

3125 在神行动中 正确的领导下 留在神经纶独一的新约职事里

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◎简介

新约的职事与单单供应三一神，这位三一神经过了种种过程，要将祂自己分赐到祂所拣选的人里面作生命和生命的供应，以产生基督的肢体，形成基督的身体，使三一神得着团体的彰显。唯有这样的职事，是建造而绝不拆毁的，并且能完成神新约的的经纶。

本书的信息回应使徒保罗的嘱咐和警语：“不可教导与神的经纶不同的事。”（提前一3。）“若吹无定的号声，谁能预备打仗？”（林前十四8。）这也是那灵今日向众召会所说的话。在神今日的行动中，祂需要得着人，在新约职事正确的领导下，在神经纶独一的职事里，说同样的话，想同样的事，教导同样的教训，有同样的素质、外表和彰显；这会给主的行动带来无比的士气和冲击力，使仇敌被击败，促住神经纶的完成。

说明

本书内容系从李常受弟兄与倪柝声弟兄之著作汇集而成。

Remaining in the Unique New Testament Ministry of God's Economy under the Proper Leadership in His Move

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壹 离弃职事 与遵守主话相对

留在使徒的教训，
就是神经纶独一的新约职事里

保罗的书信，特别是在提摩太后书里，已经说得很透彻。保罗说，所有在亚西亚的人都离弃了他，（提后一15，）这是指保罗在亚西亚所设立的众召会；那些召会的圣徒不是离弃保罗这个人，乃是离弃了他新约的职事，也就是离弃了他所传讲使徒的教训。保罗所传给他们的、所栽培他们的、所教导他们的、所给他们看见的，他们完全离弃了。召会的堕落，第一就是离弃使徒的教训。假使今天，我们大家在主的恢复里，都不管倪柝声弟兄和我所传讲使徒的教训，那就是今日召会的堕落，今日主恢复的堕落。留在新约使徒的教训里，乃是一个大恩典。（如何作同工与长老，并如何履行同工与长老的义务，四四页，李常受着。）

在提后一章十五节保罗说，“所有在亚西亚的人都离弃了我。”亚西亚是罗马帝国在小亚细亚的一省，离罗马很远；被囚的保罗从那里写信给提摩太。当保罗说，所有在亚西亚的人都离弃了他，这不是指明他们离弃保罗这个人，因为保罗这个人离他们很远。这节是指明他们离弃了保罗的职事。在亚西亚的众召会中间有以弗所召会，完全是借着保罗的职事建立的，如行传十九章所记。他们从使徒保罗的职事接受福音、教训、造就和建立。但是到保罗被监禁在罗马的时候，他们都离弃了他的职事。

保罗给提摩太的第二封书信大约是在主后六十八年写的。大约三十年后，主用约翰继续祂神圣的启示。主回到已经离弃了保罗的亚西亚众召会。因为他们离弃了保罗的职事，在亚西亚的众召会就陷入满了堕落的光景中。如启示录二、三章所记载的，在亚西亚众召会的堕落，是由于他们离弃了正确的职事。这种堕落开始于在以弗所的召会失去对主起初的爱，（二4，）结束于不冷不热，（三16，）就是没有基督。主是召会的元首，祂站在堕落召会的外面叩门。（20。）

I. TURNING AWAY FROM THE MINISTRY VERSUS KEEPING THE WORD

Remaining in the Apostles' Teaching,
the New Testament Ministry

In his Epistles, especially in 2 Timothy, Paul spoke thoroughly concerning the degradation of the church. He said that all who were in Asia turned away from him (2 Tim. 1:15). This means that the churches established by Paul in Asia turned away from him. The saints in those churches did not forsake Paul himself; rather, they turned away from his New Testament ministry, the apostles' teaching which he preached. All that Paul had preached to them, all that he had nurtured them with, all that he had taught them, and all that he had shown them were completely abandoned by them. The first thing that happened in the degradation of the church was the turning away from the apostles' teaching. If all of us today in the Lord's recovery did not care for the apostles' teaching preached by Brother Watchman Nee and me, the church and the Lord's recovery would become degraded. To remain in the apostles' teaching is a tremendous grace. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 44, Witness Lee)

In 2 Timothy 1:15 Paul says, "...all who are in Asia turned away from me." Asia was a province of the Roman Empire in Asia Minor, far away from Rome where Paul, who was in prison, was writing his Epistle to Timothy. When Paul said that all who were in Asia turned away from him, this does not indicate that they turned away from the person of Paul because the person of Paul was far away from them. This verse indicates that they all turned away from Paul's ministry. Among the churches in Asia was the church in Ephesus, which was fully established by Paul's ministry as recorded in Acts 19. They received the gospel, the teaching, the edification, and the establishment from the ministry of the Apostle Paul. But by the time Paul was imprisoned in Rome, they had all turned away from his ministry.

Paul's second Epistle to Timothy was written about A.D. 68. About thirty years later, the Lord used John to continue His divine revelation. The Lord came back to all the churches in Asia who had turned away from Paul. Because they turned away from Paul's ministry, the churches in Asia declined into a situation full of degradation. The degradation of the churches in Asia as recorded in Revelation 2 and 3 was due to their turning away from the proper ministry. This degradation began with their losing of the first love toward the Lord, which transpired at Ephesus (2:4), and ended with the lukewarmness (3:16), the Christlessness. The Lord as the Head of the church is standing outside the degraded church, knocking at her door (3:20).

在启示录二、三章这七封书信里，众召会堕落显著的点是三种教训：外邦申言者巴兰的教训，（二14，）尼哥拉党建立阶级制度的教训，（15，）以及所谓的女申言者耶洗别满了异端和淫乱的教训。（20。）这三种教训偷着进来，因为他们离弃了使徒的教训。为什么基督教堕落了？因为他们离弃了使徒的教训。因此，所有不同的教训都进来了。

在提前一章三节和六章三节，保罗警告人不可教导与神的经纶不同的事。圣徒们该照着保罗的教训施教。那些在亚西亚的人确实离弃了保罗的教训，结果他们接受了三种异端的教训。巴兰的教训敬拜偶像，尼哥拉党的教训建立阶级制度，甚至教皇制度，耶洗别的教训将邪恶、异端、异教事物的酵带进基督的细面中，（太十三33，）这些教训的带进都是由于正确的教训被弃绝。在保罗给提摩太末了一封书信后不到三十年，这些召会就堕落到这样的地步。离开或离弃使徒的教训、使徒正确的启示，是太危险了。

在这七封书信里，主来审判那些堕落的召会。祂的眼目如同火焰，（启一14，）要鉴察、搜寻并光照；从祂口中出来一把两刃的利剑，（16，）就是那辨明、审判、击杀的话。（来四12，弗六17。）他们离弃了正确的话，所以主带着这话来审判他们。主的脚好像在炉中锻炼过明亮的铜。（启一15。）铜表征神圣的审判。（出二七1～6。）主这样临到众召会，正好对付了他们离弃使徒教训而接受不同教训的光景。

有一个召会是独特的，非常受主称赞——在非拉铁非的召会。主非常称赞他们，甚至珍赏他们，因为他们遵守主的话。（启三8。）那就是说，他们没有离弃使徒正确的教训。虽然他们软弱，但主仍然非常称赞他们，告诉他们，他们稍微有一点能力，也曾遵守主的话。

离弃正确的教训是可怕的事，会带进堕落，并接受其他的教训。我说这话，作为对那些不愿走新路的亲爱圣徒的警告。弃绝在你们中间领头者正确的启示、正确的教训，是危险的事。你会开门让其他的教训进来，并且堕落。我盼望在主恢复里所有的召会，不至跟随亚西亚那些离弃保罗职事的人。反之，我盼望我们跟随在非拉

In these seven epistles in Revelation 2 and 3, the striking point of the churches' degradation was three kinds of teachings: the teaching of Balaam, a Gentile prophet (2:14), the teaching of the Nicolaitans to build the hierarchy (2:15), and the teaching of the woman, the so-called prophetess, Jezebel, full of heresies and fornication (2:20). These three kinds of teachings crept in because they left the teaching of the apostle. Why has Christianity become degraded? Because they turned away from the apostle's teaching. Thus, all the different teachings came in.

In 1 Timothy 1:3 and 6:3 Paul warned not to teach differently. The saints should teach according to Paul's teaching. Those in Asia definitely turned away from Paul's teaching, and the result of this turning away was that they received three kinds of heretical teachings. The teaching of Balaam to worship the idols, the teaching of the Nicolaitans to build up the hierarchy, even the papal system, and the teaching of Jezebel to bring the leaven of evil, heretical, and pagan things into the fine flour of Christ (Matt. 13:33) came in because the proper teaching was rejected. Within thirty years after Paul's final Epistle to Timothy, these churches had reached such a point of degradation. It is dangerous to leave or turn away from the apostle's teaching, from the apostle's proper revelation.

The Lord came in these seven epistles to judge those degraded churches. His eyes were as a flame of fire (1:14) to observe, search, and enlighten, and out of His mouth proceeded a sharp two-edged sword (1:16), which is His discerning, judging, and slaying word (Heb. 4:12; Eph. 6:17). They turned away from the right word, so the Lord came with this word to judge them. The Lord's feet were like shining brass, as having been fired in a furnace (1:15). Brass signifies divine judgment (Exo. 27:1-6). The Lord's coming to the churches in such a way fit in with their turning away from the apostle's teaching and their picking up of different teachings.

One church was unique, and was highly appraised by the Lord—the church in Philadelphia. The Lord highly appraised them and even appreciated them because they kept the word (3:8). That means they did not turn away from the apostle's proper teaching. Although they were weak, the Lord still appraised them highly, telling them that they had a little power and that they had kept the word.

To turn away from the proper teaching is a terrible thing that will result in degradation and in picking up other teachings. I say this as a warning to those dear ones who would not take the new way. To reject the proper revelation, the proper teaching, of the leaders among you is a dangerous thing. You will open the door for other teachings to come in and suffer degradation. I hope that all of the church people in the recovery would not be followers of those in Asia who turned away from Paul's ministry. Rather, I hope we would

铁非召会的榜样——遵守主的话，即使我们只稍微有一点能力。让我们遵守主的话，就是留在使徒的教训里，留在健康的话里，留在主独一的启示同正确的带领里。这样我们就是稳妥的。（长老训练第七册，同心合意为着主的行动，一二九至一三一页，李常受着。）

因跟随职事而得滋养、蒙祝福

我们看见，保罗和提摩太是绝佳的榜样。我们已经指出，保罗告诉提摩太，要“将这些事提醒弟兄们”，（提前四6，）这些事是指保罗在这封书信中所写的事。然而，在提摩太将这些事提醒弟兄们之前，他自己必须在这事上得喂养。他必须先消化、吸收、并让这些事浸透到他里面。然后他才能将这些事提醒弟兄们。今天我们应当跟从提摩太的榜样，在主借着职事所交通的事上得着喂养，并将这些事提醒弟兄们。我们若都这样作，召会生活将是何等美妙！然而，我们若偏离职事，而想要产生一些不同的东西，就会给不同的教训留地步。提摩太无意要教导一些与保罗所教导不同的事。反之，他要将他从保罗所领受的事，提醒弟兄们。

在这点上，我要说到我出版生命读经信息的负担。这些信息的目标是要为着众地方召会出产食品。我的负担主要的不是“烹调”这些属灵的食品，乃是要出产食品，并将其供应给众召会，使每个地方召会成为存货充足的超级市场，满了各种滋养的食物。一个地方召会领头的人若将生命读经里所包含的丰富提醒圣徒们，圣徒们就会得着丰盛的喂养。我接到许多信，见证这事。

任何跟随职事的召会都是刚强、蒙福的，这在主的恢复里是历史的事实。但那些忽略职事并想要凭自己作什么的召会，却失败了。然而，我说这些事，是盼望清楚指明，我无意坚持众召会或众圣徒读生命读经信息。我再说，我的负担是要出产食品。众召会与众圣徒可自由使用这些食品，或不理这些食品。但圣徒们若丢弃见于这些信息中的营养，我就希奇他们会从什么得喂养。我们吃什么，就是什么。我们若吃今天宗教里所出产食品”，就会成为宗教的一部分。让我坦率、诚实的说，领头的人需要接受“这些事”，并将这些事提醒圣徒们，使他们得喂养。（提摩太前书生命读经，八五至八六页，李常受着。）

follow the pattern of the church in Philadelphia—keeping the Lord’s word even though we only have a little strength. Let us keep the word of the Lord, which is to remain in the teachings of the apostle, to remain in the healthy words, to remain in the unique revelation from the Lord with the proper leadership. Then we are safe. (Elders’ Training, Book 7: One Accord for the Lord’s Move, pp. 128-130, Witness Lee)

Being Nourished and Blessed by Following the Ministry

With Paul and Timothy we see an excellent pattern. As we have pointed out, Paul told Timothy to lay “these things before the brothers,” referring to the things which he was writing in this Epistle. However, before Timothy could lay these things before others, he first had to feed on them himself. He had to digest them, assimilate them, and allow them to saturate his inner being. Then he would be able to lay them before the brothers. Today we should follow Timothy’s example and lay before the saints the things with which we have been nourished by the Lord through the ministry. How wonderful the church life would be if we all did this! However, if we turn from the ministry and seek to produce something different, we may give place to differing teachings. It was not Timothy’s intention to teach anything different from what Paul taught. Rather, he would lay before the brothers what he had received from Paul.

At this point, I would like to say a word concerning my burden in putting out the Life-study Messages. The aim of these messages is to produce groceries for the local churches. My burden is not mainly to “cook” these spiritual groceries; it is to produce them and supply them to the churches that every local church may be a well-stocked supermarket, filled with a variety of nourishing foods. If the leading ones in a local church lay before the saints the riches contained in the Life-studies, the saints will be abundantly nourished. I have received many letters testifying that this has happened.

It is a fact of history in the Lord’s recovery that any church which follows the ministry is strong and blessed. But those churches which neglect the ministry and try instead to do something on their own have become a failure. However, in saying these things, I wish to make it very clear that I by no means insist that the churches or the saints read the Life-study Messages. To repeat, my burden is to produce groceries. The churches and the saints are free either to use them or to disregard them. But if the saints cast away the nourishment found in these messages, I wonder what they will feed on. We are what we eat. If we eat the “groceries” produced in today’s religion, we shall be part of religion. Let me say in frankness and honesty that the leading ones need to take “these things” and lay them before the saints that they may be nourished. (Life-study of 1 Timothy, pp. 70-71, Witness Lee)

贰 照着主恢复的味道， 说一样的话

说一样的话

我们在这里是为着主的恢复。我不是作我自己的工作，你们也不是作你们自己的工作。我们都在背负一个见证；我们的肩膀都在“约柜”的“杠”下。既然我们都背负一个见证，我们应当都说一样的话。（林前一10。）但是有些地方所说的话，引导圣徒们偏离了主恢复的方向。这样的话也许不错，也没有不合圣经。它正确而且合乎圣经，但至终却引导圣徒们到错误的方向去。

如果我们走直线，我们会达到正确的目标。如果我们的方向偏了，至终所达到的目标，就不是主恢复的目标。甚至在短时间之内，因着你讲说合乎圣经的事，讲说精彩的信息，难处却临到了主的恢复。虽然你说得不错，却引导人到错误的方向。若是这样，至终这会成为整个恢复的难处。

主的恢复不是仅仅地方的事。虽然主的恢复是在你们的地方召会，但主的恢复是宇宙的。若是你把所在地的人引导到偏离主恢复的方向，那么就会有两种方向——整个主恢复的方向，和你们地方上的方向。如果你教导的方式将人引到不同的方向，有些人也许接受你的教训，但许多在主恢复里的人会弃绝。他们不愿意“吞下”你的教训。

我们从经历中晓得，传不同教训的人，是头一个被牺牲的人。这就是说，如果你传不同的教训，你不是冒着牺牲主恢复的危险，乃是冒着牺牲你自己的危险。我们都需要实行保罗给提摩太的话：“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事。”（提前一3。）我们不该教导与神的经纶不同的事，我们都该说一样的话。

因为我是释放生命读经信息的人，我要说到这些信息就相当为难。然而我能说，主的恢复因着这职事一直往前。倘若这职事没有来到美国，主的恢复就不会普及到这里。主的恢复借着这职事而来，主的恢复也借着这职

II. SPEAKING THE SAME THING ACCORDING TO THE TASTE OF THE LORD'S RECOVERY

Speaking the Same Thing

We are here for the Lord's recovery. I am not doing my own work, and you are not doing your own work. We all are bearing one testimony; we all have our shoulders under the "staves" of the "ark." Since we are all bearing the one testimony, we all should speak the same thing (1 Cor. 1:10). But the speaking in certain places is leading the saints in the direction that is away from the Lord's recovery. Such speaking may not be wrong or unscriptural. It may be right and scriptural, but eventually it will lead the saints in a wrong direction.

If we go in a straight line, we shall reach a proper goal. But if our direction is off, eventually we shall reach a goal that is not the goal of the Lord's recovery. Even after a short period of time, trouble may come to the recovery through your way of speaking scriptural things, that is, through your speaking of good messages. Although there is nothing wrong with your speaking, it may lead others in a wrong direction. If so, eventually that will become a problem to the whole recovery.

The recovery is not merely a local matter. Although the recovery is in your local church, the recovery is universal. If you lead those in your locality in a direction that is off from the recovery, then there will be two directions—the direction in the recovery as a whole and the direction in your locality. If you teach in a way that leads others in a different direction, some may receive your teaching, but many of those in the Lord's recovery will reject it. They will not "swallow" your teaching.

From experience we know that the one who teaches differently is the first one to be sacrificed. This means that if you teach differently, you run the risk not of sacrificing the recovery but of sacrificing yourself. We all need to practice Paul's word to Timothy: "Even as I urged you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach differently" (1 Tim. 1:3). Instead of teaching differently, we should all speak the same thing.

