二〇一六年國殤節特會

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，使他們能成爲祂的複製—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—太二八 19，徒一 8。

2016 MEMORIAL DAY CONFERENCE

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，更使他們爲着基督的擴增，成爲團體的新婦—6、15 節、29 節上、30 節上：

a 作爲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，我們成爲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 我們要成爲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，就越成爲基督的擴增—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，使祂能爲自己得着擴增—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，構成祂奧祕的身體—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爲一餅；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.

週　五

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，數量卻極爲有限。

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爲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。

Day 5

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.

週　六

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，但這三者在獨一的一裏—這是互相內在的一，乃是基督身體一的模型—弗四 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。

Day 6

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

晨興餧養

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，乃是爲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，神的獨生子來成爲肉體，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，使他們成爲祂的繁殖，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，成爲基督肢體，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。許多人以爲，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，是因爲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，是因爲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

晨興餧養

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），等於繁增爲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，因爲他要得着新婦。在基督裏的信徒乃是團體的新婦，爲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。

作爲新郎，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，天天餧養、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的屬靈兒女（新約總論第九册，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

晨興餧養

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，因爲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。我們要成爲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，就越成爲基督的擴增。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（新約總論第九册，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，更是爲着基督的擴增，使他們成爲團體的新婦。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，他們以爲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

晨興餧養

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，使祂能爲自己得着擴增。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，成爲許多子粒。祂原先是那一粒麥子，但藉着死與復活，成爲許多子粒，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册，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。許多猶太人對主極爲尊崇，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，不抓住這機會爲自己得名；祂也不把握這黃金時機，作爲憑藉，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，好爲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（新約總論第九册，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

晨興餧養

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『因爲神所豫知的人，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，數量卻極爲有限。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，基督被啓示爲復活者，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，使祂的父成爲他們的父，祂的神成爲他們的神，使他們成爲祂的眾弟兄。…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，也成爲神的兒子。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，開始稱他們爲弟兄，因爲藉着祂的復活，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，主將祂自己作爲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，已使門徒與祂成爲一。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。祂使門徒成爲祂的弟兄，藉此將父的生命和神的性情分賜到他們裏面。祂使祂的父成爲他們的父，使祂的神成爲他們的神，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

晨興餧養

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册，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册，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

154 **讚 美 主－祂的萬有包羅性**

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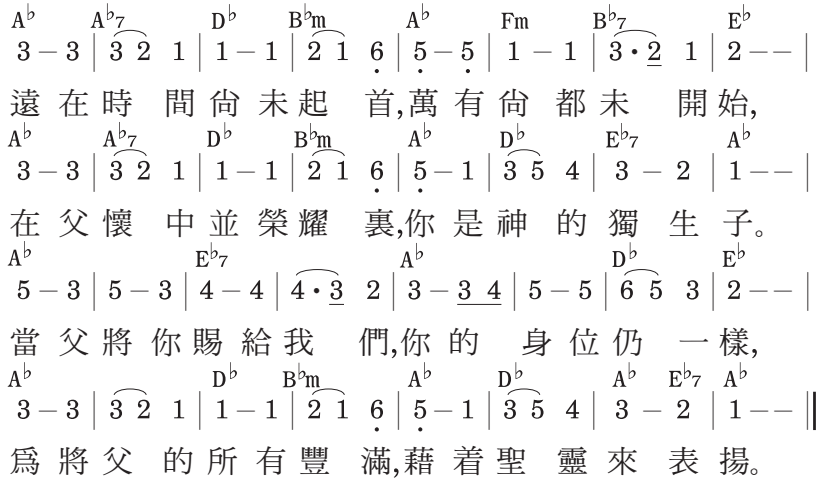
降 A 大調 3/4



二 藉着你死並你復活, 你就成爲神長子;
藉着重生分賜生命, 我們成爲神眾子。
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;
眾人調和成爲一餅, 作你豐滿的身體。

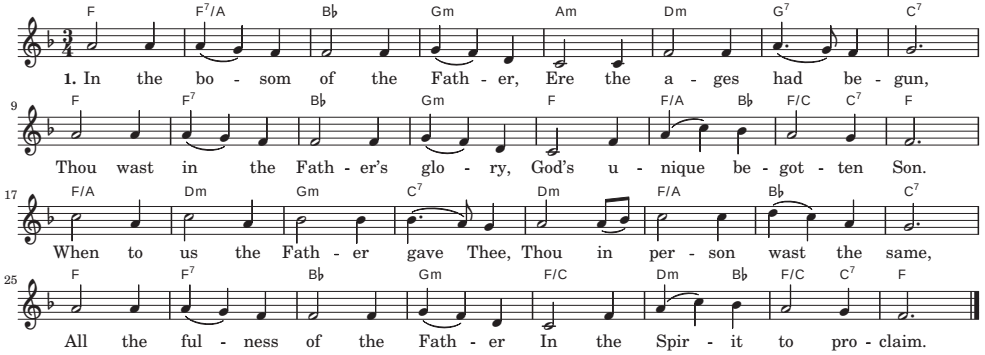
四 我們是你的複製品、 是你身體並新婦、
是你表現、是你豐滿, 永遠讓你來居住。
我們是你普及、繼續、 是你生命的開展、
是你長成、是你富餘, 與你合一永無間。

WEEK 2 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203



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.

第二週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: