

3128 普及主恢复的指引

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◎简介

今天正像约瑟的时代，饥荒遍满天下；而主的恢复却像约瑟的家，仓库里满了粮食。因此，普及主的恢复，将约瑟粮仓里的丰富，分送到所有神儿女手中，已是当务之急。

为着普及主的恢复，我们需要在真理上有追求，在生命上有长大，在召会中过正常的生活。此外，对福音要热心，不只在地方上一家一家的传，并且还要移民，散布出去，往外开展，这乃是圣经的路。但愿你我都能在普及主恢复的行动上，竭力尽上我们的一分。

说明

本书系李常受弟兄，于一九八四年十月二十九日至十一月二日，在台北市召会青年训练聚会中，所释放的信息集成。

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Guidelines for the Propagation of the Lord's Recovery

PREFACE

This book is composed of messages given by Brother Witness Lee during a young people's training in the church in Taipei from October 29 through November 2 in 1984.

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第一篇

追求真理装备自己

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CHAPTER ONE

PURSUING THE TRUTH TO BE EQUIPPED

OUTLINE

- I. The apostle Paul being a teacher of the truth—1 Tim. 2:7.
- II. The church being the pillar and base of the truth—3:15.
- III. God desiring all men to be saved and to come to the full knowledge of the truth—2:4; 4:3; 2 Tim. 2:25; 3:7; Titus 1:1.
- IV. The word of the truth being the gospel of our salvation—Eph. 1:13.
- V. Knowing the truth that sets us free—John 8:32.
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- VIII. Being fully equipped with the Scripture—2 Tim. 3:16-17.
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- X. The word of God growing—Acts 6:7; 12:24.

我是从一九二七年开始为主说话，有时被邀请到公会礼拜堂讲道，有时被邀去其他场合讲道，都是非正式的。直到一九三二年，主在我的家乡烟台兴起召会；从那时起，我才正式开始为主说话。我为主说话，每周最少三到五次，周周如此，至今已经五十二年多。这五十年来，我没有闭门造车，乃是一直注意基督教里许多牧师、传道人，他们讲道的方式和内容。历经半世纪之久，我一面作，一面参考、观察别人怎么作。同时，因着我从小生长在基督教里，从母亲那一面算，我是第四代基督徒；并且求学过程中，从小学到专科，都是读教会学校，所以对今天的基督教，可以说是相当认识。

人心空前渴慕 福音与真理

根据我的观察，现今在全地上，人心几乎都渴慕福音，所以向主的敞开是空前的；这是我前所未见的光景。以美国为例，我到美国已经二十三年，正式在那里开工也有二十二年多。在这二十二年多中，没有一个时候像今天这样，人的心如此向主敞开，渴慕福音。这是一件希奇的事，而这个流是华侨带过去的。二十三年前，我接受负担到美国时，里面清楚知道，我不是去作华语工作，而是要把主的恢复带到英语世界。因此，我将所有的时间和力量，都用在英语世界这一面。将近二十年之久，我在美国没有强调华语工作。因为我知道，只要一碰华语工作，华人得救的人数一多，就很难带进说英语的人。感谢主，这二十年来，主实在印证了这个作法，有成千成百位说英语的弟兄姊妹被带进来。

然而，直至前年，美国移民法更改，将中国人移民的限额，从两万增加到四万，许多华人来到美国，我们中间的弟兄姊妹占了相当的数目。我就感觉，若是不照顾他们，恐怕他们会一个个流失，于是开始推动华语方面的工作。这一推动就发现，在美国各大校园里，凡有华语学生的，他们向着福音都是非常敞开。

今年秋天，洛杉矶最大的私立大学南加大（U. S. C.）开学前一天，我们有一次迎新的聚会。在那个聚集里，来了五十多位中国籍新生。另外，在加州大学洛杉矶分校（U. C. L.

I began speaking for the Lord in 1927 when I was invited to speak to denominations and other Christian gatherings. However, that was not regular. It was not until a church was raised up in my hometown of Chefoo in 1932 that I began to speak on a regular basis for the Lord. I spoke at least three to five times every week. That was over fifty-two years ago. During these fifty-two years I have listened to many pastors and preachers and paid attention to the content of their messages. For over half a century, while I labored, I also observed how others labored. In addition, I was born into Christianity; on my mother's side I am a fourth-generation Christian, and I studied in Christian schools from elementary school through junior college. It can therefore be said that I have a considerable amount of knowledge concerning today's Christianity.

AN UNPRECEDENTED DESIRE FOR THE GOSPEL AND THE TRUTH BEING IN MAN'S HEART

According to my observation, there is an unprecedented openness toward the Lord in the heart of people today. This is seen in their desire to hear the gospel. I have been laboring in America for over twenty-two years. During this time we have not seen such openness to the Lord in the heart of men, nor have we seen such a desire for the gospel. The Chinese migrants are the source of this situation. When I received the burden to go to America twenty-three years ago, I was clear that I was taking the Lord's recovery to the English-speaking world; I was not going there to do a work among the Chinese. Therefore, I spent my time and energy on the American people. For nearly twenty years I did not stress the work among the Chinese in America, because I knew that if many Chinese were saved, it would be difficult to bring in the Americans. The Lord confirmed the way we took, by bringing thousands of American brothers and sisters into the recovery.

However, two years ago there was a change in the American immigration law, which increased the quota for Chinese immigrants from twenty thousand to forty thousand. This enabled many Chinese to move to the United States, and many of our brothers and sisters also went. Then I had the feeling that if we do not care for the Chinese brothers and sisters, we would lose them. Thus, we began the work among the Chinese, and we found out that the Chinese students throughout the various campuses in the United States were open to the gospel.

We had a welcoming meeting at the University of Southern California the day before school started. This is the largest private university in Los Angeles. Over fifty Chinese freshmen came to that gathering. We also have Chinese-speaking meetings at

A.)，也有华语聚会。今年秋季一开学，我们去迎接新生，竟来了五十多位同学。你们或许认为，五十几位并不算多，但是在美国大学传福音，来了几十位中国学生，这对美国人来说，是很希奇的事。大家都惊讶的问：“这到底是怎么一回事？”弟兄们到各校园照顾人，无论到哪里，都发现人心是敞开的。不仅如此，在美国各大校园里，甚至连美国学生都有转变。一九六〇年代是嬉皮时代，今年是一九八四年，已经没有嬉皮了。美国的流行来得快，去得也快。今天各大学的学生们，都是用功上进的；并且他们在校园里，向着福音是敞开的。

此外，我们还发现一件令人希奇的事，就是今日的基督徒喜欢读圣经、明白圣经。他们虽然涉猎一些关于圣经的书报、小册子，但他们最看重的，乃是解经的书。他们愿意读圣经、明白圣经；这种光景是空前的。我为主作工，在中国将近三十多年，到美国也有二十多年，从没有见过这种光景。福音的需要、解经的需要、真理的需要都是空前的，并且到处人心都是敞开的。

基督教的光景一贫如洗

相对的，有另一面的光景也是空前的，就是从从来没有见过基督教的光景如此贫穷。根据约略的统计，从一九四五年八月间，就是第二次世界大战结束，至今已经三十九年，基督教的光景乃是贫穷的。日本投降后，中国得着自由，各地召会的交通也得着恢复。我在日本投降后的第二年，就是一九四六年，身体逐渐恢复健康，便应邀访问南京、上海、济南等地。过了三年，我离开大陆到台湾，在台湾和菲律宾经过约十年的光景，就到美国。在美国这二十几年，我仍然一直工作、观察，也嘱咐弟兄们要察看。我非常注意基督教的刊物，虽然没有工夫全读，却一直督促弟兄姊妹，要观察别人所出版的。我们的态度总是盼望不闭门造车，并且要积极注意别人怎么看，怎么说，怎么作工。

目前全世界基督教的刊物中，有分量、数量最多的，第一是在英语世界，其次是在华语世界。我们感谢主，华语竟能为神使用，居于重要地位。二十世纪，释放神话语所用的语言，居然不是拉丁文，也不是西班牙文。在拉丁语和西班牙语系方面，神的话语真是贫穷，几乎是一无所有。今天基督教所有的一点出版，先是在英语世界，后是在华语世界。

the University of California in Los Angeles. This fall when school started, there were over fifty students at our welcoming meeting. Some may think that fifty students is not a large number, but the American saints were amazed that so many Chinese students responded to the gospel at a college campus. The brothers who care for the students on the various campuses have found out that no matter where they go, people's hearts are open. The American students have also changed. The 1960s was the age of the hippies, but we are now in 1984, and there are no more hippies. The American trends come fast and go fast. The college students today are industrious and aggressive, and they are open to the gospel.

Furthermore, we discovered that Christians today like to read the Bible, and they want to understand the Bible. They may read books, periodicals, and pamphlets related to the Bible, but they pay great attention to expositions of the Bible. Their desire to understand the Bible is unprecedented. I have labored for the Lord for over thirty years in China and over twenty years in the United States, but I have never seen such a situation. There is an unprecedented need for the gospel, for Bible interpretation, and for the truth, because people everywhere have an open heart.

THE POOR CONDITION OF CHRISTIANITY

On the negative side, the poor condition of Christianity is also unprecedented. Since the end of World War II until the present, for thirty-nine years, Christianity has been in a poor condition. I have been laboring in America and observing the condition of Christianity for more than twenty years. During this time I paid particular attention to the publications in Christianity. Even though I did not have the time to read all the Christian publications, I urged the brothers to observe them. We have paid attention to the views of other believers and how they work.

The Christian publications that can be considered weighty are in English and in Chinese. God is using even the Chinese language. In the twentieth century the release of God's word in the Spanish language has been rare. The Christian publications with content are in English and in Chinese.

从十九世纪末到二十世纪中叶，特别在英语世界，不论在生命、真理或解经方面，有分量的属灵书籍，像泉源一样直涌出来，非常丰富。我个人就是在那个潮流里蒙恩得救的。得救后，我就被主救到真理的涌流里。所以，我虽然生长在中国，却很快就搜集了不少英语世界里属灵的书籍。因着成千的西教士到中国来，在华语世界里也出版了不少属灵书报。我得救时，中国已经有了几分相当有分量的属灵报刊；最特出的一分就是在南京发行的“灵光报”。那纯粹是中国属灵的人合办的，主编者是我们中间最年长的同工姊妹——李渊如。那分刊物中的信息，可说相当属灵。其次，就是在广西梧州发行的“圣经报”，是由宣道会教士翟辅民主编，也很受人器重。那分刊物称作“圣经报”，可说是名副其实，因为内容都是关于解经。当时在中国稍有追求的基督徒，几乎是人手一册。

然而，那段时期过去以后，从一九四五年至今，无论在英语世界或华语世界，都没有一本有分量的属灵书籍出版；这实在令人疑惑、不解。其间，基督教的刊物并不少，但都像新闻报纸一样，拉拉杂杂。篇幅虽多，但仔细探究，却点不出那一本在解经上、生命上，或是在真理的亮光上，确实有分量。

第二次世界大战之后，因着无线电、电话、电视的通行，资讯的流通变得容易且频繁。所以一地发生的事，隔天各地都知晓，什么也隐藏不住，世界仿佛变小了。例如，在香港出了一本很好的中文书，很快就能在美国买到；在美国出版一本很好的英文书，很快就能在台湾买到。我们不必特意花工夫，就能很容易观察得知。因此，我们可以大胆的说，三十九年来，在全地的基督教里，几乎没有看见什么有分量的属灵书籍出版，可以说是一贫如洗。所以，当前的需要实在是十分广大。特别是今年，福音、真理的需要加大，许多人的心都敞开。许多不信者虽然不认识神，也不认识基督，更不明白自己真实的需要，但他们的心却都是敞开的。许多信徒也都开始想读圣经，认识圣经；特别是青年人，喜欢研读解经的书。可惜基督教的供应，无法满足人的需要，这是基督教今天真实的光景。

主的恢复满了真理

From the end of the nineteenth century to the middle of the twentieth century spiritual publications concerning the divine life, the truth, and expositions of the Bible gushed forth like a waterfall. These publications were mainly in English. I was saved in that tide. After my salvation the Lord brought me into the flow of the truth. Therefore, even though I was born in China, I collected many spiritual publications in English. In addition, the missionaries who went to China printed many spiritual publications. Consequently, by the time I was saved, there were already several publications in China that had some spiritual weight. The most outstanding publication was The Spiritual Light. This magazine was published in Nanking and was jointly managed by some believers in China. The editor-in-chief later became a senior co-worker sister among us. The articles in that magazine were quite spiritual. Another highly regarded publication was The Bible Magazine published in Wuchow, Kwangsi. Its editor-in-chief was a missionary of the Christian and Missionary Alliance. This publication was concerning Bible interpretation. Almost every seeking Christian in China had a copy of this publication.

However, since 1945 until the present there has not been a publication with spiritual weight in English or in Chinese. Many Christian publications are being printed, but they are like newspapers and lack content concerning the divine life, the truth, and Bible exposition.

The use of radios, telephones, and televisions made communication convenient after World War II. It is now easy for the whole world to know what transpires in a given place within a short time; nothing can be hidden. It seems as if the world has become smaller. A book published in Hong Kong can be purchased in the United States shortly after it is printed, and a book published in the United States can be purchased in Taiwan. The convenience in communication makes it easy to know what is being published in Christianity without much effort. Hence, we can boldly say that in the last thirty-nine years few Christian publications with spiritual weight were published in the world. This shows the poor condition of Christianity. Therefore, the present need is indeed great. The need for the gospel and the truth has increased, and many people are very open. They do not know God, Christ, or their real need, but their hearts are open. Many believers want to read and understand the Bible, and the young people in particular want to study books on Bible exposition. It is regrettable that the supply in Christianity cannot satisfy people's need. This is the true condition of Christianity today.

THE LORD'S RECOVERY BEING FULL OF THE TRUTH

我们是在主的恢复里，而主的恢复所恢复的就是真理。从一九二二年开始，我们是绝对的以真理起家。我们只注意真理，并不在意别的，如彼得所说，“金银我都没有。”（徒三 6。）主使我们手中充满了真理。这件事不仅使中国信徒惊讶，也使在中国的西教士感到惊奇。因为西教士到中国来，都有一个观念，以为他们是教师，要来传福音、教导人，却不知我们是如此认识真理。

一九三七年，主恢复的工作有一个负担，要把我们中间丰富的真理，带给各宗各派的弟兄姊妹。所以从那年夏天开始，工作上就安排我照顾华北和西北一带。我接受这负担，在山东、河北、山西、河南、绥远、陕西、甘肃等七省，访问基督教的各公会，向他们传讲真理。

有一天，我到了陕西的长安，碰到一位四十多岁的美国人，他是拿撒勒人会的西教士。我们有一点交谈，我便问他：“你在美国读什么神学院？”他说，“读拿撒勒人的神学院。”我说，“你知道达秘这个人么？”他说，“不知道。”我说，“你知道宾路易师母么？”他说，“不知道。”我说，“你知道潘汤么？”他也不知道。我就说，“你知道郭维德么？”他又说，“不知道。”他听我提起许多名字，都是他没有听过的，这使他大吃一惊。因为在他们西教士的眼中，我们中国人是不认识圣经真理的。他们以为我们所有的都是佛教，高明一点就是孔孟之教，他们如何也料想不到我们懂得圣经。

我所提说的那四个名字，可以代表这一百年内在解经、生命、真理方面的权威。尤其是达秘，可说是解经之王。那些西教士到中国来，教导基督徒圣经，却连达秘这个人都不知道。岂不知我们使用达秘的“圣经略解”，已经好多年。我们所看见的亮光，他们没有看见；我们懂得的圣经，他们不懂得。

以我自己为例，我在得救之后，就在弟兄会教师的教导下，受教七年多。我们都知道，弟兄会的教师是有名的，非常擅于教导圣经的预言和预表。我在那里七年半，也受了这方面的教导。所以，我和那位西教士谈到预言，便问他什么叫作“七个七”、“六十二个七”。他似乎什么都不知道。我们这班他们以为对圣经一无所知的人中间，竟然有人起来讲道，并且所讲的是他们所未曾听过的；这在他们看来，实在是一件希奇的事。

We are in the Lord's recovery where the Lord is recovering the truth. We are founded on the truth, and we pay attention to the truth, not material riches, just as Peter said in Acts, "Silver and gold I do not possess" (3:6). The Lord has filled our hands with the truth. In China this shocked the Chinese believers and also the Western missionaries. The Western missionaries had the concept that they were going to preach the gospel and teach the Chinese people. They did not know that we knew so much of the truth.

In 1937 there was a burden in the work to take the rich truths among us to the brothers and sisters in the various sects and denominations. Therefore, according to the arrangement in the work, I was assigned to the northern and northwestern parts of China. Beginning from the summer of that year, I visited the various Christian denominations in the seven provinces of Shantung, Hopeh, Shansi, Honan, Suiyuan, Shensi, and Kansu to teach them the truth.

One day I met an American missionary in his forties in Shensi province. He was with the Church of the Nazarene. In our conversation I found out that he attended the Nazarene Theological Seminary in America, but he had not heard of J. N. Darby, Jessie Penn-Lewis, D. M. Panton, or Robert Govett. He was surprised to hear me speak of so many names that he did not know. The Western missionaries considered that the Chinese only knew Buddhism and that the more learned Chinese knew the teachings of Confucius but not the truths of the Bible. They could not imagine that we knew the Bible.

We can say that for the last one hundred years, the four people I spoke of were authorities in Bible exposition, the experience of the divine life, and the truth. However, even though J. N. Darby can be considered the king of Bible expositors, some of the Western missionaries who went to China to teach the Bible did not know about Darby. They did not know that we read The Synopsis of the Bible by Darby. They did not know the Bible as we knew it, because they did not see the light that we saw.

As an example, after I was saved, I learned the Bible from teachers of the Brethren Assembly. The Brethren teachers are renowned for their knowledge of the biblical types and prophecies. I was with the Brethren Assembly for seven and a half years and learned these things. Therefore, in my conversation with the Western missionary, I asked him about the seven weeks and the sixty-two weeks in Daniel 9, but he did not know about them. However, someone who was considered to be ignorant of the Bible was able to speak about these matters.

以后我来到台湾，在这里出版了“圣经要道”六十题，而后又出刊“话语职事”。从一九五一年夏天开始，至今已经三十三年，这分刊物仍然继续着。许多从东南亚来的弟兄姊妹，都承认这三十三年来，话语职事实在是给了海外各地召会属灵的供应。

二十三年前我到美国，也成立了文字工作，并且出刊“水流报”（Stream）。经过十年以后，到了一九七四年，我里头有一个感觉，觉得只释放一篇篇的信息是不够的。当时我们的特会是选题的，每一题讲十篇、二十篇，都是针对同一个重点、题目；这对圣徒在各方面的成全，并不足够。因此，我开始寻求另一出路。

新约生命读经

因着主怜悯，到了一九七四年，我在圣经上已经受过近五十年的栽培，所以里面兴起负担，要把我对圣经的认识，按卷按章写出来。因此定规了一个作法，就是每年夏季、冬季各有一次训练，每次讲一卷书。然而，对于较深较难的书，如以弗所书，就可以分两次讲。

自一九七四年开始实行以来，我们出版了许多生命读经的信息，到今年夏天，已经作了十年半，有过二十一次训练，目前只剩下使徒行传。等到今年冬天再有一次训练，就能把整本新约全部讲完。感谢主，用十一年的时间，让我把新约二十七卷书，每一章每一节都加了注解，并有纲目和串珠，再加上约一千二百篇的信息。每篇信息平均有十页，总计有一万二千页；这样的新约生命读经信息，实在是丰富。

释放真理，供应生命

我写生命读经有个专一的目标，就是要以生命的角度，把圣经中的奥秘和真理释放出来。生命读经是我们独创的名词，在基督教二千年的历史中，根本找不到这个名词。感谢主，现在生命读经是大受欢迎。有位弟兄读到台湾一所神学院所出版关乎读经的书，其中有一段说到，读经最好的方法，就是以生命读经的方法读。他们不只接受了生命读经这个名词，并且在书刊上说，生命读经是最好的读经法。相信大家都赞同这样的说法；我们无论把那一篇生命读经拿来读一读，祷一祷，都会摸着生命，使我们活而饱足。

When we came to Taiwan, we published The Crucial Truths in the Holy Scriptures. This book consisted of sixty topics of the truth. Then in 1951 we began printing a magazine entitled The Ministry of the Word. We have printed this magazine for thirty-three years, and many brothers and sisters in Southeast Asia attest that it has been a spiritual supply to the overseas churches.

When I went to America twenty-three years ago, I established the publication work there, and I published The Stream magazine. After ten years, in 1974, I realized that it was inadequate to share messages merely on various types. In those days we held conferences on a specific subject, and I would give ten to twenty messages that were focused on the same crucial point. However, this was inadequate for the perfecting of the saints. Therefore, I began to seek another way.

THE LIFE-STUDIES OF THE NEW TESTAMENT

By the Lord's mercy, after being immersed in the Bible for almost fifty years, in 1974 I was burdened to put my knowledge of the Bible into writing by holding two trainings every year, one in the summer and the other in the winter. In every training we covered a book in the Bible, but books that are more profound and difficult, such as Ephesians, were covered in two trainings.

Beginning from 1974, we have held twenty-one trainings in ten and a half years. These trainings were published as Life-study messages. There is only one book left for us to cover, and that is the book of Acts. We will finish the entire New Testament in the winter training of 1984. The Lord has enabled me to spend eleven years to write footnotes for every chapter of the twenty-seven books in the New Testament and to provide outlines and cross references for every book. In addition, there are about one thousand two hundred Life-study messages, and every message has approximately ten pages. This is a total of about twelve thousand pages. The Life-study messages of the New Testament are rich.

Releasing the Truth and Ministering Life

The goal of the life-study trainings is to release the mystery and truth in the Bible from the perspective of life. Life-study is a term that we invented. This term had not been used throughout the two thousand years of church history. We thank the Lord that the Life-study messages are now popular. A brother read a book concerning reading the Bible that was published by a seminary in Taiwan. The book says that the best way to read the Bible is to read it in the way of a life-study. This seminary not only accepts the term life-study but also says that it is the best way to read the Bible. We agree with this statement. Whenever we prayerfully read a Life-study message, we touch life and are enlivened and satisfied.

帮助人解开圣经

其次，我作生命读经有一个目的，就是帮助人把圣经解开。我可以说，新约圣经恢复本的注解，乃是开启圣经的钥匙。你打开一章圣经，将其中的圣经节读一读，再把注解详细研读，那一章圣经向着你就是开启的。

解决读经疑难

第三，我愿意尽我多年学习的心得，将圣经中历代读经之人所碰到的难题加以解释，以帮助读经的人。我开头读经时，遇见读不懂的地方，无论怎样查考都不得其解，吃了许多苦头。如彼前三章十八节，祂是“义的代替不义的，…在肉体里祂被治死，在灵里祂却活着”。这句话，五十多年来我都不得其解，直到要作彼得前书生命读经训练时，我认真追查才清楚得着亮光。当主耶稣在十字架上被钉死时，照约翰十二章二十四节，主乃是一粒麦子种到地里死了。请想想看，一粒麦子种到地里死了，实在说，那个“死”仅仅是运行在子粒的体壳上。麦子种在土里，加上水分，起了作用，体壳就腐坏；但在体壳腐坏的进行中，麦子里的生命却发动了。这就是主所说，按着肉体说被治死，但按着里面的灵说却活着。

主耶稣自己就是那一粒麦子，麦子的体壳就是祂的身体，在祂的身体里藏着神圣的生命。祂若不到十字架上被死毁坏，祂的身体若不死，祂里头的灵就不能活出来。所以，当祂在十字架上时，一面说祂是在死，一面说祂是在生；正如那粒麦子一样，在土里一面是在死，另一面却是生。我写彼得前书的注解时，多方的钻研、挖掘，才挖出这真理。我从没有看到一个这么清楚的亮光：当主耶稣在十字架那里死的时候，祂乃是在那里生。在基督教里，我们能否听见人说，主耶稣钉在十字架上时，是在那里生？没有。所以，主的亮光的确是在我们中间，主的真理是在我们中间。

我们不是高举自己，而是就事论事。从抗战胜利以后，至今三十九年来，不论在汉语世界或英语世界，没有一本在解经、生命、真理上有分量的书籍出版。然而在主的恢复里，二十七卷的新约圣经，卷卷都解释得清清楚楚；我们有将近一千二百篇信息，一万二千页的刊物出版。

Opening the Scriptures

Another purpose in holding the life-study trainings is to open the Scriptures. The footnotes in the Recovery Version of the New Testament are the key to opening the Bible. If we read some verses and carefully study the footnotes for those verses, that chapter of the Bible will be opened to us.

Solving Problems in Reading the Bible

My intention is also to help believers by explaining difficult portions that have been encountered by Bible readers for years. When I began reading the Bible, there were certain portions that I could not understand, even after I had done a considerable amount of research and study. An example of a difficult portion is 1 Peter 3:18, which says, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous,...on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.” For over fifty years I did not understand this verse. It was not until the life-study training on 1 Peter that I received clear light concerning this verse. When the Lord Jesus was crucified, He was a grain of wheat that fell into the ground and died (John 12:24). When a grain of wheat falls into the ground and dies, the “death” it experiences operates on the shell of the grain. When water is added to the soil, the shell of the grain decays, but while the shell is decaying, the life within the grain begins to operate. This is the meaning in 1 Peter 3:18 of the Lord being put to death in the flesh but being made alive in the Spirit.

The Lord Jesus was the grain of wheat, and the shell of the grain was His flesh in which the divine life was concealed. If the Lord did not go to the cross, if His body did not die, He would not have been made alive. Hence, when He was on the cross, He was dying on one hand, and He was being made alive on the other. This is just as a grain of wheat. When the grain falls into the ground, on one hand, it is put to death, but on the other hand, it is made alive. After much study, I found this truth when I wrote the footnotes for the book of 1 Peter. Before then I had not seen the light so clearly concerning the Lord Jesus dying on the cross and being made alive in His Spirit. We do not hear people in Christianity say that when the Lord Jesus was crucified, He was made alive. The Lord’s light and truth are truly among us.

We are not here to exalt ourselves, but we are simply stating a fact. Since World War II, for thirty-nine years, there has not been one publication that is weighty concerning Bible exposition, the divine life, or the truth. However, in the Lord’s recovery, the twenty-seven books of the New Testament have been clearly expounded and published in about one thousand two hundred Life-study messages with twelve thousand pages.