Since I am the one who has given the Life-study Messages, it is rather awkward for me to speak about them. However, I can say that the Lord's recovery has been going on by the ministry. If the ministry had not come to this country, the recovery would not be prevailing here. The recovery came through the ministry, and the recovery has been going on by the

事往前。如果你讲说的事，偏离了这职事，当然主的恢复不会跟随那种说法。不要梦想，以为整个恢复会跟随与这职事不同的说法。如果你说不同的话，你会因着你的讲说，把自己排除在主恢复之外。没有人排除你；但是你自己的讲说、观念和态度，会把你排除在外。

每个地方召会都有自己的辖区，这是千真万确的。然而，我们非常着重的教导说，一个地方召会并不是基督的身体；所有的召会在一起才是身体。因此，一个地方上所发生的事，会影响到其他的地方。这就是说，你在你们那里所作的，会影响别的地方召会。消息会很快的从一地传到另一地。目前在你们那里的圣徒，也可能迁到不同的地方。

那些教导与神的经纶不同之事的人，无法终止主恢复里的职事。这职事把主的恢复带到美国，并且仍然带领主的恢复。这职事怎能接受异议的教训呢？那些教导与神的经纶不同之事的人，首先给自己造成难处，然后给别人和主的恢复造成难处。他们破坏别人，并且对主的恢复造成破坏。这样的破坏乃是那些教导与神的经纶不同之事者的责任。

我们必须考虑我们所供应、传讲并教导的。这就是说，我们需要顾到所有的召会。我能在主面前作见证，这是我已往在中国的实行，也是我今天的实行。当我在中国一个地方说话，我就考虑到别的召会怎样受我说话的影响。我问自己说，“这会给别的召会造成难处么？这会怎样影响他们？整个恢复会接受这话么？”我晓得我若不这样考虑我的话，我就可能造成难处。我可能讲说整个恢复不接受的事。我可能讲说别人会弃绝的事，因为这事与他们的口味不合。

职事的味道

正如人在食物上有不同的口味，主的恢复照样有一种职事的味道；这职事多年来建造了主的恢复。主的恢复被兴起来，具有一种味道。那些被兴起来，具有这种口味的人，会弃绝与这不合的味道。这就是说，如果你讲说与主恢复的味道不合的事，你的讲说会被弃绝，并且你将是头一个遭亏损的人。已往我们见过许多这样的例子。

在一九六四年的一次训练中，我邀请一位弟兄在每天的一堂课中分享一篇信息。那位弟兄的教训非常美好。

ministry. If you, then, speak something that is off from the ministry, surely the recovery will not follow that speaking. It is a dream to think that the entire recovery will follow the speaking that is different from that of the ministry. Therefore, if you speak differently, you will exclude yourself from the recovery by your speaking. No one else will exclude you; you will be excluded by your own speaking, concept, and attitude.

It is no doubt true that every local church has its own jurisdiction. However, we have taught very strongly that each local church is not a Body of Christ; all the churches together are the one Body. Because of this, what happens in one place will affect other places. This means that what you do in your locality will affect the other local churches. News travels quickly from one place to another. Also, the saints who are now in your locality later may move to a different locality.

Those who teach differently are not able to stop the ministry in the Lord's recovery. The ministry brought the recovery to this country, and the ministry is still carrying the recovery. How can the ministry receive dissenting teachings? Those who teach differently will cause trouble first to themselves and then to others and to the recovery. They will damage others and then cause damage to the recovery. Such damage is the responsibility of those who teach differently.

We all need to consider what we minister, preach, and teach. This means that we need to take care of all the churches. Before the Lord I can testify that this was my practice in China, and it is my practice today. When I was in China speaking in a certain locality, I considered how the other churches might be affected by my speaking. I asked myself, "Will this cause trouble to the other churches? How will it affect them? Will the entire recovery be able to accept this?" I realized that if I did not consider my speaking in this way, I could cause trouble. I could speak something that the recovery as a whole would not receive. I could speak something that others would reject because it was contrary to their taste.

A Taste for the Ministry

Just as people have different tastes in food, so the Lord's recovery also has a taste for the ministry that has built up the recovery over the years. The recovery was raised up with a certain taste. Those who have been raised with this taste will reject a taste that is contrary to it. This means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will be the first to suffer loss. We have seen a number of examples of this in the past.

In 1964 I invited a certain brother to share a message in one session each day of a training. That brother's teaching was very good. Otherwise, I would not have asked him to

不然的话，我不会请他和我一同有分于那次训练。然而，那位弟兄的说话与圣徒们的口味不合。一位弟兄告诉我说，这位弟兄的教训太哲学了。这指明主的恢复在美国即使不到两年，圣徒们也已经尝到生命的味道了。

关于这类的事，争辩谁对谁错是无济于事的。这里的点是说，圣徒们有一种口味，他们不接受与这职事不合的东西。我再举例说明，所谓在主恢复里职事的味道是什么意思。有一天，我鼓励一位弟兄试吃海参，这是我非常喜欢的一道中国菜。这天这道海参是由一位专门的厨师预备的，我又极力推荐，但这位弟兄就是不肯吃，因为这不合他饮食的口味。照样，你也许以为你的讲说很精彩，但它不是照着主恢复的味道。

如果你是智慧的，你会晓得你说话对象的口味。在主恢复里所有的召会都是借着这职事兴起来的，圣徒们多年“吃”这职事，对这职事有口味。没有一个召会是借着你的讲说产生出来的，你现在用与职事不同的东西，用不是照着圣徒们口味的东西，来“服事”他们。你这么作，只会给自己造成难处。正如作父母的迫使孩子们吃不合他们口味的东西，他们和孩子之间就会有难处；照样，你若盼望圣徒们“吃”与主恢复的味道不合的东西，你也会有难处。

那些传不同教训的人是不明智的，因为他们不晓得主恢复的环境、情况和光景。主恢复的兴起是相当特别的。传不同教训的弟兄们却想带进不相关的元素；想把不相关的异物嵌进主恢复的“身体”里。主的恢复不会接受任何不相关的元素或物品。我们已经着重地强调这事，原因就是圣徒们有他们的口味。

主的恢复并没有任何人来控制，但在主的恢复里有管治的因素。这因素就是主恢复的味道。主的恢复有一种特殊的味道，因为它有一种与生俱来的生命。人怎样生来有生命，这生命给他一种口味，照样，主的恢复也生来有生命，有它自己的口味。这口味在主的恢复里，乃是支配的因素。没有人能推翻这支配的因素。如果你想要推翻它，你自己会被推翻。这就是说，事实上你推翻了自己，使你自己与主的恢复隔绝。

share that training with me. However, the speaking of that brother went against the taste of the saints. One brother told me that this brother's teaching was too philosophical. This indicates that even though the recovery had been in this country less than two years, the saints had already acquired a taste for life.

Concerning a matter such as this, it is useless to argue about who is right and who is wrong. The point here is that saints have a taste, and they do not accept what is contrary to it. Let me give you an illustration of what I mean by a taste for the ministry in the Lord's recovery. One day I encouraged a brother to try eating sea cucumber, a Chinese dish that I enjoy very much. Even though the sea cucumber had been prepared by an expert cook and I had strongly recommended it, the brother refused to eat it, because it was contrary to his taste in food. Likewise, you may think that your speaking is good, but it is not according to the taste in the recovery.

If you are wise you will know the taste of those to whom you are speaking. All the churches in the recovery were raised up through the ministry, and the saints have been "eating" this ministry for years and have a taste for it. Even though no churches have been produced by your speaking, you now begin to "serve" the saints with something different from the ministry, with something that is not according to their taste. If you do this, you will cause trouble for yourself. Just as parents will have trouble with their children if they force them to eat food that is contrary to their taste, so you will have trouble if you expect the saints to "eat" something against the taste in the Lord's recovery.

Those who teach differently are not wise, for they do not know the environment, situation, and condition of the Lord's recovery. The Lord's recovery has been raised up in a particular way. Brothers who teach differently actually are trying to bring in a foreign element; they are trying to wedge in a foreign particle into the "body" of the recovery. The recovery will not accept any kind of foreign element or article. As we have strongly emphasized, the reason is that the saints have their taste.

Although the recovery is not controlled by any person, there is a controlling factor in the Lord's recovery, and this factor is the taste in the recovery. The recovery has a particular taste because it has a certain life that came from its birth. Just as a human being is born with a life that gives him a certain taste, so the Lord's recovery was born with the life that has its own particular taste. This taste is the controlling factor in the Lord's recovery. No one can overthrow this controlling factor. If you try to overthrow it, you yourself will be overthrown. This means that you actually overthrow yourself, causing yourself to be separated from the Lord's recovery.

我不是坚持所有的召会都要用生命读经的信息。然而，我愿意指出这职事把主的恢复带到美国，一直帮助并滋养主的恢复。主的恢复因这职事供给的“食物”而长大。如今圣徒们不可能改变他们的口味。如果你想要改变圣徒们的口味，你就是愚昧的，你会浪费时间，也会造成破坏。如果你觉得你的教训比主恢复里的教训好，你就该把你的“食物”服事给那些对它有胃口的人。那些靠某些食物得养育的人，也许偶而吃一些不同的东西。但在日常生活中，他们会长期吃合乎他们口味的东西，而拒绝不合口味的东西。

既然这是主恢复里圣徒们中间的情形，我们就该有智慧，学习基本的真理，然后将这些真理服事给圣徒们。如果我们这么作，人人都会喜乐，并且不仅在圣徒中间有平安的情形，就是在召会之间，以及众召会与职事之间，也会有平安的情形。

新约职事的性质

倘若你不用生命读经的信息，能释放合乎主恢复味道的信息，那是很好。这样的信息对主的恢复会有益处。合乎主恢复味道的信息，的确是新约职事的一部分。没有一个人该以为，只有我供应的是新约的职事。当然，保罗是供应新约的职事。路德马丁也供应一部分新约的职事。我们中间许多人也供应新约的职事。

我们所供应的，必须属于新约职事的性质。一种职事不是新约职事的一部分，借着应用三个支配的原则，就能得到证明：第一，经过过程的三一神分赐到祂所拣选之人里面的原则；第二，基督与召会的原则；第三，基督、那灵、生命和召会的原则。倘若你的教训能通过这三重的试验，你的教训就是新约职事的一部分。任何一种职事，只要是新约职事的一部分，就会受到主恢复里圣徒们的欢迎。然而，别样的职事只会给主的恢复造成难处。（长老训练第三册，实行异象的路，一三四至一四〇页，李常受着。）

叁 教导与神经纶唯一职事
不同的事，
会造成分裂并拆毁主的恢复

I do not insist that all the churches use the Life-study Messages. However, I wish to point out that this ministry brought the recovery to this country and has been helping and nourishing the recovery. The recovery has grown up with the “food” provided by this ministry. Now it is impossible for the saints to change their taste. If you try to change the taste of the saints, you will be foolish, you will waste your time, and you will cause damage. If you feel that your teaching is better than that in the Lord’s recovery, you should serve your “food” to those who have a taste for it. Those who have been raised on certain foods may occasionally eat something different. But for the long run in their daily living they will eat what matches their taste and reject what is contrary to it.

Since this is the situation among the saints in the Lord’s recovery, we should be wise to learn the basic truths and then serve these truths to the saints. If we do this, everyone will be happy, and we shall have a peaceful situation not only among individual saints but also between the churches and between the churches and the ministry.

The Nature of the New Testament Ministry

If you can give messages that fit the taste of the Lord’s recovery without using the Life-study Messages, that would be wonderful. Such messages will be profitable to the recovery. Messages that fit the taste of the recovery are truly part of the New Testament ministry. No one should think that only what I minister is the New Testament ministry. Paul, of course, ministered the New Testament ministry. Martin Luther also ministered a part of the New Testament ministry. Many among us also minister the ministry of the New Testament.

Whatever we minister must be of the nature of the New Testament ministry. Whether or not a particular ministry is part of the New Testament ministry can be proved by applying three governing principles: one, the principle of the processed Triune God being dispensed into His chosen people; second, the principle of Christ and the church; and third, the principle of Christ, the Spirit, life, and the church. If your teaching can pass this threefold test, your teaching is part of the New Testament ministry. Any ministry that is part of the New Testament ministry will be welcomed by the saints in the Lord’s recovery. Any other ministry, however, will only cause trouble for the recovery. (Elders’ Training, Book 3: The Way to Carry Out the Vision, pp. 127-132, Witness Lee)

III. TEACHING DIFFERENT THINGS
FROM THE UNIQUE MINISTRY OF GOD’S ECONOMY
CREATING DIVISION AND DESTROYING THE RECOVERY

二十世纪以来的召会历史，发生在所有基督徒中间的分裂、混乱和难处，都是由于职事。凡你所供应的，总是产生一些东西。你若供应天，就会产生属天的东西。你若供应属地的东西，那结果，那流出，必然是属地的。今天在基督徒中间许多的分裂和混乱，都是来自一个源头—职事。长老会的宗派或分裂来自长老的职事。浸信会的分裂来自受浸的职事。各式各样的基督徒团体，都来自不同的职事。职事主要是一种教训。我们必须看见，基督徒所传的教训，会供应出一些东西。它会供应出正确的东西，高尚的东西，也会供应出错误的东西，低下的东西。一种教训总是产生出一些东西。基于你教训的结果，可以把你的教训看作为一种职事。按圣经的用法，职事的意思就是用一些东西来供应人，就如餐馆里的侍者用一道一道的菜来供应人。用一样东西来供应别人就是在尽职事。尽职事不是仅仅传讲、教导或说话，而不把一些东西供应人。我们也许说，某位牧师说了一个钟头的话，什么供应也没有。就基督而言，他可能没有供应什么，但就事实而言，他的确供应了一些东西。他可能把错误的、不良的、或低下的东西供应给人。我盼望我们能看见，职事会产生难处，职事会产生分裂，职事会产生混乱。

不可教导不同的事

这就是何以保罗在混乱的环境中，在他与同工们工作了许多年之后，写了提摩太前书。这封书信完全是一种预防注射。当召会往前去的时候，有一种又一种的毒素注射到基督徒的召会中。保罗在他著作的职事结束时，写了提摩太前书，给召会预防注射，以对抗这一切毒素。然而，在这封书信开头的話里，我们对保罗写的方式可能不觉得很严重：“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事。”（一3。）“不可教导…不同的事”这短句似乎很简单。你若仅仅读这短句，你不会觉得不同教训的严重性。我们不以为这是严重的，实际上非常严重。教导不同的事，会把人杀死，拆毁神的建造，而废除神的整个经纶。我们都必须看见，甚至教导一点点不同的事，也会将主的恢复拆毁。有一句格言说，“一言兴邦，一言丧邦。”你无须释放一篇完整的信息。只要说一句话，表达出你的那一种观念，就把一切都拆毁了。我们必须看见职

Throughout the twenty centuries of church history, the divisions, confusions, and problems which have taken place among all the Christians were all due to a ministry. Whatever you minister produces something. If you minister the heavens, something heavenly will be produced. If you minister earthly things, surely the issue, the coming out, will be earthly. The many divisions and confusions among the Christians today all come from one source—a ministry. The Presbyterian denomination or division came out of the ministry of the presbytery. The Baptist division came out of the ministry of baptism by immersion. All the different kinds of Christian groups come out of different ministries. A ministry is mainly a teaching. We must realize that the teaching which a Christian teaches ministers something. It may minister something right, something wrong, something high, or something low. A teaching always issues in something. Based upon the issue of your teaching, your teaching may be considered as a ministry. Ministry in the biblical usage means to serve people with something, just as a waiter in a restaurant serves people with the courses of food. To serve others with something is to minister. To minister is not to preach, teach, or speak without serving anyone with anything. We may say that a certain minister who speaks for an hour ministers nothing to people. This means that according to Christ he ministered nothing, but according to the facts that minister did minister something. He ministered something wrong, something bad, or something low to people. I hope we can see that ministry produces problems, ministry produces division, and ministry produces confusion.

Not to Teach Differently

This is why Paul wrote 1 Timothy in the midst of a confusing environment and after many years of his work with his co-workers. This Epistle is altogether an inoculation. Poison after poison was injected into the Christian church while the church was going on. At the conclusion of his writing ministry, Paul wrote 1 Timothy to inoculate the church against all these poisons. In the opening word of this Epistle, however, Paul did not write in a way that we would think to be so serious: “Even as I urged you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach differently (1:3).” This phrase “not to teach differently” seems so simple. If you merely read this phrase, you will not sense the seriousness of different teaching. We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To teach differently tears down God’s building and annuls God’s entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb which says, “One sentence can build up the nation and one sentence can destroy the entire nation.” You do not need to give an entire message. Just by speaking one sentence which conveys your kind of concept tears down everything. We must realize

事是“可怕的”。你的说话能建造，也能拆毁。很可能你的说话是在拆毁、消杀并废除。

唯一的职事

保罗在提前一章三节告诉提摩太说，他把提摩太留在以弗所，好嘱咐那几个人不可教导不同的事。我们也许问，所有的基督教教师唯一该教导的是什么？今天基督教教师教导人许多的事，就如长老治会、受浸、监督方式、圣洁、如何传福音，以及教导圣经的路。我们都同意，教导犹太教是错误的，但教导如何传福音呢？传福音有什么不对？我们必须看见，甚至教人传福音也会造成分裂。这是错误的。只有一种职事始终建造、造就、成全人，完全没有拆毁。新约所称义、提倡、高举甚至荣耀的，只有那唯一的职事。在提前一章四节，保罗接着告诉提摩太，那些教导不同之事的人，应当满心被神的经纶所占有。我与你们一些弟兄们的接触，使我有负担，定意召聚这次训练。我不喜欢看见主的恢复被不同的教训所拆毁。我看到真正的光景。主遮盖我。你们可能不知道我在说什么，因为你们不晓得一切的因素。但我与你们一些人的接触，叫我深深感到有一种可怕的因素。我察觉到你们要教导不同的事，以引起困扰并造成分裂。只有一种职事，是建造而绝不拆毁的，就是神的经纶。

我们必须问问自己，在使徒时代，教导犹太教有什么不对。这不是佛教或智慧派哲学。教导犹太教乃是照着旧约的圣言来施教。也许曾有人对使徒保罗说，“教导律法有什么不对？我是在教导圣经。”教导人圣经，教导人神学，或教导人如何传福音，有什么不对？没有什么不对。但我们必须看见，这种教训可能在制造分裂。在提摩太前书保罗没有指明，那些教导不同之事的人在教导异端或异教的事。他们若是教导异教的事，没有基督徒会接受的。他们的教训能被人接受，就因那些是合乎圣经、来自旧约三十九卷书的东西。那时新约圣经还不存在。圣经只有旧约。这些教导不同之事的人可能认为：“倘若你不让我教导旧约，那么我要教导什么？我完全合法，完全合乎圣经。”然而，他们的教训造成了分裂。设立宣教机构，差遣传教士去布道区，这有什么

that ministry is “terrible.” Your speaking can build up or destroy. It is possible that your speaking destroys, kills, and annuls.

The Unique Ministry

As we have seen, Paul tells Timothy in 1 Timothy 1:3 that he left him there in Ephesus to charge certain ones not to teach differently. What then, we may ask, is the unique thing which all the Christian teachers should teach? Christian teachers today teach many things such as the presbytery, baptism by immersion, the episcopalian way, holiness, how to preach the gospel, and the way to teach the Bible. We would all agree that to teach the way of Judaism is surely wrong, but what about teaching how to preach the gospel? What is wrong with preaching the gospel? We must realize that even the teaching to preach the gospel creates division. This is wrong. There is only one ministry which always builds up, edifies, and perfects with no destruction at all. There is only one unique ministry that is justified, promoted, uplifted, and even glorified in the New Testament. In 1 Timothy 1:4 Paul went on to tell Timothy what those ones who were teaching differently should be occupied with—God’s economy. Through my contact with some of you brothers, I became burdened and made a quick decision to call this gathering for this training. I do not like to see the recovery destroyed by different teachings. I realize the real situation. The Lord covers me. You may not know what I am talking about because you do not know all the factors. My contact with some of you impressed me with a terrible factor. I realized that you were going to teach things differently to cause trouble and to create division. There is only one ministry that ever builds up and that never destroys—this is God’s economy.

