二〇一六年國殤節特會

基督的擴增，
爲着召會的建造

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。

2016 MEMORIAL DAY CONFERENCE

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，因爲祂是完美又完全的：

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，祂就安家在我們心裏；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 基督作爲賜生命的靈，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，這調和的靈就成爲我們心思的靈；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.

週　六

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：

㈠ 服從是在活動方面，和諧是在生命、性質、傾向方面—1、4 節。

㈡ 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。

Day 6

2. Our will must be subdued and be in harmony with God—Phil. 2:12-13:

a. Since our whole being moves according to our will, our will is the most powerful part of our being and represents our whole being—John 7:17.

b. The neck stands for the human will under God; the Lord considers the submission of our will a most beautiful thing—S. S. 4:4.

c. In order for us to have a union of our will with God, He must subdue the activities of our will and the life of our will—v. 1:

(1) Submission is in the aspect of activities; harmony is in the aspect of life, nature, and tendency—vv. 1, 4.

(2) A submissive will stops its own activities; a harmonious will is one with God and is of the same heart as God—John 4:34; Matt. 26:39.

d. A will that is in complete harmony with God is a will in which one's whole heart is placed in the will of God; only when our will is in harmony with God can we know God's heart—John 7:17; Eph. 1:9.

第五週　週一

晨興餧養

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，因爲他們必得飽足。』

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。不要以爲屬靈的長進，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。爲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，以爲聽一聽就知道。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册，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、壞行爲去掉了，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册，第三十三篇。

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

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

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

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

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

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

第五週　週二

晨興餧養

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。你不要以爲，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，單單除掉罪還是不彀的。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册，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册，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彀成形，能彀增加祂的身量（基督並祂釘十字架，一五九頁）。

然而，大多數基督徒以爲長大只是一種改進。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，但不能幫助人在生命中長大。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（生命信息上册，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，因爲祂是完美又完全的。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册，第二十三篇；生命信息上册，第二章。

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

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

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

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

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

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

第五週　週三

晨興餧養

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。這就是爲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册，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，而成爲我們的成分。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。我們身爲信徒，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，無關改良行爲、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，以爲在生命裏長大事關我行爲的改變。我認爲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爲上改變，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，認爲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，在生命裏長大是爲着召會，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册，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册，在生命裏長大的路，第二至四章；爲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

晨興餧養

加四 19『我的孩子們，我爲你們再受生產之苦，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爲人。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册，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册，五一七頁）。

在加拉太四章十九節，基督被陳明爲成形在信徒裏面的那一位。…在該節保羅說，『我的孩子們，我爲你們再受生產之苦，直等到基督成形在你們裏面。』保羅認爲自己是生身的父親，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。現今使徒爲他們再受生產之苦，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。我們要讓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（新約總論第十一册，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

晨興餧養

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，叫你們驗證何爲神那美好、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册，六二五頁）。

當我們人的靈爲神的靈所重生，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，成爲我們心思的靈。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爲人。作爲愛基督的人，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（新約總論第十一册，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，因爲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

晨興餧養

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，因爲乃是神爲着祂的美意，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。單單愛祂是不穀的。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册，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；因爲意志就是代表人，意志所有的行爲，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。這個意志的作爲，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册，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册，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，我們以爲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，因爲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册，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

540 裏面生命的各方面－正確的心

8 6 8 6（英 744）

降 A 大調　　3/4

A♭　　D♭　　B♭m　E♭　A♭　　B♭7　E♭
3 3 3 | 2 – 3 | 4 – 7 | 1 – – | 5 5 5 | 3 – 2 | 2 – – |

一 與 主 來 往, 享 主 生 命, 需 一 正 確 的 心,

B♭m　　B♭7　E♭　E♭7　A♭　　E♭7　A♭
4 4 3 | 2 – 1 | 7 – 6 | 5 – – | 5 6 1 | 3 – 2 | 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, 不爲其他所奪。

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。

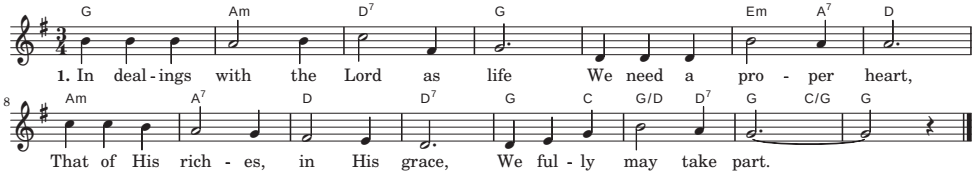
六 主,賜我們這樣的心, 時刻將你思戀,
使我得享你的豐富, 成爲你的豐滿。

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.

第五週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: