

晨兴圣言

The Holy Word for Morning Revival

标语

BANNERS

- ①使徒行传这卷书是没有结束的，因为这卷书仍在继续着，为着基督的扩增；那灵借着基督的信徒，传扬基督使祂得到繁殖、扩增并普及的工作，还没有完毕，还需要很长一段时间的继续。
- ②召会的扩增与开展就是基督的扩增与开展，祂经过死并进入了复活，把祂神圣的生命分赐给一切信入祂的人，使他们能成为祂的复制。
- ③召会中的每件事都必须有生命的性质，以生命作内容，并分赐生命；当葡萄树的枝子得着赐生命的灵这基督生命汁液充足的供应时，就结出果子，这乃是内里生命供应的满溢。
- ④神要基督在召会里增加并长大，并要基督成为召会的内容和成分，使召会“达到了长成的人，达到了基督丰满之身材的度量”。

*The Acts of the Apostles is a book without an ending because this book is still being continued for the increase of Christ; the work of the Holy Spirit in preaching Christ for His increase, propagation, multiplication, and spread through the believers of Christ has not yet been completed and has needed to be continued for a long period of time.*

*The increase and spread of the church is the increase and spread of Christ, who passed through death and entered into resurrection to impart His divine life into those who believe into Him so that they could become His reproduction.*

*Everything in the church must be in the nature of life, with the content of life, and in the imparting of life; when the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply.*

*God's desire is for Christ to increase and grow in the church and for Christ to become the content and element of the church so that the church would arrive "at a full-grown man, at the measure of the stature of the fullness of Christ."*

## 二〇一六年国殇节特会

基督的扩增，  
为着召会的建造

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- 第三篇、基督的扩增是为着召会的扩增，这乃是借着按照扩增的律供应生命给人
- 第四篇、基督的扩增，为着召会的扩增与开展，乃是借着同心合意，连同祷告、那灵、话与家
- 第五篇、在信徒里面基督的扩增就是他们属灵的长进和生命的长大
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## 2016 MEMORIAL DAY CONFERENCE

**THE INCREASE OF CHRIST  
FOR THE BUILDING UP OF THE CHURCH**

### INDEX

- Message 1-The Increase of Christ in the Continuation of the Book of Acts*
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基督的扩增，  
为着召会的建造

第一篇  
在使徒行传的继续里  
基督的扩增

读经：徒二八 31，约五 17，徒一 13～14，六 7，  
十一 23～24，十九 20，二六 18

纲 要  
周 一

壹 使徒行传这卷书是没有结束的，因为这卷书仍在继续着，为着基督的扩增——二八 31：

- 一 主说，“我父作工直到如今，我也作工”（约五 17）；这表明自从撒但背叛以及人堕落以来，神作工直到如今，并且主也作工。
- 二 使徒行传是记载神的工作；在二十八章以后，还有许多神的器皿在作神的工作；神的工作正在继续，没有停止。

THE INCREASE OF CHRIST  
FOR THE BUILDING UP OF THE CHURCH

Message One  
The Increase of Christ in the Continuation  
of the Book of Acts

Scripture Reading: Acts 28:31; John 5:17; Acts 1:13-14; 6:7; 11:23-24; 19:20;  
26:18

Outline  
Day 1

I. **The Acts of the Apostles is a book without an ending because this book is still being continued for the increase of Christ—28:31:**

- A. *The Lord said, “My Father is working until now, and I also am working” (John 5:17); this shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord also is working.*
- B. *The book of Acts is a record of the work of God; after Acts 28 many vessels are still carrying on with His work; His work is continuing and has not stopped.*

- 三 神的工作要一直往前去，直到国度，甚至到新天新地；神总是在往前，从不停止；我们如果知道这事，同时也相信这事，我们就要赞美主；祂的奴仆即使成为新耶路撒冷，仍要作祭司事奉祂——启二二3，参徒十三36上。
- 四 圣灵借着基督的信徒传扬基督，使基督得到繁殖、繁增并开展的工作，还没有完成，还需要继续很长一段时间。
- 五 这种使基督扩增、繁殖、繁增并开展的福音工作，乃是照着神新约的经纶，为神产生许多的儿子（罗八29），作基督的肢体，构成基督的身体（十二5），以完成神永远的计划，成全祂永远的旨意；这是使徒行传以后，二十一卷书信和一卷启示录所接着详尽启示的。

## 周二

- 六 既然神所要得着的是团体、照耀、见证的器皿，祂的儿女就必须被带到一个地步，看见什么是基督的身体，并学习活出身体的生命；否则，他们在神手里就没有用处，就绝不能达到神的目标——罗十二1~3，林前十二12，启一10~12。
- 七 连得胜者的见证也是为着全召会的；工作是他们作的，好处是全召会都得着的——十二5~9，二7、11、17、26~28，三3、5、12、20~21。
- 八 得胜者不是为着他们自己；他们乃是站在召会的地位上把召会带到完全的地步；甚至他们的得胜，也是团体的得胜——参腓一19。

- C. *His work will go on until the kingdom and even until the new heaven and new earth; God is always advancing; He never stops; if we know this and believe in this, we will praise the Lord; even as the New Jerusalem, His slaves will serve Him as priests—Rev. 22:3; cf. Acts 13:36a.*
- D. *The work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time.*
- E. *Such an evangelistic work for Christ's increase, propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will; this is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow the book of Acts.*

## Day 2

- F. *Since God is after a corporate, shining vessel, a vessel of testimony, His children must be brought to the awareness of the Body of Christ and learn to live the Body life; otherwise, they are useless in His hand and can never fulfill His goal—Rom. 12:1-3; 1 Cor. 12:12; Rev. 1:10-12.*
- G. *Even the testimony of the overcomers is maintained on behalf of the whole church; they do the work, and the whole church receives the benefit—12:5-9; 2:7, 11, 17, 26-28; 3:3, 5, 12, 20-21.*
- H. *The overcomers are not for themselves; they stand on the ground of the church, and they are there to bring the whole church to perfection; even the victories of the overcomers are corporate victories—cf. Phil. 1:19.*

贰 神的话一直扩长，越发繁增，为着基督的扩增—徒六 7，十二 24，十九 20：

一 行传六章七节的“扩长”指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里而长大，为着基督在我们里面的扩增，就是神在我们里面的长大—可四 14，西二 19。

二 行传十二章二十四节的“繁增”指人数上基督的扩增；实际上，门徒的繁增在于话的扩长。

三 新的门徒“加添归主”，成为基督的各部分，就是基督的肢体—五 14，十一 24，罗十五 16。

四 我们需要鼓励初信者“立定心志，一直与主同在”；这乃是坚定不移地忠于主，依附于祂，并活在与主紧密的交通中—徒十一 23。

叁 使徒行传的继续乃是基督的继续，以被成全的神人所过的团体生活作为基督身体的实际；使徒保罗，作为所有信徒，基督身体肢体的榜样，活基督以显大基督，作祂的继续—腓一 19～21 上，徒九 4～5，15，二六 19，提前一 16：

一 保罗是基督的门徒，他看见基督，听见基督，并照着在耶稣身上是实际者学了基督—徒九 1～19、25～27，二二 14～15，弗四 20～21。

二 保罗是基督所拣选的器皿，以盛装祂，被祂充满，并溢出祂作祂的丰满—徒九 15，林后四 7，弗一 22～23，三 19。

**II. The word of God is still growing and being multiplied for the increase of Christ—Acts 6:7; 12:24; 19:20:**

A. **Grew** in Acts 6:7 refers to the growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart for the increase of Christ, the growth of God, within us—Mark 4:14; Col. 2:19.

B. **Multiplied** in Acts 12:24 refers to the increase of Christ in numbers; actually, the multiplication of the disciples depends on the growth of the word.

C. New disciples are “added to the Lord” to become the parts of Christ, the members of Christ—5:14; 11:24; Rom. 15:16.

D. We need to encourage the new believers “to remain with the Lord with purpose of heart”; this is to be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him—Acts 11:23.

**III. The continuation of the book of Acts is the continuation of Christ with the corporate living of the perfected God-men as the reality of the Body of Christ; the apostle Paul, as a pattern to all the believers, the members of the Body of Christ, lived Christ for His magnification as His continuation—Phil. 1:19-21a; Acts 9:4-5, 15; 26:19; 1 Tim. 1:16:**

A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-21.

B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.

- 三 保罗是一个祷告的人—徒九 11, 十三 1~3, 十四 23, 十六 13、25, 二十 36, 二一 5, 二二 17, 二八 8, 弗六 18, 西四 2。
- 四 保罗倚靠身体, 在身体里、借着身体并为着身体作一切事—徒九 11、17~18、25~27, 林前一 1, 十二 14~27。
- 五 保罗实行呼求主名—徒九 14、21, 二二 16, 提后二 22, 罗十 12~13, 腓二 9~11。
- 六 保罗凭包罗万有之耶稣的灵(一个有充足力量忍受苦难之人的灵)而活, 为着他传讲的职事, 就是在人的生命里, 在人类中间为着人类之受苦的职事, 以建造基督的身体—约七 37~39, 徒九 16, 十六 7、22~34, 腓三 10, 西一 24, 林后六 4, 十一 23, 来六 19~20, 十三 13。
- 七 保罗活在他调和的灵(神的灵与他这人的灵调和成一灵)里—徒十七 16, 十九 21, 罗八 4、6、16, 林前六 17。
- 八 保罗在素质一面被喜乐的灵所充满, 为着他的生存; 他也在经纶一面被能力的灵充溢, 为着他的功用—徒十三 9、52, 弗五 18。
- 九 保罗操练自己, 常存无亏和清洁的良心—徒二三 1, 二四 16, 提前一 19, 三 9。
- 十 保罗过一种生活, 常常在主里喜乐, 并感谢祂—徒十六 25, 二七 35, 腓四 4, 西三 16, 帖前五 16~18。

- C. *Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.*
- D. *Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.*
- E. *Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.*
- F. *Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—John 7:37-39; Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.*
- G. *Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.*
- H. *Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.*
- I. *Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.*
- J. *Paul lived a life of always rejoicing in the Lord and thanking Him—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.*

十一 保罗与神联合，并受神协助，在耶稣的名里放胆讲说福音，以扩展耶稣的见证，直到地极—徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，参罗十五 24、28。

十二 保罗在耶稣的人性里顾惜圣徒，并在基督的神性里，以神永远经纶的一切真理喂养他们；在他的生活中展示主耶稣的话：施比受更为有福—徒二十 18～38，帖前二 1～12。

十三 保罗第四次尽职的行程（徒二七～二八）特别显示他的生活—他活基督，显大基督，在基督里作一切事，并竭力追求基督，好给人看出他是在基督里—腓一 19～21 上，三 8～9、14，四 13：

- 1 在使徒漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域；这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性—5～9 节。
- 2 这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！
- 3 保罗在他的生活和职事中，将真神彰显出来；这位真神在耶稣基督里，经过成为肉体、为人生活、钉死十架、复活的过程，成了包罗万有的灵，活在保罗里面，并借着祂活出来—加一 15～16、24，二 20，三 14，参徒二八 6。

*K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.*

*L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is better to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.*

*M. Paul's fourth ministry journey (Acts 27—28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ—Phil. 1:19-21a; 3:8-9, 14; 4:13:*

1. All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—vv. 5-9.
2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!
3. In Paul's living and ministry he expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then living in him and through him—Gal. 1:15-16, 24; 2:20; 3:14; cf. Acts 28:6.

4 在风暴的海上，主不仅使保罗成了与他同船之人的主人（二七 24），也成了他们生命的保证人和安慰者（22、25）；如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引（二八 1～6），也成为他们的医治者和喜乐（7～10）。

5 保罗所受从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（13～15），显出早期召会和使徒之间美丽的身体生活：

a 表面上，使徒是个在捆绑中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六 20，太二八 18～19），在地上神的国中，有分于祂召会之身体生活里的另一部分。

b 当他在撒但的帝国（在旧造里撒但的混乱）受到宗教的逼迫时，他在神的国（为着新造的神圣经纶）中享受着召会生活；这对他是安慰，也是鼓励。

十四 召会的终极结果乃是将来在永世里的新耶路撒冷，作神完满并永远的彰显；这该是我们今天一切福音传扬的实际和目标，正如我们所跟随使徒保罗的榜样——“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍”——徒二八 31。

4. On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (27:24) but also their life-guarantor and comforter (vv. 22, 25); now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:1-6) but also a healer and a joy to them (vv. 7-10).

5. The warm welcome that Paul received from the brothers in Rome and the loving care of those in Puteoli (vv. 13-15) show the beautiful Body life that existed in the early days among the churches and apostles:

a. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth.

b. While he was suffering the persecution of religion in the empire of Satan (the satanic chaos in the old creation), he was enjoying the church life in the kingdom of God (the divine economy for the new creation); this was a comfort and an encouragement to him.

*N. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—"proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered"—Acts 28:31.*



## 周五

肆行传二十六章十八节启示，我们今天为着扩增并建造基督的身体所必须作的工；这节圣经揭示我们神圣使命之包罗万有的内容——“叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业”：

- 一 这是要实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照着神新约的经纶所宣扬的。
- 二 我们需要为着行传二十六章十八节里我们神圣托付的内容祷告，求主将这内容作成我们的经历和实际，使我们能将别人带进这经历和实际里——弗三 8～9。

## 周六

伍我们若要在使徒行传的继续里，就需要借着有楼房上的奉献，而在主工作独一无二的水流里，持续活在神圣的历史中——徒一 13～14，诗歌六五〇首：

- 一 我们在这里不是为着一个运动，乃是为着主的恢复；这恢复只能借着在楼房上专特、特出的奉献而得着完成。
- 二 主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人——路十二 49～50，徒二 3～4，十七 6 下，罗十二 11。

## Day 5

**IV. Acts 26:18 reveals the work that we must do today for the increase and building up of the Body of Christ; this verse unveils the all-inclusive contents of our divine commission—“to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me”:**

- A. *This is to carry out the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 according to God's New Testament economy.*
- B. *We need to pray over the contents of our divine commission in Acts 26:18, asking the Lord to make them our experience and reality so that we can bring others into this experience and reality—Eph. 3:8-9.*

## Day 6

**V. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history in the unique stream of the work of the Lord by having an upper-room consecration—1:13-14; Hymns, #907:**

- A. *We are not here for a movement but for the Lord's recovery, and the recovery can be carried out only by the specific and extraordinary consecration in the upper room.*
- B. *The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched—Luke 12:49-50; Acts 2:3-4; 17:6b; Rom. 12:11.*

三 翻转世界并转移时代的乃是少数人；我们若要在楼房上，就需要有专特的祷告：“主，我愿意在楼房上，为着你见证的恢复。”

*C. It is a small number who will turn the world and change the age; if we would be in the upper room, we need to pray in a specific way and say, “Lord, I am willing to be in the upper room for the recovery of Your testimony.”*

# 第一周 周一

## 晨兴喂养

徒二八 30 ~ 31 “保罗在自己所租的房子里，住了足足两年，欢迎一切前来见他的人，全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

约五 17 “耶稣就对他们说，我父作工直到如今，我也作工。”

全部圣经有六十六卷；在这六十六卷之内，有许多卷，你读到卷末，你都能说这一卷书已经完了。…但是，在圣经里有一卷书，你不能说完了。其余六十五卷你都能说完了，但是有一卷你不能说完了，那一卷就是使徒行传。你读到行传二十八章，就要觉得奇怪，怎么就是这样的停了？你读到行传二十八章，觉得这一本书还没有完，这一本书还没有结束。使徒行传这一卷书是没有结束的，因为使徒的行传是要继续的。第一世纪的使徒，他们的行传也许结束了；但是，全部使徒的行传并没有结束。一直到今天，你都看见还是使徒行传，使徒行传没有结束（倪柝声文集第二辑第十七册，一五六至一五七页）。

## 信息选读

〔主在约翰五章十七节的话〕告诉我们，自从撒但背叛以来，自从人堕落以来，神作工直到如今，并且主也作工。行传是什么呢？行传不是记载保罗的工作，也不是记载彼得或约翰的工作，行传是记载神的工作。谁能说神在行传二十八章之后就不作工了，谁能说神的工作到了行传二十八章的时候就停止了呢？

使徒行传是没有结束的，在二十八章以后，还有许多神的器皿在作神的工作。神的工作正在继续，没有

# WEEK 1 — DAY 1

## Morning Nourishment

Acts 28:30-31 “And he remained two whole years in his own rented dwelling and welcomed all those who came to him, proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.”

John 5:17 “...My Father is working until now, and I also am working.”

There are sixty-six books in the Bible. When we come to the end of many of these books, we can say that the book is finished. ...But there is one book in the Bible which does not have an end. All the other sixty-five books have an end. But one book does not have an end. This book is the Acts of the Apostles. Why does Acts 28 end the way it does? When you read Acts 28, you feel as if the book has not yet concluded. This book does not have an ending. The Acts of the Apostles is a book without an ending because this book is still being continued. Perhaps the acts of the first-century apostles have ended, but the book of Acts as a whole has not yet ended. Until now we still have the Acts of the Apostles with us. This book has not yet ended. (CWWN, vol. 37, p. 121)

## Today's Reading

[The Lord's word in John 5:17] shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord is also working. What is the book of Acts? The book of Acts is not a record of the work of Paul or a record of the work of Peter or John. The book of Acts is a record of the work of God. Who can say that God has done no work after Acts 28? Who can say that God's work stopped after Acts 28?

The book of Acts does not have an ending. After chapter 28, many of God's vessels are still carrying on with His work. His work is continuing and

停止。不是保罗在罗马作了两年工，以后就没有事了。就以保罗一生来说，他住在罗马，后来被杀殉道，这些事都没有记在使徒行传里面。彼得、保罗、约翰是三个要紧的人，他们的结局都没有写进去，这样，我们哪里能说使徒行传已经完了呢？可是神的见证是写不完的，二十九章还是那样，三十章还不能完，一直到一百章还是写不了，如果要写的话，一直有新的事情要加进去，所以写到二十八章就不再写了。二十八章以后虽然没有再写，但是神的工作还是继续进行。第一世纪的工作并不是到了绝顶。神四千年之久，有一个工作，如果到行传二十八章已经到了绝顶，那么我们到山底下了，我们是退下来了。但是没有这件事，因为主说，“我父作工直到如今，我也作工。”我们不要以为神的工作在保罗的时候已经到了绝顶了，我们也不要以为在路德马丁的时候，神的工作就是到了绝顶了。不，第一世纪不是神工作的结局，第十六世纪不是神工作的结局，直到前一个世纪都不是神工作的结局。神的工作还要一直往前去，直到国度，甚至到新天新地；神总是在往前，从不停止；我们如果知道这事，同时也相信这事，我们就要赞美神（倪柝声文集第二辑第十七册，一五六至一五八页）。

使徒行传没有结束，乃是敞口待加的。这必是因为圣灵借着基督的信徒，传扬基督，使基督得到繁殖、扩增并普及的工作，还没有完毕，还需要很长一大段时间的继续。这种使基督繁殖、扩增并普及的福音工作，乃是照着神新约的经纶，为神产生许多的儿子（罗八29），作基督的肢体，构成基督的身体（十二5），以完成神永远的计划，成全祂永远的旨意。这是使徒行传以后，二十一卷书信和一卷启示录，所接着详尽启示的（圣经恢复本，徒二八31注2）。

参读：倪柝声文集第二辑第十七册，第二十篇。

has not stopped. Everything was not over after Paul worked in Rome for two years. Paul lived in Rome and was later martyred. None of these things are recorded in the book of Acts. Peter, Paul, and John are three important persons, yet none of their endings were recorded. How can we say that the book of Acts has ended? God's testimony can never be finished. We could say the same thing even if there was a twenty-ninth chapter, or a thirtieth chapter, or even a hundredth chapter. If one wanted to write more, new things could always be added. This is why Acts stops at chapter 28. Although the written record no longer continued after chapter 28, God's work has been going on. The work in the first century was not the peak. For four thousand years, God has been working. If we say that Acts 28 was the peak, we must be at the bottom of the hill; we must have come down from the peak. This is not true, because the Lord said, "My Father is working until now, and I also am working" [John 5:17]. We should not assume that God's work reached its peak at the time of Paul, and we should not consider that God's work reached its peak at the time of Martin Luther either. No, the first century was not the end of God's work, nor was the sixteenth century the end of His work. Even last century was not the end of God's work. His work will go on until the kingdom and even until the new heaven and the new earth. God is always advancing; He never stops. If we know this and believe in this, we will praise our Lord. (CWWN, vol. 37, pp. 121-122)

This book [of Acts] was not actually ended; rather, it was left open that more may be added. The reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (Rom. 12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will. This is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow this book. (Acts 28:31, footnote 2)

Further Reading: CWWN, vol. 37, ch. 20

# 第一周 周二

## 晨兴喂养

启一 11 ~ 12 “你所看见的，当写在书上，寄给那七个召会。…我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

罗十二 1 “所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭…”。

5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神往前进的时候，都有祂的器皿。在使徒行传里，神有祂的器皿；在路德马丁的时候，神有祂的器皿；在卫斯理约翰的时候，神有祂的器皿；每一次有一个属灵的复兴的时候，神都有祂的器皿。那么，今天神的器皿在哪里？不错，父作工直到如今，但是什么人继续下去与神同工？什么人说“我也作工”？这是要紧的问题。

弟兄姊妹，如果神给我们一点亮光，能看见一点神的事实，我们就必须承认，神今天所要求的器皿，就是祂在当初所定规的器皿，就是祂的召会。换句话说，今天神所要求的器皿，不是个人的器皿，而是团体的器皿。如果今天神所要得着的器皿是团体的器皿，你就要看见，若不是神的儿女被神带到一个地步看见什么是基督的身体，什么是身体的生命，在神手里就没有用处，就不能达到神的目的（倪柝声文集第二辑第十七册，一五八至一五九页）。

## 信息选读

启示录一章说，召会就是金灯台。神不只说召会是金的，神并且说召会是金的灯台。召会如果只是金的而已，就不能满足神的心。神为什么说召会是金的灯

# WEEK 1 — DAY 2

## Morning Nourishment

Rev. 1:11-12 “...What you see write in a scroll and send it to the seven churches. ...And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.”

Rom. 12:1 “I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice...”

5 “So we who are many are one Body in Christ, and individually members one of another.”

Every time God advances, He finds some vessels. In the book of Acts, God found some vessels. At the time of Martin Luther, God found a vessel, and at the time of John Wesley, He also found a vessel. Every time there is a spiritual revival, God finds some vessels. Where is God's vessel today? It is true that the Father is working until now. But who is continuing to work together with Him? Who can say, "I also am working"? This is the crucial question.

Brothers and sisters, if God grants us light and if we see God's truth, we will admit that God is after the same vessel today that He ordained at the beginning. This vessel is the church. In other words, God is not after an individual vessel today, but a corporate one. Since God is after a corporate vessel, His children must be brought to the awareness of the Body of Christ and the Body life. Otherwise, they are useless in His hand and can never fulfill His goal. (CWWN, vol. 37, p. 123)

## Today's Reading

Revelation 1 tells us that the churches are golden lampstands. God does not simply say that the churches are golden; He says that the churches are golden lampstands. If the churches are just golden, they cannot satisfy God. God says

台呢？因为金灯台是发光的，是为着照亮的。神要召会作一个发光的器皿，见证的器皿。神在当初的时候，定规叫召会作灯台。不是某人，乃是召会，召会在神面前就是灯台。金的还不够，出乎神的还不够，必须为神发光，为神作见证，才是金灯台。

所以，召会是为着神的见证而有的。如果不是金的，就不是召会；如果不是灯台，也不是召会。里面如果没有生命，就不是召会；里面如果没有见证，也不是召会。召会必须看见神在这一个世代里要作什么，要得着什么，看见神今天在地上的见证是什么，这个才叫作金灯台。

我们再简单地说，神的工作是继续往前进的，神仍旧需要得着器皿，神今天的器皿要像当初的器皿一样，不是个人，乃是召会。

或者有人要问，召会中有得胜者出来，这是什么意思呢？不错，召会需要有得胜者出来，但是得胜者的见证也是为着团体的，不是为着个人的。得胜者不是有一班人自命不凡，自以为比别人好，把别人都撇在一边。得胜者乃是为全召会工作；工作是他们作的，好处是全召会都得着的。得胜者不是为着他个人，得胜者乃是站在召会的地位上把召会带到完全的地步，乃是站在召会的地位上代替召会到那个地步。所以得胜者的得胜也是团体的得胜。

神所要的器皿是团体的，所以我们要学习活出身体的生命。要活出身体的生命，就必须拒绝天然的生命，必须在神面前深深受对付，受审判，学习顺服，学习交通，叫我们有机会作神的器皿（倪柝声文集第二辑第十七册，一五九至一六〇页）。

参读：神圣的水流。

that the churches are golden lampstands because golden lampstands shine and enlighten. God desires the church to be a shining vessel, a vessel of testimony. From the beginning God has ordained that the church be a lampstand. The church, not individuals, is a lampstand before the Lord. It is not enough just to be golden, and it is not enough just to be of God. There must be the shining for God and the testimony for Him before the church can be considered the lampstand.

Hence, the church exists for God's testimony. Anything that is not golden is not the church, and anything that is not a lampstand is not the church. Anything that does not have life within is not the church, and anything that does not have the testimony within is also not the church. The church must realize what God is doing and what He is after in this age; it must realize what God's testimony on the earth today is. Only then can the church be considered the golden lampstand.

Simply put, God's work is always advancing. He is still seeking this vessel. His vessel today is the same vessel He intended to have at the beginning; the church is this vessel, not single individuals.

Some may ask, What does it mean that the overcomers come out of the church? It is true that there needs to be overcomers who come out of the church. But even the testimony of the overcomers is maintained on behalf of the corporate whole; it is not for individuals alone. The overcomers are not men who consider themselves extraordinary, better than others, and who put everyone else aside. The overcomers work on behalf of the whole church. They do the work, while the whole church gains the benefit. The overcomers are not for themselves; they stand on the ground of the church, and they are there to bring the whole church to perfection. They stand on the ground of the church and maintain their stand on behalf of the church. Even the victories of the overcomers are corporate victories.

The vessel God is after is a corporate one. Therefore, we have to learn to live the Body life. In order to live the Body life, we have to deny the natural life and be judged and dealt with by God in a deep way. We must learn obedience, and we must also learn fellowship. In this way, we will have the chance of becoming God's vessel. (CWWN, vol. 37, pp. 123-124)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"

# 第一周 周三

## 晨兴喂养

徒六 7 “神的话扩长起来，在耶路撒冷门徒的数目大为繁增…”

十二 24 “但神的话却日见扩长，越发繁增。”

十九 20 “这样，主的话便强有力的扩长，而且得胜。”

五 14 “信的人越发加添归主，连男带女很多。”

[ 在行传六章七节， ] 扩长指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里而长大（可四 14）（圣经恢复本，徒六 7 注 1）。

使徒行传三次告诉我们，话扩长，话繁增（六 7，十二 24，十九 20）。无生命的东西不能扩长，然而话能扩长。实际上，门徒的繁增在于话的扩长。许多读使徒行传的人，注意那灵。毫无疑问，使徒行传强调那灵。但那些领受那灵的人，不是出去传扬那灵，乃是传扬话。使徒行传里有许多处告诉我们，头一班信徒所传扬、教导的乃是话。在八章，那些分散的人往各处去，传神的话为福音（4）。人相信话，接受话，话非常得胜，因而话扩长并繁增。在十二章，有一个意义深长的对比。希律王逼迫召会，尤其是逼迫彼得，但最终希律死了（23）。在他死后，二十四节说，“但神的话却日见扩长，越发繁增。”逼迫者死了，话却扩长（长老训练第五册，三六页）。

## 信息选读

我要你们铭记，神圣的话乃是我们真正的需要，我们应该与话是一，满了话，被话浸透，并且被话

# WEEK 1 — DAY 3

## Morning Nourishment

Acts 6:7 “And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly...”

12:24 “But the word of God grew and multiplied.”

19:20 “Thus, the word of the Lord grew mightily and prevailed.”

5:14 “And believers were all the more being added to the Lord, multitudes of both men and women.”

[In Acts 6:7] grew refers to growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14). (Acts 6:7, footnote 1)

In Acts we are told three times that the word grew and that the word multiplied (Acts 6:7; 12:24; 19:20). A lifeless thing can never grow but the word grows. Actually, the multiplication of the disciples depends upon the growth of the word. However, many who read Acts would mostly pay their attention to the Spirit. No doubt, the Spirit is stressed in Acts. But those who received the Spirit did not go out and preach the Spirit. Rather, they preached the word. Many verses in Acts tell us that what was preached and taught by the first group of believers was the word. The scattered ones in Acts 8 went out to bring the good news of the word (v. 1). People believed in the word, received the word, and the word became so prevailing in that it grew and multiplied. In Acts 12 is a very meaningful contrast. King Herod was persecuting the church and especially Peter, but eventually Herod died (v. 23). Right after his death Acts 12:24 says, "But the word of God grew and multiplied." The persecutor died but the word grew. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, pp. 37-38)

## Today's Reading

I want to impress you that the divine Word is what we really need and we should be one with the Word, full of the Word, saturated with the Word, and constituted

组成。然后当我们服事的时候，就借着灵来供应话。我们不是借着话供应灵，乃是借着灵供应话。在行传四章，门徒和使徒祷告的时候，他们被那灵充溢，就放胆讲说神的话（31）。他们不是教导或传扬那灵；那灵不过是他们传扬话的能力（长老训练第五册，三六页）。

以弗所一章十一节说，“我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。”“预定”也可以译作“计划”。在神的计划里，我们成了一部分一部分的基督，所以我们合起来，也就是基督；我们乃是在基督里作基督的。林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这基督乃是团体的基督，乃是头和身体整个合起来的基督，所以我们在大的团体基督里作基督，我们都是基督的一部分。神的计划乃是在基督里的，因此我们也有分在神的计划里（倪柝声文集第二辑第二十四册，二二至二三页）。

〔一直与主同在，〕意即坚定不移地忠于主，依附主，活在与主紧密的交通中（圣经恢复本，徒十一23注2）。

路加〔在使徒行传〕的记述，作为主在地上行动的记载，并不强调道理，乃是强调主见证人的见证（一8）。所以，在他的记述里没有道理上的细节，却详细记载发生在主见证人身上的事，以描绘他们在生活上的见证；这在末了两章保罗航程的记载中，更是如此。

在这里保罗是主的见证人。所以，我们读路加的记载，不该只当作一个海上风暴的故事。我们需要在这故事里看见，基督一个活见证人之生活的描述（使徒行传生命读经，七〇二至七〇三页）。

参读：长老训练第五册，第三章；李常受文集一九六五年第一册，基督包罗万有的灵。

with the Word. Then when we minister, we minister the Word by the Spirit. We do not minister the Spirit by the Word, but we minister the Word by the Spirit. In chapter 4 of Acts, while the disciples and the apostles were praying, they were filled with the Spirit and began to speak the word with boldness (Acts 4:31). They did not teach or preach the Spirit; the Spirit was only the power for them to preach the word. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 38)

Ephesians 1:11 says, "In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will." The word "counsel" can also be translated as "plan." In God's plan we have become portions of "Christ." Hence, all of us together become the Christ. We become the Christ by being in Christ. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." This Christ is the corporate Christ, who is composed of the Head and the Body. Hence, we are the Christ in the big corporate Christ, and we have all become a part of Christ. Since God's plan is in Christ, we have become a part of God's plan as well. (CWWN, vol. 44, pp. 746-747)

[To remain with the Lord means to] be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him. (Acts 11:23, footnote 2)

Luke's narration [in Acts], as an account of the Lord's move on earth, does not stress doctrine but the testimony of the Lord's witnesses (1:8). Hence, in his narration there are no details of doctrines but of the events that occurred to His witnesses, in order to portray their testimonies in their lives. It is especially so with Paul's voyage in the last two chapters.

Here Paul was a witness of the Lord. Therefore, we should not read Luke's account merely as a story of a storm at sea. Rather, we need to see in this story the description of the life of one of Christ's living witnesses. (Life-study of Acts, p. 611)

Further Reading: Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 3; CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ."



# 第一周 周四

## 晨兴喂养

徒二六 22 “然而我蒙神的帮助…”。

二七 23 ~ 25 “因我所属所事奉的神，祂的使者昨夜站在我旁边，说，保罗，不要害怕，你必须站在该撒面前，看哪，与你同船的人，神都赐给你了。所以诸位，要放心振作，我信神怎样对我说，事情也要怎样成就。”

〔行传二十六章二十二节的帮助，〕或，协助。原文原意联合。这含示使徒与神联合，并体认神在这联合中的协助（圣经恢复本，徒二六 22 注 1）。

在风暴的海上，主不仅使保罗成了与他同船之人的主人（二七 24），也使保罗成了他们生命的保证人和安慰者（22、25）。如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引（二八 3 ~ 6），也使他成为土人的医治者和喜乐（8 ~ 9）。在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督（腓一 20 ~ 21）（徒二八 9 注 1）。

## 信息选读

〔在行传二十七至二十八章〕我们看见保罗超越过环境，也看见他为人生活的智慧和尊贵。毫无疑问，

# WEEK 1 — DAY 4

## Morning Nourishment

Acts 26:22 “Having therefore obtained the help which is from God...”

27:23-25 “For this very night an angel of the God whose I am and whom I serve stood by me, saying, Do not fear, Paul; you must stand before Caesar. And behold, God has granted you all those who are sailing with you. Therefore, cheer up, men, for I believe God that it shall be so, even in the way in which it has been spoken to me.”

The Greek word [for help, or assistance, in Acts 26:22] originally meant alliance. This implies that the apostle was allied with God and realized God's assistance in this alliance. (Acts 26:22, footnote 1)

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (27:22, 25). ...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

## Today's Reading

[In Acts 27 and 28], we see Paul's ascendancy over the situation. We also see the wisdom and dignity of his human life. No doubt, Paul's life was a

保罗的生活乃是活基督、显大基督的生活。…我们仔细读这一段，会看见保罗在这里所过的生活，就是他在腓立比三章所渴望过的生活。保罗在那一章说，他竭力追求基督，为要给人看出他是在祂里面（9、12）。…在整个不顺、艰苦的航程中，保罗过着超越、尊贵且满有智慧的生活。虽然他是囚犯，但他的举动却如君王。不仅如此，他处理事情有先见，又有智慧。

毫无疑问，主与保罗同在。一面他是囚犯，是二百七十六个船客中的一个；另一面，无论在船上，或在船毁坏后过冬的岛上，他都是当时情景的中心、焦点。在每一个环境里，保罗都过着超越的生活。

[保罗所受]从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（徒二八 13～15），显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六 20，太二八 18～19），在地上神的国中，有分于祂召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励。

按照行传二十八章十五节，保罗见了弟兄们，就感谢神，壮起胆来。这指明使徒很有人性。他虽然得着主直接的鼓励（二三 11），在航程中一直非常勇敢（二七 22～25、33～36），然而，他仍因弟兄们热情的欢迎而壮胆。在保罗的航程中，基督带着祂神圣的属性，彰显在保罗那拔高且带着美德的人性里。保罗在逆境中，一直是显大基督（腓一 20）（使徒行传生命读经，六九八至七〇〇、七一一至七一二页）。

参读：使徒行传生命读经，第七十至七十二篇；由基督与召会的观点看新约概要（卷一），第六、八章；主今日恢复的进展，第一至二章。

life of living Christ and magnifying Him. If we read this portion carefully, we shall see that here Paul was living the very life that he aspired to live in Philippians 3. In that chapter Paul says that he pursued Christ in order to be found in Him (vv. 9, 12). ...Throughout a rough and difficult voyage, Paul lived a life of ascendancy and dignity and full of wisdom. Although he was a prisoner, he behaved like a king. Furthermore, he had foresight and wisdom to handle matters.

No doubt, the Lord was with Paul. On the one hand, he was a prisoner, one among two hundred seventy-six passengers. On the other hand, he was the center, the focus, of the situation, whether on the ship or on the island where they wintered after the ship was destroyed. In every circumstance Paul lived a life of ascendancy.

The warm welcome of the brothers from Rome [Acts 28:15] and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life in the early days among the churches and the apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently the apostle, as a prisoner in bonds, had entered the area of the dark capital of the Satan-usurped empire. Actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in His church's Body life in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and an encouragement to him.

According to Acts 28:15, when Paul saw the brothers, he thanked God and took courage. This indicates that the apostle was quite human. Although he was encouraged by the Lord directly (23:11) and he was very courageous all the way in his voyage (27:22-25, 33-36), he still took courage at the brothers' warm welcome. It was in Paul's uplifted humanity with its human virtues that Christ with His divine attributes was expressed in his voyage. He magnified Christ all the way in his adverse situation (Phil. 1:20). (Life-study of Acts, pp. 608-609, 618-619)

Further Reading: Life-study of Acts, msgs. 70-72; CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts," chs. 6, 8; The Advance of the Lord's Recovery Today, chs. 1-2

# 第一周 周五

## 晨兴喂养

徒二六 16 “…我向你显现，正是要选定你作执事  
和见证人，将你所看见我的事，和我将要显现  
给你的事，见证出来。”

18 “我差你到他们那里去，叫他们的眼睛得开，从  
黑暗转入光中，从撒但权下转向神，又因信入  
我，得蒙赦罪，并在一切圣别的人中得着基业。”

〔行传二十六章十八节给我们看见，〕今天你们青  
年人当作的事。不要传基督教传统的福音。反之，要  
叫这世代的人眼睛得开，使他们从黑暗转入光中。我  
们要作的头一件事就是帮助人看见。为了要这样作，  
我们自己必须有异象，并且看见属天的事。我们必须  
看见关于基督的事，不是借着受教导，乃是借着基督  
向我们显现。你看见了异象之后，就需要去接触人，  
告诉他们耶稣向你显现，你已看见了祂（李常受文集  
一九七五至一九七六年第三册，三六三页）。

## 信息选读

行传二十六章十八节陈明…完备、完全、完整的  
福音：叫人的眼睛得开，从黑暗转入光中，从撒但  
权下转向神，使人得蒙赦罪，因信得圣别，并享受  
圣徒共同的分，过召会生活。在这节中有七个点：  
(一)叫人的眼睛得开，(二)使他们从黑暗转入光中，(三)  
使他们从撒但权下转向神，(四)帮助他们的罪得赦免，  
(五)帮助他们因信圣别，(六)使他们能在众圣徒中有共  
同的分，并且(七)活在召会生活中。你曾听过这样的  
福音么？这就是青年人当向这世代传讲的福音。不  
要传上天堂的可怜福音—要传在行传二十六章十八  
节所启示拔高的福音。

# WEEK 1 — DAY 5

## Morning Nourishment

Acts 26:16 “...I have appeared to you for this purpose, to appoint you as  
a minister and a witness both of the things in which you have seen Me  
and of the things in which I will appear to you.”

18 “To open their eyes, to turn them from darkness to light and from the  
authority of Satan to God, that they may receive forgiveness of sins and  
an inheritance among those who have been sanctified by faith in Me.”

[Acts 26:18 shows us] the work that you young people should do today.  
Do not preach the traditional gospel of Christianity. Rather, open the eyes of  
this generation that they may turn from darkness to light. The first thing we  
must do is to help others to see. In order to do this, we ourselves must have  
the vision and see the heavenly things. We must see the things concerning  
Christ, not by being taught but by having Christ appear to us. After you  
have seen the vision, you need to contact people, telling them that Jesus has  
appeared to you and that you have seen Him. (CWWL, 1975-1976, vol. 3,  
"Young People's Training," p. 310)

## Today's Reading

The complete, perfect, whole gospel is found in Acts 26:18: to open people's  
eyes and to turn them from darkness to light and from the authority of Satan  
to God, that they may receive forgiveness of sins, be sanctified by faith, and  
enjoy the common portion of the saints to have the church life. In this one  
verse there are seven points: (1) to open people's eyes, (2) to turn them from  
darkness to light, (3) to turn them from the authority of Satan to God, (4) to  
help them receive forgiveness of sins, (5) to help them to be sanctified by faith,  
(6) that they may have a common portion among the saints, and (7) be in the  
church life. Have you ever heard such a gospel? This is the gospel that the  
young people must preach to this generation. Do not preach the poor gospel  
about going to heaven—preach the uplifted gospel revealed in Acts 26:18.

你需要到主面前祷告，说，“主，开我的眼睛。我不需要知识。主，我需要眼睛得开。主，使我转离开任何黑暗的事物。我不要留在黑暗中。主，使我从黑暗转入光中。”这是属灵的实际。我们若在其中，当我们接触人时，他们会领悟。你也需要祷告：“主，使我从撒但的权势、管辖转向你自己。我必须是一个绝对在神里面的人。神是我的范围、我的领域、我的国度。我必须在神里面。”你若这样祷告，你会变成另一个人。我能保证你会不一样。如果必要，甚至要为这些事禁食祷告，说，“主，我要我的眼睛前所未有地被开启。我不要昏暗不明。我要有像启示录中四活物的眼睛。”四活物遍体内外都满了眼睛。我们必须如此。然后当我们接触人时，他们将会领悟我们明亮如水晶。

我们也需要祷告：“主，赐给我完全彻底的赦免，赦免我一切的罪。我要完全地清除所有的罪。我不愿保留任何未受对付的东西。主，我也要完全圣别。我不要仅仅是一个蒙赦免的人，我也要是个圣别的人。而后我才能享受我的分—包罗万有的基督。”一天过一天，我们享受基督作我们的分，不是单独地享受，而是在众圣徒中间享受。众圣徒…就是在召会中圣别的人。…哦，我们何等需要为这七件事祷告！要向主迫切地祷告，说，“主，我要经历你向保罗所启示的福音，就是行传二十六章十八节所提到的。我要经历这完满、完整、完全和透彻的福音。”这福音不仅论到神的国，也论到撒但的国。它包括了丰富的基督作我们的分，以及所有的圣徒作团体的身体—基督的召会。我们何等需要经历这福音！…无论何时你这样祷告，主耶稣就要向你显现，祂的显现就要给你一个异象（李常受文集一九七五至一九七六年第三册，三六四至三六六页）。

参读：使徒行传生命读经，第五十五篇；主恢复中应有的认识，第一篇；三一神的启示与行动，第十二篇。

You need to go to the Lord and pray, saying, "Lord, open my eyes. I don't need knowledge, Lord. I need my eyes to be opened. Lord, turn me from anything dark. I don't want to remain in darkness. Lord, turn me from darkness to light." This is spiritual reality. When we are in it, people will realize it when we contact them. You also need to pray, "Lord, turn me from the authority, the dominion, of Satan to Yourself. I must be a person who is absolutely in God. God is my sphere, my realm, my kingdom. I must be in God." If you pray like this, you will become another person. I can assure you that you will be different. If necessary, even fast and pray about these matters, saying, "Lord, I want to have my eyes opened like they have never been opened before. I don't want to be opaque. I want to have eyes like the four living creatures in the book of Revelation." The living creatures have eyes everywhere, without and within. We need to be like this. Then when we contact people, they will realize that we are crystal clear.

We also need to pray, "Lord, grant me a full and thorough forgiveness of all my sins. I want to have a clearance of sins from the top to the bottom. I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don't want to be merely a forgiven person but also a sanctified person. Then I will be able to enjoy my portion, the all-inclusive Christ." Day by day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints, ...those who are sanctified in the church. ...Oh, how we must pray over these seven matters! Pray desperately to the Lord, saying, "Lord, I want to experience the gospel that You revealed to Paul as mentioned in Acts 26:18. I want to experience this full, complete, perfect, and thorough gospel." This gospel not only covers God's kingdom but also Satan's kingdom. It includes the rich Christ as our portion and all the saints as the corporate Body, the church of Christ. How we need to experience this gospel!... Whenever you pray this way, the Lord Jesus will appear to you, and His appearing will give you a vision. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 311-312)

Further Reading: Life-study of Acts, msg. 55; Young People's Training, ch. 1; The Triune God's Revelation and His Move, msg. 12

# 第一周 周六

## 晨兴喂养

徒一 13 ~ 14 “他们进了城，就上了所住的一间楼房，…这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

行传一章说到耶路撒冷的一间楼房。在这间楼房里有一班人，约一百二十人，同心合意祷告了十天。他们不仅祷告，也把自己奉献给主，非常真实并实际地把自己献给主。

早在三年半以前，主耶稣在海边遇见彼得，彼得就把自己奉献给主。彼得放下自己的职业，开始跟从主（太四 18 ~ 20）。我们可以说，彼得已经把自己奉献给主。然而，彼得在楼房上又有另一种经历。这里彼得有一种新的奉献，不是普通的奉献，而是特别的奉献。在海边，彼得放弃他的职业，由他撇下鱼网所指明；但在楼房上，他放弃的更多。…为着要在楼房上，〔彼得和其他人〕都放弃了犹太教，放弃了自己的家乡、邻舍、朋友和亲戚，并且愿意冒生命的危险（李常受文集一九六五年第三册，二八四、二八六页）。

## 信息选读

走主恢复的道路不是便宜的。这条路是昂贵的；需要付代价的奉献。…我们在这里不是为着一个运动，而是为着主的恢复。主的恢复如何能实现出来？这恢复只能借着经历在楼房上的奉献，而得着实现并完成。这不是普通的奉献，而是一种特别的奉献，专特的奉献，特出的奉献。这个奉献乃是一个转折点。

# WEEK 1 — DAY 6

## Morning Nourishment

Acts 1:13-14 “And when they entered, they went up to the upper room where they were residing. ...These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.”

Acts 1 speaks of the upper room in Jerusalem. In this upper room a group of about a hundred and twenty prayed for ten days in one accord. They not only prayed, but they also consecrated themselves to the Lord, offering themselves to Him in a very real and practical way.

Three and a half years earlier, the Lord Jesus came to Peter by the seashore, and Peter offered himself to Him. Peter left his job and began to follow the Lord (Matt. 4:18-20). We may say that Peter consecrated himself to the Lord. However, Peter's experience in the upper room was something else. Here Peter had a new kind of consecration, not an ordinary consecration but something specific. At the seashore Peter gave up his job, indicated by his leaving his fishing nets, but in the upper room he gave up much more. ...In order to be in the upper room, ... [Peter and the others] gave up Judaism, their country, their neighbors and friends, and their relatives, and they were willing to risk their lives. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 209-210)

## Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. ...We are here not for a movement but for the Lord's recovery. How can the recovery be realized? The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a turning point.

行传一章那一百二十个在楼房上的人出了什么事？他们都成了燔祭。他们是焚烧的，也烧别人。我们也需要被焚烧，然后就会去烧别人。

你今天所期望的是什么？你期望一个复兴或运动么？你期望一种新的基督徒活动么？我们在这里是在作什么？我们聚在这里是要听在别处没有听过的道么？…我们在这里必须是为着主的恢复，这是在楼房上之奉献的结果。

当主耶稣在地上时，大批的群众跟随祂。很多人得救、得医治，很多人得着神的恩惠。然而，至终只有约一百二十人在楼房上。…主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人。这少数人来到楼房上被焚烧，然后他们把全世界都翻转过来了。今天的原则也是一样。翻转世界并转移时代的乃是少数人。

你要在群众当中，或是在楼房上？你会留在群众当中，还是靠着主的怜悯来到楼房上？我不知道你是哪一种人，唯有主知道谁会在楼房上。

我请你们要祷告，好得着主的怜悯，叫你能在楼房上。你若不愿来到这里，那么你…所读到的〔信息〕将会与你无分无关。你就会像那些在群众当中的人，主是不会倚靠那些人的。你若要在楼房上，就需要有专特的祷告：“主，我愿意在楼房上，为着你见证的恢复。”（李常受文集一九六五年第三册，二八九至二九一页）。

今天我们必须作的，就是单单跟随这水流，单单使自己降服于圣灵工作的水流。在这件事上我没有个人的自由。这不是照着我的想法，乃是照着祂的流〔参诗歌六五〇首〕（李常受文集一九六三年第一册，二二九页）。

参读：从天上来的异象，第六章；教会的事务，第十一篇。

What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others.

What are we expecting today? Do we expect a revival or a movement? Do we expect a new kind of Christian activity? What are we doing here? Have we come together to hear something that we cannot hear elsewhere?... We must be here for the Lord's recovery, which is the issue of an upper-room consecration.

When the Lord Jesus was on earth, great crowds followed Him. Multitudes were saved and healed, and multitudes received the favor of God. Eventually, however, there were only about one hundred and twenty in the upper room. ...The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched. This small number came into the upper room to be burned, and then they turned the whole world upside down. The principle is the same today. It is a small number who will turn the world upside down and change the age.

Do you intend to be in the crowd or in the upper room? Will you remain one of the multitude, or by the Lord's mercy will you come into the upper room? I do not know who you are. Only the Lord knows who will be in the upper room.

I would urge you to pray to receive the Lord's mercy so that you might be in the upper room. If you are not willing to come here, then what you have read in these chapters will have nothing to do with you. Then you will be like those in the crowds, those the Lord did not count on. If you would be in the upper room, you need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony." (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 212-214)

What we must do today is just go along with the stream, just subject ourselves to the current of the work of the Holy Spirit. In this matter I have no personal liberty. It is not according to my thoughts, but according to His flowing [cf. Hymns, #907]. (CWWL, 1963, vol. 1, "The Divine Stream," p. 180)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6; CWWN, vol. 51, "Church Affairs," ch. 11

# 第一周诗歌

650

## 事 奉 — 随主引领

7 7 7 7 (英 907)

降 E 大调

4/4

5 1 1 7 6 | 5 6 2 - | 3 2 4 3 | 2 1 5 - |  
一 不是我们 随意走, 乃是随主的引领;  
1 7 6 5 4 | 3 2 1 7 - | 5 6 7 1 | 3 2 1 - ||  
哪里 活水 方涌 流, 哪里 心中 方光明。

二 不是自择的工作, 就能博得祂嘉许;  
乃是完成祂委托, 才可领受祂称誉。

三 不是我们随自己, 就能座前献祷告;  
乃是那灵的叹息, 摸着更深的需要。

四 如果我们答应“不”, 当祂轻说“我需要”,  
就是坛上有礼物, 也不能使祂称好。

五 我们如此向己死, 与祂一同活天上,  
如此奉献而服事, 祂将自己作恩赏。

# WEEK 1 — HYMN

## Not where we elect to go

Service — By the Lord's Leading

907

1. Not where we e - lect to go, But where Je - sus leads the way,  
There the liv - ing wa - ters flow, There our dark - ness turns to day.

2. Not our self-appointed task  
Will the Lord's approval win,  
But the work we did not ask,  
Finished humbly, just for Him.
3. Not the prayer we long to plead  
When we bend before the Throne,  
But the touching deeper need  
Of the Spirit's wordless groan.
4. Not the gift we proudly lay  
On His altar will He heed,  
If our hearts have said Him, "Nay,"  
When He whispered, "I have need."
5. Thus we die, and dying live  
In the heavenlies with the Lord;  
Thus we serve, and pray, and give,  
Christ Himself our great Reward.





基督的扩增，  
为着召会的建造  
第二篇

约翰福音所描绘基督的扩增

读经：徒五 14，约三 29 上、30 上、31 ~ 36，十二 24，二十 17，十七 21 ~ 23

纲要  
周一

壹 召会的扩增与开展就是基督的扩增与开展—约十二 24，徒五 14，九 35，十一 21、24：

一 借着经过死，主耶稣进入了复活，把祂神圣的生命分赐给一切信入祂的人，使他们能成为祂的复制—彼前一 3，约三 15，二十 17。

二 经过死与复活，基督一再地繁殖、扩增、开展—徒五 14，十一 24。

三 召会是基督的身体，也就是基督自己；因此，召会就是基督在地上的扩增与开展—弗一 22 ~ 23，四 4、16，林前十二 12、27。

四 召会不仅传扬基督，也扩增并开展基督—太二 8，徒一 8。

THE INCREASE OF CHRIST  
FOR THE BUILDING UP OF THE CHURCH

Message Two

The Increase of Christ as Portrayed in the Gospel of John

Scripture Reading: Acts 5:14; John 3:29a, 30a, 31-36; 12:24; 20:17; 17:21-23

Outline  
Day 1

I. **The increase and spread of the church is the increase and spread of Christ—John 12:24; Acts 5:14; 9:35; 11:21, 24:**

A. *After passing through death, the Lord Jesus entered into resurrection to impart His divine life into those who believe into Him so that they could become His reproduction—1 Pet. 1:3; John 3:15; 20:17.*

B. *Through His death and resurrection, Christ has been propagated, increased, and spread—Acts 5:14; 11:24.*

C. *The church is the Body of Christ, even Christ Himself; hence, the church is Christ's increase and spread on earth—Eph. 1:22-23; 4:4, 16; 1 Cor. 12:12, 27.*

D. *The church does not merely announce Christ; the church increases and spreads Christ—Matt. 28:19; Acts 1:8.*

## 周二

贰 “娶新妇的，就是新郎；…祂必扩增”——约三 29 上、30 上：

一 三十节的扩增，就是二十九节的新妇，这新妇乃是所有重生之人活的组成——3～6 节：

1 重生不仅将神的生命带进信徒里面，更使他们为着基督的扩增，成为团体的新妇——6、15 节、29 节上、30 节上：

a 作为基督之扩增的新妇与我们这人属灵的部分有关——6 节下。

b 我们重生之人的灵乃是基督之扩增的一部分，而这扩增是基督的繁增与复制；借着重生，我们成为基督之扩增的一部分。

2 基督借着重生蒙救赎的罪人而得扩增，将他们作成祂的新妇，祂的妻子。

3 基督要一直得着扩增，我们就需要接触人，帮助他们得重生，因而生出新的属灵儿女——林前四 14～15，门 10。

## 周三

二 这位扩增的基督是无法测度且没有限量之神的儿子——约三 31～36：

1 祂这如此无法测度、没有限量的一位，是从上头来，又是在万有之上，父已将万有都赐给祂，并且祂赐那灵是没有限量的——31 节。

2 这样的一位需要一个宇宙的扩增，作祂的新妇与祂相配——29 节上、30 节上。

## Day 2

II. “He who has the bride is the bridegroom...He must increase”——John 3:29a, 30a:

A. *The increase in verse 30 is the bride in verse 29, and the bride is a living composition of all the regenerated people—vv. 3-6:*

1. Regeneration not only brings the divine life into the believers, but it also makes them the corporate bride for Christ's increase—vv. 6, 15, 29a, 30a:

a. The bride as the increase of Christ is related to the spiritual part of our being—v. 6b.

b. Our regenerated human spirit is part of the increase of Christ, and this increase is Christ's multiplication and reproduction; through regeneration we have become part of Christ's increase.

2. Christ increases by regenerating redeemed sinners, making them His bride, His wife.

3. For Christ to increase continually, we need to contact people and help them to be regenerated, thereby producing new spiritual children—1 Cor. 4:14-15; Philem. 10.

## Day 3

B. *The Christ who is increasing is the immeasurable and unlimited Son of God—John 3:31-36:*

1. He is such an immeasurable and unlimited One, who comes from above, who is above all, to whom the Father has given all, and who dispenses the Spirit without measure—v. 31.

2. Such a One needs a universal increase to be His bride to match Him—vv. 29a, 30a.

3 子基督将那灵没有限量地赐给神的子民—34 节：

a 我们要成为这位无限之基督的扩增，唯一的路就是接受那灵，并被那灵充满；我们越有那灵，就越成为基督的扩增—34 节。

b 这扩增开始于我们的重生，完成于我们被那无限量的灵所充满—3 ~ 6、34 节。

## 周 四

叁 “一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来” —十二 24:

一 约翰福音启示，主耶稣来分赐神的生命给我们，使祂能为自己得着扩增—十 10 下，三 15、29 上、30 上。

二 主耶稣落在地里死了，就叫祂神圣的元素，神圣的生命，能从祂人性的体壳释放出来，在复活里产生许多信徒（彼前一 3）；正如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是产生许多子粒。

三 这许多子粒乃是祂许多的肢体，构成祂奥秘的身体—祂永远无限的扩增—林前十二 12、27，约三 30。

四 我们不该一直作完整的子粒；反之，我们必须被破碎，并被磨碾成细面，使我们能与别人调和成为一饼；这饼就是基督的身体，要终极完成于新耶路撒冷—林前十 17，启二一 2。

3. Christ the Son gives the Spirit without measure to God's people—v. 34:

a. The unique way for us to become the increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit; the more we have the Spirit, the more we will be Christ's increase—v. 34.

b. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit—vv. 3-6, 34.

## Day 4

III. “Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit”—12:24:

A. *The Gospel of John reveals that the Lord Jesus came to impart the divine life to us so that He might have an increase for Himself—10:10b; 3:15, 29a, 30a.*

B. *The Lord Jesus fell into the ground and died to release His divine element, His divine life, from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains.*

C. *These many grains are His many members that constitute His mystical Body—His eternal, boundless increase—1 Cor. 12:12, 27; John 3:30.*

D. *We should not remain as whole grains; rather, we need to be broken and ground into fine flour so that we may be blended with others for making a loaf; this loaf is the Body of Christ, which consummates in the New Jerusalem—1 Cor. 10:17; Rev. 21:2.*

五 伯大尼的筵宴之家所描绘的召会生活很美妙—约十二 1 ~ 11:

- 1 品质虽然绝佳，数量却极为有限。
- 2 因此，主耶稣必须完成释放生命的死，好使这样的召会生活得以在复活里繁增—24 节。

肆 “你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里” —二十 17:

- 一 借着基督的复活，门徒就因神的生命得了重生（彼前一 3），这生命是借着基督作为一粒麦子受死而释放出来的。
- 二 祂原是父的独生子，是父个别的彰显；现今借着祂的死与复活，父的独生子成了许多弟兄中的长子—约一 18，三 16，罗八 29:
  - 1 祂的许多弟兄就是神的许多儿子，也是召会，就是父神在子团体中的彰显；这是神终极的心意—来二 10 ~ 12。
  - 2 那许多弟兄是父生命的繁殖，也是子在神圣生命里的繁增；因此，在主的复活里，神那要得着许多儿子作祂永远团体彰显的永远定旨就得以完成—弗一 4 ~ 5，三 9 ~ 11。

*E. The church life portrayed by the house of feasting in Bethany was marvelous—John 12:1-11:*

1. It was excellent in quality, but it was much too small in quantity.
2. It was necessary, therefore, for the Lord Jesus to die a life-releasing death so that this kind of church life could be multiplied in resurrection—v. 24.

**IV. “Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God”—20:17:**

- A. *Through Christ’s resurrection His disciples were regenerated (1 Pet. 1:3) with the divine life, which had been released by His dying as a grain of wheat.*
- B. *He was the Father’s only Son, the Father’s individual expression; through His death and resurrection the Father’s only Begotten became the Firstborn among many brothers—John 1:18; 3:16; Rom. 8:29:*
  1. *His many brothers are the many sons of God and the church, a corporate expression of God the Father in the Son; this is God’s ultimate intention—Heb. 2:10-12.*
  2. *The many brothers are the propagation of the Father’s life and the multiplication of the Son in the divine life; hence, in the Lord’s resurrection God’s eternal purpose to have many sons for His eternal, corporate expression is fulfilled—Eph. 1:4-5; 3:9-11.*

伍 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，…你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一” —约十七 21 ~ 23 上：

一 我们需要看见基督之扩增的一，在其中所有蒙重生的人，所有的子粒，所有的弟兄乃是一—三 6，十二 24，二十 17。

二 三一神是三，但这三者在独一的一里—这是互相内在的一，乃是基督身体一的模型—弗 4:4。

三 基督身体的一，基督扩增的一，就是神圣三一扩大的一—约十七 21 ~ 23，十四 20，林前十二 12。

**V. “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one”—John 17:21-23a:**

*A. We need to see the oneness of the increase of Christ, a oneness in which all the regenerated ones, the grains, and the brothers are one—3:6; 12:24; 20:17.*

*B. The Triune God is three, but the three are in a unique oneness—a oneness of coinherence, which is a model of the oneness of the Body of Christ—Eph. 4:4.*

*C. The oneness of the Body of Christ, the oneness of the increase of Christ, is the enlarged oneness of the Divine Trinity—John 17:21-23; 14:20; 1 Cor. 12:12.*



## 第二周 周一

### 晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

徒五 14 “信的人越发加添归主，连男带女很多。”

真理的认识与生命的长大，乃是为着配合召会的扩增与开展。然而，事实上，召会的扩增与开展就是基督的扩增与开展。在约翰十二章二十四节，主耶稣说，祂是一粒麦子。祂原是神的独生子，是单独的一粒麦子；但是有一天，祂到十字架上，在那里把自己种在死地，然后在复活里长出来，就生出许多子粒，作祂那一粒麦种的繁殖。这许多子粒就是指着信入祂的人（召会的扩增与开展，二七页）。

### 信息选读

新约启示，神的独生子来成为肉体，经过人生，上到十字架死了；借着经过死，祂进入了复活；在复活里，把祂神圣的生命分赐给一切信入祂的人，使他们成为祂的繁殖，祂许许多多的子粒。这许许多多的子粒，就个别说，是一位位的信徒；集体说，乃是基督的一个身体，也就是召会。

当基督这样繁殖的时候，祂就扩增且开展了；所以，召会的扩增与开展就是基督的扩增与开展。如此，基督在祂神圣的生命里，经过死与复活，一再地繁殖、扩增、开展。直到今天，全球各大洲几乎处处都有基督；而这一位开展的基督，在地上显出来就是召会。

## WEEK 2 — DAY 1

### Morning Nourishment

John 12:24 “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.”

Acts 5:14 “And believers were all the more being added to the Lord, multitudes of both men and women.”

The knowledge of the truth and growth in life are for the church's increase and spread. However, we also should realize that the increase and spread of the church are the increase and spread of Christ. In John 12:24 the Lord Jesus referred to Himself as a grain of wheat. As the only begotten Son of God, He was the one grain of wheat. When He went to the cross, He fell into the ground and died. Then in resurrection He produced much fruit, that is, many grains as the multiplication of Himself as the unique grain. Much fruit in verse 24 refers to those who believe into Him. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, p. 27)

### Today's Reading

The New Testament reveals that the only begotten Son of God became flesh, passed through human living, and died on the cross. After passing through death, He entered into resurrection to impart His divine life into those who believe into Him so that they could become many grains. Individually speaking, these grains are individual believers; collectively speaking, they are the one Body of Christ, the church.

Through the multiplication of Christ, He is both increased and spread. The increase and spread of the church is the increase and spread of Christ. Through His death and resurrection, Christ has been propagated, increased, and spread. Christ is present on every continent of the whole earth, and the expression of this spreading Christ is the church.

使徒行传这卷书，表面看只是使徒们的行传，记载使徒们的行动和工作；实际上，乃是说到那位复活的基督，在祂的升天里，借着祂大能的灵，经过信祂的人，在地上如何一再地繁殖。这个繁殖从二章开始，直到二十八章尚未停止。…使徒行传这卷书实际上并没有结束，乃是一本穿越时空的书信。可能今天在天上，在神面前，那卷使徒行传还没有结束。

这个扩增和开展不是始于我们，乃是始于彼得，然后由保罗接续。在使徒行传里，他们和众圣徒一直让基督繁殖，使基督在地上有所扩增和开展。到了…今天，全球各大洲的大城市里，都有真正的基督徒。凡蒙主宝血洗净，得了重生，有神生命，作神儿女，成为基督肢体，一同构成基督身体的人，几乎是以亿来计。这就是祂的繁殖（召会的扩增与开展，二七至二九页）。

召会既是基督的身体，是基督的满出，是基督自己，召会在地上就是基督的扩增与普及。许多人以为，召会在地上不过是传扬基督的群体，要将基督传扬出去。然而，照圣经看，按属灵的事实说，召会在地上不仅是传扬基督，并且就是基督；不仅要传扬基督出去，更要将基督延长下来，普及出去。召会是基督的身体，就是基督自己；召会在地上，就是基督在地上。比方，我的身体就是我，…我的身体在这里，就是我自己在这里，并且我的身体所以能将我传给你们，使你们看见我，认识我，是因为我的身体乃是我自己。我的身体对我是如此，召会之于基督也是如此。召会在地上所以能将基督传出去，使人看见基督，认识基督，是因为召会乃是基督的身体，也就是基督自己。因着召会是基督的身体，是基督自己，所以召会到哪里，基督就到哪里；召会在哪里，基督就在哪里（基督与十字架，六二至六三页）。

参读：享受基督使祂得扩增，第四章。

On the surface, the book of Acts is merely a record of the activities and work of the apostles. In actuality, it shows how the resurrected Christ in His ascension and by the Spirit of power has been multiplied continuously on the earth through His believers. This propagation begins in Acts 2, and it does not stop even at the end of chapter 28. ...The book of Acts has no conclusion; it is a book that transcends time and space. Perhaps God in the heavens today looks upon the continuing acts of His disciples as further chapters in the book of Acts.

The increase and spread did not begin with us; it began with Peter and continued with Paul. In Acts Peter, Paul, and all the other saints continuously propagated Christ so that Christ could be increased and spread on the earth. Today in the twentieth century there are genuine Christians in every large city of every continent on the earth. The number of those who have been washed by the Lord's precious blood, who have been regenerated with the divine life, and who have become members of Christ to be constituted as the Body of Christ is in the hundreds of millions. This is His propagation. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, pp. 27-28)

The church is the Body of Christ, the fullness of Christ, and Christ Himself; hence, the church is Christ's increase and spread on the earth. Many people think that the church is nothing more than a group that proclaims and announces Christ to the world. However, according to the Scriptures, the church does not merely proclaim Christ; the church is Christ. The church does not merely announce Christ; the church increases and spreads Christ. As the Body of Christ, the church is Christ. The church on the earth is Christ on the earth. For example, my body is me. ...My body is my presence. My body can proclaim me and enables you to see and know me, because my body is my very self. What my body is to me is what the church is to Christ. The church can proclaim Christ on the earth for people to see Christ and to know Christ, because the church is the Body of Christ; the church is Christ. Hence, Christ goes wherever the church goes, and Christ exists wherever the church exists. (Christ and the Cross, p. 50)

Further Reading: CWWL, 1963, vol. 1, "The Enjoyment of Christ for His Increase," ch. 4



## 第二周 周二

### 晨兴喂养

约三 29 ~ 30 “娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。祂必扩增，我必衰减。”

原来在福音书里，只有一位耶稣；到了行传一章，有一百二十位信祂的人，个个都是祂那一粒麦子的扩增，可说就有了一百二十一位耶稣。到了二章，五旬节当天加了三千人（41），等于繁增至三千一百二十一位耶稣。到第四章，仅仅男丁又加了五千（4）。整卷使徒行传，一章过一章，就这样一直地繁殖、扩增。到了二十一章，保罗末次上耶路撒冷，雅各和众长老对他说，“弟兄，你看犹太人中信主的有多少万。”（20）这意思是，到了二十一章，仅仅耶路撒冷一地，基督的繁殖已经达到成千上万，基督已经繁增至许多子粒里面（召会的扩增与开展，二八页）。

### 信息选读

施浸者约翰在约翰三章二十九节的话指明基督是新郎。这节说，“娶新妇的，就是新郎。”新郎是最喜乐的人，因为他要得着新妇。在基督里的信徒乃是团体的新妇，为着作新郎的基督而预备的。对我们而言，祂该是我们的吸引、喜乐与满足。所有的信徒都该经历并享受祂作令人愉悦的新郎。

作为新郎，基督得着重生的女人作祂的新妇。二十九节说到新妇，三十节说到祂的扩增。三十节的扩增就是二十九节的新妇，这新妇乃是所有重生之人活的组成。这指明三章所讲的重生，不仅将神的生命带进信

## WEEK 2 — DAY 2

### Morning Nourishment

John 3:29-30 “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full. He must increase, but I must decrease.”

In the Gospels there was Jesus. Then in Acts 1 there were one hundred twenty believers in Jesus, each of whom was His increase. In this regard, the one Jesus was multiplied by one hundred twenty. In chapter 2 three thousand people were saved on the day of Pentecost (v. 41), bringing the number of Christ's multiplication to three thousand one hundred twenty-one. Then in chapter 4 another five thousand men were added (v. 4). In chapter after chapter of Acts there are the continuous increase and multiplication of Christ. In chapter 21, when Paul went up to Jerusalem, James said, "You observe, brother, how many thousands there are among the Jews who have believed" (v. 20). This means that by the time of chapter 21 the propagation of Christ had reached many thousands just in Jerusalem. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, p. 28)

### Today's Reading

The word of John the Baptist in John 3:29 indicates that Christ is the Bridegroom: "He who has the bride is the bridegroom." The bridegroom is a most pleasant person, who comes for the bride. The believers in Christ as a corporate bride are prepared for Christ as the Bridegroom. To us He should be the attraction, the pleasure, and the satisfaction. All the believers should experience and enjoy Him as the pleasant Bridegroom.

As the Bridegroom Christ has the regenerated ones as His bride. Whereas verse 29 speaks of the bride, verse 30 speaks of the increase. The increase in verse 30 is the bride in verse 29, and the bride is a living composition of all the regenerated people. This indicates that in John 3, a chapter on

徒里面，更使他们为着基督的扩增，成为团体的新妇。因此，重生乃是为着基督的扩增，就是新妇的产生；重生使我们成为基督新妇的一部分。

作为基督之扩增的新妇与我们这人属灵的部分有关（6下）。我们重生之人的灵乃是基督之扩增的一部分，而这扩增是基督的繁增与复制。借着重生，我们成为基督之扩增的一部分。

基督的新妇就是基督的扩增。所有重生的人都是基督的扩增，这扩增就是那成为基督配偶的新妇。基督的新妇就是召会，是所有重生之人的组成。所有重生之人组成为团体的新妇与基督相配。没有重生，基督就无法得着新妇作祂的扩增。因此，基督借着重生蒙救赎的罪人而得扩增，将他们作成祂的新妇，祂的妻子。

亚当和夏娃预表基督与祂的扩增。亚当是单身汉，独自一人；但有一天，主从亚当肋旁取出一条肋骨，将之建造成夏娃，作妻子，与亚当相配（创二20下~24）。夏娃是亚当的扩增，亚当借着他的妻子已得到亿万的后裔，这些也都是他的扩增。…亚当预表基督（罗五14），夏娃预表召会作基督的新妇（林后十一2~3，弗五31~32）。不仅妻子是丈夫的扩增，所有的孩子也是丈夫的扩增。今天基督在地上的扩增是难以数算的，现今祂仍在扩增。

为着基督能得着扩增，我们需要一个一个地接触人，使他们得重生。我们作为他们的父母，该借着小排，渐进而稳定地给他们正确的照顾，天天喂养、滋养、顾惜他们。基督要一直得着扩增，我们每个人就必须在小排中生出新属灵儿女（新约总论第九册，一二三至一二五页）。

参读：约翰福音生命读经，第十篇。

regeneration, regeneration not only brings the divine life into the believers but also makes them the corporate bride for Christ's increase. Regeneration, therefore, is for the increase of Christ; it is for the producing of the bride. Regeneration is for us to be a part of the bride of Christ.

The bride as the increase of Christ is related to the spiritual part of our being (v. 6b). Our regenerated human spirit is part of the increase of Christ, and this increase is Christ's multiplication and reproduction. Through regeneration we have become part of Christ's increase.

The bride of Christ is the increase of Christ. All of the reborn people are the increase of Christ, and this increase is the bride, which becomes the counterpart of Christ. The bride of Christ is the church, the composition of all the regenerated people. All those who are regenerated are composed together as the corporate bride to match Christ. Without regeneration, Christ cannot have His bride as His increase. Hence, Christ increases by regenerating the redeemed sinners, making them His bride, His wife.

Adam and Eve are a type of Christ with His increase. Adam was a bachelor, a single man, but one day the Lord opened his side, took out a rib, and built that rib into Eve as a wife to match Adam (Gen. 2:20b-24). Eve was Adam's increase, and through his wife Adam has billions of descendants, who are also his increase. ...Adam is a type of Christ (Rom. 5:14), and Eve is a type of the church as the bride of Christ (2 Cor. 11:2-3; Eph. 5:31-32). Not only the wife but also all the children are the increase of the husband. The increase of Christ today on this earth is immeasurable. Christ is still increasing.

In order for Christ to increase, we need to contact people individually to get them regenerated. Then gradually and steadily with the proper care, we as their parents should feed, nourish, and cherish them day by day through the small groups. For Christ to increase continually, each of us must be in a small group to produce new spiritual children. (The Conclusion of the New Testament, pp. 2858-2859)

Further Reading: Life-study of John, msg. 10

## 第二周 周三

### 晨兴喂养

约三 31 “那从上头来的，是在万有之上；那出于地的，是属于地，他所说的，也是属于地。那从天上来的，是在万有之上。”

34 “神所差来的，就说神的话，因为祂赐那灵是没有量度的。”

子基督将那灵没有量度地赐给神的子民。我们要成为这位无限之基督的扩增，唯一的路就是接受那灵，并被那灵充满。我们越有那灵，就越成为基督的扩增。这扩增开始于我们的重生，完成于我们被那没有量度的灵所充满（新约总论第九册，一二八页）。

### 信息选读

施浸者约翰在约翰三章二十九节说，“娶新妇的，就是新郎。”新妇是谁？新妇就是所有重生之人的组合、集合。所有蒙了重生之人的总和，就是基督的新妇。我们都是基督新妇的一部分，这新妇就是祂的扩增（30）。

在二十六节，施浸者约翰的门徒来见他说，“拉比，从前同你在约但河外，你所见证的那位，看哪，祂正在施浸，众人都往祂那里去了。”许多跟随约翰的人往主耶稣那里去了，这件事令约翰的门徒嫉妒。施浸者约翰回答门徒的话，有一部分论到基督，说，“祂必扩增，我必衰减。”（30）本节的扩增就是前一节的新妇，而新妇乃是所有重生之人的活组成。这意思是说，在这一章里面，重生不仅是把神圣的生命带进信徒里面，更是为着基督的扩增，使他们成为团体的新妇。亚当怎样在夏娃里面得以扩增，基督也照样在祂的新妇里面得以扩增。

## WEEK 2 — DAY 3

### Morning Nourishment

John 3:31 “He who comes from above is above all; he who is from the earth is of the earth and speaks out of the earth. He who comes from heaven is above all.”

