

3058 世界局势 与主行动的方向

著者：李常受

ISBN: 957-513-259-9

◎简介

全书共四章，论到世界局势最近的改变，与主今日在祂恢复中之行动所需要的适当方向。在此之后即有开展至前苏联各地的福音行动，使主的见证扩展到俄国及欧洲各地。

说明

本书是由李常受弟兄于一九九一年五月二十五至二十七日在美国加州安那翰国殇节周末特会所释放的信息集成。

◎目录

◎目录附纲要

- 第一章 世界局势最近的改变，与主今日在祂恢复中之行动所需要的适当方向
- 第二章 为着主的恢复和复兴，需要传布神圣的真理
- 第三章 我们的责任——传布神圣的真理，特别传布到世界极重要的部分去
- 第四章 在欧洲国家扩展主恢复的路

The World Situation and the Direction of the Lord's Move

PREFACE

This small book is composed of messages given by Brother Witness Lee in the Memorial Day weekend conference in Anaheim, California on May 25-27, 1991.

CONTENTS

CONTENTS WITH OUTLINE

- 1. The Recent Changes in the World Situation and the Need of an Appropriate Direction for the Lord's Move in His Recovery Today
- 2. The Need of the Spreading of the Divine Truths for the Lord's Recovery and Restoration
- 3. Our Responsibility for the Spreading of the Divine Truths, Especially to the Crucial Parts of the World
- 4. The Way to Spread the Lord's Recovery in the Countries of Europe

◎目录附纲要

第一章 世界局势最近的改变，与主今日在祂恢复中之行动所需要的适当方向

- 一个历史的事实—世界局势总是主在地上行动的指标
- 轮中套轮—主在我们行动里的行动
- 世界当前的局势
 - 欧洲已经形成一个局势
 - 苏俄已经形成一个局势
 - 阿拉伯国家已经形成一个局势，与以色列作对
 - 远东国家已经形成一个局势
 - 美国成为一个特别的局势，与每一个局势，特别是与以色列，都是友好的
- 当前世界局势的影响因素
 - 美国在财经、政治、和军事上领头
 - 欧洲在财经、政治、和军事上合作
 - 远东主要在财经上合作
- 主的恢复当前的扩展
 - 开始于远东且正在那里成长
 - 被带到美国，且在美国生根长大
 - 在欧洲仍是在创始阶段
- 欧洲的重要
 - 欧洲在其地理位置上，在其人民上，在其历史文化上，并在其能力的度量上，对当前世界的局势都是极重要的
 - 在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家和种族都更为关键和重要—砸碎大人像的两脚，就是砸碎整个人的政权

CONTENTS WITH OUTLINE

Chapter One: The Recent Changes In The World Situation And The Need Of An Appropriate Direction For The Lord's Move In His Recovery Today

- A Historical Fact—The World Situation Has Always Been The Indicator Of The Lord's Move On Earth
- The Wheel Within The Wheel—The Lord's Move In Our Move
- The Present Situation Of The World
 - Europe Having Been Formed into One Situation
 - Russia Having Been Formed into One Situation
 - The Arab Countries Having Been Formed into One Situation against Israel
 - The Far East Countries Having Been Formed into One Situation
 - The United States Standing as a Particular Situation That Is Friendly with Every Situation, Especially with Israel
- The Influential Factors Of The Present Situation Of The World
 - The United States Taking the Lead in Finance, Politics, and Military
 - Europe Cooperating in Finance, Politics, and Military
 - The Far East Cooperating Mainly in Finance
- The Present Spreading Of The Lord's Recovery
 - Initiated in the Far East and Growing There
 - Brought to and Rooted in the United States for Growth
 - Still in the Stage of Initiation in Europe
- The Importance Of Europe
 - Europe, in Its Geographical Location, in Its People, in Its Culture in History, and in Its Capacity in Ability, Being Crucial to the Present Situation of the World
 - Europe, in the Consummation of the Fulfillment of the Vision concerning the Great Human Image in Daniel 2, Being Also More Vitally Crucial Than Any Other Country and Race—the Crushing of the Two Feet of the Great Human Image Being the Crushing of the Entire Human Government

第二章 为着主的恢复和复兴，需要传布神圣的真理

- 在圣经里的神圣启示—圣经的文字
- 圣经的翻译—主耶稣对人说话时所用的旧约圣经，不是原文，乃是希腊文翻译，就是七十士译本
- 圣经的解释
- 对圣经的明白—因此，必须借着研读翻译的和解开的圣经，学习神圣的真理
- 解经的历史
 - 在教父的时期
 - 在改教的时期
 - 在英国弟兄们的时期
 - 从主的恢复在我们中间开始，直到现在的这一时期
 - 解经是从三一神和基督论开始，并且一直继续，如今已达到了新耶路撒冷
- 为着主的恢复和复兴，需要传布解明的神圣真理

第三章 我们的责任—传布神圣的真理，特别传布到世界极重要的部分去

- 基督教在神圣真理这事上的情形
 - 天主教是异端的
 - 更正教各公会肤浅错谬的
 - 弟兄们以认识圣经著称，但在认识真理上已经衰残了
 - 灵恩派是野的，没有任何支配的原则
 - 自由团体太自由，轻率而混杂
 - 主的恢复满了神圣的真理，但在真理的应用上不够，在真理的传布上太慢

Chapter Two: The Need Of The Spreading Of The Divine Truths For The Lord's Recovery And Restoration

- The Divine Revelation In The Holy Writings—The Writings Of The Holy Bible
- The translation of the holy writings—the Old Testament used by the Lord Jesus in his speaking to the people was not in the original language, but was a Greek translation, the Septuagint version
- The Interpretation Of The Holy Writings
- The understanding of the holy writings—Hence, the learning of the divine truths by studying the translated and interpreted Holy writings is necessary
- The History Of The Interpretation Of The Bible
 - In the Time of the Church Fathers
 - In the Time of the Reformation
 - In the Time of the British Brethren
 - In the Time from the Initiation of the Lord's Recovery among Us until Now
 - The Interpretation Which Began from the Trinity and Christology and Has Been Continuing until It Has Now Reached the New Jerusalem
- The Need Of The Spreading Of The Understood Divine Truths For The Lord's Recovery And Restoration

Chapter Three: Our Responsibility For The Spreading Of The Divine Truths, Especially To The Crucial Parts Of The World

- Christianity's Condition In The Matter Of The Divine Truths
 - The Catholic Church Being Heretical
 - The Protestant Denominations Being Superficial and Erroneous
 - The Brethren Being Famous in Knowing the Bible, but Fading in Knowing the Truths
 - The Pentecostals Being Wild and without Any Controlling Principle
 - The Free Groups Being Too Free and Careless in Mixtures
 - The Lord's Recovery Being Full of the Divine Truths, but Inadequate in the Application of the Truths and Slow in the Spreading of the Truths

- 主对祂的恢复，在神圣真理上的赐给和托付
 - 主已经将祂神圣的启示，从祂永远经纶的立定，到祂永远目标的终极完成——新耶路撒冷，都向我们开启
 - 主已经将祂话语的职事托付给我们
 - 主已经为我们预备了绝佳的环境，好释放祂的神圣启示
 - 主对我们当前的吩咐应该是：你们要去，教导万民，使这世代得以终结
- 传布福音（包括真理）起初的榜样
 - 不是借着使徒们，乃是借着移出的门徒
 - 不是等到福音在圣地传遍了
 - 第一次提到为着传布福音的移民，乃是传布福音（包括神圣真理）的基本原则
- 看见主在祂恢复中的异象，并答应祂吩咐的呼召
 - 我们向主的奉献和绝对，需要重新被挑旺
 - 起来跟从主当前的行动，并且调整我们自己合于祂的规律，好合乎祂使用

第四章 在欧洲国家扩展主恢复的路

- 不是借着工作，也不是借着运动，乃是借着移出
 - 有些人移居那里活主，并全时间事奉主
 - 有些人移居那里就业或作生意，并事奉主
 - 有些人移居那里读书，并事奉主
 - 所有的人都从主接受负担，并从主得着清楚的指引
- 在头一步，主要的是去东德和苏俄
 - 移民到有大专院校可以给我们作工的主要城市
 - 以至少四位圣徒为一队前去，其中包括一对三十至五十岁之间的夫妇，聚会就可以在他们家里开始
- 生活、工作、事奉、并聚会之路
 - 在十字架下，在复活里过生活

- The Lord's Gift And Commission To His Recovery In The Divine Truths
 - The Lord Having Opened to Us His Divine Revelation from the Making of His Eternal Economy to the Consummation of His Eternal Goal—the New Jerusalem
 - The Lord Having Commissioned Us with the Ministry of His Word
 - The Lord Having Provided Us with the Marvelous Environment for the Release of His Divine Revelation
 - The Lord's Present Charge to Us Should Be: Go and Teach the Nations That the Present Age May Be Consummated
- The Initial Example Of The Spreading Of The Gospel, Including The Truths
 - Not by the Apostles but by the Migrated Disciples
 - Not Waiting for the Completion of the Gospel in the Holy Land
 - The First Mentioning of Migration for the Spreading of the Gospel Being the Basic Principle for the Spreading of the Gospel, Including the Divine Truths
- Seeing The Vision Of The Lord In His Recovery And Answering The Call Of His Charge
 - Our Consecration and Absoluteness for the Lord Needing to Be Rekindled
 - Rising Up to Follow the Lord in His Present Move and Having Ourselves Adjusted to His Regulations to Be Useful to Him

Chapter Four: The Way To Spread The Lord's Recovery In The Countries Of Europe

- Not By A Work Nor By A Movement But By Emigration
 - Some Emigrating There to Live the Lord and Serve the Lord Full-time
 - Some Emigrating There to Take a Job or Do a Business and Serve the Lord
 - Some Emigrating There to Study in a School and Serve the Lord
 - All Being Burdened by the Lord and Having a Clear Guidance from the Lord
- Going Mainly To East Germany And Russia In The First STEP
 - To Emigrate to the Leading Cities That Have Colleges or Universities for Us to Work On
 - To Go in a Team of at Least Four Saints, Including a Couple between the Ages of Thirty and Fifty, in Whose Home the Meetings Will Begin
- The Way To Live, To Work, To Serve, And To Meet
 - To Live a Life in Resurrection under the Cross

- 借着传高品的福音、教导较深的真理、并见证基督徒的经历，接触人而作工
- 照着神圣的启示，在灵里事奉
- 照着新约中所启示神命定之路聚会

■ 关于和圣徒交通的事

- 我们的聚会是以基督身体唯一的一为立场；在聚会里，我们无条件接纳一切在基督里的真信徒
- 若有需要，我们也参加以基督身体唯一的一为立场的基督徒聚会，而不去调整、改正、或改进他们事奉和聚会的方式

■ 关于我们生活需要的供应

- 全时间者乃是凭信心过生活，信靠主顾到他们的需要，并接受主借着众圣徒和众召会所给的供应
- 不是在任何一面受任何人或任何召会所雇用的

■ 保守基督身体的一，并维持基督身体里美好的次序

- 保守基督身体在地方上和宇宙中唯一的一
 - 定罪任何一种的分裂
 - 避开那些制造分裂的人
- 维持基督身体里美好的次序
 - 弃绝任何一种的独裁
 - 彼此服从

■ 我们将有四个月的特别训练，在以下的事上，预备并装备有负担的人，包括全时间者、带职业或作生意者、以及学生

- 在外国语文上
- 在神圣真理上
- 在生活为人上
- 在个人接触上

■ 实行同心合意

- To Work by Contacting People in Preaching the High Gospel, in Teaching the Deeper Truths, and in Testifying the Christian Experience
- To Serve in the Spirit according to the Divine Revelation
- To Meet according to the God-ordained Way as Revealed in the New Testament

■ Concerning The Matter Of Fellowship With The Saints

- In Our Meetings, Which Are Grounded on the Unique Oneness of the Body of Christ, Receiving All Real Believers in Christ without Any Terms
- Attending, if Necessary, the Christian Meetings Which are Grounded on the Unique Oneness of the Body of Christ, without Trying to Adjust, Correct, or Improve the Way of Their Service and Meeting

■ Concerning The Supply Of Our Necessities

- The Full-Timers Living a Life by Faith, Trusting in the Lord for Their Necessities, and Receiving the Lord's Supply through the Saints and the Churches
- Not as Being Hired in Any Sense by Anyone or by Any Church

■ Keeping The Oneness Of The Body Of Christ And Maintaining A Good Order In The Body Of Christ

- Keeping the Unique Oneness of the Body of Christ Locally and Universally
 - Condemning Any Kind of Division
 - Turning Away from Those Who Make Divisions

Maintaining a Good Order in the Body of Christ

- By Abandoning Any Kind of Dictatorship
- By Subjecting Ourselves One to Another

■ Having a special training for four months to prepare and equip the burdened ones, including full-timers, those with a job or a business, and students, in the following matters

- In Foreign Languages
- In the Divine Truths
- In the Manner of Life
- In the Personal Contacting of People

■ Practicing The One Accord

第一章

世界局势最近的改变， 与主今日在祂恢复中之行动 所需要的适当方向

读经：以西结书一章十五至十六节，但以理书二章三十四至三十五节。

在本章，我们有负担来看世界局势与主行动的方向。这负担可用以下四句话来表达：

- (一) 唯独认识神的子民，必刚强行事——但十一 32。
- (二) 主恢复里的真理需要传遍全地——参太二四 14。
- (三) 你们要去教导万民——参太二八 19。
- (四) 那些去施教的人，他们的脚踪何等佳美——参罗十 15。

在一九九一年三月以前，我没有想到主的行动要有一个新的方向，但在联合国联军与伊拉克战争之后，我得了深刻的印象。最近这一次与伊拉克的战役，只打了四天又四小时，总共一百个小时。在那次战役之后，我重新思考世界的局势。我们必须思考主现今要我们作什么。主今日在祂恢复中的行动，需要有一个适当的方向，来配合世界局势最近的改变。

最近几年，当我们为了照神命定的路实行召会生活而有所改变时，世界也在改变。因着现今的世局，主今日在祂恢复中的行动需要有一个适当的方向。我们不该认为世界局势最近的改变是毫无意义的。主不仅是宇宙的创造者，也是全世界的掌权者。

巴比伦王尼布甲尼撒学了这个功课，他知道自己不是这地的掌权者，那在诸天之上独一的神才是。（但四 28～37。）在地上有诸天的掌权，世界局势所发生的每件事都

CHAPTER ONE

THE RECENT CHANGES IN THE WORLD SITUATION AND THE NEED OF AN APPROPRIATE DIRECTION FOR THE LORD'S MOVE IN HIS RECOVERY TODAY

Scripture Reading: Ezek. 1:15-16; Dan. 2:34-35

In this chapter we have the burden to see the world situation and the direction of the Lord's move. This burden can be expressed in the following four statements:

- 1) The people who know their God will show strength and take action—Dan. 11:32.
- 2) The truths in the Lord's recovery need to be spread to the whole earth—cf. Matt. 24:14.
- 3) Go and teach all the nations—cf. Matt. 28:19.
- 4) How beautiful are the feet of those who go and teach—cf. Rom. 10:15.

Before March 1991, I had no thought about a new direction for the Lord's move, but right after the war between the allies of the United Nations and Iraq, I received a deep impression. The recent war with Iraq was fought for only four days plus four hours, altogether one hundred hours. Right after that war, I reconsidered the world situation. We have to consider what the Lord wants us to do in this present time. There is the need of an appropriate direction for the Lord's move in His recovery today to match the recent changes in the world situation.

While we have been changing in recent years in order to practice the church life according to the God-ordained way, the world has also been changing. Because of the present situation in the world, there needs to be an appropriate direction for the Lord's move in His recovery today. We should not think that the present changes in the world situation are meaningless. The Lord is not only the Creator of the universe but also the Ruler of the entire world.

Nebuchadnezzar, the king of Babylon, learned this lesson. He came to know that he was not the ruler of the earth but that the unique God, the One in the heavens, is (Dan. 4:28-37). There is the rule of the heavens on earth. Whatever happens in the world

是出于主的。当我们看到今天世界局势的许多改变时，我们应当醒过来。我们的眼睛需要被开启，我们应该运用我们的灵说，“主，在这一切改变之中，你的用意是什么？与我们有什么关系？”

一个历史的事实— 世界局势总是主 在地上行动的指标

世界局势最近有了许多重大的改变。世界局势总是主在地上行动的指标，这是一个历史的事实。有人说圣经是犹太人的历史。然而，这种领会并不完全正确。说圣经中的历史是以以色列为中心是对的，但圣经不只是犹太人的历史，圣经乃是神经纶的历史。以色列一直是神在地上完成祂经纶的中心。神不只关心犹太人的历史，祂更关心祂在地上正在完成的经纶。祂经纶的完成与世界的局势很有关系。

创世记十章记载在洪水之后，地上的列国如何分裂。（参创十 32。）这些列国乃是由有野心的人所建立的，但并不是那么显著。然而有一天，主自己建立了一个国，就是以色列国。摩西带领以色列人出埃及后，约书亚带领他们进入美地。之后，神使用大卫建立了以色列国，他击败了仇敌，建立耶路撒冷城，并为建造圣殿，作为神在地上的家作准备。大卫的儿子所罗门建造了圣殿；以后巴比伦王尼布甲尼撒进来，毁灭了以色列国。

但以理二章记载尼布甲尼撒作了一个梦，但以理讲解了这梦。在这梦里有个大人像，人像的金头表征尼布甲尼撒和他的巴比伦帝国，银的胸膛和膀臂表征玛代波斯帝国，铜的肚腹和腰股表征亚历山大大帝和希腊帝国，铁的腿和脚表征罗马帝国，这像的脚是半铁半泥的，表征罗马帝国倾倒之后，基督第二次来临之前的列国。这像给我们看见地上的四大帝国及其政权。事实上这是一个预言，说明主为着完成祂的经纶，所主宰安排之人类政权的历史。

situation must be something of the Lord. When we see the many changes in today's world situation, we have to wake up. Our eyes need to be opened. We should exercise our spirit to say, "Lord, what do You mean in all of these changes, and what concerns us in all of these changes?"

A HISTORICAL FACT— THE WORLD SITUATION HAS ALWAYS BEEN THE INDICATOR OF THE LORD'S MOVE ON EARTH

There have been many great and recent changes in the world. It is a historical fact that the world situation has always been the indicator of the Lord's move on earth. Some have said that the Bible is a history of the Jews. This understanding, however, is not entirely correct. It is correct to say that the history in the Bible is centered around Israel, but the Bible is not just a history of the Jews. The Bible is a history of God's economy. Israel has been the center of the carrying out of God's economy on earth. God is not interested merely in the history of the Jews. His interest is in His economy which is being carried out by Him on earth. The carrying out of His economy has much to do with the world situation.

Genesis 10 gives a record of how the nations of the earth were divided after the flood (cf. v. 32). These nations were set up by ambitious persons, but they were not that prominent. One day, however, the Lord Himself established a nation, the nation of Israel. After Moses led the children of Israel out of Egypt, Joshua brought them into the good land. Then God used David to establish the nation of Israel by defeating the enemies, by building up the city of Jerusalem, and by preparing for the building up of the temple to be God's house on earth. Later, after David's son, Solomon, built the temple, Nebuchadnezzar, the king of Babylon, came to destroy the nation of Israel.

Daniel 2 records that Nebuchadnezzar had a dream which Daniel interpreted. In that dream there was a great human image. The golden head of this image signifies Nebuchadnezzar and his Babylonian Empire. The breast and arms of silver signify the Medo-Persian Empire. The belly and thighs of brass signify the Grecian Empire with Alexander the Great. The legs and feet of iron signify the Roman Empire. The feet of the image are part iron and part clay, signifying the nations in the period after the fall of Rome and before the second coming of Christ. This image shows the four great empires on earth with their governments. It is actually a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy.

