

3138 基督徒生活 与召会生活极重要的原则

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◎简介

神的经纶乃是要得着基督并基督的扩展，这由葡萄树及其枝子的图画所描绘：基督是葡萄树，我们是枝子。因此，基督徒的生活是每天来到主和主的话跟前，祷读取用话，使我们正确的住在基督里，而活基督，长基督，并产生基督。

为此，我们需要看见关于召会的三项基要真理：“召会就是基督，基督是召会的一切，又在一切之内；”“召会真正的一乃是基督；”“召会是生机体，不是由阶级制度产生的组织，而是以基督作生命和独一的元首所构成的。”

看见并认识这些极重要的原则，能给我们的基督徒生活和召会生活立下美好的根基。

说 明

本书系李常受弟兄于一九七八年八月二十三至二十八日，在美国麻州波士顿所释放的信息集成。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。

Crucial Principles for the Christian Life and the Church Life

PREFACE

This book is composed of a series of messages given by Brother Witness Lee in Boston, Massachusetts, on August 23 through 28, 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.

◎目录

- 第一章 葡萄树和话
- 第二章 话的功用和构成成分
- 第三章 膏油涂抹与良心
- 第四章 召会乃是基督
- 第五章 召会真正的一
- 第六章 基督的元首权柄和召会的构成
- 第七章 在神的家中当怎样行（一）
- 第八章 在神的家中当怎样行（二）

CONTENTS

- 1.The Vine and the Word
- 2.The Functions and Constituents of the Word
- 3.The Anointing and the Conscience
- 4.The Church Being Christ
- 5.The Genuine Oneness of the Church
- 6.The Headship of Christ and the Constitution of the Church
- 7.How to Conduct Oneself in the House of God (1)
- 8.How to Conduct Oneself in the House of God (2)

第一章

葡萄树和话

读经：约翰福音一章一节，四节，十四节，十五章一节，四至五节，七节，二十六节，六章六十三节，十四章十七至二十节。

葡萄树和栽培的人

五个具有外在一面 和内里一面的主要项目

尽管我们个人很渺小，似乎微不足道，但事实上，我们相当有意义。物质的身体不过是我们外在的一面；在身体里面有一个完全抽象、奥秘的东西。我们看一个人的脸，特别看他的眼睛，就会看见这人里面的一些东西，只是我们无法完满的解释所看见的是什麼。我们看不见自己里面的东西，但我们知道里面确实有些东西。我们可以从圣经得知我们有灵、魂、心、良心、心思、情感和意志；但这些内里、不可见的器官相当奥秘。我们虽不能解释，却知道这些是真实的。倘若我们只有身体，没有这些内里的器官，我们就是空洞、无意义的。人之所以有意义，不在于外在的东西，乃在于内里的部分。

这个宇宙包含了天、地、和数以百万计的受造之物，可以被比拟为我们的身体。所有的太阳系、银河系不过是这个宇宙的外在结构，正如身体是一个人的物质结构一样。在宇宙的物质结构里面有某些东西。倘若宇宙中一无所有，宇宙就是无意义的。宇宙的意义，不在于一切可见之物，乃在于不可见、无形的事物。

人类的历史也具有外在一面和内里一面。在人类历史的外在结构中，有一个内里的历史。

召会是另一个具有外在结构和内里所是的主要项目。外在一面是可见的，内里一面是不可见的。我们可以从外在看见召会，但在召会里面的乃是基督，祂是一个奥秘。（西二2。）没有人能完满的解释基督。尽管我作基督徒已经超过五十年了，却从未见过基督。有人可能说我疯了，没见

CHAPTER ONE

THE VINE AND THE WORD

Scripture Reading: John 1:1, 4, 14; 15:1, 4-5, 7, 26; 6:63; 14:17-20

THE VINE AND THE HUSBANDMAN

Five Major Items That Have an Outward Aspect and an Inward Aspect

Although as individual human beings we seem small and insignificant, we are actually quite meaningful. Our physical body is merely the outward aspect of our being. Within our body is something altogether abstract and mysterious. By looking at a person's face, especially at his eyes, we can see that there is something within the person, yet we cannot fully explain what it is. We cannot see what is within us, but we know that there surely is something within us. We may have learned from the Bible that we have a spirit, a soul, a heart, a conscience, a mind, an emotion, and a will, but these inward, invisible organs are quite mysterious. Although we cannot explain them, we know that they are real. If we had only a physical body and lacked these inward organs, we would be empty and meaningless. Human beings are meaningful not in the outward things but in the inward things.

The universe, which contains the heavens, the earth, and millions of created things, may be likened to our physical body. All the solar systems and galaxies are merely the outward structure of the universe, just as the body is the physical structure of a human being. There is something within the physical structure of the universe. If there were nothing within the universe, it would be meaningless. The meaning of the universe is not in all the visible things but in something that is invisible and physically intangible.

The history of humankind also has an outward aspect and an inward aspect. Within the outward structure of human history there is a history of something inward.

The church is another major item that has an outward structure and also something within. The outward aspect is seen; the inward is unseen. We can see the church outwardly, but within the church is Christ, who is a mystery (Col. 2:2). No one can fully explain Christ. Although I have been a Christian for over half a century, I have never seen Christ. Some may say that I am crazy to believe in Christ despite

过基督，却如此相信基督。我要回答说，“是的，我已经疯狂超过五十年，如今我仍然疯狂，并且盼望更疯狂。”门徒们虽然见过在肉身里的基督，却没有内里的看见祂。保罗说，“我们…虽然按着肉体认过基督，如今却不再这样认祂了。”（林后五16。）我们今天是按着那灵认识基督，但那灵也相当奥秘，是物质的感官所无法触摸的。因此，召会是另一个具有外在一面和内里一面的项目。

圣经是第五个具有外在一面和内里一面的项目。在人类历史中，所有其他的印刷品都只有外在的一面。除圣经以外，没有任何著作有内里的一面。这并不是说，封面是外在一面，内文是内里一面。按照约翰六章六十三节，我们可以知道，圣经话语的内里一面是灵、是生命；然而，灵与生命仍是相当奥秘。

葡萄树和栽培的人 是这五个主要项目的意义

约翰福音是圣经六十六卷书的代表，它是一本奥秘的书，是奥秘加上奥秘，奥秘中有奥秘。无论我们多聪明，多有学问，仍难以解释约翰福音中的某些辞汇和发表。比如，一章一节说，“太初有话，话与神同在，话就是神。”这节里的“话”和“神”是谁、是什么，很难定义。四节接着说，“生命在祂里面，这生命就是人的光。”“生命”和“光”也是难以说明的辞。十四节接着说，“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”我们可能因为熟悉圣经，就将这些辞视为理所当然，以为我们懂这些辞。然而，我们也许难以解释，“话成了肉体”或是“恩典”和“实际”这些辞是什么意思。仅仅在一章的头十四节中，我们就有七个奥秘的辞和发表。

主在十五章一节对祂的门徒说，“我是真葡萄树，我父是栽培的人。”“栽培的人”这辞在希腊原文意指“耕地者、农地工作者、农夫”。我们很容易明白什么是葡萄树和农夫。十五章似乎没有一章那么奥秘。然而，我们需要看见，这些简单的项目十分深奥。

基督是真葡萄树、父是栽培的人，这个事实乃是人类的意义、宇宙的意义、是全部人类历史、召会、和整本圣经

having never seen Him. I would answer, “Yes, I have been crazy for over fifty years, I am still crazy, and I hope to be more crazy.” Although the disciples saw Christ physically, they did not see Him inwardly. Paul said, “We have known Christ according to the flesh, yet now we know Him so no longer” (2 Cor. 5:16b). Now we know Christ according to the Spirit, but the Spirit also is quite mysterious and intangible in a physical sense. Thus, the church is another item having an outward aspect and an inward aspect.

A fifth item that has both an outward aspect and an inward aspect is the Bible. All other printed materials in human history have only an outward aspect. No other writing has an inward aspect. It is not that the outward aspect is the cover and the inward aspect is the words inside. We may know, according to John 6:63, that the inward aspect of the word of the Bible is spirit and life, but spirit and life are still quite mysterious.

The Vine and the Husbandman Being the Meaning of These Five Major Items

The Gospel of John, which is a representative book of the sixty-six books in the Bible, is a book of mysteries, containing mysteries upon mysteries and mysteries within mysteries. Regardless of how intelligent or educated we are, we will have difficulty explaining certain terms and expressions in John. For instance, John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” It is difficult to define who or what the Word and God are in this verse. Verse 4 goes on to say, “In Him was life, and the life was the light of men.” Life and light also are terms that are difficult to define. Then verse 14 says, “The Word became flesh and tabernacled among us...full of grace and reality.” Because we are familiar with the Bible, we may take these words for granted, thinking that we understand them, but we may have difficulty explaining what it means for the Word to become flesh or what the words grace and reality mean. In the first fourteen verses of chapter 1 alone we have found seven mysterious terms and expressions.

In John 15:1 the Lord said to His disciples, “I am the true vine, and My Father is the husbandman.” Husbandman in Greek means “cultivator of the soil, land-worker, farmer.” It is quite easy to understand what a vine is and what a farmer is. It seems that chapter 15 is not as mysterious as chapter 1. However, we need to see that these simple items are quite profound.

The fact that Christ is the true vine and the Father is the husbandman is the meaning of every human being, of the universe, of all human history, of the church,

的意义。人、宇宙、人类历史、召会、和圣经，就是这葡萄树和这栽培之人的故事。我们若没有看见葡萄树和栽培的人，就无法明白宇宙的意义。一位历史教授可以有广泛的历史知识，但是如果他不认识葡萄树和栽培的人，他的知识就毫无意义，因为人类历史的真实意义就是葡萄树和栽培的人。如果我们不认识葡萄树和栽培的人，必然不懂召会。不论我们多么认识圣经，我们若不认识葡萄树和栽培的人，就不会明白圣经。圣经的意义具体化于葡萄树和栽培的人。我们若不认识葡萄树和栽培的人，就不认识自己，不认识自己的所是，也不认识我们人生的意义是什么。大多数人不知道他们人生的意义为何。他们只知道自己需要吃、喝、睡眠、呼吸、成家、找个伴、生儿育女、和工作谋生。我们可能认为，因为我们是基督徒，所以知道生命的意义。然而，即便已经多年作基督徒，如果我们不认识约翰十五章的葡萄树和栽培的人，我们就不明白作基督徒的意义。

基督—葡萄树—是神的经纶

基督是真葡萄树，而父神作为栽培的人，栽培这葡萄树。换句话说，神使葡萄树生长。我们若能问神，祂每天在宇宙中作什么，祂会说祂在使葡萄树生长。五旬节派的人可能期望神会说祂在医治人；圣经学者和神学院学生可能认为神要教导人懂圣经；传教士可能相信神的负担是怜悯拯救堕落的罪人。然而，我们知道神今天正在使葡萄树生长。基督是真葡萄树；因此，神正在栽培基督。“栽培基督”可能是一个陌生的说法，不仅对不信者，甚至对大多数的基督徒，包含许多牧师而言，都很陌生。然而，神栽培基督，就像农夫种植棉花；神“耕种”基督。我曾在德州遇见种棉花的农夫。在他们的思想、谈话，甚至梦中，除了棉花，没有别的。棉花是他们的命脉、他们的“经纶”。同样的，基督是神的经纶。除了栽培基督以外，神在宇宙中不作别的。神一直在栽培基督。此外，神并非单独的使基督生长。我们是基督的枝子；作为祂的枝子，我们也在使基督生长。我们帮助栽培的人栽培基督。

葡萄树就是神的经纶。我们需要看见异象，认识神今天在做什么。简单的说，神正在栽培基督；基督是神的经纶。这是伟大的异象。从我看见基督是神的经纶的那一天起，这个

and of the entire Bible. The story of human beings, the universe, human history, the church, and the Bible is simply the story of this vine and this husbandman. If we do not see the vine and the husbandman, we cannot understand the meaning of the universe. A history professor may have an extensive knowledge of history, but this knowledge means nothing if he does not know the vine and the husbandman, for the true meaning of human history is the vine and the husbandman. If we do not know the vine and the husbandman, we surely do not know the church. Regardless of what else we know of the Bible, if we do not know the vine and the husbandman, we do not know the Bible. The meaning of the Bible is embodied in the vine and the husbandman. If we do not know the vine and the husbandman, we do not know ourselves; we do not know what we are or what the meaning of our human life is. Most people do not know the meaning of their life. They know only that they need to eat, sleep, drink, breathe, have a home, find a spouse, beget children, and work to make a living. We may think that because we are a Christian, we know the meaning of our life. However, even though we may have been a Christian for many years, we do not know what it means to be a Christian if we do not know the vine and the husbandman in John 15.

CHRIST, THE VINE, BEING GOD'S ECONOMY

Christ is the true vine, and God the Father as the husbandman cultivates this vine. In other words, God grows the vine. If we could ask God what He is doing every day in the universe, He would say that He is growing the vine. The Pentecostals may expect God to say that He is healing people. The Bible scholars and seminarians may think that God is teaching people the Bible. The missionaries may believe that God's burden is to mercifully save fallen sinners. However, we know that today God is growing the vine. Christ is the true vine; therefore, God is growing Christ. Growing Christ may be an unfamiliar expression not only to unbelievers but even to most Christians, including many pastors. Nevertheless, just as certain farmers grow cotton, God grows Christ; He farms Christ. I once met some cotton farmers in Texas. There was nothing but cotton on their mind, in their talk, and even in their dreams. Cotton was their lifeline, their economy. In like manner, Christ is God's economy. God is doing nothing in the universe other than growing Christ. God grows Christ all the time. Furthermore, God does not grow Christ alone. We are branches of Christ, and as His branches, we also grow Christ. We help the husbandman to grow Christ.

The vine is God's economy. We need to see a vision of what God is doing today. Briefly, God is growing Christ. Christ is God's economy. This is a great vision. Since the day I saw that Christ is God's economy, this vision has rendered much help to me.

异象给我很多帮助。基督就是神的经纶，这位基督乃是话，而话又是神自己。（一 1。）因此，神的经纶就是神自己。我们已经看见，父神是栽培的人，并且基督作为葡萄树，乃是神的经纶；然而现在我们看见，这个经纶也是神自己。父神有一个经纶，这个经纶是话，也是神。此外，这经纶完全是生命、亮光、恩典、和实际的事。（4，14。）神的经纶满了话，满了神，满了生命、亮光、恩典和实际。

生命是简单的。我们不该把生命的事复杂化。尽管医学界已经花了好几个世纪来研究肉身的生命，但他们对生命的知识仍然很有限。要完全认识生命或许不可能，但要经历生命却很简单。我们要了解如何经历生命，不需要读医学院。即便是新生的婴儿，都在经历生命。生命本身是复杂的，但在我们的经历中却是简单的。

基督教满了工作和活动，甚至一些地方召会也是如此。然而我们需要看见，神的经纶不是像福音派那样的工作或运动；神的经纶就是话、神、生命、亮光、恩典和实际。约翰福音乃是在这样的光中启示神的经纶，因为约翰福音给我们看见，父神作为栽培的人，栽培作葡萄树的基督，而基督乃是话、是神、是生命、亮光、恩典和实际。我们一旦瞥见这幅图画，就会对于神今天正在作的事，产生一幅美妙的景象。神正在栽培基督这葡萄树。

栽培的人和枝子以不同的方式 使葡萄树生长

葡萄树不像松树；松树很高，枝子较短，但葡萄树不是往上矗立，而是借着它的枝子向外扩展。今天基督正借着我们作祂的枝子而扩展。神作为栽培的人使基督生长；我们作为枝子，也使基督生长。然而，父使基督生长与我们使基督生长不同。

父借着栽培、供应、并作葡萄树的源头，使基督生长。父神乃是作为葡萄树所需的土壤、阳光、空气和水分，而供应葡萄树。因为父神是供应基督这葡萄树的源头，所以基督是神的具体化身。（西二 9。）因此，葡萄树和栽培的人乃是一。栽培的人不能与葡萄树分开，葡萄树也不能和栽培的人分开。约翰福音说，父与子乃是一。（十 30，

Christ, who is God's economy, is the Word, and the Word is God Himself (1:1). Thus, God's economy is God Himself. Although we have already seen that God the Father is the husbandman and that Christ as the vine is His economy, now we see that this economy is also God Himself. God the Father has an economy, and this economy is the Word and is God. Moreover, this economy is altogether a matter of life, light, grace, and reality (vv. 4, 14). God's economy is full of the Word, God, life, light, grace, and reality.

Life is simple. We should not complicate matters of life. Although medical doctors have studied the physical life for centuries, their knowledge of life is still very limited. To fully understand life may be impossible, but to experience life is simple. We do not need to study in medical school to know how to experience life. Even a newborn baby experiences life. Life itself is complex, but in our experience life is simple.

Christianity and even some local churches are full of works and activities. However, we need to see that God's economy is not a work or a movement, such as evangelization. God's economy is simply the Word, God, life, light, grace, and reality. The Gospel of John reveals God's economy in this light by showing that God the Father as the husbandman grows Christ as the vine and that Christ is the Word, God, life, light, grace, and reality. If we see only a glimpse of this picture, we will have a marvelous view of what God is doing today. God is growing Christ as the vine.

THE HUSBANDMAN AND THE BRANCHES GROWING THE VINE IN DIFFERENT WAYS

Unlike a pine tree, which is tall and has relatively short branches, a vine does not shoot up but spreads outward through its branches. Christ today is spreading through us as His branches. God as the husbandman grows Christ, and we as the branches also grow Christ. However, the Father's growing of Christ is different from our growing of Christ.

The Father grows Christ by cultivating, supplying, and being the source of the vine. God the Father supplies the vine by being the soil, the sunshine, the air, and the water that the vine needs. Because God the Father is the source of supply for Christ as the vine, Christ is the very embodiment of God (Col. 2:9). Thus, the vine and the husbandman are one. The husbandman cannot be separated from the vine, nor can the vine be separated from the husbandman. The Gospel of John says the Father and

十七 22。) 父这位满带供应的栽培者，完全具体化在子这葡萄树里面。

父凭着供应葡萄树、具体化在葡萄树里而使葡萄树生长。信徒是以另一种方式使葡萄树生长。我们没有供应葡萄树，也没有具体化在葡萄树里。反之，是葡萄树具体化在我们这些枝子里面。此外，枝子没有供应葡萄树，而是葡萄树供应枝子。父作为源头，凭着长到葡萄树里面来使葡萄树生长，而我们作为枝子，乃是凭着彰显葡萄树来使葡萄树生长。父具体化在葡萄树里，而葡萄树具体化在我们里面。葡萄树是父的具体化身，而我们这些枝子是葡萄树的具体化身。枝子不作别的，只分枝、扩展葡萄树。葡萄树分枝出去，就是葡萄树的生长。葡萄树借着枝子生长，而枝子凭着扩展葡萄树而使葡萄树生长。

活基督、长基督、并产生基督

葡萄树和栽培的人这幅图画给我们看见，什么是神在宇宙中所正在作的，以及我们需要作的。我们作为葡萄树上的枝子，只需要凭着彰显基督而使基督生长。就某一面来说，葡萄树的枝子不作任何事；他们没有事工或活动。枝子只活葡萄树。枝子不仅活出葡萄树或凭葡萄树而活；其实他们就是在活葡萄树。保罗说，“在我，活着就是基督。”（腓一 21 上。）我们每天都需要活基督。我们若蒙光照，看见我们今天在地上唯一的义务是活基督，就会立刻被暴露。我们若在这个光中考量我们实际的情形，就会承认我们没有真正的活基督。我们忙着作许多事，却可能没有活基督。我们作为葡萄树上的枝子，主要的责任是活葡萄树，就是活基督。要看见我们是谁、今天在地上该作什么，不需要研究道理，只需要注视葡萄树这幅图画，看见我们是在基督里的枝子，应该单单活基督。

我们不需要思考如何活基督。生命的事多半不是方法的问题。婴孩享受生命，却不会问该如何享受。婴孩呼吸、睡觉、哭闹，而从未请问过父母如何作这些事。关于生命的事，没有方法，就是活。如果我们是活的，即使我们没有受过教导该如何生活，我们都能生活。事实上，知识可能打岔生命。婴孩只要活着一段时间，他就一定会呼吸、睡觉和哭闹。没有人受过教导，说要如何流泪，如何停止流泪，因为这些是生命的事。我们若觉得需要问该如何活基督，这可能指明我们没有在活基督。我们若真活基督，

the Son are one (10:30; 17:21). The Father as the husbandman with the supply is fully embodied in the Son as the vine.

The Father grows the vine by supplying the vine and by being embodied in the vine. The believers grow the vine in a different way. We do not supply the vine, nor are we embodied in the vine. Rather, the vine is embodied in us, the branches. Moreover, the branches do not supply the vine, but the vine supplies the branches. The Father as the source grows the vine by growing into the vine, and we as the branches grow the vine by expressing the vine. The Father is embodied in the vine, and the vine is embodied in us. The vine is the embodiment of the Father, and we the branches are the embodiment of the vine. The branches do nothing but branch out the vine. The branching out of the vine is the growth of the vine. The vine grows through the branches, and the branches grow the vine by spreading the vine.

LIVING CHRIST, GROWING CHRIST, AND PRODUCING CHRIST

The picture of the vine and the husbandman shows us what God is doing in this universe and what we need to do. As branches in the vine, we simply need to grow Christ by expressing Him. In a sense, the branches of a vine do nothing; they have no work or activities. The branches simply live the vine. The branches do not merely live out the vine or live by the vine; they actually live the vine. Paul said, “To me, to live is Christ” (Phil. 1:21a). Day by day we need to live Christ. When we are enlightened to see that our unique obligation on the earth today is to live Christ, we will be immediately exposed. If we consider our actual situation in this light, we will confess that we are not truly living Christ. Although we are busy doing many things, we may not be living Christ. As branches in the vine, our main responsibility is to live the vine, to live Christ. In order to see who we are and what we should be doing on the earth today, we do not need to study doctrines. We need only to look at the picture of the vine to see that we are branches in Christ and that we should simply live Christ.

We do not need to wonder how to live Christ. Matters of life are not mainly matters of method. A baby enjoys life, but he does not ask how. A baby breathes, sleeps, and cries without ever asking his parents how to do these things. In matters related to life there is no method; there is simply living. If we are alive, we simply live, though we may not have been taught how. Knowledge may actually frustrate life. If a baby simply lives for some time, he will inevitably breathe, sleep, and cry. No one was ever taught how to shed tears or how to stop shedding tears, because these are matters of life. If we feel the need to ask how to live Christ, this may indicate that we are not living Christ. If we are truly living Christ, we will not ask how—we will simply

就不会问该如何——只会简单的活基督。生命非常实际，却非常奥秘；简单，却又无人解释得来。生命就是简单的活。

我们身为信徒，不只是基督的门徒，也是基督的枝子。既是枝子，我们主要的需要就不是学习许多事物。我们只需要活基督、长基督、并产生基督。我年幼时，家住葡萄园附近。我看见葡萄树借枝子而生长，而枝子活葡萄树、长葡萄树，至终产生葡萄树。枝子产生葡萄树，就是结果子。本篇信息的负担就是要我们活基督、长基督、并产生基督。

虽然本篇信息的话很简单，但是我们需要借此看见一个异象。我年轻时在基督教里，听过主是葡萄树，我们是祂的枝子。然而，多年来我并未看见这异象。我虽看见了一点，但从未像最近所看见的这样多。我们需要一个异象，好看见神在整个宇宙中只作一件事——祂正在使基督生长。神使基督生长，是借着作供应的源头，具体化身在基督里。基督作为神的具体化身，乃是神的经纶。此外，我们是这经纶的枝子，借着活基督、长基督、并产生基督而分枝、扩展神的经纶。看见这个异象会改变我们的生活。我们会认识，神预定了我们成为祂经纶的扩展因素。基督徒的生活就是单单的活基督、长基督、并产生基督。

话和灵是 我们住在葡萄树里的凭借

到目前为止，我们所看见关于葡萄树的事，可能还有些抽象，但约翰十五章进一步提到两个项目，使这事成为实际的、可经历的。第一是主的话。主在四节说，“你们要住在我里面，我也住在你们里面。”祂在七节接着说，“你们若住在我里面，我的话也住在你们里面。”主似乎在说，“为使我能住在你们里面，你们必须有我的话。我的话若住在你们里面，我就住在你们里面。我虽是奥秘的，但我的话是确实的。我是抽象的，但我的话是具体的。我是摸不着的，但我的话是可接受的。你们可以摸着我的话，可以接受我的话。你们接受我的话，就接受了我，因为我的话就是我的具体化。”然后主在二十六节接着说，“我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”这里主似乎在说，“那灵要将我所是的传输到你们里面。”

live Christ. Life is very practical yet very mysterious; it is simple, yet no one can explain it. Life simply lives.

As believers, we are not only the disciples of Christ; we also are the branches of Christ. Since we are branches, our main need is not to learn many things. We simply need to live Christ, grow Christ, and produce Christ. When I was young, my family lived near a vineyard. I saw that the vine grows through the branches and that the branches live the vine, grow the vine, and eventually produce the vine. Their producing of the vine is fruit-bearing. The burden in this chapter is our living Christ, growing Christ, and producing Christ.

Although the words in this chapter are simple, through them we need to see a vision. In my youth in Christianity I heard that the Lord is the vine and that we are His branches. However, for many years I did not see the vision. I saw a little, but not as much as I have seen recently. We need a vision in order to see that in the entire universe God is doing only one thing—He is growing Christ. God grows Christ by being the source of supply that is embodied in Christ. Christ as the embodiment of God is the economy of God. Furthermore, we are the branches of this economy, branching out God's economy by living, growing, and producing Christ. Seeing this vision will change our life. We will realize that God predestinated us to be branching factors of His economy. The Christian life is simply to live, grow, and produce Christ.

THE WORD AND THE SPIRIT BEING THE MEANS BY WHICH WE ABIDE IN THE VINE

What we have seen of the vine thus far may be somewhat abstract, but two further items mentioned in John 15 make this matter practical and experiential. The first item is the Lord's word. In verse 4 the Lord said, "Abide in Me and I in you." Then in verse 7 He said, "If you abide in Me and My words abide in you..." It seems that the Lord was saying, "In order for Me to abide in you, you must have My word. When My word abides in you, I am abiding in you. I am mysterious, but My word is tangible. I am abstract, but My word is concrete. I am untouchable, but My word is receivable. You can touch My word and receive My word. When you receive My word, you receive Me, for My word is My embodiment." Then in John 15:26 the Lord said, "When the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me." Here it seems that the Lord was saying, "The Spirit will transmit what I am into you."

我们要作葡萄树上的枝子住在主里面，路乃是接受主话并摸着那灵。每一位基督徒都有两项从神所得的伟大基业——圣经和那灵。我们都有外面的圣经和里面的那灵，这是我们住在葡萄树上的两项凭借。正确的接受话并正确的摸着那灵，就是住在葡萄树里面。第一，我们都需要看见葡萄树的异象。第二，我们都需要接受主话并摸着那灵。

像守律法般的每天读经

许多信徒没有规律的摸着并接受话。我们需要每天阅读并祷告圣经。我们需要每天规律的、甚至像守律法一样的，摸着并接受一段圣经。规律的事可能还不是束缚，但凡是要守律法的事必定是束缚。有些信徒可能宣称，我们在任何事上都不该有律法。他们可能引用罗马六章十四节下半，说，“你们不在律法之下，乃在恩典之下。”是的，我们不在旧律法之下，但我们需要领悟，我们在新律法之下。主在约翰十三章三十四节说，“我赐给你们一条新诫命，乃是叫你们彼此相爱。”新约的诫命比十诫多多了。帖前五章十七节说，“不住的祷告。”这是一条诫命。腓立比四章四节说，“你们要在主里常常喜乐。”这是另一条诫命。罗马十二章二节说，“不要模仿这世代，反要借着心思的更新而变化。”这又是两条诫命。保罗在林前九章二十一节说，“对神，我不是在律法之外，反而对基督，我是在律法之内。”再者，希伯来八章十节下半说，“我要将我的律法赐在他们心里，并且将这些律法写在他们心上。”那些说他们只在恩典之下，没有律法的人，可能是错用恩典了。

在每日来到主的话前这件事上，我们必须守律法。有人可能问说，新约中哪里有一条律法说，我们必须像守律法一般的读圣经？这律法见于马太四章四节；主耶稣说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”这节经文中有一条律法：正如我们每日吃物质的食物一样，我们也必须每日接受神的话。

读经是生命的必需

有些圣徒可能认为，在读经的事上，我们不需要守律法，只有当那灵感动时，我们才读经。这种想法等于认为我们不需要在每日吃物质食物的事上守律法，只在有感动时才吃。没有一个健康的人是有感动才吃东西的。读经和吃物质的食物没有不同，因为二者都是生命的必需。

The way for us to abide in the Lord as branches in the vine is to receive the Lord's word and touch the Spirit. All Christians have two great inheritances from God—the word in the Bible and the Spirit. We all have the Bible without and the Spirit within. These are the two means by which we abide in the vine. The proper receiving of the word and the proper touching of the Spirit are the abiding in the vine. First, we all need to see a vision of the vine. Second, we all need to receive the word and touch the Spirit.

Reading the Bible Legally Every Day

Many believers do not touch and receive the word regularly. We need to daily read and pray-read the Bible. We need to daily touch and receive a portion of the Bible regularly and even legally. Something that is regular may not be binding, but whatever is legal is binding. Some believers may claim that we should not be legal in anything. They may quote Romans 6:14b, which says, “You are not under the law but under grace.” Yes, we are not under the old law, but we need to realize that we are under a new law. In John 13:34 the Lord said, “A new commandment I give to you, that you love one another.” The New Testament has far more than ten commandments. First Thessalonians 5:17 says, “Unceasingly pray.” This is a commandment. Philippians 4:4 says, “Rejoice in the Lord always.” This is another commandment. Romans 12:2 says, “Do not be fashioned according to this age, but be transformed by the renewing of the mind.” Here are two more commandments. In 1 Corinthians 9:21 Paul said, “I am not without law to God but within law to Christ.” Moreover, Hebrews 8:10b says, “I will impart My laws into their mind, and on their hearts I will inscribe them.” Those who say that they are under grace alone and have no law may be misusing grace.

We need to be legal in coming to the Word daily. Some may ask where a law is in the New Testament that we must read the Bible legally. This law is found in Matthew 4:4, where the Lord Jesus says, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.” The law in this verse is that just as we eat physical food every day, so we must receive the word of God every day.

Reading the Bible Being a Life Necessity

Some saints may think that we do not need to be legal in our Bible reading and that we can read the Bible only when the Spirit inspires us. Thinking this way is equivalent to thinking that we do not need to be legal in eating physical food every day and that we can eat only when we are inspired. No healthy person eats only when he is inspired. Reading the Bible is no different from eating physical food, for both are life necessities.

读经是我们属灵的吃，祷告是我们属灵的喝，不住的祷告是我们属灵的呼吸。这些全是生命的必需，因为我们在属灵上是凭这些而活，正如我们在物质上是凭吃、喝、呼吸而活。我们不是靠着感动来顾到我们生命的必需。正如我们吃喝不用等待灵感，我们读经也不该等待灵感。因为吃主话、喝那灵、和呼吸那灵都是我们属灵生命的必需，所以我们应该像守律法一样的实行这每一件事。

早餐只喝咖啡、吃甜甜圈的人绝不会健康。反之，如果我们每天规律的吃营养的早餐，就会强壮又健康。我们需要使早餐变得规律。我的妻子对我非常严格——每天她都给我同一种营养的早餐。我的健康、力量、和能量主要来自每天所吃的这一顿早餐。我们需要每早晨来吃主的话，作为我们属灵生命健康的早餐。

人人都能每早晨 花时间在主的话和祷告上

有些圣徒可能觉得，很难每早晨花时间在主的话上，因为他们必须很早去上学或上班。我同情这些圣徒，但我不愿看见他们在属灵上死亡。不论我们多早去上学或上班，只要我们立定心志，每早晨至少都能花十分钟读主的话，花五分钟祷告，使我们有属灵的吃喝。吃比喝需要更多时间。忠信的实行这事，会使我们在属灵上健康。人人都可这样实行。减少十五分钟的睡眠不会伤害我们。

有些圣徒声称，因为他们天生个性软弱，所以他们不该被任何律法束缚。他们引用罗马七章十八节来支持这个说法，那里说，“立志为善由得我，只是行出来由不得我。”然而，十五至十七节显示，这话是指着胜过内住的罪说的，不是指着顾到每日生命的必需事。没有一个尽责的父母会只因为孩子天生个性软弱，就容让孩子不吃早餐。也没有一个员工会告诉他的老板说，因为他天生个性软弱，所以早晨无法早早来上班，或说他要等到有灵感才来上班。生命强迫我们每一个人找到出路，去作我们所需要作的。如果我们有时间吃早餐，如果我们能准时上班，就不该轻忽主，说，我们无法早点起来，无法每早晨花时间在主的话和祷告上。我们若真看见花时间在主的话上是生命的必需，就不会给自己找借口。

Reading the Word is our spiritual eating, praying is our spiritual drinking, and praying unceasingly is our spiritual breathing. These are all life necessities, for spiritually we live by them, just as physically we live by eating, drinking, and breathing. We do not depend on inspiration to take care of our life necessities. Just as we do not wait for inspiration to eat physically, neither should we wait for inspiration to read the Bible. Because eating the word, drinking the Spirit, and breathing the Spirit are necessities of our spiritual life, we should do each one legally.

Those who have only coffee and a doughnut for breakfast will be unhealthy. However, if we are legal to eat a nutritious breakfast every day, we will be strong and healthy. We need to legalize our breakfast. My wife is very strict with me—every day she serves me the same kind of nutritious breakfast. My health, my strength, and my energy come mainly from eating such a breakfast each day. We need to eat the word every morning to have a healthy breakfast for our spiritual life.

Everyone Being Able to Spend Time in the Word and in Prayer Each Morning

Some saints may find it difficult to spend time in the Word each morning because they must go to school or work very early. I sympathize with these saints, but I do not want to see them die spiritually. Regardless of how early we go to school or work, if we set our will, we are all able to spend at least ten minutes to read the Word and five minutes to pray each morning in order to spiritually eat and drink. Eating requires more time than drinking. Practicing this faithfully will cause us to be spiritually healthy. It is possible for everyone to do this. To reduce our sleep by fifteen minutes will not hurt us.

Some saints claim that because they were born with a weak disposition, they should not be bound by any legalities. They support this claim by quoting Romans 7:18, which says, “To will is present with me, but to work out the good is not.” However, verses 15 through 17 show that this word was written about overcoming indwelling sin, not about taking care of daily life necessities. No caring parent would excuse a child from eating breakfast simply because the child was born with a weak disposition. Nor would any employee tell his boss that he cannot come to work early in the morning because he was born with a weak disposition or that he will wait for inspiration to come to work. Life forces us all to find a way to do what we need to do. If we can find time to eat breakfast, and if we can arrive at our workplace on time, we should not despise the Lord by saying that we cannot rise early to spend time in the Word and in prayer every morning. If we see that spending time in the Word is truly a life necessity, we will not excuse ourselves from it.

我们若立定心志要每早晨花时间在主的话上，我们就能作到。有志者，事竟成。我们堕落之所是的每一部分都为神所定罪，但有一部分对神仍然有用，就是我们的意志。主在马可一章十五节说，“你们要悔改，相信福音。”悔改和相信是两条新约的诫命。我们能运用我们的意志来履行这两条诫命。悔改不只与良心有关，也与意志有关。相信主耶稣也是意愿的问题。我们决定要信，立刻就能信。彼得在行传二章四十节说，“要得救。”要得救也是一条诫命。救我们的是神，但我们必须先有意愿要得救。神是怜悯的，但祂正等待我们的愿意。没有一个人意志太软弱到不能得救的。我们不该认为我们是软弱、垂死的。我们需要看见神已经赐给我们一个刚强活泼的意志。（提后一7。）因此，我们需要立定心志，祷告说，“主，怜悯我。从明天起，我要每早晨花十分钟来吃你的话，花五分钟来喝那灵。”

每天读经和祷读使生命长大

若是我们每早晨花十分钟阅读并祷读几处经节，花五分钟祷告，我们就会吃一顿滋养又满足的属灵早餐。我们可以祷读主话来吃主的丰富，甚至可以将祷读和祷告调在一起，吃一顿美妙的“早餐”。我们若这样实行，不到一个月就会看见我们的生活不同了。许多圣徒已经见证，这小小的实行改变了他们的生活。若有可能，在午餐时、或在晚上的时间，我们也可以花時間读几章圣经。如果我们每天读三章旧约、一章新约，不到一年就能读完整本圣经。我们若持续这样实行几年，就会经历在生命上有许多长进。

依序读经

无论是早晨的祷读，或随后一天当中的读经，我们都需要依序的读。我们不该照自己的偏好读或随意的读。我们读旧约时，应该从创世记一章开始，直到读完玛拉基书。同样的，我们读新约应该从马太福音读到启示录。至于早晨的阅读和祷读，我们需要仰望主，祷告说，“主，现在你要我进入那一卷书？”我们应该祷读主所选的那卷书，从头一节直到最后一节，每早晨祷读几节。这样，我们必然多多得着滋养。我们需要向主许愿：每早晨要花时间在主的话上。我们若守住这愿，主必要祝福我们。

If we set our will to spend time in the Word every morning, we can do it. Where there is a will, there is a way. Every part of our fallen being is condemned by God, but one part is still useful to God, that is, our will. In Mark 1:15 the Lord said, “Repent and believe in the gospel.” Repenting and believing are two New Testament commandments. We can fulfill these commandments by using our will. To repent is related not only to the conscience but also to the will. To believe in the Lord Jesus also is a matter of being willing. When we decide to believe, we immediately believe. In Acts 2:40 Peter said, “Be saved.” To be saved also is a commandment. It is God who saves us, but we first must be willing to be saved. God is merciful, but He waits for our willingness. No one is too weak in his will to be saved. We should not think that we are weak and dying. We need to see that God has given us a strong and living will (2 Tim. 1:7). Therefore, we need to set our will and pray, “Lord, have mercy on me. From tomorrow I will spend ten minutes to eat Your word and five minutes to drink the Spirit every morning.”

Daily Reading and Pray-reading Causing Growth in Life

If we spend only ten minutes to read and pray over a few verses and five minutes to pray each morning, we will have a nourishing and satisfying spiritual breakfast. We can pray-read the Word to eat the riches of the Lord, and we can even mingle our pray-reading and our prayer together to have a good breakfast. If we practice this, within one month we will see a difference in our life. Many saints have testified that this small practice changed their life. If possible, at lunchtime or in the evening we can spend some time to read a few chapters of the Bible. If we read three chapters of the Old Testament and one chapter of the New Testament each day, we will finish reading the whole Bible in less than a year. If we continue doing this for several years, we will experience much growth in life.

Reading Consecutively

In both our pray-reading in the morning and our reading of the Bible later in the day, we need to read consecutively. We should not read the Bible according to our preference or randomly. In reading the Old Testament, we should begin from Genesis 1 and continue until we finish Malachi. Likewise, we should read the New Testament from Matthew to Revelation. For our morning time of reading and pray-reading, we need to look to the Lord, praying, “Lord, which book do You intend for me to enter into at the present time?” We should pray-read from the first verse to the last verse of whichever book the Lord chooses, taking a few verses each morning. In this way we will receive much nourishment. We need to make a vow to the Lord that we will spend time in the Word every morning. If we keep this vow, the Lord will bless us.

第二章

话的功用 和构成成分

读经：提摩太后书三章十六节，哥林多前书一章十八节，腓立比书二章十六节，以弗所书五章二十六节，歌罗西书三章十六节。

话的功用

圣经是神的“气”

在所有的书籍当中，圣经是一本超凡的书。“圣经”（Bible）这辞在希腊文的意思是“那书”。圣经被称作“那书”，因为它是最伟大的书。圣经之所以超凡，因为它完全是神的呼出。（提后三 16。）换句话说，整本圣经都是神的气。圣经不是照着人的意思或人的逻辑写成的；反之，圣经的每一句、每一字都是从神呼出的。

圣经是神圣的启示；然而，圣经的基本元素不是神圣的启示，而是神圣的气。神圣的气是神圣启示的性质和元素。因此，我们每次来到圣经跟前，就是进入神的气，甚至进入神的呼出。这不只是理论，而是许多信徒的经历。我们读教科书或世俗的杂志，绝不会有神同在的感觉。然而，每当我们一来到圣经跟前，它就引导我们进入神的同在中。我们信徒都能见证：我们每次接触圣经，都在神的同在中。每当我们来到圣经跟前，立刻觉得我们进入了神的同在。

有时我们也许感到不解：神的同在在哪里？如何才能进入神的同在？我年幼时，曾听说神的同在是在我的心里。然而，常常在我们转向心时，没有遇见神，反而找着许多其他事物。许多次当我转向我的心，就受到我心里的某些事困扰。因此，转向我们的心并非遇见神最好的路。神的同在一直在圣经中。每当我们来读圣经，就找着神。

CHAPTER TWO

THE FUNCTIONS AND CONSTITUENTS OF THE WORD

Scripture Reading: 2 Tim. 3:16; 1 Cor. 1:18; Phil. 2:16; Eph. 5:26; Col. 3:16

THE FUNCTIONS OF THE WORD

The Bible Being God's Breath

The Bible is extraordinary among all other books. The word Bible means “the Book.” The Bible is called “the Book” because it is the greatest book. The Bible is extraordinary because it is entirely God-breathed (2 Tim. 3:16). In other words, the whole Bible is simply God's breath. The Bible was not written according to the human mentality or human logic; rather, every sentence and every word of the Bible was breathed out from God.

The Bible is the divine revelation; however, the basic element of the Bible is not the divine revelation but the divine breath. The divine breath is the nature and element of the divine revelation. Therefore, whenever we come to the Bible, we enter into God's breath and even God's breathing. This is not merely a theory; it has been experienced by many believers. When we come to a textbook or a secular magazine, we will never have the sensation of God's presence. However, whenever we come to the Bible, it leads us into the presence of God. As believers, we can all testify that every time we contact the Bible, we are in the presence of God. Whenever we come to the Bible, we immediately have the sensation that we have come into God's presence.

We may sometimes wonder where God's presence is and how we can enter into God's presence. When I was young, I heard that God's presence was in my heart. However, often when we turn to our heart, we do not meet God there but instead find something else. Many times when I turned to my heart, I was troubled by something in my heart. Hence, to turn to our heart is not the best way to meet God. God's presence is always in the Bible. Whenever we come to the Bible, we find God.

神的同在伴随着圣经，这是合乎逻辑的。一个人的气总是接近他的面。我们进入一个人的气，就进到他的面前。圣经是神的气，所以神的同在总是伴随着圣经，因为祂的同在总是和祂的气在一起。神是奥秘的、宇宙性的、永远的，但我们能在圣经中找着祂的气，因为圣经就是祂的气。我们需要领悟，我们手中的这本圣经就是神的气；而神的气在哪里，祂的同在也在哪里。我们每次来到圣经跟前，都该确信我们进入了神的同在中。

要接受神的气，独一的路乃是来到圣经跟前，因为圣经就是神的气。圣经不只是神的气，也是神的呼出。气和呼出有些不同。气或许是客观、已过的，但呼出是主观、现在的。神的呼出是在祂的话里。因此，每当我们来到圣经跟前，就是进入神的呼出。

借着读经得复苏，被洗涤

许多圣徒担心，他们读过一段圣经之后，会记不得所读的经文。因此，有些圣徒甚至怀疑是否真的需要读经。然而，因为圣经是神的呼出，就像我们所呼吸的空气。当我们吸入新鲜的空气，我们并不记得空气。我们每天都需要借着吸入神的话而得复苏。我们每早晨起来，都应该来到话跟前，进入神那新鲜、令人复苏的呼出。不需要记得我们所读的，只需要来到话前，简单的接受神的呼出。

早晨不需要背经文。我们不该试着要记忆，弄得自己精疲力竭，反该简单的阅读并祷读几节圣经。吃东西或呼吸时很用力，是不健康的。吃东西最好的路是不费力的吃。深呼吸也是平静的。我们来到圣经跟前，应该是从容的，因为我们是来到神的同在中，不是工作而是享受，借着祂的呼出得复苏。这是我的经历。

圣经告诉我们，神的话不只是神的气，也是水。（弗五 26。）水在圣经中有积极一面的用法，也有消极一面的用法。消极一面，水有时表征死亡。（创一 2，6，出十四 21，太三 16，约二 7。）积极一面，水有时表征生命涌流的供应。（出十七 6，耶二 13 上，约四 14，十九 34，启二二 1。）水也表征洁净。（利十四 52，约十三 5。）水不只供应，也洗涤。以弗所五章二十六节说，“好圣化召会，借着话中之水的洗涤洁净召会。”话中有水，能洗涤我们。话就是洗涤我们的水。

That God's presence accompanies the Bible is logical. One's breath is always near one's face. When we come into a person's breath, we come into that person's presence. Because the Bible is God's breath, God's presence always accompanies it, for His presence is always with His breath. God is mysterious, universal, and eternal, but we can find His breath in the Bible, for the Bible is His breath. We need to realize that the Bible we hold is simply God's breath and that where God's breath is, there His presence is. Whenever we come to the Bible, we should have the assurance that we are entering into God's presence.

The unique way to receive God's breath is to come to the Bible, for the Bible is His breath. The Bible is not only God's breath but also God's breathing. There is a difference between one's breath and one's breathing. Breath may be objective and in the past, but breathing is subjective and in the present. God is breathing in His word. Therefore, whenever we come to the Bible, we come into God's breathing.

Reading the Word to Be Refreshed and Washed

Many believers are concerned that after they read a portion of the Bible, they do not remember the verses they have read. As a result, some even doubt whether they truly need to read the Bible. However, because the Bible is God's breathing, it is like the air that we breathe. When we breathe in fresh air, we do not remember the air. We daily need to be refreshed by breathing in God's word. When we rise up each morning, we should come to the word to come into God's fresh and refreshing breathing. We do not need to remember what we read. We need to come to the word simply to receive the breathing.

We do not need to memorize verses in the morning. Rather than exhausting ourselves by trying to memorize, we should simply read and pray-read a few verses. It is unhealthy to exert a great effort while eating or breathing. The best way to eat is to take the food effortlessly. Those who practice deep breathing do it peacefully. When we come to the Bible, we should be at ease because we are coming into the presence of God not to work but to enjoy and be refreshed by His breathing. This is my experience.

The Bible tells us that God's word is not only the breath of God but also water (Eph. 5:26). Water is used in the Bible in a positive sense and also in a negative sense. Negatively, water sometimes signifies death (Gen. 1:2; Exo. 14:21; Matt. 3:16; John 2:7). Positively, water sometimes signifies a flowing supply of life (Exo. 17:6; Jer. 2:13a; John 4:14; 19:34; Rev. 22:1). Water also signifies cleansing (Lev. 14:52; John 13:5). Water not only supplies but also washes. Ephesians 5:26 says, "That He might sanctify her, cleansing her by the washing of the water in the word." There is water in the word that washes us. The word is water that washes us.

在上海，曾有一位姊妹对倪柝声弟兄说，“我殷勤读经，但读过许多次之后，似乎没有什么留在我里面，我把读过的所有东西都忘了。既然我不记得所读的，是否还需要读？”倪弟兄用下面的例子回答她。在中国，乡村妇女用柳枝编的篮子来淘米；这些篮子就像过滤器。她们用水装满盛米的篮子，但水穿过米和篮子，全都流出去了。无论她们在篮子里加多少水，至终没有一滴水会留在篮子里。水就这样流进流出，经过篮子而没有留下。倪弟兄指出，水多次流过篮子之后，米和篮子都得了洗涤。倪弟兄说，我们就像篮子，需要让话中的水一再的流过我们。也许没有任何话语留下，但尘土也不会留下。如果一周之中，我们每早晨至少都花十分钟来到主的话前，让话中的水流过我们全人，我们就会变得干净。然而，如果没有话中的水在我们全人里流进流出，一周之后我们会很脏。我们是否来到主的话前，对基督徒的生活造成很大的差别。

我们来到主的话前，就进入神的呼出，并且得着复苏。我们来到主的话前，也被洗涤，得洁净，因为神圣的话中之水一再流过我们。似乎我们什么都没记住，似乎没有得着帮助，但有些消极的东西从我们洗去了。我们在前一篇信息中看见，话滋养我们。（太四4。）在本篇信息中我们看见，话也使我们得复苏、被洗涤。每当我们来到圣经跟前，就借着进入神的呼出而得复苏。我们一次又一次的读主的话，就得着内里的洁净。正如我们的身体每天都需要被洗净，我们里面的人也需要在每早晨借着来到主的话前而得着洗涤。

需要规律

最近有人批评我的职事说，“李弟兄给我们许多律法。他说我们每早晨需要像守律法般的来到主的话前，每天像守律法般的祷告接触主。”我承认我非常鼓励圣徒们在这些事上规律。我们若没有某些规律，就无法成为正常的人。我们若松散、马虎，有灵感才洗澡、吃东西或呼吸，我们也许宣告说，我们得释放了、自由了、没有任何捆绑，其实我们是在自杀。最健康的人是最守规律的人。一个人一进入军队服役，就必须依照指示作一切

In Shanghai a sister once said to Brother Watchman Nee, “I read the Bible diligently, but after many times of reading, it seems that nothing remains within me. I forget everything that I read. Since I cannot remember what I read, is it still necessary for me to read?” Brother Nee answered her by using the following illustration. In the countryside in China the women wash rice in baskets made of willow branches. These baskets serve as strainers. The women fill the basket of rice with water, and all the water passes through the rice and the basket. Regardless of how much water they add to the basket, eventually not one drop will stay in the basket. The water simply comes and goes, passing through, and no water remains. Brother Nee pointed out that after water passes through the basket many times, both the rice and the basket are washed. Brother Nee said that we are like the basket. We need to allow the water of the word to pass through us again and again. Perhaps nothing of the word will remain, but neither will any dirt remain. If for one week we come to the Word for at least ten minutes each morning and allow the water of the word to pass through our being, we will be made clean. However, if no water of the word comes and goes in our being, after one week we will be quite dirty. Whether or not we come to the Word makes a real difference in our Christian life.

When we come to the Word, we come into God's breathing and are refreshed. When we come to the Word, we are also washed and cleansed as the divine water of the word passes through us again and again. It may seem that we remember nothing and receive no help, but something negative will be washed away from us. We saw in the previous chapter that the word nourishes us (Matt. 4:4). In this chapter we have seen that the word also refreshes and washes us. Whenever we come to the Bible, we are refreshed by coming into God's breathing. When we read through the Word again and again, we receive an inward cleansing. Just as our physical body needs to be washed every morning, so our inner man needs to be washed morning by morning by coming to the Word.

The Need for Legalities

Recently, some have criticized my ministry, saying, “Brother Lee has given many legalities to us. He says that we need to legally come to the Word every morning and legally pray and contact the Lord every day.” I admit that I have encouraged the saints to be legal in these matters. If we do not have some legalities, we cannot be normal persons. If we are sloppy and careless, depending on inspiration to wash, eat, or breathe, we may claim that we are liberated, free, and not under any bondage, but we will actually be killing ourselves. The healthiest person is the most legal person. From the moment a man enters the military service, he must do everything according

事，这就是规律。军人没有一丝的自由。他们日夜受规律管治。若没有规律，就无法形成、建立或训练军队的战力。没有某些必需的规律，不可能有政府、公司、学校、甚至是家庭。美国是个自由开放的民主国家，接纳各式各样的人，但只有正常、正确、守法的人才能被选拔进入公家机关。我们不该是松散的基督徒。我们越有规律，就越正常、越成功。

我们都需要持守某些规律。我们若在吃的事上规律，一天三餐按时、适量的吃，我们会健康。否则，我们的健康会渐渐出问题。同样的，我们需要某些属灵的规律。我们需要每早晨规律的花十五分钟在主的话上，进入神的同在，将祂吸入，得着复苏、滋养和洗涤。就这一面而言，我们需要作守律法的基督徒。

罗马六章十四节下半说，“你们不在律法之下，乃在恩典之下。”这节中的律法是旧律法，就是旧约的律法。今天我们基督徒该在新律法之下，就是新约的律法之下。新律法比旧律法更捆绑人。旧律法是客观的，写在石版上，但新律法是主观的，写在我们的心上。（来十16。）这律法扩展到我们内里的各部分，管治我们的心思、情感和意志。新约的经纶是限制我们的经纶。

每种生命都有特定的原则，就是律。生命不是松散的；生命不给我们自由。生命是限制。生命越高，限制越多；这原则也可见于人类中间。最受规律和限制的人是最高品的；最松散、放纵的人是最低下的。这是事实。我们若渴望作高品的基督徒，就必须持守某些规律。然而，我们不该要求别人规律，只该要求我们自己。我们不该让自己松散。反之，我们该限制自己，规律的持守一切有益健康的属灵实行。

我曾带一位年轻的美国弟兄访问远东。我差他从台湾到马尼拉去传福音。当地的召会尽力接待他，让他住在工人之家最好的房间。几天之后我也到了，住进同一户工人之家。有一天，照管工人之家的姊妹们要我去看那一位弟兄的房间。我看见一个混乱的房间，袜子随意乱扔。我感到羞耻，怎会差这样一位弟兄去传福音？这对福音是羞耻。我们不该是这样的基督徒。

to instructions, which are legalities. Servicemen do not have an inch of freedom. Day and night they are governed by legalities. Without legalities no military force could be formed, built up, or trained. Without certain necessary legalities, it is impossible to have governments, corporations, schools, or even families. The United States is a free and open democratic country, one that receives all kinds of people, but only a normal, proper, legal person would be elected into public office. We should not be loose Christians. The more legalities we have, the more normal we will be, and the more success we will have.

We all need to practice certain legalities. If we would be legal in our physical eating by taking three meals every day at certain times and not eating too much or too little, we will be healthy. If not, we may develop health problems. Likewise, we need to have certain spiritual legalities. Every morning we need to be legal to spend fifteen minutes in the Word to be in God's presence, to breathe Him in, to be refreshed, to be nourished, and to be watered. In this sense, we need to be legal Christians.

Romans 6:14b says, "You are not under the law but under grace." The law mentioned in this verse is the old law, the law of the Old Testament. Today we Christians should be under the new law, the law of the New Testament. The new law is more binding than the old law. The old law was objective, written on tablets of stone, but the new law is subjective, written on our hearts (Heb. 10:16). It spreads into all our inward parts, controlling our mind, emotion, and will. The New Testament economy is one that restricts us.

Every kind of life has certain principles, which are laws. Life is not loose; it does not give us liberty. Life restricts. The higher the life, the more it restricts. This principle can be seen even in humanity. Whoever regulates and restricts himself the most is the highest person. The loosest person is the lowest person. This is a fact. If we desire to be a high Christian, we must keep certain legalities. However, we should not be legal toward others but only toward ourselves. We should not allow ourselves to be loose. Rather, we should restrict ourselves by being legal in keeping all the healthy spiritual practices.

I once brought a young American brother to visit the Far East. I sent him from Taiwan to Manila to preach the gospel. The church there treated him well and placed him in the best room in a co-workers' home. A few days later I arrived and stayed in the same home. One day the sisters who took care of the home asked me to look in on the other brother's room. I saw a messy room with socks thrown carelessly about. I felt ashamed that I had sent such a brother there to preach the gospel. It was a shame to the gospel. We should not be this kind of Christian.

变化不只是改变，也是受规范。我们需要学习规律自己。有人可能以为我天生就有正确、好整齐的个性。不是的，我并非天生如此。然而，今天我非常规律自己。在我的书房里，有几个书柜，其中有许多参考书和各种不同版本的圣经。每早晨我按着时间表工作的时候，从不需要想某一本书在哪里。我闭着眼就可以找到任何一本书。效率是因规律而来。我们年轻时，需要学习规律，建立良好的性格。我们在任何事上都不该松散的对待自己。

主话的构成成分是基督、祂的死、和祂的复活

我在本篇信息的负担，是要我们看见主话的构成成分为何。我们或许知道圣经的内容有六十六卷书，从创世记到启示录，但我们需要看见神话语的构成成分。圣经是由三个主要的项目所构成：基督—活的主作我们的生命、祂的死、和祂的复活。这三个项目是神话语的构成成分，包含在神的话语中。

我年轻时，研读过孔子的伦理著作。后来，我听一些基督教传教士说，孔子著作中关于人的性格的教导，也在圣经的教导中。因此，那时我没有看见孔子的著作和圣经之间的差别。我只知道二者都包含伦理的教训。但今天我知道，孔子的著作只能改正人、规范人、试着改良人，并没有包含死与复活的思想或元素。然而，圣经—神的话—既包含杀死的话，也包含复活的话。

十字架的话和生命的话

林前一章十八节提到“十字架的话”。十字架的话是钉死、杀死的话。整卷哥林多前书都是十字架的话，因为在保罗写哥林多前书的时候，哥林多召会需要这样杀死的话。召会中有混乱、分裂、淫乱、诉讼、和许多的异议。因为哥林多召会满了问题，所以那里的圣徒需要十字架的话杀死他们。然而，圣经中也有生命的话。腓立比二章十五至十六节上半说，“使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界里，将生命的话表明出来。”我们身为基督徒，乃是照耀生命之话的灯台。十字架的话是杀死的话；生命

To be transformed means not only to be changed but also to be regulated. We need to learn to be legal with ourselves. Some may think that I was simply born with a proper, orderly disposition. On the contrary, I was not born this way. However, today I am very legal with myself. In my study I have several book cases containing many reference books and different versions of the Bible. When I am working there each morning according to my schedule, I never need to guess where a certain book is. I can find any book with my eyes closed. Efficiency comes from being legal. When we are young, we need to learn to be legal to build up a good character. We should not become loose with ourselves in anything.

THE CONSTITUENTS OF THE WORD BEING CHRIST, HIS DEATH, AND HIS RESURRECTION

My burden in this chapter is that we would see what the constituents of the Word are. We may know that the contents of the Bible are the sixty-six books from Genesis to Revelation, but we need to see the very constituents of the Word of God. The Bible is constituted with three major items: Christ, who is the living Lord as our life, His death, and His resurrection. These items are the constituents of the Word of God; they are what is contained in the Word of God.

When I was a young person, I studied some ethical writings of Confucius. Later, I heard some Christian missionaries say that what is taught in the writings of Confucius concerning man's character is also taught in the Bible. Therefore, at that time I saw no difference between the writings of Confucius and the Bible. I knew only that both contained ethical teachings. Now I know that the writings of Confucius only correct, regulate, and try to improve man. They do not contain the thought or the element of death and resurrection. However, the Bible, the Word of God, contains both a killing word and a resurrecting word.

The Word of the Cross and the Word of Life

First Corinthians 1:18 mentions “the word of the cross.” The word of the cross is the crucifying, killing word. The whole book of the 1 Corinthians is the word of the cross, because at the time it was written, the church in Corinth needed such a killing word. In the church there were confusion, division, fornication, lawsuits, and many dissenting opinions. Because the church in Corinth was full of problems, the saints there needed the crucifying word to kill them. However, in the Bible there is also the word of life. Philippians 2:15-16a says, “That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life.” As Christians, we are lampstands shining out the word of life. The word of the cross is the killing word.

的话是复活的话。哥林多前书是一卷十字架之话的书，而哥林多后书是一卷生命之话的书。在哥林多前书中，主要的是除去、杀死和钉死；但在哥林多后书中有复活。林后十二章九节上半说，“祂对我说，我的恩典够你用的。”这是在复活里的话。圣经主要的成分是基督。除此之外，圣经也包含基督的死与复活。

当我还在中国就读美国长老会办的专科学校时，有一天另一所学校的主任来我的学校演讲。他读腓立比四章八节给我们听，那节说，“末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”所有的学生都喜爱这一节。最终，我发现甚至许多不信者也很欣赏这一节。然而，若要有真实、庄重、公义、纯洁、可爱、有美名、有德行、值得称赞的生命，我们必须经历十字架之话的杀死，和生命之话的复活。罗马三章四节上半说，“神总是真实的，人都是虚谎的。”所有的人都是虚假的；只有神是真实的。因此，要成为真实的，我们虚假的所是必须被杀死，并且我们需要复活，进到神里面。二十三节上半说，“因为众人都犯了罪。”只有神是义的；所有的人都是不义的。罪人不可能为义的。然而，腓立比四章八节指明，我们需要是公义的。我们在自己里面绝不可能是义的。成为公义唯一的路，乃是借着十字架的话和生命的话，被钉死并得复活。同样的，我们在自己里面绝不可能纯洁。我们是肮脏、受玷污、污秽的。我们要洁净，只有凭着接受十字架之话的杀死，和生命之话的复活。

整本圣经满了杀死的话和复活的话。我们每天读经时，不需要为了经历十字架的话而读关于纯洁的经节。创世记一章虽没有说到纯洁，但我们若读创世记一章，就会感觉我们不纯洁。然后我们会祷告：“主，我感觉自己是污秽的，洁净我。”尽管我们可能不晓得，但这就是经历十字架之话的杀死。此外，我们这样祷告时，复活的生命就在我们里面作工。因此，我们读圣经的任何一段，都能被杀死和复活的话所洁净。

圣经中的话主要不是要改正我们；反之，它杀死我们，并叫我们复活。一位弟兄读启示录一章，读到“灯台”（12~13，20）这辞时，里面可能开始觉得自己在黑暗里，特别是在对待妻子的事上。他可能会认罪，说，“主，我对待

The word of life is the resurrecting word. First Corinthians is a book of the word of the cross, and 2 Corinthians is a book of the word of life. In 1 Corinthians there are mainly crossing out, killing, and crucifying, but in 2 Corinthians there is resurrecting. Second Corinthians 12:9a says, “He has said to me, My grace is sufficient for you.” This is a word in resurrection. The main ingredient of the Bible is Christ. Besides this main ingredient, the Bible also contains Christ’s death and His resurrection.

When I was studying at an American Presbyterian college in China, one day the dean of another school spoke to our school. He read to us Philippians 4:8, which says, “Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.” All the students loved this verse. Eventually, I discovered that even many unbelievers appreciated this verse. However, in order to have a life that is true, dignified, righteous, pure, lovely, well spoken of, virtuous, and praiseworthy, we must undergo the killing of the word of the cross and the resurrecting of the word of life. Romans 3:4a says, “Let God be true and every man a liar.” All men are false; only God is true. Therefore, in order to be true, our false being must be killed, and we need to be resurrected into God. Romans 3:23a says, “All have sinned.” Only God is righteous; all men are unrighteous. It is impossible for sinful man to be righteous. However, Philippians 4:8 indicates that we need to be righteous. We can never be righteous in ourselves. The only way to become righteous is by being crucified and resurrected through the word of the cross and the word of life. Likewise, it is impossible to be pure in ourselves. We are dirty, defiled, and filthy. We can be pure only by receiving the killing of the word of the cross and the resurrecting of the word of life.

The entire Bible is full of the killing word and the resurrecting word. In our daily reading of the Bible there is no need for us to read a verse about purity to experience the word of the cross. Genesis 1 does not speak of purity, but if we read Genesis 1, we will sense that we are impure. Then we will pray, “Lord, I sense that I am dirty. Cleanse me.” Although we may not realize it, this is an experience of the killing of the word of the cross. Moreover, when we are praying in this way, resurrection life is working in us. Thus, by reading any portion of the Bible, we can be purified by the killing and resurrecting word.

The word in the Bible does not mainly correct us; rather, it kills us and resurrects us. When a brother who is reading Revelation 1 encounters the word lampstands (vv. 12-13, 20), he may begin to sense within that he is in darkness, especially in dealing with his wife. He may confess, “Lord, I am not in the light when I deal with my wife.

妻子的时候不在光中。赦免我。”在这样的认罪中，就有十字架之话的杀死。我们读了一段主的话之后，在祷告和认罪时，就经历十字架之话的杀死，也经历生命之话的复活。这样的杀死和复活会变化我们，而不只是改正。孔子伦理教训的结果是改正，但圣经中十字架之话的杀死和生命之话的复活产生变化。

花时间在话上，得着话中所有的益处

许多圣徒曾在属灵书报中读过，我们已经与基督同钉死、同复活。有些书报教导我们需要算自己已经死了，算自己已经复活了。我们学知这样的道理之后，可能就开始实行。然而，我们很快就会发现这不管用。“算”不管用，因为我们不是凭着“算”接受杀死的话或复活的话。事实上，我们并不需要学这个道理：算自己已经死了、已经复活了。不论我们是否认识这个道理，只要我们花时间在话上，十字架的话就会钉死我们，生命的话就会叫我们复活。不论孩子是否知道他们的食物中有那些营养的元素，只要他们吃，就得着益处。同样的，我们来到圣经跟前，接受神的话时，就会得着滋养、复苏、浇灌、洗涤，被杀死并得复活。

我们要从主的话中得着所有的益处，需要一天数次花时间在圣经上。除了早晨花时间在主的话上之外，我们可以带着小本的新约圣经，时常阅读几处经节，或祷读一节。这是好习惯，是我们被钉死并得复活的路。我们上班时，可能看到同事犯错，就对他生气。然而，如果我们在上班途中读圣经，并祷读一节，就不会对任何人生气；旧人会被钉死，而我们会复活。因此，我们会在复活里来上班。我们晚上回家时，可能生配偶的气。然而，我们只要在回家的途中读主的话，就不会生气，因为我们的旧人在途中就已被钉死。我们会成为在复活里的新人。我们不需要“算”自己已经钉死，乃需要被钉死；也不需要“算”自己已经复活，乃需要复活。我们凭着十字架的话，就能被钉死，凭着生命的话，就能复活。

圣经主要不是由许多教训构成的；反之，它是由基督、祂的死、和祂的复活所构成。为这缘故，我们都需要花时间在圣经上，将主的话接受到我们里面；若是可能，要将话储存在我们

Forgive me.” In this kind of confession there is the killing of the word of the cross. When we pray and confess after reading any portion of the Word, we experience both the killing of the word of the cross and the resurrecting of the word of life. This killing and resurrecting will transform us, not merely correct us. The ethical teachings of Confucius result in correction, but the killing and resurrecting of the word of the cross and the word of life in the Bible issue in transformation.

Spending Time in the Word to Receive All Its Benefits

Many saints have read in spiritual books that we have been crucified and resurrected with Christ. Some books teach that we need to reckon ourselves crucified and resurrected. After we learn this doctrine, we may begin to practice this. However, we will soon discover that this does not work. Reckoning does not work, because we do not receive the killing word or the resurrecting word by reckoning. Actually, we do not need to learn the doctrine of reckoning ourselves crucified and resurrected. As long as we spend time in the Word, the word of the cross will crucify us and the word of life will resurrect us, regardless of whether or not we know this doctrine. Regardless of whether or not children know that there are certain nourishing elements in their food, they will receive the benefits as long as they eat the food. Likewise, when we come to the Bible and receive the word of God, we will be nourished, refreshed, watered, washed, killed, and resurrected.

In order to receive all these benefits from the Word, we need to spend time in the Bible several times a day. Besides spending time in the Word in the morning, we can carry a small version of the New Testament and read a few verses or pray-read a verse from time to time. This is a good habit. This is the way for us to be crucified and resurrected. When we arrive at work, we may see a co-worker doing something wrong and become angry with him. However, if we read the Bible and pray-read a verse on the way to our job, we will not become angry with anyone; our old man will have been killed, and we will have been resurrected. Thus, we will arrive at work in resurrection. When we go home in the evening, we may become angry with our spouse. However, if we simply read the Word on the way home, we will not become angry, because our old man will have been crucified on the way. We will be a new man in resurrection. We do not need to reckon ourselves crucified; we need to be crucified. Neither do we need to reckon ourselves resurrected; we need to be resurrected. We can be crucified by the word of the cross and resurrected by the word of life.

The Bible is not constituted mainly with many teachings; rather, it is constituted with Christ, His death, and His resurrection. For this reason, we all need to spend time in the Bible to take the word into us and, if possible, to store the word within us.

里面。歌罗西三章十六节上半说，“让基督的话丰丰富富的住在你们里面。”这里“住”这辞的意思是“在家里、内住、居住”。我们不该认为圣经的话就像普通书籍里的话一样。圣经是神的呼出，它是我们属灵的食物、饮料和空气。它将基督——我们生命的供应，同着祂的死和复活带给我们。所有属灵的丰富都在主的话中。我们若不读圣经，就缺乏滋养、复苏和洁净，缺乏基督作我们生命的供应，也缺乏祂的死与复活。然而，如果我们每天都花时间在话上，这话就会将这一切丰富传输到我们里面。基督教教导我们需要读经，但仅仅是为着获得知识。圣经中是有知识，但神的话也包含神的呼出、洁净、滋养、基督生命的供应、十字架之话的杀死、和生命之话的复活。我们每天都需要来到主的话前，好得着这些益处。我们需要每天花时间在话上，使我们经历基督，经历祂的死新鲜、即时的将我们杀死，以及祂的复活新鲜、即时的使我们复活。

花时间在主的话上是一生的事，但我们需要规律的实行，才不会错失它所带来的一切益处。我们基督徒绝不该没有主的话。我们需要在口袋或钱包中带着小本圣经，或是背几节经节。神的话是我们真正的财富。它包含我们长大所需要的元素。我们无法自己长大，而是凭话中的元素长大。现在我们应该看见每天花时间在话上的重要性。五十多年来，我每天都花时间在话上。我绝不会为此后悔，反之，我一直感谢主。祂主要是借着圣经，保守我整个基督徒生活。这本亲爱的书对我是何等宝贵；它没有一天离开我。圣经保守我远离许多打岔。

不要尝试去明白圣经

要明白圣经，最大的拦阻就是尝试去明白圣经。这个思想可能与我们的观念相抵触。我们可能认为，读圣经的目的就是要明白它。的确，明白圣经并没有错，但尝试去明白，就是大错。我们只需要读圣经；不需要尝试去明白它。我们越尝试去明白，就越不明白。我们来到圣经跟前，主要有两条路：吃的路和读的路。关于吃的路，特别应该在早晨实行，就是阅读并祷读几节圣经。至于读的路，可以在下午或晚上实行，就是读几章圣经。当我们以吃的路来到圣经跟前时，需要避免用我们的心去明白我们所读的。这样用心思会打岔我们。我们只

Colossians 3:16a says, “Let the word of Christ dwell in you richly.” The word dwell here means “to be in a house, to indwell, to inhabit.” We should not consider that the words of the Bible are like the words in ordinary books. The Bible is God’s breathing. It is our spiritual food, water, and air. It brings to us Christ as our life supply with His death and resurrection. All the spiritual riches are in the Word. If we do not read the Bible, we will be void of nourishment, refreshment, cleansing, Christ as our life supply, His death, and His resurrection. However, if we spend time in the Word day by day, the Word will convey all these riches into our being. Christianity teaches that we need to read the Bible merely to acquire knowledge. There is knowledge in the Bible, but the Word of God also contains God’s breathing, cleansing, nourishing, the life supply of Christ, the killing of the word of the cross, and the resurrecting of the word of life. We need to come to the Word daily to receive all these benefits. In order to experience Christ, the fresh, instant killing of His death, and the fresh, instant resurrecting of His resurrection, we need to spend time in the Word every day.

Spending time in the Word is a life matter, but we need to do it legally so that we will not miss all the benefits it brings. We Christians should never be without the Word. We need to either carry a small Bible in our pocket or purse or memorize many verses. The Word of God is our real riches. It contains the elements we need in order to grow. We cannot grow by ourselves; we grow by the elements in the Word. By now we should see the importance of spending time in the Word daily. For over fifty years I have spent time in the Word every day. I will never regret this but rather will always be grateful to the Lord. He has preserved me for my entire Christian life mainly through the Bible. This dear book is precious to me; it has not left me for one day. The Bible has kept me from many distractions.

Not Trying to Understand the Bible

The biggest frustration to understanding the Bible is trying to understand it. This thought may contradict our concept. We may think that when we read the Bible, the purpose is to understand it. There is certainly nothing wrong with understanding the Bible, but trying to understand it is a great mistake. We simply need to read the Bible; we do not need to try to understand it. The more we try to understand, the more we will not understand. There are two main ways of coming to the Bible: the way of eating and the way of reading. The way of eating, which we should practice especially in the morning, is to read and pray over a few verses. The way of reading, which we can practice in the afternoon or evening, is to read a few chapters. When coming to the Bible in the way of eating, we need to avoid exercising our mentality to understand what we read. This kind

需要凭着阅读、祷告和祷读，直接来到圣经前，来到神的同在中。我们不该让任何的拦阻或打岔进来。我们只需要阅读和祷读。

圣经有多处地方是难以明白的。举例而言，新约的头十七节就属这一类。因此，许多读圣经的人倾向跳过马太福音的头十七节。然而，我们不该跳过任何一段话。我们不需要尝试去明白圣经中的每件事；只需要读。我们读完圣经一遍，就该读第二遍，然后第三遍、第四遍。我们第一次读时，可能不懂某一段，但第二遍或第三遍可能就懂了。此外，我们读的时候，可能不明白某一段、或对某一段没有亮光。然而，我们可能在读过那一段话之后几年，才得着亮光。有时，亮光是在我们读过某一段话之后好几天才来。我们不知道亮光何时会来。借着光的照耀，我们得着供应和加强。许多时候当我们正在与魔鬼争战时，会有加强的供应从几个月或几年前所读的一段话中而来。圣经是一本美妙的书。我们只需要读它；读的时候懂或不懂，并不太重要。

有人可能争论说，如果读懂并不太有意义，那就不需要读了。这是错的。我们需要读圣经，但我们不需要尝试去明白它。我们若尝试要去明白，常常无法明白，但我们若简单的读，不会不明白的。只要我们读，就会有所明白。我们绝不会白读圣经，总会自然而然有所得着。所得着的并不在于我们或我们的努力。我们若努力要明白些什么，就会觉得受挫。我们读的时候，主所要赐给我们的，在于主和祂的时候。时候不在我们手里，乃在祂手里。我们只需要建立一个习惯：每日每时读主的话，主就会给我们合式的帮助，在正确的时候赐给我们光、生命、洁净、杀死和复活。如果我们天天阅读并祷读圣经，只要几个月，就会看见积极的改变，生命会有许多长进。盼望众圣徒都能这样实行。

of exercise is a frustration to us. We simply need to come directly to the Bible and to God's presence by reading, praying, and pray-reading. We should not allow any kind of hindrance or distraction to come in. We simply need to read and pray-read.

Many portions of the Bible are difficult to understand. The first seventeen verses of the New Testament, for example, are in this category. Therefore, many Bible readers tend to skip the first seventeen verses of Matthew. However, we should not skip over any portion of the Word. We do not need to try to understand everything in the Bible; we simply need to read it. When we finish reading through the Bible the first time, we should read it a second time, then a third and a fourth time. Although we may not understand a portion the first time we read it, we may understand it the second or the third time. Also, we may not understand or receive any light from a portion at the time we read it. However, we may receive light from that portion years after we read it. Sometimes light will come through a portion of the Word a few days after we read it. We do not know when the light will come. Through the shining of the light, we are supplied and strengthened. Often while we are fighting against the devil, a strengthening supply will come from a portion of the Word that we read months or years before. The Bible is a wonderful book. We simply need to read it. Whether or not we understand as we read does not mean much.

Some may argue that if understanding the Bible does not mean much, they do not need to read it. This is wrong. We need to read the Bible, but we do not need to try to understand it. If we try to understand, we often will not understand, but if we simply read, we cannot avoid understanding. As long as we read, we will understand something. We will never read the Bible in vain. We will always receive something spontaneously. What we receive does not depend on us or our effort. If we endeavor to understand something, we will be frustrated. As we read, what is given to us depends on the Lord and His timing. The timing is not in our hands but in His. We simply need to build up a habit to daily and hourly read the Word. Then the Lord will send us the proper help of light, life, cleansing, killing, and resurrecting at the proper time. If we practice to daily read and pray-read the Bible, we will see a positive change and much growth in life after only a few months. I hope that all the saints would practice this.

膏油涂抹与良心

读经：出埃及记三十章二十三至二十五节，约翰一书二章二十七节，一章七节，三章二十至二十一节，希伯来书九章十四节，十章二十二节，提摩太前书一章十九节，使徒行传二十四章十六节。

借着顾到膏油的涂抹， 住在主里面

约翰十五章一至八节说到基督是葡萄树，信徒是这葡萄树上的枝子。然而，关于我们住在葡萄树上的路，在约翰福音中没有得着完满的发展。除了福音书之外，约翰还写了三封书信。在约翰一书里，约翰继续给我们看见住在基督里的路。按照二章二十七节，住在基督里的路，乃是顾到膏油的涂抹。膏油的涂抹是一直在运行并作工的。在圣经中，膏油的运行就称作膏油涂抹。我们将药膏涂抹在皮肤上时，乃是来回涂抹，使其渗入。因此，这里有运行的作用。约翰一书所提到的膏油涂抹，出自出埃及三十章二十三至二十五节所描述的圣膏油，那是一种复合的膏油，预表耶稣基督的灵。膏油涂抹使我们有路，得以住在葡萄树里面。

一棵葡萄树有许多枝子连在其上；枝子不仅连在葡萄树上，也住在葡萄树里面。葡萄树里面生命的汁浆流进枝子里，枝子乃是凭着这流而住在葡萄树里。枝子住在葡萄树里面是一幅图画，说明约壹一章七节所提到的交通。交通就是住；住是凭膏油涂抹而成就的。我们从辞典得知，住就是留，指明枝子住在葡萄树里面，就是住留在葡萄树里面。然而在圣经里，“住”这字，特别在论到枝子与葡萄树之间的关系时，它的意义比单纯的“住留”更为深奥。我们住在基督这葡萄树里面，秘诀就在膏油的涂抹。约翰福音提到住。（约十五4～7。）然后约翰一书提到膏油的涂抹，（约壹二20，27，）就是住的路。启示录包含“住”的收割、收成。住、住的路、住的收成是三个阶段。在本篇信息中，我们要来看的重点在第二个阶段：住的路。

THE ANOINTING AND THE CONSCIENCE

Scripture Reading: Exodus 30:23-25; 1 John 2:27; 1:7; 3:20-21; Heb. 9:14; 10:22; 1 Tim. 1:19; Acts 24:16

ABIDING IN THE LORD BY TAKING CARE OF THE ANOINTING

John 15:1-8 concerns Christ as the vine and the believers as branches in the vine. However, the way for us to abide in the vine is not fully developed in the Gospel of John. Besides his Gospel, John also wrote three Epistles. In his first Epistle John continued to show the way to abide in Christ. According to 1 John 2:27, the way to abide in Christ is to take care of the anointing. The “ing” in the word anointing indicates that it is something moving and working. The moving of the ointment in the Bible is called the anointing. When we apply an ointment to our skin, we rub it in. Hence, there is a moving. The anointing mentioned in 1 John comes from the holy anointing oil described in Exodus 30:23-25, which was a compound ointment. This anointing oil typifies the Spirit of Jesus Christ. The anointing gives us the way to abide in the vine.

Many branches are attached to a vine. The branches are not only attached to the vine but also abiding in the vine. The life-juice within the vine flows into the branches. By this flow the branches abide in the vine. The abiding of the branches in the vine is an illustration of the fellowship mentioned in 1 John 1:7. Fellowship is abiding, and abiding is carried out by the anointing. The dictionary tells us that to abide is to remain, indicating that the branches' abiding in the vine is simply their remaining in the vine. However, in the Bible the word abiding, especially in reference to the branches' relationship with the vine, means something more profound than merely to remain. The secret of our abiding in Christ as the vine is the anointing. The Gospel of John mentions the abiding (15:4-7). Then the first Epistle of John mentions the anointing, which is the way to abide. Revelation contains the reaping, the harvest, of the abiding. The abiding, the way to abide, and the harvest are three stages. In this chapter we will consider mainly the second stage, the way to abide.

