

## 二〇一六年國殤節特會

### 晨興聖言

#### 標語

- ①使徒行傳這卷書是沒有結束的，因為這卷書仍在繼續着，為着基督的擴增；那靈藉着基督的信徒，傳揚基督使祂得到繁殖、擴增並普及的工作，還沒有完畢，還需要很長一段時間的繼續。
- ②召會的擴增與開展就是基督的擴增與開展，祂經過死並進入了復活，把祂神聖的生命分賜給一切信入祂的人，使他們能成為祂的複製。
- ③召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命；當葡萄樹的枝子得着賜生命的靈這基督生命汁液充足的供應時，就結出果子，這乃是內裏生命供應的滿溢。
- ④神要基督在召會裏增加並長大，並要基督成為召會的內容和成分，使召會『達到了長成的人，達到了基督豐滿之身材的度量』。

## 2016 MEMORIAL DAY CONFERENCE

### The Holy Word for Morning Revival

#### BANNERS

*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."*

## 二〇一六年國殤節特會

基督的擴增，  
為着召會的建造

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- 第四篇、基督的擴增，為着召會的擴增與開展，乃是藉着同心合意，  
連同禱告、那靈、話與家
- 第五篇、在信徒裏面基督的擴增就是  
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## 2016 MEMORIAL DAY CONFERENCE

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

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- Message 1-The Increase of Christ in the Continuation of the Book of Acts*
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- Message 6-The Increase of Christ for God's Building*

基督的擴增，  
為着召會的建造

第一篇  
在使徒行傳的繼續裏  
基督的擴增

讀經：徒二八 31，約五 17，徒一 13 ~ 14，六 7，  
十一 23 ~ 24，十九 20，二六 18

綱 要  
週 一

壹 使徒行傳這卷書是沒有結束的，因為這卷書仍在繼續着，為着基督的擴增——二八 31：

- 一 主說，『我父作工直到如今，我也作工』（約五 17）；這表明自從撒但背叛以及人墮落以來，神作工直到如今，並且主也作工。
- 二 使徒行傳是記載神的工作；在二十八章以後，還有許多神的器皿在作神的工作；神的工作正在繼續，沒有停止。

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，直到國度，甚至到新天新地；神總是在往前，從不停止；我們如果知道這事，同時也相信這事，我們就要讚美主；祂的奴僕即使成為新耶路撒冷，仍要作祭司事奉祂——啓二二3，參徒十三36上。
- 四 聖靈藉着基督的信徒傳揚基督，使基督得到繁殖、繁增並開展的工作，還沒有完成，還需要繼續很長一段時間。
- 五 這種使基督擴增、繁殖、繁增並開展的福音工作，乃是照着神新約的經綸，為神產生許多的兒子（羅八29），作基督的肢體，構成基督的身體（十二5），以完成神永遠的計畫，成全祂永遠的旨意；這是使徒行傳以後，二十一卷書信和一卷啓示錄所接着詳盡啓示的。

## 週 二

- 六 既然神所要得着的是團體、照耀、見證的器皿，祂的兒女就必須被帶到一個地步，看見甚麼是基督的身體，並學習活出身體的生命；否則，他們在神手裏就沒有用處，就絕不能達到神的目標——羅十二1～3，林前十二12，啓一10～12。
- 七 連得勝者的見證也是為着全召會的；工作是他們作的，好處是全召會都得着的——十二5～9，二7、11、17、26～28，三3、5、12、20～21。
- 八 得勝者不是為着他們自己；他們乃是站在召會的地位上把召會帶到完全的地步；甚至他們的得勝，也是團體的得勝——參腓一19。

- 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.*

貳 神的話一直擴長，越發繁增，為着基督的擴增—徒六 7，十二 24，十九 20：

一 行傳六章七節的『擴長』指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裏而長大，為着基督在我們裏面的擴增，就是神在我們裏面的長大—可四 14，西二 19。

二 行傳十二章二十四節的『繁增』指人數上基督的擴增；實際上，門徒的繁增在於話的擴長。

三 新的門徒『加添歸主』，成為基督的各部分，就是基督的肢體—五 14，十一 24，羅十五 16。

四 我們需要鼓勵初信者『立定心志，一直與主同在』；這乃是堅定不移的忠於主，依附於祂，並活在與主緊密的交通中—徒十一 23。

叁 使徒行傳的繼續乃是基督的繼續，以被成全的神人所過的團體生活作為基督身體的實際；使徒保羅，作為所有信徒，基督身體肢體的榜樣，活基督以顯大基督，作祂的繼續—腓一 19～21 上，徒九 4～5，15，二六 19，提前一 16：

一 保羅是基督的門徒，他看見基督，聽見基督，並照着在耶穌身上是實際者學了基督—徒九 1～19、25～27，二二 14～15，弗四 20～21。

二 保羅是基督所揀選的器皿，以盛裝祂，被祂充滿，並溢出祂作祂的豐滿—徒九 15，林後四 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 保羅是一個禱告的人—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 保羅倚靠身體, 在身體裏、藉着身體並為着身體作一切事—徒九 11、17~18、25~27, 林前一 1, 十二 14~27。
- 五 保羅實行呼求主名—徒九 14、21, 二二 16, 提後二 22, 羅十 12~13, 腓二 9~11。
- 六 保羅憑包羅萬有之耶穌的靈(一個有充足力量忍受苦難之人的靈)而活, 為着他傳講的職事, 就是在人的生命裏, 在人類中間為着人類之受苦的職事, 以建造基督的身體—約七 37~39, 徒九 16, 十六 7、22~34, 腓三 10, 西一 24, 林後六 4, 十一 23, 來六 19~20, 十三 13。
- 七 保羅活在他調和的靈(神的靈與他這人的靈調和成一靈)裏—徒十七 16, 十九 21, 羅八 4、6、16, 林前六 17。
- 八 保羅在素質一面被喜樂的靈所充滿, 為着他的生存; 他也在經綸一面被能力的靈充溢, 為着他的功用—徒十三 9、52, 弗五 18。
- 九 保羅操練自己, 常存無虧和清潔的良心—徒二三 1, 二四 16, 提前一 19, 三 9。
- 十 保羅過一種生活, 常常在主裏喜樂, 並感謝祂—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 保羅與神聯合，並受神協助，在耶穌的名裏放膽講說福音，以擴展耶穌的見證，直到地極—徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，參羅十五 24、28。

十二 保羅在耶穌的人性裏顧惜聖徒，並在基督的神性裏，以神永遠經綸的一切真理餵養他們；在他的生活中展示主耶穌的話：施比受更為有福—徒二十 18～38，帖前二 1～12。

十三 保羅第四次盡職的行程（徒二七～二八）特別顯示他的生活—他活基督，顯大基督，在基督裏作一切事，並竭力追求基督，好給人看出他是在基督裏—腓一 19～21 上，三 8～9、14，四 13：

- 1 在使徒漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域；這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性—5～9 節。
- 2 這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成爲肉體、釘死十架、復活、被神高舉之基督的活見證人！
- 3 保羅在他的生活和職事中，將真神彰顯出來；這位真神在耶穌基督裏，經過成爲肉體、爲人生活、釘死十架、復活的過程，成了包羅萬有的靈，活在保羅裏面，並藉着他活出來—加一 15～16、24，二 20，三 14，參徒二八 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 在風暴的海上，主不僅使保羅成了與他同船之人的主人（二七 24），也成了他們生命的保證人和安慰者（22、25）；如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成為神奇的吸引（二八 1～6），也成為他們的醫治者和喜樂（7～10）。

5 保羅所受從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切（13～15），顯出早期召會和使徒之間美麗的身體生活：

a 表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄（弗六 20，太二八 18～19），在地上神的國中，有分於祂召會之身體生活裏的另一部分。

b 當他在撒但的帝國（在舊造裏撒但的混亂）受到宗教的逼迫時，他在神的國（為着新造的神聖經綸）中享受着召會生活；這對他是安慰，也是鼓勵。

十四 召會的終極結果乃是將來在永世裏的新耶路撒冷，作神完滿並永遠的彰顯；這該是我們今天一切福音傳揚的實際和目標，正如我們所跟隨使徒保羅的榜樣——『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙』——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.*



## 週 五

肆行傳二十六章十八節啓示，我們今天為着擴增並建造基督的身體所必須作的工；這節聖經揭示我們神聖使命之包羅萬有的內容—『叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業』：

- 一 這是要實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照着神新約的經綸所宣揚的。
- 二 我們需要為着行傳二十六章十八節裏我們神聖託付的內容禱告，求主將這內容作成我們的經歷和實際，使我們能將別人帶進這經歷和實際裏—弗三 8～9。

## 週 六

伍 我們若要在使徒行傳的繼續裏，就需要藉着有樓房上的奉獻，而在主工作獨一的水流裏，持續活在神聖的歷史中—徒一 13～14，詩歌六五〇首：

- 一 我們在這裏不是為着一個運動，乃是為着主的恢復；這恢復只能藉着在樓房上專特、特出的奉獻而得着完成。
- 二 主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人—路十二 49～50，徒二 3～4，十七 6 下，羅十二 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 翻轉世界並轉移時代的乃是少數人；我們若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，為着你見證的恢復。』

*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.”*

# 第一週 週一

## 晨興餽養

徒二八 30 ~ 31 『保羅在自己所租的房子裏，住了足足兩年，歡迎一切前來見他的人，全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

約五 17 『耶穌就對他們說，我父作工直到如今，我也作工。』

全部聖經有六十六卷；在這六十六卷之內，有許多卷，你讀到卷末，你都能說這一卷書已經完了。…但是，在聖經裏有一卷書，你不能說完了。其餘六十五卷你都能說完了，但是有一卷你不能說完了，那一卷就是使徒行傳。你讀到行傳二十八章，就要覺得奇怪，怎麼就是這樣的停了？你讀到行傳二十八章，覺得這一本書還沒有完，這一本書還沒有結束。使徒行傳這一卷書是沒有結束的，因為使徒的行傳是要繼續的。第一世紀的使徒，他們的行傳也許結束了；但是，全部使徒的行傳並沒有結束。一直到今天，你都看見還是使徒行傳，使徒行傳沒有結束（倪柝聲文集第二輯第十七冊，一五六至一五七頁）。

## 信息選讀

〔主在約翰五章十七節的話〕告訴我們，自從撒但背叛以來，自從人墮落以來，神作工直到如今，並且主也作工。行傳是甚麼呢？行傳不是記載保羅的工作，也不是記載彼得或約翰的工作，行傳是記載神的工作。誰能說神在行傳二十八章之後就不作工了，誰能說神的工作到了行傳二十八章的時候就停止了？

使徒行傳是沒有結束的，在二十八章以後，還有許多神的器皿在作神的工作。神的工作正在繼續，沒有

# 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。不是保羅在羅馬作了兩年工，以後就沒有事了。就以保羅一生來說，他住在羅馬，後來被殺殉道，這些事都沒有記在使徒行傳裏面。彼得、保羅、約翰是三個要緊的人，他們的結局都沒有寫進去，這樣，我們那裏能說使徒行傳已經完了呢？可是神的見證是寫不完的，二十九章還是那樣，三十章還不能完，一直到一百章還是寫不了，如果要寫的話，一直有新的事情要加進去，所以寫到二十八章就不再寫了。二十八章以後雖然沒有再寫，但是神的工作還是繼續進行。第一世紀的工作並不是到了絕頂。神四千年之久，有一個工作，如果到行傳二十八章已經到了絕頂，那麼我們是到山底下了，我們是退下來了。但是沒有這件事，因為主說，『我父作工直到如今，我也作工。』我們不要以為神的工作在保羅的時候已經到了絕頂了，我們也不要以為在路德馬丁的時候，神的工作就是到了絕頂了。不，第一世紀不是神工作的結局，第十六世紀不是神工作的結局，直到前一個世紀都不是神工作的結局。神的工作還要一直往前去，直到國度，甚至到新天新地；神總是在往前，從不停止；我們如果知道這事，同時也相信這事，我們就要讚美神（倪柝聲文集第二輯第十七冊，一五六至一五八頁）。

使徒行傳沒有結束，乃是敞口待加的。這必是因為聖靈藉着基督的信徒，傳揚基督，使基督得到繁殖、擴增並普及的工作，還沒有完畢，還需要很長一大段時間的繼續。這種使基督繁殖、擴增並普及的福音工作，乃是照着神新約的經綸，為神產生許多的兒子（羅八29），作基督的肢體，構成基督的身體（十二5），以完成神永遠的計畫，成全祂永遠的旨意。這是使徒行傳以後，二十一卷書信和一卷啓示錄，所接着詳盡啓示的（聖經恢復本，徒二八31註2）。

參讀：倪柝聲文集第二輯第十七冊，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

# 第一週 週二

## 晨興餽養

啓一 11 ~ 12 『你所看見的，當寫在書上，寄給那七個召會。…我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』

羅十二 1 『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭…。』

5 『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

神往前進的時候，都有祂的器皿。在使徒行傳裏，神有祂的器皿；在路德馬丁的時候，神有祂的器皿；在衛斯理約翰的時候，神有祂的器皿；每一次有一個屬靈的復興的時候，神都有祂的器皿。那麼，今天神的器皿在那裏？不錯，父作工直到如今，但是甚麼人繼續下去與神同工？甚麼人說『我也作工』？這是要緊的問題。

弟兄姊妹，如果神給我們一點亮光，能看見一點神的事實，我們就必須承認，神今天所要求的器皿，就是祂在當初所定規的器皿，就是祂的召會。換句話說，今天神所要求的器皿，不是個人的器皿，而是團體的器皿。如果今天神所要得着的器皿是團體的器皿，你就要看見，若不是神的兒女被神帶到一個地步看見甚麼是基督的身體，甚麼是身體的生命，在神手裏就沒有用處，就不能達到神的目的（倪柝聲文集第二輯第十七冊，一五八至一五九頁）。

## 信息選讀

啓示錄一章說，召會就是金燈臺。神不只說召會是金的，神並且說召會是金的燈臺。召會如果只是金的而已，就不能滿足神的心。神為甚麼說召會是金的燈

# 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

臺呢？因為金燈臺是發光的，是為着照亮的。神要召會作一個發光的器皿，見證的器皿。神在當初的時候，定規叫召會作燈臺。不是某人，乃是召會，召會在神面前就是燈臺。金的還不穀，出乎神的還不穀，必須為神發光，為神作見證，才是金燈臺。

所以，召會是為着神的見證而有的。如果不是金的，就不是召會；如果不是燈臺，也不是召會。裏面如果沒有生命，就不是召會；裏面如果沒有見證，也不是召會。召會必須看見神在這一個世代裏要作甚麼，要得着甚麼，看見神今天在地上的見證是甚麼，這個才叫作金燈臺。

我們再簡單的說，神的工作是繼續往前進的，神仍舊需要得着器皿，神今天的器皿要像當初的器皿一樣，不是個人，乃是召會。

或者有人要問，召會中有得勝者出來，這是甚麼意思呢？不錯，召會需要有得勝者出來，但是得勝者的見證也是為着團體的，不是為着個人的。得勝者不是有一班人自命不凡，自以為比別人好，把別人都撇在一邊。得勝者乃是為全召會工作；工作是他們作的，好處是全召會都得着的。得勝者不是為着他個人，得勝者乃是站在召會的地位上把召會帶到完全的地步，乃是站在召會的地位上代替召會到那個地步。所以得勝者的得勝也是團體的得勝。

神所要的器皿是團體的，所以我們要學習活出身體的生命。要活出身體的生命，就必須拒絕天然的生命，必須在神面前深深受對付，受審判，學習順服，學習交通，叫我們有機會作神的器皿（倪柝聲文集第二輯第十七冊，一五九至一六〇頁）。

參讀：神聖的水流。

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"

# 第一週 週三

## 晨興餽養

徒六 7『神的話擴長起來，在耶路撒冷門徒的數目大為繁增…。』

十二 24『但神的話卻日見擴長，越發繁增。』

十九 20『這樣，主的話便強有力的擴長，而且得勝。』

五 14『信的人越發加添歸主，連男帶女很多。』

〔在行傳六章七節，〕擴長指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裏而長大（可四 14）（聖經恢復本，徒六 7 註 1）。

使徒行傳三次告訴我們，話擴長，話繁增（六 7，十二 24，十九 20）。無生命的東西不能擴長，然而話能擴長。實際上，門徒的繁增在於話的擴長。許多讀使徒行傳的人，注意那靈。毫無疑問，使徒行傳強調那靈。但那些領受那靈的人，不是出去傳揚那靈，乃是傳揚話。使徒行傳裏有許多處告訴我們，頭一班信徒所傳揚、教導的乃是話。在八章，那些分散的人往各處去，傳神的話為福音（4）。人相信話，接受話，話非常得勝，因而話擴長並繁增。在十二章，有一個意義深長的對比。希律王逼迫召會，尤其是逼迫彼得，但最終希律死了（23）。在他死後，二十四節說，『但神的話卻日見擴長，越發繁增。』逼迫者死了，話卻擴長（長老訓練第五冊，三六頁）。

## 信息選讀

我要你們銘記，神聖的話乃是我們真正的需要，我們應該與話是一，滿了話，被話浸透，並且被話

# 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

組成。然後當我們服事的時候，就藉着靈來供應話。我們不是藉着話供應靈，乃是藉着靈供應話。在行傳四章，門徒和使徒禱告的時候，他們被那靈充溢，就放膽講說神的話（31）。他們不是教導或傳揚那靈；那靈不過是他們傳揚話的能力（長老訓練第五冊，三六頁）。

以弗所一章十一節說，『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』『豫定』也可以譯作『計畫』。在神的計畫裏，我們成了一部分一部分的基督，所以我們合起來，也就是基督；我們乃是在基督裏作基督的。林前十二章十二節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』這基督乃是團體的基督，乃是頭和身體整個合起來的基督，所以我們在大的團體基督裏作基督，我們都是基督的一部分。神的計畫乃是在基督裏的，因此我們也有分在神的計畫裏（倪柝聲文集第二輯第二十四冊，二二至二三頁）。

〔一直與主同在，〕意即堅定不移的忠於主，依附主，活在與主緊密的交通中（聖經恢復本，徒十一23註2）。

路加〔在使徒行傳〕的記述，作為主在地上行動的記載，並不強調道理，乃是強調主見證人的見證（一8）。所以，在他的記述裏沒有道理上的細節，卻詳細記載發生在主見證人身上的事，以描繪他們在生活中的見證；這在末了兩章保羅航程的記載中，更是如此。

在這裏保羅是主的見證人。所以，我們讀路加的記載，不該只當作一個海上風暴的故事。我們需要在這故事裏看見，基督一個活見證人之生活的描述（使徒行傳生命讀經，七〇二至七〇三頁）。

參讀：長老訓練第五冊，第三章；李常受文集一九六五年第一冊，基督包羅萬有的靈。

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."