在新约时代开始之前，该撒犹流征服了巴勒斯坦地区。后来他的养子亚古士督在主前二十七年成了罗马帝国第一位正式的该撒。神为着完成祂新约的经纶，大大使用了这个帝国。基督是在亚古士督的时候出生的，也是在罗马帝国时代被钉死的。若没有罗马帝国，基督就无法照着旧约预言的细节而出生，基督也无法照着旧约预言的细节，死在十字架上。基督的生与死都是借着罗马帝国而得以完成。罗马帝国一成立，那就是一个指标，显示神要直接作一些事，来完成祂新约的经纶。

罗马帝国也征服了整个地中海区域，把地中海周围的列国带到罗马帝国政权的控制之下；希腊文成了他们共同的语言，并且罗马帝国到处兴建公路，使旅行方便又安全。这是为着基督死而复活之后福音的传扬作准备。

召会历史也给我们看见，世界局势是主在地上行动的指标。路德马丁的改教得到德国政府大力的帮助和加强。后来在世界的历史中，西班牙成为世界强国。但在十六世纪英国兴起，击败了西班牙无敌舰队，这限制了天主教的传播，并使福音真理得以扩展。在英国的影响之下，福音传遍了全地。

今天主需要祂恢复里的真理被传到全地。美国这块哥伦布所发现地上最后的大陆，正为主使用来为着祂的恢复。这也是在主的主宰之下，为着完成祂新约的经纶。为着更详尽的看见世界局势与主行动之方向的关系，我建议你们读“世界局势与神的行动”一书。在这本书里，我提到主的恢复是主终极的行动，并且美国将成为地上最后的强国，为主使用来完成祂的行动。

自从第一次世界大战结束，我就一直观察世界的局势。我花了一生的时间，以历史为帮助来研读圣经。一九六二年我开始在美国为着主的恢复尽职事，那时我向一些弟兄们指出关于世界局势的三件事。第一，我告诉弟兄们，西方世界活动的中心至终会转到太平洋地区。

Just before the beginning of the new testament age, Julius Caesar conquered the area of Palestine. Later, his adopted son, Augustus, became the first formal Caesar of the Roman Empire in 27 B.C. That empire was greatly used by God in the carrying out of His New Testament economy. It was under Augustus that Christ was born, and it was under the Roman Empire that Christ was crucified. Without the Roman Empire, Christ would have had no way to be born according to the prophetic details of the Old Testament. Furthermore, Christ would have had no way to die on the cross according to the details of the Old Testament prophecies. Christ's birth and death took place through the means of the Roman Empire. When the Roman Empire was formed, that was an indicator that God was going to do something directly to accomplish His New Testament economy.

The Roman Empire also conquered the entire Mediterranean region, bringing all the nations around the Mediterranean Sea under its governmental control, and Greek became its common language. Furthermore, highways were built throughout the Roman Empire to make travel easier and safer. This was a preparation for the spreading of the gospel after Christ's death and resurrection.

The history of the church also shows that the world situation is the indicator of the Lord's move on earth. The Reformation with Martin Luther was greatly strengthened and helped by Germany. Later in world history Spain became the prevailing world power. However, in the sixteenth century England was raised up to defeat the Spanish Armada. This limited the spread of Catholicism and gave a way for the truth of the gospel to be propagated. Under England's influence, the gospel was spread all over the earth.

Today the Lord needs the truths of His recovery to be spread to the whole earth. America, the last great territory on earth, discovered by Columbus, is being used by the Lord for His recovery. This was also under the Lord's sovereignty for the carrying out of His New Testament economy. In order to see more details concerning the relationship between the world situation and the direction of the Lord's move, I would recommend that you read the book entitled The World Situation and God's Move. In this book I mentioned that the Lord's recovery is the Lord's ultimate move and that the United States will be the ultimate power on earth used by the Lord to carry out His move.

I have been observing the world situation since the end of the First World War. I have spent my lifetime studying the Bible with the help of history. I began to minister for the Lord's recovery in the United States in 1962. At that time I pointed out three things to a number of the brothers concerning the world situation. First, I told the brothers that the center of world activity in the West would eventually turn to the area of the Pacific.

过去西方的文化是以地中海为中心，在哥伦布发现美洲之后，开始扩展到大西洋。我告诉弟兄们将来会大西洋扩展到太平洋。第二，我向弟兄们提到，加州至终会成为美国主要的州。那时纽约是最重要的州，称为帝国州。第三，我告诉他们，财经活动原以东岸为中心，要逐渐转移到以西岸为中心。二十九年前我告诉弟兄们这三件事，现在这些事也都发生了。

最近洛杉矶时报有一篇报导，说到世界主要的活动，如何已经从大西洋转到太平洋。这篇报导题出许多统计数字来证明这点。它特别指出远东和美国之间有大量的贸易，这贸易比美国与大西洋对岸各国之间的贸易多百分之五十。美国是这地上为着实现神经纶最终的强国。今天我们是在主为着完成祂新约经纶之恢复的最后阶段里。

轮中套轮— 主在我们行动里的行动

以西结第一章里最大的启示乃是轮中套轮。（结一 15～16。）我们所出版“以西结的异象”一书，说到这个启示。（见该书第七篇。）轮是为着行动。主的行动和我们的行动都是以轮来表征。轮中套轮就是主在我们行动里的行动。神的子民行动，神就行动。若是神的子民没有行动，神也就无法行动。

世界当前的局势

欧洲已经形成一个局势

我们的眼睛需要被开启，看见世界当前的局势。今天欧洲已经形成一个局势。最近从英国到法国，已经有一条隧道，贯通英吉利海峡。英国和法国都是欧洲共同市场的成员。欧洲共同市场是由十二个国家组成，这些国家至终会有共同货币。并且这些国家的人至终会有共同的护照，使这些国家之间，旅行非常便利。

In the past, Western culture was centered around the Mediterranean. After Columbus's discovery of America, it spread to the Atlantic. I told the brothers that in the future it would spread from the Atlantic to the Pacific. Second, I mentioned to the brothers that eventually California would become the main state in the United States. At that time New York was the most important state, the Empire State. Third, I told them that the financial activity would gradually turn from being centered on the East Coast to being focused on the West Coast. I told the brothers these three things twenty-nine years ago, and they have all come to pass.

Recently, The Los Angeles Times had an article speaking about how the major activity of the world has turned from the Atlantic to the Pacific. This article gave many statistics to prove this point. Specifically, it pointed out the tremendous amount of trade there is between the Far East and the United States. It stated that the trade between the Far East and the United States is fifty percent more than the trade between the United States and the countries across the Atlantic. The United States is the ultimate power on earth for the fulfillment of God's economy. Today we are in the final stages of the Lord's recovery for the carrying out of His New Testament economy.

THE WHEEL WITHIN THE WHEEL— THE LORD'S MOVE IN OUR MOVE

The greatest revelation in Ezekiel 1 is the wheel within the wheel (vv. 15-16). The book we have published entitled The Visions of Ezekiel covers this revelation (see chapter six). A wheel is something for moving. The Lord's move and our move are both signified by a wheel. The wheel within the wheel is the Lord's move in our move. When God's people move, God moves. If God's people do not move, God has no way to move.

THE PRESENT SITUATION OF THE WORLD

Europe Having Been Formed into One Situation

Our eyes need to be opened to see the present situation of the world. Today Europe has been formed into one situation. A tunnel across the English Channel from England to France has recently been cut through. England and France are both members of the European Common Market. The European Common Market is composed of twelve countries, and these countries will eventually have a common currency. Furthermore, the people of these countries will eventually have a common passport, making travel among these countries so easy.

圣经预言将有十国在敌基督之下，在欧洲复兴的罗马帝国里联合在一起。（启十七 12。）欧洲共同市场非常类似那要来的国。这共同市场里的各国将有共同的语言，可能就是英语。

苏俄已经形成一个局势

欧洲的国家已经联合在一起，形成一个局势，苏俄除外。在今天的世界上，苏俄已经形成一个局势。

阿拉伯国家已经形成一个局势， 与以色列作对

阿拉伯国家已经形成一个局势，与以色列作对。神的心是要建立以色列，但阿拉伯国家的计谋是要毁坏以色列。借着最近在中东与伊拉克的战争，以色列受益，反对的阿拉伯国家已经被压下去。这四天四小时战争的结果，是叫以色列受益。美国保护以色列，甚至恳求以色列不要参战，由美国来争战。这种情形在人类历史上是绝无仅有的。

远东国家已经形成一个局势

远东国家也已经形成一个局势。台湾、日本、韩国完全忙于赚钱，他们大部分的钱都是借着与美国的关系而赚得的。

美国成为一个特别的局势， 与每一个局势，特别是与以色列，都是友好的

美国成为一个特别的局势，与每一个局势，特别是与以色列，都是友好的。

当前世界局势的 影响因素

美国在财经、政治、和军事上领头

现在我们需要指出当前世界局势的影响因素。今天是谁在推动整个世界？首先，美国是在财经、政治、和军事上领头。在与伊拉克的战争中，美国所使用的武器和战略都

The Bible prophesies that ten kingdoms will be joined together under the Antichrist in the revived Roman Empire in Europe (Rev. 17:12). The Common Market is very similar to that coming kingdom. These nations in the European Common Market will also have a common language. This language will probably be English.

Russia Having Been Formed into One Situation

The countries of Europe have been joined together into one situation, leaving Russia out. In today's world, Russia has been formed into one situation.

The Arab Countries Having Been Formed into One Situation against Israel

The Arab countries have also been formed into one situation against Israel. God's heart is for building up Israel, but the plot of the Arab countries is to destroy it. Through the recent war involving Iraq in the Middle East, Israel has been profited, and the opposing Arab countries have been put down. The result of the four-day, four-hour war was that Israel gained the benefit. The United States protected Israel, even begged Israel not to fight, and told Israel that they would do the fighting. This situation is unique in human history.

The Far East Countries Having Been Formed into One Situation

The Far East countries have also been formed into one situation. The countries of Taiwan, Japan, and Korea are consumed with making money. Much of their money is made through their relationship with the United States.

The United States Standing as a Particular Situation That Is Friendly with Every Situation, Especially with Israel

The United States stands as a particular situation that is friendly with every situation, especially with Israel.

THE INFLUENTIAL FACTORS OF THE PRESENT SITUATION OF THE WORLD

The United States Taking the Lead in Finance, Politics, and Military

Now we need to point out the influential factors of the present situation of the world. Who runs the entire world today? First, the United States takes the lead in finance, politics, and military. The weapons and the strategy used by the United States in the war

是新的。在这四天四个小时的战争之后，全世界都被美国说服并征服了。苏俄一直是与美国竞争的第二强国。但苏俄今天正陷于可怕的经济危机，他们在恳求经济援助，好购买粮食。

欧洲在财经、政治、和军事上合作

欧洲是当前世界局势的第二影响因素。欧洲在财经、政治、和军事上与美国合作。特别是英国，领头在凡事上与美国合作。

远东主要在财经上合作

远东是第三个影响因素。远东的各国主要的是在财经上与美国合作。特别是日本，在她与美国的经济关系上赚了大钱。台湾和韩国在这一面也大为受益。台湾、中国大陆、香港、新加坡、以及海外华侨可视为“五个中国。”这些地区的人主要关心的是经济上的发达。

主的恢复当前的扩展

开始于远东且正在那里成长

主在我们中间的恢复，乃是约七十年前借着倪弟兄开始的。俄国革命带进共产主义，也开始于约七十年前。俄国的沙皇制度被列宁带领下的共产主义取代了。约在同时，中国的第一个地方召会在倪弟兄的家乡成立。今天共产主义已被证明是失败的，但实行的召会生活的恢复仍然兴旺。主在我们中间的恢复开始于远东，且正在那里成长。

被带到美国，且在美国生根长大

一九六〇年初，恢复被带到西方，进入英语世界。这恢复被带到美国，并且在那里生根长大。在过去二十九年，借着英语，主的恢复扩展到各大洲。今天在圣经神圣真理的事上，整个世界向着主的恢复是敞开的，因为人都渴慕神圣的真理。

with Iraq were all new. After this four-day, four-hour war, the whole world was convinced and subdued by the United States. Russia has been the second super power, competing with the United States. But today Russia is in a terrible economic crisis, and now they are begging for financial help to buy their food.

Europe Cooperating in Finance, Politics, and Military

Europe is the second influential factor of the world's present situation. Europe cooperates with the United States in finance, politics, and military. England especially takes the lead to cooperate with the United States in everything.

The Far East Cooperating Mainly in Finance

The Far East is the third influential factor. The nations of the Far East cooperate with the United States mainly in finance. Japan especially has made much money in its economic relationship with the United States. Taiwan and Korea have also profited greatly in this way. Taiwan, mainland China, Hong Kong, Singapore, and the overseas Chinese may be considered as "five Chinas." The people in these areas are mainly concerned with prospering in finance.

THE PRESENT SPREADING OF THE LORD'S RECOVERY

Initiated in the Far East and Growing There

The Lord's recovery among us was initiated through Brother Nee approximately seventy years ago. Also, the Russian revolution to bring in Communism began approximately seventy years ago. The czarist rule in Russia was replaced by Communism under Lenin. Around the same time, the first local church in China was established in Brother Nee's hometown. Today Communism has been proven a failure, but the recovery of the practical church life is still prevailing. The Lord initiated His recovery among us in the Far East, and it is still growing there.

Brought to and Rooted in the United States for Growth

In the early 1960s, the recovery was brought to the Western world and into the English language. It has been brought to and rooted in the United States for growth. Through the English language in the past twenty-nine years, the Lord's recovery has spread to every inhabited continent. The entire world is open to the Lord's recovery today in the matter of the divine truth in the Bible because people are hungry for the divine truth.

在欧洲仍是在创始阶段

最近有几位弟兄到东欧和苏俄，他们见证那里的人对神圣真理的敞开和极大的饥渴。他们访问东德的一个城市，发现一个团体，约有六百个从苏俄移民到那里的人聚集。这些俄国人与弟兄们说到六本我们正要用俄文出版的书，其中有两本是倪弟兄的著作——正常的基督徒生活、和属灵人，四本是我的著作——生命的经历、生命的认识、神的经纶、以及神新约的经纶。他们告诉弟兄们，若有这些书，他们可以很快的分送出去各一百万本。这给我们看见那里的人对真理的饥渴。在此我请一位去过东欧旅行的弟兄，将在那里所看见的，向大家作见证。

见证：我有一个特别的机会，花了十天在瑞士和德国，特别是在德国的东部。第二次世界大战后，东德基本上对一切西方的影响都是关闭的。我们觉得那真是一个蒙保守的地方。共产制度除去了一切在宗教方面不是真实的事物。那里的人为了持守他们里面任何为着神的东西，并与基督徒相聚，实在是付了代价。

我们此行的目标，特别是要看看大学里的情形。我们花了三天的时间在三个校园里。这些校园是在来比锡（Leipzig）和柏林。我们发现，特别是在基本上未受西方影响的柏林东区，年轻人都蒙保守，对我们所说的一切非常敞开。他们有些人从来没有见过美国人。那三天里，我们花时间去校园的餐厅接触学生。那些学生和我们坐在一起，我们向他们讲说福音的真理。

在那里作大学生不是一件小事。那些学生从年幼就受栽培，知道他们要上大学，所以他们满脑子都是这件事。这些在大学里的年轻人，都是最有才干的。他们非常认真，看见自己有光明的前程。他们渴望听见西方的每一件事。

和我们谈话的第一批学生是主修英文的。虽然我们可以用德文“人生的奥秘”这本册子彼此交谈，但他们用在学校所学的英文更能明白。我开始给他们看见人被造有三部分。他们是第一次看见那一幅三个圆圈的图表，说明三部分的人，并看见他们被造有人的灵来盛装神。

Still in the Stage of Initiation in Europe

Recently, a group of brothers traveled to Eastern Europe and Russia, and they have testified of the openness and immense hunger of the people there for the divine truth. They visited one city in eastern Germany where they found a meeting of a group of about six hundred Russians who had migrated there. These Russians spoke to the brothers about six books that are being published in Russian. Two are by Brother Nee—The Normal Christian Life and The Spiritual Man. Four are by me—The Experience of Life, The Knowledge of Life, The Economy of God, and God's New Testament Economy. They told the brothers that they could distribute one million copies of each of the six books in a quick way if they were available. This shows the hunger of the people there for the truth. At this point I would like to ask one of the brothers who traveled to Eastern Europe to give a testimony of what he saw there.

Testimony: I had the privilege of spending ten days both in Switzerland and Germany, especially in the eastern part of Germany. Since the Second World War, eastern Germany has basically been closed off to Western influence of any kind. We felt that it was really a preserved area. The communist system got rid of everything that was not real in the way of religion. Anyone who had anything in them for God really paid a price to maintain that and to meet with Christians.

Our goal in going was especially to see the situation in the universities. We spent three days on three campuses. These campuses were in Leipzig and Berlin. We found that, especially in the eastern area of Berlin that has been basically untouched by Western influence, the young people were preserved and were very open to anything that we said. Some of them had never seen an American. During these three days, we spent our time going to the college cafeterias to meet the students. The students would sit with us, and we would speak the truth of the gospel to them.

It is not a small thing to be a university student there. From the time that these students are young, they are raised up knowing that they are going to the university, and this is all that they have in mind. The young people in the universities are of the highest caliber. They are very serious, and they see a bright future ahead of them. They are eager to hear everything from the West.

The first group of students to whom I talked happened to be English majors. Although we could communicate by using The Mystery of Human Life [a gospel booklet] in German, they followed more closely by using the English which they had learned in school. I began to show them how man was made in three parts. For the first time their eyes were beholding the diagram of the three circles illustrating the tripartite man, and they saw

我和他们分享经过过程之三神进到三部分人里的这个图。他们完全专注于这一点。到了一个地步，有个女孩说，“你必须告诉我们更多有关圣经的事，我们对圣经一无所知。”这说出我们在那里和他们交通时的气氛。在来比锡有几位学生就在餐厅那里和我们一同祷告。我们计划继续与他们接触。

来比锡的情形是特别的，因为那里受西方的影响极少。我们问那里的学生，有关一些从西方到那里读书的人。他们告诉我们，他们从未听过那样的事；甚至有些行政人员希奇为什么有人要到那里读书。最近一年，我们所访问的这一所在来比锡的大学，失去了许多学生，因为他们得到了机会到西方去读书。我要再说，我们觉得这是一种蒙保守的情形，为着主在那里的行动。

我们在柏林时，看见有较多西方的影响。在我们所接触的人中，我们看见较多的宗教和哲学。但整体而言，我们觉得那里基本上需要的是劳苦的人。若是有人能在那里讲说真理，就象我们这次短时间在那里所作的，主就能有所得着。我们所接触的人中，有些说他们是受教育成为无神论者。他们对神毫无所知，从来没有圣经。圣经真理对他们而言是全新的。

我们在那里只接触到一位是参加过基督教活动的。有一位我们所接触的学生，拿着一张得来的简单的福音单张，但从未有人带领他归主。种子已经种在他里面，但还没有收成。弟兄们要他一起祷告，他很敞开的和弟兄们一同祷告，接受了主。

在我们所访问的地方，少有基督教的活动。我们的确看见一件事，就是共产主义所留下属灵和物质的虚空。因着一切都属于政府，人们就没有动力去保有任何东西。那里有一挫气氛，就是物质匮乏，生活无望，里面虚空。我们所接触的学生都渴慕认识真理，想要认识神。

借着我们在来比锡与那些人的接触，大约有八位接受了主。弟兄们在柏林接触一位讲俄语的女士，结果她受浸了。她是我们在东柏林的第一个果子，她与弟兄们祷告接受主之后，又邀请弟兄们到她家吃晚饭，就在当晚他们给她施浸了。这的确印证当地敞开的情形。

how they were created with a human spirit to contain God. I shared with them the diagram of the processed Triune God entering into the tripartite man, and they were completely focused on this. At one point, one girl said, "You have to tell us more about the Bible. We don't know anything about the Bible." This describes the kind of atmosphere that was there with many of the ones to whom we spoke. A number in Leipzig prayed with us right there in the cafeteria. We plan on continuing the contact with them.

Leipzig was a special situation because there was very little Western influence there. We asked the students about some from the West coming there to study. They told us that they hardly ever heard of such a thing. Even some of the administrators wondered why anyone would want to come there to study. In the recent year, the university we visited in Leipzig lost many students who immediately took the opportunity to study in the West. Again, I want to say that we felt this was a very preserved situation for the Lord's move there.

When we were in Berlin, we saw that there was more of a Western influence. Among the ones we contacted, we saw more religion and philosophy. But overall we felt that the basic need was for laborers. If some would be there speaking the truth as we did in the short time we were there, the Lord could really gain something. Several of the ones we spoke with said that they were raised as atheists. They did not know anything about God, and they had never had a Bible. To them all of the Bible truths are brand new.

While we were there, we only contacted one person who was involved in any Christian activity. One of the students we spoke to was carrying a simple gospel tract which he had obtained, but nobody had ever led him to the Lord. A seed had been planted in him, but it had never been reaped. The brothers asked him to pray with them. He was open, and he prayed with them to receive the Lord.