We must ask ourselves what was wrong with teaching Judaism at the Apostle’s time. This is not Buddhism or Gnosticism. To teach Judaism is to teach according to the holy Word in the Old Testament. Someone could have said to the Apostle Paul, “What is wrong with teaching the law? I am teaching the Bible.” Is there anything wrong with teaching people the Bible, with teaching people theology, or with teaching people how to preach the gospel? There is nothing wrong, but we must realize that this kind of teaching creates division. In 1 Timothy Paul did not indicate that those who taught differently taught heresies or heathen things. If they had taught heathen things, no Christian would have taken them. The reason why their teachings were received is because they were scriptural things from the thirty-nine books of the Old Testament. By that time the New Testament had not yet come into existence. The holy Word was only the Old Testament. These ones who taught differently could have thought, “If you don’t allow me to teach the Old Testament, then what am I going to teach? I am quite legitimate and quite scriptural.” Their teaching, however, created division. Is there anything wrong with setting up a mission

不对？我们必须看见这不是对错的问题，而是是否使基督的身体分裂的问题。一面，传教士带领人归向基督是非常积极的。然而，这样的工作不知不觉却把基督的身体切成碎片。我们应当谨慎，因为我们会作同样的事。我们会坚持、强调、着重一件合乎圣经的事；这件事表面看来是合乎圣经的，实际上却分割了基督的身体。这分裂了主的恢复。我们必须谨慎。我召聚这样一次聚集，因为我从人的态度和说话的灵，读出人的心。我恐怕有些不同的教训将要出来。

新约的职事

唯一能保守我们在主恢复里的路，就是那唯一的职事。倘若我们说我们是在主的恢复里，而我们却这么轻忽的、甚至隐密的教导一些与神的经纶不同的东西，我们就种下了要在分裂里长大的种子。因此，我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。这样的教训称为新约的职事。新约的职事单单供应三一神，这位三一神经过了种种的过程，要分赐到祂所拣选的人里面作生命和生命的供应，好产生基督的众肢体，以形成基督的身体来彰显三一神。这就是新约的经纶。教导任何的事，甚至是美好的事，合乎圣经的事，只要稍微离开神新约的经纶，仍然会带进分裂，会被那狡猾者，那恶者，大加利用。因此，我们必须儆醒。（长老训练第三册，实行异象的路，三九至四三、四七至四八页，李常受着。）

分裂乃是出于不同的职事

我们必须非常清楚，一切宗派的根基，和产生各个宗派的因素，乃是不同的职事。倘若今天所有的基督徒，愿意为着主除去不同的职事，他们就都成为一了。一切分裂的基本因素，它们的根源，乃是不同的职事。不同的职事也许非常健全，甚至非常合乎圣经，但它们乃是保罗在加拉太第二章所说偷着进来的东西。（4。）这样的东西早在保罗时代就偷着进来了。保罗、彼得、雅各都在那里，而另一种职事想要进来。在提前第一章，保罗嘱咐提摩太留在以弗所，顾到一件事，就是嘱咐一些人不可传不同的教训，意思就是不可照着另一种职事教训人。（3～4。）当时不同的教训就是律法的教训。在加拉太第二章，想要偷着进来的就是律法。

and sending missionaries to the field? We must realize that this is not a matter of being wrong or right, but it is a matter of “cutting Christ’s Body into pieces.” On the one hand, the bringing of people to Christ through the missionaries is very positive. Unconsciously, however, this kind of work cuts Christ’s Body into pieces. We should be careful because we may do the same thing. We may insist, stress, and emphasize a scriptural item which seemingly is right, yet actually it cuts the Body of Christ. It divides the recovery. We must be careful. I called such a gathering because I read people’s hearts from their attitude and from their spirit in speaking. I am afraid that some different teachings might be on the verge of coming out.

The New Testament Ministry

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God’s economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God’s economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is only to minister the Triune God, processed, to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, which is even a little bit apart from God’s New Testament economy will still issue in division and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (Elders’ Training, Book 3: The Way to Carry Out the Vision, pp. 41-46, 48-49, Witness Lee)

Divisions Coming out of Different Ministries

We need to be very clear that the foundation of all the denominations and the factor that produces each denomination are their different ministries. If all the Christians today would be willing for the Lord to take away their different ministries, they would all be one. The basic factor of all the divisions, their very root, is different ministries. Ministries that are different may be very sound, even very scriptural, but they are something Paul said was creeping in at the time of Galatians 2 (v. 4, lit.). This thing crept in as early as the time of Paul. Paul, Peter, and James were all there, and a ministry of another kind was trying to come in. In 1 Timothy 1 Paul charged Timothy to remain in Ephesus to take care of one thing: to charge certain ones not to teach differently, which means not to teach according to another ministry (vv. 3-4). At that time the different teaching was the teaching of the law. In Galatians 2 what was trying to creep in was the law.

后来，诺斯提派的异端教训进来了。诺斯提派是异端，但你不能说，教导旧约的事是异端。在这点上，我们需要仔细考虑整个的情况。保罗执行神新约的职事，他的职事是接着彼得的职事，彼得的职事又是直接延续主耶稣自己的职事。在四福音里，耶稣基督执行神的职事；在使徒行传前半，彼得接续那一个职事；然后在使徒行传后半，保罗的职事接续彼得的职事，来执行神新约的职事。然而，犹太信徒坚持教导律法，彼得就软弱了。彼得惧怕从雅各那里下来的人。（加二 11～12。）这也指明雅各容忍人在新约时代教导律法的事，在这事上，他是个很强的人物。

你能想像保罗面临那个难处么？在安提阿，保罗面临头号使徒——彼得，他也面临最有影响力的使徒（雅各）的代表。保罗面对那种情况相当不容易。那里有两股强大的影响力，就是彼得和雅各的影响力。彼得可能对保罗说，“大数的扫罗，你是谁？我在耶路撒冷说话的时候，你还是一个抵挡主的青年人。你以为你是谁？”

此外，保罗还面对雅各的代表。雅各是个敬虔的人，常常祷告，天天祷告，传闻他的两膝都长了茧。雅各以他敬虔的完全而闻名，很有影响力。他甚至比头一个大使徒——彼得——还有影响力。彼得惧怕他的影响力。在安提阿，彼得原先平平安安的同外邦人吃饭。然而，有些人从雅各那里来了，彼得就假冒为善，装作没有同外邦人吃饭。这指明雅各的影响力是多么强大。

保罗是个比较年轻的使徒，比彼得晚出来，却面临这样的情况。毫无疑问，这对他来说是艰难的。然而，保罗为着真理的缘故，没有容忍那种情况。他没有容让这样的事。他割掉了不同的职事，关闭了不同的职事偷着进来的门户，神也尊重保罗在那种情况中所作的。

照着新约和召会历史来看，从那时起，彼得在神新约的经纶上就没有担任重要的角色，不像他在行传前十二章所担任的角色那样重要。这是很重要的一点。不久以后，在主后七十年，神毁灭了耶路撒冷，（太二四 1～2，）那是彼得工作和雅各影响力的基地。祂拆毁了整个事物，一块石头也不留在石头上，把它完全毁灭了。那不仅是审

At a later time, the heretical teaching of Gnosticism came in. Gnosticism was heresy, but you cannot say that to teach something of the Old Testament was heretical. At this point we need to consider that whole situation carefully. Paul was carrying out God's New Testament ministry and his ministry followed Peter's ministry, which was an immediate continuation of the ministry of the Lord Jesus Himself. In the four Gospels Jesus Christ carried out God's ministry, and in the first part of Acts, Peter continued that ministry. Then in the second part of Acts, Paul's ministry was a continuation of Peter's to carry out God's New Testament ministry. Nevertheless, when the Judaizing believers were strong in teaching the law, Peter became weak. Peter was afraid of those who came down from James (Gal. 2:11-12). This also indicates that James was a strong figure, a strong character, in tolerating the teaching of the law in the New Testament age.

Can you imagine Paul facing that problem? In Antioch Paul was facing the number one apostle, Peter, and he was facing representatives of the most influential apostle, James. It was not easy for Paul to face that situation. Two strong influences were there, the influence of Peter and the influence of James. Peter could have said to Paul, "Who are you, Saul of Tarsus? When I was speaking there in Jerusalem, you were still a young man opposing. Who do you think you are?"

In addition, Paul was facing the representatives of James, a godly man who prayed so much, day after day, that there are reports that his two knees were calloused. James was famous for his godly perfection and was very influential. He became even more influential than the great first apostle, Peter. Peter was afraid of his influence. In Antioch Peter was eating with the Gentiles peacefully. However, when some representatives came from James, Peter became a hypocrite and pretended that he had not eaten with the Gentiles. This indicates how strong James' influence was.

Paul, as a younger apostle who had come later than Peter, was facing such a situation. Undoubtedly, it was hard for him. Nevertheless, for the sake of the truth, Paul did not tolerate that situation. He did not allow such a thing. He cut off the different ministries. He closed the door for the different ministries to creep in, and God honored what Paul did in that situation.

According to the New Testament and according to church history, from that time onward Peter did not play an important role in God's New Testament economy, not as important as the role he played in the first twelve chapters of Acts. This is an important point. After not too long a time, in A.D. 70, God destroyed Jerusalem (Matt. 24:1-2), which was the base of Peter's work and the base of James' influence. He tore down the whole thing, leaving no stone upon another, destroying it. Not only was that a judgment on the

判背叛的以色列人，也是毁灭彼得工作和雅各影响力的基地。然而，在主后七十年所发生的毁灭之后，保罗的职事和影响力仍然存在。神不容许不同的职事和别的影响力。

我们需要看见这一个贯穿整个基督教时代的原则。一切的难处、分裂和混乱，都是来自容忍不同的职事这一个源头。许多基督教教师晓得不同职事的危机；然而，他们却容忍不同的职事。他们一直容忍不同的职事。在主的恢复里，长远来说，我们不该相信，不同的职事不会偷着进来。我们必须儆醒。这样的危机就在我们前面。如果我们不儆醒，如果我们不谨慎，仇敌会以某一种方式，偷偷的利用一些凭借，把不同的职事带进来。这样的事会终止主的恢复。

你若看今天的局面，你会看见，除了这独一无二的新约职事以外，还有许多不同的职事。如果你能除去一切不同的职事，只留下这独一无二的新约职事，那么一切的宗派，一切不同的团体，一切的分裂，都会消失，召会就不会有分裂，也没有混乱。

我们都必须学习这严肃的功课，并且要儆醒不偏离新约的职事。如果我们在这独一无二的职事以外，推行新的、不同的东西，就着主的恢复而论，我们就了了。实际上，主的恢复乃是要把我们带回到新约独一无二的职事上。（老训练第一册，新约的职事，一〇至一三、七七页，李常受着。）

肆 关于新约职事 是一的功课

现在我们需要花一些时间，进到新约的职事里，使我们从整本新约来看这职事。对我们来说，认识新约的职事是什么，真是太重要了。我们已经指出，新约的职事始于施浸者约翰。然而，我们不该把他的职事看作是一个分开、单独的职事。施浸者约翰的职事乃是新约职事的一部分。它是新约职事的事奉，甚至是新约职事的头一个事奉。我们需要专一的探讨这职事，把要点选出来。

rebellious Israel, but it was also the destruction of the base of Peter's work and of James' influence. After the destruction that took place in A.D. 70, however, Paul's ministry and his influence remained. God did not allow different ministries and other influences.

We need to see this principle throughout the entire Christian era. All the troubles, divisions, and confusions came from the one source of the tolerance of different ministries. Many Christian teachers have known the peril of different ministries; nevertheless, they have tolerated them. There has been a tolerance of different ministries. In the Lord's recovery, for the long run, we should not believe that this kind of creeping in of the different ministries would never take place. Rather, we must be on the alert. Such a peril is ahead of us. If we are not watchful, if we are careless, in one way or another the enemy would creepingly use some means, some ways, to bring in different ministries. Such a thing would end the Lord's recovery.

If you look at today's situation, you will realize that there are many different ministries in addition to this unique New Testament ministry. If you could take away all the different ministries and leave only the unique ministry of the New Testament, all the denominations, all the different groups, and all the divisions, would disappear. There would be no division and no confusion.

All of us need to learn this sober lesson and be on the alert not to deviate from the ministry of the New Testament. If we carry out something new, something different, something other than this unique ministry, we will be through as far as the Lord's recovery is concerned. Actually, the Lord's recovery is to bring us back to the unique ministry of the New Testament. (Elders' Training, Book 1: The Ministry of the New Testament, pp. 14-16, 72, Witness Lee)

IV. LESSONS CONCERNING THE ONENESS OF THE NEW TESTAMENT MINISTRY

At this point we need to spend some time to be brought into the New Testament ministry so that we may see this ministry from the beginning to the end of the New Testament. It is crucial for us to see what the New Testament ministry is. We have already pointed out that the New Testament ministry began with John the Baptist. However, we should not consider his ministry a separate, individualistic ministry. The ministry of John the Baptist was a part of the New Testament ministry. It was a service of the New Testament ministry, even the first service of that ministry. We need to look into this ministry in a particular way to pick up a crucial point.

从马太十一章，主对祂先锋职事的称赞里，我们能看见，甚至这头一个事奉，新约职事的头一部分，也是独一的职事。约翰悔改的职事，悔改的方式，是非常显著的职事，划分了旧约和新约的界限，这职事在神的经纶中是个里程碑。然而，我们不该把约翰的职事看作是分开、独立、个别的职事。如果你有这样的想法，你就变作福音书里所说约翰的门徒了。

与主的职事争竞

马太第九章，约翰的门徒来问主耶稣，他们的问题将法利赛人和他们自己连在一起。（14。）照着路加第五章，发问的是法利赛人，（33，）照着马可第二章，似乎是约翰的门徒和法利赛人一同问主。（18。）在那时以前，法利赛人是一个派别，另外还有一派，是异端的派别，称为撒都该人。然而，在马太第九章的时候，约翰的门徒成了另一个派别。由此我们能看见，约翰开始传道也许不过两、三年，他的事奉就引起难处，而与主的职事争竞。

神无意使约翰的事奉成为分开的职事。在神的心意里，约翰的事奉不过是新约职事的开始，是引荐主职事的事奉。约翰清楚的告诉我们，他的职事是什么，（约一23，28～30，）但他的门徒领会错了。他们认为他们的老师施浸者约翰很伟大，他的教训是独特的。他们跟从他，也跟从他的教训。也许不知不觉，无意之间，他们与主的职事起了争竞。最终那种传讲，成了顶替主职事的东西。

在施浸者约翰所遭遇的事上，我们常常没有看出主的主宰。先是希律把约翰下在监里，后来由于希律耽于情欲，而把约翰斩首了。但我们要知道，约翰被下在监里是由于主的主宰，甚至约翰被斩首也是由于主的主宰。我的意思并不是说，神乐于看见约翰下监，更不是说神乐于看见他被斩首。然而，我们必须相信神是主宰的；我们必须冷静的思考，为什么神许可约翰下监，后来又被斩首。

约翰所以下监并被处决，是因他叫人顾到另一种职事。约翰的职事和他的门徒引起了一些难处。神先借着希律制止约翰的传讲，约翰甚至从监里打发门徒去问主耶稣一些问题。这事之后不久，约翰便殉道了。神主宰

When we come to the Lord's appraisal of His forerunner's ministry in Matthew 11, we can see that even that first service, that first part of the New Testament ministry, was a unique ministry. John's ministry of repentance, the way of repentance, was a very striking ministry that drew the line between the Old Testament and the New Testament. That ministry was a landmark in God's economy. Nevertheless, John's ministry should not be considered as a separate, independent, individualistic ministry. If you had such a consideration, you would become what the Gospels call the disciples of John.

A Rivalry to the Lord's Ministry

In Matthew 9 the disciples of John came to question the Lord Jesus, and they included the Pharisees along with themselves in their question (v. 14). According to Luke 5, it was the Pharisees who did the questioning (v. 33), and according to Mark 2, it seems that the disciples of John and the Pharisees questioned the Lord together (v. 18). Before that time, the Pharisees were one sect, and there was another sect, a heretical sect, called the Sadducees. However, at the time of Matthew 9 the disciples of John became yet another sect. From this we can see that probably not more than two or three years after John began to preach, his service caused trouble and became a rivalry to the Lord's ministry.

God did not intend that John's service would become a separate ministry. In God's intention, John's service was simply the beginning of the New Testament ministry, a recommending service that initiated the Lord's ministry. John told us clearly what his ministry was (John 1:23; 3:28-30), but his disciples understood in a wrong way. They thought that their teacher, John the Baptist, was great and that his teaching was unique. They followed him, and they followed his teaching. Perhaps unconsciously and unintentionally, they became a rivalry to the Lord's ministry. Eventually that preaching became something replacing the Lord's ministry.

Quite often we fail to recognize the Lord's sovereignty in the things that happened to John the Baptist. First Herod put John into prison, and then, due to Herod's indulgence in lust, he had John beheaded. However, we need to realize that for John to be put into prison was sovereign of the Lord, and even for John to be beheaded was sovereign of the Lord. I certainly do not mean to say that God was happy to see John imprisoned, much less to see him beheaded. Nevertheless, we must believe that God is sovereign, and we need to consider soberly why God allowed John to be imprisoned and later beheaded.

The imprisonment and execution of John came about because there was a care for another ministry. John's ministry and his disciples caused some trouble. First, God stopped John's preaching through Herod. Then even from the prison John sent his disciples to the Lord Jesus with certain questions. Right after that, John suffered martyrdom. God was

的结束了当时约翰的职事。当然，那不是美好或积极的结束。

施浸者约翰的事例给我们看见，也许我们从神领受了真正的职事，真正的事奉，却有一个危险，就是不愿意看见那事奉被了结。这是很要紧的一点。神可以使用你，也可以使用我。神为着祂的目的，可以使用我们从事一种事奉，但我们被祂使用以后，也许就不愿意看见那事奉被了结。

同样的原则可以适用于摩西的事例。在出埃及三十四章，记载摩西的面皮发光；那里没有告诉我们，摩西为什么用帕子把脸遮住。（30～35。）不过，照着保罗在林后三章十三节的解释，摩西是害怕百姓看到他职事的结束。摩西不愿百姓看见他的职事停止发光。甚至在他的事例中，我们也看见他顾虑到职事的了结。我们都乐于在一种事奉中被主使用，我们没有一个人愿意看见那事奉被终止。

这样的难处逼得神这位主宰者许可约翰下监，甚至结束他的生命。我们需要仔细的考虑整个事件。若没有神的主宰，容让事情这样发生，约翰的门徒必定早已接管他的教训，造成大的难处。这里我们需要学习一个功课。神不许可任何的职事，任何的事奉，来与祂新约的职事争竞。神的主宰使施浸者约翰遭遇的事，清理了整个局面。以后的时间，主的职事虽然遇到抵挡，却不再有争竞。抵挡比较容易对付，但要对付争竞却是非常为难。

神容忍法利赛人的抵挡，时间较长，至少容忍到主后七十年，耶路撒冷被毁的时候。主甚至预言说，因着他们抵挡祂，弃绝祂，耶路撒冷的圣殿要一块石头也不留在石头上；祂又指明，神的殿已成了他们的家，（太二四1～2，二三38，）因为他们使神的殿成了贼窝。主多年容忍抵挡，但祂不能容忍争竞。约翰立刻被下在监里，并且他的生命很快结束了。我们需要从这件事例学到功课。这件事是出于主的主宰。

彼得接续新约的职事

sovereign to terminate what was there with John at that time. Of course, that termination was not a good or positive termination.

The case of John the Baptist shows us that there is a peril that we may receive a genuine ministry, a genuine service from God, and yet we would not be willing to see that service terminated. This is a crucial point. God may use you, and He may use me. He may use us for a certain service with a view to His purpose, but after we have been used by Him, probably none of us would be willing to see the termination of that service.

The same principle can be applied in the case of Moses. The account of the shining of Moses' face in Exodus 34 does not tell us why Moses covered his face with a veil (vv. 30-35). However, according to Paul's interpretation in 2 Corinthians 3:13, Moses was afraid that the people would see the termination of his ministry. Moses did not want the people to see the shining of his ministry come to an end. Even in his case there was a consideration about the termination of his ministry. We all are happy to be used by the Lord in a certain service, but none of us would be willing to see that service come to an end.

It was this kind of trouble that forced God, the sovereign One, to allow John to be imprisoned and even to have his life terminated. We need to consider this whole matter carefully. Without God's sovereignty to allow things to be carried out in this way, surely the teaching of John would have been taken over by his disciples and would have created a big problem. Here we need to learn the lesson. God would not allow any ministry, any service, to remain in a rivalry with His New Testament ministry. What happened in the case of John the Baptist sovereignly cleared up the whole situation. For the rest of the time of the Lord's ministry, there was no rivalry, but there was opposition. Opposition is comparatively easy to deal with, but it is very hard to deal with rivalry.

God tolerated the opposition from the Pharisees for a longer time, at least up until A.D. 70, when Jerusalem was destroyed. The Lord even prophesied that not one stone of the temple in Jerusalem would be left upon another because of their opposition, their rejection of Him, and He indicated that the temple of God had become their house because they had made it a den of robbers (Matt. 24:1-2; 23:38). The Lord tolerated the opposition for a number of years, but He did not tolerate the rivalry. Immediately John was put into prison, and his life was terminated. We need to learn the lesson from this case. This matter is something of the Lord's sovereignty.

The Continuation of the New Testament Ministry with Peter

施浸者约翰以后，主耶稣接续神新约的职事，彻底完成了那一部分的职事。然后五旬节到了。那一天彼得很刚强，并且在各方面都是纯洁的。在行传二至五章，我们看见一个青年人，也许才三十几岁，无论在意念、愿望、动机、心、灵、悟性上，面面都很干净、纯洁。除了主的职事以外，他不顾别的事物，甚至不顾自己的性命。当时在他身上，点点都没有难处。

彼得与旧约的方式

然而，到了行传第十章，彼得的态给神造成难处，使神为难。在马太十六章主告诉彼得说，祂要把国度的钥匙给他。钥匙这辞是复数，至少有两把。在五旬节那天，彼得用一把钥匙为犹太人开启了进入神新约国度的门。接着，神要使用他用第二把钥匙为外邦人开门，但是这件事违反了彼得的背景和传统。在五旬节那天所需要的，只是圣灵降临在彼得身上。但是为着哥尼流的家，神用了两个异象，一个给彼得，另一个给哥尼流。这指明神感到为难，因为祂被迫采取旧约异象和异梦的方式。

新约的方式是跟从里面的膏油涂抹，跟从内住的灵。彼得有那灵住在他里面，但因着他的背景和传统，他不懂内住的事。彼得有那灵外面的浇灌，也有那灵里面的内住，但他不懂内住的事。这是很重要的一点。

要执行神的职事，需要洁净的人。在五旬节那天，和行传二至五章里，彼得真是洁净！没有一件事成为帕子遮蔽他；他完全纯洁，如同水晶。但不久以后，甚至他在行传里祷告的时候，也有帕子遮蔽他。那层帕子乃是传统和他的犹太教背景，遮蔽他并使他离开新约的方式。然而，神胜过他，征服他，甚至说服他到哥尼流家，用第二把钥匙开门给外邦人进入。

在使徒行传里彼得职事的终止

我们需要把使徒行传一读再读，仔细考虑。彼得使用第二把钥匙以后，十二章告诉我们，他被下在监里，然后从监里得了释放。然而，过了十二章，十三章就没有

After John the Baptist, the Lord Jesus continued God's New Testament ministry, and He thoroughly accomplished that part of the ministry. Then the day of Pentecost came. On that day Peter was strong, and he was pure in every way. In chapters two through five of Acts we can see a young man, probably still in his thirties, clean and very pure in every way, in intent, in desire, in motive, in the heart, in the spirit, and in the understanding. He had no consideration about anything other than the Lord's ministry, even no consideration about his life. With him at that time there was no problem in any point.

Peter and the Old Testament Way

However, in Acts 10 Peter's attitude caused a problem for God; it troubled Him. In Matthew 16 the Lord told Peter that He would give him the keys of the kingdom. There are at least two keys because the word keys is plural. On the day of Pentecost Peter used one of the two keys to open the gate for the Jewish people to enter into God's New Testament kingdom. However, when God was going on to use him with the second key to open the door for the Gentiles this contradicted Peter's background and tradition. On the day of Pentecost all that was necessary was for the Holy Spirit to descend upon Peter, but for the house of Cornelius God used two visions, one vision to Peter and another vision to Cornelius. This indicates that God was troubled because He was forced to take the Old Testament way of visions and dreams.

The New Testament way is to follow the anointing within, to follow the indwelling Spirit. Peter had the Spirit dwelling within him inwardly, but he could not understand the indwelling because of his background and his tradition. Peter had the outward outpouring of the Spirit and also the inward indwelling of the Spirit, but he could not understand the indwelling. This is a crucial point.

To carry out God's ministry there is the need of a clean person. How clean Peter was on the day of Pentecost and in chapters two through five of Acts! Nothing was there as a veil covering him, and he was absolutely pure as crystal. But after a short time, even when he was praying in Acts 10, there was a veil covering him. That veil was tradition and his Jewish background, covering him and keeping him from the New Testament way. Nevertheless, God overcame him, subdued him, and even convinced him to go to the house of Cornelius to use the second key to open the door for the Gentiles to come in.

The Termination of Peter's Ministry in Acts

We need to read and reread Acts with much consideration. After Peter used the second key, Acts 12 tells us that he was put into prison, and then released from prison. Nevertheless, after Acts 12 there is nothing in Acts 13 concerning Peter.

关于彼得的事了。十三至二十八章是为着保罗的，其中再也没有一章是为着彼得的了。在使徒行传里，彼得在神的新约职事上就此完结了。彼得很不错，我相信他的书信是在这段时间以后写的。（写彼得前书的时间，无法确定是在行传十三章以前或以后。）彼得写了这两封书信，实在美好。特别是他在后书里非常真诚勇敢，推荐一个曾经当面责备他的人。（三 15～16。）

行传十二章以后，我们就没有看见彼得，直到十五章。然而在行传十五章，彼得在使徒中间不再是领头的，甚至在耶路撒冷的长老中间也不是领头的；当时耶路撒冷的气氛、趋势和影响，都不支持彼得，却完全支持雅各。雅各可以视为半新约的使徒，有一大部分属新约，一小部分属旧约。

搀杂的元素

灰色的东西既可与白色，又可与黑色相调。雅各好比灰色的东西，两边都能适应。彼得原该比作纯白的东西，但他不敢成为他所是的。在那种气氛、影响和趋势之下，彼得的所是不会受人欢迎。然而，雅各很受欢迎，因为他能同时适应两边。

我们从雅各书和马可福音生命读经所看见的，使我们能晓得，甚至行传十五章的情况也不完全纯正。我们需要在二十一章所发生之事的光中，来看十五章里所作的决定。虽然那个决定是“圣灵看为美好”的，（28，另译，）但是下那个决定主要是受了雅各的影响，并不纯粹是照着神新约的经纶。二十一章所发生的事，是出于十五章的决定。换句话说，我们能说，十五章所有的软弱，到了二十一章就被暴露出来。在二十一章，雅各非常大胆的宣告，耶路撒冷的犹太信徒有好几万，都为律法热心。（20。）雅各甚至大胆到一个地步，劝保罗接受同样的作法。

保罗职事的转机

我们可以说，保罗在行传二十一章变得软弱，听从了雅各的劝告。有些人也许争辩说，保罗非常刚强的守住了他的话：向着犹太人就作犹太人。（林前九 20。）他们也许原谅保罗，但主不允许他有这样的借口。我们晓得主没有

Chapters thirteen through twenty-eight are for Paul, and in Acts there are no more chapters for Peter. Peter's ministry was finished in the New Testament ministry of God in Acts. Peter was good, and I believe he wrote both his Epistles after this time. (The date of 1 Peter is uncertain, whether before or after the time of Acts 13.) It was very good that Peter wrote those two Epistles. Especially in the second one, he was very genuine and bold, because he recommended one who had rebuked him to his face (2 Pet. 3:15-16).

After Acts 12, we do not see Peter until chapter fifteen. However, in Acts 15 Peter was no longer the first among the apostles nor even the first among the elders in Jerusalem. At that time in Jerusalem the atmosphere, the tendency, and the influence were not in favor of Peter, but were altogether in favor of James, who somewhat might be considered a semi-New Testament apostle, a great part New Testament and some part Old Testament.

Elements of Mixture

Something colored gray can blend in either with something colored white or with something colored black. James can be compared to something colored gray, something that can fit in with either side. Peter should have been compared to something pure white, but he did not dare to be what he was. Under that atmosphere, influence, and tendency, what Peter was would not have been welcome. However, James was welcome because he could fit in with two sides at the same time.

From what we have seen in the Life-studies of James and Mark, we can realize that even the situation in Acts 15 was not entirely pure. We need to see the decision that was made in Acts 15 in the light of what happened in Acts 21. Although “it seemed good to the Holy Spirit” (v. 28), that decision was made mainly under James's influence, and it was not purely according to God's New Testament economy. What happened in chapter twenty-one came out of the decision that was made in chapter fifteen. In other words, we could say that the weakness that was there in chapter fifteen was exposed in chapter twenty-one. In Acts 21 James was very bold to declare that there were tens of thousands of Jewish believers in Jerusalem zealous for the law (v. 20). James was even so bold that he advised Paul to take the same way.

The Turn of Paul's Ministry

We may say that Paul became weak in Acts 21 and followed the advice of James. Some may argue that Paul was not weak, but that he was very strong to keep his word that to the Jews he became a Jew (1 Cor. 9:20). They may excuse Paul, but the Lord did not allow him such an excuse. We know the Lord did not excuse Paul because on the last day of the vow

原谅保罗，因为在保罗同意参加还愿的末了一天，主结束了整个事情。保罗替许愿的穷人拿出规费，再过一天，就能完成还愿的事。然而，主不许可这样的事。结果，耶路撒冷全城发生暴乱，保罗被捉拿，并且下在监里。

这件事非常严肃。甚至保罗的职事，这时也转变了，因为在那里有一些纠缠不清。我们不该牵连在这样的事情里。使神的经纶减弱或使它变成灰色，是一件非常严肃的事。至于保罗，他是纯一的，因此神能以另一种方式使用他写书信。保罗坐监的时候写了诸如以弗所书、腓立比书和其他的书信。这虽然很好，然而写作这些书信，成了保罗在行传二十一章以后仅有的职事。这些乃是严肃的事。

巴拿巴的事例

我们必须回头来看巴拿巴的事例。他很忠诚，并且是把保罗带进来的人。（徒九 27。）他也是和保罗同作使徒的。然而他有意见。对我们来说，这不是一件严重的事。当然巴拿巴不是犹太教徒，但因着意见，要采取自己的作法执行所谓的职事。那是使徒行传关于巴拿巴记载的终结。从此以后，不仅在圣经里，就是在历史上，也很不容易找到与巴拿巴有关的记载。今天，对我们来说，这是多么严肃的话！

亚波罗职事的难处

到了行传十八章末了，亚波罗进来了。他不是来自彼得的源头，也不是来自保罗的源头，而是来自其他的源头。我们无法追查亚波罗来自什么源头，但他在十八章出现，教导圣经，只晓得约翰的浸。（24～28。）亚波罗必须与保罗的职事汇合，越合越好。虽然他也许与保罗非常合一，但他的事例成了一个难处。

在哥林多，亚波罗成了难处，彼得也成了难处。我无法找出彼得有没有亲自去过哥林多。然而，他的职事在那里成了一个难处，不是因着彼得，乃是因着有所谓彼得的职事。既然有人说，“我是属彼得的，”（林前一 12，）就有人跟从彼得的职事。亚波罗也在那里，也有人说，“我是属亚波罗的。”我不信亚波罗有意造成难处，但难处不是因着亚波罗，乃是因着他的职事和人的跟从。保罗是个在灵里的人，他没有定罪彼得，也没有定罪亚

that Paul had agreed to participate in, He brought the whole thing to an end. Paul had paid the charges for the poor votaries, and with just one more day they could have completed the vow. However, the Lord did not allow such a thing. As a result, all of Jerusalem was brought into an uproar, and Paul was arrested and put into prison.

This matter is very serious. Even Paul's ministry was turned at this point because there was some involvement there. We should not get ourselves involved in things of this kind. It is altogether a serious matter to weaken God's economy or to make it gray. As for Paul, he was pure, and God was, therefore, able to use him in another way, to write the Epistles. It was very good for Paul to write the Epistles, such as Ephesians, Philippians, and the others written while he was imprisoned. Nevertheless, the writing of these Epistles was all of Paul's ministry after Acts 21. These are serious matters.

The Case of Barnabas

We need to go back to consider something concerning the case of Barnabas. He was faithful, and he was the one who brought Paul in (Acts 9:27). He was also a companion apostle to Paul. However, he had an opinion. To us, that was not a serious matter. Surely Barnabas was not a Judaizer, but because of his opinion, he took his way to carry out the so-called ministry. That was the termination of the record concerning Barnabas in the book of Acts. Not only in the Bible, even in history it is hard to trace any record concerning Barnabas after this point. What a sober word this is for us today!

The Problem of Apollos's Ministry

Then at the end of Acts 18, Apollos came in. He came neither from the source of Peter nor from the source of Paul, but from some other source. We cannot trace from what source Apollos came, but he appeared in chapter eighteen, teaching the Scriptures and knowing only the baptism of John (Acts 18:24-28). It was necessary for Apollos to be merged in with Paul's ministry, the more the better. Although he may have been very much one with Paul, his case became a problem.

In Corinth Apollos became a problem, and Peter became a problem. I could not find out whether or not Peter himself had ever gone to Corinth. However, his ministry became a problem there, not because of Peter, but simply because there was such a thing as Peter's ministry. There was a following of Peter's ministry since there were those who said, "I am of Peter" (1 Cor. 1:12). Apollos was also there, and there were those who said, "I am of Apollos." I do not believe that Apollos had any intention to cause trouble, but the trouble came, not because of Apollos, but because of his ministry and its following. Paul was a man in the Spirit, and he did not condemn Peter, nor did he condemn Apollos. Rather, in

波罗；他在说到消极的事上，反而先提起自己的名字。（12。）我们需要谨慎的考虑这些事，以看见今天在我们前面的危机。在哥林多，彼得的职事和亚波罗的职事，以及人们跟从他们的职事，造成了难处，几乎引起分裂。

假定我是亚波罗，在这样的情况下，你想主会越过越多的使用我么？如果我有一个职事，像亚波罗的职事那样被主使用，你想我对主的用处会一直增加么？保罗的职事从来没有那样被主使用过。他的职事，在神新约的职事里是主要的项目。亚波罗的职事却不是这样。

无论如何，哥林多由于彼得、亚波罗、和保罗这三种事奉，有了难处。我不信亚波罗的所作所为，在神新约的经纶里与保罗合一到极点。（见林前十六 12。）他不是分裂的，也没有与神新约的职事分开。但我们在圣经里看不见，亚波罗与保罗在神新约的经纶里百分之百是一。

个人的见证

请容许我从自己与倪柝声弟兄同工的经历作点见证。我与倪弟兄同工了十八年多。你们中间有些人当时在那里，必定看见那种光景。自从倪弟兄工作开始，有一些基督徒后来成了有名的传道人，有一段时间也与倪弟兄在一起。在主的恢复里，第一次擘饼聚会是倪弟兄与一对夫妇一同举行的，他们是在主恢复里起头擘饼聚会的三个人。后来那位弟兄成了倪弟兄的难处，因为在神当时在中国的行动上，他没有与倪弟兄是一。从那时起，一位接着一位显著的弟兄进到主在中国的恢复里。他们几乎都成了倪弟兄的难处。倘若我和别人采取同样的态度，当然我也会成为他的难处。然而，大家都晓得，我在倪弟兄的职事上百分之千的与他是一，因为我的立场、我的态度、我的灵完全与他是一。我没有一点破口，让人说我是倪弟兄的难处。这样的指控毫无根据。

如果有人会问，你是不是与我合一，这问题就是暗示，你不是百分之百与我合一。下雨的时候，如果水能从屋顶漏下来，那意思当然是屋顶上在什么地方有了裂缝。如果没有裂缝，水就无法漏进来。你若百分之百彻底的与我是一，我们就像没有裂缝的屋顶，雨水无法进来。

speaking things negatively, he mentioned his own name first (1 Cor. 1:12). We need to consider these matters carefully to see the peril that is before us today. In Corinth, Peter's ministry and its following and Apollos's ministry and its following created a problem that almost caused a division.

Suppose I were Apollos. In such a case, do you think the Lord would use me more and more? If I had a ministry that was used as Apollos's, do you think that my usefulness to the Lord would be increasing all the time? Paul's ministry was never used in that way. His ministry was the major item in God's New Testament ministry. Such was not the case with the ministry of Apollos.

In any case, at Corinth there were problems due to these three kinds of service, that of Peter, of Apollos, and of Paul. I do not believe that Apollos conducted himself in a way to be one with Paul to the uttermost in God's New Testament economy (see 1 Cor. 16:12). He was not divisive, and he did not separate himself from God's New Testament ministry. Nevertheless, we could not see in the Scriptures that Apollos was one hundred percent one with Paul in God's New Testament economy.

A Personal Testimony

Allow me to testify something from my experience in working with Brother Watchman Nee. I worked with Brother Nee for over eighteen years. There are some among us who were there at that time and did see the situation. Since the beginning of Brother Nee's work, a number of prominent Christians who later became famous preachers were there with Brother Nee for a time. The first meeting of the Lord's table in the Lord's recovery took place with Brother Nee and another brother and his wife. These were the three who initiated the Lord's table meetings in the recovery. Eventually that brother became a problem to Brother Nee because he was not one with him in God's move at that time in China. From that time on, one prominent brother after another came in to the recovery there in China. Nearly all of them became problems to Brother Nee. If I had taken the same attitude as the others, surely I would have become a problem to him also. However, all realized that I was one thousand percent one with Brother Nee in his ministry because my standing, my attitude, and my spirit were altogether one with him. No opening was left for anyone to say that I was a problem to Brother Nee. There was no ground for such a charge.

If someone is able to ask you whether or not you are one with me, that question is a hint that you are not one hundred percent one with me. If water can leak through a roof when it rains, that surely means there is a crack somewhere in the roof. If there is no crack, no water could leak in. If you are thoroughly one hundred percent one with me, we are like a roof that has no crack for the rain to come in. When it rains, the water both testifies

下雨的时候，雨水就证实并试验出，屋顶有没有裂缝。如果漏水，就证明有裂缝。

哥林多的难处和今天的危机

我们需要读圣经里的事实，而不仅仅是白纸黑字。在哥林多有些人说，“我是属矶法的，”“我是属亚波罗的，”“我是属保罗的，”这些话是有原因的。如果彼得的举止、行动和工作，在气氛、色彩、味道上完全与保罗是一，在哥林多就没有人会说他属彼得的，不是属保罗的。如果亚波罗的工作、传讲、行动和生活，与保罗的味道、色彩、气氛完全相配，就没有人会说他属亚波罗的，不是属保罗的。那里有三个团体，一个属彼得，一个属亚波罗，一个属保罗。

无论你称他们为三种职事、三位带领人、三种领头职分、或三种不同的教训，事实上有了不同的“三”，就造成漏洞让雨水进来，雨水也真的进来了。有些人说，“我是属彼得的，我不在乎保罗。”有些人说，“我是属亚波罗的，我不在乎彼得或保罗。”还有些人说，“我是为着保罗的。”因此，在哥林多众圣徒中间有了争执，而这是由于所谓的执事有了不同的味道、不同的色彩和不同的气氛。如果彼得、亚波罗、保罗在一种气氛、一种色彩、一种味道里工作、行动、为人，我不信哥林多会有什么事情发生，使人说他们属这一个，或属那一个。这样的事所以会发生，只因为三人中的气氛、味道、色彩和灵不是一。

那么我们今天的情况如何？我们需要照着圣经的光，严肃的考虑当前的情况。我再说，如果倪弟兄在我们中间作工，我会有更多的自由说到这些事。如果真是这样，那么箭靶子会是他，而不是我。如今因为我是箭靶子，我就很难说到一些事情，免得人认为我所说的是为自己表白。

我们都需要晓得，我们是在主的恢复里。主恢复的第一个特征就是一。一旦我们失去了一，我们就了了。如果我们失去了一，我们就不再是主的恢复。因此，我们需要看见，有了不同的教训和不同的意见，就有了破坏一的危机。我感谢主的怜悯，从主在美国的恢复开始，我在其他的事上，从来没有像在这件事上这么谨慎。

and tests whether or not there is a crack in the roof. If there is a leak, this is a proof that a crack is there.

The Problem in Corinth and the Peril Today

We need to read the facts in the Bible, not merely the letters in black and white. There was a reason for the problem in Corinth where some said, “I am of Cephas,” “I am of Apollos,” and “I am of Paul.” If Peter had behaved, acted, and worked in an atmosphere, in color, and in flavor absolutely one with Paul, no one at Corinth would have said that he was of Peter and not of Paul. If Apollos had been working, preaching, moving, and living in a way that was with the flavor, the color, and the atmosphere that absolutely matched that of Paul, no one would have said that he was of Apollos and not of Paul. There were three entities there. One was of Peter, one was of Apollos, and one was of Paul.

Whether you call them three ministries, three leaders, three headships, or three different kinds of teaching, the fact that there were three created a leak for the rain to come in, and the rain did come in. Some were saying, “I am of Peter. I don’t care for Paul.” Others said, “I am of Apollos. I don’t care for Peter or for Paul.” Still others said, “I am for Paul.” Therefore, in Corinth there was fighting among the saints that came from the different flavors, different colors, and different atmospheres of the so-called ministers. If Peter, Apollos, and Paul were working, moving, and walking in one atmosphere, in one color, and in one flavor, I do not believe anything could ever happen in Corinth that would cause the people to say that they were of this one or of that one. Such a thing could happen there simply because the atmosphere, the flavor, the color, and the spirit among the three were not one.

Then how about our situation today? We need to consider our present situation soberly according to this light from the Scriptures. Again I say that I would have much more liberty to speak concerning these matters if Brother Nee were working among us. If this were the case, he would be the target instead of me. Because I am the target now, it is hard for me to speak concerning certain matters, lest whatever I say be considered a self-vindication.

Nevertheless, all of us need to realize that we are in the Lord’s recovery. The first characteristic of the Lord’s recovery is oneness. Once we lose the oneness, we are through. If we lose the oneness, we are no longer the Lord’s recovery. Therefore, we need to see that there is a peril of different teachings and different opinions damaging the oneness. I thank the Lord for His mercy that since the beginning of His recovery in this country I have never been so cautious in any other matter as I have in this one matter. In all these twenty-three

二十三年来，我的实行就是操练自己不与任何弟兄争辩道理或意见。六年前，我们中间发生了非常严重的难处。那段期间，也许你没有听见我说到这些难处，因为我不愿给人一种印象，对别人的意见和道理展开争辩。然而，这意思不是说，我赞同那些意见和道理。现在我晓得，我们越往前，我们的趋势越有一种危机，就是意见和不同的教训会进来。意见也许不错，教训也可能合乎圣经，但它们是不同的。迟早这些事会造成隐密的分裂。从神临到祂恢复的祝福，总是根据一。（诗一三三。）如果我们失去一，我们就失去祝福。

我相信我们从亚波罗的事例能学到功课，就是我们虽然一同行动，一同尽职，一同作工，并且一同在主的恢复里，但很可能有不同的味道、不同的气氛和不同的色彩。亚波罗没有对保罗表示异议，但他的职事带着与保罗的职事不同的色彩和味道。

我不是说，我们中间已经发生了事情，造成了难处。暴风雨还没有来，但气象预报已经发布有风暴了。今天在主恢复里的气候有些征兆，如果我们不谨慎，一些暴风雨会来临。因这缘故，我有负担把真实的光景告诉你们，使你们晓得我们前面的危机。即使我们还不在暴风雨里，我仍觉得需要发布气象预报，让你们知道在这种气候里，如果我们不谨慎，暴风雨可能会来临。我盼望六年前的暴风雨不会重现。我相信我们都怀着善意。我不相信我们中间有谁存心不好。然而，即使我们的存心不错，我们所作的事仍可能会错误。我们都必须谨慎。（长老训练第一册，新约的职事，一五至二八页，李常受着。）

伍 在主的职事里 不吹无定的号声

读经：哥林多前书十四章八节：“若吹无定的号声，谁能预备打仗？”

主的职事—
吹号叫军队打仗

years it has been my practice to exercise myself never to debate with any of the brothers concerning doctrines or concerning opinions. Six years ago some very serious problems arose among us. During that time, you probably did not hear me say anything concerning these problems because I did not want to give any impression that I was open to debate concerning the opinions and doctrines of others. However, this did not mean that I agreed with those opinions and doctrines. Now I realize that the more we are going on, the more we are in a trend with a peril that opinions and different teachings may come in. Opinions may be good, and teachings may be scriptural, yet they may be different. Sooner or later, these matters will create a hidden division. The blessing that always comes down from God to His recovery is based upon the oneness (Psa. 133). If we lose the oneness, we will lose the blessing.

I believe that we can learn from Apollos's case that there is the possibility of having different flavors, different atmospheres, and different colors, although we may move together, minister together, work together, and all be together in the Lord's recovery. Apollos was not dissenting with Paul, but his ministry bore a different color and flavor than Paul's ministry.

I am not saying that something has already happened among us to create a problem. No storm has come, but a weather report has. In the climate of the Lord's recovery today, there are some signs that some storms may come if we do not exercise our carefulness. For this reason, I am burdened to present the real situation to you in order that you may realize that there is a peril ahead of us. Even though we are not in any storm yet, I do feel the need to send out the weather report to let you know that there is the possibility of storms coming in this climate if we are careless. I hope we would not have a repetition of the storms that came six years ago. I believe all of us have a good intention. I do not believe there is anyone among us with a wrong intention. Nevertheless, the things we do could be wrong even though our intention is not wrong. All of us need to be careful. (Elders' Training, Book 1: The Ministry of the New Testament, pp. 19-30, Witness Lee)

V. NO UNCERTAIN SOUNDING OF THE TRUMPET IN THE LORD'S MINISTRY

“For also if the trumpet gives an uncertain sound, who will prepare himself for battle?” (1 Cor. 14:8).

The Lord's Ministry—the Sounding of the Trumpet
for the Army to Go to War

在林前十四章八节保罗对哥林多人所说的话里，他是论到说方言要有明确的翻译。他说，人说的方言若没有明确的翻译，就像吹无定的号声。我们也许以为说方言这样的事太小了，不值得我们考虑。正如我们已经看见，有人吹另一个号，说主的恢复有两条线。我们也许以为这些是小事，与主的人位、祂的神性、或祂的神格无关。对于说方言有没有明确的翻译，以及有的感觉在主的恢复里可以有两条线，有些人也许认为这些是次要的事，与神圣启示的主要项目无关。它们与主的元首身分或主的救赎工作没有关系。它们不是现代的神学，并没有否认圣经的权威，或神的存在。

有些所谓的工人、带领人，喜欢以为自己能采取另一条线，不跟随职事里的一条线。他们也许认为这和说方言没有明确的翻译一样，不过是一件小事，不需要太加注意。已往我自己多多少少有这种思想。虽然我说了这样严肃的话，我的容忍结束了，但有些弟兄也许觉得，（不是消极的，乃是非常积极的，）他们爱我，他们不认为我需要对这样的小事那样严肃。已往我有同样的思想，但借着我的研读，我看见在新约里，吹号叫人预备打仗的例证只用在哥林多前书。哥林多前书这个例证不是用来说到基督在祂神格里的身份，或基督重大、永远的救赎。这个例证是用在次要的点上，就是翻方言。

让我们读林前十四章六至九节，看看这个例证的上下文：“弟兄们，我到你们那里去，若只说方言，与你们有什么益处？除非我用启示，或知识，或预言，或教训，对你们讲说。就是那无生命而发声之物，或箫、或琴，若发出来的声调没有分别，怎能知道所吹所弹的是什么？若吹无定的号声，谁能预备打仗？你们也是如此，若不用舌头说容易明白的话，人怎能知道你说的是什么？这样，你们就是向空气说话了。”这是关于说方言的事，我们认为这件事很小，使徒保罗却在这节插进“打仗”一辞。我们中间没有人会认为打仗是小事。打仗的军队需要士气，就是争战的同心协力。为了维持这种士气，甚至对最小问题的一些异议也必须消杀。那些微的异议谈话若不消杀，士气就会消灭。不再有士气，军队

In Paul's word to the Corinthians in 1 Corinthians 14:8, he was referring to the matter of speaking in tongues with a definite interpretation. He said that if there is not a definite interpretation of a person's tongue-speaking, this is like sounding the trumpet with an uncertain sound. We may think an item like tongue speaking is too small for our consideration. As we have seen, another item that has been sounded is that there are two lines in the recovery. We may think that these are small things which are not related to the Lord's Person, to His deity, to His divinity, or to His Godhead. Speaking in tongues with or without a definite interpretation and some feeling that there are two lines in the Lord's recovery may be considered by some as minor things which are not related to the major items in the divine revelation. They have nothing to do with the Lord's headship or with the Lord's redemptive work. They are not something modernistic which deny the authority of the Bible or deny God's existence.

Some of the so-called workers, the leading ones, like to think that they can take another line, not following the one line in the ministry. They may consider this and speaking in tongues without a definite interpretation small matters which we do not need to pay attention to. To some extent I myself have had this kind of thought in the past. Although I gave such a serious word that my toleration is over, some brothers may feel, not in a negative way, but in a very positive way concerning me, that they love me and do not think that I need to be that serious about little things such as these. I had the same kind of thought in the past, but through my study I realized that in the New Testament the illustration of a trumpet being sounded to prepare others for battle is only used in 1 Corinthians. This illustration in 1 Corinthians is not used in relation to the person of Christ in His Godhead or to the crucial, eternal redemption of Christ. This illustration is used concerning a minor point, the interpretation of tongues.

Let us read 1 Corinthians 14:6-8 to see the context of this illustration: "But now, brothers, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching? Even lifeless things, whether flute or harp, in giving a sound, if they give no distinction in the sounds, how will it be known what is played on the flute or on the harp? For if indeed the trumpet gives an uncertain sound, who will prepare himself for battle? So also you, unless you give by the tongue an intelligible word, how will it be known what is being said? For you will be speaking into the air." It is concerning the matter of speaking in tongues, something which we consider to be so small, that the Apostle Paul inserted this verse with the word "battle" in it. No one among us would consider a battle a small thing. An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale even a little dissension concerning the smallest matter has to be killed. If that little dissenting talk is not killed, the morale will be annulled. There will be no more morale, and surely the army

必然会打败仗。这警告我，主的职事是严肃的。主的职事就像吹号，叫军队前去打仗。（民十9，士七18。）主的职事是争战的事。（新约圣经恢复本，提后二3与注1。）

神争战的军队

我们必须领悟，今天主的召会乃是争战的军队。我们所作的事，比地上的任何战争都更严肃。我们是在与神的仇敌撒但争战。召会是神的军队，这点在以弗所六章得着完全的启示并多面的例证。以弗所书论到基督的身体—召会。这卷书告诉我们，基督的身体—召会，是那在万有中充满万有者的丰满。（弗一22～23。）这卷书也告诉我们，召会乃是在十字架上在基督里面所创造的新人。（二15～16。）不仅如此，召会也是神的国、神的亲属、（19、）和基督的妻子，祂的配偶。（五24～25。）至终保罗在以弗所书告诉我们，具有这样非凡地位的召会，基督的身体，乃是与神的仇敌争战的战士。基督的所是和基督的所作，该作为神军装的各方面来使用并应用。我们必须佩戴基督作我们的胸甲，（六14，）作我们的盾牌。（16。）我们必须用基督束我们的腰，（14，）也必须将基督当作一双鞋穿上，好站住争战。（15。）召会不仅仅是一班被聚集在一起的人。召会乃是宇宙、神圣的军队，在宇宙中为着神与祂的仇敌争战。

在近代历史中有两次世界大战，但我们必须领悟，今天召会在从事宇宙的争战。我们争战的空间比今天科学家研究的空间太多了。他们的研究多半局限于一个银河，但无数的银河与银河以外的地方，形成我们争战的空间。我们在诸天界，在宇宙的空间里与仇敌争战。我们的争战大得无法衡量。我们不是仅仅为着美国或为着世界从事小小的争战。我们的争战是宇宙的。保罗说到翻方言的事时，认为这与我们所从事的宇宙争战有关。他说到翻方言时，用了一个例证—为着打仗的吹号。

职事与众召会

某一个召会接受不接受职事，并不断定那个召会是不是真正的地方召会。本篇信息的题目不是说“在主的恢复里”不吹无定的号声，乃是“在主的职事里”。我不

will lose the fight, the battle. This warns me concerning the seriousness of the Lord's ministry. The Lord's ministry is like the sounding of the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18). The Lord's ministry is a matter of a battle (2 Tim. 2:3 and note 1—Recovery Version).

God's Fighting Army

We have to realize that the Lord's church today is a fighting army. We are doing something more serious than any battle on this earth. We are fighting against God's enemy, Satan. The church is God's army, and this is fully revealed and illustrated in many aspects in Ephesians 6. Ephesians is a book on the Body of Christ, the church. It tells us that the Body of Christ, the church, is the fullness of the One who fills all in all (1:22-23). It also tells us that this church is the new man created in Christ on the cross (2:15-16). Furthermore, this church is the kingdom of God, the household of the very God (2:19), and the wife of Christ, His counterpart (5:24-25). Paul eventually tells us in Ephesians that the church, the Body of Christ, with such a tremendous status, is a warrior to fight against God's enemy. Whatever Christ is and whatever Christ has done should be used and applied as aspects of the armor of God. We have to wear Christ as our breastplate (6:14) and as our shield (v. 16). We have to have our loins girded with Christ (v. 14), and we have to wear Christ as a pair of shoes for our standing to fight the battle (v. 15). The church is not a mere group of people collected together. The church is a universal and divine army fighting for God in the universe against His enemy.

In modern history there have been two world wars, but we must realize that the church today is undertaking a universal war. The space of our war is much larger than today's space studied by scientists. Most of their study is confined to a single galaxy, but many, many millions of galaxies and beyond form the space in which we are fighting. We are fighting the enemy in the heavenlies, in the universal space. Our battle is great beyond measure. We are not undertaking a small battle merely for the United States or for the world. Our battle is universal. In Paul's speaking concerning the matter of interpretation of tongues, he considered that it was related to this universal battle that we are undertaking. In his talk concerning the interpretation of tongues, he used an illustration—the sounding of a trumpet for the battle.

The Ministry and the Churches

Whether or not a certain church takes the ministry does not decide whether that church is a genuine local church. The title of this message does not say “no uncertain sounding of the trumpet in the Lord's recovery” but “in the Lord's ministry.” I am not talking about something

是说到主恢复里的事，乃是说到职事。美国公民会说许多事批评政府和军队总司令。但你一旦进入军队，成为军人，你就失去说话的权利。在议会里议员可以争辩、争论、甚至争吵，但就连议员一旦进入军队，成为军人，他们也必须安静。在军队里不吹无定的号声。职事不像议会。职事不是给人到这里来发表意见的国会。职事没有那样的容量。职事完全为争战的灵所充满。我不控制任何召会。所有离开公会，分裂的宗派，站在正确立场上的圣徒，都是他们所在地的地方召会。他们能发表他们的意见，但他们可能与这职事无关。

保罗告诉我们，所有在亚西亚的人都离弃了他。（提后一 15。）先前接受使徒职事的亚西亚信徒，现在离弃了他。他们没有因着弃绝保罗的职事，失去他们是地方召会的地位。但在争战中，保罗的职事无法倚赖他们。对保罗的职事而言，他们不能倚靠。说职事无法倚赖某一召会，意思不是那召会已经被革除，不再是地方召会。她仍是地方召会，但我们必须领悟，职事是争战的单位。在这争战的单位里，没有容量和时间给你发表意见。

我对主的权益认真。我为着主的职事牺牲了一生。我舍弃了一切来走主恢复的路。如今我必须对自己忠信。不仅如此，借着我在全球的职事，成千圣徒进入了主的恢复，所以我必须对他们忠信。许多圣徒舍弃了很高的学位，在主的恢复里跟从祂，但他们所在的光景，似乎有令人失望的趋势。这使我有负担。有些圣徒在主里成了今天的他们，百分之百是由于我的职事，我不愿我的职事浪费他们的时间。我必须作一些事，确保他们将全人投资到主的恢复里。他们舍弃了世界的前途，但他们在主的恢复里没有得着多少鼓励。我必须对主忠信，对你们许多一直非常受这职事影响的人忠信，并且对我自己忠信。因这缘故，这职事不能容许任何人假装在其中，却仍说不同的话。这不是说，我要你离开你的地方召会，或你的地方召会不再是地方召会。我所交通的乃是，职事在为着主恢复里的权益争战时的冲击力。

我对家中聚会、全时间者、真理课程、和福音的广传所要说的，不是为着那些对我的职事感觉不好、对我的职事有异议、假装在职事之下，其实却不以为然的人。

in the Lord's recovery, but I am talking about the ministry. The citizens of the United States may say many things to criticize the government and the commander in chief of the Armed Forces. But when you get into the army and become a soldier, you lose your right to say anything. It is possible to argue, debate, and even fight in the Senate, but even when the senators get in the army and become soldiers, they have to be quiet. There is no uncertain sounding in the army. The ministry is not like the Senate. The ministry is not a Congress for anyone to come here to express his opinion. The ministry has no capacity for that. The ministry is altogether filled up with a fighting spirit. I do not control any church. All the saints who have left the denominations, the divisive sects, and stand on the proper ground are a local church in their locality. They can express their opinions, but they may have nothing to do with this ministry.

