

3083 信徒聚会并事奉的正路

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◎简介

关于信徒聚会并事奉的路，历代的基督徒都有不同的见解，本书乃是回到圣经，寻求圣经里所启示这条正确的路是如何。信息点出以三一神为生命乃是信徒聚会并事奉的正路；强调我们必须过一种享受三一神，以祂作我们生命的生活，才会有正确的聚会和事奉。我们经历三一神作我们的生命，照着灵而行，被灵充满，就能实行神命定的新路，就是传福音带人归主、在家聚会里喂养初信者、并在召会聚会里尽生机的功用。唯有如此实行新路，才能使信徒里面事奉主的愿望得着真正的满足！

说明

本书系主仆李常受弟兄，于一九八八年一月，在美国加州安那翰所释放的信息集成，唯末了一篇，乃讲于前一年，一九八七年一月。

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The Proper Way for Believers to Meet and to Serve

PREFACE

This book is composed of six messages given by Brother Witness Lee in Anaheim, California, in January 1988.

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第一篇

三一神住在 信徒里面作生命

读经：以弗所书四章六节，约翰福音十四章二十节，十五章五节，十四章十七节，罗马书八章十一节，约翰福音十四章二十三节，加拉太书二章二十节，罗马书八章二节，加拉太书五章二十五节，罗马书八章四节，哥林多前书六章十七节。

在探讨信徒聚会并事奉的正路之前，首先必须来看三一神—父、子、灵，如何作信徒的生命。因为离开三一神作生命，信徒就没有聚会和事奉可言。关于三一神作信徒的生命，乃是新约里最大的题目。关于信徒聚会并事奉的路，乃是今天新路实行上重大的事；历代的基督徒，在这件事上各有不同的见地和看法，因此我们必须回到圣经，寻求圣经里所启示这条正确的路是如何。

神的福音与救恩

论到三一神—父、子、灵—来作我们信徒的生命，首先牵涉到人类历史中的宗教问题，和伦常上的哲学问题。人类历史中，有好几种主要的宗教。在宗教之外，还有伦常道德；尤其是中国的儒家，非常注意人的伦常道德。

宗教所主张的，不过要人敬畏神，并因此改正行为。至于伦常道德，例如孔、孟的教训，多半是要人修行，无论是个人方面，或是团体方面，都有所涉猎。这些对于人类的生活，乃是最佳的规范。至于我们信徒的生活，特别是我们的聚会和事奉，却不是受宗教或伦常教训的规范。我们聚会并事奉的根本，乃在于我们所信的这位三一神来作我们的生命。因这缘故，我们需要有一点解说。

神的福音和神的救恩，与宗教、哲学不同之处在哪里？一般的宗教虽然讲到神，但所讲的乃是在人身外的神。许多宗教讲的神是错误的，是假神、错的神，姑且不论。至

CHAPTER ONE

THE TRIUNE GOD DWELLING IN THE BELIEVERS AS THEIR LIFE

Scripture Reading: Eph. 4:6; John 14:20; 15:5; 14:17; Rom. 8:11; John 14:23; Gal. 2:20; Rom. 8:2; Gal. 5:25; Rom. 8:4; 1 Cor. 6:17

Before we fellowship concerning the proper way for believers to meet and to serve, we must consider how the Triune God—the Father, the Son, and the Spirit—is life to the believers. Without the Triune God as life, the believers have no way to meet or to serve. The Triune God being life to the believers is the greatest topic in the New Testament, and the way for believers to meet and to serve is a great matter in our practice of the new way. Christians have had different opinions and views concerning the way to meet and to serve. Hence, we must come back to the Bible and see what is revealed in it.

THE GOSPEL AND SALVATION

Religions teach man to fear God and adjust his behavior according to his fear of God. The philosophy of Confucius and Mencius teaches moral principles that require people to practice self-cultivation in their character and relationships. Such principles become the standard for their human living. However, as far as the Christian life is concerned, our living, our meeting, and our serving are not governed by religion or by moral teachings. Our meeting and serving depend on the Triune God in whom we believe and who has come to be our life.

How does the gospel and salvation differ from religion and philosophy? Religion teaches people about a God who is outside of man. What is taught in religion concerning God is erroneous and false. Judaism and Islam both speak of the one true

于犹太教、回教，所讲的神虽是真的、对的，是创造宇宙的一位；然而仍只讲到在人身外，高高在上的一位神，是我们众人都该归顺而敬拜的。但是新约特别给我们看见，我们所敬拜的这位神，今天不只是创造我们的一位，不只是宇宙的主宰，更是重生我们，进到我们里面作我们生命的一位。祂不仅在我们身外作我们的主，要我们敬畏、敬拜、事奉祂；祂更进到我们里面，作我们的生命，与我们相联、相调、合而为一。这是远超一般宗教所讲的。

我们虽是亚当堕落的子孙，但里面都有行善的愿望。没有一个人里面没有行善的愿望；至于行不行得出来，那是另一回事。论到孝敬父母，人都以之为善、为美、为夸耀，愿意去行，但常常有心愿却达不到，因为“立志为善由得我，只是行出来由不得我”。（罗七 18。）论到偷窃，没有人喜欢去行，人都觉得那很羞耻；人都愿意作规矩、正派的人，不愿偷窃，反愿馈送、帮助人。行善的愿望人皆有之，却不一定能作得出来。宗教、哲学、伦常道德最高的目的，就是要启发人里面那个行善的愿望。

神的福音和救恩，不是一个宗教，也不是一个哲学。神的福音和救恩就是神自己。这位神不仅在我们身外，祂还进到我们的最深处。在圣经里，特别是新约，讲到我们人里面最深处有一个灵。帖前五章说，我们人有三部分——灵、魂、身体。（23。）每一个人都有外面的形体，圣经称作外面的人，为着接触外在物质的世界。在这形体里有一个心理层面的东西，圣经称作“魂”，也就是我们平常所说的“心理”。我们能思想、记忆，能爱好、厌恶，也能判断、决定，都是由于这个魂的作用。但我们人不仅有外面的体，有里面的魂，还有最深处的灵。人生所寻求的，就是这三部分要得满足。身体需要吃饭、穿衣；但是吃得饱、穿得暖了，里面的魂还愿意有娱乐。追求知识、听音乐等，乃是魂里面的故事。即使如此，当夜半、清晨安静时，远深过你的身体，你的心理——你的魂，在你最深处还有一个饥渴，一个愿望；这一部分主要是由我们的良心来代表，良心就是灵的一部分。

God who created the universe, but their God is outside of man. He is high above in the heavens and deserves to be obeyed and worshipped by all men. According the New Testament, however, the God whom Christians worship is not only the Creator and the sovereign Lord of the universe. He has regenerated us, His believers, and has entered into us to be our life. He does not want to be the Lord who is merely worshipped, feared, and served outwardly by us. Rather, He wants to enter into us to be our life and be joined and mingled with us so that He can be one with us. This far exceeds the general teaching in religion.

Although we are fallen descendants of Adam, we all have a desire to do good. Whether we can do good is another matter. We consider that honoring our parents is good, commendable, and something to be proud of, but most of the time we fail, just as Paul says, “To will is present with me, but to work out the good is not” (Rom. 7:18). No one likes to steal; everyone thinks that stealing is a shame. Everyone likes to be proper and decent. We would prefer to give to others and to help them, rather than to steal. Everyone has the desire to do good, but no one has the ability to carry out this desire. The highest goal of religion and philosophy is to stir up within man the desire to do good.

The gospel and salvation are neither religion nor philosophy; they are God Himself. God is not content with being outside of us. He desires to enter into us. The New Testament reveals that the deepest part of our being is our spirit. Man is of three parts: a spirit, a soul, and a body (1 Thes. 5:23). Everyone has a physical body, which the Bible calls the outer man (2 Cor. 4:16). Our physical body is for us to contact the material world. Within our body is our psychological being, which the Bible refers to as our soul. The functions of the soul include thinking and remembering, loving and hating, and making judgments and decisions. In addition to our body and our soul we also have a spirit, which is our deepest part. The pursuit of human life is to gain satisfaction in these three parts. Our body needs food and clothing. After we are fed and warm, our soul needs amusement. Pursuing knowledge, listening to music, and so forth, are for the satisfaction of our soul. Nevertheless, even after gaining such things, there is still a thirst, a longing, in man's deepest part, which is deeper than his body and his soul. This part is represented mainly by the conscience, which is a part of the human spirit.

我们的灵是我们全人的最深处，这个灵的渴望，唯有神才能满足。当我们一信主耶稣，这位神就进到我们的灵里，作我们的满足。祂自己是灵，我们也有一个灵，所以这二灵能相配，能互相响应。诗歌四百五十首的副歌说，“灵生灵，”意思就是神这位灵进到我们灵里，把我们的灵“生”了。原来我们的灵好像睡觉了，冬眠了，死沉了，不太起作用。但这位是灵的神，因着我们信主耶稣，得了宝血的洁净，就进到我们的灵里，把那睡着的灵点醒过来，把那死了的灵点活，叫我们里面的灵因此重生。（约三3～8。）

不仅如此，祂还留在我们里面，和我们的灵同在，甚至与我们的灵成为一灵。所以林前六章十七节说，“与主联合的，便是与主成为一灵。”这就是说，一信了主耶稣，我们就与神联合为一。真正的基督徒不仅有神在身外作我们的主，让我们敬拜；并且这位神还是灵，进到我们灵里，和我们的灵相调、联合为一，在我们的灵里作我们的生命。从此这位神就在我们里面活着。因此，我们每一个得救的人，不仅有自己天然的生命，还有得救时从神这位灵所得着的生命。这位是灵的神就是这生命，这生命就是神自己。

神的救恩 高过宗教伦常

神的救恩—神自己作我们的生命，乃是远高过宗教伦常。比如一个尚未得救的人，为人处事也许很规矩。不过每逢他作好时，就心里自鸣得意：“看！我这个人乐善好施，诚实处世。必要时可能撒个小谎，但总不撒大谎。不仅如此，我也很谦卑，一点不夸耀。”这样的人实在不认识自己。其实人说谎、骄傲，比喝水、呼吸还容易。撒了谎不觉得有罪，还会夸口自己谎撒得很漂亮。我们这个人生来就会撒谎。圣经说，我们就是说谎者，就生在谎言里，（约八44，）所以自然就会撒谎。如果有人举手说他不撒谎，他的手就是一只撒谎的手。

感谢主，这样一个人听到福音而悔改，良心立刻蒙光照，发现自己实在满了罪，满了谎言和骄傲。这个良心乃是人的灵的重要部分。神的福音讲罪，讲神的律法，讲神的公

Our spirit is the innermost part of our being. Only God can satisfy the longing in our spirit. As soon as we believe in the Lord Jesus, He enters into our spirit to be our satisfaction. God is Spirit, and we also have a spirit (John 4:24). Hence, these two spirits match each other and can respond to each other. The chorus of hymn #450 in the Chinese hymnal says, “Spirit begets spirit.” This means that God the Spirit enters into our spirit and gives birth to, or begets, our spirit. Formerly, our spirit was inactive, asleep, dormant, and deadened. However, when we believed in the Lord Jesus and were washed by His precious blood, the Spirit entered into our spirit to awaken and enliven our dormant and deadened spirit thereby regenerating our spirit (3:3-8).

After entering into us, the Spirit remains in us to be with our spirit and even becomes one spirit with us. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” As soon as we believed in the Lord Jesus, we were joined to Him and became one with Him. God is not only outside of us as our Lord for us to worship; He is the Spirit and has entered into our spirit to be joined to us and mingled with us as one spirit. He is in us as our life. From the day that we believed in the Lord, He has been living in us. Hence, as believers, we have our natural life and also the life that we received from God when we were regenerated. This life is the Spirit, and this life is God.

GOD'S SALVATION BEING SUPERIOR TO RELIGION AND PHILOSOPHY

God's salvation, which is God as our life, is far superior to religion and philosophy. A person who is not saved may be very proper in his conduct and in the way he deals with things. When he does a good deed, he is pleased with what he has done. He might say, “I am charitable and honest. I may tell a little lie if necessary, but I would never tell a big lie. Not only so, I am humble and not boastful.” Such a person does not know himself. It is easier for a person to lie and boast than it is to drink water and breathe air. A person can lie and not be conscious of the fact that he has sinned, and he can easily boast of his intelligence. Man is born with the ability to lie. The Bible says that man is born a liar because he is a child of the devil (John 8:44). Hence, man lies automatically. If a person raises his hand to say that he does not lie, his hand is lying.

When such a person hears the gospel and repents, his conscience is enlightened, and he realizes that he is sinful, proud, and full of lies. The conscience is an important part of the human spirit. The gospel of God speaks concerning sin, the

义，目的乃是要打动人的良心。一旦人的天良发现，就是人的灵在那里起作用了。比方一个抢劫偷窃的人，先在心思里想：“这是一个可以偷窃、抢劫的好机会。再者，这个社会财富分配不平均，有钱的太有钱；我这个穷苦的人穷了半辈子多，也不分给我一点。我自己下手吧。”这一切都是人魂里的作用：先是喜欢钱，想一想也合理，再看环境也许可，就决定去作。可是当他去作的时候，最深处还有一个声音劝阻他说，“不要作，那不是好事情。”这是他的良心起作用了；但他魂的欲望太强，就征服了良心，依旧去作。当他作的时候，不只在身外怕警察，在里面也怕他的良心；所以他一面要躲警察，一面要压抑里面良心的控告。

感谢主，在人类中间，不管什么种族、什么国家的人，都有一个天理作用。人只要作了不好的事，就会害怕。怕什么？怕天理。所以中国人有句话说，“天理昭彰。”天地间有神，是神把一个天理放在人里面。一个人尽可以作坏事，虽然别人看不见，但他自己里面有个天理在那里昭彰。这是人与动物不同之处。比方一只狗作了坏事，或者咬伤了人，或者偷吃东西，会不会里面因天理作用，难过得睡不好、吃不下？当然不会。只有人会，因为人里面才有这个天理。我年轻时教导我的孩子：“你不要伸手到水里去玩。”他们也乖乖点头表示要听话。可是我一出门，他们就去玩水。等到他们听见开门声，立刻就把手藏到背后，因为里面良心有感觉，知道自己作错事。不必说偷东西、抢银行，人里面知道不对；就算他得到了手，觉得高兴，最里面还是有声音说，“你不对！你作错了！”这就是天理昭彰，也就是人里面良心的作用。

但是因着堕落，人良心的功能越来越弱。作了很不好的事良心会有控告，作了稍微不好的事却没有什么感觉。你得救前可能自以为是正人君子，撒个小谎还觉得很漂亮。一旦你听见福音，蒙了光照，良心被点活，就会悔改认罪。希奇的是，开头认罪时还不觉得有多少罪，但越认发现罪越多；这证明你良心的功能恢复了、提高了。许多信耶稣的人在悔改时，常常倒在地上痛哭、流泪、认罪。认完罪了，就接受耶稣为救主。很奇妙，这时里面就有平安、喜乐，能发出感谢：“主，你真好！为我

law of God, and His righteousness in order to touch man's conscience. When man's conscience is touched, his spirit begins to operate. Before a person steals, he might think, "There is an unbalanced distribution of wealth in society. The rich are very rich, and I have been poor for many years. Since the rich do not share their wealth with me, I will take it myself." This illustrates the functions of his soul: first, he likes money; second, he considers that it is reasonable to steal; and third, he decides to steal when the circumstance allows it. While he is having these thoughts, a voice deep within him says, "Do not steal; it is not right to steal." This voice is his conscience in operation. If the desire in his soul is very strong and overpowers his conscience, he will steal. While he is stealing, he is afraid not only of the police but also of his conscience within him. Therefore, he must hide from the police and suppress the inner accusation of his conscience.

We thank the Lord that regardless of race and nationality, the law of good operates among mankind. A person who does something bad is afraid of the law of good. The God of this universe put the law of good in man. This law operates in man. This is the difference between humans and animals. A dog that does something bad, such as biting someone or stealing food, will not lose its sleep or its appetite, because it lacks the operation of the law of good. Only humans can have such a reaction, because only humans have the law of good within them. When my children were young, I would tell them not to play with water. They would nod their heads submissively, indicating that they would obey. However, the moment I stepped out of the room, they would play with water. When they heard me open the door, they would immediately hide their hands behind their backs because their conscience told them that they had done something wrong. Every person knows that it is wrong to steal, because the law of good is operating in man's conscience.

As a result of man's fall, the function of his conscience was weakened. A person senses the accusation of his conscience when he does something very bad, but he does not feel anything when he does something that is not so bad. A person might have considered himself a gentleman before he was saved; he was not disturbed that he told white lies. However, after hearing the gospel and being enlightened, his conscience is activated, and he repents and confesses his sins. Initially, he does not think that he has committed many sins, but the more he confesses, the more he realizes that his sins are numerous. This indicates that the function of his conscience has been uplifted. Many who believe in Jesus are brought to tears when they repent

死在十字架上，为我流出宝血，今天把我完全洗净了。”可能第二天，撒但又来试探你撒个小谎，但是你撒不了，因为现在你里面不只天良敏锐，更有一位不撒谎的；你要撒谎祂不合作，抓住你的舌头，在你里面禁止说，“不可以撒谎！”可能你话从喉咙出来，都到了口边，却好像有看不见的一只手把你舌头勒住，叫你撒不了谎。我们得救的人都有这个经历，证明我们的确得救了。如果你没有，可能就还没有得救。实在说，勒住你舌头的不是一只手，乃是一个活的人位，就是主耶稣。这证明得救的人，里面的灵不仅活过来，并且在这活的灵里还有一位神，有神加进来了。

三一神在信徒里面 作生命的故事

无论男女，人人都喜欢逛逛商店、买点东西。例如有一位姊妹，得救前每逢周六一定看报纸的大减价广告，然后去采购。有时看到一块很好的布料，价钱又低，必定买下来；只有一件事能阻止她不买，就是银行里没有足够的存款。等到这位姊妹得救了，她还是会买便宜货，每逢周六还是会看大减价广告；但她看一看，里面开始不平安，就不看了。她里面感觉不要去采购，车子却已经上路了。到了百货店，很快挑到一件衣服，这时里面有声音说，“放下，不要买。”这姊妹会讲理由说，“这件很好，失去机会就没有了。”但是里面的声音依旧说，“放下，回家去！”至终这位姊妹只得把衣服放下，回家去了。许多姊妹们都有这样的经历。这是谁搞的故事？是神！神住在你里面，就是搞这样的故事。这是不得了的一件事，证明你的确得救了，证明你里面有神，证明你里面的灵活过来，并且活的神就活在你里面。这就是神作信徒生命的故事。

腓立比二章十三至十四节说，“乃是神为着祂的美意，在你们里面运行，使你们立志并行事。凡所行的，都不要发怨言，起争论。”这是神的救恩和宗教、哲学不同的地方。一个有神在他里面的人，为什么能不发怨言，不起争论？不是由于劝勉或忍耐，乃是因着神在他里面的运行。

and confess their sins. After a person receives Jesus as his Savior, he has peace and joy within and is able to praise Him for dying on the cross for him and for shedding His precious blood for his cleansing. This new believer will not be able to tell a white lie when he is tempted by Satan, because a believer has not only a keen conscience within him but also the Lord, who does not lie and does not cooperate with telling lies. It is as if an invisible hand bridles his tongue, making it impossible for him to lie. Every believer has had such an experience. These experiences prove that he is saved. Those who have not had such an experience might not be saved. Actually, it is not a hand that bridles a believer's tongue; it is a living person, the Lord Jesus, who bridles his tongue. Such experiences prove that not only is a person's spirit enlivened when he is saved but that God enters into his enlivened spirit.

THE TRIUNE GOD BEING LIFE IN THE BELIEVERS

Both men and women buy things when they go shopping. There is a sister who, before being saved, would look for sales in the newspaper every Saturday and then go shopping. If she saw a nice yet inexpensive piece of fabric, she would buy it. The only thing that prohibited her from buying things was insufficient funds in her bank account. After she was saved, she still liked to read the sale advertisements on Saturdays and buy discounted items. However, she began to feel uneasy within while reading the advertisements and had to stop. Although she had an inner feeling not to go shopping, she somehow found herself on her way to the department store. At the store she would select a dress, but a voice within her would say, "Put it down; do not buy it." She would argue with the voice, saying, "This item is very nice. I must not miss this opportunity." But the inner voice would keep saying, "Put it down; go home!" Eventually, she would have to put the dress down and go home. Many sisters have had similar experiences. God dwells in us and causes all sorts of trouble. This tremendous matter proves that we are saved, that our spirit has been enlivened, and that the living God is living in us. This is an experience of God being life to His believers.

Philippians 2:13-14 says, "It is God who operates in you both the willing and the working for His good pleasure. Do all things without murmurings and reasonings." This is how God's salvation differs from religion and philosophy. Neither exhortation nor endurance can cause a believer to refrain from murmuring and reasoning. It is possible for a believer to refrain from murmuring and reasoning because God is operating in him.

我们人只要有一个家，或者有一些同学、同事、同伴，就绝不会不起争论的。一对新婚夫妇度蜜月，可能头一两天不起争论；有的人结婚不到几小时就争论起来了。夫妇作得越久，就越有资格争论。作父母的人，和儿女的争论更多。再说到怨言，谁没有发过？常常是丈夫埋怨妻子，妻子埋怨丈夫，儿女埋怨父母，哥哥埋怨弟弟，姊姊埋怨妹妹。无论是谁，都无法不发怨言、起争论。能不撒谎是圣人，能不争论是圣中之圣，能不发怨言就是天使。地上没有这样的人；每个人都会撒谎，会发怨言，也都会起争论。而且，人不仅爱争论，还喜欢讲理由。即使没有理也找理，越讲就越有理。

我们信徒虽然得救了，但是那个讲理的旧人还存在，那个爱找理由的魂还在里面；所以一和配偶起了争论，可能越争越有理。然而，你一开始争论，里面就有一位拉你一下，说，“算了，祷告认罪吧！有什么好争论的？”这是什么？这也是神来作生命的故事。住在我们里面，作我们生命的神，不同意我们争论。许多人有这样的经历；这就证明，我们和宗教不同，和哲学、伦常道德不同。

伦常道德无非是修改自己；但即使能修得成功，高人一等，还不过是一个人。今天我们得救的信徒却能夸口：“我今天比人还高；不是我自己高，乃是有这一位活的神活在我里面。我怎么知道祂是活的？因为我到百货店买东西时，祂不让我买；我要和配偶吵架出气时，祂不让我出这口气。祂拉架不是在外面拉，乃是在里面拉。祂勒住我的喉咙，就是不让我说话。这证明这位神真是活神，并且活到我里面来，与我成为一个而生活。”这是千真万确的事实。我愿意你们对此都说，“阿们！阿利路亚！我们的神是活神，并且就活在我们的灵里。”

不要以为我讲这样的道，我这个人就不会生气。有的时候我也会生闷气。这时里面会有声音说，“你生什么气？经上岂不是说，人的怒气并不成就神的义？”偶尔我会讲理说，“虽然如此，这人却太令我生气了。主，求你容让我这一次吧。”我里面的神就说，“你要安静，跪下祷告！”我只得跪下祷告。有时说不出话，只能开口说，“主，我真是生气。”这也是祷告。不要以为这个祷告很差；这往

As long as we have a family, schoolmates, colleagues, or companions, it is not possible to escape arguments. A newlywed couple may not argue during the first two days of their honeymoon, but some couples quarrel within the first few hours after they are married. The longer they remain as a couple, the more competent they are at arguing. When they become parents, they have even more arguments with their children. Who can say that he has never murmured? Husbands murmur to their wives, wives murmur to their husbands, children murmur to their parents, and siblings murmur among themselves. It is impossible for a person to escape arguing and murmuring. A person who can restrain himself from lying is holy, a person who can restrain himself from arguing is holier, and a person who can restrain himself from murmuring is an angel. But such a person does not exist on earth. Everyone lies, argues, and murmurs. Moreover, people like not only to argue but also to reason. They do their best to argue and reason in order to justify themselves.

Although we are saved, the old man, who likes to reason, is still with us. Therefore, the more we argue, the more we think that we are right. However, the moment we begin to argue, a voice within us tells us to stop arguing and to confess and pray. This is God being our life and disapproving of our arguing. Many believers have had such experiences. These experiences are different from religion and philosophy.

Philosophy with its ethics is for self-improvement. A person who practices self-improvement might become better, but he is still a human being. A believer, however, can say, “I am better, not because of myself but because the living God lives in me. I know that He lives in me because He prevents me from shopping, He prevents me from quarrelling with my spouse, and He prevents me from venting my anger. He is operating in me. The true and living God lives within me, and He is becoming one with me.” This is a fact. We should respond and say, “Amen! Hallelujah! God is living, and He is living in my spirit.”

Do not think that since I can give this message, I do not get angry. However, when I want to voice my resentment, a voice within me says, “Why are you angry? James 1:20 says that ‘the wrath of man does not accomplish the righteousness of God’” I occasionally reason with God, saying, “Even so, this person has made me angry. Lord, let me be angry just this time.” But He says, “Calm down and pray,” and I have no choice but to kneel down and pray. Sometimes I am at a loss and can only say, “Lord, I am really angry.” This is a prayer. Do not think that such a prayer is poor. This kind of

往能引出好的祷告。常常我就蒙光照，向主悔改说，“主，怜悯我！赦免我！我需要你宝血的洗净！”这一认罪，里面就恢复交通，又能享受主了。

我们得救的人和不得救的人大不相同；不同的点在于，这位活的神的确加到我们里面来。不得救的人一生气，最少要气一周。有时夫妻吵架，一气起来就是一周不说话。但是真正得救的人，自己会很快消气；因为圣经说，不可含怒到日落，不可生气到日落。日头一落，夕阳西沉，你的气就该消了。要这样作真不容易，但一有主就容易了。你生闷气时跪下来，就好像有什么人，在你里面扎了一个孔，使你的气全消了。有的基督徒恩典少，孔开得小，要过六小时气才消；有的基督徒恩典多，孔开得大又多，气很容易就消了，还能感谢赞美主：“阿利路亚！阿们！耶稣是主！耶稣是我的生命！”之后就向配偶认错。向别人认错很容易，向自己的配偶认错却不容易。特别是弟兄们，肯拉下脸向妻子道歉，真需要恩典。这个经历就是神在我们里面作我们生命的故事。

所以真正的信徒，能作人所不能作的，忍耐人所难以忍耐的，吃人所不能吃的苦，受人所难受的冤屈。这是因为我们里面有一位神。人读圣经的四福音，都欣赏主耶稣在地上的生活；但那位耶稣今天就活在我们信徒里面。祂是三一神，今天活在我们里面作生命。因这缘故，祂才说，“你们…要跟我学。”（太十一29。）如果我对一只猴子说，“你应该效法我，跟我学。”我就是个大傻瓜。猴子怎么能效法人？猴子是一种生命，人是另一种生命。但今天主耶稣不仅是我们的生命，祂更活在我们里面，活出祂的生活。这是我们与宗教、哲学不同之处。我们不是修行，也不是改良，不是学进步，也不是下工夫要把自己作得好。我们乃是有一位活的神，就是创造宇宙，并且为我们死在十字架上的一位；祂乃是赐生命的灵，今天就活在我们的灵里，使我们能活出祂的生命。信主特别的点就在这里。

可惜这个特点在基督教中，被传福音的人忽略了。今天的传道人大都告诉人：“你有罪，你作错事，所以你需要耶稣。天父爱你，赐下耶稣作你的救主，你要相信祂，就

prayer can often lead me to be enlightened and repent to the Lord, saying, “Lord, be merciful to me and forgive me. I need the cleansing of Your precious blood.” After such a confession, the fellowship within is restored, and I am able to enjoy the Lord again.

Believers are very different from unbelievers because the living God has been added into the believers. When an unbeliever gets angry, his anger can last a week. Sometimes when an unbelieving couple quarrels, the husband and wife will not speak to one another for an entire week. However, when genuine believers get angry, they can calm themselves down quickly. This is what the Bible means when it says, “Be angry, yet do not sin; do not let the sun go down on your indignation” (Eph. 4:26). Once the sun sets, our anger should be dispelled. It is not easy to do this, but it is easy if we have the Lord. If we harbor some resentment, our anger will dissipate when we pray. Some Christians are short of grace, so it can take them six hours to calm down. Other Christians have more grace, so their anger dissipates quickly, and they can apologize to their spouse. Apologizing to our spouse is not as easy as apologizing to others. The brothers in particular need grace to humble themselves in order to apologize to their wife. This is an experience of God being our life.

As genuine Christians, we can do what ordinary people cannot do, we endure what ordinary people cannot endure, we can suffer hardships that ordinary people cannot suffer, and we can bear accusations that ordinary people cannot bear. This is because God is in us. When we read the four Gospels, we appreciate the living of the Lord Jesus. This same Jesus is living in us today. He is the Triune God living in us as our life. For this reason, He said, “Learn from Me” (Matt. 11:29). I would be foolish to tell a monkey, “You should imitate me and learn of me.” How can a monkey learn of a human? Monkeys have one life, and humans have another life. The Lord Jesus is not only our life; He also lives in us so that He may live out of us. This is the difference between believers and people in religion or philosophy. We do not try to cultivate or improve ourselves. Rather, we have the living God who created the universe and who died for us on the cross. He is the life-giving Spirit in our spirit so that we may live out His life. This is the distinctive feature of the believers.

It is regrettable that this distinctive feature has been neglected in Christianity. Preachers mainly tell people, “You are sinful and have made mistakes, so you need Jesus. The heavenly Father loves you and has sent Jesus to be your Savior. If you

会得救。”等到带人信主之后，他们又说，“你既然信主了，就应当把自己修改一下，行为要好一点，不然不荣耀神。”我们都知道这种说法不对；但是在生活中，我们却一再犯这个错误。常常我们祷告：“主，我昨天作错了，又发脾气，又撒谎。主，我在你面前求恩典，你帮助我今后再也不向太太发脾气，并且不再撒谎。主，从今以后我要作一个新丈夫。”这样的祷告是大错特错。

我们必须领悟，一再的立志、悔改没有用。昨天的失败就证明，我们这个人不行。但在我们里面有一位是行的，所以我们不该立志，只该对里面的这一位说，“主，我作这件事大错，我还会再错。主，只有你在里面支持我、背着我，在我里面顶着我，我才能不错。我就像一件衣服一样。主，你穿上我，顶着我；我穿上你，把你活出来。”好比一件衣服，自己不能走路；我一穿在身上走路，它就走路了。这就是圣经所说，我在主里面，主也在我里面。（约十五4～5。）我在主里面，就是我穿主；主在我里面，就是主穿我。主耶稣乃是灵；我们浸入祂，就穿上祂；（罗十三14，加三27；）祂进到我们灵中，就穿上我们。今天祂是我里面的生命，我在外面过彰显祂的生活，就是祂从我里面活出来。正如加拉太二章二十节所说：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”

三一神作生命 乃是信徒聚会并事奉的资格

基督徒的特点，就是有这位活的三一神进到我們里面，重生我们，留在我们里面作生命，活在我们里面，以致从我们里面活出来。根据这个生命，信徒才能来在一起聚会并事奉。我们信徒的聚会，不是根据中国人的生命或美国人的生命，也不是根据你我个人的生命；我们的聚会乃是根据三一神在我们里面作生命，我们的事奉也是根据这一点。

三一神住在信徒里面作生命 三一神一父、子、灵一都住在信徒里面

believe in Him, you will be saved.” After they lead people to believe in the Lord, they say, “Because you have believed in the Lord, you should improve yourself and conduct yourself in a proper way; otherwise, you will not glorify God.” This kind of speaking is not right, but we repeatedly have this same mistaken concept. We pray, “Lord, I was wrong yesterday. I lost my temper, and I lied. I ask You to give me grace. Help me not to lose my temper with my wife and not to lie again. Lord, I want to be a new husband.” Praying in this way is a huge mistake.

We must realize that making resolutions following repentance is futile. Our failures themselves prove that we are unable to fulfill our resolutions. Only the One who is in us is able. Therefore, instead of making resolutions, we should say, “Lord, I made a grave mistake, and I can make the same mistake again. Only by Your life supplying and bearing me can I be delivered from making such a mistake. I am like a garment. Lord, put me on, and let me put You on as well and live You out.” This is what the Bible means when it says that we are in the Lord and that the Lord is in us (John 15:4-5). When we are in the Lord, we have put on the Lord, and when the Lord is in us, He has put us on. The Lord Jesus is the Spirit. When we were baptized into Him, we put Him on (Rom. 13:14; Gal. 3:27), and when He entered into our spirit, He put us on. Now He is our life to be expressed through us; that is, He lives Himself out of us. This is what Paul says in Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.”

THE TRIUNE GOD AS LIFE BEING THE QUALIFICATION FOR THE BELIEVERS TO MEET AND TO SERVE

The characteristic of Christians is that the Triune God has entered into us to regenerate us, and He is living in us as our life so that He can live out of us. Hence, we can meet and serve together. Christian meetings are not based on the Chinese life, on the American life, or on an individual life. Our meetings are based on the Triune God as life in us. This is also the basis of our service.

THE TRIUNE GOD DWELLING IN US AS OUR LIFE The Father, the Son, and the Spirit Dwelling in Us

说到三一神住在信徒里面作生命，首先必须看见，三一神的三者父、子、灵，都住在信徒里面。这不是人的说法或道理，乃是圣经清楚的启示。第一，以弗所四章六节说，“一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”这位父超越信徒之上，经过信徒里面，并且住留在信徒之内。这证明这位父今天就住在我们信徒里面。第二，约翰十四章二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”十五章五节接着说，“我是葡萄树，你们是枝子；住在我里面的，我也住在他里面。”树的枝子乃是住在树里面，并且树也住在枝子里面。主，就是子，今天乃是这样住在我们里面。第三，十四章十七节说，“实际的灵…与你们同住，且要在你们里面。”罗马八章十一节说，“那叫基督从死人中复活的，也必借着祂住在你们里面的灵。”这更清楚的证明，灵就住在我们里面。

父、子、灵并不是三位神，乃是一位神的三个讲究。神超越天上，是父；祂出来，显在人中间，是子；祂临及我们，也进到我們里面，是灵。父不是在神之外，父乃是神自己；子不是在神之外，子就是神自己；灵同样不是在神之外，祂也是神自己。我们的灵，乃是接受神这位灵的一个器官。要接受任何东西，都需要有一个对的器官。比方我们要接受食物，需要有胃作接受的器官。要收听、接受声音，就得有耳朵作接受的器官。要接受五颜六色，不能用耳朵听，乃要用眼睛；眼睛才是看颜色的器官。神今天乃是一个灵；我们要接受祂这灵，只能用我们的灵。这一位进到我們里来的灵，就是三一神。这实在是一件奥秘而又实在的事。

父、子、灵调在一起， 住到信徒里面作生命

三一神—父、子、灵，乃是彼此调在一起，住到信徒里面作生命。在约翰十四章二十三节主耶稣说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”加拉太二章二十节说，“现在活着的，不再是我，乃是基督在我里面活着。”罗马八章二节说，今天这位灵乃是生命的灵。生命必定是在人里面，活在人里面的。这就给我们看见，三一神—父、子、灵—是调在一起，一同在信徒里面作生命。

Concerning the Triune God dwelling in us as life, we must see that the Father, the Son, and the Spirit dwell in us. This is neither a saying nor a doctrine; it is the clear revelation of the Bible. Ephesians 4:6 says, “One God and Father of all, who is over all and through all and in all.” The Father is over the believers, passes through the believers, and dwells, remains, in the believers. This proves that the Father dwells in us. John 14:20 says, “In that day you will know that I am in My Father, and you in Me, and I in you,” and 15:5 says, “I am the vine; you are the branches. He who abides in Me and I in him...” Just as the branches abide in the vine, and the vine abides in the branches, so also the Son dwells in us and we in Him. Furthermore, 14:17 says, “The Spirit of reality...abides with you and shall be in you,” and Romans 8:11 says, “He who raised Christ from the dead will also give life...through His Spirit who indwells you.” These verses prove that the Spirit dwells in us.

The Father, the Son, and the Spirit are not three Gods; God is one. God the Father dwells in unapproachable light, God the Son came forth and was manifested among men, and God the Spirit reaches and enters into man. The Father is not separate from the Son, and the Son is not separate from the Spirit. Our spirit is the organ that we use to receive God. In order to receive something, we must use the proper organ. Our stomach is the organ for receiving food, our ears are for receiving sound, and our eyes are for receiving light and seeing colors. Only our eyes can perceive colors. The Triune God is the Spirit; hence, in order to receive Him, we must use our spirit. The divine Spirit has entered into our human spirit. This is mysterious yet real.

The Father, the Son, and the Spirit Dwelling in Us as Life

The Father, the Son, and the Spirit, that is, the three in the Godhead, dwell in us as our life. In John 14:23 the Lord Jesus said, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” Galatians 2:20 says, “It is no longer I who live, but it is Christ who lives in me.” Romans 8:2 says that the Spirit is the Spirit of life. The Spirit of life dwells in the believers. Hence, the Triune God—the Father, the Son, and the Spirit—dwells in the believers as their life.

信徒的经历也证明，父、子、灵乃是调在一起，住在信徒里面作生命。有时我们呼喊：“哦，主耶稣！”我们喊的是主耶稣的名，可是却觉得灵在我们里面，并且使我们觉得天父太好了，是重生我们的父。明明是呼喊主耶稣，可是却得着灵，结果这灵在我们里面又是父。我记得我初得救时，很难清楚怎么祷告，到底这位神该称呼父，还是称呼主，或是称呼灵？那时弟兄会教导我：“祷告的时候要祷告天父，不要祷告子。有时祷告主可以，但是不可祷告灵；灵是最不该祷告的。”但我一祷告天父，不知不觉就祷告子，呼喊主耶稣；又因为摸着灵，也喊出灵来了。后来想一想觉得不对，就悔改认罪。结果祷告来祷告去，弄得我完全糊涂，不知到底该喊父、主、还是灵。以后我才明白，实在祷告这三者都可以。就如你称呼岳弟兄，喊他岳先生、岳弟兄、岳教授、岳同学都可以，就看你处于什么场合。

信徒要凭三一神这灵而行

我们都清楚，三一神的三者父、子、灵就是一位，住在我们信徒里面作生命。现在我们所需要作的，就是凭着作我们生命的三一神生活行动。因这缘故，加拉太五章二十五节说，“我们若凭着灵活着，也就当凭着灵而行。”但这不是一件容易实行的事。四十多年前我还住在烟台，那时有电灯的家庭很少，大多数都是点煤油灯。我从小到大一直都是上煤油、擦灯泡。后来有一位弟兄替我的家装上电灯，刚开始我很不习惯，常常忙到傍晚回家，顺手就要点煤油灯，那时我的孩子就会围着我取笑。我对自己说，“傻瓜，我不必再点煤油灯了。只要开关一开，电灯就亮了。”但一直过了几个月才改过来。

我们得救以前，最好也不过是煤油灯，还常常冒烟。现在我们得救，有了神在我们里面，好比在煤油灯之外装上电灯了。虽然如此，我们还是习惯点煤油灯，喜欢凭自己活着。假如有人惹你生气，你就想要尽最大的力量来忍受。你何必如此？不要点煤油灯了，要开电灯；不要再凭自己活，只要打开开关，呼喊：“哦，主耶稣！”这就是凭灵活着。

Our experience as believers also proves that the Father, the Son, and the Spirit dwell in us as our life. When we call “O Lord Jesus,” we are calling on the name of the Lord Jesus, but we feel that the Spirit is dwelling in us and that the Father who regenerated us is wonderful. When we call on the Lord Jesus, we receive the Spirit and sense the sweetness of the Father. When I was a new believer, I found it confusing to pray. I wondered whether I should address God as Father, Lord, or Spirit. At that time some brothers said, “You should pray to the heavenly Father. Every once in a while you can pray to the Son, but you should never pray to the Spirit.” However, when I prayed to the Father, I would unconsciously begin praying to the Son and say, “Lord Jesus.” Moreover, because I touched the Spirit, I also addressed the Spirit. After some consideration, I would repent and confess this mistake. Soon I was completely confused, not knowing whether I should call on the Father, the Son, or the Spirit. Eventually, I realized that it is not a problem to address either the Father, the Son, or the Spirit in prayer. For example, depending on the situation, we may address Brother Yueh as Mr. Yueh, Brother Yueh, Professor Yueh, or Classmate Yueh.

Walking according to the Triune God as the Spirit

The Triune God—the Father, the Son, and the Spirit—dwells in us as our life. Hence, we need to live and walk by the Triune God who is our life. For this reason, Galatians 5:25 says, “If we live by the Spirit, let us also walk by the Spirit.” However, this is not an easy matter to practice. When I lived in Yantai over forty years ago, very few homes used electric lights; most homes used kerosene lamps. From the time I was a young boy until I became an adult, I replenished the kerosene and wiped the lamps. Later, a brother installed electric lights in my home. Initially, when I returned home after a busy day, I would light the kerosene lamps, and my children would make fun of me. I would say to myself, “Why am I so foolish? It is not necessary for me to light the kerosene lamps. I only need to turn on the switch, and the electric lights will shine.” However, it still took several months before I was accustomed to using electric lights.

Using this illustration, we may say that before we were saved, we were kerosene lamps that frequently smoked. Now that we are saved and God lives in us, we can say that electricity has been installed in us. In spite of this, we are accustomed to lighting our kerosene lamp; that is, we still like to live by ourselves. When we are provoked to anger, we still exert much effort in order to endure. However, we no longer need to light our kerosene lamp. We can turn on the electric lights instead. We do not need to live by ourselves any longer. Instead, we should “switch on” by calling “O Lord Jesus!” This is to live by the Spirit.

我很年轻就事奉主，那时常有人来问：“我这个人常发脾气。是否有什么好办法能帮助我？”那时我还没有经历呼喊主名，就教他：“你要发脾气时，要对自己说，慢慢来。这是个好办法，圣经也这样说。再者，你要发脾气时，赶快去祷告。”慢慢发怒，快快跪下，这是很好的办法，可是却一点不管用。

今天我已经学到功课：我们有一个“电开关”在里面，一直随着我们；只要呼喊：“哦，主耶稣！”电就来了。有时我出外，到人家里作客；主人带我到房间就离开，我常常摸索许久才找到开关。感谢主，主耶稣这个“开关”却俯就你，不必你摸索那么久。要开这个开关很方便，你要生气了，一喊：“哦，主耶稣！”这开关立刻开启，电马上就来。这样作非常有效。二十多年前有人说，这一套是心理作用。但是一个美国人呼喊：“哦，华盛顿！”他不会感觉快乐。一个中国人呼喊：“哦，孔夫子！哦，孔圣人！”结果也不会发生什么事。但我们信徒一喊：“哦，主耶稣！”祂就住进来了，就给我们实际经历了。这就是让三一神在我们里面作我们的生命。

信徒聚会 并事奉的基础

三一神作我们的生命，乃是我们聚会并事奉的基础。今天基督徒一直讨论该怎样聚会，事奉的方式又必须如何，都好比瞎子摸象。聚会和事奉的正路，乃是以三一神为生命。你必须是一个凭三一神活着的人，你活着就是三一神，活着就是基督；这样，你的聚会才正确，你的事奉才正确。仅仅照着圣经的字句聚会、事奉是不够的，你还必须照着你里面作生命的三一神活着。你若是凭祂活着，你才够资格聚会，够资格事奉神。否则你怎么作都不够资格。盼望我们都能领悟这一点，并且实际的实行。

李常受弟兄于主后一九八八年一月十五日讲于美国加州安那翰

I began serving the Lord when I was still young. People often asked me to tell them the most effective method to stop losing their temper. In those days I had not experienced calling on the Lord's name; hence, I would say, "When you are about to lose your temper, you should say to yourself, 'Do not rush.' This is good, because it is according to James 1:19. Moreover, when you are about to lose your temper, you should go pray." Being slow to anger and quick to pray is a very good practice, but it does not work.

Today I have learned the lesson. We have a "switch" that is always in us. The moment we call "O Lord Jesus," divine electricity comes. Sometimes I travel out of town and stay in others' homes. My host usually shows me to my room and leaves immediately. Thus, I often need to spend a long time searching for the switch. We thank the Lord that He is our switch, and He will stoop down to reach us; we do not have to search for a long time. It is very convenient to turn on this switch. When we are about to get angry, we simply call "O Lord Jesus!" and electricity flows immediately. This way is very effective. Over twenty years ago someone said that this practice was merely psychological. However, calling "O Washington!" will not make an American feel happy, nor will something happen when a Chinese calls "O Confucius! O Confucius the sage!" But the Lord Jesus comes and fills us immediately when we believers call "O Lord Jesus!" and we experience Him. This is to let the Triune God be our life.

THE BASIS OF THE BELIEVERS' MEETINGS AND SERVICE

The Triune God being our life is the basis of our meetings and our service. The proper way for believers to meet and to serve is for them to take the Triune God as their life. We must be persons who live by the Triune God. For us to live is the Triune God; that is, for us to live is Christ. Only then can our meetings and our service be proper. It is not sufficient to meet or to serve according to the letter of the Bible. We must also live according to the Triune God as our life. When we live by Him, we are qualified to meet with the saints and to serve Him. Otherwise, we are not qualified to do anything. May we put this into practice.

第二篇

信徒对那灵的经历

读经：哥林多前书六章十七节，罗马书八章四节，以弗所书五章十八至十九节，使徒行传六章五节上半，十三章五十二节，二章四节上半，十七节上半，三十三节，四章三十一节，十三章九节。

祷告：主，我们满心敬拜，向你献上我们的感谢和赞美。你天天眷顾我们，时时引导我们。主，我们相信这次聚会乃是你召聚我们，把我们从百忙中，从许多的霸占里召出来，召聚到你的名里。我们是在你的名里聚集；你的名是宝贵的名，是伟大的名，是尊高的名，也是丰富的名。我们在这名里聚集，就是在你里面聚集，享受你的自己。主，你来眷顾我们，临到每一个人，甚至来访问每一个人，摸着我们每一个人的心，也打开我们每一个人的灵，光照我们每一个人的心思，叫我们在这里听见，并且听懂；看见，也都看明。叫我们里面都有异象，使天向我们敞开。但愿在这里我们上面的天是明亮的，没有一点黑影；你除去一切的黑暗，你的灵充满会场，运行在会场，也运行在每一个人里面。

主，求你摸着我们众人的最深处，叫我们实在认识你，在每天的基督徒生活中，满满的享受你，喜喜乐乐的充满你自己。主，你也扶持我们，扶持我们听，扶持我们说，给我们临时的口才，说得出的话语，能把你自己完全释放出去。主，我们求你甚至把自己送到我们里面来，我们实在需要你。主，我们所需要的不是宗教，不是哲学，不是道理，不是话语；我们所需要的是你这位活的神，你这位又真又活的主，就是这清明的灵，无往不透也无所不在的灵。但愿我们个个在聚会中都能这样得着你，每一个人来了不空手回去，都是饱足的满载而归。愿荣耀归给你，羞辱归给你的仇敌，祝福归给我们所有求告蒙恩的人。奉主的名，阿们。

神救恩的两面

神的救恩不同于宗教，也不同于任何的哲学，尤其是中国的伦常哲学；神的救恩乃是三一神住在信徒里面作生命。无论宗教或哲学，都是知识道理。按人类文化来说，

CHAPTER TWO

THE BELIEVERS' EXPERIENCE OF THE SPIRIT

Scripture Reading: 1 Cor. 6:17; Rom. 8:4; Eph. 5:18-19; Acts 6:5a; 13:52; 2:4a, 17a, 33; 4:31; 13:9

Prayer: Lord, we worship You with all our heart, and we offer our thanksgiving and praise to You. Visit us day by day, and lead us moment by moment. We believe that You have called us out of our preoccupations and have gathered us into Your name for this meeting. We are meeting in Your precious, great, exalted, and rich name to enjoy You. Lord, come and visit us; touch every heart, open every spirit, and enlighten every mind so that we may hear with understanding and see a clear vision. Open the heavens to us. Give us a clear sky without any shadows, and remove our darkness. May Your Spirit fill this place and move in us.

Lord, we ask that You touch our deepest part so that we may know You, enjoy You, and be filled with You in our daily Christian life. Support our listening and our speaking. Give us instant utterance, and enable us to speak words that release You. Lord, dispense Yourself into us. We need You. Lord, we do not need religion, philosophy, doctrine, or mere words; we need You, the living God, the true and living Lord, and the Spirit who penetrates everything and is everywhere. May we gain You in this meeting, and may none of us go away empty-handed; rather, may we be satisfied. We give the glory to You. Shame Your enemy, and bless all of us who have called on You and are saved. In Your name we pray, Amen.

TWO ASPECTS OF SALVATION

Salvation is different from religion and philosophy, including Chinese ethical philosophy. Salvation is God dwelling in the believers as their life. Religion and philosophy are merely knowledge and doctrine. They are the highest things in

这些是最高的。宗教是高尚的东西；哲学，尤其中国的伦常、道德哲学，实在是高超，对人类社会有莫大的益处，这是不能否定的，几千年的人类历史都证明这件事。但是神的福音、神的救恩却不同。神的救恩尽管有真理的讲究，道理的阐述，但不仅止于此，更是有一个活的人位，就是三一神自己成为肉体，来作我们的救主。这位救主在客观方面为我们钉十字架，担当我们的罪，成功救赎，叫我们的罪在神面前得蒙赦免；这一点基督教传扬得很多。

然而，神的救恩不只有客观一面，更有主观一面。新约告诉我们，这位三一神有两个“成了”。第一个成了，是话成了肉体，三一神成为肉体，成为血肉之体，（约一 14，来二 14，）有了人的血和肉，能到十字架上为人受死，为我们的罪成功救赎。（约十九 30，来九 22，12。）之后，祂从死里复活，就有了第二个“成了”，就是成了赐生命的灵。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”这是今天基督教所忽略的一个重大的点。基督乃是神，来成为肉体，所以祂也是个人。这位神而人者带着肉体，上到十字架上，为我们的罪流出人的血，洗去我们的罪，完成救赎大功；接着进入死亡，甚至进入阴间，在那里历经三天三夜，又从里面出来。祂这一出来，就复活了。祂在复活中，就有第二步的“成了”：在复活里成了一个赐生命的灵。

末后的亚当成了赐生命的灵

今天我们的救主，是基督，是耶稣，是真神，也是我们的主；祂更是一个灵，是赐生命的灵。唯有这位灵，才能进到我们的灵里。当祂在地上时，在肉身里，只能与门徒同在，在门徒中间，却不能进到他们里面。所以祂必须受死，也必须复活。借着死与复活，祂就从肉身化身为灵，成了赐生命的灵。在复活当晚，祂回到门徒中间，就向他们吹一口气。我年轻时读到这一点，就认为基督复活，再来见祂的门徒时，应当对他们大讲特讲，说到死而复活的事，祂怎样经过死，怎样到阴间里走了一趟，又怎样胜过死亡，不受死亡的拘禁，并从死亡里大步走出来。祂今天在复活中，是无所不在、无所不能、无所不知的。但是我吃惊的是，约翰二十章说到基督复活，来见门徒的面，

human culture, and religion is noble. Human history proves that philosophy, particularly Chinese ethical philosophy, is beneficial to society; however, both philosophy and religion differ from the gospel of God and His salvation. Although this salvation contains certain truths and explains certain doctrines, salvation involves a living person—the Triune God who was incarnated to be our Savior. Objectively, this Savior was crucified on our behalf to bear our sins and to accomplish redemption so that our sins may be forgiven by God. This point is widely preached in Christianity.

However, salvation has not only an objective aspect but also a subjective aspect. The New Testament speaks of the two “becomings” of the Triune God. The first is the Word becoming flesh, that is, the Triune God becoming flesh, partaking of blood and flesh (John 1:14; Heb. 2:14), and thus being able to go to the cross to die and accomplish redemption (John 19:30; Heb. 9:22, 12). Afterward, He was resurrected from the dead and became the life-giving Spirit. This is the second becoming. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” This is a crucial item that is neglected by Christianity. Christ is God becoming flesh; hence, Christ is also a man. As God yet man, He went to the cross to shed human blood in order to accomplish redemption and wash away our sins. After the cross He went into death, even into Hades, and remained there for three days and three nights, and then He came out. His coming out of death was His resurrection. In His resurrection there was a second becoming; that is, He became the life-giving Spirit.

THE LAST ADAM BECOMING THE LIFE-GIVING SPIRIT

Our Savior is Jesus Christ, the true God and our Lord. He is also the Spirit, the life-giving Spirit. As such, He can enter into our spirit. When He was in the flesh on earth, He was with the disciples, but He could only be among them; He could not enter into them. Therefore, He had to suffer death and be resurrected. Through His death and resurrection He was transfigured from the flesh into the Spirit, becoming the life-giving Spirit. When He returned to the disciples on the evening of the day of His resurrection, He breathed into them. When I read this portion of the Bible as a young man, I thought that Christ should have spoken extensively to His disciples concerning His death and resurrection: how He passed through death, took a tour of Hades, overcame death, was not held by death, and walked out of death and how in resurrection He is omnipresent, omnipotent, and omniscient. Yet surprisingly, in John 20 when Christ came to meet with His disciples after His resurrection, He

却几乎没说什么，只说，“愿你们平安。”就向他们吹一口气。（19，22。）这好像是神话，一点不像经典，不像圣经里的教训。

在那时之前，门徒已经忧伤了三天之久，因为他们亲爱的救主，可爱的耶稣被杀，埋在坟墓里，下阴间去了。那晚他们聚集的时候，都很悲哀痛苦。当时门窗都紧闭，也没有敲门或叩门，忽然祂就来站在门徒中间，对他们说，“愿你们平安。”当他们大吃一惊的时候，祂没有讲什么话，只吹了一口气，说，“你们受圣灵。”在中文里，“气”和“灵”是两个字，但在希腊文是同一个字，英语化就是 *pneuma*，形容词是 *pneumatic*。这字翻成中文，就译为风、气、灵。同一个字在约翰三章，翻作灵和风。（5，8。）风轻了，就变成气；气重了，就变成风。所以在希腊文里，这一个字是三用。主耶稣复活后，来到门徒中间，向他们吹了一口气，说，“你们受圣灵。”用希腊文来说，就是向他们吹了一口 *pneuma*，说，“你们受圣 *pneuma*。”这译为“你们受圣气”也绝对正确，因为灵和气就是同一个字。

主耶稣就是神，神原来就是灵；祂成为肉体，成了血肉之体，上十字架为我们死。但祂并没有留在死里，反而从死里出来，进入复活。祂一进入复活，就化身成 *pneuma*，我们可以译作成了灵，也可以译作成了气。所以现在，祂乃是 *pneumatic Christ*，就是满了气的基督；而祂自己就是那个气，就是那个灵。

读圣经的人都知道，圣经常用看得见的物质事物，来描述无形、奥妙、属灵、深奥的实体。说灵充满宇宙，这有点费解；说气充满宇宙，就清楚得多。我在这里说话，气就在这里，在别的地方，也在我的家里，同时还在我里面。如果没有气，我们都会死。大气层围绕地球，就是为着使地球能有生长的环境，适合百物生长。人类登陆月球已经发现，月球上没有气，所以没有生物。这个气乃是一个象征，象征我们的救主，就是神成为人的这一位，经过死与复活，成了一个奥妙的气，奥妙的灵，是无所不在的。罗马十章说，你不要心里说，谁要升到天上领下基督来，或说，谁要下到无底坑，就是阴间，

spoke only a few words, mainly saying, “Peace be to you,” and then He breathed into them (vv. 19, 22). This sounds like a fairy tale; it does not seem appropriate for a classic writing, much less the teachings in the Holy Scriptures.

Prior to the Lord’s appearing, the disciples had been sorrowful for three days because their dearly beloved Lord, Jesus Christ, had been killed and buried in a tomb. They were exceedingly grieved and distressed. Although the doors were shut, the Lord suddenly stood in their midst and said to them, “Peace be to you.” While the disciples were still in shock, He breathed into them and said, “Receive the Holy Spirit” (v. 22). Breath and Spirit are two different words in English, but in Greek they are the same word. The anglicized form of this word is *pneuma*, and its adjectival form is *pneumatic*. The Greek word may be rendered as “wind,” “breath,” or “spirit” in English. In John 3 it is rendered as “spirit” and “wind” (vv. 5, 8). The wind can be gentle for us to breath, or it can be strong. After His resurrection the Lord Jesus came to His disciples and breathed into them, saying, “Receive the Holy Spirit.” In other words, He breathed into them, saying, “Receive the Holy Pneuma.” It is correct to render this as “Receive the Holy Breath,” because in Greek the word for spirit and for breath is the same.

The Lord Jesus is God, and God is Spirit. He became flesh, partaking of blood and flesh, and went to the cross to die on our behalf. However, He did not remain in death. He came out of death and entered into resurrection. In resurrection He was transfigured into *pneuma*. This word can be rendered as “spirit,” “air,” or “breath.” Hence, He is now the *pneumatic Christ*; He is the Spirit.

Bible readers know that the Scriptures often use visible, physical matters to describe invisible, mysterious, spiritual, and profound matters. It is difficult to understand a statement such as, “The atmosphere is filled with spirit.” However, we can understand a statement such as, “The atmosphere is filled with air.” There is air in this room, in my home, and even in me. We would die without air. The atmosphere, the air surrounding the earth, provides the earth with an environment that is suitable for every kind of life to grow. When man landed on the moon, there was no air there; therefore, there were no living things there as well. The air typifies our Savior, the incarnated God, who went through death and resurrection to become the mysterious breath, the Spirit, who is omnipresent. Romans 10:6-7 says, “Do not say in your heart, ‘Who will ascend into heaven?’ that is, to bring Christ down; or,

领基督从死人中上来。(6~7。)我们不必那么作，因为基督已经从天降下，也已经从阴间上来。祂今天就是我们所传的话；这话与你相近，就在你口里，也在你心里。(8。)这话就是气，当我们说话时就在我们口里，也在我们里面。

圣经就是用气来描述、象征，我们的神来成为救主，完成救赎之后，就变成了那个奇妙的灵，就是宇宙中的气。宇宙中若没有气，就没有生命。宇宙中若没有这位救主，人就没有生命，就在死亡里。这一位救主今天就是那气，那灵。在约翰七章三十九节里“那灵”的“那”字，希腊文是一个指定冠词，并且是确定性、加重语气的指定冠词。这就是说，那灵乃是指着独一的那位。在宇宙中有一个“那灵”，就是独一的灵，唯一的灵。只有这位灵才是生命的灵，除祂之外都不是。所以林前十五章四十五节说，祂成了赐生命的灵；罗马八章二节说，祂是生命之灵。这位灵就是神自己，也是基督自己。当我们说到祂，提到祂的名，祂就在我们众人中间；祂的名是指着祂自己，祂的人位就是灵。所以当我们呼喊主耶稣的名，祂就来了。主耶稣来了是谁？乃是灵。

经历主耶稣是那灵

借着呼求主的名

我们得救的人，都有这个经历。不一定要大声呼喊主，也可以低声喊。有时半夜怕打岔人，你可以轻声呼喊；如果地点方便，你也能大声呼喊。大声不是要祂听见，乃是要你得释放。前些日子我有一点伤风，一位照顾我的护士就教我怎么作深呼吸。真正的深呼吸乃是从丹田吸进气再呼出来，这很叫人得益处。呼喊主名就是属灵的深呼吸，使你得属灵的帮助。比方你有了难处，失了业，又缴不出房租来，非常难过。如果你就是默声祷告说，“哦，主耶稣！我真为难！找不到职业，房租也缴不出来。求你帮助我。”不错，这是很好的祷告，我也常常教人这样祷告；这个祷告主会听见。但你并没有因此得着安慰；你没有碰着主，也没有喜乐。然而你若大声祷告说，“哦，主耶稣！我真难过！我失业了，房租也缴不出来。主耶稣，你不管么？哦，主耶稣！”眼泪跟着落下。你这样大声祷告，不仅主

“Who will descend into the abyss?” that is, to bring Christ up from the dead.” We do not need to say this, because Christ has already come down from heaven, and He has already come up out of Hades. He is the word that we proclaim, and this word “is near you, in your mouth and in your heart” (v. 8). As the word, the Lord is like the air, the breath; He is near us, in our mouth and in our heart.

The Bible uses air to portray the incarnated God, who came to be our Savior in order to accomplish redemption and thereafter became the wonderful Spirit. This Spirit is the “air” in the universe. Without air, the universe cannot have life. Without our Savior, man is lifeless, for he lives in death. Our Savior is the air, the breath, the Spirit. In John 7:39 the word the in the phrase the Spirit is an emphatic, definite article in the original language. “The Spirit” refers to the unique Spirit in the universe. Only this Spirit is the Spirit of life. Any other “spirit” cannot give life. Therefore, 1 Corinthians 15:45 says that the Lord became the life-giving Spirit, and Romans 8:2 says that He is the Spirit of life. The Spirit is God and Christ. When we say the Lord’s name, He immediately comes into us. His name denotes His person, which is the Spirit. Therefore, whenever we call on the name of the Lord Jesus, He comes to us immediately, because He is the Spirit.

EXPERIENCING THE LORD JESUS AS THE SPIRIT

Through Calling on the Name of the Lord

Every believer has experienced calling on the Lord. We do not have to call loudly; we may also call softly. At night we may call softly so as not to disturb others. If we are in a convenient place, we may call with a loud voice. Our calling loudly is not for the Lord to hear us but for us to be released. A few days ago I had a cold, so the nurse taught me how to breathe deeply. In order to breathe deeply, we must use our diaphragm to inhale and to exhale. This is very beneficial. Calling on the Lord’s name is spiritual deep breathing that enables us to receive spiritual help. A brother who has lost his job and is not able to pay his rent may pray silently, “O Lord Jesus! I am miserable. I cannot find a job or pay the rent. Please help me.” This prayer is very good. I have frequently taught others to pray such a prayer. The Lord answers such prayers. However, the brother may not feel comforted afterward, because he did not meet the Lord and therefore has no joy. But if he prays loudly, “O Lord Jesus! I am really miserable! I have lost my job, and I cannot pay my rent. Don’t You care, Lord Jesus? O Lord Jesus!” Afterward, he will shed tears. When he prays in such a loud

听见，你自己也得释放，就会化哀哭为喜乐，享受主在你里面的供应和安慰。

默默的祷告主一定垂听。我们属祂的人一有难处，还未祷告祂就都知道了。实在说来，我们祷告，从一面来说是多余的。主很确定的说，我们不必忧虑吃什么、喝什么、披戴什么；这一切都是外邦人所急切寻求的，我们的天父原知道我们需要这一切。但我们要先寻求祂的国和祂的义。（太六 31～33。）这是我们没有想到的，是我们不关心的，今天主要我们关心。我们要关心父的国，关心祂的义，要为这个求。当祂垂听我们所求的，把祂的国和义赐给我们时，就附带加上一点，把我们生活所需的吃、喝都加上，不需要我们求就加上了。这好像你到店里买一样大东西，老板就附送给你一些其他的東西。所以从这一面来说，我们不需要为生活的需要祷告。

另一面，为着我们自己，我们确实需要祷告。我也有这个经历，难过时无处可告，但一呼喊：“哦，主耶稣！我实在感谢你，你与我同在。”主就与我同在。我们若不呼喊几声，不求告几声，里面就没有平安。一呼喊、求告之后，虽然难处还在，但是里面平安了、喜乐了。所以大声呼喊不是为着祂，乃是为着我们自己。

同时，大声呼喊也封住魔鬼的口。你若一直不肯呼喊，不肯求告，撒但就会围绕着你，麻烦你，叫你胡思乱想。这时你只要大声呼喊：“哦，主耶稣！”就把魔鬼赶走了。因此大声呼求主，乃是我们作一点深呼吸，叫我们不能摸着主、得着主，还能够得着洁净，封住魔鬼的口，里面得着平安和喜乐。

今天我们这位主，不是个道理、宗教，也不是仅仅一种知识、说法、解释。圣经种种道理的讲解和真理的启示，都给我们看见一个活的人位，就是耶稣基督。这位耶稣基督，乃是天地之主，宇宙的来源，创造万有者；祂成了一个人，名为耶稣。祂死过又活了，如今成了一个灵，赐给我们生命，等着我们接受。千万不要以为信耶稣很难；信耶稣太便利了，因为耶稣是神，是救主，又是灵，同时也是一个名字，叫耶

way, not only will the Lord hear him; he will be released, his sorrow will be turned into joy, and he will enjoy the Lord's supply and consolation.

This does not mean that the Lord does not answer our silent prayers. As those who belong to Him, He knows that we have a problem even before we pray (Isa. 65:24). Therefore, in a sense, our prayer is unnecessary. The Lord said that we should not be anxious about what we will eat, what we will drink, or with what we will be clothed, for all these things the Gentiles are anxiously seeking. But our heavenly Father knows that we need all these things; hence, we need to seek first His kingdom and His righteousness (Matt. 6:31-33). Normally, we do not think about His kingdom, nor are we concerned about His kingdom or His righteousness, but the Lord wants us to be concerned. Not only should we be concerned; we need to seek our Father's kingdom and His righteousness. When He answers our prayer by giving us His kingdom and His righteousness, He also gives us something more, something supplemental—what we will eat and what we will drink—without our asking. This can be compared to buying a huge item in a store and receiving a free gift from the storeowner. From this perspective, we do not need to pray for our daily necessities.

However, we still need to pray for ourselves. I have experienced being in distress and having nowhere to turn, yet I called, “O Lord Jesus! I really thank You that You are with me.” Immediately, the Lord was with me. If we do not call on the Lord and pray to Him, we will not have inward peace. But once we call and pray, we will have peace and joy, even if the problem is still with us. Therefore, calling loudly is for our sake, not for His.

Furthermore, by calling loudly we shut the devil's mouth. If we are not willing to call and pray, Satan will bother us and rule over our thoughts. At such a time we simply need to call “O Lord Jesus!” and chase the devil away! Hence, when we call on the Lord loudly, we are experiencing deep spiritual breathing, which enables us not only to touch and gain the Lord but also to be cleansed, to shut the devil's mouth, and to have inner peace and joy.

Our Lord is not a doctrine, nor is He a religion; He is not knowledge, facts, or explanations. The purpose of doctrinal expositions and revelations of truth in the Scriptures is to show us a living person—Jesus Christ, the Lord of heaven and earth, the origin of the universe, and the Creator of all things. He became a man, died, was resurrected, and became the life-giving Spirit. He is waiting to be received by us. We should never think that it is difficult to believe in Jesus. On the contrary, it is easy to believe in Jesus because He is God, the Savior, and the Spirit. His name is Jesus.

稣。圣经说，“主…对一切呼求祂的人是丰富的。因为‘凡呼求主名的，就必得救’。”（罗十12～13。）耶稣在哪里你不知道，好像碰不到也摸不着；但祂的名字你知道。宇宙间有一个名字，是最特别的名字。历史证明，耶稣的名真是一个特殊的名，世界都以祂为纪元。我们信徒的经历也证明，祂的名真是独特的名，一呼喊就得着丰富的供应。

我确实知道，许多人听过福音之后仍然不信；但是多年之后，在临终之前，却良心发现，觉得自己一生作了许多不对的事，对不起父母、妻子、儿女、亲友…。就在临终之时，只有一口气说话的时候，记起多年前所听的福音，就呼喊耶稣的名，结果就得救了。我们信徒也都能见证，我们常常呼喊耶稣的名；一喊这名，祂就来了。耶稣来了乃是灵，是赐生命的灵，将生命带给我们。

我们许多人都能见证，不论什么时候，只要一喊主耶稣的名，里面真是舒爽愉快。孤单的时候，想家的时候，一呼喊主耶稣的名，就不孤单了。祂就是同伴，并且比同伴更亲密。无论什么人，与我再亲密，也不会亲密到我里面来。可是我一喊祂，祂就在我里面。实在说来，我不呼喊，祂也在我里面，但不呼喊我不觉得，一呼喊我就觉得了。你什么时候呼喊祂，祂都不怕麻烦。一呼喊“主耶稣！”我们就觉得祂来了。不呼喊时感觉孤单，一呼喊了就有同伴；不喊耶稣难过，一喊难过便没有了，再喊就喜乐了。

保罗说，我们在人面前要谨守，（林后五13，）所以主的名我不敢喊得太多。没有人在时，我在卧房里就一直喊，然后跑着、跳着，喜乐至极；一听见有脚步声，就安静下来。所以没有人知道我祷告，甚至蹦、跑、跳跃。许多人也有这样的经历。当你难过、伤心，没有平安、安息时，向主祷告说，“哦，主耶稣！你知道我很苦，无处可告。主，你能体恤、同情。”这么一个不成文的祷告，主耶稣听不听，你还不知道，可是你自己得着平安了，里面有了寄托，觉得这一位在你里面，背负你的苦情。

The Bible says that He is “rich to all who call upon Him; for ‘whoever calls upon the name of the Lord shall be saved’” (Rom. 10:12-13). It may seem as if we cannot meet or touch the Lord, but we know His name. There is a name in the universe that is unique. History shows that the name of Jesus is extraordinary. Whenever we call on His name, we are richly supplied.

I know for a fact that many people who did not believe in the Lord after hearing the gospel were touched in their conscience on their deathbed; they felt that during their life they had done many wrong things toward their parents, spouse, children, relatives, and friends. Then before they breathed their last breath, they would recall the gospel that they had heard many years prior, call on the name of Jesus, and be saved. As believers, we can also testify that we often call on the name of Jesus and that as often as we call this name, He comes to us as the life-giving Spirit to give us life.

Many of us can testify that whenever we call on the name of the Lord Jesus, we are refreshed inwardly and filled with joy. When we feel lonely or homesick and call on the name of the Lord Jesus, we experience Him as our Companion. Regardless of how intimate a person is to us, he can never be so intimate that he enters into us. But whenever I call on the Lord, I immediately sense that He is in me. Whether or not I call, He is still in me. But without calling on Him, I do not sense His presence. As soon as I call, I sense His presence. We can call on Him at any time. We are not bothering Him. We sense His presence the moment we call “Lord Jesus!” When we do not call, we may feel quite lonely, but once we call, we have a Companion. Even when we feel miserable, our misery will disappear when we call on His name, and we will be joyful.

Paul says that we need to be sober-minded before others (2 Cor. 5:13). For this reason, I do not call on the Lord’s name loudly in the presence of others. However, when I am alone in my bedroom, I call and leap with rejoicing. When I hear someone’s footsteps, I am sober. Therefore, no one knows that I was praying, skipping, and leaping with joy. Many other believers have had similar experiences. When we are sad or grieved, having no peace or rest, we need to pray, “O Lord Jesus! You know that I am suffering; I have nowhere to turn. Lord, You are compassionate and sympathetic.” Although we may doubt whether the Lord would answer such an informal prayer, we will immediately have peace and support, and we will also sense that He is bearing our pain.

借着主的话

不仅主的名字叫耶稣，祂还有话。祂的话今天完全实化在灵里。灵就是话，话就是灵。在新约里，话和灵乃是一。（约六 63。）我在这里对你们说的是话，可是你们听进去的时候，这话就是灵。你回去对人讲说时，又是话；但他们接受了，又是灵。出来是话，进入是灵。所以灵与话就是一。今天我有一个名能够呼求，就是耶稣。我们还有话，这话就是灵，就是气，就在我们口里，也在我们心里。

借着主在我们里面的管理

这一位在你里面的主，甚至管理、规律你，叫你说话或不说话。我们人总是多嘴多舌的。有时听见别人讲论东家长、西家短，我们都爱插上一句；这时里面的耶稣就说，“不要说，这是闲话。”你就被勒住说不出口，里面真觉得主的同在；你能回到房间，跪下来祷告说，“主，我感谢你，你与我同在，管理、指正我，否则我的闲话就流散出去了。”这些都是我们对主实在的经历。

经历与主成为一灵

要经历主是那灵住在我们里面，我们就必须看见这两点：第一，今天主和我们是联成一灵；第二，要天天、时时在每一件事上，只照着灵而行。

这位主今天就是那灵；我们每一个得救的人，里面也都有一个灵。我们一求告主，一认罪、悔改、相信祂，祂就立刻进到我们的灵中。从那时候起，祂这灵和我们的灵，就调成一个灵。所以圣经里才有这样一句宝贵的话：“但与主联合的，便是与主成为一灵。”（林前六 17。）主的救恩不仅是一个人的位，更是这个人位加到我们里面。现在我有确实的把握、充足的信心宣告说，我今天在这里，不仅是我自己，还有一位与我同在。每一个得救的人，都有主这个灵和我们的灵调在一起，成为一灵。我们无论往哪里去，祂都跟着我们。我们无论在什么环境，祂都随着我们。我们乃是这样经历主作那灵，作生命的灵。

Through the Lord's Word

The Lord's word is made real by the Spirit. The Spirit is the word, and the word is the Spirit; both are one (John 6:63). We speak the Lord's word, but when we receive His word, we receive the Spirit. What we speak to others is the word, but what they receive is the Spirit. What comes forth is the word, but what enters is the Spirit. Thus, the Spirit and the word are one. On the one hand, we have the name of Jesus on which we can call. On the other hand, we also have His word, which is the Spirit, the breath, and which is in our mouth and in our heart (Rom. 10:8).

Through the Lord's Inward Regulating

The Lord is in us, and He also rules and regulates us. He tells us when to speak and when not to speak. We are very talkative; when we hear others gossiping about someone, we want to add a few words. But before we open our mouth to speak, the Lord Jesus will say, "Do not speak; that is gossiping." Then our tongue will be bridled, and we will not be able to say a word. We will also sense the Lord's inward presence. Then we can say, "Lord, thank You for being with me. Without Your inward regulating and correcting me, my idle words would have been uttered." This is an example of a practical experience of the Lord.

BEING ONE SPIRIT WITH THE LORD

In order to experience the Lord as the Spirit dwelling in us, we must see that we are joined to the Lord as one spirit and that we need to always walk according to the spirit in every matter.

The Lord is now the Spirit, and every believer has a human spirit. When we believed in the Lord by calling on Him, confessing our sins, and repenting, He came into our spirit. From that day onward the Spirit and our human spirit have been mingled as one spirit. This matches what the Bible says: "He who is joined to the Lord is one spirit" (1 Cor. 6:17). This is a precious word. Salvation is not only a person; it is a person who has come into us. I can proclaim with assurance and conviction that I am not by myself; Someone is with me. Every believer can say that the Spirit is mingled with his human spirit. The Spirit follows us wherever we go, and He is with us in every situation. This is the way that we can experience the Lord as the Spirit of life.

罗马八章四节说，我们既是与主联成一灵的人，就该“只照着灵而行”。读圣经不容易；大部分人是为别人读，很难得应用在自己的生活中。“只照着灵而行”这一句，有的人甚至读过二、三十遍；但是在生活中，谁照着去经历？在希腊文里，这一节的“只”字是很重的字。不仅是照着灵而行，更是“只”照着灵而行。这是最宝贵的一句话；但是我们的难处就在这里：我们知道主在我们里面，与我们成为一灵，我们应当照着这个灵而行，然而我们一百次里可能只有五次是照着灵而行，还有九十五次不照着灵而行。有的人比较长进，从前只有百分之五照着灵而行，现在百分之十五了；再过两年，可能长进到百分之二十五；又过三十年，可能就到百分之七十五。我已经作基督徒六十几年，可能只有百分之六十五或八十五是照着灵而行；这虽然比我年轻时的分数高一点，但仍然不够，因为主的话是说，应当“只”照着灵而行。有时我也和熟人谈笑；但每一次说了笑话，主都责备我：“你说什么？为什么说笑？你的嘴唇、舌头、牙齿，只该为主的话而用，不该为笑话用。”一次又一次我受同样的责备，因为这些小习惯很难改。

我得救前很喜欢看京戏、玩足球。今天你怎么逼我，我也不看京戏、不玩足球了。这些是大习惯，是“大球”，很容易撇弃、胜过。但是对于一些小习惯，“小球”，就很难办。笑话是个“小球”；这小球一来，很容易就觉得没关系，反正不是大球，玩一玩无所谓。但玩了之后就难过，难过就认错，并且立志今后不再玩了。可是才过五分钟，另一个弟兄来了，我又玩起来了。这就表示，即使我百分之九十五都照着灵而行，却还有百分之五不照着灵而行，所以我还是失败的。就像一条环环相扣的链子，不必环环都断掉，链子才断，只要有一环断掉，链子就断了。所以不必说百分之五，甚至百分之一不照着灵而行，也是失败。比方我今天又说个笑话，到了晚上，我到主面前，就无法说，“主，我感谢你，今天又过了得胜的生活。”因为我在每件事上都得胜，唯独有一件没有得胜，就是说笑话；结果我还是失败的。

Since we are one spirit with the Lord, we should “not walk according to the flesh but according to the spirit” (Rom. 8:4). It is not easy to read the Bible. We often read the Bible as if it were for others, and we rarely apply what we read to our own living. We may have read Romans 8:4 many times without experiencing it. In the Greek text the word but is emphatic. We should not walk merely according to the spirit; we should walk but according to the spirit. This is a most precious word. Our problem is that we know that the Lord is in us, that He is one spirit with us, and that we should walk according to the spirit, but we rarely walk according to the spirit. We do not walk according to the spirit ninety-five percent of the time. Those who have more growth in life might walk according to the spirit fifteen percent of the time. In two more years they may advance and walk according to the spirit twenty-five percent of the time, and after thirty years they may be able to walk according to the spirit seventy-five percent of the time. I have been a Christian for over sixty years, and although the percentage of time that I walk according to the spirit is higher than when I was young, it is still not sufficient, because according to the Lord’s Word, we should walk only according to the spirit. I occasionally joke with ones I am familiar with. However, every time I joke, the Lord rebukes me, saying, “What did you say? Why did you joke? You should use your lips, tongue, and teeth to speak for Me, not to tell jokes.” I am often rebuked in this way because it is difficult to drop these small habits.

Before I was saved, I enjoyed going to Chinese operas and playing soccer. Now, however, regardless of how much I am compelled, I will not watch Chinese opera or play soccer. These were “big balls” that were easy to abandon and overcome, but it is rather difficult to deal with “little balls.” Telling jokes is a little ball. We usually feel that it does not matter whether or not we play with this ball, because it is not a big ball. Afterward, however, we feel remorse and confess our mistake. We even make up our mind never to play with this little ball again. But after five minutes we begin to play with this ball again with another brother. This shows that we do not walk according to the spirit all the time. Walking according to the spirit can be compared to a chain with many links. It is not necessary for every link in the chain to be disconnected in order for the chain to be broken. A chain is broken when only one link is disconnected. Likewise, if we fail to walk according to the spirit even one percent of the time, our “chain” will be broken. If I tell a joke today but overcome in every other matter, in the evening I cannot say, “Lord, thank You that I lived an overcoming life.”

我确实知道，在购物的事上，尤其是姊妹们，很难胜过。作买卖的人，特别是作百货事业的，专门研究魔鬼的那一套，怎样挑动人的心，怎样打动人的感情，怎样吸引人的目光。你走在街上，百货公司的橱窗都看不得；一看就非进去，一进去必定上钩。好些爱主的姊妹都知道，买东西时很快乐，拿回家里就难过了。五十年前，我认得的一位姊妹，买了一块昂贵的料子，心里很快乐；但回家一周都睡不好觉。一看那块布，主就在她里面说，“不要它，你可以送给有缺乏的姊妹。”她挣扎了一阵子，最终还是给主逼着送出去。一送出去，她就大得释放。我相信你们许多人都有同样的经历。

我是一个常常讲道的人，讲了将近六十年。但在讲道的事上，我还是常常犯错，总爱多说一点；这时就有声音说，“你不要再说了。”结果每次说完，我总要认罪说，“主，我又说了废话、不该说的话，求你赦免。”等到又要站讲台，一定先有一个很好、灵又强的祷告：“主，保守我只作你的出口，不说不该说的话，不说废话。”等到讲的时候，前六十分钟都说得很好，末了一高兴，又说了笑话。这就是说话不照着灵；照着灵说话，绝不会说笑话、废话。在这事上我学了许多功课。

多话是人共通的毛病；特别夫妇之间，彼此太熟悉，所以就无话不说，也无话不可说。但是往往因着丈夫多说一句，妻子就不高兴了。所以我们结婚的人，多少都学了这功课；我学得非常多，因为我已经六十年的婚姻生活的经历。作丈夫的都知道，不容易使妻子一直笑脸相迎；你要随时小心翼翼，不要说冷话，不要说讽刺的话，不要说影射的话；否则一不谨慎，稍微多说一句，她就生气了。作妻子的也是这样，有时丈夫就因你的多话斗起气来。以今天为例，恐怕我们都有一两次因着多话，就惹得妻子或丈夫生气；如果闭口不言，就成功、得胜了。我在这件事上不敢说学成功，不过我学得一个秘诀，就是当话一说僵时，我就快快住口不说，并且带着笑容轻声呼喊：“哦，主啊！哦，主啊！”这就渐渐平息双方的气。可以说，你若能在婚姻生活中只照着灵而行，你就是得胜者。在这事上，我们都是同病相怜，很不容易照着灵而行。

Sisters have a particularly difficult time overcoming the matter of shopping. Businessmen devote much time studying the devilish tactics of how to stir up people's emotions and attract their eyes. Hence, we should beware of department-store display windows. Once we glance at them, it is easy to be "hooked." Many sisters who love the Lord have experienced being happy when buying something but then regretting afterward. There is a sister who bought a piece of expensive fabric and was happy. However, for a week after that she could not sleep well. Whenever she looked at the fabric, the Lord would tell her to give it to a needy sister. Although she struggled, she was eventually compelled by the Lord to give it away. Then she was released. Many of us have had similar experiences.

I have been giving messages for nearly sixty years, but I still make mistakes. Whenever I speak longer than necessary, a voice within tells me to stop speaking. Nearly every time after giving a message, I have to confess, "Lord, I have spoken unnecessary words again. Please forgive me." Before giving a message, I always offer a prayer with a strong spirit, saying, "Lord, preserve me to be only Your mouthpiece, and keep me from speaking unnecessary words." However, toward the end of a message I can become excited and speak in a joking way. This is to speak not according to the spirit. A person who speaks according to the spirit will not utter superfluous words. I have learned many lessons in this matter.

Being talkative is a common fault between husbands and wives. Because they are too familiar with one another, they tend to talk about everything and do not keep matters pertaining to others confidential. A wife will usually become unhappy because her husband talks too much. Those who are married are learning this lesson. I have been learning this lesson for sixty years. A husband knows that it is not easy to make his wife greet him with a smiling face. He must be very careful and refrain from sarcastic words and insinuating remarks; otherwise, his wife will get angry. Likewise, a wife should be careful. A husband can get angry because his wife says unnecessary things. We all have spoken too much and have thus provoked our spouse to anger. If we could be silent, we would be successful and overcoming. I dare not say that I have learned this matter, but I have learned a secret: Whenever the conversation becomes tense, I stop talking and call softly with a smile, "O Lord! O Lord!" In this way both parties are appeased. A believer who can walk according to the spirit in his married life is an overcomer. We all have this same problem and can sympathize with one another. It is difficult to walk according to the spirit.

神这个灵加到我们里面，是好处同时也是难处，因为麻烦也加进来了。结了婚的人都承认，结婚真好，因为加了配偶；但是我们也都知道，结婚真难，配偶也是个难处。有的人结婚当天晚上，就为了要不要开窗争执起来；一个不开窗就不能睡，一个不关窗就不能睡。到底该听谁的？我们得救的人实在得着好处，有神这个灵在我们里面供应、安慰我们；可是从另一面说，我们也有了难处，因为这位主不肯让步，生活中的大小事祂都要管。祂要我们“只”照着灵而行。这个“只”字，对我们实在是一个很厉害的限制。

有好些圣徒，大小的事都照着灵，就是发型不照着灵。弟兄们，你们梳头发是不是照着灵？姊妹们，你们能不能对主说，你的发型、发饰都是照着灵？一百个姊妹中，恐怕难得找出一个说，她的发型是只照着灵。有的人梳得“楼台殿阁”，一层又一层，那样的发型绝不是只照着灵。也有许多女人把头发剪得像男人一样，甚至叫人无法分辨是男是女。圣经说，女人不可把头发剪得太短。（林前十一15。）神不喜欢男女不分；祂愿意女人装扮绝对是女人样子，男人表显绝对是个男人样子，好免去紊乱。姊妹们，你们上美容院要谨慎，那是很容易叫人不照着灵的地方。我要理发，绝不去最豪华、最讲究的地方，而是去朴朴实实、普普通通的地方，这样，我理发差不多就能只照着灵了。

只照着灵而行的结果— 被圣灵充满

如果你是一个只照着灵的人，你就天天在里面被圣灵充满。我一得救就读许多属灵书报；那时英国出版得最多。很希奇的一点是：这些书把被圣灵充满讲成是太难、太大、不得了的一件事。当然，这的确是一件太大、不得了的事。我们这些罪人能被圣灵，就是神自己充满，这实在是一件大事。这些书说，罪人所得的第一个祝福是得重生，第二个祝福就是被圣灵充满。但经过多年之后，我发现这两件事虽是大事，却不是难事。

It is good that the Spirit has entered into us, but this is also a problem because He troubles us. Marriage is wonderful because you gain a spouse, but marriage is also difficult because a spouse is also a problem. Some couples quarrel on their wedding day concerning whether the windows should be opened or closed at night. The husband cannot sleep with the windows closed, but the wife cannot sleep with the windows opened. Who should give in? As believers, we have an advantage because the Spirit is in us as our supply and consolation. However, we also have a problem because He never gives in and always interferes with the things in our daily life, both great and small. He requires us to walk only by the spirit, not according to anything else. The word but is a severe restriction to us.

Many saints walk according to the spirit in many things except in the matter of their hairstyle. Brothers, do you comb your hair according to the spirit? Sisters, can you tell the Lord that your hairstyle and hair adornment are according to the spirit? I doubt that many sisters can say that her hairstyle is according to the spirit. Some arrange their hair like a high tower. Many women wear their hair so that it is difficult to tell whether they are a male or a female. The Bible says that a woman should not cut her too short (1 Cor. 11:15). God does not like indistinctness between males and females. He wants women to adorn themselves as females and men to express themselves as males so as to avoid confusion. The sisters should be careful when they go to a beauty parlor; it is difficult for people to be according to the spirit in such a place. I will never go to a luxurious and fashionable place to get a haircut. I go only to simple and ordinary places.

THE ISSUE OF WALKING ACCORDING TO THE SPIRIT— BEING FILLED WITH THE SPIRIT

If we would walk only according to the spirit, we will be filled inwardly with the Spirit daily. Immediately after I was saved, I read numerous spiritual books, most of which were published in England. These books said that the infilling of the Spirit is a very difficult yet great matter. It is indeed a great matter for sinners to be filled with the Spirit. The books I read said that the first blessing a sinner receives is regeneration and that the second blessing is being filled with the Spirit. After many years, however, I discovered that these two matters are great but not difficult.

神奇的常事

最近我在全时间训练里讲论三项真理：重生、里面被圣灵充满、外面被圣灵充溢。当时我感觉要指出：这些事虽是神奇的，却都是平常事。因这缘故，我就造出“神奇的平常事”（miraculous normality）一辞，表示这是平常的事（normal things），却又是神奇的（miraculous）。慕迪说，重生是宇宙间最大的奇迹。想想看，这么一个犯罪、污秽、肮脏、不堪的罪人，竟然能得着神的生命，重生为神的儿子，这岂不是最大的神迹奇事？但有谁得重生，是因着在地上打滚三天，痛悔说，“主，我是个罪人。我不愿作罪人，我愿作神的儿子。”神才说，“看你这么有心，我就重生你，叫你作神的儿子吧！”我看自己的经历，也观察别人的经历，知道人只要简单说，“主，我是个罪人，谢谢你为我死。”他就得了重生。因此，重生虽是一个大神迹，却又是一件平常事。

被圣灵充满是一件平常的事

同样的，被圣灵充满实在是个大神迹，却也很平常。为什么平常？首先你要看见，你已经与主成为一灵。然后你实在靠主的恩典，天天操练只照着灵而行；虽然不能作到百分之百，却盼望天天一直在进步。你照着灵而行有多少，里面被圣灵充满就有多少。好比一只器皿，虽在空气之中，但里面几乎充满了水，结果空气只能在里面充满一点。如果器皿里倒掉一点水，空气就在里面多充满一点。水倒出去多少，空气就充满多少；若是完全倒空，就会满了空气。所以被圣灵充满不难，完全在于你的里面肯倒空多少。几十年前我受教导，被圣灵充满真难，需要禁食、祷告、履行好些条件。费了九牛二虎之力，全人的力量都用尽了，结果还没有被充满。现在我有经验，知道这一点也不费力，就像深呼吸般的轻轻松松。这是神奇却平常的经历。你只要一认罪，照着灵生活，并且操练只照着灵而行，自然就被圣灵充满了。以理发为例，里面会告诉我该理多长。并不是我不愿意作嬉皮，所以不理那么长；乃是里面这位灵告诉我不要理那么长。这就是照着灵而行，结果乃是被圣灵充满。

A Miraculous Normality

Recently, I spoke concerning three items of truth: regeneration, the inward filling of the Spirit, and the outward filling of the Spirit. I pointed out that these matters are miraculous yet normal. Hence, I coined the term “miraculous normality” to indicate that these normal things are also miraculous. Moody said that regeneration is the greatest miracle in the universe. Is it not a great miracle that a filthy, defiled, and vile sinner is able to receive God’s life and be regenerated to become a son of God? A person does not need to roll on the floor remorsefully, moaning, “Lord, I am a sinner, but I no longer want to be a sinner; I want to be a son of God,” before God will respond. Rather, a person needs only to say, “Lord, I am a sinner; thank You for dying for me,” and he is saved immediately. Hence, regeneration is a great miracle, yet it is very normal.

To Be Filled with the Spirit Being Normal

To be filled with the Spirit is a great miracle, but it is also normal. Because we are one spirit with the Lord, we should exercise daily to walk according to the spirit. Even though we might not be able to walk according to the Spirit a hundred percent of the time, we should aspire to advance daily. Our being filled with the Spirit depends on our walking according to our human spirit. Let us use an illustration. Although a vessel that is nearly filled with water is surrounded by air, it can contain only a small amount of air. If the vessel is emptied of some water, it can be filled with more air. The more the water is poured out, the more the vessel can be filled with air. When the vessel is completely emptied of water, the vessel will be filled with air. Hence, it is not difficult to be filled with the Spirit; it depends on how much we are willing to be emptied. When I was younger, I was taught that it is very difficult to be filled with the Spirit. A person needs to fast, to pray, and to fulfill many other requirements. Hence, I exhausted myself and exerted much effort, but I was unable to be filled with the Spirit. Now I have experience, and I realize that we do not need to exert any effort to be filled with the Spirit. This is a miraculously normal experience. We need only to confess our sins, live according to the spirit, and walk according to the spirit, and then we will be filled spontaneously with the Spirit. For example, when I go to get a haircut, the Spirit within me tells me how long my hair should be. My hair is short not because I do not like long hair; rather, my hair is not long because the Spirit within me does not want my hair to be long. This is to walk according to the spirit, and the result is that we are filled with the Spirit.

弟兄们打领带，也很不容易照着灵而行。我的家乡是一个守旧的地方，说英文、穿西装都会挨骂。所以我直到四十多岁，还不曾穿过西装。直到一九五〇年，我被邀请到马尼拉访问，才换上西装；那时我觉得最难的一件事，就是打领带。尤其菲律宾处于热带地方，弟兄们送我的西装几乎都是白色。白西装配领带特别是难事。圣徒们送我的领带，我都不敢戴，就怕一上台讲不出道来，变成了领带表演，不知道听道的人会怎么想。我不是上百货店的人，但为了找一条戴上去能叫我讲道很平安的领带，我被逼得几乎亲自走遍所有的百货店。打领带要照着灵，实在是一件很难的事。三年前，有位弟兄送我一条领带，样式不错，但上面有红色的细斜纹。在人看这可以用，但我里面的灵就是不许可。我知道一戴上去，就是不照着灵。直到今天，我还是戴平平、宽宽、什么条纹都没有的领带，里面觉得最舒服。

照着灵而行不容易，可是你我都得操练。我们照着灵而行到什么程度，里面被圣灵充满就到什么程度。如同杯子的水倒出来多少，里面被空气充满定规就有多少。如果你天天把自己倒空，今天倒一点，明天倒一点，统统倒光了，就会完全被充满。从一面来说，这并不是一件难事。神已经成为肉体，为我们受死赎罪；也从死里复活，成为赐生命的灵，如今无所不在，就在你里面，等候充满你。空气如何在杯子周围，也在杯子里面，这灵也照样在你周围，在你里面；等你里面倒干净了，祂就充满。祂不充满的原因，不是因为这件事难，乃是在于你不倒空。

被圣灵充满是一件神奇的事

另一面，被圣灵充满是一个大神迹。这灵不是空气，而是基督自己，基督又是三一神；（西二9；）祂竟然进到我们里面。不仅如此，祂还要住在我们里面，（约十五5，）甚至安家在我们心里。（弗三17。）“安家”的原文字首是 kata，有“深深的进入”之意。我常常作客旅，必须被接待到人家。有时主人说，“你住这个房间。”我就规规矩矩的只用那个房间，不敢用别的房间，因为我没有权利。但是在我自己的房子里，我就有权利把每一个房间都安置我自己想要放的东西；那就是安家。作为客旅，即使

It is not easy for brothers to wear neckties according to the spirit. My hometown was conservative, and people were criticized for speaking English and for wearing Western suits. For this reason, I did not wear a Western suit until I was invited to visit the church in Manila in 1950. At that time it was difficult for me to wear a necktie. The Philippines is in a tropical region; therefore, most of the suits given to me by the brothers were white. It is difficult to find suitable ties for white suits. If I wore the ties given to me by the saints, I would be doing a necktie show instead of giving a message. Wearing neckties according to the Spirit is a difficult matter. Three years ago a brother gave me a necktie that had fine red stripes. Others might say that the necktie is okay, but the Spirit within me did not allow me to wear it. I still wear ties that are plain and without stripes or lines, because I feel comfortable wearing them.

It may not be easy to walk according to the spirit, but we have to practice. The extent to which we walk according to the spirit is the extent to which we will be filled with the Spirit. Just like a cup must be emptied of water in order to be filled with air, so we must be emptied every day in order to be filled with the Spirit. When we are completely empty, we will be completely filled with the Spirit. This is not a difficult matter. The Lord has already accomplished redemption and has resurrected to become the life-giving Spirit. Now He is waiting to fill us. Just as air surrounds the cup and is also within the cup, so the Spirit surrounds us and is in us. As soon as we are emptied, He will fill us within. It is not difficult for Him to fill us; the hindrance is that we are not emptied.

