SHEPHERDING THE LORD'S SHEEP

The Lord is the good Shepherd;
the good Shepherd lays down His life for the sheep.

3129 牧养主的羊

著者：台湾福音书房编辑部

ISBN：978-986-166-021-9

■简介

主是好牧人，好牧人为羊舍命。

耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

务要牧养你们中间神的群羊，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。

起来！牧养主的羊！

本书系取材自倪柝声与李常受二位弟兄所释放，有关牧养的信息。全书共二十五篇，头三篇叙述主如何亲自牧养并服事我们，四至六篇陈明主复活后向着我们关于牧养的嘱咐，七至二十篇详论今天召会生活中该有的牧养，末了五篇提醒我们在实行牧养时应有的生活与态度。各篇讲时、讲地、对象虽有不同，然负担却前后一致，彼此呼应，在在激励神的儿女，起来与主同工，牧养主的羊。

SHEPHERDING THE LORD'S SHEEP

by Watchman Nee and Witness Lee

■目录

第一篇　基督是人子顾惜我们，也是神子喂养我们

第二篇　主的服事

第三篇　基督在祂的复活里作牧者，以及基督在神的国里作王

第四篇　基督在复活的生命中同信徒工作行走

第五篇　使徒的职事与基督天上的职事合作

第六篇　在基督这位好牧人的生机喂养与牧养之下

第七篇　产生并喂养小羊

第八篇　喂养的秘诀

第九篇　今日在主恢复中需要建立接触人的习惯

第十篇　在耶稣的人性里顾惜人

第十一篇　在基督的神性里喂养人

第十二篇　以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人

第十三篇　培育初信者的步骤

第十四篇　喂养初信者

第十五篇　喂养主的小羊，牧养主的羊

■CONTENTS

Chap. 1: Christ As The Son Of Man Cherishing Us And As The Son Of God Nourishing Us

Chap. 2: The Lord's Ministry

Chap. 3: Christ As The Shepherd In His Resurrection And Christ As The King In God's Kingdom

Chap. 4: Life In Resurrection Working And Walking With The Believers

Chap. 5: The Apostolic Ministry In Cooperation With Christ's Heavenly Ministry

Chap. 6: Under The Organic Feeding And Shepherding Of Christ As The Good Shepherd

Chap. 7: Producing And Feeding The Lambs

Chap. 8: The Secret Of Feeding

Chap. 9: The Need In The Lord's Recovery Today To Build Up The Habit Of Contacting People

Chap. 10: Cherishing People In The Humanity Of Jesus

Chap. 11: Nourishing People In The Divinity Of Christ

Chap. 12: Nourishing People With The Unsearchable Riches Of Christ In His Full Ministry In The Three Stages

Chap. 13: Steps To Raise Up The New Believers

Chap. 14: Feeding The New Believers

Chap. 15: Feeding The Lord's Lambs And Shepherding The Lord's Sheep

第十六篇　用纯净的话奶养育新人作神成长的儿女 — Chap. 16: Raising Up The New Ones As God's Growing Children With The Pure Milk Of The Word
第十七篇　如何借家中聚会照顾新人 — Chap. 17: How To Care For New Ones Through The Home Meetings
第十八篇　如何在家中聚会教导新人 — Chap. 18: How To Teach The New Ones In The Home Meetings
第十九篇　寻找、挽回久不聚会与久失联络的弟兄姊妹 — Chap. 19: Seeking And Restoring The Dormant Saints
第二十篇　洗脚 — Chap. 20: The Washing Of Feet
第二十一篇　觉得人可爱 — Chap. 21: A Lover Of Men
第二十二篇　照着主的心牧养人 — Chap. 22: Shepherding People According To The Lord's Heart
第二十三篇　新约的执事 — Chap. 23: The Ministers Of The New Covenant
第二十四篇　爱有效能 — Chap. 24: Love Prevails
第二十五篇　爱心的劳苦 — Chap. 25: The Labor Of Love
■目录附纲要

第一篇

基督是人子顾惜我们，也是神子喂养我们

■纲目

壹　例证一
- 一　基督是人子，成为神的羔羊
- 二　基督是神子，成为赐生命的灵

贰　例证二
- 一　基督是人子，在蛇的形状里
- 二　基督是神子，讲说神的话

叁　例证三
- 一　基督是人子，绕道进入叙加城
- 二　基督是神子，将生命的水赐给妇人喝

肆　例证四
- 一　基督是人子，为神所立定，要审判世上一切的人
- 二　基督是神子，有权柄将永远的生命赐给人

伍　例证五
- 一　基督是人子，不定罪那犯罪的妇人
- 二　基督是神子，要叫她从罪得自由

陆　例证六
- 一　神差祂的儿子，为我们的罪作了平息的祭物
- 二　神差祂的儿子，使我们得生命

柒　整本新约的例证

CHAPTER ONE

CHRIST AS THE SON OF MAN CHERISHING US AND AS THE SON OF GOD NOURISHING US

■ Outline

I. Illustration One
- A. Christ as the Son of Man Becoming the Lamb of God
- B. Christ as the Son of God Becoming the Life-giving Spirit

II. Illustration Two
- A. Christ as the Son of Man in the Form of the Serpent
- B. Christ as the Son of God Speaking the Words of God

III. Illustration Three
- A. Christ as the Son of Man Detouring into the City of Sychar
- B. Christ as the Son of God Giving Her to Drink the Water of Life

IV. Illustration Four
- A. Christ as the Son of Man Having Been Designated by God to Judge All the People of the World
- B. Christ as the Son of God Having the Authority to Give Eternal Life

V. Illustration Five
- A. Christ as the Son of Man Not Condemning the Sinful Woman
- B. Christ as the Son of God Freeing Her from Sin

VI. Illustration Six
- A. God Sending His Son as a Propitiation for Our Sins
- B. God Sending His Son That We May Have Life

VII. The Illustration Of The Entire New Testament

一　基督是人子，救赎我们脱离罪

二　基督是神子，将神圣的生命分赐到我们里面

捌　基督在永远里的例证

一　祂是人子，成为梯子

二　祂是神子，成为生命的元素

*　*　*　*

本篇信息的题目很简单，但所传达的意思却无穷无尽。整个神新约经纶的内容乃是基督作人子顾惜我们，并作神子喂养我们。

整本圣经是由旧约和新约组成的。旧约里关于神的经纶，以及神，基督，和包罗万有、复合、终极完成之灵的启示，若没有新约的解释和实际，就是模胡不清的。麦敦诺师母（Mary McDonough）写了一本优良杰出的著作："神救赎的计划。"她和一些别的人都是用"计划"一辞，而没有用"经纶"一辞。在旧约里没有用"经纶"这辞，乃是使徒保罗在新约里才提到这辞。（弗一 10，三 9，提前一 4—同一希腊字用于林前九 17，弗三 2，西一 25。）神新约的经纶只论到一个人位，就是包罗万有的基督。祂有两种身分：一种身分是神子，另一种身分是人子。新约向我们揭示那是神圣三一的神。

大约两千年前，在新约时代的开始，有一天神成了一个人。祂来乃是眷临、接触祂堕落的受造之物。在祂第一次来的四千年前，祂创造了宇宙，并且按着祂的形像，照着祂的样式，在宇宙中创造了人，作宇宙的中心。（创一 26。）神创造万物各从其类，但祂造人不是从人的种类。人是按着神的形像，照着神的样式被造的，所以人看起来象神。人是神的复本，是神的照片。一个人的照片没有那人的成分或生命，但有那人的形像和样式。有一天，那位创造亚当这人的创造者，成了一个真正的人。祂在人的腹中成孕，而生为一个人。以赛亚九章六节说，有一婴孩为我们而生，有一子赐给我们，祂的名是全能的神和永远的父。

A. Christ as the Son of Man Redeeming Us from Sin

B. Christ as the Son of God Imparting the Divine Life into Us

VIII. The Illustration Of Christ In Eternity

A. As the Son of Man to Be the Ladder

B. As the Son of God to Be the Life Element

*　*　*　*

The title of this chapter is very simple, but what it conveys is inexhaustible. The content of God's entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us.

The Bible is composed of both the Old and New Testaments. In the Old Testament the revelation concerning God's economy—with God, Christ, and the all-inclusive, compound, consummated Spirit—is vague without the explanation and reality of the New Testament. Mary McDonough wrote a marvelous masterpiece entitled God's Plan of Redemption. She and some others used the word plan instead of economy. The word economy is not mentioned in the Old Testament, but it is mentioned in the New Testament by the apostle Paul (Eph. 1:10; 3:9; 1 Tim. 1:4—the same Greek word is used in 1 Cor. 9:17; Eph. 3:2; Col. 1:25). God's New Testament economy covers only one person—the all-inclusive Christ. He has two statuses. One is the Son of God, and the other is the Son of Man. The New Testament unveils to us the very God who is the Divine Trinity.

One day at the beginning of the New Testament age, about two thousand years ago, God became a man. He came in a way to visit, to contact, His fallen creatures. Four thousand years before His first coming, He created the universe, and in the universe He created man as the very center in His image and according to His likeness (Gen. 1:26). God created every creature according to its kind, but He did not create man according to man's kind. Man was created in the image and likeness of God, so he looks like God. Man is a copy, a photo, of God. A photo does not have a person's element or life, but it does have that person's image and likeness. One day the Creator of the man Adam became a real man. He was conceived in a human womb and was born as a human being. Isaiah 9:6 says that a child is born to us, a Son is given to us, and His name is Mighty God and Eternal Father.

我的负担是要给你们看见，新约里的第一个异象乃是神突然成了一个人；祂是生为一个最低身分的人，不是生在富贵人家，而是生在贫穷之家。祂生在伯利恒，却长在拿撒勒。祂在伯利恒的出生，为祂在拿撒勒的长大所隐蔽。人称祂为拿撒勒人。（太二 23。）这意思是说，祂是从被藐视之地、被藐视之城来的被藐视之人。以赛亚五十三章说，祂是一个没有任何外在美丽和吸引的人。（2 ～ 3。）祂只是一个贫寒的拿撒勒人。

这样一个贫寒的人，能接触各种人。如果祂是生为君王，就很少人能接近祂。但祂生为一个贫寒的人，就能接触并且确实的接触了各阶层的人，特别是那些贫穷、患病的人，如瞎子、麻风病人、罪人和税吏。祂成了他们的朋友。祂在人性里来，使祂成为一个非常能顾惜人的人。

顾惜人就是使人快乐。罪人无法救自己，但基督能除去他们的罪，来顾惜他们。祂来救赎我们，并为我们死在十字架上。祂来作有病之人的医生，使他们得安慰。（太九 12。）祂告诉那些劳苦担重担的，可以到祂这里来，祂就必使他们得安息。（十一 28。）祂也告诉干渴的人到祂这里来喝，使他们永不再渴。（约四 10，14，七 37。）

在四卷福音书中所描绘的耶稣，是非常顾惜人的。祂来到世上，就是要顾惜人。众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能象朋友一样与祂同坐，与祂一同吃喝交谈。（路十五 1，太九 10。）自义的经学家和法利赛人看见祂与税吏和罪人一同吃喝，就受不了。他们不知道自己也需要祂作他们的医生。我能见证，当我还是一个可怜的年轻人，耶稣来到我这里顾惜我。祂就是我所需所要的一切。祂的所是，正合我们一切所需。四卷福音书启示，基督这位顾惜人的人子，来应付每一个堕落罪人的需要。如果你患了麻风病，祂要洁净你。如果你是瞎眼的，祂要给你视力。

我们已经看见，基督丰满的职事有三个时期，就是成肉体的时期、总括的时期和加强的时期。祂在第一个成肉体

My burden is to show you that in the New Testament the first vision is that our God suddenly became a human being, and He was born as a man in the lowest status, not into a rich man's home but into a poor man's home. He was born in Bethlehem, but He was raised up in Nazareth. His birth at Bethlehem was covered up by His being raised up in Nazareth. People called Him a Nazarene (Matt. 2:23). This means that He was a despised man from a despised city and a despised region. Isaiah 53 says that He was a man without any outward beauty or attraction (vv. 2-3). He was just a poor Nazarene.

Such a poor man could contact every kind of man. If He had been born as a king, few would have been able to approach Him. But He was born as a poor man, and He could and did approach every class of man, especially the poor and sick ones, such as the blind, the lepers, the sinners, and the tax collectors. He became their friend. His coming in humanity made Him a very cherishing person.

To cherish someone is to make that person happy. Sinners cannot save themselves, but Christ can take away their sins to cherish them. He came to redeem us, and He died on the cross for us. He came as a Physician for the sick ones and comforted them (Matt. 9:12). He told the ones who were toiling and burdened to come to Him so that He could give them rest (11:28). He also told the thirsty ones to come to Him and drink so that they would never thirst again (John 4:10, 14; 7:37).

The Jesus who is portrayed in the four Gospels is very cherishing. He came to the world just to cherish people. All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10). The scribes and Pharisees, the self-justified ones, could not bear to see Him eating with tax collectors and sinners. They did not realize that they also needed Him to be their Physician. I can testify that when I was a poor young man, Jesus came to me and cherished me. Whatever I need and want, He is. What He is meets our every need. The four Gospels reveal Christ as the cherishing Son of Man to meet the need of every fallen sinner. If you are sick of leprosy, He will cleanse you. If you are blind, He will give you sight.

We have seen that the full ministry of Christ is in three stages: incarnation, inclusion, and intensification. His ministry in the first stage of incarnation was to cherish people,

时期中的职事，乃是顾惜人，吸引人归祂。有一次祂行走在拥挤的群众中，一个患病的妇人迫切的去摸祂的衣服缝子，就得了医治。（太九 20 ～ 22。）每一个人都需要祂，都能靠近祂，都能摸着祂。凡来到祂这里的，祂总不弃绝。祂接纳所有的人，没有偏爱或偏袒。

有一次，当人把他们的孩子带到主那里，门徒禁止他们。但主要他们让孩子到祂那里。（十九 13 ～ 15。）祂吸引并顾惜人。祂的眷临就是祂的顾惜。祂在十字架上的死，是祂最大的顾惜，为要救赎我们。若没有祂的救赎，谁能到祂那里？当我们听见祂死在十字架上的故事，我们就流泪，并受祂的吸引。这是祂在四卷福音书中的职事。

在复活里，祂变化形像成为赐生命的灵，就是全备供应的灵。（林前十五 45 下，腓一 19。）这灵是为着喂养。从使徒行传到各卷书信，基督这包罗万有的灵喂养我们。这喂养产生召会，建造基督的身体，并要终极完成新耶路撒冷。由于召会的堕落，在启示录里基督的喂养就加强七倍，以达成神永远的目标，就是新耶路撒冷。祂喂养的总和，就是这伟大的宇宙城，也就是神的扩大和彰显。这城乃是基督这赐生命、七倍加强之灵全备供应的终极完成，使我们得着喂养。新约是由两部分—顾惜和喂养—所组成。有了这样的启示，整本新约对我们就成了一本新的书。

现在我们要来看新约中的八个例证，揭示基督是人子顾惜我们，也是神子喂养我们。

壹　例证一

一　基督是人子，成为神的羔羊

基督是人子，成为神的羔羊，除去我们的罪（约一 29）—顾惜。如果神没有成为人，祂就不能成为羔羊。这位是羔羊者，乃是带着人性的人子。唯有在人性里，神才能死在十字架上，为我们成功救赎。对我们众人而言，我们的罪是最麻烦的东西；但基督成了神的羔羊，为我们而死，为我们成功救赎，除去我们一切的罪。这对我们是最

to draw and attract people to Him. Once, He was walking in a pressing crowd, and a sick woman desperately touched the fringe of His garment and was healed (vv. 20-22). Everyone needs Him, can approach Him, and can touch Him. No one who comes to Him is rejected by Him. He receives all without preference or discrimination.

Once when people brought their children to the Lord, the disciples prevented them. But the Lord asked them to let the children come to Him (19:13-15). He attracted and cherished people. His visiting was His cherishing. His death on the cross was the biggest cherishing to redeem us. Without His redemption who could come to Him? When we heard the story of His death on the cross, our tears came down and we were attracted by Him. This is His ministry in the four Gospels.

In resurrection He was transfigured to become the life-giving Spirit, the Spirit of the bountiful supply (1 Cor. 15:45b; Phil. 1:19). This Spirit is for nourishing. As the all-inclusive Spirit from Acts through the Epistles, Christ nourishes us. This nourishing produces the church, builds up the Body of Christ, and will consummate the New Jerusalem. Because of the church's degradation, Christ's nourishing becomes sevenfold intensified in the book of Revelation to bring forth the eternal goal of God, the New Jerusalem. The totality of His nourishing will be this great universal city, which is the enlargement and expression of God. This city is the consummation of the bountiful supply of Christ as the life-giving, sevenfold intensified Spirit for nourishing us. The New Testament is composed of just two sections—cherishing and nourishing. With this revelation the entire New Testament has become a new book to us.

Now we want to look at eight illustrations in the New Testament that unveil Christ as the Son of Man cherishing us and as the Son of God nourishing us.

I. ILLUSTRATION ONE

A. Christ as the Son of Man Becoming the Lamb of God

Christ as the Son of Man became the Lamb of God to take away our sin (John 1:29)—cherishing. If God had never become a man, He could not have become the Lamb. The One who is the Lamb is the Son of Man with humanity. It was only in humanity that God could accomplish redemption for us by dying on the cross. Our sin is the most troublesome thing to all of us, but Christ became the Lamb of God to die for us, to accomplish redemption for us, to take all our sins away. This is the greatest cherishing

大的顾惜，使我们快乐、安息。

二　基督是神子，成为赐生命的灵

基督是神子，成为赐生命的灵，赐生命给我们，并变化我们（约一 32 ～ 34，42）—喂养。基督是羔羊顾惜我们，也是赐生命的灵喂养我们。当孩子不吃饭时，作母亲的会先作些事使他高兴。借着顾惜她的孩子，她就能喂养孩子。我们的神就象母亲一样，祂先顾惜我们，使我们快乐。然后，祂给我们一些滋养，把我们从泥土变化为宝石，为着神的建造。若没有基督的顾惜，就没有人会来接受祂作赐生命的灵。

貳　例证二

一　基督是人子，在蛇的形状里

基督是人子，在蛇的形状里，借着祂救赎的死，废除了古蛇这罪的源头（约三 14，来二 14）—顾惜。在创世记三章，我们都在伊甸园里被古蛇所咬，因此在我们里面就都有了蛇的毒素和素质。基督只来成为我们的救赎羔羊是不够的，祂也必须具有蛇的形状。保罗在罗马八章三节说，神差祂的儿子，在罪之肉体的样式里来。基督成为蛇，但只是在形状上，不是在元素上。祂是民数记二十一章里铜蛇（4 ～ 9）的实际，借着祂救赎的死，毁坏罪的源头撒但。

二　基督是神子，讲说神的话

基督是神子，讲说神的话，并且没有限量的将祂自己作为那灵赐给我们，使我们得永远的生命（约三 34 ～ 36，15 ～ 16）—喂养。无限的神子讲说神的话，并将那灵赐给听见神话语的人。凡听见祂的话，并接受那灵的人，就得重生成为祂的扩增，就是祂的新妇。（29 ～ 30。）

叁　例证三

一　基督是人子，绕道进入叙加城

to us to make us happy and restful.

B. Christ as the Son of God Becoming the Life-giving Spirit

Christ as the Son of God became the life-giving Spirit to give life to us and transform us (vv. 32-34, 42)—nourishing. As the Lamb, Christ cherished us, and as the life-giving Spirit, He nourishes us. When a child will not eat, the mother will do something to make him happy. By cherishing her child, she is able to nourish him. Our God is like a mother. First, He cherishes us, makes us happy. Then He gives us some nourishment to transform us from clay to precious stones for God's building. Without Christ's cherishing, no one would come to receive Him as the life-giving Spirit.

II. ILLUSTRATION TWO

A. Christ as the Son of Man in the Form of the Serpent

Christ as the Son of Man, in the form of the serpent, destroyed the old serpent, the source of sin, through His redeeming death (3:14; Heb. 2:14)—cherishing. We were bitten by the old serpent in the garden of Eden in Genesis 3, so we have the poison, the essence, of the serpent in our being. It was not sufficient for Christ merely to become our redeeming Lamb. He also had to become in the form of the serpent. Paul in Romans 8:3 says that God sent His Son in the likeness of the flesh of sin. Christ became a serpent in form not in element. He was the reality of the bronze serpent in Numbers 21 (vv. 4-9) to destroy Satan, the source of sin, through His redeeming death.

B. Christ as the Son of God Speaking the Words of God

Christ as the Son of God speaks the words of God and gives Himself as the Spirit to us not by measure so that we may have the eternal life (John 3:34-36, 15-16)—nourishing. The unlimited Son of God speaks God's words and gives the Spirit to the hearers of God's word. Those who hear His word and receive the Spirit are regenerated to be His increase, His bride (vv. 29-30).

III. ILLUSTRATION THREE

A. Christ as the Son of Man Detouring into the City of Sychar

基督是人子（耶稣），从犹太往加利利去，绕道进入叙加城，到雅各井旁，特意要等候那位干渴、寻求水之不道德的撒玛利亚妇人（约四 3 ～ 9）—顾惜。成了人的这位神，从犹太往加利利去，并且特意绕道去一座小城，为要顾惜一个不道德的妇人。基督这位人子，是绕道的救主。

二　基督是神子，将生命的水赐给妇人喝

基督是神子，受神所差作为恩赐，将生命的水赐给妇人喝，这水要涌入永远的生命（约四 10 ～ 14）—喂养。首先，祂是人子来顾惜她；然后，祂是神子，将那涌入新耶路撒冷（永远生命的总和）的活水赐给她。

肆　例证四

一　基督是人子，为神所立定，要审判世上一切的人

基督是人子，为神所立定，要审判世上一切的活人和死人（约五 27 ～ 29，徒十七 31，十 42，提后四 1，太二五 31）—顾惜。基督的审判已经传给罪人，作为对他们的顾惜，使他们能悔改归向神，接受基督作神子，而得着祂永远的生命。在启示录十四章六至七节的审判，是基督审判的一部分，要作为永远的福音传给住在地上的万民。

二　基督是神子，有权柄将永远的生命赐给人

基督是神子，得着神所赐的权柄，将永远的生命赐给信祂的人（约五 19 ～ 26，十七 2 ～ 3）—喂养。祂为神所立定，作一切人的审判者，是为着顾惜；祂为神所差，有权柄将永远的生命赐给信祂的人，是为着喂养。

伍　例证五

一　基督是人子，不定罪那犯罪的妇人

基督是人子，不定罪那犯罪的妇人（约八 11 下）—顾惜。这犯罪的妇人被经学家和法利赛人所控告，但最终他们都

Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking immoral Samaritan woman (4:2-9)—cherishing. The very God who became a man traveled from Judea to Galilee, and He purposely detoured to a small city to cherish an immoral woman. As the Son of Man, Christ is the detouring Savior.

B. Christ as the Son of God Giving Her to Drink the Water of Life

Christ as the Son of God, sent by God as a gift, gave her to drink the water of life, which springs up into eternal life (vv. 10-14)—nourishing. First, He was the Son of Man to cherish her; then He was the Son of God to give her the living water that flows into the New Jerusalem, the totality of the eternal life.

IV. ILLUSTRATION FOUR

A. Christ as the Son of Man Having Been Designated by God to Judge All the People of the World

Christ as the Son of Man has been designated by God to judge all the people of the world, the living and the dead (5:27-29; Acts 17:31; 10:42; 2 Tim. 4:1; Matt. 25:31)—cherishing. The judgment of Christ has been preached to the sinners as a cherishing to them that they might repent unto God and receive Christ as the Son of God to have His eternal life. The judgment in Revelation 14:6-7, as a part of the judgment of Christ, will be declared to all the people on the earth as the eternal gospel.

B. Christ as the Son of God Having the Authority to Give Eternal Life

Christ as the Son of God was given the authority by God to give the eternal life to His believers (John 5:19-26; 17:2-3)—nourishing. He was designated by God to be the Judge of all people for cherishing, and He was sent by God with authority to give eternal life to His believers for nourishing.

V. ILLUSTRATION FIVE

A. Christ as the Son of Man Not Condemning the Sinful Woman

Christ as the Son of Man would not condemn the sinful woman (8:11b)—cherishing. This sinful woman was accused by the scribes and Pharisees, but eventually, they were

被基督所定罪。他们没有一人能定罪那妇人，于是就都离去了。主对妇人说，“没有人定你的罪么？”她说，“主啊，没有。”于是主说，“我也不定你的罪。”（10～11。）这是顾惜。没有一个经学家和法利赛人能说，自己是无罪的。人子是唯一的无罪者，因此，只有祂有资格定罪那犯罪的妇人，但祂却不定那妇人的罪。祂来不是要定罪失丧者，乃是要拯救他们。

二　基督是神子，要叫她从罪得自由

基督是神子（就是那“我是”），要叫她从罪得自由，而使她能不再犯罪（约八 11 下，24，36）—喂养。根据出埃及三章十四至十五节，伟大的“我是”乃是耶和华的名。耶和华的意思是“我是那我是”。主告诉法利赛人，他们若不信祂是那“我是”，就必要死在他们的罪中。（约八 24。）换句话说，他们必不会从他们的罪得自由，却要留在他们的罪中，直到死在他们的罪中。毫无疑问的，犯罪的妇人相信了主耶稣，以祂作那位“我是”，而从她的罪得了自由。主在约翰八章三十六节说，“所以神的儿子若叫你们自由，你们就真自由了。”唯有神的儿子在祂的神性里，能使我们有能力不再犯罪。祂是人子，不定罪我们，反而赦免我们；祂也是神子，要叫我们得自由，不再犯罪。

陆　例证六

一　神差祂的儿子，为我们的罪作了平息的祭物

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）—顾惜。基督是人子，来作赎罪祭，平息罪人与神之间的情形。

二　神差祂的儿子，使我们得生命

神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（约壹四 9）—喂养。这可由约翰三章十六节得着证实；神将祂的独生子赐给我们，使我们这些信入祂的，借着祂在祂人性里的救赎，不至灭亡（顾惜），反而在祂的神性里得着永远的生命（喂养）。神将祂的独生子赐给我们，

condemned by Christ. None of them could condemn her, and they all left. The Lord said to the woman, “Has no one condemned you?” She said, “No one, Lord.” Then He said, “Neither do I condemn you” (vv. 10-11). This is cherishing. None of the scribes and Pharisees could say that he was without sin. The Son of Man is the unique One without sin, so He was the only One qualified to condemn the sinful woman, but He would not do it. He came not to condemn the lost but to save them.

B. Christ as the Son of God Freeing Her from Sin

Christ as the Son of God (the very I Am) would free her from sin so that she could sin no more (vv. 11b, 24, 36)—nourishing. According to Exodus 3:14-15, the great I Am is the name of Jehovah. Jehovah means “I Am Who I Am.” The Lord told the Pharisees that if they would not believe in Him as the I Am, they would die in their sins (John 8:24). In other words, they would never be freed from their sins but would remain in their sins until they would die in them. The sinful woman, no doubt, believed in the Lord Jesus, taking Him as the very I Am, to be freed from her sins. In verse 36 the Lord said, “If therefore the Son sets you free, you shall be free indeed.” Only the Son of God in His divinity can enable us to sin no more. As the Son of Man, He will not condemn us but forgive us, and as the Son of God, He will free us from sinning.

VI. ILLUSTRATION SIX

A. God Sending His Son as a Propitiation for Our Sins

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing. As the Son of Man, Christ came to be the sin offering to appease the situation between the sinners and God.

B. God Sending His Son That We May Have Life

God sent His Son to us that we may have life and live through Him in His divinity (v. 9)—nourishing. This is confirmed by John 3:16: God gave us His only begotten Son that we who believe into Him may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing). God gave His only begotten Son to redeem us in His humanity judicially so that we may have eternal life in

好在法理一面在祂的人性里救赎我们，使我们在祂的神性里得着永远的生命，好让祂在生机一面拯救我们。

柒　整本新约的例证

一　基督是人子，救赎我们脱离罪

基督是人子，救赎我们脱离罪（提前一 15）—顾惜。这是新约的第一部分。

二　基督是神子，将神圣的生命分赐到我们里面

基督是神子，将神圣的生命丰盛的分赐到我们里面（约十 10）—喂养。这是新约的第二部分。

捌　基督在永远里的例证

一　祂是人子，成为梯子

基督是人子，要成为梯子，维持并保持所有信祂之人与神之间的生命联结（约一 51）—顾惜。基督在祂的人性里是竖立的梯子，坚强而不摇动。基督是由至圣所里的约柜所预表，这约柜是用皂荚木包金建造成的。木表征祂的人性，金表征祂的神性。根据整本圣经的启示，基督兼有神人二性。祂的人性是竖立的部分，祂的神性是包裹的部分。祂在人性里是坚刚的，是高举直立而不是平面的，为要把天带到地，并把地联于天。这就是把神带到人里面，并把人带到神里面。

二　祂是神子，成为生命的元素

基督是神子，要成为新耶路撒冷的生命元素；新耶路撒冷乃是终极完成之三一神与祂得荣耀之选民的一个神圣且属人的构成体（启二一～二二）—喂养。—受

（取材自“活力排”第九篇）

His divinity for Him to save us organically.

VII. THE ILLUSTRATION OF THE ENTIRE NEW TESTAMENT

A. Christ as the Son of Man Redeeming Us from Sin

Christ as the Son of Man redeemed us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament.

B. Christ as the Son of God Imparting the Divine Life into Us

Christ as the Son of God imparted the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament.

VIII. THE ILLUSTRATION OF CHRIST IN ETERNITY

A. As the Son of Man to Be the Ladder

Christ as the Son of Man will be the ladder sustaining and maintaining the life union of all His believers with God (1:51)—cherishing. In His humanity Christ is the standing ladder, strong and unshakable. Christ is typified by the Ark within the Holy of Holies, which was built with acacia wood overlaid with gold. The wood signifies His humanity, and the gold signifies His divinity. According to the revelation of the entire Bible, Christ has both divinity and humanity. His human nature is the standing part, and His divine nature is the overlaying part. He is strong in humanity to stand in an uplifted way, not a level way, to bring heaven to earth and to join earth to heaven. This is to bring God into man and to bring man into God.

B. As the Son of God to Be the Life Element

As the Son of God, Christ will be the life element of the New Jerusalem as the divine and human constitution of the consummated Triune God and His glorified elect (Rev. 21—22)—nourishing.

(The Vital Groups, Chap. 9)

第二篇

主的服事

■读经：可十 45，路二二 26～27，十二 37

马可福音十章四十五节："因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。"

路加福音二十二章二十六至二十七节："但你们不是这样；反倒你们中间为大的，要象年幼的；为首领的，要象服事人的。是谁为大？是坐席的，还是服事人的？不是坐席的大么？然而我在你们中间，如同服事人的。"

十二章三十七节："主人来了，看见奴仆儆醒，那些奴仆就有福了。我实在告诉你们，主人必自己束上带，叫他们坐席，进前服事他们。"

*　*　*　*

这三处圣经给我们看见，基督在从前怎样服事我们，在现在仍是怎样服事我们，在将来还要怎样服事我们。

我们先看第一处的圣经："因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。"（可十 45。）这一节圣经讲到人子来，对于任何人，祂都服事。无论什么人来到主的面前，主总是服事他们。饥饿的，主给他们吃；患病的，主给他们医治。无论何人，无论何时，无论何地，主总是服事人。主最高的服事，就是舍命作多人的赎价。祂是用祂的命服事人。多少时候，我们都是想，我们怎样怎样服事神。那里知道，基督在十字架上，是用祂的命服事了我们。当我们还作罪人的时候，祂就服事了我们。

我们再看第二处的圣经："但你们不是这样；反倒你们中间为大的，要象年幼的；为首领的，要象服事人的。是谁为

CHAPTER TWO

THE LORD'S MINISTRY

■ Scripture Reading: Mark 10:45; Luke 22:26-27; 12:37 (Rcv.)

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Luke 22:26-27 But you shall not be so; but let the greatest among you become like the youngest, and the one who leads like the one who serves. For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? But I am in your midst as the one who serves.

12:37 Blessed are those slaves whom the master, when he comes, will find watching. Truly I tell you that he will gird himself and will have them recline at table, and he will come to them and serve them.

*　*　*　*

The three passages we have just read help us see how Christ served us in the past, still serves us in the present, and is going to serve us in the future.

Let us consider the first passage: "For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Mark 10:45). This verse mentions that the Son of Man came to serve everybody. Whoever comes to the Lord, the Lord always serves them. The Lord feeds the hungry; He heals the sick ones. Without regard to the time and place, the Lord always serves us. The highest service of the Lord was giving His life as a ransom for many. He gave His life to serve man. So many times, we are so eager to serve the Lord that we ignore the fact that our Lord went to the cross and gave His life to serve us. While we were yet sinners, He served us.

Let us consider the second passage: "But you shall not be so; but let the greatest among you become like the youngest, and the one who leads like the one who serves.

大？是坐席的，还是服事人的？不是坐席的大么？然而我在你们中间，如同服事人的。”（路二二 26 ～ 27。）马可福音是讲到基督怎样服事罪人，路加福音这里是讲到基督怎样服事门徒。祂说，“我在你们中间，如同服事人的。”我们要记得，主在我们中间是服事我们的。这是恩典！

擘饼聚会中摆在我们面前的那饼，就是表明基督怎样服事我们。祂的身体是为着我们擘开的。救恩就是基督先服事我们，然后我们才服事基督。基督服事我们，不只祂在十字架上是如此，祂在我们中间也是如此。当我们有需要时，就当来到主面前，让祂服事我们。

有一次，主解散群众以后，独自上山去祷告。门徒在船上，因风不顺，摇橹甚苦。夜里四更天，是天顶黑、人顶爱睡的时候，就是在这个时候，主来帮助他们。他们以为是鬼怪，便害怕，喊叫起来。主却连忙对他们说，“是我。”（可六 45 ～ 50。）主可以对他们说，“是你们的主，”“是神的儿子；”但是祂没有这样说。祂说“是我，”这是什么意思呢？假如有人叩门，里面的人问是谁，叩门的人答应说，“是我，”这人必定是里面的人所熟悉的，里面的人才能认识这“我”的声音。主来帮助门徒，是顶熟的、顶亲爱的来帮助他们。既然如此，我们应当如何享受基督的服事呢？

主可以不纳殿税的银子，就是纳的话，半块钱也就够了。但是，主顾念到彼得，所以就叫彼得往海边去钓鱼，把先钓上的鱼拿起来，开了它的口，得到一块钱，够作祂和彼得的殿税。主服事彼得，就预先为彼得预备好了。（太十七 24 ～ 27。）

我们读四福音书，有没有看见主一步一步服事祂的门徒？也许你要希奇，以为只有基督徒是应当服事基督的，怎么基督还服事基督徒呢！主为什么服事基督徒呢？“是谁为大？是坐席的，还是服事人的？不是坐席的大么？”（路二二 27 上。）这是人的眼光。我们的主却是“在你们中间，如同服事人的。”（27 下。）因为祂大的缘故，因

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? But I am in your midst as the one who serves" (Luke 22:26-27). The book of Mark concerns Christ serving the sinners. Here it concerns Christ serving His disciples. "I am in your midst as the one who serves." We should remember that the Lord is among us to serve us. This is grace!

The bread before us at the Lord's table clearly demonstrates how Christ has served us. His body was broken for all of us. The meaning of salvation is that Christ serves us first, and then we serve Him. His serving does not end with the cross. Even now He is among us to continue His service. Whenever we have a need, we ought to come to the Lord and let Him serve us.

Once, the Lord sent the multitude away and departed to the mountains to pray. The disciples were on the boat, and the wind was against them. They had been straining at the oar until about the fourth watch of the night. It was very dark and the disciples fell asleep. This was the time when we want to sleep the most. At that time the Lord came to help them. The disciples thought that the Lord was a ghost. They were so frightened that they cried out, but immediately the Lord spoke to them, "It is I. Do not be afraid" (Mark 6:45-51). The Lord might have said to them, "It is your Lord," or, "It is the Son of God." Instead, He said, "It is I." What is meant by this? Suppose someone knocks at the door, and the host of the house responds with: "Who is it?" If the knocking one answers, "It is I," we can be assured that the host must be familiar with the one who knocks at the door because the host can distinguish the voice of "I." The Lord came to help the disciples with such a dear and intimate voice. Since this is the case, we should enjoy the Lord's serving us even more!

The Lord did not have to pay any temple tax. Even if he had to pay, half a stater would have been adequate. But the Lord was so concerned for Peter that He sent Peter to the sea to fish. When the fish was taken up, Peter opened its mouth and found a stater, which was enough to pay Peter's temple tax (Matt. 17:24-27). The Lord served Peter to such an extent that He even prepared the required tax for Peter beforehand.

When you study the Gospels, do you sense that the Lord served His disciples step by step? You may be amazed and think that Christians ought to serve the Lord and wonder why the Lord would come to serve Christians! Why does the Lord want to serve the Christians? "For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table?" (Luke 22:27). This verse exposes the human concept. The Lord is in our midst as the One who serves. He is able to serve man

为祂顶大的缘故，所以祂服事人。越大的，越能服事人；越小的，越不能服事人；顶小的，恐怕他连一个人都服事不来。主大，主无限的大，所以主能无限的服事人。

主说，“我是世界的光。”（约八 12 上。）还有什么比光更能服事人呢？跟从这光的，就绝不在黑暗里行，必要得着生命的光。（12 下。）主说，“我就是生命的粮。”（约六 48。）还有什么比粮更能服事人呢？人若吃这粮，就必永远活着。（约六 51 上。）主所作的一切，都是为着服事人。阿利路亚！我们有一位主，祂是服事我们的！当你有难处发生，当你毫无办法时，你就给主机会服事你。祂大，大到能在一切的事上服事你。

还有一件事，就是主为门徒洗脚。在彼得看，这是“永远不可”的一件事。但是，主洗了他们的脚，主服事了他们。（约十三 4 ～ 8。）

末了，人捉拿主耶稣的时候，主问他们找谁？他们说，找拿撒勒人耶稣。祂就说，“我是；你们若找我，就让这些人〔编者按：指门徒〕走吧。”（约十八 8。）主是何等的顾念门徒。从起头到末了，主都是服事他们。

祂曾对父说，“你所赐给我的人，我一个也没有失落。”（约十八 9。）哦，主是从头一天起一直到末了，都服事我们。

还有第三处的圣经：“主人来了，看见奴仆儆醒，那些奴仆就有福了。我实在告诉你们，主人必自己束上带，叫他们坐席，进前服事他们。”（路十二 37。）哦，这太恩典了！那里有这样的事呢？但是，主说祂将来还要服事我们。我们一次欠主的债，作一个白受恩典的人；我们也是永远欠主的债，作一个永远享受恩典的人。

我们不知道今天有几个人会享受基督的服事。多少时候，我们想错了，以为我们应当服事基督就是了。我们有没有要基督服事我们呢？有的弟兄说，他祷告太冷淡，他想自己要怎样作才会热心起来。在这时候，你要知道，基督在这件事上要服事你。有人想他不会读经，他就是打算明天

because He is so great and is even the greatest. The greater we are, the more we can serve. The smaller we are, the less we can serve. Whoever is the smallest may not be able to serve a single person. The Lord is great; He is infinitely great and can therefore serve man in an infinite way.

The Lord says, “I am the light of the world” (John 8:12). What can serve man better than light? Whoever follows this light no longer walks in darkness but shall receive the light of life. The Lord says, “I am the bread of life” (John 6:48). What can serve man better than bread? Whoever eats this bread shall live forever. Whatever the Lord does is for the purpose of serving. Hallelujah! We have a Lord who serves us. When we face a difficulty or when we do not have any way to work out a problem, it gives the Lord an opportunity to serve us. He is so great that He is able to serve us in everything.

There is one more thing. The Lord washed His disciples’ feet. This was something that Peter would “by no means” allow the Lord to do. But the Lord washed their feet; He served them (John 13:4-8).

Finally, when men came to arrest the Lord, He asked them, “Whom do you seek?” And they said, “Jesus the Nazarene.” He answered, “I am; if therefore you seek Me, let these go away” (John 18:7-8). The Lord is full of consideration for the disciples. He always served the disciples from the first day He met them to the last day when He left them.

Once, He said to the Father: “Of those whom You have given Me, I have not lost one” (John 18:9). Our Lord always serves us from the first day to the last.

We still have the third passage: “Blessed are those slaves whom the master, when he comes, will find watching. Truly I tell you that he will gird himself and will have them recline at table, and he will come to them and serve them” (Luke 12:37). This is too gracious! How can this be possible? However, the Lord said He will serve us again in the future. Once we were indebted to the Lord and received His grace freely. We will forever be indebted to the Lord and will forever enjoy His grace.

I wonder how many people know how to enjoy the service of Christ. Many times we are misled to think that we should serve Christ. Have we ever asked Christ to serve us? Some brothers have said that their prayers are too cold and that they have to do something to stir themselves up again. At such times they should realize that Christ can serve them in that very matter. Some have felt that they have no interest in the Bible

应当怎样作。但是你要知道，基督在这件事上能服事你。

神把基督赐给我们，就是要基督服事我们。从基督死在十字架，一直到永远，基督都是服事我们。这个虽然是我们所不能明白的，但是我们只管享受。不要象彼得那样推辞，要象约翰那样靠着主的胸膛，让主去作。—声

（取材自“倪柝声文集”第一辑第十七册）

and worry about what they should do the next day. They should realize that in that very matter, Christ can serve them also.

God has given Christ to us for the purpose of serving us. From the day that Christ was crucified on the cross until eternity, Christ will serve us. Although we do not quite understand this, we can enjoy it. We should imitate the disciple John, who reclined on the Lord's bosom and let the Lord do everything for him, rather than Peter, who refused the Lord.

(CWWN, vol. 17)

第三篇

基督在祂的复活里作牧者，以及基督在神的国里作王

■读经：诗二三～二四

诗二三 标题 大卫的诗。(1) 耶和华是我的牧者；我必不至缺乏。(2) 祂使我躺卧在青草地上，领我在可安歇的水边。(3) 祂使我的魂苏醒，为自己的名引导我走义路。(4) 我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我。(5) 在我敌人面前，你为我摆设筵席；你用油膏了我的头，使我的福杯满溢。(6) 我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。

诗二四 (1) 地和其中所充满的，世界和住在其间的，都属耶和华。(2) 祂把地奠定在海上，坚立在江河之上。(3) 谁能登耶和华的山，谁能站在祂的圣所？(4) 就是手洁心清，魂不仰慕虚妄，不诡诈起誓的人。(5) 他必从耶和华得着祝福，又从救他的神得着公义。(6) 这是寻求耶和华的族类，是寻求你面的雅各。〔细拉〕(7) 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。(8) 那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！(9) 众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。(10) 那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！〔细拉〕

■纲要

壹　基督在祂的复活里作牧者

一　起初阶段—在青草地上和可安歇水边的享受

CHAPTER THREE

CHRIST AS THE SHEPHERD IN HIS RESURRECTION AND CHRIST AS THE KING IN GOD'S KINGDOM

■ Scripture Reading: Psa. 23—24 (Rcv.)

Psa. 23 A Psalm of David (1) Jehovah is my Shepherd; I will lack nothing. (2) He makes me lie down in green pastures; / He leads me beside waters of rest. (3) He restores my soul; He guides me on the paths of righteousness / For His name's sake. (4) Even though I walk / Through the valley of the shadow of death, / I do not fear evil, / For You are with me; / Your rod and Your staff, / They comfort me. (5) You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over. (6) Surely goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the house of Jehovah / For the length of my days.

Psa. 24 (1) The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it. (2) For it is He who founded it upon the seas / And established it upon the streams. (3) Who may ascend the mountain of Jehovah, / And who may stand in His holy place? (4) He who has clean hands and a pure heart, / Who has not lifted up his soul to falsehood / Or sworn deceitfully. (5) He will receive blessing from Jehovah, / And righteousness from the God of his salvation. (6) This is the generation of those who seek Him, / Those who seek Your face, even Jacob. Selah. (7) Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. (8) Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle! (9) Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in. (10) Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

■ Outline

I. Christ As The Shepherd In His Resurrection

A. The Initial Stage of the Enjoyment in Green Pastures and at Waters of Rest

二　第二阶段—在义路上的复兴并变化

三　第三阶段—行过死荫的幽谷，经历那复活、是灵之基督的同在

四　第四阶段—对复活之基督更深、更高的享受

五　第五阶段—在耶和华的殿中一生享受神圣的恩惠和慈爱

贰　基督在神的国里作王

一　领悟地和其中所充满的是神的国

二　得胜的基督在神永远的国里作要来的王

*　*　*　*

诗篇二十二至二十四篇是启示基督的一组诗，启示祂从钉十字架到来世的君王职分。在二十二篇，我们看见基督的死，祂的复活，以及祂在复活里所产生的许多弟兄，形成祂的召会。二十三篇是关于基督作牧者；今天这牧者是在祂的复活里。二十四篇是关于基督在神的国里作要来的王。因此，在这三篇诗里，有钉十字架的基督，复活的基督，产生召会的基督，作牧者并牧养祂羊群（召会）的基督，以及回来作王的基督。

壹　基督在祂的复活里作牧者

二十三篇一节说，“耶和华是我的牧者。”基督是我们的牧者，我们是祂的羊群。在圣经里，召会称为羊群。主在约翰十章说，祂是好牧人，祂要从以色列人和外邦人中把羊聚集来，使他们成为一群，（约十 14 ～ 16，）就是召会。（彼前五 2，徒二十 28。）

耶和华是神圣的神，我们不过是人。神这神圣者怎能临近我们人，作我们的牧者？神若直接临到我们，我们可能会吓坏了。圣经告诉我们，当神向各种人显现的时候，情形就是这样。（启一 17，创十七 3，但八 17，太十七 6。）圣经也告诉我们，没有人能看见神。（提前六 16，约一 18，出三三 20。）神圣的三一神怎能对我们如此亲近，如同牧者对他的羊群一样？不仅如此，我们堕落的罪人，怎

B. The Second Stage of Revival and Transformation on the Paths of Righteousness

C. The Third Stage of the Experience of the Presence of the Resurrected Pneumatic Christ through the Valley of the Shadow of Death

D. The Fourth Stage of the Deeper and Higher Enjoyment of the Resurrected Christ

E. The Fifth Stage of the Lifelong Enjoyment of the Divine Goodness and Kindness in the House of Jehovah

II. Christ As The King In God’s Kingdom

A. The Realization of the Earth and the Fullness Thereof as God’s Kingdom

B. The Victorious Christ to Be the Coming King in God’s Eternal Kingdom

*　*　*　*

Psalms 22—24 are a group of psalms revealing Christ from His crucifixion to His kingship in the coming age. In Psalm 22 we see Christ’s death, His resurrection, and His many brothers produced in His resurrection to form His church. Psalm 23 is concerning Christ as the Shepherd. This Shepherd today is in His resurrection. Psalm 24 is concerning Christ as the coming King in God’s kingdom. Thus, in these three psalms, we have Christ crucified, Christ resurrected, Christ producing the church, Christ being the Shepherd and shepherding His flock, the church, and Christ coming back to be the King.

I. CHRIST AS THE SHEPHERD IN HIS RESURRECTION

Psalm 23:1 says, “Jehovah is my Shepherd.” Christ is our Shepherd and we are His flock. The church in the Bible is called a flock. In John 10 the Lord said that He was the good Shepherd who would collect the sheep from Israel and from the Gentiles to form them into one flock (vv. 14-16), which is the church (1 Pet. 5:2; Acts 20:28).

Jehovah, of course, is the divine God, and we are mere humans. How can God, the divine One, approach us human beings to be our Shepherd? If God would come to us in a direct way, that might frighten us to the uttermost. The Bible tells us that this happened when God appeared to various people (Rev. 1:17; Gen. 17:3; Dan. 8:17; Matt. 17:6). The Bible also tells us that no one can see God (1 Tim. 6:16; John 1:18; Exo. 33:20). How can the divine Triune God be so close to us, just as a shepherd is to his flock? Furthermore, how can we sinners, the fallen people, be the flock of the divine

能成为神圣牧者的羊群？照着我们堕落的性情，我们乃是蛇（毒蛇—太二三 33）和“蝎子”。

诗篇二十三篇含示，这牧者是成了人的一位，祂为我们死，救赎我们，洗去我们的罪，并且进入复活，成为赐生命的灵，（林前十五 45 下，）来重生我们。祂是这样的一位，因此就能改变我们的性情。祂既采取了这三个步骤—（一）成为肉体；（二）为着救赎而钉十字架；以及（三）为着重生而复活—祂就完全有资格、装备好、适合作我们的牧者。祂不仅是神，也是人。祂不仅是神圣的，也是属人的。祂为我们的罪而死，然后复活，并且在祂的复活里成了赐生命的灵。

今天主耶稣就是那灵。（林后三 17。）祂这赐生命的灵，在我们里面作我们的牧者。祂不仅与我们同在，也在我们里面。我们原是蛇和蝎子，但我们蒙了救赎，在祂的血里被洗净，并且复活、（弗二 6、）重生了。我们既蒙了救赎、洗净、复活、重生，就是神羊群（召会）的羊。耶和华这位三一神借着成为肉体、钉十字架并复活，成为赐生命的灵，就有资格作我们的牧者。借着祂救赎、洗净、复活并重生我们，我们就有资格作祂的羊群。祂有资格作我们的牧者，我们也有资格作祂的羊群。诗篇二十三篇完全是论到基督在祂复活里作我们牧者的诗篇。

我们在这篇诗里也能看见耶和华这位三一神。二节上半说，“祂使我躺卧在青草地上。”青绿色表征生命的丰富。我们看见绿树和草地，就看见生命的丰富。倘若树是枯黄的，草是棕色的，这就指明死亡。

青草地表征主耶稣。主耶稣在约翰十章说到这点。祂说祂的羊要听祂的声音，要跟着祂离开羊圈，成为一群，来享受青草地。（9，16。）在约翰十章，基督是门、（9、）牧人（11）和草场。（9。）基督自己是我们的草场，我们的滋养。祂是所有的羊得喂养的地方。在约翰六章基督说，祂是生命的粮（35）滋养我们。（57。）对羊而言，“粮”就是青草地，所以青草地就是基督。基督借着祂的成肉体、钉死并复活，就能成为我们的青草地。在祂的成肉体、钉死并复活以后，祂就在这里生长为青草地，作我们的滋养。

Shepherd? According to our fallen nature we are snakes, (vipers—Matt. 23:33), and “scorpions.”

Psalm 23 implies that this Shepherd is the One who became a man, who died for us to redeem us and wash away our sins, and who entered into resurrection to become a life-giving Spirit (1 Cor. 15:45b) to regenerate us. As such a One, He can change our nature. Since He has taken these three steps—1) incarnation; 2) crucifixion for redemption; and 3) resurrection for regenerating—He is altogether qualified, equipped, and suitable to be our Shepherd. He is not only God but also a man. He is not only divine but also human. He died for our sins, He was resurrected, and in His resurrection He became a life-giving Spirit.

The Lord Jesus today is the Spirit (2 Cor. 3:17). As the life-giving Spirit, He is our Shepherd inwardly. He is not only with us but also within us. We were snakes and scorpions, but we have been redeemed, we have been washed in His blood, and we have been resurrected (Eph. 2:6) and regenerated. As those who have been redeemed, washed, resurrected, and regenerated, we are the sheep of God’s flock, the church. By Jehovah, the Triune God, being incarnated, crucified, and resurrected to become the life-giving Spirit, He is qualified to be our Shepherd. By His redeeming, washing, resurrecting, and regenerating us, we are qualified to be His flock. He is qualified to be our Shepherd, and we are also qualified to be His flock. Psalm 23 is altogether a psalm on Christ as the Shepherd in His resurrection.

We can also see Jehovah as the Triune God in this psalm. Verse 2a says, “He makes me lie down in green pastures.” The color green signifies the riches of life. When we see the green trees and pastures, we see the riches of life. If the trees are yellow and dried up and the grass is brown, this indicates death.

The green pastures signify the Lord Jesus. The Lord Jesus spoke concerning this in John 10. He said that His sheep would hear His voice and follow Him out of the fold to enjoy the green pastures as one flock (vv. 9, 16). In John 10, Christ is the door (v. 9), the Shepherd (v. 11), and the pasture (v. 9). Christ Himself is our pasture, our nourishment. He is the feeding place for all the sheep. In John 6 Christ said that He is the bread of life (v. 35) to nourish us (v. 57). The “bread” for the sheep is the green pasture, so the green pasture is Christ. Christ can be our green pasture through His incarnation, crucifixion, and resurrection. After His incarnation, crucifixion, and resurrection, He is growing here as the green pasture for our nourishment.

诗篇二十三篇二节下半说，基督作我们的牧者，领我们在可安歇的水边。可安歇的水就是那灵。那灵是水，基督是青草地。五节说，“你用油膏了我的头。”希伯来一章九节说到“欢乐的油”。这油表征那灵。约翰七章三十九节说，在基督成为肉体以前，“还没有那灵。”这就是说，那灵还没有完成。神的灵已借着基督的成为肉体、钉十字架、和复活得以完成。在基督的复活里，神的灵成了赐生命的灵。（林前十五 45 下。）如今祂对我们是便利的，因为祂已经得着完成。在诗篇二十三篇，由水和油预表的那灵，表征在基督复活以后完成的灵。

这篇诗也告诉我们，基督分五个阶段牧养我们。第一阶段是青草地和可安歇的水边。（2。）草地和水是为着我们的滋养，包括顾惜和享受。第二阶段是义路。（3。）义路指明我们的行事为人。我们享受基督、被基督充满、且得基督滋养以后，就走在义路上。第三阶段是死荫的幽谷。（4。）死荫和幽谷，不是令人愉快的。基督的牧养带我们行过死荫的幽谷。第四阶段是战场，（5，）在那里我们与敌人争战。在战场上，基督为我们摆设筵席。最后，末了的阶段是一生住在耶和华的殿中。（6。）

我愿意大家来想想，在基督牧养的这五个阶段中，自己是在那一阶段。第一阶段是享受的初阶，就象小学。在我们的教育制度里，有五个阶段—小学、国中、高中、大学和研究所。这好比二十三篇里基督牧养的五个阶段。我们有许多人是在“小学”，也有一些人对基督的经历是在“高中”。但对于在主里更成熟，多年寻求基督的弟兄，也许经过了基督牧养的五个阶段；在他目前的经历中，他也许能说，他在不同的时候经历了这五个阶段。

一　起初阶段—在青草地上和可安歇水边的享受

复活的基督牧养我们，首先是在起初阶段，叫我们享受青草地和可安歇的水边。（诗二三 1 ～ 2。）因为祂是我们

Psalm 23:2b says that Christ as our Shepherd leads us to waters of rest. The waters of rest are the Spirit. The Spirit is the water, and Christ is the pasture. Verse 5 says, “You anoint my head with oil.” Hebrews 1:9 refers to the oil of exultant joy. This oil signifies the Spirit. John 7:39 says that before Christ’s resurrection, the Spirit was not yet. This means that the Spirit was not yet consummated. The Spirit of God has been consummated through Christ’s incarnation, crucifixion, and resurrection. In Christ’s resurrection, the Spirit of God became the life-giving Spirit (1 Cor. 15:45b). Now He is available to us because He has been consummated. In Psalm 23, the Spirit as typified by the waters and the oil signifies the consummated Spirit after Christ’s resurrection.

This psalm also tells us that Christ’s shepherding of us is in five stages. The first stage is of the pastures and the waters of rest (v. 2). Pasture and waters are for our nourishment, including cherishing and enjoyment. The second stage is the stage of the paths of righteousness (v. 3). The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are nourished by Christ, we walk on the paths of righteousness. The third stage is the valley of the shadow of death (v. 4). The valley, the shadow, and death are not pleasant. Christ’s shepherding leads us through the valley of the shadow of death. The fourth stage is the battlefield (v. 5), where we are fighting against the adversaries. At the battlefield a table, a feast, is spread for us. Finally, the last stage is to dwell in the house of God all the days of our life (v. 6).

I would like us to consider what stage we are in among these five stages of Christ’s shepherding. The first stage is the initial stage of enjoyment. This is just like elementary school. In our educational system there are five stages—elementary, junior high, high school, college, and graduate school. This is comparable to the five stages of Christ’s shepherding in Psalm 23. Many of us are in “elementary school” while others are in “high school” in their experience of Christ. A brother who is more mature in the Lord and who has been a seeking Christian for many years may have passed through all five stages of Christ’s shepherding. Now in his present experience, he may say that he experiences all five stages at various times.

A. The Initial Stage of the Enjoyment in Green Pastures and at Waters of Rest

The resurrected Christ shepherds us first in the initial stage of enjoyment in green pastures and at waters of rest (Psa. 23:1-2). Because He is our Shepherd, we will lack

的牧者，我们必不至缺乏。（腓一19下。）我们在得救以后，就进入这第一阶段的享受。在约翰二十一章，主耶稣问彼得爱不爱祂。彼得说他确实爱主，主就嘱咐他喂养祂的小羊。（15。）我们需要象乳母一样，顾惜、喂养在我们照顾之下的孩子。（帖前二7。）孩子出生以后，母亲就喂养孩子，使他能长大。

在享受基督的起初阶段，小羊、婴孩都从基督这青草地得喂养。（约十9。）婴孩没有餐桌礼仪。所有的小羊都躺卧在草地上吃草，一点没有想到礼仪。基督使我们躺卧在青草地上，不是规规矩矩的坐着。这样不必顾到正确礼仪的吃，是更享受的。躺卧在草地上吃草的小羊，不必忧虑正确的餐桌礼仪，这就象躺卧在乳养母亲怀中的婴孩，不需要餐桌礼仪一样。

我们多年喂养小羊，就是在主里的新人，会看见他们对基督的享受没有任何“礼仪”，似乎凡事都能说。他们会说，“是的，我得救了，但我不怎么觉得主多美善。”这是不礼貌的。我们也许在喂养这新人，但他没有“礼仪”。因为他是“躺着”，不是“坐着”享受主作青草地的羊。

祂也领我们在可安歇的水边。（诗二三2下，林前十二13下。）青草地是基督，可安歇的水是那灵。那灵是可安歇的水。我们去照顾新人，不仅要用基督喂养他们，也要帮助他们喝那灵。我们必须帮助他们呼求主名并祷告，这就是帮助他们运用灵来喝那灵。

进餐的时候，喝总该与吃并行。我吃一餐饭，通常要喝两杯水。这样，我就吃得很舒适、很安歇。我们喝的水是非常令人安歇的。倘若人给我们食物吃，却没有东西可喝，我们就不会那么愉快或舒适。这就是为什么我们需要基督作青草地，也需要那灵作可安歇的水。事实上，青草地和水都指同一位。一面，祂是我们的青草地，我们的食物，喂养我们；另一面，祂是作为水的赐生命之灵，带给我们适当的休息。青草地和水都是那复活、是灵的基督这赐生命的灵。

nothing (Phil. 1:19b). Right after we were saved, we entered into this first stage of enjoyment. In John 21 the Lord Jesus asked Peter if he loved Him. When Peter said that he did love the Lord, the Lord charged him to feed His lambs (v. 15). We need to be like nursing mothers to cherish and feed the little ones under our care (1 Thes. 2:7). Right after a child is delivered, a mother feeds the child so he can grow.

In the initial stage of the enjoyment of Christ, the lambs, the infants, feed on Christ as the green pasture (John 10:9). Infants do not have table manners. All the little lambs lie down to eat the pasture without any thought of manners. Christ makes us to lie down, not sit down in a mannerly way, in green pastures. This kind of eating, without the thought for proper manners, is more enjoyable. The little lamb lying down in the pasture and eating the grass does not have to worry about proper table manners. This is just like an infant lying in the bosom of his nursing mother. No table manners are necessary.

We have been feeding the little lambs, the new ones in the Lord, for many years. They do not have any “manners” in their enjoyment of Christ. It seems that they can say everything. A new one may say, “Yes, I have been saved, but I don’t feel much that the Lord is so good.” This is not polite. We may be feeding this new one, but he is without “manners.” This is because he is a lamb who is “lying down,” not “sitting,” to enjoy the Lord as the green pastures.

He also leads us to waters of rest (Psa. 23:2b; 1 Cor. 12:13b). The green pastures are Christ, and the waters of rest are the Spirit. The Spirit is the restful waters. When we go to take care of the new ones, we must not only feed them with Christ but also help them to drink of the Spirit. We must help them to call on the name of the Lord and to pray. This is to help them to drink the Spirit by exercising their spirit.

In partaking of a meal, drinking should always go along with eating. When I eat a meal I usually have two glasses of water. Then I have a comfortable and restful time of eating. The waters we drink are very restful. If someone served us food without anything to drink, this would not be so pleasant or restful. We would not have a comfortable feeling. This is why we need Christ as the pasture and the Spirit as the waters of rest. Actually, the pastures and the waters refer to the same person. In one aspect, He is our pasture, our food, to feed us. In another aspect, He is the life-giving Spirit as waters to bring us the proper rest. Both the pastures and the waters are the resurrected pneumatic Christ as the life-giving Spirit.

二　第二阶段—在义路上的复兴并变化

诗篇二十三篇三节说，“祂使我的魂苏醒，为自己的名引导我走义路。”这是第二阶段，在义路上的复兴并变化。使我们的魂苏醒就是使我们复兴。苏醒也包括更新与变化。这符合罗马十二章二节的教训，这节说我们需要借着心思的更新而变化；心思是我们魂的主要部分。基督在祂的牧养中使我们的魂苏醒，使我们的魂复兴并变化。

祂复兴并变化我们的魂，使我们走祂的路，就是义路；义和路都是基督。今天复活的基督是我们的路。我们要作正确的姊妹、正确的弟兄，就需要基督作我们的路。举止行动不象女性的姊妹，没有以基督作她的路；行动愚昧的弟兄，也没有以基督作他的路。有些弟兄需要特别的路来作长老，有些人需要一条路来作同工。我们也需要一条路好有基督徒的行动，并需要另一条路好在神的经纶里作工。在我们基督徒的生活和工作里，我们需要许多路，就是义路。

约翰七章说，我们喝赐生命的灵作活水，就不只要流出一道江河，乃要流出许多道江河。（38。）有一道正确人性的江河、一道恩慈的江河、一道爱的江河、一道忍耐的江河等等。我们需要许多道江河。同样，我们需要一条谦卑的路、一条爱的路、一条忍耐的路等等；这些乃是义路。

义是照着神公义严格的要求，在神面前与人是对的。我们必须承认，我们缺少成为对的路。我们必须借着我们的魂（包括我们的心思、情感和意志）得苏醒，也就是得复兴并变化，而走义路。我们的心思、情感、和意志必须是正确、平衡的，否则我们无法是义的；我们与人、与神无法是对的。

基督乃是在义路上牧养我们。牧者有一根杖来引导并教导羊。因为羊有迷路的倾向，牧者就用他的杖规正羊，并保守每一只羊同着羊群走在正路上。我们的行事为人常常出差错，所以我们需要基督的规正。

B. The Second Stage of Revival and Transformation on the Paths of Righteousness

Psalm 23:3 says, “He restores my soul; / He guides me on the paths of righteousness / For His name’s sake.” This is the second stage of revival and transformation on the paths of righteousness. To restore our soul is to revive us. Restoring also includes renewing and transforming. This corresponds with the teaching in Romans 12:2 which says that we need to be transformed by the renewing of the mind, which is the leading part of our soul. Christ in His shepherding restores—revives and transforms—our soul.

He restores us—revives and transforms us—in our soul to make us take His way, to walk on the paths of righteousness. Both the paths and righteousness are Christ. The resurrected Christ today is our paths. In order to be a proper sister or a proper brother, we need Christ as our paths, as our way. A sister who does not behave and walk as a female does not have Christ as her paths. A brother who acts foolishly does not have Christ as his paths. Some brothers need a particular path to be an elder. Others need a path to be a co-worker. We also need a path to act as Christians and another path to work in God’s economy. We need many paths, the paths of righteousness, in our Christian life and work.

John 7 says that when we drink of the life-giving Spirit as the living water, we will flow out, not just one river but many rivers (v. 38). There is a river of the proper humanity, a river of kindness, a river of love, a river of patience, etc. We need many rivers. In the same way, we need a path of humility, a path of loving, a path of patience, etc. These are the paths of righteousness.

Righteousness is to be right with people before God according to His righteous and strict requirements. We must admit that we are short of the paths to be right. We have to take the paths of righteousness by being restored—revived and transformed—in our soul, which comprises our mind, our emotion, and our will. We must be proper and balanced in our mind, our emotion, and our will. Otherwise, we cannot be righteous; we cannot be right with man and with God.

Christ shepherds us on the paths of righteousness. A shepherd has a staff to guide and instruct the sheep. Sheep have a tendency to go astray. The shepherd uses his staff to correct the sheep and keep them on the right way with the flock. Quite often our behavior goes astray, so we need Christ’s correction.

作淑女或绅士也许很难，但作基督徒更难。基督徒应该是最高品的人。有时候，姊妹们的头发剪得不合式，所以她们的头发就不对。我们若不买正确、适合基督徒的鞋子，就表明我们的为人错了。我们需要在凡事上都是对的。弟兄们在发型和领带的样式上，都需要是对的。

我们不仅在伦常、道德上必须对，在物质上也必须对。六〇年代末期，在洛杉矶有些进入召会生活的青年弟兄，穿着很野。然而，在召会生活中一段时间以后，他们穿着的方式就正确了，也把长发和胡须剪掉了。有一位弟兄来到聚会中，光着脚坐在前排。在短短的期间内，他开始穿鞋子，后来又穿上袜子；这是主在他里面变化工作的证据。没有人给那些青年人任何外面的规正或调整，他们就改变了。

这给我们看见，我们不仅在伦理、道德上必须是对的，在身体、物质上也必须是对的；我们基督徒乃是高品的人。为了服事话语，内里生命的律要求我穿着正确；这样，我才显得是非常正常、正确的人。凡我们所作的，都必须在主的牧养之下。祂的牧养是一种平衡、规正和调整。

祂引导我们（照着灵）走义路（以满足义的要求—罗八4）。唯有那些照着灵而行的人，才能成就义。我们有三部分—体、魂和灵。（帖前五23。）我们不该照着我们的体行事，因为体满了情欲。我们也不该照着我们的魂行事，因为魂满了意见。我们乃该照着我们的灵行事；我们照着灵而行，便成就律法义的要求。

基督作我们的牧者，为自己的名—在那复活、是灵之基督的人位里—引导我们走义路。马太二十八章十九节说，我们要将人浸入父、子、圣灵的名里；名指明人位。为自己的名，就是为自己的人位。今天耶稣基督这活的人位，在祂的复活里乃是那是灵的基督。祂是赐生命的灵。祂在自己这人位里，在里面引导我们走义路。祂在我们里面乃是这样一位牧者。

To be a lady or a gentleman may be difficult, but to be a Christian is much more difficult. Christians should be the highest class of people. Sometimes the sisters do not cut their hair properly, so their hair is not right. If we do not buy the proper pair of shoes befitting a Christian, this shows that we are wrong in our person. We need to be right in everything. The brothers need to be right in their hairstyles and necktie styles.

We have to be right not only ethically, morally, but also materially. Some young brothers who came into the church life in Los Angeles in the late sixties dressed in a wild way. After being in the church life for a period of time, however, the way in which they dressed became proper, and their long hair and beards were cut. One brother came to the meeting and sat on the front row with his bare feet. Within a short period of time, this brother began to wear shoes and later he wore shoes and socks. This was evidence of the Lord's transforming work from within him. These young people changed without any outward correction or adjustment from others.

This shows us that we have to be right not only ethically, morally, but also physically, materially. We Christians are high-class people. In order to minister the Word, the inner law of life requires me to dress in a proper way. Then I appear as a very ordinary, proper person. We all have to be under the Lord's shepherding in all that we do. His shepherding is a kind of balancing, correcting, and adjusting.

He guides us to walk (according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). Righteousness can be fulfilled only by those who walk according to their spirit. We have three parts—body, soul, and spirit (1 Thes. 5:23). We should not do things according to our body, because it is full of lusts. We should not do things according to our soul, because it is full of opinions. Instead, we should do things according to our spirit. When we walk according to the spirit, we fulfill the righteous requirement of the law.

Christ as our Shepherd leads us in the paths of righteousness for His name's sake—in the person of the resurrected pneumatic Christ. Matthew 28:19 says that we are to baptize people into the name of the Father, of the Son, and of the Holy Spirit. The name indicates the person. For His name's sake is for His person's sake. Today Jesus Christ as a living Person is the pneumatic Christ in His resurrection. He is the life-giving Spirit. He leads us inwardly to walk in the paths of righteousness in Himself as the Person. He is such a Shepherd in us.

三　第三阶段—行过死荫的幽谷，经历那复活、是灵之基督的同在

第三阶段是行过死荫的幽谷，经历那复活、是灵之基督的同在。（诗二三 4。）我们虽然行过死荫的幽谷，也不怕遭害，因为那是灵的基督与我们同在。（提后四 22。）这就是说，我们经历祂的同在。祂与我们同在，就是我们享受祂的同在。我们行在死荫的幽谷中，祂的同在对我们乃是安慰、拯救、和扶持的能力。

我们人活在这地上，难处是无法避免的。一个照顾丈夫与孩子的妻子，也许忽然病重，无法行动。于是这位作丈夫的弟兄就落在阴影之下、满了死亡的谷中。有些圣徒也许有瘸腿的孩子，这就将这些圣徒带到谷中。一位弟兄在一地作长老，主忽然带进另一位长老，这位弟兄很难与他配搭。这另一位长老对第一位长老就成为死荫的幽谷。他不能与这位长老争吵，否则他会得罪他的灵；他必须与他同心合意。他的灵也不允许他退缩，他必须留在谷中受苦。这些都是死荫幽谷的例子。

约在五年前，我被放在谷中。一九八七年，我在台北作工，为了中文新约圣经恢复本昼夜劳苦。然后在一九八七年底，我回到美国，察觉我们中间起了风波。在这背叛的风波中，我被放在谷中。我们在谷中的时候，最好的应付之路就是安息。谷中的试验总是试诱我们作些事，好叫我们能从谷中出来。但我们越作，谷就越延伸。我们只需要安静、安息。

我们安息在主里，就会使谷缩短，使荫减少，并将死除去。我们不该说自己正在谷中；我们越说，谷就变得越宽。最好的路，就是忘记我们在谷中，因为有主与我们同在。我们不怕遭害，因为祂与我们同在。提后四章二十二节说，主与我们的灵同在。主不是仅仅笼统的在我们里面，祂乃是专一的在我们的灵里。我们若有了谷中正确的经历，就

C. The Third Stage of the Experience of the Presence of the Resurrected Pneumatic Christ through the Valley of the Shadow of Death

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death (Psa. 23:4). Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us (2 Tim. 4:22). This means that we experience His presence. For Him to be with us is for us to enjoy His presence. His presence is a comfort, a rescue, and a sustaining power to us when we are walking in the valley of the shadow of death.

We human beings cannot avoid having troubles as we live on this earth. A husband's wife who takes care of him and the children may suddenly become so ill that she is unable to walk. Then this brother gets into the valley, which is under a shadow and full of death. Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder. He cannot quarrel with this other elder, or he will offend his spirit. He has to keep the one accord with him. Also, his spirit will not allow him to withdraw. He has to stay in the valley to suffer. These are examples of the valley of the shadow of death.

About five years ago, I was put into a valley. In 1987 I was working in Taipei, laboring day and night on the Chinese Recovery Version of the New Testament. Then at the end of 1987, I returned to the United States and realized that there was turmoil present among us. During this rebellious turmoil, I was put into a valley. When we are in the valley, the best way for us to deal with it is to rest. The tests in the valley always tempt us to do something so that we can come out of the valley. But the more we do, the more the valley extends. We just need to be quiet, to rest.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley. The more we talk, the wider the valley becomes. The best way is for us to forget that we are in the valley, because we have the Lord with us. We do not fear evil, because He is with us. Second Timothy 4:22 says that the Lord is with our spirit. The Lord is not merely within us in a general way, but He is in our spirit in a particular way. If we have had the proper experience in the valley, we

能见证，谷是我们亲密享受主同在的地方。

一九四三年，在中国大陆我的家乡烟台的召会有一次大复兴。那时日本军队正入侵中国。他们希奇我怎能吸引那么多人，就暗中调查我几个月。然后在一九四三年五月，他们来逮捕我。他们把我带到宪兵总部，把我关在牢里三十天；那对我是真正的谷。日本入侵的军队在战争期间杀了无数的中国人，所以我随时都可能被他们杀害。我受到他们的威胁和折磨，每天受审两次，每次三小时。

有一天，他们把一位年轻的希腊人和我关在一间牢房里。他和我都会说一点英语，所以我们能彼此沟通。日本人不知道这事。有一天，他们故意不给我任何食物。他们有一人到我这里来，他不会说中文，就指指天，表示我该求神给我食物。然而，那年轻的希腊人坚持与我分享他的食物，他和我成了亲密的朋友。

数周以后，他被带走了，留下我独自被囚。有一天我独自一人，当我祷告的时候，我深深觉得主在那里特别、亲密的与我同在。我在谷中，主使我不怕遭害。至终，我蒙主保守、保护，不至受害。三十天后，日本人释放了我。那是真正经历并享受主在死荫幽谷中的同在。

在死荫的幽谷中，主的杖、主的竿—祂的保护、祂的引导、和祂的扶持—都安慰我们。杖是为着保护；倘若狼来了，牧人就用他的杖保护羊群。竿是为着训练、指引、引导和扶持。主的杖保护我们，祂的竿训练我们、教导我们、引导我们、并扶持我们。我们在死荫的幽谷中，就经历到主的保护和引导。

四　第四阶段—对复活之基督更深、更高的享受

现在我们来到第四阶段，对复活之基督更深、更高的享受。在我们敌人面前，主为我们摆设筵席。（诗二三5。）主的桌子乃是一个筵席。（林前十21。）每主日我们来到

can testify that it was a place for us to enjoy the Lord's presence in such a close way.

In 1943 there was a big revival in the church in Chefoo, my hometown in mainland China. At that time we were under the invasion of the Japanese army. They were wondering how I could draw so many people. They studied me secretly for a few months, and then in May of 1943, they came to get me. They brought me to their military police headquarters, and I was put into prison for thirty days. That was a real valley to me. The Japanese invading army killed thousands of Chinese during the war, so I could have been killed by them at any time. I was under their threatening and torture for two three-hour sessions a day.

One day they put a young Greek man into the prison cell with me. He and I both spoke a little English, so we could communicate with each other. The Japanese did not know this. One day they purposely decided not to give me any food. One of them came to me and, not being able to speak Chinese, he pointed up to the heavens, indicating that I should ask my God to give me food. The young Greek man, however, insisted on sharing his food with me. He and I became intimate friends.

After a few weeks, he was taken away, and I was left alone in my imprisonment. One day when I was alone, as I was praying, I had a deep sense that the Lord was there with me in a special, intimate way. I was in the valley, and the Lord caused me not to fear any evil. Eventually, I was preserved and protected by the Lord from being harmed. After thirty days, the Japanese released me. That was a real experience and enjoyment of the Lord's presence in the deep valley of the shadow of death.

In the valley of the shadow of death, the Lord's rod and His staff—His protection, His guidance, and His sustenance—comfort us. The rod is for protection. If a wolf comes, the shepherd uses his rod to protect the flock. The staff is for training, for direction, for guidance, and also for sustenance. The Lord has the rod to protect us, and He has the staff to train us, to instruct us, to guide us, and to sustain us. We experience the Lord's protection and guiding in the valley of the shadow of death.

D. The Fourth Stage of the Deeper and Higher Enjoyment of the Resurrected Christ

Now we come to the fourth stage of the deeper and higher enjoyment of the resurrected Christ (Psa. 23:5). The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's

主的桌子前坐席，总是在我们敌人面前。每天对我们都是争战的日子。我们基督徒必须争战；否则，我们就会被击败。在我们的事业里，在我们的家里，甚至在召会里，到处都有敌人。一面，我们享受主的筵席；另一面，我们该为着胜利而争战。我们若在周中被击败，我们就很难享受主的桌子。在来到主的桌子前以先，我们需要整周都在主里争战；然后我们就能在主的桌子前，丰富的享受祂作我们的筵席。

在第四阶段对复活之基督更深、更高的享受中，主用欢乐的油（来一 9）膏了我们的头；使我们的福杯（林前十 16 上）满溢。膏头就是膏全身。诗篇一百三十三篇说到头上的膏油流到衣襟。毫无疑问，这是复合、赐生命的灵在基督复活里的膏抹。基督所是和所作的一切丰富，都复合在这复合的膏油里。

圣经用杯这个字指明福，比如福杯满溢。二十三篇五节说到筵席，就是基督同祂的丰富作我们的享受；然后有膏油，就是那灵；又有福杯，指父。父是福，甚至是祝福的源头。因此，五节有三一神—子是筵席，灵是膏油，父是祝福的源头。

五　第五阶段—在耶和华的殿中一生享受神圣的恩惠和慈爱

二十三篇六节说到第五阶段，在耶和华的殿中一生享受神圣的恩惠和慈爱。我们一生一世（指今世）必有恩惠慈爱随着我们。“恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通。林后十三章十四节启示三一神的行动，叫我们享受祂的一切丰富。子的恩、父的爱、那灵的交通，与我们同在。这是在诗篇二十三篇我们对三一神享受的第五阶段。

至终，这享受将我们引到神的殿中。我们要住在耶和华的殿中（召会和新耶路撒冷—提前三 15 ～ 16，启二一 2 ～

Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much. We need to fight the battle in the Lord all week long before we come to the Lord's table. Then we will be able to have a rich enjoyment of the Lord as our feast at His table.

In the fourth stage of the deeper and higher enjoyment of the resurrected Christ, the Lord anoints our head with oil (of exultant joy—Heb. 1:9); our cup (of blessing—1 Cor. 10:16a) runs over. To anoint the head is to anoint the whole body. Psalm 133 speaks of the ointment upon the head spreading down to the skirts of the garments. No doubt, this is the anointing of the compound, life-giving Spirit in Christ's resurrection. All the riches of Christ's being and doing are compounded together in this anointing compound ointment.

The Bible uses the word cup to indicate blessing. The cup of blessing runs over. Psalm 23:5 speaks of the table, the feast, which is Christ with His riches for our enjoyment. Then there is the anointing oil, which is the Spirit. Then there is the cup of blessing, which refers to the Father. The Father is the blessing, even the source of blessing. Thus, in verse five there is the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.

E. The Fifth Stage of the Lifelong Enjoyment of the Divine Goodness and Kindness in the House of Jehovah

Psalm 23:6 speaks of the fifth stage of the lifelong enjoyment of the divine goodness and kindness in the house of Jehovah. Surely goodness and kindness will follow us all the days of our life (in the present age). Goodness refers to the grace of Christ, kindness refers to the love of the Father, and ***follow*** refers to the fellowship of the Spirit. Second Corinthians 13:14 reveals the move of the Triune God for us to enjoy all His riches. The grace of the Son, the love of the Father, and the fellowship of the Spirit are with us. This is the fifth stage of our enjoyment of the Triune God in Psalm 23.

Eventually, this enjoyment will usher us into the house of God. We will dwell in the house of Jehovah (the church and the New Jerusalem—1 Tim. 3:15-16; Rev. 21:2-3, 22)

3，22），直到永远（指今世、来世和永世）。诗篇二十三篇六节里的永远，直译，日子长久。我们的日子不仅在今世，也在来世和永世。我们要活到永远；我们的日子要那样长久。今天我们在召会中；我们若是得胜者，将来就要在新耶路撒冷一千年的国度里。至终，在永世里，我们要与所有蒙拣选并救赎的圣徒同在新耶路撒冷里。神的殿是我们的居所，在那里我们享受三一神—子的恩、父的爱、和那灵的交通。今天我们在召会中享受三一神，将来我们要在新耶路撒冷里享受祂。

我们若不在召会中，就会失去基督的牧养。在召会之外，没有召会，基督就无法牧养我们。这是因为祂是羊群的牧者，羊群就是召会。离开召会就是离开羊群，而牧者总是与羊群同在。

在召会中乃是一种享受。没有召会，我就不愿活在这地上。没有召会，我就不会有任何享受。许多人喜欢罪恶、属世的消遣，所以他们举办宴会，上俱乐部。我们不作这事，因为召会是我们的“俱乐部”，召会是我们的“宴会”，召会是我们的消遣。我们最佳的消遣就是召会生活。我们晚上若定意留在家里，而不到召会的聚会中，我们就会受亏损。要避免这亏损，我们需要到召会的聚会中。在召会的聚会中，在神的殿中，我们一生之久，都能享受神圣的恩惠（基督的恩）与神圣的慈爱（神的爱）一直随着我们（在圣灵的交通中）。

人必须有社交活动。我们若到错误的地方从事社交活动，就会有难处。我们从事社交活动的最佳场所乃是召会；召会是正确的社会。至终，召会要完成于新耶路撒冷，在那里我们要聚在一起，直到永远。

贰　基督在神的国里作王

诗篇二十四篇启示基督在神的国里作王；那是在来世。

一　领悟地和其中所充满的是神的国

for the length of our days (in the present age and in the coming age and in eternity). Our days are not only in the present age but also in the coming age and in eternity. We will live for eternity; our days will be that long. Today we are in the church. If we are overcomers, we will be in the kingdom of one thousand years in the New Jerusalem. Eventually, in eternity we will be in the New Jerusalem with all of the chosen and redeemed saints. God's house is our dwelling place where we enjoy the Triune God—the Son's grace, the Father's love, and the Spirit's fellowship. Today we enjoy the Triune God in the church, and in the future we will enjoy Him in the New Jerusalem.

If we are not in the church, we lose the shepherding of Christ. Outside of the church, without the church, there is no way for Christ to shepherd us. This is because He is the Shepherd of the flock, and the flock is the church. To get out of the church is to get out of the flock, and the Shepherd is always with the flock.

To be in the church is an enjoyment. Without the church, I would not like to live on this earth. Without the church, I would not have any enjoyment. Many people like sinful and worldly amusements, so they have parties and go to clubs. We do not do this because the church is our "club," the church is our "party," the church is our amusement. The best place for our amusement is the church life. If we decide to stay home in the evening instead of coming to the church meeting, we will suffer loss. To avoid this suffering, we need to come to the church meetings. In the church meetings, in God's house, we can enjoy the divine goodness (the grace of Christ) and the divine kindness (the love of God) following us (in the fellowship of the Holy Spirit) all the days of our life.

We human beings have to be social. If we are socializing in the wrong place, we will have trouble. The best place for us to be social is the church. The church is the proper society. Eventually, the church will consummate in the New Jerusalem where we will meet together for eternity.

II. CHRIST AS THE KING IN GOD'S KINGDOM

Psalm 24 reveals Christ as the King in God's kingdom. This will be in the coming age.

A. The Realization of the Earth and the Fullness Thereof as God's Kingdom

在一至二节我们看见，大卫领悟地和其中所充满的，世界和住在其间的，就是神奠定在海上，坚立在江河之上的，乃是神的国。这两节里的思想非常美好。

二　得胜的基督在神永远的国里作要来的王

七至十节是一至二节正确的延续。这些经文给我们看见，得胜的基督在神永远的国里作要来的王。七节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”众城门是列国的城门，门户是百姓的家门，永久指明恒切的等候并期待。（腓三 20，林前一 7。）这指明地上的人一直等候并期待基督再来。哈该书二章七节告诉我们，基督是万国所羡慕的。一般来说，万国都在期待基督来临，但基督不会照着我们人的观念很快就来；因此，我们需要恒切的等候并期待祂的来临。

因着我们必须恒切的等候祂的来临，我们很容易就垂头丧气。所以诗人说，“你们要抬起头来。”我们若期待我们所亲爱的人来，而他却不来，我们就会垂头丧气。但我们若接到他的电话，告诉我们他要来，我们就会抬起头来；那就是说，我们会受鼓励，期待他的来临。

我们必须抬起头来，因为荣耀的王将要进来。（诗二四 7，9，路二一 27，太二五 31。）我们必须预备好欢迎祂。诗篇二十四篇八节问：“那荣耀的王是谁呢？”荣耀的王就是“刚强大能的耶和华，在争战中有大能的耶和华”。耶和华就是耶稣，耶稣就是三一神在复活里的具体化身。祂是在争战中刚强且得胜的一位。

九节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。”七节说，“你们要抬起头来；”但九节说，“你们要把头抬起。”抬起头来（be lifted up），意思是我们仍软弱，需要人推动我们。但把头抬起（lift up），意思是我们比较刚强了，我们能自己把头抬起来。我们所欢迎的荣耀之王，就是万军之耶和

In Psalm 24:1-2 we see the realization of the earth and the fullness thereof, and the world and those who dwell in it, founded by God upon the seas and established by Him upon the streams, as God’s kingdom. The thought in these two verses is very good.

B. The Victorious Christ to Be the Coming King in God’s Eternal Kingdom

Verses 7-10 are surely a proper continuation of verse 1 and 2. These verses show us the victorious Christ as the coming King in God’s eternal kingdom. Verse 7 says, “Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.” The gates are of the cities of the nations. The doors are of the houses of the people. The long enduring doors indicate waiting and expecting with long endurance (Phil. 3:20; 1 Cor. 1:7). This indicates that the people of the earth have been waiting and expecting Christ’s second coming. In Haggai 2:7 we are told that Christ is the desire of all the nations. All the nations, in a general way, are expecting Christ to come, but Christ would not come that quickly according to our human concept. Thus, we need to wait and expect His coming with long endurance.

Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement. This is why the psalmist says, “Lift up your heads.” If we expected someone dear to us to come and he does not come, we would drop our heads. But if we received a phone call from him, telling us that he is coming, we would lift up our heads, that is, we would be encouraged to expect his coming.

We have to lift up our heads, because the King of glory will come in (vv. 7, 9; Luke 21:27; Matt. 25:31). We must get ready to welcome Him. Psalm 24:8 asks, “Who is the King of glory?” The King of glory is “Jehovah strong and mighty! / Jehovah mighty in battle!” Jehovah is Jesus, and Jesus is the embodiment of the Triune God in resurrection. He is the One who is strong in fighting and victorious.

Verse 9 says, “Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.” Verse 7 says, “Be lifted up,” but verse 9 says, “Lift up.” To be lifted up means that we are still weak, needing someone to move us. But to lift up means we have become stronger. We can act to lift up ourselves. The King of glory, whom we welcome, is Jehovah of hosts. Hosts means armies. He is Jehovah of the armies. Jehovah is Jesus, who is the incarnated, crucified, and resurrected Triune

华。万军的意思是众军；祂是万军之耶和华。耶和华就是耶稣，耶稣就是成为肉体、钉十字架、并复活的三一神。祂是在复活里的一位，要回来据有全地作祂的国。荣耀的王是万军之耶和华，就是具体化身在得胜且要来之基督里终极完成的三一神。（10。）

我们看过，诗篇二十三篇启示基督在祂的复活里作牧者；二十四篇启示基督在神的国里作王。阿利路亚，牧养的基督！阿利路亚，作王的基督！阿利路亚，我们的基督今天是我们的牧者，将来是我们的王！—受

（取材自“诗篇生命读经”第十一篇）

God. He is the One in His resurrection coming back to possess the entire earth, to take it as His kingdom. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ (v. 10).

We have seen that Psalm 23 reveals Christ as the Shepherd in His resurrection, and that Psalm 24 reveals Christ as the King in God's kingdom. Hallelujah for the shepherding Christ, and hallelujah for the reigning Christ! Hallelujah for our Christ being our Shepherd today and our King in the future!

(Life-Study of Psalms, msg. 11)

第四篇

基督在复活的生命中同信徒工作行走

■纲要

壹　以好牧人、大牧人、和牧长的身分工作

一　激起门徒对祂的爱

二　嘱咐他们喂养小羊并牧养群羊

贰　同跟从祂的门徒行走

一　教导他们至死跟从祂

二　指明有些跟从祂的人要活着直到祂来

三　门徒在主看不见的同在中跟从祂，与祂同活；并等候祂在祂看得见的同在中来临

*　*　*　*

在约翰二十一章一至十四节，我们看见主在复活里同信徒生活行动。在十五至二十五节，我们看见祂也同信徒工作行走。

壹　以好牧人、大牧人、和牧长的身分工作

主以牧人的身分工作，借着牧养祂的羊群以建造召会。（约二一15～17，十16。）主是牧人，有三方面：好牧人、（十11、）大牧人、（来十三20、）和牧长。（彼前五4。）牧养不是为着个人，乃是为着群羊。群羊就是召会，而召会就是建造。我们读约翰二十一章和彼得前书，就能看见牧养乃是为着召会的建造。

CHAPTER FOUR

LIFE IN RESURRECTION WORKING AND WALKING WITH THE BELIEVERS

■ Outline

I. Working as the Good Shepherd, the Great Shepherd, and the Chief Shepherd

A. Stirring up the Disciples' Love toward Him

B. Charging Them with Lamb-feeding and Sheep-shepherding

II. Walking with the Disciples as His Followers

A. Instructing Them to Follow Him to Death

B. Indicating that Some of His Followers Will Live Until He Comes

C. The Disciples Following Him and Living with Him in His Invisible Presence and Waiting for Him to Come in His Visible Presence

*　*　*　*

In John 21:1-14 we saw that, in resurrection, the Lord moved and lived with the believers. Now, in 21:15-25, we see that He is also working and walking with the believers.

I. WORKING AS THE GOOD SHEPHERD, THE GREAT SHEPHERD, AND THE CHIEF SHEPHERD

The Lord is working as the Shepherd to build up the church by shepherding His flock (21:15-17; 10:16). There are three aspects of the Lord as the Shepherd: the good Shepherd (10:11), the great Shepherd (Heb. 13:20), and the chief Shepherd (1 Pet. 5:4). Shepherding is not for individuals; it is for the flock. The flock is the church, and the church is the building. By reading John 21 and 1 Peter we can see that shepherding is for the building of the church.

一　激起门徒对祂的爱

在约翰二十一章十五节，主耶稣对西门彼得说，“约翰的儿子西门，你爱我比这些更深么？”主在这里恢复彼得对祂的爱。彼得的确有心爱主，但他太信任自己的力量，天然的力量。他对主的爱是可贵的，但他天然的力量必须被否认、受对付。主许可他彻底失败，三次当面否认主，（约十八 17，25，27，）好使他天然的力量和自信受到对付。不仅如此，他刚刚还领头从主的呼召退后，他在爱主的天然自信上，也必因着这次失败受到对付；这使他多少有点灰心。因此，主来恢复彼得对祂的爱，嘱咐他牧养主的召会，并为日后的殉道预备他，使他不再信靠天然的力量跟从主。

在二十一章十五至十七节，主对彼得说话时，没有称呼他“彼得”，那是他重生的名字，就是他重生之人的新名。主称呼他“西门”；西门是他的旧名，这名描述他天然的人。因为彼得仍是天然的人，主就问他说，“约翰的儿子西门，你爱我比这些更深么？”主首先问彼得这个问题，原因是他在主被出卖的那天晚上，曾大胆的告诉主，即使其他的门徒都弃绝了主，他总不会弃绝。（太二六 33。）彼得曾说他要至死跟从主。（约十三 37，太二六 35。）彼得说这话，使他自己与其他的门徒有所不同。是的，他与他们不同—在他的软弱上，而不是在他的刚强上。当主问他说，“你爱我比这些更深么？”主是在提醒彼得他是怎样的人。他是一个如此自信且骄傲的人。

彼得对主的爱是可贵的，但他天然的力量必须受对付。彼得的力量在两方面受到对付：在他否认主的事上，以及在他领头从主的呼召退后的事上。彼得在第一个试验上，因着三次否认主而失败；在第二个试验上，因着去打鱼而失败。门徒去打鱼的原因是他们没有食物。当亚伯拉罕在迦南地时，也因着同样的难处受到试验，他因饥荒就下到埃及去。同样的原则，彼得和其他的门徒到海边打鱼，也是因着缺乏食物而受试验。彼得认为他是刚强的，能耐得住任何的试验，甚至死也不在乎。他曾对主说，他要至死跟从祂。因此，主两

A. Stirring up the Disciples’ Love toward Him

In John 21:15 the Lord Jesus said to Simon Peter, “Simon, son of John, do you love Me more than these?” The Lord was here restoring Peter’s love toward Him. Peter did have a heart to love the Lord, but he was too confident of his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed him to utterly fail by denying Him to His face three times (18:17, 25, 27) so that his natural strength and his self-confidence might be dealt with. Furthermore, Peter had just taken the lead in backsliding from the Lord’s call. His natural confidence in his love toward the Lord must also have been dealt with by this failure. Since he might have been somewhat disappointed, the Lord came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom, so that he would not follow Him with any confidence in his natural strength.

When the Lord spoke to Peter in 21:15-17, He did not call him “Peter,” which was his regenerated name, the new name of his regenerated person. The Lord called him “Simon.” Simon was his old name, the name depicting his natural person. Because Peter was still a natural person, the Lord asked him, “Simon, son of John, do you love Me more than these?” The reason the Lord asked him this question first was because Peter had boldly told the Lord on the eve of His betrayal that he would not give up the Lord, even though all the other disciples would forsake Him (Matt. 26:33). Peter had said that he would follow the Lord unto death (John 13:37; Matt. 26:35). By saying this, Peter made himself different from the other disciples. Yes, he was different from them—in his weakness, not in his strength. When the Lord asked him, “Do you love Me more than these?” the Lord was reminding Peter of what he was. He was a man so self-confident and proud.

Peter’s love toward the Lord was precious, but his natural strength had to be dealt with. Peter’s strength was dealt with in two ways: in his denying the Lord and in his taking the lead to backslide from the Lord’s call. Peter failed the first test by denying the Lord three times, and he failed the second test by going fishing. The reason the disciples went fishing was because they were without food. When Abraham was in Canaan, he also was tested by the same problem and went down to Egypt because of the famine. In the same principle, Peter and the other disciples went to the sea to fish, being tested by the lack of food. Peter thought that he was strong, and able to withstand any test, even death itself. He had told the Lord that he would follow Him even unto

次试验彼得，而他这两次试验都失败了。

主如何对付彼得天然的力量？乃是借着暂时放开祂在彼得身上的手。在约翰十章二十八节主说，谁也不能从祂手里把信徒夺去。当彼得背弃主，当面三次否认主时，这意思就是主暂时放开祂在彼得身上的手。主似乎说，“彼得，你太信任自己了。你不知道，你能站住是在于我将你握在我的手中。我若不握住你，你就无法站住。让我暂时挪开我的手，看看你能不能站住。”于是，主稍一退后，彼得就跌倒了。不要以为你有能力站住。不，有一只看不见的手始终托着我们。我很感激一件事，就是多年以来，甚至现在，许多圣徒一直为我祷告。当我在灵里与主交通时，我有很深的感觉和感激，有这么多亲爱的圣徒在为我祷告。凭我自己，我无法站立；凭我自己，我不能尽职。我知道职事能力的源头。我知道使我站住之力量的源头不在我里面，乃在祂里面。我们都需要领悟这点。因着彼得太强，太信任自己，所以主被迫暂时挪开祂的手。结果，彼得跌倒了，并三次否认主。不仅如此，他也经不起日常生活的考验，领头退后，到海边去。或许彼得认为他如此作是有理由的，因为那时他并没有看见主的供应。但无论如何，他因着退后而被暴露。主暂时挪开祂的手，彼得就完全被暴露了。这乃是主的对付。

在约翰二十一章，彼得谦卑，且十分低微。无疑的，他相当灰心。所以，主来恢复他，加强他，并挽回他。主当着所有其他门徒的面，问彼得说，“你爱我比这些更深么？”（15上。）这是很有意义的。主似乎是说，“西门，你忘了几天前你在所有的人面前，说即使他们弃绝我，你至死也要跟从我么？那是你的话。现在，西门，我问你，你爱我比这些更深么？”如果我是彼得，我真没有脸说什么。彼得只回答说，“主啊，是的，你知道我爱你。”（15下。）彼得无法用清楚的话答复主，因为他处在很为难的情况中。他没有说，“主，我爱你。”或“主，我不爱你”。你若是彼得，你要如何回答主？你会不会说，“主啊，是的，我爱你比这些更深”？你会不会说，“主，对不起，我不爱你”？或“主，对不起，我说了大话，却不能兑现”？

death. Thus, the Lord tested Peter twice, and Peter failed both tests.

How did the Lord deal with Peter’s natural strength? By temporarily taking His hand off him. In John 10:28, the Lord said that no one is able to snatch the believers out of His hand. When Peter betrayed the Lord, denying Him to His face three times, it meant that the Lord had taken His hand off him for a while. The Lord seemed to be saying, “Peter, you have too much confidence in yourself. You don’t know that your standing depends upon My holding you in My hand. If I don’t hold you, you cannot stand. Let Me take My hand away for a while and see if you are able to stand.” Then the Lord stood back a little, and Peter fell. Do not think that you have the power to stand. No, an unseen hand upholds us all the time. I appreciate the fact that throughout the years, and even now, many saints have been praying for me. In my fellowship with the Lord in the spirit, I have the deep sense and appreciation that so many dear ones are praying for me. By myself, I cannot stand. By myself, I cannot minister. I know the source of the power of ministry. And I know that the source of the strength to stand is not in me—it is in Him. We all need to realize this. Because Peter was so strong, having too much confidence in himself, the Lord was forced to temporarily remove His hand. As a result, Peter fell and denied the Lord three times. Moreover, Peter could not stand the test of his daily living and took the lead to backslide to the sea. Perhaps Peter thought that he had reason to do this because, at that point, he had not seen the supply of the Lord. Nevertheless, by his backsliding Peter was exposed. The Lord withdrew His hand for a little while, and Peter was fully exposed. This was the Lord’s dealing.

In John chapter twenty-one, Peter was humble and very low. Undoubtedly he was quite disappointed. Thus, the Lord came in to recover, strengthen, and restore him. It is quite meaningful that, in front of all the other disciples, the Lord asked Peter, “Do you love Me more than these?” (v. 15a) The Lord seemed to be saying, “Simon, have you forgotten that a few days ago you said, in the presence of all the others, that although they would forsake Me, you would follow Me to death? That was your word. Now, Simon, I ask you if you love Me more than these do?” If I had been Peter, I would not have had the face to say anything. Peter simply replied, “Yes, Lord, You know that I love You” (v. 15b). Peter could not answer the Lord with a clear word, for he was in a very perplexing situation. He did not say, “Lord, I love You,” or, “Lord, I don’t love You.” How would you have answered the Lord if you had been Peter? Would you have said, “Yes, Lord, I love You more than all of these”? Would you have said, “Lord, I’m sorry I don’t love You,” or, “Lord, I’m sorry that I boasted and was unable to fulfill it”? Peter had lost

彼得失去了自信，除了说，“主啊，你知道我爱你”以外，什么也说不出来。换句话说，彼得似乎说，“我不知道我到底爱不爱你。主啊，你知道。我若说我爱你，我知道这并没有什么意义。从前，我曾告诉你我爱你，但我失败了。事实上，你曾告诉我，我会失败，并三次否认你，事情果真如此。主啊，一切都在于你。你知道—我不知道。”这里我们看见一个受过试验且破碎的人。

在十六、十七节，我们看见主又问了彼得两次：“约翰的儿子西门，你爱我么？”当主第三次问他时，他深觉忧愁。有两个原因使他忧愁：第一，是主一连三次问了他这问题。倘若我一连三次问你同样的问题，你也会感到十分烦恼。彼得忧愁的第二个原因是：主借着三次问他这问题，提醒他曾经三次否认主。当彼得否认主时，他是在烤火。（十八 25。）约翰二十一章也有火。主的行动是很有意义的；现在有火提醒彼得，主似乎说，“彼得，你记得那火么？你记得就是在火旁你否认了我么？你在那火旁否认我，我却在这火旁供应你。”这样，主使彼得想起他在那火旁所作的，并使他知道他是什么和他在那里。彼得完全学了那功课。在全本新约圣经里，彼得最好的图画是在约翰二十一章的这一幅。我真喜欢这章中的彼得弟兄。这里，他是柔软、温和、且破碎的人，他真正学了被主试验并破碎的功课。

二　嘱咐他们喂养小羊并牧养群羊

主耶稣恢复了彼得对祂的爱之后，就嘱咐他，说，“喂养我的小羊，”“牧养我的羊，”并“喂养我的羊”。约翰前二十章着重信入子以得生命这件事。（三 15。）但在本章不是信的事，乃是爱的事。在十五章里，结果子是里面生命之丰富的流出。这里的喂养小羊，是用里面生命的丰富滋养人。我们要喂养别人，就需要享受主神圣生命的丰富。这需要我们爱祂。信主是接受祂，爱主是享受祂。主来作我们的生命和生命的供应，我们需要对祂有信心，向祂有爱心。约翰福音表明，我们要有分于主，需要这两个条件。

his self-confidence and could say nothing except, “Lord, You know that I love You.” In other words, Peter seemed to be saying, “I don’t know whether I love You or not. Lord, You know. If I say that I love You, I know that this does not mean anything. Formerly, I told You that I loved You, but I failed. In fact, You told me that I would fail and deny You three times, and it was so. Now, Lord, it is up to You. You know—I don’t.” Here we see a man who had become a tested and broken person.

In verses 16 and 17, we see that the Lord twice more asked Peter, “Simon, son of John, do you love Me?” When the Lord asked him this the third time, Peter was deeply grieved. He was grieved for two reasons. The first was that the Lord asked him this question three times. If I asked you the same question three times, you also would feel quite troubled. The second reason Peter was grieved was that by asking him this question three times, the Lord was reminding Peter that he had denied Him three times. When Peter denied the Lord, he was warming himself by a fire (18:25). There was also a fire in John 21. The Lord’s action was very meaningful, for now, having a fire to remind Peter, He seemed to be saying, “Peter, do you remember that fire? Do you remember that it was by a fire that you denied Me? By that fire you denied Me, but by this fire I supply you.” Thus, the Lord caused Peter to remember what he did by that fire and to realize what he was and where he was. Peter fully learned that lesson. In the whole New Testament, the best picture of Peter is the one in John 21. I do like Brother Peter in this chapter. Here he is a soft, meek, and broken person, a man who has truly learned the lesson of being tested and broken by the Lord.

B. Charging Them with Lamb-feeding and Sheep-shepherding

After restoring Peter’s love toward Him, the Lord Jesus charged him, saying, “Feed My lambs,” “Shepherd My sheep,” and “Feed My sheep.” The first twenty chapters of the Gospel of John stress the matter of believing in the Son that we may have life (3:15). But in this chapter it is not a matter of believing but of loving. The fruit-bearing in chapter fifteen is the outflow of the riches of the inner life. Here the lamb-feeding is the nourishing with the riches of the inner life. In order to feed others we need to enjoy the riches of the Lord’s divine life. This requires that we love Him. To believe in the Lord is to receive Him, and to love the Lord is to enjoy Him. The Lord came as life and as the life supply to us. We need to have faith in Him and love toward Him. According to the Gospel of John, these are the two requirements for participating in the Lord.

喂养小羊是用里面生命的丰富滋养人，牧养群羊是为了建造召会。牧养是为着羊群，（十14，16，）就是召会。（徒二十28。）所以牧养与神的建造有关。（太十六18。）彼得后来在书信中指明这点，说到吃纯净的话奶长大，乃是为着神居所的建造；（彼前二2～5；）并且嘱咐长老务要牧养神的群羊。（五1～4。）得滋养而长大乃是为着建造。主同祂的门徒仍然这样工作。今天，借着喂养小羊和牧养群羊，主同我们工作，以建造召会。

我们若思想约翰十章、彼前二章和五章这三章，就会看见喂养小羊并牧养群羊乃是为着召会的建造。根据约翰十章，主舍去了祂的魂生命，使祂的羊得着祂神圣的生命，并且集合成为一群。将祂所有的羊集合成为一群，就是真正的建造。在彼前二章彼得说，我们象才生的婴孩一样，必须用纯净的话奶得喂养，叫我们长大，建造在一起成为属灵的。最后，在彼前五章，作为长老之一的彼得，嘱咐长老们要借着喂养和牧养照管群羊。喂养群羊和牧养群羊不同。在约翰二十一章十五节主说，“你喂养我的小羊；”在十六节祂说，“你牧养我的羊；”在十七节祂说，“你喂养我的羊。”牧养意即照管群羊，喂养意即供应食物给群羊。我们今天事奉主，不可仅仅照管祂的群羊，还要用属灵的食物喂养他们。单单照管、看顾弟兄姊妹是不够的，还必须喂养他们。在十五节主说，“你喂养我的小羊；”在十七节主说，“你喂养我的羊。”借此，我们看见，幼嫩的信徒和较为成熟的信徒都需要喂养。如果主把对祂羊群的负担托付我们，我们就必须确实作两件事—喂养他们并照管他们。

貳　同跟从祂的门徒行走

一　教导他们至死跟从祂

在二十一章十八至二十三节，我们看见主耶稣同跟从祂的门徒行走。主恢复了彼得对祂的爱，并嘱咐他喂养小羊并牧养群羊之后，就预言彼得的殉道，借此教导祂的门徒要至死跟从祂。在十八节主对彼得说，“我实实在在地告

Lamb-feeding is by the nourishing with the riches of the inner life, and sheep-shepherding is for the building of the church. Shepherding is for the “flock” (10:14, 16), which is the church (Acts 20:28). Therefore, it is related to God’s building (Matt. 16:18). Later, in his first Epistle, Peter indicated this by saying that growth, by feeding on the pure milk of the Word, is for the building of God’s house (1 Pet. 2:2-5), and by charging the elders to shepherd the flock of God (1 Pet. 5:1-4). The growth by nourishing is for the building. The Lord is still working with His disciples in this way. Today, by lamb-feeding and sheep-shepherding, the Lord is working with us for the building of the church.