34 “For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.”

Christ the Son gives the Spirit without measure to God's people. The unique way for us to become the increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit. The more we have of the Spirit, the more we will be Christ's increase. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit. (The Conclusion of the New Testament, p. 2862)

### Today's Reading

[In John 3:29] John the Baptist said, "He who has the bride is the bridegroom." Who is this bride? The bride is the composition, the aggregate, of all the regenerated ones. The totality of all those who have been regenerated is the bride of Christ. We all are part of Christ's bride, and this bride is His increase (v. 30).

In 3:26 the disciples of John the Baptist came to him and said, "Rabbi, He who was with you across the Jordan, of whom you have testified, behold, He is baptizing and all are coming to Him." John's disciples were made jealous by the fact that so many of his followers were coming to the Lord Jesus. As part of his answer to his disciples, John the Baptist said concerning Christ, "He must increase, but I must decrease" (v. 30). The increase in this verse is the bride in the previous verse, and the bride is a living composition of all the regenerated ones. This means that in this chapter regeneration is not only to bring the divine life into the believers but is also to make them the corporate bride for Christ's increase. As Adam was increased in Eve, so Christ is increased in His bride.

有些基督教教师以天然、属人的观念来领会三十节，他们以为施浸者约翰的话意思是说，基督必须是一切，而我们该是一无所有。这种解释并不正确。我们已经指明，三十节的扩增就是指二十九节的新妇。基督借着成为铜蛇，担当了神的审判，就为我们开了一条相信祂并接受祂的路，使我们得蒙重生，好成为祂的扩增。我们这些相信基督的人，都是祂身体上的肢体。这就是基督的扩增。基督在地上的时候，是单个的基督。如今有团体的基督，这团体的基督乃是个别基督的扩增。这团体的基督就是召会、身体、新妇。

三十一至三十六节对基督有非常高的启示。这些经文说到无限无量的基督，祂是从上头来的，在万有之上，祂说神的话，并无限无量地赐下那灵，而且父已将万有赐给祂。这就是宇宙的基督，无限无量的基督。

约翰三章的用意是要给我们看见，这位无限无量的基督必须有一个宇宙性的扩增，今天祂就在得着这个扩增的过程中。无论我们往哪里去，基督借着祂所赐下无限无量的那灵，总是与我们同在。三十四节明确地说，“祂赐那灵是有限量的。”这就是祂赐给身体、召会的那灵。基督赐给祂身体的那灵，是有限量的。千千万万相信主耶稣的人，个个都领受了那灵，就是有限量的灵。有限量的灵，为着无限的基督产生了宇宙性的扩增。我要请你们留意前一句话所用的三个形容词：有限量的、宇宙性的、无限的。我用“有限量”这个辞来描述那灵，用“宇宙性”来描述扩增，用“无限”来描述基督。无限的基督赐下有限量的灵，为要产生宇宙性的扩增（约翰著作中帐幕和祭物的应验，一一二至一一三页）。

参读：约翰著作中帐幕和祭物的应验，第九、十、十三篇。

Some Christian teachers understand verse 30 in a natural, human way. They think that John the Baptist's word means that Christ must be everything and that we should be nothing. This interpretation is incorrect. As we have indicated, the increase in verse 30 refers to the bride in verse 29. By being the bronze serpent bearing God's judgment, Christ has opened the way for us to believe into Him and receive Him so that we may be regenerated to become His increase. As those who believe into Christ, we are all members of His Body. This is Christ's increase. When Christ was on earth, He was the individual Christ. Now there is the corporate Christ, and this corporate Christ is the increase of the individual Christ. This corporate Christ is the church, the Body, and the bride.

In 3:31-36 we have a very high revelation of Christ. These verses speak of the immeasurable Christ, the One who comes from above and who is above all, who speaks the words of God and gives the Spirit not by measure, and the One to whom the Father has given all things. This is the universal Christ, the immeasurable Christ.

The intention of this chapter in the Gospel of John is to show us that this unlimited Christ must have a universal increase, and He is in the process of gaining this increase today. Wherever we go, Christ is present by the Spirit He gives without measure. Verse 34 says definitely, "He gives the Spirit not by measure." This is the Spirit He gives to His Body, the church. The Spirit given by Christ to His Body is immeasurable. Every one of the millions of persons who believes in the Lord Jesus has received the Spirit, the immeasurable Spirit. This immeasurable Spirit produces a universal increase for the unlimited Christ. I would call your attention to the three adjectives used in the previous sentence: immeasurable, universal, unlimited. I use the word immeasurable to describe the Spirit, the word universal to describe the increase, and the word unlimited to describe Christ. The unlimited Christ gives the immeasurable Spirit in order to produce a universal increase. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 131-133)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 9-10,13

## 第二周 周四

### 晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

约翰福音启示，主来分赐生命给我们，使祂能为自己得着扩增。在十二章二十四至二十五节，主告诉我们，祂是那一粒麦子，要落在地里死了，成为许多子粒。祂原先是那一粒麦子，但借着死与复活，成为许多子粒，就是众信徒作基督的扩增，也就是那一粒麦子的繁增。我们这许多子粒，与原初的一粒麦子基督完全一样。在我们天然的生命里，我们是亚当的扩增和繁殖；但我们是蒙了重生的人，有基督的生命，并且因着这神圣的生命，我们乃是基督的扩增与繁殖。在天然的范围里，我们属于亚当；但在属灵的范围里，我们属于基督（李常受文集一九六三年第一册，四七〇至四七一页）。

### 信息选读

在约翰十二章，按属世的看法，这时耶稣正处于祂的黄金时期。许多犹太人对主极为尊崇，热烈欢迎（12～19），甚至希利尼人也来求见（20～22）。然而，主既不接受这样的高举，不抓住这机会为自己得名；祂也不把握这黄金时机，作为凭借，得着祂的扩增。反之，主知道一粒麦子得以繁增的路，不是借着受欢迎或尊荣，乃是借着落在地里死了；主宁愿像一粒麦子，落在地里死了，好为着召会结出许多子粒来。

## WEEK 2 — DAY 4

### Morning Nourishment

John 12:24 “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.”

1 Cor. 10:17 “Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.”

The Gospel of John reveals that the Lord came to impart life to us in order that He could have an increase for Himself. In 12:24-25 the Lord told us that He was the one grain of wheat that would fall into the earth to die in order to become the many grains. Originally, He was the one grain of wheat, but through death and resurrection He became the many grains, which are the believers as the increase of Christ, the multiplication of the one grain. As the many grains we are exactly the same as the original grain, Christ. In our natural life we are the increase and multiplication of Adam, but as those who have been reborn, we have the life of Christ, and because of this divine life, we are the increase and multiplication of Christ. In the natural realm we are of Adam, but in the spiritual realm we are of Christ. (CWWL, 1963, vol. 1, "Experiencing the Mingling of God with Man for the Oneness of the Body of Christ," p. 368)

### Today's Reading

In John 12, according to the worldly view, Jesus was in His golden time. A great crowd of Jews esteemed Him highly and welcomed Him warmly (vv. 12-19), and even the Greeks were seeking after Him (vv. 20-22). However, the Lord neither accepted this kind of exaltation, nor took this opportunity to get a name for Himself; nor did He seize the golden opportunity as the means to have His increase. Rather, knowing that the way for a grain of wheat to multiply is not by being welcomed and honored, but by falling into the ground and dying, the Lord preferred to fall as a grain of wheat into the ground and die that He might produce many grains for the church.

主耶稣是那唯一的麦粒，含有祂神圣的生命连同神圣的荣耀；祂借着成为肉体而得的人性成了体壳，遮藏祂神性的荣耀。基督包罗万有的死，将祂人性体壳里的神圣生命和荣耀释放出来。正如一粒麦子落在地里，释放其生命，基督也借着死，将祂里面神圣的生命释放出来。借着祂在十字架上的死，祂的体壳破裂，其中所包含并遮藏的神圣生命就得以释放。基督若没有落在地里死了，仍旧是一粒麦子；但祂落在地里死了，就结出许多子粒作祂的繁增。

基督是那一粒麦子，落在地里死了，从死中生长以产生许多子粒，就是祂的信徒。主耶稣落在地里死了，使祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒（彼前一3）；就如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是产生许多子粒（新约总论第九册，一七三至一七四页）。

这无数的子粒乃是祂的众肢体，构成祂永远奥秘的身体（林前十二12、27，十17）。这奥秘的身体，乃是祂永远无限的扩增（约三30）（基督的包罗与无限，四七页）。

基督是一粒麦子（十二24），为着经过死而带进复活。这是指祂自己是神圣的种子，产生许多子粒（就是接受祂的人），使他们成为祂许多的肢体，构成祂生机的身体，终极完成于新耶路撒冷。一粒麦子若是完整的，就只是一粒而已。但它落在地里死了，就会生长，在复活里结出许多子粒来。这许多子粒要被磨碾并调和成粉，而作成饼，这饼表征基督的身体（林前十17）。我们虽是许多的子粒，却不喜欢被磨碾、被调和。但我们必须被破碎；这样，我们才能与别人调和。我们不该一直作完整的子粒；我们必须被破碎，并被磨碾成细面，使我们能与别人调和成为一个饼。这饼就是基督的身体，要终极完成于新耶路撒冷（约翰福音结晶读经，九四至九五页）。

参读：约翰福音生命读经，第二十六篇；新约总论，第二百八十二篇。

**Just as a grain of wheat releases its life by falling into the ground, so Christ released the divine life within Him through death. Through His death on the cross, the shell of His flesh was broken, and the divine life contained and concealed within it was released. If Christ had not fallen into the earth to die, He would have remained one grain. But He fell into the earth and died, and He brought forth many grains as His multiplication.**

**Christ, who as a grain of wheat fell into the ground and died, grew out of death to produce many grains, which are the believers. The Lord Jesus fell into the ground and died that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. (The Conclusion of the New Testament, pp. 2900-2901)**

**These countless grains [are] His many members which constitute His eternal, mystical Body (1 Cor. 12:12, 27; 10:17). This mystical Body [is] His eternal, boundless increase (John 3:30). (The All-inclusiveness and Unlimitedness of Christ, p. 41)**

**Christ is the one grain of wheat (John 12:24) for death resulting in resurrection. This refers to Himself as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body which consummates in the New Jerusalem. If one grain of wheat remains whole, it is only one grain. But when it falls into the earth and dies, it will grow and bring forth many grains in resurrection. These many grains are to be ground and blended into flour to make a loaf, which signifies the Body of Christ (1 Cor. 10:17). Although we are the many grains, we do not like to be ground in order to be blended. But we need to be broken. Then we can be blended with others. We should not remain as whole grains. We have to be broken and ground into fine flour so that we can be blended with others for making a loaf. This loaf is the Body of Christ which consummates in the New Jerusalem. (Crystallization-study of the Gospel of John, pp. 82-83)**

**Further Reading: Life-study of John, msg. 26; The Conclusion of the New Testament, msg. 282**

## 第二周 周五

### 晨兴喂养

约二十 17 “耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

伯大尼的筵宴之家所描绘的召会生活很美妙，但是太有限了；品质虽然绝佳，数量却极为有限。因此，主耶稣必须受死，好使这样的召会生活得以繁增。因这缘故，主不愿接受群众的高举，却告诉门徒说，祂是一粒麦子，落在地里死了，要结出许多子粒来（约十二 24）。主这独一的麦粒乃是召会生活的源头。…因着主耶稣落在地里死了，许多人就被吸引到祂这里来。因此祂说，“我若从地上被举起来，就要吸引万人来归我。”（32）约翰十二章启示主耶稣预备要受死，好把祂的子民带到神里面（约翰著作中帐幕和祭物的应验，四〇〇页）。

### 信息选读

在约翰二十章，基督被启示为复活者，将祂的信徒带进父神里面，并将圣灵吹入祂的信徒里面。…基督这复活者将祂的信徒带进父神里面，使祂的父成为他们的父，祂的神成为他们的神，使他们成为祂的众弟兄。…主〔在十七节〕对马利亚所说的话，指明在复活里，祂的门徒和祂一样，也成为神的儿子。已往主对祂的门徒最亲密的称呼是朋友（十五

## WEEK 2 — DAY 5

### Morning Nourishment

John 20:17 “Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.”

Rom. 8:29 “Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.”

The church life portrayed by the feasting in Bethany was marvelous, but it was too limited. It was excellent in quality, but it was much too small in quantity. Therefore, it was necessary for the Lord Jesus to die in order for this kind of church life to be multiplied. For this reason, the Lord was not willing to receive the exaltation of the crowd but instead told His disciples that He was a grain of wheat to fall into the ground and die in order to produce many grains (John 12:24). As the unique grain, the Lord is the source of the church life. ...Because the Lord fell into the ground and died, many have been drawn to Him. This was the reason He said, "I, if I be lifted up from the earth, will draw all men to Myself" (v. 32). John 12 reveals that the Lord Jesus was ready to die in order to bring His people into God. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 318)

### Today's Reading

In John 20 Christ is revealed as the resurrected One who brought His believers into God the Father and breathed the Holy Spirit into His believers. ...Christ, as the resurrected One, brings His believers into God the Father, making His Father their Father and His God their God, and making them His brothers. ...The Lord's word to Mary [in verse 17] indicated that in resurrection His disciples had become the same as He insofar as they also were sons of God. Previously, the most intimate term the Lord used in reference to His

14～15)。但在祂复活之后，开始称他们为弟兄，因为借着祂的复活，门徒就因神的生命得了重生（彼前一3）；这生命是借祂分赐生命的死释放出来，如约翰十二章二十四节所指明的。借着祂的复活，主将祂自己作为那灵分赐到祂的门徒里面。他们因着接受了祂的生命，就都重生成了祂的弟兄，与祂同有一样的生命。祂是那一粒麦子落在地里死了，又长起结出许多子粒，好产生一个饼，就是祂的身体（林前十17）。祂原是父的独生子，是父个别的彰显。借着祂的死与复活，父的独生子成了许多弟兄中的长子（罗八29）。祂的许多弟兄就是神的许多儿子，也是召会（来二10～12），就是父神在子里团体的彰显。…那许多弟兄是父生命的繁殖，也是子在神圣生命里的繁增。因此，在主的复活里，神永远的定旨就得以完成。

在约翰二十章十七节，主耶稣也对马利亚说，“我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”主借着祂分赐生命的死与复活，已使门徒与祂成为一。所以，祂的父也是祂门徒的父，祂的神也是祂门徒的神。在祂的复活里，门徒和祂一样有父的生命，也有神的性情。祂使门徒成为祂的弟兄，借此将父的生命和神的性情分赐到他们里面。祂使祂的父成为他们的父，使祂的神成为他们的神，借此将他们带到祂在父神面前的地位，就是子的地位上。因此，无论在内里的生命和性情上，还是在外面的地位上，他们都与所联结的主一样（**新约总论第九册，二四五至二四七页**）。

父不只是主自己的父，也是门徒的父。从此以后，所有的门徒都是神的儿子。我们和长子，长子和我们，都是一样的。这就是在祂复活里的召会。赞美祂！（**约翰福音生命读经，六一七页**）

参读：约翰福音生命读经，第四十五篇。

disciples was friends (15:14-15). But after His resurrection He began to call them brothers, for through His resurrection His disciples were regenerated (1 Pet. 1:3) with the divine life, which had been released by His life-imparting death, as indicated in John 12:24. It was through His resurrection that the Lord imparted Himself as the Spirit into His disciples. By receiving His life they were reborn, regenerated, and became His brothers, having the same life as the Lord. He was the one grain of wheat that fell into the ground and died and grew up to bring forth many grains for the producing of the one bread, which is His Body (1 Cor. 10:17). He was the Father's only Son, the Father's individual expression. Through His death and resurrection the Father's only Begotten became the Firstborn among many brothers (Rom. 8:29). His many brothers are the many sons of God and are the church (Heb. 2:10-12), a corporate expression of God the Father in the Son. This is God's ultimate intention. The many brothers are the propagation of the Father's life and the multiplication of the Son in the divine life. Hence, in the Lord's resurrection God's eternal purpose is fulfilled.

In John 20:17 the Lord Jesus also said to Mary, "I ascend to My Father and your Father, and My God and your God." Through His life-imparting death and resurrection, the Lord made His disciples one with Him. Therefore, His Father is the Father of His disciples, and His God is the God of His disciples. In His resurrection they have the Father's life and God's divine nature, just as He has. In making them His brothers, He has imparted the Father's life and God's divine nature into them. By making His Father and His God theirs, He has brought them into His position—the position of the Son—before the Father and God. Thus, in life and nature inwardly and in position outwardly they are the same as the Lord, with whom they have been united. (**The Conclusion of the New Testament, pp. 2964-2965**)

The Father is not only the Father of the Lord Himself; He is also the Father of the disciples. Henceforth, all the disciples are sons of God. We are the same as the Firstborn, and He is the same as we are. This is the church in His resurrection. Praise Him! (**Life-study of John, p. 548**)

Further Reading: Life-study of John, msg. 45



## 第二周 周六

### 晨兴喂养

约十七 21 ~ 23 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一…”

在约翰一章十四节，主被称为神的独生子；但二十章告诉我们，主有了弟兄，这指明主得了繁增。主作为神的独生子，乃是那一粒麦子。然而，祂借着死与复活，产生许多子粒。祂作为原初的一粒麦子，乃是许多子粒中的第一粒，其他的一切子粒都是出于祂。因此，神的独生子成了神许多儿子中的长子（罗八 29），而众子乃是祂的扩增。…基督已经得着扩增；祂不再仅仅是那一粒麦子或独生子。祂已经得着繁增，现今乃是许多弟兄中的长子（李常受文集一九六三年第一册，四七四页）。

### 信息选读

我们…必须看见基督之扩增的一。所有的子粒必须是一，所有的枝子在一棵葡萄树里必须是一，所有的弟兄也必须是一。这就是为什么主在约翰十七章二十一至二十三节祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

这段话给我们看见，我们的一的基础。二十一节给我们看见，基督在父里面，父在基督里面，而我们因着

## WEEK 2 — DAY 6

### Morning Nourishment

John 17:21-23 “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one…”

In John 1:14 the Lord is called the only begotten Son of God, but chapter 20 tells us that the Lord has brothers, indicating that the Lord was multiplied. As the only begotten Son of God, He was the one grain. However, through His death and resurrection, He produced the many grains. He, as the original grain, is the first among the many grains, and all the other grains are out of Him. Thus, the only begotten Son of God became the firstborn Son of God (Rom. 8:29) among the many sons who are His increase. …Christ has been increased; He is no longer merely the one grain or merely the only begotten Son. He has been increased and is now the Firstborn among many brothers. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, p. 20)

### Today's Reading

We must also see the oneness of the increase of Christ. All the grains must be one, all the branches must be one in the one vine, and all the brothers must be one. This is why the Lord prayed in John 17:21-23, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me."

This passage shows us the basis for our oneness. Verse 21 shows us that Christ is in the Father, the Father is in Christ, and we are one by

在基督里乃是一。二十二节提到主已赐给我们的荣耀，这荣耀就是神圣的生命；父已将这生命赐给子，子又将这生命赐给我们，使我们可以成为一。我们只有在神圣的生命里才能是一。二十三节说，“我在他们里面”，指明基督在我们里面。乃是因为基督在我们里面，我们才能被成全成为一。因此，我们在基督里面，我们有神圣的生命，并且基督在我们里面。这些就是我们的一最重要的基础。我们有可能与别人成为一，因为我们在基督里面、我们有神圣的生命并且基督在我们里面。

主是我们的榜样；祂在地上时，一直领悟祂是在父里面，祂从未在父以外行动（约十四 10，五 17、19）。祂日常生活的一切行动都受父的限制。现今我们在祂里面，正如祂在父里面。因此，我们必须在基督里行动、行事为人、工作并生活，祂是我们的限制、我们的范围和我们的一切。当我们在基督以外，我们就在身体的一以外。当我们离开基督而行动，我们就与基督的身体分离。我们必须学习不断在基督里行事为人的功课。这甚至与召会有关，召会乃是基督的扩增和配偶。我们若离开基督，就不可能实际地在召会里。我们必须在基督里行事为人、生活并工作，使我们能有真实的召会生活（李常受文集一九六三年第一册，四七四至四七六页）。

〔主〕在约翰十七章为着祂所有信徒之间的一向父祷告，使这一与神圣三一真正的一合在一起。…这…给我们看见，信徒的一与神圣三一三者之间真正的一合在一起。神圣三一三者之间的一乃是基督身体中信徒一的模型，而基督身体中信徒的一，实际上就是神圣三一扩大的一（关于主的恢复和我们当前的需要，九〇页）。

参读：为着基督身体的一经历神人调和，第二章；约翰福音生命读经，第四十一篇。

being in Christ. Verse 22 mentions the glory that the Lord has given to us. This glory is simply the divine life, which the Father gave to the Son and the Son gave to us so that we might be one. We can be one only in the divine life. Verse 23 says, "I in them," indicating that Christ is in us. It is because Christ is in us that we can be perfected into one. Thus, we are in Christ, we have the divine life, and Christ is in us. These are the most important aspects of the basis for our oneness. It is possible for us to be one with others because we are in Christ, we have the divine life, and Christ is in us.

The Lord is our pattern; while He was on the earth He always realized that He was in the Father, and He never acted outside of the Father (John 14:10; 5:17,19). All His activities in His daily life were limited by the Father. Now we are in Him, just as He was in the Father. Thus, we must act, walk, work, and live in Christ, who is our limitation, our sphere, and our everything. When we are outside of Christ, we are outside of the oneness of the Body. When we act apart from Christ, we are detached from the Body of Christ. We must learn the lesson of constantly walking in Christ. This is even related to the matter of the church, which is the increase and counterpart of Christ. We cannot be in the church in actuality apart from Christ. We must walk, live, and work in Christ in order to have the real church life. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, pp. 21-22)

In John 17 the Lord prayed to the Father for the oneness among all His believers, that it may merge with the genuine oneness of the Divine Trinity. ... Verses 21 through 23 show the merging of the oneness of the believers with the genuine oneness among the three of the Divine Trinity. The oneness among the three of the Divine Trinity is a model of the oneness of the believers in the Body of Christ, and the oneness of the believers in the Body of Christ is actually the enlargement of the oneness of the Divine Trinity. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, pp. 82-83)

Further Reading: CWWL, 1963, vol. 1, "Experiencing the Mingling of God with Man for the Oneness of the Body of Christ," ch. 2; Life-study of John, msg. 41

## 第二周诗歌

## WEEK 2 — HYMN

### In the bosom of the Father

#### Praise of the Lord — His Increase

154

#### 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调

3/4

3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 5̇ | 1 - 1 | 3̇ · 2̇ 1 | 2 - - |  
 一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,  
 3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 1 | 3̇ 5̇ 4 | 3 - 2 | 1 - - |  
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。  
 5 - 3 | 5 - 3 | 4 - 4 | 4̇ · 3̇ 2 | 3 - 3 4 | 5 - 5 | 6̇ 5̇ 3 | 2 - - |  
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,  
 3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 1 | 3̇ 5̇ 4 | 3 - 2 | 1 - - ||  
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着 你死并你复活, 你就成为神长子;  
 借着重生分赐生命, 我们成为神众子。  
 我们是你生命繁殖, 是你许多的弟兄,  
 我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;  
 借着死亡, 并借复活, 显出繁殖的荣耀。  
 你使我们由你得生, 变成许多的子粒;  
 众人调和成为一饼, 作你丰满的身体。

四 我们是你复制品, 是你身体并新妇、  
 是你表现、是你丰满, 永远让你来居住。  
 我们是你普及、继续, 是你生命的开展、  
 是你长成、是你富余, 与你合一永无间。

203

The musical score is written in treble clef with a key signature of one flat (Bb) and a 3/4 time signature. It consists of four systems of music. The first system (measures 1-8) has a key signature change to two flats (Bb, F) and includes the lyrics: '1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,'. The second system (measures 9-16) continues with: 'Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.' The third system (measures 17-24) includes: 'When to us the Fath - er gave Thee, Thou in per - son wast the same,'. The fourth system (measures 25-32) concludes with: 'All the ful - ness of the Fath - er In the Spir - it to pro - claim.'

2. By Thy death and resurrection,  
 Thou wast made God's firstborn Son;  
 By Thy life to us imparting,  
 Was Thy duplication done.  
 We, in Thee regenerated,  
 Many sons to God became;  
 Truly as Thy many brethren,  
 We are as Thyself the same.

3. Once Thou wast the only grain, Lord,  
 Falling to the earth to die,  
 That thru death and resurrection  
 Thou in life may multiply.  
 We were brought forth in Thy nature  
 And the many grains became;  
 As one loaf we all are blended,  
 All Thy fulness to proclaim.

4. We're Thy total reproduction,  
 Thy dear Body and Thy Bride,  
 Thine expression and Thy fulness,  
 For Thee ever to abide.  
 We are Thy continuation,  
 Thy life-increase and Thy spread,  
 Thy full growth and Thy rich surplus,  
 One with Thee, our glorious Head.



## 基督的扩增， 为着召会的建造

### 第三篇

基督的扩增是为着召会的扩增，这乃是  
借着按照扩增的律供应生命给人

读经：约壹五 16 上，出二一 5～6，赛五十 4～5，  
帖前二 7、11，约十五 1～5

## 纲要 周一

壹 约壹五章十六节上半说，“人若看见  
他的弟兄犯了不至于死的罪，就当为  
他祈求，将生命赐给他”：

一 这里的生命是“奏厄”（zoe），就是属灵、  
永远、神圣的生命——见约十 10 注 2，徒十一  
18 注 1 和罗五 17 注 3。

二 这不是说，祈求的人本身有生命，能凭自己  
将生命赐给别人；这乃是说，这样一个住在  
主里面，与主是一，并在与主是一的灵里（林  
前六 17）祈求的祈求者，成了神赐生命的灵  
能将生命赐给他所代求之人的凭借：

## THE INCREASE OF CHRIST FOR THE BUILDING UP OF THE CHURCH

### Message Three

**The Increase of Christ Being for the Increase of the Church by  
Ministering Life to Others according to the Law of Increase**

Scripture Reading: *1 John 5:16a; Exo. 21:5-6; Isa. 50:4-5; 1 Thes. 2:7,  
11; John 15:1-5*

## Outline Day 1

**I. First John 5:16a says, “If anyone sees his brother sinning  
a sin not unto death, he shall ask and he will give life to  
him”:**

A. *“Life” here is zoe, the spiritual, eternal, divine life—see footnote  
1 on John 10:10, footnote 1 on Acts 11:18, and footnote 4 on  
Romans 5:17.*

B. *This does not mean that the asker has life of himself and can give life  
by himself to others; it means that such an asker, who is abiding in  
the Lord, who is one with the Lord, and who is asking in one spirit  
with the Lord (1 Cor. 6:17), becomes the means by which God’s life-  
giving Spirit can give life to the ones for whom he is asking:*

- 1 我们有权利将生命赐给较软弱的人，好吞灭他们的死亡；这是在神圣生命的交通里，分赐生命的事。
- 2 我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。

## 周二

贰 为使我们能将生命供应给人，我们至少必须作四件事：

- 一 我们需要与主有够多的接触，单单花时间与祂同在，在主对付中听主说话，使我们能说应时的话，扶助疲乏的人——出二一5~6，赛五十4~5。
- 二 我们必须学习在主的光底下，在主面前被祂对付；我们要结果子，就必须与主办交涉，成为葡萄树崭新的、新鲜的、柔嫩的枝子；我们必须对付一切的阻碍，过结果子的生活，也必须对付我们天然的个性，在照顾人的事上变得有弹性——约壹一7、9，约十五2。

## 周三

三 我们必须拿起负担去照顾人——不信者、年幼的信徒、初信者和较软弱的信徒；我们必须是乳养的母亲和劝勉的父亲照顾他们，好作得人的渔夫和喂养小羊的人——帖前二7、11，太四19，约二一15，歌一7~8：

- 1 我们借着在主里照顾别人而得主照顾：
  - a 我们若滋润别人，自己就会得滋润；我们若想在生命上长大，就需要帮助别人长大——箴十一25，约七37~39上。

1. We have the privilege of giving life to the weaker ones in order to swallow up their death; this is a matter of life-imparting in the fellowship of the divine life.
2. To be ones who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life.

## Day 2

**II. In order for us to minister life to others, we must do at least four things:**

- A. *We need an adequate contact with the Lord simply to spend time with Him, listening to the Lord in His dealings with us, so that we may speak a timely word to sustain the weary ones—Exo. 21:5-6; Isa. 50:4-5.*
- B. *We must learn in the presence of the Lord to be dealt with by Him under His light; in order to bear fruit, we must deal with the Lord to be new, fresh, and tender branches of the vine; we must deal with all the hindrances to have a living of bearing fruit, and we must deal with our natural disposition to become flexible in caring for people—1 John 1:7, 9; John 15:2.*

## Day 3

C. *We must pick up a burden to care for people—unbelievers, young believers, new believers, and weaker believers; we must care for them as nursing mothers and exhorting fathers to be fishers of men and feeders of lambs—1 Thes. 2:7, 11; Matt. 4:19; John 21:15; S. S. 1:7-8:*

1. We are cared for by the Lord by caring for others in the Lord:
  - a. If we water others, we ourselves will be watered, and if we desire to grow in life, we need to help others to grow—Prov. 11:25; John 7:37-39a.

- b 领受的路乃是给与，我们给的越多，领受的就越多—路六 38，徒二十 35。
- c 我们若将祷告从只为自己转成为着别人，就会得着我们所求的—伯四二 10，创二十 17，参二一 1～2。
- 2 我们需要为别人花费，并完全花上自己，为别人牺牲我们的财物和生命—林后十二 14～15，约壹三 16～18。
- 3 我们必须为着多结果子对付我们的个性；保罗的个性全然被主对付过，因此是柔软的、能屈能伸、有弹性、能适应各种环境；个性就在己的深处，我们都必须否认己—林前九 22，太十六 24。

## 周 四

四 我们必须学习对人有兴趣；主的子民必须天天作我们的“食物”；在召会中，有许多人需要我们将他们担在肩上，并在爱里怀抱在胸前—约四 3～14、31～34，出二八 9～12、15～21、29，罗十二 15。

叁 召会中的每件事都必须有生命的性质，以生命作内容，并分赐生命—约十 10 下，十四 6 上，林前十五 45 下，罗八 2、10、6、11：

- 一 召会“交易”的“货币”不是美元，而是神圣的生命；神圣的生命是我们唯一的“商品”。
- 二 召会全然是生命的事，因为召会乃是三一神的生机体，作基督的身体，并作葡萄树连同枝子（林前十二 12，约十五 1～5）；我们的工作、说话、交通、服事、尽职、传讲信息、研读圣经和祷告，都必须是在生命的涌流和生命的分赐中。

- b. The way to receive is to give, and the more we give, the more we receive—Luke 6:38; Acts 20:35.
- c. If we turn our prayer from merely ourselves to others, we will receive what we desire—Job 42:10; Gen. 20:17; cf. 21:1-2.
2. We need to spend and be utterly spent on behalf of others, sacrificing our wealth and our life for others—2 Cor. 12:14-15; 1 John 3:16-18.
3. We must deal with our disposition for the sake of fruitfulness; because Paul's disposition was fully dealt with by the Lord, it was soft, bendable, flexible, and applicable to any situation; our disposition is the depth of our self, which must be denied—1 Cor. 9:22; Matt.16:24.

## Day 4

*D. We must learn to be interested in people; every day the Lord's people must be our "food"; many in the church need our shoulders to bear them and our breast to embrace them in love—John 4:3-14, 31-34; Exo. 28:9-12, 15-21, 29; Rom. 12:15.*

**III. Everything in the church must be in the nature of life, with the content of life, and in the imparting of life—John 10:10b; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 10, 6, 11:**

- A. The "currency" in the church "exchange" is not dollars but the divine life; the divine life is our only kind of "merchandise."*
- B. The church is altogether a matter of life, because the church is the organism of the Triune God as the Body of Christ and as the vine with the branches (1 Cor. 12:12; John 15:1-5); our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life.*

三 当葡萄树的枝子得着赐生命的灵这基督生命汁液充足的供应时，就结出果子，这乃是内里生命供应的满溢—4～5节。

## 周 五

肆 主耶稣是人子顾惜我们，也是神子喂养我们；我们需要跟随祂的榜样，经历并呈现基督作吸引人的因素，好供应生命给人，并以正常的方式得着他们：

### 一 例证一：

- 1 基督是人子，成为神的羔羊，除去我们的罪（一29）—顾惜。
- 2 基督是神子，成为赐生命的灵，赐生命给我们，并变化我们（32～34、42，林前十五45下，林后三6）—喂养。

### 二 例证二：

- 1 基督是人子，在蛇的形状里，借着祂救赎的死，废除了古蛇这罪的源头（约三14，来二14，参罗十六20）—顾惜。
- 2 基督是神子，讲说神的话，并且没有限量地将祂自己作为那灵赐给我们，使我们得永远的生命（约三34～36、15～16）—喂养。

### 三 例证三：

- 1 基督是人子（耶稣），从犹太往加利利去，绕道进入叙加城，到雅各井旁，特意要等候那位干渴、寻求水之不道德的撒玛利亚妇人（四3～9）—顾惜。

C. *When the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply—vv. 4-5.*

## Day 5

**IV. We need to follow the pattern of the Lord Jesus as the Son of Man cherishing us and as the Son of God nourishing us, experiencing and presenting Christ as the attracting factor to minister life to people and gain them in a normal way:**

### A. *Illustration one:*

1. Christ as the Son of Man became the Lamb of God to take away our sin (1:29)—cherishing.
2. Christ as the Son of God became the life-giving Spirit to give life to us and transform us (vv. 32-34, 42; 1 Cor. 15:45b; 2 Cor. 3:6)—nourishing.

### B. *Illustration two:*

1. Christ as the Son of Man, in the form of the serpent, destroyed the old serpent, the source of sin, through His redeeming death (John 3:14; Heb. 2:14; cf. Rom. 16:20)—cherishing.
2. Christ as the Son of God speaks the words of God and gives Himself as the Spirit to us not by measure that we may have the eternal life (John 3:34-36, 15-16)—nourishing.

### C. *Illustration three:*

1. Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking, immoral Samaritan woman (4:3-9)—cherishing.



2 基督是神子，受神所差当作恩赐，将生命的水赐给妇人喝，这水要涌入永远的生命（10～14）—喂养。

#### 四 例证四：

1 基督是人子，为神所立定，要审判世上一切的活人和死人（五 27～29，徒十七 31，十 42，提后四 1，太二五 31）；基督的审判已经传给罪人，作为对他们的顾惜，使他们能悔改归向神，接受基督作神子，而得着祂永远的生命；在启示录十四章六至七节的审判，是基督审判的一部分，要作为永远的福音传给住在地上的万民—顾惜。

2 基督是神子，得着神所赐的权柄，将永远的生命赐给信祂的人（约五 19～26，十七 2～3）—喂养。

#### 五 例证五：

1 基督是人子，不定罪那犯罪的妇人（八 11 下）—顾惜。

2 基督是神子（就是那“我是”），要叫她从罪得自由，而使她能不再犯罪（11 下、24、36）—喂养。

#### 六 例证六：

1 神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）—顾惜。

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

#### 七 整本新约的例证：

2. Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (vv. 10-14)—nourishing.

#### *D. Illustration four:*

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

2. Christ as the Son of God was given authority by God to give the eternal life to His believers (John 5:19-26; 17:2-3)—nourishing.

#### *E. Illustration five:*

1. Christ as the Son of Man would not condemn the sinful woman (8:11b)—cherishing.

2. Christ as the Son of God (the “I Am”) would free her from sin so that she could sin no more (vv. 11b, 24, 36)—nourishing.