There was very little trace of Christian activity in the places we visited. One thing that we really saw was the spiritual and material void left by communism. Because everything had belonged to the state, there was no motivation in the people to maintain anything. There is an atmosphere in which there is not much to live for physically, and there is a void inwardly. The students we spoke to desired to know the truth and they wanted to know about God.

Through our contact with those in Leipzig, about eight received the Lord. In Berlin the brothers contacted a Russian-speaking woman who was baptized. She was our first fruit from eastern Berlin. She prayed with the brothers to receive the Lord, and then she invited them to her home that night for dinner. They baptized her that evening. This was a real confirmation of the openness there.

以上的见证是印证主的行动在欧洲有了敞开的门。我们也听说东欧和苏俄有许多人，只接受倪柝声和李常受的著作。他们说，如果我们送给他们上百万本我们的著作，他们会分送出去。世界的那一部分对真理极度饥渴；有些人甚至请求弟兄们打发人去教他们圣经。

主的恢复在达东和美国正在成长，但在欧洲仍在创始阶段。我们要记住，美国、欧洲和远东是当前世界局势的三大影响因素。主的恢复已在美国和远东生根，但在欧洲仍是一片空洞。因这缘故，主当前恢复的方向必须向着欧洲而去。在欧洲的恢复仍然是在创始的阶段。

欧洲的重要

欧洲在其地理位置上，在其人民上，在其历史文化上，并在其能力的度量上，对当前世界的局势都是极重要的

现在我们要来看欧洲在两件事上的重要性。首先，欧洲在其地理位置上，在其人民上，在其历史文化上，并在其能力的度量上，对当前世界的局势都是极重要的。

在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家 and 种族都更为关键和重要——砸碎大人像的两脚，就是砸碎整个人的政权

再者，在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家 and 种族都更为关键和重要——砸碎大人像的两脚，就是砸碎整个人的政权。（但二 34 ~ 35。）我们已经指出这大人像在预言上预表什么。头、胸膛和膀臂、肚腹和腰股、以及腿所表征的历史时期都已经应验了；但是十个脚指头还未应验。按照启示录十七章十二节，十王要在 大灾难之前，在复兴的罗马帝国里兴起来，他们要与敌基督成为一，反对神并逼迫神的子民——犹太人和信徒。这十王被比作尼布甲尼撒梦中所见的大人像的十个脚指头，

The above testimony is a confirmation of the open door in Europe for the Lord's move. We have also received word that many of the people in Eastern Europe and Russia will only accept the writings of Watchman Nee and Witness Lee. They said that if we sent them millions of copies of our writings, they would distribute them. There is a famine of truth in that part of the world. Some of the people there have even begged the brothers to send people to teach them the Bible.

In both the Far East and the United States, the Lord's recovery is growing, but it is still in the stage of initiation in Europe. We should remember that the United States, Europe, and the Far East are the three influential factors of the present situation of the world. The recovery has taken root in the United States and the Far East, but there is a void in Europe. For this reason, the Lord's direction of His present recovery must be toward Europe. The recovery in Europe is still in the stage of initiation.

THE IMPORTANCE OF EUROPE

Europe, in Its Geographical Location, in Its People, in Its Culture in History, and in Its Capacity in Ability, Being Crucial to the Present Situation of the World

Now we want to see the importance of Europe in two things. First, Europe, in its geographical location, in its people, in its culture in history, and in its capacity in ability, is crucial to the present situation of the world.

Europe, in the Consummation of the Fulfillment of the Vision concerning the Great Human Image in Daniel 2, Being Also More Vitally Crucial Than Any Other Country and Race—the Crushing of the Two Feet of the Great Human Image Being the Crushing of the Entire Human Government

Further, Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is also more vitally crucial than any other country and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35). We have already pointed out what this great human image prophetically typifies. The periods of history signified by the head, the breast and the arms, the belly and the thighs, and the legs have been fulfilled. But the ten toes have not been fulfilled. According to Revelation 17:12, ten kings will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are

（但二 42，）他们和他们的国都要服在敌基督之下。（启十七 17。）

西方文化是由希伯来宗教、希腊哲学、和罗马政治所组成的。罗马政治持续在西方文化中，而圣经预言罗马帝国要复兴。但以理二章之大人像的十个脚指头所预表的十王，要服在敌基督之下；敌基督将是罗马帝国的最后一位该撒。（见恢复本启十七 10～11 与注。）这一切都要发生在欧洲。

当主来砸碎人的政权时，祂要砸碎两脚连同十个脚指头。这要把整个人像，从脚到头砸碎。但以理二章三十四至三十五节说，“你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎，于是铁、泥、铜、银、金，都一同砸得粉碎，如同夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。”基督乃是那要砸碎大人像之两脚的石头，这就是砸碎整个大人像，就是整个人的政权。

我们需要看见这事，作为明白主心意的基础。在人的政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。

在今天世界局势的三个影响因素中，远东和美国已经被主的恢复所占有并得着；欧洲却仍然需要主的恢复在那里生根并长大。希望大家将这交通带到主面前祷告。我们该对主说，“主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。”

likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (Rev. 17:17).

Western culture is composed of Hebrew religion, Greek philosophy, and Roman politics. Roman politics is carrying on Western culture, and the Bible prophesies that the Roman Empire will be revived. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the Roman Empire (see Revelation 17:10-11 with notes—Recovery Version). All of this will transpire in Europe.

When the Lord comes to crush human government, He will crush the feet with the ten toes. This will be the crushing of the entire image from the head to the feet. Daniel 2:34-35 says, “You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them. Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.” Christ is the great stone who will crush the two feet of the great image, which will be the crushing of the entire human image, the entire human government.

We need to see this as a basis to understand the Lord’s mind. Before this crushing transpires, the Lord’s recovery must spread to Europe and be rooted there. The spreading of the truths of the Lord’s recovery will be a preparation for the Lord’s coming back to bring the recovery and restoration not only to Israel but also to the entire creation.

Of the three influential factors in today’s world, the Far East and the United States have been occupied and taken by the Lord’s recovery. Europe still remains as a region in which the Lord’s recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, “Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You.”

第二章

为着主的恢复和复兴， 需要传布神圣的真理

读经：提摩太后书三章十五至十六节，使徒行传八章二十七至三十七节，希伯来书五章十一至十二节，九章一至十节，提摩太后书二章十五节，彼得后书三章十五至十六节。

在第一章里，我们看见世界局势最近的改变，与主今日在祂恢复中之行动所需要的适当方向。在本章里，我们要来看为着主的恢复和复兴，需要传布神圣的真理。盼望借着这交通，我们的心会被摸着。

有些基督徒或许说到扩展福音的需要，但在本章里，我要着重于神圣的真理。圣经不仅向我们揭示狭义的福音，更向我们揭示整个神圣的启示。马太福音、马可福音、路加福音、和约翰福音称为四福音。这四福音说到许多事，都是今日基督教所忽略并失去的。当我说“神圣的真理”时，我乃是指神新约的经纶，也就是福音。

保罗称他所写整卷十六章的罗马书为“神的福音。”（罗一1。）罗马书里神的福音，不仅包括头四章因信称义的真理，也包括十二章基督的身体，和十六章的众地方召会。甚至众地方召会也包括在福音里。若没有召会，哪里有福音？按照我的经历，若没有召会，福音就非常缺欠可怜。事实上，整本新约，从马太福音第一页到启示录最后一页，就是福音。新约这福音乃是由旧约所预表。因此，我们可以说，福音事实上乃是包括整本圣经。

神已经在圣经里说了话，祂今天仍然在说话。圣经是神已往说话的记录，但神并没有停止说话。祂今天在子里仍然说话，（来一2，）并且祂的儿子在祂的众仆人，也就是在祂身体的肢体里说话。（参林后十三3。）祂在祂众仆人的说话就是神的福音，这福音包括一切的神圣真理。

CHAPTER TWO

THE NEED OF THE SPREADING OF THE DIVINE TRUTHS FOR THE LORD'S RECOVERY AND RESTORATION

Scripture Reading: 2 Tim. 3:15-16; Acts 8:27-37; Heb. 5:11-12; 9:1-10; 2 Tim. 2:15; 2 Pet. 3:15-16

In chapter one we saw the recent changes in the world situation and the need of an appropriate direction for the Lord's move in His recovery today. In this chapter we want to see the need of the spreading of the divine truths for the Lord's recovery and restoration. I hope that our hearts would be touched through this fellowship.

Some Christians may refer to the need of the spreading of the gospel, but in this chapter I want to stress the divine truths. The Bible unveils to us not only the gospel in a narrow sense but also the entire divine revelation. Actually, the gospel includes all the divine truths. Matthew, Mark, Luke, and John are called the four Gospels. They cover many things which are altogether neglected and missed in today's Christianity. When I say "the divine truths," I am referring to the New Testament economy of God, which is the gospel.

Paul called his entire sixteen-chapter Epistle to the Romans "the gospel of God" (1:1). The gospel of God in Romans does not include merely the truth concerning justification by faith in the first four chapters. It also includes the Body of Christ in chapter twelve and the local churches in chapter sixteen. Even the local churches are included in the gospel. Without the church, where is the gospel? According to my experience, the gospel would be very deficient and poor without the church. Actually, the entire New Testament is the gospel, from the first page of Matthew through the last page of Revelation. The New Testament as the gospel is typified by the Old Testament. Thus, we may say that the gospel actually includes the entire Bible.

God has spoken in the Bible, and He is still speaking today. The Bible is a record of God's speaking in the past, but God has not stopped speaking. He is still speaking today in His Son (Heb. 1:2), and His Son is speaking in His servants, the members of His Body (cf. 2 Cor. 13:3). His speaking in His servants is God's gospel, which includes all the divine truths.

神是借着说话行作万事的。创世记一章给我们看见，神的说话就是祂的工作。神说，要有光，就有了光。（创一3。）说话乃是神的工作。在约翰五章二十五节主说，“我实实在在的告诉你们，时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”按照以弗所二章一节、五节，和歌罗西二章十三节，这是指那些在灵里死了的人。因此，这一节所说的“活，”意思是在灵里活。这给我们看见，甚至救恩也是由神的说话完成的。

我们的传讲是来自神的说话。我们不是传我们的话，乃是传祂的话，使祂得以说话。祂说话，就有了旧造。祂说话，就有了新造，就是在基督里的信徒。希伯来一章一节说，神已经说话了。不仅如此，神在基督身体的每一个肢体里仍然说话。基督身体的每一肢体，都是神说话的出口。这就是为什么林前十四章三十一节说，我们都能申言。在这一节的“都”字，也包括姊妹。（林前十一5，徒二17~18。）我们既是基督身体的肢体，我们都能为主说话，也应当为主说话。主的恢复乃是借着为祂说话的人扩展的。在一九六〇年代早期，主的恢复借着神圣的说话来到了美国。

神当然已在圣经里说了话。在人类中间产生最大的东西就是圣经。虽然神在圣经里说了话，人却不明白祂所说的。大约三十年前我来到美国，我就开始说到人的灵。不论我在哪里说到这件事，人们都告诉我，他们从未听说他们有灵。神在圣经说过祂为人造了灵。撒迦利亚十二章一节说，主铺张诸天，奠立地基，造人里面的灵。对神而言，人的灵就象天和地一样的重要。天、地、人是这宇宙中三个重要的项目，而人里面最重要的就是人的灵。提后四章二十二节说，“愿主与你的灵同在。”这是圣经里的一节经文，但有谁明白？多年前就有许多人告诉我，如果我没有说到人的灵，他们就绝不会知道他们里面有灵。帖前五章二十三节很强的给我们看见，人有灵、魂、体这三部分。但没有多少人教导三部分的人这个启示。

我们说过了很多有关神的经纶。经纶这辞的希腊原文是 *oikonomia*，奥依克诺米亚，在新约里也译为安排或管家职分。在以弗所书里，这个希腊字在一章十节，三章二节，

God does everything by speaking. Genesis 1 shows that God's speaking was His work. God said, "Let there be light: and there was light" (v. 3). Speaking is God's work. In John 5:25 the Lord said, "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live." This refers to those who are dead in spirit, according to Ephesians 2:1 and 5 and Colossians 2:13. Hence, to live in this verse means to be alive in spirit. This shows that even salvation is carried out by God's speaking.

Our preaching comes from God's speaking. We do not preach our word but His word for Him to speak. When He spoke, the old creation came into being. When He speaks, the new creation, the believers in Christ, comes into being. Hebrews 1:1 says that God has spoken. Furthermore, God is still speaking in every member of the Body of Christ. Every member of the Body is a mouthpiece through whom God can speak. This is why 1 Corinthians 14:31 says that we can all prophesy. The word all in this verse includes the sisters also (1 Cor. 11:5; Acts 2:17-18). As members of the Body of Christ, all of us can speak for the Lord and should speak for the Lord. The Lord's recovery spreads through those who speak for Him. In the early 1960s, the Lord's recovery came to the United States through the divine speaking.

God has surely spoken in the Bible. The greatest thing produced among mankind is the Bible. Although God has spoken in the Bible, man does not understand what He has spoken. About thirty years ago when I came to the United States, I began to speak about the human spirit. Wherever I spoke concerning this, people told me that they had never heard that they had a spirit. God has spoken in the Bible that He created a spirit for man. Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. Man's spirit is as important for God as the heavens and the earth. The heavens, the earth, and man are three important items in this universe, and the most crucial thing within man is man's spirit. Second Timothy 4:22 says, "The Lord be with your spirit." This is a verse in the Bible, but who understands it? Years ago many people told me that if I had not spoken about the human spirit, they would have never known that they had a spirit within them. First Thessalonians 5:23 strongly shows that man is of three parts: spirit, soul, and body. However, not many teach the revelation of the tripartite man.

We have spoken much concerning God's economy. The word economy is the Greek word *oikonomia* anglicized, which has been translated into dispensation or stewardship in the New Testament. In the book of Ephesians, this Greek word is used three times—in 1:10;

和第三章九节共用了三次。但是在主的恢复之外，有谁教导、传讲、或解释圣经中神经纶的真理？人们可能教导丈夫爱妻子，妻子服从丈夫，但有谁知道神的经纶和神的分赐是什么？这再次给我们看见，神在圣经里说了话，但人对神所说的明白得不多。

许多基督徒从圣经得知，神是创造宇宙和人的独一之神。他们知道人成了堕落的罪人。所以神爱世人，甚至差遣祂的儿子，借着死在十字架上，拯救了我们。祂流血使我们得蒙救赎。但有谁知道为什么我们得蒙救赎？许多人以为我们得蒙救赎上天堂。很少人照着圣经里的神圣启示，知道我们得救赎的目的。

甚至“教会”（church）这个译自希腊文 *ekklesia*（艾克利西亚）的辞，也被人误解了。许多人以为教会就是一座有高塔的建筑物。有些人教导人说，他们既是神的儿女，就应当行事规矩，讨神喜悦，荣耀神，并使神欢喜。他们如果这么作，就会上天堂。否则，他们就会灭亡。这种教训完全是错误的，也不合圣经的。他们宣告说，积极的思想会使人发财。今天也有许多的教训，说到如何有美满的婚姻。

我交通这些事，是要说明今天在基督教里缺少神圣的真理。我很有负担，要看见主恢复的真理扩展到全地。今天在基督教里所讲说的，有许多是肤浅的，甚至是迷信的。圣经已经卖出了数以百万本，但有谁充分正确的知道圣经所说的是什么？约翰四章二十四节说，神是灵；敬拜祂的，必须在灵和真实里敬拜。但有谁知道在灵和真实里敬拜的意思是什么？神已经在圣经里说话了，但有谁明白祂真正说了些什么？

在圣经里的神圣启示— 圣经的文字

现在我们需要来看，主将神圣真理赐给我们的步骤。第一，我们有在圣经里的神圣启示—圣经的文字。（提后三16。）旧约是用希伯来文写的，新约是用希腊文写的。

3:2; and 3:9. But outside of the Lord's recovery, who has taught, preached, or expounded the Bible on the truth of God's economy? People may teach husbands to love their wives, and wives to submit to their husbands, but who knows what God's economy and God's dispensing are? This again shows that God has spoken in the Bible, but there is not much understanding of what God has spoken.

Many Christians know from the Bible that God is the unique God who created the universe and man. They know that men became fallen sinners. Therefore, God so loved the world that He sent His Son to save us through His death on the cross. He shed His blood, and we are redeemed. However, who knows why we have been redeemed? Many think that we have been redeemed to go to heaven. Very few know the purpose of our redemption according to the divine revelation in the Bible.

Even the word church, a translation of the Greek word *ekklesia*, has been misunderstood. Many think that the church is a building with a high tower. Some teach people that since they are children of God, they should behave themselves so that they can please God, glorify God, and make God happy. If they do this, they will go to heaven. Otherwise, they will suffer perdition. This teaching is absolutely false and unscriptural. Others in Christianity teach positive thinking. They proclaim that positive thinking will make people rich. There are also many teachings today concerning how to have a successful marriage.

I am sharing these things to illustrate the lack of the divine truths today in Christianity. I am so burdened to see the truths of the Lord's recovery spread to the whole earth. Much of what is spoken in today's Christianity is superficial and even superstitious. Millions of copies of the Bible have been sold, but who knows what the Bible speaks in its proper sense adequately? John 4:24 says that God is Spirit and that those who worship Him must worship in spirit and reality. However, who knows what it means to worship in spirit and reality? God has spoken in the Bible, but who understands what He has really spoken?

THE DIVINE REVELATION IN THE HOLY WRITINGS— THE WRITINGS OF THE HOLY BIBLE

Now we need to see the steps the Lord has taken to give us the divine truths. First, we have the divine revelation in the holy writings—the writings of the holy Bible (2 Tim. 3:16). The Old Testament was written in Hebrew, and the New Testament was written in Greek.

圣经的翻译—主耶稣对人说话时所用的旧约圣经，不是原文，乃是希腊文翻译，就是七十士译本

为要得着神圣的真理，就需要有圣经的翻译。神已经用希伯来文和希腊文说了话，但祂所说的需要正确的翻译，甚至主耶稣对人说话时所用的旧约，也不是原文，乃是希腊文的翻译，就是七十士译本。这译本乃是将希伯来文旧约译为希腊文，完成于基督出生前约三百年，是由七十位犹太学者翻译的；主耶稣和早期的使徒曾多次引用其中的话。翻译圣经是一件大事。圣经若没有翻译成许多种语言，大多数人就无法读它。

圣经的解释

除了翻译圣经之外，还需要有圣经的解释。（徒八 27～37，来五 11～12，九 1～10，特别是 5 节，提后二 15，彼后三 15～16。）比如说，谁能解释但以理十一章三十二节所说，唯独认识神的子民，必刚强行事，是什么意思？这句话是指称马克比族的犹太英雄。他们击败了安提阿克以比凡尼。安提阿克以比凡尼是要来之敌基督的第一个预表。但以理十一章三十二节的话，乃是对马克比族说的，鼓励他们击败安提阿克，刚强行事。

行传八章有一段腓利遇见埃提阿伯太监的故事，说明了解释主话语的需要。这太监来耶路撒冷敬拜，正要回埃提阿伯去。当腓利贴近他车子时，他正在念以赛亚五十三章。腓利听见他在念，就问他说，“你所念的，你明白么？”（徒八 30。）太监说，“没有人指引我，怎能明白？”（徒八 31。）对有些人而言，以赛亚五十三章可能是易懂的，但对那位太监而言，却是很难懂，这给我们看见，圣经若没有正确的解释和阐明，人们就无法明白。

有些人说，他们不需要生命读经，他们只要读纯净的圣经。但人若单单读圣经，而没有正确的解经，他们对圣经的许多部分，就不能明白。保罗在希伯来书里说，关于麦基洗德作基督的预表，他有许多话要说，但这些是难以解明的，因为希伯来人听觉迟钝。他告诉希伯来人，他们那

The translation of the holy writings—the Old Testament used by the Lord Jesus in his speaking to the people was not in the original language, but was a Greek translation, the Septuagint version

In order to have the divine truths, there needs to be the translation of the holy writings. God has spoken in Hebrew and Greek, but what He has spoken needs to be properly translated. Even the Old Testament used by the Lord Jesus in His speaking to the people was not in the original language, but was a Greek translation, the Septuagint version. This version was a translation of the Hebrew Old Testament into Greek, completed about three hundred years before Christ was born. It was translated by seventy Jewish scholars, and the Lord Jesus and early apostles quoted from it a number of times. The translation of the holy writings is a great thing. Without the translation of the Bible into many languages, most people would not be able to read it.

