all the teachings in the Old Testament. When the New Testament came, the faith replaced the law. The entire teaching of the New Testament is centered on the faith. Galatians 3 tells us that the law was there in the Old Testament but faith came (vv. 23-25). Now we are not under the law but in the faith. As the law is the center and reality of the Old Testament, so the faith is the center and reality of the New Testament.

The faith implies the entire teaching of the New Testament. The New Testament record is a record of the full redemptive work of Christ. The New Testament begins with the incarnation of Christ and continues with His death, resurrection, and second coming. His death and resurrection with His second coming issue in the New Jerusalem, which is the ultimate consummation of the church. We believe in Christ's full redemptive work that is recorded in the entire New Testament. This full redemptive work is of Christ as a person.

We need to arrive at the oneness of the faith and of the full knowledge of the Son of God, which is the full knowledge of the person of Christ. The person of Christ is so marvelous and all-inclusive. This person is the embodiment of the Triune God and the perfect, transformed, tripartite man. He is also the processed Triune God as the all-inclusive, compound, life-giving, sevenfold, indwelling Spirit. He is the reality of every positive thing in the universe. We need to know in full the all-inclusive person of Christ.

When we arrive at the oneness of the faith and of the full knowledge of this all-inclusive person, we will not care for minor things. In Romans 14 Paul was very general in his attitude toward doctrinal matters that did not concern the faith or Christ's all-inclusive person. Things such as whether to observe the Sabbath and whether to eat meat or vegetables did not matter to Paul. As long as a person believed in Christ, Paul recognized him as a brother in Christ and received him. When I was a young Christian, I was so much for the truth of baptism by immersion that it affected the way I received the believers. If a believer was sprinkled instead of being immersed, I did not care that much for him. Baptism by immersion was my first "Christian toy." Children like to play with toys. Some Christians receive other believers on the basis of what they believe concerning the Lord's second coming and the rapture. They will not receive those who have a different view than they do regarding the rapture. This is another "toy" that Christians like. Humanly speaking, an older person does not like to play with toys. Only

玩具。我们若在信仰和基督的身位以外，仍玩弄次要的道理问题和实行，这就有力的表明我们仍是婴孩。长成的人不在意次要的事，只在意基督奇妙、完全的救赎工作，和基督包罗万有的身位。

我们必须学习基督在十字架上受死时，祂身位的各方面，以及祂在十字架上所了结并除去的事物。我们必须认识基督是经过过程之三一神的具体化身，是完整的神，和完全、三部分的人。我们也必须认识这奇妙的一位，如何分赐到祂所拣选并救赎的人里面，作他们完全的救恩，并作祂荣耀的彰显。祂所拣选并救赎的人蒙了重生，渐渐变化，至终要得荣耀。这样的事应当占有我们，成为我们在家里并与圣徒谈话的主题。在这些事以外的任何事，都是分裂我们的玩具。

长成、成熟的人

以弗所四章十三节告诉我们，我们需要达到长成、成熟的人。我们都需要长大，达到这个地步。这长成、成熟的人就是召会这新人。（弗二 15 下，四 24。）众圣徒因着在生命长大上得着恩赐的成全而有直接的建造，我们就渐渐长大，达到完满的度量。这就是说，每个肢体的长大，都是建造的一部分。众圣徒的长大，就等于身体的建造。

基督丰满之身材的度量

以弗所四章十三节也说，我们需要达到基督丰满之身材的度量。度量就是大小，这度量是身材的度量，这身材乃是基督之丰满的身材。基督的丰满就是三一神的彰显，也就是基督的身体。（弗一 23。）这身体有一个身材，这身材有一个度量。我们借着在生命里长大，就能达到基督丰满之身材的度量。

the children like to play with toys. If we are still playing with minor doctrinal matters and practices other than the faith and the person of Christ, this is a strong sign that we are still babes. A grown-up person does not care for minor things. He only cares for the marvelous, full redemptive work of Christ and the all-inclusive person of Christ.

We have to learn the aspects of Christ's person in His death on the cross and the things that He terminated and took away on the cross. We have to know Christ as the very embodiment of the processed Triune God, the complete God and the perfect, tripartite man. We also have to know how this wonderful One is being dispensed into His chosen and redeemed people for their full salvation and for His glorious expression. His chosen and redeemed ones are regenerated, they are being transformed, and eventually they will be glorified. Matters such as these should occupy us and be the subjects of our talk at home and with the saints. Anything other than these things are toys that divide us.

A Full-grown and Mature Man

Ephesians 4:13 tells us that we need to arrive at a full-grown and mature man. All of us need to grow up to reach this state. This full-grown and mature man is the church as the new man (Eph. 2:15b; 4:24). We are growing up in full measure through the direct building of all the saints perfected in the growth of life by the gifts. This means that each member's growth is a part of the building. The growth of all the saints equals the building up of the Body.

The Measure of the Stature of the Fullness of Christ

Ephesians 4:13 also says that we need to arrive at the measure of the stature of the fullness of Christ. The measure is the size, and this measure is of the stature. The stature is of the fullness of Christ. The fullness of Christ is the very expression of the Triune God, which is the Body of Christ (1:23). This Body has a stature, and the stature has a measure. We can arrive at the measure of the stature of the fullness of Christ by the growth in life.

第三章

不再作小孩子， 乃要完全长到元首里面

读经：以弗所四章十四至十六节，哥林多前书三章一节，以弗所书六章二十四节。

有恩赐的人成全圣徒， 作直接建造的工作

在第二章我们看过，有恩赐的人是身体的头在祂的复活里所产生的。他们曾经是撒但手中的俘虏。基督借着祂的死与复活，将他们从撒但手中拯救出来。这些蒙拯救的俘虏，借着基督完全救赎的过程，已经被构成恩赐。祂在祂的升天里带着他们，并将他们当作礼物呈献给父，父又将这些恩赐还给基督，然后基督将他们赐给祂的身体，为要成全圣徒，好为着这身体的建造。

我们需要看见，有恩赐的人并不直接建造基督的身体。甚至身体的头基督，也不直接建造身体。在马太十六章十八节祂说，“我要建造我的召会。”然而在召会建造实际的实行上，基督这身体的头没有作直接建造的工作。有恩赐的人必须成全圣徒。成全圣徒乃是建造他们，装备他们，并供应他们为着工作所需的一切。然后圣徒作直接建造的工作，头和有恩赐的人都不作直接建造的工作。

有恩赐的人成全圣徒作他们所作的。圣徒被成全作建造基督身体之职事的工作。使徒成全圣徒尽使徒的功用。申言者的工作是成全圣徒为神说话，并将神说到人里面。申言乃是供应基督，分赐基督到神所拣选、基督所救赎的人里面。传福音者成全圣徒作他们在传福音的事上所作的。牧人和教师成全圣徒带着教导来牧养人。当我们教导时，我们也牧养；当我们牧养时，我们也教导。牧养和教导不应该分开，二者必须是并行的。林前十二章二十八节说，神已将这一切恩赐设立在召会中。在召会历史的各个世纪

CHAPTER THREE

BEING NO LONGER BABYISH BUT FULLY GROWING UP INTO THE HEAD

Scripture Reading: Eph. 4:14-16; 1 Cor. 3:1; Eph. 6:24

THE GIFTED PERSONS PERFECTING THE SAINTS TO DO THE DIRECT BUILDING WORK

We saw in chapter two that the gifted persons were produced by the Head of the Body in His resurrection. They were once captives in the hand of Satan. Through His death and resurrection, Christ rescued them from Satan's hand. These rescued captives, through the process of Christ's full redemption, have been constituted into persons who are gifts. He brought them with Him in His ascension and presented them as gifts to the Father. The Father returned these gifts to Christ, who then gave them to His Body to perfect the saints for its building up.

We need to realize that the gifted persons do not build up the Body directly. Even the Head of the Body, Christ, does not build up the Body directly. In Matthew 16:18 He said, "I will build My church." Yet in the real practice of the building of the church, Christ as the Head of the Body does not do the direct building work. The gifted persons have to perfect the saints. To perfect the saints is to build them up, to equip them, and to furnish them with whatever they need for their work. Then the saints do the direct building work. Neither the Head nor the gifted persons do the direct building work.

The gifted persons perfect the saints to do what they do. The saints are perfected to do the work of the ministry, the ministry that builds up the Body of Christ. The apostles perfect the saints to function as apostles. The work of the prophets is to perfect the saints to speak for God and to speak God into people. To prophesy is to minister Christ, to dispense Christ, into God's chosen and Christ's redeemed people. The evangelists perfect the saints to do what they do in the preaching of the gospel. The shepherds and teachers perfect the saints to shepherd with teaching. When we teach we shepherd, and when we shepherd we teach. Shepherding and teaching should not be separated; they must go together. First Corinthians 12:28 says that God has placed all these gifts

中，基督已将这样的恩赐一再赐给祂的召会。甚至今天祂还在作同样的事。

如果有一些圣徒聚在一起成为地方召会，他们中间必定有一些是基督所赐的恩赐。他们中间有些人知道怎样作使徒的工作，有些人知道怎样作申言者的工作，另有些人知道怎样作传福音的工作，还有些人知道怎样牧养并教导。他们不仅应当在这些范围内尽功用，也应当花时间和精力来成全圣徒。他们应当象师范学院教授，产生更多的教师，更多的教授。这该是地方召会的光景。元首所赐给身体的一班有恩赐的人，不仅应当自己作工，也应当成全别人作他们所作的。

行传十三章一节说，在安提阿的召会中，有几位申言者和教师。使徒行传也给我们看见，使徒们建立召会并设立长老之后，继续回到这些召会中。他们访问众召会，或者写信与他们交通，为要成全圣徒。借着有恩赐的肢体成全的工作，所有的肢体都受到装备，来完成使徒、申言者、传福音者以及牧人和教师所作的，为着建造基督的身体。主已将这事给我们看见，我们必须将这事当作我们的目标。

达到信仰上的一

这成全的工作应当继续不断的进行，直到我们众人都达到了以弗所四章十三节所列的三个项目：信仰上的一、长成的人、以及基督丰满之身材的度量。我们需要达到信仰上并对神儿子之完全认识上的一。信仰包含基督完全的救赎工作，和基督包罗万有、奇妙的身位。这信仰就是新约教训的内容。整本新约向我们陈明一幅图画——基督的成为肉体，到祂的复活、升天、以及再来，产生众地方召会的终极总结，就是新耶路撒冷。这是我们所相信的信仰。

有些人也许说，他们的信仰是长老会的、圣公会的、天主教的或浸信会的信仰。这就是说，基督徒有不同的信仰。召会历史也有过许多的会议，产生许多的信条，或信仰声明。每一信条就是一个信仰，因此许多的信条指明许多的信仰。但是新约告诉我们，只有一信——唯一的信仰，（弗四5，多一4，）没有别的信仰。信条不是信仰，只有整本新约内容的实际才是信仰。在加拉太书保罗告诉我们，在

in the church. Throughout the centuries of church history, Christ has given such gifts to His church again and again. Even today He is doing the same thing.

