第二篇

实行申言
以建造召会作为极大的军队

读经：结三七 4～10，太十六 18，林前十四 4 下，徒五 20，六 4

纲　　要

周　一

壹 在召会的聚会中申言（为主说话，说出主来，并将主说到人里面）应验圣经中最大的预言，就是建造召会（在一里作为极大的军队）—太十六 18，林前十四 4 下，结三七 4～10。

贰 我们需要爱主到极点，而过申言的生活：

一 我们越爱主，就越有资格、越受成全、越受装备为主说话。

二 我们对主的爱，乃是我们为主说话时有权柄、冲击力和能力的因素、元素和非常基本的素质（汪佩真是这事的例子—见《为着建造基督的身体讲说基督》，三二至三三页）。

三 我们若爱主，就必然被祂充满；凡我们里面所充满的，就会从我们身上涌流出来；外面的涌流来自里面的充满—约七 37～39，启二 4～5，参玛三 14 与注。

Message Two

The Practice of Prophesying for the Building Up of the Church as an Exceedingly Great Army

Scripture Reading: Ezek. 37:4-10; Matt. 16:18; 1 Cor. 14:4b; Acts 5:20; 6:4

Outline

Day 1

I. Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army)—Matt. 16:18; 1 Cor. 14:4b; Ezek. 37:4-10.

II. We need to live a prophesying life by loving the Lord to the uttermost:

A. The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord.

B. Our love for the Lord is the factor, the element, and the very basic essence of our having the authority and impact and of our being powerful in our speaking for the Lord (Peace Wang is an example of this—see Speaking Christ for the Building Up of the Body of Christ, pp. 33-34).

C. If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling—John 7:37-39; Rev. 2:4-5; cf. Mal. 3:14 and footnote.

四 当我们爱主到极点，就必须说话；我们必须释放那在里面充满我们的一位—林前二 9 ～ 10。

周　二

叁 借着祷研背讲（祷读、研读、背诵、申言）这条路，我们就能用基督那追测不尽的丰富喂养人：

一 祷读是祷研背讲非常重要的部分；我们借着祷读圣经来研读圣经。

二 申言需要许多的祷告—徒六 4，参来七 25，八 2：

1 祷告不仅是恳求主为着祂的行动作事，也使我们的灵得着操练并加强。

2 因此，祷告该在话语职事之前，正如使徒们所实行的；没有这样的祷告，话语的职事就不能得着活力并加强—参约七 37 ～ 39，林后二 17，十三 3，三 6，彼前四 10 ～ 11。

3 “我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”（约壹五 14 ～ 15，参太七 7）这些经节鼓励我们将圣经—主的遗命，主的约—里合乎主旨意的事回头向主祷告。

肆 申言聚会开头和结束的话非常重要：

一 开头和结束的话都应当长约五至八分钟。

D. When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within—1 Cor. 2:9-10.

Day 2

III. By taking the way of PSRP (pray-reading, studying, reciting, and prophesying), we will be able to nourish people with the unsearchable riches of Christ:

A. Pray-reading is a very important part of PSRP; we study the Bible by pray-reading the Bible.

B. Prophesying requires a lot of prayer—Acts 6:4; cf. Heb. 7:25; 8:2:

1. To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened.

2. Hence, prayer should precede the ministry of the word, just as the apostles practiced; without such prayer the ministry of the word will not be enlivened and empowered—cf. John 7:37-39; 2 Cor. 2:17; 13:3; 3:6; 1 Pet. 4:10-11.

3. “This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him” (1 John 5:14-15; cf. Matt. 7:7); these verses are an encouragement to pray back to the Lord the things that are according to His will in the Bible, His testament, His covenant.

IV. The opening and closing words of the prophesying meetings are very important:

A. Both the opening and closing words should be approximately five to eight minutes long.

二 开头的话确保聚会有从主来的确定方向和负担，而有强的开始。

三 结束的话确保聚会不空洞结束，乃总结于满了实际的供应，使众圣徒充满主同在的喜乐和因主那是灵是生命的话而有的满足（约六63）；绝不要让一个聚会空洞且无实际的供应就结束。

四 我们必须用重点和附属的点写申言稿—参申十七18～20（见18注1）。

五 在申言聚会中，主所关切的，主要不是分享的圣徒有多少，乃是他们所分享之内容的品质—启二5，林前三12。

六 在申言聚会那天，我们该为着聚会预备全人（专注于我们所要申言的内容），而不被其他事物，甚至属灵的事物打岔。

周　三

伍 我们必须看见三种构成申言的元素—参徒五20，提前四6～7，彼前四10～11，约壹一3，徒四20，二二15：

一 我们必须对神的话有认识—属人学习的元素。

二 我们必须有圣灵即时的感动—神圣感动的元素。

三 我们必须有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借

B. The opening word ensures that the meeting starts in a strong way with a definite direction and burden from the Lord.

C. The closing word ensures that the meeting does not end in emptiness and that the meeting concludes with the fullness of the supply of reality, so that the saints are filled with the pleasantness of the Lord's presence and the satisfaction of the Lord's words of spirit and life (John 6:63); never let a meeting end in emptiness and without the supply of reality.