To Be Filled with the Spirit Being Miraculous

Although being filled with the Spirit is not difficult, it is a great miracle. The Spirit is Christ, who is the embodiment of God (Col. 2:9), and He has entered into us. Not only so, He desires to dwell in us (John 15:5) and to make home in our hearts (Eph. 3:17). The Greek word for make home is kata, meaning “to enter deeply.” When I travel, I am often received by the saints. Sometimes my host says, “This is your room.” I dare not use any other room, because I do not have the right to do so. However, when I am in my home, I have the right to put my belongings in any room according to my preference. This is what it means to make home. Even if I were to stay in a home as a guest for one year, I still would

住上一年，都不能安家，因为那家的主人不是你。主人是谁，谁才能有安家的权利。

今天你我里面都有神，都有基督；但基督在我们里面是客人还是主人？我们的心有好多部分，有良心、心思、意志、情感等一部又一部。你的心思是个房间，你的意志是个房间，你的情感也是个房间。根据我自己的经历，我知道有时我们只准许基督占有我们心思的一部分，还不能全占；有时我们不让基督占有我们的情感；有时我们不让基督占有我们的意志。这就逼得基督只留在我们的灵里。结果这位基督就变成了坐监的基督，而不是安家的基督。祂要到这个房间，我们不可；祂要进那个房间，我们不同意。祂只能留在我们的灵里，其他部分不可以进去。因这缘故，我们就无法经历被圣灵充满。

我作基督徒多年，虽不敢说里面的每个房间——良心、心思、情感、意志——都被主耶稣占有，但差不多也占了九成。基督在我们里面安家，不该是作客，更不该是坐监，乃该是作主人，能定居下来，能完全安家。以弗所三章十九节说，基督若安家在我们心里，结果我们就会被充满，成为神一切的丰满。这就是说，我们若肯让祂在我们里面得着地位，祂就要充满我们。我们是神的器皿，应该只盛装神自己。（罗九 24。）但是有的器皿坏了，装的是沙土，好一点的就装金子。假使你这器皿里装满了金子，你肯完全倒出来么？你一倒出来，神这灵就要来充满你。如果你说，“主，你许可我，如果我装了脏东西，满了醋或油，我愿意倒掉，并且洗干净，接受你的充满。但我装的有一半是金子，还有一半是我最喜爱的首饰，求你容我留下。”不错，你可以不倒；但是，你没有被神充满。要被神充满，你就必须把里面的一切，无论好坏，全都倒空。

被圣灵充满的实际经历

因此，被圣灵充满绝不是难事，如同空气充满器皿一样，就看我们舍不舍得倒空。姊妹们最舍不得的，就是周六购买大减价商品。如果到了周六，你还去购买大减价商品，那就是装一堆乱七八糟的东西进来，自然圣灵无处可以充满。如果你先祷告十分钟，里面得着刚强，不去购物，还

not be able to make my home there, because I am not the host. Only the host has such a right.

Christ is in us, but is He a guest or the host? Our heart has many parts: the conscience, the mind, the emotion, and the will. Our mind is a room, our emotion is another room, and our will is still another room. Sometimes we allow Christ to occupy only a part of our mind, not our whole mind. Sometimes we do not allow Him to occupy our emotions, and at other times we do not allow Him to occupy our will. This compels Him to remain in our spirit. As a result, instead of making His home in us, He is imprisoned. He wants to enter this room, but we do not allow Him; He wants to enter that room, but we disagree. Hence, He can remain only in our spirit; He is not allowed to enter into the other parts of our being. For this reason, we have no way to be filled with the Spirit.

Although I have been a Christian for many years, I dare not say that all the rooms of my being—my conscience, my mind, my emotion, and my will—have been occupied by the Lord Jesus, but I can say that He has occupied much of my being. Christ should not be a guest or a prisoner in us; rather, He should be the Host who can settle down and make His home in us. According to Ephesians 3:19, the result of Christ making His home in our hearts is that we will be filled unto all the fullness of God. This means that if we would let Him gain ground in us, He will fill us. As God's vessels, we should be filled with only God (Rom. 9:23). Some vessels have been damaged and are filled with sand and clay. Other vessels are somewhat better and are filled with gold. Suppose we are vessels filled with gold. Would we still be willing to be fully emptied? When we are emptied, the Spirit will fill us. Perhaps we would say, "Lord, if I were filled with filthy things or with vinegar or oil, I would be willing to be emptied and cleansed so that You could fill me. However, I am filled with gold and with jewels, which I treasure. Please let me keep them." We can choose not to be emptied, but then we will not be filled with God. In order to be filled with God, we must be emptied of everything, including what is worthless and what is valuable.

The Practical Experience of Being Filled with the Spirit

Hence, it is not difficult to be filled with the Spirit; rather, it is as easy as filling a vessel with air. It depends on whether or not we are willing to be emptied by giving up the things that we love. The sisters are reluctant to let go of purchasing items on sale every Saturday. If they continue to fill themselves with unnecessary sale items, they will not have room for the Spirit to fill them. If instead of going shopping

把自己倒空更多，结果差不多就被圣灵充满了。青年人最舍不得的，就是不像世人一样照着流行梳头发。如果你舍得了，圣灵就会充满。弟兄们最不容易的事，就是打领带；这是我观察他们的秘诀。有的弟兄对我说，他很爱主，要为主所用；我会先看他打的领带，然后告诉他，如果领带不换一换，就无法为主作工。所以被圣灵充满实在很容易，难处在于我们肯不肯倒出来；里头一倒，定规就会被圣灵充满。

要被圣灵充满，一面很难，另一面也很容易。以弗所五章十八至十九节说，我们若在灵里被神的丰满充满，就会发出感谢、赞美。按我的经历，感谢、赞美一面是被圣灵充满的结果，一面也是被圣灵充满的路。姊妹们梳头发要照着灵不容易，到美容院很难不照着世界的流行；但是你若肯感谢、赞美主，在美容院也照样感谢、赞美，说，“主耶稣，我感谢、赞美你。阿们！你真好，你真可爱！”你越这样说，里头就越充满。换一句话说，你能赞美，这会把你把里面不需要的东西倒空；越赞美就越倒空，越倒空就越充满。所以被圣灵充满也不难，因为我们有一位主是可赞美的。我们赞美祂、欣赏祂、观赏祂，自然的敬拜祂，这会帮助我们一切的爱好和选择都放下、倒空，结果就使你被圣灵充满。

被圣灵充满的结果

被圣灵充满的结果，就是我们里面有喜乐。行传十三章五十二节说，“门徒就被喜乐和圣灵充满。”圣灵是带着喜乐的。同时你也有平安，（参九31，）里面满了平静，没有不服气，没有不平，没有怨言。我们所以有怨言、抱不平、不服气，都是因为里面没有被圣灵充满。一有圣灵的充满，里面一切就都平静，外面天翻地覆也不受影响。不论外在环境如何变动，你里面仍是平平静静，能享受主的同在。

三一神作生命 与信徒的聚会并事奉的关系

they would be willing to pray for ten minutes to be strengthened inwardly and to be emptied of themselves, they would be filled with the Spirit. The young people are reluctant to give up the worldly way of styling their hair, which is according to fashion. If they were willing to give it up, they would be filled with the Spirit. It is very difficult for the brothers to choose a necktie. A brother who loves the Lord and desires to be used by the Lord may need to change his necktie in order to be useful. Being filled with the Spirit is rather easy, but it depends on whether we are willing to be emptied. Once we are emptied, we will be filled with the Spirit.

On the one hand, it is difficult to be filled with the Spirit, but on the other hand, it is easy. Ephesians 5:18-20 says that when we are filled with the Spirit, we will give thanks and praise. According to my experience, thanking and praising are, on the one hand, the issue of being filled with the Spirit and, on the other hand, the way to be filled with the Spirit. It is not easy for sisters to style their hair according to the spirit. It is difficult for them not to follow the fashion of the world when they go to the beauty parlor. However, if they would be willing to thank and praise the Lord while they are in the beauty parlor, saying, “Lord Jesus, I thank You and praise You; You are wonderful, and You are so lovely!” they would be filled with the Spirit. In other words, if we can pray, we will be emptied of the unnecessary things in us. The more we pray in this way, the more we will be filled with the Spirit. Therefore, it is not hard to be filled with the Spirit, because we have a Lord who is worthy to be praised. As we praise Him, appreciate Him, and admire Him, we will spontaneously worship Him. This will help us to let go of and to be emptied of all our preferences and choices. As a result of being emptied, we will be filled with the Spirit.

The Result of Being Filled with the Spirit

The result of being filled with the Holy Spirit is to have joy within. Acts 13:52 says, “The disciples were filled with joy and with the Holy Spirit.” The Holy Spirit always comes with joy. Furthermore, we will have peace (9:31); we will be calm, without complaints or murmuring, and there will not be any resistance in us. The reason we murmur, complain, and are full of resistance is that we are not filled with the Spirit. If we would be filled with the Spirit, everything within us will be calm, and we will not be affected by any outward turmoil. Regardless of how our outward circumstances change, we would remain calm and enjoy the Lord’s presence.

THE RELATIONSHIP BETWEEN THE TRIUNE GOD AS LIFE AND OUR MEETINGS AND SERVICE

三一神作生命，与信徒的聚会和事奉大有关系。这是我们聚会和事奉的一条正路。三一神住在我们里面，祂的灵和我们的灵联成一灵，我们凡事照着灵而行，并且在里面被那灵充满，我们就是一个合格聚会并事奉的人。

今天基督教的聚会不需要这样的合格。我蒙主带领，在家里开始召会的聚会，规规矩矩有擘饼。那时我从前的一個同学，住家离我家不远，几乎是在同一条街上，看见我所作的，就说，“你能擘饼，我也能擘饼。”结果他的饼桌是一物三用：早晨吃早餐，中午擘饼，下午打麻将。不仅如此，我看见有的夫妻在家里吵得一塌糊涂，还能照样去作礼拜，并且奉献得多一点。

今天主恢复里的聚会，需要生命的资格。你来聚会，必须开口、尽功用，或者点唱诗歌，或者祷告、申言。假如你在聚会前五分钟，和丈夫或妻子争辩了一句话，到了聚会里就开不了口。所以这是一条要你得胜的路，要你复兴的路。

主恢复里的事奉，也需要生命的资格。打电话请人来听福音很容易，预备爱筵请人来吃也很容易；但是要出去登门造访，叩门传福音，就需要出代价。你不出代价，即使能硬把人的门叩开，你还是一个瘪气的人，是没有灵的人，说不出什么话，只是白费工夫。你说话要有灵、有权能，就必须被圣灵充满；要被充满，就需要出代价。

因此，我们必须过以三一神作生命的生活，才能有正确的聚会和事奉。如果没有这个生命和生活，我们就没有资格聚会和事奉。比如我是一个病人，有肺癆、胃溃疡，有各种身体病痛，要去参加奥林匹克运动会就不可能。参加奥林匹克运动会的选手，在每一面都需要受约束，连吃饭、睡觉都得受约束，才能养成健壮的体魄，够资格去参加比赛。今天基督教所以这么荒凉，一片软弱，就是因为个个信徒都是病态的。即使在主的恢复里，病情也没有脱得干净，以致聚会时大多闭口无言，结果就需要一位讲道的人，否则就无法维持这个聚会。从这里就产生出一人讲

The Triune God as life is related to the believers' meetings and service. This is the proper way for us to meet and to serve. We are qualified to meet and to serve because the Triune God indwells us, His Spirit and our human spirit are joined as one spirit, we can walk according to the spirit in everything, and we can be filled with the Spirit.

Such a qualification is not required in Christianity. Many years ago I was led by the Lord to begin meeting as the church in my home with the breaking of bread. At that time, one of my former schoolmates who lived nearby saw what I was doing and decided that since I could break bread at home, he also could break bread at home. Eventually, he used the same table to eat breakfast in the morning, break bread at noon, and play mah-jongg in the evening. Not only so, in Christianity couples who have quarreled severely at home will also go to the Sunday worship and offer money.

The meetings in the Lord's recovery need the qualification of life. In the meetings we must exercise to function by calling on the Lord, singing hymns, praying, and prophesying. If we quarrel with our spouse five minutes before the meeting, we will not be able to open our mouth to sing, pray, or prophesy. Therefore, this way requires that we overcome and are revived.

Likewise, the service in the Lord's recovery requires the qualification of life. It is easy to invite people to come and hear the gospel or to attend a love feast. However, to visit people in their homes or to preach the gospel by knocking on doors requires that we pay a price. If we do not pay a price, even if someone opens the door to us, we will be "deflated" persons, without the Spirit, and our effort will be wasted because we will not be able to speak with power. In order to speak with the Spirit and with power, we must be filled with the Holy Spirit, which requires us to pay a price.

Only when we take the Triune God as our life can we have proper meetings and service. If we do not have such a life and living, we will not be qualified to meet or to serve. If I were sick with tuberculosis, a stomach ulcer, or other ailments, it would be impossible for me to compete in the Olympics. The athletes who compete in the Olympics are restricted in many matters, including their diet and sleep. This is the only way that they can build up a healthy body and be qualified to compete in the games. Christianity is desolate and weak because the believers are sick. Even in the Lord's recovery we have not been freed of this sickness. Hence, when we meet, most of the believers are silent, and we have no way to maintain the meetings without a speaker. This kind of situation necessitates big meetings with one person speaking

众人听的大聚会方式。一面，一人讲众人听可以供应人、造就人，但另一面长年这样作，就把众圣徒生机的功能都报废掉了。

我们一得救，就像初生的婴孩，麻雀虽小，五脏俱全，听觉、视觉、嗅觉、动作都有，但需要操练以发展。假使你捂住一个婴孩的眼睛十年，他就看不见了；倘若你不让他走路，要他一直躺在床上，躺个十年他也不会走了。所以人里面的生机功能，都需要借着操练而发展。基督教的作礼拜不是发展，而是停止信徒生机的功能，借着一人讲众人听作为长期的供应、造就、教导，同时维持一个局面；结果人聚了五年会，生机功能就完全了了。圣经的原则却不是这样。圣经告诉我们，信徒来聚会，就得为主作见证；一来聚会，就要学习说话。作母亲的教导小孩子，就是先要他操练说话，要学说话就得操练耳朵，因为听了才会说。这样的教导就是发展。今天我们看见了光，要走这条恢复的路，也必须照样实行。这就要求我们要在灵里被圣灵充满，就是被神充满，让基督安家在我们的心里。这样，神一切的丰满就充满我们，我们的聚会和事奉就会满了丰富。

在外面被圣灵充溢

说到里面被圣灵充满，也得提起外面被圣灵充溢。“充溢”在国语和合本里有时翻作“充满”，但在希腊文里这是两个绝对不同的字。充满是里面的，充溢是外面的。比如水倒到杯里面，那是里面的充满；杯放到水里去，就是外面的充溢。一九三六年，我在复刊基督徒报上写了“圣灵的工作”一文，说到圣灵所作的工，第一步是重生，第二步是里面的充满，第三步是外面的充溢。那时我就造了“充溢”一辞。充溢就是外面的溢露、外面的充满。我们不只有圣灵在我们里面，还有圣灵在我们身上。五旬节那一天，圣灵不只进入门徒里面，并且浇灌在门徒身上。行传二章三十三节说，“祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”这样的浇灌如同受浸一般，是

and the rest listening. On the one hand, such meetings can supply and edify people, but on the other hand, after a prolonged period this way of meeting will annul the organic function of the saints.

A new believer is like a newborn babe whose organs are complete. Even though he is small, he has the senses of hearing, seeing, and smelling and the ability to move. However, he needs exercise in order to develop. A baby whose eyes are kept covered will not be able to see after ten years. If he is not allowed to walk, he will not be able to walk after ten years. The organic functions in a human being need to be developed through exercise. The worship service in Christianity annuls rather than develops the organic function of the believers. The way of one man speaking and the rest listening may provide a long-term supply, edification, and teaching, and it may be used to maintain the situation. However, after meeting in this way for five years, a believer's organic function will be annulled. Such meetings are not according to the Bible. The Bible says that when believers meet, they should testify for the Lord (1 Cor. 14:26). Whenever they meet, they should learn to speak. A mother teaches her child by helping the child to practice speaking. When a child learns to speak, he must learn to exercise his ears, because he cannot learn to speak without the ability to hear. This kind of instruction is for development. We have been enlightened to see that if we desire to take the way of the Lord's recovery, we must practice accordingly. This requires us to be filled with the Spirit, that is, to be filled with God, in our spirit and to let Christ make home in our hearts. We will then be filled with the fullness of God, and our meetings and service will be full of the riches of God.

THE OUTWARD FILLING OF THE SPIRIT

When we speak of being filled inwardly with the Spirit, we must also mention being filled outwardly with the Spirit. The Greek word for the inner filling of the Spirit is different from that for the outward filling of the Spirit. Pouring water into a cup is inward infilling, and putting the cup into the water is outward filling. In 1936 I wrote an article entitled "The Work of the Holy Spirit." In this article I referred to the work of the Holy Spirit in three steps: regeneration, inward filling, and outward filling. At that time I coined the term "outward filling," that is, being filled outwardly. The Spirit is not only in us but also upon us. On the day of Pentecost the Spirit entered into the disciples and was poured upon the disciples. Acts 2:33 says, "Having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear." This pouring out is like being baptized, which is outward. When we drink water, we are

身外的。你喝水，乃是把水装进去；你受浸，就是你浸到水里去。喝水是水充满你，受浸是你在外面被水充溢。这样的充溢不是为着生命，乃是为着能力。

四章三十一节说，门徒“祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话”。十三章九节说，保罗出外传福音，到一个地步需要讲道了，他就被圣灵充溢。充溢乃是在信徒的外面作能力。当我对你们讲论时，我相信在我里面有圣灵的充满，同时在我身上有圣灵的充溢。我有胆量、口才和力量，把我的话和我里面的负担，推动出去。我相信，在你们身上和里面，也有感力和动力，这就是充溢。这不是生命问题，乃是能力问题，为着我们的工作和事奉。

李常受弟兄于主后一九八八年一月十六日讲于美国加州安那翰

filled with water inwardly. When we are baptized, we are immersed into the water. Drinking water is to be filled with water, and being baptized is to be enveloped with water. This kind of outward filling is for power, not for life.

Verse 31 of chapter 4 says, “When [the disciples] had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.” Paul was filled with the Holy Spirit when he went forth to preach the gospel, that is, when it became necessary for him to preach the word (13:9). The outward filling of the Spirit is for the believers to be empowered. I believe that I have the infilling of the Spirit as well as the outward filling of the Spirit while I am speaking the word, because I have the boldness, utterance, and strength to release my burden. I also believe that when I am outwardly filled, others are filled as well. This is the outward filling. This is not a matter of life but of power. It is for our work and our service.

第三篇

吃、喝、享受主

读经：约翰福音六章五十四至五十七节，马太福音二十六章二十六至二十八节，哥林多前书十章三至四节，马太福音四章四节，耶利米书十五章十六节，彼得前书二章二节，以赛亚书十二章三至四节，罗马书十章十二节。

神救恩的深奥—

吃、喝、享受神

神的救恩就是神自己。神自己进到我们里面，作我们的生命，这是神最高的救恩。我们能经历祂，让祂在我们里面完全充满，并且安家在我们里面，完全占有我们内在的每一部分，这实在是太希奇的一件事；然而在我们的经历中，却是一件常事，不需要太大的努力，不需要我们作什么。神的救恩实在作到一个太高、太奥的地步；祂已完成了一切，作到一个地步，甚至能将祂自己作到我们里面，成了我们的人位、我们的生命，更成了我们所活出来的生活；这是新约中最高的启示。这和一般的宗教不同，和一般的哲学不同，甚至和中国孔圣的伦常道德也不同，实在比这一切高超得多。

不仅如此，这位神还成了我们的享受，不只是一般的享受，更是成了我们的饮食，我们能吃祂，也能喝祂。我们能吃神、喝神，这样说乍听之下很刺耳，似乎很野蛮，但圣经的启示就是这样。

最奇妙的一件事，就是神造了天地万有，最后造了人，把人外面造得像祂一样，又在人里面给人造了一个灵，为着让人接受祂这位灵。所以新约圣经说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”（约四 24。）唯有灵才能摸着灵，唯有灵才能接受灵，也唯有灵才有资格敬拜灵。敬拜灵乃是我们灵的天职。

吃主

CHAPTER THREE

EATING, DRINKING, AND ENJOYING THE LORD

Scripture Reading: John 6:54-57; Matt. 26:26-28; 1 Cor. 10:3-4; Matt. 4:4; Jer. 15:16; 1 Pet. 2:2; Isa. 12:3-4; Rom. 10:12

SALVATION BEING

TO EAT, DRINK, AND ENJOY THE LORD

Salvation is God entering into us to be our life. It is marvelous that we can experience Him by allowing Him to fill us and to make home in us, that is, to occupy every part of our being. In our experience this is also something normal that does not require us to exert any effort or to do something. Salvation is high and mysterious because God has accomplished everything so that He can work Himself into us to be our life, our living, and our person. This is the highest revelation in the New Testament. Salvation is different from and higher than religion and philosophy, including the ethical teachings of Confucius.

God has also become our enjoyment. He is our food and drink so that we can eat and drink Him. To say that we can eat and drink God may sound offensive and seem to be wild, but it is the revelation in the Bible.

God first created the heavens and the earth. Then He created man in His own image and formed a spirit within man in order for man to receive Him. The New Testament says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness” (John 4:24). Only the human spirit can touch and receive the divine Spirit. Only our human spirit is capable of worshipping the Spirit of God. Worshipping the Spirit is the inclination and obligation of our spirit.

EATING THE LORD

神把人这样造好了之后，并没有立刻给人一篇篇的道理、一条条的诫命；祂乃是把人摆在一棵生命树跟前，嘱咐他千万不要吃错了；如果吃错了，那是不得了的事。换句话说，不在乎行为，乃在乎吃什么；吃错了就糟糕，吃对了就好。所以整本圣经关乎人的一面，头一件事就是吃的问题。人是好是坏，全在于吃得对或错。

吃就是接受，把人身外的食物接受到身内作生命的素质。食物被吃到人里面，就消化在他的血轮中，甚至成为细胞，成为他里面的组织成分，也就是成为他的本质。比方一个中国的孩子，在中国多半长得矮矮小小，面色黯淡；一旦到了美国，仅仅五年，就长得又高又大，面色红润。这原因就在于吃的不同。美国的食物好；一吃美国食物，自然就长成美国的样子。有一位美国弟兄曾住在台北，他的孩子面孔有一阵子变得很黄；有一天我问他原因，他说他的孩子吃太多的胡萝卜了。这给我们看见，你吃什么，就像什么。甚至可以说，你吃什么，就是什么（you are what you eat）。

我从小在基督教里长大，常常接触一些美国牧师。有一天我问我母亲：“为什么这些美国牧师个个身上都有牛味道？”她说，“他们天天吃牛肉，自然就有牛味道。”换句话说，吃牛就像牛，吃牛也就是牛，吃牛就吃出牛味道。我外公的家乡靠海，从家门口就能看见大海。每逢我到他家，一进门就闻到鱼腥味道。我问我母亲什么缘故，她说，“他们天天吃鱼，所以有鱼腥味。”换句话说，他们成了鱼。所以吃什么不只像什么，吃什么就成为什么。

基督是信徒的食物

今天我们要自问：我们吃什么？我不是指物质、喂养身体的食物，乃是指属灵的食物。信主耶稣与宗教不同；宗教教导人虔诚跪拜神，但信主耶稣乃是在灵里吃基督。吃基督听起来不好听，但在圣经里，主耶稣把祂自己比作多种食物。在约翰一章二十九节，祂清楚的告诉我们，祂是神的羔羊。然后祂在六章一再的说，祂是生命的粮，（35，48，51，）吃祂的人，要因祂活着。（57。）因祂活着，更好是译为，借祂活着或靠祂活着。主是生命的饼，吃祂

After creating man, God did not give him numerous messages or commandments. Rather, God placed man in front of the tree of life and charged him not to be careless concerning his eating. In other words, it was not a matter of man's conduct but of what he ate. The first thing in the Bible concerning man is the matter of eating. Whether man would be acceptable or unacceptable depended on what he ate.

To eat is to receive, that is, to take in food that is outside of us so that it becomes our life essence. The food that we eat is digested and then assimilated into the cells of our body and even becomes the constituents of our cells, our very substance. Chinese children who live in China are usually short, thin, and pale, but if they go to the United States, in just five years they will grow tall, become husky, and look healthy. This difference is caused by their eating. American food is rich in nutrients; thus, those who eat American food grow up looking like Americans. While an American brother was living in Taipei, his child became yellowish in complexion. One day I asked the brother why his child's complexion was yellowish, and the brother said that his child had been eating too many carrots. This shows that we look like what we eat, or in other words, we are what we eat.

I grew up in a Christian home and often contacted American pastors. One day I asked my mother why the American pastors smelled like cows. She replied, "They eat beef every day, so they smell like cows." My maternal grandfather lived near the sea, and his home smelled of fish. When I asked my mother about this, she said, "They eat fish every day, so they have the smell of fish." We are what we eat.

Christ Being the Believers' Food

We need to ask ourselves, "What are we eating?" I am not referring to the physical food that nourishes our body; I am referring to spiritual food. To believe in the Lord Jesus is different from believing in a religion. Religion teaches people to devoutly worship God, but to believe in the Lord Jesus is to eat Christ in our spirit. The expression eating Christ does not sound nice, but in the Scriptures the Lord Jesus compared Himself to different kinds of food. In John 1:29 He is spoken of as the Lamb of God. In chapter 6 He is the bread of life (vv. 35, 48, 51), and in verse 57 He said that those who eat Him will live because of Him. The words because of can also be rendered as "through" or "by." The Lord is the bread of life,

的人要借祂、靠祂活着。主把自己比作生命的饼，指明我们要得祂的益处，没有别的路，就是吃祂。你把生命的饼摆在你跟前，无论怎样欣赏，无论怎样称赞，都与你无关。你停止欣赏、称赞，实际的吃几口，就会得益处。饼不是为着欣赏，乃是为着吃的。

“吃基督”说起来很野，不好听；但主耶稣来，就是作我们的饼。祂是生命的饼，并非为着给我们欣赏，乃是为着给我们吃，作我们生活行动的力量。我所以有力量，能在这里对你们讲论，乃是靠着我所吃的早餐。如果我没有吃一顿丰富营养的早餐，必定气力全无，无法在这里释放信息。车子要有力量跑，就得吃油；没有油必定跑不动。车子到加油站加油，实在就是吃油，大吃一餐、大喝一场，而后就能跑得很好。

主耶稣说，祂是生命的粮，吃祂的人要靠祂活着。这里的“粮”字原文是“饼”，所以生命的粮就是生命的饼。按犹太人的风俗，生命的饼必定是麦子作的；但是很希奇，主却说这饼乃是祂的肉。祂说，“我的肉是真正的食物，我的血是真正的饮料。吃我肉喝我血的人，就住在我里面，我也住在他里面。”（约六 55～56。）真奇妙，饼是植物生命，是小麦作的；怎么这饼又是肉？这给我们看见，主耶稣的话不简单，不容易明白。

植物生命和动物生命的预表

主的话意思很浅显，但意义却很深奥。祂先说，祂是生命的饼；这饼是麦子作的。然后祂又说，祂的肉是真正的食物，祂的血是真正的饮料。肉和血都是指羔羊说的。这就是说，一面祂是植物生命所预表的，是饼；另一面祂是动物所预表的，是羔羊。饼是为着喂养、繁生；羔羊是为着流血赎罪，而叫我们有分于祂。

一面，主耶稣是植物的生命，为着喂养、繁生我们。祂是一粒麦子，落在地里死了，再长出来，就结出我们这许多子粒，为着繁生我们。（十二 24。）祂这麦子作成饼，是为着使我们得喂养，叫我们因祂活着。（六 57。）麦粒种在田里，是为着繁生；麦粒磨成面粉作饼，是为着喂养。这就是主耶稣作为植物的生命所预表的。

and those who eat Him will live through Him and by Him. The Lord's comparison of Himself to the bread of life indicates that we need to eat Him in order to be nourished by Him. No matter how much we may appreciate or praise the bread of life, it has nothing to do with us if we do not eat it. However, if instead of appreciating and praising we would take a few bites, we would receive nourishment. Bread is not for appreciation; it is for eating.

The expression eating Christ may sound rather wild, but the Lord Jesus came to be our bread. He is the bread of life to be the strength for our living and walk; hence, He is not for us to appreciate but for us to receive by eating. The breakfast that I ate this morning gives me the strength to speak. Without such a rich and nutritious breakfast, I would not have the strength to release this message. A car needs to “eat” gas in order to run; a car cannot run without gas.

The Lord Jesus is the bread of life, and those who eat Him will live by Him. The bread of life should be made from wheat; however, the Lord says that this bread is His flesh: “My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me and I in him” (vv. 55-56). It is a mystery that bread, which is of the vegetable life, can be flesh as well. This shows that it is not easy to understand the Lord.

The Vegetable Life and the Animal Life Being Types

The Lord's words are simple in meaning yet profound in significance. He is the bread of life, which is of the plant life. Furthermore, His flesh is true food, and His blood is true drink. Both flesh and blood refer to the lamb. Hence, on the one hand, the Lord is typified by the vegetable life—bread; on the other hand, He is typified by the animal life—the lamb. The Lord as bread is for feeding and for the multiplication of life, and the Lord as the Lamb is for redemption by the shedding of blood so that we may partake of Him.

The vegetable life typifies the Lord Jesus, showing that He feeds us and is being reproduced in us. He is the grain of wheat that fell into the ground and died in order to bring forth His believers as many grains for His multiplication (12:24). He is bread to feed us so that we may live because of Him (6:57). A grain of wheat that is sown into the ground is for the multiplication of life, and wheat grains that are ground into flour and made into bread are for feeding. Hence, the vegetable life typifies the Lord Jesus.

另一面，主耶稣又是动物的生命，为着救赎，使我们有分于祂。祂是神的羔羊，为着除去我们的罪。（一 29。）不仅如此，约翰六章四节说，逾越节近了。对于以色列人，逾越节最重要的事就是宰杀羊羔，把羊羔的血涂在家门的门楣、门框上，然后在屋里享受羊羔的肉，并且配着苦菜和无酵饼同吃。这描绘出一幅图画，就是他们原是犯罪的，应该被神弃绝，遭神击杀。可是借着羊羔的血，他们就蒙神救赎，使神逾越过他们，不再击杀他们。这样，他们就得了平安；在这平安里，他们能享受羊羔的肉。

在约翰六章，乃是在这个背景之下，主耶稣讲了关于吃祂肉、喝祂血的话。祂说，祂的肉是真正的食物，祂的血是真正的饮料。这意思是说，我们应该接受祂的血所成功的一切；这血能救赎我们，使我们免去灾祸，免去神的击杀，免去神的审判，并且把我们摆在一个平安的境地，使我们能安享祂作食物，作生命的供应，如祂的肉所预表的。

因此，主耶稣作为生命的饼，可以说是麦饼，也可以说是肉饼。这饼一面是麦子作的，一面又是羔羊的肉和血作的。吃这麦饼，也就是吃肉饼。这些都包括在新约圣经的真理里面，指明主怎样是一粒麦子，落到地里死了，繁生我们，并作我们生命的供应；祂又怎样作了神的羔羊，为我们流血，把祂自己给我们，使我们有分。

请想想逾越节的图画：一只被宰的羊羔摆在吃的人中间，他们借着羊羔的血，平安的共享这只羊羔。圣经说，他们吃的时候，要脚上穿鞋，手中拿杖，赶紧的吃，（出十二 11，）因为他们享用羊羔之后，就要出埃及地。当这只羊羔进到吃的人肚腹里面，经过几个小时，就完全进到他们的血轮里；再过一天，甚至就变成他们的细胞了。这时他们乃是靠着他们所吃的这只羊羔活着，并且有力气走出埃及地。

旧约的图画总是预表新约的实际。主耶稣乃是神成为肉体，成了神的羔羊，取了人的血肉之体，好为我们的罪流出血来，为着救赎我们。然后祂在复活里又成了赐生命的灵，进到我们里面，使我们有分于祂。这位进到我们里面的耶稣，就是生命的饼，既是麦饼，又是肉饼，为要喂养、供应我们。今天我们所需要的，就是得帮助实际的吃祂、喝祂、享受祂。

The animal life also typifies the Lord Jesus, showing that He accomplished redemption in order for us to partake of Him. He is the Lamb of God for our sins to be taken away (1:29). During the Passover, the children of Israel killed the lamb, put the blood of the lamb on the doorposts and on the lintel of the house, and ate the flesh of the lamb together with unleavened bread and bitter herbs (Exo. 12). This picture shows that the Israelites were sinful and deserved to be slain. However, through the blood of the lamb they were redeemed by God; He passed over them and did not slay them. As a result, they were able to enjoy peace and could eat the flesh of the lamb.

This was the atmosphere when the Lord Jesus spoke concerning eating His flesh and drinking His blood in John 6. He said that His flesh is true food and that His blood is true drink (v. 55). This means that we should accept everything that has been accomplished through His blood. His blood redeems us so that we are spared from destruction, from God's judgment, and are placed in a peaceful situation for us to enjoy Him as food, as our life supply.

The Lord Jesus is the bread of life. In verse 51 the Lord said, "The bread which I will give is My flesh." This indicates that the composition of the bread is not only of the vegetable life but also of the animal life; it is flesh-bread. The New Testament indicates that the Lord is the grain of wheat that fell into the ground and died to be reproduced in us and to be our life supply. He is also the Lamb of God who shed His blood for us and gave Himself to us so that we may partake of Him.

During the Passover, a lamb was slain, and the people enjoyed the lamb peacefully through its shed blood. The Israelites ate the lamb in haste with their loins girded, their sandals on their feet, and their staff in their hands (Exo. 12:11), because they had to leave the land of Egypt immediately after eating the lamb. After the people ate the lamb, it entered into their cells and became their constitution. Hence, they were living by the lamb that they had eaten and were thus strengthened to walk out of Egypt.

The pictures in the Old Testament are types of the realities in the New Testament. The Lord Jesus is the incarnated God becoming the Lamb of God and taking the form of a man with blood and flesh so that He could shed His blood for our sins and accomplish redemption for us. Then in resurrection He became a life-giving Spirit to enter into us so that we may partake of Him. Furthermore, He is the bread of life, the flesh-bread, so that we may be redeemed, fed, and supplied. Our need today is to eat Him, to drink Him, and to enjoy Him practically.

经历约翰六章所启示“吃主”的真理

一九五八年我在台北有一次特会，讲吃、喝、享受神。当我讲完第一篇，有一位作大学教授的弟兄，特别迎面而来对我说，“今天这篇信息虽然好，但有的辞句太野蛮了。”我知道他是指“吃耶稣”一辞，就回答说，“这个野蛮的说法不从我起，乃从主耶稣起。祂自己说，‘吃我的人…。’是祂带头这样说的。”基督教的眼睛没有得开启，没有看见吃耶稣这件事。感谢主，祂今天开了我们的眼睛，给我们看见圣经中的这个真理。国语和合本把约翰六章五十七节的“吃我”一辞加上“肉”字，因为译者没有看见这个真理，所以没有胆量照样翻译。但这一加字，就把主的意思改掉了。在约翰六章，主耶稣不是仅仅要我们吃祂的肉，乃是要我们吃祂自己。

因着主的话深奥难懂，所以犹太人听到后来就胡涂了，以致彼此争论说，“这个人怎能把祂的肉给我们吃？”（52。）门徒也为这话唧咕议论说，“这话甚难，谁能听呢？”主耶稣就对他们说，“赐人生命的乃是灵，肉是无益的。”（63上。）这给我们看见，先是饼，后是肉和血；然而肉又是无益的，因为赐人生命的乃是灵。主的话意思乃是指明，祂不仅是饼、是肉饼，并且祂更是灵。犹太人在逾越节杀羊羔，流羊羔的血，而后吃肉；但实际上那是一个影儿，预表。主耶稣是真正逾越节被杀的羔羊，流出祂的血。但是我们不能吃祂的肉；祂乃是成了赐生命的灵，给我们享受。所以祂才说，赐人生命的乃是灵，肉是无益的。

要明白约翰六章的启示，我们必须把这些钥字摆在一起看。主耶稣就是那麦饼，生命的饼；这饼又是肉饼，是成功救赎的。至终祂在复活里又成了灵，就叫我们得生命。不过说到灵又太渺茫，无从捉摸。所以主接着又说，“我对你们所说的话，就是灵，就是生命。”（63下。）这指明今天祂这灵又成了话。我的话从我里面出来，所以我的话就是我这个人。假使我在这里一小时，一语不发，你们就毫无办法认识我。但是我一开口，我的话就把我自己表显出来了，因为我的话就是我自己。主耶稣是饼，也是灵，

Eating the Lord in John 6

In 1958 I held a conference in Taipei concerning eating, drinking, and enjoying God. After the first message a brother who was a college professor told me that although the message was good, some of the phrases that had been used were barbaric. He was referring to the expression eating Jesus. I replied, "This way of speaking began with the Lord Jesus, not with me. He said, 'He who eats Me...' He was the one who took the lead to use this expression." Christianity is veiled and has not seen the matter of eating Jesus. We thank the Lord that He has opened our eyes to see this truth in the Bible. John 6:57 in the Chinese Union Version of the Bible reads, "He who eats My flesh" instead of "he who eats Me." The translators added the word flesh because they did not see this truth and dared not translate what was written. However, adding the word flesh changes the meaning. The Lord Jesus did not tell us to merely eat His flesh; He told us to eat Him.

The Lord's words are profound and difficult to comprehend. The Jews were therefore puzzled and contended with one another, saying, "How can this man give us His flesh to eat?" (v. 52). The disciples also murmured, saying, "This word is hard; who can hear it?" (v. 60). The Lord Jesus then said to them, "It is the Spirit who gives life; the flesh profits nothing" (v. 63a). The Lord first spoke of bread, then of flesh and blood, and then of the flesh profiting nothing because it is the Spirit who gives life. The Lord's words indicate that He is not only the bread of the vegetable life and the bread of the animal life; He is also the Spirit. For the Feast of the Passover the Jews killed a lamb, shed its blood, and then ate its flesh. This lamb is a shadow of Christ. The Lord Jesus is the real Passover lamb who was slain for the shedding of His blood. However, we cannot eat His physical flesh, so He became the life-giving Spirit for our enjoyment. Therefore, He said, "It is the Spirit who gives life; the flesh profits nothing."

In order to understand the revelation in John 6, we must consider these key words. The Lord Jesus is the bread of life. This bread is also flesh for the accomplishing of redemption. Furthermore, in resurrection He became the Spirit for us to have life. But even the Spirit is abstract and difficult to comprehend. Therefore, in the second part of verse 63 the Lord went on to say, "The words which I have spoken to you are spirit and are life." This indicates that as the Spirit, He has become the words that He speaks to us. The words that I speak come out of me, so my words are me. If I stand here for an hour without speaking, there is no way for you to know me. When I open my mouth and speak, my words become my expression because they are me. The

结果就是话；但祂的话一接受到你里面，就是灵；灵就成了生命；这生命成了你的供应，结果就成了你的成分。因此，你接受祂的话，就等于吃祂。

借着祷告主的话吃主

主耶稣就是我们的“维生素”。祂是植物饼，也是肉饼，是供应我们的。祂如何供应我们？就是借着祂的话，给我们接受进来。祂的话从祂口里出来是话，一进到我们里面就是灵；从我们里面再说出去，就是话；再接受到别人里面，就又是灵。当我祷告说，“主，你是生命的粮，是生命的饼。”我就接受这话；这话一接受到我里面，就成了灵；这灵就是生命，成了我的供应。然后我把我里面的供应、我的生命、我的灵，也释放出来，就成了话。你们一接受这话，这话又在你们里面变成了灵。因此，话与灵、灵与话，二者其实就是一。

亲爱的弟兄姊妹，圣经都是主的话，接受话就是吃主。所以我们天天要读经，并且要化成祷告。这就是我们所说的“祷读主话”。神是灵，这灵的具体化身就是话。假使没有圣经，我们就很难了解圣灵，也就无法摸着神。神是灵；但这位灵太渺茫、太奥秘、太抽象了。感谢主，今天这灵成了话，并且是很确定的一本圣经，从创世记到启示录。无论你打开那一章，无论你祷读那一节，都能叫你摸着神。比如创世记一章一节说，“起初神创造天地。”你不光读，并且祷告说，“神！起初，哦，起初神！感谢神，你是起初。你是一切的起头。你应该在我的生活中作我的起头。今天你就作我的起头。你是我的神，是起初。起初神就是我的起头。”你这样一祷告，不只得着亮光，还有供应。经过祷读，圣经的白纸黑字就变作灵了；一变作灵，你就得着生命，得着供应了。

中国近代名哲学家胡适之先生曾称赞说，中文圣经的国语和合本，乃是中国语体文的一大进步。但是他所称赞的不过是字句，因为他始终没有得救。他认识圣经，是字面的认识，不是灵里的认识。有一次我到乡下传福音，碰见一班老姊妹，没读多少书，不过就是从信耶稣以后才学几个字，像“神爱世人，甚至将祂的独生子赐给他们”、“基督耶稣降世，为要拯救罪人”等。这些是圣经的字句；但

Lord Jesus is bread, the Spirit, and the Word. When we receive His words, we receive the Spirit, and the Spirit becomes life to us. This life is our supply and consequently becomes our element. Hence, to receive His words is equivalent to eating Him.

Eating the Lord by Praying over His Words

The Lord Jesus is our spiritual vitamins. He is the bread of the vegetable life and the bread of the animal life in order to be our supply. He supplies us through His words. When His words enter into us, they are spirit. When we speak forth His words into others, His words become spirit again. When I pray, “Lord, You are the bread of life,” I receive the word, and the Spirit, who is life, becomes my supply. When I release this supply of life, the Spirit enters into others as the word. Hence, the word and the Spirit are one.

The Scriptures are the Lord’s words, and to receive His words is to eat Him. Therefore, we need to read the Scriptures daily and turn them into prayer. This is what we call pray-reading the Lord’s words. God is Spirit, and He is embodied in the Word. If we did not have the Bible, it would be very difficult for us to understand the Spirit, and consequently we would not be able to touch God. God is Spirit. But the Spirit is mysterious and abstract. We thank the Lord that the Spirit is in the Word, the Bible, which has a definite form. We can touch God in any verse of any chapter in the Bible. Genesis 1:1 says, “In the beginning God created the heavens and the earth.” We should not only read this verse; we should also pray, “God! In the beginning, oh, in the beginning God! You are the beginning. You are the beginning of everything, and You are the beginning in my living. Be my beginning today. You are my God, my beginning. You were in the beginning, and You are my beginning.” By praying in this way, we will receive light and be supplied. Through pray-reading, the words in the Bible become the Spirit, and we are supplied with life.

Dr. Hu Shih was a famous philosopher in modern China who commended the Chinese Union Version of the Bible as a great accomplishment for the Chinese language. However, what he commended was the letter, because he remained unsaved. He knew the Bible in letter, not according to the Spirit. Once while I was preaching the gospel in the villages, I met a group of elderly sisters who had very limited education. They had learned only a few verses, including, “God so loved the world that He gave His only begotten Son” (John 3:16), and “Christ Jesus came into the world to save sinners” (1 Tim. 1:15). When

是她们一祷告，就都变成灵了。我跟她们祷告，真得供应。胡适之先生有博士学位，但是我相信听他讲圣经，恐怕会睡觉；这些不识几个字的乡下老姊妹一祷告圣经，我就得了供应。这就是经历主的话是灵，是生命。

盼望我们不作哲学博士，乃作祷读圣经的人。圣经的话你一祷告，就成了灵，成了生命。主耶稣说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”（约六 63。）全本圣经，包括新、旧约在内，都是主对我们所说的话。马太四章四节告诉我们：“人活着不是单靠食物，乃是靠神口里所出的一切话。”这话引自旧约申命记，证明主承认旧约乃是神话语的一部分。这也指明，我们不只要读圣经，还要祷读圣经；一祷告就变作我们属灵的食物。

我再说，神的话不是为着给我们得知识，乃是为着作我们的食物。我们平常读经，是得知识还是得食物？我得救后将近十年之久，圣经读得很勤奋。有时读得正有味道，母亲喊我吃饭，我就不高兴而发起脾气。这样的读经没有益处，却杀死我，把我的脾气惹了起来；这完全不可取。我们所需要的乃是生命的读经，不是知识的读经。

就是因着这个背景，我到台湾以后，带领读经就不是只有查经，乃是生命读经。以后我又用了“祷读”一辞。一打开圣经，不要只用眼睛看，也不要停留在头脑里想，乃要用灵祷告接受。这一祷告，圣经的话就变作灵了。一变作灵，就成为生命的食物，成为维生素，变作我们的细胞，变作我们属灵所是的成分。结果我们就是一个与三一神调和的人。

享受神 乃是信徒聚会并事奉的正路

诗歌第四百五十首的副歌说，“灵生灵，灵拜灵，以至灵充满我；灵且成话，带着丰盛生命，流出活水江河。”这不是凭头脑写的，乃是从经历中写的。这就是说，神这灵重生了我，所以我就以我的灵来拜神的灵，以致神的灵充满了我整个人。这灵还成了话，带着丰盛

they prayed with these verses, the Spirit came forth, and I was supplied. Dr. Hu Shih had a doctorate degree, but if he were to talk about the Bible, the Spirit would not be conveyed. In contrast, when these illiterate elderly sisters prayed over the Bible, I was supplied. This is to experience the Lord's words being spirit and life.

I hope that instead of becoming doctors of philosophy, we would be people who pray-read the Bible. Then the words of the Bible will become spirit and life (John 6:63). The Bible, including both the Old Testament and the New Testament, contains the words spoken to us by the Lord. In Matthew 4:4 the Lord Jesus said, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." This quotation from Deuteronomy 8:3 shows that the Lord acknowledged the Old Testament as the Word of God. This verse also indicates that we should not only read the Word; we should also pray-read the Word. By pray-reading the Word, it becomes our spiritual food.

Let me repeat, God's Word is not only for us to gain knowledge but also for us to receive as food. Do we gain knowledge, or do we receive food when we read the Bible? For nearly ten years after my salvation I read the Bible diligently. I would even lose my temper if my mother interrupted me to eat a meal. This Bible reading was not profitable, because it killed me and caused me to lose my temper. We should not take this way to receive the Bible. We need to study the Bible for life, not for knowledge.

As a result of such a background, I did not lead the saints in Taiwan merely to study the Bible. Instead, I led them to have the life-study of the Bible, and I later also used the term pray-read. When we read the Bible, we should not simply use our eyes to see or our mind to think. Rather, we should use our spirit to pray in order to receive what we read. Through prayer the words in the Bible convey the Spirit and thus supply us with life and become our spiritual constitution. As a result, we are people who are mingled with the Triune God.

ENJOYING GOD BEING THE PROPER WAY FOR BELIEVERS TO MEET AND SERVE

The chorus of hymn #450 in the Chinese hymnal says, "Spirit begets spirit, and spirit worships Spirit, / Thus I am filled with the Spirit; / The Spirit becomes the word with abundant life / Flowing forth rivers of living water." This chorus was written not according to someone's imagination; it is from our experience. The Spirit has regenerated us, so we can worship the Spirit of God with our human spirit. This is the way for our

生命供应我；结果我就能涌流出活水的江河，供应、滋润众人。

这就是我们信徒聚会该有的光景。有时天气不好，为什么我们还来聚会？我们聚会又是为什么？乃是为着来吃主、喝主、享受主，并且彼此供应，以致活水涌流。诗歌三百八十二首第四节说，“接受这话，接触这灵，你就作了我的供应。”我们接受这话，就接触话中的灵，我们里面就得了供应。不只聚会，我们每天的生活也该这样吃主、喝主、享受主，使祂成为我们的供应。这就是实际的经历三一神作生命。

我们要好好的聚会，好好的事奉，就必须是一个这样享受神的人。比如今晚有祷告聚会，但是一早起来，我们不先享受神，就开始忙碌的洗脸、漱口、吃饭、开车上班。忙碌了八小时，一点没有享受主。等到下班回家，也累得差不多了；结果，吃过晚饭，十之八九不会去聚会。可能妻子很爱主，督促着你去聚会。虽然参加聚会，但不仅气力全无，并且灵也没有，话也没有，什么都没有，只有打瞌睡。即使不打瞌睡，想要祷告，灵却是瘪气的，如同轮胎泄了气一样，怎么也提不起来，只能勉强祷告几句说，“主，感谢你，把我们召聚在一起，这是何大的恩典。”这样的祷告聚会，有的人说有胜于无，在我看是无胜于有。没有祷告什么的聚会，怎能算是祷告聚会？

改制重要的一点，就是聚会不该一个人讲众人听，乃是人人尽功用。一人讲就是一个人作牧师，众人听就是大家都不作祭司，功用都杀死了。但是你要能在聚会中尽功用，就必须在日常生活中享受主。你若不享受主，能尽什么功用？不要说享受主，有时你连饭都没吃、水也没喝就来聚会，即使有心要尽功用，但口是渴的，肚腹是空的，怎么有力气尽功用？

要因应这种情形，人都认为最好的办法，就是能有一个有恩赐的人起来说，“感谢赞美主！我这里有一篇好信息。”人听了必定个个都喜欢。结果每个主日就由这个有恩赐的人讲一篇好道，其他人只是来听。听了一年、二年、十年、三十年，越听越死，越听越不会尽功用。因这缘故，我痛心疾首。台北是我在海外尽职的发祥地，许多圣徒是我看着结婚的，他们的儿

entire being to be filled with the Spirit. The Spirit is also the word to supply us with abundant life. Hence, rivers of living water can flow out of us to supply and water others.

