

With Him Quiet Time Studies

与主单独相处-灵修圣经学习

**Developing a Deeper Relationship with God**

与神有更深的关系

# Lesson 1: How to Have a Quiet Time: Philippians 1

## 1. Check:

- a. John 14:6, Revelation 3:20
- b. Timothy Training Lesson 5
- c. John Study Outreach

## 2. Review:

- a. Follow-up & Elements of Reproduction
- b. How to Have a Quiet Time. See pages 20-23 of *My Discipleship Notebook*.
- c. Students Quiet Time plan. See *Timothy Training Course* page 9.

## 3. Activity: Quiet Time

- a. Do a Quiet Time Together on Philippians chapter 1
- b. Share Results of Quiet Time

## 4. Assignment:

- a. Memorize one or two verses this week from the TEL Scripture Memory Course
- b. Continue having personal, daily quiet times
- c. Continue using *Prayer Pages* from *My Discipleship Notebook*

## 5. Additional Reading: Leading Bible Study Discussions and Questions for Discussion. See Appendix page #.

## 6. Outreach: Continue follow-up using *The Gospel of John Studies* lesson 3.

## 7. Close in Group Prayer Praying in Turn

## 脚

撒但喜欢利用我们的脚走远离神的道路,使我们与基督的关系日渐疏远。不过却喜欢带我们到容易犯罪的地方,我们很容易就会想到去犯罪,因为内体、眼目和情欲给敌人留下地步。

不从恶人的计谋,不站罪人的道路,不坐褻慢人的座位,惟喜爱耶和华的律法,昼夜思想,这人便为有福!。(诗一1~2)

你是否与主同行? 你有没有把你的脚 完全交托给神呢?

## 如何交托给神

- 将身体每一部分都交托给主使用
- 求神作身体每一部分的主
- 求神叫圣灵在多方面提醒
- 求神给我们一个渴慕行走他道路的心, 和一个坚强的意志去克服试探
- 为得胜的生活祷告, 主动去学习战胜敌人的攻击, 例如培养背诵经文的好习惯

## Feet/legs

Satan loves to control our feet and legs so that we will walk into things that drag us down and cause us to compromise our relationship to Christ. He loves to take us *window shopping* at the department store of sin. We may not intend to *buy anything*, but more frequently than not we fall victim to the lust of the flesh and the lust of the eyes as we stroll with our enemy.

*Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; But his delight is in the law of the LORD, and in His law he meditates day and night. Psalm 1:1,2*

Are you walking with Jesus, or do your feet and legs need to be committed to Him?

## How to Surrender

- In a special act of dedication, yield each member specifically to God for His control.
- Ask God to cleanse and accept ownership for the member.
- Ask God to set a watch over the member and, by His Holy Spirit, warn you when you are under attack.
- Ask God to give you the desire to walk in victory and to strengthen the will to resist temptation.
- Pray for victory and take active measures to defend yourself from attack (i.e. Scripture memory).
- Act offensively (review your verses, get with a Christian friend).

## 第一课: 如何灵修:腓立比书 1 章

### 1. 检查:

- a) 约翰福音 14: 6, 启示录 3: 20
- b) 提摩太培训第五课
- c) 约翰福音学习事工

### 2. 复习

- d) 跟进和生养基要
- e) 如何灵修。参见我的门徒笔记的 20-23 页。
- f) 学生灵修计划。参看提摩太培训课程第 9 页。

### 3. 教学内容:灵修

- g) 一同灵修腓立比书第一章
- h) 分享灵修的结果

### 4. 作业

- i) 背诵 TEL 背经卡一到两节经文
- j) 继续每日的个人灵修
- k) 继续使用我的门徒笔记中的祷告页祷告

### 5. 辅助阅读材料: 主持圣经学习中的讨论和思考问题。参见附录第#页。

### 6. 事工: 使用约翰福音第三课继续跟进

### 7. 结束祷告(轮流祷告)

## Questions for *Leading Bible Study Discussions*

8. What did you learn from this reading about what a Bible discussion should or should not be like?
  
  
  
  
  
  
  
  
  
  
9. What do we mean when we say that a Bible discussion is not a “Momma-Bird” lecture?
  
  
  
  
  
  
  
  
  
  
10. How is the kind of Bible discussion talked about in this article different from what you have experienced in the past at school or at other Bible studies?
  
  
  
  
  
  
  
  
  
  
11. What will you personally do to make this a more successful Bible study?
  
  
  
  
  
  
  
  
  
  
12. What are some reasons given in the reading for why discussion questions are so important?

## 手

神给我们一双手来事奉他, 和工作供给我们的需要:

*她张手周济穷苦人, 伸手帮补穷乏人。 (箴三十一 20)*

*又要立志作安静人, 办自己的事, 亲手作工, 正如我们从前所吩咐你们的。 (帖前四 11)*

我们不该无所事事, 否则成为撒但引诱的对象, 懒惰的手正是撒但的工具。

我们的手若不属于神, 便属于魔鬼, 我们会犯不同的罪; 例如: 偷窃, 谋杀, 为私利做不道德的事。耶稣特别注意罪恶的手, 他在圣经里教训我们说:

*若是右手中你跌倒, 就砍下来丢掉; 宁可失去百体中的一体, 不叫全身下入地狱。 (太五 30)*

当我们接受以基督为主后, 我们一定要肯将这双手交给神去管治。

## 肚腹

谈到肚腹, 我们是指食欲及讨身体喜悦的东西, 这些都会成为基督徒的敌人, 而且这些属于暂时和外在的快慰。

*因为有许多人行事是基督十字架的仇敌。我屡次告诉你们, 现在又流泪的告诉你们: 他们的结局就是沉沦; 他们的神就是自己的肚腹。他们以自己的羞辱为荣耀, 专以地上的事为念。 (腓三 18~19)*

有很多信徒以为不沉迷于烟酒便可以自以为义, 可惜他们在饮食上却没有节制, 招至犯罪。我们每一个都应该诚恳而谨慎地省察自己, 在食欲方面有没有自制。

## Arms/Hands

God gave us hands for the purpose of doing good and for providing our needs through work.

*She extends her hand to the poor, yes, she reaches out her hands to the needy. Proverbs 31:20*

*That you also aspire to lead a quiet life, to mind your own business, and to work with your hands, as we commanded you. 1Thessalonians 4:11*

They are not to be idle, for when they are, they become the target for Satan's temptations. Idle hands are the Devil's Workshop.

When our hands are not occupied as God intended, they can become occupied with evil. They may become involved in all manner of sin—from theft, murder and sexual misconduct to simply using them for selfish purposes rather than for helping others. Jesus was so aware of the power of the hands for evil that He dramatically illustrated His teaching as follows:

*And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. Matthew 5:30*

As we make Christ Lord of our person, we will certainly need to dedicate our hands to Him.

## Stomach

By the stomach we refer to all the bodily appetites of the human body. Sensual pleasures of all kinds can so take over our lives that we can become actual enemies of Christ—living only for temporal and physical gratification.

*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things. Philippians 3:18,19*

Many Christians may feel self-righteous because they don't seem to be tempted by things like alcohol and illicit sex, but they may be very undisciplined—even gluttonous—in their eating habits. Each of us needs to honestly and carefully examine our bodily appetites and drives before God to make sure He is in control.

## 如何带领小组查经的思考问题

8. 从小组查经这篇文章中，你认为小组查经应该是什么样的或者不应该是怎样的？
9. 当我们说小组查经不应该是“母鸟哺育”式的灌输时，我们的真正意义是什么呢
10. 在这篇文章中谈论的小组查经，与你们以前在学校里或其他的圣经学习中有什么样的不同
11. 为了让小组查经有更好的效果，你将会怎样做呢
12. 在这篇文章中给出了哪些理由来说明为什么问题讨论如此重要

13. What are the 4 specific types of discussion questions talked about in this article?

你们中间却不可有人因为杀人、偷窃、作恶、好管闲事而受苦。  
(彼前四 15)

14. From the reading, what are some ways a group leader can evaluate whether or not his discussion questions need further development or clarification?

过路被事激动, 管理不干己的竞争, 好像人揪住狗耳。  
(箴二十六 17)

如果我们在这方面有困难时, 我们应将这部分交托给神, 求他帮助我们战胜这弱点。

15. What is meant by the phrase “Correlation Question”?

### 舌头

很少信徒不会在这方面犯罪。即能歌颂神, 又能咒诅人的舌头常常成为基督徒的难处。我们不但在饮食上曾受试探, 从口里所出的话也会令我们犯罪, 雅各说, 舌头虽小, 但可以带给我们很大的麻烦。

16. Do you know any verses in Scripture that explain why application questions are important?

这样, 舌头在百体里也是最小的, 却能说大话。看哪! 最小的火, 能点着最大的树林。舌头就是火, 在我们百体中, 舌头是个罪恶的世界, 能污秽全身, 也能把生命的轮子点起来, 并且是从地狱里点着。

(雅三 5~6)

17. When you become a Bible study leader, what will you do to help ensure that productive discussion takes place?

如果能让神管治我们的舌头, 他会将这器具变为良善和造就人的工具,

主耶和华赐我受教者的舌头, 使我知道怎样用言语扶助疲乏的人。  
主每早晨提醒、提醒 我的耳朵, 使我能听, 像受教者一样。  
(赛五十四)

箴言第三十一章提到, 一个爱主的妇人将这器具交给神管治。

她开口就发智慧, 她舌上有仁慈的法则。 (箴三十一 26)

要想在饮食和言语上得到控制, 或者我们应当模仿诗人的话说:

耶和华啊, 求你禁止我的口, 把守我的嘴。 (诗一四一 3)

*But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 1Peter 4:15*

*He who passes by and meddles in a quarrel not his own is like one who takes a dog by the ears. Proverbs 26:17*

If we are having a battle in this area, we must commit this member to God and seek His help in winning the victory.

### **Mouth/Tongue**

It is a rare Christian who is not tempted in this area. The opportunities to sin with this two-sided member are legion. We can be tempted here in what goes into the mouth through eating or drinking, or we may sin by what comes out of the mouth in our words.

James tells us that although the tongue is one of the smallest members, it can get us into big trouble.

*Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. James 3:5,6*

If our mouths and tongues are submitted to Christ's Lordship, we can change and transform them into instruments of good for the edification of others.

*The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, he awakens My ear to hear as the learned. Isaiah 50:4*

The godly wife of Proverbs 31 was one who had evidently given this member to God.

*She opens her mouth with wisdom, and on her tongue is the law of kindness. Proverbs 31:26*

*Set a guard, O LORD, over my mouth; keep watch over the door of my lips. Psalm 141:3*

13. 这篇文章中所讨论的四类特定的问题是什么

14. 从这篇文章中可以学习到，作为小组查经的带领人，你该用什么方法来判断问题讨论是否要作进一步的说明和澄清呢

15. “相关问题”指的是什么

16. 你能记得哪些经文能解释为什么“应用性的问题”是如此重要

17. 当你成为圣经学习的带领人的时候，你将会采取哪些措施来使你的小组讨论是有成效的？

## Lesson 2: How to Have a Quiet Time: Philippians 2

- 1. Check:**
  - a. Scripture Memory
  - b. John Study Outreach
- 2. Review:** Leading Bible Study Discussions and Questions for Discussion.
- 3. Activity: Quiet Time**
  - a. Share Personal Quiet Times from Previous Week
  - b. Discuss Difficulties, Questions and Encouragement Related to Quiet Times.
  - c. Do a Quiet Time Together on Philippians chapter 2
  - d. Share Results of Quiet Time
- 4. Assignment:**
  - a. Memorize one or two verses this week from the TEL Scripture Memory Course
  - b. Continue having personal, daily quiet times
  - c. Continue using *Prayer Pages* from *My Discipleship Notebook*
- 5. Additional Reading:** Born to Reproduce and Questions for Discussion. See Appendix page #.
- 6. Outreach:** Continue follow-up using *The Gospel of John Studies* lesson 4.
- 7. Close in Group Prayer Praying in Turn**

当一个人热心投身科学研究时,他也许会答应死后将尸体捐出来,任由科学家来做各样的实验、解剖、研究或移植等。同样,神也希望我们将身体献给他,当然不是科学家那样希望他们的研究中得荣耀,而是让神完备的旨意藉着我们实行出来。

我们每一个人都应该将身体献给神。让我们在这里思想一下这是什么意思和如何实行:

### 眼睛

罪往往都是从眼睛开始的——无论是肉身的眼睛,或者是心灵的眼睛。一些眼睛可以看见的东西,往往令我们脑海里产生坏念头。倘若我们在这部分不小心应付,便不能胜过这些试探。

*我与眼睛立约,怎能恋恋瞻望处女呢? (伯三十一 1)*

我们到神面前,一定要将眼睛献给他,与神立约,求神帮助我们去克服从眼睛来的试探。

### 耳朵

如果撒但不能在肉眼和脑海里使我们犯罪,他就会从听觉着手。凡我们所听的,都能使我们在脑海里产生罪恶的念头;闲言闲语、不道德的歌词和笑话,甚至一些不良的谣言,都能给魔鬼留地步。

圣经教导我们说,倘若没有第三者作见证的谣言,我们最好不要胡乱相信。

*控告长老的呈子,非有两三个见证就不要收。(提前五 19)*

让我们的耳朵都只听一些造就人的话,将耳朵分别为圣归给神。

### 鼻子

对与己无关的事不要多管;彼得和所罗门王不约而同地提醒我们:



When a person donates his body to science, he is saying that when he is dead, science has the right to do whatever they want with his body. They may experiment with it, dissect it, study it or use it for gory purposes for which science wants it—but for His perfect will to be accomplished through it.

Each of us needs to take some time with God and to surrender, one by one, our members to God. Let us think for a moment about what this means.

### Eyes

Sin always begins here—either with our physical eye or our mind’s eye. Some stimulus causes us to have a picture in our minds which leads to temptation. If we deal with the problem here, we can overcome and have victory.

*I have made a covenant with my eyes; why then should I look upon a young woman? Job 31:1*

As we come to God, we will need to commit our eyes to Him—make a covenant with Him and ask His help to keep that covenant.

### Ears

If Satan cannot gain entrance to our minds and hearts through the physical eye, he will try to enter via the ear gate. What we hear can, in turn, produce the mental picture which leads to sin. Coarse jokes and stories, suggestive song lyrics, or simply listening to bad reports or gossip can give Satan the inroad he desires.

The Bible tells us not to entertain a critical report unless there are two or three others present to witness it.

*Do not receive an accusation against an elder except from two or three witnesses. 1 Timothy 5:19*

Let us give our ears to God’s Lordship and listen to that which will edify.

### Nose

Usually we will not be led into sin through the sense of smell. But many people seem to have a “nose” for trouble. They seem constantly to have this member into areas where they have no business interfering. Both Peter and Solomon warn us about this.

## 第二课: 如何灵修: 腓立比书 2 章

### 1. 检查:

- a) 背诵经文
- b) 约翰福音学习事工

### 2. 复习: 主持圣经学习中的讨论和思考问题。

### 3. 教学内容: 灵修

- a) 分享上周的个人灵修
- b) 讨论灵修中的困难、问题和亮光
- c) 一同灵修腓立比书第二章
- d) 分享灵修的结果

### 4. 作业

- e) 背诵 TEL 背经卡一到两节经文
- f) 继续每日的个人灵修
- g) 继续使用我的门徒笔记中的祷告页祷告

### 5. 辅助阅读材料: 属灵繁殖和思考问题。参见附录第#页。

### 6. 事工: 使用约翰福音第四课继续跟进

### 7. 结束祷告(轮流祷告)

## Questions for *Born to Reproduce*

1. What did you learn from this article about the primary responsibility of every believer?
2. What is meant by the terms “reproduction” & “follow-up?”
3. What does the author mean when He states, “You cannot make God the overseer. He makes you the overseer.”?
4. How would you say that the passages in Acts 20:25-32 and Philippians 1:3-7 relate to this statement?
5. What did you learn about hindrances that may keep you from effectively spiritually reproducing?
6. Are any of these hindrances present in your own life? If so, how will you deal with them?
7. What one person has the Lord placed upon your hear to follow up and help become a reproducer? If no one, will you begin asking God to give you such a person?

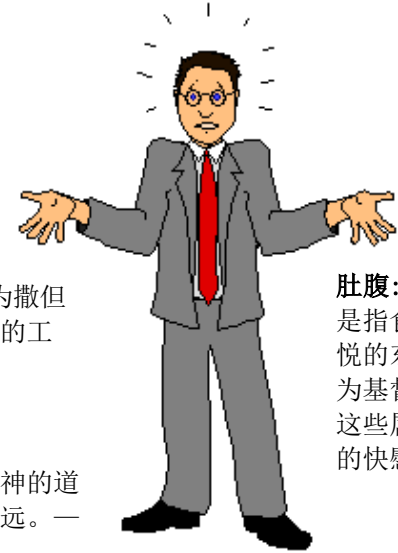
**鼻子:**对与己无关的事不要多管;彼得和所罗门王不约而同的提醒我们-彼前四 15

**眼睛:**罪往往都是从眼睛开始的——无论是肉身的眼睛,或者是心灵的眼睛-伯三十一 1

**耳朵:**如果撒但不能在肉眼和脑海里使我们犯罪,他就会从听觉着手。凡我们所听的,都能使我们在脑海里产生罪恶的念头-提前五 19

**手:**我们不该无所事事,否则成为撒但引诱的对象,懒惰的手正是撒但的工具-太五 30

**脚:**撒但喜欢利用我们的脚走离神的道路,使我们与基督的关系日渐疏远。——诗一 1~2



**舌头:**我们不但在饮食上曾受试探,从口里所出的话也会令我们犯罪-雅三 5~6

**肚腹:**谈到肚腹,我们是指食欲及讨身体喜悦的东西,这些都会成为基督徒的敌人,而且这些属于暂时和外在的快慰-腓三 18~19

### 决心将身体献给神

这是每个信徒所应立的志向,他可以单独做这决定。在初信主的时候,他也许作过要把自己献给神的决定,但日后在他的基督徒生命中,他仍应学习将生命的每一部分交给神。我们一定要从“将身体献给神”开始,当我们肯放弃自我而以基督为主后,我们便不再受罪的辖制,得以自由了。

也不要将你们的肢体献给罪作不义的器具;倒要像从死里复活的人,将自己献给神;并将肢体作义的器具献给神。罪必不能作你们的主,因你们不在法律之下,乃在恩典之下。你们即从罪里得了释放,就作了义的奴仆。(罗六 13~14, 18)

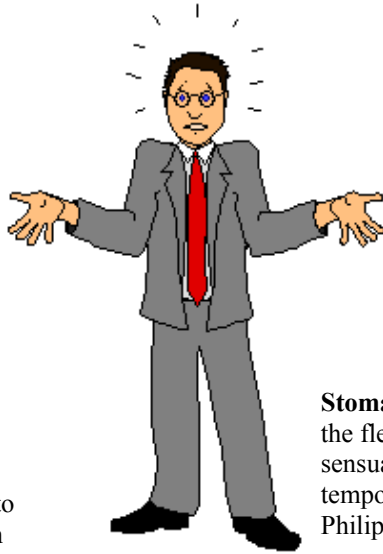
**Nose:** will not usually lead us into sin, but we can be caught putting our nose in other people's business – 1Peter 4:15

**Ears:** If Satan can't get in thru our eyes, he will try to get in through our ears...what we hear will produce a mental picture— 1Timothy 5:19

**Arms & Hands:** If our hands are not occupied with God's intent, they become the workshop of the devil— Matthew 5:30

**Feet & Legs:** Satan loves to tempt us to walk into things that will drag us down spiritually—Psalm 1:1,2

**Eyes:** Sin always begins here— either with our physical or mental eyes—Job 31:1



**Mouth/Tongue:** We can be tempted by the food or drink going into the mouth or by the words coming out —James 3:5,6

**Stomach:** This represents the fleshly appetites— sensual pleasures and temporal gratification— Philippians 3:18,19

## 属灵繁衍的思考问题

1. 从这篇文章中，你认为每个信徒的主要责任是什么？
2. “繁衍”和“跟进”是什么意思？
3. 作者在陈述“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的教会，就是他用自己血所买来的”是什么意思？
4. 你认为使徒行传 20: 25-32 和腓力比书 1: 3-7 这两段经文与这篇文章有什么关系？
5. 关于挫折能阻止你有效地属灵繁衍这个观点中你学习到什么？
6. 在你的生活中你曾遇到上面所列的挫折？如果有，你将会怎样处理呢？
7. 主已经在你心里面安排了怎样的人来跟进你的学习并帮助你成为可以繁衍的人？如果你还没有找到，你愿意求神给你安排一个这样的人吗？

### Surrender Body Members Back to God

This is a volitional act on the part of every believer. He alone can make that decision. He may make an initial surrender at the time he receives Christ, but as he grows in the Christian life he must yield each aspect of his life to God. We must each start with our own personal body and its members. As we yield them to the Lordship of Christ, we become free or independent from sin's control.

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace. And having been set free from sin, you became slaves of righteousness. Romans 6:13,14,18*

## Lesson 3: How to Have a Quiet Time: Philippians 3

1. **Check:**
  - a. Scripture Memory
  - b. John Study Outreach
2. **Review:** Born to Reproduce and Questions for Discussion.
3. **Activity: Quiet Time**
  - a. Share Personal Quiet Times from Previous Week
  - b. Discuss Difficulties, Questions and Encouragement Related to Quiet Times.
  - c. Do a Quiet Time Together on Philippians chapter 3
  - d. Share Results of Quiet Time
4. **Assignment:**
  - a. Memorize one or two verses this week from the TEL Scripture Memory Course
  - b. Continue having personal, daily quiet times
  - c. Continue using *Prayer Pages* from *My Discipleship Notebook*
5. **Additional Reading:** Need of the Hour and Questions for Discussion. See Appendix page #.
6. **Outreach:** Continue follow-up using *The Gospel of John Studies* lesson 5.
7. **Close in Group Prayer Praying in Turn**

### 救赎

我是他宝血买回的。

岂不知你们的身子就是圣灵的殿吗？这圣灵是从神而来，住在你们里头的；并且你们不是自己的人，因为你们是重价买来的。所以，要在你们的身上荣耀神。（林前六 19~20）

### 重生

我是他所生的儿女。

凡接待他的，就是信他名的人，他就赐给他们权柄，作神的儿女。（约一 12）

### 承认自己不能独立

神从没有给我们独立的自由，虽然我们可以不依靠某些东西，但是可能却成为别样东西的奴仆；当我们离神独立时，我们便成为撒但和罪的奴仆。

很多时候别人说他们不需要跟随神或撒但，这是不可能的。因为我们生来就有依赖性；一旦脱离一个主人，自然便成为另一个主人的权仆，这也是使徒保罗在罗马书中所提到的。

岂不晓得你们献上自己作奴仆，顺从谁，就作谁的权仆吗？或作罪的奴仆，以至于死；或作顺命的奴仆，以至成义。（罗六 16）

### By Redemption

I was purchased by Christ's blood.

*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. 1Corinthians 6:19,20*

### By Re-Birth

I am His son or daughter.

*But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name. John 1:12*

### Recognize I Cannot be Independent

True independence is not one of the options given to man. We can be independent from something, but that will automatically make us dependent upon or enslaved to something else. The moment we depart from God, we become slaves of sin and Satan.

Many times people think that they will not follow either God or Satan, but this is not possible. We are created to be dependent, and independence from one master means enslavement to the other. This is what Paul is trying to communicate in Romans, where he says:

*Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness? Romans 6:16*

## 第三课: 如何灵修:腓立比书 3 章

### 1. 检查:

- a) 背诵经文
- b) 约翰福音学习事工

### 2. 复习: 属灵繁殖和思考问题。

### 3. 教学内容:灵修

- h) 分享上周的个人灵修
- i) 讨论灵修中的困难、问题和亮光
- j) 一同灵修腓立比书第三章
- k) 分享灵修的结果

### 4. 作业

- a) 背诵 TEL 背经卡一到两节经文
- b) 继续每日的个人灵修
- c) 继续使用我的门徒笔记中的祷告页祷告

### 5. 辅助阅读材料: 此刻的需要和思考问题。参见附录第#页。

### 6. 事工: 使用约翰福音第五课继续跟进

### 7. 结束祷告(轮流祷告)

## Questions for *The Need of the Hour*

1. What did you discover about some things commonly thought to be “the need of the hour,” especially in regards to doing the Lord’s work?
2. What did you learn from this article about the true “need of the hour?”
3. How do you think the situation of the apostles during the early days of the church relates to the needs of Christians in the church today?
4. What verses can you think of that speak of God’s power or His promise to be with us and impart that power unto us?
5. What are some ways you can begin trusting the power of God more completely in your own life?

## 解决的方法:

逃离撒旦诡诈的逻辑并开始在主里成长的唯一途径是再一次将主基督放在我们生命的宝座上。——由他来掌管我们的人生。

## 以基督为主

### 承认基督是万物之主

首先我们要承认基督是宇宙万物的主。整本圣经都在提醒我们，基督是宇宙万事万物的创造者：

*故此，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立他为主为基督了。（徒二 36）*

*爱子是那不能看见之神的像，是首生的，在一切被造的以先。因为万有都是靠他造的，无论是天上的，地上的；能看见的，不能看见的；或是有位的，主治的，执政的，掌权的；一概都是藉着他造的，又是为他造的。他在万有之先；万有也靠他而立。（西一 15~17）*

### 承认耶稣在我身上的主权

有三方面可以证明基督是拥有主权的。

### 创造

我是他造的。

*神就照着自己的形像造人，乃是照着他的形像造男造女。（创一 27）*

## The Solution

The only way to escape Satan's logic and begin to grow in the Christian life is by again crowning Christ Lord of our lives—turning the controls of our lives back to Him.

## How to Make Christ Lord

### Recognize His Universal Lordship

The entire message of the Bible is that Jesus is, in fact, Lord of all.

*Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ. Acts 2:36*

*Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth. Philippians 2:9,10*

*He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. Colossians 1:15-17*

Jesus is the Sovereign Ruler of the universe, and His will is being carried out according to the exact prophecies of God. History is unfolding according to God's will, with or without man's approval and cooperation.

### Recognize His Personal Lordship

This ownership of Christ is true on at least three counts.

#### By Creation

I was created by Him.

*So God created man in His own image; in the image of God He created him; male and female He created them. Genesis 1:27*

## 这时刻的需要的思考问题

1. 你发现什么才是“这时刻的需要”的普遍想法，特别是在做主的工作的时候？
2. 你从这真正的“这时刻的需要”的文章中学到了什么？
3. 从早期教会使徒的情况与今日教会信徒的需要之间你有什么样的想法？
4. 你能记起哪些经文是讲到神的大能或他对我们的允许和给我们的权利？
5. 在你自己的生活中，哪些方面是你开始更完全信赖神的大能的？

## Lesson 4: How to Have a Quiet Time: Philippians 4

1. **Check:**
  - a. Scripture Memory
  - b. John Study Outreach
2. **Review:** Need of the Hour and Questions for Discussion.
3. **Activity: Quiet Time**
  - a. Share Personal Quiet Times from Previous Week
  - b. Discuss Difficulties, Questions and Encouragement Related to Quiet Times.
  - c. Do a Quiet Time Together on Philippians chapter 4
  - d. Share Results of Quiet Time
4. **Assignment:**
  - a. Memorize one or two verses this week from the TEL Scripture Memory Course
  - b. Continue having personal, daily quiet times
  - c. Continue using *Prayer Pages* from *My Discipleship Notebook*
5. **Additional Reading:** The Lordship of Christ and Questions for Discussion. See Appendix page #.
6. **Outreach:** Continue follow-up using the *Timothy Training Course* lesson 1.
7. **Close in Group Prayer Praying in Turn**

我们都知道神是照他的形像造人, 所以人拥有**意志**、**理智**和**情感**。这些属性使得人可以自作决定, 但却必须要藉着神所预备的环境下才能运用出来; 神知道人会在这种环境里背叛他, 但由于他的大爱和愿人有运用这些属性的自由, 神还是按着他的计划去为人预备了一个居住的环境。

当撒但引诱夏娃时, 他也利用人这三种特殊的属性; 着先他利用夏娃的**情感**, 使她怀疑神的禁令, 继而用他的谎言来混乱她的**理智**, 最后他便利用她的意志去促使她犯罪来违背神的诫命。

直到如今, 魔鬼仍然用同样的方法来引诱我们, 以下我们试分析他的诡计:

### “大前提”

神的计划是用来限制我们的自由(这是对的, 神限制我们, 正如她限制亚当夏娃一样)。

### “小前提”

*限制是坏事*(这是不对的, 神的限制对我们有益, 这样我人便可以在这些限制中运用神所赐的属性——意志、理智和情感。神也可以造一些机器人, 那么限制就不需要了, 因为机器人是受控制的; 但神没有把我们造成机器人, 他照他的形像造了我们)。

### 结果

*因此, 神的计划是不完全的*(错的结论。我们要知道大、小前提, 其中只要有一个前提是不对的, 全结论便会被推翻。然则, 神却用夏娃的背叛来成就他的永恒计划和旨意)。

### 后果

当人类违背神和脱离他的旨意时, 罪便入了这世界。

**罪最简单的定义, 就是人要脱离神而独立。**

当人类堕落和脱离神的那, 神便不能在人的心里作主, “自我”和其他东西开始在人心里作主作王, 故此人便不断的追求物质来满足自己。



As we have already discovered, God created man in His image with a WILL, an INTELLECT and EMOTIONS. These attributes—which are key ingredients in choice or decision-making require that God provide man with an environment where he could use them. God knew when He did this that men might disobey, but His great love and desire to give man His nature caused Him to provide that environment.

When Satan tempted Eve, he appealed to these three attributes. He played upon her **emotions** by causing her to desire what God had forbidden. He appealed to her **intellect** with his deceptive reasoning. And he at last caused her to use her **will** to break God's law.

In appealing to her intellect or power to reason, Satan used a syllogism which he still uses successfully today.

### Major Premise

**God's plan is restrictive.** (This is correct. God has placed restrictions upon man as He did with Adam and Eve.)

### Minor Premise

**Restrictions are bad.** (This is incorrect. God's restrictions are for our good and are for the purpose of allowing us to use our will, intellect and emotions to choose for Him. He could have created robots which needed no restrictions because they were programmed to do only what He desired. But He didn't. He created people made in His image.)

### Conclusion

**God's plan is bad.** (If one premise is incorrect, the conclusion will always be incorrect. But Eve brought the conclusion that God must be holding out on them and that disobedience to God's plan would profit them.)

## The Consequences

When man chose to disobey God and to become independent of God's will, sin entered the human race.

### The Very Simplest Definition of Sin is Independence from God.

Since that terrible day of disobedience and independence, God has been forced from His rightful throne in the human heart. Things which God created and self have taken over the rulership of our lives. Men are constantly saying NO to God's will to pursue their own ambitions of material gain.

## 第四课: 如何灵修: 腓立比书 4 章

### 1. 检查:

- c) 背诵经文
- d) 约翰福音学习事工

### 2. 复习: 此刻的需要和思考问题。

### 3. 教学内容: 灵修

- a) 分享上周的个人灵修
- b) 讨论灵修中的困难、问题和亮光
- c) 一同灵修腓立比书第四章
- d) 分享灵修的结果

### 4. 作业

- a) 背诵 TEL 背经卡一到两节经文
- b) 继续每日的个人灵修
- c) 继续使用我的门徒笔记中的祷告页祷告

### 5. 辅助阅读材料: 基督是主和思考问题。参见附录第#页。

### 6. 事工: 使用提摩太培训第一课继续跟进。

### 7. 结束祷告(轮流祷告)

## Questions for *The Lordship of Christ*

1. What did you learn from this reading about Jesus' ownership of your life and His right to be Lord of it?
2. What do we really mean when we say that "Jesus is Lord" and that He should be "Lord of your life?"
3. What did you learn from the article about Satan's deception and how he can trick you into believing that you yourself, and not God, should be in control of your life?
4. What did you learn about the different aspects of your life and the members of your body that you must submit to the Lord's control?
5. **Correlation: Scriptures on lordship?**
6. What area(s) of your life or what members of your body do you most need to surrender to God's will? What will you do to give Christ lordship over them?

所以弟兄们,我以神的慈悲劝你们,将身体献上,当作活祭,是圣洁的,是神所喜悦的。你们如此事奉,乃是理所当然的。(罗十二1)

保罗本身就是一个好例子:

*我却不以性命为念,也不看为宝贵,只要行完我的路程,成就我从主耶稣所领受的职事,证明神恩惠的福音。(徒二十24)*

耶稣对你的生命是有计划的,正如保罗把自己的生命献给神,因此神能重重的使用他。若你能愿意献上自己的生命,你便能体验到神对你所定的旨意。

以基督为生命之主的生活,对基督徒来说是极其重要的,我们会在这课中,用不同角度来观察研究。在这专题里,我们会谈及一些很基要的真理。我们首先要允许基督作生命的主,其次才能谈到让他来改造我们生命中的各层面。

### 撒但的诡计

#### “大前提”

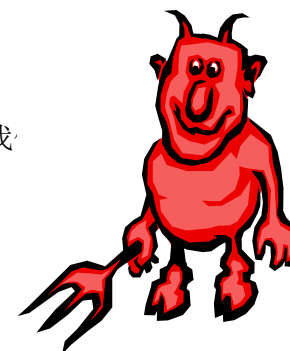
- 神的计划是用来限制我

#### “小前提”

- 限制是坏事

#### “小前提”

- 限制是坏事



我们学习过“三段式”的推理方法;在这时我们要用这些方法来揭露魔鬼在人类历史中所用“三段式”的诡计。他用这诡计引诱始祖犯罪,背叛神的主权;如今他仍用同样的方法使人拒绝以基督为主。

*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable, to God, which is your reasonable service. Romans 12:1*

Paul's life itself was a living example of what he preached.

*But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. Acts 20:24*

Jesus has a plan for you! Just as Paul yielded his life to God so that he could live out that plan, you also can discover God's unique plan for your life as you yield your life to Him.

Because the Lordship of Christ is probably the most important aspect of the Christian life, we will be dealing with it at various points throughout this course. In this lesson, however, we will deal with basic *personal* Lordship. We must begin with our own person in making Christ Lord before we can submit to Him in other areas of our lives.

## Satan's Syllogism

### Major Premise

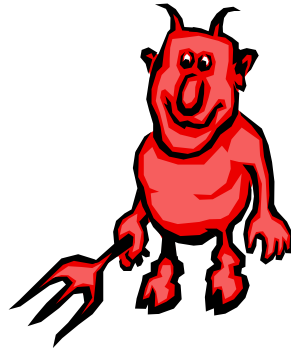
- God's plan is restrictive

### Minor Premise

- Restrictions are bad

### Conclusion

- God's plan is bad



A syllogism is a form of reasoning which uses a major and minor premise to form its conclusions. Here, we are going to examine the most evil syllogism of all time—Satan's deceptive syllogism which led Eve astray and which continues to cause people to rebel against Christ's Lordship.

## 基督是主的思考问题

1. 从这篇关于“耶稣是你生命的主”和“主在你里面的主权”你学习到了什么？
2. 当我们说“耶稣是主”和“耶稣应该是你生活的主”的真正意义是什么？
3. 这一课讲述了撒旦的诡计和他如何骗我们相信我们自己，而不是神，应该做自己生活的主人，你从中学到了什么？
4. 从你的生活的不同方面和你身体的各个部分都应该顺服主的掌管中你学习到什么？
5. 相关问题：关于基督的主权的经文？
6. 你生活中的哪些方面或你身体的哪一部分是你最需要降服神的旨意？你将怎样把它交给主去胜过它们呢？

## Lesson 5: Prayer Pages & Personal Testimony

- 1. Check:**
  - a. Scripture Memory
  - b. Timothy Training Outreach
- 2. Review:** The Lordship of Christ and Questions for Discussion.
- 3. Activity: How to Prepare a Personal Testimony**
  - a. Write Your Personal Testimony
    - Part 1: Describe your life before you became a Christian
    - Part 2: Describe how you became a Christian. Include a verse that explains how to be saved. Ex. John 5:24 or Revelation 3:20
    - Part 3: Describe how your life changed after you became a Christian.
  - b. Keep your testimony to just three minutes.
- 4. Assignment:**
  - a. Memorize one or two verses this week from the TEL Scripture Memory Course
  - b. Continue having personal, daily quiet times
  - c. Continue using *Prayer Pages* from *My Discipleship Notebook*
  - d. Complete Personal Testimony
- 5. Outreach:** Continue follow-up using the *Timothy Training Course* lesson 2.
- 6. Close in Group Prayer Praying in Turn**

## 基督是主

### 定义:

当一个人接受耶稣为个人救主的时候,他便成为一个新造的人,且归入神的家里。

耶稣回答说:“我实实在在地告诉你,人若不重生,就不能见神的国。”(约三3)

约翰在他的书信里,称呼那些接信的人为“小子”——即属基督的孩子。

以一个孩童的身份到基督面前是一件兴奋的事,神没有要求我们带着什么属灵的知识 and 资格到他跟前,他接纳我们,犹如他自己的孩子一样。另一方面,神也期望我们在他里面长大成熟,逐渐脱去婴孩的的样式。任何父母都会明白神对他孩子的期望。我们都很喜爱刚出生的婴孩,希望他们能长大健康和成熟,孩子不长大大会伤父母的心;同样,我们在灵里不长大,一直停留在吃奶阶段,也会伤我们天父的心。

要在主内长大成熟,首先便是要学习去认识神,不单只接受耶稣基督为救主,更要以他为生命的主。

**“基督是主”的定义,就是:将我们生命的主权交给神,使他可以藉着我们成为他的旨意。**

使徒保罗在加拉太书二章20节提到,所谓主基督为主的生命,是要学习去依靠神的能力为主而活,不是为已而活。

我已经与基督同钉十字架,现在活着的,不再是我,乃是基督在我里面活着;并且我如今在肉身活着,是因信神的儿子而活,他是爱我,为我舍己。(加二20)

保罗在写信给罗马信徒时,也同样提及到要将我们的身体(或解作在地上的生活)献上,当作活祭:

# The Lordship of Christ

## Introduction

When a person receives Jesus Christ, he is born again into the family of God.

*Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." John 3:3*

(It is noteworthy that when John wrote his epistle, he referred to the recipients of his letter as "little children"—children in Christ.)

Coming to Christ simply as a little child is an exciting privilege. God does not expect us to achieve a certain degree of spiritual knowledge or skill in the Scripture before we come to Him. He receives us just as we are and loves us as His babes. However, God does expect that we will not remain babes forever, but will grow to full maturity. Any parent can understand God's concern for us, His children. We all love our helpless newborn babies with all our heart, but we also hope and pray that they will grow normally to full maturity. Just as it grieves our hearts to see a child who does not grow, so it grieves God's heart to see us remain spiritual infants all our lives.

Growth in Christ can only take place as we learn to know Him and as we make Jesus not only our Savior, but also the Lord of every part of our lives.

**Definition of Lordship: Lordship is giving back to God the controls of my life so that He may use me to accomplish and fulfill His will through me.**

This Lordship issue is what the apostle Paul was speaking of in Galatians 2:20. Lordship is ceasing to live for myself and beginning to live by God's power for God's purpose.

*I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Galatians 2:20*

The same idea is found in Romans 12:1 where Paul says that our bodies (our earthly lives) are to be presented to Christ as a living sacrifice.

## 第五课: 祷告页和个人见证

### 1. 检查:

- a) 背诵经文
- b) 提摩太培训事工

### 2. 复习: 基督是主和思考问题。

### 3. 教学内容:如何准备个人的见证

- a) 写下个人的见证, 包括下面的几个部分:
  - i. 你在成为基督徒之前的生活
  - ii. 你如何成为基督徒。包括用一节经文来说明你是如何得救的, 不要使用约翰福音 5:24 或启示录 3: 20。
  - iii. 你在成为基督徒后生命的改变。
- b) 用三分钟时间来做你的见证

### 4. 作业

- a) 背诵 TEL 背经卡上一到两节经文
- b) 继续每日的个人灵修
- c) 继续使用我的门徒笔记中的祷告页祷告
- d) 完成你的个人见证

### 5. 事工: 使用提摩太培训第二课继续跟进

### 6. 结束祷告(轮流祷告)

“但我有点怕!”或许会有这样回答,但请记住,“惧怕的人陷入网罗,惟有倚靠耶华的,必得安稳。”(箴二十九 25)只有罪、不成熟和缺乏与神相交才能拦阻你去倍加繁衍。没有任何事情可以阻碍一个新生者的成长,因为他有一个属灵的父亲肯照顾和用神的话语来喂养、栽培他。

因果律是不变的,当你为神撒播种子,你便会得到果子。不一定所有聆听的人都肯接受神话语的,但肯接受的人便因此得到重生。一个灵魂重生后,需要得到一些灵命的照顾,如果保罗看顾那初信的人一样,因为保罗相信栽培的工作,虽然他很忙于传福音,但他并没有忽略造就信徒的重要性。新约圣经的书信大部分都是出自保罗的手笔,而且也是特别为栽培那些初信的人写的。

雅各相信“只是你们要行道,不要单单听道。”(雅一22),彼得也同样看到点,他说:“就要爱慕那纯净的灵奶,像才生的婴孩爱慕奶一样,叫你们因此渐长,以致得救。(彼得二 2);约翰也说:“我听见我儿女们按真理而行,我的喜悦就没有比这个大的。”(约参 4)在彼得、保罗、雅各和约翰的书信里,大部份是针对信徒的成长和需要所写的。神的福音在第一世纪时,不靠无线电、电视和印刷品等媒介一样能广传,这都是因为信徒有生产能力之故。但今天我们不少信徒自以为只要定时到教会崇拜,且有固定的奉献,也找人聚会,便是尽了本份。

你的人在哪里?你的孩子在哪里?我们每一个人,不管年纪有多大,都应该有背经的习惯,有两个年纪老迈的太太已将导航会的“主题式背经表”全部背完,因此她们有足够的力量去领多人到神面前。

在你心里种下这些经文宝贵的种子,你就会发现神会引导你去找那些已预备信主的人,因为已经有很多心灵预备好接受主了!!

“Oh, but I am afraid,” someone says. Remember, “The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe” (Proverbs 29:25). Nothing under heaven except sin, immaturity, and lack of communion will put you in a position where you cannot reproduce. Furthermore, there is not anything under heaven that can keep a newly born again one from going on with the Lord if he has a spiritual parent to take care of him and give him the spiritual food God has provided for his normal growth.

Effects obey their causes by irresistible laws. When you sow the seed of God’s Word, you will get results. Not every heart will receive the Word, but some will and the new birth will take place. When a new soul is born, give it the care that Paul gave new believers. Paul believed in follow-up work. He was a busy evangelist, but he still took time for follow-up. The New Testament is largely made up of the letters of Paul which were follow-up letters to the converts.

James believed in it. “*But be ye doers of the Word, and not hearers only,*” he said in James 1:22. Peter believed in it. “*As newborn babes, desire the sincere milk of the Word, that ye may grow thereby*” (1Peter 2:2). John believed in it, “*I have no greater joy than to hear that my children walk in truth*” (3John 4). All the writings of Peter, Paul, James, and most of John’s, are food for the new Christian.

The Gospel spread to the known world during the first century without radio, television or the printing press, all because these produced ones were reproducing. But today we have a lot of pew-sitters—people who think that if they are faithful in church attendance, put good-sized gifts into the offering plate, and get people to come, they have done their part.

Where is your man? Where is your woman? Where is your boy? Where is your girl? Every one of us, no matter what age we are, should get busy memorizing Scripture. In one Sunday school, a woman 72 years of age and another who was 78 years of age finished the Navigators *Topical Memory System*. They then had something to give.

Load your heart with this precious Seed. You will find that God will direct you to those whom you can lead to Christ. There are many hearts ready for the Gospel now.

千万不要让这种自卑感拦阻了你领人归主。初期导航会的训练，是希望每一个成员在晚餐桌有背诵经文的习惯。我会说：“试背一节你在四十八小时之内所学过的经文，不然，我就要随便请你抽背一节了。”有一天晚上，我们坐在餐桌上开始温习经节，有一个新来的水手不知道我三岁大的女儿也会背诵经文，轮到她时，那水手不给她机会自己背诵起来，我的女儿抬起头来，盯着那水手说：“我也是个人。”便开始背诵约翰福音三章16节：“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”她用自己的儿语背完这节经文，且特别强调“一切”这两个字。

两天后，那水手对我说：“我本来是要背你女儿所背的那节经文，但我一直都不明白这经文的意思，直至听到你女儿背的时候，她说到“一切”这两个字，我才知道是指我，就在那刻，我便从心里接受了耶稣。”今天这个年轻人正在南美传福音。

当我们结婚时，我岳父母还没有信主，神有一次便藉小孩子来感动他们。我们两个孩子有一天去探望外祖父母，这两个小孩不但懂事，也会背经节。布鲁斯对外公背了罗马书三章23节，还对外公说他还可以背其他经文，于是罗斯和布鲁斯总共背了超过十五节的经文。

这使外公、外婆十分高兴，便带他们到其他亲戚那里去炫耀他们。神这时也在他们心里动工，圣灵藉小孩把神的话语撒种在外公的心里。真如圣经所说：“从婴孩和吃奶的口中，建立了能力”。(诗八2)

救人灵魂的工作并不是靠人要知道多少，而是要靠你是否认识那位你要查绍的神和认识他的程度，再加上渴望与别人分享神的爱而引致人的。



Don't let your lack of knowledge stand in the way. It used to be the plan of The Navigators in the early days that whenever the sailors were with us for supper each fellow was asked at the end of the meal to quote a verse. I would say it this way, "Quote a verse you have learned in the last 48 hours if you have one. Otherwise, just give us a verse." One evening as we quoted verses around the table, my little three year-old daughter's turn came. There was a new sailor next to her who did not think about her quoting Scripture, so without giving her an opportunity, he began. She looked up at him as much as to say, "I am a human being," then she quoted John 3:16 in her own way. *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."* She put the emphasis on the "whosoever" because when she was first taught the verse, she could not pronounce that word.

Days later that sailor came over and said to me, "You know, I was going to quote that verse of Scripture." It was the only one I knew. But I didn't really know it, not until little Ruthie quoted it. When she said, "whosoever," I thought, "that means me." Back on the ship I accepted the Lord." Today that young man is a missionary in South America.

Until several years after we were married, my wife's father did not know the Lord. Here again God used children to reach a hungry heart. When Ruthie was three and Bruce was five, they went to visit Grandpa and Grandma. Grandpa tried to get them to repeat nursery rhymes. He said, "Mary had a little lamb" and "Little Boy Blue," but the children just looked at him and asked, "Who is Little Boy Blue?" He thought they did not know very much.

Their mother said, "They know some things. Quote Romans 3:23, Bruce." This Bruce did. Then he asked Grandpa, "Shall I quote another one, Grandpa?" "Sure," said Grandpa.

Bruce began to quote verses of Scripture, some 15 in all, and Ruth quoted some in between. This delighted Grandpa. He took them over to the neighbors and to the aunts and uncles, showing them how well these children knew the Scriptures. In the meantime, the Word of God was doing its work. It was not long before the Holy Spirit, through the voices of babes, planted the seed in his heart. *"Out of the mouths of babes and sucklings hast Thou ordained strength..."* (Psalm 8:2).

Soul-winners are not soul-winners because of what they know, but because of the Person they know, how well they know Him, and how much they long for others to know Him.

# Appendix

## Leading Bible Study Discussions

### Born to Reproduce

### Need of The Hour

### The Lordship of Christ

我会立刻回答那人说：“我送你一节经文：“人若不看顾亲属，就是背了真道，比不信的人还不好。不看顾自己家属的人，更是如此。”（提前五 8）。”保罗对以弗所教会的长老说：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的教会，就是他用自己的血所买来的。”（徒二十 28），我们不能立神为监督，是他立我们为监督。

导航会是由想照顾那些初信主的人这个异象而生的。开始时，我们所接触的初信者不多，但我们实在花了很多时间在他们身上，很快我便能感受到保腓立比教会信徒所产生的感情：“我每逢想念你们，就感谢我的神（每逢为你们众人祈求的时候，常是欢欢喜喜的祈求。）因为从头一天直到如今，你们是同心合意的兴旺福音。”（腓一 3~5）保罗每天花时间为他们祷告和交通。然后，保罗才说：“我深信那在你们心里动了善工的，必成全这工”他在第 7 节说：“我为你们众人有这样的意念，原是应当的。因为你们常在我心里。”

我以前总是忘记去栽培那些初信的人，但以后我便全心全意在这方面事奉主，这就是为什么当我看到我第一次栽培的水手回来探望我时，我深觉那三个月在他身上所花的工夫没有白费，以撒生雅各，雅各生十二支派，万人便因此得福。

### **需要花时间**

你可能只用二十分钟或数小时就能带领一个人信主，但你必须要花上十个星期或数年的时间去培养一个信徒走上成熟的道路，教导他们如何过一个得胜生活，懂得辨别真理，学习顺服主，靠主去克服困难。但这种栽培的工作不但可使你事奉的果效加倍，而且被你栽培的人看到你这样做，他也会同样向别人做你所做的。

如果我是一间教会的牧师，有一个很好的执事，一个很健全的诗班，我或许会说：“感谢主的帮忙，我们需要你，为了你所作的善工，我们赞美你。”但我仍然要强调那最基本的原则：生养众多（结果子，并使果子倍增）；与领人归主及栽培圣徒的工作比较，教会其他的事奉是次要的。

你的人在哪里？你有吗？你可以求神给你一个好让你去栽培他吗？你可以自问：“我是否在属灵上没有繁衍能力？为什么？”

Right away I would say to that one, “I have a verse for you: *“But if any provide not for his own, and specially for those of his own house, he...is worse than an infidel”* (1Timothy 5:8).” Paul said to the elders of the church at Ephesus, *“Take heed...to all the flock, over which the Holy Ghost hath made you over...”* (Acts 20:28). You cannot make God the overseer. He makes you the overseer.

We began to work on follow-up. This emphasis on finding and helping some of the converts went on for a couple or three years before the Navigator work started. By that time our work included few converts but more time spent with the converts. Soon I could say as Paul said to the Philippians, *“I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now”* (Philippians 1:3,5). He followed up his converts with daily prayer and fellowship. Then he could say, *“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ”* (Philippians 1:6). In keeping with this, the 7<sup>th</sup> verse reads: *“Even as it is meet (or proper) for me to think this of you all, because I have you in my heart...”*

Before I had forgotten to follow up the people God had reached through me. But from then on I began to spend time helping them. That is why sometime later when that first sailor came to me, I saw the value of spending three months with him. I saw an Isaac in him. Isaac had Jacob, and Jacob had the twelve, and all the rest of the nation came through them.

### **It Takes Time to Do God’s Work**

You can lead a soul to Christ in anywhere from 20 minutes to a couple of hours. But it takes from 20 weeks to a couple of years to get him on the road to maturity, victorious over the sins and the recurring problems that come along. He must learn how to make right decisions. He must be warned of the various “isms” that are likely to reach out with their octopus arms and pull him in and sidetrack him.

But when you get yourself a man, you have doubled your ministry—in fact, you have more than doubled your ministry. Do you know why? When you teach your man, he sees how it is done and he imitates you. If I were the minister of a church and had deacons or elders to pass the plate and choir members to sing, I would say, “Thank God for your help. We need you. Praise the Lord for these extra things that you do,” but I would keep pressing home the big job—*“Be fruitful and multiply.”* All these other things are incidental to the supreme task of winning a man or woman to Jesus Christ and then helping him or her to go on.

Where is your man? Where is your woman? Do you have one? You can ask God for one. Search your hearts. Ask the Lord, “Am I spiritually sterile? If I am, why am I?”

## 附录

### 带领小组讨论

### 属灵繁殖

### 此刻的需要

### 基督是主

# Leading Bible Study Discussions

## What a Bible Discussion IS NOT

### • Not a “Mama-Bird” Lecture

Many Bible study groups are really only the study of the leader fed in lecture fashion to the other members of the group. In such groups no one is required to prepare the study except the leader and individual interest is totally dependent upon the skill and accuracy of the leader as speaker. This is not a true Bible discussion group because nothing is discussed, only absorbed.

### • Not a “Share-Our-Ignorance” Session

In this type of Bible sharing, no one is required to prepare. A chapter is read together and then various members of the group share whatever thoughts or impressions come to their minds. In such groups there is often no leader at all, certainly no real objective and very little profit to anyone. Since no one has given any previous thought, research or prayer to the passage in consideration, the time is spent simply “sharing our ignorance.”

### • Not a “Series of Conversations”

Sometimes members of a Bible study group agree to do some preparation and come to the session with some individual discoveries. However, the actual discussion is dominated by the “experts” of the group or those who are overly opinionated or talkative. Instead of a total exchange of ideas with everyone participating, only a few members talk at all. The others retreat in shyness and never contribute. This type of study discourages growth and faithfulness in preparation by all the members because it becomes apparent that only the dominant personalities will control the session.

## What a Bible Discussion IS

A true Bible study discussion group aims for the involvement and participation of each group member. It requires that each person prepare his lesson in advance and come to class ready to share what he has discovered. In such a group each person’s contributions is considered to be valuable and the leader will seek to draw out the findings of all the individuals.

## The Nature of the Leader

The effective discussion leader will act as a chairman and guide, not as a teacher or authority, because he realizes that the authority is the Word of God and the teacher is the Holy Spirit. The Scriptures are the sword of the Spirit.

那次他曾表示愿意接受耶稣为他个人的救主，在他离开时，我送他一节经文，就是腓立比书一章6节：“我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。”我还对他说：“愿神祝福你，朋友，回家要好好读那经文。”然后便兴奋地离他去了。

一年后的今天在，我看这个年轻人跟其他人没有甚么分别，心里便很难过，因想起我领他信主的情形，我心里不禁自问：

“是否腓立比书一章6节的应许不生效呢？”

有一次，一位信徒跑到我的办公室来，告诉我他带领了多少人信主，并将他们的名字都记了下来。

我指着名单中的一位问他说：“那这位刚信主的人现在怎么样了？”

他回答说：“这个人不太长进，又活在罪中了。”

我再指着名单上一个名字：“这个人怎样？”这样一直问下去，发觉竟没有一个过着得胜的生活。

我便对他说：“把你的圣经给我”我便翻到腓立比书一章6节，然后拿着一把刀来，预备将那页撕下去。他抓着我的手问：“你要做什么？”

“我要把这节经节割下，因为这并不正确。”

你知道毛病出在那里么？原来我犯了断章取义的毛病。腓立比书一章从第3节到第7节，保罗没有说：“好，主已经开始动工了，他自己会成为一切。”但往往我听到的都是：

“好，我已经把这初信者交托给神了！”

假如我遇见一个有大家庭的人问他说：“谁照顾你的孩子？”

“我的孩子？哦，我已把他们交给主了。”

I had taken exception to his use of that name and had opened up the New Testament and shown him the way of salvation. He had accepted Jesus Christ as his Savior. In parting I had given him Philippians 1:6, “*Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.*” “God bless you, son. Read this,” I said, and went on my merry way.

A year later, there was no more evidence of the new birth and the new creature in this boy than if he had never heard of Jesus Christ.

I had a great passion to win souls, but after I met this boy the second time on the way to the golf course, I began to go back and find some of my “converts.” I want to tell you, I was sick at heart.

It seemed that Philippians 1:6 was not working.

An Armenian boy came into my office one day and told me about all the souls he had won. He said that they were all Armenians and had the list to prove it.

I said, “Well, what is this one doing?”

He said, “That one isn’t doing so good. He is backslidden.”

“What about this one?”

We went all down the list and there was not one living a victorious life.

I said, “Give me your Bible.” I turned to Philippians and put a cardboard right under the 6<sup>th</sup> verse, took a razor blade out of my pocket and started to come down on the page. He grabbed my hand and asked, “What are you going to do?”

“I’m going to cut this verse out,” I replied. “It isn’t working.”

Do you know what was wrong? I had been taking the 6<sup>th</sup> verse away from its context, verses 3 through 7. Paul was not just saying, “All right, the Lord has started something, He will finish it.” But you know, that is what some people tell me when they win a soul.

They say, “Well, I just committed him to God.”

Suppose I met someone who has a large family and say to him, “Who is taking care of your children?”

“My family? Oh, I left them with the Lord.”

## 如何带领小组查经

### 小组查经不是

- “母鸟哺育”式

很多查经小组实际上都只是小组长讲授经文给组员听而已。在这种小组里,只有组长需作预先准备。而组员的领受,就全看当讲员的组长之技巧及准确程度了。这种并不是真正的查经小组,因为大家并没有讨论甚么,只有吸收的份儿。

- 无知分离式

这种查经分离,大家都不需要事先准备。大家聚在一起,读完一章经文后,各人便开始分享读后感。像这样的小组根本没有真正的组长,更没有真正的目标,对大家也少有益处,因为没有人事先预备那段经文,没有祷告、查考,于是分享时,就是分享彼此的”无知”了。

- 长篇大论式

有时候大家同意要事先预备,来参加时应有个人的心得。但是一旦小组讨论时,整段时间都被几个”专家”或意见特强或特爱讲话的人所控制。结果不是每个人都能参与、分享看法,而成为几个人的天下。其他的人则缄默退缩,从不贡献己见。这种查经法压抑成长,并且令人不肯好好的准备,因为反正整个讨论总是被那几个个性强的人占据了。

### 小组查经是 ……

一个真正的查经小组,乃着重于使每位组员都有参与。并且每人都得事先预备,并将心得带到组里分享。在这种小组里,每个人的分享都应被尊重,而组长则尽量引导每位组员分享他们的心得。

### 查经组长的职责

一个好的查经组长,他的角色是当主持或引领的人,而不是当教师或权威;因他体认到神的话才是权威,圣灵才是教师。

The leader's role is to guide the discussion, encouraging personal interaction according to each individual's need. This means the Bible will be the focus of attention, not the leader.

Remember that as the leader you do not have to be a walking encyclopedia with all the answers. Leading means guiding the group in such a way that each member, including yourself, amplifies and clarifies the personal insights gained through personal study as he shares. The key to leading is preparation. So even a young Christian can master the simple principles taught in this section on leading Bible study discussion.

A good discussion leader assists the people in the group to discover Biblical truths for themselves rather than simply giving them his answers. To do this he must learn to ask stimulating, clear questions which act as spring-boards to launch the discussion among the members. If the group has prepared a question-answer type study, the leader should not parrot the same question asked in the book (i.e., "What did someone get for number one?"). He must formulate new questions based upon the study, which will help the group to discover new truths and will carry them a step beyond their own personal study.

## Examining Discussion Questions

Questions are the heartbeat of any true discussion. They do a number of very useful things for both the group and the leader.

### The Importance of Questions

- *They prevent the leader from becoming a lecturer and make him a chairman or discussion leader.*
- *They force the group to think for themselves, rather than being told what to think.*
- *They help people to discover truths for themselves which aid in retention and conviction-building.*
- *They help people to evaluate what they know or understand. Often we think we know something until we are asked a question on the subject which we find ourselves at a loss to answer.*
- *They direct the flow of discussion and focus conversation on specific topics rather than allowing the discussion to drift and get off track.*

我回答说：“此刻，我无法一下栽培六千人，我是做个人工作或小组工作的。”

“道森，请听我说，我每到一个地方都会碰见导航会的人。我在惠敦读书时也遇到一些，他们都在那里做门徒训练（那时他在西北神学院做校长），一定有办法做到的。”

“我实在没有时间。”我回答说。

他双手握着我，第三次请求说：“道森，每当我想起布道会决志信主的人，最后会变成怎样的情形，我便整夜睡不着。”那时我正在往台湾去，我便回答他：“培理，当我到台湾时，我会为此事祷告。”在台湾我每天花两、三小时到海滩漫步，思念这事，我向神祷告说：“主啊！我该怎么办呢？我连自己的事也办不完，还怎能每年花六个月时间去帮助葛培理呢？”但神继续在我心里加重负担。

为什么培理要找我呢？在我去台湾前，我告诉他：“培理，你必须另外找一个人来替你做这工作。”但他紧紧的按着我肩头说：“还有谁专门做这种工作呢？”事实上，我的确做这工作已很久了。我们何时才肯脱离自满的心态，向神祷告说：“神啊！给我一个人让我带他信主，或者是一个已信主的婴孩，让我尝试把他训练成为一个能倍加繁衍的人。”你的人在那里？我宁可有一个能“生产”的人，好过一百个不能生产或不成熟的人。

### 栽培的开始

多年前有一天，我在路上看见一个青年，我接他上车，他一面口出粗言，一面对我说：“这年头搭便车真难！”我因他满口咒诅神，就掏出一本小册子对他说：“朋友，读读这个吧。”他看看我说：“我以前见过你吗？”我便转头把他看个清楚，好像以前的确见过。我们不约而同地想起，是一年前同一条路上认识的（上次我要去打高尔夫球，他也坐我的顺风车！）

I said, “Billy, I can’t follow up 6,000 people. My work has always been with individuals and small groups.”

“Look, Daws,” he answered, “everywhere I go I meet Navigators. I met them in school in Wheaton. They are in my school right now. (He was president of Northwestern Schools at that time.) There must be something to this.”

“I just don’t have the time,” I said.

He tackled me again. The third time he pleaded with me and said, “Daws, I am not able to sleep nights for thinking of what happens to the converts after a crusade is over.” At that time I was on my way to Formosa and I said, “While I am there I will pray about it, Billy.” On the sands of a Formosan beach, I paced up and down two or three hours a day praying, “Lord, how can I do this? I am not even getting the work done You have given me to do. How can I take six months of the year to give to Billy?” But God laid the burden upon my heart.

Why should Billy have asked me to do it? I had said to him that day before I left for Formosa, “Billy, you will have to get somebody else.”

He took me by the shoulders and said, “Who else? Who is majoring in this?” I had been majoring in it.

What will it take to jar us out of our complacency and send us home to pray, “God, give me a girl or man whom I can win to Christ, or let me take one who is already won, an infant in Christ, and try to train that one so that he or she will reproduce!”

How thrilled we are to see the masses fill up the seats! But where is your man? I would rather have an “Isaac” alive than a hundred that are dead, sterile, or immature.

### **Beginning of Follow-up**

One day years ago, I was driving along in my little Model T Ford and saw a young man walking down the street. I stopped and picked him up. As he got into the car, he swore and said, “It’s sure tough to get a ride.” I hear a man take my Savior’s name in vain but what my heart aches. I reached into my pocket for a tract and said, “Lad, read this.”

He looked up at me and said, “Haven’t I seen you somewhere before?” I looked at him closely. He looked like someone I should know. We figured out that we had met the year before on the same road. He was on his way to a golf course to caddy when I picked him up. He had gotten into my car and had started out the same way with the name “Jesus Christ.”

圣经乃是圣灵的宝剑。组长的职两间带领讨论,鼓励组员按个人的需要多作分享。这样,圣经成为查经小组的中心,而不是组长。

请记住,组长并不是百科全书,能解答每个问题;带领的意思,就是引领组员,包括你自己在内,把自己预备的心得清晰地分享出来。带领的要诀就是事前预备。因此就算是初信的都能从这原则中学习带领查经。

一个好的组长需协助组员自己亲自发掘真理,而不是只给他们答案。因此组长需问一些启发性的问题来激发组员思考并引发讨论。如果小组采用的查经资料是问答式,组长就不可以直接重复材料上的问题(例如,第一题,请哪一个人分享一下?)而应从材料中,重新拟出一些问题,以帮助组员对查考经文有进一步的认识。

## **研究讨论问题**

问题是查经小组的命脉,它对组长和组员都有极大的帮助。

### **问题的重要性**

- 可以防止组长变成讲员,而帮助他当主持或讨论诱导者。
- 可以激发组员思考而不是只听从别人的意见。
- 可以帮助组员自己发掘真理,因此记忆深刻,认知增强。
- 可以帮助组员检讨一下自己所知道的。很多时候我们自以为知道,但当问题来到时,我们便发觉无从应对。

## Kinds of Questions

In Bible study discussion there are four basic kinds of questions which aid the discussion. It is interesting to note that these questions are in keeping with the four basic steps of the learning process:

- **Discovery**
- **Understanding**
- **Correlation**
- **Application**

If we follow this flow in leading the group, it will aid our understanding of the topic at hand.

### Discovery

As we study the Bible we are discovering truths in the text under consideration, which we may or may not have known before. The discovery really comes when we are dealing with truths we had not previously known, understood, correlated or applied.

### Understanding

Having discovered something leads us to the next step—determining what the discovery means. It is important that we accurately understand, as this is a building block for other truths.

### Correlation

Having understood a concept, the mind takes the next step of relating this information to what it already knows. It does this for two purposes:

- *To increase understanding and develop new truth.*
- *To locate the proper place to store the new information until it is needed.*

### Application

Relating the truth properly leads to the final step in learning: application or putting the new information into practice in daily life. At this point the information becomes more than mental and begins to affect behavior and lifestyle.

但在这期间，不单是那受他帮助的信徒可在灵里面长进，而且他有机会领人归主，如果这样接二连三的做下去，这属灵的父亲便会成为三代的家长，这属灵的家便成为四代之家。可能每一个人都有不同的事奉，但每次这四代在一起祷告的时候，都会愿意做这个决定：“现在无论什么情况下，我们都要向更多的人传福音，同时也去帮助一个信徒在灵里长进。”

这四个人在六个月后，又分别领了四个人信主，一年半后，就有八个人了，且他们都愿意继续去传福音和训练门徒；两年后就有十六个人；过了三年便有六十四个人；五年结束之后，有一千零二十四个人……如此下去，十六年后这数字增加到四十二亿，如今天原人口总数一样。可是，让我们回到最初的三个人来观察，我们称他们为甲、乙、丙君。当甲君帮助乙君时，乙君在帮助丙君，但乙君没有尽责，因此丙君就没有继续做同样的工作。本来十六年之后应有四十二亿，现在减到一半，这都是魔鬼的诡计，使乙君没有生产力。

神应许亚伯拉罕说：“……从以撒生的，才能称为你的后裔”（创二十一12）。所以亚伯拉罕为了那个儿子，等了一段很长的时间。以撒生了以后，便成为多人的祝福。当亚伯拉罕在摩利亚山上献祭的时候，如果亚伯拉罕是希特勒，以撒便从此灭亡，以色列也就断了家谱。我相信撒但也是用这种方法来拦阻信徒有繁衍的能力。

朋友，你要带领的人在哪里？你所带领信主的人现在还在神里继续成长吗？列王纪上有一个故事，提到一个主人将囚犯交给一个仆人去管，并且教他怎样做，但因仆人忙这忙那，囚犯便趁机逃走了。

今天信徒最大的拦阻就是太忙！我不是指忙那些赚钱的事，而是说我们太忙着教会的活动，忘了神给我们的大使命，因此便不再“生产”，有“栽培”才有“生产”，没有门徒训练的观念，便没有持续“生产”的负担。

### 事作栽培训练

有一件事常常深刻在我脑海里。五年前布道家葛培理先生来找我：“道森，我们需要你来帮助我们做栽培跟进的工作。我研究过很多布道家和奋兴家，但他们从没有涉及跟进栽培的工作，我们需要这样的工作，在布道会中我们平均一个月会有六千人愿意将生命交托给主，我们极需要有人这样的工作和异象。”



So this first man at the end of six months has another man. Each man starts teaching another in the following six months. At the end of the year there are just four of them. Perhaps each teaches a Bible class or helps in a street meeting, but at the same time his main interest is in his man and how he is doing. So at the end of the year the four of them get together and have a prayer meeting and determine, “Now, let’s not allow anything to sidetrack us. Let’s give the Gospel out to a lot of people, but let’s check up on at least one man and see him through.”

So the four of them in the next six months each get a man. That makes eight at the end of a year and a half. They all go out after another and at the end of two years there are 16 men. At the end of three years there are 64; the 16 have doubled twice. At the end of five years there are 1,048 and at the end of fifteen and a half years there are 2,176,000,000 men. That is the present population of the world of persons over three years of age (when this was written in the 1950s).

But wait a minute! Suppose that after the first man, A, helps B and B is ready to get his man and while A starts helping another, B gets sidetracked, washes out and does not produce his first man. Fifteen and one-half years later you can cut your 2,176,000,000 down to 1,048 because the devil caused B to be sterile.

God promised Abraham “...in Isaac shall they seed be called” (Genesis 21:12), so Abraham waited a long, long time for that son. God’s promise to make Abraham the father of many nations was all wrapped in that one son, Isaac. If Hitler had been present and had caused Isaac’s death when Abraham had his knife poised over him on Mount Moriah, Hitler could have killed every Jew in that one stroke.

I believe that is why Satan puts all his efforts into getting the Christian busy, busy, but not producing. Men, where is your man? Women, where is your woman? Where is your girl? Where is the one whom you led to Christ and who is now going on with Him?

There is a story in 1Kings, chapter 20 about a man who gave a prisoner to a servant and instructed the servant to guard the prisoner well. But as the servant was busy here and there, the prisoner made his escape.

The curse of today is that we are too busy. I am not talking about being busy earning money to buy food. I am talking about being busy doing Christian things. We have spiritual activity with little productivity. And productivity comes as a result of what we call “follow-up.”

## **Majoring in Reproducing**

Five years ago Billy Graham came to me and said, “Daws, we would like you to help with our follow-up. I’ve been studying the great evangelists and the great revivals and I fail to see that there was much of a follow-up program. We need it. We are having an average of 6,000 people come forward to decide for Christ in a month’s campaign. I feel that with the work you have done, you could come and help us.”

## **问题的种类**

在四种不同性质的问题可以帮助小组讨论。有意思的是，这四种问题，与我们学习过程的四个步骤正好吻合。

- 发现
- 理解
- 连贯
- 应用

如果我们能循着这四个步骤带领查经，可以帮助我们更明白查考的题目。

### **发现**

当我们查考圣经时，我们是要查出那段经文我们以前所没有领悟到的真理。那真理我们以前或是不知道，或是不明白，或是没有连贯或应用。

### **理解**

发现我们便进一步了解这真理；正确的理解很重要，因为这是我们了解其他真理的基石。

### **连贯**

明白真理的概念后，我们的脑子便会将它与其他已知的真理连贯。这有两个目的：

- 增进领悟，并再发觉真理。
- 将这真理存记在脑海恰当之处，以便需要时使用。

### **应用**

融会贯通这真理的教导后，就进入学习的最后阶段：将真理应用于日常生活中。这时，真理不再只是头脑的知识而成为我们日常生活的一部分。

Since these four stages make up the normal flow of the learning process, the discussion is enhanced by following this natural pattern. We will therefore normally have four kinds of questions:

- **Discovery Questions**
- **Understanding Questions**
- **Correlation Questions**
- **Application Questions**

### **Discovery Questions**

The purpose of these questions in Bible discussion is to identify what the passage is saying. They are basically factual in nature and are the basis for all good discussion. In your discussion outline, you will need this kind of question to launch every major section of your outline.

Discovery questions will allow members to interact and share what they have discovered in the portion of text under consideration. It is often amazing to observe the way that different people in the group are able to see facts in the passage which others missed. Once the basic content of the passage is revealed, the group is ready to move to the next type of question.

### **Understanding Questions**

The purpose of this type of question is to discern what this passage means. Often a leader makes the mistake of sharing his own personal interpretation of various words or phrases in the text. It is not the leader's job to tell the group what the passage means, but to ask the kind of questions that will cause the answer to surface from the group members' responses.

A good leader will have done research into the meaning of a passage in order to guide the group in the right direction. It is important to realize that often there is more than one interpretation of a word or fact. We therefore must take care to determine the definition which the author had in mind when he wrote it. Tools which will aid the leader in this phase are a good Bible dictionary, a concordance and a Bible commentary.

Having discovered what the passage says and means, the discussion can move on to relate the new truth to what is already known through correlation questions.

他继续不断地帮助第一位初信的人，两人灵性都有长进。他那艘船在珍珠港被炸沉之前，船上已有一百二十五人信了耶稣，今天还有不少在世界各地作福音工作的人，都是从这艘战舰出来的。这工作从一艘战舰传到另外一艘战舰，因此在日本还没有偷袭珍珠港之前，已有五十艘战舰上的水手听到福音。当战争结束，福音已传到超过一千艘战舰和许多军营中，在空军基地也有很多门徒训练的工作者，从事传福音的工作。肯开始工作是最重要的一步，这些工作都会受到魔鬼这机会。

不少基督徒都活在一个公式化的生活圈，虽然他们有领人归主的心，却不肯脱离目前生活方式的束缚。举一例子，当你早晨碰到一个就要上班的人，你可以问他：

“你为什么去上班？”

“哦，因为我必须赚钱。”

“你赚钱干什么？”

“我需要用钱来换取日用品和食物。”

“你要食物干什么？”

“我要食物才够力量去赚更多的钱。”

“你要更多的钱干什么？”

“那我就可以买房子，好使我有更多的休息和充沛的精力，才能去赚更多的钱。”

许多基督徒，永远脱离不了这种心态和思想。如果你问下去：“你除了这些，还做什么其他的事？”

“哦，我也会找机会来事奉主，也在不同的教会和团契分享讲道。”

但他从来没有想要作一个属灵的父亲。如果他肯求神给他一个人，他可能需要花六个月的时候来作栽培的工作（其实不一定需要这么长的时间）。

He worked with this new babe in Christ, and those two fellows began to grow and spiritually reproduce. On that ship 125 men found the Savior before it was sunk at Pearl Harbor. Men off that first battleship are in four continents of the world as missionaries today. It was necessary, however, to make a start. The devil's great trick is to stop anything like this if he can before it gets started. He will stop you, too, if you let him.

There are Christians whose lives run in circles who, nevertheless, have the desire to be spiritual parents. Take a typical example. You meet him in the morning as he goes to work and say to him:

“Why are you going to work?”

“Well, I have to earn money.”

“For what reason are you earning money?” you ask.

“Well,” he replies, “I have to buy food.”

“Why do you want to buy food?”

“I have to eat so as to have strength to go to work and earn some more money.”

“Why do you want more money?”

“I have to buy clothes so that I can be dressed to go to work and earn some more money.”

“Why do you want more money?”

“I have to buy a house or pay the rent so I will have a place to rest up, so I will be fit to work and earn some more money.”

And so it goes.

There are many Christians like that who are going in big circles. But you continue your questioning and ask, “What else do you do?”

“Oh, I find time to serve the Lord. I am preaching here and there.” But down behind all of this he has the one desire to be a spiritual father. He is praying that God will give him a man to teach. It may take six months. It need not take that long, but maybe it takes him six months to get started taking in the Word and giving it out and getting ready to teach a man himself.

因为这四步骤正是学习的自然过程，如果讨论能按这型态进行，果效必增。我们自然而然，也采用四种问题：

- 发现性问题
- 理解性问题
- 连贯性问题
- 应用性问题

### 发现性问题

这类问题，主要是明白这段经文在说些甚么。因此主要都是要找出事实，作为讨论的基础。这类问题，通常都应在讲义里每段重要纲要的起头。

这类问题能帮助组员分享从正在查的经文中所找到的重点。很有意思地，常常可以看到每个组员都能看到别人所漏的地方。等到经文的基本内容已经清楚了，大家就可以进入第二类的问题讨论了。

### 理解性问题

这类问题是去明白本段经文的意思。常常组长都犯了一个错误，就是先讲他自己对本段经文的解释。组长的责任不是告诉组员经文的意思是甚么，而是去问些能引发组员思考的问题，由组员找出答案。

好的查经组长在查经之前会先作研究，以便作正确的带领。很重要的，我们应知道，常常一个字或一个事实都有一个以上解释。因此组长一定要先弄清楚作者在那里所要表达的是甚么。在这阶段中，最好的工具书有圣经字典，圣经手册和其它的圣经参考书等。

明白了经文的内容及意思后，讨论便可进入连贯其他真理的阶段。

## Correlation Questions

The purpose of these questions is to shed more light on the issue from other parts of the Word of God. Here we attempt to relate the passage we are studying to other passages and to see how various truths relate to each other. The Bible is its own best commentary on itself, and therefore understanding can be increased by seeing what light other passages can shed upon the text. The purpose of this phase is to ensure that meaning is not assigned to a text which the author did not intend and that the group's understanding of the passage is consistent with the rest of the Scripture.

## Application Questions

The purpose of these questions is to help group members determine how they should apply what they have learned to their own personal lives. No study is complete unless it is applied personally. The Bible was primarily given to change our lives and not to just make us knowledgeable. Scripture bears this out.

*But be doers of the word, and not hearers only, deceiving yourselves. – James 1:22*

*I thought about my ways, and turned my feet to Your testimonies. I made haste, and did not delay to keep Your commandments. – Psalms 119:59,60*

The benefits of Bible study only come as we obey the voice of God and put His commands into practice in our *daily living*. Application questions should be a part of each major section of the Bible study and not just at the end.

## Writing Good Questions

A good question has three basic ingredients. It is:

- **Clear**
- **Relevant**
- **Stimulating to the discussion**

We need to keep the three ingredients in mind as we develop our discussion questions. The kind of question you ask determines the answer you will get. So you must design the question to give you the kind of answer you are looking for. By answering your own question you can determine whether or not it needs additional development or clarification.

大多数的人都说，因为他们忙着预备到海外去传福音和学习新语言，还没有机会去领第一个人归主。有些则回答说，他们带一些人去教会，有些回答他们带人去布道会，且勉励他们跑到台前接受主。

我继续问：“他们是否为主而活呢？”他们便不肯抬起头来看我。我又问道：“你远渡重洋，学习一个新的生活方式，新的语言，当地人甚至怀疑你来的动机，在这种情况下，你怎样知道能够在他们中间做成你在本地从来没做过的事情呢？”

这不单是对那些预备作传道的人一种挑战，也是对所有的属于神儿女的一种提醒。

你是否生产过属灵的婴孩呢？如果没有，是为什么呢？是否因为缺乏与主耶稣相交？其实，与主相交是他成就他计划的一部分。或者是一些隐而未现的罪拦阻你到神面前呢？或者你还是个属灵的婴孩？“看你学习的功夫，本该作师傅，谁知道还有人将神圣言小学的开端，另教导你们……”（来五 12）

## 如何去训练别人

我们不能够将福音传遍天下，并不是因为福音缺乏大能。

二十三年前，我花了一些时间去帮助一位水手在灵里长进，那是很花时间和耐心的工作，不能匆忙，也不能靠三十分钟的培灵会，或说：“你好！再见！”就成了，是要继续邀请他回来一起分享并交通。我们都关心他的生活，且教导他要服从并研读神的话语，教导他将神的话语藏在心里，神便可以随时用他来帮助我们一些他有负担的人。

他整天都希望带领人归主，但是所有的对象都令他失望。过了一个月，他便跑来找我说：“道森，我没有办法带领那些人专心跟随主。”

我对他说：“你必须祷告求神给你一个人，然后专心照顾他，只求一个人愿意跟你学习。”

于是，他开始祷告。有一天他又来找我说：“我想我找到一个人了。”不久他带着一个年轻人来。自从我开始带领这位有心不断追随主的年轻水手后，才三个月，他便带领了一个相信，且带领他学习属灵的长进。这个水手是不需要别人推动的，他总是很乐意追求，他爱主，也愿意付代价去带领别人归主。

The majority had to admit that they were ready to cross an ocean and learn a foreign language, but they had not won their first soul who was going on with Jesus Christ. A number of them said that they got many people to go to church; others said they had persuaded some to go forward when the invitation was given.

I asked, “Are they living for Christ now?” Their eyes dropped. I then continued, “How do you expect that by crossing an ocean and speaking in a foreign language with people who are suspicious of you, whose way of life is unfamiliar, you will be able to do there what you have not yet done here?”

These questions do not apply to missionaries and prospective missionaries only. They apply to all of God’s people. Every one of His children ought to be a reproducer.

Are you producing? If not, why not? Is it because of a lack of communion with Christ, your Lord, that closeness of fellowship which is part of the great plan? Or is it some sin in your life, an unconfessed something that has stopped the flow? Or is it that you are still a babe? *“For when for the time ye ought to be teacher, ye have need that one teach you again...”* (Hebrews 5:12).

### **How to Produce Reproducers**

The reason that we are not getting this Gospel to the ends of the earth is not because it is not potent enough.

Twenty-three years ago we took a born-again sailor and spent some time with him showing him how to reproduce spiritually after his kind. It took time, lots of time. It was not a hurried, 30-minute challenge in a church service and a hasty goodbye with an invitation to come back next week. We took care of his problems and taught him not only to hear God’s Word and to read it, but also how to study it. We also taught him how to fill the quiver of this heart with the arrows of God’s Word, so that the Spirit of God could lift an arrow from his heart and place it to the bow of his lips and pierce a heart for Christ.

He found a number of boys on his ship, but none of them would go all out for the Lord. They would go to church, but when it came right down to doing something, they were “also-rans.” He came to me after a month of this and said, “Dawson, I can’t get any of these guys on the ship to get down to business.”

I said to him, “Listen, you ask God to give you one. You can not have two until you have one. Ask God to give you a man after your own heart.”

He began to pray. One day he came to me and said, “I think I have found him.” Later he brought the young fellow over. Three months from the time that I started to work with him he had found a man of like heart. This first sailor was not the kind of man you had to push and give prizes to before he would do something. He loved the Lord and was willing to pay a price to produce.

### **连贯性问题**

这类问题的目的，是要从神其他的话语当中，带出本段经文更深的内涵。这时，我们试着将本段经文与其他经文连贯在一起，而看到不同的真理如何地彼此并连。圣经本身就是最好的解经书，因此当其他经文带出本段经文更深的亮光时，我们的理解就更深刻。这阶段的目的，就是确保查考者不把不正确的意思“读进”这段经文里，而组员从本段经文所得的理解，与其他的经文都能一致。

### **应用性问题**

这类问题的目的，是帮助组员将所学到的，运用到自己的生活上。如果不运用到生活上，这查考便不完全。圣经不是用来增添我们的知识的，它主要的目的，乃是改变我们的生命。圣经曾有这样的教导。

*只是你们要行道，不要单单听道，自己欺哄自己。（雅一 22）*

*我思想我所行的道，就转步归向你的法度，我急忙遵守你的命令，并不迟延。（诗 一九九 59-60）*

只有在我们顺服了神，将他的诫命实行于日常生活中时，查经才真正得到好处。查经时，每个重段落，都应问些应用问题，而不应只在查经末尾时才有。

### **研拟好问题**

好的问题的要点有三：

- 清楚
- 切题
- 有启发性

拟定题目时，我们应记住这三个问题，因为何种问题就会带出何种答案。所以，你想得到甚么样的答案，就拟定甚么样的问题。问题拟定后，自己回答看看，就能知道这问题是否仍需改进。

*Make sure your question is really only asking one question. Sometimes “and” or “but” can introduce a second question which leads to confusion.*

- *Make sure your question can be answered from the passage under consideration.*
- *Ask questions which are broad enough so that more than one person can speak to it.*
- *Ask summarizing questions which cover the content of several verses and allow more than one contribution from the group.*

### **Discovery Questions**

This type of question is used to discover what the passage says. Be careful in selecting your questions since they will determine the topic you discuss and the responses you will get from the group. It is best to ask general questions in order to stimulate discussion.

#### **Examples:**

What did God do? (Limits the response.) What did you discover about God from his actions? (This can give a variety of members an opportunity to speak to the question. It also allows the participant to answer from several verses rather than just one.)

A good way to develop broad general questions is to take the chapter sub-points and turn them into questions.

#### **Example:**

*God Cares for You* (chapter sub-point): What did you discover about God’s care for you in the lesson?

To evaluate each question, ask yourself if it is:

#### **Clear?**

- *Does it extract facts rather than feelings or opinions?*
- *Will people know what you were asking so they can answer?*

#### **Relevant?**

- *Does it deal with the key issues?*
- *Could it be answered by two or more truths in the text?*

我敢相信有很多基督徒都信主有五年、十年、或二十年之久，但他们从没有经历过领人归主的滋味。我不是说他们没有为主工作，我说的是为主生育儿女，或有人会回答：“我曾分发过千张福音单张。”这是不错，但你带了多少主的羊到他的国度里？

不久前，我才跟二十九位宣教士候选人谈过话，他们都是大学毕业生或圣经学院和神学院的毕业生。身为一个委员，五天内要跟每一位面谈一小时。

我特别会问两个非常重要的问题。第一个是跟他们的属灵生活有关，“你的属灵生命如何？你的灵修生活怎样？你现在的灵命与神所期望的相符吗？”

在这二十九位候选人中，只听到一个回答说：“我相信我现在的灵命是正常的。”对其他不同的答案，我便会接着问：

“为甚么你的灵命不理想呢？”

“噢，因为我正在念暑期课程。”我们的功课很忙，学校规定用半年的时间来念完一年的课程，所以很忙。”

我便说：“好，让我们回到你念大学的时候，你那时的灵修生活好吗？”

“哦，也不见得……”

我后来发现自从他们信主以后，就从来没有一段固定的时间，与主有深入的交通，这是他们缺乏生产能力的原因。

我问的另一个问题是：“你有心到国外作宣教的工作，希望主能用你领人归主，是不是？”

“是的。”

“那你希望所带领归主的信徒能过一个得胜的生活，是不是？你希望他们做个决定之后，不重回世界的道路上，是不是？”

“是的？”

“那我可否问你一个问题，今天有多少人是因着你的带领得救，且他的生命一直在为主而活呢？”

In every Christian audience, I am sure there are men and women who have been Christians for five, ten, or twenty years, but who do not know of one person who is living for Jesus Christ today because of them. I am not talking now about merely working for Christ, but about producing for Christ. Someone may say, “I gave out a hundred thousand tracts.” That is good, but how many sheep did you bring in?

Some time ago I talked to 29 missionary candidates. They were graduates of universities, Bible schools, or seminaries. As a member of the board, I interviewed each one over a period of five days, giving each candidate from half an hour to an hour.

Among the questions I asked were two which I considered very important. The first one had to do with their devotional life. “How is your devotional life?” I asked them. “How is the time you spend with the Lord? Do you feel that your devotional life is what the Lord would have it be?”

Out of this particular group of 29 only one person said, “I believe my devotional life is what it ought to be.” To the others, my question then was:

“Why is your devotional life not what it should be?”

“Well, you see, I am here at this Summer institute,” was a common reply. “We do a year’s work in only ten weeks. We are so busy.”

I said, “All right. Let’s back up to when you were in college. Did you have victory in your devotional life then?”

“Well, not exactly.”

We tracked back and found that ever since they came to know the Savior, they never had a period of victory in their devotional lives. That was one of the reasons for their sterility—lack of communion with Christ.

The other question I asked them was, “You are going out to the foreign field. You hope to be used by the Lord in winning men and women to Christ. Is that right?”

