

3137 正当召会生活极重要的原则

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◎简介

召会乃是基督的身体。因此，召会是基督的彰显，就是神在肉体里显现这敬虔的极大奥秘。正当的召会生活，就是活出并展览我们所经历的基督；为此，我们需要住在基督里面，得主的话滋养而活基督，并在聚会中供应基督，使召会中满了基督和生命的供应。

要过这样的召会生活，需要注意四个项目：神的经纶、真理、敬虔、和健康的教训。召会中应当只教导神的经纶，认识并承担真理，作为敬虔的奥秘——神在肉体里的显现，并接受健康的教训。当我们持守这些重要的原则，召会就不会受到其他事物的打岔；我们必定能有正当的召会生活，成为基督活的见证。

说明

本书系李常受弟兄于一九七八年八月二十九日至九月一日，在美国华府所释放的信息集成。一九七八年七月至九月间，李弟兄访问美国和加拿大多处地方，召开一系列特会，以应付主恢复中当时的需要。他在这些特会中的两个主要负担是：信徒作为住在葡萄树上的枝子，与主有个人的接触，以及正当召会生活的异象与实行。

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Crucial Principles for the Proper Church Life

PREFACE

This book is composed of messages spoken by Brother Witness Lee in Washington, D. C., from August 29 through September 1, 1978. From July through September 1978 Brother Lee visited many localities in the United States and Canada, giving a series of conferences to meet a timely need in the Lord's recovery. His two main burdens in these conferences were the believers' personal contact with the Lord as branches abiding in the vine, and the vision and practice of the proper church life.

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第一章

借着主的话接触主

读经：约翰福音十五章七至八节，十七章十七节，六章六十三节，提摩太后书三章十六至十七节，以弗所书五章二十六节。

住在葡萄树里

主在约翰十五章说，祂是真葡萄树，我们信徒是枝子。祂继续说到，我们需要住在祂里面，使祂也住在我们里面。（约十五1～5。）我们是葡萄树上的枝子；我们活基督，长基督，并产生基督。这就是基督徒的生活。因此，我们需要看见住在主里面的路。“住”字似乎是个普通的字，却指明我们基督徒生活极重要的事。枝子若与葡萄树分离，枝子就了了；枝子绝不能离开葡萄树。我们基督徒生活极重要的点，乃是住在葡萄树里。住在葡萄树里，意思是与葡萄树是一。葡萄树和枝子是一，但枝子与葡萄树总是有分离的可能和危险。为这缘故，主强调我们需要住在祂里面。

住在葡萄树里，在逻辑上很容易领会，但学习如何实际的经历这种“住”，对基督徒来说一直是个问题。今天这仍是我们的问题。我们很容易领悟葡萄树及其枝子的图画，但我们也许不明白，“基督对我们是葡萄树，我们是祂的枝子，”这在我们日常生活中，实际上并实行上到底是什么意思。我们也许在道理上知道祂是葡萄树，我们是枝子；但我们可能无法说，我们在日常生活中真正经历了我们是葡萄树上的枝子。

我们需要个人、私下、直接的接触主

如果我问圣徒们有否经历自己是葡萄树上的枝子，我担心许多人要回答说，“没有，我没有经历自己是葡萄树上的枝子；没有经历与主是一。道理我知道，但在实行上我难得经历这事。”因此，我对众圣徒很有负担。我们已经进入主的恢复，并且我们常来在一起聚集成为召会。除此之外，我们在别的时候，在小排里来在一起交通、祷告或守晨更。然而，我忧心许多圣徒没有每天实际的经历基督。换句话说，许多人与主没有够多的个人接触。我们在团体

CHAPTER ONE

CONTACTING THE LORD THROUGH THE WORD

Scripture Reading: John 15:7-8; 17:17; 6:63; 2 Tim. 3:16-17; Eph. 5:26

ABIDING IN THE VINE

In John 15 the Lord says that He is the true vine and that we believers are the branches. He goes on to say that we need to abide in Him that He may abide in us (vv. 1-5). As branches in the vine, we live Christ, grow Christ, and produce Christ. This is the Christian life. Therefore, we need to see the way to abide in the Lord. The word abide may seem to be an ordinary word, but it indicates something crucial for our Christian life. If a branch is separated from the vine, the branch is finished. A branch must never leave the vine. The crucial point of our Christian life is to abide in the vine. To abide in the vine means to be one with the vine. The vine and the branches are one, yet there is always the possibility, the danger, that a branch would be detached from the vine. For this reason the Lord stresses that we need to abide in Him.

Abiding in the vine is easy to understand logically, but learning how to practically experience this abiding has always been a problem to Christians. This is still a problem to us today. The picture of a vine and its branches is simple for us to comprehend, but we may not understand what it actually and practically means in our daily life for Christ to be the vine to us and for us to be His branches. We may know in doctrine that He is the vine and that we are the branches, but we may not be able to say that we have the real experience of being a branch in the vine in our daily life.

Our Need for Personal, Private, Direct Contact with the Lord

If I were to ask the saints whether they experience being a branch in the vine, I am concerned that many would answer, “No, I do not experience being a branch in the vine; I do not experience being one with the Lord. I know this doctrine, but in practice I rarely experience this.” Therefore, I am very burdened for all the saints. We have come into the Lord’s recovery, and we come together to meet as the church quite often. Besides this, we have other times in which we come together in small groups to fellowship, pray, or have morning watch. However, I have become concerned that many saints do not have a practical daily experience of Christ. In other words, many do not have enough personal contact with

一面的经历可能足够，但缺少私下一面。我们个人、私下与主的接触并不足够。

我们每个人都需要考虑，是否每天该花十或十五分钟私下与主同在。我们许多人连花一小段时间与主同在都没有。最近，我发现许多圣徒只是来聚会，与其他圣徒交通，但并未与主有个人、私下、直接的接触。这是极大的缺欠。我们若是这样，就真的很难实际的住在主里面。来聚会对我们当然有帮助，但按照我的经历，来聚会并不帮助我们因着直接接触主，而能实际的住在主里面。要实际的住在主里面，需要我们与主有个人、私下、并直接的接触。

住在葡萄树里就是与主成为一灵

主是奥秘、抽象的。当我还年幼时，有人告诉我主是葡萄树，我是祂的枝子之一。我家靠近葡萄园，所以我知道葡萄树是什么；但因着我不能亲眼看见或亲身触摸主，我想不通祂如何能是葡萄树，而我如何能是祂的枝子。基督是葡萄树，我们是枝子。然而，因着我们无法看见祂或触摸祂，所以这完全是奥秘的属灵事实。

林后三章十七节说，主就是那灵；林前十五章四十五节下半启示，祂是赐生命的灵。不仅如此，我们有人的灵，这灵已由圣灵所重生，并由基督这赐生命的灵所内住。（约三5～6，罗八9～11，16，提后四22。）因此，我们像葡萄树上的枝子一样与主联结，完全是在我们灵里的事。林前六章十七节说，“与主联合的，便是与主成为一灵。”这节经文所提的灵，就是约翰十五章所提的葡萄树连同所有的枝子。主作为葡萄树，乃是赐生命的灵；我们作为祂的枝子，有人的灵。因此，我们与主联合而与祂成为一灵。枝子与葡萄树的联结，乃是在调和的灵里。葡萄树是二灵的组合——神圣的灵与人的灵组成一灵。林前六章十七节所提的灵不是小的、个人的、个别的灵；乃是由主耶稣与祂所有的信徒组成的大灵。因此，基督与信徒不是可见、可摸的物质葡萄树，乃是属灵的葡萄树。这葡萄树和枝子乃是一灵。

与主相近却不接触主的难处

the Lord. What we experience on the corporate side is probably sufficient, but on the private side we are lacking. We do not have adequate personal, private contact with the Lord.

We each need to consider whether we spend even ten or fifteen minutes each day to be with the Lord privately. Many of us do not spend even a short time with the Lord. Recently, I have discovered that many saints only come to the meetings and have fellowship with other saints but do not have a personal, private, direct contact with the Lord. This is a great lack. If this is our case, it is truly difficult for us to practically abide in the Lord. Coming to the meetings surely helps us with some things, but according to my experience, coming to the meetings does not help us to contact the Lord directly that we may actually abide in the Lord. To abide in the Lord in a practical way requires a personal, private, direct contact with the Lord.

Abiding in the Vine Being to Be One Spirit with the Lord

The Lord is mysterious and abstract. When I was a young boy, I was told that the Lord was the vine and that I was one of His branches. Since my home was near a vineyard, I knew what a vine was, but because I could not physically see or touch the Lord, I wondered how He could be a vine and I, His branch. Christ is the vine, and we are the branches. However, because we cannot see Him or touch Him, this is an altogether mysterious spiritual fact.

Second Corinthians 3:17 says that the Lord is the Spirit, and 1 Corinthians 15:45b reveals that He is the life-giving Spirit. Moreover, we have a human spirit that has been regenerated by the Holy Spirit and is indwelt by Christ, the life-giving Spirit (John 3:5-6; Rom. 8:9-11, 16; 2 Tim. 4:22). Therefore, our union with the Lord as branches in the vine is altogether a matter in our spirit. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” The spirit mentioned in this verse is simply the vine with all the branches mentioned in John 15. The Lord, who is the vine, is the life-giving Spirit, and we, who are His branches, have a human spirit. Thus, we are joined to the Lord to be one spirit with Him. The union of the branches with the vine is in the mingled spirit. The vine is a composition of spirits—the divine Spirit and the human spirit composing one spirit. The spirit mentioned in 1 Corinthians 6:17 is not a small, private, individual spirit; it is a great spirit that is composed of the Lord Jesus and all His believers. Christ and the believers are therefore not a physical vine that can be seen and touched but a spiritual vine. The vine and the branches are one spirit.

The Problem of Being Close to but Not Contacting the Lord

虽然林前六章十七节说，我们与主成为一灵，但在日常的经历中，我们常常不是与主成为一灵。反之，主是主，我们是我们。因此，我们需要接触主。要接触主，就需要除去一切的绝缘体。电是说明主耶稣很好的例证。祂作为赐生命的灵，是真实、活而有能力的。虽然电是有能力的，但我们若不接触电，就感觉不到它有能力。电线里的电是不可见的，却是真实并有能力的。然而，要将物品与电隔绝，不需要很大的绝缘体。只要小小的绝缘体，就能中断电流。同样的，召会的“电力”，就是作为赐生命之灵的基督，在我们灵里总是便于取用的，但大多数的信徒都与这神圣的“电”分离了。我们与主分离，不需要与主相隔多哩。许多信徒接近主，却没有与祂相联。我们也许说，“我没有远离主；我与祂相当接近。五年前我离主很远，但主已经逐渐将我带回。现今我与祂非常接近。”然而，我们若不接触祂，不论我们离主多近或多远，基本上都是一样的。

少数圣徒也许离主非常远，但大多数圣徒离主不远。我们也许来参加所有的聚会，与主很近，但仍是分离的。然而，我们不该灰心。有些人听了这话，也许说，“若是这样，我就不需要来聚会。即使我来聚会，我仍然是分离的。”事实上，借着在聚会中与主相近，确实有所不同。那些远离主的人很难接触祂。然而，如果我们借着在聚会中与主相近，我们也许在聚会中只听了一些话，就接触到主。因此，与主相近，比远离主要好得多。然而，我们需要的不仅仅是与主相近，乃是实际的与祂相联。我们需要与主有直接的接触，正如电器用品必须直接与电接触。电线中也许有强的电流，但电器若没有与电相接相联，就绝不能接受电的供应。

我们与主相接相联，就是约翰十五章所提的枝子住在葡萄树上。主说，“你们要住在我里面，我也住在你们里面。”（4。）这指明我们若住在主里面，祂就要住在我们里面。我们住在祂里面，乃是祂住在我们里面的一项条件。我们可再以电为例来说明。电器若接上插头，电就要进入电器里面，供应电器所需要的电力，使其正常的运转。电器若住在电里，电就住在电器里。照样，我们若住在主里面，主也住在我们里面，并且供应我们，使我们尽属灵的功用。

Although 1 Corinthians 6:17 says that we are one spirit with the Lord, in our daily experience we are often not one with the Lord. Rather, the Lord is the Lord, and we are we. Therefore, we need to contact the Lord. In order to contact the Lord, we need to eliminate any kind of insulation. Electricity is a good illustration of the Lord Jesus. As the life-giving Spirit, He is real, living, and powerful. Although electricity is powerful, if we do not contact electricity, we will have no sensation that it is powerful. Electricity is not visible in a wire, yet it is real and powerful. However, to separate something from electricity does not require a large amount of insulation. Only a little insulation will stop the flow of electricity. Similarly, the power of the church, Christ as the life-giving Spirit, is always available within our spirit, but most believers are detached from this divine electricity. We do not need to be miles away from the Lord to be detached from Him. Many believers are very close to the Lord yet are not attached to Him. We may say, “I am not far away from the Lord; I am quite close to Him. Five years ago I was far away, but the Lord has gradually brought me back. Now I am very close to Him.” Regardless of how close to or far from the Lord we are, if we are not contacting Him, it is essentially the same.

A few saints may be very far from the Lord, but most are not far from Him. We may come to all the meetings and be very close to the Lord yet still be detached. However, we should not be discouraged. Some may hear this word and say, “If this is the case, I do not need to come to the meetings. Even if I come to the meetings, I am still detached.” Actually, being close to the Lord by being in the meetings does make some difference. It is very difficult for those who are far away from the Lord to contact Him. However, if we are close to the Lord by being in a meeting, perhaps we will contact Him after hearing only a few words in the meeting. Hence, to be close is much better than to be far away. Nevertheless, we need to be not merely close to the Lord but actually attached to Him. We need to have a direct contact with the Lord, just as an electrical appliance must have direct contact with electricity. There may be a strong current of electricity in a wire, but if there is no contact, no attachment, the appliance will never receive the supply of electricity.

Our contact with and attachment to the Lord is the abiding of the branches in the vine mentioned in John 15. The Lord said, “Abide in Me and I in you” (v. 4). This indicates that if we abide in the Lord, He will abide in us. Our abiding in Him is a term, a condition, of His abiding in us. Once again, we can use the illustration of electricity. If an appliance is attached to an electrical outlet, the electricity will come into it and supply it with the power it needs to function properly. If the appliance abides in the electricity, the electricity abides in it. Likewise, if we abide in the Lord, the Lord abides in us and supplies us so that we may function spiritually.

住在主里面的路

我们还需要来看住在主里面的路。主是又真又活的，但祂也是奥秘、抽象、看不见的，并且就物质一面说，是摸不着的。多年来我不懂我们如何能住在这样奥秘、抽象、看不见、摸不着的一位里面。住在房子里很容易。我们只要走进房子里，留在其中，就住在那里。因着房子是物质的，我们很容易看见房子、摸着房子、进入房子、并住在房子里。然而，主不像物质的房子。我们怎能住在这样的一位里面？

借着话住在主里面

按照我们许多人的经历，要住在主里面，就必须倚靠圣经的话。主在约翰十五章七节说，“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求…”。我们若将这节与四至五节作比较，就看见七节启示出主的话等于主自己。我们的话代表我们。人若拒绝我们的话，就是拒绝我们。人是借着接受我们的话而接受我们。当我们说有人拒绝我们，我们的意思通常是说，有人拒绝我们的话。（参约十二 48，提后一 15。）这表明我们的话就是我们。主的话乃是主自己。

圣经启示基督是神的具体化身。歌罗西二章九节说，“神格一切的丰满，都有形有体的居住在基督里面。”神是奥秘的，但祂一切的丰满都具体化在基督里。基督也是奥秘的，但奥秘的基督具体化在话里。（约六 63，林前十五 45 下。）话不是奥秘、抽象的。话是扎实、具体的，是奥秘而抽象之基督的具体化。基督借着话，成为扎实的、可接触的。我们基督徒该每日接触主的话，这话就是那抽象之基督的扎实具体化。我们接触主，为要住在祂里面，在于我们这样对待祂的话。

学习如何正确对待主的话

主活而扎实的话，包含在圣经这本神写出来的话里。我们都要学习如何对待这写出来的话。我们读圣经不该像看报纸一样。圣经不仅仅是文学作品，圣经乃是神的话，是奥秘而抽象之基督的具体化。因此，圣经全然不同于其他的著作。

任何时候，我们带着一颗寻求的心来读圣经，就立刻觉得我们在神的同在里，这事实证明，圣经乃是一本独

THE WAY TO ABIDE IN THE LORD

We still need to see the way to abide in the Lord. The Lord is real and living, yet He is mysterious, abstract, invisible, and untouchable in a physical sense. For many years I wondered how we can abide in such a mysterious, abstract, invisible, and untouchable One. It is easy to abide in a house. We only need to walk into a house and remain there in order to abide in it. Because the house is physical, we can easily see it, touch it, enter into it, and abide in it. The Lord, however, is not like a physical house. How can we abide in such a One?

Abiding in the Lord through the Word

According to our experience and the experience of many others, in order to abide in the Lord, we must rely on the word of the Bible. In John 15:7 the Lord said, “If you abide in Me and My words abide in you, ask whatever you will.” Comparing this verse with verses 4 and 5 reveals that the Lord’s words are equivalent to the Lord Himself. Our words represent us. If people reject our words, they reject us. Others accept us by receiving our words. When we say that someone has rejected us, we often mean that someone has rejected our words (cf. John 12:48; 2 Tim. 1:15). This shows that our words are us. The Lord’s words are the Lord Himself.

The Bible reveals that Christ is the embodiment of God. Colossians 2:9 says, “In Him dwells all the fullness of the Godhead bodily.” God is mysterious, yet all His fullness is embodied in Christ. Christ also is mysterious, but the mysterious Christ is embodied in the word (John 6:63; 1 Cor. 15:45b). The word is not mysterious or abstract. The word, which is solid and concrete, is the embodiment of the mysterious and abstract Christ. Through the word Christ has been made solid and tangible. We Christians should daily handle the word as the solid embodiment of the abstract Christ. Our contacting the Lord in order to abide in Him depends upon our handling of His word.

Learning How to Handle the Word in a Proper Way

The Lord’s living and solid word is contained in the Bible as the written word of God. We all need to learn how to handle this written word. We should not read the Bible as we would read a newspaper. The Bible is not merely a piece of literature; it is the word of God, which is the very embodiment of the mysterious and abstract Christ. Hence, the Bible is altogether different from other written materials.

That the Bible is a unique book is proven by the fact that anytime we come to the Bible with a seeking heart, we immediately have the sensation that we are in the presence of God.

特的书。甚至当我们拿起圣经，并要打开圣经来读之前，可能就觉得我们进到神的同在里。我们拿起一本世俗的杂志时，即使我们说，“主啊，我进到你的同在里；”我们也不能经历同样的事。我们读经时觉得有主的同在，这不是心理作用或迷信。我们读经时，我们在心理上接受与主同在的感觉，但这感觉是基于我们确实与祂同在的事实。然而我们看杂志时，即便运用心思要产生同样的感觉，也无法办到。事实上，我们越这样尝试，就越少有神的同在。

圣经是神的呼出

提后三章十六节上半说，“圣经都是神的呼出。”圣经的话乃是神的气，甚至是神的呼出。这是重大的事。每当我们来读圣经，我们就来到神的呼出之下。也许我们从来没有这种领会，却可能经历过许多次。我们来读圣经时，常常得着灵感。这灵感乃是神的呼出。我们若来到桌子或黑板这里，绝不能借着这些东西得着灵感。然而，当我们来读圣经，就满了灵感。我们读经时会得着灵感，因为圣经里有神的气。

我读圣经超过五十年了。从我得救的那天起，这本书从未离开过我。每当我来读圣经时，我立即在神的感动之下。灵感总是照亮我并供应我。灵感常责备我，改正我，调整我，给我看见自己一切的错误。圣经的话是活的。我们许多人能见证，当我们来到圣经跟前，甚至在我们打开圣经之前，里面就受责备。我们也许突然领悟到：“昨晚我对妻子太强硬了。我坚持自己是对的，她是错的。我告诉她，即使有一群天使帮助她，她也不能征服我。然而，今天早晨我来到圣经跟前，仅仅拿起圣经，光就在里面照亮，暴露我的缺点。不需要有一群天使来—只要一点呼出就征服我。哦，主，赦免我昨晚的行为。”我们许多人有这种经历。这证明圣经不是普通、平常的书，乃是神圣的著作。

我们都能见证，圣经实在是神的呼出。圣经不仅在客观一面是神的气，实际上在主观一面乃是神的呼出。每当我们来读圣经，就得着神的气息。我们在一周当中若不读圣经，而只在主日早晨去聚会前拿起圣经，我们就无法住在主里面。拿起圣经是一回事，读圣经却是另一回事。

Perhaps before we even open the Bible or read from it, as soon as we pick it up, we have the sensation that we have come into the presence of God. We cannot experience the same thing by picking up a secular magazine, even if we say, “Lord, I am coming into Your presence.” The sensation we have of the Lord’s presence when we come to the Bible is not a psychological matter or something superstitious. When we come to the Bible, our psychology is involved in receiving the sensation that we are in the presence of the Lord, but this sensation is based on the fact that we are indeed in His presence. When we read a magazine, however, even if we exercise our psychology to try to produce the same sensation, we will not be able to do it. Actually, the more we try this, the less we will have God’s presence.

The Bible Being God’s Breathing

Second Timothy 3:16a says, “All Scripture is God-breathed.” The word of the Bible is God’s breath and even God’s breathing. This is a great matter. Whenever we come to the Bible, we come under God’s breathing. Although we may never have realized this, we have probably experienced it many times. When we come to the Bible, we often receive inspiration. This inspiration is God’s breathing. If we come to a table or a blackboard, we could never receive inspiration through these objects. However, when we come to the Bible, we are filled with inspiration. We receive inspiration when we come to the Bible because the Bible contains God’s breath.

I have been coming to the Bible for over fifty years. Since the day I was saved, this book has never left me. Whenever I come to the Bible, I am immediately under God’s inspiration. This inspiration always enlightens me and supplies me. It often rebukes me, corrects me, adjusts me, and shows me all my wrongdoings. The word of the Bible is living. Many of us can testify that when we come to the Bible, even before we open it, we are inwardly rebuked. We may suddenly realize, “Last night I was too strong with my wife. I insisted that I was right and that she was wrong. I told her that even with the help of a group of angels she could never subdue me. However, this morning I came to the Bible, and after simply picking it up, the light shined within me and exposed my shortcoming. There was no need for a group of angels to come—merely a little breathing subdued me. O Lord, forgive me for my behavior last night.” Many of us have had this kind of experience. This proves that the Bible is not an ordinary, common book but something divine.

We can all testify that the Bible is truly God’s breathing. It is not only the breath of God objectively; it is actually God’s breathing subjectively. Whenever we come to the Bible, we receive the breath of God. If we do not come to the Bible during the week and only pick it up on Lord’s Day morning before we come to the meeting, there will be no way for us to abide in the Lord. To pick up the Bible is one thing, but to come to the Bible is another thing.

我们要住在主里面，就需要天天、一再的来读圣经。这不是迷信，乃是属灵的事实。圣经是神的话，而神的话是神的呼出。接触主的路乃是借着祂的话。也许有人问：“神今天在哪里，好让我来接触祂？”我们该回答说，“祂具体化于圣经的话里，而圣经是祂的呼出。你要接触神，只需来读圣经。”按照我多年的经历，接触主没有更好的路。

有些基督徒说，我们早晨该安静。他们说，安静是接触主最好的路。当我还是年幼的信徒时，受过这样的教导，我也试着这样作。然而，我发现要安静很难。不仅如此，当我安静时，许多邪恶的思想就进入我的心思里。另有人告诉我说，“你需要学习使自己静下来，并拒绝一切邪恶的思想。”我试过多次，但从未成功。安静不是路。路乃是读主的话。我们来读圣经，神的话就驱除一切邪恶的念头，赶走所有的鬼魔。这是我们都能见证的事实。我们不需要操练安静。反之，我们只要来读主的话。我们摸着主的话，就接触主自己。当我们把主的话接受进来，话就住在我们里面，这住留的话就是主自己。

外面的话与里面的那灵

主说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”（约六 63。）在我们的经历里，话与那灵不是两个，乃是一个。写出来的话在我们外面，但当主把话说到我们里面，话就立即成为我们里面的那灵。当那灵从我们里面说出来，祂又再次成为话。当我们读圣经的话时，这些是印在纸张上的话；但当我们将这些话接受进来，话就成为灵。我们也许清早起来祷读几节经文。我们祷读经文前，这些经文是话，但当我们将这些经文接受到里面，这些话就作为那灵，在一天余下的时间当中，在我们里面。这样，我们就能住在主里面，祂也能住在我们里面。

花时间在主的话里 是生命所必需的

我有负担鼓励众圣徒每天花时间在主的话上。许多圣徒会说，“李弟兄，你所说的都对，但我们就是找不出时间来每天读主的话。甚至一周一次也不容易。我们或者必须

In order to abide in the Lord, we need to come to the Word time after time, day after day. This is not a superstition; it is a spiritual fact. The Bible is the word of God, and the word of God is God's breathing. The way to contact the Lord is through His word. Someone may ask, "Where is God today that I may touch Him?" We should answer, "He is embodied in the words of the Bible, and the Bible is His breathing. In order to contact God, simply come to the Bible." According to my experience of many years, there is no better way to contact the Lord.

Some Christians say that we should be silent in the morning. They say that being silent is the best way to contact the Lord. I was taught this as a young believer, and I tried to practice this. However, I found it difficult to be silent. Moreover, when I was silent, many evil thoughts came into my mind. Others told me, "You need to learn to calm yourself down and reject all the evil thoughts." I tried many times, but I never succeeded. Being silent is not the way. The way is to come to the Word. When we come to the Bible and read it, the word of God repels all the evil thoughts and chases away all the demons. This is a fact that we can all testify of. We do not need to exercise to be silent. Rather, we simply need to come to the Word. When we touch the Lord's word, we contact the Lord Himself. When we take in the Lord's word, the word abides in us, and this abiding word is the Lord Himself.

The Word Without and the Spirit Within

The Lord said, "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life" (John 6:63). In our experience the word and the Spirit are not two but one. The written word is outside of us, but when the word is spoken into us by the Lord, it immediately becomes the Spirit within us. When the Spirit is spoken out from within us, He once again becomes the word. When we read the words of the Bible, they are words on a printed page, but when we take them in, they become spirit. We may rise early in the morning to pray-read a few verses. Before we pray-read the verses, they are words, but when we take them in, the rest of the day they are in us as the Spirit. It is in this way that we can abide in the Lord and He can abide in us.

SPENDING TIME IN THE WORD BEING A NECESSITY OF LIFE

I am burdened to encourage all the saints to spend time in the Word every day. Many saints may say, "Brother Lee, all that you say is right, but we just cannot find time to spend in the Word every day. Even once a week is not easy. We must either go to work

很早去上班，或者留在家里照顾孩子。我们有太多其他的事要作。每天花时间在主的话上太难了。”一面，我同意因着我们忙碌的行程，很难每天花时间在主的话上；另一面，我不同情这样抱怨的人。事实上，我们若有正确的领会，这事就不难。我从来没有听过有人每天找不到时间吃饭。从来没有人告诉我：“李弟兄，我太忙了，所以这周连一顿饭都没有吃。”甚至最忙碌的人还是保持一个实行——每天吃。我不信在整个人类历史中，曾经有人找不到时间吃饭的。每个人都找着时间吃饭，因为人领会吃是生命必需的事。就一面意义说，我们是被迫吃饭，因为我们知道，若不吃就会死。同样的，花时间在主的话上，在于我们领会其重要性。

许多圣徒今天在属灵上是有病的、垂死的，因为他们没有每天花足够的时间在主的话上接触主。我们若领悟到，摸着神的话乃是生命所必需的，我们的观念就会改变。今天许多青年人起得迟，没有时间好好吃早餐。他们只有时间喝一杯咖啡，吃半个甜甜圈。这种早餐对健康不好，但比不吃好。虽然他们只有很少的时间，早上仍吃了一点东西。我却不是这样。早餐是我最重要的一餐。我总是吃一顿丰盛、滋养的早餐，这就是为什么我在这个年纪仍然强健、精力充沛的原因。当然，我的健康乃是主的怜悯。然而，即使主在我们身上大有怜悯，我们若不吃，就是拒绝主的怜悯，并在慢性自杀。

我们每天早晨都需要花至少十分钟在主的话上。每一个人都作得到。不管我们如何忙碌或疲累，都能腾出十分钟。分别十分钟并不会使我们忙碌或疲累的情形有所不同；但花十分钟在主的话上，会在我们属灵生活上造成极大的不同。我们要找出这点时间，只需早晨早起十分钟。我们需要操练，以建立这健康的习惯。我们需要奉献自己，在出门工作或开始一天的活动之前，花十分钟在主的话上。若是可能，我们应当另外分别五分钟祷告，就是用祷告来调和我们在主的话中所读到的。我们需要建立祷读的习惯。我们应当只读几节经文。最近，我因着旅行访问召会，时间受限，早晨没有很多时间花在主的话上。然而，我总是有时间阅读并祷读至少两节经文。如果我们每早晨花十分钟读主的话，并花五分钟祷读，接触话中的主，就会看见我们属灵的生活变得不同。

early or stay home to take care of the children. We have so many other things to do. It is too difficult to spend time in the Word every day.” On one hand, I agree that our busy schedules make it difficult to spend time in the Word daily; on the other hand, I do not sympathize with those who have this complaint. Actually, it is not difficult if we have the proper realization. I have never heard of someone who could not find time to eat every day. No one has ever told me, “Brother Lee, I have been so busy that I could not eat once this week.” Even the busiest people still keep one practice—eating every day. I do not believe that in the entire history of mankind there has ever been one person who could not find the time to eat. Everyone finds time to eat because he realizes that eating is a necessity of life. In a sense, we are threatened to eat, for we know that if we do not eat, we will die. In like manner, finding time to spend in the Word depends on our realization of its importance.

Many saints today are spiritually sick and dying because they do not spend adequate time in the Word each day to contact the Lord. If we realize that touching the Word of God is a necessity of life, our concept will be changed. Many young people today are late risers and do not have time for a good breakfast. They have time only for a cup of coffee and half a donut. This kind of breakfast is not good for their health, but it is better than nothing. Despite having little time, they still eat something in the morning. It is different with me. Breakfast is the most important meal to me. I always eat a large, rich, nourishing breakfast, which is why I am still strong and energetic at my age. Of course, it is the Lord’s mercy that I am healthy. However, even if the Lord has great mercy upon us, if we do not eat, we are rejecting the Lord’s mercy and committing gradual suicide.

We all need to spend at least ten minutes in the Word every morning. Everyone can do this. We can all spare ten minutes, regardless of how busy or tired we are. Setting aside ten minutes will make no difference in how busy or tired we are, but spending ten minutes in the Word will make a great difference in our spiritual life. To find this time, we need only to rise ten minutes earlier in the morning. We need to practice to build up this healthy habit. We should consecrate ourselves to spend ten minutes in the Word before leaving for work or beginning the day’s activities. If possible, we should set aside another five minutes to pray, to mingle what we have read in the Word with prayer. We need to build up a habit of pray-reading. We should read only a few verses. Recently, because of the time constraints of traveling and visiting the churches, I have not had a long time in the mornings to spend in the Word. Nevertheless, I have always had time to read and pray-read at least two or three verses. If every morning we spend ten minutes reading the Word and five minutes pray-reading to contact the Lord in the Word, we will see a difference in our spiritual life.

花时间在主的话上 乃是尊荣主并带给我们祝福

早晨花时间在主的话上，乃是我们能献给主最大的尊荣。我们每天作任何别的事之前，应当祷告说，“主，我来到你面前，我尊荣你。”这样，我们就尊重祂。我们若忠信实行这事，就必得着许多祝福——不只是我们肉身生命上的祝福，也是我们属灵生命上的祝福。早晨花时间在主的话上，也会将祝福带给我们的环境。我们去工作之前，若在主的话上接触主，我们的态度就会改变；我们的态度改变，环境就会改变。因此，祝福甚至会临到我们的环境。假定我们上班之前没有接触主，反而可怜兮兮的凭自己去上班；当我们到达办公室，也许很快就对人生气。在上班时生气是极大的损失；生气破坏周遭的气氛，并且因着我们生气，至终也许损害了我们的健康。然而，我们上班前若花十分钟与主同在，我们就不容易生气。我们里面会有东西维持我们，保守我们在主的喜乐里。

在任何事上生气总是造成损失，喜乐总是带进极大的福分。我们需要学习这秘诀。我们在自己里面无法一直喜乐，反而容易生气。没有主的同在，我们也许会对每一个人生气。我们的碗盘和餐具从未得罪我们，但我们发脾气时，也许会将这些东西扔向墙壁。不仅如此，生气使我们变得愚昧。然而，当我们有主的喜乐，我们就是最有智慧的人。当我们有主的喜乐时，一切都是可爱的。因此我们能看见，每早晨作任何事之前花时间在主话语上的积极效益。我们需要建立这个好习惯。

花时间在主的话上不是守规条

有人也许说，“李弟兄，这太规条了。每天花时间在主的话上是守规条。”“规条”似乎是不好的辞，并且守规条该被了结。然而，就一面意义说，若不守规条，就没有生命。我们若仔细思想，就会看见我们肉身的生命需要四项“规条”——吃、喝、呼吸和睡觉。事实上，这些规条是生命必需的事。我们若不吃、喝、呼吸和睡觉，就不会长命。没有人会说，“吃、喝、呼吸、和睡觉太守律法了。我要从这些规条的捆绑得释放。”我们得释放脱离呼吸的“规条”仅仅五分钟，就会死去。我们不该得释放脱离这些规条。我们需要持守这些规条。

Spending Time in the Word Being to Honor the Lord and Bringing Us Blessing

Spending time in the Word in the morning is the greatest honor we can give to the Lord. Every day before doing anything else, we should pray, “Lord, I come to You. I give You the honor.” In this way we respect Him. If we are faithful to practice this, we will surely receive much blessing, not only blessing on our physical life but also blessing in our spiritual life. Spending time in the Word in the morning will also bring blessing to our environment. If we contact the Lord in His word before we go to work, our attitude will change, which will change our environment. Thus, the blessing will come even to our environment. Suppose we do not contact the Lord before we go to the office; rather, we simply go by ourselves in a poor way. When we arrive at the office, we may quickly become angry with someone. To be angry in business is a great loss; it ruins the environment, and because we become angry, we may eventually damage our health. However, if we spend ten minutes with the Lord before going to the office, we will not easily become angry. Something within us will sustain us, keeping us in the joy of the Lord.

Being angry in anything always causes a loss, and being happy always brings in a great blessing. We need to learn this secret. In ourselves we cannot be happy all the time, but it is easy for us to be angry. Without the Lord's presence we may be angry with everyone. Our dishes and eating utensils have never offended us, but when we lose our temper, we may throw them against the wall. Furthermore, our anger may cause us to become foolish. However, when we have the joy of the Lord, we will be the wisest persons. When we have the joy of the Lord, everything is lovable. We can thus see the positive effect of spending time in the Word every morning before doing anything else. We need to build up this good habit.

Spending Time in the Word Not Being a Legality

Some may say, “Brother Lee, this is too legal. Spending time in the Word every day is a legality.” It seems that the word legal is not good and that legalities should be terminated. However, in a certain sense, if there is no legality, there can be no life. If we consider carefully, we will see that four legalities are needed for our physical life—eating, drinking, breathing, and sleeping. These legalities are actually necessities of life. If we do not eat, drink, breathe, and sleep, we will not live long. No one would say, “Eating, drinking, breathing, and sleeping are too legal. I want to be liberated from the bondage of these legalities.” If we are liberated from the “legality” of breathing for only five minutes, we will die. We should not be liberated from these legalities. We need to keep these legalities.

就着每早晨花时间在主的话上与主同在，我们需要改观念。首先，我们需要看见每一个人都能在早晨分别时间来读主的话。有志者事竟成。其次，我们不该认为这是规条。读圣经不是守规条，乃是生命所必需的。然而，就一面意义说，将“规条”这辞应用在这事上也许是好的。我们需要受约束，有这样的实行，每日花时间在主的话上。我们应当以这“捆绑”为必需。离了主的话，我们就无法从主得着生命、亮光、力量或能力。

花时间在主的话上 就如应付我们肉身的需要

呼吸

花时间在主的话上就是进入神的呼出。我们当然需要神的呼出过于任何其他事物。不管我们是否完全明白圣经的话语，只要我们以纯诚的心和敞开的灵来读，我们就享受神的呼出。许多人早晨在户外散步，置身在新鲜的空气中。我们并不需要明白空气，才能吸入空气而得其复苏。我们都需要每早晨借着享受神的呼出而得复苏。

洗净

我们许多人没有好的记性。我们也许读第二节经文时就忘了第一节。然后，我们若读第三节经文，也许又把第二节经文忘了。许多圣徒读圣经时，忠信尽力的记住经文，但我们不需要这样作。尽力记住每一节经文，会阻碍我们正确的读圣经。当我们来读主的话时，应当不要担心记忆。我们若能记住所读的，那很好；我们若记不住所读的，这也无妨。我们读经时勉强自己记忆，会杀死我们的读经。

四十年前，在上海有一位姊妹问倪柝声弟兄说，“倪弟兄，我的记性不好。读了圣经立刻就忘了。似乎我不需要读圣经，因为圣经的话只是来了又去；我读圣经岂不是浪费时间么？”倪弟兄给了这位姊妹很好的回答。他描述中国南方的妇女如何将米放在柳枝作的过滤篮子里来淘米。她们将篮子浸在水里再提起来，水立刻就漏下去了，如此重复数次。因此，水来来去去，没有留在篮子里。没有人会说，因为水没有留下，所以这方法不管用。事实上，因着水都是来来去去，一切的污秽就洗净了。不仅米洗好了，

We need to change our concepts regarding spending time with the Lord in the Word every morning. First, we need to see that it is possible for everyone to set aside the time in the morning to come to the Word. Where there is a will, there is a way. Second, we should not consider this a legality. Reading the Bible is not a legality; it is a necessity of life. However, in a sense, it may be good to apply the word legality to this matter. We need to be bound by the practice of daily spending time in the Word. We should take this bondage as a necessity. Apart from the Word there is no way for us to receive life, light, strength, or power from the Lord.

Spending Time in the Word Being Likened to Meeting Our Physical Needs

Breathing

To spend time in the Word is to enter into God's breathing. More than anything else, we surely need God's breathing. Whether or not we fully understand the words of the Bible, as long as we read them with a sincere heart and an open spirit, we will enjoy God's breathing. Many people walk outside in the morning to be in the fresh air. We do not need to understand the air in order to breathe it in and be refreshed by it. Likewise, we all need to be refreshed each morning by enjoying God's breathing.

Washing

Many of us do not have a good memory. We may forget the first verse we read while we are reading the second. Then if we read a third verse, the second may be gone. Many saints are faithful to try to memorize the verses as they read them, but we do not need to do this. Trying to remember every verse will prevent us from having the proper Bible reading. When we come to the Word, we should not worry about memorizing. If we can remember what we read, this is good. If we cannot remember what we read, this is all right also. Forcing ourselves to memorize as we read will deaden our Bible reading.

Forty years ago in Shanghai, a sister inquired of Brother Watchman Nee, "Brother Nee, I have a poor memory. I immediately forget whatever I read from the Bible. It seems to me that I do not need to read the Bible, because the words of the Bible just come and go. Is it not a waste of time for me to read the Bible?" Brother Nee gave this sister a very good answer. He described how the women in southern China wash their rice by placing it in a basket made of willow branches, which serves as a strainer. They repeatedly dip the basket into the water and pull it out, and the water immediately flows out. Thus, the water comes and goes, but no water remains in the basket. No one would say that this method does not work because no water remains. Actually, because all the water comes and goes, all the

篮子也洗净了。倪弟兄交通说，我们就如这些篮子，神的话就如水。我们的记忆无法留住每一节经文。但我们却从读主的话得着极大的益处，我们被话中之水洗净了。（弗五 26。）

倪弟兄这交通对我是极大的帮助，我能从经历见证这是真的。我们若一周不来读神的话，在属灵上，我们的思念、意志、和情感就非常污秽。然而，我们若每天读经，即使我们无意被洗净，主的话却自然而然的通过我们的心思、情感和意志，而洗净我们内里的各部分。话中之水来来去去，我们就被洗净了。我们绝不能尽述我们从读主的话所得的益处。

吃

读神的话是生命所必需的。我们有两个生命—肉身的生命和属灵的生命；我们必须兼顾二者。我们若没有顾到肉身的生命，身体就会软弱、垂死。同样的原则，我们若不顾到我们属灵的生命，属灵上就会软弱、垂死。我们需要领悟，读经不是守宗教或守规条，而是生命所必需的。我们要维持这两种生命，就必须吃两种食物—物质的食物和属灵的食物。我们也必须有肉身一面和属灵一面的呼吸。不仅如此，我们也需要肉身和属灵的洗涤。我们一天至少洗一次澡，但有人一天洗三次或四次澡。照样，我们每天早晨都需要借着接触活的话，在属灵上得洗涤。这乃是生命所需。

健康的人不只吃早餐，也吃午餐和晚餐。有些人，就如英国人，还喝下午茶；还有的人，就如广东人，晚上吃宵夜。这使他们健康。我们若吃得正确，就会健康。在属灵生命上，原则完全一样。我们应当建立习惯，每天至少三次花时间在主的话上。我们可以带一本小型新约圣经去上学或上班，在午餐时间花十分钟读一章，而不浪费时间闲聊。早晨我们需要来读圣经，借着祷读三、四节经文得滋养。在午餐时间我们也许不祷读，但可以读一章圣经。我们下班后可以在晚上分别另一段时间读几章旧约。这很容易作。

dirt is washed away. Not only is the rice washed, but the basket is cleansed as well. Brother Nee shared that we are like these baskets, and the word of God is like the water. We cannot retain every verse in our memory, but we nevertheless receive a great benefit from reading the Word and being cleansed by the water in the word (Eph. 5:26).

This fellowship from Brother Nee has been a great help to me, and I can testify from my experience that it is true. If we do not come to the Word of God for one week, our thinking, our will, and our emotion will be very dirty spiritually. However, if we read the Bible day by day, even if we have no intention to be cleansed, the word will spontaneously pass through our mind, our emotion, and our will to cleanse all our inward parts. As the water of the word comes and goes, we will be cleansed. We can never exhaust the benefits we receive from reading the Word.

Eating

Reading the Word of God is a necessity of life. We have two lives, the physical life and the spiritual life, and we must take care of both. If we do not take care of the physical life, we will be weak and dying physically. In the same principle, if we do not care for our spiritual life, we will be weak and dying spiritually. We need to realize that reading the Bible is not something religious or legal; rather, it is a necessity of life. In order for us to maintain these two lives, we must eat both kinds of food—physical and spiritual. We also must breathe both physically and spiritually. Furthermore, we need both physical and spiritual washing. We all wash physically at least once a day, but some people wash three or four times a day. Likewise, every day we need to wash ourselves spiritually in the morning by contacting the living word. This is a life necessity.

Healthy people eat not only breakfast but also lunch and dinner. Some, like the British, also take afternoon tea, and others, such as the Cantonese, take a night snack. This makes them healthy. If we eat properly, we will be healthy. The principle is exactly the same with the spiritual life. We should build up a habit of spending time in the Word at least three times a day. We can take a small New Testament to school or work and spend ten minutes reading one chapter during our lunch break rather than wasting our time gossiping. In the morning we need to come to the Bible to be nourished by pray-reading three or four verses. At lunchtime we may not pray-read but may come to the Bible to read a chapter. We can set aside another time in the evening after work to read a few chapters of the Old Testament. This is easy to do.

赎回光阴读圣经

花时间在神的话上总是有益处的。这是绝佳的习惯。这习惯保守我们在主的同在里，拯救我们免于浪费时间。有些姊妹也许以为她们太忙于照顾丈夫和孩子，不能每天花时间在神的话上与主同在。虽然她们似乎没有时间祷告或读经，但她们讲电话时，似乎有多得不得了的时间。因此，说我们没有时间祷告或读经，这只是借口。我们许多的电话交谈都是不需要的。我们若借着读主的话赎回光阴，就会长大并在属灵生命上健康。

顾到生命的原则，而不迷信

我若不吃、喝、呼吸、睡觉或运动，却相信主会怜悯我，使我健康长寿，这是迷信。照样，我们若以为我们能忽略花时间在神的话上，只倚靠主的怜悯使召会健康、丰富并活泼，我们就是迷信的，因为我们没有履行生命的原则。我们应当信靠主，但我们需要履行祂为生命所立定的原则。吃、喝、呼吸、睡觉和运动，乃是神所立定的原则。因此，我们要健康，当然需要持守这些原则。读主的话，向主祷告，接触主，与祂办交涉，这乃是神所命定的原则，需要我们遵守。我们若不遵守，就绝不可能在属灵生命上健康。

我们需要每天花时间阅读并祷读主的话。当然，每天到底用什么时间，是可以有弹性的；但早晨祷读几节经文、午餐时读一章新约、晚上读几章旧约，这是好的。我们若忠信的这样实行，就会在属灵上长大，完全且彻底的得着复兴。若所有的圣徒都这样作，全召会就会得复兴，并且聚会将更丰富并使人丰富。这不是奋兴或鼓动的路，乃是生命的路。我们应当向主许愿，每天借着主的话接触祂。我们若建立这样的习惯，这对主将是真正的荣耀。

问答

问：早晨花时间在主话语上最好的路是什么？

答：我们从经历学知，使用圣经有两种让人得益处的路——得滋养的路和阅读的路。得滋养的路就是至少花十分钟祷读几节经文。我们可以先读十节以内的经文，然后祷读每

Redeeming the Time to Read the Bible

Spending time in the Word of God is always profitable. It is an excellent habit. This habit keeps us in the Lord's presence and saves us from wasting our time. Some sisters may think that they are too busy taking care of their husbands and children to spend time with the Lord in the Word every day. Although it seems that they have no time to pray or read the Bible, when they are talking on the phone, it seems that they have all the time in the world. Therefore, saying that we do not have time to pray or read the Bible is only an excuse. Many of our phone calls may not be necessary. If we redeem the time by reading the Word, we will grow and be healthy in the spiritual life.

Taking Care of the Principles of Life Rather Than Being Superstitious

If I do not eat, drink, breathe, sleep, or exercise, yet I believe that the Lord will have mercy on me to cause me to be healthy and live a long life, I am being superstitious. Likewise, if we think that we can neglect spending time in the Word and simply depend on the mercy of the Lord for the church to be healthy, rich, and living, we are being superstitious, because we are not fulfilling the principles of life. We should trust in the Lord, yet we need to fulfill the principles that He has ordained for life. Eating, drinking, breathing, sleeping, and exercising are principles ordained by God. Therefore, in order to be healthy, we surely need to keep these principles. Reading the Word, praying to the Lord, and contacting the Lord to deal with Him are divinely ordained principles that we need to observe. If we do not, we can never be healthy in the spiritual life.

We need to take time to read and pray-read the Word every day. Of course, we can be flexible about the exact times, but it is good to pray-read a few verses in the morning, read a chapter of the New Testament at lunchtime, and read a few chapters from the Old Testament in the evening. If we are faithful to practice this, we will grow spiritually and be fully and thoroughly revived. If all the saints do this, the whole church will be revived, and the meetings will be enriched and enriching. This is not a way of excitement or stirring up; it is the way of life. We should make a vow to the Lord to daily contact Him through His word. If we build up such a habit, it will be a real glory to the Lord.

QUESTIONS AND ANSWERS

Question: What is the best way to spend time in the Word in the morning?

Answer: From our experience we have learned that there are two profitable ways of handling the Bible—the way of being nourished and the way of reading. The way of being nourished is to spend at least ten minutes to pray-read a few verses. We can first

一节的每一个字，以消化这些经文。我们会得光照，并能照着所得的光照祷告。这是把我们的读经调着我们的祷告，这实在滋养人。若是可能，最好在早晨作任何事之前这样作。当然，在这事上我们可以有弹性。例如，上夜班的人也许很难这样作。无论如何，原则是我们要借着祷读主话得滋养来开始一天。以阅读的路来就近圣经乃是读几章经文。我们若在早晨分别三十分钟来读主的话，可以先花十至十五分钟得滋养，然后用其余的时间读几章经文。我们也可将我们的时间分为两三段—先祷读，然后阅读。原则是先得滋养，然后阅读。

我们来读主的话得滋养，不该随意选取经节来祷读。经过主的引导选好圣经的某一卷书之后，我们就该从头一节起，逐节祷读至末了一节。我们的读经也该循序渐进。我们需要从马太一章起，每天读一章新约，直到读完启示录末了一章。然后我们应当再从马太一章开始。照样，我们读旧约也该从创世记一章起，直到读完玛拉基书末了一章。循序读经是最平衡且最安全的读经法。

问：在得滋养和阅读的路之外，还有没有别的读经之路？

答：每一个人每早晨至少都需要阅读几节经文并且就着这几节经文祷告，然后在一天当中其他的时间读几章圣经。我们早晨在主话上的时间该是用得滋养的路，我们一天当中随后的时间该以阅读的路来进到主的话里。这是所有信徒读经都该实行一般的路。除了这两种路之外，有些圣徒也该采取第三种路—研读的路。这路是要研读圣经中一卷特别的书。我们要研读圣经，首先要求问主该研读那一卷书。主若告诉我们要研读罗马书，我们就该透彻的研读罗马书。我们首先该借着汇编和字典的帮助，按照希腊原文研读每一个字。我们这样研读罗马书之后，就该解释每一节经文。我们解释每一节经文，就会进入圣经的深处。我们找出每个字的意义并解释每一节经文，借此研读完一卷书之后，就该按照一些主题，研读整卷书。例如，“罪”与“诸罪”是在罗马书里两个我们能研读的主题。然后，我们能研读“义”与“称义”。其他主题包括：“在基督里”、“在灵里”、“在肉体里”、以及“我们的旧人”。我们

read not more than ten verses and then pray every word of each verse to digest them. We will be enlightened and can pray according to the enlightenment we receive. This is to mingle our reading of the Word with our praying, and it is truly nourishing. If possible, it is better to do this in the morning before doing anything else. Of course, we can be flexible about this. For instance, it may be difficult for someone who works a night shift to do this. In any case, the principle is to begin our day by being nourished through pray-reading the Word. To come to the Bible in the way of reading is to read a few chapters. If we have set aside thirty minutes to come to the Word in the morning, we can spend the first ten to fifteen minutes to be nourished and then spend the remaining time to read a few chapters. We could also divide our time into two or three sections in which we first pray-read and then read. The principle is first to be nourished and then to read.

To come to the Word for nourishment, we should not randomly select verses to pray-read. After selecting a book of the Bible through the Lord's leading, we should pray-read from the first verse to the last consecutively. Our reading should also be consecutive. We need to read one chapter in the New Testament each day beginning from Matthew 1 until we finish the last chapter of Revelation. Then we should begin again from Matthew 1. Likewise, in the Old Testament we should begin reading from Genesis 1 until we finish the last chapter of Malachi. Consecutive reading is the most balanced and safest way to read the Bible.

Question: Is there another way to come to the Bible besides the way of being nourished and the way of reading?

Answer: Everyone needs to read and pray over at least a few verses every morning and then read a few chapters later in the day. Our time in the Word in the morning should be in the way of being nourished, and our time later in the day should be in the way of reading. These are the common ways of reading the Bible, which all believers should practice. Besides these two ways, some saints should also take a third way, the way of studying. This way is to study a particular book of the Bible. In order to study the Bible, we first need to ask the Lord what book we should study. If the Lord tells us that we need to study Romans, we should study Romans in a thorough way. We should first study every word according to the Greek text with the help of concordances and lexicons. After we study Romans in this way, we should expound each verse. By expounding each verse we will get into the depths of the Bible. After we finish studying a book by finding the meanings of each word and expounding each verse, we should study the entire book according to some of its main topics. For instance, sin and sins are two topics that we could study in Romans. Then we could study righteousness and justification. Other topics include being in Christ, being in the spirit, being in the flesh, and our old man. If we study Romans

若照着四十或五十个主题研读罗马书，这卷书对我们就会成为透亮的。我们研读主的话，也能使用生命读经信息。

问：你先前分享到关于我们需要花时间与主同在，在其中敞开让主光照我们的光景。这与我们借着主的话接触主有何关联？

答：当我们接触主的话，不管是得滋养或阅读，我们会自然而然的蒙光照。借着读主的话，我们的光景会在主的光中被暴露。我们若只祷告求主光照，却不来就近主的话，我们就很难蒙光照，看见自己的光景。没有主的话，主就没有管道、没有凭借，能以光照我们的光景。许多圣徒借着读经，每天蒙光照，他们真实的情形和光景就在神的光中被暴露。

问：当我感觉我知道自己的光景，有时会试着在圣经中找一段与我的情形有关的话来读。然而，你交通到我们应当循序读经。我们循序读经时，是否不管我们读到那一段话，主都会光照我们的光景？

答：在我们读经时，有时光来了，有时光不来。然而，也许我们读过一段话几天、几周、甚或几年之后，光才临到我们。这在于主，但我们需要忠信的将主的话累积、储存在我们里面。

问：我们读主的话与主同在的时间，是否需要是个人的？

答：团体的读主的话，就如团体晨更，是有益处的。然而，有私下、个人读经与主接触，乃是更重要的。这两面不能彼此取代。我们借着主的话接触主，需要兼有私下和团体这两面。按照神命定的原则，几乎每件事都有两面。这原则甚至在我们的身体上也可以见到——我们有两眼、两耳、两鼻孔、两臂和两腿。我们需要团体的接触主，也需要个人的接触主。然而，我们若不能两者兼顾，最好是有私下的接触。

问：早晨花时间与主同在，乃是我们能献给主最大的尊荣，这是什么意思？此外，因着我最近刚蒙拯救脱离世界，我不知道如何祷告。我该怎么作？

according to forty or fifty topics, it will become transparent to us. We can also use the Life-study messages in our study of the Word.

Question: You have previously shared concerning our need to have a time with the Lord in which we are open to be enlightened by the Lord concerning our condition. How is that word related to our contacting the Lord through the Word?

Answer: When we contact the Word either to be nourished or to read, we will spontaneously be enlightened. Through our reading of the Word, our condition will be exposed in the light of the Lord. If we only pray for the Lord to shine on us but do not come to the Word, it will be difficult for us to be enlightened concerning our condition. Without the Word there is no instrument, no means, that the Lord can use to enlighten our situation. Many saints are daily enlightened and have their true situation and condition exposed in the light of God through their reading of the Bible.

Question: When I feel that I am aware of my condition, I sometimes try to find a portion in the Bible for my reading that relates to my condition. However, you have shared that we should read through the Bible consecutively. As we are reading consecutively, will the Lord shine on our condition regardless of the portion that we are reading?

Answer: Sometimes light comes when we are reading, and sometimes light does not come. However, light may come through a portion of the Word days, weeks, or even years after we read it. This is up to the Lord, but we need to be faithful to accumulate, to store up, the Lord's word in our being.

Question: Does the time we have with the Lord in reading the Word need to be individual?

Answer: To have a corporate time of reading the Word, such as in a corporate morning watch, is beneficial. However, having a private, personal contact with the Lord by reading the Word is more important. Neither one of these two aspects can replace the other. We need both the private aspect and the corporate aspect of contacting the Lord through the Word. According to God's ordained principle, nearly everything has two aspects. This principle is even visible in our physical bodies—we have two eyes, two ears, two nostrils, two arms, and two legs. We need the corporate contact with the Lord, and we also need the private contact. However, if we cannot have both, it is better to have the private contact.

Question: What does it mean that spending time with the Lord in the morning is the greatest honor we can give to Him? Also, because I was recently saved out of the world, I do not know how to pray. What should I do?

答：每早晨第一件事就到主跟前，这是给主极大的尊荣。我们应当祷告说，“主，我作任何事之前先来接触你。”早晨即使只发出几句祷告，也非常得祂喜悦。我们不需要知道某一种特别的祷告方式，因为我们能简单的祷读主的话。最好是每天用圣经里的同一卷书，从头一节经文祷读到最末了一节经文。每早晨我们能借着祷读三至五节连续的经文来到主跟前。对新人来说，这事在刚开始时也许有点别扭，但他们会逐渐借着实行而学习。我们若以这方式尊荣主，必会得着赏赐。

Answer: Going to the Lord first thing every morning is a great honor to Him. We should pray, “Lord, before I do anything, I come to contact You.” Even to utter only a few sentences of prayer in the morning is very pleasant to Him. We do not need to know a particular way to pray, because we can simply pray-read the Word. It is best to use the same book of the Bible every day until we pray-read from the first verse until the last. Every morning we can come to the Lord by pray-reading three to five consecutive verses. This may be a little awkward at first for new believers, but they will gradually learn by doing. If we honor the Lord in this way, we will surely receive a reward.

第二章

正当的召会生活（一）

读经：歌罗西书一章十二节，十五至十九节，二十七节，二章二节下，六至七节，九节，十六至十七节，三章四节，十至十一节，哥林多前书十二章十二至十三节，腓立比书一章二十一节。

召会乃是基督

在本篇信息中，我有负担使我们看见“召会是什么”这项真理。我们也许知道召会是基督的身体、（弗一22～23上、）那在万有中充满万有者的丰满、（23下、）基督的奥秘、（三4～6、）神的家、（二19、）一个新人、（15、）耶稣的见证（启一2）和神的国。（太十六18～19，罗十四17。）这些都是召会奇妙的定义，但我们需要看见，召会的基本因素仅仅是基督。召会就是基督。召会若不是基督，就无法是基督的身体，也无法是那在万有中充满万有者的丰满、基督的奥秘、神的家、新人、耶稣的见证或神的国。召会所是的一切项目，都在于一个基本的因素，就是召会乃是基督自己。

头和身体乃是一个人

人的头和身体构成一个人。说一个人的组成只有他的头而没有他的身体，这是不合逻辑的。一个完整的人包括头和身体。然而，尽管许多基督徒知道召会是基督的身体，但他们没有领悟到召会乃是基督。他们持守一种不合逻辑的观念，以为召会是基督的身体，却不是基督。我们绝不会说我们的身体不是我们。指着一个人的身体说，“这不是某某人，这只是某人的身体，”那是很可笑的。然而，许多基督徒对于召会是基督的身体，不知不觉持守这种观念，以为身体与基督自己不同。或许连我们有些人也会认为：“说召会是基督的身体，是对的，但说召会乃是基督，也许是异端。”然而，这想法不合逻辑，因为召会是基督的身体这个事实，原本就含示召会乃是基督。

CHAPTER TWO

THE PROPER CHURCH LIFE

Scripture Reading: Col. 1:12, 15-19, 27; 2:2b, 6-7, 9, 16-17; 3:4, 10-11; 1 Cor. 12:12-13; Phil. 1:21

THE CHURCH BEING CHRIST

In this chapter I am burdened that we would see the truth of what the church is. We may know that the church is the Body of Christ (Eph. 1:22-23a), the fullness of the One who fills all in all (v. 23b), the mystery of Christ (3:4-6), the household of God (2:19), the one new man (v. 15), the testimony of Jesus (Rev. 1:2), and the kingdom of God (Matt. 16:18-19; Rom. 14:17). These are all wonderful definitions of the church, but we need to see that the basic factor of the church is simply Christ. The church is Christ. If the church were not Christ, the church could not be the Body of Christ. Neither could it be the fullness of the One who fills all in all, the mystery of Christ, the household of God, the new man, the testimony of Jesus, or the kingdom of God. All the items of what the church is depend on one basic factor, that is, that the church is Christ Himself.

The Head and the Body Being One Person

The head and the body of a human being constitute one person. It is illogical to say that a person consists of only his head and not his body. A complete person includes both the head and the body. However, although many Christians know that the church is the Body of Christ, they do not realize that the church is Christ. They hold the illogical concept that the church is the Body of Christ but that it is not Christ. We would never say that our body is not us. It would be ridiculous to point to someone's body and say, "This is not So-and-so; this is only his body." Nevertheless, many Christians unconsciously hold this kind of concept concerning the church as the Body of Christ, thinking that the Body is different from Christ Himself. Perhaps even some of us have thought, "To say that the church is the Body of Christ is right, but to say that the church is Christ may be heretical." However, this thought is illogical because the fact that the church is the Body of Christ inherently implies that the church is Christ.

葡萄树和枝子乃是一棵葡萄树

召会乃是基督，因为召会与基督是一。我们在前一篇信息里看见基督是葡萄树，我们是枝子。葡萄树和枝子是一个，因为葡萄树包括枝子。葡萄树不像松树有巨大耸立的主干和比较短小的枝子；葡萄树不是耸立的，乃是伸展的，有一道小主干和许多长枝子。一棵完整的葡萄树不仅包括主干，也包括一切枝子。说召会不是基督，就像说枝子不是葡萄树一样。因此，我们不该说，“我们只是葡萄树的枝子，但我们不是葡萄树。”虽然我们也许不这么说，但这错误观念可能仍深植在我们里面。

我们与主乃是一灵

我们在前一篇信息里指出，我们与主乃是一灵。林前六章十七节说，“但与主联合的，便是与主成为一灵。”这节所提到的灵，乃是调和的灵，复合的灵，不仅包括神的灵，也包括我们人的灵。这灵不是个人的灵，乃是团体的灵，包括基督和我们众人。因着我们与基督乃是一灵，因此说我们是基督，并没有错。

我们活基督，指明我们乃是基督

使徒保罗说，“因为在我，活着就是基督。”（腓一21。）今天若是我们来写这句话，我们可能会说，“因为在我，活着就是基督的枝子。”我们会非常谨慎的写，因为我们若像保罗这样写，也许会被定罪为太大胆，甚至是亵渎。保罗能说这话，因为他是基督的枝子，而葡萄树的枝子就是葡萄树的一部分，不是葡萄树本身以外的东西。我们也是基督这真葡萄树的枝子；作为基督的枝子，我们也是基督。

也许有些人要和我争论，说，“李弟兄，你太直言不讳了。你不该说你是基督。你说话必须更加小心。你只该说你是基督的一部分。”我对这种人的回答是：基督的一部分就是基督；因此，任何人若是基督的一部分，他就是基督。我身上的每一部分都是我。我的手指若能说话，它不需要小心谨慎的说，“我不是李常受，我只是李常受的一部分。”我的手指和我身体的其他各部分若都说这话，就没有李常受了，只有李常受的各部分而已。甚至我的头也不是我，只是我的一部分而已。这再次给我们看见，我们也许没有正确的认识关于召会的真理。我们需要看见，召会就是基督。

The Vine and the Branches Being One Vine

The church is Christ because the church is one with Christ. In the preceding chapter we saw that Christ is the vine and that we are the branches. The vine and the branches are one, for the vine includes the branches. Unlike a pine tree, which has a great trunk that shoots up and relatively short branches, a vine does not shoot up but spreads out, having a small trunk and many long branches. A complete vine includes not only the trunk but also all the branches. To say that the church is not Christ is like saying that the branches are not the vine. Therefore, we should not say, “We are merely the branches of the vine, but we are not the vine.” Although we may not say this, this erroneous concept may still be deep within us.

Our Being One Spirit with the Lord

As we pointed out in the preceding chapter, we are one spirit with the Lord. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” The spirit mentioned in this verse is a mingled spirit, a compound spirit, including not only the divine Spirit but also our human spirit. This spirit is not an individual spirit but a corporate spirit, including Christ and all of us. Because we and Christ are one spirit, it is not wrong to say that we are Christ.

Our Living Christ Indicating That We Are Christ

The apostle Paul said, “For to me, to live is Christ” (Phil. 1:21). If we were to compose this word today, we would probably say, “For to me, to live is a branch of Christ.” We would compose this very carefully because if we wrote what Paul wrote, we might be condemned for being too bold or even for blaspheming. Paul could say this because he was a branch of Christ, and a branch of a vine is a part of the vine. It is not something other than the vine itself. We too are branches of Christ, the true vine, and as branches of Christ we too are Christ.

Some may argue with me, saying, “Brother Lee, you are too frank. You should not say that you are Christ. You must speak more carefully. You should say only that you are a part of Christ.” My answer to such persons is that a part of Christ is Christ; thus, anyone who is a part of Christ is Christ. Every part of my physical body is me. If my finger could speak, it would not need to be careful and cautious, saying, “I am not Witness Lee; I am only a part of Witness Lee.” If my finger and every other part of my body said this, there would be no Witness Lee but only parts of Witness Lee. Even my head would not be me but would be only a part of me. This again shows that we may not accurately know the truth concerning the church. We need to see that the church is simply Christ.

身体乃是基督

林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”按照我们的观念，在这节经文开头描述身体同其许多肢体之后，我们会期望结论说，“基督的身体也是这样。”但结论却说，“基督也是这样。”这很强的证明，召会乃是基督。我们说召会是基督的身体，但这里主的话是说，身体乃是基督。因此，召会乃是基督，这不是我的教训，乃是圣经清楚的教训。

新“我”和新人里的每个肢体都是基督

今天我们乃是召会，但我们在重生以前，不是召会。我们是在得着重生之后才成为召会的，因为在重生时，基督进到我们里面，并且我们受浸时，原来的旧人与基督同钉十字架并埋葬了。加拉太二章二十节说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”如今我们不是原来的旧“我”，乃是现在的新“我”。旧“我”已经埋葬，新“我”就在这里。旧“我”不是基督，因为基督不在我们里面，但现今基督在我们里面。因此，新“我”乃是基督。

歌罗西三章十至十一节说，我们“穿上了新人；…在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内”。我们需要看见，在新人里，基督是每一个肢体，又在每一个肢体之内。每一次有新得救的信徒受浸时，我们需要将这真理重述给他们听，告诉他们，召会乃是基督，并且他们的新“我”乃是基督。

基督徒，即属基督的人，乃是基督

我能见证，我与重生以前的我完全不同；我成了另一个人。从前我是属撒但的人，但现今我是基督徒。基督徒乃是基督人，就是属基督的人。当我们说桌子是木制桌子或木头桌子时，我们的意思是说，桌子乃是木头。同样的，作为基督徒，属基督的人，意思是说，我们乃是基督。这再次表明，召会乃是基督。

The Body Being Christ

First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.” According to our concept, after this verse begins by describing the physical body with its many members, we would expect the verse to conclude by saying, “So also is the Body of Christ.” Instead, it says, “So also is the Christ.” This is strong proof that the church is Christ. We say that the church is the Body of Christ, but here the Word says that the Body is Christ. Hence, the church being Christ is not my teaching but the clear teaching of the Bible.

The New “I” and Every Member in the New Man Being Christ

Today we are the church, but before we were regenerated, we were not the church. We became the church after being regenerated because in regeneration Christ came into us, and in baptism our original old man was crucified and buried with Christ. Galatians 2:20 says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Now we are not the original old “I” but the present new “I.” The old “I” has been buried, and the new “I” is here. The old “I” was not Christ because Christ was not in us, but now Christ is in us. Thus, the new “I” is Christ.

Colossians 3:10-11 says that we “have put on the new man...where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” We need to see that in the new man Christ is every member and is in every member. Every time new believers are baptized, we need to repeat this truth to them, telling them that the church is Christ and that their new “I” is Christ.

A Christian, a Man of Christ, Being Christ

I can testify that I am fully different from what I was before being regenerated; I am another person. Previously, I was a satanic person, but now, I am a Christian. A Christian is a Christ-man, a man of Christ. When we say that a table is a wooden table or a table of wood, we mean that the table is wood. Likewise, to be a Christian, a man of Christ, means that we are Christ. This again shows that the church is Christ.

Injecting Judaism and Greek Philosophy

God's eternal purpose is simply to gain a church for Christ that has Christ as its life and content, a church that is Christ Himself. This is the church that God intends to obtain in His economy. However, not long after the church life began on the day of Pentecost, Satan injected mainly two foreign elements into the church—first Judaism and then Greek philosophy. Among the Epistles of the New Testament, Galatians deals mainly with Judaism, and Colossians deals mainly with Greek philosophy. Galatians tells us that Judaism should not be in the church and that the church has nothing to do with Judaism (1:4; 6:14-15). The church is Christ, not Judaism. When Judaism becomes prevailing in the church, the church is void of Christ and is therefore no longer the church. Furthermore, Colossians 2:8 says, "Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ." According to this verse, philosophy may also become prevailing in the church, causing the church to be void of Christ and to no longer be the church. The church must have Christ as its unique content.

Bringing in Divisive Opinions and Concepts

Since the time that Judaism and philosophy were injected into the church in the first and second centuries, many different opinions and concepts have also been brought into the church. Although some of these concepts are scriptural, such as baptism by immersion, they have nevertheless crept into the church to replace Christ. This is why there is a denomination called the Baptist Church. Some Baptists even insist that a person be baptized by them. Because they insist on a certain kind of baptism, their content has become this kind of baptism rather than Christ. They are called the Baptist Church because their content is not Christ but baptism.

Through the past twenty centuries many concepts have crept into Christianity. Every denomination today is the issue of a concept. Even the free groups are the issue of concepts. Recently, certain free groups have said that they do not want to have a formal church life. They prefer what they call a "home-style" church life. They meet only in small groups in homes. When they are halfway through their meetings, a cake is brought out, and everyone enjoys the cake and begins to gossip. This kind of church life is the issue of a concept and is contrary to the truth. The truth concerning the church is that the church is only Christ. We need to see that all the denominations and free groups are the issue of concepts that have replaced Christ.

注射犹太教和希腊哲学

神永远的定旨，乃是要为基督得着召会，有基督为其生命和内容；而这召会就是基督自己。这是神在祂的经纶里所要得着的召会。然而，召会生活在五旬节开始后不久，撒但就将两种主要的外来元素注射到召会里——首先是犹太教，然后是希腊哲学。在新约的书信当中，加拉太书主要是对付犹太教，歌罗西书主要是对付希腊哲学。加拉太书告诉我们，犹太教不该在召会里，召会与犹太教无分无关。（一4，六14～15。）召会乃是基督，不是犹太教。当犹太教在召会中盛行时，召会就没有基督，因此就不再是召会。不仅如此，歌罗西二章八节说，“你们要谨慎，恐怕有人用他的哲学，和虚空的欺骗，照着人的传统，照着世上的蒙学，不照着基督，把你们掳去。”按照这节经文，哲学也可能在召会里盛行，使召会没有基督而不再是召会。召会必须有基督为其独一的内容。

带进分裂的意见和观念

自从犹太教和哲学在第一和第二世纪注入召会以来，许多不同的意见和观念也被带进召会。虽然这些观念中有些合乎圣经，如水浸，然而它们偷偷进到召会里，顶替了基督。这就是为什么有一个称为浸信会的公会。有些浸信会的人甚至坚持人必须由他们施浸。因着他们坚持一种浸，他们的内容就成为这种浸，而不是基督。他们称为浸信会，因为他们的内容不是基督，乃是施浸。

经过已过二十个世纪，许多观念偷偷进入基督教。今天每个公会都是某种观念的结果。甚至自由团体也是一些观念的结果。最近，有些自由团体说，他们不要有正规的召会生活。他们偏好所谓“家庭式”的召会生活。他们只在家里小组聚集。他们的会聚到一半，就拿出蛋糕来，每个人就享用蛋糕，开始闲谈。这种召会生活乃是一种观念的结果，与真理不符。关于召会的真理乃是：召会只是基督。我们需要看见，所有的公会和自由团体都是某些顶替基督之观念的结果。

说召会是基督也许容易，但要付诸实行却不容易。我们也许在道理上知道召会是基督，但我们实行召会生活时，却可能因着自己的观念，导致召会成为别的事物。每个人都喜欢召会按照他们自己的观念来聚会。我们中间有些人生来安静。聚会中出声的祷告，甚至最微弱的声音，都会搅扰这些安静的人。他们喜欢召会聚会非常寂静，甚至一根针掉到地上都听得见。他们说，“我们的神是有次序的神，不是混乱的神。”有些人反对使用某些乐器。然而，另有些人生来是粗野的。他们喜欢高喊：“赞美主！阿利路亚！耶稣！阿们！”他们认为安静的聚会是死沉的聚会。他们觉得聚会越吵越好。有些人甚至喜欢在聚会里跳来跳去。我们需要看见，召会不是安静的，也不是吵杂的。安静必须被杀死，吵杂必须被埋葬。我们没有立场发挥我们的喜好，因为召会乃是基督。

受“召会乃是基督”的异象所管治， 看见并经历基督， 好有正当的召会生活

今天基督教可怜的光景，乃是许多不同观念进来顶替基督的结果。箴言二十九章十八节说，“没有异象，民就放肆。”使徒保罗在行传二十六章十九节说到他所接受关于基督与召会的异象：“我…没有违背那从天上来的异象。”我们需要受“召会乃是基督”的异象所管治。我们若有这异象，就不会在意聚会吵杂或安静。我们会单单在意基督。我们众人会同着基督、在基督里、并为着基督来到聚会里。基督若带领我们呼喊，我们就呼喊。基督若带领我们安静，我们就安静。我们不是某种样子的召会；我们只是基督。召会仅仅是基督。

基督徒之所以有不同的观念，原因是他们没有基督。我们没有基督时，会有许多偏好，但我们若满了基督，我们来在一起，就只会将基督带来。我们的器皿若被基督充满，就不会有空间为着别的任何事物。我们的器皿空洞、没有基督时，各种奇特的东西都会进来。因此，我们想要过正当的召会生活，就必须充分的经历基督，使我们被祂充满。

To say that the church is Christ may be easy, but to put this into practice is not easy. We may know in doctrine that the church is Christ, but when we practice the church life, we may cause the church to become something else because of our concept. Everyone likes to have church meetings according to their own concept. Some among us were born as quiet persons. An audible prayer in a meeting, even in the softest voice, would disturb these quiet ones. They would like the church meetings to be so quiet that one could hear a pin drop. They say, “God is a God of order, not of confusion.” Some oppose the use of certain musical instruments. However, others were born wild and rough. They like to shout, “Praise the Lord! Hallelujah! Jesus! Amen!” They consider a quiet meeting to be a dead meeting. They feel that the noisier a meeting is, the better it is. Some even like to jump around in the meetings. We need to see that the church is not silent, and neither is the church noisy. The silence must be killed, and the noise must be buried. We have no ground to exercise our preference, for the church is simply Christ.

BEING GOVERNED BY THE VISION THAT THE CHURCH IS CHRIST AND SEEING AND EXPERIENCING CHRIST TO HAVE THE PROPER CHURCH LIFE

The poor situation in Christianity today is a result of many different concepts coming in to replace Christ. Proverbs 29:18 says, “Where there is no vision, the people cast off restraint.” In Acts 26:19 the apostle Paul said regarding the vision he had received of Christ and the church, “I was not disobedient to the heavenly vision.” We need to be governed by the vision that the church is Christ. If we have this vision, we will not care for noise or for silence in the meetings. We will care only for Christ. We will all come to the meetings with Christ, in Christ, and for Christ. If Christ leads us to shout, we will shout. If Christ leads us to be silent, we will be silent. We are not a certain kind of church; we are only Christ. The church is only Christ.

The reason Christians have different concepts is that they are void of Christ. When we are void of Christ, we will have many preferences, but if we are full of Christ, we will bring only Christ when we come together. When the vessel of our being is filled with Christ to the brim, there will be no room for anything else. When our vessels are empty, void of Christ, all kinds of peculiar things will come in. Therefore, in order for us to have the proper church life, we must have adequate experiences of Christ so that we may be filled with Him.

歌罗西书里所启示的基督 神所分给众圣徒的分

歌罗西书向我们揭示基督是谁和基督的所是。虽然这卷书只有四章，但包含在这卷书中之基督的项目却是深奥的。一章十二节说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”钦定英文译本将本节里“所分给…的分”翻作“基业”。然而，这里原文的意思是“所分给的一分”。基督不仅是我们将来要得的基业，也是我们现今的分。我们有分于众圣徒的分。我们天天享受基督并经历基督，有分于祂作我们的分。我们要往前，进一步来看在这分里包括什么。

不能看见之神的像，一切受造之物的首生者， 万有在祂里面、借着祂、并为着祂被造的那位

按照十五节，这分乃是那不能看见之神的像。神是不能看见的，但祂有一个像。我们的分—基督，是那不能看见之神的像，神的彰显。十五节继续说，基督是一切受造之物的首生者；十六节说，万有都在祂里面、借着祂、并为着祂被造。

万有在祂里面得以维系的那位

十七节说，“万有…在祂里面得以维系。”这个句子也可译为“万有…在祂里面一同存在”。在基督里面得以维系，意指靠着基督作联系的中心，而得以一同存在，如同轮子的轮辐被轮轴维持在一起。轮轴若被取走，所有的轮辐就会分散。轮辐是因轮轴得以维系。科学家发现，宇宙中的一切是靠着一种神秘的力量维持在一起。歌罗西一章启示，基督是万有维系的中心。万有是在基督里面、借着基督、并为着基督被造的，并且万有在祂这轮轴里面得以维系。

身体的头，死人中复活的首生者， 一切的丰满乐意居住在祂里面的那位， 以及神的奥秘

十八节说，“祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”因此，基督不仅在创造里是首生者，（15，）在复活里也是首生者。

The Revelation of Christ in Colossians The God-allotted Portion of the Saints

Colossians unveils to us who and what Christ is. Although this book has only four chapters, the items of Christ contained in this book are profound. Colossians 1:12 says, “Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.” The King James Version renders allotted portion in this verse as “inheritance.” However, the Greek word here means “that which is allotted as a portion.” Christ is not only our future inheritance but also our present portion. We are partakers of the portion of the saints. Day by day we are partaking of Christ as our portion by enjoying Him and experiencing Him. Let us go on to see what is included in this portion.

The Image of the Invisible God the Firstborn of All Creation, and the One in Whom, through Whom, and unto Whom All Things Were Created

According to verse 15, this portion is the image of the invisible God. God is invisible, yet He has an image. Christ our portion is the image, the very expression, of the invisible God. Verse 15 goes on to say that Christ is the Firstborn of all creation, and verse 16 says that all things were created in Him, through Him, and unto Him.

The One in Whom All Things Cohere

Verse 17 says, “All things cohere in Him.” This clause may also be translated “all things subsist together in Him.” To cohere in Christ is to exist by Christ as the holding center, just as the spokes of a wheel are held together by the hub. If the hub is taken away, all the spokes will fall apart. The spokes cohere in the hub. Scientists have discovered that everything in the universe is held together by some mysterious force. Colossians 1 reveals that Christ is the holding center of all things. All things were created in Christ, through Christ, and unto Christ, and all things cohere in Him as the hub.

The Head of the Body, the Firstborn from the Dead, the One in Whom All the Fullness Was Pleased to Dwell, and the Mystery of God

Verse 18 says, “He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.” Thus, Christ is not only the first in creation (v. 15) but also the first in resurrection. The new

新造是在复活里产生的。基督在旧造和新造中都是首生者，因此祂在万有中居首位。十九节继续说，“因为一切的丰满，乐意居住在祂里面。”二章九节说，“神格一切的丰满，都有形有体的居住在基督里面。”因此，在万有中居首位的基督，乃是神格丰满的具体化身。二节说，基督是神的奥秘。这是我们日复一日所经历的基督。

宇宙中一切正面事物的实际

二章十六至十七节说，“所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”这两节经文启示，基督是宇宙中一切正面事物的实际。在宇宙中有许多正面的事物，一切正面的事物都是基督的影儿。白昼是基督的影儿；祂是我们的真白昼。每一种光—月光、日光、电灯的光、油灯的光，都是基督的影儿，祂才是真光。每一种食物都是影儿；基督才是真食物。基督是真水和真空气。甚至节期、节日，也是影儿，基督才是我们的真节日。基督是我们的真安息日和我们的真月朔。月朔表征在黑暗中因着光而有新的开始。基督是在黑暗中因着光而有的真正新开始。不仅如此，基督是我们的真衣服和真房屋，我们的真居所。这不是我的思想，这乃是在圣经中的启示。诗篇九十篇一节说，“主啊，你世世代代作我们的居所。”基督是我们永远的居所，我们永远的家。基督乃是一切。

我们的生命和我们荣耀的盼望

歌罗西三章四节说，“基督是我们的生命。”我们的生命乃是包罗万有的基督。何等的生命！一章二十七节启示，基督在我们里面，是我们荣耀的盼望。今天这位奇妙、包罗万有的基督是我们的生命。将来祂是我们的荣耀；因此，祂是我们的盼望。

在基督里面已经生根，并正被建造， 就要在祂里面行事为人

二章六至七节说，“你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”这两节经文里的启示极其重要。我们不仅相信基督，也接受了祂。接受一样东西乃是取得、据有、并持定所赐给我们的某样东西。我们都这样接受了基督。因着我们接受了祂，现今我们

creation was produced in resurrection. As the first in both the old creation and the new creation, Christ has the preeminence in all things. Verse 19 goes on to say, “For in Him all the fullness was pleased to dwell.” Colossians 2:9 says, “In Him dwells all the fullness of the Godhead bodily.” Thus, Christ, who has the preeminence in all things, is the embodiment of the fullness of the Godhead. Verse 2 says that Christ is the mystery of God. This is the Christ whom we are experiencing day by day.

The Reality of Every Positive Thing in the Universe

Colossians 2:16-17 says, “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.” These verses reveal that Christ is the reality of every positive thing in the universe. There are many positive things in the universe, and all the positive things are shadows of Christ. The day is a shadow of Christ; He is our real day. Every kind of light—moonlight, sunlight, electrical light, the light of an oil lamp—is a shadow of Christ; He is the real light. Every kind of food is a shadow; Christ is the real food. Christ is the real water and the real air. Even the feasts, the holidays, are a shadow; Christ is our real holiday. Christ is our real Sabbath and our real new moon. A new moon signifies a new beginning with light in darkness. Christ is the real new beginning with light in darkness. Furthermore, our Christ is our real clothing and our real house, our real dwelling place. This is not my thought; it is revealed in the Bible. Psalm 90:1 says, “O Lord, You have been our dwelling place / In all generations.” Christ is our eternal dwelling place, our eternal home. Christ is everything.

Our Life and Our Hope of Glory

Colossians 3:4 says that Christ is our life. Our life is the all-inclusive Christ. What a life! Colossians 1:27 reveals that Christ is in us as our hope of glory. Today the wonderful, all-inclusive Christ is our life. In the future He will be our glory; therefore, He is our hope.

Walking in Christ, Having Been Rooted and Being Built Up in Him

Colossians 2:6-7 says, “As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him.” The revelation in these verses is crucial. We not only have believed in Christ but also have received Him. To receive something is to take, possess, or lay hold of something that is given to us. We have all received Christ in this way. Because we have received Him, we can now walk in

能天天在祂里面行事为人。不仅如此，我们在基督里面已经生根，并正被建造。我们在基督里面生根是为着在生命里长大，我们在祂里面正被建造是为着神家的建造。因此，我们需要为着在生命里长大并为着神家的建造，在基督里面行事为人。

基督不是一个观念，乃是一个位。我们能接受这人位、在祂里面行事为人、在祂里面生根、并在祂里面被建造。我们都需要看见这位基督。我们若看见基督的异象，就不会有时间或精力在意其他任何事物。我们不会在意我们的观念，认为什么是低沉的聚会、高昂的聚会、活的聚会、安静的聚会、或者大声的聚会。我们里面没有空间在意聚会中是用吉他还是铃鼓。那些通常反对使用铃鼓的人若被基督充满，就会说，“谁要摇铃鼓，就摇吧。我不在意摇铃鼓的是一个人或是一百个人。我没有时间谈论那个。”不仅如此，那些摇铃鼓的人若被基督充满，也会放下铃鼓，说，“基督是我们的真铃鼓。我们不要影儿；我们要实际。”然而，若有人要守着影儿，这没有错。很可惜的是，大部分基督徒因着没有基督，就注意许多不重要的事物。我们被基督充满时，就没有空间为着其他事物。

虽然基督过于我们所能领会，但我们需要经历祂，因祂乃是我们的分。祂是那不能看见之神的像、一切受造之物的首生者、万有在祂里面被造的那位、万有在祂里面得以维系的那位、身体的头、从死人中复活的首生者。祂在旧造和新造里都居首位；并且神的丰满，就是神在创造和在召会里丰满的彰显，都居住在祂里面。基督也是神的奥秘和宇宙中一切正面事物的实际。基督现今是我们的生命，将来是我们荣耀的盼望。不仅如此，我们既接受了基督并据有祂，就需要在祂里面行事为人、在祂里面生根、并在祂里面被建造。

在基督里行事为人就是在调和的灵里行事为人

到目前为止，我们在本篇信息主要是从道理一面来看这真理。现在我们来到经历的一面。首先，我们需要看见今天包罗万有之基督的所是；我们需要看见这位基督的性质。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”林后三章十七节说，“主就是那灵。”因此，包罗万有的基督现今乃是赐生命的灵。接下来我们需要看见今天这赐生命的灵在哪里。提后四章二十二节说，“愿主与

Him day by day. Moreover, we have been rooted in Christ, and we are being built up in Him. Our being rooted in Christ is for the growth in life, and our being built up in Him is for the building of God's house. Thus, we need to walk in Christ for our growth in life and for the building of God's house.

Christ is not a concept; He is a person. We can receive this person, walk in Him, be rooted in Him, and be built up in Him. We all need to see this Christ. If we see a vision of Christ, we will have no time or capacity to care for anything else. We will not care for our concept of what a low meeting, a high meeting, a living meeting, a silent meeting, or a loud meeting is. We will have no room in our being to care whether or not guitars or tambourines are used in the meetings. If those who would normally oppose the use of tambourines are filled with Christ, they will say, "Whoever would like to play can play. I do not care if one plays or a hundred play. I have no time to talk about that." Moreover, if those who play the tambourines are filled with Christ, they will lay down their tambourines and say, "Christ is our real tambourine. We do not want to have the shadow; we want to have the reality." However, if some want to keep the shadow, this is not wrong. Regrettably, because most Christians are void of Christ, they pay attention to many unimportant things. When we are filled with Christ, we have no room for other things.

Although Christ is beyond our understanding, we need to experience Him, for He is our portion. He is the image of the invisible God, the Firstborn of all creation, the One in whom all things were created, the One in whom all things cohere, the Head of the Body, and the Firstborn from the dead. He is preeminent in both the old creation and the new creation, and God's fullness, that is, God's full expression in both creation and the church, dwells in Him. Christ is also God's mystery and the reality of every positive thing in the universe. For the present, Christ is our life, and for the future, He is our hope of glory. Moreover, since we have received Christ and possess Him, we need to walk in Him, be rooted in Him, and be built up in Him.

To Walk in Christ Being to Walk in the Mingled Spirit

Thus far in this chapter we have seen mainly the truth in doctrine. Now we come to the experience. First, we need to see what the all-inclusive Christ is today; we need to see the nature of this Christ. First Corinthians 15:45b says, "The last Adam became a life-giving Spirit," and 2 Corinthians 3:17 says, "The Lord is the Spirit." Thus, the all-inclusive Christ is now the life-giving Spirit. Next we need to see where this life-giving Spirit is today. Second Timothy 4:22 says, "The Lord be with your spirit," and Romans 8:16 says, "The Spirit Himself witnesses with our

你的灵同在。”罗马八章十六节说，“那灵自己同我们的灵见证。”因此，如今是赐生命之灵的一位包罗万有的基督，今天是在我们的灵里。林前六章十七节说，“与主联合的，便是与主成为一灵。”这节经文表明，这二灵—赐生命的灵和我们人的灵，调和在一起成为一灵。因此，在基督里行事为人，就是在调和的灵里行事为人。（罗八4。）

调和的灵是我们需要专注的关键、焦点。在基督里行事为人，不是按着我们的意见或观念行事为人，乃是按着我们里面调和的灵行事为人。这调和的灵活在我们里面，运行在我们里面。当我们在调和的灵里行事为人，我们就在凡事上经历基督—在婚姻生活里、在学校生活里、在职业生活里、并在召会生活里。我们越在灵里行事为人，就越得着基督。

也许有人问：“在灵里行事为人是什么意思？”我们里面都有灵。身为信徒，我们已经在我们的灵里得着重生。（约三6。）现今基督这赐生命的灵住在我们的灵里，甚至与我们的灵成为一。我们若说话，不该从我们的情感、心思、或意志里来说。反之，我们该从调和的灵里说话。这就是在灵里行事为人。然而，我们必须承认，大多时候我们是从我们的情感、从我们的心思、或从我们的意志里说话并行动。我们大部分的所言和所行，是出自我们天然的人，而不是出自我们的灵。每当我们去什么地方，通常不是出自我们的灵，乃是出自我们的感情、心思或意志，也就是出自我们天然的人。圣徒们说他们喜欢安静的聚会或大声的聚会，是出自他们的偏好，而不是出自他们的灵。他们这样说时，不是在灵里行事为人。他们若在灵里行事为人，并从灵里来说到聚会，他们只会说，“赞美主！我们只在意基督。”

在意基督，不在意宗教

最近，在一些地方召会里起了争论，说到圣徒们该不该去看运动比赛。有些人说，那些不去看比赛的人是受律法辖制，而那些去的人是得着自由的。他们说，那些不去看比赛的人是墨守宗教的，那些去的人不是墨守宗教的。圣徒们因这事受搅扰而感到困惑，就在一个聚会里向我题出这问题。我回答说，“你们都有两种宗教中的一种。一种是不去看比赛，另一种是去看比赛。无论你认为圣徒们该不该去，只要你没有基督，无论你作什么，都是宗教。我

spirit.” Therefore, today the all-inclusive Christ, who is now the life-giving Spirit, is in our spirit. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” This verse shows that these two spirits, the life-giving Spirit and our human spirit, are mingled together as one spirit. Hence, to walk in Christ is simply to walk in this mingled spirit (Rom. 8:4).

The mingled spirit is the crucial focus that we need to pay our full attention to. To walk in Christ is to walk not according to our opinions or concepts but according to the mingled spirit within us. This mingled spirit is living and working in us. When we walk in the mingled spirit, we experience Christ in everything—in marriage life, in school life, in office life, and in the church life. The more we walk in the spirit, the more we gain Christ.

Some may ask, “What does it mean to walk in the spirit?” We all have a spirit within us. As believers, we have been regenerated in our spirit (John 3:6). Now Christ as the life-giving Spirit dwells in our spirit and is even one with our spirit. If we speak, we should not speak from our emotion, mind, or will. Rather, we should speak from the mingled spirit. This is to walk in the spirit. However, we must admit that we speak and act mostly from our emotion, from our mind, or from our will. Most of what we say and do is from our natural man, not from our spirit. Whenever we go somewhere, we usually go not from our spirit but from our emotion, mind, or will—from our natural man. The saints who say that they like a silent meeting or a loud meeting speak from their preference, not from their spirit. When they speak in this way, they are not walking in the spirit. If they are walking in the spirit and say something concerning the meetings from the spirit, they will only say, “Praise the Lord! We care only for Christ.”

Caring for Christ Rather Than for Religion

Recently, in certain local churches a disputation arose as to whether or not the saints should go to sporting events. Some said that those who do not go to sporting events are under a legality and that those who go are liberated. They said that those who do not go to sporting events are religious and that those who go are not religious. After the saints became bothered and confused by this matter, they presented this question to me in a meeting. I answered, “You all have one of two religions. One religion is not to go to sporting events, and the other is to go. Regardless of whether or not you think the saints should go, as long as you do not have Christ, whatever you do is a religion.

们不该有一种叫我们不该去的宗教，也不该有一种说我们该去的宗教。反之，我们只该接受基督。”因着基督教没有基督，所以基督以外的许多事物，就如教规和教条都进来了。我们若被基督充满，就不会有教规和教条。我们不会给这种无益的事物任何地位。

活基督，好将基督带到聚会里

我们既已接受基督，就需要在祂里面行事为人。今天祂乃是赐生命的灵，内住于我们灵里，我们的灵与祂成为一灵。因此，我们只需要活在调和的灵里，在灵里说话、行事并行动。我们若这样生活，就会满了基督。然后，当我们来在一起时，不仅会在基督里来，也会带着基督来。凡我们所说的，都会出自基督。无论我们的聚会是安静或大声，都没有差别。有几年，我与倪弟兄一起在上海。当他不在聚会里时，圣徒们时常会觉得若有所缺。然而，当他在聚会里，他只在十个聚会中的两、三个聚会中说话或祷告，其余的时候都是沉默的。然而，只要他在，我们都觉得基督也在。这证明，正当的聚会不在于呼喊或安静，乃在于将基督带到聚会里。

我们若天天在基督里行事为人并活基督，就会被基督浸透、据有基督、并满了基督。这样，当我们来聚会时，就会带着基督而来。我们也许没有说话、祷告或呼喊，但别人会感觉我们满了基督。否则，我们来聚会，无论作什么，都是表演。我们会把会所变成剧院，因为我们缺少实际。假如一位弟兄在家里与妻子吵架，然后来到聚会里高喊：“赞美主！”他的妻子里面也许会说，“他是个鬼在赞美主。”她不会忘记她的丈夫在家里的行为。我们若不在日常生活里活基督，却在聚会中高喊：“赞美主，”鬼会嘲笑我们，因为我们只是表演者，演员。我们需要活基督，好叫我们能带着基督来聚会。然后，当我们在聚会中说话时，就会有一些有分量、属于生命和实际的东西。我们在聚会里所说的，会是我们经历中的事实，而不是表演。

正当的召会聚会

乃是展览我们所经历的基督

We should not have a religion that says we should not go, nor should we have a religion that says we should go. Rather, we should simply take Christ.” Because Christianity is void of Christ, many things other than Christ, such as rules and regulations, have come in. If we are filled with Christ, we will have no rules and regulations. No ground will be given to such useless things.

Living Christ in Order to Bring Christ to the Meetings

As we have received Christ, we need to walk in Him. Today He is the life-giving Spirit indwelling our spirit, and our spirit is one spirit with Him. Hence, we simply need to live in the mingled spirit, speaking, acting, and moving in the spirit. If we live in this way, we will be full of Christ. Then when we come together, we will come together not only in Christ but also with Christ. Whatever we speak will be out from Christ. Whether our meetings are silent or loud will make no difference. I was with Brother Nee for a number of years in Shanghai. When he was not in the meetings, the saints often felt that something was lacking. However, when he was in the meetings, he would speak or pray in only two or three meetings out of ten; the rest of the time he was silent. Nevertheless, as long as he was there, we all felt that Christ was there. This proves that having a proper meeting is not a matter of shouting or being silent but a matter of bringing Christ to the meeting.

If we walk in Christ and live Christ day by day, we will be saturated with Christ, possess Christ, and be full of Christ. Then when we come to the meetings, we will come with Christ. We may not speak, pray, or shout, but others will sense that we are full of Christ. Otherwise, when we come to the meetings, whatever we do will be a performance. We will make the meeting hall a theater because we lack reality. Suppose a brother quarrels with his wife at home, and then he comes to the meeting and shouts, “Praise the Lord!” Inwardly, his wife may say, “He is a devil praising the Lord.” She will not be able to forget her husband’s behavior at home. If we do not live Christ in our daily life, but we shout, “Praise the Lord!” in the meetings, the demons will laugh at us because we will be merely performers, actors. We need to live Christ so that we can come to the meetings with Christ. Then when we speak in the meetings, there will be something weighty, something of life and of reality. What we say in the meetings will be facts in our experience, not a performance.

The Proper Church Meetings

Being an Exhibition of the Christ Whom We Experience

我们需要真实的经历基督。召会乃是基督，召会的聚会乃是展览基督。召会聚会应该展示我们在日常生活中的经历。我们需要凭基督并在基督里生活，好被基督充满。然后，当我们来在一起时，就能展示我们所经历的基督，使祂得荣耀，使别人得造就，并使仇敌蒙羞。这就是正当的召会生活。

我们若看见正当的召会生活这异象，就会放下一切不同的观念。我们不会在意要有那一种形式的聚会。因着 we 被基督充满，我们不会有精力、空间为着别的任何事物。我们的整个器皿，我们全人，会被基督充满以致洋溢。圣徒们若都经历这个，在众地方召会里就不会有各种的观念，而只有基督。然后，我们就有真正的一与和谐。因着我们的目标、我们的领会、我们的看见、我们的日常经历、我们的生活、和我们的一切乃是基督，召会就会因基督而照耀；不会有意见、观念、争论、争吵，只有一与和谐。我们所享受的一与和谐，乃是基督自己。这是主对召会生活的恢复。主恢复中的召会生活，乃是基督从我们活出来，成为活的见证。

问答

问：在基督里行事为人与借着话接触主有关联么？

答：是的。我们要在基督里行事为人，就必须天天来读主的话，甚至一天数次，因为基督乃是具体化在圣经的话里。我从未认识一个在基督里行事为人的基督徒，不是天天接触主话的。

为着召会生活，我们需要看见这真理。正当的召会生活不在于某种观念或意见，说，该如何聚会，或在哪儿聚会。召会是灯台。（启一 11 ~ 12，20。）我们如何聚会以及在哪儿聚会，并没有差别。只要灯台是照耀的，无论摆在哪儿，仍是照耀的。但灯台若不照耀，无论摆在哪儿，都在黑暗里。基督作为那灵，是灯里的油，祂得着彰显就是光从灯照耀出来。要有正当的召会生活，完全在于我们有多少基督—有多少油并照耀出多少光。因此我们必须借着话接触祂，好一直在祂里面生活并行事为人。

问：我早晨有一段时间在主的话里与主同在，但之后在一天当中，我逐渐与主失去接触。有什么路能使我整天留在与主的接触里？

We need the real experience of Christ. The church is Christ, and the church meetings are an exhibition of Christ. The church meetings should be a display of what we experience in our daily life. We need to live by Christ and in Christ to be filled with Christ. Then when we come together, we can display the Christ whom we experience for His glory, for others' edification, and for the enemy's shame. This is the proper church life.

If we see this vision of the proper church life, we will drop all our different concepts. We will not care for having a certain kind of meeting. Because we are filled with Christ, we will have no capacity, no room, for anything else. Our whole vessel, our whole being, will be filled up to the brim with Christ. If all the saints experience this, there will be no concepts in the local churches; there will be only Christ. Then we will have the genuine oneness and harmony. Because our goal, our understanding, our realization, our daily experience, our living, and our everything are Christ, the church will shine with Christ. There will be no opinions, no concepts, no disputations, and no fighting but only oneness and harmony. The oneness and harmony that we enjoy will simply be Christ Himself. This is the Lord's recovery of the church life. The church life in the Lord's recovery is simply Christ lived out of us as a living testimony.

QUESTIONS AND ANSWERS

Question: Is walking in Christ related to contacting the Lord through the Word?

Answer: Yes, in order to walk in Christ, we surely need to come to the Word daily, even a few times a day, because Christ is embodied in the word of the Bible. I never knew a Christian who walked in Christ without daily contacting the Word.

We need to see this truth for the church life. The proper church life is not a matter of certain concepts or opinions about how and where we should meet. The church is a lampstand (Rev. 1:11-12, 20). The way and the place where we meet make no difference. As long as the lampstand is shining, regardless of where it is placed, it still shines. However, if it is not shining, it is in darkness wherever it is placed. As the Spirit, Christ is the oil within the lamp, and His expression is the light shining out of the lamp. Having the proper church life depends entirely upon how much Christ we have—how much oil we have and how much light we shine out. Therefore, we must live and walk in Him all the time by contacting Him through the Word.

Question: I have a time with the Lord in the Word in the morning, but I lose my contact with the Lord as the day goes on. Is there a way to stay in contact with the Lord for the whole day?

答：有。我们的确有路能整天留在与主的接触里。每当我们与主失去接触时，需要再恢复。我们也许早晨接触主，从祂有所得着。若是十分钟之后，我们失去了与主的接触，我们需要立刻祷告，再次接触祂。

祷告有两种。一种是定时祷告。这种祷告是为着属灵的喝。另一种是不住的祷告。帖前五章十七节说，“不住的祷告。”不住的祷告乃是属灵的呼吸。就肉身说，我们一天需要喝好几次水，但我们必须不住的呼吸。就属灵说，也是一样。早晨我们需要划定一个时间向主祷告，至少十分钟。我们能在这段时间里借着喝的祷告摸着主，然后在一天当中，我们能借着呼吸的祷告，维持与祂的接触。这就是路。

就着肉身说，人没有不住的呼吸就不能活；照样，我们作为信徒，没有不住的祷告也不能活。我们需要终日呼吸主。我们不该以为，因着我们知道许多事，或者已在召会生活中多年，我们就安全了，不需要祷告了。我们若不祷告，就没有呼吸，会在属灵上逐渐死去。许多基督徒以为他们什么都知道，因此不需要祷告。然而，无论我们知道多少，或经历多少，我们仍然需要一直祷告。

问：在我们呼吸的祷告中，需要有祷告的主题或题目么？

答：不需要。事实上，甚至在喝的祷告中，最好也不要以什么主题开始。带着任何题目来祷告，会拦阻我们正确祷告的能力。我们要正确的祷告，只需要到主面前接触祂，让祂发起我们要祷告的事项。

问：请你给我们一个不住祷告的例子好么？

答：我们上班作一件事情时，可以祷告说，“主耶稣，与我同在。”这种祷告是从我们里面自然而然兴起的。虽然我们也许相当忙碌，也许有许多人在我们周围，但我们还是能接触主。我们需要练习这事，随时预备好向主说话。若是我们正在打字，我们能说，“主，我在打字时需要你。”我们需要在凡事上学习这样祷告。我们不该离了主，信靠自己作任何事。甚至在我们知道如何作的事上，仍然不该信靠自己。无论作什么，都需要信靠主。这就是常时、不住的祷告。

Answer: Yes, there is surely a way to remain in contact with the Lord throughout the day. Whenever we lose our contact with the Lord, we need to regain it. We may contact the Lord in the morning and receive something of Him. If after ten minutes we lose our contact with the Lord, we need to immediately pray to contact Him again.

There are two kinds of prayer. One kind is prayer at set times. This kind of prayer is for spiritual drinking. The other kind of prayer is unceasing prayer. First Thessalonians 5:17 says, “Unceasingly pray.” Unceasing prayer is spiritual breathing. Physically, we need to drink a few times a day, but we must breathe unceasingly. Spiritually, it is the same. In the morning we should have a set time to pray to the Lord for at least ten minutes. We can touch the Lord during this time by drinking prayers, and then we can maintain our contact with Him throughout the day by breathing prayers. This is the way.

Just as man cannot live physically without unceasing breathing, as believers, we cannot live without unceasing prayer. We need to breathe the Lord all day long. We should not think that because we know many things or because we have been in the church life for many years, we are safe and do not need to pray. If we do not pray, we are not breathing and are dying spiritually. Many Christians think that they know everything and therefore do not need to pray. However, regardless of how much we know or how much we have experienced, we still need to pray all the time.

Question: Do we need to have a topic or subject to pray about in our breathing prayer?

Answer: No. Actually, even in the drinking prayer it is better not to begin with a subject. Coming to pray with any subject frustrates our ability to pray properly. In order to pray properly, we simply need to go to the Lord to contact Him and allow Him to initiate what we pray about.

Question: Could you please give an example of unceasing prayer?

Answer: As we are doing a task at our job, we can pray, “Lord Jesus, be with me.” This kind of prayer rises spontaneously from within us. Although we may be quite busy, and there may be many people around us, we can still contact the Lord. We need to practice this. We need to be ready at any time to say a word to the Lord. If we are typing, we can say, “Lord, I need You in my typing.” We need to learn to pray in this way in everything. We should not trust in ourselves to do anything apart from the Lord. Even in what we know how to do, we still should not trust in ourselves. Whatever we do, we need to trust in the Lord. This is constant, unceasing prayer.

问：在我的定时祷告中，几分钟之后我就没有什么可祷告了。你有什么建议？

答：最好是祷读一些经节，将这些经节化为祷告。我们祷告的话语绝不会短缺，因为圣经是我们活的祷告书。慕勒乔治（George Müller）说，他需要圣经激发他的祷告。我们借着祷读接触主几分钟后，也许就进到祷告的灵里，而得着负担为某些事祷告。然后我们也许祷告半小时，或者若有时间，可以祷告更久。这是我们的定时祷告能延长的路。我们平常也许只有十分钟的祷告。在这样短的时间里，很难进入一个真实的负担。我们最好不要尝试编撰任何话语，只要使用圣经的话语，作我们祷告的话语。

问：我们也能用诗歌的话祷告么？

答：按照诗歌祷告也有帮助，但最好的路是祷告圣经节。祷告圣经的话比祷告诗歌的话要好得多。

问：正当的召会聚会既是展览我们所经历的基督，我们若在日常生活中没有活基督，还该来聚会么？

答：即使我们没有活基督，仍需要来聚会。在聚会中，我们可以好好认罪祷告。我们甚至能公开的向主承认我们的失败，求祂用祂的血洁净我们。这样认罪的祷告是活的，会带领许多人看见自己的过错。我们若率先认罪，也许有许多其他的人会跟随我们认罪。这是来聚会正确的路。我们需要在真实中来到聚会里，不表演或装假。我们若在与弟兄或姊妹争吵之后觉得悲伤，我们来到聚会时，需要忘记我们的眼泪，说，“主，赦免我，我失败了。”这乃是真实。我们若失败了，不该表演，大声喊：“赞美主！阿利路亚！阿们！耶稣得胜！”不错，耶稣得胜，但我们被打败了。既被打败，就需要真实承认我们的失败。这会将聚会带到生命里。

问：我很难进入团体祷告聚会的祷告里，因为我发现很难跟随别人的祷告。我该怎么办？

答：我们不需要墨守成规的尝试在团体祷告聚会中跟随别人，只要表达我们心中所有的。一个初信者也许不知道如何与别人的祷告配合。这不是问题。他在参加团体祷告

Question: In my set times of prayer, after a few minutes I run out of things to pray for. Do you have any suggestions?

Answer: The best thing to do is to pray-read some verses, making the verses our prayer. We will never be short of words to pray, because the Bible is our living prayer book. George Müller said that he needed the Bible to instigate his prayer. After a few minutes of contacting the Lord by pray-reading, we may enter into the spirit of prayer and receive a burden to pray for certain things. Then we may pray for half an hour or more if we have the time. This is the way we can have a set time of prayer for a longer time. Regularly, we may have only ten minutes of prayer. It is difficult to enter into a real burden in such a short time. It is best not to try to compose anything but rather to simply use the words of the Bible for the words of our prayer.

Question: Can we also use the words of the hymns for prayer?

Answer: To pray according to the hymns is also a help, but the best way is to pray the verses of the Bible. To pray the words of the Bible is much better than to pray the words of the hymns.

Question: Since the proper church meeting is an exhibition of the Christ we experience, if we have failed to live Christ during our daily life, should we still come to the meeting?

Answer: Even if we have failed to live Christ, we still need to come to the meeting. In the meeting we can have a good prayer of confession. We may even publicly confess our failure to the Lord and ask Him to cleanse us with His blood. Such a confessing prayer is living and will lead many others into the realization of their wrongdoings. If we take the lead to confess, many others may follow us to make confessions. This is the proper way to come to the meeting. We need to come to the meeting in a genuine way, not performing or pretending. If we are sorrowful after quarreling with a brother or sister, when we come to the meeting, we need to forget about our tears and say, “Lord, forgive me. I suffered a defeat.” This is genuine. If we are defeated, we should not perform by shouting, “Praise the Lord! Hallelujah! Amen! Jesus is Victor!” Yes, Jesus is Victor, but we are defeated. As a defeated one, we need to be genuine to confess our defeat. This will bring the meeting into life.

Question: I have trouble entering into the prayer in the corporate prayer meetings because I find it difficult to follow along with what everyone else is praying. What should I do?

Answer: We do not need to be legal in trying to follow along with others in corporate prayer meetings. We should simply express whatever is on our heart. A new believer may not know how to cooperate with others' prayers. This is not a problem. He will gradually

时，会逐渐学习如何配合。他会边作边学。同时，他该灰心，他该继续参加。

问：当我没有带着任何主题，敞开的在祷告中来到主面前，似乎我的祷告常是软弱并且漫无目标。结果，我里面就受责备。我该怎么办？

答：我们的感觉就像天气。很难知道天气什么时候会多云，什么时候会晴朗，什么时候会下雪，或什么时候会降雨。然而，学生、商人、和家庭主妇不看天气作事。家庭主妇也许说，“亲爱的天气，你若要多云，那是你的事；我的事是给我的孩子们作饭。你晴朗时我作饭，你阴天时我还是作饭。”一个企业的经理若只在不下雨时才工作，他就不是在管理，而是被管理。这些人怎样不受天气管理，我们也不该受我们的感觉管理。我们人是奇特的一早晨我们也许很快乐，觉得像在三层天上，但莫名其妙的，十分钟以后我们也许非常低沉，觉得像在地狱里。我们绝对不知道自己将会有什么感觉。不仅如此，我们的感觉是靠不住的。当我们觉得好，事实上事情也许是坏的；我们觉得坏时，事实上事情也许很好。我们不知道事情何时真的好或坏，只有主知道。因此，我们需要学习不理自己的感觉。我们不该受晴天或阴天的影响。我们该学习无论自己有怎样的感觉，都接触主。

这件事对于年幼的基督徒特别困难。我年幼时，也对此感到为难。然而，如今我没有阴天，也没有晴天。每天都差不多。当圣徒们在聚会中快乐的接受我的信息时，我喜乐，但是当他们垂下脸，我仍是喜乐，并没有差别。在最近的一次训练里，有人对我所传讲的信息说了消极的话。一些听见这些话的亲爱的圣徒非常关心我。他们以为我必定受影响，以致我会无法在余下的信息里释放灵。然而，至终，他们看见我的灵完全得释放。我们不该在意天气，就是事情不可靠、易变的光景。我们只需要尽本分，每早晨借着十分钟祷读和五分钟祷告来接触主。

问：我们里面消极的感觉会不会使我们被隔绝而无法与主接触？

答：我们的感觉绝不会使我们与主隔绝。会隔绝我们的，乃是消极的事物，就如我们没有向主承认的罪。

learn how to cooperate as he participates in the corporate prayer. He will learn by doing. In the meantime, he should not be frustrated; he should continue to participate.

Question: When I come to the Lord in prayer in an open way without any subject, it seems that my prayer is often weak and directionless. As a result, I fall under condemnation. What should I do?

Answer: Our feelings are like the weather. It is difficult to know when the weather will be cloudy, when it will be clear, when it will snow, or when it will rain. However, students, businessmen, and housewives do not depend on the weather in doing their work. A housewife may say, “Dear weather, if you like to be cloudy, that is your business. My business is to cook food for my children. When you are clear, I will cook. When you are cloudy, I will still cook.” If a business manager works only when it is not raining, he is not managing but being managed. Just as these people are not managed by the weather, we should not be managed by our feelings. We are strange people—in the morning we may be so happy that we feel like we are in the third heaven, but for no apparent reason, ten minutes later we may be so low that we feel like we are in hell. We never know how we will feel. Moreover, our feelings are unreliable. When we feel good, things may actually be bad, and when we feel bad, things may actually be good. We do not know when things are truly good or bad; only the Lord knows. Therefore, we need to learn to forget about our feelings. We should not be affected by a clear sky or by a cloudy sky. We need to learn to contact the Lord regardless of the kind of feelings we have.

This matter is especially difficult for young Christians. When I was young, I also had a difficult time with this. However, now I have neither cloudy weather nor clear weather. Every day is about the same. When the saints are happy in the meeting and receive my message, I am happy, but when they drop their countenance, I am still happy. It makes no difference. In a recent training some negative things were said about my speaking. Some dear saints who heard these things were very concerned for me. They thought that I would surely be affected and that my spirit would not be released in the remaining messages. Eventually, however, they saw that my spirit was fully released. We should not care for the weather, the unreliable, changeable condition of things. We simply need to do our duty to contact the Lord each morning by ten minutes of pray-reading and five minutes of prayer.

Question: Do negative feelings within us insulate us from contacting the Lord?

Answer: Our feelings never insulate us from the Lord. What may insulate us is something negative, such as a sin that we have not confessed to the Lord.

第三章

基督的元首权柄 与召会的构成

读经：以弗所书一章二十二节，哥林多前书十一章三节，十二章二十八节，马太福音二十三章八至十一节，彼得前书五章三节，五节，使徒行传二章十四节，十五章十三节，十九节，加拉太书二章九至十四节，希伯来书十三章十七节。

本篇信息论到基督的元首权柄与召会的构成。我们需要看见什么是召会的构成，也就是召会形成的路。召会的构成与基督的元首权柄密切相关。

基督的元首权柄 在基督教阶级制度里 被否认并褻慢

首先我要指出，今天在基督教里，基督的元首权柄完全被否认。这事之所以发生，是因基督教已经成为组织。任何组织的形成，都产生阶级制度，而每一阶级制度都有首脑。因此，基督教的宗教阶级制度褻慢了基督的元首权柄。

大多数人熟悉天主教的组织。首先有神甫，神甫之上有主教，然后是大主教，红衣主教，末了是教皇。这宗教阶级制度形成一个金字塔，教皇在顶端。以教皇为首的天主教组织，大大的褻慢了基督的元首权柄。这组织宣称教皇代表基督，但实际上乃是狡诈的弃绝基督，并否认基督的元首权柄。

除了天主教以外，还有国教。英国国教是属于英国，以英国女王为首。因着安立甘会（圣公会）源于英国国教，所以英国女王也可视为其首脑。在历史上，丹麦、瑞典、与挪威的国教都以国家元首为该会的首脑。每个国教都是组织，其首脑顶替了基督，因此褻慢基督的元首权柄。

CHAPTER THREE

THE HEADSHIP OF CHRIST AND THE CONSTITUTION OF THE CHURCH

Scripture Reading: Eph. 1:22; 1 Cor. 11:3a; 12:28; Matt. 23:8, 10; 1 Pet. 5:3, 5; Acts 2:14; 15:13, 19; Gal. 2:9-14; Heb. 13:17

This chapter concerns the headship of Christ and the constitution of the church. We need to see what the constitution of the church is, that is, the way in which the church is formed. The constitution of the church is closely related to the headship of Christ.

THE HEADSHIP OF CHRIST BEING DENIED AND INSULTED IN THE HIERARCHY IN CHRISTIANITY

First, I would point out that in Christianity today the headship of Christ is altogether denied. This has occurred because Christianity has become an organization. The formation of any organization brings about a hierarchy, and every hierarchy has a head. Thus, the hierarchy in Christianity insults the headship of Christ.

Most are familiar with the organization of the Catholic Church. First, there are the priests. Above the priests are the bishops, then the archbishops, the cardinals, and finally the pope. This hierarchy forms a pyramid with the pope on the top. The Catholic organization, with the pope as the head, is a great insult to the headship of Christ. This organization claims that the pope represents Christ, but this is actually a subtle way of putting Christ aside and denying the headship of Christ.

Besides the Catholic Church, there are the state churches. The Church of England is the state church of England, with the Queen of England as its head. Because the Anglican and Episcopalian churches derived from the Church of England, the Queen of England could be considered the head of these churches also. Historically, the state churches of Denmark, Sweden, and Norway have had the head of state as their head. Every state church is an organization with a head that replaces Christ and is thus an insult to the headship of Christ.

除了国教，还有私立的会，就如浸信会、循道会和长老会。每个会也有组织，有一人为首，就如主席或会长。名称有所不同，组织的复杂度也不同，但原则总是一样——有一个组织同其首脑，这褻慢了基督的元首权柄。除了天主教、国教、以及私立的会，还有自由团体。甚至每个自由团体都有组织；不论其组织多松散，仍然有组织，以领导人为首。因此，基督教显然完全是一件组织的事，产生有首脑的宗教阶级制度，这褻慢了基督的元首权柄。

基督成就神永远的定旨， 被立为万有之首

（神需要人以成就神经纶里的永远定旨）

现在我们必须来看圣经里基督的元首权柄。大多数基督徒并不明白，基督的元首权柄在旧约尚未完成。基督的元首权柄在旧约尚未完成，因为那时祂尚未成为人。基督作为神的儿子仅仅是神，并不是人。按照神经纶里的永远定旨，神需要人，好完成两件事。首先，神需要人，因为祂永远的定旨是要将自己作到人里面，并与人调和。因此，为着完成神永远的定旨，确实需要人性。今天，作为神永远定旨之完成的召会，完全是人性的。召会乃是人性调和着神性。第二，神需要人，以除灭祂的仇敌撒但。神不是降低自己创造主的身分来对付祂的造物撒但，祂需要另一个受造之物——人——来击败撒但。

（基督成为人以完成神的永远定旨）

神需要人，以完成祂永远的定旨，与人调和，击败并除灭祂的仇敌。为着应付这需要，神创造头一个人亚当。然而，因着亚当堕落了，神需要第二个人。圣经启示，第二个人是基督。（林前十五 47。）基督来成为第二个人。直到基督成为肉体来作人，祂的元首权柄才完成。基督成为人，在地上生活三十三年半。然后祂上十字架时，在人性里成功了救赎。基督若没有人的性情，也就是没有血与肉，绝不能成功救赎。（来九 22。）祂在十字架上，在肉体里，借着流出祂的血，成功了救赎。（彼前一 18～19，弗一

Besides the state churches there are private churches, such as the Baptist Church, the Methodist Church, and the Presbyterian Church. Every private church also has an organization with a person, such as a chairman or a president, as its head. The titles are different, and the complexity of the organizations differ, but the principle is always the same—there is always an organization with a head, which insults the headship of Christ. Besides the Catholic Church, the state churches, and the private churches, there are the free groups. Even every free group has an organization. Regardless of how loose their organization is, they still have an organization with a leader as the head. Thus, it is clear that Christianity is entirely a matter of organization, which leads to a hierarchy with a head, and this insults the headship of Christ.

CHRIST FULFILLING GOD'S ETERNAL PURPOSE AND BEING MADE HEAD OVER ALL THINGS

God Needing a Man to Fulfill His Eternal Purpose in His Economy

Now we must come to the Bible to see the headship of Christ. Most Christians do not realize that the headship of Christ was not completed in the Old Testament. Christ's headship was not completed in the Old Testament because at that time Christ had not yet become a man. As the Son of God, He was only God, not a man. According to God's eternal purpose in His economy, God needs a man in order to accomplish two things. First, a man is needed because God's eternal purpose is to work Himself into man and be mingled with man. Thus, there is the definite need of humanity for the fulfilling of God's eternal purpose. Today the church, which is the fulfillment of God's eternal purpose, is altogether human. The church is simply humanity mingled with divinity. Second, a man was needed by God to destroy His enemy, Satan. Because God would not lower Himself in His status as the Creator to deal with His creature Satan, He needed another creature, man, to defeat Satan.

Christ Becoming a Man to Fulfill God's Eternal Purpose

God needs a man to fulfill His eternal purpose to mingle with man and to defeat and destroy His enemy. To meet this need, God created the first man, Adam. However, because Adam fell, God needed a second man. The Bible reveals that the second man is Christ (1 Cor. 15:47). Christ came to be the second man. Christ's headship could not be completed until He became a man in His incarnation. Christ became a man and lived on the earth for thirty-three and a half years. Then when He went to the cross, He went in humanity to accomplish redemption. Without humanity, that is, without blood and flesh, Christ could never have accomplished redemption (Heb. 9:22). He accomplished redemption on the cross in the flesh through the shedding of His blood (1 Pet. 1:18-

7。) 不仅如此，圣经也告诉我们，基督在十字架上，在肉体里，废除那掌死权的撒但。（来二 14。）基督借着成肉体成为人，凭着在十字架上的死，击败撒但并废除神的仇敌。

基督不仅废除神的仇敌，也借着成为肉体将神带到人里面。（约一 1，14。）基督将神性带到人性里。在基督成为人以前，神是神，人是人，神与人从未成为一。然而，借着基督成为肉体，神被带到人里面。当基督成为人，地上有了一个神人调和的人。祂外面是人，里面却是神。耶稣乃是神人。一面，祂是神；另一面，祂是人。因此，基督凭着成为肉体，将神与人带在一起。现在我们看见，为要完成神永远的定旨，基督成为人是极重要的。

基督升天，被立为万有的头

基督成为肉体、钉十字架并复活以后，升到三层天上。在基督的升天里，神使祂就职为宇宙的头。行传二章三十六节说，“所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”这节经文指明，在基督的升天里，神完成了基督的元首权柄。今天在诸天之上有一个人，一个名叫耶稣的拿撒勒人。这人不是平凡的人，乃是超凡的人。祂是神成为人，死于十字架，完成神永远的定旨，并废除神的仇敌。祂具有两种性情——神性与人性。现今祂在诸天之上不仅是神也是人。这人耶稣在祂的升天里，向着召会被立为万有的头。（弗一 22。）今天全宇宙的头乃是耶稣。耶稣不仅是宇宙的头，也是我们各人的头。林前十一章三节说，“基督是各人的头。”今天在宇宙中，元首权柄唯独属于基督。

基督是独一的头

到目前为止，我们看见基督的元首权柄在旧约的时候尚未完成，因为那时祂还不是人，没有成功救赎，也没有击败神的仇敌，以完成神永远的定旨。因此，宇宙中那完成的元首权柄还不可能设立起来。然而，基督成为肉体、钉十字架并复活以后，就在祂的升天里得以就职，得着完成的元首权柄，被立为宇宙中万有（包括每一个人）的头。基督不仅是宇宙的头，也是独一的头。

19; Eph. 1:7). Not only so, the Bible also tells us that on the cross in the flesh Christ destroyed Satan, the one who has the might of death (Heb. 2:14). Through Christ's incarnation He became a man, and by His death on the cross He defeated Satan and destroyed God's enemy.

Christ not only destroyed God's enemy, but He also brought God into man by His incarnation (John 1:1, 14). Christ brought divinity into humanity. Before Christ became a man, God was God and man was man, and God and man were never one. However, by Christ's incarnation God was brought into man. When Christ became a man, there was a man on the earth who was the very mingling of God and man. He was a man without, but He was God within. Jesus was a God-man. On one hand, He was God; on the other hand, He was a man. Thus, by His incarnation He brought God and man together. Now we have seen the importance of Christ being a man in order to fulfill God's eternal purpose.

Christ Ascending and Being Made Head over All Things

After Christ's incarnation, crucifixion, and resurrection, He ascended to the third heaven. In Christ's ascension God inaugurated Him into the headship of the universe. Acts 2:36 says, "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified." This verse indicates that in Christ's ascension God completed the headship of Christ. In the heavens today there is a man, a man of Nazareth, a man by the name of Jesus. This man is not an ordinary man; He is an extraordinary man. He is God who became a man and died on the cross to accomplish God's eternal purpose and destroy His enemy. He has two natures—the divine nature and the human nature. He is now in the heavens not only as God but also as man. In His ascension this man Jesus was made Head over all things to the church (Eph. 1:22). The Head of the whole universe today is Jesus. Jesus is not only the Head of the universe, but He is also the Head of each one of us. First Corinthians 11:3 says, "Christ is the head of every man." In the universe today the headship belongs uniquely to Christ.

CHRIST BEING THE UNIQUE HEAD

Thus far we have seen that the headship of Christ was not completed in the Old Testament because at that time He was not a man and had not accomplished redemption or defeated God's enemy to fulfill God's eternal purpose. Hence, there was no possibility to have a completed headship set up in the universe. However, after Christ's incarnation, crucifixion, and resurrection, in His ascension He was inaugurated into a complete headship and was made Head over all things in the universe, including every man. Christ is not only the universal Head but also the unique Head.

神在祂子民中间命定的领导之路

在基督以外，神不要任何的头。在旧约里，神允许祂的子民有王，但一个时期只有一位王。当大卫作王，就没有其他的王。当所罗门作王，也没有其他的王。在旧约里，王是神子民的头，因为基督的元首权柄尚未完成。然而，在新约时代，在今天的召会里，头乃是基督。在众召会里有长老和使徒，但这些人不是召会的头。这就是为什么在新约时代，神在祂子民中间不像旧约里只有单一的领导者。在旧约里，一个时期只有一位王；但是在新约里，同时有十二位使徒。在旧约里，神不会在同时期有十二位王，因为在基督的元首权柄尚未完全建立时，王就是头。然而，因着在新约里，基督的元首权柄已经完全建立，就不能只有一位独一的使徒；因这位使徒必会成为头，而这位头就会衰慢基督的元首权柄。在新约时代，神命定祂的子民除了基督以外没有任何头。基督是独一的头。

基督是我们唯一的夫子与元首

在马太二十三章八节，主说，“不要受拉比的称呼，因为只有一位是你们的夫子，你们都是弟兄。”行传五章三十一节说，“这一位，神已将祂高举在自己的右边，作元首，作救主。”基督是我们唯一的夫子与元首。在新约时代，神不让祂的子民在众人中间只有一位单一、独一的首领。不是只有一位使徒，乃是有十二位使徒。十二位使徒之外还有其他的使徒，就如保罗、巴拿巴与提摩太。再者，在每一个地方召会，不该只有一位长老。在每一个地方召会里，长老职分中应当有多位长老。有多位长老的长老职分，是极为重要的。

彼得的事例启示，召会里的领导不是职位性、永久性或组织性的，乃在于属灵的性能

主耶稣原初选立十二位使徒。（可三 14，路六 13。）在四福音书里，每次记载十二使徒的名字，彼得总是名列第一。（太十 2，可三 16，路六 14。）甚至在行传一章十三节，彼得的名字也是第一。因这缘故，天主教说，彼得是基督的继承人、代表，并宣称彼得是头一位教皇。然而，新约全部的记载启示，彼得虽是第一，却不是职位上的第一或永久性的第一。

God's Ordained Way of Leadership among His People

God does not desire that there be any head other than Christ. In the Old Testament God allowed His people to have kings, but only one at a time. When David was king, there was not another king. When Solomon became king, there was not another king. In the Old Testament the king was the head of God's people because the headship of Christ was not yet completed. However, in the New Testament age and in the church today the Head is Christ. In the churches there are elders and apostles, but these are not the head of the church. This is the reason that in the New Testament age God does not have single leaders among His people as He did in the Old Testament. In the Old Testament there was always only one king at a time, but in the New Testament there were twelve apostles at the same time. God did not have twelve kings at the same time in the Old Testament because the king was head during the time when the headship of Christ was not fully established. However, because in the New Testament the headship of Christ was fully established, there could not be only one unique apostle, for this apostle would surely be the head, and this head would be an insult to the headship of Christ. In the New Testament age God has ordained that His people not have any head besides Christ. Christ is the unique Head.

Christ Being Our One Teacher and Leader

In Matthew 23:8 the Lord said, "Do not be called Rabbi, for One is your Teacher, and you are all brothers." Acts 5:31 says, "This One God has exalted to His right hand as Leader and Savior." Christ is our one Teacher and Leader. In the New Testament age God would not allow His people to have a single, unique leader among men. There was not one apostle but twelve apostles. Besides the twelve, there were other apostles, such as Paul, Barnabas, and Timothy. Moreover, in each local church there should not be only one unique elder. In every local church the eldership should be plural. The plurality of the eldership is crucial.

The Case of Peter Revealing That Leadership in the Church Is Not Official, Permanent, or Organizational but Depends on Spiritual Capacity

The Lord Jesus originally appointed the twelve apostles (Mark 3:14; Luke 6:13). In every record of the names of the twelve apostles in the four Gospels, Peter's name always stands as the first (Matt. 10:2; Mark 3:16; Luke 6:14). Even in Acts 1:13 Peter's name was first. For this reason, the Catholic Church says that Peter is the successor, the representative, of Christ, and they claim that Peter was the first pope. However, the full record in the New Testament reveals that although Peter was first, he was not an official first or a permanent first.

天主教宣称，在新约里，彼得的名字总是名列第一，但是加拉太二章九节提到“雅各、矶法〔彼得〕、约翰”。所以，新约至少有一处经节将彼得列在第二。在加拉太书，彼得不再是第一。彼得成为第二，雅各成为第一。不仅如此，行传二十一章十七至十八节说，“到了耶路撒冷，弟兄们欢欢喜喜的接待我们。第二天，保罗同我们去见雅各，长老们也都在那里。”保罗去耶路撒冷时，不是去见彼得，乃是去见雅各。虽然彼得是耶路撒冷的长老之一，（彼前五1，）在行传二十一章十八节，雅各是唯一被提名的长老，而彼得包括在“长老们”当中。这指明当时带头的不是彼得，乃是雅各。

在十五章，众长老与使徒们有一次会议。六至七节说，“使徒和长老聚集商议这事。辩论已经多了，彼得就起来，对他们说…”。然后十二节说，“大家都静默下来，听巴拿巴和保罗述说神借着他们在外邦人所行的一切神迹奇事。”这样，彼得说了话，然后巴拿巴和保罗说话。十三节接着说，“他们住了声，雅各就说，诸位，弟兄们，请听我说。”在十九节雅各说，“所以我判断，不可难为那转向神的外邦人。”我们从这几节经文能看见，会议结束时的结语不是彼得说的，乃是雅各说的。按人的说法，是雅各主持那个会议，由他说结束的话，因为当时是他在领头。

我们可能不明白为什么在十五章不再由彼得领头。在五旬节那天，彼得像狮子，（二14，）但是在加拉太二章，他却像小鸡。犹太人与外邦人一同吃饭，这违反了摩西的律法，但是彼得放胆的与外邦信徒同吃。然而，当有几个人从耶路撒冷下来时，彼得就退去，与外邦信徒隔离。（12。）彼得的行动违反了福音的真理。新约福音的真理乃是：中间隔断的墙已被基督的十字架拆毁；结果，犹太人与外邦人之间不再有分隔。（弗二14。）保罗在加拉太二章十一与十四节说，“矶法来到安提阿的时候，因他有可定罪之处，我就当面抵挡他。…我一看见他们不按福音的真理正直而行，就在众人面前对矶法说，你既是犹太人，若是生活像外邦人，不像犹太人，怎么还勉强外邦人犹太化？”从这事我们能看见，彼得虽然在五旬节那天放胆而刚强，后来却软弱了。

The Catholic Church claims that Peter's name always stands first in the New Testament, but Galatians 2:9 mentions "James and Cephas [Peter] and John." Therefore, at least one verse in the New Testament ranks Peter second. In Galatians Peter was no longer first. Peter became second, and James became first. Furthermore, Acts 21:17-18 says, "When we had come to Jerusalem, the brothers welcomed us gladly. And on the following day Paul went in with us to James, and all the elders were present." When Paul went to Jerusalem, he did not go to Peter but to James. Although Peter was one of the elders in Jerusalem (1 Pet. 5:1), James was the only elder named in Acts 21:18, and Peter was included in "all the elders." This indicates that at that time the leading one was not Peter but James.

In Acts 15 there was a conference among the elders and the apostles. Verses 6 and 7 say, "The apostles and the elders were gathered together to see about this matter. And when much discussion had taken place, Peter rose up and said to them..." Then verse 12 says, "All the multitude became silent, and they listened to Barnabas and Paul relating all the signs and wonders God had done among the Gentiles through them." Thus, Peter gave a word, and then Barnabas and Paul gave a word. Verse 13 continues, "When they finished speaking, James answered, saying, Men, brothers, listen to me." In verse 19 James said, "Therefore I judge that we do not harass those from the Gentiles who are turning to God." From these verses we can see that the final word at the end of the conference was given not by Peter but by James. In human terms, James presided over that conference and gave the concluding word because at that time he was taking the lead.

We may wonder why Peter was no longer in the lead in Acts 15. On the day of Pentecost, Peter was like a lion (2:14), but in Galatians 2 he was like a chicken. For the Jews to eat with the Gentiles was a violation of their Mosaic Law, yet Peter was bold to eat with the Gentile believers. However, when some came down from Jerusalem, Peter shrank back and separated himself from the Gentile believers (v. 12). Peter's actions were contrary to the truth of the gospel. The truth of the gospel in the New Testament is that the middle wall of partition has been broken down by the cross of Christ; consequently, there is no separation between the Jews and the Gentiles (Eph. 2:14). Paul said in Galatians 2:11 and 14, "When Cephas came to Antioch, I opposed him to his face because he stood condemned...When I saw that they were not walking in a straightforward way in relation to the truth of the gospel, I said to Cephas before them all, If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like the Jews?" From this we can see that although Peter was bold and strong on the day of Pentecost, he later became weak.

当彼得失去他属灵的分量，雅各就兴起。这启示新约时代神子民中间的领导不是职位性、永久性或组织性的，乃在于当时的属灵分量。当彼得的属灵分量高，就由他领头。当他的属灵分量变低，他就失去领导的地位。然而，在天主教里，领导是职位性、永久性并组织性的。一位教皇去世，就选出另一位教皇。教皇的职分是职位性、永久性并组织性的。相反的，五旬节那天彼得的领导不是职位性、永久性或组织性的，乃在于他的属灵分量。神在新约时代不要永久性的领头人，因为这样的领头人亵慢了基督的元首权柄。

召会中的长老职分里总有多位长老

在一些地方召会里曾有一种作法，就是安排谁作众长老之首。圣经里没有一处经节指明该有这种安排。反之，关于长老职分，合乎圣经的原则总是有多位长老。神不要一位弟兄作唯一的长老，神要几位弟兄成为一班长老。长老职分里总该有多位长老。这样的多数，使任何长老不能成为职位性或永久性的领导者。长老中谁领导，这件事取决于每个人的分量。因着一位弟兄在某一方面有最高的分量，他在那件事上就可以领头。在另一件事上，另一位弟兄可能有最高的分量；所以，在那件事上他是领头人。六个月以后，这二位弟兄可能都失去他们的分量，而另一位弟兄可能靠着主的恩典和怜悯而长大，在属灵分量上加增。因此，第三位弟兄自然成为众长老中领头的。在新约里，神的子民中间没有唯一的、固定的、职位性或永久性的领导。这样的领导会亵慢基督的元首权柄。因此，今天在每个地方召会，除了基督以外，不该另外有头。

身体只有一个头

不仅在每个地方召会，就是在众地方召会中间，也不该在基督以外有头。使徒不是许多召会的头。我们的肉身只有一个头，但我们的观念可能与这实际不符合。我们可能认为肩膀是手臂的头，手臂是手的头，手是手指的头，手指是指甲的头。按照这观念，身体有许多头或小头。任何比另一肢体大或高的肢体就是头。这可能是我们对召会的观念。召会是基督的身体。我们可能认为基督身体里的每个人都是头。

When Peter lost his spiritual capacity, James rose up. This reveals that the leadership among God's people in the New Testament age is not official, permanent, or organizational; rather, it depends on the present spiritual capacity. When Peter's spiritual capacity was high, he took the lead. When his spiritual capacity became low, he lost the lead. In the Catholic Church, however, the leadership is official, permanent, and organizational. When a pope dies, another pope is elected. The office of the pope is official, permanent, and organizational. In contrast, on the day of Pentecost Peter's leadership was not official, permanent, or organizational but was dependent on his spiritual capacity. God does not desire to have permanent leaders in the New Testament age, for such leaders are an insult to the headship of Christ.

The Eldership in the Churches Always Being Plural

In some local churches there has been a practice of making an arrangement as to who is first among the elders. No verse in the Bible gives any indication that there should be such an arrangement. Rather, the scriptural principle with regard to the eldership is always plurality. God does not want one brother to be the unique elder; He wants a few brothers to be a group of elders. The eldership should always be in plurality. This plurality keeps any elder from being an official leader or a permanent leader. The issue of who will take the lead among the elders is determined by each one's capacity. Because one brother has the highest capacity in certain areas, he may be the leading one in a certain matter. In another matter a different brother may have the highest capacity; therefore, in that matter he will be the leader. Six months later these two brothers may both lose their capacity, and another brother may grow and increase in his spiritual capacity by the Lord's grace and mercy. Thus, this third brother will spontaneously become the leading one among the elders. In the New Testament among God's people there is no unique, definite, official, or permanent leadership. Such a leadership would be an insult to the headship of Christ. Therefore, in each local church today there should be no head other than Christ.

The Body Having Only One Head

There should be no head other than Christ, not only in each local church but also among all the churches. An apostle is not the head of many churches. Our physical body has only one head, but our concept may not match this reality. We may think that the shoulder is the head of the arm, the arm is the head of the hand, the hand is the head of the fingers, and the fingers are the heads of the nails. According to this concept, a body has many heads or subheads. Any member that is larger and higher than another is a head. This may be our concept concerning the church. The church is the Body of Christ. We may think that everyone in the Body of Christ is a head.

在一九七六年，我察觉在安那翰召会里有许多头和小头。有些弟兄甚至作出一张金字塔型的召会组织图表，表明谁在谁之上，谁在谁之下。当我看到这张图表，就对那里的弟兄说，“弟兄们，请忘记这金字塔，把它拆毁吧。”我们只有一个头——基督。我们的两肩不论多么大，都不是头。我们没有任何小头。马太二十三章八至十一节充分证明这原则，主说，“不要受拉比的称呼，因为只有一位是你们的夫子，你们都是弟兄；也不要称地上的人为父，因为只有一位是你们的父，就是那天上的；也不要受师尊的称呼，因为只有一位是你们的师尊，就是基督。你们中间谁为大，谁就要作你们的仆役。”我们中间不该有人是领导。我们不该认为使徒或长老是领导或小头。圣经里没有这样的事。有领导或副首乃是按照人天然的观念。

长老不是主，乃是榜样

本身就是长老的彼得，写信给长老们说，“也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”（彼前五3。）长老不是主，反之，每位长老都是奴仆。在召会里，长老该作榜样，而不是发号施令的王。召会若需要人打扫会所的厕所，长老不该下令要另一位弟兄打扫。那样的方式乃是作主。正确的路乃是长老亲自带头打扫厕所。这样，所有的弟兄姊妹都会跟从他的榜样。一群羊总是跟随头羊；不论头羊往那一条路去，其他的羊都跟随。长老不是主，长老不过是带头的头羊。当长老带头作某项服事，其他圣徒都当跟从。这是合乎圣经的，与人关于领导的观念完全不同。今天在神子民中间，除了基督以外，不该有头。任何的头或小头都是亵慢基督的元首权柄。神尊重祂儿子的元首权柄到极点，祂渴望我们也尊重基督的元首权柄。

执事的帮助

列在长老的治理之前

林前十二章二十八节说，“神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。”在这节里，“帮助的”指执事的服事，“治理的”指长老的功用。按照我们的观念，长老的功用应当在前，但在这

In 1976 I realized that there were many heads and subheads in the church in Anaheim. Some brothers even produced a chart of the organization of the church in the form of a pyramid, showing who was above whom and who was under whom. When I saw this chart, I said to the brothers there, “Brothers, may we please forget about this pyramid. Tear it down.” We have only one Head—Christ. Regardless of how large our two shoulders are, they are not heads. We do not have any subheads. This principle is fully proven in Matthew 23:8-11, where the Lord said, “Do not be called Rabbi, for One is your Teacher, and you are all brothers. And do not call anyone on earth your father, for One is your Father, He who is in the heavens. Neither be called instructors, because One is your Instructor, the Christ. And the greatest among you shall be your servant.” There should be no leader among us. We should not consider that the apostles or the elders are leaders or subheads. There is not such a thing in the Scriptures. To have leaders or subheads is according to a natural human concept.

The Elders Being Not Lords but Patterns

Peter, who was an elder himself, wrote to the elders, “Nor as lording it over your allotments but by becoming patterns of the flock” (1 Pet. 5:3). An elder is not a lord; rather, every elder is a slave. In the church the elders should be examples, not kings issuing orders. If the church needs someone to clean the restroom in the meeting hall, an elder should not issue an order for another brother to clean the restroom. That would be the lording way. The proper way is for the elder to take the lead to clean the restroom himself. Then all the brothers and sisters will follow his pattern. A flock of sheep always follows the first sheep. Whichever way the first one goes, all the others follow. An elder is not a lord but simply the first sheep to take the lead. When an elder takes the lead in some service, all the other saints should follow. This is according to the Bible; it is absolutely different from the human concept of leadership. Among God’s people today there should be no head other than Christ. Any head or subhead is an insult to the headship of Christ. God honors the headship of His Son to the uttermost, and He desires that we also honor the headship of Christ.

The Helps of Deacons Being Ranked before the Administrations of Elders

First Corinthians 12:28 says, “God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.” In this verse helps refers to the services of the deacons, and administrations refers to the functions of the elders. According to our concept, the functions of the elders should come first, but in this verse the apostle Paul

节里，使徒保罗刻意将执事的帮助列在长老的治理之前。这表明今天在神的子民中间，没有属人的领导。

在我们的日常生活里，尊重基督作独一的头

一位得救不久的年轻弟兄，可能向一些年长的弟兄们请教一个他自己不能解决的属灵问题。他可能想要知道是否可以去海边游泳、去运动、看电影或喝啤酒。年长的弟兄若学了尊重基督元首权柄的功课，当一位弟兄这样敞开时，他们会立刻说，“弟兄，我们无法告诉你要作什么，因为我们不是头。我们不是主，甚至你也不是你的主。耶稣基督是我们的主，祂是头。即使我们知道你问题的答案，我们还是不能回答你，因为我们没有地位告诉你该作什么。我们必须仰望主。”这样回答乃是尊重基督的元首权柄。然而，通常我们在召会生活里不是这样实行。我们常告诉人要作什么以及不要作什么，甚至引发辩论。这完全错误。我们告诉人作什么，乃是藐慢基督的元首权柄。我们需要实行尊荣并敬重基督的元首权柄。

以弗所五章二十二节说，“作妻子的，要服从自己的丈夫。”一位遵守这话而服从自己丈夫的姊妹，会问丈夫是否该带孩子去某个地方，让他作决定。关于属灵的事，她的丈夫可能转向主；但关于这样实际的事，他可能不知不觉的自作主张而藐慢了主。一位弟兄若学了功课，就会告诉妻子：“我虽然是丈夫，却不是主。我们必须将这事带到主面前。我们尊荣并敬重祂作头。”

一对夫妇没有尊荣基督作头，这可能就是他们一同祷告却仍不明白主旨意的原因。一面，他们向主祷告；另一面，他们可能没有给主元首权柄，没有尊敬主作他们的头。他们可能仍然视自己为头。这可能是主没有答应我们许多祷告的原因。我们的情形若是如此，就需要改变我们的态度。当一位姊妹问丈夫一件事，丈夫不该表达自己的感觉或作任何决定。反之，他该说，“我不是主，让我们仰望祂。我们尊荣并敬重元首主耶稣。”这若是我们的态度，我们的祷告可能会得着答应。这是大事。基督的元首权柄不该仅仅是道理，需要成为每日的实行。我们需要在日常的实行里，尊荣基督的元首权柄。

purposely lists the helps of the deacons before the elders' administrations. This shows that among God's people today there is no human leadership.

Honoring Christ as the Unique Head in Our Daily Life

A young brother who has been saved only a short time may approach some older brothers with a spiritual question he has been unable to resolve on his own. He may want to know whether or not he should go swimming at the beach, participate in sports, go to movies, or drink beer. If the older brothers have learned the lesson to honor the headship of Christ, when a brother opens to them in this way, they will immediately say, "Brother, we cannot tell you what to do because we are not the Head. We are not the Lord, and even you are not your lord. Jesus Christ is our Lord; He is the Head. Even if we know the answer to your question, we still cannot answer you because we do not have the position to tell you what to do. We must look to the Lord." To answer in this way is to honor the headship of Christ. However, our practice in the church life is usually not like this. We often tell people what to do and what not to do; we even stir up arguments. This is altogether wrong. Our telling others what to do is an insult to the headship of Christ. We need to practice to honor and respect the headship of Christ.

Ephesians 5:22 says, "Wives, be subject to your own husbands." A sister who keeps this word by submitting herself to her husband may ask him whether or not they should take their children to a certain place, allowing him to make the decision. Concerning spiritual matters, her husband may turn to the Lord, but concerning such practical matters, he may unconsciously insult the Lord by making decisions on his own. If a brother has learned the lesson, he will tell his wife, "Although I am the husband, I am not the Lord. We need to refer this matter to the Lord. We honor Him and respect Him as the Head."

Failing to honor Christ as the Head could be the reason that a husband and wife who pray together still may not know the Lord's will. On one hand, they pray to the Lord; on the other hand, they may not give the headship to the Lord, respecting the Lord as their Head. They may still consider themselves as the head. This may be the reason that the Lord has not answered many of our prayers. If this is our case, we need to change our attitude. When a sister asks her husband something, he should not give his feeling or make any decision. Instead, he should say, "I am not the Lord. Let us look to Him. We give our honor and our respect to the Head, the Lord Jesus." If this is our attitude, our prayer will probably be answered. This is a great matter. The headship of Christ should not be merely a doctrine; it needs to be a daily practice. We need to honor Christ's headship in our daily practice.

在众召会中间并在工作上， 尊荣基督作独一的头

在召会生活里，我们也需要尊荣基督作我们的头。地方召会里的长老不该自认为是头。地方召会里的圣徒也不该视长老为头。在众召会中间，圣徒不该视使徒为头。使徒不是头，我们只有一个头，就是基督。这是合乎真理的。

假设有一天，一位弟兄从另一个地方来告诉我们，他是那地召会的代表，来与我们作一些安排。我们不当接纳这一位，因为按照真理，他的说法不对。我们在众召会里没有代表。照样，一位弟兄若出外到另一个地方，宣称代表另一位弟兄；我们必须告诉他，按照真理，没有这一回事。按照新约，众召会里没有组织。

众召会中间没有等级

在新约里，众地方召会都在同一水平上——没有一地召会高过另一地召会。然而，我们人的头脑总以为，某些召会比其他召会高。这观念是错误的。在早期，许多召会认为在耶路撒冷的召会是为首的召会。主很难挪去这错误的观念。遗憾的说，这观念破坏了耶路撒冷，这成了主后七十年神差遣提多与罗马军队毁灭耶路撒冷的原因之一。神不容许基督以外有任何的头，甚至不容许有一个为首的召会。我们不该认为今天有任何召会是为首的召会。所有的召会都在同一水平上。没有第一代召会、第二代召会和第三代召会。所有的召会都属于同一代。召会中间没有谱系。

众召会中间没有组织

再者，众地方召会不该组织成为一个单位。众地方召会若组织成一个单位，这组织会导致阶级制度，亵慢基督的元首权柄。没有一个地方召会高过任何其他的地方召会，并且没有两个地方召会该联合在一起。只要任两个召会一联合，就有了组织，组织就会有头。我非常关心这件紧要的事。我们中间一位聪明的弟兄可能发挥他的影响力，说，“众召会分散、松散而没有组织，这是愚昧的。让我们聚在一起，将众召会组织成一个刚强的单位。”我们若不认

Honoring Christ as the Unique Head in and among the Churches and the Work

We need to honor Christ as our Head in the church life also. The elders in a local church should not consider themselves as the head. Neither should the saints in the local church consider the elders as the head. Among all the churches the saints should not consider an apostle as the head. An apostle is not a head. We have only one Head, Christ. This is according to the truth.

Suppose one day a brother comes from another locality and tells us that he is the representative of the church in that locality and has come to make an arrangement with us. We should not accept such a one because, according to the truth, the way he speaks is wrong. We do not have representatives in the churches. Likewise, if a brother travels to another locality claiming to represent another brother, we need to tell him that according to the truth there is not such a thing. According to the New Testament, there is no organization in the churches.

There Being No Rank among the Churches

In the New Testament all the local churches are on the same level—not one is higher than any other. However, our human mentality always thinks that certain churches are ranked higher than others. This concept is wrong. In early times many churches considered the church in Jerusalem to be the head church. It was difficult for the Lord to remove this wrong concept. Regrettably, this concept damaged Jerusalem, for it was one reason that God sent Titus and the Roman army to destroy Jerusalem in A.D. 70. God does not allow there to be any head other than Christ; even a head church is not allowed. We should not consider any church today to be the head church. All the churches are on the same level. There are not first generation churches, second generation churches, and third generation churches. All the churches are of one generation. There is no lineage among the churches.

There Being No Organization among the Churches

Moreover, the local churches should not all be organized into one unit. If the local churches are organized into one unit, this organization will lead to hierarchy, and hierarchy is an insult to the headship of Christ. No local church is higher than any other local church, and no two local churches should be united. As soon as any two churches are united, there is an organization, which will have a head. I am quite concerned regarding this crucial matter. A clever brother among us may exercise his influence and say, “It is foolish for all the churches to be scattered, loose, and unorganized. Let us all come together to organize and form the churches into a strong unit.” If we do

识关乎这事的真理，可能会说，“这不错，是个好主意。美国强大就是因为五十州组织成为以总统为首的联邦政府。”有些圣徒可能接受这种观念。然而，这样的事若发生，就完全亵慢了基督的元首权柄，因为组织总是导致阶级制度，亵慢了基督的元首权柄。神渴望召会彼此的联结不紧密，为要保守基督的元首权柄。我们在众召会中间，没有“联邦政府”。

在不同的工作区域中间， 没有等级或组织

众召会中间没有等级或组织，这原则也适用于工作。在新约里，彼得的工作在犹太信徒中间，而保罗的工作在外邦世界。（加二7～9。）然而，圣经从来没有告诉我们这两个区域那个比较高，圣经也没有表明两个区域合并成为一。两个工作区域若合并成为一，结果就是工作的组织。

因此，在新约里我们能看见，长老职分是多数的，众召会是独立的，工作的各区域在同一水平上，并且从未合并在一起。这一切表明，神的子民中间不该有组织，为使他们在基督以外没有别的头。独一的元首权柄属于基督。我们在一切事上必须尊荣祂的元首权柄。尊荣基督作独一的头，是非常紧要的。

需要认识并实行真理

已过几年，我们中间曾有个趋势，要将地方召会组织起来，那将会导致阶级制度。有人甚至说，“某某人将成为主恢复中的领头人。”发生这事，是因为我们不清楚真理，也不实行真理。我们若清楚真理并实行真理，一听到这样的事，立刻会说，“不，我们不能接受这种说法，因为在主的恢复里，没有领头人。唯一的头是基督。”所有的长老在同一水平上，所有的使徒在同一水平上，所有的召会同一水平上，工作的各区域在同一水平上。谁在何时带头这个问题，总是取决于当时的属灵光景。该带头的，是属灵光景最高的长老或召会，但这必须不是职位性、永久性或组织性的，总该视属灵光景而定。这样的实行，使神的子民远离那种亵慢基督元首权柄的领导职分。这真理是

not know the truth concerning this matter, we will probably say, “This is not bad. It is a good idea. The United States of America is strong because the fifty states are organized into a federal government with a president.” Some saints may accept this concept. However, if such a thing happens, the headship of Christ will be fully insulted because an organization always leads to a hierarchy, which insults the headship of Christ. God desires that the churches be loosely related to one another in order to keep the headship of Christ. We do not have a federal government among the churches.

There Being No Rank or Organization among the Different Regions of the Work

The principle of there being no rank or organization among the churches applies also to the work. In the New Testament Peter's work was among the Jewish believers, and Paul's work was in the Gentile world (Gal. 2:7-9). However, the Bible never tells us which of these two regions was higher, nor does the Bible show that the two regions merged into one. If two regions of the work merge into one, the result will be an organization of the work.

Thus, in the New Testament we can see that the eldership is plural, all the churches are independent, and the regions of the work are on the same level and never merged together. All this shows that there should be no organization among God's people in order that there would be no head other than Christ. The unique headship belongs to Christ. In all things we need to honor His headship. Honoring Christ as the unique Head is crucial.

NEEDING TO KNOW AND PRACTICE THE TRUTH

In the last few years there has been a trend among us to organize the local churches in a way that will lead to hierarchy. Some have even said, “So-and-so is going to be the leader in the Lord's recovery.” This has happened because we are not clear about the truth and because we do not practice the truth. If we are clear about the truth and practice the truth, when we hear such things, we will immediately say, “No, we cannot accept this kind of speaking because in the Lord's recovery there is no leader. The only Head is Christ.” All the elders are on the same level, all the apostles are on the same level, all the churches are on the same level, and the regions of the work are on the same level. The issue of who is to take the lead at any time is always determined by the spiritual situation at any given time. The elder or church that has the highest spirituality is the one that should take the lead, but this must not be official, permanent, or organizational. It should always depend on the spiritual condition. Practicing in this way keeps God's

关乎召会构成的真理。召会是按照“基督是独一的头”这真理形成的。在主的恢复里没有组织，因为基督是独一的头。召会是按照这真理建造的。

假设某一地方召会写信给另一召会，吩咐他们要作什么事。收到信的召会的弟兄们需要刚强的为着真理，立刻回信，说，“我们不能接受这封信，因为这不是按照真理。”我们需要使真理明亮。我们实行真理需要刚强。我们不该过分客气。在英文里，“客气”（polite）与“政治”（politics）非常类似。客气实际上就是要政治，不是讲真话。某地召会若吩咐另一地的弟兄差派五位弟兄给他们，这另一地的弟兄该说，“我们不能这样作，这不是按照真理。”然而，因着客气，他们可能不这样说，反而说，“弟兄们，对不起。我们经过许多考量，但就是找不到一位弟兄愿意去。”他们若这样回答，就不是实行真理，而是要政治。要政治与政客相称，却叫长老失去资格。长老总要坦率而严谨，讲说真理。我们中间该丢弃一切政治。我们都必须学习真理并实行真理。

在某地的召会里可能有三位长老。或许有一天这地方的一位弟兄会说，“三位长老中间，某某弟兄是头号长老。”我们该立刻改正这样一位弟兄，说，“弟兄，不要这样说，没有这回事。这不是按照真理。长老是多数的，乃是按照真理；决定谁是头号长老，并非按照真理。”我们认识并实行真理，是很紧要的。美国成为强盛的国家，乃是因为强而有力的宪法，也因为所有的人民都尊重宪法。当尼克森总统因着水门案丑闻被迫辞职时，我对总统被迫下台感觉不好。然而，我钦佩宪法的精神，甚至总统错了也要把他撇开。一直运用宪法，这种实行使美国成为强大的国家。召会也该照样实行真理。此外，正如美国公民认识宪法的基本条文，我们在召会里的人也该认识真理。我们若认识并实行真理，召会就必刚强。

任何有关真理的事，我们都不该说，“这是李弟兄说的。”这样说是不对的。我们不该依赖任何弟兄所说的话，反之，我们该依赖真理。真理不是某弟兄所说的话，真理乃是圣经所说的话。我们需要学习与某些真理有关的特定

people away from the kind of leadership that insults the headship of Christ. This is the truth concerning the constitution of the church. The church is formed according to the truth that Christ is the unique Head. In the Lord's recovery there is no organization because Christ is the unique Head. The church is built according to this truth.

Suppose a certain local church writes a letter to another church telling them what to do. The brothers in the church that receives the letter need to be strong for the truth and immediately return the letter, saying, "We cannot accept this letter because this is not according to the truth." We need to make the truth bright. Our practice of the truth needs to be strong. We should not be overly concerned about being polite. The word polite is very similar to the word politics. To be polite is actually to play politics; it is not to speak the truth. If the church in a certain locality tells the brothers in another locality to send them five brothers, the brothers in the second locality should say, "We will not do it; this is not according to the truth." However, in order to be polite, they may instead say, "Brothers, sorry. We have considered much, but we simply could not find one brother who is willing to go." If they answer in this way, they are not practicing the truth but are instead playing politics. Playing politics befits a politician, but it disqualifies an elder. An elder must always be frank and strict, speaking the truth. All the politics among us should be dropped. We must all learn the truth and practice the truth.

There may be three elders in the church in a certain locality. Perhaps one day a brother in this locality will say, "Among the three elders, Brother So-and-so is number one." Right away we should correct such a brother, saying, "Brother, do not say this. There is not such a thing. This is not according to the truth. Having a plurality of elders is according to the truth, but deciding which one is first is not according to the truth." It is crucial that we know and practice the truth. The United States of America has become a strong nation because it has a strong Constitution and because all the people respect the Constitution. When President Nixon was forced to resign because of the Watergate scandal, I did not feel good about the president being brought down. However, I admired the spirit of the Constitution, which can put aside even the president if he is wrong. The practice of always applying the Constitution makes the United States a strong country. The church should practice the truth in like manner. Furthermore, just as the citizens of the United States know the basic items of the Constitution, so we who are in the churches should know the truth. If we know and practice the truth, the church will be strong.

Concerning any matter of the truth, we should not say, "This is what Brother Lee says." To say this is wrong. We should not rely on what any brother says; rather, we should rely on the truth. The truth is not what a certain brother says; it is what the Bible says. We need to learn the specific verses that are related to certain truths. Then

经节；这样，我们可以翻开圣经给人看那些经节，说，“圣经在这里说到这件事。”这样，我们就不是在跟从任何弟兄；反之，我们是跟从圣经的真理。

不论谁来到我们这里，他若讲说与圣经真理不同的事，我们必须说，“弟兄，我们不能接受这个。”有些弟兄可能像马太十六章的彼得。在十六至十九节，彼得领受了属天的异象，但在二十二节，他与撒但是一。我们该责备这样的人，正如主耶稣所作的。（23。）召会的“宪法”——圣经，是完全、完备的。保罗在加拉太一章八节说，“即使是我们，或是从天上来的使者，若在我们所传给你们福音之外，另传一个福音给你们，他就该受咒诅。”即使是天使或使徒，若传另一个福音给我们，我们也不该接受，因为圣经里的真理已经完成了。圣经里的真理乃是召会的“宪法”。我们若认识并实行圣经里的真理，召会就刚强。我们需要学习不说，“某某弟兄说…”。我们需要丢弃这观念，学习说，“圣经说…”。我们必须学习真理。这样，召会就刚强，因为召会生活不是照着人的意见或观念来实行，乃是照着真理。

问答

问：作妻子的若请丈夫作决定，作丈夫的当如何作，才是尊荣基督的元首权柄？能否再多交通一点？

答：当作妻子的请问丈夫任何事，丈夫最好并最正确的回应之道，乃是借着祷告将这事交给主。同样的原则在召会里也适用。希伯来十三章十七节说，“你们要信从那些带领你们的，且要服从。”带领我们的乃是长老。然而，当有事向长老提起，长老该立刻借着祷告主而将这事交给主，以尊重祂作元首。这是正确的路。当有事向长老提起，他们若立刻作决定并发命令，乃是藐慢元首。我们都需要将一切事交给基督，尊荣祂作元首。

问：当保罗说，“丈夫是妻子的头，”（弗五 23，）这意思是什么？我们如何实行这事？

答：丈夫是妻子的头，这就是为什么妻子需要请教丈夫。但是作丈夫的也需要敬重基督的元首权柄。最好的丈夫乃是敬重基督元首权柄的人。一位弟兄越敬重基督的元首权柄，他的妻子就越敬重他。

we can open the Bible to those verses and show others, saying, “Here the Bible says this.” In this way we will not be following any brother; rather, we will be following the truth of the Bible.

Regardless of who comes to us, if he says something different from the truth in the Bible, we need to say, “Brother, we cannot take this.” Some brothers may be like Peter in Matthew 16. In verses 16 through 19 Peter received a heavenly vision, but in verse 22 he was one with Satan. We should rebuke such ones, just as the Lord Jesus did (v. 23). The Bible, the “Constitution” of the church, is fully complete. Paul says in Galatians 1:8, “If even we or an angel out of heaven should announce to you a gospel beyond that which we have announced to you, let him be accursed.” If even the angels or the apostles preach to us another gospel, we should not receive it, because the truth in the Bible has been completed. The truth in the Bible is the “Constitution” of the church. If we know and practice the truth in the Bible, the church will be strong. We need to learn not to say, “Brother So-and-so says…” We need to drop this concept and learn to say, “The Bible says…” We must learn the truth. Then the church will be strong because the church life will not be practiced according to man’s opinion or concept but according to the truth.

QUESTIONS AND ANSWERS

Question: Could you comment further on what a husband should do to honor the headship of Christ if his wife asks him to make a decision?

Answer: When a wife comes to her husband regarding anything, the best way and the proper way for the husband to respond is by referring the matter to the Lord by prayer. The same principle applies in the church. Hebrews 13:17 says, “Obey the ones leading you and submit to them.” The ones leading us are the elders. Nevertheless, when something is referred to the elders, the elders should immediately refer the matter to the Lord by praying to Him in order to respect Him as the Head. This is the proper way. When something is referred to the elders, if they immediately make a decision and give an order, this is an insult to the Head. We all need to honor Christ as the Head by referring all things to Him.

Question: What does Paul mean when he says, “A husband is head of the wife” (Eph. 5:23)? How do we put this into practice?

Answer: The husband being the head of the wife is the reason that the wife needs to refer things to the husband, but the husband in turn needs to respect the headship of Christ. The best husband is one who respects the headship of Christ. The more a brother respects the headship of Christ, the more his wife will respect him.

问：我们是否任何事都该先找主，并且若有必要，该等候主指引我们与其他弟兄交通？

答：任何事先提到主面前，这是非常好的。我们若是只到主面前就能清楚一件事，这就太好了。然而，主通常会说，“去找你的弟兄，我就会使你清楚。”在大多数的事例中，主会指引我们去与另一位弟兄交通；但是当我们去找那位弟兄，他不该顶替主而告诉我们要作什么。那位弟兄该说，“我们交通并祷告，将这事带到主面前。”我们与另一位弟兄交通并祷告之后，主可能还没有让我们清楚。这可能是主要指引我们去找长老。长老们若说，“我们来告诉你要作什么，”他们就不对了。长老们也当在交通与祷告里，将这事带到主面前。到这时候，主通常会告诉弟兄们我们需要作什么。这样，我们就受到保护，并敬重基督的元首权柄。我盼望我们都学习这样实行。

问：众召会有时会来在一起聚集或有特会，这样是错的么？

答：众召会应当尽可能的常来在一起。这是交通，任何一种交通总是有益的。圣徒之间的交通有好处，召会之间的交通也有益处。这是好事。

问：保罗在林后十章十四节说到“并非过度伸展自己”。这话是什么意思？

答：保罗在十章十三至十五节所说的话指明，主给保罗的工作有某种界限，而保罗从未越过那个界限。保罗总是持守在神的限制里。

问：这几篇信息里的话对我似乎像生物课。身体若因着缺少食物而虚弱，即将倒下，我们不该依赖组织的東西来支撑。这样说对么？

答：完全正确。召会是生机体，当生机体因营养不足而受苦时，我们若以组织的方式作任何事，不会改善情况。帮助生机体最好的路乃是喂养滋养的食物。这会使生机体以生机的方式、以生命的方式运作。我们需要看见，召会里没有一个难处能以组织来解决。组织只会破坏召会。因着桌子是组织，木匠很容易加以修理或改良。然而，这方法在生机体上行不通。所有的手术都有赖于身体生机的功用。外科医生总要决定一个人的身体能否撑得过一项手术。

Question: Should we go to the Lord first regarding any matter and wait for the Lord to direct us to fellowship with another brother if need be?

Answer: It is very good to first refer any matter to the Lord. If we become clear concerning the matter simply by going to the Lord, it is wonderful. However, the Lord will often say, “Go to your brother; then I will make you clear.” In most cases the Lord will direct us to fellowship with another brother, but when we go to the brother, the brother should not replace the Lord by telling us what to do. The brother should say, “Let us fellowship and pray to bring this matter to the Lord.” The Lord may still not make us clear after we fellowship and pray with another brother. This may be the Lord’s way of directing us to go to the elders. If the elders say, “We will tell you what to do,” they are wrong. The elders also should refer the matter to the Lord in fellowship and prayer. Usually, by this point the Lord will tell the brothers what we need to do. In this way, we are safeguarded, and we respect the headship of Christ. I hope that we may all learn to practice in this way.

Question: Churches sometimes come together for a meeting or a conference. Is this wrong?

Answer: The churches should come together as often as possible. This is fellowship, and any kind of fellowship is always beneficial. The fellowship between the saints works well, and the fellowship between the churches also is a benefit. This is a good thing.

Question: In 2 Corinthians 10:14 Paul speaks of “not extending ourselves beyond our bounds.” What does this word mean?

Answer: What Paul says in 2 Corinthians 10:13-15 indicates that the Lord gave a certain boundary to Paul for his work and that Paul never overstepped that boundary. Paul always kept himself within God’s limitation.

Question: It seems to me that the word in these chapters is like a biology lesson. If a body is weak and collapsing because of a lack of food, we should not rely on something organizational to prop it up. Is this right?