#### *F. Illustration six:*

1. God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing.

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

#### *G. The illustration of the entire New Testament:*

- 1 基督是人子，来救赎我们脱离罪（提前一 15）—顾惜。
- 2 基督是神子，来将神圣的生命丰盛地分赐到我们里面（约十 10）—喂养。

#### 八 基督在永远里的例证：

- 1 祂是人子，成为梯子，维持并保持所有信祂之人神之间的生命联结（一 51）—顾惜。
- 2 祂是神子，成为新耶路撒冷的生命元素；新耶路撒冷乃是终极完成之三一神与祂得荣耀之选民的一个神圣且属人的构成体（后二一~二二）—喂养。

## 周 六

伍 我们要供应生命给人，并恢复我们中间久不聚会的圣徒，就必须有我们父神爱和赦免的心，以及我们救主基督牧养和寻找的灵—路十五 4~6、8~9、20~23，诗歌三五四首：

- 一 我们都要以主的心肠为心肠，宝爱失落的羊—路十五 4~6。
- 二 我们必须信赖圣灵的工作—8~9 节。
- 三 我们必须以父的爱来爱人，并带着喜乐的面容到人那里去—18~24 节，诗四二 5、11。

#### 陆 召会的扩增是按照扩增的律：

- 一 基督与召会乃是一棵宇宙的葡萄树，作三一神的生机体；信徒是这棵树上的枝子，与三一神有生机的联结—约十五 1~5。

1. Christ as the Son of Man came to redeem us from sins (1 Tim. 1:15)—cherishing.
2. Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing.

#### H. The illustration of Christ in eternity:

1. As the Son of Man, He is the ladder sustaining and maintaining the life union of all His believers with God (1:51)—cherishing.
2. As the Son of God, He is the life element of the New Jerusalem as the divine and human constitution of the consummated Triune God and His glorified elect (Rev. 21—22)—nourishing.

## Day 6

**V. In order to minister life to others and recover the dormant saints among us, we must have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—Luke 15:4-6, 8-9, 20-23; Hymns, #471:**

- A. We must take the Lord's heart as our heart and treasure the lost sheep—Luke 15:4-6.
- B. We must rely on the work of the Holy Spirit—vv. 8-9.
- C. We must love people with the Father's love and go to them with a cheerful countenance—vv. 18-24; Psa. 42:5, 11.

#### **VI. The increase of the church is according to the law of increase:**

- A. Christ and the church are the universal vine as the organism of the Triune God, and the believers as the branches in this vine are in an organic union with the Triune God—John 15:1-5.

二 我们信徒既是基督的枝子，就住在祂这位子里面，与主成为一灵，有分于祂的地位和权柄——林前六 17，弗二 5～6，太二八 18～19。

三 我们住在子里面，就接受父的培养，因为父是栽培的人，就是这棵葡萄树的培植者（约十五 1）；我们借着住在子里面，就能接受父的培养，享受父神圣性情的丰富（彼后一 4），就是得享神一切的丰富（西二 9～10）。

四 我们住在子里面，就经历生命之灵，就是在我们里面子的实化，这生命的灵也成为我们生命的素质——约十四 17、19，十五 26。

五 结果子的定律就是我们要住在主里面，与三一神有联结（5）；结果是出于生命的定律，而不是出于神迹；生命的定律，就是结果子的定律，扩增的定律，包含四点：

- 1 我们要住在主里面，如同枝子住在葡萄树上，吸取主生命的供应。
- 2 我们要住在主里面，吸取父神作我们养分之源头的供应，和圣灵作我们滋润和复苏的供应。
- 3 我们要住在主里面，吸取神作我们光的供应，和那灵作我们空气的供应。
- 4 我们要住在主里面，并活在召会中，如同葡萄树必须留在园子里，才能得蒙保护并得着照顾。

*B. Since we believers are the branches of Christ, we abide in Him as the Son and are one spirit with the Lord, thereby participating in His position and authority—1 Cor. 6:17; Eph. 2:5-6; Matt. 28:18-19.*

*C. By abiding in the Son, we receive the Father's nurturing, because the Father is the husbandman, the cultivator of the vine (John 15:1); by abiding in the Son, we are able to receive the Father's nurturing and to enjoy the riches of the Father's divine nature (2 Pet. 1:4), that is, to enjoy all the riches of God (Col. 2:9-10).*

*D. By abiding in the Son, we experience the Spirit of life as the realization of the Son in us, and this Spirit of life also becomes our life essence—John 14:17, 19; 15:26.*

*E. The law of fruit-bearing involves abiding in the Lord and being in union with the Triune God (v. 5); bearing fruit comes out of the law of life, not out of miracles; the law of life, which is the law of fruit-bearing, the law of increase, involves four points:*

1. We should abide in the Lord, just as the branches abide in the vine, to absorb the life supply of the Lord.
2. We should abide in the Lord to absorb the supply of God the Father as our source of nutrients and the supply of the Holy Spirit as our watering and refreshing.
3. We should abide in the Lord to absorb the supply of God as our light and the Spirit as our air.
4. We should abide in the Lord and live in the church, just as a vine has to remain in the garden, in order to receive protection and care.



## 第三周 周一

### 晨兴喂养

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。”

罗马五章十七节和十、十八、二十一节，六章四节，八章二、六、十节的生命，都是指神永远、神圣、非受造的生命 (zoe, 泰厄)，就是基督自己作了我们的生命 (约十一 25, 十四 6, 西三 4)。这与我们的肉身生命 (bios, 白阿司一路八 14) 以及我们的魂生命 (psuche, 朴宿克—太十六 25~26, 约十二 25) 都不一样。神这永远的生命，乃是…我们能在其中作王的 (圣经恢复本，罗五 17 注 3)。

[在约壹五章十六节中，“将生命赐给”] 这句话的主词…是上文的“人”，也就是“祈求”的主词，指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并在与主是一的灵里 (林前六 17) 祈求的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各书五章十四至十六节的祷告是为着医治，约壹五章十六节的祷告是为着分赐生命 (约壹五 16 注 3)。

### 信息选读

## WEEK 3 — DAY 1

### Morning Nourishment

Rom. 5:17 “For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

1 John 5:16 “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.”

Life in Romans 5:17, and in 5:10, 18, 21; 6:4; and 8:2, 6, 10, refers to the eternal, divine, uncreated life of God (zoe), which is Christ Himself as life to us (John 11:25; 14:6; Col. 3:4). It is different from both our physical life (bios—Luke 8:14) and our soulish life (psuche—Matt. 16:25-26; John 12:25). ...In this eternal life we can reign. (Rom. 5:17, footnote 4)

[In "he will give life" in 1 John 5:16], the subject is still he, the subject of the first predicate shall ask, indicating that the asker will give life to the one for whom he is asking. This does not mean that the asker has life of himself and can give life by himself to others. It means that such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means by which God's life-giving Spirit can give life to the ones for whom he is asking. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting. (1 John 5:16, footnote 3)

### Today's Reading

召会是一个生机体，生机体需要的是生命。因此，我们在召会中的事奉，主要就是生命供应给人。即使是排椅子和扫厕所，也都不是为着事情本身，而是为着供应生命。在招待、文书工作以及召会服事的任何一面，我们都必须尽所能将生命供应给人。当然，以正确的方法作事是好的；事情作不好会是个打岔，但这并不表示事情作好就是服事得好。在属世宗教的组织里，把工作作好就够了；但在召会中，我们所需要的，主要是供应生命。即使我们无法将事情作得非常好，但靠着主的怜悯，我们将生命供应人，这事奉仍旧是成功的。首要之务乃是生命供应人。

有些人也许会说，赐生命者是主不是我们。然而，在新约里至少有一处经节说到，我们可以将生命赐给较弱的人。约壹五章十六节上半说，“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他。”这里“生命”的希腊文不是“白阿司”（bios），肉身的生命；而是“奏厄”（zoe），属灵的生命。这节的意思不是说，我们若为弟兄的病痛祈求，就能赐给他肉身的生命。我们是将“奏厄”（zoe），属灵的生命赐给他。我们有权利将生命赐给较弱的人，好吞灭他们的死亡。许多圣徒不是在肉身上软弱，而是在属灵上软弱。他们需要我们为他们祈求，并将生命赐给他们。我们都需要受训练，并操练顾到那些因缺少生命而较弱、在属灵上有病的人。在召会中，口耳相传的通常不是生命，而是死亡。因此，需要一些刚强的人起来，供应生命，以阻止死亡的散布，并且将死亡吞灭。这乃是在召会事奉中的主要目的。

在服事里的领头者…必须帮助圣徒，首要之事不是把服事作好；相反的，他们应当与圣徒们有交通，供应生命使他们生长。领头者若是如此，所有的圣徒就自然会照样行。这样，全召会就会在正确的生命职事下受到照顾（李常受文集一九七三至一九七四年第二册，七〇八至七〇九页）。

参读：为着召会的建造正常结果子和牧养的路，第一章。

The church is an organism, and what an organism needs is life. Therefore, our church service is mainly for ministering life to others. Even the arranging of chairs and the cleaning of restrooms are not for themselves; they are for ministering life. In ushering, clerical work, and any aspect of the church service, we must do everything to minister life to others. Of course, it is good for us to do things in a proper way. Not doing things well can be a frustration, but this does not mean that merely doing a good job is to have the proper service. In worldly religious organizations it is sufficient to do the jobs well, but in the church the main thing we need is the ministry of life. Even if we cannot do things very well, but by His mercy we minister life to others, the service is still successful. The main matter is to minister life to others.

Some may say that it is not we but the Lord Jesus who is the Life-giver. However, there is at least one verse in the New Testament which says that we can give life to the weaker ones. First John 5:16a says, "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him." Life here in Greek is not bios, the physical life; it is zoe, the spiritual life. This verse does not mean that if we pray for the brother's sickness, we can impart physical life to him. It means that we give him zoe, the spiritual life. We have the privilege of giving life to the weaker ones in order to swallow up their death. Many saints are not sick physically, but they are sick spiritually. They need us to pray for them and to give them life. We all need to be trained and to practice to take care of the weaker ones who are short of life and sick spiritually. In the churches it is often the case that death, rather than life, spreads from mouth to mouth. Therefore, there is the need of some stronger ones to minister life to stop the spread of death and to swallow up death. This is the main purpose of the service in the church.

The leading ones in the service...must help the saints not primarily to carry out the service; rather, they should fellowship with them and minister life to them so that they may grow. If the leading ones do this, spontaneously all the saints will do the same for others. Then the entire church will be under the care of the proper ministry of life. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 12-13)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," ch. 1

## 第三周 周二

### 晨兴喂养

出二一6 “他的主人就要带他到审判官那里，又要带他到门或门框那里，用锥子穿他的耳朵…”

赛五十4~5 “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。主每早晨唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。主耶和华开通我的耳朵…”

为使我们能将生命供应给人，我们…必须作〔以下的事〕。第一，我们需要与主有够多的接触，我们必须专一地到主面前，不为其他事祷告，而是单单花时间与祂同在。我们需要像出埃及二十一章里被买来的奴仆一样。五节说，“倘若奴仆明说，我爱我的主人和我的妻子儿女，不愿意自由出去。”奴仆在服事六年之后，可以自由出去，但他若爱他的主人，就不愿意出去。不仅如此，当他在主人家时，他娶了妻子，又有了儿女。在预表上，妻子和儿女乃是召会同所有的圣徒。我们不仅有主人，也有召会同所有的圣徒作我们的家人。我们爱主，爱召会，也爱所有的圣徒。我们应当告诉主：“主，我想要留下来。我可以自由出去，但我不愿意出去。我爱你，我爱我的妻子，就是召会，我也爱我的儿女，就是圣徒们。主，我不想失去你，我也不想失去你的召会和所有的圣徒。我愿意在这里作你的奴仆。”（李常受文集一九七三至一九七四年第二册，七一〇页）

### 信息选读

在预表上，用锥子穿我们的耳朵是指开通我们的耳朵〔出二一6〕。作一个好的服事者，不是靠我们的脚、

## WEEK 3 — DAY 2

### Morning Nourishment

Exo. 21:6 “Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl…”

Isa. 50:4-5 “The Lord Jehovah has given me the tongue of the instructed, that I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear to hear as an instructed one. The Lord Jehovah has opened my ear…”

In order for us to minister life to others, we must do at least four things. First, we need an adequate contact with the Lord. We must all purposely go to the Lord, not to pray for other things but simply to spend time with Him. We need to be like the purchased slave in Exodus 21. Verse 5 says, "If the servant plainly says, I love my master, my wife, and my children; I will not go out free." After six years of service the slave was free to leave, but if he loved his master, he would not go out. Moreover, while he was in his master's house, he received a wife and had children. In type, the wife and children are the church with all the saints. We have not only the Master but also the church and all the saints as our family. We love our Lord, the church, and all the saints. We should tell the Lord, "Lord, I wish to stay. I can go out freely, but I will not. I love You. I love my wife, the church, and I love my children, the saints. I do not want to miss You, Lord, and neither do I want to miss Your church and all the saints. I want to remain here to be Your bondsman." (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 13-14)

### Today's Reading

In type, to have our ear bored through is to open our ear [Exo. 21:6]. To be a good serving one does not depend upon our feet, our hands, or our eyes.

手或眼睛，乃是靠开通的耳朵。要作正确的奴仆，需要有开通的耳朵；不是为了说话、作事或行走，乃是为着听话。我们绝不能作施教者，而要作受教者；我们也绝不能作教师，而要作学生。我们都需要这样祷告：“主，我爱你，我爱你的召会，我也爱众圣徒。我绝不出去。因此，求你穿我的耳朵；开通我的耳朵，好使我能听你说话。我不要作教师，我是一个听话者和学习者。”以赛亚五十章是一段预言的话，描述主耶稣在地上时的情形。四至五节说，“主耶和華賜我受教者的舌头，使我知道怎样用言语扶助疲乏的人。主每早晨唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。主耶和華开通我的耳朵；我并没有违背，也没有退后。”一个有生命并有主应时话语的人，能说应时的话扶助疲乏的人。这就是将生命服事给疲乏和软弱的人。

第二，我们必须学习在主面前被祂对付。我们可以说，“主，我在这里。我知道我既不配又无用。我是天然的、粗野的、生涩的；我从来没有被你‘调理’过、制作过。我甚至是有罪的、属世的、属肉体的。主，你要使我成为你的奴仆，你必须对付我。我需要你的对付，我需要你的‘调理’。主，我将自己向你敞开，但我不倚靠我的敞开，我倚靠你的暴露。将我带进你的光中；光照我，在我里面照亮我，彻底地照透我，使我能完全被暴露。”我们都需要这样的祷告。我们最好单独有这样的祷告。我们作别的事不应当单独，但在这样祷告的事上，我们最好个别地作。我们应当为着这个目的，在主面前花一个小时或更久的时间，一再要祂来核对我们，直到我们通过祂的核对，不再需要更进一步的暴露为止（李常受文集一九七三至一九七四年第二册，七一〇至七一二页）。

参读：为着召会的建造正常结果子和牧养的路，第一章。

It depends upon our open ear. To be a proper slave, we need an open ear, not to speak, do, or walk but to listen. We must not be as instructors but as the instructed, not as teachers but as learners. We all need to pray this way: "Lord, I love You, I love Your church, and I love the saints. I will never go out. Therefore, bore my ear; open my ear that I may listen to You. I do not want to be a teacher. I am a listener and a learner." Isaiah 50 is a prophetic word describing the Lord Jesus while He was on the earth. Verses 4 and 5 say, "The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one. / The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back." One who has life and the timely word from the Lord can speak the timely word to sustain the weary ones. This is to minister life to the weary and weak ones.

Second, we must learn in the presence of the Lord to be dealt with by Him. We may say, "Lord, here I am. I know that I am not fitting and useful. I am natural, wild, and raw; I have never been 'cooked,' processed, by You. I am even sinful, worldly, and fleshly. Lord, in order to use me as Your bondsman, You must deal with me. I need Your dealing. I need Your 'cooking.' Lord, I open myself to You, but I do not depend on my opening; I depend on Your exposing. Bring me into Your light. Shine over me, shine within me, and shine through me thoroughly in order that I may be fully exposed." We all need such a prayer. It is better to pray in this way by ourselves. In doing other things we should not be individualistic, but in this kind of prayer it is better to do it individually. We should spend an hour or more in the presence of the Lord for this purpose, checking with Him again and again until we get through and until nothing further needs to be exposed. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 14-15)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," ch. 2



## 第三周 周三

### 晨兴喂养

箴十一 25 “好施舍的，必得丰裕；滋润人的，必得滋润。”

路六 38 “你们要给人，就必有给你们的，用十足的量器，连摇带按，上尖下流地倒在你们怀里；因为你们用什么量器量给人，也必用什么量器量给你们。”

我们将自己再次奉献，并与主彻底办过交涉之后，就能在祂面前拿起负担。…我们也许拿起负担在聚会中服事招待，但招待这事本身并不是我们的负担。相反的，我们的负担是借着招待而顾到人。这样拿起负担会有很大的不同。…每当我们作招待时，我们都会将生命供应给人；会有一道生命的流从我们流到别人的灵里。圣灵总是尊重这样的服事。

主甚至需要青年人。我盼望年纪较大的青少年能拿起负担，照顾那些还在初中的青少年。…如果有些青少年这么作，他们会有主的同在，并且会看到祝福。

年长的姊妹们可以拿起负担去照顾年长的圣徒。没有人能指派我们这样来服事。我们都必须到主面前，就是到身体的头面前，彻底地与祂办交涉，…我们都必须拿起负担照顾人（李常受文集一九七三至一九七四年第二册，七一二至七一四页）。

### 信息选读

照着圣经的神圣经纶，如果我们想要领受，就需要给与。我们若滋润别人，自己就会得滋润；我们若想在生命上长大，就需要帮助别人长大（箴十一 25）。当我们帮助别人在生命上长大，我们自己也会有长

## WEEK 3 — DAY 3

### Morning Nourishment

Prov. 11:25 “The blessing soul will prosper, and he who waters will also be watered himself.”

Luke 6:38 “Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.”

After we reconsecrate ourselves and deal thoroughly with the Lord, we can pick up a burden before Him. ...We may pick up a burden for ushering in the meetings, but the ushering itself is not our burden. Rather, our burden is to take care of people by ushering. Picking up a burden in this way will make a great difference. ...Whenever we usher, we will minister life. There will be an outflow of life from us to others' spirits. The Holy Spirit always honors this kind of serving.

The Lord needs even the teenagers. I hope that the older teenagers will pick up the burden to care for those in junior high school. ...If some teenagers will do this, they will have the Lord's presence with them, and they will see the blessing.

The older sisters, for example, can pick up the burden to care for the older saints. No one can appoint us to this service. We must all go to the Lord, the Head of the Body, have a thorough dealing with Him, and pick up a burden...to care for people. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 15-16)

### Today's Reading

According to the divine economy of the Bible, if we desire to receive, we need to give. If we water others, we ourselves will be watered, and if we desire to grow in life, we need to help others to grow (Prov. 11:25). When we help others to grow in life, we ourselves will have the growth. The way

大。领受的路乃是给与，我们给的越多，领受的就越多（路六 38，徒二十 35）。…我们不当说我们什么都不会作，也没有用处。反而，我们需要说，“撒但，离开我去吧。我能作一些事，我也有一些东西，我在主手里是有用的。”…当我们说我们有一些，就使我们所有的更多。因此，我们应当努力滋润并照顾别人。

主虽然应许给亚伯拉罕一个孩子，但他却多年无子。主甚至将亚伯拉罕放在一种环境中，叫他不得不为亚比米勒家祷告，好使他家中的妇人能生育（创二十 17）。如果我们是亚伯拉罕，我们可能会觉得很难祷告。…然而，亚伯拉罕祷告神，神不仅答应了为亚比米勒家的祷告，也应允了为亚伯拉罕的祷告（二一 1～2）。我们若将祷告从为自己转向为别人，就会得着我们所求的（伯四二 10）。因着我们在祷告中太以自我为中心，主就要叫我们学功课。我们若滋润别人，必得滋润；我们若照顾别人，必得照顾。

使徒保罗说，“我极其喜欢为你们花费，并完全花上自己。”（林后十二 15 上）这节含有奉献牺牲一个人的财物和生命之意。“花费”是花费保罗所有的，指他的财物；“完全花上自己”是花费他所是的，指他这个人。如果我们有这样的灵，愿意花费我们所有的，并花上我们自己，奉献牺牲一切所是，我们每一年都会有显著的扩增。

保罗在地上不为别的，只为了得人。…他似乎没有自己的个性，他就像一块木头，可以被切割成任何形状。他的个性全然被主对付过，因此是柔软的、能屈能伸、有弹性、能适应各种环境。

我们的个性，乃是我们不结果子、不运用我们的一他连得去照顾人的原因。…个性就在己的深处，我们都必须否认己。我们在主的手中没有什么用处，不能照顾别人，乃是因为我们那生野、天然的个性（李常受文集一九七三至一九七四年第二册，七四三至七四七、七四九页）。

参读：为着召会的建造正常结果子和牧养的路，第三至四章。

to receive is to give, and the more we give, the more we receive (Luke 6:38; Acts 20:35). ...We should not say that we can do nothing and are not useful. Rather, we need to say, "Satan, get away from me. I can do something, I have something, and I am useful in the Lord's hand."...When we say we have something, we add to what we have. Therefore, we should endeavor to water others and care for them.

Although the Lord promised a child to Abraham, the child did not come for many years. The Lord even put Abraham into a situation in which he was forced to pray for the household of Abimelech so that they could have children (Gen. 20:17). If we were Abraham, we might have found it difficult to pray. ...However, when Abraham prayed, God answered the prayer not only for Abimelech but also for Abraham (21:1-2). If we turn our prayer from ourselves to others, we will receive what we desire (Job 42:10). It is because we are too self-centered in our prayer that the Lord needs to teach us a lesson. If we water others, we will be watered, and if we care for others, we will be cared for.

The apostle Paul said, "I will most gladly spend and be utterly spent on behalf of your souls" (2 Cor. 12:15). This passage has the sense of sacrificing one's wealth and one's life. Spend refers to the spending of Paul's possessions, and be utterly spent is the spending of what he was, referring to his being. If we have a spirit to spend whatever we have and to be spent, to sacrifice whatever we are, we will have a great increase each year.

[Paul] was on earth for nothing else but to gain people. ...[He] seemed to have no disposition of his own. He was simply like a piece of wood that could be cut into any shape. Because his disposition was fully dealt with by the Lord, it was soft, bendable, flexible, and applicable to any situation.

Our disposition is the cause for our not bearing fruit and using our talent to care for people. ...Our disposition is the depth of our self, which must be denied. If we are not useful in the Lord's hand for taking care of people, it is due to our raw, natural disposition. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 38-42)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, chs. 3-4

## 第三周 周四

### 晨兴喂养

约四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

出二八 12 “要将这两块宝石安在以弗得的两条肩带上，为以色列人作纪念石。亚伦要在两肩上担他们的名字，在耶和華面前作为纪念。”

29 “亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前…”

在我们彻底与主办交涉，并拿起负担之后，我们必须学习对人有兴趣。因着堕落，我们许多人对人没有兴趣。我们以为别人得救不得救是他们自己的事。我们不在意别人是否在生命上长大，我们觉得关心自己的属灵幸福就够了。然而，召会事奉需要我们每一个人与别人有接触。我们需要对主的子民有兴趣。…主的子民必须天天作我们的“食物”（约四 31～34）。有些年纪较大的青少年姊妹应当说，“在召会中，所有十至十五岁的年轻女孩子都是我的食物。我对年轻人有兴趣到这个程度。”

然而，我们却不可在天然〔及社交的方式〕里对人有兴趣。…相反的，我们需要以生命的方式对人有兴趣，…〔为要〕看见他们得救，生命长大，并变得成熟（李常受文集一九七三至一九七四年第二册，七一四至七一五页）。

### 信息选读

我们〔要〕对某些特定的人有负担。我们应当列一张名单，时常摆在我们眼前，并逐一为他们祷告。…在召会中，有许多人需要我们将他们担在肩上，怀抱

## WEEK 3 — DAY 4

### Morning Nourishment

John 4:34 “Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.”

Exo. 28:12 “And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.”

29 So “Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart…”

After we have a thorough dealing with the Lord and pick up a burden, we must learn to be interested in people. Because of the fall, many of us are not interested in others. We consider that whether others go to heaven or to hell is their own business. We do not care whether others grow in life, and we feel that it is sufficient for us to care for our own spiritual welfare. However, the church service requires every one of us to be involved with others. We need an interest in the Lord's people. ...Every day the Lord's people must be our "food" (John 4:31-34). Some older teenage sisters should say, "All the young girls between ten and fifteen years old in the church life are my food. I am interested in the young people to this extent."

However, we must not be interested in people in a natural way...or social way but in the way of life...to see them saved, grow in life, and become matured. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 16-17)

### Today's Reading

We can pick up the burden for some specific persons. We should make a list of their names, always keep it in front of us, and pray for them one by one. ...Many in the church need our shoulders to bear them and our breast to

在胸间（出二八 9 ~ 12、15 ~ 21、29）。我们必须爱他们。他们失败，我们应当哭泣；他们兴起，我们应当喜乐。…我们的事奉不是排椅子、作整洁、招待或文书工作；这些是暂时的事务，作为我们照顾人的凭借、工具和管道。

我们这些已经重生的人，都有神圣的生命。然而，我们在召会事奉里也许不太运用这神圣的生命。我们可能只是作事、说话、闲谈、发问，以“交通”为名义运用我们的心思和情感，而不运用我们里面的神圣生命。来在一起亲密的谈话而没有供应生命，并不是交通；这不过是社交。真实的交通乃是生命的涌流，彼此分赐生命。我将生命供应给你，你也将生命供应给我，在这生命的交流里就有真实的交通。…召会中的每件事都必须有生命的性质，以生命作内容，并分赐生命。召会“交易”的“货币”不是美元，而是神圣的生命；神圣的生命是我们唯一的“商品”。召会全然是生命的事。我们的工作、说话、交通、服事、尽职、传讲信息、研读圣经和祷告，都必须是在生命的涌流和生命的分赐中。

在召会中，我们必须有生命、训练和果子。召会里的每一个人都应当作果子的枝子。主在约翰十五章里的话是着重而明确的。祂说，“我是真葡萄树，我父是栽培的人。凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。”（1 ~ 2）我们若是得救的，就是葡萄树上的枝子；我们不能否认这事。因此，我们要领悟，葡萄树上的所有枝子，都必须住在主里面好结果子。这不是一件小事。

我们若能至少结一个果子，生命的供应就会涌入；生命的汁液会流进我们里面，使我们结更多的果子。结第一个果子是重大的突破，我们都必须有这样一个突破。我们需要到主面前与祂彻底办交涉（李常受文集一九七三至一九七四年第二册，七一六、七三九至七四一页）。

参读：为着召会的建造正常结果子和牧养的路，第五至六章。

embrace them (Exo. 28:9-12, 15-21, 29). We must love them. When they fall, we should weep, and when they rise up, we should be joyful. ...Our service is not to arrange the chairs, do the cleaning, usher, or do clerical work. These are temporary matters as the means, instruments, and channels for us to take care of people.

As those who have been born again, we have the divine life. However, we may not exercise the divine life much in the church service. We may simply do things and talk, gossip, ask questions, and exercise our mind and emotions in the name of "fellowship," yet without the exercise of the divine life in us. To come together to have a friendly talk without the ministry of life is not fellowship; it is merely something social. Genuine fellowship is the flow and the mutual imparting of life. I minister life to you, and you return life to me, and in this life current there is the real fellowship. ...Everything in the church must be in the nature of life, with the content of life, and in the imparting of life. The "currency" in the church "exchange" is not dollars but the divine life; the divine life is our only kind of "merchandise." The church is altogether a matter of life. Our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life.

In the church we must have life, training, and fruit-bearing. Every member of the church should be a branch that bears fruit. The word of the Lord in John 15 is emphatic and definite. He said, "I am the true vine, and My Father is the husbandman. Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit" (vv. 1-2). If we are saved, we are a branch in the vine. We cannot deny this. Therefore, we must realize that every branch in the vine must abide in the Lord to bear fruit. This is not a small matter.

If we will bear even one fruit, the life supply will flood in. The life-juice will stream in, and we will bear more fruit. To bear the first fruit is a breakthrough. We must have such a breakthrough. We need to go to the Lord to have a thorough dealing with Him. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 17-18, 35-37)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," chs. 5-6

## 第三周 周五

### 晨兴喂养

约一 29 “次日，约翰看见耶稣…就说，看哪，神的羔羊，除去世人之罪的！”

32 ~ 33 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。”

我们与主彻底办过交涉而变得有弹性之后，我们在日常生活中需要有些东西，能吸引人并使人信服。约翰一章里所提到的门徒，是借着被主吸引而归向祂的。…施浸者约翰…引荐…耶稣是除去世人之罪的羔羊，也是那带着鸽子的一位，给人施浸，使人能得着神作生命〔32 ~ 33〕。这是主吸引人的两个因素。神的灵总是借着这两个吸引人的特性作工。约翰的两个门徒借着引荐，立即受吸引跟随耶稣（35 ~ 37）（李常受文集一九七三至一九七四年第二册，七七五至七七六页）。

### 信息选读

对我们众人而言，我们的罪是最麻烦的东西；但基督成了神的羔羊，为我们而死，为我们成功救赎，除去我们一切的罪。这对我们是最大的顾惜，使我们快乐、安息。

我们的神就像母亲一样，祂先顾惜我们，使我们快乐。然后，祂给我们一些滋养，把我们从泥土变化为宝石，为着神的建造。若没有基督的顾惜，就没有人会来接受祂作赐生命的灵。

基督是人子，在蛇的形状里，借着祂救赎的死，废除了古蛇这罪的源头（约三 14，来二 14）—顾惜。

## WEEK 3 — DAY 5

### Morning Nourishment

John 1:29 “The next day he saw Jesus...and said, Behold, the Lamb of God, who takes away the sin of the world!”

32-33 “And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him. And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.”

Once we have had a thorough dealing with the Lord and have become flexible, we need something in our daily living that attracts and convinces people. The disciples mentioned in John 1 were brought to the Lord by being attracted to Him. ...John the Baptist [recommended]... Jesus [as] the Lamb to take away the sin of the world [v. 29] and...the One with the dove to baptize people so that they may receive God as life [vv. 32-33]. These are the two attracting factors of the Lord. The Spirit of God always works through these two attracting features. Immediately after this attraction through recommendation, two of John's disciples followed Jesus (vv. 35-37). (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, p. 64)

### Today's Reading

Our sin is the most troublesome thing to all of us, but Christ became the Lamb of God to die for us, to accomplish redemption for us, to take all our sins away. This is the greatest cherishing to us to make us happy and restful.

Our God is like a mother. First, He cherishes us, makes us happy. Then He gives us some nourishment to transform us from clay to precious stones for God's building. Without Christ's cherishing, no one would come to receive Him as the life-giving Spirit.

Christ as the Son of Man, in the form of the serpent, destroyed the old serpent, the source of sin, through His redeeming death (John 3:14; Heb.

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

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

基督是人子（耶稣），从犹太往加利利去，绕道进入叙加城，到雅各井旁，特意要等候那位干渴、寻求水之不道德的撒玛利亚妇人（四 3～9）—顾惜。成了人的这位神，从犹太往加利利去，并且特意绕道去一座小城，为要顾惜一个不道德的妇人。基督这位人子，是绕道的救主。

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

基督是人子，要成为梯子，维持并保持所有信祂之人与神之间的生命联结（一 51）—顾惜。基督在祂的人性里是竖立的梯子，坚强而不摇动，…为要把天带到地，并把地联于天。这就是把神带到人里面，并把人带到神里面。

基督是神子，要成为新耶路撒冷的生命元素；新耶路撒冷乃是终极完成之三一神与祂得荣耀之选民的一个神圣且属人的构成体（启二一～二二）—喂养（活力排，一〇三至一〇五、一〇九页）。

参读：活力排，第九、四、六篇。

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

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

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

Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (John 4:10-14)—nourishing. First, He was the Son of Man to cherish her; then He was the Son of God to give her the living water that flows into the New Jerusalem, the totality of the eternal life.

Christ as the Son of Man will be the ladder sustaining and maintaining the life union of all His believers with God (John 1:51)—cherishing. In His humanity Christ is the standing ladder, strong and unshakable...to bring heaven to earth and to join earth to heaven. This is to bring God into man and to bring man into God.

As the Son of God, Christ will be the life element of the New Jerusalem as the divine and human constitution of the consummated Triune God and His glorified elect (Rev. 21—22)—nourishing. (The Vital Groups, pp. 83-84, 87)

Further Reading: The Vital Groups, msgs. 9, 4, 6

## 第三周 周六

### 晨兴喂养

路十五 4~5 “你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？找着了，就欢欢喜喜地扛在自己肩上，回到家里。”

约十五 5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

我们都要以主的心肠为心肠，宝爱失落的羊（路十五 4~6），宝爱久不聚会的弟兄姊妹，并且出代价去寻找他们。虽然探望人需要出代价，不仅要花上时间、体力，甚至要花上一番心思；但主付的代价比我们更多、更高。我们要有这样的灵，把久不聚会的弟兄姊妹扛到召会里。

当我们这样出外寻找人时，应当信赖圣灵的工作。我实在相信，那天我会再回去聚会，不是人外面的寻找，完全是圣灵的工作，是圣灵将我找回来。圣灵的工作就是由路加十五章里，妇人寻找失落的银币所比喻的；圣灵点上灯，就是用主的话来光照我们，并且在我们里面细细地找，细细地搜寻，直到找着（8~9）（召会的扩增与开展，二一四至二一五页）。

### 信息选读

我们应当以父的爱为爱，…〔像〕路加福音里父亲热切欢迎浪子，…这就是父亲对儿子的爱心。

## WEEK 3 — DAY 6

### Morning Nourishment

Luke 15:4-5 “Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? And when he finds it, he lays it on his shoulders, rejoicing.”

John 15:5 “I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.”

We must take the Lord's heart as our heart and treasure the lost sheep (Luke 15:4-6), loving the brothers and sisters who have not been to a meeting for a long time and paying the price to find them. Although there is a price to pay in visiting people, requiring not only the expense of time and energy but even a considerable amount of thought, the price the Lord paid was much higher. We must have a spirit to lay these dormant saints on our shoulders like lambs and bring them back to the church.

As we seek out the saints, we must rely on the work of the Holy Spirit. I truly believe that my return to the meetings was altogether the work of the Holy Spirit; it was the Holy Spirit who brought me back. The work of the Spirit is likened in Luke 15 to a woman who lights a lamp to seek a lost coin. The Holy Spirit is able to shine upon the saints with the Lord's word and is willing to search for them until they are found (vv. 8 -9). (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, p. 172)

### Today's Reading

We must love others with the Father's love... [like] the father who eagerly welcomed his prodigal son in chapter 15 of the Gospel of Luke. ...The father had only love toward his son [vv. 22-24].

我们应当以主的心肠为心肠。…父亲所作的，就是供应肥牛犊。所以，已过的事都不要再提起，也不要再去摸他们的疮疤，乃要学习忘记过去。即使他们愿意提起，你们也要表示不需要再提，告诉他们这一切都是主的恩典。…当久不聚会的弟兄姊妹回来时，我们要把我们所认识、所经历、所享受的基督，按着他们的需要供应他们。这样，必能逐渐使人得着恢复。希望你们接受负担，也希望各会所积极推动各小排，去探访、寻找、挽回久不聚会的弟兄姊妹。

在探望中，我们千万不要多讲话，只要去看看就好。许多时候我们的话不得体，也不知道人里头的光景，因此很容易伤到人，叫人难过。然而我们若满面笑容，人绝对会得到安慰并受感动。他们会觉得主没有忘记他们，召会也没有忘记他们，并且差遣弟兄姊妹来看他们；这就给圣灵莫大的机会，在他们里面作工。

〔结果子的〕定律…就是我们要住在主里面，与三一神有联结。然后我们就要按着生命的定律结果子，而不是神迹奇事性地结果子。这个生命的定律有四点：第一，要住在主里面，如同枝子住在葡萄树上，吸取主生命的供应。第二，要住在主里面，吸取土壤（父神）和雨水（圣灵）的供应，就是得着神和灵作滋养和复苏的供应。第三，要住在主里面，吸取阳光（神）和空气（灵）的供应。我们必须吸取神作土壤、雨水、阳光、空气这四种的供应，我们里面的生命才能按着定律长大而结果子。第四，要住在主里面。…我们要活在召会中，如同葡萄树必须留在园子里，才能得蒙保护并得着照顾。…有了这些条件，我们就能按月结新果。这是一个生命的定律（召会的扩增与开展，二一五至二一六、二一三、七四至七五页）。

参读：对同工长老们以及爱主寻求主者爱心的话，第二章；召会的扩增与开展，第三至四、十一篇。

We must take the Lord's heart as our heart. ...The father spoke only of slaying the fattened calf in celebration of his son's return; he did not mention things from the past or touch his son's wounds. He forgot the past. Even if the dormant saints want to bring up their past, we must let them know that it is not necessary, because of the Lord's grace. ...As our brothers and sisters return, we can minister what we have experienced and enjoyed of Christ according to the need. In this way, we will gradually recover them. I hope that we will receive this burden and actively stir up the small groups to seek out, visit, and restore the saints who have been absent from the meetings for a long time.

As long as we visit people, this is good enough. Many times, our words are not appropriate, and because we do not know their inner condition, it is easy to hurt them and cause them to feel bad. However, if we go with a cheerful countenance, they will be comforted and touched. They will feel that neither the Lord nor the church has forgotten them. This will give the Holy Spirit a great opportunity to work in them.

The law of fruit-bearing involves abiding in the Lord and being in union with the Triune God. Bearing fruit comes out of the law of life, not out of miracles. The law of life, which is the law of fruit-bearing, involves four points: First, we should abide in the Lord, just as the branches abide in the vine, to absorb the life supply of the Lord. Second, we should abide in the Lord to absorb the supply of God the Father as our source of nutrients and the supply of the Holy Spirit as our source of watering and refreshing. Third, we should abide in the Lord to absorb the supply of God as our light and the Spirit as our air. We must receive a supply from God as our nutrients, water, light, and air so that the life within us can grow and bear fruit according to its law. Finally, we need to abide in the Lord and live in the church... just as a vine has to remain in the garden, in order to receive protection and care. ...Under these conditions, we will bear new fruit according to the law of life. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, pp. 172-173, 171, 65)

Further Reading: A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2; Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, chs. 3-4, 11



## 第三周诗歌

354

### 奉献 — 回转归主

8 8 6 8 8 6 (英 471)

C 大调

3/2

1 - | 3 3 3 - 2 - | 5 5 5 - 5 - |  $\dot{1}$  5 6 - 5 - | 6 3 2 -  
 一 我 岂可再 冷 淡退后, 使 神圣灵 终 日担忧,  
 1 - | 3 6 5 - 7 - |  $\dot{1}$  - - - 5 - |  $\dot{1}$   $\dot{1}$   $\dot{1}$  -  $\dot{3}$  - |  $\dot{2}$   $\dot{1}$   $\dot{2}$  -  
 恩 主也在 等 候! 我 今愿意 转 身回头,  
 $\overset{\frown}{3\dot{2}}$  |  $\dot{1}$  5 6 - 5 - | 6 3 2 - 1 - | 3 6 5 - 7 - |  $\dot{1}$  - - - ||  
 不 再留恋, 不 再逗遛, 就 此跟主 而 走!

二 我今将我所是, 完全奉献, 一无保留,  
 从今直到永久;  
 唯愿恩主悦纳、保守, 使我今后无望、无求,  
 唯愿父旨成就。

三 回顾已往, 又惭又羞, 无一灵魂是我所救 -  
 救恩被我全扣;  
 今求恩主用祂膏油, 将我全人厚厚浇透,  
 使成救恩出口。

四 恩主一向施恩深厚, 待我远胜知己爱友,  
 竟以我作配偶。  
 祂的生命我当倚投, 祂的苦难我该接受,  
 将祂生命流露。

## WEEK 3 — HYMN

### How can I ever stay away

Consecration — Returning to the Lord

471

1. How can I ev - er stay a-way And grieve Thy Spir - it all the day While Thou dost wait for me? I  
 now am will - ing to return, And wait no long - er, for I yearn Hence - forth to fol - low Thee.

2. I offer now without reserve  
 All that I am and all I have  
 Thy purpose to fulfill.  
 Oh, may the Lord accept and keep,  
 That henceforth I may only seek  
 To do the Father's will.
3. When I look back, what grief and shame  
 That I've brought none to trust Thy name,  
 Thy word I've locked within.  
 Oh, may the Lord anointing give  
 And richly through my being live,  
 That I may speak of Him.
4. My gracious Lord has giv'n much grace,  
 Exceeding e'en a friend my place;  
 I fain would be His bride.  
 I'd share His life and suffer loss,  
 Accepting willingly the cross,  
 With Him identified.



基督的扩增，

为着召会的建造

第四篇

基督的扩增，为着召会的扩增与开展，

乃是借着同心合意，

连同祷告、那灵、话与家

读经：徒一 14，二 46，四 24，五 12，十五 25，罗  
十五 6，林前一 10，腓一 27，二 2，四 2

纲要

周一、周二

壹 我们要有基督的扩增，而使召会得以  
扩增并开展，就必须同心合意；同心  
合意，原文是 *homothumadon*，由  
*homo*，意“相同”，和 *thumos*，意“心  
思、意志、目的（魂、心）”所组成：

一 同心合意是开启新约中一切福分的万能钥  
匙；应用一就是保守一，而保守一就是实行  
同心合意—徒一 14，二 46，四 24，五 12，  
十五 25，腓一 27，弗一 3，罗十五 29。

二 我们要有同心合意，就需要顾到同一件事；  
在主恢复里的同一件事，唯一的事，乃是神  
永远的经纶，以基督为中心和普及—西三  
10～11：

THE INCREASE OF CHRIST

FOR THE BUILDING UP OF THE CHURCH

Message Four

The Increase of Christ for the Increase and Spread

of the Church through the One Accord

with Prayer, the Spirit, the Word, and the Homes

Scripture Reading: Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6; 1  
Cor. 1:10; Phil. 1:27; 2:2; 4:2

Outline

Day 1&Day 2

I. In order to have the increase of Christ for the increase  
and spread of the church, we must have the one accord;  
the Greek word for one accord is *homothumadon* from  
*homo*, “same,” and *thumos*, “mind, will, purpose (soul,  
heart)”:

A. *The one accord is the master key to every blessing in the New  
Testament; to apply the oneness is to keep it, and to keep it is to  
practice the one accord—Acts 1:14; 2:46; 4:24; 5:12; 15:25; Phil.  
1:27; Eph. 1:3; Rom. 15:29.*

B. *In order to have the one accord, we need to care for one thing;  
the one thing, the unique thing, in the Lord's recovery is God's  
eternal economy with Christ as the centrality and universality—  
Col. 3:10-11:*

- 1 在主的恢复里，唯一该专注、强调并供应的事，乃是神永远的经纶—提前—3～4。
  - 2 神永远经纶的内容乃是基督；实际上，基督自己在三个时期中丰满的职事就是神圣的经纶—约—14，林前十五45下，后—4，三1，四5，五6。
  - 3 神渴望要得着一个恢复，纯粹且完全是基督这人位—西—17下、18下，林后十二2，二10，三3。
- 三 腓立比书中的“同一件事”，是指对基督主观的认识和经历；“同一件事”乃是追求基督以赢得祂，取得祂，并据有祂—一20～21，二5，三7～14，四13：
- 1 基督，唯有基督，该是我们全人的中心和普及—西—17下、18下。
  - 2 我们的思念应当集中在对基督宝贵的认识和经历上；专注于任何别的事物，都会使我们的思念不同，而造成我们中间的不合—参林前一10，腓四2：
    - a “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事”—二2。
    - b “这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。弟兄们，我不是以为自己已经取得了，我只有—件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏”—三12～14。
    - c “马大，马大，你为许多的事思虑烦扰；但是不可少的只有一件，马利亚已经选择那美好的分，是不能从她夺去的”—路十41下～42。

1. The one thing that should be focused on, stressed, and ministered in the Lord's recovery is the eternal economy of God—1 Tim. 1:3-4.
  2. The content of God's eternal economy is Christ; actually, Christ Himself in His full ministry of three stages is the divine economy—John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
  3. God's desire is to have a recovery purely and wholly of the person of Christ—Col. 1:17b, 18b; 2 Cor. 12:2; 2:10; 3:3.
- C. The one thing in Philipians refers to the subjective knowledge and experience of Christ; the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:5; 3:7-14; 4:13:*
1. Christ and Christ alone should be the centrality and universality of our entire being—Col. 1:17b, 18b.
  2. Our thinking should be focused on the excellency of the knowledge and experience of Christ; focusing on anything else causes us to think differently, thus creating dissensions among us—cf. 1 Cor. 1:10; Phil. 4:2:
    - a. “Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing”—2:2.
    - b. “Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. Brothers, I do not account of myself to have laid hold; but one thing: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward”—3:12-14 (lit.).
    - c. “Martha, Martha, you are anxious and troubled about many things; but there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her”—Luke 10:41b-42.

d “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问”——诗二七4。

## 周三

四 我们必须把以弗所二章十五节的“一个新”，与罗马十五章六节“同一的口”，以及林前一章十节“说一样的话”连起来看：

1 召会是一个新人，为此我们都要在说话的事上接受基督作我们的人位——太十二34~37，弗三17上，约七16~18，八28、38上，十二49~50，十四10。

2 整本圣经只有一个口，说的是一样的话——来一1~2上。

3 今天的基督教里有许多口，各说不同的话；这是一种可怜的光景，每一个传道人都想要讲自己的东西，以为讲别人讲过的东西就是羞耻——创十一7、9。

4 从前口太多，是因为人位太多了。

5 在一个新人里，有同一的口，说一样的话——罗十五6，林前一10。

6 新人只有一个，这一个新人只有一个人位，因此一个新人是用同一的口说话，并且说一样的话。

7 “同心合意”以及“用同一的口”（罗十五6）的意思是，我们人数虽多，并且众人都说话，我们却都“说一样的话”——林前一10：

a 召会是一个新人，只有一个人位——基督，并且这个人位支配我们的说话；因此，无论祂说什么，都必定是说一样的话。

b 当我们要说话时，我们需要解决一个基本问题：在这说话的事上，到底是我作人位，还是基督作人位？

d. “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple”——Psa. 27:4.

## Day 3

*D. We need to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:*

1. For the church as the one new man, we all need to take Christ as our person in the matter of speaking——Matt. 12:34-37; Eph. 3:17a; John 7:16-18; 8:28, 38a; 12:49-50; 14:10.

2. The entire Bible has one mouth and speaks the same thing——Heb. 1:1-2a.

3. In today's Christianity there are many mouths, each speaking a different thing; this is the pitiful situation of every preacher wanting to speak his own thing and thinking it a shame to speak what others have spoken——Gen. 11:7, 9.

4. In the past there were too many mouths because there were too many persons.

5. In the one new man there is one mouth to speak the same thing——Rom. 15:6; 1 Cor. 1:10.

6. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.

7. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all speak the same thing——1 Cor. 1:10:

a. The church is the one new man with only one person——Christ——and this person controls our speaking; thus, whatever He speaks is surely the same thing.

b. When we are about to speak, we need to resolve a basic question: in this matter of speaking, am I the person or is Christ the person?

- c 在我们的说话中，我们若不是以自己作人位，乃是让基督作人位，就会有同一的口，人人都会说一样的话。
- 8 在一个新人里，只有一个人位，只有这个人位有自由说话—太十七 5：
  - a 在一个新人里，我们没有自由说自己的话。
  - b 主耶稣绝对有自由说话，我们天然的人绝对没有自由说话。
- 9 我们人数虽多，并且来自许多地方，我们却都有同一的口，我们也都说一样的话；这是因为我们众人乃是一个新人，只有一个人位—弗二 15，四 22～24，三 17 上，罗十五 6，林前一 10。

## 周 四

- 10 只有一种职事是建造而绝不制造分裂的，就是神经纶唯一的职事—提前一 3～4：
  - a “人的骄傲总是喜欢把己弄得与众不同。你可能说一件事，但我因着骄傲，就绝不说你所说的。我要说与你不同的事，说新的事、更好的事。这就是己，这就是属肉体的骄傲。”（神圣的经纶，一四一页）
  - b 我们要为着一个新人蒙保守在永远的一里，唯一的路就是教导一样的事，就是教导神的经纶—罗十五 6。

## 周 五

贰 使徒行传给我们看见，神命定为着执行神的行动以成就祂新约经纶的路，完全是凭着三个主要的实质—祷告、那灵与话：

- c. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.
- 8. In the one new man there is only one person, and only this person has the freedom to speak—Matt. 17:5:
  - a. In the one new man there is no freedom for us to speak our own things.
  - b. The Lord Jesus has the absolute freedom to speak, and our natural man has absolutely no freedom to speak.
- 9. Although we are many and come from many places, we all have one mouth and we all speak the same thing; this is because we all are the one new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

## Day 4

- 10. Only one kind of ministry builds up and never divides—this is the unique ministry of God’s economy—1 Tim. 1:3-4:
  - a. “Human pride always likes to make the self different from others. You may speak one thing, but I would never speak what you speak because of my pride. I want to speak something different from what you speak, something new and something better. This is the self, and this is fleshly pride” (The Divine Economy, p. 124).
  - b. The only way that we can be preserved in the eternal oneness for the one new man is to teach the same thing, the economy of God—Rom. 15:6.

## Day 5

**II. The book of Acts shows that the God-ordained way to carry out God’s move to fulfill His New Testament economy is entirely by three main substances—prayer, the Spirit, and the Word:**

- 一 祷告、那灵与话，是主恢复中能力的三个实质——8、14，四31，六4、7，十二24，十九20。
- 二 我们该祷告，使我们有那灵作能力来传播主话——六7，十二24，十九20，提前二1~4、8，弗六17~18，参提前五17~18：
- 1 我们必须使自己被圣言所浸润、构成甚至泡透；我们若有负担传福音，就必须进入主的话，成为认识主话的人——西三16。
  - 2 我们应当求主把我们全人带进光中，受祂对付，成为有能力，在素质上和经纶上，里外满有那灵的人——弗五18，徒二38，五32下，四8、31，十三9、52。
- 三 早期的门徒执行主在地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持同心合意；要维持唯一的同心合意，我们都必须学习用同样的方法作同样的事——14，四31。
- 四 我们不要想采取祷告、那灵与话以外的方式；任何别的方式都会引起异议和分裂。
- 五 使徒行传给我们看见，使徒们从来没有不祷告而发起任何工作；每当他们想要作一件事，他们乃是借着祷告停下自己，给神一条路进到他们里面，充满他们，并浸透他们全人，使他们一切的活动都是行动之神的活动——一14，二1~4、16~17上，四24~31，十9~16，十二4~14，十三1~4，十六23~26，二二17~21：
- 1 我们要在主的工作上与祂是一，就需要将自己祷告到神里面，并将神祷告到我们里面，使我们与神调和——太六6。

- A. *Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.*
- B. *We must pray that we might have the Spirit as the power to spread the Word—6:7; 12:24; 19:20; 1 Tim. 2:1-4, 8; Eph. 6:17-18; cf. 1 Tim. 5:17-18:*
1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.
  2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without, essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.
- C. *The early disciples could not have maintained the one accord if they had different ways, means, agents, or substances for them to carry out the Lord's move on the earth; in order to maintain the unique one accord, we all have to learn to do the same thing by the same way—1:14; 4:31.*
- D. *We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.*
- E. *The book of Acts shows that the apostles never initiated any work without prayer; whenever they wanted to do something, they stopped themselves by their prayer, giving God a way to come into them, to fill them up, and to saturate their entire being so that all their activities would be the activities of the acting God—1:14; 2:1-4, 16-17a; 4:24-31; 10:9-16; 12:4-14; 13:1-4; 16:23-26; 22:17-21:*
1. In order to be one with the Lord in His work, we need to pray ourselves into God and pray God into us so that we are mingled with God—Matt. 6:6.

- 2 祷告的意思是停下我们自己，不在主以外作任何事，使祂能借着我们作祂的工—十四 22 ~ 23。
- 3 祷告的意思乃是，我们领悟自己一无所是，也一无所能；祷告是真正的否认己—加六 3，参可九 28 ~ 29。
- 4 借着呼求主名祷告，就是否认我们自己，并且宣告：“不再是我，乃是基督”—加二 20 上。

## 周 六

叁 在家里聚会，乃是基督徒聚集的作法，符合神新约的经纶：

一 这与犹太人在会堂里聚集的作法不同：

- 1 信徒挨家挨户擘饼和祷告—徒二 46。
- 2 他们也挨家挨户传福音，教导人耶稣是基督；家家都可以，也都应该传福音—五 42。
- 3 保罗说到挨家挨户的教导、劝戒信徒—二十 20。

二 这成了众召会中持续且普遍的实行—参罗十六 5，林前十六 19，西四 15，门 2。

三 召会扩增与开展的基础乃是在家中建立小排、活力排聚会：

- 1 家中的小排能留住人。
- 2 小排是家庭培养性质，召会集中聚会和职事聚会是学校教育性质；召会要走得好，我们就必须有小排聚会，为着家庭培养；也必须有集中聚会，以教导真理—参林前十四 26，徒十九 9 与注 2，二十七 ~ 9，二八 30 ~ 31：

2. To pray means to stop ourselves from doing anything apart from the Lord, so that He can do His work through us—14:22-23.
3. To pray means that we realize that we are nothing and can do nothing; prayer is the real denial of the self—Gal. 6:3; cf. Mark 9:28-29.
4. To pray by calling on the name of the Lord is to deny ourselves and to declare, “No longer I...but...Christ”—Gal. 2:20a.

## Day 6

**III. Meeting together in homes as the Christian way of meeting together is fitting to God's New Testament economy:**

*A. This way differs from the Judaic way of meeting in the synagogues:*

1. The believers broke bread and prayed together from house to house—Acts 2:46.
2. They also announced the gospel and taught Jesus as the Christ from house to house; the gospel can be and should be preached in every home—5:42.
3. Paul spoke of teaching and admonishing the believers from house to house—20:20.

*B. This became a continual and general practice in the churches—cf. Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2.*

*C. The base for the increase and spread of the church is the establishing of small, vital group meetings in the homes:*

1. Small groups in the homes are able to retain people.
2. Small groups in the homes are in the nature of home nurturing, whereas joint meetings of the church and the ministry are in the nature of school education; in order for a church to go on in a good way, we must have small group meetings for home nurturing, and we must also have joint meetings to educate in the truth—cf. 1 Cor. 14:26; Acts 19:9 and footnote 2; 20:7-9; 28:30-31:



- a 我们需要平衡，因为大会所能帮助我们得着较好的结果；即使我们能一直在家中得着并培育人，但仍必须有大会所作为“大学”，以教导并成全他们。
- b 家的原则在今天仍然可用，但这并不是说，召会一直是分开聚会的，事实上，所有的信徒经常在一处，是“重要的，也是大有益处的”——林前十四 23 上。
- 3 小排在“守”一面的功用是托住、挽回弟兄姊妹。
- 4 小排在“攻”一面的功用是传福音。
- 四 每一个信徒都是主的见证人，殉道者（徒一 8），与人分享并向人作见证，他“所看见所听见的”基督（四 20，二二 15，约壹一 1~3）。
- a. We need to be balanced, because a large meeting hall can help us gain better results; even though we continually beget those who can be nurtured in the homes, there must be a large meeting hall as a “university” to teach and perfect them.
- b. The principle of houses still applies today, but this does not mean that the church will always meet separately; in fact, it is important and of great profit for all the believers to gather quite regularly in one place—1 Cor. 14:23a.
3. The “defensive” function of the small groups is to uphold and restore the saints.
4. The “offensive” function of the small groups is to preach the gospel.
- D. Every believer should be a witness, a martyr, of the Lord (Acts 1:8), sharing with and testifying to others the Christ whom he has “seen and heard” (4:20; 22:15; 1 John 1:1-3).*



## 第四周 周一

### 晨兴喂养

太十八 19 “我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

徒一 14 “这些人…都同心合意，坚定持续地祷告。”

在马太十八章十九节，主说到两三个人在祷告中和谐一致。这节的“和谐一致”没有“同心合意”那样强。同心合意的希腊文，homothumadon，意义很强而且包罗很广。homo 意“相同”，thumos 意“心思、意志、目的（魂、心）”。…在罗马十五章六节，钦定英文译本将这字译为“一个心思”。

在使徒行传里，那一百二十人在一个心思里一同祷告，在他们的魂里和心里，有相同的心思和相同的意志，带着相同的目的。每逢我们祷告的时候，我们当然该运用我们的灵，但在我们的魂里和心里，也该有相同的心思和相同的意志，带着相同的目的。这就是说，我们的全人都该在一里面。主升天以后，那一百二十人成为这样的人，在他们的魂里和心里，有同一的心思和同一的意志，带着同一的目的。他们同心合意，意思就是他们的全人是一（长老训练第七册，五至六页）。

### 信息选读

使徒行传…的界石，…乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。你若真要实行

## WEEK 4 — DAY 1

### Morning Nourishment

Matt. 18:19 “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.”

Acts 1:14 “These all continued steadfastly with one accord in prayer…”

In Matthew 18:19 the Lord spoke concerning two or three agreeing on something in prayer. The word "in harmony" in this verse is not as strong as the word "one accord." The word in Greek for one accord, homothumadon, is strong and all-inclusive. Homo means "the same" and thumos means "mind, will, purpose (soul, heart)." The Chinese version of the Bible translates this word into a Chinese word meaning the same mind and the same will. In Romans 15:6, the King James Version translates this word into "one mind."

In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart. Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord's ascension, the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 10-11)

### Today's Reading

The landmark that divides the Gospels and the Acts...was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one

正确传福音的路，就需要同心合意。没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四2）。保罗知道这些姊妹爱主，但她们失去了同心合意。

腓立比书告诉我们，这件事是从我们的灵开始（一27），但我们必须领悟，我们不是只有灵的人。…我们在同样一个灵里，有同样的一个魂、一个心思、一个意志，就是同心合意，这是得着一切新约福分和遗赠的钥匙（长老训练第七册，一五至一六页）。

在主的恢复里，唯一该专注、强调并供应的事，乃是神新约的经纶。神新约的经纶是“那件事”。神新约经纶的内容乃是一个位。…这奇妙〔的〕位〔有〕三个段落。第一段落在新约的头四卷书（福音书）里，这人位是子同着父凭着灵。第二段落从使徒行传至犹大书，共二十二卷书，这人位是那灵，就是子同着父。神新约经纶的最后一个段落是…启示录。…这人位是七灵，出于那永远者，属于那救赎者（长老训练第五册，一七页）。

神的心意完完全全是要恢复基督的人位。神的心意是要恢复三一神分赐到祂的赎民里面，使祂成为他们的所是，结果就是召会生活。这意思是说，这样的召会生活乃是金灯台，是父、子、灵的具体表现。我们必须晓得，主的恢复就是三一神分赐到祂的赎民里面（关于主的恢复，一一三页）。

参读：长老训练第七册，第一至二章；长老训练第五册，第一章。

accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the "master key to all the rooms," the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord.

Philippians tells us that this matter starts from our spirit (1:27), yet we must realize we are not persons of spirit only. ...For us to be in the same one spirit with the same one soul, one mind, and one will is to have the one accord, which is the key to all the New Testament blessings and bequests. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 18-19)

The one thing that should be focused on, stressed, and ministered in the Lord's recovery is the New Testament economy of God. God's New Testament economy is "the thing." The content of the New Testament economy of God is a person. ... There are three sections concerning this wonderful person. First, this person is the Son with the Father by the Spirit in the first four books of the New Testament, the Gospels. In the second section of God's New Testament economy is the Spirit, as the Son, with the Father. This section covers the twenty-two books from Acts through Jude. The last section of God's New Testament economy is covered...in Revelation... [where there are] the seven Spirits, out from the eternal One of the Redeemer. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 21)

God's intention is to have a recovery purely and wholly of the Person of Christ. God's desire is to have a recovery of the Triune God dispensed into His redeemed people, so that He would become their being, and that this would issue into the church life. This means that such a church life is a golden lampstand, the very embodiment of the Father, the Son, and the Spirit. We must realize that the Lord's recovery is just the Triune God dispensed into His redeemed people. (Concerning the Lord's Recovery, p. 83)

Further Reading: Elders' Training, Book 7: One Accord for the Lord's Move, chs. 1-2; Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 2

## 第四周 周二

### 晨兴喂养

弗四 3~4 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

徒二 46 “他们天天同心合意，坚定持续…”。

腓二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

〔论到真正的一与同心合意，〕我把真正的一摆在第一，同心合意摆在第二。严格地说，真正的一不是属于召会的，乃是属于身体的；真正的一乃是身体自己生机的一。在以弗所四章四节，保罗告诉我们要保守那灵的一之后，他并没有说，“一个召会和一位灵…”；他乃是说，“一个身体和一位灵…”。召会可以是复数，如在不同地方的众召会，但身体绝不可以是复数。无论是就着地方或宇宙来看，身体都是一个。相对而言，召会就着宇宙说是一个，就着地方说有许多。

在身体里我们需要一；在召会里并在众召会之间我们需要同心合意。同心合意是为着我们的实行；一主要的是为着实际，为着事实。在约翰十七章，主耶稣为这样的事实祷告；在五旬节那日，借着将祂自己，作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。那是一的实际。在完成一的实际之后，就需要有一的实行。当一得以实行时，这一就成为同心合意。同心合意乃是一的实行（今日主恢复中内在的难处及其合乎圣经的救治，二一至二二页）。

### 信息选读

## WEEK 4 — DAY 2

### Morning Nourishment

Eph. 4:3-4 “Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling.”

Acts 2:46 “And day by day, continuing steadfastly with one accord…”

Phil. 2:2 “Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.”

In this series of messages I have put the genuine oneness first and the proper one accord second. Strictly speaking, the genuine oneness is not of the church but of the Body; it is the Body's own organic oneness. In Ephesians 4:4, after telling us to keep the oneness of the Spirit, Paul did not say, "One church and one Spirit..."; rather, he said, "One Body and one Spirit. ..." The church may be plural as the churches in different localities, but the Body could never be plural. Whether it is viewed locally or universally, the Body is one. In contrast, the church is universally one but locally many.

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer. That was the actuality of the oneness. After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness. When the oneness is practiced, it becomes the one accord. The one accord is the practice of the oneness. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 23-24)

### Today's Reading

在召会里实行正确的同心合意就是应用一。虽然一和同心合意似乎是同义辞，二者之间却是有不同的。主没有教导我们有关一的事。在约翰十七章，祂为一祷告；但在马太十八章，祂引导我们实行同心合意。在马太十八章十九节，主说到两个人在地上和谐一致地在一起祷告。那是祂在引导、训练、指引我们和谐一致的祷告。要试验我们是否在实行一，可以查看我们在祷告聚会中是否同心合意。当某些人祷告时，我们可能摇头表示不悦；当另一些人祷告时，我们可能点头表示同意。这种摇头或点头是一个很强的证明，我们不是在实行一，因为我们没有同心合意。

对别人的祷告说“阿们”，是保罗在哥林多前书所教导的。在十四章十六节保罗说，我们祷告的方式需要使人能说“阿们”。如果没有阿们表明我们的同心合意，我们就不该期望我们的祷告蒙垂听。在地上只要有两人同心合意的祷告，他们的祷告必得答应。同心合意乃是一的实行和应用，而一乃是我们实行同心合意的基础，这是很有意义的。

要保守一、应用一、使用一、享受一、花费一，我们就需要实行同心合意。然而我们不仅应当在我们所在地的圣徒中间实行同心合意，我们更必须普遍地在众召会之间实行同心合意（今日主恢复中内在的难处及其合乎圣经的救治，二二至二三、二五页）。

从腓立比书全文看，二章二节的“同一件事”，必是指对基督主观地认识和经历（一20~21，二5，三7~9，四13）。基督，唯有基督，该是我们全人的中心和普及。我们的思念应当集中在对基督宝贵的认识和经历上。专注于任何别的事物，都会使我们的思念不同，而造成我们中间的不合（圣经恢复本，腓二2注6）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第二章。

The practice of the proper one accord in the church is the application of the oneness. Although oneness and one accord seem to be synonymous, there is a difference between them. The Lord did not teach us concerning oneness. In John 17 He prayed for oneness, but in Matthew 18 He led us to practice the one accord. In Matthew 18:19 the Lord spoke of two praying together on earth in one accord. That was His leading, His training, and His directing us to pray in one accord. As a test of whether we are practicing the oneness or not, we may check to see whether there is one accord in our prayer meeting. When certain ones pray, we may shake our head as an indication of our displeasure, and when others pray, we may nod our head as an expression of our agreement. Such a shaking and nodding of our head is strong evidence that we do not practice oneness, because we do not have the one accord.

To say Amen in response to others' prayer is a practice taught by Paul in 1 Corinthians. In 14:16 Paul said that we need to pray in such a way that others can say Amen. If there are no Amens to indicate our one accord, we should not expect that our prayer will be heard. If only two on earth pray in one accord, their prayer will be answered. The one accord is the practice, the application, of the oneness, and the oneness is the basis on which we practice the one accord. This is very meaningful.

To keep the oneness, to apply the oneness, to use the oneness, to enjoy the oneness, to spend the oneness, we need to practice the one accord. However, we should practice the one accord not only among the saints in our particular locality; we must practice the one accord among all the churches universally. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 24, 26)

According to the context of Philippians, the one thing here must refer to the subjective knowledge and experience of Christ (1:20-21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge and experience of Christ. Focusing on anything else causes us to think differently, thus creating dissensions among us. (Phil. 2:2, footnote 6)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 2

## 第四周 周三

### 晨兴喂养

弗二 15 “...好把两下在祂自己里面，造成一个新人，成就了和平。”

罗十五 6 “使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

林前一 10 “弟兄们，我...恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

召会不光是身体，召会还是一个新人。身体需要基督作生命，新人需要基督作人位。当你要说话的时候，当我要说话的时候，当我们任何人要说话的时候，基本要解决的问题就是谁在那里作人位。...每一个人说话的时候都是基督作人位，结果怎样呢？结果就是一个口。

所以林前一章十节保罗说，大家“都说一样的话”。...召会是一个新人，只有一个人位，这一个人位来支配我们的说话，祂所说的定规是一样的话。

每一个弟兄和姊妹要说什么的时候，都不以自己作人位，乃是让基督作人位。让基督作你的人位，你来说话；让基督作我的人位，我来说话；结果大家就说一样的话（李常受文集一九七七年第三册，四〇三至四〇四页）。

### 信息选读

整本圣经只有一个口，说的是一样的话，却是经过好多人，经过好长的时间，在许多不同的地方写成的。...虽然人多，时间久，地点也多，但是我们大家

## WEEK 4 — DAY 3

### Morning Nourishment

Eph. 2:15 “...That He might create the two in Himself into one new man, so making peace.”

Rom. 15:6 “That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.”

1 Cor. 1:10 “Now I beseech you, brothers,...that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.”

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to speak, we must resolve the basic question: who is the person that is speaking here?...When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all "speak the same thing." ...The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely "the same thing" that we all speak as the new man.

Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 310-311)

### Today's Reading

The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places. ...Although we are many and we come from many places, all

却是一个口，说一样的话。为什么？因为我们大家都是一个人位，只有一个人位。

有好些时候，我要说话，但是我的里头就问问看，是我要说话呢，还是主要说话？换句话说，在这说话的事上是主作人位呢，还是我作人位？要是我作人位，下面有问题；要是主作人位，没有问题。…今天在基督教里有一种可怜的光景，每一个讲道人都想要讲自己的东西，以为讲别人讲过的东西就是羞耻。

大家知道最叫人受限制的，就是说话问题。…在召会中，在基督的身体里，特别是在新人里，你和我天然的人没有说话的自由。因为我们自己不是人位，整个新人只有一个人位，只有这个人位有自由说话，我天然的人绝对没有自由说话。祂是绝对有自由来说话，我是绝对没有自由来说话。

你要把罗马十五章六节〔同一的口〕和林前一章十节〔说一样的话〕，与以弗所二章的新人连起来看。…这以人来说是绝对作不到。但我们要看见，保罗在罗马十五章说的，乃是地方召会。在地方召会中，必须是一个口。…人位多，主张就多；主张多，意见就多。但是感谢主，现在这里是一个口，一个人位。…你刚要说，里面一捏，叫你不要说了。你只好说“感谢主”！你再一次要说的时侯，主又捏你，你就说“阿们”！

在行动上我们以基督作生命，在生活上我们以基督作人位。在身体里基督是我们的生命，在新人里基督是我们的人位。在身体上我们彼此作肢体，在新人中我们众人一口说一样的话。这话是召会（李常受文集一九七七年第三册，四〇四至四〇六、四一一页）。

参读：一个身体，一位灵，一个新人，第五、七章；在旧造里撒但的混乱以及为着新造的神圣经纶，第一、四章。

of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person.

Many times I wanted to speak, but I checked within, asking myself; "Is it I who want to speak, or is it the Lord?" In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. ...In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken.

Everyone knows that what limits you the most is the matter of speaking. ...In the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak.

You have to consider one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10 together with one new man in Ephesians 2:15. ...Humanly speaking, this is absolutely impossible. However, we must see that in Romans 15, Paul is speaking of a local church. In a local church there must be only one mouth. ...When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here. You may be about to speak, but something "pinches" you from within, telling you not to say anything. All you can say is, "Thank the Lord!" When you want to speak again, the Lord pinches you again, so you simply say Amen!

In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body, Christ is our life, and in the new man, Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 311-313, 316)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man", chs. 5, 7; The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, chs. 1, 4



## 第四周 周四

### 晨兴喂养

林前一 10 “...你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

提前一 3~4 “我...曾劝你...嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

我们要的乃是教导神经纶的教训。现在我们能领会，保罗在哥林多前书为何嘱咐人要说一样的话（一 10）。我们该说何种一样的话？我们该说圣经的教训、如何聚会、受浸的方式、造就圣徒的路、帮助人属灵的路或如何给基督徒许多帮助，使他们在生命上长大么？这些都是要教导的正确事情。圣经上的事，就如传福音，完全是正确的。然而，若是你离开了神的经纶，仅仅去作这些事，教导这些事，结果一不小心就会制造分裂。...教导圣经和传扬福音不是异教的东西。它们完全正确，完全合乎圣经，但我们必须做醒，自己是否在制造分裂。你所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量。只有一种职事建造人，绝不使人分裂—就是神经纶那唯一的职事。我们必须受提醒，保罗把提摩太留在以弗所，嘱咐他告诉那几个人不可教导不同的事，并且他们所教导的该联于神的经纶（长老训练第三册，四四至四五页）。

### 信息选读

我们也许问，所有的基督教教师唯一该教导的是什么？今天基督教教师教导人许多的事，就如长老治

## WEEK 4 — DAY 4

### Morning Nourishment

1 Cor. 1:10 “...That you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.”

1 Tim. 1:3-4 “Even as I exhorted you...in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.”

We want the teaching which teaches God's economy. Now we can understand Paul's charge in 1 Corinthians to speak the same thing (1:10). What same thing should we speak? Should we speak Bible teaching, how to meet, the way to baptize, the way to edify the saints, the way to help people to be spiritual, or the way to render much help to the Christians that they may grow in life? These are right things to teach. Something from the Bible such as evangelism is altogether right. However, if you do these things and teach them apart from God's economy, you are divisive. ...To teach the Bible and to preach the gospel are not pagan. They are altogether right and altogether scriptural, but we must be on the alert as to whether or not we are divisive. Whatever you teach should not be measured by whether it is wrong or right. It must be measured by whether it is divisive or not. Only one kind of ministry builds up and never divides—this is the unique ministry of God's economy. We must be reminded that Paul left Timothy in Ephesus with a charge to tell certain ones not to teach differently and that what they teach should be related to God's economy. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 45)

### Today's Reading

What then, we may ask, is the unique thing which all the Christian teachers should teach? Christian teachers today teach many things such as the presbytery,

会、受浸、监督方式、圣洁、如何传福音以及教导圣经的路。我们都同意，教导犹太教是错误的，但教导如何传福音呢？传福音有什么不对？我们必须看见，甚至教人传福音也会造成分裂。…只有一种职事始终建造、造就、成全人，完全没有拆毁。新约所称义、提倡、高举甚至荣耀的，只有那唯一的职事。在提前一章四节，保罗…告诉提摩太，那些教导不同之事的人，应当满心被神的经纶所占有。

请不要有平安和把握说，只要你教导的事合乎圣经，就没有问题了。不，可能很有问题，因为你的教训造成分裂。甚至正确的教训也造成分裂。我们都必须看见，一般说来，各个公会并没有教导错误的东西。他们都尽心竭力教导正确的东西，合乎圣经的东西。然而，最终基督的身体却被分割了。

唯一能保守我们在主恢复里的路，就是那唯一的职事。倘若我们说我们是在主的恢复里，而我们却这么轻忽的甚至隐密的教导一些与神的经纶不同的东西，我们就种下了要在分裂里长大的种子。因此，我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。这样的教训称为新约的职事。新约的职事单单供应三一神，这位三一神经过了种种的过程，要分赐到祂所拣选的人里面作生命和生命的供应，好产生基督的众肢体，以形成基督的身体来彰显三一神。这就是新约的经纶。教导任何的事，甚至是美好的事，合乎圣经的事，只要稍微离开神新约的经纶，仍然会带进分裂，会被那狡猾者，那恶者，大加利用。因此，我们必须儆醒（长老训练第三册，四一至四四、四七至四八页）。

参读：长老训练第三册，第四、十二章；马可福音生命读经，第二十七篇。

baptism by immersion, the episcopalian way, holiness, how to preach the gospel, and the way to teach the Bible. We would all agree that to teach the way of Judaism is surely wrong, but what about teaching how to preach the gospel? What is wrong with preaching the gospel? We must realize that even the teaching to preach the gospel creates division. This is wrong. There is only one ministry which always builds up, edifies, and perfects with no destruction at all. There is only one unique ministry that is justified, promoted, uplifted, and even glorified in the New Testament. In 1 Timothy 1:4 Paul went on to tell Timothy what those ones who were teaching differently should be occupied with—God's economy.