“Yes.”

“You want them to go on and live the victorious life, don’t you? You don’t want them just to make a decision and then go back into the world, do you?”

“No.”

“Then may I ask you something more? How many persons do you know by name today who were won to Christ by you and are living Him?”

要让你的问题，一次只问一个问题。有时候，“而且”与“可是”会带出另外的问题，因而造成困惑。

- 问题的答案应可从本研读经文中找到的。
- 问些比较广泛的问题，让多一些人能回答。
- 问一些总结几节经文的问题，让多一些人能回答。

### 发现性问题

这种问题乃为帮助组员挖掘经文的内容，应慎选问题，因为问题会决定讨论的题目及组员的回应。最好是问一些比较广泛性的问题，以便带动讨论。

#### 举例：

如“神做了什么？”（限定几个回答）；从神的作为里，你对神有没有什么新的认识？（可让不同组员的机会回答问题，并且从几节经文中回答问题，而不是从一节来回答。）

有个好方法可以拟定广泛性的问题，就是把查经资料的小标题转化为提问题。

#### 例如：

如“神看顾你”（贰·1 查经资料），从这一课你发觉神是如何看顾你？

可自问一下，这问题是否：

#### 清晰？

- 这问题是否能引出事实？或者只是引出各人的感受或看法？
- 别人能明白你的问题，能以回答吗？

#### 切题？

- 与主题有关吗？
- 从经文中能找出两三个答案吗？

### Stimulating?

- *Will it stimulate discussion?*
- *Can more than one person speak to the question?*

### Understanding Questions

These questions are used to discover what the passage means and should help the people to go beyond their original discovery of the facts and to learn what the author meant. You can best develop your questions by determining what words and phrases in the passage may not be clear or easily understood.

In a discussion, people will often ask, “What does this mean?” They themselves may be asking one of your understanding questions. Allow the other group members to answer if they can. If the question is relevant and if no one in the group knows the answer including you, suggest that everyone do some research on the question, and that you deal with it next week.

Remember, no one knows the answer to every question, and as a discussion group leader you are not setting yourself up as an expert—just the chairman.

This kind of question should be included in the understanding phase.

### Examples:

- “What is meant by the word \_\_\_\_\_?”
- “What does it mean that \_\_\_\_\_?”
- “What does \_\_\_\_\_ mean?”

To evaluate each question ask yourself if it is:

### Clear?

- *Does the question clarify the issue?*
- *Does the question raise unnecessary problems?*

### Relevant?

- *Will the answer reveal what the author meant?*
- *Does the question focus on the key issue?*

### Stimulating?

- *Will the question help their personal understanding?*
- *Do the members have the knowledge to answer the question?*

因为他们婴孩，是不成熟的，因此没有属灵繁衍的能力；换句话说，他们不能帮助别人重生。保罗继续说：“我是用奶喂你们，没有用饭喂你们。那时你们不能吃，就是如今还是不能。你们仍是属肉体的，因为在你们中间有嫉妒、分争，这岂不是属乎肉体、照着世人的样子行吗？（林前三<sup>2</sup>~<sup>3</sup>）。

我认识不少教会成员，主日学教师 and 事奉神的人，他们到外造谣中伤别人，做一些神不喜悦的事。当信徒听了他们的闲言闲语，便散布传闻，

谣言是多么可怕的事！经上说：“耶和華所恨惡的有六樣，連他所憎惡的共有七樣。就是……撒謊的舌……。”（箴六 19）這些人都是屬靈的嬰孩，難怪他們不能領人歸主，因為他們生了屬靈的病，沒有和耶穌基督合而為一。

相反，如果你与主耶穌的关系没有问题，不管从属灵的角度来衡量你懂得多少，你仍是一个有属灵能力的人，即使你信主的年日很短，你都可以有繁衍的能力。

在我们科罗拉多办公室，有一位年轻的接线生。一年半前，她和英国一位共产党的青年领袖有很好的关系，但后来听了葛培理的布道决志信主，很快神便使用她和几个艺术学院的同学一起带领了一些女孩子信主。我们首先教导她们作主的门徒，她们便将所学的去教导那些刚信主的女孩子，那一班女孩子有一些也出去教导另外一些人和去传福音，就这样，这年轻的接线生在短短的一年四个月的属灵生涯中，便成为属灵的曾祖母了。

这种情形我们看得很多，一个水手在一年四个月内也同样成为属曾灵祖父。

为甚么会这样说？因为这些年轻人对主有旺盛的炽热的爱，神就籍着他们，将不能朽坏的种子放在其他人的生命上。请切记这重点：信道是从听道来的。这班爱主的人因着信，能在基督里长进，他们观察带领他们信主者的为人，接受他们教导有关喜乐、平安的信息，因着他们的喜乐，也愿意看到别人得到这喜乐，所以主动去跟别人传福音。



Because they were babes, they were immature, incapable of spiritual reproduction. In other words, they could not help other people to be born again. Paul continued, *“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it...ye are yet carnal (or babes): for...there is among you envying, and strife, and divisions”* (1Corinthians 3:2,3).

I know a lot of church members, school teachers, and members of the women’s missionary society who will say to each other, “Have you heard about so and so?” and pass along some gossip. Such have done an abominable thing in the sight of God.

How horrible it is when a Christian hears something and spreads the story! The Book says, *“These six things doth the Lord hate: yea, seven are an abomination unto Him...a lying tongue...”* (Proverbs 6:16,17). Oh, the Christians I know, both men and women, who let lying come in! *“...he that soweth discord among brethren”* (Proverbs 6:19) is another. This is walking as a babe, and I believe that it is one of the basic reasons why some Christians do not have people born again into God’s family through them. They are spiritually sick; there is something wrong. There is a spiritual disease in their lives; they are immature. There is not that union with Christ.

But when all things are right between you and the Lord, regardless of how much or how little you may know intellectually from the standpoint of the world, you can be a spiritual parent. And that, incidentally, may even be when you are very young in the Lord.

A young lady works at the telephone desk in our office in Colorado Springs. A year and a half ago she was associated with the young Communist league in Great Britain. She heard Billy Graham and accepted the Lord Jesus Christ. Soon she and a couple of other girls in her art and drama school were used of the Lord to win some girls to Christ. We taught Pat and some of the others, as they in turn taught the girls whom they led to Christ. Some of these have led still other girls to Christ, and they too are training their friends. Patricia is a great-grandmother already, though she is only about a year and four months old in the Lord.

We see this all of the time. I know a sailor who when he was only four months old in the Lord, was a great-grandfather. He had led some sailors to the Lord, who in turn led some other sailors to the Lords, and these last led still other sailors to the Lord—yet he was only four months old.

How was this done? God used the pure channel of these young Christians’ lives in their exuberance and first love for Christ, and out of their hearts the incorruptible seed of the Word of God was sown in the hearts of other people. It took hold. Faith came by the hearing of the Word. They were born again by faith in the Lord Jesus Christ. They observed those Christians who led them to Christ and shared in the joy, the peace, and the thrill of it all. And in their joy, they wanted someone else to know.

### 有启发性 ?

- 可以引起讨论吗?
- 是否能让一个以上的人回答此问题?

### 理解性问题

这类问题，不单能帮助组员明白本段经文的意思，更能帮助组员从明白内容所例的事实，进而了解作者的用意。拟定这类问题最好的方法，是找出本段经文难解的，或含意比较不清的字或句来，然后将之转化成问题。

在研讨，组员常会问：“这是甚么意思？”他们所问的，可能就是理解性的问题。这时尽量让其他组员回答，倘若包括你在内没有一个人能回答时，那么便建议大家回去都去找找资料，下次聚会时大家再研究。

请记住，没有一个人能回答所有的问题，不要把自己搞成专家，因为你不过是查经小组主持而已。

这类的问题，应在理解阶段时使用。

### 例如：

“甚么叫\_\_\_\_\_？”

“\_\_\_\_\_是甚么意思？”

可以自己问一下，这问题是否：

### 清晰 ?

- 此问题能带出主题吗?
- 有没有带出其他不必要的问题?

### 切题?

- 答案将能解明作者的意思吗?
- 问题是否针对着经文的重点?

### 有启发性?

- 问题可以帮助组员去理解主题吗?
- 组员足够的知识回答问题吗?

## Correlation Questions

The purpose of these questions is to help members identify the relationship between certain truths and passages. We are seeking to highlight a truth in the passage under consideration and to relate it to what the rest of the Bible teaches about it. We are trying to draw this particular truth into the integrated whole of the Scriptures.

### Examples:

“How does this passage relate to \_\_\_\_\_?”

“Do you know any other passages that speak to this issue?”

“Where else is this word or expression found in the Scriptures?”

If most of the group members are unfamiliar with the Bible, the leader can help them to find pertinent cross references by asking the entire group to turn to another passage dealing with the same truth. The leader can ask someone to read the passage and can then ask the group:

“How do you feel that this passage relates to the passage in our study? What new light does it shed?”

Such structured correlation questions can help a group of young Christians to see how the Bible fits together and will stimulate their own personal search for related passages and cross references.

To evaluate each question, ask yourself if it is:

### Clear?

- *Does it ask how this passage is related to other Scriptures?*
- *Does the group have enough knowledge and maturity to know other related passages or do they need help?:*

### Relevant?

- *Does it relate to the truths the group has discovered?*
- *Does it help people to see relationships that exist between passages and truths?*

### Stimulating?

- *Does it help people draw from what they already know to answer the question?*
- *Does it stimulate the interest of the group to search for further related passages on their own later?*

## 挫折

只有少数理由会使得一个人无法去繁衍，其中一个理由是不肯结婚。二人不成为一体，如何能繁衍呢？神的儿女也必须明白，他们若不与基督合为一体，他们不可能使人得救。

另一个阻碍是当事人有机能上的疾病或残缺。在属灵的领域里，罪是一种疾病，会影响领人归主的效果。

不成熟也是一个令人不能生育的原因。神是智慧的，他知道一个男孩必须成熟后，才有能力置家，女孩子也必须等身体成熟后，才能生儿育女。长大成熟是一种自然现象。

每个人都必须重和一，神绝不希望人懵懵然度过一生，很多人都知道人死后还有生命，基督徒的责任就是要帮助人得到重生的机会。

圣经说：一个人接受耶稣基督就是重生的凭据。“凡接待他的，就是信他名的人，他就赐他们权柄作神的儿女。这等人不是从血气生的，乃是从小生的。”（约—12~13）

如人体成长一样，神也要在基督里的婴孩慢慢变成熟，神会供应他们成长时的需要，然后他们才能倍加繁衍——不是富有的、有学问的才可以，而是每个属神的人都能繁衍，凡从小生的都有倍加繁衍的责任。

现实生活中，当你的孩子生了孩子，你便成了祖父母，你的祖父母就成了曾祖父母，这四代的关系也能应用在属灵的倍增长。

## 属灵的婴孩

当你发现一个人不能领人归主时，那一定是有些地方不对劲——他可能还是一个属灵的婴孩。我不是说他不明白真理或没有在见证时作好准备。我知道有很多人可以辩论一些高深的神学问题，但这并不表示他是一个灵性成熟的人。保罗写给哥林多教会的书信中也谈到这个问题：“弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体，在基督里为婴孩的。”（林前三1）。

## Hindrances

Only a few things will ever keep human beings from multiplying themselves in the physical realm. One is that they never marry. If they are not united, they will not reproduce. This is a truth which Christians need to grasp with reference to spiritual reproduction. When a person becomes a child of God, he should realize that he is to live in union with Jesus Christ if he is going to win others to the Savior.

Another factor that can hinder reproduction is disease or impairment to some part of the body that is needed for reproductive purposes. In the spiritual realm, sin is the disease that can keep one from winning the lost.

One other thing that can keep people from having children is immaturity. God in His wisdom saw to it that little children cannot have babies. A little boy must first grow to sufficient maturity to be able to earn living, and a little girl must be old enough to care for a baby.

Everyone should be born again. That is God's desire. God never intended that man should merely live and die—be a walking corpse to be laid in the ground. The vast majority of people know that there is something beyond the grave, and so each one who is born into God's family should seek others to be born again.

A person is born again when he receives Jesus Christ. *“But as many as received Him, to them gave He power to become the sons of God...Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”* (John 1:12,13)—the new birth.

It is God's plan that these new babes in Christ grow. All provision is made for their growth into maturity, and then they are to multiply—not only the rich or the educated, but all alike. Every person who is born into God's family is to multiply.

In the physical realm, when your children have children, you become a grandparent. Your parents are then great-grandparents, and theirs are great-great-grandparents. And so it should be in the spiritual.

## Spiritual Babes

Wherever you find a Christian who is not leading men and women to Christ, something is wrong. He may still be a babe. I do not mean that he does not know a lot of doctrine and is not well informed through hearing good preaching. I know many people who can argue the pre-, the post- and the amillennial position and who know much about dispensations, but who are still immature. Paul said of some such in Corinth, “And I, brethren, could not speak unto you as unto spiritual (or mature), but as unto carnal even as unto babes...” (1Corinthians 3:1).

## 连贯性问题

这类式的问题是帮助组员及引证其他经文与查考经文的关系，我们是希望在本段经文找出更深的真理，并连贯其他查考类似真理的经文，进而能将这真理连贯于整本圣经的教训里。

### 例子：

“这段经文与……有何关连？”

“这知道在圣经里，有没有其他经文也提及这真理？”

“圣经哪里也曾提到这个字，或这词句？”

如果大部分组员对圣经都不熟，组长可以带领大家翻阅适当的相关经文，请一位组员将之读出，然后问：

“你觉得这段经文和我们今天所查考的经文有没有相似的地方？它有没有带出新的亮光？”

像这样的问题可以帮助初信的基督徒，看到圣经的相关性，并鼓励他们自己多去查考相关的经文及作经文对照。

自问一下，这些问题是否：

### 清晰？

- 是否问出了与其他经文的相关性？
- 组员是否够成熟或有足够的圣经知识来找出相关经文？或者他们需要帮忙？

### 切题

- 问题是否与本段查考经文的意思相关？
- 是否帮助组员看到不同经文及真理间彼此的相关性？

### 有启发性？

- 是否可以帮助组员就自己已知的来回答问题？
- 是否引起组员对参考其他经文的兴趣而愿自己多作研究？

## Application Questions

The purpose of these questions is to encourage people to apply the truth of Scripture to their individual lives. God blesses the doers and not the hearers or knowers of His Word. This is where the theology is turned into reality.

### Examples:

“How can we apply this truth to our daily living?”

“How or why does God want his children to apply this truth?”

“What application did you make to this passage?”

To evaluate each question, ask yourself if it is:

### Clear?

- *Does it extract what should be done about this passage?*
- *Is the expected response clear enough to be acted upon?*

### Relevant?

- *Is it practical and obtainable by the individual?*
- *Is it built on a solid understanding of the passage?*

### Stimulating?

- *Will it encourage people to respond?*
- *Does it call for personal action now?*

## Summary

Ask God to help you and to give you wisdom as you prepare your questions.

Failure to ask questions, to listen to answer, or to help the group understand the content of their study may cool desire to learn more from the Scriptures. As you allow them to dig into the Word for themselves and share their discoveries with others, they will become excited and desire to continue.

## 属灵繁衍

许多年前，我有机会访问苏格兰的爱丁堡。站在一条大街上，我见一对夫妇推着一架婴儿车向我走来。这是一对快乐的年轻夫妇，穿着入时，显然也很有钱。当他们经过我身旁时，因见我对他们的婴儿感兴趣，就停下来让我多欣赏一下那个面颊粉红的小家伙。

他们走后，我心中无限感慨，神让一个男人选上他眼中看为最漂亮的女人，也让这女子选上她认为最英俊的男人，两人结为夫妇，神又赐他们繁衍的能力，这真是奇妙的事。一个孩子出生后，继承了一部分父亲的个性，又继承了一部分母亲的个性。作父母的都可以在孩子身上看到对方一部分的影子。

我突然非常思念我自己的孩子，我深爱他们，也很久没有看到他们，过了一会，又有一部婴儿车朝我推来，那是一辆二手货，这对夫妇的衣着陈旧，模样平凡，但当我表示想看车中的小家伙时，他们也带着与前一对夫妇一样得意的表情，停下来让我欣赏。等他们离去后，我又想：“神赐这对夫妇的礼物与另一对夫妇完全一样，他也有五双小指头，一张小嘴，两只眼睛，如果好好照顾，说不定他会成为一个艺术家或音乐家。”

我还想别的另一件事是：“奇不奇妙？神并不只拣选那些有钱、有学问的人生养儿女，不让那些没学问的、没钱的父母生儿女。每个人都有生养儿女的福分和权利。”

神给人类的第一个命令，就是叫他们要“生养众多”（“生养众多”的英文为 be fruitful and multiply，有结果子，并使果子倍加的意思—编者注）换句话说，人要按自己的形像倍加繁衍。神开始的时候并没有命令我们的始祖，亚当与夏娃要如何的属灵。因为，他们本来就照着神的形像被造的，当时罪尚未进入世界。神只是说：“要生养众多（倍加繁衍），在世上我要更多按我形像造成的人。”

我们知道，犯罪后这形像被破坏了。亚当夏娃生了孩子，他们也开始加倍繁衍。但到了一个时候，神不得不毁灭这个世界，他再由八个人重新开始。今天地球上五十亿人口，都是方舟中那八个人繁衍而来。

## Born to Reproduce by Dawson E. Trotman

A few years ago, while visiting Edinburgh, Scotland, I stood on High Street just down from the castle. As I stood there, I saw a father and a mother coming toward me pushing a baby carriage. They looked very happy, were all dressed and apparently were well-to-do. I tried to catch a glimpse of the baby as they passed, and seeing my interest, they stopped to let me look at the little, pink-cheeked member of their family.