This should be the condition of our meetings. Sometimes the weather is not good, but we still come to the meetings, because the purpose of our meetings is to eat the Lord, to drink Him, and to enjoy Him. We also meet to supply one another with the flow of living water. Stanza 4 of Hymns, #501 says, “Thy Spirit touched, Thy word received, / Thy life in me is thus conceived.” When we receive the word, we touch the Spirit in the word and are inwardly supplied. We should eat, drink, and enjoy the Lord not only in the meetings but also in our daily life so that He can become our supply. This is a practical way to experience the Triune God as life.

We must be people who enjoy God so that we can meet and serve properly. Suppose there is a prayer meeting tonight, but instead of enjoying the Lord the first thing in the morning, we are busy preparing for the day and rush off to work. If we are busy for eight hours without enjoying the Lord, by the time we return home after work, we will be too tired to attend the meeting. Even if we go, we will not have any energy, nor will we have the Spirit or the word. Our spirit will be “deflated” like a flat tire. Hence, we must force ourselves to utter a few words, “Lord, thank You for gathering us together; what a grace!” Some may say that this is better than nothing, but can such a meeting be considered a prayer meeting?

In changing the way that we meet, it is important that everyone functions; we should not have only one person speaking while the rest listen. To have one person speak means that one person is a pastor, and to have the rest listening means that they stop serving as priests and that their function is annulled. If we desire to function in the meeting, we must enjoy the Lord in our daily life. We cannot function without enjoying the Lord, just as it is difficult for us to function when our physical body is hungry, thirsty, and has no energy.

In order to cope with such a situation, people think that the best way is to have a gifted person give a wonderful message every Lord's Day. However, the more believers listen to such messages, the more deadened they become, and the less they function. This fills me with grief. The church in Taipei is the birthplace of my ministry. I witnessed the marriage of many saints there, and some of their sons have even become elders. However, the saints there cannot speak the truth

子有的甚至都作了长老。但是今天要他们讲一个真理，却讲不出个所以然来。我责备自己带错了路，带出一班主日站讲台的同工，专门在主日作出口，释放信息，其他圣徒只是来听。

最近有一位老同工作了很好的见证。他作了三十几年同工，曾被差遣到七个地方。无论到哪里，主日上午都要负责讲一篇道。所以每逢周六晚上，他就很痛苦，要从我们中间的刊物里东拼西凑出一篇信息，应付那个局面。每次讲得满头大汗，非常辛苦；但是回去了妻子还说，“你讲什么道？”现在他得了释放，因为不再是一人讲众人听，乃是人人尽功用。然而要尽功用，就得享受神作生命。这才是信徒聚会与事奉的正路。

喝主

我们的主是可吃的，也是可喝的。我们是借着主的话吃主，并且借着呼求主名来喝主。以赛亚十二章三至四节说，“所以你们必从救恩的泉源欢然取水。…当称谢耶和华，求告祂的名。”这里求告主名是联于喝救恩的泉源。从救恩的泉源取水就是喝，喝的路就是呼求主名。这给我们看见，我们一求告主名，就喝了主。

这样的喝也包括了吃。比方小孩子喝奶就是吃；奶不只是饮料，也是食物。我们都有同样的经历，单单呼求主名不够，非得配上主的话不可。有时我们呼求：“哦，主耶稣！哦，主耶稣！”就会喜乐得用主的话或者赞美，或者敬拜，或者感谢，如“你是生命的粮，吃你的人必要因你活着！”这样又是呼求主名，又是享受主的话。呼求就是喝，享受话就是吃。因此，这样呼求、祷读，就是又吃又喝，吃、喝都有了。

操练的绝佳之路

吃、喝、享受主是一件日常生活的事，好比我们肉身的吃、喝、享受，必须要定时定量，不能太过或不及。我们都知道，要有健康的身体，最好是少量多餐，并且餐餐不能十分饱，只能吃八分，同时越晚要吃得越少。今天我们呼求主名、祷读主话也是这样，每天一早就要花时间读主的话；但是也不必读太多，并且要边读边呼

with clarity. I blame myself for taking the wrong way of producing a group of co-workers who minister the word on the Lord's Day while the saints come merely to listen.

There is a brother who has served as a co-worker for over thirty years and has been sent to seven different localities. In every place he was responsible to give the Lord's Day morning message. Therefore, every Saturday night he had to search the ministry books and compose a message. This was a suffering to him. It was also a suffering for him to stand on the platform and give the message. But now he is released because we no longer meet in the way of one man speaking; instead, we can all function. In order to function in the meeting, we need to enjoy God as our life. This is the proper way for believers to meet and to serve.

EATING THE LORD

Our Lord is edible and drinkable. We eat the Lord through His word and drink Him by calling on His name. Isaiah 12:3-4 says, "You will draw water with rejoicing / From the springs of salvation, /...Give thanks to Jehovah; call upon His name!" Here calling on the Lord's name is linked to drinking from the springs of salvation. To draw water from the springs of salvation is to drink, and the way to drink is to call on the Lord's name. Hence, when we call on the Lord's name, we drink the Lord.

This kind of drinking also includes eating. When children drink milk, they are also eating. Milk is not only a beverage; it is also food. It is not sufficient to call on the Lord's name; we must match our calling with His word. Sometimes when we call "O Lord Jesus! O Lord Jesus!" we are so joyful that we praise, worship, or even give thanks with His words. We may say, "You are the bread of life, and he who eats You will live because of You!" This is to call on the Lord's name and enjoy His word. Calling is drinking, and enjoying the word is eating. Hence, when we call on the Lord's name and pray-read the Word, we eat of Him and also drink of Him.

THE MOST EXCELLENT WAY OF PRACTICE

Eating and drinking to enjoy the Lord are like our physical eating and drinking and therefore must be done at fixed times and should neither be too much nor too little. In order to have a healthy body, we should eat small portions many times a day. We should not eat too much each time but should eat until we are eighty percent full. The later it is in the day, the less we should eat. The same applies to calling on the Lord's name and pray-reading His Word. Every day we should spend time early

求、祷告。我一得救就得帮助，要一年读经一遍。这是很好的实行，我也带大家操练这样作。这不是没有益处，但是大体却只叫人得着知识，并不让人享受。有时读得太多，头昏眼花，没有什么生命供应。现在我们找出一个很便当的路：只要花十分钟，好好祷读两节圣经。每早晨大家都很忙，上班的上班，上学的上学。但虽然没有时间，还是能拨出十分钟，好好祷读两节圣经。这一祷读了，享受就绰绰有余。

很奇妙，有这样的十分钟和没有这样的十分钟，对于我们这一天的生活差别很大。没有这个，一天不像样；一有祷读，加上呼求主名，整个人就两样了，该发脾气的不发脾气，该着急的不着急了，得胜就很自然。所以每天早晨，我们起来的头一件事就是享受主；从这里开始，我们就能操练活在灵中，操练照着灵而行。这样，自然而然我们里面就充满灵；有需要时，外面也得着充溢，得着圣灵浇灌，我们也能放胆对人传讲主耶稣，并且不像从前老生常谈，乃是满有智慧，能打动人。

你整天这样行，到了晚上，你虽然累了，但里面的灵仍是强的，加添你的力量。许多时候，我外面的身体实在不行了，但是因着灵强的缘故，就还能够支持。这样你回家来一定喜欢聚会，或者和家人聚会，或者和圣徒一同聚小排，或者到比较大的聚会。在聚会中，你一样得力量能开口祷告，能尽功用，能供应人。如果众人都这样彼此供应，大家就都得着供应。不要说聚会的人个个都尽功用供应，就是其中一半的人尽功用，就会把聚会带上三层天了。

这不像从前的光景，一进来就坐着，在那里发死。有时七点半开始的祷告聚会，已经七点三十七分了，还没有动静，大家都坐着不动，等负责弟兄带领。负责弟兄也彼此对看，想唱诗歌却无诗歌可选，因为没有灵感；最后勉强强点首诗歌。等到唱完诗，就看祷告事项，再一件一件奉行如仪的祷告。这样的聚会的确命定该死，因为走死的道路，过死的生活。早期没有享受主的带领，大家日常生

in the morning to read the Word, but we should not spend too much time reading. We should also call and pray while we read. Immediately after I was saved, I received the help to read through the Bible once a year. This is a very good practice. I have also helped others to do the same. Although this is beneficial, it mainly gives people knowledge, not enjoyment. It is possible to read a long portion without receiving the life supply. Now we know that we only need to spend ten minutes in order to pray-read two verses. Everyone is busy in the morning; some go to work, and others go to school. Although we do not have much time, we can still set aside ten minutes to pray-read two verses. After pray-reading we will have a sufficient supply.

Whether or not we spend ten minutes to pray-read the Word makes a big difference in our day. Without this time our day will not be profitable. Pray-reading and calling on the Lord's name change our entire being. We will not lose our temper as we used to, nor will we be as anxious as before, and overcoming will become something spontaneous. Therefore, the first thing that we should do every morning is to enjoy the Lord. Then we can exercise to live in the spirit and walk according to the spirit. In this way we will experience the infilling of the Spirit spontaneously, and if necessary we will also be filled with the Spirit outwardly; that is, we will have the outpouring of the Holy Spirit. As a result, we will be able to preach the Lord Jesus with boldness. Furthermore, we will no longer speak the same old things; instead, we will be filled with wisdom and will touch people.

If we walk in this way the whole day, we may be tired in the evening, yet our spirit will still be strong. Although we may feel tired, we can continue because our spirit is strong. We will still want to meet either with our family or with the saints in our small group or in a larger meeting. Furthermore, we will be energized to open and function by praying and supplying others. If all the saints would supply one another in this way, everyone would be supplied. Even if only half of those in attendance function, that meeting would be brought to the third heaven.

Such a meeting would be unlike our past situation in which we sat deadened in a meeting. Sometimes a prayer meeting was supposed to begin at 7:30 P.M., but at 7:37 the saints were still waiting for the responsible brothers to take the lead. The responsible brothers would reluctantly call a hymn, because they did not have a definite inspiration. After singing we would pray formally for the items on the prayer list. Such meetings were destined to die because the saints were taking a dead way and had a dead living. These saints were not helped to enjoy the Lord, and they did not talk about the Lord in

活里也不说主，聚会怎么能活？唯有经历三一神作生命，操练享受主，才能使聚会新鲜又活泼。

经历三一神作生命，唯一的路就是享受祂。要享受祂，就一定要花工夫。我愿意告诉大家，主最喜欢我们呼求祂，也最喜欢我们享受祂。不要以为我们要为主作什么，要奉献给主什么。我们所作的不一定讨祂喜悦，所献的也不一定得祂悦纳。最讨祂喜悦，最蒙祂悦纳的一件事，就是我们享受了祂。比方你出门旅行在外，母亲很想念你。等到你回家，可能带一点东西给母亲，也替她作一点事情；这虽然也讨母亲喜悦，但是最讨她喜悦的，就是让她预备一餐好饭，然后你快快坐下吃，并且吃得非常甜美。母亲的快乐，不是你送她东西，乃是让她作饭给你吃，之后你再跟她谈一谈；这样，你送的东西，就很蒙她悦纳。

这是个很好的比方。常常我们错了，来到主面前享受不多，甚至没有享受，却愿意为祂作这个、作那个，愿意献上什么给祂。这是宗教徒所作的，不一定讨祂喜悦。我们今天是爱主的人，所重的不该是为祂作什么、奉献给祂什么，乃该是先享受祂。每早晨起来，我们要好好享受祂，把我们的灵挑旺起来。结果这一天，我们就能照着灵而行，也能从灵说出主的话，对人传讲主。一天下来，里面的灵占上风，结果我们一定被灵充满。到了晚上，我们还能聚会，并且能在聚会中显出功用。这样，我们的聚会才能脱离基督教的形态。否则无论我们怎么改新制，也都是换汤不换药。这不是一个改变方法的问题，乃是一个活基督的问题。我们必须过一种享受三一神，以祂作我们生命的生活。结果，我们的聚会就成为这种生活的见证与宣告。我们这样的聚会就是鲜活的，也是丰富的。

感谢主，祂今天是灵，祂这灵又化成话，祂也将祂的名赐给我们。现在我们有圣经，也有圣灵，还有祂的名，所需要的不过就是花一点工夫实际的去操练、享受。不必太多时间，每早晨只要利用十分钟和主有接触，享受祂。然后在这一天之内，我们最好还能分别一点时间，对主多有几次享受。这会影我们一天的生活，也会影响我们的聚会和事奉。有这样的生活，我们就得装备，实行神命定的

their daily life; thus, their meetings were not living. Only when we experience the Triune God as life and exercise to enjoy the Lord can our meetings be fresh and living.

The unique way to experience the Triune God as our life is to enjoy Him. We must spend time to enjoy Him. Our calling on the Lord and our enjoying Him please the Lord. Do not think that we need to do something for the Lord or offer something to Him. What we do for Him may not necessarily please Him, and what we offer to Him may not be acceptable to Him, but our enjoying the Lord pleases Him and is acceptable to Him (Psa. 116:12-13). Every mother is pleased when her children enjoy a meal that she has prepared for them. A mother's joy is not in receiving presents but in her children enjoying a meal that she has prepared.

We often make the mistake of coming to the Lord to do something for Him or to offer something to Him when we have not enjoyed Him. This is religious and does not please Him. As lovers of the Lord, we should not focus on doing things or on offering something; we should enjoy Him first. Every morning upon rising, we need to enjoy Him until our spirit is fanned into flame. As a result, we will be able to walk according to the spirit, to speak the Lord's words from our spirit, and to proclaim Him to people during the day. Furthermore, the Spirit will prevail in us, and we will be filled with the Spirit. Then in the evening we will be able to attend the meeting and to function in the meeting. This is the way for our meetings to be delivered from the forms of Christianity. Otherwise, regardless of how much we try to change our method, we will have a change in name only. It is not a matter of changing a method but of living Christ. We must live a life of enjoying the Triune God as our life. Then our meetings will become a fresh and rich testimony of our living as well as a declaration of our living.

We thank the Lord that He is the Spirit and the Word. Moreover, He has given us His name. Now we have the Spirit, the Bible, and the Lord's name. Our need is to spend some time to exercise our spirit and enjoy the Lord. We do not need to spend too much time. We only need to use ten minutes to contact and enjoy the Lord in the morning. It is best to also set aside a few minutes to enjoy the Lord during the day. This will affect our entire day, and it will also influence our meetings and our service. With such a living we will be equipped to practice the new way, the God-ordained

新路，就是传福音、作家聚会、在较大的聚会里尽功用。新路的实行，完全在乎我们经历三一神作我们的生命。我盼望弟兄姊妹都能接受本篇信息的话，从现在起操练作一个享受神的人。

李常受弟兄于主后一九八八年一月十七日讲于美国加州安那翰

way of preaching the gospel, having home meetings, and functioning in larger meetings. The practice of the new way depends on our experiencing the Triune God as our life. I hope that the saints will receive these words and exercise to be persons who enjoy God.

第四篇

挨门访问， 带人归主

读经：约翰福音十五章十六节，四至五节，马可福音十六章十五至十六节，马太福音二十八章十八至二十节，创世记三章七至九节，提摩太前书一章十五节，路加福音十九章五至六节，九至十节，约翰福音四章三至七节，路加福音九章一至四节，十章一至六节，使徒行传十六章十三至十五节上，罗马书十二章一节，八章四节，路加福音十章二节，使徒行传十三章五十二节，四章八节，三十一节，腓立比书一章二十七节，提摩太后书一章八节。

得救使人充满喜乐

实行新路的一个焦点，就是“挨门访问，带人归主”。挨门访问就是叩门带人或叩门救人。主耶稣在地上生活了三十三年半，末后三年半是祂正式作工的时候。在那三年半之中，祂说了许多话，也讲了不少的道。可是祂死而复活之后，与门徒临别时留下的话乃是：“去，使万民作我的门徒。”（太二八 19。）基督徒有一个特点，就是喜欢看见人得救。无论热心还是冷淡的，无论是高昂还是下沉的，只要你是一个基督徒，你一定喜欢看见人得救。一看见人得救，你就满了喜乐。

我传福音，见过大大小小的场面，也看过热闹、冷静的场面。第一次的大场面，是一九五八年在台北的三军球场时，聚会人数大概超过一万人。最近的一次大传福音，是去年我在台北时，专门对高、初中的学生传福音，会场内约有一万五千人；结束时的呼召，在场可能三分之二都站起来，表示愿意接受主。

CHAPTER FOUR

GOING DOOR-TO-DOOR TO VISIT PEOPLE AND LEAD THEM TO THE LORD

Scripture Reading: John 15:4-5, 16; Mark 16:15-16; Matt. 28:18-20; Gen. 3:7-9; 1 Tim. 1:15; Luke 19:5-6, 9-10; John 4:3-7; Luke 9:1-4; 10:1-6; Acts 16:13-15; Rom. 12:1; 8:4; Acts 13:52; 4:8, 31; Phil. 1:27; 2 Tim. 1:8

SALVATION CAUSING PEOPLE TO BE FILLED WITH JOY

The focus in our practice of the new way is to go door-to-door in order to visit people and lead them to the Lord. Going door-to-door is to visit people and lead them to salvation. The Lord Jesus lived on the earth for thirty-three and a half years, of which the last three and a half years were the period of His ministry. During this time He preached the word to many, and after He was resurrected from the dead, His parting word to His disciples was, “Go therefore and disciple all the nations” (Matt. 28:19). A common characteristic of Christians is that they love to see people receive salvation. You may be zealous, indifferent, uplifted, or depressed, but as long as you are a Christian, you are filled with joy when you see someone receive salvation.

I have preached the gospel in different situations: in large meetings and in small gatherings, in meetings that were filled with excitement and in meetings that were calm and quiet. The first time I preached the gospel in a large gathering was in a basketball stadium in Taipei in 1958 with over ten thousand in attendance. Last year in Taipei we preached the gospel specifically to high-school students, with approximately fifteen thousand in attendance. Probably two-thirds of the students stood up at the end as an expression of their desire to receive the Lord.

不论传福音的场面如何，有一个结果是相同的，就是人一得救，不只他自己喜乐，别人看见了也喜乐。得救的人里面都有一颗心，就是愿意福音能传出去。我们知道传福音好，传福音应该，但总是常常叹气，因为有很多的理由，很多的“可是”，影响我们不传福音。不过表面看有千万个理由，实际上只有一个理由—灵提不起来。灵一提起来，就不成问题；灵提不起来，什么都是问题。平常人推辞的理由是说，“我没有这个心情，我的心情构不上。”实在说来，基督徒传福音，还不是心情的问题，乃是灵里发不发烧的问题。

我传福音有六十多年的经历了。我初次传福音，是一个人下乡间去。那时我得救不到一年，还不满二十岁，就开始传福音了。我亲自提笔写了一篇福音单张，题目是“灵魂得救之妙法”。我觉得很好，也很有趣，就用一张浅粉红色的大纸印了很大的字，非常惹人注目。每逢主日，我就一个人下乡去。没有同伴相陪，但我心里实在火热。一早我就出发，走几小时的路，一遇见人就讲。那些乡下人看见我，觉得我很古怪，怎么逢人就东讲西讲？乍听之下，也不清楚我到底讲什么，只觉得我的话还有点道理，样子也不是太粗俗，所以还会听。

由于我的经历不够，也没有带领，不像你们今天很有福，有召会的带领，也会事前多有准备。那时我没有什么准备，也不知道带人相信后，怎样给他施浸、到哪里施浸、怎么换衣服等。我没有助手，也没有帮忙的；但是很稀奇，我去的时候走几小时的路，整天传福音下来很疲累，最后还要徒步返家，累得全身疲倦不堪；然而里面就是莫名其妙的非常喜乐。因此，你要真正作一个喜乐的基督徒，就要带人得救；你一不带人得救，喜乐就没有了。

传福音是主的派定和吩咐

圣经清楚启示，传福音这件事，乃是主的派定和吩咐。主派定我们去结果子；（约十五 16；）祂也吩咐我们去广传福音，使万民作祂的门徒。（太二八 18～20。）所以传福音这件事不是我们主动发起的，乃是主所派定和吩咐我们的。

Regardless of the occasion, a person who is saved rejoices, and those who witness his salvation also rejoice. Every believer has the desire to preach the gospel. We know that preaching the gospel is good and right, but we often have many reasons that discourage us from preaching the gospel. In truth, however, there is only one reason—our spirit is low. When our spirit is uplifted, we do not have problems, but when our spirit is low, everything poses a problem. A common excuse for not preaching the gospel is, “I am not in the mood,” or “I do not have a heart to preach the gospel.” Preaching the gospel, however, is not a matter of being in the mood or of having a heart; it is a matter of whether or not we are burning in spirit.

I have over sixty years of experience in preaching the gospel. The first time that I preached the gospel, I went by myself to the villages. I had been saved for less than a year and was not quite twenty years old, but I began preaching the gospel. I wrote a gospel tract entitled The Wonderful Way for Souls to Be Saved and printed the title in big characters on pink paper. It was very attractive. I went by myself every Lord's Day to the villages. Although I did not have any companions, my heart was burning within me. I would leave early in the morning and walk for several hours, speaking the gospel to whomever I met. The villagers thought that I was strange and wondered why I spoke to everyone. At first they could not understand what I was saying, but they listened attentively because they felt that what I spoke was reasonable and that I was educated.

I did not have enough experience at that time, nor was there anyone who could teach me. Today we are blessed because we are being taught how to prepare for the gospel. At that time I did not know how to prepare for the gospel. Furthermore, after leading people to salvation, I did not know how to baptize them or where to baptize them. I did not have anyone to assist me. Although I walked several hours to the nearby villages, preached the gospel for the whole day, and was exhausted by the time I walked back home, there was an unspeakable joy in me. Hence, if we desire to be rejoicing Christians, we need to lead people to salvation. Once we stop leading people to salvation, our joy disappears.

BEING APPOINTED AND COMMANDED TO PREACH THE GOSPEL

The Bible reveals that the Lord has appointed and commanded us to preach the gospel. The Lord appointed us to bear fruit (John 15:16), and He commanded us to proclaim the gospel and to disciple all the nations (Matt. 28:18-20). Therefore, preaching the gospel is not of our own initiation; it is the Lord's commission to us.

关于主的派定和吩咐，四卷福音书都有主的吩咐，其中最特别的一卷是约翰福音。我盼望你们对此都能有很深刻的印象。主说，祂是葡萄树，我们是祂生长的枝子。（十五5。）葡萄树的枝子很特别。我年幼时住家门口就是个葡萄园，所以看得很多。葡萄树的花没有什么可看的，并且人不注意也看不出花来。因此，葡萄树的枝子既不是为着产生木材，像高大的松树、柏树、杉树等，也不是为着开出美丽的花给人欣赏，像桃花、杏花、樱花等；葡萄树的枝子只为着一件事，就是结果子。主耶稣在约翰十五章说到这事的时候，就是重在结果子。

我们是葡萄树的枝子，为着结果子

主又说，“你们要住在我里面，我也住在你们里面。”（4。）住在主里面，意思就是枝子留在树上。枝子留在树上，就让树里面的汁浆，其中所包括生命、性情里一切的丰富，全都供应到枝子里面。这样一供应，枝子就能长大；一长大就会有流露、有表显，这个表显就是结出累累下垂的果子。严格的说，“累累下垂”乃是形容葡萄树的枝子所结的果子；因为桃树或苹果树的枝子，都不能结出累累下垂的果子，只有一种树的枝子所结的果子是累累下垂的，就是葡萄树。如果葡萄树的枝子每枝只结一颗葡萄，只有一颗葡萄挂着，那就很难看。再者，葡萄树的每一枝子至少都有好几串，而一棵葡萄树又有许多枝子。所以当葡萄树被架起来时，极目望去全都是累累下垂的葡萄串。这给我们看见，葡萄树的枝子不为着别的目的，乃是为着结果子。

今天我们都得自问：身为得救的人，我们和主的关系是什么？我们都得说，我们和主的关系，既不是朋友，也不是师徒；我们和主的关系，乃是枝子和树的关系；祂是葡萄树，我们是枝子。既然我们是葡萄树的枝子，我们该作什么？是为着展览或作材料么？葡萄树的枝子不要说作木材，连作燃料都不好，因为很难烧起来。所以，一旦枝子没有用，大多就是丢弃。难怪主耶稣说，枝子若不结果子，就要剪去。（2。）今天你我都是枝子，我们所要负的责任就是结果子。

The four Gospels, particularly the Gospel of John, contain a charge from the Lord concerning the gospel. We need to be impressed deeply with this matter. The Lord says that He is the vine and that we are His branches (15:5). The branches of the vine are special. When I was young, there was a vineyard in the courtyard of our house. Vines do not have pretty flowers; a person must look closely in order to notice the flowers. Hence, they are not like peach, apricot, or apple trees. Furthermore, unlike pine trees, cypresses, and firs, vines are not for producing wood. The branches of the vine have just one purpose—bearing fruit. When the Lord Jesus spoke concerning the vine in John 15, His emphasis was on fruit-bearing.

Being Branches of the Vine for Fruit-bearing

In verse 4 the Lord said, “Abide in Me and I in you.” In order for us to abide in the Lord, we should be like branches that remain in the vine. Such branches are supplied with sap, which includes the riches of the vine’s life and nature, in order to grow. The growth of the branches has an outflow, an expression, which is the bringing forth of clusters of grapes. Strictly speaking, the word cluster is used to describe how the grapes are borne by the branches of the vine. The branches of peach trees and apple trees do not bear clusters of fruit; only vines have branches that bear fruit in clusters. A vine tree would not look nice if each branch bore only one grape. Every branch of a vine has at least a few clusters of fruit, and every vine tree has many branches. Therefore, when we look at vine trees that are growing on trellises, we notice clusters of grapes. This shows that bearing fruit is the purpose of the branches of the vine.

Our relationship with the Lord is not like the relationship between two friends, nor is it like the relationship between students and their teacher. Our relationship with the Lord is like the relationship between the branches and the vine tree. He is the vine, and we are the branches. Since we are branches, what is our purpose? The branches of the vine are not suitable to be used as wood. They cannot be used even for fuel because they are hard to burn. When the branches of the vine become useless, they are thrown away. Hence, it is not a wonder that every branch that does not bear fruit will be taken away (v. 2). We are branches, and our responsibility is to bear fruit.

“结果子”意思就是领人归主

提起“结果子”的真理，基督徒分为两大派。有的人说，约翰十五章的果子，是指道德上的美德，诸如忍耐、谦卑、孝敬等；所以活出这些美德就是结果子。我年轻时也有点赞同这种说法。另一种说法是，我们既是一个得救的人，是主这葡萄树的枝子，就要结出葡萄来，也就是要带人得救。

今天很多人倾向第一种说法，因为人读经、解经都是偏向自己。你是什么样的人，就读出什么样的圣经。同样一本圣经，甚至是同样的版本，可是你读出来是一个样子，我读出来又是另一个样子。其次，同样一本圣经，甚至同一章圣经、同一节圣经，解说也各有不同。姊妹有一种解说，弟兄有另一种解说；丈夫讲的是为丈夫，妻子讲的就是为妻子。因这缘故，许多人读来读去就说，约翰十五章的果子，乃是指品格上一切的美德。所以如此，就是由于这样的说法对人很便当。人不用挣扎着外出，只要在家里就可以了；并且不必那么劳苦，乃是睡觉也可以，坐着也可以，躺着也可以，懒惰也可以。我虽然懒惰，但是很谦卑，是“懒惰谦卑”；我很忍耐，你骂我也不还口，也不生气。所以我满身都是果子，累累下垂。这样的果子很容易结，也很便当。如果结果是去带人得救，恐怕我们都会被暴露出来。

我请你们扪心自问：“主，我得救了，我带几个人得救？”你不必告诉我，也不必告诉别人，乃要告诉你自己。好些人得救超过十年，如果问你们有谁是带两个人得救的，一百人中不一定找得到十个。有时东问西问，不如问一句：从得救到今天，有谁还没有带人得救？我想绝大部分的人都得承认，他是其中之一。

最近安那翰召会有一位长老作见证，他在主的恢复里作了二十年长老，这期间竟没有带任何一个人得救。不要说你信不来，连我听了都咋舌，无法相信。在我们中间的一个长老，并且和我在同一个地方召会作长老，竟然二十年没带一个人得救。你们听了感觉如何？还有一位得救多年的弟兄，也很为主热心传福音，但是最多就是带人和他一同祷告，总没有带人得救。我相信这就是我们从前的光景。

Bearing Fruit Meaning to Lead People to the Lord

Among Christians there are two main understandings of bearing fruit. One group of Christians says that fruit in John 15 denotes moral virtues, such as patience, humility, and honoring one's parents. Thus, to bear fruit is to live out these virtues. I agreed with this understanding when I was a young believer. Another group says that believers are branches of the Lord, who is the vine. Therefore, to bear fruit is to lead people to salvation.

Most people lean toward the first understanding, because of the tendency to explain the Bible according to one's situation. The kind of person that we are determines the way that we understand the Bible. Even if two people were to read the same version of the Bible, they would understand it in different ways. Sisters tend to have one explanation, and brothers tend to have a different explanation. Believers tend to say that fruit-bearing denotes the virtues of our character. Such an explanation is for our convenience. This understanding means that we do not need to struggle to go forth, nor do we need to labor; instead, we can stay at home and be lazy. Such a believer may claim that he is humble and full of endurance. He may not revile when he is reviled, and he may not get angry. Therefore, he has clusters of fruit all over him. It is easy and convenient to bear this kind of fruit. If fruit-bearing is to lead people to salvation, we would all be exposed.

We need to examine our conscience before the Lord. We need to ask ourselves, “How many people have I led to salvation?” Many people have been saved for more than ten years, but they have not yet led two people to salvation. Most of us would have to confess that we have not led even one person to salvation.

An elder recently testified that he has served as an elder in the Lord's recovery for twenty years, but he has not led one person to salvation. It is hard to believe that an elder who is among us has not brought one person to the Lord in twenty years. Another brother has been saved for many years and preaches the gospel zealously, but he has not been able to lead others to be baptized. I believe that this has been our situation.

这样的情形就是指明，主在这里设立了葡萄园，也有好多的葡萄枝子，但是竟没有多少颗葡萄。有的枝子单单挂着一颗葡萄，有的枝子连一颗也没有，就是光秃秃的伸向天空。我们的光景就是像这样。一九七四年我们搬到安那翰，那时从各处很快的就聚集了一千人，分布在七、八处召会，但还不是新得救的人。十年后我就注意到，我们不能再容忍不结出果子的光景。我观察这一带的情形，召会的数字还是七、八个，但人数却不够一千了。不但这里，远东也是同样的情形。那时我们才好像醒悟过来，知道不对，因为大家都不结果子，只顾着聚会。结果我们成了老聚会行家，也是聚会“包办”。就这么一班人，从岁首到年终，五十二周，周周聚会，每周最少四次，聚得很热心。但是一眼望去，没有结什么果子。所以到了一九八四年十月，我就知道这样下去绝对不行。于是我回头查读圣经，要看圣经到底怎么说到这件事，要明白为什么我们不结果子。

“前去”结果是我们的定命

我们若深入再读约翰十五章，就会看出这里所说的果子，绝不是指信徒生活中的美德说的，因为主耶稣在十六节清楚的说，“我…要你们前去，并要你们结果子。”“前去”一辞，国语和合本译为“去”，按希腊文应该加个“前”字。既是“前去”，就表明有一个地理上的距离。结生活中美德的果子不必前去，留下来也可以，躺下来也可以，并且躺得越好就越温柔，结的果子也越美丽。甚至后退都可以；大家都抢先，我退让；越退让我越有谦卑，也越有美德。所以，如果只是去结果子，那可以解释为结生活中美德的果子；但主耶稣乃是说，“我…要你们前去，并要你们结果子，且要你们的果子常存。”这就给我们看出，这里所说我们是葡萄树的枝子，该结出葡萄，乃是指带人得救说的。这指明传福音不仅是外面的传扬、外面的讲解，更是生命流露的结果。再者，带人得救不是要人来就你，乃是你“前去”就人，就人就是救人；你不前去就人，就不能救人。所以主耶稣才说到要前去结果子。结果是我们的天命，也是我们的定命，因为我们是枝子。葡萄树的枝子，铁定就该结果子；而要结果子，我们就必须前去。

Such a situation indicates that although the Lord has planted a vineyard here with numerous branches, there are few grapes. Some branches have only one grape, and some branches are bare; they do not have even one grape. This is our condition. We moved to Anaheim in 1974. At that time about one thousand saints from different places formed seven local churches in this area. However, there were not many new believers among us. After ten years I began to notice our barrenness and felt that this situation could not be tolerated. The churches have remained, but the number of saints had decreased to under a thousand. This was also the situation in the Far East. Then I woke up and realized that something is wrong; instead of bearing fruit, we are caring only for the meetings. As a result, we have become experts and professionals concerning going to meetings. Every year we meet zealously at least four times per week, but we do not bear fruit. In October of 1984 I realized that we can no longer take this way. Hence, I went back to the Bible to find out what the Bible says about fruit-bearing and to understand why we were not bearing fruit.

Our Destiny Being to Go Forth and Bear Fruit

If we take a deeper look at John 15, we will see that fruit-bearing does not denote the virtues in the believers' living, because in verse 16 the Lord Jesus said, "I set you that you should go forth and bear fruit." Some versions of the New Testament translate go forth as "go," but according to the Greek text, the proper translation is "go forth." Go forth implies a geographical distance. To bear the fruit of virtues in our living does not require us to go forth. We can stay at home and be meek. If everyone is trying to push forward, but I yield and withdraw, I am being humble and expressing more virtues. If it is merely a matter of bearing fruit, it can be explained as bearing the fruit of virtues in our living. However, the Lord Jesus said, "I set you that you should go forth and bear fruit and that your fruit should remain." This refers to the need of the branches in the vine to bear grapes, that is, our need to lead people to be saved. Preaching the gospel is not merely to proclaim and explain the truth; rather, preaching the gospel is the issue of the outflow of life. Furthermore, we do not ask people to come to us; rather, we need to go forth, to approach them. Approaching people is for saving them; without our going forth to people, we cannot save them. This was why the Lord Jesus said that we need to go forth and bear fruit. Bearing fruit is a divine mandate, and it is our destiny because we are branches. Branches in the vine must bear fruit. In order to bear fruit, we must go forth.

前去传福音 是主赋与我们的使命

主在马可十六章十五节吩咐门徒：“你们往普天下去，向一切受造之物传扬福音。”还不仅向万民，更是向一切受造之物。主的意思是：福音应该传遍；不仅人要听见福音，凡是受造之物都该听见福音。我们传福音该传到这个地步。几十年前我就告诉人，你应该天天传福音；如果找不到人传，就向猫或狗讲。那时我还没有把握，因为我没读出马可十六章所说，向一切受造之物传扬福音是什么意思。现在我很有把握的说，你若能对猫或狗传福音，必定也能向人传福音。就是找不到猫或狗，你的家里还有桌、椅、柜子，你也可以对着它们讲。比方你被福音的火烧着，一肚子的福音想要倒出来，但是一时找不到人，只看见一棵松树，你可以到松树跟前把福音倒出来。我没有对松树传讲过，不过向大海讲了不少。那时我在别人跟前说话不容易，所以就在大海跟前学习传福音，操练说话的声音和姿势。我相信你若对受造之物讲过福音，你一定也愿意对人传福音，带人信而受浸，使他得救。

在马太二十八章十八至十九节，主对门徒说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”主既派定、吩咐我们前去，我们就必须顺服。但是我们怎么去？主在这里的话指明，我们乃是带着主的权柄去，使万民作祂的门徒。这指明要使万民作主的门徒，就需要一个权柄，使他们能一个一个浸入父、子、灵的名里，也就是浸到三一神里面。这个命令太清楚了，也非常的严肃，并且今天我们就应该接受。

论到我们的定命，我们是葡萄树的枝子，命定就是要前去结果子。论到主的使命，祂要我们去对万民传福音，使万民都作祂的门徒，把他们浸到父、子、灵的名里；如果我们找不到人，也要向一切受造之物传扬福音。所以除非我们不是基督徒，我们没有得救，那没有话说。我们既是得救的人，就都不能在这件事情上“辞职”。我们要知道，有一天我们都要见主，那时怎么向祂交代？一面，这件事实在是在我们基督徒生活中必须要作的事，我们无可推

Going Forth to Preach the Gospel Being the Lord's Commission to Us

In Mark 16:15 the Lord charged the disciples to “go into all the world and proclaim the gospel to all the creation.” This verse says to preach the gospel to all the creation, not only to all people. The Lord seemed to be saying, “The gospel should be proclaimed everywhere. Not only human beings need to hear the gospel; all creation needs to hear the gospel.” This is how we should preach the gospel. Many years ago I used to say that we should preach the gospel every day and that if we cannot find a human being, we should preach to the cats and dogs. I was not confident when I said this, because I did not yet understand the Lord's word in Mark 16. However, I now have the confidence to say that if we can preach the gospel to cats and dogs, we can surely preach the gospel to human beings. If we cannot find any cats or dogs, we can preach the gospel to the furniture in our home. I have never preached the gospel to a pine tree, but I have often preached to the ocean. I learned to preach the gospel by speaking to the ocean, because in my early days of serving the Lord I had a hard time speaking in front of people. If we would preach the gospel to creation, we will surely have a desire to preach the gospel to people in order to lead them to be baptized so that they may be saved.

In Matthew 28:18-19 the Lord said to the disciples, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The Lord has commissioned us to go forth; hence, we must obey. The Lord's word here indicates that we should go and disciple the nations with His authority. In order to disciple the nations, we need authority so that they can be baptized into the name of the Father, the Son, and the Spirit, that is, into the Triune God. We must accept this clear and solemn charge.

As branches of the vine, our destiny is to go forth and bear fruit. As far as the Lord is concerned, He has commissioned us to proclaim the gospel to the nations, to disciple them and to baptize them into the name of the Father, the Son, and the Spirit. If we cannot find any human beings, we should proclaim the gospel to creation. Of course, if we were not Christians, if we were not saved, we would not be held accountable to the Lord for not preaching the gospel. However, since we are saved, we cannot resign from preaching the gospel. One day we will meet the Lord and give Him an explanation. On the one hand, preaching the gospel is something

谈; 另一面, 我们也都喜欢这件事, 因为很叫我们得着喜乐。但是很可惜, 我们个个却忽略了这件事。我盼望经过这一次交通, 我们都能铭记在心, 不再忽略。

主的作法

对于传福音, 圣经也启示了主的作法。今天基督教在地上已经将近两千年了, 也经过世界各国。这一切的经过, 都使基督教受了影响。今天基督教的团体很多, 也有各种传福音的方法。我从年幼就在基督教里, 看见很多方法。以后我离开中国大陆, 到了海外, 就听见从前没有听过的新方法: 打篮球传福音。他们派人打一场篮球给人观赏, 向人传福音。对此我不批评, 因为这总归是一个传福音的方法。但圣经在这事上并不轻忽, 仍然启示了一定的方法, 就是主的作法。主既派定我们, 吩咐我们, 祂也必定有祂的办法, 不需要我们再另外思想、研究。可惜今天的基督教更改了圣经里好多的事, 连传福音的方法也不例外。

神来就近人

关于传福音这个命令, 到底主怎么作法, 我研究了几十年。这一次我重新注意, 就发现一个新的亮光, 是我从前没有看见的。圣经清楚记载, 人一堕落, 神立刻就来访问人。亚当和夏娃两个人刚堕落, 用叶子编作裙子, 遮盖他们的羞耻, 也就是遮盖他们的罪恶, 那时神来到他们所在的地方, 在那里行走, 呼唤亚当说, “你在哪里?” 这是神在宇宙中第一次传福音—乃是祂来到罪人的地方, 不是罪人到祂那里去。神当然需要罪人就近祂, 不过首先祂必须来就近罪人, 而后罪人才能去就近祂。

借着成为肉体来到人中间

过了四千年, 这位神, 就是亲自访问堕落之亚当的神, 不只来访问人类, 并且进到人类的里面, 穿上人的身体, 成了一个人, 住在人类中间三十三年半。祂来作什么? 圣经清楚的说, “基督耶稣降世, 为要拯救罪人。” (提前一 15。)主耶稣自己也说, “人子来, 是要寻找拯救丧失的人。” (路十九 10。)祂来第一步是寻找丧失的人, 第二步是拯救他们。所有不得救的人都是失

that we must do in our Christian life; we do not have any excuses. On the other hand, we love to preach the gospel because it gives us joy. I hope that after this fellowship we will not neglect preaching the gospel.

THE LORD'S WAY

The Bible reveals the Lord's way to preach the gospel. Christianity has been on the earth for two thousand years and has been brought to every country in the world. There are now numerous Christian groups and many different ways to preach the gospel. I was brought into Christianity when I was a young boy, and I saw many ways of gospel preaching. After I left mainland China and moved overseas, I heard that a certain Christian group would preach the gospel to people by playing a game of basketball for them. I will not criticize this, because it is a method of gospel preaching. However, the Bible is not silent concerning how we should preach the gospel. The Bible reveals that there is a definite way to preach the gospel, which was the Lord's practice. Since the Lord appointed and commanded us to preach the gospel, He must have a way. He does not require us to discover a way to preach the gospel. Regrettably, Christianity has changed numerous things in the Bible, including the way to preach the gospel.

God Approaching Man

For decades I have been studying the Lord's way to preach the gospel. While reconsidering this matter, I discovered new light that I had not seen previously. Immediately after man's fall, God came to visit man. After Adam and Eve fell, they sewed fig leaves together to cover their shame, their sin (Gen. 3:7). Then God came to them and called Adam, saying, "Where are you?" (v. 9). The first time that the gospel was preached in the universe, God came to where the sinner was; the sinner did not go to where God was. Of course, God needs sinners to approach Him, but He first approaches a sinner so that the sinner can approach Him.

Coming among Men through Incarnation

Four thousand years later the God who personally visited fallen Adam not only visited mankind but even entered into humanity by putting on the flesh and becoming a man in order to dwell among men for thirty-three and a half years (John 1:1, 14). The Bible says, "Christ Jesus came into the world to save sinners" (1 Tim. 1:15), and "the Son of Man has come to seek and to save that which is lost" (Luke 19:10). The first step in His coming is to seek those who are lost, and the second

丧的，所以主来到他们那里，寻找、拯救他们。好像一个羊群，大部分的羊都丧失、迷路了；这位牧人就亲自来到羊所在的地方，羊乱跑的地方，去寻找这些失迷的羊，为要把它们带回来。

借着前去向人传福音拯救人

等到主耶稣年龄满了三十岁，够资格尽职的时候，祂就出来作工。祂所作的首要一件事，就是传福音。祂传福音，不是请人去到祂那里，乃是祂来到人这里。祂是一次又一次的“去”。路加十九章和约翰四章，乃是圣经里两个明显的例证。路加十九章告诉我们，主耶稣经过耶利哥城，撒该听见了，就跑出来要看祂。由于他是矮子，并且人又多，看不见耶稣，于是爬到桑树上看。主耶稣到了那里，一眼就看见他，并且马上对他说，“今天我必须住在你家里。”（5。）主不是见见面就可以了，还要到他家里去，登门访问。另有一次，在约翰四章，主耶稣从犹太往加利利去，必须经过撒玛利亚；不仅如此，祂还特地到叙加的雅各井那里，等候一个不道德的女人来打水。就是借着这个机会，主耶稣把福音传给她。这给我们看见，主不是请人来听福音，乃是到人那里去对人传福音。

差遣门徒作祂所作的事

主耶稣不仅自己这样作，也要门徒照样作。到了一个时候，祂先差遣十二个门徒，每两个一对出去，（太十1~4，可六7，）而后差遣七十个人，也是每两个一对出去。（路十1。）祂差遣时清楚的说，“我差遣你们去，如同羊羔在狼中间。”（3。）又说，“无论进那一家，先要说，愿这一家平安。那里若有平安之子，你们的平安就必临到那家；不然，平安就归与你们了。”（5~6。）这意思是说，主差遣门徒出去，如同羊进到狼群中间；不过，他们去一家一家送平安，慢慢就会从其中找出平安之子。门徒是绵羊，进到狼群里；而在狼群中间，还有平安之子。有的人叩了三个门，人或者甩门拒绝，或者执意不听，或者恶言相向。叩到第四个门，就是平安之子的家，一得就是三个人。这似乎很希奇，却是我们实在的经历。

step is to save them. Every unbeliever is lost, and the Lord wants to come to where they are to seek and save them. This may be likened to a shepherd seeking the sheep that have strayed off and bringing them back to the flock.

Saving People by Going Forth and Preaching the Gospel to Them

The Lord Jesus was qualified to carry out His ministry when He was thirty years old; hence, He went forth to work. The main thing that He did was to proclaim the gospel by going to people instead of asking them to come to Him. He went time after time. Luke 19 and John 4 are two examples of the Lord going forth to preach the gospel. In Luke 19 the Lord Jesus was passing through Jericho, and Zaccheus wanted to see Him. Due to his small stature, Zaccheus climbed up in a sycamore tree, and when the Lord Jesus noticed Zaccheus, He said to him, “Today I must stay in your house” (v. 5). The Lord did not consider it enough to see Zaccheus; He wanted to visit Zaccheus in his house. In John 4 the Lord Jesus had to pass through Samaria and went to Sychar, where He waited by Jacob’s well for an immoral woman to come draw water from the well. The Lord Jesus used this opportunity to preach the gospel to her. This shows that the Lord’s way was not to invite people to come and listen to the gospel but to go to where people were and preach the gospel to them.

The Disciples Doing What the Lord Did

The Lord Jesus was not the only one with this practice; He also asked the disciples to do the same. He first sent out twelve disciples to go two by two (Matt. 10:1-4; Mark 6:7), and He also sent out seventy disciples two by two (Luke 10:1). When He sent them, He said, “Go; behold, I send you as lambs in the midst of wolves...Into whatever house you enter, first say, Peace to this house. And if a son of peace is there, your peace shall rest upon it; but if not, it shall return upon you” (vv. 3, 5-6). The Lord sent the disciples as lambs in the midst of wolves, and as they went from house to house, they would eventually find the sons of peace. The disciples were sheep in the midst of wolves, but there were sons of peace among the wolves. When we go to knock on doors, people may slam the door in rejection or speak evilly of us. But one of the houses we visit will be the home of sons of peace, and we may gain three persons there. This may seem unbelievable, but it is our experience.