# 第一週 週四

## 晨興餽養

徒二六 22『然而我蒙神的幫助…。』

二七 23～25『因我所屬所事奉的神，祂的使者昨夜站在我旁邊，說，保羅，不要害怕，你必站在該撒面前，看哪，與你同船的人，神都賜給你了。所以諸位，要放心振作，我信神怎樣對我說，事情也要怎樣成就。』

〔行傳二十六章二十二節的幫助，〕或，協助。原文原意聯合。這含示使徒與神聯合，並體認神在這聯合中的協助（聖經恢復本，徒二六 22 註 1）。

在風暴的海上，主不僅使保羅成了與他同船之人的主人（二七 24），也使保羅成了他們生命的保證人和安慰者（22、25）。如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成為神奇的吸引（二八 3～6），也使他成為土人的醫治者和喜樂（8～9）。在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成為肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督（腓一 20～21）（徒二八 9 註 1）。

## 信息選讀

〔在行傳二十七至二十八章〕我們看見保羅超越過環境，也看見他為人生活的智慧和尊貴。毫無疑問，

# 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

保羅的生活乃是活基督、顯大基督的生活。…我們仔細讀這一段，會看見保羅在這裏所過的生活，就是他在腓立比三章所渴望過的生活。保羅在那一章說，他竭力追求基督，為要給人看出他是在祂裏面（9、12）。…在整個不順、艱苦的航程中，保羅過着超越、尊貴且滿有智慧的生活。雖然他是囚犯，但他的舉動卻如君王。不僅如此，他處理事情有先見，又有智慧。

毫無疑問，主與保羅同在。一面他是囚犯，是二百七十六個船客中的一個；另一面，無論在船上，或在船毀壞後過冬的島上，他都是當時情景的中心、焦點。在每一個環境裏，保羅都過着超越的生活。

〔保羅所受〕從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切（徒二八 13～15），顯出早期召會和使徒之間美麗的身體生活。這是在撒但所蒙蔽、人所居住的地上，屬天國度生活的一部分。表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄（弗六 20，太二八 18～19），在地上神的國中，有分於祂召會之身體生活裏的另一部分。當他在撒但的帝國受到宗教的逼迫時，他在神的國中享受着召會生活。這對他是安慰，也是鼓勵。

按照行傳二十八章十五節，保羅見了弟兄們，就感謝神，壯起膽來。這指明使徒很有人性。他雖然得着主直接的鼓勵（二三 11），在航程中一直非常勇敢（二七 22～25、33～36），然而，他仍因弟兄們熱情的歡迎而壯膽。在保羅的航程中，基督帶着祂神聖的屬性，彰顯在保羅那拔高且帶着美德的人性裏。保羅在逆境中，一直是顯大基督（腓一 20）（使徒行傳生命讀經，六九八至七〇〇、七一一至七一二頁）。

參讀：使徒行傳生命讀經，第七十至七十二篇；由基督與召會的觀點看新約概要（卷一），第六、八章；主今日恢復的進展，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

# 第一週 週五

## 晨興餽養

徒二六 16『…我向你顯現，正是要選定你作執事  
和見證人，將你所看見我的事，和我將要顯現  
給你的事，見證出來。』

18『我差你到他們那裏去，叫他們的眼睛得開，從  
黑暗轉入光中，從撒但權下轉向神，又因信入  
我，得蒙赦罪，並在一切聖別的人中得着基業。』

〔行傳二十六章十八節給我們看見，〕今天你們青  
年人當作的事。不要傳基督教傳統的福音。反之，要  
叫這世代的人眼睛得開，使他們從黑暗轉入光中。我  
們要作的頭一件事就是幫助人看見。爲了要這樣作，  
我們自己必須有異象，並且看見屬天的事。我們必須  
看見關於基督的事，不是藉着受教導，乃是藉着基督  
向我們顯現。你看見了異象之後，就需要去接觸人，  
告訴他們耶穌向你顯現，你已看見了祂（李常受文集  
一九七五至一九七六年第三冊，三六三頁）。

## 信息選讀

行傳二十六章十八節陳明…完備、完全、完整的  
福音：叫人的眼睛得開，從黑暗轉入光中，從撒但  
權下轉向神，使人得蒙赦罪，因信得聖別，並享受  
聖徒共同的分，過召會生活。在這節中有七個點：  
(一)叫人的眼睛得開，(二)使他們從黑暗轉入光中，(三)  
使他們從撒但權下轉向神，(四)幫助他們的罪得赦免，  
(五)幫助他們因信聖別，(六)使他們能在眾聖徒中有共  
同的分，並且(七)活在召會生活中。你曾聽過這樣的  
福音麼？這就是青年人當向這世代傳講的福音。不  
要傳上天堂的可憐福音—要傳在行傳二十六章十八  
節所啓示拔高的福音。

# 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.

你需要到主面前禱告，說，『主，開我的眼睛。我不需要知識。主，我需要眼睛得開。主，使我轉離開任何黑暗的事物。我不要留在黑暗中。主，使我從黑暗轉入光中。』這是屬靈的實際。我們若在其中，當我們接觸人時，他們會領悟。你也需要禱告：『主，使我從撒但的權勢、管轄轉向你自已。我必須是一個絕對在神裏面的人。神是我的範圍、我的領域、我的國度。我必須在神裏面。』你若這樣禱告，你會變成另一個人。我能保證你會不一樣。如果必要，甚至要為這些事禁食禱告，說，『主，我要我的眼睛前所未有的被開啓。我不要昏暗不明。我要有像啓示錄中四活物的眼睛。』四活物遍體內外都滿了眼睛。我們必須如此。然後當我們接觸人時，他們將會領悟我們明亮如水晶。

我們也需要禱告：『主，賜給我完全徹底的赦免，赦免我一切的罪。我要完全的清除所有的罪。我不願保留任何未受對付的東西。主，我也要完全聖別。我不要僅僅是一個蒙赦免的人，我也要是個聖別的人。而後我才能享受我的分—包羅萬有的基督。』一天過一天，我們享受基督作我們的分，不是單獨的享受，而是在眾聖徒中間享受。眾聖徒…就是在召會中聖別的人。…哦，我們何等需要為這七件事禱告！要向主迫切的禱告，說，『主，我要經歷你向保羅所啓示的福音，就是行傳二十六章十八節所題到的。我要經歷這完滿、完整、完全和透徹的福音。』這福音不僅論到神的國，也論到撒但的國。它包括了豐富的基督作我們的分，以及所有的聖徒作團體的身體—基督的召會。我們何等需要經歷這福音！…無論何時你這樣禱告，主耶穌就要向你顯現，祂的顯現就要給你一個異象（李常受文集一九七五至一九七六年第三冊，三六四至三六六頁）。

參讀：使徒行傳生命讀經，第五十五篇；主恢復中應有的認識，第一篇；三一神的啓示與行動，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

# 第一週 週六

## 晨興餽養

徒一 13 ~ 14『他們進了城，就上了所住的一間樓房，…這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

行傳一章說到耶路撒冷的一間樓房。在這間樓房裏有一班人，約一百二十人，同心合意禱告了十天。他們不僅禱告，也把自己奉獻給主，非常真實並實際的把自己獻給主。

早在三年半以前，主耶穌在海邊遇見彼得，彼得就把自己奉獻給主。彼得放下自己的職業，開始跟從主（太四 18 ~ 20）。我們可以說，彼得已經把自己奉獻給主。然而，彼得在樓房上又有另一種經歷。這裏彼得有一種新的奉獻，不是普通的奉獻，而是特別的奉獻。在海邊，彼得放棄他的職業，由他撇下魚網所指明；但在樓房上，他放棄的更多。…為着要在樓房上，〔彼得和其他人〕都放棄了猶太教，放棄了自己的家鄉、鄰舍、朋友和親戚，並且願意冒生命的危險（李常受文集一九六五年第三冊，二八四、二八六頁）。

## 信息選讀

走主恢復的道路不是便宜的。這條路是昂貴的；需要付代價的奉獻。…我們在這裏不是為着一個運動，而是為着主的恢復。主的恢復如何能實現出來？這恢復只能藉着經歷在樓房上的奉獻，而得着實現並完成。這不是普通的奉獻，而是一種特別的奉獻，專特的奉獻，特出的奉獻。這個奉獻乃是一個轉捩點。

# 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.

行傳一章那一百二十個在樓房上的人出了甚麼事？他們都成了燔祭。他們是焚燒的，也燒別人。我們也需要被焚燒，然後就會去燒別人。

你今天所期望的是甚麼？你期望一個復興或運動麼？你期望一種新的基督徒活動麼？我們在這裏是在作甚麼？我們聚在這裏是要聽在別處沒有聽過的道麼？…我們在這裏必須是為着主的恢復，這是在樓房上之奉獻的結果。

當主耶穌在地上時，大批的羣眾跟隨祂。很多人得救、得醫治，很多人得着神的恩惠。然而，至終只有約一百二十人在樓房上。…主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人。這少數人來到樓房上被焚燒，然後他們把全世界都翻轉過來了。今天的原則也是一樣。翻轉世界並轉移時代的乃是少數人。

你要在羣眾當中，或是在樓房上？你會留在羣眾當中，還是靠着主的憐憫來到樓房上？我不知道你是那一種人，惟有主知道誰會在樓房上。

我請你們要禱告，好得着主的憐憫，叫你能在樓房上。你若不願來到這裏，那麼你…所讀到的〔信息〕將會與你無分無關。你就會像那些在羣眾當中的人，主是不會倚靠那些人的。你若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，為着你見證的恢復。』（李常受文集一九六五年第三冊，二八九至二九一頁）。

今天我們必須作的，就是單單跟隨這水流，單單使自己降服於聖靈工作的水流。在這件事上我沒有個人的自由。這不是照着我的想法，乃是照着祂的流〔參詩歌六五〇首〕（李常受文集一九六三年第一冊，二二九頁）。

參讀：從天上來的異象，第六章；教會的事務，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

# 第一週詩歌

650

## 事奉—隨主引領

7 7 7 7 (英 907)

降 E 大調

4/4

5  $\overset{E^b}{i}$   $\overset{E^b}{i}$   $\overset{E^b}{7}$   $\overset{E^b}{6}$  | 5 6 2 - | 3 2 4 3 | 2 1 5 - |  
 一 不是我們 隨意走, 乃是隨主的引領;  
 $\overset{E^b}{i}$   $\overset{E^b}{7}$   $\overset{E^b}{6}$  5 4 | 3 2 1 7 - | 5 6 7  $\overset{E^b}{i}$  | 3 2 1 - ||  
 那裏 活水 方湧流, 那裏 心中 方光明。

二 不是自擇的工作, 就能博得祂嘉許;  
 乃是完成祂委託, 纔可領受祂稱譽。

三 不是我們隨自己, 就能座前獻禱告;  
 乃是那靈的歎息, 摸着更深的需要。

四 如果我們答應“不,” 當祂輕說“我需要,”  
 就是壇上有禮物, 也不能使祂稱好。

五 我們如此向己死, 與祂一同活天上,  
 如此奉獻而服事, 祂將自己作恩賞。

# 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.





基督的擴增，  
為着召會的建造  
第二篇

約翰福音所描繪基督的擴增

讀經：徒五 14，約三 29 上、30 上、31 ~ 36，十二 24，二十 17，十七 21 ~ 23

綱 要  
週 一

壹 召會的擴增與開展就是基督的擴增與開展—約十二 24，徒五 14，九 35，十一 21、24：

一 藉着經過死，主耶穌進入了復活，把祂神聖的生命分賜給一切信入祂的人，使他們能成為祂的複製—彼前一 3，約三 15，二十 17。

二 經過死與復活，基督一再的繁殖、擴增、開展—徒五 14，十一 24。

三 召會是基督的身體，也就是基督自己；因此，召會就是基督在地上的擴增與開展—弗一 22 ~ 23，四 4、16，林前十二 12、27。

四 召會不僅傳揚基督，也擴增並開展基督—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.*

## 週 二

貳『娶新婦的，就是新郎；…祂必擴增』—約三 29 上、30 上：

一 三十節的擴增，就是二十九節的新婦，這新婦乃是所有重生之人活的組成—3 ~ 6 節：

1 重生不僅將神的生命帶進信徒裏面，更使他們為着基督的擴增，成為團體的新婦—6、15 節、29 節上、30 節上：

a 作為基督之擴增的新婦與我們這人屬靈的部分有關—6 節下。

b 我們重生之人的靈乃是基督之擴增的一部分，而這擴增是基督的繁增與複製；藉着重生，我們成為基督之擴增的一部分。

2 基督藉着重生蒙救贖的罪人而得擴增，將他們作成祂的新婦，祂的妻子。

3 基督要一直得着擴增，我們就需要接觸人，幫助他們得重生，因而生出新的屬靈兒女—林前四 14 ~ 15，門 10。

## 週 三

二 這位擴增的基督是無法測度且沒有限量之神的兒子—約三 31 ~ 36：

1 祂這如此無法測度、沒有限量的一位，是從上頭來，又是在萬有之上，父已將萬有都賜給祂，並且祂賜那靈是沒有限量的—31 節。

2 這樣的一位需要一個宇宙的擴增，作祂的新婦與祂相配—29 節上、30 節上。

## 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 子基督將那靈沒有限量的賜給神的子民—34 節：

a 我們要成為這位無限之基督的擴增，惟一的路就是接受那靈，並被那靈充滿；我們越有那靈，就越成為基督的擴增—34 節。

b 這擴增開始於我們的重生，完成於我們被那無限量的靈所充滿—3 ~ 6、34 節。

## 週 四

叁『一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來』—十二 24：

一 約翰福音啓示，主耶穌來分賜神的生命給我們，使祂能為自己得着擴增—十 10 下，三 15、29 上、30 上。

二 主耶穌落在地裏死了，就叫祂神聖的元素，神聖的生命，能從祂人性的體殼釋放出來，在復活裏產生許多信徒（彼前一 3）；正如一粒麥子落在地裏，把生命的元素釋放出來，又從地裏長出，結出許多果實，就是產生許多子粒。

三 這許多子粒乃是祂許多的肢體，構成祂奧秘的身體—祂永遠無限的擴增—林前十二 12、27，約三 30。

四 我們不該一直作完整的子粒；反之，我們必須被破碎，並被磨碾成細麵，使我們能與別人調和成為一餅；這餅就是基督的身體，要終極完成於新耶路撒冷—林前十 17，啓二一 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繪的召會生活很美妙—約十二 1 ~ 11:

- 1 品質雖然絕佳，數量卻極為有限。
- 2 因此，主耶穌必須完成釋放生命的死，好使這樣的召會生活得以在復活裏繁增—24 節。

肆『你往我弟兄那裏去，告訴他們說，我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏』—二十 17:

- 一 藉着基督的復活，門徒就因神的生命得了重生（彼前一 3），這生命是藉着基督作為一粒麥子受死而釋放出來的。
- 二 祂原是父的獨生子，是父個別的彰顯；現今藉着祂的死與復活，父的獨生子成了許多弟兄中的長子—約一 18，三 16，羅八 29:
  - 1 祂的許多弟兄就是神的許多兒子，也是召會，就是父神在子裏團體的彰顯；這是神終極的心意—來二 10 ~ 12。
  - 2 那許多弟兄是父生命的繁殖，也是子在神聖生命裏的繁增；因此，在主的復活裏，神那要得着許多兒子作祂永遠團體彰顯的永遠定旨就得以完成—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『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，…你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一』—約十七 21 ~ 23 上：

- 一 我們需要看見基督之擴增的一，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，但這三者是獨一的一裏—這是互相內在的一，乃是基督身體一的模型—弗 4:4。
- 三 基督身體的一，基督擴增的一，就是神聖三一擴大的一—約十七 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.*



## 第二週 週一

### 晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

徒五 14『信的人越發加添歸主，連男帶女很多。』

真理的認識與生命的長大，乃是為着配合召會的擴增與開展。然而，事實上，召會的擴增與開展就是基督的擴增與開展。在約翰十二章二十四節，主耶穌說，祂是一粒麥子。祂原是神的獨生子，是單獨的一粒麥子；但是有一天，祂到十字架上，在那裏把自己種在死地，然後在復活裏長出來，就生出許多子粒，作祂那一粒麥種的繁殖。這許多子粒就是指着信入祂的人（召會的擴增與開展，二七頁）。

### 信息選讀

新約啓示，神的獨生子來成為肉體，經過人生，上到十字架死了；藉着經過死，祂進入了復活；在復活裏，把祂神聖的生命分賜給一切信入祂的人，使他們成為祂的繁殖，祂許許多多的子粒。這許許多多的子粒，就個別說，是一位位的信徒；集體說，乃是基督的一個身體，也就是召會。

當基督這樣繁殖的時候，祂就擴增且開展了；所以，召會的擴增與開展就是基督的擴增與開展。如此，基督在祂神聖的生命裏，經過死與復活，一再的繁殖、擴增、開展。直到今天，全球各大洲幾乎處處都有基督；而這一位開展的基督，在地上顯出來就是召會。

## 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.

使徒行傳這卷書，表面看只是使徒們的行傳，記載使徒們的行動和工作；實際上，乃是說到那位復活的基督，在祂的升天裏，藉着祂大能的靈，經過信祂的人，在地上如何一再的繁殖。這個繁殖從二章開始，直到二十八章尚未停止。…使徒行傳這卷書實際上並沒有結束，乃是一本穿越時空的書信。可能今天在天上，在神面前，那卷使徒行傳還沒有結束。

這個擴增和開展不是始於我們，乃是始於彼得，然後由保羅接續。在使徒行傳裏，他們和眾聖徒一直讓基督繁殖，使基督在地上有所擴增和開展。到了…今天，全球各大洲的大城市裏，都有真正的基督徒。凡蒙主寶血洗淨，得了重生，有神生命，作神兒女，成為基督肢體，一同構成基督身體的人，幾乎是以億來計。這就是祂的繁殖（召會的擴增與開展，二七至二九頁）。

召會既是基督的身體，是基督的滿出，是基督自己，召會在地上就是基督的擴增與普及。許多人以為，召會在地上不過是傳揚基督的羣體，要將基督傳揚出去。然而，照聖經看，按屬靈的事實說，召會在地上不僅是傳揚基督，並且就是基督；不僅要將基督傳出去，更要將基督延長下來，普及出去。召會是基督的身體，就是基督自己；召會在地上，就是基督在地上。比方，我的身體就是我，…我的身體在這裏，就是我自己在這裏，並且我的身體所以能將我傳給你們，使你們看見我，認識我，是因為我的身體乃是我自己。我的身體對我是如此，召會之於基督也是如此。召會在地上所以能將基督傳出去，使人看見基督，認識基督，是因為召會乃是基督的身體，也就是基督自己。因着召會是基督的身體，是基督自己，所以召會到那裏，基督就到那裏；召會在那裏，基督就在那裏（基督與十字架，六二至六三頁）。

參讀：享受基督使祂得擴增，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



## 第二週 週二

### 晨興餽養

約三 29 ~ 30『娶新婦的，就是新郎；新郎的朋友站着聽祂，因着新郎的聲音就歡喜快樂；所以我這喜樂滿足了。祂必擴增，我必衰減。』

原來在福音書裏，只有一位耶穌；到了行傳一章，有一百二十位信祂的人，個個都是祂那一粒麥子的擴增，可說就有了一百二十一位耶穌。到了二章，五旬節當天加了三千人（41），等於繁增為三千一百二十一位耶穌。到第四章，僅僅男丁又加了五千（4）。整卷使徒行傳，一章過一章，就這樣一直的繁殖、擴增。到了二十一章，保羅末次上耶路撒冷，雅各和眾長老對他說，『弟兄，你看猶太人中信主的有多少萬。』（20）這意思是，到了二十一章，僅僅耶路撒冷一地，基督的繁殖已經達到成千上萬，基督已經繁增到許多子粒裏面（召會的擴增與開展，二八頁）。

### 信息選讀

施浸者約翰在約翰三章二十九節的話指明基督是新郎。這節說，『娶新婦的，就是新郎。』新郎是最喜樂的人，因為他要得着新婦。在基督裏的信徒乃是團體的新婦，為着作新郎的基督而豫備的。對我們而言，祂該是我們的吸引、喜樂與滿足。所有的信徒都該經歷並享受祂作令人愉悅的新郎。

作為新郎，基督得着重生的人作祂的新婦。二十九節說到新婦，三十節說到祂的擴增。三十節的擴增就是二十九節的新婦，這新婦乃是所有重生之人活的組成。這指明三章所講的重生，不僅將神的生命帶進信

## 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

徒裏面，更使他們爲着基督的擴增，成爲團體的新婦。因此，重生乃是爲着基督的擴增，就是新婦的產生；重生使我們成爲基督新婦的一部分。

作爲基督之擴增的新婦與我們這人屬靈的部分有關（6下）。我們重生之人的靈乃是基督之擴增的一部分，而這擴增是基督的繁增與複製。藉着重生，我們成爲基督之擴增的一部分。

基督的新婦就是基督的擴增。所有重生的人都是基督的擴增，這擴增就是那成爲基督配偶的新婦。基督的新婦就是召會，是所有重生之人的組成。所有重生之人組成爲團體的新婦與基督相配。沒有重生，基督就無法得着新婦作祂的擴增。因此，基督藉着重生蒙救贖的罪人而得擴增，將他們作成祂的新婦，祂的妻子。

亞當和夏娃豫表基督與祂的擴增。亞當是單身漢，獨自一人；但有一天，主從亞當肋旁取出一條肋骨，將之建造成夏娃，作妻子，與亞當相配（創二 20 下～24）。夏娃是亞當的擴增，亞當藉着他的妻子已得到億萬的子孫，這些也都是他的擴增。…亞當豫表基督（羅五 14），夏娃豫表召會作基督的新婦（林後十一 2～3，弗五 31～32）。不僅妻子是丈夫的擴增，所有的孩子也是丈夫的擴增。今天基督在地上的擴增是難以數算的，現今祂仍在擴增。

爲着基督能得着擴增，我們需要一個一個的接觸人，使他們得重生。我們作爲他們的父母，該藉着小排，漸進而穩定的給他們正確的照顧，天天餵養、滋養、顧惜他們。基督要一直得着擴增，我們每個人就必須在小排中生出新屬靈兒女（新約總論第九冊，一二三至一二五頁）。

參讀：約翰福音生命讀經，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

## 第二週 週三

### 晨興餽養

約三 31『那從上頭來的，是在萬有之上；那出於地的，是屬於地，他所說的，也是屬於地。那從天上來的，是在萬有之上。』

34『神所差來的，就說神的話，因為祂賜那靈是沒有限量的。』

子基督將那靈沒有限量的賜給神的子民。我們要成為這位無限之基督的擴增，惟一的路就是接受那靈，並被那靈充滿。我們越有那靈，就越成為基督的擴增。這擴增開始於我們的重生，完成於我們被那沒有限量的靈所充滿（新約總論第九冊，一二八頁）。

### 信息選讀

施浸者約翰在約翰三章二十九節說，『娶新婦的，就是新郎。』新婦是誰？新婦就是所有重生之人的組合、集合。所有蒙了重生之人的總和，就是基督的新婦。我們都是基督新婦的一部分，這新婦就是祂的擴增（30）。

在二十六節，施浸者約翰的門徒來見他說，『拉比，從前同你在約但河外，你所見證的那位，看哪，祂正在施浸，眾人都往祂那裏去了。』許多跟隨約翰的人往主耶穌那裏去了，這件事實令約翰的門徒嫉妒。施浸者約翰回答門徒的話，有一部分論到基督，說，『祂必擴增，我必衰減。』（30）本節的擴增就是前一節的新婦，而新婦乃是所有重生之人的活組成。這意思是說，在這一章裏面，重生不僅是把神聖的生命帶進信徒裏面，更是為着基督的擴增，使他們成為團體的新婦。亞當怎樣在夏娃裏面得以擴增，基督也照樣在祂的新婦裏面得以擴增。

## 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.

有些基督教教師以天然、屬人的觀念來領會三十節，他們以為施浸者約翰的話意思是說，基督必須是一切，而我們該是一無所有。這種解釋並不正確。我們已經指明，三十節的擴增就是指二十九節的新婦。基督藉着成爲銅蛇，擔當了神的審判，就爲我們開了一條相信祂並接受祂的路，使我們得蒙重生，好成爲祂的擴增。我們這些相信基督的人，都是祂身體上的肢體。這就是基督的擴增。基督在地上的時候，是單個的基督。如今有團體的基督，這團體的基督乃是個別基督的擴增。這團體的基督就是召會、身體、新婦。

三十一至三十六節對基督有非常高的啓示。這些經文說到無限無量的基督，祂是從上頭來的，在萬有之上，祂說神的話，並無限無量的賜下那靈，而且父已將萬有賜給祂。這就是宇宙的基督，無限無量的基督。

約翰三章的用意是要給我們看見，這位無限無量的基督必須有一個宇宙性的擴增，今天祂就在得着這個擴增的過程中。無論我們往那裏去，基督藉着祂所賜下無限無量的那靈，總是與我們同在。三十四節明確的說，『祂賜那靈是沒有限量的。』這就是祂賜給身體、召會的那靈。基督賜給祂身體的那靈，是沒有限量的。千千萬萬相信主耶穌的人，個個都領受了那靈，就是沒有限量的靈。沒有限量的靈，爲着無限的基督產生了宇宙性的擴增。我要請你們留意前一句話所用的三個形容詞：沒有限量的、宇宙性的、無限的。我用『沒有限量』這個辭來描述那靈，用『宇宙性』來描述擴增，用『無限』來描述基督。無限的基督賜下沒有限量的靈，爲要產生宇宙性的擴增（約翰著作中帳幕和祭物的應驗，一一二至一一三頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

## 第二週 週四

### 晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

林前十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

約翰福音啓示，主來分賜生命給我們，使祂能為自己得着擴增。在十二章二十四至二十五節，主告訴我們，祂是那一粒麥子，要落在地裏死了，成為許多子粒。祂原先是那一粒麥子，但藉着死與復活，成為許多子粒，就是眾信徒作基督的擴增，也就是那一粒麥子的繁增。我們這許多子粒，與原初的一粒麥子基督完全一樣。在我們天然的生命裏，我們是亞當的擴增和繁殖；但我們是蒙了重生的人，有基督的生命，並且因着這神聖的生命，我們乃是基督的擴增與繁殖。在天然的範圍裏，我們屬於亞當；但在屬靈的範圍裏，我們屬於基督（李常受文集一九六三年第一冊，四七〇至四七一頁）。

### 信息選讀

在約翰十二章，按屬世的看法，這時耶穌正處於祂的黃金時期。許多猶太人對主極為尊崇，熱烈歡迎（12～19），甚至希利尼人也來求見（20～22）。然而，主既不接受這樣的高舉，不抓住這機會為自己得名；祂也不把握這黃金時機，作為憑藉，得着祂的擴增。反之，主知道一粒麥子得以繁增的路，不是藉着受歡迎或尊榮，乃是藉着落在地裏死了；主寧願像一粒麥子，落在地裏死了，好為着召會結出許多子粒來。

## 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.

主耶穌是那獨一的麥粒，含有祂神聖的生命連同神聖的榮耀；祂藉着成爲肉體而得的人性成了體殼，遮藏祂神性的榮耀。基督包羅萬有的死，將祂人性體殼裏的神聖生命和榮耀釋放出來。正如一粒麥子落在地裏，釋放其生命，基督也藉着死，將祂裏面神聖的生命釋放出來。藉着祂在十字架上的死，祂的體殼破裂，其中所包含並遮藏的神聖生命就得以釋放。基督若沒有落在地裏死了，仍舊是一粒麥子；但祂落在地裏死了，就結出許多子粒作祂的繁增。

基督是那一粒麥子，落在地裏死了，從死中生長以產生許多子粒，就是祂的信徒。主耶穌落在地裏死了，使祂神聖的元素，神聖的生命，從祂人性的體殼釋放出來，在復活裏產生許多信徒（彼前一3）；就如一粒麥子落在地裏，把生命的元素釋放出來，又從地裏長出，結出許多果實，就是產生許多子粒（新約總論第九冊，一七三至一七四頁）。

這無數的子粒乃是祂的眾肢體，構成祂永遠奧祕的身體（林前十二12、27，十17）。這奧祕的身體，乃是祂永遠無限的擴增（約三30）（基督的包羅與無限，四七頁）。

基督是一粒麥子（十二24），爲着經過死而帶進復活。這是指祂自己是神聖的種子，產生許多子粒（就是接受祂的人），使他們成爲祂許多的肢體，構成祂生機的身體，終極完成於新耶路撒冷。一粒麥子若是完整的，就只是一粒而已。但它落在地裏死了，就會生長，在復活裏結出許多子粒來。這許多子粒要被磨碾並調和成粉，而作成一個餅，這餅表徵基督的身體（林前十17）。我們雖是許多的子粒，卻不喜歡被磨碾、被調和。但我們必須被破碎；這樣，我們才能與別人調和。我們不該一直作完整的子粒；我們必須被破碎，並被磨碾成細麵，使我們能與別人調和成爲一個餅。這餅就是基督的身體，要終極完成於新耶路撒冷（約翰福音結晶讀經，九四至九五頁）。

參讀：約翰福音生命讀經，第二十六篇；新約總論，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

## 第二週 週五

### 晨興餽養

約二十 17『耶穌對她說，不要摸我，因我還沒有升到父那裏；你往我弟兄那裏去，告訴他們說，我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏。』

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

伯大尼的筵宴之家所描繪的召會生活很美妙，但是太有限了；品質雖然絕佳，數量卻極為有限。因此，主耶穌必須受死，好使這樣的召會生活得以繁增。因這緣故，主不願接受羣眾的高舉，卻告訴門徒說，祂是一粒麥子，落在地裏死了，要結出許多子粒來（約十二 24）。主這獨一的麥粒乃是召會生活的源頭。…因着主耶穌落在地裏死了，許多人就被吸引到祂這裏來。因此祂說，『我若從地上被舉起來，就要吸引萬人來歸我。』（32）約翰十二章啓示主耶穌豫備要受死，好把祂的子民帶到神裏面（約翰著作中帳幕和祭物的應驗，四〇〇頁）。

### 信息選讀

在約翰二十章，基督被啓示為復活者，將祂的信徒帶進父神裏面，並將聖靈吹入祂的信徒裏面。…基督這復活者將祂的信徒帶進父神裏面，使祂的父成為他們的父，祂的神成為他們的神，使他們成為祂的眾弟兄。…主〔在十七節〕對馬利亞所說的話，指明在復活裏，祂的門徒和祂一樣，也成為神的兒子。已往主對祂的門徒最親密的稱呼是朋友（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)。但在祂復活之後，開始稱他們為弟兄，因為藉着祂的復活，門徒就因神的生命得了重生（彼前一3）；這生命是藉祂分賜生命的死釋放出來，如約翰十二章二十四節所指明的。藉着祂的復活，主將祂自己作為那靈分賜到祂的門徒裏面。他們因着接受了祂的生命，就都重生成了祂的弟兄，與祂同有一樣的生命。祂是那一粒麥子落在地裏死了，又長起結出許多子粒，好產生一個餅，就是祂的身體（林前十17）。祂原是父的獨生子，是父個別的彰顯。藉着祂的死與復活，父的獨生子成了許多弟兄中的長子（羅八29）。祂的許多弟兄就是神的許多兒子，也是召會（來二10～12），就是父神在子裏團體的彰顯。…那許多弟兄是父生命的繁殖，也是子在神聖生命裏的繁增。因此，在主的復活裏，神永遠的定旨就得以完成。

在約翰二十章十七節，主耶穌也對馬利亞說，『我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏。』主藉着祂分賜生命的死與復活，已使門徒與祂成為一。所以，祂的父也是祂門徒的父，祂的神也是祂門徒的神。在祂的復活裏，門徒和祂一樣有父的生命，也有神的性情。祂使門徒成為祂的弟兄，藉此將父的生命和神的性情分賜到他們裏面。祂使祂的父成為他們的父，使祂的神成為他們的神，藉此將他們帶到祂在父神面前的地位，就是子的地位上。因此，無論在內裏的生命和性情上，還是在外面的地位上，他們都與所聯結的主一樣（新約總論第九冊，二四五至二四七頁）。

父不只是主自己的父，也是門徒的父。從此以後，所有的門徒都是神的兒子。我們和長子，長子和我們，都是一樣的。這就是在祂復活裏的召會。讚美祂！（約翰福音生命讀經，六一七頁）

參讀：約翰福音生命讀經，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



## 第二週 週六

### 晨興餽養

約十七 21 ~ 23『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一…。』

在約翰一章十四節，主被稱爲神的獨生子；但二十章告訴我們，主有了弟兄，這指明主得了繁增。主作爲神的獨生子，乃是那一粒麥子。然而，祂藉着死與復活，產生許多子粒。祂作爲原初的一粒麥子，乃是許多子粒中的第一粒，其他的一切子粒都是出於祂。因此，神的獨生子成了神許多兒子中的長子（羅八 29），而眾子乃是祂的擴增。…基督已經得着擴增；祂不再僅僅是那一粒麥子或獨生子。祂已經得着繁增，現今乃是許多弟兄中的長子（李常受文集一九六三年第一冊，四七四頁）。

### 信息選讀

我們…必須看見基督之擴增的一。所有的子粒必須是一，所有的枝子在一棵葡萄樹裏必須是一，所有的弟兄也必須是一。這就是爲甚麼主在約翰十七章二十一至二十三節禱告說，『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

這段話給我們看見，我們的一的基礎。二十一節給我們看見，基督在父裏面，父在基督裏面，而我們因着

## 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

在基督裏乃是一。二十二節題到主已賜給我們的榮耀，這榮耀就是神聖的生命；父已將這生命賜給子，子又將這生命賜給我們，使我們可以成爲一。我們只有在神聖的生命裏才能是一。二十三節說，『我在他們裏面』，指明基督在我們裏面。乃是因爲基督在我們裏面，我們才能被成全成爲一。因此，我們在基督裏面，我們有神聖的生命，並且基督在我們裏面。這些就是我們的一最重要的基礎。我們有可能與別人成爲一，因爲我們在基督裏面、我們有神聖的生命並且基督在我們裏面。

主是我們的榜樣；祂在地上時，一直領悟祂是在父裏面，祂從未在父以外行動（約十四 10，五 17、19）。祂日常生活的一切行動都受父的限制。現今我們在祂裏面，正如祂在父裏面。因此，我們必須在基督裏行動、行事爲人、工作並生活，祂是我們的限制、我們的範圍和我們的一切。當我們在基督以外，我們就在身體的一以外。當我們離開基督而行動，我們就與基督的身體分離。我們必須學習不斷在基督裏行事爲人的功課。這甚至與召會有關，召會乃是基督的擴增和配偶。我們若離開基督，就不可能實際的在召會裏。我們必須在基督裏行事爲人、生活並工作，使我們能有真實的召會生活（李常受文集一九六三年第一冊，四七四至四七六頁）。

〔主〕在約翰十七章爲着祂所有信徒之間的一向父禱告，使這一與神聖三一真正的一合在一起。…這…給我們看見，信徒的一與神聖三一三者之間真正的一合在一起。神聖三一三者之間的一乃是基督身體中信徒一的模型，而基督身體中信徒的一，實際上就是神聖三一擴大的一（關於主的恢復和我們當前的需要，九〇頁）。

參讀：爲着基督身體的一經歷神人調和，第二章；約翰福音生命讀經，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

# 第二週詩歌

# WEEK 2 — HYMN

## In the bosom of the Father

### Praise of the Lord — His Increase

154

讚美主—祂的萬有包羅性

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A<sup>b</sup> A<sup>b7</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> Fm B<sup>b7</sup> E<sup>b</sup>  
 3 - 3 | 3 2 1 | 1 - 1 | 2 1 6 | 5 - 5 | 1 - 1 | 3 · 2 1 | 2 - - |

一 遠在時間尙未起首,萬有尙都未開始,  
 A<sup>b</sup> A<sup>b7</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> D<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>  
 3 - 3 | 3 2 1 | 1 - 1 | 2 1 6 | 5 - 1 | 3 5 4 | 3 - 2 | 1 - - |

在父懷中並榮耀裏,你是神的獨生子。  
 A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup> D<sup>b</sup> E<sup>b</sup>  
 5 - 3 | 5 - 3 | 4 - 4 | 4 · 3 2 | 3 - 3 4 | 5 - 5 | 6 5 3 | 2 - - |

當父將你賜給我們,你的身位仍一樣,  
 A<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>  
 3 - 3 | 3 2 1 | 1 - 1 | 2 1 6 | 5 - 1 | 3 5 4 | 3 - 2 | 1 - - ||

為將父的所有豐滿,藉着聖靈來表揚。

- 二 藉着你死並你復活, 你就成為神長子;  
 藉着重生分賜生命, 我們成為神眾子。  
 我們是你生命繁殖, 是你許多的弟兄,  
 我們是你榮耀複本, 是你神聖的擴充。
- 三 你曾是那惟一麥粒, 落到地裏而死了;  
 藉着死亡, 並藉復活, 顯出繁殖的榮耀。  
 你使我們由你得生, 變成許多的子粒;  
 眾人調和成為一餅, 作你豐滿的身體。
- 四 我們是你的複製品, 是你身體並新婦、  
 是你表現、是你豐滿, 永遠讓你來居住。  
 我們是你普及、繼續, 是你生命的開展、  
 是你長成、是你富餘, 與你合一永無間。

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F F<sup>7</sup>/A B<sup>b</sup> Gm Am Dm G<sup>7</sup> C<sup>7</sup>  
 1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,  
 9 F F<sup>7</sup> B<sup>b</sup> Gm F F/A B<sup>b</sup> F/C C<sup>7</sup> F  
 Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.  
 17 F/A Dm Gm C<sup>7</sup> Dm F/A B<sup>b</sup> C<sup>7</sup>  
 When to us the Fath - er gave Thee, Thou in per - son wast the same,  
 25 F F<sup>7</sup> B<sup>b</sup> Gm F/C Dm B<sup>b</sup> F/C C<sup>7</sup> F  
 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.



基督的擴增，  
為着召會的建造  
第三篇

基督的擴增是為着召會的擴增，這乃是  
藉着按照擴增的律供應生命給人

讀經：約壹五 16 上，出二一 5～6，賽五十 4～5，  
帖前二 7、11，約十五 1～5

綱 要  
週 一

壹 約壹五章十六節上半說，『人若看見  
他的弟兄犯了不至於死的罪，就當為  
他祈求，將生命賜給他』：

- 一 這裏的生命是『奏厄』（zoe），就是屬靈、  
永遠、神聖的生命——見約十 10 註 2，徒十一  
18 註 1 和羅五 17 註 3。
- 二 這不是說，祈求的人本身有生命，能憑自己  
將生命賜給別人；這乃是說，這樣一個住在  
主裏面，與主是一，並在與主是一的靈裏（林  
前六 17）祈求的祈求者，成了神賜生命的靈  
能將生命賜給他所代求之人的憑藉：

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 我們有權利將生命賜給較軟弱的人，好吞滅他們的死亡；這是在神聖生命的交通裏，分賜生命的事。
- 2 我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、爲人。

## 週 二

貳 爲使我們能將生命供應給人，我們至少必須作四件事：

- 一 我們需要與主有較多的接觸，單單花時間與祂同在，在主的對付中聽主說話，使我們能說應時的話，扶助疲乏的人——出二一5～6，賽五十4～5。
- 二 我們必須學習在主的光底下，在主面前被祂對付；我們要結果子，就必須與主辦交涉，成爲葡萄樹嶄新的、新鮮的、柔嫩的枝子；我們必須對付一切的阻礙，過結果子的生活，也必須對付我們天然的個性，在照顧人的事上變得有彈性——約壹一7、9，約十五2。

## 週 三

三 我們必須拿起負擔去照顧人——不信者、年幼的信徒、初信者和較軟弱的信徒；我們必須是乳養的母親和勸勉的父親照顧他們，好作得人的漁夫和餵養小羊的人——帖前二7、11，太四19，約二一15，歌一7～8：

- 1 我們藉着在主裏照顧別人而得主照顧：
  - a 我們若滋潤別人，自己就會得滋潤；我們若想在生命上長大，就需要幫助別人長大——箴十一25，約七37～39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 領受的路乃是給與，我們給的越多，領受的就越多—路六 38，徒二十 35。
- c 我們若將禱告從只爲自己轉成爲着別人，就會得着我們所求的—伯四二 10，創二十 17，參二一 1～2。
- 2 我們需要爲別人花費，並完全花上自己，爲別人犧牲我們的財物和生命—林後十二 14～15，約壹三 16～18。
- 3 我們必須爲着多結果子對付我們的個性；保羅的個性全然被主對付過，因此是柔順的、能屈能伸、有彈性、能適應各種環境；個性就在己的深處，我們都必須否認己—林前九 22，太十六 24。

## 週 四

四 我們必須學習對人有興趣；主的子民必須天天作我們的『食物』；在召會中，有許多人需要我們將他們擔在肩上，並在愛裏懷抱在胸間—約四 3～14、31～34，出二八 9～12、15～21、29，羅十二 15。

叁 召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命—約十 10 下，十四 6 上，林前十五 45 下，羅八 2、10、6、11：

- 一 召會『交易』的『貨幣』不是美元，而是神聖的生命；神聖的生命是我們惟一的『商品』。
- 二 召會全然是生命的事，因爲召會乃是三一神的生機體，作基督的身體，並作葡萄樹連同枝子（林前十二 12，約十五 1～5）；我們的工作、說話、交通、服事、盡職、傳講信息、研讀聖經和禱告，都必須是在生命的湧流和生命的分賜中。

- 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 當葡萄樹的枝子得着賜生命的靈這基督生命汁液充足的供應時，就結出果子，這乃是內裏生命供應的滿溢—4～5節。

## 週 五

肆 主耶穌是人子顧惜我們，也是神子餵養我們；我們需要跟隨祂的榜樣，經歷並呈現基督作吸引人的因素，好供應生命給人，並以正常的方式得着他們：

### 一 例證一：

- 1 基督是人子，成為神的羔羊，除去我們的罪（一29）—顧惜。
- 2 基督是神子，成為賜生命的靈，賜生命給我們，並變化我們（32～34、42，林前十五45下，林後三6）—餵養。

### 二 例證二：

- 1 基督是人子，在蛇的形狀裏，藉着祂救贖的死，廢除了古蛇這罪的源頭（約三14，來二14，參羅十六20）—顧惜。
- 2 基督是神子，講說神的話，並且沒有限量的將祂自己作為那靈賜給我們，使我們得永遠的生命（約三34～36、15～16）—餵養。

### 三 例證三：

- 1 基督是人子（耶穌），從猶太往加利利去，繞道進入敘加城，到雅各井旁，特意要等候那位乾渴、尋求水之不道德的撒瑪利亞婦人（四3～9）—顧惜。

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，受神所差當作恩賜，將生命的水賜給婦人喝，這水要湧入永遠的生命（10～14）—餵養。

#### 四 例證四：

- 1 基督是人子，為神所立定，要審判世上一切的活人和死人（五 27～29，徒十七 31，十 42，提後四 1，太二五 31）；基督的審判已經傳給罪人，作為對他們的顧惜，使他們能悔改歸向神，接受基督作神子，而得着祂永遠的生命；在啓示錄十四章六至七節的審判，是基督審判的一部分，要作為永遠的福音傳給住在地上的萬民—顧惜。
- 2 基督是神子，得着神所賜的權柄，將永遠的生命賜給信祂的人（約五 19～26，十七 2～3）—餵養。

#### 五 例證五：

- 1 基督是人子，不定罪那犯罪的婦人（八 11 下）—顧惜。
- 2 基督是神子（就是那『我是』），要叫她從罪得自由，而使她能不再犯罪（11 下、24、36）—餵養。

#### 六 例證六：

- 1 神差祂的兒子，在祂的人性裏為我們的罪作了平息的祭物（約壹四 10）—顧惜。
- 2 神差祂的兒子到我們這裏來，使我們在祂的神性裏藉着祂得生並活着（9）—餵養；這可由約翰三章十六節得着證實：神將祂的獨生子賜給我們，使我們這些信入祂的，藉着祂在祂人性裏的救贖，不至滅亡（顧惜），反而在祂的神性裏得着永遠的生命（餵養）。

#### 七 整本新約的例證：

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，來救贖我們脫離罪（提前一 15）—顧惜。
- 2 基督是神子，來將神聖的生命豐盛的分賜到我們裏面（約十 10）—餵養。

#### 八 基督在永遠裏的例證：

- 1 祂是人子，成爲梯子，維持並保持所有信祂之人與神之間的生命聯結（一 51）—顧惜。
- 2 祂是神子，成爲新耶路撒冷的生命元素；新耶路撒冷乃是終極完成之三一神與祂得榮耀之選民的一個神聖且屬人的構成體（啓二一～二二）—餵養。

## 週 六

伍 我們要供應生命給人，並恢復我們中間久不聚會的聖徒，就必須有我們父神愛和赦免的心，以及我們救主基督牧養和尋找的靈—路十五 4～6、8～9、20～23，詩歌三五四首：

- 一 我們都要以主的心腸爲心腸，寶愛失落的羊—路十五 4～6。
- 二 我們必須信賴聖靈的工作—8～9 節。
- 三 我們必須以父的愛來愛人，並帶着喜樂的面容到人那裏去—18～24 節，詩四二 5、11。

#### 陸 召會的擴增是按照擴增的律：

- 一 基督與召會乃是一棵宇宙的葡萄樹，作三一神的生機體；信徒是這棵樹上的枝子，與三一神有生機的聯結—約十五 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 我們信徒既是基督的枝子，就住在祂這位子裏面，與主成爲一靈，有分於祂的地位和權柄——林前六 17，弗二 5～6，太二八 18～19。

三 我們住在子裏面，就接受父的培養，因爲父是栽培的人，就是這棵葡萄樹的培植者（約十五 1）；我們藉着住在子裏面，就能接受父的培養，享受父神聖性情的豐富（彼後一 4），就是得享神一切的豐富（西二 9～10）。

四 我們住在子裏面，就經歷生命之靈，就是在我們裏面子的實化，這生命的靈也成爲我們生命的素質——約十四 17、19，十五 26。

五 結果子的定律就是我們要住在主裏面，與三一神有聯結（5）；結果子是出於生命的定律，而不是出於神蹟；生命的定律，就是結果子的定律，擴增的定律，包含四點：

- 1 我們要住在主裏面，如同枝子住在葡萄樹上，吸取主生命的供應。
- 2 我們要住在主裏面，吸取父神作我們養分之源頭的供應，和聖靈作我們滋潤和復甦的供應。
- 3 我們要住在主裏面，吸取神作我們光的供應，和那靈作我們空氣的供應。
- 4 我們要住在主裏面，並活在召會中，如同葡萄樹必須留在園子裏，纔能得蒙保護並得着照顧。

*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.