Please do not have the peace and assurance that as long as you teach things scripturally that it is all right. It is not all right because your teaching creates division. Even your right teaching creates division. We all must realize that, generally speaking, the different denominations do not teach anything wrong. They have all tried and endeavored to teach the right things, the scriptural things. Eventually, however, the Body of Christ has been cut into pieces.

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is only to minister the Triune God, processed, to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, which is even a little bit apart from God's New Testament economy will still issue in division, and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (Elders' Training, Book 3: The Way to Carry Out the Vision, pp. 43-45, 47-48)

Further Reading: Elders' Training, Book 3: The Way to Carry Out the Vision, chs. 4, 12; Life-study of Mark, msg. 27

## 第四周 周五

### 晨兴喂养

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

14 “这些人…都同心合意，坚定持续地祷告。”

四 31 “…他们就都被圣灵充溢，放胆讲说神的话。”

使徒行传开始于同心合意，也强调同心合意。然而，早期的门徒执行主在这地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持或保守这种同心合意。我们把整卷使徒行传从头到尾读过，就能看见，为着执行神在这地上的行动以成就祂新约的经纶，他们所采取的作法完全是凭着三个主要实质—祷告、那灵与话。不但在使徒行传里，就是在全本新约，也都是用祷告、那灵与话来执行神的经纶。…构成主行动独一作法的实质乃是祷告与那灵，这两者的结果产生话（长老训练第七册，一七页）。

### 信息选读

使徒行传从未告诉我们那灵扩充并繁增，却告诉我们话扩充并繁增。…实际上，我们所作的乃是把话传给人。话是神新约经纶真正的内容，真正的构成成分。神的话构成新约圣经，也构成神新约的经纶。我们该祷告，使我们有那灵作能力来传播主话。

让我们在话上劳苦，在祷告上劳苦，并殷勤对待圣灵，这是值得的。我们必须花许多时间进入主的话；

## WEEK 4 — DAY 5

### Morning Nourishment

Acts 1:8 “But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.”

14 “These all continued steadfastly with one accord in prayer…”

4:31 “...And they were all filled with the Holy Spirit and began to speak the word of God with boldness.”

The book of Acts begins with the one accord and stresses the one accord. The early disciples could not have maintained or kept this one accord, however, if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth. If we read through the entire book of Acts, we can see that the way they took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word. Not only in Acts but also throughout the entire New Testament, prayer, the Spirit, and the Word were used for the carrying out of God's economy. ...The substances which constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word. (Elders' Training, Book 7: One Accord for the Lord's Move, p. 21)

### Today's Reading

Acts never tells us that the Spirit grew and multiplied but that the Word grew and multiplied. ...What we do actually is to carry the Word to people. The Word is the real contents, the real constituents of the New Testament economy of God. God's Word constitutes the New Testament Bible and also constitutes the very New Testament economy of God. We should pray that we may have the Spirit as power to spread the Word.

Let us toil in the Word, labor in prayer, and be diligent in dealing with the Holy Spirit. This is worthwhile. We have to spend much time to get into the Word; we

我们必须使自己被圣言所浸润、构成甚至泡透。我们也必须使自己因着与主的接触而被构成。我们必须天天时时接触祂，然后我们就要成为正确的人（长老训练第七册，一八、二六页）。

为着基督身体生机的建造，我们需要神圣的生命，也需要祷告。…祷告就是说，我们领悟，凭我们自己，以我们自己，在我们自己里面，我们一无所知。…我们若要作神的工作，就需要进入神里面。不仅如此，神在我们里面也不够多。因此，我们需要将神祷告到我们里面，然后我们就能用与神调和的方式工作。换句话说，我们在神里面，神也在我们里面。我们能借着祷告达到这种情况和光景。我们祷告的时候，不需要为着事务或工作祷告得太多。我们需要将自己祷告到神里面，也需要将神祷告到我们里面。这是祷告的原则。

我们要传福音的时候，必须暂时停下来祷告。祷告就是说，我们停下自己，不作什么。…我们若查考新约，就可以看见主耶稣总是先祷告。祂的祷告是要停下自己，不离开父作什么。祂的祷告给祂机会与父完全是一。然后父神所作的，就借着那人耶稣工作。早期的使徒们也是这样。使徒行传给我们看见，每当有某种行动的时候，使徒们总是先祷告。没有祷告，他们绝不发起工作。每当他们要作一件事，总是借着祷告停下自己。他们的祷告给神一条路进入他们里面，充满他们，并浸透他们全人；然后使徒们才开始工作。那个工作不是使徒们向神独立所作的；反之，使徒们所作的工作，是完全倚靠神而作的（召会实际并生机的建造，一〇三至一〇四页）。

参读：使徒行传生命读经，第四十九篇；召会实际并生机的建造，第九章；实行主当前行动之路，第二章；新路实行的异象与具体步骤，第十三至十四篇；提摩太前书生命读经，第三篇。

have to get ourselves saturated, constituted, and even soaked with the holy Word. We must also get ourselves constituted with our contact with the Lord. We have to contact Him day by day and hour after hour; then we will be the right person. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 21-22, 28)

For the organic building up of the Body of Christ, we need the divine life, and we also need prayer. ...To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing. ...If we are going to do God's work, we need to get into God. Furthermore, God is not that much in us. Therefore, we need to pray God into us. Then we can do the work in a way in which we are mingled with God. In other words, we are in God, and God is in us... When we pray, we do not need to pray too much for affairs or for the work. We need to pray ourselves into God, and we need to pray God into us. This is the principle of prayer.

When we want to preach the gospel, we have to stop a while to pray. To pray means to stop ourselves from doing anything. ...If we look into the New Testament, we can see that the Lord Jesus always prayed first. His prayer was to stop Himself from doing anything apart from the Father. His prayer afforded Him the opportunity to be fully one with the Father. Then the work done by God the Father was through Jesus, the man. It was the same with the early apostles. The book of Acts shows us that whenever there was some activity, the apostles firstly prayed. They never initiated work without prayer. Whenever they wanted to do something, they stopped themselves by their prayer. Their prayer gave God a way to come into them, to fill them up, and to saturate their very being. Then the apostles began to work. That work was not something done by the apostles independent from God. Instead, the work done by the apostles was only done in full dependence on God. (The Practical and Organic Building Up of the Church, pp. 92-93)

Further Reading: Life-study of Acts, msg. 49; The Practical and Organic Building Up of the Church, ch. 9; The Way to Practice the Lord's Present Move, ch. 2; Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, chs. 13-14; Life-study of 1 Timothy, msg. 3

## 第四周 周六

### 晨兴喂养

徒二 46 “...天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼...”

五 42 “他们每日在殿里，并且挨家挨户，不住地施教，传耶稣是基督为福音。”

二十 20 “凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。”

使徒行传不仅记载繁殖、扩增与开展的事，也给我们看见繁殖、扩展的四项重要凭借。第一是最重要的，就是经纶的灵，能力的灵，降在爱主的人身上（一 8，二 2～4）。第二是祷告，并且是坚定持续地祷告；如彼得所说的（六 4，一 14，二 42）。第三是神的话（六 7）；神的话就是基督自己。神的话有能力，因为神的话是生命、亮光，也是真理，能成为人的救恩。...第四是信徒的家；这是一个使神扩增和开展的实际凭借。很奇妙的，在使徒行传里，我们找不到“礼拜堂”的记载，却有三次“挨家挨户”的记载。第一次是在二章四十六节，说到信徒挨家挨户的擘饼、祷告；第二次是在五章四十二节，说到信徒挨家挨户传福音，教导人耶稣是基督；第三次是二十章二十节，保罗对以弗所长老说，他是挨家挨户的教导、劝戒他们，凡神一切的旨意都没有避讳地告诉他们。

可见神扩展的凭借不是别的，乃是借着祂的灵，凭着信徒的祷告，和神话语的释放，再经过信徒的家。...此外，还要加上一点，就是我们这些人，要作主的见证人〔一 8〕。...“见证人”一辞，希腊文的意思是殉道者，就是舍上生命、赔上生命来作见证的人（召会的扩增与开展，三〇至三一页）。

## WEEK 4 — DAY 6

### Morning Nourishment

Acts 2:46 “...Continuing steadfastly with one accord in the temple and breaking bread from house to house...”

5:42 “And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus as the Christ.”

20:20 “How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house.”

The book of Acts not only records the facts related to the church's increase and spread; it also shows four important means of the church's increase and spread. The first means is the economical Spirit, the Spirit of power, descending on the lovers of the Lord (1:8; 2:2-4). The second means is prayer, which is continued steadfastly (6:4; 1:14; 2:42). The third means is God's word (6:7), which is Christ Himself. God's word has power, because the word of God is life, light, and truth. As such, it brings salvation to man. ...The fourth means is the believers' homes; this is the practical means for God's increase and spread. Acts does not contain a record concerning meetings in a chapel, but there is a record of meeting "from house to house." The believers broke bread and prayed together from house to house (2:46). They also announced the gospel and taught Jesus as the Christ from house to house (5:42). Finally, Paul spoke of teaching and admonishing the believers from house to house (20:20).

The means for God's spread is through His Spirit, by the prayer of the believers, by the release of God's word, and through the believers' homes. ...In addition to these four aspects, we need to be His witnesses [1:8]. ...Witness in Greek means "martyr," one who lays down his life, who pays the price of his life, to be a witness. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, pp. 29-30)

从一九四九到一九五六年，…我们不只传福音把人救进来，也分排托住他们。…基督扩增与开展的凭借和基础…就是小排。到了一九八〇年，…完全没有了小排，反而倾向大聚会、群众聚会、一人讲道的聚会。这明显是回到了基督教老旧的光景里。

认真说，使徒行传里所提到的召会聚会，主要是倚靠挨家挨户，就是从一家到另一家，一家又一家。这是“挨家挨户”希腊文的正确意思。一个家再大，也不会大到一个地步，能用作群众聚集的地方，最多只能让左邻右舍聚在一起，那个容量总是小的。所以，我们称这样的一种聚集是小排。

家庭是培养，学校是教育；这两面都需要。因此，经过一段时期的研究，我们发觉召会生活也不能缺少集中的聚会，那是学校教育性质的；小排则是家庭培养性质。

小排一面可以托住现有的圣徒，一面可以挽回久不聚会的。然而，召会的扩增与开展，不能仅仅在“守”势里进行，还必须有“攻”势的一面。这“攻”的一面，就是挨家挨户传福音。借着生命的喂养、真理的传扬，我们可以托住并挽回弟兄姊妹。然而，当我们看看周围，还有许许多多没有信主的亲戚、朋友、邻舍，我们不能没有感觉。…〔我们要去〕叫他们能认识福音，得着主救恩的好处（召会的扩增与开展，三七、三九至四〇、四二、二一九页）。

参读：召会的扩增与开展，第二至三篇；倪柝声文集第二辑第十册，第十章。

[In Taiwan] from 1949 to 1956...we gained people through the preaching of the gospel, and we retained people by meeting with them in small groups. ...The means and base for the increase and spread of Christ...is the small groups. By 1980 all the small groups were gone. In place of the small groups, there were big joint meetings, mass gatherings, and meetings involving one man speaking. This was a return to the old condition of Christianity.

Strictly speaking, the meetings of the church in Acts occurred mainly "from house to house." The saints went from one house to another, house after house. This is the correct meaning of from house to house in Greek. Even if a house was large, it would not have been able to accommodate a mass gathering. At the most, it would have been able to provide a place for immediate neighbors; the capacity of a house is always small. This is the reason that we refer to such meetings as small group meetings.

Homes are for nurturing, and schools are for educating. Both of these components are necessary. Therefore, after studying our situation, we realize that there is still a need for joint meetings in the church life, which are in the nature of school education, and for small group meetings, which are in the nature of home nurturing.

Although the small groups can uphold existing saints and restore dormant saints, the increase and spread of the church will not proceed in a full way if we focus only on this "defensive" function. We also must focus on the "offensive" function of preaching the gospel from house to house. Through the supply of life and the teaching of the truth, we can uphold and restore the brothers and sisters. Yet when we look around, we still see many relatives, friends, and neighbors who are unbelievers, and we surely have some feeling for them...that they may know the gospel and receive the blessings of the Lord's salvation. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, pp. 35-37, 39, 176-177)

Further Reading: Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, chs. 2-3, 12; CWWN vol. 30, "The Normal Christian Church Life," pp. 167-171

# 第四周诗歌

# WEEK 4 — HYMN

## Let's take the land! The land that God has given us

### Spiritual Warfare — Taking the Land

1287

### 来得这地

补 243

C 大调

4/4

5 | 1̇ 1̇ 1̇ . . 5̇ | 6̇ . 5̇ 5̇ . 5̇ 6̇ . 5̇ 5̇ . 5̇ | 2̇ 2̇  
 一、来得这地，神已将这地赐给我们；平日生  
 2̇ . . 3̇ | 2̇ . 1̇ 7̇ . 6̇ 5̇ . 0 0 . 5̇ | 3̇ 3̇ 3̇ . . 3̇ | 3̇ . 2̇  
 活，可满基督丰富。来得这地，所需装  
 4̇ . 3̇ 2̇ . 1̇ 7̇ . 6̇ | 5̇ 1̇ 1̇ . 5̇ | 3̇ . 2̇ 1̇ . 7̇ 1̇ .  
 备，一样不缺一宝血、见证的话、灵与召会。  
 5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 5̇ - 5̇ 0 5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 4̇ - 4̇ .  
 (副) 来得这地，哦，弟兄们哪！神赐这地给我们了。  
 (女声)  
 2̇ 4̇ . 5̇ | 7̇ 7̇ 0 . 5̇ 7̇ . 1̇ | 2̇ 2̇ 0 . 2̇ 3̇ . 4̇ | 7̇ 6̇ 4̇ 6̇ | 5̇ - 0 .  
 刚强去争战，我们必得胜！来得这地，何等荣耀！  
 5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 5̇ - 5̇ 0 5̇ 6̇ . 7̇ | 1̇ 3̇ 4̇ 3̇ | 6̇ - 0 .  
 (男声) 来得这地，哦，姊妹们哪！投身其中，紧紧跟随；  
 5̇ 6̇ . 7̇ | 1̇ 1̇ 0 . 7̇ 1̇ . 2̇ | 3̇ 3̇ 0 . 5̇ 5̇ . 5̇ | 6̇ 4̇ 3̇ 2̇ | 1̇ - - 0 . ||  
 祂正在呼召，祂走在前头，所需一切祂已赐给！

- 二、我们有血，基督是无瑕疵的祭，祂舍自己，使神完全满意；  
 所以我们到神面前，坦然无惧，只要我们宝血不断支取。
- 三、我们有话，神话乃是我们食物，我们用信调话并说“阿们”，  
 在每日中，圣灵再向我们说话，祂从里面规律调整我们。
- 四、我们有灵，这灵乃是实际的灵，不以我们的感觉作根据。  
 内住的灵，教导我们住在祂里，引导我们进入一切实际。
- 五、我们还有召会，她是何等宝贝！经历丰满，圣徒不可或缺！  
 我们同聚必得这包罗万有主，祂是我们一切中的一切！

2. We have the blood! Christ is our spotless offering,  
 Who gave Himself, our God to satisfy;  
 And so we come with boldness to the throne of grace,  
 And all day long, the precious blood apply.
3. We have the Word! The written Word's our daily food;  
 We mix this Word with faith and say "Amen!"  
 Then thro' the day, the spoken Word will speak to us  
 And regulate our living from within.
4. The Spirit's ours! The Spirit of reality,  
 He's independent of the way we feel;  
 He dwells in us, and teaches us to dwell in Him,  
 And guides us into everything that's real.
5. We have the church! All saints are needed to possess  
 The fullness of this vast reality;  
 Together we will gain this all-inclusive Christ,  
 And He to us our everything will be.





基督的扩增，  
为着召会的建造  
第五篇

在信徒里面基督的扩增就是  
他们属灵的长进和生命的长大

读经：约三 30，加四 19，弗三 16～17，四 13、  
15、23，腓三 7～12

纲要  
周一

壹 属灵的长进就是基督的成分在信徒里  
面的增加—约三 30，加四 19，弗四  
13，腓三 7～12：

一 信徒属灵进步的首要条件就是要饥饿—路一  
53：

- 1 所有属灵的长进，都在乎我们的饥饿；我们在主面前要有长远的进步，就必须有持续的饥饿—太五 6。
- 2 神的原则就是叫饥饿的得饱美物，叫富足的空着回去—路一 53。
- 3 重生是白白的，但属灵上要进步就必须出代价；信徒要有进步，就必须出代价—启三 18。

THE INCREASE OF CHRIST  
FOR THE BUILDING UP OF THE CHURCH

Message Five

The Increase of Christ in the Believers  
Being Their Spiritual Progress and Growth in Life

Scripture Reading: *John 3:30; Gal. 4:19; Eph. 3:16-17; 4:13, 15, 23; Phil. 3:7-12*

Outline  
Day 1

I. **Spiritual progress is the increase of the element of Christ within the believers—John 3:30; Gal. 4:19; Eph. 4:13; Phil. 3:7-12:**

A. *The first condition for spiritual progress in a believer is hunger—Luke 1:53:*

1. All spiritual progress depends on our hunger; in order to have sustained progress before the Lord, we need a sustained hunger—Matt. 5:6.
2. God's principle is to fill the hungry with good things and to send the rich away empty—Luke 1:53.
3. Regeneration is free, but spiritual progress comes with a price; in order for a believer to make progress, he must pay a price—Rev. 3:18.

二 我们要看见，属灵的生命是基督自己，属灵的生活也是基督自己，属灵的长进还是基督自己——西三4，腓一21上。

三 真实的属灵乃是基督自己，属灵的长进乃是基督的加多。

四 基督徒属灵的长进不该仅仅是外面表现的变化，乃该是里面基督的成分加多——弗三17：

- 1 有些信徒外面表现变好了，但里面基督没有加多；这不是属灵的长进，乃是宗教的长进。
- 2 很少基督徒能分辨信徒身上的改变，到底是道德的改变，还是由于基督加多而有的改变。

## 周二

五 属灵的长进乃是把占有了神的地位的东西一件一件除掉了——太六33，五8：

- 1 属灵的长进，从积极一面来说，是基督的成分在我们里面加增了；从消极一面来说，是基督以外的一切东西从我们里面除去了——腓三7~8。
- 2 属灵的长进，不仅是加进去，也是被减除；当夺去神地位的东西从我们身上被除掉，这就有属灵的长进——太五8，六33。

六 基督在我们里面长大成形，使我们里面有基督丰满之身材的度量，这就是属灵的长进——弗四13，加四19。

贰 生命的长大乃是基督在信徒里面的扩增——约三30：

*B. We need to see that our spiritual life is Christ, that our spiritual living is Christ, and that our spiritual progress is also Christ—Col. 3:4; Phil. 1:21a.*

*C. Real spirituality is Christ Himself; spiritual progress is the increase of Christ.*

*D. A Christian's spiritual progress should not be only an outward improvement but should be an inward increase of the element of Christ—Eph. 3:17:*

1. Some believers improve their outward behavior but do not have more of Christ in them; this is not spiritual progress but religious progress.
2. Very few Christians are able to discern whether the change in a believer is merely an ethical change or a change due to the increase of Christ.

## Day 2

*E. Spiritual progress is being free from everything that usurps the place of God—Matt. 6:33; 5:8:*

1. On the positive side, spiritual progress is the increase of the element of Christ within us; on the negative side, spiritual progress is the removal of all things other than Christ within us—Phil. 3:7-8.
2. Spiritual progress is not only addition but also subtraction; when something that has usurped God's place is removed from us, there is spiritual progress—Matt. 5:8; 6:33.

*F. When Christ grows and is formed in us so that there is the measure of the stature of the fullness of Christ within us, this is spiritual progress—Eph. 4:13; Gal. 4:19.*

**II. The growth in life is the increase of Christ in the believers—John 3:30:**

一 真实生命的长大乃是基督这生命在我们里面加多—十四 6。

二 基督自己不需要生长，因为祂是完美又完全的：

- 1 基督自己是完全成熟的，但在我们里面的基督可能仍然非常小；我们需要赢得更多的基督—弗四 15。
- 2 当基督在我们里面扩增时，我们就在祂里面长大—西二 19。

## 周 三

三 生命的长大乃是基督一直在我们里面增加，并且我们一直减少—约三 30。

四 因着生命是基督，所以生命的长大就是基督在我们里面的加增—十一 25，十四 6，约壹五 11 ~ 12，弗三 17：

- 1 基督已进到我们的灵里作生命，现今我们需要敞开自己，让基督在我们里面扩展，充满、浸透并浸润我们。
- 2 生命的长大乃是基督的加增和扩展—加四 19。

五 我们需要启示，好看见真正在生命里的长大，不是仅仅行为的改变或自我改良，乃是基督在我们里面的扩增—弗一 17，三 17：

- 1 宗教的工作是改良自己，而主的心意是要我们向祂敞开自己，使祂得以在我们里面扩增—17 节。

## 周 四

2 今天信徒所缺少的，就是基督这生命在他们里面的扩增。

六 生命的长大乃是基督作到我们里面，并形成在我们里面—加四 19：

A. *The real growth in life is the addition of Christ as life into our being—14:6.*

B. *Christ in Himself does not need to grow, for He is perfect and complete:*

1. In Himself Christ is fully mature, but in us Christ may still be very small; we need to gain more of Christ—Eph. 4:15.
2. When Christ increases in us, we grow in Him—Col. 2:19.

## Day 3

C. *The growth in life is Christ increasing within us and we decreasing all the time—John 3:30.*

D. *Because life is Christ, the growth of life is the increase of Christ within us—11:25; 14:6; 1 John 5:11-12; Eph. 3:17:*

1. Christ came into our spirit as life, and now we need to open ourselves and let Christ spread within us and fill, saturate, and permeate us.
2. The growth of life is the increase and expansion of Christ—Gal. 4:19.

E. *We need a revelation to see that genuine growth in life is not a mere change in behavior or the improvement of ourselves but the increase of Christ within us—Eph. 1:17; 3:17:*

1. The work of religion is to improve the self, whereas the Lord's desire is that we open ourselves to Him so that He may increase in us—v. 17.

## Day 4

2. What the believers lack today is the increase of Christ as life within them.

F. *The growth in life is Christ wrought into us and formed in us—Gal. 4:19:*

- 1 让基督成形在我们里面，就是让基督在我们里面完全长大—弗四 13。
  - 2 当基督成形在我们里面，祂就安家在我们心里；祂渴望浸透我们心（我们里面之人）的每一部分，直到完全据有我们的心—三 16 ~ 17。
  - 3 我们若渴望让基督在我们里面扩增，而在生命里长大，就需要完满的经历基督—腓三 7 ~ 12。
- 七 我们要基督在我们里面扩增，并要我们衰减，就需要更新的心思和服从的意志；我们的心思越得更新，意志越被降服，基督就越在我们里面长大—弗四 23，罗十二 2，林前六 17，腓二 12，林后十 6：

## 周 五

- 1 我们要在心思的灵里得以更新—弗四 23：
  - a 重生的灵乃是更新的灵；这更新的灵必须得加强，好侵占、征服并占有我们魂的每一部分—约三 6，弗三 16。
  - b 基督作为赐生命的灵，现今在我们的灵里，并且这二灵调和在一起，形成心思的灵—提后四 22，林前六 17。
  - c 当那与我们重生的灵调和的赐生命之灵，扩展到我们的心思里，这调和的灵就成为我们心思的灵；乃是借着这调和的灵，我们的心思得着更新—弗四 23。
  - d 在我们心思的灵里得以更新，乃是里面并内在的；这更新将我们的逻辑、哲学、想法、观念和心态翻转过来—罗十二 2。

1. To have Christ formed in us is to have Christ fully grown in us—Eph. 4:13.
  2. **As Christ is being formed in us, He makes His home in our hearts; He desires to saturate every part of our heart, our inward being, until He takes full possession of it—3:16-17.**
  3. If we desire to grow in life by having Christ increase within us, we need to experience Christ in a full way—Phil. 3:7-12.
- G. In order for Christ to increase within us and for us to decrease, we need a renewed mind and a submissive will; the more we are renewed in our mind and subdued in our will, the more Christ will grow in us—Eph. 4:23; Rom. 12:2; 1 Cor. 6:17; Phil. 2:12; 2 Cor. 10:6:*

## Day 5

1. We need to be renewed in the spirit of the mind—Eph. 4:23:
  - a. **A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened to invade, subdue, and occupy every part of our soul—John 3:6; Eph. 3:16.**
  - b. **Christ as the life-giving Spirit is now in our spirit, and these two spirits mingle together to form the spirit of the mind—2 Tim. 4:22; 1 Cor. 6:17.**
  - c. **When the life-giving Spirit, who is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed—Eph. 4:23.**
  - d. **To be renewed in the spirit of our mind is inward and intrinsic; this renewing revolutionizes our logic, philosophy, thought, concept, and psychology—Rom. 12:2.**

## 周 六

- 2 我们的意志必须被降服，好与神和谐—腓二 12 ~ 13：
- a 我们全人既是随我们的意志而行动，意志就是我们全人最有势力的部分，代表我们全人—约七 17。
  - b 颈项代表人在神面前意志的降服；主看我们意志的降服，是顶美丽的事—歌四 4。
  - c 我们的意志要与神联合，祂就必须征服我们意志的活动和我们意志的生命—1 节：
    - (一) 服从是在活动方面，和谐是在生命、性质、倾向方面—1、4 节。
    - (二) 服从的意志是停止了自己的活动，但和谐的意志是与神一致并同心的—约四 34，太二六 39。
  - d 完全与神和谐的意志，乃是把心完全放在神旨意里面的；唯独意志与神和谐的人，才能认识神的心—约七 17，弗一 9。

## Day 6

2. Our will must be subdued and be in harmony with God—Phil. 2:12-13:
- a. Since our whole being moves according to our will, our will is the most powerful part of our being and represents our whole being—John 7:17.
  - b. The neck stands for the human will under God; the Lord considers the submission of our will a most beautiful thing—S. S. 4:4.
  - c. In order for us to have a union of our will with God, He must subdue the activities of our will and the life of our will—v. 1:
    - (1) Submission is in the aspect of activities; harmony is in the aspect of life, nature, and tendency—vv. 1, 4.
    - (2) A submissive will stops its own activities; a harmonious will is one with God and is of the same heart as God—John 4:34; Matt. 26:39.
  - d. A will that is in complete harmony with God is a will in which one's whole heart is placed in the will of God; only when our will is in harmony with God can we know God's heart—John 7:17; Eph. 1:9.



# 第五周 周一

## 晨兴喂养

路一 53 “叫饥饿的得饱美物，叫富足的空着回去。”

太五 6 “饥渴慕义的人有福了，因为他们必得饱足。”

盼望我们都看见，属灵的生命是基督自己，属灵的生活也是基督自己，属灵的长进还是基督自己。不要以为属灵的长进，仅仅是外面表现的变化。真实属灵的长进，乃是我们里面基督的成分加多（基督并祂钉十字架，一五八页）。

## 信息选读

在我们得救之前，我们没有寻找主。圣经上说，乃是神寻找我们。等到我们得救以后，就要寻求主。主差遣基督来，使我们得永远的生命，这件事一次就完成了。但如果你得救以后，一个月过去，一年过去，你还是没有多大分别，你在神手中就没有多大用处。一个人如果从前聚会如何，今天还是一样如故，这样的人也没有多大用处。为什么有的基督徒能够进步，但大多数基督徒依然如故？我们要知道，所有属灵的长进，都在乎人的饥渴。路加一章五十三节说，神“叫饥饿的得饱美物”。主也说，“寻找，就寻见”（十一9），天父要将圣灵给求祂的人。一个基督徒属灵上要进步，就必须里面是饥渴的，是一直寻找的。

基督徒属灵进步的首要条件就是要饥饿。…神的原則就是，饥饿的得饱美物，富足的空着回去。今天你来到主面前，若是空着回去，就证明你已经太富、太饱足了。…人可以遇到恩典、拾到恩典，但属灵的进

# WEEK 5 — DAY 1

## Morning Nourishment

Luke 1:53 “The hungry He has filled with good things, and the rich He has sent away empty.”

Matt. 5:6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

I hope we can see that our spiritual life is Christ, our spiritual living is Christ, and our spiritual progress is also Christ. Do not think that spiritual progress is merely a change in our outward expression. Genuine spiritual progress is the increase of the element of Christ within us. (The Crucified Christ, p. 137)

## Today's Reading

Before we were saved, we did not seek after God. The Bible says that God seeks after man. However, we began to seek after the Lord after we were saved. God gave us Christ in order that we might have eternal life; this is a work that was completed once for all. But after a man is saved, he will be of little use in God's hands if he is still the same after a month or a year. If a man comes to the meeting today and he is the same way that he was before, he will not be of much use to the Lord. Why do some Christians advance while others always seem to remain the same? All spiritual progress depends on man's hunger. Luke 1:53 says that God has filled the hungry with good things. The Lord also said, "Ask and it shall be given to you" (11:9). The heavenly Father gives the Spirit to those who ask. In order for a Christian to advance spiritually, he must be hungry inwardly and constantly seeking.

The first condition for spiritual growth in a Christian is hunger. ... God's principle is to fill the hungry with good things and to send the rich away empty. Today if you come to the Lord empty and go away empty, it means that you are already too full and too rich. ...A man can experience grace by

步不是碰巧遇到的，不是半路拾来的。得救可以碰巧得着，但要得着圣灵的能力，要过圣别的生活，要多知道神的能力，要经历得胜的生命，就不是碰巧或巧遇可以得到的。这些神只给那些要的人，神只给那些饥渴的人。

我在各处遇见许多人对付属灵的事，好像对付救恩一样，以为听一听就知道。其实得救和属灵的进步是有很大的分别的。马太二十五章十个童女灯里的油不必买，但灯外器皿里的油必须自己去买。重生是白白的，但属灵上要进步就必须出代价（倪柝声文集第二辑第二十二册，二四至二五页）。

有些人几年前脾气暴躁，今天脾气仍然暴躁。有些人脾气改好了，嗜好丢掉了，规规矩矩了，但里面的基督没有加多。基督徒的长进不仅是外面改了，更是里面基督加多了。基督徒的长进不仅是外面的坏习惯、坏行为去掉了，更是里面基督的成分加多了。

有些人外面表现变好了，但里面基督没有加多。这不是属灵的长进，这是宗教的长进；这不是基督的长进，这是道德的长进。今天很少基督徒能分辨道德与基督。他们把基督徒身上的道德当作基督，不能分辨在基督徒身上的改变，到底是道德的改变，还是基督加多的改变。

到底什么是属灵呢？属灵就是基督自己。什么是属灵的长进呢？属灵的长进就是基督加多了（基督并祂钉十字架，一五九至一六〇页）。

参读：基督并祂钉十字架，第十二篇；倪柝声文集第二辑第二十二册，第三十三篇。

chance, but spiritual progress does not come by accident. It is not something that one picks up along the way. Salvation may come by chance, but the power of the Spirit, a holy life, the power of God, and the overcoming life are not things that are obtained by chance. God will only give these things to those who seek for them; He will only give them to the hungry ones.

I have met many people who deal with spiritual matters the same way that they deal with their salvation. They think that all they need to do is to hear about it. Actually there is a big difference between salvation and spiritual progress. The ten virgins in Matthew 25 do not have to buy oil for their lamps, but they have to buy oil for their vessels, which are not the same as their lamps. Regeneration is free, but spiritual progress comes with a price. (CWWN, vol. 42, pp. 247-248)

Some had a bad temper a few years ago and still have a bad temper today. Others have changed their bad temper to a good one, have gotten rid of their bad habits, and have become well-behaved; however, the Christ in them has still not increased. A Christian's progress should not be only outward improvement but should be an inward increase of Christ. A Christian's progress should not be only an outward deliverance from bad habits and bad behavior but should also be an inward increase of the element of Christ.

Some people improve their outward behavior but do not have more of Christ in them. This is not spiritual progress but religious progress. This is not the growth of Christ but the growth of morality. Today very few Christians are able to discern between morality and Christ. They often regard a certain Christian's morality to have its source in Christ and are not able to discern whether the change in a Christian is merely an ethical change or a change due to the increase of Christ.

What is real spirituality? Spirituality is Christ Himself. What is spiritual progress? Spiritual progress is the increase of Christ. (The Crucified Christ, pp. 137-138)

Further Reading: The Crucified Christ, ch. 12; CWWN, vol. 42, ch. 33



## 第五周 周二

### 晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

属灵的长进，就是神的成分在你里头加多，反过来说，也就是在神之外的东西从你里头被除掉。你不要以为，你聚了一次会，道给你听见了，你也什么都听得懂，你就是长进了。不是。属灵的长进，就你而论，不是加进去，乃是被除掉。十篇八篇的道装在你里头，不是长进，可能倒是一个阻挡。属灵的长进，就是增加了神的成分，而除去了神之外的东西。…你听了道，道装在你的头脑里，并不是长进…。如果你里头的东西被除掉了，这才是长进；如果神的成分在你的里头加多了，这才是长进。

许多基督徒一蒙恩得救，就把许多的罪中之乐除掉了。但是，单单除掉罪还是不够的。是把占有了神的地位的东西一件一件除掉了，那才是属灵的长进（倪柝声文集第二辑第十七册，一八六至一八七页）。

### 信息选读

什么时候，因着神的工作，叫你除掉什么在神之外的东西，那一个才是属灵的长进。我们要回头问一问自己说，到底我是否一直有东西掉下去？…有一个月没有东西从我们身上往下掉，我们就有一个月没有长进；有一年没有东西从我们身上往下掉，我们就有一年没有长进。弟兄姊妹，属灵的长进，从正面来说，是神的成分加增了；从反面来说，是我们这一面天天减少。一个突飞猛进的基督徒，他是天天减少

## WEEK 5 — DAY 2

### Morning Nourishment

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

15 “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.”

Spiritual progress is the increase of the element of God in us. It is also the removal of things other than God within us. We must not think that we can make progress by simply attending a meeting, hearing a message, or understanding a message. Spiritual progress for us is not only addition but also subtraction. Having eight or ten messages in us is not progress; it can well be a hindrance. Spiritual progress is the increase of the element of God and the removal of everything else. ...When we listen to a message, the message reaches our mind, but this is not progress. ...If something is removed from us, we have progress. If God's element increases in us, we have progress.