Paul told us that all who were in Asia turned away from him (2 Tim. 1:15). The believers in Asia who had formerly received the apostle's ministry now forsook him. They did not lose their status as local churches due to the fact that they gave up Paul's ministry, but in fighting the battle, Paul's ministry could not depend upon them. For Paul's ministry they could not be counted on. To say that the ministry cannot depend upon a certain church does not mean that that church has been cut off from being a local church. It is still a local church, but we must realize that the ministry is a fighting unit. In this fighting unit there is no capacity and no time for your opinion.

I mean business for the Lord's interest. I have sacrificed my entire life for the Lord's ministry. I gave up everything to take the way of the Lord's recovery. Now I must be faithful to myself. Furthermore, through my ministry on this globe, thousands of saints have come into the recovery, so I must be faithful to them. Many of the saints have given up high degrees to follow the Lord in His recovery, yet it seems what they are in is tending to be disappointing. This burdens me. Some of the saints became what they are in the Lord one hundred percent due to my ministry, and I do not want my ministry to waste their time. I have to do something to insure their investment of their whole being into the Lord's recovery. They have given up their future in the world, but they cannot have much encouragement in 's recovery. I have to be faithful to the Lord, faithful to so many of you who have been very much affected by this ministry, and faithful to myself. For this reason, this ministry cannot allow anyone to pretend to be in it and yet still say something different. This does not mean that I ask you to stay away from your local church or that your local church is no longer a local church. What I am fellowshiping about is the impact of the ministry for the fighting of the Lord's interest in His recovery.

Whatever I would say concerning the home gatherings, the full-timers, the truth lessons, and the spreading of the gospel is not for anyone who does not feel good about my ministry, who is dissenting to my ministry, who is pretending to be here under the

我仍然爱所有落入此类光景的亲爱的圣徒，仍认为他们是在基督里的弟兄，但我们需要有满了冲击力的军队，这军队没有容量和时间给人发表任何一种意见。我们是在争战。军队在台湾已经开始争战。如今我们要看见这军队在扩增，不但在美国争战，也在加拿大、中美洲、南美洲、欧洲、非洲、澳洲、和整个亚洲大陆争战。这是我所要看见的。我不是在谈论众召会，我是在谈论职事。职事是一件事，众召会是另一件事。这两件事在保罗所写的书信中能区分出来。保罗的职事是一类，众召会是另一类。保罗从未想要迫使众召会在他的职事里跟随他，但保罗为着众召会的确有一分职事。

拚命争战而没有意见

有些圣徒多次到我这里来，带给我一些严重甚至消极情况的消息。他们可能误会我，怎么没有严肃的回应。我相信我没有这样的回应，不仅是出于忍耐和容忍，也是因着主的智慧。我觉得忍耐完全是智慧的。一棵树的果子在长大时，果子本身会显明它的所是。果子成熟了，自然会从树上落下来。然而，到了此时，我觉得不应当再容忍一些情况，因为已经造成够多的破坏。我不愿意看见主的恢复受到更多的破坏。亲爱的圣徒，我没有时间再与人虚耗。让我们去打仗。“我们”是谁？就是没有意见而拚命的人。

我在中国大陆置身于工作中十八年，我作了许多，但没有一人从我听见任何意见。他们只听见我一味照着倪弟兄来释放信息的声音。有些弟兄能见证，那十八年里，所有与倪弟兄在一起的同工中间，我作得最多。但我劳苦，不发表任何意见。在同工聚会中，有时候倪弟兄会问：“常受弟兄，你怎么说？”我无话可说。我的态度是倪弟兄叫我作什么，我就作什么。就是那么简单。从一九三二至一九五〇年，没有人听见我对中国大陆的工作发表任何意见。

事实上，除了一件事以外，我的领会和倪弟兄的领会几乎没有不同。我从未告诉任何人那是什么事，甚至没有告诉我的妻子或家人，直到我来美国，倪弟兄也到主那里去了。我觉得与倪弟兄不同的道理，是关于启示录里的那两个见证人。（十一3～12。）这是我的领会和倪弟兄的领

ministry yet actually is not. I still love all the dear saints who may fall into this category and still count them as brothers in Christ, but we need to have an army full of impact, and this army has no capacity and no time for anyone to express any kind of opinion. We are fighting a battle. The army began the fighting already in Taiwan. Now we want to see this army increasing to fight the battle not only in the United States but also in Canada, in Central America, in South America, in Europe, in Africa, in Australasia, and in the entire continent of Asia. This is what I want to see. I am not talking about the churches, I am talking about the ministry. The ministry is one thing, and the churches are another thing. These two things can be differentiated in the Epistles written by Paul. Paul's ministry is one category, and the churches are another category. Paul never tried to force all the churches to follow him in his ministry, but Paul surely had a ministry for the churches.

Going to Fight the Battle in a Desperate Way with No Opinion

Some saints came to me a number of times with reports concerning serious and even negative situations. They may have misunderstood my not responding to them with any kind of seriousness. I believe I did not respond in this way not only out of my patience and toleration but also because of the Lord's wisdom. I feel that it is altogether wise to be patient. When the fruit of a particular tree is growing, the fruit itself will show what it is. When the fruit becomes ripe, it will fall from the tree. At this point, however, I do not feel that I should tolerate certain situations any longer because enough damage has been done already. I do not like to see more damage done to the Lord's recovery. I have no time, dear saints, to fool around with people any longer. Let us go to fight the battle. Who are the "us"? The ones who are desperate with no opinion.

In the eighteen years that I was involved in the work on mainland China, I did a lot but no one ever heard any opinion from me. They only heard my voice in giving messages all according to Brother Nee. Some brothers can testify that among all the co-workers with Brother Nee in those eighteen years I did the most. But I labored without voicing any opinion. In the co-workers' conferences sometimes Brother Nee would ask, "Witness, what would you say?" I had nothing to say. My attitude was that whatever Brother Nee told me to do, I would do it. It was that simple. From 1932 to 1950 no one ever heard me expressing any opinion regarding the work in mainland China.

Actually, there is nearly nothing different between my understanding and Brother Nee's except for one thing. I never told anyone what this was, not even my wife or family, until I came to this country and Brother Nee went to be with the Lord. The doctrinal item which I felt different from Brother Nee was regarding the two witnesses in the book of Revelation (11:3-12). This was the only difference between my understanding and Brother

会唯一的不同。我的用意是给你看见，我与倪弟兄不是在每件事上完全相同。在这一件事上我不相同，现在仍不相同。我的点是说——虽有这个不同，但我在我的传讲里，绝不发表倪弟兄没有传讲的事，我也不教导他没有说过的事。

一个流

已往我曾告诉你们，主开启了我的眼睛，使我看见在圣经里，尤其是在新约，只有一道水流从宝座流出来。（启二二1。）在五旬节，水流从耶路撒冷开始，流经犹太地，流经撒玛利亚，到达了安提阿。从那里这流转向小亚细亚、西欧、罗马，甚至也许转向当时被认为是地极的西班牙。只有一个流；在使徒行传里，你无法看见两个流。

巴拿巴是绝佳的弟兄，事实上是他把大数的扫罗带进他的职事里。（徒十一25～26。）起初是巴拿巴领头。然而，在他们第一次行程的途中，那灵记载保罗开始领头，那灵也开始称扫罗为保罗。（十三9。）名字的改变可指明生命里的改变。从这时起，被圣灵充满的保罗，在使徒的职事里一路领头，连巴拿巴也接受这事实。巴拿巴与保罗是一，去耶路撒冷取得与割礼的搅扰有关的决议。就在那次决议成了给众召会的规条以后，巴拿巴和扫罗之间起了争执。（十五35～39。）这次争执不是为大事，乃是为小事。他们彼此分开，不是因着与信仰或基督的元首身分有关的不同意见。他们之间的裂痕不过是一件微小、个人、亲密的事。巴拿巴要在他们的行程中带他的表弟马可同去，而保罗说不。对我们而言，那是一件小事，但巴拿巴带着马可离开保罗以后，使徒行传里主的行动就不再有他的记载了。这事的原因为主只顾到一个流。

一九三三年，倪弟兄请我加入他在上海的工作时，我清楚看见了这件事。那时我在华北作工，在教导圣经上相当有力，前途颇可期待。然而因为我的眼睛得开启，我就告诉主，我要去上海加入倪弟兄和他的工作。我看见在这地上，主的流，主的水流只有一个。若要华北被主得着，祂必然要借着同样的水流来作这事。我必须投入这水流，与这水流是一，让主涌流。

主行动中的带头

Nee's. My intention is to show you that I was not altogether the same in everything with Brother Nee. In this one thing I was not the same and I am still not the same. My point is this—in spite of this difference, I never uttered anything in my ministry that Brother Nee did not preach, and I did not teach anything that he had not touched.

One Flow

The Lord has opened my eyes to realize as I have told you in the past, that in the Bible, especially in the New Testament, there is only one current flowing from the throne (Rev. 22:1). At Pentecost the current began to flow out of Jerusalem through Judea, through Samaria, and went up to Antioch. There the flow turned to Asia Minor, to eastern Europe, to Rome, and probably even to Spain, which by that time was considered as the uttermost part of the earth. There was only one flow. You cannot see two flows in the book of Acts.

Barnabas was an excellent brother who actually brought Saul of Tarsus into his ministry (Acts 11:25-26). At the beginning Barnabas took the lead. On the way of their first journey, however, the Spirit records that Paul began to take the lead, and the Spirit began to refer to Saul as Paul (Acts 13:9). The change of name may indicate the change in life. From this point on Paul, filled with the Holy Spirit, took the lead in the apostolic ministry all the way, and Barnabas accepted that. Barnabas was one with Paul to go to Jerusalem to get the solution regarding the trouble of circumcision. Right after that solution was made as a decree to all the churches, there was a contention between Barnabas and Saul (Acts 15:35-39). This contention was not about something great but about something small. They did not separate from each other because of a different opinion concerning the faith or concerning the headship of Christ. The split between them was concerning a small, personal, intimate thing. Barnabas wanted to take his cousin Mark along with him on their journey and Paul said no. To us that is a small thing, but after Barnabas left Paul with Mark there is no more record of him in the Lord's move in the book of Acts. The reason for this is because the Lord would only care for one flow.

I saw this matter clearly in 1933 when Brother Nee asked me to join him in the work in Shanghai. At that time I was doing a work in north China that was quite prevailing and even promising to me in teaching the Bible. Because my eyes were opened, I told the Lord that I would go to Shanghai to join Brother Nee and the work. I realized that the Lord's flow, the Lord's current, on this earth has been only one. If north China were to be taken by the Lord, He would surely do it through the same flow. I had to jump into this current, to be one with this current to let the Lord flow.

The Leadership in the Lord's Move

现在让我们来看亚波罗。在圣经里对亚波罗没有很长的记载。他不是有异议，但他多多少少留在另一个流里。（林前十六 12。）圣经没有暗示亚波罗要实行另一个流，但他的所是和他的所作给人不同的印象。这就是为什么他在哥林多作工以后，有的人竟说，他们是属亚波罗的；（三 4；）同时有的人自高自大，高看亚波罗，鄙视保罗。（四 6。）亚波罗没有智慧。他若有智慧，绝不会那样为人。

靠着主的怜悯，我能宣告，我在中国大陆置身于工作中那十八年，我是智慧的。我绝不使任何人以为他们能自高自大，高看我，鄙视倪弟兄。没有这样的事。圣徒们从我、我的行为、我的生活方式、我的行动、我的作工方式、我的信息、和我的说话所看见的，都认为与倪柝声弟兄绝对是一。我没有给任何人留下任何漏洞，以为我与倪弟兄不同。我相信那是主因祂怜悯所赐给我的智慧。从那时起，我们的历史表明这一点。在倪弟兄的许多同工中间，主的恢复在哪里？我没有一种思想，要成为实行主恢复的人。甚至我去台湾，也确实奉差遣的。那是倪弟兄对同工们的提议。我从来没有一种思想或感觉，我要去作带领人。甚至我来到美国，我也没有在主恢复的西方世界中作带领人的思想。但今天主的恢复在哪里？在怎样的带领之下？有些所谓的同工宣称，他们十分接近倪柝声弟兄，但几乎没有一个召会是他们建立起来的。

你留在主的恢复里，一面接受这职事，另一面却说别的事，这完全是不智慧的。这样作没有智慧。这对你自己或你的将来都没有益处。你也许说你有一分职事，但这对你的职事并没有益处，如果你有一分职事的话。你这样绝不能使你将来的职事得益处，反而廉价的抛弃了你的将来。智慧的路乃是没有意见的与那独一的恢复在一起。

我要忠信、坦率，我也要使你们众人明了情况。我不相信我在这里完全是出于自己。反之，我相信我在这里是出于主。我要看见你们许多人起来，能作我所作同样的事。我绝不会嫉妒。我喜欢看见这事，我也赞成这事！

军队与公民的不同

现在你们领会我的立场、我的心、以及我在哪里。弟兄们，我们需要有智慧。我们是借着祂的怜悯和恩典而

Now let us consider Apollos. There is not a long record of Apollos in the Bible. He was not dissenting, but he somewhat remained in another flow (1 Cor. 16:12). There is no hint that Apollos intended to carry on another flow, but whatever he was and whatever he did gave people a different impression. This is why after he worked in Corinth some could say that they were of Apollos (1 Cor. 3:4), and some were puffed up on behalf of Apollos against Paul (4:6). Apollos was not wise. If he had been wise, he would have never behaved in that way.

By the Lord's mercy, I can declare that in those eighteen years when I was involved in the work on mainland China, I was wise. I never caused anyone to think that they could be puffed up on behalf of me against Brother Nee. There was no such thing. Whatever the saints saw of me, my behavior, my way of living, my actions, the way I worked, my messages, and my speaking, they all considered to be absolutely one with Brother Watchman Nee. I did not leave any loopholes for anyone to think that I was different from Brother Nee. I believe that was the Lord's wisdom through His mercy given to me. Our history since that time speaks a great deal. Among so many co-workers of Brother Nee, where is the recovery? I did not have any kind of thought to be the one to carry on the Lord's recovery. Even when I went to Taiwan, I was definitely sent. That was Brother Nee's proposal to the co-workers. I never had the thinking or the feeling that I was going to be the leader. Even when I came to the United States, I did not have the thought of being the leader in the western world of the Lord's recovery. But where is the recovery today and under what kind of leadership? Some of the so-called co-workers claim that they were so close to Watchman Nee, but nearly not one church has ever been raised up by any of them.

It is altogether not wise for you to remain in the recovery taking this ministry on the one hand, and yet on the other hand to say something else. This is not wise. It is not profitable to yourself or to your future. You may say you have a ministry, but this is not profitable to your ministry if you have one. You can never profit your ministry in the future in this way. Rather, you have dispensed your future in a cheap way. The wise way is to stay, without any opinion, with the recovery which is unique.

I want to be faithful and frank, and I want to make the situation clear to all of you. I do not believe that my being here is altogether of myself. Rather, I believe that my being here is of the Lord. I want to see many of you rise up to be able to do the same thing that I am doing. I would never be jealous. I like to see this and I am for this!

The Difference Between the Army and the Citizens

Now you understand my standing, my heart, and where I am. Brothers, we need to be wise. We are an army formed by His mercy and grace to fight the battle for the kingdom

形成的军队，要为着诸天的国争战！在往后四年内，台湾岛必须借这支军队福音化，真理化。为着完成这目的，我不愿容忍任何一种异议的思想。作美国公民是一件事，但在美国军队里争战是另一件事。基甸蒙召率领军队为耶和華争战时，主告诉他人人数过多。（士七4。）至终，主拣选了三百人，并吩咐基甸打发其余的人回家。这不是说，谁回家去，谁就不再是以色列人。他仍是以色列人，但他与争战的军队无关。

你会是地方召会的一员，却与职事为着主在地上的权益争战无关。你们在主恢复里都是长老、同工和实习长老、带领人。我是对你们诸位在主恢复里的军人说话，不是对公民说话。我在对军队里的军人说话。你要留在军队里么？你必须领悟军队是什么，以及军队要作什么。军队没有容量接受你的意见。军队没有时间虚耗。情况相当紧急。这属天军队的目的，首先要福音化、真理化台湾，然后福音化、真理化美国。

最近一位弟兄问我能不能到他那里，在一次特会中作工。他和我的交通使我觉得他不是与我们一同争战。我的负担是要先得着台湾，其次得着美国。我不在意地上任何地区。我乃是为着主的恢复，有此策略的眼光。据我的观察，上好的策略就是先得着台湾。你若只为你那一区，这也许使你失望，但你若为着主的恢复，你会说，“阿们！”你甚至会有负担差遣一些军人加入军队，福音化台湾！

要智慧的承认主行动中的带领人

在新约里，保罗当时是主在地上新约职事里的领头，这是很清楚的。我在中国大陆与倪弟兄一同作工的时候，从不认为自己是什么。我只认为自己是一个同工，要完成倪弟兄的负担。我尽所能的不传他没有传的福音，不讲他没有讲的信息。我尽所能的不用他没有用过的语汇或发表来传讲、说话、教导。我必须宣告，并且赞美主，我领受了祝福。我从不懊悔我所作的。没有人从我口中听见一件有关倪弟兄消极的事。我仍然很感激他。没有他，没有他的职事，我绝不能成为今天的我。我只劳苦，我只作工，我绝不给主的恢复造成难处。

of the heavens! The island of Taiwan has to be evangelized and truthized by this army within the next four years. For the fulfilling of this purpose, I would not tolerate any kind of dissenting thought. To be a citizen of the United States is one thing, but to fight in the United States Army is another matter. When Gideon was called to take the army to fight the battle for Jehovah, the Lord told him that he had too many (Judg. 7:4). Eventually, the Lord chose three hundred men and told Gideon to send the others home. This does not mean that whoever went back home was no longer an Israelite. He was still an Israelite, but he had nothing to do with the fighting army.

You may be a member of a local church and yet have nothing to do with the ministry to fight the battle for the Lord's interest on this earth. All of you are the elders, the co-workers, and the apprentice elders, the leading ones, in the recovery. I am speaking to you all as the soldiers in the Lord's recovery, not to the citizens. I am speaking to the soldiers of the army. Are you going to remain in the army? You have to realize what the army is and what the army would do. The army has no capacity to take your opinion. There is no time for the army to fool around. The situation is quite urgent. The intention of this heavenly army is to evangelize and truthize Taiwan first and then the United States.

One brother recently asked me if I could come to his part of the world to labor in a conference. His fellowship with me gave me the feeling that he is not fighting with us. My burden is to take Taiwan first and then the United States second. I do not care for any particular region on this earth. I am for the Lord's recovery and I have the view to make this strategy. To my observation the best strategy is to take Taiwan first. If you are only for your part of the world this may disappoint you, but if you are for the Lord's recovery you'll say, "Amen!" You may even have the burden to send some soldiers to join the army to evangelize Taiwan!