## 第三週 週一

### 晨興餽養

羅五 17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

約壹五 16『人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當為那罪祈求。』

羅馬五章十七節和十、十八、二十一節，六章四節，八章二、六、十節的生命，都是指神永遠、神聖、非受造的生命 (zoe, 奏厄)，就是基督自己作了我們的生命 (約十一 25, 十四 6, 西三 4)。這與我們的肉身生命 (bios, 白阿司一路八 14) 以及我們的魂生命 (psuche, 樸宿克—太十六 25~26, 約十二 25) 都不一樣。神這永遠的生命，乃是…我們能在其中作王的 (聖經恢復本，羅五 17 註 3)。

[在約壹五章十六節中，『將生命賜給』] 這句話的主詞…是上文的『人』，也就是『祈求』的主詞，指明祈求的人將生命賜給他所代求的人。這不是說，祈求的人本身有生命，能憑自己將生命賜給別人。這乃是說，這樣一個住在主裏面，與主是一，並在與主是一的靈裏 (林前六 17) 祈求的祈求者，成了神賜生命的靈能將生命賜給他所代求之人的憑藉。這是一件在神聖生命的交通裏，分賜生命的事。我們要成為能將生命賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、為人。雅各書五章十四至十六節的禱告是為着醫治，約壹五章十六節的禱告是為着分賜生命 (約壹五 16 註 3)。

### 信息選讀

## 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

召會是一個生機體，生機體需要的是生命。因此，我們在召會中的事奉，主要就是將生命供應給人。即使是排椅子和掃廁所，也都不是為着事情本身，而是為着供應生命。在招待、文書工作以及召會服事的任何一面，我們都必須盡所能將生命供應給人。當然，以正確的方法作事是好的；事情作不好會是個打岔，但這並不表示事情作好就是服事得好。在屬世宗教的組織裏，把工作作好就穀了；但在召會中，我們所需要的，主要是供應生命。即使我們無法將事情作得非常好，但靠着主的憐憫，我們將生命供應人，這事奉仍舊是成功的。首要之務乃是將生命供應人。

有些人也許會說，賜生命者是主不是我們。然而，在新約裏至少有一處經節說到，我們可以將生命賜給較軟弱的人。約壹五章十六節上半說，『人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他。』這裏『生命』的希臘文不是『白阿司』（bios），肉身的生命；而是『奏厄』（zoe），屬靈的生命。這節的意思不是說，我們若為弟兄的病痛祈求，就能賜給他肉身的生命。我們是將『奏厄』（zoe），屬靈的生命賜給他。我們有權利將生命賜給較軟弱的人，好吞滅他們的死亡。許多聖徒不是在肉身上軟弱，而是在屬靈上軟弱。他們需要我們為他們祈求，並將生命賜給他們。我們都需要受訓練，並操練顧到那些因缺少生命而較軟弱、在屬靈上有病的人。在召會中，口耳相傳的通常不是生命，而是死亡。因此，需要一些剛強的人起來，供應生命，以阻止死亡的散佈，並且將死亡吞滅。這乃是在召會事奉中的主要目的。

在服事裏的領頭者…必須幫助聖徒，首要之事不是把服事作好；相反的，他們應當與聖徒們有交通，供應生命使他們生長。領頭者若是如此，所有的聖徒就自然會照樣行。這樣，全召會就會在正確的生命職事下受到照顧（李常受文集一九七三至一九七四年第二冊，七〇八至七〇九頁）。

參讀：為着召會的建造正常結果子和牧養的路，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

## 第三週 週二

### 晨興餽養

出二一6『他的主人就要帶他到審判官那裏，又要帶他到門或門框那裏，用錐子穿他的耳朵…。』

賽五十4~5『主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。主耶和華開通我的耳朵…。』

為使我們能將生命供應給人，我們…必須作〔以下的事〕。第一，我們需要與主有較多的接觸，我們必須專一的到主面前，不為其他事禱告，而是單單花時間與祂同在。我們需要像出埃及二十一章裏被買來的奴僕一樣。五節說，『倘若奴僕明說，我愛我的主人和我的妻子兒女，不願意自由出去。』奴僕在服事六年之後，可以自由出去，但他若愛他的主人，就不願意出去。不僅如此，當他在主人家時，他娶了妻子，又有了兒女。在豫表上，妻子和兒女乃是召會同所有的聖徒。我們不僅有主人，也有召會同所有的聖徒作我們的家人。我們愛主，愛召會，也愛所有的聖徒。我們應當告訴主：『主，我想要留下來。我可以自由出去，但我不願意出去。我愛你，我愛我的妻子，就是召會，我也愛我的兒女，就是聖徒們。主，我不想失去你，我也不想失去你的召會和所有的聖徒。我願意在這裏作你的奴僕。』（李常受文集一九七三至一九七四年第二冊，七一〇頁）

### 信息選讀

在豫表上，用錐子穿我們的耳朵是指開通我們的耳朵〔出二一6〕。作一個好的服事者，不是靠我們的腳、

## 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，乃是靠開通的耳朵。要作正確的奴僕，需要有開通的耳朵；不是爲了說話、作事或行走，乃是爲着聽話。我們絕不能作施教者，而要作受教者；我們也絕不能作教師，而要作學生。我們都需要這樣禱告：『主，我愛你，我愛你的召會，我也愛眾聖徒。我絕不出去。因此，求你穿我的耳朵；開通我的耳朵，好使我能聽你說話。我不要作教師，我是一個聽話者和學習者。』以賽亞五十五章是一段豫言的話，描述主耶穌在地上時的情形。四至五節說，『主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。主耶和華開通我的耳朵；我並沒有違背，也沒有退後。』一個有生命並有主應時話語的人，能說應時的話扶助疲乏的人。這就是將生命服事給疲乏和軟弱的人。

第二，我們必須學習在主面前被祂對付。我們可以說，『主，我在這裏。我知道我既不配又無用。我是天然的、粗野的、生澀的；我從來沒有被你「調理」過、製作過。我甚至是有罪的、屬世的、屬肉體的。主，你要使我成爲你的奴僕，你必須對付我。我需要你的對付，我需要你的「調理」。主，我將自己向你敞開，但我不倚靠我的敞開，我倚靠你的暴露。將我帶進你的光中；光照我，在我裏面照亮我，徹底的照透我，使我能完全被暴露。』我們都需要這樣的禱告。我們最好單獨有這樣的禱告。我們作別的事不應當單獨，但在這樣禱告的事上，我們最好個別的作。我們應當爲着這個目的，在主面前花一個小時或更久的時間，一再要祂來核對我們，直到我們通過祂的核對，不再需要更進一步的暴露爲止（李常受文集一九七三至一九七四年第二冊，七一〇至七一二頁）。

參讀：爲着召會的建造正常結果子和牧養的路，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



## 第三週 週三

### 晨興餽養

箴十一 25『好施捨的，必得豐裕；滋潤人的，必得滋潤。』

路六 38『你們要給人，就必有給你們的，用十足的量器，連搖帶按，上尖下流的倒在你們懷裏；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。』

我們將自己再次奉獻，並與主徹底辦過交涉之後，就能在祂面前拿起負擔。…我們也許拿起負擔在聚會中服事招待，但招待這事本身並不是我們的負擔。相反的，我們的負擔是藉着招待而顧到人。這樣拿起負擔會有很大的不同。…每當我們作招待時，我們都會將生命供應給人；會有一道生命的流從我們流到別人的靈裏。聖靈總是尊重這樣的服事。

主甚至需要青少年。我盼望年紀較大的青少年能拿起負擔，照顧那些還在初中的青少年。…如果有些青少年這麼作，他們會有主的同在，並且會看到祝福。

年長的姊妹們可以拿起負擔去照顧年長的聖徒。沒有人能指派我們這樣來服事。我們都必須到主面前，就是到身體的頭面前，徹底的與祂辦交涉，…我們都必須拿起負擔照顧人（李常受文集一九七三至一九七四年第二冊，七一二至七一四頁）。

### 信息選讀

照着聖經的神聖經綸，如果我們想要領受，就需要給與。我們若滋潤別人，自己就會得滋潤；我們若想在生命上長大，就需要幫助別人長大（箴十一 25）。當我們幫助別人在生命上長大，我們自己也會有長

## 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。領受的路乃是給與，我們給的越多，領受的就越多（路六 38，徒二十 35）。…我們不應當說我們甚麼都不會作，也沒有用處。反而，我們需要說，『撒但，離開我去罷。我能作一些事，我也有一些東西，我在主手裏是有用的。』…當我們說我們有一些，就使我們所有的更多。因此，我們應當努力滋潤並照顧別人。

主雖然應許給亞伯拉罕一個孩子，但他卻多年無子。主甚至將亞伯拉罕放在一種環境中，叫他不得不為亞比米勒家禱告，好使他家中的婦人能生育（創二十 17）。如果我們是亞伯拉罕，我們可能會覺得很難禱告。…然而，亞伯拉罕禱告神，神不僅答應了為亞比米勒家的禱告，也應允了為亞伯拉罕的禱告（二一 1～2）。我們若將禱告從為自己轉向為別人，就會得着我們所求的（伯四二 10）。因着我們在禱告中太以自我為中心，主就要叫我們學功課。我們若滋潤別人，必得滋潤；我們若照顧別人，必得照顧。

使徒保羅說，『我極其喜歡為你們花費，並完全花上自己。』（林後十二 15 上）這節含有奉獻犧牲一個人的財物和生命之意。『花費』是花費保羅所有的，指他的財物；『完全花上自己』是花費他所是的，指他這個人。如果我們有這樣的靈，願意花費我們所有的，並花上我們自己，奉獻犧牲一切所是，我們每一年都會有顯着的擴增。

保羅在地上不為別的，只為了得人。…他似乎沒有自己的個性，他就像一塊木頭，可以被切割成任何形狀。他的個性全然被主對付過，因此是柔韌的、能屈能伸、有彈性、能適應各種環境。

我們的個性，乃是我們不結果子、不運用我們的一他連得去照顧人的原因。…個性就在己的深處，我們都必須否認己。我們在主的手中沒有用處，不能照顧別人，乃是因為我們那生野、天然的個性（李常受文集一九七三至一九七四年第二冊，七四三至七四七、七四九頁）。

參讀：為着召會的建造正常結果子和牧養的路，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

## 第三週 週四

### 晨興餽養

約四 34『耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。』

出二八 12『要將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作為記念。』

29『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前…。』

在我們徹底與主辦交涉，並拿起負擔之後，我們必須學習對人有興趣。因着墮落，我們許多人對人沒有興趣。我們以為別人得救不得救是他們自己的事。我們不在意別人是否在生命上長大，我們覺得關心自己的屬靈幸福就穀了。然而，召會事奉需要我們每一個人與別人有接觸。我們需要對主的子民有興趣。…主的子民必須天天作我們的『食物』（約四 31～34）。有些年紀較大的青少年姊妹應當說，『在召會中，所有十至十五歲的年輕女孩子都是我的食物。我對年輕人有興趣到這個程度。』

然而，我們卻不可在天然〔及社交的方式〕裏對人有興趣。…相反的，我們需要以生命的方式對人有興趣，…〔為要〕看見他們得救，生命長大，並變得成熟（李常受文集一九七三至一九七四年第二冊，七一四至七一五頁）。

### 信息選讀

我們〔要〕對某些特定的人有負擔。我們應當列一張名單，時常擺在我們眼前，並逐一為他們禱告。…在召會中，有許多人需要我們將他們擔在肩上，懷抱

## 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

在胸間（出二八 9 ~ 12、15 ~ 21、29）。我們必須愛他們。他們失敗，我們應當哭泣；他們興起，我們應當喜樂。…我們的事奉不是排椅子、作整潔、招待或文書工作；這些是暫時的事務，作為我們照顧人的憑藉、工具和管道。

我們這些已經重生的人，都有神聖的生命。然而，我們在召會事奉裏也許不太運用這神聖的生命。我們可能只是作事、說話、閒談、發問，以『交通』為名義運用我們的心思和情感，而不運用我們裏面的神聖生命。來在一起親密的談話而沒有供應生命，並不是交通；這不過是社交。真實的交通乃是生命的湧流，彼此分賜生命。我將生命供應給你，你也將生命供應給我，在這生命的交流裏就有真實的交通。…召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命。召會『交易』的『貨幣』不是美元，而是神聖的生命；神聖的生命是我們惟一的『商品』。召會全然是生命的事。我們的工作、說話、交通、服事、盡職、傳講信息、研讀聖經和禱告，都必須是在生命的湧流和生命的分賜中。

在召會中，我們必須有生命、訓練和結果子。召會裏的每一個人人都應當作結果子的枝子。主在約翰十五章裏的話是着重而明確的。祂說，『我是真葡萄樹，我父是栽培的人。凡在我裏面不結果子的枝子，祂就剪去；凡結果子的，祂就修理乾淨，使枝子結果子更多。』（1 ~ 2）我們若是得救的，就是葡萄樹上的枝子；我們不能否認這事。因此，我們要領悟，葡萄樹上的所有枝子，都必須住在主裏面好結果子。這不是一件小事。

我們若能至少結一個果子，生命的供應就會湧入；生命的汁液會流進我們裏面，使我們結更多的果子。結第一個果子是重大的突破，我們都必須有這樣一個突破。我們需要到主面前與祂徹底辦交涉（李常受文集一九七三至一九七四年第二冊，七一六、七三九至七四一頁）。

參讀：為着召會的建造正常結果子和牧養的路，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

## 第三週 週五

### 晨興餵養

約一 29『次日，約翰看見耶穌…就說，看哪，神的羔羊，除去世人之罪的！』

32 ~ 33『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。我先前不認識祂，只是那差我來在水裏施浸的，對我說，你看見那靈降下來，停留在誰身上，誰就是在聖靈裏施浸的。』

我們與主徹底辦過交涉而變得有彈性之後，我們在日常生活中需要有些東西，能吸引人並使人信服。約翰一章裏所題到的門徒，是藉着被主吸引而歸向祂的。…施浸者約翰…引薦…耶穌是除去世人之罪的羔羊，也是那帶着鴿子的一位，給人施浸，使人能得着神作生命〔32 ~ 33〕。這是主吸引人的兩個因素。神的靈總是藉着這兩個吸引人的特性作工。約翰的兩個門徒藉着引薦，立即受吸引跟隨耶穌（35 ~ 37）（李常受文集一九七三至一九七四年第二冊，七七五至七七六頁）。

### 信息選讀

對我們眾人而言，我們的罪是最麻煩的東西；但基督成了神的羔羊，為我們而死，為我們成功救贖，除去我們一切的罪。這對我們是最大的顧惜，使我們快樂、安息。

我們的神就像母親一樣，祂先顧惜我們，使我們快樂。然後，祂給我們一些滋養，把我們從泥土變化為寶石，為着神的建造。若沒有基督的顧惜，就沒有人會來接受祂作賜生命的靈。

基督是人子，在蛇的形狀裏，藉着祂救贖的死，廢除了古蛇這罪的源頭（約三 14，來二 14）一顧惜。

## 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.

在創世記三章，我們都在伊甸園裏被古蛇所咬，因此在我們裏面就都有了蛇的毒素和素質。基督只來成爲我們的救贖羔羊是不設的。祂也必須具有蛇的形狀。保羅在羅馬八章三節說，神差祂的兒子在罪之肉體的樣式裏來。基督成爲蛇，但只是在形狀上，不是在元素上。祂是民數記二十一章裏銅蛇（4～9）的實際，藉着祂救贖的死，毀壞罪的源頭撒但。

基督是神子，講說神的話，並且沒有限量的將祂自己作爲那靈賜給我們，使我們得永遠的生命（約三 34～36、15～16）—餵養。無限的神子講說神的話，並將那靈賜給聽見神話語的人。凡聽見祂的話，並接受那靈的人，就得重生成爲祂的擴增，就是祂的新婦（29～30）。

基督是人子（耶穌），從猶太往加利利去，繞道進入敘加城，到雅各井旁，特意要等候那位乾渴、尋求水之不道德的撒瑪利亞婦人（四 3～9）—顧惜。成了人的這位神，從猶太往加利利去，並且特意繞道去一座小城，爲要顧惜一個不道德的婦人。基督這位人子，是繞道的救主。

基督是神子，受神所差當作恩賜，將生命的水賜給婦人喝，這水要湧入永遠的生命（10～14）—餵養。首先，祂是人子來顧惜她；然後，祂是神子，將那湧入新耶路撒冷（永遠生命的總和）的活水賜給她。

基督是人子，要成爲梯子，維持並保持所有信祂之人與神之間的生命聯結（一 51）—顧惜。基督在祂的人性裏是豎立的梯子，堅強而不搖動，…爲要把天帶到地，並把地聯於天。這就是把神帶到人裏面，並把人帶到神裏面。

基督是神子，要成爲新耶路撒冷的生命元素；新耶路撒冷乃是終極完成之三一神與祂得榮耀之選民的一個神聖且屬人的構成體（啓二一～二二）—餵養（活力排，一〇三至一〇五、一〇九頁）。

參讀：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

## 第三週 週六

### 晨興餽養

路十五 4~5『你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找着麼？找着了，就歡歡喜喜的扛在自己肩上，回到家裏。』

約十五 5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

我們都要以主的心腸為心腸，寶愛失落的羊（路十五 4~6），寶愛久不聚會的弟兄姊妹，並且出代價去尋找他們。雖然探望人需要出代價，不僅要花上時間、體力，甚至要花上一番心思；但主付的代價比我們更多、更高。我們要有這樣的靈，把久不聚會的弟兄姊妹扛到召會裏。

當我們這樣出外尋找人時，應當信賴聖靈的工作。我實在相信，那天我會再回去聚會，不是人外面的尋找，完全是聖靈的工作，是聖靈將我找回來。聖靈的工作就是由路加十五章裏，婦人尋找失落的銀幣所比喻的；聖靈點上燈，就是用主的話來光照我們，並且在我們裏面細細的找，細細的搜尋，直到找着（8~9）（召會的擴增與開展，二一四至二一五頁）。

### 信息選讀

我們應當以父的愛為愛，…〔像〕路加福音裏父親熱切歡迎浪子，…這就是父親對兒子的愛心。

## 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].

我們應當以主的心腸為心腸。…父親所作的，就是供應肥牛犢。所以，已過的事都不要再提起，也不要再去摸他們的瘡疤，乃要學習忘記過去。即使他們願意提起，你們也要表示不需要再提，告訴他們這一切都是主的恩典。…當久不聚會的弟兄姊妹回來時，我們要把我們所認識、所經歷、所享受的基督，按着他們的需要供應他們。這樣，必能逐漸使人得着恢復。希望你們接受負擔，也希望各會所積極推動各小排，去探訪、尋找、挽回久不聚會的弟兄姊妹。

在探望中，我們千萬不要多講話，只要去看看就好。許多時候我們的話不得體，也不知道人裏頭的光景，因此很容易傷到人，叫人難過。然而我們若滿面笑容，人絕對會得到安慰並受感動。他們會覺得主沒有忘記他們，召會也沒有忘記他們，並且差遣弟兄姊妹來看他們；這就給聖靈莫大的機會，在他們裏面作工。

〔結果子的〕定律…就是我們要住在主裏面，與三一神有聯結。然後我們就要按着生命的定律結果子，而不是神蹟奇事性的結果子。這個生命的定律有四點：第一，要住在主裏面，如同枝子住在葡萄樹上，吸取主生命的供應。第二，要住在主裏面，吸取土壤（父神）和雨水（聖靈）的供應，就是得着神和靈作滋養和復甦的供應。第三，要住在主裏面，吸取陽光（神）和空氣（靈）的供應。我們必須吸取神作土壤、雨水、陽光、空氣這四種的供應，我們裏面的生命才能按着定律長大而結果子。第四，要住在主裏面。…我們要活在召會中，如同葡萄樹必須留在園子裏，才能得蒙保護並得着照顧。…有了這些條件，我們就能按月結新果。這是一個生命的定律（召會的擴增與開展，二一五至二一六、二一三、七四至七五頁）。

參讀：對同工長老們以及愛主尋求主者愛心的話，第二章；召會的擴增與開展，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



# 第三週詩歌

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## 奉獻一回轉歸主

8 8 6 8 8 6 (英 471)

C 大調

3/2

C G C G C F C Am G  
1 - | 3 3 3 - 2 - | 5 5 5 - 5 - | 1̇ 5 6 - 5 - | 6 3 2 -

一 我 豈 可 再 冷 淡 退 後, 使 神 聖 靈 終 日 擔 憂,

C Am G7 C G7 C G7  
1 - | 3 6 5 - 7 - | 1̇ - - - 5 - | 1̇ 1̇ 1̇ - 3̇ - | 2̇ 1̇ 2̇ -

恩 主 也 在 等 候! 我 今 願 意 轉 身 回 頭,

Em F C Am G C Am G7 C  
3̇ 2̇ | 1̇ 5 6 - 5 - | 6 3 2 - 1 - | 3 6 5 - 7 - | 1̇ - - - ||

不 再 留 戀, 不 再 逗 遛, 就 此 跟 主 而 走!

