

3134 主的恢复 以及宗教的现况

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◎简介

神赐给人圣经，是要人看见祂的定旨，就是祂要将自己分赐到人里面，使人成为祂团体的彰显。然而人却错用圣经，形成各种宗教。宗教教导人敬拜神、事奉神、讨神喜悦，却没有给人基督；再者，宗教也产生阶级制度，扼杀基督身体的功用，并造成基督身体的分裂，使主无法得着团体的彰显。这就是保罗在加拉太书中所说“现今这邪恶的世代”。神怎能在这样的光景中完成祂的定旨？

因此，在这末后的日子，主需要恢复。主要恢复我们单纯的得着基督作生命，不在意基督以外的一切事物。我们照着灵生活行动，享受基督的恩典，并和众圣徒配搭在一起，就能与主今时代的行动配合，建造基督的身体，完成神的定旨。

说 明

本书系李常受弟兄于一九七七年五月至六月，在美国加州安那翰所释放的信息集成。这些信息与“各种年龄者都为主的见证”一书所刊载者同期。

The Lord's Recovery and the Present Situation of Religion

PREFACE

This book is composed of messages given by Brother Witness Lee in May and June 1977 in Anaheim, California. These messages were given in the same period as those published in All Ages for the Lord's Testimony.

第一章	现今邪恶的世代， 以及主在加利利呼召门徒
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第一章

现今邪恶的世代， 以及主在加利利呼召门徒

读经：加拉太书一章四节，十三至十六节上，二章三节，十九至二十节，三章一至三节，五节，十四节，二十七节，四章六节，十九节，二十九节，五章三至六节，十六节，二十五节，六章一节，八节，十三至十五节，十八节。

现今邪恶的世代属于宗教的世界

加拉太书里有几个极重要的辞句。第一个在一章四节，这节说，“基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”使徒保罗用“现今”和“邪恶的”这两个形容词，来形容“世代”这辞。按照传统的宗教观念，基督为我们的罪舍了自己，是要拯救我们脱离地狱，并把我們帶到天上。然而，基督为我们的罪舍了自己，真正的结果不是仅仅要拯救我们脱离沉沦并把我們帶到天上，乃是要把我们从现今邪恶的世代中拯救出来。我们也许以为，圣经里“世代”这辞指世俗的世代或世界。然而，新约里有两种世代：世俗的世代和宗教的世代。加拉太书不是论到世俗的世代，乃是论到宗教的世代。

神创造诸天、地和人，为要完成祂的定旨；祂也命定许多事物，为着人的生存，就如食物、保护和住所。然而，撒但进来使人堕落时，败坏了神为着人的生存所造的一切事物，并且形成世界，以牢笼人并使人受打岔而离开神永远的定旨。（创四 16～24。）这是今天我们眼前所见的俗世；人在其中被世事牢笼，而不能为着神的定旨。人堕落之后，神进来将人带回归祂自己。为此，神给人圣言，告诉人如何就近祂，如何与祂是一，以及如何以祂作生命和生活，使人能成就神的定旨。然而，人借着圣言被带回归神之后，撒但再次进来，使人运用堕落的头脑，基于这些经文，形成各种不同的宗教。如此，第二种世界——宗教的世界——就产生了。

CHAPTER ONE

THE PRESENT EVIL AGE AND THE LORD'S CALLING OF HIS DISCIPLES IN GALILEE

Scripture Reading: Gal. 1:4, 13-16a; 2:3, 19-20; 3:1-3, 5, 14, 27; 4:6, 19, 29; 5:3-6, 16, 25; 6:1, 8, 13-15, 18

THE PRESENT EVIL AGE BELONGING TO THE RELIGIOUS WORLD

In the book of Galatians there are several crucial phrases. The first is in 1:4, which says, “Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.” The apostle Paul uses two modifiers, present and evil, for the word age. According to the traditional religious concept, Christ gave Himself for our sins that He might deliver us out of hell and bring us into heaven. However, the actual issue of Christ giving Himself for our sins is not merely to deliver us out of hell and bring us into heaven but to deliver us from this present evil age. We may suppose that the word age in the Bible refers to the secular age, or world. However, in the New Testament there are two kinds of ages: the secular age and the religious age. The book of Galatians deals not with the secular age but with the religious age.

God created the heavens, the earth, and man for the fulfillment of His purpose, and He ordained many things for man's existence, such as food, protection, and a place to live. However, when Satan came in to cause man to fall, he corrupted all the things created by God for man's existence, and he formed the world to ensnare man and distract man from God's eternal purpose (Gen. 4:16-24). This is the secular world that we see before us today, in which people are ensnared by the things in the world and kept away from God's purpose. After the fall God came in to bring man back to Himself. To this end, God gave man the Scriptures to tell man how to come to Him, how to be one with Him, and how to take Him as his life and living that man may fulfill God's purpose. However, after man was brought back to God through the holy writings, Satan came in again to cause man to use his fallen mentality to form different kinds of religions based on these writings. In this way the second kind of world—the religious world—came into existence.

撒但的目标是使人不能成就神永远的定旨。最初，是第一种世界，世俗的世界，使人远离神的定旨；但神将人带回归祂自己之后，撒但形成第二种世界，宗教的世界，再次使人远离神。表面上，好像世俗的世界使人远离神，而宗教的世界帮助人回归祂自己。但事实上，世界的两面——世俗面和宗教面，都使人远离神。加拉太书中所提的世代，不是指普通的、世俗的世界，乃是指特别的、宗教的世界。当我们说到世俗的世界，许多人明白我们的意思，但当我们说到宗教的世界，人也许会问我们这是什么意思。他们可能会说，“你的意思是，宗教是世界？宗教帮助人敬拜神，讨神喜悦，并事奉神；这样的事怎么会是世界？”然而，加拉太书启示宗教的确是世界。一章四节里，“现今这邪恶的世代”这辞，特指现今邪恶的宗教世代。

第六章十四节说，“但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”这节经文里的世界主要不是世俗的世界，乃是宗教的世界。这可由以下的经文证明。十五节开始于“因为”（原文），指明接下来的话是说明刚才题过的事。保罗说，就他而论，世界已经钉了十字架，“〔因为〕受割礼不受割礼，都无关紧要。”（15。）由此可见，十四节所提的世界，主要是指宗教的世界。的确，由割礼组成的世界不是餐厅和戏院的世界；割礼是在宗教的世界里，就是在宗教规条和仪文的范围里。

世代和世界之间有所不同。世界是整个撒但的系统，但世代只是世界的一部分。（罗十二2，弗二2。）世界是由许多世代组成的。保罗说到的是第一世纪邪恶的世代。如果他活在今天，他就要说到本世纪邪恶的世代。保罗是在他当时的现今世代里；而我们是在我们当前的现今世代里。保罗时代的“现今邪恶的世代”，包括犹太教，就是犹太宗教连同其割礼和律法。这是当时很普遍的宗教；这个宗教嘱咐并勉强人要受割礼，并且要一生继续持守律法。

宗教、传统、迷信、和虚假的世界，
在神眼中是邪恶的

Satan's goal is to keep man away from the fulfillment of God's eternal purpose. Originally, it was the first kind of world, the secular world, that kept man away from God's purpose, but after God brought man back to Himself, Satan formed the second kind of world, the religious world, to once again keep man away from God. It may seem that the secular world keeps man away from God and that the religious world helps man to come back to Him. In actuality, however, both aspects of the world, the secular and the religious, keep man away from God. The age mentioned in Galatians refers not to the ordinary, secular world but to the particular, religious world. When we speak about the secular world, many people understand what we mean, but when we speak about the religious world, people may question our meaning. They may say, "Do you mean that religion is a world? Religion helps people to worship God, please God, and serve God. How can such a thing be a world?" The book of Galatians, however, reveals that religion is indeed a world. In particular, the term the present evil age in Galatians 1:4 refers to the present evil age of religion.

Galatians 6:14 says, "Far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world." The world in this verse is not mainly the secular world but the religious world. This is proved by the following verse. Verse 15 begins with the word for, indicating that what follows is an explanation of what has just been mentioned. Paul said that the world had been crucified to him, "for neither is circumcision anything nor uncircumcision." By this we can see that the world mentioned in verse 14 refers mainly to the religious world. To be sure, a world consisting of circumcision is not the world of restaurants and theaters. Circumcision is in the religious world, a realm of religious regulations and rituals.

There is a difference between an age and the world. The world is the entire satanic system, but an age is only one section of the world (Rom. 12:2; Eph. 2:2). The world is composed of many ages. Paul spoke of the evil age of the first century. If he were living today, he would speak of the evil age of the present century. Paul was in his present age, and we are now in our present age. The present evil age in Paul's time included Judaism, the religion of the Jews, with its circumcision and the law. This was the prevailing religion of that time, a religion that charged and compelled people both to be circumcised and to keep the law continually for their whole life.

THE WORLD OF RELIGION, TRADITION, SUPERSTITION,
AND FALSEHOOD BEING EVIL IN THE EYES OF GOD

人类历史延续越久，所产生的宗教就越多。在保罗时代，只有一个主要的宗教，就是犹太教。然而，在已过十九个世纪，更多的宗教形成了。除了犹太教之外，还包括天主教的基督教，以及回教。不仅如此，即使在今日的基督教里，也有许多的宗教，就如以水浸、守安息日、说方言、以及其他事为中心者。有形式的宗教、基要派宗教、五旬节派宗教、以及灵恩派宗教。这一切宗教的形成，多多少少都基于同一本圣经。甚至仿冒的回教，也采用了圣经的一些部分。因此，今天地上所有主要的宗教，都与圣经有关。神给我们圣经，但神的仇敌利用人的头脑，形成许多基于圣经的宗教。表面上，这一切宗教都教导人敬拜神、讨神喜悦、事奉神、并为神作许多事，但事实上，这些宗教使人无法成就神的定旨。因此，一切的宗教在神眼中都成了邪恶的。这就是保罗要说到现今邪恶的宗教世代的原因。

加拉太一章提到世代，末一章说到世界。我们看过，世代不过是世界的一部分。在加拉太书这两章之间，有其他几个极重要的项目。在一章十三至十四节，保罗说到犹太教，也说到传统。他在这两节里说，“你们听过我从前在犹太教中所行的事，怎样极力逼迫神的召会，并损毁神的召会。我又在犹太教中，比我本族许多同岁的人更有长进，为我祖宗的传统格外热心。”今天我们仍有宗教和传统。最近有一些弟兄们造访天主教的中心罗马、更正教的中心日内瓦、希腊正教的中心希腊、和犹太教的中心以色列。访问过这一切宗教中心之后，我们对于在那些地方所看见的宗教、传统、迷信和虚假，印象深刻。在那些地方，我们看不见光、真理或生命。比如，在罗马的圣彼得大教堂里，彼得雕像的脚因为历世纪以来被人亲吻，已经磨损。这是极端迷信的结果。按照传统说法，彼得的墓位于这座大教堂底下。那里也有许多教皇的坟墓；人们来到墓前跪拜祷告。在一个房间里，有一幅三一神的大画像，将父描绘成一个有胡须的老人，子是站在父旁边的一位青年，灵是在上头飞翔的鸽子。在父和子之间站着被称为“神之母”的马利亚。按照这传统，似乎神圣三一不再是三，而是四，因为马利亚与父和子同受敬拜。

The longer that human history has continued, the more religions it has brought forth. At Paul's time there was only one main religion, Judaism. In the past nineteen centuries, however, many more religions have been formed. Besides Judaism there is Christianity, including Catholicism, and there is Islam. Moreover, even within today's Christianity there are many religions, such as those centered around baptism by immersion, the observance of the seventh day, speaking in tongues, and other matters. There are formal religions, fundamental religions, Pentecostal religions, and charismatic religions. All these were formed to one degree or another based on the same Bible. Even the counterfeit religion of Islam was adapted from parts of the Bible. Thus, all the main religions on earth today are related to the Bible. God gave us the Bible, but the enemy of God utilized man's mentality to form many religions based on the Bible. Apparently, all these religions teach people to worship God, please God, serve God, and do many things for God, but in actuality they keep people away from the fulfillment of God's purpose. Therefore, all religions have become evil in the eyes of God. This is the reason that Paul speaks of the present evil age of religion.

The first chapter of Galatians mentions the age, and the last chapter speaks of the world. As we have seen, the age is simply a part of the world. Between these two chapters of Galatians there are several other crucial terms. In 1:13 and 14 Paul speaks of Judaism, that is, the Jewish religion, and also of traditions. In these two verses he says, "You have heard of my manner of life formerly in Judaism, that I persecuted the church of God excessively and ravaged it. And I advanced in Judaism beyond many contemporaries in my race, being more abundantly a zealot for the traditions of my fathers." Today we still have religion and traditions. Recently, a number of brothers visited Rome, the center of Catholicism; Geneva, a strong center of Protestantism; Greece, the center of Greek Orthodoxy; and Israel, the center of Judaism. After visiting all these religious centers, we were impressed with the religion, tradition, superstition, and falsehood that we saw there. We saw no light, truth, or life in those places. In Rome, for example, in the Basilica of Saint Peter the foot of the statue of Peter has been eroded because it has been kissed by people for centuries. This is the result of a great superstition. According to tradition, the tomb of Peter lies beneath the Basilica. There are also tombs of a number of popes, before which people come to kneel and pray. In one room there is a large painting of the Trinity, depicting the Father as an old man with a beard, the Son as a young man standing by Him, and the Spirit as a dove overhead. In between the Father and the Son stands Mary, who is called "the mother of God." According to this tradition, it seems that there are no longer three in the Trinity but four, since Mary is worshipped along with the Father and the Son.

我们访问过各种宗教的主要中心之后，得到深刻的印象：今天的世界完全、彻底、深深的被宗教的黑暗所遮蔽。宗教的黑暗遮蔽全地。人们被宗教麻醉，全然在其影响之下。因此，在宗教（包括犹太教、天主教和更正教）里，主无法完成祂永远的定旨。大部分人不觉得宗教有多黑暗、多邪恶。一个房间若长久充斥大蒜味，在房间里的每一个人都会对这种气味失去感觉；但若有人从空气清新地方进入这房间，就不能忍受。当我们在罗马和其他宗教中心，我们不能容忍那些地方的事物。我们深深感觉到，那些地方的气氛中满了鬼魔，我们不能在那里久留。今天有些公会，就是大妓女的“女儿”，（启十七5，）在普世合一运动中提议要与罗马天主教来在一起；天主教也作了某些让步，好接纳公会。天主教甚至接受灵恩运动，并在其中掺入敬拜马利亚和弥撒。这是今天宗教里的情形。

我们在罗马时，坐得很靠近教皇，听他讲话。表面上，他释放一篇很属灵的信息。他告诉听众说，虽然我们的语言不同，在那灵里我们都是一，并且我们是基督奥秘身体的肢体。他也说，我们必须与这位复活的基督有个人的联结，并且在日常生活行动里顾到新入。当我在公会里，甚至受教于弟兄会教师时，也未曾听过一篇信息使用这样合式的属灵用语。然而，教皇释放这样属灵的信息时，四围却环绕许多偶像，包括蛇的像，并且他坐在来自罗马万神庙的铜制大罩盖之下。他的属灵信息在那些与拜偶像有关的一切事物当中，正是藏有许多面酵的三斗面。（太十三33。）我们只因蒙了拯救脱离这样的光景，才能欣赏他所说的属灵用语。

犹太教也将许多事物转变为传统和迷信。耶路撒冷的哭墙，是耶路撒冷被毁之后所残留，属于圣殿原始结构的部分殿墙。因这缘故，现今犹太人将其视为圣地，他们到那里祷告、哭泣、甚至亲吻那片墙。这也是迷信的作法。我们所到之处，都看见这样的迷信和传统。在哥林多城一座大教堂上头，我们注意到一块匾额，其上列着哥林多召会的主教，从保罗起经过亚波罗，持续直到现今，没有中断。这也仅仅是个传统。在美国，我们也能看见宗教、传统和迷信。罗马天主教里有许多人在“圣

After visiting these major centers of the various religions, we received the deep impression that the world today is fully, thoroughly, and heavily covered with the darkness of religion. The darkness of religion overshadows the entire earth. People have been drugged with religion and are fully under its influence. Therefore, the Lord has no way to fulfill His eternal purpose in religion, including Judaism, Catholicism, and Protestantism. Most people have no sense of how dark and evil religion is. If a room is filled with the odor of garlic for a long time, everyone in the room will lose his consciousness of the odor, but if someone comes into the room from the fresh air, he will not be able to tolerate it. When we were in Rome and the other centers of religion, we could not tolerate the things there. We had the deep sensation that the atmosphere in some of these places was full of demons, and we could not remain there for very long. Today some of the denominations, the “daughters” of the great harlot (Rev. 17:5), are making advances to come together with Roman Catholicism in an ecumenical movement, and Catholicism is making certain concessions in order to receive the denominations. The Catholic Church has received even the charismatic movement and infiltrated it with the worship of Mary and the mass. This is an example of the situation in religion today.

When we were in Rome, we sat very close to the pope and listened to him speak. Apparently, he gave a very spiritual message. He told the audience that although our languages are different, we are all one in the Spirit and are members of the mystical Body of Christ. He also said that we must have a personal connection with Christ as the resurrected One and must care for the new man in our daily walk. When I was in the denominations and even under the Brethren teachers, I never heard a message using such proper spiritual terms as these. Nevertheless, while the pope was giving such a spiritual message, he was surrounded by many idols, including images of serpents, and he sat under a great canopy made of bronze taken from the Roman Pantheon. His spiritual message amidst all those things related to idol worship was truly three measures of meal in which much leaven was hidden (Matt. 13:33). Only because we had been rescued from such a situation were we able to appreciate the spiritual terms that were spoken.

Judaism has also turned many things into traditions and superstitions. The Wailing Wall in Jerusalem is a part of the wall belonging to the original structure of the temple that remained after the destruction of Jerusalem. Because of this, the Jews now consider it to be a sacred site, and they come there to pray, weep, and even to kiss the wall. This also is a superstitious practice. Wherever we went, we found superstitions and traditions like these. Over a cathedral in Corinth we observed a sign listing all the bishops of the church in Corinth in an unbroken succession, beginning from Paul, continuing through Apollos, and concluding with the present day. This too is a mere tradition. In the United States also we can see religion, tradition, and superstition. Many people in the Roman Catholic

人”像前祷告，要减少他们在炼狱中的亲人所受的苦。这是极大的迷信。庆祝圣诞节和复活节也属于宗教、传统、迷信和虚假。在保罗的时代主要只有一种宗教，但在我们的时代里有许多宗教。保罗的时代若是邪恶的世代，我们的世代真是更加邪恶！

与宗教相对之神的经纶， 乃是在我们灵里经历是灵的基督

保罗在提到现今邪恶的世代（加一4）和世界（六14）之间，说到犹太宗教和传统，（一13～14，）也说到割礼和律法。（二3，三10～13，五3～6，六13。）对犹太人而言，“割礼”和“律法”都是好的用辞。犹太人需要受割礼，且要一直遵守律法。然而，这二者是保罗时代之现今邪恶世代的组成成分。割礼和律法是邪恶的，因为这两个属宗教的项目，使人远离基督和那灵。神永远的经纶只能在基督里并借着那灵完成。因此，在加拉太书里，除了有宗教（包括犹太教、传统、割礼、律法和世界）的线之外，还有基督和那灵的线。（三1～3，14，四19。）这表明离了基督和那灵，任何与敬拜神、讨神喜悦、或事奉神有关的事，在神眼中乃是邪恶的宗教。保罗原在犹太宗教里，在其中比他本族许多同岁的人更有长进，为他祖宗的传统格外热心。然而有一天，神乐意将祂儿子基督启示在他里面。（一15～16上。）这不在乎虔诚或持守传统，乃是在于基督在我们里面。在二章十九至二十节保罗说，“我借着律法，已经向律法死了，叫我可以向神活着。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。”

我们若仍想要遵守律法，就会远离基督，并走回宗教里。虽然几乎没有人认为遵守律法在神眼中是邪恶的，保罗却放胆说，在他的经历中，遵守律法是邪恶的，因为遵守律法使人与基督隔离。（五1～4。）我们不该再试图要遵守律法。今天神所要的，是只要我们凭基督活着。我们需要基督不仅作我们的救赎主，也作我们的生命和人位。祂必须活在我们里面，并且我们必须凭祂活着。不仅如此，基督必须成形在我们里面，（四19，）并且我们必须借着浸入祂而穿上祂。（三27。）基督不仅是我们的生命，也是我们的遮盖，以及我们生活行动的范围、领域。这全然不是宗教，乃是基督作我们的一切。祂是我们的救赎主、生命、人位、穿戴、范围和气氛。我们凭祂活着，在祂里面生活，并在祂里面行事为人。祂是我们的一切。

Church pray before the images of the “saints” so that the sufferings of their loved ones in purgatory may be reduced. This is a great superstition. The celebration of Christmas and Easter also belongs to religion, tradition, superstition, and falsehood. At the time of Paul there was mainly one religion, but in our time there are many religions. If the time of Paul was an evil age, how much more evil is ours!

GOD'S ECONOMY, WHICH IS VERSUS RELIGION, BEING THE EXPERIENCE OF CHRIST AS THE SPIRIT IN OUR SPIRIT

Between his mentioning of the present evil age (Gal. 1:4) and the world (6:14) Paul speaks of the Jewish religion and tradition (1:13-14). He also speaks about circumcision and the law (2:3; 3:10-13; 5:3-6; 6:13). To the Jews, circumcision and law are both good terms. The Jews were required to be circumcised and to always keep the law. However, these were components of the present evil age at the time of Paul. Circumcision and the law were evil because these two religious items kept people away from Christ and the Spirit. God's eternal purpose can be fulfilled only in Christ and through the Spirit. Therefore, in Galatians besides the line of religion, including Judaism, tradition, circumcision, the law, and the world, there is also the line of Christ and the Spirit (3:1-3, 14; 4:19). This shows that anything related to worshipping, pleasing, or serving God apart from Christ and the Spirit is religion, which is evil in the eyes of God. Paul was in the Jewish religion, he advanced in it beyond many of his contemporaries, and he was abundantly zealous for the traditions of his fathers. However, it pleased God one day to reveal His Son, Christ, in him (1:15-16a). This is not a matter of being religious or of keeping the traditions; it is a matter of Christ in us. In 2:19-20 Paul says, “I through law have died to law that I might live to God. I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.”