使徒行传的榜样

四福音清楚证明，主耶稣传福音的方法，乃是借着去访问人。到了使徒行传，我们看见使徒们也是这样实行。以保罗为例，他不是像今天的作法，到了一个地方，先设堂开会，然后请大家来听道。他到任何地方都没有开过堂，也没有设立什么会。他到了腓立比，听说城外有一条河，在河边有个祷告的地方。他知道，祷告的人一定是寻求神的人，所以他就去访问人。设堂开会是很麻烦的事，要作好多准备工作，然后把人请来，劳师动众。但是到河边找人，就像今天出外叩门，非常的便当。如果今天你刚到一个新地方，第二天就可以出去叩门，给人施浸。这是保罗给我们留下的榜样。

今天的实行与见证

有一位作长老的弟兄，到台北受训，学习出外叩访，结果叩出了味道，也就是“上了瘾”。每天一到黄昏，他就盼望赶快天黑，好能出外叩访，给人施浸。他还打算不作长老，要去台北长住。他喜欢台北，因为别的地方叩门并不容易。在台北有时一叩就是两个受浸，再叩又是三个。有的人甚至一晚就能叩得二十人受浸。当然，他们也会碰到吹冷风的、骂人的、吐沫的、甩门的…各种情形都有。但是主没有说，祂差遣我们去是到君子中间；乃是说，祂差遣我们是到狼群中间。这一点主已经预先告诉了我们，所以我们不该在意。

很可惜，基督教不是实行去把平安之子找出来。从前我们犯了同样的大错误：传福音自己不去，反而请人来。我们盖了一个又一个会所，不够大就盖更大的。盖好了，就请有口才、有负担、能讲的人站讲台，然后去请人来听。我们花极大的力量请客，在报纸上登广告、到处分发单张请帖。那时台湾汽车还不太多，我们是雇三轮车带人来听福音；以后汽车很普及，就雇车邀人来。如果有人肯来，好像是赏我们大光，给我们一个大面子。有时我们还举办爱筵，邀请上百人来，结果也不一定来十个；就是来了十个，也不一定受浸两个。

THE EXAMPLE IN ACTS

In the four Gospels the Lord Jesus preached the gospel by going to visit people. In Acts the apostles had the same practice. Paul did not practice what most preachers do today. He did not go to a locality and build a place for holding church meetings and then invite people to come and listen to his sermons. In Philippi he went to a place of prayer outside the gate by the river in order to visit the seekers of God who had gathered to pray (16:13). Building a place for meetings and inviting people to hear the gospel is troublesome, requires a great deal of preparation, and involves a large number of people. In contrast, it was very convenient for Paul to find people by the river. This can be compared to our going out to knock on doors. If we move to a new place, we can go out the next day to knock on doors and baptize people. This is the example that Paul left for us.

TESTIMONIES

An elder in a church went to the training in Taipei and learned how to go door-knocking, and he became “addicted.” Now he eagerly waits for the evening so that he can go out to knock on doors and baptize people. He has even considered moving to Taipei because it is easier to knock on doors there. Sometimes after knocking on one door, you can baptize two people, and after knocking on another door, you can baptize three more people. Some saints were able to baptize twenty people in one night. The saints have also encountered negative situations, such as being rejected, reviled, and spurned and having the door slammed in their face. However, the Lord did not say that He sent the disciples out in the midst of gentlemen; He sends us into the midst of wolves (Luke 10:3). Hence, we should not be bothered, because the Lord has warned us beforehand.

Christianity does not seek out the sons of peace. Formerly, we made this same serious mistake: we asked people to come to us for the gospel; we did not go to them. We built large meeting halls, invited someone who was eloquent, burdened, and competent to speak the gospel, and invited people to come and listen. We exerted much effort to invite guests by putting advertisements in newspapers and distributing tracts and invitations everywhere. In the early days there were not many cars in Taiwan, so we would hire pedicabs to bring people to the gospel meeting. When cars became popular, we hired taxis to bring people to the meeting. Those who were willing to come seemed to be doing us a great honor. Sometimes we also prepared a love feast and invited over a hundred people, but only ten would show up, and perhaps one or two would be baptized.

我们在台湾刚开工，就要大家请客，弟兄姊妹尽所能的带人来，有时一来就是六、七百人，末了也能浸一、二百人。最多有一次，我们浸了七百多人。可是这些受浸的人当中，一百个能留下来五个就很好了。换句话说，我们生的孩子很多，一个接一个的生，生了一大堆，但是末了接二连三又都夭折了。这就是我们的光景。这个错误在哪里？在于圣经的路是“我们去”，我们的路却是“请人来”。两相比较，我们请人来很难，到人那里去却很容易；我们的经历的确能印证这一点。

现在美国这里有所谓的“外卖”（food to go），就是餐厅接受顾客电话订购，然后把餐点送到顾客家里。从前我去过一个地方，医院不多。有的人就骑个车子，前面挂着“到府打针”的招牌，意思就是告诉人，如果你需要打针，不用去找护士，也不用去找医生，他可以到你家来，替你服务。我从这个方法学了功课，问自己为什么不实行到府传福音？以后我就发现，传福音的正路，乃是到人家里去。主耶稣在约翰四章告诉我们，“庄稼已经发白，可以收割了。”（35下。）庄稼是需要我们去收割的。在马太九章主又说，“庄稼固多，工人却少。”（37。）现在满地都是等着收割的庄稼，我们却一直在那里撒请帖，要庄稼自己来，结果他们一个也不来；我们所该作的，乃是去收割。

我报给你们一个大喜信息。从一九八六年下半年至八七年底，一共有三期的全时间训练。训练学员都要出去叩门访问，并且的确是“挨家挨户”的叩访。总共叩了约七十五万户的门，浸了四万人。从这里我们得了经验，知道叩门是很灵光、很有果效的。另一面我们也学了功课，就是不要一次叩得太多人受浸，因为照顾不来。就好像孩子生了很多，却养育不来，结果是自找麻烦。当然，这四万人不能说个个都没有得救，我相信得救的多，不清楚救恩的不多。也许有的人后来逐渐失去联络，没人管了，也不聚会；但我相信他不会忘记，他受浸时呼求过主名，他仍是主的一个信徒。总之，人一得救，就是得救了。

When we began the work in Taiwan, we told the saints to bring people to the gospel meetings. Sometimes six or seven hundred people were brought to the meetings, and up to two hundred would be baptized. We were even able to baptize over seven hundred people in one meeting. We brought forth many children, but in the end they “died” prematurely. Our mistake was that we were asking people to come to us, but the Bible says that we must go. It is difficult to invite people to come, but it is very easy to go to people where they are. This is confirmed by our experience.

In America there are restaurants that take orders by phone and then deliver the food to the customers. I was once in a place that had few hospitals. People there did not need to find a nurse or a doctor if they needed an injection. There was a person who rode a bicycle with the sign Injections in Your Home; he was willing to go to a home to take care of people. Based on this example, I would ask, “Should we not be willing to go to people’s homes to preach the gospel?” I have discovered that the proper way to preach the gospel is to go to people’s homes. John 4:35 says that the fields “are already white for harvest,” and Matthew 9:37 says, “The harvest is great, but the workers few.” There is harvest everywhere that is ready to be reaped, but we are still distributing invitations that ask the harvest to come to us. Eventually, no one will come. We need to go and reap the harvest.

I have good news to announce to you. From the second half of 1986 to the end of 1987, we held three terms of full-time training in Taipei. The trainees were required to go out door-knocking and to visit people, and they went “from house to house” (Acts 5:42). They knocked on approximately seven hundred fifty thousand doors and baptized forty thousand people. Through this we gained experience and learned that door-knocking works and is very effective. We have also learned that we should not baptize too many people in one evening, because we cannot take care of them. This can be compared to giving birth to too many children and not being able to give them proper care. I believe that only a few of those whom we baptized are not clear about their salvation. Without proper care some might lose contact with us after a few years, and they will stop meeting. However, they will not forget that they called on the Lord’s name, were baptized, and are believers in the Lord. Once a person is saved, he is saved eternally.

传福音是信徒 日常属灵生活的一项

我们已经看见，圣经所启示传福音的正路，乃是去访问人。现在的问题在于，我们愿不愿意前去。首先我们要考量：自己是不是一个得救的人？是不是一个属乎主的人？是不是一个爱主的人？主来的时候我们要不要见祂？这些问题的答案既然都是肯定的，那么当我们见主时，对于祂所托付传福音的这件大事，我们就必须有所交代。但是我们怎么交待？

因这缘故，我们必须在主面前有一个新起头，要过一个极正常的生活。不要盼望像从前一样，虽然知道应该作，但里面总是没有劲，灵提不起来，需要有恩赐的人来充充气，挑旺一下。现在不需要打气，只要呼吸就够了。请别人打气，不久气就消了；但你自己呼吸，实在很容易。这就是说，你不要盼望我来带个复兴会，我没有这个负担。你需要过正常的生活。好比一个人，要身体健康，不是今天多吃一点鸡肉、牛肉，加上三颗维他命，立刻就能强壮起来；身体健康的路，在于过正常、规律的生活。对于基督徒，传福音乃是属灵生活正常的一项，不是特别的行动。

传福音必须是规律的举动

要过正常的属灵生活，你必须先在主面前说，“主，我愿意这样活着。我愿意传福音。”按着现今世界的制度，没有人一周七天都在工作；美国甚至一周只上五天班。你既愿意传福音，总要把自己献给主，每周定规分别一段时间出外叩门。不必作太多，乃要细水长流。再者，你每逢出去，一定要在主面前有好的对付。严格说起来，你不该等到要出去时才有对付，乃该天天就在主面前和主有交通，受主的对付。当你要出去时，必须更加对付。如果没有对付好，你祷告不够多，没有圣灵的充满，即使你能叩开人的家门，也不能叩开人的心门。有了好的对付，不仅人的家门会打开，人的心门也会敞开；并且你一说话，圣灵就的确与你同在。

PREACHING THE GOSPEL BEING AN ITEM IN THE BELIEVERS' DAILY SPIRITUAL LIFE

The proper way to preach the gospel as revealed in the Bible is to go and visit people. The question is whether we are willing to go. We need to ask ourselves whether we are saved, whether we belong to the Lord, whether we love Him, and whether we want to meet Him at His return. Since the answers to all these questions are affirmative, what will we tell the Lord at His return concerning His commission to us to preach the gospel?

Hence, we must have a new beginning to live a normal life before the Lord. We must not continue to live the way that we did in the past. At that time we knew that we needed to preach the gospel, but because we lacked enthusiasm and our spirit was low, we needed the gifted ones to stir us up. We no longer need to be stirred up; we only need to breathe. It is easier for us to breathe on our own than it is for us to be stirred up. Do not expect me to lead a revival meeting; I do not have such a burden. We need to live a normal life. A person cannot become strong and healthy in one day. The way to be healthy is to live a normal, regular life. Preaching the gospel is a normal item in the spiritual life of a Christian. It is not a special act.

NEEDING TO PREACH THE GOSPEL REGULARLY

In order to have a normal spiritual life, we must first tell the Lord that we desire to live by preaching the gospel. People do not work seven days a week. In the United States people work only five days a week. If we are willing to preach the gospel, we have to consecrate ourselves to the Lord and set aside a little time to knock on doors every week. We simply need to be persistent. Furthermore, we must deal with the Lord before we go out. Strictly speaking, we should not wait until we are about to go out before we deal with the Lord. We should fellowship with the Lord and let Him deal with us daily. Before going out we should have further dealings with the Lord. Without sufficient prayer and dealings, we will not be filled with the Holy Spirit, and as a result, people will not open their hearts to us. When we have proper dealings with the Lord, people will open their doors and their hearts to us. Moreover, the Holy Spirit will be one with our speaking.

我向你们担保，如果你肯这样实行每周出去叩门一次，一年可以得四个人，不仅带他们得救，还可以每周和他们有一次聚会。可能你一周之内就能带四个人受浸，可能这需要你花两个月的工夫。这时你不要自满自得，可以再多带几个人受浸。如主耶稣撒种的比喻所给我们看见的，那些人都接受了福音，但是有的人就是不灵。同样的，你得着了六、七个人，可能有两、三个人不可靠，总还能留下四个。无论如何，你肯照样实行，必定一年最少能得四个人。

成功的人都是按正常规律来作事。一个人求学，如果高兴时拚命读，不高兴时就不读，这样一曝十寒，永远得不着博士学位。书要读得好，必须有计划、有规律，每天都花相当的工夫读书；也不能读得太疲倦，读一读休息一下，或者作一点运动，这样才能得到学位。盼望我们都学习这样传福音。

我相信大家都爱主。但在结果子的事上，我们没有确定的带领，因为路不够清楚。我还记得头一次到菲律宾，就带领人一定要在主面前定规，这一年内要带几个人信主。大部分的人都承诺要带一个。如果每个人都照着实行，那个繁殖力也是不得了。结果不仅菲律宾，台湾、美国也是一样的情形，大家都站起来，在主面前立志，一年一定要带一个人得救。但结果没有一处召会在这件事上成功。后来我就察觉，这是因为虽然我这样带领人，却没有给他们一条确定实行的路。

传福音确定实行的步骤

一 成为复兴的人

实在说来，传福音的实行并不太难，因为这完全在于我们的生活。我愿意这样说，要实行传福音，首先需要我们是一个复兴的人。我们一定要复兴起来，否则我们的灵就不强。

二 过得胜的生活

复兴之后，我们还要过得胜的生活。有的人以为得胜真难，其实认真说来，过得胜的生活就是照着灵而行。你每天早晨一起来，什么事都不要想，先思想主，呼求祂的名，

I can say assuredly that if we would practice going out once a week to preach the gospel, we would gain four people a year; we would lead them to salvation and meet with them once a week. Whether we would lead four people to be baptized within one week or would need to spend two months in order to gain them, we should not become self-satisfied or conceited to think that we can lead several more people to be baptized. According to the parable of the sower, many people will hear the gospel, but it will not bear fruit in everyone. Hence, we may gain six or seven people, but two or three of them might not remain. Whatever the case may be, we will gain at least four people every year if we practice this fellowship.

Every successful person does things in a normal, regular manner. A student who studies only when he is happy will never be able to obtain a doctorate degree. In order to be a successful student, a person must have a plan and regularly spend a substantial amount of time to study. Instead of studying until he is exhausted, he should study a little and rest a little. I hope that we will learn to preach the gospel in this way.

We love the Lord, but we did not receive definite help concerning preaching the gospel. The first time I went to the Philippines, I helped the saints determine how many people they would bring to the Lord within a year. Most of the saints promised to bring one person. However, the situation in the Philippines, Taiwan, and the United States is the same: everyone makes a resolution to bring one person to the Lord every year, but in the end, not one church has had success in this matter. I later realized that although I led the saints to preach the gospel, I did not give them a definite way to practice.

DEFINITE STEPS FOR PREACHING THE GOSPEL

Being Revived

It is not difficult to preach the gospel, because it depends on our living. In order to preach the gospel, we first need to be revived; otherwise, our spirit will not be strong.

Living an Overcoming Life

After being revived, we need to live an overcoming life. Some people think that it is difficult to overcome. To live an overcoming life is to walk according to the spirit. When we get up every morning, we should first think of the Lord and call on His

然后利用十分钟读两节圣经，并且化作你的祷告。这一化作祷告，你就又有气、又有水、又有饼。你得着供应，早晨就有一个好的开头。然后整天你就照着灵而行，自然就能有得胜的生活。

我们若不是这样，不要说对外人无法得胜，在外面的事上无法得胜，就是在自己家里，对妻子、孩子也都无法得胜。在粗野的罪上，我们可能是得胜的；但是在日常生活里一些琐碎的事上，我们却天天失败。有时因为妻子说了一句不合式的话，我们就瞪起眼来；这样的瞪眼实在就是魔鬼！更甚者就是摔筷子、破口大骂，还生气到晚上都不吃饭。想想看，因着没有和主交通，不随从灵而行，不活在灵里，瞪眼睛、生气、摔筷子、不吃饭，对我们就都成了家常便饭。可是我们若和主有交通，照着灵而行，眼睛就瞪不起来了。你一活在灵中，主这位灵必定不许你去看别人的短处。祂会要你先看自己，先认识自己。

所以基督徒要过得胜的生活很简单。我作基督徒六十多年了，初期的时候我读一些书，把得胜讲成是很难的事，需要非常努力、迫切祷告、一再禁食等条件。等我自己再追求、亲身经历以后，回头来看，知道那些书的作者都是瞎眼的，是瞎子的瞎眼领路者，领人走瞎路。现在我能告诉你们，要得胜一点也不难，就看你要不要。比方你是久病不愈的人，现在有一帖药可以治病，你要不要？要就吃下去，病立刻会好。不要光研究那是什么东西；如果你知道了却不吃，就没有用；即使你不知道，只要一吃必定有效。

我在前面的信息里指出，重生、里面被圣灵充满、外面被圣灵浇灌，乃是“神奇的平常事”；得胜的生活也是一样，一点都不难，问题在于我们要不要。可能你会说，“我要，但是我不懂。等我懂了再接受。”实际上你不需要等，也不需要懂。撒该那一天也不知道耶稣是谁，只是听人说耶稣不错，他就起意要去看看。但是他看也是瞎看，仍然一点也不懂。如果他要关于主耶稣的真理都明白了再信耶稣，恐怕就完了。所以并不需要懂，只要接受。

name and then spend ten minutes to read two verses and pray over them. By praying over the verses, we will be supplied with spiritual air, water, and bread. This is a good way to begin our morning. We also need to walk according to the spirit during the day. This is the way to have an overcoming living.

Without a good beginning we will not be able to overcome in our homes when dealing with our spouse or children, nor will we be able to overcome in our dealings with those outside our home. We might overcome gross sins, but we will fail in the trivial matters of our daily living. A brother might give his wife a rude stare when she says something inappropriate. This kind of response is of the devil. Some might even throw their chopsticks, shout abusively, or refuse to eat dinner. When we lack fellowship with the Lord and do not walk according to the spirit or live in the spirit, being rude or getting angry becomes our living. But if we have fellowship with the Lord and walk according to the spirit, we will not be able to stare rudely. When we live in the spirit, the Lord will not permit us to look at others' shortcomings. He will cause us to look first at ourselves.

It is simple for Christians to live an overcoming life. I have been a Christian for more than sixty years. In my early years the books I read said that it is difficult to overcome and that we must endeavor, pray desperately, and fast repeatedly. But after I began pursuing and experiencing life, I realized that the authors of those books were blind guides leading people to walk blindly. Now I can say that overcoming is not difficult; it depends on whether or not we want to overcome. Suppose a person has been ill for many years, and there is now medicine that can heal his illness. If he wants the medicine and takes it, he will immediately be healed. The medicine will not heal him if he merely studies its content without taking it. As long as he will take the medicine, it will work even if he does not know what it is.

In an earlier chapter I pointed out that regeneration, the inward filling of the Holy Spirit, and the outward filling of the Holy Spirit are miraculously normal things. An overcoming life is also miraculously normal. The question is whether or not we want to live such a life. Perhaps some would say, "We want to, but we do not understand it. We will accept it after we understand." There is no need to wait or to understand. On the day that Jesus went to Jericho, Zaccheus did not know who Jesus was. Zaccheus may have heard people saying that Jesus was good and therefore wanted to see Him. Thus, there is no need to understand; all that is required is that we receive.

三 借着呼求主名

因此，只要你愿意，照着去实行就必然得胜。每天一早就把耶稣喊喊，这一天就会出故事，或早或晚一定出故事。这一点也不难；难作的事，主早就替我们作了。该钉十字架祂钉过了，该担罪祂担过了，该救赎祂成功了；祂也为我们死，为我们进了坟墓，为我们进到阴间，并且从那里面走出来了；祂也为我们复活，升上高天。一切难成的事祂都完成了。现在祂是经过种种过程的三一神，终极完成为赐生命的灵。在创世记一章一节，起初创造天地的那位神，到了约翰二十章，已经成了一口气。祂向门徒吹一口气说，“你们受圣灵。”（22。）这指明祂就是灵。所以林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”末后的亚当，就是三一神的化身，借着经过成为肉体、死而复活，成了赐生命的灵。这赐生命的灵就是一口气，像空气一样。所以我们能呼求祂，我们能呼吸祂、接受祂。罗马十章十三节说，“凡呼求主名的，就必得救。”十二节又说，这一位主对一切呼求祂的人是丰富的。所以我们呼求祂，不只能得救，并且能将祂享受。

我们若肯在生活中这样实行，在主面前就会是一个过得胜生活的人，也是一个照着灵而行的人，大事照着灵，小事也照着灵。妻子很喜乐，令你愉快时，你是照着灵；妻子不高兴，惹你不高兴时，你也照着灵。结果你就过得胜的生活。

四 借着过结果子的生活

我们应当记得，我们的定命和主给我们的派定，乃是结果子。过得胜的生活不过是凭借，为着使我们能结果子。所以在我们的基督徒的生活中，还有一件大事是我们必须作的，并且必须是我们的生活，那就是去结果子。再者，按理论来说，我们住在一个地方，我们不去访问左右邻舍的住户，向他们传福音，乃是亏欠他们。这不该有任何理由。然后由近及远，一步一步往外扩展。这是长期的事，不能倚靠基督教所谓的“复兴”。

我读过基督教许多的复兴史，发现从来没有一个复兴是常存的。最有名的“威尔斯大复兴”，约从一九〇五年开始，曾经厉害到一个地步，整个威尔斯再没有人得救，因为所有的人都得救了。但是那个复兴持续的时间不超过十五年，就完全了

Calling on the Lord's Name

As long as we are willing to practice according to this fellowship, we will overcome. Every morning we need to call, "Lord Jesus." It is not difficult to call on the name of the Lord. The Lord has done all the difficult work; He was crucified, bore our sins, and accomplished redemption for us. He was buried in the tomb, entered into Hades, and walked out of Hades for us. He also resurrected and ascended into heaven for us. He has accomplished this for us. He is the processed Triune God consummated as the life-giving Spirit. The God who created the heavens and the earth in Genesis 1:1 became breath in John 20. The Lord Jesus breathed into the disciples and said, "Receive the Holy Spirit" (v. 22). This indicates that the Lord is the Spirit. Therefore, 1 Corinthians 15:45b says, "The last Adam became a life-giving Spirit." As the last Adam, the Lord became a life-giving Spirit through the processes of incarnation, death, and resurrection. This life-giving Spirit is just like air. Hence, we can call on Him and breathe Him in, that is, receive Him. Romans 10:13 says, "Whoever calls upon the name of the Lord shall be saved," and verse 12 says that the Lord is "rich to all who call upon Him." When we call on Him, we are saved, and we enjoy Him.

If we would practice calling on the Lord in our daily living, we would live an overcoming life, and we would walk according to the spirit in all things, whether great or small. Our being happy because our spouse is rejoicing should be according to the spirit, and our being unhappy because our spouse is not rejoicing should also be according to the spirit. This is an overcoming life.

Living a Fruit-bearing Life

The Lord has appointed us to bear fruit, and our destiny is to bear fruit. Living an overcoming life is the means for us to bear fruit. Our living must be to go forth to bear fruit. If we do not visit our neighbors and preach the gospel to them, we are indebted to them (1 Cor. 9:16; Rom. 1:14). We do not have any excuse. We also need to spread the gospel gradually to surrounding areas. This is a long-term matter. We cannot depend on so-called Christian revivals.

None of the revivals in Christianity has lasted for a long period. The most famous revival was the great Welsh Revival, which began around 1905. This revival was so prevailing that there was hardly an unsaved person in Wales during this time. However, that revival did not last longer than fifteen years. Today Wales is like any

了。曾有人告诉我，今天的威尔斯就像其他不信耶稣的地方一样。所谓的“复兴”，很快就会过去了，没有一个是常存的。但是我在本篇信息中所说的复兴，就是天天和主交通，天天亲近主，天天照着灵而行，天天过得胜的生活，却是能持久的。

确定而言，我们每周都要分别一段时间，只要二至三小时，出去挨门访问。我已经说过，如果你肯这样实行，我担保你一年会叩得四个人，并且都是很可靠的。就是按着马太十三章的原则，四个之中只有一个是可靠的，这也会使召会一年繁增一倍。不过，召会中有年长的、生病的，还有种种情形；所以可能只有一半的人能出去叩访，或者仅仅四分之一出去。当然，我们不肯作就没办法；但如果我们都肯这样实行，召会每年一定有百分之五十的扩增率。按照这个扩增率依次而论，今天一百人的聚会，明年就变作一百五十人，第三年就变作二百二十五人。这样不必三十年，大概二十五年多，全世界的人都会得救了。

弟兄姊妹，今天的问题不在主那一面，乃在我们这一面，就看我们肯作不肯作。在主的恢复里，真理很清楚，道路也很明亮，问题就是我们愿不愿意配合。这不是一种奋兴，要你们去过所谓的福音节期，那是不行的。人的生活不是光靠过节，那很容易就失掉了。过节虽好，可以给人打打气，但终久还是要过正常生活。我们的实行必须不是过节的，否则就像中国人一年三个节期，以色列人一年七个节期那样，节期一过就完了。我们必须像日常生活那样，坚定持续的实行。

最近圣盖博谷召会的“节期”，旧金山召会来了一百三十多人，结果回去个个大得复兴。我盼望这个复兴不是一时的，而是经常的。不要因着奋兴，一天出去就叩得二十个，只要一周叩一个就可以了。一年五十二周，周周出去叩访，最少会叩得四个，然后周周去好好带领他们。照这个律作下去，召会铁定有百分之五十的扩增率，并且加进来的人不是站不住、不可靠的，都是确定能站住的。这样到了第二年，这些新人也能有同样的实行，出去挨门访问，带人得救。这就是传福音之路确定的实行。

李常受弟兄于主后一九八八年一月二十九日讲于美国加州安那翰

other heathen country. So-called revivals do not last. The revival that I am referring to in this fellowship is the revival that comes from fellowship with the Lord daily by drawing near to Him, walking according to the spirit daily, and living an overcoming life daily. Such a revival will last.

We need to be specific and set apart two to three hours every week to go out door-to-door to visit people. If we are willing to practice this, I can guarantee that we will gain four people in one year, and they will be reliable. According to the principle in Matthew 13, even if only one out of four persons is reliable, the church will increase onefold yearly. Because some saints are elderly, some are sick, and some have other situations, only half the saints in a locality might be able to go out and knock on doors to visit people. Or perhaps only one-fourth of the saints can go out. We cannot increase if no one is willing to go out. However, if we are willing to take this way, the church will have a fifty-percent rate of increase. This means that if there are one hundred people meeting today, next year there will be one hundred fifty, and the third year there will be two hundred twenty-five. In this way, the whole world can be saved in twenty-five to thirty years.

The problem is not on the Lord's side but on our side. It depends on whether or not we are willing. The truth in the Lord's recovery is very clear, and our way is also clear. The question is whether or not we would cooperate with the Lord. This is not a short-term revival or a gospel festival. The human life does not depend on festivals. Although festivals are good and are an encouragement, for the long run we need to live a normal life. Our practice must not depend on festivals, because when the feasts are over, everything ends. We must continue steadfastly, just as we live our daily life.

Recently during the gospel festival in the churches in the San Gabriel Valley, over one hundred thirty people came from the church in San Francisco and were revived. I hope that such a revival will continue. However, after we are revived, we should not try to go out to knock on doors and gain twenty people in one day. It is more than enough if we gain one person per week. There are fifty-two weeks in a year. If we go out weekly to knock on doors, we will gain people, and we should begin to take care of them every week. This is the way for the church to have at least a fifty-percent rate of increase. Moreover, those who are added to the church will not be unreliable; rather, they will stand firm. After two years these new ones will also be able to go out and knock on doors to lead others to be saved. This is the definite way to practice preaching the gospel.

第五篇

带领初信者

家中聚会

读经：约翰福音十五章十六节，使徒行传二章四十一节，四十六至四十七节，五章四十二节，十六章十五节，三十三至三十四节，马太福音十八章二十节，使徒行传十二章十二节。

本篇信息的题目是“带领初信者家中聚会”，这辞句很浅显、普通，然而二千年来，主的召会在地上却忽略了“家中聚会”。一般基督教都只注意到礼拜堂作礼拜。我们中间改了说法，把“礼拜堂”改成“会所”，把“作礼拜”改成“聚会”，变成到会所去聚会。严格的说，这是换汤不换药，仍旧忽略了信徒在家中的聚会，而注意到会所去聚会。这是不合乎圣经的。现在我们注意到这件事，因为主在约翰十五章十六节很清楚的说，“我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存。”主托付我们两件事：第一，要前去结果子；第二，要我们的果子常存。

关于主的托付 进一步的补充

主是真葡萄树

主在约翰福音的话很浅显，却是奥秘的；特别十五章“葡萄树”的说法非常浅显，但里面那个生命的奥秘却很深奥。祂说，祂是“真葡萄树”。宇宙间有很多葡萄树，然而真正的、实在的、有永存价值的只有一棵，就是主耶稣自己。祂是不平凡的一位，不仅是人，也是神。说祂是神也太简单了；其中所含示的，就是祂是三一神的具体化身。说是具体化身，因为祂成了有形有体的一个人，有人的身体，是非常的具体。祂是三一神的具体化身，有神性，也有人性。神、人二性调和在祂这一个人里面，所以祂乃是神而人者。这样的一位在宇宙间，就是那棵真葡萄树。

CHAPTER FIVE

LEADING NEW BELIEVERS TO MEET

IN THEIR HOMES

Scripture Reading: John 15:16; Acts 2:41, 46-47; 5:42; 16:15, 33-34; Matt. 18:20; Acts 12:12

The title of this chapter is “Leading New Believers to Meet in Their Homes.” These words are simple, but for two thousand years the church has neglected meeting in the homes. Christianity pays attention only to worship services in a chapel. We have changed our terminology from chapel to meeting hall and from worship service to meeting; thus, we meet in a meeting hall. Strictly speaking, we are doing the same old thing but with a new label, because we focus on meeting in a meeting hall but neglect meeting with believers in their homes. This practice is not scriptural. In John 15:16 the Lord says, “I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain.” The Lord committed two matters to us: going forth to bear fruit and bearing remaining fruit.

AN ADDITIONAL WORD CONCERNING THE LORD’S COMMISSION

The Lord Being the True Vine

The Lord’s words in the Gospel of John are simple yet profound. In particular, chapter 15 concerning the vine is rather simple, but the mystery of life contained in this chapter is profound. In verse 1 the Lord said that He is the true vine. There are innumerable vines in the universe, but there is only one true, genuine vine that has eternal value, and this vine is the Lord Jesus Himself. He is extraordinary, for He is God and also man. The statement He is God is simple, but it implies that He is the embodiment of the Triune God. God became a man; He had a physical human body. As the embodiment of the Triune God, Jesus possesses divinity as well as humanity. Divinity and humanity are mingled in Him; therefore, He is both God and man. Such a One is the true vine in the universe.

我们是枝子

至于我们，不仅是信徒，不仅是得救的人，不仅是主的门徒，更是主这棵真葡萄树上的枝子。这是不得了的关系，指明我们和祂乃是生命联结的关系，在生命里相调、联络、结合为一；不仅是同生命，还是同生活。正如葡萄树的树干、树枝同有一个生命，并且同过一个生活；不能树干是一套生活，树枝是另一套生活。树干、树枝就是一套生活，而这一套生活乃是它们里面那同一个生命发自内里的流露。这个流露的实际彰显就是果子。

我们已经看见，葡萄树枝子的天命、定命，就是为着结果子；如果葡萄树的枝子不结果子，就百无一用，连作燃料都不能。葡萄树的枝子只为着一件事，就是结累累下垂的果子。当我年幼时，住家大院子里就是一个葡萄园，年年要搭起棚架来，为着让葡萄树能伸展结果。当葡萄果子丰收的时候，棚架上到处一枝又一枝，都是好几串累累下垂的葡萄，甚是美丽。这幅图画描绘出：你我得救的人，都是主这葡萄树上的一个枝子，目的就是为着结出丰硕累累的美丽果子。

感谢主，你蒙主怜悯，信主得救，非常喜乐，也常常聚会。你能唱“有福的确据，基督属我”，这实在很好。但是主耶稣要反问你：你身上挂着多少葡萄？我们看看自己，可能有的身上有十个、八个葡萄，前后各有两、三个，左右各有一、两个，这个看起来美不美？还有的人就是挂了一个；还有更不好的，就是光杆儿枝子，一个果子都没有。这是我们的光景。如果你是看管葡萄园的，看看你的葡萄树是这样，会怎么处置这个葡萄园？当然就不要它了。今天我们替主看看我们的召会：这是主的葡萄园，是否累累下垂？如果没有可垂的，我们在主手中将如何？当然，可能有的人能说，“我身上挂了二十八个葡萄。”数字很大，但不好听，因为没有人数葡萄是论“个”，都是论“串”，一串又一串，累累下垂。我们身上的光景是否如此？

基督教的兴盛与衰微

已过三年半，我收集了许多关乎英、美基督教的统计资料。很希奇，这些材料一致指出，从第二次世界大战结束，经过四分之一世纪，到一九七〇年代，英、美的基督教，特别是大公会，

The Believers Being Branches

As believers, we are not only the Lord's disciples; we are also branches in the true vine. This relationship shows that we are joined to the Lord in life. We are connected and mingled with Him as one to have the same life and the same living. The trunk and the branches of the vine have one life and one living. It is not possible for the trunk to have one way of living while the branches have another way of living. The trunk and the branches have one living, which is the outflow of the life that they possess. The practical expression of this outflow is fruit-bearing.

The destiny and responsibility of the branches of the vine are to bear fruit. If the branches do not bear fruit, they are useless and are not even good for fuel. The branches of the vine are good only for bearing clusters of fruit. When I was a young child, there was a vine in the courtyard of our house, and every year trellises were set up for the vine to spread and bear fruit. When there was a rich harvest of grapes, we could see clusters of grapes hanging from each of the branches on the trellises. This beautiful scene portrays the believers as branches of the Lord as the true vine bearing clusters of fruit.

We thank the Lord that by His mercy we believed in Him and were saved. We now attend the meetings with rejoicing. It is wonderful that we can sing, "Blessed assurance, Jesus is mine." However, the Lord Jesus will ask, "How many grapes are you bearing?" Some of us may be bearing eight or ten grapes, but others may have only one grape, and still others may not have a single grape. This is our condition. If we were the keeper of a vineyard and noticed such a sad condition of a vine, would we not abandon it? The church is the Lord's vineyard, but do we have clusters of fruit? If we do not have clusters of fruit, what will the Lord do? Someone may say that he has twenty-eight grapes. Although twenty-eight seems like a large number, it is still a count of individual grapes. We should count grapes according to clusters, not individually. Is this our condition?

The Flourishing and the Decline of Christianity

For the past three and a half years I have been collecting statistical data concerning Christianity in America and Great Britain. This data indicate that for a quarter of a century, from the end of World War II to the 1970s, the

人数都急速下降，并且不是三万、五万的下降，而是三十万、二十万的下降。所以这变作他们要研究的一个题目，也成为研究基督教的一门学问。同时，统计数字也指出，二次大战后，世界各大宗教中，最繁荣的是回教，这四年前人数已经翻了五倍。

从历史来看，前几世纪基督教大大扩展的原因，与帝国主义有关。帝国主义去侵略弱小民族，逼迫他们开放。基督教也沾了光，随着帝国主义的压迫，到各弱小民族传福音。比方在中国，有时西教士甚至比皇帝都高。但是在二次世界大战将结束时，美国总统罗斯福提议，废除所有的不平等条约。由于美国的影响力，所以各国都接受了。这一来，许多国家就丧失了殖民地。英国原来号称“日不落国”，但是罗斯福的提议使她几乎丧失所有的殖民地，最后一个就是香港。结果，连印度都不要英国传道人去，各弱小国家也都关起门来，成为自治国，宗教自主，不要基督教的传教士。所以各大公会的国外布道场就一一丧失了。

在英、美本国之内，基督教传福音的见证又太差。我在美国已经住了二十六年，观察到美国的基督教只有衰微，一点没有扩展。既然衰微无法避免，就谈不到发展。虽然也有几个福音大汉兴起，却仍无法挽救这种衰颓的光景。

到底基督教落下的原因何在？大约一、两个月前，美国各大公会的主要人物齐聚一堂，讨论如何在主后二千年时能福音化世界。最后他们得到一个结论：这个提议非常好，所有的基督徒都同意、接受；但是没有人力（manpower）。我看到这个消息，觉得真是天大的笑话。今天美国的基督教，单单南浸信会就有一千多万信徒，整个更正教有将近六千万信徒，天主教的人数也超过五千万。美国人口约有二亿二千万，基督徒正好占一半。基督教有这么多的基督徒，讨论要怎么福音化全世界，结论竟然是没有人力，这不是笑话么？这么多人都去哪里了？他们不是去作坏事，都是去作好事，就是去作礼拜，一年五十二周，周周如此。

membership in the major Christian denominations in America and Britain has been decreasing rapidly. The statistics also show that after World War II Islam is the most prosperous major religion in the world. Four years ago it increased fivefold.

History shows that the spread of Christianity in the previous centuries was related to the spread of imperialism in weak and backward nations. Christianity took advantage of the situation, and the gospel was preached in those countries. In China the Western missionaries were sometimes considered to be higher than the emperors. Before the end of World War II the president of the United States, Mr. Roosevelt, proposed the abolition of all unequal treaties. Due to America's influence, other countries accepted this proposal. This is how many countries lost their colonies. Great Britain was known as an empire upon which the sun never set, but she lost nearly all her colonies. After some of the countries became self-governing, they closed their doors and rejected Christian missionaries. Therefore, the major denominations gradually lost their fields for overseas mission work.

Furthermore, in the United States and in Great Britain the testimony of Christian evangelism is too poor. According to my observation, Christianity has not increased during the past twenty-six years in the United States; rather, it has been decreasing. This decline in numbers is unavoidable. Several gospel giants have been raised up, but they have not rescued the waning situation.

The leaders of the major denominations in America met together a couple of months ago to discuss how to evangelize the world by the year 2000. They concluded that there is a shortage of manpower. The Southern Baptist denomination has over ten million believers. There are close to sixty million believers in all the Protestant churches, and the Catholic Church has more than fifty million members. The United States has a population of approximately two hundred twenty million, and nearly half of them are Christians. Yet when the leaders came together to discuss how to evangelize the world, their conclusion was that they do not have the manpower. Where are the believers? They are going to worship services every week.

主恢复停顿的光景

台湾是我在海外开始主恢复工作的发祥地。台北一会所是我监造的，连那个图样都是我设计的。一九四八年八月一日，我在那里正式开工，至今整整三十八年多。三年半前我回去，看到聚会人数的统计，真是难以置信。一九六一年我离开台湾到美国，台北召会的人数有二万多，经常活动、聚会的约有四分之一。二十三年后我回去，人数掉到一万多。我问弟兄们怎么回事。首先他们说，死的人不少。接着有人说，很多人出国了，最多的是学生。另有人说，有的人搬家，失去联络，找不到了。但我对他们说，不要再找理由饶恕自己了。千说万说，人数下降的理由只有一个，就是不结果子。

美国旧金山是我最早来开工的地方之一。一九五八年，我路过那里，有弟兄们来请求我设立长老。那时他们经常聚会的有二十多人，我召聚特会时来了五、六十人。经过三十年，今天旧金山连华人带白人，大概有二百人。虽然有繁增，但加得很慢。我不是求全责备，乃是检讨原因。这实在是由于结果子不行。

台湾的弟兄们告诉我，我出国之后，这二十几年中，他们浸了许多人，每年都带几百人得救，有时还超过一千。我问他们，这些人现在都在哪里？大部分因着没有照管，就都夭折了。这就是我们的二个弱点：第一，结果子不多；第二，即使结了果子，也不常存。

违反主的定律

我们有这两个弱点，原因就是违反了主的定律。主清楚的说，祂要我们前去，并要我们的果子常存。但是我们犯了大错，不是前去，反而请人来。我释放了前一篇信息之后，有一位圣徒就见证，他们曾经有福音爱筵，每一家的姊妹都作好几道菜，预备得很丰盛，弟兄们就出去发请帖邀请人。请到末了只来了两个人。另有一位弟兄见证，他来美国求学，也发热心，预备爱筵邀请人，结果没有人来，只好请一个醉汉来吃。所以如此，就是因为我们违反了主的路。

The Lord's Recovery Being at a Standstill

Taiwan is the birthplace of my work in the Lord's recovery outside of China. Hall one of the church in Taipei was built under my supervision. I designed the blueprint. I began the work in Taiwan more than thirty-eight years ago on August 1, 1948. When I visited Taiwan three and a half years ago, I was shocked by the attendance figures. When I left Taiwan for America in 1961, there were over twenty thousand saints in the church in Taipei, and about one-fourth of them were active and meeting regularly. Twenty-three years later the number in the church in Taipei dropped to a little over ten thousand. When I inquired of the brothers, they said that quite a few had died, many had gone abroad, and others had moved or lost contact with us and could not be located. No matter how many reasons we may have, the unique reason for the decrease in the number of saints is our lack of fruit-bearing.

In the early days I worked in San Francisco in America. In 1958 some brothers requested me to appoint a few elders for the church. At that time there were over twenty saints meeting regularly. After thirty years the church has approximately two hundred saints, including Chinese and Caucasians. This is an increase, but it is very slow. This slow increase is due to our lack of fruit-bearing.

The brothers in Taiwan told me that they have baptized many people and brought many to salvation. Where are all these ones today? Most of them "died" prematurely because they lacked care. Hence, we have two weak points: we do not bear enough fruit, and our fruit does not remain.

Contradicting the Lord's Law

These two weak points are the result of contradicting the Lord's law. The Lord commissioned us to go forth and bear remaining fruit. However, we made the big mistake of inviting people to come instead of going forth. After the previous message a saint testified that his small group had a love feast to preach the gospel. The sisters prepared several dishes, and the brothers gave out invitations to people, but eventually only two people came. Another brother testified that he also prepared love feasts for the gospel, but no one came. These things happen because we have contradicted the Lord's way.

主说我们要“去”，这在四福音末了是个大字。在马太福音末了主说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。”（二八 18～19。）凭着主所得着的权柄，我们要去。在马可福音末了主也说，“你们往普天下去，向一切受造之物传扬福音。”（十六 15。）我们却违反了主的律，不是前去，反而请人来，勉强人来，费了九牛二虎之力把人拖来。这是我们的第一个错误。

去请人来也并非绝对没有人来。已过我在台北那里，邀请人就来了不少，结果也把人浸了。曾经有一次，一天就浸了七百人。可是浸的人很多，留下来的不多。浸了一百人，可能留下三、五十个。以后逐渐一个个都夭折，末了不一定留下五个。这个原因在于孩子生下来，却没有照顾。他可能不会立刻死掉，但是过一段时间一定夭折。生下孩子，如果要孩子常存，就必须有长期的照顾。不去照顾乃是违反定律。这是我们的第二个错误。

一九八四年我看到，无论是东方、西方的情形，无论美国、欧洲的光景，到处都是人数不加。即使有繁增，速度也非常缓慢。主恢复中这种停顿的光景，不仅一处如此，乃是处处如此。一九八四年，全球六大洲有将近八百处的召会，但是人数却不增。换句话说，就是没有果子。那个原因就在于我们没有“前去”。

我研究后发现，圣经启示的路都是要我们“去”。主耶稣传福音，乃是从天上来。就祂来说，祂也是“去”到我们这里。祂在地上尽职传福音，也是去，从加利利去犹太地，再从犹太地去加利利。祂亲自去访问撒该的家，又去等候那个撒玛利亚妇人。祂是带着福音而去。以后主差遣七十个门徒出去，要他们去访问一个一个的家，从其中找出平安之子。这是圣经的原则：“去”传福音，带着福音“前去”。

一条有效率的路

已过一年半的全时间训练，大概有六至八百位受训学员。因着他们的帮助，我们就有许多经历，研究出规律。我们发现，有好些人，若是不去家中访问他们，就绝不会信主。其中不少是大学教授，年龄大约五、六十岁。这些人即使抬着花轿到家门邀请，他们都不会来的。但是我们一去，

The Lord's charge at the end of Matthew is a great word: "All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations" (28:18-19). We need to go by the authority that has been given to the Lord. At the end of Mark the Lord said, "Go into all the world and proclaim the gospel to all the creation" (16:15). We have acted contrary to the Lord's law: instead of going forth, we ask and compel people to come. We exert much effort to drag people to hear the gospel. This is our first mistake.

It is true that some people come when we invite them. When I was in Taipei, we invited many people who came and were baptized, but few remained. If a hundred were baptized, they would eventually die one by one until less than five remained. The reason is that they were not given proper care. The new ones did not die immediately, but they died after a period of time. We must give newborn babes long-term care if we want them to remain. If we do not take care of them, we are contrary to the law of nature. This is our second mistake.

In 1984 I noticed that there was no increase in most of the churches in the East and in the West. The churches that had some increase had a very slow rate of increase. This situation in the Lord's recovery is not limited to one place; it is everywhere. In 1984 we had nearly eight hundred churches in six continents, but there has not been an increase in the number of saints. In other words, we are not bearing fruit, because we do not go forth.

The Bible reveals that we must go forth. The Lord Jesus preached the gospel by coming down from heaven. From His point of view, He came to us. When He preached the gospel in His earthly ministry, He went from Galilee to the land of Judea and from the land of Judea to Galilee. He visited the home of Zaccheus, and He waited for the woman in Samaria. He went with the gospel. Later, the Lord sent out seventy disciples and charged them to go from house to house to look for the sons of peace. This is the principle in the Bible: go to preach the gospel.

An Effective Way

During the last one and a half years of the full-time training in Taipei, there have been about eight hundred trainees. Their experiences have helped us in our study of the new way in order to find out some guidelines. We discovered that many people will not get saved unless we visit them in their homes. Many of these people are college professors who are between fifty and sixty years old. These people would not

就有果效了。这就是从一个一个家中找出平安之子的路，是一条很有效率的路。

半年前在安那翰的夏季训练，有一千五百多人参加。我们定规训练期间，晚上没有聚会，乃由受训者编组成队，出外叩访。结果十天里叩得三千七百多人受浸，其中百分之六十是说西班牙语，来自墨西哥的天主教徒。这消息可能传到天主教的当局，所以在去年的九、十月间，他们有三百位主教聚集开会，要应付这个局面。会中有人说，如果他们再不实行叩门，恐怕人数会丧失一半，都被叩走了。他们的主席也说了一句非常有意思的结语：一个人除非出去叩门，否则就还没有把自己完全献给福音。这句话虽然不是我们说的，但那个原则很符合我们的实行。

在那次十天的出外叩门之后，我们有一次全美国长老聚会。大家都承认，这个作法使众人非常享受。我从前没有想过，但根据聚会的交通，我就说，这如同以色列人过节一样；今后我们应当实行这种节期叩门。结果各地都响应了。到了九月，圣盖博谷召会就有节期叩门，许多人都得了复兴。但是我也担心，恐怕这个复兴的火就是烧一阵子，不多久就回到冰箱冷却了，并且比从前更冷。所以过节固然好，我却盼望你们过正常的生活。

半年前受浸的三千七百多人，以后经过他们又浸了八百多人，加起来是四千六百多人，由七十多位从台湾受过第二、三期全时间训练的圣徒来照顾。孩子生了就要养，不养就都夭折了。经过这些圣徒的努力，今天存留下来的约有一千五百人，其中一半一个月也许聚一、两次会，光景并不是很好，另一半情形非常好，每周最少一次家聚会。这七百多人是最好的收成；因着他们，就有几处的地方召会建立起来，或者加到原有的召会里。

圣盖博谷召会的节期叩门，也叩得一千多人。南加州的华语圣徒，有些曾去台北参加训练，也负责周周去喂养、照顾，结果留下来的有二百多位。因着他们，就建立了蒙特利公园市召会和圣盖博谷市召会。所以仅仅半

come to a gospel event. However, we can gain them if we go to their homes. Going from house to house is the most effective way to find the sons of peace.

Six months ago more than fifteen hundred saints attended the summer training in Anaheim. Instead of having evening training meetings, we asked the trainees to form groups and go out to knock on doors. As a result, we baptized over thirty-seven hundred new ones, sixty percent of whom were Spanish-speaking people who were formerly Catholics. This news probably spread to the Catholic authorities, because in September and October of last year three hundred Catholic bishops gathered for a conference to discuss how to cope with this situation. As a conclusion to the conference, the chairman said, "Unless a person goes out to knock on doors, he has not yet given himself to the gospel."

After the ten days of door-knocking during the summer training, we had an elders' meeting for the elders in the United States. The elders admitted that the training brought great joy to all the saints. Based on the brothers' fellowship, I said that our practice may be compared to the children of Israel keeping a feast; hence, we should practice door-knocking. Many localities responded to this fellowship. In September the churches in the San Gabriel Valley held a door-knocking festival, and many saints were revived. However, I am concerned that such a fire of revival may burn for only a moment, and then the saints will become colder than they were previously. Although it is good to have a festival, we need to live a normal life.

Six months ago over thirty-seven hundred people were baptized, and at least another eight hundred were baptized through them. Therefore, a total of forty-six hundred people are being taken care of by about seventy saints who finished two or three terms of full-time training in Taiwan. Babies need to be nourished; otherwise, they will die prematurely. As a result of the endeavoring of the seventy saints, about fifteen hundred new ones have remained. Half of them attend meetings about once or twice a month, so their situation is not too good. The other half, however, have home meetings at least once a week. These seven hundred are the best harvest. Through them several new local churches have been raised up. Other new ones have been added to existing churches.

Through the door-knocking festival that was carried out by the churches in the San Gabriel Valley, over one thousand people were gained. Some saints who have been to the training in Taipei went to San Gabriel to care for the new ones. Eventually, over two hundred new ones have remained, and the churches in Monterey Park and in San Gabriel City have

年多，在南加州就有将近一千位好的果子，几乎等于南加州众召会的总人数。也就是说，不到一年，这里的召会就繁增了一倍之多。已过十四年，我们在这里不要说一倍，连一成的繁增也没有。这次仅仅利用两个节期叩门，期间遭遇冷风冷雨，还有各种消极的情形、反面的光景，结果还有一千人留下。这就证明，这实在是最有果效的路。这条路是从登门造访而来，是最佳传福音的方法。这个理论太正确了！

不只圣经这样说，按逻辑也是这样。我们去请人，人不来；那么我们去造访，他总不好意思拒绝；就是拒绝开门，我们还是能向他说几句话。可能台湾的门比较好叩；根据训练的统计，去叩十个门，最多三个不开门。有时人把门一开，我们就笑逐颜开的把脚踏进去。再坐下一谈，人生的奥秘一拿出来，不到十分钟，他就呼求主名了；再五分钟，就受浸了。根据统计，每二十户至少有一个受浸的。已过一年半，我们在台北总共叩了七十五万户的门，叩得四万人受浸。有的门甚至叩三、四次。我听到一个确实的见证，就是会所附近有一个住家，受训者去叩的时候，家主说，“这是你们第五次来叩我的门。我很佩服你们的精神，所以我决定要受浸，你们不必劝我了。我若不受浸，你们还会再来第六次。”他很熟悉我们的光景，连谁是参加两周训练，谁是参加四十天训练的，他都认得。可能你认为他不过是不好意思拒绝，所以才受浸，大概不是真的得救。但是主的话告诉我们，我们没有权利分辨真假；（参太十三 24～30，37～43；）反而人若好好求告主名，好好认罪、悔改，也愿意受浸，我们就该奉主的名给他施浸。（参徒八 36～38。）

所以这个定律我们研究出来了，也归纳出明确的数据，就是每二十户里面，就会有一个平安之子。所以你出去叩门，到一栋大楼去挨门访问，只要有二十户人家，定规能叩得一个人受浸。

been raised up. Therefore, within less than a year we gained around one thousand new ones in Southern California. This almost equals the total number of saints in all the churches in Southern California. In less than a year the churches have increased more than twofold. For the past fourteen years we have not had a one-percent increase, let alone a twofold increase, or an increase of one hundred percent. Through two door-knocking festivals we gained one thousand remaining fruit even though people rejected the gospel, and there were negative situations. This proves that knocking on doors is the most effective way. Visiting people in their homes is the most excellent way to preach the gospel.

This way is revealed in the Bible, and it is also logical. People do not come when we invite them; they do not want to come. But when we visit them, they are hesitant to refuse. If they refuse to open the door, we still can say a few words to them. It may be easier to knock on doors in Taiwan than in America. According to the statistics gathered by the training in Taipei, only three out of ten doors refused to open to us. Sometimes when someone opened the door, the saints simply stepped inside with smiles beaming on their faces. Once inside they would sit down and talk with the person for a short while and then bring out The Mystery of Human Life. In less than ten minutes this person would begin to call on the Lord's name, and in another five minutes he would be baptized. For every twenty doors that we knocked on, at least one person was baptized. In the last year and a half we have knocked on seven hundred fifty thousand doors and baptized forty thousand people. We have knocked on some doors three or four different times. Some trainees knocked on the door of a home that is very close to the meeting hall, and the owner said, "This is the fifth time you have come to knock on my door. I admire your persistence, so I have decided to be baptized. You do not have to persuade me anymore. If I am not baptized, you will come again." He knows us. Some may say that he was baptized because he was embarrassed to turn us down; therefore, he is not truly saved. However, according to the Lord's words, we do not have the right to discern between true believers and false believers (Matt. 13:24-30, 37-43). If someone calls on the Lord's name, confesses his sins, repents, and desires to be baptized, we should baptize him in the name of the Lord (Acts 8:36-38).

From our research we know that there will be one son of peace for every twenty doors that we knock on. Therefore, as long as there are twenty homes in an apartment building, we will baptize at least one person if we go there to knock on doors.

如果叩门吃闭门羹，人家给你脸色，你也不要介意。反而你要欢欢喜喜的对他说，“我们还会再来。”叩门反正不犯法；就是人去找警察来，也不会捉你。你一再去麻烦，最后他可能就“投降”，接受你所传的，成了平安之子。这实在是最上好的一条路，难怪圣经把带人得救比作打鱼。如果你打鱼不是去撒网，反而预备一大堆鱼饵请鱼跳上来，那是最愚昧的作法。我们对照主的话，再回想从前的实行，的确太愚昧了。主明明说，我们这些传福音的人是打鱼的人，是“得人的渔夫”。（太四 19。）既然要打鱼，我们就该前去鱼池钓，不该那么愚昧的请鱼自己跳上来。

最有益处的一条路

叩门使人得着福音的好处，最明显的带给人喜乐平安。（路十 5～6。）叩门就是去作得人的渔夫，得着好多的鱼，大鱼小鱼、好鱼坏鱼多得很。不必说医生、教授，甚至刚偷东西回家的，也被我们叩得了。还有的人要自杀，恰巧我们去叩门，带他得救。有的夫妻正吵得厉害，准备要分居，忽然我们去叩门，就把他们复合了。诸如此类的见证相当多。如果把那四万人怎么叩得受浸的见证都写出来，一定很感动人。所以按人情世故来说，叩门对人群社会的助益也很大。

叩门具体实行的步骤

叩门不是轻易为之的事。我们在这事上有许多的学习。每次出外叩访，我们都要编组，三人成队，老、中、青各一位，衣着整齐。因为如果是三个像嬉皮，年轻力壮的男子叩门，没有人敢开门，统统拒绝。但由年长圣徒冲锋，特别是老姊妹叩门，人一看都会开门。门一开，立刻年轻的圣徒就上前讲话。尤其年轻的姊妹，讲话就是悦耳动听；即使讲得差一点，人还是喜欢。谈话的内容也有讲究，不讲自己的话，只讲训练所教导的，就是“人生的奥秘”。有的大学教授六十几岁，一听年轻的姊妹讲得头头是道，就被折服。末了他就像绵羊羔一样，被带去受浸。有时妻子还没相信，也帮忙放水。这时就由弟兄施浸。这样的配搭实在非常好，也很有果效。

We should not be bothered if someone refuses to open the door or gives us a dirty look. Instead, we should politely say, “We will come at another time.” Door-knocking does not violate the law; hence, if he calls the policeman, we will not be arrested. If we visit him again, he may eventually “surrender,” accept, and become a son of peace. This is truly the best way. It is not a wonder that the Bible compares leading people to salvation to fishing. The most foolish way to go fishing is to prepare a lot of bait on the shore and ask the fish to jump out of the water to bite the bait. We must admit that we have been foolish. The Lord said that those who preach the gospel are fishermen, “fishers of men” (Matt. 4:19). We should therefore go to the fishpond to catch fish instead of foolishly asking the fish to jump out of the water.

The Most Profitable Way

The most obvious benefit to door-knocking is that we bring joy and peace to people (Luke 10:5-6). To door-knock is to be a fisher of men in order to gain all kinds of fish, including big fish, small fish, good fish, and bad fish. We may gain medical doctors and professors and also people who steal. Someone may be contemplating suicide when we knock on his door and lead him to salvation. A couple may be quarreling and considering separation, but they are united when we knock on their door. We have many such testimonies. The testimonies of the forty thousand newly baptized believers are very inspiring. Door-knocking is a great benefit to human society.

Specific Steps for Practicing Door-knocking

Door-knocking should not be done in a light way. We have learned a great deal concerning this. Every time we door-knock, we need to be formed into groups of three people: one elderly person, one middle-aged person, and one younger person. We should also be properly attired. If three husky young men dressed like hippies go out together to knock on doors, no one would dare to open the door to them. However, if an elderly saint, especially a sister, would knock on the door, people would readily open the door to her. Once the door is opened, the younger saint can immediately step to the front and do the speaking. The speaking of a young sister is pleasant to the ears. Even if she does not speak very well, people will still listen. We should also consider what we should say. We should not use our own words; rather, we should say what we were taught in the training and use The Mystery of Human Life. A college professor in his sixties may listen to and be subdued by a young sister speaking in a logical manner. Eventually, he will be led like a lamb to be baptized. Sometimes the wife who has not yet believed will help fill the bathtub with water. Then the brother in the group should do the baptizing. Such a coordination is wonderful and effective.

这样去叩门，人实在无法拒绝。即使不接受，还是欣赏。如果接受了，更是感激。我们去请人来，还得感激他；但是去叩门访问，人倒要感激我们。因为我们不是去作强盗、小偷，不是去劫掠、抢夺、搜刮，乃是去送福音、真理、圣经。我们送的不是小东西，乃是主的名字、主的救恩、甚至三一神；我们送他多少天大的礼物！可能他今天拒绝，但是第二天会想：“如果这班人再来，应当让他们进来，和他们谈谈。”有的人这次关了你的门，圣灵就在他里面作工，叫他觉得：“这班人是来传福音的，把耶稣送来。耶稣也不错，总比菩萨好。再者，圣经是最好的经典，其中的真理很高，应该听他们讲一讲。”虽然他不清楚，却会兴起这样的念头。

现在受训者经验丰富。一去叩门，只要看见家主笑逐颜开，就知道遇见平安之子。甚至遇见有人说，他和妻子新婚，搬到新家，觉得需要信仰一个宗教；结果拣来拣去，认为基督教最好，但是不得其门而入；正巧受训者去叩门，真是太好了。受训者立刻告诉他，不必你加入，我们可以来。就是这么便利。也有的人这次拒绝，过五天再去访问，就接受了。因为我们是去访问人，把恩典、福音、救恩带给人，结果人没有不感激的。有的人感激到一个地步，不只请你吃点心、喝好茶，你走的时候还致赠礼物，甚至要奉献财物。这类的见证不胜枚举。但是去邀请人来听福音，不可能有以上的结果。

因这缘故，好些去叩门的受训者就“上瘾”了，每天晚上一定要出去叩门，带两、三个人受浸，否则这一天就不过瘾。实在尝到福音的喜乐。有一位八十五岁的老师母，也和年轻人一起配搭出去叩门，单单四层楼的楼梯就爬了十一个。她的年纪、派头和穿着，一叩门没有不开的，真是好招牌。进门后由年轻姊妹传讲，她就在一旁轻声阿们，还有一位中年弟兄点头。这就是叩门具体实行的秘诀。

当然很重要的一点，就是出去的人个个都倚靠圣灵。在出去叩门之前，受训者一定有二十分钟的祷告，彻底认罪、求主充满；这就使他们的叩门有祝福。不仅如此，

If we would go out in this way to knock on doors, people will not reject us. Even if they do not accept us, they will still be pleasant. Those who accept us will be very grateful. When we invite people to come to us, we are the ones who are grateful. However, when we knock on people's doors, they will be grateful because we will deliver the gospel, the truth, and the Bible to them. We are not giving them something insignificant; rather, we are giving them the Lord's name, His salvation, and the Triune God. These are great gifts. Someone may refuse today, but tomorrow he may consider letting us come in and talk with him. Someone may not open the door today, but the Holy Spirit will work in him and cause him to think, "These people come to preach the gospel; they are giving me Jesus. Jesus is not bad. He is better than Buddha. Moreover, the Bible is the best book, and it contains the highest truths. I should listen to them." Although he is not clear, he may have such thoughts.

The trainees are rich in experience. When someone opens the door, the faces of the trainees are beaming with smiles. They know that they are meeting a son of peace. There was a newly married couple who had moved into their new home, but they felt that they needed a religion. After comparing the different religions, they considered Christianity to be the best, but they did not know how to join. This couple was so happy when the trainees knocked on their door. The trainees told them, "You do not have to go join a religion. We can come to your home. It is very convenient." Sometimes a person rejects the trainees the first time but five days later receives them. Sometimes people are so grateful that they give the trainees gifts. There are innumerable testimonies. We could not have such results if we had invited people to come and listen to the gospel.

For this reason, many trainees who have gone door-knocking have become "addicted." Every night they must go out to knock on doors and lead two or three people to be baptized; otherwise, they feel as though they are missing something. They have tasted the joy of preaching the gospel. There is an elderly sister who is eighty-five years old; she goes out to knock on doors in coordination with the younger saints. Because of her age, manner, and attire, every door opens for her. After entering the house, the young sister speaks, the elderly sister sits to the side and prays softly, and the middle-aged brother nods his head. This is the secret to our practice of door-knocking.

One very important point is that those who go out must rely on the Holy Spirit. Before going out to knock on doors, the trainees must spend twenty minutes to pray, thoroughly confess their sins, and ask for the filling of the Holy Spirit. This brings

我们是有真东西，有真理、有福音；但摩门教、耶和华见证人去叩门，他们并没有真东西。所以我们的叩门能有果效。

在新人家中设立聚会

借着叩门访问带人得救之后，我们就立刻要在新人家里设立聚会。这就是生了之后还要养。已过在台湾实行的叩访，主要是重在实验叩门的果效和效率。经过三期训练的研究，证明果效和效率是保定的，并且非常高，叩得四万多人，以致没有人手去照顾，结果只留下六千多人。其他的并不就是假的，只因没有人照顾，就无法常存。所以从今后，我们的叩门不能再那么多；也不能仅仅十五分钟，带人受浸后，我们就走掉。我们生得太多，照顾不来，所以需要节育，衡量自己的力量，估算一下到底生了养不养得起。如果养不起就不要生那么多，以免生了不养而死，自找麻烦，人也感觉不好。

叩门改进的实行与步骤

节育的意思是少生，不是延长生的时间。所以还是要照着定律，十五分钟就能带人受浸。再者，不是延长时间，就能叫人得救；乃是我们福音的光够明亮，灵的能力强大，能在十五分钟内使人得救。

带人得救后立刻有初信造就

但是在人得救之后，不可马上离开，乃要和他并他的家人坐下来，有一小时的初信造就。首先带他唱关于得救确据与喜乐的诗歌，接着要他祷告，然后教导他呼求主名与祷告。我们可以对他说，“我们的救主耶稣原是神，为救我们来成为肉体，为我们的罪死在十字架上，又复活成为赐生命的灵。今天祂这灵就进到你里面。感谢主，祂也为你造了一个灵。当你悔改，灵里的良心被点活，你就认罪，蒙主宝血洗净；结果主这灵就能进到你的灵里，与你的灵调成为一灵。现在这位是灵的主，祂有一个名字。只要你呼求祂的名，就能享受祂、经历

blessing to their door-knocking. We have the real things—the truth and the gospel. Mormons and Jehovah Witnesses do not have the real things. Therefore, our door-knocking will be effective.

SETTING UP MEETINGS IN THE NEW ONES' HOMES

After leading people to salvation through door-knocking, we should immediately set up a meeting in their home. This is to nourish them after begetting them. What we practiced in Taiwan was mainly an experiment in order to learn what was effective and efficient in door-knocking. Three terms of research have proven that door-knocking is effective and efficient. We gained more than forty thousand new ones, but only a little over six thousand have remained, because we do not have enough saints to take care of them. The other thirty-four thousand are not false ones; they did not remain because they were not cared for. Therefore, we should not baptize too many new ones, nor should we walk away fifteen minutes after someone is baptized. We have begotten too many babies and are unable to take care of them. Hence, we need to consider our capacity to nourish the new ones. We should not beget so many new ones if we are not able to feed them. Otherwise, they will die, and they will not be left with a good feeling.

Not Extending the Time of “Delivery”

Begetting fewer for the sake of caring for them does not mean that we need to extend the time of “delivery.” We still need to practice leading people to be baptized within fifteen minutes. Prolonging the time does not necessarily mean that people will be saved. The shining of the light of the gospel and the strength of the power of the Spirit can cause a person to be saved and baptized within fifteen minutes.

Edifying New Believers Immediately after Their Salvation

We should not leave immediately after leading someone to salvation. We need to sit down with him and his household for one hour to edify him. First, we should lead him to sing a hymn concerning the assurance and joy of salvation. Then we should ask him to pray and teach him to call on the Lord's name. We may say, “Our Lord Jesus is the eternal God, but in order to save us, He became flesh and died on the cross for our sins. Then He was resurrected to become the life-giving Spirit. Today He entered into you as the Spirit. We thank the Lord that He created you with a human spirit. When you repented and confessed your sins, your conscience was enlivened, and you were washed by the Lord's precious blood. As a result, the life-giving Spirit entered into your spirit and is mingled with you as one spirit. Our pneumatic Lord

祂。呼求的方法就是运用你的灵，从你最深处，好像深呼吸那样呼喊：‘哦，主耶稣！’你里面必定感到舒服、妥贴、平安、喜乐。”带人受浸之后，我们必须这样留下一小时，就教导他这些基本的认识与操练，这能立刻把他稳定下来。

借着在家聚会合式的教导照顾新人

然后要“打铁趁热”，不必等一周，只要再过三天，就可再去教他读经。再过三天又去一次，教他怎么唱诗歌。头一个月最好去十次，这样作能把这个人稳定下来；之后再改为一周一次，持续去半年，他就会完全稳定下来。在这半年里，要教导他怎样呼求主名、为主说话、作见证、读圣经、从主得着亮光等。我们必须记住，还不要带他到会所，也不要带他到大聚会，乃要在他家里设立家聚会。他家里有家人，可能是配偶、儿女。我们要将全家聚拢起来，帮助他们尽功用。连小孩子也可以要他祷告、唱诗。这样，即使他的家人还没有得救，一尽功用也就得救了。这样的家聚会也是召会聚会。

聚会方式的改变

今后我们聚会的方式要大改，不像从前那样的呆板、定规，好像例行公事一样，主日上午一个大聚会，众人来听一篇道，晚上来在一起擘饼，周二祷告聚会，有时周四还有周中聚会。现在必须灵活，以家为中心。所以新人一得救，我们不是把他拖到召会聚会来，乃是直接在他家中设立聚会，照顾、教导、成全他。时间也要灵活，就着新人方便，但是一周至少有一次。这样的实行才能把得救的人托住，不至夭折。

为着实行新路的具体奉献

如果我们爱主，对于以上的交通，我们应当有彻底的醒悟。首先我们应该把自己奉献给主，并且确定的把时间分别出来，每周出外叩访二至三小时，或者把人叩得受浸了，或者就在已受浸的人家里设立聚会带领他，头一个月去十

has a name. Whenever we call on His name, we will enjoy and experience Him. The way to call on His name is to use our spirit and call from deep within, ‘O Lord Jesus!’ This is like taking a deep breath. Then you will feel comfortable, at ease, peaceful, and joyful.” After leading someone to be baptized, we must stay for an hour to teach him basic truths and help him to exercise his spirit. This will make him stable.

Teaching the New Believers in the Home Meetings

We must “strike while the iron is hot.” We should not wait a week before going back to visit a new believer. Rather, after three days we should go back and teach him to read the Bible. After another three days we should teach him to sing hymns. It is best to visit a new believer ten times during the first month. This is the way to make him stable. After the first month, we can visit him once a week for half a year. This will establish him. Within the first six months we need to teach him how to call on the Lord’s name, to speak for the Lord, to testify, to read the Bible, and to receive light from the Lord. We should not bring him to the meeting hall or to the Lord’s Day meetings. Rather, we need to set up a meeting in his home. We should gather his family, his spouse and children, together and help them to function in the meeting. We may even ask the little ones to pray and to sing. By functioning in this way, his family members who are not yet saved will be saved. This kind of home meeting is a church meeting.

Changing Our Way of Meeting

We must have a big change in the way that we meet. We cannot continue to meet as we have in the past, with a rigid and formal big meeting on the Lord’s Day morning for everyone to come and listen to a message, a meeting in the evening for the Lord’s table, a meeting for prayer on Tuesday night, and sometimes a meeting on Thursday night. We must be flexible and focus on the homes. After a new one is saved, we should not compel him to attend the church meetings; instead, we should immediately set up a meeting in his home to nourish, to teach, and to perfect him. Although this time should be flexible and according to the new one’s convenience, we must meet in his home at least once a week. Such a practice will keep the new believers from dying prematurely.

Having a Definite Consecration for the Practice of the New Way

If we love the Lord, we should respond to this fellowship. First, we should consecrate ourselves to the Lord and set aside a definite time, two to three hours a week, to go out door-knocking. This time should be used either to lead people to be baptized or to meet in the home of a new believer. After our initial contact with

次，以后每周去一次。从岁首到年终，周周不间断。这样一年十二个月下来，就会把新人稳定下来。这时才能把他带进召会生活。他是怎么生的、怎么学的，结果也照样作。这就叫他成为常存的果子。

喂养要得法，使果子常存

我曾举过我外孙的例子。他刚出生时还不足六磅。我和我的妻子到医院探视，觉得很难过，真难相信能养得大。但是因这缘故，他得了特别的照顾，结果反而长得好。今天他在学校踢足球，比同学都棒。所以生得差一点没关系，如果养得好，也能长得健康、强壮。同样的，有的人受浸时可能还是胡里糊涂；但是他从水里上来，一换好衣服，我们立刻就给他有好的造就，教导他认识主耶稣是赐生命的灵，他里面也有一个灵，他能用这个灵呼求主的名；然后帮助他有操练。再过三天又去一次，再教他新的功课。这样一连十课，我相信再难养的都养得活。如果我们给人施浸后撒下不管，他就是再好，一两个月后也死掉了。

我们不只要认前过，还得改前非。我们不再去请人来听福音，乃是把福音送到人府上去。我们不再拖人来聚会，乃是到人家去设立聚会，把召会的聚会送到他家里。一个初得救的人，大多不习惯我们聚会的这一套；另有的人或者有家庭的限制等种种情形。如果勉强他来聚会，反而对他不好；但是送聚会到他家，就十分便当。有时他正在百忙之中，你也可以俯就他的情形，花十五至二十分钟同他有合式的交通。例如，有的姊妹去新人的家，正好女主人在炒菜，一位就接手炒，另一位就跟她有家聚会。这样的俯就是令人无法推诿的；就像把饭送人口里，他总不好意思拒绝，大都会接受。如果我们这样喂养、照顾新人，我不敢说他们会全部留下，但起码百分之八十会留下。

a new believer, we should meet with him ten times in the first month and once per week thereafter. We should do this every week for one year. After twelve months the new one will be established. Then he will beget and teach others in the same way that he was begotten and taught. This will make him remaining fruit.

SKILLFULLY NOURISHING FOR FRUIT TO REMAIN

When my grandson was born, he weighed less than six pounds. When my wife and I went to the hospital to visit him, we did not believe that he could grow up properly. However, because of his condition, he received special care and has grown up quite well. Today he plays football at school and excels in academics. Therefore, it does not matter whether a baby is weak at birth. If he receives proper care, he will grow up healthy and strong. Likewise, a person may not seem clear at the time of his baptism. However, after he comes out of the water, we should edify him. We need to teach him that the Lord Jesus is the life-giving Spirit and that he has a spirit with which he can call on the Lord's name. We should also help him to practice. After three days we can visit him again and teach him a new lesson. If we give him ten lessons in this way, I believe that he will live and grow strong even if he was weak in the beginning. However, regardless of how good a person's situation is, if we abandon him immediately after his baptism, he will die within a couple of months.

We need to correct our previous mistake. Instead of inviting people to come and listen to the gospel, we should deliver the gospel to their homes. Instead of dragging people to the church meetings, we should set up a meeting in their home, delivering the church meeting to their home. Most of the new believers are not used to the way that we meet. Some of them might have family restrictions or other situations that prevent them from coming to the church meetings. If we compel such ones to come to the church meeting, we may damage them. However, meeting in a new believer's home would be very convenient. If he is very busy, we can accommodate his situation and spend fifteen to twenty minutes to fellowship with him. For example, two sisters may go to the home of a new one, who is a housewife, when she is in the middle of cooking a meal. One of the sisters can help the new one in the kitchen, and the other can fellowship with her. In such a situation it would be hard for the new one to make excuses. This can be compared to putting food into someone's mouth. In most situations the new one will accept it. If we nourish and take care of the new ones in this way, at least eighty percent of them will remain.

一个预算

我盼望各地召会的长老们和全体圣徒都被主兴起，过复兴、得胜的生活，并且建立起三件事：第一，叩门访人传福音；第二，立刻在新受浸的人家里设立家聚会，周周去喂养、照顾、帮助他们；第三，教导新人呼求主名、读圣经、祷告、唱诗歌、为主说话、作见证等，在家聚会中说话尽功用。不要随从天主教、更正教里一人讲众人听的风俗，反而带领新人从家聚会、排聚会、以至大聚会，都操练为主说话的习惯。这样实行一年，就能把新人完全稳定下来。

一个一百人聚会的召会，按比例来说，只要二十人出去叩门就可以了；但并不是说，只有这二十人是专专出去叩门的。有的人也许三周才出去一次，有的人可能一周能出去两次。年长的因着体力、病痛，无法都出去；另有一些比年轻人还强，可以陪着叩门，这非常有帮助。如果每周都有二十人出去，就能分成七队。经历告诉我们，一个半小时至少能叩二十个门，从其中就能叩得一个平安之子。当然，一叩得平安之子，就要花一小时给他有初信造就。所以加起来正好就是二至三小时。

如果每一队每周都叩得一人，一年五十二周就能叩得五十二人，打个八折也有四十人，七队合计就是二百八十人，几乎是召会人数的三倍。如果再打对折，除去不可靠的，也有一百四十人，仍然超过一倍以上。这样的繁增率是非常惊人的。得人之后，接着就要使他们成为常存的果子。保留的路，就是召会其他八十人中，有六十人加进来照顾。这六十人可以分为二十队，去喂养、教导新人。

这样，一百人聚会的召会，八十人有活动，其他二十人或者病痛，或者体力太差，或者重大原因无法活动。由这八十人照顾一百四十人，真是易如反掌，很容易作到。经过一年，我相信至少有一百人会留下，那就是一

AN ESTIMATION

I hope that the elders and the saints in all the churches will be stirred up by the Lord to live a revived and overcoming life and also to build up three matters: preaching the gospel by knocking on doors and visiting people, setting up meetings in the homes of the new believers in order to nourish and help them weekly, and teaching the new ones to call on the name of the Lord, to read the Bible, to pray, to sing hymns, to speak for the Lord, to testify, and to function in the home meetings. We must not follow the custom in Catholicism and Protestantism of having one person speaking and everyone else listening. Instead, we should lead the new ones to build up the habit of speaking for the Lord in the home meetings, the group meetings, and in the larger meetings of the church. If we would practice this, the new ones will be established.

If there are one hundred saints meeting in a church, only twenty of them need to go out and knock on doors. However, this does not mean that only twenty people should devote themselves to door-knocking. Some may be able to go out only once every three weeks, and others may be able to go out twice a week. The elderly ones may not be able to go out at all because of their health, and some elderly ones may be strong enough to go door-knocking. This would be very helpful. If twenty people can go out every week, they can be formed into seven teams. They should be able to knock on at least twenty doors in one and a half hours and find a son of peace. If they find a son of peace, they will have to spend an hour to edify him. Therefore, they would spend a total of two to three hours.

If every team is able to gain a new one per week, that would be fifty-two new ones in a year. If we reduce the number by twenty percent, every team would have forty new ones, and there would be a combined total of two hundred eighty new ones, which nearly equals three times the number of saints in the locality. If we reduce the number further to half by subtracting the undependable ones, there would still be one hundred forty new ones, which still exceeds a twofold increase. Such a rate of increase would be wonderful. After gaining the new ones, we need to make them remaining fruit. The way to preserve them is for sixty out of the remaining eighty saints in the church to rise up and care for the new ones. These sixty may be divided into twenty teams to nourish and teach the new ones.

Thus, in a church with one hundred people, eighty would be active, and the remaining twenty might be inactive because of sickness, weaknesses, or other legitimate reasons. It would be easy for eighty people to take care of a hundred and forty new ones. After a year, at least one hundred people would remain. This is to

年翻一倍。我曾作过许多预算，这是最轻省、最上算的一种，我有把握会作成功。这样只要二十五年多，不到三十年，全世界的人就都受浸得救了。这是不得了的一件事。不像已过十年，我们没有结什么果子。如果我们肯照着这条新路全心、全力实行，二十六年后全世界不只福音化，乃是全都受浸得救了。这是一件要撒但命的事，这要致撒但的死命。

召会起初的作法

这样的实行不是我们闭门造车想出来的，乃是按照圣经确定的榜样。在行传八章，门徒遭逼迫往各处去。之前耶路撒冷召会带了三千、五千人得救，（二 41，四 4，）加上陆续带得救的，可说有成千上万的信徒。大家都喜欢聚集在一起，不肯出去。所以逼迫才兴起来，除了使徒以外，门徒都分散出去。（八 1。）虽然如此，他们出去却传神的话为福音。（4。）我相信他们传福音的方式，必定不是开堂设会请人来听，乃是去挨家挨户的叩门访问，如他们在耶路撒冷召会时所作的。（二 46，五 42。）

圣经清楚给我们看见，召会起初的作法，在人一得救之后，立刻带他们挨家挨户的聚会。（二 41，46。）他们在家聚会中所作的，就是交通、祷告、擘饼、教导、传福音、带人受浸。（二 42，五 42。）这是初期圣徒经常的生活，结果主就将得救的人，天天和他们加在一起。（二 47。）这的确是主所命定的路，祂也以祝福印证。我们今天在台北稍微照着实行，也看见同样的光景，天天有得救的人加进来。

有效的实行

总括来说，最有效的实行步骤是：第一，一带人信主受浸，当立即给他有初信造就，并且在他家里设立聚会，教导基础的真理。第二，要每隔三或数日即与新人有家聚会，带他操练、学习运用灵、祷告、呼求主名这三件事；若是可能，在头一个月內，要接连去带十次，之后再改为每周一次。

have a twofold increase yearly. This is the easiest and the most profitable way. I am confident that we will succeed. If we would take this way, we would need a little over twenty-five years to save and baptize all the people in the world. This is an extremely great matter. It would not be a repetition of our last ten years of barrenness. If we are willing to put our effort into practicing the new way, after twenty-six years the whole world would be evangelized, and everyone would be saved and baptized. This would deal a fatal blow to Satan.

THE PRACTICE OF THE EARLY CHURCH

The practice of the new way does not come from our imagination. It is according to the pattern shown in the Bible. In Acts 8 the disciples were scattered abroad because of a great persecution. Prior to the persecution, the church in Jerusalem had brought in three thousand and five thousand new believers at two separate times (2:41; 4:4). Many more were brought in at various other times. There were thousands of believers in Jerusalem. They all enjoyed gathering together and were not willing to go out to other places. Therefore, persecution was raised up, and consequently, the believers, not including the apostles, were scattered to various places (8:1). These believers went out announcing the word of God as the gospel (v. 4). I do not believe that they found a meeting place and invited people to come and listen but that they preached the gospel by knocking on doors from house to house to visit people, just as they did in the church in Jerusalem (2:46; 5:42).

Immediately after a person was saved, he met from house to house (2:41, 46). In the homes they practiced fellowshiping, praying, breaking bread, announcing the gospel, and baptizing people (v. 42; 5:42). This was the regular life of the early saints, and as a result, "the Lord added together day by day those who were being saved" (2:47). This was the way ordained by the Lord, and He confirmed it with blessings. In Taipei we are now practicing this same way, and even though we are limited, we have seen the same result: new ones are being added to the church day by day.

AN EFFECTIVE PRACTICE

Immediately after we lead a person to believe in the Lord and baptize him, we must spend some time to edify him and then set up a meeting in his home in order to teach him the fundamental truths. This is the first step in our practice. The second step is to have a home meeting with him once every three or four days in order to lead him to practice and learn to exercise his spirit, to pray, and to call on the Lord's name. If possible, we should go to his home ten times in the first month and after that meet with him once a week.

这里的呼求主名不是低声求告，而是用灵从深处呼喊。这样的操练不仅对新人有帮助，对我们自己也有益处。我们许多蒙恩多年的，常常也是习惯性、低声的喊喊主，并不那么释放。但是一用灵大声呼喊：“哦，主耶稣！我爱你！”里面就觉得不一样。我们去带领新人时，千万不可教导他行礼如仪的老套，乃要给他们正确的实行，帮助他们操练、释放，得着真正、属灵的供应。

这不是心理作用，乃是属灵的事实，如同深呼吸不是心理作用，而是真实的益处。可惜今天的基督徒把这样的实行丢失了。“呼求”的希腊文是 *epikaleomai*，意思就是呼求，称呼，按名呼喊。比方我们喊一个人的名字，喊太小声了他会听不见，所以需要喊大声一点。有的基督徒说，主耶稣不会听不见的，我们的需要祂都知道。一面说这是对的；但就我们自己来说，若不呼喊出来，祷告就没有意义。这其中的差别很大。因此，若是环境许可，我们应该从一早起来，就运用灵从深处大声呼喊主，那对我们整天的生活影响很大。所以从一开头，我们就要教导新人这样运用灵、祷告、呼求主名。

第三，照着新人进步的情形，逐渐带领他参加附近信徒的小排聚会，为着联络与扶持。光是他这一家，有时他自己都不容易站住；但是一调在小排里，弟兄姊妹就会成为最好的帮助，能够彼此照顾、供应。这如同烧炭火，一、两块炭不容易点起来，即使点起来也烧不久；但是四、五块在一起就很容易点着，并且越烧越旺。不过这样的实行并不是律法，乃是生机的，要就着新人的情形带领他，否则可能一排就把人排死了。

排聚会的根据，首先是马太十八章二十节所说，“无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”这指明只要有两三个人聚在一起，就可以有排聚会。行传十二章记载，当彼得下了监，召会切切为他祷告，（5下，）但不是像今天，把大家聚在一起祷告，乃是分在许多家祷告。所以彼得从监里被救出来，就往马可的母亲家，（12，）然后告诉他们，要把这事报告给雅各和众弟兄知道。（17。）这

We should teach the new ones to call on the Lord's name from deep within their spirit, not softly. Such an exercise is not only helpful to the new ones but also beneficial to us. Many of us have been saved for years, but we often call on the Lord habitually and softly; hence, we are not released. If we would call loudly with our spirit, "O Lord Jesus! I love You!" we would feel different within. We should not lead the new ones by teaching them our old and ritualistic ways. We must give them the proper practice and help them to exercise and release their spirit in order to receive the genuine, spiritual supply.

Such a supply is not a psychological effect but a spiritual fact, just as the benefit that we receive from our physical deep breathing is not something psychological. Regrettably, Christians have lost the practice of calling on the Lord's name. The Greek word for "call on" is *epikaleomai*, which means to call out loudly, to call by name. Some Christians think that we do not need to call loudly, because the Lord Jesus can hear us when we call softly, and He knows all our needs. On the one hand, this is correct, but on the other hand, there is a great difference in our experience between calling loudly and calling softly. Hence, if the environment permits, we should exercise our spirit to call on the Lord loudly from deep within when we get up in the morning. This will have a great effect on our living throughout the rest of the day. Therefore, the first things we need to teach the new ones are to exercise their spirit, to pray, and to call on the Lord's name.

According to the progress of a new one, we should lead him to attend the small group meeting with other believers in his neighborhood. This is the third step. If he is at home alone, it will not be easy for him to stand firm. The brothers and sisters who he blends with in the small group meeting will become the best help for him. They can have mutual care and supply. This can be compared to burning coals. It is not easy for one or two pieces of coal to catch on fire. Even if they start burning, the fire will not last long, but it is easier for four or five pieces of coal to burn strongly. Such a practice is not legal; it is organic. We need to lead a new one according to his situation; otherwise, bringing him to a group meeting may "kill" him.

The basis of the group meeting is first found in Matthew 18:20: "Where there are two or three gathered into My name, there am I in their midst." This indicates that as long as there are two or three gathered together, they can have a group meeting. In Acts 12 Peter was kept in the prison, and "prayer was being made fervently by the church" (v. 5). The saints were not gathered together to pray in a large meeting as we do today; they prayed separately in many homes. Therefore, after Peter was rescued out of the prison, he went to the house of the mother of John and told those assembled there to "report these things to James and the brothers. And going out, he

证明当时的圣徒们乃是在许多的家里祷告。那就是“小排祷告聚会”。

第四，我们去带领新人时，自己必须活在灵中，有活泼高昂的灵。我们是活的，才能叫那些受我们带领的人活；我们是高昂的，才能把人点起来，开启并挑旺他的灵。我们不该暮气沉沉的，那会使新人泄气，摸不着属灵的实际。我们必须是活的，在日常生活里就应该活。这样，一进门我们就能喜乐欢腾，或者唱诗歌，或者赞美呼求。这样我们就把属灵的空气完全带到新人的家里，叫他摸着属灵的实际和供应。也许你去的时候，他正好不愉快，或者和他的妻子正在吵架；你这么一去，他就得了供应、光照、安慰，顺服你的带领和教导，也开始唱诗、祷告了。所以家聚会如何，完全在乎你是怎样的一个人。你是活的，死的也给你带活了；你是死的，就是活的也会给你带死了。

改制是 日常生活习惯的改变

简单的说，各地召会从今后要完全、真正的改制，不再照着老一套的方式生活，不再去请人来听福音、聚会，乃是一再、周周的去访问人；也不要邀约新人来聚会听道，乃要把聚会送到他家里。从前我们就是请人来大聚会，听一篇好道。大部分的人没有这个习惯，又不好意思不来；如果得不着什么，他就倒了胃口，不肯再来，结果我们就把他断送了。现在我们要悔改，彻底改变作法，不要人来聚会，乃要把聚会送到他家。每一周我们都要出去送聚会。长年下来，一定能把人带起来，稳定下来；然后按他的情形，逐渐带领他有排聚会，再参加区聚会，并且不是只要他来聚会，乃是能在聚会中尽功用。

现在台北已经实行这三种聚会：家聚会、排聚会、区聚会。区聚会的人数差不多就是五十位。所以一超过一百人就要分区。这样聚会的好处是：大家能彼此认识，互相照顾，

went to another place” (vv. 12, 17). This is proof that in those days the saints met in many homes for prayer. Those were small group prayer meetings.

When we go to lead the new ones, our spirit must be living and uplifted. This is the fourth step. Only when we are living can we cause those whom we lead to be living. Only when our spirit is uplifted can we enliven others and cause their spirit to be opened and fanned into flame. If we are depressed and downhearted, we will cause the new ones to be discouraged, and they will be unable to touch the spiritual reality. We must be living in our daily life. Then we will be joyful and exulting, either singing, praising, or calling. Consequently, we will bring the spiritual atmosphere into the new one's home and enable him to touch the spiritual reality and gain the supply. Perhaps when we visit him, he is not happy, or he is quarreling with his wife. But through our visit he will be supplied, enlightened, and comforted, and he will obey our leading and teaching and thus begin to sing and to pray. Hence, the home meetings depend on the kind of persons we are. If we are living, the dead will be made alive, but if we are dead, the living will become dead because of us.

CHANGING THE SYSTEM BEING TO CHANGE THE HABITS IN OUR DAILY LIFE

The churches in all the localities should have a complete, genuine change of system. We should no longer live according to the old manner of life, which is to invite people to come and listen to the gospel. Instead, we should go out every week to visit people. Furthermore, we should not invite new ones to come to the church meetings and listen to messages; rather, we should deliver the meetings to their homes. Formerly, we always invited people to come to a big meeting and listen to a wonderful message. If they did not obtain something when they came to the meeting, their appetite was spoiled such that they did not come again. As a result, we lost them. Now we need to repent and have a thorough change in our way. Instead of asking people to come to the meeting, we should deliver the meeting to their homes. Every week we should deliver the meeting to others. After a few years we will raise people up and establish them. Then according to their situation, we can gradually lead them to have group meetings and attend district meetings. Furthermore, we should also encourage them to function in the meetings.

The church in Taipei has been practicing home meetings, group meetings, and district meetings. There are about fifty people in a district meeting. When the number in a district meeting exceeds a hundred, it needs to subdivide. The advantage of such a meeting is that

透彻交通，亲密联络，并且提供尽功用的机会。一个新人既然在家聚会中已经受带领有所学习、操练，又会唱、又会祷、又会说，自然能在排聚会、区聚会里同样开口交通、分享、见证。这样，区聚会就不需要人讲道，因为个个都能申言，并且很有味道。

这就是圣经启示的神命定之路：不是请人来听福音，乃是去叩门访问他；不是请人来聚会，乃是把聚会送到他家；在家聚会中带领人基本的学习与操练，不必带他到召会聚会中，他也能过召会生活。一个初得救的人，可能需要在他身上花六个月至一年的工夫，才会使他成为常存的果子。但是这样作，召会能很确定的一年繁增一倍。这个增加率不得了，是惊天动地的。盼望我们都有这样的看见和作为。

李常受弟兄于主后一九八八年一月三十日讲于美国加州安那翰

we can know one another through mutual care, fellowship, and intimate contact. Moreover, such a meeting also provides the saints with opportunities to function. After a new one has been led in the home meeting and has learned how to sing, to pray, and to speak, he will spontaneously be able to open his mouth and fellowship or testify in the group meeting and in the district meeting. Hence, there will no longer be the need for someone to give a message in the district meeting. Everyone can prophesy, and the prophesying will be enjoyable.

The God-ordained way revealed in the Bible is not to invite people to come and listen to the gospel but to go and knock on doors in order to visit people. Furthermore, it is not to invite people to come to a meeting of the church but to deliver the meeting to their home. If we lead people in the fundamental truths and help them to exercise their spirit, they can live the church life without being brought to the church meetings. A new believer may require us to spend six months to a year with him before he can become remaining fruit. But if we do this, the church will definitely increase twofold yearly. This is a tremendous rate of increase. May we all see this and take action.

第六篇

努力使召会的聚会 富有互相性

读经：哥林多前书十四章二十六节，希伯来书十章二十五节，马太福音十六章十八节，以弗所书四章十二至十六节，马太福音二十四章三十五节，启示录二章五节，七节，三章一节，十五至二十节，歌罗西书三章十六节，提摩太后书二章二十二节，罗马书十章十二节，以弗所书五章十八至十九节，罗马书八章四节，腓立比书一章二十至二十一节，提摩太后书一章八节，四章二节，以弗所书一章二十二至二十三节，约翰福音十五章一至五节。

召会的意义

“努力使召会的聚会富有互相性，”是什么意思呢？这里的“召会”和“互相性”相当有讲究。“召会”是“教会”一辞的改正。在希腊文里，召会，或者说教会，意思是“蒙召出来的会众”，有会众的意思在内。这辞英文原来译为 church，但给基督教的遗传用得伤损了，以致走了意义。所以在一百多年前，当弟兄们一八二八年在英国被主兴起来，他们觉得这字不妥，于是照着“会众”（congregation）改用另一字，就是 assembly。到了本世纪，美国灵恩运动里最稳妥，也较认识圣经的一班人，将 church 一字也改作 assembly，而自为称“神召会”（the Assembly of God），于一九三〇年左右来到中国，并且把“召会”一辞带进来。

我们被主兴起来，从开头就知道，“教会”乃是西教士来到中国，为着翻译圣经所造出来的辞。中文里原来没有“教会”一辞。所谓的“教会”，意思就是宗教的一个会集。以意义来说，“会”字对，“教”字就错了。实在说来，基督徒的聚集不应该是一个宗教的会集，乃该是召出来的会集。根据原文的字义，我们就采用“召会”一辞。“召会”和“教会”韵同义异。这不是咬文嚼字，乃是有所讲究；因为今天主的身體不是个宗教的会，乃是一班被神召出之人的会。从哪里召出来？乃

CHAPTER SIX

ENDEAVORING TO HAVE CHURCH MEETINGS RICH IN MUTUALITY

Scripture Reading: 1 Cor. 14:26; Heb. 10:25; Matt. 16:18; Eph. 4:12-16; Matt. 24:35; Rev. 2:5, 7; 3:1, 15-20; Col. 3:16; 2 Tim. 2:22; Rom. 10:12; Eph. 5:18-19; Rom. 8:4; Phil. 1:20-21; 2 Tim. 1:8; 4:2; Eph. 1:22-23; John 15:1-5

THE SIGNIFICANCE OF THE CHURCH

The title of this chapter is “Endeavoring to Have Church Meetings Rich in Mutuality.” The words church and mutuality are complicated. The Greek word translated “church,” ekklesia, denotes “a called-out congregation.” The word church has been damaged by its usage in traditional Christianity and has lost its original meaning. When the Brethren were raised up in Great Britain over a hundred years ago, they felt that the word church was inappropriate. Hence, based on the notion of a congregation, they used the word assembly instead of church. Some believers in the Pentecostal movement in America do not use the word church and thus call themselves the Assemblies of God. Some of their missionaries who went to China around 1930 used the word assembly.

When we were raised up by the Lord in China, we knew that the Chinese term for church, which is jiao-hui, was coined by the Western missionaries for the translation of the Bible. This term was not in the Chinese vocabulary. Hui means “gathering” and jiao means “religion”; hence, this term means “religious gathering.” Christian meetings should not be religious gatherings but a gathering of the called-out ones. According to the meaning of the Greek word, in our Chinese publications we use the term zhao-hui, which means “a called-out assembly.” We made this change because the Lord’s Body is not a religious gathering; it is the assembling together of those

是从世界。我们是从世界群众中蒙神召出来，成为祂的一个会众（congregation），就是召会，作基督的身体，彰显祂自己。这就是召会真正的意义。盼望这一点我们能记住。

召会聚会的“互相性”

“互相性”乃指召会的聚会，其基本的原则是彼此互相的，有三处圣经证明这一点。第一，歌罗西三章说，我们要“彼此教导，互相劝戒”。（16。）彼此教导就是你教导我、我教导你；互相劝戒就是你劝戒我、我劝戒你。这指明信徒来在一起，应当满了彼此互相。第二，希伯来十章二十五节说，我们不可放弃自己的聚集，倒要互相劝勉。我们既是主的门徒，就不可离弃该有的聚会，并且聚集时应该有互相性。第三，在林前十四章二十六节，使徒保罗说，我们每逢聚在一起的时候，各人或有诗歌，或有教训，或有启示，甚至或有说方言，或有方言的翻译。这里的聚集乃是指全召会的聚集。（23。）这样的聚集不是一个人包办、独讲，乃是各人都尽功用，为着建造，（26，）就是彼此建造。

一人讲众人听的聚会， 乃是工作的聚会，不是召会的聚会

圣经里也有一人讲众人听的聚会，但不是指召会的聚会，主要是使徒工作的聚会，刻意召聚会众来听讲神的话。在使徒们工作的聚会中，可以一、二人讲，众人听，因为主要的目的是施教。圣经里是有这种聚会，但不是经常性的。在五旬节那天，彼得站起来对众人传讲；那不是经常性的。经常性的聚会如前面所说，乃是另一种光景。

另有一次，在行传二十章五至十二节，使徒保罗来到特罗亚，在那里住了七天。到了主日，他们聚集擘饼，但不是先擘饼后讲道，乃是先讲道后擘饼。保罗因为许久没有到特罗亚，又因次日要起行，恐怕以后也不能再来，所以抓住这次聚会讲个不休，从傍晚一直讲到半夜。

有一个青年人坐在窗台上，听得困倦沉睡；保罗讲论了多时，这青年人忽然从三楼跌下死了。保罗下去，伏在他身上祷告，就使他复活，然后上楼，大家一同欢喜吃饼、喝杯纪念主。

who have been called out by God. We have been called out of the world to become God's called-out congregation, the church as the Body of Christ for the expression of God. This is the significance of the church.