二 我 今 將 我 所 是 所 有, 完 全 奉 獻, 一 無 保 留,  
從 今 直 到 永 久;

惟 願 恩 主 悅 納、保 守, 使 我 今 後 無 望、無 求,  
惟 願 父 旨 成 就。

三 回 顧 已 往, 又 慚、又 羞, 無 一 靈 魂 是 我 所 救 -  
救 恩 被 我 全 扣;

今 求 恩 主 用 祂 膏 油, 將 我 全 人 厚 厚 澆 透,  
使 成 救 恩 出 口。

四 恩 主 一 向 施 恩 深 厚, 待 我 遠 勝 知 己 愛 友,  
竟 以 我 作 配 偶。

祂 的 生 命 我 當 倚 投, 祂 的 苦 難 我 該 接 受,  
將 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.



基督的擴增，

為着召會的建造

第四篇

基督的擴增，為着召會的擴增與開展，

乃是藉着同心合意，

連同禱告、那靈、話與家

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

綱 要

週 一、週 二

壹 我們要有基督的擴增，而使召會得以擴增並開展，就必須同心合意；同心合意，原文是 *homothumadon*，由 *homo*，意『相同』，和 *thumos*，意『心思、意志、目的（魂、心）』所組成：

一 同心合意是開啓新約中一切福分的萬能鑰匙；應用一就是保守一，而保守一就是實行同心合意—徒一 14，二 46，四 24，五 12，十五 25，腓一 27，弗一 3，羅十五 29。

二 我們要有同心合意，就需要顧到同一件事；在主恢復裏的同一件事，惟一的事，乃是神永遠的經綸，以基督為中心和普及—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 在主的恢復裏，惟一該專注、強調並供應的事，乃是神永遠的經綸—提前—3～4。
  - 2 神永遠經綸的內容乃是基督；實際上，基督自己在三個時期中豐滿的職事就是神聖的經綸—約—14，林前十五45下，啓—4，三1，四5，五6。
  - 3 神渴望要得着一個恢復，純粹且完全是基督這人位—西—17下、18下，林後十二2，二10，三3。
- 三 腓立比書中的『同一件事』，是指對基督主觀的認識和經歷；『同一件事』乃是追求基督以贏得祂，取得祂，並據有祂—一20～21，二5，三7～14，四13：
- 1 基督，惟有基督，該是我們全人的中心和普及—西—17下、18下。
  - 2 我們的思念應當集中在對基督寶貴的認識和經歷上；專注於任何別的事物，都會使我們的思念不同，而造成我們中間的不合—參林前一10，腓四2：
    - a 『你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事』—二2。
    - b 『這不是說，我已經得着了，或已經完全了，我乃是竭力追求，或者可以取得基督耶穌所以取得我的。弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞』—三12～14。
    - c 『馬大，馬大，你為許多的事思慮煩擾；但是不可少的只有一件，馬利亞已經選擇那美好的分，是不能從她奪去的』—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，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問』—詩二七4。

## 週 三

四 我們必須把以弗所二章十五節的『一個新人』，與羅馬十五章六節『同一的口』，以及林前一章十節『說一樣的話』連起來看：

1 召會是一個新人，為此我們都要在說話的事上接受基督作我們的人位—太十二34~37，弗三17上，約七16~18，八28、38上，十二49~50，十四10。

2 整本聖經只有一個口，說的是一樣的話—來一1~2上。

3 今天的基督教裏有許多的口，各說不同的話；這是一種可憐的光景，每一個傳道人都想要講自己的東西，以為講別人講過的東西就是羞恥—創十一7、9。

4 從前口太多，是因為人位太多了。

5 在一個新人裏，有同一的口，說一樣的話—羅十五6，林前一10。

6 新人只有一個，這一個新人只有一個人位，因此一個新人是用同一的口說話，並且說一樣的話。

7 『同心合意』以及『用同一的口』（羅十五6）的意思是，我們人數雖多，並且眾人都說話，我們卻都『說一樣的話』—林前一10：

a 召會是一個新人，只有一個人位—基督，並且這個人位支配我們的說話；因此，無論祂說甚麼，都必定是說一樣的話。

b 當我們要說話時，我們需要解決一個基本問題：在這說話的事上，到底是我作人位，還是基督作人位？

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 在我們的說話中，我們若不是以自己作人位，乃是讓基督作人位，就會有同一的口，人人都會說一樣的話。
- 8 在一個新人裏，只有一個人位，只有這個人位有自由說話—太十七 5：
  - a 在一個新人裏，我們沒有自由說自己的話。
  - b 主耶穌絕對有自由說話，我們天然的人絕對沒有自由說話。
- 9 我們人數雖多，並且來自許多地方，我們卻都有同一的口，我們也都說一樣的話；這是因為我們眾人乃是一個新人，只有一個人位—弗二 15，四 22～24，三 17 上，羅十五 6，林前一 10。

## 週 四

- 10 只有一種職事是建造而絕不製造分裂的，就是神經綸惟一的職事—提前一 3～4：
  - a 『人的驕傲總是喜歡把己弄得與眾不同。你可能說一件事，但我因着驕傲，就絕不說你所說過的。我要說與你不同的事，說新的事、更好的事。這就是己，這就是屬肉體的驕傲。』（神聖的經綸，一四一頁）
  - b 我們要為着一個新人蒙保守在永遠的一裏，惟一的路就是教導一樣的事，就是教導神的經綸—羅十五 6。

## 週 五

貳 使徒行傳給我們看見，神命定為着執行神的行動以成就祂新約經綸的路，完全是憑着三個主要的實質—禱告、那靈與話：

- 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 禱告、那靈與話，是主恢復中能力的三個實質——8、14，四31，六4、7，十二24，十九20。
- 二 我們該禱告，使我們有那靈作能力來傳播主話——六7，十二24，十九20，提前二1~4、8，弗六17~18，參提前五17~18：
- 1 我們必須使自已被聖言所浸潤、構成甚至泡透；我們若有負擔傳福音，就必須進入主的話，成為認識主話的人——西三16。
  - 2 我們應當求主把我們全人帶進光中，受祂對付，成為有能力，在素質上和經綸上，裏外滿有那靈的人——弗五18，徒二38，五32下，四8、31，十三9、52。
- 三 早期的門徒執行主在地上的行動，若是有不同的作法、憑藉、媒介或實質，他們就無法維持同心合意；要維持獨一的同心合意，我們都必須學習用同樣的方法作同樣的事——14，四31。
- 四 我們不要想採取禱告、那靈與話以外的方式；任何別的方式都會引起異議和分裂。
- 五 使徒行傳給我們看見，使徒們從來沒有不禱告而發起任何工作；每當他們想要作一件事，他們乃是藉着禱告停下自己，給神一條路進到他們裏面，充滿他們，並浸透他們全人，使他們一切的活動都是行動之神的活動——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 我們要在主的工作上與祂是一，就需要將自己禱告到神裏面，並將神禱告到我們裏面，使我們與神調和——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 禱告的意思是停下我們自己，不在主以外作任何事，使祂能藉着我們作祂的工—十四 22 ~ 23。
- 3 禱告的意思乃是，我們領悟自己一無所是，也一無所能；禱告是真正的否認己—加六 3，參可九 28 ~ 29。
- 4 藉着呼求主名禱告，就是否認我們自己，並且宣告：『不再是我，乃是基督』—加二 20 上。

## 週 六

叁 在家裏聚會，乃是基督徒聚集的作法，符合神新約的經綸：

一 這與猶太人在會堂裏聚集的作法不同：

- 1 信徒挨家挨戶擘餅和禱告—徒二 46。
- 2 他們也挨家挨戶傳福音，教導人耶穌是基督；家家都可以，也都應該傳福音—五 42。
- 3 保羅說到挨家挨戶的教導、勸戒信徒—二十 20。

二 這成了眾召會中持續且普遍的實行—參羅十六 5，林前十六 19，西四 15，門 2。

三 召會擴增與開展的基礎乃是在家中建立小排、活力排聚會：

- 1 家中的小排能留住人。
- 2 小排是家庭培養性質，召會集中聚會和職事聚會是學校教育性質；召會要走得好，我們就必須有小排聚會，為着家庭培養；也必須有集中聚會，以教導真理—參林前十四 26，徒十九 9 與註 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 我們需要平衡，因為大會所能幫助我們得着較好的結果；即使我們能一直在家中得着並培育人，但仍必須有大會所作為『大學』，以教導並成全他們。
  - b 家的原則在今天仍然可用，但這並不是說，召會一直是分開聚會的，事實上，所有的信徒經常在一處，是『重要的，也是大有益處的』—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』一面的功用是傳福音。
- 四 每一個信徒都是主的見證人，殉道者（徒一 8），與人分享並向人作見證，他『所看見所聽見的』基督（四 20，二二 15，約壹一 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).***



## 第四週 週一

### 晨興餽養

太十八 19『我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

徒一 14『這些人…都同心合意，堅定持續的禱告。』

在馬太十八章十九節，主說到兩三個人禱告中和諧一致。這節的『和諧一致』沒有『同心合意』那樣強。同心合意的希臘文，homothumadon，意義很強而且包羅很廣。homo 意『相同』，thumos 意『心思、意志、目的（魂、心）』。…在羅馬十五章六節，欽定英文譯本將這字譯為『一個心思』。

在使徒行傳裏，那一百二十人在一個心思裏一同禱告，在他們的魂裏和心裏，有相同的心思和相同的意志，帶着相同的目的。每逢我們禱告的時候，我們當然該運用我們的靈，但在我們的魂裏和心裏，也該有相同的心思和相同的意志，帶着相同的目的。這就是說，我們的全人都該在一裏面。主升天以後，那一百二十人成為這樣的人，在他們的魂裏和心裏，有同一的心思和同一的意志，帶着同一的目的。他們同心合意，意思就是他們的全人是一（長老訓練第七冊，五至六頁）。

### 信息選讀

使徒行傳…的界石，…乃是那一百二十人的同心合意。你若要經歷靈浸，必須有同心合意。若是地方召會的眾肢體同心合意，靈浸就在那裏。你若真要實行

## 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

正確傳福音的路，就需要同心合意。沒有這把鑰匙，門不會開啓。同心合意是『一切房間的萬能鑰匙』，是開啓新約中一切福分的萬能鑰匙。這就是為何保羅告訴友歐底亞和循都基，她們需要這種同心合意（腓四2）。保羅知道這些姊妹愛主，但她們失去了同心合意。

腓立比書告訴我們，這件事是從我們的靈開始（一27），但我們必須領悟，我們不是只有靈的人。…我們在同一個靈裏，有同樣的一個魂、一個心思、一個意志，就是同心合意，這是得着一切新約福分和遺贈的鑰匙（長老訓練第七冊，一五至一六頁）。

在主的恢復裏，惟一該專注、強調並供應的事，乃是神新約的經綸。神新約的經綸是『那件事』。神新約經綸的內容乃是一個人位。…這奇妙〔的〕人位〔有〕三個段落。第一段落在新約的頭四卷書（福音書）裏，這人位是子同着父憑着靈。第二段落從使徒行傳至猶大書，共二十二卷書，這人位是那靈，就是子同着父。神新約經綸的最後一個段落是…啓示錄。…這人位是七靈，出於那永遠者，屬於那救贖者（長老訓練第五冊，一七頁）。

神的心意完完全全是要恢復基督的人位。神的心意是要恢復三一神分賜到祂的贖民裏面，使祂成爲他們的所是，結果就是召會生活。這意思是說，這樣的召會生活乃是金燈臺，是父、子、靈的具體表現。我們必須曉得，主的恢復就是三一神分賜到祂的贖民裏面（關於主的恢復，一一三頁）。

參讀：長老訓練第七冊，第一至二章；長老訓練第五冊，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

## 第四週 週二

### 晨興餽養

弗四 3～4『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

徒二 46『他們天天同心合意，堅定持續…。』

腓二 2『你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事。』

〔論到真正的一與同心合意，〕我把真正的一擺在第一，同心合意擺在第二。嚴格的說，真正的一不是屬於召會的，乃是屬於身體的；真正的一乃是身體自己生機的一。在以弗所四章四節，保羅告訴我們要保守那靈的一之後，他並沒有說，『一個召會和一位靈…』；他乃是說，『一個身體和一位靈…』。召會可以是複數，如在不同地方的眾召會，但身體絕不可以是複數。無論就着地方或宇宙來看，身體都是一個。相對而言，召會就着宇宙說是一個，就着地方說有許多。

在身體裏我們需要一；在召會裏並在眾召會之間我們需要同心合意。同心合意是為着我們的實行；一主要的是為着實際，為着事實。在約翰十七章，主耶穌為這樣的事實禱告；在五旬節那日，藉着將祂自己，作為終極完成的那靈澆灌下來，祂就完成了祂的禱告。那是一的實際。在完成一的實際之後，就需要有一的實行。當一得以實行時，這一就成為同心合意。同心合意乃是一的實行（今日主恢復中內在的難處及其合乎聖經的救治，二一至二二頁）。

### 信息選讀

## 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

在召會裏實行正確的同心合意就是應用一。雖然一和同心合意似乎是同義辭，二者之間卻是有不同的。主沒有教導我們有關一的事。在約翰十七章，祂為一禱告；但在馬太十八章，祂引導我們實行同心合意。在馬太十八章十九節，主說到兩個人在地上和諧一致的在一起禱告。那是祂在引導、訓練、指引我們和諧一致的禱告。要試驗我們是否在實行一，可以查看我們在禱告聚會中是否同心合意。當某些人禱告時，我們可能搖頭表示不悅；當另一些人禱告時，我們可能點頭表示同意。這種搖頭或點頭是一個很強的證明，我們不是在實行一，因為我們沒有同心合意。

對別人的禱告說『阿們』，是保羅在哥林多前書所教導的。在十四章十六節保羅說，我們禱告的方式需要使人能說『阿們』。如果沒有阿們表明我們的同心合意，我們就不該期望我們的禱告蒙垂聽。在地上只要有兩人同心合意的禱告，他們的禱告必得答應。同心合意乃是一的實行和應用，而一乃是我們實行同心合意的基礎，這是很有意義的。

要保守一、應用一、使用一、享受一、花費一，我們就需要實行同心合意。然而我們不僅應當在我們所在地的聖徒中間實行同心合意，我們更必須普遍的在眾召會之間實行同心合意（今日主恢復中內在的難處及其合乎聖經的救治，二二至二三、二五頁）。

從腓立比書全文看，二章二節的『同一件事』，必是指對基督主觀的認識和經歷（一20~21，二5，三7~9，四13）。基督，惟有基督，該是我們全人的中心和普及。我們的思念應當集中在對基督寶貴的認識和經歷上。專注於任何別的事物，都會使我們的思念不同，而造成我們中間的不合（聖經恢復本，腓二2註6）。

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

## 第四週 週三

### 晨興餽養

弗二 15『…好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

羅十五 6『使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

林前一 10『弟兄們，我…懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

召會不光是身體，召會還是一個新人。身體需要基督作生命，新人需要基督作人位。當你要說話的時候，當我要說話的時候，當我們任何人要說話的時候，基本要解決的問題就是誰在那裏作人位。…每一個人說話的時候都是基督作人位，結果怎樣呢？結果就是一個口。

所以林前一章十節保羅說，大家『都說一樣的話』。…召會是一個新人，只有一個人位，這一個人位來支配我們的說話，祂所說的定規是一樣的話。

每一個弟兄和姊妹要說甚麼的時候，都不以自己作人位，乃是讓基督作人位。讓基督作你的人位，你來說話；讓基督作我的人位，我來說話；結果大家就說一樣的話（李常受文集一九七七年第三冊，四〇三至四〇四頁）。

### 信息選讀

整本聖經只有一個口，說的是一樣的話，卻是經過好多人，經過好長的時間，在許多不同的地方寫成的。…雖然人多，時間久，地點也多，但是我們大家

## 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

卻是一個口，說一樣的話。爲甚麼？因爲我們大家都是一個新人，只有一個人位。

有好些時候，我要說話，但是我的裏頭就問問看，是我要說話呢，還是主要說話？換句話說，在這說話的事上是主作人位呢，還是我作人位？要是我作人位，下面有問題；要是主作人位，沒有問題。…今天在基督教裏有一種可憐的光景，每一個講道人都想要講自己的東西，以爲講別人講過的東西就是羞恥。

大家知道最叫人受限制的，就是說話問題。…在召會中，在基督的身體裏，特別是在新人裏，你和我天然的人沒有說話的自由。因爲我們自己不是人位，整個新人只有一個人位，只有這個人位有自由說話，我天然的人絕對沒有自由說話。祂是絕對有自由來說話，我是絕對沒有自由來說話。

你要把羅馬十五章六節〔同一的口〕和林前一章十節〔說一樣的話〕，與以弗所二章的新人連起來看。…這以人來說是絕對作不到。但我們要看見，保羅在羅馬十五章說的，乃是地方召會。在地方召會中，必須是一個口。…人位多，主張就多；主張多，意見就多。但是感謝主，現在這裏是一個口，一個人位。…你剛要說，裏面一捏，叫你不要說了。你只好說『感謝主』！你再一次要說的時候，主又捏你，你就說『阿們』！

在行動上我們以基督作生命，在生活上我們以基督作人位。在身體裏基督是我們的生命，在新人裏基督是我們的人位。在身體上我們彼此作肢體，在新人中我們眾人一口說一樣的話。這話是召會（李常受文集一九七七年第三冊，四〇四至四〇六、四一一頁）。

參讀：一個身體，一位靈，一個新人，第五、七章；在舊造裏撒但的混亂以及爲着新造的神聖經綸，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



## 第四週 週四

### 晨興餽養

林前一 10『…你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

提前一 3～4『我…曾勸你…囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

我們要的乃是教導神經綸的教訓。現在我們能領會，保羅在哥林多前書為何囑咐人要說一樣的話（一 10）。我們該說何種一樣的話？我們該說聖經的教訓、如何聚會、受浸的方式、造就聖徒的路、幫助人屬靈的路或如何給基督徒許多幫助，使他們在生命上長大麼？這些都是要教導的正確事情。聖經上的事，就如傳福音，完全是正確的。然而，若是你離開了神的經綸，僅僅去作這些事，教導這些事，結果一不小心就會製造分裂。…教導聖經和傳揚福音不是異教的東西。它們完全正確，完全合乎聖經，但我們必須儆醒，自己是否在製造分裂。你所教導的，不該由對錯來衡量，而必須由是否製造分裂來衡量。只有一種職事建造人，絕不使人分裂—就是神經綸那惟一的職事。我們必須受題醒，保羅把提摩太留在以弗所，囑咐他告訴那幾個人不可教導不同的事，並且他們所教導的該聯於神的經綸（長老訓練第三冊，四四至四五頁）。

### 信息選讀

我們也許問，所有的基督教教師惟一該教導的是甚麼？今天基督教教師教導人許多的事，就如長老治

## 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,

會、受浸、監督方式、聖潔、如何傳福音以及教導聖經的路。我們都同意，教導猶太教是錯誤的，但教導如何傳福音呢？傳福音有甚麼不對？我們必須看見，甚至教人傳福音也會造成分裂。…只有一種職事始終建造、造就、成全人，完全沒有拆毀。新約所稱義、提倡、高舉甚至榮耀的，只有那惟一的職事。在提前一章四節，保羅…告訴提摩太，那些教導不同之事的人，應當滿心被神的經綸所佔有。

請不要有平安和把握說，只要你教導的事合乎聖經，就沒有問題了。不，可能很有問題，因為你的教訓造成分裂。甚至正確的教訓也造成分裂。我們都必須看見，一般說來，各個公會並沒有教導錯誤的東西。他們都盡心竭力教導正確的東西，合乎聖經的東西。然而，最終基督的身體卻被分割了。

惟一能保守我們在主恢復裏的路，就是那惟一的職事。倘若我們說我們是在主的恢復裏，而我們卻這麼輕忽的甚至隱密的教導一些與神的經綸不同的東西，我們就種下了要在分裂裏長大的種子。因此，我們蒙保守在永遠的一裏，惟一的路就是教導神的經綸裏一樣的事。這樣的教訓稱為新約的職事。新約的職事單單供應三一神，這位三一神經過了種種的過程，要分賜到祂所揀選的人裏面作生命和生命的供應，好產生基督的眾肢體，以形成基督的身體來彰顯三一神。這就是新約的經綸。教導任何的事，甚至是美好的事，合乎聖經的事，只要稍微離開神新約的經綸，仍然會帶進分裂，會被那狡猾者，那惡者，大加利用。因此，我們必須儆醒（長老訓練第三冊，四一至四四、四七至四八頁）。

參讀：長老訓練第三冊，第四、十二章；馬可福音生命讀經，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

## 第四週 週五

### 晨興餽養

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

14『這些人…都同心合意，堅定持續的禱告。』

四 31『…他們就都被聖靈充溢，放膽講說神的話。』

使徒行傳開始於同心合意，也強調同心合意。然而，早期的門徒執行主在這地上的行動，若是有不同的作法、憑藉、媒介或實質，他們就無法維持或保守這種同心合意。我們把整卷使徒行傳從頭到尾讀過，就能看見，為着執行神在這地上的行動以成就祂新約的經綸，他們所採取的作法完全是憑着三個主要實質—禱告、那靈與話。不但在使徒行傳裏，就是在全本新約，也都是用禱告、那靈與話來執行神的經綸。…構成主行動獨一作法的實質乃是禱告與那靈，這兩者的結果產生話（長老訓練第七冊，一七頁）。

### 信息選讀

使徒行傳從未告訴我們那靈擴長並繁增，卻告訴我們話擴長並繁增。…實際上，我們所作的乃是把話傳給人。話是神新約經綸真正的內容，真正的構成成分。神的話構成新約聖經，也構成神新約的經綸。我們該禱告，使我們有那靈作能力來傳播主話。

讓我們在話上勞苦，在禱告上勞苦，並殷勤對待聖靈，這是值得的。我們必須花許多時間進入主的話；

## 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

我們必須使自已被聖言所浸潤、構成甚至泡透。我們也必須使自已因着與主的接觸而被構成。我們必須天天時時接觸祂，然後我們就要成為正確的人（長老訓練第七冊，一八、二六頁）。

為着基督身體生機的建造，我們需要神聖的生命，也需要禱告。…禱告就是說，我們領悟，憑我們自己，以我們自己，在我們自己裏面，我們一無所是。…我們若要作神的工作，就需要進入神裏面。不僅如此，神在我們裏面也不彀多。因此，我們需要將神禱告到我們裏面，然後我們就能用與神調和的方式工作。換句話說，我們在神裏面，神也在我們裏面。我們能藉着禱告達到這種情況和光景。我們禱告的時候，不需要為着事務或工作禱告得太多。我們需要將自己禱告到神裏面，也需要將神禱告到我們裏面。這是禱告的原則。

我們要傳福音的時候，必須暫時停下來禱告。禱告就是說，我們停下自己，不作甚麼。…我們若查考新約，就可以看見主耶穌總是先禱告。祂的禱告是要停下自己，不離開父作甚麼。祂的禱告給祂機會與父完全是一。然後父神所作的，就藉着那人耶穌工作。早期的使徒們也是這樣。使徒行傳給我們看見，每當有某種行動的時候，使徒們總是先禱告。沒有禱告，他們絕不發起工作。每當他們要作一件事，總是藉着禱告停下自己。他們的禱告給神一條路進入他們裏面，充滿他們，並浸透他們全人；然後使徒們才開始工作。那個工作不是使徒們向神獨立所作的；反之，使徒們所作的工作，是完全倚靠神而作的（召會實際並生機的建造，一〇三至一〇四頁）。

參讀：使徒行傳生命讀經，第四十九篇；召會實際並生機的建造，第九章；實行主當前行動之路，第二章；新路實行的異象與具體步驟，第十三至十四篇；提摩太前書生命讀經，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

## 第四週 週六

### 晨興餽養

徒二 46『…天天同心合意，堅定持續的在殿裏，並且挨家挨戶擘餅…。』

五 42『他們每日在殿裏，並且挨家挨戶，不住的施教，傳耶穌是基督為福音。』

二十 20『凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。』

使徒行傳不僅記載繁殖、擴增與開展的事，也給我們看見繁殖、擴展的四項重要憑藉。第一是最重要的，就是經綸的靈，能力的靈，降在愛主的人身上（一 8，二 2～4）。第二是禱告，並且是堅定持續的禱告；如彼得所說的（六 4，一 14，二 42）。第三是神的話（六 7）；神的話就是基督自己。神的話有能力，因為神的話是生命、亮光，也是真理，能成為人的救恩。…第四是信徒的家；這是一個使神擴增和開展的實際憑藉。很奇妙的，在使徒行傳裏，我們找不到『禮拜堂』的記載，卻有三次『挨家挨戶』的記載。第一次是在二章四十六節，說到信徒挨家挨戶的擘餅、禱告；第二次是在五章四十二節，說到信徒挨家挨戶傳福音，教導人耶穌是基督；第三次是十章二十節，保羅對以弗所長老說，他是挨家挨戶的教導、勸戒他們，凡神一切的旨意都沒有避諱的告訴他們。

可見神擴展的憑藉不是別的，乃是藉着祂的靈，憑着信徒的禱告，和神話語的釋放，再經過信徒的家。…此外，還要加上一點，就是我們這些人，要作主的見證人〔一 8〕。…『見證人』一辭，希臘文的意思是殉道者，就是捨上生命、賠上生命來作見證的人（召會的擴增與開展，三〇至三一頁）。

## 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)

從一九四九到一九五六年，…我們不只傳福音把人救進來，也分排托住他們。…基督擴增與開展的憑藉和基礎…就是小排。到了一九八〇年，…完全沒有了小排，反而傾向大聚會、羣眾聚會、一人講道的聚會。這明顯是回到了基督教老舊的光景裏。

認真說，使徒行傳裏所題到的召會聚會，主要是倚靠挨家挨戶，就是從一家到另一家，一家又一家。這是『挨家挨戶』希臘文的正確意思。一個家再大，也不會大到一個地步，能用作羣眾聚集的地方，最多只能讓左鄰右舍聚在一起，那個容量總是小的。所以，我們稱這樣的一種聚集是小排。

家庭是培養，學校是教育；這兩面都需要。因此，經過一段時期的研究，我們發覺召會生活也不能缺少集中的聚會，那是學校教育性質的；小排則是家庭培養性質。

小排一面可以托住現有的聖徒，一面可以挽回久不聚會的。然而，召會的擴增與開展，不能僅僅在『守』勢裏進行，還必須有『攻』勢的一面。這『攻』的一面，就是挨家挨戶傳福音。藉着生命的餵養、真理的傳揚，我們可以托住並挽回弟兄姊妹。然而，當我們看看周圍，還有許許多多沒有信主的親戚、朋友、鄰舍，我們不能沒有感覺。…〔我們要去〕叫他們能認識福音，得着主救恩的好處（召會的擴增與開展，三七、三九至四〇、四二、二一九頁）。

參讀：召會的擴增與開展，第二至三篇；倪柝聲文集第二輯第十冊，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

# 第四週詩歌

補 243

## 來得這地

(英 1287)

C 大調

4/4

一 來得這地，神已將這地賜我們；平日生  
活，可滿基督豐富。來得這地，所需裝  
備，一樣不缺一寶血、見證的話、靈與召會。

(女聲)  
(副) 來得這地，哦，弟兄們 哪！神賜這地給我們了。

剛強去爭戰，我們必得勝！來得這地，何等榮耀！

(男聲)  
來得這地，哦，姊妹們 哪！投身其中，緊緊跟隨；

祂正在呼召，祂走在前頭，所需一切祂已賜給！

- 二 我們有血，基督是無瑕疵的祭，祂捨自己，使神完全滿意；  
所以我們到神面前，坦然無懼，只要我們寶血不斷支取。
- 三 我們有話，神話乃是我們食物，我們用信調話並說“阿們”，  
在每日中，聖靈再向我們說話，祂從裏面規律調整我們。
- 四 我們有靈，這靈乃是實際的靈，不以我們的感覺作根據。  
內住的靈，教導我們住在祂裏，引導我們進入一切實際。
- 五 我們還有召會，她是何等寶貝！經歷豐滿，聖徒不可或缺！  
我們同聚必得這包羅萬有主，祂是我們一切中的一切！

# WEEK 4 — HYMN

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

Spiritual Warfare — Taking the Land

1287

1. Let's take the land! The land that God has given us; In all our living,  
Christ can be so much: To take this land, we have the equipment that we need—The blood, the Word, the  
Spir - it, and the church. Let's take the land! O Christ - ian broth - ers, The land that God has given  
us. Be strong and take it, for we can make it And gain this land so glo - ri -  
ous! Let's take the land! O Christ - ian sis - ters, And to these things give earn - est  
heed. The Lord implores us; He's gone before us And given every - thing we need!

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.





## 基督的擴增， 為着召會的建造 第五篇

在信徒裏面基督的擴增就是  
他們屬靈的長進和生命的長大

讀經：約三 30，加四 19，弗三 16～17，四 13、  
15、23，腓三 7～12

### 綱 要 週 一

壹 屬靈的長進就是基督的成分在信徒裏  
面的增加—約三 30，加四 19，弗四  
13，腓三 7～12：

一 信徒屬靈進步的首要條件就是要飢餓—路一  
53：

- 1 所有屬靈的長進，都在乎我們的飢餓；我們在主面前要有長遠的進步，就必須有持續的飢餓—太五 6。
- 2 神的原則就是叫飢餓的得飽美物，叫富足的空着回去—路一 53。
- 3 重生是白白的，但屬靈上要進步就必須出代價；信徒要有進步，就必須出代價—啓三 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 我們要看見，屬靈的生命是基督自己，屬靈的生活也是基督自己，屬靈的長進還是基督自己——西三4，腓一21上。

三 真實的屬靈乃是基督自己，屬靈的長進乃是基督的加多。

四 基督徒屬靈的長進不該僅僅是外面表現的改變，乃該是裏面基督的成分加多——弗三17：

- 1 有些信徒外面表現變好了，但裏面基督沒有加多；這不是屬靈的長進，乃是宗教的長進。
- 2 很少基督徒能分辨信徒身上的改變，到底是道德的改變，還是由於基督加多而有的改變。

## 週 二

五 屬靈的長進乃是把佔有了神的地位的東西一件一件除掉了——太六33，五8：

- 1 屬靈的長進，從積極一面來說，是基督的成分在我們裏面加增了；從消極一面來說，是基督以外的一切東西從我們裏面除去了——腓三7～8。
- 2 屬靈的長進，不僅是加進去，也是被減除；當奪去神地位的東西從我們身上被除掉，這就有屬靈的長進——太五8，六33。

六 基督在我們裏面長大成形，使我們裏面有基督豐滿之身材的度量，這就是屬靈的長進——弗四13，加四19。

貳 生命的長大乃是基督在信徒裏面的擴增——約三30：

*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 真實生命的長大乃是基督這生命在我們裏面加多—十四 6。

二 基督自己不需要生長，因為祂是完美又完全的：

- 1 基督自己是完全成熟的，但在我們裏面的基督可能仍然非常小；我們需要贏得更多的基督—弗四 15。
- 2 當基督在我們裏面擴增時，我們就在祂裏面長大—西二 19。

### 週 三

三 生命的長大乃是基督一直在我們裏面增加，並且我們一直減少—約三 30。

四 因着生命是基督，所以生命的長大就是基督在我們裏面的加增—十一 25，十四 6，約壹五 11～12，弗三 17：

- 1 基督已進到我們靈裏作生命，現今我們需要敞開自己，讓基督在我們裏面擴展，充滿、浸透並浸潤我們。
- 2 生命的長大乃是基督的加增和擴展—加四 19。

五 我們需要啓示，好看見真正在生命裏的長大，不是僅僅行爲的改變或自我改良，乃是基督在我們裏面的擴增—弗一 17，三 17：

- 1 宗教的工作是改良自己，而主的心意是要我們向祂敞開自己，使祂得以在我們裏面擴增—17 節。

### 週 四

2 今天信徒所缺少的，就是基督這生命在他們裏面的擴增。

六 生命的長大乃是基督作到我們裏面，並成形在我們裏面—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 讓基督成形在我們裏面，就是讓基督在我們裏面完全長大—弗四 13。
  - 2 當基督成形在我們裏面，祂就安家在我们心裏；祂渴望浸透我們心（我們裏面之人）的每一部分，直到完全據有我們的心—三 16 ~ 17。
  - 3 我們若渴望讓基督在我們裏面擴增，而在生命裏長大，就需要完滿的經歷基督—腓三 7 ~ 12。
- 七 我們要基督在我們裏面擴增，並要我們衰減，就需要更新的心思和服從的意志；我們的心思越得更新，意志越被降服，基督就越在我們裏面長大—弗四 23，羅十二 2，林前六 17，腓二 12，林後十 6：

## 週 五

- 1 我們要在心思的靈裏得以更新—弗四 23：
  - a 重生的靈乃是更新的靈；這更新的靈必須得加強，好侵佔、征服並佔有我們魂的每一部分—約三 6，弗三 16。
  - b 基督作為賜生命的靈，現今在我們的靈裏，並且這二靈調和在一起，形成心思的靈—提後四 22，林前六 17。
  - c 當那與我們重生的靈調和的賜生命之靈，擴展到我們的心思裏，這調和的靈就成為我們心思的靈；乃是藉着這調和的靈，我們的心思得着更新—弗四 23。
  - d 在我們心思的靈裏得以更新，乃是裏面並內在的；這更新將我們的邏輯、哲學、想法、觀念和心態翻轉過來—羅十二 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.**

- 2 我們的意志必須被降服，好與神和諧—腓二 12 ~ 13：
- a 我們全人既是隨我們的意志而行動，意志就是我們全人最有勢力的部分，代表我們全人—約七 17。
  - b 頸項代表人在神面前意志的降服；主看我們意志的降服，是頂美麗的事—歌四 4。
  - c 我們的意志要與神聯合，祂就必須征服我們意志的活動和我們意志的生命—1 節：
    - (一) 服從是在活動方面，和諧是在生命、性質、傾向方面—1、4 節。
    - (二) 服從的意志是停止了自己的活動，但和諧的意志是與神一致並同心的—約四 34，太二六 39。
  - d 完全與神和諧的意志，乃是把心完全放在神旨意裏面的；惟獨意志與神和諧的人，纔能認識神的心—約七 17，弗一 9。

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.



# 第五週 週一

## 晨興餽養

路一 53『叫飢餓的得飽美物，叫富足的空着回去。』

太五 6『飢渴慕義的人有福了，因為他們必得飽足。』

盼望我們都看見，屬靈的生命是基督自己，屬靈的生活也是基督自己，屬靈的長進還是基督自己。不要以為屬靈的長進，僅僅是外面表現的改變。真實屬靈的長進，乃是我們裏面基督的成分加多（基督並祂釘十字架，一五八頁）。

## 信息選讀

在我們得救之前，我們沒有尋找主。聖經上說，乃是神尋找我們。等到我們得救以後，就要尋求主。主差遣基督來，使我們得永遠的生命，這件事一次就完成了。但如果你得救以後，一個月過去，一年過去，你還是沒有多大分別，你在神手中就沒有多大用處。一個人如果從前聚會如何，今天還是一樣如故，這樣的人也沒有多大用處。為甚麼有的基督徒能毅進步，但大多數基督徒依然如故？我們要知道，所有屬靈的長進，都在乎人的飢渴。路加一章五十三節說，神『叫飢餓的得飽美物』。主也說，『尋找，就尋見』（十一 9），天父要將聖靈給求祂的人。一個基督徒屬靈上要進步，就必須裏面是飢渴的，是一直尋找的。

基督徒屬靈進步的首要條件就是要飢餓。…神的原則就是，飢餓的得飽美物，富足的空着回去。今天你來到主面前，若是空着回去，就證明你已經太富、太飽足了。…人可以遇到恩典、拾到恩典，但屬靈的進

# 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，不是半路拾來的。得救可以碰巧得着，但要得着聖靈的能力，要過聖別的生活，要多知道神的能力，要經歷得勝的生命，就不是碰巧或巧遇可以得到的。這些神只給那些要的人，神只給那些飢渴的人。

我在各處遇見許多人對付屬靈的事，好像對付救恩一樣，以為聽一聽就知道。其實得救和屬靈的進步是有很大的分別的。馬太二十五章十個童女燈裏的油不必買，但燈外器皿裏的油必須自己去買。重生是白白的，但屬靈上要進步就必須出代價（倪柝聲文集第二輯第二十二冊，二四至二五頁）。

有些人幾年前脾氣暴躁，今天脾氣仍然暴躁。有些人脾氣改好了，嗜好丟掉了，規規矩矩了，但裏面的基督沒有加多。基督徒的長進不僅是外面改了，更是裏面基督加多了。基督徒的長進不僅是外面的壞習慣、壞行為去掉了，更是裏面基督的成分加多了。

有些人外面表現變好了，但裏面基督沒有加多。這不是屬靈的長進，這是宗教的長進；這不是基督的長進，這是道德的長進。今天很少基督徒能分辨道德與基督。他們把基督徒身上的道德當作基督，不能分辨在基督徒身上的改變，到底是道德的改變，還是基督加多的改變。

到底甚麼是屬靈呢？屬靈就是基督自己。甚麼是屬靈的長進呢？屬靈的長進就是基督加多了（基督並祂釘十字架，一五九至一六〇頁）。

參讀：基督並祂釘十字架，第十二篇；倪柝聲文集第二輯第二十二冊，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



## 第五週 週二

### 晨興餽養

弗四 13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

屬靈的長進，就是神的成分在你裏頭加多，反過來說，也就是在神之外的東西從你裏頭被除掉。你不要以為，你聚了一次會，道給你聽見了，你也甚麼都聽得懂，你就是長進了。不是。屬靈的長進，就你而論，不是加進去，乃是被除掉。十篇八篇的道裝在你裏頭，不是長進，可能倒是一個阻擋。屬靈的長進，就是增加了神的成分，而除去了神之外的東西。…你聽了道，道裝在你的頭腦裏，並不是長進…。如果在你裏頭的東西被除掉了，這才是長進；如果神的成分在你的裏頭加多了，這才是長進。

許多基督徒一蒙恩得救，就把許多的罪中之樂除掉了。但是，單單除掉罪還是不毅的。是把佔有了神的地位的東西一件一件除掉了，那才是屬靈的長進（倪柝聲文集第二輯第十七冊，一八六至一八七頁）。

### 信息選讀

甚麼時候，因着神的工作，叫你除掉甚麼在神之外的東西，那一個才是屬靈的長進。我們要回頭問一問自己說，到底我是否一直有東西掉下去？…有一個月沒有東西從我們身上往下掉，我們就有一個月沒有長進；有一年沒有東西從我們身上往下掉，我們就有一年沒有長進。弟兄姊妹，屬靈的長進，從正面來說，是神的成分加增了；從反面來說，是我們這一面天天減少。一個突飛猛進的基督徒，他是天天減少

## 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。…屬靈的長進，從積極一方面來說，是神在我們裏面加多；從消極一方面來說，是有許多東西從我們裏面一點一點減少了（倪柝聲文集第二輯第十七冊，一八七至一八八頁）。

以弗所四章十三節和加拉太四章十九節，給我們清楚看見，甚麼叫作基督徒的長進。基督徒的長進，就是基督在他裏面長大成形，滿有基督長成的身量。基督徒的長進，就是他裏面的基督能殼成形，能殼增加祂的身量（基督並祂釘十字架，一五九頁）。

然而，大多數基督徒以為長大只是一種改進。但我們可能有很多的改進，卻沒有甚麼長大。生命的長大乃是基督作生命加到我們裏面來。不要說基督徒，連不信的人也會因天然生命的成熟而改進自己。比方，一個人由少年到成年，也會有所改進。但這種改進不是生命的長大。許多基督徒因着聽道得了幫助，有了改進。雖然道理可能幫助人有所改進，但不能幫助人生命中長大。照着聖經，長大乃是讓基督更多的作到我們裏面來。生命的長大就是基督加增到我們裏面（生命信息上冊，一五頁）。

生命的長大乃是基督在我們裏面的擴增。基督已經在我們裏面，但祂需要在我們裏面生長。基督自己不需要生長，因為祂是完美又完全的。基督自己是完全成熟的，但在我們裏面的基督可能仍然非常小。我們需要贏得更多的基督。

當基督在我們裏面擴增時，我們就在祂裏面長大。按照以弗所四章十五節，我們可以在一切事上長到基督裏面。在我們的思想、愛恨、好惡和一切的決定上，我們都可以長到基督裏面。甚至我們理髮、買鞋、讀書或工作時，都能長到基督裏面。大多數弟兄姊妹在某些事上在基督裏面，但沒有在一切事上在基督裏面。我們需要在一切事上，每時每刻藉着讓基督在我們裏面擴增，而長到基督裏面（保羅書信中所啓示經歷基督極重要的方面，四三頁）。

參讀：倪柝聲文集第二輯第十七冊，第二十三篇；生命信息上冊，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

## 第五週 週三

### 晨興餽養

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

約三 30『祂必擴增，我必衰減。』

在生命裏長大，意思是使你裏面的那靈一直增加，並且使外面的肉體一直減少。歌羅西三章說，在新人，就是基督的身體，也就是召會裏，沒有天然的人（10～11）。換句話說，在新人裏，沒有美國人、中國人、加拿大人、日本人、墨西哥人，或任何其他種族的人，惟有基督是一切，又在一切之內。

如果要基督在你裏面增加，你減少，就必須在你的觀念裏改變心思，並且必須有服從的意志。我們的心思越轉變，意志越降服，基督就越在我們裏面增加。這就是為着地方召會而有之生命裏的長大（李常受文集一九六九年第一冊，四四五至四四六、四四八頁）。

### 信息選讀

能力的加大…不是生命的長進。一個基督徒可能在講道、傳福音上，比從前更有能力，更能感動人；但這並不表示他生命長進了。神成分的加多，就是神自己更多調到我們裏面，給我們得着，而成為我們的成分。所以，真實生命的長進，乃是神的生命在我們裏面的加多。生命就是神自己，生命長進了，就是神在我們裏面加多了。生命長進到一個地步，加多到一個地步，神一切的豐滿就要充滿在我們裏面。歌羅西三章說，基督是我們的生命（4）。…我們越愛慕基督，越追求基督，基督的身量就在我們裏面逐漸增長。這就是真實生命的長進（再論生命的認識，二二〇至二二一頁）。

## 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)

在生命裏長大的路，就是給祂地位在我們心裏長大。我們身為信徒，的確已將基督接受到我們靈裏，但祂擴展到我們心裏有多少？我們需要在主前思量，我們在思想、感覺和揀選上給祂多少地位？

我再說，在生命裏長大這件事，無關改良行為、改正自己、或增加聖經知識。在生命裏長大，是關乎基督在我們裏面的人裏，尤其在我們的心思、情感和意志裏，得着更多地位。…至終，我們要將我們裏面所有的地位都讓給基督。

要正確的理解甚麼是在生命裏長大，就需要看見甚麼不是在生命裏長大。我年輕剛信主時，以為在生命裏長大事關我行為的改變。我認為我若原本驕傲或沒有忍耐，卻變得謙卑且忍耐，我的謙卑和忍耐就指明我在生命裏長大。然而，這想法是錯的。在生命裏長大不是我們在行為上改變，乃是基督在我們裏面擴增（西二 19）。人若沒有忍耐，不該期望自己會變成有忍耐的人。有些人生來就有忍耐，另有些人生來就沒有忍耐。有些人天生謙卑，而另有些人是驕傲的。我們若有一種觀念，認為驕傲和沒有忍耐的人就是生命沒有長大，而忍耐又謙卑的人是已經長大，我們就會上當受騙。

我們需要看見，在生命裏長大是為着召會，並且在生命裏長大不是別的，乃是基督在我們裏面擴增。我們需要啓示，看見在生命裏長大不是改良自己，乃是基督擴增。宗教的工作是改良自己，而主的願望乃是要我們向祂敞開自己，使祂在我們裏面擴增。我們都需要將這事帶到主面前，使祂能光照我們，使我們從自我改良轉到在生命裏長大，以建造召會（李常受文集一九七〇年第一冊，五二四、五一三至五一四頁）。

參讀：李常受文集一九七〇年第一冊，在生命裏長大的路，第二至四章；為着生命的長大對付我們內裏的諸部分，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

## 第五週 週四

### 晨興餽養

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

在生命裏長大這件事，不是外面改正或調整我們日常的行事為人。事實上，外面的改正與在生命裏長大沒有關係。種子撒在土裏，教訓和改正起不了甚麼作用，不能影響種子的萌芽或生長。反之，只有澆灌和施肥，才能使種子得着益處（參可四 26～28）。

我們需要有深刻的印象，在生命裏長大不是別的，乃是基督在我們裏面擴增。我們需要忘記從基督教所接受一切關於改正自己和改良自己的教訓。我們甚至在得救以前，就從父母接受這種教訓，不需要人向我們重申。反之，我們需要忘記這些事，並留意基督。許多信徒不缺少自我改良；許多人是有教養的正人君子。今天信徒所缺少的，就是基督這生命在他們裏面的擴增。因此，他們需要更多的基督（李常受文集一九七〇年第一冊，五一七頁）。

### 信息選讀

召會不是教人循規蹈矩的地方；召會乃是基督撒在我們裏面、我們得澆灌以及神使人生長的地方（林前三 6）。基督教是滿了教訓的宗教，但召會滿了基督作生命。

我再說，在生命裏長大不是別的，乃是基督在信徒裏面擴增，使召會得建造。…要有在生命裏正確的長

## 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，我們需要有基督感（李常受文集一九七〇年第一冊，五一七頁）。

在加拉太四章十九節，基督被陳明為成形在信徒裏面的那一位。…在該節保羅說，『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』保羅認為自己是生身的父親，加拉太信徒是他在基督裏所生的孩子（參林前四15，門10）。『生產之苦』這辭指生產時疼痛的劬勞。在這隱喻裏，保羅把自己比作生孩子的母親。他初次傳福音給加拉太人時，曾這樣勞苦的重生他們。因着他們偏離他所傳的福音，他就再受生產之苦，直等到基督成形在他們裏面。

當保羅初次向加拉太人傳福音，使他們得着重生時，基督已經生在他們裏面，但還沒有成形在他們裏面。現今使徒為他們再受生產之苦，使基督能成形在他們裏面。讓基督成形在我們裏面，就是讓基督在我們裏面完全長大。基督先是在我們悔改信主時，生在我們裏面；然後是在我們基督徒的生活中，活在我們裏面（加二20）；還要在我們成熟時，成形在我們裏面。

按照加拉太書的上下文，讓基督成形在我們裏面，就是讓基督浸潤我們的全人，並浸透我們裏面的各部分。當基督這樣佔有我們裏面的人時，祂就成形在我們裏面。我們要让基督成形在我們裏面，就需要放下基督自己以外的一切事物，不管這些事物有多好。甚至一些從神來的、合乎聖經的事物，也可能不是基督自己。律法雖然是神所賜的，也必須被擺在一邊，好叫我們裏面所是的一切地位都讓給基督。我們需要讓祂浸透我們裏面所是的每一部分。祂必須佔有我們，浸透我們的心思、情感和意志。讓基督得着我們全人，就是讓祂成形在我們裏面（新約總論第十一冊，七五至七六頁）。

參讀：加拉太書生命讀經，第二十三、四十一篇；新約總論，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

## 第五週 週五

### 晨興餽養

弗四 23『而在你們心思的靈裏得以更新。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

我們如何才能從舊人蒙拯救，而進到新人裏？我們怎樣才能得釋放，脫離我們的怪癖，而進到神裏面？以弗所四章二十三節啓示，乃是藉着在我們心思的靈裏得以更新。這是信徒重生的靈與神內住之靈相調和。這樣調和的靈，擴展到我們的心思，而成了心思的靈。我們是在這樣的靈裏得以更新，使我們得變化。那靈與我們的靈同在（羅八 16），而我們的心思是魂的主要部分。但我們的靈需要『侵佔』我們的魂，接管我們魂的主要部分，就是心思。我們的心思需要被靈侵佔（一九九〇年秋全時間訓練信息合輯，二至三頁）。

### 信息選讀

每一個人都有人的靈，就是人裏面蒙神保守的那一部分。我們基督徒的靈且是得着重生了！『從那靈生的，就是靈。』（約三 6 下）這裏的第一個靈是神聖的靈，就是神的聖靈；第二個靈是人的靈，就是人重生的靈。重生乃是神的聖靈在人的靈裏，用神的生命，就是非受造的生命所完成的。重生的靈是更新的靈。這更新的靈必須得加強（弗三 16），好侵佔、征服並佔有我們魂的每一部分。這是神的救恩（一九九〇年秋全時間訓練信息合輯，三至四頁）。

賜生命的靈，就是基督，現今在我們的靈裏，並且這二靈調和在一起，形成心思的靈（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

四章二十三節說，我們在心思的靈裏得以更新。我們的心思得更新，是藉着我們對基督這位賜生命的靈與我們人的靈調和的認識（李常受文集一九七七年第三冊，六二五頁）。

當我們人的靈為神的靈所重生，並與神的靈調和，就成了調和的靈。當我們重生的靈逐漸蒙神的靈光照、推動、感動並佔有時，這調和的靈就擴展到我們的心思，成了我們心思的靈。在重生時，調和的靈只在我們的靈的範圍裏；藉着更新，這調和的靈漸漸進入我們心思的領域裏，成為我們心思的靈。藉着這靈擴展到我們的心思裏，我們就得着更新，使新人得以活在這地上。

我們的心思需要被調和的靈浸透，並受調和的靈支配和指引。我們的心思不該是管制我們的主要因素；反之，我們心思的靈該是在凡事上管制、管理、並指引我們的主要因素。我們可能和外邦人一樣，在我們心思的虛妄裏行事為人。作為愛基督的人，我們的心思裏不該有虛妄，乃該有靈。我們的心思不該再被虛妄充滿，乃該被調和的靈浸透（新約總論第十一冊，二二五至二二六頁）。

在我們心思的靈裏得以更新，乃是裏面的，內在的。我們若學習這樣的得以更新，我們對人對事就會有更深的認識。要瞭解一個人，我們需要有更深的看見，也就是更遠更深的認識。我們對人的認識常是膚淺的。我們缺少穿透障礙和遮蔽的認識，因為我們沒有實行日日在我們心思的靈裏得以更新。在我們心思的靈裏的更新，總是使我們的邏輯、哲學、想法、觀念和心態翻轉過來。結果，我們對一切事物的認識就會不同（一九九〇年秋全時間訓練信息合輯，一三至一四頁）。

參讀：信徒對變化的經歷，第四章；一個新人，第六章；生命經歷的基本原則，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



## 第五週 週六

### 晨興餽養

腓二 12 ~ 13『這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩，因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

我們應當愛主，這是對的，但我們不該照着我們的方式和我們的意願來愛主。我們的意志必須降服於祂的意志。單單愛祂是不彀的。愛祂會引起許多難處。所以我們的意志需要降服。我們所愛的這一位是最強的，祂永不會降服，也永不可能被征服。所以，必須降服的是我們（李常受文集一九七二年第一冊，三二四頁）。

### 信息選讀

人的意志就是人出主張的機關。我們人的願意不願意，要不要，定規不定規，都是我們意志的作用。人的意志就是人的『舵』。一隻船是如何隨着舵而左右的，一個人也是如何隨着意志而進退的。

人的意志可說是人的真我，人的自己；因為意志就是代表人，意志所有的行為，就是這個『人』的行動。當我們說，『我願意』的時候，其實不過是我們的意志願意。當我們說，『我要，我定規』的時候，不過是我們的意志要，意志定規而已。這個意志的作為，就是發表我們整個人的意思。情感不過是我們所感覺的，心思不過是我們所思想的，意志乃是我們所要的。因此意志是我們全人最主要的部分。人的意志是比人的情感和心思更深的。因此，當信徒追求屬靈的生活時，就不能不顧到意志這一部分（倪柝聲文集第一輯第十四冊，九一頁）。

## 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)

頸項是代表人的意志。人太隨己意而行、太硬、太驕傲時，聖經就說是『挺項』（賽三16）。所以這裏的頸項，就是人在神面前意志的降服。主看人意志的降服，是人身上頂美麗的地方（倪柝聲文集第二輯第三冊，六九頁）。

在意志與神聯合之中，可說是有二步工夫的。一步是神征服了我們意志的活動，一步是神征服了我們意志的生命。許多的時候，我們的意志不過是在某件特別的事上受神的征服；在這些事上，我們以為自己是完全服從神的了；然而，在裏面還有一種祕密的傾向，一有機會好像就要活動起來。神不只要我們的意志在活動方面受了祂的限制，並且要我們意志的傾向，也完全打破、粉碎、消滅，好像連性質都改變了一般。嚴格說來，一個服從的意志，和一個和諧的意志，是不同的，服從不過只在活動方面，和諧是在生命、性質、傾向方面。一個服從的僕人遵行他主人所有的命令，不過只有一個服從的意志。一個善體親心的兒子的意志，與他父親的旨意，乃是和諧的，因為不只作他所應當作的，並且歡喜作。服從的意志不過是停止了自己的活動，但和諧的意志是與神一致並同心的。完全與神和諧的意志，乃是把心完全放在神旨意裏面的。惟獨與神和諧的人，才真能體會神的心腸。信徒如果沒有達到他的意志與神的旨意完全和諧的地位，就他還沒有經歷到屬靈生命的最高點。服從神固然是好，但是，當恩典將天然的性情完全征服的時候，信徒就要與神完全和諧。真的，意志的聯合是信徒生命經歷的最高點（倪柝聲文集第一輯第十四冊，一〇六至一〇七頁）。

參讀：雅歌中所描繪的生命與建造，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

# 第五週詩歌

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裏面生命的各方面－正確的心

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降 A 大調

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$A^b$  3 3 3 |  $D^b$  2 - 3 |  $B^b m$  4 - 7 |  $A^b$  1 - - | 5 5 5 |  $B^b 7$  3 - 2 |  $E^b$  2 - - |  
 一 與 主 來 往, 享 主 生 命, 需 一 正 確 的 心,  
 $B^b m$  4 4 3 |  $B^b 7$  2 - 1 |  $E^b$  7 - 6 |  $E^b 7$  5 - - |  $A^b$  5 6 1 |  $E^b 7$  3 - 2 |  $A^b$  1 - - ||

使 主 一 切, 藉 祂 恩 典, 我 們 全 都 有 分。

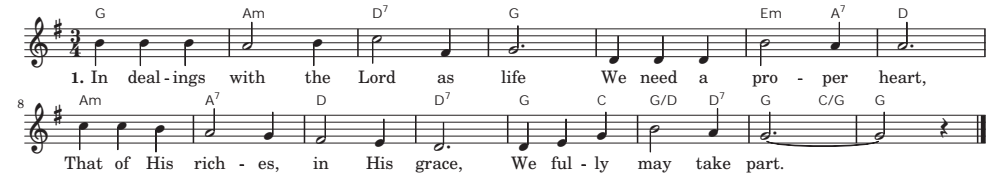
- 二 需要一心, 凡事純潔, 心思純正、清明,  
使我明白主的心意, 常存恐懼、戰兢。
- 三 需要一心, 富有愛情, 情感滿了愛火,  
對主熱切, 愛慕追求, 不為其他所奪。
- 四 需要一心, 誠實、順服, 意志降服歸順,  
要剛則剛, 要柔則柔, 神旨惟從、惟遵。
- 五 需要一心, 毫無責備, 良心清潔、無虧,  
凡事與神和諧相安, 藉血脫盡定罪。
- 六 主, 賜我們這樣的心, 時刻將你思戀,  
使我得享你的豐富, 成為你的豐滿。

# WEEK 5 — HYMN

In dealings with the Lord as life

Various Aspects of the Inner Life — The Proper Heart

744



- 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.



基督的擴增，  
為着召會的建造

第六篇

基督的擴增，為着神的建造

讀經：約三 29 ~ 30，太十六 18，二八 19 ~ 20，弗二 21 ~ 22，四 13、15 ~ 16

綱 要

週 一

壹 宇宙是為着人類，人類是為着召會，召會乃是基督的擴增—亞十二 1，創一 26 ~ 28，弗三 9 ~ 11，約三 29 ~ 30。

貳 聖經中最大的豫言是在馬太十六章十八節：『我要把我的召會建造…』：

一 這豫言的應驗還未完全實現，所以甚至到今天，最大的豫言仍未應驗—弗二 21 ~ 22，四 13 ~ 16。

二 聖經中心而神聖的思想乃是：神渴望得着一個建造，就是祂自己與人性的調和；這樣的建造乃是神的家，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.*

## 週 二

三 傳福音、建立召會和造就聖徒，都是神主要工作——建造工作——的一部分——太十六 18。

四 神的建造是三一神團體的彰顯——提前三 15 ~ 16，約十七 22，弗三 19 下、21：

1 神的心意是要得着一班人建造成為屬靈的建築，以彰顯神並代表神，對付祂的仇敵，並恢復失去的地——創一 26 ~ 28，彼前二 5、9。

2 神要人在地上彰顯祂並代表祂，這渴望惟有當我們被建造在一起纔得以成就——弗二 21 ~ 22。

五 神建造的原則乃是神將祂自己在基督裏建造到人裏面，並將人建造到祂自己裏面；神自己與人調和，就是神將祂自己建造到人裏面，人與神調和就是人被建造到神裏面——三 17 上。

## 週 三

六 為了祂再來的緣故，主需要召會被建造起來；惟有召會照着主的心意建造起來，纔能成為進入國度時代的踏腳石——太十六 18、27 ~ 28。

叁 為着建造召會作神的家和基督的身體，我們需要『使萬民作〔主〕的門徒，將他們浸入父、子、聖靈的名裏』，並且教訓他們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 將人浸入三一神的名裏，就是將人浸入三一神一切的所是，浸入那神聖者的集大成裏。
- 二 主所命定的浸乃是為着諸天的國，把人浸入基督身體的生命裏—林前十二 13，太五 3，六 33。
- 三 所有遷入基督裏的人，乃是基督的擴增—徒五 14。
- 四 要為着神的建造得着基督的擴增，我們就必須在實行上採取四個步驟：傳福音以得着擴增，有家聚會以維持擴增，有排聚會以教導並成全擴增，並有召會聚會，讓眾聖徒在其中申言以盡功用，使基督的身體得着建造—14 節，林前十四 3～4。

## 週 四

肆 召會既是基督的身體，基督的化身，召會的長大就是基督的長大—弗四 15～16：

- 一 只有基督的長大，纔是召會的長大—西二 19，一 18：
  - 1 一個召會有沒有長進，不是看她的長處或優點有沒有加多，乃是看基督有沒有加多—約三 30。
  - 2 一個召會長大多少，不在於人數增加多少，乃在於基督增加多少—徒五 14。
  - 3 惟有基督的增加纔是召會的長進—約三 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 神要基督在召會裏增加並長大，並要基督成爲召會的內容和成分，使召會『達到了長成的人，達到了基督豐滿之身材的度量』—弗四 13:

1 神的工作乃是要叫基督的身量能在召會裏增長—三 16～21，四 13。

2 神一直盼望的，就是召會能長得滿有基督的身量；因爲神是要叫召會作基督的身體，作基督的豐滿—一 22～23，四 16。

伍 建造召會作爲基督的身體，乃是基督在信徒裏面的增加，這增加就是他們在生命裏的長大—15～16 節：

一 作基督身體的召會乃是生機體；而召會這生機體的建造乃是召會生機的長大—西二 19。

## 週 五

二 長大、增加和建造不是三件不同的事；對於基督生機的身體，長大、增加和建造乃是同義辭—弗四 13、15～16。

三 基督身體的建造乃是基督身體的長大，是藉着身體的肢體在一切事上長到元首基督裏面；身體長大以建造身體—15～16 節。

陸 主耶穌正在祂的復活裏建造更大的殿，就是父的家，使其成爲團體的殿，就是基督奧祕的身體—約二 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 自從祂復活那一天，主耶穌一直在復活的生命裏擴大祂的身體；祂仍然在復活的過程下，爲着建造祂的身體作工，藉着復活的過程作工在我們身上。