If we still try to keep the law, we will be kept from Christ and will go back into religion. Although almost no one would consider that to keep the law is evil in the eyes of God, Paul was bold to say that in his experience it was evil, because keeping the law separates people from Christ (5:1-4). We should not try any longer to keep the law. What God wants today is simply that we would live by Christ. We need Christ to be not only our Redeemer but also our life and our person. He must live in us, and we must live by Him. Moreover, Christ must be formed in us (4:19), and we must put Him on by being baptized into Him (3:27). Christ is not only our life; He is also our covering and the realm, the sphere, in which we live and walk. This also is altogether not a matter of religion. It is a matter of Christ being everything to us. He is our Redeemer, life, person, clothing, realm, and atmosphere. We live by Him, we live in Him, and we walk in Him. He is everything to us.

保罗也告诉我们，在我们的经历中，那灵是基督的实际。（1～3，14。）我们已经接受了那灵，神丰富供应我们那灵，并且神差出祂儿子的灵，进入我们的心。（5，四6。）我们既有那灵，就必须凭那灵而行，凭那灵活着，为着那灵撒种，并从那灵收永远的生命。（五16，25，六8。）我们需要在那灵里作一切；那灵就是我们所经历的基督。我们要经历基督（祂就是那灵—林后三17），就需要操练我们的灵。加拉太六章一节说，“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。”加拉太书末了一节说，“愿我们主耶稣基督的恩与你们的灵同在。”（18。）我们需要操练我们的灵来摸着基督，并在我们灵里经历祂作恩典。这就是神的经纶，这经纶与宗教相对。在保罗的时代，大概只有一种宗教，但今天有许多宗教，教导人敬拜神、事奉神、并尽力讨神喜悦，却没有经历活的基督。保罗时代的世代若是邪恶的，今天的世代就更加邪恶。保罗若向圣徒揭示他们不该在那宗教世代的影响之下，我们就更加需要蒙拯救，脱离我们这世代宗教的影响。

主是在加利利呼召门徒， 不是在宗教中心耶路撒冷

当我们观察过所访问之宗教中心的事物，就对我们所看见传统、迷信、虚假、污秽的事物印象深刻。主耶稣是生于耶路撒冷附近的伯利恒，但祂是长在加利利并一直生活在加利利。即使祂尽职时，也不在耶路撒冷久留；祂主要是为了每年的节期才去那里。在福音书里，我们甚至没有看见祂选择在耶路撒冷过夜，连一夜都没有。主末次上耶路撒冷，为期六天；祂住在伯大尼，日间才进耶路撒冷。（太二一1，10～11，17。）祂的生活和工作大部分在加利利，所有祂所呼召的门徒，除了犹太之外，都来自加利利，不是来自犹太地。（参十4。）当主升天时，天使称门徒为“加利利人”；在五旬节那天，人说，“这些说话的不都是加利利人么？”（徒一11，二7。）我年轻时受教导说，主耶稣长于拿撒勒，活在加利利，只不过是为了受苦并被藐视。然而，当我们在以色列时，就领悟到主需要在加利利，因为耶路撒冷的宗教气氛太强了。主在那里能作的不多。

主耶稣不是来到世俗的世界，乃是来到宗教的世界，但祂不在意那个宗教、圣城、圣殿、或在圣殿中的敬拜。反之，

Paul also tells us that the Spirit is the reality of Christ in our experience (vv. 1-3, 13-14). We have received the Spirit, God bountifully supplies to us the Spirit, and God has sent forth the Spirit of His Son into our hearts (v. 5; 4:6). Since we have the Spirit, we must walk by the Spirit, live by the Spirit, sow unto the Spirit, and reap eternal life of the Spirit (5:16, 25; 6:8). We need to do everything in the Spirit, who is Christ experienced by us. In order to experience Christ, who is the Spirit (2 Cor. 3:17), we need to exercise our spirit. Galatians 6:1 says, “Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness,” and the final verse of Galatians says, “The grace of our Lord Jesus Christ be with your spirit” (v. 18). We need to exercise our spirit to touch Christ and experience Him as grace in our spirit. This is God’s economy, which is versus religion. At Paul’s time there was mainly one religion, but today there are many religions that teach people to worship God, to serve God, and to try to please God apart from the experience of the living Christ. If the age at Paul’s time was evil, the age today is much more evil. If Paul unveiled to the saints that they should not be under the influence of that religious age, how much more do we need to be delivered from the influence of religion in our own age.

THE LORD CALLING HIS DISCIPLES IN GALILEE, NOT IN JERUSALEM, THE CENTER OF RELIGION

As we observed the things in the religious centers that we visited, we were deeply impressed with the traditional, superstitious, false, and dirty things that we saw. The Lord Jesus was born in Bethlehem near Jerusalem, but He was raised in Galilee, where He continued to live. Even when He came into His ministry, He did not stay in Jerusalem for long; He went there mainly for the annual feasts. We do not find in the Gospels that He chose to stay in Jerusalem even for one night. The last time the Lord went to Jerusalem for six days, He stayed in Bethany, going into Jerusalem only during the day (Matt. 21:1, 10-11, 17). Most of His life and work were in Galilee, and all the disciples whom He called, except for Judas, were from Galilee, not from Judea (cf. 10:4). When the Lord ascended, the angels called the disciples “men of Galilee,” and on the day of Pentecost the people said, “Are not all these who are speaking Galileans?” (Acts 1:11; 2:7). When I was young, I was taught that the Lord Jesus was raised in Nazareth and lived in Galilee simply in order to suffer and be despised. When we were in Israel, however, we realized that the Lord needed to be in Galilee because the atmosphere in Jerusalem was too religious. The Lord could not do much there.

The Lord Jesus came not to the secular world but to the religious world, but He did not care for that religion, the holy city, the holy temple, or the worship in the temple. Rather, He

祂开始新的事物。耶路撒冷有一些属灵的人，如西面、亚拿和尼哥底母；（路二 25, 36, 约三 1；）但主特意不去那里呼召门徒，因为那地区完全被宗教败坏了。（参二 23～24。）那里的光景无可救药、无望又无助。主耶稣放弃那个宗教，反而去到少有宗教影响之外邦人的加利利。祂在那里呼召了年轻的加利利渔夫，就如彼得和约翰。祂这样作，为要使神新约的经纶有新的开始。神新约的经纶不可能由那些在耶路撒冷完全被宗教麻醉的人来完成。

我们若仔细读新约，就能看见十二使徒都是年轻人。比如，雅各和约翰蒙召时，他们正同着父亲作工，（太四 21～22，）指明他们不是很老，也许二十来岁。三年半之后，他们作了头一个召会——在耶路撒冷的召会——的长老；他们可能只是将近三十岁。那时有一个变动，使年长的人——祭司和经学家——过时了，因为他们的宗教不能成就神的定旨。那些被宗教麻醉的人，在完成主定旨的事上变得无用；因此主撇下他们，到新的地区呼召年轻的渔夫，好有新的开始。有一天，主带领这些门徒远离圣城和圣殿，到圣地北边，靠近边界的该撒利亚腓立比。乃是在那里的清明气氛下，祂将基督与召会的异象赐给他们，（十六 13～18，）并且祂在黑门山上改变形像。（十七 1～2。）

今天宗教的世代比主的时代更不如。祂那时代的宗教若是无望的，今天的宗教就更是无望的；主在其中没有路。因此，主渴望在“加利利”有新的开始。今天在这里，加利利就是美国，“加利利海”是大专校园。今天主绕行“加利利海”，呼召年轻的“加利利渔夫”。主在加利利呼召年轻的门徒之后，就在那里训练他们。祂没有在耶路撒冷兴办多少训练。在耶路撒冷，尼哥底母来找主耶稣有一点辩论；（约三 1, 4；）当主在耶路撒冷医治软弱的人，就激起恶意的辩驳。（五 1～10, 16。）后来主也在耶路撒冷赦免有罪的妇人，并医治瞎眼的人。（八 10～11, 九 1, 6～7。）然而，主在门徒身上所施行大部分的训练是在加利利完成的。之后，经过三年半的训练，主告诉门徒要留在耶路撒冷等候。（路二四 49，徒一 4。）他们在加利利受训练，但受差遣到耶路撒冷。今天主来访问“加利利海”四围的许多校园，呼召许多“渔夫”跟随祂，并受祂训练。经过一段时间之后，祂要差遣他们到欧洲和以色列。这样，主就要得着“加利利”和“耶路撒冷”，就是美国、

began something new. There were certain spiritual persons in Jerusalem, such as Simeon, Anna, and Nicodemus (Luke 2:25, 36; John 3:1), but the Lord purposely did not go there to call His disciples, because that region had been altogether spoiled by religion (cf. 2:23-24). The situation there was incurable, hopeless, and helpless. Instead, the Lord Jesus gave up that region and went to Galilee of the Gentiles, where there was little influence of religion. There He called young Galilean fishermen, such as Peter and John. He did this in order to have a new beginning for God's New Testament economy. God's New Testament economy could not be carried out by the people in Jerusalem, who had been fully drugged by religion.

If we read the New Testament carefully, we can see that the twelve apostles were young people. When James and John were called, for example, they were working with their father, indicating that they were not very old, perhaps in their younger twenties (Matt. 4:21-22). Three and a half years later, when they were the elders of the first church, the church in Jerusalem, they were probably only in their late twenties. There was a change at that time that caused the older ones, the priests and scribes, to be out of date, because their religion could not fulfill God's purpose. Those who were drugged with religion became useless for the Lord's purpose, and because of this the Lord left them behind and went to a new region to call young fishermen and have a new beginning. One day the Lord brought these disciples far away from the holy city and the holy temple to Caesarea Philippi in the northern part of the Holy Land, close to the border. It was there in the clear atmosphere that He gave them the vision of Christ and the church (16:13-18), and it was there on Mount Hermon that He was transfigured (17:1-2).

The religious age today is no better than the age at the Lord's time. If the religion at His time was hopeless, religion today is even more hopeless, and the Lord cannot have His way in it. Therefore, the Lord desires a new beginning in "Galilee." Today's Galilee is the United States, and the "Sea of Galilee" is the college campuses. Today the Lord is traveling around the "Sea of Galilee" to call young "Galilean fishermen." After the Lord called the young disciples in Galilee, He trained them there. He did not carry out much training in Jerusalem. In Jerusalem Nicodemus came to the Lord Jesus with certain kinds of arguments (John 3:1, 4), and when the Lord healed the impotent man in Jerusalem, this stirred up an evil debate (5:1-10, 16). Later the Lord also forgave the sinful woman and cured the blind man in Jerusalem (8:10-11; 9:1, 6-7). However, most of the training that the Lord exercised over the disciples was carried out in Galilee. Then after three and a half years of training, the Lord told the disciples to remain in Jerusalem and wait there (Luke 24:49; Acts 1:4). They were trained in Galilee but sent to Jerusalem. Today the Lord is coming to visit many campuses around the "Sea of Galilee" to call many "fishermen" to follow Him and be trained by Him. Then after a certain amount of time, He will send them to Europe and to Israel. In this way, the Lord will gain both "Galilee" and "Jerusalem," that

欧洲和以色列。然而，为这目的，我们必须是年轻的，我们不能变老旧。我们若变得老旧，在主的行动上就了了。

我们需要将这些事带到主面前，求祂给我们看见今天真实的光景。这世代的确是邪恶的世代，我们都必须蒙拯救，脱离这世代。就我们而论，宗教的世界已经钉了十字架；就世界而论，我们也已经钉了十字架。现今我们是跟随耶稣的年轻“加利利人”，我们在祂的训练之下，为要把祂的见证带到“耶路撒冷”，就是带到欧洲和以色列。

is, the United States, Europe, and Israel. However, for this purpose we must be young; we must not grow old. If we become old, we are finished with the Lord's move.

We need to bring these matters to the Lord and ask Him to show us the real situation today. This is truly an evil age, and we must all be delivered from it. The religious world is crucified to us, and we are crucified to the world. Now we are the young Galilean followers of Jesus, who are under His training in order to bring His testimony to "Jerusalem," that is, to Europe and to Israel.

第二章

胜过宗教的气氛和影响， 以扩展主的恢复

读经：加拉太书二章十一至十四节，使徒行传二十一章十八至二十四节，二十六至三十三节。

基督和召会 与犹太宗教相对

按照圣经完整的启示，神在已过的永远定了一个计划，要将祂自己分赐到人里面，使人成为祂团体的彰显。祂定了计划之后，就创造宇宙，有诸天、地，并且特别造了有灵的人。（亚十二1。）这指明诸天是为着地，地是为着人的生存，而人有灵是为着神。人必须用人的灵接触、接受、盛装并吸取神，好使祂作人的生命，而人作祂活的团体彰显。这是神在历世历代里的心意。这事在圣经里是非常清楚的；但我们要看见这事，就必须有异象。我们手中也许一生都持有圣经，却从未看见这异象。这就是基督教里的情形。基督教有圣经，但在基督教里有许多人没有看见神永远的计划。为要让人看见神的愿望，神将圣经赐给人。然而，神的仇敌从未睡觉；他进来利用这圣书的每一点，激起人运用头脑而形成宗教。宗教是人的头脑受撒但煽动和指示而形成的，为要反对神的经纶。宗教表面上是为着神，实际上却完全反对神。

这样形成的第一个宗教，乃是全然来自旧约的犹太教。在旧约里，神赐给祂子民关于割礼、安息日、和饮食条例的诫命。神百姓中每一个男丁都必须在出生后第八日受割礼。（创十七9～14。）此外，以色列人每七日必须守一次安息日，将这日分别为圣，为着神；（出二十8～11；）在饮食上，他们必须持守特别的饮食。（利十一。）这三件事—割礼、安息日、和圣别的饮食—乃是支撑犹太教的三根柱子。这一切都在旧约里，但这些不是旧约的核仁。旧约的核仁是基督和神的居所，就是基督与召会。旧约有许多预言、预表、影

CHAPTER TWO

OVERCOMING THE ATMOSPHERE AND INFLUENCE OF RELIGION FOR THE SPREAD OF THE LORD'S RECOVERY

Scripture Reading: Gal. 2:11-14; Acts 21:18-24, 26-33

CHRIST AND THE CHURCH BEING VERSUS THE RELIGION OF JUDAISM

According to the complete revelation of the Bible, God made a plan in eternity past to dispense Himself into man in order to make man a corporate expression of Himself. After He made His plan, God created the universe with the heavens, the earth, and especially man with a human spirit (Zech. 12:1). This indicates that the heavens are for the earth, the earth is for man's existence, and man with his spirit is for God. With his spirit man must contact, receive, contain, and assimilate God so that He may be life to man, and man may be His living corporate expression. This is God's intention throughout all the dispensations and generations. This is very clear in the Bible, but in order to see this, we must have a vision. We may have the Bible in our hands for our entire life yet never see this vision. This is what has happened in Christianity. Christianity has the Bible, but many people in Christianity do not see the eternal plan of God. In order that man may see God's desire, God gave him the Bible. However, the enemy of God never sleeps. He came in and utilized all the points in this Holy Book to instigate man to exercise his mentality to form religion. Religion is something formed by the human mentality under Satan's instigation and inspiration in order to oppose God's economy. Apparently, religion is for God, but in actuality, it is fully against Him.

The first religion formed in this way was Judaism, which came entirely from the Old Testament. In the Old Testament, God gave His people the commandments concerning circumcision, the Sabbath, and dietary regulations. Every male among God's people had to be circumcised on the eighth day after his birth (Gen. 17:9-14). In addition, every seven days the Israelites had to keep the Sabbath separate, holy, and for God (Exo. 20:8-11), and in their eating they had to keep a particular diet (Lev. 11). These three things—circumcision, the Sabbath, and the holy diet—are the three pillars upon which Judaism is supported. All these are in the Old Testament, but they are not the kernel of the Old Testament. The kernel of the Old Testament is Christ and God's dwelling place, that is, Christ and the church. In the

儿和表征，表明、宣告、并描述基督是谁、祂要作什么、以及祂要去哪里。此外，旧约也有神的居所。首先，神的百姓以色列建造帐幕作神的居所。然后这帐幕被坚固的圣殿顶替；圣殿被毁之后，恢复的圣殿又建造起来。因此，基督与神的居所乃是旧约的核仁。割礼、安息日、和圣别的饮食，与核仁差得太远；撒但却利用神所吩咐的，使犹太人运用头脑形成宗教，而不专注于基督和神的居所。我们在基督之外所作一切事奉神、敬拜神、或讨神喜悦的事，都是宗教。然而，我们同着基督、在基督里、并在与基督的联结里所作的一切事，绝不是宗教。

基督按着预言， 在宗教之外来临

及至时候满足，所应许的基督来了。以赛亚九章六节说，“有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。”祂的名称为奇妙，意思是没有人能完全明白祂。任何一件事若能让我们完全明白，就不是奇妙的；但在宇宙中，有一位是奇妙的。我们越住在祂里面，祂对我们就越奇妙。这一位不只是救赎主，也是策士。我们都需要基督作我们的策士。不仅如此，生在马槽的婴孩乃是全能的神，所赐给我们的子乃是永远的父。祂也是和平的君。我们若得着祂，我们就有策士、神、父、和平。弥迦书五章二节也告诉我们：“祂是从亘古，从太初而出。”

这一位是以非常卑微的方式来临。首先，祂生在马槽里。祂受逼迫，逃往埃及；之后，因着在犹太地耶路撒冷周围的逼迫，祂再次逃到加利利的拿撒勒。在那里，祂长在贫穷的木匠家里三十年之久。圣城里有圣殿，有与圣殿相关的祭坛、祭司体系、以及按照利未记献上各种祭物的祭司事奉。这里早晚也有烧香并点灯；一切都是按照旧约。然而远在北边，有一座称为拿撒勒的城，在城里的一个木匠家中，有一位为我们而生的婴孩，有一个赐给我们的子，在那里生活了三十年。这婴孩和子就是神自己。约翰一章一节说，“太初有话，话与神同在，话就是神。”十四节说，“话成了肉体，支搭帐幕在我们中间。”这成了肉体的话，乃是拿撒勒人耶稣。因此，在那三十年间，神不在耶路撒冷，乃在拿撒勒。宗教

Old Testament there are many prophecies, types, shadows, and figures showing, declaring, and describing who Christ would be, what He would do, and where He would go. In addition, in the Old Testament there is also God's dwelling place. First, God's people Israel built a tabernacle for God's dwelling. Then this tabernacle was replaced by a solid temple, and after the temple was destroyed, a recovered temple was built. Thus, Christ and God's dwelling place are the kernel of the Old Testament. Circumcision, the Sabbath, and the holy diet are far off from the kernel, but Satan utilized what God commanded to cause the Jews to exercise their mentality to form a religion rather than to focus on Christ and God's dwelling place. Anything that we do to serve God, worship God, or please God apart from Christ is religion. However, anything we do with Christ, in Christ, and in union with Christ can never be a religion.

CHRIST COMING ACCORDING TO PROPHECY, APART FROM RELIGION

In the fullness of the time, the promised Christ came. Isaiah 9:6 says, "A child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace." His name is called Wonderful, meaning that no one can fully understand Him. Anything that we can fully understand is not wonderful, but in the universe there is One who is wonderful. The more we abide in Him, the more wonderful He is to us. This One is not only the Redeemer but also the Counselor. We all need Christ as our Counselor. Moreover, the child born in the manger is the Mighty God, and the Son given to us is the Eternal Father. He is also the Prince of Peace. If we have Him, we have the Counselor, God, the Father, and peace. Micah 5:2 also tells us that His goings forth are from ancient times, from the days of eternity.

This One came in a very humble way. First, He was born in a manger. He was persecuted and fled to Egypt, and later, because of the persecution in Judea around Jerusalem, He escaped again to Nazareth in Galilee. There He was raised in the home of a poor carpenter for thirty years. In the holy city was the holy temple, and related to the holy temple were the altar, the priesthood, and the priestly ministry to offer the various sacrifices according to the book of Leviticus. Here also were the burning of the incense and the lighting of the lampstands morning and evening. All these were according to the Old Testament. Far to the north, however, was a city called Nazareth, in which there was a carpenter's home, where the child born to us and the Son given to us lived for thirty years. This child and Son was God Himself. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God," and verse 14 says, "The Word became flesh and tabernacled among us." This Word who became flesh was Jesus of Nazareth. Therefore, during those thirty years God was not in

在耶路撒冷，但基督在拿撒勒。那时，人要与神相会，就需要到拿撒勒，甚至要到一个木匠家里。然而，犹太人不清楚这事。他们按照他们的宗教、传统和迷信，到宗教之地耶路撒冷，而不是到拿撒勒。

基督在宗教之外 呼召并训练青年人

满了三十岁，耶稣出来尽职。祂不是先到圣城，在圣殿里尽职；祂反而去了旷野，到称为施浸者约翰的“野”人那里，要受他的浸。（太三 1～4，13。）我们若再读福音书，就会看见耶稣宁愿不在耶路撒冷。每当祂在耶路撒冷，祂就受到为难、反对、议论、毁谤和侮辱；祂在那里没有安息和享受。因此，祂将大部分的时间花在加利利，在那里祂呼召年轻人作祂的门徒。福音书记载主呼召雅各和约翰，但没有提到主直接呼召他们的父亲西庇太，或任何其他门徒的父亲。（四 21～22。）照样，行传一章十三节中被提名的人，只有蒙主呼召的年轻门徒；不过，在那一百二十人当中必定有些较长的妇女。（14，参路八 2～3，二四 10。）

主耶稣呼召加利利年轻的渔夫，没有呼召宗教的祭司、经学家、或长老们。主耶稣呼召门徒之后，就训练他们三年半。这是主的“技能训练学校”——不是座落在圣殿，乃是座落在远离宗教事物的旷野、山顶和海边。比如，主借着平静风暴，训练祂的门徒有信心。（太八 23～27。）今天主正采取同样的方式。我们不需要上神学院受训。反之，我们只需要跟随主经过难处和风暴。

耶路撒冷有按照旧约之宗教的坚固中心，但加利利有活的人位。表面上，祂只是个没有学位的木匠，并且祂所拣选的那些人也是没有学问的。（约七 15，徒四 13。）然而，主训练祂的门徒，好使有一天祂能以特别的方式活在他们里面，为要产生召会，以成就神的定旨和计划。三年半的训练之后，施训者上十字架受死。借着祂的死与复活，祂成了赐生命的灵，（林前十五 45 下，）在复活那天晚上，将祂自己吹入所有这些受过训练的门徒里面。（约二十 22。）那时门徒们已经学得“技能”，他们也得着施训者活在他们里面。他们不是受如何献祭或烧香的训练，甚至不是受如何解释圣经的正

Jerusalem; He was in Nazareth. Religion was in Jerusalem, but Christ was in Nazareth. At that time, in order to meet God, people needed to go to Nazareth, even to the home of a carpenter. However, the Jews were not clear concerning this. According to their religion, tradition, and superstition, they went to Jerusalem, the place of religion, and not to Nazareth.

CHRIST CALLING AND TRAINING YOUNG PEOPLE OUTSIDE RELIGION

At the end of thirty years Jesus came out to minister. At first He did not go to the holy city to minister in the holy temple. Instead, He went to the wilderness, to a “wild” man named John the Baptist, in order to be baptized by him (Matt. 3:1-4, 13). If we read the Gospels again, we will see that Jesus preferred not to be in Jerusalem. Whenever He was in Jerusalem, He received trouble, opposition, arguments, slanders, and insults. He did not have rest and enjoyment there. Instead, He spent most of His time in Galilee. It was there that He called young people to be His disciples. The Gospels record the Lord’s calling of James and John, but they do not mention that He directly called Zebedee or any of the other fathers of the disciples (4:21-22). Likewise, the disciples named in Acts 1:13 are only the young ones who had been called by the Lord, although some among the one hundred twenty must have been older women (v. 14; cf. Luke 8:2-3; 24:10).

The Lord Jesus called the young Galilean fishermen, not the religious priests, scribes, or elders. Then after the Lord Jesus called the disciples, He trained them for three and a half years. This was the Lord’s “trade school,” located not in the holy temple but in the wilderness and on the mountaintops and seashores far away from the religious things. The Lord trained His disciples to have faith, for example, by calming a storm (Matt. 8:23-27). Today the Lord is taking a similar way. We do not need to go to a seminary to be trained. Rather, we simply need to follow the Lord through troubles and storms.

In Jerusalem there was the strong center of religion according to the Old Testament, but in Galilee there was a living person. Apparently, He was only a carpenter without an academic degree, and those whom He chose were also not learned (John 7:15; Acts 4:13). Nevertheless, the Lord trained His disciples so that one day He could live in them in a practical way in order to produce the church for the fulfillment of God’s purpose and plan. Then after three and a half years of training, the Trainer went to the cross to die. Through His death and resurrection He became a life-giving Spirit (1 Cor. 15:45b), and in the evening of the day of His resurrection, He breathed Himself into all these trained disciples (John 20:22). At that time the disciples had learned their “trade,” and they also had the Trainer living within them. They were not trained in how to offer the sacrifices or burn the incense, and they were not

规训练。反之，他们学得“技能”、技巧，如何以团体的方式凭基督并与基督一同生活，使祂得着祂的召会。

三年半之久，一天过一天，一个月又一个月，主耶稣与祂的门徒同在。光是祂的同在，对他们就是一种训练。凡祂所行、所言、或所完成的一切，在所有门徒眼中都是训练。门徒所学的与祭司所受的训练全然不同。祭司所学习的是宗教，但门徒所学习的乃是基督。主复活之后，他们学得技能，他们也有施训者基督，作他们的生命活在他们里面。这样的预备之后，主耶稣嘱咐他们留在耶路撒冷，直到五旬节那日祂将那灵浇灌下来，以产生头一个地方召会，就是在耶路撒冷的召会。

彼得在宗教的影响下， 没有通过在安提阿的试验

这时耶路撒冷有两个殿，一个是物质的殿，另一个是属灵的殿，就是神在地上的家。一个殿在宗教里，另一个殿是基督与召会。（林前三 16。）每一个人都能看得见物质的殿，但很少人能看见属灵的殿。虽然神在属灵的殿里，但物质的、宗教的殿抵挡属灵的殿。对一些人来说，似乎物质的殿比属灵的殿更合乎圣经。表面看来，旧约说到物质殿里的祭司，没有说到属灵殿里的使徒们。不仅如此，使徒们都是没有学问的加利利人，没有一位来自圣城。那时我们若在耶路撒冷，或许也会去物质的殿，不去那似乎不按照旧约字句的属灵的殿。不过，至少有一百二十人，加上五旬节那天的三千人，得着了属天的异象，并留在属灵的殿里。

然而，与属天的异象站在一起不是容易的。彼得、约翰和其他人，蒙了光照，清楚并受过训练，但因着他们在耶路撒冷，不在加利利，他们就被宗教包围，很难留在纯净的光景中。当彼得往北到安提阿，远离耶路撒冷，他就被摆在试验中。那里的召会不仅有犹太人，也有一些外邦人。起先，彼得与外邦信徒一同吃饭；这是正确的，并且在宗教之外。然而，当一些犹太人从耶路撒冷来到安提阿，彼得就退去不与外邦人一同吃饭。（加二 11～14。）这样作乃是遵守犹太宗教。

even formally trained in how to interpret the Bible. Rather, they learned the “trade,” the skill, of how to live by Christ and with Christ in a corporate way so that He might gain His church.

Day by day and month after month for three and a half years the Lord Jesus was with His disciples. His presence alone was a kind of training to them. Whatever He did, spoke, or accomplished was a training in the eyes of all the disciples. What the disciples learned was entirely different from what the priests were trained in. What the priests learned was religion, but what the disciples learned was Christ. After the Lord’s resurrection they had learned their trade, and they also had the Trainer, Christ, living within them as their life. Then after this preparation, the Lord Jesus charged them to remain in Jerusalem until He poured out the Spirit on the day of Pentecost for the producing of the first local church, the church in Jerusalem.

PETER FAILING THE TEST IN ANTIOCH UNDER THE INFLUENCE OF RELIGION

At this point there were two temples in Jerusalem, a physical one and a spiritual one as God’s house on the earth. One temple was in religion, and the other was Christ with the church (1 Cor. 3:16). Everyone could see the physical temple but not many could see the spiritual one. Even though God was in the spiritual temple, the physical, religious temple opposed the spiritual one. To some, it must have seemed that the physical temple was more scriptural than the spiritual one. Apparently, the Old Testament speaks of priests in the physical temple, not of apostles in the spiritual temple. Moreover, the apostles were all unlearned Galileans; not one was from the holy city. If we had been in Jerusalem at that time, we might have gone to the physical temple, not to the spiritual temple, which did not seem to be according to the letter of the Old Testament. However, at least one hundred twenty, plus three thousand more on the day of Pentecost, received the heavenly vision to be in the spiritual temple.

Nevertheless, it was not easy to stand with the heavenly vision. Peter, John, and the others were enlightened, clear, and trained, but since they were in Jerusalem, not in Galilee, they were surrounded by religion, and it became difficult for them to remain in a pure condition. When Peter went north to Antioch, far away from Jerusalem, he was put to the test. There were not only Jews but also some Gentiles in the church there, and at first Peter ate with the Gentile believers. This was proper and apart from religion. However, when certain of the Jews came from Jerusalem to Antioch, Peter withdrew from eating with the Gentiles (Gal. 2:11-14). To do this was to keep the Jewish religion.

在行传十章九至十六节，彼得已经得着特别的异象；他在异象中领悟神将外邦人包括在祂的经纶里。然而不久之后，彼得就违背他所看见的异象；所有的犹太信徒，包括巴拿巴，也随着他一同装假。彼得是放胆的人，但在加拉太二章他是软弱的。这表明宗教的气氛和影响是很难胜过的。我们也许相信自己是刚强的，但我们受到宗教试验时，可能就被暴露，发现自己是软弱的。宗教在神眼中是可恨的，因为宗教顶替基督，毁坏召会，并阻挠神的经纶。因此，保罗责备彼得，当面抵挡他。无疑的，彼得被保罗说服了。他里面也许说，“保罗弟兄，你是对的。何等羞耻，我是这样的软弱。”

保罗受耶路撒冷 宗教的影响而软弱

一段时间之后，保罗上耶路撒冷，到雅各和长老们那里。（徒二一 18～19。）这些人都一起劝保罗，说，“弟兄，你看犹太人中信主的有多少万，并且都为律法热心。他们听说，你教训一切在外邦的犹太人背弃摩西，对他们说，不要给孩子行割礼，也不要遵行规例。众人总会听见你已来了，这可怎么办？你就照着我们所告诉你的行吧。我们这里有四个人，都有愿在身；你带这些人去，与他们一同行洁净的礼，替他们缴费，叫他们得以剃头，这样，众人就可知道，先前所听说你的事都是虚的，反而你自己却是按规律而行，遵行律法。”（20～24。）保罗写了加拉太书仅仅几年之后竟会去作这事，令人难以置信；但他却作了。他带着那四个人（无疑的，他们是信徒），进了殿，到祭司那里，付了规费，等候还愿完成。这再次表明，要蒙拯救脱离宗教并不容易。

保罗被雅各和其他人（也许包括彼得和约翰）包围，他很难不被劝服。但没有人能征服主。主有祂的经纶；即使保罗容忍宗教的影响，主也不让他继续下去。满了七日之前，主进来中断整个光景；借此保罗被捉拿。（26～33。）主似乎说，“你以为你能在殿里得洁净么？宗教不能洁净你。反之，我要让你下到监里，那对你才是真正的洁净。”保罗不是在殿里得洁净，乃是在监里得洁净；在监里他写出最深奥的书信。神是主宰一切的，祂不容许保罗陷入他在加拉太书里彻底定罪的老旧宗教。

Peter had already received a special vision in Acts 10:9-16, in which he realized that God had included the Gentiles in His economy. Not long afterward, however, Peter went against the vision that he had seen, and all the Jewish believers, including Barnabas, joined him in this hypocrisy. Peter was a bold person, but in Galatians 2 he was weak. This shows that the atmosphere and influence of religion are difficult to overcome. We may believe that we are strong, but when we are tested by religion, we may be exposed and find that we are weak. Religion is hateful in the eyes of God because religion replaces Christ, damages the church, and frustrates God's economy. Therefore, Paul rebuked Peter and opposed him to his face. No doubt, Peter was convinced by Paul. Inwardly, he might have said, "Brother Paul, you are right. What a shame that I was so weak."

PAUL BEING WEAKENED BY THE INFLUENCE OF RELIGION IN JERUSALEM

Some time later, when Paul went to Jerusalem, he came to James and the elders there (Acts 21:18-19). All these ones worked together to convince Paul, saying, "You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law. And they have been informed concerning you that you are teaching all the Jews throughout the nations apostasy from Moses, telling them not to circumcise their children, nor to walk according to the customs. What then is to be done? They will certainly hear that you have come. Therefore do this that we tell you: We have four men who have a vow on themselves; take these and be purified with them, and pay their expenses that they may shave their heads. And all will know that there is nothing to the things that they have been informed of concerning you, but that you yourself also walk orderly, keeping the law" (vv. 20-24). It is difficult to believe that Paul would do this only a few years after he wrote Galatians, but he did. He brought the four men, who no doubt were believers, to the temple and the priest, paid their fee, and waited for the completion of the vow. Again this shows that it is not easy to be rescued from religion.

When Paul was surrounded by James and the others, perhaps including Peter and John, it was difficult not to be convinced. Still, no one can subdue the Lord. The Lord has His economy, and even though Paul tolerated the influence of religion, the Lord would not allow him to continue. Before the seven days were completed, the Lord came in and disrupted the entire situation. It was through this that Paul was arrested (vv. 26-33). The Lord seemed to be saying, "Do you think that you can be purified in the temple? Religion cannot purify you. Rather, I will allow you to go to prison, which will be a real purification to you." Paul was purified not in the temple but in prison, and it was there that he wrote his deepest Epistles. God was sovereign and did not allow Paul to become involved in the old religion that he had thoroughly condemned in Galatians.

召会失败， 堕落回到犹太教， 带进主对耶路撒冷的审判

根据历史，几年之后，在主后七十年，主差遣提多率领的罗马军队，毁灭耶路撒冷与殿，没有一块石头留在石头上。（太二四1～2。）犹太史学家约瑟夫写到在提多手下的大屠杀。虽然耶路撒冷从前被毁坏过，但其他的毁灭没有像那一次这么彻底。提多屠杀所有在耶路撒冷的人，包括犹太人和犹太基督徒。主这样是“一石二鸟”；不仅犹太教被毁，耶路撒冷的基督教也被毁。没有那次的毁灭，基督教将会以耶路撒冷为中心，召会就要堕落成另一个宗教。因着主被那里的光景得罪了，祂不仅中止保罗在殿里所发起的洁净之礼，至终也差遣罗马军队毁灭整个耶路撒冷。因着耶路撒冷彻底的毁灭，之后使徒们的历史就很难追查。主没有宽容耶路撒冷的召会；祂毁坏殿、城、甚至那里的召会，因为召会堕落回到犹太教里。

雅各和长老们试图劝服保罗这位外邦人的使徒不顾基督和召会，而回到圣殿、旧约、和老旧的宗教；这不是小事。因着主不能容忍这事，就中断那光景，使保罗被捉拿，下在监里，并毁灭耶路撒冷连同殿与召会。祂作这一切，好使祂的召会无法回到犹太教。因此，我们不该以为只要一班人有圣经，事奉神，尽力合乎圣经，他们就是对的。这全然是宗教的观念。我们不仅仅是为着这些事；我们是在一切宗教之外，为着基督和召会。我们需要清楚的看见宗教是什么，以及基督与召会是什么。

召会进一步的堕落

阶级制度扼杀基督身体的功用

召会是生机体，基督的身体，在生命上并在灵里与基督是一。在召会初期，门徒被基督充满，并且披戴着基督。他们没有规条、仪式、道理教训或形式；他们里外只有基督。比如，在使徒行传头几章，彼得不在意宗教、政治、知识或技巧。反之，他是坦率、单纯、纯净的，并且被基督完全浸透。然而，召会逐渐趋向堕落，回到犹太教的“地牢”里。我们已经看

THE FAILURE OF THE CHURCH IN FALLING BACK INTO JUDAISM BRINGING IN THE LORD'S JUDGMENT ON JERUSALEM

According to history, it was only a few years later, in A.D. 70, that the Lord sent the Roman army under Titus to destroy Jerusalem and the temple, leaving not one stone upon another (Matt. 24:1-2). Josephus, the Jewish historian, wrote about the slaughter under Titus. Although Jerusalem had been destroyed before, no other destruction was as thorough as this one. Titus slaughtered anyone who was in Jerusalem, including Jews and Jewish Christians. In this way the Lord used “one stone to kill two birds.” Not only was Judaism destroyed at that time, but Christianity in Jerusalem also was destroyed. Without that destruction, Christianity would have taken Jerusalem as its center, and the church would have fallen into another religion. Because the Lord was offended with the situation there, He not only disrupted the purification in the temple that Paul had begun, but He also eventually sent the Roman army to destroy the whole of Jerusalem. Because there was a thorough destruction of Jerusalem, it is difficult to trace the history of the apostles after that time. The Lord did not spare the church in Jerusalem. He destroyed the temple, the city, and even the church there, because the church was falling back into Judaism.

It was not a small thing for James and the elders to try to convince Paul, the apostle to the Gentiles, to neglect Christ and the church and return to the temple, the Old Testament, and the old religion. Because the Lord could not tolerate that, He disrupted the situation, caused Paul to be arrested and put into prison, and destroyed Jerusalem with both the temple and the church. He did all this so that there would be no way for His church to return to Judaism. Therefore, we should not think that as long as a group of people has the Bible, serves God, and tries to be scriptural, they are right. This is altogether a religious concept. We are not merely for these things; we are for Christ and the church apart from all religion. We need to clearly see what religion is and what Christ and the church are.

THE FURTHER DEGRADATION OF THE CHURCH

Hierarchy Killing the Functions of the Body of Christ

The church is an organism, the Body of Christ. It is one with Christ in life and in spirit. In the early days of the church the disciples were filled with Christ and clothed with Christ. They had no regulations, rituals, doctrinal teachings, or forms. They had only Christ within and without. In the first few chapters of Acts, for example, Peter did not care for religion, politics, knowledge, or skills. Instead, he was frank, simple, pure, and fully saturated with Christ. Gradually, however, the church tended to fall back into the “dungeon” of Judaism.

见，因着主不容忍这事，就让整个耶路撒冷被毁灭，使那里的召会无法变成一个网罗。

然而不久之后，召会以三种主要的方式再次堕落。第二世纪初，以格那提（Ignatius）是忠信、著名的教师，在罗马为主殉道；但他也被撒但利用，教导说，监督（主教）高于长老。在新约里，“长老”和“监督”乃是同义辞，指相同的人。“长老”指人，“监督”指功用。（徒二十17，28，腓一1。）从以格那提这错误的教训，基督教里的宗教阶级制度就建立起来。总主教和枢机主教就从主教中间产生，他们当中为首的就是教皇。教皇、枢机主教、总主教、主教、和长老这样的宗教阶级制度，造成基督身体性质的改变。基督的身体是生机体，不是组织，长老是在召会里为着尽监督功用的唯一职分。以格那提的教训产生之后大约五百年，教皇制度就建立起来，教皇的地位开始正式被认定。至终，宗教阶级制度被更正教采用。比如，安立甘会和循道会有主教和总主教。宗教阶级制度是宗教的事，扼杀了基督身体的功用。在基督里，就着基督而言，是没有组织或宗教阶级制度的。

今天许多牧师和传道人为宗教阶级制度辩护，说，“今天每种技能都必须专业化，我们不能期望每一个人都作牧师或传道人。只有受训成为专家的人才能作这事。一个人需要读神学院，学习如何牧养召会并讲道；否则，他就会落后并落伍。”一些人没有从主来的亮光，可能被说服，被这种推论蒙骗。有些亲爱的圣徒来参加我们的聚会，在此享受生命，但他们因着需要尽功用而感到害怕。有些人说，“我的职业占用我整周的时间，主日我只想要放松。最好放松的地方是教堂，有好牧师能为我祷告，讲一篇好道，并有好的唱诗班为我唱诗。我不要去一个需要我尽功用的召会。”这例子帮助我们进一步看见宗教是什么，以及基督是什么。基督是活而尽功用的。基督同着召会是一个生机体，不是一个组织。反之，基督教仅仅是一个宗教，其中的宗教阶级制度扼杀基督身体的功用。

不同的道理在召会里造成分裂

As we have seen, because the Lord would not tolerate that, He allowed the whole of Jerusalem to be destroyed to leave no way for the church there to become a snare.

After a short time, however, the church became degraded again, mainly in three ways. At the beginning of the second century Ignatius was a faithful and notable teacher who was martyred for the Lord in Rome, but he was also used by Satan to teach that an overseer, a bishop, is higher than an elder. In the New Testament elder and overseer are synonymous terms denoting the same person. Elder denotes the person, and overseer denotes the function (Acts 20:17, 28; Phil. 1:1). From the erroneous teaching of Ignatius the hierarchy in Christianity was built up. Archbishops and cardinals were produced from among the bishops, and the chief of these became the pope. The hierarchy of pope, cardinals, archbishops, bishops, and elders constitutes a change in the nature of the Body of Christ. The Body of Christ is an organism, not an organization, and elders are the only office in the church for the purpose of oversight. About five hundred years after the teachings of Ignatius came forth, the papal system was established, and the position of the pope began to be officially recognized. Eventually, the hierarchical system was adopted by the Protestant churches. The Church of England and the Methodist Church, for example, have bishops and archbishops. The hierarchy is a matter of religion and has killed the function of the Body of Christ. In Christ and with Christ there is no organization or hierarchy.

Many pastors and ministers today justify the hierarchical system by saying, “Because every trade today must be specialized, we cannot expect everyone to be a pastor or a preacher. Only someone trained to be an expert can do this. A person needs to study in seminary to learn how to pastor a church and give a sermon. Otherwise, he will be backward and not up to date.” Someone who does not have light from the Lord can be convinced and cheated by this kind of reasoning. Some dear ones who have come to our meetings enjoy the life here, but they are frightened by the need to function. Some say, “Since my profession occupies me the whole week, I simply want to relax on Sundays. The best place to relax is in a church with a good pastor who can pray for me and give a good sermon and with a good choir to sing for me. I do not want to come to a church in which I need to function.” This example helps us to further see what religion is and what Christ is. Christ is living and functioning. Christ with the church is an organism, not an organization. In contrast, Christianity is merely a religion, and the hierarchy in it kills the functions of the Body of Christ.

Differing Doctrines Causing Divisions in the Church

从第二世纪起，教父们就开始辩论关于基督身位的事。严格来说，圣经里没有“基督论”这门学科。这学科是某些教师为要研究基督是谁而发明的。有些人说基督是神，有些人说祂是人。有些人甚至说基督先是人，最终变成神。这产生争论，而造成分裂。在主后三百一十三年，康士坦丁成了罗马皇帝，至终他使基督教成为国教，鼓励成千上万的人受浸归入基督教。康士坦丁身为皇帝，不喜欢看见他的国土里有争论，所以他于主后三百二十五年在奈西亚召聚大会，把一些伟大的基督教教师聚在一起。乃是在那里，奈西亚信经在他的主持下形成了。然而，这没有解决召会里争论的问题。从那时起，基督教满了各种不同的道理。宗教阶级制度扼杀基督身体的功用，不同的教训分裂召会，使召会支离破碎。

宗教、传统、迷信和虚假， 顶替基督与召会

康士坦丁鼓励成千上万的不信者受浸归入基督教之后，召会就采纳了许多异教的事物，就如圣诞节、复活节、以及崇拜马利亚；崇拜马利亚乃是以异教崇拜女神为榜样。今天我们仍能看见圣徒遗物被陈列出来供人膜拜。因此，基督教变成满了传统、迷信、和虚假的宗教。今天，这一切都在围绕我们的天主教、公会、甚至自由团体里。在宗教里，没有光、生命、真理或实际；也就是说，没有基督。在宗教里只有名义上的基督，没有在人位和活的实际里的基督。照样，在宗教里，也没有在实际里的召会。召会是基督活的身体，但今天围绕我们的是满了传统、组织、教训、道理、表演、和虚假的宗教。主无法在这光景中完成祂的定旨。

按照圣经里的原则， 主呼召青年人， 训练他们并差遣他们出去

启示录十七章告诉我们，在这世代末了，主在祂的主宰里要使用敌基督来了结宗教。（16～17。）然后在十九章，新妇要预备好迎接基督。（7～8。）主不可能在天主教、国教、或公会里预备祂的新妇。主在马太十六章十八节预言说，“我

Beginning from the second century the fathers of the church began to argue concerning the Person of Christ. Strictly speaking, there is no science of Christology in the Bible. This science was invented by certain teachers in order to study who Christ is. Some said that Christ is divine, and others said that He is human. Some even said that Christ was first human and eventually became divine. This resulted in fighting, which caused division. In A.D. 313 Constantine became emperor of Rome, and eventually he made Christianity the state religion and encouraged many thousands of people to be baptized into Christianity. As the emperor, Constantine did not like to see fighting in his realm, so he called a council at Nicaea in A.D. 325 to gather together the great Christian teachers. It was there under his presiding that the Nicene Creed was formed. However, that did not solve the problem of fighting in the church. From that time onward, Christianity has been filled with different kinds of doctrines. The hierarchy kills the functions of the Body of Christ, and the different teachings divide the church and cut it into pieces.

Religion, Tradition, Superstition, and Falsehood Replacing Christ and the Church

After Constantine encouraged thousands of unbelievers to be baptized into Christianity, the church adopted many pagan things, such as Christmas, Easter, and the worship of Mary, which was patterned after the worship of a pagan goddess. Today we can still see relics placed on display to be venerated by people. Because of this, Christianity has become a religion full of tradition, superstition, and falsehood. This is all around us today in Catholicism, the denominations, and even the free groups. In religion there is no light, life, truth, or reality; that is, there is no Christ. Christ is there only in name, not in His Person and living reality. Likewise, there is no church in reality. The church is the living Body of Christ, but what surrounds us today is a religion full of traditions, organizations, teachings, doctrines, performances, and falsehood. The Lord cannot accomplish His purpose in this situation.

ACCORDING TO THE PRINCIPLE IN THE BIBLE, THE LORD CALLING THE YOUNG PEOPLE TO TRAIN THEM AND SEND THEM OUT

Revelation 17 tells us that at the end of this age the Lord will sovereignly use Antichrist to terminate religion (vv. 16-17). Then in chapter 19 the bride is prepared for Christ (vv. 7-8). There is no possibility for the Lord to prepare His bride in Catholicism, the state churches, or the denominations. The Lord prophesied in Matthew 16:18, "Upon this rock I will build My

要把我的召会建造在这磐石上，阴间的门不能胜过她。”罗马天主教宣称她是建立在某种磐石上的召会，但那个召会不能胜过阴间的门。然而，主没有放弃祂建造召会和预备新妇的应许。按照圣经的原则，主要再一次转离今天的宗教，前去“加利利海”呼召一些青年人。因着许多年长的人已经被某种程度的宗教思想所影响，主被迫去寻找年轻的一代，呼召他们，训练他们，并差遣他们出去。

自从一九六二年主在美国开始祂的恢复，我们就一直劳苦、受苦并竭力奋斗。至终，我们的历史证明，主正采取得着青年人的路。今天众地方召会里，有许多青年人。有些五十岁以上的人不容易转到这条路上；有些人的确转到这条路上，但他们也许会带进意见。主耶稣不呼召尼哥底母、或其他年长的人离开耶路撒冷来跟随祂，原因可能就是在祂。祂主要呼召年轻、单纯的人。当祂说，“来，跟从我，”他们就跟从祂。他们放弃世俗的世界，他们身上也较少带着宗教世界。今天主的战略是得着青年人，训练他们，并差遣他们到“耶路撒冷”兴起召会。

我们中间的青年人仍需要一些年日的训练；然而，他们不该去读神学院。他们只需要留在“加利利”的召会生活里，得着对基督与召会的经历。至终，他们该担起责任，先到全美较大的大学去接触学生。短期间内，那些地方的圣徒人数会增加。接着，有些人也该到较小的大学。同时，其他的人该有负担移民到欧洲。就着世界局势来说，因着美国和欧洲是最重要的两大洲，主渴望得着这两大洲。为着这目的，青年人该修习欧洲语言。几年后，他们会对基督和召会有经历，会对认识人和接触人有经历，并具备能力，用当地的语言向人传讲。有些人也许到欧洲某个国家的大城，研读几年语言。那段时间，他们能接触同班同学和同校同学。一段时间之后，他们就成为主得着那城市的核心。在欧洲的每一个国家，并且在以色列，都必须有为着召会生活的核心。

为这目的，青年人必须有负担，并且需要祷告，求问主是否要差遣他们到美国的大专校园、或到欧洲。这是使主得着全新事物的独特之路。我们都需要弃绝我们的观念，没有意见，倒空自己，并用祷告扶持那些出去的人。年长的人必须日夜为青年人祷告，使他们以这样的路完成主的恢复。如果我们走这条路，主就要得着美国、欧洲和以色列。

church, and the gates of Hades shall not prevail against it.” Roman Catholicism claims to be the church built on a certain kind of rock, but that church cannot stand against the gates of Hades. Nevertheless, the Lord will not give up His promise to build the church and prepare the bride. According to the principle in the Bible, the Lord will once again turn away from today’s religion and go to the “Sea of Galilee” to call some young people. Because many older ones have been influenced with a certain amount of religious thought, the Lord is forced to go to the younger generation to call the young people, train them, and send them out.

Since the Lord began His recovery in the United States in 1962, we have been laboring, suffering, and struggling. Eventually, our history has proven that the Lord is taking the way to reap the young people. Many in the local churches today are young people. It is difficult for some over fifty years old to turn to this way, and some who do may bring in opinions. This may be the reason that the Lord Jesus did not call Nicodemus or other older ones from Jerusalem to follow Him. He called mainly the young simple ones. When He said, “Follow Me,” they followed Him. They gave up the secular world, and they had relatively little of the religious world to bring with them. The Lord’s strategy today is to gain the young people, train them, and send them to “Jerusalem” to raise up the church.

The younger ones among us still need some years of training. However, they should not go to a seminary. They need simply to remain in the “Galilean” church life to have the experience of Christ and the church. Eventually, they should bear the responsibility to go first to the larger universities throughout the United States to contact the students there. Within a short amount of time the number of saints in those places will increase. Following this, some should also go to the smaller universities. At the same time, others will be burdened to emigrate to Europe. Because America and Europe are the two most crucial continents with respect to the world situation, the Lord desires to gain them. To this end, the young people should study the European languages. Then after a few years, they will have the experience of Christ and the church, the experience of knowing and contacting people, and the ability to speak to them in their language. Some may go to a major city in a particular European country to study the language for a few years. During that time they can contact their classmates and schoolmates. After a certain amount of time they will become a nucleus for the Lord to gain that city. In every country in Europe, and also in Israel, there must be a nucleus for the church life.

For this purpose the young people must be burdened, and they need to pray to ask the Lord whether He would send them to a college campus in the United States or to Europe. This is the unique way to have something absolutely new for the Lord. We all need to drop our concepts, have no opinions, be unloaded, and support those who go out by our prayer. The older ones must pray day and night for the young people to carry out the Lord’s recovery in this way. If we take this way, the Lord will gain the United States, Europe, and Israel.

第三章

蒙拯救脱离宗教的 狡诈与欺骗， 为着召会接受基督作生命

读经：腓立比书三章二至八节，歌罗西书二章八至九节，十六至十七节，三章十至十一节。

没有任何事物像宗教这样的狡诈。我们都清楚，世俗的世界是邪恶的，拦阻人随从神。（约壹二 15～16。）然而，宗教世界非常狡诈。每一种宗教都教导人认识神并敬拜神。甚至回教似乎也教导人要纯净的敬拜神，甚至比天主教还纯净，因为回教的清真寺没有偶像、图像、甚至没有自然界物体的画像。再者，回教徒祷告以前常沐浴净身；然而，他们没有神与基督的实际。借此，我们能看见宗教是迷惑人的。

有些基督徒企图证明自己的组织是正确的，就问：“这些组织里的人，岂不是敬拜神的真基督徒么？”这是欺骗人的问题。在主耶稣的时代，犹太人不仅敬拜神，还按照旧约进行他们的敬拜。正确的祭司体系、祭司事奉、以及犹太人在敬拜里所作的一切事，都是照着摩西的律法。他们中间也有一些属灵人，就如等候主来的西面，以及昼夜在殿里事奉神的亚拿。（路二 25～38。）然而，犹太宗教弃绝了作神具体化身的基督。犹太人说，耶稣靠着鬼王别西卜赶鬼，甚至说祂有鬼附着。（太十二 24，约八 48，52，十 20。）再者，犹太人按照他们的圣经，将主耶稣定了死罪。那时，宗教的世界与世俗的世界合作，将主耶稣钉了十字架。今天原则也是一样。为了要反对神并反对基督与召会，世俗的世界需要宗教的世界，宗教的世界也需要世俗的世界。这原则会存留，直到敌基督被主使用，了结犹太教、天主教、与各种宗教。

因着宗教欺骗人，我们的眼睛必须蒙光照，好使我们不再受骗。我们在前一章看见，使徒保罗写信给加拉太人，强烈定罪犹太宗教守律法这事。不久之后，保罗去耶路撒冷，

CHAPTER THREE

BEING DELIVERED FROM THE SUBTLETY AND DECEIT OF RELIGION TO TAKE CHRIST AS LIFE FOR THE CHURCH

Scripture Reading: Phil. 3:2-8; Col. 2:8-9, 16-17; 3:10-11

Nothing is as subtle as religion. We are all clear that the secular world is evil and that it frustrates people from going along with God (1 John 2:15-16). The religious world, however, is very subtle. Every religion teaches man to know and worship God. Even Islam seems to teach people to worship God in a pure way, purer even than Catholicism, since Muslim mosques have no idols, images, or even depictions of natural objects. Moreover, Muslims often bathe their bodies before they pray. However, they do not have the reality of God and Christ. By this we can see that religion is deceptive.

Some Christians attempt to justify their organizations by asking, “Are not the people in these organizations real Christians who worship God?” This is a deceptive question. At the time of the Lord Jesus, the Jews not only worshipped God but carried out their worship according to the Old Testament. The proper priesthood, the priestly service, and everything the Jews did in their worship was according to the law of Moses. There were also certain spiritual persons among them, such as Simeon, who waited for the Lord to come, and Anna, who served God in the temple night and day (Luke 2:25-38). However, the Jewish religion rejected Christ, who is the very embodiment of God. The Jews said that Jesus cast out demons by Beelzebul, the ruler of the demons, and even that He had a demon (Matt. 12:24; John 8:48, 52; 10:20). Moreover, the Jews sentenced the Lord Jesus to death according to their Scriptures. At that time the religious world and the secular world cooperated together to crucify the Lord Jesus. Today the principle is the same. In order to oppose God, Christ, and the church, the secular world needs the religious world, and the religious world needs the secular world. This principle will remain until Antichrist will be used by the Lord to terminate Judaism, Catholicism, and every kind of religion.

Because religion is deceiving, our eyes must be enlightened that we may no longer be cheated. As we saw in the previous chapter, the apostle Paul wrote the Epistle to the Galatians to strongly condemn the observance of the law under the Jewish religion. Soon

那些知道他历史的长老围绕着他。他们告诉保罗：“弟兄，你看犹太人中信主的有多少万，并且都为律法热心。”（徒二一20。）实际上，撒但这狡猾者利用这几万信徒，将召会带回犹太教。主已废去犹太教，就是将耶稣钉了十字架的宗教。在行传二十一章，彼得也许在场，他似乎忘记自己在五旬节那天说过的话；那时他刚强的告诉犹太人：“祂既按着神的定义先见被交给你们，你们就借着不法之人的手，把祂钉在十字架上杀了。”（二23。）彼得是头一个清楚犹太教抵挡神、神的经纶、基督和召会的人，他也是头一个为着召会而在犹太人手中受苦的人。（四1～3。）但是，彼得可能就是那些想要说服保罗回到犹太教实行的人之一。（二一22～24。）

不要被宗教里的属灵所欺骗

我们不该以为自己对宗教很清楚。无论我们多清楚，可能有一天还是会受欺骗。一九三五年，我的家乡烟台有一些来自中国内地会的传教士。倪柝声弟兄来烟台时，开了一次得胜的特会，一位英国传教士从他的说话领受了许多帮助。倪弟兄离开时，将这位姊妹托给我照顾，我与她透彻的交通今天主恢复的路，令她印象非常深刻。因此，当她离开中国回到英国时，就开始在贵橡（Honor Oak）的交通中聚会，成为史百克弟兄（T. Austin-Sparks）的一个领头同工。二十三年之后，就是一九五八年，主带领我到英国，应史百克弟兄邀请去作客。我问起那位姊妹，得知她已回到英国国教，这可能是因为得知国教里有许多人在追求属灵的事。当时我虽然能与她有交通，但是我们各自都明白对方的立场，我也为她感到非常悲伤。我题这事为例，说明无论我们认为自己多么清楚，有一天，某些情况与处境仍可能叫我们受欺骗。

我们必须儆醒，不要只因着某些人寻求属灵的事就受欺骗。其中一个最好的例子是灵恩运动。按照惯例，天主教不该接受这种运动；然而因其狡诈，天主教完全接受了它，并且将它与敬拜马利亚搀杂在一起。结果，许多灵恩运动里的人也敬拜马利亚。借此，我们能看见宗教的欺骗。有些人可能问：“公会里岂不是有许多真基督徒么？”我们可以反问他们：“天主教里灵恩运动的人岂不是寻求属灵的人么？”他们是

afterward he went to Jerusalem, where he was surrounded by the elders who knew his history. They told him, “You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law” (Acts 21:20). In actuality, Satan, the subtle one, had used these thousands of believers to bring the church back into Judaism. The Lord had annulled Judaism, the religion that crucified Jesus. If Peter was there in Acts 21, it seems that he forgot what he had spoken on the day of Pentecost, when he was strong to tell the Jews, “This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed” (2:23). Peter was the first to be clear that Judaism was against God, God’s economy, Christ, and the church, and he was the first one to suffer for the church at the hands of the Jews (4:1-3). However, Peter might have been among those who tried to convince Paul to return to the Judaistic practices (21:22-24).

NOT BEING DECEIVED BY THE SPIRITUALITY WITHIN RELIGION

We should not suppose that we are clear concerning religion. Regardless of how clear we may be, there is still the possibility that one day we can be deceived. In 1935 in my hometown of Chefoo, there were a number of missionaries from the China Inland Mission. When Brother Watchman Nee came to Chefoo, he held a prevailing conference, and a British missionary received much help from his speaking. When Brother Nee left, he committed this sister to my care, and I had thorough fellowship with her concerning the Lord’s way in His recovery today. This impressed her very much. Because of this, when she left China and returned to England, she began to meet in the fellowship at Honor Oak and became a leading co-worker of T. Austin-Sparks. Twenty-three years later, in 1958, the Lord led me to England, where I was the invited guest of Brother Austin-Sparks. When I inquired concerning the sister, I was told that she had gone back to the Church of England, probably because she had learned that a number of people there were seeking after spiritual things. Although I was able to fellowship with her at that time, each of us knew where the other stood, and I was very sorrowful for her. I mention this to illustrate that regardless of how clear we think we are, certain circumstances and environments may one day cause us to be deceived.

We must be on the alert not to be deceived simply because certain ones are seeking after spiritual things. A good example of this is the charismatic movement. As a rule, the Catholic Church should not have received this kind of movement, but being subtle, it fully accepted it and then mixed it with the worship of Mary. As a result, many who are in the charismatic movement also worship Mary. By this we can see the deception of religion. Some may ask, “Are not many in the denominations real Christians?” We may ask in return, “Are not those in the charismatic movement within the Catholic Church seekers of

真正的寻求者，却同时敬拜马利亚。敬拜马利亚对神是极大的侮辱，而天主教的灵恩运动仍然敬拜她。这是何等的欺骗！所以，我们不能说，只要人敬拜神、持守圣经、寻求属灵的事物、并且爱主，他们所作的就是对的。我们若这样说，就是被厚厚的帕子所遮蔽，并且受了欺骗。

宗教世界 将主耶稣定了死罪 并逼迫门徒

将主耶稣定了死罪的，主要还不是异教、世俗的世界；定主耶稣死罪的，乃是按照圣经施行审断的议会（犹太人的“最高法院”）成员。议会由祭司长、长老、律法师与经学家组成；他们都是敬畏神的人，却按照神颁赐他们的律法，将耶稣定了死罪。这是何等的欺骗与迷惑！在约翰十六章二节，主告诉门徒：“时候将到，凡杀你们的，就以为是事奉神。”这事确实发生了。大数的扫罗在成为使徒保罗以前，靠着逼迫门徒来事奉神。当司提反被石头打而为主殉道时，作见证的人把自己的衣服放在扫罗脚前；保罗亲自告诉我们，他极力逼迫神的召会，并损毁神的召会。（徒七 58，八 3，九 1，21，加一 13，23。）他是典型、真正的宗教徒，具备最佳的宗教徒资格。他论自己说，“按律法说，是法利赛人；按热心说，是逼迫召会的；按律法上的义说，是无可指摘的。”（腓三 5～6。）然而，凡他所作的，都在抵挡基督并破坏召会。

所以，当扫罗在往大马色的路上，带着从大祭司来的权柄要捉拿信徒时，主耶稣临到了他。（徒九 2～3。）保罗可能是历史上唯一不是从人听到福音的人。主耶稣来直接传福音给他，说，“扫罗，扫罗，你为什么逼迫我？”（四。）扫罗虽然不认识主，却喊说，“主啊，你是谁？”（五。）任何人若呼求耶稣是主，就会得救。（罗十 13。）当扫罗称耶稣为“主”时，主说，“我就是…耶稣。”（徒九 5。）保罗在那里有了彻底的改变。他原以为自己满有洞察力，但他得救以后，变为眼瞎。（八～九。）今天许多宗教家以为自己满有洞察力和亮光，却不知道完全眼瞎，在帕子的遮蔽之下。

spirituality?” They are real seekers, but at the same time they worship Mary. The worship of Mary is a great insult to God, yet the Catholic charismatics still worship her. What a deception this is! Therefore, we cannot say that as long as people worship God, hold to the Bible, seek after spiritual things, and love the Lord, what they do is right. If we say this, we are blinded under a thick veil, and we have already been cheated.

THE RELIGIOUS WORLD SENTENCING THE LORD JESUS TO DEATH AND PERSECUTING THE DISCIPLES

Again, it was not mainly the heathen, secular world that sentenced the Lord Jesus to death. It was the members of the Sanhedrin, the “supreme court” of the Jewish people, which judged things according to the Bible. The Sanhedrin was composed of the chief priests, the elders, the lawyers, and the scribes, all of whom were God-fearing people, but they sentenced Jesus to death according to the law given to them by God. What a cheating and a deceiving this was! In John 16:2 the Lord told the disciples, “An hour is coming for everyone who kills you to think that he is offering service to God.” This has actually happened. Saul of Tarsus, before he became Paul the apostle, offered service to God by persecuting the disciples. When Stephen was martyred by being stoned, the witnesses laid down their garments at Saul’s feet, and Paul himself told us that he persecuted the church of God excessively and ravaged it (Acts 7:58; 8:3; 9:1; Gal. 1:13, 23). He was a typical, genuine, religious person with the best religious qualifications. He said concerning himself, “As to the law, a Pharisee; as to zeal, persecuting the church; as to the righteousness which is in the law, become blameless” (Phil. 3:5-6). However, whatever he did was against Christ and damaged the church.

Therefore, while Saul was on the way to Damascus with authority from the high priest to arrest the believers, the Lord Jesus came to him (Acts 9:2-3). Paul might have been unique in history as one who did not hear the gospel from a man. The Lord Jesus came to preach the gospel to him directly, saying, “Saul, Saul, why are you persecuting Me?” (v. 4). Although he did not know the Lord, Saul cried, “Who are You, Lord?” (v. 5). If anyone calls Jesus the Lord, he will be saved (Rom. 10:13). When Saul called Him “Lord,” the Lord said, “I am Jesus” (Acts 9:5). It was there that Paul had a radical change. He had thought that he was full of sight, but after he was saved, he became blind (vv. 8-9). Today many religionists think that they are full of sight and light. They do not know that they are fully blind and under a covering veil.

按照基督与召会 分辨一切事物

我们不要被欺骗或迷惑。我们若要分辨公会的光景，不该按照公会里有真基督徒，他们为福音热心并爱主这个事实。反之，我们需要按照基督与召会来分辨。我喜欢看见青年人得释放并兴奋，但他们是否属于宗教，不是以兴奋来核对，乃是以基督与召会来核对。他们凭基督活着有多少？我不是拘泥规条而说，在聚会里不该用吉他与铃鼓，但是用这些东西并不证明我们不属于宗教。我怕我们的兴奋、吉他与铃鼓，更加证明我们是属于宗教的。一个人是否热心宗教，在于他认识基督、凭基督活、认识召会、以及在召会里并为着召会与基督同活有多少。

一九六三年，在洛杉矶有四个不同团体的领头人，提议来在一起实行召会生活。许多人为此感到兴奋，我是唯一对此情况“浇冷水”的人，我问他们是否都愿意丢弃他们的宗教。四个团体之一实行说方言，另外三个团体有弟兄会的背景。我告诉他们：“你们弟兄们需要放下你们对说方言与合乎圣经道理的坚持。我们在这里都只为着基督与召会。”我指给他们看，在罗马十四章，使徒保罗是多么宽宏并全面。保罗说，“吃的人不可轻视不吃的人，不吃的人也不可审判吃的人，因为神已经接纳他了。…有人断定这日比那日强，有人断定日日都一样，只是各人自己的心思要坚信不移。”（3，5。）保罗必定认识正确的道理与基督徒的实行，但他没有告诉人孰是孰非。他不在意那个。他告诉人只要彼此接纳，有相同的心思，不是照着道理与作法，乃是照着基督。听到我说话的人，都同意丢弃他们的宗教，从那年三月的头一个主日开始，来在一起聚集。那真是太好了。然而，一周以后，我接到一通电话告诉我，说方言的宗教与道理的宗教起了冲突。那些说方言的人说，有位带领的弟兄不认识灵；另有些人说，这位弟兄没有正确的注意道理。

这些事不仅在今时代发生，在使徒保罗的时代已经发生。早期使徒们还在世时，搅扰召会的就是宗教。保罗说，“你们要提防犬类。”（腓三2。）按照上下文，犬类乃是宗教徒。在八节保罗说，他将一切从宗教所赢得的看作粪土。“粪土”这辞，原文是指扔给狗的渣滓、垃圾、脏物。我因着说

DISCERNING ALL THINGS ACCORDING TO CHRIST AND THE CHURCH

We must not be cheated or deceived. We should not discern the situation of the denominations according to the fact that genuine Christians are there who are zealous for the gospel and who love the Lord. Rather, we need to discern according to Christ and the church. I like to see the young people being released and excited, but whether or not they are religious must be checked not by their excitement but by Christ and the church. How much do they live by Christ? I am not legal to say that we should not use guitars and tambourines in the meetings, but to use these things does not prove that we are not religious. I am afraid that our excitement, guitars, and tambourines may even prove that we are religious. Whether or not a person is religious depends on how much he knows Christ, lives by Christ, knows the church, and lives with Christ in the church and for the church.

In 1963 in Los Angeles the leading ones of four different groups proposed that they come together to practice the church life. A number were excited by this. I was the only one to “pour cold water” on the situation, asking them if they were all willing to drop their religion. One group among the four practiced speaking in tongues, and the other three had a Brethren background. I told them, “You brothers need to drop your insistence on tongue-speaking and on biblical doctrines. We are all here only for Christ and the church.” I showed them in Romans 14 how liberal, generous, and general the apostle Paul is. Paul says, “He who eats, let him not despise him who does not eat; and he who does not eat, let him not judge him who eats, for God has received him...One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind” (vv. 3, 5). Paul certainly knew the correct doctrines and Christian practices, but he did not tell people which were right and which were wrong. He did not care for that. He told them simply to receive one another and be like-minded, not according to doctrines and practices but according to Christ. All those who heard my word agreed to drop their religion, and they came together to meet beginning from the first Lord’s Day in March of that year. That was wonderful. After one week, however, I received a phone call telling me that the tongue-speaking religion and the doctrinal religion had collided. Those who spoke in tongues said that the leading brother did not know the Spirit, and the others said that he did not properly care for the doctrines.

These things have happened not only in the present time. They were already happening at the time of the apostle Paul. What bothered the churches in the early days, while the apostles still were on the earth, was religion. Paul says, “Beware of the dogs” (Phil. 3:2). According to the context, the dogs are the religionists. In verse 8 Paul says that he counted all his religious gains as refuse. In Greek, the word for refuse refers to

这些事，在宗教人士中间就没有好名声。我像保罗一样吹号，告诉人说，宗教人士乃是“犬类”，一切宗教事物—包括割礼、安息日、以及似乎为着神却与基督无关的任何事物—乃是“狗食”。甚至离了基督的圣经道理知识，也是“狗食”。当保罗还是大数的扫罗并逼迫召会时，他乃是强壮的宗教“吠犬”，吃宗教的“狗食”。这不是我自己的教训，这是腓立比三章的启示。在那章圣经里，基督是一切。基督必须是我们的赢得；而割礼、安息日、或任何宗教的事物，不是我们的赢得。（7～8。）照样，在歌罗西书，基督乃是人是否属于宗教的试验；基督也是召会，新人。（二8～9，16～17，三10～11。）

单纯为着作生命的基督并为着召会

我们前面说到的那四个基督徒团体当中，没有多少人看见关乎基督的充分异象，他们也不认识召会。他们是寻求者，但不是寻求基督，也不是为召会而活。反之，他们寻求自己的宗教。说方言的团体只要能预言说，“主耶和华如此说，”他们就高兴了。然而，这主要是照着旧约，不是新约申言的路。使徒行传这卷书没有告诉我们，五旬节那天有些人站起来，说，“主耶和华如此说。”这会把召会带回到老旧的犹太宗教。我再说，那些团体里的大部分信徒，并没有看见基督与召会，也不是为着基督与召会。

我们是否属于宗教，在于我们有多少凭基督活着。或许青年人会问：“我们在聚会里该不该弹吉他，该不该兴奋？”答案是：我们必须问内住的基督。我们该问：“主耶稣，我该弹吉他么？”我们没有宗教，也没有规条；我们只有基督。并不是说，我们安静的坐在教堂的长板凳上时，就是死沉并在宗教里，而我们大喊并兴奋时，就是活的并且不在宗教里。若是这样，看美式足球赛的人，就比我们更“活”。然而，美式足球赛观众的行为，并不是活基督。我们要蒙拯救脱离宗教，就需要在基督里、同着基督并为着召会。撒但无所在；他不仅在教堂的长板凳那里，也可能在我们的兴奋里。今天全地都被世俗的世界与宗教的世界这两层世界所遮蔽。唯独基督与召会，能拯救我们脱离世界的这两面。

五十多年前，我观察犹太教、天主教、与更正教的光景。从那时起，事态多少有些改变。以色列复国以及耶路撒冷归

dregs, rubbish, and filth that are thrown to the dogs. Because I speak these things, I do not have a good name among the religionists. Like Paul, I am sounding the trumpet, telling people that the religionists are “dogs” and that all the religious things—including circumcision, the Sabbath, and anything that seems to be for God but is apart from Christ—are “dog food.” Even the doctrinal knowledge of the Bible apart from Christ is “dog food.” When Paul was Saul of Tarsus and persecuted the church, he was a strong, religious “barking dog” eating religious “dog food.” This is not my own teaching; it is the revelation of Philippians 3. In that chapter Christ is everything. Christ must be our gain, not circumcision, the Sabbath, or anything religious (vv. 7-8). Likewise, in Colossians Christ is the test of whether or not one is religious, and He is also the church, the new man (2:8-9, 16-17; 3:10-11).

BEING PURELY FOR CHRIST AS LIFE AND FOR THE CHURCH

Not many among the four Christian groups that we spoke of earlier had seen an adequate vision concerning Christ, nor did they know the church. They were seeking ones, but they were not seeking Christ, and they were not living for the church. Rather, they were seeking their religion. As long as the tongue-speaking group could prophesy by saying, “Thus saith the Lord,” they were happy. However, this is not the New Testament way to prophesy; it is mainly according to the Old Testament. The book of Acts does not tell us that on the day of Pentecost some stood to say, “Thus saith the Lord.” This would have brought the church back into the old religion of Judaism. Again I say, most of the believers in those groups had not seen Christ and the church, and they were not for Christ and the church.

Whether or not we are religious depends upon how much we live by Christ. Perhaps the young people would ask, “Should we play the guitar and be excited in our meetings, or not?” The answer is that we must check with the indwelling Christ. We should ask, “Lord Jesus, should I play the guitar?” We have no religion and no regulations; we simply have Christ. It is not that when we sit quietly in a pew, we are dead and in religion, but when we shout and are excited, we are living and not in religion. If this were the case, people at a football game would be more “living” than we are. However, the behavior of the attendants at a football game is not the living of Christ. To be released from religion requires that we be in Christ, with Christ, and for the church. Satan is everywhere. He is not only in the pews; he may also be in our excitement. Today the whole earth is covered by two layers—the secular world and the religious world. Only Christ and the church can rescue us from these two aspects of the world.

Over fifty years ago I observed the situation in Judaism, the Catholic Church, and Protestant Christianity. Since then, things have changed to some extent. After the re-

还犹太人之后，有更多犹太人为他们祖宗的宗教热心。今天甚至许多在耶路撒冷的青年人，都变得更为虔诚而热心。表面看来，甚至天主教也比已往更“属灵”。我在前一章提到，我们有些人坐在教宗面前听他讲道；他说，我们作为基督奥秘身体的肢体，在那灵里都是一。可能在他之前，还没有一个教皇曾经释放这样属灵的信息。当我听到那样的话，我对自己说，“这个人听起来像是一个在地方召会里的弟兄。”我们也从来没想到，这样一个死沉、形式、并属鬼魔的宗教，会准许人实行灵恩的事，像他们现在所作的。这一切都是狡诈的欺骗。再者，五十年以前，更正教里不像今天有这么多属灵的寻求者。今天我们无论去哪里，都有成群寻求的基督徒。然而在这些入当中，有许多仍然在宗教的阴影之下。虔诚、热心的犹太人在犹太教之下，天主教里的人在天主教之下，而更正教里的人，在一种新宗教之下。犹太人虔诚而热心，许多天主教徒寻求属灵的事，许多更正教徒也寻求主的事；但是据我们的观察，极少人注意基督作生命并注意召会。那些说方言的人若真实寻求基督，怎么可能从事属世的娱乐或敬拜马利亚？他们若是真正寻求召会的人，怎么能加入天主教？他们加入天主教，并接受对马利亚的敬拜，证明他们不是单纯为着基督与召会。

坚持道理上的意见， 造成召会分裂

改教运动以前，天主教变得极度堕落。今天在历史上称那段时间为“黑暗时期”。因着圣经被封锁，没有生命或亮光得着释放，所以，整个世界都在黑暗里。那时，神使用路德马丁开始了主的恢复。起初，路德没有意思要着手改革。他只是被赎罪券这类的事所激动。当时教皇差遣一些人贩卖赎罪券。任何人若犯了罪，可以购买梵蒂冈发行的赎罪券，好得着赦免。这令路德不悦，而起来昭告他的九十五条论点。这激起人反对他。但因着路德没有能力和路来正确的顾到召会，就犯了错误，助长国教的形成。在那时以前，召会被称作“大公召会”（大公，Catholic，原文意，普世）。然而，在那时以后，别的国家接连创立了国教；就如英国国教是以女王为首，并且每位英国臣民都有权利受浸加入。今天在德国，人民付教会税给政府，政府用这笔钱支付传道人薪资。这实在是堕落。

formation of Israel and the return of Jerusalem to the Jews, more Jews became zealous for their fathers' religion. Today even many young people in Jerusalem have become more pious and zealous. Apparently, even the Catholic Church is more “spiritual” than it has been. As I mentioned in a previous chapter, some of us sat before the pope as he gave a sermon, saying that we are all one in the Spirit as members of the mystical Body of Christ. Perhaps no pope before him ever gave so spiritual a message. When I heard that, I said to myself, “This man sounds like a brother in the local churches.” We also never expected that such a dead, formal, and demonic religion would allow people to practice the charismatic things as they are now doing. All this is a subtle cheating. Moreover, fifty years ago there were not as many spiritual seekers in Protestant Christianity as there are today. Wherever we go today, there are groups of seeking Christians. However, many of these are still under the shadow of religion. The pious, zealous Jews are under Judaism, those in the Catholic Church are under Catholicism, and those in the Protestant churches are under a new kind of religion. The Jews are pious and zealous, many Catholics are seeking spiritual things, and many Protestants also are seeking the things of the Lord, but to our observation, very few care for Christ as life and for the church. If those who speak in tongues were genuinely seeking after Christ, how could they go to worldly entertainments or worship Mary, and if they were real seekers of the church, how could they join the Catholic Church? The fact that they join Catholicism and accept the worship of Mary is proof that they are not purely for Christ and the church.

HOLDING TO DOCTRINAL OPINIONS CAUSING THE CHURCH TO BE DIVIDED

Prior to the Reformation, the church under Catholicism became degraded to a great extent. History today refers to that time as the Dark Ages. Because the Bible was locked up and no life or light was released, the entire world was in darkness. At that time God used Martin Luther to begin the Lord's recovery. At first, Luther had no intention to begin a reformation. He was stirred up simply by matters such as indulgences. The pope at that time sent out certain persons to sell certificates of forgiveness. If anyone sinned, he could buy an indulgence issued by the Vatican in order to be forgiven. This offended Luther, and he rose up to proclaim his ninety-five theses. This stirred up opposition against him. Because he did not have the capacity and the way to properly care for the church, he made the mistake of becoming instrumental in the forming of state churches. Before that time the church was called Catholic, which means “universal.” After that time, however, other nations followed to create state churches, such as the Church of England, of which the Queen is the head and into which every British subject has the right to be baptized. In Germany today people pay a church tax to the government, which uses the money to pay preachers. This is a real degradation.

路德之后大约两百年，在十八世纪初期，主借着新生铎夫伯爵带领下的摩尔维亚弟兄们，进一步作了一些事。这是在召会生活正确的实行上，头一次的大恢复。一百年后，在一八二〇年代，主在英国的弟兄们中间，将召会生活的实行恢复得更完满、更清楚。然而，至终，宗教借道理的辩论进来。头一次是达秘（John Nelson Darby）与牛顿（Benjamin Newton）之间的分裂。不久之后，达秘与慕勒乔治（George Müller）又就着擘饼聚会接纳信徒的事，意见不合。这导致第二次分裂。这些分裂是因持守道理上的观念造成的。无论我们的道理观念多么好、多么正确、多么高尚，紧持这些观念而分裂乃是宗教。我们实行召会生活，必须丢弃一切道理上的意见。坚持道理上的意见乃是宗教。

我们能从自己的良心见证，我们在美国实行召会生活将近十五年间，没有因坚持任何道理而产生分裂。某些反对者因着坚持他们的道理，就批评我们祷读主话的方式。祷读主话与呼求“哦，主耶稣”，有什么不对？那些人更该去反对今天基督教的邪恶，就如过圣诞节与复活节、在基督徒聚会里用摇滚乐、以及对牧师的尊称—Reverend，意即“受崇敬的”；这种称呼对神是侮辱，因为只有祂是当受崇敬的。有些批评我们的人，声称呼求主仅仅是东方的作法。我从中国来，但是我没有带来任何中国的事物。反之，我是带着圣经、主耶稣基督、与召会而来。那些质疑“呼求主”来自何处的人，倒该质问圣诞老人、圣诞树、与其他这类事物从何而来。人们为圣诞节辩护说，这是数以百万的基督徒已经接受的历史事实。然而，就真理而言，历史毫无意义。反对宗教、传统、迷信、与虚假的事物，才是更对的。今天犹太人更热心，天主教正在吸收属灵的实行，而许多更正教徒寻求主的事物。然而，对基督真实的经历在哪里？召会在哪里？

倪柝声弟兄职事的见证— 基督作生命为着召会

新生铎夫与摩尔维亚弟兄们，以及达秘与英国弟兄们，这两次对召会生活之实行的努力都不错，然而，至终都因着宗教观念而废掉了。一百年后，在一九二〇年，主被迫去到中国这块异教之地，那里真是“外邦人的加利利”。当时，在欧洲与美国，为着主工作的立场已被破坏。这不仅是我的想

About two hundred years later, in the early part of the 1700s, the Lord did something further with the Moravian brothers under the leadership of Count von Zinzendorf. This was the first major recovery of the proper practice of the church life. Then one hundred years later, in the 1820s, the Lord recovered a fuller and clearer practice of the church life among the Brethren in England. Eventually, however, religion came in through doctrinal debate. The first division was between John Nelson Darby and Benjamin Newton. Soon afterward there was another dissension of opinions between Darby and George Müller regarding the matter of receiving the believers at the Lord's table meeting. This resulted in a second division. These divisions were caused by holding to doctrinal concepts. Regardless of how good, right, and proper our doctrinal concepts are, to hold to them in a divisive way is religious. When we practice the church life, we must drop all our doctrinal opinions. To hold to doctrinal opinion is religious.

We can testify from our conscience that in the almost fifteen years that we have been practicing the church life in the United States, we have not held to any doctrine in a divisive way. Because certain opposers hold to their doctrines, they have criticized our way of pray-reading the Word. What is wrong with pray-reading the Word and calling, "O Lord Jesus"? It would be better for those persons to oppose the evils of today's Christian religion, such as the observance of Christmas and Easter, the use of rock music in Christian meetings, and the title Reverend, which is an insult to God because He alone is to be revered. Some of our critics claim that calling on the Lord is merely an Oriental practice. I came from China, but I did not come with anything Chinese. Rather, I came with the Holy Bible, the Lord Jesus Christ, and the church. Those who question where calling on the Lord comes from should rather ask where Santa Claus, the Christmas tree, and other such matters come from. People justify the observance of Christmas by the historical fact that millions of Christians have accepted it. However, history means nothing with respect to the truth. It is better to oppose the things of religion, tradition, superstition, and falsehood. The Jews today are more zealous, the Catholic Church is absorbing spiritual practices, and many Protestants are seeking the things of the Lord. However, where is the real experience of Christ, and where is the church?

THE TESTIMONY OF WATCHMAN NEE'S MINISTRY OF CHRIST AS LIFE FOR THE CHURCH

The two attempts to practice the church life—under Zinzendorf and the Moravian Brethren and under John Darby and the British Brethren—were good, but eventually they were nullified by religious concepts. One hundred years later, in 1920, the Lord was forced to go to the heathen land of China, which was truly a "Galilee of the Gentiles." At that time the ground in Europe and America had been ruined for the Lord's work. This is not my

法，也是倪柝声弟兄的想法。在一九三〇年代初期，他与我就着主的恢复作了一番长谈。他告诉我：“主被迫来到中国，这是因为就着召会生活的实行而言，中国还是处女地。”我是少数非常亲密的认识倪柝声弟兄的人之一，我能作见证，他对于基督作我们的生命为要产生召会生活，满了负担。他梦想有一天，中国所有的地方都有召会。这是他的异象，他的职事，也是二十世纪最重要的职事。

然而，曾经有人几次企图要淡化倪弟兄关乎基督与召会的职事。第一，十五年以前，约在一九六〇年代，英国有个造谣源头开始散布谎言，说，第二次世界大战后，倪弟兄改变了他有关召会立场的观念，而作他同工的我却没有改变。因此，这个谣言的源头说，我与倪弟兄不同。这迫使我们出版“教会的路”一书，提供每篇信息所释放的年、月、日和地点，用记录来证明书中的每篇信息；这些信息都是倪弟兄在一九四八年及后来所释放的，比他“工作的再思”里的信息更强。“教会的路”出版之后，谣言的来源不得不承认自己的错误。

这事之后，有些人改变语调，并出版了一本倪弟兄的传记；著者在书中宣称，倪弟兄在召会这事上错了。因着“教会的路”迫使他们承认倪弟兄在召会的事上没有改变，他们就利用倪弟兄职事生命的一面，建立他们的宗教，同时拒绝推广倪弟兄所写关乎召会的任何事。以这种方式利用倪弟兄的职事来为着自己的目的，乃是狡猾、不诚实且不忠实的。

此外，我们中间某些人原是倪弟兄的同工，因着惧怕人，没有放胆讲说倪弟兄真实的职事。有一位同工告诉我：“我们不该得罪基督教，因为我们的工作依赖基督教。”我不同意这事。我们的工作不依赖任何人。我来到美国时，接受负担对人讲说地方召会的事，但这些软弱的人劝告我：“我们必须顾到我们的处境。不要这样说话，因为人不能接受。”我的回答是：“路德马丁若顾虑当时的情况，没有忠信的说话，就不会有因信称义的恢复。”今天倪弟兄的书已经开始充斥美国，但是结果如何呢？许多人开始认识基督并为着召会了么？没有，倪弟兄的书反而被人利用，建造宗教里的东西。

thought alone; it was Brother Watchman Nee's also. Early in the 1930s he and I had a long talk concerning the Lord's recovery. He told me, "The Lord was forced to come to China because, as far as the practice of the church life is concerned, it is still virgin soil." As one of the few persons who knew Watchman Nee very closely, I can testify that he was fully burdened for Christ being our life in order to produce the church. He dreamed of churches in all the localities in China. This was his vision, and it was his ministry, which was the most important ministry in this century.

However, there have been several attempts to dilute Brother Nee's ministry concerning Christ and the church. First, over fifteen years ago a certain source in England began to spread the rumor that after World War II, Brother Nee changed his concept concerning the ground of the church, but that I, as his co-worker, did not change. Thus, this source says that I am different from Brother Nee. This forced us to publish *Further Talks on the Church Life*, documenting every message in the book, giving the year, month, day, and location of the message. These messages, all of which Brother Nee gave in 1948 and afterward, are even stronger than his messages in *The Normal Christian Church Life*. After the publication of *Further Talks on the Church Life*, the source of the rumor was forced to admit that it was wrong.

Following this, some changed their tone and a biography of Brother Nee was published in which the author claimed that Brother Nee was wrong in the matter of the church. Since they had been forced by *Further Talks on the Church Life* to admit that Brother Nee did not change in the matter of the church, they utilized Brother Nee's ministry on the side of life to build up their religion, at the same time refusing to promote anything that Brother Nee wrote concerning the church. To utilize Brother Nee's ministry in this way for their own purposes is subtle, dishonest, and unfaithful.

In addition, certain ones among us who were co-workers of Brother Nee, being afraid of men, have not been bold to speak his true ministry. One told me, "We should not offend Christianity, because our work depends upon Christianity." I do not agree with this. Our work does not depend upon anyone. When I came to this country, I received the burden to speak to people concerning the local church, but these weaker ones advised me: "We must take care of our situation. Do not speak in this way, because people will not be able to bear it." My answer is, "If Martin Luther had cared for the situation and not spoken faithfully, there would have been no recovery of justification by faith." Today Brother Nee's books have begun to fill this country, but what has been the result? Have many begun to know Christ and be for the church? On the contrary, Brother Nee's books have been utilized to build up something in religion.

如今天主教与其他的公会想要形成一种属灵的一。这完全是仿冒品。按照预言，天主教与公会要继续下去，直到敌基督被主用来了结犹太教、焚烧天主教、并毁灭一切的宗教。（启十七 16～17，但九 27，十一 36～37。）在当前的情况下，主正在作什么？有些属灵的寻求者可能说，“主要将一切属灵的事物带在一起，包括倪弟兄的职事、灵恩的事、说方言、恩赐的表显、以及天主教。”我们不要相信这个。主从来不用搀杂的方式作事。主的路永远是纯净的，一切事物都各从其类。（创一 11～12，21，24～25。）属灵的事物不归天主教的“类”，也不归公会与自由团体的“类”。将这些事物搀杂，乃是违反属灵的原则。（申二二 9～11。）

各种年龄者配搭一起， 在主当前的行动里得胜

今天主所作的，乃是去“加利利”得着年轻的加利利人，而有一个新而纯净的开始。这些青年人不该只会兴奋，这是不够的。他们必须操练他们的灵认识基督、凭基督活着、并且每日赢得基督。那么他们就会同着基督、在基督里、并凭着基督过一个没有任何宗教观念、正确的召会生活。青年人首先必须被主得着，然后需要受训练，并受差遣到其他的青年人那里。在实际一面，我们必须认识，召会包括所有年龄的人。按照福音书的记载，主似乎没有直接呼召年长的人跟从祂，但是主也没有拒绝他们。在行传一章里，那一百二十人不都是青年人，至少有一些是年长的妇人。（14，参路八 2～3，二四 10。）所以，青年人绝不可说，主仅仅使用他们；这完全是不正确的。

实际上，所有的圣徒都该受鼓励，背负担子为着主的见证。无论我们是年轻、中年或老年人，只要我们有信心，并有清明的灵为着主的恢复，我们对主都会全然有用。然而，我们今天是在争战里，需要争战的战略。当前的需要乃是差遣青年人去前线，也就是去校园，带着刚强的负担来争战。年长的人可以扶持他们、帮助他们、照顾他们、并为他们祷告。这样，我们都配搭在一起，赢得争战。

The Catholic Church and other denominations are now trying to form a kind of spiritual oneness. This is altogether a counterfeit. According to prophecy, Catholicism and the denominations will continue until Antichrist is used by the Lord to terminate Judaism, burn Catholicism, and destroy all religions (Rev. 17:16-17; Dan. 9:27; 11:36-37). Under the present situation, then, what is the Lord doing? Some spiritual seekers may say, "The Lord is bringing all the spiritual things together, including Brother Nee's ministry, the charismatic things, speaking in tongues, the manifestation of gifts, and the Catholic Church." We must not believe this. The Lord never does anything in the way of mixture. His way is always pure, in which all things are "according to their kind" (Gen. 1:11-12, 21, 24-25). Spiritual things are not according to the "kind" of the Catholic Church, nor are they according to the kind of the denominations and free groups. To mix these things is against the spiritual principle (Deut. 22:9-11).

ALL AGES COORDINATING TOGETHER TO GAIN THE VICTORY IN THE LORD'S PRESENT MOVE

What the Lord is doing today is to go to "Galilee" to catch the young Galileans to have a new, pure, and clean start. These young ones should not merely be excited; this is not sufficient. They must exercise their spirit to know Christ, live by Christ, and gain Christ day by day. Then with, in, and by Christ they will have the proper church life without any religious concepts. The young people must first be caught by the Lord. Then they need to be trained and sent to other young ones. On the practical side, we must know that the church includes all ages. According to the record of the Gospels, it seems that the Lord did not call the older ones to follow Him directly, but neither did He reject them. Not all the one hundred twenty in Acts 1 were young people. At least some must have been older women (v. 14; cf. Luke 8:2-3; 24:10). Therefore, the young people must never say that the Lord will use only them; this is absolutely not correct.

In actuality, all the saints should be encouraged to bear the burden for the Lord's testimony. Whether we are young, middle-aged, or elderly, as long as we have a heart and a clear spirit for the Lord's recovery, we will all be fully useful to the Lord. However, we are in a battle today, and we need a strategy for fighting. The present need is to send the young people to the front, that is, to the campuses, to fight the battle with a strong burden. The older ones can support them, help them, care for them, and pray for them. In this way we will all coordinate together to win the war.

我们不要与宗教妥协。我们若妥协，就弃绝了主，使主也放弃我们。主在任何一种宗教里都没有路。主必须从青年人身上有新的开始，而年长者必须与青年人站在一起，背负担子扶持他们、为他们祷告、照顾他们、遮盖他们、尽所能的为他们作一切，使青年人能在前线争战而得胜。这是我们要走的正确道路。

We must not compromise with religion. If we compromise, we will give up the Lord, and we will cause the Lord to give us up. The Lord has no way in any kind of religion. He must have a new start with the young people, and the older ones must stand with the young ones, bearing the burden to support them, pray for them, care for them, cover them, and do everything they can for them, so that the young ones can fight the battle on the front lines to gain the victory. This is the right way for us to take.

第四章

宗教邪恶的光景 与主恢复的必要

读经：马太福音十一章十八至十九节，十二章二十四节，约翰福音八章四十八节，马太福音五章十一节，使徒行传二十四章一至六节，但以理书九章二十七节，八章九至十一节，十一章三十六至三十七节，帖撒罗尼迦后书二章三至四节，启示录十七章十六至十七节，十九章七至八节。

宗教毁谤主 和那些受祂差遣的人

我们已经看见，保罗在加拉太一章四节说到现今邪恶的世代，乃是指犹太教。施浸者约翰不仅生在犹太教里，甚至生在那宗教的祭司体系里。（路一5，13。）然而，他的生活不像祭司。他在旷野里尽职，吃蝗虫野蜜，穿骆驼毛的衣服；按照利未记的条例，骆驼被视为不洁。（太三1～4，利十一4。）然而，约翰是基督的先锋，为基督作见证，向人引荐基督。因着他的吃喝不是照着人所期望的方式，人就说他有鬼附着。（太十一18。）宗教人士之所以这样说，是因着约翰的作法与他们的宗教不同。主耶稣来也没有墨守律法。虽然祂是由施浸者约翰引荐，但祂的生活方式并没有随从约翰。约翰来了，不吃不喝；但主耶稣来了，也吃也喝。因此，宗教人士说，“看哪，一个贪食好酒的人，一个税吏和罪人的朋友。”（19。）

当主耶稣从一个又瞎又哑的人身上赶出鬼，法利赛人，就是那邪恶宗教里居最高位的人，说，“这个人赶鬼，无非是靠着鬼王别西卜。”（十二24，约八48。）别西卜这名是最邪恶并丑陋的名。别西卜，意“苍蝇之王”，犹太人将这名改为巴力西卜，意“粪堆之主”，用以指鬼王。法利赛人说这话的真正用意乃是：主耶稣与鬼王及粪堆的苍蝇之王是一。耶稣是神在肉体显现。（一14，提前三16。）说一个人被鬼附着是小事，但是说在肉体显现的神

CHAPTER FOUR

THE EVIL SITUATION OF RELIGION AND THE NEED FOR THE LORD'S RECOVERY

Scripture Reading: Matt. 11:18-19; 12:24; John 8:48; Matt. 5:11; Acts 24:1-6; Dan. 9:27; 8:9-11; 11:36-37; 2 Thes. 2:3-4; Rev. 17:16-17; 19:7-8

RELIGION DEFAMING THE LORD AND THOSE SENT BY HIM

As we have seen, the present evil age that Paul speaks of in Galatians 1:4 refers to Judaism. John the Baptist was born not only into Judaism but even into the priesthood of that religion (Luke 1:5, 13). However, he did not live like a priest. He ministered in the wilderness, eating locusts and wild honey and wearing a garment of camel's hair, the camel being considered unclean according to the Levitical regulations (Matt. 3:1-4; Lev. 11:4). Nevertheless, he was the forerunner of Christ, testifying of Christ and recommending Christ to the people. Because he did not eat and drink in the expected way, people said that he had a demon (Matt. 11:18). The religious people spoke in this way because John's way was different from their religion. The Lord Jesus also did not come in a legal way. Although He was recommended by John the Baptist, He did not follow John in His way of living. John came neither eating nor drinking, but the Lord Jesus both ate and drank. Because of this, the religious people said, "Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners" (v. 19).

When the Lord Jesus cast a demon out of a blind and dumb man, the Pharisees, the highest ranking persons in that evil religion, said, "This man does not cast out the demons except by Beelzebul, ruler of the demons" (12:24; John 8:48). The name Beelzebul was a most evil and ugly name. Beelzebub, meaning "the lord of flies," was changed by the Jews to Beelzebul, meaning "the lord of the dunghill," and was used for the ruler of the demons. The real intention of the Pharisees' word was to say that the Lord Jesus was one with the ruler of the demons and the lord of the flies of the dung hill. Jesus was God manifested in the flesh (John 1:14; 1 Tim. 3:16). To say that a person is possessed by a demon is a

里面有鬼，甚至有鬼王附着，这是非常严重的事。那时代真正、典型的犹太宗教虽然教导人敬拜神、事奉神、寻求神的权益、并持守神的圣言，却大大的毁谤主耶稣。借此，我们能看见宗教是何等的邪恶。

主耶稣差遣门徒出去时，告诉他们：“门徒和他的老师一样，奴仆和他的主人一样，也就够了。人既称家主为别西卜，何况他的家人？”（太十 25。）主说，宗教人士不仅要弃绝受祂差遣的人，也要说他们被鬼附着。这是因着没有什么像宗教的成见这样严重。热心宗教的犹太人对门徒说这样的话，是因为受主耶稣差遣者的举止、行动并工作，没有按照犹太人宗教、传统、迷信、虚假的方式，乃是按照主耶稣托付给他们的真理。

今天我们也大受毁谤。有些人称我们为邪教，将我们呼求主耶稣的名，比作向着印度教神明吟唱。他们特别反对“神人调和，在召会里得着团体彰显”这个合乎圣经的教训；他们称之为偶像崇拜。那些这样反对我们的人，认为自己是为真理争辩。然而，这乃是用与法利赛人相同的原则来行动；法利赛人同议会里其他的人，将主耶稣定了死罪，以为这样作是按照圣经。我们的确相信，真实、正确的召会有神圣的生命，并有分于神圣的性情，使召会成为基督的彰显；（约三 15～16，36，彼后一 4，弗三 10，21；）但是将我们的著作解释为宣称召会是神格的一部分，这乃是短视，甚至是盲目。这种反对者欠缺知识，乃是危险的事。今天我们在争战中，正如主耶稣那时候一样。

主耶稣说，“人若因我的缘故，辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了。”（太五 11。）因着耶稣预言宗教人士要这样毁谤门徒，所以，我们若完全受今天基督教的欢迎，可能证明我们不对。我们若与主是对的，就要预备好被人说坏话并给我们恶名。保罗说，他尽职是借着“恶名和美名”。（林后六 8。）关乎使徒保罗的恶名，主要不是来自外邦人，乃是来自犹太人，来自宗教的源头。这就是保罗称那个宗教为“现今这邪恶的世代”的原因。在行传二十四章，那宗教领头的人，就是大祭司，同着长老和一个辩士来，在总督面前控告保罗。那位辩士说，“我们看这个人是瘟疫。”（1～6。）宗教认为保罗是“散布瘟疫的”，他们想要杀死他的基督“病菌”。

small thing, but to say that God manifested in the flesh has a demon, even the ruler of the demons, was a very serious matter. Although the genuine, typical religion of that day taught people to worship God, serve Him, seek His interests, and hold to His holy Word, it defamed the Lord Jesus to such a great extent. By this we can see how evil religion is.

When the Lord Jesus sent out His disciples, He told them, “It is sufficient for the disciple that he become like his teacher, and the slave like his master. If they have called the Master of the house Beelzebul, how much more those of His household!” (Matt. 10:25). The Lord said that the religious people would not only reject the ones sent by Him, but they would also say that they were demon possessed. This is because no prejudice is as serious as religious prejudice. The religious Jews said such a thing to the disciples because the ones sent by the Lord Jesus behaved, acted, and worked in a way that was not according to the Jews’ religion, tradition, superstition, and falsehood. Rather, it was according to the truth with which the Lord Jesus had commissioned them.

Today we also have been defamed very much. Some have called us a cult, and they compare our calling on the name of the Lord Jesus to chanting to a Hindu deity. They particularly oppose the scriptural teaching that God is mingled with man to be expressed corporately in the church, calling this a kind of idolatry. Those who oppose us in this way suppose that they are contending for the truth. However, this is to act in the same principle as the Pharisees, who with the rest of the Sanhedrin sentenced the Lord Jesus to death, thinking that this was according to the Scriptures. We do believe that the genuine, proper church has the divine life and partakes of the divine nature, making it the expression of Christ (John 3:15-16, 36; 2 Pet. 1:4; Eph. 3:10, 21), but to interpret our writings as claiming that the church is a part of the Godhead is shortsighted and even blind. Such opposers are short of knowledge, which is a dangerous thing. We are in a battle today, just as the Lord Jesus was at His time.

The Lord Jesus said, “Blessed are you when they reproach and persecute you, and while speaking lies, say every evil thing against you because of Me” (Matt. 5:11). Because Jesus predicted that the religious people would speak against the disciples in this way, to be fully welcomed by today’s Christianity may prove that we are wrong. If we are right with the Lord, we must be prepared to be spoken of in an evil way and be given a bad name. Paul says that he ministered through “evil report and good report” (2 Cor. 6:8). The evil reports concerning the apostle Paul came not mainly from the Gentiles but from the Jews, from the source of religion. This is why Paul called that religion the “present evil age.” In Acts 24 the leading person of that religion, the high priest, came with the elders and an orator to accuse Paul before the governor. The orator said, “We have found this man a pest” (vv. 1-6). Religion considered Paul to be “pestilent,” and they tried to kill his “germs” of Christ.

宗教持续搀杂并混乱， 直到世代的末了

最近，当我们在罗马一个宗教场所，我们中间一位弟兄开始呼求主。在场有一人阻止他，说他在亵渎那圣地。这例子说明，在主的恢复与现今邪恶的宗教之间，没有妥协的余地。我们不能依从宗教。有些人听到这话，可能受激动，特地去宗教场所，干预人们在那里所作的事。我劝你们不要这么作，因为这既不合法也不合式。我们是在宗教之外，但我们并不粗野。

我们不要指望宗教会改进。我年轻时非常受搅扰，问主为什么容忍邪恶的事物，以及祂还要继续容忍多久。那时我还不认识主的话。然而，我逐渐学知，按照圣经的预言，主在祂的智慧里，要容让宗教继续存在。我们已经看见，五十年前的世界局势和宗教情况与今日不同。今天以色列已经复国，耶路撒冷已经归还犹太人。这是大事。我们已经指出，现在有许多犹太人变得更为热心和虔诚。天主教也吸收某些属灵的事物。此外，更正教里也有许多人寻求属灵的事。有些人甚至利用倪弟兄关于生命的著作，却不采用那些关于召会的著作。另外有些人，特别在美国，使用倪弟兄的书与我的书，并宣称他们和我们一样实行地方召会的生活，却不与其他的召会交通。这乃是与宗教搀杂。

所有宗教都要继续成长；而基督徒则有一种倾向，在各类宗教的伞下寻求属灵。这完全违反神的经纶。主清楚的说，“我要把我的召会建造在这磐石上。”（太十六 18。）在召会以外的不同宗教里寻求属灵，乃是妥协与搀杂。搀杂、混乱与分裂，都在巴比伦的原则里。今天宗教的整个情形都是属巴比伦的，因为其中满了分裂、混乱、仿冒与搀杂。主渴望为着祂自己得着纯洁的召会，如同贞洁的新妇。（参林后十一 2。）我们必须清楚这事，而不被欺骗。我们因着见证宗教的邪恶，就遭受毁谤，所以我们必须预备好受苦。全地充满了容让虚假的宗教。

另一面，美国某些基督教组织，为着自身的目的而使用我书里的专用属灵辞汇，却没有列举我的著作作为出处。许多寻求者灵里深处，甚至心思深处，清楚这职事；但有些人仍

RELIGION CONTINUING IN MIXTURE AND CONFUSION UNTIL THE END OF THE AGE

Recently, while we were at a sacred site in Rome, one brother among us began to call on the Lord. An attendant stopped him, saying that he was desecrating that holy place. This illustrates that there is no compromise between the Lord's recovery and today's evil religion. We cannot go along with religion. Some who hear this may be stirred up to go purposely to religious places and interfere with what people are doing there. I would urge you not to do this, because it is neither legal nor proper. We are outside of religion, but we are not wild.

We must not expect that religion will improve. When I was young, I was very bothered, and I asked the Lord why He tolerated evil things and how long He would continue to tolerate them. At that time I did not know the Word very well. Gradually, though, I came to learn that according to the prophecy of the Bible, the Lord in His wisdom will allow religion to continue. As we have seen, fifty years ago the situation of the world and religion was not like it is today. Today the nation of Israel has been re-formed, and Jerusalem has been returned to the Jews. This is a great matter. As we have pointed out, many Jews have now become more zealous and pious. The Catholic Church also has assimilated certain spiritual things. In addition, there are also many in Protestant Christianity who are seeking spiritual things. Some even utilize Brother Nee's writings related to the matter of life but not those related to the matter of the church. Others, especially in the United States, have used Brother Nee's books and mine, claiming to practice the local church life as we do but not fellowshiping with the other churches. This is a mixture with religion.

All kinds of religion will continue to grow, and there is already the tendency for Christians to seek spirituality under the umbrella of various religions. This is absolutely against God's economy. The Lord said clearly, "Upon this rock I will build My church" (Matt. 16:18). To seek spirituality in the different religions apart from the church is a compromise and a mixture. Mixture, confusion, and division are all in the principle of Babylon. The entire situation of religion today is Babylonian, because it is filled with divisions, confusion, counterfeits, and mixtures. The Lord desires to have a pure church as a chaste bride for Himself (2 Cor. 11:2). We must be clear concerning this and not be deceived. Because we testify concerning the evils of religion, we are defamed. Therefore, we must be prepared to suffer. The whole earth is filled with religion, which tolerates falsehood.

On the other hand, certain Christian organizations in the United States use the spiritual terminology in my books for their own purposes, without citing my writings as the source. Deep in their spirit and even in their minds many seekers are clear about this ministry, yet

然一面利用这职事，一面反对我们。在美国，主恢复里的这职事，是始于一九六二年。那时我告诉弟兄们，几年之后，我们所使用的一切辞汇，都要被不在我们中间的人所采用。在一九六二年，美国几乎没有人说到人的灵、变化或地方召会。今天人们采用了这一切辞汇，却背弃我们。这是不诚实、不忠信。这表明宗教里的邪恶、不诚实与缺少良心。

犹太教、天主教、 与一切宗教要在这世代末了被了结

这趋势会持续不退。然而，在这世代末了，主会主宰的使用敌基督，就是撒但邪恶的具体化身，了结一切宗教。在这世代末了的七年开始时，敌基督要与犹太人立下坚定的和平之约；但是在这七年的中间，敌基督要毁约，逼迫犹太人，并了结犹太人一切宗教的实行。他必使祭祀和供献止息，在殿中设立自己的像，并坐在神的殿里，说自己是神。（但九 27，八 9～11，十二 11，太二四 15，启十三 14～15，帖后二 3～4。）这将是犹太教的终结。同时，敌基督与他手下的十王要恨恶大巴比伦，也就是罗马天主教。因着天主教操权管辖列国，十王会厌恶她，弃绝她，并同意敌基督用火将她焚烧，彻底将她灭绝。这样，十王要成就神的心意，因为神已将这意念放在他们心中。（启十七 12～13，16～17。）再者，在那三年半里，敌基督要了结他帝国内地中海周围的一切宗教。（但十一 36～37。）主耶稣主宰的使用敌基督作了这工作之后，就要来将他灭绝。（帖后二 8，启十九 11～21。）

在启示录十七与十八章之后有十九章；在这一章里，新妇自己预备好了。（7～8。）我们渴望在新妇里，而不在宗教里。所以我们必须谨慎，不要将任何一种宗教观念带进召会。我们需要将启示录十七、十八与十九章当作一个段落来读。十七章说到宗教的巴比伦倾倒，十八章说到物质的巴比伦倾倒。这两个巴比伦倾倒之后，天上就有大声的赞美，（十九 1～4，）在赞美当中有预备好的新妇。这意思是说，对宗教巴比伦与物质巴比伦的审判，会带进新妇。所有的宗教都要被了结，一位新妇要存留。

some still utilize this ministry while opposing us. The ministry in the Lord's recovery in the United States began in 1962. At that time I told the brothers that after a few years all the terms we use will be used by others who are not among us. In 1962 almost no one in America spoke concerning the human spirit, transformation, or the local church. Today people have adopted all these terms, but they have turned their back on us. This is not being honest or faithful. This demonstrates the evilness, dishonesty, and lack of conscience in religion.

JUDAISM, CATHOLICISM, AND ALL RELIGIONS BEING TERMINATED AT THE END OF THIS AGE

This trend will continue and will not abate. However, at the end of this age the Lord will sovereignly use Antichrist, the evil incarnation of Satan, to terminate all religions. At the beginning of the last seven years of this age, Antichrist will make a firm covenant of peace with the Jews, but in the middle of the seven years he will break the covenant, persecute the Jews, and terminate all the Jewish religious practices. He will cause the sacrifice and oblation to cease, and he will set up his image in the temple, sitting in the temple of God to say that he is God (Dan. 9:27; 8:9-11; 12:11; Matt. 24:15; Rev. 13:14-15; 2 Thes. 2:3-4). This will be the termination of Judaism. At the same time Antichrist and the ten kings under him will hate Babylon the Great, that is, the Roman Catholic Church. Because the Catholic Church has exercised its power over the nations, the ten kings will be disgusted with her, turn their back on her, and agree with Antichrist to burn her with fire and destroy her to the uttermost. In this way they will accomplish God's will, which He has put into their hearts (Rev. 17:12-13, 16-18). Moreover, Antichrist will terminate all religion in his kingdom around the Mediterranean Sea in those three and a half years (Dan. 11:36-37). After sovereignly using Antichrist to do this work, the Lord Jesus will come to destroy him (2 Thes. 2:8; Rev. 19:11-21).

After Revelation 17 and 18 there is chapter 19, in which the wife has made herself ready (vv. 7-8). We desire to be in the bride, not in religion. Therefore, we must be careful not to bring any kind of religious concept into the church. We need to read Revelation 17, 18, and 19 as one section. Chapter 17 speaks of the fall of religious Babylon, and chapter 18, of the fall of material Babylon. After the fall of these two Babylons, there will be loud praises in heaven (19:1-4), and amidst the praises will be the prepared bride. This means that the judgments on religious Babylon and material Babylon will bring in the bride. All religions will be terminated, and the one bride will remain.

在末后的时代， 需要主的恢复连同主活的话

主必须应验祂在马太十六章十八节的预言和应许：“我要把我的召会建造…”。主无法在宗教里作这事。在宗教里，人可以得救、爱主并寻求祂，但主无法在那里真正建造祂的召会。这就是为何我们相信，在末后的时代需要有主的恢复。主必须恢复召会生活。主在祂的恢复里，必定有路建造祂的召会。今天我们看见主建造的工作。我很高兴看见年轻人喝基督、在他们的灵里祷告、成为一、并跟随身体。这就产生建造。

在主的恢复里，主有许多机会建造祂的召会。再者，主在祂的恢复里正在释放祂的话语。在历史上，主的话从来没有像今天这样清楚并丰富的释放出来，并且所释放的一切信息都配合当前的光景。我们已经指出，人虽然反对我们，却使用我们的信息。这证明无论他们是否走这条路，有些人，至少某些带头的人，在读这些信息。借此，他们能认识主所说关乎新妇、初熟果子、不同种类的得胜者、大灾难、以及敌基督了结一切宗教之路的话。主正在建造召会，信息传扬出去了，而人们无论是否转来行走这条道路，至少他们在读这些信息。

主已使我们非常清楚这些预言。敌基督要与犹太人坚定七年之约，但是在这七年之半，他要弃绝犹太人。然后敌基督要了结犹太教、焚烧天主教、并逼迫各种宗教。然而，在这时刻以前，在接近七年的中间，全地众召会里的得胜者要被提，人们要发觉所发生的事。那时，一个还在公会里，却读过我们信息的人会怎么想？许多不在我们中间的人，以及有些在我们中间的人，会被留在地上。那些被撇下的人会说，“哦，主，赦免我！我太迟了。”那时可能会有世界性的复兴。那些来自众地方召会的人要领头，许多其他的人会走这条路。在大灾难期间，那些在众地方召会里的人，要帮助所有的基督徒，成为晚期的得胜者。

我鼓励你们把这事带到主面前祷告。到那时，你要在初熟的果子当中，（启十四1～5，）还是要被留在地上？我们喜乐，因主有祂的恢复，活的话正被释放，并且有许多其他的人在读这些信息，好为着那距今不远，即将到来的时刻作准备。

THE NEED FOR THE LORD'S RECOVERY WITH HIS LIVING WORD IN THE END TIME

The Lord must fulfill His prophecy and promise in Matthew 16:18: "I will build My church." There is no way for the Lord to do this in religion. In religion people can be saved, love the Lord, and seek Him, but the Lord cannot truly build His church there. This is why we believe that at the end time there is the need for the Lord's recovery. The Lord must recover the church life. In His recovery the Lord will have the way to build His church. We are seeing the Lord's work of building today. I am happy to see the young people drink Christ, pray in their spirit, be one, and follow the Body. This produces the building.

In the Lord's recovery there is much opportunity for the Lord to build His church. Moreover, the Lord is releasing His word in His recovery. Throughout history the Lord's word has never been released as clearly and richly as it is today, and all the messages that are being released match the current situation. As we have pointed out, people use our messages in spite of the fact that they oppose us. This proves that whether or not they take this way, some of them, at least certain leading ones, are reading the messages. By this they can know the Lord's speaking concerning the bride, the firstfruits, the different kinds of overcomers, the tribulation, and the way Antichrist will terminate all religion. The Lord is building the church, the messages are going out, and people are reading them, whether or not they will turn to take this way.

The Lord has made the prophecy very clear to us. Antichrist will sign a contract with the Jews for seven years, but in the middle of the seven years, he will turn his back on them. Then he will terminate Judaism, burn Catholicism, and persecute every kind of religion. Before this time, however, near the middle of the seven years, the overcomers in the churches throughout the earth will be raptured, and people will realize what has happened. What will someone who is still in the denominations but has read our messages think at that time? Many who are not among us, and some who are, will be left on the earth. Those who are left will say, "O Lord, forgive me! I am late." At that time there may be a worldwide revival. Those from the local churches will take the lead, and many others will come this way. During the tribulation those who are in the local churches will help all the Christians to be the late overcomers.

I would encourage you to bring this to the Lord and pray about it. Do you want to be among the firstfruits (Rev. 14:1-5), or do you want to be left on the earth at that time? We are happy that the Lord has His recovery, that the living word is being released, and that many others are reading the messages in order to be prepared for the coming time, which may not be long from now.

今天主在作的事是富有意义并构上时代的。五十年以前，我对世界局势没有这样的眼光；但是从那时起，我一直研读圣经里的预言，并且观察世界局势。如今我在美国，将主活的话供应给主恢复里活的召会。这不是小事。有些人可能警告我要小心，不要惹出反对。然而，因着我们一直乐意“搅动”宗教的“水”，主就有了祂的恢复，释放祂的话语；许多其他的人阅读我们的信息，而初熟果子正要成熟。当成熟的初熟果子被提，以及敌基督开始逼迫时，地上会有大复兴，产生许多晚期的得胜者。我的确相信这事会发生。我们需要吹号，唤醒沉睡的信徒。为着主的恢复并为着祂活的话，阿利路亚！

关于前去校园实际的交通

与其他召会一同聚集祷告并交通

在召会生活里，青年圣徒需要受训练成为一，并跟随召会。然后，他们需要祷告并与众召会交通，就着该去那一所大学校园，寻求主的带领。年长的人不该替他们作校园工作，青年人必须起来作。然而，青年人不要松散、轻率、或含糊的作任何事。我们可能需要三十至五十人来照顾大的校园。青年人经过祷告并交通，主指示他们去哪里之后，他们就该出去。

接触一年级与二年级的学生

按照我们的经历，最好的路是去接触一年级与二年级的学生。二年级之后，这些学生就比较难接触，因为许多人已经决定了他们的兴趣，不容易改变。他们刚从高中进入大学时，还没有安顿好，也不知道追求的方向，这是最容易接触他们的时候。青年人每学期都必须尽所能的借着学习正确的路，并为新生花费一切所有的，来得着大一新生。年长圣徒若能使自己年轻、柔细、并对新生可亲可近，就能帮助这些青年人。

需要已婚的夫妇同他们的家

为着大学的工作，我们也需要已婚的夫妇同他们的家。去校园工作的人当中，该有一些成家的。较年轻的圣徒可以带头接触人，一对对夫妇可以打开家，留住被接触的人。我们需要这两种功用。这样，所有的圣徒都有用。

What the Lord is doing today is meaningful and up to date. Fifty years ago I did not have this view of the world situation, but since then I have been studying the prophecies in the Bible and watching the world situation. Now I am in the United States ministering the Lord's living word to the living churches in the Lord's recovery. This is not a small matter. Some may warn me to be careful and not to stir up opposition. However, because we have been willing to "stir the water" of religion, the Lord has His recovery, He is releasing His word, many others are reading our messages, and the firstfruits are being ripened. When the ripened firstfruits are raptured and Antichrist begins his persecution, there will be a great revival on the earth to produce many late overcomers. I do believe that this will happen. We need to sound the trumpet to wake the sleeping believers. Hallelujah for the Lord's recovery and for His living word!

PRACTICAL FELLOWSHIP CONCERNING GOING TO THE CAMPUSES

Gathering with Other Churches to Pray and Fellowship

In the church life the young saints need to be trained to be one and to follow the church. Then they need to pray and fellowship with the churches in order to seek the Lord's leading concerning which university campuses they should go to. The older ones should not do the campus work for them; the young ones must rise up to do it. However, they must not do anything in a loose, light, or confused way. We may need thirty to fifty to care for a large campus. After the young ones pray and fellowship, and the Lord shows them where to go, they should go out.

Contacting the First- and Second-year Students

According to our experience, the best way is to go to the first- and second-year students. After their second year, it is more difficult to contact these students, because many have settled into their interests and do not change easily. When they first enter college from high school, they are not settled, and they do not know the direction they will pursue. This is the time when it is easiest to contact them. The young ones must do everything that they can each semester to catch the freshmen, learning the proper way and spending everything that they have for them. The older saints can help the young ones if they make themselves young, tender, and approachable to the freshmen.

The Need for Married Couples with Homes

For the work on the universities, we also need married couples with homes. Out of the number that go to work on a campus, there should be some who have homes. The younger saints can take the lead to contact people, and the couples can open their homes to keep the ones who are contacted. We need both functions. In this way, all the saints will be useful.

第五章

在调和的灵里享受基督 并为着主的权益出去

读经：哥林多前书六章十七节，提摩太后书四章二十二节，加拉太书五章十六节，二十五节，六章十八节。

圣经的启示乃是基督在肉体里来，作神的羔羊，（约一29，）使祂能死在十字架上以完成救赎，对付一切消极的事物——包括罪、撒但、肉体和世界，解决一切的难处，并从祂里面释放神圣的生命。接着，祂安息了三天，然后从死人中复活。在复活里，基督这末后的亚当成了赐生命的灵。（林前十五45下。）我们都必须对基督所采取的这两步有深刻的印象。首先，作为神，祂成为肉体，以完成救赎并释放祂的生命；然后，作为末后的亚当，祂成了赐生命的灵，将祂自己分赐到我们里面作生命。现今罪已除去，这里有基督自己作生命。（约十一25，十四6。）因着神已赦免我们的罪，并且基督已经将祂自己分授到我们里面作生命，所以我们都成了基督身体的活肢体；这身体是祂活的生机体以彰显祂。无论何时何地我们来在一起，我们乃是召会，就是基督的身体，作祂的彰显。

现今基督对我们不再只是客观的，乃是非常主观的。因此，我们都需要凭这活的、主观的一位而活，并且在我们由神的灵所重生并内住的灵里行事为人。这灵是调和的灵，就是人灵与神灵的调和。（约三6，罗八16，林前六17，提后四22。）我们蒙救赎的人确实有奇妙调和的灵作我们里面的宝贝。（林后四7。）这调和的灵是一切属灵实际和属性的源头。无论一个人多年幼，只要他相信主耶稣、蒙祂救赎的血洗净、一切的罪都得赦免、并且灵里得着重生，他里面就有这奇妙的宝贝。然而遗憾的是，少有基督徒清楚，他们身为蒙救赎的罪人和基督的活肢体，具有与神圣之灵调和的奇妙之灵。有些基督教教师甚至反对这真理。当我们说我们的灵与神圣的灵调和时，有些人说，我们是在教导“进化成为神”。这种短视是一种侮辱，甚至是一种谤讟。

CHAPTER FIVE

ENJOYING CHRIST IN THE MINGLED SPIRIT AND GOING OUT FOR THE LORD'S INTERESTS

Scripture Reading: 1 Cor. 6:17; 2 Tim. 4:22; Gal. 5:16, 25; 6:18

The revelation of the Bible is that Christ came in the flesh to be the Lamb of God (John 1:29) that He might die on the cross in order to accomplish redemption, deal with all negative things—including sin, Satan, the flesh, and the world—solve all problems, and release the divine life from within Him. Following this, He rested for three days, and then He resurrected from the dead. In resurrection Christ as the last Adam became a life-giving Spirit (1 Cor. 15:45b). We must all be deeply impressed with the two steps that Christ took. First, as God He became flesh to accomplish redemption and release His life, and then as the last Adam He became the life-giving Spirit to impart Himself into us as life. Now sin is gone, and life, which is Christ Himself (John 11:25; 14:6), is here. Because God has forgiven us of our sins and Christ has imparted Himself into us as life, we have all become living members of Christ's Body, His living organism for His expression. Whenever and wherever we come together, we are the church, the Body of Christ as His expression.

Now Christ is no longer only objective to us but very subjective. Therefore, we all need to live by this living, subjective One and walk in our spirit, which is regenerated and indwelt by the Spirit of God. This spirit is the mingled spirit, the human spirit mingled with the divine Spirit (John 3:6; Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22). We, the redeemed ones, do have a wonderful mingled spirit as the treasure in our being (2 Cor. 4:7). This mingled spirit is the source of every spiritual reality and spiritual attribute. Regardless of how young a person is, as long as he believes in the Lord Jesus, is washed by His redeeming blood, forgiven of all his sins, and regenerated in his spirit, he has this wonderful treasure within him. Regrettably, however, very few Christians are clear that as redeemed sinners and living members of Christ they have a wonderful spirit that is mingled with the divine Spirit. Some Christian teachers even oppose this truth. When we speak of our spirit mingled with the divine Spirit, some say that we are teaching “evolution into God.” This shortsightedness is an insult and even a blasphemy.

我们人的灵由神圣的灵所生

我们有调和的灵，这乃是根据圣经的启示。有些人说，“神是高超、伟大、圣别且神圣的，但我们是低下、渺小、卑贱且有罪的。我们罪人怎能与神调和？”这样的争论忽略了属灵的事实。第一个事实在约翰三章六节，那里说，“从肉体生的，就是肉体；从那灵生的，就是灵。”这节清楚告诉我们，从神圣的灵生的，是我们的灵，不是我们的心思，甚或我们的心。

与主联合成为一灵

第二个事实甚至更为有力，是在林前六章十七节，那里说，“但与主联合的，便是与主成为一灵。”“一灵”指明调和。我们与主成为一灵，因为在我们的灵里，我们已生机的联于祂。批评我们的人因着自己的传统观念而短视，甚至瞎眼。他们知道神是高超的，我们是低下的，但他们没有看见六章十七节。调和之灵的启示是奇妙且重大的。没有调和，人的灵与神圣的灵怎能成为一？许多在基督教里的人说，召会只是与基督联合。这没有错，因为圣经告诉我们基督是丈夫，召会是妻子。（弗五 25。）然而，虽然我们与基督联合的说法是合乎圣经的，却有人说，与主调和成为一灵的说法是异端。这些批评者被宗教所蒙蔽。他们固守以弗所五章二十五节，却没有看见林前六章十七节。

基督在我们里面，我们在祂里面

第三个属灵的事实是，新约一再的说，我们在基督里面，祂也在我们里面。（林前一 30，林后五 17，约十四 20，十五 4～5，十七 23，26，罗八 10，加二 20。）如果只是我们在基督里面，而祂不在我们里面，或祂在我们里面，而我们不在祂里面；那就只是内住，不是调和。然而，圣经一再的说，我们在祂里面，祂也在我们里面。这不只是内住而已，也是调和。我们可以用一杯茶为例，来说明这样的调和。不仅茶在水里，水也在茶里。这是茶与水的调和。我们都需要看见神与人的调和。有些批评者说，我们人类若与神调和，神和我们都会失去自身的性质。这种想法甚至欠缺科学知识。茶与水调和时，茶和水的性质都没有改变。并非水不再是水，茶不再是茶。虽然这二者调和为一，但它们都保有各自的特性。韦氏辞典第三版将“调和”这辞定义为：“将某物与他

OUR HUMAN SPIRIT BEING BORN OF THE DIVINE SPIRIT

That we have a mingled spirit is according to the revelation of the Bible. Some say, “God is high, great, holy, and divine, but we are low, small, mean, and sinful. How can we sinful persons be mingled with God?” This argument neglects the spiritual facts. The first fact is in John 3:6, which says, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” This verse makes it clear that it is our spirit, not our mind or even our heart, that has been born of the divine Spirit.

BEING JOINED TO THE LORD AS ONE SPIRIT

The second fact, which is even stronger, is in 1 Corinthians 6:17, which says, “He who is joined to the Lord is one spirit.” One spirit indicates a mingling. We are one spirit with the Lord because we have been joined to Him organically in our spirit. Our critics are shortsighted, even blinded, by their traditional concepts. They know that God is high and that we are low, but they do not see 1 Corinthians 6:17. The revelation of the mingled spirit is wonderful and great. Without being mingled, how can the human spirit and the divine Spirit become one? Many in Christianity say that the church is merely united with Christ. This is not wrong, since the Bible tells us that Christ is the Husband and the church is the wife (Eph. 5:25). However, while saying that our union with Christ is scriptural, some say that to be mingled with the Lord as one spirit is a heresy. These critics have been blinded by religion. They hold to Ephesians 5:25, but they do not see 1 Corinthians 6:17.

CHRIST BEING IN US AND WE IN HIM

The third spiritual fact is that the New Testament repeatedly says that we are in Christ and that He is in us (1 Cor. 1:30; 2 Cor. 5:17; John 14:20; 15:4-5; 17:23, 26; Rom. 8:10; Gal. 2:20). If we were only in Christ but He were not in us, or vice versa, there would simply be an indwelling, not a mingling. However, the Bible says again and again that we are in Him and that He is also in us. This is not a mere indwelling; it is a mingling. We may illustrate this mingling by considering a glass of tea. Not only is the tea in the water, but the water is also in the tea. This is a mingling of the tea with the water. We all need to see the mingling of God and man. Some critics say that if we as human beings are mingled with God, God and we will both lose our natures. This thought is short even of scientific knowledge. When tea is mingled with water, both the nature of the tea and the nature of the water remain unchanged. It is not that the water is no longer water and that the tea is no longer tea. Although the two are mingled as one, they both retain their distinctive natures. Webster's Third New International Dictionary defines mingle as “to bring or

物合在一起或结合在一起，使组成的成分在这结合物里仍可区别。”在旧约里，调和的预表清楚的见于素祭；素祭由细面（表征基督的人性）调油（表征作基督神性的圣灵）组成。（利二4。）在这样的调和里，仍保有细面和油这两种元素之间的区别，并且没有产生第三种元素。在成肉体的基督身上以及在祂信徒身上，神性与人性的调和也是如此。虽然“调和”的正确意义容易理解，但多数基督徒仍然轻忽调和的真理，有些人还将这事定罪为异端。这是因着他们受了传统、宗教道理的遮蔽并蒙蔽。我们在此不是为道理争论；我们乃是为真理争辩。

照着调和的灵生活行动， 接受基督的恩典

今天我们不再像旧约里的以色列人，他们只有在他们中间的神，而没有与他们调和的神。因着他们中间的神不能进到他们里面，神就赐给他们摩西所写的五卷长篇经书，满了规条、仪文、形式和教导。然而，今天时代转换了。神在肉体里来完成救赎，基督这末后的亚当成了赐生命的灵，而这位灵，就是三一神的实化，已经来到我们里面，重生我们，并将祂自己与我们的灵调和，使我们与祂成为一。这太好又太美妙了！今天这位三一神在我们里面，并且与我们成为一。因这缘故，我们不需要满了规条、仪文、形式和教导的书。新约没有这样的书。反之，使徒保罗嘱咐我们要凭那灵生活行动，（加五16，25，）并照着调和的灵而行。（罗八4。）这包罗一切的嘱咐已经够了。

我们都需要领悟，三一神已经作到我们里面，我们也已经与祂联合成为一灵。也许有些青年人会说，他们没有感觉自己与主成为一；但事实上，他们每天都有很多感觉。不信的青年人没有这实际在他们里面，但相信的青年人有调和的灵这美妙之物在他们里面。我们都有这样奇妙的灵在我们里面。在基督教里，许多人从未受教导要认识他们里面有奇妙的灵。这就是基督教有这么多道理教训的原因。这不是保罗的路。比如，保罗写的提摩太后书，不是一封冗长的道理信。在仅仅四章的末了，他只说，“愿主与你的灵同在。愿恩典与你同在。”（四22。）恩典就是基督自己作我们的享受，而今天这位基督就在我们的灵里。

combine together or with something else so that the components remain distinguishable in the combination.” A clear Old Testament type of mingling is seen in the meal offering, which is composed of fine flour, signifying Christ’s humanity, mingled with oil, signifying the Holy Spirit as Christ’s divinity (Lev. 2:4). In such a mingling the distinction between the two elements of fine flour and oil is preserved, and no third element is produced. The same is true regarding the mingling of divinity and humanity in the incarnated Christ and in His believers. Although the proper denotation of mingling is readily understood, most Christians still neglect the truth concerning mingling, and some condemn it as heretical. This is because they are veiled and blinded by their traditional, religious doctrine. We are not arguing here for doctrine; we are contending for the truth.

LIVING AND WALKING BY THE MINGLED SPIRIT TO RECEIVE THE GRACE OF CHRIST

Today we are no longer like the children of Israel in the Old Testament, who had God only among them, not mingled with them. Because the God who was among them could not enter into them, He gave them five long books written by Moses full of regulations, rituals, forms, and instructions. Today, however, the age has changed. God came in the flesh to accomplish redemption, the last Adam became a life-giving Spirit, and this Spirit, who is the realization of the Triune God, has come into us to regenerate us and mingle Himself with our spirit to make us one with Him. This is wonderful and marvelous! Today the very Triune God is within us and one with us. Because of this, we do not need books full of regulations, rituals, forms, and instructions. The New Testament has no such books. Rather, the apostle Paul charges us to live and walk by the Spirit (Gal. 5:16, 25) and to walk according to the mingled spirit (Rom. 8:4). This all-inclusive charge is sufficient.

We all need to realize that the Triune God has been wrought into our being, and we have been joined to Him as one spirit. Perhaps some of the young people may say that they have no feeling of being one with the Lord. In actuality, they have much feeling day by day. The unbelieving young people do not have this reality within them, but the believing young people have something wonderful within them, which is the mingled spirit. We all have such a wonderful spirit within us. Many in Christianity have never been instructed to know that within them is a wonderful spirit. This is the reason that Christianity has so many doctrinal teachings. This was not Paul’s way. In 2 Timothy, for example, Paul did not write a long doctrinal letter. At the end of only four chapters he simply said, “The Lord be with your spirit. Grace be with you” (4:22). Grace is Christ Himself for our enjoyment, and this Christ today is in our spirit.

同样的，保罗在加拉太书末了说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”（六 18。）我们要在主的恢复里实行召会生活，不需要纯粹外在的教导。我们所需要的，乃是照着调和的灵而行，并在我们的灵里享受基督作恩典。我们要享受基督作恩典，只需要饮于基督。在日常生活中，喝非常重要。每天早晨我起床后所作的第一件事，就是喝一杯水。然后在早餐时，我又再喝一点，在一天当中我喝得更多。这是我精力充沛的原因。我们需要喝基督，祂是我们灵里的泉源。以利沙在耶利哥治好的水，是我们所喝之基督的图画。耶利哥座落于低谷，谷中是满了尘埃的炎热沙地。然而，在那山谷里，有以利沙治好的水泉（王下二 19～22）所浇灌的狭长绿地。我们原先都是“耶利哥”，是被咒诅并定罪的，（书六 26，）但我们的以利沙—耶稣基督—治好了我们里面的水。今天我们里面都有一个被治好的活水泉源，这活水泉源要涌入永远的生命。（约四 14。）我们若天天饮于这泉源，召会就会得着浇灌而生长繁茂。

关于青年人出去的实际交通

在主恢复里的众地方召会，可能有几种组成方式。一个召会也许包括各种年龄层的人，安那翰召会就是好的范例。另一处召会或许也是由不同年龄层的圣徒所组成，但那地方可能有许多优良的学院和大学，有大批学生在那里，青年人会对他们有负担。若是这样，可以有一班青年圣徒去那里，但不是去设立另一个召会。这样作会制造分裂，因为那地方已经有召会了。第三个地方召会也许由各种年龄层的圣徒所组成，但是那个召会也许有少数青年人在一些比较小的学院和大学里读书。因此，这个召会是由各种年龄层的人所组成，还有一些年轻的大专学生。

无论召会的组成是什么，我们必须领悟，我们不是在道理的时代；我们是在调和之灵的时代。因此，青年圣徒不该投入任何道理的辩论。年长的人常有宗教观念，而青年人容易有许多天然观念。然而，在召会里我们必须放下我们的观念。我们需要回到我们的灵里，并且不断的留在我们的灵里。我们不在意道理的辩论，只在意调和的灵。我们在这里所交通的，是照着主今日的经纶，祂也必作成这事。主要使用青年圣徒在美国得着许多同侪，然后祂要训练他们并且差遣他们

Similarly, Paul said at the end of Galatians, “The grace of our Lord Jesus Christ be with your spirit, brothers” (6:18). In order to practice the church life in the Lord’s recovery, we do not need mere outward instructions. What we need is to walk according to the mingled spirit and enjoy Christ as grace in our spirit. To enjoy Christ as grace, we simply need to take a drink of Christ. In our daily living drinking is very crucial. Every morning after I rise up, the first thing that I do is take a glass of water. Then at breakfast I drink something more, and throughout the day I drink even more. This is the reason I am so energetic. We need to drink Christ, who is the fountain in our spirit. The waters that Elisha healed in Jericho are a picture of the Christ whom we drink. Jericho is situated in a low valley, a desert that is full of dust and heat. Within that valley, however, is a strip of green land that is watered by the spring that Elisha healed (2 Kings 2:19-22). Originally we all were a “Jericho,” cursed and condemned (Josh. 6:26), but our Elisha, Jesus Christ, has healed the waters within us. Today we all have a healed fountain of living water within us that springs up into eternal life (John 4:14). If we drink of this fountain day by day, the church will be watered and flourishing.

PRACTICAL FELLOWSHIP CONCERNING THE GOING OUT OF THE YOUNG PEOPLE

The local churches in the Lord’s recovery may be composed in several ways. A certain church may be composed of all ages, of which the church in Anaheim is a good model. The church in another locality may also be composed of saints of different ages, but that locality may have many good colleges and universities with a large number of students, for whom the young people will be burdened. In this case, a group of young saints can go there but not to set up another church. To do this would be to create a division, because there is already a church in that locality. A third local church may be composed of saints of all ages, but in it there may be a few young people who are studying at some smaller colleges and universities. Thus, this church will be composed of all ages and also have some young college and university students.

Regardless of the composition of the churches, we must realize that we are not in an age of doctrine; we are in the age of the mingled spirit. Therefore, the young saints should not engage in any doctrinal debates. Whereas the older ones often have religious concepts, young people tend to have many natural concepts. In the church, however, we must all drop our concepts. We need to return to our spirit and remain in our spirit continually. We do not care for doctrinal debates; we care only for the mingled spirit. What we have fellowshiped here is according to the Lord’s economy today, and He will work it out. The Lord will use the young saints to capture many of their peers in the United States, and

去别的国家。这样，主将扩展祂的恢复，并且产生许多初熟的果子，为着被提。（启十四 1 ～ 5。）

then He will train them and send them to other countries. In this way the Lord will spread His recovery and produce many firstfruits for the rapture (Rev. 14:1-5).

第六章

为着主的行动， 各种年龄者都有用处

我们说到青年人在主手中有用处，年长的弟兄姊妹也许对于他们自己的用处感到困惑。因这缘故，我们需要进一步交通关于中年和年长圣徒的功用。（关于这主题更完全的论述，请看“各种年龄者都为主的见证”一书，台湾福音书房出版。）

三十岁以上的人 在顾到主的见证上最有用

一般来说，主恢复里中年的弟兄姊妹比青年人多。因此在召会里，中年圣徒比青年人有更多要作的。青年人需要去校园，但中年人那里都不需要去。他们已经在“鱼池”里，“鱼”就在他们四周。青年人满了活力，应该“倾其全力”去校园，但中年圣徒不需要出去。他们不需要去“海边”，因为鱼就在他们自己的后院。中年圣徒在照顾召会作主见证的事上，比青年圣徒更有用。

在任何国家，三十岁以下的青年人都适合被打发到前线打仗，但一般说来，中年人不适合这目的。反之，在全国、各州和各城的各阶层里，中年人对于执行政务很有用处。一个国家若只有青年人可以打发出去作战，却没有人执行国家事务，这个国家就无法存续。就这面意义说，中年人更重要。然而，因着我强调的是主恢复当前行动里的青年人，许多中年圣徒也许变得失望、迷惑和沮丧，认为自己没有用。事情绝非如此。家庭、国家、和整个社会主要都是依赖中年人。同样的，主的恢复需要青年人出去争战，但主的恢复要站住和奔跑赛程，主要是借着中年人。然而，青年人听见这个之后，不该觉得自己比较不重要，而决定不为着主的权益出去。

CHAPTER SIX

ALL AGES BEING USEFUL FOR THE LORD'S MOVE

As we have been speaking about the young people being useful in the hands of the Lord, the older brothers and sisters may have been bothered concerning their own usefulness. Because of this we need further fellowship concerning the function of the middle-aged and older saints. (For a fuller treatment of this subject, please see All Ages for the Lord's Testimony, published by Living Stream Ministry.)

THOSE OVER THIRTY YEARS OLD BEING THE MOST USEFUL IN CARING FOR THE LORD'S TESTIMONY

In general, there are more middle-aged brothers and sisters in the recovery than young people. Therefore, the middle-aged saints have more to do in the church than the young ones. The young people need to go to the campuses, but the middle-aged saints do not need to go anywhere. They are already in the “fishing pond,” and the “fish” are all around them. The young people are full of energy and should “sell all” to go to the campuses, but the middle-aged saints do not need to go out. There is no need for them to go to the “seashore,” because the fish are in their own backyard. The middle-aged saints are more useful than the young saints in caring for the church as the Lord's testimony.

In any nation the young people under thirty years old are good to be sent to the front lines to fight, but in general the middle-aged ones are not good for this purpose. Rather, the middle-aged persons are useful in carrying out the governmental affairs at the various levels of country, state, and city. A country cannot survive if it has only young people to send out to fight but no one to carry out its affairs. In this sense, the persons of middle age are more important. However, because I have been emphasizing the young people in the Lord's present move in His recovery, many middle-aged saints may have become disappointed, puzzled, and frustrated, supposing that they are useless. This is absolutely not the case. The family, the nation, and all society depend mainly on the middle-aged persons. Likewise, the Lord's recovery needs the young ones to go out to fight the battle, but the recovery stands and runs the race mainly through the middle-aged ones. Nevertheless, after the young people hear this, they should not feel less important and decide not to go out for the Lord's interests.

不将事务留在自己手中， 乃要帮助各种年龄者有用

一般来说，年长的人喜欢将事情留在自己手里。有的人年纪越大，就越得着洞察力和经历，结果就不信任年轻的一代。在最近的移民里，这难处就明朗化了。一九七〇年夏天以前，在美国的地方召会很少，但那时开始的所有移民都很成功。那时有一种爆炸力，不到三年，就有四十五处以上的召会。然而从一九七四年起，召会的扩展受到阻碍。这是由于中年弟兄将每件事都留在自己手里，使年轻的一代失了业。这就是为什么主现在给我们负担，成全青年人并鼓励他们尽功用。

从现在起，我们没有一个人该将事情留在自己手里，不信任别人。我从一九六二年起从主接受负担，在美国开始主的恢复。按照传道人和传教士一般的作法，我们可以采取几条路来完成这事。首先，我们可以在洛杉矶兴起一处召会，留在那里许多年，使人数大增。当然，每个人都会认为这是一项成功。第二，我们可以在洛杉矶只留几年，然后依序到其他主要的城市，在每个城市停留数年，建立那里的召会。这条路比第一条路好，因为聚会的总人数会比较多，也会有几个召会，而不是只有一个。然而，第三条路乃是移民的路，就是我们所采取的路。这条路已将召会扩展至全美，现今有几千位弟兄姊妹聚在一起。大部分的扩展是借着一九七〇至一九七三年的移民完成的。然而，在那次以后，扩展就停顿了，因为一些中年弟兄将每件事都留在自己手里。

在主的工作里并不容易。我们必须昼夜殷勤作工，但我们也不可操权控制我们手中的事。这才会给别人机会作事并学习。我们可以将这比喻为一位驾驶教练。他必须机警，好叫危险临到时，他能动手帮助那状况；然而，那样帮助之后，他该再次松手，让车子在学习者的手里。这样，就不会只有一个受雇的司机，乃会有数以千计的驾驶。有些人批评我，说我控制众召会。我当然没有能力这样作。只有两只手的人怎能“开一千部车子”？我顶多不过是“驾驶教练”而已。与我们在一起多年的人都能从他们的良心见证，我没有将任何事留在自己手里。甚至我自己所在地的召会也不在我手里，

NOT KEEPING AFFAIRS IN OUR OWN HANDS BUT HELPING EVERY AGE TO BE USEFUL

Humanly, older persons like to keep things in their own hands. The older some are, the more insight and experience they gain, and as a result, they do not trust the younger generation. This problem came to light in our recent migrations. Before the summer of 1970 there were very few local churches in the United States, but all the migrations that began at that time were successful. There was a kind of explosion, and within three years there were over forty-five churches. Beginning from 1974, however, the spread of the churches reached a blockade. This was due to the middle-aged brothers keeping everything in their hands, causing the younger generation to be unemployed. This is why the Lord has now given us the burden to perfect the young people and encourage them to function.

From now on none of us should keep things in our own hands, trusting no one else. Since 1962 I was burdened by the Lord to begin the recovery in the United States. According to the common way of preachers and missionaries, we could have taken several ways to carry this out. First, we could have raised up a single church in Los Angeles, remained there for many years, and increased our number to become very large. Certainly, every one would have considered this to be a success. Second, we could have remained in Los Angeles for only a few years and then gone to other major cities successively, remaining in each one for a few years to establish the church there. This way is better than the first, since the total number of those meeting would be greater, and there would be several churches instead of one. The third way, however, is the way of migration, which is the way we have taken. This has spread the churches over the whole country, and several thousand brothers and sisters are now meeting together. Most of the spreading was accomplished through the migrations from 1970 to 1973. After that time, however, the spreading stopped because certain middle-aged brothers kept everything in their hands.

To be in the Lord's work is not easy. We must do things diligently day and night, yet we must also not exercise control over the things that are in our hands. This gives others the opportunity to do the things and to learn. We may compare this to a driving instructor. He must be alert so that when danger comes, he can apply his hand to help the situation; however, after that he should let go again to let the car be in the hands of the learner. Then instead of having one chauffeur, there will be hundreds of drivers. Some have criticized me by saying that I control the churches. I certainly do not have the ability to do that. How can one person with two hands "drive a thousand cars?" At most, I am only a "driving instructor." All the dear saints who have been with us for many years can testify from their conscience that I keep nothing in my hands. Not even the church in my own locality

而且许多召会多年没有从我领受直接的说话。我说这事，是要举例说明我们不该将任何事留在自己的控制下。各种年龄的人在完成主的工作上都是有用的。

关于主在青年人中间 当前行动实行一面的交通

主前去校园的行动乃是属灵争战的事

我们相信我们所接受关于青年人去大专校园的异象，实在是出于主的。主也在许多青年人中间开始了善工。然而，我们必须交通到关于主在祂恢复里当前行动的几个要点。首先，我们必须领悟，我们是在属灵的争战中。这不是小事。主前去校园的行动触及仇敌的中心。因此，我们都必须警觉。青年人不是轻率的出去，他们是去到前线，在那里要面对仇敌。我们必须提防，免得仇敌借着欺骗而占了我们的便宜。每个欺骗都有一些事实在里面。假钞若不是看起来像真钞，没有人会受骗。连大巴比伦也是用金子、宝石、珍珠这些新耶路撒冷的构成成分装饰的。（启十七4。）象征邪恶事物（林前五6，8）和邪恶教训（太十六6，11～12）的酵，若不是藏在“三斗面”里，（十三33，）没有人会接受。因此，我们必须警觉，战兢的用争战的祷告来祷告。在旧约的预表里，会幕和约柜起行时，以色列军队环绕在四围。（民二1～34。）这意思是说，以色列是以争战的方式行动。马太十三章二十四至二十五节说，“诸天的国好比人撒好种在他的田里；及至人们睡觉的时候，他的仇敌来了，将稗子撒在麦子中间，就走了。”我们不可轻忽并“睡觉”，免得仇敌偷偷进来破坏情况。

我们在所作的一切事上，都在调和的灵里行

从现在起，我们应该强调，我们无论作什么或说什么，都必须在调和的灵里行。我们若问自己：“我所要作或所要说的，是在灵里么？”这样的核对，会提供我们许多的保护。关于这事我们已听过许多次，但是当情况临到时，我们也许会忘记调和的灵。我们若不以调和的灵核对，就没有“刹车”好停下自己。调和的灵是最高并最好的限制。我们必须在调和的灵里行事。

is in my hands, and many churches have not received a direct speaking from me for many years. I say this to illustrate that we should keep nothing under our control. Every age is useful for carrying out the Lord's work.

PRACTICAL FELLOWSHIP REGARDING THE LORD'S PRESENT MOVE AMONG THE YOUNG PEOPLE

The Lord's Move to the Campuses Being a Matter of Spiritual Warfare

We believe that the vision we have received concerning the young people going to the college campuses is truly from the Lord, and that the Lord has already begun a good work among many of the young people. However, we must fellowship concerning a number of crucial points related to the Lord's present move in His recovery. First, we must realize that we are in a spiritual warfare. This is not a small matter. The Lord's move to the campuses touches the enemy's heart. Therefore, we must all be on the alert. The young people are not going out in a light way; they are going to the frontier, where they will confront the enemy. We must beware, lest the enemy take advantage of us through deceit. Every deception has something of truth in it. If a counterfeit dollar does not look like a genuine one, no one will be deceived by it. Even Babylon the Great is gilded with gold, precious stones, and pearls, which are the components of the New Jerusalem (Rev. 17:4). No one will receive leaven, signifying evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12), unless it has been hidden in "three measures of meal" (13:33). Therefore, we must be alert to pray fighting prayers with trembling. In the type of the Old Testament, when the Tent of Meeting with the Ark set out, the armies of Israel surrounded it (Num. 2:1-34). This means that Israel moved in the way of fighting the battle. Matthew 13:24-25 says, "The kingdom of the heavens has become like a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares in the midst of the wheat and went away." We must not be negligent and "sleep," lest the enemy creep in and damage the situation.

Walking in the Mingled Spirit in Everything We Do

From now on, we should emphasize that we must walk in the mingled spirit in everything we do or speak. To check by asking, "Is what I am about to do or speak in the spirit?" will render us much protection. We have heard this many times, but when the situations come, we may forget the mingled spirit. If we do not check with the mingled spirit, we will have no "brakes" to stop ourselves. The mingled spirit is the highest and best restriction. We must walk in the mingled spirit.

活在基督的身体里

我们也必须活在基督的身体里。身体是高台，保卫我们免受仇敌的各种攻击。在实行一面，身体的原则乃是一。（弗四3～6。）因此，破坏一就是破坏身体的原则。我们若顾到调和的灵以及身体的管治原则，就会完全受到保护。

在基督身体里各种年龄者之间保守和谐的灵

我们需要运用我们的辨识力，好叫我们清明。我们的确说过青年人该出去到校园，但不要将这话解释为青年人该忽视年长的圣徒，不与他们交通。我们必须用和谐的灵在各种年龄者之间保守美好的气氛。年长的圣徒一直并且仍然为着主的恢复。因此，他们值得青年人的敬重。另一面，中年和年长的圣徒不该不信任青年人。反之，他们该让青年人学习如何作事。青年人若没有从自己头一次的错误中有学习，他们会从第二次的错误中学习。当然，我们不喜欢看见错误，但我们必须让青年人学习。有两句谚语说，“失败为成功之母”、“错误永为良师”。好的教练会尽可能多次帮助他的团队，按照他们的错误进行调整，直到这个团队能赢得比赛。我们不可灰心。我们该告诉撒但说，“我们也许会犯更多错，但我们至终将达成目标。撒但，有一天你要在火湖里，而我们要在新耶路撒冷里。”撒但越企图压制我们，我们越兴起。

青年人不可骄傲，而该学习尊重长者。同时，中年和年长的圣徒必须信任青年人。中年圣徒在顾到主见证的事上最有用，但他们没有太多人能到前线作战。为此，我们需要青年人。然而，我们都必须保守甜美、有建设性、令人愉快的气氛，向仇敌见证我们是一，不给仇敌留地步进来作任何事。一面，青年人不需要依赖年长的人来作每件事，年长的也不该辖管青年人。另一面，青年人不是“得解放”，脱离与年长圣徒合式的配搭。反之，我们乃是基督的身体，在身体里我们都有各自的地位和立场。因此，保守我们中间美好和谐的灵，是极为重要的。

有够多祷告，不要太快作决定

对于我们为着主当前的行动出去，我们都必须学习祷告，不要太快作决定。我们若没有祷告就很快的作决定，我们的

Living in the Body of Christ

We must also live in the Body of Christ. The Body is the high tower to safeguard us from every attack of the enemy. Practically, the principle of the Body is oneness (Eph. 4:3-6). Therefore, to damage the oneness is to break the principle of the Body. If we take care of the governing principles of the mingled spirit and the Body, we will be fully safeguarded.

Keeping a Spirit of Harmony between All the Ages in the Body of Christ

We need to exercise our discernment to be sober. It is true that we have said that the young people should go out to the campuses, but this should not be interpreted to mean that the young people should neglect the older saints and not fellowship with them. We must keep a good atmosphere with a harmonious spirit between all the ages. The older ones have been and still are for the Lord's recovery. Therefore, they are worthy of the respect of the young ones. On the other hand, the middle-aged and older saints should not mistrust the young people. Rather, they should allow the young people to learn how to do things. If they do not learn by their first mistake, they may learn by the second one. Of course, we do not like to see mistakes, but we must allow the young people to learn. Two proverbs say, "Failure is the mother of success," and "mistakes are always a good teacher." A good coach will help his team adjust according to their mistakes as many times as possible until the team can win the game. We must not be disappointed. We should tell Satan, "We may make even more mistakes, but we will reach the goal. Satan, one day you will be in the lake of fire, and we will be in the New Jerusalem." The more Satan tries to subdue us, the more we rise up.

The young people must not be proud and should learn to respect the older ones. At the same time, the middle-aged and older saints must trust the young people. The middle-aged saints are the ones most useful in caring for the Lord's testimony, but not many of them may be able to go to the front to fight the battle. For this we need the young ones. However, we must all keep a sweet, constructive, and pleasant atmosphere as a testimony to the enemy that we are one, leaving no ground to the enemy to come in to do anything. On the one hand, the young people need not depend upon the older ones to do everything, and the older ones should not exercise control over the young ones. On the other hand, the young people are not "emancipated" from proper coordination with the older ones. Rather, we are the Body of Christ, in which we all have our place and standing. Therefore, it is very crucial to keep a good spirit of harmony among us.

Praying Adequately and Not Making Decisions Too Quickly

We must all learn to pray and not make decisions too quickly concerning our going out for the Lord's present move. If we make a quick decision without prayer, our

决定也许没有神、主和那灵。这决定也许只是在我们的己里，像不信者所作的决定一样。政客凭自己作决定，没有祷告寻求主的带领，但我们有主。我们不是作我们自己的工作；我们是行主的旨意。因此，没有足够的祷告，我们什么也不该作。我们在一九七〇年开始移民时，对于谁该移民、该去哪里、何时去、如何去，都有许多祷告。我们该放下任何没有足够祷告所作的决定，并且该有新的开始。有些人若祷告了，他们应该再祷告，以寻求印证。我们绝不该只是跟随一道外在的“流”。反之，我们该求主给我们清楚的带领。任何没有足够祷告的行动和工作都是轻浮的，在神眼中没有价值。这种工作可能被算为马太七章二十二至二十三节的工作。有些人会对主说，“主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？”但主要宣告：“我从来不认识你们，你们这些行不法的人，离开我去吧。”我们的行动和我们所兴起的，也许并没有罪，但如果这些是照着我们的偏好、决定和意向，不是照着主的带领，在主眼中就看为不法。

我们都需要祷告。祷告就是否认己。我们要说，“主啊，不是成就我的旨意，乃是愿你的旨意成全。”对于谁该去、何时去、去哪里、如何行动，我们该多有祷告。只有到那时我们才能作决定。将我们的决定迟延一、两个月，并不会太过。每个有分于主行动的人都该清楚，不要仅仅跟随外面的一个“流”。我们必须带着负担去，并以正确的方式去，也就是以主眼中蒙称许的方式去。只有借着多而又多的祷告，才能成就这事。我们该为着我们的前途、异象、负担、目标、和去校园正确的路而祷告。

不忽视在主的主宰权柄下的环境

我们也不可忽视我们在主的主宰权柄下的环境。环境若不许可我们行动，我们就该说，“主，我服从你的主宰权柄，”而留在我们所在的地方。我们必须相信主的主宰权柄，并且服下来。主在每一种环境里。一件事若是主的旨意，我们也渴望跟从，主至终会开路，使我们平安的去。

不为别人定任何规条

我们不该为别人定任何规条，宣称无论谁不为着主的行动出去，就不是正确的在主的恢复里。这会制造规条，会产生

decision may be without God, the Lord, and the Spirit. It may be merely in our self, like the decisions made by unbelievers. Politicians make decisions by themselves without praying to seek the Lord's leading, but we have the Lord. We are not doing our own work; we are doing His will. Therefore, we must do nothing without adequate prayer. When we began the migrations in 1970, we prayed much concerning who should migrate, where they should go, when they should go, and in what way they should go. We should drop any decisions we have already made without adequate prayer and should have a new beginning. If some have already prayed, they should pray again to seek a confirmation. We should never follow merely an outward "flow." Rather, we should ask the Lord to give us a clear leading. Any move or work done without adequate prayer is light and not valuable in the eyes of God. It may be counted as a work according to Matthew 7:21-23. Some will say to the Lord, "Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?" But the Lord will declare, "I never knew you. Depart from Me, you workers of lawlessness." Our move and what we raise up may not be sinful, but if it is according to our preference, decision, and intention and not according to the Lord's leading, it is considered lawless in His eyes.

We all need to pray. To pray is to deny ourselves. It is to say, "Lord, not my will but Your will be done." We should pray much concerning who should go and when, where, and how they should move. Only then can we make a decision. To delay our decision one or two months is not too much. Everyone who will participate in the Lord's move should be clear and not follow merely an outward "flow." We must go with a burden and in a proper way, a way that is approved in the eyes of the Lord. This can be carried out only by much prayer. We need to pray for our future, our vision, our burden, our goal, and the proper way to go to the campuses.

Not Neglecting Our Environment under the Lord's Sovereignty

We must also not neglect our environment under the Lord's sovereignty. If the environment does not permit us to move, we should simply say, "Lord, I submit to Your sovereignty" and remain where we are. We must believe in the Lord's sovereignty and submit to it. The Lord is in every kind of environment. If something is the Lord's will and we desire to go along, He will eventually clear the way for us to go peacefully.

Making Nothing Legal for Others

We should not make anything legal for others, claiming that whoever does not go out for the Lord's move is not properly in the Lord's recovery. This will create legalities, which

难处、表演、虚假、灰心、和软弱的良心。一个人也许有心、也有意愿行动，但他的处境可能不允许他去。这样，他会觉得自己不忠信，不为着主的恢复。这会使他的良心软弱，在他的良心里制造漏洞，并提供巧妙的入口给仇敌进来，使这人陷入网罗并被击败。因此，我们不该使任何事成为规条。

主是主宰者。祂也许将一些圣徒一生都留在某召会或某会所。这些圣徒也许说，“主，我不喜欢，我不能接受。”但主可能会说，“我喜欢，并且我的恩典够你用。”这不在于我们。我们不该认为我们若留在主的主宰安排下的地方，就是退缩。我们绝不退缩，但我们需要以正确的方式向前。因这缘故，我们不可让任何事成为规条。

以配搭的方式作一切

我们行动、工作、行事为人并作事，必须一直不单独，而是以配搭的方式。这需要很多学习。主实在怜悯我们，祂的恩典也是够用的。我要请求你们众人都尽所能的学习这一切的点。这样我们就要看见，这不是由于安排和组织而有的运动，而是主在灵里且带着生命的行动。

produce problems, performances, falsehoods, disappointments, and weak consciences. Someone may have the heart and intention to move, but his situation may not allow it. Then he may feel that he is not faithful and not for the Lord's recovery. This will weaken his conscience, create a leak in his conscience, and provide a subtle entrance for the enemy to come in to ensnare him and defeat him. Therefore, we must not make anything legal.

The Lord is sovereign. He may keep some saints in a certain church or a certain meeting hall for their entire life. They may say, "Lord, I do not like this, and I cannot take it," but the Lord may say, "I like it, and My grace is sufficient for you." It is not up to us. We should not think that if we remain where we are under the Lord's sovereignty, we are shrinking back. We would never shrink back, but we need to go on in a proper way. For this reason, we must not make anything legal.

Doing Everything in a Coordinated Way

We must always move, work, walk, and do things not individualistically but in a coordinated way. This requires much learning. The Lord is truly merciful to us, and His grace is sufficient. I would ask you all to try your best to learn all these points. Then we will see not a movement with arrangements and organization but the move of the Lord in the spirit and with life.