Be Wise to Acknowledge the Leader in the Lord's Move

It is clear in the New Testament that Paul was taking the lead in the Lord's New Testament ministry on the earth at that time. When I was working with Brother Nee in mainland China, I never considered myself as anything. I only considered myself as a co-worker to carry out Brother Nee's burden. I did my best not to preach any gospel not preached by him and not to give any message never given by him. I did my best not to use any terminology or eloquence for the preaching, the speaking, the teaching, which he never used. I must declare and praise the Lord that I have received the blessing. I never regret what I did. No one ever heard one thing out of my mouth concerning Brother Nee in a negative way. I am still so grateful to him. Without him, without his ministry, I could never be here like I am. I only labored, I only worked, and I never caused any problem to the Lord's recovery.

就在中国大陆政府即将改变为共产主义时，倪弟兄在上海召聚一次领头同工的紧急聚会。他和我们交通我们将如何面对要来的局势。他提议把我从中国大陆打发到海外，并且说，他和其余的人要在中国大陆为着主的定旨牺牲自己。我对这事并不觉得美好。似乎我是中途退出者，除了我以外，人人都要留下。会后，倪弟兄和我散步，我问他为什么所有的弟兄都要留下，为着主的工作牺牲自己，却要我出去。我永远不能忘记倪弟兄转身注视我时脸上的表情。他告诉我，我们该为着主的行动拼上，甚至甘愿牺牲自己，并且他领悟，很可能有一天仇敌会将我们一网打尽。他告诉我，如果我们被一网打尽，我必须出去，使我们仍有一些东西留下。于是我说，我愿接受他的话出去。在许多同工中，我是唯一被他指名要出去的人，为的是如果我们被一网打尽，我们仍会有一些东西留下。倪弟兄所说的都应验了，并且成了历史。赞美祂——我们仍有一些东西留下。

我们弟兄们必须领悟，我们不是在作自己的工作。你不是在作你的工作，我也不是在作我的工作。我们是为着主独一的恢复，在作独一的工作。全球有六百多处召会，没有一处“在我的口袋里”。在安那翰的带领人能见证，我甚至不知道他们聚会的时间表。我若要参加擘饼，我需要打电话，好知道我该去哪里。我所建造的召会，都进了“别人的口袋里”。我们该领悟，我们不是在为自己作工。我们是在为祂的恢复作工。不管人怎样批评倪弟兄，他对他所看见的极其忠信。他的确是为着主的恢复作工，他也为着这个恢复立了美好、正确、适当的根基。我在继续建造主的恢复，我在作同样的工作。我盼望你们都清楚这事。不要以为自己了了不起的人物。我们都算不得什么！唯有基督有一个身体。

我的确觉得我坦率的话该使你们众人清楚整个情况，并使你们众人清楚我们的需要。我们需要争战的军队，在争战的军队里，我们不仅仅需要带领人，我们需要打仗的司令官！我们没有时间可浪费了。你们许多人为着主的恢复舍弃了很高的学位，很高的地位，你们必须对自己的牺牲忠信。你们也必须对许多受你们影响的人忠信；不然，你们就是在欺骗他们。我们必须对我们的主忠信。我们在事奉祂，并且我们

Just before the government in mainland China was about to be changed to Communism, Brother Nee proposed an urgent conference of the leading co-workers in Shanghai. He fellowshiped with us concerning how we were going to face the coming situation. He proposed to send me out of mainland China to go abroad, and he said that he and the others would sacrifice themselves in mainland China for the 's purpose. I did not feel good about this. It seemed to me that I was a dropout and that everyone would stay but me. After the meeting, Brother Nee and I took a walk, and I asked him why it was that all the brothers would stay to sacrifice themselves for the Lord's work, yet I would be asked to go out. I could never forget the look on Brother Nee's face when he turned to look at me. He told me that we should be desperate and even willing to sacrifice ourselves for the Lord's move and that he realized there was much possibility that one day the enemy would wipe us out. He told me that in case we were wiped out, I had to go out so that we would still have something left. Then I said that I would take his word and go. Out of the many co-workers, I was the only one designated by him to go out in case we would be wiped out, so that we would still have something left. Whatever Brother Nee said was all fulfilled and has become history. Praise Him—we still have something left.

We brothers must realize that we are not doing any work of ourselves. You are not doing your work and neither am I doing my work. We are all doing a unique work for the Lord's unique recovery. There are over six hundred churches on this globe and not one is "in my pocket." The leading ones in Anaheim can testify that I do not even know their meeting schedule. If I want to attend the 's table I need to make a phone call to find out where I should go. Whatever churches I have built up have all gone "into others' pockets." We should realize that we are not doing a work for ourselves. We are doing a work for His recovery. Regardless of how much people have criticized Brother Nee, he was more than faithful to what he had seen. He surely worked for the Lord's recovery, and he has made a good, proper, and adequate foundation for this recovery. I am continuing to build up the Lord's recovery and I am doing the same work. I hope that all of you would be clear about this. Do not think about being somebody. We all are nobody! Only Christ has a Body.

I do feel that my frank word should make the entire situation clear to all of you and make the need clear to all of you. We need a fighting army and in the fighting army we do not merely need a leader. We need a commander to fight the battle! We do not have any time to waste. Many of you who have given up high degrees and high positions for the Lord's recovery have to be faithful to your sacrifice. You also have to be faithful to so many who were influenced by you; otherwise, you are cheating them. We must be faithful to our Lord. We are serving Him and we mean business. We are not just doing

是认真的。我们不是仅仅在作喂养自己、谋生的工作；那是可耻的。你若要谋生，不要留在主的工作里，要到其他更好的地方，使你谋得更好的生计。我们必须对主、对圣徒、并对自己认真。这是我们在主职事里往前的唯一道路。现在你知道我在哪里，也知道你该在哪里。你也知道我们众人所该作的一成为军队并在军队里争战。（长老训练第七册，同心合意为着主的行动，七二至七五、七八至八八页，李常受着。）

我至少能为自己并为比我年长的倪柝声弟兄作见证。我们在主恢复里的行事为人和行动，总是一个身体。这就是为什么主的恢复在已过七十多年来能在这地上存在。我们没有用任何组织来保守什么，但主的恢复仍在这里。主的恢复仍然存在，并且一直受到基督身体的原则所保守。当我在供应话语时，我常常想到倪弟兄。我想到他所说的；我不喜欢说任何与他的职事冲突的东西。我所说的若与他冲突，今天主的恢复会在哪里？我们必须认识身体。（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇七至一〇八页，李常受着。）

陆 受约束只有一种出版工作， 以完成主对他恢复的使命

受约束只有一种出版

有一件事给主的恢复造成麻烦，就是我们有不同的出版。我们若对主的恢复认真，就必须避免任何一种在难处上的牵连。我们在中国大陆时，只有倪弟兄有出版，福音书房单单也唯独属于他。他请我协助文字工作。我的确写了一些书，其中一本是论到基督的家谱，一本是彭伯（Pember）所著“地的最早时期”的部分翻译，以及一些关于诸天之国的书。我自己从未出版任何东西，我总是将我的稿件寄到在倪弟兄和他助手之下的福音书房；我的稿件该不该刊登，在于他们的分辨。我喜欢有人检核我的作品，看看在真理上是否有些不准确。写书解释诸天的国，不是小事。我喜欢我的材料经过他们的检核，这帮助且保护我。眼科专家俞弟兄，翻译了一些奥秘派的书籍，但他没有出版任何东西。我们只有一种出版，一切都是经过倪弟兄的福音书房出版的，因为

a job to feed ourselves, to make a living. That is shameful. If you want to make a living, do not stay in the Lord's work. Go to another and better field for you to make a better living. We must mean business with the Lord, with the saints, and with ourselves. This is the only way for us to go on in the Lord's ministry. Now you know where I am and where you should be. Also, you know what all of us should do—go to fight as an army and in the army. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 75-78, 80-89, Witness Lee)

At least I can testify for myself and for my senior brother, Brother Watchman Nee. We always behaved, acted, and took action in the recovery as one Body. This is why the Lord's recovery could exist on this earth over these past approximately seventy years. We do not have any organization to keep anything, but the recovery is still here. The recovery is still existing and has been kept by the principle of the Body. While I was ministering the word, I often considered Brother Nee. I considered what he spoke; I did not like to speak anything which was contradicting with his ministry. If I had spoken in a contradicting way, where would the recovery be today? We must know the Body. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 91, Witness Lee)

VI. BEING RESTRICTED TO ONE PUBLICATION WORK FOR THE FULFILLMENT OF THE LORD'S COMMISSION TO HIS RECOVERY Being Restricted in One Publication

One thing that has caused the Lord's recovery trouble is the fact that we have different publications. If we mean business for the Lord's recovery, we must avoid any kind of involvement in problems. When we were on mainland China, only Brother Nee had a publication, and the Gospel Room belonged solely and uniquely to him. He asked me to help in the publication work. I did write some books, among which were a book on the genealogy of Christ, a translation of part of Pember's Earth's Earliest Ages, and some books on the kingdom of the heavens. I never published anything by myself. I always mailed my manuscript to the Gospel Room, which was under Brother Nee and his helper. It was up to their discernment whether my manuscript should be published or not. I liked to have my writings checked as to whether there might be some inaccuracy in the truth. It is not a small matter to write a book that expounds the kingdom of the heavens. I liked my material to pass through their checking. This helped and protected me. Brother Yu, the eye specialist, translated some of the mystical books, but he did not publish anything. We only had one publication. Everything was published through Brother Nee's Gospel Room

出版其实就是吹号。吹号不仅是在口头的信息中，更是在文字上。

我恨恶看见一些弟兄抄袭我的论点，与他们的“风味”和“色彩”搀杂，借此出版一些东西。他们为什么要这样从我的著作中发表一些论点？倪弟兄教导我们关于诸天的国。我从他的教训得着基本知识，但他从不多加解释；他只给人轮廓。一九三六年，我才开始解释倪弟兄给我的轮廓。我出版了我的注解之后，倪弟兄很赞赏，私下告诉我那非常好。

我盼望你们有些弟兄多多发展并解释我所释放的一切信息。不要仅仅说一些论点，加上你自己的“色彩”和“风味”，这使味道改变，把我的信息破坏了。你必须得着解释这一切事物的能力。我不狭窄，我愿看见你们众人都成为神大用的仆人，那是何等美妙。但我不喜欢看见一些人仅仅重复我所说过的，假装那是他们的作品，带着他们的风味和色彩。

我们中间有些弟兄仍在出版刊物，这很困扰我。照着我可靠的观察，那些刊物没有新的亮光或生命的供应。其中也许含有一些圣经的道理，但任何生命或亮光的点都采自水流职事的刊物，几乎没有一项生命或亮光是我们的刊物所没有论到的。基于这事实，这些弟兄为何需要出版他们的刊物？因为所有的刊物都是我的，我就很难说这样的话。但我被迫说真话：因着出版你自己的刊物，你浪费你的时间和金钱，你浪费圣徒摆上的金钱，你也浪费他们读你刊物的时间。在我们中间其他的刊物中，粮食、生命的供应、和真正的光照在哪里？要确信在每种水流职事的刊物中，确实至少有一个主要的启示。

我有负担出版生命读经信息，强调生命的事，因为在今天的基督教里，这件事已经被忽略、疏漏、甚至失去到极点。大多数的注释和解经的书里，没有多少生命。甚至生命读经这个说法也是新的说法，我使用这辞三十二年了。一九五四、一九五五年，我在台北完成了全本圣经从创世记到启示录的生命读经。

这不是说我很能干或很有知识，这全在于我们主宰的主有没有给你这一分。即使我在中国大陆写了一些书，

because the publication is really the trumpeting. The sounding of our trumpet is not just in the verbal message but more in the publication.

I hate to see that some of the brothers would try to publish something by copying my points mixed with their “spices” and their “color.” Why do they need to put out some points from my writings in this way? Brother Nee taught us concerning the kingdom of the heavens. I received the basic knowledge from his teaching, but he never expounded on it very much; he simply gave a sketch. It was I who from 1936 began to expound upon the sketch given to me by Brother Nee. After I published my exposition, Brother Nee admired it and told me personally that it was very good.

I hope that some of you brothers would do much development and expounding of all the messages I give. Do not merely speak some points, adding your own “color” and “spices.” This changes the taste. It damages my messages. You must receive the ability to expound all these things. I am not narrow. I would like to see that all of you will be great servants used by God. How wonderful that would be. But I do not like to see that some would merely repeat what I have said, pretending that it is their work with their spices and color.

It bothers me that some brothers among us still put out publications. According to my truthful observation there is no new light or life supply there. They may contain some biblical doctrines, but any point of life or light has been adopted from the publications of Living Stream Ministry. There is nearly no item of life or light that has not been covered by our publications. Based upon this fact, what is the need for these brothers to put out their publications? Because all the publications are mine, it is hard for me to speak such a word. But I am forced to tell the truth. By putting out your own publication, you waste your time and money. You waste the money given by the saints, and you waste their time in reading what you publish. Where is the food, the life supply, and the real enlightenment in the other publications among us? Be assured that there is definitely at least one major revelation in every Living Stream Ministry publication.

I was burdened to publish the Life-study Messages to stress the matter of life because this matter has been neglected, missed, and even lost to the uttermost in today’s Christianity. In most of the commentaries and expositions there is not much of life. Even the term Life-study is a new term. I have used this term for thirty-two years. In 1954 and 1955 I finished a Life-study on the entire Bible, from Genesis to Revelation in Taipei.

This does not mean that I am so capable or so knowledgeable. It all depends upon whether or not our sovereign Lord has given you this portion. Even though I wrote some

我也从来不敢自己出版什么，我不喜欢有另一种声音。我们的声音必须是一，所以我们必须受约束只有一种出版。我召聚写作之人的特会，用意是要鼓励你们写点东西，但不是以已过所发生的那种方式；这交通会保守并保护我们不非法行事。

有些地方愿走正确的恢复之路，他们采用职事的一切材料，人数定会大大增加；但有些人在浪费他们的时间，撰写并出版他们自己的材料，这不是他们的分。我愿看见许多弟兄有带着真理丰富的这一分，这是美妙、美好的，但这也是我们今天的问题。我劝你们众人要顾到这事。你必须吞没异议，不要让异议吞吃你。

我盼望这交通会给众召会一些帮助。要接受这些原则，在主面前祷告，并且考虑你所在之地真实的光景，然后你就能对长老职分作些调整。

完成主对祂恢复的使命

主的使命就是祂的恢复，而今天祂的恢复是要恢复基督作生命，恢复召会作我们的生活，恢复享受基督作我们的一切，并且恢复召会生活一切的意义，目的不仅为着传扬福音，也为着传播真理。我相信这是唯一的原因，使祂给了我们今日基督教里几乎所有的真理。祂将祂的真理给了我们，叫我们不仅将真理传给基督徒，更传给不信者。全球都在黑暗之下，地上每个人都需要听见真理，但我们对已领受之宝贵真理的传播，受到很强的限制。关于人被恢复本注解吸引且抓住，有许多有力的见证，但谁有负担出去传播这些真理？

有些与我们在一起的弟兄，当他们教导传讲的时候，并不用这些真理。他们教导并传讲他们觉得好的，他们不领悟他们的信息是何等贫穷。我们中间有些弟兄不断出版一些刊物。我诚实的告诉他们，他们所出版的没有亮光和新的东西。我们刊物中的要点满了生命和亮光，但这些弟兄不愿照样把这些陈明出来。我无法领会他们为什么必须改变我们所出版的信息，以他们自己的风格和自己的方式陈明一些东西，他们所出版的没有一点新的生命或亮光。在他们的材料里若有什么生命或亮光，也完全是采自这职事。我多年观察我们中间这种光景，

books in mainland China, I never dared to publish anything by myself. I do not like to have another sounding. Our sounding must be one, so we must be restricted in one publication. My intention in calling a writers' conference was to encourage you to write something, but not in the way that came out. This fellowship may preserve and protect us from doing things lawlessly.

If some localities would have gone the proper way of the recovery, using all the materials of the ministry, their number would have increased greatly. Some are wasting their time by writing and publishing their own material. This is not their portion. I would like to see that many brothers had this portion with the riches of truth. This would be marvelous and wonderful, but this is our problem today. I advise all of you to take care of this matter. You have to swallow up the dissension. Do not let dissension eat you up.

I hope this fellowship will render some help to all the churches. Take these principles, pray before the Lord, and consider the real situation in your locality. Then you can make some adjustment of the eldership.

Fulfilling the Lord's Commission to His Recovery

The Lord's commission is His recovery, and His recovery today is to recover Christ as life, to recover the church as our living, to recover the enjoyment of Christ as everything to us, and to recover all the significances of the church life for the purpose of not only preaching the gospel but also spreading the truth. I believe that this is the unique reason that He has given us nearly all the truths in today's Christianity. He has given us His truths for us to spread them not only to Christians but even to the unbelievers. The entire globe is under darkness. Every human being on the earth needs to hear the truth, but our spreading of the precious truths we have received has been strongly limited. There have been many strong testimonies concerning people getting attracted and caught by the notes in the Recovery Version, but who has the burden to go out and spread these truths?

Some brothers who are with us do not use these truths when they teach and preach. They teach and preach what they feel is good, yet they do not realize how poor their messages are. Some brothers among us continually put out some publications. I was honest to tell them that there was no light and nothing new in what they put out. The points in our publications are full of life and light, but these brothers would not present them as they are. I could not understand why they have to change the messages we publish to present something in their own style and in their own way. There are no new points of life or light in what they publish. Any life or light in their material is altogether adopted from this ministry. I have been observing this situation among us for years. I would like to see whether some younger brothers among us

我愿看见我们中间有些较年轻的弟兄会被主兴起来说话。我若能看见这事，我会赞美主；但另一面，我所看见的却是一些喜欢在自己周围建立一些东西的人。

主以祂的恢复托付了我们，祂的确解开了新约，向我们启示许多珍贵、宝贵的真理。主所需要的，乃是千万爱祂、向祂活，不知道别的，只知道祂恢复的亲爱圣徒，同走一条路。不管这些圣徒是来自巴西、澳洲、纽西兰、台湾、英国、泰国、印尼、或美国，都背负同样的担子，走同样的路，传播同样的真理。我们分赐那些具体化在“金条”，恢复本里的真理。我们没有其他的货品！我们若愿这样，我们会取得全地！

我看见有人用这分职事的材料，去产生另外的职事，这使我心碎。我们都必须祷告：“主，拯救我脱离在这恢复里要成为什么人物的野心。”我们只该认识神新约经纶的真理，单单借着同心合意、祷告、那灵和话，只使用一种方式。我相信这是主所要得着的，也是我们众人深处所期待的。每个人对此都会觉得喜乐。

我们出去时，不是带着异议或野心去。若是你带着野心建立你自己，我带着野心建立我的职事，我们就了了，主必须去找别人。我们都需要像军队一样出去，这样我们就必有士气和冲击力。

我们不需要作那么多。我们只需要带着纯洁的心出去，没有一事向着我们自己，凡事都向着祂。只要带着所有的真理和恢复本出去读给人听。我向你保证，你会每周得着人。你不需要用你的辞汇传你的教训，或你的那种道理。我们必须看见主的恢复是什么。主的恢复受托有伟大的事业，要传播主的真理。祂已给了我们那些我们正在持守的真理。但我们需要是忠信、清心、无意向自己活、只向祂活的人，出去传播这些条”的真理。你不需要以你的方式传讲或教导。只要打开恢复本，与饥饿的人同读一些注解。

但事实上，我并不那么在意扩增。我在意真理的传播，使真理能进入需要的心。我们若传播这些真理，就要成为忠信的仆人，按时分粮给主的子民。（太二四 45。）这样我们才会完成主恢复的使命。这就是我心所要的，

would be raised up by the Lord to speak something. If I could see this, I would praise the Lord. On the other hand, I have seen some who like to build up something around themselves.