膏油的涂抹是那灵在我们里面的运行和作工

住的路乃是凭着膏油的涂抹。信徒里面都有那灵，而那灵不是安静、被动或静止的。祂非常活跃、积极，在我们里面不住的运行并作工。圣灵在我们里面的运行和作工，就是膏油的涂抹。若非有一位活在我们里面，我们里面就不会有任何运行或作工。然而，每一个得救的人都接受了圣灵。（罗八9，11。）因此，每一位信徒里面都有内里的膏油涂抹——一个活的、活跃的、在运行并作工的东西。神的救恩不是仅仅客观、在我们身外的一件事。神的救恩是主观的，是一个人在我们里面。这人位就是神自己作为赐生命的灵，在每一位信徒里面。我们每一位都有这运行的人位活在我们里面。

我们对膏油涂抹的经历

我们在得救之前，不论光景如何，总是孤独、孤单的。现在我们得救了，光景完全不同。无论我们去哪里，总有一位与我们同去，不是在外面同去，乃是在里面同去。我们都有这样的经历。我们爱主，但有时我们向着主的爱会衰落。许多青年弟兄姊妹虽然真是爱主，但是当同学、亲戚、或朋友邀他们去看电影时，他们可能会受吸引。他们也许祷告说，“主，我该不该去？”但他们最后可能太受吸引，以致对主说，“主，对不起，就这一次，你不要跟我去。主，好不好就给我三个小时的假？让我自己去看场电影。”一位姊妹可能在报纸上看到广告：一件漂亮的物品正在百货公司大减价。她也许很喜欢那个样式和价位，可能她最近刚从祖母得到一笔钱作礼物，正好就是她买那件物品所需的款项。因此，她会决定去买。当她想到主耶稣，或许会说，“主，真抱歉，就这一次，请你留在家中，让我自己去看店里。”我们都曾作过类似的事。然而，无论我们如何求主不要理我们，主绝不会让我们独自去。祂一定在里面与我们同去。

我年轻刚得救时，有时会告诉主说，“主，昨天我爱你，今早我也爱你。但我现在要去某地方，我不要你与我同去。主，请你留在家中。”我很受搅扰，因为主不要留在家中，反而祂总是与我同去，在我里面去。不仅如此，祂会问我：“你这样去，真的享受么？”这个从里面而来的问题就是膏油涂抹——是个活的人位在我里面运行并作工。这膏油涂抹，这运行和作工，永远不离开我们。这膏油就是复合的灵，天天膏抹我们。

The Anointing Being the Moving and Working of the Spirit within Us

The way to abide is by the anointing. All believers have the Spirit within them, and this Spirit is not silent, passive, or inactive. He is very active and aggressive and is constantly moving and working within us. The moving and working of the Holy Spirit within us is the anointing. If there is nothing or no one living within us, there will be no moving or working within us. However, every saved person has received the Holy Spirit (Rom. 8:9, 11). Therefore, every believer has the anointing within—something living, acting, moving, and working. God's salvation is not merely an objective matter, something outside of our being. God's salvation is subjective; it is a person within us. This person is God Himself as the life-giving Spirit within every believer. Every one of us has this moving person living in us.

Our Experience of the Anointing

Before we were saved, we were always alone and lonely, regardless of our situation. Now that we are saved, it is altogether different. Wherever we go, Someone always goes with us, not outwardly but inwardly. We all have this experience. We love the Lord, but sometimes our love for Him wanes. Although many young brothers and sisters truly love the Lord, they may be attracted when a classmate, relative, or friend invites them to see a movie. They may pray, “Lord, should I go or not?” However, they may eventually be so attracted that they tell the Lord, “Lord, sorry, just this one time do not go with me. Lord, would You give me leave just for three hours? Let me go to see the movie alone.” A sister may see in a newspaper advertisement that a beautiful item is on sale at a department store. She may be quite attracted by the style as well as the price. She may have recently received a gift from her grandmother of the exact amount that she needs to buy the item. As a result, she may decide to go and buy it. When she considers the Lord Jesus, she may say, “Lord, excuse me just for this time. Please stay home and allow me to go to the store alone.” We have all done something like this. However, regardless of how much we ask the Lord to leave us alone, He will not. He always goes with us inwardly.

After I was saved as a young person, I sometimes told the Lord, “Lord, I loved You yesterday, and I loved You this morning. However, now I am going to a certain place, and I do not want You to come with me. Lord, please stay home.” I was bothered that the Lord would not stay home. Rather, He always went with me and in me. Moreover, He would ask me, “Do you really enjoy your going?” This question from within was the anointing—it was a living person moving and working within me. This working and moving, the anointing of the ointment, never leaves us. The ointment, which is the compound Spirit, anoints us day by day.

最近，主恢复里的某些地方有一种奇怪的教训说，我们哪里都可以去，因为我们无论去哪里，主耶稣都与我們同去。按照这种教训，我们可以去属世的场所，就如电影院，因为主会与我们同去。主是会与我们同去；但是祂去，不是叫我们快乐，而是去搅扰我们。我们得救前去电影院，没有人会搅扰我们。然而现在我们得救了，我们若去看电影，主耶稣会与我们同去，搅扰我们。祂可能会问：“你享受这部电影么？”这个里面的问题就是膏油的涂抹。有时祂会说，“不要再留在这里了，回家去吧！”我们许多人都有这样的经历。一位正在百货公司里购物的姊妹，也许听见膏油涂抹说，“不要摸那个。”最终，她可能听见：“你该回家了。”在某个地方有过几次这样的经历之后，我们可能决定，再也不去那地方了。我们会祷告说，“主耶稣，我不会要你离开我，我要和你在一起。”我们若这样祷告，就会立刻充满喜乐。

基督徒常喜欢闲聊。然而，每次我们闲聊，都应该感觉到里面有个东西在搅扰我们。有许多次，我开始问一位弟兄关于某人或某事时，里面有个东西就阻止我，使我无法继续问下去。我们有这种经历，就是膏油的涂抹在制止我们。这是神救恩美妙的一面。我们得救免于沉沦是一次永远的，但日常生活的救恩却非一次永远的。我们需要借着膏油的涂抹，天天得救。不信的人可以闲谈，可以随便讲话，里面没有任何搅扰，但信徒不行。我们借着膏油涂抹，蒙拯救脱离闲谈。我和妻子随便说话时，常被膏油涂抹制止。这时，我就到书房去，跪下祷告说，“主，赦免我。”基督徒的生活是一种借着膏油涂抹而蒙拯救的生活。

膏油的预表

我们住在主里面的路，乃是凭着膏油涂抹的教导。（约壹二 27。）这膏油是由出埃及三十一章二十三至二十五节的圣膏油—复合的膏油—所预表的。这复合的膏油由一欣橄榄油和四种香料—没药、肉桂、菖蒲和桂皮—复合而成。“欣”是古代希伯来人量度液体的单位。无论在旧约或新约，油都预表神的灵。在出埃及三十一章，油不再只是油，而是复合了四种香料，成为膏油。油只有一种素质，一种元素，但复合的膏油是五种元素的混合物。圣经中的膏油涂抹就是用这膏油来涂抹。没药是加入油中四种香料的第

In certain places in the Lord's recovery there has recently been a strange teaching that we can go anywhere because the Lord Jesus is with us wherever we go. According to this teaching, we can go to worldly places, such as movie theaters, because the Lord will go with us. The Lord goes with us to such places; however, He goes not to make us happy but to bother us. Before we were saved, no one bothered us when we went to the movies. However, now that we are saved, when we go to see a movie, the Lord Jesus will go with us to bother us. He may bother us by asking, "Are you enjoying the movie?" This inward asking is the anointing. Sometimes He says, "Do not stay here any longer. Go home." Many of us have had this experience. A sister who is shopping in a department store may hear the anointing say, "Do not touch that item." Eventually, she may hear, "You should go home." After a few such experiences at a certain place, we may decide to never go back to that place. We may say, "Lord Jesus, I will not ask You to leave me. I will stay with You." When we say this, we will immediately be filled with joy.

Christians often like to gossip. However, every time we gossip, we should sense something bothering us within. Many times when I begin to ask a brother about a certain person or matter, something within checks me, and I cannot continue. When we have this kind of experience, it is the anointing who stops us. This is a wonderful aspect of God's salvation. We are saved from hell once for all, but our salvation in our daily life is not once for all. We need to be saved every day by the anointing. Unbelievers can gossip and talk loosely without any inward problem, but believers cannot. We are saved from gossiping by the anointing. When I begin to speak loosely to my wife, I am often stopped by the anointing. When this happens, I go to my study and kneel down to pray, "Lord, forgive me." The Christian life is a life of being saved by the anointing.

The Type of the Anointing Oil

The way to abide in the Lord is by the teaching of the anointing (1 John 2:27). The anointing is typified by the holy anointing oil, the compound ointment, described in Exodus 30:23-25. The compound ointment was made from a hin of olive oil compounded with four spices: myrrh, cinnamon, calamus, and cassia. A hin is an ancient Hebrew unit of liquid measure. In both the Old Testament and the New Testament, oil typifies the Spirit of God. In Exodus 30 the oil is no longer oil alone but is compounded with four spices to become an ointment. Oil has one essence and one element, but the compound ointment is a mixture of five elements. The anointing in the Bible is the anointing of the ointment. Myrrh, the first of the four spices added to the

一种，在积极一面表征基督的死。亚当的死是消极的，将我们全都带进死里，（罗五 12，）但基督的死是积极的，将我们从死里救拔出来。肉桂表征基督之死的功效与甜美。菖蒲是一种在泥泞之处往上生长的芦苇，表征基督的复活。桂皮表征基督复活的大能和功效。桂皮在古时是用以驱逐蛇、虫；基督复活的功效驱逐那蛇撒但，以及所有搅扰我们的消极的“虫”。

香料的分量也很有意义。没药有五百舍客勒，肉桂二百五十舍客勒，菖蒲二百五十舍客勒，桂皮五百舍客勒。二百五十舍客勒的肉桂和二百五十舍客勒的菖蒲，是一个五百舍客勒的单位分成两部分。因此，这里有个别三个五百舍客勒单位，而中间的单位分为两半。三个单位表征三一神的三，而中间分开的单位表征子基督，神格的第二者，在十字架上“裂开”。香料有四种，四这个数字表征受造之物，其中人居首位。（结一 5，启四 6。）三和四这两个数字结合在一起，意指三一神与祂所造的人调和。三乘四等于十二，十二是新耶路撒冷的数字。新耶路撒冷有十二个门，十二根基，长宽高都是一万二千斯泰底亚。（二一 12，14，16。）因此，复合膏油的预表，是新耶路撒冷数字的源头，新耶路撒冷是神与人终极的调和。

橄榄油复合了四种香料，表征神的灵复合了基督的人性、祂的死、和祂的复活。基督所是和所完成的一切，都复合到神的灵里。为这缘故，那灵称为耶稣基督的灵。（腓一 19。）在耶稣得荣耀，就是祂复活之前，还没有这样的一位灵。约翰七章三十九节所提到的那灵，就是复合的灵。如今基督既已死而复活，神的灵就成为美妙的复合之灵。这复合的灵包含三一神的神性、基督的人性、基督的死、祂死的功效、基督的复活、和祂复活的大能。

灵与话内容相同

我的负担不是要我们仅仅得着一些圣经知识，而是要我们看见，那灵与神的话有相同的内容。我们在上一篇信息看见，圣经中神话语的构成成分是基督、祂的死、和祂的复活。圣经的每一页都包含基督、祂的死、和祂

oil, signifies Christ's death in a positive sense. The death of Adam, which brought us all into death (Rom. 5:12), was negative, but the death of Christ, which rescued us out of death, is positive. Cinnamon signifies the effectiveness and sweetness of the death of Christ. Calamus is a reed that shoots up in muddy places, signifying resurrection. Cassia signifies the power and the effectiveness of Christ's resurrection. In ancient times cassia was used as a snake and insect repellent. The effectiveness of Christ's resurrection repels the serpent, Satan, and all the negative "insects" that come to bother us.

The quantities of the spices are also significant. There were five hundred shekels of myrrh, two hundred fifty shekels of cinnamon, two hundred fifty shekels of calamus, and five hundred shekels of cassia. The two hundred fifty shekels of cinnamon and two hundred fifty shekels of calamus compose one unit of five hundred shekels split in two. Thus, there are three units of five hundred shekels each, and the middle unit is cut in half. These three units signify the three of the Triune God, and the middle unit that was split signifies Christ the Son, the second of the Godhead, who was "split" on the cross. The number of spices, four, signifies the creatures, the foremost of which is man (Ezek. 1:5; Rev. 4:6). The combining of the numbers three and four implies the mingling of the Triune God with His creature man. Three multiplied by four is twelve, which is the number of the New Jerusalem. The New Jerusalem has twelve gates, twelve foundations, and measures twelve thousand stadia in all three dimensions (Rev. 21:12, 14, 16). Thus, the type of the compound ointment is the source of the number of the New Jerusalem, the ultimate mingling of God and man.

The olive oil being compounded with the four spices signifies the Spirit of God being compounded with Christ's humanity, His death, and His resurrection. Everything Christ is and has accomplished has all been compounded into the Spirit of God. For this reason the Spirit is called the Spirit of Jesus Christ (Phil. 1:19). Such a Spirit was not yet before Jesus was glorified, that is, before He was resurrected. The Spirit mentioned in John 7:39 is the compound Spirit. Now that Christ has died and resurrected, the Spirit of God has become a wonderful compound Spirit. This compound Spirit includes the divinity of the Triune God, the humanity of Christ, Christ's death, the effectiveness of His death, Christ's resurrection, and the power of His resurrection.

The Contents of the Spirit and the Word Being the Same

My burden is not that we would merely gain some biblical knowledge but that we would see that the contents of the Spirit and the word of God are the same. In the previous chapter we saw that the constituents of God's word in the Bible are Christ, His death, and His resurrection. Every page of the Bible contains Christ, His death, and His resurrection.

的复活。神的话可比作一杯茶水，包含茶和其他几种成分，就如柠檬、奶和蜂蜜，复合在一起成为一杯包罗万有的饮料。我们喝了这杯茶，就得着所有成分。话里的成分也是那灵里的成分。基督是话的构成成分，基督也复合在那灵里。基督的死在话里面，祂的死也复合在那灵里。基督的复活是话的一种构成成分，祂的复活也复合在那灵里。因此，灵和话是一致的。事实上，话就是灵。（弗六 17。）我们身外圣经中神的话，被我们接受进来时，就成为灵。当灵从我们而出的时候，祂又成为话。外面的话就是里面的灵；二者乃是一。基督、祂的死、和祂的复活都包含在话和灵中。

取用话、摸着灵是我们每日的需要

许多圣徒学过一个教训，就是我们已经钉死，已经复活了；现在我们需要算自己已经钉死并复活。我年轻时，常常这样算。然而今天我已经看见了，路不是在于算，而是取用话并摸着灵。因为基督的死和祂死的功效是在话和灵中，所以当我们接受话并摸着灵时，我们就享受并有分于基督的死及其功效。与基督同死不是知识或算的问题；而是取用话并摸着灵的问题，因为在话和灵中，有基督的死和祂死的功效。

如果我们一个月或甚至一周不打开圣经，却想要算自己是死的，就仍会在许多罪恶的事物中非常活跃。日复一日，我们里面没有杀死的能力，因为我们没有将话接受进来。如果我们一周不吃任何食物，就会很容易患许多疾病。只要我们吃正确的食物，就有杀死的元素，就是天然的抗生素，来杀死病菌。如果我们一段时间没有好好的吃，身体里就会缺乏杀死的元素。许多消极的病菌会开始活动，我们就会生病。我们需要一种每日的杀死，不只我们肉身的生命需要，我们属灵的生命也需要。只要我们还在地上，就会有許多属灵的病菌，透过我们所见周遭罪恶环境中的事物而进入我们里面。因此，我们每天都需要属灵抗生素的内里杀死，消杀我们里面属灵的病菌。这杀死的能力是在话里并在灵里。我们读圣经和祷告，取用话并摸着灵的时候，就得着基督之死的杀死元素。

The word of God may be compared to a cup of tea that contains tea and several other ingredients, such as lemon, milk, and honey, compounded together into an all-inclusive drink. When we drink such a cup of tea, we receive all the ingredients. That which is in the word is in the Spirit also. Christ is a constituent of the word, and Christ has also been compounded into the Spirit. Christ's death is in the word, and His death has also been compounded into the Spirit. Christ's resurrection is a constituent of the word, and His resurrection has also been compounded into the Spirit. Therefore, the Spirit and the word correspond. Actually, the word is the Spirit (Eph. 6:17). The word of God in the Bible, which is outside of us, becomes the Spirit when we take it into us. When the Spirit comes out of us, He becomes the word again. The word without is the Spirit within; these two are one. Christ, His death, and His resurrection are included in both the word and the Spirit.

Our Daily Need to Take In the Word and Touch the Spirit

Many saints have learned the teaching that we have been crucified and resurrected and that we now need to reckon ourselves crucified and resurrected. I did much reckoning when I was young. However, today I have seen that the way is not to reckon but to take in the word and touch the Spirit. Because Christ's death and the effectiveness of His death are in the word and in the Spirit, when we receive the word and touch the Spirit, we enjoy and participate in Christ's death and its effectiveness. Being crucified with Christ is not a matter of knowledge or reckoning; it is a matter of taking in the word and touching the Spirit because within the word and within the Spirit are the death of Christ and the effectiveness of His death.

If we do not open the Bible for a month or even a week, yet we attempt to reckon ourselves dead, we will still be very alive in many sinful things. Day after day there is no killing power within us because we do not take the word into us. If we do not eat physical food for a week, we will be susceptible to many diseases. As long as we eat the proper food, we will have the killing element, the natural antibiotics, to kill the germs. If we do not eat properly for a period of time, there will be a lack of the killing element in our body. Many negative germs will begin to work, and we will become sick. We need a daily killing not only in our physical life but also in our spiritual life. As long as we are on the earth, many spiritual germs will enter into us through the things we see in the sinful environment that surrounds us. Therefore, we daily need the inward killing of the spiritual antibiotics to kill the spiritual germs within us. This killing power is in the word and in the Spirit. When we read the Bible and pray, taking in the word and touching the Spirit, we receive the killing element of the death of Christ.

如果一位弟兄一个月都没有读圣经，他可能会常常对妻子发脾气。我们不需要问他有没有定时读经，只要问他的妻子：“你丈夫最近脾气如何？”如果她回答说，他常发脾气，我们就可以知道，这位弟兄没有每天读经，因为他里面消极的事物占了上风。因着他没有将话接受进来，所以缺乏杀死的元素。我们每早晨都需要规律的花至少十分钟在圣经上。这位弟兄只要开始每天花十分钟在主的话上，也许一周后，他的妻子就会说，“赞美主！我丈夫有奇妙的改变，这周他一次脾气也没有发。”不仅如此，我们读经时，必定会有祷告。没有人只吃不喝的。每个人在吃的时候也都会喝。我们借着读经和祷告，就取用话并摸着灵，这二者都包含基督、祂的死、和祂的复活。我们是以这样的路住在葡萄树里面。

要认识膏油涂抹的教导， 读经是必需的

约壹二章二十七节说，“祂的膏油涂抹…教导你们。”“教导”这辞指明，复合之灵的运行满有意义。然而，我们需要正确的圣经知识，好领会那灵运行的意义。为此，我们都需要读圣经，累积必要的知识。孩子必须先学会某些语辞的意义，才能完全领会父母的话。膏油的涂抹是在里面教导我们，但我们若没有足够的圣经知识，就不懂里面的运行有何意思。那灵的运行是有意思、有意义的，但我们需要属灵的知识，才能懂得。

我们需要读圣经，好接受所需的属灵教育，使我们在属灵上够资格领会膏油涂抹的教导。如果有人用我们不懂的语言向我们说话，虽然我们听得见他说话的声音，却不懂其意义。我们因为缺少必要的知识和教育，所以无法领会他所说的。然而，我们若懂得那语言，就能领会他所说的。我们需要花时间在主的话上，累积圣经知识，使我们在属灵上够资格，预备好，能领会膏油涂抹的教导。一位刚得救的弟兄，对里面膏油涂抹的教导，只能领会一点点；但一位得救许久、读经多年的弟兄，当膏油涂抹在里面运行时，他所领会的就多得多。这两位弟兄里面的膏油涂抹可能是相同的，但因为装备不同，所以领会上有很大差别。这是我们都需要花时间在主话语上的原因。

If a brother does not read the Bible for one month, he may often lose his temper with his wife. It will not be necessary to ask him whether or not he has read the Bible regularly; we can simply ask his wife, “How has your husband’s temper been?” If she replies that he has frequently lost his temper, we will know that the brother has not been reading the Bible daily, because the negative things within him have become prevailing. He lacks the killing element because he does not take in the word. We need to legally spend at least ten minutes in the Bible every morning. If the brother begins to spend only ten minutes per day in the Word, perhaps after only a week his wife will say, “Praise the Lord! My husband has had a wonderful change. He did not lose his temper once this week.” Moreover, when we read the Bible, we surely will pray. No one eats and does not drink. Everyone who eats also drinks. By reading the Bible and praying, we take in the word and touch the Spirit, both of which contain Christ, His death, and His resurrection. It is in this way that we abide in the vine.

Reading the Bible Being Necessary to Understand the Teaching of the Anointing

First John 2:27 says, “His anointing teaches you.” The word teaches indicates that the moving of the compound Spirit is full of meaning. However, we need the proper knowledge of the Bible to understand the meaning of the Spirit’s moving. For this reason, we all need to read the Bible to accumulate the necessary knowledge. Children must be taught the meaning of certain words before they can be expected to fully understand their parents. The anointing teaches us within, but if we do not have the adequate knowledge of the Bible, we will not understand the meaning of the moving within us. The Spirit moves with meaning, with some significance, but we need the spiritual knowledge to understand it.

We need to read the Bible to receive the spiritual education necessary to become spiritually qualified to understand the teaching of the anointing. If a person speaks to us in a language we do not know, although we hear the sounds of the person’s speaking, we will not understand the meaning. Because we lack the necessary knowledge and education, we are not qualified to understand the person’s speaking. However, if we know the language, we will understand the person’s speaking. We need to spend time in the Word to accumulate biblical knowledge so that we will become spiritually qualified and prepared to understand the teaching of the anointing. A brother who was recently saved can understand only a little of the teaching of the anointing within him, but a brother who has been saved and has read the Word for many years can understand much more when the anointing moves within him. The anointing within these two brothers may be the same, but their understanding will differ greatly because their preparation differs. This is the reason that we all need to spend time in the Word.

读主的话绝不会浪费时间。我鼓励圣徒们，在读经的事上要规律。倪柝声弟兄年轻时，就定意每周读新约一遍，实行一年之久。他能如此实行，是因为无论他去哪里，都随身带着一小本圣经，一有空就读几行。这样读新约五十二遍之后，当然就有对于主的话清楚的认识作到他里面。当复合的灵膏抹这样的人时，他就明白膏油涂抹完全的意思。绝不要自以为圣经读得太多了。借着读经，我们累积所需的知识，好领会膏油涂抹的教导，使我们能住在主里面。

借着对付良心 而住在主里面

良心是灵的入口，
需要敞开并洁净

要进入，就需要有入口，有门。我们灵的门乃是良心。多数人最初信主时，乃是借着听福音，以致良心被摸着。正确的传福音会引导人悔改和认罪，这些都与良心有关。我们悔改，向主认罪时，良心就被摸着并敞开了。接着，基督的血洁净我们的良心。希伯来九章十四节说，“何况基督借着永远的灵，将自己无瑕无疵的献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”当我们信入主耶稣，悔改，向祂认罪时，良心就敞开，祂的血就洁净我们的良心。因此，我们灵的门就敞开且得了洁净，然后圣灵进入我们的灵。这说出洁净良心、对付良心的重要。我们的良心若是敞开，为血所洁净，那灵就会进入我们的灵。

约壹三章二十节说，“我们的心若责备我们，神比我们的心大，一切事祂都知道。”良心既是灵的一部分，也是心的一部分。因此，我们的心定罪我们，就是我们的良心定罪我们。我们要接触主，住在祂里面，就必须对付良心。若有一个过犯是我们没有对付的，良心就会定罪我们，使我们受打岔，无法住在主里面。因此，我们需要勤于对付良心。保罗在提前一章十九节说，“持守信心和无亏的良心。”他在行传二十四章十六节作见证说，“我因此操练自己，对神对人常存无亏的良心。”

Reading the Word is never a waste of time. I encourage the saints to be legal about their Bible reading. When Brother Watchmen Nee was young, he decided to read the New Testament once a week for one year. He was able to do this by carrying a small Bible with him everywhere he went. Whenever he was unoccupied for any amount of time, he would read a few lines. After reading the New Testament fifty-two times in such a way, a clear knowledge of the Word was surely wrought into his being. When the compound Spirit anoints such a person, he understands the full meaning of the anointing. We will never feel that we have read the Bible too much. By reading the Bible, we accumulate the knowledge we need to understand the teaching of the anointing, which enables us to abide in the Lord.

ABIDING IN THE LORD BY DEALING WITH THE CONSCIENCE

Our Conscience, the Entrance of Our Spirit,
Needing to Be Opened and Cleansed

In order to enter into anything, there is the need of an entrance, a gate. The gate of our spirit is our conscience. Most people first believe when their conscience is touched through the hearing of the gospel. Proper gospel preaching leads people to repentance and confession, which are matters of the conscience. When we repent and confess our sins to the Lord, we touch and open our conscience. Then the blood of Christ cleanses our conscience. Hebrews 9:14 says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?” When we believe into the Lord Jesus and repent and confess to Him, we open our conscience, and the blood purifies our conscience. Therefore, the gate to our spirit is opened and cleansed. Then the Holy Spirit enters into our spirit. This shows the importance of purifying, cleansing, and dealing with our conscience. If our conscience is open and cleansed by the blood, the Spirit will enter into our spirit.

First John 3:20 says, “If our heart blames us, it is because God is greater than our heart and knows all things.” The conscience is a part of both the spirit and the heart. Therefore, for our heart to condemn us is for our conscience to condemn us. In order to contact the Lord and abide in Him, we must deal with our conscience. If we do not deal with an offense, our conscience will condemn us, and this will frustrate our abiding in the Lord. Hence, we need to diligently deal with our conscience. In 1 Timothy 1:19 Paul wrote, “Holding faith and a good conscience,” and in Acts 24:16 he testified, “I also exercise myself to always have a conscience without offense toward God and men.”

必须认罪，好正确的住在主里面

我们已经看见，要住在基督里，就需要取用话并摸着灵。我们用我们的灵摸着那灵，而我们灵的门是良心。因此，我们必须顾到良心。我们若对配偶发脾气，隔天早晨当我们试着来接触灵和取用话的时候，良心就有亏，良心会定罪我们。我们若不对付这亏欠，它会阻挠我们，使我们无法住在主里面。因此我们需要祷告：“主，我向你认罪，我向我亲爱的配偶发了脾气。主，赦免我，洁净我。”主可能回答说，“去向你的配偶认罪，求赦免。”我们若愿意如此行，良心就立刻得清理，灵的门就会敞开。然后膏油的涂抹会在我们里面运行，使我们能住在葡萄树里。借此我们能与主有交通，有分于葡萄树生命汁浆所有的丰富。结果我们就活葡萄树、长葡萄树、并产生葡萄树。

我们每天都需要来到圣经跟前，向主祷告，好取用话，摸着灵。我们若这样实行，良心就会被摸着，变得敏锐。我们的良心麻木时，会变得迟钝，失去敏锐，没有感觉。然而，我们若来到主面前，取用祂的话，摸着祂的灵，求祂用祂的宝血洁净我们，良心就会敏锐。这样我们的良心会立刻对于我们所犯的过错有感觉，使我们能认罪，借主的宝血得洁净。如此，我们就能一直住在葡萄树里。住在葡萄树里面的路，乃是花时间在圣经上，祷告取用话，摸着灵。我们若这样实行，良心必定会被摸着：良心会发挥功用，在我们犯错或得罪任何人时，给我们感觉。我们就能承认我们的过失，对付良心。一开始我们可能觉得只犯了少数几个错，但我们若认罪，就会看见需要认更多的罪。

有人可能觉得，要借着彻底认罪来对付良心，是很困难的路；但这是唯一的路，没有捷径。我们许多人因着良心被诸多过犯遮蔽，而变得麻木迟钝，失去该有的感觉，以致无法正常的住在主里面。然而，我们若真实的摸着话和灵——借着祷读取用话，摸着灵，并求主洁净我们——光就会照亮我们的良心，使良心变得敏锐。然后我们需要照着良心的感觉，持续不断的承认我们的亏欠和罪。这样的认罪会引导我们多而又多的承认自己的亏欠和过犯。最终，我们的良心会完全得着洁净，像一面洗净的玻璃。

Confession Being Necessary to Properly Abide in the Lord

We have seen that in order to abide in Christ, we need to take in the word and touch the Spirit. We touch the Spirit with our spirit, and the gate of our spirit is our conscience. Thus, we must take care of our conscience. If we lose our temper with our spouse, when we try to touch the Spirit and take in the word the following morning, there will be an offense in our conscience, and our conscience will condemn us. If we do not deal with this offense, it will frustrate us from abiding in the Lord. Therefore, we need to pray, “Lord, I confess to You that I lost my temper with my dear spouse. Lord, forgive me and cleanse me.” The Lord will probably answer, “Go and confess to your spouse and ask for forgiveness.” If we would do this, our conscience will be cleared up immediately, and the gate of our spirit will be wide open. Then the anointing will move in us, and we will abide in the vine. In this way we can have fellowship with the Lord and participate in all the riches of the life-juice of the vine. As a result, we will live the vine, grow the vine, and produce the vine.

We need to come to the Bible and pray to the Lord daily to take in the word and touch the Spirit. When we do this, our conscience will be touched and will become sensitive. When our conscience is seared, it becomes dull and loses its sensitivity. Then there is no sensation within our conscience. However, if we come to the Lord, take in His word, touch His Spirit, and ask Him to cleanse us with His precious blood, our conscience will become very sensitive. Then our conscience will immediately sense any matter in which we are wrong so that we can confess it and be cleansed by the blood. In this way we can continually abide in the vine. The way to abide in the vine is to spend time in the Bible and pray to take in the word and touch the Spirit. If we do this, our conscience will surely be touched and will function to give us a sensation when we are wrong in any matter or with any person. Then we can confess our wrongdoings to deal with our conscience. At first we may feel that we are wrong in only a few matters, but if we confess these matters, we will see that there are many more matters we need to confess.

Some may feel that the way of dealing with the conscience by thorough confession is difficult, but this is the only way, and there are no shortcuts. Many of us do not properly abide in the Lord because our conscience is covered with many offenses and has become seared and dull, losing the proper sensation. However, if we would sincerely touch the word and the Spirit—taking in the word by pray-reading, touching our spirit, and asking the Lord to cleanse us—the light will shine on our conscience and cause it to become sensitive. Then we need to continue to confess our offenses and sins according to the sensation of our conscience. Such confession will lead us to confess more and more of our offenses and wrongdoings. Eventually, our conscience will be thoroughly purified, like a washed window.

一个得洁净的良心，乃是使我们能接触主，并让主能进来的大道和敞开的门。这会在我们和主之间带进许多交通，保守我们在正确的光景中，住在祂里面。这样的住会将葡萄树生命汁浆的丰富供应带给我们，成为我们的享受。然后我们必定会长葡萄树并产生葡萄树。按着我的经历，这是正路。借这条路，我们能长基督并产生基督。此外，在话和灵中有丰富的基督、祂有功效的死、和祂大能的复活，以非常主观、可经历的方式给我们享受。我盼望我们都能接受这话，付诸实行，每天来到主和祂的话跟前，祷读取用话，摸着灵，对付我们的良心，经历血的洁净。这会将我们带进正确的住；我们就能真正的活基督、长基督、并产生基督。

A purified conscience is a highway and an open gate for us to contact the Lord and for the Lord to come into us. It will issue in much traffic between us and the Lord, which will keep us in the proper condition of abiding in Him. Such abiding will bring us the rich supply of the life-juice of the vine for our enjoyment. Then we will surely grow the vine and produce the vine. According to my experience, this is the proper way. It is by this way that we can grow and produce Christ. Moreover, in the word and in the Spirit are the rich Christ, His effective death, and His powerful resurrection in a very subjective and experiential way for our enjoyment. I hope that we would all receive this word and put it into practice, daily coming to the Lord and the Word, pray-reading to take in the word, touching the Spirit, and dealing with our conscience to experience the cleansing of the blood. This will bring us into the proper abiding. Then we will truly live Christ, grow Christ, and produce Christ.

第四章

召会乃是基督

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上，哥林多前书十五章四十五节下，哥林多后书三章十七节，提摩太后书四章二十二节，罗马书八章四节。

召会乃是基督

我们在前面几篇信息中已经看见，神的经纶就是基督这葡萄树；而住在这葡萄树里面的路，乃是取用话和摸着灵。本篇信息和后续的信息，要说到新约中一些基本的真理。我们在本篇信息先来思考：召会是什么。可能许多圣徒都知道，召会是神的家、基督的身体、神显现于肉体、神的居所、那在万有中充满万有者的丰满、基督的奥秘、一个新人、基督的扩增、基督的新妇和妻子。（提前三 15～16，弗一 22～23，二 15，20～22，三 4，6，五 25～32，西三 10～11，约三 29～30，启十九 7。）这种认识说出主恢复中的圣徒有超凡的知识。我虽然在基督教中出生、长大、受教育，却从未听过这些项目。然而，我们需要看见召会最基本的定义：召会就是基督。

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。”尽管这节是论到基督的身体，末了却不是说到身体，而是说到基督；这证明召会就是基督。说基督既是头也是身体，是合乎逻辑的，因为每个人都不只有头，也有身体。在本书的第一篇信息中，我们看见神的经纶是葡萄树。这葡萄树和所有的树一样，不只有主干，也有枝子。一棵完整的树，包括许多枝子。我们需要看见，召会就是基督。

或许有些神学家认为，说召会就是基督，乃是亵渎。然而使徒保罗说，“在我，活着就是基督。”（腓一 21 上。）活基督并不是被神化成为神格里的一部分；反之，活基督是作基督的一个肢体，有基督的生命和性情，正如我们身

CHAPTER FOUR

THE CHURCH BEING CHRIST

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. 1:21a; 1 Cor. 15:45b; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:4

THE CHURCH BEING CHRIST

In the preceding chapters we have seen that God's economy is Christ as the vine and that the way to abide in this vine is to take in the word and touch the Spirit. This chapter and the following chapters will cover certain basic truths in the New Testament. We will begin in this chapter by considering what the church is. Many saints may know that the church is the house of God, the Body of Christ, the manifestation of God in the flesh, the dwelling place of God, the fullness of the One who fills all in all, the mystery of Christ, the one new man, the increase of Christ, and Christ's bride and wife (1 Tim. 3:15-16; Eph. 1:22-23; 2:15, 20-22; 3:6; 5:25-32; Col. 3:10-11; John 3:29-30; Rev. 19:7). This knowledge indicates the extraordinary knowledge of the saints in the Lord's recovery. Although I was born, raised, and educated in Christianity, I never heard these terms. However, we need to see that the most basic definition of the church is that the church is 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." Although this verse concerns the Body of Christ, the concluding words are not the Body but the Christ, proving that the church is Christ. It is logical to say that Christ is both the Head and the Body, for every person is not only a head but also a body. In chapter 1 of this book we saw that God's economy is the vine. The vine, like all trees, is not only a trunk but also the branches. The complete tree includes the branches. We need to see that the church is Christ.

Some theologians may think that it is a blasphemy to say that the church is Christ. However, the apostle Paul said, "To me, to live is Christ" (Phil. 1:21a). To live Christ is not to be deified to become a member of the Godhead; rather, to live Christ is to be a member of Christ that has the life and nature of Christ, just as all the parts

体的每一部分，都有我们这人的生命和性情。我们身为基督这真葡萄树的枝子，当然有这葡萄树的生命和性情。因为我们与基督有同样的生命和性情，我们就是基督的一部分，甚至可以说，我们就是基督。

基督是神，有神的神格；我们作为祂的肢体，有祂神圣的生命和性情，但没有神格。我们与基督有同样的生命和性情，但没有祂的神格。神格只专属基督，但祂的生命和性情不仅属于祂，也属于我们。我们虽没有基督的神格，却有祂的生命和性情。（罗五10，西三4。）因此，我们是基督的一部分，就团体一面来说，我们作为身体，也就是基督。基督是头，我们是身体。头和身体都是基督。因此，召会就是基督。这不是仅仅作为道理，乃是我们实行正当召会生活的重要异象。

歌罗西书中所启示的基督

现在我们已经看见，召会就是基督。我们需要继续来看，基督是谁，和基督的所是。关于基督是谁，和基督的所是，并非我们的能力所能尽知，但歌罗西书启示了基督的几个重要项目。以弗所书和歌罗西书是新约中两卷不寻常的书信。以弗所书主要是论到身体，就是召会；歌罗西书主要是论到头，就是基督。因此，要认识基督是谁，和基督的所是，我们需要来看歌罗西书。这卷书虽短，却将基督深奥的启示赐给我们。

众圣徒的分

歌罗西书首先启示：基督是众圣徒的分。（一12。）身为在基督里的信徒，我们得着基督作我们的分。大多基督徒说到我们的分，只是指救赎、拯救和天堂。要明白这些项目是我们的分很容易。然而，要明白基督作我们的分是什么意思，以及如何享受祂作我们的分，就比较困难。我们喝一杯咖啡，咖啡就是我们的分。我们吃早餐时，早餐中所包含的一切项目都是我们的分。我们需要看见，基督作我们的分所包含的许多项目。

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、借着祂、
并为着祂而造的那位

of our body have the life and the nature of our person. As the branches of Christ, the true vine, we surely have the life and the nature of the vine. Because we have the same life and nature as Christ, we are parts of Christ, and we may even say that we are Christ.

Christ is God with the Godhead. We as His members have His divine life and nature, but we do not have the Godhead. We have the same life and nature as Christ, but we do not have His Godhead. The Godhead belongs uniquely to Christ, but His life and nature belong to Him and also to us. Although we do not have Christ's Godhead, we have His life and nature (Rom. 5:10; Col. 3:4). Therefore, we are part of Christ, and corporately, as the Body, we are Christ. Christ is the Head, and we are the Body. Both the Head and the Body are Christ. Thus, the church is Christ. This is not merely a doctrine but a crucial vision for the practice of the proper church life.

CHRIST REVEALED IN COLOSSIANS

Now that we have seen that the church is Christ, we need to go on to see who and what Christ is. It is beyond our capacity to know everything concerning who and what Christ is, but Colossians reveals several crucial items of Christ. Ephesians and Colossians are two extraordinary books in the New Testament. Ephesians concerns mainly the Body, the church, and Colossians concerns mainly the Head, Christ. Therefore, in order to know who and what Christ is, we need to come to Colossians. It is a short book, but it gives us a profound revelation of Christ.

The Portion of the Saints

Colossians first reveals that Christ is the portion of the saints (1:12). As believers in Christ, we gain Christ as our portion. Most Christians speak of our portion as being only redemption, salvation, and heaven. It is easy to understand that these items are our portion. However, it is more difficult to understand what it means for Christ to be our portion and how to enjoy Him as our portion. When we drink a cup of coffee, the coffee is our portion. When we eat breakfast, all the items included in our breakfast are our portion. We need to see the many items that are included in Christ as our 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

十五节说，我们的分——基督，是那不能看见之神的像。神是不能看见的，但祂有一个看得见的像。在基督里，我们认识神并看见神。（约一 18，十四 7～11。）神在基督里启示出来，成为看得见的。神成为我们能看得见的，因为基督——我们的分，是那不能看见之神的像。

歌罗西一章十五节也说，基督是一切受造之物的首生者。基督虽是创造者，但这一节却说，祂是一切受造之物的首生者。有些基督教神学家认为，说基督这位创造的神也是受造之物的一部分，乃是异端。没有人能解释这个奥秘的事实，但这个事实清楚的陈明在圣经中。

十六节说，“万有…都是在祂里面造的；万有都是借着祂并为着祂造的。”万有都是在基督里面、借着基督、并为着基督（或，归于祂）而造的。

在万有之先的那位、 万有也在祂里面得以维系的那位

十七节说，“祂在万有之先，万有也在祂里面得以维系。”“得以维系”这辞的意思是互相结合。这可用轮子的轮辐如何靠着轮轴互相结合为例，来加以说明。如果轮轴被移走，轮辐和轮子就会四散。轮轴是中心，将轮子其他各部分维系在一起。科学家已经发现，宇宙中有一个轴心，一个中心，将万有维系在一起；基督就是这个轮轴。宇宙中的万有都在基督里面得以维系；维系就是以一种特别的方式存在。我们是以一种特别的方式存在着，因为表面看来，是我们站在地球上，但是就内在的角度而言，是地球抓着我们。若没有地球抓住的力量，我们会飘到太空中去。宇宙中有一个维系的力量。宇宙中的万有，包括我们每一个人，都在基督里面得以维系。祂是维持万有的宇宙轮轴。若没有基督这维持的力量，宇宙中的万有都会四散。

身体的头、元始、从死人中复活的首生者、 在万有中居首位者、 一切的丰满乐意居住在祂里面的那位

十八至十九节说，“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；因为一切的丰满，乐意居住在祂里面。”基督是创造里的首

Colossians 1:15 says that Christ, who is our portion, is the image of the invisible God. God is invisible, yet He has an image that is visible. In Christ we know God and see God (John 1:18; 14:7-11). God is revealed and made visible in Christ. God is visible to us because Christ our portion is the image of the invisible God.

Verse 15 of Colossians 1 also says that Christ is the Firstborn of all creation. Although Christ is the Creator, this verse says that He is the Firstborn of all creation. Some Christian theologians think that it is heresy to say that Christ, who as God is the Creator, is also part of creation. No one can explain this mysterious fact, but it is clearly stated in the Bible.

Verse 16 says, “In Him all things were created...all things have been created through Him and unto Him.” All things were created in Christ, through Christ, and unto, or for, Christ.

The One Who Is before All Things and the One in Whom All Things Cohere

Verse 17 says, “He is before all things, and all things cohere in Him.” The word cohere means to subsist together. This matter may be illustrated by the way the spokes of a wheel subsist in the hub. If the hub is removed, the spokes and the wheel will fall apart. The hub is the center that keeps all the other parts of the wheel together. Scientists have discovered that there is a hub, a center, that holds everything in the universe together. Christ is this hub. Everything in the universe coheres in Christ. To cohere is to exist in a particular way. We exist in a particular way, because apparently we are standing on the earth, but intrinsically the earth is holding us. Without the holding power of the earth, we would fly off into space. There is a cohering power in the universe. Everything in the universe, including each of us, coheres in Christ. He is the hub of the universe that holds all things. Without Christ as the holding power, everything in the universe would fall apart.

The Head of the Body, the Beginning, the Firstborn from the Dead, the One Who Has the First Place in All Things, and the One in Whom All the Fullness Was Pleased to Dwell

Verses 18 through 19 say, “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; for in Him all the fullness was pleased to dwell.” Christ is the Firstborn in

生者，也是复活里的首生者。神有两个创造：旧造和新造。新造是在基督的复活里产生的。基督是这两个创造——旧造和新造——中的首生者。基督在万有中居首位。一切的丰满——在受造之物并在召会中，神丰富所是的完满彰显——都乐意居住在祂里面。

神的奥秘、神格一切的丰满

都有形有体的居住在祂里面的那位

二章二节说，基督是神的奥秘。神完全是个奥秘，而这奥秘就是基督。换句话说，基督是神的说明。接着在九节说，“神格一切的丰满，都有形有体的居住在基督里面。”神格一切的丰满——神所是之丰富的彰显——都居住在这位有属人身体的基督里面。我们永远无法完全说明或解释基督的一切所是。我没有足够的知识来解明在歌罗西书中所启示，关于基督一切深奥的项目。我们甚至永远无法穷究这两个关键用辞的意义：“神的奥秘”和“神格丰满的具体化身”。

每一正面事物的实际

基督也是每一正面事物（就如食物、水、空气和阳光）的实际。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。”我们所吃的食物、我们的节期、和安息日都不是真的，都是影儿；基督是真正的食物、真正的节期、和真正的安息日。节日、节期是快乐之日，但我们若没有基督，就无法喜乐。我们若有基督，天天都是快乐日。安息日是为着安息。我们若没有基督，就没有安息。基督也是月朔的实际；月朔表征在黑暗中因着光而有的新开始。当别人在失望中，并且每件事都在黑暗里时，我们却在基督里，有光明的新开始，有新希望。一周的第一日不该叫星期日（Sunday），那原本是异教徒的用辞，而该叫主日（the Lord's Day）。（启一10。）基督是我们一周的第一日，是新周期的开始。我们的新开始是基督；基督是我们的一切。

新人里的一切，又在一切之内

歌罗西三章十至十一节启示，基督是新人里的一切，又在一切之内。这里说，“穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、

creation and the Firstborn in resurrection. God has two creations: the old creation and the new creation. The new creation was produced in Christ's resurrection. Christ is the Firstborn in both creations, in the old creation and the new creation. Christ is the first in everything. In Him all the fullness, the full expression of the rich being of God in both the creation and the church, was pleased to dwell.

The Mystery of God and the One in Whom

All the Fullness of the Godhead Dwells Bodily

Colossians 2:2 says that Christ is the mystery of God. God is altogether a mystery, and this mystery is Christ. In other words, Christ is the definition of God. Then verse 9 says, "In Him dwells all the fullness of the Godhead bodily." The fullness of the Godhead, the expression of the riches of what God is, dwells in Christ as one who has a human body. We could never fully explain or define all that Christ is. I do not have the adequate knowledge to expound all the profound items of Christ revealed in Colossians. We could never even exhaust the significance of the two terms the mystery of God and the embodiment of the fullness of the Godhead.

The Reality of Every Positive Thing

Christ is also the reality of every positive thing, such as food, water, air, and sunshine. Verses 16 through 17 say, "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." The food we eat, holidays, and the Sabbath day are not real; they are shadows. Christ is the real food, the real holiday, and the real Sabbath. A holiday, a feast, is a happy day, but if we do not have Christ, we cannot be joyful. If we have Christ, every day is a happy day. The Sabbath is for rest. If we do not have Christ, we do not have rest. Christ is also the reality of the new moon, which signifies a new beginning with light in the darkness. When others are disappointed and everything is in darkness, we have a bright new beginning and a new hope in Christ. The first day of the week should not be called Sunday, a word that is pagan in origin, but the Lord's Day (Rev. 1:10). Christ is our first day of the week, the beginning of a new period. Our new beginning is Christ. Christ is everything to us.

All and in All in the New Man

Colossians 3:10-11 reveals that Christ is all and in all in the new man. These verses say, "Put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and

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。”新人就是召会。在新人里，任何天然的人都没有地位，因为基督是新入里的一切。在新人里唯有基督有地位。祂是每一个肢体，也在每一个肢体之内。要完满的解释这个真理很不容易，但我们需要宣告：“阿利路亚，基督就是我，基督也在我里面！”在新人里没有美国人、中国人、或其他任何的国籍、种族，唯有基督是一切，又在一切之内。基督就是我们众人，也在我们众人里面。

我们的生命和荣耀的盼望

四节启示，基督是我们的生命；一章二十七节启示，祂是我们荣耀的盼望。今天基督是我们的生命，将来是我们的荣耀。因此，祂是我们的盼望。

需要控制的异象

我们需要不仅知道“召会是基督”这个道理，更看见这个异象。我们也需要看见基督是谁，看见基督的所是这异象。我们的分一基督一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、借着祂、并为着祂而造的那位。祂是在万有之先、万有也在祂里面得以维系的那位。基督是身体的头、元始、从死人中复活的首生者。祂在万有中居首位，一切的丰满，就是在受造之物并在召会中，神完满的彰显，都乐意居住在祂里面。基督也是神的奥秘、神格丰满的具体化身、和每一正面事物的实际。宇宙中每一件正面的事物都不过是基督的影儿，基督的预表。我们所见的光不过是影儿；众光的本体或实际，乃是基督。（约八12，九5。）我们呼吸的空气是基督的影儿；基督才是我们真正的空气。（二十22。）我们所喝的水不是真正的水；真正的水是基督。（四14，七37～39。）我们每日所吃的食物不是真食物；真正的食物是基督。（六35。）基督是我们真正的衣服，我们真正的遮盖。（罗十三14，加三27。）基督是一切。我们也需要看见，在新人—召会—里，基督是一切，又在一切之内。因此，身体的每一部分都是基督，并且基督又在身体的每一部分之内。

在召会里基督是一切，又在一切之内；对我们而言这该是控制的异象，排除召会中一切外来的事物。任何基督以外的事物，对召会而言都是外来的。基督是召会唯一正确的构成成分。新人里没有别的，只有基督。基督是召会的每一部分，

uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” The new man is the church. In the new man there is no place for any natural man, because in the new man Christ is all. Christ has the unique place in the new man. He is every member, and He is in every member. This truth is difficult to fully explain, but we need to declare, “Hallelujah! Christ is me, and Christ is in me!” In the new man there are no Americans, Chinese, or any other nationality or race, but Christ is all and in all. Christ is all of us, and Christ is in all of us.

Our Life and Our Hope of Glory

Verse 4 reveals that Christ is our life, and 1:27 reveals that He is our hope of glory. Christ is our life today and will be our glory in the future. Therefore, He is our hope.

THE NEED OF A CONTROLLING VISION

We need not merely to know the doctrine but to see a vision that the church is Christ. We also need to see a vision of who and what Christ is. Christ, who is our portion, is 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. He is also the One who is before all things and the One in whom all things cohere. Christ is the Head of the Body, the beginning, and the Firstborn from the dead. He has the preeminence in all things, and all the fullness, the full expression of God in both creation and the church, is pleased to dwell in Him. Christ is also the mystery of God, the embodiment of the fullness of the Godhead, and the reality of every positive thing. Every positive thing in the universe is only a shadow, a type, of Christ. The light we see is only a shadow. The body, the reality, of all light is Christ (John 8:12; 9:5). The air we breathe is a shadow of Christ, who is our real air (20:22). The water we drink is not the real water; the real water is Christ (4:14; 7:37-39). The food we eat day by day is not the real food; the real food is Christ (6:35). Christ is our real clothing, our real covering (Rom. 13:14; Gal. 3:27). Christ is everything. We also need to see that Christ is all and in all in the new man, the church. Therefore, every part of the Body is Christ, and Christ is in every part of the Body.

Christ being all and in all in the church should be a controlling vision to us to repel all foreign things from the church. Anything besides Christ is foreign to the church. Christ is the only proper constituent of the church. In the new man there is nothing but Christ. Christ is every part of the church and is in every part of the church. This Christ

又在召会的每一部分之内。这位基督是我们的分；我们可以享受基督作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、借着祂、并为着祂而造的那位，是在万有之先、万有也在祂里面得以维系的那位，是身体的头，元始，从死人中复活的首生者，在万有中居首位，一切的丰满乐意居住在祂里面的那位，是神的奥秘，神格一切的丰满都有形有体的居住在祂里面的那位，是每一正面事物的实际，也是那在召会里作一切、又在一切之内的那位。我们不该以为，基督在召会里是一切又在一切之内，只是道理而已；对我们而言，这需要成为一个异象。这样的异象会变化我们的观念、思想、情感、感觉，和我们全人的每一部分。这个异象也会控制、指引、护卫、保守我们在正当的召会生活中。我们在新约中需要看见的首要真理，就是召会不是别的，乃是基督。

我们需要这个控制的异象，因为在今天的基督教里有许多混乱、分裂、黑暗和死亡。在我们的召会生活中，若没有基督作一切，并在一切之内，就会立刻有混乱、分裂、黑暗和死亡。当基督失去了，混乱就进来。一旦混乱进来，分裂就会迅速随着，然后是黑暗，最终是死亡。只要有基督，混乱就消失。我们若有基督，就会有正确的秩序，而不是混乱；有真正的一，而不是分裂；有光，而不是黑暗；有生命，而不是死亡。这个异象——召会就是基督——保守我们在严格的控制和指引之下。

某些观念的危险

“召会就是基督”这个异象，排除各种的观念。如果我们都以基督为一切，就不会有其他观念。除了基督以外，没有一事能驱逐我们的观念。我们若没有清楚的异象，看见召会就是基督，看见基督是召会独一的构成成分，就会有许多观念逐渐偷着进来。主的恢复在美国大约已有十六年了。在头十三、四年间，没有观念，只有基督作一切。然而，在已过的几年间，某些观念狡猾的偷着进来，取代基督，产生分裂。

有一个观念是关于看电影和作运动。那些在圣徒中间提倡这些活动的人说，地方召会中有太多规条，太守宗教，太多捆绑。有些圣徒最近问我，参加主日聚会是否太守宗教？去运动是否就是得自由？有些人以为，他们若“得自由”，就会更有生命；他们认为自由就是生命。生命本身是个奥秘，但要经历生命却总是很简单。将经历生命的方

is our portion; we can enjoy Christ as the image of the invisible God, the Firstborn of all creation, the One in whom, through whom, and unto whom all things were created, the One who is before all things, the One in whom all things cohere, the Head of the Body, the beginning, the Firstborn from the dead, the One who has the preeminence in all things, the One in whom all the fullness was pleased to dwell, the mystery of God, the One in whom all the fullness of the Godhead dwells bodily, the reality of every positive thing, and the One who is all and in all in the church. We should not consider Christ's being all and in all in the church as merely a doctrine; this needs to be a vision to us. Such a vision will transform our concept, our mentality, our emotion, our sensation, and every part of our being. This vision will also control, direct, safeguard, and preserve us in the proper church life. The foremost truth we need to see in the New Testament is that the church is nothing but Christ.

We need this controlling vision because in today's Christianity there is much confusion, division, darkness, and death. If we do not have Christ as all and in all in our church life, we will immediately have confusion, division, darkness, and death. Confusion comes in when Christ is missing. Once confusion comes in, division will quickly follow, then darkness, and finally death. If Christ is present, confusion is gone. If we have Christ, we will have a proper order instead of confusion, genuine oneness instead of division, light instead of darkness, and life instead of death. The vision of the church being Christ keeps us under a strict control and direction.

THE DANGER OF CERTAIN CONCEPTS

The vision of the church being Christ repels all kinds of concepts. If we all take Christ as everything, there will be no concepts. Nothing can banish our concepts but Christ. If we lack a clear vision of the church being Christ and of Christ being the unique constituent of the church, many concepts will gradually creep in. The Lord's recovery has been in the United States for about sixteen years. In the first thirteen or fourteen years there were no concepts but only Christ as all. However, in the last few years certain concepts have subtly crept in to replace Christ and cause division.

One concept is related to going to movie theaters and playing sports. Some who have promoted these activities among the saints say that there is too much legality, religion, and bondage in the local churches. Several saints recently asked me if attending the Lord's Day morning meeting is being religious and going to play sports is being liberated. Some think that they will have more life if they are "liberated"; they think that liberation is life. Life itself is a mystery, but the experience of life is always simple. It is

式复杂化是不正确的。对我们的生存而言，呼吸是最重要的事，但呼吸非常简单。生命所必需的呼吸、吃喝、睡眠都很简单。我们不要被错误的观念弄复杂了，比如有的观念认为，看电影或去运动比参加主日聚会更自由，会使我们得着更多的生命。我们需要单纯。我们应该简单的思考，看电影或运动的时候，我们有否享受主？我不信有一个人会因为参加召会聚会而没有去看电影或参加体育活动，将来在永世里为此后悔或悔改。什么是对、什么是错并不重要。我们不该为观念争论，辩论将我们带到死胡同。我们只需要认定事实：那一种活动能使我们享受主？

最近在一个小镇的祷告聚会中，有一位领头的弟兄说，那些天生个性刚强的人，有可能戒烟或戒酒，但主会原谅那些天性软弱的人，因为他们无法避免这些习惯。我们绝对不要接受这种话，这种教导会导致放纵情欲。我们需要明白，无论我们多属灵，我们仍在肉体里。我是个老人，得救已有半个世纪，但我仍旧不信靠我的肉体。只要我稍微放松一点，许多情欲仍会从我的肉体中出来。人堕落以后，神给人命定了许多限制，来保护堕落的人类。政府的法律、父母的管教、和自制都是神所命定的限制。我们仍旧带着败坏的肉体活在旧造里；我们有很多机会落入放纵情欲之中。电影和运动绝不会使我们享受基督，却可能导致放纵情欲。

圣经说，召会是耶稣的见证。（启一2，9，十二17，十九10，二十4。）我们若上电影院，就会在亲戚、同学、和同事面前失去主的见证。如果同事邀请我们去看电影，我们应该向他们作见证：“谢谢你，但我绝不能去那种地方，因为我是跟从耶稣的人。”表面上，他们可能会被冒犯，但他们里面深处会珍赏这个事实：我们是诚实的、真实的跟从耶稣。我们需要建立起耶稣刚强的见证。为着主的缘故，我们不能作许多不信者所能作的事。我们可能常祷告说，“主耶稣，我爱你。”然而，我们若真爱主，就不会去电影院，因为去那里不会叫我们享受主，也不会建立祂的见证。这不是对错的问题，也不是松散或严格的问题，这是事实。如果主的恢复变得和基督教一样松散，那么主恢复中耶稣的见证就会被拆毁。我们都需要起来告诉主，为着祂的见证，我们愿意严格。为着享受主，为着耶稣的

wrong to complicate the way to experience life. Breathing is the most crucial thing for our existence, but it is very simple. The life necessities of breathing, eating, drinking, and sleeping are all simple. We should not be complicated by false concepts, such as the notion that attending movies or playing sports rather than attending the Lord's Day morning meeting is liberation and will cause us to have more life. We need to be simple. We should simply consider whether or not we enjoy the Lord when we attend a movie or play sports. I do not believe that anyone who attends a church meeting rather than a movie or athletic activity will regret it or repent of it in eternity. What is right or wrong does not matter. We should not argue about concepts. Debates lead nowhere. We simply need to recognize the facts concerning which activities cause us to enjoy the Lord.

In a prayer meeting in a small locality a leading one recently said that it is possible for those who were born with a strong disposition not to smoke or drink but that the Lord forgives those who were born with a weak disposition because they cannot avoid these habits. We should never accept this kind of word. This kind of teaching will lead to the indulgence of lusts. We need to realize that regardless of how spiritual we might be, we are still in the flesh. I am an old man who has been saved for half a century, but I still do not trust my flesh. If I am only a little loose, many kinds of lusts will still come out of my flesh. Since the fall of man, God has ordained many restrictions to protect fallen human beings. The laws of the government, parental discipline, and self-control are God-ordained restrictions. We are still living in the old creation with our corrupted flesh. There are many opportunities for us to fall into the indulgence of lusts. Movies and sports will never cause us to enjoy Christ, but they may lead us into the indulgence of lusts.

The Bible says that the church is the testimony of Jesus (Rev. 1:2, 9; 12:17; 19:10; 20:4). If we go to movie theaters, we will lose the Lord's testimony before our relatives, classmates, and colleagues. If our colleagues invite us to see a movie, we should testify to them, "Thank you, but because I am a follower of Jesus, I would never go to that kind of place." They may appear to be offended, but deep within they will appreciate the fact that we are an honest and true follower of Jesus. We need to build up a strong testimony of Jesus. For the Lord's sake, we cannot do many things that unbelievers can do. We may often pray, "Lord Jesus, I love You." However, if we truly love the Lord, we will not go to a movie theater, for we cannot enjoy Him or build up His testimony by going to a theater. This is not a matter of right or wrong or of being loose or strict; it is a matter of fact. The testimony of Jesus will be torn down in the Lord's recovery if the Lord's recovery becomes as loose as Christianity. We all need to rise up to tell the Lord that we desire to be strict for the sake of His testimony. For the sake of the enjoyment of the Lord and the testimony of Jesus, we

见证，我们需要正确的立场和正确的环境。我们独一的立场是基督，我们独一的环境也是基督。我们都需要以基督为我们独一的立场，不要带进任何其他观念。我们唯一的立场和唯一的环境都该是基督。

事实上，无论年龄或背景如何，我们若要成为正确的，路绝不是松散的去看电影或参加体育活动，而是与基督是一。我们独一的路乃是基督。这并不是说我们不需要运动。事实上，我们每天都需要运动，以保持身体的健康。运动会耗尽我们的情欲，但有很多体育活动会激起我们的情欲。我们要操练身体，并维持一个正确的见证，可以打扫自己的家，照料草坪，而不要参与属世的活动。这是我爱心的话。我在这样的高龄仍旧健康，是因为我每天都借着打扫和走路，让自己运动。我走路的时候，就向主说话。我不信在体育活动中可以向主说话。我年轻时，多方参与体育活动。我们学校有排球队、网球队和足球队。我参加足球队，但是得救后，有一天，当球滚到我面前时，我踢不下去；我的脚好像不管用了。在我里面有一位在管制我。那天，我放弃踢足球，从此再也没踢过。然而，今天我仍然健康，并且非常享受主。因此，我够资格接受主的托付来为主说话。盼望我们都起来，成为耶稣正确的见证。我们需要放下、丢弃一切属世的观念。我们应该只有一个观念，就是基督。

在我们的灵里 享受基督这赐生命的灵

看见如何享受我们这位美妙的基督，是很要紧的。林前十五章四十五节下半说，祂成了赐生命的灵；林后三章十七节说，“主就是那灵。”在这些经文中，“灵”这字的希腊文是 *pneuma*，纽玛，可译为“气”（breath）、“空气”（air）或“灵”（spirit）。今天，这位美妙、奥秘、包罗万有的基督已经成为赐生命的“纽玛”，就是赐生命的“空气”，赐生命的“气”。无论如何，空气是不需要购买、烹煮或预备的；空气总是便利，易于取得的。这位美妙、奥秘、深奥、包罗万有的基督虽无法完全领会，却很容易享受。我们要享受基督这赐生命之气，不需要知识。基督作为赐生命的灵，就在我们的里面。提后四章二十二节说，“愿主与你的灵同在。”基督是便利又亲近的，祂就在我们灵里；这是极大的祝福。我们需要在我们的灵里来接触祂。

need the proper standing and environment. Our unique standing is Christ, and our unique environment also is Christ. We all need to take Christ as our unique standing and not bring in any foreign concepts. Our one standing and our one environment should be Christ.

Regardless of our age or background, the simple way to be proper according to the facts is not to be loose by going to movie theaters or athletic activities but to be one with Christ. Our unique way is Christ. This does not mean that we do not need to exercise. Actually, we need to exercise every day to keep our bodies healthy. Exercise exhausts our lusts, but many sports stir up our lusts. We can exercise and maintain a proper testimony by cleaning our home and caring for our lawn rather than participating in something worldly. This is my word of love. I am healthy even at my age because every day I exercise by cleaning and walking. While I walk, I talk to the Lord. I do not believe that we can talk to the Lord while playing sports. I had much exposure to sports as a young person. My school had volleyball, tennis, and soccer teams. I was on the soccer team, but one day after I was saved, I could not kick the ball when it came to me. It seemed that my foot would not work. Someone within was controlling me. I quit playing soccer that day and never played again. Nevertheless, I am still healthy today, and I have much enjoyment of the Lord. Therefore, I am qualified to be commissioned to speak for the Lord. I hope that we will all rise up to be the proper testimony of Jesus. We need to drop and cast away all worldly concepts. We should have only one concept, that is, Christ.

ENJOYING CHRIST AS THE LIFE-GIVING SPIRIT IN OUR SPIRIT

It is crucial to see the way to enjoy our wonderful Christ. First Corinthians 15:45b says that He became a life-giving Spirit, and 2 Corinthians 3:17 says, “The Lord is the Spirit.” The Greek word for spirit in these verses is *pneuma*, which can be translated “breath,” “air,” or “spirit.” Today the wonderful, mysterious, all-inclusive Christ has become the life-giving *pneuma*, that is, the life-giving air, the life-giving breath. Air does not need to be purchased, cooked, or prepared in any way. Air is always available and easy to receive. The wonderful, mysterious, profound, and all-inclusive Christ is impossible to fully comprehend but easy to enjoy. We do not need knowledge to enjoy Christ as the life-giving air. As the life-giving Spirit, Christ is within us. Second Timothy 4:22 says, “The Lord be with your spirit.” Christ is available and near; He is in our spirit. This is a great blessing. We need to contact Him in our spirit.

罗马八章四节说，我们需要照着灵而行。行，是指我们的为人。我们不该争论是否该去看电影或参与体育活动，反而应该每日、时刻、简单的照着灵而行。我有把握，灵绝不会引导我们去参加属世的活动。基督是赐生命的灵，住在我们的灵里；我们的为人应该照着那在我们灵中的那灵。那灵成为我们里面的膏油涂抹，我们需要照着这膏油涂抹而行。我们说话时，膏油涂抹可能限制我们不该说某些话。我们应该只从灵里说话，照着膏油涂抹而说。这该是我们日常生活的原则。我们对配偶说话时，应该照着膏油涂抹而说。我们若试着按照膏油涂抹来争论，就会无话可说，因为膏油涂抹不会那样引导我们。

活基督，在聚会中展览基督

每日每时都照着内里的膏油涂抹行事为人，就是凭着基督行事为人。我们是以这样的路来活基督、长基督、并产生基督。当基督借此成为我们实际的日常生活时，活基督对我们而言就不是道理，而是实际。此外，我们若照着灵行事为人，直到基督成为我们的日常生活，那么当我们来到聚会中，就有一些出于基督的东西能分享、释放给众圣徒。这样的聚集丰富又真实，是我们日常生活的展览。

有时，我们的聚会是一种表演。我们若在会前和人争论，进到会中却说，“赞美主！阿利路亚！”我们就是在表演。天使会知道我们在演戏，这使聚会的地方成为戏院。有时我们在聚会中的活动是戏剧表演，并不真实。仅仅喊叫并不真实；聚会该是我们日常生活真实的展览，聚会该是一扇窗户，让别人看见我们过的是何种生活。这是召会正确聚会的路，是召会真正的实行之路，这样的召会完全是基督。基督就是召会；因此，基督该是我们的日常生活和我们的聚集。我们应该不仅在基督里并为着基督而聚集，也该同着基督聚集；我们的聚集该展览基督。基督该是召会、我们日常生活、和我们聚会的独一构成成分；这是新约中首要的基本真理。这个真理应该成为我们众人的异象，控制我们对召会、日常生活、和聚会的观念。召会、我们日常生活和聚会，在实行上都该是基督。

Romans 8:4 says that we need to walk according to the spirit. To walk means to have our being. Rather than arguing about whether we should attend movies or athletic activities, we should simply walk according to the spirit moment by moment and day by day. I am confident that the spirit will never direct us to a worldly activity. Christ is the life-giving Spirit indwelling our spirit. We should have our being according to the Spirit in our spirit. The Spirit becomes the anointing within us. We need to walk according to this anointing. While we are speaking, the anointing may restrict us from saying something. We should speak only from the spirit and according to the anointing. This should be the principle of our daily life. When we talk to our spouse, we should do so according to the anointing. If we try to argue according to the anointing, we will have nothing to say because the anointing will not lead us that way.

LIVING CHRIST TO EXHIBIT CHRIST IN THE MEETINGS

To daily and hourly walk and have our being according to the inner anointing is to walk and have our being by Christ. It is in this way that we live Christ, grow Christ, and produce Christ. When Christ thus becomes our practical daily living, living Christ will not be a doctrine to us but will be our reality. Moreover, if we walk and have our being according to the spirit until Christ becomes our daily living, we will come to the meetings with something of Christ to share and release to all the saints. The meetings will be rich and genuine, an exhibition of our daily life.

Sometimes our meetings are a performance. If we quarrel with someone before the meeting, we are performing when we come to the meeting and say, "Praise the Lord! Hallelujah!" The angels will know that we are acting. This makes the meeting hall a theater. Sometimes our activities in the meetings are theatrical performances; they are not real. To simply shout is not real. The meetings should be a genuine exhibition of our daily life, a window to allow others to see what kind of life we live. This is the way to have proper meetings of the church and the way to have a genuine practice of the church that is altogether Christ. Christ is the church; therefore, Christ should be our daily living and our meetings. We should meet not only in Christ and for Christ but also with Christ. Our meetings should exhibit Christ. Christ should be the unique constituent of the church, our daily life, and the meetings. This is the first basic truth in the New Testament. This truth should be a vision to all of us that controls our concept concerning the church, our daily living, and the meetings. The church, our daily living, and the meetings should all be Christ in a practical way.

召会真正的一

读经：约翰福音十七章二十一至二十三节，哥林多前书一章十二至十三节，以弗所书四章三至六节，十一至十六节。

真正的一乃是基督

在本篇信息中，我们要来思考新约中关于“召会真正的一”这个真理。今天基督徒常常谈到一，但有许多的一不是真正的一。我们需要领悟，只有一种一是真正的。我们在前一篇信息中看见召会就是基督。我们在本篇信息中会看见，召会真正的一也是基督。因为基督就是正当、真实的召会生活，所以祂是真正的一。

在召会中我们是一，并非因为我们有共同的观念、目标、兴趣或事工。这些因素永远无法创造出真正的一。如果我们的一是因着这些因素，我们的一就不是真正的一。除了真正的一以外，其他任何一种一都是在分裂里的一。每一个公会都有某种的一。天主教、长老会、和浸信会都有某一种的一。在任何基督徒的事工里，都有某种的一。若没有某种一，没有人会来在一起工作。有许许多多不同的公会，就有许许多多不同种的一。在循道会中的基督徒，他们的一是他们所遵循的规范。在浸信会中的基督徒，他们的一是水浸的实行。五旬节派的一主要是说方言。然而，即使是说方言，也有数种不同的一。对于该如何说方言，并非大家都一致。那些说方言的人，甚至在说方言的事上也不一。因此，公会中有许多种的一，但没有一种是真正的一。

我们只能因基督而真正是一。基督在每一位真信徒里面，这位内住的基督是我们真实的一。我们若没有看见这点，就无法与不同国籍和背景的人是一，甚至无法与我们的配偶是一。大多数夫妻都没有一。离了基督，没有一个人能与别人是一。换句话说，若没有基督，没有两个人能够是一。真正的一是基督。除祂以外，没有一。

THE GENUINE ONENESS OF THE CHURCH

Scripture Reading: John 17:21-23; 1 Cor. 1:12-13; Eph. 4:2-6, 13-16

THE GENUINE ONENESS BEING CHRIST

In this chapter we will consider the truth in the New Testament concerning the genuine oneness of the church. Christians today often speak of oneness, but there are many kinds of oneness that are not genuine. We need to realize that there is only one kind of oneness that is genuine. In the previous chapter we saw that the church is Christ. In this chapter we will see that the genuine oneness of the church also is Christ. Because Christ is the proper and real church life, He is the genuine oneness.

We are one in the church not because we have a common concept, goal, interest, or work. These factors could never create the genuine oneness. If we are one because of these factors, our oneness is not the genuine oneness. Any kind of oneness besides the genuine oneness is a oneness in division. Every denomination has a certain kind of oneness. The Catholic Church, the Presbyterian Church, and the Baptist Church all have a kind of oneness. In any Christian work there is a kind of oneness. Without some kind of oneness, no one would work together. There is a multitude of different denominations, and there is a multitude of different kinds of oneness. The oneness of the Christians in the Methodist Church is their method. The oneness of those in the Baptist Church is in the practice of baptism by immersion. The oneness of Pentecostals is mainly speaking in tongues. However, even in tongue-speaking there are different kinds of oneness. Not all agree on how to speak in tongues. Those who speak in tongues are not one even in tongue-speaking. Thus, there are many kinds of oneness among the denominations, but none are genuine.

We can be genuinely one only because of Christ. Christ is in every genuine believer, and this indwelling Christ is our real oneness. If we do not see this, we will not be able to be one with those of different nationalities and backgrounds, nor will we even be able to be one with our own spouse. Not many couples are one. Apart from Christ no human being can be one with anyone else. In other words, no two people are one without Christ. The genuine oneness is Christ. There is no oneness apart from Him.

约翰十七章二十一至二十三节所启示的 在一三一神里

约翰十七章二十一至二十三节是一段深奥的话。主在二十一节祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”这节启示，信徒要成为一，秘诀乃是要在一三一神里。我们若在一三一神以外，就不是一。真正的一只有当我们在一三一神里面时才有可能；我们必须不只在道理和地位上在一三一神里面，更在经历上在祂里面。当我们实际的在经历上活在一三一神里面，就有真正的一。基督徒没有真正的一，因为少有基督徒活在一三一神里面。他们可能相信他们在一三一神里面，但他们并没有活在一三一神里面。他们的行事为人、日常生活、和工作完全在一三一神之外，远离三一神。因此，真信徒虽多，他们中间却没有真正的一，因为真正的一——基督自己——只在一三一神里面。

我们要有真正的一，首先需要在一三一神里面。身为信徒，我们都在道理和地位上在一三一神里面，但我们在经历上可能不在一三一神里面。我们若去电影院，显然在经历上不在一三一神里面。在每时每刻日常生活的各方面，就如在我们和家人或室友的关系上，我们也可能不在一三一神里面。我们在经历上不在一三一神里面，反倒常常在自己里，在我们的选择、偏好、肉体、嫉妒、仇恨或骄傲里。虽然我们知道需要真正的一，却因为没有活在一三一神里面而时常缺乏这一。只要我们不在一三一神里面，我们之间的一就不牢靠。唯有凭着我们在日常生活中，实际的在经历上在一三一神里面，真正的一才得保全、得稳固。

在一三一神的荣耀里

主在二十二节接着说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”真正的一在一三一神的荣耀里。在宇宙中有一件事，称为三一神的荣耀。这个荣耀是父所赐给子的荣耀，也是子赐给祂信徒的荣耀，使他们成为一。我们可能不完全明白这个荣耀是什么，但我们可以看见，这荣耀必定属于神，并且我们乃是在这荣耀里，才能都成为一。只有当我们在一三一神的荣耀里，我

THE ONENESS REVEALED IN JOHN 17:21-23

In the Triune God

John 17:21-23 is a deep portion of the Word. In verse 21 the Lord prayed, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.” This verse reveals that the secret for the believers to be one is to be in the Triune God. If we are outside of the Triune God, we are not one. The genuine oneness is possible only when we are in the Triune God, not only in doctrine and position but also in experience. We have the genuine oneness when we are practically and experientially living in the Triune God. Christians do not have the genuine oneness because very few Christians live in the Triune God. They may believe that they are in the Triune God, but they do not live in the Triune God. Their walk, their daily life, and their work are altogether outside and apart from the Triune God. Therefore, although there are many genuine believers, there is no genuine oneness among them, because the genuine oneness, which is Christ Himself, is only in the Triune God.

In order to have the genuine oneness, we first need to be in the Triune God. As believers, we are all in the Triune God doctrinally and positionally, but we may not be in the Triune God experientially. If we go to a movie theater, we surely are not experientially in the Triune God. We also may not be in the Triune God in all the areas of our moment-by-moment daily living, such as our relationships with our family members or roommates. Rather than being in the Triune God experientially, we are often in our self, our choice, our preference, our flesh, our jealousy, our hatred, or our pride. Although we know that we need the genuine oneness, we often lack this oneness because we do not live in the Triune God. As long as we are not in the Triune God, the oneness among us is not secure. The genuine oneness is safeguarded and secured only by our being in the Triune God practically and experientially in our daily living.

In the Glory of the Triune God

In verse 22 the Lord continued, “The glory which You have given Me I have given to them, that they may be one, even as We are one.” The genuine oneness is in the glory of the Triune God. There is something in the universe called the glory of the Triune God. This glory is the glory that the Father has given to the Son and that the Son has given to His believers that they may be one. We may not fully understand what this glory is, but we can see that glory is surely something of God and that it is in this glory that we can all be one. It is possible for all of us to be one only when we are in the glory of the

们众人才有可能成为一。简单的说，荣耀就是神得着彰显。这件事可以用电为例来说明。电是隐藏的，直到它彰显为光。光的照耀就是电的荣耀。同样的，三一神的彰显就是三一神的荣耀。当我们都在神的彰显里，我们就是一。

多年来，我看见许多亲爱的圣徒进到这恢复里，他们真的爱主，在这里留了一段时间；但最终，他们却在分裂中出去。有些甚至是同工。他们在分裂中出去，只因为他们没有绝对的活在三一神里。我们若没有每天恐惧战兢的活在三一神里，无论是谁，最终都可能造成分裂。要蒙保守在真正的一里，唯一的路乃是：第一，每天都活在三一神里；其次，每天都活在神的彰显里，就是活在父所赐给子，子又赐给信徒的荣耀里。在这荣耀里，就是在一一神的彰显里，我们真正的一就有双重的保障。

我们不只需要在一一神里，也需要与所有的圣徒一同在祂的彰显里。我们的工作该为着神的彰显，而非我们自己的成功、目标或目的。三一神的彰显有能力，能杀死我们一切想要成功的野心、目标和渴望。每一个人都心怀目的，有他自己的目标、打算和标的。除非我们所有个人的目标、打算和目的，都因着三一神的彰显被消杀，否则我们真正的一不会稳固。召会生活是三一神的彰显。神的经纶和神经纶的工作是为着三一神的彰显。我们若在一一神的彰显之外，还有其他任何目标、目的和打算，终将失去真正的一。最后，我们会因着不同的目标、目的和打算，成为导致分裂的原因。真正的一要得稳固，首先我们必须活在一一神里，其次是在三一神的彰显里。这彰显会消杀我们所有的目标、目的和打算。

每一个基督徒公会都被分裂了。甚至一个小团体也可能只聚了两三年就分裂。今天基督徒无法是一，反倒是无止尽的分裂，因为大多数基督徒没有活在一一神里，也不关心神的彰显。他们倒是关心自己的目标、目的和打算；或者更糟的是，他们关心个人的口味、选择或偏好。因为他们的目标、目的、打算、口味、选择、和偏好都不是神的彰显，所以他们中间真正的一并不牢靠。

三一神在我们里面，我们被成全成为一

Triune God. Simply put, glory is God expressed. This matter may be illustrated using electricity. Electricity is hidden until it is expressed as light. The shining of light is the glory of electricity. Likewise, the expression of the Triune God is the glory of the Triune God. When we are all in the expression of God, we are one.

Over the years I have seen many dear saints come into the recovery who truly love the Lord and stay for some time but who eventually leave in division. Some were even co-workers. They left in division simply because they were not living absolutely in the Triune God. Regardless of who we are, if we are not in fear and trembling to live in the Triune God every day, we may eventually cause a division. The only way to be kept in the genuine oneness is to daily live first in the Triune God and second in the expression of God, in the glory that the Father has given the Son and that the Son has given the believers. In this glory, the expression of the Triune God, our genuine oneness is doubly secure.

We need to be not only in the Triune God but also with all the saints in His expression. Our work should be for the expression of God, not for our own success, goal, or purpose. The expression of the Triune God has the power to kill all our ambition, goals, and desire for success. Every human being is purposeful, having his or her own goals, intentions, and aims. Until all our personal goals, intentions, and aims have been killed for the sake of the expression of the Triune God, we are not secure in the genuine oneness. The church life is the expression of the Triune God. God's economy and the work of God's economy are for the expression of the Triune God. If we have any goal, aim, and intention other than the expression of the Triune God, we will eventually lose the genuine oneness. Eventually, we will become a cause of division because of our differing goals, aims, and intentions. In order for the genuine oneness to be secured, we must first live in the Triune God and second be in the expression of the Triune God. This expression will kill all our goals, aims, and intentions.

Every Christian denomination has been divided. Even a small group may be divided after meeting for only two or three years. Christians today cannot be one but are endlessly divided because most do not live in the Triune God and do not care for the expression of God. They care instead for their own goals, aims, and intentions, or even worse, for their personal tastes, choices, or preferences. Because their goals, aims, intentions, tastes, choices, and preferences are not the expression of God, the genuine oneness among them is not secure.

The Triune God Being in Us and Our Being Perfected into One

主在二十三节接着祷告：“我在他们里面，你在我里面，使他们被成全成为一。”二十一节指明我们在三一神里面；二十三节指明三一神在我们里面。三一神在我们里面，比我们在三一神里面更可经历。我们需要思考，到底在经历上，三一神有没有在我们里面。或许在我们里面的不是三一神，而是其他的人事物。道理上的不同只是借口，并非基督徒无法是一的真正原因。真正的原因是他们没有活在三一神里面，他们不在意三一神的彰显，他们在经历上没有三一神在他们里面。

我们要被成全成为一，就需要在三一神里面，需要为着三一神的彰显，并且三一神需要在我们里面。我们可能是一，但这一尚未被成全。即使真正的一也需要得成全。我们都需要被成全成为一。虽然我们都得了重生，并且都爱主和主的恢复，但是因着还未被成全成为一，所以我们一的程度还不够高。被成全成为一的路，不是借着外面的改正，而是借着三一神在我们里面作工。三一神越在我们里面，我们就越被成全，进入真正的一里。我们虽爱主，但仍有自己的口味，在旧人里依旧天然、属肉体又自私。只要这些消极的事物存在，我们一的程度就无法提高。因此，我们需要内住的三一神在我们里面作工，消除这一切消极的事物。然后我们就会被成全成为一。我们一的程度会很高，我们的一会坚强又牢靠。

当然，主恢复的众召会都有一，但我们的一不是非常深、非常高、或非常牢靠，因为我们没有绝对的在三一神里面，三一神也没有完满的在我们里面。我们都需要被三一神充满，使祂能在我们里面作工，成全我们成为一。这样，我们的一就会更深、更高、更牢靠。二十一至二十三节显示，要得到真正的一并不容易。如果我们的一不深，那是因为我们不让三一神在我们里面作工。我们需要三一神在我们里面作工，消除我们里面所有消极的事物，使我们被成全成为一。我们的一必须是坚固、牢不可破的。今天我们的一虽是真正的，但还不坚固，还不够刚强。因为我们在三一神里面的生活不够深，我们不够顾到神的彰显，并且三一神在我们里面的作工受到限制，所以我们中间的一是脆弱的。

The Lord goes on to pray in verse 23, “I in them, and You in Me, that they may be perfected into one.” Verse 21 indicates that we are in the Triune God; verse 23 indicates that the Triune God is in us. The Triune God being in us is more experiential than our being in the Triune God. We need to consider whether or not the Triune God is in us experientially. Perhaps instead of the Triune God, some other person or matter is in us. Doctrinal differences are excuses; they are not the real reason that Christians cannot be one. The real reason is that they do not live in the Triune God, they do not care for the expression of the Triune God, and they do not have the Triune God in them experientially.

To be perfected into one, we need to be in the Triune God, we need to be for the expression of the Triune God, and the Triune God needs to be in us. We may be one, but our oneness has not yet been perfected. Even the genuine oneness needs to be perfected. We all need to be perfected into one. Although we have all been regenerated and love the Lord and the Lord’s recovery, the degree of our oneness may not be very high because we have not been perfected into one. The way to be perfected into one is not by outward correction but by the Triune God working in us. The more the Triune God is in us, the more we will be perfected into the genuine oneness. Although we love the Lord, we still have our tastes and are still natural, fleshly, and selfish in the old man. As long as these negative things exist, our degree of oneness is not very high. Therefore, we need the indwelling Triune God to work in us to eliminate all these negative things. Then we will be perfected into one. The degree of our oneness will be high, and our oneness will be strong and secure.

All the churches in the Lord’s recovery surely have oneness, but our oneness is not very deep, high, or secure, for we are not absolutely in the Triune God, and the Triune God is not fully in us. We all need to be filled with the Triune God so that He can work in us to perfect us into one. Then our oneness will be deeper, higher, and more secure. John 17:21-23 shows that the genuine oneness is not easy to obtain. If our oneness is not deep, it is because we are not allowing the Triune God to work in us. We need the Triune God to work in us to eliminate all the negative things within us so that we may be perfected into one. Our oneness needs to be solid and unbreakable. Although our oneness today is genuine, it is not solid and strong. The oneness among us is fragile because our living in the Triune God is not deep, we do not care enough for God’s expression, and the Triune God’s working within us is limited.

照着约翰十七章二十一至二十三节， 为真正的一祷告

约翰十七章二十一至二十三节是一段包含一个极大启示的健康话语。这些经文中的思想远超我们人的领会。然而，我们需要对这三个主要的点有印象：我们在三一神里面；（约十七 21；）三一神的荣耀，就是三一神的彰显，使我们成为一；（约十七 22；）以及三一神在我们里面，使我们能够被成全成为一。（约十七 23。）我们需要在祷告中，将这三个点带到主面前。

我们要保守一，需要主的恩典。今天许多圣徒可能自动、自然的在一里，但他们还未被试验过。当试验来到时，他们可能觉得无法保守一。本篇信息是要帮助我们领会，我们需要真正的一。我们虽在召会生活中多年，然而，若缺乏真正的一，我们可能很容易就离开主的恢复。二十一至二十三节启示：什么是真正的一，以及我们达到真正的一的路。

基督作生命是主恢复的性质， 一是主恢复的立场

我们需要领悟，主的恢复是什么。主的恢复主要是恢复两个项目：基督作生命，和真正的一。基督作生命是主恢复的性质，一是主恢复的立场。宇宙中的每一件事物都有性质和立场；没有一事物能够没有性质和立场而存在。主的恢复是凭其性质和立场而存在。我们在前一篇信息中看过，召会不是别的，乃是基督。因此，在主的恢复里，召会的内容和性质是基督作生命，召会的立场是真正的一。

召会的性质和立场—基督作生命和真正的一，这二者在今天基督教中极度缺乏。如果我们的性质不是基督作生命，我们的立场不是真正的一，那么主的恢复不过是基督教的延续。基督教和主恢复之间的不同，乃是基督教没有基督作它的性质，也没有真正的一作它的立场。基督教没有基督，反倒有各样的事物作其性质；基督教是个组织，建立在某种观念之上。基督教没有真正的一，却满了分裂。相反的，主的恢复只有一件事作其性质；基督是召会独一的

Praying according to John 17:21-23 concerning the Genuine Oneness

John 17:21-23 is a healthy word containing a great revelation. The thought in these verses is beyond our human understanding. Nevertheless, we need to be impressed with these three main points: our being in the Triune God (v. 21), the glory, the expression, of the Triune God that makes us one (v. 22), and the Triune God being in us that we may be perfected into one (v. 23). We need to bring these three points to the Lord in prayer.

To keep the oneness, we need the Lord's grace. Many saints may be spontaneously and naturally in the oneness today, but they may not have been tested yet. When a test comes, they may feel that they cannot keep the oneness. The word in this chapter is intended to help us to realize the need of the genuine oneness. Although we may have been in the church life for years, we may easily fall out of the Lord's recovery if we lack the genuine oneness. John 17:21-23 reveals what the genuine oneness is and the way for us to have the genuine oneness.

CHRIST AS LIFE BEING THE NATURE OF THE LORD'S RECOVERY AND ONENESS BEING THE STANDING OF THE LORD'S RECOVERY

We need to realize what the Lord's recovery is. The Lord's recovery is the recovery of mainly two items: Christ as life and the genuine oneness. Christ as life is the nature of the Lord's recovery, and oneness is the standing, the ground, of the Lord's recovery. Everything in the universe has a nature and a standing; nothing exists without a nature and a standing. The Lord's recovery exists by its nature and by its standing. We saw in the previous chapter that the church is nothing but Christ. Thus, Christ as life is the content, the nature, of the church in the Lord's recovery, and the genuine oneness is the standing of the church in the Lord's recovery.

The nature and standing of the church—Christ as life and the genuine oneness—are both lacking to the uttermost in today's Christianity. If our nature is not Christ as life and our standing is not the genuine oneness, the Lord's recovery will become merely a continuation of Christianity. The difference between Christianity and the Lord's recovery is that Christianity does not have Christ as its nature or the genuine oneness as its standing. Instead of Christ, Christianity has various things as its nature; it is an organization built upon certain concepts. Instead of genuine oneness, Christianity is full of divisions. The Lord's recovery, in contrast, has only one thing as its nature. Christ

性质。因为召会完全是由基督所组成，所以唯有基督是召会的性质。召会的立场是真正的一。我们若失去真正的一，立刻就不再是召会或主的恢复，反而成为基督教的延续，和基督教有同样的性质和立场。这是严肃的问题。我们要留在主的恢复里，必须保守这两件事：基督作生命，和真正的一。

保守那灵的一， 直到我们众人都达到了信仰上的一

现在我们要接着看，如何保守这一。以弗所四章三节说，“竭力保守那灵的一。”十三节说，“直到我们众人都达到了信仰上…的一。”这两处经节提到两种一——那灵的一和信仰上的一。因为我们众人都有那灵，所以我们都有那灵的一。因此，今天我们所需要作的，乃是保守那灵的一，直到我们众人都达到了信仰上的一。

那灵的一就是那灵自己

我们相信主耶稣时，那灵立刻进入我们里面。因为进入众信徒里面的是一位灵，所以那灵就是我们的一。有电的时候，房间里所有的电灯是一；它们里面的电是它们的一。没有电，灯是分开的。当电进入灯里，电灯就是一；然而，它们不是在自己里面是一，而是因为电，所以是一。因此，灯的一乃是电的一。同样的，因为我们里面都有同一位灵，所以我们的一是那灵的一。那灵是我们的一。我们需要保守这一，直到我们众人都达到了信仰上的一。

以弗所四章十三节的信仰是客观的信仰

根据上下文，十三节所提到的信仰，不是指我们相信的主观能力，而是指我们所信之事。十三节的“信仰”这辞，是指基督徒的信仰，由我们所信之事组成。组成基督徒信仰的项目，乃是关于基督的身位和祂救赎的工作。这些项目如下：神在基督里成为人；这人耶稣为我们的罪死在十字架上，为要救赎我们；祂从死里复活，升到天上，作我们的救主、主和生命；祂还要再来，接我们进祂的国度，归于祂自己。

is the unique nature of the church. Because the church is composed entirely of Christ, Christ alone is the nature of the church. The standing, the ground, of the church is the genuine oneness. If we lose the genuine oneness, we are immediately no longer the church or the Lord's recovery. Instead, we become a continuation of Christianity, having the same nature and standing as Christianity. This is a serious matter. To remain in the Lord's recovery, we must keep these two things: Christ as life and the genuine oneness.

KEEPING THE ONENESS OF THE SPIRIT UNTIL WE ALL ARRIVE AT THE ONENESS OF THE FAITH

Now we will go on to see how to keep the oneness. Ephesians 4:3 says, "Being diligent to keep the oneness of the Spirit." Verse 13 says, "Until we all arrive at the oneness of the faith." These two verses mention two kinds of oneness—the oneness of the Spirit and the oneness of the faith. We all have the oneness of the Spirit because we all have the Spirit. Therefore, what we need to do today is to keep the oneness of the Spirit until we all arrive at the oneness of the faith.

The Oneness of the Spirit Being the Spirit Himself

When we believed in the Lord Jesus, the Spirit immediately entered into us. Because the same Spirit has entered into all the believers, the Spirit is our very oneness. All the lights in a room are one in the electricity; the electricity within them is their oneness. When electricity is gone, the lights are divided. When electricity is in the lights, they are one, yet they are not one in themselves but one in the electricity. Thus, the oneness of the lights is the oneness of the electricity. Likewise, our oneness is the oneness of the Spirit because we all have the same Spirit in us. The Spirit is our oneness. We need to keep this oneness until we all arrive at the oneness of the faith.

The Faith in Ephesians 4:13 Being the Objective Faith

According to the context, the faith mentioned in verse 13 does not refer to our subjective ability to believe but to the things in which we believe. The word faith in verse 13 refers to the Christian faith, composed of all the things in which we believe. The items that constitute the Christian faith are related to Christ's person and His redemptive work. These items are that God in Christ became a man, that this man, Jesus, died on the cross for our sins in order to redeem us, that He resurrected from the dead and ascended to the heavens to be our Savior, our Lord, and our life, and that He is coming again to receive us to Himself in His kingdom.

我们得救时，就与其他所有的信徒成为一，因为我们相信那信仰的同样项目。然而，我们也将非信仰的项目和我们一同带进来。随着时日增加，我们逐渐“捡拾”了越来越多非信仰的项目。比如，可能四位大学生在一次福音行动中得救了。因为那灵进入他们里面，他们就有了那灵的一。此外，因为他们所信的是相同的，所以他们有同样的信仰。然而，其中一位博士班学生可能有一种特别的观念，最终成为召会生活的难处。另一位决定去读神学，因此他进了一所神学院，得着许多摩登派神学的教训。第三位学生加入浸信会，深信只有浸信会的水浸才是正确的受浸方式。第四位学生被带到说方言的实行里去。

在这四位学生得救的那天，他们都是一。然而，如果他们一段时间后再来在一起，可能会就着不同的观念彼此争论。那位博士班的学生为他特别的观念而争，神学院的学生为他的摩登派神学教训而争，浸信会那位为他的水浸而争，第四位为说方言而争。因为他们在那灵的一和信仰的一之外，又“捡拾”了许多不同的事物，所以他们的一就失去了。他们照着自身的偏好和选择所拾起的，就像玩具。第一位弟兄虽是博士班的学生，但在主的眼中只是个小男孩，喜欢自己“特别观念”的玩具。其他的人也有他们的玩具——摩登派神学教训、水浸和说方言。因为他们在属灵上是小孩子，所以爱自己的玩具。

以弗所四章十三至十四节说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡。”对这四位学生来说，所有的教训都是玩具，都是风，将他们吹离真正的一。我们若不谨慎，教训之风很可能成为我们的玩具，正如今天在召会中有些人“捡拾”一种教训说，不去看电影太律法了，按时参加主日聚会太守宗教了。这种教训成为某些圣徒的“玩具”，这些玩具成了分裂的因素。

尽管我们一得救就有那灵的一，但我们仍可能拾起许多其他的东西当作玩具。然而感谢主，当我们随主往前，就会长大成熟。孩子成长了，终会放下儿时玩具。长成

When we are saved, we become one with all other believers, for we all believe in the same items of the faith. However, we also bring things with us that are not items of the faith. Then as time progresses, we gradually pick up more things that are not items of the faith. For instance, four college students may be saved during a gospel campaign. Because the Spirit enters into all of them, they have the oneness of the Spirit. Furthermore, because they all believe in the same things, they have the same faith. However, one, a doctoral student, may have a peculiar concept that eventually becomes a great problem in the church life. Another one may decide to study theology. Therefore, he may enter a seminary and acquire many modernistic teachings. The third student may attend a Baptist church and become convinced that immersion by that church is the only proper form of baptism. The fourth student may be brought into the practice of speaking in tongues.

On the day the four students were saved, they were all one. However, if they come together some time later, they may argue with one another over their different concepts. The doctoral student will contend for his peculiar concept, the seminary student for his modernistic teachings, the Baptist for baptism by immersion, and the fourth student for speaking in tongues. Their oneness will be lost because they picked up various things other than the oneness of the Spirit and the oneness of the faith. The things they picked up, which are according to their preference and choice, are like toys to them. Although the first brother is a doctoral student, in the eyes of the Lord he is a young boy who likes the toy of his peculiar concept. The others also have their toys of modernistic teachings, baptism by immersion, and speaking in tongues. Because they are spiritual children, they love their toys.

Ephesians 4:13-14 says, “Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ, that we may be no longer little children tossed by waves and carried about by every wind of teaching.” All the teachings that are toys to the four students are winds that blow them away from the genuine oneness. If we are not careful, a wind of teaching may become a toy to us, just as some in the churches today have picked up the teaching that it is legalistic not to go to movie theaters and that it is religious to regularly attend the Lord’s Day morning meetings. This kind of teaching becomes a toy to some saints, and such toys become factors of division.

Although we have the oneness of the Spirit as soon as we are saved, we may pick up many other things as toys. Thankfully, however, as we go on with the Lord, we will grow and mature. When a child grows up, he eventually drops his childhood toys. A

的人没有玩具。我们成长时，一面会拾起玩具，但另一面会丢下玩具，直到最终达到信仰上的一。当我们达到基督徒生活某种阶段的成熟度时，就会只关心那灵的一和信仰上的一。没有任何道理能将我们吹走。因为年幼的圣徒比较容易受教训之风的伤害，所以我在本篇信息的负担是要给他们预防注射。我们需要学习，不要拾起任何教训之风。反之，我们需要记住：召会唯独是基督；召会的性质是生命，生命就是基督；召会的立场是真正的一，这一也是基督。若有什么道理临到我们，我们应该说，“我不在意这个玩具，我只在意基督。”灵恩运动的人可能会问我们说，我们有否经历过灵浸，他们可能告诉我们，说方言有多棒。这会成为教训之风，将我们吹离真正的一。今天的基督教满了分裂，但主的恢复是要恢复我们回到真正的一。

宗派的特征

今天的基督教是由公会组成的，公会就是分裂，或，宗派。在英文里，“公会”这辞来自一动词（denominate），意指“命名”。任何有特殊名称的基督徒团体都是一个分裂，就如：浸信会、长老会、循道会、或圣公会。即便一个团体没有特殊名称，但坚持某种特别教训，也是宗派。若有一个团体不坚持特殊的教训，却实行一种特别的、不包括众信徒的交通，也是宗派。比如，在某些团体中间，一位弟兄除非说方言，否则就不会被接纳到他们的圈内。任何有特殊名称、特殊教训、或特殊交通的团体，都是分裂。

主恢复中的众召会没有特殊名称。我们就是召会，正如月亮就是月亮。不论你从地球何处看月亮，它仍旧是那个月亮，没有特殊名称。在波士顿的召会就是在波士顿的召会，在纽约市就是在纽约市的召会。我们没有特殊名称，因为一旦取了特殊名称，就成为宗派。我们也没有特殊的教训。我们中间许多圣徒说过方言，有些也许仍在说。然而，我们不是说方言的召会。我们也没有特殊的交通。人只要信主、得救，就是我们的弟兄。在接纳所有真信徒的事上，我们是普遍的。

有人曾试图将说方言带进召会。然而，我们若成为说方言的召会，就会成为宗派。有人相信灾前被提。持守这种

full-grown man does not have toys. As we are growing, on the one hand, we will pick up toys, but on the other hand, we will drop our toys so that we eventually arrive at the oneness of faith. At a certain stage of maturity in the Christian life, we will care only for the oneness of the Spirit and the oneness of the faith. No doctrines will be able to blow us away. Because young saints are more vulnerable to winds of teaching, my burden in this chapter is to inoculate them. We need to learn not to pick up any winds of teaching. Rather, we need to remember that the church is uniquely Christ, that the nature of the church is life, which is Christ, and that the standing of the church is the genuine oneness, which also is Christ. If any kind of doctrine comes to us, we should say, “I do not care for this toy. I care only for Christ.” Someone in the charismatic movement may ask us if we have experienced the baptism in the Holy Spirit and may tell us how good it is to speak in tongues. This may become a wind of teaching that blows us away from the genuine oneness. Today’s Christianity is full of division, but the Lord’s recovery is to recover us back to the genuine oneness.

CHARACTERISTICS OF A SECT

Christianity today is made up of denominations, which are divisions, or sects. The word denominate means “to give a name to.” Any Christian group that has a particular name, such as Baptist, Presbyterian, Methodist, or Episcopalian, is a division. Even a group that does not have a particular name yet insists on a special teaching is a sect. If a group does not insist on a particular teaching, but they practice a special fellowship that does not include all believers, they also are a sect. Some groups, for example, do not accept a brother into their circle unless he speaks in tongues. Any group that has a particular name, a particular teaching, or a particular fellowship is a division.

The churches in the Lord’s recovery do not have a particular name. We are simply the church, just as the moon is simply the moon. No matter where on earth the moon is viewed from, it is still only the moon, having no particular name. In Boston the church is simply the church in Boston. In New York City it is the church in New York City. We do not have a particular name because once we take a particular name, we become a sect. Nor do we have particular teachings. Many saints among us have spoken in tongues, and some probably still do. However, we are not a tongue-speaking church. Neither do we have a particular fellowship. As long as a man believes in the Lord and is saved, he is our brother. We are common in that we accept all genuine believers.

Some have tried to bring tongue-speaking into the church. However, if we become a tongue-speaking church, we will be a sect. Some believe in pretribulation rapture. To

道理不算有错，但若有人传讲这个，坚持全召会都要持守这个道理，就会造成分裂。为着一，我们是普通的、一般的，但因为其他的基督徒是特殊的，他们拒绝和我们是一。因此，分裂的责任在他们身上。我们需要学习，不要特殊，反要接纳各种真基督徒，好保守一。有些基督徒愿意放下他们特殊的教训和观念。我们进入主恢复的召会生活时，放下了特殊的教训，成为普通的，使我们能有真正的一。我们若是不普通的，反要成为特殊的，就会失去一，成为宗派、分裂。我们都需要看见真正的一。

问 答

问：约翰十七章二十三节的“被成全成为一”和我们的圣别有何关联？

答：我们已在真正的一里，但在程度上还小。所以我们需要在生命中长大，更多被圣别，因而更多被成全。我们越被圣别，就越被成全，也就越在真正的一里。只要我们有基督的生命，我们就在一里。然而，如果少有生命的长大，我们一的程度就仍然很低。当我们长大，就更被圣别，更被成全，因而更在真正的一里。

问：最近我和另一位弟兄对某件事有不同的意见。我说我可以放下感觉，采取他的方式，但他却说，我需要和他思念相同的事，好真正与他是一。当我们完全在一里时，都会思念相同的事么？

答：腓立比二章二节和四章二节提到思念相同的事，二章二节也提到思念同一件事。相同的事和同一件事都是基督。假定一位弟兄想去看电影，另一位想读主的话。对他们而言，思念相同的事不是指第二位弟兄放下观念，决定和头一位去看电影；也不是指第一位弟兄放下观念，决定和第二位一同读主话。反之，思念相同的事是指他们两位都放下观念，将心思置于基督。基督必须是我们的思想。我们不该考虑要去看电影或读主的话；反该将心思置于基督。我们若将心思置于基督，我很难想像祂会引导我们去看电影；祂很可能会引导我们读祂的话。

问：虽不是太常有，但有时候我们会遇到一些基督徒盼望有一般性的交通。他们没有特殊的教训或特殊的交通，

hold such a doctrine is not wrong, but if some preach this, insisting that the whole church hold this doctrine, it will lead to division. We are common and general for the sake of the oneness, but because other Christians are particular, they refuse to be one with us. Thus, the responsibility for division rests upon them. We need to learn not to be particular but to receive all kinds of genuine Christians in order to keep the oneness. Some Christians are willing to drop their particular teachings and concepts. When we came into the church life in the Lord's recovery, we dropped our particular teachings and became common so that we could have the genuine oneness. If we are not common but particular, we will lose the oneness and become a sect, a division. We all need to see the genuine oneness.

QUESTIONS AND ANSWERS

Question: How is the perfecting into one in John 17:23 related to our sanctification?

Answer: We are already in the genuine oneness, but only to a small degree. Therefore, we need to grow in life to be more sanctified and thereby more perfected. The more we are sanctified, the more we are perfected, and the more we are in the genuine oneness. As long as we have Christ's life in us, we are in the oneness. However, our degree of oneness is low if we have little growth in life. When we grow, we are more sanctified, more perfected, and therefore more in the genuine oneness.

Question: Recently, another brother and I did not have the same opinion on a certain issue. I said that I could drop what I felt and take his way, but he said that I needed to think the same thing as him to truly be one with him. When we are fully in the oneness, will we all think the same thing?

Answer: Philippians 2:2 and 4:2 mention the matter of thinking the same thing, and 2:2 also mentions thinking the one thing. The same thing and the one thing are Christ. Suppose one brother wants to go to a movie, and a second brother wants to read the Word. For them to think the same thing does not mean that the second brother drops his concept and decides to go to the movie with the first brother, nor does it mean that the first brother drops his concept and decides to read the Word with the second. Rather, it means that both drop their concept and set their mind on Christ. Christ must be our thinking. We should not think about whether to go to a movie or read the Word. Instead, we should set our mind on Christ. If we set our mind on Christ, I doubt that He will ever direct us to go to a movie. He will probably direct us to read the Word.

Question: Sometimes, though not often, we meet Christians who want to have a general fellowship. They do not have any particular teaching or any particular

他们愿意与我们是一。然而，他们会顾虑，“在召会中”与“在你的职事之下”，意思是一样的。我遇过一个团体，他们对于在某人的职事之下非常谨慎，因为他们过去曾被不同的教师破坏。我们对这些人该说什么？

答：以弗所四章十一至十二节提到职事这件事。这里说，“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。”十一节列举了一些恩赐，或，有恩赐的人，但十二节提到，只有一个职事。所有的恩赐都在一个职事里。林后四章一节说，“我们既照所蒙的怜悯，受了这职事，就不丧胆。”这一处经节指明，尽管使徒有许多，他们的职事却是一个。彼得、约翰、雅各、马可、马太、路加、和保罗都只传扬、教导基督与召会。他们是许多恩赐，但同有一个职事。

说主的恢复在某一个人的职事之下，这是不准确的。公会中有人教导长老治会的教训，有人教导水浸，有人教导说方言，有人教导灾前被提，有人教导灾后被提，还有人教导灾中被提。他们教导不同的事；因此，他们有不同的职事。这造成许多分裂。在我们中间，只有一个职事；不是某人的职事，而是“那职事”。新约独一的职事包括保罗、彼得、倪柝声和我，因为我们都教导相同的事——基督与召会。如果主兴起另一位弟兄尽职，他也会单单的供应基督与召会。马太、马可、路加、和约翰各自写到基督不同的一面，但这不是说，他们教导不同的事，像今天基督教里的那些人所教导的。我们不愿在我们中间有任何不同的众多职事。我们盼望只有一个独一的职事，由许多不同恩赐的人组成，他们都教导相同的事——基督与召会。我们若教导的不同，我们的教导就会造成分裂。

问：当我们和其他基督徒聚集，并且只想和他们一同享受基督时，似乎分裂的问题总会出现，而很难与他们是一。我们该怎么办？

答：这样的人很难帮助，因为他们是分裂的。他们可能会不理睬我们，还说我们是分裂的；但争论是没有结果的。本篇信息的负担，是要帮助我们分辨什么是真正的一，使我们能蒙保守在主的恢复里。我们不需要出去，说服所有

fellowship, and they are willing to be one with us. However, they may consider being in the church as being synonymous with being under your ministry. One group I met is wary of being under anyone's ministry because they have been damaged by different teachers in the past. What can we say to these ones?

Answer: Ephesians 4:11-12 concerns the matter of ministry. These verses say, “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.” Verse 11 lists several gifts, or gifted persons, but verse 12 mentions only one ministry. All the gifts are in one ministry. Second Corinthians 4:1 says, “Having this ministry as we have been shown mercy, we do not lose heart.” This verse shows that although the apostles are many, their ministry is one. Peter, John, James, Mark, Matthew, Luke, and Paul all preached and taught only Christ and the church. They were many gifts, but they had one ministry.

To say that the Lord's recovery is under one man's ministry is inaccurate. In the denominations some teach the doctrine of church leadership by the presbytery, some teach baptism by immersion, some teach speaking in tongues, some teach pretribulation rapture, some teach post-tribulation rapture, and some teach mid-tribulation rapture. They teach different things; therefore, they have different ministries. This causes much division. Among us we have only one ministry; it is not a certain man's ministry but the ministry. The unique New Testament ministry includes Paul, Peter, Watchman Nee, and me because we all teach the same thing—Christ and the church. If any brother is raised up by the Lord to minister, he also will minister only Christ and the church. Matthew, Mark, Luke, and John each wrote concerning a different aspect of Christ, but this does not mean that they taught different things in the way that those in Christianity today teach. We do not desire to have any different ministries among us. We desire to have only the one unique ministry composed of many different gifted ones who all teach the same thing—Christ and the church. If we teach differently, our teaching will cause divisions.

Question: When we meet other Christians and simply try to enjoy Christ with them, it seems that divisive questions always come up, and it is difficult to be one with them. What should we do?

Answer: It is difficult to help such ones, because they are divisive. They may turn their backs upon us and say that we are divisive, but arguing leads nowhere. The burden in this chapter is to help us discern what the genuine oneness is so that we may be preserved in the Lord's recovery. We do not need to go out to convince

的基督徒成为一。没有人能这样作。即使主耶稣也没有这样作；祂允许公会存留到祂回来。（启二 18～三 6, 14～22。）然而，我们需要寻求主的称许。林前十一章十九节说，“在你们中间不免有派别，好叫那些蒙称许的人在你们中间显明出来。”这节所提到的派别，就是宗派或分裂。因为分裂存在，所以我们能得称许，被显明出来。因此，分裂其实也成就了某种目的。

问：有些圣徒在大专校园里成立学生社团或组织。这是正确的立场么？

答：在有些地方，成立社团是需要的，好使我们能使用教室研读圣经。这没有问题。然而，如果可能，我们该避免成立社团。反之，我们应该仅仅作基督徒。

基督教已经存在了二十个世纪。许多优秀的传福音者一直在尝试，要找出一个最能吸引人听福音并使人得救的方法。然而历史明示，只有真正的工作——由圣灵所完成的工作——会存留。

all Christians to be one. No one can do this. Even the Lord Jesus does not do this; He allows the denominations to exist until He comes back (Rev. 2:18—3:6, 14-22). However, we need to seek to be approved by the Lord. First Corinthians 11:19 says, “There must even be parties among you, that those who are approved may become manifest among you.” The parties mentioned in this verse are sects or divisions. We can be approved and manifested because the divisions exist. Thus, the divisions actually serve a purpose.

Question: Some saints on the college campuses have formed student clubs or organizations. Is this the proper standing?

Answer: In some places it is necessary to form a club in order to be able to use a classroom for a Bible-study. That is all right. If possible, however, we should try to avoid forming a club. Instead, we should simply be Christians.

Christianity has existed for twenty centuries. Many good Christian evangelists have tried to find the best way to attract people to hear the gospel and be saved. However, history shows that only the genuine work, the work that is carried out by the Holy Spirit, remains.

第六章

基督的元首权柄 和召会的构成

读经：以弗所书一章二十二节，哥林多前书十一章三节上，马太福音二十三章八节，十节，彼得前书五章三节，五节，哥林多前书十二章二十八节，使徒行传二章十四节，加拉太书二章九至十二节，使徒行传十五章十三节，十九节，希伯来书十三章十七节。

前两篇信息论到两个基本的真理：召会乃是基督，以及召会真正的一。本篇信息要论到新约中第三个基本的真理，这个真理比较深，就是“基督的元首权柄和召会的构成”。召会的构成是召会安排的方式。基督的元首权柄与召会的构成有密切的关联。

基督的元首权柄

在新约之前，
基督的元首权柄尚未完全得建立

首先，我们需要看见，在旧约时，基督的元首权柄尚未完全得建立。以弗所一章二十至二十二节陈明，基督升天时，神使祂向着召会作万有的头。这证明在基督升天之前，旧约时代中，祂的元首权柄尚未完全得建立。当然，在神是没有时间因素的，但在神的行政中，有时间这个因素。在新约时代之前，基督的元首权柄尚不完全，尚未完全得建立；乃是在基督的升天里，神才使祂正式就职，得着完满的元首权柄。

神需要人来执行祂永远的定旨，
并对付祂的仇敌

基督的元首权柄在旧约中尚未完全得建立，因为祂还没有成为肉体。在旧约时，基督只是神的儿子，还不是人的儿子。这点很重要。基督要得着完满的元首权柄，祂需要

CHAPTER SIX

THE HEADSHIP OF CHRIST AND THE CONSTITUTION OF THE CHURCH

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

The previous two chapters concerned two basic truths—the church being Christ and the genuine oneness of the church. This chapter concerns a third basic truth in the New Testament that is somewhat deeper—the headship of Christ and the constitution of the church. The constitution of the church is the way in which the church is arranged. The headship of Christ is closely related to the constitution of the church.

THE HEADSHIP OF CHRIST

The Headship of Christ
Not Being Fully Established until the New Testament

First, we need to see that the headship of Christ was not fully established in the Old Testament. Ephesians 1:20-22 states that when Christ ascended to the heavens, God gave Him to be Head over all things to the church. This proves that before Christ's ascension, in the Old Testament time, the headship of Christ was not fully established. Of course, with God there is no element of time, but in God's administration there is the element of time. Before the New Testament age the headship of Christ was not complete, not fully established. It was in Christ's ascension that God inaugurated Him into the full headship.

A Man Being Needed to Carry Out God's
Eternal Purpose and to Deal with God's Enemy

The headship of Christ was not fully established in the Old Testament because Christ was not yet incarnated. In the Old Testament times Christ was only the Son of God, not yet the Son of Man. This is very significant. For Christ to have the full headship, He needs

二性：神性和人性。祂若仅仅是神，就还不够资格作头。祂要作头，就必须是神又是人。许多基督教教师忽略了这件事。按照人的观念，基督是神，就已经够资格作宇宙的头。然而照着神的经纶，神在祂的行政中，不会仅仅作神来施行审判。行传十七章三十一节说，“祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”

神在祂的行政中，需要一个人来执行祂的审判，因为祂的行政与对付撒但有密切的关联。政府、警察、和法院的设立不是针对好人，而是针对罪犯。就某一面意义来说，倘若那狡猾者——撒但——和所有的邪灵、污鬼都不存在，神就不需要设立管治的行政。在宇宙中，神管治的行政主要是为着两个原因。在积极一面，神需要一个行政，来执行祂永远的定旨；在消极一面，神需要有管治，来对付祂的仇敌和所有邪恶的权势。倘若没有人，神永远的定旨绝对无法成就，祂的仇敌也无法被对付。因为神是造物者，撒但是受造者，所以神绝不会降低祂的身分，直接对付撒但。因此，神需要人，另一个受造者，来对付撒但。简言之，神需要人来完成祂永远的定旨，并对付祂的仇敌。因此，在基督成为人之前，祂的元首权柄尚未完全得完成，尚未完全得建立。

基督仅仅作神的儿子，并不够资格在神管治的行政中，作万有的头。祂需要成为肉体，穿上人性。借着成为肉体，基督就不再只是神的儿子，祂也成为人的儿子。如今祂有两种元素：神圣的元素和人性的元素。基督要在神的行政中作万有的头，就需要有神性和人性，并完成两件事。基督要顾到神的两项需要，祂需要完成神永远的定旨，并击败神的仇敌。基督借着死在十字架上，一面成就了神的定旨，另一面也击败了撒但，在十字架上废除了死的能力。（来二 14。）因此，基督成就了一切。借着成为肉体，祂取得人性的元素，借着钉十字架，祂成就神的定旨，并且击败、废除神的仇敌。因为基督借着成为肉体得着了人性的元素，又借着钉十字架成就了神的定旨，并击败了神的仇敌，所以如今祂完全够资格，在神的行政中作宇宙的头。

two natures, the divine nature and the human nature. Being God alone is not adequate for Him to be the Head. To be the Head, He needs to be both God and man. This matter is neglected by most Christian teachers. According to the human concept, being God is adequate for Christ to be the Head of the universe. However, according to God's economy, God will not exercise His judgment in His administration as God alone. Acts 17:31 says, "He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead."

God needs a man to exercise His judgment in His administration because His administration is very much related to dealing with Satan. The government, the police, and the law courts are established not for good men but for criminals. In a sense, if the subtle one, Satan, and all the evil spirits and demons did not exist, there would be no need for God to set up a governmental administration. God has a governmental administration in the universe mainly for two reasons. On the positive side, God needs an administration in order to carry out His eternal purpose. On the negative side, God needs a government to deal with His enemy and all the evil powers. Without man, God's eternal purpose could never be fulfilled, and His enemy could not be dealt with. Because God is the Creator and Satan is a creature, God would never lower His status to deal directly with Satan. Therefore, God needs man, another creature, to deal with Satan. In summary, man is needed to carry out God's eternal purpose and to deal with God's enemy. Hence, before Christ became a man, His headship could not be fully completed, fully established.

Christ as the Son of God alone was not qualified to be the Head over all things in God's governmental administration. He needed to be incarnated, to put on humanity. In incarnation Christ became no longer only the Son of God but also the Son of Man. He now has two elements, the divine element and the human element. In order to be the Head over all things in God's government, Christ needed to have divinity and humanity, and He needed to accomplish two things. To take care of God's two needs, Christ needed to carry out God's eternal purpose and defeat God's enemy. By dying on the cross, on the one hand, Christ accomplished God's purpose, and on the other hand, He also defeated Satan and destroyed the power of death on the cross (Heb. 2:14). Therefore, Christ has accomplished everything. By incarnation He picked up the human element, and by being crucified He accomplished God's purpose and defeated and destroyed God's enemy. Because Christ gained the human element in His incarnation and accomplished God's purpose and defeated God's enemy in His crucifixion, He is now fully qualified to be the Head of the universe in God's administration.

基督钉死之后，安息了三日。人在完成一件事之后就会安息。基督在坟墓里安息三日之后复活，然后升上诸天。在升天里，祂正式就职，得着全宇宙中完满的元首权柄。神使基督在三层天上向着召会作万有的头。基督也是各人的头。（林前十一3上。）因此，在祂的升天里，基督的元首权柄完全得着建立。

这些真理全都埋藏在圣经里。今天许多基督徒读圣经，却看不见真理。在今天的基督教书店里，没有一本书含有这个真理：基督升天之前，祂的元首权柄尚未完全得建立，因为祂需要成为人，钉十字架，以成就神永远的定旨，并击败、废除神的仇敌。这个真理是在圣经里，但我们若没有光，就无法看见。因为人的心思只能懂道理，所以我们需要属天的光、从天上来的异象和启示，好看见真理的异象。我们需要一再重复这个真理，直到我们里面的眼睛得开，能够看见。一旦基督借着成为肉体取得人性，又借着钉十字架成就神永远的定旨，并击败、废除神的仇敌，祂就在元素上和成就上够资格作万有的头。因此，在基督的升天里，神使祂正式就职，为着神的行政得着管治万有的宇宙元首权柄。今天基督的元首权柄已经完全得着建立。

彼得在行传二章所传的第一篇福音，指明基督元首权柄的建立。彼得在信息结语中说，“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。”（徒二36。）这意思是神已使基督正式就职了。外面看来，耶稣不是什么伟人，反倒是个没无闻的人，来自加利利这个受藐视之地的一座小城——拿撒勒。神却使这样一个卑微的人正式就职，得着管治万有的宇宙元首权柄。我们需要宣告：“在荣耀里有一人！在三层天的宝座上有一人！这人——耶稣——已正式就职，作万有的头！”

召会的构成

在二十个世纪的召会历史中一直存在一个问题：召会该如何组织。召会不是只由一两个人组成。仅仅在五旬节一天，就有三千人得救并被带进召会生活。（徒二41。）不久，又有五千人得救。（徒四4。）即使要知道这八千人如何聚在一起，都很困难。最终，不只在耶路撒冷有召会，在撒玛利亚、安提阿、小亚细亚、和欧洲都有了召会。此外，

After Christ's crucifixion He rested for three days. A person rests after accomplishing something. After resting in the tomb for three days, Christ resurrected and then ascended into the heavens. In His ascension He was inaugurated into the full headship of the entire universe. In the third heavens Christ was given to be Head over all things to the church. Christ is also the head of every man (1 Cor. 11:3a). Thus, in His ascension Christ's headship was fully established.

All these truths are buried in the Bible. Many Christians today read the Bible but do not see the truth. No book sold in Christian bookstores today contains the truth that Christ's headship was not fully established until His ascension, because He needed to become a man and be crucified in order to accomplish God's eternal purpose and to defeat and destroy God's enemy. This truth is in the Bible, yet if we do not have the light, we will not be able to see it. Because the human mentality can only know doctrine, we need heavenly light, vision, and revelation in order to see a vision of the truth. We need to repeat this truth again and again until our inner eyes are opened and we see it. Once Christ picked up humanity through incarnation and was crucified to accomplish God's eternal purpose and defeat and destroy God's enemy, He was qualified both in element and in achievement to be the Head over all things. Thus, in His ascension God inaugurated Him into the universal headship over all things for God's administration. Today the headship of Christ is fully established.

The first preaching of the gospel by Peter in Acts 2 indicates the establishment of the headship of Christ. At the conclusion of his message Peter said, "Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (v. 36). This means that God has inaugurated Christ. Jesus was not a great man outwardly; rather, He was an unknown man from Nazareth, a small town in the despised region of Galilee. Such a lowly man was inaugurated into the universal headship over all things by God. We need to declare, "There is a man in glory! There is a man on the throne in the third heaven! This man, Jesus, has been inaugurated as the Head over all things!"

THE CONSTITUTION OF THE CHURCH

Through the twenty centuries of church history the matter of how the church should be organized has been a continual problem. The church does not consist of only one or two persons. On the day of Pentecost alone three thousand were saved and brought into the church (v. 41). Not long after, five thousand more were saved (4:4). It would be difficult even to know how to bring together only these eight thousand people. Eventually, there was not only a church in Jerusalem, but there were also churches in

召会中不只有信徒，也有使徒、申言者、传福音者、牧人和教师；（弗四 11；）还有长老、执事和女执事。所有这些信徒、召会、有恩赐者、和服事者都需要某种的安排或组织。

事实上，按照神新约的经纶，召会里不该有任何的组织。召会不是一个组织，而是一个生机体。书桌是一个组织，由许多木块装配在一起，没有任何生命。然而，我们的身体是一个生机体，不是组织成的，乃是出生并长成现在的样子。生机体及其许多生机的部分，全都是生命的事。“生机”这个辞是指“出于生命”或“与生命有关的”。生机体完全是生命的实体。我们的身体没有一点是借着组织而产生。相反的，在一个组织里面，没有一点活的事物；每一部分都是死的。组织里的每一件事都是人手所安排的人工。

今天的基督教全然是组织。在许多公会里，地位和职位是由选举决定。雇用或开除牧师，在今天是常有的事。然而，在一个生机的身体中，完全没有选举、雇用、或开除的事。我们的手臂不是凭选举而被安置在身体上，我们也无法雇用或开除一条老旧或无力的手臂。选举、雇用、和开除是人群组织中非生机的工具。召会中不该有选举、雇用或开除，因为召会完全是生机体。然而，今天的基督教满了选举、雇用和开除，因为基督教是组织。

召会是生机体，不是组织；然而，为着数以千计的人在各地里聚集成地方召会，的确需要一些安排。要找出这种安排和正确的路来执行召会的事务，是个大问题。多数的神学院都有关于召会组织的课程，但是在新约中找不到关于召会组织的观念。我们需要看见基本的原则：任何一种组织都会导致阶级制度，而任何一种阶级制度，对基督的元首权柄而言，都是侮辱。

天主教的组织

首先，让我们仔细检视天主教的组织。天主教得以组织起来，是因为他们先宣称彼得是基督独一的代表和继承人，所以彼得是召会的元首。天主教说，彼得作了第一任教皇，每一位继承的教皇都是召会的元首。教皇这个职位，对于基督的元首权柄是个侮辱。天主教宣称，彼得是基督的代表，也是召会的元首，因为新约提到门徒或使徒时，彼得

Samaria, Antioch, Asia Minor, and Europe. Furthermore, in the church there were not only believers but also apostles, prophets, evangelists, and shepherds and teachers (Eph. 4:11). There were also elders, deacons, and deaconesses. All these believers, churches, gifts, and serving ones had to be arranged, or organized, in some way.

Actually, according to God's New Testament economy, there should not be any organization in the church. The church is not an organization but an organism. A desk, which is an organization, consists of many pieces fitted together without any life. However, our physical body, which is an organism, was not organized but was born and grew into its present form. An organism with its many organic parts is altogether a matter of life. The word organic means "of or related to life." An organism is an entity entirely of life. Nothing in our body is produced by organization. In contrast, in an organization nothing is living; every piece is dead. Everything in an organization is a human work arranged by human hands.

Today's Christianity is altogether an organization. Positions and offices in many denominations are decided by elections. Pastors today are often hired and fired. However, nothing in an organic body can be elected, hired, or fired. Our arms are not placed on our bodies by an election, nor can an old or weak arm be hired or fired. Elections, hiring, and firing are inorganic tools of human organization. There should be no elections, hiring, or firing in the church, because the church is altogether an organism. However, today's Christianity is full of elections, hiring, and firing because it is an organization.

The church is an organism, not an organization, yet there is surely the need of some arrangement among thousands of people who come together in various cities as local churches. Finding this arrangement and the proper way for all the affairs of the church to be carried out is a great problem. Most seminaries have a course concerning the organization of the church, but the concept of organization related to the church cannot be found in the New Testament. We need to see the basic principle that any kind of organization leads to a hierarchy and that any kind of hierarchy is an insult to the headship of Christ.

The Organization of the Catholic Church

Let us first examine the organization of the Catholic Church. The Catholic Church is organized by first claiming that Peter was the unique representative and successor of Christ and thus the head of the church. The Catholic Church says that Peter became the first pope and that every succeeding pope has also been the head of the church. The office of the pope is an insult to the headship of Christ. The Catholic Church claims that because Peter is named first when the disciples or apostles are mentioned in the New

名列第一位。在四福音和使徒行传里，彼得的名字的确首先被提到，但至少有一处经文将彼得列为第二。加拉太二章九节提到：“雅各、矶法、约翰。”这节显示彼得并非总是第一。他有时为首，有时没有。在这里他成了第二，雅各成了第一。彼得之所以成为第二，是因为他失去了他在五旬节那天所有的胆量。在行传二章，彼得不顾自己的性命；他只顾基督，在受威胁的处境中站起来领头宣扬福音。（14～41。）然而，在加拉太二章，只因为少许犹太信徒，他就怕了。彼得原本和外邦信徒一同吃饭，但是按照十二节，当几个犹太信徒来到那里，他就害怕，开始退去，隔离自己，离开外邦信徒。这破坏了福音的真理。（14。）新约经纶中的福音真理，乃是外邦信徒和犹太信徒是一。（林前十二13，加三27～28，弗二15，西三11。）因着彼得软弱，没有坚守真理，所以他失去了领头职分。

行传十五章也显示，彼得并非一直领头。那一章里有使徒们和长老们的会议，为要交通关于割礼的事。彼得在七至十一节根据他的经历说话，接着保罗在十二节也根据他的经历说话，但没有定案。十三节说，“他们住了声，雅各就说，诸位，弟兄们，请听我说。”雅各在十九节下结论说，“所以我判断，不可难为那转向神的外邦人。”会议中下最后决定的不是彼得，而是雅各。用人的话说，是雅各在主持会议。这证明当时雅各高过彼得。因此，加拉太二章九节和行传十五章宣告了整个天主教结构是无效的。

彼得绝不是独一、永久、组织上、职位性、或地位上的领头人。他只是个照着他的属灵分量，暂时的领头人。当他有最高的属灵分量时，他就是领头人。当他失去了属灵的分量，也就失去了领头职分。这证明神子民中间的领头职分并非职位性、组织上、地位上的或永久的。反之，领头职分总是取决于属灵分量。如果一位弟兄有分量，他就该领头。他的分量若不够，别人就该领头。

天主教的组织是从教区、地方会集开始，其中有执事和神父作领头人。一个地区的所有教区都是某一主教教区的一部分，而主教教区由主教带领。事实上，“主教”（bishop）这个头衔是从意指“监督”（overseer）的希腊

Testament, he was Christ's representative and was the head of the church. It is true that in the four Gospels and Acts Peter's name is mentioned first, but at least one verse lists Peter second. Galatians 2:9 mentions "James and Cephas and John." This verse shows that Peter was not always the first. Sometimes Peter was the first, but sometimes he was not. In Galatians 2:9 he became the second, and James became the first. Peter became second because he lost the boldness that he had on the day of Pentecost. In Acts 2 Peter did not care for his own life. He cared only for Christ and stood up in a threatening situation to take the lead to declare the gospel. However, in Galatians 2 he became afraid of only a few Jewish believers. Peter was eating with the Gentile believers, but according to verse 12, when some Jewish believers came, he became afraid and began to shrink back and separate himself from the Gentiles. This damaged the truth of the gospel (v. 14). The truth of the gospel in the New Testament economy is that the Gentile and the Jewish believers are one (1 Cor. 12:13; Gal. 3:27-28; Eph. 2:15; Col. 3:11). Because Peter became weak and did not uphold the truth, he lost the leadership.

Acts 15 also shows that Peter was not always in the lead. There was a conference among the apostles and the elders to fellowship concerning the matter of circumcision. In verses 7 through 11 Peter spoke based upon his experience, and then in verse 12 Paul spoke based upon his experiences, but no decision was made. Verse 13 says, "When they finished speaking, James answered, saying, Men, brothers, listen to me." In verse 19 James concludes, "Therefore I judge that we do not harass those from the Gentiles who are turning to God." The final word in the conference was given not by Peter but by James. In human terms, James presided over the conference. This proves that by that time James was higher than Peter. Thus, Galatians 2:9 and Acts 15 nullify the entire structure of the Catholic Church.

Peter was never a unique, permanent, organizational, official, or positional leader. He was temporarily a leader according to his spiritual capacity. When he had the highest spiritual capacity, he was the leader. When he lost his spiritual capacity, he lost the leadership. This proves that the leadership among God's people is not official, organizational, positional, or permanent. Rather, it is always dependent on spiritual capacity. If a brother has the capacity, he should take the lead. If he does not have the capacity, another should take the lead.

The organization of the Catholic Church begins from parishes, or local assemblies, which have deacons and priests as their leaders. All the parishes in a certain region are part of a diocese, which is led by a bishop. Actually, the title bishop comes from the Greek word that means "overseer." In the New Testament this term refers to an

字而来。在新约里，监督是指长老。（提前三 2，徒二十 17，28。）因此，按照新约，“长老”和“主教”这两个辞所指的是同一个人。“长老”（elder）这辞在希腊文里是指年长、有经历的人。长老是指长老这人，监督是指长老的功用。在第二世纪时，以格那提（Ignatius）教导说，监督（主教）高过长老。他教导说，长老监督地方的会集，而主教监督较大地区。天主教更加错谬的是，在主教之上设大主教，大主教之上设枢机主教，枢机主教之上有教皇。这个以教皇为首的阶级制度，侮辱了基督的元首权柄。因为阶级制度总有为为首的，所以，在召会中任何阶级制度，对基督的元首权柄都是侮辱。

更正教公会和自由团体的组织

更正教的各公会（denominations）在原则上和天主教一样，只是规模不同。国教有政府首长作为该会的领头人，因此也侮辱了基督的元首权柄。英国国教没有教皇，却有英王或女王为其领头人。英王或女王之下有大主教，接着是主教等等。这与教皇领导下，天主教中的阶级结构一样。因此，整个英国国教对基督的元首权柄也是侮辱。其他的国教还有瑞典国教、挪威国教和丹麦国教。

还有许多私立的会，如浸信会、长老会、循道会和路德会。原则上这些都与天主教和国教一样，有一种上达领头人的组织结构。因此，基督教中所有的组织都侮辱了基督的元首权柄。自由团体也不例外。差别仅在于规模；原则都是一样。

在主的恢复里没有职位性、永久性、组织上、或地位上的领头职分

主的恢复没有职位性、永久性、组织上、或地位上的领头人。主恢复中唯一的领头者是基督。有一天，雅各和约翰的母亲，就是耶稣的姨母，求耶稣说，“请叫我这两个儿子在你国里，一个坐在你右边，一个坐在你左边。”（太二十 21。）她有两个儿子，她认为在主的国里，主旁边会有两个位子。然而，主对雅各和约翰说，“我的杯你们必要喝，只是坐在我的左右，不是我可以赐的；乃是我父为

elder (1 Tim. 3:2; Acts 20:17, 28). Thus, according to the New Testament, elder and bishop are two terms denoting the same person. The word presbyter in Greek refers to one who is older and experienced and is translated as “elder.” The term elder denotes an elder’s person, and the term overseer denotes an elder’s function. In the second century Ignatius taught that an overseer, a bishop, is higher than an elder, a presbyter. He taught that the elders oversee local assemblies and that the bishops oversee larger districts. The Catholic Church went further in this error by placing archbishops above the bishops, the cardinals above the archbishops, and the pope above the cardinals. This hierarchy with the pope as the head insults the headship of Christ. Because a hierarchy always has a head, any hierarchy in the church is an insult to the headship of Christ.

The Organization of the Protestant Denominations and Free Groups

The Protestant denominations are the same as the Catholic Church in principle; they are different only in scale. State churches have the head of government as the head of the church and are therefore an insult to the headship of Christ. The Church of England does not have a pope, but it has the king or queen of England as its head. Below the king or the queen are the archbishops, then the bishops, and so on. This is the same hierarchical structure found in the Catholic Church under the pope. Therefore, the whole Church of England also is an insult to the headship of Christ. Other state churches include the Church of Sweden, the Church of Norway, and the Church of Denmark.

There are also many private churches, such as the Baptist, Presbyterian, Methodist, and Lutheran churches. In principle these are the same as the Catholic and state churches—they have an organizational structure that leads to a head. Therefore, all the organizations in Christianity are insults to the headship of Christ. Free groups are not an exception. The difference is only in scale; the principle is the same.

There Being No Official, Permanent, Organizational, or Positional Leadership in the Lord’s Recovery

The Lord’s recovery does not have an official, permanent, organizational, or positional leader. The only leader in the Lord’s recovery is Christ. One day the mother of James and John, who was the aunt of Jesus, requested of Jesus, “Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom” (Matt. 20:21). She had two sons, and she knew that there would be two positions next to the Lord in His kingdom. However, the Lord told James and John, “My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is

谁预备的，就赐给谁。”（23。）接着，主对门徒说，“外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”（25～27。）

主在二十三章八节对他的门徒说，“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。”这处经节是“弟兄会”聚集的名称起源。弟兄会早期完全正确。因为他们看见了召会中组织的错误，所以他们丢弃一切的组织。他们不觉得他们有领头人；他们都只是弟兄。

彼得虽然暂时领头，但他并非职位性、永久性、组织上、或地位上的领头人。他作为领头人，只是在当时暂时的，照着他在某个时候属灵的分量。因为在五旬节那天，他有最高的属灵分量，所以当然应该是领头者。然而，因为领头职分不是职位性、永久性、组织上、或地位上的，所以当彼得的属灵分量衰微，当他软弱时，另一位就兴起。那时雅各成了领头的。这很强的证明，在新约时代，神的百姓中间没有职位性、永久性、组织上、或地位上的领头职分。

保罗和巴拿巴的例子也证明，新约中的领头职分不是永久性的。当圣灵在行传十三章二节呼召巴拿巴和扫罗时，巴拿巴是领头的。然而，在他们传福音的行程中，保罗突然成为领头的。（9。）这个例子也证明，使徒中间的领头职分不是职位性或永久性的，而是暂时的、按着属灵的分量。

在旧约的时候，神命定祂的百姓中间只能有一位王。然而，到了新约时代，一个召会中总有一位以上的长老。（十四23，多一5。）长老职分是复数的，这事非常重要。新约也显示，绝没有一位长老在其余众长老中为首。如果长老只有一位，那么他就必定是领头的，但是因为长老总有好几位，所以很难说谁是领头的。任何固定的、地位上的、职位性的、或永久的领头人，对基督的元首权柄而言，都是侮辱，因为神在祂新约的经纶里，看重基督的元首权柄到极点。在整个宇宙中，只有一位独一的元首。因此，照着神新约的经纶，今天神的百姓中间没有永久性、职位性、或地位上的领头职分。召会中不是只有一位长老，而是有好几位，这是神的智慧。

for those for whom it has been prepared by My Father” (v. 23). Then the Lord told the disciples, “The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave” (vv. 25-27).

In Matthew 23:8 the Lord told His disciples, “Do not be called Rabbi, for One is your Teacher, and you are all brothers.” This verse is the source of the name of the Brethren assemblies. In the early days the Brethren were absolutely right. Because they saw the error of organization in the church, they dropped all organization. They do not consider that they have any leader; they are all only brothers.

Although Peter was the leader for a time, he was not a leader officially, permanently, organizationally, or positionally. He was a leader only instantly, temporarily, and according to his spiritual capacity at a particular time. Because he had the highest spiritual capacity on the day of Pentecost, he certainly should have been the leader. However, because the leadership was not official, permanent, organizational, or positional, another one rose up when Peter’s spiritual capacity waned and he became weak. James became the leader at that time. This is strong proof that among God’s people in the New Testament age there is no official, permanent, organizational, or positional leadership.

The case of Paul and Barnabas also proves that the leadership in the New Testament is not permanent. When the Holy Spirit called Barnabas and Saul in Acts 13:2, Barnabas took the lead. When they were on their evangelical journey, however, Paul suddenly became the leading one (v. 9). This case also proves that the leadership among the apostles was not official or permanent but temporary and according to the spiritual capacity.

In the Old Testament God ordained that there be only one king among His people. However, in the New Testament there is always more than one elder in a church (Acts 14:23; Titus 1:5). The plurality of the eldership is very significant. The New Testament also shows that there is never one elder who is first among the other elders. If there were only one elder, he would surely be the leader, but because there are always several elders, it is difficult to say who the leader is. Any definite, positional, official, or permanent leader is an insult to the headship of Christ because in the New Testament economy God regards the headship of Christ to the uttermost. In the entire universe there is only one unique Head. Therefore, according to God’s New Testament economy, there is no permanent, official, or positional leadership among God’s people today. It is God’s wisdom to have not one elder in a church but a number of elders.

有人可能会怀疑，如果没有一位长老排行第一，长老职分如何能实行呢？彼得、雅各、巴拿巴、和保罗的例子显示，所有的长老都有同样的身分，但在某一时刻或处理某一事件时，某一位长老可能比其余的长老有更高的分量，因此也就领头。在另一时刻或处理另一事件时，另一位弟兄可能有最重的分量，因此，他就成为当时的带领人。借着长老职分中的复数，我们没有固定的领头人，借此顾到、保守、并尊重基督绝对的元首权柄。

按照人的观念，我们的身体有一种安排的方式：肩膀是手臂的头、手臂是手的头、手是手指的头。因此，我们的观念乃是一个身体里有许多的头。然而，按照医学，只有一个头，它直接下命令给身体的每一个肢体。头发命令给手臂，也同样发命令给手指。在直接从头领受命令这件事上，肩膀、手臂、手、和手指完全是同等的。这个观念废掉了我们人的思想。保罗这位最伟大的使徒，直接听命于元首基督；我们这些最小的肢体，也直接听命于元首基督。这样就尊荣了元首。基督的元首权柄不允许有任何其他的“头”或“小头”。任何其他的头对基督都是侮辱。因此，召会中除了基督以外，没有别的头。我们身上肢体虽多，但头只有一个。倘若一位弟兄是基督身体的肩膀，另一位是小指头，头一位弟兄该对第二位说，“不要高举我。我的地位和你一样。你不是头，我也不是。你直接听命于头，我也是。”在今天的基督教里，甚至在某些地方召会中，这项真理几乎完全失去了。我们知道如何听命于较高的弟兄，却不知道如何直接听命于我们的元首。这是错误的。

召会是以基督作生命， 并以基督作独一的元首所构成

召会绝非照着人的想法或属世组织的办法所构成，而是以基督作生命，并以基督作独一的元首所构成。在召会——基督的身体——里，没有别的头。无论一个肢体的位置或功用为何，都直接联于头；每个肢体都有相同的地位，没有居间的肢体。这与天主教的教训相反，他们教导所谓的“圣母”，在信徒和耶稣中间作居间调停者。我们都知道这个天主教的教训是错误的，但在我们的实行中，我们可能仍会觉得某些人是我们和主之间的居间者。

Some may wonder how the eldership can be practiced if no elder is ranked first. The cases of Peter, James, Barnabas, and Paul show that all the elders have the same status, but at a certain time or in a certain matter one may have a higher capacity than the others and will therefore take the lead. At another time or in another matter a different brother may have the greatest capacity; hence, he will be the leader at that time. Through the plurality of the eldership, there is no definite leader, and the absolute headship of Christ is regarded, preserved, and respected.

According to the human concept, our bodies are arranged in such a way that the shoulder is the head of the arm, the arm is the head of the hand, and the hand is the head of the fingers. Thus, our concept is that a body has many heads. However, according to medical science, there is only one head, and it gives orders directly to every member of the body. The head gives orders to the fingers in the same way that it gives orders to the arms. The shoulder, the arm, the hand, and the fingers are all equal in receiving orders directly from the head. This thought nullifies our human mentality. Paul, the greatest apostle, received orders directly from Christ the Head, and we, the smallest members, also receive orders directly from Christ the Head. This honors the Head. The headship of Christ does not allow for there to be any other heads or subheads. Any other head is an insult to Christ. Therefore, in the church there is no head other than Christ. Our physical body has many members but only one head. If one brother is a shoulder in the Body of Christ and another brother is a little finger, the first brother should say to the second, “Do not exalt me. I have the same standing as you. You are not the head, and neither am I. You receive orders directly from the Head, and I do too.” In Christianity today and even among some of the local churches this truth has been almost completely lost. We know how to receive orders from higher brothers, but we do not know how to receive orders directly from our Head. This is wrong.

The Church Being Constituted with Christ as Life and with Christ as the Unique Head

The church is constituted absolutely not according to the human mentality or worldly organizational methods but with Christ as life and with Christ as the unique Head. In the church, the Body of Christ, there is no other head. Regardless of his or her location or function, every member is related directly to the Head; every member has the same standing. There are no intermediary members, contrary to the teaching of the Catholic Church that the so-called holy mother mediates between the believers and Jesus. We all know that this teaching of the Catholic Church is wrong, but in our actual practice we may consider that certain persons are intermediaries between us and the Lord.

我们需要谨慎留意这个隐藏的错误。一面来说，我们绝不该成为神百姓和主自己之间的居间者。我们需要让主的百姓直接听命于主。凭着主的怜悯，在已过这些年间，每一次圣徒来找我交通，我从未给他们决定、命令或诫命。反而我总是告诉他们：“你需要到主面前，祷告寻求主直接的引导。”另一面来说，我们绝不该以某人为我们和主之间的居间者。因为大多数的信徒都是软弱的，所以他们偏好倚靠别人，而不直接去找主。有人说，“真好，我们中间有一位属灵的弟兄。我们可以倚靠他；他会告诉我们该作什么、不该作什么。”这很可怕，就像天主教的一种观念：信徒太低了，以致无法直接接触主，他们需要向马利亚祷告，让马利亚替他们接触耶稣。我们不喜欢这种教训，但我们在原则上可能实行同样的事。这是异端的教训。敬拜马利亚对基督元首权柄是极大的亵渎。令人遗憾的是，有些东西已经偷着进到我们中间，使某些肢体成为圣徒们和主之间的居间者。我们需要谨慎留意这事。

凭着主的怜悯，从五十多年前主在我们中间的恢复开始以来，主就向我们启示这个真理：每一个肢体都是直接联于元首。倪柝声弟兄是第一个如此实行的人，他很小心，避免介入任何肢体和元首之间。他在这件事上非常谨慎。我和他多年同处，看过许多例子。他从未告诉人作什么、不作什么。我们许多人恳求他告诉我们要作什么，但他绝对不发一言。他使我们清楚一件事：他不是元首或领头人，他只是一个有负担将神的话语供应给祂百姓的弟兄。我们在中国和他同处的时候，没有一人知道谁会领头。今天我们中间竟然有人宣称自己是领头的，或是宣称将来要领头，这真是可耻！然而，事实上，许多圣徒接受这种论调，这指明我们不认识真理，也没有实行真理。在这里，我的负担是要和主恢复中所有的青年圣徒分享关于召会的构成这件事。今天，为了使主的恢复刚强，有良好的次序，我们必须清楚召会的构成。

在地方召会或主的恢复里， 没有领头人或元首

召会的构成是根据一个事实：基督是独一的元首。没有其他的领头人。无论我们从主领受的恩赐或托付有多大，我们都只是肢体，不是领头人。我们中间没有一人应该接

We need to be cautious of this hidden error. On the one hand, we must never be an intermediary between God's people and the Lord Himself. We need to allow the Lord's people to receive orders directly from the Lord. By the Lord's mercy, in all the times saints have come to me for fellowship throughout the years, I have never given them a decision, an order, or a commandment. Instead, I always tell them, "You need to go to the Lord. Pray to seek the Lord's leading directly." On the other hand, we must never take someone else as an intermediary between us and the Lord. Because most believers are weak, they prefer to depend upon others rather than going directly to the Lord. Some say, "How good it is to have a spiritual brother among us. We can rely on him; he will tell us what to do and what not to do." This is terrible; it is according to the Catholic concept that the believers are too low to contact the Lord directly and that they need to pray to Mary so that she will contact Jesus for them. We do not like this teaching, but we may practice it in principle. This teaching is heretical. The worship of Mary is the greatest blasphemy to Christ's headship. Regrettably, something has secretly crept in among us to cause some members to become intermediaries between the saints and the Lord. We need to be cautious of this.

By the Lord's mercy, since the beginning of the Lord's recovery among us over fifty years ago, the Lord has shown us the truth that every member is related directly to the Head. Brother Watchman Nee was the first to practice being careful not to come between any member and the Head. He was very cautious in this matter. I was with him for many years and saw many cases. He never told anyone what to do or what not to do. Many of us begged him to tell us what to do, but he would never say a word. He made it clear that he was not the head or the leader but only a brother with a burden to minister God's word to His people. When we were with him in mainland China, no one knew who would be the leader. How shameful it is that some among us today claim to be the leader or the future leader! The fact that many saints accepted such claims indicates that we do not know or practice the truth. My burden at this time is to share with all the young saints in the Lord's recovery concerning the constitution of the church. In order for the Lord's recovery to be strong and in a good order today, we must be clear about the constitution of the church.

There Being No Leader or Head in a Local Church or in the Lord's Recovery

The constitution of the church is according to the fact that Christ is the unique Head. There is no other leader. Regardless of how great our gift or our commission from the Lord is, we are all only members, not leaders. No one among us should accept

受任何人作职位性的、独一的、或永久性的领头人。在作事的时候，的确需要领头职分。圣经显示，五旬节那天需要有人起来向民众宣扬福音。彼得领头应付了这个需要，但他并非职位性的、永久性的、组织上、或地位上的领头人。他的领头职分是当时的，取决于他当时的属灵分量。那时彼得最有分量；因此，他自然而然领头尽职。然而，当他后来软弱时，另一位就起来成就神的定旨。今天主恢复中的领头职分也是一样。按着我从主所领受的一分，目前我在领头职分中，但这不是说，我是职位性或永久性的领头人。也许某一年在某件事上，有一位更有分量。那时这一位就要在这件事上领头，完成神的定旨。借着这样实行，我们中间就不会有职位性或永久性的领头人。我们只有一位领头人——基督。长老职分和使徒是复数的，这防止任何属人的领头职分，因为属人的领头职分侮辱基督的元首权柄。

所有的地方召会都是同等的

不只所有的肢体都是同等的，就连所有的地方召会，无论大小如何，也都是同等的。有最多成员的召会不是领头的召会。无论一个地方召会有多小，都与最大的召会有相同的地位。没有“母”会或“子”会。所有的召会都有相同的地位。

众召会没有被组织成一个单位

众召会不该被组织成一个单位。换句话说，众召会不该联合成为一个组织。倘若这事发生，那么众召会将立刻成为组织，形成阶级制度，有一个在顶端的领头人，这会侮辱基督的元首权柄。每一个地方召会都没有元首，所有的众召会中间也没有组织，因为这会导致阶级制度，产生某种元首。任何一种有元首的组织都会侮辱基督的元首权柄。

各个工作区域都在同样的水平上， 没有组织成一个

新约中有不同的工作区域。比如，彼得在犹太人中间作工，保罗在外邦世界作工。这是两个不同的工作区域。新约给我们看见，所有工作区域都有同样的地位。许多研读圣经的人试着要找出，到底彼得的工作比较高，还是保罗的工作

anyone as an official, unique, or permanent leader. In carrying things out, there is the need for leadership. The Bible shows that on the day of Pentecost there was the need for someone to rise up to declare the gospel to the people. Peter took the lead to meet this need, but he was not an official, permanent, organizational, or positional leader. His leadership was instant and depended on his present spiritual capacity. At that time Peter had the greatest capacity; therefore, he spontaneously took the lead to carry out that ministry. However, when he later became weak, another one was raised up to accomplish God's purpose. The leadership in the Lord's recovery today must be the same. According to my portion from the Lord, I currently share in the leadership, but this does not mean that I am an official or permanent leader. Perhaps in a year someone may have more capacity in a certain matter. At that time and in that matter that person will take the lead to accomplish God's purpose. By practicing in this way, we will have no official or permanent leader among us. We have only one Leader—Christ. The plurality of the eldership and the apostles prevents any human leadership that would insult the headship of Christ.

All the Local Churches Being Equal

Not only are all the members equal, but also all the local churches are equal, regardless of their size. The church that has the most members is not the head church. Regardless of how small a local church may be, it has the same status as the biggest church. There are no “parent” or “children” churches. All the churches have the same standing.

The Churches Not Being Organized into One Unit

The churches should not be organized into one unit. In other words, they should not be united in one organization. If this occurs, the churches will immediately become an organization and form a hierarchy with a leader at the top, which will insult the headship of Christ. In each local church there is no head, and among all the churches there is no organization, for this would lead to a hierarchy with a head. Any kind of organization with a head would insult the headship of Christ.

The Different Regions of the Work Being on the Same Level and Not Being Organized into One

In the New Testament there are different regions of the work. For instance, Peter worked among the Jews, and Paul worked in the Gentile world. These were two different regions of the work. The New Testament shows that all the regions of the work have the same standing. Many Bible students have tried to discover whether

比较高，但没有一个人能分辨得出来，因为在主的工作里，没有组织或等级。使徒们在犹太人中间的工作和在外邦人中间的工作，从未组织成一个工作。从人的层面来看，将两个工作区域合并为一，是很有吸引力的；但是一合并，就会产生阶级制度。因此，新约中没有这样的合并。

总 结

总结来说，每一个地方召会都没有元首，而是有几位长老，并且没有永久的领头人。众召会中间没有组织，因为组织会导致阶级制度，产生基督以外的元首。末了，工作的区域之间也没有合并的工作，因为这也会导致阶级制度，产生基督以外的元首。在神的百姓中间，只有一位元首—基督。这样的构成保守所有的圣徒、召会、和工作区域，都能直接与主接触。因此，不需要任何的居间者。这是属灵的路，生命的路，保守每一位信徒、每一处地方召会、和每一个工作区域都在生命里，没有组织或属人的领头职分。

地方召会中没有组织或属人的领头职分；但这不是说，地方召会没有领头的人。长老就是领头的人。希伯来十三章十七节说，“你们要信从那些带领你们的（复数），且要服从。”请注意，这节经文不是说圣徒应该信从一位领头人。除了长老之外，众召会中间还有使徒们。在新约里，当使徒照着度量尽功用时，有地位按着神的经纶向众召会说话，而众召会需要听他们的话。一面来说，召会中没有领头职分；但另一面来说，地方召会中是有领头的人，圣徒需要服从他们，并且众召会中间还有使徒，他们按着神的经纶所说的话，众召会需要接受。这样，众召会在地方一面和在宇宙一面都蒙保守在良好的次序里。这就是召会的构成，尊重基督的元首权柄到极点。

问 答

问：倘若召会中的一位长老决定带领圣徒去作某件事，但是有人觉得这并非主的带领，可能是属世的事。圣徒们该怎么办？

答：每一个地方召会都有一位以上的长老。一个人很容易在某件事上被误导，但几个人就不容易一起被误导。如果至少有三至四位长老一起祷告，在一件事上寻求主的带领，他们就不会被误导。在每一个地方召会中，圣徒都该服从领头的人。（来十三 17。）

Peter's work or Paul's work was higher, but no one can tell because there is no organization or rank in the Lord's work. The apostles' work among the Jews and the Gentiles was never organized into one work. It is appealing on a human level to merge two regions of work into one, but such a merger would result in a hierarchy. Therefore, there is no such merger in the New Testament.

Summary

To summarize, in every local church there is not a head; rather, there are several elders with no permanent leader. Among the churches there is no organization, for this would lead to a hierarchy with a head other than Christ. Finally, among the regions of the work there is no merged work, which also would lead to a hierarchy and produce a head other than Christ. Among God's people there is only one Head—Christ. This constitution keeps all the saints, all the churches, and all the regions of the work in direct contact with the Lord. Thus, there is no need of any kind of intermediary. This is the spiritual way, the way of life that keeps every believer, local church, and region of the work in life and without any organization or human leadership.

That there is no organization or human leadership in a local church does not mean that there are no leading ones in a local church. The elders are the leading ones. Hebrews 13:17 says, "Obey the ones leading you and submit to them." Notice that this verse does not say that the saints should obey the one leader. Besides the elders, among the churches there are the apostles. In the New Testament, when functioning in their capacity, the apostles have the position to say a word according to God's economy to the churches, and the churches need to listen to their word. On the one hand, there is no leadership in the church; on the other hand, there are leading ones in the local churches whom the saints need to obey, and there are apostles among the churches whose word, which is according to God's economy, the churches need to receive. This keeps the churches locally and universally in a good order. This is the constitution of the church that respects the headship of Christ to the uttermost.

QUESTIONS AND ANSWERS

Question: If an elder in a church decides to lead the saints into something that some do not feel is the Lord's leading, perhaps something worldly, what should the saints do?

Answer: Every local church has more than one elder. It is easy for one person to be misled in any matter, but it is not easy for a few to be misled together. If at least three or four elders pray and seek the Lord's leading in a matter, they will not be misled. In every local church the saints should obey the leading ones (Heb. 13:17).

问：如果我为某件事到主面前，祷告主，却没有得到答案，我该去找长老们么？

答：我们都需要与主有直接的接触，直接从主得着话语。这是我们都必须实行的基本原则。然而，我们自己祷告时，常常难以清楚主的带领。因此，我们需要与召会中其他的肢体交通，包括与长老们交通。

Question: If I go to the Lord and pray about something but do not get an answer, should I go to the elders?

Answer: We all need to have direct contact with the Lord to receive a word directly from the Lord. This is the basic principle that we all must practice. However, it is often difficult to become clear concerning the Lord's leading when we pray by ourselves. Therefore, we need to fellowship with other members in the church, including the elders.

第七章

在神的家中 当怎样行（一）

读经：腓立比书一章一至二节，提摩太前书三章十五节，一章三至六节，加拉太书二章十一至十四节。

使徒保罗在他写的提摩太前书中说到：“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。”（提前三 15。）提摩太需要一些指导，好知道在神的家中当怎样行，这家就是召会。今天我們也需要这种指导。我们可能以为，召会不过是圣徒们同领头的人来在一起，有一些服事而已。然而，关于召会的真理并非如此肤浅或简单。若真是这么肤浅简单，保罗就不需要指导提摩太在召会生活中当怎样行。本篇信息的负担，就是要我们看见在召会中当怎样行。

尊崇基督的元首权柄

彼得例子

根据我自己的学习和经历，我要说，要知道在召会中当怎样行，首先需要看见基督的元首权柄。整本新约向我们揭示，今天在神的经纶里，祂已经命定我们在一切事上尊重、尊敬、并高举基督的元首权柄到极点。从马太一章到启示录二十二章都启示，神愿意在祂的百姓中间，除了基督以外，没有任何其他的元首。在旧约里有一连串的王；没有独一的元首。然而，在新约里，除了基督以外，没有元首。在四福音里，彼得的确一直列在十二门徒之首，但主耶稣从未说过彼得是最高的门徒。主甚至从未暗指某人应当为首。祂没有为彼得建立领头职分；反而总是将彼得放在为难的环境中。彼得在他天然的人里想要领头。在约翰二十一章，他跳进海里，第一个回到岸上见主，但主却使他羞愧。（约二一 7，15～17。）在变化山上，彼得也是门徒中第一个说话的，但他却被神打断。（太二十七 4～5。）四福音没有任何迹象显示，主要立彼得在使徒当中作领头人。

CHAPTER SEVEN

HOW TO CONDUCT ONESELF IN THE HOUSE OF GOD (1)

Scripture Reading: Phil. 1:1-2; 1 Tim. 3:15; 1:3-6; Gal. 2:11-14

In his first Epistle to Timothy the apostle Paul wrote, “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” (3:15). Timothy needed some instruction to know how to conduct himself in the house of God, which is the church. We too need such instruction today. We may think that the church is simply the coming together of the saints with some leading ones and the carrying out of some services. However, the truth concerning the church is not so shallow or simple. If it were, Paul would not have needed to instruct Timothy concerning how to conduct himself in the church life. The burden in this chapter is for us to see how to conduct ourselves in the church.

HONORING THE HEADSHIP OF CHRIST

The Case of Peter

Based on my own learning and experience, I would say that to know how to conduct ourselves in the church, we first need to see the headship of Christ. The entire New Testament unveils that today God has ordained in His economy that we respect, regard, and exalt the headship of Christ to the uttermost in everything. Matthew 1 through Revelation 22 reveals that God’s intention is that no head other than Christ should exist among God’s people. In the Old Testament there was a series of kings; there was no unique head. In the New Testament, however, there are no heads other than Christ. It is true that Peter is always listed first in the four Gospels among the twelve disciples, but the Lord Jesus never said that Peter was the highest disciple. The Lord never gave even a hint to indicate that anyone was first. He did not establish a leadership with Peter. Rather, the Lord always placed Peter in difficult situations. In his natural man Peter desired to take the lead. In John 21 he threw himself into the sea to be the first to meet the Lord on the shore, but he was shamed by the Lord (vv. 7, 15-17). Peter also was the first of the disciples to speak on the Mount of Transfiguration, but he was stopped by God (Matt. 17:4-5). The four Gospels show no sign that the Lord had any intention to establish Peter as the leader among the apostles.

在马可十六章，当天使差遣姊妹们去，将主的复活告诉门徒时，天使特别加上“和彼得”（7）这辞句。有人可能认为，“和彼得”这辞句指明彼得在使徒中是为首，然而这并非这里的意思。加上“和彼得”是因为彼得当时否认主，完全失败了。彼得没有在积极的事上第一，反倒在否认主的事上第一。没有一个人否认主像彼得那么多次，像彼得那么严重。彼得否认主到一个地步，他可能没有一点信心回来见主。因此，主加上“和彼得”这辞句，为叫彼得知道，主绝不会忘记他，主已经赦免了他，等待他回转。

四福音中没有指出彼得被任命在使徒中为首。五旬节那天，彼得领头和十一位使徒站起来，向犹太人传讲信息。（徒二 14。）那时彼得的确是领头的，但他并非职位性、永久性、组织上、或地位上的领头人。反之，他只是暂时按他当时的属灵分量作领头人。之后彼得就变得软弱，而且还不是在小事上，乃是在一件大事上软弱。保罗说，彼得没有按福音的真理正直而行。（加二 14。）彼得这个犹太人和外邦信徒一同吃饭。这违背了摩西的律法，但却是按着福音的真理。然而，当几个犹太信徒来到安提阿时，彼得就开始退去，不和外邦人一同吃饭了。（12。）这显示彼得的软弱。这软弱不是一件小事，而是一件损毁福音真理的大事。这显示当时彼得不再是属灵的“狮子”，反而变成属灵的“小鸡”。因此，他不再是领头的使徒。圣经记载，雅各成为领头的使徒。（9，12。）

假定今天在某个地方有五位长老。可能有一位一直是领头的。倘若这位领头的人软弱到一个地步，甚至损毁福音的真理，其他弟兄们可能也不敢让另一位来领头。然而，圣灵在圣经中的记载非常放胆。一旦彼得软弱，圣经的记载立刻认可另一位成为领头的。在此之前，新约没有指明雅各在属灵上很刚强。我不清楚为何顶替彼得的是雅各，但按照行传十五章十三至二十一节，一旦彼得软弱下来，雅各就起来成为领头的。这里的重点乃是，新约没有职位性或永久性的领袖。在新约时代，神不希望祂的百姓中间有职位性或永久性的领头人，因为这样一位领头者会侮辱基督的元首权柄。

In Mark 16 when the angel sent the sisters to tell the disciples of the Lord's resurrection, the angel particularly added the phrase and Peter (v. 7). Some may think that the phrase and Peter indicates that Peter was first among the apostles, but this is not the meaning. And Peter was added because Peter had a complete failure when he denied the Lord. Rather than being first in something positive, Peter was first in denying the Lord. No one denied the Lord as many times or as seriously as Peter did. Peter denied the Lord to such an extent that he probably did not have any confidence to come back to the Lord. Therefore, the Lord added the phrase and Peter so that Peter would know that the Lord would never forget him but had forgiven him already and was waiting for him to return.

There is no indication in the four Gospels that Peter was appointed to be first among the apostles. On the day of Pentecost Peter took the lead to stand with the eleven and speak a message to the Jews (Acts 2:14). At that time Peter was certainly the leader, but he was not an official, permanent, organizational, or positional leader. Rather, he was a leader temporarily according to his spiritual capacity at that time. Later, Peter became weak, not in a small matter but in a great matter. Paul said that Peter was not walking in a straightforward way in relation to the truth of the gospel (Gal. 2:14). Peter, who was a Jew, ate with the Gentile believers. This was against the law of Moses, but it was according to the truth of the gospel. However, when some Jewish believers came to Antioch, Peter withdrew from eating with the Gentiles (v. 12). This shows Peter's weakness. This weakness was not a small thing but a great thing that damaged the truth of the gospel. This shows that at that time Peter was no longer a spiritual lion but had become a spiritual chicken. Therefore, he was no longer the leading apostle. The Bible records that James had become the leading apostle (vv. 9, 12).

Suppose that there are five elders in a certain locality today. One may always take the lead. If this leading one becomes weak to the extent that he damages the truth of the gospel, the other brothers may not have the boldness to allow another one to take the lead. However, the record of the Holy Spirit in the Bible has the boldness. As soon as Peter became weak, the record of the Bible recognizes another one as the leader. There is no indication before this in the New Testament that James was spiritually strong. I do not know why James was the one to replace Peter, but according to Acts 15:13-21, as soon as Peter became weak, James rose up to take the lead. The point here is that there is no official or permanent leader in the New Testament. God does not desire that there be an official or permanent leader among His people in the New Testament age, because such a leader would be an insult to the headship of Christ.