MUTUALITY IN THE CHURCH MEETINGS

The word mutuality is used in relation to church meetings and is the basic principle of the meetings of the church. This is shown in three portions of the Word. Colossians 3 says that we need to practice “teaching and admonishing one another” (v. 16). Teaching one another means that you teach me and that I teach you; admonishing one another means that you admonish me and that I admonish you. This indicates that as believers, we should be full of mutuality when we come together. Hebrews 10:25 says that we should not abandon “our own assembling together...but exhorting one another.” Since we are the Lord's disciples, we should not abandon proper Christian meetings. Moreover, whenever we meet, there should be mutuality. First Corinthians 14:26 says that whenever we “come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation.” This verse refers to the gathering of the whole church (v. 23). In such a gathering there should not be only one person speaking; rather, each one should function for building up (v. 26), that is, for mutual building up.

One Person Speaking Being a Meeting Related to the Work, Not a Church Meeting

A meeting with one person speaking and the rest listening does not refer to a meeting of the church. Rather, it refers to a meeting related to the work. The purpose of such a gathering is to listen to God's speaking. Meetings related to the work may have one or two speakers, because their main purpose is to teach. In the Bible such meetings were not held regularly. On the day of Pentecost Peter stood and spoke to all the people. That was not a church gathering. The meetings of the church have a different setting.

In Acts 20:5-11 the apostle Paul spent seven days with the church in Troas. On the Lord's Day the church gathered together to break bread. Because Paul was planning to leave the next day, and being concerned that he might not return, he grasped the opportunity in that meeting and spoke until daybreak.

这时已是下半夜，大家依依不舍，又谈论了许久，直到天亮。所以这是个通宵达旦的聚会，上半夜保罗一人讲；擘饼之后，下半夜是众人讲，直聚到天明。这种聚会也是一人讲众人听，不过偶然一次，并且仍然富有互相性。

用诗歌彼此对说

同样的，这次特会也是一人讲众人听。但这并不是召会正常的聚会，而是“周末特别聚会”，是“南加州华语特会”，不是经常性的聚会，乃是特别召集的聚会。经常性的聚会，不该是一人讲众人听，而该是互相性的，你讲给我听，我也讲给你听；你劝勉我，我也劝勉你；是互相教导，互相劝勉，有时还用诗歌彼此对说。（西三 16，弗五 19。）可惜这些都给今天的基督教丢掉了。

我从小生在基督教里，母亲常带我去作礼拜，我从来没有看见彼此对说的实行，你们大概也没见过。即使在我们中间，也不太有这样的实行，更不必说用诗歌彼此对说了；最多就是有人喊一首诗歌，然后大家一起唱。圣经不是唱，乃是说；还不是我说给你们大家听，乃是你说一句，我说一句，他说一句，大家彼此对说。不过我们要知道，这样的彼此互相是没有什么规律的，一有规律就不彼此了，一有规律互相也就不甜美了。真正的彼此互相必须是很自由的，会使大家得释放，并且摸着主。

按我们的经历，工作性的聚会是一人讲众人听，并不适合于彼此对说，因为人太多了。要实行彼此互相，最好就是小的召会聚会，如家聚会，不过三、五个人，或者排聚会，不过十个、八个人；或者区聚会，最多不超过五十人。如果是一个七、八百人的聚会，彼此对说可能就变成彼此乱叫；那时最好就是分组实行。这一点我们必须操练。

我们一向没有这个故事；可是二十年前，我被请去印尼，在雅加达召开特别聚会。那一天我在聚会中忽然起了一个念头，请大家彼此对说一首诗歌。那一次虽然初创，却真是对说得好！

During such an all-night meeting, Paul spoke for the first half of the night, then they broke bread, and he spoke again until daybreak. Such a meeting with one person speaking and the rest listening was not a regular meeting of the church.

Speaking to One Another with Hymns

In this conference one person is speaking, and the rest are listening. However, this is not a meeting of the church. It is a Chinese-speaking conference. As such, these meetings are not regular church meetings but special gatherings. Regular church meetings should not have only one person speaking and the rest listening. Instead, church meetings should be mutual in nature, that is, everyone speaking and everyone exhorting. In other words, there should be mutual teaching and mutual exhorting. There may also be the speaking of hymns to one another (Col. 3:16; Eph. 5:19). Regrettably, such a practice has been abandoned by Christianity.

I was born in a Christian family, and from my youth I attended the so-called services with my mother. In those services I never saw believers speaking to one another. Even in our meetings it is rare to see such a practice. At the most we have one person calling a hymn and all the saints singing together. The Bible says that we should not only sing hymns but also speak them. This does not mean that I alone speak to all of you but that we all speak to one another—you speak a line, and I speak another line. This kind of mutuality should not have rules or regulations. As soon as there are rules and regulations, the practice of mutuality will become mechanical and lose its sweetness. Genuine mutuality is without regulations and causes the saints to be released and to touch the Lord.

Meetings related to the work, with one person speaking and the rest listening, are not suitable for mutual speaking because there are too many people present. The best setting for the practice of mutuality is the small meetings of the church, such as a home meeting with three to five people, a group meeting with eight to ten people, and a district meeting with not more than fifty people. In a meeting with around eight hundred people, speaking to one another would become shouting at one another in a disorderly manner. In such a large meeting it would be best to divide into groups for the practice of speaking to one another. We need to be trained in this matter.

We have never practiced speaking hymns to one another. However, in a conference in Indonesia twenty years ago, I asked the saints to speak a hymn to one another. Since then I have not seen another meeting like that one. The Holy Spirit did

直到今天，这二十年我还没有看见第二次。那一天的确是圣灵大作工，虽然有几百位圣徒，真是对说得好，很有享受、供应。

我劝你们作夫妻的，两人最好的一件事，最甜美的一件事，就是彼此对说。比方丈夫可以对妻子说，你当爱主；妻子就说，你也当爱主。丈夫说，我们该祷告；妻子就说，一点也不错，我们还该赞美！这样的对说真好，会消除一切的吵嘴、强辩。有时你看见妻子要吵嘴了，可以说，你该祷告。也许妻子生气了，就回说，你也该祷告。你就可以趁机说，是的，让我们一同祷告吧。她一定赞同。这样的对说岂不甚好！

常常夫妇之间，就是不能一同吃饭，一吃饭就会抬起杠来。所以有时丈夫要谨慎，否则一不小心，可能就惹起妻子的怒气。比如丈夫一吃饭就说，某某姊妹饭烧得很好吃。说别人饭烧得不好，不会得罪妻子；一说别的姊妹烧得好，妻子就感觉有嫌疑。可能她就说，是不是她烧的饭不好吃？结果两人就抬起杠、瞪起眼、甚至打起架来了。这时彼此对说诗歌或圣经，就能消除肉体的作为。

圣经要我们对说诗歌，因为诗歌就如座右铭、箴言、格言，并且有节奏。特别是中文诗歌，都有对句、押韵，并且相当动听、有感染力，非常适合对说。所以我们应当常常操练，等到聚会时就会练达，对说起来很有味道。基督徒的聚会，就是召会的聚会，应该满了、富有这种的互相性，不该一人讲众人听。

一人讲众人听的缺失

一人讲众人听的实行，对大家很轻省，对讲的人担子却很重。有时作牧师、传道很难。我确实知道，有的人读神学，毕业时东寻西找，预备五十二篇道，为着头一年使用。因为毕业后要到小教会学习作牧师，大家都是不会讲，所以你难辞其咎。这是很苦的事。另一面，对众人来说，有时很幸运，请到一个知识高明，口才又好，故事、比喻也多的，就皆大欢喜。如果请了一个没有多少口才，讲话又不流利，也没有比喻、故事，讲得很生硬，大家听两、三次就会觉得听够了。所以一人讲众人听固然有好处，但是坏处更大。

a powerful work that day, for the mutual speaking was full of enjoyment and supply, even though several hundred saints were present.

I would encourage the married couples to practice speaking to one another. A husband can say to his wife, "You should love the Lord," and the wife can respond, "You should also love the Lord." The husband may say, "We should pray," and the wife can respond, "Yes, we should also praise!" Such mutual speaking is wonderful because it will eliminate quarrels and arguments. Sometimes if a husband notices that his wife is about to quarrel, he can say, "You should pray." If his wife becomes angry and says, "You should pray too," he can take the opportunity to say, "Right! Let us pray together." She will surely agree with him. Such mutual speaking would be wonderful!

Married couples often argue when they eat together. If a husband criticizes another sister's cooking, his wife will not be offended, but if he appreciates another sister's cooking, his wife will become suspicious. She might say, "Are you saying that my cooking is not good?" Eventually, this will lead them to argue. If at such a time they would speak to one another with hymns or with verses, the works of the flesh will be abolished.

The Bible teaches us to speak hymns to one another. Hymns are rhythmic and can be compared to proverbs. In Chinese the hymns have couplets and rhymes and are appealing to the ear. Hence, they are inspiring and suitable for speaking to one another. We should constantly practice speaking hymns to one another so that in the meetings our speaking to one another will be enjoyable. Christian meetings of the church should be rich in mutuality. They should not have only one person speaking and the rest listening.

The Disadvantage of One Person Speaking and the Rest Listening

The practice of one person speaking and the rest listening is a heavy burden to the speaker. It is difficult to be a pastor or a preacher. After studying theology, some people prepare fifty-two sermons to use while they are learning pastoral duties with their first congregation. Having to prepare sermons is a suffering to the young pastors. However, congregations are happy when their pastor is knowledgeable, eloquent, and able to tell stories. If the pastor is not eloquent and does not use parables or tell stories, the congregation will get tired of listening to him. Although there are advantages to one person speaking and the rest listening, there are more disadvantages.

每逢聚会要有互相性，使众人得着建造

圣经中使徒的教训，不是教导召会每逢聚会，实行一人讲众人听，乃是实行彼此互相。我刚得救时很热心，我所在的公会每周二晚上有祈祷会，会中也得讲一篇道，几乎就是倚靠牧师。当时的牧师已经作了十多年，差不多能讲的道都讲光了，有一次他就提议，祈祷会不要他一人讲，可以另外请人来讲，或者大家轮着讲。我那时是青年人，很爱主，很追求圣经，在那个公会里很出名，所以他们就请我去讲，仍是一人讲众人听。

基督教传统的风俗，完全脱不开一人讲众人听。但在圣经里，使徒的教训说，信徒每逢聚在一起时，应当各人或诗歌，或有教训，或有启示等等。（林前十四 26。）诗歌这一点我们差不多作到了，大家都有权选诗来唱。但是公会作礼拜，一定由牧师所指定的人喊诗，不接受别人所选的。这完全违反使徒的教训。

使徒这样教导，目的乃是要使众人互相得着建造。我们要知道，一个好的筵席，不能只有一道菜。如果一个聚会是一人讲道，无论怎么尽力讲，也就是一道菜，不是多道菜。但是彼此互相的聚会，如同一道又一道的佳肴，合成一桌丰盛的筵席。对中国人来说，好的筵席至少也得有十二道菜，只有三、四道不过是家常饭。今天我们请人赴筵席，不能只预备三菜一汤或五菜二汤，最少都要十二道，再丰盛一点就二十道。不仅如此，这二十道菜也得“互相”，不能每一道都是牛排，那会倒了大家的胃口。一个好的餐馆，上的菜色都配合得非常合式。主的安排比餐馆更好；祂的话清楚的说，我们基督徒来在一起聚会，各人都要预备“一道菜”，并且是互相的，这就显出召会的丰富，并使众人得着建造。

有人以为这样作会使聚会混乱。但如果真是这样，我们就没有主的同在了。我们来在一起时，不该吵杂，乃要供应恩典。这会使众人有学习，并且得勉励，不会使聚会混乱，反而会带进和平。（31，33。）但要供应恩典，必须先有恩典。有时有弟兄提议，我们的爱筵包给餐馆作，我非常反对，因为那样作就不是爱筵了，不大

Practicing Mutuality for the Building Up of All the Saints

The apostles' teaching in the Scriptures does not instruct us to practice having one person speaking and the rest listening in the meetings of the church. Rather, it teaches us to practice mutuality. I was very zealous when I was first saved. The denomination that I attended had a prayer meeting and a message every Tuesday night. The pastor had been there for over a decade and had exhausted his messages, so he proposed that another person should be asked to speak or that everyone should take turns to speak. I was known in that denomination as a person who loved the Lord and the Bible, so I was asked to speak. However, that was still one person speaking and the rest listening.

Christianity cannot avoid the practice of one person speaking and the rest listening. But according to the teaching of the apostles, whenever the believers gather together, each one has (1 Cor. 14:26). We have practiced each one having a psalm in the sense that we have the right to select a hymn for everyone to sing. In the worship services in the denominations, only the person designated by the pastor can call a hymn. This is against the apostles' teaching.

The apostles' teaching is with a view to the mutual building up of all the saints. A feast is not composed of only one dish. Regardless of how much one person speaks, it is still only one "course," not many "courses." A meeting in mutuality may be likened to a rich feast with numerous courses of delicious food. A real Chinese feast has at least twelve courses. If there are only three or four courses, it is considered as an ordinary meal. When we invite people to a feast, we should not prepare only three or five courses. We must prepare at least twelve courses; twenty courses would be better. Not only so, the twenty courses should be in "mutuality"; if every course is steak, people will not like it. A good restaurant always serves a variety of dishes. The Lord's arrangement is much better than the arrangement in a restaurant. His Word says that when Christians come and meet together, each has to prepare a "dish." These "dishes" should be in mutuality. This will express the riches of the church and enable all the saints to be built up.

Some people think that such a practice would cause chaos in the meetings. If this were true, we would lose the Lord's presence. When we come together, there should be the supply of grace, not disturbance or confusion. Such meetings will cause everyone to learn and to be encouraged. Such meetings will be full of peace, not chaos (vv. 31, 33). In order to supply grace, we must first have grace. A brother once suggested that we ask a restaurant to cater our love feasts. I was greatly opposed to this suggestion

叫人喜欢。最好吃的爱筵，就是每位圣徒都预备一道；那真是丰富。我们的聚会也该这样，不可“包”出去作，乃要人人有预备。

美国圣徒都有规律，虽然是家家预备，却都定规要带什么，并且都带一样的。这样作也不大叫人喜欢，因为只有几道菜，也不能称作爱筵。这一点中国圣徒胜过美国圣徒，一到爱筵，家家都预备不同的菜色，结果一百家就带一百多样出来。即使都带一样的菜，样式也都不同；无论包子、水饺、锅贴、炒牛肉、鸡肉等都有好多种。这样的爱筵真是丰富！这就象征召会的聚会。有三百位圣徒的聚会，不该一人讲众人听，乃该个个讲个个听，彼此讲互相听，不是吵杂混乱，乃是积极的互相供应，结果那个丰富真是口舌难以述说。

可能你们大多数都没有尝过这种聚会的味道。我相信你尝过之后，绝不会再喜欢一人讲众人听，倒会觉得厌烦。比方我是一个坐堂牧师，一年五十二周都是我讲，无论什么聚会都由我主持。那么无论我讲得多好，我相信经过半年，你们也不太喜欢听了。可是大家都讲，那个味道就不同；即使讲得差一点也没关系，不过就是几分钟，就换另一个人讲了。这样，一百人中起码有二十人讲得好，味道还是非常好。这是彼此互相的好处，使众人都得建造。

还有一段使徒的教训，是希伯来十章二十五节所说，不可放弃我们自己的聚集。这话当时是对犹太信徒说的，要他们不可退缩回到犹太教；如果他们回犹太教里聚会，就是放弃他们作为信徒的聚会。不仅如此，在信徒的聚会里，他们倒要彼此劝勉。我曾在弟兄会中，看见他们这节圣经引用得最多；可是他们从来没有点出“彼此劝勉”一辞，乃是单方的使用，以为就是讲道的人单方的劝勉大家，而不是彼此相劝。那时我还没有这个亮光。以后我就听倪弟兄指出，这样的聚会乃是彼此的，并不是单方的，指明这不是一人讲众人听，乃是至少十个、八个人讲，才能彼此。

because it would annul our love feasts. We have the most enjoyable and rich love feasts when every saint prepares a dish. This also applies to our meetings. We should never serve “catered food”; instead, each person must prepare something.

In America every household is asked to bring one dish to the love feast. With this kind of arrangement there is not much variety; hence, it cannot be considered a love feast. In this respect, the Chinese saints are better than the American saints. When the Chinese saints have a love feast, every home will prepare different kinds of food. As a result, a hundred homes will bring more than a hundred dishes. Even if two households bring the same dish, they are prepared differently. Whether steamed buns, boiled dumplings, fried dumplings, stir-fried beef, or spicy chicken, every household prepares them in different ways. This kind of love feast is truly rich! This is a picture of the church meetings. When three hundred saints meet together, there should not be only one person speaking. Everyone should speak, and everyone should listen; we speak to one another, and we listen to one another. This is not confusion; it is active mutuality. The richness of such a meeting is indescribable.

Most of us have probably not tasted such a meeting. If we would taste it, we would not like the meetings with one person speaking and the rest listening. We would hate such meetings. Suppose I am your pastor, and I must preside over and speak in every meeting. Regardless of how eloquent I am, after half a year you will be tired of listening to me. But the taste would be different if everyone would speak. It does not matter whether or not we know how to speak. If we would practice this, at least twenty out of a hundred saints will learn to speak, and the meetings would be enjoyable. This is the strong point of mutuality; it is for the building up of all the saints.

Hebrews 10:25 says that we should not abandon our own assembling together. This word was written to the Jewish believers, and it urged them to not shrink back to Judaism. For them to go back and meet in Judaism was to abandon their own meeting as believers. Not only so, in the meetings they needed to exhort one another. When I was with the Brethren, they frequently quoted this verse without emphasizing the phrase exhorting one another. They applied this verse to a “one-way” exhorting, that is, the speaker exhorting the congregation instead of everyone exhorting one another. At that time, I did not see this light. Later, I heard Brother Nee say that the meeting spoken of in Hebrews 10:25 is mutual, not “one-way.” It is not a meeting with one person speaking and the rest listening, but at least eight or ten people speaking in order to have mutuality.

这里就告诉我们，信徒的聚会乃是彼此性的，也必须是彼此的，不像工作性的特别聚会。特别聚会乃是工人或使徒从神接受负担，把大家请来，向他们讲说神的话。不过由于我们堕落的天性，就喜欢这个口味。因此，这样的聚会不能说错，但乃是为了应付一个特别的需要。召会真正的聚会，仍必须是彼此互相的。

改制需要的交通

这次聚会乃是特别的需要，我有负担要对大家讲到改新制、走新路。有三件事我们要改。第一，我们从前传福音，是去请人来，那是错的。圣经说，我们传福音乃是要“去”，就是去到人家家里，把福音送去。从前我们请人来，果效极小，即使果子也不太怎么常存。今后我们要改过来。

第二，人受浸之后，我们还要继续到他家里，和他有家聚会，借此保存他这新的果子，使果子常存。从前我们勉强带人来，也勉强人信主、受浸，然后要他来聚会；但过几次他不来了。久而久之我们也没味道，不管了，结果他就夭折。小孩子生下来不养，怎能长大？传福音请人来，是错；带人得救之后，不去到人家里聚会喂养他，也是错。所以现在，我们要送福音到人家里去，同时也把聚会送到他家里去；不光去带人得救，还要叫他得着喂养。

第三，从前我们召会聚会的方式也错了，就是一人讲，或者两、三人讲，其他人只是听。一个人才得救时心里很火热，有一股气想要作见证，但是总没有给他机会。再者，这种聚会方式也帮助人不说话；他本来要说，但来聚会的人大都沉默不语，只有一、两个人尽功用，然后有人释放信息，其他人就坐着听；久而久之变成一个习惯，自然他也不敢说。

遗传的作法

一人讲众人听的好处

Hence, the believers' meetings must be mutual and should not be like the meetings of a conference. During conferences the workers or apostles who have received a burden from the Lord invite people to listen to God's speaking. However, due to our fallen nature, we like such meetings. We are not saying that such meetings are wrong, because they meet a particular need related to the work. But genuine church meetings must have the characteristic of mutuality.

FELLOWSHIP CONCERNING THE NEED TO CHANGE THE SYSTEM

My burden for this conference is our changing the system and taking a new way. We need a change in three matters. First, our former way of preaching the gospel by inviting people to come is wrong. The Bible says that when we preach the gospel, we need to go; that is, we need to go to people's homes and deliver the gospel to them. Our inviting people to come did not have much result, and if we had some fruit, very few remained. We must change this practice.

Second, after someone is baptized, we should continue to visit him and have home meetings with him. This is the way to keep the new believers and make them remaining fruit. In the past we compelled people to come and listen to the gospel, to believe in the Lord, and to be baptized. But when we asked them to come to the church meetings, they would stop attending after a few times. Over time we also would lose interest in them and give up. As a result, they died a premature death. How can babies grow without being fed? Preaching the gospel by inviting people to come is a mistake, and not meeting with a new one in his home in order to feed him after he is saved and baptized is also a mistake. We should deliver the gospel to people in their homes and also send the meetings to their homes. We should not only lead people to salvation; we must also nourish them.

Third, our former way of practicing the church meetings with one person speaking and the rest listening is also wrong. Even if two or three speak, it is still wrong. A new believer is burning in spirit and has a strong desire to testify, but he is not given the opportunity to testify. Our former way of meeting makes it easy for people not to speak. When a person is saved, he wants to speak, but because only one or two function while everyone else is silent, he does not dare to speak.

THE TRADITIONAL WAY OF ONE PERSON SPEAKING

Advantages

一人讲众人听的实行，乃是遗传的作法。这种作法有好处也有坏处，有益处也有弊端。第一个益处，就是能维持一个好看的局面。我也曾请人来听福音；他来了，我就盼望这个传福音的聚会有点规模。第一，会所要好看一点；第二，座位排得像样；第三，总有几百人参加；第四，唱起诗来很好听；第五，站讲台这个弟兄必须是很有口才的，一登台就一鸣惊人。我在一旁陪坐，心里就很高兴；因为人都喜欢这样的场面。

如果你请人到我家来传福音，没有个样子，请客的人就会泄了气。但是大聚会是有一个场面，的确能产生感动力。在一九五八年，我头一次到美国，住在旧金山，弟兄们带我头一次参加葛理翰布道大会，那个场面很令人感动。一进会场，数十万人坐着；音响设备又好，诗歌一弹，人就受了感动，甚至落泪。召会不能光靠一个场面。

第二，一人讲众人听也相当喂养信徒。人一得救，对于神、基督、成为肉体、基督的救赎、基督为什么要钉十字架、复活等真理都不知道，所以实在需要听诸如此类的道，使他得到喂养，同时得到造就。一人讲众人听能应付这个需要，有这个用处，这是不能否认的。

一人讲众人听的弊端

可是总括而论，一人讲众人听的弊端却是得不偿失。以葛理翰为例，我也很佩服，他的发表可以算是第一流；真理不一定那样多，但是发表应用相当得宜。以后我在美国住下开工，发现他也注意到，单靠布道大会是不行的。许多人在布道大会中受感动，记了名，分到各公会去，结果都“进了冰箱”封冻了。所以他就提议，要有家庭小祷告聚会、小读经聚会。这在南加州一带最盛行，有一千多个这样的小聚会。可是这种小聚会实行一阵子就走不通，因为大家来在一起，没有什么东西可说；祷告也祷告不起来，一读经就把活圣经给读死了。所以后来都维持不下去了。

The practice of one person speaking and the rest listening is a traditional way that has advantages and disadvantages. The first advantage is that it maintains a pleasant facade. I used to invite people to come and listen to the gospel. If someone came, I expected the gospel meeting to have a particular facade. The meeting hall should look nice, the seats should be arranged neatly, there should be at least several hundred attendees, the singing should be pleasant, and the brother who gives the message must be eloquent so that he can capture everyone's attention. I was happy to sit with my friend in such a situation. Everyone likes such an impressive front.

If I invite people to my home to listen to the gospel, people might be disappointed without something impressive. A large meeting with a great facade has the power to move people. The first time I went to America, I stayed in San Francisco. Some brothers took me to a gospel campaign by Billy Graham. It was my first time to attend such a campaign, and the environment was inspiring. There were thousands of people in attendance. The environment was so compelling that everyone was moved to tears when the piano began playing the hymn. Nevertheless, the church cannot depend on a great facade.

The second advantage of one person speaking and the rest listening is that the believers receive some nourishment. A new believer does not know the truth concerning God, Christ, incarnation, redemption, crucifixion, or resurrection. He needs to listen to messages concerning these matters in order for him to be nourished and edified. We cannot deny that the meetings with one person speaking and the rest listening can meet such a need.

Disadvantages

The disadvantages to one person speaking and the rest listening outweigh the advantages. I admire Billy Graham. His presentation and application of the gospel are appropriate, and his utterance is excellent. However, he has noticed that depending on evangelistic campaigns is not effective. He found out that many people are moved by the gospel, but when they are sent to different denominations, they eventually “enter into a refrigerator” and become “frozen.” Therefore, he proposed that the believers should have small prayer meetings and small Bible-study meetings in their homes. These small meetings were very popular in Southern California. However, they did not have a way to continue, because there was no content; the spirit of prayer was weak, and the living Bible was dead.

1 抹煞信徒属灵生命的功能

一人讲众人听的第一个弊端，就是抹煞信徒属灵生命的功能，生机的功能（organic function）。对于属灵的事，我们不太容易了解，但圣经总用物质的事作比方，叫我们认识。圣经说，我们得救之后还需要长大，并且要成人。这就是用物质的身体怎样长大、成人，来比方属灵的事。所谓“麻雀虽小，五脏俱全”，小孩子初生下来很小，但各方面的功能都是俱全的。听觉有，视觉有，嗅觉也有；吃饭的功能有，说话的功能有，走路的功能也有。但是他什么都不懂，也不会用，眼看看不清楚，耳听听不见，所以他需要长大发展，使这些生机的功能被启发。

作母亲最盼望孩子开口叫妈妈，就怕孩子哑吧。所以孩子长得差不多了，就教他说话叫妈妈。有时过了九个月，孩子还不叫妈妈，你就担心他是不是哑吧。有时拖了十三个月，叫你大受试炼。直到有一天，他开口叫妈妈，你就大大欢喜。之前他所以不说话，是因为他的长大还不够，说话的功能发展得还不够。曾有医生告诉我，如果把人眼睛捂起来五年，眼睛就会瞎掉；如果在床上躺五年，也不会走路。尤其是小孩子，眼睛、双腿的功能都需要发展。我有确实的经历，因为我曾生肺病，在床上绝对的休息，整整一年没有下床。一年后我下床时，不要说不能走，连站也不能站了，可以说就是萎下去，要花好多工夫操练站，再花好多工夫操练走。那时我已经是四十几岁的人了，仅仅一年就有这种情形，可想而知生机的功能多么需要发展。

如果今天召会的聚会都是一人讲众人听，一年五十二周，每周三次聚会，都是我一人讲你们大家坐着听，听了五年之后，你们都成了哑吧，不会说话。这确实是我们中间的光景。一九八四年我回台北，就看见坐在我跟前好些人，都是三十多年前就在那里听我讲道的。他们有的还没有结婚，就开始听我的道。我看着他们一对对结婚、生子。现在有的人儿子都作了长老。但是今天，你要这些儿子作长老的父母站起来讲话，他们还得推辞自己拙口笨舌。这个原因就是已过三十年把他搞坏了，不叫他走路，不叫他作事，也不叫他说话；所以今天忽然要他说话，他就不会说了。这是我亲眼看见的经历。

Annulling the Spiritual Functions of the Believers

The first disadvantage to one person speaking and the rest listening is that it annuls the spiritual function, the organic function, of the believers. It is not easy to understand spiritual things; therefore, the Bible often uses physical things as an illustration. The Bible says that after we are saved, we need to grow until we are full-grown (Eph. 4:13). This verse uses the growth of our physical body as an illustration of a spiritual matter. There is a saying: "A sparrow may be small, but it has all the vital organs." A child may be very small at birth, but he is still complete. He has the sense of hearing, the sense of sight, and the sense of smell. He also has the ability to eat, to speak, and to walk. However, a newborn child does not know anything and cannot function; he cannot see distinctly nor hear clearly. He needs to grow for the development of his organic functions.

Every mother longs for her child to say Mama because she does not want her child to be dumb. When a child begins to grow, his mother teaches him to say Mama. If after nine months the child cannot say Mama, his mother begins to worry that the child may be dumb. The longer it takes for a child to speak, the greater a trial it is to the mother. When the child finally opens his mouth and says Mama, his mother is very happy. Before the child had sufficient growth, he could not speak, because his ability to speak was not adequately developed. If a person covers his eyes for five years, he will become blind. If a person lies in bed for five years, he will lose his ability to walk. Children need their eyes and legs to develop properly. When I contracted tuberculosis, I was confined to complete bed rest for a full year. A year later when I got up, I was not able to stand, let alone walk. My legs were so withered that I needed an extended period of time to learn to stand and more time to learn to walk again. I was over forty years of age, but I had lost the function of my legs in only one year. This shows the importance of the development of our organic functions.

If in all the meetings of the church only one person speaks and the rest listen, after five years no one will be able to speak; they will become dumb. This is our situation. When I returned to Taipei in 1984, I noticed that many of those in the meeting had listened to my speaking for over thirty years. Some of them had been listening to me before they were married. I saw them get married and raise their children. Some of their sons are serving as elders in the churches. If these saints were asked to speak, they would say that they are unable to speak. For thirty years these saints were "ruined," for they were not told to "walk," or to speak. Therefore, they are not able to function. This is our situation.

今天许多得救超过二十年的圣徒，要他解释诸如成圣等基要的真理，他会说，“这是李弟兄的事，不要叫我讲。”他听了二十年的道，结果还不能讲一篇成圣的道，这样的制度我们还要么？所以会如此，原因就是这样的实行把信徒生机的功能给抹煞了。

生机的功用是生活的，不是职业的

今天我们要整个翻转过来。如果我们再继续下去二十年，光景就会更差了。从前我们带人得救，然后要他来聚会，表面上是为了喂养、教导他，实际上这是偷懒的作法。如果要我们去喂养、照顾、教导，就我们自己必须有学习、装备。

因这缘故，曾有人告诉我，要实行彼此互相的聚会行不通，因为今天每个人都忙于赚钱养家糊口，一周忙了六天，已经筋疲力尽，到了第七天，就盼望作一个好的礼拜，愿意去体面的礼拜堂，座位排得宽大，场面又好，又有会唱诗歌、会祷告、会读经的，最后还有一个会讲的，供应一篇好道；那很使人身心舒畅。今天我们不这么作，反而要人人尽功用，怎么可能？有的人是办银行的，哪里能讲道？他去作礼拜是为着消遣，有舒服地享受，然后奉献多一点，盼望礼拜堂各方面能预备得更好，最好还有音乐牧师、助理牧师等等，好叫人作礼拜时更畅快。根据这点人就劝我，我所交通的改制行不通。

二十年前，旧金山一位负责弟兄就对我说，今天是科学时代，什么都是分科；所以属灵的事也该分科，作牧师是分科，传道是分科，作医生也是分科。聚会中要人人都说话，谁能这样万能？这个作法行不通。我回答说，圣经是要我们个个都说话。不错，工作是有分科，但是生活的事不能分科。以吃饭为例，谁吃饭是分科？谁喝水是分科，专门喝水？同样的，谁说话要分科？不管你是什么职业，都得吃饭，都得喝水，都得说话。照样，只要你是信徒，聚会就得说话。

The saints who have been saved for more than twenty years would say that it is Brother Lee's responsibility to explain the truth of sanctification and other such fundamental truths. If they have been listening to messages for twenty years but cannot give a message on sanctification, why should we still care for such a system? Our practice has annulled the organic functions of the believers.

Organic Functions Being Related to Our Living, Not to Our Profession

We need to have a revolutionary change. If we continue in this way for another twenty years, our situation will worsen. In the past we led people to be saved and asked them to come to the meetings. On the surface, it seemed as though we were feeding and teaching them, but it was a lazy way. If we want to feed, take care of, and teach the new ones, we must learn and be equipped.

Someone once said to me, "We will not succeed if we try to have our meetings in mutuality, because everyone is busy making a living in order to feed a family. People are exhausted after six days of working, so on the seventh day they want a good worship service. They like to go to a nice chapel with a good atmosphere and comfortable seats that are arranged nicely. They want someone who can sing, someone who can pray, someone who can read the Scriptures, and someone who can speak and minister a good message. Such a situation refreshes everyone. But instead of providing that kind of meeting, we want everyone to function. How can you expect a banker to give a message? A banker goes to a worship service for entertainment and relaxation, and he gives a lot of money, hoping that the chapel would be better equipped. It is better to have a music pastor and an assistant pastor. Then people will be pleased with the service." According to this person, my fellowship concerning the change of system will not work.

Twenty years ago a responsible brother in San Francisco said to me, "This is an age of specialization, and students major in different fields. Therefore, in spiritual things some people should study to be pastors, and others should learn to preach the word, just as only some people become medical doctors. Since no one is capable of doing everything, how is it possible that you want everyone to speak in the meetings? This way will not work." I replied, "The Bible says that each person should speak in the meetings. For our work we need to major in a particular field, but we cannot do that in our living. Is it possible for some to major in eating and for others to specialize in drinking? Who is saying that we have to major in speaking? Regardless of a person's profession, he needs to eat, to drink, and to speak. Likewise, as long as you are a believer, you have to speak whenever you meet in the church."

生活的事都是不能分科的；人人都要吃饭、喝水、呼吸、穿衣、说话。今天我们的敬拜和事奉，不是一种职业，而是生活。我们基督徒聚会，不是去带职业，乃是过生活；聚在一起就是我们的生活，聚会是我们生活的彰显，所以是不能分科的。

所以一人讲众人听是害处，把信徒生命的功能抹煞了。因这缘故，一九八四年我回台北，大大认罪。承认是我害了大家，因为这一套完全是我从大陆带出来的。不只台湾，连美国、全世界几百处的召会都学了这一套；那个祸首乃是我。感谢主，相形之下，今天已经有相当的翻转；即使得救才两个月，甚至才十天的圣徒，他就会赞美、作见证、替主说话。这是因为从一九八四年以后，我们在台湾办训练，就教新的一套，把老的那一套扬弃了。

生活“习惯”的养成

首先，我们的训练嘱咐受训的人出去，带人信主之后，就在他家为他施浸，不要把他带到召会聚会来。这么作，因为担心人到聚会里就受到不好的影响，一看基督徒的聚会是一人讲众人听，觉得既近乎人天然的性情，内容也不错，就先入为主了；结果要再改就很难了。好比学英文，一开头千万不要学错发音，否则很难改过来；以后习惯了，就怎么改也改不掉。同样的，人一得救，我们就留他在家聚会，一直聚三、五个月，带他有基本的学习和操练，然后再带他去召会的聚会。许多新人去聚过一次会之后，就不愿再去，却喜欢在家里，可以大家都讲话。他喜欢新的这一套。

我说一个实在的比方。三十多年前，我在台北设立了一个工人之家，一共有四十八个床位。初事奉主的、全时间的，都住在那里受训、学习作工。那时厨师很难办，因为给这四十八个从几十省来的人烧饭真难。四川人喜欢吃辣的，北方人喜欢吃馒头，南方人喜欢吃米饭，山东人喜欢吃水饺。所以厨师很麻烦。有时包水饺，北方人很高兴，南方人就受不了。一作辣的菜，四川人很喜欢，北方人就吃不消，上海人更受不住。所以如此，完全是习惯问题。

Our living is not divided into different fields. Everyone has to eat, to drink, to breathe, to wear clothes, and to speak. Our worship and our service are not a profession; they are our living. Meeting together is not our job as Christians. Meeting together is our living, and it is the expression of our living. Therefore, it cannot be considered a field of study.

One person speaking with the rest listening annuls the life functions of the believers. For this reason, when I went back to Taipei in 1984, I repented sincerely. I confessed that I have damaged everyone because it was I who brought such a practice from mainland China. Such a practice is not only in Taipei; even churches in the United States and in other places around the world have learned this way. I am the one who caused this harm. But I thank the Lord that now a saint who has been saved for only two months or even ten days can praise, testify, and speak for the Lord. The trainings that we have had in Taiwan since 1984 are teaching us to abandon all the old things.

Building Up the Habit in Our Living

The training charges the trainees to baptize a person in his home after leading him to believe in the Lord; they should not bring him to the church meeting in which one person speaks. We do not want a new one to be influenced negatively in the meetings. A new one who attends a Christian meeting with one person speaking and the rest listening will feel that it suits his natural human nature, and if the content is not bad, he will be deeply impressed. As a result, it will be difficult to change his concept later. Learning to speak English is a good example. If a person does not learn proper pronunciation from the beginning, it will be difficult to correct his pronunciation later. When he is accustomed to the wrong pronunciation, it will be impossible to correct him. Likewise, after a person is saved, we should meet in his home and teach him some basic lessons and life practices. After three to five months we can bring him to the church meetings. Many new ones do not like to attend the church meetings. They prefer to meet at home because everyone can speak. They like the new way of meeting.

Let me illustrate my point with a true story. Over thirty years ago I set up a workers' home in Taipei with forty-eight beds. The new full-time serving ones stayed there to receive training and learn to work. The cook had a problem because the forty-eight people came from different provinces in China. The Szechwan people liked spicy food, the northerners liked steamed buns, the southerners liked rice, and the Shantung people liked dumplings. When the cook served dumplings, the northerners were happy, but the southerners were not. When he served spicy food, the Szechwan saints enjoyed it, but the northerners could not eat it, and those from Shanghai suffered. These different

他们从小就养成饮食的习惯，长大了要他们吃不同的饮食，自然觉得为难。

同样的原则，今天一个人得救之后，就去作礼拜、听道，经过两个月便会习惯，以后很难改过来，就是喜欢听道。但是人一得救就学习说话、为主作见证、赞美、感谢、唱诗，自然也就喜欢这一套。这时若把他带到聚会里，要他坐着不动，只要听不要讲，他里面就觉得不好受，因为他的口味不同了。从这一面来说，聚会一人讲众人听是不对的，必须互相劝勉、互相教导才对。

2 扼杀信徒属灵的生命

一人讲众人听的实行，不仅抹煞信徒属灵生命的功能，并且扼杀（choke to death）信徒属灵的生命，使人不太觉得需要在生命上长大。结果聚会只是为着消遣、尽义务。一年五十二周，每周两、三次聚会，就是得过且过。有的弟兄有心愿作长老；但作了长老后又不想作，因为每次聚会都要坐头一排，要负责聚会，不是喊诗，就是祷告，还要讲话。我也看见，有的弟兄作长老前都坐后面，三、五年都不曾开口一次；但一作长老，立刻坐到前面，开口说话、尽功用了。因这缘故，我就说，最好叫人尽功用的办法，就是设立他作长老；一作长老，不尽功用的都尽功用了。另有一种情形，就是作长老二十年，在聚会中很活动，忽然退去不作长老了。这一退去，就不再尽功用，坐到最后面，不太容易见他的面孔，更听不见他的声音了。这就是说，一不作长老，人就不活动、不尽功用了。这完全不对；其原因在于属灵的生命被扼杀了！这是第二个坏处。

3 只能建立一个会，不能建造基督的身体

一人讲众人听的实行，只能建立起一个会——一个组织，不能建造基督的身体——一个生机体。实行一人讲众人听，其他人就是主日来坐着听道，然后奉献财物、回家。这样的人来聚会，只能维持一个会，顶多建立社会里的一个团体，绝不能建立起基督的身体。基督的身体

reactions are the result of different habits. The workers had developed certain dietary habits since their childhood; hence, they found it difficult to accept other kinds of food.

In the same principle, if a new believer attends worship services and listens to sermons, after two months it will be difficult for him to change. He will develop the habit of listening to sermons. However, if immediately after a person is saved he begins to speak, to testify for the Lord, and to praise, give thanks, and sing hymns, he will enjoy such practices. If at this time he comes to the church meetings where he must sit and listen, he will feel uncomfortable, because he has a different taste. In this respect, for one person to speak and the rest to listen is not the right way. The right way is to have mutual encouragement and mutual teaching.

Choking and Killing the Spiritual Life of the Believers

The practice of one person speaking and the rest listening not only annuls the life function of the believers; it also chokes and kills the believers' spiritual life so that they do not sense the need for the growth in life. As a result, the meetings are for recreation and are the fulfillment of their duty. The believers simply flow with the tide. Some brothers regret serving as elders, because in every meeting they have to sit on the front row and take care of the meeting, which includes calling a hymn, praying, and speaking. Before they were elders, some of these brothers always sat at the back and never opened their mouth for three or five years. But once they were made elders, they immediately had to sit on the front row and function in every meeting. For this reason, I have said that the best way to make the brothers function is to appoint them as elders. As soon as they are appointed as elders, they function in the meetings. I have also observed that when some elders who were active in the meetings withdrew from the eldership, they stopped functioning. We no longer see them in the meetings or hear their voices. The moment a person ceases to be an elder, he is no longer active and stops functioning. This is wrong, and it shows that their spiritual life was choked and killed. This is the second drawback to our old practice.

Building Up a Social Group but Not the Body of Christ

The practice of one person speaking and the rest listening can build up only a social group, which is an organization. It cannot build up the Body of Christ, which is an organism. According to our practice of one person speaking in the Lord's Day meeting, the rest of the believers merely sit and listen, give money, and then go home. This way of meeting can maintain a social group and build up an organization,

是一个生机体。一个生机体需要吃饭、喝水、休息、运动，还需要有操练、学习、举动等等，作为内在的供应与外在的表现。一个木头的台子是组织，只要几块木头拼起来、钉好、放着就可以建立起来，并且放三十年不动，仍能维持原样。但身体乃是一个生机体，需要有活动才能维持、建立。

比方我用口对你们说话，但是连我的眼、眉、甚至全身都在动。人死了，身体就一动不动；人活着，就会动。假使我一直躺着不动，你一看就知道，我大概是死的。假使我在这里又讲又跳，你能确定我是非常活，连头发都活。这是一个生机体的表现。所以生机体不该像社会组织那样聚会，必须由元首借肢体彼此供应生命。召会的聚会应该彼此供应生命。你说话供应生命，我也说话供应生命；个个都说话供应生命，这就显出生机体的光景，并且能实际建造基督的身体。

主的恢复 今日恢复的要点

恢复圣经里所启示 彼此互相的召会聚会

我们是主的恢复，今天该恢复什么？就是恢复林前十四章二十六节，和希伯来十章二十五节的启示。这是主的圣言和命定，但是今天在全基督教里看不见其实行。圣经里有这两节圣经，但在基督教里没有；所以需要恢复，并且一定要恢复。

恢复召会生机的建造

主在马太十六章十八节说，“我要把我的召会建造在这磐石上。”然后又借着使徒在以弗所四章说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师。”（11。）这些人都是有恩赐的；但他们不是直接建造召会，乃是直接成全圣徒，使圣徒们能作那职事的工作。（12。）在新约只有一个职事，这职事就是作建造基督身体的工作。（16。）有恩赐的人所作的，是这一个职事；等众圣徒得成全之后，所作的也是这一分职事。而这一分职事，就是建造基督的身体——一个生机体，不是建造一个会。

but it cannot build up the Body of Christ. An organism needs to eat, to drink, to rest, and to exercise. An organism also needs training to learn how to move according to its inward supply and outward expression. A wooden desk is an organization. It can be built by nailing a few pieces of wood together, and it can retain its original appearance even if it is put aside for thirty years. Our body, however, is organic and requires activities in order to be maintained and built up.

For example, I speak with my mouth, but my eyes, my eyebrows, and the rest of my body are also moving. When a person dies, his body is motionless; when he is alive, the body is always moving. If I were to lie down for a long time without moving, I would appear to be dead. But if I am speaking and jumping, you can be sure that I am alive; even my hair seems to be alive. This is the expression of an organism. Therefore, the church as an organism should not meet in a way that is similar to a social organization. The church should meet in the way of the members supplying one another out from the Head. In the church meetings there should be the mutual supply by everyone speaking to minister life. This is the manifestation of an organism and the practical building up of the Body of Christ.

CRUCIAL MATTERS TO BE RECOVERED IN THE LORD'S RECOVERY TODAY

Recovering the Church Meetings in Mutuality as Revealed in the Bible

In the Lord's recovery today we should recover what is revealed in 1 Corinthians 14:26 and Hebrews 10:25. These verses are the Lord's divine speaking and ordination, but they are not being practiced in Christianity. These two verses are in the Bible but not in Christianity; hence, they must be recovered.

Recovering the Organic Building Up of the Church

In Matthew 16:18 the Lord said, "Upon this rock I will build My church." Then through the apostle in Ephesians 4:11 He said that He "gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers." These are gifts who, instead of building up the church directly, perfect the saints to do the work of the ministry (v. 12). In the New Testament there is only one ministry, and this ministry carries out the work of the building up of the Body of Christ (v. 16). This one ministry is the work of the gifts. After the saints are perfected, their work is also this ministry, which is for the building up of an organism, the Body of Christ, not the building up of a social organization.

在十五节使徒继续说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”一人讲众人听的聚会，并不叫人感觉需要在生命上长大；但是在召会的聚会里，主要的目标就是供应生命，使人能渐渐长大，这个长大就是建造。比方小孩子生下来，怎么把自己建造起来？就是借着长大。要长大，他就必须吃、喝、享受并发展。这个长大、发展就是人体的建造。同样的，我们今天基督身体的众肢体，需要借着供应、发展、造就而长大。一人讲众人听的聚会不能应付这个需要，乃是大家都尽功用的聚会，能借着彼此供应，使身体上的一切功能都显出来，而叫我们渐渐长大，长到元首基督里面。

十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”本于元首基督，全身，包括你和我，借着每一丰富供应身体的节，还借着身体上的每一部分，依其度量而有的功用。这指明大家都得尽功用，借此得以联络并结合在一起。联络是节的作用，结合是每一部分的作用，结果便叫身体渐渐长大，以致在爱中把身体自己建造起来。所以不是有恩赐的人直接的把身体建造起来，乃是有恩赐的人成全身上的每一肢体，每一肢体再尽功用，直接把身体建造起来。这个建造的方式就是长大。要长大就需要生命的供应；没有生命的供应，身体不能长大；没有长大，身体就不能建造起来。这话再清楚不过了。

盼望众弟兄姊妹都看见，如果我们继续照着老路，就没有身体的建造，只有组织的成全。老路的害处就在这里：抹煞属灵生机的功能，扼杀属灵的生命，取消身体的建造，废掉人人尽功用的实际。所谓的恢复，就是恢复召会生机的建造，把这些被抹煞、扼杀、取消、废掉的都恢复了。

与主合作的路

过复兴、得胜的生活

In verse 15 the apostle says, “Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” Meetings with one person speaking do not give the believers the sense that they should grow in life. But the main goal of the church meetings is to minister life in order for the saints to grow. This growing is the building up. The growth of a newborn child is his being built up. In order to grow, the child must eat, drink, and exercise. This growth, development, and edification is for the building up of his human body. Likewise, as members of the Body of Christ, we need to grow through the spiritual supply for our development. Such a need cannot be met by meetings with one person speaking and the rest listening. Rather, meetings where everyone functions to supply one another for the manifestation of the functioning of every member of the Body will cause everyone to grow up into the Head, Christ.