I watched them for a little while as they walked on and thought how beautiful it is that God permits a man to choose one woman who seems the most beautiful and lovely to him, and she chooses him out of all the men whom she has ever known. Then they separate themselves to one another, and God in His plan gives them the means of reproduction! It should be a wonderful thing that a little child should be born into their family, having some of the father's characteristics and some of the mother's, some of his looks and some of hers. Each sees in that baby a reflection of the one whom he or she loves.

Seeing that little one made me feel homesick for my own children whom I dearly love and whose faces I had not seen for some time. As I continued to stand there, I saw another baby carriage, or perambulator as they call it over there, coming in my direction. It was a secondhand affair and very wobbly. Obviously the father and mother were poor. Both were dressed poorly and plainly, but when I indicated my interest in seeing their baby, they stopped and with the same pride as the other parents, let me view their little, pink-cheeked, beautiful-eyed child.

I thought as these went on their way, "God gave this little baby whose parents are poor everything that He gave to the other. It has five little fingers on each hand, a little mouth and two eyes. Properly cared for, those little hands may someday be the hands of an artist or a musician."

Then this other thought came to me, "Isn't it wonderful that God did not select the wealthy and the educated and say, "You can have children," and to the poor and the uneducated say, "You cannot." Everyone on earth has that privilege."

The first order ever given to man was that he "be fruitful and multiply." In other words, he was to reproduce after his own kind. God did not tell Adam and Eve, our first parents, to be spiritual. They were already in His image. Sin had not yet come in. He just said, "Multiply. I want more just like you, more in My own image."

Of course, the image was marred. But Adam and Eve had children. They began to multiply. There came a time, however, when God had to destroy most of the flesh that had been born. He started over with eight people. The more than five billion people who are on the earth today came from the eight who were in the ark because they were fruitful and multiplied.

## 应用式问题

这类型问题是要鼓励组员能学以致用。神赐福那些行道人的，不是只听道并知道而已的人，这就是将神学应用在现实生活中。

### 例子：

“我们应如何将这真理应用在日常生活中？”

“神为甚么要他的儿女将这真理行出来？”

“你如何去应用这经文？”

自问一下，问题是否：

### 清晰？

- 这问题是否能带出我们读后应有的行动？
- 是否预期的回答够清楚，让人能真正地去？

### 切题？

- 问题是否实际并让人能做得到？
- 问题是否出于对经文正确的了解？

### 有启发性吗？

- 能鼓励组员回答吗？
- 能鼓励组员采取行动吗？

## 结论

拟定问题时，求神赐下智慧与帮助。如果不能问些问题，不能聆听回答，或帮助大家了解经文，会使大家学习兴趣减低。如果能让大家去挖掘真理，并分享心得，那么大家就会很有兴趣，愿意继续下去。

## The Need of the Hour by Dawson E. Trotman

What is the need of the hour? That depends upon the person who is thinking about it. If I'm walking along the street and see a beggar with a tin cup, what's the need of the hour? A dime. If a woman is being taken to the hospital, what's the need of the hour? A doctor. But in Christian work, what is the need of the hour? I started to list the things that we often feel are the need, which if supplied, would end our troubles.

Some say, "Well, if I just had a larger staff..." Would more staff be the answer? Today many a minister would like to have an assistant, and many a mission would like to have more missionaries. The cry of returned missionaries is always for more men and women to fill up the ranks... to them, the need of the hour.

Others say, "We don't need more workers, but if we had better facilities, if we just had more office space and more buildings and bigger grounds and a base of operation... if we had a place like Glen Eyrie... then we could do the job."

In certain areas of the world they say it's communication we lack, or better transportation, or better means to take care of health. The need of the hour on many a mission field is merely a radio, but if you get that radio, there's another need, and something else, and something else. Many feel it is literature. I hear that in my travels all over the world, "We just lack literature."

I know of people today who are saying, "If we could just get into a certain place." For years people have been on the borders of Nepal saying, "If we could just get in there." To them the need of the hour is an open door into Nepal. Right now hundreds of people are saying, "If we could just get into China." The Bible says, "My God shall supply all your needs." If the need were an open door into China, why doesn't God open it? "These things saith He that is holy, He that is true, He that hath the key of "David, He that openeth, and no man shutteth; and shutteth, and no man openeth... I have set before thee an open door."

Paul found closed doors, but closed doors to him weren't the problem. I really believe these closed doors were used of God to show him the open doors he was to go through next. I believe if God wanted to put His hand over the great country of China tonight and open the door, He could do it. I believe in forty-eight hours the door to China could be opened.

Some say, "We need more time. If we just had more time..." Others say, "If I just weren't so old, if I were young again." People have said to me, "Dawson, if I had known when I was twenty years old what I know now, I could have done a hundred times more for the Lord, Why didn't I?"

四十二天之后，我们停止祷告。四十八小时之后，我却进了医院，在病床上躺了一星期。有不少时间可以思考，就在那段时间里，我脑海海中产生了装备圣徒的构思，导航会的工作从此开始了。三、四年后，有一天我正在整理房间的抽屉时，找到一张小卡写着：“华盛顿，奥立岗”；另一个抽屉又有一张名单：“伊利诺州的勤史宾比赛，德州的约翰瑞克，阿肯色州的谷疗哈理斯，威斯康辛州的艾德古德立克。”

神祝福了他自己的应许，这些人都是在那三、四年中信主的，又接受了训练，成为主的门徒，而且分别来自我祷告过的四十八州。于是，我也慢慢想到整个世界，开始祷告说：“主啊，你允许我在这世界的福单工作上有份吗？”他能这样用我，也一定能用你。

“天上地下所有的权柄都赐给我。所以，你们要去……，”去，这不单是一个特权，也是一个命令，他的要求很高，因为神并不是要你争取一个岛屿，而是要争取全世界。你向神求什么呢？你要的是什么？你希望得到多少灵魂？你必须从少数人开始，而且也要告这些人才能完成大使命。你做得到的！因为耶稣说：“来跟从我，我要叫你得人如得鱼一样。”没有人跟随主而不成为渔夫的，他从不让自己的应许落空。如果你不捕鱼，那就是你没有跟随他。你必须先得一个，才能得五个；必须得五个，才能得五百个。世界就在你面前，你的信心究竟有多大呢？

这时刻的需要就是人，神需要一批能以耶稣的心为心，且相信他必帮助我们做成他所要求的事，这世上没有事情能阻挡那种人，你相信吗？你想成为他们中间的一位吗？你可以的，但你一定要祈求：“你求告我，我就应允你，并将你所不知道的，又大又难的事指示你。”多年前，当我为台湾祷告时，并没有想到会有今天服事的光景，神就是如此的祝福他的应许。所以当你祈求时，要记得为大的事来求！

After forty-days we discontinued our prayer meeting. Forty-eight hours later I was in the hospital, flat on my back, for a week, and I had a lot of time to think. The Minute-Men idea came and from that The Navigators work was born.

Three or four years later I was rummaging around in a drawer of the living room table when I found a little purple card... “Washington, Oregon.” In another drawer was a list of name—Les Spencer from Illinois, John Dedrick of Texas, Gurney Harris from Arkansas, Ed Goodrich of Wisconsin. I discovered that men from every one of the forty-eight states had come to the Savior during those three or four years. God has answered, and these men were being trained as disciples. Then I thought of the world. “Why, Lord, am I permitted to have a part in this?” For the same reason you are.

“All power in heaven and earth is Mine. It’s Mine for you to appropriate.” This is not only a privilege; it’s an order. He wants nothing less. God doesn’t want you to take an island... He wants you to take the world. For what are you asking God? What do you want? Do you want to win a few? You’ll have to start with a few, and you’ll have to be successful with the few. You *can* be because Jesus said, “Follow Me, and I will make you fishers of men.” No man ever followed Jesus who didn’t become a fisher of men. He never fails to do what he promised. If you’re not fishing, you’re not following. You have to win one before you can win five, and five before you can win five hundred. The world is before you. How big is your faith?

The need of the hour is men who want what Jesus Christ wants and believe He wants to give them the power to do what He has asked. Nothing in the world can stop those men. Do you believe that? Do you want to be one of them? You may, but you will have to ask. “Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.” Years ago when I prayed for Formosa I couldn’t have comprehended what I’m seeing now. But that’s the way He has promised it will be, so when you call, ask big!

## 这时刻的需要

什么是这时刻的需要？那看谁在思考这问题。如果我在街上，看见一个叫化子，抱着个破碗，他在这时刻的需要是什么？是钱。一个女子被送医院，她这时刻的需要是什么？一位医生。在基督徒的工作事奉里，这时刻的需要又是什么呢？我可以列出一些通常我们感到需要的，如果这事情能办成的话，我们所有的问题和烦恼便能解决了。对吗？

有人说：“我们需要更多的同工。”更多的同工是答案吗？今天许多传道人都希望有一个助手，差会也希望有更多的宣教士；许多回国述职的宣教士也都在呼吁，希望更多的男女信徒参加宣教士的行列，对他们而言，这就是这时刻的需要。有人说：“我们不需要更多的同工，假使我们有更好的活动设备…如果我们有好的场地…那么我们一定会做得很好。”

这世界有些地方的人，他们的借口是缺乏好的交通工具，或缺乏更好的医疗设备。有许多宣教士在这时刻最大的需要，只是一部收音机，但如果得到收音机，其他的需要便又逐一出现。有很多人觉得是缺乏文字资料，我在各地都听到：“我们缺乏合用的单张和属灵书籍。”

多年来在尼泊尔边境的宣教士都说：“如果我们能进去的话……”我很明白他们的想法，对他们来说这时刻的需要，就是开放尼泊尔，让他们进去作工。现在也有很多人说：“如果我们能进入中国大陆的话……”圣经说：“我的神必须供给你所需用的……”如果我们的需要是使中国大陆传福音的门开放，那么为什么神不将它开放呢？他不是应许说：“……那圣洁、真实、拿着大卫的钥匙、开了就没有人能开、开了就没有人能开的，…我在你面前给你一个敞开的门，是无人能开的。”但这种事为何不快点发生呢？

保罗也遇过一些关闭的门，但关闭的门对他来说并不是问题。我相信那些关闭的门是神用来向世人显明下一个能敞开的门。如是神把他的手放在中国大陆广大的领土上，他能在四十八小时之内叫它开放。

有人说：“我们需要时间，如果我们有更多的时间…”其他人说：“如果我不是年纪老迈，现在还年轻的话…”有人对我说：“道森，如果我在二十岁时就明白我的目前和所明白的，我便能为主做比现在多一百倍以上的事，为什么我当初不明白呢？”

Often the biggest need of the hour seems to be money. “If we just had money... That’s the answer for a larger staff, more facilities, literature, communications and transportation... if we just had money.”

What is the need of the hour? Frankly, I don’t believe it is any of these. I am convinced that the God of the universe is in control, and He will supply all these needs in His own way and in His own time, all else being right.

Let me tell you what I believe the need of the hour is. Maybe I should call it the answer to the need of the hour. I believe it is an army of soldiers, dedicated to Jesus Christ, who believe not only that He is God, but that He can fulfill every promise He has ever made, and that there isn’t anything too hard for Him. It is the only way we can accomplish the thing that is on His heart... getting the gospel to every creature.

In 1948 I was in Germany for six days. I had been put in touch with Colonel Paul Maddox, Chief of Chaplains for all of Europe, and through his recommendation to the Commanding General I got into Germany. I invited fifty German fellows to meet with me for three days, and twenty-five of them came. I talked to them every evening for three hours, beginning to lay before them the Great Commission, and the idea that I felt Germany not only needed to hear the gospel, but that Germans themselves needed to obey the Great Commission by sending missionaries.

I gave them the privilege of asking questions during the meetings, and every once in a while a hand would go up. I was trying to lay upon their hearts the very thing the Lord laid on the hearts of the disciples when He told them to go to every creature, make disciples of every nation, start in Jerusalem and go to the ends of the earth. One German spoke up, “But, Mr. Trotman, you don’t understand. Here in Germany some of us right in this room don’t even have an Old Testament; we only have a New Testament.” I said, “When Jesus Christ gave these commandments, they didn’t have even a New Testament.”

Later one of them said, “But, Mr. Trotman, we have very few good evangelical books in this country. In America you have thus and so.” I asked, “How many books did the disciples have?” A little further on one of them said, “Is it true that in America you can hear the Gospel any day?” I answered, “Yes.” He said, “If we had that... but we can’t get the message out on any radio.” They said, “You have automobiles, we ride bicycles.” I reminded them, “The disciples didn’t have bicycles. Jesus rode a borrowed burro.” Now these questions didn’t come up one right after the other or they would have caught on, but they arose during the nine hours together. Finally one fellow spoke up and said, “In America you have money. I work twelve hours a day for sixty cents. We don’t have much money.” I replied, “The disciples were sent out without purse and without script.”

Every excuse in the books was brought up. “We don’t have this, and we don’t have that. We don’t have buildings; we don’t have facilities.” Each time I replied, “But the twelve didn’t and He sent them out.”

“...你们...要在...作我的见证。” “你们就必得着能力，并要在耶路撒冷、犹太全地，和撒玛利亚，直到地极，作我的见证。”倘若你是一个牧师，你便对自己的会友有牧养的责任，但你对其他国家的人也有责任，也应当关心。你虽没有到那里传福音，但你必须在你的教会中训练他们地去受耶稣和事奉他，继而使他们在你的城里、州里及国家……，直到地极传福音。

最后，让我跟你们分享导航会的一个故事。有段时间我曾把一幅地图放在我面前，也常把指头放在某地方上——澳洲、纽西兰、琉球、台湾……祷告说：“主啊：让我能在这些地方为你得人如得鱼”我并不是在听到一堂讲道之后才看到这个挑战，而是因着一节经文：“你求告我，我就应允你，并将你所不知道，又大又难的事指示你。”（耶三十三 3）在前一章，耶利米对主说：“主耶和华啊！你曾用大能和伸出来的膀臂创造天地，在你没有难成的事。”于是，主便对耶利米说：“我是耶和华，是凡有血气者的神，岂有我难成的事吗？”（耶三十三 26）然后在接下来的一章中，他说：“好，如果你相信我，你求告我，我就应允你。”

有一次，我问一个朋友：“你相信这节圣经吧？”他说：“我相信。”我便说：“我也相信，但我从未看过那些又大又难的事，我实在想看看。”所以，我们开始每天早上都一起祷告。我们决定一个见面的地方，每天早上五点钟燃起火来开始祷告，我们的约会从没有人迟到。平常我们祷告两小时，但在星期天，我们便特别提早在四点开始为儿童主日学的孩子祷告，并为我们的主日学祷告。我们起初只为洛杉矶和附近的城市祷告，因为从那些地方我们接到不少青年基督徒的邀请：“请到我们这里来，教导和帮助我们这里的孩子。”

到了第三和第四周，我们的祷告则包括一些西海岸的城市，如旧金山、奥克兰、西雅图和波特兰等。我们向神说：“主啊！请使用我们在这些城市工作。”到第四和第五周时，我们的祷告地方已达到美国各州，我们说：“主啊！请使用我们在奥勒岗州；请使用我们在麻省领人归主。”这样，每天早晨，我们都为这四十八州的每一州来祷告。到了第六周，我们当中有一个人说：“如果我们相信神可以令我们在每一州都领人归主，那我们便去做吧！”

然后我们买了一张世界地图，带到祷告的地点，每天早晨我们都取出这地图为中国、韩国和日本等国祷告，求神能使用我们在那些国家工作。祷告了四十二天以后，我感到担子轻省，于是便停止向神祷告，开始感恩，因为相信他必会成就这些工作，“信是所望之事的实底”，这实底是具体的，是可信赖的。信道是从听道而来，而听道是从神的话语而来。当我们祷告时，我们切盼这些应话的实现。假如这些应许是砖块，而祷告就是水泥，可将这些砖块生黏结起来。



You are to be witnesses, when you have the Holy Ghost, “BOTH in Jerusalem, AND in all Judea, AND in Samaria, AND unto the uttermost part of the earth.” Suppose you are a pastor. You have a responsibility to your people to be a shepherd to the flock. You also have a responsibility for people in other countries. You have to be concerned. The only reason you are not out there telling them about Jesus Christ is because you’re training the lay people to love and serve the Lord Jesus Christ in your city, your state, and unto the uttermost part of the earth.

I close with this... a little of the Nav story, I used to have a map of the world that I kept before me. I’d put my fingers on some of the islands—Australia, New Zealand, Okinawa, Formosa—and say, “Lord, let me win men for you in these places.” I wasn’t challenged to do this by hearing a sermon, but by a verse of Scripture, Jeremiah 33:3, “Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.” It was in the previous chapter Jeremiah had said to the Lord, “Ah Lord God! Behold, Thou has made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” Ten verses later the Lord says to Jeremiah, “I am the Lord, the God of all flesh; is there any thing too hard for Me?” Then just a few verses later He says, “All right, if you believe Me, call unto Me and I will answer.”

I asked a buddy, “Do you believe this verse?” He said, “Yes.” I said, “I do, too, but I’ve never seen these great and mighty things, and I’d like to.” So we started a prayer meeting every morning. We decided to meet at a certain spot, have a fire built, and be in prayer by five o’clock. Not one minute after five... we just made it a date. We prayed two hours on weekdays but met at four on Sundays to pray for our Sunday school boys by name and for the Sunday school. We prayed for Harbor City, Torrance, Long Beach, San Pedro, Los Angeles, Pasadena, and the surrounding cities from which I had received calls from young Christian fellows saying, “Come over here and show us how you’re reaching these boys.”