By considering three chapters, John 10, and 1 Peter 2 and 5, we shall see that feeding the lambs and shepherding the sheep are for the building up of the church. According to John 10, the Lord laid down His soulish life that His sheep might have His divine life and be brought together as one flock. To bring all His sheep together as one is truly the building. In 1 Peter 2, Peter says that we, as newborn babes, must be fed with the pure milk of the Word that we might grow up to be built up together as a spiritual house. Finally, in 1 Peter 5, Peter, as one of the elders, charges the elders to care for the sheep by feeding and shepherding them. Feeding the sheep is different from shepherding them. In John 21:15 the Lord said, “Feed My lambs”; in verse 16, He said, “Shepherd My sheep”; and in verse 17, He said, “Feed My sheep.” To shepherd means to take care of the sheep, and to feed means to supply food to the sheep. While we are serving the Lord today, we must not only care for His sheep, but also feed them with spiritual food. It is not sufficient simply to care for and to look after the brothers and sisters; we must also feed them. In verse 15 the Lord said, “Feed My lambs,” and in verse 17 He said, “Feed My sheep.” By this we see that both the young believers and the more matured believers need the feeding. If the Lord has committed to us the burden of His flock, we must be sure to do two things—to feed them and to care for them.

II. WALKING WITH THE DISCIPLES AS HIS FOLLOWERS

A. Instructing Them to Follow Him to Death

In 21:18-23, we see that the Lord Jesus walks with the disciples as His followers. After restoring Peter’s love for Him and charging him with lamb-feeding and sheep-shepherding, the Lord, by predicting Peter’s martyrdom, instructed the disciples to follow Him to death. In verse 18 the Lord said to Peter, “Truly, truly, I say to you, when

诉你，你年轻的时候，自己束上带子，随意往来；但年老的时候，你要伸出手来，别人要把你束上，带你到不愿意去的地方。”主对彼得说这话，是“指明彼得要怎样死荣耀神”。（19。）后来，在彼后一章十四节，彼得曾提到这一点。主在约翰二十一章这里，是要预备彼得不凭自己，也不照自己的意愿，至死跟从祂。主似乎对彼得说，“彼得，你没有遵守你的话，但我要遵守我的话。你说过你甚至要为我死，但你没有遵守你的话。有一天，你要为我死，因为你要以死荣耀神。你年轻的时候是自由的，但日子将到，你年老的时候，人要捉住你，捆绑你，带你到不愿去的地方。”彼得听了这些话，知道他要为主殉道。那时，彼得没有说要或不要。

主预言彼得殉道之后，就对他说，“你跟从我吧。”（19。）我们都必须跟从主这位内住者。我们所要跟从的那位“我”，就在我们里面。如十八节所指明的，我们不可凭自己的意愿跟从主，乃要照着祂的带领。我们至死跟从祂，就是荣耀神。（19。）不仅如此，我们必须跟从主，而不注意别人。主告诉彼得来跟从祂之后，彼得转身看着约翰，对耶稣说，“主啊，这人怎么样？”（21。）对此主回答说，“我若要留他直到我来的时候，与你何干？你跟从我吧。”（22。）主告诉彼得，约翰将要遭遇什么事，一点都与他无关，他必须跟从祂。

这章是一幅图画，表明在我们重生并受主使命之后，必须不计代价爱主，并且不惜任何牺牲跟从祂到底。如此跟从主，我们就会完成主的定旨，以喂养祂的小羊并喂养、牧养祂的群羊。

二　指明有些跟从祂的人要活着直到祂来

关于主对彼得论到约翰的话，二十三节说，“于是这话传在弟兄中间，说那门徒不死。其实耶稣不是说他不死，乃是说，我若要留他直到我来的时候，与你何干。”主这句话指明有一些跟从祂的人，要活着直到祂来。

三　门徒在主看不见的同在中跟从祂，

you were younger, you girded yourself and walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” In saying this to Peter, the Lord was “signifying by what kind of death he would glorify God.” (v. 19) Later, in 2 Peter 1:14, Peter referred to this. Here in chapter 21 the Lord was preparing Peter to follow Him to death, but not by anything of himself nor according to his own will. The Lord seemed to be saying, “Peter, you did not keep your word, but I will keep My word. You said that you would even die for Me, but you did not keep your word. One day you will die for Me, for you will die to glorify God. While you are young, you will be free. But the day will come when you are old. Then people will catch you, bind you, and bring you to a place where you do not want to go.” After hearing these words, Peter realized that he would be martyred for the Lord. At that time, Peter did not say either yes or no.

After predicting Peter’s martyrdom, the Lord said to him, “Follow Me!” (v. 19) We all must follow the Lord as the indwelling One. The “Me” whom we are to follow is in us. As verse 18 indicates, we must not follow the Lord by our own will but according to His leading. Our following Him even unto death is to glorify God (v. 19). Furthermore, we must follow Him without paying attention to others. After the Lord told Peter to follow Him, Peter turned to John and said to Jesus, “Lord, and what about this man?” (v. 21). To this, the Lord replied, “If I want him to remain until I come, what is that to you? You follow Me!” (v. 22). The Lord was telling Peter that what would happen to John was none of his business and that he had to follow Him.

This chapter is a picture showing that after we have been regenerated and commissioned by the Lord, we must love the Lord at any cost and follow Him to the end at any sacrifice. By following the Lord in this way, we shall accomplish the Lord’s purpose to feed His lambs and to feed and shepherd His sheep.

B. Indicating that Some of His Followers Will Live Until He Comes

Verse 23, referring to what the Lord had said to Peter about John, says, “This word therefore went forth among the brothers that that disciple would not die; yet Jesus did not say to him that he would not die, but, If I want him to remain until I come, what is that to you?” In this word the Lord indicates that some of His followers will live until He comes.

C. The Disciples Following Him and Living with Him

与祂同活；并等候祂
在祂看得见的同在中来临

这段话似乎有些矛盾。当主说“跟从我”的时候，祂正与门徒同在，祂怎能说，“直到我来的时候”？祂既已在那里，就不需要来。如果祂的意思是要离开他们，以后再回到他们那里，又怎能对他们说“跟从我”？他们怎能跟从祂？我年轻时，曾为这事感到困扰，我对自己说，“倘若主在这里给我们跟从，祂就不需要来。祂已经在这里了。但祂若是要来，祂就必须离开我们。那么祂如何能要我们跟从祂？”这一切问题的答案，全在于祂看不见的同在。照着祂看得见的同在说，祂要离开，以后再回来；但照着祂看不见的同在说，祂要一直与他们同在。祂一面要与他们同在，另一面却要离开他们。所以门徒一面能跟从祂，另一面又要等候祂回来。

主的同在有两面，祂看不见的同在和祂看得见的同在。因着主看不见的同在，我们能跟从祂。就看不见的一面说，主在这里，我们跟从祂。就看得见的一面说，主不在这里，我们必须等候祂，直到祂来。关键就在于主奇妙的同在。在这时代中，祂看不见的同在比祂看得见的同在更好。祂看不见的同在是更宝贵、更便利、更优越、更丰富也更真实。我盼望我们都领会主同在的这两面。就看得见的一面说，我们在等候祂；就看不见的一面说，祂在同我们行走，我们在跟从祂。主复活以后，与门徒同在四十天之久，（徒一３～４，）为要训练他们领悟并习惯祂看不见的同在，而凭此活着。在约翰二十一章二十三节，主指明有些信徒要至死跟从祂，有些要存留，活着直到祂来。

约翰二十一章是非常实际的一章。我们已经看见，我们都已重生为神的众子，并有神的生命和性情。因此，我们是神的彰显。神已托付我们属天、神圣的使命，我们必须有所作为，以完成主的定旨—喂养祂的羊并牧养祂的羊群，直到所有的羊集合成一个身体，成为一个属灵的殿。虽然我们必须作这些事，但还有实际的生活问题。在这章中，我们看见主会供应我们的需要，顾到我们的生活。我们只

in His Invisible Presence
and Waiting for Him to Come in His Visible Presence

It seems that in this portion of the Word there are some contradictory elements. When the Lord said, “Follow Me,” He was there with the disciples. How then could He say, “Until I come”? Since He was there, He need not come. If He meant that He would leave them and later come back to them, how could He say to them, “Follow Me”? How could they follow Him? When I was young, I was troubled by this and said to myself, “If the Lord is here for us to follow Him, then there is no need for Him to come. He is here already. But if He is coming, then He must be away from us. How then can He ask us to follow Him?” The answer to all these questions is the Lord’s invisible presence. According to His visible presence, He would leave the disciples and come back later. But according to His invisible presence, He would be with them all the time. On the one hand, He would be with them, and on the other hand, He would be away from them. Therefore, on the one hand, they could follow Him, and on the other hand, they would have to wait for His coming back.

There are two aspects of the Lord’s presence—His invisible presence and His visible presence. Because of the Lord’s invisible presence, we can follow Him. Invisibly, the Lord is here, and we follow Him. Visibly, He is not here, and we must wait until He comes. The key is the Lord’s wonderful presence. In this age, His invisible presence is better than His visible presence. His invisible presence is more precious, available, prevailing, rich, and real. I hope that we all understand these two aspects of the Lord’s presence. Visibly speaking, we are waiting for Him; invisibly speaking, He is walking with us and we are following Him. After His resurrection, the Lord remained with the disciples for forty days (Acts 1:3-4) in order to train them to realize, practice, and live by His invisible presence. In John 21:23 the Lord indicated that some of His believers would follow Him to death and that some would remain, would live until He comes.

John 21 is a very practical chapter. We have seen that we have been regenerated as the sons of God and have the life and nature of God. Thus, we are the manifestation of God. God has committed to us His heavenly and divine commission, and we must do something to accomplish the Lord’s purpose—feed His sheep and shepherd His flock until all the sheep are brought together as one Body to be a spiritual house. Although we must do these things, there is still the practical matter of our living. In this chapter we see that the Lord will provide for our needs and take care of our living. We must

须将我们生活的事交托在主手中，不去管它。如果我们是在祂的旨意中，主必定会维持我们的生活。不仅如此，我们也必须知道，我们必须为着主的见证受苦并牺牲，至死跟从祂。

约翰二十、二十一章所包括的事非常广泛，开始于发现主的复活，结束于主的再来。这两章表明了在主复活和祂再来之间，所要发生在我们身上的每一件事。在这两件事之间，就是召会时代一切与基督徒生活有关的事：爱主而寻求主，特别是在个人的晨兴中；看见在复活里的主；借着经历主的显现接受启示，看见主复活的结果，就是使祂的父成为我们的父，使我们成为祂的众弟兄；与信徒聚集，享受主的同在；让主将圣灵吹进里面，并受差遣，有祂的使命和权柄，以代表祂；学习如何在主里凭信而活，在日常生活中信靠祂；天然的力量受了对付而爱主；并且学了被破碎、失去自信、以及信靠主等功课；为着建造召会而牧养群羊；习惯主看不见的同在；在这看不见的同在中，有些人不凭着自己的意愿，乃照着主的引导，至死跟从祂荣耀神，还有些人要活着直到主来。

我们已经看见，约翰福音开始于已过永远里的话。经过了成为肉体、钉十字架、并复活的漫长过程之后，这话成了赐生命的灵，圣纽玛，圣气。（二十22。）在希腊文里，纽玛一辞可用作“气”和“灵”。永远的话成了这样的一口气，这样的一位灵。这就是经过过程，供我们享受的神。祂现今在复活里乃是生命和灵，同我们行动、生活、工作并行走。不仅如此，祂一直与我们相聚。祂是生命、灵、圣气，在复活里一直无形的与我们同在。祂要一直无形的与我们同在，同我们相聚、行动、生活、工作并行走，直到祂可见的再来。这就是我们所信入的耶稣基督，我们所接受的主，我们所事奉、敬拜并享受的神，也是那一直与我们同在，并在我们里面的包罗万有的灵。赞美祂！

约翰福音没有终结。这卷书没有结束，它仍在那灵的编

simply commit the matter of our living into His hands and leave it there. If we are under His will, the Lord will certainly maintain our living. Furthermore, we must also realize that we must suffer and sacrifice for the Lord's testimony, following Him even unto death.

The span of things covered in John 20 and 21 is very broad. It begins with the discovery of the Lord's resurrection and ends with His coming back. These two chapters show everything that will happen to us between the Lord's resurrection and His coming back. Between these two events are all the things related to the Christian life during the church age: seeking the Lord with love toward Him, especially in the personal morning revival; seeing the Lord in resurrection; receiving the revelation of the issue of the Lord's resurrection concerning the "brothers" and the "Father" by experiencing His manifestation; meeting with the believers to enjoy the Lord's presence; being breathed on by the Lord with the Holy Spirit and being sent by the Lord with His commission and authority to represent Him; learning how to live by faith in the Lord and to trust in Him for our daily living; loving the Lord with our natural strength having been dealt with and having learned the lesson of being broken, of losing our self-confidence, and of putting our trust in the Lord; shepherding the flock for the building of the church; practicing the Lord's invisible presence in which some follow Him even to death to glorify God, not by self-will but according to His leading, and some live until He comes back.

As we have seen, the Gospel of John begins with the Word in eternity past. After passing through the long process of incarnation, crucifixion, and resurrection, this Word has become the life-giving Spirit, the holy pneuma, the holy breath (20:22). In Greek, the word pneuma is used for both breath and spirit. The very eternal Word has become such a breath, such a Spirit. This is the processed God for our enjoyment. He is now the life and the Spirit in resurrection, moving, living, working, and walking with us. Furthermore, He meets with us all the time. As the life, the Spirit, the holy breath, in resurrection He is constantly with us invisibly. He will continue with us invisibly, meeting, moving, living, working, and walking with us, until He comes visibly. This is the very Jesus Christ in whom we believe; the very Lord whom we have received; the very God whom we serve, worship, and enjoy; and the very all-inclusive Spirit who is always with us and within us. Praise Him!

The Gospel of John has no conclusion. This book is not closed; it is still under

纂中。或许今天的约翰福音有两、三千章。这卷书还在编纂，我们都包括在其中。赞美主。—受

（取材自“约翰福音生命读经”第四十九篇）

the Spirit's composition. Perhaps today's Gospel of John has two or three thousand chapters. This book is still being composed, and we are included in its composition. Praise the Lord!

(Life-Study of John, msg. 49)

第五篇

使徒的职事
与基督天上的职事合作

■纲要

壹　约翰二十一章是约翰福音的完成和总结

贰　好牧人

一　在祂地上的职事里

二　在祂天上的职事里

叁　托付彼得喂养祂的小羊并牧养祂的羊

一　把使徒的职事与基督天上的职事合并

二　使徒保罗关于牧养的话

1　长老牧养神的召会

2　凶暴的豺狼不爱惜羊群

3　群羊的大牧人

肆　彼得对主要他喂养主的小羊并牧养主的羊这个托付，印象非常深刻

一　告诉信徒，要归向基督作他们魂的牧人和监督

二　劝勉长老要牧养神的群羊

三　基督天上的职事主要的是牧养神的召会

伍　使徒职事与基督天上职事合并的主要目的和目标

陆　在雅歌中，神群羊的牧养

一　主牧放祂的羊群，为着满足和安息

二　只管出去跟随羊群的脚踪

三　在百合花中牧放群羊

CHAPTER FIVE

THE APOSTOLIC MINISTRY IN COOPERATION WITH CHRIST'S HEAVENLY MINISTRY

■ Outline

I. John 21 Being The Completion And Consummation Of The Gospel Of John

II. The Good Shepherd

A. In His Earthly Ministry

B. In His Heavenly Ministry

III. Commissioning Peter To Feed His Lambs And Shepherd His Sheep

A. Incorporating the Apostolic Ministry with Christ's Heavenly Ministry

B. The Words of the Apostle Paul concerning Shepherding

1. The Elders' Shepherding the Church of God
2. Fierce Wolves Not Sparing the Flock
3. The Great Shepherd of the Sheep

IV. Peter's Impression With The Lord's Commission To Feed His Lambs And Shepherd His Sheep

A. Telling the Believers to Return to Christ as the Shepherd and Overseer of Their Souls

B. Exhorting the Elders to Shepherd the Flock of God

C. The Heavenly Ministry of Christ Being Mainly to Shepherd the Church of God

V. The Main Purpose And Goal Of The Apostolic Ministry Incorporated With Christ's Heavenly Ministry

VI. The Shepherding Of God's Flock In Song Of Songs

A. The Lord Pasturing His Flock for Satisfaction and Rest

B. Going Forth on the Footsteps of the Flock

C. Pasturing His Flock among the Lilies

四　牧养对于在神圣生命里的长大，是极其重要的

柒　约翰二十一章是充分而圆满的结束

捌　以牧养的路来传福音并复兴召会

玖　总结的注

*　*　*　*

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了祂天上的职事。为此，祂兴起一班跟随祂的人作祂的使徒，他们能与祂完全的合作。这些使徒受升天基督的托付，与祂合作，以完成神新约的经纶。祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事。

壹　约翰二十一章是约翰福音的完成和总结

约翰福音有二十一章，但事实上结束于二十章。整卷书说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人，（约一1～14，）结束于祂这末后亚当的复活，成了赐生命的灵；（二十；）因此，二十一章应当是一篇附言。这样说虽然是对的，但更内在的说，二十一章乃是约翰福音的完成和总结。没有二十一章，约翰福音就不完全。该章总结整卷约翰福音，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

贰　好牧人

在约翰十章十节、十一节和十六节，主向门徒揭示，祂是好牧人，来使羊更丰盛的得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下。

一　在祂地上的职事里

D. Shepherding Being Crucial for the Growth in the Divine Life

VII. John 21 Being An Adequate And Complete Ending

VIII. Taking The Shepherding Way To Preach The Gospel And Revive The Church

IX. A Concluding Note

*　*　*　*

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this, He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry.

I. JOHN 21 BEING THE COMPLETION AND CONSUMMATION OF THE GOSPEL OF JOHN

The Gospel of John has twenty-one chapters, but it actually ends with chapter 20. The entire book covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (jOHN 1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20); hence, chapter 21 should be an appendix. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John. Without chapter 21 John is not completed. It consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

II. THE GOOD SHEPHERD

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd.

A. In His Earthly Ministry

主的牧养先是在祂地上的职事里。（太九 36。）主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊困苦流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊。（十 1 ～ 6。）

二　在祂天上的职事里

然后，主的牧养是在祂天上的职事里，（彼前五 4，）照顾神的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养。

叁　托付彼得喂养祂的小羊并牧养祂的羊

当主在复活之后，升天之前，在祂一次的显现里，托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊。（约二一 15 ～ 17。）牧养含示喂养，但牧养所包含的比喂养更多。牧养乃是给群羊周全、柔细的照顾。

一　把使徒的职事与基督天上的职事合并

这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

二　使徒保罗关于牧养的话

以下使徒保罗的话，证实这事。

1　长老牧养神的召会

保罗在行传二十章二十八节告诉以弗所的长老："圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。"保罗虽然很紧急的要回耶路撒冷，但在他的行程中，他打发人叫以弗所的长老到他那里去；然后向他们说了一篇很长的话，记在行传二十章。

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were harassed and cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (10:1-6).

B. In His Heavenly Ministry

Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

III. COMMISSIONING PETER TO FEED HIS LAMBS AND SHEPHERD HIS SHEEP

When the Lord was in one of His appearings after His resurrection and before His ascension, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.

A. Incorporating the Apostolic Ministry with Christ's Heavenly Ministry

This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.

B. The Words of the Apostle Paul concerning Shepherding

The following words of the apostle Paul confirm this.

1. The Elders' Shepherding the Church of God

In Acts 20:28 Paul told the elders of Ephesus, "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained [or, purchased] through His own blood." Although Paul was on an urgent trip back to Jerusalem, while he was journeying, he sent word for the elders in Ephesus to come to him. Then he gave them a long word recorded in Acts 20.

2　凶暴的豺狼不爱惜羊群

保罗说，“必有凶暴的豺狼进入你们中间，不爱惜羊群。”（29。）羊群就是召会。

3　群羊的大牧人

保罗在希伯来十三章二十节说，“神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来。”这永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

肆　彼得对主要他喂养主的小羊并牧养主的羊这个托付，印象非常深刻

一　告诉信徒，要归向基督作他们魂的牧人和监督

彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了。（彼前二25。）基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们的魂，就是我们真人位的光景，而牧养我们。

二　劝勉长老要牧养神的群羊

彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕。（五１～４。）

三　基督天上的职事

2. Fierce Wolves Not Sparing the Flock

Paul said that “fierce wolves will come in among you, not sparing the flock” (v. 29). The flock is the church.

3. The Great Shepherd of the Sheep

Paul says in Hebrews 13:20, “God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.” The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God’s eternal covenant.

IV. PETER’S IMPRESSION WITH THE LORD’S COMMISSION TO FEED HIS LAMBS AND SHEPHERD HIS SHEEP

A. Telling the Believers to Return to Christ as the Shepherd and Overseer of Their Souls

Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (2:25). Christ’s shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person.

B. Exhorting the Elders to Shepherd the Flock of God

Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (5:1-4).

C. The Heavenly Ministry of Christ

主要的是牧养神的召会

彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。

伍　使徒职事与基督天上职事合并的主要目的和目标

使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶。

陆　在雅歌中，神群羊的牧养

为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到。在这卷书中，基督牧养那寻求祂并追求祂的人。

一　主牧放祂的羊群，为着满足和安息

雅歌一章七节上半，寻求者说，“我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”

二　只管出去跟随羊群的脚踪

牧人回答寻求者说，“只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边。”（一８下。）在主这牧长之下，有许多别的牧人。这许多牧人在他们帐棚旁边，也就是在他们生活所在之处，牧放他们的年幼者。

三　在百合花中牧放群羊

二章十六节说，“我的良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊。”主一直在牧放祂所有象百合花一样的寻求者，照顾他们，喂养他们并牧养他们，使他们长大。

四　牧养对于在神圣生命里的长大，是极其重要的

Being Mainly to Shepherd the Church of God

Peter’s word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.

V. THE MAIN PURPOSE AND GOAL OF THE APOSTOLIC MINISTRY INCORPORATED WITH CHRIST’S HEAVENLY MINISTRY

The main purpose and goal of the apostolic ministry incorporated with Christ’s heavenly ministry are to build up the Body of Christ, which will consummate the New Jerusalem for the accomplishment of the eternal economy of God.

VI. THE SHEPHERDING OF GOD’S FLOCK IN SONG OF SONGS

This matter of shepherding God’s flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In this book Christ shepherds His seeker and pursuer.

A. The Lord Pasturing His Flock for Satisfaction and Rest

In Song of Songs 1:7a the seeker says, “Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?”

B. Going Forth on the Footsteps of the Flock

The Shepherd responds to the seeker by saying, “Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents” (v. 8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live.

C. Pasturing His Flock among the Lilies

Song of Songs 2:16 says, “My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart].” The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow.

D. Shepherding Being Crucial for the Growth in the Divine Life

六章三节说，“我属我的良人，我的良人也属我；他在百合花中牧放群羊。”牧养信徒，对于他们在神圣生命里的长大，是极其重要的。

柒　约翰二十一章是充分而圆满的结束

约翰福音若没有二十一章，就没有充分而圆满的结束。

捌　以牧养的路来传福音并复兴召会

我初到台湾时，以为那里没有什么可作的。当时那里是一个荒凉的小岛。有一天主告诉我，要从台北沿着铁路往南看望圣徒。在那次看望之后，我有深刻的印象，看见台湾可以成为主恢复一个很好的场地。我接受负担，决定在一九四九年八月一日召开特会，开始尽职。大约有四、五百位从大陆逃难到台湾之各公会的基督徒，参加了第一天的聚会。我对他们说，“我们在这里只供应一种食物，就是基督。你们要清楚这事。你们若想要别的东西而到这里来，那会浪费你们的时间。”听了这话，大部分的人没有回来；只有真正寻求的人才来。

我们记下他们的名字，并且开始牧养他们。我们把名单分给我们的弟兄姊妹，让他们去看望。我们在台湾的工作，从一开始就实行牧养。每当我们有福音大会，我们能得到五、六百个名字；然后我们把所有的名字分给适当的人去照顾。人多半喜欢有真诚、适当的访客。我们去看望人，该真诚的照顾他们。他们能感觉到我们不是虚妄的人。这种看望人传福音的牧养方式，使人得着温暖。在台湾的召会生活，开始时只有三、四百位信徒，但过了四年，就增加到四万人。大多数人不是直接因着我的职事而得救；他们乃是因着适当的牧养，正确的照顾而得救的。我们都必须学习这事。

在一九四九年去台湾之前，我是在烟台。我每主日讲道，周中就与一位年长弟兄一同出去看望新人。我们受到每一家亲切的欢迎。我们到的时候，他们会把家人召聚来。在

Song of Songs 6:3 says, “I am my beloved’s, and my beloved is mine; / He pastures his flock among the lilies.” To shepherd the believers is very crucial for their growth in life.

VII. JOHN 21 BEING AN ADEQUATE AND COMPLETE ENDING

Without John 21 the Gospel of John does not have an adequate and complete ending.

VIII. TAKING THE SHEPHERDING WAY TO PREACH THE GOSPEL AND REVIVE THE CHURCH

When I first went to Taiwan, I thought nothing could be worked out there. At that time it was a desolate small island. One day the Lord told me to go along the railway from Taipei to visit the saints. After that visitation I was deeply impressed that Taiwan could be a very good field for the Lord’s recovery. I picked up a burden and decided to begin the ministry there with a conference on August 1, 1949. About four or five hundred Christians from different denominations, who had escaped from mainland China to Taiwan, came on the first day of the conference. I said to them, “We are here to serve one kind of food—Christ. Please be clear about this. If you want anything else, you are wasting your time in coming here.” Most of them did not come back. Only the real seekers came.

We took down their names and began to shepherd them. We distributed their names to different brothers and sisters to go and visit them. From the beginning of the work in Taiwan, we practiced shepherding. When we had a big gospel meeting, we could get about five to six hundred names. Then we distributed all the names for the proper care. Most people want to have genuine, proper visitors. When we visit people, we should be genuine in our care for them. They will sense that we are not vain people. This shepherding way of preaching the gospel by visiting people warms them up. The church life in Taiwan began with about three or four hundred believers, but after four years we had forty thousand. Most of the people were not saved directly by my ministry; they were saved by the proper shepherding, the proper care. We all have to learn this.

Before I went to Taiwan in 1949, I was in Chefoo. I spoke each Lord’s Day, and during the week I and an older brother went to visit the new ones. We were warmly welcomed by every family. They would gather their household together when we

短时间之内，烟台就有一个真正的复兴。到处都在传福音，不只是我一个人，乃是众圣徒都在传。

我又决定在会所设立厨房，每次邀请二、三十位圣徒在一起吃饭交通。仅仅半年多一点，我就请过召会所有的人吃饭。那时在烟台的召会，至少有五、六百人。这种牧养把整个召会挑旺起来。我盼望长老们把会所用作餐厅，邀请圣徒来交通。一个长老每天至少应当接触一个人，目的是为着牧养。我们也该邀请人到家中吃饭，但不是请熟识的人，乃是请新人。在烟台的复兴，乃是因着这种牧养而发生的。

牧养是行得通的。我们不该想要作讲道大汉，为自己立名。人可能受吸引来听我们，但事后谁来照顾他们？布道大会的路行不通，这已经在一些地方试过了。福音大会可能有许多人，最终却没有多少人加给召会。我们也不该用知名人士在我们聚会中作见证；这不会拯救人，把人加给召会。即使某人是总统，他在聚会中该和别人没有什么不同。要有效的拯救人，路必须是借着小的活力排；在其中每一个人都必须是牧人。这样过了短时间，召会就会复兴。没有别的路比这牧养的路更有效能。

要牧养圣徒，就必须在活力排里有健康的教导。保罗在提前三章二节说，作长老的该善于教导。这里的教导类似父母教导儿女。长老必须善于对地方召会的信徒，提供这种家庭式的教导。然后保罗在五章十七节说，“那善于带领的长老，尤其是那在话语和教导上劳苦的，当被看为配受加倍的敬奉。”这里“加倍的敬奉”是指物质的供应，为着支持忠信的长老，尤其是那些劳苦教导别人的长老。

在活力排里，我们必须有东西教导别人。我们是一班申言者，尽申言者的职分为神说话；我们也是神的儿子，有儿子的名分。每一个儿子都必须是说话者。今天神是在子里面说话，（来一2，）不仅是在个别的子里说话，更是在团体的子里说话。我们既是神的儿子，就必须学习作说话的人。我们可以讲说约翰一章的五件历史大事：创造、成

came. Within a short time there was a real revival in Chefoo. The gospel was preached everywhere, not just by myself but by all the saints.

I also made the decision to set up a kitchen in the meeting hall, and I invited groups of twenty or thirty saints to eat together for fellowship. Within a little over half a year, I had invited all the members of the church. At that time there were at least five to six hundred saints in the church in Chefoo. This kind of shepherding stirred up the entire church. I hope that the elders would use the hall as a dining room and invite the saints to come for fellowship. An elder should contact at least one person every day for the purpose of shepherding. We should also invite people to our homes for a meal, not inviting the familiar ones but the new ones. The revival in Chefoo occurred because of this kind of shepherding.

Shepherding works. We should not desire to be giant speakers to make a name for ourselves. People may be attracted to come to listen to us, but who will take care of them afterward? The way of having large gospel campaigns does not work. In some places this has been tested out. We may have big gospel meetings with many people, but eventually not many of them are added to the church. Also, we should not use famous or well-known people to testify in our meetings. This will not save people to be added to the church. Even if someone is the president of the country, he should be in the meeting just as anyone else. The way that can save people effectively must be by small vital groups, and everyone in this small vital group must be a shepherd. After a short time the church will be revived. No other way is more prevailing than this shepherding way.

For the shepherding of the saints, there must be the healthy teaching in the vital groups. In 1 Timothy 3:2 Paul says that an elder should be apt to teach. Teaching here is similar to parents' teaching their children. An elder must be apt to render this kind of home teaching to the members of a local church. Then in 5:17 Paul says, "Let the elders who take the lead well be counted worthy of double honor, especially those who labor in word and teaching." Double honor refers to material supply for the support of the faithful elders, especially those who labor to teach others.

In the vital groups we must have something to teach others. We are the prophethood, the prophets speaking for God, and the sonship, the sons of God. Every son must be a speaker. Today God speaks in the Son (Heb. 1:2), not only the individual Son but the corporate son. As a son of God, we must learn to be a speaker. We can speak of the five great historical events in John 1: creation, incarnation, the Lamb, the Spirit, and the ladder. This will stir up people's interest. When we explain these things, they

为肉体、羔羊、那灵和梯子。这会激起人的兴趣。我们讲解这些事，他们就会得着造就。

另有些时候，我们可以说到我们的主是人子，祂是梯子，把天带到地上，并把地联于天。祂是人子，在十字架上被举起来，正如摩西所举起的铜蛇一样。（约三 14。）祂是人子，已经升到天上，在神的右边。（徒七 56。）在启示录里，基督这位人子正在修剪所有的灯台；（一 13；）并且在大灾难快结束时，祂作为人子要坐在云上，收割信徒为庄稼。（十四 14。）祂要作为人子回来，驾着天上的云而来。（太二六 64。）马太二十五章三十一节说，祂将是坐在祂荣耀宝座上的人子，审判万民。至终，在永世里祂将是人子，作这宇宙的梯子。（约一 51。）我们若教导这些事，就会把人激发起来。我们必须学习教导人。我们必须在主的话上劳苦。没有劳苦，就没有收获。我们这些爱基督并寻求基督的人，应当学习如何作申言者说话，并作神的众子说话。

盼望我们都祷告说，“主，我要得着复兴。从今天起，我要作一个牧人。我要去喂养人，牧养人，把人聚成一群。”在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”。祂说，“喂养我的小羊，”又说，“牧养我的羊。”（二一 15 ～ 16。）祂也说，“我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”（十 16。）另外的羊就是外邦的信徒，他们要与犹太信徒联结在一起，成为一群。主用“群”作为名词，我也喜欢将这辞用作动词（意指使羊成为一群）。我们该学习喂养人，牧养人，并使人成为一群。众召会都必须学习如何使人成为一群，好叫他们能调和在一起。在聚集成群的气氛中，人就被主征服、劝服，得着主的滋养和挑旺。所有邻近的召会该成为一群，使圣徒得着牧养，并被挑旺。长老和同工该带头实行这事。

玖　总结的注

由神永远的经纶来看，整卷约翰福音有一种趋向，就是要使神的召会带进基督的身体，以完成神永远的经纶。该

will be edified.

At some other time we can speak of our Lord as the Son of Man, who as the ladder brings heaven to earth and joins earth to heaven. He is the Son of Man who has been lifted up on the cross, just as the bronze serpent was lifted up by Moses (3:14). As the Son of Man, He has ascended and is at the right hand of God (Acts 7:56). In Revelation Christ is trimming all the lampstands as the Son of Man (1:13), and as the Son of Man, He will be sitting on a cloud to reap the harvest of the believers near the end of the great tribulation (14:14). He will return again as the Son of Man coming on the clouds of heaven (Matt. 26:64). Matthew 25:31 says that He will be the Son of Man sitting on His throne of glory to judge the nations. Eventually, in eternity He will be the Son of Man as the ladder of the universe (John 1:51). If we teach these things, we will stir up people. We have to learn to teach. We have to labor in the Word. If there is no labor, there will be no gain. We lovers and seekers of Christ should learn how to speak as prophets and sons of God.

I hope that we would pray, “Lord, I want to be revived. From today I want to be a shepherd. I want to go to feed people, to shepherd people, and to flock people together.” In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock. He said, “Feed My lambs,” and, “Shepherd My sheep” (21:15-16). He also said, “I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd” (10:16). The other sheep are the Gentile believers who would be joined together with the Jewish believers to be one flock. The Lord used the word flock here as a noun. I also like to use it as a verb. We should learn to feed, to shepherd, and to flock together. All the churches have to learn how to flock together so that they can be blended together. In the atmosphere of flocking, people are subdued, convinced, nourished, and stirred up by the Lord. All the nearby churches should be flocked together for the saints to be shepherded and stirred up. The elders and co-workers should take the lead to practice this.

IX. A CONCLUDING NOTE

In view of the eternal economy of God, there is the tendency through the whole writing of John to have the church of God issuing in the Body of Christ for the

书法理的部分，使信徒有资格和地位，凭着经过过程并终极完成之三一神的神圣生命，完成该书生机的部分。但今天大多数的基督徒，只是停留在法理的部分，并满足于这部分，却很少注意到生机的部分，而漏失神永远经纶之完成这个紧要的点。今日主的恢复急切的需要，乃是不可因着满足于法理的部分而受阻不前，反要竭力往前，完成该书生机的部分，好使神永远的经纶有可能得以完成。

这是我的愿望和期待，这也是我的劝戒。我们唯一采取的路，乃是在主恢复中的路。这些信息所陈明的，给我们看见正确的路。我们必须起来寻求主，使我们成为得胜者，带进基督身体的建造。这样，主就有路来结束这个世代，带进祂的国度，来庆祝祂婚娶的日子，使祂得着喜乐和满足。至终，这要终极完成祂永远的目标，就是在新天新地里的新耶路撒冷。—受

（取材自“约翰福音结晶读经”第十三篇）

accomplishment of God’s eternal economy. Its judicial section qualifies and positions the believers to carry out its organic section by the divine life of the processed and consummated Triune God. But today most Christians are just lingering in its judicial section and are satisfied with it, paying very little attention to its organic section and missing the critical point of the fulfillment of the eternal economy of God. The urgent need of the Lord’s recovery today is not to be held back by the satisfaction of the judicial section but to press forward to carry out the organic section so that there may be the possibility of accomplishing the eternal economy of God.

This is my desire and my expectation. This is also my admonition. The only way for us to take is the way in the Lord’s recovery. What has been presented in these chapters shows the proper way. We must rise up to seek after the Lord so that we can be the overcomers to bring forth the building up of the Body of Christ. Then the Lord will have a way to consummate this age and to bring in His kingdom to celebrate His wedding day for His pleasure and satisfaction. Eventually, this will consummate His eternal goal, the New Jerusalem in the new heaven and new earth.

(Crystallization-study of the Gospel of John, msg. 13)

第六篇

在基督这位好牧人的生机喂养与牧养之下

■ 读经：约十一 25，十四 6，十 10 下～11，14，16，二一 15～17，弗四 11～13，彼前五 4，来十三 20，彼前二 25，2，林前三 2 上，来五 13～14，帖前二 7，弗五 29，西一 28，弗六 17，林前十二 11，弗四 4，彼前五 2，徒二十 28

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

约 10:11 我是好牧人，好牧人为羊舍命。

约 10:14 我是好牧人，我认识那属我的，那属我的也认识我，

约 10:16 我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我

CHAPTER SIX

UNDER THE ORGANIC FEEDING AND SHEPHERDING OF CHRIST AS THE GOOD SHEPHERD

■ **Scripture Reading: John 11:25; 14:6; 10:10b-11, 14, 16; 21:15-17; Eph. 4:11-13; 1 Pet. 5:4; Heb. 13:20; 1 Pet. 2:25, 2; 1 Cor. 3:2; Heb. 5:13-14; 1 Thes. 2:7; Eph. 5:29; Col. 1:28; Eph. 6:17; 1 Cor. 12:11; Eph. 4:4; 1 Pet. 5:2; Acts 20:28 (Rcv.)**

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 10:14 I am the good Shepherd, and I know My own, and My own know Me,

John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

彼前 5:4 到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。

来 13:20 但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，

彼前 2:25 你们好象羊走迷了路，如今却归到你们魂的牧人和监督了。

彼前 2:2 像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救；

林前 3:2 我给你们奶喝，没有给你们干粮，因为那时你们不能吃，就是如今还是不能，

来 5:13 凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；

来 5:14 只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。

帖前 2:7 只在你们中间为人温和，如同乳母顾惜自己的孩子。

弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正象基督待召会一样，

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

1 Cor. 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,

Heb. 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

林前 12:11 但这一切都是这位独一且同一的灵所运行，照着祂的定意个别分给各人的。

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

彼前 5:2 务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；

徒 20:28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

1 Cor. 12:11 But the one and the same Spirit operates all these things, distributing to each one respectively even as He purposes.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

■纲要

壹　基督是好牧人

贰　神的儿女需要基督的喂养和牧养

叁　牧人乃是为着成全圣徒

肆　基督是牧长和大牧人

伍　牧养包括喂养

陆　使神人在神圣生命中长大

柒　牧人的喂养，是为使信徒在神圣生命中成熟

捌　保养和顾惜

玖　基督身体里的功用得以显明

拾　基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体

拾壹　长老们的责任，以及活力排主体的功用

■ Outline

I. Christ Being The Good Shepherd

II. The Children Of God Needing The Feeding And Shepherding Of Christ

III. The Shepherds For The Perfecting Of The Saints

IV. Christ Being The Chief Shepherd And The Great Shepherd

V. Shepherding Including Feeding

VI. For The God-Men's Growth In The Divine Life

VII. The Shepherds' Feeding Being For The Believers' Maturity In The Divine Life

VIII. Nourishing And Cherishing

IX. The Manifestation Of The Functions In The Body Of Christ

X. The Feeding Of Christ Being Related To The Spirit, Who Is Altogether For The Body Of Christ

XI. The Responsibility Of The Elders And The Great Part Of The Function Of The Vital Groups

*　*　*　*

从永远起，神就爱上了人。神的喜悦乃是要与人成为一，使祂自己成为人，并使人在生命和性情上成为神，但无分于神的神格。神为了要完成祂的喜悦，就给人创造了三样重要的东西。第一，神照着祂的形像造人，使人成为祂的复本；第二，神给人造了灵；第三，神把永远栽种在人心里。“永远”这辞也可译为“历代”。扩大本英文圣经对传道书三章十一节里的这辞，有很好的翻译，说，在人心里的“永远”，指明神所栽种，历代以来就在运行的一种要有目的的感觉，然而在日光之下，除神以外，别无什么可以满足这种感觉。

神创造人之后，就把人放在生命树前；但因着人的堕落，通往生命树的路封闭了。后来，钉十字架的基督成了那条重新开启的路，使人可以接触神作生命树。人一接受神的生命，就得着重生。重生乃是产生神的儿女。牧养乃是照顾这些儿女，喂养他们。牧养之后，就是圣化与更新、变化与建造、以及模成神长子的形像与荣化。这些乃是神生机拯救的八个项目。

神生机的救恩就是神借祂的生命所施的拯救。内里生命这条线开始于盖恩夫人（Madame Guyon）和奥秘派其他的人。劳威廉（William Law）改进这些奥秘派的著作；而后，慕安得烈（Andrew Murray）使用劳威廉的著作。宾路易师母（Mrs. Penn-Lewis）从慕安得烈的著作得了帮助，继续往前看见了基督主观的死。在她之后，史百克（T. Austin-Sparks）看见了复活生命的原则。但所有这些在内里生命线上的人，都没有看见主的牧养乃是主生机救恩的一部分。

牧养的工作就是喂养。喂养是乳养之母亲的事。父母生了孩子之后，必须喂养他们，使他们得以存活。喂养是神生机救恩的一部分。在神人的生活里，我们首先借着重生从神而生。然后我们就在基督这位好牧人的喂养和牧养之下。我们出生之后，就需要喂养，好在生命上长进。

*　*　*　*

It's even from eternity that God fell in love with man. God's good pleasure is to be one with man, to make Himself a man, and to make man Himself in life and in nature but not in the Godhead. In order to accomplish His good pleasure, God created three important things for man. First, He created man in His image, making man His xerox copy; second, He created man with a human spirit; and third, He put eternity in man's heart. The word for eternity may also be translated "the ages." The Amplified Bible gives a marvelous translation of this word in Ecclesiastes 3:11 by saying that "eternity" in man's heart indicates a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy.

After His creation of man, God put man in front of the tree of life, but the way to the tree of life was closed due to man's fall. The crucified Christ later became the reopened way for man to contact God as the tree of life. When man receives the life of God, he is regenerated. Regeneration is to bring forth the children of God. Shepherding is to take care of the children by feeding them. After shepherding comes dispositional sanctification and renewing, transformation and building, and conformation unto the image of the firstborn Son of God and glorification. These are the eight items of God's organic salvation.

God's organic salvation is His salvation by His life. The line of the inner life started with Madame Guyon and other mystics. William Law improved these mystical writings, and later Andrew Murray used William Law's writings. Mrs. Penn-Lewis, who received help from Andrew Murray's writings, went on to see the subjective death of Christ. Following her, T. Austin-Sparks saw the principles of life in resurrection. But all these saints in the line of the inner life never considered the Lord's shepherding a part of the Lord's organic salvation.

The shepherding work is to feed. Feeding is the business of a nursing mother. After parents beget children, they have to feed them so that they can live. Feeding is a part of God's organic salvation. In the God-man living we are first born of God through regeneration. Then we are under the organic feeding and shepherding of Christ as the good Shepherd. After our birth we need feeding in order to progress in life.

牧养和喂养乃是神人生活的一部分；神人就是信徒。在本篇信息中，我交互使用“信徒”和“神人”这两个辞。在新约里，我们找不出“神人”这个辞，但有“神的儿女”一辞，作为“神人”的同义辞。（“神的儿女”一辞，在新约里用了十次。）约翰一章十二节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”神的儿女就是神人。

我们看见，神的儿女属于神的种类。一个种类就是一个国度；有植物的国度、动物的国度、人的国度、神的国度。约翰三章说，我们从神而生，就看见并进入神的国。（3，5。）“国度”这辞在这里是指生机的范围、种类，而不是指行政的范围。主告诉尼哥底母，他若不重生，就不能见神的国，也就是不能懂得神的国。一个人若不是狮子，怎能懂得狮子的国？你若从狮子生为一只小狮子，你就立即看见、懂得狮子的国。看见乃是内在的懂得。

我们一旦生到神的国里，成为神的儿女，成为神人，就需要得喂养。我们不该认为每一个神人都已长大成人。神人开始他们属灵的生命时乃是婴孩。但无论我们属灵成熟的程度如何，我们都需要基督生机的喂养和牧养。

壹　基督是好牧人

约翰福音是生命的福音，向我们揭示基督不仅是生命，（十一 25，十四 6，）使祂作我们的生命，叫我们借祂从神得重生；基督也是好牧人，（十 10 下～ 11，14，16，）喂养并牧养我们这些祂的羊群。在雅歌里，主告诉祂的佳偶，要跟随祂羊群的脚踪，到祂牧放群羊的地方去。（一 7 ～ 8。）后来，祂也在百合花中，就是在寻求主，并以单纯的心，过信靠神之生活的人中间，牧放祂的群羊。（二 16，六 3。）

贰　神的儿女需要基督的喂养和牧养

神的儿女在属灵的出生之后，作为才生的婴孩，需要基

Shepherding and feeding are a part of the God-man living. The God-men are the believers. In this chapter I use believers and God-men interchangeably. In the New Testament we cannot find the term God-men, but a synonym for God-men is the children of God. (The children of God is used ten times in the New Testament.) John 1:12 says, “As many as received Him, to them He gave the authority to become children of God, to those who believe into His name.” Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” The children of God are the God-men.

We saw that the children of God belong to the species of God. A species is a kingdom. There are the plant kingdom, the animal kingdom, the human kingdom, and the God kingdom. John 3 says that when we are born of God, we see and enter into the kingdom of God (vv. 3, 5). The word kingdom here refers to the organic realm, the species, not to the governmental realm. The Lord told Nicodemus that unless he was regenerated, he would not be able to see, or understand, the kingdom of God. Who can understand the kingdom of lions if he is not a lion? If you are born of a lion to be a small lion, right away you see, understand, the kingdom of lions. To see is to intrinsically understand.

Once we are born into the kingdom of God to be the children of God, the God-men, we need the feeding. We should not think that every God-man is full-grown. The God-men begin their spiritual lives as babes. But regardless of our spiritual maturity, we all need the organic feeding and shepherding of Christ.

I. CHRIST BEING THE GOOD SHEPHERD

The Gospel of John, as the Gospel of life, unveils to us that Christ is not only life (11:25; 14:6) for Him to be life to us so that through Him we may be regenerated by God, but He is also a good Shepherd (10:10b-11, 14, 16) who feeds and shepherds us as His flock. In Song of Songs the Lord instructs His lover to go to the place where He pastures His sheep by following the footsteps of His flock (1:7-8). Later, He also pastures His flock among the lilies, that is, among those who seek the Lord and live a life of trusting in God with a pure heart (2:16; 6:3).

II. THE CHILDREN OF GOD NEEDING THE FEEDING AND SHEPHERDING OF CHRIST

After their spiritual birth, as newborn babes, the children of God need the feeding

督的喂养和牧养，正如祂嘱咐祂的第一个使徒彼得，要照顾信徒，就是祂的小羊和羊，喂养并牧养他们。（约二一15～17。）约翰二十一章是约翰福音的附言。在这篇附言里，基督在复活里来到使徒们那里，嘱咐彼得要喂养主的小羊，并牧养祂的羊。

叁　牧人乃是为着成全圣徒

在召会生活里，元首基督将祂的恩赐分给成熟者，其中有些是牧人，为着成全圣徒并建造基督的身体。（弗四11～12。）我们都需要一些牧人来成全我们。这是活力排所需要的。活力排必须是一班神人。

肆　基督是牧长和大牧人

基督是信徒的救赎主、救主和生命，成了牧长（彼前五4）和大牧人，（来十三20，）牧养祂的信徒，作他们的监督。（彼前二25。）“牧长”是彼得的话；“大牧人”是保罗的话。所有神的信徒，都该在这一个牧人之下；这牧人顾到信徒，作他们的监督。众召会之所以如此软弱，是因为众召会忽略了以基督作牧长和监督的活力排。我盼望在以后几年里，我们要重新实行以喂养和牧养为元素的活力排。我们若不知道如何喂养并牧养别人，我们就无法有活力排。

伍　牧养包括喂养

牧养包括喂养，特别是照顾才生者，而为着喂养才生者，奶是最好的；（彼前二2，林前三2上，来五13；）使徒保罗将自己比作这样一个乳母。（帖前二7。）

陆　使神人在神圣生命中长大

喂养和牧养，都是为使神人在神的神圣生命中长大，以致日日得救。（彼前二2下。）我们需要神生机的救恩，使我们日日得救。彼前二章二节说，才生的婴孩切慕神话中的奶，使他们得以长大，以致得救，就是日日得救。我

and the shepherding of Christ, as He charged Peter, His first apostle, to take care of the believers as His lambs and sheep by feeding and shepherding them (John 21:15-17). John 21 is an appendix to the Gospel of John. In this appendix Christ came in resurrection to the apostles to charge Peter to feed the Lord's lambs and to shepherd His sheep.

III. THE SHEPHERDS FOR THE PERFECTING OF THE SAINTS

In the church life Christ as the Head distributes His gifts to the mature ones, among whom are the shepherds, for the perfecting of the saints and the building up of the Body of Christ (Eph. 4:11-12). We all need some shepherds to come to perfect us. This is needed for the vital groups. Vital groups must be groups of God-men.

IV. CHRIST BEING THE CHIEF SHEPHERD AND THE GREAT SHEPHERD

Christ, who is the believers' Redeemer, Savior, and life, became the Chief Shepherd (1 Pet. 5:4) and the great Shepherd (Heb. 13:20), who shepherds His believers as their Overseer (1 Pet. 2:25). The Chief Shepherd is Peter's word; the great Shepherd is Paul's word. All of God's believers should be under this one Shepherd, who cares for the believers as their Overseer. The churches are so weak because they are missing the vital groups with Christ as the Chief Shepherd and Overseer. I hope that in these next few years we will practice anew the vital groups with the elements of feeding and shepherding. If we do not know how to feed and shepherd others, we cannot have the vital groups.

V. SHEPHERDING INCLUDING FEEDING

Shepherding includes feeding, especially in taking care of the newborn ones, and for the feeding of the newborn ones, milk is the best (v. 2; 1 Cor. 3:2a; Heb. 5:13); the apostle Paul likened himself to such a nursing mother (1 Thes. 2:7).

VI. FOR THE GOD-MEN'S GROWTH IN THE DIVINE LIFE

Both the feeding and the shepherding are for the God-men's growth in the divine life of God for their daily salvation (1 Pet. 2:2b). We need God's organic salvation to be our daily salvation. First Peter 2:2 says that the newborn babes long for the guileless milk of the word that they may grow unto salvation, the daily salvation. We need to be

们需要从发脾气、批评别人、错待别人、甚至说谎这类事上，得着拯救。我们需要每日的救恩，救我们脱离这样罪恶的行为。借着从主话中的奶得喂养，我们就能蒙拯救。

甚至在以弗所书这样一卷大而深的书中，保罗也说，“偷窃的不要再偷。”（四 28。）这样一卷高而深的书，仍然有这样较低的嘱咐。如果在我们中间有偷窃的，我们可能会觉得他还没有得救。但保罗指明，这样的人需要日日得救。他们的晨兴需要用四章二十八节：“偷窃的不要再偷。”

在以弗所书里，保罗也说到要孝敬父母。（六 1 ～ 3。）所有在我们中间的年轻人，都需要这样的话。此外，无论一个人多么年长，他仍然应当孝敬父母。一个弟兄对他的儿女说话是一种方式，对他的父母说话应当是另一种方式。我们对父母说话的方式，必须是尊敬的方式。在今天这时代，许多儿女对父母直呼其名。这不是对自己父母说话尊敬、尊重的方式。为着这样日常生活的罪，我们需要借着从主话中的奶得喂养，而日日得救。这样，我们就能长大，以致日日得救。

柒　牧人的喂养，是为使信徒在神圣生命中成熟

牧人的喂养，不仅是为使信徒长大，以致日日得救，也是为使他们在神圣生命中达到成熟；这是神人所需要的，使他们在基督的身体中得着建造。（来五 14，弗四 12 ～ 13。）照着我多年来所观察圣徒的情形，我不知道基督的身体怎样才能建造起来。有些长老太强了，有些又太弱了；两者都不对。一个长老若是太强或太弱，就不够资格作长老。唯有那些温和的，既不太强也不太弱的，才有资格作长老。有些弟兄很好，但他们不喜欢和人谈话。他们既认识主和真理，原本应当是活力排里刚强的一分子，但他们难得讲话。在我们中间，有些人太强，有些人又太弱；结果就没有建造。我们之所以没有建造，是因为我们没有过神人的生活。神人的生活会使我们适合于建造在基督的身体里。这种生活是我们从话奶得喂养，叫我们在日常生活中长大以致得救而有的结果。

saved from such things as losing our temper, criticizing others, mistreating others, and even lying. We need an everyday salvation from such sinful practices. We can be saved by being fed with the milk of the word.

Even in such a great and deep book like Ephesians, Paul says that the one who steals should steal no more (4:28). Such a high and deep book still has such a low charge. If there were a stealer among us, perhaps we would feel that he is not saved. But Paul indicates that such saved ones are in need of a daily salvation. They need to have Ephesians 4:28 for their morning revival: “He who steals should steal no more.”

Paul also speaks in Ephesians about honoring our parents (6:1-3). All the young people among us need this word. Also, regardless of how old a person becomes, he should still honor his parents. A brother talks to his own children in one way but to his parents in another way. The way in which we speak to our parents must be in an honoring way. In today’s age some children address their parents by their first name. This is not an honoring or respectful way to speak to one’s parents. For such daily-life sins we need a daily salvation by feeding on the milk of the word. Then we can grow unto daily salvation.

VII. THE SHEPHERDS’ FEEDING BEING FOR THE BELIEVERS’ MATURITY IN THE DIVINE LIFE

The shepherds’ feeding is not only for the growth unto the believers’ daily salvation but also unto their maturity in the divine life, which is needed for the God-men to be built up in the Body of Christ (Heb. 5:14; Eph. 4:12-13). After observing the saints for so many years, I wonder how the Body of Christ could be built up. Some elders are too strong, and others are too weak. Both are wrong. If an elder is either too strong or too weak, he is disqualified from the eldership. Only those who are mild, not so strong and not so weak, are qualified to be elders. Some brothers are very good, but they do not like to talk to people. Because they know the Lord and the truth, they should be strong members of the vital groups, but they hardly ever speak. Some are so strong among us, and others are so weak. As a result, there is no building. There is no building because we do not live the life of a God-man. The God-man living will make us fit to be built in the Body of Christ. This living is the issue of our feeding on the milk of the word so that we can grow in our daily life unto salvation.

捌　保养和顾惜

基督是身体的头，保养顾惜我们。（弗五 29。）基督的牧养包括保养和顾惜；保养是喂养我们，顾惜是安慰、抚慰我们，以柔爱养育我们，并以亲切的照料维护我们。这一切都是帮助我们在神圣生命中长大，使我们可以在其中长大成人并成熟。（西一 28，弗四 13。）顾惜人会使他们快乐。在召会生活中，有时候我们必须使人在主里快乐。

玖　基督身体里的功用得以显明

基督的喂养，是为使信徒在神圣生命中长大；而神人在神圣生命中的长大，是为使他们在基督身体里的功用得以显明。

拾　基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体

信徒在神圣生命中的长大，是借着神话语的喂养，而神的话也就是神的灵；（弗六 17；）信徒在基督身体里功用的显明，也是借着那灵。（林前十二 11。）因此，基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体，（弗四 4，）以完成神永远经纶的终极目标。凡我们在牧养并喂养别人时所作的，都与那灵有关。神人一切的生活都与那灵有关，所以我们必须是出于那灵的人。唯有出于那灵的人，才能过正当的神人生活。

拾壹　长老们的责任，以及活力排主体的功用

基督这样的喂养和牧养，应当是长老们对众召会的责任，（彼前五 2，徒二十 28，）也是我们今日活力排主体的功用。一个人若不知道如何喂养并牧养别人，他就不够资格作长老。长老的责任乃是喂养并牧养圣徒，而今日活力排主体的功用也是喂养和牧养。喂养和牧养要花时间，也需要忍耐。我们必须有忍耐有恒心，来实行活力排。我们不该期

VIII. NOURISHING AND CHERISHING

Christ as the Head of the Body nourishes and cherishes us (5:29). Christ's shepherding includes nourishing and cherishing; nourishing is to feed us, and cherishing is to comfort us, to soothe us, to nurture us with tender love, and to foster us with tender care. All of this is to help us grow in the divine life that we may be full-grown and matured in it (Col. 1:28; Eph. 4:13). Cherishing people makes them happy. In the church life, sometimes we have to make people happy in the Lord.

IX. THE MANIFESTATION OF THE FUNCTIONS IN THE BODY OF CHRIST

Christ's feeding is for the believers' growth in the divine life, and the God-men's growth in the divine life is for the manifestation of their functions in the Body of Christ.

X. THE FEEDING OF CHRIST BEING RELATED TO THE SPIRIT, WHO IS ALTOGETHER FOR THE BODY OF CHRIST

The believers' growth in the divine life is by feeding on the word of God, which is also the Spirit of God (6:17), and the manifestation of the believers' functions in the Body of Christ is also by the Spirit (1 Cor. 12:11); hence, the feeding of Christ is related eventually to the Spirit who is altogether for the Body of Christ (Eph. 4:4) to consummate the ultimate goal of God's eternal economy. Whatever we do in shepherding and feeding others is related to the Spirit. All the God-man living is related to the Spirit, so we must be men of the Spirit. Only a man of the Spirit can have a proper God-man living.

XI. THE RESPONSIBILITY OF THE ELDERS AND THE GREAT PART OF THE FUNCTION OF THE VITAL GROUPS

Such feeding and shepherding of Christ should be the responsibility of the elders for the churches (1 Pet. 5:2; Acts 20:28) and the great part of the function of the vital groups. If someone does not know how to feed and shepherd others, he is not qualified to be an elder. The responsibility of an elder is to feed and to shepherd the saints, and the greater part of the function of the vital groups is also feeding and shepherding. Feeding and shepherding take time and require patience. We must have patience with

望有快的结果。快的结果来得快，去得也快。我们必须花时间喂养并牧养别人。这就是主在我们身上正在作的。

甚至在今天，我这个年长跟从主的人，仍然需要祂的喂养和牧养。我知道很少人懂得我所受与年龄有关的苦。唯一知道我所受之苦的就是基督，所以我需要祂来喂养和牧养我。祂是我的牧长和大牧人。我们众人都需要在基督生机的喂养和牧养之下，并与祂是一，来喂养并牧养别人。—受

（取材自“神人的生活”第二篇）

endurance to practice the vital groups. We should not expect quick fruit. Quick fruit comes and goes. We have to spend our time to feed and shepherd others. This is what the Lord is doing with us.

Even today, as an old follower of Christ, I need His feeding and shepherding. I realize that very few people understand my suffering related to my age. The only one who knows my suffering is Christ, so I need Him to shepherd and feed me. He is my Chief Shepherd and great Shepherd. All of us need to be under the organic feeding and shepherding of Christ and to be one with Him to feed and shepherd others.

(The God-man Living, Msg. 2)

第七篇

产生并喂养小羊

■纲要

壹　父得荣耀乃是父借着生命的繁增得着彰显

贰　属灵生命的难处，在于不结果子

叁　不仅结果子产生小羊，并且要喂养小羊

肆　结果子并喂养小羊，带进召会的扩长与繁增

伍　喂养小羊，必须有真理的装备与生命的长进

陆　全时间的实行

*　*　*　*

壹　父得荣耀乃是父借着生命的繁增得着彰显

虽然四福音都说到传福音的事，但约翰福音的记载最独特。在马太福音末了，主要门徒去传福音，（太二八 18 ～ 20，）在马可福音、路加福音的末了，主也有同样的嘱咐；（可十六 15 ～ 16，路二四 46 ～ 48；）唯独在约翰福音，主不是嘱咐门徒传福音，乃是要他们结果子。马太福音是传国度的福音，马可福音是向一切受造之物传福音，路加福音是传赦罪的福音；而约翰福音是一卷论到生命的福音。因此，约翰福音里主所说的传福音，主要不是以宣扬或传讲的方式，而是以释放生命的方式。

CHAPTER SEVEN

PRODUCING AND FEEDING THE LAMBS

■ Outline

I. The Father's Glorification Being His Expression Through The Multiplication Of Life

II. The Problem Of The Spiritual Life Being Barrenness

III. Not Only Producing The Lambs Through Fruit-Bearing But Also Feeding The Lambs

IV. Fruit-Bearing And Lamb-Feeding Issuing In The Growth And Multiplication Of The Church

V. Being Equipped In The Truth And Growing In Life In Order To Feed The Lambs

VI. The Practice Of Serving Full-Time

*　*　*　*

I. THE FATHER'S GLORIFICATION BEING HIS EXPRESSION THROUGH THE MULTIPLICATION OF LIFE

Although each of the four Gospels refers to the matter of gospel preaching, the record in the Gospel of John is the most particular. At the end of Matthew the Lord charged the disciples to preach the gospel (Matt. 28:18-20), and at the end of both Mark and Luke the Lord also gave similar charges (Mark 16:15-16; Luke 24:46-48). In the Gospel of John, however, the Lord did not charge the disciples to preach the gospel. Instead, He told them that He wanted them to bear fruit. The Gospel of Matthew presents the preaching of the gospel of the kingdom, the Gospel of Mark presents the preaching of the gospel to the whole creation, and the Gospel of Luke presents the preaching of the gospel for forgiveness of sins. The Gospel of John, however, is a book, a gospel, concerning life. Hence, in the Gospel of John the preaching of the gospel is

在十五章四至五节，主对门徒说，“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子。”葡萄树的枝子住在葡萄树里面，不是传福音，而是流露内里的生命。例如果园里一棵棵的果树，它们不是在那里传福音，而是在那里长大。当它们长大时，就把它们内里的生命流露出来。那流露出来的生命，会实际的变作一颗颗的果实。所以果树的枝子结果子，是它们内里生命流露出来的结果。

这正是约翰十五章给我们看见的图画。那里说，我们多结果子，父就因着我们得荣耀。（8。）许多基督徒不明白什么叫作父得荣耀。所谓父得荣耀，意思就是父得着繁殖。比方一个青年人，结婚十年后还没有孩子，再过三十年还不生孩子；直到他九十岁了，仍然膝下犹虚。当你到他家访问时，只见他一个老人弓着腰，同着他的还有走不动的老妻子；这时你不但不会觉得荣耀，反而感到十分可怜。然而如果一个青年人，结婚二十年生了十二个儿子、八个女儿，每个儿女结婚后也都生儿育女，有八个孙子，七个外孙。结果他可能才五十五岁，就儿孙满堂。当我们看见他儿孙满堂时，必然会羡慕的对他说，“荣耀，荣耀，真是荣耀！你繁生了这么多后代。”

我们多结果子，我们的父就因此得荣耀。这意思是说，父神圣的生命，因着我们这些葡萄树的枝子结果子，而得着彰显，祂就因此得荣耀。当我们看见召会中有许多青年人兴起来爱主、事奉主，并且也有许多人被带进召会中，我们就会喜乐的说，荣耀！因为父神圣的生命得着了繁增。

三十多年前，我第一次到菲律宾访问，那时几位负责弟兄，有的看起来就象一棵不大不小的树，有的也不知道是木头还是石头；然而经过二十多年，现在他们的头发都灰白了。若是今天菲律宾只有他们这一班年长圣徒，年轻人一个也看不见，不要说没有当地人被带进来，连这些年长

mainly not in the way of proclaiming or preaching but in the way of releasing life.

In John 15:4-5 the Lord said to the disciples, “Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit.” The branches’ abiding in the vine is not merely the preaching of the gospel but the overflowing of the inner life. For example, fruit trees in an orchard do not preach the gospel there; they just grow. Moreover, their full growth is the overflow of the life within them. This overflowing life will practically issue in much fruit. Hence, the fruit-bearing of the branches of the fruit trees is the issue of the overflow of their inner life.

In John 15 we see the same picture. There it says that the Father is glorified in that we bear much fruit (v. 8). Many Christians do not know what it means for the Father to be glorified. The Father’s being glorified is His being multiplied. For example, suppose there is a young man who does not have any children after being married for ten years. Thirty years later he still has no children. Finally, when he is ninety years old, he remains barren. If you went to visit him at his home, you would see only an old man with his body bent over and his old wife who can hardly walk. Instead of having a sense of glory, you would have a sense of pity. However, suppose a young man after being married for twenty years has begotten twelve sons and eight daughters, and suppose all of his children also beget sons and daughters after their marriages, giving him fifteen grandchildren. He may be only fifty-five years old, yet he already has numerous offspring. If we saw how many offspring he had, we would admire him and say, “Glorious, glorious! This is really glorious! You have produced so many offspring.”

Our Father is glorified in that we bear much fruit. This means that the Father’s divine life is expressed through our fruit-bearing as the branches of the vine, and in this He is glorified. When we see so many young people in the church rising up to love and serve the Lord and so many who are being brought into the church, we joyfully exclaim, “Glory!” We exclaim this because the Father’s divine life is being multiplied.

Thirty years ago when I first visited the Philippines, some among the responsible brothers at that time looked like trees with hardly any growth, and with some we could not tell whether they were little plants or stones. However, more than twenty years later they are all growing gray. Suppose that in the Philippines there was only a group of such elderly saints. Suppose that there were no young people, not to mention local

圣徒的儿女也不知到那里去了；这样，我们的心里必定冰凉。当我们听见零零落落的唱诗声时，我们一定会流泪哭泣，因为召会没有年轻人，就是没有后代，结果就是没有前途。然而，当我们看见年轻人起来的时候，特别是新人，他们在聚会中一唱诗歌，那实在是荣耀。这就印证主所说的："你们多结果子，我父就因此得荣耀。"（约十五8。）如果我们所在的会所里，都坐满了青年人，那要有何等的荣耀！

因这缘故，我们都得受提醒，前去结果子。我们每一个人都得在主面前许愿，要每年结一个果子。如果一年三百六十五天，我们无法带一个人归主，不能为主结一个果子，那是我们的羞耻。另一面，若是我们周周聚会，都是自己一个人带着圣经、诗歌来；五年前是这个光景，五年后的今天也是这个光景，我们没有带一个人来，那是一点荣耀也没有。然而如果到了明年春天，我们个个带一只小羊来；到了下半年，我们又带另一只来；那时，我们个个里面必定觉得荣耀。若是到明年下半年，我们每个人都能带两只小羊来，将会所里的座位全部充满，那显出来的光景必定更加荣耀。

贰　属灵生命的难处，在于不结果子

我能向你们见证，我的小羊到处都是，所以我很快乐。无论我到那里，都有一群又一群的小羊接受我的喂养。当我在那里喂养他们时，心里真觉得喜乐、荣耀。盼望我们都能好好答应主的呼召，忘掉所有别的事，不要管聚会的光景如何，只要好好前去结果子，把小羊带到召会生活来。

我没有意思鼓动任何人，我乃是要向众人指出生命的道路。我们的生命所以长不大，就是因我们不结果子。所以，我们必须放下所有别的事，单单前去结果子。我们一结果子，所有的毛病自然会痊愈；原来是软弱的，就会变刚强；原来属灵光景不健康的，立刻会变得正常、健壮。

作父母的都有这样的经历，有时忙得十分疲倦，甚至病倒了；但只要一看见自己的孩子，就什么病都没有，力量

people, who had been brought into the church, and that even the children of the elderly saints had been lost. If this were the case, our hearts would be frozen. If we heard the elderly saints singing weakly and feebly, we would surely weep and sob because if a church does not have young people, it has no posterity and therefore no future. However, when we see all the young people, especially the new ones, rising up, and when we hear them singing in the meeting, it is really glorious. This confirms what the Lord said: "In this is My Father glorified, that you bear much fruit." (John 15:8) If the meeting halls in our localities are filled with young people, what a glory it will be!

For this reason we all need to be reminded that we have to go forth and bear fruit. Every one of us has to make a vow before the Lord that we each will bear one fruit a year. If we cannot bring one person to the Lord; that is, bear one fruit for the Lord in one year (three hundred and sixty-five days), this will be a shame to us. Perhaps week by week we come alone to the meetings with only our Bible and hymnal. Five years ago it was so, and now, five years later, it is still the same—we have not brought one person with us. If this is our situation, then there is no glory at all. However, suppose next spring each of us brings a lamb, and in the second half of the year each one of us brings another lamb. Then we will all have the inward sense that this is glorious. If each of us would bring two lambs by the second half of next year so that all the seats of the meeting hall are filled, then the expression will be even more glorious.

II. THE PROBLEM OF THE SPIRITUAL LIFE BEING BARRENNESS

I can testify to you that I have lambs everywhere. This is why I am so happy. Wherever I go, there are flocks of lambs receiving my feeding. When I am feeding them, my heart feels joyful and glorious. I hope that you all would answer the Lord's call, forgetting about everything else and not caring about the situation of the meetings, but you would simply go forth and bear fruit, bringing the lambs into the church life.

I do not mean to incite anyone; I just want to point out the way of life to all of you. The reason we do not have much growth in life is that we are barren. Hence, we must drop all other things and simply go forth and bear fruit. Once we bear fruit, all our sicknesses will be healed spontaneously. Those who are weak will be made strong, while those who are spiritually unhealthy will become normal and healthy.

Every parent has this kind of experience. Sometimes they are very busy and tired and even become sick, but once they see their children, their sickness is gone and

也完全涌上来了。人生病，可以向公司请假，却无法向自己的孩子请假，只要一看见孩子，立刻病就没有了。照样，今天我们看见自己带得救的小羊，也当如此，应该什么难处都没有；所有的疾病，无论是生理的，是属灵的，全都一扫而空。

昨天中午，我因着多吃了一点，结果身体就不舒服，生病了。昨晚我在聚会中，释放信息之后，回到家一量体温，已经发烧了。可能在我释放信息时，就已经开始发烧；只是我因着喂养小羊的缘故，顾不得许多。等到把羊都喂饱，这才觉得我的体温升上来了。服过药后，烧就退了。等到第二天早晨起来，又饥肠辘辘，没有力气。原来我打算今天休息；但是一想到这些小羊必须得喂养，我还是来了。等到我一开口，立刻力量就涌出来。所以我实在深信，只要我们前去结果子，牧养小羊，我们所有的疾病都会没有了，软弱也不见了。不仅如此，我们属灵的生命必定长进。

叁　不仅结果子产生小羊，并且要喂养小羊

约翰写福音书，笔法十分特别。他先在十五章说，要前去结果子，这果子是植物的；到了二十一章，他就说要喂养小羊。（15～17。）这意思是，植物的变成动物的，每一个果子都变成一只小羊。说到结果子还很容易；但是要看顾、喂养小羊就不容易了。作父母的都知道，生孩子虽然辛苦，但是还容易；等到孩子生出来，要把他养大成人，那真是不容易。照约翰的话看来，带人得救就是结果子，那时这个人是葡萄；等到他一得救受浸，重生为神的儿女之后，他就变成小羊，需要喂养才能长大，那是很辛苦的一件事。

今天我们都愿意带人得救；但是等到人受浸了，我们通常会来一个“交待”，把人交待给召会，交给长老去照顾，就了事。然而，召会最多也只有几位负责的长老；即使他

all their strength wells up. When a person is sick, he may ask for a leave from his company, but he cannot ask for a leave from his children. Once he sees his children, all his sicknesses will be gone. Similarly, when we see our “lambs,” the ones we have led to salvation, our problems will all disappear and our sicknesses, whether physical or spiritual, will all vanish.

Yesterday at lunch, due to a little overeating, I did not feel well and became sick. Last night after I had released the message in the meeting, I took my temperature at home and found that I had a fever. Perhaps I began to develop the fever while I was releasing the message, but for the sake of feeding my lambs I did not take care of myself. It was not until after I had fed my lambs that I was conscious of my rising body temperature. After I took some medicine, my fever was gone. When I got up the next morning, I felt very hungry and did not have any energy. Originally, I had intended to rest that day, but when I remembered that the lambs needed to be nourished, I came to the meeting. As soon as I opened my mouth, my strength welled up. Thus, I deeply believe that when we go forth to bear fruit and shepherd the lambs, all of our sicknesses will be gone and all of our weaknesses will disappear. Moreover, we will surely grow in the spiritual life.

III. NOT ONLY PRODUCING THE LAMBS THROUGH FRUIT-BEARING BUT ALSO FEEDING THE LAMBS

The way John wrote the Gospel of John was very special. He first mentioned in chapter fifteen that we have to go forth and bear fruit. This is related to the plant life. Then in chapter twenty-one he said that we have to feed the lambs (vv. 15-17). This means that the plant life becomes the animal life—each fruit becomes a lamb. It is relatively easy to bear fruit, but it is not that easy to take care of and feed lambs. Every parent knows that even though it is laborious to give birth to a child, it is still somewhat easy. However, after the child is born, it is not easy at all to raise him up to be an adult. According to John’s words, to lead someone to be saved is to bear fruit. Initially, this one is a like a grape; however, after he is saved, baptized, and regenerated to be a child of God, he becomes a lamb that requires much feeding for his growth in life. This is truly a toilsome task.

Today we all desire to lead people to salvation, but once some are baptized, we usually hand them over to the elders of the church to be taken care of. However, a church has only a few elders at most. Even if they are all experienced “mothers,” they

们都是十分老练的母亲，也看顾不了那么多孩子。所以这些孩子就一个个夭折，或者被别人带走了。结果我们得了一百人，至终留下的不到五人。一次又一次，召会的受浸聚会，带了许多人重生，但人一受完浸，好象就没有了下文；原因就在于我们只愿意生孩子，却没有注意好好养孩子。

已过台北市召会也有同样的问题。他们带了许多人得救，常常一次受浸八、九十人；但受浸的越多，没有下文的也越多，因为没有人负起照顾的责任。从现在开始，召会中的每一位圣徒，都当学习作尽职的父母，一改已往“交待”的情形；生了孩子不是交待了就算，乃是要好好看顾、喂养。一个新得救的人，若是你带进来的，你就应当负责牧养他。他既是你生的孩子，你就必须照顾、喂养他。唯有这样，新得救的人才能被托住，成为常存的果子。如果我们只带人得救，却不负牧养的责任，将来主还是要和我们算账的。主对彼得所说的话，清楚启示祂托给我们每个人几只小羊，我们必须牧养他们。

肆　结果子并喂养小羊，带进召会的扩长与繁增

当我们履行喂养、照顾小羊的义务时，我们会发现，自己对真理不够认识，需要更多学习、装备。同时我们也会觉得，自己对基督的经历不够多，必须追求更深的经历基督。这就如同作父母的在照顾自己孩子的同时，也会发现自己的不足，而被迫再有学习，再有操练。如此，才能带进全召会的长进。

我没有意思作任何批评，但有一件事是事实，就是年长的人比较容易拘泥于老旧的事物。所有年长圣徒都当认识，今年和二十年前的光景大不相同，和半世纪前的情形更是迥然有别。所以不要一直讲，一九三四年召会的光景怎样，一九六四年召会的情形又如何。我们不能再故步自封，乃

still cannot take care of so many children. Hence, many of these children either die prematurely or are taken away by others. In the end, we may gain a hundred, yet only five may remain in the church. Time and again many were regenerated through the church's baptism meetings, but after they were baptized, it seems that there was no follow-up care. This was because we were interested in delivering babies, but we neglected to nurture them.

In the past the church in Taipei also had the same kind of problem. The church there led many people to be saved and often baptized eighty to ninety people at a time. However, the more people were baptized, the more people were neglected because no one took up the responsibility to take care of them. From now on, every saint in the church has to learn to be a responsible parent and to change the former situation of handing over the new ones. After you give birth to a baby, you should not just hand it over to others; rather, you have to take good care of him and feed him. If you have brought in a new one, you should bear the responsibility to shepherd him. Since he is your baby, you must take care of him and feed him. Only by this way can the new ones be kept and become remaining fruit. If we only lead people to salvation without bearing the responsibility of shepherding them, later we will still have to give an account before the Lord. The Lord's words to Peter clearly reveal that we must shepherd the few lambs that the Lord has committed to us.

IV. FRUIT-BEARING AND LAMB-FEEDING ISSUING IN THE GROWTH AND MULTIPLICATION OF THE CHURCH

While we are fulfilling the obligation of feeding and taking care of the lambs, we will find that our knowledge of the truth is very inadequate and that we need more learning and equipping. At the same time, we will also realize that our experience of Christ is inadequate and that we therefore need to pursue a deeper experience of Christ, just as parents, in taking care of their children, realize their insufficiency and are forced to learn more and practice more. Only this will cause the growth of the whole church.

I do not mean to criticize anyone, but the fact is that the older saints tend to be easily drawn to the old things. All the elderly saints have to realize that the situation today is very different from that of twenty years ago and is altogether different from that of half a century ago. Therefore, do not keep talking about how the situation of the church was in 1934 or in 1964. We should not confine ourselves to the old, traditional ways. Rather, we should just

要前去结果子。主的恢复在菲律宾已经有二、三十年的历史，但人数不过一万多，仅仅是总人口的万分之二。如果不包括南岛，整个大马尼拉地区的圣徒尚不足一千。这样的光景并不荣耀，反而是我们的羞耻。不要说长老该负这个责任，长老不过只有几位；他们就是累坏了，也负不了这个责任。

我这样说，意思是要激动你们起来，前去结果子。全召会每一位圣徒，都得前去结果子。当果子一结出来，就变作小羊了。我们都不该作小羊，乃该作喂养小羊的小牧人。我们若个个都这样带小羊，小羊会受我们影响，也同样的前去结果子、喂养小羊。这会变作主恢复里的一个家风，结果召会就会生生不息，一年又一年的扩长、繁增。这样，当人一进到召会，就看见到处有新人，个个生长茁壮，必然感觉荣耀。

go forth and bear fruit. The Lord's recovery in the Philippines has already had a history of twenty to thirty years, but the number of saints is less than ten thousand, merely .02% of the entire population. Excluding the southern part of the Philippines, we have less than one thousand saints in the whole metropolitan area of Manila. This condition is not a glory but a shame to us. Do not say that the elders should bear this responsibility. There are only a few elders, and even if they exhausted themselves, they still could not bear such a responsibility.

I say this in order to stir you up to go forth and bear fruit. Every saint in the church has to go forth and bear fruit. Once a fruit is produced, it becomes a lamb. We should not be lambs. We should be little shepherds feeding the lambs. If we all take care of our lambs, they will also be influenced by us to go forth to bear fruit and feed the lambs. This will become the family tradition in the Lord's recovery. The church will multiply endlessly and expand and grow year by year. In this way, when people come to the church and see that there are so many new ones growing healthily, they will surely have a glorious feeling.

伍　喂养小羊，必须有真理的装备与生命的长进

约翰福音是一卷讲生命的书；同时，约翰在他的著作里特别喜欢用“真理”一辞。所以在他的书信里，就象在他的福音书里一样，总是先讲真理，然后生命就跟着出来了。这给我们看见一个属灵的原则，如果没有真理，就没有生命；没有生命，也没有真理。

在约翰十四章六节，主把生命和真理摆在一起。然后在十五章，主说到结果子的事。这指明结果子与生命和真理很有关系。从经历上来说，不结果子暴露我们缺少生命。为什么我们不结果子？因为我们的生命不丰盛；生命若丰盛，自然会结果子。我们若注意结果子，自然会注意生命的长大。如果我们注意生命的长大，也就会注意追求真理；有了真理，就会带进对基督的经历。这样，我们就能够牧养所带领的小羊，否则我们就没有可喂养、照顾的。不认识真理，生命不长进，仍然可以带人得救、受浸；但是因着不认识真理，对基督也没有经历，就无法善尽喂养的责任。

V. BEING EQUIPPED IN THE TRUTH AND GROWING IN LIFE IN ORDER TO FEED THE LAMBS

The Gospel of John is a book on life, but John was also particularly fond of using the word truth in his writings. Hence, in his Epistles, just as in his Gospel, he first mentions the truth and then presents the matter of life. This shows us a spiritual principle. If there is no truth, there will be no life; and if there is no life, there will be no truth.

In John 14:6 the Lord put life and truth together. Then in chapter fifteen the Lord spoke of the matter of fruit-bearing. This indicates that fruit-bearing has a great deal to do with life and truth. Experientially, our barrenness exposes our shortage in life. Why are we barren? It is because we are not rich in life. If we have an abundance of life, we will spontaneously bear fruit. If we would pay attention to fruit-bearing, we surely must pay attention to the growth in life. If we would pay attention to the growth in life, we must also pay attention to pursuing the truth. Once we have the truth, we will be led into the experience of Christ. In this way we will be able to shepherd our lambs. Otherwise, we will have nothing to feed our lambs with and no way to take care of them. Without knowing the truth or growing in life, we may still be able to lead people to be saved and baptized; however, if we lack the knowledge of the truth and the experience of Christ, we will not be able to properly fulfill the responsibility of feeding.

父母要喂养孩子，必须给他食物吃，也必须给他奶喝。同样的，我们要喂养小羊，就必须预备属灵的食物和奶水。主的话就是生命的粮食，（六35，63，）就是属灵的奶水。（彼前二2。）我们若认识圣经中的真理，认识主的话，就能给小羊许多的喂养。比方我们可以用约翰福音喂养人，对人说，“约翰一章说，主就是神；祂是神成为肉身。随着祂，真理也来了。真理就是神的话。然后八章说，这个真理能使我们得自由。十七章又说，真理也能叫我们成圣。实际上，这真理一点不差就是主耶稣自己。所以我们要爱主，要常常向祂祷告，并且天天读祂的话。”这是何等的好。约翰福音说到生命，也说到真理。这个真理和生命就是主耶稣；祂今天乃是灵，就在我们里面，天天供应我们。所以六章说，主是生命的粮，我们可以吃祂；我们吃祂，就要因祂活着。

如果我们对真理的认识是丰富的，并且也有相当生命的经历，当我们去看望小羊时，便能就着他的情形，供应他一点话奶。这就是喂养小羊的正确实行。可惜我们大多数人，常常一看见小羊，只会说，“你有没有参加主日聚会？为什么不来聚会？聚会很好，你一定要来。”一次又一次，我们只会说这句话，把小羊都说得厌烦了，渐渐他就不喜欢再看见我们。因为他知道，一看见我们，我们没有别的话，只会说，“聚会真好，请来聚会。”这不是喂养，反而像法院的传票，他不仅不能得供应，并且会觉得厌烦。

因此，当我们看见小羊时，不要再说，“聚会真好，请来聚会；”而要对他讲说真理。真理就是主的话。也许有人会说，“主的话有许多我读不懂，就是约翰福音我也读不来。”主已经把整本新约向我们揭示出来，成为一套生命读经。如果有人不明白约翰福音，请去读一读生命读经，所有的“真理”都是打开的。人只要去读，就都能明白其内在的意义。

当我们习得真理之后，再见到小羊时，就不会再说，“聚

Parents feed their children by giving them food to eat and milk to drink. Similarly, in order to feed our lambs, we must prepare spiritual food and milk. The Lord's word is the bread of life (John 6:35, 63) and the spiritual milk (1 Pet. 2:2). If we know the truth in the Bible and the word of the Lord, we will be able to give our lambs much nourishment. For example, we can use the Gospel of John to feed others, saying, "John chapter one says that the Lord was God, and as God He became flesh. Furthermore, with Him came the truth, which is the Word of God. Then chapter eight says that the truth shall set us free, and chapter seventeen says that we are sanctified in the truth. In actuality, the truth is nothing less the Lord Jesus Himself. Thus, we have to love the Lord, pray to Him all the time, and read His word every day." How good this is! The Gospel of John speaks of life and truth. This life and truth are just the Lord Jesus, and today He is the Spirit who lives in us and supplies us day by day. Hence, chapter six tells us that the Lord is the bread of life for us to eat (vv. 35, 48). When we eat Him, we live because of Him (v. 57).

If we have a rich knowledge of the truth and a considerable measure of the experience of life, when we go to visit our lambs, we will be able to supply them with the milk of the word according to their situation. This is the proper practice of feeding the lambs. Regrettably, when most of us see our lambs, usually we can only say, "Do you attend the Lord's Day meeting? Why don't you come to the meeting? The meeting is really good; you surely have to come." We only know to say this to our lambs over and over again. Eventually, they get so tired of us, and gradually they do not like to see us anymore because they know that we have nothing to say except, "The meeting is really good; please come." This is not feeding them; rather, it is like serving them a summons to appear in court. Therefore, they not only are not supplied, but they even grow tired of us.

Therefore, when we see our lambs, we should not say, "The meeting is really good; please come." Instead, we have to speak the truth to them. The truth is the Lord's word. Perhaps some saints will say, "There are many places in the Word which I do not understand; I cannot even comprehend the Gospel of John." The Lord has already opened the entire New Testament to us in the life-study messages. If someone does not understand the Gospel of John, he should read the Life-study of John where all the truths are opened. Once he reads the life-study messages, he will be able to understand the intrinsic significance of the book.

After we have learned the truth and we see our lambs again, we should not say,

会真好，请来聚会。”我们可以请他与我们一同读约翰一章十四节：“话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。”然后我们要对他解释说，“这里的实际就是真理，而真理乃是基督的说明；这个说明就在整卷约翰福音里。八章三十一至三十六节告诉我们，所有犯罪的，都是罪的奴仆；但是真理能叫我们得以自由。所以我们要追求真理；有了真理，真理会叫我们得自由。”这么简短的一段话，就供应了他一杯“话奶”，和两小块“干粮”，使他得着扎实的喂养。他回去后，圣灵必定借着我们对他所说的话作工，因为主的话就是灵；结果他里面就有了圣灵的运行。虽然我们没有叫他来聚会，下次聚会他必然会来。

然后，我们可以再进一步对他说，“真理不仅叫我们得以自由，真理就是主的说明。这一位主乃是生命；祂就在我们里面。约翰十五章说，我们要学习住在主里面，主也会住在我们里面。这样一来，我们就和主互相内住。我们能享受祂，祂也能作我们的生命。结果我们就能结果子，使父得着荣耀。”一次过一次，我们都这样喂养他；经过两、三个月，他就会长大，把生命流露出来，结果子带人归主。果子结出来后，就变作他的小羊；他会照着从我们所受的供应，同样喂养小羊。这样环环相扣，我们带他，他带小羊，小羊带别的小羊，这样的光景是何等的荣耀。这就是生命的流露，也是生命的喂养。

陆　全时间的实行

美国众召会已经开始实行一件事，就是所有大学刚毕业的学生，要先摆出两年服事召会。当然，这不是规条，乃是出于圣徒们的自愿。他们大学一毕业，就先到召会学习事奉。每周有五天，上午四小时专读生命读经，研读新约的真理。这样经过两年，他们就能把全部新约研读一遍。下午他们去探望，或者到校园接触人。晚上，他们或者参加聚会，或者再去作主的工。这样的实行很有果效，他们也获益良多。两年之后，召会根据他们的表现和意愿，同时也看主怎么引导他们，决定他们或者留下继续全时间，

“The meeting is really good; please come.” Instead, we should invite them to read John 1:14 with us: “And the Word became flesh and tabernacled among us…full of grace and reality.” Then we may explain to them, “The reality here is the truth, and the truth is the explanation of Christ. This explanation is found in the entire Gospel of John. Verses 31 to 36 of chapter eight tell us that everyone who commits sin is a slave of sin. The truth, however, shall set us free. So we have to pursue the truth, and when we have the truth, the truth shall set us free.” This simple word will supply them with a cup of “the milk of the word” and two small pieces of “solid food” that they may be nourished substantially. When they go back, the Holy Spirit will surely work through our speaking, because the Lord’s word is spirit, and they will have the Spirit operating in them. Even though we may not ask them to come to the meeting, they will surely come the next time.

Later, we may further speak to them, “The truth not only shall set us free, but it is also an explanation of the Lord. The Lord is life and is inside of us. John 15 says that we have to learn to abide in the Lord and that the Lord will also abide in us. Then we will abide with the Lord mutually. We can enjoy Him, and He can be our life. Eventually, we will be able to bear fruit for the Father to be glorified.” If we feed them in this way over and over again, after two or three months they will grow in life, overflow life, bear fruit, and bring people to the Lord. Their fruit will then become their lambs, and they will feed their lambs according to the way they were supplied by us. In this way one link is connected to another—we take care of them as our lambs, they take care of others as their lambs, and their lambs take care of still others as lambs. What a glorious situation this will be. This is the overflow of life and the feeding of life.

VI. THE PRACTICE OF SERVING FULL-TIME

The churches in America have already started a practice in which the college students set apart two years right after their graduation to serve the church. Of course, this is not a regulation but something of the saints’ own free will. Once they graduate from college, they learn how to serve in the church. They spend four hours in the morning, five days a week, to focus on reading the life-study messages in order to study the truths in the New Testament. After two years they will have studied the entire New Testament once. In the afternoons they either go to visit people in the homes or to contact students at the campuses. In the evenings they may join the meetings or go out to do the Lord’s work. This kind of practice is very effective, and those who serve this way also receive much benefit. After two years the

或者去带职业。

若是主恢复里的大学青年，一毕业就先奉献两年，出来为主传福音，并受属灵的造就，主恢复将来的前途，定规无可限量。再者，召会中应该有人全时间事奉主。在主的恢复里，不是说出来全时间，就是入了传道这一行，专门吃传道饭。圣经明显给我们看见，这不是一定的。例如保罗是全时间服事；但在有需要的时候，他也制造帐棚。（徒十八3，二十34～35。）亚居拉、百基拉与保罗是同行的，都是以制造帐棚为业；但他们好象也是全时间的，无论到那里，都把家打开，完全为召会，为圣徒。（罗十六4～5，林前十六19。）所以全时间乃是一个实行，而不是一个职业。大学毕业生可以先摆出两年全时间，两年后再去带职业。再过一段时间，也许召会有需要，或者他感觉自己应该有进一步的学习，可以再出来全时间。这样的实行是活而生机的，没有一点规条的成分。

按理来说，我们都当把时间奉献给主，越多越好。特别我们当中有许多家庭主妇，白天家人都上班、上学了，她们时间多，应该把时间拿出来给主使用。具体的实行，就是把家打开，请亲友来听福音；但不要请长老来传，乃要自己传。可能有许多人会推辞说自己不会传；正因为不会，所以更需要学习，更需要装备真理。千万记得，传福音请长老或有恩赐者来传讲，结果不一定好；唯有自己传，自己讲，才会活而有功效。

若是我们所有的圣徒，都是这样全体事奉并尽功用，不倚靠有恩赐的人，个个都努力学习真理、经历基督，竭力把时间摆出来，打开家，尽力传讲福音，那个果效将会是何等的大。在台北，我们同样提起全时间的负担；希奇的是，许多人立即起来响应。结果愿意全时间服事的约有六百位，另有六百多位愿意半时间服事。我们为此实在喜乐；这一千二百位，可以说是台北市召会的前途。

church will decide, according to their performance and desire, as well as according to the Lord's leading, whether or not they should remain full-time or go to get a job.

If the college young people in the Lord's recovery would dedicate two years after their graduation to go forth for the preaching of the gospel and to receive spiritual edification, the future of the Lord's recovery will be immeasurable. In the church there should be some who serve the Lord full-time. In the Lord's recovery, serving full-time does not mean that you enter the profession of preaching and earn your livelihood by preaching. The Bible clearly shows us that this is not necessarily so. For example, Paul was one who served full-time, but in times of need he also made tents (Acts 18:3; 20:34-35). Aquila and Priscilla were also tentmakers by trade like Paul, but they were like full-timers. Wherever they went, they opened their homes entirely for the church and the saints (Rom. 16:3-5a; 1 Cor. 16:19b). Thus, serving full-time is a practice, not a profession. The college graduates can set apart two years and then get a job. After a period of time, if the church has the need or they feel that they should acquire further learning, they can come out to serve full-time again. This kind of practice is living and organic, without any element of regulation.

As a rule, we all should consecrate our time to the Lord. The more time that we consecrate, the better. In particular, there are many housewives among us. During the day most people have to go to work or to school, but these housewives have a lot of time. Thus, they should give their time for the Lord's use. A definite way to do this would be for them to open their homes and invite their relatives and friends to hear the gospel. However, they should not invite the elders to come and preach; instead, they should preach the gospel themselves. Perhaps many of them will try to make an excuse, saying that they are not able to preach the gospel. However, their inability is the exact reason that they need to learn the truth and be equipped with the truth. Please bear in mind that if you invite the elders or the gifted ones to preach the gospel, the result may not be good. Only when you yourself preach and speak will the gospel be living and effective.

If all the saints would serve and function—not relying on the gifted ones but diligently learning the truth, experiencing Christ, endeavoring to give their time, opening their homes, and trying their best to preach the gospel—the impact would be great. In Taipei we also mentioned the burden of serving full-time, and surprisingly, many people immediately responded. Now there are about six hundred who have the desire to serve full-time and another six hundred who want to serve part-time. We are full of joy concerning this. These one thousand two hundred saints may be considered

the future of the church in Taipei.

同样的原则，盼望各地都能有够多的人出来全时间服事，好让主在各地能有通达的道路，作祂要作的事。—受

In the same principle, I hope that there would be an adequate number of people everywhere willing to serve full-time, so that the Lord would have a free way to do whatever He wants to do in every place.

（取材自“真理、生命、召会、福音—主恢复中的四大支柱”第七篇）

(Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord's Recovery, msg. 7)

第八篇

喂养的秘诀

■纲要

壹　初步的喂养

贰　继续的喂养

叁　在牧养中的喂养

一　好牧人

二　牧养众信徒

三　大牧人

四　信徒魂的牧人

五　牧长

六　主给彼得的托付

七　有恩赐的人

八　长老主要的职责

九　长老对神群羊的牧养，乃是对“凶暴的豺狼”最好的处理方法

*　*　*　*

祷告：主，我们颂扬你是说话的神。你在古时说了话，今天我们手中也有你的话。主，你是那灵，仍在说话。你的灵是说话的灵，我们是听这位灵的说话。主，你是借着你的儿子说话，我们就是你儿子名分的一部分。我们信你借着我们仍在说话。主，为着你的说话感谢你。在已过七十四年来，在你的恢复里，你的说话没有停止。每一年你都借着你的说话，给我们新的亮光和新的启示。我们何等感谢你！已过几年，你在我们中间的说话非常丰富。主，我们求你再一次释放你所给我们看见的。主，求你祝福并使用你的说话。我

CHAPTER EIGHT

THE SECRET OF FEEDING

■ Outline

I. The Initial Feeding

II. The Continual Feeding

III. Feeding in Shepherding

A. The Good Shepherd

B. Shepherding All His Believers

C. The Great Shepherd

D. The Shepherd of the Believers' Soul

E. The Chief Shepherd

F. The Lord's Commission to Peter

G. The Gifted Persons

H. The Main Responsibility of the Elders

I. The Elders' Shepherding of the Flock of God Being the Best Way to Take Care of the "Fierce Wolves"

*　*　*　*

Prayer: Lord, we extol You as the speaking God. You spoke in ancient times, and we have Your Word in our hand. Lord, You are still speaking as the Spirit. Your Spirit is the speaking Spirit, and we listen to His speaking. Lord, You are speaking through Your Son, and we are a part of Your sonship. We believe You are still speaking through us. Thank You, Lord, for Your speaking. In the past seventy-four years in Your recovery Your speaking has not ceased. Every year You have given us new light and new revelation by Your speaking. How we thank You! In the last few years Your speaking among us has been very much enriched. Lord, we ask You once again to release what You have shown us. Lord, bless it and use it. We know that Your intention is to build up the Body of Your

们知道你的目的是要建造你儿子的身体，就是三一神的生机体。主，我们不能作什么。我们信靠你。阿们。

“秘诀”一辞意指作事的技巧。神生机救恩的秘诀就是那灵同我们的灵。那灵乃是生殖的灵，滋养的灵，圣别的灵，更新的灵，变化的灵，建造的灵，成熟的灵，印涂的灵和加强的灵。你曾否看见那灵有这九方面？我们的灵需要被基督用九种方式所摸着，而成为被基督所复苏的灵，为基督所顾惜的灵，为基督所夺取的灵，为基督所内住的灵，被基督所充满的灵，为基督所据有的灵，由基督使其丰富的灵，因基督而欢腾的灵，以及为羔羊所吸引的灵。你的灵是在这九种光景里么？你的灵已经被基督复苏了，但你的灵有否为基督所顾惜并夺取？你的灵若被基督所夺取，那么你必定是象雅歌所说，那个被基督这位夺取者所夺取的人。你的灵必然为基督所内住，如今更新的灵正在你里面作更新的工作。为了要更新我们，基督这位灵必须住在我们灵里。你的灵也应当被基督充满，好使你能被变化，然后与别人建造在一起。你若要与人在基督的身体里被建造，你的灵就需要被基督据有。我们若没有在灵里被基督据有，建造是不可能的。你也需要在灵里因基督而得丰富。你的灵若因基督得丰富，你就能够成熟。不仅如此，你的灵需要在一种情形里，因基督而欢腾。这欢腾关系到你被神的荣耀浸透，并被带进神的荣耀里，使你得荣耀。当基督来临，我们要被提，我们的身体要改变形状，“同形于祂荣耀的身体，”（腓三21，）那时我们当然都会欢腾。最后，你的灵应当被羔羊吸引。启示录十四章的得胜者被羔羊基督吸引，无论祂往那里去，他们都跟随祂。（4。）

喂养是神生机救恩的第二段。在神生机的救恩中，喂养是重生的延续。作母亲的都知道，婴儿出生后就需要喂养。作母亲的也知道，安抚小孩、使小孩满足最好的路，就是乳养他，用奶喂养他。所以喂养是出生、重生的延续。

重生把我们带进神圣的存在里，使我们成为神圣的人。喂养是重生的延续，使我们神圣的存在得以维持并发展。

Son, which is the organism of the Triune God. Lord, we can do nothing. We trust in You. Amen.

The word ***secret*** denotes the skillful way of doing things. The secret of God's organic salvation is the Spirit with our spirit. This Spirit is the generating Spirit, the nourishing Spirit, the sanctifying Spirit, the renewing Spirit, the transforming Spirit, the building Spirit, the maturing Spirit, the sealing Spirit, and the intensified Spirit. Have you ever realized that the Spirit has these nine aspects? Our spirit needs to be touched by Christ in nine ways and become a spirit quickened by Christ, cherished by Christ, captivated by Christ, indwelt by Christ, filled by Christ, possessed by Christ, enriched with Christ, exulting with Christ, and drawn by the Lamb. Is your spirit in these nine states? Your spirit has been quickened by Christ, but has it been cherished by Christ and captivated by Christ? If your spirit has been captivated by Christ, then you must be like the one in the Song of Songs, one who has been captivated by Christ, the captivating One. Your spirit is surely indwelt by Christ, and now the renewing Spirit is doing a renewing work within you. In order to renew us, Christ as the Spirit must dwell in our spirit. Your spirit should also be filled by Christ so that you can be transformed and then built up with others. If you would be built up with others in the Body of Christ, your spirit needs to be possessed by Christ. Building is impossible if we are not possessed by Christ in our spirit. You also need to be enriched by Christ in your spirit. If your spirit is enriched with Christ, you will be able to mature. Furthermore, your spirit needs to be in a state of exulting with Christ. This exulting is related to your being saturated with the glory of God and being brought into the glory of God for your glorification. Surely we all will exult at the time of Christ's coming and of our rapture and the transfiguration of our body to be "conformed to the body of His glory" (Phil. 3:21). Finally, your spirit should be drawn by the Lamb. The overcomers in Revelation 14 are drawn by Christ as the Lamb and follow Him wherever He may go (v. 4).

Feeding is the second section of God's organic salvation. In God's organic salvation feeding is the continuation of regeneration. As all mothers know, after a baby has been delivered, the baby needs feeding. Mothers also know that the best way to comfort and satisfy a baby is to nurse him, feeding him with milk. Feeding is, therefore, the continuation of birth, of regeneration.

Regeneration brings us into a divine existence and makes us divine persons. As the continuation of regeneration, feeding enables us to maintain and develop our divine

喂养是持续不断的过程，一直延续经过神生机救恩的以下各段—圣别、更新、变化、建造、模成并得荣。所以，喂养要一路延续，从重生直到得荣。我们若看见这点，就不会轻看喂养。借着喂养，我们就得着神用以圣别我们的元素；借着喂养，我们也得着神用以更新、变化、建造、模成、并荣化我们的丰富。

壹　初步的喂养

初步的喂养是喂养才生的婴孩—初信者。我们喂养他们，是借着顾惜他们，使他们操练他们为基督所顾惜的灵，祷读主的话，并呼求主。母亲喂养孩子的时候，常顾惜孩子，使他们高兴。母亲顾惜孩子之后，再给孩子吃，孩子就会吃。我们都需要被顾惜。我们被基督顾惜，就很高兴的接受祂的话。我们应当顾惜初信者，叫他们操练灵，祷读主的话。初信者若得着顾惜，就会乐意操练他们的灵来祷读主的话。

我们每次祷告，都应当在灵里。（弗六 18。）我们走路是运用脚，而我们祷告乃是运用灵。我们为基督所顾惜，首先我们会觉得高兴，然后自然的我们就会运用灵来祷告、呼求主。我们很难不呼求主而祷告。罗马十章十二节说，主“对一切呼求祂的人是丰富的”。我们呼求主，就享受祂的丰富。

我们喂养才生的婴孩—初信者，乃是用那是灵之话的奶，（约六 63，弗六 17，）使他们在神圣的生命中长大，以致天天得救。（彼前二 2。）在约翰六章六十三节主耶稣说，“我对你们所说的话，就是灵，就是生命。”话就是生命，这事实含示主的话包含了喂养的奶。按照彼前二章，我们因着话中的奶得喂养，使我们“靠此长大，以致得救”。（2。）这救恩不是我们所已经得着的永远救恩，乃是每天的救恩。

因着我们已经得着永远的救恩，所以我们不会灭亡。然而，我们可能每天都被击败；例如我们向配偶发脾气，我们就失败了。在腓立比二章十四节保罗嘱咐我们：“凡所

existence. Feeding is an ongoing process that will continue through all the following sections of God's organic salvation—sanctification, renewing, transformation, building up, conformation, and glorification. Feeding, therefore, will continue all the way from regeneration to glorification. If we see this, we will not look down on the matter of feeding. It is by feeding that we receive the element with which God sanctifies us, and it is by feeding that we receive the riches with which God renews us, transforms us, builds us up, conforms us, and glorifies us.

I. THE INITIAL FEEDING

The initial feeding is to feed the newborn babes, the new believers. We feed them through cherishing them to pray-read the Word and call on the Lord by exercising their spirit cherished by Christ. As a mother feeds her child, she will often try to make the child happy, cherishing him. After she cherishes the child, she gives him something to eat, and the child will eat. We all need to be cherished. When we are cherished by Christ, we are happy to take His word. We should cherish the new believers to pray-read the Word by exercising their spirit. If the new believers are cherished, they will be willing to exercise their spirit to pray-read the Word.

Whenever we pray, we should pray in the spirit (Eph. 6:18). We exercise our feet by walking, and we exercise our spirit by praying. When we are cherished by Christ, first we feel happy, and then spontaneously we exercise our spirit to pray, calling on the Lord. It is very difficult to pray without calling on the Lord. Romans 10:12 says that the Lord is "rich to all who call upon Him." When we call on the Lord, we enjoy His riches.

We feed the newborn babes—the new believers, with the milk of the word, which is the Spirit (John 6:63; Eph. 6:17), for their growth in the divine life unto their daily salvation (1 Pet. 2:2). In John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life." The fact that the word is life implies that it contains nourishing milk. According to 1 Peter 2, we feed on the milk of the word in order to "grow unto salvation." (v. 2) This salvation is not the eternal salvation, which we have already, but the daily salvation.

Because we have eternal salvation, we will not perish. However, we may be defeated every day and become a failure, for example in losing our temper with our spouse. In Philippians 2:14 Paul charges us to do "all things without murmurings and reasonings."

行的，都不要发怨言，起争论。”争论是出于心思，多半起于弟兄；怨言是出于情感，多半发自姊妹。我们每天都需要得救脱离怨言和争论。这样的得救，就是照着神在我们里面的运行，作成我们自己的救恩。（12～13。）

我们需要天天得救，脱离许多不同的事物。例如，某位弟兄可能是个很急的人，作事总是很快。作事快通常都是好的，但有的时候并不好。就属灵的一面来说，作事快是不好的，因为我们作事太快，就指明我们是凭自己而没有信靠主。每当我们信靠主来作事，我们就会慢下来，甚至停下来。一位弟兄得救脱离他的快，乃是他每天的救恩。

贰　继续的喂养

初步的喂养之后是继续的喂养。继续的喂养乃是用那是生命之灵的固体的话，（来五 14，）喂养长大的信徒，使他们在神圣的生命中成熟，以致变化并模成基督的形像。首先，母亲用奶喂养婴孩；但当孩子长大了，她就用干粮喂养孩子。喂养长大的信徒，原则也是一样。圣经中某些部分是干粮。例如，启示录二十一至二十二章里论到新耶路撒冷的话并不是奶，而是干粮。我们若单单喝奶，就无法成熟。我们需要吃干粮，才会成熟。

叁　在牧养中的喂养

神生机救恩中的喂养，也包括在牧养中的喂养。在约翰二十一章十五节，主耶稣嘱咐彼得说，“你喂养我的小羊。”在十六节主对他说，“你牧养我的羊，”在十七节祂接着又说，“你喂养我的羊。”我们若不知道如何牧养，就不能喂养别人。在召会生活中，小排和活力排的主要目的，不仅是彼此照顾，更是彼此牧养。你牧养我，我牧养你。你是我所牧养的羊，我是你所牧养的羊。这是相互的牧养。我们牧养别人时，应当先顾惜他们，使他们快乐，然后就要喂养他们。这种喂养乃是真正的牧养。

牧养包含了教导。这是以弗所四章十一节所指明的，那里说元首赐给祂的身体，“有些是使徒，有些是申言者，

Reasonings are of our mind and come mainly from the brothers, whereas murmurings are of the emotion and come mainly from the sisters. We need to be saved daily from murmurings and reasonings. To be saved in this way is to work out our own salvation according to God’s operating in us. (vv. 12-13)

We need to be saved daily from many different things. For instance, a certain brother may be a quick person. As such a person, he always does things in a quick way. This may be good most of the time, but it is not good all of the time. Spiritually speaking, it is not good to act quickly, because when we are too quick in doing things, it indicates that we are doing things by ourselves without trusting in the Lord. Whenever we do things by trusting in the Lord, we will slow down and even stop. For a brother to be saved from his quickness is a matter of daily salvation.

II. THE CONTINUAL FEEDING

The initial feeding is followed by the continual feeding. The continual feeding is to feed the growing believers with the solid word, which is the Spirit of life (Heb. 5:14), for their maturity in the divine life unto transformation and conformation to the image of Christ. At first, a mother feeds her baby with milk, but as the child grows, she feeds him with solid food. The principle is the same in feeding the growing believers. Certain portions of the Bible are solid food. For example, the word concerning the New Jerusalem in Revelation 21 and 22 is not milk but solid food. If we drink only milk, we cannot mature. In order to mature, we need solid food.

III. FEEDING IN SHEPHERDING

The feeding in God’s organic salvation also includes the feeding in shepherding. In John 21:15 the Lord Jesus charged Peter, saying, “Feed My lambs.” In verse 16 He said to him, “Shepherd My sheep,” and in verse 17 He went on to say, “Feed My sheep.” If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you. You are a sheep under my shepherding, and I am a sheep under your shepherding. This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them. This kind of feeding is the real shepherding.

Shepherding implies teaching. This is indicated in Ephesians 4:11, which says that the Head has given to the Body “some as apostles and some as prophets and some

有些是传福音者，有些是牧人和教师。”这节不是说，“有些是牧人，有些是教师，”乃是说，“有些是牧人和教师，”指明牧人和教师是同一班人。所以，教导和牧养是并行的。

一　好牧人

基督这位来使信徒得生命者（约十 10 下）乃是好牧人，舍了祂的生命，使信徒蒙救赎；祂又复活，以祂自己为青绿的草场喂养他们，使他们更丰盛的得生命。（2 ～ 4，9，11，14 ～ 16。）在约翰十四章十六节主耶稣说，“我要求父，祂必赐给你们另一位保惠师。”这另一位保惠师乃是那灵。主是第一位牧人；而第二位保惠师—那灵—接续祂，也是一位牧人。

二　牧养众信徒

基督牧养众信徒，并领他们到生命水的泉。（启七 17。）在将来的永远，基督将是我们永远的牧人，领我们到生命水的泉。

三　大牧人

基督这位大牧人，在复活里牧养神的群羊，使他们得成全，好在他们里面实行神的旨意。（来十三 20 ～ 21。）信徒能够在他们里面实行神的旨意，乃是借着基督在复活里牧养他们而得着成全。今天基督乃是在复活里，从里面牧养我们。当祂这样牧养我们，我们就实行神的旨意。

四　信徒魂的牧人

基督乃是信徒魂的牧人，在信徒里面监督他们。（彼前二 25。）祂不仅在我们外面作我们的牧人，也在我们里面作我们的牧人。祂从我们里面牧养我们，在我们里面，在我们的魂里，监督我们。我们的魂需要基督的牧养，带着祂的鉴察、监督、改正，好叫我们得着加强。这种牧养也包括喂养。我们的魂需要基督的牧养同喂养。

五　牧长

as evangelists and some as shepherds and teachers.” This verse does not say “some as shepherds and some as teachers.” Rather, this verse says “some as shepherds and teachers,” indicating that they are the same persons in a single category. Therefore, teaching and shepherding go together.

A. The Good Shepherd

Christ as the One who came that the believers may have life (John 10:10b) is the good Shepherd giving His life for redeeming the believers and rising up to feed His sheep with Himself as the green pasture that they may have life more abundantly (vv. 2-4, 9, 11, 14-16). In John 14:16 the Lord Jesus said, “I will ask the Father, and He will give you another Comforter.” This other Comforter is the Spirit. The Lord was the first Shepherd, and the Spirit, the second Comforter as His continuation, is also a Shepherd.

B. Shepherding All His Believers

Christ shepherds all His believers and guides them to springs of waters of life (Rev. 7:17). In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life.

C. The Great Shepherd

Christ as the great Shepherd shepherds God’s flock in resurrection for their perfection to do God’s will within them (Heb. 13:20-21). The believers can do God’s will within them by being perfected through the shepherding of Christ in resurrection. Today Christ is in resurrection, and He is shepherding us from within. When He shepherds us in this way, we do God’s will.

D. The Shepherd of the Believers’ Soul

Christ within the believers is the Shepherd of the believers’ soul to oversee them (1 Pet. 2:25). He is our Shepherd not only outwardly but also inwardly. He shepherds us from within, in our being, in our soul, to oversee us. Our soul needs Christ’s shepherding with His observation, oversight, and correction so that we may be strengthened. This kind of shepherding also involves feeding. Our soul needs Christ’s shepherding with His feeding.

E. The Chief Shepherd

基督是牧长，要将那不能衰残的荣耀冠冕，赏赐那些忠信牧养神群羊的忠信长老，作他们的鼓励。（五 4。）基督自己是牧人，祂也在众召会中设立长老，嘱咐他们牧养“神的群羊”。（2。）

长老的头一个职责是牧养神的群羊—召会，而不是照顾一些事务。长老应当把事务留给执事，就是留给服事者去作，而花更多时间去牧养。然而，在大多数召会中，长老都在作执事的工作，忽略了牧养的事。长老若不信任执事来顾到事务，包括记账，就没有时间牧养圣徒。我要劝每位长老每天至少要看望一位圣徒。没有长老的牧养，召会就无法建造起来。所有的信徒，无论他们在属灵上长大到那一阶段，都需要牧养。甚至会后向圣徒说几句话，也会安慰、鼓励并加强他们。

我要鼓励所有的长老在几个月内，去接触一个一个的圣徒。如果长老忠心的作这事，召会的光景就会不同。长老的牧养会使召会的光景大不一样。

六　主给彼得的托付

因着召会需要牧养，所以主耶稣托付祂所选立的使徒彼得，在对祂的爱里喂养祂的小羊，并牧养祂的羊。（约二一 15 ～ 17。）我们已经指出，主嘱咐他喂养祂的小羊，牧养祂的羊，并喂养祂的羊。今天我们需要喂养小羊，就是较年幼者，并要牧养较年长者。

七　有恩赐的人

基督这位元首，将有恩赐的人赐给祂的身体，其中的一种乃是牧人，他们借着教导成全圣徒，为着建造基督的身体。（弗四 11 ～ 12。）为着建造基督的身体，牧养是非常重要的。

八　长老主要的职责

长老主要的职责是借着忠信的教导，牧养神的群羊。（彼前五 2 ～ 3，提前三 2，五 17。）长老应当善于教导。（提

Christ is the Chief Shepherd who will reward the faithful elders, who shepherd God's flock faithfully, with the unfading crown of glory for their encouragement (1 Pet. 5:4). Christ Himself is the Shepherd, and He has established elders in the churches and has charged them to shepherd "the flock of God" (v. 2).

The first responsibility of the elders is to shepherd God's flock—the church, not to take care of business affairs. The elders should leave the business affairs to the deacons, the serving ones, and devote more time to shepherding. However, in most of the churches the elders are doing the deacons' work and are neglecting the matter of shepherding. If the elders do not trust the deacons to care for the business affairs, including bookkeeping, the elders will not have time to shepherd the saints. I would urge every elder to visit at least one saint every day. Without the elders' shepherding, the church cannot be built up. All the believers, regardless of their stage of spiritual growth, need shepherding. Even a brief word spoken to saints after a meeting will comfort, encourage, and strengthen them.

I would encourage all the elders to contact the saints one by one over a period of a few months. If the elders are faithful to do this, the church will be reconditioned. The elders' shepherding will recondition the church.

F. The Lord's Commission to Peter

Because the church needs shepherding, the Lord Jesus commissioned Peter, the apostle appointed by Him, to shepherd His lambs and feed His sheep in his loving of Him (John 21:15-17). As we have pointed out, the Lord charged him to feed His lambs, to shepherd His sheep, and to feed His sheep. Today we need to feed the lambs, the younger ones, and to shepherd the older ones.

G. The Gifted Persons

Christ as the Head gives the Body gifted persons, one kind of which are the shepherds, who perfect the saints by teaching for the building up of the Body of Christ (Eph. 4:11-12). Shepherding is very important for the building up of the Body of Christ.

H. The Main Responsibility of the Elders

The main responsibility of the elders in the church is to shepherd God's flock by teaching faithfully (1 Pet. 5:2-3; 1 Tim. 3:2; 5:17). An elder should be apt to teach (1

前三 2。）“善于教导”一辞，指明长老应当有教导的心、意愿和习惯；这是作为长老的资格。在提前五章十七节，保罗说，“那在话语和教导上劳苦”的长老，当被看为配受加倍的敬奉。长老应当劳苦，但不是在事务上，乃是在话语和教导上，借着忠信的教导来牧养神的群羊。

九　长老对神群羊的牧养，乃是对“凶暴的豺狼”最好的处理方法

长老对召会—神群羊的牧养，乃是对“凶暴的豺狼”和那些在众召会中间说悖谬之话的人，最好的处理方法。（徒二十 28 ～ 30。）常常有长老来问我，对那些在召会中说悖谬之话的人该怎么办。长老对这种情形最好的处理方法，乃是牧养召会。多年的历史证明，长老的牧养会保守圣徒离开“凶暴的豺狼”和那些说悖谬之话的人。—受

（取材自“神生机救恩的秘诀—那灵自己同我们的灵”第二章）

Tim. 3:2). The words apt to teach indicate that the elders should have the heart, the desire, and the habit to teach. This is a qualification for one to be an elder. In 1 Timothy 5:17 Paul says that “those who labor in word and teaching” should be counted worthy of double honor. The elders should labor not in the business affairs but in word and teaching, shepherding God’s flock by teaching faithfully.

I. The Elders’ Shepherding of the Flock of God Being the Best Way to Take Care of the “Fierce Wolves”

The elders’ shepherding of the church—the flock of God, is the best way to take care of the “fierce wolves” and those speaking perverted things among the churches (Acts 20:28-30). Often elders have asked me what they should do about those in the church who speak perverted things. The way for the elders to deal with such a situation is to shepherd the church. Many years of history have proved that the elders’ shepherding will keep the saints from the “fierce wolves” and from those who speak perverted things.

(The Secret of God’s Organic Salvation—The Spirit Himself with our Spirit, Chap. 2)

第九篇

今日在主恢复中需要建立接触人的习惯

■读经：约二一15～17，徒二十28，彼前五1～2，歌一8

约21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

约21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

徒20:28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。

彼前5:1 所以，我这同作长老，作基督受苦的见证人，并同享那将要显出之荣耀的，劝你们中间作长老的人，

彼前5:2 务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；

歌1:8 你这女子中极美丽的，你若不知道，只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边。

CHAPTER NINE

THE NEED IN THE LORD'S RECOVERY TODAY TO BUILD UP THE HABIT OF CONTACTING PEOPLE

■**Scripture Reading: John 21:15-17; Acts 20:28; 1 Pet. 5:1-2; S. S. 1:8 (Rcv.)**

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

S.S. 1:8 If you yourself do not know, / You fairest among women, / Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents.

■纲要

壹　在主恢复中需要牧者

贰　关于接触人的一些实行上的指示

*　*　*　*

壹　在主恢复中需要牧者

我们必须建立接触人的习惯。在雅歌一章八节主对跟从祂的人说，“只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边。”第四节说到我们必须快跑跟随主，但本节指明，当我们在跑的时候，我们必须顾到一些比我们年幼的，他们是我们的山羊羔。我们要把他们带到牧人的帐棚那里，神的子民要在那里与牧长相会。

约翰福音是一卷说到生命的福音，也说到牧养的需要。在二十章末了，约翰福音事实上已经结束了，但还有一章附言，就是二十一章。在这一章附言里，主要的事乃是主耶稣花时间牧养彼得，因为彼得遭到很大的失败。在约翰二十一章之前不久，他向主夸口说，“主啊，即使众人离弃你，我总不离弃你。我要跟从你到底。”主就对彼得说，“我实在告诉你，今夜鸡叫以前，你要三次否认我。”（太二六 34。）彼得回答说，“我就是必须和你同死，也绝不会否认你。”（35。）毫无疑问的，彼得那时不相信自己会否认主。所以那天晚上，在他那重大的失败之后，他就到外面去痛哭。（75。）

主耶稣复活的时候，彼得怎能再面对主？彼得否认主之后，日子必定很难过。在主地上职事的三年半里，彼得一直在门徒中间是领头的。然后他大大的失败了，他甚至在一个年轻的使女面前否认主。（69 ～ 70。）主必定知道彼得很下沉。彼得失败之后，为了维生，带头回到打鱼的老本行去。（约二一 3。）

当主复兴彼得的时候，祂提醒彼得祂渴望得着群羊。在彼前五章四节，彼得称主耶稣为“牧长”。希伯来十三章二十

■ Outline

I. The Need For Shepherds In The Lord’s Recovery

II. Some Practical Instructions For Contacting People

*　*　*　*

I. THE NEED FOR SHEPHERDS IN THE LORD’S RECOVERY

We have to build up a habit of contacting people. In Song of Songs 1:8 the Lord said to His follower, “Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents.” Verse 4 indicates that we have to run after the Lord. While we are running, we have to take care of some younger ones. (v. 8) We are to bring them to the tents where the shepherds are and where the people of God meet with the Chief Shepherd.

The Gospel of John, which is a Gospel on life, also speaks of the need of shepherding. By the end of chapter 20 the Gospel of John is actually concluded, yet there is still one more chapter as an appendix, chapter 21. The main thing in this appendix is the Lord Jesus spending time to shepherd Peter because Peter suffered a big defeat. Only a short time before John 21, he was boasting by telling the Lord, “Lord, everyone may reject You, but I will not. I will follow You to the end.” Then the Lord told him, “Truly I say to you that in this night, before a rooster crows, you will deny Me three times” (Matt. 26:34). Peter responded, “Even if I must die with You, I will by no means deny You” (v. 35). No doubt, by that time Peter did not believe that he could ever deny the Lord. After his grave failure that night, he wept bitterly (v. 75).

When the Lord Jesus resurrected, how could Peter face Him once again? The days must have been difficult for Peter after he denied the Lord. He was taking the lead among the disciples throughout the three and a half years of the Lord’s earthly ministry. Then he had a great failure. He even denied the Lord to a young servant girl (vv. 69-70). The Lord surely knew that Peter was down. After his failure he took the lead to go back to his old profession of fishing in order to make a living (John 21:3).

When the Lord restored Peter, He reminded him of His desire to have a flock. In 1 Peter 5:4 Peter calls the Lord Jesus “the Chief Shepherd.” Hebrews 13:20 says that

节说，基督是大牧人；主自己在约翰十章十一节告诉我们，祂是好牧人。因此，祂是牧长、大牧人、好牧人。彼前二章二十五节告诉我们，这位牧长乃是我们魂的牧人。我们的魂是我们内里的所是，我们的真人位。我们的主牧养我们，主要是借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们。但是你想，主耶稣自己能牧养这么多的群羊么？身为牧长，祂必定有一群牧人在祂手下。我们不仅是成群的羊，我们也是成群的牧人。

当主问彼得是否爱祂时，彼得回答说，“主啊，是的，你知道我爱你。”（约二一 15，16。）在主这样问彼得三次之后，彼得只能说，“主啊，你是无所不知的，你知道我爱你。”（17。）在彼得三次的回答之后，每一次主都告诉他：“你喂养我的小羊…你牧养我的羊…你喂养我的羊。”（15～17。）毫无疑问的，这给彼得很强的印象，是他永不能忘记的。所以在彼得前书里，他说到牧养的事。他告诉我们，基督是牧长，而他是这位牧长之下的许多牧人之一。他也告诉我们，主是我们魂的牧人，就是我们真人位的牧人。这是主在约翰二十一章里复兴彼得时，彼得的经历。

有人可能会想，主耶稣在约翰二十一章到海边去，是要帮助门徒捕到鱼作食物。然而彼得看见，这不是主的目的。主的目的是要摸着彼得，要牧养彼得的魂。那时彼得的魂实在是痛苦。他否认主之后，他的魂不快乐。门徒捕得一百五十三条鱼，（11，）但是彼得因着失败，并不在乎那些。主知道这事，所以在彼得的魂里牧养彼得。后来彼得说，他自己是一个牧人，他也劝与他同作长老的，要牧养神的群羊。（彼前五 1 ～ 3。）

现在我愿意大家想一想，今天召会需要的是什么。最大的缺失，最大的短缺，乃是在长老的职分上，因为长老应当是神子民中间的牧人。因为没有长老，主的羊群中多数的羊都是飘荡的。成百万的基督徒都在旷野飘荡。有谁照顾他们？他们没有得着任何牧养。即使有一些牧人，他们所专注的，主要的也是外面的事务，他们并没有牧养人的魂。

已往我们以为，我们需要牧养人的灵。我们强调人的灵，

Christ is the great Shepherd, and the Lord Himself said in John 10:11 that He is the good Shepherd. Thus, He is the Chief Shepherd, the great Shepherd, and the good Shepherd. First Peter 2:25 tells us that this Chief Shepherd is the Shepherd of our souls. Our soul is our inner being, our real person. Our Lord shepherds us mainly by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. But do you think that the Lord Jesus by Himself can shepherd so many flocks of sheep? As the Chief Shepherd, He must have a flock of shepherds under Him. We are not just flocks of sheep but flocks of shepherds.

When the Lord asked Peter if he loved Him, he responded by saying, “Yes, Lord, You know that I love You” (John 21:15-16). After the Lord asked him this the third time, Peter could only say, “Lord, You know all things; You know that I love You” (v. 17). After each of Peter’s three responses, the Lord told him, “Feed My lambs…Shepherd My sheep…Feed My sheep” (vv. 15-17). No doubt, this gave Peter a strong impression that he could never forget. This is the reason that he touches the matter of shepherding in his first Epistle. He tells us that Christ is the Chief Shepherd and that he was one of the many shepherds under the Chief Shepherd. He also tells us that the Lord is the Shepherd of our soul, our real person. That was his experience when the Lord restored him in John 21.

Some may think that the Lord Jesus went to the seashore in John 21 to help the disciples get some fish for eating. But Peter realized that this was not the Lord’s intention. The Lord’s intention was to touch Peter, to shepherd his soul. At that time his soul was really suffering. His soul could not have been happy after denying the Lord. The disciples caught one hundred fifty-three fish (v. 11), but Peter did not care for that because of his failure. Because the Lord knew this, He shepherded Peter in his soul. Later, Peter says that he was one of the shepherds, and he exhorts his fellow elders to shepherd the flock of God (1 Pet. 5:1-3).

Now I would like us to consider what the church needs today. The biggest lack, the biggest shortage, is in the eldership because the elders should be the shepherds among God’s people. Because there are no elders, most of the sheep in the Lord’s flock are wanderers. Millions of Christians are wandering in the wilderness. Who is taking care of them? They do not have any shepherding. Even if there are some shepherds, they concentrate mostly on outward affairs; they do not shepherd people’s soul.

In the past we may have thought that we need to shepherd people’s spirit. We stress

我们告诉人要弃绝魂。但我们必须看见，圣徒的难处乃是在于他们的魂。我们可能以为，如果他们的灵是刚强的，就不会有问题。但是如果他们的魂里满了问题，他们的灵怎能刚强？因此，我们必须学习如何牧养他们的魂，如何摸着他们的魂。今天在这地上，没有一个人在魂里是没有问题的。所以我鼓励你们，向与你们在一起的弟兄敞开自己，使主有路可以牧养你们的魂。我们都需要这种的牧养。

主在美国的恢复已经到了一个关头，就是我们没有牧养就不能往前。如果我们火热的为着主，到一个地步是焚烧的，我们就会拿起负担接触人。我们可能不知道如何接触人，但我们可以学着作。我永远忘不了慕迪（D. L. Moody）的故事。他曾许愿每天至少向一个人传福音。有一晚快到半夜，他要上床时，想起自己那一天还没有向人传福音。他就到街上去，趁那天还没有过去，要找一个传讲的对象。他找到一个警察，就劝他信主。那个警察很生气的责骂他，慕迪就匆忙的回家，但在几天之内，这个警察得救了。因着慕迪许了这样的愿，所以他建立了接触人的习惯。我们也该这样。在这些日子，主需要成群的牧人来牧养祂的羊群。我们都必须是有负担接触人的牧人。

主的子民在各处都是四散的，因为没有牧养。我们必须看见，我们的牧养不应该是出于我们对人的关心。约翰二十一章启示，我们的牧养应该是出于我们对基督的爱。我们愿意接触人，因为我们爱主，知道祂爱人。没有一件事比我们出去牧养祂的群羊更使主欢喜。我向你保证，你若经常接触人，这会使你快乐，因为主也快乐。

牧养不应该是出于我们的意图，而该出于我们对主的爱。主问彼得是否爱祂。当彼得说，“主啊，是的，你知道，”主就叫彼得喂养祂的小羊。主又问彼得是否爱祂。彼得既说，“主啊，是的，你知道，”主就叫彼得牧养祂的羊。主第三次问彼得是否爱祂。当彼得再说，“主啊，你知道，”主就叫彼得喂养祂的羊。彼得在主面前失败了三次，主就问彼得三次是否爱祂。主对彼得说的话，乃是向彼得指明，

the spirit of man, and we tell people to reject the soul. But we need to realize that the saints' problems are with their soul. We may feel that if their spirit is strong, there will be no problem. But how could their spirit be strong when they have a lot of problems in their soul? Thus, we have to learn how to shepherd their soul, how to touch their soul. Today on this earth there is not one person who does not have any problem in his soul. This is why I encourage you to open up yourself to your fellow brothers and sisters so that the Lord can have a way to shepherd your soul. We need this kind of shepherding.

The Lord's recovery in the United States has come to a point where we cannot go on further without the shepherding. If we are hot for the Lord to the extent that we are burning, we will pick up the burden to contact people. Even though we may not know how to contact others, we will learn by doing. I can never forget a story about D. L. Moody. He once made a vow to preach the gospel to at least one person each day. Late one night, close to midnight, he was about to go to bed when he remembered that he had not preached the gospel to anyone that day. He went out into the street to find someone to whom he could speak before the day was over. He found a policeman and exhorted him to believe in the Lord. The policeman rebuked him angrily, and Moody hurried home, but within a few days this policeman was saved. Because D. L. Moody had made such a vow, he built up a habit of contacting people. We need to be the same. In these days the Lord needs flocks of shepherds to shepherd His flocks. We all have to be the shepherds who are burdened to contact people.

The Lord's people everywhere have been scattered because there is no shepherding. We must realize that our shepherding should not be initiated by our care for people. John 21 reveals that our shepherding should be initiated from our love to Christ. We desire to contact people because we love the Lord, knowing that He loves people. Nothing can please the Lord as much as our going out to shepherd His flock. I assure you that if you contact people regularly, this will make you happy because the Lord is happy.

Shepherding should not be initiated from our purpose. It should be initiated from our loving the Lord. The Lord asked Peter if he loved Him. When Peter said, "Yes, Lord, You know," the Lord told him to feed His lambs. He again asked Peter if he loved Him. Since Peter said, "Yes, Lord, You know," He told Peter to shepherd His sheep. The Lord asked Peter a third time if he loved Him. When Peter said again, "Lord, You know," the Lord told him to feed His sheep. Peter failed the Lord three times, and the Lord asked him if he loved Him three times. His speaking to Peter indicated to him that he should

他应当忘掉自己的失败，而顾到主的小羊和主的羊。

今天在主恢复中所需要的，乃是要我们起来牧养别人。我们必须接触与我们同辈的人。如果我去接触十几岁的人，他们可能会跑掉。但是如果我们的年轻人去接触别的年轻人，那些人不会跑掉。如果我们打发年长的人去校园，他们很难接触年轻的学生。我交通这事，是要鼓励我们中间的年轻人；不要说你们太年轻，年轻是太好了，因为这使你有路接触别的年轻人。

今天召会的需要是牧养。我的负担是要激动你们，使你们看见，今天主的恢复需要你们起来接触人。你必须建立一种习惯。如果你不接触人，就不会满足。你甚至应当“沉迷”于主的爱，而去照顾祂的子民。

我要提醒你，把所认识的人都列成名单。你可能以为你认识的人不多，但是当你列名单的时候，你可能发现你所认识的有一百多人。你应该为这些名字祷告，寻求主的引导该接触什么人。有时候当你接触一个人，你可能觉得他不是对的人。但照着我的经历，我们所接触的人没有一个是错的。你不可说你捉到一条鱼，而那条鱼是错的鱼。只要是你钓上的，没有一条鱼是错的。只有一件事是错的，就是你不去接触人。你可能觉得某一个人是错误的人，因为他太骄傲了。但你必须看看你自己，你不骄傲么？在这地上，谁不骄傲？甚至小孩子也知道怎样骄傲。我们若等着接触最好的人，完全的人，我们就没有人可以接触。我们所接触的，没有一个是错的。甚至慕迪在半夜所接触的警察，也是对的人。

我们从慕勒（George Müller）的自传也能看见，如果你一生不断地接触一个人，他是不会不信主的。慕勒为许多福音对象祷告。当他到主那里去时，这些人中除了一个之外，其余的都得救了。最后，连那个人也得救了。所以我说，你需要忍耐。你总要有四、五个人在你的照顾之下。你可能受引导接触一个无心追求主的人，但你仍然应当保持定期的接触他。过了五年，对主有心的“潮流”会临到这人。你在春天接触一个人，他可能对主没有心；但过了半年，

forget about his failure and take care of the Lord’s lambs and sheep.

Today what is needed in the recovery is for us to rise up to shepherd others. We need to contact people of our own age group. If I tried to contact the teenagers, they might run away from me. But if our young people go to contact other young people, no one will run from them. If we sent older ones to the campuses, it would be difficult for them to contact the young students. I am sharing this to encourage the young people among us. Do not say that you are too young. It is wonderful to be young, because this gives you a way to contact other young people.

Today the church’s need is shepherding. My burden is to stir you up that you may realize that today the Lord’s recovery needs you to rise up to contact people. You have to build up a habit. If you do not contact people, you cannot be satisfied. You should even become addicted to the Lord’s love to take care of His people.

I want to remind you to make a list of all your acquaintances. You may think that you do not know that many people, but when you make a list, you may find out that you have over a hundred people whom you know. You should pray over these names, seeking the Lord’s leading as to whom you should contact. Sometimes when you contact someone, you may feel that he is the wrong person. But according to my experience, no contacts are wrong. Do not say that you caught a fish that is the wrong fish. No fish is wrong, as long as it was hooked by you. The only thing that is wrong is for you not to contact people. You may feel that a certain man is the wrong person because he is too proud. But you have to check with yourself. Are you not proud? On this earth, who is not proud? Even the little children know how to be proud. If we are waiting to contact the best people, the perfect people, we will have no one to contact. No contacts are wrong. Even the policeman whom D. L. Moody contacted close to midnight was the right person.

We can also see from George Müller’s autobiography that no person would not believe in the Lord Jesus if you keep contacting him continuously for your whole life. George Müller prayed for many gospel candidates. When he went to the Lord, all of them except one was saved. Eventually, even that one was saved. This is why I say that you need the patience. You should always try to have four or five people under your care. You may be led to contact someone who has no feeling to pursue the Lord. Still you should keep contacting him in a regular way. After five years the “tide” to be interested in the Lord Jesus will come to this man. You may contact someone in the

潮流会来到，他会渴慕主。

我就是这样得救的。我虽然是在基督教里长大，但直到十九岁我才信主。我姐姐很爱主，也为我祷告，她把我介绍给一位牧师。这位牧师有好几个月之久，每周来看我一次。他只简单的说，“礼拜天请你来我们的教堂。”我点点头，但我没有去。最后，在旧历年初二，我突然决定到中华自立会，就是那位来看我的牧师的教堂去。我乃是借此听见了正确的福音而得救的。

难怪使徒保罗在林前十五章五十八节说，我们为基督的劳苦，绝不是徒然的。圣经也告诉我们，我们撒种，别人收割；别人撒种，我们也收割。（约四 37 ～ 38。）只有主知道功劳该归给谁。所以我们必须有负担，并建立接触人的习惯。我们每天都该接触人。我已经告诉你们，不要期望有快速的果子。任何快速产生的果子，都是人工的。人造花一夜之间就可以作成，但真花需要几个月才能生长开花。

按照新约的教训，信徒的第一个负担，第一个责任，乃是要得着人。约翰福音是一卷说到生命的书。在十五章，那位是生命的主告诉我们，我们是祂的枝子。（5。）枝子的工作、职业和责任，乃是结果子。我们住在主里面，我们就结果子。住在主里面的意思就是享受祂。如果我们不结果子，那作栽培者的父，就要把我们剪去。（2。）这样，我们就要失去享受基督的地位。很少基督徒住在基督里，因为他们不结果子。如果你还没有得复兴，你就该用一两周去接触人，这样你就会得复兴。

贰　关于接触人的一些实行上的指示

首先，我们必须拿起负担，坚决定意去接触人。我们必须建立接触人的新习惯。在银行、超级市场、街上，在任何地方，我们都必须操练接触人，直到这成为我们的习惯。我们有些人可能已经发现，我们不惯于接触人。当我们看见人在街上向我们走来时，我们可能转身避开。但我们应

spring, and he may not have any heart for the Lord. But after half a year the tide will come for him to desire the Lord.

I was saved in this way. Although I was raised in Christianity, I did not believe in the Lord Jesus until I was nineteen years old. My sister loved the Lord and prayed for me. She recommended me to a Chinese pastor. This pastor came to see me once a week for a number of months. He would simply say, “Come to our church on Sunday.” I nodded my head, but I would not go. Eventually, on the second day of the Chinese New Year, I suddenly decided to go to the Chinese Independent Church, the church of the pastor who came to visit me. It was through this that I heard the proper preaching of the gospel and was saved.

It is no wonder that the apostle Paul says in 1 Corinthians 15:58 that our labor for Christ will never be in vain. The Bible also tells us that we may sow and others may harvest; also, others may sow and we may harvest (John 4:37-38). Only the Lord knows to whom the credit should be given. Therefore, we must have a burden and build up a habit to contact people. Every day we should contact people. I told you already not to expect quick fruit. Any fruit produced quickly is artificial. Artificial flowers can be produced overnight, but real flowers take a number of months to grow and blossom.

According to the New Testament teaching, the first burden, the first responsibility, of the believers is to gain people. John is a book on life. In chapter 15 the Lord, who is life, said that we are His branches (v. 5). The job, the profession, and the responsibility of a branch is to bear fruit. When we abide in Him, we bear fruit. To abide in Him means to enjoy Him. If we do not bear fruit, the Father, who is the Cultivator, will take us away (v. 2). Then we will lose the position to enjoy Christ. Very few Christians are abiding in Christ, because they do not bear fruit. To recover your enjoyment of Christ is to bear fruit. If you have not been revived, go to contact people for one or two weeks, and you can be revived.

II. SOME PRACTICAL INSTRUCTIONS FOR CONTACTING PEOPLE

First, we must pick up the burden and make a definite resolution to contact people. We must build ourselves up with a new habit to contact people. In the bank, in the supermarket, on the street, and everywhere we need to practice contacting people until it becomes our habit. Probably a number of us have found out that we are not used to contacting people. When we see people approaching us on the street, we may turn

当抓住机会与人谈话。我们口袋里应当一直带着福音单张，好分送给我们所接触的人。

我们去看望人时，必须学习适当的行事为人。在我们出去接触人以前，我们要确定自己的穿着仪容是否合式。我们在谈话和姿态上需要受主改正，使我们能摸着人。我们不可以在任何事上随便。正确的接触人，不是一件容易的事。

你要一直等候，直到你所接触的人向你敞开。听他讲总是有帮助的。最后，你可以让他知道，你是基督徒，不是传道人，并且让他知道你爱主耶稣。总要等着看他怎样反应。你可能发现，你可以与他一同读“人生的奥秘”小册子上的几段话；或许你觉得给他一张题目为“神”的单张，更为合式。你自己应当熟悉这些福音单张的内容，使你可以把这些内容分赐到人里面。我们必须有够多的学习，使我们能有效的照顾人。

你也该学习，绝不要与人争执、辩论。争执和辩论不能成就什么事。另一面说，你不要太快的同意人，也不要同意他们所说的一切；不然他们会以为你是“好好先生”。你必须给人看见你的谨慎。当你不随便，当你谨慎时，这会加重你说话的分量。不然，对方就会认为你的话是轻的、没有分量的。

你所找的人可能急着要作一件事，你知道了，就不该坐下来占据他的时间。只要利用机会说几句简短的话，并给他一张单张。然后你可以说，“这会帮助你认识救主耶稣基督，愿你平安，再见。”这就够了。他会感激你，因为他急着要走。如果你这时想要坐下来，你会难为他，甚至得罪他。在另一个时候，你可能看出某人想要与你交谈。这时你该坐下来，慢慢的、渐进的与他谈十五分钟，或半小时。

在接触人时若先有约定，总是有帮助的；但这不是说我们只可在约定后接触人。我们应当在任何时候与人谈话。主自己是我们出去接触人的因素、原因和目的。祂会尊重

away from them. Instead, we should always grasp the opportunity to talk to people. We should always keep gospel tracts in our pocket so that we can give them to the ones whom we contact.

When we go to visit people, we must learn to behave ourselves properly. Before going out to visit people, we must make sure that we dress properly to have a proper appearance. We need to be adjusted by the Lord in the way that we talk and in our gestures so that we can reach people. We should not be loose in anything. Contacting people properly is not an easy thing.

Always wait until your contact opens up. It is always a help to listen to him. Eventually, you can let him know that you are a Christian, not a preacher, and that you love the Lord Jesus. Always wait to see how he would respond to you. You may find out that it would be appropriate to read a few paragraphs from the booklet The Mystery of Human Life with him. Or you may feel it is better to give him the tract entitled God. You should get yourself acquainted with the contents of these gospel tracts so that you can impart them into the new ones. We need to learn much in order to be effective in taking care of people.

Also, you should learn never to argue or debate with people. Argument and debate never work out anything. On the other hand, you should not agree with people too quickly, nor should you agree with whatever they say. Otherwise, they may think that you are a “yes man.” You have to show people your carefulness. When you are not loose and careless, this will add weight to your speaking. Otherwise, the other party may consider that your speaking is a light word with no gravity, no weight.

You may approach one man who is in a hurry to do something. If you realize this, you should not sit down and occupy his time. Take the opportunity to say a quick word and give him a tract. Then you can say, “This will help you to know the Savior, Jesus Christ. Have a good day. Bye.” This is good enough. He will appreciate this because he is hurrying to leave. If you try to sit down at this time, you will bother and even offend him. At another time you may realize that a certain person wants to have some time with you. That is the time for you to sit down to talk to him slowly and gradually for fifteen minutes or maybe half an hour.

In contacting people it is always a help to make appointments. But this does not mean that we should contact people only by making appointments. We should talk to people at any time. The Lord Himself is the factor, the reason, and the purpose for us to

我们所作的，并且祂今天是在我们里面的那灵。当我们出去接触人时，我们必须信主是与我们同去的。我们的说话就是祂的说话，我们乃是将祂说到人里面。我们绝不可忘记将基督供应给人。我们绝不可忘记将神，就是活的神，传给人。即使我们只对人讲一分钟的话，我们仍然该供应基督，并将神传给他。

我们还有一件重要的事要学习，就是在恰当的时候带人与我们一同祷告。这好比烹饪，你必须知道在什么时候停止烹煮，不然，你所烹煮的会太生或过熟。所有好的厨子都知道什么时候停止烹煮。在一次福音大会之后，慕迪接触一个不信的人。在那人刚要祷告的关键时候，另一个人走进来。屋外正在下雨，这人带着雨伞进来。雨伞的声音打岔了要祷告的人。在那个打岔之后，那人就不肯祷告接受主。这给我们看见，在适当的时候与人一同祷告，是多么重要。

摸着主可以比作电力的安装。一间屋子可能有了线路，但是线路若没有正确的连接，就不会有电。接触人就象接电线，使电能进来。我们都必须学习，在与福音对象谈话时，不要说得太少，也不要说得过多。当我们操练接触人的时候，必须有心学习这一切事。我们这些日子所需要的，不是更多的道理，乃是更多的实行。我们必须学习接触人，不是笼统的，而是实际的。

我们接触人时或许会犯错，但我们必须看见，有时候甚至我们的错也成就主的定旨。我们如果什么也不作，就绝不能成就主的定旨。虽然我们会错，主仍然会祝福我们。然而，我们仍须学习实际。当我们与人说话时，我们该感觉得出他是那一种人，他需要什么。这样我们就能回应他，并给他一些东西满足他特别的需要。当我们接触人时，我们该保持一个目标，就是要继续不断地接触他们。

你也必须学习不要徒然浪费你的时间。当你接触人时，你该一直辨别，是否该使这人成为你经常接触的对象。请人吃饭是好的，但不要太快或太早这么作。你接触一个人好几次之后，可能觉得时机已经成熟，可以邀请这人到你

go out to contact people. He will honor our doing, and today He is the Spirit within us. When we go to contact people, we have to believe that the Lord is going with us. Our speaking is His speaking. We speak Him into people. We should never forget to minister Christ to others. We should never forget to pass on God, the living God, to people. Even if we just speak with someone for one minute, we should still minister Christ and pass on God to him.

One more critical thing for us to learn is the right time to ask someone to pray with us. This can be compared to cooking food. You have to know what time to stop cooking. Otherwise, what you cook can be spoiled by being either raw or overdone. All good cooks know when to stop their cooking. After one big gospel meeting, D. L. Moody contacted a person who was an unbeliever. At the critical moment of time when the person was about to pray, another person came in. It was raining outside, and this person came in with an umbrella. A noise was made with the umbrella, which distracted the other person. After that disturbance the person would not pray to receive the Lord. This shows how important it is to pray with people at the right time.

To touch the Lord may be likened to the installation of electricity. A house may have all the wires, but if the wires are not properly connected, it cannot have any electricity. To contact people is like connecting the wires so that the electricity can come in. We all have to learn not to talk too little or too much with our gospel candidates. We have to have a heart to learn all these things as we exercise to contact people. What we need in these days is not more doctrine but practice. We have to learn to contact people, not in a general way but in a practical way.

We may make mistakes as we contact others, but we need to realize that sometimes even our mistakes fulfill the Lord's purpose. If we do not do anything, we can never fulfill the Lord's purpose. Although we may be wrong, He may still bless us. Still, we all have to learn to be practical. While we are speaking with someone, we should sense what kind of person he is and what he needs. Then we can respond to him and give him something that meets his particular need. When we contact people, we should always have the goal of contacting them continuously.

You also have to learn not to spend your time in vain. When you contact people, you should always discern whether or not you should make this person a constant contact. To invite people to dinner is good, but you should not do this too quickly or too early. After a number of contacts you may realize that the time is ripe for you to invite

家，或者接受他的邀请。你每一次接触人，都不该轻率随便的去作。

不仅如此，你应当一直为你所接触的人祷告。不要说你没有时间。即使你真的很忙，你仍然可以在要出门的时候祷告说，“主啊，帮助我今天遇见合式的人。”在你开车上班的路上，你可以继续祷告。这是真实的祷告，不是例行公事的祷告。定时的祷告当然很好，但是在你出门或开车的时候祷告，可能更有效。无论你在那里，你都可以祷告。要在主面前记念所有你接触的人，并为他们祷告。—受

（取材自“活力排的训练与实行”第七篇）

someone to your house or for you to be invited by him. All your contact with people should not be carried out in a light or loose way.

Furthermore, you should always pray for your contacts. Do not say that you do not have the time. Even if you are really busy, you can still pray while you are walking out the door, “Lord, help me today to meet the proper person.” As you are driving to work, you can continue to pray. This is the real prayer, not the routine prayer. Surely it is good to have a set time to pray, but praying while you are walking out the door or driving to work in your car may be even more effective. Wherever you are, you can pray. Remember all your contacts before the Lord, and pray for them.

(The Training and the Practice of the Vital Groups, msg. 7)

第十篇

在耶稣的人性里顾惜人

■纲要

壹　耶稣的人性乃是祂在复活中的人性生命

贰　信徒在神新造中之新人的人性，也是在复活中

叁　接触人首要的路

肆　顾惜人

伍　不是凭我们天然的人，乃是凭我们重生的人

陆　耶稣在祂人性里顾惜人的模型

一　在马太福音里

1　借着如同大光照亮人，而顾惜他们

2　借着祝福寻求国度的人，而顾惜他们

3　对群众动了慈心

4　再次对群众动了慈心

5　借着给孩子们按手，而顾惜那些父母

二　在路加福音里

1　用祂口中所出的恩言顾惜人

2　与税吏和罪人一同吃喝

3　顾惜撒该

三　在约翰福音里

1　顾惜拿但业

2　顾惜一个不道德的撒玛利亚妇人

3　顾惜一个行淫的妇人

*　*　*　*

CHAPTER TEN

CHERISHING PEOPLE IN THE HUMANITY OF JESUS

■ Outline

I. The Humanity Of Jesus Being His Human Life In Resurrection

II. The Humanity Of The New Man Of The Believers In God's New Creation Being Also In Resurrection

III. The First Way To Contact People

IV. To Cherish People

V. Not By Our Natural Man But By Our Regenerated Man

VI. The Model Of Jesus In Cherishing People In His Humanity

A. In the Gospel of Matthew

1.Cherishing People by Shining over Them

2.Cherishing the Kingdom-seekers by Blessing Them

3.Moved with Compassion for the Crowd

4.Moved with Compassion for the Crowd Again

5.Cherishing the Parents by Laying His Hands on Their Children

B. In the Gospel of Luke

1.Cherishing People with the Words of Grace Proceeding out of His Mouth

2.Eating and Drinking with the Tax Collectors and Sinners

3.Cherishing Zaccheus

C. In the Gospel of John

1.Cherishing Nathanael

2.Cherishing an Immoral Woman of Samaria

3.Cherishing an Adulterous Woman

*　*　*　*

在本篇信息里，我们不是要强调主顾惜我们，乃是要强调我们顾惜别人。耶稣作人子顾惜人的榜样，必须重复在我们身上，使我们也能在祂的人性里顾惜别人。

壹　耶稣的人性乃是祂在复活中的人性生命

当我们出去接触人的时候，我们必须是在复活中过人性生活的人。主在约翰十一章二十五节告诉马大："我是复活。"马大向主抱怨，如果主早来，她兄弟就不会死。（约十一 21。）但主启示说，复活不是时间的问题，乃是祂人位的问题；因为祂就是复活。

在四福音里，特别是在对观福音书—马太、马可和路加福音里，关于耶稣主要的异象乃是，祂所过的生活虽然是人性的生活，却是在复活中的人性生活。耶稣不是活天然生命的人，祂一直将祂的人性摆在一边。祂虽然是在人性里，但祂不活祂的人性生命。耶稣在地上时，祂每一天都是在肉体里，但那个肉体是在复活中。表面看来，祂是拿撒勒人，是个天然的加利利人，祂是在肉体里；但祂的生活乃是在复活里的人性生活。

当拿但业来见耶稣时，耶稣对他说了一些在复活里的事："腓力还没有招呼你，你在无花果树底下，我就看见你了。"（约一 48。）因着祂的神性和祂神圣的能力，祂从远处就看见拿但业在无花果树底下，但那神圣的能力乃是在祂的人性里。神性就是复活。复活乃是一个神圣的人位，就是神。唯有神是复活，能抵挡死，胜过死，进入死，经过死，并从死里出来。

创造亚当的那一位，来成了一个人，并在复活中过人性的生活。祂否认祂天然的人性。祂绝不从自己作任何事。（约五 19，30。）祂虽然在自己里面作每一件事，却不是本于祂自己作事。我们也不该在我们天然的生命里作任何事，乃该在基督复活的生命里作事。耶稣在地上虽然在肉体里生活行事，但祂弃绝这肉体；弃绝祂天然的生命。

耶稣十二岁的时候，祂父母带祂去耶路撒冷过逾越节。当

In this chapter we do not want to stress the Lord's cherishing us but our cherishing others. The model of Jesus as the Son of Man cherishing people needs to be reproduced in us so that we also will cherish others in His humanity.

I. THE HUMANITY OF JESUS BEING HIS HUMAN LIFE IN RESURRECTION

When we go out to contact people, we must be persons living a human life in resurrection. In John 11:25 the Lord told Martha, "I am the resurrection." Martha complained to the Lord that if He had come sooner, her brother would not have died. (John 11:21) But the Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection.

The main vision of Jesus in the four Gospels, especially in the synoptic Gospels—Matthew, Mark, and Luke—is that He lived a life that was human but in resurrection. Jesus was not a man living a natural life. He always put His humanity aside. He was in His humanity, yet He did not live a life of His humanity. Every day while He was on the earth, Jesus was in the flesh, but that flesh was in resurrection. Apparently, He was a Nazarene, a natural Galilean. He was in the flesh. But His living was in a humanity in resurrection.

When Nathanael came to Jesus, Jesus said something to him in resurrection: "Before Philip called you, while you were under the fig tree, I saw you" (John 1:48). He saw Nathanael under that tree far away because of His divinity with the divine ability, but that divine ability was in His humanity. Divinity is resurrection. Resurrection is a divine person, God. Only God is the resurrection that can stand against death, overcome death, enter into death, have a tour of death, and come out of death.

The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself (5:19, 30). He did everything in Himself but not of Himself. We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on the earth in His flesh, but He rejected this flesh. He rejected His natural life.

When Jesus was twelve years old, His parents took Him to Jerusalem to celebrate

他们从耶路撒冷回家时，他们找不到祂，于是回去找祂。他们在圣殿里找着祂，祂母亲对祂说，“孩子，为什么向我们这样行？看哪，你父亲和我多么伤心地在找你。”祂回答说，“你们为什么找我？岂不知我必须以我父的事为念么？”（路二 48 ～ 49。）在祂的人性里，祂是祂父母的儿子；但在祂的神性里，祂是父神的儿子。这给我们看见，祂弃绝祂天然的生命。祂乃是在祂的神性里生活为一个小男孩。换句话说，祂不凭那由马利亚所生、祂天然的人而活；祂乃是凭祂在复活里的生命而活。祂不是在祂天然的人性里，乃是在祂复活中的人性里顾惜别人，使他们着迷并受祂吸引。

有些人天生在他们天然的人性里就是迷人、吸引人、并令人愉快的。这样一个人进到屋子里，气氛就改变了。一个令人着迷的人是很热情而不冷漠的。这些人是在他们天然的人性里令人着迷，但却是不真实的。事实上，他们是在表演，象戏院里的演员一样。当你接近一个令人着迷的人，你会发现他其实不是那么迷人。他天生就带着一副面具。当面具拿开，他就不一样了。在我们天然的人性里顾惜人，是不真的。这就是为什么我们必须在耶稣的人性里顾惜人。主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命。

贰　信徒在神新造中之新人的人性，也是在复活中

信徒在神新造中之新人的人性，也是在复活中。（弗四 23 ～ 24。）在新造里，我们与耶稣完全一样。我们再生、重生，不是凭亚当的生命，乃是凭基督的生命。以弗所二章说，我们原是死在过犯并罪之中，但神叫我们一同与基督活过来，并叫我们与祂一同复活。（1，5 ～ 6。）钉死的基督被点活而活过来，我们也一同与祂活过来。在此之后，接着就是复活。我们一同与祂活过来，然后我们与祂一同复活。重生先使我们活过来，然后使我们从死人中复活。事实上，重生本身就是复活。重生使我们成为神的新造。（林后五 17。）这是在新约里主要的着重点。

有些人否认基督带着祂的人性复活，但是这种教训是错

the Feast of the Passover. When they were returning from Jerusalem, they did not find Him, so they went back to search for Him. When they found Him in the temple, His mother said to Him, “Child, why have You treated us like this? Behold, Your father and I, being greatly distressed, have been seeking You.” He responded, “Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?” (Luke 2:48-49). In His humanity He was the son of His parents, but in His divinity He was the Son of God the Father. This shows that He rejected His natural life. He was living as a young boy in His divinity. In other words, He was not living by His natural man, born of Mary; He was living by His life in resurrection. His cherishing others to charm and attract them was not in His natural humanity but in His humanity in resurrection.

Some people are charming, attractive, and cherishing in their natural humanity by birth. When such a person walks into a room, the atmosphere changes. A charming person must be very warm, not cold. Those who are charming in their natural humanity, however, are not real. Actually, they are performers, like actors in a theater. When you get close to a charming man, you will find out that he actually is not that charming. He was born with a mask. When the mask is taken away, he is different. To cherish people in our natural humanity is not genuine. This is why we must cherish people in the humanity of Jesus. The Lord’s charming and cherishing are not natural but are by His resurrection life in humanity.

II. THE HUMANITY OF THE NEW MAN OF THE BELIEVERS IN GOD’S NEW CREATION BEING ALSO IN RESURRECTION

The humanity of the new man of the believers in God’s new creation is also in resurrection (Eph. 4:23-24). In the new creation we are exactly the same as Jesus. We were reborn, regenerated, not with Adam’s life but with Christ’s life. Ephesians 2 says that we were once dead in offenses and sins, but God made us alive together with Christ and raised us up together with Him (vv. 1, 5-6). The crucified Christ was quickened, made alive, and we were made alive with Him. After this, resurrection follows. We were made alive with Him, and then we were resurrected with Him. Regeneration first makes us alive and then raises us up from the dead. Actually, regeneration itself is resurrection. Regeneration made us God’s new creation (2 Cor. 5:17). This is the main stress in the New Testament.

Some deny that Christ resurrected with His humanity, but this teaching is wrong. He

的。祂带着复活的人性，成了复活的基督。甚至在祂复活以前，当祂行走在这地上时，祂就是在复活里生活。凡祂所行的，都是在祂复活的人性里，而不是在祂天然的人性里。我们在使徒保罗身上就能看见这种生活。他说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在…信里…所活的。”（加二 20。）保罗说，他不再活着，但他又说，“我…活。”现今活着的“我”，乃是在复活中的新“我”。换句话说，现在活着的，不再是我，乃是基督在我里面活着，然而我仍然活着。如今我所活的生命，不是天然的生命。我天然的生命已经钉了十字架并复活了。如今我所活的生命，乃是在复活中。

重生就是复活，但我们活着，象一个重生、复活的人么？我们是活在复活里，还是活在我们天然的生命里？我们必须承认，我们日常的生活多半还留在天然的生命里，不是在复活里。在复活里的意思，乃是在基督里；基督就是三一神的具体化身，实化为终极完成的灵。神，神圣的三一，父、子、灵，就是复活。

神创造亚当，不是在复活里，乃是在天然的范围里。神把亚当摆在生命树前，指明亚当需要另一个生命。这生命就是基督。新约给我们看见，基督是真生命树。（约十五 1，十四 6，启二 7。）最终，在新约时代，许多亚当的子孙都分受了生命树。这就是神的生命，基督的生命，复活的生命。今天我们该活这复活中的生命。

保罗在腓立比三章十节说，他渴望认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。我们要经历基督作复活，就必须一直否认我们的己。我们的己是有罪的己，但基督的己是无罪的。祂的己虽然是无罪的，但祂仍然弃绝祂的己。祂说，“我对你们所说的话，不是我从自己说的，”又说，“你们所听见的话不是我的，乃是差我来之父的。”（约十四 10，24。）这给我们看见，主耶稣乃是在复活里凭另一个源头生活。这是很深，也很令人感动的。特别在过去这几年里，几乎每一天我都在很强的

became the resurrected Christ with a resurrected humanity. Even while He was walking on this earth before He was resurrected, He was living in resurrection. Whatever He did was in His resurrected humanity, not the natural humanity. We can see this kind of living with the apostle Paul. He says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith” (Gal. 2:20). Paul says that he no longer lived, but then he says, “I live.” The “I” who now lives is a new “I” in resurrection. In other words, it is no longer I who live, Christ lives in me, yet I still live. Now I live a life that is not the natural life. My natural life has been crucified and resurrected. Now the life that I live is in resurrection.

Regeneration is resurrection, but do we live like a regenerated, resurrected, person? Do we live in resurrection or in our natural life? We have to admit that most of our daily living still remains in the natural life, not in resurrection. To be in resurrection means to be in Christ as the embodiment of the Triune God realized as the consummated Spirit. God, the Divine Trinity—the Father, the Son, and the Spirit—is resurrection.

God did not create Adam in resurrection but in the natural realm. God’s placing Adam in front of the tree of life indicates that Adam needed another life. This life is Christ. The New Testament shows that Christ is the real tree of life (John 15:1; 14:6; Rev. 2:7). Eventually, in the New Testament age, many of the descendants of Adam partook of the tree of life. This is the life of God, the life of Christ, the life of resurrection. Today we should live a life in this resurrection.

In Philippians 3:10 Paul says that he desired to know Christ, the power of His resurrection, and the fellowship of His sufferings, being conformed to His death. In order to experience Christ as the resurrection, we must always deny our self. Our self is a sinful self, but Christ’s self was not sinful. Even though His self was not sinful, He still rejected Himself. He said, “The words that I say to you I do not speak from Myself,” and, “The word which you hear is not Mine, but the Father’s who sent Me” (John 14:10, 24). This shows that the Lord Jesus lived by another source in resurrection. This is very deep and very touching. Especially in these last few years, nearly every day I have been under a strong light. In this light I am checked within by the Lord: “Is this from yourself

光之下。在这光中，主在里面查问我说，“这是出于你自己，还是出于另一个人位？这是出于你天然的生命，还是出于基督的生命？”这生命乃是那是复活的三一神自己。

or from another person? Is this from your natural life or from the life of Christ?" This life is the Triune God Himself, who is resurrection.

我们接触人的时候，不该戴上面具。这是假冒为善。我们该是一班在自己里钉了十字架，而在基督里复活的人。这样，我们就象耶稣一样的生活。我们就会真正的迷人，而没有任何的面具。出于我们天然生命的任何一种谦卑，都是虚假、丑陋的；那是戴着面具的表演。无论我们的骄傲或谦卑，都该除掉。这样，我们就不凭我们的己活着；而是在我们的人性里凭另一个生命，就是凭那住在我们里面的基督活着。祂是又活又真的，因为祂就是复活。我们有这样的一位活在我们里面。

When we contact people, we should not put on a mask. This is hypocrisy. Instead, we should be persons who are crucified in ourselves and resurrected in Christ. Then we will live in the same way that Jesus lived. We will be genuinely charming without any masks. Any kind of humility that comes from our natural life is false and ugly. It is performed with a mask. Both our pride and our humility should be crossed out. Then we do not live by our self. Instead, we live in our humanity by another life, by Christ who indwells us. He is living and real because He is the resurrection. We have such a One living in us.

我们不该教导人要谦卑，因为这是行不通的。教导人谦卑，就是教导人戴上面具。保罗的教导是真实的。他的教导打破我们的面具。我们在性格的教导上，曾经说到我们必须真、准、紧。但这唯有对一个复活的人，才是可能的。在人类历史中，只有一个拿撒勒人耶稣，是真、准、紧的人。祂不是在表演，而是自然而然、真实的活着。我们这些在活力排里的人，必须是这样的人。这样，我们才能顾惜人。我们接触人的时候，因着我们生活在复活中，他们就会受感动。这样，我们的人性就不是原初的人性，而是钉死并复活的人性。

We should not teach people to be humble, because this does not work. To teach people to be humble is to teach them to wear a mask. Paul's teaching is real. His teaching breaks our mask. In our teaching on character, we have shared that we need to be genuine, exact, and strict. But this is possible only for a resurrected person. In human history there was only one person, Jesus the Nazarene, who was genuine, exact, and strict. He did not perform, but He lived in a spontaneous and genuine way. As members of the vital groups, we must be such persons. Then we will cherish people. When we contact people, they will be touched by us because we are living in resurrection. Then our humanity is not the original humanity but the crucified and resurrected humanity.

耶稣在钉死并复活以前，就是过一种在复活里的生活。在耶稣复活以前，祂就是在复活里。祂是一个在复活中过人性生活的人，祂不凭自己，乃凭另一个源头，就是祂的父而活。因此，祂能说，祂说话时乃是父在祂里面作事。（约十四 10。）祂与父乃是一。今天我们若过这样的生活，就是过在复活中的人性生活，每一个人就会看见，在我们身上有点不一样的东西。我们会是甜美、迷人、吸引人的，而没有任何欺骗或假冒为善。

Before Jesus was crucified and resurrected, He lived a life in resurrection. Jesus was in resurrection before He was resurrected. He was a person living a human life in resurrection, not by Himself but by another source, that is, His Father. Thus, He could say that when He spoke, that was the Father working within Him (v. 10). He was one with the Father. If we live such a life today, a human life in resurrection, everyone will realize that there is something different about us. We will be sweet, charming, and attractive, without deception or hypocrisy.

我们这些活力排的人要有活力，就必须是这样的人。我们去探访人时，必须有主的同在。祂的同在是一个迷人的因素，而祂的同在乃是来自十字架加上复活。我们必须是

In order to be vital as members of the vital groups, we must be such persons. When we visit people, we must have the Lord's presence. His presence is the charming factor, and that presence comes from the cross plus resurrection. We must be a person on the

一个在十字架上，并在复活里的人。然后我们就有三一神真实的与我们同在，而那个同在就是复活。

我们如何才能有活力？我们可能说，我们必须有够多的祷告。这是对的，然而我们必须看见，真实的祷告乃是一个在复活中钉十字架之人的祷告。我们若不是一个在复活中钉十字架的人，就无法有够多的祷告。真正的祷告，意思乃是钉十字架加上复活。对我们基督徒而言，钉十字架加上复活乃是一切。我们若是这样的人，三一神就立即与我们同在；无论我们往那里去，祂的同在也都会随着我们。我们有了神圣的同在，虽然人无法解释或指明这事，但他们会感觉我们是不一样的，他们也会受吸引而归向主。

唯有借着被钉死并复活，我们才能经历这事。保罗在腓立比三章十节强调这事。我们要认识基督，就必须认识祂复活的大能，以模成祂的死。祂的死应当是一个模子，使我们被模成其形状。借着这样经历基督，复活就会成为我们的分，我们就会有祂的同在。这个同在，乃是我们因着被钉死并模成基督的死，所经历之复活的三一神。

叁　接触人首要的路

活力排里的人去接触人，首要的路乃是顾惜人。因为我们凭天然的生命活着，所以我们的探访是没有果效的。

肆　顾惜人

顾惜人就是使人快乐，安慰人，叫人觉得你令他们愉快，在每件事上并在每一方面都叫人容易接触你。我们接触人必须非常的真实。唯有借着十字架加上复活，才能产生真实。唯有被十字架除掉而复活的人，才在凡事上是真实的。

伍　不是凭我们天然的人，乃是凭我们重生的人

我们顾惜人，应当不是凭我们天然的人，乃是凭我们那已经模成基督之死的重生之人。在我们里面有两个人。以弗所四章二十二至二十四节启示，我们要借着在心思的灵

cross and in resurrection. Then we will have the real presence of the Triune God with us, and that presence is resurrection.

How can we be vital? We may say that we have to pray much. This is right, but we need to see that the real prayer is by a person crucified in resurrection. If we are not a person crucified in resurrection, we cannot pray much. The genuine prayer means crucifixion plus resurrection. Crucifixion plus resurrection means everything to us Christians. If we are such persons, right away the Triune God is with us, and His presence goes with us wherever we go. When the divine presence is with us, people will not be able to explain or designate this, but they will sense that we are different, and they will be attracted to the Lord.

We can experience this only by being crucified and resurrected. This is stressed by Paul in Philippians 3:10. In order to know Christ, we have to know the power of His resurrection to be conformed to His death. His death should be a mold to which we are conformed. By experiencing Christ in this way, resurrection will be our portion, and we will have His presence. This presence is the Triune God as resurrection experienced by us in our being crucified and conformed to the death of Christ.

III. THE FIRST WAY TO CONTACT PEOPLE

The first way of the members of the vital group to contact people is by cherishing them. Because we live by our natural life, our visitation is fruitless.

IV. TO CHERISH PEOPLE

To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way. Our contact with people must be so genuine. Genuineness can be produced only by the cross plus resurrection. Only a crossed-out, resurrected person can be genuine in everything.

V. NOT BY OUR NATURAL MAN BUT BY OUR REGENERATED MAN

We should cherish people, not by our natural man but by our regenerated man that has been conformed to the death of Christ. We have two men within us. Ephesians 4:22-24 reveals that we must put off the old man and put on the new man by being

里得以更新，而脱去旧人，穿上新人。调和的灵带着神性，必须进入、接收、占有、并充满我们的心思；然后我们的心思就成了更新的心思。罗马十二章二节说，我们要借着心思的更新而变化。这更新就是脱去旧人，并穿上新人。我们必须是新人，不是凭我们天然的人而活，乃是凭我们重生的人，与神同活。

renewed in the spirit of our mind. The mingled spirit must invade, take over, occupy, and saturate our mind with divinity; then our mind becomes a renewed mind. Romans 12:2 says that we are to be transformed by the renewing of our mind. That renewing is to put off the old man and put on the new man. We must be a new man living not by our natural man but by our regenerated man with God Himself.

陆　耶稣在祂人性里顾惜人的模型

VI. THE MODEL OF JESUS IN CHERISHING PEOPLE IN HIS HUMANITY

一　在马太福音里

A. In the Gospel of Matthew

1　借着如同大光照亮人，而顾惜他们

1. Cherishing People by Shining over Them

基督在祂的人性里作诸天之国的王，借着如同大光照亮人，并借着传诸天之国为福音，吩咐人要悔改，而来顾惜他们。（太四 12 ～ 17。）我们该是这样照亮的光，而在耶稣的人性里顾惜人。

As the King of the kingdom of the heavens in His humanity, Christ came to cherish people by shining over them as the great light and by preaching the kingdom of the heavens as the gospel by charging them to repent (4:12-17). We should be such a shining light by cherishing people in the humanity of Jesus.

2　借着祝福寻求国度的人，而顾惜他们

2. Cherishing the Kingdom-seekers by Blessing Them

基督这位诸天之国的人君王，用九重的福祝福寻求国度的人，借此顾惜他们。（五 1 ～ 12。）基督的口满了祝福，没有咒诅。我们去探访人时，我们的口必须满了神圣的祝福。我们这样祝福人，就是我们对他们的顾惜。

As the human King of the kingdom of the heavens, Christ cherished the kingdom-seekers by blessing them with a ninefold blessing (5:1-12). Christ's mouth was full of blessing, not cursing. When we visit people, our mouth must be filled up with the divine blessing. Our blessing people in this way is our cherishing them.

3　对群众动了慈心

3. Moved with Compassion for the Crowd

当门徒要祂解散群众，好叫他们为自己买食物时，祂对群众动了慈心，叫门徒将他们所有的给人吃，好叫祂能用五个饼两条鱼喂养五千人，并有十二篮的剩余。（十四 14 ～ 21。）门徒就象我们一样。到了黄昏，他们要群众去为自己买食物，但主对他们动了慈心，要顾惜他们，结果使他们得了喂养。

When the disciples asked Him to dismiss the crowd to buy food for themselves, He, being moved with compassion for the crowd, told the disciples to give what they had to the people for them to eat that He might nourish the five thousand with five loaves and two fish, having a leftover of twelve baskets (14:14-21). The disciples are like us. When it became late in the day, they wanted the crowd to buy food for themselves, but the Lord was moved with compassion for them to cherish them, which resulted in their being nourished.

4　再次对群众动了慈心

4. Moved with Compassion for the Crowd Again

主在十五章三十二至三十八节又作了同样的事。这一次

The Lord did the same thing in 15:32-38. This time He cherished and nourished

祂顾惜喂养了四千人。

5 借着给孩子们按手，而顾惜那些父母

当祂的门徒拒绝人把他们的孩子带到祂那里，祂打断门徒的禁止，要他们把孩子带到祂那里，祂就给孩子们按手，而顾惜了那些父母。（十九 13 ～ 15。）门徒的禁止，必定冒犯了那些父母。我们经常禁止人，而不是顾惜人；但主阻止了门徒的禁止。

二 在路加福音里

1 用祂口中所出的恩言顾惜人

基督这位人救主来到拿撒勒的一个会堂，读了以赛亚书的一段，那里说，“主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年，”好用祂口中所出的恩言顾惜人。（路四 16 ～ 22。）如果我们是主，我们可能会向人宣读出埃及二十章的律法，而不是宣读以赛亚六十一章所说恩典的禧年。向人宣读律法，必定会定罪他们。然而，主乃是宣读以赛亚书中的一段，好用祂口中所出的恩言顾惜他们。

2 与税吏和罪人一同吃喝

基督这位人子来与税吏和罪人一同吃喝，甚至作他们的朋友，以顾惜他们，好叫他们得着祂的救赎和救恩为喂养。（路七 34。）法利赛人为此批评主，但祂作这些罪人的朋友，乃是为着立下基础，使祂能以祂的救赎和救恩喂养他们。

3 顾惜撒该

基督这位人子往耶利哥去，撒该爬到树上想要看祂。祂经过那里，往上一看，对他说，“撒该，快下来，今天我必须住在你家里。”祂如此行，为要顾惜撒该，好用祂的救恩喂养他。（十九 1 ～ 10。）

four thousand.

5. Cherishing the Parents by Laying His Hands on Their Children

When His disciples rejected people bringing their children to Him, He stopped their preventing and asked them to bring the children to Him, and He cherished the parents by laying His hands on their children (19:13-15). The disciples' preventing surely offended the parents. Quite often we are preventing people instead of cherishing people. But the Lord stopped the disciples' preventing.

B. In the Gospel of Luke

1. Cherishing People with the Words of Grace Proceeding out of His Mouth

Christ as the Man-Savior came to a synagogue in Nazareth and read a portion from Isaiah that says, "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee," to cherish people with the words of grace proceeding out of His mouth (Luke 4:16-22). If we were the Lord, we might have read the law from Exodus 20 to the people instead of the jubilee of grace from Isaiah 61. To read the law to them would have condemned them. Instead, the Lord read a portion from Isaiah to them to cherish them with the words of grace proceeding out of His mouth.

2. Eating and Drinking with the Tax Collectors and Sinners

Christ as the Son of Man came to eat and drink with the tax collectors and sinners, even as their friend, to cherish them that they might be nourished by Him with His redemption and salvation (Luke 7:34). The Pharisees criticized the Lord for this, but His making friends with these sinful people was to lay the foundation so that He could nourish them with His redemption and salvation.

3. Cherishing Zaccheus

Christ as the Son of Man went to Jericho, passed by the tree from which Zaccheus was expecting to see Him, and looked up and said to him, "Zaccheus, hurry and come down, for today I must stay in your house." He did this to cherish Zaccheus in order that He might nourish him with His salvation (19:1-10).

三　在约翰福音里

1　顾惜拿但业

基督这位神救主被拿但业认出是神子时，祂回答拿但业说，他将要看见天开了，神的使者上去下来在祂这位人子身上，象雅各在梦中所见的天梯一样；这对拿但业是一种顾惜，鼓励他跟从主，使他有分于主的喂养，而得着整卷约翰福音里所启示的神圣益处。（约一 45 ～ 51。）

基督在祂的人性里，是竖立的梯子。用皂荚木包金所建造的约柜和会幕，也是基督的预表。皂荚木表征基督的人性，金表征基督的神性。木是竖立的部分，金是包裹的部分。我们要竖立起来，就必须是在复活里的人。耶稣成了梯子，不是凭祂的神性，乃是凭祂的人性；不是凭祂是神子，乃是凭祂是人子。祂是天梯，是高举的阶梯，把天带到地上，并把地联于天，为着建造神的家。

2　顾惜一个不道德的撒玛利亚妇人

当基督这位神救主要救一个不道德的撒玛利亚妇人时，祂必须从犹太经过撒玛利亚往加利利去，而从撒玛利亚主要的路上绕道往叙加城，在靠近叙加的雅各井旁等候祂的对象来，为要借着请妇人给祂水喝，而顾惜她，好用生命的水喂养她，这生命水就是涌流的三一神自己。（四 1 ～ 14。）基督在往加利利的途中，必须绕道去撒玛利亚的一座城，要顾惜一个不道德的妇人。祂在雅各井旁等候这妇人来，为要顾惜她，好叫她得着三一神活水的喂养。

3　顾惜一个行淫的妇人

当那些指控的法利赛人中没有一个能定罪那行淫的妇人时，基督这位神救主在祂的人性里对妇人说，“我也不定你的罪，”好顾惜她，使祂这位伟大的“我是”能喂养她，叫她从罪得自由，并使她能“不…再犯罪”。（八 3 ～ 11，24，34 ～ 36。）基督是那神圣伟大的“我是”，能使人从罪得自由。—受

（取材自“活力排”第十篇）

C. In the Gospel of John

1. Cherishing Nathanael

When Christ as the God-Savior was recognized by Nathanael as the Son of God, He answered him that he would see heaven opened and the angels of God ascending and descending on Him as the Son of Man, like the heavenly ladder seen by Jacob in his dream, as a kind of cherishing to encourage Nathanael to follow Him that he might participate in His nourishment with all the divine benefits as revealed in the entire Gospel of John (1:45-51).

Christ in His humanity is the standing ladder. The Ark with the tabernacle, built of acacia wood overlaid with gold, is also a type of Christ. Acacia wood signifies Christ's humanity, and gold signifies Christ's divinity. The wood is the standing part; the gold is the overlaying part. To stand we need to be human in resurrection. Jesus became the ladder not by His divinity but by His humanity, not by Him as the Son of God but by Him as the Son of Man. He is the heavenly ladder, the uplifted stairway, to bring heaven to earth and to join earth to heaven for the building of the house of God.

2. Cherishing an Immoral Woman of Samaria

When Christ as the God-Savior wanted to save an immoral woman of Samaria, He traveled from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself (4:1-14). On His way to Galilee, Christ had to detour to a city in Samaria to cherish an immoral woman. He waited at the well of Jacob for her to come in order to cherish her so that she could be nourished with the living water of the Triune God.

3. Cherishing an Adulterous Woman

When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, “Neither do I condemn you,” to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to “sin no more” (8:3-11, 24, 34-36). Christ is the divine, great I Am, who can set people free from sin.

(The Vital Groups, msg. 10)

第十一篇

在基督的神性里喂养人

■纲要

壹　学习如何喂养人

贰　顾惜人和喂养人的意义

叁　凭复活中神圣奥秘的生命

肆　基督顾惜众召会，喂养众召会，以照顾众召会的模型

一　在祂的人性里照顾众召会

1　借着收拾灯台的灯

2　借着修剪灯台的灯芯

二　在祂的神性里照顾众召会

1　在祂的三个时期中，凭爱以祂神圣奥秘的职事来喂养

2　使众召会能在祂神圣的生命中长大成熟

*　*　*　*

在上一篇信息里我们看见，我们必须在耶稣的人性里顾惜人。顾惜人就是使人觉得快乐、舒适；喂养人是供应人，给他们东西吃。保罗在以弗所五章说到基督借着顾惜和喂养（保养）这两件事，来照料召会。（弗五 29。）

壹　学习如何喂养人

活力排里的人，必须学习如何喂养人，好接续他们对人的顾惜。顾惜人而没有喂养，那是徒然的。作母亲的要喂一个顽皮的孩子时，她会先顾惜孩子，使孩子快乐。但若没有喂养，她的顾惜就毫无意义。母亲顾惜孩子之后，就用食物喂养孩子。元首基督乃是这样照顾祂的身体，就是

CHAPTER ELEVEN

NOURISHING PEOPLE IN THE DIVINITY OF CHRIST

■ Outline

I. Learning How To Nourish People

II. The Meaning Of Cherishing And Nourishing People

III. By The Divine And Mystical Life In Resurrection

IV. The Model Of Christ Cherishing The Churches And Nourishing The Churches In Taking Care Of The Churches

A. Taking Care of the Churches in His Humanity

1.By Dressing the Lamps

2.By Trimming the Wicks

B. Taking Care of the Churches in His Divinity

1.With His Divine and Mystical Ministry by Love in His Three Stages

2.That the Churches May Grow and Mature in His Divine Life

*　*　*　*

In the previous chapter we saw that we need to cherish people in the humanity of Jesus. To cherish people is to make them feel happy and comfortable. To nourish them is to feed them, to give them something to eat. In Ephesians 5 Paul speaks about Christ's care for the church by these two things: cherishing and nourishing (Eph. 5: 29).

I. LEARNING HOW TO NOURISH PEOPLE

The members of the vital groups have to learn how to nourish people to continue their cherishing of people. Cherishing without nourishing is in vain. When a mother wants to feed a naughty child, she will first make him happy by cherishing him. But without nourishing him, her cherishing is meaningless. After cherishing the child, the mother nourishes him with food. This is the way that Christ as the Head takes care of

召会。祂在顾惜我们之后，就喂养我们。

启示录一章给我们看见，基督如何照顾众召会。启示录是一卷表号的书。表号乃是有属灵意义的象征。启示录中第一个表号给我们看见，基督在祂的人性里作大祭司，末了一个表号是新耶路撒冷。基督这位人子作大祭司，照顾作为灯台的众召会。（启一 12 ～ 13。）一面，祂在人性里顾惜众召会；另一面，祂在神性里喂养众召会。活力排里的人，必须学习这两件事。当我们探访人，邀请他们到我们家，或在聚会前、后接触人的时候，我们必须与基督是一，来顾惜并喂养他们。

贰　顾惜人和喂养人的意义

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。

接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。当我们对人说到基督时，不该用一种他们不明白的语言，以难懂的方式讲说。我们必须找出路来，把包罗万有的基督陈明给各人。一个人如果要人吃牛肉，他必须找出烹饪牛肉的方法，引起人的食欲。照样，我们必须“烹饪”包罗万有的基督。同样的东西，有许多不同的烹饪方式。我在这个国家烹饪基督，已经三十三年多了，所释放的信息也约有三千篇。

要用基督喂养人，我们首先必须寻求基督，经历基督，赢得基督，享受基督，并有分于基督。在腓立比书中，特别在第二、三章，保罗用不同的辞句和发表，描绘他如何寻求并追求基督，好赢得基督。他告诉我们，凡所行的，都不要发怨言，起争论。寻求基督的姊妹们，应当学习不发怨言；弟兄们应当学习不起争论。如果你发怨言，起争论，

His Body, the church. He nourishes us after cherishing us.

Revelation 1 shows how Christ cares for the churches. Revelation is a book of signs. A sign is a symbol with spiritual significance. The first sign in Revelation shows Christ in His humanity as the High Priest, and the last sign is the New Jerusalem. As the Son of Man, Christ as the High Priest is taking care of all the churches as lampstands (Rev. 1:12-13). On the one hand, He is cherishing the churches in His humanity; on the other hand, He is nourishing the churches in His divinity. The members of the vital groups have to learn these two things. When we visit people, invite them to our home, or contact them before and after the meetings, we must be one with Christ to cherish and nourish them.

II. THE MEANING OF CHERISHING AND NOURISHING PEOPLE

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy.

Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages. When we speak to people about Christ, we should not speak to them in an incomprehensible way, in a kind of language that they do not understand. We have to find a way to present the all-inclusive Christ to everyone. If a person wants people to eat beef, he must find a way to cook it to make them desire to eat it. Similarly, we have to “cook” the all-inclusive Christ. There are many different ways to cook the same thing. I have been cooking Christ in this country for over thirty-three years with about three thousand messages.

In order to nourish people with Christ, we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ. In Philippians, especially in chapters 2 and 3, Paul uses different expressions and utterances to portray how he was seeking and pursuing Christ in order to gain Christ. He says that we should do all things without murmurings and reasonings. The sisters who are seeking Christ should learn not to murmur, and the brothers should learn not to reason. If you murmur and

你就得罪那是三一神具体化身之内住的基督，因为这位神正在你里面运行，使你作成自己的救恩。（二 12 ～ 14。）我们的救恩就是赢得并经历基督。赢得基督，就是作成我们自己日常生机的救恩。

叁　凭复活中神圣奥秘的生命

顾惜人和喂养人，都应当凭复活中神圣奥秘的生命，而不凭旧造中天然的生命。当一些神圣的事物在人里面运行时，这人就变得很奥秘。我年轻时，在一家大公司工作了七年半。突然我辞去了我的工作，好全时间传扬基督。他们问我如何维生。我回答说，主耶稣会供应我。我不仅对我的同学、朋友是奥秘的，对我的亲戚也是奥秘的。他们不懂我为什么放弃我的工作，全时间事奉主。我对他们乃是一个奥秘。

我们应当凭复活中神圣奥秘的生命顾惜人。“在复活中”，意思是说，在我们照顾人的事上，没有一点是天然的。凡是出于我们天然生命的，都用不上。我们的生命必须是在复活中。换句话说，我们天然的生命必须钉十字架并复活，好成为在复活中的人性生命。青年人必须学习如何不凭他们天然的生命，而凭那在他们里面作他们生命的神，在校园劳苦传福音。这是神圣的生命，而这神圣的生命使我们成为一个奥秘。你所接触的人可能问你，你从那里毕业，得到什么学位。你可能说，你从哈佛得了生物化学的学位。他们可能说，“你在这里作什么？”当你说你在学习传扬基督时，他们无法明白你是什么样的人。他们会想：“这个人从最高的学府得了最好的学位，全世界都需要他，他可以得着最好的工作。为什么他竟到这里来传基督？”这使你成为一个奥秘的人。你受了高等教育，但你现在所作的工作似乎不是那么高，却是非常的奥秘。你成了一个在复活中神圣奥秘的人。

我们必须看见，七倍加强的赐生命之灵，只承认在复活中的事物。你所作任何的工，若不是在复活中，赐生命的灵就绝不会承认这工。因此，你的劳苦就是徒然而无结果

reason, you will offend the indwelling Christ, who is the embodiment of the Triune God, because this God is working in you so that you may work out your salvation (2:12-14). Our salvation is our gaining and experiencing Christ. To gain Christ is to work out our own daily organic salvation.

III. BY THE DIVINE AND MYSTICAL LIFE IN RESURRECTION

Both cherishing people and nourishing people should be by the divine and mystical life in resurrection, not by the natural life in the old creation. When something divine is operating in a human being, this human being becomes very mystical. When I was a young man, I worked for more than seven and a half years in a big corporation. Suddenly, I resigned from my job so that I could preach Christ with all my time. They asked me how I could make a living. My answer was that the Lord Jesus would provide for me. I became mystical to my classmates and friends and also to my relatives. They could not understand why I would give up my job to serve the Lord with all my time. I was a mystery to them.

We should cherish people by the divine and mystical life in resurrection. In resurrection means that there is nothing natural in our care for people. Anything that is of our natural life should not be used. Our life must be in resurrection. In other words, our natural life must be crucified and resurrected to become a human life in resurrection. The young people have to learn how to labor in the gospel on the college campuses not by their natural life but by God within them as their life. This is the divine life, and this divine life makes us a mystery. Someone whom you contact may ask you where you have graduated from and what kind of degree you have. You may say that you have a degree from Harvard in biochemistry. They may ask, “What are you doing here?” When you say that you are learning to preach Christ, they will not be able to understand what kind of person you are. They would consider, “This person has graduated from a top university with an excellent degree. The whole world needs him. He could get an excellent job. Why would he come here to preach Christ?” This makes you a mystical person. You have been educated highly, but you are now doing a job which seemingly is not that high but very mystical. You have become a divine, mystical person in resurrection.

We must realize that the sevenfold intensified life-giving Spirit only honors things in resurrection. If you do any work that is not in resurrection, the life-giving Spirit will never honor it. Thus, your labor will be in vain, with no result. Most of the work in

的。今天基督教中的工作，大部分不是在复活中。大多数基督徒都是在他们的天然生命里工作，而不是凭在复活中神圣奥秘的生命工作。任何天然的东西，都属于旧造。我们与人的接触不该是在旧造里，乃该在复活中。唯有这样，我们才能以这位包罗万有的基督顾惜人并喂养人。

肆　基督顾惜众召会，喂养众召会，以照顾众召会的模型

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在一章十二至十三节，约翰说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”这给我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍，（出二八 33 ～ 35，）这给我们看见，基督是我们尊大的大祭司。

祂也胸间束着金带。这带子是一长片金子。带子和金子不是两件分开的东西。带子就是金子。金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸间，而胸是爱的表号。

旧约的祭司在供职时，腰间束带。（4。）在但以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

金带是一个表号，表征基督的神性成了祂的力量；基督的力量完全是祂的神性。一片金子如今成了一条带子。基督在祂神性里的总和，成了一条带子。金带表征基督的神

today’s Christianity is not in resurrection. Most Christians work in their natural life, not by the divine and mystical life in resurrection. Anything that is natural belongs to the old creation. Our contact with people should not be in the old creation but in resurrection. It is only in this way that we can cherish and nourish people with Christ, the all-inclusive One.

IV. THE MODEL OF CHRIST CHERISHING THE CHURCHES AND NOURISHING THE CHURCHES IN TAKING CARE OF THE CHURCHES

Christ is the best model of cherishing and nourishing as seen in Revelation 1. In verses 12 and 13 John says, “I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.” This shows that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things. The girdle is the gold. The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches that He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The golden girdle is a sign, signifying Christ’s divinity becoming His energy. Christ’s energy is totally His divinity. A piece of gold is now a girdle. The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ’s divinity becoming His

性成了祂的力量，而胸表征这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

一　在祂的人性里照顾众召会

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会。（启一 13 上。）基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。

1　借着收拾灯台的灯

祂这样作，乃是借着收拾灯台的灯。在旧约里，大祭司每天早晨收拾灯台的灯。（出三十 7。）收拾灯就是使灯的情形正确合宜。

2　借着修剪灯台的灯芯

基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样。（出二五 38。）灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适。

大约八年前，在安那翰的召会没有快乐或愉悦的感觉。这乃是由于灯芯烧黑、烧焦了。但有一天，我们的大祭司基督借着修剪灯芯，来收拾在安那翰的召会这个灯台，把烧黑、烧焦的灯芯剪掉。这乃是顾惜，使在安那翰的召会快乐、愉悦和舒适。在安那翰的召会八年前的情形，是无法与今天的情形相比的。八年前，安那翰的召会满了烧焦、发黑的灯芯，而不明亮。圣徒觉得不快乐、不愉悦、不舒适。但有一天，主耶稣这位大祭司，在祂的人性里来剪除一切消极的东西。这就使我们快乐、愉快并舒适。这是基督在祂的人性里照顾召会，收拾召会的灯。

energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

A. Taking Care of the Churches in His Humanity

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

1. By Dressing the Lamps

He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

2. By Trimming the Wicks

Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God’s purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable.

About eight years ago, there was no feeling of happiness or pleasantness with the church in Anaheim. This was because of the black, burned-out, charred wicks. But one day Christ as our High Priest came to dress the lamps of the lampstand, the church in Anaheim, by trimming the wicks to cut off all the black, charred wicks. This was a cherishing, to make the church in Anaheim happy, pleasant, and comfortable. There is no comparison between the way the church in Anaheim was eight years ago and the way it is today. Eight years ago it was full of burned, black wicks, with no shining. The saints felt unhappy, unpleasant, and uncomfortable. But one day the Lord Jesus as the High Priest in His humanity came to snuff all the negative things. Then we became happy, pleasant, and comfortable. This is Christ’s taking care of the church in His

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。希伯来四章说，“我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。”（15。）我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂能同情我们的软弱。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们。

二　在祂的神性里照顾众召会

基督这位大祭司在祂的神性里，以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会。（启一 13 下。）基督不仅是属人的，也是神圣的。祂是人子带着金带，表征祂的神性作祂的神圣力量。祂的神性作神圣的力量，多方喂养众召会。

启示录二至三章启示基督对灯台的照顾。一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切错误、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。另一面，在这七封书信中，我们在每一封书信里都看见基督的喂养。

在写给以弗所召会的第一封书信里，基督说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（二 7。）我们可以说，这是指国度时代的预言，得胜者要在国度时代里，在神的乐园中享受基督作生命树。但我们今天在召会生活中若不享受基督作生命树，我们必不会在国度时代有分于生命树。根据我的经历，今天在安那翰的召会，对我乃是乐园。在这乐园里，我每日大量的吃基督作生命树。如果我在这里不吃基督，我就无法在国度时代吃祂。我必须先在这里吃祂。

在第二封给受逼迫和受苦的士每拿召会的书信里，基督说祂要赐给得胜者生命的冠冕。（10。）冠冕表征得胜。今天我们若不是得胜者，胜过逼迫与苦难，我们怎能在国度里得胜？我们今天的得胜，乃是出于基督作我们的生命。

humanity to dress the lamps of the church.

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time.

B. Taking Care of the Churches in His Divinity

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

Revelation 2 and 3 reveal Christ's care for the lampstands. On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing.

In the first epistle to the church at Ephesus, Christ says, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (2:7). We may say that this is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age. According to my experience, today the church in Anaheim is a paradise to me. In this paradise I eat much of Christ as the tree of life every day. If I do not eat Christ here today, I will not eat Him in the kingdom age. I have to eat here first.

In the second epistle to Smyrna, a persecuted and suffering church, Christ says that He will give the crown of life to those who overcome (v. 10). A crown signifies victory. If we are not a victor today, overcoming persecution and suffering, how can we be victors in the kingdom? Our victory today is out of Christ's being our life. If we do not have

我们今天若没有享受基督作我们的生命，我们怎能在来世戴上生命的冠冕？

第三封是写给在别迦摩召会的书信。别迦摩是一个与世界联婚的召会。主要将隐藏的吗哪赐给在别迦摩的得胜者吃。（17。）在旧约里，有一分吗哪保存于金罐中，藏在约柜里。（出十六 32 ～ 34，来九 4。）今天我们必须享受在神那金的神圣性情里隐藏的基督。然后我们在来世才会享受基督作隐藏的吗哪。此外，主要赐给我们一块白石和新名，表征我们成了一个变化的人，作神建造的材料。

主应许在推雅推喇召会中的得胜者，他们要得着权柄治理，作王掌权，辖管列国。（启二 26。）首先，我们今天就必须作王掌权。根据罗马五章十七节，我们今天就必须接受主洋溢之恩，好在生命中作王。如果我们今天不在基督的生命中作王掌权，我们怎能在来世作王辖管列国？

主在祂的第五封书信里，告诉在撒狄的召会，他们是死的、衰微的。祂应许得胜者，他们要穿白衣。（启三 5。）白衣表征生活行动不受死亡玷污。得胜者在今世生活的方式，要成为他们在来世的赏赐。我们必须是活的，使我们能得着白衣。

主告诉在非拉铁非的召会，要持守他们所有的。（11。）凡在主的恢复中得胜而持守他们所有的人，要被建造到新耶路撒冷—神的殿—里作柱子。（12。）在第七封书信里，主劝在老底嘉的召会，要买金子、白衣和眼药，好救他们免于不冷不热的堕落光景。（18。）祂应许要与那些给祂开门的人一同坐席。（20。）我们可以看见，这乃是基督在祂神性里的喂养，是由祂的爱并带着祂的爱所运行的。

1　在祂的三个时期中，凭爱以祂神圣奥秘的职事来喂养

祂也是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。

2　使众召会能在祂神圣的生命中长大成熟

such an enjoyment today, how can we wear the crown of life in the coming age?

In the third epistle to the church in Pergamos, a church married to the world, the Lord says that He will give the overcomers in Pergamos to eat of the hidden manna (v. 17). In the Old Testament a portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). Today we must enjoy the hidden Christ in God's golden divine nature. Then we will enjoy Christ as the hidden manna in the coming age. Also, the Lord will give us a white stone and a new name, signifying that we have become a transformed person to be material for God's building.

The Lord promises the overcomers in the church in Thyatira that they will have the authority to rule, to reign as kings, over the nations (Rev. 2:26). First, we need to reign as kings today. According to Romans 5:17, we must receive the Lord's abounding grace to reign in life today. If we do not reign as kings today in Christ's life, how can we be kings in the coming age to rule over the nations?

In His fifth epistle, the Lord tells the church in Sardis that they are dead and dying. He promises the overcomers that they will be clothed in white garments (Rev. 3:5). White garments signify the walk and living that are not stained with deadness. The way the overcomers walk in this age will become a prize to them in the coming age. We have to become living so that we can have the white garments.

The Lord tells the church in Philadelphia to hold fast what they already have (v. 11). Those who overcome to hold fast what they have in the Lord's recovery will be built into the New Jerusalem, the temple of God, as a pillar (v. 12). In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in lukewarmness (v. 18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love.

1. With His Divine and Mystical Ministry by Love in His Three Stages

He is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages.

2. That the Churches May Grow and Mature in His Divine Life

祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者。

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。祂同情我们的软弱，因为祂在各方面受过试诱，与我们一样。祂乃是在人性里顾惜我们。同时，祂也在神性里，用启示录二至三章里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。祂在两方面来照顾恢复中的众召会。祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶。—受

（取材自“活力排”第十一篇）

His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3. He is taking care of the churches in the recovery in both ways. In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

(The Vital Groups, msg. 11)

第十二篇

以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人

■纲要

壹　基督的三个时期

一　成肉体的时期

二　总括的时期

三　加强的时期

贰　基督丰满的职事

叁　基督在祂成肉体的时期中，所成就的事

一　将无限的神带到有限的人里面

二　将三一神与三部分人联结并调和一起

三　借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性

四　完成祂包罗万有之法理的救赎

肆　基督在祂从复活到召会堕落的总括时期中，所成就的事

一　生为神的长子

1　神的独生子

2　化身成为一个神人

3　被标出为神的长子

二　成为赐生命的灵

1　末后的亚当（在肉体里的基督）成了赐生命的灵

2　赐生命的灵在基督复活之前“还没有”

CHAPTER TWELVE

NOURISHING PEOPLE WITH THE UNSEARCHABLE RICHES OF CHRIST IN HIS FULL MINISTRY IN THE THREE STAGES

■ Outline

I. The Three Stages Of Christ

A. The Stage of Incarnation

B. The Stage of Inclusion

C. The Stage of Intensification

II. The Full Ministry Of Christ

III. The Accomplishments Of Christ In The Stage Of His Incarnation

A. Bringing the Infinite God into the Finite Man

B. Uniting and Mingling the Triune God with the Tripartite Man

C. Expressing in His Humanity the Bountiful God in His Rich Attributes through His Aromatic Virtues

D. Finishing His All-inclusive Judicial Redemption

IV. The Accomplishments Of Christ In The Stage Of His Inclusion From His Resurrection To The Degradation Of The Church

A. To Be Begotten as God's Firstborn Son

1.God's Only Begotten Son

2.Becoming Flesh to Be a God-man

3.Designated to Be the Firstborn Son of God

B. To Become the Life-giving Spirit

1.The Last Adam (Christ in the Flesh) Becoming a Life-giving Spirit

2.The Life-giving Spirit Being "Not Yet" before the Resurrection of Christ

3 基督改变形状，成为赐生命的灵

4 这赐生命的灵就是那是灵的基督

三 为着祂的身体重生众信徒

1 神的许多儿子与基督这位神的长子，在一个宇宙的大生产中一同由神所生

2 赐那灵没有限量

3 被建造成为神在灵里的居所

伍 基督在祂加强时期中，所成就的事

一 加强祂生机的救恩

1 基督在总括时期中，成了赐生命的灵，也就是那是灵的基督

2 召会堕落了

3 基督这一位赐生命的灵，成了神的七灵

二 产生得胜者

1 几乎所有在基督里的信徒都被击败

2 基督呼召失败的信徒，作祂的得胜者

三 终极完成新耶路撒冷

1 基督徒工作的独一目标

2 召会堕落的主要原因

3 胜过一切顶替新耶路撒冷为目标的事物

4 得胜者的目标

* * * *

在前几篇信息里，我们看见基督如何在祂的人性里顾惜我们，并在祂的神性里喂养我们。这些显然都是新语言中的新辞句。我的负担是要供应一些既新鲜又古老的东西。新约是用特别的方式写的。四卷福音书，每一卷都以特别的方式把基督供应给我们。最特别而奥秘的一卷，乃是约翰福音。

我们向人陈明基督，不该以老旧传统的方式，乃该照着新约中所启示丰富之基督的启示，以新的方式向人陈明。我们可能对人说，“基督就是创造宇宙的神。有一天祂由童女所生，成为一个人，名叫耶稣。”这样的讲说是对的，也是好的。我虽然珍赏这样的讲说，但我仍然要说，这是老旧的。

3.Christ Being Transfigured into the Life-giving Spirit

4.The Life-giving Spirit Being the Pneumatic Christ

C. To Regenerate the Believers for His Body

1.The Many Sons of God Born with Christ as the Firstborn Son in One Universally Big Delivery

2.Giving the Spirit without Measure

3.Being Built Up into a Dwelling Place of God in Spirit

V. The Accomplishments Of Christ In The Stage Of His Intensification

A. To Intensify His Organic Salvation

1.Christ Becoming the Life-giving Spirit, the Pneumatic Christ, in the Stage of His Inclusion

2.The Church Becoming Degraded

3.Christ as the One Life-giving Spirit Becoming the Seven Spirits of God

B. To Produce the Overcomers

1.Nearly All the Believers in Christ Becoming Defeated

2.Christ Calling the Defeated Believers to Be His Overcomers

C. To Consummate the New Jerusalem

1.The Unique Goal of the Christian Work

2.The Main Cause of the Church's Degradation

3.Overcoming Everything that Replaces the New Jerusalem as Our Goal

4.An Overcomer's Goal

* * * *

In the previous chapters we have seen how Christ cherishes us in His humanity and nourishes us in His divinity. Surely these are new terms in a new language. My burden is to minister something new yet still ancient. The New Testament was written in a particular way. Each of the four Gospels has a particular way to minister Christ to us. The most particular and mysterious one is the Gospel of John.

We should not present Christ to others in an old or traditional way but in a new way according to the revelation of the rich Christ revealed in the New Testament. We may say to someone, “Christ is the very God who created the universe. One day He was born of a human virgin to be a man by the name of Jesus.” This way of speaking is right and good. Although I appreciate it, I would still say that it is old. Because the United States

因着美国是个老基督教国家，许多人早已听过这种对基督的陈明。我们必须学习以新的方式陈明基督。我们要以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人。

当我们去探访人的时候，我们不要只告诉他们一些事，而该以基督作他们的食物喂养他们。我是一九五八年在台湾第一次看见，基督的信徒该学习如何吃祂。约翰六章五十七节启示，耶稣是可吃的："那吃我的人，也要因我活着。"当然，我们是凭我们所吃的而活。圣经其实是开始于一个思想，就是神要人吃生命树。神造了一个完全的人，就是亚当，但神将这人放在生命树前。祂没有把人放在一卷书前，教导这人许多的事，包括如何过婚姻生活等等。神创造一个完全的人之后，就带那人进到一个有生命树的园子里。神警告这人，不可吃另外一棵树，就是知识树。（创二9，16～17。）人必须吃对的树，否则就会中毒。

人只需要吃一样东西—生命树。这树乃是表征基督。当基督在肉体里时，祂说，"我就是…生命；"（约十四6；）祂也说，"我是葡萄树。"（十五5上。）祂是生命，祂也是葡萄树，所以祂是生命树。基督不仅是我们的救主和救赎主，祂也是我们的生命树。祂是我们的食物，使我们能得祂为滋养。当我们接触人的时候，我们总该尽力将一些属灵的食物供给他们，而不是只用知识教导他们。这样，他们就会得喂养。以弗所三章八节说，基督的丰富是追测不尽的，是难以追寻的。新约时代所启示的，乃是一位在祂三个时期之丰满职事中追测不尽之丰富的基督。

壹　基督的三个时期

一　成肉体的时期

第一，基督成了肉体，成为人。然后祂在地上生活了三十三年半。祂死在十字架上，而祂的钉十字架结束了祂成肉体的时期。

二　总括的时期

祂的钉十字架，把祂引进另一个时期。祂受死之后，就

is an old Christian nation, many people have already heard this kind of presentation of Christ. We have to learn to present Christ in a new way. We want to nourish people with the unsearchable riches of Christ in His full ministry in three stages.

When we go to visit people, we do not want to merely tell them something but to nourish them with Christ as their food. The first time I saw that the believers of Christ should learn how to eat Him was in 1958 in Taiwan. John 6:57 reveals that Jesus is edible: "He who eats Me, he also shall live because of Me." Of course, we live by what we eat. Actually, the Bible begins with the thought of God's desire for man to eat the tree of life. God created a perfect man, Adam, but God put this man in front of the tree of life. He did not put man in front of a book teaching him many things, including how to live a marriage life. God, after creating a perfect man, brought that man into a garden, which included the tree of life. God warned this man not to eat the other tree, the tree of knowledge (Gen. 2:9, 16-17). Man must eat the right tree, or he will be poisoned.

Man needs to eat only one thing—the tree of life. This tree signifies Christ. When Christ was incarnated, He said, "I am…the life" (John 14:6); He also said, "I am the vine" (15:5a). He is the life and He is the vine tree, so He is the tree of life. Christ is not only our Savior and Redeemer but also our life tree. He is our food so that we can be nourished with Him. When we contact people, we should always endeavor to present some spiritual food to them, not to teach them with mere knowledge. Then they will be nourished. Ephesians 3:8 says that Christ's riches are unsearchable, or untraceable. The New Testament age reveals an unsearchably rich Christ in His full ministry in three stages.

I. THE THREE STAGES OF CHRIST

A. The Stage of Incarnation

First, Christ was incarnated to be a man. Then He lived on this earth for thirty-three and a half years. He died on the cross, and His crucifixion ended His stage of incarnation.

B. The Stage of Inclusion

His crucifixion ushered Him into another stage. After His death He resurrected and

复活进入总括的时期。在这时期中，基督乃是包罗万有的灵。如今祂是神，是人，也是包罗万有、赐生命的灵。（林前十五 45 下，林后三 17。）

三　加强的时期

按肉体说，基督是末后的亚当。然后，祂这位末后的亚当成了赐生命的灵。启示录这卷书给我们看见，祂这位赐生命的灵成了七倍加强的灵。（一 4，三 1，四 5，五 6。）在英文里，我们称以上所说基督的三个时期为三个“i”：incarnation（成肉体），inclusion（总括），intensification（加强）。

貳　基督丰满的职事

基督丰满的职事，包括基督所成就的一切工作。基督借着祂的职事，祂的事奉，从祂成肉体到新耶路撒冷的完成，成就了很多的事。新约开始于基督的成肉体，结束于新耶路撒冷。马太福音陈明基督的出生，就是祂的成肉体；启示录陈明圣城新耶路撒冷。

叁　基督在祂成肉体的时期中，所成就的事

基督成肉体的时期是在肉体里，在祂的人性里，从祂的出生到祂的死。

一　将无限的神带到有限的人里面

基督在祂的成肉体里所成就的第一件事，乃是将无限的神带到有限的人里面。当我们接触不信的人，我们可以说，“我要告诉你，基督已将无限的神带到有限的人里面。”这会激起他的兴趣，想要多听一点。借着用这些吸引人的新辞，把基督供应给人，我们就能得着人。

二　将三一神与三部分人联结并调和一起

神是三一的，人是三部分的。基督在祂的成肉体里，将这两方—奇妙的三一之神，与超越的三部分之人—联结并调和一起。有些人可能听过神是三一的，但没有多少人知

entered into the stage of inclusion. In this stage Christ is the all-inclusive Spirit. He is now God, man, and also the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).

C. The Stage of Intensification

According to the flesh, Christ was the last Adam. Then as the last Adam, He became the life-giving Spirit. The book of Revelation shows that as the life-giving Spirit, He became the sevenfold intensified Spirit (1:4; 3:1; 4:5; 5:6). We call the above three stages of Christ the three is: incarnation, inclusion, and intensification.

II. THE FULL MINISTRY OF CHRIST

The full ministry of Christ includes all the works of Christ's accomplishments. Christ accomplishes so much by His ministry, His service, from His incarnation to the consummation of the New Jerusalem. The New Testament begins with Christ's incarnation and ends with the New Jerusalem. Matthew presents the birth of Christ, His incarnation, and Revelation presents the New Jerusalem, the holy city.

III. THE ACCOMPLISHMENTS OF CHRIST IN THE STAGE OF HIS INCARNATION

The stage of Christ's incarnation was in the flesh, in His humanity, from His birth to His death.

A. Bringing the Infinite God into the Finite Man

The first thing Christ accomplished in His incarnation was to bring the infinite God into the finite man. When we contact an unbeliever, we can say, “I want to tell you that Christ has brought the infinite God into the finite man.” This will stir up his interest, and he will want to hear more. By ministering Christ with these attractive, new terms, we can gain people.

B. Uniting and Mingling the Triune God with the Tripartite Man

God is triune, and man is tripartite. Christ in His incarnation united and mingled these two parties—the wonderful God, who is triune, and the excellent man, who is tripartite. Some people may have heard that God is triune, but not many know that

道人有三部分。我们若用这些新辞将基督分享给人，他们会受吸引，并且想要多听一点。

三　借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性

这一点的发表完全是新的。基督在祂的成肉体里来到地上，不仅是把无限的神带到有限的人里面，以及将三一神与三部分人联结并调和一起，也是在祂的人性里，就是在祂的人性生活中，彰显全备的神。神在祂许多丰富的属性上是全备的。神的属性就是神的所是。祂是爱、光、圣、义。我们都羡慕谦卑；但真正谦卑的一位乃是神。祂是无限的神，却降卑自己，来成为一个有限的人。腓立比二章六至七节说，祂本有神的形状，但祂取了奴仆的形状，成为人的样式。八节说，“既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”祂本有神的形状，但祂降卑自己，穿上人的形状，顺从神，甚至死在十字架上。祂成了一个奴仆，洗祂门徒的脚。（约十三1～11。）神是真正谦卑的一位。谦卑是神许多属性中的一个。神的属性彰显在为人的基督里，成为基督的美德。基督在祂的人性生活中，彰显全备的神，主要的是彰显神丰富的属性，也就是神所是那追测不尽的丰富。我们必须研读这些事，使我们得着这些新的要点和新的辞句。

当神的属性成了基督人性里的美德时，这些美德是非常芬芳甜美的。这就是为什么历世纪以来，有这么多人被耶稣所夺取，并且爱耶稣。我年轻时被世界占有，但后来我被芬芳的基督所夺取。祂是非常的甘甜美好。基督吸引并夺取人，不是在祂的肉体里，凭祂人性的生命活着；乃是在祂的复活中，凭祂神圣的生命活着。成肉体的基督有两种身分：祂是人子，也是神子，兼有人的生命和神的生命。祂虽然在人性生命里活着，但祂不凭祂人性的生命活着。祂乃是在复活中，活祂神圣的生命；祂人性的生命一直被摆在一边。祂说祂不从自己作什么，唯有父是祂一切所行的源头。（约五19，30。）祂不在祂天然的生命里作什么，祂乃是在复活中在祂神圣的生命里行一切的事。祂一直将祂天然的生命摆在

man is of three parts. If we share Christ with them in this new terminology, they will be attracted and will want to hear more.

C. Expressing in His Humanity the Bountiful God in His Rich Attributes through His Aromatic Virtues

The utterance for this point is entirely new. Christ in His incarnation came to earth not only to bring the infinite God into the finite man and to unite and mingle the Triune God with the tripartite man but also to express the bountiful God in His humanity, His human living. God is bountiful in His rich and many attributes. The attributes of God are what God is. He is love, light, holiness, and righteousness. We all admire humility. The real humble One is God. He was the infinite God, but He humbled Himself to become a finite man. Philippians 2:6-7 says that He existed in the form of God, but He took the form of a slave, becoming in the likeness of men. Verse 8 says, “And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.” He was in the form of God, but He humbled Himself to put on the form of man, becoming obedient to God, even unto the death of the cross. He became a servant, washing the feet of His disciples (John 13:1-11). God is the real One who is humble. Humility is one of the many attributes of God. God’s attributes were expressed in Christ as a man to be Christ’s virtues. Christ expressed the bountiful God in His human living, mainly expressing God in His rich attributes, that is, in the unsearchable riches of what God is. We have to study these things so that we can acquire these new points with these new terms.

When the attributes of God became the virtues of Christ in His humanity, these virtues were very aromatic and sweet. This is why so many people throughout the centuries have been captivated by Jesus and love Jesus. In my youth I was occupied with the world, but then I was captivated by the aromatic Christ. He is so sweet and good. Christ attracted and captivated people not by living His human life in the flesh but by living His divine life in resurrection. The incarnated Christ had two statuses. He was the Son of Man and the Son of God, having the human life and the divine life. Although He lived in the human life, He did not live by the human life. He lived His divine life in resurrection. His human life was always put aside. He said that He did not do anything out of Himself but that the Father was the source of all that He did (5:19, 30). He did not do anything in His natural life, but He did everything in His divine life in resurrection. He always put His natural life on the cross, and through the cross He

十字架上，并且借着十字架进到复活里。今天我们也应当是这样。一位弟兄可以用两种方式对妻子说话。他可以在天然的生命里对妻子说话，但这是错的。他应当在他天然、人性的生命里，凭另一个生命对妻子说话；这另一个生命就是基督的生命，神圣的生命，永远的生命。我们必须经历这个。然后我们才能用这真理喂养所有我们所接触的人。

四　完成祂包罗万有之法理的救赎

基督在祂成肉体的时期中，将无限的神带到有限的人里面；祂将三一神与三部分人联结并调和一起；并且借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。最后，祂到十字架上完成祂包罗万有之法理的救赎。大多数基督徒仅仅说，基督为我们的罪死在十字架上，使我们能蒙神赦罪。这是对的，但我们需要往前，看见基督为救赎我们而死的更深意义。

基督死在十字架上，了结一切旧造的东西。祂也救赎神所创造、却堕落在罪中的一切东西。（来二9，西一20。）在十字架上，祂用祂神圣的元素创造（孕育）新人。以弗所二章十五节说，基督在祂自己里面，把犹太人和外邦人创造成一个新人。每一个成孕都需要有某种元素。“在祂自己里面”，意思是在祂自己这神圣的元素里，为着这个成孕。在祂救赎的死里，祂也从祂人性的体壳里，将祂神圣的生命释放出来。（约十二24。）

这一切都为祂生机的救恩立下了根基。祂法理、根基的救赎，乃是借着祂的死完成的。然后祂的死将祂引进复活，使祂得以施行祂生机的救恩。因此，祂法理的救赎乃是祂生机救恩的根基。不仅如此，祂法理的救赎不仅是根基，也是达成祂在总括时期中之职事的手续。我们应当尽力学习本篇信息中所陈明，关于那在祂三个时期丰满职事中追测不尽之丰富的基督的一切事。

肆　基督在祂从复活到召会堕落的总括时期中，

entered into resurrection. It should be the same with us today. A brother can talk to his wife in two ways. He can talk to her in his natural life, but this is wrong. He should talk to her in his natural, human life by another life, that is, the life of Christ, the divine life, the eternal life. We have to experience this. Then we can use this truth to nourish all those whom we contact.

D. Finishing His All-inclusive Judicial Redemption

In the stage of His incarnation, Christ brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, and He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. Finally, He went to the cross to finish His all-inclusive judicial redemption. Most Christians say merely that Christ died on the cross for our sins so that we can be forgiven by God. This is true, but we need to go on to see Christ's death for our redemption in its deeper significance.

Christ died on the cross to terminate all things of the old creation. He also redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20). On the cross He created (conceived) the new man with His divine element. Ephesians 2:15 says that Christ created in Himself both the Jews and Gentiles into one new man. Every conception requires a certain element. In Himself means in Himself as the divine element for this conceiving. In His redeeming death He also released His divine life from the shell of His humanity (John 12:24).

All of this laid a foundation for His organic salvation. His judicial, foundational redemption was accomplished through His death. Then His death ushered Him into resurrection for Him to exercise His organic salvation. Thus, His judicial redemption is a foundation of His organic salvation. Furthermore, His judicial redemption is not only a foundation but also a procedure to attain His ministry in the stage of His inclusion. We should endeavor to learn all the things presented in this chapter and in the following two chapters concerning the unsearchably rich Christ in His full ministry in three stages.

IV. THE ACCOMPLISHMENTS OF CHRIST IN THE STAGE OF HIS INCLUSION FROM HIS RESURRECTION

所成就的事

我们已经看见基督在祂成肉体的时期中，所成就的事。现在我们要来看，基督在祂从复活到召会堕落的总括时期中，所成就的事。我们必须被这个启示的每一项所构成，使我们能以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人。

召会的堕落开始于早期使徒们职事的末期。在保罗所写的提摩太后书中，我们可以看见这个堕落。我们必须看见，基督在祂从复活到召会堕落的总括时期中，所成就的三件主要的事。在基督的复活里，祂生为神的长子，成为赐生命的灵，并为着祂的身体重生众信徒。

主给了我们一个绝佳的例证，说明基督的死与复活：祂将自己比作一粒麦种，落到地里死了，就在复活中结出许多子粒来。麦种撒到地里之后，一面是死了，另一面却在复活。麦种的外壳死了，但麦种里面的生命元素却在生长。最终，从这粒麦种的死与复活，生出了新芽。根据彼前三章十八节，当基督死在十字架上时，祂的复活正在进行："在肉体里祂被治死，在灵里祂却活着。"就着祂的肉体说，祂为着我们的罪被钉死；但就着那灵说，祂是非常的活跃。复活不是一件突然的事。其实，当基督在十字架上在肉体里受死时，祂是活跃的、行动的，并得着生命的加力而复活。

一　生为神的长子

1　神的独生子

从已过无始的永远，基督就是神的独生子，只具有神性，并无人性。那时祂还没有经过死而进入复活。

2　化身成为一个神人

神的独生子在成肉体时，化身成为一个神人，就是一个兼有神人二性的人。

TO THE DEGRADATION OF THE CHURCH

We have seen the accomplishments of Christ in the stage of His incarnation. Now we want to see His accomplishments in the stage of His inclusion from His resurrection to the degradation of the church. We need to be constituted with all the items of this revelation so that we can nourish people with the unsearchable riches of Christ in His full ministry in the three stages.

The degradation of the church began at the end of the early apostles' ministry. In Paul's second Epistle to Timothy we can see this degradation. We need to see the three major things that Christ accomplished in the stage of His inclusion from His resurrection to the degradation of the church. In Christ's resurrection He was begotten as God's firstborn Son, He became the life-giving Spirit, and He regenerated the believers for His Body.

An excellent illustration of Christ's death and resurrection was given by the Lord when He likened Himself to a grain of wheat falling into the earth to die and to bear much fruit in resurrection. After a grain of wheat is sown into the earth, on the one hand, it is dying, but on the other hand, it is rising up. The shell is dying, but the life element within the grain is growing. Eventually, a new sprout comes out from the death and resurrection of the grain. According to 1 Peter 3:18, Christ's resurrection was going on while He was dying on the cross. He was "on the one hand being put to death in the flesh, but on the other, made alive in the Spirit." According to His flesh, He was crucified for our sins, but according to the Spirit, He was very active. Resurrection was not a sudden event. Actually, while Christ was dying in the flesh on the cross, He was active, moving, and energized with life to rise up.

A. To Be Begotten as God's Firstborn Son

1. God's Only Begotten Son

From eternity past without beginning, Christ was God's only begotten Son, possessing only divinity, without humanity. At that time He had not passed through death into resurrection.

2. Becoming Flesh to Be a God-man

In incarnation the only begotten Son of God became flesh to be a God-man, a man possessing both the divine nature and the human nature.

3　被标出为神的长子

基督在肉体里作大卫的后裔，借着死与复活，被标出为神的长子。（罗一3～4。）在死里，祂的人性被钉十字架。在复活中，祂被钉死的人性被祂神性的灵所点活，并且被提高到神独生子之儿子的名分里。因此，祂在复活中被神生为神的长子。

二　成为赐生命的灵

1　末后的亚当（在肉体里的基督）成了赐生命的灵

林前十五章四十五节下半说，“末后的亚当〔在肉体里的基督〕成了赐生命的灵。”末后的亚当是最后的人。基督的钉十字架乃是人的结束。基督这位末后的亚当，在祂的复活里，成了赐生命的灵，为着分赐生命。

2　赐生命的灵在基督复活之前“还没有”

根据约翰七章三十九节，在基督复活得荣耀之前，“还没有那灵。”这意思是说，赐生命的灵在基督复活得荣耀之前“还没有”。基督复活之前，神的灵还不是赐生命的灵。

3　基督改变形状，成为赐生命的灵

神的儿子基督，就是神圣三一的第二者，完成祂在地上的职事之后，在复活中成了，就是改变形状而成为赐生命的灵。这赐生命的灵是由耶稣在十字架上被扎的肋旁流出的水所表征。（约十九34。）借着祂的死与复活，基督将那局限在祂人性体壳里的神圣生命释放出来，并将其分赐到祂的信徒里面，使他们成为构成祂身体的许多肢体。（十二24。）

4　这赐生命的灵就是那是灵的基督

这赐生命的灵就是那是灵的基督，也称为生命的灵，（罗八2，）耶稣的灵，（徒十六7，）基督的灵，（罗八9，）耶稣基督的灵，（腓一19，）主灵。（林后三18。）“主灵”可以看作是复合的名称，就如“父神”和“主基督”。

3. Designated to Be the Firstborn Son of God

Through death and resurrection Christ in the flesh as the seed of David was designated to be the firstborn Son of God. (Rom. 1:3-4) In death His humanity was crucified. In resurrection His crucified humanity was made alive by the Spirit of His divinity and was uplifted into the sonship of the only begotten Son of God. Thus, He was begotten by God in His resurrection to be the firstborn Son of God.

B. To Become the Life-giving Spirit

1. The Last Adam (Christ in the Flesh) Becoming a Life-giving Spirit

First Corinthians 15:45b says, “The last Adam [Christ in the flesh] became a life-giving Spirit.” The last Adam was the last man. Christ’s crucifixion was the end of man. In His resurrection Christ, the last Adam, became the life-giving Spirit for dispensing life.

2. The Life-giving Spirit Being “Not Yet” before the Resurrection of Christ

According to John 7:39, prior to the glorification of Christ, the resurrection of Christ, “the Spirit was not yet.” This means that the life-giving Spirit “was not yet” before the resurrection of Christ—the glorification of Christ. Before Christ was resurrected, the Spirit of God was not the life-giving Spirit.

3. Christ Being Transfigured into the Life-giving Spirit

Christ, the Son of God as the second of the Divine Trinity, after completing His ministry on the earth, became (was transfigured into) the life-giving Spirit in His resurrection. This life-giving Spirit is signified by the water that flowed out of the pierced side of Jesus on the cross (19:34). Through His death and resurrection Christ released the divine life that was confined in the shell of His humanity and dispensed it into His believers, making them the many members that constitute His Body (12:24).

4. The Life-giving Spirit Being the Pneumatic Christ

This life-giving Spirit who is the pneumatic Christ is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18). The Lord Spirit may be considered a compound title like the Father God and the Lord Christ.

三　为着祂的身体重生众信徒

彼前一章三节启示，基督在复活中重生了我们所有相信祂的人。在神来说，没有时间的因素。照我们人的看法，我们是在某一个时间重生的，但照神的观点，祂许多的儿子，全都是借着基督的复活得重生的。在启示录里，几乎所有的动词都是过去式。在神眼中，新耶路撒冷已经完成了。我们说我们正在完成新耶路撒冷，照着我们在时间里的观点，这是对的。但在神看来，祂已经终极完成了新耶路撒冷。启示录十三章八节说，从创世以来羔羊就被杀了。在神永远的观点中，从受造之物开始存在的时候起，基督就被钉十字架了。

1　神的许多儿子与基督这位神的长子，在一个宇宙的大生产中一同由神所生

基督生为神的长子，并成为赐生命的灵，目的是为着重生信徒，使他们成为神的许多儿子，与祂在一个宇宙的大生产中一同由神所生。基督的复活是一个大生产，将祂自己这位长子，和众信徒作祂许多的弟兄，就是祂亿万的“同胎”弟兄，一同生出来。这乃是为着组成神的家，就是神的家人，并为着构成基督的身体作祂的丰满，就是祂的彰显和扩展，以完成经过过程并终极完成之三一神永远的彰显和扩展。基督所有的信徒，都已经在这一位灵里受浸，成了基督的一个身体。（林前十二 13 上。）不仅如此，所有在这一位灵里受浸的信徒，都得以喝这一位灵。（13 下。）借着受浸，我们都浸入那灵，而借着喝，那灵就进到我们里面。最好的基督徒是那些在那灵里，并有那灵在他们里面的人，这使他们完全与那灵是一。

2　赐那灵没有限量

基督在复活里借着说神的话，没有限量的将祂自己这包罗万有、赐生命的灵赐给人。（约三 34。）我们越接受主的话，就越被那没有限量的那灵所充满。

3　被建造成为神在灵里的居所

C. To Regenerate the Believers for His Body

First Peter 1:3 reveals that Christ regenerated all of us who believe in Him in His resurrection. With God there is no time element. According to our human perspective, we were regenerated at a certain time, but in God's view all His many sons were regenerated through the resurrection of Christ. In Revelation nearly all the predicates are in the past tense. In the eyes of God the New Jerusalem has been completed already. We say that we are consummating the New Jerusalem, and this is correct according to our view in time. But according to God, He has already consummated the New Jerusalem. Revelation 13:8 says that the Lamb was slain from the foundation of the world. In the eternal view of God, from the time the created things came into being, Christ was crucified.

1. The Many Sons of God Born with Christ as the Firstborn Son in One Universally Big Delivery

The purpose of Christ's being begotten to be the firstborn Son of God and becoming the life-giving Spirit was for the regenerating of the believers, making them the many sons of God born of God with Him in the one universally big delivery. Christ's resurrection was a big delivery of Himself as the firstborn Son and the believers as His many brothers, His millions of "twins." This was for the composition of the house of God, even the household of God, and the constitution of the Body of Christ to be His fullness, His expression and expansion, to consummate the eternal expression and expansion of the processed and consummated Triune God. All the believers of Christ in this one Spirit have been baptized into the one Body of Christ (1 Cor. 12:13a). Furthermore, all the believers who are baptized in this one Spirit are given to drink this one Spirit (v. 13b). Through baptism we were immersed in the Spirit, and by drinking, the Spirit gets into us. The best Christians are the ones who are in the Spirit and have the Spirit in them to make them completely one with the Spirit.

2. Giving the Spirit without Measure

The Christ in resurrection gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God (John 3:34). The more we receive the Lord's words, the more we are filled with the immeasurable Spirit.

3. Being Built Up into a Dwelling Place of God in Spirit

所有在基督里的信徒都被建造，成为神在他们由祂的灵内住之灵里的居所；（弗二 22；）这乃是借着在性质上的圣别、（罗十五 16、）更新、（多三 5、）变化（林后三 18）和模成。（罗八 29。）

为着进入我们所讲到基督在祂三个时期中之信息纲目的细节，我愿意推荐在台北圣徒们的实行。他们分成小组聚在一起，来祷读纲目。祷读之后就研读。然后他们学习逐字背诵整篇纲目。最后，他们申言。我们可能觉得无法这么作，但有志者事竟成。祷、研、背、讲这个实行，已经成了在台北的圣徒们消化所有这些新纲目的最佳之路。他们这样实行之后，就满得喂养，也能去喂养别人。

每一篇关于基督某一时期的纲目，其内容就象十顿饭一样。我们应当用饭食喂养人。活力排中的每一个人，都该摆出饭食，使人得喂养。今天在我们中间很难看到一个排是真正的活力排。我们的排没有活力，因为我们没有得喂养。我们若要进入圣经内在的意义，就必须消化我们所讲的这些纲目，使我们能以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人。

伍　基督在祂加强时期中，所成就的事

现在，我们要来看基督在祂从召会堕落到新耶路撒冷之终极完成的加强时期中，所成就的事。最近我们看见，约翰四章十四节下半表明，神永远经纶的目标乃是新耶路撒冷："我所赐的水，要在他里面成为泉源，直涌入永远的生命。"父是源，就是源头，在子里显出成为泉，涌流出来成为灵，就是川，直涌入永远的生命。"直涌入永远的生命"，意思是涌入永远生命的总和。每一个人都是人生命的总和。永远生命的总和，集大成，乃是新耶路撒冷。我们的神是涌流的神，涌流出来为要将祂自己作为生命分授、分赐到所有爱祂的人里面。至终，这永远的生命会有一个集大成，一个总和，一个终极的完成，那就是新耶路

All the believers in Christ are built up into a dwelling place of God in their spirit indwelt by Him as the Spirit (Eph. 2:22) through dispositional sanctification (Rom. 15:16), renewing (Titus 3:5), transformation (2 Cor. 3:18), and conformation (Rom. 8:29).

In order to get into the details of the outlines that we have released on Christ in His three stages, I would like to recommend the practice of the saints in Taipei. They come together in small groups to pray-read the outline. After pray-reading, they study it. Then they learn to recite the entire outline, word by word. Then they prophesy. We may feel that we cannot do this, but if there is a will, there is a way. This practice of pray-reading, studying, reciting, and prophesying has become the best way for the saints in Taipei to digest all these new outlines. After they practice this, they are fully nourished, and they can go to nourish others.

The content of one outline concerning Christ in one of His stages is like ten meals. We should nourish people with a meal. Each member of the vital groups should present a meal to people for their nourishment. It is hard to see a group among us today that is really vital. Our groups are not vital because we are not nourished. If we want to enter into the intrinsic significance of the Bible, we need to digest these outlines that we have released to enable us to nourish others with the unsearchable riches of Christ in His full ministry in three stages.

V. THE ACCOMPLISHMENTS OF CHRIST IN THE STAGE OF HIS INTENSIFICATION

Now we want to see the accomplishments of Christ in the stage of His intensification from the degradation of the church to the consummation of the New Jerusalem. Recently, we have seen that John 4:14b shows that the goal of God's eternal economy is the New Jerusalem: "The water that I will give him will become in him a fountain of water springing up into eternal life." The Father is the fountain, the source, emerging in the Son as the spring, who flows out as the Spirit, the river, into eternal life. The phrase into eternal life means into the totality of the eternal life. Each human being is a totality of the human life. The totality, the aggregate, of the eternal life is the New Jerusalem. Our God is the flowing God, flowing to impart and dispense Himself as life into all His lovers. Eventually, this eternal life will have an aggregate, a totality, a consummation. That will be the New Jerusalem. The New Jerusalem is the totality of the eternal life in

撒冷。新耶路撒冷就是整本圣经里永远生命的总和。

使徒保罗说，我们是神的农场，为着生长基督，也是神的建筑。（林前三 9。）当我们在神圣生命里长大时，我们就被变化成为神建筑的宝贵材料：金、银和宝石。（12。）新耶路撒冷是由变化过的宝贵材料所构成的：金为城的基础，珍珠为其门，宝石为其墙。我们若以自己、世界、或属地的东西建造召会，我们就是用木、草、禾秸建造，只好被焚烧。（12 下～ 13。）但我们若以三一神—父为金、子为珍珠或银、灵为宝石—建造召会，我们建造的工程就是新耶路撒冷的一部分。换句话说，我们的工程将要进入永远的生命。新耶路撒冷作永远生命的总和，乃是神的目标。诗歌第七百七十五首论到新耶路撒冷，其副歌说，“看哪，神的圣城！满了神的光明！这是神完满的表现，永显于人性。”基督已经成了七倍加强的灵，以加强祂生机的救恩，并产生得胜者，为着终极完成新耶路撒冷。

一　加强祂生机的救恩

1　基督在总括时期中，成了赐生命的灵，也就是那是灵的基督

为着祂在总括时期中的职事，基督成了赐生命的灵，也就是那是灵的基督，以完成祂生机的救恩，为着产生召会，并建造祂的身体，而终极完成新耶路撒冷。

2　召会堕落了

基督在祂总括时期之职事的中途，召会堕落了，阻挠神永远经纶的完成。

3　基督这一位赐生命的灵，成了神的七灵

因此，基督这一位赐生命的灵，成了神的七灵。（启一 4，四 5，五 6，三 1。）这不是七位个别的灵，乃是一位七倍加强的灵。这乃是要七倍的加强神生机的救恩，为着建造基督的身体，以终极完成神永远的目标，就是新耶路撒冷。

二　产生得胜者

the entire Bible.

The apostle Paul said that we are God’s farm to grow Christ, and we are God’s building (1 Cor. 3:9). As we grow in the divine life, we are transformed into precious material for God’s building: gold, silver, and precious stones (v. 12). The New Jerusalem is constituted with transformed precious material: gold as the base, pearls as the gates, and precious stones for the city’s wall. If we build up the church with ourselves, with the world, or with earthly things, we are building with wood, grass, and stubble, which are fit only to be burned (vv.12b-13). But if we build the church with the Triune God—the Father as the gold, the Son as the pearl or silver, and the Spirit as the precious stone—our building work will be a part of the New Jerusalem. In other words, our work will go into eternal life. The New Jerusalem as the totality of the eternal life is God’s goal. The chorus of Hymns, #976, a hymn concerning the New Jerusalem, says, “Lo, the holy city, / Full of God’s bright glory! / It is God’s complete expression / In humanity.” Christ has become the sevenfold intensified Spirit to intensify His organic salvation and to produce the overcomers for the consummating of the New Jerusalem.

A. To Intensify His Organic Salvation

1. Christ Becoming the Life-giving Spirit, the Pneumatic Christ, in the Stage of His Inclusion

For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem.

2. The Church Becoming Degraded

On the way of Christ’s ministry in the stage of His inclusion, the church became degraded to frustrate the accomplishment of God’s eternal economy.

3. Christ as the One Life-giving Spirit Becoming the Seven Spirits of God

Hence, Christ as the one life-giving Spirit became the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1). These are not seven individual Spirits but the one Spirit who is intensified sevenfold. This is to intensify the organic salvation of Christ sevenfold for the building up of the Body of Christ to consummate God’s eternal goal—the New Jerusalem.

B. To Produce the Overcomers

1　几乎所有在基督里的信徒都被击败

因着召会的堕落，几乎所有在基督里的信徒都在他们的旧人里，为撒但、罪、世界和肉体所击败。

2　基督呼召失败的信徒，作祂的得胜者

基督在祂写给堕落召会的七封书信里，呼召失败的信徒，凭祂这七倍加强的灵作祂的得胜者，使他们凭着祂的七倍加强，经历祂生机的救恩。

三　终极完成新耶路撒冷

1　基督徒工作的独一目标

根据新约的整个启示，基督徒工作的独一目标该是新耶路撒冷，就是神永远经纶的目标。

2　召会堕落的主要原因

召会的堕落，主要的是由于这个事实：几乎所有的基督工人都被岔开，以新耶路撒冷之外的许多事物为他们的目标。

3　胜过一切顶替新耶路撒冷为目标的事物

因此，在召会的堕落下，要作一个得胜者答应主的呼召，我们就不仅需要胜过消极的事物，更需要胜过那些顶替新耶路撒冷为目标的积极事物。

4　得胜者的目标

得胜者应当以神永远经纶的目标，就是新耶路撒冷，为独一无二且终极无比的目标。

我要再次鼓励我们众人，以台湾的众圣徒为榜样，跟随他们，把这些纲目所列的各点作到我们里面来。他们祷读纲目，研读、背诵纲目的各点，然后彼此讲说，也就是申言。在台湾的众召会已经因着这样作，而得了复兴。我们若这样作，我信在南加州的众召会必有一个大复兴。—受

（取材自“活力排”第十二至十四篇）

1. Nearly All the Believers in Christ Becoming Defeated

Through the degradation of the church nearly all the believers in Christ became defeated in their old man by Satan, sin, the world, and their flesh.

2. Christ Calling the Defeated Believers to Be His Overcomers

In His seven epistles to the degraded churches, Christ calls the defeated believers to be His overcomers by Himself as the sevenfold intensified Spirit for their experience of His organic salvation in His sevenfold intensification.

C. To Consummate the New Jerusalem

1. The Unique Goal of the Christian Work

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy.

2. The Main Cause of the Church's Degradation

The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.

3. Overcoming Everything That Replaces the New Jerusalem as Our Goal

Hence, under the degradation of the church, to be an overcomer answering the Lord's call needs us to overcome not only the negative things but even more the positive things that replace the New Jerusalem as the goal.

4. An Overcomer's Goal

An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem.

I want to encourage us once again to get the points of these outlines into us by following the pattern of the saints in Taiwan. They pray-read the outlines, study them, recite the points of the outlines, and then speak these points to one another; that is, they prophesy. The churches in Taiwan have been revived by taking this way. If we take this way, I believe that the churches will have a big revival.

(The Vital Groups, msg. 12-14)

第十三篇

培育初信者的步骤

■读经：罗十 12～13，提后二 22，林后三 17～18，徒十三 52，四 8，31，林后四 13，林前十四 26，来十 25，罗十 9，弗五 18～19，西三 16

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。

罗 10:13 因为“凡呼求主名的，就必得救。”

提后 2:22 你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

徒 13:52 门徒就被喜乐和圣灵充满。

徒 4:8 那时，彼得被圣灵充溢，对他们说，

徒 4:31 祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

林前 14:26 弟兄们，这却怎么样？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，

CHAPTER THIRTEEN

STEPS TO RAISE UP THE NEW BELIEVERS

■ Scripture Reading: Rom. 10:12-13; 2 Tim. 2:22; 2 Cor. 3:17-18; Acts 13:52; 4:8, 31; 2 Cor. 4:13; 1 Cor. 14:26; Heb. 10:25; Rom. 10:9; Eph. 5:18-19; Col. 3:16 (Rcv.)

Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders,

Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak,

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all

或有翻出来的话，凡事都当为建造。

来 10:25 不可放弃我们自己的聚集，好象有些人习惯了一样，倒要彼此劝勉；既看见那日子临近，就更当如此。

罗 10:9 就是你若口里认耶稣为主，心里信神叫祂从死人中复活，就必得救；

弗 5:18 不要醉酒，醉酒使人放荡，乃要在灵里被充满，

弗 5:19 用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，

西 3:16 当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；

■纲要

壹　带领新人呼求主名

一　主的名指祂的人位

二　主的人位乃是主灵

贰　带领新人被素质的灵充满

叁　带领新人经历那灵的浇灌

肆　带领新人在传福音时凭信放胆讲说

伍　带领新人认识信徒的聚会是彼此互相的

陆　带领新人一得救就为主说话并且讲说主

柒　带领新人认识聚会是为着信徒说主的话，并听别人说主的话

*　*　*　*

things be done for building up.

Heb. 10:25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

Rom. 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

■ Outline

I. Leading The New Ones To Call On The Name Of The Lord

A. The Lord's Name Denoting His Person

B. The Lord's Person Being the Lord the Spirit

II. Leading The New Ones To Be Filled With The Essential Spirit

III. Leading The New Ones To Experience The Outpouring Of The Spirit

IV. Leading The New Ones To Speak With Boldness By Faith In Preaching The Gospel

V. Leading The New Ones To Know That The Meetings Of The Believers Are In Mutuality

VI. Leading The New Ones To Speak For The Lord And Speak The Lord Immediately After Being Saved

VII. Leading The New Ones To Realize That The Meetings Are For The Believers To Speak The Word Of The Lord And To Listen To Others Speak The Word Of The Lord

*　*　*　*

在本篇信息，我们要看培育初信者一些实际的步骤。我们必须学习培育初信者在生命上长大的步骤。

壹　带领新人呼求主名

我们若要培育初信者，就必须学习怎样带领他们呼求主名。（罗十 12 ～ 13，提后二 22。）带领初信者进入呼求主名的路很多，大半在于你的实行。你要学习呼求主名并实行呼求主名。你若是个自然而然、常时、即时呼求主名的人，就不仅会给新人很深的印象，也会激发他们自然而然的呼求主名。正如小孩子喜欢跟随他们的父母，照样，初信者也会跟随你，模仿、仿效你所实行的一切。我们不应当仅仅教导初信者，乃应当带领他们呼求主名。

要帮助新人作任何事，我们都需要研读、查考新旧约里正确的经文。我们必须根据圣经所教导的作每件事。全本圣经都提到呼求主名。从人类第三代开始，人就学习呼求耶和华的名。（创四 26。）然后，全本圣经从旧约到新约，有一条这样呼求主名之生活的线。（见新约圣经恢复本，徒二 21 注 1。）

在提后二章二十二节，保罗嘱咐他的青年同工提摩太，要同那清心呼求主的人，竭力追求公义、信、爱、和平。这指明在保罗的时候，那些清心追求主的人，都呼求主的名。呼求主名是追求主唯一的路。我们必须学习时时—自然而然、即时、常时的呼求主。在罗马十章十二节，保罗告诉我们，主对一切呼求祂的人是丰富的。呼求主乃是摸着主、接触主、进入完满享受祂那追测不尽之丰富唯一的路。

我们也凭着呼求主名，得着救恩。（罗十 13。）要从主接受救恩，单单相信是不够的。你需要呼求祂的名。从我们第一次接触初信者开始，就该带领他们实行呼求主名。你应该告诉他们，主的名是非常便利的。无论他们往那里去，这名都随着他们，因为这名一直与他们同在。

In this message we will see some of the practical steps to raise up the new believers. We must learn the steps of how to raise up the new believers in the growth in life.

I. LEADING THE NEW ONES TO CALL ON THE NAME OF THE LORD

If we are going to raise up the new believers, we must learn how to lead them to call on the name of the Lord (Rom. 10:12-13; 2 Tim. 2:22). There are many ways to lead the new believers into calling on the name of the Lord; the way largely depends on your practice. Learn to call and practice calling on the name of the Lord. If you are a person who spontaneously, constantly, and instantly calls on the name of the Lord, this will not only impress the new ones but also stir them up to spontaneously call on the name of the Lord. As little children like to follow their parents, the new believers will follow you to copy and imitate whatever you practice. We should not merely teach the new ones but lead them to call on the name of the Lord.

In order to help the new ones to do anything, we need to read and study the proper verses in the Old and New Testaments. We must do everything based upon what the Word teaches. Calling upon the name of the Lord is mentioned throughout the Holy Scriptures. Beginning with the third generation of mankind, men learned to call on the name of Jehovah (Gen. 4:26). Then throughout the Bible, from the Old Testament to the New Testament, there is the line of such a life of calling on the name of the Lord (see Acts 2:21, footnote 1, Recovery Version).

In 2 Timothy 2:22 Paul charges his young co-worker Timothy to pursue righteousness, faith, love, and peace with all those who call on the Lord out of a pure heart. This indicates that at Paul's time all those who sought after the Lord with a pure heart called on the name of the Lord. Calling on the name of the Lord is the unique way to seek after the Lord. We must learn to practice calling upon the name of the Lord all the time—spontaneously, instantly, and constantly. In Romans 10:12 Paul tells us that the Lord is rich to all who call on Him. Calling on the Lord is a unique way to touch the Lord, to contact the Lord, and to enter into the full enjoyment of His unsearchable riches.

We obtain salvation by calling on the name of the Lord (v. 13). To receive salvation from the Lord, believing alone is inadequate. We need to call on His name. From the first time we contact the new believers, we should lead them into the practice of calling upon the name of the Lord. We should tell them that the name of the Lord is very available. Wherever they go, the name follows them because the name is always with them.

一　主的名指祂的人位

在圣经里，特别在新约，主的名是指主自己，就是祂的人位。名总是指人位。你叫一个人的时候，是叫他的名字。按人这一面说，没有人的名字，就无法叫他。主耶稣的名常与你同在。你不论往那里去，这名都与你同去；你不论在那里，这名也与你同在那里。

我们凭着称呼主的名接触祂。（提后二 19 下。）我们在任何时候都能称呼祂的名—耶稣”。我们在听信息或者从事任何别的活动时，里面都能呼求主的名。因为主的名是便利的，呼求祂的名是非常方便的。我们也许叫别人的名字，却一点不觉得他们现在与我们同在。但我们呼求主耶稣的时候，立刻有很深的感觉，祂与我们同在；这是因为祂就是那位随时随地都能与我们同在的那灵。（林后三 17。）我们一呼求祂，就感觉祂与我们同在，因为今天祂乃是赐生命的灵。（林前十五 45 下。）为着救赎我们，主耶稣是在十字架上神的羔羊。但为着与我们同在并作我们的生命，祂借着死与复活，成了赐生命的灵。祂既是赐生命的灵，就无所不在。因此，祂是在我们之内，与我们同在，且在我们身上，又贯彻我们。

即使你不呼求，祂也始终与你同在。（太二八 20。）然而，你若不呼求，就感觉不到祂的同在。你的呼求带来祂同在的感觉。我们不该有一种观念，以为呼求主，祂就同在，不呼求主，祂就不同在。不论情形如何，不论我们是否呼求，是高昂或下沉，作得好或差，祂始终与我们同在。但我们里面对祂同在或不同在的感觉，是在于我们的呼求。你呼求的时候，就感觉到祂的同在；你不呼求的时候，就感觉不到祂的同在。呼求带你进入对祂实际同在的享受里。祂不是来来去去，乃是与我们同住，并在我们里面安家。你喜欢祂的时候，祂与你同在。你不喜欢祂的时候，祂仍与你同在。你爱祂的时候，祂同在；你对祂冷冰冰的时候，祂仍然同在。祂内住的同在是不改变的；但你享受祂同在的感觉，乃在于你的呼求。我们都必须呼求主的名，享受祂的同在。

A. The Lord’s Name Denoting His Person

In the Bible, especially in the New Testament, the name of the Lord denotes the Lord Himself, His very person. A name always denotes a person. When you call a person, you call his name. Humanly speaking, without having a person’s name, there is no way to call a person. The name of the Lord Jesus is always with you. Wherever you go, the name goes with you; wherever you are, the name is also there with you.

We touch the Lord by naming His name (2 Tim. 2:19b). We can name His name, “Lord Jesus,” at any time. While we are listening to a message or engaged in any other kind of activity, we can call on the name of the Lord within. It is so convenient to call on the name of the Lord because His name is always available. We may call on others’ names and not have any sense that they are presently with us. But when we call on the Lord Jesus, right away we have the deep sensation that He is with us. This is because He is the Spirit who can be with us at any time and anywhere (2 Cor. 3:17). When we call on Him, we have the sense that He is with us because today He is the life-giving Spirit (1 Cor. 15:45b). For our redemption the Lord Jesus was the Lamb of God on the cross. But in order to be with us as our life, He became a life-giving Spirit through death and resurrection. As the life-giving Spirit, He is omnipresent. Thus He is in us, with us, upon us, and through us.

Even when we do not call, He is still with us all the time (Matt. 28:20). However, if we do not call, we do not have the sense of His presence. Our calling brings in the sense of His presence. We should not hold the concept that when we call on the Lord, He is present and that when we do not call on the Lord, He is absent. Regardless of the situation, whether we call or not, whether we are up or down, whether we do well or not, He is always with us. But the sensation we have within concerning His absence or presence depends upon our calling. When we call, we have the sensation of His presence; when we do not call, we have the sensation of His absence. Calling brings us into the enjoyment of His practical presence. He does not come and go; rather, He remains with us and makes His home in us. When we like Him, He is present with us. When we dislike Him, He is still with us. When we love Him, He is present; when we are cold toward Him, He is still present. His indwelling presence is not changeable. But our sensation of the enjoyment of His presence depends upon our calling. We all must call on the Lord’s name to enjoy His presence.

二　主的人位乃是主灵

我们必须告诉新人，今天主乃是赐生命的灵，（林前十五 45 下，林后三 17 ～ 18，）并且这样一位灵，乃是我们的救赎主、拯救主、主、主人。要享受祂的这些方面，就是享受祂的同在，唯一的路乃是呼求祂的名。我们必须是呼求的人，必须是时时呼求主名的人。这样，我们到初信者的家聚会中访问他们时，就不仅将这个实行带到他们家里，也将一种气氛、灵、态度、印象，带到初信者自己里面。他们必定有很透彻的印象，呼求主名是非常独特的。没有一个宗教的创始者要求跟随者呼求他的名。这是耶稣基督独特之处。只有主耶稣，就是耶和华神，要我们、甚至要求我们呼求祂的名。

基督徒的生活开始于信和呼求。（罗十 9 ～ 10。）呼求是我们基督徒生活初阶的经历之一。一旦我们心里相信主，我们也必须口里呼求祂。这是我们基督徒生活的开始；我们基督徒的生活从呼求开始，并且借着呼求开始。今天的基督教不着重这事，但我们应当不同。我们应当有时时呼求主名的态度、灵、气氛和实行。然后，我们既是这样的人，就该强调呼求这事到极点，好帮助初信者。我们的呼求，绝不会太过。我们若带领初信者呼求，他就会进入一切属灵的实际。一切属灵、神圣的实际都在主的名里，并且包含在我们的呼求里。我们的呼求会改变我们，使我们快乐，甚至叫我们疯狂。呼求主这件事是奇妙的。因此，我们必须建立习惯，在一天当中时时呼求。我们呼求越多越好。我们若呼求主名半小时，就必喜乐得发狂。

不论我们多么享受呼求主名，我们仍很容易忽略这事。我嘱咐台北的圣徒早晨一醒来，离开床铺之前，就呼求主名。但我发现，我们越强调这事，就越可能忘记。我们若不强调这事，也许还自然而然的实行。这是我的经历。我们应当就是实行呼求，而不要那么强调或注重。我们若在晚上就寝的时候说“主耶稣”，第二天早晨也许就自然而然的说，“哦，主耶稣。”我们立志作一件事的时候，也许会忘记作。我们若立志得胜，也许就经历失败。我们若

B. The Lord’s Person Being the Lord the Spirit

We must tell the new ones that today the Lord is the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17-18) and that as such a Spirit He is our Redeemer, Savior, Lord, and Master. A unique way to enjoy Him as all these aspects, to enjoy His presence, is to call on His name. We ourselves must be calling people. We must be people who call on the name of the Lord all the time. Then when we visit the new believers in their home meetings, we will bring not only this practice into their homes but also an atmosphere, spirit, attitude, and impression into the new believers themselves. They will be thoroughly impressed that the matter of calling on the name of the Lord is very unique. No founder of any religion asked followers to call upon his name. This is unique with Jesus Christ. Only the Lord Jesus, the very God, Jehovah, asks us and even requires us to call on His name.

The Christian life begins with believing and calling (Rom. 10:9-10). Calling is one of the initial experiences of our Christian life. Once we believe in the Lord in our heart, we also must call on Him with our mouth. This is the initiation of our Christian life; our Christian life starts from and with calling. Today’s Christianity does not stress this matter, but we should be different. We should have an attitude, spirit, atmosphere, and practice of calling on the Lord’s name all the time. Then, as such a person, we should help the new believers by stressing this matter of calling to the uttermost. We can never call too much. If we lead one of the new believers into calling, he will enter into all the spiritual realities. All the spiritual and divine realities are in the Lord’s name and are wrapped up with our calling. Our calling changes us and can make us happy and even beside ourselves. This matter of calling on the Lord is marvelous. Therefore, we have to build up a habit of calling at all times during the day. The more we call, the better it is. If we would call upon the name of the Lord for half an hour, we would be beside ourselves with enjoyment.

Regardless of how much we enjoy calling on the Lord’s name, it is still easy for us to neglect it. I charged the saints in Taipei to call on the Lord right after waking up and before getting out of bed in the morning. But I have found that the more we stress this matter, the more we may forget it. If we do not stress it, we may spontaneously practice it. This is my experience. We should just practice calling without stressing or emphasizing it that much. If we would go to bed at night saying “Lord Jesus,” the next morning we may say “O Lord Jesus” spontaneously. When we make up our mind to do something, we may forget to do it. If we make up our mind to have a victory, we may

立志不发脾气，撒但就一而再、再而三的打发事情，来煽动、催促、引诱、挑动我们发脾气。然而，我们若不定意克制我们的脾气，就能在主里不受撒但来的拦阻，而约束脾气。在此是一个战场。争战最有智慧的路，就是想作一件事，却不定意去作；定意就使仇敌知道我们的战略。两国交战时，必定将各自的战略保密，不叫彼此知道。我们也必须将我们属灵的战略保密，不说出来，不叫仇敌知道。我们若说出属灵的战略，常常在很短的时间内，就看见相反的事发生。

今天有属灵争战的实际，（弗六 12，）我们是在属灵的战争里。为这缘故，我们有时必须将事情藏在我们里面，不说出来。这样，我们就不仅把事情向人隐藏，更重要的是向鬼魔隐藏。呼求主名乃是争战，因为撒但恨恶耶稣的名。我们呼求耶稣的名，就接受那灵；那灵是耶稣的人位、实际与实化。每逢我们说“主耶稣”的时候，我们就在那灵里，并且接受那灵。（林前十二 3，徒二 17，21。）

贰　带领新人被素质的灵充满

带领新人呼求主名以后，我们应当立即带领他们被素质的灵充满。行传十三章五十二节同时提到喜乐与那灵的充满。呼求主并彻底认罪以后，有些人以为，他们应当立即有喜乐。我们若不注意喜乐，只简单的呼求主并彻底认罪，喜乐也许会来临。但我们在彻底认罪时，若期待着喜乐来临，喜乐也许永远不会来临。喜乐不是我们被素质的灵充满唯一的记号或证据，那只是许多证据中的一项。但即使我们没有明证，我们仍然必须运用我们的灵和信心。林后四章十三节说，我们有信心的灵，我们必须运用这样的灵来信并说话—“我信，所以我说话。”我们必须运用我们的灵说话、认罪、呼求，也必须运用我们的信，站在主的话上。

我们学习里面被素质的灵充满时，必须运用我们的信。我们若彻底向主认罪，就必须信祂在作工。我多年前的一

experience defeat. If we make up our mind not to lose our temper, Satan sends in one thing after another to urge, charge, induce, and stir us up to lose our temper. However, if we do not make up our mind to restrain our temper, we are able to restrain it in the Lord without hindrance from Satan. Here is a battlefield. The wisest way to fight the battle is to intend to do something but not to make up our mind to do it. To make up our mind is to make our strategy known to the enemy. When two countries are fighting each other, they keep their strategies from one another. We too need to keep our spiritual strategy from the enemy by not speaking it out. Very often, if we speak out our spiritual strategy, in a short time we see the opposite thing occurring.

Today there is the reality of spiritual warfare (Eph. 6:12), and we are in a spiritual battle. For this reason we sometimes have to keep things hidden within us, not speaking them out. We then keep things not only from men but more importantly from the demons. Calling on the name of the Lord is a battle because Satan hates the name of Jesus. When we call on the name of Jesus, we receive the Spirit, who is the person, the reality, and the realization of Jesus. Whenever we say “Lord Jesus,” we are in the Spirit and we receive the Spirit (1 Cor. 12:3; Acts 2:17, 21).

II. LEADING THE NEW ONES TO BE FILLED WITH THE ESSENTIAL SPIRIT

After leading the new ones to call on the name of the Lord, we should immediately lead them to be filled with the essential Spirit. In Acts 13:52 joy is mentioned with the infilling of the Spirit. After calling on the Lord and making a thorough confession, some thought that they should immediately have joy. If we do not pay attention to joy, simply calling on the Lord and making a thorough confession, joy may come. However, if we expect joy to come when we make a thorough confession of our sins, it may never come. Joy is not the unique sign or evidence of our having been filled with the essential Spirit. It is only one of many evidences. But even if we have no apparent evidence, we still have to exercise our spirit and our faith. Second Corinthians 4:13 says that we have a spirit of faith and that we must exercise such a spirit to believe and to speak: “I believed, therefore I spoke.” We must exercise our spirit to speak, confess, and call, and we must exercise our faith to stand on the Lord’s word.

As we are learning to be filled within with the essential Spirit, we have to exercise our faith. If we have made a thorough confession to the Lord, we must believe that He

个经历可以说明这事。一九三九年，我受母校邀请，去向学生传福音。我说话的时候，圣灵很深刻的摸着一位老师，他也是地方法院的法官。聚会之后，他告诉我，他相信我所传的，但不知道进入我所说这一切的路。我简单的告诉他，回家去独自在卧室里跪下，向主耶稣祷告，彻底承认他的罪。我鼓励他承认凡他觉得是罪的事，并告诉他借着这样认罪，他必然得救。他听了我的话，回家去作了我所告诉他的。他期待有些东西会从天上降在他身上，但那天什么也没发生，所以他非常失望。他祷告、认罪、求主赦免他，但是就着他的感觉，什么都没有发生。第二天早晨，他仍然觉得什么都没有发生。但是在去法院的路上，他察觉自己对一切事物的看法完全不同了；他突然变得非常快乐。他周围的每件事物都不同了，他开始喜乐起来；他快乐得控制不了自己。他的秘书注意到他的喜乐，就问他为何如此欢喜快乐。他回答说，他不知道为何如此快乐，但他就是非常快乐。他一整天从早到晚，在法院里断案的时候，都很快乐。他回家后，他的妻子也很惊奇她的丈夫这么快乐。

他那晚到学校教书的时候，就要求一位是弟兄的学生解释给他听，为什么他如此喜乐。弟兄告诉他，他的喜乐乃是他接受圣灵的记号，这指明他已经得救了。从那以后，这位老师就知道自己得救了。有些事情发生了，但不是照他的期望。当他有所期待的时候，什么事也没有发生；但是当他不期待的时候，事情就发生了。我们也必须学习在被那灵充满的时候，将我们被那灵充满的表显留给主；我们只需要运用我们的信。

叁　带领新人经历那灵的浇灌

我们应当带领新人不仅承认他们的罪，使他们被那灵充满，也要经历经纶的灵。（徒四 8，31。）我们必须告诉他们，他们是初信的人，应当向他们的家人、亲戚、邻居、

is working. An experience I had many years ago illustrates this. In 1939 I was invited by my former school to preach the gospel to the students. While I spoke, the Spirit touched one of the teachers, who was also a judge in a local court, very deeply. After the meeting, he told me that he believed what I had preached but that he did not know the way to enter into what I had said. In a brief way I told him to go home, kneel down privately in his bedroom, and pray to the Lord Jesus and make a thorough confession of his sins. I encouraged him to confess whatever he felt was a sin, and I told him that by making such a confession he would be saved. He took my word and went back home to do what I had told him. He expected something from the heavens to come down upon him, but nothing happened that day, so he was very disappointed. He had prayed, confessed, and asked the Lord to forgive him, but according to his feeling, nothing had happened. The next morning he still felt that nothing had happened. But as he was walking on his way to the court, he noticed that his outlook was completely different. He suddenly became very happy. Everything around him was different, and he began to rejoice. He was so happy that he could not control himself. His secretary noticed his joy and asked why he was so happy and joyful. He replied that he did not know why he was so happy but that he was just happy. Throughout the day, morning to evening, while he was judging the cases in the court, he was happy. When he returned home, his wife was surprised by her husband's happiness.

When he went to school that evening to teach, he asked one of the students who was a brother to explain to him why he had experienced such joy. The brother told him that the joy he experienced was a sign that he had received the Spirit and that this was an indication that he had been saved. From that time onward, this teacher knew that he was saved. Something had happened but not according to his expectation. When he expected something, nothing happened; but when he was not expecting anything, something happened. We too must learn as we are being filled with the Spirit, to leave the manifestation of our being filled with the Spirit to the Lord. We simply need to exercise our faith.

III. LEADING THE NEW ONES TO EXPERIENCE THE OUTPOURING OF THE SPIRIT

We should lead the new ones not only to confess their sins that they might be filled with the Spirit but also to experience the economical Spirit (Acts 4:8, 31). We must tell them that as new believers they should give testimonies to their family, relatives, neighbors, and

以及朋友作见证。我们应当向他们指出，每逢他们向别人说到主耶稣的时候，就该运用他们的信，相信他们有那灵的浇灌。我们必须带领他们有这样的认识，而不是仅仅教导他们。我们自己若是这样的人，就能带着这种气氛、态度和灵，到他们那里去。自然而然，有时候甚至在无意间，就会带他们进入对这浇灌之灵的认识和享受里。

我们应该带领新人呼求主名，为着生命在里面被素质的灵充满，为着权柄在外面经历经纶之灵的浇灌。不要信这些事太难。按人的一面说，这些事极其平常。一面，这些事是神奇到极点；但另一面，这些事在我们的经历中却极为平常。哥尼流与他的亲属密友，就同时经历了这一切的事。（十24，44。）他们同时得蒙重生，在里面被那灵充满，并且经历了那灵的浇灌。

现今的基督教将重生弄得很困难。有人会问，一个人能否在十五分钟内得重生。重生人的不是时间，乃是那灵。（约三6。）听人传福音可以比喻为用相机拍照。我们用生的奥秘”小册子传福音的时候，就用册子上的每一点指示听的人，叫他（就象叫照相机）进入正确的位置。借着陈明各点，我们就将“镜盖”从他的心思挪去。当一切都预备好的时候，快门开启了，小小的“嗒”一声，就把一切的“景物”收到他全人的这个相机里，印在他的灵这张“底片”上。不是时间，乃是光同快门的开启，将景物带进听的人里面。借着我们这样的传福音，许多人经历了重生、素质之灵的充满、和经纶之灵的浇灌。

我们不该认为刚受浸的人经历那灵的浇灌是太早了。有些得救很久的人，多年寻求那灵的浇灌，但他们的寻求有许多不信的成分。事实上，你不需要花那么多时间，才被经纶的灵充溢。你只需运用信，相信并放胆的说话。这样，不管你感觉如何，要相信你是在圣灵的浇灌之下。

friends. We should point out to them that whenever they speak of the Lord Jesus to other people, they should exercise their faith to believe that they have the outpouring of the Spirit. We must lead them into this realization rather than merely teaching them. If we are such people ourselves, we will then be able to bring this kind of atmosphere, attitude, and spirit to them. Spontaneously and sometimes even unconsciously, we will lead them into the realization and enjoyment of this outpoured Spirit.

We should lead the new ones into calling on the name of the Lord, being filled with the essential Spirit within for life, and experiencing the outpouring of the economical Spirit without for authority. Do not believe that these things are too hard. Humanly speaking, these things are very normal. On the one hand, these things are miraculous to the uttermost, but on the other hand, they are so normal in our experience. Cornelius with his relatives and intimate friends experienced all these things at the same time (10:24, 44). They were regenerated, filled with the Spirit within, and experienced the outpouring of the Spirit all at the same time.

Today's Christianity has made regeneration very hard. Some would question whether or not a person could be regenerated in fifteen minutes. It is not time that regenerates people; the Spirit does (John 3:6). Hearing the preaching of the gospel can be likened to taking pictures with a camera. As we preach the gospel using The Mystery of Human Life, we direct our listener through each point of the booklet, getting him (as we would a camera) into the right position. By the presentation of each point we remove the "lens cover" from his mind. When everything is ready, the opening of the shutter by a little "click" allows all the "scenery" to get into the camera of his being and onto the "film," his spirit. It is not time but the light with the opening of the shutter that brings the scenery into the listener. By our preaching the gospel in this way, many people have experienced regeneration, the infilling of the essential Spirit, and the outpouring of the economical Spirit.

We should not think that it is too early for one who has just been baptized to experience the outpouring of the Spirit. Some who were saved long ago were seeking the outpouring of the Spirit for many years, but their seeking was with much unbelief. Actually, you do not need to spend that much time to be filled with the economical Spirit. You simply need to exercise your faith to believe and to speak with boldness. Then regardless of your feeling, believe that you are under the outpouring of the Holy Spirit.

肆　带领新人在传福音时凭信放胆讲说

我们也必须带领新人在传福音的时候，凭信放胆讲说。（林后四 13，徒四 31。）人得救之后，我们应当立即带领他传主为福音，在那灵的浇灌里，凭着信所领受的胆量传福音。照着圣经的启示，我们应当祷告、认罪，站立在神的话语上，运用灵与信，放胆说话。

伍　带领新人认识信徒的聚会是彼此互相的

我们也必须带领新人认识，信徒的聚会是彼此互相的。（林前十四 26，来十 25。）我不喜欢看见新人来到老式的聚会里，由一个有好口才的人讲，其余的众人听。这种聚会也许很吸引新人。他们可能喜欢到一个聚会里，有一位很好、很有口才的讲道人，讲一篇很有意义的道。然而他们一旦对这种聚会有了胃口，就不会想要实行主所命定的新路。虽然传统的老路有大建筑、大会众、歌咏团、诗歌领唱，和一位有学问、有口才的讲道人，起先看来似乎很好，长久而言，却逐渐废除信徒生机的功能和功用。至终，在这种情形里，新人属灵的生命必遭扼杀。他们一旦习惯于参加这种聚会，就必定失去胃口和味觉来走合乎圣经的路。

我们在基督教里的时候，也失去了走合乎圣经之路的胃口。我们总是想听好的、有口才的人讲道。可是这样实行的结果，使身体的肢体失去了他们的功用和功能。今天在基督教里有很大的场面吸引人，将他们维持在教训的表面造就之下。但是长久以后，这种传统的聚会废除、扼杀人，并使主子民的功用减到无有。在基督教里有许多信徒，但只有极少数真正有功用。这些有功用的人常受鼓励，到神学院去学习成为好的讲道人。这种作法支持了基督教传统靠组织与圣品阶级的实行。基督教的聚会不建造基督的身体，反倒建造基督教的组织和宗教阶级制度的实行。因此，

IV. LEADING THE NEW ONES TO SPEAK WITH BOLDNESS BY FAITH IN PREACHING THE GOSPEL

We must also lead the new ones to speak with boldness by faith in preaching the gospel (2 Cor. 4:13; Acts 4:31). After someone is saved, we should lead him immediately into speaking the Lord as the gospel, preaching the gospel in the boldness received by faith in the outpouring of the Spirit. According to the revelation of the Bible, we should pray, confess, stand on the word of God, exercise our spirit and our faith, and speak in boldness.

V. LEADING THE NEW ONES TO KNOW THAT THE MEETINGS OF THE BELIEVERS ARE IN MUTUALITY

We also must lead our new ones to know that the meetings of the believers are in mutuality (1 Cor. 14:26; Heb. 10:25). I do not like to see the new ones come to an old-fashioned meeting with one eloquent speaker and all the others listening. This kind of meeting may be very attractive to the new ones. They may prefer to go to a meeting with a very good, eloquent speaker who speaks in a very meaningful way. But once they develop a taste for this kind of meeting, they will not want to practice the new way ordained by the Lord. Although the old, traditional way with a big building, large congregation, choir, song leader, and a learned, eloquent speaker seems to be good at first, in the long run it gradually annuls the organic ability and function of the believers. Eventually, in such a situation the spiritual life of the new ones will be killed. Once they get used to attending this kind of meeting, they lose their appetite and taste for taking the biblical way.

When we were in Christianity, we also lost our taste for taking the biblical way. We desired to listen to good, eloquent speakers all the time. But the result of such a practice is that the members of the Body lose their functions and abilities. In Christianity today there is a great façade that attracts people and keeps them under the apparent edification of teaching. But over a long period of time this kind of traditional meeting annuls and kills, causing the function of the Lord's people to be reduced to nothing. In Christianity there are many believers but few who are really useful. These useful ones are usually encouraged to go to seminaries to learn to be good speakers. This practice supports the traditional practice of Christianity, which depends upon organization and clergy. Rather than building up the Body of Christ,

今天在全地，没有一班人完全进入林前十四章二十六节和希伯来十章二十五节。所以我们有负担恢复这两节经文的实行，使主能得着祂身体实际的建造。我们众人若接受主的怜悯和恩典，有智慧的实行新路五到十年，必定能看见基督身体实际的建造。这属天的路满了冲击力，能产生长久的结果。然后主就要看见基督身体的建造，祂必定会非常快乐。

the meetings in Christianity build up the organization of Christianity and the practice of hierarchy. Thus, on the whole earth today no group has fully entered into the practice of 1 Corinthians 14:26 and Hebrews 10:25. Therefore, we are burdened for the recovery of the practice of these two verses so that the Lord can have the practical building up of His Body. If we all receive the Lord's mercy and grace to practice the new way wisely for five to ten years, we will see the practical building up of the Body of Christ. This heavenly way is full of impact, and it can produce permanent results. The Lord will then see the building up of the Body of Christ, and He will be very happy.

陆　带领新人一得救就为主说话并且讲说主

我们应当带领新人认识，人一得救就应当为主说话并且讲说主。（罗十9。）要告诉新人立即讲说他们所知道的，不必等到他们学得更多。也许他们所能说的只是："耶稣真好。我爱祂。"要告诉他们，去向他们的邻居说这个。一个典型的传道人，所谓的"专业讲道人"如果说这话，很少人愿意听。但若是所谓的平信徒，就如一位才成为基督徒的银行经理，若向他的邻居说，"耶稣真好。我爱祂，"他的邻居必定敬重这句话。从所谓的平信徒口中说出这话，是极有意义的，但从专业传道人口中说出同样的话，却了无意义。

VI. LEADING THE NEW ONES TO SPEAK FOR THE LORD AND SPEAK THE LORD IMMEDIATELY AFTER BEING SAVED

We should lead the new ones to know that they should speak for the Lord and speak the Lord immediately after being saved (Rom. 10:9). Tell the new ones to speak immediately what they know without waiting until they learn more. Perhaps all they can say is, "Jesus is good—I love Him." Tell them to speak this to their neighbors. If a typical preacher, a "professional speaker," were to say this, very few would listen. But if a so-called layman, such as a bank manager who just became a Christian, were to tell his neighbor, "Jesus is good; I love Him," his neighbor would respect this word. The word out of the mouth of a so-called layman means a great deal, but the same word out of the mouth of a professional preacher means very little.

柒　带领新人认识聚会是为着信徒说主的话，并听别人说主的话

我们应当带领新人认识，聚会是为着信徒说主的话。（林前十四26。）我们必须带领新人认识，他们需要学习主的话，好在聚会里说话。他们学习主的话，目的为在他们的家聚会里说主的话；家聚会是信徒许多种聚会中的一种。他们跟随我们的榜样，就能用圣经的话、诗歌、和生命的刊物说话。他们说话的时候，不需要有确定的主题，只要说圣经的话就好。

VII. LEADING THE NEW ONES TO REALIZE THAT THE MEETINGS ARE FOR THE BELIEVERS TO SPEAK THE WORD OF THE LORD AND TO LISTEN TO OTHERS SPEAK THE WORD OF THE LORD

We should lead the new ones to realize that our meetings are for the believers to speak the word of the Lord (1 Cor. 14:26). We have to lead the new ones into the realization that they need to learn the word so that they can speak the word in the meetings. They learn the word of the Lord in order to speak the word in their home meeting, which is one of many kinds of believers' meetings. Following our example, they can speak by the word of the Scriptures, by the hymns, and by the publications in life. When they speak, they do not need to have a definite subject and can just speak the word of the Bible.

新人应当认识，我们的聚会也是为着信徒听别人说主的话。（弗五 18 ～ 19，西三 16。）不要以为你只应当说；你也应当听。一面，就着你是新人，你必须说话；另一面，你也必须听别人说话。

本篇所陈明之培育初信者的步骤，乃是在新受浸者家中设立家聚会的地图。我们应当有智慧的行这些事。若是我们的所在地已经有召会了，就应当顺服召会，并且迁就召会。你所在地的召会也许尚未完全进入新路的实行；你在与召会有合式的交通以前，不要发起什么。然而，你所在的地方若是没有召会，你就有自由按着这里所陈明的步骤，凡事在信徒身上有新的起头。—受

（取材自“为着建造基督的身体那合乎圣经的聚会与事奉之路”第十九章）

The new ones should realize that our meetings are also for the believers to listen to others speak the word of the Lord (Eph. 5:18-19; Col. 3:16). Do not think that you should only speak; you should also listen. On the one hand, as a new one you have to speak; on the other hand, you have to listen to others' speaking.

The steps to raise up new believers presented in this message are a map for setting up home meetings in the homes of the newly baptized ones. We should put all these things into practice in a wise way. If there is a church in our locality already, we should submit ourselves to the church and go along with the church. The church in your locality may not have fully entered into the practice of the new way; therefore, do not initiate anything without the proper fellowship with the church. If, however, there is no church in your locality, you have the liberty to start everything new with the believers according to the steps presented here.

(The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, msg. 19)

第十四篇

喂养初信者

■读经：约二一 15，帖前二 7，彼前二 2～3

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

帖前 2:7 只在你们中间为人温和，如同乳母顾惜自己的孩子。

彼前 2:2 像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救；

彼前 2:3 你们若尝过主是美善的，就必如此。

■纲要

壹　实行神命定之路唯一的需要—定期探访人

贰　带领初信者认识，主我们的救主乃是赐生命的灵，并且我们有重生的灵

叁　帮助初信者认识主是灵，活在他们的灵里，并且他们应当借着祷告，一直操练他们的灵，以接触主这灵

肆　教导初信者每早晨用两节圣经晨兴，每晚就寝前读一章圣经

伍　带领他们用早晨该读的两节圣经晨兴（最好的路是借着电话）

陆　每周探访他们一两次，顾到他们属灵的情形，并且像乳养的母亲喂养他们

CHAPTER FOURTEEN

FEEDING THE NEW BELIEVERS

■ Scripture Reading: John 21:15; 1 Thes. 2:7; 1 Pet. 2:2-3 (Rcv.)

John 21:15 “Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.”

1 Thes. 2:7 “But we were gentle in your midst, as a nursing mother would cherish her own children.”

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

1 Pet. 2:3 If you have tasted that the Lord is good.

■ Outline

I. The Unique Need For Practicing The God-Ordained Way—Visiting People Regularly

II. Leading The New Believers To Know That The Lord, Our Savior, Is A Life-Giving Spirit And That We Have A Regenerated Spirit

III. Helping The New Believers To Realize That The Lord As The Spirit Lives In Their Spirit And That They Should Always Exercise Their Spirit By Prayer To Contact The Lord, The Spirit

IV. Teaching The New Believers To Utilize Two Verses Of The Bible Every Morning For Morning Revival And One Chapter Before Going To Bed

V. Leading Them To Keep Morning Revival (Through The Telephone As The Best Way) With The Two Verses That They Should Read In The Morning

VI. Visiting Them One Or Two Times Every Week To Take Care Of Their Spiritual Condition And Nourishing Them As A Nursing Mother

*　*　*　*

神命定之路的第一步，乃是照着新约福音祭司的职分传福音。在本篇信息里，我们要交通到神命定之路的第二步。这第二步乃是喂养小羊，就是初信者。（约二一 15。）有人或许觉得这是个老题目，但我要用较新的方式交通到这件事。关于聚会与事奉之路，我有了革新的想法。我们都需要对神所命定聚会与事奉的路，有革新的想法，为要建造基督生机的身体。

壹　实行神命定之路唯一的需要—定期探访人

为着传福音、喂养小羊、并成全圣徒—神命定之路的头三步—唯一的需要乃是探访人。探访人就是到人那里去，并与他们在一起。你必须与他们面对面的说话。你若每周探访一个人十分钟，你必定能在一年之内得着那人。合乎圣经的得人之路，乃是去探访人，花时间与他们面对面的在一起。

我盼望你们听我的劝告。你要选出三个人，每周到他们那里去一次。不要把他们摆在一起，有一个小聚会。你可能在周一探访第一个人，周三探访第二个人，周六探访第三个人。分开的到他们那里去。只要每周一个一个的去探访他们，看望他们，与每一个人花十分钟在一起，你不必说得太多。尽力这么作半年，我担保你会得着他们，他们甚至会跟着你实行神命定的路。

除了将神命定的这路带给众召会之外，我们也有负担释放真理。为此我们仰望主，要完成旧约各卷书的生命读经。然而召会生活的实行，必须与这样的读经相配合。在目前的长老训练里，我不想讲更多的教训。我必须强调一件事，就是长老一定要接触人。你应当每天尽力接触三个人，或者每周二十个人。当你接触这些人，你不需要说得太多，你只要去看他们。

*　*　*　*

The first step of the God-ordained way is the preaching of the gospel according to the New Testament priesthood of the gospel. In this message we want to fellowship concerning the second step of the God-ordained way. The second step is the feeding of the lambs, the new believers (John 21:15). Some may feel that this is an old subject, but I want to fellowship about this matter in a newer way. My thought concerning the way to meet and to serve has been revolutionized. All of us need to be revolutionized in our thinking with the God-ordained way of meeting and serving for the building up of the organic Body of Christ.

I. THE UNIQUE NEED FOR PRACTICING THE GOD-ORDAINED WAY—VISITING PEOPLE REGULARLY

For gospel preaching, for feeding the lambs, and for perfecting the saints—the first three steps of the God-ordained way—the very unique need is to visit people. To visit people is to go to them and stay with them. You have to speak with them face to face. If you were to visit someone every week for ten minutes, you could surely gain that person in a year. The biblical way for us to gain people is to visit them, to spend time with them face to face.

I hope that you will take my advice. Try to select three persons of your choice and go to them once a week. Do not put them together to have a small meeting. You may visit the first one on Monday, the second one on Wednesday, and the third one on Saturday. Go to them separately. Just go to visit them and see them one by one every week, spending ten minutes with each of them. You do not need to speak too much. Try to do this for half a year. I assure you that they will be gained by you. They will even follow you to practice the God-ordained way.

In addition to bringing this God-ordained way to all the churches, we are burdened for the release of the truth. This is why we are looking to the Lord to complete our life-study of the books of the Old Testament. The practice of the church life, however, must match this study of the Word. In my present training of the elders, I do not want to pass on more teachings. I must stress one thing—the elders have to contact people. You should endeavor to contact three people daily or about twenty people a week. When you contact these people, there is no need for you to talk too much. Just go to see them.

你甚至能节省时间，和他们每一个人安排十分钟的晨兴；你可以用电话作这事。一个人可以排在早上六点十五分，下一个人可以排在六点半，再下一个人可以排在六点四十五分。早上一小时之内，你就可以接触三个人。你可以每天早上接触同样的三个人，与他们一同祷读，与他们有交通，并与他们一同简单的享受主。在三个月之内，你可以接触同一个人至少八十次。在这种持续的接触三个月之后，这些人就能为着主的权益而被得着。

按逻辑说，这个实行是行得通的，但我们肯作么？当然，当我们尽力与别的弟兄们有晨兴时，我们应当问他们什么时间对他们是方便的，并且尽量适应他们的时间表。我们早上与他们在一起的时间，应当仅限于祷读主话，并交通一点对基督的享受。这个实行会使我们，以及我们所照顾的人得着丰富。不仅如此，我们也会得着他们。

在多年的研究之后，我能告诉你们，在福音的劳苦上，你不必去叩许多门。我们应当实行挑选并照顾三个人，至少每周去探望他们每个人一次。我们不必谈得太多，也不该匆忙的给他们施浸。当我们一九八六年去台北时，我们是在实验，要找出为着神国传福音得人的最有效之路。我们发现，我们不该那么快给人施浸。我们主要的需要，乃是一周过一周，一再的去探访他们。当我们去探访他们时，不该对他们讲说太多的真理，也不该想要快快的得着他们，我们只需要持续的去他们那里。

我们若持续三个月探访一个人，那会作成很多事。这样，我们就会每年得着真实常存的果子。一年这样照顾三个人并不太慢。事实上，这是非常快的。一个地方若有三分之一的圣徒这样实行，那里的召会就能在一年之内翻一倍。我们去探访人时，不必担心说什么。我们主要该作的事，就是持续的探访他们，并接触他们。

我盼望我们接受这个嘱咐，持续的去探访人。我们或许觉得这太难了。但我们如果不能每天接触三个人，至少我们能每周探望他们一次。过了三个月，我们就会接触每一

You could even save your time by arranging to have a ten-minute morning revival with each of them. The telephone may be used for this purpose. One person can be scheduled at 6:15 A.M., the next person at 6:30, and the next person at 6:45. Within one hour you could contact three persons in the morning. You could contact the same three persons every morning to pray-read with them, fellowship with them, and enjoy Christ with them in a very brief way. Within three months each person can be contacted at least eighty times. After three months of this kind of consistent contact, these ones can be gained for the Lord's interest.

Logically speaking, this practice works, but will we do it? Of course, when we endeavor to have morning revival with other brothers, we should ask them what time will be convenient for them and try to fit into their schedule. We should restrict our time with them in the morning to pray-reading the Word and having a little fellowship about the enjoyment of Christ. This practice will enrich us and the ones for whom we are caring. Furthermore, we will gain them.

After many years of study I can tell you that it is not necessary to go out to knock on many doors in our labor for the gospel. We should practice selecting and taking care of three people. We should go to see each of them at least once a week. We do not need to talk too much, and we should not be hurried to baptize them. When we went to Taipei in 1986, we were experimenting to find the most effective way to preach the gospel and gain people for the kingdom of God. We found out that we should not baptize people so quickly. Mainly we need to go to visit them again and again, week by week. When we visit them, we should not speak too much of the truth to them, nor should we try to gain them in a quick way. We just need to go to them continually.

If we visit a person consistently for three months, that will work out a lot. Then we will gain the real and remaining fruit yearly. To take care of three persons in this way for a year is not too slow. Actually, this is very fast. If one-third of the saints in a locality practiced this, the church there could double within a year. We do not need to worry about what to say when we visit people. The main thing we need to do is visit them and contact them consistently.

I hope that we would take this charge to visit people consistently. We may feel that this is too difficult. But if we cannot contact three persons every day, at least we can see them once a week. After three months we will have contacted each person twelve

个人十二次。我们会看见这样劳苦的积极果效。我要再说，我们不该想要那么快，寻求快的结果。反之，我们应当持续的探访人一段时间。也许我们要等到探访一个人三次之后，才和他读“人生的奥秘”。快的路不一定有果效。慢的路只要我们坚定持续，就会成功。如果我们继续每周探访三个人三次，我们就会看见一些积极的事发生。我们若要看见召会扩增，就必须这样实行。

为了传福音、喂养初信者、并成全众圣徒，我们必须探访人。一个正当的长老，一个拔尖的长老，必须是一个实行定期探访人的人。我们或许觉得我们不知道如何成全人，但我们都能到人那里去。我们应当集中注意去看望人，并让他们与我们见面。这样的实行会带进扩增。因为我爱众召会，所以我关心众召会的扩增。

在主的恢复里，有些新的召会成长得很快，但有些已经有二十年左右的老召会，却只有很少的扩增。一个在一九七〇年建立，有十五人的召会，今天人数可能仍然在五十以下。我们一直忙着聚会、照顾召会、治理召会，但我们所劳苦的似乎少有结果。这个原因乃是我们缺少探访人。

在基督教里有一个惯例。一个好的、基要派的牧师，每个主日对他的会众讲道，就会自然而然的从他们的亲戚、孩子中得着百分之十的扩增。他不需要讲好的道。他只需要每周打开圣经，向人说一段简短的话，并学习在会后到门口和每一个人握手，摸着他们的心。然后在一周之中，他需要去探访他们。这是他们在基督教里每年得着百分之十扩增的路。他们得人并维持人的秘诀，乃是去探访他们。我交通这个，是要给大家看见，我们缺少探访。我们说得太多，传讲得太多，教导得太多，却很少探访。大多数人是因着面对面接触而被得着的，大多数人也是因着这样个人的接触而被维系，且被建造的。

主的恢复约在三十年前来到美国。那时在基督徒中间有一些真正追求的人，愿意接受一些东西。主的恢复应付了他们的需要。许多人因着话语的职事而被得着。然而，今

times. We will see a positive result from this kind of labor. I want to say again that we should not try to be that quick, looking for quick results. Instead, we should visit people consistently over a period of time. Perhaps we would not read The Mystery of Human Life with someone until we have visited them three times. The fast way does not work well. The slow way works successfully if we persevere. If we continue to visit three persons three times a week, we will see something happen positively. If we want to see our church increased, we must practice this.

For the preaching of the gospel, the feeding of the new believers, and the perfecting of the saints, we must visit people. A proper elder, a top elder, must be a person who practices visiting people regularly. We may feel that we do not know how to perfect people, but we all can go to them. We should focus our attention on going to see people and letting them see us. This practice will bring in the increase. Because I love the churches, I am concerned for their increase.

A number of the new churches in the Lord's recovery are growing fast, but many of the older churches, which have been existing for twenty years or so, have had very little increase. A church established in 1970 with fifteen saints may still be under fifty today. We have been very busy meeting, taking care of the church, and managing the church, but it seems that there has been little result to our labor. The reason for this is that we have been short of visiting people.

In Christianity there is a rule: If someone is a good, fundamental pastor and speaks to his congregation every Lord's Day, he will spontaneously gain a ten percent increase through the relatives and children of the people. He does not need to give good sermons. He just needs to open up the Bible every week to say a short word to the people and learn how to go to the door afterward to shake hands with everyone in a way that can touch their hearts. Then during the week he needs to visit them. This is the way they can gain a ten percent yearly increase in Christianity. Their secret to get and to keep people is to visit them. I am sharing this to show us that we are short of visiting. We speak too much, preach too much, and teach too much with very little visiting. Most people are gained by face-to-face contact, and most are retained and built by such personal contact.

The Lord's recovery came to the United States about thirty years ago. At that time there were some real seeking ones among the Christians who were ready to receive something. The recovery met their need. Many were gained through the

天我们缺少新的收获。我们似乎很难得着新人，因为我们没有实行探访人。我们都必须看见这个秘诀。如果我们不实行探访人，与人面对面的谈话，那么单单教导新路，合乎圣经的路，神命定的路，是行不通的。唯有一件事行得通，就是探访人，面对面的看望他们。

基督教已经建立起一种气氛，只有牧师能为神作事。这种气氛抹煞了基督身体上肢体的功用，并建立起圣品阶级以及平信徒的制度。我们众人都必须起来探访人，带着基督去接触他们。只要我们这样实行，我们就得了秘诀。就如使用新武器作战，我们能用探访人这个“新武器”赢得争战，使召会得着扩增。

我们有些人探访人的时候，谈得太多。我们想要借着得着他们的心思而得着他们，这是错误的。我们得着人，乃是借着与人的亲切关系，给人看见我们对他们的亲密关切。如果我们只是教导他们，帮助他们明白，他们是不会跟从我们的。但如果我们探访他们，并适当的与他们有亲切的关系，我们就会为主得着他们。

贰　带领初信者认识，主我们的救主乃是赐生命的灵，并且我们有重生的灵

今天许多基督徒，不认识主耶稣基督我们的救主乃是赐生命的灵，以及我们有重生的灵。（林前十五 45 下，罗八 16。）因此，我们喂养初信者的头一餐，必须是：“我们的救主今天乃是赐生命的灵，并且我们有一个灵。”甚至在三十多年前，当我初来美国的时候，人们就告诉我，他们从未听说他们有人的灵。我们必须帮助初信者，给他们看见圣经中的这个真理。

叁　帮助初信者认识主是灵，活在他们的灵里，

ministry of the word. Today, however, we are short of a new crop. It seems difficult for us to gain new ones because we do not have the practice of visiting people. We all have to see this secret. If we do not pick up the practice of visiting people and talking to them face to face, the mere teaching of the new way, the biblical way, the God-ordained way, will not work. Only one thing works—visiting people and seeing them face to face.

Christianity has built up an atmosphere of only the pastors being able to do something for God. This atmosphere annuls the functioning of the members of the Body of Christ and builds up the clergy-laity system. All of us need to rise up to visit people, contacting them with Christ. As long as we pick up this practice, we have the secret. Just like in fighting with new weapons, we can win the battle for the increase of the church with the “new weapon” of visiting people.

When some of us visit people, we talk too much. We try to gain them by gaining their mind. This is wrong. We gain people by gaining an intimacy with them, by showing an intimate concern for them. If we merely teach them to help their understanding, they will not follow us. But if we visit them and become intimate with them in a proper way, we will gain them for the Lord.

II. LEADING THE NEW BELIEVERS TO KNOW THAT THE LORD, OUR SAVIOR, IS A LIFE-GIVING SPIRIT AND THAT WE HAVE A REGENERATED SPIRIT

Many Christians today do not know that the Lord Jesus Christ, our Savior, is a life-giving Spirit and that we have a regenerated spirit (1 Cor. 15:45b; Rom. 8:16). Thus, the first meal we have to feed the new believers with is that our Savior today is a life-giving Spirit and that we have a spirit. Even about thirty years ago when I came to the United States, people told me that they had never heard that they had a human spirit. We need to help the new believers by showing them this truth in the Bible.

III. HELPING THE NEW BELIEVERS TO REALIZE THAT THE LORD AS THE SPIRIT LIVES IN THEIR SPIRIT

并且他们应当借着祷告，一直操练他们的灵，以接触主这灵

我们也需要帮助初信者认识主是灵，活在他们的灵里。（罗八 11，16。）这应当在他们受浸之后，立即告诉他们。他们也需要认识，他们应当借着祷告，一直操练他们的灵，以接触主这灵。（弗六 18 上。）甚至我们这些多年作基督徒的人，也忽略了操练我们的灵。我们的属灵生命软弱而下沉，因为我们没有持续的借着祷告，操练我们的灵接触主。当我们祷告的时候，我们可能下意识的以为，主只是在天上坐在宝座上而已。这虽然是对的，但我们也应当意识到，我们乃是向那在我们里面，与我们是一灵（林前六 17）的一位祷告。这一种意识，会改变我们的祷告生活。

肆　教导初信者每早晨用两节圣经晨兴，每晚就寝前读一章圣经

我们必须帮助初信者进入晨兴的新路。他们在早晨不该读太多圣经节。反之，他们应当学习咀嚼、消化两节经节。他们也应当得鼓励，每晚就寝前读一章圣经。我们不该太硬性规定他们什么时候读。他们可能在下班回家时读圣经。他们可以不看报纸，反而读一章圣经。在养成这个习惯后，他们可能会接下去查考圣经。但在接下去查考圣经之前，他们应当每天读一章圣经。若有多余的时间，他们可以查考圣经。因此，新人应当受带领，在早晨晨兴时享受两节圣经，并且每晚读一章圣经，好接受神话奶的滋养。（彼前二 2 ～ 3。）

我们必须读经，然后要查考圣经，使我们能受圣经的教导。我从查考圣经中，受教导从神的观点来看世界历史。但以理二章记载但以理对尼布甲尼撒在梦中所见之大人像的解释。那个人像表征整个人类的政权。人类的政权开始于创世记十章的宁录，他建造了巴别，巴比伦就是从他起首的。这政权要继续到罗马帝国的末了一个该撒，就是敌

AND THAT THEY SHOULD ALWAYS EXERCISE THEIR SPIRIT BY PRAYER TO CONTACT THE LORD, THE SPIRIT

We also need to help the new believers realize that the Lord as the Spirit lives in their spirit (vv. 11, 16). This should be ministered to the new believers immediately after they are baptized. They also need to realize that they should always exercise their spirit by prayer to contact the Lord, the Spirit (Eph. 6:18a). Even those of us who have been Christians for many years neglect the exercise of our spirit. We are weak and low in our spiritual life because we do not continually exercise our spirit by prayer to contact the Lord. When we pray, we may subconsciously have the thought that the Lord is merely sitting on the throne in the heavens. Although this is true, we should also have the consciousness that we are praying to the One who is in us and who is one spirit with us (1 Cor. 6:17). This kind of consciousness will change our prayer life.

IV. TEACHING THE NEW BELIEVERS TO UTILIZE TWO VERSES OF THE BIBLE EVERY MORNING FOR MORNING REVIVAL AND ONE CHAPTER BEFORE GOING TO BED

We need to help the new believers get into the new way of morning revival. They should not read too many verses of the Bible in the morning. Instead, they should learn to chew and digest two verses. They should also be encouraged to read one chapter of the Bible before going to bed. We should not be so legal about when they read. They may read the Bible when they return home from work. Instead of reading the newspaper, they can read a chapter of the Bible. After developing this habit, they may go on to study the Bible. Before going on to study, however, they should read one chapter every day. If they have any additional time, they can study it. Thus, the new ones should be brought into enjoying two verses in the morning for morning revival and one chapter in the evening for being nourished with the milk of God's word (1 Pet. 2:2-3).

We need to read the Bible and eventually study it so that we can be taught by it. From my study of the Bible, I have been taught world history from God's perspective. Daniel 2 records Daniel's interpretation of a great human image seen by Nebuchadnezzar in a dream. That image signifies the entire human government. Human government started in Genesis 10 with Nimrod who built up Babel. He was the beginning of Babylon. This government will continue to the last Caesar of the

基督。（见新约圣经恢复本，启十七 10 ～ 12 与注。）在神眼中，整个人类的政权是由四个帝国所构成，这四个帝国是由但以理二章之大人像的四部分所表征的。金头表征巴比伦帝国。（36 ～ 38。）玛代波斯帝国是由银的胸膛和膀臂所表征。（39 上。）马其顿希腊帝国是由铜的肚腹和腰股所表征。（39 下。）最后的帝国，就是罗马帝国，是由铁腿和半铁半泥的脚所表征。（40 ～ 43。）就大人像而言，只有四个大帝国。这是整个人类的政权。根据这个神圣的观点，我们今天乃是活在罗马帝国的阶段。今天世界的法律是根据罗马法。不仅如此，整个世界都充满了罗马政治和罗马文化。罗马文化可以看作是终极的文化，就是由希伯来宗教、希腊文化、以及罗马法律和政治所构成的。在神眼中，我们今天仍然在罗马帝国的延续之中。

这给我们看见，我们若进入主的话中，就会得着神的教导。我们必须花时间读圣经。保罗告诉提摩太，圣经对于教训是有益的。（提后三 16。）我们应当受圣经教导，并帮助初信者这样受教导。

伍　带领他们用早晨该读的两节圣经晨兴（最好的路是借着电话）

我们需要学习用电话帮助新人晨兴。今天电话是我们能用的“新式武器”。任何没有与主晨兴的人乃是失败的。所有的长老应当晨兴，也应当与别人在电话上晨兴。我鼓励长老一周六天与人一同这样作。我们不该一周六天和同一个人这样作。反之，我们可以一周六天和六个不同的人晨兴。这会真实的帮助人。当我们这样帮助人的时候，我们乃是最得益处的人。各处都有急切的需要，就是要帮助并挑旺圣徒有分于这条晨兴的新路。

陆　每周探访他们一两次，顾到他们属灵的情形，并且像乳养的母亲

Roman Empire, Antichrist (see footnotes on Rev. 17:10-12, Recovery Version). The entire human government in the eyes of God is composed of four empires as signified by the four parts of the great human image in Daniel 2. The head of gold signifies the Babylonian Empire (vv. 36-38). The Medo-Persian Empire is signified by the breast and arms of silver (v. 39a). The Macedonian-Grecian Empire is signified by the abdomen and thighs of bronze (v. 39b). The last empire, the Roman Empire, is signified by the legs of iron and the feet partly of iron and partly of clay (vv. 40-43). In the human image there are only four great empires. This is the entire human government. Based upon this divine view, we are living in the stage of the Roman Empire today. Today the law of the world is based upon Roman law. Furthermore, the entire world is full of Roman politics and Roman culture. Roman culture may be considered as a consummated culture, which is composed of Hebrew religion, Greek culture, and Roman law and politics. In God's eyes we are still in the continuation of the Roman Empire today.

This shows that if we get into the Word, we will be taught of God. We need to use our time to read the Bible. Paul told Timothy that the Bible is profitable for teaching (2 Tim. 3:16). We should be taught by the Bible and help the new believers to be taught in this way.

V. LEADING THEM TO KEEP MORNING REVIVAL (THROUGH THE TELEPHONE AS THE BEST WAY) WITH THE TWO VERSES THAT THEY SHOULD READ IN THE MORNING

We need to learn to use the telephone to help the new ones keep morning revival. Today the telephone is a "modern weapon" that we can use. Anyone who is not having a morning revival with the Lord is defeated. All the elders should keep morning revival and should also practice having morning revival with others on the phone. I would encourage the elders to try to do this with others six days a week. We should not do this with the same person throughout the week. Instead, we may have morning revival with six different people on the six days of the week. This will really help people. When we help people in this way, we are the ones who receive the top benefit. There is the urgent need everywhere to help and to stir up the saints to participate in this new way of morning revival.

VI. VISITING THEM ONE OR TWO TIMES EVERY WEEK TO TAKE CARE OF THEIR SPIRITUAL CONDITION

喂养他们

我们也需要每周探访初信者一两次，好顾到他们属灵的情形。我们需要去看望他们。如果他们病了或有了难处，我们去看他们，就会温暖他们的心。

我们应当像乳养的母亲，顾到自己儿女一样的喂养初信者。（帖前二7。）我们不该给他们太多的教训，反而需要喂养他们，给他们小量的属灵食物。这样的喂养会使他们长大。彼得说，纯净的话奶会使新人“长大，以致得救”。（彼前二2。）当他们长大时，他们就会得救。长大就是得救。培育初信者的路，乃是喂养他们，使他们在生命里长大，结果就带来日常的救恩。

总而言之，我要再次强调，我们中间所需要的乃是实行探访人。在我们中间全时间的人应当用他们百分之九十的时间去探访，一再的去看望人。我们必须订下时间表，定期的探访人。这样，召会就会受到照顾，也会得着扩增。借着探访，我们能得人；借着探访，我们能保守人；借着探访，我们也能帮助人长大。

至终，这些初信者会照着林前十四章所启示的，达到在召会聚会中申言的经历。当全召会来在一起时，人人都能申言，以建造基督的身体。将人带进神命定之路的基本因素，乃是探访他们。探访会自然而然的完成神命定之路的头三个步骤，就是得着罪人，喂养初信者，以及成全众圣徒。这样，我们所成全的人，就会被带进第四步，就是申言，以建造召会作基督生机的身体。—受

（取材自“长老职分与神命定之路（三）”第九章）

AND NOURISHING THEM AS A NURSING MOTHER

We also need to visit the new believers one or two times every week to take care of their spiritual condition. We need to go to see them. If they are sick or troubled, going to see them will warm up their heart.

We should nourish them as a nursing mother caring for her own children (1 Thes. 2:7). We should not give them too much teaching. Instead, we need to nourish them by giving them small portions of spiritual food. This nourishment will cause them to grow. Peter says that the guileless milk of the word will cause the new ones to “grow unto salvation” (1 Pet. 2:2). While they are growing, they are being saved. To grow is to be saved. The way to raise up the new believers is to nourish them that they may have the growth in life which issues in the daily salvation.

In conclusion, I want to stress again that what is needed among us is the practice of visiting people. The full-timers among us should spend ninety percent of their time for visiting, going to see people again and again. We need to visit people regularly according to a schedule. Then the church will be taken care of, and she will gain the increase. By visiting we will gain people, by visiting we will keep people, and by visiting we will help them to grow.

Eventually, the new believers will attain to the experience of prophesying in the church meetings according to what is revealed in 1 Corinthians 14. When the whole church comes together, all can prophesy for the building up of the Body of Christ. The basic factor to bringing people into the God-ordained way is to visit them. Visiting will spontaneously carry out the first three steps of the God-ordained way—gaining sinners, feeding the new believers, and perfecting the saints. Then the ones whom we perfect will be brought into the fourth step of prophesying for the building up of the church as the organic Body of Christ.

(The Eldership and the God-Ordained Way (3), msg. 9)

第十五篇

喂养主的小羊，牧养主的羊

■读经：约二一 15～17

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

■纲要

壹　用灵接触人，点活人的灵

贰　喂养、牧养主的羊

叁　到家聚会中喂养人

肆　在排聚会中牧养人

伍　在召会的聚会中申言

陆　四件要紧的事

*　*　*　*

CHAPTER FIFTEEN

FEEDING THE LORD'S LAMBS AND SHEPHERDING THE LORD'S SHEEP

■ Scripture Reading: John 21:15-17 (Rcv.)

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

■ Outline

I. Contacting People With The Spirit To Quicken Their Spirit

II. Feeding And Shepherding The Lord's Sheep

III. Feeding People In The Home Meetings

IV. Shepherding People In The Small Group Meetings

V. Prophesying In The Church Meetings

VI. Four Important Things

*　*　*　*

壹　用灵接触人，点活人的灵

我们的灵是我们接触神的器官，所以我们接触神、敬拜神、享受神，都必须用我们的灵。虽然这灵好象与我们外面的人无关，可是我们的行事为人妥当或不妥当，实在说来，都与我们的灵有关。就连中国的儒家都曾说过："大学之道，在明明德。"明德就是灵的一部分。一个人的灵若不强，就容易松懈、放肆；但他的灵若刚强，全人就会受约束，容易紧起来。比如，一个人在发脾气的时候，别人劝他要理智一点，不要太动情感，那是因为他已经不受约束，没有理智了。在中文里，理智是一个很难解释的辞，理是比较属于头脑的事，智却是与人最深处的灵有关。知识是头脑的，智慧是灵里的。所以理智这个辞，不仅关系到人的头脑，也关系到人的灵。

所以当我们出去开展，和人来往、谈话时，若不在灵里，就容易闯祸，没有分寸，不是不及，就是太过。但我们若活在灵里，就会庄重、有分量，说话也能说的得体。你不要认为我们平常的为人处事不是敬拜神，就与灵没有关系。我们要认识，灵是我们全人的最中心，这最中心的部分若有问题，外面一定出事情。比方，吃饭这件事，无论中外都有一些礼节，如果我们是一个活在灵里的人，就不需要这些外面的礼节，也自然会表现出一种中规中矩，虽然静默，却是很有分量的行为。

此外，我们不是办教育，也不是办体育，乃是办灵育，这完全是灵的故事。所以我们接触人，和人谈话，若不运用我们的灵，就没有办法碰着人的灵。有一件事很奇妙，就是我若是笑着来见你，就很容易牵动你笑的器官，使你也笑起来；我若是流着泪来见你，就很容易牵动你流泪的器官，你也会跟着悲伤起来。所以，只有我们用灵的时候，

I. CONTACTING PEOPLE WITH THE SPIRIT TO QUICKEN THEIR SPIRIT

Our spirit is the organ for us to contact God. For this reason we need to use our spirit to touch, worship, and enjoy God. Seemingly, the spirit has nothing to do with our outward walk. But whether we are proper or not in our walk has much to do with our spirit. Even the Chinese Confucianists say that "the way of the Great Learning lies in the development of the bright virtue." This bright virtue is part of the spirit. If a man is not strong in his spirit, it will be easy for him to be loose and unrestricted. But if his spirit is strong, the whole person will be restricted, and it will be easy for him to be strict. For example, when a person is angry, others would advise him to be more sensible and less emotional. The reason that there is the need for such advice is that the person is no longer restricted and has lost his sense. In Chinese, sensibleness is a term that is difficult to explain. It means both reasonableness as well as wisdom. Reason is of the mind, and wisdom is of the spirit. Hence, to be sensible has something to do with man's mind as well as his spirit.

When we go out for the spread of the gospel and while we are talking or conversing with others, it will be very easy for us to get into trouble unless we are in the spirit. We easily lose our bearings and are either too much or not enough. But if we live in the spirit, we will be sober and weighty, and we will be proper in our speaking. Do not think that our ordinary walk in our daily life, seemingly being a matter totally unrelated to the worship of God, has nothing to do with the spirit. We have to know that the spirit is the central part of our whole being. If this central part is not functioning properly, the outward person will consequently be affected. Take for example the matter of eating. Both in the East as well as in the West, there are proper table manners to be observed. If we are persons living in the spirit, there will not be the need for outward restrictions. Spontaneously, we will act properly and politely. Although we may not be very expressive, we will nevertheless behave weightily.

We are not here for a mental education or a physical education. We are here for a spiritual education. This is absolutely a matter in the spirit. When we contact people and talk with them, there will be no way for us to touch others' spirits unless we use our spirit. It is a very interesting phenomenon that when I come to you smiling, it spontaneously stirs up your smiling capacity; you will smile along with me. If I come to you crying, it will easily stir up your crying capacity, and you will feel sorrowful along with me. In the same

才能点活别人的灵。

当我们出去叩门传福音，传讲“人生的奥秘”，也是有两种讲法。一种是从灵里讲，可能头一两句还不一定能摸着他的灵，但你在灵里继续说下去，就会摸着他的灵，使他的灵被点活。另一种是在头脑里讲，你动头脑，他也动头脑，末了就演变成一场辩论。一个人平常头脑已经用得够多了，你应该把他从头脑里带出来，使他能用灵敬畏神的话，而不是给他许多理论征服他。这就需要我们一直操练用灵说话，使人虽然看见你年轻，但听见你的说话，就觉得你不平凡，因为这不是从人的头脑里说出来的，乃是从他的深处说出来的。你这样用灵，就能摸着别人的灵。

最近我在新路的生活与事奉的信息里，交通到四个重点。第一，每早晨要复兴，每天过得胜的生活。第二，接触人，和人有家聚会。第三，有排聚会。第四，在区聚会中申言。今天大家在这里受训，就是训练这些：生活要复兴、上升；接触人，家聚会；排聚会，要在灵里；召会聚会要申言。

貳　喂养、牧养主的羊

在约翰二十一章里，主曾三次问西门彼得是否爱祂。当彼得回答爱祂的时候，主就嘱咐他要“喂养我的小羊…牧养我的羊…喂养我的羊”。（15～17。）许多人常分不清主这三次嘱咐的话。主第一次是说喂养。这里的小羊是指非常小，刚生下来的小羊。它还不需要牧养，只需要喂养，就是用奶喂它。等到羊长大了，也能成群了，就需要牧养。因此，彼得在彼前五章说，“务要牧养…神的群羊。”（2。）第三次主又说到喂养。这给我们看见，并不是成群的羊就不需要喂养，它们仍然需要喂养，需要粮草的供应。今天的家聚会、排聚会就与喂养、牧养主的羊有关。

way, only when we exercise our spirit will others' spirits be quickened.

When we go out to preach the gospel by knocking on doors, there are two ways to preach with The Mystery of Human Life. The first is to speak from the spirit. Perhaps the first two sentences will not touch others' spirits. But if you continue in the spirit, you will touch others' spirits, and their spirits will be quickened. The other way is to speak from the mind. When you exercise the mind, others will exercise their minds also. In the end there will be a debate. Man has been exercising his mind long enough. What you have to do is to bring him out of his mind so that he will use his spirit and will fear God's word. You should not try to subdue him by many arguments. This requires that you continue to practice speaking with the spirit so that others would feel that your speaking is not common in spite of your age. Your speaking will not be something out of your mind but will be something out of your depth. When you exercise your spirit this way, you will touch others' spirits.

Recently, I fellowshipped about four points in the messages concerning living and serving in the new way. The first is that we need a revival every morning to live an overcoming life every day. The second is to contact people and to have home meetings with them. The third is to have small group meetings. The fourth is to prophesy in the district meetings. Today you are being trained in these things. You have to be revived and ascended in your daily living. You have to contact people and meet with them in the homes. You have to have small group meetings in the spirit. You also have to prophesy in the church meetings.

II. FEEDING AND SHEPHERDING THE LORD'S SHEEP

In John 21 the Lord asked Simon Peter three times if he loved Him. When Peter answered that he did, the Lord charged him, "Feed My lambs...Shepherd My sheep... Feed My sheep" (vv. 15-17). Many people confuse these three charges of the Lord. The first time the Lord said to feed. The lambs here refer to the young, newborn sheep. They do not need the shepherding yet. They need only the feeding, which is to feed them with milk to their mouth. When the lambs are grown up, they can be in the flock, and there is the need of shepherding. Hence, in 1 Peter 5:2 Peter says, "Shepherd the flock of God." The third time the Lord mentioned feeding again. This shows us that the sheep in the flock have not graduated from feeding; they still need the feeding and the supply of the grass. Our home meetings and small group meetings are related to the feeding and the shepherding of the Lord's sheep.

如今你们的生活要晨晨复兴，日日得胜，这并不太难，只要你们有心，肯花一些时间就可以了。但接下来的三件事：家聚会、排聚会和预备申言，就不是那么容易，需要许多的学习。

叁　到家聚会中喂养人

我们去家聚会，若是一起首就想帮助新浸的弟兄姊妹过复兴得胜的生活，是很不合式的，这就好象你用大学的课程去教幼稚园的小孩。他只是一个刚生下来的婴孩，不懂得什么叫复兴、得胜。所以，我们就需要运用灵，和他有一些合式的谈话。但这其中非常有讲究，谈得不得体，就误事了，所以需要非常的注意。

无论是家聚会或排聚会，都有它难作的点，但原则是相同的，就是没有办法太定规，但又不能没有定规。好象无轨电车，虽然没有轨道，但也不能随意往来，车顶上仍然要联着电线。因此你对一个新受浸的人，不能任意对他讲什么，这样可能会引起他的兴趣，但对他基督徒的生命，却没有多少帮助。

基本上，初生的婴孩最需要的就是喂养。从经历上说，有时一个刚受浸的人，可能还没有完全生出来，我们还得帮忙，把他生出来。比如，我们用“人生的奥秘”向他传讲，他也接受，也祷告了。在你看可以给他受浸，你就为他施浸了，但可能他里面还没有和主接触过。好象电灯、电线、灯泡都装好了，但没有接上电源。所以我们带人得救最关键的点，就是帮助他里面和主接上“火”，里面被主点活。我们有的人的确有这种经历，听了福音受浸了，也会祷告，又有聚会，也读圣经；但总觉得他还没有被点活，没有和神的灵接触过。因此，他的得救还是外面的，不是里面真正的得救，因为他还没有活过来。这是按着我们的经历说的。我在上海的时候，认识一位弟兄，和他相处了一、二十年，但都碰不着他的灵。有一次，我问倪弟兄这是怎么回事；他说，“恐怕他得救了却没有重生吧！”按真理说，信而受浸的必然得救；（可十六 16；）但我们

It is not too difficult for you to be revived every morning and to be overcoming every day. As long as you have the heart and are willing to sacrifice a little of your time, you can make it. But the other three things—the home meetings, the group meetings, and the preparation for prophesying—are not that easy. They require much practice.

III. FEEDING PEOPLE IN THE HOME MEETINGS

It is quite inappropriate in the home meetings for us to try to help the newly baptized ones to live a revived and overcoming life immediately after salvation. This is like teaching kindergarten children with university material. The new ones are newborn babes and know nothing about revival and overcoming. Therefore, we have to exercise our spirit to speak something suitable to them. There is much to learn here. If we are not proper in our speaking, we will cause problems. Hence, we have to pay close attention to this matter.

Both the home meetings and the group meetings have their difficulties. But one principle is the same: it is impossible to set down rigid rules. However, you cannot come without any preparation. It is like a cable car. There may be no track, but the cable car cannot go where it pleases; above it there is still the cable to which it is joined. You cannot speak whatever you want to a newly baptized one. This will only stir up his curiosity, and it will not help him much in his Christian life.

Basically, what a newborn baby needs the most is feeding. From experience we know that after a person is baptized, he may, experientially speaking, be only half saved. We need to help him to be fully saved. For example, after we preach to a person with the booklet The Mystery of Human Life, and the person has prayed and received the Lord, we may perceive that he is ready for baptism. Subsequently, we baptize him. But it is possible that the person has not touched the Lord within yet. This is like having the lamps, the electric wires, and the bulbs all installed, but the electricity is not yet connected. For this reason the key point in our bringing people to salvation is to help them to make the “connection” with the Lord. They have to be quickened by the Lord within. Some of us have had this kind of experience. A person has heard the gospel. He is baptized and can pray. He comes to the meetings and even reads the Bible, yet you still feel that such a one might not have been quickened yet. He does not yet seem to have touched the Spirit of God. Hence, outwardly speaking, his salvation is clear, but inwardly speaking, his salvation is vague. The reason for this is that he is not yet clearly enlivened within. I speak all these things from my experience. When I was in Shanghai, I knew a brother. During the years that I was

和他相处了这么久，却碰不着他的灵，所以倪弟兄说他得救但没有重生。

acquainted with him, I never touched his spirit. One time I asked Brother Nee why this was so. He answered jokingly, "This person might have been saved without being regenerated!" As far as the truth is concerned, he who believes and is baptized is saved (Mark 16:16), but for all the time that I was with that brother, I never touched his spirit. This is why Brother Nee joked that he "might have been saved without being regenerated."

从一九四三年我看见生命树的亮光开始，我的讲道、写作就脱不开生命和灵。我写的诗歌第八首："父啊，你是万灵之灵。"歌辞中就有三十四个灵字。许多基督教的传道人讲了许多篇信息，却没有提到灵。但我们要知道，一个人里面的灵必须和神的灵有过接触，才是个真正得救的人；若是从来没有接触过，就有问题，我们总得和神的灵有接触。这是我们去作家聚会的基要元素。

Since 1943 when I saw the light concerning the tree of life, my messages and writings have never departed from the matters of life and spirit. Hymns, #11, a hymn written by me, mentions the word spirit twenty times. Many preachers in Christianity give many messages, but none of them mentions the spirit. However, we have to know that the spirit of a man must come in contact with God the Spirit before he can be genuinely saved. If he has never touched Him, there is a problem. We must have a touch with God the Spirit. This is the basic element in our going to the home meetings.

每一次我们去和新受浸的弟兄姊妹聚会，都要碰着他的灵，根据这一点来帮助他。生命课程可以作我们的凭借，但不能硬性的使用，要有所斟酌—是否用其中某一点或某一段能碰着他的灵，再根据所碰着的灵，给他一点开启、启发。一个人受浸以后要和他有长的谈话，你在谈话之间要告诉他："我们里头有一个灵；主在十字架上为我们死，作我们的救主，祂从死里复活，就成了赐生命的灵，为要住在我们的灵里。这样二灵就相调成为一灵。"务必要向他讲这个重点，开头他可能是用头脑听，但讲来讲去，就带他碰着灵了。这种交通也一定要根据你有这个经历。你若没有和这灵接触的经历，就无法这样作，但你若有这样的经历，你一讲他就通了。根据这个原则，我们去作家聚会，一定要碰着他的灵，启发他的灵，点活他的灵。

Every time we meet with the newly baptized brothers and sisters, we have to touch their spirits. We should render them help according to this point. Life Lessons can be used as a means, but they cannot be applied in a rigid way. We have to consider carefully if a point or a passage will touch others' spirits or not. If others' spirits are touched, we have to give them some further enlightening and revelation. After a person is saved, we have to have long conversations with him. During the conversation you have to tell him, "We have a spirit within us. The Lord has died on the cross for us to be our Savior. He has resurrected from the dead to become a life-giving Spirit to live in our spirit. These two spirits are now mingled to become one spirit." You must explain to him this crucial point. At the beginning he may be listening with his mind. But after you talk for a while, he will be led to touch his spirit. This kind of fellowship must also be based on your experience. If you have no experience of touching the Spirit, you will not be able to do this. But if you have this experience, he will understand immediately after you explain to him. Based on this principle, when we go to the home meetings, we have to touch others' spirits. We must open them up and enliven their spirits.

接着，我们可以进一步的启发他，告诉他，我们需要呼求主，祷告主。祷告不仅是哀求祂，要祂为我们作什么事，祷告乃是一种呼求，呼求主耶稣。我们这样的呼求不仅是从口中，乃是从我们的深处，就是从我们的灵里呼求。我们的灵是我们呼求主的源头，要从灵里呼求："哦，主耶稣！"这样，我们就会有感觉，里面不同了，因为这个呼

Following this, we must open these new believers up further by telling them that we need to call on the Lord and to pray. To pray is not just to beg the Lord to do something for us. Prayer is a kind of calling on the Lord Jesus. This kind of calling is not just from our mouth but from the depth of our being, our spirit. Our spirit is the source of our calling on the Lord. We have to call from our spirit, "O Lord Jesus!" In this way we will have a certain sensation; we will feel different within. In this calling we touch our spirit,

求使你碰着灵，也使你运用你的灵。

过几天，你再去看他，问问他有没有呼求主，呼求主有什么感觉？然后再进一步摸他的生活。以打牌为例，问他得救以前是不是喜欢打牌？得救以后这段时间怎样？他若是回答，好象得救以后兴趣没有那么浓了。你就进一步问他为什么，他若说不知道，你就告诉他，因为你常常呼求主耶稣，祂会给你感觉，使你不再像以前那样喜欢打牌。还不仅如此，你越呼求主，祂会进一步来摸你的打牌，使你觉得有罪，觉得污秽。我们根据这个原则来带领人，这才是喂养。因此我们去家聚会，乃是根据我们得救后生命的经历，再配上圣经中真理的话语，才能对新人有合式的喂养。

明年（一九八九年）元月将要开始福音化台湾的工作，我们相信登门造访传福音一定成功，但在带人受浸时要注意，不要太快，也不要太慢。受浸完之后，设立家聚会倒要快，而且越快、越密越好，最好能今天一次，明天一次，后天再加一次，我们不断地喂养他，他就必能在生命上长大。

肆　在排聚会中牧养人

排聚会乃是为了牧养主的羊。因此，排聚会不仅有养，还得有牧。首先要把三、四个家聚在一起，然后不仅是对一个人讲，乃是对一群弟兄姊妹讲，这就不仅是喂养，也要有牧养、带领和教导了，这些都要根据我们生命的经历。

在排聚会中不仅带他们呼求主名，还可以带他们祷告。你可以带领他们根据里面的感觉来认罪。这就不仅是喂养，乃是牧养了。或许在祷告时，主就光照他，从前对妻子的态度不好，你就要带他快快向主认罪。接下来还要进一步

and we exercise our spirit.

After a few days you should go see the new ones again to ask if they have called on the Lord and if they have had any feeling after calling on Him. Then you should go on to touch their living. Take for example the playing of mah-jongg. You can ask if they liked playing mah-jongg before they were saved. What is their experience now after they are saved? If they say that the interest seems to have waned, you should ask them why this is so. If they say that they do not know, you should tell them that when they call on the Lord all the time, the Lord gives them the proper feeling that takes away their love for the game of mah-jongg. This is not all. The more they call on the Lord, the more the Lord will touch them about the game. They will feel sinful and filthy when they touch the game again. We have to help others according to this principle. This is what we mean by feeding. When we go to the home meetings, the only way to render a proper feeding to the new ones is to do it on the basis of the experience of life, which we have after salvation, corresponding to the word of the truth in the Bible.

Next January (1989) we will begin the work of gospelizing Taiwan. We believe that preaching the gospel by visiting people in their homes will surely succeed. But when we baptize people, we have to be careful that we do it neither too fast nor too slow. Nevertheless, we have to be fast in setting up home meetings with them after baptism, the sooner and the more frequent the better. It would be the best if we could do it once today, once tomorrow, and once the third day. If we feed them continually this way, they will surely grow in life.

IV. SHEPHERDING PEOPLE IN THE SMALL GROUP MEETINGS

The small group meetings are for the shepherding of the Lord's sheep. Hence, in the small group meetings not only must there be the feeding; there must also be the shepherding. First, you have to gather three or four families together. You will not be speaking to one person but to a group of brothers and sisters. This is no longer just feeding but shepherding, leading, and teaching as well. All these are based upon our experience of life.

In the small group meetings, not only can you help others to call on the name of the Lord; you can also help them to pray. You can lead them to confess their sins according to the inner sense. This is not just a kind of feeding but a kind of shepherding as well. Perhaps while a brother prays, the Lord will enlighten him, showing him that his

带他，再找一个机会向妻子道歉。他也许会觉得不好意思，这就需要我们的牧养，说些话带领他。你可以说，“按着我们作人来说，向人道歉的确不太好意思，但是我们都得救了，大家都是主里的弟兄姊妹，也是主的羊，我们和世人是不同的。世人不好意思，就不去道歉了，但我们得救后，虽然不好意思，还得去道歉，不要太顾到我们的脸面。”这样，你就是在牧养他，也帮助他在生命上长进。

因此在排聚会中的牧养，不一定是照着生命课程、真理课程，乃是照着我们得救时的经历，怎样遇见主，怎样在一件一件事上受主的带领，这些才是排聚会的材料。你们有生命的经历，再配上真理的发表，就成了我们去牧养小排的“真理课程”。

然而喂养和牧养都不是一件容易的事，好象学小提琴，是要花相当长的时间才能练成的。所以，我们现在也需要天天学怎样作家聚会、排聚会，也和弟兄姊妹一同研究，怎样在接触人时碰着人的灵，怎样使人学会用灵接触神，这些不仅在开展时能用得上，就是在我们一生的事奉中，也是受用不尽的，盼望我们都能一同学习。

伍　在召会的聚会中申言

此外，我们还需要操练在区聚会中申言。有的区是在周间先经营主的话，先预备好一篇三分钟的申言稿，到了主日就可以起来为主说话。这样的实行不错，因为人不是神，神作事是创造的，从无到有一下子就成了，也不需要改进；人是学习的，需要改进、进步。比如，我们要完成大学的学业，从小学、国中、高中到大学，至少经过十六年的学习。因此我们要说主的话，也需要有学习和操练。

attitude toward his wife is poor. At that time you have to help him to confess his sin to the Lord immediately. Following that, you have to help him further to find a chance to apologize to his wife. He may feel awkward doing that. There is then the need of shepherding. You have to help him with some words. You can say, “By ourselves it is surely rather awkward to apologize. But we are all saved now and are all brothers and sisters in the Lord. We are also the Lord’s sheep. We are different from those in the world. For them, they would put anything aside that would make them feel awkward. But for us the saved ones, even if we feel awkward, we still have to apologize. We should not care too much for our face.” In this way you will be shepherding him and will be helping him to grow in life.

Hence, the shepherding in the small group meetings does not necessarily follow the sequence of Life Lessons or Truth Lessons. Rather, it is according to our experience after salvation in how we meet the Lord and how in everything we are led by the Lord. These are the materials we use for our small group meetings. We have the experience of life, and when we match with this the expression in truth, we have our own kind of “Truth Lesson” for the shepherding in the small group meetings.

However, neither the feeding nor the shepherding is an easy matter. It is like learning to play the violin; there is the need for a long time of practice before one becomes skillful. Therefore, every day we have to learn the proper way to take care of the home meetings and the group meetings, and we have to study with all the brothers and sisters how to touch others’ spirits when contacting people and how to help others use their spirits to touch God. All these will be useful not only when we go out for the spread of the gospel, but they will be a tremendous help to us throughout our lifetime of service. I hope that we can all learn together.

V. PROPHESYING IN THE CHURCH MEETINGS

In addition to these matters, we have to practice prophesying in the district meetings. Some saints in some districts have the practice of laboring on the Lord’s word during the week to prepare a three-minute script for their prophesying on the Lord’s Day. This is not a bad practice. We have to know that we are not God. God works by creation; He calls things into being from nothing. With Him there is no need for improvement. But man learns. There is therefore the need for improvement and progress. For example, in order for us to graduate from the university, we have to pass through at least sixteen years of learning from elementary school through junior high

school, high school, and then the university. For the same reason, in speaking the Lord's word, there is the need for learning and practice.

早在一九三七年倪弟兄就已经看见，主日早上一人讲，众人听的讲道聚会，乃是随从外邦的风俗，他很愿意将主日讲台去掉，但当时想不出什么可以顶替的。他就建议，主日早上弟兄姊妹都去传福音，晚上大家再一同来擘饼。但是大家已经习惯听道，要大家去传福音，他们没有负担，也没有兴趣。因此这种实行在当时不成功。又过了十年，到了一九四八年，倪弟兄在鼓岭山上施训时，又在“教会的事务”中重新说到这点，但是仍然走不出一条路来。

As early as 1937, Brother Nee saw that the Lord's Day morning meeting where one speaks and the rest listen is a practice according to the customs of the nations. He hoped very much to do away with this Lord's Day morning message meeting. But at that time he could not think of anything to replace it. He suggested that the brothers and sisters use the Lord's Day morning for preaching the gospel. In the evening everyone could gather together for the Lord's table. However, everyone was already accustomed to listening to messages. If they were asked to preach the gospel, they had neither the burden nor the interest to do it. For that reason this practice was not carried out then. Ten years later in 1948, while Brother Nee was conducting a training on Kuling Mountain, he mentioned this matter again, as printed in the book Church Affairs. However, there was still no way to carry it out.

如今我在这里不顾万难，实行新路，因我觉得这事早晚都得作，这一代不出这个代价，总有一代要出。但我是谨慎小心，如履薄冰，我没有很快的与台北召会交通，要把大聚会的门关掉，我乃是从一九八四年十月到一九八七年十月，经过了三十七个月的时间，直到去年（一九八七年）十一月全召会过节的时候，才把主日的大聚会停了。因为我们稍微有一点把握，有一个可以顶替大聚会的实行。此后我里面更是有一个重担，如果顶替的不好怎么办？就在这勉强顶上去的过程中，又经过了十几个月，我就发现非加强申言不可，若无申言，聚会就空洞，空洞就失败了，新路还是不能成功。

Now we are setting aside all difficulties to carry out the new way. I feel that sooner or later we have to do this. If we do not pay the price in this generation, we will have to pay the price in the next. But I am very cautious, like one walking on thin ice. I have not hastily asked the church in Taipei to close the doors of its halls. Rather, I waited thirty-seven months from October 1984 to October 1987 before we closed down the big meetings on the Lord's Day morning. We did this after the festival last November (1987). We did it after we had some assurance that there was a practice that could replace the big meetings. After this I now have a heavier burden. What will happen if the replacement does not turn out well? Over the last ten or so months, while we went through a process of temporary replacements, I discovered that we have to strengthen the prophesying. Without prophesying, the meetings will be empty. Emptiness will mean failure, and the new way will not be successful anymore.

林前十四章二十六节是倪弟兄点出来的，当时他非常强调：要废除一人讲众人听的聚会，而要有互相性的聚会—彼此说，互相听。但这件事讲起来容易，历代也有人作过，但都没有成功。林前十四章我不知读了多少遍，慢慢的光就出来了。一节说，“你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”切慕不仅是心情上的切慕，也是行动上的追求。好比你切慕能得博士学位，但你若只是一直切慕而没有行动，即使你切慕了几十年，也不会得着。所以

First Corinthians 14:26 was first pointed out by Brother Nee. At that time he was very strong in pointing out that the meetings with one speaking and the rest listening should be annulled. There ought to be the meetings of mutuality where everyone speaks to one another and listens to one another. However, this matter is easy to say. Many have attempted to do this throughout the ages, but none have succeeded. I do not know how many times I have read 1 Corinthians 14. Gradually the light came. Verse 1 says, "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy." To desire is not just an aspiration of the heart but a pursuit in action. This is like desiring

你若是切慕得博士学位，就该努力读书，读书就是一种的操练，使我们能通过考试。因此，切慕是一个动机，使我们愿意出代价努力学习。切慕申言就是如此。从前我们以为申言是一种从天而降的恩赐，象说方言一样。但我们从经历中看见，申言是可以借着操练来学习的，好使我们一开口就能为主说话，并说出主，把基督供应给人。

to have a doctoral degree. If you have only the aspiration without the action, you will not attain to your goal even if you aspire for a few decades. If you desire to have a doctoral degree, you have to study hard. Studying is a kind of exercise that enables us to pass the examination. Hence, to desire is a motive. It makes us willing to pay the price to study. It is the same with prophesying. Formerly, we thought that prophesying, like tongue-speaking, was a kind of gift that falls from heaven. But from our experience we see that prophesying can be learned through practice. Through practice we can supply Christ to others when we open our mouth to speak for the Lord and to speak Him forth.

当我们申言时，我们一定要动我们的灵，才能点活别人的灵；并且也要注意说话的声音，太高的要拉低一点，太快的要放慢一点，太小声的要升高一点，总要能使别人听得清楚，不要太宝爱你的喉咙和脸面，免得别人听不清楚你的声音。不妨几个人在一起，你讲一段，我评；我讲一段，你评。一面操练声音的高、低、快、慢，一面学习一开口就从灵里说话。

When we prophesy, we have to exercise our spirit. Only then can we enliven others' spirits. We must also pay attention to the pitch in our speaking. Those who are too high in pitch should lower it a little. Those who are too fast should slow down a little. And those who are too soft should raise their voice a little. Others have to hear you clearly. Do not love your throat and your face too much. Otherwise, others will not be able to hear you clearly. It would not be a bad idea for a few of you to come together and to take turns speaking while the others criticize. Practice having a proper pitch, tone, and speed in your speaking. At the same time practice speaking from your spirit every time you open your mouth.

此外，关于申言的内容，现在台北各会所都有响应。例如一会所，他们把约翰福音一章的经文、注解、和生命读经，分成六段作成一周的追求材料，弟兄姊妹六天就读这些，到了周六，就把这些材料浓缩成三分钟的申言稿，到了主日聚会时，大家就操练申言，一人说一段。我信这样操练，起头时可能还不太成功，但过了两个月，等你们下乡开展时，申言一定会大有进步。

Concerning the content for prophesying, all the meeting halls in Taipei are having the proper response. For example, for every week hall one has compiled six portions of the text from the Gospel of John, together with the footnotes and the Life-study messages for its spiritual pursuit. For six days the brothers and sisters study these portions. On Saturday they condense these materials into a three-minute script for prophesying. Then in the Lord's Day meeting, everyone exercises to prophesy a portion. This kind of exercise may not be an instant success at the beginning. But after two months, by the time all of you go out to the villages, your prophesying will be greatly improved.

陆　四件要紧的事

你们出去开展时，一定要会作这四件事。头一件事就是叩门传福音，那定规会带人得救。人得救之后，第二要有家聚会，第三要有排聚会；当人数慢慢增加到三十几位时，就可以有召会性的聚会，在这种聚会中，我们就要一同申言尽功用。有叩门传福音、家聚会、排聚会、并达到申言的实行，开展一定成功，当地也就有了召会生活。往后较年长、老练的同工，每个月就可以到已开展的地方，把临

VI. FOUR IMPORTANT THINGS

When you go out for the spread of the gospel, you must be able to do these four things. The first is to preach the gospel by knocking on doors. This will surely save people and bring them in. After a person is saved, the second thing is to have home meetings with him. The third thing is to have small group meetings. When the number grows to over thirty, there is the possibility of having church meetings. In such meetings we have to exercise to prophesy together. If there is the gospel preaching by door-knocking, the home meetings, the group meetings, and the practice of prophesying,

近四、五个地方的召会集合在一起，开一次特会，一个月一次，十二个月十二次特会。相信这样供应出来的召会，必定新鲜、活泼、成长的速度也快。这其中的关键就在于你们出去开展时，这四件事实行得如何。所以你们在这些日子要积极、加紧的操练。—受

（取材自“为着福音开展的信息”第五篇）

the spread of the gospel will surely be successful, and the church life will be raised up in different localities. After this the older and more mature co-workers can go to these places every month and can gather together the four or five churches around the area for a conference. They can do this once a month. In twelve months there will be twelve conferences. I believe that a church produced through this kind of nourishing will surely be fresh, living, and quick in growth. The key lies in how well you practice these four things when you go out for the spread of the gospel. For this reason, in these days you have to be more aggressive and strict in your exercise.

(Messages in Preparation for the Spread of the Gospel, msg. 5)

第十六篇

用纯净的话奶养育新人作神成长的儿女

■读经：彼前二 2

彼前 2:2 像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救；

■纲要

壹　养育初信者

贰　不要生太多儿女

叁　采取个别家庭的路

肆　履行我们的责任

伍　用神的话养育新人

●问答

*　*　*　*

壹　养育初信者

在本篇信息，我们要交通到神命定之路的第二步，就是与新得救并受浸的人聚家聚会。你们若花时间思想彼前二章二节，就会看见其中所含示的不只是喂养。这节含示养育儿女，就是供应凡他们所需要的，包括喂养在内，使他们可以长大并成熟。人类历史证明，建立一个国家的社会，是借着在个别的家里，由家庭来养育小孩。

我从一九三二年来到主的恢复，就一直因聚会人数少而受困扰，但我从来不明白这个缺欠的原因。已过五年，我

CHAPTER SIXTEEN

RAISING UP THE NEW ONES AS GOD'S GROWING CHILDREN WITH THE PURE MILK OF THE WORD

■ Scripture Reading: 1 Pet. 2:2 (Rcv.)

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

■ Outline

I. Raising Up The New Believers

II. Not Bearing Too Many Children

III. Taking The Way Of Individual Families

IV. Fulfilling Our Responsibility

V. Raising Up The New Ones With The Word Of God

● Questions And Answers

*　*　*　*

I. RAISING UP THE NEW BELIEVERS

In this chapter we will fellowship concerning the second step of the God-ordained way, that is, having home meetings with the newly saved and baptized ones. If you spend some time to consider 1 Peter 2:2, you will realize that it implies more than feeding. It implies the raising up of children, which is to provide whatever they need, including feeding, that they may grow and mature. Human history has proven that the society of a nation is built up through the raising up of children in individual homes by families.

Since I came to the Lord's recovery in 1932, I have been bothered by the small attendance in the meetings, yet I never understood the reason for this lack. For the past

致力要彻底研究这问题。靠主怜悯，我发现我们聚会的人数不多，最大的原因乃是我们缺少正确的养育初信者。我们有聚会、有工作，所有的同工也都殷勤、忠信的劳苦，但我们看不见多少果效。许多人来了，留下的却非常少。

我多年研读、甚至讲解约翰十五章，但十六节里有一个点我从未看见。我看见主拣选并指派我们，叫我们首先要前去，然后结果子，但我没有看见第三个点—“要你们的果子常存。”主不仅派我们前去结果子，祂也派我们确保我们的果子常存。果子若不常存，我们前去结果子可说是徒然的。已过我们出去劳苦结果子，但留下来的非常少。我们都要明白，已过我们的难处，我们的短缺，乃是没有看见要保存我们的果子；要确保果子常存，我们就需要好好的作养育初信者的工作。

在五旬节那天，三千人得救了。（徒二 41。）我相信在同一天他们就开始家聚会。（46。）这事没有在旧约实行过，乃是全新的，是属于新约的。召会开始存在的那一天，那一百二十人加上三千信徒，就开始在家里聚会，使果子常存。若没有在家聚会中受到照顾，三千新生的信徒就很难健康的存留。婴孩出生以后，乳养的母亲立刻要顾到的，就是喂养她的小孩。然而，单单喂养这小孩还不够，她还要养育他。养育小孩并不简单，也不容易。要正确的养育小孩，必须顾到许许多多的项目。

彼得必然看见五旬节那天的光景，也参与照顾这些新生信徒的工作。然后在他第一封书信里，他说才生的婴孩需要话奶，不是为着知识，乃是为着生命的长大。（彼前二 2。）他劝才生的婴孩要切慕那纯净的话奶，叫他们生命长大，以致得救。这里的得救不是指重生，那是救恩的初阶；重生以后，我们必须生命长大，就是说，我们必须每天不断得救。婴孩出生以后，必须不断得到照顾；倘若得不到照顾，可能几小时后就会死亡。所以，不断得到照顾就是得救。这样的婴孩必须在每一面得救；这就是养育小孩。

five years I have set myself to study this problem thoroughly. By the Lord’s mercy, I found out that the biggest reason we do not have a large number in our meetings is that we are lacking in the proper raising up of the new believers. We have had the meetings, we have had the work, and all the co-workers have been diligent and faithful in their labor, yet we have not seen much fruit. Many people have come, but very few have remained.

I have studied and even expounded John 15 for many years, yet there is one point in verse 16 that I had never seen. I had seen that the Lord has chosen and set us that we should first go forth and then bear fruit, but I had not seen the third point—“that your fruit should remain.” The Lord has not only set us to go forth and to bear fruit; He has also set us to ensure that our fruit remains. Unless the fruit remains, it is somewhat vain for us to go forth and bear fruit. In the past we went out and labored to bear fruit, yet those who remain are very few. We all have to understand that our problem, our shortage, in the past was that we did not see that to keep our fruit, to ensure that it remains, we need to carry out the work of raising up the new believers in the proper way.

On the day of Pentecost three thousand were saved (Acts 2:41). I believe that on the same day they began to have home meetings (v. 46). This was not something that was practiced in the Old Testament. This was something totally new, something of the New Testament. On the day the church came into existence, the one hundred twenty plus these three thousand believers began to meet in the homes so that the fruit would remain. It would be very difficult for three thousand newborn believers to remain healthy without being cared for in home meetings. Immediately after the delivery of a baby, the nursing mother must take care of feeding her child. However, only to feed this child is not sufficient; she must also raise this child. To raise a child is not simple or easy. There are many, many items to take care of in order to raise a child properly.

Surely Peter saw the situation on the day of Pentecost and helped in the work of caring for these newborn believers. Then in his first Epistle, he says that the newborn babes need the milk of the word, not for knowledge but for the growth in life (2:2). He exhorts the newborn babes to long for the guileless milk of the word that they may grow in life unto salvation. Here salvation does not refer to regeneration, the initial stage of salvation, but to the fact that following regeneration, we must grow in life; that is, we must be saved continuously every day. After a baby is born, it must be cared for continuously. If it is not cared for, after a few hours it may die. Therefore, its being cared for continuously is its salvation. Such a babe must be saved in every way; this is to raise

仅仅用奶喂养婴孩是不够的，婴孩还必须保持清洁、温暖并舒适。一切环境必须整理好，使他安全，能好好生长。我们养育新生的信徒，也必须这样作。

我对新路负担很重。几乎每一天我都在思想神命定之路的各项；我越思想，就越看见我们应当受训练，用父母亲养育自己儿女那样的方法，来照顾新人。照顾新人的工作，必须是养育儿女的工作。我们生了儿女，不该将他们送给别人养。小孩子该直接由母亲照顾。这有很大的分别。

贰　不要生太多儿女

关于养育儿女，头一项就是你无法好好照顾太多儿女。你给人施浸时非常高兴，但你必须看见，这个人如今就是你的婴孩。你必须照顾他，把他当作你的儿女来养育他。现在你乃是母亲，你必须负起作母亲的责任。这是很麻烦的。年轻的小姐都想结婚生子，但她们生了三个小孩以后，就可能哭着说，“我不要再生小孩了。”这是因为养育小孩太难了。所以，你若有太多新人要照顾，你就无法照顾得很好。

有属灵儿女是好的，但不要太多。我们在台北实验新路的时候，破坏了这个原则。我们以为给越多人施浸越好。我们浸了太多人，以致无法充分照顾所有受浸的人。似乎我们只有生的人，却没有人喂养这些新生婴孩。借此我们学知，每一个传福音的信徒，也必须照顾新人，如同母亲养育自己的儿女。履行这责任的路，就是家聚会。

叁　采取个别家庭的路

家聚会是为着养育新生的信徒，不仅把他们当作你的儿女，更是当作神成长的儿女。这是我们中间，也是整个基督教中间唯一的短缺。那里有一班基督徒，在他们中间对新人有好好的照顾，那里的召会就会有相当的扩增。然而，这工作不能由召会整体大规模的来完成，必须是借着个别的家庭。

up a child. Merely to feed a babe with milk is not adequate; it must also be kept clean, warm, and comfortable. All of its environment must be arranged so that it will be safe and able to grow properly. We must take this way in raising up the newborn believers.

I am very burdened concerning the new way. Nearly every day I have considered the items of God's ordained way, and the more I considered, the more I realized that we should be trained to take care of the new ones in the same way that mothers and fathers raise their own children. The work of taking care of the new ones must be a work of raising up children. We should not bring forth children and send them to others to be raised. The little ones should be directly under their mother's care. This makes a big difference.

II. NOT BEARING TOO MANY CHILDREN

The first item regarding raising up children is that you cannot care properly for too many. When you baptize someone, you are very happy, but you have to realize that this person is now your babe. You must take care of him and raise him up as your child. You are now a mother, and you have to assume the responsibilities of motherhood. This is very troublesome. Every young lady wants to get married and have children, but after she has had three children, she may weep and say, "I do not want any more children." This is because raising up children is so difficult. Therefore, if you have too many new ones to take care of, you will not be able to do it properly.

It is good to have spiritual children, but do not have too many. In Taipei when we were experimenting with the new way, we broke this principle. We considered that the more we could baptize, the better. We baptized so many that we could not care for all of them adequately. It seems that we had only begetting ones without anyone to feed these newborn babes. Through this we learned that every believer who preaches the gospel must also care for the new ones as a mother raising up her own children. To have home meetings is the way to fulfill this responsibility.

III. TAKING THE WAY OF INDIVIDUAL FAMILIES

The home meeting is for raising up the newborn believers, not only as your children but also as God's growing children. This is the unique shortage among us and also among all of Christianity. Wherever there is a group of Christians, and among them there is the proper care for the new ones, that church will become quite large. However, this work cannot be carried out on a large scale by the church as a whole; it must be done through the individual families.

在社会里，要大规模养育小孩并不容易。倘若每个家庭都在自己家中养育三、四个小孩，至终就会产生许多正当的人，使社会受益。你们每一队乃是一个家庭。你们那一队若有三个人，你们必须成为一个家庭，把新人当作你们的儿女来养育，而同时把他们看为神的儿女。你们只是乳母，为神作养育儿女的工作。

你们去作这种工作，必须持守某些原则。你们不该将自己的儿女留给别人养育。不要出去作别的事，而把自己的儿女交给别人照顾。你必须“留在家里”，自己直接照顾自己的儿女。将自己的儿女交给别人照顾，即使时间很短，也会造成损害；他们可能会受苦，长得不太好。养育新人的工作必须直接由你照顾。

你也不该一次想要照顾太多人。你们一队三个人，应该可以照顾六到十位新人。一旦有了这么多人要照顾，你们就该停止出去再给人施浸，并要集中你们的力量、时间和注意力在这六到十位身上。最好要照顾这些新人大概两年。头半年内，你们该有密集的照顾，两个月之久每周探访他们两次，以后四个月每周一次。在这段时间内，将你们的小孩撇作孤儿，由别人照顾，会造成很多损害。反之，你们该爱自己的小孩，乐意为他们牺牲自己。没有母亲的牺牲，小孩是无法养育得好的。

根据我的研究和我们将近六十五年的历史，我发现要建立正当的召会生活，唯一的路乃是借着生出婴孩，将他们当作儿女养育。这是履行主要我们去使万民作祂门徒这命令（太二八 19）的路。要使万民作主的门徒，必须开始于使个人作主的门徒；但我们不能单独去，必须成队的去。队员的数目最好是三个。一面，队员太多会让太多意见进来；而另一面，一队只有两个人就会太少，因为两个人会争吵，所以需要有第三位队员来平衡。并且，倘若队员的年龄不同，也会有助于平衡这一队。我们都必须学习成为一队，没有意见的一起作工。这样，我们的队就能成为一个家庭，整年一起作工，养育主的儿女。

肆　履行我们的责任

In society it is difficult to raise up children on a large scale. If every family raises three or four children in their home, many proper persons will eventually be produced to benefit society. Every team is a family. If you are a team of three members, you must become a family raising up the new ones as your children yet considering them as God's children. You are simply nursing mothers doing the work of raising up these children for God.

To carry out this kind of work, you must keep certain principles. You should not leave the raising up of your children to others. Do not go out to do other things, leaving your children under others' care. You must "stay home" and take care of your children directly by yourself. To leave your children in the care of others for even a short time may cause some damage; they may suffer and not grow so well. The work of raising up the new ones must be under your direct care.

Then you should not try to care for too many at one time. As a team of three, you should be able to take care of six to ten new ones. Once you have this many to care for, you should stop going out to baptize more and concentrate your energy, time, and attention on these six to ten. It is best to care for these new ones for about two years. For the first half year, you should render intensive care, visiting them twice each week for two months and then once each week for four months. During this period of time, to leave your children as orphans to be raised by others would cause much damage. Instead, you should fall in love with your children and be willing to sacrifice yourselves for them. Without the sacrifices of its mother, no child could be raised properly.

Based on my study and our history of nearly sixty-five years, I have found that the only way to raise up a proper church life is by begetting babes and raising them up as children. This is the way to fulfill the Lord's commandment to go and disciple all the nations (Matt. 28:19). To disciple the nations, we must start by discipling individuals, yet we cannot go alone; we must go as a team. The best number to have in a team is three. On the one hand, to have too many on a team may allow too many opinions to come in, but on the other hand, to have only two on a team would be too few because these two may quarrel. Therefore, a third member is needed to balance them. Also, if the members are not the same age, this will help to balance the team. We all must learn how to work together as a team without any opinion. Then our team can become a family, working together year-round to raise up the Lord's children.

IV. FULFILLING OUR RESPONSIBILITY

你们出去传福音，可能几乎每次出去都会给一些人施浸。这有可能使你上瘾。任何一种上瘾都是有害的。你若给人施浸上了瘾，那也会有害处。我们都必须学习不要给太多人施浸。倘若你们那队已经浸了八个人，那就够了，不要努力去浸更多。你们该停止施浸，而去“换尿布”。你们必须平衡。不要生了婴孩就把他们交给别人。那是不对的。你们这队给一些人施浸以后，就要停下来。组成一个家庭，把这些新人当作神的儿女来养育。日复一日，周复一周，月复一月，你们必须不断为他们作一切事。然后你会看见正确的结果。这就是借着养育初信者来建立召会生活的路。

我们都必须负起照顾家聚会的责任。然而，我们不该想要大规模来作这事。每位队员应该只有大约三个新人要照顾。他们的职责，就是不断与这些初信者有家聚会。乳养的母亲若没有职责，只是按自己的愿望和喜欢来作，她的婴孩就不会好好长大，甚至可能夭折。主的工作里没有假期。你必须不断出去，不是到很多家里去，乃是去你正在照顾的那三、四个家。你必须尽你的职责，象乳养的母亲养育自己的儿女一样。今天你不仅是养育自己的儿女，更是养育神的儿女。

伍　用神的话养育新人

关于养育神的儿女，第二点乃是要用神的话养育他们，不要用自己的话。你们必须持守这个原则：不要说太多自己的话。你们必须抓住机会给这些新人注射神的话。要用神的话奶喂养他们；这就是我出版“真理课程”和“生命课程”的原因。在这些书中我收集了帮助新人最合式的经节。我鼓励你们所有在主的新路中作工的人，都要非常熟悉“生命课程”全部四十八课。这些课文的题目都是按照我的认识和经历，仔细挑选来应付新人需要的。你们要研读这些课文，学习如何使用其中所有金句。最好你能背诵所有经节，至少你必须知道这些经节在圣经的什么地方。这样，你若背不出来，也能很快找出来。有时，即使你能背诵这节，也最好翻到那处经节，让新人读出来。无论你

In your going out to preach the gospel, it may be that you will baptize some nearly every time you go out. It is possible to become addicted to this. Every kind of addiction is harmful. If you are addicted to baptizing people, even that can be harmful. We all must learn not to baptize too many. If as a team you have already baptized eight, that is good enough; do not endeavor to baptize more. You should stop baptizing and go to “change diapers.” You must be balanced. Do not bring forth babies and then hand them over to others. That is wrong. After your team has baptized a small number, stop and form a family to do the work of raising up these new ones as God’s children. You must do everything for them continuously, day after day, week after week, and month after month. Then you will see the proper result. This is the way to build up the church life through raising up the new believers.

We all must bear our responsibility in taking care of the home meetings. However, we should not try to do this on a big scale. Each team member should have only about three new ones to take care of. It is their duty to meet continuously with these new believers in home meetings. If a nursing mother does not have a sense of duty but only does things according to her desires and likes, her babe will not grow properly and may even die. In the Lord’s work there are no vacations. You have to go out continuously, not to many homes but to those three or four homes of the ones you are caring for. You must attend to your duty like a nursing mother raising up her children. Today you are raising up not only your children but also God’s children.

V. RAISING UP THE NEW ONES WITH THE WORD OF GOD

The second point regarding the raising up of God’s children is that you have to raise them up with the word of God, not with your own word. You must always keep this principle. Do not speak your own word too much. You must learn to seize, or grasp, the opportunity to inject these new ones with the word of God. Feed them with the milk of the word of God. This is why I published Truth Lessons and Life Lessons. In these volumes I have collected the most suitable verses for helping the new ones. I encourage all of you who are working in the Lord’s new way to become very well acquainted with all forty-eight lessons in Life Lessons. All the subjects of these lessons were carefully selected according to my knowledge and experience to meet the needs of the new ones. Study these lessons, and learn how to use all these golden verses. It is best if you can recite all these verses, but at least you must know where they are in the Bible. Then if you cannot recite a verse, you can find it quickly. Sometimes, even if you can recite the

作什么，你必须作得很活；你应当试着使用最好的经节，论到至少一个确定的点。

我们该注射到新人里面的头一件事，乃是我们的救主是那灵，以及我们得救的人有重生的灵。我们至少需要花三、四个家聚会，把这事分赐到他们里面。

我们该分赐给他们的第二类的事，必须是基督徒生活的基本实行。我们基督徒应当读圣经，就是神的话。我们该向神祷告，就是吸入神。并且，我们应当有晨兴。每天早上我们该一早起来，与主有一段晨兴的时间。我们也必须教他们如何读一些经节，然后祷读这些经节来晨兴。你要嘱咐他们参加基督徒的聚集。然后你也要帮助他们，作你为他们所作同样的事，就是向别人传福音。这些乃是基督徒生活的基本实行。

我们接着该对他们说到的事，乃是神救恩的各项。神的救恩是包罗万有的，在神的救恩里有许多不同的项目：就如洗罪、赦罪、救赎、和好、称义、重生等等。这些事都在“生命课程”的四十八课里论到。你必须顾到这一切事，这需要许多周来作。

你若好好的说过这三组项目，你所照顾的人就会养育得很好。自然他们就会长大，并会坚固。家聚会就象幼稚园，排聚会就象小学。在之后的信息中，我们还会有更多的交通。

问答

问：我们最近在去一次家聚会之前有些交通，觉得我们该扎实、彻底的说到呼求主名的事。所以我们深入去读行传二章关于这事的注解，（徒二 21 注 1，）也读了罗马书生命读经详尽说到这事的那部分。（罗马书生命读经第二十三篇。）我们去家聚会的时候，他们家中有六个人参加。我们开始唱了一些关于呼求主名的诗歌，但我们听他们唱，就知道他们没有进入这件事。我们继续跟他们分享

verse, it is better to open to that verse and let the new one read it. Whatever you do, you must do it in a living way, and you should try to cover at least one definite point using the best verses.

The first thing we should inject into the new ones is that our Savior is the Spirit and that we as saved ones have a regenerated spirit. We need to spend at least three or four home meetings to impart this matter into them.

The second category of things we should impart to them must be the basic practices of the Christian life. As Christians, we should read the Bible, the Word of God. We should pray to God, which is to breathe in God. Also, we should have morning revival. Every morning we should rise up early to have a time of morning revival with the Lord. We must also teach them how to practice morning revival by reading some verses and then pray-reading these verses. You have to charge them to attend the Christian meetings. Then you also have to help them to do the same thing that you did for them, that is, to preach the gospel to others. These are the basic practices of the Christian life.

The next matters we should cover with them are all the different items of God's salvation. God's salvation is all-inclusive, and within God's salvation there are many different items. There are the washing away of our sins, the forgiving of our sins, redemption, reconciliation, justification, regeneration, and so forth. All these matters are covered in the forty-eight lessons in Life Lessons. You have to take care of all these matters, and to do so will require many weeks.

If you cover these three categories properly, the ones who are under your care will be raised up very well. Spontaneously, they will grow and become steadfast. The home meeting is like kindergarten, and the group meeting is like elementary school. In later messages we will have more fellowship on this.

QUESTIONS AND ANSWERS

Question: Recently, before we went to a home meeting, we had some fellowship and felt that we should cover the matter of calling upon the name of the Lord in a solid and thorough way. So we got into footnote 1 in the Recovery Version on this matter in Acts 2:21, and we also got into the Life-study of Romans where this matter is covered in detail (Message 23). When we went to the home meeting, six members of the family attended. We began by singing some songs about calling upon the name of the Lord, but we could tell by the singing that they were not entering into this matter. We went on to

说，呼求主名是很重要的，不只叫我们得救，更叫我们得救后有分于主一切的丰富。我们一处经节接一处经节来读，每次读完就说一些像这样的话："我们现在就来操练呼求主吧。主耶稣！"试着鼓励他们操练。但我们知道，不晓得什么原因，他们就是不想呼求主。这使我们很难过，因为我们实在很想叫他们摸着主。所以我们继续分享，从旧约到新约，给他们看所有与呼求主有关的经节。到末了，我们觉得好象释放了一篇信息，给一些不想知道关于呼求主的人。我们说神的话，不是说自己的话，但我们还是觉得聚会是失败的。我们的目的是要带他们进入接触他们的灵这件事，但我们没有成功。对于这事例，你可以评论一下么？

答：第一，你们所教导的并不适合家聚会。家聚会是幼稚园，你们却在教研究所的课程。不要用这么高的水平来聚家聚会。不要忘记，在家聚会中你们是照顾婴孩；是用婴孩食物喂养初生婴孩。你们是用神的话，但用了太多经节。大多数情形，三或四处经节就够了。你们喂养这些小婴孩，不能喂得太多。你们该常常让他们有一点饿。你若喂养过量，他们会失去胃口。

第二，你们喂养婴孩，所用的食物必须味道很好，必须甜美，使他们快乐。你们给他们的食物若滋味甜美，他们就会吃。你们必须学习的头一件事，就是如何使人觉得愉快。不要忘记，喂养必须伴随着顾惜。你们要先顾惜他们。

带新人呼求主名最好的方法乃是借着唱诗。你们可以简单的带头唱。每一个人，老的少的，都喜欢唱歌。不要跟他们解释太多；解释往往是酸的，不是甜的。唱诗是非常甜美的。你们必须像乳养的母亲，给你们的小孩甜的东西，使他们感到畅快。你们若能不用诗歌本就更好。你们必须学习一些短歌，一些简单易唱的诗歌和副歌。你们可能需要唱一首副歌好几遍，头一遍唱，新人可能很惊奇；第二遍的时候，他们会听并开始享受这首歌。然后你们唱第三遍，他们就会与你们一同唱起来。

原则乃是这样：你们去帮助初生的婴孩，必须常常使他

share with them the importance of calling upon the name of the Lord, not only for our salvation but also for us to participate in all of the Lord's riches after we are saved. We got into verse after verse, and after each verse we tried to encourage them to practice, saying something like, "Let's practice calling on the Lord right now. Lord Jesus!" But we could tell that, for some reason, they simply did not want to call on the Lord. This grieved us because we really wanted them to touch the Lord. So we continued to share, going through the Old Testament and then the New Testament, showing them all the verses related to calling on the Lord. In the end we felt like we had given a message to some people who did not want to know about calling on the Lord. We spoke the Word of God and not our own word, but we also felt that the meeting was a failure. Our aim was to bring them into the matter of contacting their spirit, but we did not accomplish this. Would you make some comments concerning this case?

Answer: First, what you taught was not suitable for the home meeting. The home meeting is the kindergarten, but you were teaching something in graduate school. Do not have home meetings on such a high level. Do not forget that in the home meetings, you are taking care of babes; you are feeding the newborn babes with baby food. You used the Word of God, but you used too many verses. In most cases three or four verses is enough. When you feed these little babes, you cannot feed them too much. You should always keep them a little hungry. If you overfeed them, they will lose their appetite.

Second, you must feed babes something with a good flavor, something sweet to make them happy. If the food you offer them is sweet to the taste, they will eat. The first thing you have to learn is how to make people feel pleasant. Do not forget that nourishing must go along with cherishing. You have to cherish them first.

The best way to bring the new ones into calling on the name of the Lord is by singing. You can simply take the lead to sing. Everyone, both young and old, likes singing. Do not explain that much to them; explaining is often sour, not sweet. Singing is very sweet. You must be like a nursing mother, making your little ones feel pleasant by giving them something sweet. It is better if you do not need to use the hymnal. You must learn some short, simple songs and choruses that are easy to sing. You may need to sing a chorus quite a few times. The first time you sing it, the new ones may be surprised. The second time, they may listen and begin to enjoy it. Then the third time you sing it, they may begin to join you.

The principle is this: if you are going to help the newborn babes, you must always

们快乐，使他们感觉舒畅。这样他们就会接受你们给他们的东西。

问：我们一直在探访一位九十二岁的妇人和她的女儿。我们告诉她们，我们想来和她们一起读圣经。我们回去那里这样作了好几次。有一次我们给她们唱了一首诗歌，也教她们怎样唱。然后我们读了一章约翰福音，边读边有点操练，也交通到与那段话有关的几件事。我们每次探访她们，她们都好象很享受与我们在一起的时间，特别是唱诗；有时我们也能借着读经和交通，分赐一些话给她们。有一次我们得与她一些孙儿见面，所以我们想她们的家可能使我们得着整个家族。你对这事例有什么感觉？

答：我们都必须考虑我们出去访问人的目的。我们乃是为着召会的扩增劳苦。人得救、受浸很容易，但要成为召会中实际的、活的肢体却很困难。我们的负担不只是使人得救并受浸；我们的目的乃是使召会生活得着正当的扩增。所以，你们出去访问人的时候，必须运用主的辨别力，知道这人能否很容易带进召会生活。如果这人不容易带进召会生活，我们该帮助他得救、受浸，然后却要出去在别人身上劳苦。这样，我们会为着召会生活找到最好的平安之子。

我们传福音不仅要使人得救并受浸。我们传福音乃是为着建造基督的身体。所以，我们必须找出合式的人，不是那么难得着来过召会生活的。我们访问人，必须有辨别力，知道那些人会很难带进召会生活。在这么老的姊妹身上花这么多时间，即使她能被带进召会生活，也是不智慧的。我们要节省我们的时间。花这么多时间，希望得着她的家族也是不智慧的。有太多的家可以让我们花时间的。

要学习有智慧，不要浪费时间。你们的鱼池里有成千的鱼。有成千的家你们可以去。你们出去救人，给人施浸，你们的劳苦必须带着辨别力。过了两周，你们那一队可能浸了十五位。这样你们就要考虑，这十五位当中有那些人

try to make them happy, to make them feel good. Then they will take what you give them.

Question: We have been visiting a ninety-two-year-old woman and her daughter. We told them that we would like to come and read the Bible with them. We have gone back to do this several times. On one of these occasions, we sang a song for them and taught them how to sing it. Then we read a chapter from the Gospel of John, exercising a little as we read, and fellowshipped a few things related to that portion of the Word. Every time we visit them, they seem to enjoy our time together, especially the singing, and sometimes we are able to impart something of the Word through our reading of the Bible and fellowship. One time we were able to meet some of her grandchildren, so we thought that their home might be the key to the whole family. What are your feelings concerning this case?

Answer: We all must consider what our purpose is in going out to visit people. We are laboring for the increase of the church. For people to be saved and baptized is easy, but for them to become practical, living members in the church life is difficult. Our burden is not only to get people saved and baptized; our purpose is to gain the proper increase for the church life. Therefore, when you go to visit a new one, you must exercise the Lord's discernment to know whether or not this one could be brought into the church life easily. If it would be hard for this one to be brought into the church life, we should help him to be saved and baptized but then go out to labor on others. In this way we will find the best sons of peace for the church life.

Our preaching of the gospel is not merely to get people saved and baptized. Our preaching of the gospel is for the building up of the Body of Christ. Therefore, we must seek out the proper persons who would not be so difficult for us to gain for the church life. In visiting people, we must have the discernment to realize which ones would be very hard to bring into the church life. To spend so much time to labor on such an old sister, even if she could be brought into the church life, is not wise. We have to save our time. To spend this much time in hope of gaining her family is also unwise. There are too many other homes and families on which we can spend our time.

Learn to be wise and not waste your time. You have a fishing pond with thousands of fish. There are thousands of homes to which you can go. In going out to save and baptize people, you must labor with discernment. After two weeks your team may have baptized fifteen. Then you have to consider which of these fifteen are proper persons

是合式让你们很容易带进召会生活的。你们必须花大部分时间，在这些有希望的人身上。这十五位当中，你们可能选出六位。你们不该放弃其余九位，却要探访他们，可能每两周去一次以保持接触。然而，你们必须花大部分时间在有希望的人身上。

我们都必须受训练，劳苦时要有辨别力。我们就象农夫，要种的地太多了。所以，我们必须挑选最能生产的那块地来作工。我们若只有五块地，我们就没有选择，必须在五块地上都有劳苦。我们的城市若只有三家人，我们就要叩这三家人的门。但我们的城市有数以百计的家庭，所以我们去必须有辨别力。我们也该辨别那些社区是最好作的，那一种人是最好在他们身上劳苦的。这不是说我们藐视某一种人，或者我们不相信所有罪人都需要神的救恩。我们是为着召会生活，出去得合式的人，使基督的身体能以建造起来。我们从主领受的使命，不仅是救罪人，更是在主的恢复里，把召会生活建立起来作为见证。所以，我们必须节省时间，在最有希望的人身上作工，叫我们能为召会得着合式的扩增。

问：我们在照顾一个家，这家作妻子的非常难过，因为她的丈夫常常酗酒。最近，她向我说到这个难处，我就跟她分享说，她现今是个新人，因为她里面有基督，并且我们的难处都能胜过。然后我试着帮助她懂得如何更多得着主，好叫难处不会这么困扰她，但她没有领会得很好。我试着用不同的方法解释，又给她读了一些经节。最后我们一起祷告，在祷告中，我们为她丈夫，以及为她更多得着主来祷告。我们对这一位该如何往前？

答：我们出去访问人，总要运用神给我们的辨别力。即使这一位非常好，她的环境却很困难，满了难处。我们的工作很难胜过这一切难处。太多人有太多难处了。我们若试着解决每个人的难处，我们的时间就会浪费，我们的工作就会了了。你可以一生在这种人身上作工，而没有为着基督身体实行的建造成就什么。最好出去访问新的家，得着更多新人。至终，我们会找到非常合式过召会生活的人。

whom you could bring into the church life easily. You must spend most of your time on these promising ones. Out of these fifteen, you may select six. You should not abandon the other nine but go to visit them perhaps once every two weeks to keep in contact. However, you must spend most of your time on the promising ones.

We all have to be trained to labor with discernment. We are like farmers with too many pieces of land to farm. Therefore, we must select the most productive piece of land on which to work. If we have only five pieces of land, we have no choice; we must labor on them all. If there are only three families in our city, we have to knock on these doors. But there are hundreds of families in our city, so we must go with discernment. We should also discern which communities are the best to work in and which kind of people are the best to labor on. This does not mean that we despise a certain kind of people or that we do not believe that all sinners need God's salvation. We are going out to gain proper people for the church life that the Body of Christ could be built up. Our commission from the Lord is not only to save sinners but also to build up the church life in the Lord's recovery as a testimony. Therefore, we must save our time to work on the most promising ones that we could gain the proper increase for the church.

Question: We are taking care of a family, and the wife is very sad because her husband has an alcohol problem. Recently, she spoke to me about this problem, and I shared with her that she is now a new person because she has Christ in her and that our problems can be overcome. Then I tried to help her to know how to receive more of the Lord so that her problems would not bother her so much, but she did not understand very well. I tried to explain in a different way and read her some verses. At the end we prayed together, and in our prayer we prayed for her husband and for her further receiving of the Lord. How should we go on with this one?

Answer: When we go out to visit people, we always have to exercise our God-given discernment. Even if this one is very good, her environment is hard, full of problems. It is hard for our work to overcome all these problems. There are too many people with too many problems. If we try to solve everyone's problems, our time will be wasted and our work will be finished. You can work on this kind of person for your whole life, and nearly nothing may come out for the practical building up of the Body of Christ. It is better to go out to visit new homes to gain more new ones. Eventually, we will find

为着建造基督的身体作神今天的见证，牺牲一切而在祂的恢复里作工，乃是值得的。但我们的劳苦必须有智慧；我们必须辨别不同的人。美国是个熔炉，有各样的人。有些人满了难处；我们若去他们那里，就是跳进满了难处的坑。所以，我们必须有一点辨别力，决定我们该在那个社区工作，该访问那些邻居。我们该有智慧的选择。

当人提出难处时，你们要考虑该针对那一个特别的点来喂养他们。在这个事例中，可能你要针对一个点，就是她有灵，并且她可以运用这灵来接触主，吸入主作她的享受。你必须将所有难处摆在一边。然而，不要完全忽略或拒绝她的难处。你可以说，“只有主能顾到我们一切难处，你可以为此祷告。”这是将不必要的事摆在一边的最好方法。然后你可以说，“我愿意帮助你作一件事。你可以每天运用你的灵向主祷告。你在祷告中可以提醒祂所有这些难处，但请你不要受这些难处困扰。你若受这些难处困扰，这就会杀死你的祷告生活。要学习如何运用灵呼求主的名。”单单强调这一点，并请她与你一起祷告，操练这件事。在这一点上你可以帮助她，但你该把所有难处留着，不要去摸。仇敌总是蹲伏着，等候机会破坏我们的工作。他作这事，乃是借着提出各种难处，使整个局面混浊不清。我们要忘记一切难处，选出一个点来给人帮助。

问：三个人一队若有九到十二位新人要照顾，每个队员是否该单独出去照顾三、四位，还是三个人一起出去探访每一位新人？

答：你们的队每周该来在一起交通所有新人的情形。借此你们可以知道他们的光景，并考虑那些人可能不是那么有希望，那些人可能急切需要照顾。基于你们的交通，你们可以决定那位队员或那几位队员，那一周该探访那位新人。你们都必须这样一起作工。—受

（取材自“神命定之路的操练与实行”第二十一篇）

some who are very good for the church life.

It is worthwhile to sacrifice everything to work in His recovery for the building up of the Body of Christ as God's testimony today, but we must labor wisely; we must discern the different people. America is a melting pot with all kinds of people. Some are people of problems. If we go to them, we are jumping into a pit full of problems. Therefore, we have to have some discernment concerning what community we should work in and which neighborhoods we should visit. We should make our choices wisely.

When people raise up problems, you have to consider what particular point you should strike in order to feed them. In this case, the one point you may want to strike is that she has a spirit and that she can exercise this spirit to contact the Lord, to breathe the Lord in for her enjoyment. You must leave all the problems aside. However, do not ignore or reject her problems completely. You could say, "Only the Lord can take care of all our problems. You can pray concerning this." This is the best way to put aside the unnecessary matters. Then you may say, "I would like to help you to do something. Every day you can exercise your spirit to pray to the Lord. In your prayer you can remind Him of all these problems, but please do not be bothered by these problems. If you are bothered by them, this will kill your prayer life. Learn how to exercise your spirit to call on the name of the Lord." Simply stress this one point, and ask her to practice this matter by praying with you. In this one point you can help her, but you should leave all the problems untouched. The enemy is always crouching, waiting for a chance to spoil our work. He does this by bringing up all kinds of problems to make the whole situation muddy or cloudy. We have to choose one point in order to render some help, forgetting all the problems.

Question: If a team of three has nine to twelve new ones to care for, should each member go out alone to care for three or four, or should all three go together to visit each of these?

Answer: Every week your team should come together to fellowship concerning all these new ones. By this you can know their situations and consider which of them may not be that promising and which of them may need some urgent care. Based on your fellowship, you can decide which member or members should visit which new ones that week. You all must work together in this way.

(The Exercise and Practice of the God-ordained Way, msg. 21)

第十七篇

如何借家中聚会照顾新人

■纲要

壹　召会的支柱—家

贰　以家为中心，带进全体尽功用

叁　新路成功的第一步

肆　带领家中聚会所需的装备

伍　带领家中聚会的关键

一　目标确定—福音化全世界

二　工具—话与灵

三　作法—祷告与唱诗

陆　家中聚会的成全

柒　翻转观念才能福音化

*　*　*　*

根据统计，全台北有五十万个家。这一年来，我们已经叩访了十五万个家；因着叩访受浸的人，也有五千七百多位。令人喜乐的是，出外叩门的功效是越作越高了，以最近的一次为例，有三百二十一位出外叩访，结果有一百五十七位受浸得救。

壹　召会的支柱—家

CHAPTER SEVENTEEN

HOW TO CARE FOR NEW ONES THROUGH THE HOME MEETINGS

■ Outline

I. The Homes As Pillars Supporting The Church

II. Taking The Home As The Center To Bring In The Functioning Of All The Members

III. The First Step For The Success Of The New Way

IV. The Equipping Needed For Leading A Home Meeting

V. The Key To Leading The Home Meetings

A. A Definite Goal—Evangelizing the Entire Earth

B. Our Tools—the Word and the Spirit

C. Two Ways—Praying and Singing

VI. Perfecting In The Home Meetings

VII. Overturning Our Concept Being Necessary For Evangelization

*　*　*　*

According to the statistics, there are 500,000 households in all of Taipei. In this past year we have knocked on the doors of 150,000 households, and the number of people baptized through door-knocking is more than 5,700. We rejoice because the more we go out door-knocking, the more effective we are. For example, in the most recent time of door-knocking, there were 321 people who went out, and the result was that 157 were saved and baptized.

I. THE HOMES AS PILLARS SUPPORTING THE CHURCH

出外叩访、带人得救，在新人家中设立聚会，教导他们读经、祷告，这一切都是起步；如同孩子刚生下来，接着是需要有更多的喂养。我们都知道，孩子要长成，需要经过生、养、教。生容易，养不容易，教更难。所以，我们要一点一点来看，如何有正确的养和教；我们要从家的立足点说起。

首先说到家中聚会的带领；我们要回到圣经来看这事。关于基督徒该怎么聚会，我研究圣经所说的实行，已有五十多年，这一点圣经并没有清楚说明；圣经只给我们看见一点榜样。说到关于聚会，希伯来十章二十五节说，不可放弃我们自己的聚集；林前十四章二十六节则说，当全召会聚在一起的时候，该作些什么，但并没有说明要怎么作。这些都是教训的话。至于圣经所给我们的榜样，主要是在使徒行传里。行传说到当初的召会乃是在各家里，挨家挨户聚会。（二 46，五 42，十二 12。）

所以，照着圣经这一点透彻的亮光看，最初的召会生活都是在家中，并不象今天，礼拜堂四处林立，却少有正当、活泼的家中聚会。我不敢说完全没有，但并不具体。在使徒时代，召会一形成，立刻就带进成千的人得救；有一次三千，另一次五千。（二 41，四 4。）然后他们就挨家挨户聚会。他们聚会的时候，主要作四件事：传福音、教导真理、祷告、擘饼。这是圣经启示的亮光，明显也是圣灵所带领的作为，更是神所命定正确的实行。

因着召会堕落，这种光景失落了，以致形成一个组织的基督教。组织一出来，就产生大的团体聚会，传道人的需要也就因应而生。组织出来，负责人出来，传道人出来，结果就产生圣品阶级。有了圣品阶级，就分了等次；圣品阶级是讲道人，非圣品阶级是听道人。这样一来，基督徒在聚会里尽功用这件事，就被少数人完全包办了。这种情

Going out to knock on doors to bring people to salvation, establishing home meetings in the homes of the new ones, and teaching them to read the Bible and pray are just the initial steps. In the same way, a baby still needs a lot of nourishment and care after its birth. We all know that if a child is to grow up to maturity, after it is born, it needs to be nourished and taught. It is easy to give birth, but it is not so easy to nourish, and it is even more difficult to teach. Therefore, we must look at these things point by point to see how to carry out the proper nourishing and teaching. We will begin with the homes as a starting point.

We need to come back to the Scriptures to see the matter of meeting in the homes. For more than fifty years I have been studying the practices recorded in the Bible concerning the way for Christians to meet. The Bible does not have a clear word concerning this point; it shows us only a few patterns. Concerning the meetings, Hebrews 10:25 says that we should not abandon our own assembling together, and 1 Corinthians 14:26 tells us what things we should do when the whole church comes together, but it does not explain how to do them. These two passages are both words of teaching. The patterns given to us in the Bible are mainly in the book of Acts. Acts tells us that the early church met in the homes, from house to house (2:46; 5:42; 12:12).

Thus, according to this small but penetrating light in the Bible, the earliest church life was entirely carried out in the homes. It was altogether not like the situation today. Today there are a great many church buildings everywhere but few proper, living home meetings. I dare not say that they are absolutely nonexistent, but I can say that there is nothing concrete. In the age of the apostles, as soon as the church was formed, several thousand people were immediately brought to salvation. One time there were about three thousand, and another time there were about five thousand (2:41; 4:4). Then they simply met from house to house. When they met, they did mainly four things: preach the gospel, teach the truth, pray, and break bread. This is the light of revelation in the Bible, the clear leading of the Holy Spirit, and even more, the proper practice ordained by God.

Due to the degradation of the church, this kind of condition was gradually lost. As a result, organized Christianity was formed. Once there was organization, the result was the establishing of large corporate meetings, followed by the need for preachers. After the organization, the officers, and the preachers were brought forth, the clergy was produced. Once there was the clergy, the believers were divided into classes. Those belonging to the clergy were the speakers, and those belonging to the non-clergy were the listeners. Thus,

形至今仍然到处都是，特别是天主教徒，他们只知去望弥撒，却鲜少尽任何肢体的功用；更正教也是如此。

至于我们，以台北而论，前几年也差不多是同样的光景，常有大聚会，且由少数人包办一切；这种光景令我非常担忧。所以我从主领受负担，看见我们必须翻转过来，首先就是要把大聚会翻掉。

然而，我没有意思要把大聚会完全停掉，改制不是象跳楼自杀，从七楼一跳就到底层，完全不用楼梯。所以已过两年，一面我们实行改制，另一面还得搭起楼梯，让众圣徒能好好走下来，不要留在七楼继续观望、逗留。我们在主面前看见的，就是有一天在主的恢复里，没有什么大聚会，都是家聚会。可能一、两个月才有一次全召会聚在一起，如同林前十四章那样的聚会。那将是一种何等荣耀的光景！

我们曾经在中华体育馆有过万人大聚会，是既惊人又感人；但若没有家聚会作支柱，那样的大聚会就不是荣耀的，而是走了样的。要有大聚会，非先有家聚会不可。我们的劳苦不在大聚会，而是在家聚会；是我们在家聚会中不断地劳苦后，有一天收成了大聚会。就如以色列人过住棚节，是在整年劳苦经营，收成之后，共同到神面前享受的节期。又如美国的感恩节，是人们在收成庄稼之后，全家团圆，一同在家里享受新鲜的出产。或许我们可以效法以色列人，在一年的劳苦经营中，有三次大聚会，那将是喜乐欢腾的时候。

故此，我们必须转观念。我再说，我们不是要跳楼自杀，乃是愿意都转一转，随着楼梯走下来。不要给自己任何的借口，要随着众人走下楼来。从前中国人都穿中服，今天

Christian functioning in the meetings was completely taken over by a small number of people. Even today this kind of situation still exists everywhere, especially in Catholicism. Most Catholics know only to go to mass, but they are not able to perform any function as members. The situation in Protestantism is also like this.

As far as we are concerned, the situation in Taipei a few years ago was just about the same. We frequently had large meetings with just a few people doing everything. This kind of condition made me very concerned. Therefore, I received a burden from the Lord and saw that we must overturn these things. The first thing we must do is to overturn the big meetings.

However, I do not have the intention of entirely stopping the big meetings. Changing the system should not be like jumping from the seventh floor straight to the ground floor without using stairs at all; that is to commit suicide. Rather, for the past two years we have been changing the system and simultaneously building a staircase on which all the saints can walk down properly instead of lingering on the seventh floor with a wait-and-see attitude. What we have seen before the Lord is that one day in the Lord's recovery there will be mostly home meetings and not many big meetings. Perhaps once or twice a month the whole church will come together for a meeting like the one mentioned in 1 Corinthians 14. That will be such a glorious situation!

In the past we had a meeting at a big stadium with ten thousand people, which was marvelous and impressive. However, if there were no home meetings as supporting pillars, that kind of big meeting would not be a glory but a deformity. We must have home meetings before we can have big meetings. Our labor is not in the big meetings but in the home meetings. It is only after we have constantly labored in the home meetings that one day we can have a big meeting as a harvest. This is the same as the children of Israel celebrating the Feast of Tabernacles after laboring throughout the entire year to obtain a harvest, which they enjoyed as a feast before God when they came together. It is also like the American Thanksgiving Day, which was originally celebrated after the harvest was taken in; the families gathered together to enjoy the fresh produce in their homes. Perhaps we could follow the children of Israel to have three big meetings in each year of labor and work. These would be times of joy and exultation.

This is why we must change our concepts. I say again that we are not jumping off a building and committing suicide; rather, we are willing to turn around and walk down the stairs. Instead of finding excuses for yourself, you should follow everyone else

难得有人穿中服，都穿西装了；这证明人还是能改变的。虽然楼梯不容易下，但只要我们肯走，慢慢总能走到底层来。

然而要走，必须先转观念。从前主日聚会有二、三百人，讲道的都很老练，有条有理，句句打动人心，连福音朋友都很受用。现在一改制，大聚会变小了，人也来得零零落落，给人施浸也不象从前那样，需要受浸谈话，确定人相信、清楚了，才给人施浸；只要讲完“人生的奥秘”，带人祷告，人相信了，就可以受浸，并且是在浴缸里施浸。好象改制把召会改得一团糟。请不要担心，要耐心等待，再过三、五年，相信会有许多家兴起，成为召会的支柱。

物质的世界总是象征属灵的事物。一个国家是否兴盛，社会是否健全，全在于一个一个的家是否强健。中国人代代传家，孩子由父母带着，在家里受教、生活，长大结婚后，不需另请“成家”的专家教导，他们自会成家立业，因为他们从小跟着父母，对家是怎么回事看得透透彻彻。这正是我们在主面前所看见的：一个基督徒的“社会”—召会，不该由礼拜堂组成，乃该由家来构成；家是救恩并事奉的单位，也是召会构成的成分。

贰　以家为中心，带进全体尽功用

以家为中心，就能带进人人尽功用。以现在来说，没有一个家，是请厨师专职烧菜的，就是有也在少数。三十多年前，很容易雇请用人理家、烧饭；现在因着人工昂贵，几乎家家都是自己下厨、作家事，结果家越来越强。今天

down the stairs. The Chinese all used to wear long gowns, but today it is difficult to find anyone in a gown, because everyone is now wearing Western clothes. This proves that people can change. Even though it is difficult to come down the stairs, as long as we are willing to walk, we will be able to slowly get down to the ground floor.

If we are to walk, however, we must change our concept. In the past our Lord's Day meetings had two or three hundred people, and the speakers were all experienced and spoke every sentence well and in a touching way so that even the gospel friends were helped. Now as we are changing the system, the big meetings have become small, and the saints are scattered. Moreover, our baptisms are not what they used to be, with baptism interviews to determine if the candidates are clearly saved before we baptize them. Now we just need to preach The Mystery of Human Life to them, lead them in prayer, and baptize them in the bathtub after they have believed. It seems that the change in system is turning the church into a mess. Please do not be worried. Instead, you must wait patiently. I believe that after three to five years many homes will have been raised up as the supporting pillars of the church.

Things in the physical world are symbols of things in the spiritual realm. A country's strength and a society's health are entirely determined by the strength and health of the families. According to the Chinese tradition, the children are raised by the parents in the homes; they are taught, they live, and they grow up at home. Then after they are married, they do not need to ask an expert on "family-forming" for guidance. They know spontaneously how to form a family and build up a career. This is because they have been with their parents since they were small and therefore have a thorough understanding of what a family is all about. This is just what we have seen before the Lord. The Christian "society"—the church—is not composed of church buildings. Rather, it is constituted with households. The household is the basic unit of salvation and service, and it is the constituting element of the church.

II. TAKING THE HOME AS THE CENTER TO BRING IN THE FUNCTIONING OF ALL THE MEMBERS

We can bring everyone into function by taking the home as the center. According to the modern way of life, no household hires a cook to do all the cooking for the family. If there are such households, they are a small minority. More than thirty years ago, it was very easy to hire servants to keep house and do the cooking. Now, due to the increase

基督徒一想到灵修、造就，就想请讲道人来开个造就聚会，否则不知如何往前。盼望经过彻底的改制后，我们头脑里所想的不再是请讲道人，而是个个都会讲，聚会一切的事奉自己作。这样的聚会一定刚强而丰富。

圣徒若肯转观念，接受改制的实行，相信若干年后，都会受家中聚会吸引，而觉得一人讲众人听的大聚会没有味道。从前我们在会所里听一个人讲道，听了那么多年，虽不能说是一般基督教的“八股”，却也是我们召会道理的“八股”。然而几年后，我信台北会有上千的家有聚会、有活动，其中的成员个个都会讲，人人尽功用，连儿童都会领唱诗歌。

叁　新路成功的第一步

要达到那个荣耀的前景，必须花工夫。目前登门叩访，带人受浸，大家都学得不错。十分钟带人相信，十五分钟就受浸；这在已往不只你们不相信，连我也不信。在道理上我们总觉得，似乎不该那么快，但圣经里的确有清楚的启示，没有一个人相信主，还要他等候，直到参加福音真理聚会，再有受浸谈话，非得清楚了才能受浸。只有一个人耽延了，就是保罗；他是特殊的例子。所以，当主打发亚拿尼亚去施浸时，他一开口就对保罗说，“你为什么耽延？起来，呼求着祂的名受浸。”（徒二二16。）因这缘故，我们不该要人再等。如果有人相信了，还要等，我们就得把这节经文指给他看，告诉他不该耽延，乃要立刻受浸。这是新路成功的第一步。

in the cost of labor, almost every household cooks for itself and does all the housework itself. The result is that the households are becoming stronger and stronger. Today when Christians consider spiritual devotion and edification, they have to hire a speaker to hold an edification meeting or they do not know how to go on. We hope that after going through a thorough change of system, we will no longer have the thought of hiring a speaker, because everyone will be able to speak and carry out all the service in the meetings. This kind of meeting will certainly be strong and rich.

If the saints are willing to change their concept and receive the practice of changing the system, I believe that after just a few years all will be drawn by the home meetings. Moreover, everyone will feel that a large meeting in which one person speaks and everyone else listens has lost its flavor. In the past we listened to one person speaking in the meeting hall. After listening for all those years, even though we cannot say that the messages we heard were the conventional sermons of ordinary Christianity, we can say that they were the “conventional” teachings of the local churches. In a few years, however, I believe that in Taipei we will have several thousand homes in which there are meetings and activities. The participants in these meetings will all be able to speak and function, and even their children will be able to lead others to sing hymns.

III. THE FIRST STEP FOR THE SUCCESS OF THE NEW WAY

In order for us to arrive at the glorious future we are describing, we must spend our time and energy. Up to the present, everyone has learned well how to go out door-knocking and lead people to be baptized. In ten minutes you can bring a person to be saved, and in fifteen minutes you can get him baptized. In the past even I would not have believed that this was possible, and probably you would not either. Doctrinally speaking, we always feel that baptism should not be so fast. In the Bible, however, there definitely is the clear revelation that no person after believing in the Lord has to wait and attend gospel-truth meetings, then pass through a baptism interview in which he has to be absolutely clear about salvation before getting baptized. The only person who was delayed in getting baptized was Paul; in this he was a special case. Therefore, when Ananias was sent by the Lord to carry out the baptism, he said to Paul, “Why do you delay? Rise up and be baptized…calling on His name” (Acts 22:16). This is why we should no longer ask people to wait. If a person believes but then wants to wait, we should point this verse out to him and tell him that he should not delay but should be baptized immediately. This is the first step for the success of the new way.

不仅如此，一般人的观念，总认为受浸是很郑重的事，必须在会所施行。行传八章有一个非常清楚的事例，说到埃提阿伯太监，一个慕道友，在听完福音后，看到有水的地方，就要求受浸。并且还不是在浴缸，可能就是路旁的水池、洼湾或河流。（36～38。）不要以为那样受浸的人，大概不可靠，那位太监就是一个最好的见证。

Moreover, most people have the concept that baptism is a very solemn matter that should be carried out at the meeting hall. Acts 8 gives a very clear example about the Ethiopian eunuch, a person who greatly desired to understand the Word and who after hearing the gospel, immediately requested to be baptized when he saw a place with water. He was not even baptized in a bathtub; it was perhaps just a pool, a puddle, or a stream of water on the roadside (vv. 36-38). You should not think that a person baptized in this way is probably not reliable. This eunuch is the best testimony.

肆　带领家中聚会所需的装备

IV. THE EQUIPPING NEEDED FOR LEADING A HOME MEETING

新路的第二步，是带领家中聚会。要带领大聚会很简单，只要按部就班，照着程序就可以；但要带领家中聚会不简单，需要带领的人有装备。首先，这样的人必须是个爱主的人，爱主到一个地步，象马利亚一样，为主打破玉瓶。

The second step of the new way is leading the home meetings. It is very simple for someone to lead a large meeting, because he just has to follow a certain procedure step by step and everything will go well. It is not so simple, however, to lead a home meeting. We must be properly equipped if we desire to take the lead in a home meeting. First, we must be those who love the Lord to such an extent that like Mary we are willing to break our flask of alabaster for the Lord.

其次，必须是个祷告、与主有交通的人。爱主不是口号，必须有实际的表显。我们若真爱主，必定天天与祂有交通，有联结；告诉祂："主啊，我属你，我爱你。"我们里面定规常感觉，虽然身在世界，却不属这世界，也不是为这世界。我年纪虽大，但我仍常说，"主耶稣，我爱你。"每想到祂，呼喊祂的名，我就魂乐似飞翔，感觉甜美欢畅。这是一个爱主之人的自然生活。虽然我们可能照常上班、作事、读书，但和别人不同的是，在我们里面没有别的，只有主耶稣；我们所思所想只有主和主的权益。

Next, we must be those who pray and fellowship with the Lord. Loving the Lord is not a slogan; it must be expressed in a practical way. If we really love the Lord, we will certainly have fellowship and be in union with Him every day. We will tell Him, "Lord, I belong to You. I love You." Inwardly, we will always have a feeling that although our body is in the world, we are neither of the world nor for the world. Although I am an old man, I still frequently say, "Lord Jesus, I love You." Every time I think of Him and call His name, I am so rapturous, as if I am flying in the air, and I feel sweet and refreshed. This is the spontaneous living of one who loves the Lord. Even though we might still go to work, do our business, or study as usual, we are different from others because inwardly we have nothing but the Lord Jesus. The only things we think about and care for are the Lord and His interests.

再者，我们必须是个读主话的人。为着带领家中聚会，我们必须装备主的话；不是有兴趣才读，没兴趣三个月也不摸一下，乃是按部就班天天读，天天享受主话中的灵与生命。我们里面都厌恶罪，都渴望能脱离罪。虽然我们生在罪中，我们的天性就是罪，四围的环境也都是罪，要我们完全脱开罪，并不容易。然而因着爱主，我们就渴望能脱离。当我们觉得受玷污时，我们会应用主的宝血，求神因着我们的认罪，和祂的信实、公义，赦免、洗净我们的罪。（约壹一7。）我们就这样天天因着爱主、与主交通、读经、

Next, we must be those who read the Lord's Word. In order to lead the home meetings, we must be equipped with the Lord's Word. It should not be that we read it only when we are interested, and if we are not interested, we do not touch it for three months. Instead, we must read it regularly every day to enjoy the Spirit and life in the Lord's Word daily. Inwardly, we all hate sin and desire to be freed from sin. We were born in sin, our nature is sin, and the environment around us is sin, so it is not easy for us to be completely delivered from sin. However, because of the Lord's love, we desire to be freed from sin. When we feel that we have been contaminated, we can apply the Lord's precious blood and ask God to forgive and wash away our sins based on our confession and according to

祷告、恨恶罪、并且悔改认罪，而活在祂面前，与祂联结。

His faithfulness and righteousness (1 John 1:7, 9). Thus, we live before the Lord and are joined to Him every day by loving Him, fellowshipping with Him, praying to Him, reading His Word, hating sin, and confessing our sins with repentance.

如此，在我们身上，主的同在自然浓厚、加多，并且主会给我们一个负担，叫我们爱弟兄姊妹、爱世人。正如主在提比哩亚海边所发的呼声："你爱我比这些更深么？你喂养我的小羊，你牧养我的小羊。"（约二一 15 ～ 17。）我们爱主么？我们若真爱祂，就该到亲友邻舍那里，把主供应给他们。世上还有这么多的人未听见福音，我们必须将主耶稣传给他们。这就是主所给我们的负担，我们必须接受。

In this way the Lord's presence in us will be rich and increasing, and the Lord will give us a burden to love the brothers and sisters and the people in the world. This is like the call that the Lord gave at the Sea of Tiberias: "Do you love Me more than these?...Feed My lambs...Shepherd My sheep" (John 21:15-17). Do we love the Lord? If we really love Him, we should go to our friends' and neighbors' homes and minister Him to them. There are so many people in the world who have not heard the gospel. We must preach the Lord Jesus to them. This is the burden given to us by the Lord, and we must receive it.

有了以上的装备，我们就够资格出外叩访。然而还有一点，是我们应当注意的，就是要跟着会作的人学。凡事都有一点技巧或秘诀，所以需要学。圣经也告诉我们要学。保罗提醒提摩太，要知道他是跟谁学的，（提后三 14，）并且凡他从保罗所听见的，要托付那忠信、能教导别人的人。（二 2。）然而，如果我们没有前面所说的几点装备，即使学得一切技巧也是无用，不过像猴子学人样，只有外表，没有生命，无法给人真实的供应。

After we have been equipped in the matters mentioned above, we will be qualified to go out door-knocking. In addition, there is one thing that we must pay attention to; we must learn from those who know how to go out door-knocking. Everything has its technique or secret, so we must learn. The Bible also tells us to learn. Paul reminded Timothy that he should know from whom he had learned things (2 Tim. 3:14). He also exhorted Timothy to take the things he had heard from Paul and commit them to faithful men, who would be competent to teach others also (2:2). However, if we do not first have the proper equipping mentioned above, even if we learn all the techniques, it will be useless. We will be like monkeys imitating humans, having only an outward show but no life, and therefore will not be able to truly minister to people.

中国人说，"只有状元徒弟，没有状元师傅。"要成为状元徒弟，我们就必须爱主，与主联结，和主有交通，并且天天读经、祷告、恨恶罪、认罪、对付罪，从主接受负担，然后跟着会的人学。

The Chinese say, "There are no teachers of great masters, only students of great masters." If we want to be like "students of the great masters," besides loving the Lord, being joined to Him, and fellowshipping with Him, we must daily read the Word, pray, hate sin, confess our sins, and deal with sins. We must also receive a burden from the Lord to preach the gospel and be willing to learn from those who know.

我从幼年就读美国学校，学了他们的礼俗，但在家乡还不敢讲英文、穿西装，深怕会挨骂。三十多年前我到台湾开工，在讲台上释放信息，穿的还是长袍马褂；然而到了今天，那些骂人的也都改穿西装，接受新的事物。同样的，我信再过三十年，台北到处会满了家中聚会，人人都尽功用，个个都开口，并且都会作我们所作的这一切。他们是这样生的，也是这样被喂养长大的，至终他们就会作同样

From my youth I studied in American schools and learned the customs of my teachers, but in my hometown I did not dare speak English or wear Western clothes for fear of being criticized. More than thirty years ago I came to Taiwan to begin the Lord's work. When I gave messages on the platform, I still wore the Chinese long gown and short jacket. Now, however, those who criticized others have also changed and are all wearing Western clothes. They have received the new things. In the same way, I believe that in thirty years Taipei will be filled with home meetings, and all will be functioning, all will

的事。

open their mouth, and all will be able to do these things that we are now doing. They will be born into this way and will be raised up and grow in this way, so they will be able to do the same things.

伍　带领家中聚会的关键

V. THE KEY TO LEADING THE HOME MEETINGS

一　目标确定—福音化全世界

有些圣徒因为年长，无法出外叩门，却也关心新路实行的果效；他们担心年轻人到人家中聚会，给人施浸，会不会太草率。然而，主的祝福是远超我们所求所想；我有把握和信心，这的确是神所命定并祝福的正确之路。只要我们的目标确定，要福音化世界，先福音化台湾，要福音化台湾，先福音化台北；既然我们的路正确，深信完成神经纶的目标乃是指日可待。

这也是为什么全时间受训者要学外语，特别是英语和希腊文；因为英语是世界语，希腊文是新约原文，二者都是服事主者必修课程。其他如德文、法文、西班牙文、日文等也该选修。这乃是为着福音化、真理化全世界作准备。

A. A Definite Goal—Evangelizing the Entire Earth

There are some saints who are unable to go out door-knocking because they are elderly, but they are concerned about the effectiveness of practicing the new way. They are worried that the young people will be too careless when they go to people's homes to baptize them. However, the Lord's blessing surpasses whatever we can ask or think. I have the assurance and faith that this is definitely the proper, God-ordained way of blessing. As long as we are certain of our goal to evangelize the world by first evangelizing Taiwan, which means first evangelizing Taipei; and as long as our way is proper, then I deeply believe that the goal of God's economy will be realized by us one day in the near future.

For this reason the full-time trainees must learn foreign languages, especially English and Greek. English is the international language of the world, and Greek is the original language of the New Testament. These are two required courses for anyone who would serve the Lord. Other languages, such as German, French, Spanish, and Japanese, should be electives. These are a preparation for the evangelization and "truthizing" of the entire world.

二　工具—话与灵

目前最需要的，是学习如何带领家中聚会。叩门、领人相信、给人施浸这一步，受训者作得非常熟练，并且十分得体。但是家中聚会该怎么带领，他们至今仍在摸索。照我的研究，无论作什么事，都得有工具和方法，缺一不可。工具很清楚有两项，就是神的话—圣经和神的灵。中国人说，"工欲善其事，必先利其器。"要带领家中聚会，首先需要装备、积蓄主的话；不仅要读圣经，也要读主恢复中的属灵书报，好帮助我们认识神的经纶、三一神的分赐、人生的奥秘等。

B. Our Tools—the Word and the Spirit

At present, our greatest need is to learn how to lead the home meetings. The first step—door-knocking, leading people to believe, and baptizing them—is being adeptly and properly done by the trainees. But they are still searching for the way to lead the home meetings. According to my study, no matter what we do, we must have the proper tools and methods. We cannot lack either of these things. Our "tools" clearly consist of two items: the Word of God—the Bible—and the Spirit of God. The Chinese have a saying, "Good tools are a prerequisite to the successful execution of a job." If we are to lead the home meetings, we first need to be equipped with a store of the Lord's word. Not only should we read the Bible, but we should also read the spiritual books in the Lord's recovery to help us know such things as God's economy, the dispensing of the Triune God, and the mystery of human life.

读书在于有心；要认识真理，就必须定下心来，好好花工夫研读。虽然大多数人都说，没有太多时间读书，我还是要建议你们，学习抓住零碎时间，在家里各处放置书籍，如圣经、生命读经、真理课程等，利用时间随时随地阅读。所谓“开卷有益”，多读自然爱读。盼望我们都能读到一个地步，看报纸只看大标题，看电视没有兴趣，但是读主的话津津有味。虽然我们还得照旧上班、吃饭、作息，但仍可以尽力抓住零碎时间，勤读主的话。这会帮助我们与主有亲密的交通，从主得着上好的供应。这样，主的话就会渐渐储存在我们里面，熏陶我们，使我们所思所想都是主的话，结果，我们所说的也自然都是主的话。当我们再去叩门、带领家中聚会时，就能放胆讲论、供应主的话。

Studying depends on our heart. If we want to know the truth, we must set our hearts on the truth and spend much time in thorough study. Even though most people say that they do not have enough time to read, I would still suggest that you learn to grasp the odd moments throughout the day. You should place books like the Bible, the Life-studies, and Truth Lessons all over your house so that you can use your time well by reading at any time in any place. There is a saying, “Whenever you open a book, you will be benefited.” If you read much, you will spontaneously love to read. I hope that we all could read the Bible and the ministry books to such an extent that we would read only the headlines of the newspapers and not be interested in watching television; instead, we would read the Lord’s word with great relish. Although we have to work, eat, and carry on our daily routine as usual, we can still do our best to grasp each extra moment and diligently read the Word. This will help us to have intimate fellowship with the Lord and to obtain a good supply from the Lord. In this way the Lord’s word will be gradually deposited into our inward parts until it saturates our being so that all we think about is just His word, and all we speak will spontaneously also be just His word. When we go out to knock on doors or to lead a home meeting, we will be able to boldly speak and minister the Lord’s word.

带领家聚会的第二个工具是圣灵，也就是主自己。今天属世的宗教，不是有邪灵就是没有灵；但我们有圣灵。神就是灵；神圣三一的第三者就是灵；主耶稣这位圣子，经过死与复活，化身成为灵。总其成来说，神引领我们，乃是作为这样一位灵，实实在在的在我们里面。以我而言，已经过了八十高龄，还在这里竭力作工，圣徒们常为我担心，特别是我的妻子，总怕我太累；然而我并不觉得累，反而越作越有力量，因为我里面有主的灵护庇、供应。

The second “tool” for leading the home meetings is the Holy Spirit, who is the Lord Himself. Today the worldly religion either has the demonic spirits or is without any spirit, but we have the Holy Spirit. God is Spirit, and the third of the Divine Trinity is the Spirit. The Lord Jesus as the Son also passed through death and resurrection to be transfigured into the Spirit. Consummately, God leads us by being such a Spirit who indwells us. I am more than eighty years old, and I am still here laboring with all my strength. The saints often worry about me, and my wife especially is afraid that I will be too tired. Instead of feeling tired, however, I have been strengthened by working more because I have the covering and supply of the Lord’s Spirit.

当我们爱主，与主联结，亲近祂，与祂交通，读祂话语，并且恨恶罪，受玷污就认罪时，这位是灵的主就与我们同在。祂与我们是一，在我们里面，与我们一同说话、行动。这样，当我们去叩门，带领家中聚会时，我们首先该相信，我们说话就是主说话，我们供应时主就运行。同时，我们也要祷告，求主在我们的说话中说话，祂说话我们才说话。

When we love the Lord, are joined to the Lord, draw near to Him, fellowship with Him, read His Word, hate sins, and confess our sins as soon as we have been contaminated, then this pneumatic Lord is with us in our experience. He is one with us and He is in us, speaking and acting together with us. Thus, when we go out to knock on doors and lead the home meetings, we must first believe that He speaks when we speak, and He moves when we minister to others. At the same time, we must also pray and ask the Lord to speak in our speaking, telling the Lord that we would speak only when He speaks.

许多时候，我们为主说话，并没有什么口才，但确实有人得了供应；实在说，那不是我们作的，乃是话与灵在我们里面作的。我们讲神的话，那是灵和生命之神的话，就将灵和生命供应人；结果人听了，就被神圣的成分注入。主的话和主的灵，就是我们作工的工具。因这缘故，全时间受训者被要求，天天祷告认罪，好得着圣灵的充满。如果我们透彻的向主认罪，圣灵一定充满我们。不要以为被圣灵充满就会说方言；被圣灵充满会使我们有信心，使我们能。也许我们不完全，但我们相信，我们也能；这不是自欺欺人，乃有事实为根据。我们已经彻底认罪，完全倒空，主定规与我们同在，圣灵也必定充满我们，结果我们就有话也有灵。

三　作法—祷告与唱诗

带领家中聚会的工具有两个，就是话和灵；带领家中聚会的方法也有两个，就是祷告和唱诗。说到祷告，我们只要一进到聚会里，就当祷告，也要带领别人祷告；然而并非例行公事或虚应故事的祷告。说到唱诗，可能我们没什么音乐才能，唱起诗来也都荒腔走板，但这无关紧要，要紧的是我们必须唱诗。祷告和唱诗，乃是带领家中聚会必备的方法。

在这两个作法中，有一个秘诀，就是要在灵里癫狂。（参林后五13，徒二六24～25。）祷告要癫狂，唱诗也要癫狂。我们出去带领家中聚会，必须是一个癫狂，如同酒醉的人，被新酒灌满，被圣灵充满。这需要我们平常就是一个祷告、赞美的人。不要在乎环境，不要受环境限制。比方，有时我们到一个家，只有小孩在家，没有关系，我们可以带他唱“自基督来住在我心”；等妈妈回来，看见她脸色不太愉快，我们也不要受影响，反要在灵里被充满，再唱一首“让我们在主里面常喜乐”。这样，就能叫他们借着唱诗，得着供应。

要知道，有圣灵引导、同在的人，乃是癫狂的人。我们

Many times when we speak for the Lord, we are not so eloquent, but people truly are supplied. Actually, this is not our doing but the working of the Word and the Spirit within us. When we speak God's word, the word of God, which is spirit and life, supplies people with the Spirit and life. As a result, when people hear it, they are infused with the divine element. The Word and the Spirit are our "tools." For this reason the full-timers must confess their sins daily in order to be filled with the Holy Spirit. If we confess thoroughly to the Lord, the Holy Spirit will definitely fill us. Do not think that being filled with the Holy Spirit just means speaking in tongues. Rather, being filled with the Holy Spirit will give us faith and make us able to minister to others. Maybe we are not perfect, but we believe and we are able. In saying this, we are not deceiving ourselves and others. Rather, this is based on fact. When we have thoroughly confessed our sins and emptied ourselves completely, the Lord is surely with us, and the Holy Spirit surely fills us. Consequently, we will have the Word and the Spirit.

C. Two Ways—Praying and Singing

There are two "tools" for leading a home meeting: the Word and the Spirit. There are also two ways for leading a home meeting: praying and singing. Concerning praying, we should pray as soon as we enter the meeting and also lead others to pray; however, we should not pray in a routine or perfunctory way. Concerning singing, we may not have any musical ability and may be out of tune when we sing, but this is not important. What is important is that we must sing. Praying and singing are two ways necessary for leading the home meetings.

There is a secret to these two ways. The secret is that we must be "crazy" in our spirit (cf. 2 Cor. 5:13; Acts 26:24-25). We must be "crazy" when we pray and "crazy" when we sing. When we go out to lead the home meetings, we must be a "crazy" person. Like someone who is drunk, we are full of new wine and filled with the Holy Spirit. This requires us to be those who pray and praise all the time. Do not care about or be limited by the circumstances. For example, sometimes when we visit a home, there are only little children there. This is not a problem. We can lead them to sing, "Since Jesus came into my heart," while we wait for the mother to come home. If her face is not too happy when she returns, we should not be affected. On the contrary, we should be filled in spirit and sing, "O let us rejoice in the Lord evermore." Thus, we will be able to minister to them through singing.

You should know that a person with the leading and presence of the Holy Spirit is

在灵里癫狂、醉酒了，圣灵就与我们同在。如果我们一点也没有圣灵充满，象个老先生，坐得稳如泰山，圣灵是无法作什么的。圣灵无法感动那些感不动、呆板的人，只有敞开的人，圣灵才会感动。一个聚会是死沉或活泼，全在于我们是死沉还是活泼。我们若是活泼、癫狂的人，死沉的聚会也会因我们而活过来。

我们是个在灵里癫狂的人，才能带领人在灵里癫狂。若要带人祷告不呆板，就必须有癫狂的祷告，而不是老生常谈的祷告。我们必须像保罗那样，如同瘟疫，能鼓动、传染人；（徒二四 5；）满身是“细菌”，一接触人，就把细菌传到他身上，叫他也癫狂。我们是这样的人，去带领家中聚会，就会使他们成为同样的人。这就脱开基督教，把基督教的风俗完全扬弃，使家中聚会满了对神的享受，满了主的同在。

陆　家中聚会的成全

神给自然界的定律是“各从其类”；白人生白人孩子，黑人生黑人孩子。要黑人生出个白人孩子，那是奇事；黑人不但生不出白人，连棕色的人也生不出来。同样的，我们是怎样的人，就带领人成为怎样的人。我们若爱主和主的话，常常被圣灵充满，祷告、唱诗，又癫狂、又活泼，当我们去带领家中聚会时，一定叫人得着供应，并且能使人个个都爱主。这样，世界在他们身上自然脱落；他们什么都不要，只要主和主的话。

所以，主的话、圣灵、祷告、唱诗，这四点乃是我们去带领家中聚会的基础。有主的话，熟悉、丰富、明白透彻；有圣灵的充满，时时、丰满、洋溢；有癫狂、活泼的唱诗和祷告。话、灵、唱、祷，这四件就是带领家中聚会的关键。话和灵是工具，唱和祷是方法；话和灵是根据，唱和祷是显明。

like “one who is beside himself.” When we are “crazy” and “drunk” in spirit, the Holy Spirit will be with us. If we are not at all filled with the Holy Spirit and are like old men sitting as stable as a great mountain, then the Holy Spirit will have no way to do anything. The Holy Spirit has no way to move those who are immovable and rigid. Only those who are open can be moved by the Holy Spirit. Whether a meeting is living or dead totally depends on whether we are living or dead. If we are living and beside ourselves, even a dead meeting will become living because of us.

We must be those who are “crazy” in spirit in order to lead others to be “crazy” in spirit. If we want to help people not to be formal in prayer, then we must pray “crazy” prayers instead of conventional prayers. We must be like Paul, who was like a “pest” and a “plague” and was able to stir people up and “infect” them (24:5). Our whole being must be full of “germs,” so that when we contact people, we immediately “infect” them with the “germs” and make them “crazy” too. If we are this kind of person, when we lead the home meetings, we will make others this kind of person also. This is to escape from the degradation of Christianity and to completely repudiate the degraded customs of Christianity. In this way the home meetings will be full of the enjoyment of God and the presence of the Lord.

VI. PERFECTING IN THE HOME MEETINGS

God gave the natural world a law of each “according to its kind” (cf. Gen. 1:11-25). If we are white, our children will look like us, and if we are black, our children will also look like us. It is unusual for parents to give birth to a child that does not look like them. If we possess certain characteristics, then we cannot avoid passing them on to our children. In the same principle, we will cause the people whom we are caring for to be the same as we are. If we love the Lord and His Word, if we are always filled with the Holy Spirit—praying and singing livingly and crazily—then when we go to lead the home meetings, we will certainly cause people to be supplied and to love the Lord. As a result, the world will spontaneously fall away from them, and they will not want anything other than the Lord and His Word.

Therefore, when we go to lead a home meeting, we should have these four items—the Lord’s Word, the Holy Spirit, praying, and singing—as our foundation. We should be acquainted with the Word, be rich in the Word, and have a thorough understanding of the Word. We should be constantly, richly filled and overflowing with the Spirit. We should pray and sing in a crazy and living way. The Word, the Spirit, praying, and singing are four keys to leading the home meetings. The Word and the Spirit are “tools,” and

praying and singing are ways. The Word and the Spirit are the base, and praying and singing are the expression.

柒　翻转观念才能福音化

然而，我们并非只注重方法或技术，乃要借此翻转大家的观念，把我们身上从前那个老旧的一切，连同那个感觉、味道、思想都翻转掉，直到我们里面充满了家聚会。用家聚会传福音、讲真理、喂养人，在家聚会里祷告、擘饼，使家聚会成为召会实际的生活。如果我们的观念完全改掉，照着每二十人产生一位全时间，每四人产生一位周周叩访者的定律，全体一致支持、摆上，挨家挨户传福音，我相信三、五年，就能产生全新的一代，可能有一万多家，六、七万经常聚会的新人，到处传扬福音、教导真理。这会带进真正的大复兴。

叩门传福音，不仅是神命定的新路，也是最合人群需要的绝佳之路。人者群也，凡人都好群，只是要好到对的群体并不容易。主的召会是最好的团体，因我们给人的乃是救恩，是主的生命；这福音将给与人的家庭莫大的祝福。今天美国的家庭里，最大的问题就是孩子吸毒，不只初中生，连小学生也是。然而，蒙主保守，我们弟兄姊妹的孩子，几乎没有这个问题，因为得着真理的保护。所谓“近朱者赤，近墨者黑”，这是必然的结果。这就是为什么我们一直强调“家”，家乃是蒙福的单位；我们必须看重家聚会。

相信那一天必然来到，福音不只靠你我去传，乃是靠所有弟兄姊妹，个个都能传，并且繁殖、扩增率高而有效；聚会不只有少数人尽功用，乃是满了主的话、主的灵，个

VII. OVERTURNING OUR CONCEPT BEING NECESSARY FOR EVANGELIZATION

However, we do not only emphasize ways and techniques; rather, through these ways and techniques we are overturning everyone’s concepts to rid ourselves of all that is old, even old feelings, flavors, and thoughts, until we are inwardly filled with the home meetings. We use home meetings to preach the gospel, speak the truth, and feed others. We pray and break bread in the homes in order to make the home meetings the practical church life. If our concept is completely changed, if, according to the principle we set forth, we produce a full-timer for every twenty saints and a weekly door-knocker for every four saints, and if all the saints continue to support and give their all to preach the gospel from house to house, then I believe that within three to five years we can produce a completely new generation. This could comprise more than ten thousand households and sixty or seventy thousand new ones who meet regularly and who go everywhere preaching the gospel and teaching the truth. This will bring in a genuine great revival.

Door-knocking to preach the gospel is not only the God-ordained way but also the best way according to the needs of human society. Man is a social creature, and every human being likes to be part of a group, but it is not easy to find a good and proper social group. The church is the best “society” because we give people salvation and the Lord as life. This gospel brings great blessing to a person’s family. Today one of the greatest problems in American families is that many of the young people, including junior-high and elementary-school students, take drugs. However, by the Lord’s preserving, this problem is almost non-existent among the children of our brothers and sisters in the church because they receive the protection of the truth. The Chinese proverb says, “He who nears vermilion becomes red; he who nears ink becomes black.” This is a natural outcome. This is also why we continually emphasize that the household is the unit for receiving blessings. We must stress the home meetings.

I believe that the day will come when the gospel will not be preached just by those of us who are here; instead, it will be preached by all the brothers and sisters because everyone will be able to preach effectively, and the rate of increase will be high. In the

个都活泼、新鲜的尽功用。这就是真正的福音化。—受

（取材自“推动主恢复的新路”第五篇）

meetings it will not be just a few people who are functioning, but everyone will be full of the Lord's Word and the Spirit and will function in a living and fresh way. This is true evangelization.

(The Furtherance of the New Way for the Lord's Recovery, msg. 5)

第十八篇

如何在家中聚会教导新人

■纲要

壹　正确的召会生活乃是建立在家中

贰　接受负担，在家聚会中照顾、喂养新人

叁　带领、照顾家聚会的预备

一　从主接受确定的负担

二　学习作乳母牧养，作父亲带领

三　实际顾到新人的需要

四　学习成为一个对的人

五　带领而不是带头

六　学习唱诗歌

七　教导真理

八　聚会的内容要活泼

●结论

*　*　*　*

壹　正确的召会生活乃是建立在家中

主要我们实行祂所命定的路，最终的结果，乃是要将召会生活完全作到家中；圣经在使徒行传里，就是给我们这样的榜样。然而使徒们过去之后，召会因着种种试验的影响，落到今日基督教的光景，不在家里过召会生活，而在

CHAPTER EIGHTEEN

HOW TO TEACH THE NEW ONES IN THE HOME MEETINGS

■ Outline

I. The Proper Church Life Being Built Up In The Home Meetings

II. Receiving A Burden To Care For And Nourish The New Ones In The Home Meetings

III. Preparation For Leading And Caring For The Home Meetings

A. Receiving a Definite Burden from the Lord

B. Learning to Nourish as a Mother and Lead as a Father

C. Practically Caring for the Needs of the New Ones

D. Learning to Become the Right Kind of Person

E. Taking the Lead but Not Being the Head

F. Learning to Sing Hymns

G. Teaching the Truth

H. The Content of the Meetings Needing to Be Living

• Conclusion

*　*　*　*

I. THE PROPER CHURCH LIFE BEING BUILT UP IN THE HOME MEETINGS

The Lord wants us to practice His ordained way with the ultimate result of bringing the church life completely into the homes. The Bible gives us such a pattern in Acts. After the apostles passed away, however, the church, affected by various tests, fell into the condition of today's Christianity. Instead of having the church life in the homes, the

大礼拜堂里，聚所谓一人讲众人听的大聚会。如果把大聚会去掉，基督教就了了。我们所盼望的，就是照圣经所给我们看见的，在最短时间内，将召会生活带回到家中。这样，即使没有大聚会，召会也还能兴盛往前。

believers hold big meetings in large worship halls with one person speaking and all the rest listening. If the big meetings were eliminated, Christianity would be finished. We hope that according to what we have seen in the Bible, we could bring the church life back into the homes in the shortest time possible. In this way the church will still be able to prosper and go on even without the big meetings.

如同一个社会国家，健全的基本因素乃在于家。一个个家强壮了，所有问题就全都解决；若是家不好，社会问题解决不了，自然无法产生合式的人才，作社会安定的力量。一个国家社会要产生有用的人才，不是仅仅倚靠教育，而是要靠一个一个健康的家；因为家才是托住的力量。

Just like a society or a nation, the basic factor of the church's health is the family. If each family is strong, all the problems will be solved. If the families are not doing well, then the problems in society cannot be solved, and the proper persons cannot be produced to be the steadying strength of society. If a nation or society wants to produce useful people, it cannot rely merely on education. Rather, it must rely on healthy families because the family is its supporting strength.

以台湾为例，这些年来所以能这样繁荣，无可否认，就是家庭健康。在台湾作父母的，为了建立家庭、成全儿女，都早出晚归，殷勤工作，省吃俭用，积蓄持家。他们首要注重的，就是成全儿女的教育，将栽培儿女视为他们人生的大事；他们甚至为了给儿女作榜样，自己以身作则。因为他们知道，家不强壮，儿女教育水平不够高，就没有前途。他们对社会的观念不一定那么强，对国家的观念也不一定那么浓，但对家庭的观念却很深重。他们认定家是一切安定、进步的原因、元素，若是撇下家庭不管，社会、国家就会了了。所以，台湾社会能安定兴盛，这是一大因素。

Let us take Taiwan as an example. The progress of these past few years has been possible for the undeniable reason that the families are healthy. For the sake of building up the families and perfecting their children, the parents in Taiwan all go to work early and come home late, labor diligently, and live thriftily to have some savings for supporting their families. They mainly pay attention to the education of their children, considering the perfecting of their children to be one of the most important things in life. They even do certain things themselves in order to be a pattern to their children. This is because they know that if the family is not strong, their children will not be able to receive a sufficiently high level of education to have a secure future. Their concept of society is not necessarily strong, nor are they always patriotic, but their concept of the family is deep and strong. They firmly believe that the family is the stabilizing force of everything, the cause and factor of progress, and that if they do not take care of the family, then society and the country will be finished. This is an important factor in Taiwan's becoming stable and prosperous.

家的主要功能还不在于生；生不是问题，人一结婚就开始生。生了之后，养才是一个大学问，教也是个大学问。一个正确的家，必须生、养、教兼俱。虽然“教”很大部分需要倚靠学校，但若是没有好的家庭托住，是难得产生好的学生。好学生十之八九是来自好家庭的栽培。

The main function of the family is not to beget children. Begetting children is not a problem; people start begetting as soon as they are married. After the begetting, however, the nourishing and educating are great sciences. A proper family must carry out the begetting, the nourishing, and the educating simultaneously. Although we rely on the schools for a large portion of the education of our children, it is difficult for the schools to produce good students without the support of good families. Good students are cultivated by good families.

今天整个基督教的托住力，完全在于大聚会。他们邀请

Nearly the entire supporting strength of all Christianity today is in the big meetings.

名人讲道，雇请有学位、有干才、有口才、能召集、能联络、能组织的人来作牧师。结果，聚会的强弱，圣徒的牧养，完全系在牧师一个人身上；如果这个牧师走了，聚会就垮了，圣徒也失去照顾和喂养。所以，这样仅仅倚靠大聚会的实行，实在不是圣经所启示正确的路。圣经给我们看见，正确召会生活实行的路，乃是建立在家中。

They invite famous people to preach sermons and hire pastors with degrees, special talents, and eloquence who can gather, contact, and organize people. The result is that the strength of the meetings and the shepherding of the believers depends solely on the pastor. If the pastor leaves, the meetings collapse, and the believers lose their care and nourishing. Therefore, this practice of relying only on the big meetings is truly not the proper way revealed in the Bible. The Bible shows us that the proper church life must be carried out and built up in the homes.

贰　接受负担，在家聚会中照顾、喂养新人

II. RECEIVING A BURDEN TO CARE FOR AND NOURISH THE NEW ONES IN THE HOME MEETINGS

实行神所命定之新路的步骤，第一步是叩门、带人得救、给人施浸；第二步是在新人家中设立聚会，以喂养、照顾他们。这两步可以说实行得相当成功。目前（一九八六年）已经叩了十多万家，给五千多人施浸，设立了一千九百多个家聚会，经常聚会的有三千多人。换句话说，受浸的新人中，有超过一半是经常有家聚会的。这一面证明新路的可行，另一面也给我们看见需要是何等的大。现在各处的召会，都愿意起来配搭，接受带领学习新路，这能应付相当的需要。

The first step for practicing the new way, the God-ordained way, is to knock on doors and bring people to be saved and baptized. The second step is to set up meetings in the new ones' homes to feed and care for them. We can say that the practice of these first two steps has been very successful. So far, (1986) we have knocked on the doors of more than one hundred thousand homes, baptized more than five thousand people, and set up approximately one thousand nine hundred home meetings with more than three thousand people meeting regularly. In other words, of the newly baptized ones, more than half are meeting regularly in the homes. On the one hand, this proves that the new way is workable, and on the other hand, it shows us how great the need is. Now the churches in all the localities are rising up to coordinate and receive training in the new way. This will meet the need considerably.

新路经过第一步和第二步的成功之后，接着要走第三步，就是如何在家聚会中带领新人，在真理上往前，在生命上长大；不只喂养，更是教导。因着这一步将影响整个召会生活的体质，其关键性也就不言而喻。论到带领大聚会或训练，对我们是不成问题，因为多年来，我们是经验丰富。但说到要带领家中聚会，恐怕你我都不知该如何是好。虽然大、小聚会原则相同，但就着我们所经历的那一套作法，作大聚会容易，作家聚会，特别是周周作，就显得捉襟见肘，难以应付。因此，我们需要有学习，需要好好花工夫研究，使新路这第三步也能走得成功。

After the successful practice of the first two steps of the new way, we must go on to the third step, which is to lead the new ones in the home meetings to advance in the truth and to grow in life. This is not just nourishing but teaching. Because this step affects the constitution of the entire church life, its importance is evident. Leading a big meeting or a training is not a problem for us, because for many years we already have had much experience. When we speak of leading the home meetings, however, I am afraid that we do not know what to do. Although the principles are the same for both big meetings and small meetings, the practices that we learned in the past can easily be used to take care of the big meetings but are very inadequate to take care of the weekly home meetings. Therefore, we need to learn and spend much time in the study of how to successfully take the third step of the new way.

至于第四步，就是我们盼望经过六个月的生命、真理教

With respect to the fourth step, we hope that after six months of teaching in life

导，把新人照顾、成全起来，使他们真正、实际且完备的过召会生活。换言之，第四步就是要把新人带进对召会完全的认识里，使他们从内在认识召会的所是，进而实际进到召会生活中。那时召会生活就会完全建立在家里面；这是我们的目标。

叁　带领、照顾家聚会的预备

一　从主接受确定的负担

带领家中聚会，有几件事必须先有学习。第一，凡本地兴起的圣徒，一定要从主接受清楚的负担，每周奉献给主二至三个小时，不是空跑、无定向，乃是确定的去带领、照顾两个家聚会，每家一小时。在每个家聚会里，最多用五十分钟，学习经济的使用时间。

已过的大聚会扼杀圣徒的事奉，使圣徒们事奉的灵失去功用，里面愿意事奉的一口气无法释放出来。现在实行新路，乃是给我们一个出气的路；除非我们没有心，不想事奉，否则约二千家的六千位圣徒，乃是我们学习事奉的大好机会。我们一定要接受负担，并且是确定的接受，而不是马虎的虚应故事，乃要心甘情愿、好好的学习去作。

盼望全时间受训者，带领召会中所有有心服事的圣徒，朝此正路往前，带领他们而不是代替他们；是“带”不是“代”。圣徒们跟着全时间受训者，一面有所学习，一面也要随从主的引导，从主接受负担，带领确定的两个家聚会。一旦领受了负担，就不可半途而废，一曝十寒；要一再的去喂养、照顾，到一个地步，能完全掌握、了解他们的光景，知道如何带他们往前。

此外，长老们要注意，不可经常换人带领、照顾一个家聚会，那会好象孩子换乳母，换得太频繁，孩子吃奶都不

and truth, we can care for and perfect the new ones to truly, practically, and fully have the church life. In other words, the fourth step is to bring the new ones into the full knowledge of the church, that they would intrinsically know what the church is and enter into the practical church life. By that time the church life will be completely built up in the homes. This is our goal.

III. PREPARATION FOR LEADING AND CARING FOR THE HOME MEETINGS

A. Receiving a Definite Burden from the Lord

There are a few things we must learn before we go to lead the home meetings. First, the saints raised up in the localities must have a clear burden from the Lord to consecrate two or three hours every week to Him. This time is not for empty running or aimless working but for definitely going to lead and care for two home meetings, spending less than one hour in each home. Each home meeting should, at the most, last for fifty minutes; we must learn to be economical in our use of time.

In the past the big meetings choked the service of the saints, disabling their spirit for service and preventing the release of their desire to serve. Now the practice of the new way gives us an outlet. Unless we do not have a heart to serve, the six thousand new saints in two thousand households are a good opportunity for us to learn how to serve. We must pick up the burden in a definite way and not in a way that is careless or without much consideration. We must have a willing heart to really learn how to do this.

I hope that the full-time trainees would take the lead and help all the saints in the churches who have a serving heart to take the proper way. The trainees' function is to lead the saints and not to replace them. The saints should, on the one hand, follow the trainees to learn something and, on the other hand, follow the Lord's leading to receive a burden from Him to take care of two specific home meetings. Once the saints have received the burden, they should not carry out this burden halfway or in an inconsistent manner. They must go again and again to nourish and care for the new ones to such an extent that they understand and are completely sure about the new ones' situation so that they know how to bring them on.

In addition, the elders must be careful to not constantly change those who lead or take care of a home meeting. Otherwise, this will be like changing a child's nursing

平安，自然难以正常的长大。我们都知道孩子需要有安全感，一个家聚会也照样需要有安定感，新人才能在对召会的信托中，愿意接受带领往前。我们都爱主，也都有心事奉祂，愿意每周奉献二至三小时，我们就当在主面前郑重接受这个负担，去带领、照顾新人，如同带领、照顾我们的孩子。事实上，他们就是我们的孩子，我们要为他们祷告，关心他们的一切。这是第一件必备的事。

二　学习作乳母牧养，作父亲带领

第二，要学习牧养。我们去带领家聚会，不是仅仅去参加一个聚会，而是要去带领、牧养他们。换句话说，他们是我们的孩子，我们要象他们的母亲，喂养、乳养他们，如同他们的父亲，教导、劝勉他们，背负他们一切的难处。也许有人会推辞说，“我自己的家都背负不了，怎能再背两个家？”别的事我不敢说，对这样的事我很有经历。年轻时，主就把我从世界中拔出来，天天给我重担，至今已五十四年了。如果我们以为担子卸下，就可以轻松，那就错了。我们若不接受主的负担，世界的王撒但会把他的担子加给我们。你若问我怎么办，我的回答是：主就是办法；到主面前去寻求祂、倚靠祂。

另一面，主的担子多，祝福也多；什么时候担子没有了，什么时候神的祝福也就停止了。两年前全地主恢复的召会有六百多处，现已增至将近九百处，这是主的祝福。已过三个月叩进六千人，设立两千个家中聚会，这也是主的祝福。因此，主给担子，主也赐祝福，问题在于我们肯不肯接受。我们从主接受负担，也从祂领受祝福。所以不要盼望不忙碌，没有重担，悠悠闲闲过日子，那是没有祝福的日子。我们的态度应该是，不怕忙碌，只怕不生孩子。生孩子是重担，却也带来祝福。所以不要怕，乃要接受负担去照顾。

mother so frequently that the child loses its sense of security and has a hard time growing normally. Just as children need a sense of security, a home meeting also needs a sense of stability so that the new ones will feel they can trust the church and be willing to receive its leading to go on. We all love the Lord, have a heart to serve Him, and are willing to consecrate two or three hours. Therefore, we should solemnly receive the burden from the Lord to lead and care for the new ones just as we lead and care for our children. Actually, they are our children. We should pray for them and care for everything about them. This is the first matter of our preparation.

B. Learning to Nourish as a Mother and Lead as a Father

Second, we must learn to nourish. When we go to lead a home meeting, we are not just attending a meeting but are leading and taking care of the new ones. In other words, they are our children, so we must feed and nurse them as a mother and also teach and exhort them as a father. We must bear all their problems. Some might refuse to do this, saying, “I cannot bear the problems even in my own family, so how can I bear the problems of two other families?” I dare not speak about any other matter, but concerning this matter, I have much experience. When I was young, the Lord uprooted me from the world and gave me a heavy burden every day. It has been fifty-four years now. We may think that we would be able to relax if we could lay our burden down, but we are wrong. If we reject the Lord’s burden, then Satan, the king of the world, will put his burden on us. If you ask me what you should do, my answer is this: The Lord is the way. You should go to Him to seek and rely on Him.

Furthermore, the more burdens we receive from the Lord, the more blessings we will have. When our burdens are gone, the Lord’s blessing will stop. Two years ago there were more than six hundred churches in the Lord’s recovery around the world. Now we have increased to almost nine hundred. This is the Lord’s blessing. In the past three months we have gained six thousand people through our door-knocking and have established two thousand home meetings. This, too, is the Lord’s blessing. Thus, when the Lord gives us a burden, He also gives us a blessing. The question is whether or not we are willing to receive the burden. When we receive the Lord’s burden, we will also receive His blessing. If we wish to not be busy, to have no burdens, or to spend our days in a leisurely way, then we will live our days without the Lord’s blessing. Our attitude should be that we are not afraid of being busy. We only fear not having “children.” Bearing children is a heavy burden, yet it also brings much blessing. Therefore, we

三　实际顾到新人的需要

第三，要实际顾到新人的需要。已过我们不太强调所谓医病、赶鬼这类的事；然而，圣经里的确有这类的事。有时我们去叩门传福音，带人得救、受浸，人也有这类的需要，我们都得顾到。但我们无须特地作这事，也不要太被动，去寻求所谓的引导；这事的原则在于“逢”，逢鬼必赶，逢病就医。碰到鬼不要怕，只要放胆赶逐；遇到病不要慌，乃要为病人按手祷告，寻求主的引导，使他得医治。圣经清楚说，主担当我们的疾病，背负我们的痛苦。（赛五三4，太八17。）祂是我们的大医生，能医治我们一切的疾病。遇见人有需要时，我们就得作，就得服事。虽然专为作这事，是错；但特为不作也是短缺，也错。

四　学习成为一个对的人

第四，去带领家聚会时，必须自己先是那样的人。这意思是说，如果我们要带领新人读经、祷告，我们自己却没有读经、祷告的习惯，那是不可以的。我们不是读经、祷告的人，就无法带领人读经、祷告。同样的，我们若贪爱世界，怎能带领、劝勉人把世界撇在一边？如果我们告诉新人，主今天就是赐生命的灵在他们里面，他们应当在灵里跟随祂，随从灵，我们自己就必须先是那样的人，天天活在灵里，随从灵而行。这不仅是以身作则、作榜样的事，乃是我们的所是就是这样一个人：我们爱主，与主有交通，爱慕主话，喜欢祷告，愿意随从灵，并且照着灵而行，丢弃世事如粪土，完全为主而活。我们若是这样一个人，去带领、照顾家聚会，过不多久，就会在他们身上产生极大的影响力。

should not be afraid; rather, we should pick up the burden to care for our “children.”

C. Practically Caring For the Needs of the New Ones

Third, we must practically care for the needs of the new ones. In the past we did not place much emphasis on such things as the so-called healing of the sick and casting out of demons; however, these things are definitely in the Bible. Sometimes when we go out to preach the gospel and lead people to be saved and baptized, some of them will have this kind of need, and we should care for them in these matters. There is no need for us to go out purposely to do these things, nor should we be too passive, but always seeking the leading. The principle of the matter lies with “whenever.” Whenever someone has a demon, we should cast the demon out; whenever someone is sick, we should heal him. Do not be afraid when you meet a demon. You should just cast him out boldly. When you meet with illness, do not be worried; just lay your hands on the sick one and pray, seeking the Lord’s leading to heal the sick one. The Bible clearly says that the Lord bore our sicknesses and carried our sorrows (Isa. 53:4; Matt. 8:17). He is our great Physician, who is able to heal all our illnesses. Whenever we meet people with these needs, we should do these things to serve them. Although it is wrong to care just for these things, it is also a shortcoming and a mistake to intentionally avoid doing them.

D. Learning to Become the Right Kind of Person

Fourth, when we go to lead the home meetings, we ourselves first must be the kind of person that we want them to be. This means that if we lead the new ones to read the Bible and pray, yet we ourselves do not have the habit of reading the Bible and praying, then that is not acceptable. We cannot lead others to read the Bible and pray unless we ourselves do so. In the same way, how can we lead and exhort others to forsake the world if we ourselves love the world? If we tell new ones that the Lord today is the life-giving Spirit within them and that they should follow Him—the Spirit—in their spirit, then we ourselves must be such people—those who live in the spirit every day and walk according to the Spirit. This is not just a matter of practicing what we preach or of being a pattern; instead, it is that we ourselves are such people in our constitution. We love the Lord, fellowship with Him, long for His Word, enjoy praying, obey the Spirit, walk according to the Spirit, forsake the world as if it were dung, and live wholly for the Lord. If we are such people when we go to lead and care for a home meeting, then after a short while, we will produce a great effect on the new ones.

初得救的人，特别是年轻人，最喜欢模仿属灵的人。我刚得救时，看见一位老牧师，心里非常羡慕，就学他的一举一动。有一回，我姐姐在南京读神学回来，告诉我她在神学院碰到许多属灵、有追求的人，他们说话如何温和文雅，走路如何缓慢，手里拿着圣经，走一走就望望天。我本来是个又快又急又冲的人，听了姐姐的交通，就愿意学着慢慢的说话、缓缓的走路。所以说，每个得救的人，都有心模仿其他属灵人的好榜样。只要我们是对的人，周周去访问两个家，和他们在一起四、五十分钟，影响就会很大。他们也许不说什么，但无形中会受到影响，甚至我们的穿戴，他们也都会注意、模仿。

带领聚会第一要紧的是我们这个人；什么人生什么样的孩子。我们从小学中国礼教，主要还不是看父母有多少教导，而是完全看父母的榜样。他们生活的是中国礼教的那一套，无形中就把那个种到我们里面，至终若要我们改过来，还真是难。所以我奉劝弟兄姊妹，既接受负担去带领家聚会，就必须在主面前郑重为他们祷告，并且考虑自己的光景，察看自己是否是个对的人。我们不仅要有心，更是要对，并且必须就是那样的人。

五　带领而不是带头

第五，我们去带领的时候，千万不要自居作头的，一切由我们包办。在大聚会里可以这样作，在家聚会里绝不可以。家聚会里没有带头人，因此，虽然我们是去带领聚会，但还得站住一个地位，让他们知道，我们不过是和他们一同聚会，是参与他们的。如同打球，我们是和他们一起打，而不是去作教练教他们打，我们自己不打。当然，我们比他们老练，有时他们不知如何往前，我们就要适时的“教导”一下，请他们唱唱诗歌、读读经、祷告、作见证等，总要记得把聚会交给他们。这样，聚过几次后，他们就学会了，都能在家聚会里尽功用。

New believers, especially young people, really like to imitate spiritual people. When I was first saved, I saw an old pastor whom I really admired in my heart, so I imitated his every move and action. My sister studied theology in Nanking. When she returned, she told me that at the seminary she met many spiritual people who pursued the Lord. They all spoke gently and elegantly, walked slowly with a Bible in their hands, and after walking a few steps they would look up to heaven. By nature I am a quick, impatient, and impulsive person. After hearing my sister's fellowship, I wanted to learn to speak cautiously and walk slowly. This illustrates how every saved one wants to imitate the good pattern of spiritual people. As long as we are proper people, when we go to visit two households for forty to fifty minutes every week, we will have a great influence on them. They might not say anything, but unconsciously they will be affected and will even pay attention to and imitate our way of dressing.

The most important thing in leading a meeting is our person; people bear children who are just like themselves. We learn Chinese ethical education from the time we are small, not according to how much our parents teach us but mainly according to what kind of pattern they show us. They live altogether according to the Chinese ethical teachings, so they unconsciously plant those things into us until it even becomes very hard for us to change ourselves. Therefore, I exhort the brothers and sisters that since they have picked up the burden to lead the home meetings, they must pray earnestly before the Lord for the new ones and also consider their own condition to see whether they are the right people. We should not merely have a heart. We must also, more importantly, be right, and we must be the kind of person we want the new ones to be.

E. Taking the Lead but Not Being the Head

Fifth, when we take the lead, we must definitely not take it upon ourselves to be the head and do everything by ourselves. We may do this in the big meetings but definitely not in the home meetings. The home meetings do not have a specific person as the head. Therefore, although we go to lead the meetings, we must take a firm stand and let the new ones know that we are just meeting and participating together with them. This is just as if we were playing ball; we play together with them instead of just being a coach to teach them how to play without playing ourselves. Of course, we are more experienced, so sometimes when they do not know how to go on, we must "coach" them at the right time by asking them to sing, read the Bible, pray, or testify. We must always remember, however, to give the meeting to them. In this way they will learn how

我再说，去带领家聚会时，千万不要有一种态度，自以为是召会印证，去家聚会里作教师、教练、带头人；否则家聚会，定规会给我们作死了。一定要学习和他们一同聚会，要边聚边带。同时注意，不可把大聚会的气氛带到家聚会里。大聚会不整齐很难，家聚会不整齐是特色，就是拖拖拉拉，也没有关系。我们一定要学习好象家人相聚，和他们说说谈谈，随时带领、帮助他们，却不代替他们。当然务必注意时间，千万不要过长。

六　学习唱诗歌

第六，要好好学习唱诗歌。由于我们一向不太注重所谓的音乐，以致弟兄姊妹受到影响，不太会唱诗歌；然而我盼望你们多学习唱诗歌。去看望新人时，最好带选本一百首，那是我们从所有诗歌里选辑出来的。我们不仅要自己学，更要在家聚会里教新人唱，每去一次教一首，特别要教小孩子，他们学得很快。选本一百首的内容很丰富，唱一唱，无形中就把一些真理教给他们。所以，务必要认真学习、教导诗歌。

七　教导真理

第七，教导真理。带领家聚会时，最难也是最重要的一件事，就是教导真理。真理不教导，家聚会就没有中心，也没有基础。前面所说的一切，都是外围、作预备的，其中心点乃是要使真理能作到人里面去；这是非常重要的。我们中间真理的材料很多，特别是已编辑出版的“真理课程”，其内容有许多相当适合家聚会使用，不过仍嫌生硬，分量也稍重。所以我鼓励作教师的人，在最短的时间里，从真理课程选辑出一篇篇信息，从得救的经历开始，编成合式的教材，以应付家聚会的需要。

to meet after just a few meetings and will be able to function in the home meetings.

I repeat, when you lead the home meetings, you absolutely must not have the attitude that you have the approval from the church to go to the home meetings as a teacher, coach, or head. If you go with such an attitude, the home meetings will be killed. You certainly must learn to meet with them and to bring them on as you meet. At the same time you must be careful not to bring the atmosphere of the big meetings into the home meetings. Big meetings should be carried out in an orderly manner. In contrast, home meetings are characterized by their disorderliness, and it does not matter even if the meetings drag on a little. We really must learn to meet with the new ones just like a family and talk about things together, leading and helping them as the need arises but without replacing them. Of course, we certainly must pay attention to the time and avoid meeting for too long.

F. Learning to Sing Hymns

Sixth, we must learn to sing hymns properly. Because in the past we have not paid much attention to music, the brothers and sisters have been affected and are not able to sing very well. I hope, however, that you would give more effort to learn to sing. When you go to visit new ones, it is best to bring the 100 Selected Hymns, which contains hymns chosen out of all our hymns. We do not want to just learn the hymns ourselves; we must also teach the new ones to sing. Every time we go to see them, we should teach them a hymn. We must teach the children especially, because they learn quickly. The content of the 100 Selected Hymns is rich, so while we sing, we spontaneously teach them certain truths. Thus, we must diligently learn and teach the hymns.

G. Teaching the Truth

Seventh, we must teach the truth. When we lead the home meetings, the hardest point, which is also the most important matter, is teaching the truth. If we do not teach the truth, the home meetings will not have a center or a foundation. All the points mentioned above are peripheral matters as a preparation. The central point is to work the truth into people. This is very important. The materials concerning the truth among us are plentiful, especially the Truth Lessons, the content of which is particularly suited for use in the home meetings. We still feel, however, that the content of this book is somewhat difficult and a bit too weighty. This is why I encourage the teachers as soon as possible to select some lessons from the Truth Lessons, beginning with the

同样原则，去教导真理时，不要自居为教师。我们是去教，但不作教师，而是和他们一同读。要给他们一个印象，我们也是学生，最多是他们的学长，和他们一同学真理。只是在家聚会之前，我们都必须先把信息透彻研读过，明了其内容；然后和他们一同读的时候，要用各样的方法读，一点不呆板。首要的是要把重点点出来，不怕重复，总要让他们有深刻的印象。同时，读到有感觉的地方，也可以请他们随时作见证，或者说一点心得，分享一点自己摸着的亮光或启示。

八　聚会的内容要活泼

第八，聚会内容要活泼。我们中间最缺的，就是读信息很呆板，一点不活泼。我们读的时候，应该随时配上祷告、唱诗，随时能作见证、分享心得，随时能交通一点亮光，不可读个不休，读到人都打瞌睡。若是用交通的方式，自由且活泼，就很合式。比如读到关于得释放，就可以配上诗歌“荣耀的释放！奇妙的释放！”（诗歌二四六首。）这样，家聚会就会又活泼又生动，人人都能觉得有味道，而盼望下次再相聚。

可能有人会说，我们不象全时间服事的人，专门作这一行，所以有工夫好好预备；我们在职，那有那么多心力？然而圣经给我们看见，神的儿女只有一个职业，就是基督徒。不仅全时间服事者作这行，我们每个人也都是作这一行的。只要我们众人都有心，愿意跟着操练、学习，自然能作得出来。这不需要口才，或特别的恩赐；何况即使作错了，也无所谓，可以重新学过。所以，只要我们肯学，肯操练，终究会学得秘诀。

我要鼓励年长圣徒，不要以为自己老了，没办法操练学习。我和你们一样也是年长的，但如果我们想自己老了、

experience of salvation, and compile them into suitable teaching materials to meet the needs of the home meetings.

In the same principle, when we go to teach the truth, we should not consider ourselves teachers. We go to teach, but we are not teachers. The way we teach is to read things with them. We want to give them the impression that we are also students and that at most we are students just a grade or two ahead of them who are learning the truth together with them. Before the home meetings, however, we must first study the message thoroughly and understand its content. Then when we read it together with them, we should not be inflexible but rather use all kinds of ways to read it. First, we must point out the important items and not fear repetition. In this way we will always give them a deep impression. At the same time, when we read a portion that is full of inspiration, we can also ask them to give testimonies at any time or to express their feelings and share something of the light and revelation that they themselves have touched.

H. The Content of the Meetings Needing to Be Living

Eighth, the content of the meetings must be living. The greatest lack among us is that when we read messages, we are very rigid and not at all living. When we read, at any time we should add prayer and the singing of hymns. We can also give testimonies, share our feelings, or fellowship some light at any time. We should not read on and on until people begin to nod off. If we use the way of fellowship, then we will be free and living. For example, when we read about being released, we can sing the hymn “Glorious freedom, wonderful freedom” (Hymns, #310). In this way the home meetings will be living and enlivening. Everyone will have such a good taste that they will look forward to the next meeting.

Some people may say, “We are not like the full-time serving ones, who specialize in these matters and have time to prepare thoroughly. We have our occupations, so how can we have as much energy as they have?” Yet the Bible shows that all of God’s children have only one occupation, that is, being a Christian. Not only the full-time serving ones but all of us are in this unique occupation. As long as we all have a heart to learn and practice, then we will spontaneously be able to lead the home meetings. This does not require eloquence or a special gift. This is especially the case because we are always learning, so it does not matter if we do make a mistake. Therefore, as long as we are willing to learn and practice, we will ultimately learn the secret.

I would like to encourage the older saints to not consider themselves too old to learn and practice. I am as old as you are. If we consider ourselves old and tired, then we will

累了，所以路也不想走，动也不想动，没多久我们一定会生病。我们老人家虽然都是挣扎、奋斗着生活，然而却是越过越刚强。所以我们都要操练出去，这于我们是有益的。如果召会是全体起来，接受家聚会的负担，出去照顾人，不仅能应付极大的需要，更能使召会满了活力。

结论

总结来说，召会要发达、兴盛，达到圣经中初期召会的样子，天天有得救的人加进来，就非把召会作到家里去不可。从前因着基督教的为难，我们难以脱开，没有太注意聚会形式的一面，以致繁殖、扩增缓慢；然而，今天主已从圣经中给了我们一条出路，现在我们所需要的，就是努力照着这一条新路，把召会尽力作到家里去。这是非常关键的。

在具体的实行上，我们每周去带领家聚会，三个月后就能告一段落，试着放手让他们自己来带。但在那三个月期间，我们要带领、指导他们，叫他们有学习、有操练，能作我们所作的。现在有些新人经过成全，也跟着出外叩门，甚至有心参加全时间训练；这是非常好的现象。盼望经过三个月，我们就能放手；但不是不去了，还是得去，只是由新人自己来作。这样一直作满六个月，就可完全“结业”，把召会生活完全作到新人家里，使每个新人的家，都有正常的召会生活，每个新人都能实际担负起召会生活的责任。

也许有人会说，怎么可能那么快？是的，就是这么快。我们的观念都需要转一转，从前知识落后，现在时代进步，教育水平提高，我们要相信新人的程度也提高了。从前我们觉得太难懂的诗歌，现在新人一唱都能领会。所以我们去教导时，不要以为他们不懂，而想等下一次再说；要知道这一等，可能就等到天地末日。我们只管放胆讲说，要

not want to walk or move, so we will certainly fall ill in a short time. Even though we old people struggle and fight just to live, the more we move, the stronger we are. Therefore, we should all practice going out because this is beneficial to us. If the entire church will pick up the burden for the home meetings and go out to care for others, we will not only be able to meet a huge need but will also make the church full of vitality.

CONCLUSION

In conclusion, if the church is to grow and prosper until it arrives at the condition of the early church in the Bible, in which saved ones were added to the church day by day, then we absolutely must bring the church life into the homes. In the past, because we had a hard time breaking away from the influence of Christianity, we did not pay much attention to the form of our meetings. As a result, we were slow in our multiplication and increase. Today, however, the Lord has shown us a way in the Bible. What we need to do now is to endeavor to go on according to this new way and do our best to bring the church life into the homes. This is very crucial.

In our actual practice we must go out to lead the home meetings every week. After three months we can conclude our taking the lead and try to allow the new ones to take the lead themselves. But during those first three months we must lead and teach them, causing them to learn and practice until they are able to do what we do. Now there are already some new ones who have been through this perfecting and who are going out door-knocking with us. Some even have the heart to attend the full-time training. This is a very good sign. I hope that after these next three months we will be able to let go of taking the lead in the meetings. This does not mean, however, that we stop going to them. We still must go, but the new ones themselves must take the lead. We will go on this way until we have met with them for a total of six months. Then they can completely “graduate,” and the church life will be entirely in the homes of the new ones, ensuring that the home of every new one has the normal church life and that every new one can practically bear the responsibility of the church life.

Some might wonder how it can go this fast. Yes, it can truly go this fast. We need to turn our concepts. In the past our knowledge was inadequate, but now we are in an age of advancement, and the standard of education has been raised. We must believe that the level of the new ones is also higher. In the past we felt that it was too hard to understand certain hymns, but now the new ones understand the hymns as soon as they sing them. Therefore, when we teach the new ones, we should not think

相信他们一定会懂。作父母的都知道，教小孩子说话，方法就是在他们身边不断地讲，讲多了他们就会。若是不教他们讲，只要三年，他们就变成哑吧，真的不会讲了。带领家聚会也是这样，不要怕讲较深的真理，如三一神的分赐、神的经纶、极大的奥秘等；要相信讲来讲去，至终他们不仅能领会，还能照着讲。

that they will not be able to understand and therefore consider waiting until another time to tell them about certain things. We must realize that once we wait, we might end up waiting forever. We should just speak boldly and believe that they certainly are able to understand. Parents all know that the way to teach little children to speak is to constantly speak when you are around them. After you have spoken much, they spontaneously are able to speak too. If you do not teach them to speak, in just three years' time they will become mutes who truly are not able to speak. Leading the home meetings is just like this. Do not be afraid to speak about the deeper truths such as the dispensing of the Triune God, God's economy, and the great mystery of Christ and the church. You must believe that by your speaking again and again, they will be able not only to understand but also to speak according to your speaking.

这次我回台湾，特地到三十多年前的理发店理发。我发觉他们的谈吐变了，比我想像的高明多了。这是因为社会进步，他们天天耳濡目染，自然谈吐就不一样了。所以我们到家聚会时，也要说高深的真理，至终这些高深的真理，在我们中间会成为家常话。—受

This time when I returned to Taiwan, I made a special trip to a barber shop that I used to frequent thirty years ago. I discovered that the barbers have changed their speaking. Their conversations are much higher and better than I had expected. This is because society has made progress. The barbers hear and see this progress every day, so spontaneously, their speaking also changes. Thus, when we go to the home meetings, we must also speak the high, deep truths until these high, deep truths become part of the ordinary conversation among us.

（取材自“推动主恢复的新路”第六篇）

(The Furtherance of the New Way for the Lord's Recovery, msg. 6)

第十九篇

寻找、挽回久不聚会与久失联络的弟兄姊妹

■读经：路十五 4～6，8～9，20～23

路 15:4 你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？

路 15:5 找着了，就欢欢喜喜地扛在自己肩上，回到家里，

路 15:6 召齐朋友、邻舍，对他们说，和我一同欢喜吧，因为我失去的那只羊已经找着了。

路 15:8 或是一个妇人有十个银币，若失落一个，岂不点上灯，打扫屋子，细细地找，直到找着么？

路 15:9 找着了，就召齐朋友、邻舍，说，和我一同欢喜吧，因为我失落的那个银币已经找着了。

路 15:20 于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。

路 15:21 儿子说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。

路 15:22 父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，

路 15:23 把那肥牛犊牵来宰了，让我们吃喝快乐。

■纲要

壹　“打空气”

CHAPTER NINETEEN

SEEKING AND RESTORING THE DORMANT SAINTS

■ Scripture Reading: Luke 15:4-6, 8-9, 20-23 (Rcv.)

Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?

Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.

Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?

Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

■ Outline

I. Stirring Up An Atmosphere To Restore The Dormant Saints

一　旧约中的吹号就是“打空气”
二　新约里的“打空气”
贰　台北召会初期开工“打空气”的实行
一　发福音单张、印福音标语、出福音队
二　打渴慕真理的空气
三　打寻找弟兄姊妹的空气
叁　为久不聚会者的祷告
肆　恢复久不聚会以及失联的弟兄姊妹
一　清查现有情况表
二　领受负担前去探望
三　加强见证，迫切祷告
伍　探望的原则
一　存着仰望、学习的灵
二　避免说不合式的话
三　带着喜乐的面容
陆　见证
一　于牧师的探望
二　圣灵的工作
三　蒙召并奉献
柒　以主的心肠为心肠
捌　信赖圣灵的工作
玖　以父的爱为爱

*　*　*　*

壹　“打空气”

诗歌第三百五十四首说到一个冷淡退后的圣徒归回转向主；已过我们很少唱这首诗歌，因为在带领上，召会忽略了挽回久不聚会的圣徒这件事，所以很难有机会唱这首诗

A. Stirring Up an Atmosphere in the Old Testament
B. Stirring Up an Atmosphere in the New Testament
II. Stirring Up An Atmosphere In The Initial Stage In Taipei
A. Distributing Tracts, Printing Posters, and Sending Out Teams
B. Stirring Up an Atmosphere to Pursue the Truth
C. Stirring Up an Atmosphere to Seek Out Our Brothers and Sisters
III. A Prayer For Those Who Have Not Been Meeting For A Long Time
IV. Recovering The Dormant Saints
A. Thoroughly Examining the Information Cards
B. Receiving the Burden to Go Out and Visit
C. Strengthening the Testimony and Praying Desperately
V. The Principle Of Visiting
A. Having a Praying and Learning Spirit
B. Avoiding Inappropriate Speaking
C. Having a Joyful Face
VI. A Testimony
A. Pastor Yu's Visits
B. The Work of the Holy Spirit
C. Receiving the Lord's Calling and Consecrating Myself
VII. Taking The Lord's Heart As Our Heart
VIII. Relying On The Work Of The Holy Spirit
IX. Loving People With The Father's Love

*　*　*　*

I. STIRRING UP AN ATMOSPHERE TO RESTORE THE DORMANT SAINTS

Although Hymns, #471 speaks of a saint returning to the Lord, we rarely sing this hymn because we have neglected the matter of restoring the dormant saints. I wrote this hymn at the start of the work in Taiwan because I felt a need to help the saints who

歌。这首诗歌是我在台湾开工时写的，当时我觉得需要帮助那些软弱的、退后的、或是已经冷淡的圣徒。所以借这首诗歌打一个空气，向弟兄姊妹交通一个负担，就是要去扶助软弱的，挽回退后的。

were weak, backslidden, or cold. I used this hymn to stir up an atmosphere to help the weak ones and restore the backslidden ones.

我们初到台湾时，没有传福音、研究真理、追求属灵生命长大的空气，也没有照顾人、事奉主的空气。所以那时我们觉得第一步该作的，就是要打这样的空气。

When we first arrived in Taiwan, we did not have an atmosphere of preaching the gospel, studying the truth, and pursuing the growth in life. We also did not have an atmosphere of taking care of people or serving the Lord. Hence, we felt that we needed to stir up such an atmosphere.

今天世界上的人作事，都是有制度的；而最好的制度，都是根据于圣经。圣经的确是一本出于神的书，其中许多的原则都是众所周知并沿用的。比方，美国在世界上是一个强盛的国家，那里的政府组织，可说完全是取自于圣经。美国初期的宪法所列的条文，几乎都是采用出埃及记里的经文，也就是摩西的律法。因着美国立国的元老是一班清教徒，而这班清教徒成为美国立法的先祖，他们非常敬畏神，所以美国许多政治制度，完全是根据圣经；这也就是美国所以富强的原因。

Today people in the world do things systematically, and the best systems are based on the Bible. The Bible comes from God, and its principles are known and used by many. For instance, the American founding fathers were influenced by the Puritans, who revered God. America is a strong and prosperous country because many of its governmental systems are based on principles found in the Bible.

美国所采行的民主制度，乃是旧约里的思想；在旧约里，神吩咐摩西，要告诉以色列人不可严严地辖管人，而抹煞人该有的权利。路加福音提到禧年，意即要恢复人权。（四 18 ～ 19。）在旧约里神的子民到了迦南地之后，神按着每一支派、每一族、每一家，都分给了他们一块地。（民三三 53 ～ 54。）这就是“耕者有其田”的思想；圣经里早已有了这种实行。利未记说到，若有人渐渐穷乏，卖了自己的地业，并且无力赎回，到了禧年时，就可归回自己的地业。因着这样，没有一分土地可以永远卖断，所以也就不可能有大地主。（二五 8 ～ 17，23 ～ 28。）

The concept of democracy practiced in America is rooted in principles spoken of in both the Old and New Testaments. In the Old Testament God commanded Moses to tell the Israelites not to rule over their brothers with severity so as to annul their rights (Lev. 25:46). In the New Testament the Gospel of Luke speaks of recovering human rights through the jubilee (4:18-19). After God's people entered the good land of Canaan, God allotted a portion of land to each tribe and to each family, each household (Num. 33:53-54). If a man sold his possession but did not have sufficient means to restore it himself, then in the year of jubilee he could return to his possession. Thus, there was no possibility of an Israelite possessing large amounts of land in perpetuity (Lev. 25:8-17, 23-28).

一　旧约中的吹号就是“打空气”

旧约告诉我们，当禧年一到，角声一吹，（9，）地主买的地都不再属自己。圣经不是说，地要归回原主，而是说，“各人要归回自己的产业。”（10。）这就是恢复人权。即使一个穷人，不仅把地卖了，甚至落到卖身为奴的可怜光景里；然而神有一个律例，就是禧年一到，角声一吹，

A. Stirring Up an Atmosphere in the Old Testament

When the jubilee arrived every fifty years, a trumpet was sounded (v. 9), and the land sold to another Israelite would no longer belong to him. The Bible does not say that the land was returned to the original owner; rather, it says that “each of you shall return to his possession” (v. 10). This is a recovering of human rights. A man may have sold his land and may have even fallen into the pitiful condition of selling

他就不再是奴仆，他和他的主人在神面前都是一样的。不仅如此，他也可以回到自己的住处和地业。因此，以色列人每五十年平均地权一次，这是一件很美妙的事。今天许多优良的人群制度和原则，都在圣经里；最高的伦常道德与人格的规范也都在圣经里，仍为许多国家所沿用。

从圣经的事例中，我们看见神作事的第一步就是“打空气”；世人无论作什么事，也都是从打空气开始。我们看以色列人出了埃及后，天天跟着摩西，从过逾越节那一天开始就跟着他走。他们从来没有久住不动，因为安营一久，人就懒惰了。这么多的以色列人如何行动呢？乃是听银号。（民十2。）号角一吹，就是预备要行动了；吹银号的意思就是打空气。

二　新约里的“打空气”

所以在旧约里吹号就是打空气，在新约里，第一个出来打空气的是施浸者约翰，（太三1～3，）第二个是主耶稣，（四17，）第三是十二个门徒，（可三14～19，）第四是七十个人，（路十1，）第五是五旬节时那一百二十个人。（徒一15。）今天，这个福音空气打得全世界到处都是。一九四九年我到台北开工，观察过这里的光景后，就觉得我们头一件要作的事，就是打空气，尤其是打福音空气。

贰　台北召会初期开工“打空气”的实行

一　发福音单张、印福音标语、出福音队

我们要在台北打福音空气，首先要知道台北市有多少人口，然后我们就印多少福音单张，再将单张分发出去，叫台北市每一个居民都能得着一张单张。这在作法上既不能随兴，爱怎么发就怎么发；也不能迷信，好象我们一祷告，风就会吹来，把单张吹到各个人家去。我们要将弟兄姊妹召聚起来，一同来看台北市的地图，将台北市分成各小区，

himself into slavery, but according to God's ordination, he was no longer a slave as soon as the trumpet sounded and the jubilee arrived. Both he and his master instantly became equal before God, and the man who sold his land could return to his dwelling and possession. Therefore, every fifty years, land ownership among the Israelites was reallocated and balanced out. This is a marvelous matter. Today many excellent systems and principles in human communities are based on the Bible, and the highest ethical and moral standards and regulations are found in the Bible.

When God moves, He begins by stirring up an atmosphere. In the case of the jubilee this stirring up was accomplished by sounding the trumpet throughout the land. Even when the Israelites left Egypt and followed Moses, they moved according to the blowing of silver trumpets (Num. 10:2). In their journey with Moses they never stayed in one place very long, because a long encampment would cause them to be slothful. The Israelites moved by listening for the blowing of two silver trumpets. The sounding trumpets stirred up an atmosphere in preparation for the move of the children of Israel.

B. Stirring Up an Atmosphere in the New Testament

In the Old Testament the blowing of trumpets stirred up an atmosphere. In the New Testament the atmosphere was first stirred up by John the Baptist (Matt. 3:1-3). Then the Lord Jesus (4:17), the twelve disciples (Mark 3:14-19), the seventy disciples (Luke 10:1), and the one hundred twenty disciples stirred up an atmosphere (Acts 1:15). Today an atmosphere of the gospel has been stirred up in the whole earth. In 1949, when I came to Taipei to start the work, I felt that the first thing we needed to do was to stir up an atmosphere of the gospel.

II. STIRRING UP AN ATMOSPHERE IN THE INITIAL STAGE IN TAIPEI

A. Distributing Tracts, Printing Posters, and Sending Out Teams

In order to stir up an atmosphere of the gospel in Taipei in our initial stage, we determined the population of Taipei and then printed and distributed gospel tracts so that every resident in Taipei could receive one. In our practice we did not act on impulse, passing out tracts in a random way. Furthermore, we were not superstitious, thinking that with prayer alone the wind would blow and carry our tracts to every household. We asked the saints to come together and look at the map of the city of

衡量每一条街道的情形，决定该由那些弟兄姊妹负责。等到领了单张后，弟兄姊妹就要按着所负责的街巷，挨家挨户把单张放进信箱，使全台北市的居民都收到福音单张。这就是打福音的空气。

第二，印福音标语。我们用红、黄、蓝、绿四种颜色编写福音标语，好比“信耶稣必得救”、“耶稣基督降世为要拯救罪人”、“神爱世人”等。然后将这些标语贴在火车站、公车站、十字街口、和重要的路口、以及弟兄姊妹的家门两边。这样，当人走在台北街上，看见房子两旁贴有福音标语的，就知道那是弟兄姊妹的家。若是相信的人多起来，没有多久，全台北市会到处都是福音标语。

第三，出福音队。严格说，福音队是在上海发明的，我是第一个领队。那时有八百多人组队，我带队时，特别是到了上海外滩，就大声喊说，“大上海啊！快快悔改！罪恶不去，平安不来！”那就是打福音空气。到台北开工后，我们立刻加强福音队。我们有几种出福音队的方法：一种是平日出发，尤其是在晚上出去，大家手上还提着灯笼，在小巷子里喊着口号：“悔改啊！”“信主啊！”这是平日的福音队。

另有正式的福音队，即在主日下午，从一会所出发，有时分两三队，有时分四队，同时出发到新公园。中国人喜欢听大鼓“咚、咚、咚”的声音；我们就一面唱着：“需要耶稣！需要耶稣！人人都需要耶稣！要脱罪担需要主，要得平安需要主，要免沉沦得永生，你需要耶稣！”（诗歌七二三首。）一面又有鼓声相伴。四个福音队分四条路线，从四个门进到新公园。我们在路上一面走，一面把人围了进来，人就从四面八方一起涌进公园。新公园里的椅子约有上千个座位，立即坐满了人；我们就开始唱诗，传讲福音信息。

这是那时我们打空气的作法，撒过了福音单张，满街也贴满福音标语，再到街上打福音大鼓，人很快就会被吸引

Taipei. Then we divided the city into small districts, studied the situation of every street, and decided which brothers and sisters should be responsible for each district. After receiving the tracts, the brothers and sisters placed them in mailboxes, going from house to house, covering the streets assigned to them so that every resident of the city would receive a gospel tract. This stirred up a gospel atmosphere.

Next we printed posters. We used four colors—red, yellow, blue, and green—to prepare posters with slogans, such as “Believe in Jesus and be saved,” “Jesus Christ came to the world to save sinners,” and “God loves the world.” Then we placed these posters at train stations, bus stations, crossroads, important intersections, and on the front doors of the saints’ homes. In this way people who were walking on the streets of Taipei could identify the homes of the saints. As the number of believers increased, the city of Taipei was filled with these posters.

We also sent out gospel teams. Gospel teams were first used in Shanghai, and we often had more than eight hundred on a team that would march through Shanghai. When the team reached the Bund, a major downtown district in Shanghai, we would shout with a loud voice, “Oh, Shanghai! Repent quickly! If your sins do not go, peace cannot come.” This stirred up a gospel atmosphere. When we started our work in Taipei, we strengthened the gospel teams, which were sent out in several ways. One team would go out on a regular basis in the evenings. With lanterns in their hands, the teams would go through the streets and small alleys shouting slogans, such as “Repent!” and “Believe in the Lord!”

Another team would leave from hall one on the Lord’s Day afternoon, divide into four groups, and walk toward New Park. We would walk according to the beating of drums and sing, “You need Jesus! You need Jesus! / Men and women all need Him! / For redemption you need Him, / For salvation you need Him! / And for everlasting life, / Yes, you need Jesus!” (Hymns, #1024). The four groups would take different routes and enter the park through its four gates. As we paraded through the streets, we gathered people into the park. People would stream in from all sides. New Park has over a thousand seats, and they were immediately filled. When everyone arrived, we would begin to sing hymns and preach a gospel message.

This was how we stirred up an atmosphere in those days. After gospel tracts were distributed and every street was saturated with gospel posters, people were easily

过来。每主日我们这样在新公园传福音，下午都可以收回四、五百张记名单。我们持续作了至少一两年的光景，其中有不少得救的，有的后来还成为各处召会的负责弟兄。到了周一晚上，我们再请有负担的圣徒来，把这四、五百张的记名单，分发给那些有负担探望的圣徒；他们立即前去探望。这样作会带下圣灵的工作；即使没有圣灵的工作，我们这样传，也会给人深刻的印象。何况我们有神，有圣灵，并且我们所传的是真的，是主的救恩，一定会有果效。

二　打渴慕真理的空气

我们在台湾开工时，原初只有几百位弟兄姊妹，后来很快的增加为几万人；能有这样的繁增，打福音空气实在功不可没。当时我们不只打福音空气，还打渴慕真理的空气。人一得救都是愿意认识真理的，那时我们每周讲圣经要道六十题；没有多久，就开始读生命读经。我永远不会忘记，有一位当过律师的弟兄，那时天天搭长途汽车来听生命读经。他亲口对我说，“这信息真好啊！真是朝闻道，夕死可矣！”除此之外，我们还打一个空气，就是要追求生命长进，要奉献，要爱主。

三　打寻找弟兄姊妹的空气

诗歌三百五十四首，是一首格律用“八八六八八六”节奏的诗歌，就是歌辞由两组八个字和一组六个字重复二次所组成；八个字的一组是由四个字和四个字组成，而六个字的一组就是四个字和两个字，或是两个字和四个字，唱起来像韵律操一样规律，是很好的节奏。我提起这首诗歌，就是要打寻找弟兄姊妹的空气。这首诗歌说，

我岂可再冷淡退后，使神圣灵终日担忧，

恩主也在等候！我今愿意转身回头，

不再留恋，不再逗遛，就此跟主而走！

这样的诗歌实在应该走着唱，一节末句说“跟主而走”，一走着唱，灵就都起来了。再唱一节，灵就出去了；继续

attracted by the beating of the gospel drums on the streets. Every Lord's Day we would go to New Park to preach the gospel, and in the afternoon we would come back with four to five hundred names. We did this continuously for one to two years. During this time quite a number were saved, and some even became responsible brothers in different churches. We also had a meeting every Monday evening for saints who were burdened to visit the ones who had given us their names. We distributed these names to the saints, and they would go to visit them. This practice brought in an outpouring of the Holy Spirit, and many people were deeply impressed with the gospel.

B. Stirring Up an Atmosphere to Pursue the Truth

When we first started the work in Taiwan, we had only a few hundred brothers and sisters, but we very quickly increased to tens of thousands. This increase would not have been possible without stirring up an atmosphere of the gospel. At the same time, we also stirred up an atmosphere of pursuing the truth. Once a person is saved, he desires to know the truth. During this initial stage, we would share from Crucial Truths in the Holy Scriptures, and eventually we began to release life-study messages. [Editor's note: These messages are different from the messages that currently constitute the Life-study of the Bible.] I will never forget that a certain brother would travel a long distance by car just to come to hear these messages because an atmosphere of pursuing the growth in life, of consecration, and of loving the Lord had been stirred up.

C. Stirring Up an Atmosphere to Seek Out Our Brothers and Sisters

Hymns, #471 uses an 8.8.6.8.8.6. metrical form; that is, the words in each stanza are in two lines of eight syllables and one line of six syllables, which are repeated twice. The sound is very regular and rhythmic. I mention this hymn because I want to stir up an atmosphere of seeking out our brothers and sisters. Stanza 1 says,

"How can I ever stay away / And grieve Thy Spirit all the day

/ While Thou dost wait for me? / I now am willing to return,

/ And wait no longer, for I yearn / Henceforth to follow Thee."

The last line of the first stanza says, "Henceforth to follow Thee." As we sing, our spirit will be stirred up. As we sing another verse, our spirit will go forth. As we

唱下去，众人就都要出去寻找人了。好比主耶稣从天上来到地上，成为肉体后，再上到十字架；祂为着人实在是迫切的。我们有五万多张情况表是找不到人下落的，这些人都是我们的家人，是我们在主里的弟兄姊妹、我们的骨肉至亲。我们却都没有顾到他们，也不知道他们的去向，反而在这里享受好听的信息，实在是不应该。

continue singing, we will desire to seek out people, just as the Lord Jesus did, who after being incarnated in the flesh, was willing to go to the cross because of His deep desire to gain man. We have more than fifty thousand information cards with the names of our dear brothers and sisters in the Lord, but we do not know where many of them are currently living. These are our family members, but our care for them is so lacking that we do not even know where they are living. This is not proper.

叁　为久不聚会者的祷告

III. A PRAYER FOR THOSE WHO HAVE NOT BEEN MEETING FOR A LONG TIME

主啊，我们都在你面前，但愿你向我们打空气，叫我们都接受一个负担，以你的心肠为心肠，以你的爱为爱，也愿意和圣灵同工。主啊，我们在你的宝座前，求你特别记念那五万多位弟兄姊妹。主，我们摸着你施恩的宝座，我们为他们祷告，为他们仰望。主啊，求你复兴他们。当我们在这里祷告的时候，你就在他们里面运行。在以后的日子中，我们实在愿意听见，他们中间有诸多的见证。主，求你的圣灵在他们里面，使他们有感觉；在他们里面点起灯，打扫他们，细细地寻找。主啊，听我们的祷告，给我们这个负担，也使我们确实领受这个负担。我们屈膝在你面前，常常为他们祷告。但愿每一位弟兄姊妹都接受十张、二十张、或三十张的情况表，一一的去寻找并探访他们，直到把他们找着，并且扛在肩上，带回到召会中。

Lord, we are here before You. Stir up an atmosphere among us so that we would receive a burden to take Your heart as our heart and to take Your love as our love. We are here before Your throne; may You especially remember these fifty thousand brothers and sisters. We are touching Your throne of grace; we are praying for them and looking to You concerning them. O Lord, revive them and operate in them even as we are praying for them. May the indwelling Spirit cause them to have a renewed feeling; light the lamp within them, sweep in them, and seek them. O Lord, hear our prayer. Cause us to truly receive a burden to bow our knees before You and pray for them. May each brother and sister receive ten, twenty, or thirty information cards and seek out and visit these saints, one by one, until they find them and bring them back to the church.

哦，主耶稣！求你作这个工，不仅是在少数人心里作，更在那些经常聚会的弟兄姊妹里面，作同样的工，叫他们个个都感觉有责任，有负担，看见我们都是同作肢体的人，但那些人却流落在外，好象失丧了一样。主啊，他们大部分还在这个岛上，所以我们呼吁你，求你怜悯、施恩，求你显出作为，用外面的环境，用里头的感觉，把那些久不聚会的或是失去联络的，一个个都打动起来。不仅你在我们里面打这空气，也在他们里面打这空气，象当日你在彼得身上作工，也在哥尼流身上作工，两面都有响应。主，一家一家，一个一个，你都得寻回来。

O Lord Jesus! We pray that You would do this work not only in the hearts of a small number of saints but also in all who meet regularly so that everyone will have a sense of responsibility and a burden, realizing that we are members one of another. Many of the saints who are wandering and lost are still on this island. We call on You, Lord, for mercy and grace; manifest Your works; use the outward environment and the inward sense to touch these ones. Stir not only in us but also in them, just as You worked in Peter and in Cornelius so that there would be a response on both sides. Lord, recover these saints, one by one and household by household.

主啊，愿荣耀归给你，羞辱归给你的仇敌，愿祝福、恩典归给这些久不聚会，及久失联络的弟兄姊妹。我们为他们求恩典、求祝福。你祝福他们，祝福他们的家庭、他们的身体、他们的儿女，也祝福他们的学业、职业、事业，你多多的祝福他们的各方面。愿你也祝福这个国家、这个社会，特别祝福台北市。主啊，谢谢你，已过有许多神迹奇事，使这个国家这样兴旺、平静，教育水平这样高，经济这样繁荣，大家都能安居乐业，适合你福音的工作，作召会建造的工作。主，求你也祝福在上执政掌权的，我们为每一位首长祷告，你多多眷顾，给他们智慧，带领他们，也叫他们清心敬畏你。主啊，那一国敬畏你，你就赐福给那一国，甚至赐福给每一条街、每一条巷、每一个城、每一个市。主，我们感谢赞美你，我们能借着祷告，为这个国家祝福。主，谢谢你听我们的祷告，也悦纳我们的祷告。愿荣耀都归给你，阿们！

May You gain the glory, and may Your enemy be shamed. May blessing and grace be unto these brothers and sisters. Bless them, bless their family, bless their physical health, and bless their children. Bless them in every way. Bless this country, this society, and especially the city of Taipei. Lord, we thank You that You have caused this country to be prosperous, to be peaceful, and to have such a high standard of education so that we can all live and work in peace with joy. Thank You for a situation that is so suitable for the work of the gospel and for the building up of the church. Lord, bless the authorities over us; visit our senior officials, and give them wisdom. May their hearts be pure, and may they revere and fear You. Lord, bless every country, city, and town that reveres You. Thank You for listening to our prayer and accepting our prayer. Glory be to You. Amen.

肆　恢复久不聚会以及失联的弟兄姊妹

目前召会的第一个行动，就是要恢复久不聚会以及失联的弟兄姊妹。按照我们的记录来看，这不是一件小事。台北召会现在找出来的情况表有五万多张，除去经常聚会的、出国的、和少数故去的，最少还有四万五千人。而台北召会的人数，通常是占全岛众召会人数的一半，这样约略估计，全岛人数实在该有九万多人。

这些弟兄姊妹都是我们从前劳苦努力的收成。他们都受了浸，也都留了情况表，是我们家里的亲人；可是他们都不见了，因此我们必须看重这件事。现在是整顿大家庭事务的时候，头一件我们要着手的，就是这件事。我们可能没有办法把每一位都找到，都带回来；但我们若是靠主的恩典作得彻底，有三分之二的人在两三年内就能被找回来。头半年我们找回三千、五千位，并不希奇；然而要把大部分的人找回来，就需要各排经常聚会的弟兄姊妹长期努力。这是应当下的功夫，若是我们能作得好，最少有三分之二的人能找回来。若是有三万多的弟兄姊妹都被我们找回来，

IV. RECOVERING THE DORMANT SAINTS

The first move of the church must be to recover the saints who have not been meeting and those with whom we have lost contact. According to our records, this is not a small matter. The church in Taipei has more than fifty thousand information cards. If we subtract the ones who meet regularly, the ones who have gone abroad, and the small number who have passed away, there are still at least forty-five thousand. Since the church in Taipei typically accounts for about half of the saints on Taiwan, there should be more than ninety thousand dormant saints on the whole island.

These saints are the harvest from our past labor and hard work. They were baptized, and they filled out information cards. They are our family members, but they have all disappeared; therefore, we must take this matter seriously. Now is the time to put the affairs of our household in order, and the first matter we should address is to find these saints in order to bring them back. If we would do this thoroughly by the Lord's grace, we could recover two-thirds of them within two to three years. It would not be surprising to recover three to five thousand during the first half of this year, but recovering the majority will require a long-term effort by the saints who regularly meet in small groups. This is something that requires labor, but at least two-thirds will be recovered if we do it well. If thirty thousand saints are recovered, this will greatly

那就能相当加强台北召会的见证和事奉的阵容。

一　清查现有情况表

要找回这些弟兄姊妹，我们初步的计划是，先清查现有情况表。在台北召会这五万多张情况表中，有一万多张是地址确定的。其中轮流过召会生活的，约有五、六千位圣徒。此外，还有六千多位不常见面，却有确定地址的，就是所谓久不聚会的弟兄姊妹。这六千多人的资料已经转给你们，并且分到各小排里，各小排也都开始作业了；这是很好的情形。我们头一步的工作，就是要先恢复有着落而不常来聚会的弟兄姊妹。我们现在需要作探望的工作，也就是作挽回的工作。

其次，在这一万多人之外，还要去找回那四万多没有着落的。这是很费工夫的，所以我们正在寻求办法，要联络台北召会和台湾的众召会，众人一同配搭，合力寻找这九万多位弟兄姊妹；那些不知道地址的，也要尽力去把地址找到。现在我们可以把情况表分给各排，众人可以按着地址、名字去探访他们，挽回他们。这是我们唯一的路，把这九万多位弟兄姊妹一个个找回来。

二　领受负担前去探望

这个关键在于各排经常聚会的弟兄姊妹，是否领受负担；若是没有负担就很难行动，有负担就有恩典。所以，首要的就是要有负担，而且不只有负担探望一、两位，乃是要探望八、九位。我们要知道，现在经常聚会的弟兄姊妹，不是一起都到会，而是轮流来的；这五、六千人背负着四、五万人的重担，平均每个人要分担八个人。这是一件大而且艰难的工作。

然而，有件事我要鼓励你们，若按照台北市现在的人口计算，当我们达到四万人聚会时，平均每三十个人中就会有一位是我们的弟兄姊妹。我们这几万人就真是无孔不入，深入各阶层，无论是会计小姐、老板娘、总司令、大学教授、家庭主妇、计程车司机等各行各业的人中，都会有我们的

strengthen the testimony and service of the church in Taipei.

A. Thoroughly Examining the Information Cards

In order to recover these brothers and sisters, our initial plan is to thoroughly examine the existing information cards. Among the fifty thousand names in the church in Taipei, about ten thousand of the addresses are accurate. Of this number, there are approximately five to six thousand saints who participate in the church life regularly and about six thousand more who come to an occasional meeting. Thus, we have accurate address information for these saints. The information regarding these six thousand saints who occasionally meet has been distributed to each small group; this is a very good situation. We need to begin by recovering the brothers and sisters who seldom attend meetings but whose whereabouts are known. This involves a work of visitation and restoration.

We also need to locate the nearly forty thousand saints whose whereabouts are unknown. This is very time consuming, and we are in the process of looking for a way that the churches in Taiwan can coordinate with each other in order to find these saints. We have begun by distributing these information cards to each small group so that they can at least go to the addresses that are listed on the cards. This is a way for us to begin to restore these saints.

B. Receiving the Burden to Go Out and Visit

The key to recovering these saints is for the brothers and sisters who regularly meet in the small groups to receive a burden. Without a burden it will be difficult to move; with a burden there will be grace. We need a burden to visit eight or nine, not just one or two. On average, each saint needs to be willing to contact at least eight. This is a great and difficult task.

Nevertheless, I want to encourage you with one statistic: when the number of saints attending the meetings increases to forty thousand, approximately one out of every thirty people in Taipei will be one of our brothers and sisters. This will make it quite easy for us to penetrate every social level with the gospel. We will have brothers and sisters in every trade and profession, whether accountants, business owners, army

弟兄姊妹。

三　加强见证，迫切祷告

另一面，我们的见证需要加强。这些流浪在外的弟兄姊妹是很苦的，他们分散在外面，不象我们在家里能够享受丰富。他们在外面真象路加十五章所说，连豆荚都吃不到的浪子。（13 ～ 16。）然而，在父亲的家，就是神的家，也就是召会中，口粮有余。所以，我们要体谅他们，把他们带回来，让他们和我们同享父家的丰富。

为此，第一，我们要接受负担；第二，在行动之先，要透彻的祷告。我绝对相信祷告的功效，也能为此作见证。使徒行传里的记载，我们都有些经历，那实在是圣灵的工作。一九三二年，主在烟台刚刚兴起召会，我几乎天天都看见祷告所发生的功效；看见主把人带进来，并且带法都很奇妙。我们要相信，我们在这里所关心的，就是主在宝座上所关心的，因为祂的关心打动了我们去关心；故此，我们要接受负担祷告。开始时，我们可能不知道需要挽回者的名字，只知道有四、五万人需要祷告。我们就可以向主说，“主啊，你记念这四、五万人。”相信若有两三千人天天都祷告，主会听这个祷告的。

然后，我们要按着地理区域分发情况表，并在排里与圣徒有交通。比方，你拿到一位姊妹的情况表，就可以询问众人说，“这里有一位久不聚会的姊妹，有那位姊妹比较接近她、认识她，可以前去探望？若是没有人认识，有没有人愿意接受负担前去？”我们的情况表上，关于她的年龄、家庭状况、父母、儿女等，都记载得很清楚；你们交通、斟酌、衡量个人的光景后，就接受负担前去探望。

伍　探望的原则

探望久不聚会者是一门大学问，这实在需要研究。我们若作得不好，会把人作得更远；结果我们不探望人还好，一探望，人就离我们更远了。常常有人问我探望的作法，我就觉得真是为难，因为我常在训练中告诉弟兄姊妹一种

generals, university professors, homemakers, or taxi drivers.

C. Strengthening the Testimony and Praying Desperately

Our testimony needs to be strengthened. The saints who are wandering outside are scattered and not enjoying the riches of our family. They are truly like the prodigal son who could not find even carob pods to eat (Luke 15:13-16). But in the Father's house, in God's house, which is the church, the food is plentiful. Therefore, we must be compassionate toward them and bring them home to enjoy the riches in the Father's house with us.

Before going out, we need to pray thoroughly. I can absolutely testify to the effectiveness of prayer. In 1932, when the Lord raised up the church in Chefoo, I could see the effectiveness of our prayer every day. The Lord would bring people in ways that were quite wonderful. We have to believe that our concern matches the Lord's concern on the throne; in fact, His concern has touched us to be concerned for others. Thus, we must receive a burden to pray. In the beginning we may not know the names of the ones who need to be restored. We may only know that there are forty to fifty thousand who need our prayer. We can tell the Lord, "Remember these saints." I believe that if two to three thousand pray daily, the Lord will hear our prayer.

Along with prayer, we will distribute the information cards according to geographic regions, and we will encourage the saints to fellowship in the small groups. For instance, we can say to one another, "This sister has not been to a meeting for a while. Do we know a sister who is close to her and who could go and visit her?" If no one knows her, we could ask, "Is there anyone who is willing to receive a burden to go to her?" Since each card contains details related to age, family situation, parents, and children, we will be able to fellowship about a saint's particular condition. With such fellowship, some will receive a burden to go and visit.

V. THE PRINCIPLE OF VISITING

Visiting dormant saints needs much consideration. If we do not do it properly, we will drive them further away. If our visiting will only drive them further away, it would be better not to visit them. When saints ask me what they should do when they visit, it is difficult to give a specific answer because I have found that my ways do not always

作法，等到我自己去作时，就看见一点也不是那样。

一　存着仰望、学习的灵

以打拳为例，教师在课堂上教打拳是一种方式，等到实际去打，或是防御的时候，教师所教的那一套都不管用；这的确需要现场随机应变。所以，探望上首要的一件事，就是需要一直存着一个仰望、学习的灵，向主说，“主啊，只有你能挽回人。”我们要看见，我们都是作不来的；不要说那些没有经验的，就算我们有经验，已过的经验也不管用。人的光景都不相同，没有两个人的面孔会完全一样，即使是双胞胎，彼此还是有差异，没有两个是完全相像的。所以，我们需要有一颗仰望的心，向主祷告：“主啊，怜悯我，使用我。我不能作什么，你给我智慧，给我当说的话。”

二　避免说不合式的话

然而，有几点你们必须完全避免，避讳不说的。第一，不要对人说，“你很久没有聚会了。”他好一段时间没有聚会，里面已经很不好意思，你们不必再揭他的疮疤。所以，不要提及人的弱点，不要说他较差的方面。与人接触时，要好象对方没有什么较差、较弱的地方，要完全避免说到一些不合式的话。

第二，千万不要说咄咄逼人的话，也不要让人有被强逼的感觉；好比告诉人：“你必须来聚会，不聚会是不行的，现在召会蒙大福，真丰富，恩典多多。若是你不聚会，实在太吃亏了，我真为你感到难过。”这些话都不要说，都要避免。千万记得，不要摸人的弱点，也不要说召会怎么好，叫人必须来聚会等。甚至你作见证时，都不要见证说，“我真是蒙恩啊！”意思是他不蒙恩；也不要提到自己天天都聚会，好象说他不聚会；这些统统要避免。作见证不要借题发挥，还间接打人，责怪人没有心爱主。因为一个久不聚会的人，是很敏感的，尤其他里头多疑、多心，会有很多感觉。所以，看望人的确不容易，要非常注意人的情形。

work.

A. Having a Praying and Learning Spirit

Consider the example of boxing. A teacher may teach boxing in the classroom in one way, but when it comes to the actual boxing match, the teacher’s instructions may not work. In a boxing match, one has to make adjustments according to the actual situation. Consequently, the most important matter in visiting is to have a praying and learning spirit, saying, “O Lord, only You can restore this one.” None of us can do this in ourselves. Those with no experience will certainly face difficulties, but even those with experience cannot rely on what they have learned in the past, because every person’s situation is different. We must look to the Lord, praying, “Have mercy on me. I can do nothing. Give me the wisdom and the words I need to speak.”

B. Avoiding Inappropriate Speaking

When we visit the dormant saints, we must avoid inappropriate speaking. For example, we should not say, “We are visiting you because you have not been to a meeting for a while.” Since the one we are visiting will have some sense of shame related to not being in the meetings, there is no need to remind him of this fact. There is no need to expose weaknesses or faults. We must look upon these saints as being without any blemish (Eph. 5:27). To speak of such matters is inappropriate.

We also must avoid using words that give them a sense of being pressured. We must not urge them to come back to the meetings or chastise them for not being in the meetings, saying, “It is not good to miss the meetings. If you do not meet, you will miss out on the blessing in the church.” Such words are inappropriate and should be avoided. We should not expose people’s weaknesses or tell them that they must come to the meetings. Even when we give a testimony of how we have been blessed, we can inadvertently imply that they are not blessed, and if we speak of how we have been richly supplied by attending all the meetings, they may only be reminded that they have not attended any meetings recently. This kind of speaking should be avoided altogether. A testimony should not be a pretext to preach, to beat, or even to chastise the dormant saints for not loving the Lord. Someone who has not been in a meeting for a long time is very sensitive; he may have many feelings that cause him to be suspicious and overly sensitive; thus, it is easy for him to misinterpret our words. Visiting people is not easy,

我们一同聚会并不难，因为我们都有心，说到彼此如何，也不会觉得为难。然而若是我们去探望一位弟兄或姊妹，就不能随意说什么。我们要看见，探望久不聚会的弟兄姊妹，必须如履薄冰，一不小心，就会叫人受伤。所以千万不要轻易发言，只要带着一副喜乐的面孔，不让人觉得受压，也不带给人担忧，更不需要对人说，“我真关心你啊！”这一类的话。因为这样的话，会叫他里头起反感，暗想是否自己太软弱，才需要别人关心。这些话都会引起心理作用，所以要绝对避免。

三　带着喜乐的面容

这里有一个原则，就是探望人时，一定要露出笑脸，不要带任何忧愁。同时要让人说话，自己什么都不要说，只要跟着人说就可以；他们说什么你们就跟着说什么，并且是真心的跟着说。比方去探望一位弟兄，他说，“真不好意思，很久没有聚会了。”若是你们说，“不聚会不对啊！”这样跟法就不好。有的人就跟着说，“神还是一样爱你。”这样也不好，暗藏着要摸他的疮疤。所以，我们都要在其中多有学习和揣摩。在探望圣徒时，十个有八个都会表示，很久没有聚会不好意思，比较好的跟法是接着说，“我从前也是这样。”或者从前你们有过接触，就可以接着说，“我很想念你。”这真是需要多有研究，因为久不聚会的人，都相当的敏感。千万不要以为这事无足轻重；事实上，这乃是非常紧要的事。

有人提议，可陪同久不聚会的弟兄姊妹一起祷告，那是作得太快了。好象敬茶的时间还没有到，却要给人一杯茶，使人受惊吓；这些都是不合式的。所以，在探望人的事上，一定要守住一个原则，就是没有把握的话不要说，只要好好给人一副笑容，自然就能拉近彼此的感觉。

陆　见证

我生在基督教里，也在基督教学校读书，然而到了十六

and we must pay attention to a person’s condition.

When we visit a dormant brother or sister, we must not speak carelessly. Visiting such ones is like skating on thin ice. If we are a little careless, we may fall through the ice and damage them as well. Therefore, we must not speak in a light way. We need a joyful face, and we should give them no reason to feel any pressure or anxiety. Even saying, “I am really concerned for you,” will only make some secretly wonder whether our concern is only based on their weakness. Careless words will cause psychological reactions, and they must be avoided.

C. Having a Joyful Face

In principle, when we visit people, we must have a smiling face, a face without sorrow or sadness. At the same time, we need to let people speak. We do not need to say so much; rather, we should join in with what they are speaking, following their topic in sincerity. Yet even in this, we need wisdom. For instance, a brother may say, “I am really ashamed that I have not gone to a meeting for a long time.” It would not be good to follow by saying, “Yes, it is wrong not to meet!” It also may not be good to even say, “God still loves you,” because this may open a hidden wound. We need much learning and consideration concerning these matters. When we visit the saints, eight out of ten will indicate that they are ashamed about not meeting. A better way to follow may be to speak of our own experience, saying, “Even when I missed meetings in the past, the saints were always happy to see me when I came.” Or if we have had contact with him in the past, we could say, “That does not matter. I really missed you.” We need much practice, because a person who has not met for a while is very sensitive. This is a very crucial matter.

Some have suggested that we should pray with a brother or sister who has not been meeting for a while, but we should not be too quick in this regard. In the matter of visiting we must hold firm to one principle: we should be careful about the things we speak. More than speaking, we just need to smile because of our joy in seeing them. This will spontaneously draw them close to us.

VI. A TESTIMONY

I was born in Christianity, and I went to Christian schools, but by the time I was

岁时，我就开始看不起基督教。我认为中国孔孟的教训太好了，圣经所讲的不过如此，何必还要西方人的教训。同时，我也看见一些牧师和传道人的名声不是太好。所以我到了十六岁，眼界稍微开启后，就觉得基督教没有什么意思，也就不去作礼拜了；这一不去至少两三年。我的母亲是个老教友，虽然还没有得救，但实在是为基督教热心，她非常关心我，却无法管得住我去作礼拜。在那段期间，主的怜悯真是非常奇妙。我二姊因着未婚夫突然故去，就愿意奉献自己，到南京一所最高的神学院读神学。在她离开时，就将我托付给一个姓于的中国牧师。

一　于牧师的探望

这位牧师是个真正得救的人，虽然真理不太透亮，却是个正派的人。他常来探访我，什么话也不说，顶多就说，“我来看看你。”或是轻微的表示，请我主日去作礼拜。他的话没有说得那么清楚，却有那个含意。然而我还是没有去。一周后，他又来了，仍是那么一套，也没有多说什么，依然是笑容满面，坐了半小时后又走了。这样几次之后，我也领会他实在是盼望我去作礼拜，但是我仍然没有前去。直到年底有一天，他来告诉我说，“李先生，新年就要到了，这几周我恐怕不能来看你，等到新年以后我再来见你。”我绝对相信那位于牧师一直为我祷告；毫无疑问的，我姐姐更是为我迫切祷告，因为她知道我的光景。那时我不仅没有得救，也没有受吸引，更不赞成基督教；所以，我姐姐对我实在有负担，才请于牧师来看望我。

二　圣灵的工作

到了一九二五年，农历年初二的主日，那时我十九岁，正值年轻力壮，理该和世人一样去吃喝玩乐。然而那天真奇妙，我早晨醒来，里头对玩乐失去兴趣，对一切都不带劲。我母亲迫切盼望我那天能好好去作礼拜。所有作母亲的都知道，十八、九岁的男孩是最难办的，管也管不住，只好一切都顺着他们的意。那天早上，我母亲仍如往常为我预备好吃的早饭，等到吃完饭，她就顺便问我：“今天是年初二，你要到哪里去？”我对她说，“今天我到于牧

sixteen, I began to despise Christianity. It seemed as if the Bible did not teach anything better than Confucius's teachings, so I did not see why we needed Western teachings. The reputation of some pastors and evangelists was also not very good. Hence, by the time I reached the age of sixteen, I felt that Christianity was not very meaningful, so I stopped attending Sunday services. Even though my mother was not saved, she was zealous for Christianity, but she could not make me go to the Sunday services. During this period of time, the Lord's mercy was surely very marvelous. My second sister, due to the sudden passing away of her fiancé, was willing to consecrate herself to study in a distinguished seminary in Nanking. Before leaving home, she entrusted me to the care of a Chinese pastor named Yu.

A. Pastor Yu's Visits

Pastor Yu was truly saved, and even though he was not so clear about the truth, he was a very proper person. When he came to visit me, he often would say nothing more than, "I am here to see you." Sometimes he would gently convey an invitation to attend the Sunday morning service. His words were not so direct, but I did not respond. He would come again a week later with the same approach; he would not speak much, but he would have a smiling face. Even though I knew that he wanted me to go to the Sunday service, I would not go. One day he came and just said, "Mr. Lee, the New Year is coming. I am afraid that I will not be able to come and see you for the next few weeks. After the New Year I will come again to visit you." I truly believe that Pastor Yu was praying for me during this time, and no doubt my sister was desperately praying for me because she knew my condition. At that time I was not saved, I was not attracted to the Lord, and I did not agree with Christianity. This is why my sister had such a burden for me and asked Pastor Yu to visit me.

B. The Work of the Holy Spirit

In 1925 I was nineteen years old and full of vitality. On the second day of the Chinese New Year, which was a Lord's Day, I should have gone out to have a good time, like the worldly people. However, something wonderful happened that day. When I woke up that morning, I had no interest in pursuing pleasure; in fact, I had no motivation to do anything. My mother earnestly hoped that I would attend the Sunday service, so that morning she prepared a delicious breakfast. After I was finished, she casually asked, "Today is the second day of the New Year; do you plan to go anywhere?" I replied, "I was thinking about going to Pastor Yu's Sunday service." My

师那里作礼拜好不好？”我母亲听了当然是大大赞同，我就把长袍穿好，前去作礼拜。那时我已经几年没有作礼拜了；我所以还能回去，就是因着于牧师探望的结果。

因此我奉劝你们，去探望人时，说话不如不说好，也不需要多说，只要笑容满面的坐上半小时，其余的就留给圣灵去作。之后的探望，不要太紧凑，太紧凑不好，等再过两周也许还算合式。若是探望太紧凑，会好象人得重病，被下了猛药，结果就不治了。所以，千万不要作得太快、太急，总要仰望圣灵的工作。我们都要相信，圣灵会在这样的探望中作工。

那年正月初二，我就在于牧师那里作了一次礼拜。虽然当时的讲道不怎么样，也听不太懂，但是觉得能周周去也很好，所以就立了一个志向：“今后什么玩耍都不去了，倒要努力读书，受好的教育，然后每主日到这个礼拜堂坐一个半钟头。”这样，我周周都去作礼拜。三、四个月后，有一天，牧师报告说，“我们这里每一季都为人受洗，凡是愿意的，下周六请你们到这里，有一个会堂的谈话。若是觉得合式，隔天早晨就可以给你们受洗了。”

到了周六我就前去。于牧师对我非常熟悉，就向大家介绍说，“这位李先生一点没有问题，他的姐姐是读神学的，母亲是教友，家里几代都很热心，可以受洗了。”我便通过谈话。实在说，那时我什么也不懂。我懂一点耶稣为我钉十字架，也知道耶稣爱我，但再多一点我就不明白了。因着他们都很欢喜，我就在主日早晨受点水礼，入了教了。我实在没有太大的感觉，也从来没有祷告过一次，连圣经和诗歌都是礼拜堂为我预备的；我只照着他们所告诉我的去作。

三　蒙召并奉献

领洗后两三周，会堂忽然来了一个报告说，在中国兴起了一位青年女子，名叫汪佩真，在上海、杭州一带传福音很有能力；所以，本地各公会联名请她到烟台。我倒不是喜欢听福音，却实在是好奇，要去听听这位青年女子的传

mother, of course, readily agreed with me, so I put on my Chinese long gown and went to the service. I had not been to a service for years, and I was willing to return only because of Pastor Yu's visits.

When we go to visit the saints, it is often better not to speak than to speak, and if we have to speak, we should not speak too much. All we need is a smiling countenance and a short visit of about half an hour. The Holy Spirit can do the rest. After we visit, we should not go back too soon. It is not unreasonable to wait for two weeks, because another visit after a short period of time is like a doctor giving too much medicine to a sick patient. We do not need to be quick or rushed; rather, we should trust in the work of the Holy Spirit. We must believe that the Holy Spirit will work in this kind of visitation.

That year, on the second day of the New Year, I attended the service at Pastor Yu's denomination. Although the sermon was not outstanding and I did not really understand it, I felt that it would be good to go every week. Therefore, I made a resolution: "From now on I will not go to play. I will work hard on my studies to receive a good education, and every Lord's Day I will go to this chapel to sit for an hour and a half." From then on I went to Sunday service every week. Three or four months later Pastor Yu announced, "Every season we have a baptism here. Whoever is willing may come next Saturday for an interview. If we feel that you are ready, we will baptize you the next morning."

When Saturday came, I went. Pastor Yu was very familiar with me, and he introduced me to everyone, saying, "There is no problem with Mr. Lee. His sister is studying in the seminary, his mother is a church member, and their household has been zealous for several generations, so he can be baptized." Thus, I passed the interview. Actually, I did not understand anything at the time. I knew a little about the Lord Jesus dying on the cross for me and that He loved me, but I did not know much beyond this. Since they were all so happy, I received the baptism by sprinkling and was admitted to the denomination that Lord's Day. I surely did not have much feeling, and I had never prayed once; I merely did what the denomination told me to do.

C. Receiving the Lord's Calling and Consecrating Myself

Two or three weeks after my baptism, an announcement was made about a young sister named Peace Wang, who was raised in China and was very powerful in preaching the gospel in Shanghai and Hangchow. All the local denominations jointly invited her to Chefoo, and although I did not care about the gospel, I was curious and wanted to

讲。到了会中，听见她讲撒但霸占人的事，就是引用出埃及一章，讲法老如何霸占以色列人，不让他们去事奉神。她仅仅比我大五、六岁，但在会中又讲又唱，令我大吃一惊。我生在基督教里，将近二十岁，听过许多的传道人讲道，但这位汪姊妹的传讲的确与众不同。与会的有一千多人，诗歌一唱，就有许多人被征服了；我也不例外，那些话深深的影响了我。因着那时我正立志，要好好为自己的前途，专心求学取得学位，好能在世界上成功亨通；就在我汲汲营营要去得着世界的时候，听见了汪姊妹所讲的这篇道。在那个时刻，她所讲的正合我的需要，我真是被抓住了。

我永远不会忘记那天聚完会后，在回家的路上，我在转角的地方停下来，望着天说，“神啊，我信你，我要你；就是把全世界给我，我都不要，我只要你。”我定意在学校毕业之后，要提着圣经包，一村挨着一村的去传福音。我什么都不作了，就是要去传福音。这是在我蒙召时向主的祷告，哪知道今天主带领我，不是一村过一村，乃是一大洲过一大洲，实在是有主的带领。

我得救了，也蒙召了，今天说这些话，眼泪几乎要流下来。我记念于牧师，非常的感激他。以后主在我家乡兴起一个召会，我在那里传讲真理。一九三二、三三年，于牧师来参加我们的聚会，他真是欢喜，看见他所探望的一个少年人，现在开始传讲真理；所以，这个探望实在有功效。

因此，在探望中，我们千万不要多讲话，只要去看看就好。许多时候我们的话不得体，也不知道人里头的光景，因此很容易伤到人，叫人难过。然而我们若满面笑容，人绝对会得到安慰并受感动。他们会觉得主没有忘记他们，召会也没有忘记他们，并且差遣弟兄姊妹来看他们；这就给圣灵莫大的机会，在他们里面作工。

但愿我们都摸着这个原则。在探望的事上，首先要有负担，为别人祷告，随主的引导去看望他。你们只要前去就好，这个“去”就够了。因着你是一个有负担的人，是一个为人

hear this young sister preach. When I went into the meeting, I heard her speak about Satan usurping man based on Exodus 1, which speaks of Pharaoh usurping the children of Israel and not letting them serve God. Although she was only five or six years older than I, I was shocked by her speaking and singing in the meeting. I was born in Christianity, and I had heard many preachers, but her preaching was different from what I had heard in the past. There were about one thousand in the meeting, and as soon as the singing of the hymns began, many were subdued. I was no exception. I was affected deeply. At that time I had just made up my mind to concentrate on the pursuit of my studies in order to be successful in this world. I was anxious, restless, and intent on gaining the world. The words in Sister Peace Wang's message spoke directly to my current situation, and I was truly captured.

I will never forget that day. After the meeting was over, while I was on my way home, I stopped at a corner and looked up to heaven and said, "O God, I believe in You, and I want You. If someone would give me the whole world, I would not want it. I only want You." I was determined to take my Bible and preach the gospel from village to village after I graduated from college. I did not want to do anything but preach the gospel; this was my prayer to the Lord when I was called. Little did I know that the Lord would bring me not only from village to village but also from continent to continent. Surely this is His leading.

Speaking about my salvation and the Lord's calling almost brings tears to my eyes. I will always remember Pastor Yu and be grateful to him. Later, the Lord raised up a church in my hometown, and I preached the truth there. Around 1932 or 1933 Pastor Yu came to attend our meeting. He was so happy to see that a young man whom he had visited was preaching the truth. His visits were truly effective.

As long as we visit people, this is good enough. Many times our words are not appropriate, and because we do not know their inner condition, it is easy to hurt them and cause them to feel bad. However, if we go with a cheerful countenance, they will be comforted and touched. They will feel that neither the Lord nor the church has forgotten them. This will give the Holy Spirit a great opportunity to work in them.

May we all grasp this principle. In the matter of visiting, we must first have a burden to pray and then visit according to the Lord's leading. It is good as long as we go. Our going is enough. This will bring comfort and encouragement to the saints, and they

祷告的人，是一个爱主的人，你只要去了，在人面前坐一坐就很好。这一个会叫人得安慰、受鼓舞，也叫人感觉有爱，感觉喜乐。我们探望人不要求快，一求快，常常会欲速则不达；所以，不必太用力作什么，只要带着负担去探望。我的确在于牧师看望我的这件事上，学了莫大的功课。

柒　以主的心肠为心肠

我们都要以主的心肠为心肠，宝爱失落的羊，（路十五4～6，）宝爱久不聚会的弟兄姊妹，并且出代价去寻找他们。虽然探望人需要出代价，不仅要花上时间、体力，甚至要花上一番心思；但主付的代价比我们更多、更高。我们要有这样的灵，把久不聚会的弟兄姊妹扛到召会里；我们不仅外面要有实际的行动，里面也要背负这个担子。这样，迟早他们都会被背负到召会里来。

捌　信赖圣灵的工作

当我们这样出外寻找人时，应当倚赖圣灵的工作。我实在相信，那天我会再回去聚会，不是人外面的寻找，完全是圣灵的工作，是圣灵将我找回来。圣灵的工作就是由路加十五章里，妇人寻找失落的银币所比喻的；圣灵点上灯，就是用主的话来光照我们，并且在我们里面细细地找，细细地搜寻，直到找着。（8～9。）

玖　以父的爱为爱

我们应当以父的爱为爱。我们都知道，路加福音里父亲热切欢迎浪子的故事。当那个浪子醒悟过来，想要回到父家的时候，他甚至还想了一套悔改的话，要对他父亲说。（18。）然而，那天他回家，向父亲悔改，正对父亲说，“我不配再称为你的儿子，把我当作一个雇工吧。”（19。）父亲却吩咐奴仆说，“快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”（22～23。）这就是父亲对儿子的爱心。

will sense both love and joy. We should not expect quick results in visiting. Looking for quick results often leads to the opposite effect and brings in much frustration. There is no need to exert too much energy; we only need to go and visit with a burden. I surely learned a great lesson related to this from Pastor Yu's visits.

VII. TAKING THE LORD'S HEART AS OUR HEART

We must take the Lord's heart as our heart and treasure the lost sheep (Luke 15:4-6), loving the brothers and sisters who have not been to a meeting for a long time and paying the price to find them. Although there is a price to pay in visiting people, requiring not only the expense of time and energy but even a considerable amount of thought, the price the Lord paid was much higher. We must have a spirit to lay these dormant saints on our shoulders like lambs and bring them back to the church. We must take outward actions and bear an inward burden. In this way, sooner or later they will be brought back to the church.

VIII. RELYING ON THE WORK OF THE HOLY SPIRIT

As we seek out the saints, we must rely on the work of the Holy Spirit. I truly believe that my return to the meetings was altogether the work of the Holy Spirit; it was the Holy Spirit who brought me back. The work of the Spirit is likened in Luke 15 to a woman who lights a lamp to seek a lost coin. The Holy Spirit is able to shine upon the saints with the Lord's word and is willing to search for them until they are found (vv. 8-9).

IX. LOVING PEOPLE WITH THE FATHER'S LOVE

We must love others with the Father's love. We all know the story of the father who eagerly welcomed his prodigal son in chapter 15 of the Gospel of Luke. When the son came to himself and thought about returning home, he considered the words of repentance that he would speak to his father (v. 18). On the day he returned home to his father, he said, "I am no longer worthy to be called your son" (v. 21), but the father said to his slaves, "Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry, because this son of mine was dead and lives again" (vv. 22-24). This shows that the father had only love toward his son.

我们应当以主的心肠为心肠。当久不聚会的弟兄姊妹回来时，我们要满怀爱心的爱他们，并且供应基督。我们看见父亲所作的，就是供应肥牛犊。所以，已过的事都不要再提起，也不要去摸他们的疮疤，乃要学习忘记过去。即使他们愿意提起，你们也要表示不需要再提，告诉他们这一切都是主的恩典；你们只要把基督供应给他们。在路加十五章，我们看见外面的袍子是基督，所吃的牛犊也是基督。所以，当久不聚会的弟兄姊妹回来时，我们要把我们所认识、所经历、所享受的基督，按着他们的需要供应他们。这样，必能逐渐使人得着恢复。希望你们接受负担，也希望各会所积极推动各小排，去探访、寻找、挽回久不聚会的弟兄姊妹。—受

（取材自“召会的扩增与开展”第十一篇）

We must take the Lord's heart as our heart. As our brothers and sisters return, our hearts must be filled with love for them, and we must minister Christ to them. The father spoke only of slaying the fattened calf in celebration of his son's return; he did not mention things from the past or touch his son's wounds. He forgot the past. Even if the dormant saints want to bring up their past, we must let them know that it is not necessary, because of the Lord's grace. We should only minister Christ to them. The robe in Luke 15 is Christ, and the fattened calf is also Christ. Thus, as our brothers and sisters return, we can minister what we have experienced and enjoyed of Christ according to the need. In this way we will gradually recover them. I hope that we will receive this burden and actively stir up the small groups to seek out, visit, and restore the saints who have been absent from the meetings for a long time.

(The Increase and Spread of the Church, msg. 11)

第二十篇

洗脚

■读经：约十三 1～14

(1) 逾越节以前，耶稣知道自己离世归父的时候到了。祂既爱世间属自己的人，就爱他们到底。(2) 吃晚饭的时候，魔鬼已将出卖耶稣的意思，放在西门的儿子加略人犹大心里。(3) 耶稣知道父已将万有交在祂手里，且知道自己是从神出来的，又要往神那里去，(4) 就起身离席，脱了外衣，拿一条手巾束腰。(5) 随后把水倒在盆里，就开始洗门徒的脚，并用自己所束的手巾擦干。(6) 来到西门彼得那里，彼得对祂说，主啊，你洗我的脚么？ (7) 耶稣回答说，我所作的，你如今不晓得，后来必明白。(8) 彼得说，你绝不可洗我的脚，永远不可。耶稣回答说，我若不洗你，你就与我无分了。(9) 西门彼得对祂说，主啊，不但我的脚，连手和头也要洗。(10) 耶稣说，凡洗过澡的人，除了脚以外，没有需要洗的，他乃是完全洁净的。你们是洁净的，然而不都是洁净的。(11) 耶稣原晓得要出卖祂的是谁，所以说，你们不都是洁净的。(12) 耶稣洗完了他们的脚，就穿上外衣，又坐下，对他们说，我向你们所作的，你们明白么？ (13) 你们称呼我夫子，称呼我主，你们说的不错，我本来就是。(14) 我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。

■纲要

壹　洗脚的需要

贰　彼此洗脚

CHAPTER TWENTY

THE WASHING OF FEET

■ Scripture Reading: John 13:1-14 (Rcv.)

John 13:1-14 (1) Now before the Feast of the Passover, Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost. (2) And while supper was taking place, the devil having already put into the heart of Judas Iscariot, the son of Simon, that he should betray Him, (3) Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God, (4) Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself; (5) Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded. (6) He came then to Simon Peter. Peter said to Him, Lord, do You wash my feet? (7) Jesus answered and said to him, What I am doing you do not know now, but you will know after these things. (8) Peter said to Him, You shall by no means wash my feet forever. Jesus answered him, Unless I wash you, you have no part with Me. (9) Simon Peter said to Him, Lord, not my feet only, but also my hands and my head. (10) Jesus said to him, He who is bathed has no need except to wash his feet, but is wholly clean; and you are clean, but not all of you. (11) For He knew the one betraying Him; for this reason He said, Not all of you are clean. (12) Then when He had washed their feet and taken His outer garments and reclined at the table again, He said to them, Do you know what I have done to you? (13) You call Me the Teacher and the Lord, and you say rightly, for I am. (14) If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

■ Outline

I. The Need Of The Foot-Washing

II. Washing One Another's Feet

*　*　*　*

在约翰福音里，特别给我们看见水如何是生命。四章说我们得着了生命之后，那一个生命怎样在我们里头成为泉源，一直涌入永远的生命。七章另外给我们看见，水怎样要象活水的江河一样从人腹中流出来。到了十三章，水又有一个功用。水不只在我们里面一直涌起来，叫我们满足；水不只加我们能力，作活水的江河流到别人身上去；水并且能给我们新鲜，给我们新的感觉，给我们新的帮助。凭着人的头脑来看，十三章似乎用不着。四章、七章已经够了，里面有泉源，外面有江河了，还要什么？似乎用不着别的了。但是，我们想想看，你重生了，是不是有的时候好象觉得还没有重生一样？在道理上，也许你知道主所赐的水要在你里头成为泉源，一直涌入永远的生命；但是，有几天你是不是觉得这一个活水的泉源不涌了？你是不是口里说满足了，没有要求了，但是，在有些日子里，你的里头并不觉得满足？你是不是里面觉得有缺欠，里面觉得有要求，里面觉得不满足，里面觉得没有东西一直涌上来，也没有东西流到别人身上去呢？弟兄姊妹们，因为我们属灵的情形有的时候不免枯燥，不免沉闷，所以必须有十三章的水。

壹　洗脚的需要

十三章一节说，“祂既爱世间属自己的人，就爱他们到底。”五节就说主用水洗门徒的脚。可见主耶稣洗脚的动机，不是因为门徒有罪，乃是因为祂爱属乎祂的人，并且这爱不是起头的爱，乃是结局的爱。“祂既爱世间属自己的人，就爱他们到底，”最后加上这一个洗，爱就显得完全了。所以洗脚是必需的事。因为洗脚是主爱到底的表示，是主爱到底的工作，是关乎我们作基督徒结局的事，所以，我们如果要在主的面前好好走前面的路，就要知道如何受别人的洗脚，也要知道如何洗别人的脚，换句话说，我们要有受别人洗脚的经历，也要有为别人洗脚的经历。

*　*　*　*

The Gospel of John shows us clearly that water signifies life. John 4 tells us how, after we have received life, it will become a spring in us welling up into eternal life. Chapter seven, in addition, shows us how this water will be like rivers of living water flowing out of man’s innermost being. In chapter thirteen water has another function. Water is not just a spring welling up from within us to satisfy us; it does not just add strength to us to flow into others as rivers of living waters; it can also give us refreshment, new feeling, and new help. According to man’s mind there seems to be no need for chapter thirteen. Chapters four and seven seem to be sufficient. There are springs within and rivers without. What else do we need? It seems that there is no other need. But let us stop and think for a moment. We have been born again, but do we sometimes still feel as if we were not born again? In theory we know that the water the Lord gives us will become in us a spring welling up into eternal life, but have we not felt that this spring of living water is not welling up constantly? Are we saying with our mouth that we are satisfied and have no more need, yet at times feeling dissatisfied within? Have we not felt some lack, some need, and some dissatisfaction within, and nothing seemed to be welling up or flowing into others? Brothers and sisters, because our spiritual condition inevitably becomes dry and depressed at times, there is need for the water of chapter thirteen.

I. THE NEED OF THE FOOT-WASHING

John 13:1 says, “Having loved His own who were in the world, He loved them to the uttermost.” Verse 5 then says that the Lord washed the disciples’ feet with water. It is clear that the motivation of the Lord Jesus’ washing the disciples’ feet was not because of their sin but because He loved His own, and this love was not an initial love but a consummate love. “Having loved His own who were in the world, He loved them to the uttermost.” Eventually, with the addition of washing, this love was made perfect. Therefore, foot-washing is necessary. If we want to have a proper walk before the Lord, we must know how to receive foot-washing from others and how to wash others’ feet. Foot-washing is the expression of the Lord’s consummate love and the work of the Lord’s lasting love; it is related to the consummation of our Christian life. In other words, we must have the experience of receiving foot-washing from others as well as the experience of washing others’ feet.

主对彼得说，“我若不洗你，你就与我无分了。”（约十三8下。）那一天主耶稣如果不给彼得洗脚，就与彼得无关么？有关；彼得是洗过澡的人，早已有关，一直到永远是有关的。但是，主如果不替彼得洗脚，在交通方面，彼得就好象无分一样，就好象摸不着主一样。我们要记得，约翰十三章所说的洗脚的问题，不是把罪当作对象，而是把生命和能力拿来作对象，是生命新鲜的问题。在小亚细亚一带地方的人，不大穿袜子，并且他们的鞋子是有孔洞的，所以他们一走路，脚就免不了沾染尘土，等到他们事情作完，回家休息的时候，就去洗脚。我们要注意，这里的脚被尘土弄脏了，不是因为犯罪，乃是因为脚碰着地，是没有方法不沾染尘土的。主耶稣在这里没有责备门徒不该把脚弄脏了，反而因为祂爱他们到底的缘故，就为他们洗脚，因为脚上有尘土并不是罪的问题。如果是罪的问题，主耶稣就不能这样对待他们了。祂不能马马虎虎的对付罪。认识神的人，都知道基督徒是不可犯罪的，但是，也都承认基督徒走在世界上，是没有方法叫他的脚不脏的。当我们还没有走到新耶路撒冷纯金街道上的时候，我们不管多么小心，不管多么花工夫，我们的脚总是会沾染尘土的。因为我们的脚有时沾染尘土的缘故，我们属灵的情形就变作黯淡了，就不那么新鲜了。因此，我们的脚就需要洗，好让属灵的情形得以恢复过来。主替门徒洗脚，就是对付这一种黯淡不新鲜的问题，不是对付罪的问题。罪的对付，那是用血来洗净。我们必须有了血，才能坦然无惧的到神的面前去。但是还不够。我们虽然都在血的洁净之下，但不一定都有属灵的新鲜，所以我们还得有水的洗净。人用水洗过一次，总是觉得新鲜舒畅，自然而然就精神恢复了。血的洗，叫你在神的面前能站住；水的洗，叫你觉得新鲜，叫你觉得舒畅，叫你觉得有精神。

我们要知道，撒但的能力是寄托在罪上，撒但的能力也是寄托在死上。希伯来二章给我们看见，撒但的权势是寄托在死上。（来二14。）撒但攻击神的儿女，若不是叫他犯罪，就是叫他发死。所以我们不只要保守清洁，并且要保守满有生命。这不是说你重生的那一个生命会死掉，要再去得着；

The Lord said to Peter, “Unless I wash you, you have no part with Me.” Does this mean that if the Lord had not washed Peter’s feet that day, He would have had nothing to do with Peter at all? No. Peter had taken his bath already; the Lord already had something to do with Peter. For eternity the Lord will have something to do with Peter. But if the Lord had not washed Peter’s feet, Peter would have had no part with Him in His fellowship and would have been detached from Him. We should remember that the foot-washing in John 13 has nothing to do with sin but with life and power; it is a question of freshness of life. In Asia Minor, people rarely wore socks; they wore sandals. Whenever they walked, they would inevitably collect some dust on their feet. After they finished their work and went home to rest, they would go and wash their feet. Their feet became dirty not because of sin but because they had touched the ground; it was inevitable that their feet would be defiled by the dust. The Lord Jesus did not rebuke the disciples for having defiled their feet. On the contrary, He washed their feet because He loved them to the uttermost. The defiling of their feet was not a question of sin. If it had been a question of sin, the Lord Jesus would not have dealt with them this way. He cannot deal with sin so loosely. Those who know God know that Christians should not sin. Yet they also admit that it is impossible for Christians not to defile their feet while walking on this earth. Until we can walk on the golden street in the New Jerusalem, our feet will always be defiled by the dust no matter how carefully we walk or how hard we try to remain undefiled. When our feet are defiled, our spiritual condition becomes dim and not so fresh. Therefore, our feet need to be washed in order for our spiritual condition to be restored. The Lord’s washing of the disciples’ feet was just to deal with their dimness and lack of freshness; it was not to deal with the problem of sin. In order to deal with sin, it takes the washing by the blood. We must have the blood before we can have the boldness to go before God. But the blood alone is not enough. Although we are under the cleansing of the blood, we do not necessarily have the spiritual freshness; we still need the cleansing of the water. After we are washed with water, we feel refreshed and pleasant, and spontaneously our being is restored. The washing of the blood enables us to stand before God, but the washing of the water refreshes us and makes us feel pleasant and energized.

Satan’s power is based on sin and death. Hebrews 2 shows us that Satan’s power is with death. Satan attacks God’s children by causing them either to sin or feel deadened. Therefore, we must not only be kept clean but must also be full of life. This does not mean that the life we received at regeneration will die and that we need another one. It means that the life in us may become deadened, as if it were not there. One

这乃是说你的那一个生命在你里面会发死，会虽有若无。我们往往有一个很大的错误，就是以为只要在消极方面没有罪就够了。殊不知在积极方面如果不显出生命来，还是不够的。撒但在我们身上的工作，若不是叫我们犯罪，就是叫我们黯淡，叫我们好象什么都没有多大意思，好象冷得很，好象离神远得很，好象我们和神中间有了一层隔膜。有的时候你会觉得，你又没有犯这个罪，又没有犯那个罪，但是，你里头好象冷得很，就是不新鲜，就是提不起精神来。这种情形就叫作死。许多基督徒就是缺少“属灵的精神”，他们没有特别的不好，也没有什么特别的罪，但是，总觉得没有精神，觉得冷得很，觉得起不来。我们要记得，没有一个黯淡的基督徒是能够与撒但争战的。不只罪是叫你失去争战的条件，并且黯淡也是叫你失去争战的条件。所以，我们不只要保守自己脱离罪，也要保守自己脱离黯淡。这一种黯淡的情形，可以用具体的事来证明。当你来聚会的时候，有多少次是带着生命来的，或者你一点属灵的精神都没有呢？或者说，你有多少次是积极的，有多少次是消极的呢？凡不是积极的，都是死亡。在聚会中，不只讲话的人要有生命，连听话的人也要有生命。许多人到聚会里来，就是那样黯淡得很，疲倦得很，没有属灵的精神。这样的人如果一多，那个聚会的担子就太重了，大家都要觉得背不起了。所以，每逢聚会的时候，不只讲话的人需要用生命来供应召会，实在每一个来聚会的人都应当用生命供应召会。我们没有一天是可以被动的。什么时候你在聚会里是被动的，你就是把一个担子给召会挑。我们要知道，撒但在召会里作工所特别用的工具是死亡，撒但就是要消耗我们的生命，叫我们摸着死亡。但是，主要保守我们，叫我们脱离死亡。

当我们属灵的情形黯淡的时候，就需要用水来洗。所以主耶稣不只要我们一次洗澡，并且要我们多次洗脚。一次的洗澡叫我们得着生命，多次的洗脚叫我们恢复生命的新鲜。人洗过澡就有生命了。阿利路亚！我们都洗过澡。如果没有洗过澡，就不是基督徒。有一天，祂不只用血来洗我，并且用水来洗我，叫我得着神的生命，在那里摸得着神，摸得着主。那个时候，真是叫我觉得有一个属灵的世

of our common but serious mistakes is to think that keeping ourselves from sin on the negative side is sufficient. Little do we realize that we fall far short if we have not manifested life on the positive side. Satan's work is either to make us sin or to make us gloomy. He will make us feel as if nothing is meaningful, as if we are cold, far from God, and have a separating veil between us and God. Sometimes we may feel that we have not committed any specific sin, yet inwardly we feel cold, stale, and debilitated. This is death. Many Christians lack spiritual vitality. They do not have any particular weakness or sin, but they always feel apathetic, cold, and debilitated. We need to remember that no gloomy Christian can fight against Satan. Not only will sin disable us from the battle, but gloom will also disable us. Therefore, we need to keep ourselves not only from sin but also from gloom. We can mention some concrete examples of this gloom. How many times do we come to the meetings with life, and how many times are we void of spiritual vitality? In other words, how many times do we come in an active way, and how many times do we come in a passive way? Anything that is not active is death. In the meetings, the listeners as well as the speakers need life. Many people come to the meetings in a gloomy, tired, and weary mood; they have no spiritual vitality at all. If too many people are this way in the meetings, the burden of the meeting will become heavy, and no one will be able to bear it. Hence, whenever there is a meeting, everyone who comes to the meeting should supply the church with life, not just the speaking ones. We cannot be passive for one day. Whenever we are passive in the meeting, we burden the church. Satan's special tool in the church is death. His purpose is just to consume our life and to infect us with death. But the Lord will preserve us and keep us from death.

Once our spiritual condition becomes sullen, we need to be washed with water. Therefore, the Lord Jesus not only wants us bathed, but He also wants our feet washed again and again. The one-time "bath" enables us to have life. The foot-washing recovers the freshness of life. Once a man is bathed, he has life. Hallelujah! We have all been bathed. If we have not been bathed, we are not Christians yet. One day, the Lord washed me not only with the blood but also with water. I received God's life, I touched God, and I touched the Lord. At that time, a spiritual world opened to me, and I touched spiritual

界，真是叫我摸着了属灵的实际，叫我觉得主耶稣的死不是二千年前的事，好象就是今天的事，叫我觉得主耶稣的死不是在各各他，好象就是在这里。哦，时间打破了，空间也打破了，只有属灵的实际，那个叫洗澡。但是，有多少基督徒继续有那一种洗澡之后新鲜的感觉呢？有许多人说，我如果能不失当初的爱心就好了；有许多人说，我如果能象我才得救的那几天就好了。这意思就是我不如刚洗过澡之后那样新鲜了。因此就需要洗脚。洗脚就是要把你带到洗澡的情形里去。洗脚能叫你有生命的新鲜，洗脚能叫你有新的感觉，洗脚能叫你有新的能力，洗脚能给你属灵的复兴，这是洗脚所给你的。洗脚不只叫人干净，洗脚并且叫人畅快。洗脚之后，人就舒服了，人就精神振作了。洗脚就是要恢复我们属灵的新鲜，就是要叫我们满有生命。弟兄姊妹们，洗脚是要紧的事，生命的恢复，属灵精神的恢复，是要紧的事。

貳　彼此洗脚

主耶稣替门徒洗完了脚之后，又命令说，“你们也当彼此洗脚。”（约十三 14 下。）这给我们看见，洗脚的工作，是召会继续要作的。洗脚，是我们彼此要作的。

你有没有这种经历：有一天，你觉得你属灵的精神好象衰败了，你觉得你属灵的精神好象低落了。你自问并没有什么特别的不好，也没有什么特别的罪，就是觉得累得很，一点精神都没有。你到一个弟兄家里去，他很会讲道，他讲道给你听，但是，你给他越讲越冷，你走了。你又到一位弟兄那里去，他和你一同祷告了好久，你也觉得没有用处，又走了。等一等，你遇见一位弟兄，他也没有讲道，他也没有和你一同祷告，他不过和你一同谈一谈。就是那样和你谈一谈，在他是无心的谈，在你是无心的听，结果你有精神了，你有力量了。你听他说了几句，就能唱诗了。你进去的时候，是忧忧愁愁的；你出来的时候，能说阿利路亚了。刚才要说也可以说，但是勉强得很，和现在的说完全两样，现在是摸着生命了。这一位弟兄用生命供应了你，他洗了你的脚。洗脚就是在召会中彼此用生命供应其他的肢体。

reality. I felt that the Lord’s death was not something that happened two thousand years ago; it was something for today. I felt that the Lord’s death did not take place only at Golgotha but right where I was. The limitations of time and space were broken, and spiritual reality was present. This is what it means to be bathed. But how many Christians have a continual sense of the freshness of this bathing? Many people say that they will be content as long as they can keep their first love. Many people aspire to return to the condition of their initial salvation. This means that they are not as fresh as when they were first bathed. This is the reason there is the need of foot-washing. Foot-washing brings us back to the condition of being bathed. Foot-washing brings us the freshness of life; it brings us new feelings, new strength, and spiritual revival. These are the things foot-washing brings us. Foot-washing not only cleanses a person but also refreshes him. After a man has his feet washed, he is refreshed and revived. Foot-washing recovers our spiritual freshness and causes us to be full of life. Brothers and sisters, foot-washing is a crucial thing. It is crucial to be recovered in life and in spiritual vitality.

II. WASHING ONE ANOTHER’S FEET

After the Lord Jesus washed His disciples’ feet, He also commanded them, “You also ought to wash one another’s feet.” This shows us that the church needs to continue the work of foot-washing. We have to wash each others’ feet.

Let me ask if you have had the following kind of experience. On a certain day you felt that your spiritual vitality was completely sapped and you were depressed. You checked with yourself and did not discover any particular weakness or sin within. The only thing you felt was tiredness and a lack of energy. You went to a brother’s home. He was a good teacher, and he gave you a good message. But the more he spoke, the colder you became. You left and went to another brother’s house. You prayed with him and nothing seemed to have changed. After you left his house, you met another brother who did not preach to you or pray with you; he merely chatted with you a little. However, that little, unintentional time of talking and listening gave you strength and energy. After those few words, you could sing again. When you met him, you were grim. But after you talked with him, you began to say hallelujah. Before you met him, you could talk, but only reluctantly. After you talked with him, the whole situation changed, and you touched life. That brother supplied you with life. He washed your feet. Foot-washing is to supply other members in the church with life.

我们在工厂里，或者在学校里，作了一天的事，上了一天的课，觉得累了，属灵的精神提不起来。读圣经，觉得没有多大意思；祷告，也觉得没有多大意思。就是这样的时候，也许你到聚会里来，也许你回到家里去，你碰着了认识主的弟兄，你和他一碰，你觉得有精神了，你觉得碰着神了。他用生命供应了你，他洗了你的脚。就是当你与生命接触的时候，你属灵的精神恢复了，你好象又亮了。这就叫作彼此洗脚。

在基督徒互相的帮助中，没有一件事比彼此洗脚更宝贵，没有一件事比以生命供应别的肢体更要紧。如果有一个基督徒，有属灵的疲倦，有属灵的软弱，他到聚会里来，来的时候是那样的累，回去的时候仍是那样的累，这个聚会就失败了。所以，我们每次来聚会的时候，必须将生命带来；不然，就是增加聚会的重担。每一个人来的时候，都要将生命带来，好叫弟兄姊妹们能摸着生命，叫他们一碰到生命，那一个属灵的黯淡就过去了，他就发亮了，他就新鲜了。

有一次讲道的聚会，有一位弟兄刚来的时候觉得黯淡得很。他问自己有什么特别的罪没有？没有。有什么特别的事情没有？没有。但是，他属灵的精神，怎么都提不起来。他就祷告说，“主，我需要生命的供应。”后来有一位弟兄祷告，那一个祷告就供应了他，他就亮了。这一个就是彼此洗脚。

所以，凡是被动的来到聚会，什么都不管，只是坐在那里，不盼望有什么事发生，不盼望帮助一个人，这就不是彼此洗脚。彼此洗脚的意思就是，我到聚会里来，我是想要帮助人，我是要人得着益处。存心帮助弟兄，不一定要怎样作，最要紧的就是我不要带什么重担到聚会里来。有的时候，我们实在觉得没有多大力量，灵性实在振作不起来，那我可以盼望弟兄姊妹给我洗脚，叫我摸着神，叫我得着属灵的帮助。不过要小心，不要每一次都带着担子来。如果五百个弟兄有四百个带着担子来，那就太重了。聚会在神面前有价值或者没有价值，摸得着生命或者摸不着生命，都是看生命多呢，或者是担子多。这一个责任是在每

After a day’s work in a factory or in a school, you often feel very tired and spiritually debilitated. There is not much desire for reading the Bible or for prayer. While you are in this condition, you may meet a brother in a meeting or at your home who knows the Lord. The minute you touch him, energy comes and you feel that you have touched God. He has supplied you with life and has washed your feet. Once you touch life, your spiritual energy is recovered, and you brighten up once more. This is washing one another’s feet.

Among all the things that Christians can do to help one another, there is nothing more precious than washing one another’s feet, and nothing is more important than to supply life to another member of the Body. If a Christian with spiritual weariness and weakness comes to a meeting and leaves as tired as he was before, the meeting is a failure. Every time we come to a meeting, we must bring life to it; otherwise, we will increase the burden of the meeting. Everyone should come to the meeting with life so that other brothers and sisters may touch life. As soon as they touch life, their spiritual gloom will be over. They will be shining, and they will be fresh.

A brother once attended a preaching meeting. When he came in, he felt very dejected. He checked with himself and asked if there was any particular sin in himself. He could not find any. Were there any particularly bothersome matters? No. Yet he could not lift up his spirit. He began to pray, “Lord, I need the supply of life!” Later, another brother prayed, and his prayer supplied the dejected brother, who then brightened up. This is washing one another’s feet.

If anyone comes to the meeting in a passive way and does not care for anything but simply sits there without expecting anything to happen or helping anyone, he is not washing others’ feet. To wash one another’s feet means that we want to help others when we come to a meeting and that we want others to receive benefit. We do not need to consciously try to do anything; all we need is a heart to help the brothers. Most importantly, we must not burden the meeting. Sometimes we really feel we are short of strength, and our spirit can hardly be lifted up. At these times, we can open ourselves to the brothers and sisters to wash our feet, cause us to touch God, and render us spiritual help. But we must be careful not to always bring a burden to the meeting. If four hundred out of five hundred brothers bring their burdens to the meeting, this is too heavy for the meeting to bear. Whether or not a meeting is worthwhile before

一个弟兄姊妹的身上。如果许多人的灵是开起来的，自然聚会没有难处，许多人的灵性就自然得着振作。如果许多人都是冷冷的坐在那里，这一个聚会就拖不动。被动是召会中最重的东西。没有一个人来聚会可以不祷告，可以不花工夫预备的。所有的人都得有祷告，都得有等候。每一个人要用他的生命叫聚会得帮助。召会的聚会必须互相帮助，才能都得着帮助。互相帮助，就是彼此洗脚。

主说，“我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。”（约十三 14。）我们必须记得，今天洗脚的工作是交给召会的。这不是说到主面前来不能得着新鲜，这乃是说，主的命令是要我们彼此洗脚。我们要洗别人的脚，自己先得是新鲜的。如果神在我们身上常常有新的作为，我们对于别人就能常常有新的供应。如果别人碰着我们，觉得我们和五年前的情形一样，一点没有新的东西，那我们就是可怜的。在我们身上若是要隔了几年才有新的东西，隔了几个月才有新的东西，那是可怜的事。我们要在神面前积极、主动，不是停在那里。

有一位姊妹受了主特别的造就，在她身上有一个特点，就是你每一次碰到她，你就看见神在她身上有新的作为，你就碰到新鲜的生命。许多时候，你好象摸不着主的同在了，你在属灵方面觉得疲倦得很。好，你去找她，在她面前坐几分钟，那个疲倦就没有了。你觉得有东西从她里面出来，你就觉得生命来了。

弟兄姊妹，我们要羡慕作一个生命的供应者。你千万不要失望，以为你这个人口才不如人，圣经的知识不如人；你要知道，你如果活在生命里，你就能用生命供应别的肢体。有些人，在刚得救的时候，他在祷告聚会中祷告，也许话语很生涩，但是别人碰着他就亮了，别人得着他的供应。可是，他作基督徒作得长久了，反而缺少生命的供应。他作了几年基督徒，知识是增加了，道理是增加了，却缺少生命的供应。因为生命的供应不是在乎知识，乃是在乎

the Lord and whether or not one touches life depends on whether there is more life or more burden. This responsibility rests on every brother and sister. If many spirits are open, the meeting will have no problem at all, and many will spontaneously be revitalized spiritually. But if too many people sit back in a cold way, the meeting will become too hard to bear. Passivity is the heaviest burden to a church. No one can come to the meeting without praying or preparing for it. Everyone should pray and spend time before the Lord. Everyone should render help to the meeting with life. In the church meetings we should help one another, and then we will all be helped. To help one another is to wash one another's feet.

The Lord said, "If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet." (John 13:14) We must remember that the work of foot-washing has been committed to the church. This does not mean that one cannot obtain freshness by coming to the Lord, but it means that the Lord has commanded that we wash one another's feet. If we want to wash others' feet, we ourselves must be fresh first. If the Lord constantly does a new work in us, we always will have a new supply for others. It is a pity if others contact us and find us to be the same as we were five years ago, without anything new to offer. It is a pity if others have to wait a few years or even a few months before they can find something new in us. We need to be aggressive and active before the Lord and not stay still.

A certain sister, who had received special dealings from the Lord, bore a particular characteristic. Every time others touched her, they could sense God's new work in her and touch the newness of life in her. When others were out of touch with the presence of the Lord and felt spiritually tired, all they had to do was go to her and sit in front of her for a few minutes, and the tiredness would disappear. Something would come out from her, and one would sense the supply of life.

Brothers and sisters, you need to aspire to be ministers of life to others. Do not ever be disappointed that you are not as eloquent as others, or that you do not have as much Bible knowledge as others. As long as you live in life, you will be able to supply life to other members. Some people begin to pray in the prayer meeting right after they are saved. Their prayers may be very awkward, but when others touch them, they receive light and supply. Yet after these ones have been Christians for a period of time, the life supply in them becomes less and less. Having lived the Christian life for a few years, they pick up much knowledge and many doctrines, yet there is a lack of the supply of

新鲜。我们宁可知识少一点，道理少一点，却不可失去了生命的供应。我们要求主拯救我们脱离不能供应生命的情形，求主叫我们真的活在主面前。如果我们是活在主面前，摸着了生命，每一次当我们碰着人的时候，就能用生命供应别人，就能替别人洗脚，叫人得着生命的新鲜，叫人得着属灵的恢复。

我们也要记得，洗脚是彼此的。我们在主面前要学习供应别人，同时也要学习从别人身上得着供应，所以要谦卑，好受别人的帮助。你要洗别人黯淡的部分，也愿别人能洗去你黯淡的部分。就是这一个彼此洗脚，彼此服事，彼此供应，叫我们得着造就，得着帮助，叫我们能走前面的路。

行传十八章五节的话很宝贵："西拉和提摩太从马其顿下来的时候，保罗为道迫切。"这给我们看见，西拉和提摩太对保罗有了生命的供应。不是西拉和提摩太会讲道给保罗听，乃是他们来一来就够了，保罗就为道迫切了。保罗原是一直在会堂里讲道辩论，努力作工，但是，西拉和提摩太一来，保罗就为道迫切起来，保罗就更有精神，因为保罗从他们身上得着了新的供应。真的，有许多人，只要你和他碰一碰，就得着生命的供应了。

弟兄姊妹，我们在神面前要追求这一个—神能用我们作一个将生命供应别人的人。要长久作一个供应别人的人，基本的条件就是我们要作一个常受十字架对付的人，我们天然的生命必须被主破碎。如果在我们里面没有十字架的工作，我们就只能以知识供应人，只能以口才供应人，却不能用灵供应人，不能用基督的生命供应人。我们的知识、口才如果比我们的灵还大，我们给人的印象就是我们的知识、口才，不是我们的灵。我们必须常常活在主的面前，与主接触，与主有交通，然后才能用生命供应人。我们要记得，生命的供应是自然的，不是人制作的。不错，要用水来洗；但是，这水不是用人工打来的，这水是从生命的源头那里流出来的。你如果活在生命里，就自然有生命的供应，自然用生命洗别人的脚，叫别人碰一碰就摸着主，

life. The supply of life is not a matter of knowledge but a matter of freshness. It is better to have less knowledge and less doctrine than it is to lose the supply of life. We should ask the Lord to deliver us from our inability to supply life and should pray that we live before Him in a genuine way. If we live before the Lord and are in touch with life, we will supply others with life and wash their feet every time we contact them. They will receive the freshness of life and be recovered spiritually.

We must also remember that foot-washing is a mutual matter. We should learn before the Lord to supply others, and we should also learn to receive the supply from others. The reason we need to be humble is so that we can receive help from others. We need to wash others' dark spots, and we should be willing to let others wash our dark spots. Through this mutual foot-washing, mutual serving, and mutual supplying we can be built up, helped along, and run the race before us.

Acts 18:5 is a very precious word, "And when both Silas and Timothy came down from Macedonia, Paul was constrained by the word." This shows us that Silas and Timothy supplied life to Paul. Silas and Timothy did not preach to Paul. Their coming was sufficient to cause Paul to be constrained by the word. Paul had been preaching and reasoning in the synagogue and laboring for the work, but upon the arrival of Silas and Timothy, Paul began to be constrained by the word. He was energized because he had received new supply from the two. Indeed, when we contact some people, the mere touch will bring life to us.

Brothers and sisters, before God we should pursue being used by Him as a minister of life to others. The basic requirement of one who always ministers life to others is to be one who always receives the dealing of the cross. Our natural life must be broken by the Lord. If we do not have the inner working of the cross, we can only minister knowledge or eloquence to others; we cannot minister the Spirit or the life of Christ to them. If our knowledge and eloquence are greater than our spirit, the impression we give to others will be of our knowledge and eloquence rather than of our spirit. We must continually live before the Lord, contacting Him and fellowshipping with Him, before we can minister life to others. We must remember that the supply of life is spontaneous rather than artificial. It is true that we need to wash with water, but this water is not pumped up by human efforts; rather, it flows from the source of life. If we live in life, we will spontaneously have the supply of life and will automatically wash others' feet with life. Others will touch the Lord just by one contact with us; they will

就觉得主，就与主更亲密。我们要达到这一个，要求主赐恩给我们。—声

（取材自“倪柝声文集”第二辑第十七册）

feel the Lord’s presence and will become more intimate with Him. We need to pray that the Lord grants us grace to reach this goal.

(CWWN, vol. 37)

第二十一篇

觉得人可爱

■纲要

壹　作主工作的人必须有爱人的心

贰　人子来，不是要受人的服事，乃是要服事人

叁　祂来，都是为着人

肆　凡被神用的人，都是对人有兴趣的人

*　*　*　*

壹　作主工作的人必须有爱人的心

每一个作主工作的人，不只要有爱弟兄的心，还必须有爱人的心。所罗门说，“戏笑穷人的，是辱没造他的主。”（箴十七5。）人都是神所创造的，因此都是可爱的。事奉主的人，作工的人，如果爱弟兄的心不够，或者光有爱弟兄的心而没有爱人的心，这个人就不够资格，不够条件来事奉神。必须有爱人的心，必须对人有爱，才有办法来事奉神。所以，一切看见人就觉讨厌的人，看见人就嫌麻烦的人，看见人就轻视人的人，绝不配作神的仆人。我们必须在神面前看见，人是神所创造的。人虽然堕落了，但是，人是我们的主耶稣所救赎的；人虽然是相当的刚硬，但是，人是圣灵所感动的。主耶稣来到地上，祂也是来作人，并且祂也象普通人一样，是从出生起，慢慢的长大成人。神要在地上设立一个标准的人，设立一个代表的人，神所有的计划都是在这一个人身上。等到主耶稣升天以后，有了召会，但召会还不过是要合成一个新的人。整个救赎的计划是人的高升，是使人得着荣耀。有一天，当我们真是明

CHAPTER TWENTY-ONE

A LOVER OF MEN

■ Outline

I. Every Worker Of The Lord Must Have A Love For All Men

II. The Son Of Man Did Not Come To Be Served, But To Serve

III. He Came To The Earth For Man

IV. All True Servants Of God Are Intensely Interested In Men

*　*　*　*

I. EVERY WORKER OF THE LORD MUST HAVE A LOVE FOR ALL MEN

Every worker of the Lord must have not only a love for the brothers but also a love for all men. Solomon once said, “Whoso mocketh the poor reproacheth his Maker” (Prov. 17:5). God is the Creator of all men; therefore, every man is worthy of our love. A servant or worker of the Lord is not fit to serve Him if he is lacking in brotherly love or if he only has brotherly love but is lacking in love for all men. He must have a love for all men, a genuine affection for men, before he can serve God. All those who find men to be wearisome, troublesome, or contemptible are unqualified to be God’s servants. We must see that in God’s eyes man was created by Him. Man certainly has fallen, but he has become the object of the Lord’s redemption. Although by nature man is stubborn, the Holy Spirit has chosen to touch man. Even the Lord Jesus became a man when He came to earth—a man like other men, gradually growing from infancy to full maturity. God’s intention is to set up a “standard” man, a representative man, in whom all the plans of God are realized. After the Lord Jesus’ ascension, the church was brought into being, which is the “one new man.” The whole plan of redemption involves the uplifting

白神的话的时候，我们要觉得“神的儿女”这个辞，还赶不上“人”这个字的味道那么重。我们在那里要看见，神的计划、神的拣选、神的预定，是要得着一个荣耀的人。当你看见人在神计划中的地位的时候，当你看见人是神所有计划的集中点的时候，当你看见连神自己都降卑来作人的时候，你就要觉得人的宝贵。我们的主耶稣来到地上的时候，祂说，“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（可十 45。）主在这里的话是相当清楚：人子来，乃是要服事人。这里的“人”不是指着召会说的，也不是指着神的儿女说的，乃是指着地上所有的人说的。祂也不是说神的儿子来服事人；祂乃是说，人的儿子来，神子作了人子来到地上，服事人。这就给我们看见主耶稣对于人的态度。

有好些为神作工的人，他们有一个最大的难处，就是根本缺少爱人的心，根本缺少尊重人的心，根本缺少看见人在神面前有什么价值。今天我们好象学会了一点爱弟兄，就觉得是了不得的事了。我们本来是谁都不爱的，今天我们能够作一件爱弟兄的事，好象已经是一件了不得的事了。可是弟兄姊妹，这是不够的。我们总得被神把我们这个人放大，给我们看见：人都是可爱的，人都是有价值的。你将来的工作能不能作得好，最主要的就是看你对于人的价值怎么看。你的工作将作得如何，就看你对于人的兴趣有多少，就看你对于人感觉不感觉兴趣。我们不是说你是不是对于一两个聪明的人感觉不感觉兴趣，那差多了。我们也不是说你是不是对于一两个特殊的人感觉不感觉兴趣，那差多了。我们乃是说你对于“人”感觉不感觉兴趣。这是一个非常重要的问题。“人子来”，这句话的第一个意思，就是主对于人感觉兴趣到一个地步，祂自己来作人。主对于人是这样的感觉兴趣，你怎样呢？有许多人，你对他们好象一点都看不上眼；有许多人，你对他们觉得没有意思。我们要问：主对这些人怎样看法呢？主说“人子来”，意思就是祂是人子，祂是以人的儿子的地位来到人的中间。主对于人是有兴趣的，主对于人是有感觉的，主对于人是重视的。主对于人发生兴趣到一个地步，是站在和人同样的地位上来服事人。希奇，有许多弟兄姊妹对于人不感觉兴趣。我们对于这件事要发怒。弟兄姊妹，你懂得“人子来”这三个字的意思

and glorification of man. When we really come to understand the Word of God, we will realize that the term children of God is not so weighty as the term man, and we also will realize that God's plan, selection, and predestination have a glorified man as their objective. When we see the place that man occupies in the purpose of God, when we see man as the focus of all His plans, and when we see how the Lord humbled Himself to become a man, we will learn to appreciate all men. When our Lord was on earth, He said, "For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Mark 10:45). The Lord's word is clear. The Son of Man came to serve many. Many does not refer to the church or to God's children, but to all men. Furthermore, He did not say that the Son of God came to serve, but the Son of Man. Here we see the Lord's attitude toward man.

A serious problem with many who are engaged in God's work is their total lack of love and respect for man, and their total failure to realize the value of man in God's sight. Today we feel as if we have attained great heights when we begin to love God's children. Formerly we did not love anyone. Now that we can love the brothers a little, we feel as if we have done a tremendous thing. But, brothers and sisters, this is not enough. We need to be enlarged by God; we need to see that all men are precious to God. Whether or not we will build up a good spiritual work depends on how much we love man and how much interest we have in man. What I want to know is not whether we are interested in a few particularly intelligent men, a few who in one way or another are outstanding, but whether we are interested in man in general. This is a matter of great importance. The Son of Man's coming firstly implies that the Lord was intensely interested in man; He was so interested in man that He became a man. The Lord was very interested in man, but what is the extent of our interest? We may not think much of this or that individual. But how does our Lord look on those people? The Lord said that the Son of Man came. This means that He came into the midst of men as the Son of Man. It also means that He is interested in man, that He has a feeling for man, and that He has a high regard for man. He so values man that He took the place of a man in order to serve men. It is amazing that many of God's children have little concern for men. We cannot help but be somewhat indignant about this apathy. Brothers and sisters, do we know the meaning of the phrase the Son of Man did not come to be served, but to serve? We should ponder these words

么？我们必须在神面前看见，主说这个话，是表明祂对于人感觉兴趣。弟兄姊妹，如果你说，“我到一班人中间去，我对他们不感兴趣，”那真是太不应该的事。

所以，在一个作工的人的生活里，有一个基本的要求，就是需要他这个人对于人有兴趣。这不是说，他要在人中间去挑选他所认为有兴趣的人，某种人我对他有兴趣，某种人我觉得他可爱。这乃是说他对于人总得有兴趣。我们必须注意主耶稣的特点，就是祂对于人有一个感觉，有一个爱心，有一个兴趣到一个地步，祂能说“人子来”。如果我们到某一个地方去作工，能够说某一个地方的人来，不是要受某一个地方的人的服事，乃是要服事某一个地方的人，那我们的态度就对，我们的那条路就对，地位就对。弟兄姊妹，我们要记得，作神仆人的人，不是把爱留起来，等到弟兄来才拿出来用。所有作主工作的人，如果有一个误会，以为他的爱乃是为着等到弟兄来才用的，他就不能作主的工。要知道，爱弟兄的爱，是后来的事，是另外一件事。你总得有爱人的心，你总得感觉人是可爱的。约翰三章十六节说，“神爱世人，”这个“世人”是谁？这个“世人”就是世界上的人，包括没有得救的人，包括不认识神的人。神所爱的就是世人。地上的每一个人，神都爱他，这才叫“神爱世人”。如果神爱了他，而你对他不感觉兴趣，要等他作了弟兄才爱他，那你的存心与主不一样，你不能事奉神。你的心应当宽广到一个地步，感觉到每一个人都是可爱的，对于每一个人都有兴趣，只要他是人，就觉得他是可爱的，这样，你才能事奉神。

贰　人子来，不是要受人的服事，乃是要服事人

主耶稣说，“人子来，”接下去就说，“不是要受人的服事，乃是要服事人。”换句话说，主在这里的态度，总是对于人无所取。我们应当对于人感觉兴趣，我们应当感觉人的可爱，并且我们总不作占人便宜，要人服事的事。不只难为他们的事我们一点不作，叫他们吃亏的事我们一点不作，并且我们不受他们的服事。弟兄姊妹，也许你已经受过多年的教育，你已经到了一个地步能够说一句话，就是“和我一同作人的人”；但

before the Lord. They tell us that Christ cared for man. Brothers and sisters, it is absolutely wrong for anyone to say, “I am among men, yet I have no interest in them whatsoever.”

An interest in man is a basic requirement in the life of every worker. This does not mean that one picks out certain individuals and develops an interest only in them. It does not mean that one can be exclusively interested in and affectionate towards certain men. It means an interest in all men. We must pay attention to the Lord Jesus, whose outstanding characteristic is a feeling and a love for all men. He was so interested in man that He could say, “The Son of Man did not come to be served, but to serve.” If we go to a certain place and insist on not being served by the men there but instead serve them, we are not far from the attitude we are talking about. This would put us on the right track with the right stand. Brothers and sisters, God’s servants cannot reserve their love just for their brothers. A worker of the Lord is a total failure if he selfishly reserves his love for his brothers. Brotherly love is not the first thing on our list. It is something in addition to our love for all men. We have to have a love for all men. John 3:16 says, “God so loved the world.” What does the world refer to? It refers to everyone in this world, including unsaved ones and those who have no knowledge of God. God loves the world; He loves everyone in this world. This is the meaning of God so loved the world. If God loves everyone yet you do not, or if you extend your love only after a person has become a brother, your heart is different than the Lord’s, and you are not qualified to serve God. Your heart must be broadened to the extent that you love everyone and are interested in every man. As long as someone is a man, you should be interested in him. This is the only way to serve God.

II. THE SON OF MAN DID NOT COME TO BE SERVED, BUT TO SERVE

The Lord Jesus said, “The Son of Man did not come to be served, but to serve” (Mark 10:45). In other words, the Lord never asked for anything from men. We should be interested in men, and we should find men lovable. Moreover, we should not take advantage of men or be served by men. We should not embarrass them or hurt them. We should not even accept service from them. Brothers and sisters, years of instruction have accustomed us to address all men as our “fellow men”; however, this is not a matter of words but a matter of feeling. For

是，这个不是话的问题，这个乃是感觉的问题。比方，有许多人和你一同作弟兄，你有感觉，你感觉某人是你的弟兄，你有这一种和他同作弟兄的感觉。但是我们要问：有这么多的人活在这里，你有没有一个感觉说，我是和他们一同作人呢？你有没有一个感觉说，他们是我的同人呢？如果你对他们没有这样的感觉，你就不能事奉神。所有事奉神的人，都是大的人，大到一个地步，人是被他包进去，抱进去，人是被他抱在他胸怀里的。在这里有一个顶大的困难，就是有许多作工的人都缺少这一种爱人的心。爱弟兄的心都已经是残缺不全的，爱人的心更谈不到了，也许在一百人中我们只挑一个人爱，在一万人中我们只挑一个人爱！如果我们是这样，我们就没有爱人的心。我们要记得，人是神所创造的，我们和所有的人一同是受造之物，一同是人。所以，我们的心必须放大，爱所有神所创造的人，所有与我们同为人的人，不能让他们吃一点亏，不能让我们占人一点的便宜，不能有一点单要人服事的心。人子来，乃是要服事人，并不是要受人的服事。

弟兄姊妹，任何占人便宜的事我们都不可作。基督徒活在地上，应当常常看见，叫一个和我一同作人的人受一点亏，是可耻的事。不只亏欠弟兄是错的，就是亏欠人也是错的。我们的主对于人基本的态度，在消极方面，祂总是不受人的服事，祂没有一点意思为着祂自己要从人身上得着什么。我们要记得，需要别人有所牺牲，别人有所吃亏，让你自私的得着他们的服事，得着他们的供应，这样的事你不可作。

神的儿女在地上，不只因为主的命令的缘故，不应当占人的便宜，并且因为我们和世人一同为人的缘故，我们也不能从他们身上贪图丝毫的好处。我们总得在神面前看见人是可爱的。弟兄姊妹，如果你对于人不感觉兴趣，那你在神面前不管怎样作工，都是有限得很，非常有限。神盼望祂的仆人都是度量大的人，都对于人有兴趣。只有这样，才能有恩慈，才能事奉神。

叁　祂来，都是为着人

主说，“人子来，不是要受人的服事，乃是要服事人，

example, we have a certain feeling for our brothers. We feel that certain ones are our brothers and that we are “fellow brothers” to them. But may I ask if we have the feeling with all men that we are their “fellow men”? Do we have a feeling that they are our fellows? If we do not have such a feeling, we cannot serve God. All servants of the Lord should have a broad heart. Their heart should be so broad that they can include and embrace all men. They should be able to embrace the whole human race into their bosom. The biggest problem among many workers is that they lack this love for men. Their love for the brothers is already short. Their love for all men is almost nonexistent. Perhaps they can pick out one from among a hundred or even from ten thousand that they can love! If this is our condition, we do not have a love for all men. We must remember that God is our Creator and we are all fellow creatures; we are fellow human beings. We must enlarge our heart’s capacity to love every person created by God, every fellow human being. We should not allow them to suffer, we should not take advantage of them, and we should not seek for any service from them. The Son of Man did not come to be served, but to serve.

Brothers and sisters, we should not take advantage of others in any way. A Christian should realize that it is shameful for him to take advantage of his fellow men while on earth. It is wrong to take advantage of the brothers, but it is equally wrong to take advantage of anyone at all. As far as receiving from others is concerned, our Lord’s basic attitude is that He would never allow Himself to be served by men. He did not have the slightest intention of receiving anything from anyone. We must remember that we should never selfishly receive the services and ministration of others at the expense of their sacrifice and loss.

God’s children should not take advantage of others, not only because the Lord has forbidden it, but because we are fellow human beings. We should not seek for profit from our fellow men. We must realize that all men are lovable in the eyes of God. If we have no interest in man, our work will be of very limited value in the sight of God, no matter how great it may be outwardly. God wants to see His servants increased in their capacity and interested in all man. This is the only way to become a gracious person; this is the only way to serve the Lord.

III. HE CAME TO THE EARTH FOR MAN

Mark 10:45 says, “The Son of Man did not come to be served, but to serve and

并且要舍命，作多人的赎价。”（可十45。）“人子来，是要寻找拯救失丧的人。”（路十九10。）“我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”（约十10。）祂来，都是为着人。马可十章说，祂来是为要服事人，以至于舍命作赎价。换句话说，祂来的目的是为着服事人，在服事中，人有那一个需要，需要祂舍命作赎价，所以祂就舍命，祂就作了多人的赎价。作赎价，乃是祂服事人中的一件最高、最终的事。主耶稣不是说，“人子来，乃是要替人作赎价；”主耶稣是说，“人子来…乃是要服事人。”祂的目的是服事人，祂对人是有兴趣的，祂看人是可宝贵的，是可爱的，是可服事的。祂服事人到一个地步，为了满足人基本的需要—需要一位救主，所以祂就舍命作多人的赎价。如果我们把主作赎价的这一个福音传给了人，而我们没有服事人的存心，那我们就没有资格作主的工。人是可爱的。因为人是可爱的，所以主不是说“神子”来服事人，乃是说“人子”来服事人。主耶稣是先服事人，先爱人，然后替人舍命。爱在先，舍命在后。你到人中间去，不可能你没有爱而能传主的舍命。你不要以为你能对人传舍命，等人接受了主，你才爱他。如果你对于人不感觉兴趣，你对于人不感觉宝贵，你没有感觉到他们和你都是神所创造的，“神创造人”这一件事在你身上轻得很，你对于“神创造人”不觉得有意思，那你不能对人传舍命。弟兄姊妹，我们必须先爱人，然后再引领他们接受主；不是等他们接受了主，等他们作了弟兄，才爱他们。可惜今天许多人都有这个缺欠，都有这个难处。许多人总是把爱摆在那里，等人作了我们的弟兄，作了我们的姊妹，才起首爱他们。弟兄姊妹，我们的主不是这样的。我们的主是先爱人，然后替他们舍命。今天我们是传救赎的人，我们也得先爱人，然后把救赎传给他们。我们的主是先服事人，先向人施恩慈，然后替人舍命；我们也得先对人觉得有兴趣，先觉得人是可宝贵的，先向他们施恩慈，然后才能把主的救赎摆到他们面前去。

to give His life as a ransom for many.” Luke 19:10 says, “For the Son of Man has come to seek and to save that which is lost.” John 10:10 says, “I have come that they may have life and may have it abundantly.” The Lord Jesus came to the earth for man. According to Mark 10, He came to serve men even to the point of giving His life as a ransom. The purpose for His coming was to serve men. In His service to men, there was the need for Him to give His life as a ransom, and that is what He did. His becoming a ransom was the highest and consummate act of His service to men. The Lord did not say that the Son of Man came only to be a ransom. He said that the Son of Man came “to serve.” The goal was service. He was interested in man, and He considered man precious and worthy of love and service. He served men to such an extent that He met their need by becoming their Savior. This is why He gave His life as a ransom. If we preach the gospel of the Lord’s sacrifice of His life as a ransom without having the Lord’s heart of service, we are not qualified to be called His workers. Man is lovable. Because he is lovable, the Lord did not say that it was “the Son of God” who came to serve, but “the Son of Man” who came. The Lord Jesus first loved and served men, and then He gave His life for them. Love comes first; the sacrifice of life comes afterwards. When we work among men, we cannot preach the Lord’s sacrifice without first having the proper love. We should not think that we can first preach His sacrifice and then love the listener after he has received the Lord. If we have no interest in man and do not find him precious, and if we have no awareness that we are all fellow creatures of God, we cannot preach about sacrifice. If we have never been touched by the expression God created man or have very little feeling for it, we are unfit to preach Christ’s sacrifice. Brothers and sisters, we must first love all men before we can lead them to the Lord. We cannot hold back our love until they receive the Lord or until they become our brothers. Unfortunately, this is a problem with many people; they come short in this matter. Many people hold back their love for a person until he or she has become a brother or a sister. Brothers and sisters, this is not the way our Lord works. He first loved, and then He gave His life. We who preach His redemption also should love first and then preach redemption. Our Lord first served and showed mercy to others before giving His life as a ransom. In the same way, we should be interested in men, counting them worthy of our love and grace, before we present the Lord’s redemption to them.

我们的心如果被神打开，能看见我们是和许多人一同作人的人，那我们对于人的态度就要完全改变了。我们就要觉得人是可宝贵的，所有的人都是可爱的。弟兄姊妹，你必须看见人在神面前是可宝贵的，因为人是神所造的，是照着祂的形像造的。今天的人还是当初照着祂的形像造的。你必须先是一个爱人的人，然后你在人中间才能作一个服事人的人。我们总得在神面前看见人是可爱的，人是有价值的。有许多弟兄姊妹在工作上，对于人的那个态度，那个性情、脾气，根本就不对。如果你觉得人在你身上是一个麻烦，是一个讨厌，是一个重担，是一个缠累你的东西，就根本不对。我们必须在神面前学习看见：人是神所创造的，人有神的形像。虽然人堕落了，但是人的前途还是何等荣耀，你要觉得人是可爱的。就是为着这一个，我们就觉得人在我们身上不是缠累，不是重担，不是可讨厌的，不是一个麻烦。这些人，主为了他们到十字架上去，我们的爱可以比这个少么？一个人一被主摸着，真的被主摸着，真的认识主来到地上到底是怎么一回事，他就立刻看见，人都是可爱的，他就立刻看见，一个真认识主的人，不爱人是不可能的。

If God opens our heart to see that we are fellow men among all men, our attitude towards them will drastically change. We will find man lovable and precious. Brothers and sisters, it needs to dawn on us that man is precious in God's eyes because He created man in His likeness. Even today, man is still in the likeness of his Creator. Unless man becomes the object of our affection we cannot possibly become a servant of men. We must find man lovable and valuable in the sight of God. Many brothers and sisters have an altogether wrong attitude, temperament, and sentiment toward their fellow men. They consider them a burden, trouble, nuisance, or an annoyance. This is totally wrong. We must learn to see man as God's creation with God's image. Although man has become fallen, his future remains bright. If we regarded man as lovable, we would not feel that man is a burden, trouble, nuisance, or an annoyance to us. The Lord went to the cross for man. Can our love be anything less than this? If a man is touched by the Lord in a genuine way, and if he really sees the Lord's goal in coming to the earth, he will spontaneously conclude that man is lovable. It is impossible for anyone who has a genuine knowledge of the Lord to despise man.

人是可爱的，所有人的罪恶都是可赦免的，所有人的软弱都是可领会的，所有人的血气都是可明白的。因为我也是罪人，所以我知道人是怎么一回事；另一面，我知道人是有价值的。弟兄姊妹，请你不要误会，主耶稣不是因为地上有这么多的人，所以祂来受死。主耶稣说，牧人是去寻找那一只迷失的羊。主耶稣不是因为有九十九只羊失迷了路才来寻找，好牧人是只要有一只羊失迷了，祂就来寻找。换句话说，如果全世界所有的人都不沉沦，只有一个人沉沦，祂也愿意从天上降到地上来。当然，刚好在事实上，在历史上，祂救了这么多的人。但是以祂心中的爱来说，好象祂出去是为着一个人，祂就是为着那一只迷失的羊出来的。妇人（圣灵）出来寻找失落的钱，不是因为十个银币都失落了才去找，乃是只有一个银币失落了就去找。父亲欢迎浪子回来，不是因为所有的儿子都成了浪子，才欢迎他们回来，乃是只有一个浪子回来，父亲就欢迎。主在路加十五章就是给我们看见，主救赎的工作，只要有一个人有需要，祂就作，不是要有许

Man is worthy of our love. All sins can be forgiven; we can sympathize with all weaknesses and activities of the flesh. We are sinners, and we know what sinners are like. Yet, at the same time, we know that man is precious. Brothers and sisters, the Lord did not die for men because there was a great number of them. He said that the Good Shepherd forsook all to seek one lost sheep. He did not come to seek to save the lost sheep because there were ninety-nine of them. The Good Shepherd came for one lost sheep. In other words, even if only one person in the whole world were lost, the Lord would still have come to the earth. Of course, historically, all men needed to be saved. But as far as the love in His heart is concerned, He was ready to come for one man, for one lost sheep. The woman (the Holy Spirit) did not begin searching because ten coins were lost; He searched because one coin was lost. The Father did not wait for His prodigal because all of His sons had become prodigal; He opened His arms to one prodigal who returned. In the parables in Luke 15, we see that in His work of redemption, the Lord was willing to spend Himself freely to meet the need of even one soul. He did not wait for the needs of many to arise before He would work. This shows us the intense

多人需要，祂才作。这给我们看见，主对于人是多么有兴趣。

所以弟兄姊妹，如果你要好好的事奉主，就必须学习对于人感觉兴趣。如果对于人不感觉兴趣，那就不能作什么。就是作，也有限得很，因为你那个人太小，容不下这么多的人。乃是等到你一天过一天对于人更感觉兴趣，你的心越过越扩充，越过越大，明白人在神面前的价值，明白人在神计划中的价值的时候，你才明白救赎的意义到底是怎样的。不然的话，象我们这样窄小的人，要想作那样大的工作，是完全错的事。人岂能不爱灵魂而救灵魂！人岂能不爱人而救人！这个基本的问题一解决，就有好些关于人的问题要接着解决。人的知识少，不应该拦阻你的爱；人的心刚硬，也不能拦阻你的爱。你如果有爱，你就没有轻看人的心，你就被神带到一个地步，你和人是站在同样的地位上。

有些生长在城市里的弟兄姊妹到农村去，对于农民有一种不该有的感觉，好象他们比农民高一点，这种态度是可恨的。我们的主不是说“神子”来不受人的服事，乃是说“人子”来不受人的服事。要传福音给人听，就得成了人子去。但是许多时候，作工的人到了一个地方，竟觉得自己是降卑了！降卑自己是应当的，可是以为到了什么人中间就是降卑自己，这种感觉是不应当有的。如果你在知识不如你的人中间觉得你是降卑了自己，那你必定没有降卑得好，因为你那个降卑是故意作出来的，不是自然的。我们的主来到地上的时候，从人看来，只看得出祂是马利亚的儿子，只看得出祂的兄弟是雅各、约西、犹大、西门，只知道祂的妹妹们也在他们中间，（太十三 55 ～ 56，）只知道祂是人子。所以，弟兄姊妹，你作人要作得象。你到人中间去，不要给人一个味道，好象你比他们高似的。这不是基督徒该作的事。你走到人面前去的时候，应当就象那一个人一样，不要给人觉得你是降卑了你自己去的。不然的话，你不能服事人，你那个路不对，完全不对。我们只能以“人”来服事“人”。我们不应该给人一个感觉说，我们一直在那里想降卑自己。不要叫人觉得你是另外一种的人。如果

love that the Lord has for man.

Brothers and sisters, if we want to serve the Lord in a proper way, we have to cultivate an interest in man. If we cannot cultivate this interest, we will not be able to do much. Even if we do something, our work will be very limited. When we are limited as a person, we will not have the capacity to embrace many people. We will not fathom the full significance of redemption until we become interested in man and our hearts are enlarged to see his worth in God's eyes and in His plan. Without this, it is vain for puny creatures such as we to try to have a share in the great work of God. How can anyone be used to save souls if they do not love souls? How can anyone try to save man without loving man? If this fundamental lack of love for men is removed, many other difficulties in relation to men will vanish. We think that some people are too ignorant and others are too hard, but these problems should not stop us from loving them. If there is love, there will not be any disdain for man, and God will bring us to the point that we take our place as men among our fellow men.

When some Christian workers in urban areas go out into the country to work among farmers, they have an inordinate sense of superiority toward them. This is a despicable attitude. Our Lord did not say that the Son of God would not be served by men. He said that the Son of Man would not be served by men. If we go anywhere to preach the gospel, we have to go as a son of man. Many times, however, workers consider working among some people as a humbling experience! It is right to humble oneself, but it is wrong to consciously think that we are humbling ourselves by walking among certain kinds of people. If we feel that we are humbling ourselves when we walk among less educated ones, this is proof that we are not humble enough. Such humility is manmade; it is unnatural. When our Lord came to earth, men only recognized Him as the son of Mary or as the brother of James, Joses, Judas, and Simon. (Matt. 13:55-56) They only knew Him as a son of man. Brothers and sisters, we have to be real men. When we are among our fellow men, we should not give them the flavor that we are above them in any way. This is not how a Christian should behave. When we are among men, we should be one of them. We should not give others the impression that we are condescending ourselves. If we do, we are not qualified to serve anyone, and our way is totally wrong. We can only serve men by being a man ourselves. We should never give others the impression that we are always humbling ourselves. We should not give others the impression that we are

我们叫人那样觉得，那我们不是神的仆人。要事奉主，就非真的降到至卑不可。当你与知识不如你的人谈话的时候，如果你是站在另外一个地位上，叫人有另外一种的感觉，你就不是他们的人。

如果我们不能降到至卑的地步，我们就不能事奉神。我们要降到至卑，我们不能自以为比别人高。没有一个弟兄，没有一个姊妹，可以轻视一个知识少的人。知识少的人，在神的创造上，在神的救赎上，在神的计划上，都有人的前途，没有两样。我们在这里只有一件事与他们不一样，就是我们认识了主。弟兄姊妹，我们有许多的态度是错的，我们整个人必须从这些态度里转过来，我们必须看见：人在神面前是同等的。我们的主能为着这些人来到地上，我也能为着这些人降卑。绝不能因着知识的多少而有分别。

有人也许要问：对于知识少的人我能不轻看他，但是遇到了诡诈的人，犯罪的人，放纵的人，那对他该怎样呢？弟兄姊妹，在这些事上，你要回头去看你自己，在你没有蒙恩的时候，你是比他强么？你把主的恩典从你身上减去的时候，你比他强多少呢？是谁叫你比他更圣洁呢？你在恩典之外看你自己的时候，你找不出你与他有什么不同。如果不是恩典叫你与他有所不同，你与他有什么不同呢？你只能低下头来说，“我是和他一样的罪人。”恩典只会叫你伏在尘埃里对主说，“主，是你救了我！”恩典并不叫你高抬你自己，恩典叫你看见你本来与那些诡诈有罪的人是一样的。所有叫你与他不一样的，是神的恩典，而不是你自己。如果你所有的是接受来的，你有什么可以骄傲的呢？如果你的不同是恩典给你的，你就不能因着恩典而高抬自己。让我们多赞美恩典，多感谢恩典，而不要把自己高抬起来。你在神面前应当知道你与他是同样的人，他应当是你所爱的。他的罪是可恨的，但是他的人是应当爱的。这样，你就有够大的心把他带到主面前来。

different. If others have that kind of impression about us, it proves that we are not God’s servants. In order to serve the Lord, we must be genuinely emptied of self. When we talk with those who have less education than we have and we stand aloof from them, we are telling them that we are not one of them.

Unless we can humble ourselves to the lowest level, we cannot serve God. We must be brought to the lowest point; we must never feel that we are better than others. No brother or sister can despise a man of little knowledge. Such a person has a place in God’s creation; he has a place in God’s redemption and plan just as you and I have. The only difference between us and an unsaved man is that we know the Lord. Brothers and sisters, we are wrong in our attitude in many ways. We must turn away completely from such an attitude. We must see that all men are equal in the sight of God. Our Lord came to earth for all men. Therefore, we should humble ourselves for them as well. We should never categorize men based on the amount of education they possess.

You may say, “The ignorance of men presents no problem to me; my difficulty arises when I come in contact with men who are deceitful, sinful, and wild. What should be my attitude toward them?” You only need to take a retrospective look at your own life. Were you better than they are now before the grace of God reached out? How much better would you be today but for the grace of God? Who has made you holier than they? When you look at yourself outside the realm of grace, you cannot find any difference between you and them. Except for grace alone, what makes you any different than them? You can only bow before God and say, “I am the same as they are, nothing more than a poor sinner.” Only grace can teach you to prostrate yourself in the dust and say, “Lord, You are the One who has saved me.” Grace will never cause you to uplift yourself; it will always cause you to see that you are the same as the wicked and the sinners. It is God’s grace that sets you apart from them, not you yourself. If what you have is yours through receiving, what is there for you to boast of? If grace is the only thing that makes you different, you have no ground to exalt yourself with such grace. You should give more thanks for grace; you should spend more time thanking the Lord for grace instead of giving glory to yourself. You should realize that you are the same as all other men in the eyes of God. You should love them. Their sins should cause you to recoil, but you should still go out in love for them. With such an enlarged heart, you will bring them to the Lord.

肆　凡被神用的人，都是对人有兴趣的人

我们要记得，所有被神用的人，都有他的特点，都有他可被神用的地方。神所能用的人，都是对人有兴趣的人，对人有极深兴趣的人。如果有弟兄能够心大一点，对于人有大的兴趣，神对于他的使用就要大大的增加。所以，弟兄姊妹，你要对人有兴趣。你如果对于人是冷冰冰的没有兴趣，那怎么能出去传福音呢？你出去是对付人去的，是救人去的，是得人去的，如果你对于人不感觉兴趣，那怎么办呢？如果你感觉人是麻烦的，人是讨厌的，那你出去作什么事情呢？没有一个医生是怕看见病人的，没有一个先生是怕看见学生的，如果我们传福音的人怕看见人，这岂不是怪事！要作主的工，就必须对人有兴趣。不是勉强的出去，是你自己有兴趣去接触人，与人交通。不是劝你去接触人，与人交通，是你自己心里感觉人是可爱的，人是可宝贵的。弟兄姊妹，我们要学习知道：这么多的人，都是神所创造的，都是神所爱的，都是神所要的，神将祂的独生子赐给他们，盼望他们能够相信而给他们生命。我们与他们只有一点不同，就是我们已经相信了。我们要带领他们相信，我们要对他们感觉极大的兴趣。这样，我们在人身上就有作不尽的工作，我们就被神怜悯能作一个有用的工人。

弟兄姊妹，你如果要好好的事奉神，这条路必须走得正直。要记得，所有的人在神面前都有一个灵，这一个在神面前是同等的。人在神面前是一律的，因为人人都有灵魂。所以我们碰着有灵魂的人就得爱他，就得盼望服事他。这样，你走到街上去碰着一个人的时候，你就会有另外一种感觉。一个人被神光照，看见弟兄和他是同一位父所生的，他就对弟兄有一种特别的感觉。我们作工的人，也需要一个光照，就是看见人和我们是同一位神所创造的。有了这一个光照，那么，下一次碰着人的时候，也会有一种特别的感觉。我们在弟兄姊妹中，有一种感觉，就是觉得他是

IV. ALL TRUE SERVANTS OF GOD ARE INTENSELY INTERESTED IN MEN

In remembering that every servant of God has his own special characteristic and function to God, we should not forget that, no matter how different one's function may be, all true servants of God are alike in this respect: They are interested, intensely interested, in men. If a brother has an enlarged heart and is interested in men, his usefulness in the hand of God will be greatly enhanced. Brothers and sisters, we have to be interested in men. If we are indifferent to and disinterested in men, how can we preach the gospel to them? We are here to deal with men, to gain them, and to save them. If we have no interest in men, how can we accomplish our task? No doctor should shrink away from sick patients, and no teacher should shrink away from students. It is strange indeed for us to be preachers of the gospel and to be afraid of meeting people at the same time! In order to work for the Lord, we must be interested in men. This must not be something out of compulsion. We must have an interest in contacting people, in communicating with them. There should not be the need for anyone to tell us to contact or communicate with men. A worker should feel in his heart that man is lovable and precious. Brothers and sisters, we have to realize that all men were created by God and are loved by Him. God wants them, and He gave His only begotten Son for them with the expectation that they would receive His life through believing into Him. The only difference we have with unbelievers is that we have believed. This is why we have to help them to believe. We must cultivate a great interest in them. If we do this, we will find a boundless field of service opening up to us, and under the mercy of God we will become servants who are of some account to Him.

Brothers and sisters, in order to serve the Lord in a proper way, we have to take the straight pathway. Please remember that in the eyes of God, everyone has a spirit. In this respect everyone is equal. Everyone ranks the same because everyone has a soul and a spirit. As soon as we touch a person with a soul and a spirit, we should love him and strive to serve him. If we do this, our attitude will be different every time we meet a person on the street. When a man is enlightened by God to see that he is begotten by the same Father as his brothers, he develops a special feeling for them. A worker similarly has to be enlightened to see that he is created by the same God as his fellow men. This light will cause him to have a different feeling every time he meets someone. Among the saints,

我的弟兄，她是我的姊妹。我们还需要有一次神的光照，叫我们真的看见许许多多的人就是与我们一同作人的人，个个都是可宝贵的，个个都是可爱的，个个都是值得我们服事的。如果是这样，我们活在地上，就能够摸着神的事情，因为神是在那里注意人。这些人是神所创造的，我们能从这些人中救出人来加到神的召会里去。召会是神的目的，但是神今天所注意的还是人，神愿意得着人。作主工作的人，没有一个可以轻视另一个有灵魂的人。如果你在态度上、行为上轻视一个有灵魂的人，那你在神面前就不配作祂的仆人。如果你要好好的事奉神，那你不只不要轻看有灵魂的人，并且要学习作人的仆人，要学习在各种各样的事情上帮助人，甘心乐意的服事人。

有的人常常一面轻看那些好象不如自己的人，另一面又逢迎那些好象比自己高的人。在神的仆人中，如果也有这样的事，那是十分可耻的事。我们对于所谓在我们之“下”的人，不应该有任何轻看的态度。我们要到神面前去看人的地位。这个问题如果不解决，就不能事奉神。我们要看见人的价值，这是一件大事，并且是一件可喜乐的事。你如果看见主如何来为他们死，你就能够有主来死的那个性情，你就能够进入主的那个感觉里去，你就能够觉得人的可爱，你就能够对人发生兴趣。不然的话，你对于主的那个感觉莫名其妙，你不能作主的工作。—声

（取材自“倪柝声文集”第三辑第六册）

we do have the feeling that we are brothers and sisters. Now we need a further enlightening to see that among all men, we are fellow men. Everyone is precious and lovable, and everyone is worthy of our service. If we have this attitude, we will touch the things of God while living on earth today, because God's attention is always directed towards man. Men were created by God, and from such God-created men, we can rescue some into His church. God's goal is the church, but God's attention is still on man. He wants to gain man. No worker of the Lord can despise any person with a soul and a spirit. If we despise any man in attitude or in conduct, we are unworthy to be called servants of God. If we want to serve the Lord in a proper way, we must not despise any soul. In fact, we have to learn to be servants to all men. We have to learn to render others service in all things and to serve them with a willing heart.

Many people have the habit of despising those who seemingly are inferior to themselves while flattering those who seemingly are better than themselves. It is shameful for such things to be found among God's workers. We should not despise those who seemingly are under us in any way. We should consider a man's position according to God's worth. If we do not deal with this matter, we cannot serve God. It is a great and joyful thing for us to realize man's worth. If we see how the Lord has died for men, we will echo that very character that led Him to suffer such a death for men; we will feel what the Lord feels and conclude that man does deserve all of our love and interest. Unless we can do this, we will not be able to identify with the Lord's feeling, and we will not be able to work for the Lord.

(CWWN, vol. 52)

第二十二篇

照着主的心牧养人

■读经：约三 16，提前一 15，约壹四 10，太九 10～13，路七 34～50，十五 1～24，雅五 19～20，箴十 12，加六 1～2

约 3:16 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。

提前 1:15 基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的；在罪人中我是个罪魁。

约壹 4:10 不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。

太九 10～13 (10) 耶稣在屋里坐席，看哪，有好些税吏和罪人来，与耶稣和祂的门徒一同坐席。(11) 法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？(12) 耶稣听见，就说，强健的人用不着医生，有病的人才用得着。(13) 你们去研究，“我要的是怜悯，不是祭祀，”是什么意思；我来本不是召义人，乃是召罪人。

路七 34～50 (34) 人子来了，也吃也喝，你们又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。(35) 但智慧从她所有的儿女得称为义。(36) 有一个法利赛人，请耶稣同他吃饭，耶稣就到那法利赛人家里坐席。(37) 看哪，那城里有一个女人，是个罪人，知道耶稣在法利赛人家里坐席，就拿着一玉瓶的香膏，(38) 站在耶稣背后，挨着祂的脚哭，用眼泪湿了耶稣的脚，又用自己的头发擦干，还热切地亲祂的脚，并且把香膏抹上。(39) 请耶稣的法利赛

CHAPTER TWENTY-TWO

SHEPHERDING PEOPLE ACCORDING TO THE LORD'S HEART

■ Scripture Reading: John 3:16; 1 Tim. 1:15; 1 John 4:10; Matt. 9:10-13; Luke 7:34-50; 15:1-24; James 5:19-20; Prov. 10:12; Gal. 6:1-2 (Rcv.)

John 3:16 "For 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."

1 Tim. 1:15 "Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost."

1 John 4:10 "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins."

Matt. 9:10-13 (10) And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. (11) And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? (12) Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. (13) But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

Luke 7:34-50 (34) The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners. (35) Yet wisdom is justified by all her children. (36) Now a certain one of the Pharisees asked Him to eat with him. And He entered into the Pharisee's house and reclined at table. (37) And behold, there was a woman in the city who was a sinner, and when she learned that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment. (38) And she stood behind Him at His feet weeping and began to wet His feet with her tears and wiped them with the hair of her head, and she kissed His feet affectionately and anointed them with the ointment.

人看见了，就心里说，这人若是申言者，必知道摸祂的是谁，是个怎样的女人，因为她乃是个罪人。(40) 耶稣回答他说，西门，我有话要对你说。他说，夫子，请说。(41) 耶稣说，一个债主有两个债户，一个欠五百银币，另一个欠五十银币。(42) 因为他们没有什么可偿还的，债主就把两个都恩免了。这样，他们哪一个更爱他？(43) 西门回答说，我想是那多得恩免的。耶稣对他说，你断得不错。(44) 于是转过身来向着那女人，对西门说，你看见这女人么？我进了你的家，你没有给我水洗脚，但她用眼泪湿了我的脚，又用自己的头发擦干。(45) 你没有与我亲嘴，但她从我进来的时候，就不住热切地亲我的脚。(46) 你没有用油抹我的头，但她用香膏抹我的脚。(47) 所以我告诉你，她许多的罪都赦免了，因为她爱得多；但那赦免少的，他爱得就少。(48) 于是对那女人说，你的罪赦了。(49) 同席的人心里说，这人是谁，竟然赦罪？(50) 但耶稣对那女人说，你的信救了你，平平安安的走吧！

路十五 1 ～ 24 (1) 众税吏和罪人都挨近耶稣，要听祂。(2) 法利赛人和经学家纷纷地唧咕议论说，这个人接待罪人，又同他们吃饭。(3) 耶稣就对他们讲了这个比喻说，(4) 你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？(5) 找着了，就欢欢喜喜地扛在自己肩上，回到家里，(6) 召齐朋友、邻舍，对他们说，和我一同欢喜吧，因为我失去的那只羊已经找着了。(7) 我告诉你们，一个罪人悔改，在天上也要这样为他欢喜，比为九十九个不用悔改的义人欢喜更大。(8) 或是一个妇人有十个银币，若失落一个，岂不点上灯，打扫屋子，细细地找，直到找着么？(9) 找着了，就召齐朋友、邻舍，说，和我一同欢喜吧，因为我失落的那个银币已经找着了。(10) 我告诉你们，一个罪人悔改，在神的使者面前，也是这样为他欢喜。(11) 耶稣又说，一个人有两个儿子。(12) 小的对父亲说，父亲，请把归我的那一分家产给我。他父亲就把产业分给他们。(13) 过了不多几日，小儿子就收拾一切，起身往远方去了，在那里生活放荡，挥霍家产。(14) 既耗尽了一切，又遇着那地方大

(39) But when the Pharisee who had invited Him saw this, he said within himself, This man, if He were a prophet, would know who and what sort of woman this is who is touching Him, because she is a sinner. (40) And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it. (41) A certain moneylender had two debtors: one owed five hundred denarii and the other fifty. (42) But since they had nothing with which to repay, he graciously forgave them both. Which of them therefore will love him more? (43) Simon answered and said, I suppose the one whom he graciously forgave the more. And He said to him, You have judged correctly. (44) And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not give Me water for My feet, but she, with her tears, has wet My feet and with her hair has wiped them. (45) You did not give Me a kiss, but she, from the time I entered, has not stopped kissing My feet affectionately. (46) You did not anoint My head with oil, but she has anointed My feet with ointment. (47) For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little. (48) And He said to her, Your sins are forgiven. (49) And those who were reclining at table with Him began to say within themselves, Who is this who even forgives sins? (50) But He said to the woman, Your faith has saved you. Go in peace.

Luke 15:1-24 (1) Now all the tax collectors and sinners were drawing near to Him to hear Him. (2) And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them. (3) And He told them this parable, saying, (4) Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? (5) And when he finds it, he lays it on his shoulders, rejoicing. (6) And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost. (7) I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance. (8) Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it? (9) And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost. (10) In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting. (11) And He said, A certain man had two sons. (12) And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living. (13) And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely. (14) And when he had spent all, a severe famine occurred throughout that country, and he

遭饥荒，就穷乏起来。(15) 于是去投靠那地方的一个居民，那人打发他到自己的田里去放猪。(16) 他恨不得拿猪所吃的豆荚充饥，也没有人给他。(17) 他醒悟过来，就说，我父亲有多少的雇工，口粮有余，我倒在这里饿死么？ (18) 我要起来，到我父亲那里去，向他说，父亲，我犯罪得罪了天，并得罪了你。(19) 我不配再称为你的儿子，把我当作一个雇工吧。(20) 于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。(21) 儿子说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。(22) 父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，(23) 把那肥牛犊牵来宰了，让我们吃喝快乐。(24) 因为我这个儿子是死而复活，失而又得的。他们就快乐起来。

雅 5:19 我的弟兄们，你们中间若有人受迷惑离开真理，有人使他回转，

雅 5:20 这人该知道，那叫一个罪人从他错谬的路上转回的，必救他的魂脱离死亡，也必遮盖众多的罪。

箴 10:12 恨能挑启争端；爱能遮掩一切过错。

加 6:1 弟兄们，即使有人偶然为某种过犯所胜，你们属灵的人，也当用温柔的灵挽回这样的人，可是要当心自己，免得也被试诱。

加 6:2 你们的重担要彼此担当，这样就完全满足了基督的律法。

began to be in want. (15) And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs. (16) And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything. (17) But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine! (18) I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. (19) I am no longer worthy to be called your son; make me like one of your hired servants. (20) And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately. (21) And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son. (22) But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. (23) And bring the fattened calf; slaughter it, and let us eat and be merry, (24) Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

James 5:19 My brothers, if any one among you is led astray from the truth and someone turns him back,

James 5:20 Let him know that he who turns a sinner back from the error of his way will save that one's soul from death and will cover a multitude of sins.

Prov. 10:12 "Hatred stirs up strife, / But love covers all transgressions."

Gal. 6:1 Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.

Gal. 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

■纲要

壹　爱能遮掩一切过错

贰　神爱世人，叫罪人得永远的生命，就是成为新耶路撒冷

叁　主来不是召义人，乃是召罪人

肆　有就近税吏和罪人的灵

■ Outline

I. Love Covering All Transgressions

II. God Loving The World For Sinners To Have Eternal Life, That Is, To Become The New Jerusalem

III. The Lord Not Coming To Call The Righteous But Sinners

IV. Having A Spirit To Go To Tax Collectors And Sinners

伍　有父神爱和赦免的心，以及救主基督牧养和寻找的灵

陆　在主的门徒训练之下，不信靠自己

*　*　*　*

在本篇信息中，我们要交通到我们应该如何向主学习，照着主的心牧养人。这个交通不仅是教导、指导或责备，也是对我们的牧养。

壹　爱能遮掩一切过错

你们有些人对于团体生活的说法很搅扰我。箴言十章十二节说，“恨能挑启争端；爱能遮掩一切过错。”我们若彼此相恨，就会有无止境的争端；但是爱能遮掩，不仅遮掩一个罪，一些罪，乃是遮掩一切的罪。雅各在他的著作末了说，“我的弟兄们，你们中间若有人受迷惑离开真理，有人使他回转，这人该知道，那叫一个罪人从他错谬的路上转回的，必救他的魂脱离死亡，也必遮盖众多的罪。”（雅五 19～20。）若有人达不到标准，受迷惑离开真理，我们该恨他，还是爱他？我们可能不爱那些无法过团体生活的人，而只爱在我们的弟兄姊妹之家过正确生活的特别一班人。这完全不是照着圣经中所启示主的灵。一位弟兄若是表现良好，就不太需要我们的爱，因为他已经得到充分的爱了。几乎人人都爱好人，那受迷惑离开真理的人怎么办？若是有一位弟兄受迷惑离开真理，到公会聚会，或是去看电影，我们的小排可能觉得我们不需要他，并且不接纳他，因为他不合格。这不是爱，乃是恨。爱能遮盖众多的罪。即使我们知道他去看电影，也不该告诉别人；这就是遮盖他。我们不喜欢揭露他或暴露他。揭露不是爱。恨能挑启争端；爱能遮盖众多的罪。我们宁可像挪亚的两个儿子，遮盖父亲因醉酒而有的赤身。我们不喜欢揭露别人。遮盖带进祝福，揭露带进咒诅。这不是一件小事。揭露的人遭咒诅，而遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。雅各书五章二十节的“遮盖众多的罪”，是雅各用旧约的说法，来指明使一个犯错的弟兄回转，就是遮盖他的罪，使他不被定罪。这里的“遮盖…

V. Having The Loving And Forgiving Heart Of Our Father God And The Shepherding And Seeking Spirit Of Our Savior Christ

VI. Being Under The Lord’s Discipling To Have No Trust In Ourselves

*　*　*　*

In this chapter we will fellowship concerning how we should learn of the Lord to shepherd people according to His heart. This fellowship is not merely a teaching, instruction, or rebuke; it is a shepherding to us.

I. LOVE COVERING ALL TRANSGRESSIONS

The way that some of you have spoken concerning corporate living has bothered me. Proverbs 10:12 says, “Hatred stirs up strife, / But love covers all transgressions.” If we hate each other, we will have endless strife, but love covers not only one sin or some sins but all sins. James ends his writing by saying, “My brothers, if any one among you is led astray from the truth and someone turns him back, let him know that he who turns a sinner back from the error of his way will save that one’s soul from death and will cover a multitude of sins” (5:19-20). Should we hate one who is not up to the standard, who is led astray from the truth, or should we love him? We may not love those who are not able to live in corporate living. We may love only the particular group of those who live properly in our homes. This is altogether not according to the Spirit of the Lord as revealed in the Bible. If a brother is good, he does not need our love very much, because he has already been sufficiently loved. Nearly everyone loves a good person, but what about one who is led astray from the truth? If a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins. Even if we know that he goes to the movies, we should not tell others. This is to cover him. We do not like to uncover him or expose him. To uncover is not love. Hatred stirs up strife, but love covers all sins. We would rather be like the sons of Noah who covered their father’s nakedness, which was due to his drunkenness. We do not like to uncover others. Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others’ sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so

罪”，等于十五节的“罪…蒙赦免”，正如诗篇三十二篇一节所说的，“得赦免其过，遮盖其罪的，这人是有福的。”八十五篇二节亦同。

贰　神爱世人，叫罪人得永远的生命，就是成为新耶路撒冷

读过以上的经节，我们就能看见我们的神和救主耶稣基督的心。约翰三章十六节说，“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。”我们神的心不是仅仅爱义人，更是爱罪人，甚至爱世人；世人比仅仅罪人更恶劣。“世人”（原文与“世界”同字）指罪恶堕落的人。整个人类都变成世界，就如整个神圣的族类，新的族类，要成为新耶路撒冷。新耶路撒冷是永远生命的总和、集大成，正如世界是堕落族类的总和、集大成。圣经译者翻译约翰三章十六节很不容易。中文译本将此节译为“神爱世人”；“世人”可能解释为地上的人，那是不够的。“世人”是指堕落的族类，见于创世记六章三节的“肉体”，那里说，“耶和华说，人既是肉体，我的灵就不永远与他相争。”因着这地上所有的人都变成肉体，神就特意决定暂时弃绝祂所爱的世人。神爱堕落的人类；他们乃是败坏到一个地步，与撒但成为一。“世人”指明人与撒但成为一，成为撒但的世界系统，就是成为那将所有人系统化之属撒但的系统。这样，“世人”一辞比“罪人”更恶劣，因为“世人”指明人与撒但合并。约翰三章十六节中指人类的“世人”，是一个非常坏的辞。神爱世人，爱最恶劣的罪恶之人，甚至将祂的独生子赐给他们，不是叫他们上天堂，乃是叫一切信入祂的，不至灭亡，反得永远的生命。

约翰三章十六节对我们而言是新的一节。我们通常将这节解释为：我们若相信主耶稣是神所赐下的儿子，我们就会得着祂的神圣生命。这种说法正确无误；但是，得着神圣生命的目标乃是新耶路撒冷。神爱人类，甚至爱最恶劣的人，目的是要他们都能有分于新耶路撒冷。这里的“永远的生命”与四章十四节者同，那里说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”得着永远的

that he is not condemned. Cover...sins here equals sins...forgiven in verse 15, as in Psalm 32:1, which says, “Blessed is he whose transgression is forgiven; / Whose sin is covered.” It is the same in Psalm 85:2.

II. GOD LOVING THE WORLD FOR SINNERS TO HAVE ETERNAL LIFE, THAT IS, TO BECOME THE NEW JERUSALEM

By reading all the above verses, we can see the heart of our God and of our Savior Jesus Christ. John 3:16 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.” The heart of our God is to love not only righteous men but sinners, even the world, which is worse than mere sinners. World denotes the sinful, fallen people. The entire human race became the world, just as the entire divine race, the new race, will become the New Jerusalem. The New Jerusalem is the totality, the consummation, of the eternal life, while the world is the totality, the consummation, of the fallen race. It is a hardship for translators to translate verse 16. The Chinese Union Version renders it in a way that can be interpreted, “God loved the people on this earth.” This is inadequate. The world denoting the fallen race is seen in the word flesh in Genesis 6:3, which says, “...My Spirit will not strive with man forever, for he indeed is flesh;...” Because all the people on this earth became flesh, God decided to temporarily forsake the world, which He loved, for a purpose. God loved the fallen human race, who became so rotten as to be one with Satan. The world indicates man becoming one with Satan, becoming Satan’s cosmos, the satanic system that systematizes all people. In this way, world is worse than sinners because it denotes that man is incorporated with Satan. World, denoting the human race in John 3:16, is a very bad term. God so loved the world, sinful people in their worst denotation, that He gave His only begotten Son, not so that they would go to heaven but that everyone who believes into Him would not perish but have eternal life.

John 3:16 is a new verse to us. We generally interpret this verse to mean that if we believe in the Lord Jesus as the Son given by God, we will have His divine life. That is right, and there is nothing wrong with it, but the goal of having the divine life is the New Jerusalem. God loved the human race, the worst human people, with the intention that they all may participate in the New Jerusalem. Eternal life here is the same as in 4:14, which says, “The water that I will give him will become in him a fountain of water springing up into eternal life.” To have eternal life means to be joined to, to

生命，意思就是联于、有分于新耶路撒冷。“约翰福音结晶读经”的标语说，经过种种过程之三一神，成肉体、死、复活之万有主，终极完成、内住之生命灵，都以新耶路撒冷为目标。当我写这段话时，我知道少有人会明白我为什么把它用在约翰福音结晶读经上，但这的确是我读约翰福音的结论。在约翰福音结晶读经里，我彻底并内在的得着一个清楚的结论：这卷福音书，特别是一至四章，乃是记载涌流之神的三个阶段—父是源，子是泉，灵是涌流的河。不仅如此，三者都以新耶路撒冷为永远的目标。表面上，约翰福音没有提到新耶路撒冷。然而，新耶路撒冷乃是见于四章十四节“永远的生命”。这里“永远的生命”乃是神圣生命的总和。一个人就是属人生命的总和；我们每一个人都是属人生命的总和。但在全宇宙中，神圣的生命只有一个总和，就是新耶路撒冷。

圣经教导我们，永远的生命就是神自己。起初有神作永远的生命，但神作永远生命的终极完成乃是新耶路撒冷。圣经总结于新耶路撒冷，而新耶路撒冷就是那位起初就有的神。神怎样成为新耶路撒冷？乃是借着祂的涌流。圣经有两端—创世记一至二章和启示录二十一至二十二章。圣经开头有神，末了有新耶路撒冷，中间有好几百页，说到一切与永远生命有关的事，包括信徒、重生、变化、模成和得荣。这是对圣经正确的观点。永远生命一切的活动，都以新耶路撒冷为最终目标。这就是约翰四章十四节“直涌入永远的生命”的意思。“入”字也用于林前十二章十三节，那里说，外邦人和犹太人都已经受浸，成了一个身体。（该处的“成了”，原文与约翰四章十四节的“入”同字。）“成了一个身体 ”意思不仅是进入身体，更是成为身体。照样，“涌入永远的生命”，意思不仅是进入那是永远生命的新耶路撒冷，更是成为那是永远生命的新耶路撒冷。要来的新耶路撒冷将是你和我；我们就是新耶路撒冷。新耶路撒冷现今还在完成的工作中，这完成的工作就是神圣生命的涌流。这是非常深邃的。

participate in, the New Jerusalem. The banners for the Crystallization-study of the Gospel of John say that the Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us, all take the New Jerusalem as Their eternal goal. When I wrote this utterance, I realized that few would understand why I used it for a crystallization-study of John, but it is the conclusion of my study of John. In this crystallization-study I thoroughly and intrinsically came to the clear conclusion that this Gospel, especially from chapter 1 to chapter 4, is the record of the flowing God in His three stages: the Father as the fountain, the Son as the spring, and the Spirit as the flowing river. Moreover, They all take the New Jerusalem as Their eternal goal. Apparently, the New Jerusalem is not mentioned in John. However, it is seen in the eternal life in 4:14. Eternal life here is the totality of the divine life. A man is the totality of the human life; each one of us is the totality of the human life, but the divine life has only one totality in the whole universe—the New Jerusalem.

The Bible teaches us that eternal life is God Himself. In the beginning there is God as the eternal life, and the consummation of God as the eternal life is the New Jerusalem. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning. How does God become the New Jerusalem? It is through His flowing. The Bible has two ends, Genesis 1—2 and Revelation 21—22. At the beginning of the Bible there is God, at the end there is the New Jerusalem, and in between are hundreds of pages speaking about all the matters related to the eternal life, including the believers, regeneration, transformation, conformation, and glorification. This is the proper way to view the Bible. All the activities of the eternal life take the New Jerusalem as the final goal. This is the meaning of into eternal life in John 4:14. The word into is also used in 1 Corinthians 12:13, which says that the Gentiles and the Jews have all been baptized in one Spirit into one Body. Into one Body does not mean merely to enter into the Body but to become the Body. In the same way, into eternal life does not merely mean to enter into the New Jerusalem as the eternal life but to become the New Jerusalem as the eternal life. The coming New Jerusalem will be you and me. We are the New Jerusalem. The New Jerusalem is still under a consummating work, and this consummating work is the flow of the divine life. This is very deep.

叁　主来不是召义人，乃是召罪人

提前一章十五节说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的；在罪人中我是个罪魁。”我们已经看见，基督耶稣降世的“世”（该处原文与“世人”同字），不是一个积极的辞。祂降世，进到堕落的人类中间，为要拯救罪人。当保罗还是大数的扫罗时，他是罪人中为首的。如果基督只来拯救正人君子，拯救义人，那么保罗就完了，不能有分于神的救恩。基督来拯救罪人时，乃是以罪人为对象。祂的心意是要拯救我们，就是拯救世上的罪人。

约壹四章十节说，“不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”我们可能从未对类似经节的内在意义留下深刻的印象。神就是爱；不是我们爱神，乃是神爱我们。我们从未顾到神，甚至还弃绝祂。这节的“我们”，是指世人。神不仅爱世人，祂也爱我们。不仅如此，神差祂的儿子，为我们的罪作了平息的祭物，祂的爱在此就显明了。

马太九章十至十三节说，“耶稣在屋里坐席，看哪，有好些税吏和罪人来，与耶稣和祂的门徒一同坐席。法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？耶稣听见，就说，强健的人用不着医生，有病的人才用得着。你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”这里所提到的屋子不是团体生活之家，而是罪人和税吏的家。耶稣虽然是神而人者，却在那里与他们一同坐席吃饭。祂享受那段时光，而所有的税吏和罪人，就是古代的“匪徒”，与祂同聚一堂。那情景得罪了法利赛人。这里的法利赛人可比作那些为团体生活定规矩的人。“过团体生活的法利赛人”前来质问耶稣，为什么与“匪徒”和“银行抢匪”一同坐席。主回答说，“强健的人用不着医生”。一个人若很健康，可以正确的过团体生活，他就不需要活力排作“诊所”。一个强壮健康的人不必去诊所看病。神的儿子耶稣不是为着强健的人而来；强健的人用不着祂。

III. THE LORD NOT COMING TO CALL THE RIGHTEOUS BUT SINNERS

First Timothy 1:15 says, “Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.” Christ Jesus came into the world, which, as we have seen, is not a positive term. He came into the world, into the fallen human race, to save sinners. Paul, as Saul of Tarsus, was the top sinner. If Christ came only to save gentlemen, to save righteous men, Paul would have been finished. He could not have participated in God’s salvation. In coming to save sinners, Christ took the sinners as His object. His heart is to save us, the sinners in the world.

First John 4:10 says, “Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.” We may never have been impressed with the intrinsic significance of verses like this. God is love; it is not that we loved God but that He loved us. We never cared for God, and we forsook Him. Us in this verse refers to the world. God not only loved the world, but He also loved us. Moreover, His love is shown in that He sent His Son as a propitiation for our sins.

Matthew 9:10-13 says, “As He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. But go and learn what this means, ‘I desire mercy and not sacrifice,’ for I did not come to call the righteous, but sinners.” The house mentioned here is not a corporate-living house; it is a house of sinners and tax collectors. Jesus, though He was the God-man, feasted there with them, reclining at the table. He enjoyed that time, and all the tax collectors and sinners, the ancient “gangsters,” joined together with Him. That offended the Pharisees. The Pharisees here may be compared to the ones who regulate the corporate-living homes. The “corporate-living Pharisees” came and asked why Jesus was eating with the “gangsters” and “bank robbers.” The Lord answered that those who are strong have no need of a physician. If one is healthy enough to live properly in corporate living, he does not need a vital group as a “health clinic.” A strong, healthy man does not need to go to a clinic. Jesus, the Son of God, did not come for

祂乃是为着有病的人而来。活力排的建立不是为着强壮健康、能够过团体生活的人，乃是为着那些过了半夜才回到弟兄之家的人。神要的是怜悯，不是祭祀。我们若向祂献上许多祭物，而没有怜悯，祂不会喜欢。林前十三章三节说，“我若将我一切所有的变卖为食物分给人吃，又舍己身叫我可以夸口，却没有爱，仍然与我无益。”舍弃一切给人，却没有爱，是毫无意义的。怜悯乃是将爱引进。我们要爱贫穷的人，需要对他们有怜悯。主来本不是召义人，乃是召罪人。这是祂的心。

肆　有就近税吏和罪人的灵

路加七章三十四至五十节也说到主耶稣与罪人和税吏同处。三十四节说，“人子来了，也吃也喝，你们又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。”我们若看见一个醉汉，必定远远走避。我们宁可去找一个过正确团体生活的圣徒。如今在主的恢复中，这一种灵蔓延到全球各地。我们爱那些过正确团体生活的人，却不喜欢看电影或喝酒的人，反而会说这些人的闲话。这样的灵充满众召会。有人会质问我说，“你不是教导过我们关于喝酒的事么？”的确，我教导过这事，但事情还有另一面。相信我，在新耶路撒冷，没有人会再喝酒。到那时，喝酒的人会到火湖里。但今天基督是天梯；祂不是平放的梯子，而是立起来的梯子。从前我们是在“地狱”里。我未满二十岁时，就瞒着母亲打麻将；（中国人都喜欢打麻将；）但有一天，天梯向我显现，我就爬上去了。我离开麻将桌，爬到了新耶路撒冷。

我永远不能忘记一位牧师。当我打麻将时，他每周都来找我。我的姐姐当时就读于中国最高的女子神学院。她那时候很爱主，并且知道我没有被主得着，所以她把我托给这位牧师。他受了请托，就每周来找我，一连三、四个月之久，但他没有说太多话。最后，到了十二月底，他说，“李先生，你岁末忙碌，因为你的事业繁忙。因此，我下周就不来找你，等到新年过后再来。”他没有来，但希奇的是，天梯来了。所有的中国人都知道，农历新年的第二

the strong men; they do not need Him. He came for the ill ones. The vital groups are set up not for those who are healthy and strong and able to live in corporate living but for those who return to the brothers' homes after midnight. God desires mercy, not sacrifice. If we sacrifice and offer much to Him without mercy, He does not like it. First Corinthians 13:3 says, "If I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing." To give everything for others without love means nothing. Mercy is the usher of love. To love those who are poor requires that we have mercy on them. The Lord did not come to call the righteous but the sinners. This is His heart.

IV. HAVING A SPIRIT TO GO TO TAX COLLECTORS AND SINNERS

Luke 7:34-50 also speaks of the Lord Jesus being with sinners and tax collectors. Verse 34 says, "The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners." If we see one who is a drunkard, we certainly would stay away from him. We would rather go to one who is a saint living properly in corporate living. This kind of spirit now is spreading everywhere around the globe in the Lord's recovery. We love those in the proper corporate living, but we do not love the ones who go to the movies or drink wine. Instead, we may gossip about them. This is the spirit that fills all the churches. Some may charge me, saying, "Did you not teach us concerning wine drinking?" Yes, I have taught about this, but there is another side. Believe me, in the New Jerusalem no one will drink wine again. At that time the wine drinkers will all be in the lake of fire. But today Christ is the heavenly ladder. He is not a flat stairway but a standing stairway. Previously, we were in "hell." When I was under twenty, I played mah-jongg behind my mother's back; all the Chinese like to play mah-jongg, but one day a heavenly ladder appeared to me, and I climbed it. I left the mah-jongg table and climbed to the New Jerusalem.

I can never forget a certain pastor. While I was playing mah-jongg, he came to me every week. My older sister was studying in the highest women's seminary in China. She loved the Lord at that time, and she knew that I was not gained by the Lord, so she committed me to this pastor. After that commitment he came to me every week for three or four months, but he did not speak much. Finally, at the end of December he said, "Mr. Lee, you are busy at the end of the year because in your business you have many things to do. Therefore, I will not come to you next week. I will wait until the New Year is over." He did not come, but remarkably, the heavenly ladder came. As all the

天，是腐败、赌博、各种玩乐的一天。那一天，我起床后，穿上最好的新衣服。吃过早餐，我穿着新衣站在那里时，我的母亲问我："你今天要作什么？"我思考她的问题时，没有说话。接着在一瞬间，我回答说，"我要去于牧师的教会。"我的母亲非常高兴。然后我就到那个公会去。那是我头一次爬天梯。基督进到了一个满了罪人和税吏的屋子里。活力排、同工和长老应该有这样的灵，就是神爱世人的灵，以及基督来到最恶劣之家庭的灵，为要得着人，并将他们放在祂这天梯上，使他们能在祂身上往上去。

伍　有父神爱和赦免的心，以及救主基督牧养和寻找的灵

我喜爱路加十五章。一节说，"众税吏和罪人都挨近耶稣，要听祂。"正人君子和义人不与祂结交，但税吏和罪人却不然。因此，法利赛人又唧咕议论，并且抱怨。然后主说了三个比喻。第一个比喻是关于牧人寻找唯一的一只迷羊。一百只羊当中，这一只是失丧的，所以牧人特特来寻找这只羊。主为什么到一个满了罪人和税吏的屋子？因为在他们当中有一只祂的迷羊，是祂来所要寻找的。第二个比喻是关于一个妇人点灯，打扫屋子，寻找她失落的钱币。第三个比喻是浪子的故事。牧人是子，妇人是那灵，而浪子的比喻中有父。浪子回来时，心中盘算要向父亲说什么。他准备说，"父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工吧。"（18～19。）当他边走边这么想时，父亲看到了他。二十节说，"相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。"相离还远，他父亲却看得见他，这不是偶然的事。从儿子离家那时起，父亲必定每天出去眺望，等他回来。我们不知道他看了多少天，等了多少天。当父亲一看见他，就跑向他。这就是父神的心。儿子正说着预备好的讲辞时，被父亲打断了。儿子打算讲所预备的讲辞，

Chinese know, the second day of the Chinese New Year is a day of rottenness, gambling, and all manner of entertainment. On that day I rose and put on my best, new clothes. After breakfast, as I stood there in my new clothes, my mother asked me, "What shall you do today?" As I considered her question, I could not speak. Right away without thinking I said, "I shall go to Pastor Yu's church." My mother was very happy. Then I went to that denominational church. That was my first time to climb the heavenly ladder. Christ went to a house full of sinners and tax collectors. The vital groups, the co-workers, and the elders should pick up this spirit, the spirit of God loving the world, the spirit of Christ coming to the worst homes in order to gain people and put them upon Him as the heavenly ladder so that they may ascend on Him.

V. HAVING THE LOVING AND FORGIVING HEART OF OUR FATHER GOD AND THE SHEPHERDING AND SEEKING SPIRIT OF OUR SAVIOR CHRIST

I love Luke 15. Verse 1 says, "Now all the tax collectors and sinners were drawing near to Him to hear Him." The gentlemen and righteous men were not joined to Him, but the tax collectors and sinners were. Therefore, the Pharisees murmured and complained again. Then the Lord spoke three parables. The first is concerning a shepherd seeking the one, unique, lost sheep. Of one hundred, this one was a lost one, so the shepherd came purposely for him. Why did the Lord go to a house full of sinners and tax collectors? It was because among them there was one lost sheep of His, whom He had come to seek. The second parable is concerning a woman who lit a lamp and swept the house to seek her lost coin. The third parable is about the prodigal son. The shepherd is the Son, the woman is the Spirit, and in the parable of the prodigal son there is the Father. As the prodigal son was returning, he was preparing and considering what to speak to his father. He prepared himself to say, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants" (vv. 18-19). While he was walking and thinking like this, the father saw him. Verse 20 says, "But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately." That the father saw the son a long way off was not an accident. From the time the son left home, the father must have gone out to look and wait for his coming back every day. We do not know how many days he watched and

父亲却吩咐奴仆拿来袍子、戒指和鞋，并预备肥牛犊。有一个弟兄会的教师告诉我，在整本圣经里，神只跑过一次，就是在路加十五章；在那一章里，父亲看见回来的浪子时，他等不及，就跑上前去了。这是父神的心。

真实说来，在同工、长老、活力排中间，我们已经失去了这个灵。我们没有这样一个爱世人、爱最恶劣之人的灵。我们将人分类，选择好人。我这辈子看过许多“好人”。最后，这些“好人”很少留在主的恢复里，许多不好的人反而留下来了。起初，我也把他们归类为不好的人，但今天许多不好的人仍在这里。若是照着我们的观念，神的拣选何在？我们的拣选是在于神，祂在创立世界之前就拣选了祂的子民。圣经说，神恶以扫，爱雅各。我们若在场，绝没有人会拣选雅各，因为这个人太坏了。我们会拣选以扫这个正人君子。雅各从母腹时就开始争斗；他出生时，就抓住他哥哥的脚跟。后来，他作尽一切事，使得以扫想要杀他。他的母亲利百加知道了，就打发他到他舅舅那里。但雅各到了那里，仍然重施故技。他欺骗了他的舅舅，从他得到四个妻子。这有如过匪徒的生活。我们没有一人会选择雅各。然而，这不是在于我们的选择，我们的拣选，乃是基于神永远的拣选。

不要将人分类。谁能看出他们将来如何？我十八、九岁打麻将时，谁会想到这个打麻将的人，多年后会在美国对人传讲主？谁把我带到这里？是基督这天梯。祂把我带到诸天之上的神那里，也把我同祂自己带到地上。这天梯有许多阶梯，神把我带上去，不是在一年之内，而是经过了许多年。我到达顶端，遇见了神，祂装备了我，就打发我回到下面来。我下来先到台湾，然后到南洋诸岛，再后来到美国；如今我在这里。我家乡的牧师没有说，“我认识这个人，他是一个打麻将的赌徒。我不喜欢他；我不希望我的教会有这种会友。”相反的，他来看望我。有一天，非常奥妙，寻找的灵如同路加十五章的妇人，在我里面搜寻。

waited. When the father saw him, he ran to him. This is the Father's heart. The father interrupted the son while he was speaking his prepared word. The son wanted to speak the word he had prepared, but the father told his servants to bring the robe, the ring, and the sandals and to prepare the fattened calf. A teacher among the Brethren told me that in the whole Bible we can see God run only one time, in Luke 15, where the father saw the returning prodigal son. He ran; he could not wait. This is the Father's heart.

To speak truthfully, we have lost this spirit among the co-workers, elders, and vital groups. We do not have such a loving spirit that loves the world, the worst people. We classify people, choosing who are the good ones. Throughout my years I have seen many good ones. Eventually, very few of the good ones remain in the Lord's recovery. Rather, so many bad ones remain. In the beginning I also was one who classified them as bad, but today many bad ones are still here. If it were according to our concept, where would God's choosing be? Our choosing depends upon God, who chose His people before the foundation of the world. The Bible says that God hated Esau and loved Jacob. If we were there, none of us would have selected Jacob. This man was too bad. We would have selected Esau, the gentleman. From his mother's womb, Jacob was fighting, and when he was born, he grabbed his brother's heel. Eventually, he did everything that caused Esau to want to kill him. His mother Rebekah knew this, so she sent him away to his uncle's house, but when he went there, he did the same thing; he cheated his uncle by getting four wives from him. This is to live like a gangster. None of us would have chosen Jacob. It is not up to our choosing, our selection. It is based upon God's eternal selection.

Do not classify people. Who can tell what they will be? When I was playing mah-jongg at the age of eighteen or nineteen, who would have thought that this mah-jongg player would sit in America many years later to talk to people about the Lord? Who brought me here? It was Christ as the heavenly ladder. He brought me up to God in the heavens, and He brought me down to the earth with Himself. The heavenly ladder has many steps, and God brought me up not in one year but over many years. When I arrived at the top, I met God, and He equipped me and sent me back down. I came down, first to Taiwan, then to the South Asian islands, and then to this country. Now I am here. The pastor in my hometown did not say of me, "I know this man. He is a gambler, a mah-jongg player. I do not like him, and I do not want to have such a member in my church." Rather, he visited me, and one day very mysteriously the seeking Spirit was seeking in me, like the woman in Luke 15.

我为什么要花这么多的时间在这个题目上？我要根据圣经来牧养你们，训练你们，使你们有所看见，产生转变。我正在训练你们，改变你们的观念。神人的观念乃是：基督是来拯救罪人，特别是罪人中为首的。祂拯救“匪徒”，甚至拯救“匪徒”的头目—大数的扫罗。保罗说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的；在罪人中我是个罪魁。”（提前一 15。）保罗能这样说，因为他反对基督，是罪人中为首的。他抵挡基督；但是当他抵挡时，基督将他打倒，呼召他，并拯救他。耶稣自己说，“强健的人用不着医生，有病的人才用得着。…我来本不是召义人，乃是召罪人。”（太九 12 ～ 13。）那就是祂为什么在罪人和税吏中间，与他们一同吃饭、坐席，与他们一同享受。

Why would I spend so much time on this subject? I want to shepherd and disciple you from the Bible so that you can see this matter and have a change. I am discipling you to change your concept. The God-man concept is that Christ came to save sinners, especially the top sinners. He saves the “gangsters,” even the leader of the “gangsters,” Saul of Tarsus. Paul said, “Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost” (1 Tim. 1:15). Paul could say this because he was the top sinner opposing Christ. He was against Christ, but while he was resisting, Christ knocked him down, called him, and saved him. Jesus Himself said, “Those who are strong have no need of a physician, but those who are ill… I did not come to call the righteous, but sinners” (Matt. 9:12-13). That is why He was there among the sinners and tax collectors, eating and feasting with them, reclining at table and enjoying with them.

无论我们是长老、同工或服事者，若失去这样的灵，我们就完了。这是我们多年来不结果子的主要原因。最近有一位弟兄去照顾一对夫妇，但他没有这样的灵。他去看望不超过十次，就失望了。这对夫妇对这位弟兄无心，这位弟兄就报告说，继续看望他们是没有用的。当于牧师来看望我时，我对他毫不在意，但他一连三、四个月之久，周周不断前来。我们需要有这样的灵。我们都必须改变我们的观念。因此，我们需要受门徒的训练。我们有太多天然的想法。我们需要被构成门徒，好有神圣的观念，就是父的心的观念，以及那来拯救罪人之主耶稣的心的观念。

If we lose this spirit, whether we are elders, co-workers, or serving ones, we are finished. This is the main reason why we are so barren, bearing no fruit for so many years. Recently, a brother went to care for a couple, but he did not have this spirit. He visited them no more than ten times and became disappointed. Since the couple had no heart for this brother, he reported that it was useless to visit them further. When Pastor Yu visited me, I did not care for him, but he continued to come for three or four months, week after week. We need to have this spirit. We all have to change our concept. Therefore, we need discipling. We have too much of the natural thought. We need to be discipled to have the divine concept, the concept of the Father’s heart and the heart of the Lord Jesus, who came to save sinners.

不要说你的活力排只是为着那些过团体生活的人，也不要给人贴上标签。我们喜欢将人分等级，说同工是头等的，其他人是次等的。这绝对是错误的。我们没有等级之分；我们都是世界里的人，也是在肉体里的人。甚至今天，我仍是小心翼翼，唯恐凭肉体行事。我若不戒慎，就仍会凭我的旧生命活着。我对妻子说话时，必须谨慎，否则我会在天然的生命里对她说话，然后又必须认罪：“主，甚至在对妻子说话的方式这件事上，我也没有模成你的死。我没有在你的复活里作这事。”亲爱的圣徒，这些对我们仅仅是教训么？提后四章二十二节是胜过召会堕落之路的最后一项，那里说，“愿主与你的灵同在。愿恩典与你同在。”

Do not say that your vital group is only for those in corporate living, and do not label people. We like to rank people, saying that the co-workers are the first rank, while others are the subsequent ranks. This is absolutely wrong. There is no rank. We all are the people in the world and in the flesh. Even today I am very wary that I may do something by my flesh. If I am not wary, I will still live by my old life. When I talk to my wife, I have to be careful; otherwise, I will talk to her in the natural life. Then I will have to confess, “Lord, even in the matter of the way I talked to my wife, I was not conformed to Your death. I did not do it in Your resurrection.” Dear saints, are these things merely teachings to us? As the final item of the way to overcome the degradation of the church, 2 Timothy 4:22 says, “The Lord be with your spirit. Grace be with you.” This refers to the Lord Jesus as the life-giving Spirit in our spirit to be

这是指主耶稣这赐生命的灵在我们的灵里，作常存的恩典。祂是恩典，一直常存、住留在我们的灵里，给我们享受。然而，我核对自己，说，“你过这一种生活么？每日每时，你都在灵里享受主耶稣这位灵，作你常存的恩典么？”我必须承认我没有。主知道每天早晨我祷告说，“主，为着新的一天，我感谢你。我仍然在地上。我要活你；我要与你同生活、同行事、同工作、同行动。”每早晨我这样祷告，但一天之中，我与主同生活么？我与主一同和人谈话么？我与主同工作么？我与主同行动么？在聚会中，我可能与主同说话，但回家后，我可能又是另一个人。当我省察我是否与主同生活并同行动时，就受责备。这说明我们都差得很远。因此，我们不该给人“贴上标签”。我们不该说，我们是与主同生活、同行事、同工作的一等人。没有这等人。有些人会说，他们是能够过团体生活的一等圣徒，但在实际上并实行上，他们不是如此。那么，我们为什么要给人贴上标签？这种贴标签的作法得罪人，这指明我们没有一个灵，是为着软弱的人，为着比我们差的人。这也指明我们不要他们。别人常告诉我，我是使徒，但我从未声称自己是使徒。我甚至不认为自己合格当牧师。我与其他的圣徒是一样的。一旦我们定罪任何人，我们就失去了照顾那个人的地位。定罪不能激起我们对人的关心。在人类中间，谁是可爱的？在神的眼中，每个人在自己里面，都是不可爱的；然而，神仍然爱他们；也就是说，祂爱世人。我不愿意与你们有这样的交通，但我为着你们的缘故，必须这样说话，为要牧养你们。

我们读了这几段圣言，就能看见我们是在不同的范围里。我们说，我们是在神圣奥秘的范围里，但实际上却不是。我们是在天然的范围里；我们还是太天然了。不论我们是否声称我们过正确的团体生活，我们可能仍在肉体里，在旧人里。我们尚未被十字架除去，尚未模成基督的死。知道圣经里的这些点是一回事，活出这些点又是另一回事。说我们借着耶稣基督之灵全备的供应，活基督而显大基督是一回事，但我们有这种生活的实际和实行么？我们都必须承认，我们都是在同一个水平上，只有一点程度上的差

the abiding grace. He is abiding, remaining, in our spirit all the time as grace for our enjoyment. However, I have checked with myself, saying, “Do you live such a life? Every day, every moment, do you enjoy the Lord Jesus as the Spirit in your spirit to be the abiding grace?” I have to admit that I do not. The Lord knows that every morning I pray, “Lord, thank You for a new day. I am still here on this earth. I want to live You, and I want to live with You, walk with You, work with You, and move with You.” I pray this every morning, but throughout the day, do I live with the Lord? Do I talk to people with the Lord; do I work with the Lord; do I move with the Lord? In a meeting I may speak with the Lord, but after I return home, I may be another person. I may be rebuked when I consider whether I am living and moving with the Lord. This illustrates that we are all far off. Therefore, we should not label people. We should not say that we are the class of people who live with the Lord, walk with the Lord, and work with the Lord. There is not such a class. Some may claim that they are the class of saints who are able to live in corporate living, but in actuality and practicality, they are not. Why then do we label people? This kind of labeling offends people, and it indicates that we do not have a spirit for the weaker ones, for the ones who are inferior to us. It also indicates that we do not want them. People have often told me that I am an apostle, but I have never claimed that I am an apostle. I do not even consider myself qualified to be a pastor. I am just the same as the other saints. Once we condemn anyone, we lose the position to take care of that one. Condemnation does not stir up our care for others. Who among the human race is lovable? In the eyes of God, everyone is not lovable in themselves, yet God still loves them; that is, He loves the world. I do not prefer to have this kind of fellowship with you, but I must speak in this way for your sake in order to shepherd you.

After reading all these portions of the Word, we can see that we are in a different realm. We say that we are in the divine and mystical realm, but in actuality we are not. We are in the natural realm; we are still so natural. Whether or not we claim that we have a proper corporate living, we may still be in the flesh, in the old man. We have not been crossed out. We have not been conformed to Christ’s death. To know these points in the Bible is one thing, but to live them is another. To say that we magnify Christ by living Him by the bountiful supply of the Spirit of Jesus Christ is one thing, but do we have the reality and practicality of such a life? We all have to admit that we are on the same level, with only a little difference in degree. Regardless of how

别而已。不论一个人看起来比别人高多少，我们都仍在同一个水平上。我们都需要看见这事，然后我们的口就会封住。我们不该谈论别人，因为我们和他们一样。我们若因别人的批评受搅扰，我们的灵可能告诉我们，我们也批评别人。这样，我们的口就会封住。我们与别人是一样的。有人批评百分之十，而有人批评百分之十五。我们都是一样的；我们都是批评家。

有人会说，某位弟兄不该作长老。如果他不该作长老，那么谁该作长老？没有一人够资格。我们必须谦卑下来。骄傲是神最大的仇敌。神敌挡狂傲的人，赐恩给谦卑的人。（雅四6，彼前五5。）每当我们批评别人，我们就漏掉恩典，并遭受神的敌挡。我们都必须学习彼此牧养。但这不是说，我既然牧养你，我就不需要你的牧养。我也需要你的牧养。我们都有缺点和短处；每个人都有缺点。因此，我们必须谦卑下来，迎接神的恩典。这会加强我们的灵去看望人和照顾人，不论他们是好是坏。不论他们如何，我们必须去看望他们，并且持续的看望。根据耶和华见证人的统计数字，他们须叩六千个门访问人，才能得着一个人。他们把这事当作规条来作，我们却不是这样。我们并没有这样的律法强迫人出去。然而，我尽力要帮助召会，以这样牧养的灵，满了对人的爱和关切，来建立活力排。

久不聚会的人以为召会定罪他们；我们需要有这种爱，去告诉所有久不聚会的人，召会并不定罪任何人；反之，召会愿意看见所有久不聚会的人回来。如果他们都愿意回来，我会流泪向主感恩。主可以为我作见证，我不定罪任何人。我们没有资格定罪任何人。若没有主的怜悯，我们会和久不聚会的人一样。因此，我们必须爱他们。这一切都在于爱，正如智慧的王所罗门所说的，“爱能遮掩一切过错。”（箴十12。）我们爱人；我们爱反对者，我们爱那些极力背叛的人。我说的是真心话。我们爱他们，不恨他们。我是谁？我没有资格定罪人或恨人。我是完全的么？连申言者以赛亚看见主时，也说，“祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中。”（赛六5。）今天有谁是洁净的？我们若批评人，说人的坏话，我们就是不洁净的。

much higher one seems than another, we are still at the same level. We all need to see this; then our mouth will be shut. We should not talk about others; we are the same as they. If we are bothered by other people's criticizing, our spirit may tell us that we also criticize others. Then our mouth will be shut. We are the same as others. One may criticize ten percent, while another criticizes fifteen percent. We are the same; we are all criticizers.

Someone may say that a certain brother should not be an elder. If not, then who should be an elder? None are qualified. We must humble ourselves. Pride is the biggest enemy of God. God resists the proud but gives grace to the humble (James 4:6; 1 Pet. 5:5). Whenever we criticize others, we miss grace and instead suffer God's resistance. We all must learn to shepherd one another. This does not mean that since I am shepherding you, I do not need your shepherding. I need your shepherding. We all have defects and shortcomings. Everyone has defects. Therefore, we have to humble ourselves to meet God's grace. This strengthens our spirit to visit people and to take care of people regardless of whether they are good or bad. Regardless of what they are, we must go to visit them and keep visiting. According to their statistics, the Jehovah's Witnesses knock on six thousand doors to visit people in order to gain one. They do this legally, but we do not. We have no such law forcing others to go out. However, I am trying my best to help the church to build up the vital groups with such a shepherding spirit full of love and care for others.

We need to have this kind of love and go to tell all the dormant ones who think that the church condemns them that the church does not condemn anyone. Rather, the church wants to see all the dormant ones come back. If they all would come back, I would weep with tears of thanksgiving to the Lord. The Lord can testify for me that I do not condemn anyone. We have no qualification to condemn anyone. Without the Lord's mercy, we would be the same as the dormant ones. Therefore, we must love them. It all depends upon love, as the wise king Solomon said, "Love covers all transgressions" (Prov. 10:12). We love people. We love the opposers, and we love the top rebels. I really mean it. We love them and do not hate them. Who am I? I am not qualified to condemn or to hate. Am I perfect? Even the prophet Isaiah, when he saw the Lord, said, "Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell" (Isa. 6:5). Who is clean today? If we criticize people and say something bad about them, we are not clean.

陆　在主的门徒训练之下，不信靠自己

最近我讲到主的门徒训练。神要我们作天梯顶端的神人，但我们可能连第一层阶梯还没有上。我们太天然了。因此，我们需要受门徒的训练，好看见主如何把祂天然的生命摆在一边，借此活神圣的生命。活神圣的生命，并脱去我们天然的生命，乃是神圣又奥秘的。

常有同工或长老来找我，说他们无法忍受某一个人。我从未教导他们要作什么，或如何对付那种人。我只是告诉他们，什么事都不要作。他们的光景指明他们更需要模成基督的死。有时人流泪来找我，但我告诉他们，他们的眼泪没有意义。他们只需要回去，更多模成基督的死，并借着否认己而活神圣的生命。今天我模成基督的死，比我六十年来所模成的更多，但我模成祂的死尚未完全，仍在进行中，我也仍然在主的门徒训练之下。在某种程度上，我还不是神人。常常在一天之中，我向主祷告说，“在某些事上，我没有否认己。我的己仍在这里，我太在自己里面。”我一天不只一次这样祷告。我是在主的门徒训练之下。我是亚当族类里一个天然的人；我不是完全的神人。我仍是“蛹里的毛毛虫”，还不是“蝴蝶”。受门徒训练就是从“毛毛虫”变成“蝴蝶”。

彼得是犹太渔夫，怎能成为神人？彼得遇见主前，从未见过神人。主似乎对他说，“来跟从我，我要给你看神人的榜样。”彼得观看祂三年半之久。然而，彼得还是象没有气息，尘土造的人一样。直到基督复活的那日，他才得着神圣的生命在他里面。因着那灵吹到他里面，他就变得不一样了。他被点活，否认己并活出神，在实行并实际上过神人的生活。这是他受门徒训练的方式。

我们看见神人的生活，但还看得不够。彼得看了三年半；直到主在肉身里生活的末了，彼得仍然有许多疑问。他可能会问：“这是什么样的人？”有一次他告诉主，他不会像别人一样否认主；但是主对他说，撒但想要得着他，好

VI. BEING UNDER THE LORD'S DISCIPLING TO HAVE NO TRUST IN OURSELVES

Recently, I have spoken concerning the Lord's discipling. God wants us to be the God-men at the top of the heavenly ladder, but we may not even be on the first rung of the ladder. We are so natural. Therefore, we need to be discipled to see how the Lord lived a divine life by putting His natural life aside. To live a divine life and put off our natural life is divine and mystical.

Often co-workers or elders come to me and say that they cannot tolerate a certain person. I never instruct them about what to do or how to deal with that kind of person. I simply tell them not to do anything. Their situation indicates that they need to be conformed to the death of Christ even more. Sometimes people come to me with tears, but I tell them that their tears are not meaningful. They simply need to go back and be more conformed to the death of Christ and to live the divine life by denying themselves. Today I am more conformed to Christ's death than I have been in sixty years, but my conformation to His death is still not perfected; it is still going on, and I am still under the Lord's discipling. To some extent I am still not a God-man. Often throughout the day I pray to the Lord, "In certain matters, I have not denied myself. My self is still here, and I am too much in myself." I pray this more than once a day. I am under the Lord's discipling. I am a natural man in Adam's race; I am not fully a God-man. I am still a "caterpillar in the cocoon" and not a "butterfly." To be discipled is to be brought from being a "caterpillar" to becoming a "butterfly."

How could Peter, a Jewish fisherman, become a God-man? Peter had never seen a God-man. It is as if the Lord said to him, "Come and follow Me. I will show you a pattern of what a God-man is." Peter watched Him for three and a half years. However, Peter was still like a man of dust with no breath. He did not have the divine life within him until the day of Christ's resurrection. Then he became different because the Spirit was breathed into him. He was enlivened, and he lived a God-man life in practicality and actuality, denying himself and living God. This is the way he was discipled.

We have seen the God-man living, but we have not seen it enough. Peter saw it for three and a half years. Up until the end of the Lord's life in the flesh, Peter still had many questions. He may have asked, "What is this man?" Once, he told the Lord that he would not deny Him as others would, but the Lord told him that Satan had asked to

筛他像麦子一样，并且他要三次否认主。（路二二31～34。）这样，彼得受了门徒的训练。他当时是个天然的人在说话。他应该说，“主，我不是例外。我和我的众弟兄一样，我可能比他们还软弱。主，怜悯我，拯救我。”同样的，我们也许说，我们能过团体生活；但至终我们会发现我们不能。我们不该信靠自己。—受

（取材自“对同工长老们以及爱主寻求主者爱心的话”第二章）

have him to sift him as wheat and that he would deny Him three times (Luke 22:31-34). In this way Peter was discipled. He spoke as a natural man. He should have said, “Lord, I am no exception. I am the same as all my brothers, and I may be weaker than them. Lord, have mercy upon me and save me.” Similarly, we may say that we are able to live in corporate living, but eventually we will find out that we are not. We should have no trust in ourselves.

(A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, Chap. 2)

第二十三篇

新约的执事

■读经：林后七 2～7

林后 7:2 你们要容纳我们，我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。

林后 7:3 我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里，以至同死同活。

林后 7:4 我向你们大大地放胆，我为你们多多地夸口；我满得安慰，在我们一切的患难中，我格外地洋溢喜乐。

林后 7:5 原来我们就是到了马其顿，我们的肉身也不得安宁，反而凡事遭患难，外有争战，内有惧怕。

林后 7:6 但那安慰颓丧之人的神，借着提多来，安慰了我们；

林后 7:7 不但借着他来，也借着他在你们身上所得的安慰，安慰了我们，因他把你们的切望、你们的哀恸、和你们为我的热心，都告诉了我们，叫我更加喜乐。

■纲要

壹　使徒那供应人的生命乃是对信徒的亲密关切

贰　多结果子的生活

叁　需要真正的关切

肆　温暖别人

伍　保罗的恳求

陆　因着深挚的关切而得安慰并喜乐洋溢

CHAPTER TWENTY-THREE

THE MINISTERS OF THE NEW COVENANT

■ Scripture Reading: 2 Cor. 7:2-7 (Rcv.)

2 Cor. 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.

2 Cor. 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

2 Cor. 7:4 Great is my boldness toward you, great is my boasting on your behalf; I am filled with comfort, I overflow with joy in all our affliction.

2 Cor. 7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in everything; without were fightings, within were fears.

2 Cor. 7:6 But He who comforts those who are downcast, that is, God, comforted us by the coming of Titus;

2 Cor. 7:7 And not only by his coming, but also by the comfort with which he was comforted because of you, declaring to us your longing, your lamentation, your zeal for me, so that I rejoiced the more.

■ Outline

I. The Apostle's Ministering Life Being The Intimate Concern For Believers

II. A Fruitful Life

III. The Need For Genuine Concern

IV. Warming Others

V. Paul's Entreaty

VI. Encouraged And Joyful Because Of A Deep Concern

*　*　*　*

林后七章论到新约的执事。保罗在这一段话中描绘新约执事所过的生活。我们在本篇信息中，要尽力来摸着七章二至七节所发表保罗灵里的感觉。我们读七章二至十六节的时候，最重要的就是摸着保罗的感觉和他的灵。但是要这样作并不容易。

壹　使徒那供应人的生命乃是对信徒的亲密关切

我们在七章二至十六节所看见的，是使徒供应的生命对信徒的亲密关切。每一位爱主、愿意构得上神标准的信徒，都应当成为新约的执事。只要我们是在基督里的信徒，不论我们是使徒、传福音者、长老或执事，我们都应当是新约的执事。这样的执事乃是把基督供应给人，为着建造召会，就是祂的身体。我年轻时，听说每一位信徒都应当是传福音者。现在我们看见，我们不该仅仅是传福音者，更该是新约的执事，就是供应基督作生命，使召会能建造成为基督身体的人。这个职事不该仅仅由使徒和长老来完成，乃该由召会中的每一个人来完成。

主今天恢复的目标，就是恢复所有的信徒都能供应基督，使召会得以建造起来。这种领会是根据保罗在以弗所四章的话，他说使徒、申言者、传福音者、牧人和教师，都成全圣徒，目的是为着职事的工作，为着建造基督的身体。我们若要成为建造召会的人，将基督供应给人以建造召会，就需要一种供应的生命。我们要成为新约的执事，就需要这样供应的生命。我们需要活出一种为着召会把基督供应给人的生命。

许多年前，我读到一些书报，鼓励信徒们要属灵、要圣洁、要得胜。但我从来没有读过一本书，嘱咐我们要活出一种供应的生命。我们许多人读过一些书报，论到如何属灵，如何过圣洁的生活，或是如何得胜。但你有没有读过一本书，告诉你如何活出供应的生命？我不相信我们有人读过这样的书。

*　*　*　*

Chapter seven in 2 Corinthians is concerning the ministers of the new covenant. In this section Paul portrays the kind of life lived by the ministers of the new covenant. In this message we shall seek to touch the feeling in Paul's spirit as expressed in 7:2-7. In reading 7:2-16, the crucial matter is to touch Paul's feeling and also his spirit. However, it is not easy to do this.

I. THE APOSTLE'S MINISTERING LIFE BEING THE INTIMATE CONCERN FOR BELIEVERS

What we have in 7:2-16 is the intimate concern of the ministering life. Every believer who loves the Lord and who wants to come up to God's standard should become a minister of the new covenant. As long as we are believers in Christ, we should be New Testament ministers, no matter whether we happen to be apostles, evangelists, elders, or deacons. Such a minister is a person who supplies Christ to others for the building up of the church, His Body. When I was young I heard that every believer should be a preacher of the gospel. Now we see that we should be not merely gospel preachers, but ministers of the new covenant, those who minister Christ as life so that the church may be built up as the Body of Christ. This ministry should be carried out not only by apostles and elders; it should be carried out by everyone in the church.

The goal of the Lord's recovery today is to recover this ministering of Christ by all the believers so that the church may be built up. This understanding is based on Paul's word in Ephesians 4, where he says that the apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry, unto the building up of the Body of Christ. For us all to be church builders, to minister Christ for the building up of the church, we need a ministering life. In order to be new covenant ministers we need such a ministering life. We need to live a life of ministering Christ to others for the church.

Many years ago I read various books that encouraged believers to be spiritual, holy, and victorious. But I never read one book charging us to live a ministering life. Many of us have read books on how to be spiritual, how to live a holy life, or how to be victorious. But have you ever read a book telling you how to live a ministering life? I do not believe any of us has read such a book.

五十年来，我在出外访问的时候，遇见许多不同种类的基督徒。我特别遇到一些有属灵名望的人。但照我的观察，甚至这些所谓的属灵人，也没有正确活出供应的生命。他们的生活非常严谨，为着能“属灵”、“圣洁”并“得胜”。但他们的生活方式，不能使他们成为供应的人。我们都当靠着主的恩典，而不是靠着自己的努力，竭力活出供应的生命。

In my travels over a period of about fifty years, I have met many different kinds of Christians. In particular I have met some who had a reputation for being spiritual. But to my registration even these so-called spiritual ones did not have a proper ministering life. They lived in a very careful manner in order to be “spiritual,” “holy,” and “victorious.” But they did not live in such a way as to be ministering ones. By the Lord’s grace, not by our own efforts, we all should endeavor to live a ministering life.

贰　多结果子的生活

II. A FRUITFUL LIFE

我们在哥林多后书所看见供应的生命，是一个多结果子的生命。我们可能“属灵”、“圣洁”、“得胜”，却不结果子。那种属灵、圣洁与得胜是有问题的。那种品格是否真正、真实，令人打一个问号。一个人相当属灵，却不结果子，岂非不寻常么？照圣经来看，属灵的目的是为着结果子。主在约翰福音没有告诉我们要属灵、要圣洁、要得胜。反之，祂在约翰十五章嘱咐我们要结果子，甚至要多结常存的果子。这就是活出供应的生命。

The ministering life we see in 2 Corinthians is a fruitful life. We may be “spiritual,” “holy,” and “victorious” and yet not be fruitful. There are problems with that kind of spirituality, holiness, and victory. It is questionable whether those qualities are true and genuine. Is it not unusual that one could be “spiritual” without being fruitful? According to the Bible, being spiritual is for the purpose of being fruitful. In the Gospel of John the Lord does not tell us to be spiritual, holy, and victorious. Rather, in John 15 He charges us to bear fruit, even to bear much fruit, abiding fruit. This is to live a ministering life.

我家的四周有许多果树，有桃树、柠檬树和橘子树。有一段很长的时间，一些树没有结出什么果子。因此，我们就考虑要不要把它们砍掉。这些树虽然不结果子，但还是长得很好。事实上，它们长得又青翠、又发旺，枝叶茂密。然而，它们越这样长，我就越觉得为难。有时候我看着这些树说，“你们这些树在这里作什么？你们枝叶青翠茂密，却不结果子。”我们可以用这种情形，说明那些可能“属灵”、“圣洁”、“得胜”，却不结果子的信徒。他们不结果子，因为他们没有供应的生命。我们要看见，我们都需要有供应的生命，这是非常重要的。

Around my home there are a number of fruit trees—peach, lemon, and orange. For quite a long period of time, certain trees did not bear any fruit. Because of the lack of fruit, we were considering whether we should remove them. Although these trees did not bear fruit, they continued to grow quite well. In fact, they were green and flourishing, full of leaves. Nevertheless, the more they grew in that way, the more bothered I was concerning them. Sometimes when I looked at those trees I said, “What are you trees doing here? You are full of green leaves, and your branches are spreading forth, but you are not bearing any fruit.” We may take this as an illustration of believers who may be “spiritual,” “holy,” and “victorious,” but are fruitless. They do not bear fruit because they do not have a ministering life. It is very important to see that we all must have a ministering life.

我早期听过几篇论到林后七章的信息。那些信息着重说到照着神忧愁；那些信息指出，我们若照着神忧愁，便不会因着忧愁而懊悔。我虽然听见一些有关这一点的信息，却从来没有听见一篇信息论到保罗在这一章里的感觉和灵。我们在这里看见他亲密的关切。

In my early days, I heard several messages on 2 Corinthians 7. The emphasis of those messages was on sorrowing according to God. Those messages pointed out that if we sorrow according to God, we shall not regret being sorrowful. But although I heard some messages on this point, I was not told anything about Paul’s feeling and spirit in this chapter. Here we see his intimate concern.