If there are some saints meeting together as a local church, there must be some among them who are the Christ-given gifts. Some of them know how to do the apostles' work. Some know how to do the work of the prophets. Others know how to do the evangelical work. Still others know how to shepherd and teach. Not only should they function in these areas, but they should also spend their time and energy to perfect the saints. They should be like the professors in a teachers' college who produce more teachers, more professors. This should be the situation of a local church. A group of gifted persons who have been given by the Head to the Body should not only do the work themselves but should also perfect others to do what they do.

Acts 13:1 says that there were prophets and teachers in the church in Antioch. The book of Acts also shows us that the apostles continued to go back to the churches after they had established them and had appointed the elders. They visited the churches or communicated with them by writing in order to perfect the saints. Through the perfecting work of the gifted members, all the members are equipped to carry out what the apostles, prophets, evangelists, and shepherds and teachers do for the building up of the Body of Christ. The Lord has shown us this, and we have to take this as our goal.

ARRIVING AT THE ONENESS OF THE FAITH

This perfecting work should be going on and on until we all arrive at the three items listed in Ephesians 4:13: the oneness of the faith, a full-grown man, and the measure of the stature of the fullness of Christ. We need to arrive at the oneness of the faith and of the full knowledge of the Son of God. The faith comprises the full redemptive work of Christ and the all-inclusive, wonderful person of Christ. This faith is the very contents of the New Testament teaching. The entire New Testament presents us with a picture of the incarnation of Christ through His resurrection, ascension, and second coming, issuing in the consummation of the local churches, the New Jerusalem. This is the faith in which we believe.

Some may say that their belief is Presbyterian, Episcopalian, Catholic, or Baptist. For Christians to have different kinds of beliefs means that they have different faiths. There have also been many councils throughout church history that have resulted in many creeds, or statements of belief. Every creed is a belief, so the many creeds indicate many beliefs. But the New Testament tells us that there is only one faith, the unique faith (Eph. 4:5; Titus 1:4). There is no other faith. A creed is not the faith. Only the reality of the contents of the entire New Testament is the faith. In Galatians Paul tells us that the

旧约里律法就是一切，但在新约，信仰已经来到，顶替了律法。今天我们不在律法下，乃在信仰里，这信仰就是新约的实际，由基督在救赎里的工作，并祂作三一神具体化身的位所组成。

保罗说有恩赐的人要成全圣徒，直到我们众人都达到信仰上的一。保罗说这话，因为甚至在他那个时候，已经有别的信仰顶替那唯一的信仰。这就是为什么有恩赐的人必须借着成全圣徒，作工在他们身上，直到圣徒和所有成全人者，就是有恩赐的人，都经过一段过程，达到一个目标。这目标由以弗所书四章十三节的三个项目所组成。这些项目的头一项乃是信仰，就是一素质和元素。我们众人都达到由基督的工作和位所组成的唯一信仰上的一。

不再作小孩子， 达到长成的人

我们也必须达到长成的人。长成的人就是成熟的人。你相信召会所有的肢体都已经长大，成为长成、成熟的人么？我们已经在召会中多年，然而在我们的构成里，我们也许还是小孩子。如果一位弟兄向妻子发怒，这是长成之人的标记么？这是小孩子的标记。虽然我年纪相当大，我也没有多大确信我是长成的人。我们必须看见我们的真实情形。我们天天过得胜的生活么？我们整天过得胜的生活么？我们必须天天过复兴的生活。每早晨我们必须得着新的复兴。这就象神创造里的日出。一年三百六十五天每天都有早晨，都有新的开始，新的日出。我们追求主的基督徒应当过一种生活，每天都有新的复兴，新的日出。每一天基督都必须作我们升起的日头。

我们早晨一起来就必须呼喊“哦主耶稣。”我们必须天天不断呼求主的名，我们必须象使徒保罗那样活基督，他说，“因为在我，活着就是基督。”（腓一21。）保罗是个不活别的、只活基督的人。我们每天活基督么？我们偶尔活基督，却时常忘记基督。这是我们还是小孩子的标记。保罗告诉哥林多人，他没有给他们干粮喂养他们，因为他们仍是基督里的婴孩，幼儿。（林前三1～2。）这就是为什么我们需要使徒的成全、申言者的成全、传福音者的成全、以及牧人和教师的成全。

law was everything in the Old Testament, but in the New Testament the faith has come to replace the law. Today we are not under the law, but we are in the faith, which is the very New Testament reality composed of Christ's work in redemption and His person as the embodiment of the Triune God.

Paul said that the gifted persons are to perfect the saints until we all arrive at the oneness of the faith. Paul said this because even at his time there were other beliefs as substitutions for the unique faith. This is why the gifted persons have to work on the saints by perfecting them until the saints and all the perfecting ones, the gifted persons, arrive through a journey and at a goal. This goal is composed of the three items in Ephesians 4:13. The first of these items is the faith as the very essence and element of the oneness. We all arrive at the oneness of the unique faith composed with Christ's work and person.

BEING NO LONGER BABYISH TO ARRIVE AT A FULL-GROWN MAN

We also have to arrive at a full-grown man. A full-grown man is a mature man. Do you believe that all the members of the church have grown up into a full-grown, mature man? We have been in the church for many years, but in our constitution we may still be babes. If a brother becomes angry at his wife, is this the sign of a full-grown man? This is a sign of being babyish. Even though I am quite old, I do not have much assurance that I am a full-grown man. We have to see what our real state is. Do we live an overcoming life every day? Do we live a victorious life throughout our day? We have to live a revived life every day. Every morning we have to receive a new revival. This is just like the sunrise in God's creation. Each of the three hundred and sixty-five days of the year has a morning, a new start, a new sunrise. We Christians who are seeking after the Lord should live a life in which we have a new revival, a new sunrise, every day. Every day Christ has to be our rising sun.

From the very moment that we rise in the morning, we have to call "O Lord Jesus." We have to call on the name of the Lord continually and daily. We have to live Christ like the apostle Paul who said, "For to me to live is Christ" (Phil. 1:21). Paul was a person living nothing but Christ. Are we daily living Christ? Occasionally we live Christ, but often we forget about Christ. This is a sign that we are still babyish. Paul told the Corinthians that he did not give them the solid food for nourishment because they were still babes, infants, in Christ (1 Cor. 3:1-2). This is why we need the apostles' perfecting, the prophets' perfecting, the evangelists' perfecting, and the shepherds' and teachers' perfecting.

我们的日常生活与召会生活，在在都显明我们不是成长、成熟的人。我们需要在主的话的光中思考我们真实的光景。在马太二十八章主说，天上地上所有的权柄都赐给祂了，然后祂嘱咐我们要去，使万民作主的门徒，将他们浸入三一神的名里。（太二八 18～19。）主在马太二十八章的话是对我们说的。我们有没有去使万民作主的门徒，将他们浸入三一神？有些人想，因为他们不是牧师、传道人或长老，他们没有地位或权利给人施浸。这思想来自堕落的基督教。在行传八章，埃提阿伯的太监从腓力接受了福音的真理。当他们走在路上，到了有水的地方，腓力就给他施浸。（徒八 35～38。）按照圣经，每一个信主的人应当立即受浸。不仅如此，早期信徒受浸没有规条和仪式，乃是因地制宜。

在约翰十五章主耶稣告诉我们，祂是葡萄树，我们是枝子。（约十五 5。）枝子必须结果子。主说，“不是你们拣选了我，乃是我拣选了你们，并且派你们前去结果子，叫你们的果子常存。”（约十五 16。）在我作基督徒的早期，我寻找一本能够告诉我如何住在基督里的书。末了我发现了一本慕安得烈所写有关这题目的书。我一直很欣赏慕安得烈的书，但是关于如何住在基督里，他只说我们需要将自己奉献给主。戴德生的传记告诉我们，他对于住在基督里有真实的经历。今天追求主的基督徒也许喜欢谈论住在基督里。我们也许也谈论享受基督，但我很强的觉得，我们没有充分注意因着住在基督里而享受祂的结果。我们住在葡萄树上的结果乃是果子。枝子住在树上并享受树的丰富，怎能不结果子？我们也许说我们正在享受葡萄树一切的丰富，但是果子在哪里？如果我们不结果子，就有力的表明，我们非常幼稚。

保罗写给腓立比人的书信非常高，非常丰富。在这封书信的第一章，他说到显大基督并活基督。（腓一 20～21。）然而在第二章，他嘱咐腓立比人，凡所行的，都不要发怨言，起争论。（腓二 14。）我们必须在保罗嘱咐的光中看看我们的光景。丈夫和妻子之间有怨言和争论。甚至在所谓的召会生活中，不也是有怨言、闲话、以及说长道短么？我们这些谈论享受基督、活基督，追求主的基督徒，还说闲话、说长道短么？我们是不是召会生活的“询问处”？如果我们中间有这些征兆，而我们说我们是属灵的、是长大的，我们就是自欺。

Our daily life and our church life are full of signs that show we are not a full-grown, mature man. We need to consider our real situation in the light of the Lord's word. In Matthew 28 the Lord said that all authority had been given to Him in heaven and on earth, and then He charged us to go and disciple the nations, baptizing them into the name of the Triune God (vv. 18-19). The Lord's word in Matthew 28 is to us. Are we going to disciple the nations, baptizing them into the Triune God? Some think that because they are not a pastor, preacher, or elder, they have no position or right to baptize people. This thought comes from degraded Christianity. In Acts 8 an Ethiopian eunuch received the truth of the gospel from Philip. As they were going along the road, they came to some water and Philip baptized him (vv. 35-38). According to the Bible, anyone who believes in the Lord should be baptized immediately. Furthermore, the baptisms of the early believers were without regulations and rituals, but they did what was convenient according to where they were.