基督是独一的领头者

主在马太二十三章八至十二节的话指明，我们不该有任何领头人。今天在新约时代，只有一位独一的领头者，就是基督。元首权柄单单归与基督；只有祂有元首权柄。（弗一10，22，西二10，林前十一3。）今天的基督教完全失去了这一点。组织的基督教侮辱了基督的元首权柄，这不只是在今天如此，乃是从第二世纪就是如此。整个基督教会组织，包括天主教和更正教在内，完全侮辱了基督的元首权柄。在今天的基督教里，没有一个团体或公会，对基督的元首权柄有合式的尊重。反之，他们只关心自己的组织，这些组织全都有领头人。

按照多数信徒——包括地方召会中的信徒——的观念，每当一群信徒来在一起聚会时，他们立刻会想，谁是领头的。尽管主恢复中的某些实行已经多少变化了我们的观念，但我们许多老旧的观念仍然存留。请容我举个例子。我还年轻时，我的家人在一个公会聚会。我们去聚会时有一种观念，就是这里有特定的领头人。我们进到会场，等待这位领头人抵达。我们对聚会没有一点责任感。几乎所有的信徒都充满这种思想，认为我们有特定的领头人。相反的，今天我们在主的恢复里，每当我们聚在一起，似乎每一位都是领头的，因为每一位都能点诗、祷告、作见证。圣徒们不会等待一位来领头，来指挥聚会。然而，我们的实行还构不上标准。我们里面仍有一种观念，认为某些人是领头的。因为聚会中实际的需要和配搭的需要，长老们常常坐在第一排。然而，这并不是说他们是聚会中职责上的领头人。在某些聚会中，长老的确坐在后排。

我们需要了解，在新约时代，神不要祂的百姓有职位性、永久性、组织上、或地位上的领头人。主在马太二十三章八至十一节的话很清楚。祂说，“你们不要受拉比的称呼，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。”在神新约的经纶里，没有任何属人领头职分的思想，因为基督的元首权柄当受独特的尊敬和尊重。然而，今天基督徒中间的实际情形却正好相反。甚至在主的恢复中，圣徒们对于领头职分这件事的观念

Christ Being the Unique Leader

The Lord's word in Matthew 23:8-12 indicates that we should not have any leader. Today in the New Testament age there is only one unique Leader, that is, Christ. The headship is assigned solely to Christ; only He has the headship (Eph. 1:10, 22; Col. 2:10; 1 Cor. 11:3). This point has been fully missed by today's Christianity. Christ's headship has been insulted by organized Christianity, not only today but even since the second century. The entire organization of Christianity, both in the Catholic Church and the Protestant churches, is a complete insult to the headship of Christ. No group or denomination in Christianity today has the proper regard for the headship of Christ. Rather, they are concerned only for their organizations, all of which have a human leader.

According to the concept of most believers, including those in the local churches, any time a group of believers comes together to meet, they immediately wonder who will take the lead. There are some practices in the Lord's recovery that have partly transformed our concept, but much of our old concept remains. Allow me to illustrate. When I was young, my family met in a denomination. When we went to church gatherings, we had the concept that there were specific leaders. When we entered into the church building, we would wait for the leader to arrive. We did not have any feeling of responsibility for the meeting. The mentality of almost all believers is filled with the thought that we have definite leaders. In contrast, it seems that whenever we come together in the Lord's recovery today, everyone is a leader, for all can call a hymn, offer a prayer, or share a testimony. The saints do not wait for a leader to come and direct the meetings. However, our practice is still not up to the standard. There remains within us a concept that certain ones are leaders. For practicality and coordination the elders often sit in the first row in the meetings. However, this does not mean that they are official leaders in the meetings. Indeed, in some meetings the elders sit in the back.

We need to realize that in the New Testament age God does not intend for His people to have any official, permanent, organizational, or positional leaders. The Lord's word in Matthew 23:8-11 is clear. He said, "Do not be called Rabbi, for One is your Teacher, and you are all brothers...Neither be called instructors, because One is your Instructor, the Christ. And the greatest among you shall be your servant." There is no thought of any human leadership in God's New Testament economy, because the headship of Christ should be uniquely respected and regarded. Nevertheless, the actual situation among Christians today is exactly the opposite. Even the mentality among the saints in the Lord's recovery has not been thoroughly purified concerning the matter

也没有完全得着炼净。无论如何，没有人该用这些话当作背叛的根据。属人的领头职分是不对的，但背叛也不对。一面来说，神命定祂的百姓有正确的次序，但另一面来说，神不要有任何职位性、永久性、组织上、或地位上的领头职分。

长老不是主，乃是榜样

曾在某段期间作领头使徒并作耶路撒冷领头长老的彼得，写信给长老们说，“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，他们是榜样。按照天然属人的想法，在任何组织或团体中，领头者的地位是在众人之上，负责发号施令。如果厕所需要整洁，那么在属世社会中的领头人会照例命令某人去打掃厕所。然而在召会中，长老应该是第一个去打掃厕所的人，为要树立榜样、模范。长老们的责任是作一个率先服事的人，而所有其他的圣徒只需要简单跟随。然而，这并非今天许多召会中的实行。令人遗憾的是，许多召会的长老是作主辖管神的群羊。这是错误的。长老们不该位居圣徒之上。反之，长老们应该在圣徒之下，服事他们。长老们不该作主辖管圣徒，而该建立榜样。这个圣经中神所命定的观念远超我们属人的想法。圣经里找不到那种按照我们属人思想而有的领头职分。主说，“外邦人有君王为治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”（太二十 25～27。）我们中间只有一位是领头的，就是基督。我们都是奴仆。

保罗将执事的功用 列在长老的功用之前

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。”“帮助的”是指执事的服事，而“治理的”是指长老的功用。使徒保罗在这一节里，将长老的功用列在执事的服事之后。在写这卷书信的时候，哥林多召会完全是在混乱的情形里。在这种情形中，哥林多的长老可能自视过高，所以或许保罗故意将长老的功用列在执事的服事之后，为要将长老的自我评价拉下来。保罗特意将事情以一种健

of leadership. However, no one should take this word as a basis for rebellion. Human leadership is not right, but neither is rebellion. On one hand, God has ordained that His people be in a proper order, but on the other hand, God does not desire that there be any kind of official, permanent, organizational, or positional leadership.

The Elders Being Not Lords but Patterns

Peter, who was the leading apostle and the leading elder in Jerusalem for some time, wrote to the elders, “Nor as lording it over your allotments but by becoming patterns of the flock” (1 Pet. 5:3). The elders are not lords; rather, they are patterns. According to the natural human mentality, in any organization or group the leaders are in a position above others and give orders. If a restroom needs to be cleaned, a leader in worldly society customarily gives an order for someone to clean the restroom. However, in the church the elders should be the first to clean the restroom in order to establish a pattern, an example. It is the elders’ responsibility to be the first to carry out a service, and all the other saints simply need to follow. However, this is not the practice among many churches today. Regrettably, in many churches the elders are lords over God’s flock. This is wrong. The elders should not be in a position over the saints. Rather, the elders should be under the saints, serving them. The elders should not lord it over the saints but should establish an example. This God-ordained concept that is found in the Bible is beyond our human mentality. The kind of leadership that is according to our human mentality is not found in the Bible. The Lord said, “The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave” (Matt. 20:25-27). Among us there is only one Leader, that is, Christ. We are all slaves.

Paul Ranking the Function of the Deacons before the Function of the 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.” Helps refers to the services of the deacons, and administrations refers to the functions of the elders. In this verse the apostle Paul listed the functions of the elders after the services of the deacons. When this Epistle was written, the church in Corinth was entirely in a situation of disorder. In such a situation the elders in Corinth may have esteemed themselves too highly, and Paul may have therefore purposely listed the functions of the elders after the services of the deacons in order to bring down the elders’ estimation of themselves. Paul intentionally placed things in a healthy and helpful order.

康、有益的顺序排列。我们的观念是：长老的治理高于执事的帮助。然而，保罗的观念是：帮助的高于治理的。我们需要认定，在新约的经纶中，没有属人的领头职分。另一面来说，神命定祂的百姓中间有良好的次序。因此，我们需要学习在神的家中当怎样行。我们必须看见基督的元首权柄和召会的构成，使我们知道在召会中当怎样行。

圣徒是召会中最重要的人

腓立比一章一节说，“基督耶稣的奴仆，保罗和提摩太，写信给所有在腓立比，在基督耶稣里的圣徒，同诸位监督和诸位执事。”这一节不是说，圣徒“与”诸位监督和诸位执事，乃是说，圣徒“同”诸位监督和诸位执事。“同”这个字很有意义，因为这启示在召会中，主要的一班人不是长老和执事，而是所有的圣徒。按照天然的观念，我们通常认为地方召会中最重要的人，第一是监督，其次是执事，最后才是圣徒。保罗细心的将众圣徒列在首位，并且用“同”这个字；这是很有意义的。他并非毫不在乎的写这些事。这节指明，召会中最重要的人是圣徒，而非监督和执事。神在新约经纶里所关心的，不是属人的领头职分。元首权柄只属于基督。

要谨慎，不可侮辱基督的元首权柄

我们要知道在神的家中当怎样行，首先必须留意，在所作的一切事上都不要侮辱基督的元首权柄。假定一位弟兄不为自己作决定，却喜欢依赖长老为他作决定。一面来说，有待学习、还不老练的青年信徒不应信靠自己，因此寻求长老的帮助是好的；但另一面来说，这并不好，因为没有一位信徒是领头人，有权柄为另一位作决定。那独一的领头者乃是主耶稣。

在这种情况下，因为这位青年弟兄不老练，所以要认识并应用此一原则，责任主要不是落在他身上，而在那位长老身上。这位长老应该立刻开始指导他并成全他，说，“弟兄，我是可以给你一些帮助，但你必须晓得，我不是主。我没有权利为你作任何决定。主耶稣是你的主，也是我的主。你必须学习如何运用你的灵。是的，你是初信者，但主耶稣在你里面乃是那灵。不要问我是否该去看电影。反

Our concept is that the administrations of elders are higher than the helps of deacons. However, Paul's concept was that the helps are higher than the administrations. We need to recognize that there is no human leadership in the New Testament economy. On the other hand, God has ordained that there be a decent order among His people. Therefore, we need to learn how to conduct ourselves in the house of God. We must see the headship of Christ and the constitution of the church to know how to conduct ourselves in the church.

The Saints Being the Principal Persons in the Church

Philippians 1:1 says, “Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the overseers and deacons.” This verse addresses not the saints and the overseers and deacons but the saints with the overseers and deacons. The word with is very significant, for it reveals that the major group of persons in the church are not the elders and the deacons but all the saints. According to our natural concept, we usually consider the most important group of persons in a local church to be first the overseers, then the deacons, and finally the saints. Paul's careful listing of all the saints first and his use of the word with are very meaningful. He did not write this in a careless way. This verse indicates that the saints, not the overseers and deacons, are the principal persons in the church. In God's consideration in the New Testament economy there is no human leadership. The headship belongs only to Christ.

Being Careful Not to Insult the Headship of Christ

In order to know how to conduct ourselves in the house of God, we first must be careful not to insult the headship of Christ in anything we do. Suppose a brother does not make decisions for himself and instead prefers to depend on an elder to make decisions for him. In a sense, it is good that a young believer who is unlearned and inexperienced would not trust in himself but would seek help from an elder. In another sense, this is not good, because no believer is a leader with the authority to make decisions for another believer. The unique Leader is the Lord Jesus.

In this situation, because the younger brother is inexperienced, the responsibility to know and apply this principle does not fall mainly upon him but upon the elder. The elder should immediately begin to instruct him and establish him, saying, “Brother, I can render some help to you, but you must know that I am not the Lord. I have no right to make any decision for you. The Lord Jesus is your Lord and my Lord also. You must learn how to exercise your spirit. Yes, you are a new believer, but the Lord Jesus is in you as the Spirit. Do not ask me whether or not you should go to see a movie. Instead,

之，你该在祷告中问主。”这样，两位弟兄都会尊重基督的元首权柄。倘若长老为初信者作决定，那么不论他是好心，还是带着批评的态度，他都侮辱了基督的元首权柄。许多弟兄常常不经意的侮辱了基督的元首权柄。长老作主告诉圣徒该作什么，这是很严重的事。我们在神的家中，必须有正确的行事为人，以尊崇基督的元首权柄这条路，来帮助同作信徒的人，并鼓励亲爱的青年圣徒学习如何接触主。这会有很大的不同。

今天基督教的光景很可怜。在天主教里，大部分的人只寻求神父的指示；他们不认识主。服从神父的指示而没有接触主，这对基督的元首权柄是一大侮辱。我从未作过天主教徒，但我访问过一些天主教堂，研究他们的情形。我了解到，整个天主教及其实行完全侮辱了基督的元首权柄。大部分的天主教徒从未得着帮助，以一种活的、直接的方式认识基督。甚至连他们祷告，也是在人的指示之下。他们受教导说，要在某一位圣人的像前面，重复念诵某种祷告文数次，就会缩短他们亲人在炼狱里的时间。这不只是迷信，更是侮辱基督的元首权柄。我们的主是活的，祂是唯一的元首。我们需要将人带到祂这里来。即便在召会中，我们也常常僭越、侮辱基督的元首权柄。我们不是元首或主。我们不该为任何人下任何决定，反该引导他们到主面前，使他们能够直接从主得着决定。这样，他们就尊崇主，并尊重基督的元首权柄。

在提摩太前后书的教导中，保罗总是很小心的尊重基督的元首权柄。在这件事上，保罗并没有僭越。基督是独一的主和独一的元首。要知道在神的家中当怎样行，我们必须持守的首要原则乃是：尊崇基督的元首权柄。我们不僭越，也不作任何事侮辱基督的元首权柄，这是很要紧的。如果所有的长老都这样实行，圣徒们就会被迫直接去接触主。不论一位弟兄问我多少次，我绝不为他作决定。我也不教他如何为自己作决定。反之，我会叫他去祷告，直接接触主。我们需要一再的接触主，直到祂告诉我们祂为我们所作的决定。我们若这样实行，就会有一个健康的基督徒生活。无论我们年幼或年长，都需要学习接触主，好过一个健康的基督徒生活。全体圣徒所过健康基督徒生活的总和，就是健康的召会生活。

you should ask the Lord in prayer.” In this way both brothers will respect the headship of Christ. If an elder makes a decision for a new believer, regardless of whether the elder does it with a good heart or with a critical attitude, he insults Christ’s headship. Many brothers often unconsciously insult the headship of Christ. It is a serious thing for an elder to become the lord by telling a saint what to do. We must properly conduct ourselves in the house of God by helping our fellow believers in a way that honors the headship of Christ and by encouraging the dear younger ones to learn how to contact the Lord. This will make a great difference.

The situation in Christianity today is poor. Most in the Catholic Church seek guidance only from priests; they do not know the Lord. Obeying the instructions of a priest without contacting the Lord is a great insult to Christ’s headship. I was never a Catholic, but I visited several Catholic cathedrals to study the situation. I realized that the whole of Catholicism with all its practices is a great insult to the headship of Christ. Most Catholics are never helped to know Christ in a living and direct way. Even when they pray, they do so under human direction. They are instructed to repeat certain prayers a certain number of times in front of the image of a certain saint, and they are told that this will reduce a relative’s time in purgatory. This is not only superstition but also an insult to the headship of Christ. Our Lord is living, and He is the only Head. We need to bring people to Him. Even in the churches we have often overstepped and insulted the headship of Christ. We are not the Head or the Lord. We should not make any decision for anyone. We should instead usher them to the Lord so that they can receive a decision directly from Him. By doing so, they honor the Lord and respect the headship of Christ.

In his instruction in the Epistles to Timothy, Paul was always careful to respect the headship of Christ. Paul did not overstep in this matter. Christ is the unique Lord and Head. In order to know how to conduct ourselves in the house of God, the first principle that we must keep is to honor the headship of Christ. It is crucial that we not overstep or do anything to insult the headship of Christ. If all the elders practice this, the saints will be forced to contact the Lord directly. Regardless of how many times a brother may ask me, I would never make a decision for him. Neither will I teach him how to make decisions for himself. Rather, I will instruct him to pray to contact the Lord directly. We need to contact the Lord again and again until He tells us His decision for us. If we practice this, we will have a healthy Christian life. Regardless of how young or old we are, we all need to learn to contact the Lord in order to have a healthy Christian life. The totality of all the saints living a healthy Christian life will be a healthy church life.

担负真理

召会是真理的柱石和根基

提前三章十五节说，召会是真理的柱石和根基。真理的柱石和根基就是整个召会，包括所有的圣徒，而不只是长老和领头者。古时的建筑是以柱石或圆柱撑起，每一根柱子都安在一个根基上。保罗引用这种建筑的特征，来描绘召会乃是担负真理的柱石和根基。大多数圣徒可能没有深深感觉到：他们有责任要担负真理。我盼望主在这篇信息中的说话使我们印象深刻：所有的信徒合起来，乃是担负真理的柱石和根基。

保罗是担负真理的榜样

要明白什么叫作担负真理，我们可以思考保罗在加拉太二章十一至十四节的榜样。保罗看见彼得退去，隔离自己不和外邦人一同吃饭，这违反了福音的真理。我们需要记得，当彼得作领头的使徒时，保罗还是个逼迫召会的青年人。和彼得相比，保罗是个年轻的使徒。然而，保罗看见彼得所作的违反真理。如果我们站在保罗的地位，可能不会斥责彼得，反倒对自己说，“我知道彼得错了，但他比我年长、老练，比我更有资格。我不敢作什么或说什么。”然而，保罗却写说，“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。”（11。）保罗斥责彼得，因为彼得虽然比较年长、老练，但那时彼得没有按照真理而行。因此，保罗是这样担负了真理；他是真理的柱石和根基。

每一个肢体都有责任担负真理

保罗是使徒，但圣经没有说使徒是真理的柱石和根基。圣经反倒启示，召会——包括每一个信徒在内——必须担负真理。如果不是每个圣徒都担负真理，召会就不会刚强，而只是一班不认识也不实行真理的人，将所有的责任留给长老。这是个可怜的召会。美国是强盛的国家，因为所有的公民都负起维护宪法的责任。甚至是总统也不能违反宪法。他若违反宪法，就会被解职。然而，在许多其他的国家，没有人能动领袖。所有圣徒都需要担负维护真理的责任，在这一面，主恢复的众召会需要像美国一样。美国人民需要尊重总统和总统的职权，但总统若违反宪法，人民就需

BEARING THE TRUTH

The Church Being the Pillar and Base of the Truth

First Timothy 3:15 says that the church is the pillar and base of the truth. The pillar and base of the truth is the entire church, including all the saints, not only the elders and leading ones. In ancient times buildings were supported by pillars or columns, each of which rested on a base. Paul referred to this architectural feature to illustrate that the church is the pillar and base to bear the truth. Most of the saints probably do not have a deep sensation that they are responsible to bear the truth. I hope that the Lord's speaking in this chapter will impress us that all the believers together are the pillar and base to bear the truth.

Paul Being an Example of Bearing the Truth

To understand what it means to bear the truth, we may consider the example of Paul in Galatians 2:11-14. Peter's shrinking back from eating with the Gentiles was contrary to the truth of the gospel, and Paul saw this. We need to remember that when Peter was the leading apostle, Paul was a young persecutor of the church. Compared to Peter, Paul was a young apostle. However, Paul saw that Peter did something contrary to the truth. Perhaps if we had been in Paul's place, we would not have rebuked Peter. We might have instead said to ourselves, "I know that Peter is wrong, but he is older, more experienced, and more qualified than me. I dare not do or say anything." Paul, however, wrote, "When Cephas came to Antioch, I opposed him to his face because he stood condemned" (v. 11). Paul rebuked Peter, for although Peter was older and more experienced, at that instant Peter was doing something that was not according to the truth. Paul was thus bearing the truth; he was a pillar and base of the truth.

Every Member Being Responsible to Bear the Truth

Paul was an apostle, but the Bible does not say that the apostles are the pillar and base of the truth. Rather, the Bible reveals that the church, which includes every believer, must bear the truth. If every saint does not bear the truth, the church will not be strong but will merely be a group of people who do not know and practice the truth but leave everything to the elders. This is a poor church. The United States is a strong nation because all the citizens bear the responsibility of upholding the Constitution. Even the president cannot violate the Constitution. If he does, he will be removed from office. In many other countries no one can touch the leader. The churches in the Lord's recovery need to be like the United States in that all the saints need to bear the responsibility of upholding the truth. The people of the United States should respect the presidency

要运用他们的权利维护宪法。同样的，召会中的圣徒们需要尊重长老职分和领头者，但领头者若行事违反真理，圣徒们应该负起维护真理的责任。

召会的聚会是为着 教导圣徒、造就圣徒

召会是真理的柱石和根基，这包括所有的弟兄姊妹。姊妹们不该只因为自己是姊妹，就为自己找借口，认为自己不需要认识真理。我们来聚会，不该只有喊叫、唱诗，快乐一下。只快乐一下是无益的。我们需要实行认识真理。如果一个学生去上大学，只是为了过好日子，四年后他会一无所获的回家。最好的大学是给学生“苦”日子，而不是好日子。召会生活不是叫我们“过好日子”。召会不是夜总会；召会是神的国和神的家，需要一些规范。人要作一个国家的公民，甚至作一个家庭的成员，他都必须有学习，受规范。我们需要实行认识真理。我们来聚会时，如果主带领我们喜乐的唱诗和赞美，那非常好。然而，我们去聚会，不该主要是为了快乐一下，而是要得着一些训练，被教导，受成全。

当有人在召会聚会中说话时， 每一位圣徒都需要明辨

新约向我们启示，早期的召会聚会是很扎实的，扎实的造就圣徒并教导圣徒。林前十四章二十九节说，“至于申言者，可以两个人或三个人说话，其余的就当明辨。”如果我们来在一起只是快乐一下，就不需要作任何事。然而，因为我们来在一起，是要彼此学习，彼此供应，所以我们必须清明，并且运用辨别力。当一位弟兄说话时，所有的圣徒都需要明辨：他是否照着真理说话。如果他没有按照真理说话，那么每一位圣徒都该预备好，站起来说话，以维护真理。圣徒们也该预备好，要求长老们制止这人不按照真理的讲论。无论是谁在说话，我们都必须明辨：到底所说的话是否按照真理。我们绝不该盲目的相信，一个人是按照真理说话。我们不该在意人，而该在意真理。美国之所以强盛，是因为宪法所受的尊重高过任何人。如果有

and the president, but if the president violates the Constitution, the people need to exercise their right to uphold the Constitution. Likewise, the saints in the churches need to respect the eldership and the leading ones, but if the leading ones do something contrary to the truth, the saints should be responsible to uphold the truth.

The Church Meetings Being for the Saints' Instruction and Edification

The church, which is the pillar and base of the truth, includes all the brothers and sisters. The sisters should not excuse themselves from knowing the truth simply because they are sisters. We should not come to the meetings only to shout and sing to have a good time. Merely to have a good time is not profitable. We need to practice to know the truth. If a student attends a university only to have a good time, after four years the student will go home with nothing. The best universities give the students a difficult time, not a good time. The church life is not for us to have a good time. The church is not a nightclub; it is the kingdom of God and the house of God. There is the need of some discipline. To be a citizen of a country or even a member of a family, one must learn and be disciplined. We need to practice to know the truth. When we come to the meetings, it is wonderful to have some pleasant singing and praising if the Lord leads. However, we should not go to the meetings mainly to have a good time but to receive some discipline and be instructed and edified.

Every Saint Needing to Discern When Anyone Speaks in a Church Meeting

The New Testament reveals that the church in ancient times met in a solid way, in a way to edify and instruct the saints. First Corinthians 14:29 says, “As to prophets, two or three should speak, and the others discern.” If we came together only to have a good time, we would not need to do anything. However, because we come together to learn and to minister to one another, we must be sober and exercise our discernment. While a brother is speaking, all the saints need to discern whether or not he is speaking according to the truth. If what he speaks is not according to the truth, every saint should be ready to stand up and say something to uphold the truth. The saints should also be prepared to ask the elders to stop someone from speaking anything that is not according to the truth. Regardless of who is speaking, we must discern whether or not what is being spoken is according to the truth. We should never blindly trust that a person is speaking according to the truth. We should not care for the person but for the truth. The United States is a strong country because the Constitution is regarded more highly than

人违反宪法，即便高如总统，都会被制止。同样的，召会要刚强，每一位弟兄姊妹都必须认识真理。如果我说了违反真理的话，我盼望甚至是青年姊妹们也会预备好，站起来合式的劝我停止。

学习真理并实行真理

保罗在提前三章十五节说到：“活神的召会，真理的柱石和根基。”我们每一位都是召会的活肢体，有活神在我们里面。召会是真理的柱石和根基，这含示召会的每一个肢体都该认识真理。我们需要下决心学习真理。青年圣徒若没有这个决心，召会就没有前途。召会要扩展出去，到新的地方，就需要有能够担负责任的领头者。我们缺乏这样的人，因为在日常的召会生活中，我们没有学习真理，也没有实行真理。我们若在日常的召会生活中学习真理并实行真理，每一个肢体就都能担负一些责任。这样，无论我们扩展到哪里，都不会有问题；每一个地方召会都会是刚强的。

总结来说，我们要知道在召会生活——神的家——中当怎样行，需要一直留意实行两件事：绝不侮辱基督的元首权柄，并且一直学习真理、保卫真理、并担负真理。基督的元首权柄和真理是两项基本因素，指导、控制、并保护召会生活。我们需要尊崇、尊重、并且不侮辱基督的元首权柄，在任何关乎基督元首权柄的事上都不僭越。我们也需要学习真理并实行真理。如果我们作这两件事，就会清楚在神的家中当怎样行。

问 答

问：在担负真理的事上，姊妹们和弟兄们有同样的责任么？

答：举例来说，平时妻子应该跟随丈夫。然而，当小偷闯入或房子失火时，妻子不该等候丈夫的允许才求救。那太死板了。姊妹处理紧急的情形并非僭越。如果有人在聚会中起来讲说异端，没有人应该迟疑。每一个人，包括最年轻的姊妹，都应该起来拒绝这种说话。如果每一位圣徒都能这样担负真理，就证明召会是刚强的。

any person. If someone even as high as the president violates the Constitution, he will be stopped. Likewise, in order for the church to be strong, every brother and sister must know the truth. I hope that if I were to say something contrary to the truth, even the young sisters would be prepared to stand up and exhort me in a proper way to stop.

Learning and Practicing the Truth

In 1 Timothy 3:15 Paul refers to “the church of the living God, the pillar and base of the truth.” We are each a living member of the church with the living God in us. The church being the pillar and base of the truth implies that every member of the church should know the truth. We need to make a decision to learn the truth. If the young saints do not make such a decision, the church has no future. For the sake of the spreading of the church to new localities, there is a need of leading ones, some who can bear responsibility. We are short of such ones because in the daily church life we do not learn or practice the truth. If we learn the truth and practice the truth in the daily church life, every member will be able to bear some responsibility. Then wherever we spread, there will be no problems; every local church will be strong.

In summary, in order to know how to conduct ourselves in the church life as the house of God, we need to be careful to always do two things: never insult the headship of Christ and always learn, guard, and bear the truth. The headship of Christ and the truth are two basic factors that direct, control, and safeguard the church life. We need to honor, respect, and not insult the headship of Christ, not overstepping in any matter related to Christ’s headship. We also need to learn and practice the truth. If we do these two things, we will be clear regarding how to conduct ourselves in the house of God.

QUESTIONS AND ANSWERS

Question: Do the sisters have the same responsibility to bear the truth as the brothers?

Answer: To illustrate, in ordinary times the wife should follow the husband. However, if a thief breaks in or the house is on fire, a wife should not wait for her husband’s permission to call for help. That is being too legal. For a sister to act in urgent situations is not overstepping. If someone stands up in a meeting and speaks something heretical, no one should hesitate. Everyone, including the youngest sister, should rise up to reject such speaking. If every saint is able to bear the truth in this way, it proves that the church is strong.

问：年轻人读圣经时，要如何才能看见话中的亮光？我觉得即使我读圣经几百次，也绝对无法得着这些信息中解开的亮光。

答：花时间在主的话上，主要目的不是去了解它，而是进入神的同在中，进入祂的呼出，好得着洗涤。要更深入看见话中的亮光，需要在话上有许多劳苦。举例来说，两年前我就很清楚，神在祂的召会中，不要任何永久性、职位性、或组织上的领头职分，但我还没有找出证明这一点的经文。在已过这两年中，我搜集了如马太二十三章八至十二节、彼前五章三节、和林前十二章二十八节等经节，以及彼得和保罗这些例子。这样的研读需要时间。新约提到一种工人称作教师。（徒十三1，林前十二28，弗四11。）要成为教师需要许多时间。此外，召会是神的家。每一个地方召会都是一个家，有各种年龄的人。年轻人逐渐认识更多的事，不是凭着被动的等候，而是凭着接触主和话。当我们逐渐累积圣经知识的时候，光就会从我们里面所累积的真理中临到我们。

问：我听有些人说，无论对错，我们都该“同舟共济”。他们说，纵然我们“闯下山崖”，至少我们是一。他们说，即使我们里面觉得反对，也不该打岔这一。他们说，我们应该简单的随从，相信主会祝福这一，并以某种方式带我们经过。关于这种说法，你认为如何？

答：这种说法是幼稚、愚蠢、肤浅、而且完全不合逻辑的。我们需要有一个合乎逻辑的召会生活。没有一本书像圣经这么合逻辑。每一个真理都是合乎逻辑的。我们不该接受这种愚蠢、肤浅的说法。我们需要学习真理，使我们能明辨这种说法。我们不该背叛、不服、造成难处、或掀起风波，但我们的顺服必须基于正确的认识合乎逻辑的真理。如果有人在聚会中站起来，说亵渎或异端的话，我们不该受欺，以为只要我们“同舟共济”，以保守合一，一切都会没有问题。

近年来有人说，圣徒们不该有分辨，分辨就不是爱。然而，林前十四章二十九节说，我们应当明辨。腓立比一章九节说，“我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多的洋溢。”爱应当在辨识上洋溢，而非在愚昧中洋溢。我们需要爱得清明，而不盲目。正确的爱是在充足的知识并一切的辨识上。

Question: How can the young ones see the light in the Word when they read the Bible? I feel that even if I read the Bible hundreds of times, I would never receive the kind of light that has been opened up in these messages.

Answer: The main purpose of spending time in the Word is not to understand it but to come into the presence of God, His breathing, and to be washed. To go further and see the light in the Word requires much labor in the Word. For instance, two years ago I was clear that God does not want any permanent, official, or organizational leadership in His church, but I had not yet gathered the verses to prove this point. In the past two years I gathered verses such as Matthew 23:8-12, 1 Peter 5:3, and 1 Corinthians 12:28, and examples such as Peter's case and Paul's case. Such study takes time. The New Testament mentions a category of workers called teachers (Acts 13:1; 1 Cor. 12:28; Eph. 4:11). To be a teacher requires much time. Furthermore, the church is the house of God. Every local church is a family with people of all ages. The young ones will gradually come to know more things, not by waiting passively but by contacting the Lord and the Word. As we gradually accumulate knowledge of the Bible, the light will come to us from the accumulated truth in our being.

Question: I have heard some say that we should all “stay in one boat” whether we are right or wrong, that if we “go over a cliff,” at least we will be one, that we should not disturb the oneness even if we sense an objection within, and that we should simply go along and trust that the Lord will bless the oneness and bring us through somehow. What do you think about this?

Answer: Such talk is childish, foolish, superficial, and altogether illogical. We need to have a logical church life. No other book is as logical as the Bible. Every truth is logical. We should not accept such foolish, superficial talk. We need to learn the truth so that we can discern such speaking. We should not be rebellious or disobedient or cause trouble or turmoil, but our obedience must be based upon the proper knowledge of the logical truth. If someone stands up in a meeting and speaks something blasphemous or heretical, we should not be deceived to think that if we “stay in the boat to keep the oneness,” everything will turn out all right.

Some have said in recent years that the saints should not have any discernment and that to discern is not to love. However, 1 Corinthians 14:29 says that we should discern. Philippians 1:9 says, “This I pray, that your love may abound yet more and more in full knowledge and all discernment.” Love should abound in discernment, not in foolishness. We need to love soberly, not blindly. The proper love is in full knowledge and all discernment.

我不是说，圣徒们应该背叛召会或长老。一面来说，神在祂新约的经纶里，没有命定任何职位性、永久性、组织上、或地位上的领头职分。另一面来说，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。”彼前五章五节说，“年幼的，要服从年长的。”每一个真理都有两面。我们需要持守每一个真理的两面，以得着平衡。真理一面说，每一个肢体都有责任认识真理并实行真理；另一面却说，我们也需要学习认识、治服自己的肉体，谦卑的服从别人。

问：可否请你解释提前三章十五节里“真理”这辞的意义？

答：“真理”这辞的意思是真实的事物。在圣经里，“真理”这辞是指神自己，因为只有神是真实的。提前三章十五节的“真理”这辞，其希腊文和约翰一章十七节的“实际”这辞是同一个字，约翰一章十七节说，“律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”这处经节指明，当耶稣来时，恩典就来了，就是神来作我们的享受；当耶稣来时，实际也来了，就是神来成为实际。因此，圣经中所有的真理都是指神自己。然而，圣经里某些项目不是真理，只是道理。多数基督徒以为圣经中的道理就是真理，但这里有差别。

让我们思考一些例子，来看真理和道理之间的差别。弟兄会中间的教师研究许多关于擘饼的道理。他们研究擘饼的正确时间。这是道理，不是实际。他们也研究该用何种杯、何种饼、用何种方式分饼递杯、谁有权利有分主的筵席。这些事物全是道理，不是实际。然而，主的筵席也有真理。真理乃是基督是头，召会是身体。桌上陈列着主的死，因为酒（表征主的血）和饼（表征主的身体）是分开的。桌上也陈列着基督的复活，因为有一个饼，是由表征信徒的许多子粒所作成，这些信徒是在基督的复活里产生的。（彼前一3。）基督作头、召会作身体、基督的死和基督的复活，这些不是道理，乃是真理。

另一个可以看见道理和真理之间差别的例子，是受浸这件事。许多基督教教师研究关于受浸外面形式的道理，比如该用那一种水、水的温度如何、将人浸入那个名或那几个名、浸几次、从那一个方向将人浸入水中等等。这些事全是道理，不太重要。受浸的真理乃是基督的死与复活。

I do not mean that the saints should rebel against the church or the elders. On one hand, God does not ordain any official, permanent, organizational, or positional leadership in His New Testament economy. On the other hand, Hebrews 13:17 says, “Obey the ones leading you and submit to them.” First Peter 5:5 says, “Younger men, be subject to elders.” Every truth has two sides. We need to hold both sides of every truth in order to be balanced. One side of the truth is that every member is responsible to know and practice the truth; the other side is that we also need to learn to know and subdue our flesh to be humbled and submit to others.

Question: Could you explain the meaning of the word truth in 1 Timothy 3:15?

Answer: The word truth means something that is real. In the Bible the word truth refers to God Himself, for only God is real. The Greek word rendered “truth” in 1 Timothy 3:15 is the same word rendered “reality” in John 1:17, which says, “The law was given through Moses; grace and reality came through Jesus Christ.” This verse indicates that when Jesus came, grace came; that is, God came to be our enjoyment. When Jesus came, reality also came; that is, God came to be the reality. Thus, all the truths in the Bible refer to God Himself. However, some items in the Bible are not truths but are mere doctrines. Most Christians consider the doctrines in the Bible to be truths, but there is a difference.

Let us consider some examples in order to see the difference between truth and doctrines. The teachers among the Brethren studied many doctrines concerning the Lord’s table. They studied the proper time to have the Lord’s table. This is a doctrine, not a reality. They also studied what kind of cup and bread to serve, the way in which the elements should be distributed, and who has the right to participate in the Lord’s table. All these matters are doctrines, not the reality. However, there is also the truth of the Lord’s table. The truth is that Christ is the Head and the church is the Body. The death of Christ is displayed at the table because the wine, signifying the Lord’s blood, is separate from the bread, signifying the Lord’s body. Christ’s resurrection also is displayed because there is one loaf on the table made from many grains, signifying the believers, who were produced in Christ’s resurrection (1 Pet. 1:3). Christ as the Head, the church as the Body, and the death and resurrection of Christ are not doctrines but the truth.

Another example of the difference between doctrine and truth can be seen in the matter of baptism. Many Christian teachers study doctrines concerning the outward forms of baptism, such as what kind of water to use, what temperature of water to use, what name or names to baptize people into, the number of times to immerse a person, and the direction in which to immerse a person into the water. These matters are all doctrines, which are not very important. The truth of baptism is the death and resurrection of Christ.

召会并非担负道理，乃是担负真理。神是独一的神，这是真理，是实际，不是道理。圣经中所有的真理都是借着指向某些项目，就如基督、那灵、基督的救赎、基督的钉死或基督的复活等，而直接或间接指神自己。这些是真理的要素。召会只担负真理。

问：召会如何得着保护，远离混乱？

答：召会应该凭着担负真理而得着保护。然而，今天的召会因为缺乏真理，所以软弱。因为每一个肢体在学习和实行真理的事上有短缺，所以召会遭受风波之苦。如果召会是刚强的，满了真理，我们就会得着保护。风波证明召会是软弱的，缺乏真理。

The church does not bear doctrines; it bears the truth. That God is the unique God is a truth, a reality, not a doctrine. All the truths in the Bible refer to God Himself directly or indirectly by referring to items such as Christ, the Spirit, Christ's redemption, Christ's crucifixion, or Christ's resurrection. These are the factors of the truth. The church bears only the truth.

Question: How is the church safeguarded from confusion?

Answer: The church should be the safeguard by bearing the truth. However, the churches today are lacking in the truth and are therefore weak. The shortage of every member learning and practicing the truth is the reason that the churches suffer from turmoil. If the churches are strong and full of the truth, we will be safeguarded. Turmoils are proof that the churches are weak and lacking in the truth.

第八章

在神的家中 当怎样行（二）

读经：提摩太前书一章三至六节，三章十五至十六节，四章七至八节，六章三节，提摩太后书二章十五节，四章三至四节，三章十六至十七节。

在本篇信息中，我们要继续来思考“在神的家中当怎样行”这件事。提摩太前后书这两卷书信是写于召会堕落的时候，这两卷书信也是因为召会的堕落而写的。保罗所服事给提摩太的，完全是关于在堕落的时期，在召会中当怎样行。关于在神的家中当怎样行，我们在上一篇信息中主要包括了两个点。首先，我们看见我们必须尊重基督的元首权柄。无论我们是什么、作什么、说什么，都该在一种灵里，就是尊重基督的元首权柄。尊重基督的元首权柄会保护我们，在召会生活中免于许多错误。基督的元首权柄对我们的召会生活来说，是很紧要的。今天基督教的主要问题，就是不顾基督的元首权柄。我们在主恢复中的召会生活里，首先需要顾到的，就是尊重基督的元首权柄。我们在上一篇信息中所看见的第二件事乃是，全召会都是真理的柱石和根基。（提前三 15。）不只领头的人，乃是召会中每一个肢体都应该实行真理，认识真理，使我们能成为柱石，在这个黑暗的世代中担负神的真理。我们要知道在召会生活中当怎样行，就必须遵循这两个管治原则：尊重基督的元首权柄，以及担负真理。

不可教导与神的经纶 不同的事

我们在本篇信息中要多看一些项目，这些都是应该管治我们在召会生活中当怎样行的项目。保罗在提前一章三至四节写道：“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，也不可注意虚构无稽之事，和无穷的家谱；这些事只引起辩论，

CHAPTER EIGHT

HOW TO CONDUCT ONESELF IN THE HOUSE OF GOD (2)

Scripture Reading: 1 Tim. 1:3-6; 3:15-16; 4:7-8; 6:3; 2 Tim. 2:15; 4:3-4; 3:16-17

In this chapter we will continue to consider the matter of how to conduct oneself in the house of God. The two Epistles to Timothy were written when the church was in degradation, and it was because of the degradation that these two Epistles were written. What Paul ministered to Timothy was entirely concerning how to conduct himself in the church in a time of degradation. In the previous chapter we covered mainly two points concerning how to conduct ourselves in the house of God. First, we saw that we must respect the headship of Christ. Whatever we are, do, and say should be in a spirit that respects the headship of Christ. Respecting the headship of Christ safeguards us from many kinds of mistakes in the church life. The headship of Christ is crucial to our church life. The main problem with Christianity today is that it disregards the headship of Christ. In the church life in the Lord's recovery, the first thing that we need to take care of is to regard the headship of Christ. The second matter we saw in the previous chapter is that the entire church is the pillar and base of the truth (1 Tim. 3:15). Not the leading ones only but every member in the church should practice to know the truth so that we can be a pillar to bear God's truth in this dark age. Respecting the headship of Christ and bearing the truth are two governing principles we must follow in order to know how to conduct ourselves in the church life.