Many Christians are delivered from the pleasures of sin as soon as they are saved. Yet it is not enough to be free from sin alone. Spiritual progress is being free from everything that usurps the place of God. (CWWN, vol. 37, p. 143)

### Today's Reading

Whenever God's work removes something from us other than God, we have spiritual progress. We must continually ask ourselves whether we are shedding things. ...If nothing has been cast off from us for a month or a year, we have had no progress during that month or year. Brothers and sisters, spiritual progress on the positive side means the increase of the element of God, and on the negative side it means the decrease of ourselves. A Christian who makes great progress is one who decreases daily. ...On the positive side,

的。…属灵的长进，从积极一方面来说，是神在我们里面加多；从消极一方面来说，是有许多东西从我们里面一点一点减少了（倪柝声文集第二辑第十七册，一八七至一八八页）。

以弗所四章十三节和加拉太四章十九节，给我们清楚看见，什么叫作基督徒的长进。基督徒的长进，就是基督在他里面长大成形，满有基督长成的身量。基督徒的长进，就是他里面的基督能够成形，能够增加祂的身量（基督并祂钉十字架，一五九页）。

然而，大多数基督徒以为长大只是一种改进。但我们可能有很多的改进，却没有什麼长大。生命的长大乃是基督作生命加到我们里面来。不要说基督徒，连不信的人也会因天然生命的成熟而改进自己。比方，一个人由少年到成年，也会有所改进。但这种改进不是生命的长大。许多基督徒因着听道得了帮助，有了改进。虽然道理可能帮助人有所改进，但不能帮助人在生命中长大。照着圣经，长大乃是让基督更多的作到我们里面来。生命的长大就是基督加增到我们里面（生命信息上册，一五页）。

生命的长大乃是基督在我们里面的扩增。基督已经在我们里面，但祂需要在我们里面生长。基督自己不需要生长，因为祂是完美又完全的。基督自己是完全成熟的，但在我们里面的基督可能仍然非常小。我们需要赢得更多的基督。

当基督在我们里面扩增时，我们就在祂里面长大。按照以弗所四章十五节，我们可以在一切事上长到基督里面。在我们的思想、爱恨、好恶和一切的决定上，我们都可以长到基督里面。甚至我们理发、买鞋、读书或工作时，都能长到基督里面。大多数弟兄姊妹在某些事上在基督里面，但没有在一切事上在基督里面。我们需要在一切事上，每时每刻借着让基督在我们里面扩增，而长到基督里面（保罗书信中所启示经历基督极重要的方面，四三页）。

参读：倪柝声文集第二辑第十七册，第二十三篇；生命信息上册，第二章。

spiritual progress means the increase of God's element within us. On the negative side, it means the dropping of many things from within us little by little. (CWWN, vol. 37, pp. 143-144)

Ephesians 4:13 and Galatians 4:19 clearly show us what Christian progress is. When Christ grows and is formed in a Christian so that there is the measure of the stature of the fullness of Christ within him, this is Christian progress. When Christ is formed in a Christian, and the measure of his stature is increased within him, this is Christian progress. (The Crucified Christ, p. 137)

Most Christians, however, consider growth as merely a matter of improvement. But it is possible to have a great deal of improvement without any growth. The growth in life is the addition of Christ as life into our being. Not only Christians but even unbelievers may improve as their natural life matures. For example, as a young person grows from a teenager to a man in his late twenties, he will improve. But this improvement is not the growth in life. Many Christians have been helped to improve themselves by listening to sermons. Although sermons may help people to improve, they do not help them to grow in life. According to the Bible, to grow is to have more of Christ wrought into our being. The growth in life is simply the increase of Christ in our being. (CWWL, 1978, vol. 2, "Life Messages," p. 173)

The growth in life is the increase of Christ in us. Christ is already in us, but He needs to grow in us. Christ in Himself does not need to grow, for He is perfect and complete. In Himself Christ is fully mature, but in us Christ may still be very small. We need to gain more of Christ.

When Christ increases in us, we grow in Him. According to Ephesians 4:15, we may grow up into Christ in all things. In our thinking, our loving and hating, our likes and dislikes, and all our decisions, we may grow up into Christ. Even when we get a haircut, buy a pair of shoes, study, or work, we may grow up into Christ. Most brothers and sisters are in Christ in some things but not in all things. In everything and at every moment, we need to grow up into Christ by having Christ increase within us. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, p. 38)

Further Reading: CWWN, vol. 37, ch. 23; Life Messages, vol. 1, ch. 2

## 第五周 周三

### 晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

约三 30 “祂必扩增，我必衰减。”

在生命里长大，意思是使你里面的那灵一直增加，并且使外面的肉体一直减少。歌罗西三章说，在新人，就是基督的身体，也就是召会里，没有天然的人（10~11）。换句话说，在新人里，没有美国人、中国人、加拿大人、日本人、墨西哥人，或任何其他种族的人，唯有基督是一切，又在一切之内。

如果要基督在你里面增加，你减少，就必须你的观念里改变心思，并且必须有服从的意志。我们的心思越转变，意志越降服，基督就越在我们里面增加。这就是为着地方召会而有之生命里的长大（李常受文集一九六九年第一册，四四五至四四六、四四八页）。

### 信息选读

能力的加大…不是生命的长进。一个基督徒可能在传道、传福音上，比从前更有能力，更能感动人；但这并不表示他生命长进了。神成分的加多，就是神自己更多调到我们的里面，给我们得着，而成为我们的成分。所以，真实生命的长进，乃是神的生命在我们里面的加多。生命就是神自己，生命长进了，就是神在我们里面加多了。生命长进到一个地步，加多到一个地步，神一切的丰满就要充满在我们里面。歌罗西三章说，基督是我们的生命（4）。…我们越爱慕基督，越追求基督，基督的身量就在我们里面逐渐增长。这就是真实生命的长进（再论生命的认识，二二〇至二二一页）。

## WEEK 5 — DAY 3

### Morning Nourishment

Eph. 3:17 “That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.”

John 3:30 “He must increase, but I must decrease.”

To grow in life means to have the Spirit within you increasing all the time and the flesh without decreasing all the time. Colossians 3 says that in the new man, the Body of Christ, the church, there is no natural person (vv. 10-11). In other words, there is no American, Chinese, Canadian, Japanese, Mexican, or any other race in the new man, but Christ is all and in all.

If Christ is going to increase in us and we are going to decrease, we need a change of mind in our concept, and we need a submissive will. The more we are changed in our mind and subdued in our will, the more Christ will be increased within us. This is the growth in life for the local church. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 335, 337)

### Today's Reading

The increase of power is not the growth of life. In giving messages and preaching the gospel, a Christian may be quite powerful and moving, but this does not mean that he has grown in life... The increase of the element of God means that more of God Himself has been mingled with us and received by us to become our element. Therefore, the real growth of life is the increase of God's life within us. Life is God Himself. When life grows in us, God is increased in us. Life grows and increases to an extent that we may be filled unto all the fullness of God... Colossians 3:4 says that Christ is our life. Thus, growth of life is the increase of Christ within us. The more we love Christ and pursue Christ, the more the measure of the stature of Christ will increase within us. This is the real growth of life. (Further Talks on the Knowledge of Life, pp. 180-181)

在生命里长大的路，就是给祂地位在我们心里长大。我们身为信徒，的确已将基督接受到我们灵里，但祂扩展到我们心里有多少？我们需要在主前思量，我们在思想、感觉和拣选上给祂多少地位？

我再说，在生命里长大这件事，无关改良行为、改正自己、或增加圣经知识。在生命里长大，是关乎基督在我们里面的人里，尤其在我们的的心思、情感和意志里，得着更多地位。…至终，我们要将我们里面所有的地位都让给基督。

要正确的理解什么是在生命里长大，就需要看见什么不是在生命里长大。我年轻刚信主时，以为在生命里长大大事关我行为的改变。我认为我若原本骄傲或没有忍耐，却变得谦卑且忍耐，我的谦卑和忍耐就指明我在生命里长大。然而，这想法是错的。在生命里长大不是我们在行为上改变，乃是基督在我们里面扩增（西二 19）。人若没有忍耐，不该期望自己会变成有忍耐的人。有些人生来就有忍耐，另有些人生来就没有忍耐。有些人天生谦卑，而另有些人是骄傲的。我们若有一种观念，认为骄傲和没有忍耐的人就是生命没有长大，而忍耐又谦卑的人是已经长大，我们就会上当受骗。

我们需要看见，在生命里长大是为着召会，并且在生命里长大不是别的，乃是基督在我们里面扩增。我们需要启示，看见在生命里长大不是改良自己，乃是基督扩增。宗教的工作是改良自己，而主的愿望乃是要我们向祂敞开自己，使祂在我们里面扩增。我们都需要将这事带到主面前，使祂能光照我们，使我们从自我改良转到在生命里长大，以建造召会（李常受文集一九七〇年第一册，五二四、五一三至五一四页）。

参读：李常受文集一九七〇年第一册，在生命里长大的路，第二至四章；为着生命的长大对付我们内里的诸部分，第五章。

The way to grow in life is to give Him the room to grow in our heart. It is certain that as believers we have received Christ into our spirit, but how much has He spread into our heart? We need to consider before the Lord how much ground we have given Him in our thinking, our feeling, and our choosing.

Again I say, the growth in life is not a matter of the improvement of our behavior, the correction of the self, or the increase in our knowledge of the Bible. The growth in life is a matter of Christ gaining more room in our inward being, especially in our mind, emotion, and will. ...Eventually, we need to give all the room in our being to Christ.

In order to have a proper apprehension of what the growth in life is, we need to see what the growth in life is not. When I was a young believer, I thought that the growth in life was a matter of changing my behavior. I thought that if I was proud or impatient but became humble and patient, my humility and patience would be an indication that I had grown in life. However, this thinking is wrong. The growth in life is not a matter of a change in our behavior but a matter of the increase of Christ within us (Col. 2:19). If someone is impatient, he should not expect that he will become a patient person. Some people are born patient, and others are born impatient, and some people are naturally humble, whereas others are proud. If we have the concept that people who are impatient and proud have no growth in life, whereas those who are patient and humble have grown, we will be deceived and cheated.

We need to see that the growth in life is for the church and that the growth in life is nothing other than the increase of Christ within us. We need a revelation to see that the growth in life is not the improvement of ourselves but the increase of Christ. The work of religion is to improve the self, whereas the Lord's desire is that we would open ourselves to Him so that He may increase in us. We all need to bring this matter to the Lord so that He can enlighten us and turn us from self-improvement to the growth in life for the building up of the church. (CWWL, 1970, vol. 1, "The Way to Grow in Life," pp. 389, 379-381)

Further Reading: CWWL, 1970, vol. 1, "The Way to Grow in Life," chs. 2-4; CWWL, 1965, vol. 2, "Dealing with Our Inward Parts for the Growth in Life," ch. 5

## 第五周 周四

### 晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

在生命里长大这件事，不是外面改正或调整我们日常的行事为人。事实上，外面的改正与在生命里长大没有关系。种子撒在土里，教训和改正起不了什么作用，不能影响种子的萌芽或生长。反之，只有浇灌和施肥，才能使种子得着益处（参可四 26～28）。

我们需要有深刻的印象，在生命里长大不是别的，乃是基督在我们里面扩增。我们需要忘记从基督教所接受一切关于改正自己和改良自己的教训。我们甚至在得救以前，就从父母接受这种教训，不需要人向我们重申。反之，我们需要忘记这些事，并留意基督。许多信徒不缺少自我改良；许多人是有教养的正人君子。今天信徒所缺少的，就是基督这生命在他们里面的扩增。因此，他们需要更多的基督（李常受文集一九七〇年第一册，五一七页）。

### 信息选读

召会不是教人循规蹈矩的地方；召会乃是基督撒在我们里面、我们得浇灌以及神使人生长的地方（林前三 6）。基督教是满了教训的宗教，但召会满了基督作生命。

我再说，在生命里长大不是别的，乃是基督在信徒里面扩增，使召会得建造。…要有在生命里正确的长

## WEEK 5 — DAY 4

### Morning Nourishment

Gal. 4:19 “My children, with whom I travail again in birth until Christ is formed in you.”

Phil. 3:10 “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

The growth in life is not a matter of outward correction or of adjusting our daily walk. In fact, outward correction has nothing to do with the growth in life. When a seed is sown into the earth, teaching and correction do nothing to effect the seed's germination or growth. Instead, the seed receives benefit only by being watered and fertilized (cf. Mark 4:26-28).

We need to be impressed that the growth in life is nothing other than the increase of Christ within us. We need to forget about all the teachings concerning self-correction and self-improvement that we received from Christianity. Even before we were saved, we received this kind of teaching from our parents, and we do not need to have it repeated to us. Instead, we need to forget these things and pay attention to Christ. Many believers are not short of self-improvement; many are cultured gentlemen and women. What the believers lack today is the increase of Christ as life within them. Thus, their need is more of Christ. (CWWL, 1970, vol. 1, "The Way to Grow in Life," p. 384)

### Today's Reading

The church is not a place where people are taught to behave; the church is a place where Christ is sown into us, where we are watered, and where God causes the growth (1 Cor. 3:6). Christianity is a religion full of teaching, but the church is full of Christ as life.

Again I say, the growth in life is nothing other than the increase of Christ in the believers for the building up of the church. ...In order to have the

大，我们需要有基督感（李常受文集一九七〇年第一册，五一七页）。

在加拉太四章十九节，基督被陈明为成形在信徒里面的那一位。…在该节保罗说，“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”保罗认为自己是生身的父亲，加拉太信徒是他在基督里所生的孩子（参林前四15，门10）。“生产之苦”这辞指生产时疼痛的劬劳。在这隐喻里，保罗把自己比作生孩子的母亲。他初次传福音给加拉太人时，曾这样劳苦地重生他们。因着他们偏离他所传的福音，他就再受生产之苦，直等到基督成形在他们里面。

当保罗初次向加拉太人传福音，使他们得着重生时，基督已经生在他们里面，但还没有成形在他们里面。现今使徒为他们再受生产之苦，使基督能成形在他们里面。让基督成形在我们里面，就是让基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面（加二20）；还要在我们成熟时，成形在我们里面。

按照加拉太书的上下文，让基督成形在我们里面，就是让基督浸润我们的全人，并浸透我们里面的各部分。当基督这样占有我们里面的人时，祂就成形在我们里面。我们要让基督成形在我们里面，就需要放下基督自己以外的一切事物，不管这些事物有多好。甚至一些从神来的、合乎圣经的事物，也可能不是基督自己。律法虽然是神所赐的，也必须被摆在一边，好叫我们里面所是的一切地位都让给基督。我们需要让祂浸透我们里面所是的每一部分。祂必须占有我们，浸透我们的心思、情感和意志。让基督得着我们全人，就是让祂成形在我们里面（新约总论第十一册，七五至七六页）。

参读：加拉太书生命读经，第二十三、四十一篇；新约总论，第三百三十篇。

proper growth in life, we need to be Christ-conscious. (CWWL, 1970, vol. 1, "The Way to Grow in Life," p. 384)

In Galatians 4:19 Christ is presented as the One who is formed in the believers. ...Paul says, "My children, with whom I travail again in birth until Christ is formed in you." Paul considered himself the begetting father and the Galatian believers his children begotten of him in Christ (cf. 1 Cor. 4:15; Philem. 10). The word travail refers to painful toil in childbirth. In this metaphor Paul likened himself to a mother who gives birth to a child. He had labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them.

When the Galatian believers were regenerated through Paul's preaching of the gospel to them the first time, Christ was born into them but not formed in them. Here the apostle was travailing again that Christ might be formed in them. To have Christ formed in us is to have Christ fully grown in us. First, Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life (Gal. 2:20), and, finally, He will be formed in us at our maturity.

According to the context of the book of Galatians, to have Christ formed in us is to allow Him to permeate our being and saturate our inward parts. When Christ occupies our inner being in this way, He is formed in us. In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be. Even things which come from God and are scriptural may not be Christ Himself. Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. To have Christ possess our entire being is to have Him formed in us. (The Conclusion of the New Testament, pp. 3311-3312)

Further Reading: Life-study of Galatians, msgs. 23, 41; The Conclusion of the New Testament, msg. 330

# 第五周 周五

## 晨兴喂养

弗四 23 “而在你们心思的灵里得以更新。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

我们如何才能从旧人蒙拯救，而进到新人里？我们怎样才能得释放，脱离我们的怪癖，而进到神里面？以弗所四章二十三节启示，乃是借着在我们心思的灵里得以更新。这是信徒重生的灵与神内住之灵相调和。这样调和的灵，扩展到我们的心思，而成了心思的灵。我们是在这样的灵里得以更新，使我们得变化。那灵与我们的灵同在（罗八 16），而我们的心思是魂的主要部分。但我们的灵需要“侵占”我们的魂，接管我们魂的主要部分，就是心思。我们的心思需要被灵侵占（一九九〇年秋全时间训练信息合辑，二至三页）。

## 信息选读

每一个人都有人的灵，就是人里面蒙神保守的那一部分。我们基督徒的灵且是得着重生了！“从那灵生的，就是灵。”（约三 6 下）这里的第一个灵是神圣的灵，就是神的圣灵；第二个灵是人的灵，就是人重生的灵。重生乃是神的圣灵在人的灵里，用神的生命，就是非受造的生命所完成的。重生的灵是更新的灵。这更新的灵必须得加强（弗三 16），好侵占、征服并占有我们魂的每一部分。这是神的救恩（一九九〇年秋全时间训练信息合辑，三至四页）。

赐生命的灵，就是基督，现今在我们的灵里，并且这二灵调和在一起，形成心思的灵（四 23）。以弗所

# WEEK 5 — DAY 5

## Morning Nourishment

Eph. 4:23 “And that you be renewed in the spirit of your mind.”

Rom. 12:2 “And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.”

How can we be rescued out of the old man and into the new man? How can we be delivered out of our peculiarity and into God? Ephesians 4:23 reveals that it is by being renewed in the spirit of our mind. This is the regenerated spirit of the believers, mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. The Spirit is with our spirit (Rom. 8:16), and our mind is the main part of our soul. But our spirit needs to "invade" our soul and take over the main part of our soul, our mind. Our mind needs to be invaded by the spirit. (Messages to the Trainees in Fall 1990, p. 10)

## Today's Reading

Every man has a human spirit, which is the God-preserved part of his being. We Christians also have our spirit regenerated! "That which is born of the Spirit is spirit" (John 3:6b). The first Spirit here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man. Regeneration transpires in the human spirit by the Holy Spirit of God with God's life, the uncreated life. A regenerated spirit is a renewed spirit. This renewed spirit must be strengthened (Eph. 3:16) to invade, subdue, and occupy every part of our soul. This is God's salvation. (Messages to the Trainees in Fall 1990, pp. 10-11)

The life-giving Spirit, Christ, is now in our spirit, and these two spirits mingle together to form the spirit of the mind (Eph. 4:23). Ephesians 4:23

四章二十三节说，我们在心思的灵里得以更新。我们的心思得更新，是借着我们对基督这位赐生命的灵与我们人的灵调和的认识（李常受文集一九七七年第三册，六二五页）。

当我们人的灵为神的灵所重生，并与神的灵调和，就成了调和的灵。当我们重生的灵逐渐蒙神的灵光照、推动、感动并占有时，这调和的灵就扩展到我们的心思，成了我们心思的灵。在重生时，调和的灵只在我们灵的范围里；借着更新，这调和的灵渐渐进入我们心思的领域里，成为我们心思的灵。借着这灵扩展到我们的心思里，我们就得着更新，使新人得以活在这地上。

我们的心思需要被调和的灵浸透，并受调和的灵支配和指引。我们的心思不该是管制我们的主要因素；反之，我们心思的灵该是在凡事上管制、管理、并指引我们的主要因素。我们可能和外邦人一样，在我们心思的虚妄里行事为人。作为爱基督的人，我们的心思里不该有虚妄，乃该有灵。我们的心思不该再被虚妄充满，乃该被调和的灵浸透（新约总论第十一册，二二五至二二六页）。

在我们心思的灵里得以更新，乃是里面的，内在的。我们若学习这样的得以更新，我们对人对事就会有更深的认识。要了解一个人，我们需要有更深的看见，也就是更远更深的认识。我们对人的认识常是肤浅的。我们缺少穿透障碍和遮蔽的认识，因为我们没有实行日日在我们心思的灵里得以更新。在我们心思的灵里的更新，总是使我们的逻辑、哲学、想法、观念和心态翻转过来。结果，我们对一切事物的认识就会不同（一九九〇年秋全时间训练信息合辑，一三至一四页）。

参读：信徒对变化的经历，第四章；一个新人，第六章；生命经历的基本原则，第十八章。

says that we are being renewed in the spirit of our mind. Our mind is being renewed through our realization that Christ as the life-giving Spirit is mingled with our human spirit. (CWWL, 1977, vol. 3, "The One New Man," p. 491)

When our human spirit is regenerated by and thus mingled with the Spirit of God, it becomes the mingled spirit. When our regenerated spirit is gradually enlightened, motivated, inspired, and occupied by the Spirit of God, the mingled spirit spreads into our mind and becomes the spirit of our mind. At the time of regeneration the mingled spirit is only in the realm of our spirit; through renewing, this mingled spirit progressively moves into the territory of our mind to become the spirit of our mind. It is by the spirit spreading into our mind that we are renewed in order that the new man would live on earth.

Our mind needs to be saturated with the mingled spirit and come under the control and direction of the mingled spirit. Our mind should not be the main factor that rules us; rather, the spirit of our mind should be the main factor that rules, reigns, and directs us in all things. We may walk in the vanity of our mind as the Gentiles do. As those who love Christ, we should not have vanity in our mind; instead, we should have the spirit in our mind. Our mind should no longer be full of vanity; rather, it should be saturated with the mingled spirit. (The Conclusion of the New Testament, pp. 3432-3433)

To be renewed in the spirit of our mind is inward and intrinsic. If we learn to be renewed in this way, we will have a deeper perception with which to understand persons and matters. To understand a person requires that we have a deeper sight, a perception that goes farther and deeper. Often our knowing of people is shallow. We lack the perception that penetrates the barriers and coverings because we do not practice being daily renewed in the spirit of our mind. The renewing in the spirit of our mind always revolutionizes our logic, philosophy, thought, concept, and psychology. As a result, our perception in all things is different. (Messages to the Trainees in Fall 1990, pp. 17-18)

Further Reading: CWWL, 1963, vol. 1, "The Believer's Experience of Transformation," ch. 4; vol. 3, "Basic Principles of the Experience of Life," ch. 18; The One New Man, ch. 6



## 第五周 周六

### 晨兴喂养

腓二 12 ~ 13 “这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩，因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

我们应当爱主，这是对的，但我们不该照着我们的方式和我们的意愿来爱主。我们的意志必须降服于祂的意志。单单爱祂是不够的。爱祂会引起许多难处。所以我们的意志需要降服。我们所爱的这一位是最强的，祂永不会降服，也永不可能被征服。所以，必须降服的是我们（李常受文集一九七二年第一册，三二四页）。

### 信息选读

人的意志就是人出主张的机关。我们人的愿意不愿意，要不要，定规不定规，都是我们意志的作用。人的意志就是人的“舵”。一只船是如何随着舵而左右的，一个人也是如此随着意志而进退的。

人的意志可说是人的真我，人的自己；因为意志就是代表人，意志所有的行为，就是这个“人”的行动。当我们说，“我愿意”的时候，其实不过是我们的意志愿意。当我们说，“我要，我定规”的时候，不过是我们的意志要，意志定规而已。这个意志的作为，就是发表我们整个人的意思。情感不过是我们所感觉的，心思不过是我们所思想的，意志乃是我们所要的。因此意志是我们全人最主要的部分。人的意志是比人的情感和心思更深的。因此，当信徒追求属灵的生活时，就不能不顾到意志这一部分（倪柝声文集第一辑第十四册，九一页）。

## WEEK 5 — DAY 6

### Morning Nourishment

Phil. 2:12-13 “So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure.”

It is right that we should love the Lord, but we should not do it according to our way and our intention. Our will must be subdued to His will. Simply to love Him is not enough. Loving Him will cause many problems. Therefore, we need the subduing of our will. The person whom we love is the strongest One. He will never be subdued, and He can never be subdued. Therefore, we are the ones who must be subdued. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 245)

### Today's Reading

Man's will is the organ with which man makes decisions. Our willingness or unwillingness, our wanting or not wanting, and our deciding or not deciding are all the functions of our will. The will of man is his "rudder." As a ship turns according to the rudder, a man moves according to his will.

Man's will can be said to be his true self, the man himself, because the will represents the man. All the actions of the will are actually the actions of this "man." When we say, "I am willing," we actually mean that our will is willing. When we say, "I want this" or "I decided to do this," it means that our will wants it, or that our will decided it. The function of the will is to express the intention of our whole being. The emotion is only what we feel, the mind is only what we think, but the will is what we want. Hence, the will is the most important part of our whole being. Man's will is deeper than his emotion and mind. Therefore, when a believer pursues after the spiritual life, he has to pay attention to the will. (CWWN, vol. 14, p. 575)

颈项是代表人的意志。人太随己意而行、太硬、太骄傲时，圣经就说是“挺项”（赛三16）。所以这里的颈项，就是人在神面前意志的降服。主看人意志的降服，是人身上顶美丽的地方（倪柝声文集第二辑第三册，六九页）。

在意志与神联合之中，可说是有二步工夫的。一步是神征服了我们意志的活动，一步是神征服了我们意志的生命。许多的时候，我们的意志不过是在某件特别的事上受神的征服；在这些事上，我们以为自己是完全服从神的了；然而，在里面还有一种秘密的倾向，一有机会好像就要活动起来。神不只要我们的意志在活动方面受了祂的限制，并且要我们意志的倾向，也完全打破、粉碎、消灭，好像连性质都改变了一般。严格说来，一个服从的意志，和一个和谐的意志，是不同的，服从不过只在活动方面，和谐是在生命、性质、倾向方面。一个服从的仆人遵行他主人所有的命令，不过只有一个服从的意志。一个善体亲心的儿子的意志，与他父亲的旨意，乃是和谐的，因为不只作他所应当作的，并且欢喜作。服从的意志不过是停止了自己的活动，但和谐的意志是与神一致并同心的。完全与神和谐的意志，乃是把心完全放在神旨意里面的。唯独与神和谐的人，才真能体会神的心肠。信徒如果没有达到他的意志与神的旨意完全和谐的地位，就他还没有经历到属灵生命的最高点。服从神固然是好，但是，当恩典将天然的性情完全征服的时候，信徒就要与神完全和谐。真的，意志的联合是信徒生命经历的最高点（倪柝声文集第一辑第十四册，一〇六至一〇七页）。

参读：雅歌中所描绘的生命与建造，第三、六章。

The neck signifies man's will. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the submission of man's will as the most beautiful thing in man. (CWWN, vol. 23, p. 61)

There is a two-step endeavor in the union of the will with God. One step is for God to subdue the activities of our will; the other step is for God to subdue the life of our will. Often our will is subdued by God only in certain particular matters. In these matters we think that we have completely submitted to God. However, there is still a secret tendency for our will to become active once given the chance. God not only wants our will to be restricted by Him in the aspect of its activities; He also wants the tendency of our will to be completely broken, smashed, and destroyed as if its very nature is changed. Strictly speaking, a submissive will and a harmonious will are different. Submission is only in the aspect of activities, but harmony is in the aspect of life, nature, and tendency. A servant, who fulfills all the orders of his master, merely has a submissive will. The will of a son who is intimately sympathetic towards his parents' heart is harmonious with his father's will because he not only does what he should do, but he also delights in doing it. A submissive will merely stops its own activities, but a harmonious will is one with God and is of the same heart as God. A will that is in complete harmony with God is one in which one's whole heart is placed in the will of God. Only those who are in harmony with God can truly comprehend God's heart. If a believer has not reached the point where his will and God's will are in complete harmony, he has not yet experienced the highest point of the spiritual life. Submission to God is good, but when grace has completely overcome the natural disposition, the believer will be in complete harmony with God. Indeed, the union of the will is the highest point of the believer's experience of life. (CWWN, vol. 14, pp. 586-587)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 3, 6

# 第五周诗歌

# WEEK 5 — HYMN

## In dealings with the Lord as life Various Aspects of the Inner Life — The Proper Heart

744

### 540 里面生命的各方面 — 正确的心

8 6 8 6 (英 744)

降 A 大调

3/4

3 3 3 | 2 - 3 | 4 - 7̣ | 1 - - | 5̣ 5̣ 5̣ | 3 - 2 | 2 - - |

一 与主来往, 享主生命, 需一正确的心,

4 4 3 | 2 - 1 | 7̣ - 6̣ | 5̣ - - | 5̣ 6̣ 1 | 3 - 2 | 1 - - ||

使主一切, 借祂恩典, 我们全都有分。

二 需要一心, 凡事纯洁, 心思纯正、清明,  
使我明白主的心意, 常存恐惧、战兢。

三 需要一心, 富有爱情, 情感满了爱火,  
对主热切, 爱慕追求, 不为其他所夺。

四 需要一心, 诚实、顺服, 意志降服归顺,  
要刚则刚, 要柔则柔, 神旨唯从、唯遵。

五 需要一心, 毫无责备, 良心清洁、无亏,  
凡事与神和谐相安, 借血脱尽定罪。

六 主, 赐我们这样的心, 时刻将你思恋,  
使我得享你的丰富, 成为你的丰满。

The musical score is written in 3/4 time with a key signature of one sharp (F#). It consists of two staves. The first staff is the vocal line, and the second staff is the piano accompaniment. The lyrics are written below the notes. The score includes various chords such as G, Am, D7, Em, A7, D, and C/G. The lyrics are: '1. In deal-ings with the Lord as life We need a pro-per heart, That of His rich-es, in His grace, We ful-ly may take part.'

1. In deal-ings with the Lord as life We need a pro-per heart,  
That of His rich-es, in His grace, We ful-ly may take part.
2. We need a heart in all things pure,  
With mind both sound and clear,  
To understand His mind and heart  
In trembling and in fear.
3. We need a fervent, loving heart,  
A heart on fire with love,  
With an emotion filled with zeal  
For Him, all else above.
4. We need a true, obedient heart,  
With a submissive will,  
A will made pliable, yet strong,  
God's purpose to fulfill.
5. We need a heart condemning not,  
In all things right with God;  
A heart which has a conscience purged  
And covered with the blood.
6. Lord, grant us such a heart as this,  
Forever fixed on Thee,  
That of Thyself we may partake  
And Thy true fulness be.



基督的扩增，  
为着召会的建造

第六篇

基督的扩增，为着神的建造

读经：约三 29 ~ 30，太十六 18，二八 19 ~ 20，弗二 21 ~ 22，四 13、15 ~ 16

纲要

周一

壹 宇宙是为着人类，人类是为着召会，召会乃是基督的扩增——亚十二 1，创一 26 ~ 28，弗三 9 ~ 11，约三 29 ~ 30。

贰 圣经中最大的预言是在马太十六章十八节：“我要把我的召会建造…”：

一 这预言的应验还未完全实现，所以甚至到今天，最大的预言仍未应验——弗二 21 ~ 22，四 13 ~ 16。

二 圣经中心而神圣的思想乃是：神渴望得着一个建造，就是祂自己与人性的调和；这样的建造乃是神的家，祂的居所——出二五 8，提前三 15，弗二 21 ~ 22。

THE INCREASE OF CHRIST

FOR THE BUILDING UP OF THE CHURCH

Message Six

The Increase of Christ for God's Building

Scripture Reading: *John 3:29-30; Matt. 16:18; 28:19-20; Eph. 2:21-22; 4:13, 15-16*

Outline

Day 1

**I. The universe is for the human race, the human race is for the church, and the church is the increase of Christ—Zech. 12:1; Gen. 1:26-28; Eph. 3:9-11; John 3:29-30.**

**II. The greatest prophecy in the Bible is in Matthew 16:18: “I will build My church”:**

*A. The fulfillment of this prophecy has not been fully realized, so even today the greatest prophecy remains unfulfilled—Eph. 2:21-22; 4:13-16.*

*B. The central and divine thought of the Scriptures is that God desires a building that is the mingling of Himself with humanity; such a building is God's house, His dwelling place—Exo. 25:8; 1 Tim. 3:15; Eph. 2:21-22.*

## 周二

三 传福音、建立召会和造就圣徒，都是神主要工作——建造工作——的一部分——太十六 18。

四 神的建造是三一神团体的彰显——提前三 15 ~ 16，约十七 22，弗三 19 下、21：

1 神的心意是要得着一班人建造成为属灵的建筑，以彰显神并代表神，对付祂的仇敌，并恢复失去的地——创一 26 ~ 28，彼前二 5、9。

2 神要人在地上彰显祂并代表祂，这渴望唯有当我们被建造在一起才得以成就——弗二 21 ~ 22。

五 神建造的原则乃是神将祂自己在基督里建造到人里面，并将人建造到祂自己里面；神自己与人调和，就是神将祂自己建造到人里面，人与神调和就是人被建造到神里面——三 17 上。

## 周三

六 为了祂再来的缘故，主需要召会被建造起来；唯有召会照着主的心意建造起来，才能成为进入国度时代的踏脚石——太十六 18、27 ~ 28。

叁 为着建造召会作神的家和基督的身体，我们需要“使万民作〔主〕的门徒，将他们浸入父、子、圣灵的名里”，并且教训他们遵守主所吩咐的一切——二八 19 ~ 20：

## Day 2

*C. Preaching the gospel, establishing churches, and edifying the saints are all part of God's main work—the work of building—Matt. 16:18.*

*D. God's building is the corporate expression of the Triune God—1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21:*

1. God's intention is to have a group of people built up as a spiritual building to express God and represent God by dealing with His enemy and recovering the earth—Gen. 1:26-28; 1 Pet. 2:5, 9.

2. God's desire to be expressed and represented by man on earth can be fulfilled only when we are built up together—Eph. 2:21-22.

*E. The principle of God's building is that God builds Himself in Christ into man and builds man into Himself; God's mingling Himself with man is God building Himself into man, and man's mingling with God is man being built into God—3:17a.*

## Day 3

*F. For the sake of His coming back, the Lord needs the church to be built up; only the church built up according to the Lord's desire can be the steppingstone into the age of the kingdom—Matt. 16:18, 27-28.*

**III. For the building up of the church as the house of God and the Body of Christ, we need to “disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” and to teach them to observe all that the Lord has commanded—28:19-20:**

- 一 将人浸入三一神的名里，就是将人浸入三一神一切的所是，浸入那神圣者的集大成里。
- 二 主所命定的浸乃是为着诸天的国，把人浸入基督身体的生命里—林前十二 13，太五 3，六 33。
- 三 所有迁入基督里的人，乃是基督的扩增—徒五 14。
- 四 要为着神的建造得着基督的扩增，我们就必须在实行上采取四个步骤：传福音以得着扩增，有家聚会以维持扩增，有排聚会以教导并成全扩增，并有召会聚会，让众圣徒在其中申言以尽功用，使基督的身体得着建造—14 节，林前十四 3～4。

## 周 四

肆 召会既是基督的身体，基督的化身，召会的长大就是基督的长大—弗四 15～16：

- 一 只有基督的长大，才是召会的长大—西二 19，一 18：
  - 1 一个召会有没有长进，不是看她的长处或优点有没有加多，乃是看基督有没有加多—约三 30。
  - 2 一个召会长大多少，不在于人数增加多少，乃在于基督增加多少—徒五 14。
  - 3 唯有基督的增加才是召会的长进—约三 29～30。

- A. *To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is, into the sum total of the Divine Being.*
- B. *The baptism ordained by the Lord baptizes people into the Body life for the kingdom of the heavens—1 Cor. 12:13; Matt. 5:3; 6:33.*
- C. *All those who are transferred into Christ are the increase of Christ—Acts 5:14.*
- D. *In order to have the increase of Christ for God's building, we must take four steps in our practice: preaching the gospel to gain an increase, having home meetings to keep the increase, having group meetings to teach and perfect the increase, and having church meetings in which all the saints function by prophesying for the building up of the Body of Christ—v. 14; 1 Cor. 14:3-4.*

## Day 4

**IV. Since the church is the Body of Christ, His embodiment, the growth of the church is the growth of Christ—Eph. 4:15-16:**

- A. *Only the growth of Christ is the growth of the church—Col. 2:19; 1:18:*
  - 1. *The growth of the church is not determined by an increase in its strengths or merits but by the increase of Christ—John 3:30.*
  - 2. *The measure of the growth of the church is not determined by an increase in numbers but by the increase of Christ—Acts 5:14.*
  - 3. *Only the increase of Christ is the growth of the church—John 3:29-30.*

二 神要基督在召会里增加并长大，并要基督成为召会的内容和成分，使召会“达到了长成的人，达到了基督丰满之身材的度量”——弗四 13:

- 1 神的工作乃是要叫基督的身量能在召会里增长——三 16 ~ 21，四 13。
- 2 神一直盼望的，就是召会能长得满有基督的身量；因为神是要叫召会作基督的身体，作基督的丰满——一 22 ~ 23，四 16。

伍 建造召会作为基督的身体，乃是基督在信徒里面的增加，这增加就是他们在生命里的长大——15 ~ 16 节:

一 作基督身体的召会乃是生机体；而召会这生机体的建造乃是召会生机的长大——西二 19。

## 周 五

二 长大、增加和建造不是三件不同的事；对于基督生机的身体，长大、增加和建造乃是同义辞——弗四 13、15 ~ 16。

三 基督身体的建造乃是基督身体的长大，是借着身体的肢体在一切事上长到元首基督里面；身体长大以建造身体——15 ~ 16 节。

陆 主耶稣正在祂的复活里建造更大的殿，就是父的家，使其成为团体的殿，就是基督奥秘的身体——约二 19 ~ 22:

*B. God's desire is for Christ to increase and grow in the church and for Christ to become the content and element of the church so that the church would arrive "at a full-grown man, at the measure of the stature of the fullness of Christ"—Eph. 4:13:*

1. God's work is to cause the measure of the stature of Christ to increase in the church—3:16-21; 4:13.
2. God is expecting the church to grow to the full measure of the stature of Christ, because God's desire is for the church to be the Body of Christ, His fullness—1:22-23; 4:16.