出去到处分粮

盼望我们众人认识一件事，今天就像约瑟的时代一样，饥荒遍满天下；而主的恢复却像约瑟家，仓库里满了粮食。看到神儿女中间的需要，我们就应当起来，将家里的粮分出去。如果我们不去分粮，再过一、二年，恐怕都要生虫腐坏了。

我前几次回来，对这里的聚会很不满意；但这次回来，感到相当不一样。可以说，我不只满意，我更是大吃一惊。因为许多圣徒都像书香人家的子弟，无论开口见证或祷告，都很有素养，发表上的用辞又是“素质”，又是“经纶”，的确有进步。然而我们要举目，看见别人的家都在挨饿，到处一片饥荒。我们该怎么办呢？我们要送饭出去；我们家口粮有余，就应当有爱心，快快把粮食分送出去。这次训练的总题是：“普及主恢复的指引。”所以，训练的负担和目的，乃是要普及主的恢复。我们不要只坐在约瑟的仓库里享受，更要出去把这些丰富分送、普及出去。

普及主的恢复

追求真理，装备自己

为着普及主的恢复，首先我们都得追求真理，装备自己。提后三章十七节说，“叫属神的人得以完备，为着各样的善工，装备齐全。”圣经应该是我们的装备，我们都要在神的话语里装备齐全。圣经也就是我们的军装，是我们与仇敌争战的武器。我们中间没有牧师，也没有传道人，我们每一位都是传福音者，也都是传讲圣经者。我们个个都是圣经教师，都要作申言者，也要作使徒。

向人传讲，供应真理

有人说，“李弟兄能作使徒，我们作不了。”不要认为自己作不了，当你回家对父母传讲真理，你就是使徒。你可以说，“爸爸、妈妈，主耶稣差遣我，把祂的好信息送给你们，你们需要祂。祂是生命、亮光，祂是救赎主。你们接受祂，得着生命，就有满足。”你们这样作就是使徒。虽然你们由父母所生，但能向着他们作使徒。此外，你们

GOING OUT TO DISTRIBUTE FOOD

There is a spiritual famine throughout the earth just as there was a famine in Joseph's time. However, the Lord's recovery is a storehouse filled with food, just as Joseph's storehouses were. We have seen the need among God's children; therefore, we should rise up and distribute the food in our storehouse. If we do not go out to distribute food, our food will breed worms and stink.

When I visited Taiwan in the past, I was not satisfied with our meetings, but this time I have a different feeling. I am satisfied and even surprised, because many saints have become "scholarly." Their testimonies and prayers show that they have learned many things, and their use of expressions such as essence and economy shows that their utterance has improved. However, we still need to lift up our eyes to see that many households are starving and that there is famine everywhere. We need to send food to the starving households. Since we have so much food in our household, we should have the heart to distribute this food. The general subject of this training is "Guidelines for the Propagation of the Lord's Recovery." The burden and goal of this training is to propagate the Lord's recovery. We should not merely sit in Joseph's storehouses and enjoy the food. We need to distribute and propagate these riches.

PROPAGATING THE LORD'S RECOVERY

Pursuing the Truth to Be Equipped

For the propagation of the Lord's recovery, we must pursue the truth in order to be equipped. Second Timothy 3:17 says, "That the man of God may be complete, fully equipped for every good work." The Bible is our equipment, and we need to be fully equipped in God's word. The Bible is our armor and our weapon in our warfare against the enemy. We do not have pastors or preachers among us. Everyone here is an evangelist and a preacher of the Word. We all need to be teachers of the Word, and we also need to be apostles and prophets.

Speaking to People to Minister the Truth

Some saints may say that Brother Lee can be an apostle but that they cannot. We should not think that we cannot be apostles. When we speak the truth to our parents, we are apostles. We can say, "The Lord Jesus sent me to share good news with you: you need Him. He is life and light, and He is our Redeemer. When you receive Him, you will receive life and be satisfied." When we say this, we are apostles. We can be apostles to our parents even though we are their children. We also have many friends and relatives

还有许多亲戚朋友，你们都可以作使徒，去向他们传报佳音、传扬福音。圣经中的使徒是包罗的，使徒的功用包括传福音、申言和教导。你们大家都是使徒，都是传福音的，也都是教导圣经的。保罗说他“为此被派，在信仰和真理上，作传扬者，作使徒”。（提前二7。）他奉差遣作使徒，教导人明白真理。你们也要出去，应付别人的需要。

当你出去教导圣经的时候，不能没有装备。比如你有一位亲戚是多年的基督徒，却不懂得什么是“称义”、“成圣”，更不懂得“素质”、“经纶”、“三一神的分赐”等。你就要能讲一篇“成圣”的道给他听。你若讲不出来，就是个冒牌的教师；你要作教师，就得会讲真理。你要对他说，“在约翰十七章十七节主耶稣说，‘求你用真理圣别他们，你的话就是真理。’”你一点一点的讲，不必讲太多，只要讲十五分钟就足够，这会使他惊奇。等你离开后，他心里会想：“我作礼拜已经多年，却没有听见牧师说，约翰十七章十七节是讲成圣、圣别，这到底是怎么回事？”他可能会打开圣经来读，默想你对他所说的话；这样，不久以后，他就得着供应。

赎回光阴，抓住机会

若是在台北市召会的弟兄姊妹，天天都这样作，那将会产生何等的果效。我们都得承认，已过我们事奉主，百分之六十的时间都是白费的，最多只有百分之四十有效力。我们遇见人，常常赘言赘语，都谈外面的事，把时间都浪费了。如果你的亲戚来到，你就要抓住时间，用十五分钟对他讲一篇成圣、圣别的道，那是何等的有效用。即使你坐在公车上，也要带着福音单张、小本圣经。若是你装备十足，碰着一位先生就说，“先生，我看你很有福气。圣经里有一章专讲福气，我读给你听：清心的人有福了。”这样，你就传起福音。至于人听不听，完全在他，但你总是把福音的种子撒进他里面了。这样在公车上花十分钟、二十分钟，你就作了福音的工。若是我们众人都这样作，一年以后，台北市就要遍满了福音，各处要带进许多得救的人。

或许你要说，“我非常忙碌，要上学、上班、作事…。召会生活又紧，天天聚会、服事，已经没有时间。”你究竟忙什么呢？千万不要瞎忙、乱忙、白忙、空忙，没有果效的忙。想想看，一天当中你浪费了多少时间？我们要赎回光阴，在邻舍中、在学校里、在办公室里，无论什么人，

with whom we can share the good news through preaching the gospel. The Bible reveals that apostles are all-inclusive. Their functions include preaching the gospel, prophesying, and teaching. We are apostles; we preach the gospel, and teach the Bible. Paul said, “I was appointed a herald and an apostle...a teacher of the Gentiles in faith and truth” (1 Tim. 2:7). Paul was sent to be an apostle to teach people the truth. We must also go out to meet people’s need.

We need to be equipped when we teach the Bible. Suppose we have a relative who has been a Christian for many years, but he does not know the meaning of justification, sanctification, essence, economy, and the dispensing of the Triune God. We should be able to speak clearly on sanctification. If we are unable to, we are a “false teacher.” To be a teacher, we need to know how to speak the truth. We should be able to say, “In John 17:17 the Lord Jesus said, ‘Sanctify them in the truth; Your word is truth.’” Our speaking does not need to be longer than fifteen minutes, but it should be clear. This will surprise our relative, and he will realize that even though he has attended Sunday services for years, he never heard his pastor say that John 17:17 is on sanctification. Perhaps he will open his Bible and consider what we have said. Then he will be supplied.

Redeeming the Time and Seizing the Opportunity

If the brothers and sisters in the church in Taipei practice speaking the truth to people every day, there will be a result. In the past, sixty percent of our service to the Lord was in vain, and only forty percent was effective. We often had vain conversations with people and wasted their time by speaking about outward things. We need to seize the opportunity to speak with our relatives a short word about sanctification. When we ride a bus, we should have some gospel tracts and a small Bible with us. If we are equipped, we can speak to people. We may begin a gospel conversation with someone by saying, “You are blessed. There is a verse in the Bible that speaks about being blessed, and it says, ‘Blessed are the pure in heart.’” Whether or not he receives our gospel, we have sown the seed of the gospel into him. During a bus ride of ten or twenty minutes, we can do the work of the gospel. If we will do this, the city of Taipei will be permeated with the gospel in one year, and many will be saved and brought to the church.

Some may say that they are very busy, because they go to school, work, and do other things. In addition, they have a busy church life with meetings and services every day. Therefore, they do not have time for anything else. We should never be busy in a blind way and not have any result. We should consider how much time we waste in a day. We need to redeem the time and labor in the gospel in our neighborhood, at

都是我们作工的对象。有时我们也得像护士为病人打针，一面与人谈话，一面给人扎针。你们对人讲说真理时，不需要整天拿着一本圣经，好像很属灵，倒要自然。总之，从现在开始，要回家报喜信，作福音的使者。其他时间，一定要追求真理，明白真理。

这篇信息的纲目，给我们许多重点，说到使徒保罗乃是真理的教师；（提前二7；）召会乃是真理的柱石和根基；（三15；）神愿意万人得救并且完全认识真理；（二4，四3，提后二25，三7，多一1；）真理的话就是那叫我们得救的福音；（弗一13；）认识那叫我们得自由的真理；（约八32；）神的话乃是使我们成圣的真理；（十七17；）在至圣的信仰上建造自己；（犹20；）完全用圣经装备自己；（提后三16～17；）正直的分解真理的话；（二15；）以及神的话增长。（徒六7，十二24。）这些都需要大家好好进入。

若是你碰到基督教的牧师，一定要和他有交通，讲一点真理给他听。即使碰见天主教的大主教，也要告诉他：“人人都需要重生，你也得重生。”你要把重生的真理讲给他听。我们若都这样受训练，也都这样实行，那将是一件不得了的事。不要看见牧师、主教就害怕。你们都要讲说真理，但不要乱说，总要正直的分解真理的话，把圣经一点一点向人打开，他们就会口服心服。这样的讲说，人人都会被征服；这样的传道人，有钱雇不到，个个都是无价之宝。主耶稣在台北市，应该得着几千个这样的无价之宝，显出宝贵的功用来。

与主配合，迫切祷告

这些话语并非苛求。或许有人会说，“李弟兄，你说得太过了，没有撒种的地方你要收割，没有簸散的地方你要收聚，我们实在吃不消。”其实，主耶稣早已经簸散，到处的庄稼都已熟透。台北市将近几百万的“鱼”，天天在游、逛、跳，只要你去捉，一捉就是几条。我的话并非不公道，现在所需要的，是你们的实行。要下定决心实行，若不实行，就要禁食，没有果效也要禁食。你要向主说，“主啊，张弟兄作的有果效，李姊妹作的也有果效，我作的却没有果效，我要为此禁食。”禁食就是在神面前罢食。神爱我们，最怕我们不吃饭。你这一罢食，神就会着急；有这样迫切的心，你的工作才会有果效。

主后一九八四年十月二十九日讲于台北

school, and at work. We may need to be like a nurse who speaks with people when she is giving them a vaccination. We do not need to hold a Bible in our hand in order to speak the truth, and we do not need to look as if we are spiritual. We simply need to be spontaneous. We need to spread the good news and be a gospel messenger. We also need to study the truth.

The outline of this message presents the following main points: the apostle Paul was a teacher of the truth (1 Tim. 2:7), the church is the pillar and base of the truth (3:15), God desires all men to be saved and to come to the full knowledge of the truth (2:4; 4:3; 2 Tim. 2:25; 3:7; Titus 1:1), the word of the truth is the gospel of our salvation (Eph. 1:13), knowing the truth sets us free (John 8:32), God's word is the truth that sanctifies us (17:17), we must build up ourselves upon our most holy faith (Jude 20), we must be fully equipped with the Scripture (2 Tim. 3:16-17), we must cut straight the word of the truth (2:15), and the word of God grows (Acts 6:7; 12:24). These items require our careful study.

If we meet a pastor in Christianity, we should fellowship with him and speak the truth to him. Even if we speak with an archbishop in the Catholic Church, we can say to him, "Everyone needs to be regenerated, and you also need to be regenerated." We can speak the truth concerning regeneration. We need to be trained and to practice so that we are not intimidated when we see a pastor or an archbishop. We all need to speak the truth, cut straight the word of the truth, and open the Bible to people in a clear way. Then people will be convinced and subdued, both inwardly and outwardly. We cannot hire people to speak in this way, because such people are a priceless treasure. The Lord Jesus needs thousands of priceless treasures who manifest their function.

Cooperating with the Lord by Praying Desperately

This is not a tough requirement. Some may say that this is too difficult and that I want to reap where I did not sow and to gather where I did not winnow. But the Lord Jesus has already winnowed, and the harvest is ripe. There are millions of "fish" in Taipei. As long as we go out, we will catch a few. This word is fair. Our need today is to practice. We need to be determined to practice. If we do not practice, we need to fast, and if our labor has no result, we should also fast. We should say, "Lord, I am fasting because my work is not effective, but the work of the other saints is effective." To fast is to refuse to eat before God. God loves us, and He is concerned when we do not eat. If we have this kind of desperation, our work will be effective.

第二篇

生命长大以活基督

纲目

壹 生命长大：

- 一 要在基督里生根—西二 7。
- 二 爱慕话奶，享受主自己，而靠此长大—彼前二 2～3。
- 三 工人虽能栽种、浇灌，唯有神叫我们长大—林前三 6～7。
- 四 因着神在我们里面的增长而长大—西二 19。
- 五 在凡事上长到元首基督里面—弗四 15。
- 六 长成在主里的圣殿—二 21。

贰 以活基督：

- 一 基督的复活叫我们活过来—约十四 19 下，弗二 5～6。
- 二 我们是在基督的死里并复活里与祂联合生长—罗六 5。
- 三 我们享受基督而凭祂活着—约六 57 下。
- 四 基督活在我们里面—加二 20。
- 五 我们活着就是基督—腓一 21 上。
- 六 无论是生是死，总叫基督在我们身上照常显大—20 节。

CHAPTER TWO

GROWING IN LIFE TO LIVE CHRIST

OUTLINE

I. Growing in life:

- A. Needing to be rooted in Christ—Col. 2:7.
- B. Enjoying the Lord and longing for the milk of the word in order that by it we may grow—1 Pet. 2:2-3.
- C. The workers planting and watering, but only God causing the growth—1 Cor. 3:6-7.
- D. Growing with the growth of God in us—Col. 2:19.
- E. Growing up into Christ, the Head, in all things—Eph. 4:15.
- F. Growing into a holy temple in the Lord—2:21.

II. Living Christ:

- A. Christ's resurrection making us alive—John 14:19; Eph. 2:5-6.
- B. Growing together with Him in His death and resurrection—Rom. 6:5.
- C. Enjoying Christ and living because of Him—John 6:57.
- D. Christ living in us—Gal. 2:20.
- E. For us to live being Christ—Phil. 1:21.
- F. Magnifying Christ in our body, whether through life or through death—v. 20.

主的恢复就是恢复真理

前一篇信息帮助我们看见基督徒中间追求真理的现实光景，本篇我们还要继续说到真理这一面。我们必须明白，主的恢复就是恢复真理。六十年来我们是靠真理起家，也是靠真理存在。无论在华语世界，或在英语世界，都是如此。因着主的恩典，我们甚至可以说，在全世界五大洲，真理最强、最高、最丰富的地方，就是在主的恢复里。在主的恢复里，一直有亮光进来。每当我打开一章圣经，提笔要书写时，就有亮光进来。或许有人说，生命读经里关于各卷书的注解和解释，已经够多。然而我所写出来的，只不过是一小部分；我是照着实际的需要，以及圣徒们领受的程度写的。主给我们的亮光一直进来；为此，我是常常敬拜主。

在宇宙间，主的话能临及我们，主的亮光能照耀我们，实在是一件太大的事。我们在这里蒙怜悯，能把祂的启示用人的笔墨、人的话语表达出来，是一件不得了的事。我们的能力、地位和权柄，全在于真理。若是将真理从主的恢复中拿走，就没有剩下什么了。我们既没有组织，也没有办法；我们不倚靠组织，也不倚靠办法。我们稳固的磐石就是真理。保罗说，“这家就是活神的召会，真理的柱石和根基。”（提前三 15。）召会乃是真理的柱石和根基。柱石和根基上若是无所托住，就是空洞的；召会所托住的完全是真理。

学习真理并教导真理

我们是凭着真理起家、凭着真理开工，也是凭着真理存在。真理就是我们的立场、地位、能力和权柄。一面说，弟兄姊妹们都尊重真理、宝爱真理、喜欢真理；另一面，我们不得不承认，在主的恢复中，真正下功夫进入真理的人并不多。去年十一至十二月间，我在安那翰清楚领悟这事。因为我观察远东，观察西方的一切光景，发现有一个危机存在。这个危机就是同工们不够注重真理，对真理的深入也不足，所以在无形中、在不知不觉里，就显出了偏差的兆头。

于是在今年二月，我便召聚全球长老同工的紧急聚会。我虽然事务繁忙、时间紧凑，也得从百忙中排出两周时间，与弟兄们一同聚集。在那两周内，我顺着主的引导，释放了相当沉重的话语。弟兄们也都承认，那些信息的确解救了我们的危机。

THE LORD'S RECOVERY BEING A RECOVERY OF THE TRUTH

In the previous chapter we saw the actual condition among Christians in relation to the pursuit of the truth. We will continue to speak concerning the truth in this chapter. The Lord's recovery is a recovery of the truth. We were founded on the truth, and for the past sixty years we have continued our existence by the truth. This is the situation in the Far East and in the West. By the Lord's grace we can say that on all five continents the Lord's recovery is strong and rich in the truth. The Lord's recovery is full of light. Whenever I open the Bible and begin to write, light comes. Some may say that the books of the Bible are sufficiently explained in the Life-study messages. However, what I wrote is but a small portion; I wrote according to the actual need of the saints and according to their ability to receive. The Lord continues to give us light, and I worship Him for this.

It is a great thing for the Lord's word to come to us and for His light to shine on us. By the Lord's mercy we have been able to convey His revelation in spoken and printed words. Our position, authority, and power lie entirely in the truth. If the truth were taken away from the Lord's recovery, there would be nothing left. We do not have organization or methods, and we cannot rely on organization or methods. The truth is the solid rock on which we stand. Paul says, "The house of God...is the church of the living God, the pillar and base of the truth" (1 Tim. 3:15). The church is the pillar and base of the truth. If a pillar and base are not upholding something, they are not functioning. What the church upholds is the truth.

LEARNING THE TRUTH AND TEACHING THE TRUTH

We were founded on the truth, we began our work with the truth, and we exist by the truth. The truth is our stand, our position, our authority, and our power. On the one hand, all the brothers and sisters respect, treasure, and appreciate the truth, but on the other hand, we must confess that not many in the Lord's recovery actually pay the price to enter into the truth. Toward the end of last year, as I considered the situation in the Far East and in the West, I realized that there was a crisis among us: The co-workers did not pay sufficient attention to the truth; they did not enter into the truth. As a result, they were unconsciously manifesting signs of deviation.

This is the reason that I called an urgent meeting in February of this year for all the elders and co-workers in the recovery. Even though I was busy with many matters, I set aside two weeks to meet with the brothers. During that time I followed the Lord's leading and released a strong word. The brothers admitted that those messages saved

原来有四、五个兆头，显示即将发生难处，但那些话语拯救了我们。其中一段就是说到真理的构成、真理的需要，以及我们该怎样注重真理。那些话语都收录在“长老训练”的信息中，供弟兄姊妹进入、学习。（见长老训练第一至四册。）

在那些话语里，关于进入真理负担，我提到一个重点：一面我们都宝爱真理、尊重真理；另一面，在实际应用时，却没有门路。不仅一般的弟兄姊妹不会，甚至长老们也不会。这正如学生修习学问，虽然读过，也考试及格，却不会教别人。懂得数学是一件事，数学考试及格是一件事，教导别人数学却又是另一件事。今天在主的恢复中，需要大量的人能教导真理。圣经里也提到此事。圣经一面告诉我们要学习真理，并且完全认识真理；另一面却说教导别人。保罗写提摩太书的时候，非常看重这件事。他提到关于长老的事，对于那些善于带领召会的长老，尤其是那些在话语和教导上劳苦的，当被看为配受加倍的敬奉。（提前五 17。）

作长老的可以说就是作牧人，牧养圣徒。按照以弗所四章十一节，牧人就是教师。因为圣灵所赐的恩赐有四大类：使徒、申言者、传福音者、以及牧人和教师。按照这节的文法来看，牧人和教师是指同一班人。我们若要作牧人，就得学会教导。如果不会教导，要凭什么牧养呢？所以作牧人的，都得学会教导。可惜现在各地的长老，只要能治理一点事情，我们就觉得很宝贵了。长老们的确需要能治理事情，否则召会便会更糟。然而，召会里不只有事务，召会里的事务乃是为着神的经纶，要完成神永远的旨意，成全祂的心愿，就是基督作神的奥秘，召会作基督的奥秘。这件事不是治理事情就能完成，乃需要长老们带头教导圣徒真理。

圣经里提到属灵教育，不太重在学校教育，而是重在家庭教育；所谓家庭教育，其实是着重母亲的教育。今天在地方召会中，我们常说长老是父老；但实际上，长老不该作“父老”，乃该作“母亲”。一个家庭的强弱，百分之三十在于父亲，百分之七十在于母亲。你可以有很强的父亲，但你的母亲若是软弱，你的家庭一定是弱的。所谓强的母亲，不只是在意志上，她的品格、性格、道德都要强，尤其知识更要强。她在家中要能给儿女上课，不论是数学、地理、自然等，都要会教。在现

us from an impending crisis. We addressed being constituted with the truth, the need for the truth, and how to focus on the truth. All the messages are printed in the books of the Elders' Training for the brothers and sisters to read and learn. (See Elders' Training, Books 1—4.)

Concerning the burden to enter into the truth, I said that even though we appreciate and respect the truth, the saints and even the elders lack the practical application of the truth. We can be compared to students who study and pass examinations but who do not know how to teach others. It is one thing to learn mathematics and pass a test, but it is another to teach mathematics. The Lord's recovery needs those who are able to teach the truth. This is according to the Bible, which says that we should come to the full knowledge of the truth and that we should teach others the truth (1 Tim. 2:4; 2 Tim. 2:2). When Paul wrote the Epistles to Timothy, he paid much attention to this matter. Paul said that the elders who take the lead well should be counted worthy of double honor, especially those who labor in word and teaching (1 Tim. 5:17).

Being an elder is more than being a shepherd who cares for the saints. According to Ephesians 4:11, shepherds are teachers. The Lord gave four categories of gifted persons to the church. He gave apostles, prophets, evangelists, and shepherds and teachers. Based on the grammatical structure of verse 11, shepherds and teachers refers to the same group of gifts. If we want to be shepherds, we need to learn to teach. If we do not know how to teach, how can we shepherd others? Therefore, shepherds need to be able to teach. It is regrettable that we are satisfied if the elders in the churches are only able to manage business affairs. The elders surely need to know how to manage business affairs; otherwise, the church will be chaotic. However, the church does not have only business affairs. The business affairs in the church are for God's economy. They are for accomplishing God's eternal purpose and fulfilling His heart's desire, which is Christ as the mystery of God and the church as the mystery of Christ. This cannot be accomplished merely by managing business affairs. It requires the elders who take the lead to teach the saints the truth.

The Bible does not emphasize spiritual education in schools; it emphasizes the homes. This refers mainly to the education rendered by mothers. We always refer to the elders as fathers, but they should be mothers, not fathers. The strength of a family depends thirty percent on the father and seventy percent on the mother. If a mother is weak, the family will be weak even if the father is strong. A strong mother does not only have a strong will; she also has strong character, integrity, and morality. She should also be strong in knowledge. She should be able to teach her children at home, whether the subject is mathematics, geography, or natural

今的时代中，要作一位良母，必须接受高等教育，否则儿女虽然进学校读书，他们的家庭作业却得不着帮助。我们必须像这样的母亲，有爱心和耐心，爱儿女并且照顾他们。在他们小的时候，替他们换尿布、喂奶；在他们成长时，替他们烧饭、洗衣，还要凡事教导他们，预备他们。这些预备乃是为着叫他们成材。

一个人是否能够成材，完全在于教导，而教导必须是综合性的。你不能说，“我是数学专家，不能教国文。”你要作现代的母亲，就必须能教数学、地理，还得会教英文会话、古文观止、甚至电脑。这样的母亲才够资格。你若是这样一位母亲，我绝对相信你的儿女都会成材。同样的，召会的教育也是如此。

开神学院成全学生的方式，不是神的路。旧约里有申言者的门徒，新约里却没有使徒的门徒。在新约里，召会是一个家、一间餐馆、一所医院，更是一个家庭学校，里面必须满了教导。长老们首要作的事，就是教导圣徒。盼望今后我们中间的风气都要改，各地的长老们都得进入真理，作一位良母，在地方召会中教导圣徒。如此，就能把这个家庭作成书香人家。若是个个召会在真理上都是书香人家，众弟兄姊妹自然都会跟上，在真理方面有追求、有进步。

福音化并真理化台湾

现今在台湾，国家繁荣、社会进步、治安良好、教育提高，这些方面在世界上，都颇得称许，可算是佼佼者。据我观察，这实在是太好的光景，也是我们大好的机会。我们不仅要福音化台湾，也要真理化台湾；不只要教导我们中间的弟兄姊妹，还要出去教导别人。我们可以教导亲友、同学、邻舍。我们每一个人都有三亲四故，和许多的朋友，他们都需要我们去教导真理。甚至当我们走在路上，或搭乘交通工具时，都可以教导真理。无论在搭乘短程汽车，或长途汽车，甚至火车上，我们都可以与旁边的人谈论真理。

召会是一座金灯台，不是为着照耀自己，乃是为着照耀别人。比方，台北市召会作为一个金灯台，有没有在这里照耀别人呢？我们或许照耀得不多，主要的原因就是福音出去的不多，真理出去的不多。在台北这里，我们在聚会中唱诗很雄壮，空气也很高昂；同样的气氛之下，只要有一千位肯出去传福音、讲真理，就足够了。

sciences. In this modern age a good mother must receive higher education; otherwise, her children will not receive help with their homework. We must be mothers who lovingly and patiently care for our children. We change their diapers, feed them, cook for them, wash their clothes, and teach them. These preparations are for them to become useful.

Whether a person becomes useful depends on the education that he receives. A person's education should be comprehensive. A mother cannot say that she cannot teach Chinese because she is an expert in mathematics. A competent mother should be able to teach mathematics, geography, English, Chinese literature, and even how to use the computer. Then her children will be useful. This also applies to education in the church.

Establishing a seminary to train students is not God's way. The prophets in the Old Testament may have had disciples, but in the New Testament the apostles did not have disciples. In the New Testament the church is a restaurant, a hospital, and a home that is filled with teaching. Hence, the primary function of the elders is to teach the saints. The atmosphere among us needs to change. The elders in the churches need to enter into the truth and be good mothers who teach the saints in the local churches. Then every church will be a "scholarly family," and the brothers and sisters will spontaneously pursue the truth and progress in the truth.

GOSPELIZING AND TRUTHIZING TAIWAN

Today Taiwan is prosperous, advanced, and educated. All of these aspects are commendable and can be considered quite outstanding in the world. This provides us with a good situation and an excellent opportunity to gospelize and truthize Taiwan. We need to teach the saints the truth and to go and teach others the truth. We can teach our relatives, friends, classmates, and neighbors. We all have relatives and friends who need us to teach them the truth. In addition, when we take any kind of public transportation, we can speak the truth to those around us. Whether we are taking a short trip or a long trip on the road, even in the train, we can speak with those around us concerning the truth.

The function of the church as a golden lampstand is to shine on people. We should consider whether our church as a golden lampstand is shining. If we are not shining brightly, it may be that the gospel and the truth are not going forth. In the meetings in Taipei, the singing is strong and the atmosphere is uplifted. With such an atmosphere, one thousand saints should be willing to go out to preach the gospel and speak the truth.

我切望我们众人把唱诗的雄壮，带到日常生活中；不论在聚会里或在家庭里，我们都该这样雄壮。倘若你家里有一位老祖父，你自己是第三代；在这位长辈面前，你就要灵里这样雄壮的对他说，“爷爷，我唱一首诗歌给你听。”唱完后，就根据诗歌传讲真理。若是你不能这样作，讲几句话就辞穷，只得请他主日去听道。如此，就是老基督教的一套，邀人到礼拜堂里听道。不论礼拜堂的道有多高明，却不一定中肯，人去一次可能就败了胃口，不肯再去。那样的作法并无效力，那条路也走不得；我们必须人人都教导真理。

我未到台湾以前，接到你们的信，得知许多人接受负担，要到世界各地开展主的见证。我心里很兴奋，因为喜欢看到大家愿意出去。然而我奉劝众人一句话，要先把台湾真理化，先作本地的工作。这好比学习理发的学徒，都是先理小孩子的头发，先从简单的开始操练。从前有位弟兄初学理发，却有负担为我剪发，结果剪出的发型不能令人满意。当时他是初学者，把我“牺牲”了；如今他理发成功，我牺牲的时代也过去了。所以，盼望我们众人都先在台湾好好学习，好好操练。

我从一九三三年开始全时间服事主，就知道需要一生走这条道路。在那之前我在一家公司担任会计，从来没有进过神学院。然而，我一认定要走事奉主的路，就知道非讲道不可，便开始积极操练。我跑到海边，背着一座小山丘，讲给大海听。我是拿大海操练，练习作学徒。这样的操练的确有帮助，但却因所讲的对象没有反应，果效并不明显。现在我们的情形大不相同，看看今天的环境，到处都是可以操练的对象。我们在聚会中，在家里都可以讲，讲给父母听，讲给亲戚朋友听。无论如何都有对象让我们操练、学习。我们要不断传讲、到处传讲。你们若接受我的话，操练两个月后，个个定规有进步。

然而，正如教书一样，要会教就要先学；未经学习就无法教导。所以，我的负担首先要使你们看见：你们一定要学习真理。真理的话使我们得救，得释放；真理的话也叫我们成圣并被建造。你们学习真理以后，才会传讲真理；结果就使主的真理、主的话增长，像花草生长一样，越来越繁多。若是我们众人都传扬福音、教导真理，这样的传讲、教导，会使主的话在台湾岛上蔓延。至终有一天，这个岛上老老少少都懂真理，那是多么美丽的光景。

The strength displayed in our singing needs to be brought into our daily living. We should be strong in the meetings as well as at home. We can sing a hymn to our relatives and speak the truth to them based on the hymn. If we are unable to speak the truth, we will need to take the way of Christianity and invite our relatives to listen to a message on the Lord's Day. However, regardless of how wonderful the message is, it may not apply to them. Therefore, we should avoid this way and instead speak the truth.

Before visiting Taiwan this time, I received a letter from you, which said that many saints have a burden to go to different places in the world for the propagation of the Lord's testimony. This is very good. However, we first need to truthize Taiwan. This can be compared to an apprentice who is learning to be a barber. A person learning to be a barber should first cut simple hairstyles. We should learn and practice to speak the truth in Taiwan.

When I began to serve the Lord full time in 1933, I knew that I would take this way my whole life. Before this I was an accountant; I never attended a seminary. However, I knew that in order to serve the Lord full time, I had to be able to preach, so I practiced aggressively. I learned as an apprentice and practiced by speaking to the sea. This kind of exercise truly helped, but the effectiveness was not evident, because the object of my preaching, the sea, could not respond. However, our situation is different. There are people for us to practice with everywhere. We can speak in the meetings and in our homes. We can speak to our parents, our relatives, and our friends. No matter where we are, we can practice and learn to speak. We need to speak all the time. If we will receive this word and practice for two months, we will make progress.

In order to teach, we must first learn; without learning we cannot teach. I am burdened for us to see that we must learn the truth. The word of the truth saves us and releases us. It also sanctifies us and builds us up. After we learn the truth, we will be able to speak the truth. Then the truth, the Lord's word, will grow. The more the truth grows, the more it multiplies. If we preach the gospel and teach the truth, our speaking will cause the Lord's word to spread on the island of Taiwan. Eventually, everyone will know the truth. This will be a beautiful situation.

整个台湾岛的南北距离，只有三百九十多公里，由中央山脉分隔东、西两岸。一千九百多万的人口，居住地区集中，这样的环境的确是很大的机会。不要以为，当我们向一个人传讲，只有一个人听见。不，我们讲给他听，他听了有道理，有味道，还会讲给别人听。这样一传十、十传百，长期而论是一件不得了的事。我们确实需要起来，有一点作为。

同心合意传扬福音

一九四九至五〇年左右，我们初到台湾，大家就是同心合意传福音，一心只为传福音，因此有了一点作为。当时我们有几项定规：第一，印制福音单张。台北市有多少万人口，就印多少万张福音单张，并且召集弟兄姊妹，挨家挨户分送福音单张。我们依照地图划分大区，再分小区，小区又分若干巷，弟兄姊妹按区域，将福音单张挨户送到每家的信箱里。这样一来，台北市家家都得到一张福音单张。

第二，印制福音标语。我们印制了许多标语，包括“神爱世人”、“耶稣是主”、“耶稣降世为要拯救罪人”等。无论是火车站、公车站、十字路口，都贴满了标语；每位弟兄姊妹的家，左右两旁也都张贴标语。那时，人无论在那条街上，看见一个家的两旁，贴着一大片标语，就知道是我们弟兄姊妹的家。

第三，出福音队。我们不仅在白天出福音队，有时晚上也出动。每主日下午，我们的福音队从仁爱路游行至当时的新公园。通常我们大鼓一打、口号一喊、“需要耶稣”一唱，成千的人便涌进新公园。感谢主的预备，新公园里有一个露天音乐台，整整能坐三千人。每个主日下午，差不多都坐满了人，每次至少能拿回五百张记名单。到了隔天，也就是周一晚上，我们立刻召集大会，邀弟兄姊妹前来领取名单，并且领回去看望。今天台湾众召会有许多的长老和执事们，都是那时候得救的。

当时得救的人数多到一个地步，曾有一个周六，同时在三个会所里为人施浸；一个晚上就浸了将近四百位，却还没有浸完。第二天早上再接着施浸，又浸了三百多位，总共受浸七百多位。借着这样传扬福音，使我们的人数在不

The island of Taiwan is approximately three hundred and ninety kilometers from north to south, and the east and west coasts are divided by the Central Range mountains. It has a population of over nineteen million who reside in concentrated regions. This is a good environment. We should not consider that when we speak to someone, we are speaking only to that person. If the person we are speaking to thinks that our words are reasonable, he will repeat what we say to other people. In this way, our speaking will spread from one person to ten persons, and from ten persons to a hundred persons. We surely need to rise up and speak.

PREACHING THE GOSPEL IN ONE ACCORD

When we first came to Taiwan, we preached the gospel in one accord, and our whole heart was to preach the gospel. Hence, there was some success. At that time, we printed thousands of gospel tracts for the entire population of Taipei. Then the brothers and sisters distributed the gospel tracts to every house. We divided the city of Taipei into several districts, and the saints went to every street and put gospel tracts in every mailbox. In this way, every household in the city of Taipei received a gospel tract.

We also printed gospel banners, such as, “God so loved the world,” “Jesus is Lord,” and “Jesus came to the world to save sinners.” We posted these banners in train stations, bus stops, and at major intersections. The brothers and sisters also hung banners on their doors. When we saw a house with a big banner hanging on the door, we knew that one of the saints lived there.

In addition, we sent out gospel teams on gospel marches. They went out during the day, and sometimes in the evening. Every Lord’s Day afternoon the gospel teams marched from the meeting hall on Renai Road to New Park. They would beat big drums, shout the banners, and sing “You need Jesus.” There was an amphitheater in the park that could seat three thousand people, and people would come out and fill the amphitheater almost every Lord’s Day. We collected at least five hundred names at every gathering. On Monday evening we distributed the names to the saints, and they visited the people on their list. Many elders and deacons in the churches in Taiwan were saved during those gospel gatherings.

Many people were saved in those days. One Saturday evening we baptized about four hundred people in three halls in Taipei and then baptized another three hundred the next morning. We baptized over seven hundred people. By preaching the gospel in this way, our number reached fifty thousand in six

过六、七年的时间里，达到五万人，那是百倍的繁增。我们应该再走那条积极传扬福音的路。

我们到台湾，已经过了五个七年。第一个七年，我们的人数从五百人增加到五万人。可惜末了这四个七年，人数并没有增加。所以我愿意回头，接续头一个七年，再有另一个七年。若是我们以百倍的比例繁增，就应该从五万人增加到五百万人。我们保守估计，若是整个台湾岛，只有一万五千位弟兄姊妹在福音上竭力，需要以什么倍数繁增呢？若是以一百的三分之一，大约就是三十五倍繁增，一万五千的三十五倍，就是五十二万五千。所以，我们在要来的七年之内，应该以五十万人为目标。若是我们觉得五十万人太多，至少也要达到一半，就是二十五万人。我绝对相信，如果我们忠心，这七年之内一定可以达到二十五万。这件事全在于年轻的弟兄姊妹如何奔跑，年长的弟兄姊妹如何配合。

读经的大助益—生命读经

对于这样的目标，我们不要只有兴奋，乃要下苦功，并且学习真理。我们一定要学习真理。学习真理的路只有一条，就是研读圣经。有些人只读属灵书报，那只是接受灵感，像吃糖果、喝咖啡、吃点心一样。如果只吃这些东西，身体不会健康。最健康的食物既不是糖果，也不是咖啡、点心，乃是正常的食物。我的身体健康，就是守住正常三餐饮食的原则。我绝对不靠点心，而只靠三餐正常的食物。同样的，在属灵上正常的食物就是圣经。

在我基督徒生活的头十年，特别是头七年，完全是在弟兄会里几位好的教师面前受教。为此我非常感谢主；之后，我又听过许多解经。今天留在我里面，那些不能抹灭的印象和果效，还是圣经的真理；圣经的真理是最有力量的。你读了一本属灵的书，也许受到感动；但这个感动可能持续两天半就烟消云散。然而，圣经的真理留在我们里面，却是永存的。所以，我鼓励你们研读圣经，每一个人都要研读圣经。

说到研读圣经，作为一个过来人，我明了要认识圣经的确不简单。我也经历过读经的难处，因此相当有负担帮助圣徒进入圣经的真理；生命读经的写作就是出于这样的负担。我们都知道，主的恢复在华语世界里，是相当站得住的；在英语世界里，

to seven years; this was a hundredfold increase. We need to be aggressive in preaching the gospel.

We have been in Taiwan for thirty-five years. In the first seven years our number increased from five hundred to fifty thousand, but since then our number has not increased. If our rate of increase had continued at a hundredfold, we would now have five million saints. If there are fifteen thousand saints in Taiwan who endeavor in the gospel, what would be our rate of increase? If it were only thirty-fivefold, there would be 500,000 saints in Taiwan. Therefore, our goal for the next seven years should be to increase to 500,000. If we think that this is too many, we should at least aim for half of that number, which is 250,000. If we are faithful, our number can reach 250,000 in seven years. This depends on the endeavor of the young brothers and sisters and on the cooperation of the older brothers and sisters.

THE LIFE-STUDIES BEING A HELP FOR STUDYING THE BIBLE

We should not merely get excited concerning this goal. We also need to work hard to learn the truth. Learning the truth is a must, and the only way to learn the truth is to study the Bible. Some believers read only spiritual publications. This is to receive inspiration and can be compared to eating a snack or drinking coffee. We will not be healthy if we eat only snacks and drink coffee. We need to eat proper food. I am healthy because I eat three proper meals every day. I do not rely on snacks. In the same way, our proper, spiritual food is the Bible.

I am thankful to the Lord that I learned from several good teachers in the Brethren Assembly during the first seven years of my Christian life. I also heard much Bible exposition. The impression that the truths of the Bible formed within me is still very powerful and cannot be nullified. We may be touched when we read a spiritual publication, but that feeling will last for only a few days, and then it will vanish. However, the truths of the Bible that enter into us are permanent. Therefore, we should be encouraged to study the Bible. Everyone needs to study the Bible.

I know that it is not easy to understand the Bible. I am burdened to help the saints to enter into the truths of the Bible, because I also experienced difficulties in learning the Bible. This burden to help the saints was the source of my writing the Life-studies, which are included in the footnotes of the Recovery Version of the New Testament.

也已经普及到世界各大洲。从一九七四年起，当时我已经七十岁，自觉不一定还有太长的年日，所以要抢时间，把余下的光阴，尽力将自己读圣经、认识圣经的学习，统统写出来。我相信那是一笔庞大的资产，留下来给众弟兄姊妹是莫大的帮助。我便辛勤劳苦了十一年，完成新约生命读经。在这十一年内，我每年都花四至五个月的工夫，每天四至五个小时，加上两位助手协助，努力写作。这是一段冗长的年日。感谢主，从马太福音直到启示录，每章每节我都写过了。

我写生命读经时，有几个原则：第一，不着重知识的解说。它既称为生命读经，就不是用头脑的知识来解说。第二，为着开启人的心窍。生命读经蕴藏的其中一个用途，就是要开人的心窍，使人明白圣经。人只要读那些注解，对圣经的认识就得开启。第三，解答圣经中的难题。圣经中有些相当难以解答的问题，两千年来一直困惑许多人。虽然经过许多的讨论，有的得着一点解答，有的根本没有答案，有的即使解答了却是错误的。这些问题我统统经过，也参考相关的书籍，便竭尽所能，平平正正的写出解答。因此，当我们读新约圣经恢复本，加上其中的注解，几乎将圣经里难解的问题，都一一解答了，并且是确定的答案。我认为那的确是一个莫大的帮助。

我从年轻时就研究圣经，得救后有七年半之久，在全世界以解经闻名的弟兄会里，最严格的一派中受教。那里有位英国老弟兄，的确有够深刻、宽广的圣经知识。比方，有一段时期，他特别说到罗马一章二节：“这福音是神从前借着祂的众申言者，在圣经上所应许的。”就是这样一句话，他最少讲了半年之久。每主日的讲台，都是这个内容。他将旧约里一切关乎福音的应许都讲明，并且讲得头头是道。我在那七年半里，不管雪多深、雨多大，都是风雨无阻，周周参加五次聚会。我的确在那里建立了相当良好的基础。以后我和倪弟兄接触，作他的同工，又从他得着不少帮助。此外，历代教父的教导，以及路德马丁之后改教家的著作，还有奥秘派、内里生命派，甚至灵恩运动的著作，我也都研读过。可以说两千年来，基督教中对圣经最高明的讲解，我差不多都吸收、整理，摆在恢复本的注解里。这些注解可说是两千年来，基督徒对于圣经认识、讲解的精华，将历代的丰富都收集在其中。

The Lord's recovery has a secure standing in the Far East, and it has spread to every continent in the West. Beginning in 1974 I began to use every opportunity to put my knowledge of the Bible into writing. I was already seventy years old by that time. I labored diligently for eleven years to complete the Life-study of the New Testament. This is a great asset that will render the brothers and sisters much help. During those eleven years, I worked with two helpers for about five hours a day and four to five months every year. This was a long period of time. I wrote notes for every chapter from Matthew to Revelation.

There are several principles in my writing of the Life-study of the Bible. First, the Life-studies are not focused on knowledge. They are a life-study; they do not expound the Bible according to knowledge. Second, the function of the Life-studies is to open our mind so that we can understand the Bible. Hence, as long as we read the Life-studies and the footnotes of the Recovery Version, our mind will be opened to understand the Bible. The Life-studies also resolve difficult portions in the Bible. There are a number of portions in the Bible that have puzzled readers for the past two thousand years. Some of these portions were resolved correctly, others incorrectly, and still others were not resolved. I went through these portions and consulted reference books. I then tried my best to write the answers in a proper and unbiased way. Therefore, almost all the difficult portions in the Bible are resolved in the footnotes of the Recovery Version, and the answers are definite.

I began to study the Bible in my youth. For seven and a half years after I was saved, I met with one of the strictest groups of the Brethren, who are known for their exposition of the Bible. In our meetings we were taught by an elderly British brother who had profound biblical knowledge. He once spent at least six months to expound Romans 1:1-2, which says, "The gospel of God, which He promised beforehand through His prophets in the holy Scriptures." Every Lord's Day he expounded clearly and logically the promises in the Old Testament related to the gospel. In those seven and a half years I attended five meetings every week no matter how heavy it rained or how much it snowed. I received a good foundation there. Later I contacted Brother Nee and became his co-worker. I received much help from him. Moreover, I also studied the teachings of the church fathers throughout the centuries and the writings of Martin Luther and the Reformers after him, of the mystics, of the inner-life, and even of Pentecostalism. I collected and assimilated the best Bible expositions in Christianity. These are incorporated in the footnotes of the Recovery Version. Hence, the footnotes contain the very best of Christian knowledge and Bible exposition throughout the generations.

当我写这些注解的时候，一面说，我定规采用浅显的英语，只要足够表达意思即可。我的助手有时替我修改字辞，我便表明不需要展览我的学问，宁可把学问的色彩减轻，用很浅显的文字，将真实的真理摆在人面前。所以，这些注解都很容易读。另一面，当我写这些注解的时候，却是相当花工夫。我有两位助手在一旁翻参考书籍，最少有二十几种参考书，第一类是原文书，第二类是一些解经家的讲解。比如，约壹一章里关于“真理”的注解，（6注6，）共有八个点，我总共花了一周的时间才写完。我相信那个注解对我们众人，都是莫大的帮助。因为在没有写那个注解以前，我每逢讲到“真理”的时候，都得花一番工夫，确定“真理”的定义，将根据的章节找出来。现在有了这个注解就不需要那样作，因为定义、经节的根据，都在注解里。诸如此类的注解，并不在少数。所以我奉劝你们，特别是青年人，一定要读生命读经。

每日按进度读恢复本经文、 注解、串珠与生命读经

新约生命读经约有一千二百篇信息，我们可以每天读一篇信息，再加上经文，以及注解和串珠。换句话说，我们要天天进入这四样：约十页的生命读经、几节的经文、注解和串珠。每天一篇，一周六篇，一年最少就是三百篇，四年就是一千二百篇。若是每天定规用两个小时，我绝对相信能读得很好。这样，四年就能把整本新约圣经恢复本，和生命读经信息读完。至于大学毕业，要参加全时间训练，服召会役两年的人，则需要每天花四小时，读两篇生命读经，于两年内读完。

若有数千位弟兄姊妹，肯这样下功夫，将新约生命读经一千二百篇的信息，从马太福音开始，一篇一篇读下去，把新约字字都研读过，我们所受的基础教育将会是何等的深高。这会成为我们一生取用不尽的宝藏。我用近六十年的工夫所积蓄的丰富，已经用最经济的方式写出来；你们众人只要一天花四小时，二年就都得着，实在上算。盼望所有年轻人，都要将这一千二百篇、一万两千页的信息，统统读过。以平常的读法，每天二小时，要花四年的时间；

I used simple English when I wrote the footnotes of the Recovery Version. Sometimes my polishers revised the phrases and words, but I made it clear to them that I do not want to show off my learning. I wanted to reduce the scholarly flavor and present the genuine truths to people in simple words. Therefore, the footnotes are easy to read. I spent much time and effort to write the footnotes. I had two helpers who consulted at least twenty different reference books of two categories. The first category of reference books were related to the original text, and the second category were Bible expositions. For example, I spent one week to write footnote 6 for 1 John 1:6 concerning the eight points on truth. I believe that this footnote is a great help to all of us. Before I wrote that footnote, whenever I spoke on the word truth, I had to study in order to determine the proper definition and find the supporting verses. I do not need to do that anymore, because all the definitions and supporting verses are in the footnote. There are quite a number of footnotes like this. Therefore, all the saints, and especially the young people, should be encouraged to read the Recovery Version and the Life-studies of the New Testament.

READING THE RECOVERY VERSION AND THE LIFE-STUDIES DAILY

There are about one thousand two hundred messages in the Life-study of the New Testament. We should read one message a day, and we should also read the Recovery Version of the New Testament with its footnotes and marginal cross references. In other words, we need to read these four things every day: about ten pages of Life-study messages and several verses with their footnotes and cross references in the Recovery Version. If we read six messages a week, we will read at least three hundred messages in a year and one thousand two hundred messages in four years. We can read through the Recovery Version of the New Testament and all the messages in the Life-study of the New Testament in four years. The college graduates who will join the full-time training for two years will read two Life-study messages in four hours daily in the training. They will finish all the Life-study messages in two years.

The brothers and sisters who are willing to read all the Life-study messages and to study every word of the Recovery Version of the New Testament will have a solid foundation. This inexhaustible treasure will be within them for their whole life. I have already put into writing the riches that I accumulated through nearly sixty years of labor. Those who can spend four hours a day will be able to read through these riches in two years. This is truly profitable. The young people should also read all the Life-study messages. The saints, who make a schedule to spend two hours reading daily, can finish in four years. The saints who make a more intense reading schedule and spend

以专一的读法，每天四小时，要花二年的时间。若是众召会都肯这样作，圣徒个个都要变作书香人家。那时我们去传讲，将会满腹经纶、出口成章，把真理讲得头头是道。

此外，能够阅读英文的人，我鼓励你们也要读英文信息，这会帮助你们查读参考书。我更希望青年人当中，有些人能花一点工夫读希腊文。不必盼望作希腊文学者，只要会用希腊文的参考书即可；特别要会使用辞汇、字典和字义。在今日的基督教中，有很好的新约希腊文字义的参考书，不必我们再花太多工夫，只要借助那些参考书就足够。我们若去查读那些参考书，会有极大的帮助。我自己从一九三二年开始用英希对照圣经，也就是说，我使用希腊文作参考已经五十二年了；那是我的一大帮助。因为到最后，对于新约圣经每一字、每一句的断案，都得归到希腊文，那个断案才会正确。

举例而言，保罗在提前一章三至四节说，“我…曾劝你…嘱咐那几个人，不可教导与神的经纶不同的事，…这等事只引起辩论，对于神在信仰里的经纶并无助益。”国语和合本将这里“神在信仰里的经纶”，翻作“神在信上所立的章程”。这样的翻译并无大错，只是我们读到“章程”时，容易领会为“规条”，因而造成错误的印象。“章程”不是规条，规章才是规条。严格说，“章程”就是经纶。在中国北方，人有时会形容一个人说，“这个人很有章程。”意思是这个人很有主张，很有打算，很有计划。所以，“章程”的意思就是主意、打算、计划。

“章程”是较浅显的说法，深奥一点的说法就是“经纶”。现今相当通行的钦定英文译本，是约三百多年前翻译的，将这辞翻作 edifying，就是“造就”的意思。我初期读到这里时，大感为难，因此花了相当的工夫寻找原因。首先，我读希腊文的字义，发现之所以有两种不同的翻译，是源于不同的原文经卷，也就是不同的手抄本（manuscripts）。这些手抄本原来都是古卷，埋在土里，以后陆续被发现。三百多年前，所发现的古卷不够多，因此在翻译钦定英文译本时，只能根据当时的原文经卷。往后三百年内，才陆续发现许多更好的原文经卷，与钦定英文译本所根据的古卷相较，有些地方不尽相同。因着圣经已经存在了二千年，古代没有印刷，都是手抄；抄写有错误，在所难免。因此研究圣经，第一要务尚非翻译，而是研讨

four hours a day can finish in two years. If all the churches are willing to practice this, every saint will become a “scholar.” Then when we go out to speak the truth, we will be knowledgeable and able to clearly and logically present the truth.

Furthermore, I would encourage the saints who can read English to also read the messages in English. This will help them to use the reference books. Some of the young people should also spend the time to learn Greek. They should not expect to become a Greek scholar. It is good to be able to use the Greek reference books, especially the lexicons, dictionaries, and word studies. There are some good word studies of the New Testament Greek. We will receive much help if we use these reference books. I began to use an English-Greek Interlinear Bible in 1932, so I have been referring to the Greek text for fifty-two years. This has been a help to me.

It is not possible for every brother and sister to study the Bible as I did. Therefore, I wrote the footnotes of the Recovery Version of the New Testament and the Life-study messages to help the saints to enter into the truth. However, at least a few saints should spend some time to study Greek. Nevertheless, the Life-study of the New Testament is complete and is an asset to the Lord’s recovery. If the Lord delays and I go to be with the Lord, the saints will appreciate the preciousness of this asset. All the saints should receive the Lord’s leading and take this way to enter into the truth.

古卷。古卷是翻译的根据，古卷不精，翻译就不正确。所以在提前一章四节，到底是“章程”，还是“造就”，就发生了难处。经过研究，我发现原来国语和合本所翻的“章程”，原文是 *oikonomia*，而钦定英文译本所翻的“造就”，原文是 *oikodomeo*，两个字很相近。*oikonomia* 是由 *oikos*（家庭）和 *nomos*（律法、安排）所组成，因此是家庭行政、家庭安排的意思。钦定英文译本所根据的手抄本，这里原文是 *oikodomeo*，是建造、造就的意思。但和合本所根据的手抄本，是更为准确的。

“经纶”一辞，原文为 *oikonomia*，这字英语化为 *economy*。在日本，*economy* 是翻作“经济”，中国人也跟着采用。实在说，这个字既不是经济，也不是经营，乃是经纶。经纶重在计划，经营重在行作，经济重在打算。总括来说，最恰当的翻译是用“经纶”，这才构得上这节所蕴藏的意思。我花了许多时间，才把这个字的缘由找出来，也才有把握写那个注解。

我举这节为例，是要你们知道，不是每位弟兄姊妹都能这样花工夫。我写新约圣经恢复本加上注解，以及生命读经的信息，就是要帮助大家进入真理。然而，我盼望在我们中间，每一百位里面，最少能有一、两位，像我一样花工夫研究一点希腊文，追根究柢。无论如何，这一套生命读经已经完成，留在主的恢复里，作为传家之宝。若是主迟延回来，我离去得早，你们就会欣赏其中的宝贵。我希望现在你们就受主带领走这条路，这样进入真理。

召会的带领需要是综合性的

我头七年在台湾开工时，对召会的带领乃是综合性的。以一九五三年的训练为例，就包括真理、生命、召会、福音，那些纲目已经印成油印本。召会不能偏于一面，只为着属灵，只为着传福音，或只为着解经。召会的带领必须是综合性的，注重追求真理、生命长大，也注重实行召会生活，并要传扬福音。因此，在这一系列信息中，我给你们们的指引共有五篇：第一篇是“追求真理装备自己”，这是真理；第二篇是“生命长大以活基督”，这是生命；第三篇是“爱过召会正常生活”，这是召会；第四篇是“热心福音家传散布”，这是福音。这又回到我头七年训练的综合纲目：真理、生命、召会和福音。末了第五篇则是“担负家排牧教责任”。首先，我们要在真理上有基础，在生命上有长大，在召会中过正常的生活。此外，对于福音要热心，不只在地方上一家一家的传，并且还要移民、散布出去，往外开展，这是圣经的路。结果，我们每一位都得担任一点责任，有分家的责任，有分排的责任；在责任里牧养和教导。

这些项目中，最难实行的就是真理这一面。任何别的事尚可走捷径，真理却不能走捷径。正如学生在学校里读书，不能走捷径，必须苦干、实干。我年幼读书时，每篇国文都需要背诵，加上批注，才能名列前茅；那完全是苦干的结果。我学习英文时，也是把每一个字作文法分析，背诵下来，连走路时也这么作。所以到了美国，我虽然在会话上较弱，但在写作方面，却常常更正美国弟兄姊妹的文法。一句圣经经文不论有多长，我都读得懂。即使有一、二个字不懂，却因着精通文法，稍加分析，就明白其意。若是文法不准确，绝不会有准确的领会。所以，你们追求真理不要走便宜的路，乃要花工夫学习。

你们要接受我的请求，立志投身到主的话语里。我们有这么多家当，是非常好的机会，即使你们不懂英文，也有中文翻译。另外，还有从一九五一年直到今天，三十年的话语职事，其中也有不少的宝藏。无论如何，我们每天需要读生命读经作为正课，其余的宝藏可作为茶余饭后的甜点，这都能给我们一些帮助。

THE LEADING OF THE CHURCH NEEDING TO BE COMPREHENSIVE

During the first seven years of the work in Taipei, my leading to the church was comprehensive. For example, the training in 1953 included truth, life, the church, and the gospel. The church should not have only one aspect. It should not seek only spirituality or only the preaching of the gospel or only the expounding of Scriptures. The leading of the church should also be comprehensive; it should pay attention to the pursuit of the truth, the growth in life, the practice of the church life, and the preaching of the gospel. Hence, these five chapters are given as guidelines. The first chapter is "Pursuing the Truth to Be Equipped" and is related to the truth. The second chapter is "Growing in Life to Live Christ" and is concerning life. The third chapter is "Loving to Live the Normal Church Life" and is related to the church. The fourth chapter is "Being Fervent for the Gospel by Preaching in the Homes and by Spreading through Migration" and is about the gospel. These four chapters are according to the comprehensive outlines that we used in the trainings held during the first seven years in Taiwan. Those trainings covered truth, life, the church, and the gospel. The fifth chapter is "Bearing the Responsibility to Shepherd and Teach in the Homes and Small Groups." We need a foundation in the truth, the growth in life, and a normal church life. In addition, we need to be fervent to preach the gospel from house to house in our locality and also to spread and propagate the gospel to other places through migration. This is the way found in the Bible. As a result, we will bear some responsibility in the home meetings and group meetings to shepherd and teach the saints.

Of the first four items, pursuing the truth is the most difficult one to practice. The remaining three items have a shortcut, but there is no shortcut for learning the truth. Learning the truth can be compared to studying in school. There is no shortcut. A student must be diligent. When I was young, I memorized Chinese literature in order to be a top student. This was the fruit of diligence. When I learned English, I analyzed the grammar of every word and memorized numerous articles in English. Therefore, when I went to the United States, although I was weak in conversational English, in terms of writing I often corrected the grammar of the American brothers and sisters. I can also understand any verse in the Bible in English, no matter how difficult it is. Sometimes there may be one or two words that I do not know, but due to my proficiency in grammar, I can understand the meaning by analyzing the sentence. If the grammar is inaccurate, our understanding will be inaccurate. Hence, we should not choose an easy way to pursue the truth. Rather, we need to pay the price to learn.

We need to receive this plea and make a resolution to give ourselves to study the Lord's Word. We have a great asset, and this is an excellent opportunity. If we do not understand English, the Life-study messages are in Chinese. Moreover, there are many treasures in The Ministry of the Word magazine, which we have printed from 1951 to the present. Nevertheless, we need to read the Life-studies every day; we should consider them as our main meal. We should consider the other treasures as something sweet that we eat after our meal. Then we will receive the help.

主实在恩待我们，有这些丰富的宝藏留在这里。盼望年轻的一代，能够使这些宝藏扩大，叫主的话语借着你们更加增长。我们在台湾的头七年，还没有这些宝贝，现在这些都已出版，我心里十分喜乐。一面，虽然这些年来，我们在台湾没有增加多少人数，却还是稳扎稳打，有个家当留在这里。我的时间也腾出来往西方去，将主的恢复带到英语世界，甚至普及到全世界。在那里，我蒙主怜悯，用了十一年的工夫，每年作两次大训练，将整本新约完成；有这些宝藏在这里，我觉得实在美满。

另一面，在时间上，现在正是合式的时机，推动台湾岛上全体的召会，回到头七年，接续真理、生命、召会、福音的路线。今天我们在这里，不是贫穷的，我们的家当太丰富了。我作了六十年的基督徒，从未看见一个地方，有像台湾这样的光景。不论是社会的环境、教育的程度、交通的便捷、或是经济的繁荣，都是空前的。这的确是主的怜悯。祂使我们在台湾岛上这三十五年，和各阶层的关系很好。这是大好良机，我们要把这些都用上去，叫人和我们同蒙恩典，不只蒙福音、救恩的恩典，还要蒙真理、生命的恩典。这个责任就在你我身上。

生命长大以活基督

现在我们要来看关于“生命长大以活基督”这个重点。首先，我们要来看“生命长大”这部分。第一，要在基督里生根。（西二7。）这意思是，我们在凡事上不要以自己为基础，不要以自己为根源，乃要以基督为基础。你读书，不要生根在教育上；你作生意，不要生根在生意上。你要在凡事上，都以基督作根源，以基督作基础，生根在基督里面。当使徒保罗说这句话时，有一个背景。因为歌罗西信徒接受了希腊的哲学，且有犹太宗教的传统，所以保罗劝勉他们，不要以那些作基础，乃要在基督里生根，以祂作根源，作基础。

其次，你在基督里生根之后，就要学习像婴孩爱慕奶一样，一直享受神的话。（彼前二2～3。）神的话是话奶，话奶里的成分就是基督。你要学习天天享受神的话，像喝奶一样，你就在这话里接受基督的成分，使你里面的生命加多。

The Lord has blessed us with these rich treasures. The younger generation needs to expand these treasures so that the word of the Lord could increase. We did not have these treasures in the first seven years in Taiwan, but I rejoice that now these treasures are published. Even though there was not much increase in the last years in Taiwan, the churches continued steadily, and we have an asset. Furthermore, I went to the West, and from there the Lord's recovery has spread to the whole world. By the Lord's mercy we held two trainings annually for eleven years and completed the life-study of the entire New Testament. I am satisfied with these treasures.

This is an opportune time for the churches in Taiwan to be encouraged to pick up the way of truth, life, the church, and the gospel that we practiced in the first seven years. We are not poor; we have a rich family inheritance. I have been a Christian for sixty years, but I have not seen a place that can compare to Taiwan. The environment, the level of education, the convenience of transportation, and the prosperity in Taiwan are unprecedented. This is the Lord's mercy. He has enabled us to maintain a good relationship with the different levels of the government these thirty-five years. We have an excellent opportunity to use these treasures so that others can share our blessings. They can share the blessing of the gospel and salvation and also the blessing of the truth and the divine life. This is our responsibility.

GROWING IN LIFE TO LIVE CHRIST

Now we come to the main point of this chapter, which is growing in life to live Christ. We first need to see what we mean by growing in life. In order to grow in life we need to be rooted in Christ (Col. 2:7). This means that we should take Christ, not ourselves, as our foundation, our source, in all things. We should not be rooted in education, nor should we be rooted in our business. We need to take Christ as our source and foundation and be rooted in Him in all things. When the apostle Paul spoke of being rooted, the believers in Colossae had accepted Greek philosophy and were keeping the traditions of the Jewish religion. Therefore, Paul exhorted them not to take these things as their foundation but rather to be rooted in Christ by taking Him as their foundation, their source.

After we are rooted in Christ, we need to learn to enjoy the word of God, just as newborn babes long for milk (1 Pet. 2:2-3). The word of God is our milk, and the element in the word is Christ. We need to learn to enjoy the word of God every day, just as newborn babes drink milk. Then we will receive the element of Christ for the increase of His life in us.

第三，不是作工的人栽种、浇灌，能叫你得生命；乃是神自己在你里面叫你得生命。（林前三6～7。）主的工人不论怎么作，最多不过是栽种、撒种、浇灌，不能叫人得生命。因此，每一位与主同工的人，在作工的时候，都要倚靠神。唯有神是生命，祂能在人里面给人生命。

第四，生命长大是因着神在你里面的增长。（西二19。）神的成分在你里面加多，你的生命就长大了。第五，在凡事上长到元首基督里面。（弗四15。）第一点是说到在凡事上扎根到基督里面，以基督作根源，作基础；这一点则是接续第一点，在凡事上长到基督里面。第六，长成在主里面的圣殿。（二21。）长大不是叫你成为了不起的属灵大汉，长大乃是叫你与众人在灵里长到一起，成为主的居所，就是圣殿，也就是召会。所以，生命的长大是为着召会。

接着我们要来看“以活基督”这部分。只有生命长大，才能活基督。在活基督这方面，第一，基督的复活叫我们活过来。（约十四19下，弗二5～6。）我们今天活基督，开始于重生。基督的复活叫我们得重生、活过来。

第二，我们是在基督的死里并复活里与祂联合生长。（罗六5。）我们需要记住这句话。一粒麦子种在地里，乃是在那里死；当它死的时候，生命就长出来了。罗马六章五节也说，我们受浸，是浸到祂的死里；我们从水里起来，乃是进入祂的复活。这个浸入死，进入复活，就是一种生长。基督是借死而活，祂的死不是死，乃是活的步骤。我们因信与祂联结，也在祂的死和复活里，与祂一同生长。这是真实的生命长大。真实的生命长大，是在天然的生命里“死”了，而“活”到神圣的生命里。这就是死而复活。基督在死而复活里长，我们也在死而复活里和祂一同长。

第三，我们享受基督而凭祂活着。（约六57下。）经过前面的步骤，到了这里，我们就享受祂，与祂交通、吃祂、喝祂。这多半是借着祷告和读经。我们享受基督就凭祂活着。在享受基督这件事上，生命读经有极大的帮助，使我们享受基督，并凭祂活着。结果，就有第四及第五点：基督活在我们里面，（加二20，）以及我们活着就是基督。（腓一21上。）

The workers who plant and water cannot give us life; rather, it is God within us who gives us life (1 Cor. 3:6-7). No matter what the Lord's workers do, they can only plant and water, not give life. Therefore, everyone who is a co-worker of the Lord must rely on God. Only God is life, and only He can give life to man.

Our growth in life is the result of the growth of God within us (Col. 2:19). As God's element increases in us, we grow in life. We also need to grow up into Christ, the Head, in all things (Eph. 4:15). In the first point we needed to be rooted into Christ, to take Him as our foundation, our source. This point is a continuation of the first point. We need to grow up into Christ in all things. Finally, we need to grow into a holy temple in the Lord (2:21). Our growth in life is not for us to become spiritual giants; it is for us to grow together with others into the dwelling place of the Lord, which is the holy temple, the church. Therefore, growth in life is for the church.

Let us now see what it means to live Christ. Only when we have the growth in life can we live Christ. In order to live Christ, we were made alive through Christ's resurrection (John 14:19; Eph. 2:5-6). Regeneration is the beginning of our living Christ. Through Christ's resurrection we were regenerated, made alive.

We live Christ by growing together with Him in His death and resurrection (Rom. 6:5). We need to remember this word. When a grain of wheat is sown into the ground, it dies, but while it is dying, life is growing. According to Romans 6:3-5, we are baptized into the death of Christ, and when we come out of the water, we enter into His resurrection. Being baptized into death and entering into resurrection are a kind of growth. When Christ was on earth, He lived by dying. His death was not a termination; rather, it was the means for Him to live. We are joined to Him by faith and grow together with Him in His death and resurrection. This is the genuine growth in life. The genuine growth in life is to die to the natural life and to live in the divine life. This is death and resurrection. Christ grew in His death and resurrection, and we also grow together with Him in His death and resurrection.

We also enjoy Christ and thereby live because of Him (John 6:57). After being regenerated and growing in the death and resurrection of Christ, we can enjoy Him through prayer and reading the Bible to fellowship with Him, eat Him, and drink Him. As we enjoy Christ, we live by Him. The Life-studies are a great help for us to enjoy Christ and live by Him. As a result of our living by Christ by enjoying Him, Christ lives in us (Gal. 2:20), and for us to live is Christ (Phil. 1:21).

最后来到第六点，不管境遇如何，是生是死，是苦是乐，总叫基督在我们身上照常显大。（20。）环境可以改迁，但在我们身上有一件事不变，就是显大基督。乐，显大基督；苦，显大基督；生，显大基督；死，也显大基督。这就是活基督。我们就是作这个活基督的见证。

主后一九八四年十月三十日讲于台北

Finally, regardless of our circumstances, whether through life, through death, through suffering, or through joy, Christ will be magnified in our body (v. 20). The environment can change, but there is one thing within us that cannot change and that is to magnify Christ. We magnify Christ in joy, in suffering, in life, and in death. This is to live Christ, and this is our testimony.

第三篇

爱过召会正常生活

纲目

壹 召会生活：

- 一 基督作生命，活在祂的众肢体里面，是为着祂独一的身体—林前十二12，罗十二5。
- 二 基督徒的生命不是单独的生命，乃是集体的生命；不像蝴蝶，乃像蜜蜂—林前十17，十二14～21。
- 三 召会的生活乃是聚会的生活，是集群的，不是孤独的一来十25，徒二46，林前十四23上，26。
- 四 聚会享受主更丰富的同在—太十八20。

贰 爱过召会正常生活：

- 一 向往聚会—参诗一二二1，四二4。
- 二 在聚会中尽功用—展览基督—林前十四26，参申十二5～7，13～14，十六16～17。
- 三 供应基督—林前十四26，参申十二5～7，13～14，十六16～17。
- 四 与神同享基督—林前十四26，参申十二5～7，13～14，十六16～17。
- 五 蒙受膏油、甘露、永远生命之福—参诗一三三。
- 六 服事圣徒—林前十六15，罗十六2。
- 七 照顾、牧养主的小羊—约二一15～17。

CHAPTER THREE

LOVING TO LIVE THE NORMAL CHURCH LIFE

OUTLINE

I. The church life:

- A. Christ as life living in all His members for His unique Body—1 Cor. 12:12; Rom. 12:5.
- B. The Christian life not being an individualistic life but a corporate life—1 Cor. 10:17; 12:14-22.
- C. The church life being a meeting life that is communal, not isolated—Heb. 10:25; Acts 2:46; 1 Cor. 14:23a, 26.
- D. We being able to enjoy the richer presence of the Lord in the meetings—Matt. 18:20.

II. Loving to live the normal church life:

- A. Longing for the meetings—cf. Ps. 122:1; 42:4.
- B. Functioning in the meetings to exhibit Christ—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14; 16:16-17.
- C. Ministering Christ—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14; 16:16-17.
- D. Enjoying Christ together with God—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14; 16:16-17.
- E. Receiving the fine oil, the dew, and the blessing of eternal life—cf. Ps. 133.
- F. Serving the saints—1 Cor. 16:15; Rom. 16:2.
- G. Caring for and shepherding the Lord's lambs—John 21:15-17.

召会聚会必须脱去呆板程序

传统基督教的聚会里，都有一定的聚会程序。我们在聚会中要学习蒙拯救，不要呆板的照着传统的程序。在聚会中，一面我们需要唱诗歌，作见证，或讲解圣经，释放神的话；但另一面，我们不能受传统基督教的影响，一聚会就有传统的程序。

从一九六〇年起，我们就一直交通操练灵、释放灵。在六〇至六一年间，我特别写了八十五首新诗，内容几乎都是注重灵。然而事实上，我越推动，大家的灵越出不来；推动到末了，一点也没有灵。要知道，灵是很容易被销灭的；所以保罗说，“不要销灭那灵。”（帖前五19。）在我们得救的人里面有调和的灵，乃是那灵与我们的灵调成一灵。基督徒的生活、工作、见证和聚会，都在于这个灵。当我们不运用这个灵，销灭了那灵，我们的生活、工作、见证和聚会，就都是空洞的。

若是我里面的灵不动，即使我们在那里作工，也不是作灵的工；我们在那里生活，也不过是一种宗教的生活，只照着基督教的教义为人、行动。认真说，那并非真正的基督徒生活。基督徒的生活乃在于基督的生命，而基督的生命，实际上就是这个灵。在我们里面的灵就是基督的生命。

因着对灵的看重，一九六二年我到了美国，一开工就讲灵。这一讲就讲得非常响亮；所以，到了一九六九年，主的恢复在美国达到最高潮。至今我仍羡慕一九六九至七二年间的情形；当时美国众召会的聚会，可以说达到最高的光景。我们的聚会不是在会所才开始，而是从家里就开始。比如，晚上七点半聚会，弟兄姊妹六点半在家里就开始释放灵，他们在家开始聚会。进一步说，许多弟兄姊妹整天活在灵里，从早晨醒来开始亲近主，就在灵里，那实在就是晚间聚会的开始。换句话说，晚间的聚会乃是开始于弟兄姊妹早晨的晨更。那段期间，我们天天被灵充满。

诗歌补充本里有好些新诗，都是当时弟兄姊妹天天运用灵唱出来的。每到聚会前一个钟头，会所周围都可以看到一群群的弟兄姊妹，一面走一面唱，一面走一面喊：“阿们，阿利路亚！”到了聚会中，也没有程序，谁进来谁就喊：“阿

DELIVERING THE MEETINGS FROM PROCEDURE

Traditional meetings in Christianity follow certain procedures, but we need to be delivered from rigidly following procedures in our meetings. In the meetings we sing hymns, give testimonies, expound the Bible, and release God's word, but we should not be influenced by traditional Christianity and follow traditional procedures whenever we meet.

We have fellowshiped concerning the exercise of the spirit and the release of the spirit since 1960. From 1960 to 1961 I wrote eighty-five new hymns in Chinese, which were mainly concerning the spirit. However, it seems as if the more I promoted the release of the spirit, the less the saints released their spirit, and eventually there was no release of the spirit. Paul says that we should not quench the Spirit (1 Thes. 5:19), because it is easy to quench the Spirit. As believers, we all have a mingled spirit—the Spirit and our spirit mingled as one spirit. The Christian life, work, testimony, and meetings depend on the mingled spirit. However, if we quench our spirit instead of exercising it, our life, work, testimony, and meetings will be empty.

If our spirit is not exercised, any work that we do will not be the work of the Spirit, and our living will be merely a religious display; we will live and walk according to doctrines. A life that is according to doctrines is not a genuine Christian life. The Christian life depends on the life of Christ, and the life of Christ is our mingled spirit. Our mingled spirit is the life of Christ (Rom. 8:10).

When I went to the United States in 1962, I began the work by speaking concerning the spirit. As a result of this clear speaking, in 1969 the Lord's recovery in the United States reached a climax. I still appreciate the condition of the churches from 1969 to 1972. During this time the meetings in all the churches in the United States reached the highest point. The meetings did not begin in the meeting halls; they began in the homes. If a meeting began at 7:30 in the evening, the saints began to release their spirit in their homes at 6:30. Many brothers and sisters actually lived in the spirit all day long. When they woke up in the morning, they released their spirit and drew near to the Lord. That was the beginning of the evening meeting. In other words, the evening meeting began when the brothers and sisters had their morning watch. During those years the saints were filled in spirit every day.

As a result of daily exercising their spirit, the saints wrote many hymns that are in the English supplement. In addition, an hour before every meeting one could see groups of saints singing on their way to the meeting hall and shouting Amen, Hallelujah. When in the meeting, the saints did not follow any procedures. They praised the Lord

利路亚！”谁进来谁就赞美。那个聚会真是活；我在那样的聚会中，经历神圣的话语很容易释放出来。因为聚会的空气好像一部抽水机，把人里头的话语都抽出来。即使你不想说也不可能，那个空气会将你的话语吸出来。

反观在台湾，这种光景并不多。比方这次的聚集，我不敢说绝对的好，只是比较好，因为有几件事打破了记录。按我们已往老旧的程序，聚会开始时不作见证，也不分享；分享和见证都在信息之后。然而，这次圣徒们打破前例，一开始就作见证。对于这点，我很阿们、赞同。然而，不要头一天打破前例，觉得新鲜，立刻又回到旧例，依循旧传统。你们所作的见证，不要呆板，乃要鲜活，千万不要守旧、守规条；众人都要如此操练学习。至于没有起来作见证的人，不要以为自己对，自己高明，而在那里批评作见证的人；或许你自己起来说时，不熟练的光景更加明显。

好好学习为主得人

有一位少年弟兄见证说，他要到非洲，向每一个黑人传讲福音。我要奉劝说，不要先去非洲，乃要先留在台湾；不是先向黑人传，乃是先向黄种人传。我们不要作那样高远的梦。我从来没有梦想要到美国，向每一个白人、黑人传讲，乃是主自己将我带到那里。我原本只有一个计划，就是要用我们在华北的人力，配上东北的财力，去开发西北。然而，主却把我带到美国。

你们先不要考虑到哪里，乃要先学会本领。学会了本领，什么地方都可去，什么地方都能“抓鱼”；得人如得鱼，不论是白人、黑人都能得着。若是没有本领，只怕你一到南非，一个黑人都得不着。请容让我举自己为例。我虽然从未梦想到美国，但是到美国之后，以我这样一个中国人，却能抓到一群群的“鱼”，并且都是“白鱼”。我们从圣经里看见，神不太注意地方，神所注意的是人。现今的台湾是一个非常好的大鱼池。在台北，你不必下到池子里，鱼都跳上来，甚至跳到你的脚背上。所以，你们要先在台湾抓马路上的“鱼”，把人都带进来之后，再出去开展。

and shouted Hallelujah. The meetings were living, and it was easy to release the divine word. The atmosphere of a meeting can function like a water pump and draw words out of a person. Even if a person did not want to speak, it was impossible for him to remain quiet, because the atmosphere of the meeting pulled the words out of him.

However, it is not often that such a situation is seen in Taiwan. This meeting is comparatively good, because it is better than most meetings. According to our habit, we do not testify at the beginning of a meeting. We always testify after the message. This time, we departed from tradition and testified at the beginning of the meeting. I agree with this practice, and we all sensed the freshness. Therefore, in the future we should not go back to our old regulations and follow tradition. Our testimonies should be living. We should never keep our old regulations. We need to learn to be living. Moreover, the saints who did not give a testimony should not consider themselves superior and criticize the saints who testify.

LEARNING TO GAIN PEOPLE FOR THE LORD

A young brother testified that he wants to preach the gospel in Africa. I would advise him not to go and preach to the Africans yet but to stay in Taiwan and preach to the Chinese first. We should not have unrealistic dreams. I never dreamed that I would go to America and preach to the Americans. It was the Lord who took me there. My initial consideration was only to spread to northwest China with the manpower from the north and the financial strength from the northeast. However, the Lord took me to America.

Instead of considering where to go, we should first learn some skills. After we learn some skills, we can go anywhere and be able to “catch fish” wherever we go. We will be fishers of men who gain people regardless of their nationality. If we do not have any skills, we may not be able to gain a single person when we go to Africa. I never dreamed of going to America, but when I went there, I was able to catch a large number of “fish,” and they are all Caucasian “fish.” God does not pay that much attention to the place where we labor. God cares for people. Taiwan is a good “fishpond.” In Taipei we do not even need to get into the pond; the fish are jumping at us. Therefore, we must first catch the “fish” that are on the streets of Taiwan. After we bring in all the people, we can go forth for the propagation.

多年来，我在各处常常提到：“作为一个爱主的人，一年三百六十五天得不着一个灵魂，不能领一个人归主，对得起主么？”同样的，我要问大家：“一年三百六十五天当中，要你带一个人归主，这个要求是否太高？”无论如何，这一点怎么考量都不多。盼望你们都在神面前许愿，一年之内一定要带一个人得救。

若是我们有一千人，今年带一千个灵魂得救，明年就有两千人。根据统计，我们在台北过召会生活的人数，约有三千五百；聚会经常出现的人数，也有三千五百。以五千为基数，一个人带一个为原则，明年就有一万；第二年二万，第三年四万，第四年八万，第五年十六万，第六年三十二万，第七年六十四万。若是再往下算，第十年台北的人就都得救，统统是我们的弟兄姊妹了。换句话说，十年之内，全台北市就能福音化。

一九四九年，我们在台湾开工时，聚会人数是五百人；过了七年，到一九五六年达到五万人。从一九五六年至今，经过了四个七年，共有二十八年，我们在全岛聚会人数，却不一定有五万。这给我们看见，已过二十八年来，我们的人数根本没有增加。大家忙来忙去，天天跑会所、赶聚会，人数却不加增。倒是今天台湾各地的召会，不动产却增加很多。二十七、八年前，台北市只有三、四个会所，并且都是用木头盖造的。今天台北市有二十一个会所，个个都是现代化的建筑；其他各处召会也差不多如此。不动产增加，人却没增加。这就如我们打拳，一直打了二十八年，并没有打倒一个人，自己却累得不得了；这证明我们的拳术不高明、不中肯。因此我们在这里需要作统计，根据统计加以研究，看看我们在这里为主作见证，工作的方针是否有偏差。

这个人数不加增的问题，不只发生在台湾，各地几乎都一样。虽然我们有五百多处召会，也普及到世界五大洲，但每处召会人数都不多；目前只有墨西哥和巴西，构得上人数加增。我们必须一同关心，共同来研究“拳术”，不能只打花拳，乃要打实拳。

台北的长老们已经接受交通，要整理情况表。我绝对相信，人数一定超过两万。这次特会结束后，我们要正式请

For many years I often asked the saints whether a person who loves the Lord but is unable to lead one person to salvation in a year could be excused by the Lord. Now I would ask, “Is it too much to ask that we lead one person to the Lord in a year?” Regardless of our consideration, this is not a high requirement. We need to make a vow to the Lord to lead one person to salvation every year.

If one thousand saints lead one thousand souls to salvation this year, next year we will have 2,000 saints. At present there are about 5,000 saints who participate in the church life in Taipei, and 3,500 of these saints attend the meetings regularly. If every one of the 5,000 saints gains one person this year, next year there will be 10,000 saints; in the second year, 20,000 saints; in the third year, 40,000 saints; in the fourth year, 80,000 saints; in the fifth year, 160,000 saints; in the sixth year, 320,000 saints; and in the seventh year, 640,000 saints. If we continue to increase in this way, in the tenth year everyone in the city of Taipei will be saved and will be our brother or sister. In other words, the entire city of Taipei can be gospelized in ten years.

In 1949 when we began the work in Taiwan, there were 500 saints in the meetings. In seven years, by 1956, our number increased to 50,000. However, at present there may not even be a total of 50,000 saints who meet in Taiwan. This shows that there has not been any increase during the past twenty-eight years. Even though everyone is busy attending the meetings, our number has not increased. However, the real estate assets of the churches in Taiwan have increased. Twenty-seven years ago there were only three or four meeting halls in Taipei, and they were built with wood. Today there are twenty-one meeting halls in Taipei, and they are all modern buildings. This is also the situation in the other localities. There has been an increase in real estate, but the number of saints did not increase. It is as if we have been boxing for twenty-eight years but have not been able to knock down one person. This shows that our boxing skills are not good, because we have not been able to hit the mark. We need to study our situation to see if there are mistakes in the way that we carry out the work for the Lord’s testimony.

The problem of having no increase exists all over the world, not just in Taiwan. We have over five hundred churches on all five continents, but the churches do not have large numbers of saints. We need to be concerned and to study our “farming techniques.” We should farm in order to reap a harvest.