D. We must compose our prophecy with the main points and the subpoints—cf. Deut. 17:18-20 (see footnote 1 on verse 18).

E. What the Lord is mainly concerned with in the prophesying meeting is not the quantity of saints who share but the quality of what they share—Rev. 2:5; 1 Cor. 3:12.

F. On the day of the prophesying meeting, we should prepare our being for the meeting (focusing on what we will prophesy) and not be distracted by other things, even spiritual things.

Day 3

V. We must see the three constituting elements of prophesying—cf. Acts 5:20; 1 Tim. 4:6-7; 1 Pet. 4:10-11; 1 John 1:3; Acts 4:20; 22:15:

A. We must possess knowledge of the Word of God—the human element of learning.

B. We must have the instant inspiration of the Holy Spirit—the divine element of inspiration.

C. We must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual

着神圣之光的光照而有所看见：

1 保罗在劝勉圣徒行事为人要与神的呼召相配时，所用的身分是基督耶稣的囚犯和主的囚犯—弗三1，四1。

2 每一个神的管家，每一个供应神丰富的执事，每一个忠信爱基督的人，迟早要被基督囚禁，且被囚禁在基督里；我们越爱祂，我们就越在祂里面，到一个地步，祂要成为我们的监牢，使我们享受祂到极致，而有与神呼召相配的生活。

3 我们越自由，就越瞎眼；但基督若是我们的监牢，我们的眼睛就会被开启，看见属天的异象，我们也要得着神的经纶最高的启示—三9，徒二六19。

周　四

陆 为着建造召会作基督的身体，我们必须学习并受成全，用构成申言的三种元素生机地申言（将主说到人里面）—林前十四4下：

一 我们需要赎回光阴，花工夫被神的圣言浸透并泡透，好得着装备以申言—提后三16～17，结三1～4：

1 我们需要每早晨在一段主的话里享受主，而被主复兴：

a 主的慈爱和怜恤每早晨都是新的—哀三22～23。

b 义人的途径如日头升起—箴四18，士五31，路一78～79，玛四2。

c 我们里面的人日日在更新—林后四16～18。

saints, and even concerning ourselves—the view through the enlightening of the divine light:

1. In beseeching the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord—Eph. 3:1; 4:1.

2. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God's calling.

3. The more freedom we have, the more blind we are, but if Christ is our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God's economy—3:9; Acts 26:19.

Day 4

VI. We must learn and be perfected to organically prophesy (to speak the Lord into others) with the constituting elements of prophesying for the building up of the church as the Body of Christ—1 Cor. 14:4b:

A. We need to redeem our time and spend our energy to be saturated and soaked with the holy Word to be equipped to prophesy—2 Tim. 3:16-17; Ezek. 3:1-4:

1. We need to be revived by the Lord every morning by enjoying Him in a portion of the Word:

a. The Lord's lovingkindness and compassions are new every morning—Lam. 3:22-23.

b. The path of the righteous is like the rising sun—Prov. 4:18; Judg. 5:31; Luke 1:78-79; Mal. 4:2.

c. Our inner man is being renewed day by day—2 Cor. 4:16-18.

d 我们该趁天未亮仰望神的言语，为要默想神的话，就是接受祂的话，一再地反复思想—诗一一九 15、147～148，参利十一 3（见诗一一九 15 注 1）。

e 我们该得着并吃神的言语，使神的言语成为我们心中的欢喜快乐—耶十五 16。

周　五

2 我们必须使用最好的辅助—生命读经的信息、职事的书籍、恢复本的注解—来研读主的话，好开启、解明主的话，并释放其追测不尽的丰富—路二四 27、31～32、44～45，徒八 30～35。

3 我们必须从创世记一章一节到启示录二十二章二十一节规律地读圣经（“圣经…都是有益的”，并且“人活着…乃是靠神口里所出的一切话”—提后三 16，太四 4）。

4 我们必须每天写下在主话里从主所得的属灵光照、灵感和享受，并在一周的末了将这些点集合一起，写一篇不超过三分钟长的申言稿，好在召会的聚会中讲说。

5 对主话的认识成为我们申言常时的元素。

二 我们必须一直在灵里预备好，得着那灵即时的感动：

1 申言者的灵是他们全人最首要的部分—林前十四 32、37 上。

2 每当我们为主说话，我们必须运用我们的灵，凭那灵和基督这一切智慧和知识的宝藏讲说—徒七 10，赛十一 2，代下一 10。

d. We should anticipate the dawning of the morning with our hope in God's Word, that we might muse upon His word, that is, that we might receive His word with much reconsideration—Psa. 119:15, 147-148; cf. Lev. 11:3 (see footnote 1 on Psa. 119:15).

e. We should find God's words and eat them for them to become the gladness and joy of our heart—Jer. 15:16.

Day 5

2. We must study the Word by using the best help to open it, expound it, and release its unsearchable riches—the Life-study messages, the books of the ministry, and the Recovery Version footnotes—Luke 24:27, 31-32, 44-45; Acts 8:30-35.

3. We must read the Bible (“all Scripture is...profitable” and man shall “live... on every word that proceeds out through the mouth of God”) regularly from Genesis 1:1 to Revelation 22:21 (2 Tim. 3:16; Matt. 4:4).

4. We must write down daily the spiritual enlightenment, inspiration, and enjoyment received from the Lord in His Word and at the end of the week put these points together to compose a prophecy of no longer than three minutes to speak in the church meeting.

5. The knowledge of the Word becomes the constant element for our prophesying.

B. We must be ready in the spirit to receive the instant inspiration of the Spirit:

1. The spirits of the prophets are the most preeminent part of their being—1 Cor. 14:32, 37a.

2. Whenever we speak for the Lord, we must exercise our spirit to speak with the Spirit and with Christ as all the treasures of wisdom and knowledge—Acts 7:10; Isa. 11:2; 2 Chron. 1:10.

3 我们必须将自己祷告到神里面，接受圣灵那追测不尽的丰富，好喂养自己，使我们能喂养受我们照顾的人—路十一1～13。

4 我们必须住在与主的交通里，照着灵而行，在灵里事奉，供应那灵，并凭神的灵事奉—约壹一6～7，罗八4，一9，林后三6，腓三3，参亚四6。

5 主耶稣这今日的摩西和以利亚，乃是在我们灵里的真申言者，在信徒里面为神说话并说出神—徒三22，提后四22。

6 圣灵的感动是我们申言即时的元素。

周　六

三 我们必须借着神圣之光的光照，有清楚的眼光，看清一切情况中的一切事：

1 我们唯有在灵里才能得着启示—弗一17，启一10，四2，十七3，二一10。

2 我们不仅要有鸽子眼（歌一15），更要有如同水池的眼（七4）：

a 鸽子眼表征那灵的见识和认识—林前二11～12。

b 如同水池的眼表征扩大并宽阔的视野，满了光，包括整个宇宙。

3 我们对全宇宙必须有清楚的眼光，看见世界、众召会、与我们同为信徒者以及我们自己真实的情形。

4 我们必须得着诸天向我们开了，接受主明确的话（传输神圣启示之特别、新鲜、活泼的话），并有主的手临到我们身上，我们就看见神的异象—结一1～3：

a 主的手总是随着祂的话；一个人所供应的若真是神的话，神大能的手就会随着，以完成祂所说的。

3. We must pray ourselves into God to receive the unsearchable riches of the Holy Spirit in order to be fed ourselves so that we can feed those under our care—Luke 11:1-13.

4. We must abide in fellowship with the Lord by walking according to our spirit, serving in our spirit, ministering the Spirit, and serving by the Spirit of God—1 John 1:6-7; Rom. 8:4; 1:9; 2 Cor. 3:6; Phil. 3:3; cf. Zech. 4:6.

5. The Lord Jesus, as today's Moses and Elijah, is the real Prophet in our spirit, speaking for God and speaking forth God within His believers—Acts 3:22; 2 Tim. 4:22.

6. The inspiration of the Holy Spirit is the instant element for our prophesying.

Day 6

C. We must have a clear view with the insight to see through all things in all situations through the enlightening of the divine light:

1. We can receive revelation only in our spirit—Eph. 1:17; Rev. 1:10; 4:2; 17:3; 21:10.

2. We must have not only the dove's eyes (S. S. 1:15) but also, and even more, eyes like pools (7:4):

a. Dove's eyes signify the insight and realization of the Spirit—1 Cor. 2:11-12.

b. Eyes like pools signify the enlarged and broadened vision full of light to cover the whole universe.

3. We must have a clear view of the entire universe to see the real situation of the world, of the churches, of our fellow believers, and of ourselves.

4. We must have the heavens opened to us to see visions of God by receiving the express word of the Lord (special, fresh, and vivid words that convey divine revelation) with the hand of the Lord upon us—Ezek. 1:1-3:

a. The hand of the Lord follows the word of the Lord; if what one ministers is truly God's word, God's almighty hand will follow to accomplish what He speaks.

b 神的手临到人身上，也是为着带领人，使人采取行动（参王上十八 46）；耶和华的手临到以西结身上以后，他所作的，不是随着他的挑选，乃是按照耶和华手的带领、指引。

b. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46); after the Lord's hand came down upon Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord's hand.

柒 我们必须用构成申言的元素来讲说—我们在圣灵的感动下，凭着祂的光照，用这生命活的话，来讲说我们所看见并听见的—约壹一 3，徒二二 13～15，五 20：

VII. We must speak with the constituting elements of prophesying—speaking what we have seen and heard with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—1 John 1:3; Acts 22:13-15; 5:20:

一 申言是神奇的平常事：

A. Prophesying is a miraculous normality:

1 申言是平常的，因为申言需要我们学习主的话语并受训练讲说。

1. It is normal because it requires us to learn the Word and be trained to speak.

2 申言是神奇的，因为申言乃是凭神圣的元素、神圣的光和圣灵的感动讲说。

2. It is miraculous because it is speaking with the divine element, the divine light, and the inspiration of the Holy Spirit.

二 申言就是有神的谕言（神的说话，神的发表，将神的启示传输出来）—彼前四 11，参林前十四 24～25。

B. To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation)—1 Pet. 4:11; cf. 1 Cor. 14:24-25.

三 当我们有了对主话语属人的学习，那灵神圣的感动，并清楚的看见，我们就能申言。

C. When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy.

四 申言总是由这生命的活话、圣灵的感动以及借着神圣之光的光照而有清楚的看见所构成。

D. Prophesying is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light.

五 “那申言的，乃是建造召会”；这是何等大的事！—4 节下。

E. What a great thing it is that "he who prophesies builds up the church"—v. 4b!

第二周　周一

晨兴喂养

太十六 18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

林前十四 4“那说方言的，是建造自己，但那申言的，乃是建造召会。”

我们必须竭力使召会的聚会有许多人说话，而不是只有一个人讲。然而，我们有些人仍喜欢在聚会中作旁观者。我们众人都应该预备好，在我们所参加的任何一个聚会中说话。…基督教的实行废掉了基督身体上肢体的功用，并且使他们窒息。这实行延迟了主的回来。…但我们必须领悟，真理是得胜的；这宇宙中没有什么能反抗真理。我们需要在这条合乎圣经的路上忍耐劳苦。…至终，我们所说为着建造基督身体，那合乎圣经的聚会与事奉之路，将会在这地上得胜。主已经应验了祂的话。祂必须在这地上作一些事，不是要建造基督教成为一种“教会”，成为一种组织，乃是要建造祂的身体作生机体（为着建造基督的身体讲说基督，二八至三〇页）。

信息选读

为着我们的聚会生活，基本上我们有两条路可以采行。一条路是我们有牧师或传道人，在每个主日早上对我们说话。另一条路是我们众人都在聚会中说话。哪一条路比较好？我们都知道哪一条路比较好，因为我们在某个程度上都尝到了。如果众人都说话的路比较好，那么我们必须迫切而竭力地建立在每次聚会中说话的习惯。无疑的，众人都说话的路比较好，但这条路是有条件的。

WEEK 2 — DAY 1

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

We must endeavor to have church meetings with many speaking and without speaking by only one person. Some of us, however, still like to be spectators in the meetings. All of us should get ourselves prepared to speak in any meeting that we attend.... The practice of Christianity has annulled the functions of the members of the Body of Christ and has choked them. This practice has delayed the Lord's return....But we must realize that the truth overcomes. Nothing in this universe can do anything against the truth. We need to labor in the scriptural way with endurance.... Eventually, what we have been speaking concerning the scriptural way of meeting and serving for the building up of the Body of Christ will be very prevailing on this earth. The Lord has to fulfill His word. He has to do something on this earth, not to build up Christianity as a kind of "church," an organization, but to build up His Body as an organism. (Speaking Christ for the Building Up of the Body of Christ, pp. 30-31)

Today's Reading

There are basically two ways we can take for our meeting life. One way is for us to have a pastor, or a minister, speak to us every Sunday morning. Another way is for all of us to speak in the meetings. Which way is better? We all know which way is better because we have tasted it to a certain extent. If the way of everyone speaking is better, then we must desperately endeavor to build up a habit of speaking in every meeting. The way of everyone speaking is undoubtedly better, but this way depends on something.

为着神命定的路，合乎圣经的路，就是新路，首先，我们都必须爱主。在约翰二十一章，主问彼得是否爱祂，彼得告诉主说，“你知道我爱你。”然后主回答说，“你喂养我的小羊。”“你喂养我的羊。”（15、17）说话不仅是造就或教导，也是喂养小羊和喂养羊。我们若要喂养主的羊，就必须说话。若不说话，我们怎能喂养任何基督徒？ 我们要喂养主的羊，就必须爱主。我们应当告诉主：“主，我爱你。所以我喜欢向人述说你。”我们越爱祂，我们就越有资格，越受装备，甚至越受成全而说话。

那位〔传福音给我而〕只有二十五岁的年轻女子，爱主到了极点，那是她的动机。她对主的爱，是她有能力的因素、元素和非常基本的素质。她所释放的信息源于出埃及记。她告诉听众，埃及预表世界，所有的世人都在撒但的压制之下，就如以色列人是在法老的暴政压制之下。她说，我们必须从这压制里被拯救出来，这就是我们的“出埃及”。我在她信息刚开始时听见这话，就对自己说，我再也不要在撒但的压制之下。这年轻的姊妹爱主到了极点，她就有主的权柄；她的传福音就显出冲击力。

我们若爱主，就必然被祂充满。凡我们里面所充满的，就会从我们身上涌流出来。外面的涌流来自里面的充满。当我们爱主，祂就充满我们。从一九二五年那天，我将自己的一生奉献给主后，我就爱读圣经，并且爱对人说到耶稣。因着我被主耶稣充满，我就讲说主耶稣。我们若被主耶稣充满，就必然有东西倾倒出来。…当我们爱主到极点，就必须说话；我们必须释放那在里面充满我们的一位（为着建造基督的身体讲说基督，三〇、三二至三三页）。

参读：为着建造基督的身体讲说基督，第三章。

For the God-ordained way, the biblical way, the new way, we all need, first of all, to love the Lord. In John 21 the Lord asked Peter if he loved Him. Peter told the Lord, “You know that I love You.” Then the Lord answered, “Feed My lambs, ” and “Feed My sheep” (vv. 15, 17). To speak is not only to edify or to teach but also to feed the lambs and to feed the sheep. If we are going to feed the Lord’s sheep, we have to speak. Without speaking, how could we feed any Christian? For us to feed the Lord’s sheep, we must love Him. We should tell the Lord, “Lord, I love You, so I like to speak You forth to others.” The more we love Him, the more we are qualified, equipped, and even perfected to speak.

[The] young lady [who preached the gospel to me], who was only twenty-five years old, loved the Lord to the uttermost. That was her motive. Her love for the Lord was the factor, the element, and the very basic essence of her being powerful. The message she released was from the book of Exodus. She told the audience that Egypt typified the world and that all the worldly people were under the tyranny of Satan just as the children of Israel were under the tyranny of Pharaoh. She said that we had to be delivered out of this tyranny and that this was our exodus. When I heard this near the beginning of her message, I said to myself that I would not be under Satan’s tyranny any more. Because this young sister loved the Lord to the uttermost, she had the Lord’s authority, and the impact was in her gospel preaching.

If we love the Lord, we surely will be filled with Him. Whatever fills us within will come out of us. The overflow comes from the infilling. When we love the Lord, He will fill us. From that day in 1925 when I gave my life to the Lord, I loved to study the Bible and to talk to people about Jesus. Because I was filled with the Lord Jesus, I wanted to speak the Lord Jesus. If we are filled with the Lord Jesus, we surely will have something to pour out.... When we love the Lord to the uttermost, we must speak. We must release the One who has filled us within. (Speaking Christ for the Building Up of the Body of Christ, pp. 31-34)

Further Reading: Speaking Christ for the Building Up of the Body of Christ, ch. 3; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otls. 1-3

第二周　周二

晨兴喂养

徒六 4“但我们要坚定持续地祷告，并尽话语的职事。”

约壹五 14 ～ 15“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

祷告不仅是恳求主为着祂的行动作事，也是使我们的灵得着操练并加强。因此，祷告该在话语职事之前，正如使徒所行的。没有这样的祷告，话语的职事就不能得着活力并加强（圣经恢复本，徒六 4 注 1）。