Verse 16 says, “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.” Out from whom refers to the Head, Christ. All the Body includes you and me. The phrases through every joint of the rich supply and through the operation in the measure of each one part indicate that we all have to function so that we can be joined together and knit together. Joining is through the joints, and knitting is through the operation of each part. Both result in the gradual growth of the Body unto the building up of itself in love. The gifts do not build up the Body directly; rather, they perfect every member of the Body so that the members can carry out their function for the direct building up of the Body. This building is the growth. In order to grow, there is the need of a life supply. Without the life supply, the Body cannot grow, and without growth, the Body cannot be built up. This word in Ephesians 4:16 is very clear.

We must see that if we continue to meet according to our old way, we will not have the building up of the Body; instead, we will only have the sustaining of an organization. The harm caused by the old way includes annulling the organic function, choking and killing the spiritual life, abandoning the building up of the Body, and abolishing the reality of everyone functioning. When we speak of recovery, we mean the recovery of the organic building up of the church by restoring what has been annulled, choked and killed, abandoned, and abolished.

THE WAY TO COOPERATE WITH THE LORD

Having a Revived Living and an Overcoming Life

如果我们愿意走恢复的路，就必须与主合作。第一，我们必须过复兴、得胜的生活。我们既是得救的人，就必须有复兴的生活。复兴就是里面活起来，单单为主而活。这样的复兴，就带领你过得胜的生活。在启示录二至三章，主七次说，我们要得胜，胜过一切消极的光景，有得胜的生活。

天天祷读主话，求告主名

第二，我们要过天天祷读、天天求告、享受主和祂丰富的生活。（西三 16，提后二 22，罗十 12。）这必须是我们普通日常生活的实行，可惜几乎所有的人都忽略了。我们常常几天都不读主的话，更没有祷读。我们不仅要天天读主的话，更要祷读，把主的话化为祷告；这话对我们就成为活的，变作我们的食物。（耶十五 16。）仅仅读一读，是头脑的问题；一化成祷告，神的话就进到我们的灵里，变作生命的供应。此外，我们还要常常呼求主名；但有的人可能好多天都不呼求。实在说来，我们应当天天、事事呼求主。（弗五 20。）有时我写稿写不下，转不过来，找不到合式的用辞，立刻就从深处呼求主。这一呼求，里面就得着供应，享受基督的丰富。

时时在灵里被充满，照着灵而行， 而活基督，以经历基督

第三，我们也需要时时在灵里被充满，照着灵而行，而活基督，以经历基督。（弗五 18，加五 16，25，腓一 20～21。）

无论得时不得时，随时随在，为主作见证， 述说基督，传扬福音

第四，无论得时不得时，随时随在，我们都该为主作见证，述说基督，传扬福音。（提后四 2。）这必须是我们生活整天的显出。

天天增加属灵的积蓄

第五，我们要借着属灵的操练与学习，天天增加属灵的积蓄。我再次提议，我们每天早晨都能利用十至十五分钟，

If we desire to take the way of recovery, we must cooperate with the Lord. First, we must have a revived living and an overcoming life. As believers, we must have a revived living. To be revived is to be enlivened within and to live solely for the Lord. Such a revival will lead us to live an overcoming life. In Revelation 2 and 3 the Lord said seven times that we need to overcome all the negative situations and have an overcoming living.

Pray-reading the Word and Calling on the Lord's Name Daily

Second, we need to live a life of daily pray-reading the Word and calling on His name to enjoy His riches (Col. 3:16; 2 Tim. 2:22; Rom. 10:12). This must be our practice in our daily life. It is regrettable that we have neglected this. We often do not read the Word for several days, nor do we pray-read. We should read the Word daily and also pray-read the Word by turning the Word into prayer. Then the Word will become living to us and will be our food (Jer. 15:16). Reading the Word may be a mental process, but once we turn the Word into prayer, we will receive the supply of life. In addition, we need to call on the Lord's name, but many of us may not call for a number of days. We should call on the Lord every day and in everything (Eph. 5:20). Sometimes while I am writing an article, I call on the Lord from deep within. Then I am inwardly supplied and able to enjoy the riches of Christ.

Experiencing Christ by Continually Being Filled in Spirit, Walking according to the Spirit, and Living Christ

Third, we also need to be filled in spirit, walk according to the spirit, and live Christ continually so that we may experience Christ (v. 18; Gal. 5:16, 25; Phil. 1:20-21).

Being Ready in Season and out of Season to Testify for the Lord, to Speak Christ, and to Proclaim the Gospel Everywhere

Fourth, wherever we are, whether in season or out of season, we should testify for the Lord, speak Christ, and proclaim the gospel (2 Tim. 4:2). This should be manifested in our living throughout the day.

Increasing Our Spiritual Constitution

Fifth, we should increase our spiritual constitution daily through spiritual exercises and learning. I would again propose that we use ten to fifteen minutes every morning to pray-

好好祷读两节圣经，最好能二、三人一同作。感谢主，我们的丈夫或妻子就是一同祷读的最好同伴。这样的祷读乃是担保品，也是消毒品、抗毒素。每早晨夫妻两人先一同祷读两节圣经，整天就很容易活在灵里，且能避免彼此抬杠、辩论，结果就有属灵的积蓄。

不仅祷读，还要说话，遇到人就说，无论什么场合都说，不管得时不得时都说。这样的操练也是很好的积蓄。如果我们天天都增加属灵的积蓄，自然就能在大小各种聚会中分享供应人。这会使林前十四章二十六节，和希伯来十章二十五节得恢复，并使马太十六章十八节，以弗所十二章十二至十六章得成全，以建造基督的召会，就是祂的身体，也就是三一神的生机体。召会作基督的身体，作三一神的生机体，必须借着这种彼此互相的聚会，才能得着建造。

结论的话

总括来说，要改制实行新路，要达到人人尽功用，要使召会得着建造，我们就一定要得复兴。一面，复兴不必等候，只要我们肯接受恩典，就复兴了。另一面，复兴需要我们主动去得。首先我们要定意，从现在起就愿意为主活着，愿意过复兴的生活。接着我们要分别时间，把自己奉献给主，每周一定出去，或者去访问人、传福音，或者去带领家聚会。然后我们也要天天有属灵的操练，好得着属灵的积蓄，在灵里得以富足。这样，来到聚会中，我们一定有所供应。

操练的路，就是每早晨夫妇二人一同祷读两节圣经，然后整天活在灵中，照着灵而行，遇到人就讲说主、传福音、作见证。这会加增我们的积蓄，使我们来到大小聚会里，开口说话一点不感觉为难，并且也有可说的。如果我们是这样来聚会，自然有人喊诗、有人祷告、有人教导，之后这人分享一点，那人也分享一点。彼此互相的结果，就使我们在生命上长大，建造基督的身体，作三一神的生机体。

李常受弟兄于主后一九八八年一月三十一日讲于美国加州安那翰

read two verses from the Bible. It is best to do this with two or three others. Husbands and wives are the best companions for pray-reading. This kind of pray-reading is a surety, a disinfectant, and an antitoxin. If a couple can read two Bible verses together every morning, it will be very easy for them to live in the spirit the rest of the day, and they can avoid quarrelling with one another. As a result, they will have some spiritual constitution.

In addition to pray-reading, we need to speak to whomever we meet, whether in season or out of season. This is also a good way to be constituted spiritually. If we can increase our spiritual constitution every day, we will spontaneously supply others in large meetings and in small meetings. Such a living will make it possible for 1 Corinthians 14:26 and Hebrews 10:25 to be recovered among us and for Matthew 16:18 and Ephesians 4:12-16 to be fulfilled for the building up of the church, which is the Body of Christ and the organism of the Triune God. The church can be built up only through meetings in mutuality.

A CONCLUDING WORD

In order to change the system for everyone to function and for the building up of the church, we need to be revived. On the one hand, we do not need to wait for a revival. As long as we are willing to receive grace, we can be revived. On the other hand, being revived requires that we take the initiative to obtain grace. First, we must be determined to live for the Lord. Then we need to consecrate ourselves to set aside a specific time to go out every week either to visit people, to preach the gospel, or to lead a home meeting. Finally, we need spiritual exercises every day so that we can have spiritual experiences and be enriched in our spirit to increase our spiritual constitution. As a result, we will have something with which to supply others when we come to the meeting.

Husbands and wives should pray-read two Bible verses together. Then they will live in the spirit and walk according to the spirit. They should also speak the Lord, proclaim the gospel, and testify of the Lord to whomever they meet. This will increase their spiritual constitution so that whether in large meetings or in small meetings, it will not be difficult for them to speak. If we have such a living, spontaneously some will call hymns, some will pray, and some will teach. After the meeting different ones will share. The result of practicing mutuality is that we grow in life and build up the Body of Christ as the organism of the Triune God.

第七篇

信徒挨家聚会，过召会生活

读经：使徒行传二章四十一至四十二节，四十六至四十七节，五章四十二节，十二章五节，十二节，马太福音十八章十七至二十节，希伯来书十章二十五节，哥林多前书十四章二十三节上半，二十六节，使徒行传十四章二十七节，二十章七至十一节。

信徒里面事奉主的愿望要得满足

作为一个人，若不作基督徒，那就太可惜了；作一个人就应该作基督徒，信主得救。其次，既是一个信主得救的人，若不爱主，那真是愚蠢。第三，既然要爱主，就要活基督，过召会生活。如果你爱主，却不活主，也不过召会生活，不仅理讲不通，你里面也会若有所缺，觉得虚空、混沌。但是一活基督，一过召会生活，你里面就感觉满足了。

然而，仅仅是这样爱主、活主、过召会生活，久而久之也会觉得，好像里面有一股气透不出来，想要事奉主却寻不到出路，里面不得满足。聚会时，释放信息的弟兄若真是有东西，就叫我们舒服。如果弟兄并没有什么实在的东西供应，我们听了，反而更为受压，不舒服到了极点。有时我们会想：爱主、活主、过召会生活，到底作什么？论事奉，没有事奉；最多就是作整洁、抹桌椅、擦窗户、洗地板。久而久之，心里就一直打问号：难道这就是活基督么？这就是过召会生活么？

我相信大家都心同此感。我说这话不是因为受过人的教导，乃是几十年的经历感受，知道这个痛苦。我们虽然爱主、活基督、过召会生活，却没有一条路，能让我们事奉主的愿望释放出来，真是不得平安。我绝对相信，如果我今天不常常讲道、写书供应真理，早就老朽不堪，甚至已经入土为安了。今天我还这么年轻，原因就是我一直作工、活动。同样的，信徒不能不事奉，因为这是生命问题。一个无生命的台子，买来、擦干净、摆在那里，过二十年也

不会有事；但是一个有生命的人，如果不活动，生命的功能就会丧失，他也会夭折。

一个小孩子生下来，既不喂养，也不给他运动，不久就会生病，再过就会夭折；如果你喂养得法，让他多运动，他一定长得强壮、健康。今天的基督教不要人运动，也没有供应吃的，只要人去作礼拜；至于我们中间，就是要人来聚会。结果越聚会人就越死，越聚越成了听道专家；请他讲，讲不出来；可是要他批评，他却是好手。这样的聚会久而久之，就会感觉乏味。

如何满足信徒里面事奉主的愿望

我们里面的确需要事奉主，这个愿望不是人造的，乃是神造的。我们里面有一个灵，这灵就是要事奉神。即使一个不认识神的人，也会找个对象拜一拜，因为他有这个需要；他有一个灵，叫他不能不敬拜。好比你有一个胃，所以不能不吃饭。现在我们得救了，不只有一个灵，这灵还得了重生，并且有圣灵住在其中，这就叫我们里面更加想要事奉，一事奉就舒服。可是基督教搞得人没有路事奉。我们中间虽然好一点，却也没有上轨道。作事一不上轨道，就会白费工夫。比方火车不摆在路轨上，我们在旁边怎么推怎么拉，也看不见多少果效；但一摆在铁轨上，里面煤一烧，水一开，气一喷出，就在轨道上跑起来了。

直到今天，主的恢复在我们中间，已经有六十五年的历史。从开头倪弟兄就揣摩，信徒应该怎样聚会，但总是不得要领，原因在于要找到一条新的作法很不容易。以人类的交通为例，乃是逐渐在进步，越来越便利。几千年前，人类行动是借着轮子。后来进步到用牛车、马车、自行车，又慢慢进步到蒸汽火车、汽车、电车等，最后才出来七四七。这是一步步循序渐进，累积经验和智慧的结果。

关于信徒的聚会，倪弟兄也一直在摸索、进步。一九四八年他出版“教会的事务”一书，说到基督徒主日上午的大聚会，乃是“公会的风俗”（the custom of the denominations）。他引旧约的话指出，神告诉以色列人，他们进入迦南之后，不可随从“列邦的风俗”（the

custom of the nations)。以色列人的失败，就是进迦南之后，虽然身为神的子民，所作所为却慢慢效法列邦的风俗，所以大大得罪了神。他说，今天我们主日上午聚大聚会，也同样是随从“公会的风俗”，随从公会的作法。所以他说，主日上午的大聚会应该去掉，大家最好去传福音。（参教会的事务，第四章。）但是他虽然这样说，想要尝试作却没有路。他和我谈过这事，我们一直摸索；虽然这本圣经在我们手中读了多年，可是路一直没有摸出来。现在感谢主，祂怜悯我们，经过一再的研究，累积许多的经历，我们一直滚这个轮子，今天终于滚出了“七四七”。在我觉得，七四七造出来了；现在就看我们肯不肯脱开旧工具，脱开旧轮车，登上七四七。

实行新路使信徒里面事奉主的愿望得满足

今天的新路实在便利又快速。如果我们每周分别二至三小时出外叩访，一年至少能叩得四至六人。这不是难负的重担，问题在于你怎么看待这件事。你若爱主、活基督、过召会生活，真是愿意把里面这股要事奉主的气吐出来，必定重看这事，无论怎么忙碌，也会不顾一切的“叩门第一”。你有这样的灵，主一定祝福。

所有去叩门的人都尝到味道，经历里面那口气通出来的甜美、喜乐。每次一叩门，一带人受浸，真是欢喜难言。尤其特别的是，在澡盆里面给人施浸，又浇又浸，味道真是十足，里面痛快极了。就巴不得能天天出去，浸两、三个人，那实在过瘾。所以有的人说，他已经“上了瘾”，若不出去叩门，不得着人受浸，就不过瘾。这证明出去叩门不是作工，乃是一种享受；如果没有享受，怎么会上瘾？这是灵里的享受，使我们里面舒畅。

另一面，我相信我们中间大概没有人会作见证说，他到会所聚会听道，已经上瘾了，觉得真有味，巴不得能天天来坐着听道。我告诉你，十个来这样聚会的，恐怕有九个半巴不得聚会短一点。有聚会不来，良心过不去；但是来了也不过是充充数，就盼望时间短一点。这也证明，我们已往的路错了，所以没有人觉得上瘾，反而倒尽胃口。

如果我们愿意尽心尽力爱主、活基督、过召会生活，总要每周分别二至三小时出去叩门，并且以此为先，经常不断的作。我盼望你们能把“叩门第一！”这四个字挂在卧房里；即使家里亲人生病了，也是叩门第一。我担保你会越作越有享受。

慕迪是我们最好的榜样。他定意每天至少向一个人传福音。有一天将近半夜，他正准备就寝，忽然想到今天还没有接触人，就跑出去；但是东找西找寻不着人，最后看到一个警察，就对他说，“你要信耶稣。”然后说了几句话就走了。这个警察当时以为他是疯子，没有理会；后来感觉不安，认为半夜有这么一个人来叫他信耶稣，很值得研究。他一打听，才知道那就是慕迪，于是去找慕迪谈话，就得救了。

我没有要求你们天天叩门，乃是七天一次，这绝对作得到，你们没有理由辩驳。你若爱主，愿意活基督，就该有所表示——不是到聚会中坐板凳，乃是每周分别二至三小时出去叩门，带人信主，给他施浸；这是天经地义的。再者，你周周出去叩门，叩三个月无法带一个人得救、受浸，这也讲不通，交待不过去。今天我好像代表主跟你们讨价还价，但我的确相信，你们若肯周周出外叩访不间断，一年五十二周，绝对能叩得四至六个常存的果子。这条路的确值得走，现在的关键就是我们作不作。

我在这里也对长老们说一点话。我相信你们听了我的交通，一定大受感动，回去也带领实行。我知道各处长老们作事的老风俗，最喜欢立规条，印出来分给大家签字。这件事完全作不得。一般的圣徒，大体是作事业、有职业、管家或读书，整天劳苦。结果劳苦到末了，还立一个规条要他们遵守，这的确不好。我并非否定长老们所作的，我的意思是：应该先有供应，先把大家的灵挑旺起来，把他们里面那口气给通出来，再顺着情形带领他们作。

四点必须遵守的规律

我们必须看见，对于圣徒们，有几件事不是规律也是规律，是规律也不是规律。比如呼吸，无论我们刚强或软弱，

顺境或逆境，我们都得呼吸。对于呼吸与否，我们不必立规条；但是怎么呼吸得法，就有所讲究，如果不得法，可能就会死。同样的，今天我们必须走叩门这条路，这不需要立规条要求大家遵守；但是怎么叩门，就需要有所要求，否则会没有果效。

一 仪表要大方

归纳来说，出外叩门，有四点必须遵守。第一，仪表要大方，包括面容、举止都要得体，不可轻忽、嬉笑。有的年轻圣徒显得很轻佻，一去叩门就了了。年长圣徒最喜欢倚老卖老，打断人的话；这一点也很不好。

再者，穿着也要正派不随便。按着西方的风俗，不打领带就是随便。二十多年前，我初来美国西岸，人到办公室不打领带，就被视为野蛮。不要穿一身黑西装、白袜子、黄领带，人还以为是马戏团出来的小丑，说什么人也不在意，只顾观看。不要打扮得太花俏；一个少年姊妹出去探访人，如果把自己装扮得花枝招展，那就把人的心都分散、消磨了。一般而言，人都有神所造的天良在他里面。如果你们穿得太鲜艳，人心里会想：“这种人也出来传耶稣？”那就了了。所以要记得，面容、仪表要大方，衣着要正派，这个规条一定要守。如果不守，召会的长老就要请他回去，不必去叩门，免得败坏主的福音。

二 要得着圣灵的充满

第二，你必须是天天在主面前，借着交通、祷告，把自己倒空，把罪认清楚的人。这样，你一定里面得着灵的充满，外面也得着灵的浇灌；结果你就是一个被圣灵充满的人。天天你都要过这样的生活，凡是生活上的缺失，或者对不起的人、事、物，都要好好认错，清理自己，求主宝血洁净，好为主面前成为清洁的人。特别是去叩门前，一定花二十分钟好好彻底祷告，直到你和主一同在复活里，得着祂那天上、地上所有的权柄。这样，你就是带着复活、升天基督的权柄出去，叩门一定灵。

有位弟兄从美国去台北，我听见他作见证，他头三天怎样跟着出去、叩门，但没有人受浸。回来看见弟兄姊妹都

见证，叩门真灵，只有他没有叩得人受浸。由于不知道什么原因，他就痛哭。这时主告诉他：“你不干净，你随便；你没有认罪清楚，没有把自己清理干净，就出去叩门，谁与你同在？”他更加痛哭，彻底认罪，直到觉得清理干净了。当他起身，里外都得着圣灵的充满。第二天一出去，立刻有人受浸，真灵。这的确是要遵守的一点。

在路加十章，主耶稣吩咐七十个人出去，对他们说，你们出去，平安之子一定接受你们；如果有人弃绝你们，就是弃绝我；弃绝我，就是弃绝父。（6，16。）这不是小可的事。你我出去，必须有把握：“主，我出去就是你出去，我叩门就是你叩门，我说话就是你说话；他们若拒绝我，就是拒绝你。”我们必须能这样说。

三 不说自己的话，只照着训练教导的话

第三，你绝不可说自己的话，一定要照着训练所教导的。训练里告诉你说什么话，你就说什么话。现在最简单的，就是带着“人生的奥秘”小册子，不说别的话。这很不容易；你没有尝试过，无法相信差别有多大。不要以为就这么一本小册子，怎么可能读一读人就相信、得救、清楚救恩了？我不相信他清楚；但无论如何，只要他承认自己是罪人，并且悔改，向主祷告，正式求告主名，末了也照主的话浸到水里，就是浸到三一神里面，那么他就是主所承认得救的。可能他不清楚，但是他进去了；不像有的人清楚了还没有进去。

所以我们只管把“人生的奥秘”向人传讲。也不必全读，只要看对方反应不错，那就是信号，立刻不要再讲，乃要带他祷告。有的圣徒一看反应很好，就开了话匣子；但是可能再讲五分钟，他又不信了，甚至辩论起来。所以多言多语只会招惹麻烦，引起祸端，我们不该那样。也许有人说，如果不讲清楚，他家里还有偶像。但是我们相信的不该是人，乃是主。只要人承认主名，承认自己的罪，浸到水里，必然就有圣灵与他同在。当他从水里出来，我相信他就会摔偶像了。

行传十六章是一个很好的例证。腓立比的禁卒，原来是鞭打使徒的，把他们上了木狗，锁在监里。神行了一个奇

妙的神迹。禁卒看见神的作为，就悔改；听了使徒的传讲，他和全家立即都受了浸。（24～34。）想想看，这是当夜发生的事，保罗能讲多少？保罗只讲一句话，禁卒就恐惧战兢说，“先生们，我当怎样行才可以得救？”使徒说，“当信靠主耶稣，你和你一家都必得救。”可能禁卒就说，他相信；于是保罗说，当受浸。在哪里受浸？那时腓立比召会还没有成立；没有会所，更谈不到浸池，该在哪里受浸？三十四节说，他们受完浸以后，“禁卒领他们上去，到他的家里。”希腊文有一个“上”字，指明受浸的地点是在地下室。所以圣经学者研究这节圣经，就断定地下室必定有一间浴室，禁卒就是在那里受浸的，之后再把使徒带上一楼的住处吃饭。

根据这节圣经，我们有胆量要人在澡盆、浴缸里受浸，这没有不合圣经。我的重点是：保罗对禁卒讲多少？没有讲多少。例如母亲怀了孕，不是对着胎儿一直讲道，要他学英文、懂数理；她讲再多小孩也不懂。等到临盆了，母亲也不是说，“你慢慢出来，等我讲完，你清楚了才出来。”这样作太可笑了。所有的母亲都知道，怀孕时不讲，生产时也不讲，要快快的生，免得痛苦；反正来日方长，可以慢慢再讲给孩子明白。

但是不仅基督教，连我们也受了影响，总希望人明白多一点再受浸。有时觉得人好像真信了，就是明白得还不多，最好多听一点。这就是小孩子要临盆了，妈妈却要他再明白一点才出来。这不是说笑话，我们的确就是这样作的。谁没有作过同样的事？

一九六二年，有几位弟兄在华盛顿大学读书，我因事到西雅图，他们就邀请我去。我一去，他们就带一位姓朱的福音朋友来。他对福音真理不太懂，但是听了我的传道就相信，然后我就在浴缸里给他施浸。当时连我自己都打问号：这一个广东人，真理一直不通，就这样立刻把他送到浴缸受浸么？到底这个人能不能站住？

不仅如此，之后他又把未婚妻带来，同样受了浸。感谢赞美主，今天他是西雅图召会华语聚会的一位负责人。今天你问他，当他在澡盆里的时候，懂什么真理？那时他只

懂在心里承认主，连口都还没有呼喊主呢！结果我们就大胆的把他浸了。但是今天，他懂得很多的真理，许多牧师都比不了他。他从哪里学的？不是受浸以先，我们对他讲三、五周，他就明白受浸。我相信那时恐怕一讲，一等，就完全了了。想要明白清楚，来日方长，受浸后可以慢慢来讲。

从这一面来说，这也指明了家聚会的重要。一给人施浸之后，我们就得设立家聚会喂养、照顾他，慢慢带他清楚，使他得坚固。虽然我们给朱弟兄施浸以后，没有正式设立家聚会，但因弟兄们就近照顾他，一直喂养、供应他，结果他就变成常存的果子。

我再说，出去叩门传福音时，千万不要讲自己的话。我盼望全召会都把观念改过来。几乎每个弟兄姊妹都觉得自己会传，都觉得自己的话有力量；其实完全不对，完全相反。我曾作过统计：美国顶尖的大公司，都训练他们的售货员必须严谨、准确的讲公司所训练的话，要背着讲出来。有人告诉我，他们连接听电话都是照着公司所印的手册讲，一字不差；如果多讲一点，可能生意就没有了。

有一位弟兄从事制造业，手下有一千一百多名售货员；他曾告诉我，谈话交易越短越好、越能说得准确；只要把货品的重点讲出来，不必讲那么多道理。为什么“人生的奥秘”这么好？就是因为简洁。这本小册子是我们中间许多书籍摘要的结晶，简洁得很。许多受训者见证，大多不必再用第二把钥匙，有时连头一把都不必全读，只读到神照祂的形像创造人，要人作祂的器皿，祂愿意进到人里面作人的内容，人就觉得很好，于是带他祷告、相信、受浸。千万不要受试探再读下去。这是第三条规律，我们一定要遵守。

四 顺服带领，学习配搭

第四，不可选队，必须由召会编组。这一点也是根据我们的经历和研究。我们已经找出一个定律：出去叩门不可单独；两个去也不够，四个又太多，最好就是三个，并且是老年的、中年的、少年的各一位。不可三位都是姊妹，只有一位姊妹更危险；总要有一个弟兄，既方便施浸，也

比较安全。年长的功用不是发言，乃是叩门。

进去传讲时，由年轻的来发言，其他两位不要说话，只要用灵推动、加强，有时也稍微点头、轻声阿们，帮助人领会。老年人千万不要说话，因为很容易倚老卖老，长篇大论，常常会太啰嗦。任何公司都不雇用老人作售货员，反而偏爱三十岁上下的年轻人，因为活力十足，说话简洁有力，又能把握重点。我们也由这样的人发言。这样的搭配不得了，三人如同一体，叫人不能不受感、起敬。

盼望众弟兄姊妹，特别众长老，能把这四件事听进去。出去叩门，一定要遵守这四件事。

遵守时间，勤作主工

还有一件不算规律，却很重要的事。今天大体的圣徒都在职；他们可能已经在召会生活的其他方面有服事，同时又要顾到家庭生活，所以一周能再分别两、三小时出去叩门就很好了，不要想再去占用他们的时间。我这样说是下有文的：如果他出去叩门“生了孩子”，不要他养他都会养。带人受浸后，要设立家中聚会喂养，长老可能担心由谁带领？我相信这些出去叩门得人的圣徒，会挑起照顾家聚会的担子。所以我们要顾到他们的时间。另一面，大家出去叩门也要学习谨守时间，不要拖拖拉拉，祷告不必太长，总要在有限的时间里为主多作一点。

大家若能作到以上四件事，我可以担保，全时间的一周能叩得一个，一周出去叩门一次的能四周叩得一个。这不是荒诞不实的话，乃是绝对可实行、能作到的；问题在于我们作不作，以及我们怎么作。我们不作就了了，乱作也了了。我们必须肯作，并且肯照着训练的带领，遵守这四点。

现在台北不到四千人聚会活动，已有一千三百多人接受带领，愿意按时出去叩门，周周不误，风雨无阻。这个数字超过三分之一，是个好现象。我也盼望你们都守住自己在主面前所奉献的。我们都应当欢喜快乐，这是何等一个大指望！我们在安那翰十二年了，没有看见什么繁增，更不必说翻一倍。但是从现在起，我相信经过三年，召会

能由三百繁增为三万，这的确值得欢喜快乐。即使不那么理想，只达到三分之一，那也是一万人。对此我们怎能不雀跃！

如何带领家中聚会

台北目前有八千人受浸，将近三千个家聚会。孩子生下来很值得快乐；但是怎么养就需要研究，因为这不是容易的事。很多年轻女子生了头胎，都得母亲帮助照顾，教导喂养的方式。同样的，我们给人施浸，也在他家里设立聚会了，接下来就需要“母亲”，也就是训练，教导我们怎么带领、照顾。训练有办法，因为经过这些事情，也研究出一条确定实行的步骤，能教导我们该怎么去生、养、教。

一 带领家聚会要守信

在设立家聚会之后，第一，我们绝对要守信。你既告诉新人，每周三晚上七点半有半小时的家聚会，就得绝对遵守。带领初信的人，第一件事要守信、守时间。所以不要轻易承诺、答应。一应许了，就要绝对遵守。这能给他最好的一个印象，并且也使他看重这事。

二 避免寒暄、客套

第二，去带领家聚会，我们要避免寒暄，避免客套。东聊西扯的话一定要定罪。家聚会不仅是为新人，更是为他的家人。所以我们所作的一切，都必须郑重，使人有好的印象；也要随机应变，叫人同得福音的好处。比方对于小孩子，你可以教唱诗歌，小孩子最喜欢。再者，唱诗歌也能挑旺灵，所以我们都得预备几首短歌，为着家聚会使用。这样，即使有外邦人在场，也很容易学会。这对聚会的空气非常有帮助。

因着我们的带领，可能新人就郑重其事，时间还没到，他已把家里整理、预备好，并且小孩子开始唱诗歌，等着我们的来到。这时我们去，千万不要制止，另外开头；反而要顺势尽可能的帮助。这能给新人一个深刻的印象：我们不是去带领，乃是去与他们同聚。

三 教导基本真理

刚有家聚会时，一定要教导新人基本真理。最近我们出版一套“新生命课程”，一共有十课，每一课都非常简单，最多十分钟就能读完。前三课是清楚得救、祷告、读经，教导他基本的认识和操练。第四课是聚会，教导他如何聚会。我们要告诉新人，下次来就是和他一同聚会，他也要和家人随时有聚会。第五课是传福音，给新人看见，我们传福音是出去叩门，他慢慢也要学习跟着一同出去，叩邻舍的门。这些点我们只研究过，也都试验过，证明非常有效。

第六课是与主交通，说到主就在我们的灵里，我们不必管头脑、情感、意志，只要学习在灵里，借着祷告和主交通对话，最简单的方式就是呼求主名。第七课是奉献，带领新人要奉献自己，一生愿意为主而活，当然也包括奉献财物。第八课是活在灵中，第九课是经历基督，第十课是认识教会，都需要有一点讲解，带人有初阶的认识。

这十课十周就可以读完。如果新人愿意，想多知道一点，我们也不要拒绝，但不要一次读太多。我们可以与他约定，或者一周有二至三次家聚会，就可以四、五周读完这十课。这样，他一定会有很好的、简单的基督徒生活，完全照着你所教导的学会这一套。好比小孩子学说话，就是母亲口中说什么，他就照样接受；开头他什么都不懂，慢慢就会懂得。我们也是这样去讲，新人一定照样学，并且慢慢就有基本而正确的认识。

四 教导真理课程

之后就是教导“真理课程”。真理课程有几个长处。首先，这是整套的书籍，人一看见就起敬，知道不是随便写的书，内容一定不简单。我们要告诉他，这套书一共四级十六卷，每级四卷，为着一年的使用。他听了一定很尊重。如果我们就拿一张单张，复印一些信息，要跟他一起追求。他虽然不轻看，至少也不重看；可能读过之后就随手丢弃了。另一面，我们不要一下子加重新人的负担，要他一次买四卷。只要告诉他，现在要用第三卷，卷一、卷二可留作家庭读物，所以希望他最低限度要买卷三。

为什么读真理课程要从第一级的卷三开始？因为带人得救之后，首先就是要带他认识神的救恩。真理课程第一级的卷三、四，就是讲神的救恩，总共有二十四课，内容都是得救的人一开头就必须认识的。

我们去教导之先，必须先把课文读过，并且研读透彻，把重点圈出来。等到教导的时候，就带他们读纲目，然后一点一点将大意、要领，种在他里面，给他一个印象。整个聚会大概二十分钟就可以了；然后告诉他，聚会里读的是纲目；在下次聚会前，他在家就利用时间读课文的内容，最好读过两、三遍，果效一定很大。

真理课程的课文相当长，如果聚会又读又讲，时间就不够。家聚会又比平常聚会更短，只有二十至三十分钟，所以我们必须很精粹的利用这二、三十分钟。真理课程的另一个特长，就是有总题、纲目、课文解说。我们教导时，可以只教总题和纲目，给人一个印象，然后劝他在这一周之内，把课文阅读几遍。我相信当天他就会好好读一遍，甚至你一走他就立刻读起来了，并且越读越有味道。

至于卷一、卷二，我们要对新人说，真理有许多面，并非一、两卷就能讲清楚。比如关于圣经的来源，我们信主的人都应该知道。又比如我们所说的神，到底怎么一回事，耶稣基督又是谁，来源是什么，又是怎么一个故事，都需要有所认识。尤其与召会有关的事，还有诸如永生、受浸等真理，都需要专题讲解。他们可以利用时间，就着目录一题一题的阅读，慢慢就会一目了然。虽然不能尽都了解，有些专门名词仍不领悟，不过慢慢就会懂得。我们盼望每一位新人，或者每一个有家聚会的家里头，最少都有这么一套书留着，可以作他们基本追求的参考。这样就很周到了。

五 带领、教唱诗歌

家聚会开头、结束时都要唱诗。有的诗文太深、也太多，可以只唱副歌。每一次家聚会，我们都要唱两、三首短歌，使新人留下印象，并且要他们常常唱。这会影响他们的生活。

六 帮助说话，带进生命的长大

每次家聚会结束，我们一定要和新人有一点交通，问他这几天祷告主如何，有什么感觉，学习说出来。不要勉强他说太多，就是一次一点，积少成多。慢慢他就学会分享、作见证、甚至说真理。也许他每一次都有一点问题。有时他说，“我一祷告就觉得自己有错，这怎么回事？”你可以告诉他：“我们亲近主之前，里面并不明亮，处在黑暗中，看不见自己的光景；但一亲近主，主是光，在我们里面照亮我们，自然我们就觉得自己有错。这时我们就要随着里面的感觉认错。”不要讲得太多，乃要就着他的问题，给他一点解答，并且在生命上带他有长进。我们去家聚会乃是教导真理；真理里面就带着生命，能使人在生命上长大。这是家聚会的目标。

借着家聚会成全新人

我已经指出，我们不要怕人受浸时不明白，因为来日方长。家聚会就是来日；我们一周带他有一次家聚会，那个功效很大。经过半年，我们就会看见大进步。有的新人有渴慕、追求的心，头脑又清楚，追求之后立刻就能讲给别人听，能教导其他人。以后他也会跟着去叩门传福音。可能经过一年，他也会带领家聚会了。

新路的聚会方法，就是大家都在聚会中有分。我们去带领家聚会，虽然有严肃的一面，但是又请小孩子选诗、祷告、读经；甚至有的人还没有得救，也在家聚会里说话、唱诗、尽职。所以这是家聚会的好处，就是人人都尽职。他们是这样出生的，也是这样养大的，自然要他们再去聚一人讲众人听的聚会，就不习惯，听不来，不要了。这会使整个召会和聚会很自然的脱胎换骨。

我相信经过半年，一个肯追求的新人，会长大成为有用的人，也能出去带新的人。结果不言而喻，许多人在家里受浸，在家里聚会，也在家里得成全，然后叩别人的门，在人家里就作这样一套。那个果效是不得了的。以学说话为例，任何一种民族，教导语言不是靠上学，都是靠一个家的家。在家里父母说什么，孩子就跟着学，长大了就会说。中国的旧礼教，伦理、道德的这一套，我们还没有读书时就都懂了，因为父母从小就讲给我们听，并且他们

的生活就是那样，自然我们就学会了。

所以我们这样去带新人，他们一定活泼、新鲜，个个尽功用，和我们从前的光景完全相反。从前我们受基督教的影响，费了九牛二虎的力量拖人来，一受浸就要他坐在那里听。有的人刚受浸时还活泼，就这么一坐三个月，即使不死，也不活泼；再坐三个月，感觉也没有了，完全被麻痹了。那是老基督教，也是我们的老作法，拖人来、杀死人、麻痹人。现在我们要完全翻转过来，走一条全新的路，不再去拖人来，乃是送食物到府，送聚会到府。

借着家聚会繁增

家聚会也是最好的繁增之路。有时一个家丈夫得救，只要妻子不反对，就可以在他们家里设立聚会；即使妻子反对，我们也会用温和的办法将就，或是怎样委曲求全，总要在他们家里有聚会。所谓“近朱者赤，近墨者黑”，我们把主的救恩、圣经真理统统送到他们家里去，聚久了反对也会变赞同，不得救也得救了。

不仅如此，他们还邀请亲朋好友来家聚会，或者带我们去叩他们的门。结果连来连去，如同中国所说“一表三千里”，一下子福音就传遍了。这是很厉害的作法。我们把聚会送到一个家，把主自己、圣经、真理、福音、恩典送去，结果借着这个家，他们的亲朋好友都沾了边，同得福音的好处。这是主的路，繁殖起来非常快。这是前景可期的一件事。

所以我相信，只要我们有四分之一的圣徒忠心，照着以上的作法积极去作，那个结果一定会看得见。一百人经过三年变成一万，在台北一万人经过三年变成一百万，是绝对可期的事。不仅如此，这些人也个个长得好，不需要牧师、长老去带，他们自己会尽功用。每个家聚来聚去，都变成耶稣家庭，全家得救，活在属灵的气氛里；甚至妻子也会照顾聚会，小孩也会祷告、唱诗、读圣经。然后他们在生活里，自然就会向人传讲福音；一传十，十传百，如同细菌那样繁生，那是非常厉害的。今天基督徒应该就是细菌，繁生“耶稣菌”，感染整个社会；最有效的路就是

借着家庭，因为家庭没有场面，最有感动力，最适合主的福音。

今天我们所走的，是最上算、最值得作的一条路，借着叩门、家聚会，把福音、真理送到人家里。我们考量比较一下：我们的主是一定回来的；即或不然，我们也要到祂那里。有一天，我们总是要见祂，也总得要交待。假使我们像已过那样，浑浑噩噩的过一生，没有带什么人得救，就归于尘土，等候见主。那时我们两手空空，一面无法交待，另一面也不喜乐。看看保罗，有一大群人欢迎他，他很喜乐；唯有我们四顾无人，寂寞孤单，因为从来没有带人归主，怎能盼望有人来欢迎？

如果我们走这条新路，周周出去叩门、聚家聚会，必定一年能得四至六个人。有一位弟兄，五个月就浸了二十人；按此推算，一年就能浸四、五十人，二十年就能浸一千人，那真太有福了。等主来的时候，不必说祂要赏赐你，就这么一千人在那里欢迎你，同贺你，就是极大的赏赐、喜乐、冠冕了。所以这是最上算的路，不必你倾家荡产，也不必你去作全时间，只要你一周花二至三小时去作，凡愿意的都能作到。这不仅将祝福带给别人，也会影响你自己，甚至你的亲人。

实行改制必须注意的要点

看清趋势，积极往前

现在召会改制走新路，不是一件容易的事。就像中国维新一样，古老、保守的中国要革新，必须经历许多艰难。我生在蓬莱，长在烟台，也在烟台受教育。烟台虽是新时代的城邑，有各国的领事馆、邮局、电报局，但是民风仍然非常守旧。有时一说北京话就挨骂。我的母亲是第三代基督徒，又和西教士一同住过的，所以我从小就被她送去读英文。但是我在人面前，一点不敢说英文，说了就挨骂。不仅如此，我就读的学校完全西式作风，有些国外留学生穿西装。但是我们不敢穿，一穿也挨骂。但是到了今天，不只不骂，还鼓励你学英文、穿西装。同样的，今天不改制，明天也得改。这是一个潮流，是时势所趋。我盼望大家都

看见这点，不要守旧、反对，乃要跟随、鼓励。

脱旧更新，衔接得宜

现在我们都很清楚，新路和从前的旧路没法比。但是要脱旧更新不太容易。我们已经看见，一带新人得救，要在他家里设立聚会，不要带他到召会的聚会来。因为我们的聚会太老了，完全就是老的一套；新人来了不是失望，就是受到不好的熏陶。我盼望新人越来越多，多到一个地步，一百人的聚会，一下有二百个新人兴起，把聚会淹没了。已过在台北三会所，有一次来了二、三百位新得救的人，就把旧的人都“吞”掉，在聚会里作见证、尽功用，末了还有将近一百人站起来表示，愿意参加全时间训练。长老们看了大受感动，也打算全时间，专门出去叩门得人。

我最担心的，就是聚会里新的人少、旧的人多，结果新的人就被吞灭了，使新路的成果“前功尽弃”。所以我要训练的受训者睁大眼睛，千万不要让新人被那些带着旧酵的旧人感染了，以致前功尽弃。也许你们会说，难道召会聚会要分两边，有老聚会和新聚会？当然不该分开聚会，但是可以分时段。主日上午的聚会，擘饼聚会是一段，大家一同聚会。以后可以分开，要聚会的留下，要去家聚会的去聚家聚会。这也不错，还是维持原来的聚会，因为大家不是马上就转了。

我读书是念外国学校，带职业是在外国公司，以后就全时间事奉主。但是头一年我在台北时，还是穿着长袍大褂讲道，不敢穿西装。直到一年后，我被邀请到菲律宾，经过香港，才作了一套西装。中国人脱旧更新很不容易。同样的，我们的弟兄姊妹都习惯老一套的聚会方式；他们坐在这里聚大的聚会惯了，忽然要他们分成小一点的聚会，还要他们尽功用，他们实在不习惯，自然也不高兴。我们也不能把他们撇在一边，还得顾到他们的感觉，鼓励他们聚会。

再者，因为基督教的老办法很适合一般人天然的观念。有的人就是不喜欢在家里聚会；可能他家里还有一张麻将桌子，他可以主日去聚会，回家来还打个麻将。一旦在家里设立聚会，人就得把麻将收起来；因为我们的神乃是忌

邪的神，祂不许可罪污的事，一定要求人把家里清理干净。所以把聚会带到家里，是这个家的一大拯救，这个分别很大。不过有的人构不上，不能立刻要求，只能慢慢带领，所以还得有一个聚会帮助他。

所以最好的办法，就是会所里的聚会还得维持。但是我们应该全心全力摆在叩门、聚家聚会上。虽然会所的聚会人数不会加多少；但是可能过了一年，新人的人数就超过他们。再过两年，他们的眼睛就会得开；末了一个一个都“穿西装”，有一天都转过来了。现在我们不要急着要他们穿，不要让他们觉得受强迫。所以盼望各地还不要轻看会所的聚会，还得维持，并且尽力的帮忙。但另一面，我们不要像从前那样，把去会所聚会看作第一，而把叩门、聚家聚会看作第一。

坚定持续，严谨实行

叩门和带领家聚会，到底如何安排时间，必须有所考量、研究。比方你头一个月就叩得三、四个新人，立刻就要为他们设立家聚会照顾，不能光生孩子不养；第二个月你又叩得三、四个人，就变作你要照顾六个家聚会；到了第三个月，又叩得三、四个人，你就要去照顾九个家聚会。可能你就需要量力而为，不再叩门，并且多一次出去的时间，每次二至三小时，每半小时照顾一个家，才能应付需要。同时我们也要相信，这样照顾几个月，借着他们又会生出新的人来。那时又该怎么办，都得好好研究。

另一面，在老聚会里的圣徒，看见这种蒙恩、有福的情形，被主开启、激动了，也会跟上来。这时我们要和他们交通，千万不要把老的那一套带来，以免把我们现在照着新路所实行的果效完全抵销了，然后带着他们学习作。

到底以后的情形会怎么演变，只有主知道。也许主特别施行恩典，结果超过我们所求所想的。但无论如何，我们实在看清楚，新路的确有果效：有生的果效，也有确定的路带领、成全人。所以我们必须坚定持续的实行。

脱胎换骨，去芜存菁

可能会所的聚会维持半年后，我们实行新路所带进来的人，有许多有用的兴起来，那就是去旧换新、脱胎换骨的开始。我相信最多三年，脱胎换骨的事就可以成功。新人一多，我们就该找合式的时机，召聚大家在一起擘饼，让老聚会里的圣徒受感，观念被开启。另一面，在所有的老聚会里，擘饼聚会仍是可欣赏的，相当合乎圣经，也很有分量；只有会后的分享还是不行。所以擘饼聚会阶段的东西，在新路的聚会里还得继续保存。

初期的信徒都是在家里过召会生活

圣经清楚指明，初期的时候，信徒过召会生活，都是在家里。使徒行传说，召会一下带三千人得救，又带五千人得救；这些人都是挨家挨户聚会。（二 41，46，四 4，五 42。）在挨家挨户的聚会里，有祷告、擘饼，又有传福音、教训（就是讲道），再加上交通。（二 42，五 42。）我们在圣经里找不出任何经节告诉我们，信徒造了一个会所，好能大家聚在一起传福音、教导人。反而在家中聚会，是初期众召会中持续且普遍的实行。（参罗十六 5，林前十六 19，西四 15，门 2。）

在马太十八章主说，有两、三个人一同断定了，受对付的弟兄仍不听，他们就要告诉召会。（15～17。）这证明那两、三个人并不是召会。但是下面接着说，无论在哪里，有两、三个人被召聚到主的名里，主就在他们中间。（20。）这就告诉我们说，两、三个人可以来在一起聚会，但他们不是召会。这也就证明，当初的召会生活，不是大家集中在一个会所里头，乃是分在各家里。

行传十二章说，彼得被囚在监里，召会为他切切的祷告。（5。）后来神差天使救彼得出监，于是他就到马可的母亲马利亚家去，有一班人在那里聚集祷告。（12。）那是家里的祷告，也就是召会的祷告，指明他们不是全体召聚在一起，为彼得祷告，乃是分在各家里。这是明文给我们看见，起初召会的生活，是分在各家里过的。

希伯来十章二十五节说，“不可放弃我们自己的聚集，…倒要彼此劝勉；既看见那日子临近，就更当如此。”这指明起初召会的聚会，乃是彼此劝勉，不是一人讲众人听。要有彼此劝勉，就必定有交通、读经、祷告；这些都是彼此互相的。

林前十四章二十三节说，全召会聚在一起时，最好众人都申言。到了二十六节又说，全召会聚在一起时，不是一人讲众人听，乃是互相的；各人或有诗歌，或有教训，或有启示等。这里的“有”意思是该有一些出于主的东西与别人分享。这一切就证明给我们看见，当初的信徒乃是在各家中有聚会，过召会生活；即使有时聚在一起，也不是一人讲众人听，乃是人人尽功用。

在行传十三章，保罗奉圣灵差派出外布道；在十四章他回来，召聚全召会有一个报告。（27。）后来在二十章，保罗到了特罗亚，和当地圣徒一起擘饼。我们仔细读就会看见，那不是为一个专门为着全召会聚会的地方，因为有人是坐在窗台上。这就证明那是一个在家里的聚会。可能因为那一天保罗去了，聚会的人就多，有的人没地方坐，只好坐在窗台上。不仅如此，那个聚会也不像今天那么规矩。保罗因为次日要起行，没有时间了，就一直讲论，直讲到半夜，然后才擘饼。之后是下半夜，大家就着保罗的交通，又继续的“谈论”，就是彼此互相分享。从这种种迹象看来，那并不是一个在所谓会所里的集中聚会，而应该是个住家。这就证明古代初期的圣徒，他们过召会生活，乃是借着在各家有聚会。

从圣经其他各处，我们也很容易看见，全召会都在一个家里聚会，如在百基拉、亚居拉家里、在宁法家里、在腓利门家里等。（罗十六5，林前十六19，西四15，门2。）这些都给我们看见，今天我们所摸着的这条路是正确的。我盼望众弟兄姊妹都有这样清楚的眼光。我们不是随便乱改，乃是清楚看见亮光，明白该回到圣经中，走主所命定的这条路。现在经过研究，十足的证明这条新路的果效是非凡的，是非常大的。因此，我们要下定决心，彻底改过来。

虽然有的人不愿意立刻转，我却盼望你也不要说不同的话。你还是可以照旧在会所聚会，慢慢看主怎么带领。有心的人就要忠心，照着主新的带领，按时去叩门、带领家聚会。愿主的恢复在祂的恩典之下，完全走上祂所命定的新路，蒙祂无限的祝福。

李常受弟兄于主后一九八七年一月二十五日讲于美国加州安那翰