The elders in Taipei will do a “census” by organizing the information cards of the saints. They probably have more than twenty thousand information cards. After this

台湾各地召会“清查户口”，将情况表彻底整理。凡有表找不到人的，不要把表废掉，因为这些情况表都有历史价值，需要保存。能找到人的情况表，都是现实的情况表。若是有人却没有情况表，就要为他补上一张。

等各处召会将“清查户口”办理完毕，并将情况表整理好，就能正式题出确实的数字。这样我们就知道，全台湾现今有多少弟兄姊妹。此外，还得调查其中有多少人是聚会的，有多少人不聚会的。我们要知道实际在召会生活中的人数，和久不聚会者的比例。这些久不聚会的弟兄姊妹，就是我们耕种的田地，我们要在他们身上撒种，并用爱心作工。“清查户口”这件事，需要确实通知各地负责弟兄们，各地的执事室也都要配合好调查、整理的工作。这实在关乎我们在全球的带领。

在台北这三十五年，我们实在蒙受主的眷顾和祝福。好比我们有许多亩“田”，许多顷“地”，可惜都没有耕种。在台北过召会生活的弟兄姊妹，就是我们的“地”，需要耕种。现在各医院、各学校、甚至各阶层，都有弟兄姊妹，也都需要耕种。根据这个原则，三、五百位全时间弟兄姊妹，全数到各地接触人，也不敷使用。为此，我们需要作统计，因为统计是最厉害的根据。

在主恢复里，我们需要去带人、接触人，但我们必须有真理；我们乃是用真理去带人。带领人还有另一条路，就是诗歌。诗歌和我们的聚会非常有关系，也很有关联。诗歌关联到基督徒的生活，就是关联到生命。所以，我们要回头说到，生命长大以活基督；生命长大才是我们聚会的基础。若是我们的生命不长大，我们的聚会一定是“小孩子”的聚会。当我们的生命长大成熟，我们的聚会就是成熟人的聚会。我们的聚会如何，完全根据生命长大与否。若是这个灵的带领，是要我们注意生命的长大，注意生命；结果，我们在生活中注意生命，来到聚会也注意生命，却在聚会中被动，留在休息的光景中，那就是不合宜的。今后我们一定要翻转，每一次来聚会，你负责、我负责，个个都负责。

聚会中应凭灵感题唱诗歌

基督徒的聚会究竟该如何？不是等候大家来到，依序入座，有的谈话，好一点的祷告，等人喊诗，再有读经、讲

conference, the other churches in Taiwan will also organize their information cards. We should not throw away the information cards of the saints whom we cannot locate, because the cards have historical value, and we should ask the saints who do not have an information card to fill one out.

After the churches have finished their “census” and have organized their information cards, we will know the actual number of saints in Taiwan. We will also know how many are meeting regularly and how many are dormant. The dormant brothers and sisters are the “field” that we should cultivate. We need to labor on them in love. All the responsible brothers in all the churches in the recovery need to conduct a similar “census.”

During the past thirty-five years, the Lord has shown mercy to and blessed the church in Taipei. The saints who participate in the church life in Taipei are our “land” that needs to be cultivated, but we have not cultivated our farmland. These saints work in hospitals, schools, and other places. Even if five hundred full-time serving saints will go to contact these saints, it will not meet the need.

In the Lord’s recovery we need to contact and gain people, but we must have the truth. We gain people by the truth. Another way to gain people is with the hymns. Hymns are related to our meetings, and they are related to the Christian life and living. Hence, we need to speak a further word concerning growing in life to live Christ. Growth in life is the foundation of our meetings. If we do not have the growth in life, we will be like little children in our meetings. As we grow and mature in life, we will be mature people in our meetings. The condition of our meetings depends on our growth in life. If we follow the Spirit’s leading and pay attention to life, we will grow in life. It is not appropriate for us to remain passive in the meetings. We should bear responsibility for every meeting that we are in. Everyone should bear responsibility for the meetings.

ALL THE ACTIVITIES IN THE MEETINGS BEING LIVING

How should a Christian meeting be conducted? Currently, while we are waiting for everyone to arrive and take their seats, some saints talk and others pray. Then after

道，讲道之后分享。那是堕落的宗教作法。召会的聚会应该是众圣徒带着丰富，释放丰富的灵、刚强的灵而有的聚集。每一个人都得释放灵，并且照着灵行动，而非照着既定的程序。我们中间很少有写出来的程序，大部分都是没有写出来的；这个没有写出来的程序，就是我们的“惯例”。因着有惯例，就使我们什么也不作，而在那里等待。这是错误的。

现在我们需要改变。首先，不要太注意聚会中要作什么，或是祷告，或是赞美，或是唱诗，这都不一定。我们可以赞美，可以祷告，也可以唱诗，一切都是活的。我们在聚会里要脱去老套；或许第一个进到会场的人，是个姊妹，她进来就祷告；之后再来了一个，也跟着祷告；接着，大家一直祷告。然后，释放信息的弟兄来了，也脱去老套。他可以先读经，也可以先不读经，读与不读在于灵感；灵感要读就读，灵感不读就不读。当他开始讲信息，讲到一个时候，也许有人有灵感，就选一首诗歌，大家一起唱。这就是林前十四章二十六节所说，“每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

在聚会中所有的活动， 完全是活的

讲道的人或许质疑：“我正在讲道，被人题唱一首诗歌，岂不受到打岔？”听道的人也许想：“我们喜欢听道，道还没有听够，被人题唱一首诗歌，岂不是混乱？”按人来说，可能会发生这种情形；但若是大家都操练灵，都在灵里，就应该有信心，相信灵的带领不会错。

当然，灵的带领需要人的配合。比方在一个聚会中，祷告是向着生命，讲道的负担也是生命，一切的集中点都是生命。当你感觉最好唱一首诗歌时，你该选那一首呢？如果你对诗歌没有认识，圣灵无论怎么感动，你也选不出一首合式的诗歌。所以，我们要认识真理，也要认识诗歌。

我们的诗歌共有二十九大类，三百四十五小项。我曾告诉弟兄姊妹，若有人想读神学，最好用四年的工夫，把诗

everyone is seated, we wait for a brother to call a hymn, for another brother to read some verses, and for still another brother to give the message; then after the message we have a time for testimonies. This is a degraded, religious way. A meeting of the church should be a gathering of the saints with their riches that are released with a strong, rich spirit. Everyone should release his spirit and function according to his spirit, not according to any procedures. We do not have written procedures among us; most of our procedures are unwritten. These unwritten procedures are our “customs.” According to these customs, we do not function in the meetings; we only wait. This is wrong.

We need to have a change. We should not be concerned about what we should do in the meetings. Whether we pray, praise, or sing, it should be living. We need to be delivered from our old way of meeting. If a sister is the first saint to arrive at the meeting hall, she may begin to pray, and as the rest of the saints arrive, they can join the prayer. The brother who gives the message should not follow the old way. Whether he reads the verses in the Scripture reading depends on the sense in his spirit. If he has the sense in his spirit to read the verses first, he should read them; otherwise, he does not need to. During the message a saint may feel led by the Spirit to call a hymn. Everyone should sing. This meeting is according to 1 Corinthians 14:26, which says, “Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.”

SINGING THE HYMNS ACCORDING TO THE LEADING OF THE SPIRIT

The brother who is speaking may consider that calling a hymn during the message would be a distraction, and the saints may think that this would cause confusion. However, if everyone is exercising their spirit, we must believe that the leading of the Spirit will not be wrong.

The leading of the Spirit needs human cooperation. Suppose everything in a meeting is focused on life: the prayers are for life, and the burden of the message is also on life. When a saint feels led by the Spirit to call a hymn, which hymn should he select? If he does not know the hymns well, he will not be able to select a proper hymn. Hence, we need to know the hymns as well as the truth.

The hymns in the Chinese hymnal are classified into twenty-nine main categories and three hundred forty-five subcategories. If the saints want to study theology, they should

歌里的神学研读一番。这话乍听之下，似乎夸大，其实不然。若有人真要研读这二十九大类，三百四十五小项的诗歌，的确是需要花相当多工夫的。

一九六三至六四年，我在美国编辑英文诗歌时，是带着很强的目的，要让美国的基督教，看看我们诗歌里的真理，既高明又全备。我觉得这个目的已经达到。英文诗歌共一千零八十首，经常用的不超过三百首。中文诗歌共有七百八十首，（后加上附六首，共七百八十六首—编注，）经常使用的不到三百首，其余四百多首，都是摆在那里作陪衬；这叫新得救的人很难选诗歌。他们会想：究竟在这七百多首诗歌里，那一首合式呢？事实上，我们的诗歌应该只有一条路线，就是生命的线，是关乎神的经纶这一类的诗。

本篇信息，就要根据这个原则，引导你们用这类的诗歌聚会。首先我们来看三百七十八首。第一节的内容说到：“何等生命！何等平安！基督活在我的里面！我已与祂同钉十字架，荣耀事实、奇妙救法！现在活着不再是我，乃是基督在我活着！现在活着不再是我，乃是基督在我活着！”当我们题诗时，老旧的程序总是先说，“请司琴的姊妹替我们弹一遍！”然后弟兄姊妹从第一节唱到末一节。今后不要这样守旧。或许一位弟兄在听到生命的信息时，实在感觉应该唱这首诗歌，他就可以题出来。我们唱的时候，也不一定四节都唱，可能只唱第一节。弹琴的姊妹需要灵活，不要等弟兄讲“请司琴的姊妹弹一遍”，才开始弹，那样会把聚集弄得死沉。我们个个都得点火。在聚集的时候，当有人一点诗，或许弹琴者来不及反应，不论是谁，都可以立刻起个调，大家就跟上去唱。

唱完第一节以后，或许题诗的本人，或者别人，有灵感就可以站起来说一说。他也许说，“弟兄姊妹，今天这节诗歌，我有很深的感觉。‘何等生命！何等平安！基督活在我的里面！’我从来没有看得这么清楚，基督是活在我的里面，我已经与祂同钉十字架，这是荣耀的事实、奇妙的救法。现在活着不再是我，乃是基督在我活着。”就是简简单单的说几句话，不必讲太长，免得侵占信息的时间。接着，可能不唱第二节，也可能再唱第二节。若要唱第二节，弹琴的人马上要能配合，大家就把第二节唱出来。总之，整个过程应该是活的，大家都要跟随灵。

spend four years to study the theology in our hymnal. This word is not an exaggeration. If someone really wants to study the hymns, he will need to spend much time and effort to learn the twenty-nine categories and the three hundred forty-five subcategories.

When we compiled the English hymnal in America from 1963 to 1964, our purpose was to show American Christianity that the truths in our hymns are high and comprehensive. We accomplished that purpose. There are one thousand eighty hymns in the English hymnal, but we regularly use less than three hundred hymns in the meetings. There are seven hundred eighty hymns in the Chinese hymnal and six hymns in the appendix, but less than three hundred hymns are regularly used in the meetings. The hymns that we do not sing serve as a contrast. It is difficult for new ones to select a hymn, because they do not know which hymn is appropriate. There should be only one line of hymns in our hymnal, and that is the line of life. All the hymns should be under the category of God's economy.

We will now learn how to use the hymns in the meetings with Hymns, #499. Stanza 1 says, "Oh, what a life! Oh, what a peace! / The Christ who's all within me lives. / With Him I have been crucified; / This glorious fact to me He gives. / Now it's no longer I that live, / But Christ the Lord within me lives." According to our custom, when we call a hymn, we ask the sister at the piano to play the tune once before the saints sing the entire hymn. From now on, we should not remain in our old ways. If a brother senses that we should sing this hymn, he can call it. We do not have to sing all four stanzas. We may sing only stanza 1. The sister at the piano needs to be alert. If she waits for a brother to ask her to play the tune once and then plays the tune, the meeting will be deadened. Every saint needs to kindle the fire. If the sister serving at the piano is not quick enough to respond when a hymn is called, any saint in the meeting should begin to sing the hymn. Then everyone else will follow.

After we sing stanza 1, a brother might stand up and say, "Brothers and sisters, I have a deep sense today concerning this stanza: 'Oh, what a life! Oh, what a peace! The Christ who's all within me lives.' I never saw so clearly that Christ lives in me and that I am crucified with Christ. This is a glorious fact that He gives to me. Now it is no longer I that live, but Christ the Lord lives within me." These few sentences are sufficient; if he speaks too long, there will be less time for the message. After he sits down, we do not have to sing the next stanza. If we do sing stanza 2, the saint at the piano needs to play immediately. The entire process should be living, and everyone should follow the Spirit.

在国家、社会里，奉公守法是对的，但在聚会中，不能这样；我们并非要混乱，乃要跟随灵。我们的标准与法则是灵，“公”和“法”都是灵，个个随从灵。

在聚会中唱诗时，盼望弹琴的圣徒了解，需要弹奏适于聚会的速度。你们学琴的时候，都知道要有一定的速度，这是正确的；但用在聚会时，不能太机械化。有些诗歌必须加一点速度，否则变成老牛拖车，成为唱诗的短处。认真说，聚会中唱诗的速度，不一定需要那么一致，那么有规律。可能第一节为着打下场面，需要快一点；第二、三节要稳住局面，可以慢一点，总之不能一直是一个弹法。音乐是有表情的，不是钢条，不能太过呆板。所以，琴弹得老练的，能把一首曲子弹得有快，有慢；也能把调子弹得有高，有低。这是不能太呆板的。对此，众人都要学习，好叫我们捆绑都脱，不受弹琴的限制。

若是按着以上原则，进入第二节：“何等快乐！何等安息！基督成形在我心里！祂的生命、祂的性情，在我全人都已组成；我的一切全都了结，祂的成分作我一切！我的一切全都了结，祂的成分作我一切！”这首诗歌对我们就比从前更实际。从前是习惯的唱法，没有多少在灵里；现在是出于灵的运行，一唱就摸着实际。所以，今后我们唱诗，不要再照例行公事的唱法。甚至我也提醒自己，讲道、读经都不该照例行公事。举这些例子，是盼望大家懂得，今后在各地召会的聚会，都该是活的，而不要照着一套条理、程序例行公事。

从一面说，在大聚会中有结束的祷告，对于某些场合，乃是合宜的；但按原则说，并非一定要有结束的祷告，有或没有完全在乎灵。即使有，也不一定由负责弟兄作结束的祷告；弟兄姊妹个个都该操练灵，随着灵感。若是在会场里，有位国中小弟兄有灵感，在信息之后，释放一个结束的祷告，那是太好了。同样的话语，从他口中祷告出来，必然十分新鲜、活泼。

已过我们的聚会，全数被那些程序、例行公事杀死。基督教杀死信徒的功用，我们却不要重蹈覆辙，不要死沉。所以，每一个人都要起来，反对这些惯例，却不要紊乱。有人听见这样的话，可能很兴奋，以为从今以后得着自由，可以随意而行；请记得，那又是另一个极端，是不被容许的。

It is proper to abide by the law in society, but we should not abide by the law in the meetings. This does not mean that we want confusion. We need to follow the Spirit. Our standard and our law are the Spirit. Everyone needs to follow the Spirit.

The saints who play the piano need to play in a tempo that is suitable for the meeting. When a person learns to play the piano, he will play at a certain tempo. However, the saints who play the piano should not be mechanical when they play in the meeting. Some hymns should be played a little faster. Otherwise, it will seem as if “an old ox is pulling a cart.” The tempo used in singing a hymn does not need to be so consistent. For example, the first stanza of a hymn used to open the meeting can be a little faster and the rest of the stanzas slower to stabilize the meeting. Furthermore, all the hymns should not be played at the same tempo. Music is expressive; it should not be rigid like steel. Therefore, the saints who are experienced in playing the piano can play a hymn fast or slow; they can also play it in a higher key or in a lower key. We all need to learn the hymns so that we are not limited by the piano.

If we sing stanza 2, it will be more meaningful to us. Formerly, our singing was not that much in the spirit, because we sang in a habitual way. Now we can touch the reality because our singing is the result of the Spirit's leading. From now on, we should not sing in a routine way. I remind myself not to give messages or read the Scriptures in a routine way. This fellowship should help us to understand that the meetings in the churches should be living. They should not be routine and follow a set of rules or procedures.

In a big meeting it is appropriate to have a concluding prayer on certain occasions. However, it is not necessary to have a concluding prayer. Whether there should be a concluding prayer depends on the leading of the Spirit. If the meeting needs a concluding prayer, a leading brother does not have to be the one to give the prayer. Every brother and sister in the meeting should exercise their spirit and follow the leading of the Spirit. It would be wonderful for a young brother in junior high school to be led by the Spirit to release a concluding prayer after the message. His prayer will be refreshing and living.

Our meetings in the past were killed by procedures and routine. Christianity annuls the function of the believers. We should not repeat the mistakes of Christianity and become dead. Therefore, everyone needs to rise up and stand against our customs, but there should not be confusion. After hearing this word, some of the saints may think that they are now free to do what pleases them. This will not be permitted.

基督徒的聚会乃是展览基督

从前在中国，基督教的聚集称作“崇拜”。我们在召会中，并没有沿袭这个惯例，我们不称“崇拜”，而称“聚会”。他们说崇拜时间，我们说聚会时间。经过一段时间以后，不论在大陆，或是海外的华侨，大部分也都不用“崇拜”，而改用“聚会”。我到美国以后，想要改正美国基督徒对聚会的观念，想来想去的结果，主给我看见：基督徒的聚会乃是展览基督。我相信那是出乎主的。照着旧约的预表，并按着新约的启示，我们的聚会乃是把基督带来；你带来基督，我带来基督，我们共同带来基督。

对神的敬拜，国语和合本在约翰四章二十四节的翻译并不准确，那里翻作：“神是灵；所以拜祂的，必须用心灵和诚实拜祂。”这个错误是因为对属灵的事不够认识。按照原文，那里一点不是指诚实，也不是用心灵，乃是要用灵和实际（真实）敬拜。我们要解这一节圣经，绝不能断章取义，必须将上下文一并查看。那个背景是主耶稣和一位撒玛利亚妇人在谈话。主耶稣要带她接受救恩以得重生，但她是个有罪的女人，已经有过五个丈夫，现在有的还不是她的。当主耶稣含蓄的点出她犯罪的历史时，她却将话题转到敬拜的事上，以躲藏并逃避。她说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”（20。）主并没有责备她，却告诉她说，“那真正敬拜父的，要在灵和真实〔实际〕里敬拜祂，因为父寻找这样敬拜祂的人。”（23。）

在旧约里，神要祂的子民一年三次上耶路撒冷，在祂面前过节。过节时，以色列人不能空手，乃要带着祭物。按预表说，每一种祭物都是基督，今天我们的应用乃是带着基督前去。此外，在旧约里，耶路撒冷是神居所的所在，今天神的居所乃是在我们灵里。因着召会是神在灵里的居所，（弗二 22，）而我们乃是在灵里聚集，所以，我们的灵就是今天的耶路撒冷。

主耶稣的意思是要告诉撒玛利亚妇人：“时候到了，时代转变，因为我来了。今天不是在旧约时代，而是在新约时代；不是在预表的时代，乃是在实际的时代。在旧约里，我还没有成为肉体；但在新约里，我成了肉体，我已经来到。

CHRISTIAN MEETINGS BEING TO EXHIBIT CHRIST

Christian gatherings were formerly called “worship” in China. In the local churches, we did not follow this old custom of calling our gatherings “worship”; instead, we called our gatherings “meetings.” Most Christians said that it was worship time, and we said that it was meeting time. Now most Chinese Christians, whether in China or overseas, have dropped the term worship and instead use the term meeting. When I went to America, I wanted to change the concept of Christians in America concerning meetings. After much consideration, the Lord showed me that Christian meetings are for the exhibition of Christ. I believe that this was of the Lord. According to the type in the Old Testament and the revelation in the New Testament, whenever we meet, we should bring Christ. You bring your portion of Christ, and I bring my portion of Christ. We all bring our portion of Christ.

Concerning worship to God, John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” When we expound this verse, we should not take it out of context. The Lord Jesus was conversing with a Samaritan woman whom He wanted to lead to salvation. The woman was sinful; she had had five husbands, and the one she had then was not her husband. When the Lord Jesus revealed her sinful condition, she changed the subject to the matter of worship. She said, “Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship” (v. 20). Instead of rebuking her, the Lord said, “The true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him” (v. 23).

In the Old Testament God wanted His people to go up to Jerusalem three times a year to hold a feast unto Him. In order to attend a feast, the children of Israel could not be empty-handed; they had to bring offerings with them. Every offering is a type of Christ. Hence, we need to bring Christ with us to the meetings. In the Old Testament Jerusalem was God’s dwelling place, but today God’s dwelling place is in our spirit. The church is the dwelling place of God in spirit (Eph. 2:22). When we are gathered in spirit, our spirit is today’s Jerusalem.

The Lord Jesus seemed to be saying to the Samaritan woman, “The hour has come, and the age has changed, because I have come. We are not in the Old Testament age but in the New Testament age. This is not the age of types; it is the age of reality. In the Old Testament I had not yet become flesh, but in the New Testament I have

神所要的是在灵里的敬拜，并且是以我作各种祭物，就是作为实际。我成为肉体，丰丰满满的有恩典，有实际。我就是实际。今天敬拜神不是在这山上，也不是在耶路撒冷，乃是在你的灵里；也不必用祭牲，那些都过去了。今天乃是需要用我作祭物，这才是实际。”

根据这个原则，我们说基督徒的聚会、对神的敬拜，不是崇拜；我们的敬拜就是用灵接触神，并且把基督带来。所以一九六三年，我在美国编写诗歌时，为着翻掉美国传统基督教所带给弟兄姊妹的印象，就翻了“前来展览基督”这首诗歌：“每逢聚集带来基督，将祂所赐有余丰富，同来献上作神食物，如此展览基督。前来展览基督，前来展览基督；共同带来祂的丰富，前来展览基督。”（诗歌六二四首，第一节。）

我们的聚会是展览基督，你我来的时候都要把基督带来。怎么展览呢？乃是将基督献给神。在旧约里，人带祭物来献给神，这个祭物一举数得。首先，这个祭物预表基督，将我们的罪洗清；而后，神和献祭的人，以及一切在那里聚集的人，共同享受这个祭物，那就是同享基督。我们每一次聚会，就把基督带来献上。一面，祂是我们的赎罪祭，使我们的罪得着赦免。另一面，神在这里，我们这些献祭的人也在这里，我们在一位灵里，同享基督。这才是真正基督徒的聚会。

可惜基督教的敬拜，因着随从列国的风俗，都走样了。“崇拜”是列国的风俗，是拜偶像的风俗，就是敬拜那不能说话、不能看见、不能听见之神的风俗。保罗在林前十二章，讲到在聚会中恩赐的运用。他说，“你们作外邦人的时候，无论何时不论怎样受到带领，你们就被带走，去拜那不能出声的偶像，…我要你们知道，…若不是在圣灵里，也没有人能说，主，耶稣！”（2～3。）我们从前事奉哑吧偶像、崇拜哑吧偶像，现在我们说，“耶稣是主。”保罗说，“若不是在圣灵里，也没有人能说，主，耶稣！”这句话的意思是双关的。一面，你要喊主耶稣，称祂为主，你必须在灵里，不能胡乱呼喊。另一面，当你一喊主耶稣，一说“耶稣是主”，你就在灵里。可能你来聚会时，不在灵里；但是你一操练喊，“耶稣是主，”你就在灵里了。基督徒的聚会就是说“耶稣是主”、高举“耶稣是主”。说“耶稣是主”使我们运用灵，这就是展览基督，把

become flesh. God desires that you worship in spirit and take Me as the reality of all the offerings. I have become flesh, full of grace and reality. I am the reality. Today God is not worshipped in this mountain or in Jerusalem; He is worshipped in your spirit. Moreover, you do not need the sacrifices. All the sacrifices have passed away. You need to take Me as the offerings. I am the reality.”

According to John 4:24 our Christian meetings to worship God should not be religious worship. We worship God by contacting Him with our spirit. Therefore, in order to overturn the old impression of Christianity, when I compiled the English hymnal in the United States in 1963, I translated the Chinese hymn on exhibiting Christ, which says, “Whene’er we meet with Christ endued, / The surplus of His plenitude / We offer unto God as food, / And thus exhibit Christ. / Let us exhibit Christ, / Let us exhibit Christ; / We’ll bring His surplus to the church / And thus exhibit Christ” (Hymns, #864).

Our meetings are to exhibit Christ. When we come to a meeting, we need to bring Christ with us. We exhibit Christ by offering Christ to God. In the Old Testament the sacrifice that the people offered to God had more than one function. The sacrifice typifies Christ, whose blood washes away our sins. Then God and the offerer enjoyed the sacrifice together. This is to enjoy Christ together with God. Whenever we meet, we offer Christ to God. On the one hand, He is our sin offering through which we are forgiven of our sins. On the other hand, God is here and we, the offerers, are here to enjoy Christ together in one Spirit. This is a genuine Christian meeting.

However, the worship in Christianity has followed the custom of the nations and has become deformed. It is according to the custom of worshipping idols that cannot speak, cannot see, and cannot hear. In 1 Corinthians 12 where Paul writes concerning the exercise of gifts in the meetings, he says, “You know that when you were Gentiles, you were always being led away to dumb idols, whenever and however you were led. Therefore I make known to you that...no one can say, Jesus is Lord! except in the Holy Spirit” (vv. 2-3). In the past we served and worshipped dumb idols, but now we can say, “Jesus is Lord!” Paul says, “No one can say, Jesus is Lord! except in the Holy Spirit.” The meaning of this statement is twofold. On the one hand, we must be in the Spirit to say that Jesus is Lord, and on the other hand, when we say that Jesus is Lord, we are in the Spirit. Even though we may not be in the Spirit when we come to the meeting, as soon as we exercise to say, “Jesus is Lord,” we are in the Spirit. We exalt Jesus as Lord in our meetings by saying that Jesus is Lord. This causes us to exercise our spirit. This is the way to exhibit Christ and speak forth Christ. First Corinthians 12:3 is a basic verse

基督说出来。这一句话是林前十四章讲聚会、恩赐运用的基本经节。基督徒的聚会就是在灵里说“耶稣是主”。

活基督 并过召会正常生活的见证

我们乃是作这个见证。我们不能只出去拖人、拉人、作福音化、真理化的工作，而自己不活基督。正如上一篇信息所说到的，基督必须成为我们的生活；祂不仅在里面作我们的生命，更成为我们外面的生活。所以，我们传福音是这个见证，我们讲真理也是这个见证；这个见证的焦点，就在于我们活基督。我们是活基督的人传福音，也是活基督的人讲真理，更是活基督的人来在一起，同过召会正常生活，作基督的见证。

主后一九八四年十月三十一日讲于台北

concerning Christian meetings and the exercise of gifts. We are in the Spirit when we say that Jesus is Lord.

THE TESTIMONY OF LIVING CHRIST AND LIVING A NORMAL CHURCH LIFE

This is our testimony. We are not here to merely do a gospelizing and truthizing work without living Christ. Christ must become our living. He is not only the life within us; He is also the living expressed by us. Our preaching the gospel depends on this testimony, and our speaking the truth also depends on this testimony. The focus of our testimony is that we live Christ. We preach the gospel, speak the truth, and come together to live the normal church life as those who live Christ. This is the testimony of Christ.

第四篇

热心福音

家传散布

读经：马太福音二十八章十八至十九节，马可福音十六章十五节，路加福音二十四章四十七节，罗马书一章十四节，哥林多前书九章十六至十七节，提摩太后书四章二节，哥林多前书九章十九至二十二节，罗马书一章十五至十六节，使徒行传六章四节，四章三十一节，八节，三章六节，四章十节，十二节，十七至十八节，使徒行传五章四十二节，十章二十二至二十七节，十一章十二至十四节，八章四至五节，十一章十九至二十一节。

纲目

壹 福音的托付—太二八 18 ~ 19，可十六 15，路二四 47。

贰 福音的责任—罗一 14，林前九 16 ~ 17。

叁 福音的努力—提后四 2，林前九 19 ~ 22，罗一 15 ~ 16。

肆 福音的能力：

一 祷告—徒六 4。

二 神的话—四 31。

三 圣灵—8 节。

四 主的名—三 6，四 10，12，17 ~ 18。

五 主的权柄—太二八 18。

CHAPTER FOUR

BEING FERVENT FOR THE GOSPEL BY PREACHING IN THE HOMES AND BY SPREADING THROUGH MIGRATION

Scripture Reading: Matt. 28:18-19; Mark 16:15; Luke 24:47; Rom. 1:14; 1 Cor. 9:16-17; 2 Tim. 4:2; 1 Cor. 9:19-22; Rom. 1:15-16; Acts 6:4, 4:31, 8, 3:6, 4:10, 12, 17-18; Acts 5:42, 10:22-27, 11:12-14, 8:4-5, 11:19-21

OUTLINE

I. The commission of the gospel—Matt. 28:19; Mark 16:15; Luke 24:47.

II. The responsibility for the gospel—Rom. 1:14; 1 Cor. 9:16-17.

III. The endeavor for the gospel—2 Tim. 4:2; 1 Cor. 9:19-22; Rom. 1:15-16.

IV. The power of the gospel:

A. Prayer—Acts 6:4.

B. The Word of God—4:31.

C. The Holy Spirit—v. 8.

D. The Lord's name—3:6; 4:10, 12, 17-18.

E. The Lord's authority—Matt. 28:18-19.

伍 福音的出路：

一 家家传扬—徒五 42。

（榜样—十 22 ~ 27，十一 12 ~ 14。）

二 移民广布—八 4，十一 19 ~ 21。

（榜样—八 5。）

V. The channel of the gospel:

A. Preaching from house to house—Acts 5:42; 10:22-27; 11:12-14.

B. Spreading through migration—8:4-5; 11:19-21.

本篇信息中，我们要来看“热心福音家传散布”。我们的诗歌里有几首是推动人、鼓励人传福音的诗歌。例如六百六十四首，那是很浅显，也是相当有用的一首：“速兴起传福音！速抢救灵魂！请你看千万人天天沉沦！莫塞住怜悯心，莫看重金银，松开手，传福音，趁着现今。速兴起传福音！速抢救灵魂！你为何仍忍心，看人沉沦？”这首推动人传福音的诗歌，是一位美国姊妹（Fanny J. Crosby）所写，调子也是她所编的。中文并非直接翻译，而是重新以中文的语气改写，没有完全逐句对照。

传福音的先决条件

每一个传福音的人，都必须有两个先决条件，第一，是为福音发疯。只要和人谈到福音，就要发疯；不发疯的人，福音传不出去。理智太强的人，难以带人得救。所以，传福音一定要发疯。第二，是脸皮要厚。传福音时，脸色不能变，气色不能改，不能红一阵、白一阵、青一阵，那样就不能传福音。传福音的人要发疯，要没有自己的感觉，并且脸皮要厚；这是传福音的条件。

我小时候看到人，和人谈话，脸就会红；家里来了客人，我就躲开，并且不敢到别人家去。以后我蒙主呼召，就操练接触人，与人谈话。起头的时候，对我而言真觉得为难，不过操练多年以后，总是有了进步。因此，我愿意向你们见证，传福音就要发疯，没有自觉，被辱骂不生气，受欢迎也不得意；脸皮厚到一个地步，无论碰到什么情况，总是面不改色。

同时，发疯传福音的人，都要会唱福音诗歌；一个冷静有条理的人，不容易唱歌。福音诗歌唱来唱去，不疯也得疯。我传福音的秘诀，第一就是每次站讲台前，都要祷告再祷告，直到把自己祷告透；第二就是操练发疯。我并非不理智，正因为太理智，所以自觉很敏感。一个人若是自觉太敏感，一站到讲台上，别人还没有什么感觉，自己就先有了感觉。比方看到座位上有一位亲戚，或者一个得过博士学位的人，你就不敢对着他讲了。这是不行的。一个发疯的人，即使看见总统坐在这里，也要告诉他：“我们都需要救恩。”只有发疯的人，才敢在总统跟前传福音。

In this chapter we will consider the matter of being fervent for the gospel by preaching in the homes and by spreading through migration. There are several hymns in our hymnal that stir up and encourage us to preach the gospel. For example, Hymns, #921 is a simple and effective hymn. Stanza 1 and the chorus say, “Rescue the perishing, / Care for the dying, / Snatch them in pity from sin and the grave; / Weep o’er the erring one, / Lift up the fallen, / Tell them of Jesus the mighty to save. / Rescue the perishing, / Care for the dying; / Jesus is merciful, / Jesus will save.” This hymn was written by an American sister, Fanny J. Crosby.

PREREQUISITES FOR PREACHING THE GOSPEL

There are two prerequisites for preaching the gospel. The first prerequisite is to be crazy for the gospel. Whoever preaches the gospel must be crazy. A person who is not crazy cannot preach the gospel. It is difficult for a person who is very rational to lead people to salvation. Preaching the gospel requires us to be crazy. The second prerequisite is to be thick-skinned. The countenance or expression of a person who preaches the gospel should not change; otherwise, he cannot preach the gospel. A gospel preacher must be crazy and not self-conscious; that is, he must be thick-skinned. These are requirements for preaching the gospel.

When I was young, I was embarrassed to meet people or converse with them. I avoided guests, and I did not visit people in their homes. After I was called by the Lord, I practiced contacting and speaking with people. Initially this was difficult for me, but after practicing for many years, there was some progress. If we want to preach the gospel, we need to be crazy, and we cannot be self-conscious. We should not become angry when we are rebuked, and we should not be elated when we are welcomed. We need to be thick-skinned so that our countenance remains unchanged regardless of the environment.

Furthermore, a crazy gospel preacher must learn to sing gospel songs. It is not easy for a calm and rational person to sing. The more we sing the gospel songs, the crazier we will be. Before I stand at the podium to preach the gospel, I have a time of thorough prayer. This is my secret. I also exercise to be crazy, but I am not irrational. The more rational a person is, the more he is self-conscious. It is difficult for a person who is too self-conscious to speak. When he sees a relative or a person who has a doctorate degree in the audience, he becomes timid and cannot speak to them. This is wrong. A crazy person can say even to the president, “We all need salvation.” Only a crazy person has the boldness to preach the gospel to the president.

青年弟兄姊妹，特别是那些奉献要全时间的，先不要打算去非洲、印度，乃先要在台湾“发疯”传福音。年轻人都要学习到校园接触人。根据我们已过约略的统计，台北的大学生约有十二万人，高、国中生各有五万人，加起来共是二十二万人。年轻的全时间弟兄姊妹，都要到各校园去接触学生。当你们接触学生时，头一次见面不要发疯，要规规矩矩的，然而不要觉得羞耻。慢慢的，福音传到一个地步，就得发疯。

虽然我们生来不是这样的人，但都要“学发疯、脸皮厚”。你们每次进到校园之前，都要有够多的祷告，把自己祷告到灵里。你们借着透彻的祷告，就会发疯，灵里焚烧起来，脸皮也变厚。此外，你们还要发疯的唱诗，如六百六十四首：“速兴起传福音，”和七百一十五首：“你堕落罪恶境，历尽了苦情，”这样的短诗都可以拿来唱。唱过“速兴起传福音”，就唱“你堕落罪恶境”。前者是唱我们要传福音，后者是唱罪人要得救。此外，唱诗歌时也需要有“表情”，特别是唱福音诗歌。“速兴起传福音”要唱高一点，雄壮一点。“你堕落罪恶境”要唱低一点，可是唱到副歌：“主渴望拯救你！主等候救你！为何不趁今天让主救你？”这要唱得雄壮。

从一九四〇年开始，我在中国北方带领弟兄姊妹传福音。“召会传福音”这个名词，是在烟台开始使用的。那时，每年的新春都有四天的布道，从初一到初四，每天上午一次，下午一次，连传八场福音。那四天当中，我可说真是发疯了，除了吃饭睡觉，什么事也不作；每一次讲完道都是精疲力竭，回家只能躺在床上，直到下一次再去传，实在是全人都在福音里。

我原来不会唱诗，说话也不行，但是每次传福音就发疯。有几首诗歌是我很喜欢的，已往在北方常常唱。例如六百七十首：“你当预备迎见神，”七百零一首：“日光下劳碌，有何益？”副歌说，“空空空！空空空！…凡事都虚空，如捉影，如捕风。”唱到末了样样空：丈夫空、妻子空、女儿空、儿子空，这就是有表情的唱诗。再如二百四十一首：“我生命有何等奇妙的大改变，自基督来住在我心；”这也是传福音时常用到的。尤其是副歌“自基督来住在我

Dear young brothers and sisters, you should not make plans to go to Africa or India for the gospel. Rather, you need to be crazy and preach the gospel in Taiwan first. This applies especially to those who have consecrated themselves to serve full time. The young people need to learn to contact people at school. There are about 120,000 college students, 50,000 high school students, and 50,000 junior high school students in Taipei. This is a total of 220,000 students. The young full-time serving ones need to go to the various campuses to contact the students. You should not be crazy the first time you contact a student. Rather, you need to be proper, but you should not feel ashamed. Gradually, after you have preached the gospel to a certain extent, you will need to be crazy.

We need to learn to be crazy and thick-skinned because we were not born this way. Before we go to a campus, we need to have an adequate time of prayer to pray ourselves into the spirit. After we pray thoroughly, we will be crazy. Our spirit will be burning, and our skin will be thickened. We also need to sing hymns in a released way. We can sing short gospel songs, such as “Rescue the perishing” (Hymns, #921) and then “You’ve fallen into sins” (Chinese Hymns, #715). “Rescue the perishing” is concerning our need to preach the gospel, and “You’ve fallen into sins” is about the sinner’s need to be saved. Furthermore, we should be expressive when we sing the hymns, especially the gospel hymns. “Rescue the perishing” should be sung with a strong voice. “You’ve fallen into sins” should be sung softly, but the chorus—“He longs to save you! / He’s waiting for you! / Won’t you let Him save you / While it’s today?”—should be sung with a strong voice.

Beginning from 1940 I led the brothers and sisters in northern China to preach the gospel. It was in Chefoo that we first used the term the gospel preaching of the church. At that time, every year we had a four-day gospel campaign of eight sessions. We used the first four days of the Chinese Lunar New Year and had one session in the morning and another session in the evening. During those four days I was crazy. I gave myself fully to preaching the gospel. The only other things that I did were to eat and to sleep. I was so exhausted after every meeting that I could only sleep until the next meeting. My whole being was spent on the gospel.

Formerly I did not know how to sing, neither could I speak well, but whenever I preached the gospel, I was crazy. There are several gospel hymns that we sang often in northern China, for example, Hymns, #1044, “Are you ready God to meet?” and #1080, “What profit all the labor here?” After singing these hymns, we felt that everything is vain, including our spouses and children. This was the result of our singing with expression. Another hymn we sang often is #309: “What a wonderful change in my life has been wrought / Since Jesus came into my heart!” The chorus of this hymn is very releasing; it says, “Since Jesus came into my heart! / Since Jesus came into my heart! /

心，自基督来住在我心；喜乐潮溢我魂，如海涛之滚滚，自基督来住在我心”，可以唱得整个人都“滚”起来。其他如六百六十八首：“我岂可去，双手空空？”和六百六十三首：“信徒赶快遵命出去普天下，”都是我们常唱的诗歌。

传福音唱诗歌时，有一点需要我们注意，就是领诗的弟兄不要太去改人的唱法，这相当有讲究。因为一个聚会可以被我们带得死沉，也可以被我们带得活络。

福音的托付

首先，我们要来看福音的托付。传福音是圣经里最大的托付，也是主给我们最大的使命。我们可以从新约三处圣经来看：马太福音的末尾、马可福音的末了、以及路加福音最后一章。这三处圣经都记载，当主耶稣复活，将要升天的时候，留下一个使命；这个使命就是祂最后的托付。马太二十八章说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（19。）马可福音说，“你们往普天下去，向一切受造之物传扬福音。”（十六15。）我们不仅要传给万民听，还要传给万物听。路加福音也说，“人要靠着祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。”（二四47。）从这三处圣经，我们清楚看见，传福音乃是主给我们的托付。

不仅如此，每一个人在得救之后，并不需要人鼓励，里头自然有一个心愿，要把福音传给别人，这是非常希奇的事。他一传福音，里面就快乐；传福音的确能叫人复兴起来。当你传福音给别人，你里面就焚烧。所以，每当召会有意见和分争，就证明福音的负担失去了。消除意见最好的办法，就是传福音。大家一传福音，就同心合意。传福音实在是一件出乎主的事。主住在我们里面，就是要我们把福音传给别人。每一个得救的人，都愿意带别人得救，都有福音的灵在里面。传福音的确是主给我们的托付。

福音的责任

保罗说，“无论对希利尼人还是对化外人，无论对智慧人还是对愚拙人，我都是欠债的。”（罗一14。）保罗所欠的债，乃是福音的债。他在林前九章说，“我若传福音，于我原没有可夸的，因为我是不得已的。若不传福音，我便有祸了。我若甘

Floods of joy o'er my soul like the sea billows roll, / Since Jesus came into my heart!" We sang the chorus until it seemed as if our entire being was "rolling." Other hymns we often sang include #930, "Must I go, and empty-handed" and #918, "Christians, make haste, your mission high fulfilling."

The brothers need to learn how to properly lead the singing during the gospel-preaching meetings. A meeting can be killed or enlivened by the way we lead the saints to sing the hymns.

THE COMMISSION OF THE GOSPEL

We need to see the commission of the gospel. Preaching the gospel is the greatest commission in the Bible, and it is the Lord's greatest charge to us. This charge is found in three portions of the New Testament: the last chapter of Matthew, the last chapter of Mark, and the last chapter of Luke. According to these three portions, after the Lord Jesus resurrected, He left us with a commission. This commission was His final charge. Matthew 28:19 says, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Mark 16:15 says, "Go into all the world and proclaim the gospel to all the creation." We need to proclaim the gospel not only to all the nations but also to all the creation. Luke 24:47 says, "That repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem." These three verses show that preaching the gospel is the Lord's commission to us.

After a person is saved, he does not need to be encouraged to preach the gospel, because there is a spontaneous desire within him to preach the gospel to others. When he preaches the gospel, he is full of joy. Preaching the gospel revives us. We are burning within when we preach the gospel to people. The presence of opinions and disputes in the church is proof that the church has lost the burden of the gospel. The best way to eliminate opinions is to preach the gospel. When we preach the gospel, we are in one accord. Preaching the gospel is truly the Lord's commission. The Lord lives in us because He wants us to preach the gospel to others. Every believer has a desire to lead others to salvation and has the spirit of the gospel within him. Preaching the gospel is the Lord's commission to us.

THE RESPONSIBILITY FOR THE GOSPEL

Paul said, "I am debtor both to Greeks and to barbarians, both to wise and to foolish" (Rom. 1:14). The debt that Paul owed was the debt of the gospel. In 1 Corinthians he said, "If I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel. If I do this of my own will, I have a reward; but if not

心作这事，就有赏赐；若不甘心，管家的职分却已经托付我了。”（16～17。）所以我们看见，福音在我们身上，乃是一种责任。

不只保罗是如此，每一个得救的人，当他一亲近主，就感觉在福音的事上亏欠别人，那就是欠福音的债。并没有人雇用他，他自然而然就有一个责任，觉得不传福音是一个亏欠；也觉得不传福音是一件得罪主的事，末了要受到主的审问。人一向主有心，就觉得不传福音有祸了。何况若是我们甘心传福音，就会从主得着赏赐。因此，我们不仅要接受主的托付，还要顾到里面责任的催促。传福音乃是我们的责任。

福音的努力

此外，我们还要为福音努力。保罗告诉他年幼的同工提摩太说，“务要传道；无论得时不得时，都要预备好，用全般的恒忍和教训，叫人知罪自责，谴责人，劝勉人。”（提后四2。）在传福音的事上，不要说你不方便，也不要说时间不合式，更不要推拖自己很忙碌。这是错误的。保罗的话乃是说，“无论得时不得时，”一概要传。

福音的能力

祷告

再者，传福音要有福音的能力，而福音的能力首先是来自祷告。你要作一个传福音的人，并且要传得新鲜、活泼、感人、有力，就必须好好祷告。你一定要先把自己祷告到得蒙拯救。有时我们去传福音，自己却没有蒙拯救。这意思是，倘若你是个生来脸皮很薄的人，现在要去传福音，就要先祷告，把自己从害羞、怕羞里救出来。你这样传福音，自己也蒙了拯救。又如，你要去传福音，里头却还爱着世界，拖泥带水。你若没有从世界里被救出来，福音就不容易传得有权柄；所以你要祷告，直到自己从世界里蒙拯救。再如，我们的家庭里都有丈夫、妻子、儿女，或者父母、兄弟、姊妹。大家生活在一起总会有点摩擦，有时和父母亲摩擦，有时和儿女摩擦，有时夫妻之间有摩擦。摩擦之后心里不舒服，就会怨怪别人。在这种情形下，你怎么传福音呢？你需要祷告，直到被主从生气、见怪别人的心情里救出来。

of my own will, I am entrusted with a stewardship” (9:16-17). This shows that we bear responsibility for the gospel.

This applied to Paul, and it also applies to every believer. Whenever a believer draws near to the Lord, he has the sense that he owes people the gospel, that he is a debtor of the gospel. Even though he is not hired, he bears responsibility and feels that he has the debt to preach the gospel. He also feels that it is an offense to the Lord if he does not preach the gospel and that the Lord will judge him for not preaching the gospel. If we have a heart for the Lord, we will sense the distress of not preaching the gospel. However, if we are willing to preach the gospel, we will receive a reward from the Lord. Therefore, we not only need to receive a commission from the Lord, but we also need to take care of the inner feeling of responsibility. Preaching the gospel is our responsibility.

THE ENDEAVOR FOR THE GOSPEL

We also need to endeavor in the gospel (1 Cor. 9:19-22; Rom. 1:15-16). Paul said to his younger co-worker Timothy, “Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching” (2 Tim. 4:2). It is wrong for us to say that it is not convenient to preach the gospel or that it is not the right time. It is also wrong for us to excuse ourselves and say that we are too busy. Paul said that we need to preach the gospel in season and out of season.

THE POWER OF THE GOSPEL

Prayer

In order to preach the gospel, we must have the power of the gospel, which comes through prayer (Acts 6:4). If we want to preach the gospel in a fresh, living, effectual, and powerful way, we must pray thoroughly. We need to pray until we are saved. Sometimes we are not saved when we go to preach the gospel. If we are thin-skinned, we need to pray in order to be saved from our shyness and bashfulness when we want to preach the gospel. When we preach the gospel in this way, we experience salvation. For example, we may want to preach the gospel, but we still love the world and are not completely separated from it. Unless we are delivered from the world, it will be difficult for us to preach the gospel with authority. Hence, we need to pray until we are saved from the world. Here is another example. Friction is unavoidable between family members. Sometimes there is friction with our parents or with our children or with our spouse. Such friction makes us unhappy and causes us to blame others. How can we preach the gospel in this condition? We need to pray until the Lord saves us from our anger and from blaming others.

再如你是作学生的，功课很重，天天埋头读书，现在得着了一点负担要去传福音。然而，你若没有从书堆里把自己祷告出来，你这个人就像泄气的轮胎，是没有能力的。我不是说，学生传福音就不必读书。你可以很用功，但是等到去传福音时，你需要祷告，把自己从书本里救出来，你的福音才能传得有力量。

我们这个人非常脆弱，有时甚至会被一件衣服霸占。有的姊妹要去传福音时，觉得需要穿一件体面的衣服，可是这一打扮，一顾到衣服，灵就下沉了。可能衣服还没有穿好，孩子一调皮，就把那件衣服弄脏了。这时她需要祷告，把自己从那件衣服的霸占里祷告出来。传福音就是要发疯，什么都不顾，什么都不在乎。

总之，传福音以前一定要有祷告；并且先不要为别人得救祷告，乃要先为自己蒙拯救祷告。你把自己祷告到明亮、透彻，就能去拯救别人。试想你的光景若不像一个得救的人，怎能去救别人？你要去传福音，就必须作一个不被任何人、事、物霸占的人。你必须记得，你是一个得释放的人，你才能去释放人；你不能被任何人、事、物占有。所以你需要大量的祷告，叫你从各种霸占里出来。你得着释放，自然能去释放别人。

我们传福音，应该为着人的灵魂得救祷告，这是毋庸置疑的；然而，我们总要先祷告到使自己得着释放。其次，我们也要为着得着能力祷告，要求经纶的灵充溢我们，与我们同在。你要向主祷告说，“主啊，你早已把经纶的灵浇灌在你的身体上，我今天就支取这个事实。主啊，把你自已像外衣一样给我穿上。我今天愿意出去讲说，求你使人的心敞开。在我的讲说中，你来摧毁撒但在人里头的营垒。”你需要这样的祷告。总之，在传福音之先，祷告的时间越长越好，越多越好。

神的话

再者，你在预备传福音之先，也要借着祷告，借着与主交通，把自己泡透在神的话里。例如，你有一个负担，要传约翰三章十六节；你最少需要花半小时，把自己泡在这一节圣经里。这节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

Here is yet another example. Suppose a student, who has so much homework that he needs to study during the day and at night, receives a burden to preach the gospel. If he does not pray himself out of his studies, he will be powerless when he preaches the gospel. He will be like a deflated tire. This does not mean that the students who want to preach the gospel should neglect their studies. They need to study diligently, but when they go to preach the gospel, they need to pray and be saved from their studies. Only then can they preach the gospel with power.

Since we are very weak and fragile, even a piece of clothing can occupy us. A sister may feel that she needs to wear something presentable when she goes to preach the gospel. But the more she considers her clothing, the more her spirit sinks. It may be that her children are naughty and soil her dress. In this situation the sister needs to pray herself out of being occupied with her clothing. In order to preach the gospel, we need to be crazy and not care for or be concerned with anything else.

In conclusion, we must pray before we preach the gospel. We need to first pray for our deliverance, not for the salvation of others. We are able to save others when we pray until we are clear and transparent. If our condition is not that of a saved person, how can we save others? In order to preach the gospel, we must not be usurped by any person or thing. We can release others only when we are released. We must not be occupied by any person or thing. Therefore, we need to pray much so that we may be delivered from any form of pre-occupation. When we are released, we will be able to release others.

When we preach the gospel, we should also pray for people's salvation. However, we first need to pray until we are released. Then we need to pray to receive power. We need to pray for the economical Spirit to fill us and be with us. We should pray, "Lord, today I apply the economical Spirit that You have poured out upon Your Body. Clothe me with Yourself as a mantle. I am going out to speak today. Open the heart of those whom I speak to, and demolish the stronghold of Satan within them while I am speaking." We need this kind of prayer. It is better to have thorough prayer before we preach the gospel.

The Word of God

In order to preach the gospel, we also need to be soaked with the Word of God through prayer and fellowship with the Lord (4:31). If we have the burden to preach John 3:16, we should spend at least half an hour to absorb this verse. This verse says, "God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life." We need to be soaked with

你要一个字、一个字的泡透，先是“神”，再是“爱”，再是“世人”、“神爱世人”，再是“甚至将祂的独生子”，然后是“赐给他们”等；直到这句话变作你的感觉，变作你里面要发表的东西。这样，等到你去传讲时，就不是讲论空洞的道理，不是讲仪文，而是从里面将所浸透的话推出来；这样的话必然满有感染力。

圣灵

按照基督徒的说法，传福音需要有神的能力，那么神的能力在哪里？认真说，传福音的能力在于你这个“人”能“出去”，你这个人出不去就没有能力。今天神的能力在哪里？神的能力不是在你里头，就是在你身上。所以，你这个人若不出去，神的能力就出不去。不只传福音如此，讲道也是这个秘诀。

什么叫作人出去呢？我可以用一个反面的比方。当你不生气的时候，你和别人说话，你的人是不大会出去的。你的话出去，声音出去，而人不会出去。然而当你生气时，你说的气话，很容易叫你的人出去。人生气是需要力量的，当你怒气冲天时，你就用上九牛二虎之力，那时你全人都出去了。不过你生气的时候，虽然人出去了，圣灵却不跟你一起出去。当我们为主说话的时候，我们用九牛二虎之力，把神的话推出去，这时圣灵就跟着出去了。这是一个秘诀。

基督教的神学院教导学生讲道，只告诉他们态度要大方，不要东张西望，要正正当当的看着听众，讲话的声音什么时候该高亢，什么时候该低沉等。他们从来没有告诉人一个秘诀，就是讲道的时候，要把这个人推出去。单单把“话”说出去还不够，还要把“人”推出去。

在中国的基督徒中间，曾经有一位传道人被兴起，传福音的能力是空前的，他就是宋尚节弟兄。每逢他传福音时，既不管规矩，也不管修辞；他在台上又蹦又跳，真像发疯的样子。他不在意别的，只管将里面的负担释放出来。有一次，他在汉口附近的信义会布道，讲来讲去，突然拿起领诗的棒子，指着台下一个妇人说，“你这个姨太太…”这位妇人正是个姨太太，听了非常气愤，怒火冲天。回家之后，她夜里翻来覆去睡不着觉，因为圣灵动了工，向她说话：“你难道不是个姨太太么？传道人把你的罪点出来，你还想怀恨么？看看你坏到什么地步。”她蒙了光照，就痛哭悔改，第二天便到聚会中作见证。

every word. First, God, then so, then loved, and then the world; that is, God so loved the world. Then we should continue with that He gave, and then His only begotten Son, and so forth. We need to be soaked with this verse until it becomes our feeling, and we can express it from within. Then when we use this verse to preach, we will not speak empty doctrine or dead letter; rather, we will utter the words with which we have been saturated. This kind of speaking will be full of power and will touch people.

The Holy Spirit

Christians say that we need the power of God in order to preach the gospel (Acts 4:8). But where is the power of God? The power of the gospel depends on our being released. If we are not released, we will not have power. The power of God is already upon us. Hence, unless we are released, the power of God will not be manifested. This applies to preaching the gospel and to ministering the word.

Here is a negative example of what it means to be released. When we are not angry, it is likely that we are not released when we speak with others. Even though we utter words that are audible, we are not released. When we are angry, however, it is easy for us to be released when we speak. Anger requires energy. The angrier we are, the more energy we use, and our entire being is released. However, the Spirit does not come out when we are angry, even though we are released. Hence, when we speak for the Lord, we need to use our whole being to speak His word. Then the Spirit will be released. This is the secret.

When believers in Christian seminaries learn to preach the gospel, they are instructed how to maintain a proper demeanor, to look directly at the audience, and when to raise or lower their voice. Seminaries do not teach people the secret of being released. It is insufficient to merely utter words. We also need to push out our person.

The Lord raised up Brother John Sung as an evangelist in China. He preached the gospel in a powerful way. When he preached the gospel, he did not care about proper demeanor or grammar. He jumped about on the platform as if he was crazy. He only cared to release his burden; he did not care about anything else. Once as he was preaching in a Lutheran Church near Hankow, he suddenly picked up the song-leader's baton, pointed at a woman in the audience, and said, "You, a concubine." It turned out that the woman was actually a concubine. That night she was unable to sleep but was enlightened and repented, because the Spirit convicted her. The following day she gave her testimony in the meeting.

所以，有时传福音是不能太斯文的。有的人因为受神学的训练，讲起道来有头有尾，逻辑严谨；站在讲台上，声音也对，腔调也对，态度也对，各方面都对，可是没有人得救，没有人受感动。一九三三年我在烟台，曾听过宋尚节弟兄讲道，题目是马可五章患血漏的妇人。他在黑板上画了一个很大的心，说，“宋尚节弟兄来布道，大家都悔改。一悔改，耶稣宝血洗我心，都洗净…。宋尚节弟兄走了，过了两周，宝血就开始漏出去、漏出去…。”他没有讲别的道，就是这样连续表演了四至八次，听众竟然大受感动，痛哭悔改。就着真理而言，我虽不能接受这样的道，然而在场，我实在很佩服他，也很受感动。

所以，传福音需要发疯，不能太规矩，一规矩就发死。我听说宋尚节传福音的秘诀，就是在传福音之前，先跪在家里祷告半天，把自己完全泡透在信息里。然后他到台上去，他的话就把他这个人送出去。我们不能光讲话，而人不出。我几十年前听宋尚节的道，常常思想这一件事，得着一个结论：“他的道在真理上，虽然有可质疑的地方，但他传福音的路，却是真的。”他一传福音，他的灵就出去。灵里有生命，灵一出去，生命就出去，人就能摸着主，而悔改相信。

我愿意向你们见证自己的经历。有一年新春期间，我在烟台传福音。某天下午聚会，我在台上传福音，讲一讲就指着台下说，“你看你这个女人多坏。”我不知道为什么要说这句话。接着又说，“你先生整年作工，赚不了多少钱，到了年底，你还闹他，要他替你买一双高跟鞋。”我以为自己不过是在举例，哪知我手所指的，正好是那样一个女人。她是一位姊妹带来的福音朋友，听了之后非常生气，就对那位姊妹说，“你怎么可以把我的事告诉李先生？”其实我并不知道，只不过被我说中了。同样的原则，她回家之后，圣灵在她里面作工，她就悔改得救了。当她前来受浸时，就把这个故事见证出来。

还有一次传福音，我拿着一根棒子，讲一讲就说，“你看，你在学校里，偷学校的粉笔。”我正指着一位十四、五岁的国中学生，他是一位姊妹的儿子，还没有得救。他的确在学校里偷过粉笔。他听了这话，心里就说，“那算什么。”我不知道他心里的故事，却在台上接着说，“你还说那算什么。”

Sometimes we cannot be too mild or proper when we preach the gospel. Some believers with a theological training are able to preach in a systematic and logical way. They have the right tone and attitude and do everything in a proper way, but no one is saved. In 1933 I heard Brother John Sung preach in Chefoo. The topic was the woman in Mark 5 who suffered from a flow of blood. He drew a big heart on the blackboard and then said, “Brother John Sung comes to preach, and everyone repents. As soon as you repent, the precious blood of Jesus washes your heart and cleanses it thoroughly...Then Brother John Sung goes away, and two weeks later the precious blood begins to leak out, leak out...” He did not say anything else. He merely used the drawing on the blackboard to illustrate his words a few times. Incredibly, the audience was moved, and many wept bitterly and repented. As far as the truth is concerned, I could not accept his message, but because I saw the result of the meeting, I respected him.

We need to be crazy when we preach the gospel. If we are too proper in our demeanor, we will be dead. Before John Sung preached the gospel, he spent half a day to pray on his knees and immerse himself in the message. This was his secret. Then when he spoke from the platform, his whole being came out with his words. We should not merely speak without being released. After listening to John Sung preach the gospel, I came to the conclusion that his preaching was questionable in relation to the truth, but his way of gospel preaching was right. When he preached the gospel, his spirit came forth. There is life in our spirit; hence, when our spirit comes out, life comes out. When life comes out, people will touch the Lord, repent, and believe in the Lord.

One year as I was preaching the gospel in Chefoo during the Chinese New Year holidays, I pointed at a lady in the audience and said, “You are a wicked woman.” I had no reason to say this. Then I said that her husband worked hard to support her, but she still insisted on wasting money. I thought that I was just giving an example; I did not know that that was her situation. The lady, who was a gospel friend of one of the sisters, was very angry and asked the sister how I knew her personal affairs. However, I did not know anything about her. That night the Holy Spirit worked in her, and she repented and was saved. When she came to be baptized, she gave her testimony.

On another occasion when I was preaching the gospel, I took a stick, pointed at a student in junior high school, and said, “You stole a few pieces of chalk from school and drew circles with them on the ground at home.” The student was the son of a sister in the church, and he was not yet saved. After the meeting he said, “I must believe in the Lord; Jesus is real. My mother did not tell Brother Lee about

你把粉笔拿回家，在地上画圈圈。”没想到他正是那样作。后来他说，“我实在没有办法不信主，耶稣是真的。我母亲并没有告诉李弟兄这件事，但是他在台上都说中了。”已往他母亲常向他传福音，他总是不肯信，但那次他信主了。

当我们真正让我们这个人出去时，圣灵就在这里。所以我们传福音，不能只作一个规规矩矩的传道先生。这是今天基督教把福音传得死沉、传得不活的原因。我们要让我们这个人出去，让福音出去。今天，灵乃是在信主之人里面，也在信主之人身上。在我们里面的是素质的灵，在我们身上的是经纶的灵，问题在于我们这个人能不能出去。我们这个人出去了，里面素质的灵、外面经纶的灵也出去了。这就是福音的能力。

根据使徒行传的记载，在五旬节那天，加利利的渔夫彼得，竟然在犹太京城耶路撒冷，站起来说话。他没有想到自己是一个渔夫，也没有想到自己是无知的小民，他完全“发疯”了。他不是特意发疯，而是灵在他的身上；他的人出去了，灵也出去了。

主的名

当我们传福音时，我们一定要宣扬主的名，还要带人呼喊主的名。今天鬼魔在那里说，呼喊主名是错误的道理。然而在行传三章，彼得对圣殿美门口要求赈济的瘸腿人说，“金银我都没有，只把我所有的给你：我在拿撒勒人耶稣基督的名里，叫你起来行走！”（6。）那人就跳起来，站着，又行走，同使徒们进了殿。他走着，跳着，赞美神。（8。）因着这件事，犹太官长、长老和经学家（四5）就都恐吓使徒们：“绝对不要靠耶稣的名讲论、施教。”（18。）然而，我们今天倒要教导人呼喊主名，因为主的名乃是全能的，是我们可以靠着得救的。（12。）

主的权柄

我们出去传福音时，千万不要认为自己渺小、微不足道。事实上，我们并不小。在马太二十八章，主耶稣说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。”（18～19。）我们出去传福音时，代表一个权柄，就是天地的权柄。我们应该有这样的信心，这完全在于我们的操练。我们不需要大喊大叫，告诉听众我们是代表权柄；但我们里头的信心，应当这样肯定。我们不要太说给人听，乃要告诉

this matter, but I did exactly what he said.” Before this, his mother had preached the gospel to him, but he would not believe. This time, however, he believed in the Lord.

When we are released, the Holy Spirit is present. Hence, we cannot be a gentleman when we preach the gospel. This is the reason that the gospel is preached in a dead way in Christianity, not in a living way. We need to be released so that the gospel can come out. Today the Spirit is in and upon the believers. The essential Spirit is within us, and the economical Spirit is upon us. The question is whether we will be released. When we are released, the essential Spirit within and the economical Spirit without come forth. This is the power of the gospel.

On the day of Pentecost Peter, who was a fisherman from Galilee, stood up and spoke in Jerusalem, the capital of the Jewish nation. He forgot that he was merely an uneducated fisherman. He became crazy. He did not become crazy intentionally; the Spirit was upon him. He was released, and the Spirit came out.

The Lord's Name

When we preach the gospel, we must proclaim the Lord's name and lead people to call on the Lord's name. The opposers say that calling on the name of the Lord is an erroneous doctrine. However, in Acts 3 Peter spoke to the lame man who asked for alms at the door of the temple which was called Beautiful, and said, “Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk” (v. 6). That man stood up and began to walk. He entered with the apostles into the temple, and was walking, leaping, and praising God (v. 8). After this incident the Jewish rulers, elders, and scribes threatened the apostles and “charged them not to utter anything at all nor teach based upon the name of Jesus” (4:17-18). We need to teach people to call on the name of the Lord, because the Lord's name is all-powerful, and it is in this name that we are saved (vv. 10, 12).

The Lord's Authority

When we go out to preach the gospel, we should not think that we are small and insignificant. We are not insignificant. In Matthew 28 the Lord Jesus said, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations” (vv. 18-19). When we preach the gospel, we represent the authority in heaven and on earth. Our believing this depends on our exercise. We do not need to shout and yell and say to people that we represent an authority. Our faith should confirm this. We do not need to say this to people, but we need to say to the devil, “Satan, you need to know

鬼魔，向撒但宣告：“鬼魔，你要知道，耶稣基督已经得着天上地上所有的权柄，祂是天地的主；我是祂的代表人。”

归结以上几点，传福音要有能力，就需要祷告，需要进到主的话里，需要把自己送出去；此外，还要奉主的名，应用主的权柄。

福音的出路 家家传扬

福音的出路是什么呢？福音的出口是人，而福音的出路就是家。每位弟兄姊妹都应该把家打开，传福音。行传二章、五章清楚告诉我们，初期信徒所作的第一件事，就是打开家聚会；（二 46；）第二件就是挨家挨户传福音。（五 42。）当哥尼流得着天使的指示时，就差人去请彼得来，并把自己的亲属密友都邀请到家里。（十 22～24。）等到彼得来了，不仅对哥尼流一家人讲，也对他所请的亲属密友传讲。

今天我们要传福音、要得人，就必须把家打开。每一个家庭都有一些邻舍、亲友、同学、同事。我们要把家打开，将认识的人一个个请来；或许不一定一次都请齐，可以分次邀请，每次三、五个，持续并经常的作这件事。我愿意向有负担的人建议，每周最少有一个晚上，请亲友来吃福音饭；在吃饭时，就把福音传给他们。世界上的人为着作生意、拉客户都需要应酬，我们传福音也得请人吃饭。每一位圣徒都当打开家，请人吃饭，传福音。人心不是铁打的，都有情感。你请人到家里坐一坐，吃顿饭，人心就敞开，耶稣就进得去。我担保你们若是邀请两个人来吃饭，最少能得着一个人。

若是我们大家都肯这样操练，每位弟兄姊妹一年带一个人得救，今年台北市召会有五千人，明年台北市召会就有一万人。年年如此，十年就有五百万。并且主现在带领我们，不仅是双管齐下，还是四管、五管齐下；就是有的人作校园，有的人作儿童，有的人到各阶层传福音。配合家打开，这样几管齐下，一年翻一倍是很容易的事。

that Jesus Christ has obtained all authority in heaven and on earth; He is the Lord of heaven and earth, and I am His representative.”

In conclusion, in order to have the power to preach the gospel, we need to pray, enter into the Lord's word, and be released. In addition, we need to be in the Lord's name and apply the Lord's authority.

THE CHANNEL OF THE GOSPEL Preaching from House to House

What is the channel of the gospel? Human beings are the mouthpiece of the gospel, and the homes are the channel of the gospel. Every saint should open his home to preach the gospel. Acts 2 and 5 show clearly that the early believers first opened their homes for meetings (2:46), and then preached the gospel from house to house (5:42). After Cornelius was instructed by an angel to send for Peter, he invited his relatives and intimate friends to his home (10:22-24). Then Peter spoke to the household of Cornelius and also to his relatives and intimate friends (11:12-14).

In order to preach the gospel and gain people, we must open our homes. Every family has relatives, neighbors, friends, classmates, and colleagues. We need to invite them to our homes. We do not need to invite them all at one time, but we can invite three to five people at a time in a consistent way. The saints, who have a burden, should invite their relatives and friends for a “gospel dinner” at least once a week. The mealtime can be used to share the gospel. Just as people in the world have social engagements to do business and solicit clients, we should invite people for meals in order to preach the gospel. Every saint should invite people to his home for the purpose of preaching the gospel. Human beings do not have a heart of iron; they have emotions. When we invite someone to our home for a meal, his heart will open, and the Lord Jesus can enter into him. We can be assured that if we invite two people for a meal, we will gain at least one.

There are five thousand saints in the church in Taipei. If we are all willing to endeavor to lead one person to salvation every year, there will be ten thousand saints by next year. If we continue to increase in this way every year, there will be five million people in ten years. The Lord is leading us to attain our goal in many areas. Some saints are involved in the campus work, others are involved in the children's work, and still others are preaching the gospel in the communities. By laboring in these areas and opening our homes, it will be easy for us to double our number every year.

其实，当我们带一个人得救时，那不只是一个人。因为新枝子能结果子，他能把各房亲戚都带得救。过去我们不用这个资本，单单剩下老枝子，所以一年一年过去，却少结果子。盼望我们切切听进这些话，借着祷告泡透在主的话里，人出去，灵也跟着出去，接受主的名，运用主的权柄等，使我们在福音的传扬上有能力。最后，更要打开家，使福音有出路。

移民广布

福音出路的第二点，就是移民广布。当初耶路撒冷的召会，最少有一万得救的信徒，却都集中在耶路撒冷。所以神兴起逼迫，将他们赶散。他们离开耶路撒冷到各地，成为移民，将福音传出去。现在你们有些人，已经准备要移民出去，这个负担很好。不过我们要先把“耶路撒冷”作起来，然后再往外去。先到外城，再到外国，把福音送出去。这是我们今天当走的路，我们的的确确应该接受这个负担，速兴起传福音，速抢救灵魂。

主后一九八四年十一月一日讲于台北

When we lead a person to salvation, we do not gain only one person. Every person is a new branch that can bear fruit; he can lead his relatives and friends to salvation. In the past we only had old branches; we did not use this capital. Hence, year after year there has not been much increase. We need to seriously consider these words. We should immerse ourselves in the Lord's word through prayer, push out the Spirit by being released when we speak, receive the Lord's name, and exercise His authority. Then we will have the power to preach the gospel. Finally, we should open our homes as an outlet for the gospel.

Spreading through Migration

Another channel of the gospel is to spread through migration. Initially the church in Jerusalem had at least ten thousand believers, but they were all concentrated in Jerusalem. Therefore, God allowed persecution to scatter them. When they left Jerusalem, they went to various places as immigrants and spread the gospel (8:4-5; 11:19-21). It is good that some of the saints have the burden and are prepared to migrate. However, we need to take care of the testimony in "Jerusalem," and then we can spread to other places—to other cities and to other countries—and deliver the gospel to them. This is the way we should take today. We must receive this burden to rise up and preach the gospel and save souls.

第五篇

担负家排

牧教责任

读经：哥林多前书十四章二十三节，使徒行传二章四十六节，五章四十二节，马可福音六章三十九至四十节，约翰福音二十一章十五至十七节，提摩太后书二章二节，希伯来书十三章十七节。

纲目

壹 全召会聚在一处的责任——林前十四 23。

贰 分会所聚会——徒二 46 上，五 42 上。

叁 分家事奉的责任——二 46 下，五 42 下。

肆 分排带领的责任——参可六 39 ~ 40。

伍 牧养的责任——约二一 15 ~ 17。

陆 教导的责任——提后二 2，来十三 17。

CHAPTER FIVE

BEARING THE RESPONSIBILITY TO SHEPHERD AND TEACH IN THE HOMES AND SMALL GROUPS

Scripture Reading: 1 Cor. 14:23; Acts 2:46, 5:42; Mark 6:39-40; John 21:15-17; 2 Tim.2:2; Heb. 13:17

OUTLINE

I. The responsibility of the whole church coming together in one place—1 Cor. 14:23.

II. The responsibility of the meetings in the halls—Acts 2:46; 5:42.

III. The responsibility of serving in the homes—2:46; 5:42.

IV. The responsibility of leading in the small groups—cf. Mark 6:39-40.

V. The responsibility of shepherding—John 21:15-17.

VI. The responsibility of teaching—2 Tim. 2:2, 24; Heb. 13:17.

速兴起传福音

这系列信息的目的，是盼望在台湾的众召会，特别是台北市召会里的每位弟兄姊妹，都起来传福音。目前台湾社会的一切都上轨道，政治安定、经济繁荣，的确是召会传福音的大好机会。若是我们不抓住机会，实在对不起主，也对不起亲爱的同胞。以台北为例，这里好像一个很大的鱼场，其中有几百万条鱼。他们散布在我们四周，我们若不传福音，不将救恩送给他们，就是亏欠人。

就如保罗所说，“若不传福音，我便有祸了。我若甘心作这事，就有赏赐。”（林前九16～17。）他甚至说，“无论对希利尼人还是对化外人，无论对智慧人还是对愚拙人，我都是欠债的。”（罗一14。）当他说“有祸了”的时候，并不是在咒诅他自己，而是说好比我们赛跑，若是跑输了，就什么都得不到。“有祸了”并非指咒诅，乃是指得不到奖赏。传福音就有赏赐，不传福音就得不着奖赏。我们应该相信，我们每救一个灵魂，在主面前都有记录。因为主的话告诉我们：“一个罪人悔改，在天上也要这样为他欢喜。”（路十五7。）当有罪人悔改，天上的使者都为他欢乐。

我们每带一个罪人悔改，就在神面前立功一次。千万不要以为，我们救不救人，没有多少差别。在神面前，我们救一个人，立一次功；没有救人，不能立功，既得不着赏赐，也是亏损。所以，我们都要起来传福音、拯救灵魂。正如诗歌六百六十四首所说，“速兴起传福音！速抢救灵魂！请你看千万人天天沉沦！莫塞住怜悯心，莫看重金银，松开手，传福音，趁着现今。速兴起传福音！速抢救灵魂！你为何仍忍心，看人沉沦？”我们唱熟这首诗歌，就要开始行动，前去传扬。福音的火要挑旺、焚烧，人人有负担，个个都跟上。

基督徒在人群社会中的本分，首要的是传扬福音，因此，有些基督徒称传福音为“伟大的使命”。在马可十六章，主吩咐我们要“往普天下去，向一切受造之物传扬福音”。（15。）国语和合本翻作“传福音给万民听”，底下再加小字：“万民原文作凡受造的。”这里原文的意思就是万物。我们要把福音传尽，传得再没有人听，再碰不到人，还可以传给万物听，就如传给狗、传给猫、传给鱼听等。主耶稣说，“你

RISING UP QUICKLY TO PREACH THE GOSPEL

We hope that by giving these messages the churches in Taiwan, especially the saints in the church in Taipei, will rise up quickly to preach the gospel. Today every aspect of society in Taiwan is advancing; the government is stable, and the economy is strong. This is an excellent opportunity for the church to preach the gospel. We are not being faithful to the Lord or to our fellow countrymen if we do not grasp this opportunity. Taipei is like a big fishpond; there are millions of fish all around us. We must preach the gospel and deliver salvation to them, or we will be indebted to them.

Paul said, “Woe to me if I do not preach the gospel. If I do this of my own will, I have a reward” (1 Cor. 9:16-17). He also said, “I am debtor both to Greeks and to barbarians, both to wise and to foolish” (Rom. 1:14). Paul was not cursing himself when he said, “Woe to me.” Rather, he was saying that if we lose the race of our Christian life, we will not receive a reward. The condition of woe does not refer to being cursed; it refers to not receiving a reward. If we preach the gospel, we will receive a reward; if we do not preach the gospel, we will not receive a reward. The Lord knows whenever a sinner repents, because the Bible says that there is “joy in heaven over one sinner repenting” (Luke 15:7). Whenever a sinner repents, the angels in heaven rejoice.

A sinner’s repentance is significant to God. We should not think that it does not matter whether or not we lead a person to salvation. Whenever a person is saved, there is a record before God. If we do not lead anyone to salvation, we will suffer loss instead of receiving a reward. Therefore, we need to rise up and preach the gospel to save people. Hymns, #921 says, “Rescue the perishing, / Care for the dying, / Snatch them in pity from sin and the grave; / Weep o’er the erring one, / Lift up the fallen, / Tell them of Jesus the mighty to save. / Rescue the perishing, / Care for the dying; / Jesus is merciful, / Jesus will save.” After singing the hymns in a thorough way, we need to begin to take action and go forth to preach the gospel. The fire of the gospel needs to be kindled, and everyone needs to pick up this burden.

Preaching the gospel is the primary obligation of Christians to society. This is the reason that some Christians refer to preaching the gospel as “the great commission.” In Mark 16:15 the Lord charged us to “go into all the world and proclaim the gospel to all the creation.” In the Chinese Union Version to all the creation is rendered as to all the nations. There is also a note which says, “Nations, lit., creation.” In this verse the Greek word means “creation.” We need to preach the gospel until every person on earth has heard the gospel. Then we can continue to preach the gospel to the rest of creation. The

们要去，使万民作我的门徒。”（太二八 19。）万民指各族、各邦、各国的人。我们今天留在地上，在神面前所负的第一个使命，就是传福音给人。如果我们不传福音给人，就没有尽到自己的本分。因此保罗才说，他是欠债的；（罗一 14；）只要我们还没尽上本分，都是欠债的。

福音化台湾

首先，盼望所有弟兄姊妹，在主面前定规，从今天起，一年三百六十五天之内，一定要救一个人。这件事并非太困难。请想想看，一年当中，我们天天在“鱼场”里，难道抓不到一条鱼？三百六十五天不能带一个人归主，实在无法交待。请看，神在我们周围安排多少的人。在台北一些街头，到处都充满人，这是出于神的主宰和安排。此外，我们也有亲戚朋友，加上同学、同事；如果我们天天接触他们，三百六十五天，一定可以带一个人得救。若是这里有七千位弟兄姊妹，每人带一个人得救，明年就有一万四千人。有的人心愿较强，愿意带二位、三位、四位，甚至更多人得救，这也非常好。如此一来，人数的增加就不只七千，而会达到更多。盼望弟兄姊妹在主面前，都立下这样的心愿。

已过年日，我们在得人的事上，可说是荒废的。我们需要忘记背后，努力面前，向主敞开，得着赦免。从今天开始，进入荣耀的历史，就是台湾召会历史的新页；我们要写新的历史，年年有翻倍的扩增。

根据统计，台北市及周围的人口将近三百万，加上流动户口八十万，总数将近四百万。而台北市召会的人数，在名单上约有一万五千，经常过召会生活的人数约是五千。若是以五千为基数，一年翻一倍，经过一年就变成一万；经过二年是二万；三年是四万；四年是八万；五年是十六万；六年是三十二万；七年是六十四万；八年是一百二十八万；九年是二百五十六万；十年就达到五百一十二万。

若是我们真正忠心，殷勤实行，立下基础，并且养成每位得救的圣徒，一年带一个人得救的习惯；我们就能年年翻倍，生生不息，十年就翻一千倍。这件事要成功，每人一年就要带一个人得救。不论年长、中年，甚至年

Lord Jesus said, “Go therefore and disciple all the nations” (Matt. 28:19). All the nations refers to every tribe, tongue, people, and nation. The first commission we bear before God is to preach the gospel. If we do not preach the gospel, we are not fulfilling our obligation. Paul said that he was a debtor (Rom. 1:14). As long as our obligation is not fulfilled, we are debtors.

GOSPELIZING TAIWAN

Every saint needs to resolve to save one person every year. This is not difficult. We should not think that we are unable to catch one fish in a year even though we live in a “fishpond.” We have no excuse. God in His sovereignty has arranged for many people to be around us. Some of the streets in Taipei seem to be filled with people. Moreover, we all have relatives, friends, classmates, and colleagues. If we contact them every day, we will be able to lead at least one person to salvation in a year. If every one of the seven thousand saints in this meeting leads one person to salvation, by next year there will be fourteen thousand saints. Some saints may have a stronger desire and lead two or more people to salvation. This is also good. Then we will not have an increase of merely seven thousand. We all need to make such a vow.

In the past we neglected the matter of gaining people. Now we need to forget the past and press on by opening to the Lord and receiving His forgiveness. We need to begin a new page in the history of the churches in Taiwan by gaining a twofold increase every year.

According to statistics, the population of Taipei and its suburbs is 3,000,000, and there is a floating population of around 800,000. Therefore, the total population is about 4,000,000. There are around 50,000 saints on the name list of the church in Taipei, and about 5,000 saints meet regularly. If the 5,000 saints gain one person every year, after one year there will be 10,000 saints; after two years, 20,000; after three years, 40,000; after four years, 80,000; after five years, 160,000; after six years, 320,000; after seven years, 640,000; after eight years, 1,280,000; and after nine years, 2,560,000. After ten years our number will reach 5,120,000.

If we are faithful to practice diligently, lay a foundation, and build up the habit of leading one person to salvation in a year, we will have a twofold increase every year, and in ten years our increase will be a thousandfold. For us to succeed, every saint will need to lead one person to salvation every year. The older saints, the middle-aged

幼的弟兄姊妹，都要考量，一年救一个人能不能作到？若是我们能作到，人数就能一年翻一倍，十年就翻千倍；我们十年就会将台湾福音化，使台湾变成福音国，到处充满福音。

福音化台湾首先需要祷告。我们要为十年福音化台湾，群起祷告。第二，要在各地努力传扬。不论到什么地方，在学校里、在职场上、在市场或超市内，都传扬福音。为着配合福音的传扬，各地召会要尽快大量印制福音单张，往各处散发。姊妹们买菜时，不要忘记携带福音单张。在买完菜付钱时，可以撒福音单张；对那些出入市场的人，也可以撒福音单张。千万不要胆怯，今天分撒福音单张，明天还要分。正像挖井一样，并不是一挖就有水涌出，需要千挖百挖，直到有一天，水泉就冲出来了。

有一个真实的故事。一九三九年在山东济南省府，有一位官员在建设厅里任职；他曾留学美国读水利，回国后，主要研究如何治理黄河。他曾以虹吸管原理，发明新的治水方法，变得很有名气和地位，成为建设厅里的佼佼者。当时有位弟兄，也在那里作事，是个地位很低的小职员，却很有负担要传福音给这位官员。这并非容易的事，所以他和妻子两人，常常为这位官员祷告。每天早晨，他都将福音单张，放在这位官员的办公桌上。这位官员头一天看见福音单张，就把它扔在垃圾箱中；第二天、第三天都是如此。弟兄每摆一张，官员就丢一张，这样约莫半年之久。直到有一天，这个官员失去耐性，想探究是何种原因，使这个人一直摆单张。他就拿起福音单张读一读；至终，他也信主得救，并且跟着他的下属，就是这位弟兄，到济南召会聚会，后来非常蒙恩。

这位会丢弃福音单张的官员，拒绝不到三百六十五天，至终还是被弟兄的耐性胜过。我们不要担心今天撒福音单张，明天再撒，后天又是这一套，人会厌烦我们。你若是常在市场里撒福音单张，买菜的人都知道，你是“疯狂的”；然而，你应该相信，撒来撒去总会有结果。我们现在一定要“打”这样的福音空气。

从一九四九年我们到达台湾，便开始传福音。当时我们在大街小巷、火车站、公车站，通通张贴了标语。有许多套标语，好几种颜色，制造出很好的福音空气。那时在台北，只要看见房子门前两旁有一大片标语，就知道是弟兄

saints, and even the younger saints need to consider how they can lead one person to salvation in a year. If we are able to do this, we will have a twofold increase in one year and a thousandfold increase in ten years. We will be able to gospelize Taiwan in ten years, and Taiwan will be a gospel nation that is filled with the gospel.

In order to gospelize Taiwan we must pray. We need to rise up corporately to pray for the gospelization of Taiwan in ten years. Then we need to endeavor to preach the gospel in every place. Whether we are at school, at work, or in the market, we must preach the gospel. The churches should cooperate and print gospel tracts for the saints to distribute in large quantities. When the sisters buy groceries, they can give gospel tracts to the cashier and to other women who are buying groceries. There is no need for us to be timid. They should distribute gospel tracts day after day. Distributing gospel tracts can be compared to digging a well. Water does not come forth as soon as we begin to dig. Rather, we need to dig persistently until we reach water.

In 1939 in Tsinan, Shantung Province, there was an official who held a prominent position at the Provincial Bureau of Construction. A brother, who held a low position, also worked at the bureau. Because the brother was very burdened to preach the gospel to this official, he and his wife prayed for the official. Every morning the brother put a gospel tract on the official's desk. When the official saw the gospel tract, he threw it into the trash can. This went on for almost half a year. Then one day the official picked up the gospel tract and read it. Eventually, he believed in the Lord and attended the meetings in the church in Tsinan and was greatly blessed.

The official threw away the gospel tracts he received, but he could not do this for three hundred and sixty-five days. He was eventually gained by our brother's perseverance. We should not worry if people dislike the fact that we distribute gospel tracts. People will know that we are "crazy." However, there will also be a continual result. We must build up such a gospel atmosphere.

In 1949, when we arrived in Taiwan, we preached the gospel. We posted gospel banners of different colors in the streets and alleys and in train and bus stations. This created a good atmosphere for the gospel. When we saw a house with a banner on the door, we knew that a brother or sister lived there. If the environment permits, the

姊妹的家。现今若是环境许可，我仍然赞成召会印制大标语，如“神爱世人”、“基督耶稣降世为要拯救罪人”等，在各处张贴，制造出福音的空气。当时我们也常出福音队，人人穿着福音背心，有人打大鼓，大家唱“需要耶稣”，那的确震动人心，使福音空气浓厚。在传扬福音上我们有“三宝”，就是讲、传、祷；基督徒需要又讲，又传，又祷告。尤其我们的祷告是真正的法宝，能够摇动阴府权势。

我们可以借着出福音队，张贴福音标语，散发福音单张，以及到各处讲说，传扬福音。不论上班、上学、买菜、上百货公司，都可以撒单张；搭火车、坐公共汽车也要撒单张，任何场合都要撒单张。有些人会得救，是因为接到十几次福音单张。他在这里接到一张，到那里也接到一张，往另外一个地方，又接到福音单张。接来接去，就希奇这班撒单张的人，也决定将单张的内容好好认真阅读，结果就进到聚会里。末了，他被福音单张“围困”，信主得救。

想想看，若是我们的福音单张撒得不多，只有一张、两张，是不能“围困”人的。若是在台北有五千位弟兄姊妹，天天都撒福音单张；一个人今天碰到你的福音单张，明天碰到我的福音单张，后天碰到他的福音单张，这样就会很有效力。福音要传扬开来，我们不应该安静、静默，乃该走出去对人讲说，并撒福音单张。

打开家传福音

按照我们的经历，传福音最有效的路，乃是把家打开，以家来传福音。因此，我在主面前接受负担，要“推动”长老和同工，前去催促弟兄姊妹。许多弟兄姊妹仍然稳如泰山，或者半动半不动；这需要很多的推动，直到每个人坐立不安，都起来传福音。从前我不太愿意推动人，现在我改变观念，首先要推动长老、同工，使他们前去，要求每位弟兄姊妹都把家打开。过去我们的作法很属灵，长老、同工们会请弟兄姊妹先祷告，寻求主的引导和负担，看看是否要把家打开，结果一千个家没有几个家打开。所以，我们必须帮助弟兄姊妹先打开家。

打开的家不必召开布道大会，也不必加椅子和座位，只要用现成的客厅传福音即可。邀请的人数不必太多，只要

church should print some banners and post them in different places in order to create an atmosphere for the gospel. The banners can read, “God so loved the world,” or “Christ came to the world to save sinners.” In 1949 we also had gospel marches in which we all wore gospel robes. Some saints beat large drums and everyone else sang, “You need Jesus.” These marches enhanced the gospel atmosphere. Praying, speaking, and preaching are our weapons for preaching the gospel. Christians need to pray, speak, and preach. Prayer is the greatest weapon, because it can shake the authority of Hades.

In order to preach the gospel, we can have gospel marches, post gospel banners, distribute gospel tracts, and speak in every place. We can distribute gospel tracts at work, at school, and even when we are in a store. We should also distribute tracts when we are on a train or a bus. Wherever we are, we should distribute gospel tracts. Some people need to receive more than ten gospel tracts before they decide to read one. They will eventually believe in the Lord after being “besieged” with gospel tracts.

If we distribute only one or two gospel tracts, we will not create an atmosphere of the gospel. Suppose five thousand brothers and sisters in Taipei distributed gospel tracts every day. A person may receive your tract today, my tract tomorrow, and another person’s tract the day after. This would be very effective. In order for the gospel to spread, we should not be silent or quiet. We should go out to speak to people and to distribute gospel tracts.

OPENING OUR HOMES FOR THE PREACHING OF THE GOSPEL

The most effective way to preach the gospel is to open our homes for the gospel. Therefore, I am burdened to “push” the elders and co-workers to urge the saints to open their homes. Many saints have not yet opened their homes. We need to speak until everyone is restless and rises up to preach the gospel. In the past I was not willing to push people, but my concept has changed. I will push the elders and co-workers to ask all the saints to open their homes. Because we were too “spiritual,” the elders and co-workers merely asked the saints to pray and seek the Lord’s leading concerning opening their homes. As a result very few homes are open. Therefore, we must help the saints to open their homes.

After the saints open their homes, they do not need to hold a big gospel meeting or to invite many people to hear the gospel. The saints can invite eight to ten

有八个、十个亲戚、邻居和朋友。盼望台北市召会这里，周一有一百个家传福音、周二也有一百个家传福音，天天晚上都有八十至一百个家传福音。每家的人数就是八至十位，没有宗教仪式，不像作小礼拜；亲友来的时候，都觉得很平常，彼此问候，气氛热络，如此自自然然的传福音。我们要从台北市召会开始，普及到主恢复里的各地召会，处处实行家打开传福音。

在实行上，我们宁肯牺牲一部分召会经常的聚会，也要把时间拿出来，挨家挨户传福音。比如，你有一位亲戚，周一至周三都有事，唯独周四有空，但正巧碰上召会的经常聚会，你就需要在周四有家庭福音，使他能前来。长老们需要考量，在这件事上改变政策，使圣徒们能自由运用时间。然而，大家不要滥用“自由”，若是不打开家传福音，还得来聚会。

除了召会例常的聚会以外，我们每周最起码可以使用一个晚上，打开家对人传福音。家打开的益处很多：一面使我们冰冷的心，焚烧起来；另一面能带领多年不接受主的家人，敞开接受福音；此外，对于周围的邻舍也是一大助益。

如果你这样周周、月月、年年打开家传福音，一年之内最少会带三个人得救。若是台北有一千二百至一千五百个家，一年之内就可以繁增约四千人。这样得着的人，乃是扎实的，并且积少成多，相当有果效。一个打开的家，每四个月带一个人得救，并不算多。并且一个新得救的人，就是新枝子，很容易结果子，他很可能再带一群人得救。如此一来，我们的人数一年要翻一倍是非常容易的事。盼望你们听见这些话，都在神面前起来有行动，打开家传福音。接受这话，愿意家打开传福音的人，若是不能周周作，最起码三周要一次。每一个打开的家，都是一个福音站；一个福音站一年得三个人，我们就有相当数目的繁增。

打开家传福音的关键是在于姊妹们。负责弟兄们若要推动家打开传福音，需要与姊妹们交通。因为在家庭里，弟兄们专注在工作上，回到家常是筋疲力尽，再和他们谈家打开，就是找错对象。反之，许多姊妹们都在家，没有那么多事情霸占，比较容易成功。根据观察，姊妹们爱主也比弟兄们多。新约圣经里，两次膏主耶稣的人都是姊妹。

relatives, neighbors, and friends to hear the gospel. Every night there should be eighty to a hundred homes that are preaching the gospel in the church in Taipei. There can be eight to ten people in every home. It should not be a religious worship service. Our relatives and friends who come should feel comfortable to speak with one another. In such a warm atmosphere it is easy to preach the gospel. All the saints in the church in Taipei and in the Lord's recovery need to open their homes for the preaching of the gospel.

We should even be willing to miss the regular church meetings in order to preach the gospel in our homes. Suppose we may have a relative who is free only on Thursday. We should be willing to invite them to our home on Thursday, even if we need to miss a meeting of the church. The elders should not expect the saints to be in every meeting. However, when the saints are not preaching the gospel in their home, they should be in the meetings.

In addition to the regular church meetings, we should open our homes to preach the gospel at least one evening a week. There are advantages to opening our homes. On the one hand, our cold hearts will be burning. On the other hand, we can lead our friends or relatives who are not saved to receive the gospel. Moreover, it will benefit our neighbors.

Suppose we open our homes to preach the gospel every week of every month of every year. Every home will be able to lead at least three people to salvation a year. If there are 1,200 to 1,500 homes in Taipei, there will be an increase of 4,000 people in a year. This is a solid and effective way to gain people, because people will be gained gradually. It is not too much for an open home to lead one person to salvation every four months. Every person we gain is a new branch that can easily bear fruit. He can lead people to salvation. Hence, it is easy for us to have a twofold increase in a year. After listening to this word, we should all rise up and take action before God by opening our homes for the gospel. The saints who receive this word and are willing to open their homes can invite people over at least once every three weeks. Every opened home is a gospel station. If every gospel station gains three people yearly, we will have a considerable increase.

The sisters are key in opening the homes. The responsible brothers who want to promote opening the homes need to fellowship with the sisters. The husbands usually work. Many sisters, however, stay at home and are not occupied by so many other things. Therefore, the responsible brothers should encourage the sisters to open their homes. According to the New Testament, sisters tend to love the Lord more than brothers do. The Lord Jesus was anointed twice by sisters (Matt. 26:6-13; Luke 7:36-39). The brothers were

弟兄们多是用头脑，觉得不需要那么枉费。（见太二六8。）他们计算贵重的香膏可以卖多许钱，赈济穷人。（9。）两千年来，弟兄们都有同样的问题，一谈起主的事就计算；姊妹们不计算，却重情感，爱主就愿意为主花费。

所以推动家庭传福音，一定要从姊妹们开始。如果姊妹们不响应，家庭传福音一定不成功；家庭传福音要成功，必须姊妹们起来回应这个行动。在家庭里传福音，茶点的预备也很重要，人喝喝茶，吃点心，心容易敞开，福音就进去。这个茶点自然是由姊妹们预备的。所以，家庭传福音非靠姊妹不可。我奉劝姊妹们，平常的茶点可以省一点，等到传福音的时候，尽量摆出好的茶点。我们服事来听福音的人，就是服事主耶稣。若是我们花一点钱，能得着一个灵魂，那是多么宝贵。

总之，我们需要走这条路，自动打开家。你打开家邀请福音朋友，也不必倚靠某些弟兄们帮助，就是你自己讲、自己作。第一次不会讲，第二次不熟练，继续作下去就学会了。我小时候不会骑脚踏车，到了三十多岁，工作上安排我到天津作工，因着需要就学着骑。我起头很笨拙，骑了就倒，倒了再骑，骑来骑去，最后也学会。以后我的孩子问我如何骑脚踏车，我就告诉他：骑了就会。乍听之下，这似乎不讲理，其实只要多倒几下，多练习几次，自然就会。我奉劝带领的弟兄们，要让弟兄姊妹自己作；他们越不会作，越要去作。否则到末了，只有极少数的人能担负属灵的事。我们要让人人都作。家打开的人自己作传福音的，作喂养人的；如此一来，主才能有出路。

注重儿童福音

我们打开家的同时，也要注意儿童福音工作，因为家家都有儿童。我曾经提醒弟兄们，在台北的儿童聚会人数太少，只有四、五百位。他们解释说，老一辈所生的孩子已经长大，年轻一辈所生的孩子还太小；所以大的太大，小的太小，儿童聚会的人数就不多。我个人并不相信这样的话。我们绝不要轻看儿童工作。一九六六年，我们曾交通过这事，至今已经过了十八年。如果我们当时有一万个六至十二岁的儿童，今天就有一万个二十四至三十岁的青年；这一万人也许不是个个都得救，但最少也有六千人是要得救的。

in their mind, and asked, “Why this waste?” (Matt. 26:8). They also calculated that the ointment “could have been sold for much and given to the poor” (v. 9). Brothers tend to be in their mind whenever they speak about the Lord. Sisters are not so much in their mind; they are more emotional. When they love the Lord, they are willing to spend for the Lord.

Therefore, to promote preaching the gospel in the homes, we must begin with the sisters. If the sisters do not respond, we will not succeed. The sisters must rise up and respond to this move. The refreshments we prepare make it easy for people to open their hearts so that the gospel can enter into them. The refreshments are prepared by the sisters. Hence, we must rely on the sisters if we want to preach the gospel in the homes. The sisters should not be frugal when they serve those who come to hear the gospel. When we serve those who come to listen to the gospel, we are serving the Lord Jesus. It is good to spend our money for people to be gained.

We need to take this way to open our homes willingly. We do not need to rely on the help of certain brothers when we invite gospel friends to our homes. We must preach the gospel ourselves. We may not know how to preach the first time, and we may still lack experience the second time, but as we continue to practice, we will learn. I did not know how to ride a bicycle when I was young. It was not until I was in my thirties that I learned to ride a bicycle, because I was assigned to work for the Lord in Tientsin. When I first got on the bicycle, I fell, but after falling, I got back on the bicycle. Eventually I learned how to ride a bicycle by trying. As long as we fail but continue to practice, we will learn. The leading brothers need to let the saints preach the gospel, especially the saints who do not know how to preach the gospel. Otherwise, only a few saints will be able to bear responsibility in spiritual matters. We need to let everyone preach the gospel. When someone opens his home, he should preach the gospel and nourish the ones who are saved. Then the Lord will have a way to spread.

STRESSING THE CHILDREN'S WORK

When we open our homes, we should also preach the gospel to the children, because almost every household has children. There are not enough children in the children's meeting in Taipei. There are only four to five hundred. The elders said that the children have either grown up, or they are still too young. However, this is not a good reason. We should not neglect the children's work. We fellowshiped about the children's work eighteen years ago in 1966. If there were ten thousand children between the ages of six and twelve at that time, today there should be ten thousand young adults between the ages of twenty-four and thirty. If they are not all saved, at least six thousand of them should be saved.

经营召会生活，需要我们长期的努力。我们不仅要带召会中的儿童得救，也要把邻居、亲戚的儿童都带来，这件事需要许多人配搭、投入。首先，要这样大量作儿童，绝不能倚靠会所，必须分散到家庭里。有的人家里客厅稍微大一点，可以坐二十个儿童，就二十个一班；有的家小一点，人数就少一点。教导儿童的成员若是不足，可由青少年弟兄姊妹加入配搭。如果我们要得一千位儿童，最少要预备五十班；当人数繁增到四千位时，就需要二百班。有的父母虽然自己不来到召会中，却喜欢孩子参加儿童聚会。这使我们有机会，可以借着儿童得着父母。这样实行几年后，台北市要有一万个儿童是期待的。

这一万个儿童经过八年、十年，有相当部分会成为我们的弟兄姊妹。他们进入国中、高中、甚至大学，都是福音的种子，为着扩展福音。如此生生不息，一年也能得着几千人。儿童福音需要家庭的配合，也需青年弟兄姊妹的配搭。我们需要有同工们专门筹画、带领儿童工作，顾及儿童聚会。

开展校园福音

另外一条得人的路，就是开展校园福音工作。这件事全在乎有多少全时间的人力投入。我希望台北能有三百位，二十五至四十岁的全时间者，进到各校园传扬福音。台北这里有十一、二万大专生，七、八万高职生，五、六万高中生，还有十几万国中生。这几项加起来，总共有四十几万学生。我们需要够多的全时间者，在学生们身上作工，这是得着新蒙恩者加入召会很好的源头。

普及各界福音

此外，因着召会在这里有将近三十年的历史，在社会的各阶层里，不论是工厂、商场、医院、甚至政府机关，都散布着弟兄姊妹。所以我们可以推动各阶层传福音，这又是另一条带人得救的路。

恢复不聚会者

除此之外，我们依据台北市召会的情况表所作的调查，名单上有一万三千至一万五千位弟兄姊妹，到会的人数却

Our labor in the church life is a long-term endeavor. We need to lead our children to salvation, and we also need to gain the children of our relatives and neighbors. This requires the coordination and participation of many saints. We cannot rely on the meeting halls; rather, we must labor in the homes. The saints with large homes can have a meeting with twenty children. The saints with smaller homes should have fewer children. If there are not enough adults to teach the children, the saints who are in high school and college can help. We may need fifty homes in order to gain one thousand children. When the number of children increases to four thousand, we will need two hundred classes. Even though the parents of some of the children may not be in our meetings, they may like to have their children join the children's meeting. This will give us the opportunity to gain the parents through their children. If we practice this, after a few years we may have ten thousand children in the church in Taipei.

After eight to ten years these children will be seeds for the spread of the gospel in junior high and high school and even in college. This is the way for us to multiply and gain thousands of new ones every year. The gospel work among the children needs the cooperation of the families and the young saints. We also need some co-workers to coordinate the children's work.

EXPANDING THE GOSPEL TO THE YOUNG PEOPLE

Another way to gain people is through the gospel work on the campuses. This depends on the participation of the full-timers. It would be good to have three hundred full-timers, who are between the ages of twenty-five and forty, to preach the gospel on various campuses. In Taipei there are around 120,000 university students, 80,000 technical college students, 60,000 high school students, and over 100,000 junior high students. This is a total of over 400,000 students. We need many full-time servings ones to labor on the students. This is a good source to gain new believers.

SPREADING THE GOSPEL TO ALL PEOPLE IN SOCIETY

The recovery has been in Taiwan for almost thirty years. We now have brothers and sisters who work in every aspect of society. They work in factories, businesses, hospitals, and even government institutions. Therefore, we should encourage all the saints to preach the gospel. This is another way to gain new believers.

RECOVERING THE DORMANT SAINTS

In addition, the church in Taipei has information cards for thirteen to fifteen thousand saints, but only five thousand come to the meetings. This means that at least

只有五千，这表示最少有八千人不聚会。这八千人值得我们花工夫，借着交通、探望，甚至请到家里吃饭，来恢复他们的召会生活。

推行排聚会

以台北市召会而论，到会人数虽然有五千，一次聚会实到人数，却常常只有三、四千。弟兄姊妹都有心，可惜功用没派上用场。因此有一件事需要推行，就是将弟兄姊妹分排，十二个成一排。若以五千人过召会生活计算，就分为四百排。这些排不是按着程度分，乃是按着地理区域分。

而后，可能六十排，或五十排成为一区，将台北市分成七、八个区，每区有同工们专特照顾、带领各排。各排的成员自行定规，每周或每两周有一次聚集，彼此交通，彼此看望。以后所带得救的人，就按照地理区域，加到各区里的小排。

当小排人数从十二位增加到十五、六位，就要分排。分排后，每排八、九位，人数若再加增，可以再分排。弟兄姊妹彼此靠排作联络，以排托住人。

从前有许多人受浸，但是留下、托住的却不多。我们盼望借着排的实行，产生莫大的功用，维持圣徒间的交通，达到托住人的果效。这件事首先需要我们整理情况表，经过统计，找出经常过召会生活的人和不聚会者，再将他们按着地理归类，分排并归区。在排里面，要为同一排却不聚会的成员祷告，想办法和他们交通。因着他们都是住在附近的邻舍，可以前去看望，或邀请至家里。我们若这样实行，开头时即使不能恢复每一位，最少也能恢复一、两千位，再过一段时间又能恢复一、两千位。

供给全时间者

据说有许多人，已经预备好要全时间，所以一呼召，人数就达到一千二百多位。其中有六百位是全时间者，还有一半多是半时间的。从台北出来的人数，约占一半。这不是一件小事，在召会的历史中，恐怕是空前的；少有一个

eight thousand are not in the meetings. It is worthwhile for us to labor on these eight thousand saints. We can restore them to the church life by fellowshiping with them, visiting them, and inviting them to our homes for meals.

PROMOTING THE GROUP MEETINGS

Even though five thousand saints attend the meetings in Taipei, there are only three to four thousand saints in any given meeting. The brothers and sisters have a heart for the Lord, but they have not been helped to function. Hence, we must arrange them into groups, with twelve saints in a group. The five thousand saints in the church life will form four hundred groups. We should group the saints according to their geographic location, not according to their spiritual growth.

It may be that fifty to sixty groups will then form a district. There may be seven or eight districts in the church in Taipei. Some co-workers, who can care for and lead the groups, should be assigned to every district. The saints in a group should decide whether to meet once a week or once every two weeks for mutual fellowship and mutual visitation. The people they lead to salvation can later be added to a small group that is located near them.

When the number of saints in a group increases to twelve or sixteen, that group should split. There will then be eight or nine saints in both groups. When the groups increase further, they can split again. The brothers and sisters will not lose contact with one another.

In the past many people were baptized but not many remained. The groups will function to maintain the fellowship among the saints and to care for the new believers. Therefore, we need to organize the information cards so that we will know who is in the church life and who is not attending the meetings. The saints who are not in the meetings can be assigned to groups in their districts. The saints in a group meeting should pray for the dormant ones who are assigned to them and consider how to fellowship with them. It is easy to visit the dormant saints who are in our neighborhood or to invite them to our home. Even though we may not be able to recover every saint initially, we can gradually recover at least one or two thousand saints.

SUPPORTING THE FULL-TIME SERVING ONES

There are many saints who want to serve full time. After we sounded the call, over one thousand two hundred saints signed up. Six hundred of these will serve full time, and the rest will serve part time. Half of the saints who signed up to serve full time are from Taipei. This may be the first time in church history that over six hundred full-

时期能有六百多位全时间者，加上六百多位半时间者，同时出来事奉主。这六百位全时间者长期的生活费和种种开支，当然不是小数目。为此，我们要好好祷告。

一般而言，弟兄姊妹都爱主。按正常、经常的情况，十个人可以供应一位全时间者；就是每十位当中，有一位全时间者。当我们推动全体传福音，人人要动员，在财物供给上，也得跟上去。我们感谢主，目前台湾经济繁荣，国民收入也有相当水平，在供给上不成问题。可是弟兄姊妹需要忠心，使财物的供给跟得上主的行动，尤其为着这六百多位全时间者，在职的弟兄姊妹需要尽力有所奉献。如此一来，大家便一体的往前行动。

全体动员，建立模型

我还要强调，你们不要太倚靠我的带领；主若许可，我每年定规回来两次，每次至少一个月。我回来的几个月，就是叫大家不能睡平安觉，总会多多安排工作给你们。我们的目标乃是要推动全体动员，并非全时间者，在这些福音活动、召会事奉上才有分；我们人人都要有分。

我们若是在前述的各项，都往前进行，人人尽功用，全召会就会动起来，把人带进来。总括而言，就是要在儿童工作上、校园开展上、家打开上、社会各阶层里，积极传扬福音，并且恢复久不聚会的弟兄姊妹，这样召会一定扩增。此外，我们也要带领弟兄姊妹注重真理、注意生命长大、注意活出基督，并且好好过召会生活，使一地一地都有金灯台的见证。我们先在一地广传福音，带进许多人得救；有了这个经验，主可能再引导我们往外国去。

盼望大家有共同的负担，从现今起，台湾岛上的众召会要起来行动，产生出一个模型；之后，全世界在主恢复里的召会，都看见这个模型，知道怎样普及、扩增和行动，以得着更多人。目前主的恢复在全地五大洲，有超过五百处召会。在远东以外的其他四大洲，有三百多处召会；而亚洲这里足足有二百多处。现在世界各地的五百多处召会，大部分的人数不多，平均约一百位。我希望这个扩增的模型，要从台北建立，使各处都看见，主恢复里的召会该怎样扩增，怎样在人数上突飞猛进。

timers and over six hundred part-timers came forward at one time to serve the Lord. The long-term living expenses of the six hundred full-timers will not be small. We need to pray concerning this.

Ten saints should be able to support one full-timer. In other words, one out of every ten saints should be a full-time serving one. Everyone in the church should participate in preaching the gospel, and we should also be able to match the gospel move with our material offering. We thank the Lord that the economy of Taiwan is strong and that the standard of living is high. There is no problem related to finances. However, the saints need to be faithful in material offering to match the Lord's move. In particular, the working saints need to endeavor to support the full-time serving ones. In this way we will all move on together.

MOBILIZING THE WHOLE CHURCH TO BUILD UP A MODEL

You should not rely too much on my leading. If the Lord allows, I will visit twice a year and stay for at least one month when I visit. When I am here, you will not be able to sleep peacefully, because I will create a lot of work for you. Our goal is to mobilize the whole church. The full-timers are not the only ones who can have a part in the gospel activities and church services. Every one of us must have a part.

If everyone functions in the ways that we have fellowshiped, the whole church will be mobilized to gain people. In conclusion, we need to be aggressive to preach the gospel in our homes, to children, to students, and to those with whom we work. We also need to recover the dormant saints. In this way the church will increase. We also need to lead the brothers and sisters to focus on knowing the truth, growing in life, and living Christ. Moreover, the saints should also take part in the church life so that there will be a testimony of a golden lampstand in every locality. We will first spread the gospel where we live, and lead many people to salvation. Then the Lord may lead us to go to other countries.

This should be our common burden. From now on the churches in Taiwan need to rise up and take action. This will produce a model. Then all the churches in the Lord's recovery will see this model and know how to spread and propagate in order to gain people. There are over five hundred churches in the Lord's recovery on five continents. Apart from the Far East, there are over three hundred churches on the other four continents. There are over two hundred churches in Asia. Most of the churches outside of the Far East are not large. They may have an average of a hundred people. A model for propagation should be established in Taipei so that the whole earth can see how the churches in the Lord's recovery increase in number.

这件事如何推动，关系重大。今天世界似乎变小了，在一地发生的事，很快传遍各地。只要台北市召会一实行，全地五百多处的召会，都能借着视讯传播、刊物出版、各种交通，得知消息。我们必须在这里建立模型，因为其他任何地方的条件都不够，只有台北市召会够条件。为着主福音的广传，希望我们多有祷告。我们都需要抓住这千载难逢的机会，在推广福音、繁殖扩增、建立模型的行动里有分。

主后一九八四年十一月二日讲于台北

How we promote this matter is important. It seems as if the world has become smaller, because what happens in one place can quickly spread to other places. Once the church in Taipei begins to practice, the five hundred churches will know. We must build up a model in Taiwan, because the condition in other places is not as favorable as the condition here. We need to pray for the spread of the gospel. We need to grasp this golden opportunity to participate in the move for the spread of the gospel through the propagation and increase. We also need to build up a model.