圣经先是写成的，然后翻译出来，最后解释并说明出来。照着我们的老路，我们有许多人多年听解释圣经的信息，但当我们去接触人的时候，我们仍然不知道要说什么。这就是为什么我说，我们需要跟从在台湾的众圣徒的榜样，实行“祷研背讲”—祷读、研读、背诵、讲说（申言）。这些是需要时间的。我们的祷读不可轻率。然后我们需要逐字、逐辞、逐句的研读真理（活力排，一六九页）。

信息选读

我们要被真理构成，就需要祷读，然后研读。祷读约翰一章一节和十四节这样的经节，就能立下很好的根基。然后我们可以用生命读经为帮助，研读这些经节中的要点。有了这个帮助，我们就能找出，恩典和实际是什么。我们必须逐字、逐辞、逐句地研读真理。自然而然的，我们就会背诵我们所祷读、所研读的。除了我们个人的研读之外，我们也需要与别人一同研读。在大聚

WEEK 2 — DAY 2

Morning Nourishment

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened. Hence, prayer should precede the ministry of the word, just as the apostles practiced. Without such prayer the ministry of the word will not be enlivened and empowered. (Acts 6:4, footnote 1)

The Bible was first written, then translated, and finally interpreted and explained. According to our old way, many of us have been listening to messages interpreting the Bible for years, but when we go to contact people, we still do not know what to say. This is why I have shared that we need to follow the pattern of the saints in Taiwan to practice PSRP—pray-reading, studying, reciting, and prophesying. All of this requires time. Pray-reading cannot be done lightly. Then we need to study the truths word by word, term by term, and phrase by phrase. (The Vital Groups, p. 141)

Today's Reading

In order to be constituted with the truth, we need to pray-read and then study. Pray-reading verses such as John 1:1 and 14 lays a good foundation. Then we can study the crucial points of these verses with the help of the Life-studies. With this help we can find out what grace and reality are. We have to study the truths word by word, term by term, and phrase by phrase. Spontaneously, we will be able to recite what we have pray-read and studied. In addition to our personal study, we also need to study with others. This kind of study cannot be carried out in big

会里，这种研读是无法作到的；但在六到十位（不超过十位）圣徒的活力排里，就能彼此相互地实行出来。

我们应当用我们所能背诵的来申言；我们所能背诵的，是我们研读过的；我们所研读过的，是我们祷读过的。我们若不祷、研、背，就无法讲说、申言。我曾鼓励人在主日聚会中申言，但他们仍然说他们不知道要说什么。现在我们有一条新路。如果我们祷、研、背、讲结晶读经中所列的纲目，我们必定能申言。谁不能申言？乃是那些不祷读纲目，不研读纲目，不背诵纲目的人。从周一到周六，我们若每天操练祷、研、背，在主日召会的聚会中，我们就必定会讲说、申言。

祷、研、背、讲的实行不是我们的新路。这条路早已经在圣经里，就是在行传八章。腓利回答太监的方式，以及他向太监传基督为福音的方式，指明腓利曾经研读过以赛亚五十三章，太监所引的那一段话；他也必定记得那一段话，所以用申言的方式，传基督为福音。如果他对圣言的那一部分不熟习，他怎能根据那一段话，传基督为福音？他的传讲，乃是他将他所熟习的圣言，实际的申言出来。

基督身体的众肢体，都该是为主说话，尽功用的肢体。所以我们需要实行祷、研、背、讲。我们必须祷读、研读，并且背诵我们所研读的要点。然后我们所祷读、研读和背诵的，就会自然而然地成为我们的申言（活力排，一七〇、一七二至一七三页）。

每次聚会总该有实际的供应。每逢实际的供应空缺时，总该有人尽力来补此空缺，加强话语供应，以作结论（聚会来说神的话，五九页）。

参读：活力排，第十六篇。

meetings. It can be carried out mutually in vital group meetings of six to not more than ten saints.

We should prophesy with what we can recite; what we can recite is what we have studied; and what we have studied is what we have pray-read. If we do not pray-read, study, or recite, we cannot prophesy. I have encouraged people to prophesy in the Lord's Day meeting, but they still claim that they do not know what to say. Now we have a new way. If we pray-read, study, and recite the points of the outlines released in our crystallization-study of the Word, we will surely prophesy. Who cannot prophesy? Those who do not pray-read the outline, who do not study the outline, and who do not recite the outline. If we practice PSR (pray-reading, studying, and reciting) each day, from Monday through Saturday, we will surely prophesy in the Lord's Day meeting of the church.