In John 15 the Lord Jesus told us that He is the vine and we are the branches (v. 5). The branches have to bear fruit. The Lord said, "You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain" (v. 16). In my earlier years as a Christian, I was seeking a book that could tell me how to abide in Christ. Eventually I discovered a book by Andrew Murray on this subject. I have always appreciated Andrew Murray's books, but all he said concerning how to abide in Christ was that we needed to consecrate ourselves to the Lord. The biography of Hudson Taylor shows us that he had a real experience of abiding in Christ. Seeking Christians today may like to talk about abiding in Christ. We may also talk about enjoying Christ, but I strongly feel that we have not paid full attention to the issue of the enjoyment of Christ by abiding in Him. The issue of our abiding in the vine is fruit-bearing. How can a branch abide in the tree and enjoy the tree's riches without bearing any fruit? We may say that we are enjoying all the riches of the vine tree, but where is the fruit? If we are not bearing fruit, this is a strong sign that we are very babyish.

Paul's Epistle to the Philippians is very high and rich. In chapter one of this Epistle he talked about magnifying Christ and living Christ (vv. 20-21). But in chapter two, he charged the Philippians to do all things without murmurings and reasonings (v. 14). We have to consider our situation in light of Paul's charge. Between the husbands and the wives, there are murmurings and reasonings. Even in the so-called church life, is there not murmuring, gossiping, and storytelling? As seeking Christians who talk about enjoying Christ and living Christ, do we still gossip and tell stories? Are we the information desk of the church life? If these signs are among us and we say that we are spiritual and grown up, we are self-deceived.

作小孩子的另一标记是在背后谈论别的弟兄。如果我们看见一个弟兄在什么事上错了，我们必须爱他，为他祷告，不要暴露他。我们不该将他的光景告诉任何人。当我们为他祷告，爱他，并遮盖他，我们就可以向主寻求机会去接触他。加拉太六章一节说，如果一个弟兄为过犯所胜，我们属灵的人应当用温柔的灵挽回他。我们不该去这位堕落的弟兄那里，责备或定罪他。我们不该象律师那样接触他，也不该象警察那样要囚禁他。我们必须爱他，遮盖他，为他祷告，用温柔的灵挽回他。

如果你错了，或者你冤枉了我，我不该告诉任何人。我该立刻有爱心遮盖你。我甚至不该让我的妻子知道。我该为你祷告，并随主的引导到你那里。这是照着马太十八章，在那里主耶稣说，“若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。”（太十八15。）我们需要运用温柔的灵，与堕落的弟兄交通，尽力恢复他。然而我们在召会生活里的实行，也许恰好相反。我们也许在人背后说闲话。这是我们还是小孩子的标记。愿主怜悯我们。

我必须向主诚实并忠诚，说真话陈明我们中间真实的光景。我们都必须承认我们需要过得胜的生活。我们必须认真活基督而不说闲话、发怨言、或起争论。我们需要活基督，直到我们众人都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。这是何等的目标！

不再作小孩子，为波浪漂来漂去

以弗所四章十四节继续说到我们达到这目标的结果：“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。”保罗用“使我们”这句话，指明包括他自己。甚至保罗自己也可能是小孩子。我们怎能这么自信，我们不再是小孩子？如果我们被波浪漂来漂去，这是我们是小孩子的标记。小孩子不稳定，且容易被摇动。“为波浪漂来漂去，”指明召会生活同众圣徒乃是航行在风暴的海上。海上总会有波浪和风暴。召会象一只船航行在海上，而海有许多风暴。我在召会生活里，已经超过五十年，与倪弟兄在一起十八年。这些年间，在我所在之处，我看过一个接一个的风暴。

Another sign of our being babyish is that we would talk about another brother behind his back. If we see that a brother is wrong in something, we have to love him, pray for him, and not expose him. We should not tell anyone about his situation. As we pray for him, love him, and cover him, we can seek an opportunity from the Lord to contact him. Galatians 6:1 says that if a brother is overtaken in some offense, we who are spiritual should recover him in a meek spirit. We should not go to this fallen brother to rebuke or condemn him. We should not contact him like a lawyer or a policeman to imprison him. We have to love him, cover him, pray for him, and recover him in a meek spirit.

If you are wrong or if you wrong me, I should not tell anyone. I should immediately have a loving heart to cover you. I should not even let my wife know. I should pray for you and follow the Lord's leading to come to you. This is according to Matthew 18. The Lord Jesus said, "If your brother sins, go, reprove him between you and him alone. If he hears you, you have gained your brother" (v. 15). We need to exercise a meek spirit to fellowship with a fallen brother and do the best to recover him. Our practice in our church life, however, may be just the opposite of this. We may gossip behind others' backs. This is a sign that we are still babyish. May the Lord have mercy upon us.

I have to be honest and faithful to the Lord by speaking the truth to present the real situation among us. We all have to admit that we need to live a victorious life. We must mean business to live Christ without gossiping, murmuring, or reasoning. We need to live Christ until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ. What a goal this is!

NO LONGER BABES TOSSED BY WAVES

Ephesians 4:14 continues with the result of our reaching this goal: "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." Paul used the phrase "that we may be," indicating that he included himself. Even Paul himself had the possibility of being a babe. How can we be so confident that we are no longer babes? If we are tossed by waves, this is a sign that we are babes. A babe is unsteady and easily shaken. "Tossed by waves" indicates that the church life with all the saints is sailing on the stormy sea. Every sea has waves and storms. The church is sailing like a boat on the sea, and the sea has many storms. I have been in the church life for over fifty years, and I was with Brother Nee for eighteen years. Throughout these years in all the places that I have been, I have seen storm after storm.

当我开始看见这些风暴时，我对工作有些疑虑。在所有借着我的职事所兴起的众召会中间，总是有风暴。于是我领悟到，照着保罗的书信，没有什么好召会。如果众召会象我们想像的那样好，保罗就不需要写信给他们。他的书信是写给有难处的召会。我年轻时听人说，在腓立比的召会是最好的召会。腓立比一章说到那灵全备的供应，为着显大基督并活基督。然而在二章，保罗嘱咐他们，凡所行的，都不要发怨言，起争论。这给我们看见，腓立比人中间有怨言和争论。当我思想新约所记载众召会中间的光景，我就得了安慰。甚至在保罗所兴起的众召会中间，也有难处和风暴。我不能盼望作得比他好。没有海能免去风暴。我们正航行在海上。天气一时可能很好，但风暴难处会突然发生。当风暴来时，你会被波浪漂来漂去么？如果你会，这就有力的指明你是小孩子。

为一切教训之风所摇荡

风暴的海是被风激起的。风的目的是要把我们从神中心的定旨带开。保罗说我们可能被不同的教训之风所摇荡。在提前一章三节，保罗告诉提摩太要留在以弗所，嘱咐一些人不可教导与神的经纶不同的事。那时，以弗所是个建立好、有长老的召会。这可由行传二十章得着证明，那里告诉我们，保罗打发人到以弗所请召会的长老来。（徒二十 17。）保罗请长老来并与他们交通，证明长老一旦被设立，使徒仍有地位嘱咐他们作事。保罗嘱咐、警戒并劝告他们，要牧养群羊，因为有豺狼要进入他们中间。（徒二十 28～30。）后来他请他的同工，一位年轻的使徒，留在已经设立长老的以弗所，好嘱咐那几个人不可教导不同的事。提前一章三、四节指明，这些教训是与神的经纶不同的事。教导任何神新约经纶以外的事，就是教导不同的事。保罗不容许人在他工作的界限内教导不同的教训。保罗不容许人教导任何有别于神新约经纶的事。

三类主要的异端教训侵入早期的召会，使圣徒偏离神的经纶：犹太教、智慧派、以及希腊哲学。这三大项都在保罗的书信中受了对付。在加拉太书，犹太教受了对付。在歌罗西书，保罗对付智慧派和希腊哲学。这三项搅扰圣徒，

When I began to see these storms, I had some doubts about the work. Among all the churches that have been raised up through my ministry there were always storms. Then I realized that according to Paul's Epistles, there were not any good churches. If the churches were as good as we imagine, Paul would not have needed to write his Epistles to them. His Epistles were written to churches with problems. When I was young, I heard someone say that the church in Philippi was the best church. The first chapter of Philippians talks about the bountiful supply of the Spirit for magnifying and living Christ. But in the second chapter Paul charges them to do all things without murmurings and reasonings. This shows that among the Philippians there were murmurings and reasonings. When I considered the situation among the churches recorded in the New Testament, I was comforted. Even among the churches that Paul raised up, there were problems and storms. I could not expect to do better than he did. No sea can avoid the storms. We are sailing on the sea. At one time the weather may be fine. Suddenly a storm, a problem, arises. When a storm comes, would you be tossed by the waves? If you would, this is a strong indication that you are babyish.

CARRIED ABOUT BY EVERY WIND OF TEACHING

The stormy sea is stirred up by the wind. The goal of the wind is to carry us away from God's central purpose. Paul says that we can be carried about by winds of different teachings. In 1 Timothy 1:3 Paul told Timothy to remain in Ephesus and charge certain ones not to teach differently. By that time, Ephesus was an established church with elders. This can be proven by Acts 20 which tells us that Paul sent to Ephesus and called for the elders of the church there (v. 17). Paul's calling for the elders and his fellowship with them proves that once the elders had been established, the apostle still had the position to charge them to do things. Paul charged, warned, and advised them to shepherd the flock because wolves would come in among them (vv. 28-30). Later he asked his co-worker, a young apostle, to remain in Ephesus where elders had already been established, to charge certain ones not to teach differently. First Timothy 1:3 and 4 indicate that these teachings were different from God's economy. To teach anything other than God's New Testament economy is to teach differently. Paul would not allow different teachings to be taught within the limit of his work. He would not allow anything to be taught that was different from God's New Testament economy.

Three major categories of heretical things invaded the early church to distract the saints from God's economy: Judaism, Gnosticism, and Greek philosophy. These three major items are dealt with in Paul's Epistles. In Galatians, Judaism was dealt with. In Colossians, Paul deals with Gnosticism and Greek philosophy. These three items were troubling the saints

使他们偏离神那以基督和祂的身体——召会——为中心的新约经纶。今天有许多不同的教训使信徒偏离。不同教训的风就是那些偏离基督包罗万有的身位，和祂完全救赎的工作，并偏离召会的教训。任何使我们偏离基督的救赎和祂奇妙的身位，并偏离召会的教训，都该视为与神新约经纶不同的教训。

这些不同的教训是在于人的欺骗手法。“欺骗手法”指明欺骗的方法，原文指掷骰子之人的欺骗手法。不同的教训为那恶者撒但，借着人的欺骗手法所利用。这些教训是在于欺骗的道理，乃是撒但以其狡诈，利用人的欺骗手法所鼓动的，为要阻挠神在生命的长大里建造基督的身体这永远的定旨。我们需要查对我们所听的，是叫我们活而在生命里长大，还是叫我们死。任何使我们活而在生命里长大的，乃是生机的，也是属神的事物。任何我们所听或所读，叫我们的灵发死的，乃是属撒但的，在于人欺骗手法的事物，要把我们带开，叫神建造基督身体的永远定旨受到阻挠。

这些教训的风也是在于将人引入错谬系统的诡诈作为。欺骗手法是欺骗的方法；诡诈作为是狡诈的行动；不同的教训是错谬的系统。我们也许觉得这些教训只是偶尔发生，但实际上，这些是按照撒但的系统发生的。撒但已经将诡诈、分裂的教训系统化，造成错谬，破坏身体生活实行的一。

拆毁的意见

除了许多不同的教训以外，还有来自那些宣称他们爱主、爱召会的人不同的意见。他们不了解他们的意见带给召会多少破坏。这不是说我们基督徒不该有任何意见。在林前七章保罗说，他没有主的命令，但他题出他的意见。（林前七 25。）发表我们的意见是许可的，然而我们必须考虑我们的意见会产生什么结果。保罗在林前七章的意见，结果是造就圣徒，并建造召会。保罗在题出意见时与主是一。（林前七 40。）我们的意见是建造，还是拆毁？是建设的意见，还是拆毁的意见？如果是拆毁的意见，我们就当谨慎。我们都要站在基督的审判台前。（林后五 10。）破坏召会或众召会中的圣徒是严肃的事。当我们谈论别的圣徒时，这是建设的，还是拆毁的？罗马十四章启示，拆毁神的工程来自意见。（罗十四 15, 20。）我们也许因着坚持拆毁的意见，所行所为就造成拆毁。

and distracting them from God's New Testament economy, which centers on Christ and His Body, the church. Today there are many different teachings distracting the believers. The winds of different teachings are teachings that deviate from the all-inclusive person and the full redemptive work of Christ and from the church. Any teaching that would cause us to deviate from Christ's redemption and His wonderful person and from the church should be considered as a teaching different from God's New Testament economy.

These different teachings are in the sleight of men. "Sleight" indicates a deceiving method. The word in Greek signifies the cheating of dice players. The different teachings are used by the evil one, Satan, through man's deceiving method. These teachings are in the deceiving doctrines instigated by Satan in his subtlety with the sleight of men to frustrate God's eternal purpose to build up the Body of Christ in the growth of life. We need to check whether what we hear is making us alive to grow in life or deadening us. Anything that makes us alive to grow in life is organic and is something of God. Anything we hear or read that deadens our spirit is something satanic in the sleight of men to carry us away so that God's eternal purpose to build up the Body of Christ is frustrated.

These winds of teaching are also in craftiness with a view to a system of error. "Sleight" is a deceiving method. "Craftiness" is a subtle activity. The different teachings are of a system of error. We may feel that these teachings happen only occasionally, but in actuality they take place according to a satanic system. Satan has systematized the crafty, dividing teachings, causing errors that damage the practical oneness of the Body life.

DESTRUCTIVE OPINIONS

In addition to the many different teachings, there are also the different opinions from those who claim that they love the Lord and love the church. They do not realize how much damage their opinions have done to the church. This does not mean that we Christians should not have any opinion. In 1 Corinthians 7 Paul said that he had no commandment of the Lord, but he gave his opinion (v. 25). It is permissible to express our opinion, but we have to consider what the result of our opinion will be. The result of Paul's opinion in 1 Corinthians 7 was the edification of the saints and the building up of the church. Paul was one with the Lord in giving his opinion (v. 40). Does our opinion build up or destroy? Is it a constructive opinion or a destructive opinion? If it is destructive, we should be careful. We will stand before the judgment seat of Christ (2 Cor. 5:10). It is a serious thing to damage the church or any saint in the churches. When we talk about other saints, is this constructive or destructive? Romans 14 reveals that the destruction of God's work comes from opinion (vv. 15, 20). We may behave in a destructive way because we hold a destructive opinion.

每当我们听到一些事，我们必须查验我们所听的是建造我们，还是拆毁我们。这事叫我们活，还是叫我们死？你是否接受一个人的话应当根据这个原则。我们若查验一个人的教训或谈话，到底是杀死我们，叫我们发死，还是叫我们活，我们就会保守自己不被拆毁。

完全长到元首里面

虽然我们的光景幼稚，我们还能成为完全长到元首基督里面的人。（弗四 15。）我们所有信徒都是在基督里的人，但是我们在基督里到什么地步？我们要更深进入基督，就需要长到祂里面。以弗所四章十五节说，我们必须在一件事上，就是在我们日常生活的每一方面，长到祂里面。长到基督里是什么意思？长到基督里就是让基督长在我们里面。当祂长的时候，我们就更多进到祂里面。

基督安家在我们心里

在以弗所三章，保罗向父屈膝，愿祂借着祂的灵，用大能使我们得以加强到里面的人里。（弗三 14～16。）得加强到里面的人里，结果乃是基督安家在我们心里。（弗三 17。）我们的心是由魂的各部分—心思、情感、意志、加上灵的主要部分—良心—组成的。基督在我们里面，但祂没有安顿在我们里面。祂在我们的灵里，但我们灵的周围有心的主要房间—心思、情感、意志。基督在你里面，但祂也许不在你的心思、情感、或意志里。这就是为什么我们必须长到祂里面，长到祂里面就是让祂扩展。我们必须让基督从我们的灵扩展到我们的心思、情感和意志里，使祂能够掌管、拥有并占有我们的心。

一个人搬进新家，他需要安顿在那里。如果这人仅仅占有客厅，屋里别的房间都锁住，他就还未安顿在他的家里。基督在我们里面的光景是否这样？基督有自由在我们心思里同着我们并为我们思想一切么？基督有路占有我的情应感么？基督有自由掌管我们的意志么？如果有，祂就能在我们里面并同着我们作祂所喜欢的一切。我们有否离开主凭自己拣选？基督也许被限制、约束、甚至囚禁在我们里面。基督在我们里面若没有扩展或加增，我们怎能在基督里长大？在基督里长大就是更多得着基督。我们里面越有基督，我们就越长到祂里面。

Whenever we hear something, we have to check whether what we hear is building us up or destroying us. Is it making us alive or deadening us? Whether or not you accept someone's word should depend on this principle. We will preserve ourselves from being destroyed if we check whether someone's teaching or talk kills us, deadens us, or makes us alive.

FULLY GROWING UP INTO THE HEAD

Despite our situation of being babyish, we can be those who are fully growing up into our Head, Christ (Eph. 4:15). All of us believers are persons in Christ, but to what extent are we in Christ? To enter deeper into Christ, we need to grow into Him. Ephesians 4:15 says that we have to grow up into Him in all things, that is, in every aspect of our daily life. What is it to grow into Christ? To grow into Christ is to let Christ grow in us. When He grows, we get into Him more.

Christ Making His Home in Our Hearts

In Ephesians 3, Paul bowed his knees to the Father that the Father would grant us to be strengthened with power through His Spirit into the inner man (vv. 14-16). The result of being strengthened into our inner man is Christ making His home in our hearts (v. 17). Our heart is composed of all the parts of our soul—mind, emotion, and will—plus our conscience, the main part of our spirit. Christ is in us, but He is not settled in us. He is in our spirit, but around our spirit there are the main rooms of the heart—the mind, emotion, and will. Christ is in you, but He may not be in your mind, emotion, or will. This is why we have to grow into Him, and to grow into Him is to let Him spread. We have to let Christ spread from our spirit to our mind, emotion, and will so that He can take over, possess, and occupy our heart.

When a person moves into a new house, he needs to get settled down there. If this person only occupies the living room and every other room in the house is locked, he is not yet settled down in his house. Is this the condition of Christ in us? Does Christ have the freedom in our mind to think everything with us and for us? Does Christ have the way to occupy our emotion? Does Christ have the liberty to take over our will? If He did, He would be able to do whatever He likes in us and with us. Do we choose things by ourselves apart from the Lord? Christ may be limited, restricted, and even imprisoned within us. If there is no spreading or increase of Christ within us, how can we grow in Christ? To grow in Christ is to gain more of Christ. The more of Christ that we have within us, the more we grow into Him.

基督需要在我们日常生活实行的每一面安家在我们心里，使我们得以在一切事上长到祂里面。购物对我们所有人真是诱惑。我们有些人也许喜欢看报纸，找什么东西在廉售。我们也许喜欢离开基督，花钱在不必要的东西上。当我们考虑上街购物时，基督在我们的思想、情感和意志里么？如果基督在我们的思想、情感和意志里，我们也许甚至不上街去买我们想买的东西。在我们购物的事上，我们有否长到基督里？

丈夫和妻子吵嘴时，他没有顾到基督。他若让基督进到他的情感里，他就不会生他妻子的气，也不会与她争论。我们需要让基督掌管我们情感里的感觉，心思里的思想，以及意志里的决定。当基督掌管我们的灵周围三个主要的房间——心思、情感和意志，祂就在我们里面扩展，我们也长到祂里面。我们需要在与妻子谈话的式上长到基督里，我们需要乐意让基督掌管并占有我们里面的部分，就是我们的思想、情感和意志。这是长到基督里的路。

在召会生活中有人也许得罪我们，我们也许想要向别人谈论这人。然而在这关头，住在我们灵里的这位基督，热切渴望进到我们的思想里，支配我们的思想。当我们向主敞开我们的心，祂也许说，“不要这样想。即使他错待你，他仍是你亲爱的弟兄。你应当为他祷告。”有人得罪我们时，我们也许与主争执。我们也许同意主不谈论他，但我们仍然想要忘掉他。然而，主会提醒我们，这不是基督徒的性格。基督徒是爱他的仇敌，为逼迫他的人祷告的人。（太五 44。）如果我们爱我们的仇敌，并为他们祷告，那么得罪我们的亲爱的弟兄又当如何？有时主会说，这弟兄只是作了我们眼中看为错的事；然后祂要给我们看见，我们错得比他更厉害。如果我们在这事上没有与主合作，让祂安家在我们心里，我们就不能长到基督里。

在爱里持守着真实

我们能借着持守着真实长到基督里。持守着真实与被那些在于欺骗手法并诡诈作为的教训之风所摇荡相对。我们也许因着没有持守真实，就很容易被摇动、移动、漂来漂去、并摇荡。真实指真实的事物，就是基督和祂的身体。只有基督，就是三一神的具体化身，和召会，就是三一神的生机体，是这地上真实的事物。其他的一切都是虚空。

Christ needs to make His home in our hearts in all the practical aspects of our daily life so that we can grow up into Him in all things. Shopping is a real temptation to all of us. Some of us may like to read the newspaper to see what is on sale. We may like to spend our money apart from Christ on unnecessary things. When we are considering to go shopping, is Christ in our mind, emotion, and will? If Christ were in our mind, emotion, and will, we might not even go shopping for the things that we were considering to buy. In our shopping, have we grown into Christ?