THE INTERPRETATION OF THE HOLY WRITINGS

In addition to the translation of the holy writings, there needs to be the interpretation of the holy writings (Acts 8:27-37; Heb. 5:11-12; 9:1-10, especially v. 5; 2 Tim. 2:15; 2 Pet. 3:15-16). For example, who can explain what it means in Daniel 11:32 for the people who know their God to show strength and to take action? This word refers to the Jewish heroes, who were known as the Maccabees. They defeated Antiochus Epiphanes, who was the first type of the coming Antichrist. The word in Daniel 11:32 was spoken to the Maccabees, encouraging them to defeat Antiochus, to show strength and take action.

There is a story in Acts 8 of Philip's encounter with an Ethiopian eunuch which illustrates the need of the interpretation of the Word. This eunuch had come to worship in Jerusalem and was returning to Ethiopia. He was reading Isaiah 53 when Philip approached his chariot. When Philip heard him reading, he asked, "Do you really know what you are reading?" (v. 30). Then the eunuch said, "How can I unless someone guides me?" (v. 31). To some, Isaiah 53 may be easy to understand, but to that eunuch it was difficult. This shows that without the interpretation and exposition of the Bible, people cannot understand it.

Some have said that they do not need the Life-studies and that they just read the pure Bible. But if people merely read the Bible without the proper exposition of the Bible, they will not be able to understand it in many portions. Paul said in Hebrews that he had much to say concerning Melchisedec as a type of Christ, but that this was hard to explain because the Hebrews had become dull of hearing. He told the Hebrews that they should

时已经该作教师，可是在明白圣言的事上，他们仍然是婴孩。（来五 10～13。）

在希伯来九章，保罗说到头一层帐幕，就是圣所，以及第二层帐幕，就是至圣所，二者象征两约。头一层帐幕，就是圣所，表征旧约是预表，（来九 1～2，6，8～10，）第二层帐幕，就是至圣所，表征新约是实际。（来九 3～5，7～8，10～12。）在九节保罗说，在八节所提的头一层帐幕乃是现今时期，就是新约时代的一个表征，预表。头一层帐幕，就是圣所，乃是旧约的象征，同时也是新约时代的预表。若没有保罗的指引，我们怎能明白头一层帐幕预表新约时代？甚至在今天，没有多少人知道头一层帐幕是新约时代的预表。（关于这个真理若要得着更多的帮助，请看希伯来书生命读经第三十九篇。）

今天在主的恢复里有大量的真理。我们出版了新约全部二十七卷书的生命读经。这是借着从一九七四年至一九八六年，每年两次的训练而完成的。生命读经不是取代圣经，反而是解开圣经，解明圣经，把圣经里追测不尽的丰富释放出来。

最近，我借助于我们所出版的晨兴圣言，在早晨花时间与主交通。我用以弗所六章二十三节祷告，那里说，“愿平安的与爱同着信，从父神并主耶稣基督归与弟兄们。”我问自己，平安与爱同着信是什么意思。我忘记我的恢复本里，在这节曾写了一个注解，于是我去读那个注解。那个注解指出，信是接受基督，（约一 12，）爱是享受基督。（约十四 23。）接着又说，“这里不是信和爱，也不是爱和信，乃是爱同着信，指明我们需要信来配合、支持我们的爱。爱同着信是必需的。这是这卷论到召会之书信的结语。召会需要在爱同着信里享受基督，这信是借着爱运行的。（加五 6。）爱是从神到我们，信是从我们到神。借着这爱和信之间的来往，平安就留作我们的分。”我读这个以弗所六章二十三节的注解，得了很大的帮助。这给我们看见，我们需要对圣经的解释和阐明。

have been teachers by that time, but they were still babes in understanding the holy Word (5:10-13).

In Hebrews 9, Paul speaks of the first tabernacle, the Holy Place, and the second tabernacle, the Holy of Holies, as symbols of two covenants. The first tabernacle, the Holy Place, signifies the old covenant as a type (vv. 1-2, 6, 8-10), and the second tabernacle, the Holy of Holies, signifies the new covenant as a reality (vv. 3-5, 7-8, 10-12). In verse 9 Paul said that the first tabernacle mentioned in verse 8 was a figure, a type, for the present time, which is the new testament age. The first tabernacle, the Holy Place, was a symbol of the old covenant and, at the same time, it was also a type of the new testament age. Without Paul's guidance, how could we understand that the first tabernacle typifies the new testament age? Even today not many people realize that the first tabernacle is a type of the new testament age. (For more help concerning this truth, see message thirty-nine of the Life-study of Hebrews.)

There is a great amount of truth in the Lord's recovery today. We have published Life-study messages on the entire twenty-seven books of the New Testament. This was completed by our having two annual trainings from 1974 to 1986. The Life-studies do not replace the Bible. Rather, they open the Bible, expound the Bible, and release the unsearchable riches in the Bible.

Recently, I was having a time with the Lord in the morning with the help of the publication we have entitled The Holy Word for Morning Revival. I was praying over Ephesians 6:23, which says, "Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ." I was asking myself what peace and love with faith meant. I forgot that I had written a note on this verse in the Recovery Version, so I read it. The note points out that faith is to receive Christ (John 1:12) and love is to enjoy Christ (14:23). Then it says, "Here it is not faith and love, nor love and faith, but love with faith, because this is the conclusion of the book on the church, which needs to enjoy Christ in love with faith, which works through love (Gal. 5:6). Thus peace will also be her portion." I received much help from reading this note on Ephesians 6:23. This shows that we need the interpretation and the exposition of the Word.

对圣经的明白—因此，必须借着研读翻译的和解开的圣经，学习神圣的真理

因为圣经已经翻译并解开了，所以我们需要明白圣经。因此，必须借着研读翻译的和解开的圣经，学习神圣的真理。（提后三 15。）我们需要祷告，“主啊，开我的耳朵，使我能听；开我的眼睛，使我能看见。”保罗在以弗所一章祷告，求主赐给我们智慧和启示的灵。（弗一 17。）补充本诗歌五百二十五首有一行说，“时刻操练我们的灵，异象更清楚。”为了要正确明白翻译并解开的圣经，我们需要操练我们的灵。我们需要接触神，向他祷告，并谦卑自己，说，“主啊，我什么也不知道。我需要你。”我能见证，当我这样来到主的话前，光就在那里，我就能明白主的话。

许多圣徒购买了全套的新约生命读经。但有些人把这些书留在书架上，而没有进入其中。我们必须借着研读解开的圣经，学习神圣的真理。在这些日子里，主需要有人去欧洲和苏俄。欧洲和苏俄正在遭受神圣真理的饥荒。如果我们对主的恢复认真，我们必须研读所有我们出版的书。除了新约的生命读经之外，我们也出版了创世记、出埃及记、利未记、民数记、申命记、和以赛亚书的生命读经。我们许多人能见证，这些书解开之后，对我们成为新的。我们必须借着研读对这些书正确的解释，而学习其中的真理。

按照行传八章所记载的，我们盼望有许多圣徒移民到欧洲；那时门徒从耶路撒冷分散到各处，而使徒们仍然留在那里。我盼望有许多人去欧洲，教导圣经。一些在欧洲有心寻求的人，要求弟兄们打发人到他们那里，教导他们圣经。这是我们的负担。

我们不该有一种观念，到欧洲去按着老路有大聚会。有负担到那里读大学的年轻人，可以一个一个的对他们的同学讲说关于神的经纶、神的分赐、基督和召会的真理。我们要这样的拯救人并得着人。有些人也可以去欧洲就业或作生意。一位弟兄说，在东德有许多房子很破旧，需要整修。他说对美国的弟兄们而言，最好的职业之一是去那里整修那些房子。弟兄们在那里工作时，就能接触人，为着

The understanding of the holy writings—Hence, the learning of the divine truths by studying the translated and interpreted Holy writings is necessary

Since the holy writings have been translated and interpreted, we need the understanding of the holy writings. Hence, the learning of the divine truths by studying the translated and interpreted holy writings is necessary (2 Tim. 3:15). We need to pray, "Lord, open my ears so I can hear, and open my eyes so I can see." Paul prayed in Ephesians 1 that the Lord would grant us a spirit of wisdom and revelation (v. 17). A line in Hymns, #1255 says, "When we exercise our spirit, / Our vision is so clear." In order to have the proper understanding of the translated and interpreted holy writings, we need to exercise our spirit. We need to contact God, praying to Him and humbling ourselves by saying, "Lord, I know nothing. I need You." I can testify that when I come to the Word in this way, the light is there and I understand it.

Many saints have purchased a complete set of the Life-studies of the New Testament. But some leave them on their bookshelf and do not get into them. We need to learn the divine truths by studying the interpreted holy writings. In these days the Lord needs some to go to Europe and Russia. Europe and Russia are suffering from a famine of the divine truths. If we mean business for the Lord's recovery, we must study all the books we have published. In addition to the Life-studies of the New Testament, we have also published Life-studies on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Isaiah. Many of us can testify that after these books were expounded, they became new to us. We must learn the truths in these books by studying their proper interpretation.

We hope that many saints will emigrate to Europe, according to what is recorded in Acts 8 when the disciples were scattered from Jerusalem while the apostles still remained there. I hope that many will go to Europe to teach the Bible. Some of the seeking ones in Europe have asked the brothers to send people to them to teach them the Bible. This is our burden.

We should not have the concept of going to Europe to have big meetings in the old way. The young people who are burdened to study in the universities there can talk to their classmates one by one about the truths concerning God's economy, God's dispensing, Christ, and the church. We will save and gain people in this way. Some may also go to Europe to take a job or do a business. One brother said that many of the houses in eastern Germany are very old and need remodeling. He said that one of the best businesses for the brothers from the United States would be to go there to remodel these homes. As the brothers are working

主的恢复得着人。预备好自己去欧洲最好之路，乃是研读我们所出版，所有解开圣经的文字。我们需要学习神圣的真理，然后将这些真理传布到全地。

解经的历史

圣经有写作和翻译的历史，也有解经的历史。

在教父的时期

圣经写作完成之后，在教父时期开始有了解经。他们开始将关于神圣三一和基督身位的真理打开。他们对基督身位的研究，称为基督论。到了第四世纪，关于基督的身位和神圣的三一有了许多争论。第四世纪初期，罗马皇帝康士坦丁大帝，于主后三百二十五年，在奈西亚（Nicaea）召集了一次大会，解决这些争论。从这一次大会，就有了奈西亚信经。

到了第六世纪末，罗马天主教和教皇制度建立起来了。圣经就被罗马天主教封锁。只有懂得希腊文、希伯来文、和拉丁文的天主教圣品阶级的人，才能读圣经。这一段圣经被封锁的时间，历史上称之为黑暗时期。

在改教的时期

最终，主在十六世纪使用路德马丁打开了圣经的封锁，将圣经从“监牢”里释放出来。在这一段改教时期，圣经的解释有了进步，恢复了因信称义的真理。

在英国弟兄们的时期

在英国的弟兄们，于一八二八年在达秘（John Nelson Darby）的带领下，被主兴起。他领头打开了圣经的解释。他的“圣经略解”对明白整本圣经是极大的帮助。在他的圣经略解里，他解开了每一卷书的原则。在弟兄们中间也有许多其他伟大的教师。在十九世纪初期，亮光象洪水一样临到他们。他们出版了许多充满真理的书。主在弟兄们中间释放圣经真理的行动，持续了大约一百年之久。

there, they can contact people to gain them for the Lord's recovery. The best way to prepare ourselves for going to Europe is by studying all the writings we have published to open up the holy Word. We need to learn the divine truths and then spread them to the whole earth.

THE HISTORY OF THE INTERPRETATION OF THE BIBLE

There is a history of the writing and translation of the Bible, and there is also a history of the interpretation of the Bible.

In the Time of the Church Fathers

After the Bible had been composed and completed, it began to be interpreted in the time of the church fathers. They began to open up the truth concerning the Divine Trinity and the person of Christ. Their study of Christ's person is referred to as Christology. By the fourth century there were many disputes concerning the person of Christ and the Divine Trinity. Constantine the Great, who was the emperor of Rome at the beginning of the fourth century, called a council at Nicaea in A.D. 325 to settle these disputes. Out of this council came the Nicene Creed.

By the end of the sixth century, the Roman Catholic Church was established with the papacy. The Bible was locked up by the Roman Catholic Church. Only the Catholic clergy who knew Greek, Hebrew, and Latin had access to the Bible. This period of time when the Bible was locked up is referred to in history as the Dark Ages.

In the Time of the Reformation

Eventually, the Lord used Martin Luther in the sixteenth century to unlock the Bible, to release the Bible from "prison." The interpretation of the Bible advanced during this time of the Reformation with the recovery of the truth concerning justification by faith.

In the Time of the British Brethren

The British Brethren were raised up by the Lord in 1828 under the leadership of John Nelson Darby. He took the lead to open up the interpretation of the Bible. His Synopsis of the Books of the Bible is a great help to understanding the entire Bible. In his synopsis he opens up the principles of every book. There were also a number of other great teachers among the Brethren. During the early part of the nineteenth century, the light came to them like a flood. Many books full of the truth were published by them. The Lord's move among the Brethren for the release of the biblical truths lasted about one hundred years.

从主的恢复在我们中间开始， 直到现在的这一时期

从主的恢复在我们中间开始，直到现在的这一时期，圣经的解释更往前了，有一次倪弟兄告诉我，因为欧美在主的行动上已经被破坏了，这迫使主往中国去。他说中国那时是真理的“处女地。”然而，到中国的西教士，从未帮助那里的人清楚得救的证实。得救的证实清楚的启示在新约里，但因着大多数的西教士不认识这个真理，他们就无法教导这个真理。主将得救证实的清楚异象赐给倪柝声弟兄，许多人因着他在这真理上的信息，得了复兴。中国信徒对得救的证实就非常清楚了。

一九三五年倪弟兄在我的家乡烟台，有一次特会，讲到基督得胜的生命。在那时以前，我们对这个真理不是那么清楚。在一九四〇年，倪弟兄解开了有关基督身体和实行之召会生活的真理。他称此为地方召会实行的蓝图。我带着那个蓝图回到中国北方。结果，在一九四二年底，在烟台的召会就有了一次大复兴。

解经是从三一神和基督论开始，并且一直继续，如今已达到了新耶路撒冷

在已过大约三十年，主给我们看见的，主要的是神的经纶和神的分赐，终极总结于新耶路撒冷。在基督教书店里，很难找到任何关于新耶路撒冷的真理。有些人错误的相信，新耶路撒冷是一座有真金街道的物质的城。我们很难找到有圣经的眼光的人，看见圣城是基督的妻子，是经过过程之三一神与经过变化之三部分人的调和。多年前，有位德国作者特斯帖根（Tersteegen），正确的写过一些关于新耶路撒冷的事。大约六十年前，史百克（T. Austin-Sparks）弟兄也写了一些关于新耶路撒冷的事。大约三十年前起，我们开始看见更多有关圣城的事。

我们出版了许多关于新耶路撒冷的信息。在这些信息里，我们说到许多关于圣城是神圣经纶和神圣分赐之终极完成的细节。我必须把我们所得的启示归功于倪弟兄。我听他说新耶路撒冷乃是召会的终极完成。这给了

In the Time from the Initiation of the Lord's Recovery among Us until Now

The interpretation of the Bible advanced even more from the initiation of the Lord's recovery among us until now. Once Brother Nee told me that because Europe and America had been spoiled for the Lord's move, that forced the Lord to go to China. Brother Nee said that China at that time was "virgin soil" for the truth. However, the missionaries who had gone to China never helped the people there to be clear about the assurance of salvation. The assurance of salvation is clearly revealed in the New Testament, but because most of the missionaries did not know this truth, they had no way of teaching it. The Lord gave Brother Watchman Nee a clear vision of the assurance of salvation, and many were revived by his messages on this truth. The assurance of salvation was then made very clear to the Chinese believers.

In 1935 Brother Nee held a conference in my hometown, Chefoo, to cover the victorious, overcoming life of Christ. Before that time we were not so clear about this truth. In 1940 Brother Nee opened up the truth concerning the Body of Christ and the practical life of the church. He called this the blueprint of the practicality of the local church. I brought that blueprint back with me to northern China. As a result, there was a great revival in the church in Chefoo at the end of 1942.

The Interpretation Which Began from the Trinity and Christology and Has Been Continuing until It Has Now Reached the New Jerusalem

In about the last thirty years, what the Lord has mainly shown to us is God's economy and God's dispensing, which consummate in the New Jerusalem. It is difficult to find anything in Christian bookstores on the truth concerning the New Jerusalem. Some wrongly believe that the New Jerusalem is a material city with real golden streets. It is difficult to find some who have a biblical view of the holy city as the wife of Christ, as the mingling of the processed Triune God with the transformed tripartite man. Many years ago, Tersteegen, a German writer, wrote something about the New Jerusalem in a proper way. About sixty years ago, Brother T. Austin-Sparks wrote something concerning the New Jerusalem. Beginning from about thirty years ago, we began to see more and more concerning the holy city.

We have published many messages concerning the New Jerusalem. In these messages we cover many detailed points concerning the holy city as the consummation of the divine economy and the divine dispensing. I have to give the credit to Brother Nee for what has been revealed to us. I heard him say that the New Jerusalem will be the consummation of

我明白新耶路撒冷的基础。当召会完全得成全并得建立时，那就是新耶路撒冷。新耶路撒冷先要在千年国里小型的出现；然后要在新天新地里完满的显出，作蒙神拯救之人的终极完成。

在已过的十九世纪，圣经的解释已经借着整个基督的身体得以建立起来了。我们承受了已过世纪里一切的解经，并且站在前面教师们的肩头上。为此我们必须感谢主。不仅如此，我们必须感谢主，祂在这过去的几十年给我们看见更多，诸如实行的召会生活，包罗万有、赐生命、复合的灵，甚至七灵，神的经纶，神的分赐，召会的极终完成，就是新耶路撒冷，也就是经过过程之三神与变化过之三部分人的调和，为着神永远的显出和彰显。

为着主的恢复和复兴， 需要传布解明的神圣真理

今天，为着主的恢复和复兴，需要传布解明神圣真理。我们可以借用罗马十章十四至十五节，而说，“没有传布的，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！”我们若有负担去欧洲，我们必须昼夜花时间研读我们所出版的真理。然后我们就会知道什么是主的恢复，我们也会有真正的负担去欧洲教导人。主在马太二十八章十九节吩咐我们要去，使万民作主的门徒。主这里的话给我们看见，我们该有负担前去，教导万民。

为着主的恢复和复兴，需要传布翻译出来、得着解释并解明的真理。主是借着说话，行作万事。若没有主的说话，就没有主的工作。若没有神圣真理的讲说，在欧洲就不可能有恢复。在欧洲成千成万的人对这些神圣的真理毫无认识。

传布神圣的真理，会带进主的复兴。按照以赛亚十一章，复兴的来临是因为“认识耶和華的知识要充满遍地，好象水充满洋海一般。”（赛十一9。）我们必须为主说话，好带进这复兴。若没有人传布神圣的真理，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！

the church. This gave me the basis for understanding the New Jerusalem. When the church is completely perfected and established, that will be the New Jerusalem. It will first appear in the thousand-year kingdom on a small scale. Then it will appear in the new heaven and new earth on the fullest scale as the consummation of God's saved people.

The interpretation of the Bible has been built up by the entire Body of Christ through the past nineteen centuries. We inherit all the interpretation of the past centuries and stand on the shoulders of the foregoing teachers. We have to thank the Lord for this. Furthermore, we have to thank the Lord that He has shown us more in the last few decades, such as the practical church life, the all-inclusive, life-giving, compound Spirit, even the seven Spirits, God's economy, God's dispensing, and the ultimate consummation of the church, that is, the New Jerusalem, the mingling of the processed Triune God with the transformed tripartite man for God's eternal manifestation and expression.

THE NEED OF THE SPREADING OF THE UNDERSTOOD DIVINE TRUTHS FOR THE LORD'S RECOVERY AND RESTORATION

Today there is the need of the spreading of the understood divine truths for the Lord's recovery and restoration. We can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!" If we have a burden to go to Europe, we must spend day and night to study the truths we have published. Then we will know what the Lord's recovery is, and we will have a real burden to go to Europe to teach people. The Lord charges us in Matthew 28:19 to go and disciple the nations. The Lord's word here shows us that we should be burdened to go and teach all the nations.

There is the need of the spreading of the translated, interpreted, and understood truths for the Lord's recovery and restoration. The Lord does everything by speaking. If there is no speaking of the Lord, there is no work of the Lord. There cannot be a recovery in Europe if there is not the speaking of the divine truths. Most of the millions of people in Europe are void of the knowledge of these divine truths.