The practice of PSRP is not our new way. It was in the Bible already, in Acts 8. The way Philip answered the eunuch and preached Christ to him as the gospel surely indicates that Philip had studied that portion of Isaiah 53, which the eunuch quoted to him, and that he had remembered that portion so that he could preach Christ as the gospel as a kind of prophesying. If he were not familiar with that portion of the holy Word, how could he have preached Christ as the gospel according to that portion? His preaching was a real prophesying of the holy Word with which he had become familiar.

All the members of Christ's Body should be functioning members who speak for the Lord. This is why we need to practice PSRP. We have to pray-read, study, and recite the points we have studied. Then spontaneously our pray-reading, studying, and reciting will become our prophesying. (The Vital Groups, pp. 142-144)

There should be the supply of reality in every meeting. Whenever the supply of reality is lacking, there should always be someone doing his best to make up this lack, to strengthen the supply of the word, and to give a concluding word. (CWWL, 1985, vol. 4, "Meeting to Speak the Word of God," p. 300)

Further Reading: The Vital Groups, msg. 16

第二周　周三

晨兴喂养

徒五 20 “你们去站在殿里，把这生命的话，都讲给百姓听。”

提前四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

弗三 1 “因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求。”

三种构成申言的元素〔是〕对神的话有认识—属人学习的元素；…有圣灵即时的感动—神圣感动的元素；…〔并〕有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见（晨兴圣言—哥林多前书结晶读经（二），六二至六三页）。

信息选读

保罗在以弗所一章和二章，释放神关乎召会之奥秘的启示时，所取的身分是凭神旨意作基督的使徒〔一 1〕。这身分是他关于召会之启示的权柄。但他在劝勉圣徒行事为人要与神的呼召相配时，所用的身分是主的囚犯。他作基督使徒的身分，使他有资格释放神的启示；他作主囚犯的身分，说出他在主里的行事为人，使他借此能激发并劝勉圣徒，象他一样在主里行事为人。

WEEK 2 — DAY 3

Morning Nourishment

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles.

The three constituting elements of prophesying [are to]... possess a knowledge of the Word of God—the human element of learning, ...have the instant inspiration of the Holy Spirit—the divine element of inspiration, ... [and] have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 33)

Today's Reading

In releasing the revelation of God's mystery concerning the church in Ephesians 1 and 2, Paul spoke on the basis of his status as the apostle of Christ through the will of God [1:1]. That status was the authority of his revelation concerning the church. In beseeching the saints to walk worthily of God's calling, he spoke from his status as the prisoner of the Lord. His status as the apostle of Christ qualified him to release God's revelation, whereas his status as the prisoner of the Lord demonstrated his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

保罗认为自己是基督的囚犯〔三1〕，因为他已被基督囚禁。后来在四章一节，他说自己是“在主里的囚犯”。基督是保罗的监牢。有一天，你所爱的基督要成为你的监牢。每一个神的管家，每一个供应神丰富的执事，每一个忠信爱基督的人，迟早要被基督囚禁，且被囚禁在基督里。你越爱祂，你就越在祂里面。至终，你在祂里面会到一个地步，祂要成为你的监牢。你一旦被放在这监牢里，就不会想出去，因为你会深深爱上这监牢。在此你能享受基督到极致。

每一个爱圣经的人，都非常看重以弗所书。新约若没有这卷书，那将是我们极大的损失，因为以弗所书包含圣经里最高的启示。这个启示是赐给一个囚禁在基督里的人，一个享受基督作他监牢的人。这指明我们若要看见一些属天并神圣的东西，就必须成为一个在主里的囚犯。我们越自由，就越瞎眼。但基督若是我们的监牢，我们的眼睛就会被开启，看见属天的异象，我们也要得着最高的启示。

保罗是为着圣徒的缘故看见这异象，因为他在以弗所三章一节说，他是为外邦人作了囚犯。我们若享受基督作我们的监牢，我们也要看见异象，但不是为我们自己，乃是为召会。

许多基督徒一再读以弗所书，却没有看见包含在其中的启示，因为他们没有被囚禁在基督里。他们太自由，他们的自由使他们眼瞎。但是你若愿意失去你的自由，这异象就会临到你。你喜欢什么—是自由，还是异象？我们都需要祷告：“主，为着属天异象的缘故，我愿意失去我的自由。主，我要被囚禁在你里面。别人也许以为我在受苦，但是当我被囚禁在你里面时，我享受你到了极致。”被囚禁在基督里的享受，使我们能得着属天的启示（以弗所书生命读经，二九二至二九四页）。

参读：以弗所书生命读经，第二十八篇。

Paul considered himself the prisoner of Christ [3:1] because he had been imprisoned by Christ. Later, in 4:1 he refers to himself as “the prisoner in the Lord.” Christ was Paul’s prison. One day, the very Christ whom you love will become your prison. Sooner or later, every steward of God, every minister of God’s riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ. The more you love Him, the more you will be in Him. Eventually, you will be in Him to such an extent that He will become your prison. Once you are placed in this prison, you will not want to get out, because you will love this prison very much. Here you enjoy Christ to the uttermost.