When a husband exchanges words with his wife, he does not care for Christ. If he were to let Christ into his emotion, he would not be angry with his wife and argue with her. We need to allow Christ to take over our feeling in our emotion, our thinking in our mind, and our deciding in our will. When Christ takes over the three major rooms around our spirit—the mind, the emotion, and the will—He is spreading in us and we are growing into Him. We need to grow into Christ in the way that we talk to our wives. We need to be willing to let Christ take over and occupy our inward parts, our mind, emotion, and will. This is the way to grow into Christ.

Someone in the church life may have offended us, and we may want to talk about this person to someone else. But at this juncture the very Christ who is living in our spirit desires earnestly to get into our mind, to control our thinking. When we open our heart to the Lord, He may say, “Do not think this way. Even if he wronged you, he is your dear brother. You should pray for him.” When someone offends us, we may struggle with the Lord. We may agree with the Lord not to talk about him, but we still may want to forget about him. The Lord will remind us, however, that this is not the character of a Christian. A Christian is one who loves his enemies and prays for those who persecute him (Matt. 5:44). If we are to love our enemies and pray for them, what about this dear brother who offended us? Sometimes the Lord will say that this brother only did something wrong in our eyes; then He will show us that we were more wrong than he was. If we do not cooperate with the Lord in this matter to allow Him to make His home in our hearts, we are not growing into Christ.

Holding to Truth in Love

We can grow up into Christ by holding to truth. Holding to truth is in contrast to being carried about by the winds of teaching in sleight and craftiness. We may be easily shaken, moved, tossed, and carried away because we would not hold to truth. Truth denotes the true things, referring to Christ and His Body. Only Christ, the embodiment of the Triune God, and the church, the organism of the Triune God, are the true things on this earth. Everything else is vanity. We should hold on to and care

我们应当持守并只顾到基督与召会。如果我们只持守基督与召会，就没有事物会摇动我们。我们会在基督里、靠着基督、并凭着基督而稳固。我们会在召会里、并凭着召会而稳固。我们就不会为任何风暴或风漂来漂去或摇荡。

我们是在爱里持守着真实；这爱乃是神的爱，我们以这爱在朽坏之中爱主。（弗六 24。）我们天然的爱是虚空的。只有一种爱是真实的，就是神圣的爱。我们以这神圣的爱，在朽坏之中爱主。我们能借着持守基督与召会，在朽坏之中爱主。只有基督与召会是朽坏的。在基督与召会之外的任何事物中爱神，乃是在朽坏之中爱祂。我们应当以神在基督与召会里神圣的爱爱神。常存的爱乃是在朽坏之中的爱，就是在基督与召会里的爱。

在一切事上长到元首基督里面

长大就是因着滋养和生命的供应，使基督在我们里面扩增。（弗四 16。）我们不能仅仅借教训来帮助圣徒。责备或定罪也不能帮助他们。我们要让基督有路在圣徒里面扩增，就必须借着供应基督、分赐基督给他们，用基督喂养他们。我们里面得着了供应，基督就在我们里面扩增。基督在我们里面的扩增就变化我们，改变我们的思想、情感和意志。基督既然在我们里面扩增，我们就借着长到祂里面而被变化。

在一切事上长到祂里面，意思是我们日常生活行动的每一点每一面长到祂里面。如果我们愿意让基督掌管我们的思想、情感、意志以及良心，使祂安居在我们内里的各部分，我们就要在一切事上，在每一方面长到元首基督里面。长到元首里面，乃是借着服从基督这元首而长到祂里面。我们若没有让基督在我们里面扩增，我们就没有借着服从祂而接受祂作我们的元首。长到基督里就是服在身体的头，基督的元首权柄之下。然后我们才绝对在内住基督的指引下，基督才有完全的自由安居在我们全人里面。这样祂才有路深深安家在我们里面。借此我们就能在一切事上长到基督里。

我们的长大就是基督身体这生机体真实的建造。我们是这生机体的一部分，需要让基督有路在我们里面长大。三一神的整个生机体，因着我们众人过一种使基督能在我们里面每一部分扩增祂自己的生活，就建造起来。基督身体的建造不

only for Christ and the church. If we only hold on to Christ and the church, nothing will be able to shake us. We will be steady in Christ, on Christ, and with Christ. We will be steady in the church and with the church. We will not be tossed or carried about by any storm or wind.

We hold to truth in love, the love of God, with which we love the Lord in incorruption (Eph. 6:24). Our natural love is vain. Only one kind of love is true—the divine love. With this divine love, we love the Lord in incorruption. We can love the Lord in incorruption by holding on to Christ and the church. Only Christ and the church are incorruptible. To love God in anything other than Christ and the church is to love Him in corruption. We should love God with His divine love in Christ and the church. The love that will remain is the love in incorruption, the love in Christ and the church.

Growing Up into the Head, Christ, in All Things

To grow up is to have Christ increase in us with the nourishment, the life supply (Eph. 4:16). We cannot help the saints merely by teaching them. Rebuking or condemning does not help them either. To give Christ the way to increase in the saints, we must feed them with Christ by ministering Christ, imparting Christ, dispensing Christ, to them. When we receive the supply within, Christ increases in us. The increase of Christ in us transforms us. It changes our mind, emotion, and will. As Christ increases in us, we are transformed by growing up into Him.

To grow up into Him in all things means that we grow up into Him in every way and in every aspect of our daily walk. If we would let Christ take over our mind, emotion, will, and conscience to get Himself settled down in all of our inward parts, we will grow into the Head, Christ, in everything and in every aspect. To grow into the Head is to grow into Christ by subjecting ourselves to Him as the Head. When we are not letting Christ increase in us, we are not taking Him as our Head by subjecting ourselves to Him. To grow into Christ is to subject ourselves under the headship of the Head of the Body, Christ. Then we are absolutely under the direction of the indwelling Christ, and Christ has the full freedom to get Himself settled down in our whole being. He has the way to make His home deep down in our being. By this way we can grow into Christ in everything.

Our growing is the real building up of the Body of Christ as an organism. As parts of this organism, we need to give Christ the way to grow in us. The entire organism of the Triune God is built up by all of us living in a way so that Christ can increase Himself in every part of our being. The building up of the Body of Christ is not by organizing. How

是借着组织。基督身体这三一神的生机体怎样得着建造？元首赐下恩赐，恩赐成全圣徒，圣徒在生命里长大。他们在生命里的长大，就是基督身体这三一神的生机体直接的建造。

is the Body of Christ as the organism of the Triune God built up? The Head gives the gifts, the gifts perfect the saints, and the saints grow in life. Their growth in life is the direct building up of the Body of Christ as the organism of the Triune God.

第四章

基督的身体在爱里 把自己建造起来

读经：以弗所书四章十五至十六节。

在本章我们要看基督的身体在爱里把自己建造起来。我们在第一章曾指出，以弗所四章十一至十六节是保罗著作中，关于基督身体的建造极重要的一段。以弗所四章十六节乃是以弗所书里最重大的一节。许多世纪以来的召会历史，都把这节经文错过、忽略、甚至放在一旁。人的心思很难领略这经节所说的要点。

全身

以弗所四章十五至十六节说，“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；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，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”“全身”是指地方召会还是宇宙召会？召会有两面，是地方的，也是宇宙的。但我们领会以弗所四章十六节时，却需要忘记这两面。我们在新天新地里成为新耶路撒冷的时候，就不再考虑召会地方或宇宙的方面。新耶路撒冷就是召会，就是基督的身体。对于新耶路撒冷，召会地方和宇宙方面的考虑都过去了。我们需要预尝新耶路撒冷。

使徒保罗写以弗所四章十六节时，他没有想到召会地方或宇宙的方面，他只留意基督的身体。保罗在林前十二章二十八节说，“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”这是地方召会还是宇宙召会？在这节保罗并不考虑召会地方或宇宙的方面。林前十二章说到召会乃是基督的身体。以弗所四章十六节的“全身”包括彼得、雅各、约翰、保罗、巴拿巴、以格那提、路德马丁、和我们所有的人。保罗说“全身”的时候，是指过去、现在、将来所有神所拣选并救赎的人。

CHAPTER FOUR

THE BODY OF CHRIST BUILDING UP ITSELF IN LOVE

Scripture Reading: Eph. 4:15-16

In this chapter we want to see that the Body of Christ builds up itself in love. We pointed out in chapter one that Ephesians 4:11-16 is the most crucial passage in Paul's writings related to the building up of the Body of Christ. Verse 16 of Ephesians 4 is the greatest verse in the book of Ephesians. Throughout the centuries of church history, this verse has been missed, neglected, and even put aside. It is very hard for the human mind to apprehend the points which are covered in this verse.

ALL THE BODY

Ephesians 4:15 and 16 say, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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 unto the building up of itself in love." Does "all the Body" refer to the local church or to the universal church? The church has two aspects. It is both local and universal. But in our understanding of Ephesians 4:16, we need to forget about these two aspects. When we are in the new heaven and the new earth as the New Jerusalem, there will not be any consideration about the local or universal aspects of the church. The New Jerusalem is simply the church, the Body of Christ. With the New Jerusalem, the consideration about the local and universal aspects of the church is over. We need a foretaste of the New Jerusalem.