The spreading of the divine truths will bring in the Lord's restoration. According to Isaiah 11, the restoration will come because "the earth will be full of the knowledge of Jehovah, / As the waters cover the sea" (v. 9). We have to speak for the Lord to bring in this restoration. How shall people hear without one who spreads the divine truths? How beautiful are the feet of those who spread the interpreted and understood divine truths!

这就是为什么我们必须研读这些真理。否则，我们不够资格去欧洲。我们不该去肤浅的对人讲说。我们或许对人讲约翰三章十六节：“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”但人若问我们，什么是永远的生命，我们可能无法告诉他们。其实约翰三章十六节可以讲十五篇信息。第一篇信息可以讲神是谁，第二篇可以讲爱，第三篇可以讲世人。然后我们可以告诉人，神如何将祂的儿子赐给我们。神不是将祂的儿子从天上投到地上。祂乃是借着成为肉体，将祂的儿子赐给我们。然后另一篇信息可以说到独生子。至于什么是灭亡，什么是得永远的生命，还有更多可说的。我们可以有一篇又一篇的信息，讲到约翰三章十六节。

我们不是去那里，按传统的方式向人传讲，乃是告诉他们一切的神圣真理。借着我们的讲说，有些人会扎实的得救。我们若向他们讲说约翰三章十六节里较深的真理，他们就永不会忘记这一节。愿主使我们有负担学习神圣的真理，并为着主的恢复和复兴，将这些真理传布到各处。

This is why we have to study these truths. Otherwise, we are not qualified to go to Europe. We should not go to speak to people in a superficial way. We may be able to speak John 3:16 to people: “For God so loved the world that He gave His only begotten Son, that everyone who believes in Him should not perish, but have eternal life.” However, if someone asks us what eternal life is, we may not be able to tell them. It is possible to give fifteen messages on John 3:16. The first message can be concerning who God is, the second message can be on love, and the third message can be on the world. Then we can tell people how God gave His Son. God did not drop His Son down from the heavens to the earth. He gave His Son through incarnation. Then another message can be given on the only begotten Son. More can be said about what it means to perish and what it is to have eternal life. Message after message can be given on John 3:16.

We are not going there to preach to people in the traditional way, but to talk to them about all the divine truths. Through our speaking, some will be solidly saved. If we speak the deeper truths in John 3:16 to them, they will never forget this verse. May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration.

第三章

我们的责任—传布神圣的真理， 特别传布到世界 极重要的部分去

读经：马太福音二十八章十九节，二十四章十四节，使徒行传八章一节，四节，以赛亚书六章一节，八节，但以理书十一章三十二节，提摩太后书二章二十一节。

在前一章里，我们看见为着主的恢复和复兴，需要传布神圣的真理，在本章，我们要来看我们的责任—传布神圣的真理，特别传布到世界极重要的部分去。我们到世界的这些部分去，目的乃是要供应基督。

在第一章里，我们看见当前世界局势的影响因素。美国在财经、政治、和军事上领头；欧洲在财经、政治、和军事上合作；而远东主要在财经上合作。我们也看见主恢复的扩展。主的恢复是在远东开始的，且正在那里长大。主的恢复已经被带到美国，并在美国生根长大。但主的恢复在欧洲还没有正确且充分的开始。因此极需要有人去那里补上这缺欠。

我们的责任乃是教导圣经，教导真理。圣经当然是神所说独一的话。神已经在旧约三十九卷书，和新约二十七卷书里说了话。圣经的末了清楚告诉我们，在这神圣启示上，任何人都不该加添或删除去什么。（启二二 18～19。）宇宙中最伟大的，乃是神自己，第二伟大的，乃是神所说并所写下的话。

我们看见神的话也需要翻译；然后神的话需要解释、解开并阐明。接着，神的话需要明白。然后我们就能讲说解开且明白的话。这乃是我们的托付。我们中间职事的文字出版，满了按照正确领会之解开并解明的话。圣经乃是神的说话，由那些被圣灵推动，从神说出话来的人所写的。（彼后一 21。）圣经从摩西五经到使徒约

CHAPTER THREE

OUR RESPONSIBILITY FOR THE SPREADING OF THE DIVINE TRUTHS, ESPECIALLY TO THE CRUCIAL PARTS OF THE WORLD

Scripture Reading: Matt. 28:19; 24:14; Acts 8:1, 4; Isa. 6:1, 8; Dan. 11:32; 2 Tim. 2:21

In the previous chapter, we saw the need of the spreading of the divine truths for the Lord's recovery and restoration. In this chapter we want to see our responsibility for the spreading of the divine truths, especially to the crucial parts of the world. Our intention in going to these parts of the world is to minister Christ.

In chapter one we saw the influential factors of the present situation of the world. The United States takes the lead in finance, politics, and military; Europe cooperates in finance, politics, and military; and the Far East cooperates mainly in finance. We also saw the spreading of the Lord's recovery. It was initiated in the Far East and is growing there. It has been brought to and rooted in the United States for growth. But in Europe the Lord's recovery has not been properly and adequately initiated. There is a great need for some to go there to fill up the lack.

Our responsibility is to teach the Bible, to teach the truth. The Bible, of course, is the unique Word, spoken by God. God has spoken in the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. The end of the Bible tells us clearly that no one should add anything to or take anything away from this divine revelation (Rev. 22:18-19). The greatest item in the universe is God Himself, and the second greatest item is God's spoken and written Word.

We have seen that there is also the need of the translation of the Word. Then there is the need for it to be interpreted, expounded, and explained. Following this there is the need of understanding. Then we can speak the word in an interpreted and understood way. This is our commission. The printed ministry among us is full of the interpreted and expounded word according to the proper understanding. The Bible is God's speaking, written by men who spoke from God and were borne by the Spirit (2 Pet. 1:21). The Bible,

翰的启示录，历经一千五、六百年才完成。然后这本书被基督的整个身体所阅读、查读并研究，历经已过十九个世纪。

我们在前一章里看过，解经开始于教父时代。他们研读关于神圣三一和基督身位的真理。他们在新约里看见，基督是一个有两种性情的人位。祂在童女里面成孕，但人称祂为以马内利，意思是神与我们同在。（太一 23。）祂具有人性和神性。

我们也指出，在十六世纪，路德马丁反对整个天主教，宣告因信称义的真理。在十九世纪，主兴起英国的弟兄们，恢复了许多圣经的真理。他们被主使用，解开了关于得救证实的真理。卡亭佐治（George Cutting）的“救知乐”是他们所出版，关于这主题的有名的小册子。主在中国行动开始的时候，我们就宣传这真理，使这真理能完全得着恢复。

三十年前，在美国没有人能清楚的说到神的经纶、神的分赐、基督身体的原则、以及在真正一的立场上之召会生活的实行，以地方召会为基督身体在地方上的彰显。主向我们打开了这些真理。至终，主给我们看见新耶路撒冷乃是召会终极的完成。虽然新耶路撒冷只包括圣经末了二章，我们却出版了许多关于这点的信息。

从教父时代起，对神圣话语的研读一直继续，历经许多世纪。教父们发现，创世记一章神的称呼“以罗欣”（Elohim）是复数的。在二十六节独一的神说，“我们要照着我们的形像造人。”这独一的神说到自己时，用代名词“我们。”至终，教父们就用“三一”（triune）这辞来描述神怎样是三而一的。他们研读神的话，乃是开始于研读圣经起头关于神的真理。现今我们已经来到圣经的末了，关于新耶路撒冷的真理。圣经的头一个项目是神，末一个项目是新耶路撒冷。神自己是新耶路撒冷的起头，起源；新耶路撒冷是神的扩大、扩展和扩增。新耶路撒冷是一个团体的实体，就是神和祂蒙救赎、被变化、得荣耀之子民的调和。因着新耶路撒冷的真理被打开，圣经如今已经完全被解开了。

from the Pentateuch of Moses through the Revelation of the apostle John, took between fifteen hundred and sixteen hundred years to complete. Then this book was read, studied, and investigated by the entire Body of Christ for the past nineteen centuries.

In the previous chapter, we saw that the interpretation of the Bible began in the time of the church fathers. They studied the truth concerning the Divine Trinity and the person of Christ. They saw in the New Testament that Christ was a person with a dual nature. He was conceived in a human virgin, but people called Him Emmanuel, meaning God with us (Matt. 1:23). He possesses both humanity and divinity.

We also pointed out that in the sixteenth century, Martin Luther went against the entire Catholic Church to declare the truth of justification by faith. In the nineteenth century, the Lord raised up the British Brethren to recover many biblical truths. They were the ones whom the Lord used to open up the truth concerning the assurance of salvation. Safety, Certainty, and Enjoyment by George Cutting was a famous booklet published by them on this subject. In the beginning of the Lord's move in China, we proclaimed this truth so that it could be recovered in a full way.

Thirty years ago no one in the United States spoke clearly about God's economy, God's dispensing, the principle of the Body of Christ, and the practicality of the church life on the genuine ground of oneness with the local churches as the local expressions of the Body of Christ. The Lord opened up these truths to us. Eventually, the Lord showed us the New Jerusalem as the ultimate consummation of the church. Although the New Jerusalem occupies only the last two chapters of the Bible, we have published many messages concerning it.

From the time of the church fathers, the study of the holy Word has gone on and on throughout the centuries. The church fathers found out that the title for God in Genesis 1, Elohim, is plural in number. In verse 26 the one God said, "Let us make man in our image." The one God uses the pronouns us and our when referring to Himself. Eventually, the church fathers used the term triune to describe how God is three-one. They began the study of the Word with the truth concerning God at the beginning of the Bible. Now we have come to the end of the Bible with the truth concerning the New Jerusalem. The first item of the Bible is God, and the last item is the New Jerusalem. God Himself is the beginning, the source, of the New Jerusalem, and the New Jerusalem is the enlargement, expansion, and increase of God. The New Jerusalem is a corporate entity, the mingling of God with His redeemed, transformed, and glorified people. With the opening up of the truth concerning the New Jerusalem, the Bible has now been interpreted in a consummated way.

对许多走在我们前面的圣经教师，我们非常感激；今天我们是站在他们的肩头上。我们所出版恢复本圣经里的注解，可说是对新约圣经正确领会的集大成。我们活在这末后的日子确实是蒙福的。我们因着站在前面许多人的肩头上，所以得着了对圣经领会的集大成。今天我们比路德马丁和达秘更明白圣经，因为我们承受了他们所看见的真理；并且靠着主的怜悯，我们站在他们的肩头上，又往前看见了更多。圣经是神所说的圣言，由许多学者所翻译，又历经许多世纪，被基督的身体解开了。今天对圣经正确的领会，已经收集在我们的著作中，好让我们研读、学习、并传布神圣的真理。

基督教 在神圣真理这事上的情形

天主教是异端的

现在我们要来看基督教在神圣真理这事上的情形。首先，天主教许多的教训是异端和迷信的。

更正教各公会是肤浅错谬的

更正教各公会的许多真理都是肤浅错谬的。许多在公会里的人使用钦定本圣经。虽然这是圣经顶好的译本，但说到圣灵，却用代名词“它”（it）。这是很大的错误。圣灵是神圣三一的三者之一，乃是一个位。因此，说到圣灵时，该用代名词“祂”（He）。达秘在他的新译本里改正了这个错误。

新美国标准本圣经是我所欣赏的另一种好译本。但其译者在翻译以弗所书四章二十二和二十四节时，犯了一个很大的错误。新美国标准本圣经将这二节译成“将旧自己（the old self）摆在一边，”以及“穿上新自己（the new self）。”译者知道二章十五节是说到召会是新人，但在四章这里他们却说“新自己。”这是极大的错误。按照圣经的真理，我们需要脱去旧人，并且穿上新人，就是召会。这给我们看见，很难完全信靠单一的译本。然而，我相当信靠达秘的新译本，以及一九〇一年版的美国标准本。

We owe so much to many teachers of the Bible who have gone before us, and today we are standing on their shoulders. I consider the notes we have published in the Recovery Version as the aggregate of the proper understanding of the New Testament. We are really blessed to be living in these latter days. We have received the aggregate understanding of the Bible because we are standing on the shoulders of many who have gone before us. Today we understand the Bible better than Martin Luther and J. N. Darby because we have inherited the truth they saw, and by the Lord's mercy, we are standing on their shoulders and have gone on to see more. The Bible was spoken by God in the holy writings, translated by many scholars, and interpreted by the Body of Christ throughout the centuries. Today the proper understanding of the Bible has been collected in our writings in order for us to study, learn, and spread the divine truths.

CHRISTIANITY'S CONDITION IN THE MATTER OF THE DIVINE TRUTHS

The Catholic Church Being Heretical

Now we need to see Christianity's condition in the matter of the divine truths. First, much of the Catholic Church's teaching is heretical and superstitious.

The Protestant Denominations Being Superficial and Erroneous

Much of the truth in the Protestant denominations is superficial and erroneous. Many in the denominations use the King James Version. Although this is a top version of the Bible, it uses the pronoun it when referring to the Holy Spirit. This is a big mistake. The Holy Spirit as one among the three of the Divine Trinity is a person. Therefore, the pronoun He should be used when referring to the Spirit. This mistake was corrected by Darby in his New Translation.

The New American Standard Bible is another good translation, which I appreciate. But its translators made a great mistake in their translation of Ephesians 4:22 and 24. These verses in the New American Standard Bible say, "Lay aside the old self," and "put on the new self." The translators realized that 2:15 is referring to the church as the new man, but here in chapter four they say "the new self." This is a great error. According to the biblical truth, we need to put off the old man and put on the new man, the church. This shows that it is hard to trust completely in any single translation of the Bible. I have a great deal of trust, however, in Darby's New Translation and in the 1901 edition of the American Standard Version.

弟兄们以认识圣经著称， 但在认识真理上已经衰残了

在十九世纪，弟兄们领头发掘、认识、并宣扬神圣的真理。然而今天，弟兄们在认识真理上已经衰残了。

灵恩派是野的，没有任何支配的原则

在神圣真理这事上，灵恩派是野的，没有任何支配的原则。他们解经时，将旧约与新约混在一起。他们所唱的诗歌大部分都是出自旧约。天主教的仪式和实行混杂了旧约；而灵恩派对真理的解释混杂了旧约。

自由团体太自由，轻率而混杂

基督里的信徒从天主教的捆绑和异端，并从更正教的仪式和错谬的教训得着释放，这是好的，也是需要的。但释放到一个地步，解释神圣真理的管治原则都摆在一边，或因无知而忽略了，这是不对又无益的。原谅我说，今天因着对付天主教和更正教，许多爱主、寻求主真理的亲爱的圣徒，都落到这一类里。因此，我们看见今天许多团体对圣言的解释，是轻率和混杂的。

主的恢复满了神圣的真理，但在真理的应用上不够，在真理的传布上太慢

主的恢复满了神圣的真理，但在真理的应用上不够，在真理的传布上太慢。如果我们没有进入职事文字里的真理，我们在这些真理的应用上就有短缺。如果我们在神圣真理的应用上有短缺，我们对这些真理的经历也就有短缺。我们在真理的传布上也太慢。我们中间有谁愿意受主差遣，到别地去传布神圣的真理？我们许多人没有负担移民去传布主的恢复，反而安定、定居下来，并且被霸占了。

主对祂的恢复， 在神圣真理上的赐给和托付

The Brethren Being Famous in Knowing the Bible, but Fading in Knowing the Truths

In the nineteenth century, the Brethren took the lead in discovering, knowing, and proclaiming the divine truths. Today, however, the Brethren are fading in knowing the truths.

The Pentecostals Being Wild and without Any Controlling Principle

In the matter of the divine truths, the Pentecostals are wild and without any controlling principle. In their interpretation of the Bible, they mix up the Old Testament with the New Testament. The songs they sing are mostly from the Old Testament. The rituals and practices of Catholicism are mixed up with the Old Testament, while the Pentecostals' interpretation of the truth is mixed up with the Old Testament.

The Free Groups Being Too Free and Careless in Mixtures

For the believers in Christ to be freed from the bondage and the heresies of Catholicism and from the formalities and the erroneous teachings of Protestantism is good and is also necessary. But to be freed to an extent that the governing principles in interpreting the divine truths are put aside or neglected by ignorance is neither right nor profitable. Sorry to say, today due to the dealings with Catholicism and Protestantism, many dear saints who love the Lord and seek His truths have fallen into this category. Hence, carelessness and mixtures can be seen in many groups in the interpretation of the holy Word today.

The Lord's Recovery Being Full of the Divine Truths, but Inadequate in the Application of the Truths and Slow in the Spreading of the Truths

The Lord's recovery is full of the divine truths but is inadequate in the application of the truths and slow in the spreading of the truths. If we do not get into the truths in the printed ministry, we will be short in the application of these truths. If we are short in the application of the divine truths, we will be short in the experience of these truths. We are also slow in the spreading of the truths. Who among us is willing to be sent by the Lord to another place for the spreading of the divine truths? Instead of having the burden to migrate to spread the Lord's recovery, many of us have become set, settled, and occupied.

THE LORD'S GIFT AND COMMISSION TO HIS RECOVERY IN THE DIVINE TRUTHS

现在我们要看主对祂的恢复，在神圣真理上的赐给和托付。

主已经将祂神圣的启示，从祂永远经纶的立定，到祂永远目标的终极完成——新耶路撒冷，都向我们开启

主已经将祂神圣的启示，从祂永远经纶的立定，到祂永远目标的终极完成——新耶路撒冷，都向我们开启了。我们所出版的一切信息，揭示了从神永远经纶的立定到新耶路撒冷，其中所包括的项目和细节。

主已经将祂话语的职事托付给我们

主也已经将祂话语的职事托付给我们。我从大陆被差遣到台湾以后，开始出版一种刊物，叫作“话语职事。”今天我们的职事已经达到了神新约的经纶和神的分赐这一点。在一九八四年，我在德国斯图嘎和美国一些地方，交通到神新约的经纶。这些信息包含在我们所出版的“神新约的经纶”这本书里。关于神的经纶和神的分赐，我还有更多要说的。

主已经为我们预备了绝佳的环境，好释放祂的神圣启示

主已经为我们预备了绝佳的环境，好释放神圣的启示。在一九六二年，当我开始在洛杉矶尽话语职事的时候，我们只有特会和非正式的训练。当我们在一九七四年搬到安那翰时，我决定每年要有二次十天的训练。因着这些训练是照着学校的原则，所以那些来的人需要正式的报名注册。这不仅有助于训练圣徒，也使我们有了正确、清明、高昂的空气，好释放神圣的真理。

我也决定作训练，好帮助我们出版职事的文字。倪柝声弟兄所交通的，有许多从未出版。我为此感到非常遗憾。因着我看见这情形，我就定意，在我离开后，不要让主所启示给我的真理留在我的坟墓里。我要出版主所给我看见的一切。

倪弟兄首先出版了一种月刊叫作“基督徒报”。订阅者每年必须付报费一元。最后订阅的份数高达每月一万

Now we want to see the Lord's gift and commission to His recovery in the divine truths.

The Lord Having Opened to Us His Divine Revelation from the Making of His Eternal Economy to the Consummation of His Eternal Goal—the New Jerusalem

The Lord has opened to us His divine revelation from the making of His eternal economy to the consummation of His eternal goal—the New Jerusalem. All the messages we have published unveil the items and details included from God's making of His eternal economy to the New Jerusalem.

The Lord Having Commissioned Us with the Ministry of His Word

The Lord has also commissioned us with the ministry of His word. After I was sent to Taiwan from mainland China, we began to publish a paper entitled The Ministry of the Word. Today our ministry has reached the point of God's New Testament economy and God's dispensing. In 1984 I shared concerning God's New Testament economy in Stuttgart, Germany and a number of localities in the United States. These are included in a book we have published entitled God's New Testament Economy. I still have more to speak concerning God's economy and God's dispensing.

The Lord Having Provided Us with the Marvelous Environment for the Release of His Divine Revelation

The Lord has provided us with the marvelous environment for the release of the divine revelation. When I began to minister the word in Los Angeles in 1962, we had only conferences and informal trainings. When we moved to Anaheim in 1974, I made the decision to have two ten-day trainings every year. Because these trainings are in the principle of a school, those who come need to be properly enrolled. This helped not only in training the saints but also in having a proper, clear, uplifted atmosphere for the release of the divine truths.

I also decided to have the trainings to help us in the publishing of the ministry. Much of what Brother Nee shared was never put into print. I feel very sorry about this. Because I saw this situation, I decided that after I leave, I do not want the truths the Lord has shown me to be left in my grave. I want to put out whatever the Lord has shown me.

Brother Nee first put out a monthly periodical called The Christian. The subscribers had to pay one dollar a year for this periodical. The orders for this periodical eventually went up to ten thousand copies a month. Later, he changed to publish a periodical called

份。后来，他改为出版一份称为“复兴报”的免费刊物。当情形预备好了，他就出版一期。有时他很久才出一期。

为着解开新约，并出版这些解经，使众召会和主的儿女得益处，我决定举行每年两次的训练，借着受训者的帮助，以及职事站修稿人员和服事者的工作，使主真理的话能定期的释放出来。这样的实行大有助于出版解开、解明、并明白的话，共十七年之久，没有间断过。我认为这是绝佳的环境，好释放神的神圣启示。

为着主的供应，应付了各样的需要，我对主满了感谢。我也感谢主，使我们能在过去十七年，没有间断的举行每年二次的训练。这乃是主的怜悯。祂为我们预备了绝佳的环境，好释放祂的神圣启示。我很遗憾，我前面的同工倪弟兄没有这样的环境。

我们在安那翰、欧文、和台北的三个办公室里，有超过四十位忠信、全时间的服事者。此外，还有其他的圣徒自愿献上时间，帮助我们传布真理。我们是以出版文字和录音、录影带，服事全地的众召会，我们这样作已经超过十七年了。我感谢主，给我们这样好的环境，释放祂的神圣启示。我感谢主，我所说的许多话都已经出版了。即使我过去了，我在主里的话仍然说话。祂已经为我们预备了绝佳的环境，好释放祂的神圣启示。

主对我们当前的吩咐应该是：你们要去，教导万民，使这世代得以终结

主对我们当前的吩咐应该是：你们要去，教导万民，（参太二八 19，）使这世代得以终结。（太二四 14。）我们要实行主的吩咐，就必须保守一。我们必须同心合意。如果我们失去一和同心合意，就着主的行动来说，我们就了了。在已过十年里，我知道我们中间有分裂的危机。这就是为什么我召开至少四次紧急的长老聚会。我告诉弟兄们，我知道我们中间有分裂的倾向。这是因为有些弟兄们要在主恢复唯一的工作里，有他们自己的工作。至终在一九八七年，我的警告应验了，这些分裂也暴露出来了。这些分裂

The Present Testimony without subscription. When the situation was ready, he put out an issue. Sometimes he did not publish an issue for a long time.

For the expounding of the New Testament and the publishing of this exposition for the benefit of the churches and the Lord's children, I made the decision to have two trainings yearly with the help from the trainees and the work of the polishers and the serving ones in the ministry office so that the word of the Lord's truths may be released regularly. This practice helped a lot for the publishing of the interpreted, expounded, and understood Word for seventeen years without any interruption. I consider this as a marvelous environment for the release of God's divine revelation.

I am full of thanks to the Lord for His supply to meet every need. I am also thankful to the Lord that we have been able to have two annual trainings for the last seventeen years without interruption. This has been the Lord's mercy. He has provided us with the marvelous environment for the release of His divine revelation. I am sorry that my senior co-worker, Brother Nee, did not have such an environment.

We have over forty faithful, full-time workers in our three offices in Anaheim, Irving, and Taipei. In addition to these workers, a number of other saints volunteer their time to help us spread the truths. We are serving the churches all over the earth with the publishing and the tape ministries, and we have been doing this for over seventeen years. I thank the Lord that we have such a marvelous environment for the release of His divine revelation. I am thankful to the Lord that much of what I have spoken has been put into print. Even if I die, my word in the Lord still speaks. He has provided us with the marvelous environment for the release of His divine revelation.

The Lord's Present Charge to Us Should Be: Go and Teach the Nations That the Present Age May Be Consummated

The Lord's present charge to us should be: go and teach the nations (cf. Matt. 28:19) that the present age may be consummated (24:14). In order to take the Lord's charge, we must keep the oneness. We must have the one accord. If we lose the oneness and the one accord, we are finished as far as the Lord's move is concerned. I realized the danger of divisions among us over the past ten years. This is why I called at least four urgent elders' meetings. I told the brothers that I realized there was the tendency among us toward divisions. This was because some of the brothers wanted to have their own work within the unique work of the Lord's recovery. Eventually, by 1987 my warning was fulfilled, and these divisions came to the surface. The main cause of these divisions was ambition.

的主要原因乃是野心。有些人想要有他们自己的工作，同时又装假为着主的恢复。

圣徒们到欧洲去，不该碰任何这些消极的事。我们只该去教导神圣的真理。我们应当把神教导给人。我们应当告诉他们永远的神怎样是三一的，祂作为爱、光、圣、义，怎样是完全并完整的。然后我们可以继续教导他们神的经纶。在神的经纶里，祂要得着人作祂的彰显。因此，祂创造了诸天为着地，地为着人，并创造人有灵来接受祂作生命。我们需要教导人神的经纶、神的心意、神的计划、神的目的。我们也需要教导人神的分赐。我们需要告诉他们，神怎样要将祂自己在祂的元素和素质里，分赐到我们这些人里面，使祂自己与我们成为一。

我们也应当教导人，三一神已经经过了奇妙的过程，好将祂自己分赐到我们里面。祂成为肉体，在地上过了三十三年半为人的生活。在祂的生活里，我们能看见神圣的属性和人性的美德。祂上了十字架，完成了包罗万有的死，对付了撒但、世界、罪、肉体，旧人、旧造和规条。借着祂的死，在积极一面，祂释放了神圣的生命，并进入复活。在祂的复活里，我们与祂一同复活。祂成了长子，而我们借着由祂并以祂重生，成为神的众子，作基督的肢体，以构成祂的身体。我们需要教导人这一切的事。

我们也应当教导人，基督借着祂的血而有之救赎的细节。祂借着洗净我们、赦免我们、称义我们、并使我们与神和好，而救赎我们。我们也该把神在基督生命里的救恩，就是重生我们、更新我们、圣别我们、变化我们、把我们模成祂的形像、并在作荣耀的基督里叫我们得荣，这些项目供应给人。人也需要看见召会的各面。至终他们需要看见这一个宇宙召会，作为基督的身体，怎样该在许多地方彰显为地方召会。我们需要很着重的教导关于包罗万有的基督，以及召会作为基督生机的身体这些真理。至终，召会要终极完成于新耶路撒冷，作为经过过程之三一神，与变化过之三部分人调和的终极显出，好在永世里彰显三一神到极致。我们对神圣真理的教导，应该包括新耶路撒冷作为神分赐的终极完成。当我们到欧洲去的时候，我们应该

Some desired to have their own work, and at the same time they pretended to be for the Lord's recovery.

When the saints go to Europe, they should not touch any of these negative things. We should only go to teach the divine truths. We should teach people about God. We should tell them how the eternal God is triune and how He is perfect and complete as love, light, holiness, and righteousness. Then we can go on to teach them God's economy. In God's economy, He desires to have man as His expression. Thus, He created the heavens for the earth, the earth for man, and man with a spirit to receive Him as life. We need to teach people God's economy, God's desire, God's plan, God's purpose. We also need to teach people God's dispensing. We need to tell them how God wants to dispense Himself in His element and essence into our being to make Himself one with us.

We should also teach people about the wonderful process through which the Triune God has passed in order to dispense Himself into us. He was incarnated and lived a human life on earth for thirty-three and a half years. In His living we can see the divine attributes and the human virtues. He went to the cross and died an all-inclusive death to deal with Satan, the world, sin, the flesh, the old man, the old creation, and the ordinances. Through His death, on the positive side, He released the divine life and entered into resurrection. In His resurrection, we were resurrected with Him. He became the firstborn Son, and we, through regeneration by Him and with Him, became God's many sons as the members of Christ to constitute His Body. We need to teach people all of these things.

We should also teach people the detailed items of Christ's redemption through His blood. He redeemed us by washing us, forgiving us, justifying us, and reconciling us to God. We also should minister to people the items of God's salvation in the life of Christ, in regenerating us, renewing us, sanctifying us, transforming us, conforming us into His image, and glorifying us in Christ as the glory. The people also need to see all the aspects of the church. They need to eventually see how the one universal church, as the Body of Christ, should be expressed as the local churches in many localities. We need to teach with much stress the truths concerning the all-inclusive Christ and the church as the organic Body of Christ. Eventually, the church will consummate in the New Jerusalem as the ultimate manifestation of the processed Triune God mingled with the transformed tripartite man to express the Triune God to the fullest in eternity. Our teaching of the divine truths should include the New Jerusalem as the ultimate consummation of God's dispensing. When we go to Europe, we should teach the central line of the divine truth

主要着重在教导神圣真理的中心线，而不在任何小点上引起争辩或争战，以致造成分裂。

除了教导神圣的真理之外，我们的聚会和事奉必须从老旧、传统、不合圣经的路，完全改换成新的、合乎圣经的路。历史告诉我们，无论什么人除旧更新总是有收获。运输的方式从骡车最终改成飞机。这改变使旅行更容易、更有效率，自不待言。那些离开大陆到海外生活的中国人，都学会放弃老旧，接受新事物。这是他们成功的原因。我们也必须完全改变，走主的新路。时间会将人淘汰，所以我们必须改变。

现今的世界有许多重大的改变。第一个改变乃是欧洲共同市场的成立。虽然英国、法国、和德国许多世纪彼此不和，如今他们都成了共同市场的成员。其次，苏俄的卫星国家改变了他们的哲学，从无神论和共产主义，转到民主和圣经。苏俄也改变了。另一个重大的改变是关于伊拉克和科威特之间的危机，以及所引起的战争。美国总统作了这样强的决定，对付伊拉克，这是很希奇的。这对付的结果使以色列得益处，并将敌对的阿拉伯国家压下去。

当世界局势在改变时，我们也在从老路改变到新路，就是神所命定的路。我们不能改变真理，但我们必须改变我们实行真理的路。我们都需要改变我们的“哲学。”我们需要改变我们传讲的路、聚会的路、帮助别人的路、以及家聚会和排聚会的路，好符合神所命定的路。我们现在所作的，有许多仍然是按照老旧的“哲学。”我们需要改变我们的哲学，不再对我们的老路有任何的信任。

领头的弟兄们不应当自信，以为自己知道怎样治理召会。我们需要想想我们在自己的地方结了多少果子。果子是生命的彰显和显出。我们也许在一个地方多年，却少有果子，少有扩增。我们会那样去作生意么？果子是很强的证明，我们真正在哪里。我们需要改变，不要信靠我们的老路。

传布福音（包括真理） 起初的榜样

with the main stresses without making any small point an issue for debating or fighting that causes divisions.

In addition to teaching the divine truths, we have to have a complete change from the old, traditional, unscriptural way of meeting and serving to the new, scriptural way. History tells us that whoever changes from the old to the new always gains. The method of transportation has eventually changed from the mule wagon to the airplane. It goes without saying that this change has made travel much easier and more efficient. The Chinese people who left the mainland to live overseas have learned to leave their oldness and pick up the new things. This is what makes them so successful. We also have to have a complete change to the Lord's new way. Time sifts people, so we must have a change.

There have been a number of major changes in the present world. The first change is the formation of the European Common Market. Although England, France, and Germany have disagreed with one another for centuries, they have become members of this Common Market. Second, the satellite countries of Russia have changed their philosophy from atheism and communism to democracy and the Bible. Russia has also changed. Another major change involved the crisis between Iraq and Kuwait and the war that followed. It is amazing that the President of the United States made such a strong decision to deal with Iraq. This dealing turned out for the benefit of Israel and for the putting down of its opposing Arab countries.

While the world situation has been changing, we have also been changing from the old way to the new way, the God-ordained way. We cannot change the truth, but we surely have to change our way to carry out the truth. We all need to change our “philosophy.” We need to change the way we preach, the way we meet, the way we help people, and the way we have our home meetings and group meetings to match the God-ordained way. Much of what we are now doing is still according to the old “philosophy.” We need to change our philosophy and give up any confidence in our old way.

The leading ones should not have the confidence that they know how to manage the church. We need to consider how much fruit has been borne by us in our locality. Fruit is the expression and manifestation of life. We may have been in a locality for years with very little fruit, very little increase. Would we take that way to carry on a business? Fruit is a strong proof of where we really are. We need to have a change, not trusting in our old way.

THE INITIAL EXAMPLE OF THE SPREADING OF THE GOSPEL, INCLUDING THE TRUTHS

不是借着使徒们，乃是借着移出的门徒

现在我们要看看传布福音（包括真理）起初的榜样。（徒八1，4。）按照行传八章，传布福音不是借着使徒，乃是借着移出的门徒。在耶路撒冷的召会有成千上万的信徒，但因着逼迫，他们都分散出去传布福音。信徒们分散了，但使徒们留下来。今天基督教的实行却相反；圣品阶级的人出去，平信徒留下来。但是按照行传八章传布福音起初的榜样，使徒们留在耶路撒冷，而其他的门徒移民出去。

不是等到福音在圣地传遍了

门徒们在主的主宰下，没有等福音在圣地传遍，就分散到别地去了。圣地的一些部分还没有听到福音，但主仍然有负担叫门徒们传福音到别地去。行传八章也说到腓利到撒玛利亚去，至终传福音给一个埃提阿伯的太监，好传布神圣的真理。

第一次提到为着传布福音的移民，乃是传布福音（包括神圣真理）的基本原则

信徒从耶路撒冷分散到别地去，这是第一次提到为着传布福音的移民；因此，应当将其看作是传布福音（包括神圣真理）的基本原则。不管神圣的真理是否已经传遍全美国，我们仍然需要去欧洲。我们也必须相信，我们去欧洲将会在美国激起一些积极的事。

看见主在祂恢复中的异象， 并答应祂吩咐的呼召

我们需要看见主在祂恢复中的异象，并答应祂吩咐的呼召。（参赛六1，8。）

我们向主的奉献和绝对，需要重新被挑旺

我们向主的奉献和绝对，需要重新被挑旺。我们应当说，“主，我仍然爱你。我要更爱你。”

Not by the Apostles but by the Migrated Disciples

Now we need to consider the initial example of the spreading of the gospel, including the truths (Acts 8:1, 4). According to Acts 8, this spreading was not by the apostles but by the migrated disciples. The church in Jerusalem had thousands of believers, but due to persecution, they were all scattered to carry out the spreading of the gospel. The believers were scattered, but the apostles remained. The practice today in Christianity is the opposite; the clergy go and the laymen remain. But the spreading of the gospel according to the initial example in Acts 8 shows the apostles remaining in Jerusalem and the other disciples migrating.

Not Waiting for the Completion of the Gospel in the Holy Land

The disciples sovereignly were scattered to other places without waiting for the completion of the gospel in the Holy Land. Portions of the Holy Land had not yet heard the gospel, but the Lord was still burdened for the disciples to carry the gospel to other places. Acts 8 also speaks of Philip going to Samaria and eventually preaching the gospel to an Ethiopian eunuch for the spread of the divine truths.

The First Mentioning of Migration for the Spreading of the Gospel Being the Basic Principle for the Spreading of the Gospel, Including the Divine Truths

The scattering of the believers from Jerusalem to other localities is the first mentioning of migration for the spreading of the gospel; hence, it should be considered as the basic principle for the spreading of the gospel, including the divine truths. Regardless of whether or not the divine truths have reached the entire United States, we still need to go to Europe. We also have to believe that our going to Europe will stir up something positive in the United States.

SEEING THE VISION OF THE LORD IN HIS RECOVERY AND ANSWERING THE CALL OF HIS CHARGE

We need to see the vision of the Lord in His recovery and answer the call of His charge (cf. Isa. 6:1, 8).

Our Consecration and Absoluteness for the Lord Needing to Be Rekindled

Our consecration and absoluteness for the Lord need to be rekindled. We should say, “Lord, I still love You. I want to love You more.”

起来跟从主当前的行动，并且调整我们自己合于祂的规律，好合乎祂使用

我们应当起来跟从主当前的行动，并且调整我们自己合于祂的规律，好合乎祂使用。（但十一 32，提后二 21。）但以理十一章三十二节说，“唯独认识神的子民，必刚强行事。”“行事”意思是作一些尊贵且有价值的事，也可以说是有所成就。特别在这些日子里，在主的恢复里，我们需要作刚强行事的人。

我们要合乎主使用，就需要在许多方面，在许多事上，特别被圣别，且受调整，使我们能在这特别的时候，作贵重的器皿。

Rising Up to Follow the Lord in His Present Move and Having Ourselves Adjusted to His Regulations to Be Useful to Him

We should rise up to follow the Lord in His present move and have ourselves adjusted to His regulations to be useful to Him (Dan. 11:32; 2 Tim. 2:21). Daniel 11:32 says, “The people who know their God will show strength and take action.” To take action means to do something noble and worthy which may be considered as an achievement. Especially in these days in the Lord’s recovery, we need to be those who show strength and take action.

For us to be useful to the Lord, we need to be particularly sanctified and adjusted in many aspects and in many things that we could be a vessel unto honor at this particular time.

第四章

在欧洲国家 扩展主恢复的路

读经：哥林多前书十四章二十五节，十一章二十五节，马太福音十八章十九至二十节，使徒行传十二章十二节，罗马书十五章十六节，约翰福音二十一章十五节，帖撒罗尼迦前书二章七节，希伯来书十章二十四至二十五节，以弗所书四章十二节，哥林多前书十四章一节，三至五节，三十一节，罗马书十四章一节，三节，十五章七节，以弗所书四章一至六节，哥林多前书一章十至十三节，罗马书十六章十七节，提多书三章十节，马太福音二十章二十五至二十七节，二十三章八至十一节，彼得前书五章五节。

在上一章，我们看见我们对传布神圣真理的责任。我们从圣经所领受的神圣真理，大部分是根据弟兄们在十九世纪所得的亮光。认识圣经的人都承认，最好的神学就是弟兄们的神学。司可福博士（Dr. C. I. Scofield）在他的串珠圣经里所写的注解，多半是出自弟兄们的教训。这本圣经在本世纪初非常流行。根据我们从弟兄们所得的帮助，主在祂当前的恢复里继续往前，给我们看见更多神圣的真理。我们需要接受负担，把这些真理传布到世界重要的部分。

本章我们要来看在欧洲国家扩展主恢复的路。最近旧金山纪事报（The San Francisco Chronicle）有一篇文章引用梅尔敦博士（Dr. J. Gordon Melton）的话说，“在欧洲，新宗教运动正寻得沃土，那里参加教会者少，加上世界情势的改变，使人在属灵上寻求不同的选择。”这指明需要有人到欧洲去，以圣言中的神圣真理，应付寻求者真实的需要。在对伊拉克四天四小时的战争以后，我接受一个负担，要用主恢复的神圣真理“侵入”欧洲。

不是借着工作，也不是借着运动，
乃是借着移出

CHAPTER FOUR

THE WAY TO SPREAD THE LORD'S RECOVERY IN THE COUNTRIES OF EUROPE

Scripture Reading: 1 Cor. 14:25; 11:25; Matt. 18:19-20; Acts 12:12; Rom. 15:16; John 21:15; 1 Thes. 2:7; Heb. 10:24-25; Eph. 4:12; 1 Cor. 14:1, 3-5, 31; Rom. 14:1, 3; 15:7; Eph. 4:1-6; 1 Cor. 1:10-13; Rom. 16:17; Titus 3:10; Matt. 20:25-27; 23:8-11; 1 Pet. 5:5

In the previous chapter, we saw our responsibility for the spreading of the divine truths. A great part of the divine truths we have received from the Bible are based upon the light the Brethren received in the nineteenth century. Those who know the Bible recognize that the best theology is Brethren theology. The notes in the reference Bible written by Dr. C. I. Scofield are mostly from the teachings of the Brethren. This Bible was very popular in the early part of this century. Based upon the help we received from the Brethren, the Lord has gone on in His present recovery to show us many more divine truths. We need to pick up the burden to spread these truths to the crucial parts of the world.

In this chapter we want to see the way to spread the Lord's recovery in the countries of Europe. A recent article in The San Francisco Chronicle quoted Dr. J. Gordon Melton's word which said, "New religious movements are finding fertile soil in Europe where low church attendance and a changing world order have led to a search for spiritual alternatives." This shows that some need to go to Europe to meet the real need of the seeking ones with the divine truths from the holy Word. After the four-day, four-hour war with Iraq, I received a burden to "invade" Europe with the divine truths of the Lord's recovery.