**V. The building up of the church as the Body of Christ is the increase of Christ in the believers, and this increase is their growth in life—vv. 15-16:**

*A. The church as the Body of Christ is an organism, and the building up of the church as an organism is its organic growth—Col. 2:19.*

## Day 5

*B. Growth, increase, and building up are not three different things; they are synonyms in relation to the organic Body of Christ—Eph. 4:13, 15-16.*

*C. The building up of the Body of Christ is the growth of the Body through the members growing up into Christ, the Head, in all things; the Body grows to build up the Body—vv. 15-16.*

**VI. In His resurrection the Lord Jesus is building the temple, the Father's house, in a larger way, making it a corporate temple, the mystical Body of Christ—John 2:19-22:**



一 自从祂复活那一天，主耶稣一直在复活的生命里扩大祂的身体；祂仍然在复活的过程下，为着建造祂的身体作工，借着复活的过程作工在我们身上。

## 周 六

二 基督是复活，是生命，祂变死亡为生命，使神的家得着建造；我们基督徒的生活乃是变死亡为生命的生活，使基督奥秘的身体得着建造—十一 25，二 1～21。

三 父的家乃在于三一神经过成为肉体、钉十字架和复活，将祂自己作到信徒里面，好与他们完全调和，使祂能把他们建造成一个生机体，作祂的居所和彰显—十四 2～3、23。

四 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的，作祂团体的彰显；这就是基督的扩增，为着召会的建造—7～24节，三 29～30。

*A. Since the day of His resurrection, the Lord Jesus has been enlarging His Body in His resurrection life; He is still working for the building of His Body under the process of resurrection, working on us through the process of resurrection.*

## Day 6

*B. Christ, who is resurrection and life, changes death into life for the building of the house of God; our living as Christians is a life of changing death into life for the building up of the mystical Body of Christ—11:25; 2:1-21.*

*C. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23.*

*D. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people for His corporate expression; this is the increase of Christ for the building up of the church—vv. 7-24; 3:29-30.*



# 第六周 周一

## 晨兴喂养

弗三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

整个宇宙都是神所造作并安排，为使人类得以存活，好让基督能来成为肉体，成为一个人，将祂自己分赐到人类里面，使一部分人类成为祂自己的新妇，作祂的扩增。现在我们能看见召会在这宇宙中所占的中心地位。宇宙是为着人类，人类是为着召会，召会乃是基督的扩增（实行召会生活的基本原则，一〇页）。

## 信息选读

很难找到任何人曾指出，召会的建造是一个大预言。…在马太十六章十八节主耶稣说，“我要把我的召会建造…”。你也许说这是应许，但我们仍必须领悟，这是预言。门徒中可能没有一人，包括彼得在内，曾领悟宇宙中有这样一件事。主耶稣忽然告诉彼得：“我要把我的召会建造…”。主说这话的时候，这是一个关于召会的大预言，而现今这仍然是个大预言。这是因为主说这话以后，将近二十个世纪过去了，但我们仍然看不见召会完全建造起来。马太十六章十八节的这预言的应验还未完全实现，所以甚至到今天，这仍是个未应验的预言（圣经中最大的预言及其应验，一至二页）。

# WEEK 6 — DAY 1

## Morning Nourishment

Eph. 3:10 “In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.”

Matt. 16:18 “..Upon this rock I will build My church, and the gates of Hades shall not prevail against it.”

The entire universe was made and arranged by God for the purpose that the human race may exist so that Christ may come to be incarnated, to become a man, to impart Himself to the human race, to make a part of the human race a bride for Himself as His increase. Now we can see the central position that the church has in this universe. The universe is for the human race, the human race is for the church, and the church is the increase of Christ. (Basic Principles for the Practice of the Church Life, p. 14)

## Today's Reading

It is hard to find anyone who has pointed out that the building up of the church is a great prophecy. ...In Matthew 16:18 the Lord Jesus said, "I will build My church." You may say that this is a promise, yet we still have to realize that this is a prophecy. Probably none of the disciples, including Peter, had ever realized that there was such a thing in the universe. Suddenly the Lord Jesus told Peter, "I will build My church." At the time the Lord spoke this word, this was a great prophecy concerning the church, and it still is a great prophecy. This is because nearly twenty centuries have passed since the Lord spoke this word, yet we still cannot see that the church is fully built up. The fulfillment of this prophecy in Matthew 16:18 has not been fully realized, so even today this prophecy still remains unfulfilled. (The Greatest Prophecy in the Bible and Its Fulfillment, p. 7)

全本圣经的神圣思想不是说神要寻找一个物质的居所。物质的居所绝不能满足神。圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，乃是祂自己与人性的调和。祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成。

神创造以后，就开始神圣建造的工作，这工作现今仍在进行。甚至今天神也在作神圣建造的工作，就是将祂自己与人调和。我们传福音，不仅仅是要得着灵魂或拯救灵魂不下地狱，而是要借着那灵，将神自己服事给人，使神能以与人调和。如此我们就得着了神圣建造的材料。同样的，我们也将基督服事给圣徒，使他们能与基督调和并建造在一起。这就是我们所作之事背后基本且中心的思想。

假若借着我的职事，我没能帮助任何人更多地与基督调和，我的职事就彻底失败了。职事的成功，乃是在于将基督服事到人里面，并且帮助人与基督调和。在我们来归于这样一分职事之前，可能只有一点点基督，但我们来了以后，得着许多基督。这分职事把基督服事给我们，帮助我们在基督里长大，并使我们一直与基督调和。这就完成建造，就是神自己与人的神圣调和。一天过一天与神调和是一件深奥、基本又中心的事。

你们要切记，在神创造的工作之后，祂建造的工作乃是将祂自己与人调和。在每一个属灵的经历里，必须有神与我们调和，作为神圣的建造。仅仅谦卑或是爱和服从是不够的，必须有神圣的建造，就是神在里面的调和。现在我们…知道神的建造是什么，神的家是什么，也知道神的居所是什么。神的居所就是神与人的调和，这也是召会的建造。靠着神的恩典，盼望我们多而又多地看见，神与人的调和就是真正、神圣的建造（神建造的概论，九至一一页）。

参读：实行召会生活的基本原则，第一章；圣经中最大的预言及其应验，第一章；完成神永远定旨的生活，第五章。

The divine thought in the entire Scriptures is not that God is seeking a physical habitation. A physical habitation can never satisfy God. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do.

If through my ministry I have not been able to help anyone to be mingled with Christ more and more, my ministry is a complete failure. The success of a ministry is in ministering Christ into people and helping them to mingle with Christ. Before we come under such a ministry, we may have only a little of Christ, but after we come, we gain much Christ. This ministry ministers Christ to us, helps us to grow in Christ, and mingles us with Christ all the time. This carries out the building, which is the divine mingling of God Himself with man. To be mingled with God day by day is a deep, basic, and central matter.

Remember well that after His work of creation, God's work of building is to mingle Himself with man. In every spiritual experience, God must be mingled with us as the divine building. It is not sufficient to be humble or to love and submit. There must be the divine building, which is the mingling of God within. By this word we can now understand what the building of God, the house of God, and the dwelling of God are. The dwelling place of God is the mingling of God with man. This is also the building of the church. By the grace of God, may we more and more see the mingling of God with man as the real, divine building. (CWWL, 1963, vol. 3, "The Building of God," pp. 176-177)

Further Reading: CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 1; vol. 2, "The Living That Fulfills God's Eternal Purpose," ch. 5; CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and its Fulfillment," ch. 1

## 第六周 周二

### 晨兴喂养

彼前二 5 “〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

神为着完成祂得着一个永远建造的计划，首先创造了万有。创造是预备的工作，神主要的工作乃是建造。我们读圣经时，也许会注意到神的创造，却没有注意到神建造的工作。神的拣选、预定、呼召、救赎和拯救，全是为着建造。甚至连重生也是为着神的建造。今天神无论作什么——传福音、造就圣徒或建立召会——都是祂建造工作的一部分。换句话说，这些行动乃是神主要工作——建造工作——的一部分。神有一个目标，这个目标就是要为祂自己建造一个宇宙的居所（出埃及记生命读经，一四五六至一四五七页）。

### 信息选读

生命与建造乃是整本圣经两个关键的辞。生命是神在基督里作活的内容，建造乃是三一神团体的彰显。生命与建造这两者几乎全然被今天的基督教所忽视，这是何等可怜！为着正当的召会生活，这两者都必须完全得着恢复。

神的心意是要得着一班人建造成为属灵的建筑，以彰显神并代表神，好对付祂的仇敌，并恢复失去的地（神建造的异象，一、三三页）。

## WEEK 6 — DAY 2

### Morning Nourishment

1 Pet. 2:5 “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

9 “But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.”

For the fulfillment of His plan to have an eternal building,... creation was a work of preparation. God's main work is the work of building. When we read the Bible, we may pay attention to God's creation, but not to God's work for His building. God's selection, predestination, calling, redemption, and salvation are all for the building. Even regeneration is for God's building. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work. In other words, these activities are part of God's main work, the work of building. God has a goal, and this goal is to build a universal dwelling place for Himself. (Life-study of Exodus, pp. 1275-1276)

### Today's Reading

Life and building are the two key words in the entire Bible. Life is God in Christ as the living content, and building is the corporate expression of the Triune God. What a pity that both life and building are almost altogether neglected by today's Christianity! For the proper church life, both must be fully recovered.

God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering this lost earth. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 154, 181)

神建造的原则，乃是神把祂自己建造到我们里面，又把我们建造到祂里面；也就是神自己与我们调和，将神性与人性调和成为一个建造。创造乃是从无中产生一些东西；而建造是把两件已经存在的东西放在一起。神在这里，人也在这里，但现在需要作工，把神和人带在一起成为一，也把许多人在神里面并同着神带在一起成为一。这就是建造的工作。

神一直在作，并且仍然在作的，乃是将祂自己作到我们里面，把我们作到神里面，也把我们所有的人在神里面并借着神，带在一起成为一。

神完成祂建造的工作，首先是借着作为一个神圣的人位，来成为肉体进到人性里，将人与神建造在一起，就是建造一个神人。从亚当时代到基督时代的四千年间，有千千万万的人，但其中没有一人是神与人的建造。在神成为肉体以前，神就是神，人就是人。神与人，人与神，从未调和成为一，直到一天，神自己成为肉体成为一个人，生在马槽里。这人是个人独特的人，是神与人调和，是人同着神，是个神人。神把祂自己作到人里面，又把祂自己作到祂自己里面，这乃是神圣建造的起首（神建造的概论，二五至二六页）。

神这个建造的工作，就是…神人调和。…在原先的创造里，天是天，地是地；神是神，人是人；这两面从来没有碰过头，从来没有调和在一起。但在神建造的工作里，神就要把祂自己建造到人里面，也要把人建造到祂里面。这二者调和建造在一起，就成为宇宙中的一所建筑，可以称作宇宙之家。这一所建筑物，或者说这一个家，乃是神与人二者调和组成的，是神的家，也是人的家；是神以人为居所，也是人以神为住处；换句话说，就是神人互为居所（神的建造，二四至二五页）。

参读：神建造的异象，第一至二、四章；神建造的概论，第一、三至四章。

The principle of God's building is that God builds Himself into us and builds us into Him; that is, God mingles Himself with us, divinity with humanity, as one building. To create is to bring something into existence out of nothing. Building, on the other hand, means that two things that are already here are put together. God is here, and man is here, but now there is the need of some work to bring God together with man as one and to bring so many persons together as one in God and with God. This is the work of building.

What God always has been doing, and what He still is doing, is working Himself into us, working us into God, and bringing all of us together as one in God and through God.

God first carried out His building work by coming as the divine person to be incarnated into humanity to build a man with God, that is, to build a God-man. In the four thousand years from the time of Adam to the time of Christ, there were many millions of people, but not one of them was a building of God with man. Before the incarnation, God was God, and man was man. God and man, man and God, were never mingled as one until the day that God Himself was incarnated to be born in a manger as a man. This man was a unique man, God mingled with man, a man with God, a God-man. What God did to work Himself into man and work man into Himself was the beginning of the divine building. (CWWL, 1963, vol. 3, "The Building of God," pp. 197-198)

The building work of God is the mingling of God and man. ...In God's creation heaven was heaven, earth was earth, God was God, and man was man. The two sides were never mingled together. In God's work of building, however, God wants to build Himself into man and to build man into Himself. When these two are mingled and built together, they become a building in the universe, which may be called the universal house. This building, or we may say this house, is constituted through the mingling of God and man. It is the house of God, and it is also the house of man. It is God taking man as His dwelling place, and it is also man taking God as his habitation. In other words, it is the mutual abode of God and man. (The Building Work of God, pp. 19-20)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," chs. 1-2, 4; CWWL, 1963, vol. 3, "The Building of God," chs. 1, 3-4

## 第六周 周三

### 晨兴喂养

太二八 19 ~ 20 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

有些人说今天不可能有召会生活的恢复。但如果召会生活的恢复是不可能的，那么主耶稣就无法回来。…唯有召会照着主的心意建造起来，才能成为进入国度时代的踏脚石。在马太十六章十八节主说，“我要把我的召会建造…”。因此，我们相信今天有正当召会生活的恢复是全然可能的。我们有主的应许和祂保证的话。

今天我们在这恢复里所作的，不是照着我们的计划，乃是照着主的约和祂保证的话。主耶稣说祂要建造祂的召会。这事今天正在进行着，不是照着我们的计划，乃是照着主的话（出埃及记生命读经，二〇六至二〇七页）。

### 信息选读

主吩咐我们要将万民浸入“父、子、圣灵的名里”（太二八 19）。神圣的三一只有一个名。这名是神圣所是的全部，相当于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。一旦我们信入基督，并浸入神圣三一的人位里，我们就该借着有分于父神的爱、子神基督的恩典及灵神的交通，每日享受三一神（林后十三 14）。至终，在永世里，我们要享受神圣三一的神圣分赐到最完满的地步（主今日恢复之主要项目的重点，一一页）。

## WEEK 6 — DAY 3

### Morning Nourishment

Matt. 28:19-20 “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.”

Some say that it is impossible to have the recovery of the church life today. However, if the recovery of the church life is not possible, then the Lord Jesus has no way to come back. ...Only the church built up according to the Lord's desire can be the stepping-stone into the age of the kingdom. In Matthew 16:18 the Lord said, "I will build My church." Therefore, we believe that it is altogether possible to have the recovery of the proper church life today. We have the Lord's promise and His word of assurance.

What we are doing in the recovery today is not according to our plan; it is according to the Lord's covenant and His word of assurance. The Lord Jesus said that He would build His church. This is taking place today, not according to our plan but according to the Lord's word. (Life-study of Exodus, p. 176)

### Today's Reading

The Lord charged us to baptize the nations "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to immerse them into all that the Triune God is. Once we believe into Christ and are baptized into the person of the Divine Trinity, we should daily enjoy the Triune God by participating in the love of God the Father, in the grace of Christ the Son, and in the fellowship of the Holy Spirit (2 Cor. 13:14). Eventually, we will enjoy the Divine Trinity in His divine dispensing to the fullest in eternity. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 12-13)

门徒将新悔改的人（徒二 38）不仅在看得见的一面浸入水里，也在看不见的一面浸入基督的死（罗六 3~4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身体里（林前十二 13）。水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身（西二 9），并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命重生他们。因此，这里主所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里（马太福音生命读经，九一七页）。

所有不信的罪人都在亚当里。当我们传福音给他们，而他们接受主的时候，他们就从亚当迁到基督里。人信入基督时，就成了基督的一部分。迁入基督里的不信者，就是基督的扩增（主今日恢复的进展，二九页）。

“神命定的路”这辞是我们发明的；我们看见圣经中所启示，这条神命定的路有四步：生产、喂养、成全、建造。我们需要生产，产生信徒。然后我们需要喂养他们，使他们能长大。然后我们需要成全他们，不是借着一位教师施教，乃是借着在排里互相的教导。在排里，每一个人都是教师，每一位教师也都是学生。借着排里彼此的教导，新人就被成全，为着职事的工作，如以弗所四章十二节所指明的。这使他们够资格申言，为主说话，好建造召会（关于活力排之急切需要的交通，二七九页）。

参读：神对基督与召会的心意，第八章；基督徒生活与召会生活极重要的原则，第四章。

The disciples baptized the new converts (Acts 2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered as a tomb to terminate the old history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the very embodiment of the Triune God, and since the Triune God is one with the Body of Christ, so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side to terminate their old life, and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens. (Life-study of Matthew, pp. 828-829)

All of the unbelieving sinners are in Adam. When we preach the gospel to them and they receive the Lord, they are transferred out of Adam into Christ. When someone believes into Christ, he becomes a part of Christ. The unbelievers who are transferred into Christ are the increase of Christ. (The Advance of the Lord's Recovery Today, pp. 30-31)

The term the God-ordained way was invented by us, and we saw that this God-ordained way revealed in the Scriptures is of four steps: begetting, feeding, perfecting, and building. We need to beget, to produce, new believers. Then we need to feed them that they may grow. Then we need to perfect them, not by one teacher but through the mutual teaching in the groups. In the groups everyone is a teacher, and every teacher is a student. Through the mutual teaching in the groups the new ones are perfected unto the work of the ministry as pointed out in Ephesians 4:12. This makes them qualified to prophesy, to speak for the Lord, for the building up of the church. (Fellowship concerning the Urgent Need of the Vital Groups, p. 227)

Further Reading: CWWL, 1963, vol. 2, "God's Intention concerning Christ and the Church, ch. 8; CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," ch. 4



## 第六周 周四

### 晨兴喂养

弗四 15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

召会既是基督的身体，基督的化身，召会的长大就是基督的长大。一个召会有没有长进，不是看她的长处优点有没有加多，乃是看她里面的基督有没有加多。一个召会长大多少，不在于外面人数增加多少，乃在于里面的基督增加多少。神估量召会，绝对不以任何别的为准则，只以基督为度量。祂是要基督在召会里增加长大；要召会里的一切内容成分，全是基督，使召会“达到了长成的人，达到了基督丰满之身材的度量”（弗四 13）。…基督身量的增长，才是召会的长大（基督与十字架，七〇页）。

### 信息选读

请各地圣徒想一想，这一两年来，在你们中间基督的成分有没有增加？基督的身量有没有长大？这不是问你们中间爱心有没有加增，热心有没有加强，人数有没有加多；乃是问：“基督的成分在你们中间加多了么？基督的身量增长了么？”这才是神所要的，才是神所注意的。神历代一直作的，就是要叫基督的身量能在召会里长大。神一直盼望的，就是召会能长得满有基督的身量。因为神是要叫召会作基督的身体，作基督的丰满。只有基督的成分，才是召会的成分；照样，也只

## WEEK 6 — DAY 4

### Morning Nourishment

Eph. 4:15-16 “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

Since the church is the Body of Christ, His embodiment, the growth of the church should be the growth of Christ. The growth of the church is not determined by an increase in its strengths or merits but by the increase of Christ. The measure of the growth of the church is not determined by an increase in numbers but by the increase of Christ. God does not measure the church by any criterion or ruler other than Christ. His desire is for Christ to increase and grow in the church and for Christ to become the content and element of the church so that the church would arrive "at a full-grown man, at the measure of the stature of the fullness of Christ" (Eph. 4:13). ...Only the increase of the measure of the stature of Christ is the growth of the church. (Christ and the Cross, p. 56)

### Today's Reading

I would ask the saints in all the localities to consider whether they have had an increase of the element of Christ in the past two years. Has there been an increase of the measure of the stature of Christ? I am not asking whether we have had an increase in love, whether our zeal has been intensified, or whether we have had an increase in numbers. My question is, "Has the element of Christ increased among us? Has the measure of the stature of Christ increased?" This is what God is after. This is His focus. God's work has been to cause the measure of the stature of Christ to increase in the church. God is expecting the church to grow to the full measure of the stature of Christ, because God's desire is for the church to be the Body of Christ, His fullness. Only the element of Christ can

有基督的长大，才是召会的长大。只有基督是召会一切的实际；召会的一切只该是基督（基督与十字架，七〇至七一页）。

正如我们物质的身体需要血液循环，基督的身体也需要神圣生命的循环。我们的身体是生机的，所以它的建造乃是生机的，是照着生命的循环，借着生命里的长大而有的。基督徒谈到召会的建造时，很少人想到这种生机的建造。他们想到召会的建造，不是生机的，乃是组织的。主渴望生机的建造召会，因为召会是基督生机的身体。

基督的身体，就是神的召会，是三一神的生机体，不是人的组织（约十五1~5）。这由约翰十五章的葡萄树得着有力的证明。主耶稣说祂是葡萄树，祂的父是栽培的人（1）。树不是组织，乃是生机体。葡萄树是三一神的生机体。葡萄树不是组织的东西，乃是生命的东西，生长如生机体。非生机的东西无法加到树这样的生机体上。

一根树枝若与它所接枝的树同科，就能接枝。接枝完全是生机的事情。按照创世记一章，各种不同的生命都各从其类。然而，人的生命是从神类的。人是照着神的形像和样式造的，所以人是从神类。因着我们照着神的形像和样式造的，我们就能接枝到神里面（罗十一24，六4~5）。这个接枝把我们带进与神生机的联结里（林前六17）。三一神的生机体就是在这生机的联结里。作基督身体的召会乃是生机体；而召会这生机体的建造，乃是召会生机的长大（主今日恢复的进展，四八至四九页）。

参读：基督与十字架，第四篇；在神与人关系里生机的联结，第五章；建造召会的事奉，第六篇。

be the element of the church, and only the growth of Christ is the growth of the church. Only Christ is the reality of the church. Everything related to the church should be Christ. (Christ and the Cross, p. 56)

Just as our physical body needs the circulation of the blood, the Body of Christ also needs the circulation of the divine life. Our body is organic, so its building up is organic according to the circulation of life by the growth in life. When Christians talk about the building up of the church, not many think of this building in an organic way. They do not think about the building up of the church in the organic sense but in the organizational sense. The Lord desires to build up the church organically because the church is the organic Body of Christ.

The Body of Christ, as the church of God, is an organism of the Triune God, not an organization of human beings (John 15:1-5). This is strongly proven by the vine tree in John 15. The Lord Jesus said that He is the vine tree and that His Father is the husbandman (v. 1). A tree is not an organization but an organism. The vine tree is the organism of the Triune God. The vine tree is not something organized but something of life that grows up as an organism. Nothing inorganic can be added to an organism like a tree.

A branch can be grafted into a tree if it is of the same family as the tree into which it is grafted. Grafting is altogether an organic matter. According to Genesis 1, all the different kinds of life are after their kind. The human life, however, is after God's kind. Man was made in the image and likeness of God, so man is in the category of God. Because we were made in God's image and likeness, we can be grafted into God (Rom. 11:24; 6:4-5). This grafting brings us into an organic union with God (1 Cor. 6:17). The organism of the Triune God is in this organic union. The church as the Body of Christ is an organism, and the building up of the church as an organism is its organic growth. (The Advance of the Lord's Recovery Today, p. 47)

Further Reading: Christ and the Cross, ch. 4; The Organic Union in God's Relationship with Man, ch. 5; Service for the Building Up of the Church, ch. 6

## 第六周 周五

### 晨兴喂养

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

21 ~ 22 “但耶稣是以祂的身体为殿说的。所以到祂从死人中复活以后，祂的门徒就想起祂说过这话，便信了圣经和耶稣所说的话。”

我们不该有一个观念，以为长大、增加和建造是三件不同的事。对于生机的东西，就如树木或人，长大、增加和建造乃是同义辞。对于基督生机的身体，长大、增加和建造也是同义辞，虽是不同的辞，却指着同一件事。基督身体生机的建造，乃是三一神在信徒里面增加，这个增加就是信徒在基督里长大（主今日恢复的进展，五四页）。

### 信息选读

一面，我们是基督生机身体的肢体；另一面，我们是这身体的建造者（弗四 16）。我们这些基督身体的肢体乃是基督身体的建造者。人所有肢体的长大，就是这人的建造。小孩物质身体的肢体若没有长大，他就没有得着建造。生长的肢体就是建造的肢体。人物质身体的肢体借着长大，就建造自己的身体。以弗所四章十六节说，全身叫身体长大，以致把自己建造起来。…小男孩借着长大，把自己建造起来。母亲的喂养帮助这男孩长大，他的长大就把自己建造起来。因此，这男孩是借着自己的长大，把自己建造起来。当他停止长大，就不再有建造。这是召会生机建造的例证；在今天的基督徒中间，这是很大的缺欠。若没有在生命里的长大，就没有建造。

## WEEK 6 — DAY 5

### Morning Nourishment

John 2:19 “Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.”

21-22 “But He spoke of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had spoken.”

We should not have the concept that growth, increase, and building up are three different things. With organic matters such as a tree or a person, growth, increase, and building up are synonyms. They are also synonyms in relation to the organic Body of Christ. They are different terms referring to the same thing. The organic building up of the Body of Christ is the increase of the Triune God in the believers, and this increase is the believers' growth in Christ. (The Advance of the Lord's Recovery Today, p. 51)

### Today's Reading

On the one hand, we are members of the organic Body of Christ, and on the other hand, we are the builders of this Body (Eph. 4:16). We, the members of the Body, are the builders of the Body. The growth of all the members of a man is the building up of this man. If the members of a child's physical body do not grow, he is not being built up. The growing members are the building members. The members of a person's physical body are the builders of his body by their growth. Ephesians 4:16 says that all the Body causes the growth of the Body unto the building up of itself. ...A little boy builds himself up by growing. The feeding of the mother helps the growth of this boy, and his growth builds him up. Thus, the boy builds himself up by his growth. When his growth stops, there is no more building. This is an illustration of the organic building up of the church, which is a great lack among today's Christians. If there is no growth in life, there is no building up.

基督身体的生机建造乃是基督身体的长大，是借着身体的肢体在一切事上长到元首基督里面（15～16）。生命里的长大乃是生机的建造，而生命里的长大就是我们多而又多地进到基督里（主今日恢复的进展，五四至五五页）。

当耶稣复活的时候，祂自己叫祂那死了、被埋葬的身体复活。耶稣在十字架上被拆毁的身体是微小软弱的；基督在复活里的身体是广大有能的。你要哪一个——耶稣的身体，还是基督的身体？在主复活以后，祂的身体，就是殿，在更大的规模里被建立起来。仇敌借钉十字架所拆毁的，仅仅是耶稣的身体；而主在复活里所复活的，不仅是祂自己的身体，更是每一位借信与祂联合的人（彼前一3，弗二6）。

自从祂物质的身体复活那一天，主耶稣一直在复活的生命里扩大祂的身体。今天基督在祂的复活里有何等大的身体！你能测量基督身体的大小么？虽然曾有一度，人可能测量耶稣物质的身体，但是不可能测量基督身体的广大无边。主不断在复活里建造祂的身体，撒但是一直在帮这个忙。神的家在复活里仍与基督的身体一同扩增（提前三15，彼前二5，林前三9，弗二21～22）。今天我们仍在“三日”内，因为主仍在复活的过程中，为着祂身体的建造作工。主的身体有一大部分已经复活，但还有一些肢体还没有复活。因此主的身体仍在复活的过程之中。甚至在你自己身上，也只有一部分是已经变化的；就是说，只有一部分是已经复活的。主继续借着变化的过程，作工在你身上。你仍在复活的过程中。召会今天仍在那三日复活的过程中（约翰福音生命读经，九七至九九页）。

参读：主今日恢复的进展，第三至四章；经历基督作生命为着召会的建造，第一至四章。

The organic building up of the Body of Christ is the growth of the Body through the members of the Body growing into Christ, the Head, in all things (Eph. 4:15-16). The growth in life is the organic building, and the growth in life is our getting into Christ more and more. (The Advance of the Lord's Recovery Today, pp. 51-52)

When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful. Which do you prefer to have—the body of Jesus or the Body of Christ? After the Lord's resurrection, His Body, that is, the temple, was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body, but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6).

Since the day of His physical resurrection, the Lord Jesus has been enlarging His Body in resurrection life. What an immense Body Christ has today in His resurrection! Can you measure the size of the Body of Christ? Although it once was possible to measure the size of the physical body of Jesus, it is impossible to measure the immensity of the Body of Christ. The Lord continues to build His Body in resurrection, and Satan keeps on helping this. The house of God is still increasing in resurrection with the Body of Christ (1 Tim. 3:15; 1 Pet. 2:5; 1 Cor. 3:9; Eph. 2:21-22). Today, we are still within "the three days," because the Lord is still working for the building of His Body under the process of resurrection. A great part of the Lord's Body has already been raised, but there are still some members of His Body who are not yet raised. Therefore, the Lord's Body is still in the process of resurrection. Even with yourself, only a part has been transformed, which means that only a part has been resurrected. The Lord continues to work on you through the process of transformation. You are still in the process of resurrection. The church today is still in the three days' process of resurrection. (Life-study of John, pp. 85, 87)

Further Reading: The Advance of the Lord's Recovery Today, chs. 3-4; CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," chs. 1-4

## 第六周 周六

### 晨兴喂养

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

在〔约翰二章〕对付殿的事上，我们看见了生命的目的。生命的原则是变死亡为生命，生命的目的是建造神的家。生命的原则是为着生命的目的。变死亡为生命是为着生命的建造，就是神家的建造（约翰福音生命读经，一〇〇页）。

### 信息选读

现在我们来看约翰二章的…一个表记，就是建造基督奥秘的身体。我们必须晓得，被拆毁的圣殿已经重建完成了。在基督的复活里，我们都已经复活了。彼得告诉我们说，我们借着基督的复活已经蒙了重生（彼前一 3）。这意思是说，在神眼中，照着祂经纶里所成就的来看，基督的身体已经建造起来了。…启示录里的动词时态指明了这一点。例如，使徒约翰不是说，将来新耶路撒冷要来；他告诉我们，他看见新耶路撒冷由神那里从天而降。大约在一千九百年前，约翰就看见了新耶路撒冷。这表明照着神的看法，基督的身体已经建造起来了。

我们基督徒的生活就是变死亡为生命，为着建造基督奥秘的身体。基督徒的一生包含了两件事：变死亡为生命，以及建造基督奥秘的身体。这就是正当、真实、完全的基督徒生活。在我们的基督徒生活中，没有第三件事。如今，因着我们的日常生活，我们就在这个建造里面，而我们的日常生活就是把水变为酒。

## WEEK 6 — DAY 6

### Morning Nourishment

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

14:2 “In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.”

In the dealing with the temple [in John 2], the purpose of life is shown. The principle of life is to change death into life. The purpose of life is to build the house of God. The principle of life is for the purpose of life. The changing of death into life is for life's building, the building of God's house. (Life-study of John, p. 88)

### Today's Reading

Let us now consider...the sign of building up the mystical Body of Christ [in John 2]. We need to realize that the rebuilding of the destroyed temple has already been accomplished. In Christ's resurrection we all have been resurrected. Peter tells us that we have been regenerated through the resurrection of Christ (1 Pet. 1:3). This means that in God's view, according to His accomplishment in His economy, the Body of Christ has already been built. The tense of the verbs in the book of Revelation indicates this. For example, the apostle John does not say that the New Jerusalem will come; he tells us that he saw the New Jerusalem coming down out of heaven from God. Approximately nineteen hundred years ago, John saw the New Jerusalem. This shows us that, according to God's way of seeing, the Body of Christ has already been built up.

Our living as Christians is simply a matter of the changing of death into life for the building up of the mystical Body of Christ. The entire Christian life consists of two matters: changing death into life and building up the mystical Body of Christ. This is the proper, genuine, and complete Christian life. There is no third item in our Christian life. Now we are in this building by our daily living, and our daily living is a matter of changing water into wine.

我们可以把基督徒的生活摘述如下：基督徒的生活就是变死亡为生命，把水变为酒，为着建造基督身体的生活。我们的生活是什么？我们的生活就是变死亡为生命。我们在这里作什么？我们乃是执行建造召会、建造基督身体的工作。这就是我们的生活，这也是我们的目标。我们的生活乃是变死亡为生命，我们的目标则是建造召会。我们有永远生命、永远奏厄 (zoe) 的生活；目的在建造基督奥秘的身体。

父家的第一阶段是神成为肉体，神显现于肉体。第二阶段是基督与所有的信徒一同复活，信徒就是众子，一同建造起来成为召会。最终，这个召会，就是父家的第二阶段，要总结于将来的新耶路撒冷。

我们看见父的家是什么，是极其要紧的。父的家乃是三一神—借着成为肉体、钉十字架、复活—将自己作到信徒里面，为要完全与他们调和，把他们建造成为一个生机体，作为祂的居所和彰显，也作为他们的居所。因此，父的家这个表记是针对三一神与祂的赎民调和，为要产生一个相互的居所，就是神和祂所拣选并救赎之人的居所。

神的儿子主耶稣基督不是在建造天堂。反之，祂凭着那灵并借着祂的死而复活，正在建造一个生机体，召会，就是祂的身体和父的家。这家是由三一神与蒙祂拣选并救赎的人调和所组成的。但愿“神与我们调和，以产生一个相互的居所”这个真理使我们众人都得滋养（约翰著作中帐幕和祭物的应验，六〇至六二、四三五、四三一页）。

参读：约翰福音生命读经，第一、七篇；约翰著作中帐幕和祭物的应验，第三十八篇；圣经中关于生命的重要启示，第十章。

We may summarize our Christian life by saying that the Christian life is the changing of death into life, water into wine, for the building up of the Body of Christ. What is our living? Our living is the changing of death into life. What are we doing here? We are carrying out the work of building up the church, the Body of Christ. This is our living, and this is our goal. Our living is the changing of death into life. Our goal is the building up of the church. We have a living of the eternal life, the eternal zoe, for the purpose of building up the mystical Body of Christ.

The first stage of [the Father's] house was God incarnate, God manifested in the flesh. The second stage is Christ resurrected with all His believers, the many sons built up together to be the church. Eventually, this church, the second stage of the Father's house, will consummate in the coming New Jerusalem.

It is of vital importance that we see what the Father's house is. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into His believers in order to be fully mingled with them that He may build them up as an organism for His dwelling place and expression. This is also for their dwelling place. Therefore, the sign of the Father's house points to the mingling of the Triune God with His redeemed people to produce a mutual dwelling place, a dwelling place for both God and His chosen and redeemed people.

The Son of God, the Lord Jesus Christ, is not building a heavenly mansion. On the contrary, by the Spirit and through His death and resurrection, He is building an organism, the church, which is His Body and the Father's house. This house is composed of the mingling of the Triune God with His chosen and redeemed people. May we all be nourished with the truth concerning the mingling of God with us to produce a mutual dwelling place. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 54-55, 347-348, 344)

Further Reading: Life-study of John, msgs. 1, 7; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 38; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 10

# 第六周诗歌

# WEEK 6 — HYMN

606

## 教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2#1 2 | 3 - - -  
 一 救我脱 离自己、天然, 主啊, 我 愿被建造,  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -  
 同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。  
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -  
 救我脱 离乖 僻 个 性, 脱 离 骄 傲 与 单 独;  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||  
 使我甘 愿服 你 权 柄, 让 你 有 家 可 居 住。

- 二 生命供应, 活水流通, 长进、变化又配搭;  
 守住等次, 尽我功用, 成全别人, 不践踏。  
 自己所经, 自己所见, 所是、所有并所能,  
 不再高估, 不再稍偏, 接受一切的平衡。
- 三 持定元首, 联络供应, 享受基督的丰富;  
 充满神的一切丰盛, 因神增加得成熟,  
 同尝基督莫测大爱, 赏识基督的阔长;  
 长大成人, 不作婴孩, 满有基督的身量。
- 四 作神居所, 作你身体, 主啊, 我愿被建造,  
 成为你的团体大器, 让你来显你荣耀。  
 圣城景色、新妇荣美, 今在此地就彰显,

## Freed from self and Adam's nature

### The Church — Her Building

840

1. Freed from self and Adam's nature, Lord, I would be built by  
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall  
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent  
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing  
 I can grow and be transformed,  
 With the saints coordinated,  
 Built up, to Thee conformed;  
 Keep the order in the Body,  
 There to function in Thy will,  
 Ever serving, helping others,  
 All Thy purpose to fulfill.
3. In my knowledge and experience  
 I would not exalted be,  
 But submitting and accepting  
 Let the Body balance me;  
 Holding fast the Head, and growing  
 With His increase, in His way,  
 By the joints and bands supplying,  
 Knit together day by day.
4. By Thy Spirit daily strengthened  
 In the inner man with might,  
 I would know Thy love surpassing,  
 Know Thy breadth and length and height;  
 Ever of Thy riches taking,  
 Unto all Thy fulness filled,  
 Ever growing into manhood,  
 That Thy Body Thou may build.
5. In God's house and in Thy Body  
 Built up I long to be,  
 That within this corporate vessel  
 All shall then Thy glory see;  
 That Thy Bride, the glorious city,  
 May appear upon the earth,  
 As a lampstand brightly beaming  
 To express to all Thy worth.