When the apostle Paul wrote Ephesians 4:16, he did not have the local or universal aspects of the church in mind. What was in his consideration was simply the Body of Christ. Paul says in 1 Corinthians 12:28 that "God has placed some in the church: firstly apostles, secondly prophets, thirdly teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues." Is this the local church or the universal church? In this verse Paul is not considering the local or universal aspects of the church. In 1 Corinthians 12 the church is considered the Body of Christ. In Ephesians 4:16 "all the Body" includes Peter, James, John, Paul, Barnabas, Ignatius, Martin Luther, and all of us. All of God's chosen and redeemed ones in the past, in the present, and in the future are referred to by Paul when he says "all the Body."

在三一神里被成全成为一

在约翰十四至十六章主耶稣启示，祂的身体乃是由三一神的素质构成的。然后在约翰十七章祂祷告，使信徒被成全成为一，（约十七 23，）好使十四至十六章所启示的召会得以实现。在十四章，召会由父的家所表征。在十四章二节主耶稣说，“在我父的家里，有许多住处。”这里父的家不是有些人以为的天堂，父的家乃是今天的召会。（提前三 15。）在父的家里有许多位处，许多肢体。许多住处就是基督身体的许多肢体，每个肢体都是个住处。父的家乃是由三一神的素质所构成。约翰十五章有葡萄树及其一切的枝子，这葡萄树乃是三一神的生机体。葡萄树和枝子乃是生机体，借着彰显神圣生命的丰富而荣耀父。约翰十六章有新生的孩子，这乃是团体的孩子，由神的儿子在祂的人性里作头，和一切蒙拣选并蒙救赎的人作身体所组成。根据行传十三章三十三节和彼前一章三节，这孩子是在基督的复活里出生的。基督这位三一神的具体化身，在祂的人性里，在复活里出生。那出生包括所有蒙神拣选并蒙基督救赎的人。主揭示了父的家、葡萄树及其枝子、新生的孩子之后，就为我们众人要成为一而祷告。父的家、葡萄树及其一切的枝子、新生的孩子，都需要一。

在约翰十七章二十一至二十三节，主耶稣祷告：“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面…使他们成为一，正如我们是一一样。我们在他们里面，你在我里面，使他们被成全成为一。”这一需要在一神里被成全。我们需要在父、在子、并在灵里被成全，使我们能成为一。我们可能宣告甚或歌唱说，我们都同心合意，但今天在主的恢复中，我们中间有没有同心合意？实际的说，同心合意在哪里？一九八六年二月，我给长老们讲了同心合意的信，息但今天我们中间却有不和。我讲这些信息的时候，并没有盼望在恢复里所有的圣徒都能同心合意。那时，我说我象基甸一样吹起号角，叫一些人与我一同争战，就象基甸和跟随他的人为所有的以色列人争战一样。要同心合意不容易。我们要同心合意，就需要被作到三一神的素质里。

PERFECTED INTO ONE IN THE TRIUNE GOD

In John 14—16 the Lord Jesus revealed that His Body is constituted with the very essence of the Triune God. Then in John 17 He prayed that the believers would be perfected into one (v. 23) so that the church revealed in chapters fourteen through sixteen could be realized. In chapter fourteen the church is signified by the Father's house. In verse 2 the Lord Jesus said, "In My Father's house are many abodes." The Father's house in this verse is not the supposed heavenly mansion. The Father's house is today's church (1 Tim. 3:15). In the Father's house there are many abodes, many members. The many abodes are the many members of the Body of Christ. Every member is an abode. The Father's house is constituted with the essence of the Triune God. In chapter fifteen is the vine tree with all its branches. This vine tree is the organism of the Triune God. The vine and the branches are an organism to glorify the Father by expressing the riches of the divine life. In chapter sixteen is the newborn child. This is a corporate child comprising the Son of God in His humanity as the Head and all the chosen and redeemed ones as the Body. According to Acts 13:33 and 1 Peter 1:3 this child was born in Christ's resurrection. Christ as the embodiment of the Triune God in His humanity was born in resurrection. That birth included all of God's chosen and Christ's redeemed ones. After the Lord unveiled the Father's house, the vine tree with the branches, and the newborn child, He prayed for all of us to be one. For the house of the Father, for the vine tree with all its branches, and for the newborn child, there is the need of oneness.

In John 17:21-23, the Lord Jesus prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one." The oneness needs to be perfected in the Triune God. We need to be perfected in the Father, in the Son, and in the Spirit so that we can be one. We may declare or even sing that we are all in one accord, but is there the one accord among us today in the recovery? Practically speaking, where is the one accord? In February of 1986 I gave messages on the one accord to the elders, but today there is disaccord among us. When I spoke these messages, I did not have the expectation that all the saints in the recovery could be in one accord. During that time, I said that I was like Gideon sounding the trumpet for some to fight with me just like Gideon and his men fought the war for all of Israel. It is not easy to have the one accord. To be in one accord we need to be worked into the very essence of the Triune God.

整个宇宙中，在地上并在诸天之上，都没有同心合意，没有一。这是因为在神的创造里有了背叛。首先是路西弗带领众天使背叛，这背叛是会传染的。天使的背叛注入人类，使整个宇宙成了不和的宇宙。地上的人试着要联合，但不和却占了优势。历史告诉我们，这地上的众首领想要形成国际联盟，却没有成功。后来成立了联合国；但事实上这地上的列国仍然没有联合，只有分裂。战争与不和占据了这地。

我们天然的血是绝不能联合的血。只要我们是天然的，只要我们在旧人里、在自己里、在我们的血里，就不会有同心合意。同心合意乃是在耶稣这位三一神的具体化身里。主在约翰十七章的祷告启示，只有在三一神里才有一。我们在自己里面不可能成为一。在我们天然的人里没有一的能力。甚至在家庭生活中，我们在我们天然的人里也不能成为一。一乃是在三一神里。只有三一神是一。祂是三，但祂也是一。一乃是在祂的里面。

约翰十四至十七章的“在…里”实际上是很重要的辞。在约翰十四章主耶稣说，祂在父里面，父在祂里面。（约十四 10。）在这章的三节，祂说，“我就再来接你们到我那里，我在哪里，叫你们也在哪里。”如约翰十七章二十一节所启示的，主在父里面，祂要祂的门徒也在父里面。借着祂的死与复活，祂将门徒带到祂自己里面。祂既在父里面，他们在祂里面也就在父里面。因此，祂在哪里，祂的门徒也在哪里。在约翰十四章主也启示，在复活里，实际的灵要在我们里面。（约十四 17。）在十四章二十节祂说，在复活那日，门徒就知道“我在我父里面，你们在我里面，我也在你们里面。”我们的救恩乃是在三一神里面。在三一神之外，我们没有救恩。救赎、圣别、与一切正面的事物都在三一神里面。我们需要在三一神里被成全成为一。

按照保罗在以弗所四章所写的，我们必须达到一。身体的头赐下恩赐—使徒、申言者、传福音者、牧人和教师—以成全圣徒、装备圣徒、供给圣徒、供应圣徒、并以圣徒所需要的支持他们，使他们可以作这些恩赐所作同样的事。何时有一种成全，召会就是在达到一的路上。只要圣徒没有被有恩赐的人成全，我们就不是在达到一的路上。恩赐必须继续不断的成全圣徒，直到我们都达到一。

In the entire universe, on the earth and in the heavens, there is no one accord, no oneness. This is because in God's creation there was a rebellion. First there was a rebellion by the angels led by Lucifer, and this rebellion was contagious. The angelic rebellion was infused into mankind, so the entire universe became a universe of disaccord. The peoples of the earth may try to be united, but disaccord prevails. History tells us that the leaders of this earth tried unsuccessfully to form the League of Nations. Later the United Nations was established. But the fact remains that the nations of this earth are not united but divided. War and disaccord prevail on this earth.

Our natural blood is a blood that can never be united. As long as we are natural, as long as we are in the old man, as long as we are in ourselves, as long as we are in our blood, there is no one accord. The one accord is in Jesus, who is the very embodiment of the Triune God. The Lord's prayer in John 17 reveals that there is oneness only in the Triune God. It is impossible for us to be one in ourselves. There is no capacity for oneness in our natural man. Even in our family life, there cannot be oneness in our natural man. Oneness is in the Triune God. Only the Triune God is one. He is Three, yet He is One. Oneness is in Him.

The little word “in” is actually a very big word in John 14—17. In John 14 the Lord Jesus said that He is in the Father and that the Father is in Him (v. 10). In verse 3 of this chapter He said, “I am coming again and will receive you to Myself, that where I am you also may be.” The Lord is in the Father, and He wanted His disciples also to be in the Father as is revealed in John 17:21. Through His death and resurrection, He brought His disciples into Himself. Since He is in the Father, they are also in the Father by being in Him. Hence, where He is, the disciples are also. In John 14 the Lord also revealed that in resurrection the Spirit of reality would be in us (v. 17). In verse 20 He said that in the day of resurrection the disciples would know “that I am in My Father, and you in Me, and I in you.” Our salvation is in the Triune God. Outside the Triune God, there is no salvation. Redemption, holiness, and every positive thing are in the Triune God. We need to be perfected into one in the Triune God.

According to Paul's writing in Ephesians 4, we have to arrive at the oneness. The Head of the Body gives the gifts—the apostles, prophets, evangelists, shepherds and teachers—to perfect the saints, to equip the saints, to furnish the saints, to supply the saints, and to support the saints with whatever they need that they may do the same things that the gifted persons do. When there is this kind of perfecting, the church is on the track to arrive at the oneness. As long as the saints are not being perfected by the gifted persons, we are not on the way to arrive at the oneness. The perfecting by the gifts has to be continuously going on until we all arrive at the oneness.