Answer: This is absolutely right. The church is an organism, and at a time when it is suffering from lack of nourishment, if we do anything in the way of organizing, it will not help the situation. The best way to help an organism is to feed it with nourishing food. This will keep the organism working in an organic way, in the way of life. We need to see that no problem in the church can be solved by organization. Organization will only damage the church. Because a table is an organization, it is easy for a carpenter to repair or improve a table. However, this cannot be done with an organism. All surgeries depend on the organic function of the body. Surgeons must always decide whether someone’s

若身体生机的功能运作不良，好的外科医生不会动手术。每一项手术都有赖于身体生机的功能。因着召会是基督的身体，是生机体而不是组织，我们不可试着以组织的方式安排或重组事情。我们必须以生机的方式对待召会，正如外科医生对待人的身体一样。

木匠替换桌面只需要短短的时间，但身体要从手术中完全恢复，却需要长的时间。所以我们无法以快速、组织的方式解决召会的任何难处。召会里任何难处必须以生机的方式对付，这需要花时间。在召会里，我们不可以用木匠制作桌子的方式处理事情。我们必须像外科医生处理生机的事，倚靠生机的能力。大部分手术需要输血，以支持身体生机的功能。关于召会是生机体，有许多让我们学习的。凡我们对召会所作的，都必须是生机的，不倚靠我们所作的，乃倚靠身体生机的功能。

问：我们需要领悟，除了基督以外，我们没有其他的头；但一些基督徒中间的趋势乃是说，“圣经是我独一的权柄，我不需要与任何人交通。”阶级制度与无政府状态之间的中庸之道是什么？

答：一面，今天主的子民中间不该有头；元首权柄唯独属于基督。另一面，圣经说，“你们要信从那些带领你们的。”（来十三17。）虽然我们需要信从那些带领我们的，但是带领的人不该作主。（彼前五3。）带领的人当将一切事提到主面前。圣经所启示的，既非宗教组织，也非无政府状态，乃是基督的身体同着头。我们物质的身体乃是基督身体完满的图画。身体的每一部分都井然有序，但是只有一个头。所有的部分都尊重头，而头直接向每一部分发命令，并不透过另一肢体。然而，所有的肢体井然有序。这非常美丽。我们不跟从基督教或世俗团体的路，我们只跟从神的经纶。我们只有一个头，但我们服从身体。我们在召会里保持良好的秩序，但带领的人不是主，他们将一切事提到主面前。这路绝对不同于人类社会与基督教。

问：我们求问主某件事，若没有从祂来的清楚答案，是该该迳自作最好的选择？

答：主通常不会立刻使我们清楚祂的旨意是什么。反之，祂会迫使我们更多接触祂。我们不该盼望立刻清楚主的旨

body can sustain a certain surgery. If the organic function of the body is not working well, a good surgeon will not operate. Every surgery depends upon the organic function of the body. Because the church is the Body of Christ, an organism and not an organization, we must not try to arrange or rearrange things in an organizational way. We must deal with the church just as a surgeon deals with the human body—in an organic way.

For a carpenter to replace the top of a desk takes only a short time, but for a body to fully recover from surgery requires a long time. Therefore, we cannot solve any problem of the church in a quick, organizational way. Any problem in the church must be dealt with in an organic way, which takes time. In the church we must not handle matters in the way that a carpenter works on a desk. We need to be like a surgeon dealing with an organic matter, depending upon the organic ability. In most surgeries there is the need of a blood transfusion to support the organic function of the body. There is much for us to learn regarding the church as an organism. Whatever we do with the church must be organic, depending not on our doing but on the organic function of the Body.

Question: We need to realize that we have no head other than Christ, but the tendency among some Christians is to say, “The Bible is my only authority. I do not need to fellowship with anyone.” Where is the middle ground between hierarchy and anarchy?

Answer: On one hand, among the Lord’s people today there should be no head; the headship belongs uniquely to Christ. On the other hand, the Bible says, “Obey the ones leading you” (Heb. 13:17). Although we need to obey our leading ones, the leading ones should not be lords (1 Pet. 5:3). The leading ones should refer all things to the Lord. What the Bible reveals is neither hierarchy nor anarchy but the Body with the Head. Our physical body is a full picture of the Body of Christ. Every part of the body is in a good order, but there is only one head. All the parts respect the head, and the head gives orders directly to each part, not through another member. However, all the members keep a good order. This is very beautiful. We do not follow the way of Christianity or the way of worldly society; we follow only God’s economy. We have only one Head, yet we are submissive to the Body. We keep a good order in the church, but the leading ones are not the lords—they refer all the things to the Lord. This way is absolutely different from human society and from Christianity.

Question: If there is not a clear answer from the Lord when we refer something to Him, should we simply choose as best we can?

Answer: Usually, the Lord will not immediately make us clear concerning what His will is. Rather, He will force us to contact Him more. We should not expect to be clear

意。我们必须预备好等候主。相当希奇的是，当我们想要立刻明白主的旨意，主时常不会让我们知道，但是当我们说，“我要等候直到清楚你的旨意，”主会立刻使我们清楚。无论如何，我们需要学习等候，直到我们清楚。然而，环境有时不容许我们等候。这时我们需要祷告：“主，我仍然不知道你的旨意是什么，我只有凭信往前。我所作的若不是你的旨意，主，请加以阻挠。你若不拦阻，我相信我所作的就是你的旨意。”这是正确的态度。然而，若没有什么事迫使我们立刻要作什么，最好是等候，直到我们清楚主的旨意。

问：在林前七章二十五节与四十节，保罗的意见成为神的话，但我们的意见许多时候是天然的。我们如何知道我们的意见是来自主，或来自天然的源头？

答：保罗发表他的意见时，说，“我想我也有神的灵了。”（40。）我们若是像保罗那样的人，被那灵充满，凡我们所说的，必定出于那灵。我们若没有被那灵充满，却充满自己天然的观念，凡我们所说的，就不会出于主。因此，我们意见的源头取决于我们的情形、光景。

问：我们在某些方面是世界组织的一部分，就如我们工作的公司，并且身为这些组织的一部分，我们必须尽功用。在我的经历里，因我想要以生命的方式尽功用，像在召会里一样，就有了麻烦。我该怎么办？

答：想要在组织里以生机的方式行事，会制造麻烦。凡物必须各从其类。（创一 24～25。）在召会这生机体里，我们该以生机的方式行事。在世俗的群体中，在我们工作的公司里，我们该以组织的方式工作。我们不该试着将召会的路应用到世俗的群体。这样作会破坏两者。召会与世俗的群体是完全不同的两回事，不该混为一谈。

concerning the Lord's will right away. We must be prepared to wait on the Lord. It is quite strange that when we want to know the Lord's will right away, the Lord often will not let us know, but when we say, "Lord, I want to wait to be clear concerning Your will," the Lord will make us clear right away. In any case, we need to learn to wait until we are clear. However, circumstances sometimes do not allow us to wait. At such times we need to pray, "Lord, I still do not know what Your will is. I simply go forward by faith. If what I do is not Your will, Lord, frustrate it. If You do not frustrate it, I believe that what I am doing is Your will." This is the proper attitude. If, however, there is nothing forcing us to do something right away, it is better to wait until we are clear concerning the Lord's will.

Question: In 1 Corinthians 7:25 and 40 Paul's opinion became the word of God, but many times our opinions are natural. How do we know if our opinions are from the Lord or from a natural source?

Answer: When Paul gave his opinion, he said, "I think that I also have the Spirit of God" (v. 40). If we are a person like Paul, filled with the Spirit, whatever we say will surely be of the Spirit. If we are not filled with the Spirit, we are filled with our natural concepts, and whatever we say will not be of the Lord. Thus, the source of our opinions depends on our state, our condition.

Question: We are all in some ways part of organizations in the world, such as the companies we work for, and we must function as parts of these organizations. In my experience I have trouble because I try to function in the way of life, as I would in the church. What should I do?

Answer: In an organization, trying to do things in an organic way will create trouble. Everything must be after its own kind (Gen. 1:24-25). In the church, which is an organism, we should do things in an organic way. In worldly society, in the companies we work for, we should work in an organizational way. We should not try to apply the way of the church to worldly society. Doing so will damage both. The church and worldly society are two absolutely different things and should not be mixed.

第四章

在神的家中当怎样行

读经：提摩太前书一章三至十一节，三章十五至十六节，四章六至八节，六章三节。

提摩太前后书里四件紧要的事

提摩太前后书是写于召会堕落时；这两卷书信强调，我们需要知道在神的家中当怎样行。保罗在提前三章十五节说，“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会。”在召会堕落的时代，提摩太需要保罗论到这事的话。因着今天召会里混乱与分裂的光景，我们也需要知道在召会中当怎样行。

我们在本篇信息要专注于这两卷书信里四个重要的辞。提前一章四节提到头一个辞：“神的经纶”。然后三章十五节用了“真理的柱石和根基”这辞。“真理”是这两卷书信里第二个重要的辞。（二4，7，四3，六5，提后二15，18，25，三7~8，四4。）第三个重要的辞是“敬虔”。提前三章十六节说，“大哉！敬虔的奥秘！”在这两卷书信里，“敬虔”（名词）用了九次，（二2，三16，四7~8，六3，5~6，11，提后三5，）而“敬虔的”（形容词）用了两次。（提前二10，提后三12。）我们要看的第四个重要的辞乃是“健康的教训”，（提前一10，提后四3，）或“健康的话”。（提前六3，提后一13。）

神的经纶与不同的教训相对

提前一章三至十一节启示，甚至在第一世纪使徒保罗还在世的时候，召会里已经有不同的教训。保罗和其他与他是一的使徒，都教导一件事——神的经纶。（4。）神的经纶乃是福音的教训。（11。）与神经纶的教训不同的，主要乃是律法的教训。七节提到“律法的教师”。教导律法并非不合乎圣经；教导律法非常合乎圣经，因为律法是神借摩西颁赐的，并有许多旧约教师教导了十五个世纪。然而，在新约里，教导律法乃是教导与福音的教训，就是与神经

CHAPTER FOUR

HOW TO CONDUCT ONESELF IN THE HOUSE OF GOD

Scripture Reading: 1 Tim. 1:3-7; 3:15-16; 4:6-8; 6:3

FOUR CRUCIAL MATTERS IN THE EPISTLES TO TIMOTHY

The two Epistles to Timothy were written while the church was in degradation. These two Epistles stress that we need to know how to conduct ourselves in the house of God. In 1 Timothy 3:15 Paul says, “If I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God.” Timothy needed a word from Paul regarding this matter at a time of the church’s degradation. Because there is a situation of confusion and division in the church today, we too need to know how to conduct ourselves in the church.

In this chapter we will focus on four important terms found in these two Epistles. First Timothy 1:4 mentions the first term, God’s economy. Then 3:15 uses the expression the pillar and base of the truth. Truth is the second important term in these two Epistles (2:4, 7; 4:3; 6:5; 2 Tim. 2:15, 18, 25; 3:7-8; 4:4). The third important term is godliness. First Timothy 3:16 says, “Great is the mystery of godliness.” In these two books the word godliness is used nine times (2:2; 3:16; 4:7-8; 6:3, 5-6, 11; 2 Tim. 3:5), and the word godly is used twice (1 Tim. 2:10; 2 Tim. 3:12). The fourth important term that we will consider is healthy teaching (1 Tim. 1:10; 2 Tim. 4:3) or healthy words (1 Tim. 6:3; 2 Tim. 1:13).

GOD’S ECONOMY VERSUS DIFFERENT TEACHINGS

First Timothy 1:3-11 reveals that there were different teachings in the church even in the first century while the apostle Paul was still on the earth. Paul and the other apostles who were one with him all taught one thing—God’s economy (v. 4). God’s economy was the teaching of the gospel (v. 11). The main teaching that was different from the teaching of God’s economy was the teaching of the law. Verse 7 mentions “teachers of the law.” The teaching of the law was not unscriptural; it was very scriptural, for the law was given by God through Moses and was taught for fifteen centuries by many Old Testament teachers. However, in the New Testament to teach the law is to teach something different

纶的教训不同的事。所以，保罗在三节对提摩太说，“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事。”

新约里只有一个职事

今天在基督教领袖中间，为着不同的职事这件事有了辩论。有些人控告我们不接受其他人的职事。这话不实。我们首先需要按照神的话，学知什么是职事。以弗所四章十一至十二节说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”使徒、申言者、传福音者、以及牧人和教师，乃是有恩赐的人，各有不同的功用。然而，他们并没有不同的职事。不同的功用不是不同的职事，因为十二节提到“职事（单数）的工作（单数）”。这两节经文指明，虽然有不同恩赐与功用，却只有一个工作与一个职事。因此，按照新约，只有一个职事，没有许多职事。“你有你的职事，我有我的职事，”这种说法不合圣经。在早期的召会里，使徒、申言者、传福音者、牧人和教师，都只有一个职事。

有许多执事，却只有一个职事

林后四章一节说，“因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”在这节经文里，主词“我们”是复数，受词“职事”却是单数。所有的使徒，包括彼得、约翰、雅各、保罗、巴拿巴、提摩太，只有一个职事。提前一章十二节说，“我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事（单数）。”主首先派十二位使徒尽这职事，后来，主也派使徒保罗尽这职事。因此，我们的观念需要受调整。没有人该说我们不接受别人的职事。实际上，新约里只有一个职事。我若是正确的事奉主，我就是在这一个职事里事奉。倪弟兄也在这一个职事里事奉。

不同的恩赐有不同的功用， 但一切的恩赐构成独一的新约职事

职事只有一个，但这意思并不是说，一切有恩赐的人说完全一样的事。原则乃是，只有一个职事，却有不同的方面。四福音书的写作可以说明这个原则。虽然马太、马可、

from the teaching of the gospel, the teaching of God's economy. Therefore, Paul said to Timothy in verse 3, "Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things."

There Being Only One Ministry in the New Testament

There is a debate among Christian leaders today concerning the matter of different ministries. Some accuse us of not accepting others' ministries. This is not true. We first need to learn what the ministry is according to the Word of God. Ephesians 4:11-12 says, "He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ." Apostles, prophets, evangelists, and shepherds and teachers are gifted persons with different functions. However, they do not have different ministries. The different functions are not different ministries, for verse 12 mentions "the work of the ministry." These verses indicate that although there are different gifts and functions, there is only one work and one ministry. Thus, according to the New Testament, there is only one ministry; there are not many ministries. It is not scriptural to say, "You have your ministry, and I have my ministry." In the early church the apostles, prophets, evangelists, and shepherds and teachers all had one ministry.

There Being Many Ministers but One Ministry

Second Corinthians 4:1 says, "Therefore having this ministry as we have been shown mercy, we do not lose heart." In this verse the subject we is plural, but the object ministry is singular. All the apostles, including Peter, John, James, Paul, Barnabas, and Timothy, had one ministry. First Timothy 1:12 says, "I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry." The Lord first appointed the twelve apostles to the ministry. Later, the Lord also appointed the apostle Paul to the ministry. Hence, our concept needs to be adjusted. No one should say that we do not accept others' ministries. Actually, in the New Testament there is only one ministry. If I am serving the Lord properly, I am serving in the one ministry. Brother Nee also served in the one ministry.

The Different Gifts Having Different Functions but All Constituting the Unique New Testament Ministry

There is one ministry, but this does not mean that all the gifted persons speak exactly the same thing. The principle is that there is one ministry with different aspects. This principle is illustrated by the writing of the four Gospels. Although Matthew, Mark,

路加、约翰都撰写主在地上的生活，他们所写的并没有彼此重复。马太、马可、路加、约翰的著作彼此不同，但他们的职事乃是一。就这一面说，他们都说一样的事。

马太、马可、路加、约翰各从不同的角度书写主耶稣的传记，就像从不同的四面给人拍照。虽然每张照片显示的不同，却都表明一个人的某方面。四福音书陈明一个人——主耶稣——的四方面。然而，四位著者仍然讲说同样的事，他们是从不同的角度说到耶稣基督。今天在新约经纶里，我们都需要说同样的事，但这意思不是说，我们所说的都是从同一个角度。

使徒行传与书信各自陈明神经纶的不同面。保罗、彼得、约翰、与犹大的书信都说同样的事。除了雅各书一些部分是例外，保留了旧约的观点和味道，其余的新约书信乃是说到一件事的不同面。

我们需要研读圣经。我们对属灵事物的观念太天然。当我们用“那职事”一辞，我们的意思是新约的职事，但许多圣徒领会“那职事”的意思是李弟兄的职事。今天在主的恢复里，不仅有我的职事，也有倪柝声弟兄的职事。这不是两个职事，乃是一个职事与一个说话。在新约时代，神兴起许多有恩赐的人；他们有许多恩赐和功用，但他们都属于同一个职事。这一个职事，是为着召会供应基督。这是“那职事”，独一的职事。当我们用“那职事”一辞，我们的意思不是一个只是“李弟兄职事”的职事。倪弟兄、使徒保罗、路德马丁不是各有不同的职事。他们所有的人都共有一个职事。路德马丁有恩赐，倪弟兄有恩赐，我有恩赐，正如保罗、彼得、约翰、以及其他使徒都有不同的恩赐。然而，所有的恩赐构成一个职事。所以，当我们用“那职事”一辞，我们的意思是新约独一的职事，包括早期召会所有的使徒，以及自那时起主所使用的所有仆人。他们都讲说一件事。他们不供应律法或自己的观念、想法或意见；反之，他们都为着召会供应基督。因此，当人对我们说到不同的职事，我们该指出实际上只有一个职事。

在新约里，神一切的说话都在子里

希伯来一章一至二节上半说，“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里

Luke, and John wrote concerning the Lord's life on the earth, they did not repeat one another's writing. The writings of Matthew, Mark, Luke, and John were different from one another, but their ministry was one. In this sense, they all spoke the same thing.

Matthew, Mark, Luke, and John wrote biographies of the Lord Jesus from different angles. This was like taking photographs of a person from four different sides. Although each photograph shows something different, all of them show aspects of one person. The four Gospels present four aspects of one person, the Lord Jesus. However, the four writers still spoke the same thing. They spoke of Jesus Christ from different angles. Today in the New Testament economy we all need to speak the same thing, but this does not mean that what we speak is all from the same angle.

Acts and the Epistles each present different aspects of God's economy. The Epistles of Paul, Peter, John, and Jude all speak the same thing. With the exception of some portions of James, which retain an Old Testament view and flavor, the Epistles speak of different aspects of one thing.

We need to study the Bible. Our concepts concerning the spiritual things are too natural. When we use the term the ministry, we mean the New Testament ministry, but many saints understand that the ministry means the ministry of Brother Lee. In the Lord's recovery today there is not only my ministry but also Brother Watchman Nee's ministry. These are not two ministries; they are one ministry and one speaking. In the New Testament age God has raised up many gifted persons with many gifts and functions, but they all belong to the same one ministry. This one ministry ministers Christ for the church. This is the ministry, the unique ministry. When we use the term the ministry, we do not mean a ministry that is only Brother Lee's ministry. Brother Nee, the apostle Paul, and Martin Luther did not each have a different ministry. They all had one ministry. Martin Luther had a gift, Brother Nee had a gift, and I have a gift, just as Paul, Peter, John, and the other apostles all had different gifts. However, all the gifts constitute one ministry. Therefore, when we use the term the ministry, we mean the unique New Testament ministry, which includes all the apostles in the early church and all the servants used by the Lord since then. They all speak one thing. They do not minister the law or their own concepts, ideas, or opinions; rather, they all minister Christ for the church. Thus, when others speak to us of different ministries, we should point out that there is actually only one ministry.

All God's Speaking in the New Testament Being in the Son

Hebrews 1:1-2a says, "God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son." In

向我们说话。”在旧约里，神借着众申言者，多分多方的说话；但在新约里，祂不是在许多使徒和申言者里向我们说话。在新约里，神仅仅在一个人里说话，不是在保罗里，也不是在倪柝声里，乃是在子里。

二节不是说神在使徒里说话，乃是说神在子里说话，因为所有的使徒都是子的肢体。我们也是子的肢体。子是头，我们是祂身体的肢体。基督是一个身体同许多肢体，（林前十二12，）这事实证明在新约时代只有一个职事。只有一个职事，因为所有说话的人都在子里是一。（加三27～28。）当神借彼得说话，实际上乃是在祂的子里说话，因为彼得已成为子的一个肢体。这强有力的证明，神在新约里只有一个说话。这与祂在旧约的说话不同。旧约的各个著者都是分开的，他们不在子里。摩西、大卫、以赛亚、和耶利米都不在子里。然而，在新约时代，十二使徒、保罗、巴拿巴、路德和倪弟兄，都已构成到子里。所以，今天神在子里说话。神只在子里说话的意思，不是说祂只在耶稣基督个人里说话。神也在彼得、约翰、雅各、保罗、和其他的人里说话，因为这所有的人都构成到子里。就外面说，我们看见不同的弟兄在说话；就里面说，乃是子在说话。有许多说话的人，却只有一个说话；有许多恩赐和功用，却只有一个职事。

不同的教训乃是不同种类的教训， 不是一件事的不同方面

不同的说话不是说同一件事的不同方面，乃是讲说不同种类的教训。表面上，提前一章提到四种教训：神的经纶、律法、虚构无稽之事和家谱。（4，7。）实际上，虚构无稽之事和家谱，乃是与律法同类。教导律法的人，也连带教导相关的无稽之事。四节提到的家谱必定指旧约的家谱。因此，实际上只有两种教训——一种是旧约关乎律法的事，另一种是新约的福音，就是基督作生命为着召会。第二种就是神的经纶，而第一种是传统与人的意见。旧约律法的事不是神经纶的某些方面，这些事与使徒的教训不同。有许多不同的使徒，但他们都说一件事，就是基督作生命为着召会。

the Old Testament God spoke in many portions and in many ways in the prophets, but in the New Testament He has not spoken to us in many apostles and prophets. In the New Testament God speaks in only one person, not in Paul and not in Watchman Nee but in the Son.

Verse 2 does not say that God spoke in the apostles; rather, it says that He spoke in the Son, for all the apostles are members of the Son. We too are members of the Son. The Son is the Head, and we are the members of His Body. The fact that Christ is one body with many members (1 Cor. 12:12) proves that in the New Testament age there is only one ministry. There is only one ministry because all those who speak are one in the Son (Gal. 3:27-28). When God spoke through Peter, He was actually speaking in His Son, for Peter had become a member of the Son. This is a strong proof that God has only one speaking in the New Testament. This is different from His speaking in the Old Testament. All the Old Testament writers were separate; they were not in the Son. Moses, David, Isaiah, and Jeremiah were not in the Son. However, in the New Testament age the twelve apostles, Paul, Barnabas, Luther, and Brother Nee have all been constituted into the Son. Therefore, today God speaks in the Son. That God speaks only in the Son does not mean that He speaks only in the individual man Jesus Christ. He speaks also in Peter, John, James, Paul, and others, for all these are constituted into the Son. Outwardly, we may see different brothers speaking, but inwardly, it is the Son who is speaking. There are many speakers but one speaking, and there are many gifts with many functions but one ministry.

Different Teachings Being Different Categories of Teaching, Not Different Aspects of One Thing

To speak differently is not to speak different aspects of the same thing; it is to speak different categories of teaching. Apparently, there are four categories of teaching mentioned in 1 Timothy 1: God's economy, the law, myths, and genealogies (vv. 4, 7). Actually, myths and genealogies are in the same category as the law. Those who taught the law taught it with related myths. The genealogies mentioned in verse 4 surely refer to the genealogies in the Old Testament. Thus, there are actually only two categories of teaching—one is the Old Testament things concerning the law, and the other is the New Testament gospel, which is Christ as life for the church. The second category is God's economy, but the first is tradition and human opinion. The Old Testament things of the law are not aspects of God's economy and are different from the apostles' teaching. There were many different apostles, yet they all spoke one thing—Christ as life for the church.

教导神经纶以外的事会引起辩论

今天有一个危险，就是我们会被教导不同之事的人吸引。多年来，我讲说相同的事，就是三一神一切的丰富具体化在基督里，如今基督已成了赐生命的灵，而赐生命的灵住在我们灵里，使三一神能将自己分赐到我们里面。有些圣徒可能厌烦听这些话。若是来了一个有口才的讲员，会讲有趣的故事，又讲论深奥的属灵之事，许多圣徒，特别是年轻圣徒，可能欢迎这样的讲员，甚至以他为偶像。

要认识真理并不容易。有时我们以为我们认识真理，事实上我们不认识。一位好的圣经教师可能不是来教导旧约的事，乃是教导新约的事。他可能按照约翰十三章教导洗脚的事。洗脚不是旧约的教训，乃是新约的教训。这样一位弟兄可能责备主恢复的众召会，说，“弟兄们，神给我负担告诉你们一件事——地方召会忽略了洗脚这事。在约翰十三章，主耶稣为我们设立榜样，并嘱咐我们彼此洗脚。主恢复的众召会太贫穷，因为圣徒从未彼此洗脚。”我们需要分辨这样的说话。

新约里有些事不是神经纶的一部分。提前一章四节指明，神经纶以外的教训引起辩论。所以，我们知道洗脚不是神经纶的一部分，因为教导洗脚立刻引起辩论。首先，圣徒会问如何彼此洗脚。他们不知道是否弟兄只该洗弟兄的脚，姊妹只该洗姊妹的脚。在这问题上会有不和。另一个问题是在那里彼此洗脚——公开的或私下的？不同的教训，就如洗脚，总是引起辩论。

一旦有了辩论，混乱与分裂很快就会跟进。所以，教导不同之事的人，只会引起麻烦。他可能陈明了新约的教训，却开启辩论的门。他只要有一次讲说不同的教训，就敞开了众圣徒开始谈论这事的门。他们可能忘记祷告并接触主，却花时间在电话上彼此谈论洗脚的教训。有些人可能说，“洗脚是美妙的教训。这位弟兄满有爱，李弟兄不那么有爱。”这样的教训开了门，让许多意见进来。有些人可能说，“洗脚不是必需的。”另有些人可能说，“洗脚的确是好，每个人至少该尝试一次。姊妹们只要洗其他姊妹的脚一次，就会谦卑，并向其他的姊妹敞开自己。我尝试过——太好了，满了情爱。我们都要试试看。我们若彼

Teaching Things Other Than God's Economy Producing Questionings

There is a danger today that we would be attracted by someone who teaches different things. For many years I have spoken the same thing—that all the riches of the Triune God are embodied in Christ, that Christ today has become the life-giving Spirit, and that the life-giving Spirit dwells in our spirit so that the Triune God can dispense Himself into us. Some saints may be bored of hearing this. If an eloquent speaker comes along who can tell interesting stories and speak concerning deep spiritual matters, many saints, especially the young ones, may welcome such a speaker and even idolize him.

To know the truth is not easy. Sometimes we think that we know it when we actually do not. A good Bible teacher may come along who does not teach from the Old Testament but teaches from the New Testament. He may teach foot-washing according to John 13. Foot-washing is not an Old Testament teaching but a New Testament teaching. Such a brother may rebuke all the churches in the Lord's recovery, saying, "Brothers, God has given me a burden to tell you one thing—that the local churches have neglected foot-washing. In John 13 the Lord Jesus set an example for us and charged us to wash one another's feet. How poor all the churches in the Lord's recovery are, for the saints never wash one another's feet." We need to discern such speaking.

Some things in the New Testament are not part of God's economy. First Timothy 1:4 indicates that teachings other than God's economy produce questionings. Therefore, we know that foot-washing is not part of God's economy, because teaching it will immediately produce questionings. First, the saints will ask how to wash one another's feet. They will wonder if brothers should wash only other brothers' feet and sisters other sisters' feet. There will be disagreement on this issue. Another question will be where to wash one another's feet—publicly or privately? Different teachings, such as foot-washing, always produce questionings.

Once questionings come in, confusion and division will quickly follow. Therefore, a person who teaches differently only creates trouble. He may present a New Testament teaching, yet he will open the door for questions. By speaking only once concerning a different teaching, he will open the door for all the saints to begin to talk about the matter. They may forget to pray and contact the Lord and may instead spend their time talking to one another on the phone concerning the teaching of foot-washing. Some may say, "Foot-washing is a wonderful teaching. This brother is full of love. Brother Lee does not have much love." Such teachings open the door for many opinions to come in. Some may say, "Foot-washing is not necessary." Others may say, "Foot-washing is surely good. Everyone should try it at least once. If the sisters wash the other sisters' feet just once, they will be humbled and will open themselves to the other sisters. I have tried this—it is marvelous, full of loving affection. Let us all try it.

此洗脚，我们的心就会彼此敞开。”可能还会有实行洗脚的方式等其他问题。每个人都会有不同的意见。这证明甚至在新约里，有些事也不属于神的经纶。不实行洗脚并不破坏神的经纶。

每逢我们中间有人陈明一项特殊的教训，甚至是基于新约圣经的教训，我们都需要问：“这教训属于神的经纶么？这教训将基督供应给圣徒么？”我们会领悟，这教训不供应基督，却引发问题，为不同的意见开了门。神新约经纶里的职事，只为着召会讲说基督，并将作生命的基督供应给召会。我们不该讨论任何引发问题的事。比如，讨论擘饼聚会用葡萄酒还是用葡萄汁才正确，这并不供应生命给任何人，却引起许多辩论。我们需要学习，避免题出任何挑起不同意见的事。为着召会并向着召会供应基督作生命，绝不会引起任何意见。所以，我们都必须学习讲说同样的事，也就是基督作生命为着召会。我们不该讲说任何与神的经纶不同的事。

神的经纶乃是神将自己分赐到祂所拣选的人里面，作他们的生命、性情和所是，以产生召会，就是基督的身体

现在我们必须看见什么是神的经纶。在提前一章四节，“经纶”这辞是指为着分赐的安排或行政。神的经纶乃是神的安排，神的行政，要将神自己分赐到祂所拣选的人里面。当我们喝某种饮料，饮料就分赐到我们里面，至终成为我们所是的一部分。这例证说明神如何将祂自己分赐到一切祂所拣选的人里面，使神可以成为他们的所是。这分赐就是“经纶”这辞的意思所指明的。新约的职事，“那”职事，总是传讲神的经纶，就是神将自己分赐到祂的信徒里面，作他们的生命、性情与所是，以产生召会，就是基督的身体。

我们必须只讲说这一件事。我们该避免讲到任何打岔神子民离开祂经纶的事。为这缘故，我们必须谨慎，不要带进任何一种观念。近年来，我们中间有许多“流”。不同的流来自各种不同的观念。因此，为要避免困扰与混乱，我们不该这样使用“流”这辞。这些不同的“流”，就是引起许多意见的观念。不同的观念有许多，神的经纶却只有一个。我们只该讲说神的经纶。

If we wash one another's feet, our hearts will open to one another." There may be additional questions regarding the way to practice foot-washing. Everyone will have different opinions. This proves that some things even in the New Testament do not belong to God's economy. To refrain from practicing foot-washing does not damage God's economy.

Whenever someone presents a particular teaching among us, even one based on the New Testament, we need to ask, "Does this belong to God's economy? Does this minister Christ to the saints?" We may realize that, rather than ministering Christ, it produces questions and opens the door for different opinions. The ministry in God's New Testament economy speaks only of Christ for the church and ministers Christ as life to the church. We should not discuss anything that produces questions. Discussing whether it is proper to use wine or grape juice at the Lord's table, for example, does not minister life to anyone, but it causes much disputation. We need to learn to avoid bringing up anything that will stir up different opinions. Ministering Christ as life for the church and to the church will never cause any opinions to rise up. Therefore, we must all learn to speak the same thing, that is, Christ as life for the church. We should not speak anything different from God's economy.

God's Economy Being His Dispensing of Himself into His Chosen People to Be Their Life, Nature, and Being to Produce the Church, the Body of Christ

Now we must see what God's economy is. The word economy in 1 Timothy 1:4 denotes an arrangement or an administration for dispensing. God's economy is God's arrangement, God's administration, to dispense Himself into His chosen people. When we drink a certain beverage, it is dispensed into us and eventually becomes a part of our being. This illustrates how God dispenses Himself into all His chosen people so that He may become their very being. This dispensing is what is meant by the word economy. The New Testament ministry, the ministry, always ministers God's economy, which is God dispensing Himself into His believers to be their life, nature, and being to produce the church, the Body of Christ.

We must speak concerning only this one thing. We should avoid speaking about anything that distracts God's people from His economy. For this reason, we need to be careful not to bring in any kind of concept. In recent years there have been many "flows" among us. A different flow comes from every different concept. Thus, in order to avoid trouble and confusion, we should not use the word flow in this way. These different "flows" are simply concepts that stir up many opinions. There are many different concepts, but there is only one economy of God. We should speak only of God's economy.

召会是真理的柱石和根基

在提前三章十五节，保罗说，召会是真理的柱石和根基。保罗不是说使徒或大教师是真理的柱石和根基。召会是由所有在基督里的信徒所组成。问题是，并非所有的信徒都认识真理。我担心甚至在主的恢复里，也不是所有的圣徒都认识真理。我相信，若没有读前面一篇信息，大部分圣徒对基督的元首权柄不会有清楚的异象。这指明他们不认识真理。因着大多数基督徒不认识关乎基督元首权柄的真理，基督教的每一部分都褻慢基督的元首权柄。天主教和更正教都弃绝基督的元首权柄。陶恕（A. W. Tozer）在他所写之“基督的权柄在召会中逐渐式微”这篇文章里问：“有那个海外宣教机构的董事会，是真实寻求跟从主的引领？”陶恕下结论说，在整个基督教里，虽然许多人为基督作工，基督的元首权柄却完全被撇弃并否认。有这种令人惋惜的光景存在，乃是因为基督徒不认识真理。

因着主恢复里许多弟兄姊妹不认识真理，近年来发生了一些与真理大大抵触的事。我们中间发生的一些事违反真理到极点。例如，有一道潜伏的流，要将众召会—不仅在美国的众召会，还有全地主恢复里的众召会—组织起来。有人利用“国际配搭”（international coordination）这辞，企图将主恢复里众召会的长老们都带进一个配搭里。有这样的一似乎美妙，但这种配搭会狡诈的导致阶级制度。促成这配搭的弟兄至终必定成为头，褻慢基督的元首权柄。再者，这种配搭制造出打岔人的辩论，剥夺了圣徒每时每刻在祷告中与主的接触。这样严重的后果，启示出为何众圣徒认识真理是如此紧要。

我们在前一篇信息看见，若一位比我们年幼的弟兄来找我们交通，我们必须谨慎，不要褻慢基督的元首权柄。我们若告诉弟兄如何作，自己就成了主。我们可能好心好意要帮助弟兄，但我们的好意却褻慢了基督的元首权柄。我们必须尊荣基督的元首权柄，并敬重基督作独一的主，而告诉弟兄说，“弟兄，即使我知道，我也不敢告诉你需要作什么，因为我不是你的主。你的主，就是我的主与我们众人的主，乃是主耶稣基督。我可以与你一同祷告，帮助

THE CHURCH BEING THE PILLAR AND BASE OF THE TRUTH

In 1 Timothy 3:15 Paul says that the church is the pillar and base of the truth. He does not say that the apostles or the great teachers are the pillar and base of the truth. The church is composed of all the believers in Christ. The problem is that not all the believers know the truth. I am concerned that even in the Lord's recovery not all the saints know the truth. I believe that without reading the previous chapter in this book, most saints would not have a clear vision concerning the headship of Christ. This indicates that they do not know the truth. Because most Christians do not know the truth concerning the headship of Christ, every part of Christianity is an insult to the headship of Christ. Both the Catholic Church and the Protestant churches reject the headship of Christ. In his article "The Waning Authority of Christ in the Churches," A. W. Tozer asks, "What foreign mission board actually seeks to follow the guidance of the Lord?" Tozer concludes that although many are working for Christ, the headship of Christ is entirely set aside and denied in all of Christianity. This regrettable situation exists because Christians do not know the truth.

Because many brothers and sisters in the Lord's recovery do not know the truth, things have happened in recent years that were very much contrary to the truth. Some things that have happened among us violated the truth to the uttermost. For instance, there is an undercurrent to organize all the churches together—not only the churches in the United States but also all the churches in the Lord's recovery throughout the whole earth. International coordination is a term that has been used in the attempt to bring the elders of all the churches in the Lord's recovery into one coordination. It seems wonderful to have such a oneness, but this kind of coordination will subtly lead to hierarchy. The brother who formed this coordination surely will eventually become a head, insulting the headship of Christ. Moreover, by producing distracting questionings, this kind of coordination robs the saints of their moment-by-moment contact with the Lord in prayer. Such serious consequences reveal why it is crucial that all the saints know the truth.

As we saw in the previous chapter, if a younger brother comes to us for fellowship, we need to be careful not to insult the headship of Christ. If we tell the brother what to do, we become the lord. We may have a good intention and a good heart to help the brother, but our good intention insults the headship of Christ. We need to honor the headship of Christ and respect Christ as the unique Lord by telling the brother, "Brother, I dare not tell you what you need to do, even if I know, because I am not your lord. Your Lord, who is my Lord and the Lord of all of us, is the Lord Jesus Christ. I can pray with you and help you to pray, but you need to ask the Lord concerning this matter." There

你祷告，但你需要就着这事去求问主。”给人答案与引导人寻求主大不相同。给人答案乃是认为自己有为主的身分，有地位可以吩咐人该作什么。有些弟兄可能在这事上为自己辩护，说，“我没有意思要作主。我的用心是好的，我只是教导年轻弟兄。”我们不该信靠我们的好心。不论我们是否好心，我们若这样行事，就衰慢了基督的元首权柄。一个人若不慎，意外的伤害另一个人，不论这人对受伤害之人的存心如何，他都必须负责任。在召会生活里，“好心”造成许多破坏。召会不在于我们的好心，召会乃在于真理。我们都需要认识真理。

道理和真理之间的区别

我们需要看见道理和真理之间的区别。可惜的是，大部分基督徒视道理为真理。然而，真理是实际，道理仅仅是教训。在整个宇宙中，除了神以外，没有任何事物是真实的。神乃是实际。任何是神、属神、由于神、或与神相关的事物乃是实际。道理仅仅是教训，并不是真理。

弟兄会教师研究许多关于擘饼的道理。他们研究擘饼聚会多久举行一次，谁够资格有分于主的筵席，以及如何服事饼杯。这些事都是道理，不是关乎主筵席的真理。主筵席里的真理乃是头与身体，以及头的死与复活。当我们来赴主的筵席，看见酒与饼分开；这乃是借着表征基督在祂的死里，血与身体分开，而陈列基督的死。我们也看见一个饼乃是由许多麦粒作成的细面所组成，陈列基督在复活里的身体。我们在筵席上看见身体，（林前十17，）借这身体，我们能看见头。因此，头与身体，以及头的死与复活，乃是主筵席里的真理。

弟兄会也学习许多关乎受浸的道理。他们研究谁该给人施浸，谁该受浸，他们该在何时何地、在何种水里、在谁的名里受浸，以及该受浸多少次。他们也研究受浸者该浸没水中或接受点水，该后仰、前倾或直入水中。这些当然都是道理。我们在此不是为着道理，乃是为着真理。受浸的真理乃是基督的死与复活。罗马六章三至四节说，“岂不知我们这浸入基督耶稣的人，是浸入祂的死么？所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中

is a great difference between giving an answer and leading someone to seek the Lord. To give an answer is to assume that we have the lordship and the position to tell people what to do. Some brothers may defend themselves in this matter, saying, “I do not have the intention to be the lord. My heart is good. I am simply teaching the younger brothers.” We should not trust in our good heart. Regardless of whether our heart is good, we insult the headship of Christ if we act in this way. If someone is careless and accidentally injures another person, that person will be held responsible regardless of his or her intention or heart toward the injured person. A “good heart” does much damage in the church life. The church is not a matter of our good heart; it is a matter of the truth. We all need to know the truth.

The Difference between Doctrines and the Truth

We need to see the difference between doctrines and the truth. Regrettably, most Christians consider doctrines to be the truth. However, the truth is the reality, and doctrines are only teachings. In the whole universe nothing is real but God. God is the reality. Anything that is God, of God, by God, or related to God is a reality. Doctrines are mere teachings; they are not the truth.

The Brethren teachers studied many doctrines concerning the Lord’s table. They studied how often to have the Lord’s table, who is qualified to participate in the Lord’s table, and how to serve the bread and the cup. These matters are all doctrines. They are not the truth in the Lord’s table. The truth in the Lord’s table is the Head and the Body, with the death and resurrection of the Head. When we come to the table, we see the wine separated from the bread, which displays the death of Christ by symbolizing the separation of the blood and the body of Christ in His death. We see also that the bread is a loaf composed of fine flour made from many grains of wheat, which displays Christ’s Body in resurrection. At the table we can see the Body (1 Cor. 10:17), and through the Body we can see the Head. Thus, the Head and the Body, with the death and resurrection of the Head, are the truth in the Lord’s table.

The Brethren also learned many doctrines concerning baptism. They studied who should baptize others, who should be baptized, and when, where, in what kind of water, in what name, and how many times they should be baptized. They also studied whether one should be baptized by immersion or by sprinkling and whether someone should go backward, forward, or straight down into the water. All these matters are surely doctrines. We are not here for doctrines; we are here for the truth. The truth in baptism is the death and resurrection of Christ. Romans 6:3-4 says, “Are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? We have been buried therefore

生活行动，像基督借着父的荣耀，从死人中复活一样。”我们需要看见在受浸里基督之死的真理，以及基督复活的真理。

在圣经中，特别是在新约里，有许多道理；但是在道理中有真理，实际。那些缺少异象而肤浅的人，只能看见道理，很难看见真理。我们需要认识真理。召会需要一定数目的长老，这是道理。我们需要看见为什么长老是多数的这个真理。长老是多数的，指明今天在神的子民中间，没有职位性、永久性、或组织性的领导，因为在新约里，基督的元首权柄已完满的完成。神只承认一个头，就是基督。这是有关长老职分中有多数长老的真理，是我们所需要认识的。

在堕落的时代，
凭着认识并承担真理，
在召会里行事为人

召会是真理的柱石和根基，不是道理的柱石和根基。所以，召会要刚强而健康，众圣徒就必须认识真理。圣徒们作为团体的身体，必须承担真理而非道理。道理叫人困惑并带进分裂的意见。真理绝不会将人分裂，而总是将人建造在一起。因此，在堕落的时代，在召会里行事为人的路乃是认识真理并承担真理。

我们若认识真理，就不会注意道理，就如擘饼时该用葡萄酒或葡萄汁。我们擘饼时只该注意基督的死与复活，以及基督身体的真理。一个饼表明一个身体，而一个身体的真理消杀所有分裂的思想。我们若看见“一个饼表征一个身体”这个真理，就绝不敢制造任何分裂。然而，我们若为着要使用怎样的饼的道理而争辩，越争辩就越分裂。我们若为道理争论而忽略真理，就没有一，只有分裂。

我们不该注意受浸的外在形式；反之，我们该注意基督之死的实际。我们需要看见，我们已经浸入基督之死的实际里。我们不该注意用那一种水来施浸，这仅仅是道理；我们只该注意真理。道理造成混乱和分裂，但真理能联结并建造。每逢我们摸着真理，就不会有混乱或

with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.” We need to see the truth of the death of Christ and the truth of the resurrection of Christ in baptism.

There are many doctrines in the Bible, especially in the New Testament, but within the doctrines there is the truth, the reality. Those who lack vision and are shallow can see only the doctrines; it is difficult for them to see the truth. We need to know the truth. The need for a church to have a specific number of elders is a doctrine. We need to see the truth concerning why the eldership is plural. The plurality of the eldership indicates that among God's people today there is no official, permanent, or organizational leadership because in the New Testament the headship of Christ has been fully completed. God recognizes only one Head, that is, Christ. This is the truth that we need to know concerning the plurality of the eldership.

Conducting Ourselves in the Church
in a Time of Degradation
by Knowing and Bearing the Truth

The church is the pillar and base of the truth, not the pillar and base of doctrine. Therefore, in order for the church to be strong and healthy, all the saints must know the truth. The saints, as a corporate Body, must bear the truth, not doctrine. Doctrines confuse people and bring in divisive opinions. Truth never divides people but always builds people together. Hence, the way to conduct ourselves in the church in a time of degradation is to know the truth and to bear the truth.

If we know the truth, we will not care for doctrines such as whether wine or grape juice should be served at the Lord's table. At the Lord's table we should care only for the truth of the death and resurrection of Christ and the Body of Christ. The one loaf shows the one Body, and the truth of the one Body kills all divisive thoughts. If we have seen the truth of the one loaf, which signifies the one Body, we will never dare to make any division. However, if we dispute concerning the doctrine of what kind of bread to use, the more we dispute, the more we will be divided. If we argue about doctrines and neglect the truth, there will be no oneness but only divisions.

We should not care for the outward form of baptism. Rather, we should care for the reality of the death of Christ. We need to see that we have been baptized into the reality of the death of Christ. We should not care for the kind of water that should be used for baptism. This is merely a doctrine. We should care only for the truth. Doctrines cause confusion and divide, but truth unites and builds up. Whenever we touch the

分裂。然而，每逢我们注意道理，必定引起麻烦。我们若认识并承担真理，就绝不会被教训之风所摇荡。（弗四 14。）

我们若认识真理，就不会注意受浸的外在形式。我们为蒙恩信徒施浸时，需要将他们摆到基督的死里，而不是仅仅摆到某种水里。我们不该注意要用怎样的水的道理，只该注意真理。我们若注意受浸的道理，却忽略真理，就不会操练灵，不祷告，也不运用信心。我们会仅仅照着死的字句行事。（林后三 6。）这是以道理的方式施浸。另一方面，我们若注意真理，我们会领悟到给人施浸时，需要祷告并操练我们的灵。我们会对受浸的人说，“弟兄，我要将你摆到基督的死里。所以，我们需要祷告。”然后我们会对众圣徒说，“这初信者需要浸入基督的死里，我们需要祷告，使这经历成为真实的。我需要运用我的信心，你们都需要祷告加强我的灵。这样，我们众人就能将他浸入基督的死里。”这样说话就不一样，加强了我们的信心，挑旺我们的灵，有助于将人带进生命里，并且绝不会造成任何分裂。然而，我们若注意道理，即使是一件小事，我们都会立刻分裂。

敬虔的奥秘， 神显现于肉体， 兼指基督与召会

提前三章十六节说，“大哉！敬虔的奥秘！…就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”大部分基督教的教师误以为这节经文仅仅指基督。然而，基督的升天，就是祂被接去于荣耀里，乃是在祂被传于万邦并被信仰于世人中之前。所以，既然“被接去于荣耀里”是本节经文的末了一项，必定不仅仅指基督的升天，也指召会的被提。这强有力的证明，这节的经文不仅指基督，也指召会。不错，基督是神显现于肉体，但今天召会也是神显现于肉体。我们仍然在肉体里，但是当我们在灵里聚集，神就在我们中间显现。神显现于肉体乃是敬虔。敬虔就是神显现于我们。

truth, there will be no confusion or division. Whenever we pay attention to doctrines, however, we will surely cause trouble. If we know and bear the truth, we will never be carried about by winds of teaching (Eph. 4:14).

If we know the truth, we will not care for the outward form of baptism. When we baptize new believers, we need to put them into the death of Christ, not merely into a certain kind of water. We should not care for the doctrine of what kind of water should be used; we should care only for the truth. If we care for the doctrines concerning baptism and neglect the truth, there will be no exercise of the spirit, no prayer, and no exercise of faith. We will do things merely according to dead letters (2 Cor. 3:6). This is the doctrinal way to practice baptism. On the other hand, if we care for the truth, we will realize that we need to pray and exercise our spirit when we baptize someone. We will say to the one whom we are baptizing, “Brother, I am going to put you into the death of Christ. Therefore, we need to pray.” Then we will say to all the saints, “This new believer needs to be baptized into the death of Christ, and we need to pray to make this experience real. I need to exercise my faith, and you all need to pray to strengthen my spirit. In this way we can all baptize him into the death of Christ.” Speaking in this way makes a difference; it strengthens our faith, stirs up our spirit, helps bring others into life, and never causes any division. However, if we care for doctrines, even in one small matter, we will immediately be divided.

THE MYSTERY OF GODLINESS, GOD MANIFESTED IN THE FLESH, REFERRING TO BOTH CHRIST AND THE CHURCH

First Timothy 3:16 says, “Great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.” Most Christian teachers mistakenly think that this verse refers only to Christ. However, Christ’s ascension, His being taken up in glory, preceded His being preached among the nations and believed on in the world. Therefore, since “taken up in glory” is the last item in this verse, it must refer not only to the ascension of Christ but also to the rapture of the church. This is a strong proof that this verse refers not only to Christ but also to the church. Yes, Christ is the manifestation of God in the flesh, but today the church is also the manifestation of God in the flesh. We are still in the flesh, but when we meet together in the spirit, God is manifested among us. The manifestation of God in the flesh is godliness. Godliness is simply God manifested in us.

我们必须注意敬虔，特别是在召会堕落的时候。最近各种不同的观念潜入主恢复里的一些召会中。某些地方的圣徒争论看电影和运动比赛的事。有些争论的人说，“你若说，‘不要去看电影或运动比赛，’你就是守规条。你若说，‘你必须来参加主日早上的聚会，’你就是守宗教。”他们宣称，他们从一切规条和捆绑中得了自由。那灵若感动他们，他们就去聚会；那灵若没有感动他们，他们就不去聚会。我们若想与他们辩论，就会落入他们的网罗而受蒙蔽，因为他们巧于辩论。

我举一个简单的例证，叫那些这样争论的人羞愧。假设主日上午，我不觉得神感动我去聚会，就决定去打篮球。一位弟兄若看见我，不会看到敬虔。我们不该注意什么是对或错、守规条或不守规条、守宗教或不守宗教。我们只该注意敬虔。我只要在主日上午打一次篮球，就会失去任何讲说神话语的能力。我若在主日上午打篮球，之后晚上再来对圣徒说话，我的说话就没有冲击力。众圣徒会怀疑：“这是属神的人么？”我再举另一个例证。圣徒们若看见我进入电影院，不论是上映那一种电影，他们都不会得造就。所以，这不是敬虔。我们不该注意任何意见或观念，只该注意敬虔，就是神显现于肉体。

有些圣徒曾说，“喝酒没有什么不对，不要这样守规条。你需要从规条中得释放而去喝酒。我们不喝烈酒，我们只喝啤酒。我们都去酒吧喝啤酒吧。”有些人甚至说，“我们一同喝啤酒，享受快乐的召会生活。”这例子说明，我们不要用头脑来考量事情是否合规条或不合规条、得释放或受捆绑。我们若用心思，就会“迷失在树林里”。我们只需要考量作一件事是否敬虔，是否是神显现于肉体。我们若这样分辨事情，立刻会清楚不该上酒吧，主日上午不该打篮球，以及不该去看电影。这不在乎我们说，“我不去看邪恶的电影，我是去看最好的教育片。”使用“教育”这个标签并没有多大意义，只要我们进入电影院，别人对我们就有坏印象。我们甚至需要避免邪恶的外表。甚至我们去看一部关于耶稣的电影，光是去电影院就是有邪恶的外表。我们在此是为着神显现于肉体，也就是为着敬虔。我不愿作任何事或去任何地方，以至于给人的印象不是神显现于肉体。

We must take care of godliness, especially in a time of the church's degradation. Various differing concepts have recently crept into some churches in the Lord's recovery. The saints in certain localities argue about attending movies and sporting events. Some of the disputing ones say, "If you say, 'Do not go to movies or sporting events,' you are legal. If you say, 'You must come to the Sunday morning meeting,' you are religious." They claim that they are liberated from all legalities and bondage. If the Spirit inspires them, they go to the meeting; if not, they do not go. If we try to argue with them, we will fall into their snare and be clouded because they are skillful in arguing.

I will give a simple illustration that will put those who argue in this way to shame. Suppose on Sunday morning I do not feel inspired by God to go to the meeting, and I decide to play basketball instead. If a brother sees me, he will not see godliness. We should not care for what is right or wrong, legal or illegal, religious or unreligious. We should care only for godliness. By playing basketball only once on a Sunday morning, I would lose any power to speak the word of God. If I come to speak to the saints Sunday evening after playing basketball Sunday morning, my speaking will be without impact. All the saints will wonder, "Is this a man of God?" I will give another illustration. If the saints see me entering a movie theater, they will not be edified, regardless of the kind of movie it is. Therefore, this is not godliness. We should care not for any opinions or concepts but only for godliness, God manifested in the flesh.

Some saints have said, "To drink alcohol is all right. Do not be so legal. You need to be liberated from legalities and drink. We do not drink strong drinks; we drink only beer. Let us all go to a bar and drink beer." Some even say, "We enjoy a happy church life by drinking beer together." This illustrates that we must not exercise our mentality to consider whether things are legal, illegal, liberated, or bound. If we exercise our mind, we will become lost in a forest. We simply need to consider whether doing something is godliness, the manifestation of God in the flesh. If we discern matters in this way, we will immediately be clear that we should not go to a bar, play basketball on Sunday morning, or go to a movie theater. It does not matter if we say, "I am not going to see evil movies; I am going to see the best educational movies." Using the label of "educational" does not mean much. As long as we enter a theater, people will have a bad impression of us. We need to avoid even the appearance of evil. Even if we are going to see a movie about Jesus, simply going to a theater has the appearance of evil. We are here for the manifestation of God in the flesh, that is, for godliness. I would not do anything or go to any place that gives people an impression that is not the manifestation of God in the flesh.

健康的话语和健康的教训

末了，提摩太前后书四次提到健康的话语和健康的教训。（提前一 10，六 3，提后一 13，四 3。）在召会生活里，我们必须分辨说话是健康的，或是杀死人、破坏人、毒害人的。我们若实行这事，就不会被口才或诱人的话所误导。不论说话多么有口才，不论话语多么诱人，教训和话语若不健康，就必须予以弃绝。话语和教训若是健康的，会将生命供应给我们全人。我们可能没有许多知识，但我们都有口味。我们知道什么是甜的，什么是苦的。我们必须注意健康的话语和健康的教训。我们不该按照口才来衡量或分辨任何说话。我们很容易被有口才的话语所诱骗。（罗十六 18，林前二 4，西二 4。）我们该注意的不是口才，乃是健康。我们必须一直问自己：“这话语健康么？”我们只该接受健康的话语和健康的教训。

总而言之，提摩太前后书启示，我们需要顾到四个主要项目—神的经纶、真理、敬虔、以及健康的话语和健康的教训。我们不该注意不同的教训、道理、争辩、理论、观念或口才。我们若注意这些，就会被误导。反之，我们只需要顾到四个基本、扎实的项目，就是神的经纶、真理、敬虔、以及健康的话语和健康的教训。

HEALTHY WORDS AND HEALTHY TEACHING

Finally, the Epistles to Timothy mention healthy words and healthy teaching four times (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3). In the church life we must discern whether the speaking is healthy or killing, damaging, or poisoning. If we practice this, we will not be misled by eloquence or by enticing words. Regardless of how eloquent the speaking is or how enticing the words are, if the teaching and the words are not healthy, we must reject them. If the words and teaching are healthy, they will minister life to our being. We may not have much knowledge, but we all have a taste. We know what is sweet and what is bitter. We must take care of the healthy words and healthy teaching. We should not measure or discern any speaking according to eloquence. We may easily be deceived by eloquent words (Rom. 16:18; 1 Cor. 2:4; Col. 2:4). We should care not for eloquence but for healthiness. We must always ask ourselves, “Is this word healthy?” We should take in only healthy words and healthy teaching.

In summary, the Epistles to Timothy reveal that we need to take care of four major items—God’s economy, the truth, godliness, and healthy words and healthy teaching. We should not care for different teachings, doctrines, disputations, arguments, concepts, or eloquence. If we care for these things, we will be misled. Rather, we need to simply take care of the four basic, solid items of God’s economy, the truth, godliness, and healthy words and healthy teaching.