

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 我們必須使自己被聖言所浸潤、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。…我們同樣一個靈裏，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

我們必須使自己被聖言所浸潤、構成甚至泡透。我們也必須使自己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.