叁　需要真正的关切

III. THE NEED FOR GENUINE CONCERN

我们可能在属灵的事上很有知识，讲道也很有能力，然而还是不结果子。事实上，这样的人不仅不结果子，没有供应生命，反而可能叫人死。一位弟兄到另一个地方去开特会，但聚会的结果也许是叫许多人被杀死。他们不是被错谬的话杀死，而是被对的话杀死。不仅如此，在牧养圣徒的时候，我们也可能叫人死。这样叫人死，这样不结果子的原因，就是缺乏亲密的关切。一位弟兄到某处召会开特会，可能只关切所释放的信息，却对那个地方的召会没有一点真正的关切。照样，我们可能看望一个家庭、牧养他们，却没有一点爱的关切。我们的动机可能是为着表显我们的知识、属灵、恩赐或能力。结果却是叫人死。

有些母亲好象缺少智慧；但她们虽然不够聪明，却能很妥善的抚养儿女，因为她们对儿女有爱的关切。这种母亲对儿女有柔细亲密的关切。相反的，有些后母也许很有知识、恩赐，也很聪明，但她们缺少对儿女所当有的关切。照顾儿女最重要的不是知识或才干，乃是亲密的关切。照顾众召会或牧养众圣徒也是一样，所需要的乃是供应的生命中所有的亲密关切。弟兄们在众召会开特会，必须对那些召会有真正的关切。他们不该仅仅在意于释放好信息，来表显他们的知识、才能或能力。

我年轻时，多少对林后七章感到不解。我认定圣经是一卷神圣、经典之作，但对我来说，林后七章似乎不是经典之作。我能领会为什么罗马五章和八章包含在圣经里，但我不明白为什么林后七章也包括在内。保罗在六节说，借着提多来，安慰了他，在七节接着说，“不但借着他来，也借着他在你们身上所得的安慰，安慰了我们，因他把你们的切望、你们的哀恸、和你们为我的热心，都告诉了我们，叫我更加喜乐。”对我来说，这样的一节不应当写在圣经里。你有没有查问过，为什么林后七章写在新约里？你若从来没有想到这一点，这可能指明你研读神的话，多少有点粗心大意。我能作见证，我越注意这一章，就越宝爱这一章，并且越从其中有所学习，而受其影响。

It is possible to become knowledgeable in spiritual matters and powerful in preaching and yet still be unfruitful. In fact, instead of being fruitful and ministering life, such a person may cause others to suffer death. A brother may even visit another locality and hold a conference, but the results of that conference may be that many are killed. They are killed not by wrong words, but by right words. Furthermore, in the shepherding of the saints, it is also possible that we may kill others. The reason for this killing, this fruitlessness, is the lack of intimate concern. A brother who has a conference with a particular church may be concerned only for the giving of messages; he may not have any genuine concern for the church in that locality. Likewise, we may visit a family to shepherd them, but we may not have any loving concern. Rather, our motive may be to display our knowledge, spirituality, gift, or capability. The result is a killing.

Some mothers seem to be short of wisdom. Yet even though they are not clever, they raise their children in a very good way because they have a loving concern for them. Such mothers have a tender, intimate concern for their children. On the contrary, some step-mothers may be knowledgeable, gifted, and clever; however, they lack the necessary concern for the children. In taking care of children, what is most important is not knowledge or ability—it is an intimate concern. The same is true in taking care of churches or in shepherding the saints. What is needed is the intimate concern of a ministering life. The brothers who hold conferences with churches must have a genuine concern for the churches. They should not merely be interested in giving excellent messages as a display of their knowledge, talent, or capability.

When I was young, I was somewhat troubled by chapter seven of 2 Corinthians. I regarded the Bible as a sacred, classical book, and it seemed to me that 2 Corinthians 7 was not a classical writing. I could understand why chapters like Romans 5 and Romans 8 were in the Bible, but I did not know why a chapter like 2 Corinthians 7 was included. In verse 6 Paul says that he was encouraged by the coming of Titus, and in verse 7 he goes on to say, “And not only by his coming, but also by the encouragement with which he was encouraged over you, informing us of your longing, your mourning, your zeal on my behalf, so that I rejoiced the more.” It seemed to me that such a verse should not be in the Bible. Have you ever checked why 2 Corinthians 7 is in the New Testament? If you have never thought about it, this may indicate that you are somewhat careless in reading the Word. I can testify that the more attention I pay to this chapter, the more I love it, and the more I learn from it and am affected by it.

这一章启示，我们需要有亲密的关切。我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子。要建立美好的家庭生活和召会生活，需要亲密的关切。我们能结多少果子，并不在于我们能作什么，乃在于我们是否有亲密的关切。

倪弟兄告诉我们，我们传福音时，需要对人有真正的关切。只要我们对人有合式的关切，我们就会渐渐够资格被神使用，使别人得救。这一点在“见与闻”一书中，有非常好的见证。作者麦雅各（Dennis McKendrick）在这本书中告诉我们，他站在一群不信者面前只是痛哭流涕，一句话也说不出来，然而却有许多人得救，因为他有深挚的关切。口才、恩赐、能力，都不能象你对人的关切那样深深的摸着人。

在哥林多前书，保罗好象父亲管教儿女。但他这样的管教，是出自深切、亲密的关切。比如，母亲也许责打儿女，但是儿女挨打的时候，知道母亲是以爱的灵和态度来管教。因此，即使母亲打孩子时，仍能爱她的孩子。儿女能分辨父母管教他们，是否出自爱的灵。保罗写哥林多前书，是带着爱与关切的灵。我们在整卷哥林多后书，特别是在第七章中，的确看见保罗对于信徒的亲密关切。

肆　温暖别人

保罗在林后七章非常有情感。他在十三节说，“我们因提多的喜乐，就越发更加喜乐。”达秘（J. N. Darby）指出，“越发更加”在原文是一句成语，无法用英文准确的翻译出来。保罗在供应生命时，富有人性和情感。保罗的情感非常丰富，因为他的关切极其深刻亲密。我们若没有这种关切，就绝不能象保罗那样更加喜乐。我们反而可能象冷冷的冰箱，对圣徒漠不关心。我们不温暖别人，反而使别人更加冰冷。在这样冰冻的环境里，什么东西都长不出来。我们需要春天的气候来到，使我们解冻，并温暖我们的生命。这又是需要供应的生命。你知道什么是供应的生命？这是一种温暖别人的生命。要学习温暖别人。这就是对他们要有亲密的关切。

This chapter reveals that we need an intimate concern. If we have ability to carry on a work but lack an intimate concern, our work will be fruitless. What is needed to establish a good family life and church life is intimate concern. How fruitful we are, how much fruit we bear, does not depend on what we are able to do. It depends on whether or not we have an intimate concern.

Brother Nee told us that in preaching the gospel we need to have a genuine concern for others. As long as we have the proper concern for people, we are well on our way to be qualified to be used of God for their salvation. A very good testimony of this is in the book Seen and Heard. In that book, the writer, James M'Kendrick, tells us of standing in front of a group of unbelievers and weeping, without saying a word. Nevertheless, a number were saved, for he had a deep concern. Eloquence, gift, and power can never touch people as deeply as your concern for them.

In 1 Corinthians Paul was like a father disciplining his children. But even this discipline came out of a deep, intimate concern. For example, a mother may spank one of her children. But while he is receiving that spanking, the child realizes that the mother is disciplining him with a loving spirit and attitude. Thus, even when she is spanking her child, she can love him. Children can tell whether or not their parents discipline them out of a spirit of love. It was with a loving, concerned spirit that Paul wrote the book of 1 Corinthians. To be sure, in 2 Corinthians as a whole, and especially in chapter seven, we see Paul's intimate concern for the believers.

IV. WARMING OTHERS

In 2 Corinthians 7 Paul was very emotional. In verse 13 he says that he "rejoiced more abundantly over the joy of Titus." J. N. Darby points out that it is not possible to render exactly in English the Greek idiom for "more abundantly." Paul was very human and emotional in his ministering of life. Paul was so emotional because his concern was so deep and intimate. Without this kind of concern, we could never be abundantly rejoicing in the way Paul was. Instead, we may be as cold as a freezer, altogether lacking in concern for the saints. Instead of warming up others, we make them even colder. Nothing can grow when it is in such a frozen condition. We need the weather of spring to come to thaw us out and warm up our life. Once again there is a need for a ministering life. Do you know what a ministering life is? It is a life that warms up others. Learn to warm others. This is to have an intimate concern for them.

许多人读林后七章，并没有摸到保罗的亲密关切。我们对于别人若没有这种关切，我们就不会结果子。我若要把生命供应给众圣徒，我必须对他们有真正的关切，就是富有情感，既深刻又亲密的关切。我应当满心关切，以至于有的时候，甚至在别人眼中成了愚昧、疯狂的人。

伍　保罗的恳求

保罗在七章二节说，“你们要容纳我们，我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。”六章十四节至七章一节率直的劝勉，是插进的话，要把被岔开的信徒，从污秽的沾染中带回到圣别的神，使他们与神完全和好。因此，七章二节实际上是六章十一至十三节的继续，恳求信徒向着使徒，心要宽宏容纳他们。从七章二节至七章末了，使徒在恳求中表达他对信徒亲密的关切，要叫他们得着安慰和鼓励，在与主完全和好之后，同祂积极往前。

当保罗说“你们要容纳我们”时，他实际上是向哥林多人说，“弟兄们，我喜欢进到你们那里，住在你们中间。但是你们太狭窄，把自己关起来。你们没有宽宏的心接纳我们。我爱你们、关切你们。这就是为什么我恳求你们敞开自己，容纳我们，好叫我们能进到你们那里，住在你们中间。”

你若看望另一处地方召会，而没有保罗在二节的灵，你可能下意识里会感觉，自己在属灵的事上比别人更有知识，并且有东西可以供应他们。这不是我们所该有的态度。但你若像保罗在二节所作的一样，恳求圣徒要心里容纳你，好叫你能住在他们中间，这的确会深深的摸着人。

保罗在二节说，他们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。保罗好象在为自己表白，但他的表白是亲密的、亲爱的。

保罗在三节继续说，“我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里，以至同死同活。”我们在这里看见一种亲密关切的表达，而不是客套、谦恭的

Many have read 2 Corinthians 7 without touching the matter of Paul’s intimate concern. If we do not have this kind of concern for others, we shall not be fruitful. If I would minister life to the saints, I must have a genuine concern for them, a concern that is emotional, deep, and intimate. I must be so concerned that, at times, I may appear to others to be foolish or beside myself.

V. PAUL’S ENTREATY

In 7:2 Paul says, “Make room for us; we wronged no one, we corrupted no one, we took advantage of no one.” The frank exhortation from 6:14 through 7:1 is given parenthetically to bring the distracted believers back to their holy God from being touched by something that has defiled them, so that they may be fully reconciled to Him. Hence, 7:2 is actually a continuation of 6:11-13, entreating the believers to have their heart enlarged toward the apostles, to make room for them. From this verse to the end of this chapter the apostle in his entreating expresses his intimate concern for the believers, that they may be consoled and encouraged to go on positively with the Lord after being fully reconciled to Him.

When Paul says, “Make room for us,” he is actually saying to the Corinthians, “Brothers, I want to enter into you and dwell in you. But you are narrow and have shut yourselves up. You don’t have an enlarged heart to receive us. I love you, and I am concerned for you. This is why I urge you to open up and make room for us so that we may come into you and dwell in you.”

If you visit the church in another locality without the kind of spirit Paul has in verse 2, you may have the unconscious feeling that you are more knowledgeable concerning spiritual things than others and have something to minister to them. This is not the kind of attitude we need. But suppose you appeal to the saints the same way Paul does in verse 2, urging them to make room for you in their hearts so that you may dwell in them. Surely this will touch others very deeply.

In verse 2 Paul says that they wronged no one, corrupted no one, and took advantage of no one. It seems that Paul is vindicating himself, but his vindication is in a way that is intimate and lovely.

In verse 3 Paul continues, “I do not say this to condemn you, for I have said before that you are in our hearts to die together and to live together.” Here we have an expression of an intimate relationship, not polite, courteous talk. Paul is frank in the

说法。保罗讲话的方式是率直的，也是非常亲密、感人的。保罗这样向哥林多人说话，表明他与他们之间有亲密的关系。我们只能对那些与我们亲密的人，说出这样的话。

保罗在三节甚至说，哥林多人是在使徒的心里，以至同死同活。保罗在这里的意思是说，“我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里。你们既然在我们的心里，而我们的心是宽宏的，所以我们呼吁你们的心要宽宏，容纳我们。哥林多人哪，你们是在我们的心里，以至同死同活。”何等深切、柔爱并亲密的话！何等感人肺腑衷肠！

陆　因着深挚的关切而得安慰并喜乐洋溢

四节继续说，“我向你们大大地放胆，我为你们多多地夸口；我满得安慰，在我们一切的患难中，我格外地洋溢喜乐。”这里的安慰和喜乐，按原文直译是那安慰，那喜乐；指提多所带来特殊的安慰、特殊的喜乐。保罗在这里的话也是亲密、感人的。

保罗在五节说，“原来我们就是到了马其顿，我们的肉身也不得安宁，反而凡事遭患难，外有争战，内有惧怕。”这里的肉身是指外面的人，包括身体和魂。争战是外面的，惧怕是内里的。这些争战和惧怕涉及外面的身体和里面的魂。肉身不得安宁，与灵里不安不同。

六节说，“但那安慰颓丧之人的神，借着提多来，安慰了我们。”保罗深深关切哥林多信徒对他第一封书信的反应，以致灵里不安，（林后二 13，）甚至极为颓丧，急切要见到提多，好得着他们反应的消息。现在提多不但来了，还把他们积极反应的喜信带来。这对使徒是极大的安慰。

保罗在七章七节继续说，“不但借着他来，也借着他在你们身上所得的安慰，安慰了我们，因他把你们的切望、你们的哀恸、和你们为我的热心，都告诉了我们，叫我更加喜乐。”因着保罗的关切，他在这里又是极富情感的。

way he speaks, but also very intimate and touching. For Paul to speak to the Corinthians in this way shows that between him and them there was an intimate relationship. Only to those with whom we are intimate can we speak in this way.

In verse 3 Paul even says that the Corinthians were in the apostles' hearts to die together and live together. Here Paul seems to be saying, "I do not say this to condemn you, for I have already said that you are in our hearts. Since we have you in our hearts and our hearts are enlarged, we appeal to you to enlarge your hearts and make room for us. Corinthians, you are in our hearts to die together and live together." What deep, tender, intimate words! How deeply touching!

VI. ENCOURAGED AND JOYFUL BECAUSE OF A DEEP CONCERN

Verse 4 continues, "Great is my boldness toward you, great is my boasting on your behalf; I am filled with encouragement, I overflow with joy in all our affliction." The Greek here literally means the encouragement and the joy, pointing to the particular encouragement and the particular joy. Here also Paul's words are intimate and touching.

In verse 5 Paul says, "For also when we came into Macedonia, our flesh had no relief, but we were afflicted in every way; without were fightings, within were fears." The flesh here refers to the outward man, including the body and the soul. The fightings were without and the fears were within. These fightings and fears involved the body outwardly and the soul inwardly. To have no relief in the flesh differs from having no relief in the spirit.

Verse 6 says, "But He Who encourages those who are cast down—God—encouraged us by the coming of Titus." Because of his deep concern for the Corinthian believers' response to his first Epistle, Paul, having no relief in his spirit (2:13), even very much weighed down by his concern, was anxious to see Titus for information concerning their response. Now Titus not only comes, but brings glad news of their positive response. This is a great encouragement to the apostle.

In verse 7 Paul continues, "And not only by his coming, but also by the encouragement with which he was encouraged over you, informing us of your longing, your mourning, your zeal on my behalf, so that I rejoiced the more." Here again Paul is very emotional because of his concern.

我们都需要心宽宏，与神完全和好；然后我们才会有一种供应的生命，一种能多结果子的生命。唯有供应的生命能使我们结果子。结果子乃是供应的生命所产生的结果。—受

（取材自“哥林多后书生命读经”第四十四篇）

We all need to be enlarged in our hearts, reconciled fully to God. Then we shall have a life that is a ministering life, a life that can bear much fruit. Only the ministering life enables us to bear fruit. Fruit-bearing is the issue of a ministering life.

(Life-Study of 2 Corinthians, msg. 44)

第二十四篇

爱有效能

■纲要

壹　神是爱

贰　神预定我们得神圣的儿子名分

叁　神将祂的独生子赐给我们，乃是受神圣之爱的推动

肆　神的爱是源头

伍　神的爱激励我们爱我们的仇敌

陆　爱建造人

柒　爱是最大的

捌　爱是一切属灵美德的总结，也是结果子的因素

玖　基督的身体在爱里把自己建造起来

拾　神赐给我们的，乃是爱的灵

拾壹　不爱弟兄的，仍住在死中

拾贰　要追求爱

拾叁　与那清心寻求主的人一同追求爱

拾肆　我们属于基督的表记

拾伍　神的爱使我们得胜有余

拾陆　爱是极超越的路

*　*　*　*

CHAPTER TWENTY-FOUR

LOVE PREVAILS

■ Outline

I. God Being Love

II. God's Predestination Of Us Unto The Divine Sonship

III. God's Giving Of His Only Begotten Son To Us Being Motivated By The Divine Love

IV. God's Love Being The Source

V. God's Love Motivating Us To Love Our Enemies

VI. Love Builds Up

VII. Love Being The Greatest

VIII. Love Being The Conclusion Of All Spiritual Virtues And The Factor Of Fruit-Bearing

IX. The Body Building Itself Up In Love

X. The Spirit That God Gives Us Being Of Love

XI. The One Who Does Not Love Abiding In Death

XII. Pursuing Love

XIII. Pursuing Love With Those Who Seek The Lord Out Of A Pure Heart

XIV. A Sign That We Belong To Christ

XV. The Love Of God Making Us More Than Conquerors

XVI. Love Being The Most Excellent Way

*　*　*　*

我们知道，牧养和教导是活力排的义务。在本篇信息中，我们要来看，爱是有效能的。无论我们给人多少的牧养和教导，若没有爱，一切就都是徒然。林前十三章论到一件特别的事，就是爱。这一章告诉我们，即使我们以极高的方式申言，并且将一切所有的分给人，若没有爱，这一切就算不得什么。（林前十三2～3。）牧养和教导都需要爱，但不是我们天然的爱，乃是主神圣的爱。

We know that shepherding and teaching are the obligation of the vital groups. In this chapter we want to see that love prevails. Regardless of how much we shepherd and teach others, without love everything is in vain. First Corinthians 13 is a chapter covering one unique thing, that is, love. This chapter tells us that even if we prophesy in the highest way and give everything for others, without love they mean nothing (1 Cor. 2-3). Both shepherding and teaching need love, not our natural love but His divine love.

壹　神是爱

我们是神的种类，因为我们已经从神而生，有祂的生命和性情。（约一12～13。）我们已经重生，成为神的种类，就是神类，而神乃是爱。我们既在生命和性情上成了神，就应当也有爱。这意思是说，我们不仅仅爱别人，我们就是爱的本身。我们既是神的种类，就应当是爱，因为祂就是爱。无论谁是爱，他就是神的种类。

神是爱；我们爱，因为神先爱我们。（约壹四8，19。）神不要我们用我们天然的爱来爱人，乃要我们以祂作我们的爱。神照着祂的形像造人，（创一26，）意思是说，祂乃是照着祂的所是造人。神的形像就是神的所是，神的属性乃是神的所是。照圣经中的启示来看，神的第一个属性是爱。神照着祂的属性造人，而祂的第一个属性乃是爱。虽然受造的人没有爱的实际，但在这受造的人里面，有一个东西，叫他愿意去爱人。甚至堕落的人里面，也有爱的愿望。但那只是人的美德，是神爱的属性的彰显。当我们重生时，神就把祂自己这爱灌注到我们里面。我们爱祂，因为祂先爱我们；是祂引进了这爱。

I. GOD BEING LOVE

We are God's species because we have been born of Him to have His life and nature (John 1:12-13). We have been regenerated to be God's species, God's kind, and God is love. Since we become God in His life and nature, we also should be love. This means that we do not merely love others but that we are love itself. As His species, we should be love because He is love. Whoever is love is God's species, God's kind.

God is love; we love because He first loved us (1 John 4:8, 19). God does not want us to love with our natural love but with Him as our love. God created man in His image (Gen. 1:26), which means that He created man according to what He is. God's image is what God is, and His attributes are what He is. According to the revelation in the Holy Scriptures, God's first attribute is love. God created man according to His attributes, the first of which is love. Although created man does not have the reality of love, there is something in his created being that wants to love others. Even fallen man has the desire within him to love. But that is just a human virtue, the very expression of the divine attribute of love. When we were regenerated, God infused us with Himself as love. We love Him because He first loved us. He initiated this love.

贰　神预定我们得神圣的儿子名分

神预定我们得神圣的儿子名分，乃是受神圣之爱的推动。以弗所一章四至五节说，神在创立世界以前，在基督里拣选了我们，“使我们在爱里，在祂面前，成为圣别、没有瑕疵；…预定了我们，…得儿子的名分。”我们可以把“在爱里”和“预定我们得儿子的名分”连在一起。神乃是在

II. GOD'S PREDESTINATION OF US UNTO THE DIVINE SONSHIP

God's predestination of us unto the divine sonship was motivated by the divine love. Ephesians 1:4-5 says that God chose us in Christ before the foundation of the world "to be holy and without blemish before Him in love, predestinating us unto sonship." The phrase in love can be joined with the phrase predestinating us unto sonship. God predestinated us unto sonship in love. John 3:16 says that God so loved the world. He

爱里预定我们得儿子的名分。约翰三章十六节说，神爱世人。祂是在创立世界以前，就爱了我们。

loved us before the foundation of the world.

叁　神将祂的独生子赐给我们，乃是受神圣之爱的推动

神将祂的独生子赐给我们，使我们在法理一面借着祂的死而得救，不至灭亡，并在生机一面在祂的复活中得着永远的生命，乃是受神圣之爱的推动。（约三 16，约壹四 9 ～ 10。）约翰三章十六节得着约壹四章九节和十节这两节经文的加强。约壹四章十节说，神差祂的儿子到我们这里来，为我们的罪作了平息的祭物。这是在法理上借着祂的死完成的。九节说，神差祂的儿子到我们这里来，使我们借着祂得生并活着。这是在生机上在祂的复活中完成的。约翰三章十六节应该与约壹四章九至十节同读。

III. GOD'S GIVING OF HIS ONLY BEGOTTEN SON TO US BEING MOTIVATED BY THE DIVINE LOVE

God's giving of His only begotten Son to us that we may be saved from perdition judicially through His death and have the eternal life organically in His resurrection was motivated by the divine love (3:16; 1 John 4:9-10). John 3:16 is strengthened by two verses from John's first Epistle—4:9 and 10. First John 4:10 says that God sent His Son to us as a propitiation for our sins. This is judicial through His death. Verse 9 says that God sent His Son to us that we may have life and live through Him. This is organic in His resurrection. John 3:16 should be read with 1 John 4:9-10.

肆　神的爱是源头

神的爱是基督之恩的源头，这恩借着灵的交通，分赐给我们。（林后十三 14。）这是为使我们享受经过过程并终极完成的三一神。

IV. GOD'S LOVE BEING THE SOURCE

God's love is the source of the grace of Christ dispensed to us through the fellowship of the Spirit (2 Cor. 13:14). This is for us to enjoy the processed and consummated Triune God.

伍　神的爱激励我们爱我们的仇敌

神的爱激励我们这些祂的儿女爱我们的仇敌，使我们能完全，象祂一样；祂爱那成了祂仇敌的堕落人类，叫祂的日头（表征基督）上升，一无分别的照恶人，也照好人，并且同样的降雨（表征那灵）给义人，也给不义的人；这样，我们就可以作天父的儿子，从税吏和外邦人中被圣别出来。（太五 43 ～ 48。）整个人类成了神的仇敌，但神仍然爱人类。神差基督到我们这里，若对人有所分别，我们就不会有资格得着祂的救恩。祂叫祂的日头上升，一无分别的照恶人，也照好人。

我们在爱别人的事上，应当象神一样。税吏只爱那爱他们的人。主说，“你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？”（46。）我们若只爱那爱我们的人，我们就是和税吏属于同一种类。但我们是属于超越、神圣

V. GOD'S LOVE MOTIVATING US TO LOVE OUR ENEMIES

God's love motivates us, His children, to love our enemies that we may be perfect as He is; He loves the fallen human race, who became His enemies, by causing His sun (signifying Christ) to rise on the evil and the good indiscriminately and sending rain (signifying the Spirit) on the just and the unjust equally; thus, we may become the sons of the heavenly Father who are sanctified from the tax collectors and the Gentiles (Matt. 5:43-48). The entire human race became His enemies, but God still loves the human race. If God sent Christ to us with discrimination, we would be disqualified from receiving His salvation. He causes His sun to rise first on the evil and then on the good without discrimination.

We should be like God in our love for others. The tax collectors love only those who love them. The Lord said, "If you love those who love you, what reward do you have? Do not even the tax collectors do the same?" (v. 46). If we love only those who love us, we are of the same species as the tax collectors. But we are of the super, divine species,

的种类，所以我们爱恶人，就是我们的仇敌，也爱好人。这给我们看见，神这爱是何等的有效能。

活力排必须是有效能的排。我们的活力排是否有效能，可由我们一无分别的爱人得着证实。有些基督的同工可能觉得，我们应当让某些人受永远的沉沦。他们可能说，他们不爱某些人，就如抢银行的人。但是当基督钉在十字架上时，有两个强盗与祂同钉。（太二七 38。）其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三 42。）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43。）基督借着钉十字架而拯救的第一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。这是非常有意义的。

陆　爱建造人

林前八章一节下半说，“知识是叫人自高自大，唯有爱建造人。”没有爱的教训会使我们自高自大。我们可能听了职事的信息，只得了一些知识，就自高自大；这并不建造人。唯有爱建造人。

柒　爱是最大的

爱是不嫉妒，不轻易发怒，不计算人的恶，凡事包容，凡事忍耐，永不败落，也是最大的。（林前十三 4 ～ 8，13。）嫉妒是在我们的天性里就有的。一个家中有了新生的孩子，另外的孩子可能会嫉妒。在召会生活中也会有嫉妒。一位姊妹祷告或申言时得着很多的“阿们”，另一位姊妹可能会嫉妒。有些弟兄看到另一位弟兄被设立为长老，可能会嫉妒。我在召会生活中六十多年了，我能够见证说，最难的一件事就是设立长老。我们晓得，如果我们设立一位弟兄，另一位我们不觉得应该设立的弟兄，可能会因着嫉妒而被绊跌。一位姊妹若被指定在姊妹之家带领，其他的姊妹可能会嫉妒；但爱是不嫉妒的。

此外，爱也是不轻易发怒。因着缺少爱，人很容易发怒。我们若充满了神圣的爱，无论我们多么受到斥责，我们也不会发怒。爱是不计算人的恶。我们必须承认，我们常计

so we love the evil ones, our enemies, as well as the good ones. This shows how God as love prevails.

The vital groups should be groups that are prevailing. A proof that our vital group is prevailing is that we love people without any discrimination. Some Christian co-workers may feel that we should let certain persons suffer eternal perdition. They may say that they would not love certain persons, such as bank robbers. But while Christ was being crucified on the cross, two robbers were crucified with Him (27:38). One of them said, “Jesus, remember me when You come into Your kingdom” (Luke 23:42). Jesus said to him, “Truly I say to you, Today you shall be with Me in Paradise” (v. 43). The first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death. This is very meaningful.

VI. LOVE BUILDS UP

First Corinthians 8:1b says, “Knowledge puffs up, but love builds up.” Teaching without love may puff us up. We may listen to the messages of the ministry and become puffed up with mere knowledge. This does not build up. Love builds up.

VII. LOVE BEING THE GREATEST

Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, never falls away, and is the greatest (13:4-8, 13). Jealousy is in our nature. When a new child is born in a family, the other child may become jealous. Jealousy is also present in the church life. One sister may be jealous of another sister because she receives many Amens from the saints when she prays or prophesies. Some brothers may be jealous when they see that another brother has been appointed into the eldership. After being in the church life for over sixty years, I can testify that one of the hardest things is to appoint the elders. We realize that if we appoint a certain brother, another brother whom we do not feel to appoint may be stumbled because of jealousy. If a certain sister is asked to take the lead in a sisters’ house, the others may become jealous, but love is not jealous.

Also, love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have

算别人的恶。有些妻子有一本记录，一本账簿，记下她们丈夫的失败和缺点。这个记录不一定是写下来的，却是在她们的头脑里。她们一直在计算她们丈夫的恶。

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。我们若揭露在我们长老职分下，在我们牧养之下的肢体，这就废除了我们的资格。爱也是凡事忍耐，永不败落。林前十三章总结的说，“如今常存的，有信、望、爱这三样，其中最大的是爱。”（13。）

taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind. They are taking account of their husband's evil.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things, not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. Our uncovering of the members under our eldership, our shepherding, annuls our qualification. Love also endures all things and never falls away. First Corinthians 13 concludes by saying, "Now there abide faith, hope, love, these three; and the greatest of these is love" (v. 13).

捌　爱是一切属灵美德的总结，也是结果子的因素

爱是一切属灵美德的总结，也是结果子的因素，必要充足地供应我们，使我们丰富的进入基督的国。（彼后一 5 ～ 11。）

VIII. LOVE BEING THE CONCLUSION OF ALL SPIRITUAL VIRTUES AND THE FACTOR OF FRUIT-BEARING

Love is the conclusion of all spiritual virtues and the factor of fruit-bearing that supplies us bountifully with the rich entrance into the kingdom of Christ (2 Pet. 1:5-11).

玖　基督的身体在爱里把自己建造起来

基督的身体在爱里把自己建造起来。（弗四 16。）以弗所书一再的使用“在爱里”这辞。（一 4，三 17，四 2，15 ～ 16，五 2。）神在创立世界以前，在爱里预定我们得儿子的名分；基督的身体在爱里把自己建造起来。生命的长大是在爱里。在已过这几年里，我们宝贵主给我们看见神圣启示的高峰。我所担心的是，我们可能谈论高峰的真理，但在我们中间却缺少爱。如果这是我们的情形，我们就是自高自大，而没有建造。基督的身体乃是在爱里把自己建造起来的。

IX. THE BODY BUILDING ITSELF UP IN LOVE

The Body of Christ builds itself up in love (Eph. 4:16). The phrase in love is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord's showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. The Body of Christ builds itself up in love.

拾　神赐给我们的，乃是爱的灵

神赐给我们的灵，乃是我们那由圣灵重生并内住之人的灵。这灵乃是爱的灵，因此也是能力并清明自守的灵。（提后一 7。）我们可能自以为很有能力，也清明自守，但我们的灵却不是爱的灵。我们与人谈话的方式可能满了能力，并且也清明自守，但是我们的谈话却使人受威吓。

X. THE SPIRIT THAT GOD GIVES US BEING OF LOVE

The spirit that God has given us is our human spirit regenerated and indwelt by the Holy Spirit. This spirit is a spirit of love; hence, it is of power and of sobermindedness (2 Tim. 1:7). We may think that we are very powerful and sober, but our spirit is not of love. We talk to people in a way that is full of power and sobermindedness, but our talk threatens them.

保罗说，我们必须使我们的恩赐如火挑旺起来。（6。）神所赐给我们主要的恩赐，乃是我们重生的灵，连同祂的灵、祂的生命和祂的性情。我们必须把这恩赐如火挑旺起来。这意思是说，我们必须激动我们的灵，使我们的灵火热起来。罗马十二章十一节说，我们应当灵里火热。如果我们的灵不是爱的灵，我们却把这灵如火挑旺起来，那就会消极的把整个主的恢复烧毁。我们必须有一个火热的爱的灵，而不是一个焚烧的权柄的灵，那会造成损害。凡在提摩太后书提到的，都是我们面对召会的堕落时所必备的条件。我们如何能胜过召会的堕落？我们人的灵必须是火热的爱的灵。在今日召会的堕落下，我们都需要有如火挑旺的爱的灵，使我们在灵里是火热的。这样，爱才是有效能的。

根据我多年的观察，大多数同工的灵都是“能力”的灵，而不是爱的灵。我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人。反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。这是主的恢复所需要的。

拾壹　不爱弟兄的，仍住在死中

约壹三章十四节下半说，不爱弟兄的，仍住在死中。我们可能自以为是活的，却是死的，因为我们不爱弟兄。我们若不爱弟兄，我们就住在死中，并且是死的；但我们若爱弟兄，我们就住在生命中，并且是活的。

拾贰　要追求爱

林前十三章说到爱，然后十四章一开始就说到，我们在羡慕属灵的恩赐时，要追求爱。（1。）我们羡慕恩赐，同时也必须追求爱。否则，恩赐会使我们自高自大。

拾叁　与那清心寻求主的人一同追求爱

我们要胜过召会的堕落，就必须与那清心寻求主的人一同追求爱。（提后二 22。）我们必须与一班寻求主的人一同追求爱。这就是活力排。

Paul says that we need to fan our gift into flame (v. 6). The main gift that God has given us is our regenerated human spirit with His Spirit, His life, and His nature. We must fan this gift into flame. This means that we have to stir up our spirit so that our spirit will be burning. Romans 12:11 says that we should be burning in spirit. If our spirit is not a spirit of love, our fanning it into flame will burn the whole recovery in a negative way. We must have a burning spirit of love, not a burning spirit of authority, which damages. Whatever is mentioned in 2 Timothy is a requirement for us to face the degradation of the church. How can we overcome the degradation of the church? We must have a burning human spirit of love. Under today's degradation of the church, we all need a spirit of love fanned into flame to be burning in spirit. Love prevails in this way.

According to my observation throughout the years, most of the co-workers have a human spirit of "power" but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead, we should always say and do things with a spirit of love, which has been fanned into flame. This is what the recovery needs.

XI. THE ONE WHO DOES NOT LOVE ABIDING IN DEATH

First John 3:14b says that he who does not love abides in death. We may think that we are living, but we are dead because we do not love. If we do not love our brother, we abide in death and are dead, but if we do love him, we abide in life and are living.

XII. PURSUING LOVE

First Corinthians 13 speaks of love, and then chapter 14 begins by saying that we are to pursue love while we desire spiritual gifts (v. 1). Our desiring of gifts must go along with the pursuing of love. Otherwise, the gifts will puff us up.

XIII. PURSUING LOVE WITH THOSE WHO SEEK THE LORD OUT OF A PURE HEART

To overcome the degradation of the church we need to pursue love with those who seek the Lord out of a pure heart (2 Tim. 2:22). We have to pursue love with a group of seekers of the Lord. This is a vital group.

拾肆　我们属于基督的表记

彼此相爱是我们属于基督的表记。（约十三 34 ～ 35。）我们不需要一块外在的牌子，表明我们是属于基督的。在主恢复里的众圣徒，若都彼此相爱，全世界就会说，这些人是属于基督的。

拾伍　神的爱使我们得胜有余

神的爱使我们胜过一切的境遇而有余。（罗八 35 ～ 39。）我们若要得胜有余，就需要基督的爱和神的爱。

拾陆　爱是极超越的路

林前十二章的末了启示，爱是极超越的路。（31 下。）一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别的爱恶人也爱好人而得以完全，象我们的父是完全的一样。（太五 48。）我们必须象我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九 12。）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

XIV. A SIGN THAT WE BELONG TO CHRIST

Loving one another is a sign that we belong to Christ (John 13:34-35). We do not need to bear an outward sign that we are of Christ. If all the saints in the Lord's recovery love one another, the whole world will say that these people are of Christ.

XV. THE LOVE OF GOD MAKING US MORE THAN CONQUERORS

The love of God makes us more than conquerors over our circumstantial situations (Rom. 8:35-39). If we are to be more than conquerors, we need the love of Christ and of God.

XVI. LOVE BEING THE MOST EXCELLENT WAY

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually, they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones but for the sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (9:12).

The church is not a police station to arrest people or a law court to judge people, but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一 29 上。）当经学家和法利赛人带着一个行淫的妇人到主那里时，祂对他们说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八 7。）当众人都离开后，主问那犯罪的妇人，说，“妇人，那些人在哪里？没有人定你的罪么？”她说，“主啊，没有。”然后耶稣说，“我也不定你的罪。”（10 ～ 11。）谁是没有罪的？谁是完全的？保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九 22。）这就是爱。我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。—受

（取材自“活力排”第八篇）

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul's attitude was different. He said, "Who is weak, and I am not weak?" (2 Cor. 11:29a). When the scribes and Pharisees brought an adulterous woman to the Lord, He said to them, "He who is without sin among you, let him be the first to throw a stone at her" (John 8:7). After all of them left, the Lord asked the sinful woman, "Woman, where are they? Has no one condemned you?" She said, "No one, Lord." Then Jesus said, "Neither do I condemn you" (vv. 10-11). Who is without sin? Who is perfect? Paul said, "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). That is love. We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

(The Vital Groups, Chap. 8)

第二十五篇

爱心的劳苦

■读经：帖前一 3，西一 28～29，二 1，林前三 8，十五 10，58

帖前 1:3 在我们的神与父面前，不住地记念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐；

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；

西 1:29 我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。

西 2:1 我愿意你们晓得，我为你们和那些在老底嘉，甚至所有在肉身上没有见过我面的人，是何等竭力奋斗，

林前 3:8 栽种的和浇灌的都是一样，但将来各人要照自己的劳苦，得自己的赏赐。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

■纲要

壹　保罗的劳苦与竭力奋斗

贰　借着劳苦，一年得着一人

叁　主的恢复在纽西兰借着圣徒们的劳苦而有的

CHAPTER TWENTY-FIVE

THE LABOR OF LOVE

■ **Scripture Reading: 1 Thes. 1:3; Col. 1:28-29; 2:1; 1 Cor. 3:8; 15:10, 58 (Rcv.)**

1 Thes. 1:3 Remembering unceasingly your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father;

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

Col. 2:1 For I want you to know how great a struggle I have for you and for those in Laodicea, even all who have not seen my face in the flesh,

1 Cor. 3:8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

■ **Outline**

I. Paul's Labor And Struggle

II. Gaining One Person A Year Through Laboring

III. The Increase Of The Lord's Recovery In New Zealand Through The

扩增

肆　爱心是推动我们劳苦的能力

伍　有长远眼光的劳苦

陆　劳苦与圣别的灵合作

柒　在主里的劳苦不是徒然的

捌　探访人是回应基督的超越

玖　不信靠神迹或有特殊恩赐的人

拾　盼望的忍耐

*　*　*　*

祷告：主，感谢你，你是我们的一切所需。主，我们需要你。今晚，就在这个时候，我们需要你用你的宝血洁净我们。我们需要你作那灵，也需要你作话。以话和那灵来眷顾我们。在我们谈论关于事奉你的任何事上，求你与我们同在。与我们成为一灵，使我们得以与你成为一灵。赐给我们新的发表、新的亮光、新的光照、甚至新的激励同新的加力。主，我们再说，求你用你有功效的血遮盖我们，阿们。

我在本篇信息里的负担，只有一句话，就是劳苦。保罗在帖前一章三节写到："在我们的神与父面前，不住地记念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐。"使徒在这里记念帖撒罗尼迦人，首先是在于他们信心的工作，然后是在于他们爱心的劳苦，最后是在于他们盼望的忍耐。

工作和劳苦有所不同。保罗先用工作这个辞，提到帖撒罗尼迦信徒之信心的工作；然后，他用劳苦这个辞，指明他们爱心的劳苦。没有一件事像"有活力"那样使我们精疲力竭。如果我们渴望有活力，我们就必须预备好使自己精疲力竭。有活力不是一天就够的。有活力要求我们去劳苦。每一个农夫都知道，仅仅工作是不够的。农夫必须劳苦。这就是为什么我们需要忍耐。工作不要太多忍耐，但是劳苦需要忍耐。

Saints' Laboring

IV. Love Being The Motivating Power Of Our Labor

V. Laboring With A View For The Long Run

VI. Laboring To Cooperate With The Sanctifying Spirit

VII. The Labor In The Lord Not Being In Vain

VIII. The Visiting People Being A Response To Christ's Transcending

IX. Not Trusting In Miracles Or In Specially Gifted Persons

X. The Endurance Of Hope

*　*　*　*

Prayer: Thank You, Lord, that You are altogether what we need. Lord, we need You. Tonight, at this moment, we need You to cleanse us with Your precious blood. Lord, we need You as the Spirit, and we need You as the word. Come to visit us as the word and as the Spirit. While we are speaking about our serving You in any way, be with us. Be one spirit with us so that we may be one spirit with You. Grant us new utterance, new light, new enlightenment, and even new encouragement with new strengthening. Lord, we say again, cover us with Your prevailing blood. Amen.

My burden in this chapter is just one word: labor. In 1 Thessalonians 1:3 the apostle Paul wrote, "Remembering unceasingly your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father." Here the apostle remembered the Thessalonians first in their work of faith, then in their labor of love, and finally in their endurance of hope.

There is a difference between work and labor. Paul used the word work first, mentioning the Thessalonian believers' work of faith; then he used the word labor, referring to their labor of love. Nothing exhausts us as much as ***being vital***. If we desire to be vital, we must prepare ourselves to be exhausted. It is not adequate to be vital for just one day. To be vital requires us to labor. Every farmer knows that it is not enough merely to work. A farmer must labor. This is why we need endurance. To work does not require very much endurance, but to labor, we need endurance.

壹　保罗的劳苦与竭力奋斗

保罗在歌罗西一章二十八节说，他宣扬基督，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。接着在二十九节他说，他为此劳苦，照着神在他里面大能的运行，竭力奋斗。到了下一节，就是二章一节，保罗对歌罗西人说，“我愿意你们晓得，我为你们和那些在老底嘉，甚至所有在肉身上没有见过我面的人，是何等竭力奋斗。”保罗在这些经节中说到他借着竭力奋斗而劳苦。这指明有些事在反对和抗拒保罗，以致他需要竭力奋斗。在一章二十九节，竭力奋斗一辞也可译作“争斗”，如较力争胜。这指明要劳苦，我们需要有一个争战、竭力奋斗的灵。

保罗在林前三章六节说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”栽种和浇灌不仅仅是工作，更是劳苦。我们栽种一粒种子，不能盼望两天后就看见它长大。我们种下种子之后，必须照顾它。一周后我们可能看见长得非常少，再过两周看起来还是差不多。这会使我们精疲力竭，有时甚至使我们气馁，也许使我们以为所栽种和浇灌的都是徒然的。然而，我们需要借着持续的耕地、施肥、和浇灌而劳苦。保罗用这些例子给我们看见，他所作的是什么样的工作。

保罗在林前十五章十节说，他比众使徒格外劳苦。然后在同章五十八节他劝勉我们，务要坚固，不可摇动，常常竭力多作主工，因为知道我们的劳苦，在主里面不是徒然的。

貳　借着劳苦，一年得着一人

我们事奉主可能非常热心，但过了一周可能就精疲力竭了。我们中间需要劳苦，也需要忍耐。我从起头开始讲到活力排的事，就强调需要忍耐。只要我们能在三百六十五天中带一人得救，那就是美好的。我怀疑我们中间有多少人能夸口说，我们虽然劳苦了两年半没有得着一人，却仍然在劳苦。如果你是这样，你就要蒙福。最终你将会看见，你是结果子最多的人。

I. PAUL'S LABOR AND STRUGGLE

In Colossians 1:28 Paul says that he announced Christ by admonishing and teaching every man in all wisdom, that he might present every man full-grown in Christ. Then in verse 29 he says that he labored for this, struggling according to God's operation, which operated in him in power. In the next verse, 2:1, Paul says to the Colossians, "I want you to know how great a struggle I have for you and for those in Laodicea, even all who have not seen my face in the flesh." In these verses Paul says that he labored by struggling. This indicates that something was opposing and working against Paul so that he needed to struggle. The word for struggling in 1:29 can also be translated "contending," as in wrestling. This indicates that in order to labor, we need to have a fighting, struggling spirit.

In 1 Corinthians 3:6 Paul says, "I planted, Apollos watered, but God caused the growth." To plant and to water are not merely a work but a labor. We cannot plant a seed one day and after two days expect to see it grow up. After we plant a seed, we must take care of it. After one week we may see very little growth, and after two more weeks the growth may appear to be about the same. This will exhaust us and at times even discourage us. It may cause us to think that we have planted and watered in vain. However, we need to labor by continuing to till the ground and fertilize and water the plants day by day. Paul uses all these illustrations to show us what kind of work he was doing.

In 1 Corinthians 15:10 Paul says that he labored more abundantly than all the other apostles. Then in verse 58 of the same chapter he advises us to be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

II. GAINING ONE PERSON A YEAR THROUGH LABORING

In serving the Lord we may be very enthusiastic for one week, but after that we may become exhausted. Among us there is the need of laboring, and there is the need of endurance. From the beginning, when I began to speak concerning the matter of the vital groups, I stressed the need for endurance. As long as we can get one person saved in three hundred sixty-five days, that is wonderful. I doubt that many of us can boast that although we have been laboring for two and a half years and have not gained anyone, we are still laboring. If this is your case, you will be blessed. You will see that in

有些圣徒写信给我，说到他们实行神命定结果子的路三周或三个月，却一无所获；因此，他们说这条路行不通。然而，一个女人不可能怀孕一天后就生孩子。要生一个孩子需要九个月的时间。我们不该认为在一年内带一个人归向主是一件小事。那是一件我们该喜乐的奇妙之事。

要实行活力排，我们必须有活力到一个地步，愿意以任何方式、出任何代价去劳苦。这就要求我们忍耐。如果你持续去探访某人半年而没有事发生，你应该继续去。如果你劳苦许多尚且没有事发生，难道你停止劳苦就会有事发生么？表面上，你的劳苦似乎是徒然的，因为六个月来没有看见任何结果；但长远来说，会有结果的。

叁　主的恢复在纽西兰借着圣徒们的劳苦而有的扩增

一九七〇年，在纽西兰有一位弟兄进入主的恢复。不久之后，他特意到洛杉矶来见我。我告诉他，次年（一九七一年）我会去纽西兰。我经由澳洲去纽西兰，在澳洲从雪梨旅行到墨尔本。那时我没有遇见任何人有心为着主的恢复。然后我去纽西兰见那位曾到洛杉矶访问我的弟兄。在这之前，一位我所认识并非常喜爱我的书籍的亲爱圣徒，曾带着我的两本书—“包罗万有的基督”与“神的经营”—去纽西兰访问。他离开机场时，将这两本书送给了另一个人。在访问纽西兰时，我举行了一次小型特会。当时那位接受赠书的人搭小飞机横越纽西兰，刚好被迫停留在我所在的城市。他听说我在那里讲道，就来聚会。借着那次特会他被主得着了，后来他有一位作游行传道人的兄弟也走恢复的路。这是主的恢复在纽西兰的起头。

二十三年后的今天（一九九三年），有七百位纽西兰人在主的恢复中。此外，近来从台湾移民到纽西兰的华语圣徒有三百位，使在纽西兰的圣徒总数达到了一千人。后来，

the end you will be the most fruitful one.

Some saints wrote to me, saying that for three weeks or three months they had practiced the God-ordained way to bear fruit and did not see any results; therefore, they said that this way does not work. However, it is impossible for a woman to become pregnant and bear a child the next day. A term of nine months is needed in order to bear one child. We should not consider it a small thing if we bring one person to the Lord within one year. That is a wonderful thing for which we should rejoice.

To practice the vital groups we must be vital to the extent that we are willing to labor in any way and at any cost. This requires us to endure. If you go to visit someone consistently for half a year and nothing happens, you should keep going. If you labor much and nothing happens, will something happen if you cease your labor? Seemingly, your labor has been in vain, because for six months you have not seen any result. But for the long run, there will be a result.

III. THE INCREASE OF THE LORD'S RECOVERY IN NEW ZEALAND THROUGH THE SAINTS' LABORING

In 1970 a certain brother came into the Lord's recovery in New Zealand. Later, he came to Los Angeles to see me purposely. I told him that the next year, 1971, I would go to New Zealand. I went to New Zealand through Australia. I traveled from Sydney to Melbourne. At that time I did not meet anyone who had a heart for the recovery. Then I went to New Zealand to see the brother who had visited me in Los Angeles. Previously, a dear saint whom I knew and who loved my books very much had visited that island and had brought with him two of my books, The All-inclusive Christ and The Economy of God. As he was departing at the airport, he gave these two books to another man. While I was visiting New Zealand, I held a small conference there. At that time the man who had received the two books took a small plane across the island and was forced to stop in the city where I was. He heard that I was speaking there, and he came to the meeting. Through that conference he was caught by the Lord, and later his brother, who was a traveling preacher, also took the way of the recovery. This was the beginning of the Lord's recovery in New Zealand.

Today, twenty-three years later (1993), there are seven hundred New Zealanders in the recovery. In addition, three hundred Chinese saints from Taiwan recently migrated to New Zealand, making a total number of one thousand saints in New Zealand.

主给了他们一大块地，他们现在有一个全时间训练中心，在那里举行全时间训练。这是圣徒们劳苦的结果。这样的例子应该激励我们去劳苦。我们不知道果子会从那里来，或是什么时候来到。

我们被弃绝、反对、毁谤和批评。反对者尽其所能的拦阻我们。然而，一九九三年在安那翰的感恩节特会，末了一场聚会，与会者有三千二百六十位大人，加上八百多个小孩。聚会中许多人对我而言都是新面孔。表面上，我们没有太多的扩增；实则不然。从台湾移民去纽西兰的华语圣徒正在焚烧。最近，有一对来自那里的夫妇告诉我，因着他们在那里，已兴起了另一个召会。他们产生的不仅仅是单个的信徒，更是一个召会。

我们不知道果子会从那里来。主耶稣在约翰四章三十七至三十八节告诉我们，别人撒种而我们收割他们所撒的。其他时候，我们可能撒种而由别人收割。照着保罗在林前十五章五十八节的话，我们在主里的劳苦不会是徒然的。我们若是懒惰的，就不该盼望天使将任何人送来给我们。我们必须不知道别的，只知道带着充分的确信去劳苦，确信我们的劳苦不是徒然的。

肆　爱心是推动我们劳苦的能力

我们的劳苦应该是爱心的劳苦。这爱心指明我们不仅仅爱主，也爱圣徒们。我们爱刚强的，也爱软弱的。我们爱罪人，我们爱我们的朋友，并且我们爱我们的亲友，我们的同学，和我们的同事。我们实在爱人。爱心是推动我们劳苦的能力。因着这爱心，我们乐意将许多别的事放在一边而去劳苦。我们不知道果子将是谁，将来自何处或来自何时。我们只知道劳苦。

伍　有长远眼光的劳苦

我从一九三二年起为主说话。那是我向召会，而不是仅向个人说话的开始。我感谢主，今天我能在地上许多地方看见我劳苦的三代果子坐在我面前。亲爱的圣徒，我们不该目光短浅；我们应该有长远的眼光。我们可能因着实行

Eventually, the Lord gave them a large piece of land, and now they have a training center with a full-time training on that land. This is the result of the saints' labor. Such a case should encourage us to labor. We do not know from where and when the fruit will come.

We have been rejected, opposed, defamed, and criticized. The opposing ones have tried their best to blockade us. However, in the 1993 Thanksgiving conference in Anaheim, the attendance in the last meeting was 3,260 adults plus more than 800 children. Many of those in the meetings were new faces to me. Seemingly, we do not have much increase. Actually, that is not true. The Chinese saints who immigrated from Taiwan to New Zealand are on fire. Recently, one of the couples from there told me that, because of their being there, another church was raised up. They produced not only single believers but a church.

We do not know where the fruit will come from. In John 4:37-38 the Lord Jesus said that others will sow the seed and we will reap what they have sown. At other times we may sow the seed and others may reap. According to Paul's word in 1 Corinthians 15:58, our labor in the Lord could never be in vain. If we are lazy, we should not expect the angels to send anyone to us. We need to know nothing but to labor with the full assurance that our labor will never be in vain.

IV. LOVE BEING THE MOTIVATING POWER OF OUR LABOR

Our labor should be a labor of love. This love indicates that we love not only the Lord but also the saints. We love the stronger ones, and we love the weaker ones. We love sinners; we love our friends; and we love our relatives, our classmates, and our colleagues. We simply love people. Love is the motivating power of our labor. Because of this love we prefer to put aside many other things and to labor. We do not know who the fruit will be and from where and when it will come. We only know to labor.

V. LABORING WITH A VIEW FOR THE LONG RUN

I have been speaking for the Lord since July 1932. That was the beginning of my speaking to a church, not just to individuals. I thank the Lord that today in a number of places on this earth I can see three generations of the fruit of my labor sitting in front of me. Dear saints, we should not be shortsighted. We need to have a view for the

新路一段时间，似乎看不见什么果子而忧虑。然而，来得快的果子失去得也快。最耐久的果子是慢慢结出来的。若在一周之内我们就得着了一个人，我们该知道这样的果子可能活不久。然而，我们如果花两年去得着一个人，他将永远不会忘记我们在他身上所有劳苦的时间。

我是经由一位牧师的探访得救的。我的姐姐把我介绍给那位牧师，那位牧师就来探访我。许多次他都没有对我说什么，只是简单的邀请我下一个周日到他那里去聚会。他探访我几个月之后，到年底十二月，他告诉我："李先生，因你事忙，我等过了年以后再来看你。"他停止来访，然而到了新年，我不知道为什么有一个念头想去聚会，我就去了。从那天起我从未离开召会。我们需要劳苦。我们的劳苦绝对不是一件小事。如果每个人都忠心的忍耐劳苦，两年之内我们就会看见扩增。

时间一面过得很快，一面也过得很慢。但是劳苦的人不在意时间过去；他们只在意他们的劳苦，只在意接触人。他们探访人的时候，人们总以他们的探访为极好的事。他们不是以普通的方式，而是以特别的方式探访人。这不是说他们说得很多。他们或许没有说到关于主的事，他们就是简单的去探访人。这种探访是成功的。我们若说得太多，就会阻碍我们的工作。我们需要进一步的训练，学习如何接触人，如何向人说话，甚至如何不向人说话。

我们是蒙福的人。无论我们往那里去，祝福都随着我们。神的祝福要眷临我们所探访的人。我们必须相信这个。我们所探访的那些人绝不会以我们的探访为平常的事。他们或许不说什么，但是一个深刻的印象会种到他们里面。即使我们不说什么，他们也知道我们探访他们的目的。他们知道我们的目的是为基督得着他们。

陆　劳苦与圣别的灵合作

我们探访人是为圣灵圣别人作预备。圣灵是圣别人的灵，（彼前一2，）祂圣别人的第一步是寻找失丧的罪人。（路

long run. We may be concerned because, after practicing the new way for some time, it seems that thus far we have seen little fruit. However, the fruit that is quick to come in will also be quick to be absent. The most enduring fruit is the fruit that is borne slowly. If within one week we gain one as a fruit, we should know that such a fruit may not live long. However, if we spend two years to gain one, that one would never forget all the time that we spent laboring on him.

I was saved through a pastor's visiting. My older sister recommended me to that pastor. Then that pastor came to visit me. Many times he spoke very little to me. He simply invited me to come to his church the next Sunday. After visiting me for a number of months, at the end of the year, in December, he told me, "Mr. Lee, I will not come again until after the new year, because you have many things to do." He stopped coming, but on New Year's Day I do not know why I had a thought to go to church, but I went. From that day I never left the church. We need to labor. Our labor is altogether not a small thing. If everyone will be faithful to labor with endurance, in two years we will see the increase.

On the one hand, time passes quickly; on the other hand, it passes very slowly. But those who labor do not care for the passing of time. They care only for their labor. They care only to contact people. When they visit people, people always consider their visit as something excellent. They visit people not in an ordinary way but in a very special way. This does not mean that they speak a lot. Perhaps they do not speak anything concerning the Lord. They simply go and visit others. This kind of visiting will be successful. If we speak too much, that will hinder our work. We need further training on how to contact people and on how to speak and even not to speak to people.

We are a blessed people. Wherever we go, blessing goes with us. Whomever we visit will be visited by God's blessing. We must believe this. Those whom we visit will never consider our visit as something ordinary. They may not say anything, but within them a deep impression will be sown into their being. Even if we do not say anything, they know what our intention is in visiting them. They know that our intention is to gain them for Christ.

VI. LABORING TO COOPERATE WITH THE SANCTIFYING SPIRIT

Our visiting people is a preparation for the Holy Spirit to sanctify them. The Holy Spirit is the sanctifying Spirit (1 Pet. 1:2), and the first step of His sanctifying is to seek

十五 8 ～ 10。）然而，为了让圣灵去寻找人，我们就需要去探访他们。如果我们不去探访一个人，圣灵就无法寻找他。我们周而复始的探访人，对他们是一种提醒。寻找的灵迟早会光照他们的心。那灵以许多不同的方式寻找人。然而有一个原则是确定的：如果没有人去接触人，寻找的灵就没有“线”去“钩住”那个人。我们需要把我们的线抛出去，总有一天会有鱼上钩。

我年轻时传福音非常火热。我写福音单张并分发单张。到了某一个地步，我很受不结果子的事实搅扰。然而至终，主借着我在我的家乡兴起了一处召会。一天我为一个人施浸。在我家乡其他的基督徒就批评我，说我不是传道人，也不是牧师，又没有读过神学院。虽然如此，我比他们为更多的人施浸。至终，不到十年，主借着我所兴起之召会的与会人数，比那城市中其他基督徒团体的总人数还要多。

柒　在主里的劳苦不是徒然的

我们在主里的劳苦绝不是徒然的，也绝不可能是徒然的。我们应该就是去劳苦。魔鬼的欺骗手法就是使我们不为主劳苦。你可能会找借口，说你已经在某个地方劳苦了三年而没有得着一个人。你愿意再试三年么？至终，我们和人谈论基督，他们或许不相信，但他们听到了关于耶稣的话，他们可能永远不会忘记。我们所作的绝不是徒然的。

我在美国作工三十一年了。表面上，由于基督教的反对，我没有得着很多人。事实上，并非如此。主的恢复借着这分职事已经扩展到各大洲。一九四九年，我从中国大陆被打发到台湾时，大陆以外的召会不到一百处，主要是在东南亚的国家，如菲律宾、印尼、马来西亚、新加坡和泰国。然而，今天（一九九三年）全球至少有一千二百处的召会。

我们需要昼夜劳苦。我没有太多时间出去访问人。我的时间主要花在预备纲要和释放信息上。我所释放的信息经

the lost sinners (Luke 15:8-10). However, in order for the Spirit to seek people, we need to visit them. If we do not visit a person, the Holy Spirit cannot seek that one. Our visiting people week after week is a reminding to them. Sooner or later the seeking Spirit will enlighten their heart. The seeking of the Spirit is in many different ways. However, one principle is certain: if no one goes to contact a person, the seeking Spirit has no “line” on which to “hook” that person. We need to throw out our line; sooner or later a fish will be on the hook.

When I was young, I was very fervent in gospel preaching. I wrote gospel tracts and distributed them. At a certain point I became troubled by the fact that there was no fruit. Eventually, however, in my hometown a church was raised up by the Lord through me. One day I baptized a person. Other Christians in my hometown criticized me, saying that I was not a preacher or a pastor and I never studied in a school of theology. Nevertheless, I baptized more people than they did. Eventually, in less than ten years the attendance of the church raised up by the Lord through me might have been greater than the total attendance of all the other Christian groups in that city.

VII. THE LABOR IN THE LORD NOT BEING IN VAIN

Our labor in the Lord would never be in vain and could never be in vain. We should just labor. A very deceiving tactic of the devil is to keep us from laboring for the Lord. You may make an excuse, saying that you have been working in a particular place for three years and have not gained one person. Would you not try for another three years? Eventually, if we speak to people concerning Jesus, they may not believe, but they will hear a word concerning Jesus. They could never forget that. What we have done will never be in vain.

I have been working in the United States for thirty-one years. Seemingly, due to the opposition from Christianity, I have not gained many people. Actually, this is not the case. The Lord’s recovery has spread to every continent through this ministry. In 1949 when I was sent out from mainland China to Taiwan, there were fewer than one hundred churches outside the mainland, mainly in Southeast Asia, in countries such as the Philippines, Indonesia, Malaysia, Singapore, and Thailand. However, today (1993) there are at least twelve hundred churches around the globe.

We need to labor day and night. I do not have much time to go out to visit people. My time is spent mainly on preparing message outlines and speaking. The messages

过录制、听抄、润饰而印制成书，分送到许多地方。在已过三年里，已有六百万册书报—包括圣经、我的著作、和倪弟兄的著作—免费分送到俄国的一千多个城市。这一切是徒然的么？不，这些书报仍然在那里作工。

美国虽然是一个基督教国家，但我觉得美国人比任何地方的人更需要基督。三十一年前，我在这个国家开工的时候，需要还没有今天这么大。我们需要出去探访人，给他们小册子或单张。无论我们认为他们领会与否，我们需要相信只要是说到基督的就有功效。我们不知道那一句话会摸着人。我们给人一张单张，他或许丢到街上，但是一个人丢掉，另一个人会捡回家。然后，那一家的人，他们的朋友，和他们家的访客，都会看见这单张。我们不知道结果会如何。迟早有人会被基督摸着。

当然，这也在于我们这一面要有许多祷告。然而，我们不该觉得必须刻意跪下来祷告十或二十分钟。我们随时都能祷告。我们吃饭的时候能说，“主耶稣，求你记念这些罪人。主，记念我的表弟。”我们该相信我们的祷告会蒙垂听和答应。

我很高兴主将我从世界中拯救出来，并使我为祂工作了六十多年。我从来没有后悔。我相信有许多人从我的工作得益处。我们需要竭尽所能的为主劳苦。否则，我们基督徒的生活就没有意义。我们已经得重生，蒙光照，并且认识召会和恢复，但是我们需要劳苦。仅仅工作是不够的。我们的工作不会使人印象深刻；我们的劳苦才会使他们印象深刻。人们里面的感觉会知道我们在劳苦，或仅仅在工作。我们如果把接触人当作是一种例行公事，就不会使他们印象深刻。我们必须有心为着他们。我们必须渴望得着他们并在他们身上劳苦。他们里面会察觉我们乃是为着主，他们永远不会忘记。那是有功效的。

我们都需要在爱里劳苦。我们需要爱主，爱祂的恢复，爱召会，并爱众圣徒。我们应该爱刚强的，更应该爱软弱的。我们应该渴望见到他们并和他们说话。我们必须是火

that I give are taped, transcribed, polished, and printed, and the books are sent to many places. In the past three years six million pieces of literature, including Bibles and my books and Brother Nee's books, have been distributed freely to more than one thousand cities in Russia. Do we think that all of these have been in vain? No; these publications are still working there.

Although the United States is a Christian country, to my feeling the need of the American people for Christ is much greater than anywhere else. When I began to work in this country thirty-one years ago, the need was not as great as it is today. We need to go out to visit people and give them a booklet or a tract. Whether we think they will understand it or not, we need to believe that whatever speaks about Christ will work. We do not know what word will touch people. If we give someone a tract, he may throw it on the street, but what one person throws away, another may pick up and bring home. Then the members of that family, their friends, and the visitors to their home will see it. We do not know what the result will be. Sooner or later, people will be touched by Christ.

Of course, this also depends on much prayer on our side. However, we should not feel that we must pray purposely by kneeling down for ten or twenty minutes. We can pray at any time. While we are eating, we can say, "Lord Jesus, remember the sinners. Lord, remember my cousin." We should believe that our prayer will be heard and answered.

I am very glad that the Lord has saved me out of the world and that I have been working for Him for more than sixty-five years. I have never regretted this. I believe that a good number of people have received the benefit of my work. We need to do our best to labor for the Lord. Otherwise, our Christian life will become meaningless. We have been saved, we have been enlightened, and we know the church and the recovery, but we need to labor. Merely to work is not sufficient. Our work will not impress people; our labor will impress them. People know by their inner feeling whether we are laboring or merely working. If we contact people as a routine, that will not impress them. We must have a heart for them. We must have a desire to gain them and to labor on them. Within them there is the realization that we are for the Lord. They could never forget that. That is effective.

We all need to labor in love. We need to love the Lord, love His recovery, love the church, and love the saints. We should love the stronger ones and should love the weaker ones even more. We should desire to see them and speak to them. We must

热的。这会使我们成为非常有感染力。我鼓励你们建立起聚会前后接触人的习惯。我们的接触人必定是值得的。

捌　探访人是回应基督的超越

今天我们的主是得胜的。阴间、地上、空中、甚至三层天上，没有一个人能击败主耶稣。在祂的升天里，主耶稣超越了阴间、地、空中和三层天。（来四 14。）三层天由于撒但的出现（伯一 6）而受到玷污，所以主也需要超越三层天。因着撒但在三层天上仍有地步，甚至三层天也需要服在基督的脚下。所以，希伯来七章二十六节告诉我们，今天我们的大祭司基督，是高过诸天的。祂不仅仅高过阴间、地上、空中，祂也高过诸天。祂乃是在宇宙的高峰。照着以弗所一章二十至二十三节，基督的超越是为着使祂形成召会。

以弗所一章三至十四节里三一神三重的分赐，仅仅产生构成召会的材料，并没有形成召会。在二十二节超越之基督的输供之前，有材料在那里，如行传一章中有彼得和那一百二十位，但是还没有召会。在五旬节那天召会形成了，不是借着钉十字架的基督，也不是借着复活的基督，乃是借着超越的基督；祂经过且越过了阴间黑暗的权势、地上的反对、空中的执政者和掌权者、甚至神在三层天上的住处。祂是那有能力胜过各样环境以形成召会者。祂形成召会时，乃是超越者。该撒、大祭司、法利赛人、撒都该人、和长老们都反对祂。耶稣一点也不在意他们。祂是超越的。当祂将自己浇灌在地上时，召会就形成了。彼得和那一百二十位就成为一。在五旬节那天，当彼得站起来说话时，他不是一个人站立，乃是和十一位使徒一同站起来。（徒二 14。）那不是彼得在说话，乃是召会在说话。因着召会已经存在，行传二章起就特别提到召会。（五 11，八 1，3，九 31，十一 22，26，十二 1，5，十三 1，十四 23，27，十五 3，4，22，十八 22，二十 17，28。）

be on fire. This will cause us to be very contagious. Before and after each meeting I encourage you to build up a habit of contacting people. Our contacting of people will surely be worthwhile.

VIII. THE VISITING PEOPLE BEING A RESPONSE TO CHRIST'S TRANSCENDING

Today our Lord is prevailing. No one in Hades, on the earth, in the air, or even in the third heaven can defeat the Lord Jesus. In His ascension the Lord Jesus transcended and surpassed Hades, the earth, the air, and also the third heaven (Heb. 4:14). The Lord needed to transcend even the third heaven because the third heaven was polluted by Satan's presence (Job 1:6). Because Satan still has a place in the third heaven, even the third heaven needs to be under the feet of Christ. Hence, Hebrews 7:26 tells us that today Christ, our High Priest, is higher than the heavens. He is not only higher than Hades, the earth, and the air, but also higher than the heavens. He is at the peak of the universe. According to Ephesians 1:20-23, Christ's transcendence is for Him to form the church.

In Ephesians 1:3-14 the threefold dispensing of the Triune God only produces the materials to constitute the church; it does not form the church. Before the transmitting of the transcending Christ in verse 22, there were the materials, such as Peter and the one hundred twenty in Acts 1, but there was no church. On the day of Pentecost the church was formed not by the crucified Christ or the resurrected Christ but by the transcending Christ who passed through and surpassed the power of darkness in Hades, the opposition on earth, the rulers and authorities in the air, and even God's abode in the third heaven. He is the One who has the power to overcome all kinds of circumstances to form the church. When He formed the church, He was the transcending One. Caesar, the high priests, the Pharisees, the Sadducees, and the elders were all opposing Him. Jesus did not care for these opposing ones. He is transcending. When He poured out Himself on the earth, the church was formed. Peter and the one hundred twenty became one. On the day of Pentecost, when Peter stood up to speak, he did not stand up by himself; he stood up with the eleven (2:14). It was not Peter who spoke; it was the church that spoke. The church had come into existence; hence, from Acts 2 the church is mentioned specifically (5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22; 18:22; 20:17, 28).

超越之基督的独特输供，不是为着产生材料以构成祂的身体，乃是为着将材料形成一个身体。今天我们要领悟，我们的出外探访人乃是属于基督的超越。阴间在反对，全地在反对，空中执政的和掌权的也在反对。甚至神在三层天上的住处，因着撒但的出现也被玷污了。基督已经超越并胜过这一切。在祂的超越里没有人能与祂匹敌。祂是有各样能力的那一位。祂在马太二十八章十八节说，“天上地上所有的权柄，都赐给我了。”接着祂在十九节说，“所以你们要去，使万民作我的门徒。”我们出去探访人，乃是回应基督的超越，在这超越里，祂已经得着所有的权柄。这是为着召会的形成。我们如果不去，召会就无法形成。

The unique transmitting of the transcending Christ is not for producing materials to constitute His Body but for forming the materials into one Body. Today we need to realize that our going out to visit people belongs to Christ's transcending. Hades is opposing, the whole earth is opposing, and the rulers and authorities in the air are opposing. Even God's abode in the third heaven was polluted by the presence of Satan. Christ has transcended and surpassed all of these. No one can compete with Him in His transcendence. He is the One who has every kind of power. In Matthew 28:18 He said, "All authority has been given to Me in heaven and on earth." Then in verse 19 He said, "Go therefore and disciple all the nations." Our going out to visit people is a response to Christ's transcendence, in which He received all authority. This is for the forming of the church. If we do not go, the church cannot be formed.

玖　不信靠神迹或有特殊恩赐的人

IX. NOT TRUSTING IN MIRACLES OR IN SPECIALLY GIFTED PERSONS

我们不该以为活力排会行神迹，这是灵恩派的想法。活力排像一棵结果子的果树。那不是一件神奇的事。从春天到冬天，同一棵树终年立在那里，表面看来都一样，但每一年它都结果子。

We should not think that a vital group will do wonders. To think this way is Pentecostal. The vital group is like a fruit tree that bears fruit. It is not a miraculous thing. Year round, from spring to winter, the same tree stands there apparently the same, but every year that tree bears fruit.

主信赖祂的众肢体，而非属灵“大汉”。作为主身上的小肢体，我们对祂都是非常有用的。每一肢体都必须作工，每一肢体都必须尽功用，每一肢体都必须探访人。那么我们就都要成为有活力的。不要以为听了一篇鼓动人的信息，祷告三天三夜，奇迹就会发生在我们身上，使我们有活力。没有这回事。从我的研究中我发现，没有一个复兴是真正有效的。但是七倍加强的灵现今运行在这地上。（启五6。）祂正运行在澳洲、纽西兰、南美洲、中美洲和北美洲。祂正在许多地方和许多人心里运行，祂也在我们心里运行。如果我们都能领会，我们所需要的不是大复兴，而是简单的出去探访人，这将会比一百个属灵大汉更有功效。

The Lord trusts in His members, not in spiritual "giants." As small members in the Lord's Body, we all are very useful to Him. Every member must work; every member must function; every member must visit others. Then we will all become vital. Do not think that by hearing a stirring message and praying for three days and three nights something miraculous will happen to us to cause us all to be vitalized. There is not such a thing. Through my study I have found out that no revival really works. But the sevenfold Spirit is now moving on this earth (Rev. 5:6). He is moving in Australia, in New Zealand, in South America, in Central America, and in North America. He is moving in many places and in many hearts. He is also moving in our hearts. If we all would realize that we do not need a great "revival" but simply need to go out to visit people, this would be much more effective than a hundred spiritual giants.

我们不该信靠有特殊恩赐的人。我们不该认为他们比我们能干。实际上，我们可能比他们大得多。我们需要从主接受怜悯去劳苦。照着我的经历，我若不劳苦就不会健康。当我劳苦的时候，所有的疾病都惧怕我。什么时候我停止

We should not trust in specially gifted persons. We should not consider them more capable than we are. In reality, we may be much greater than they are. We need to receive mercy from the Lord to labor. According to my experience, if I do not labor, I cannot be healthy. When I labor, all the illnesses become afraid of me. However, when I cease to

劳苦，疾病可能就来了。我们不该欢迎疾病。反之，我们应该爱人。我们每天需要癫狂，作别人认为愚昧的事。我们每天需要接触人并和人谈论基督。

如果你是这样的一个人，你必然会有同伴。主会给你同伴。不仅如此，你的劳苦将会非常有感染力。有些人将会受你的所是吸引，然后他们会到你这里来。你自然而然的会有一个小排，那个小排就是你的活力排。

我们需要接受使徒在帖前一章三节的话，说到爱心的劳苦；以及他在歌罗西一章二十八节至二章一节的话，说到他竭力奋斗的劳苦，以得着各人，警戒各人，教导各人，并将各人在基督里成熟地献上。只要保罗能作到，我们就能作到。我们不应该说我们作不到；我们能作得到。

拾　盼望的忍耐

除了爱心的劳苦之外，我们也需要盼望的忍耐。我们需要愿意忍受反对。我们必须是在主来临的盼望中忍耐的人。照着路加十六章九节，因着我们的劳苦，许多人要在国度时代接我们到永远的帐幕里去。

我们的盼望是在于要来的基督和祂的荣耀，也在于要来之国度的赏赐。盼望的忍耐使我们信心的工作长命。借着这样的忍耐，我们就能克服各种失望、沮丧、和不可能的事，我们也能胜过各种反对、障碍和拦阻。这样的忍耐完成于得着罪人、喂养信徒、成全圣徒、和建造召会，基督的身体，为着神和基督的国。

有人或许会说，要有活力是不可能的。然而，我们必须说那不是不可能的。任何事都有可能。谁也未曾胜过基督。基督已经胜过祂所有的反对者，包括我们。既是这样，祂就能胜过每一个人。我们应该简单的同祂出去。我们应该在祂的名里出去，使我们所接触的每一个人都知道我们在为耶稣基督劳苦。这将是有功效的。—受

（取材自“活力排的训练与实行”第十二篇）

labor, illness may come. We should not welcome sickness. Rather, we should love people. Every day we need to be beside ourselves, doing things that other people would consider foolish. Every day we need to contact people and speak to people about Christ.

If you are such a person, surely you will have companions. The Lord will give you companions. Furthermore, your endeavoring will be very contagious. Some people will be attracted by what you are. Then they will come to you. Spontaneously, you will have a group, and that group will be your vital group.

We need to take the apostle's word in 1 Thessalonians 1:3 concerning the labor of love, and his word in Colossians 1:28—2:1 concerning his laboring by struggling to gain every man, to admonish every man, to teach every man, and to present every man full-grown in Christ. If Paul could do this, we also can do it. We should not say that we cannot do it. We can do it.

X. THE ENDURANCE OF HOPE

In addition to our labor of love, we also need the endurance of hope. We need to be willing to suffer opposition. We need to be a person who endures in hope of the Lord's coming. According to Luke 16:9, in the kingdom age many will welcome us into the eternal tabernacles because of our labor.

Our hope is in the coming Christ with His glory, and it is also in the reward of the coming kingdom. The endurance of hope is the long life of our work of faith. Through such an endurance we can subdue all kinds of disappointments, discouragements, and impossibilities, and we can also overcome all kinds of oppositions, obstacles, and frustrations. Such an endurance consummates in gaining sinners, feeding the believers, perfecting the saints, and building up the church, the Body of Christ, for the kingdom of God and of Christ.

Some may say that to be vital is impossible. However, we must say that it is not impossible. Everything is possible. No one has ever overcome Christ. Christ has overcome all His opposers, including us. Since this is the case, He can overcome everyone. We should simply go out with Him. We should go out in His name to let everyone whom we visit know that we are working for Jesus Christ. This will work.

(The Training and the Practice of the Vital Groups, msg. 12)

■目录附纲要

第一篇　基督是人子顾惜我们，也是神子喂养我们

壹　例证一
一　基督是人子，成为神的羔羊
二　基督是神子，成为赐生命的灵
贰　例证二
一　基督是人子，在蛇的形状里
二　基督是神子，讲说神的话
叁　例证三
一　基督是人子，绕道进入叙加城
二　基督是神子，将生命的水赐给妇人喝
肆　例证四
一　基督是人子，为神所立定，要审判世上一切的人
二　基督是神子，有权柄将永远的生命赐给人
伍　例证五
一　基督是人子，不定罪那犯罪的妇人
二　基督是神子，要叫她从罪得自由
陆　例证六
一　神差祂的儿子，为我们的罪作了平息的祭物
二　神差祂的儿子，使我们得生命
柒　整本新约的例证
一　基督是人子，救赎我们脱离罪
二　基督是神子，将神圣的生命分赐到我们里面
捌　基督在永远里的例证

■ CONTENTS WITH OUTLINE

Chap. 1: Christ As The Son Of Man Cherishing Us And As The Son Of God Nourishing Us

I. Illustration One
A. Christ as the Son of Man Becoming the Lamb of God
B. Christ as the Son of God Becoming the Life-giving Spirit
II. Illustration Two
A. Christ as the Son of Man in the Form of the Serpent
B. Christ as the Son of God Speaking the Words of God
III. Illustration Three
A. Christ as the Son of Man Detouring into the City of Sychar
B. Christ as the Son of God Giving Her to Drink the Water of Life
IV. Illustration Four
A. Christ as the Son of Man Having Been Designated by God to Judge All the People of the World
B. Christ as the Son of God Having the Authority to Give Eternal Life
V. Illustration Five
A. Christ as the Son of Man Not Condemning the Sinful Woman
B. Christ as the Son of God Freeing Her from Sin
VI. Illustration Six
A. God Sending His Son as a Propitiation for Our Sins
B. God Sending His Son That We May Have Life
VII. The Illustration Of The Entire New Testament
A. Christ as the Son of Man Redeeming Us from Sin
B. Christ as the Son of God Imparting the Divine Life into Us
VIII. The Illustration Of Christ In Eternity

一　祂是人子，成为梯子
二　祂是神子，成为生命的元素

A. As the Son of Man to Be the Ladder
B. As the Son of God to Be the Life Element

第二篇　主的服事

Chap. 2: The Lord's Ministry

第三篇　基督在祂的复活里作牧者，以及基督在神的国里作王

Chap. 3: Christ As The Shepherd In His Resurrection And Christ As The King In God's Kingdom

壹　基督在祂的复活里作牧者

一　起初阶段—在青草地上和可安歇水边的享受
二　第二阶段—在义路上的复兴并变化
三　第三阶段—行过死荫的幽谷，经历那复活、是灵之基督的同在
四　第四阶段—对复活之基督更深、更高的享受
五　第五阶段—在耶和华的殿中一生享受神圣的恩惠和慈爱

貳　基督在神的国里作王

一　领悟地和其中所充满的是神的国
二　得胜的基督在神永远的国里作要来的王

I. Christ As The Shepherd In His Resurrection

A. The Initial Stage of the Enjoyment in Green Pastures and at Waters of Rest
B. The Second Stage of Revival and Transformation on the Paths of Righteousness
C. The Third Stage of the Experience of the Presence of the Resurrected Pneumatic Christ through the Valley of the Shadow of Death
D. The Fourth Stage of the Deeper and Higher Enjoyment of the Resurrected Christ
E. The Fifth Stage of the Lifelong Enjoyment of the Divine Goodness and Kindness in the House of Jehovah

II. Christ As The King In God's Kingdom

A. The Realization of the Earth and the Fullness Thereof as God's Kingdom
B. The Victorious Christ to Be the Coming King in God's Eternal Kingdom

第四篇　基督在复活的生命中同信徒工作行走

Chap. 4: Life In Resurrection Working And Walking With The Believers

壹　以好牧人、大牧人、和牧长的身分工作

一　激起门徒对祂的爱
二　嘱咐他们喂养小羊并牧养群羊

貳　同跟从祂的门徒行走

一　教导他们至死跟从祂
二　指明有些跟从祂的人要活着直到祂来
三　门徒在主看不见的同在中跟从祂，与祂同活；并等候祂在祂看得见的同在中来临

I. Working as the Good Shepherd, the Great Shepherd, and the Chief Shepherd

A. Stirring up the Disciples' Love toward Him
B. Charging Them with Lamb-feeding and Sheep-shepherding

II. Walking with the Disciples as His Followers

A. Instructing Them to Follow Him to Death
B. Indicating that Some of His Followers Will Live Until He Comes
C. The Disciples Following Him and Living with Him in His Invisible Presence and Waiting for Him to Come in His Visible Presence

第五篇　使徒的职事与基督天上的职事合作

壹　约翰二十一章是约翰福音的完成和总结
贰　好牧人
一　在祂地上的职事里
二　在祂天上的职事里
叁　托付彼得喂养祂的小羊并牧养祂的羊
一　把使徒的职事与基督天上的职事合并
二　使徒保罗关于牧养的话
1　长老牧养神的召会
2　凶暴的豺狼不爱惜羊群
3　群羊的大牧人
肆　彼得对主要他喂养主的小羊并牧养主的羊这个托付，印象非常深刻
一　告诉信徒，要归向基督作他们魂的牧人和监督
二　劝勉长老要牧养神的群羊
三　基督天上的职事主要的是牧养神的召会
伍　使徒职事与基督天上职事合并的主要目的和目标
陆　在雅歌中，神群羊的牧养
一　主牧放祂的羊群，为着满足和安息
二　只管出去跟随羊群的脚踪
三　在百合花中牧放群羊
四　牧养对于在神圣生命里的长大，是极其重要的
柒　约翰二十一章是充分而圆满的结束
捌　以牧养的路来传福音并复兴召会
玖　总结的注

Chap. 5: The Apostolic Ministry In Cooperation With Christ's Heavenly Ministry

I. John 21 Being The Completion And Consummation Of The Gospel Of John
II. The Good Shepherd
A. In His Earthly Ministry
B. In His Heavenly Ministry
III. Commissioning Peter To Feed His Lambs And Shepherd His Sheep
A. Incorporating the Apostolic Ministry with Christ's Heavenly Ministry
B. The Words of the Apostle Paul concerning Shepherding
1. The Elders' Shepherding the Church of God
2. Fierce Wolves Not Sparing the Flock
3. The Great Shepherd of the Sheep
IV. Peter's Impression With The Lord's Commission To Feed His Lambs And Shepherd His Sheep
A. Telling the Believers to Return to Christ as the Shepherd and Overseer of Their Souls
B. Exhorting the Elders to Shepherd the Flock of God
C. The Heavenly Ministry of Christ Being Mainly to Shepherd the Church of God
V. The Main Purpose And Goal Of The Apostolic Ministry Incorporated With Christ's Heavenly Ministry
VI. The Shepherding Of God's Flock In Song Of Songs
A. The Lord Pasturing His Flock for Satisfaction and Rest
B. Going Forth on the Footsteps of the Flock
C. Pasturing His Flock among the Lilies
D. Shepherding Being Crucial for the Growth in the Divine Life
VII. John 21 Being An Adequate And Complete Ending
VIII. Taking The Shepherding Way To Preach The Gospel And Revive The Church
IX. A Concluding Note

第六篇　在基督这位好牧人的生机喂养与牧养之下

Chap. 6: Under The Organic Feeding And Shepherding Of Christ As The Good Shepherd

壹　基督是好牧人

I. Christ Being The Good Shepherd

贰　神的儿女需要基督的喂养和牧养

II. The Children Of God Needing The Feeding And Shepherding Of Christ

叁　牧人乃是为着成全圣徒

III. The Shepherds For The Perfecting Of The Saints

肆　基督是牧长和大牧人

IV. Christ Being The Chief Shepherd And The Great Shepherd

伍　牧养包括喂养

V. Shepherding Including Feeding

陆　使神人在神圣生命中长大

VI. For The God-Men's Growth In The Divine Life

柒　牧人的喂养，是为使信徒在神圣生命中成熟

VII. The Shepherds' Feeding Being For The Believers' Maturity In The Divine Life

捌　保养和顾惜

VIII. Nourishing And Cherishing

玖　基督身体里的功用得以显明

IX. The Manifestation Of The Functions In The Body Of Christ

拾　基督的喂养，最终是与那灵有关的；那灵完全是为着基督的身体

X. The Feeding Of Christ Being Related To The Spirit, Who Is Altogether For The Body Of Christ

拾壹　长老们的责任，以及活力排主体的功用

XI. The Responsibility Of The Elders And The Great Part Of The Function Of The Vital Groups

第七篇　产生并喂养小羊

Chap. 7: Producing And Feeding The Lambs

壹　父得荣耀乃是父借着生命的繁增得着彰显

I. The Father's Glorification Being His Expression Through The Multiplication Of Life

贰　属灵生命的难处，在于不结果子

II. The Problem Of The Spiritual Life Being Barrenness

叁　不仅结果子产生小羊，并且要喂养小羊

III. Not Only Producing The Lambs Through Fruit-Bearing But Also Feeding The Lambs

肆　结果子并喂养小羊，带进召会的扩长与繁增

IV. Fruit-Bearing And Lamb-Feeding Issuing In The Growth And Multiplication Of The Church

伍　喂养小羊，必须有真理的装备与生命的长进

V. Being Equipped In The Truth And Growing In Life In Order To Feed The Lambs

陆　全时间的实行

VI. The Practice Of Serving Full-Time

第八篇　喂养的秘诀

壹　初步的喂养

贰　继续的喂养

叁　在牧养中的喂养

一　好牧人

二　牧养众信徒

三　大牧人

四　信徒魂的牧人

五　牧长

六　主给彼得的托付

七　有恩赐的人

八　长老主要的职责

九　长老对神群羊的牧养，乃是对“凶暴的豺狼”最好的处理方法

Chap. 8: The Secret Of Feeding

I. The Initial Feeding

II. The Continual Feeding

III. Feeding in Shepherding

A. The Good Shepherd

B. Shepherding All His Believers

C. The Great Shepherd

D. The Shepherd of the Believers' Soul

E. The Chief Shepherd

F. The Lord's Commission to Peter

G. The Gifted Persons

H. The Main Responsibility of the Elders

I. The Elders' Shepherding of the Flock of God Being the Best Way to Take Care of the "Fierce Wolves"

第九篇　今日在主恢复中需要建立接触人的习惯

壹　在主恢复中需要牧者

贰　关于接触人的一些实行上的指示

Chap. 9: The Need In The Lord's Recovery Today To Build Up The Habit Of Contacting People

I. The Need For Shepherds In The Lord's Recovery

II. Some Practical Instructions For Contacting People

第十篇　在耶稣的人性里顾惜人

壹　耶稣的人性乃是祂在复活中的人性生命

贰　信徒在神新造中之新人的人性，也是在复活中

叁　接触人首要的路

肆　顾惜人

伍　不是凭我们天然的人，乃是凭我们重生的人

陆　耶稣在祂人性里顾惜人的模型

Chap. 10: Cherishing People In The Humanity Of Jesus

I. The Humanity Of Jesus Being His Human Life In Resurrection

II. The Humanity Of The New Man Of The Believers In God's New Creation Being Also In Resurrection

III. The First Way To Contact People

IV. To Cherish People

V. Not By Our Natural Man But By Our Regenerated Man

VI. The Model Of Jesus In Cherishing People In His Humanity

一　在马太福音里
1　借着如同大光照亮人，而顾惜他们
2　借着祝福寻求国度的人，而顾惜他们
3　对群众动了慈心
4　再次对群众动了慈心
5　借着给孩子们按手，而顾惜那些父母
二　在路加福音里
1　用祂口中所出的恩言顾惜人
2　与税吏和罪人一同吃喝
3　顾惜撒该
三　在约翰福音里
1　顾惜拿但业
2　顾惜一个不道德的撒玛利亚妇人
3　顾惜一个行淫的妇人

A. In the Gospel of Matthew
1.Cherishing People by Shining over Them
2.Cherishing the Kingdom-seekers by Blessing Them
3.Moved with Compassion for the Crowd
4.Moved with Compassion for the Crowd Again
5.Cherishing the Parents by Laying His Hands on Their Children
B. In the Gospel of Luke
1.Cherishing People with the Words of Grace Proceeding out of His Mouth
2.Eating and Drinking with the Tax Collectors and Sinners
3.Cherishing Zaccheus
C. In the Gospel of John
1.Cherishing Nathanael
2.Cherishing an Immoral Woman of Samaria
3.Cherishing an Adulterous Woman

第十一篇　在基督的神性里喂养人

壹　学习如何喂养人
贰　顾惜人和喂养人的意义
叁　凭复活中神圣奥秘的生命
肆　基督顾惜众召会，喂养众召会，以照顾众召会的模型
一　在祂的人性里照顾众召会
1　借着收拾灯台的灯
2　借着修剪灯台的灯芯
二　在祂的神性里照顾众召会
1　在祂的三个时期中，凭爱以祂神圣奥秘的职事来喂养
2　使众召会能在祂神圣的生命中长大成熟

Chap. 11: Nourishing People In The Divinity Of Christ

I. Learning How To Nourish People
II. The Meaning Of Cherishing And Nourishing People
III. By The Divine And Mystical Life In Resurrection
IV. The Model Of Christ Cherishing The Churches And Nourishing The Churches In Taking Care Of The Churches
A. Taking Care of the Churches in His Humanity
1.By Dressing the Lamps
2.By Trimming the Wicks
B. Taking Care of the Churches in His Divinity
1.With His Divine and Mystical Ministry by Love in His Three Stages
2.That the Churches May Grow and Mature in His Divine Life

第十二篇　以基督在祂三个时期中丰满职事里那追测不尽的丰富喂养人

壹　基督的三个时期

Chap. 12: Nourishing People With The Unsearchable Riches Of Christ In His Full Ministry In The Three Stages

I. The Three Stages Of Christ

一　成肉体的时期
二　总括的时期
三　加强的时期

贰　基督丰满的职事

叁　基督在祂成肉体的时期中，所成就的事

一　将无限的神带到有限的人里面
二　将三一神与三部分人联结并调和一起
三　借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性
四　完成祂包罗万有之法理的救赎

肆　基督在祂从复活到召会堕落的总括时期中，所成就的事

一　生为神的长子
1　神的独生子
2　化身成为一个神人
3　被标出为神的长子
二　成为赐生命的灵
1　末后的亚当（在肉体里的基督）成了赐生命的灵
2　赐生命的灵在基督复活之前“还没有”
3　基督改变形状，成为赐生命的灵
4　这赐生命的灵就是那是灵的基督
三　为着祂的身体重生众信徒
1　神的许多儿子与基督这位神的长子，在一个宇宙的大生产中一同由神所生
2　赐那灵没有限量
3　被建造成为神在灵里的居所

伍　基督在祂加强时期中，所成就的事

一　加强祂生机的救恩
1　基督在总括时期中，成了赐生命的灵，也就是那是灵的基督
2　召会堕落了
3　基督这一位赐生命的灵，成了神的七灵

A. The Stage of Incarnation
B. The Stage of Inclusion
C. The Stage of Intensification

II. The Full Ministry Of Christ

III. The Accomplishments Of Christ In The Stage Of His Incarnation

A. Bringing the Infinite God into the Finite Man
B. Uniting and Mingling the Triune God with the Tripartite Man
C. Expressing in His Humanity the Bountiful God in His Rich Attributes through His Aromatic Virtues
D. Finishing His All-inclusive Judicial Redemption

IV. The Accomplishments Of Christ In The Stage Of His Inclusion From His Resurrection To The Degradation Of The Church

A. To Be Begotten as God's Firstborn Son
1.God's Only Begotten Son
2.Becoming Flesh to Be a God-man
3.Designated to Be the Firstborn Son of God
B. To Become the Life-giving Spirit
1.The Last Adam (Christ in the Flesh) Becoming a Life-giving Spirit
2.The Life-giving Spirit Being "Not Yet" before the Resurrection of Christ
3.Christ Being Transfigured into the Life-giving Spirit
4.The Life-giving Spirit Being the Pneumatic Christ
C. To Regenerate the Believers for His Body
1.The Many Sons of God Born with Christ as the Firstborn Son in One Universally Big Delivery
2.Giving the Spirit without Measure
3.Being Built Up into a Dwelling Place of God in Spirit

V. The Accomplishments Of Christ In The Stage Of His Intensification

A. To Intensify His Organic Salvation
1.Christ Becoming the Life-giving Spirit, the Pneumatic Christ, in the Stage of His Inclusion
2.The Church Becoming Degraded
3.Christ as the One Life-giving Spirit Becoming the Seven Spirits of God

二　产生得胜者
1　几乎所有在基督里的信徒都被击败
2　基督呼召失败的信徒，作祂的得胜者
三　终极完成新耶路撒冷
1　基督徒工作的独一目标
2　召会堕落的主要原因
3　胜过一切顶替新耶路撒冷为目标的事物
4　得胜者的目标

B. To Produce the Overcomers
1.Nearly All the Believers in Christ Becoming Defeated
2.Christ Calling the Defeated Believers to Be His Overcomers
C. To Consummate the New Jerusalem
1.The Unique Goal of the Christian Work
2.The Main Cause of the Church's Degradation
3.Overcoming Everything that Replaces the New Jerusalem as Our Goal
4.An Overcomer's Goal

第十三篇　培育初信者的步骤

壹　带领新人呼求主名
一　主的名指祂的人位
二　主的人位乃是主灵
贰　带领新人被素质的灵充满
叁　带领新人经历那灵的浇灌
肆　带领新人在传福音时凭信放胆讲说
伍　带领新人认识信徒的聚会是彼此互相的
陆　带领新人一得救就为主说话并且讲说主
柒　带领新人认识聚会是为着信徒说主的话，并听别人说主的话

Chap. 13: Steps To Raise Up The New Believers

I. Leading The New Ones To Call On The Name Of The Lord
A. The Lord's Name Denoting His Person
B. The Lord's Person Being the Lord the Spirit
II. Leading The New Ones To Be Filled With The Essential Spirit
III. Leading The New Ones To Experience The Outpouring Of The Spirit
IV. Leading The New Ones To Speak With Boldness By Faith In Preaching The Gospel
V. Leading The New Ones To Know That The Meetings Of The Believers Are In Mutuality
VI. Leading The New Ones To Speak For The Lord And Speak The Lord Immediately After Being Saved
VII. Leading The New Ones To Realize That The Meetings Are For The Believers To Speak The Word Of The Lord And To Listen To Others Speak The Word Of The Lord

第十四篇　喂养初信者

壹　实行神命定之路唯一的需要—定期探访人
贰　带领初信者认识，主我们的救主乃是赐生命的灵，并且我们有重生的灵

Chap. 14: Feeding The New Believers

I. The Unique Need For Practicing The God-Ordained Way—Visiting People Regularly
II. Leading The New Believers To Know That The Lord, Our Savior, Is A Life-Giving Spirit And That We Have A Regenerated Spirit III. Helping

叁　帮助初信者认识主是灵，活在他们的灵里，并且他们应当借着祷告，一直操练他们的灵，以接触主这灵

肆　教导初信者每早晨用两节圣经晨兴，每晚就寝前读一章圣经

伍　带领他们用早晨该读的两节圣经晨兴（最好的路是借着电话）

陆　每周探访他们一两次，顾到他们属灵的情形，并且像乳养的母亲喂养他们

The New Believers To Realize That The Lord As The Spirit Lives In Their Spirit And That They Should Always Exercise Their Spirit By Prayer To Contact The Lord, The Spirit

IV. Teaching The New Believers To Utilize Two Verses Of The Bible Every Morning For Morning Revival And One Chapter Before Going To Bed

V. Leading Them To Keep Morning Revival (Through The Telephone As The Best Way) With The Two Verses That They Should Read In The Morning

VI. Visiting Them One Or Two Times Every Week To Take Care Of Their Spiritual Condition And Nourishing Them As A Nursing Mother

第十五篇　喂养主的小羊，牧养主的羊

壹　用灵接触人，点活人的灵

贰　喂养、牧养主的羊

叁　到家聚会中喂养人

肆　在排聚会中牧养人

伍　在召会的聚会中申言

陆　四件要紧的事

Chap. 15: Feeding The Lord's Lambs And Shepherding The Lord's Sheep

I. Contacting People With The Spirit To Quicken Their Spirit

II. Feeding And Shepherding The Lord's Sheep

III. Feeding People In The Home Meetings

IV. Shepherding People In The Small Group Meetings

V. Prophesying In The Church Meetings

VI. Four Important Things

第十六篇　用纯净的话奶养育新人作神成长的儿女

壹　养育初信者

贰　不要生太多儿女

叁　采取个别家庭的路

肆　履行我们的责任

伍　用神的话养育新人

●问答

Chap. 16: Raising Up The New Ones As God's Growing Children With The Pure Milk Of The Word

I. Raising Up The New Believers

II. Not Bearing Too Many Children

III. Taking The Way Of Individual Families

IV. Fulfilling Our Responsibility

V. Raising Up The New Ones With The Word Of God

● Questions And Answers

第十七篇　如何借家中聚会照顾新人

壹　召会的支柱—家
贰　以家为中心，带进全体尽功用
叁　新路成功的第一步
肆　带领家中聚会所需的装备
伍　带领家中聚会的关键
一　目标确定—福音化全世界
二　工具—话与灵
三　作法—祷告与唱诗
陆　家中聚会的成全
柒　翻转观念才能福音化

Chap. 17: How To Care For New Ones Through The Home Meetings

I. The Homes As Pillars Supporting The Church
II. Taking The Home As The Center To Bring In The Functioning Of All The Members
III. The First Step For The Success Of The New Way
IV. The Equipping Needed For Leading A Home Meeting
V. The Key To Leading The Home Meetings
A. A Definite Goal—Evangelizing the Entire Earth
B. Our Tools—the Word and the Spirit
C. Two Ways—Praying and Singing
VI. Perfecting In The Home Meetings
VII. Overturning Our Concept Being Necessary For Evangelization

第十八篇　如何在家中聚会教导新人

壹　正确的召会生活乃是建立在家中
贰　接受负担，在家聚会中照顾、喂养新人
叁　带领、照顾家聚会的预备
一　从主接受确定的负担
二　学习作乳母牧养，作父亲带领
三　实际顾到新人的需要
四　学习成为一个对的人
五　带领而不是带头
六　学习唱诗歌
七　教导真理
八　聚会的内容要活泼
●结论

Chap. 18: How To Teach The New Ones In The Home Meetings

I. The Proper Church Life Being Built Up In The Home Meetings
II. Receiving A Burden To Care For And Nourish The New Ones In The Home Meetings
III. Preparation For Leading And Caring For The Home Meetings
A. Receiving a Definite Burden from the Lord
B. Learning to Nourish as a Mother and Lead as a Father
C. Practically Caring for the Needs of the New Ones
D. Learning to Become the Right Kind of Person
E. Taking the Lead but Not Being the Head
F. Learning to Sing Hymns
G. Teaching the Truth
H. The Content of the Meetings Needing to Be Living
• Conclusion

第十九篇　寻找、挽回久不聚会与久失联络的弟兄姊妹

壹　“打空气”
一　旧约中的吹号就是“打空气”
二　新约里的“打空气”
贰　台北召会初期开工“打空气”的实行
一　发福音单张、印福音标语、出福音队
二　打渴慕真理的空气
三　打寻找弟兄姊妹的空气
叁　为久不聚会者的祷告
肆　恢复久不聚会以及失联的弟兄姊妹
一　清查现有情况表
二　领受负担前去探望
三　加强见证，迫切祷告
伍　探望的原则
一　存着仰望、学习的灵
二　避免说不合式的话
三　带着喜乐的面容
陆　见证
一　于牧师的探望
二　圣灵的工作
三　蒙召并奉献
柒　以主的心肠为心肠
捌　信赖圣灵的工作
玖　以父的爱为爱

Chap. 19: Seeking And Restoring The Dormant Saints

I. Stirring Up An Atmosphere To Restore The Dormant Saints
A. Stirring Up an Atmosphere in the Old Testament
B. Stirring Up an Atmosphere in the New Testament
II. Stirring Up An Atmosphere In The Initial Stage In Taipei
A. Distributing Tracts, Printing Posters, and Sending Out Teams
B. Stirring Up an Atmosphere to Pursue the Truth
C. Stirring Up an Atmosphere to Seek Out Our Brothers and Sisters
III. A Prayer For Those Who Have Not Been Meeting For A Long Time
IV. Recovering The Dormant Saints
A. Thoroughly Examining the Information Cards
B. Receiving the Burden to Go Out and Visit
C. Strengthening the Testimony and Praying Desperately
V. The Principle Of Visiting
A. Having a Praying and Learning Spirit
B. Avoiding Inappropriate Speaking
C. Having a Joyful Face
VI. A Testimony
A. Pastor Yu's Visits
B. The Work of the Holy Spirit
C. Receiving the Lord's Calling and Consecrating Myself
VII. Taking The Lord's Heart As Our Heart
VIII. Relying On The Work Of The Holy Spirit
IX. Loving People With The Father's Love

第二十篇　洗脚

壹　洗脚的需要

Chap. 20: The Washing Of Feet

I. The Need Of The Foot-Washing

贰　彼此洗脚

II. Washing One Another's Feet

第二十一篇　觉得人可爱

Chap. 21: A Lover Of Men

壹　作主工作的人必须有爱人的心

I. Every Worker Of The Lord Must Have A Love For All Men

贰　人子来，不是要受人的服事，乃是要服事人

II. The Son Of Man Did Not Come To Be Served, But To Serve

叁　祂来，都是为着人

III. He Came To The Earth For Man

肆　凡被神用的人，都是对人有兴趣的人

IV. All True Servants Of God Are Intensely Interested In Men

第二十二篇　照着主的心牧养人

Chap. 22: Shepherding People According To The Lord's Heart

壹　爱能遮掩一切过错

I. Love Covering All Transgressions

贰　神爱世人，叫罪人得永远的生命，就是成为新耶路撒冷

II. God Loving The World For Sinners To Have Eternal Life, That Is, To Become The New Jerusalem

叁　主来不是召义人，乃是召罪人

III. The Lord Not Coming To Call The Righteous But Sinners

肆　有就近税吏和罪人的灵

IV. Having A Spirit To Go To Tax Collectors And Sinners

伍　有父神爱和赦免的心，以及救主基督牧养和寻找的灵

V. Having The Loving And Forgiving Heart Of Our Father God And The Shepherding And Seeking Spirit Of Our Savior Christ

陆　在主的门徒训练之下，不信靠自己

VI. Being Under The Lord's Discipling To Have No Trust In Ourselves

第二十三篇　新约的执事

Chap. 23: The Ministers Of The New Covenant

壹　使徒那供应人的生命乃是对信徒的亲密关切

I. The Apostle's Ministering Life Being The Intimate Concern For Believers

贰　多结果子的生活

II. A Fruitful Life

叁　需要真正的关切

III. The Need For Genuine Concern

肆　温暖别人

IV. Warming Others

伍　保罗的恳求

V. Paul's Entreaty

陆　因着深挚的关切而得安慰并喜乐洋溢

VI. Encouraged And Joyful Because Of A Deep Concern

第二十四篇　爱有效能

Chap. 24: Love Prevails

壹　神是爱

I. God Being Love

贰　神预定我们得神圣的儿子名分

叁　神将祂的独生子赐给我们，乃是受神圣之爱的推动

肆　神的爱是源头

伍　神的爱激励我们爱我们的仇敌

陆　爱建造人

柒　爱是最大的

捌　爱是一切属灵美德的总结，也是结果子的因素

玖　基督的身体在爱里把自己建造起来

拾　神赐给我们的，乃是爱的灵

拾壹　不爱弟兄的，仍住在死中

拾贰　要追求爱

拾叁　与那清心寻求主的人一同追求爱

拾肆　我们属于基督的表记

拾伍　神的爱使我们得胜有余

拾陆　爱是极超越的路

II. God's Predestination Of Us Unto The Divine Sonship

III. God's Giving Of His Only Begotten Son To Us Being Motivated By The Divine Love

IV. God's Love Being The Source

V. God's Love Motivating Us To Love Our Enemies

VI. Love Builds Up

VII. Love Being The Greatest

VIII. Love Being The Conclusion Of All Spiritual Virtues And The Factor Of Fruit-Bearing

IX. The Body Building Itself Up In Love

X. The Spirit That God Gives Us Being Of Love

XI. The One Who Does Not Love Abiding In Death

XII. Pursuing Love

XIII. Pursuing Love With Those Who Seek The Lord Out Of A Pure Heart

XIV. A Sign That We Belong To Christ

XV.The Love Of God Making Us More Than Conquerors

XVI. Love Being The Most Excellent Way

第二十五篇　爱心的劳苦

壹　保罗的劳苦与竭力奋斗

贰　借着劳苦，一年得着一人

叁　主的恢复在纽西兰借着圣徒们的劳苦而有的扩增

肆　爱心是推动我们劳苦的能力

伍　有长远眼光的劳苦

陆　劳苦与圣别的灵合作

柒　在主里的劳苦不是徒然的

Chap. 25: The Labor Of Love

I. Paul's Labor And Struggle

II. Gaining One Person A Year Through Laboring

III. The Increase Of The Lord's Recovery In New Zealand Through The Saints' Laboring

IV. Love Being The Motivating Power Of Our Labor

V. Laboring With A View For The Long Run

VI. Laboring To Cooperate With The Sanctifying Spirit

VII. The Labor In The Lord Not Being In Vain

捌　探访人是回应基督的超越

玖　不信靠神迹或有特殊恩赐的人

拾　盼望的忍耐

VIII. The Visiting People Being A Response To Christ's Transcending

IX. Not Trusting In Miracles Or In Specially Gifted Persons

X. The Endurance Of Hope