The third and fourth weeks we started to include cities up the coast—San Francisco, Oakland, Seattle and Portland. We said, “Lord, use us in these cities.” By the fourth or fifth week we had covered every state in the Union. As we listed them we prayed, “Lord, use us to win young men to You in the State of Oregon. Use us to win young men in Massachusetts.” Every morning we prayed for every one of the forty-eight states. Then about the sixth week one of us said to the other something like this: “If we believe God is big enough to let us win men in every one of the forty-eight states, let’s go all out!”

We bought a world map and left it up in the Palos Verdes Hills. Each morning we’d pull this old map out and pray that the Lord would use us in China and in Japan and in Korea. At the end of forty-two days I felt a burden lift. We stopped asking God to use us and began thanking Him that He was going to do so. “Now faith is the substance of things hoped for,” and substance is substance. It’s reality; it’s something you can believe in. Faith comes by hearing and hearing by the Word of God. We claimed the promises as we prayed. These promises were the brick and prayer was the mortar that put them together.

但对大多数人来说，通常这时刻的需要就是金钱。“如果我们有钱……那我们就能拥有较多的设备，文字资料，交通器材…只要有足够的经费…。”

什么才是这时刻真正的需要？坦白说，我不认为前面所提及的那些是真的需要，我深信宇宙的主宰控制一切，他会用自己所定的方式供应我们所需用的，在他自己所定的时间里成就他自己的旨意。让我告诉你，我所相信的这时刻的需要的答案。我相信这时刻最大的需要是一队为主而活的精兵，一群肯相信他不只是神，而且也会按着应许成就一切，没有任何一件事会难倒他，惟一可以满足他最大心愿的，就是把福音传给每一个人。

一九四八年我曾在德国停留六天。我得保罗·马铎斯指挥官之推荐，得以进入德国。我邀请五十个德国人和我聚会了三天，其中有二十五位出席，每晚我们花三小时分享大使命的负担，我指出德国人不仅需要听福音，更要顺服大使命，往外差遣宣教士。

每次聚会我都给他们发问的机会，发问的人很多，我则极力试将主当日交付给门徒的负担搁在他们的心里，就是“去，使万民作主的门徒，从耶路撒冷起直到地极。”有一个德国人说：“卓门先生，你不明白，我们这这这房间的人只有新约圣经，很多人连旧约圣经都没有。”我回答说：“当主耶稣吩咐这些命令时，门徒手中不是连新约圣经都没有吗？”

后来又有一个人说：“卓门先生，在我们国家里找不到几本关于传福音的好书，在美国你们有很多这类的参考书。”我便问：“当时门徒有多少书呢？”又过了不久，有一个人问：“听说你们美国人每天都可以听到福音，是不是？”我回答说：“是的。”他说：“我们如果也能和你们一样……但我们不能靠无线电来传福音。”我说：“当初主的门徒连无线电也没听过。”他们说：“你们有汽车，我们却是骑脚踏车的。”我便提醒他们说：“当初门徒也没有脚踏车，耶稣骑的是一匹借来的驴驹。”在这九小时的会议中，他们都间接地在问类似的问题。最后有一个人说：“在美国你们有钱，我每天工作十二小时，只得六毛钱工资，我们一点经济能力都没有。”我便回答说：“当初门徒被差出去传福音时，不是不带钱囊？也不带口袋的吗？”

各式各样的籍口都有：“我们没有这个，没有那个，没有房子，也没有设备。”每次我都回答说：“十二门徒也没有，主还是照样差遣他们出去。”

Then finally near the end one fellow, a little bit older than the rest and with almost a bitter expression on his face, got up and said, “Mr. Trotman, you in America have never had an occupation force in your land. You don’t know what it is to have soldiers of another country roaming your streets. Our souls are not our own.” I said, “The disciples lived at the time Jesus Christ lived, and their souls weren’t their own. The Roman soldiers were in charge.

Then it dawned on me in a way I had never considered before, that when Jesus Christ sent the eleven out, he let a situation exist which was so bad that there could never be a worse one. No printing presses, no automobiles, no radios, no television, no telephones, no buildings, not one single church, no uniforms, nothing for the vestry... He didn’t even leave them a little emblem.

He left them only a job to do, but with it He said, “All power is given unto Me in heaven and in earth. Go ye therefore...” What does the “therefore” mean? It means “I have the power to give you the order, and I have the power to back you to the hilt.” He has all power in heaven and earth... not just heaven, but in the earth; all power, not part of the power, but all power, which means power over the Romans and power over the Communists.

Earlier Jesus Christ had said to this same little group, “Verily, verily, I say unto you, he that believeth on Me...;” He that what?; “...believeth on Me, the works that I do shall he do also; and greater works than these shall he do.” Do you believe that statement is true? Or must you say that for a moment it makes you stop to wonder. Could it possibly be true that the Son of God would say to a human being, “The things that I do, you shall do, and greater things than these you shall do?”

I believe with all my heart that the reason so many wonderful Christians don’t accomplish more in their lives is they don’t believe Jesus meant what He said. They have never come to the place where they believe that the all-powerful One, Who commissioned them, could enable them to do these greater works. The last thing He said was, “All power is given unto Me. I’m giving you your orders now. Go and teach all nations and see that every created being hears the Word.”

Now, gang, we think it is going to be a tough job, even with the printing press, the radio, the airplane, and modern medicine. What do you think the early disciples thought about it? When Paul wrote to the Romans, he said, “I thank my God that your faith is spoken of throughout the whole world.” When he wrote to the Thessalonian church, he said, “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” And he said to the Thessalonians, who were not even as strong as the Bereans, “For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.”

其实，你不需要任何神没有供应的东西。是知识吗？是能力吗？神籍着一个顺服信靠他的软弱人所做的事，远比不肯顺服、不肯信靠他的强者多百倍。“神的应许，不论有多少，在基督都是是的，所以是藉着他也都是实在的，叫神因我们得荣耀。”（林后—20）。我希望任何人都能平安地在心里记着这个观念：“神啊！我绝不会因为任何难处而怀疑你的信实。”我宁可看到你们拥有的这个观念，而不是单单学会应用方法、资料或主意。因为你知道一个人只要他能每时、每刻、每天、每周、每月每年都肯承认：“主，我相信你掌管一切。”他就能拥有无穷的潜力。如果你想要找籍口，你不但可以找到一个籍口，而且可以找到数百个藉口。这些藉口并不是真正阻碍我们的，真正拦阻我们的是我们不愿意在生活上传扬他，让他掌握生命的主权。但如果我们肯信靠神，他会供应一切所需，甚至交通工具等。

一九四八年，我往印度途中路经香港。因我所乘的泛美班机误时，已赶不上在曼谷转乘的班机。我便问机场的人，有没有其他办法到达加尔各答。工作人员回答说：“完全没有办法。”其中有一个工作人员说：“我们接到电报，要你乘搭的这班飞机飞到加尔各答，但限于规则，我们的机员不肯。”我只好暗中祷告说：“主啊！你知道加尔各答会议的重要，对你来说，绝无难成的事。”等我飞到曼谷时，却有电报来说：“我们这里没有机员可以调动，将这班机飞到加尔各答，请这架飞机要直接飞加尔各答。“在那庞大的DC—6上，只有四个乘客（我就是其中一个！），我终于及时赶上那些聚会，结果有一个尼泊尔来的人接受主，他后来成为将福音带到喜马拉雅山上那封闭国家的主要人物。

这时刻的需要，据我的了解，就是相信神是神，他比你我都更关心这些圣工的完成。因此，如果他关心这些圣工，又有全备的权柄去做，也使命令们去做，我们的责任就是顺服他——将福音传遍这世界，且相信他也必能帮助我们去完成。

主能这样对门徒说：“你们只有十一个人，又缺乏设备及交通工具，所以你们只要在耶路撒冷燃起火来就够了。”但他并没有这样说。南印度信徒对我说，他们很高兴使徒多马相信耶稣基督的话，愿意到地极去。如今多马教会是南印度最大的教会。这教会的工作虽始于一九〇〇年，却可一直追溯到使徒多马的身上。多马没有对主说：“我还没有DC—6。”你不为他而感到高兴么？

You don't need anything that He can't supply. Is it knowledge? Is it strength? God can do more through a weakling who is yielded and trusting than He can through a strong man who isn't. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2Corinthians 1:20).

I want the fellows and girls who come to Glen Eyrie to go away with this thought securely in their minds: "God, I'll never come to the place where I'm going to let the lack of anything persuade me that You are being hindered." I would rather you would go away with that in your hearts than with methods or materials or ideas that we may have to share with you, because I know the potential of the man who will come to the place where he can say hour after hour, day after day, week after week, month after month, and year after year, "Lord, I believe my God reigneth."

Listen! You have an excuse if you want one. You have more than an excuse: you have hundreds of them. That isn't what's holding us back. It's that we don't live and preach the fact that He is on the throne. And when He's running the show, He will take care of all the props, even the transportation.

I was in Hong Kong on my way to India in 1948 when a Pan American flight was delayed long enough to make me miss my connection in Bangkok. I inquired if there were any ways for me to get to Calcutta. The crew said, "No, not a chance in the world." Then one said, "We do have orders for this plane to go on to Calcutta, but because of regulations this crew can't take it." So I prayed, "Lord, You know about the meetings in Calcutta, and it's nothing for You to work this out."

We got to Bangkok and a radio message came, "We do not have a crew to bring this ship to Calcutta, Your crew ordered to bring it." Only four people were on that big DC-6, and the other three didn't have to go to India for three days. I arrived in time for those meetings, and as a result, a man from Nepal came to know the Lord, a man who later became a key for getting the Gospel to that closed country way up in the Himalayas.

The need of the hour, as far as I'm concerned, people, is to believe that God is God, and that He is a lot more interested in getting this job done than you and I are. Therefore, if He is more interested in getting the job done, He has all power to do it, and has commissioned us to do it, our business is to obey Him... reaching the world for Him and trusting Him to help us do it.

The Lord could easily have said to the disciples, "You fellows are only eleven men, and you lack facilities and transportation, so all I want you to do is start the fire in Jerusalem," but He didn't say that. The believers in South India testify they are glad Thomas believed Jesus Christ that he was to go to the uttermost part of the earth. I understand that the Mar Thoma Church, the largest in Southern India, traces its origin back 1900 years to the work of this disciple. Aren't you glad that Thomas didn't say to Jesus Christ, "I don't have a DC-6 jet?" "Ye shall be witnesses unto Me in"... not EITHER Jerusalem OR Samaria OR Judea OR on the foreign field.

最后在聚会结束时，有一个比较长年长的人站起来，脸上带着悲痛的表情说道：“卓门先生，美国是自由的地方，我们的灵魂并不是自己的。”我回答说：“当初门徒也是生活在一个殖民地的时代，他们的灵魂也不是属于他们的，因为有罗马军兵来管理他们。”

神籍这次机会给我一些感受，叫我想当耶稣差遣十二门徒出去时，让他们处于一种不能再坏的环境里……没有电视、电话、房子、教堂、制服和地产…他甚至连给他们留下任何标记。神只留下一个工作给他们做，他说：“天上地下所有的权柄都赐给我了，所以你们要去…”“去”、“所以”是什么意思呢？它表示“我有权柄给你们命令，同时也有权柄来帮助你们去完成。”他有天上地下所有的权柄…不只是天上，连地下的他都拥有；所有权柄，不是一部分，而是全部所有的，甚至胜过罗马帝国和任何政权的权柄。

更早时，耶稣基督对这同一批人说：“我实实在在地告诉你们，我所作的事，信我的人也要作，并且要作比这更大的事…”你是否相信他所说的？还是对他的这句话产生怀疑？神的儿子竟对凡人说：“我所作的事，你也要作，并且要作比这更大的事。”这是否是真的呢？

我相信有很多基督徒在自己的生命中无法达成神的旨意，主要原因是他们并不把耶稣所给的应许当作一回事，他们从来没相信过，全能的主会帮助他们去成就一些更大的工作。但主所说的最后一件事情，本是最重要的应许：“天上地下所有的权柄都赐给我了，所以你们要去，使万民作我的门徒。”但我们却认为那是一件束手无策的任务。

今天原世界虽然有印刷工具、无线电、航空工具和现代的医疗设备，传福音还是这样困难。你认为当初的门徒会怎么想呢？当保罗写信给罗马人时，他说：“我感谢我的神，因你们的信德传遍天下。”他写信给帖撒罗尼迦的教会时，说：“因为我们的福音传到你们那里，不独在乎言语，也在乎权能和圣灵，并充足的信心。”他也告诉那些信心不如庇哩亚人强的帖撒罗尼迦人说：“因为主的道，从你们那里已经传扬出来，你们向神的信心不但在马其顿和亚该亚，就是在各处也都传开了。”

How did the message go? Not by telephone, not by television, but by tell-a-person. That's the only method they had. It was as simple as that. Everyone was to tell someone else. "I cannot help but speak the things which I have seen and heard," was the impelling force. That's how it spread, and it did spread. They didn't need the printing press and they didn't need materials. They only needed to be obedient.

Over in England they really went for the Bible study and memory materials. It was hard to get them to see their value at first, but when they did, some of them felt they were a necessity. One rainy night during the Billy Graham Crusade at Wembley Station around 3000 came forward at the invitation, Two clergymen came running up to me, "Mr. Trotman, Mr. Trotman, we ran out of materials! What will we do?" I said, "Relax. They probably ran out of them at Pentecost, too!" They looked at me for a minute and, obviously getting the point, said, "That's right!"

The answer is the man, not the materials. Maybe the greatest problem today is that we try to put into printed form that which should go from lip to ear and heart to heart. We de-emphasize materials, and people can't understand why. Materials are the tools. Tools by themselves are useless. If there were a young fellow beginning his study of medicine who had all the necessary instruments for a major operation, and an old doctor who just had a razor blade and a plain, ordinary crooked needle and some strong string, I'd put myself into the hands of the old doctor for surgery rather than this boy over here with all the instruments, wouldn't you? It's not only the tools; it's the man who has the tools in his hands.

What is the need of the hour, gang? I'll tell you the need of the hour. It is to believe that our God controls the universe, and when He said, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," He meant it. That is exactly what is going to happen. The earth will be filled with the knowledge of the glory of the Lord!

Today more people than ever in a lot of our civilized countries know about Jesus Christ because of the radio, literature, mission societies, Billy Graham, etc. But they only know about Him; they don't know Him. The Book says, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." How much does the water cover the sea? Do you think that every square inch of sea has water in it? Yes! That's how every tongue and tribe and nation in every single nook and corner of this earth is going to hear about Jesus Christ and His glory.

What is the need of the hour? It is to believe that "Thy God reigneth." The rain isn't coming down like you feel it should in order to have good crops. Can he send it if it's necessary? If He doesn't, can you say, "Thank you, Lord"? That's what He wants. "In everything give thanks."

那些信息是如何传开的? 不是靠电台, 不是用电视, 而是用舌头传开的(就是那么简单!)。每个人都可以告诉其他人说: "我所看见、所听见的, 不能不说。" 不能不说的那股推动力能将福音广传, 没有用印刷工具, 也不需要任何资料, 他们只需要有一颗顺服神的心。

在英国有一些人来参加我们的查经和背经会。开始时, 很不容易使他们明白为何需要这样做。但当他们亲自去做后, 有些人就发觉这实在是不可少的。一个下的雨的晚上, 在魏波利体育场的葛培理布道大会中, 当晚有三千人走到台前决志信主。中有两个辅导人员跑来说: "卓门, 我们的跟进资料用光了, 该怎么办?" 我说: "放松一点, 门徒在五旬节时可能也用光了资料!" 他们不明所以地看着我, 但很快地他们明白了, 异口同声地说: "是呀!"

我们需要的是人, 而非资料。今天最大的问题就是, 我们把应用舌头来传的改印成资料。我们导航会不太重视资料, 一般人不明白为什么; 资料只是工具, 工具本身是没有用的。如果有一个刚开始学医的青年, 他有所有动手术所需的仪器; 另外一个老医生只有一把手术刀和一些线, 我宁可接受老医生的治疗, 也不肯让这年轻人在我身上动刀, 你是不是也一样呢? 我们不能只靠工具, 最重要的是那双能使用工具的手。

这时刻的需要是什么? 让我告诉你, 就是相信我们的主掌握这宇宙, 当他说: "让识耶和華榮耀的知识, 要充满遍地, 好像水充满海洋一样。" (哈二 14) 他就一定会实践他所有的应许, 万事都要按着他的旨意成就, 全地将充满主的智慧和榮耀。

今天要比任何以往时代有更多的人能因着无线电、文字资料、差会和葛培理等而认识耶稣, 但他们只是知道他而已, 他们还不够了解他。经上说: "认识耶和華榮耀的知识, 要充满遍地, 好像水充满海洋一样。" 海上盖满了多少水? 你能用立方寸来衡量吗? 不, 你是不可能做到的。有一天, 全地任何角落、种族和国家, 都要如此认识耶稣基督和他的榮耀...

这时刻的需要是什么? 就是要相信 "你的神掌管一切!" 有可能你觉得五谷成长所需的雨并没有如你所想像的降下来。如果是需要的, 难道他不会成就吗? 如果他不如你所愿的降雨, 你还会说: "感谢主!" 吗? 如果你能这样做, 那才是他所喜悦的, 因为你会 "凡事谢恩"。