我们怎能成为一？我们都需要被成全。在约翰十七章主耶稣向父祈求，使我们在三一神里被成全成为一，象三一神是一样。保罗告诉我们，身体的头赐下恩赐以成全圣徒，直到我们众人都达到一。主耶稣和使徒保罗都说同样的事。在主恢复中的圣徒不在达到一的路上，因为我们需要被成全的情形和光景里。我们需要被成全，使我们可以达到一的路上。约翰十四章父的家，十五章葡萄树及其枝子，与十六章新生的孩子，都需要一。主在约翰十七章为着一祷告，使徒保罗在以弗所四章也渴望达到一。保罗教导我们，教训我们说，众圣徒需要被成全，使众人都可以在达到这一的路上。

照生命树喂养圣徒， 以成全他们

在恩赐的成全里，所有的圣徒都需要长大。成全圣徒最重要的事乃是喂养他们。母亲抚养孩子，不仅借着教导，也借着喂养。母亲喂养孩子的时候，也可以教导他们。孩子若不听从母亲，母亲可以告诉他们，她不给他们吃。他们若守规矩，就可以吃。他们若不守规矩，就不准吃。训练人最好的方法就是喂养。我们若是恩赐——使徒、申言者、传福音者、牧人和教师——就必须学习怎样喂养圣徒，以成全他们。饥饿的圣徒需要人以基督为生命供应，喂养他们。每当我释放信息的时候，总是祷告仰望主，使我能有东西喂养圣徒。圣徒有东西可吃的时候，总是快乐的。成全圣徒最好的路，就是喂养他们，使他们可以长大。在以弗所四章十三节保罗说到长成的人。在十五节他说，我们需要在一切事上长到基督里面。然后在十六节他说，全身叫身体长大，以致在爱里把自己建造起来。保罗强调我们需要长大。

我们喂养圣徒的时候，我们的供应是照着生命树。我们与圣徒所分享的，不该在好坏、对错、是非的范围里。这是善恶知识树的原则，这树乃是神的仇敌撒但的象征。我们只要喂养圣徒。我们不在乎什么是对的，什么是错的。主差我到美国，不是要定罪人，审判人，或告诉人谁是谁非，什么是对什么是错。祂差我到这个国家，是要将祂自己陈明出来。我在美国尽职的这些年间，总是将基督向圣徒陈明出来。让我们都忘记谁是谁非，什么

How can we be one? We all need to be perfected. In John 17 the Lord Jesus prayed to the Father that we would be perfected into one in the Triune God, that we would be one as the Triune God is one. Paul told us that the Head gave the gifts to perfect the saints until we all arrive at the oneness. The Lord Jesus and the apostle Paul spoke the same thing. The saints in the Lord's recovery are not on the way to arriving at the oneness because we are in a situation and condition of needing to be perfected. We need to be perfected so that we may be on the way of arriving at the oneness. For the Father's house in John 14, for the vine tree with the branches in John 15, and for the newborn child in John 16, there is the need of oneness. The Lord prayed for the oneness in John 17, and the apostle Paul aspired to have the oneness in Ephesians 4. Paul instructs us, teaches us, that there is the need of the perfecting of the saints so that all of us may be on the way of arriving at this oneness.

PERFECTING THE SAINTS BY FEEDING THEM ACCORDING TO THE TREE OF LIFE

In the perfecting by the gifts, all the saints need to grow. The main thing in perfecting the saints is to nourish them. Mothers raise their children not just by teaching them but by feeding them. While the mothers are feeding their children, they may also teach them. If the children do not listen to their mother, the mother may tell them that she will not let them eat. If they behave, they can eat. If they do not behave, they do not get to eat. Feeding is the best way to train people. If we are the gifts—the apostles, prophets, evangelists, shepherds and teachers—we must learn how to perfect the saints by feeding them. The hungry saints need to be nourished with Christ as their life supply. Whenever I give a message, I pray and look to the Lord that I can have something to feed the saints. The saints are happy when they have something to eat. The best way to perfect the saints is to feed them that they may grow. In Ephesians 4:13 Paul mentions a full-grown man. In verse 15 he says that we need to grow up into Christ in all things. Then in verse 16 he says that all the Body causes the growth of the Body unto the building up of itself in love. Paul emphasized our need to grow.

When we feed the saints, our ministry is according to the tree of life. What we share with the saints should not be in the realm of good or evil, right or wrong, yes or no. This is in the principle of the tree of the knowledge of good and evil, a symbol of God's enemy, Satan. We just want to feed the saints. We do not care for what is right or what is wrong. The Lord did not send me to the United States to condemn people, to judge people, or to tell people who or what is right or wrong. He sent me to this country to present Him. In all the years that I have ministered in the United States, I have presented Christ to the saints. Let us all forget about who is right or who is wrong,

是对什么是错。我们需要忘记过去，照着生命树，与主并在主里一同往前。

因为我们在召会生活中彼此是那么亲近，圣徒间就容易发生摩擦。爱时常制造问题。丈夫和妻子因为彼此很接近，就常有摩擦。因为我们一起在召会生活中多年，我们之间也有摩擦。这就是为什么我们需要主的怜悯和祂够用的恩典。我们不该在意谁对谁错。我常犯错。许多时候我觉得我就是错误的总和。我的妻子比别人更常看见我犯错。作丈夫的常被他们的妻子改正，因为作妻子的看见她们丈夫所犯的一切错误。事实上，我们众人都是犯错的人。在召会生活中，我们必须以基督作我们的人位，彼此赦免。我们不该在意谁对谁错，我们只该在意生命。我们的生活和服事必须照着生命树。

全身本于祂（元首）

首先，众圣徒在一切事上长到元首里面。然后本于元首，整个身体向众肢体流出生命的供应，为要把身体建造起来。所有神所拣选所救赎的人迟早会达到一个地步，就是在一切事上长到元首里面。在这生长里，生命的供应就分赐给众肢体，好建造基督的身体。我已学到秘诀，把基督作生命的供应分赐给圣徒。我还要更多的学习；这样，我就能给人更多生命的供应。我的负担不是给圣徒更多的教导、更多的知识、和更多的解经。我的负担乃是更多分赐基督作生命的供应。我盼望我们都能留意分赐基督作生命的供应，忘了那些对错、善恶、是非。让我们忘了善恶、对错、是非，只在意基督作我们的生命和生命的供应。

有了元首作源头，全身就向众肢体流出生命的供应，为要把身体建造起来。当我们肉身的的一个肢体受伤，我们的身体就用生命的供应支持那受伤的部分。在基督的身体里，我们该作同样的事。基督身体的一个肢体软弱或受伤，我们不该谈论这肢体，不该批评或定罪他。我们该用生命的供应支持那受伤的肢体。我们将生命的供应分赐给有需要的肢体，在于我们长到元首里有多少。我们分赐给人的生命供应，在于我们自己从元首接受的生命供应有多少。我若没有从元首接受供应，又能用什么供应别的肢体？我们必须在一件事上长到祂里面，使

about what is right or what is wrong. We need to forget about the past and go on together with the Lord and in the Lord according to the tree of life.

Because we are so closely related to one another in the church life, there is always friction among the saints. Love always creates problems. Because a husband and wife are close to one another, there are times of friction between them. Because we have been together in the church life for many years, there is also friction among us. This is why we need the Lord's mercy and His sufficient grace. We should not care for who is right or who is wrong. I always make mistakes. Many times I feel that I am the totality of mistakes. My wife sees the mistakes that I make more often than anyone else. The husbands are frequently corrected by their wives. This is because the wives see all the mistakes that their husbands make. Actually, all of us are mistaken people. In the church life we have to take Christ as our person to forgive one another. We should not care for who is right or who is wrong. We should only care for life. Our living and our ministry must be according to the tree of life.

OUT FROM WHOM (THE HEAD) ALL THE BODY

First, all the saints have to grow up into the Head in all things. Then out from the Head, the whole Body issues the life supply to all the members for the building up of the Body. Sooner or later, all God's chosen ones, God's redeemed ones, will arrive at the point where they all have grown up into the Head in all things. In this growth the life supply is dispensed to all the members for the building up of the Body. I have learned the secret of dispensing Christ as the life supply to the saints. I am still trying to learn more; then I can afford even more life supply. I do not have the burden to give the saints more teaching, more knowledge, and more biblical interpretations. My burden is to dispense more of Christ as the life supply. I hope that we can all take care of dispensing Christ as the life supply and forget about right or wrong, good or evil, yes or no. Let us forget about good or evil, right or wrong, and yes or no, and only care for Christ as our life and our life supply.

With the Head as the source, all the Body issues the life supply to all the members for the building up of the Body. When a member of our physical body gets hurt, the rest of our body supports that wounded part with the life supply. In the Body of Christ, we should do the same thing. If a member of the Body is weakened or hurt, we should not talk about this member, criticize him, or condemn him. We should support that wounded member with the life supply. For us to dispense the life supply to the needy members depends upon how much we have grown up into the Head. The life supply that we dispense to others depends upon how much of the life supply that we ourselves have received from the Head. If I do not receive the supply from the Head, how can I have anything with which to support the other members? We have to grow up into Him

我们可以得着生命的供应。然后我们就有生命的供应分赐给人，并以此供应人。

紧密联络在一起 并结合在一起

基督身体的肢体需要紧密的联络在一起，并结合在一起。我们借着节紧密的联络在一起，并借着每一部分结合在一起。我们的肉身有两类肢体——关节和每一部分，基督的身体也一样。身体的节需要联络，身体的每一部分需要结合。石造的物质建筑里，也有联络和结合。建筑的骨架需要紧密的联络在一起。石头叠合交织在一起就是结合。建筑物的石头乃是叠合交织的摆在一起。基督身体的节紧密的联络在一起，每一部分也交织在一起。我们必须蒙拯救，脱离个人主义和分离的思想。在新约里没有这样的事。

节紧密的联络在一起，就是协调的联接在一起，并紧密的配合在一起。我们肉身的关节该协调的联接在一起，并紧密的配合在一起。不然，我们的身体会很痛苦。有些人在召会中乃是节。圣经告诉我们，彼得、雅各与约翰这些弟兄都是召会的柱石，（加二 9，）就是节。节应当协调的联接在一起，然后才有建造的可能。使徒、申言者、传福音者、牧人和教师若不是一，基督的身体怎能建造起来？节必须协调、紧密的联络在一起，这样基督的身体才能行动。

基督身体的每一部分也需要结合在一起，就是借着生命的长大坚固的紧结在一起。结合在一起就是交织成为一体。石造建筑的每块石头，因着坚固的紧结一起而交织、结合在一起。我们在基督的身体里，借着生命的长大就结合在一起，坚固的紧结在一起。基督身体的一些肢体若需要医治，是要因着生命的长大得医治。我们越责备、定罪人，越与人辩论或争论，创伤就越加多。叫我们从责备、定罪、辩论和争论中转出来最好的路就是呼喊“哦主耶稣”。我们需要忘记对错、善恶和是非，回到“哦主耶稣！”我们若一起来呼求主名，就会享受生命树，远离善恶知识树。呼求主名以享受基督作我们生命的供应，结果乃是生命的长大。联络与结合是出于

in all things so that we may receive the life supply. Then we will have the life supply to dispense to others and to support others with.