NOT TEACHING ANYTHING DIFFERENT FROM GOD'S ECONOMY

In this chapter we will see a few more items that should govern our conduct in the church life. In 1 Timothy 1:3-4 Paul wrote, "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 nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith." We should

对于神在信仰里的经纶并无助益。”我们不该教导任何与神的经纶不同的事。“经纶”(economy)这个辞是一个英语化的希腊辞，表示一种安排，管家职分，或是为着分赐的一种行政。按照新约的启示，神有一个经纶，要将祂自己在基督里分赐到祂所拣选的人里面，而产生召会，就是基督的身体。新约嘱咐我们，不可教导与神的经纶不同的事。在召会生活中，无论我们的教导有多属灵，都不该教导任何不同于神的经纶而会引起辩论的事。

我们在前一篇信息中看见，即使是最年轻的信徒，也需要照着真理，放胆明辨不同的讲论。然而，这不是说，当一个人没有讲说异端或损毁神经纶的话时，我们也需要勇敢的站起来抵挡他。这只会造成难处。假定一位弟兄说，“我不喜欢看见姊妹们都是长发。我喜欢姊妹们留短发。”我们若听见类似这种话，应该不要理睬。姊妹们头发的长度不是重点。因此，我们可以容让弟兄发表他的意见。我们不该为这种无关紧要的事争论或争斗。然而，假如有人说，“基督只是人；祂没有神圣的性情。”每一位弟兄姊妹都该立刻站起来说“不”，因为这是亵渎基督。不仅如此，这话损毁神的经纶，因为神的经纶是要分赐这位是神又是人的基督。召会是真理的柱石和根基，所以每一个肢体都有责任反抗这种异端的说法。我们必须担负关于基督身位的真理。我们都需要看见神在新约中的嘱咐：不可教导与神的经纶不同的事。然而，姊妹们头发合式的长度不值得争辩。我们最好远离任何关于这种次要事情的争辩。

操练自己以至于敬虔

保罗在三章十六节说，“大哉！敬虔的奥秘！这是众所公认的，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。”在这一段经文中，神显现于肉体不是单指基督自己，也是指召会。基督在祂的升天里被接去于荣耀里，是在祂被传于万邦、被信仰于世人中之前。因为十六节里的“被接去于荣耀里”列在最末一项，所以它不是单指基督的升天，也必是指召会的被提。这很强的指明，神显现于肉体这个大哉敬虔的奥秘，包括基督和召会二者。

not teach anything that is different from God's economy. The word economy is an Anglicized Greek word, denoting a dispensation, a stewardship, or an administration to dispense something. According to the revelation of the New Testament, God has an economy to dispense Himself in Christ into His chosen people to produce the church, the Body of Christ. The New Testament charges us not to teach anything other than God's economy. In the church life we should not teach anything that produces questionings rather than God's economy, regardless of how scriptural our teaching may be.

In the preceding chapter we saw that even the youngest believer needs to be bold to discern different speakings according to the truth. However, this does not mean that when a person speaks something that is not heretical or damaging to God's economy, we need to boldly stand up to say something against it. This will only cause trouble. Suppose a brother says, "I do not like to see all the sisters with long hair. I prefer that the sisters have short hair." When we hear something like this, we should simply ignore it. The length of the sisters' hair does not mean much. Therefore, we can allow a brother to voice his opinion. We should not argue or fight over such insignificant matters. However, suppose someone says, "Christ is only a man. He does not have the divine nature." Every brother and sister should immediately stand up to say no, for this is a blasphemy against Christ. Furthermore, such speaking damages God's economy because God's economy is to dispense the Christ who is both God and man. Because the church is the pillar and base of the truth, every member has the responsibility to protest against this kind of heretical speaking. We must bear the truth concerning Christ's person. We all need to see God's charge in the New Testament not to teach things different from God's economy. The proper length of a sister's hair, however, is not worthy of disputation. It is better to stay away from any disputation concerning such minor things.

EXERCISING OURSELVES UNTO GODLINESS

In 1 Timothy 3:16 Paul said, "Confessedly, 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." In this verse the manifestation of God in the flesh refers not only to Christ Himself but also to the church. Christ was taken up in glory in His ascension before He was preached among the nations and believed on in the world. Because "taken up in glory" is listed last in verse 16, it must refer not only to Christ's ascension but also to the church's rapture. This is a strong indication that the manifestation of God in the flesh, the great mystery of godliness, includes both Christ and the church.

神显现于肉体包括基督，也包括召会，因为基督是头，召会是祂的身体。如果头是神的显现，那么身体也必须是神的显现。神学家可能辩论说，只有基督是神的显现，但这是不合逻辑的，因为一个人的身体，与头有同样的生命和性情。基于这个明确的原则，我们很清楚：基督——头——如何是神显现于肉体，召会——基督的身体——照样也是神显现于肉体。这是合乎逻辑的。

十五至十六节启示，召会不只是活神的家、真理的柱石和根基，召会也是敬虔的奥秘，就是神显现于肉体。我们虽是在肉体里的人，神却住在我们里面。因此，当我们一起聚集时，我们就是神的显现。林前十四章二十四至二十五节说，如果召会有正确的聚会，当不信的人进到会中，就会说，“神真是在你们中间了。”这指明神在召会中显现于肉体。基督在地上，在肉体里作为一个人，个别的显大神；但今天神在召会中是团体的显现。这是极大的奥秘，敬虔的奥秘。

敬虔的定义乃是神显现于肉体。最近有人教导青年人说，每个主日早晨去聚会是墨守宗教，主日早晨他们应该有自由去作别的事。我们不该管这个教训是对是错，反该简单的思考：到底主日早晨去作别的事是否敬虔？提摩太前后书是在召会堕落的时候写的，为要教导提摩太在神的家中当怎样行。这两卷书信没有说，我们需要作对的事；反之，它说我们需要操练自己以至于敬虔。（提前四7。）主日早晨去参加别的活动而不来召会聚会，并不是敬虔。主日早晨去打篮球，对别人也不是敬虔的见证。这不是对错的问题，这是事实。如果青年人看到一位长老在主日早晨聚会的时候去打篮球，他们会被绊跌，而且可能觉得有自由开始松散的过生活。如果我们所作的彰显敬虔，就会造就圣徒，供应生命给他们。当我听到有人这样教导青年人，我觉得很心痛。这并非意见或无关紧要的事；这是狡诈的教训，偷着进来，要将神在召会中见证的标准降低，并败坏青年人。要在召会中正确的行事为人，我们必须遵循的另一个原则乃是：操练自己以至于敬虔。

The manifestation of God in the flesh includes both Christ and the church because Christ is the Head and the church is His Body. If the Head is the manifestation of God, the Body must also be the manifestation of God. Theologians may argue that only Christ is the manifestation of God, but this is illogical, for a person's body has the same life and nature as the head. Based on this definite principle, it is clear that just as Christ, the Head, is the manifestation of God, so also the church, the Body of Christ, is the manifestation of God. This is logical.

First Timothy 3:15-16 reveals that the church is not only the house of the living God and the pillar and base of the truth but also the mystery of godliness, that is, the manifestation of God in the flesh. Although we are human beings in the flesh, God dwells in us. Therefore, when we are meeting together, we are the manifestation of God. First Corinthians 14:24-25 says that if the church is meeting properly, an unbeliever who comes into the meeting will say, "Indeed God is among you." This indicates that God is manifested in the flesh in the church. Christ manifested God in the flesh as a man on the earth individually, but today God is manifested in the church corporately. This is a great mystery, the mystery of godliness.

The definition of godliness is God manifest in the flesh. Some have recently taught the young people that to always go to the Lord's Day morning meeting is to be religious and that they should feel free to do something else on the Lord's Day morning. Rather than being concerned about whether this teaching is right or wrong, we should simply consider whether going to do something else on the Lord's Day morning is godliness. The two Epistles to Timothy were written at a time when the church was in degradation to instruct Timothy how to conduct himself in the house of God. These Epistles do not say that we need to do what is right; rather, they say that we need to exercise ourselves unto godliness (1 Tim. 4:7). Going to an event other than the church meeting on the Lord's Day morning is not godliness. Playing basketball on the Lord's Day morning is not a testimony of godliness to others. This is not a matter of right or wrong; it is a matter of fact. If the young people saw an elder playing basketball during the Lord's Day morning meeting, they would be stumbled and perhaps feel free to begin to live in a loose way. If what we do is an expression of godliness, it will edify the saints and minister life to them. My heart was grieved when I heard that such things were being taught to the young people. This is not an opinion or an insignificant matter; it is a subtle teaching creeping in to lower the standard of God's testimony in the churches and corrupt the young people. Another governing principle that we must follow to properly conduct ourselves in the church is to exercise ourselves unto godliness.

保罗说，“因为操练身体益处还少；唯独敬虔，凡事都有益处。”（8。）他很公正，因为他没有说操练身体没有益处。是的，操练身体是有益处，但是和操练自己以至于敬虔比起来，益处非常小。我们在召会生活中行事为人的路，就是操练自己以至于敬虔。任何事若对于别人不是正确、敬虔的见证，我们都不该作。我们不需要思考一件事是否合乎律法或是否正确，而该思考它是否有敬虔的彰显，就是神显现于肉体。

让我们思考另一个例子。有些弟兄可能会到酒吧去喝啤酒。他们可能告诉其他的圣徒说，他们得了自由，脱离一切的束缚，而且在召会生活中不该有任何律法。每一位圣徒都需要学习真理，明辨这种说法，并且起来实行真理。所有的圣徒该回答：“不，在召会生活中我们不接受这种说法。”我们必须明辨、刚强，不是要造成分裂，而是要保守召会在正确的路线上，显大我们的神。我们的生活该是敬虔的，而非松散的。我们都该将这事带到主面前。我并不是定罪或控告那些持守这种观念的人，但我盼望他们将这些事带到主面前，祷告说，“主，你要我在你的恢复中作这样的人么？”

我们在日常生活中不该凭规条生活，但我们应该有一个管治的原则，就是敬虔。当我们要决定是否该穿某件衣服时，应该思考它是否彰显敬虔。我们不该关心任何外面的形式，但我们需要关心事实。无论我们说什么、作什么或去哪里，都需要思考这样是否敬虔。如果我们向邻居作主恢复的见证，其中有些人还是基督徒，然而有一天，他们看见我们去电影院，我们就失去了见证。就算我们是去看教育片，仍然不是敬虔。此外，即使我们带孩子去电影院是看最好的教育片，也会在孩子里面创造一种想看电影的欲望。我们会败坏孩子们。电影院满了属灵的病菌。父母若是操练自己以至于敬虔，他们的良心不会允许他们带孩子去电影院。这不是对错的问题，也不是守律法不守律法的问题。我们应该只关心这个事实：对别人而言，什么是敬虔的见证。我们要在召会生活中正确的行事为人，敬虔是另一个我们需要顾到的管治原则。

Paul said, “Bodily exercise is profitable for a little, but godliness is profitable for all things” (v. 8). He was fair, for he did not say that bodily exercise profits nothing. Yes, bodily exercise is profitable, but its profit is very small compared to the profit of exercising ourselves unto godliness. The way to conduct ourselves in the church life is to exercise ourselves unto godliness. We should not do anything that is not a proper testimony of godliness to others. We do not need to consider whether or not something is legal or right but whether it is an expression of godliness, God manifested in the flesh.

Let us consider another illustration. Some brothers may go to bars to drink beer. They may tell the other saints that they have been liberated from all bondage and that in the church life there should be no legalities. All the saints need to learn the truths, discern such speaking, and rise up to practice the truth. All the saints should reply, “No, in the church life we do not accept this kind of speaking.” We must be discerning and strong, not to cause division but to keep the church in the right lane to manifest our God. Our living should be godly, not loose. We should all bring this matter to the Lord. I do not condemn or accuse those who hold such concepts, but I hope that they will bring these things to the Lord, praying, “Lord, do You want me to be such a person in Your recovery?”

In our daily lives we should not live by regulations, but we should have one governing principle, that is, godliness. In deciding whether or not to wear a certain article of clothing, we should consider whether or not it expresses godliness. We should not care for any outward forms, but we need to take care of the facts. Whatever we say and do and wherever we go, we need to consider whether it is godliness. If we testify concerning the Lord’s recovery to our neighbors, some of whom may be Christians, yet one day they see us going into a movie theater, we will lose our testimony. Even though we may be going to see an educational movie, this is not godliness. Moreover, bringing our children to a movie theater, even if it is to see the best educational movie, will create a lust within our children to see movies. We will corrupt our children. The theaters are full of spiritual germs. The conscience of parents who exercise themselves unto godliness would not allow them to take their children into a movie theater. This is not a matter of what is right or wrong, legal or illegal. We should care only for the facts of what is a testimony of godliness to others. Godliness is another governing principle that we need to take care of in order to properly conduct ourselves in the church life.

顾到健康的教训

我们要在神的家—召会—中有正确的行事为人，也需要顾到健康的教训。提后四章三至四节说，“因为时候要到，那时人必容不下健康的教训，反而耳朵发痒，随着自己的情欲，给自己堆积起教师来；并且转耳离弃真理，偏向虚构无稽之事。”用“容”（tolerate）这个字是指忍受某种苦难。对某些人而言，健康的教训成了他们必须忍受的事物。在最近的一次训练里，有些受训者在听我的信息时写下说，他们觉得厌烦。对这些受训者而言，听健康的教训是一种苦难。这些人可能比较喜欢听那些能搔他们发痒耳朵的教训。我们在召会中的行事为人，不该照着我们发痒的耳朵，反而需要照着健康的教训。

有人可能说，禁止看电影或禁止去其他属世娱乐的场所，是过度遵守律法。我们的耳朵可能发痒，想要听这种论调，但我们必须受“顾到健康的教训”这个原则所管治。一种教训是令人厌烦或是帮人搔痒并不重要；我们需要思考的乃是，到底这是不是健康的教训？搔我们耳朵的教训可能令人愉快，却不健康。教导圣徒该去看电影，完全是不健康的。召会中的教训必须是健康的。为着我们在召会生活中的行事为人，只听健康的教训是另一个管治原则。

保罗在三提书里，七次用到“健康的教训”、“健康的话”、“健康话语”、和“健康言语”这些辞。（提前一10，六3，提前一13，四3，多一9，二1，8。）他知道当召会生活堕落时，人会厌烦健康的教训，偏好那些能搔他们发痒耳朵的教训。因此，三提书启示，顾到健康的教训应该是管治我们在召会生活中当怎样行的原则。我们的行事为人不该照着意见、好恶，而需要按着健康的教训。我们应该接受并应用任何在属灵上健康的教训，拒绝任何不健康的教训。正确的教训不在于合乎我们的口味，而在于是否健康。

认识真理并活出真理

保罗在提摩太前后书中强调真理这件事。他写说，“你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直的分解真理的话。”（提后二15。）他四次提到“认识真

TAKING CARE OF THE HEALTHY TEACHING

In order to properly conduct ourselves in the house of God, the church, we also need to take care of the healthy teaching. Second Timothy 4:3-4 says, “The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears, and they will turn away their ear from the truth and will be turned aside to myths.” The word tolerate is used to indicate enduring some kind of suffering. To some the healthy teaching becomes something that must be tolerated. In a recent training, while listening to my messages, some trainees wrote that they were bored. Listening to the healthy teaching is a suffering to these trainees. Such ones may prefer to hear teachings that will tickle their itching ears. We need to conduct ourselves in the church not according to our itching ears but according to the healthy teaching.

Some may say that it is overly legalistic to refrain from going to movie theaters or other places of worldly entertainment. Our ears may itch to hear such speaking, but we should be governed by the principle of taking care of the healthy teaching. Whether a teaching is boring or tickling does not mean anything; we need to consider only whether or not it is a healthy teaching. It may be a pleasant teaching that tickles our ears but it is not healthy. It is altogether unhealthy to teach that the saints should watch movies. The teaching in the churches must be healthy. Heeding only healthy teaching is another governing principle for our conduct in the church life.

Paul used the terms healthy teaching, healthy words, and healthy speech seven times in the Epistles to Timothy and Titus (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8). He knew that when the church life is in degradation, people will be bored of the healthy teaching and will prefer to have their ears tickled. Therefore, the Epistles to Timothy and Titus reveal that caring for the healthy teaching is a principle that should govern our conduct in the church life. We need to conduct ourselves not according to our opinion or our likes or dislikes but according to the healthy teaching. We should receive and apply any teaching that is spiritually healthy, and we need to reject any teaching that is not healthy. The proper teaching is not a matter of our taste but a matter of what is healthy.

KNOWING AND LIVING OUT THE TRUTH

In the Epistles to Timothy Paul stressed the matter of truth. He wrote, “Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth” (2 Tim. 2:15). He mentioned the full knowledge of the truth four times (1

理”。（提前二 4，四 3，提后二 25，三 7。）我们需要看见道理和真理之间的不同。关于主的筵席，有许多事都只是道理，就如：该用葡萄汁或葡萄酒、该用那一种饼、要传一个大杯还是许多小杯等等。然而，在主的筵席中有真理。关于主筵席的真理，包括元首、身体、以及基督的死与复活。我们在召会生活中行事为人的路，主要不是注意道理，乃是注意真理。我们来到主的筵席上，不该只是参加另一场聚会，持守某些形式；反之，我们需要认识、珍赏关于主筵席的真理。如果我们没有进入主筵席的真理，那么主的筵席对我们而言就只是一种形式。如果主的筵席对圣徒们成为形式，有些人可能会想要丢弃，因为我们的原则乃是不持守任何虚空的形式。这是问题所在。

我们在神的家中行事为人的路，乃是顾到真理，不是只注意道理；对领头者而言，尤其是如此。因此，所有圣徒都需要认识关于主筵席的真理。我担心许多圣徒不认识这个真理。他们可能只是来参加一个仪式，却不认识其中的真理。我们都需要领悟我们的缺欠在哪里。关于受浸，我们需要认识真理，而不只是道理。是水浸或是洒水只是道理的问题。我们需要认识并活出受浸的实际。我们也需要每天活出主筵席的实际——真理。主筵席的真理该是我们的生命和日常的生活，我们应该在每周的头一日聚集，有分于主的筵席，向全宇宙见证我们日常的生活。我们应该每天在祂的死与复活里，为着元首，作为身体而活。

主耶稣在约翰八章三十二节说，“你们必认识真理，真理必叫你们得以自由。”松散的教学不会释放我们，只会导致松散的生活。叫我们自由的乃是真理。主在十七章十七节继续说，真理圣别我们。我们需要认识真理。在这个堕落的时代，我们在主的恢复里，必须认识真理并活出真理。这是另一个管治我们在召会中行事的原则。我们需要使真理成为我们的日常生活，成为每日衡量事物的标准。

顾到圣经

在整本圣经中，没有一处经节像提后三章十六节一样。十五至十七节说，“你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属

Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7). We need to see the difference between doctrines and truth. Matters regarding the Lord's table such as whether to serve grape juice or wine, what kind of bread to serve, and whether to pass one large cup or many small cups are all doctrines. However, within the Lord's table is the truth. The truth of the Lord's table includes the Head, the Body, and Christ's death and resurrection. The way to conduct ourselves in the church life is not mainly to take care of doctrines but to take care of the truth. We should not come to the Lord's table merely to have another meeting or to keep certain forms; rather, we need to know and appreciate the truth of the Lord's table. If we do not enter into the truth of the Lord's table, the Lord's table will become something formal to us. If the Lord's table becomes something formal to the saints, some may want to drop it because our principle is not to keep any empty forms. This is a problem.

The way to conduct ourselves in the house of God, especially for the leading ones, is to take care of the truth, not merely to care for doctrines. Therefore, all the saints need to know the truth of the Lord's table. I am concerned that many saints do not know this truth. They may come only to participate in something formal, concerning which they do not know the truth. We all need to realize where our lack is. Concerning baptism, we need to know the truth, not merely the doctrines. Whether to baptize by immersion or by sprinkling is a matter of doctrine. We need to know and live the reality of baptism. Every day we also need to live the reality, the truth, of the Lord's table. The truth of the Lord's table should be our life and our daily living, and we should come together on the first day of every week to partake of the Lord's table as a testimony to the universe of our daily living. We should live daily as the Body for the Head in His death and resurrection.

In John 8:32 the Lord Jesus said, "You shall know the truth, and the truth shall set you free." Loose teachings do not liberate us; they only lead us into a loose life. It is the truth that sets us free. In 17:17 the Lord went on to say that the truth sanctifies us. We need to know the truth. In this time of degradation we in the Lord's recovery must know and live out the truth. This is another principle that should govern our conduct in the church. We need to make the truth our daily living and our daily standard of measurement.

TAKING CARE OF THE BIBLE

In the entire Bible there is not another verse like 2 Timothy 3:16. Verses 15 through 17 say, "From a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in

神的人得以完备，为着各样的善工，装备齐全。”使徒保罗特意写这段话，指明在召会堕落的时候，若有人渴望成为属神的人，敬虔的人，就必须顾到圣经。我们需要从小明白圣经。我们在召会中行事为人的路，乃是顾到圣经。我盼望在主的恢复中，有一种宝爱圣经的风气能够建立起来。每一个在主恢复中的人，都该是宝爱圣经的人，一直的吃、阅读、并研读圣经中神的话。

我们在召会中行事为人的路，乃是认识圣经到一个地步，被人称作“圣经人”。我们若不认识圣经，就不知道在神的家中当怎样行。若是可能，我们应该每天读三章旧约和一章新约。这样，我们就能轻松的一年读经一遍。这并不难。我们需要建立这种好习惯，使我们成为敬虔的人。

如果有一天，某些青年弟兄到我家来，看见我在阅读许多世俗的杂志和报纸，他们不会认为我是敬虔的。他们反倒可能认为我是属世的，甚至是属肉体的。我们看不看报纸不该是律法，但我们若花太多时间阅读属世的刊物，可能会导致放纵情欲，这是属灵的事实。我们不该花太多时间阅读属世的刊物，反该读我们天父的话，好赎回光阴。

我们在召会中行事为人的路，乃是成为爱慕神话语的人。不要编造借口说，我们生来就没有成为那种人所必须具备的个性。我们都已从同一个生命，就是神的生命重生。因此，我们都能每天殷勤的研读圣经。我们应该试着一年读经一遍。此外，我们每天早晨至少都该花十分钟，祷读两、三处经节。我们越祷读，就越得滋养。我们需要每天吃主的话，得着滋养，并被圣经的真理构成。我们若这样实行，就会一直给人敬虔的印象，这会使神得荣耀。如果这是我们日常的见证，也管治我们在召会生活中的行事为人，我们就会知道在神的家中当怎样行。借着日复一日的读经，我们会累积许多圣经的知识。根据这些神话语的知识，我们会知道在神的家中当怎样行。我们需要花时间在主面前，思考我们所看见，管治我们在召会中行事为人的这些原则。我们需要就着这些原则祷告，凭着主的恩典将其付诸实行。

righteousness, that the man of God may be complete, fully equipped for every good work.” The apostle Paul wrote these words purposefully to indicate that when the church is in degradation, whoever desires to be a man of God, a godly man, must take care of the Scriptures. We need to know the Bible from our youth. The way to conduct ourselves in the church is by taking care of the Scriptures. I hope that an atmosphere of loving the Bible will be built up in the Lord’s recovery. Everyone in the Lord’s recovery should be a Bible lover, always eating, reading, and studying the word of God in the Bible.

The way to conduct ourselves in the church life is to know the Bible to the extent that others would call us a “Bible man.” If we do not know the Bible, we will not know how to conduct ourselves in the house of God. If possible, we should read three chapters of the Old Testament and one chapter of the New Testament every day. In this way we can easily read the whole Bible once a year. This is not difficult. We need to build up such a good habit in order to be a godly person.

If some young brothers come to my home one day and see that I read many secular magazines and newspapers, they will not think that I am godly. They may think instead that I am worldly and perhaps that I am fleshly. Whether or not we read the newspaper should not be a legal matter, but it is a spiritual fact that if we spend too much time reading worldly publications, we may be led into the indulgence of lust. Rather than spending much time reading worldly publications, we should redeem the time by reading the word of our Father.

The way to conduct ourselves in the church is by becoming someone who loves the Word of God. We should not make the excuse that we were not born with the kind of disposition necessary to be such a person. We have all been reborn with the same life, the life of God. Therefore, we all can study the Bible daily and diligently. We should try to read through the Bible once a year. Furthermore, we should spend at least ten minutes every morning to pray-read two or three verses. The more we pray-read, the more nourishment we receive. We need to eat the word every day to receive the nourishment and become constituted with the truth of the Bible. If we practice this, we will always impress others with godliness, and this will be a glory to God. If this is our daily testimony and this governs our walk in the church life, we will know how to conduct ourselves in the house of God. By reading the Bible day after day, we will accumulate much knowledge of the Bible. Based on this knowledge of God’s Word, we will know how to conduct ourselves in the house of God. We need to spend time before the Lord to consider the principles we have seen that should govern our conduct in the church. We need to pray about these principles and by the Lord’s grace put them all into practice.

主的恢复要得扩展，不是以运动的路，而是以生命的路。当我们都在生命里长大，召会就会扩增，自然而然开展到其他的城市。召会开展到哪里，哪里就需要有人担负责任。为此，许多圣徒，特别是年轻人，需要花时间研读神的话，好被神的话浸透，彻底构成。然后他们就预备好去教导神的话。按照新约，教导是正确的牧养，因为以弗所四章十一节将牧人和教师列为同一种有恩赐者。我们若不知道如何教导，就不能牧养。牧养是基于教导。此外，提前五章十七节启示，教导是长老的主要功用。在地方召会中，我们若要够资格作长老担负责任，就必须能教导。（三2。）我们能教导，就能牧养。因此，如果青年人在要来的年日中研读神的话，被神的话彻底浸透、构成，许多人就会成为优秀的教师。他们会自然而然成为优秀的牧人和长老。这是为着召会的开展，预备领头职分的路。

假如某个地方的青年人来在一起，只是快乐一下，弹吉他、唱诗歌、释放灵，却没有花时间在神的话上，也没有在属灵的经历上受操练；很可能几年过去，却没有得建立。这种情形比基督教公会的情形还差，因为基督教至少有神学院，训练一些领头人。只是过好日子是在浪费时间。我们需要来到召会聚会中有学习，被建造，受训练，这才值得。我们在召会生活中应该认真。今天，主的见证是我们生命中最重要的事。因此，我们需要花时间、力量，甚至花上我们自己，为着主的恢复被构成。

我鼓励所有的圣徒要付出扎实的时间，进入扎实的事物。我们不该放松，只想过好日子。召会生活不是为着过好日子，而是为着扎实的事物。我们需要拿起这个负担，到主面前去。我们不该找借口说自己很软弱。我们都软弱，但是在我们里面的主是刚强的。我们在自己里面没有力量，但祂的恩典够我们用的。（林后十二9。）我们都需要仰望主赐下祂的恩典，使我们能构上祂的标准。我盼望所有的圣徒都能规律的花时间在神的话上。我们若都这样实行，召会生活就会健康、刚强、丰富，并且是真正的活。我们都需要尊崇基

The Lord's recovery will spread not in the way of a movement but in the way of life. As we all grow in life, the churches will increase and spontaneously spread to other cities. Wherever the churches spread, there is the need of some to bear responsibility. For this reason, many saints, especially the young ones, need to spend time to study the Word of God, to be saturated and thoroughly constituted with the Word of God. Then they will be prepared to teach the Word of God. According to the New Testament, teaching is the proper shepherding, for Ephesians 4:11 lists shepherds and teachers as one class of gifted person. If we do not know how to teach, we cannot shepherd. Shepherding is based on teaching. Furthermore, 1 Timothy 5:17 reveals that teaching is the main function of the elders. In order to be qualified as an elder to bear responsibility in a local church, we must be able to teach (3:2). If we can teach, we will be able to shepherd. Therefore, if the young ones study God's Word to be thoroughly saturated and constituted with the Word in the coming years, many of them will be good teachers. Then they will spontaneously become good shepherds and elders. This is the way that the leadership is prepared for the spread of the churches.

Suppose the young people in a locality come together only to have a good time, playing the guitar, singing hymns, and releasing their spirit, but they do not spend time in the Word of God and are not exercised in the spiritual experiences. Several years may pass, yet nothing will be built up. Such a situation would be worse than the situation in denominational Christianity, for Christianity at least has seminaries to train some leaders. To only have a good time is a waste of time. We need to come to the church meetings to learn something, to be built up, and to be trained. This is worthwhile. We should mean business in the church life. The Lord's testimony is the most important thing in our life today. Therefore, we need to spend our time, our energy, and even our being to be constituted for the Lord's recovery.

I encourage all the saints to spend a solid time to enter into the solid things. We should not relax or only seek to have a good time. The church life is not for a good time; it is for something solid. We need to pick up this burden and go to the Lord. We should not use the excuse that we are weak. We are all weak, but He who is in us is strong. We do not have the energy in ourselves, but His grace is sufficient for us (2 Cor. 12:9). We all need to look to the Lord for His grace that we may come up to His standard. I hope that all the saints will legally spend time in the Word of God. If we all practice this, the church life will be healthy, strong, rich, and genuinely living. We all need to honor the headship of Christ, bear the truth, exercise ourselves unto godliness, take care of the

督的元首权柄、担负真理、操练自己以至于敬虔、顾到健康的教训、并且研读主的话。借着花时间在话上，我们就会被神圣话语的知识所充满，并会知道在神的家中当怎样行。

问 答

问：圣徒们若住在一个小城镇，靠近有召会的大城市，该如何正确的聚集？

答：我们多年实行的原则乃是，小城镇的圣徒在起头的时候与较大城市的召会同聚。随着小城镇的圣徒人数逐渐增加，我们鼓励他们在当地有为着祷告和交通的家中聚会。随着他们继续成长，至终开始有主的饼杯，成为当地的召会。一旦他们作为当地的召会开始聚集，就和较大城市的召会有同等的立场。没有比较高或比较低的召会；反之，所有的召会都在同样的水平上。至终，在主要城市会有一个较大的召会，周围较小的城镇会有十个或十五个较小的召会。在这种情况下，每一个都是地方召会，都在同样的水平上。没有领头的召会。这样，召会就得以避免成为组织，导致阶级制度，侮辱基督的元首权柄。

问：读圣经最好的路是什么？

答：倪柝声弟兄常说，我们需要有两本圣经：一本干净的圣经，里面没有任何记号，是为早晨得滋养用的；另一本圣经是为写笔记。在我们阅读和研读时，最好用大本的圣经，页边有很大的空白。当我们得着新的领会，看见新的亮光时，应该在页边的空白处写下笔记。早晨得着滋养、和稍后一天当中读几章，是一般的路，每一位圣徒都该实行。然而，真正宝爱圣经的人也需要逐卷研读圣经。要这样实行，首先我们需要为着要研读那一卷书而祷告。接下来，除了来到话前得滋养并读几章的时间之外，我们还需要花时间研读主引导我们研读的那卷书。

我们若要逐字研读圣经的一卷书，就需要一本与原文逐字对照的圣经，好找出每一个希腊字或希伯来字的准确意义。接着当我们研读每个字的意义时，应该试着解开每一节，解释或阐明每一节。这是研读一处经节有效率的路。我们应该逐节研读一卷书，直到我们读完整卷书。然后我们可以将这卷书再读一遍，研读它主要的题目或主题。研

healthy teaching, and study the Word. By spending time in the Word, we will be filled with the knowledge of the divine Word and will know how to conduct ourselves in the house of God.

QUESTIONS AND ANSWERS

Question: What is the proper way to meet for saints who live in small cities near a larger city with an established church?

Answer: The principle we have practiced for many years has been that the saints living in the smaller cities initially meet with the church in the larger city. Then as the number of saints in a smaller locality gradually increases, we encourage them to have home meetings in their locality for prayer and fellowship. As they continue to grow, they eventually begin to have the Lord's table and become the church in that locality. Once they begin to meet as the church in that locality, they have the same standing as the church in the larger locality. There are no higher or lower churches; rather, all are on the same level. Eventually, there may be one larger church in a central city and perhaps ten or fifteen smaller churches in the surrounding small cities. In such a situation, all are local churches and are on the same level. There is no head church. In this way, the churches are prevented from becoming an organization, which would lead to hierarchy and insult the headship of Christ.

Question: What is the best way to study the Bible?

Answer: Brother Watchman Nee often said that we need to have two copies of the Bible: a clean copy without any marks in it to use in the morning for nourishment and another copy for writing notes. It is best to use a large Bible with wide margins during our times of reading and studying. When we gain new understanding and see new light, we should write notes in the margins. The way of being nourished in the morning and the way of reading a few chapters later in the day are common; they should be practiced by all the saints. However, some who truly love the Bible also need to study the Bible book by book. To do this, we first need to pray concerning which book to study. Then, besides our times of coming to the word for nourishment and to read a few chapters, we need to spend time to study whichever book the Lord leads us to study.

To study a book of the Bible word by word, we need an interlinear version to find the accurate meaning of every Greek or Hebrew word. Then while studying the meaning of each word, we should try to expound each verse, explaining or interpreting it. This is the way to study a verse efficiently. We should study a book verse by verse until we finish the whole book. Then we can go through the book again to study its main topics or subjects. After studying one subject, word, or topic,

读完一个主题、一个辞、或一个题目、找出别卷书中对应的参照、并比较主话语的其他部分之后，我们应该在这卷书中找出其他主题并加以研读。这种主题式的研读，会帮助我们挖掘这卷书的深处。我们若花时间以这两种方式研读，就会完全进入一卷书。已过二十世纪以来，有许多研读圣经这本书中之书的不同方法。在这许多的方法中，我所提的方法是研读圣经最普遍、最有效的方法。

我们以逐字的方式，和依照不同题目的方式研读圣经的一卷书，需要参考书的帮助，就如希腊文和希伯来文的辞典和汇编。最好的两种汇编是史壮汇编（Strong's Exhaustive Concordance of the Bible）和杨格氏汇编（Young's Analytical Concordance to the Bible）。范恩的新约字义解释（Vine's Expository Dictionary of New Testament Words）对我们也是极大的帮助。卫斯特的新约详译本（Wuest's Expanded Translation）、扩大本新约圣经（Amplified New Testament）、以及文生的新约字研（Vincent's Word Studies in the New Testament）也很有帮助。此外，生命读经的信息对我们了解任何一卷书都很有帮助。如果我们使用这一切参考书和生命读经，就会对圣经的任何一卷书有透彻且包罗万有的观点。圣经的每一卷书对我们都会成为透亮的。

问：还有其他有益的基督徒书籍可读么？

答：倪柝声弟兄和我所有的书籍，都是在生命和真理上有益健康的。除此之外，还有其他的好书，就如慕安得烈（Andrew Murray）解释希伯来书的“至圣所”（The Holiest of All），以及多玛格力菲（W. H. Griffith Thomas）的罗马书注解（Commentary on Romans），这是关于罗马书顶尖的解释。如果我们有时间读，这些书在某种程度上可以帮助我们。

问：我们花时间研读主话时，什么是释放这些丰富最好的路，使我们不会积存过度的丰富？

答：我们花时间研读主话时，会累积许多知识。然而我们需要记得，必须有基督与召会作管治的异象。否则，我们取得越多圣经知识，就会给召会带来越多难处。如果我们的圣经知识受这个极大奥秘——基督与召会——的支配与管

finding cross-references in other books and comparing other portions of the Word, we should find and study other subjects in the book. Such topical studies will help us to dig into the depths of a book. By spending time to study in these two ways, we will fully enter into a book. Through the past twenty centuries many different ways have been used to study the Bible, the greatest of all books. Among the many ways to study the Bible, the most general and effective ways are the ways I have mentioned.

To study a book of the Bible word by word and according to different topics, we need the help of reference books such as Greek and Hebrew lexicons and concordances. The best two concordances are Strong's Exhaustive Concordance of the Bible and Young's Analytical Concordance to the Bible. Vine's Expository Dictionary of New Testament Words is a great help to us. Wuest's Expanded Translation, the Amplified Bible, and Vincent's Word Studies in the New Testament also are helpful. Furthermore, the Life-study messages are a great help to understand any book. If we use all the reference books and the Life-studies, we will gain a thorough, all-inclusive view of any book in the Bible. Every book of the Bible will become transparent to us.

Question: What other Christian books are beneficial to read?

Answer: All the books by Brother Watchman Nee and by me are healthy and helpful in life and truth. Besides these, there are other good books, such as Andrew Murray's The Holiest of All on Hebrews and W. H. Griffith Thomas's Commentary on Romans, the top exposition on Romans. These can help us to some extent if we have the time to read them.

Question: When we spend time to study the Word, what is the best way to release all these riches so that we do not store up an excess of riches?

Answer: When we spend time to study the Word, we will accumulate much knowledge. However, we need to remember that we must have Christ and the church as the governing vision. Otherwise, the more biblical knowledge we pick up, the more trouble we will make for the church. If our knowledge of the Bible is controlled and governed by the great

治，我们的圣经知识就会加强我们的异象，会使用得正确，不致破坏召会生活。若没有基督与召会这个管治的异象，我们的圣经知识可能成为破坏的因素。

我不相信我们能从圣经中累积过多的丰富。如果我们试着有所分享，可能会领悟我们并不太丰富。如果我们没有要买东西，可能认为一百元美金是一大笔钱。然而，如果我们去百货公司采购，就会发现一百元太少。我们不需要特意寻求机会来释放我们的丰富，只需要活基督、长基督并产生基督。这样，主就会引导我们，要在何时何地与他人分享什么。倘若我们定意要访问其他基督徒团体，好释放我们的丰富，那我们就是自己作主了。我们没有权利作这样的决定。反之，我们应该祷告：“主，我是你的仆人。我活你、长出你、产生你。主，凡我所作的，都必须在你的命令之下。你若不引导我，我就不对任何人讲说。”主若引导我们对某人讲说，我们就该简单的跟随祂的引导。我们若在主的引导之下对人讲说，凡我们所需要的，不只会从累积的圣经知识而来，也会从主应时的供应而来。主会及时供应我们所需的话，应付这样一个活的接触。这是接触别人正确的路。我们不需要定意去接触某人。如果我们日复一日简单的活在主的同在中，祂会引导我们。这样，我们就尊重祂的元首权柄。

问：背圣经重不重要？

答：我不反对背经，但进入主话最好、最有益的路不是背经，而是研读。我们不该没有研读一节经文就背诵它。我们需要研读每一节经文的意义。

mystery, Christ and the church, then our Bible knowledge will strengthen our vision, will be used properly, and will not damage the church life. Without the governing vision of Christ and the church, our biblical knowledge may become a damaging factor.

It is doubtful that we can accumulate an excess of riches from the Bible. If we try to share something, we will probably realize that we are not very rich. If we do not try to buy anything, we may think that a hundred dollars is a large sum of money. However, if we shop at a department store, we will see that a hundred dollars is very little. We do not need to purposely seek opportunities to release our riches. We only need to live Christ, grow Christ, and produce Christ. Then the Lord will lead us concerning where, when, and what to share to others. If we decide to visit other Christian groups to release our riches, we are making ourselves the lord. We have no right to make such a decision. Instead, we should pray, “Lord, I am Your servant. I live You, grow You, and produce You. Lord, whatever I do must be under Your command. If You do not direct me, I will not speak to anyone.” If the Lord leads us to speak to a certain person, we should simply follow His leading. When we speak to others under the Lord’s leading, whatever we need will come not only out of our accumulated knowledge of the Bible but also from the Lord’s instant supply. The Lord will instantly supply the words we need for such a living contact. This is the proper way to contact others. We do not need to make a decision to contact someone. If we simply live day by day in the Lord’s presence, He will lead us. In this way we respect His headship.

Question: Is it important to memorize verses from the Bible?

Answer: I am not against memorization, but the best and most helpful way to enter into the Word is not to memorize but to study. We should not memorize a verse without ever studying it. We need to study the meaning of each verse.