## 週 六

二 基督是復活，是生命，祂變死亡爲生命，使神的家得着建造；我們基督徒的生活乃是變死亡爲生命的生活，使基督奧祕的身體得着建造—十一 25，二 1～21。

三 父的家乃在於三一神經過成爲肉體、釘十字架和復活，將祂自己作到信徒裏面，好與他們完全調和，使祂能把他們建造成一個生機體，作祂的居所和彰顯—十四 2～3、23。

四 神的兒子主耶穌基督，憑着那靈並藉着祂的死與復活，正在建造一個生機體，召會，就是祂的身體和父的家，是由三一神與蒙祂揀選並救贖之人調和而產生的，作祂團體的彰顯；這就是基督的擴增，爲着召會的建造—7～24 節，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.*



## 第六週 週一

### 晨興餽養

弗三 10『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

整個宇宙都是神所造作並安排，為使人類得以存活，好讓基督能來成為肉體，成為一個人，將祂自己分賜到人類裏面，使一部分人類成為祂自己的新婦，作祂的擴增。現在我們能看見召會在這宇宙中所佔的中心地位。宇宙是為着人類，人類是為着召會，召會乃是基督的擴增（實行召會生活的基本原則，一〇頁）。

### 信息選讀

很難找到任何人曾指出，召會的建造是一個大豫言。…在馬太十六章十八節主耶穌說，『我要把我的召會建造…。』你也許說這是應許，但我們仍必須領悟，這是豫言。門徒中可能沒有一人，包括彼得在內，曾領悟宇宙中有這樣一件事。主耶穌忽然告訴彼得：『我要把我的召會建造…。』主說這話的時候，這是一個關於召會的大豫言，而現今這仍然是個大豫言。這是因為主說這話以後，將近二十個世紀過去了，但我們仍然看不見召會完全建造起來。馬太十六章十八節的這豫言的應驗還未完全實現，所以甚至到今天，這仍是個未應驗的豫言（聖經中最大的豫言及其應驗，一至二頁）。

## 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)

全本聖經的神聖思想不是說神要尋找一個物質的居所。物質的居所絕不能滿足神。聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

神創造以後，就開始神聖建造的工作，這工作現今仍在進行。甚至今天神也在作神聖建造的工作，就是將祂自己與人調和。我們傳福音，不僅僅是要得着靈魂或拯救靈魂不下地獄，而是要藉着那靈，將神自己服事給人，使神能以與人調和。如此我們就得着了神聖建造的材料。同樣的，我們也將基督服事給聖徒，使他們能與基督調和並建造在一起。這就是我們所作之事背後基本且中心的思想。

假若藉着我的職事，我沒能幫助任何人更多的與基督調和，我的職事就徹底失敗了。職事的成功，乃是在於將基督服事到人裏面，並且幫助人與基督調和。在我們來歸於這樣一分職事之前，可能只有一點點基督，但我們來了以後，得着許多基督。這分職事把基督服事給我們，幫助我們在基督裏長大，並使我們一直與基督調和。這就完成建造，就是神自己與人的神聖調和。一天過一天與神調和是一件深奧、基本又中心的事。

你們要切記，在神創造的工作之後，祂建造的工作乃是將祂自己與人調和。在每一個屬靈的經歷裏，必須有神與我們調和，作為神聖的建造。僅僅謙卑或是愛和服從是不彀的，必須有神聖的建造，就是神在裏面的調和。現在我們…知道神的建造是甚麼，神的家是甚麼，也知道神的居所是甚麼。神的居所就是神與人的調和，這也是召會的建造。靠着神的恩典，盼望我們多而又多的看見，神與人的調和就是真正、神聖的建造（神建造的概論，九至一一頁）。

參讀：實行召會生活的基本原則，第一章；聖經中最大的豫言及其應驗，第一章；完成神永遠定旨的生活，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

## 第六週 週二

### 晨興餽養

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

神為着完成祂得着一個永遠建造的計畫，首先創造了萬有。創造是豫備的工作，神主要的工作乃是建造。我們讀聖經時，也許會注意到神的創造，卻沒有注意到神建造的工作。神的揀選、豫定、呼召、救贖和拯救，全是為着建造。甚至連重生也是為着神的建造。今天神無論作甚麼——傳福音、造就聖徒或建立召會——都是祂建造工作的一部分。換句話說，這些行動乃是神主要工作——建造工作——的一部分。神有一個目標，這個目標就是要為祂自己建造一個宇宙的居所（出埃及記生命讀經，一四五六至一四五七頁）。

### 信息選讀

生命與建造乃是整本聖經兩個關鍵的辭。生命是神在基督裏作活的內容，建造乃是三一神團體的彰顯。生命與建造這兩者幾乎全然被今天的基督教所忽視，這是何等可憐！為着正當的召會生活，這兩者都必須完全得着恢復。

神的心意是要得着一班人建造成為屬靈的建築，以彰顯神並代表神，好對付祂的仇敵，並恢復失去的地（神建造的異象，一、三三頁）。

## 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)

神建造的原則，乃是神把祂自己建造到我們裏面，又把我們建造到祂裏面；也就是神自己與我們調和，將神性與人性調和成爲一個建造。創造乃是從無中產生一些東西；而建造是把兩件已經存在的東西放在一起。神在這裏，人也在這裏，但現在需要作工，把神和人帶在一起成爲一，也把許多人在神裏面並同着神帶在一起成爲一。這就是建造的工作。

神一直在作，並且仍然在作的，乃是將祂自己作到我們裏面，把我們作到神裏面，也把我們所有的人在神裏面並藉着神，帶在一起成爲一。

神完成祂建造的工作，首先是藉着作爲一個神聖的人位，來成爲肉體進到人性裏，將人與神建造在一起，就是建造一個神人。從亞當時代到基督時代的四千年間，有千千萬萬的人，但其中沒有一人是神與人的建造。在神成爲肉體以前，神就是神，人就是人。神與人，人與神，從未調和成爲一，直到一天，神自己成爲肉體成爲一個人，生在馬槽裏。這人是個獨特的人，是神與人調和，是人同着神，是個神人。神把祂自己作到人裏面，又把人作到祂自己裏面，這乃是神聖建造的起首（神建造的概論，二五至二六頁）。

神這個建造的工作，就是…神人調和。…在原先的創造裏，天是天，地是地；神是神，人是人；這兩面從來沒有碰過頭，從來沒有調和在一起。但在神建造的工作裏，神就要把祂自己建造到人裏面，也要把人建造到祂裏面。這二者調和建造在一起，就成爲宇宙中的一所建築，可以稱作宇宙之家。這一所建築物，或者說這一個家，乃是神與人二者調和組成的，是神的家，也是人的家；是神以人爲居所，也是人以神爲住處；換句話說，就是神人互爲居所（神的建造，二四至二五頁）。

參讀：神建造的異象，第一至二、四章；神建造的概論，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

## 第六週 週三

### 晨興餽養

太二八 19 ~ 20『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。』

有些人說今天不可能有召會生活的恢復。但如果召會生活的恢復是不可能的，那麼主耶穌就無法回來。…惟有召會照着主的心意建造起來，才能成為進入國度時代的踏腳石。在馬太十六章十八節主說，『我要把我的召會建造…。』因此，我們相信今天有正當召會生活的恢復是全然可能的。我們有主的應許和祂保證的話。

今天我們在這恢復裏所作的，不是照着我們的計畫，乃是照着主的約和祂保證的話。主耶穌說祂要建造祂的召會。這事今天正在進行着，不是照着我們的計畫，乃是照着主的話（出埃及記生命讀經，二〇六至二〇七頁）。

### 信息選讀

主吩咐我們要將萬民浸入『父、子、聖靈的名裏』（太二八 19）。神聖的三一只有一個名。這名是神聖所是的全部，相當於祂的人位。將人浸入三一神的名裏，就是將人浸入三一神一切的所是裏。一旦我們信入基督，並浸入神聖三一的人位裏，我們就該藉着有分於父神的愛、子神基督的恩典及靈神的交通，每日享受三一神（林後十三 14）。至終，在永世裏，我們要享受神聖三一的神聖分賜到最完滿的地步（主今日恢復之主要項目的重點，一一頁）。

## 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)

門徒將新悔改的人（徒二 38）不僅在看得見的一面浸入水裏，也在看不見的一面浸入基督的死（羅六 3～4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身體裏（林前十二 13）。水，象徵基督的死和埋葬，可以看作了結受浸者老舊歷史的墳墓。因為基督的死包含在基督裏面，又因為基督是三一神的具體化身（西二 9），並且三一神最終與基督的身體是一；所以將初信的人浸入基督的死、基督自己、三一神並基督的身體裏，乃是作一件事：在消極方面，了結他們老舊的生命；在積極方面，為着基督的身體，用新生命，就是三一神永遠的生命重生他們。因此，這裏主所命定的浸，乃是為着諸天的國，把人從自己的生命浸出來，而浸入基督身體的生命裏（馬太福音生命讀經，九一七頁）。

所有不信的罪人都在亞當裏。當我們傳福音給他們，而他們接受主的時候，他們就從亞當遷到基督裏。人信入基督時，就成了基督的一部分。遷入基督裏的不信者，就是基督的擴增（主今日恢復的進展，二九頁）。

『神命定的路』這辭是我們發明的；我們看見聖經中所啓示，這條神命定的路有四步：生產、餵養、成全、建造。我們需要生產，產生信徒。然後我們需要餵養他們，使他們能長大。然後我們需要成全他們，不是藉着一位教師施教，乃是藉着在排裏互相的教導。在排裏，每一個人都是教師，每一位教師也都是學生。藉着排裏彼此的教導，新人就被成全，為着職事的工作，如以弗所四章十二節所指明的。這使他們有資格申言，為主說話，好建造召會（關於活力排之急切需要的交通，二七九頁）。

參讀：神對基督與召會的心意，第八章；基督徒生活與召會生活極重要的原則，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



## 第六週 週四

### 晨興餽養

弗四 15 ~ 16『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

召會既是基督的身體，基督的化身，召會的長大就該是基督的長大。一個召會有沒有長進，不是看她的長處優點有沒有加多，乃是看她裏面的基督有沒有加多。一個召會長大多少，不在於外面人數增加多少，乃在於裏面的基督增加多少。神估量召會，絕對不以任何別的為準則，只以基督為度量。祂是要基督在召會裏增加長大；要召會裏的一切內容成分，全是基督，使召會『達到了長成的人，達到了基督豐滿之身材的度量』（弗四 13）。…基督身量的增長，才是召會的長大（基督與十字架，七〇頁）。

### 信息選讀

請各地聖徒想一想，這一兩年來，在你們中間基督的成分有沒有增加？基督的身量有沒有長大？這不是問你們中間愛心有沒有加增，熱心有沒有加強，人數有沒有加多；乃是問：『基督的成分在你們中間加多了麼？基督的身量增長了麼？』這才是神所要的，才是神所注意的。神歷代一直作的，就是要叫基督的身量能在召會裏長大。神一直盼望的，就是召會能長得滿有基督的身量。因為神是要叫召會作基督的身體，作基督的豐滿。只有基督的成分，才是召會的成分；照樣，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

有基督的長大，才是召會的長大。只有基督是召會一切的實際；召會的一切只該是基督（基督與十字架，七〇至七一頁）。

正如我們物質的身體需要血液循環，基督的身體也需要神聖生命的循環。我們的身體是生機的，所以它的建造乃是生機的，是照着生命的循環，藉着生命裏的長大而有的。基督徒談到召會的建造時，很少人想到這種生機的建造。他們想到召會的建造，不是生機的，乃是組織的。主渴望生機的建造召會，因為召會是基督生機的身體。

基督的身體，就是神的召會，是三一神的生機體，不是人的組織（約十五1～5）。這由約翰十五章的葡萄樹得着有力的證明。主耶穌說祂是葡萄樹，祂的父是栽培的人（1）。樹不是組織，乃是生機體。葡萄樹是三一神的生機體。葡萄樹不是組織的東西，乃是生命的東西，生長如生機體。非生機的東西無法加到樹這樣的生機體上。

一根樹枝若與它所接枝的樹同科，就能接枝。接枝完全是生機的事。按照創世記一章，各種不同的生命都各從其類。然而，人的生命是從神類的。人是照着神的形像和樣式造的，所以人是從神類。因着我們是照着神的形像和樣式造的，我們就能接枝到神裏面（羅十一24，六4～5）。這個接枝把我們帶進與神生機的聯結裏（林前六17）。三一神的生機體就是在這生機的聯結裏。作基督身體的召會乃是生機體；而召會這生機體的建造，乃是召會生機的長大（主今日恢復的進展，四八至四九頁）。

參讀：基督與十字架，第四篇；在神與人關係裏生機的聯結，第五章；建造召會的事奉，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

## 第六週 週五

### 晨興餵養

約二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

21～22『但耶穌是以祂的身體為殿說的。所以到祂從死人中復活以後，祂的門徒就想起祂說過這話，便信了聖經和耶穌所說的話。』

我們不該有一個觀念，以為長大、增加和建造是三件不同的事。對於生機的東西，就如樹木或人，長大、增加和建造乃是同義辭。對於基督生機的身體，長大、增加和建造也是同義辭，雖是不同的辭，卻指着同一件事。基督身體生機的建造，乃是三一神在信徒裏面增加，這個增加就是信徒在基督裏長大（主今日恢復的進展，五四頁）。

### 信息選讀

一面，我們是基督生機身體的肢體；另一面，我們是這身體的建造者（弗四 16）。我們這些基督身體的肢體乃是基督身體的建造者。人所有肢體的長大，就是這人的建造。小孩物質身體的肢體若沒有長大，他就沒有得着建造。生長的肢體就是建造的肢體。人物質身體的肢體藉着長大，就建造自己的身體。以弗所四章十六節說，全身叫身體長大，以致把自己建造起來。…小男孩藉着長大，把自己建造起來。母親的餵養幫助這男孩長大，他的長大就把自己建造起來。因此，這男孩是藉着自己的長大，把自己建造起來。當他停止長大，就不再有建造。這是召會生機建造的例證；在今天的基督徒中間，這是很大的缺欠。若沒有在生命裏的長大，就沒有建造。

## 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.

基督身體的生機建造乃是基督身體的長大，是藉着身體的肢體在一切事上長到元首基督裏面（15～16）。生命裏的長大乃是生機的建造，而生命裏的長大就是我們多而又多的進到基督裏（主今日恢復的進展，五四至五五頁）。

當耶穌復活的時候，祂自己叫祂那死了、被埋葬的身體復活。耶穌在十字架上被拆毀的身體是微小軟弱的；基督在復活裏的身體是廣大有能的。你要那一個——耶穌的身體，還是基督的身體？在主復活以後，祂的身體，就是殿，在更大的規模裏被建立起來。仇敵藉釘十字架所拆毀的，僅僅是耶穌的身體；而主在復活裏所復活的，不僅是祂自己的身體，更是每一位藉信與祂聯合的人（彼前一3，弗二6）。

自從祂物質的身體復活那一天，主耶穌一直在復活的生命裏擴大祂的身體。今天基督在祂的復活裏有何等大的身體！你能測量基督身體的大小麼？雖然曾有一度，人可能測量耶穌物質的身體，但是你不可能測量基督身體的廣大無邊。主不斷在復活裏建造祂的身體，撒但是一直在幫這個忙。神的家在復活裏仍與基督的身體一同擴增（提前三15，彼前二5，林前三9，弗二21～22）。今天我們仍在『三日』內，因為主仍在復活的過程中，為着祂身體的建造作工。主的身體有一大部分已經復活，但還有一些肢體還沒有復活。因此主的身體仍在復活的過程之中。甚至在你自己身上，也有一部分是已經變化的；就是說，只有一部分是已經復活的。主繼續藉着變化的過程，作工在你身上。你仍在復活的過程中。召會今天仍在那三日復活的過程中（約翰福音生命讀經，九七至九九頁）。

參讀：主今日恢復的進展，第三至四章；經歷基督作生命為着召會的建造，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

## 第六週 週六

### 晨興餽養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

十四 2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

在〔約翰二章〕對付殿的事上，我們看見了生命的目的。生命的原則是變死亡為生命，生命的目的是建造神的家。生命的原則是為着生命的目的。變死亡為生命是為着生命的建造，就是神家的建造（約翰福音生命讀經，一〇〇頁）。

### 信息選讀

現在我們來看約翰二章的…一個表記，就是建造基督奧秘的身體。我們必須曉得，被拆毀的聖殿已經重建完成了。在基督的復活裏，我們都已經復活了。彼得告訴我們說，我們藉着基督的復活已經蒙了重生（彼前一 3）。這意思是說，在神眼中，照着祂經綸裏所成就的來看，基督的身體已經建造起來了。…啓示錄裏的動詞時態指明了這一點。例如，使徒約翰不是說，將來新耶路撒冷要來；他告訴我們，他看見新耶路撒冷由神那裏從天而降。大約在一千九百年前，約翰就看見了新耶路撒冷。這表明照着神的看法，基督的身體已經建造起來了。

我們基督徒的生活就是變死亡為生命，為着建造基督奧秘的身體。基督徒的一生包含了兩件事：變死亡為生命，以及建造基督奧秘的身體。這就是正當、真實、完全的基督徒生活。在我們的基督徒生活中，沒有第三件事。如今，因着我們的日常生活，我們就在這個建造裏面，而我們的日常生活就是把水變為酒。

## 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.

我們可以把基督徒的生活摘述如下：基督徒的生活就是變死亡為生命，把水變為酒，為着建造基督身體的生活。我們的生活是甚麼？我們的生活就是變死亡為生命。我們在這裏作甚麼？我們乃是執行建造召會、建造基督身體的工作。這就是我們的生活，這也是我們的目標。我們的生活乃是變死亡為生命，我們的目標則是建造召會。我們有永遠生命、永遠奏厄 (zoe) 的生活；目的在建造基督奧秘的身體。

父家的第一階段是神成為肉體，神顯現於肉體。第二階段是基督與所有的信徒一同復活，信徒就是眾子，一同建造起來成為召會。最終，這個召會，就是父家的第二階段，要總結於將來的新耶路撒冷。

我們看見父的家是甚麼，是極其要緊的。父的家乃是三一神—藉着成為肉體、釘十字架、復活—將自己作到信徒裏面，為要完全與他們調和，把他們建造成為一個生機體，作為祂的居所和彰顯，也作為他們的居所。因此，父的家這個表記是針對三一神與祂的贖民調和，為要產生一個相互的居所，就是神和祂所揀選並救贖之人的居所。

神的兒子主耶穌基督不是在建造天堂。反之，祂憑着那靈並藉着祂的死而復活，正在建造一個生機體，召會，就是祂的身體和父的家。這家是由三一神與蒙祂揀選並救贖的人調和所組成的。但願『神與我們調和，以產生一個相互的居所』這個真理使我們眾人都得滋養（約翰著作中帳幕和祭物的應驗，六〇至六二、四三五、四三一頁）。

參讀：約翰福音生命讀經，第一、七篇；約翰著作中帳幕和祭物的應驗，第三十八篇；聖經中關於生命的重要啓示，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

# 第六週詩歌

606

## 召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 ---  
 一 救我 脫 離自 己、天 然，主 阿，我 願 被 建 造，

3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 ---  
 同 眾 聖 徒 作 你 聖 殿，為 着 充 滿 你 榮 耀。

F7 B<sup>b</sup> F Dm C  
 1 1 | 6 -- 6 7 · 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -  
 救 我 脫 離 乖 僻 個 性，脫 離 驕 傲 與 單 獨；

C7 F Dm C7 F  
 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 --- ||  
 使 我 甘 願 服 你 權 柄，讓 你 有 家 可 居 住。

二 生命供應，活水流通， 長進、變化又配搭；  
 守住等次，盡我功用， 成全別人，不踐踏。  
 自己所經，自己所見， 所是、所有並所能，  
 不再高估，不再稍偏， 接受一切的平衡。

三 持定元首，聯絡供應， 享受基督的豐富；  
 充滿神的一切豐盛， 因神增加得成熟，  
 同嘗基督莫測大愛， 賞識基督的闊長；  
 長大成人，不作嬰孩， 滿有基督的身量。

四 作神居所，作你身體， 主阿，我願被建造，  
 成為你的團體大器， 讓你來顯你榮耀。  
 聖城景色、新婦榮美， 今在此地就彰顯，  
 透出你的榮耀光輝， 將你照耀在人間。

# WEEK 6 — HYMN

## Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, 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,  
 Buildd 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  
 Buildd 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.