NOT BY A WORK NOR BY A MOVEMENT
BUT BY EMIGRATION

我们需要看见怎样在欧洲国家扩展主的恢复。我们去欧洲不该借着工作，也不该借着运动，乃该借着移出。

欧洲已经改变了，那里的人在寻求新的事物。因此，我们去那里该完全按着新路，不带着一点的传统。最近，我在想我们从一九八四年起，在已过七年半，为什么经过这么多反对、逼迫、甚至背叛。我信我得着了答案。主在这七年半中，预备我们得着新路，以应付欧洲的新需要。在一九八四年以前，我们无法在实行上带着新的事物去欧洲。我们只能带着老旧传统的聚会与事奉之路去那里。在最近这几年里，我释放了许多有关神命定之路的信息。因此，当主在预备欧洲的时候，祂用了同一段时间，就是已过的七年半，在新约所启示聚会与事奉的路上，预备了我们。

由于最近在欧洲的改变，那里的人已经预备好接受从西方来的新事物。我们不该带着我们老旧的“哲学，”我们的老路去那里。在前一章，我恳求大家在我们的“哲学”上有所改变。那里的年轻人不要基督教的任何老旧元素。他们要新的事物。我们必须带着主的新路，就是神命定之路去欧洲，我们去欧洲，应当不是借着工作或运动，乃是借着移民到那里。我们会受到热切的欢迎，因为那里的人要接受从西方世界来的新事物。在东柏林有些年轻人，恳求弟兄们打发人到那里去教导他们圣经。

有些人移居那里活主，并全时间事奉主

有些人可以移居欧洲活主，并全时间事奉主。我们该去那里活基督，并事奉祂。

有些人移居那里就业或作生意，并事奉主

有些人可以移居那里就业或作生意，并事奉主。有一位弟兄报告说，在东欧，美国弟兄们所能从事最好的行业之一，就是整修旧房屋。这是因为那里的房屋非常破旧，需要整修的很多。

有些人移居那里读书，并事奉主

We need to see how to carry out the spread of the Lord's recovery in the countries of Europe. Our going to Europe should be neither by a work nor by a movement but by emigration.

Europe has changed, and the people there are looking for something new. Thus, we should go there in an absolutely new way with nothing traditional. Recently, I was wondering why we have had to pass through so much opposition, persecution, and even rebellion in these past seven and a half years since 1984. I believe that I received the answer. The Lord has prepared us during these seven and a half years to get a new way to meet the new need in Europe. Before 1984 we would not have been able to go to Europe with something new in practice. We could only have gone there with the old, traditional way of meeting and serving. In these recent years, I have put out many messages on the God-ordained way. Thus, while the Lord has been preparing Europe, He has used the same period of time, the last seven and a half years, to prepare us in His way of meeting and service as revealed in the New Testament.

Due to the recent changes in Europe, the people there are ready to receive something new from the West. We should not go there with our old "philosophy," our old way. In the previous chapter, I begged us to have a change in our "philosophy." The young people there do not want any old element of Christianity. They want something new. We need to go to Europe with the Lord's new way, the God-ordained way. We should go to Europe by emigration, not by a work or by a movement. We will be warmly welcomed because the people there want to receive new things from the Western world. Some of the young people in eastern Berlin begged the brothers to send people there to teach them the Bible.

Some Emigrating There to Live the Lord and Serve the Lord Full-time

Some can emigrate to Europe to live the Lord and serve the Lord full-time. We should go there to live Christ and serve Him.

Some Emigrating There to Take a Job or Do a Business and Serve the Lord

Some can emigrate there to take a job or do a business and serve the Lord. One brother reported that one of the best businesses for the American brothers in Eastern Europe is the remodeling of old houses. This is because the houses there are very old and in need of much work.

Some Emigrating There to Study in a School and Serve the Lord

有些人可以移居那里读书，并事奉主。我愿意建议，有些人到那里去作“职业学生。”换句话说，凡是去读书的人，该计划为着主在校园的工作留在学校里。他们留在学校里越久越好。这是因为他们能花时间，为着主的权益接触学生。我盼望我们中间有许多年轻人去欧洲的大学，作职业学生，教导神圣的真理。作这样的学生，每天带着主的真理接触别的学生，乃是荣耀而值得的。我信有些去欧洲的学生能月月结新果，就象新耶路撒冷的生命树一样。

所有的人都从主接受负担，
并从主得着清楚的指引

所有去欧洲的人都应当从主接受负担，并从主得着清楚的指引。

在头一步，
主要的是去东德和苏俄

起初我认为我们去欧洲的头一步该去英国、法国、德国和苏俄。但是在听到去过欧洲的弟兄们的报告以后，我看见我们主要的目标应当是东德和苏俄西部。虽然我们主要集中在东德和苏俄西部，这并不是说没有人可以去英国、法国和西德。不仅如此，我们该看见，为着主在全欧洲的行动，英国是非常重要的。

今天全苏俄都向我们所出版的文字敞开。我们不该失去这个用我们文字充满苏俄的机会。我们仰望主，照着一些俄国弟兄向我所建议的，要出版我们在第一章所提到的六本书——正常的基督徒生活、属灵人、生命的经历、生命的认识、神的经营、和神新约的经纶，每本发行一百万册。盼望我们都为这事祷告。

我希望我们起初会有四十位圣徒愿意在秋季受训练，为着移民去欧洲，但到目前为止，已经有一百七十多位签名要去欧洲。我盼望有负担的圣徒在秋季受了训练，能在一九九二年一月前往欧洲。到那时会有一些不同语言的书籍预备好。我们盼望根据职事的信息，用英文编写一本书，

Some can emigrate there to study in a school and serve the Lord. I would recommend that some go there to be “professional students.” In other words, those who go to school should plan on remaining in school for the Lord’s work on the campuses. The longer they stay in school, the better it is. This is because they can spend their time contacting the students for the Lord’s interest. I hope that many young people among us would go to the universities in Europe to be professional students teaching the divine truths. It is glorious and worthwhile to be such a student, contacting other students daily with the Lord’s truths. I believe that some students who go to Europe can bear new fruit monthly like the tree of life in the New Jerusalem.

All Being Burdened by the Lord and
Having a Clear Guidance from the Lord

All those who want to go to Europe should be burdened by the Lord and have a clear guidance from the Lord.

GOING MAINLY TO EAST GERMANY
AND RUSSIA IN THE FIRST STEP

Initially, I considered that we should go to Europe in the first step to Great Britain, France, Germany, and Russia. But after receiving reports from the brothers who traveled to Europe, I realized that our main goal should be eastern Germany and western Russia. Although we will mainly concentrate on eastern Germany and western Russia, this does not mean that no one should go to Great Britain, France, or western Germany. Furthermore, we should realize that Great Britain is very crucial for the Lord’s move throughout Europe.

Today all of Russia is open to our publications. We should not lose the opportunity to fill Russia with our writings. We are looking to the Lord for the publishing of one million copies, as proposed by some Russian brothers to us, of each of the six books we mentioned in chapter one—The Normal Christian Life, The Spiritual Man, The Experience of Life, The Knowledge of Life, The Economy of God, and God’s New Testament Economy. I hope that we would pray for this.

I expected that we would initially have forty saints who would be willing to be trained in the fall for emigrating to Europe, but thus far more than one hundred seventy have signed up for going to Europe. We hope that the saints who are burdened and will be trained in the fall will be able to leave for Europe by January 1992. By that time some of the books in different languages will be prepared. We hope to teach the trainees a foreign language by means of a

然后翻译成我们要受训者学习的外国语言，给受训者学习。这样，他们就能学习属灵的辞汇，并且能到欧洲去向人讲说他们所研读的这本书中的真理。

移民到有大专院校可以给我们作工的主要城市

我们有负担移民到有大专院校可以给我们作工的主要城市。我们正在调查，找出所有在欧洲的主要大学，使我们移民到那里。

以至少四位圣徒为一队前去，其中包括一对三十至五十岁之间的夫妇，聚会就可以在他们家里开始

我们有负担以至少四位圣徒为一队前去，其中包括一对三十至五十岁之间的夫妇，聚会就可以在他们家里开始。每队去欧洲的圣徒中，应当有一对夫妇，这对夫妇可能有几个小孩。这个家庭乃是这一队的中心。我们会尽力帮助他们找到靠近大专院校的房子。我们盼望这个房子够大，可以接待两三位客人。这个房子可以用作一些移民圣徒的住处，直到他们能适当的定居下来。新接触的人可以带到这个家来有交通。这就是我们的路。

生活、工作、事奉、并聚会之路

在十字架下，在复活里过生活

现在我们要来看生活、工作、事奉、并聚会之路。首先，我们必须在十字架下，在复活里过生活。在复活里过生活，就是在基督的灵里过生活，这灵就是基督复活的实际；在十字架下过生活，就是经历基督的死，使我们在祂的灵里与祂联合，否认我们自己和我们的肉体，并拒绝世界及其影响。

借着传高品的福音、教导较深的真理、并见证基督徒的经历，接触人而作工

我们也需要借着传高品的福音、教导较深的真理、并见证基督徒的经历，接触人而作工。我们应当操练一个一个的接触人，我们不该想要向一群人传讲。我们可能在一个

particular book from the ministry which we will compose in English and translate into that language. In this way they will be able to pick up the spiritual vocabulary, and they can go to Europe to speak to the people with the truths from the book they have studied.

To Emigrate to the Leading Cities That Have Colleges or Universities for Us to Work On

We are burdened to emigrate to the leading cities that have colleges and universities for us to work on. We are doing research so that we can find all the leading universities in Europe for our emigration there.

To Go in a Team of at Least Four Saints, Including a Couple between the Ages of Thirty and Fifty, in Whose Home the Meetings Will Begin

We are burdened to go to Europe in a team of at least four saints, including a couple between the ages of thirty to fifty, in whose home the meetings will begin. Every team of saints going to Europe should have a couple, and this couple may have some children. This family will be the center of the team. We will try to help them to get a home close to a college or a university. Hopefully, this home will be big enough for keeping two or three guests. It could serve as a place for some emigrating saints to stay until they can become properly situated. The newly-contacted people can be brought to this home for fellowship. This will be our way.

THE WAY TO LIVE, TO WORK, TO SERVE, AND TO MEET

To Live a Life in Resurrection under the Cross

Now we want to see the way to live, to work, to serve, and to meet. First, we need to live a life in resurrection under the cross. To live in resurrection is to live in the Spirit of Christ, who is the reality of the resurrection of Christ, and to live under the cross is to experience the death of Christ in our union with Him in His Spirit for the denying of ourselves and our flesh and for the rejection of the world and its influence.

To Work by Contacting People in Preaching the High Gospel, in Teaching the Deeper Truths, and in Testifying the Christian Experience

We also need to work by contacting people in preaching the high gospel, in teaching the deeper truths, and in testifying the Christian experience. We should always practice to contact people one by one. We should not try to preach to a group. We may speak to fifty

时候对五十人传讲，但最终我们可能在这五十人中一个也得不到。最有效的路乃是一个一个的接触人。

我们必须传高品的福音。我们不该受老观念的影响，以为如果我们所讲的较深或较高，人就不会明白。有思想的人都愿意听关于人生真正意义的较深真理。

我们也可以用最深的方式与人谈到创世记一章。我们可以要他们和我们一同读这一章，然后我们可以说，“这里说起初神创造天地。神所作的第一件事乃是要有光，就有了光，然后神造空气。以后神使旱地出现，使植物、动物、和人能够生存。祂照着祂的形像，按着祂的样式造人。在创世记一章我们看见植物生命、动物生命和人的生命，但这还不是最高的生命。最高的生命是见于下一章，那就是生命树。为着生存，我们需要光、空气和地，但我们也是照着神形像、按着神样式所创造的人。神的目的是要我们有祂的生命。”然后我们可以抓住机会，要他们与我们一同祷告，并呼求主的名。

我们若是这样与他们说到创世记一章的真理，他们就会希奇我们从何处学得这一切。我们可以告诉他们：“我曾作基督徒多年，却不知道这些事。但有一天我读了一篇信息，指出创世记一章里的这一切事。”这会带领他们对神圣的真理有更进一步的寻求。下次我们再见到他们，我们就能与他们交通到生命树。

我们可以从圣经的任何一部分，向人讲说高品的福音。我们甚至可以从马太一章的开头向人传福音。一节说，“耶稣基督，大卫的子孙，亚伯拉罕后裔的家谱。”从这里我们可以说一点关于基督的事。接着我们可以告诉他们，有关大卫和亚伯拉罕的故事。最后我们可以来到主耶稣是救赎主和救主的这一点上。

我们必须学习真理。我们已经解释了整本新约圣经，所以我们必须学习这些解释。从八月中旬到十二月中旬，我们会有四个月的特别训练，以装备那些有负担去欧洲的人。这样的装备，主要的是借着密集研读生命读经的信息。圣徒申请参加这四个月的训练之后，还要经过一个过程，就是被训练接纳而受教导、受训练，最后通过训练。我们都

persons at one time, but eventually we may gain none of these fifty. The most effective way is to contact people one by one.

We need to preach the high gospel. We should not be influenced by the old concept that people will not understand us if we share things that are deep and high. The thoughtful people want to hear the deeper truths concerning the real meaning of human life.

It is possible that we could share with someone about Genesis 1 in the deepest way. We could ask them to read this chapter with us. Then we could say, “Here it says that in the beginning God created the heavens and the earth. The first thing God did was to call light into being, and then God made the air. Later, God caused the dry land to appear for the existence of the plants, the animals, and man. He created man in His image according to His likeness. In Genesis 1 we see the plant life, the animal life, and the human life, but this is not the highest life. The highest life is seen in the next chapter, and that is the tree of life. For our existence we need the light, the air, and the land, but we are also human beings in God’s image according to God’s likeness. God’s intention is for us to have His life.” We can then grasp the opportunity to ask them to pray with us and call on the Lord’s name.

If we shared the truth from Genesis 1 with them in such a way, they would wonder where we learned all these things. We can tell them, “I was a Christian for years and I did not know these things. But one day I read a message which pointed out all these things in Genesis 1.” This will lead them into a further seeking of the divine truths. The next time we see them, we could fellowship with them about the tree of life.

We can speak the high gospel to people from any part of the Bible. It is even possible to preach the gospel from the beginning of Matthew 1. Verse 1 says, “The book of the generation of Jesus Christ, Son of David, Son of Abraham.” From this point, we can say something about Christ. Then we can proceed by telling the stories about David and Abraham. We can eventually arrive at the point of the Lord Jesus being the Redeemer and the Savior.

We all have to learn the truths. The entire New Testament has been expounded by us, so we have to study this exposition. From the middle of August to the middle of December, we will have a special four-month training to equip the burdened ones to go to Europe. This equipping will mainly be accomplished by an intensified study of the Life-study messages. After the saints have applied for this four-month training, there will be a process of being accepted to the training, being educated, being trained, and eventually

需要研读职事文字中神圣的真理，使我们得装备以传讲高品的福音。

我们该完全放弃老旧、传统、天然的传福音之路。我们必须改变到合乎圣经、拔高的传福音之路。甚至教数学的方式也和多年以前的教学方式完全不同了。为了正确的教导真理，我们需要使自己合格。我们或许觉得需要很多时间才能合格，但我们不需要那么多时间。从八月到十二月我们所要有的四个月特别训练，会帮助我们合格。我们或许觉得自己作不到，但训练会帮助我们作得到。

我们需要受装备，好教导欧洲的人神经较深的真理。在基督教里大多数人不认识高品的福音，或较深的真理。不仅如此，由于圣品阶级和平信徒的制度，他们从未受训练尽功用作基督身体的活肢体。我们需要改变我们的路。圣品阶级和平信徒的制度是得罪主的，因为它抹煞了基督肢体的用处。主要基督身体的每一肢体都作工，尽功用。

基督教一人讲众人听的传统之路，杀死了基督身体的众肢体。所有的圣徒都能为主说话。反对神命定之路就是反对主。基督教圣品阶级和平信徒的制度抹煞了圣徒的能力、性能、恩赐和功用。当我们去欧洲时，我们必须忘掉以一人向会众说话的路事奉。相反的，我们该花时间一个一个的接触人。这样，我们就能带领受我们帮助的人到靠近校园的圣徒家里。自然而然的，我们就会喂养在我们照顾之下的人。我们就会遵守主要我们喂养祂小羊的吩咐。

我要请带领的人想一想他们的情形。我们可能多年来一直治理召会，却很少有结果。我们是否该有所改变？今天台湾赚了很多钱，因为那里的人在过去二十年内有了很大的改变。我们需要训练，训练帮助我们改变。

照着神圣的启示，在灵里事奉

我们也需要照着神圣的启示，在灵里事奉。在已过，我们是否照着圣经在灵里事奉？那灵当然不会引导并带领我们照着老旧、传统、不合圣经的聚会和事奉之路来事奉。我们必须改变我们的路，而有新的聚会和事奉之路。人类文化随着时间的往前而有改变和进步，人们必须改变，好

passing the training. All of us need to study the divine truths in the printed ministry to equip us for the preaching of the high gospel.

We should fully abandon the old, traditional, natural way of preaching the gospel. We must have a change to the scriptural, uplifted way of preaching the gospel. Even the way of teaching mathematics has been absolutely changed from the way of teaching years ago. In order to teach the truths properly, we need to get ourselves qualified. We may feel that we need a lot of time to become qualified, but we do not need that much time. The special four-month training we will have from August through December will help us to become qualified. We may feel that we cannot make it, but the training will help us to make it.

We need to be equipped to teach the deeper truths of God's economy to those in Europe. Most in Christianity do not know the high gospel or the deeper truths. Furthermore, because of the clergy-laity system, they have not been trained to function as living members of the Body of Christ. We need to change our way. The clergy-laity system offends the Lord because it annuls the use of the members of Christ. The Lord wants every member of the entire Body of Christ to work, to function.

The traditional way of Christianity with one man speaking and the rest listening kills the members of the Body of Christ. All the saints can speak for the Lord. To oppose the God-ordained way is to oppose the Lord. The clergy-laity system of Christianity annuls the ability, capacity, gifts, and functions of the saints. When we go to Europe, we need to forget about serving in the way of one person speaking to a congregation. Instead, we should spend our time contacting people one by one. Then we can bring the ones helped by us to a home of the saints near the campus. Spontaneously, we will nourish the ones under our care. We will obey the Lord's charge to feed His lambs.

I would ask the leading ones to consider their situation. We may have been managing the church for years with little result. Should we not have a change? Today Taiwan makes much money because they have changed much within the last twenty years. We need the training. The training helps us to change.

To Serve in the Spirit according to the Divine Revelation

We also need to serve in the Spirit according to the divine revelation. In the past, did we serve in the Spirit according to the Scriptures? The Spirit surely did not guide us and lead us to serve in the old, traditional, and unscriptural way of meeting and serving. We have to change our way to the new way of meeting and serving. Human culture changes and advances as time goes on, and people need to change to live in this culture. By

活在这文化里。我说我们需要改变，意思不是说我们要跟随世界，或模成这世界的样子。

在传布神圣真理的工作上，我们应当一直在灵里事奉。我在尽职供应话语以前，总是花一些时间祷告：“主啊，我又在这里。你必须用你自己充满我。你必须用你的愿望、心意、感觉、想法、话语、言辞、和发表灌输我。主啊，充满我，将你自己倾倒在我身上，作我的动力。我不要只凭自己说话。我要在你里面，就是与你成为一灵而说话。我向你祷告，愿你在我的说话里说话。”我们必须这样在灵里事奉。

我们在灵里的事奉，也该照着在圣经里的神圣启示。我们应当思考圣经告诉我们如何传福音。圣经的路乃是借着一个一个的接触人而传福音。然后我们需要在家聚会里象乳母一样喂养新人，（帖前二 7，）并象教导的父亲培育他们。（帖前二 11。）我们也需要有排聚会以成全他们，使他们能作新约职事的工作，就象使徒、申言者、传福音者、牧人和教师所作的一样。（弗四 12。）我们也需要有较大的召会聚会，鼓励每一个人都申言。（林前十四 23～25，31。）这是合乎圣经的路。

我们都必须尽功用作福音的祭司。我们已经看见在罗马十五章十六节所启示关于福音祭司的真理。在这节里，保罗说他是神福音的祭司，将得救的外邦人当作祭物献给神。传福音不仅是使罪人得救，或拯救灵魂，乃是得着祭物献给神。当我们出去时，我们必须照着圣经作神福音的祭司，而在灵里事奉。

照着新约中所启示神命定之路聚会

我们必须照着新约中所启示神命定之路聚会，这完全是相互的，避免一人包办的，并且是憎恶圣品阶级和平信徒制度的，为要敬拜神，纪念主，祷告，拯救罪人，喂养初信者，成全圣徒，并建造召会作基督的生机的身体，没有任何传统作法的元素，没有形式，没有仪文。（林前十四 25，十一 25，太十八 19～20，徒十二 12，罗十五 16，约二一 15，帖前二 7，来十 24～25，弗四 12，林前十四 1，3～5，31。）我们必须研读有关神命定之路的真理。我们出版了许多说到神命定之路的信息，我们需要读这些信息。

saying that we need to change, I do not mean that we have to follow the world or fashion ourselves according to the world.

In our work to spread the divine truths, we should always serve in the Spirit. Before I minister the word, I always take some time to pray, “Lord, here I am again. You must fill me up with Yourself. You must infuse me with Your desire, with Your intention, with Your feeling, with Your thought, with Your word, Your utterance, and Your expression. Fill me, Lord, and pour Yourself out upon me to be my impact. I don’t want to speak just by myself. I want to speak in You as in one spirit with You. I pray that You would speak in my speaking.” We need to serve in the Spirit in such a way.

Our serving in the Spirit should also be according to the divine revelation in the Scriptures. We should consider how the Bible tells us to preach the gospel. The scriptural way is to preach the gospel by contacting people one by one. Then we need to be like nursing mothers to feed the new ones (1 Thes. 2:7) and like teaching fathers to raise them up in home meetings (2:11). We also need to have group meetings to perfect them so that they can do the work of the New Testament ministry as the apostles, prophets, evangelists, and shepherds and teachers do (Eph. 4:12). We also need to have larger church meetings, encouraging everybody to prophesy (1 Cor. 14:23-25, 31). This is the biblical way.

We all need to function as priests of the gospel. We have seen the truth revealed in Romans 15:16 concerning the priesthood of the gospel. In this verse Paul said that he was a priest of the gospel of God, presenting the saved nations as sacrifices to God. Preaching the gospel is not merely a matter of getting sinners saved or of winning souls; it is a matter of gaining sacrifices to offer to God. When we go out, we must serve in the Spirit according to the Scriptures as priests of the gospel of God.

To Meet according to the God-ordained Way as Revealed in the New Testament

We need to meet according to the God-ordained way as revealed in the New Testament, fully in mutuality, avoiding the one-man ministry, and abhorring the system of clergy and laity, for worshipping God, remembering the Lord, praying, saving sinners, feeding the new believers, perfecting the saints, and building up the church as the organic Body of Christ, without any element of the traditional way, formality, and ritual (1 Cor. 14:25; 11:25; Matt. 18:19-20; Acts 12:12; Rom. 15:16; John 21:15; 1 Thes. 2:7; Heb. 10:24-25; Eph. 4:12; 1 Cor. 14:1, 3-5, 31). We need to study the truth concerning the God-ordained way. We have published many messages on the God-ordained way, and we need to read these messages.

神命定的聚会之路是相互的 (in mutuality)，不是复数的 (in plurality)。在长老的职分上，我们应当是复数的，也就是有好几位长老。但召会聚会不是复数的，乃是相互的。我们可能安排十个或二十个人在聚会中说话。这是复数的。但是当聚会打开，人人都说话时，这就是相互的。我说你听，然后你说我听。这是相互的。圣经的路是相互的，不是复数的。圣经的路乃是将召会聚会打开，使每一个人都能尽功用。

我们必须实行神命定之路的每一面。这样，我们才够资格到欧洲去。欧洲已经改变了，并且还在改变中。那里的人不接受任何旧的事物。他们许多人已经放弃了无神论和共产主义。他们喜欢民主，也愿意认识圣经所启示有关神的事，但他们不要任何空洞的宗教。这就是为什么我们必须学习，照着新约中所启示的神命定之路，将基督供应给人。

关于和圣徒交通的事

我们的聚会是以基督身体唯一的一为立场；在聚会里，我们无条件接纳一切在基督里的真信徒

我们的聚会是以基督身体唯一的一为立场；在聚会里，我们无条件接纳一切在基督里的真信徒。（罗十四 1, 3, 十五 7。）相信基督是我们作基督肢体的唯一条件，除此之外的任何附加条件都会造成分裂。

若有需要，我们也参加以基督身体唯一的一为立场的基督徒聚会，而不去调整、改正、或改进他们事奉和聚会的方式

若有需要，我们也应当参加以基督身体唯一的一为立场的基督徒聚会，而不去调整、改正、或改进他们事奉和聚会的方式。我们应当避免参加不以基督身体唯一的一为立场的其他聚会。我们去欧洲，该带着主的新路去，有新的开始。我们的时间很短促，所以我们该花时间在新路上，带着高品的福音、较深的真理、和基督徒的经历去接触人。

关于我们生活需要的供应

The God-ordained way of meeting is in mutuality not in plurality. In the eldership we should have plurality, that is, a number of elders. But the church meetings are not a matter of plurality but of mutuality. We may arrange to have ten or twenty speak in the meeting. This is plurality. But when the meeting is open for everybody to speak, this is mutuality. I speak, and you listen; then you speak, and I listen. This is mutuality. Mutuality, not plurality, is the biblical way. The biblical way is for the church meetings to be open for everybody to function.

We have to practice all the aspects of the God-ordained way. Then we will be qualified to go to Europe. Europe has changed and is still changing. The people there will not accept anything old. Many of them have dropped atheism and communism. They like democracy and they want to know the things concerning God as the Bible reveals, but they do not want any kind of empty religion. This is why we have to learn to minister Christ to people according to the God-ordained way revealed in the New Testament.

CONCERNING THE MATTER OF FELLOWSHIP WITH THE SAINTS

In Our Meetings, Which Are Grounded on the Unique Oneness of the Body of Christ, Receiving All Real Believers in Christ without Any Terms

In our meetings, which are grounded on the unique oneness of the Body of Christ, we receive all real believers in Christ without any terms (Rom. 14:1, 3; 15:7). Any term or condition added to the faith in Christ, which is the unique term for us to be members of Christ, causes divisions.

Attending, if Necessary, the Christian Meetings Which are Grounded on the Unique Oneness of the Body of Christ, without Trying to Adjust, Correct, or Improve the Way of Their Service and Meeting

We should attend, if necessary, the Christian meetings which are grounded on the unique oneness of the Body of Christ, without trying to adjust, correct, or improve the way of their service and meeting. We should avoid going to other meetings that are not grounded on the unique oneness of the Body of Christ. We should go to Europe to have a new start with the Lord's new way. Our time is short, so we should spend it to contact people in a new way with the high gospel, the deeper truths, and the Christian experience.

CONCERNING THE SUPPLY OF OUR NECESSITIES

全时间者乃是凭信心过生活，信靠主顾到他们的需要，并接受主借着众圣徒和众召会所给的供应

全时间者应当凭信心过生活，信靠主顾到他们的需要，并接受主借着众圣徒和众召会所给的供应。我们若觉得受主引导而有负担全时间，就不该担心我们的需要。我们必须相信主，并且信靠祂。我们不该想我们会在物质上兴隆。我们必须预备好受苦。头一个苦就是贫穷。我们必须学习在贫穷之中事奉主。有人以为，如果他们在贫穷之中事奉主，那就表示他们没有蒙主拣选和呼召。但使徒保罗是贫穷的。（林后六 10，十一 27。）因为他所建立的召会没有充分的供给他，所以他被迫制造帐棚。（徒十八 3。）同时，他也供应同工的需要。（徒二十 34。）

当我蒙主呼召全时间事奉祂时，我以为祂只是召我到乡村里传福音给我的同胞。我告诉主说，只要我有水喝，有食物吃，我就满足了。我从未想到主会带我到中国大陆的大城市里，至终还到了台湾和美国。一九六一年我来到美国，要为着主的恢复留在美国。那时我手上只有一点现款，应付我的需要。但主的供应足够我的需用。当我们跟从祂，并祂的呼召时，主是信实的，必要应付我们一切所需的。

因着主的怜悯，我学会了怎样在贫穷之中处卑贱，也学会了怎样处富余。（腓四 12。）我们如果有钱，就应该学习节省一些，为着别人，并为着召会的需要。这样事奉主是荣耀的。主若呼召并差遣我们，祂必定会照顾我们。祂有方法借着圣徒和召会供应我们。

不是在任何一面受任何人或任何召会所雇用的

我们事奉主的时候，我们不该有一种想法，认为我们是在任何一面，受任何人或任何召会所雇用的。召会如果供应我们，那并不是说召会雇用我们。那不是薪资，乃是主借着召会所给的供应。我们必须看见，在供应我们的事上，主需要祂的身体（召会），和祂身体的肢体（信徒）与祂合作。祂不是直接亲自的供应我们，乃是间接的借着祂的身体和祂的肢体供应我们。

The Full-Timers Living a Life by Faith, Trusting in the Lord for Their Necessities, and Receiving the Lord's Supply through the Saints and the Churches

The full-timers should live a life by faith, trusting in the Lord for their necessities and receiving the Lord's supply through the saints and the churches. If we feel led and burdened by the Lord to go full-time, we should not worry about our necessities. We have to believe in the Lord and put our trust in Him. We should not think that we will have a prosperous life in material things. We must get ourselves prepared to suffer. The first suffering is poverty. We need to learn to serve the Lord in poverty. Some think that if they serve the Lord in poverty, that is a sign they have not been chosen and called by the Lord. However, the apostle Paul was in poverty (2 Cor. 6:10; 11:27). Because the churches established by him did not adequately support him, he was forced to make tents (Acts 18:3). At the same time, he ministered to the needs of his co-workers (20:34).

When I was called by the Lord to serve Him full-time, I thought that He had just called me to preach the gospel to my countrymen in the villages. I told the Lord that as long as I could have water to drink and food to eat, I would be satisfied. I never thought the Lord would bring me to the big cities of mainland China and eventually to Taiwan and the United States. In 1961 I came to the United States with the intention of staying here for the Lord's recovery. At that time I had just a little amount of cash on hand to meet my need. However, the Lord supplied me with enough for my necessities. The Lord is faithful to meet all our needs when we follow Him and His calling.

By the Lord's mercy, I have learned how to be abased in poverty and how to abound (Phil. 4:12). If we have the money, we should learn to save some for others and for the needs of the churches. To serve the Lord in this way is glorious. If the Lord has called us and sent us, He will surely take care of us. He has a way to supply us through the saints and the churches.

Not as Being Hired in Any Sense by Anyone or by Any Church

When we serve the Lord, we should not have the thought that we are hired in any sense by anyone or by any church. If the church supplies us, that does not mean that the church hires us. That is not a wage but the Lord's supply through the church. We have to fully realize that the Lord in supporting us needs His Body (the church) and the members of His Body (the believers) to cooperate with Him. He does not supply us directly by Himself but indirectly through His Body and His members.

保守基督身体的一， 并维持基督身体里美好的次序

我们必须保守基督身体的一，并维持基督身体里美好的次序，使主的恢复能继续合式的往前。

保守基督身体在地方上和宇宙中唯一的一

我们应当一直尽力保守基督身体在地方上和宇宙中唯一的一。（弗四 1～6。）这应当是我们留在恢复里的先决条件。

定罪任何一种的分裂

按照林前一章十至十三节，我们必须定罪任何一种的分裂。

避开那些制造分裂的人

我们也必须避开那些制造分裂的人。（罗十六 17，多三 10。）这就是为什么我出版了“当前背叛的发酵”这本书。因为有些人患了病，满了分裂的细菌，所以他们需要被隔离。这是照着罗马十六章十七节所说的，保罗在这一节吩咐我们，要避开那些制造分裂的人。如果我们不避开他们，我们会受同样分裂疾病的感染。避开这样的人，是为叫我们蒙保守。按照提多书三章十节，分门结党的人，警戒过一两次，就要拒绝，以保守基督身体的一。

维持基督身体里美好的次序

在主的恢复里，一面说，我们应当保守基督身体的一，另一面说，我们应当维持基督身体里美好的次序。为使主的恢复能留在合式的光景里，我们需要合一和美好的次序。

弃绝任何一种的独裁

我们必须维持基督身体里美好的次序，弃绝任何一种的独裁。（太二十 25～27，二三 8～11。）按照马太二十章和二十三章，我们都是弟兄。在我们中间没有阶级。在主的恢复里寻求高位的野心，必须完全被治死。

彼此服从

KEEPING THE ONENESS OF THE BODY OF CHRIST AND MAINTAINING A GOOD ORDER IN THE BODY OF CHRIST

We need to keep the oneness of the Body of Christ and maintain a good order in the Body of Christ so that the Lord's recovery can be kept to go on in the proper way.

Keeping the Unique Oneness of the Body of Christ Locally and Universally

We should always endeavor to keep the unique oneness of the Body of Christ locally and universally (Eph. 4:1-6). This should be the prerequisite of our remaining in the recovery.

Condemning Any Kind of Division

According to 1 Corinthians 1:10-13, we must condemn any kind of division.

Turning Away from Those Who Make Divisions

We also must turn away from those who make divisions (Rom. 16:17; Titus 3:10). This is why I published the book entitled The Fermentation of the Present Rebellion. Because some are sick, full of the germs of division, they need to be quarantined. This is according to Romans 16:17, where Paul charges us to turn away from those who make divisions. If we do not turn away from them, we will be infected with the same disease of division. To turn away from such ones is for our preservation. According to Titus 3:10, a factious, divisive person should be refused, rejected, after a first and second admonition in order to keep the oneness of the Body of Christ.

Maintaining a Good Order in the Body of Christ

In the Lord's recovery, on the one hand, we should keep the oneness of the Body of Christ, and on the other hand, we should maintain a good order in the Body of Christ. For the Lord's recovery to remain in a proper condition, we need both the oneness and a good order.

By Abandoning Any Kind of Dictatorship

We must maintain a good order in the Body of Christ by abandoning any kind of dictatorship (Matt. 20:25-27; 23:8-11). According to Matthew 20 and 23, we all are brothers. There is no rank among us. Ambition for higher rank in the Lord's recovery must be fully killed.

By Subjecting Ourselves One to Another

我们弃绝任何一种的独裁，但我们借着彼此服从，维持基督身体里美好的次序。（彼前五5。）甚至年长的也应当服从年幼的。我们有神作我们的父，我们有基督作我们的主和头。这指明我们应当是服从的人。虽然我们都是弟兄，但保罗告诉我们，我们必须服从那些带领我们的。（来十三17。）召会不是混乱无序的；但另一面说，在召会中，长老不该作主辖管圣徒。（彼前五3。）在召会里需要有美好的次序。按照彼前五章五节，年幼的应当服从年长的。在我们中间年幼的人，需要实行这事。另一面说，在我们中间年长的应当没有一种优越的态度或感觉。我们需要在召会里有美好的次序，众人凭着敬畏基督，彼此服从。（弗五21。）

我们将有四个月的特别训练，在以下的事上，预备并装备有负担的人，包括全时间者、带职业或作生意者、以及学生

在外国语文上

我们将有四个月的特别训练，在外国语文上，预备并装备有负担的人。这些语文首先是德文和俄文。我们学的语文越多，在传布神圣真理的事上，就越有用处。

在神圣真理上

我们也要借着密集的研读神圣的真理，预备并装备那些有负担去欧洲的人。

在生活为人上

这次特别训练要在生活为人上，预备那些有负担的人。在我们中间的弟兄们，需要学习合式的穿着，作活基督的人。如果有高位的人邀请我们去他家里赴宴，我们去的时候一定会穿得很合式得体。我们必须看见，那位邀请我们到召会聚会的，乃是主耶稣。祂在聚会里等着我们。所以我们参加聚会时，应当穿着整齐。弟兄们应当打合式的领带，合式的梳理头发，也应当经常的擦亮皮鞋。我们不该是世俗的，但另一面说，我们该整洁宜人。我们该为着如何修剪头发而祷告，特别是姊妹们更需要如此。姊妹们的外貌很重要。在基督里的姊妹应当端正宜人，记住自己是敬畏神，敬拜神，活基督，并供应基督的人。

We abandon any kind of dictatorship, but we maintain a good order in the Body of Christ by subjecting ourselves one to another (1 Pet. 5:5). Even the older ones should subject themselves to the younger ones. We have God as our Father, and we have Christ as our Lord and Head. This indicates that we should be a submissive people. Although we are all brothers, Paul told us that we should obey the ones leading us and submit to them (Heb. 13:17). The church is not an anarchy, but on the other hand, in the church the elders should not lord it over the saints (1 Pet. 5:3). There needs to be a good order in the church. According to 1 Peter 5:5, the younger men should be subject to elders, which includes all older men. The young people among us need to practice this. The elders among us, on the other hand, should have no attitude or feeling of superiority. We need a good and beautiful order in the church, with all being subject to one another in the fear of Christ (Eph. 5:21).

Having a special training for four months to prepare and equip the burdened ones, including full-timers, those with a job or a business, and students, in the following matters

In Foreign Languages

We will have a special training for four months to prepare and equip the burdened ones in foreign languages. These languages at first will be German and Russian. The more languages we can learn, the more useful we can be in the spread of the divine truths.

In the Divine Truths

We will also prepare and equip those who are burdened to go to Europe with an intensive study of the divine truths.

In the Manner of Life

This special training will prepare the burdened ones in the manner of life. The brothers among us need to learn to dress properly, as those who live Christ. If a high-ranking person invited us to his home for dinner, we would surely go properly and appropriately dressed. We need to realize that the One who has invited us to the church meetings is the Lord Jesus. He is there waiting for us in the meeting. Therefore, we should dress properly when we attend the meetings. The brothers should wear a proper tie and comb their hair properly. They should also shine their shoes regularly. We should not be worldly, but on the other hand, we should be comely and neat. We should pray about how to cut and style our hair. The sisters, especially, need to do this. The appearance of the sisters means a lot. A sister in Christ should be comely in a proper way, remembering that she is one who fears God, worships God, lives Christ, and ministers Christ.

在个人接触上

这特别训练也要在个人接触上，帮助有负担的人。我们必须学习在接触人的时候有礼貌。我们需要学习如何坐在人面前，特别是坐在比我们年长的人面前。我们在接触异性时，也应当非常恰当。姊妹们应当记住，她们在主里女性的地位。我们在接触人的事上若行得合宜，这会为福音和较深的真理开门。不然，门就会关闭。这再次给我们看见，我们需要改变。我们需要训练。

实行同心合意

最后，没有一件事比保守合一的同心合意更关键、更重要、更宝贵。我们必须一直尽力保守合一，实行同心合意。我们应当一直操练与别人合得来，不坚持自己作事的方法。我们不该在召会生活里，作“后座驾驶人，”满了意见。这不是说，我们应当丢弃我们的办别力。当我自己作事时，我会用最好的方式。但是当我和别人在一起时，我会用别人的方式。我们应当学习这么作。

我们也需要学习，按着神新约经纶的中心线，教导神圣的真理。我和倪弟兄一同事奉主十八年，我们在神经纶的中心线上教导基督与召会，彼此之间从来没有任何不同。在我们的教导上，我们一直实行同心合意。

我们若向主敞开，并接受本书中的交通，我信我们会蒙祝福，我们必享受主到极点，我们向着欧洲的人会成为活的见证。

In the Personal Contacting of People

The special training will also help the burdened ones in the personal contacting of people. We have to learn to be polite when we contact people. We need to learn how to sit before people, especially before someone who is older than we are. We should also be very proper in contacting those of the other sex. The sisters should remember their position in the Lord as females. If we behave ourselves properly in our contact with people, this will open the door for the gospel and the deeper truths. Otherwise, the door will be shut. Again, this shows that we need a change. We need the training.

PRACTICING THE ONE ACCORD

Finally, nothing is more crucial, vital, or valuable than the one accord for keeping the oneness. We must always endeavor to keep the oneness by practicing the one accord. We should always practice going along with others, not insisting on our way of doing things. We should not be “back-seat drivers” in the church life who are full of opinions. This does not mean that we should drop our discernment. When I do things by myself, I will take the top way. But when I go with others, I will take their way. We should learn to do this.

We also need to learn to teach the divine truths in the central lane of God’s New Testament economy. I served the Lord with Brother Nee for eighteen years, and we never had any discrepancy in our teaching concerning Christ and the church in the central lane of God’s economy. In our teachings we always practiced the one accord.

If we open to the Lord and receive the fellowship in this book, I believe we will be blessed, we will enjoy the Lord to the uttermost, and we will be a living testimony to the people of Europe.