The Lord has commissioned us with His recovery, and He has surely opened up the New Testament to reveal many dear and precious truths to us. What the Lord needs is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way. Regardless of whether the saints are from Brazil, Australia, New Zealand, Taiwan, England, Thailand, Indonesia, or the United States, we all bear the same burden, take the same way, and spread the same truths. We dispense the truths embodied in the “gold bar,” the Recovery Version. We have no other merchandise! If we would be like this, the entire earth will be taken!

It breaks my heart to see some practicing to have another ministry, using the material of the ministry. We all have to pray, “Lord, rescue me from my ambition to be somebody in the recovery.” We should only know the truths of God’s New Testament economy. We only use one way by one accord, prayer, the Spirit, and the Word. This is what I believe the Lord is after, and this is what we all expect in the depths of our being. Everyone will feel happy about this.

When we go out, we do not go in a dissenting or ambitious way. If you go out with your ambition to build yourself up and I go out with my ambition to build my ministry up, we are finished. The Lord has to go to others. We all need to go out in one way like an army. Then we will have the morale and the impact.

We do not need to do that much. We just need to go out with a pure heart, without anything to ourselves but all things to Him. Just go out with all the truths and the Recovery Version to read to people. I assure you that you will catch someone every week. You do not need to preach your teaching or your kind of doctrine with your terminology. We have to see what the Lord’s recovery is. The Lord’s recovery has been commissioned with a big enterprise to spread the Lord’s truths. He has given us the truths which we are holding. But we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to go out to spread these “gold bar” truths. There is no need for you to preach or teach in your way. Open up the Recovery Version and read some of the notes with the hungry ones.

Actually, though, I do not care that much for the increase. I care for the spreading of the truths so that they can get into the needy hearts. If we spread these truths, we will become the faithful servants to serve food to the Lord’s people at the appointed time (Matt. 24:45). Then we will fulfill the commission of the Lord’s recovery. This is where my heart

我要向此而死。我告诉在远东的弟兄，我不会停止，直到我全人被这职事用尽。我盼望你们众人说同样的事。

主若能在美国得着一万圣徒，以同样的教训、同样的传讲、同样的材料、同样的刊物、同样的方式、和同样的一切，走全时间的路，这就是我们的士气！智慧的路是我们众人走全时间的路，说同样的事，想同样的事，陈明同样的事，并且教导同样的事，有同样的素质、外表和彰显。这使我们有士气、冲击力，能击败仇敌。这就是主所需要的！（长老训练第八册，主当前行动的命脉，一七〇至一七三、一二九至一三三页，李常受着。）

柒 进入主今时代的职事里

关于跟随时代的职事

看见时代的职事

旧约里，所罗门和大卫都是代表主；他们两个人分别代表同一个职事。在旧约里有很多的职事，摩西以后有士师兴起，以后又有所罗门、列王和先知兴起；到以色列人被掳以后，又有恢复的器皿被兴起。全本旧约充满了不同的职事，在每一个时代里都有那时代的职事。这些时代的职事与地方性的执事不一样。路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事。主在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事。

舍弃已往的职事

约拿单乃是在扫罗和大卫之间，他是一个人在两个职事当中；他所应当站的地位，就是跟随第二个职事。但是因着约拿单与前一个职事的关系太深，所以没有办法脱离。要跟上时代的职事，就需要有看见。米甲是嫁给大卫的，但是她没有看见；她只看见大卫在神面前的光景，她就受不了，因此就跟不上。（撒下六 16，20～23。）

在乎神的怜悯

is. I will die to this. I told the brothers in the Far East I will not stop until my entire being is exhausted by this ministry. I hope you all will say the same thing.

If the Lord can gain ten thousand saints in the United States to go full-time with one kind of teaching, one kind of preaching, one kind of material, one kind of publication, one kind of way, and everything one kind, this will be our morale! The wise way is that we all take the full-time way and speak the same thing, think the same thing, present the same thing, and teach the same thing, having the same essence, appearance and expression. Then we will have the morale, the impact, to defeat the enemy. This is what the Lord needs! (Elders' Training, Book 8: The Life-pulse of the Lord's Present Move, pp. 161-164, 123-127, Witness Lee)

VII. ENTERING INTO THE LORD'S MINISTRY IN THE PRESENT AGE

Concerning Following the Ministry of the Age

Seeing the Ministry of the Age

In the Old Testament both Solomon and David represented the Lord. The two persons represented the one ministry in two separate ways. In the Old Testament there were many ministries. After Moses, the judges were raised up. After that, there was Solomon, the kings, and the prophets. After the Israelites were taken into captivity, the vessels for the recovery were raised up. The Old Testament is filled with different kinds of ministries. In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age.

Forsaking the Past Ministries

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan's relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision. Michal was married to David, yet she did not see anything. She only saw David's condition before God, and she could not tolerate it. As a result, she was left behind (2 Sam. 6:16, 20-23).

All Being a Matter of God's Mercy

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。看见是宝贝的，遇见也是有福的，但是人能不能把已往的职事摆在一边，乃是在乎神的怜悯。（倪柝声文集第三辑第十一册，倪柝声恢复职事过程中信息记录，二九八至三〇〇页，倪柝声着。）

旧约里的职事

历世历代，都有主行动的工作。在旧约挪亚时代，主的行动是造方舟。造方舟的工作，就是挪亚时代的职事，挪亚就是那职事里一个首要的执事。但是单靠挪亚一个人没法把方舟造出来，那时必定有人和挪亚一同造方舟。造方舟的工作就是那时代的职事。你想在那职事里会不会有两种以上不同的工作，两班以上不同的人，两种以上不同的带领？当然不会，否则方舟永远造不出来。

基督教两千年来的难处，就是由于有太多的“职事”。各宗各派都说，他们在建造基督的召会。许多礼拜堂都有一块基石，上面刻着说，“耶稣基督是我们的根基。”一位耶稣基督，竟分成了许多个根基。这是一切难处的关键。

圣经非常清楚的给我们看见，挪亚时代只有一个职事，却有许多执事一同建造方舟。并非每个执事都是工头，唯独挪亚才是造方舟职事里带头的人。

到了摩西时代，神要建造会幕，以及会幕里面的器具，其中最重要的是约柜。摩西一个人不可能造出那些东西，但他有建造帐幕的职事，那是为着完成神独一目的的工作。在这职事里不只摩西一个人。摩西乃是其中的一个执事，并且无可否认的，他是那职事里的领头人。若是在摩西以外，还有别的领头人，那局面就混乱了。

到了大卫和所罗门的时代，神要建造圣殿。造圣殿不仅是一个工作，乃是一个职事。当时并没有两个不同的职事在建造圣殿，所以也没有两个不同的带领。在大卫的时代是大卫带领；大卫过去了，是所罗门带领。但凡在这建造圣殿的职事里有分的人，连凿石头、扛石头的，都是这职事里的执事。

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry. It is a precious thing to see and it is a blessed thing to come into contact with something. Yet whether or not one can set aside his past ministry is entirely up to God's mercy. (The Collected Works of Watchman Nee, vol. 57: The Resumption of Watchman Nee's Ministry, pp. 260-261, Watchman Nee)

The Ministry in the Old Testament

Throughout the generations there has been the work of the Lord's move. In the Old Testament, during Noah's age, the Lord's move was the building of the ark. This work of building the ark was the ministry in Noah's age. Noah was the chief minister in that ministry. However, just by Noah alone, there was no way to build the ark. At that time, there must have been some who built the ark together with Noah. The work of building the ark was the ministry in that age. Do you think that in that ministry there were two or more different works, or two or more groups of different people, or two or more different leaderships? Certainly not; otherwise, the ark could never have been built.

The problems of Christianity in the past two thousand years have been due to too many "ministries." Every denomination and every sect say that they are building the church of Christ. Many chapels have a piece of foundation stone inscribed with the words, "Christ Jesus, our foundation." One Jesus Christ is divided up into many foundations. This is the crucial point of all the problems.

The Bible shows us very clearly that in Noah's age there was only one ministry; yet many ministers were there together building the ark. This does not mean that every minister was a master builder. Only Noah was the leader in the ministry of building the ark.

During the age of Moses, God desired to build the tabernacle with its furniture, the most important of which was the ark. Moses himself alone could not have built all those things, but he had the ministry of building the tabernacle, which was the work to fulfill God's unique purpose. In this ministry, there was not only Moses himself; Moses was one of many ministers, and, undeniably, he was the leading one in that ministry. If there had been other leaders besides Moses, there would have been confusion in that situation.

During the age of David and Solomon, God desired to build the temple. The building of the temple was not merely a work, but a ministry. At that time, there were not two different ministries building the temple; hence, there were not two different leaderships. In David's age, it was David who was taking the lead. After David passed away, Solomon was the one taking the lead. However, anyone who had a part in the ministry of building the temple, including the stone-cutters and stone-movers, was a minister in that ministry.

新约里的职事

到了新约，主耶稣来了，祂说，“我要把我的召会建造在这磐石上。”（太十六 18。）头一个有分于建造召会职事的，就是主耶稣。主的职事是要建造基督的身体。为此，祂拣选了十二使徒，把他们带进建造召会的职事里；然后又带进其他的使徒，其中最显著的是保罗。

既然在任何时代都有职事的工作，按理推论，在这个时代当然也该有主职事的继续。我们不能否认，今天在地上有主的建造。主历代都在建造，并且要一直建造，直到完全完成，新耶路撒冷从天降下。

作基督徒一定要在主今时代的职事里

现在，我们已经清楚看见圣经所说的职事（Ministry），不是指着一个人，乃是指着神建造的工作；并且在神这建造的职事里，每一时代都有在那职事里带头的人。愿主开我们的眼睛，叫我们看见，只要是个人，就应该作基督徒；只要是个基督徒，就应当进入主这一个时代的职事里。

今天有成千成万的人信主耶稣得救了，但少有人进入主建造召会的职事里。如同在挪亚时代，地上有成千成万的人，但是和挪亚一同造方舟的，只是少数。这就是为什么腓立比二章十二节说，“就当恐惧战兢，作成你们自己的救恩。”挪亚和那些一同造方舟的人所作的，就是作成他们自己的救恩。不错，是神救了他们，但是那救他们的方舟，却是他们靠着神的恩典，自己亲手造成的。我们今天也必须在神建造的职事里，作成我们自己的救恩，就是将救恩带到终极的结局，得以被神高举在荣耀里，和主耶稣一样。

个人的见证

我个人在六十多年前得救的时候，虽然周围都是基督徒，但是我对于神在地上的行动毫无认识。感谢神，祂给我一颗爱圣经的心。我一直读它，并且搜集许多参考书。后来我看得很清楚：作人必须作基督徒，作基督徒一定要在神的行动里。所以我把一切都放下，投入主的恢复。

The Ministry in the New Testament

In the New Testament, the Lord Jesus came and He said, “On this rock I will build My church” (Matt. 16:18). The first one who participated in the ministry of building the church was the Lord Jesus. The Lord’s ministry was to build up the Body of Christ. For this, He chose twelve apostles and brought them into the ministry of building the church. Afterward, He also brought in other apostles, among whom the most prominent was Paul.

Since in every age there has been the work of ministry, it stands to reason that in this age also there should be the continuation of the Lord’s ministry. We cannot deny that on the earth today there is the Lord’s building. The Lord has been building throughout the generations, and He will continue to build until His building work is fully completed, when the New Jerusalem descends from heaven.

A Christian Needing to Be in the Lord’s Ministry in This Age

Now we have already seen clearly that the ministry spoken of in the Bible does not refer to a person, but to God’s building work. Moreover, in God’s building ministry, there are those who take the lead in that ministry in every age. May the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord’s ministry in this age.

Today there are thousands of people who believe in the Lord Jesus and are saved, but not many have entered into the Lord’s ministry of building the church. It is just like the situation in Noah’s age. There were thousands of people on the earth, but only a small number were building the ark with Noah. This is why Philippians 2:12 says, “Work out your own salvation with fear and trembling.” What Noah and those who built the ark with him were doing was to work out their own salvation. Yes, it was God who had saved them, but the ark that delivered them was built with their own hands by God’s grace. Today, we also need to be in God’s building ministry to work out our own salvation, that is, to bring our salvation to its ultimate conclusion so that we can be exalted by God in glory as the Lord Jesus was.

A Personal Testimony

When I was saved over sixty years ago, there were Christians all around me; yet I had no knowledge of God’s move on the earth. I thank God that He gave me a heart that loves the Bible. I read it continually and even collected many reference books. Afterward, I became very clear that as a human being, I must be a Christian, and as a Christian, I must be in God’s move. Therefore, I dropped everything and dove into the

当初，我虽然讲不出今天早晨这一篇道，但是我里面的异象很清楚。我看见在倪弟兄身上有主的托付，就是这个职事。我也知道倪弟兄是主在这时代所拣选、所托付，带进主恢复的一位。我就认定他是这个工作里的带领人。（一九八七年全时间训练：关于生命与实行的信息上卷，一七至二〇页，李常受着。）

神行动中的带领人— 那些认识神新约经纶， 并认识祂当前说话的人

我们该相信我们的神是活的。（提前三 15。）我们的神既是活的，祂就该一直行动。今天祂仍在行动。祂在哪里行动？神的行动总是借着说话。没有说话，祂就不行动。我们必须问自己，神的说话在哪里。在希腊正教、天主教、更正教各公会、国立召会、私立召会、或自由团体么？我们活而行动的神，总是借着说话行动。我们必须承认，祂现今的说话是在我们中间。祂现今的说话不是关于长老治会、受浸、说方言、恩赐、医病、或福音运动。今天祂的说话乃是关于神新约的经纶。我盼望我们都能蒙光照。我被迫向你们众人这样放胆推荐自己。我被迫作愚妄人。今天能在主的行动上作带领人的，乃是认识神新约经纶的人，是认识今天神的说话是什么的人。

在五旬节那天，彼得的确是使徒，作主行动的带领人，因为他是认识神说话的人。他甚至是为神说话的口。谁在他的时代作为神说话的口，谁就是带领人。神向他们说话的人，就是带领的使徒。他们所供应的，是给众圣徒跟随的正确带领。这种定义是合理的。

要作一个能照着对神新约经纶的完全认识，给信徒正确且充分带领的人，不是一件竞争的事。没有人能与别人竞争。这全在于祂的怜悯和祂的怜恤。保罗在罗马九章十六节承认这事。神在基督的身体里赐给保罗那一分，没有人能与祂竞争。

我们若相信主的主宰权柄，以及祂是活的、行动的、说话的，我们就必须诚实、谦卑、忠信的找出今天神在哪里说话。谁有神关于神新约经纶整个教训的说话，谁就是在祂的行动上的带领人。

Lord's recovery. At that time, although I could not speak the message that I am giving this morning, the vision within me was very clear. I saw that there was the Lord's commission upon Brother Nee, which is the ministry. I also knew that Brother Nee was the one chosen, commissioned by the Lord in this age to bring in His recovery. I therefore recognized him as the leader in this work. (Words of Training for the New Way, Volume One, pp. 21-24, Witness Lee)

The Leading Ones in God's Move— Those Who Know God's New Testament Economy and His Present Speaking

We should believe that our God is living (1 Tim. 3:15). Since our God is living, He should be always moving. He is still moving today. Where is He moving? God's moving is always by speaking. Without speaking, He does not move. We must ask ourselves where God's speaking is. Is it in the Orthodox church, the Catholic church, the Protestant denominations, the state churches, the private churches, or the free groups? Our God who is living and moving always moves by speaking. We have to admit that His present speaking is among us. His present speaking is not concerning presbytery, baptism by immersion, tongue-speaking, gifts, healings, or evangelical movements. His speaking today is concerning God's New Testament economy. I hope we can all be enlightened. I am forced to be bold to recommend myself so much to you all. I am forced to be a fool. The one who can be the leading one in the Lord's move today is the one who knows God's New Testament economy, the one who knows what God's speaking is today.

Peter was surely the apostle as the leader of the Lord's move at the day of Pentecost because he was a person who knew God's speaking. He was even the mouth for God's speaking. Whoever is the mouth for God's speaking in his time is the leading one. Those to whom God is speaking are the leading apostles. Whatever they minister will be the proper leading for all the saints to follow. This definition is fair.

To be a person who can render the proper and adequate leadership to the believers according to the full knowledge of God's New Testament economy is not a matter of competition. No one can compete with anyone else. It all depends upon His mercy and His compassion. Paul admitted this in Romans 9:16. God gave Paul his portion in the Body of Christ and no one could compete with him.

If we believe in the Lord's sovereignty and that He is living, moving, and speaking, we have to honestly, humbly, and faithfully find out where God is speaking today. Whoever has God's speaking concerning the entire teaching of God's New Testament economy are the leading ones in His move.

众召会该是相同的，那些能给众召会带领的人，乃是对神新约经纶的教训有充分的认识，并愿将这些教训传到全地的人。我们跟随的人，乃是在教导并跟随这包罗万有、成为肉体、钉十字架、复活、并升天的基督，祂为着完成神新约的经纶，仍在诸天界里尽职。我们必须跟随这样的人，也必须接受他们的带领。他们的带领对众召会乃是正确的带领。（长老训练第七册，同心合意为着主的行动，六六至六七、七〇至七一页，李常受着。）

捌 完成主职事 现今的路— 许多弟兄相调着 一同事奉

主若给我力量和时间，我愿在要来的日子中，继续事奉并为祂说话。主给我看见，祂已经预备了许多弟兄，与我相调着同作奴仆事奉。我觉得这是主为祂的身体所作主宰的供备，也是现今为着完成祂职事的路。（一封感激、交通的信，李常受写于一九九七年三月二十四日。）

All the churches should be identical, and those who can render the leading to all the churches are the ones who have the adequate knowledge of the teaching of God's New Testament economy and who would pass on these teachings to the whole earth. We follow the one who is teaching and following this all-inclusive, incarnated, crucified, resurrected, and ascended Christ who is still ministering in the heavenlies for the carrying out of God's New Testament economy. We have to follow such persons and we have to take their leading. Their leading is the proper leading for all the churches. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 69-70, 74, Witness Lee)

VIII. THE UP-TO-DATE WAY TO FULFILL THE LORD'S MINISTRY— MANY BROTHERS SERVING TOGETHER IN THE WAY OF BLENDING

As the Lord provides me the strength and time, I intend to continue to serve and speak in the coming days. The Lord has shown me that He has prepared many brothers who will serve as fellow slaves with me in a blended way. I feel that this is the Lord's sovereign provision for His Body, and the up-to-date way to fulfill His ministry. (A Letter of Fellowship with Thanks, March 24, 1997, Witness Lee)