BEING JOINED CLOSELY TOGETHER AND BEING KNIT TOGETHER

The members of the Body need to be joined closely together and knit together. We are joined closely together by the joints, and we are knit together by each one part. In our physical body we have two classes of members—the joints and all the parts. It is the same with the Body of Christ. For the joints of the Body, there is the need of joining. For the parts of the Body, there is the need of knitting. In a physical building of stones, there is also the joining and the knitting. The frames of the building need to be joined closely together. The knitting is the interweaving of the stones. The stones of the building are put together by being interwoven. The joints of the Body of Christ are joined closely together, and all the parts of the Body are interwoven together. We have to be rescued from the thought that we can be individualistic and separated. There is not such a thing in the New Testament.

For the joints to be joined closely together is for them to be articulated and fitted closely together in harmony. The joints of our physical body should be articulated and fitted closely together in harmony. If they are not, our physical body will be in pain. Some in the church are the joints. The Bible tells us that brothers such as Peter, James, and John were the pillars of the church (Gal. 2:9), the joints. The joints should be articulated in harmony. Then there is the possibility of the building up. If the apostles, prophets, evangelists, shepherds and teachers are not one, how can the Body be built up? The joints must be joined closely together in harmony. Then the Body can act.

There is also the need for each one part of the Body to be knit together, which is to be compacted together solidly through the growth in life. To be knit together is to be interwoven to become one entity. Every piece of stone in a stone building has been interwoven together, knit together, by being compacted together in a solid way. In the Body of Christ, we are being knit together, being compacted together solidly, through the growth in life. If certain members of the Body need healing, this healing will take place by the growth in life. The more that we rebuke others, condemn others, reason with others, or argue with others, the more wounds there are. The best way to turn from our rebuking, condemning, reasoning, and arguing is to call “O Lord Jesus.” We need to forget about right or wrong, good or evil, and yes or no and come back to “O Lord Jesus!” If we come together to call on the name of the Lord, we will enjoy the tree of life and stay away from the tree of the knowledge of good and evil. Calling on the name of the Lord to enjoy Christ as our life

生命的长大。我们必须学习用滋养服事圣徒，使他们凭着这样的滋养得以长大。

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。借着每一丰富供应的节，意思就是借着以弗所四章十一节所列，每一有恩赐的人。这丰富的供应乃是基督特别的生命供应。为了节的联络，与每一部分的结合，我们需要将丰富的供应服事并分赐到所有的节和每一部分。借着基督这丰富的供应，基督身体所有的肢体就都得着喂养，使他们借以在生命中长大。联络和结合都是借着生命的长大而有的。

结合在一起乃是借着每一部分依其度量而有的功用，就是借着基督身体每一肢体依其度量而有的功用。节乃是有恩赐的人，每一部分是指基督身体的每一肢体。每一肢体都有功用，所以每一肢体都有度量。我们必须依我们的度量在属灵的生命中尽功用并行动。所有肢体真实的结合都是来自每一部分依其度量而有的功用。我们需要照着林前十四章十六节所启示的来聚会，使每一部分可以依其功用得着成全并发展。基督教聚会的方式只能建造会，却不能借着所有肢体依其度量尽功用而建造基督的身体。

叫身体渐渐长大， 以致把自己建造起来

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，全身就紧密的联络在一起并结合在一起，便叫身体渐渐长大。全身叫身体渐渐长大。这对我们的肉身也是真实的。我们的身体若得着合式的喂养，并健康的尽功用，便叫我们的身体在生命中长大，这会带进我们身体的建造。母亲喂养她的孩子，却不能叫她的孩子长大。孩子的口接受食物，他的胃消化食物。食物随即给他的身体吸收，这便叫身体长大。孩子的身体叫自己长大。同样的，基督的身体也叫自己渐渐长大，把自己建造起来。

supply issues in the growth in life. The joining and the knitting come from the growth in life. We must learn to serve the saints with some nourishment with which they may grow.

THROUGH EVERY JOINT OF THE RICH SUPPLY AND THROUGH THE OPERATION IN MEASURE OF EACH ONE PART

The Body is fitted and knit together through every joint of the rich supply and through the operation in measure of each one part. Through every joint of the rich supply means through every gifted person, as listed in Ephesians 4:11. This rich supply is the particular life supply of Christ. For the joining of the joints and for the knitting of each one part, we need to minister, to dispense, the rich supply to all the joints and to each one part. By this rich supply of Christ, all the members of the Body will get the nourishment with which they will grow in life. The joining and the knitting come through the growth in life.

The knitting together is through the operation in measure of each one part, that is, through the operation in measure of every member of the Body of Christ. The joints are the gifted persons, and each one part refers to every member of the Body of Christ. Every member has a function, so every member has a measure. In our measure, we have to operate, to function, to move, and to act in our spiritual life. The real knitting of all the members comes from the operation of each one part in his measure. We need to meet according to what is revealed in 1 Corinthians 14:26 so that each one part may be perfected and developed in his function. The way to meet in Christianity can only build up a congregation. It cannot build up the Body by all the members exercising their function in their measure.

CAUSING THE GROWTH OF THE BODY UNTO THE BUILDING UP OF ITSELF

Through every joint of the rich supply and through the operation in measure of each one part, all the Body, joined closely together and knit together, will cause the growth of the Body. All the Body causes the growth of the Body. This is also true with our physical body. If our physical body takes in the proper nourishment and functions in a healthy way, it will cause our body to grow in life. This will result in the building up of our body. A mother feeds her child, but she cannot cause her child to have the growth. The child's mouth takes in the food, and his stomach digests the food. Then the food is assimilated by his body, and this causes the growth. The child's body causes itself to grow. In like manner, the Body of Christ causes the growth of itself for the building up of itself.

我们已经指出，在马太十六章十八节主耶稣说，“我要把我的召会建造…”。有些人可能以为主既这么说了，就不再需要别的人建造召会。但我们需要领会，主耶稣不是直接的建造召会。祂建造召会，乃是借着祂这元首所赐的恩赐。恩赐建造基督的身体，乃是借着喂养成全所有的肢体。然后所有得喂养、得成全的肢体，就直接建造基督的身体。这里有三层的建造：元首的建造是赐恩赐，恩赐的建造是成全圣徒，然后得成全的圣徒直接建造基督的身体，这样便叫身体长大。因着我们的光景与这启示不相配，所以我们不能就此满意。

因着我看见我们需要改变召会生活的实行，使其能与圣经所启示的相配，我就在一九八四年十月回到台北。自一九八四年起，我在台北的三年半期间，释放了许多关于三一神与基督的信息。我也研究了恢复中的光景，为要使我们能被带到那为着建造基督的身体，合乎圣经之聚会与事奉的路上。我能释放多少我所看见的，在于圣徒能接受多少。我们将哪一类食物服事给人，在于他的健康状况。医院中的病人照着他们的情形而有不同的饮食。圣徒的光景若不健康，我就不能用某些食物服事他们。

一九八七年在德州欧文冬季训练里，我告诉圣徒，我们必须渐进而积极的走合乎圣经的路。（见“为着建造基督的身体那合乎圣经之聚会与事奉的路”第二十九章。）主会渐进而积极的作出祂所要的。祂会成全祂的召会，绝对照着圣经而事奉、行动、享受祂、并聚在一起。为了建造基督的身体，我们需要照着林前十四章二十六节所启示的来聚会。

在爱里—在神与基督 用以爱我们的神圣之爱里

基督的身体乃是在爱里把自己建造起来。这是神与基督用以爱我们的神圣之爱。我们用这神圣的爱转来爱神与基督。我们用主爱我们的爱来爱主，我们也用这爱彼此相爱。基督身体上所有的肢体都该用神圣的爱彼此相爱。在约翰福音里，主非常关心一，并关心我们彼此的相爱。在约翰十三章三十四节主耶稣说，“我赐给你们一条新诫命，乃是叫你们

We have pointed out that in Matthew 16:18 the Lord Jesus said, “I will build My church.” Some may think that because the Lord Jesus said this, there is no need of anyone else to build the church. But we need to realize that the Lord Jesus does not build the church directly. He builds His Body through the gifts given by Him as the Head. The gifts build the Body by their nourishment, their perfecting, of all the members. Then all the nourished members, the perfected members, build the Body directly. There are three levels of building: the Head’s building is to give the gifts, the gifts’ building is to perfect the saints, and then the perfected saints build the Body directly, thus causing the Body to grow. Because our situation does not match this revelation, we cannot be content.

I returned to Taipei in October of 1984 because I realized that we needed a change in our practice of the church life so that it could match what is revealed in the Scriptures. During the three and a half years that I was in Taiwan beginning in 1984, I gave many messages on the Triune God and on Christ. I also studied our situation in the recovery with a view that we could be brought into the scriptural way of meeting and serving for the building up of the Body of Christ. What I can release of what I have seen depends upon how much the saints can receive. What kind of food we serve a person depends upon the situation of his health. The patients in a hospital have different diets according to their situation. I cannot serve the saints with certain food if their condition is not healthy.

In the winter training of 1987 in Irving, Texas, I told the saints that we have to take the scriptural way gradually and positively (see chapter twenty-nine of The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ). Gradually and positively, the Lord will work out His desire. He will perfect His church to serve, to act, to enjoy Him, and to meet together absolutely according to the Scripture. We need to meet according to what is revealed in 1 Corinthians 14:26 for the building up of the Body of Christ.

IN LOVE—IN THE DIVINE LOVE, WITH WHICH GOD AND CHRIST LOVE US

The Body builds up itself in love. This is the divine love, with which God and Christ love us. We love God and Christ in return with the divine love. We love the Lord with the very love with which He loves us. With this love we also love one another. All the members of the Body should love one another with the divine love. In the Gospel of John, the Lord Jesus was very concerned for the oneness and for our loving one another. In John 13:34 the Lord Jesus says, “A new commandment I give to you, that you love one

彼此相爱，正如我爱你们，为使你们也彼此相爱。”在约翰十五章主启示，枝子需要彼此相爱，好在结果子的事上彰显神圣的生命。（约十五 12～17。）为着建造基督的身体，我们必须在一神里成为一，也必须用神圣的爱彼此相爱。

another, even as I have loved you, that you also love one another.” In John 15 the Lord reveals that the branches need to love one another to express the divine life in fruit-bearing (vv. 12-17). We must be one in the Triune God and we must love one another with the divine love for the building up of the Body of Christ.