Everyone who loves the Bible has a high regard for the Epistle to the Ephesians. It would be a great loss for us not to have this book in the New Testament, for Ephesians contains the highest revelation in the Bible. This revelation was given to a man imprisoned in Christ, a man who enjoyed Christ as his prison. This indicates that in order to see something so heavenly and divine, we need to be a prisoner in the Lord. The more freedom we have, the more blind we are. But if Christ is our prison, our eyes will be opened to see the heavenly vision, and we shall receive the highest revelation.

Paul saw this vision on behalf of the saints, for as he says in 3:1, he was a prisoner on behalf of the Gentiles. If we enjoy Christ as our prison, we also shall see a vision not for ourselves, but for the church.

Many Christians read Ephesians again and again without seeing the revelation contained in it because they are not imprisoned in Christ. They are too free, and their freedom makes them blind. But if you are willing to lose your freedom, the vision will come to you. Which do you prefer to have—the freedom or the vision? We all need to pray, “Lord, for the sake of the heavenly vision, I am willing to lose my freedom. Lord, I want to be imprisoned in You. Others may think that I am suffering, but when I am imprisoned in You, I enjoy You to the uttermost.” The enjoyment of being imprisoned in Christ enables us to receive the heavenly revelation. (Life-study of Ephesians, pp. 242-243)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otls. 4-6; Life-study of Ephesians, msg. 28

第二周　周四

晨兴喂养

箴四 18“但义人的途径好象黎明的光，越照越明，直到日午。”

提后三 16～17“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

为要按照主当前的恢复尽新约福音祭司的职分，我们…都需要申言以建造召会作基督生机的身体（林前十四 3～5）。这需要借着一些特别的训练，在生命和真理上长大。…为要申言，我们也需要在神圣之光的光照下生活行动。我们若是一直在光底下的人，能以认识神圣的事，我们就能申言。不仅如此，我们要申言，就需要总是预备好，在与主不断的交通中接受属灵的灵感。我们需要认识神的话，需要在生命中长大，需要活在神圣的光中，也需要一直预备好接受神的灵感。这样我们就能申言（主今日恢复的进展，一七〇页）。

信息选读

我们要尽新约福音祭司的职分，就必须每天早晨有一段时间与主同在。这时我们该祷读圣经某一章的几节经文。借着这样祷读，我们会得着一些内在的感觉，这感觉可称为内在的灵感。然后我们可以写下来，以提醒我们所得的灵感为何。我们需要从周一到周六，天天早晨都这样作。周六晚上，我们可以把过去六天早晨所得的灵感放在一起，写成主日早晨聚会用的申言稿（主今日恢复的进展，一七一页）。

WEEK 2 — DAY 4

Morning Nourishment

Prov. 4:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

In order to carry out the New Testament priesthood of the gospel according to the Lord's up-to-date recovery, all of us...need to prophesy for the building up of the church as the organic Body of Christ (1 Cor. 14:3-5). This requires the growth in life and in truth through some particular training.... In order to prophesy, we also need to walk and live under the enlightenment of the divine light. If we are persons always under the light that we may be enabled to know the divine things, we will be able to prophesy. Furthermore, to prophesy we need to be always ready to receive spiritual inspiration in the constant fellowship with the Lord. We need to know the Word, we need to have the growth in life, we need to live under the divine light, and we always need to be ready to receive God's inspiration. Then we will be enabled to prophesy. (The Advance of the Lord's Recovery Today, pp. 151-152)

Today's Reading

To carry out the New Testament priesthood of the gospel, we must have a time with the Lord every morning. During this time we should pray-read a few verses of a certain chapter of the Bible. By doing this, we will have some inner feeling which may be called the inner inspiration. We can then write down something to remind us of what we have been inspired with. We need to do this morning by morning for six days, from Monday to Saturday. On Saturday evening we can put all the inspirations that we have received during the past six mornings together and compose something to prophesy for the Lord's Day morning meeting. (The Advance of the Lord's Recovery Today, p. 152)

〔在箴言四章十八节，〕黎明的光，就是日出，表征基督的来临（路一 78，彼后一 19）。这表号也可表征我们每早晨得复兴。基督徒的生活就象日头出现（士五 31，太十三 43）。我们基督徒该跟随太阳，每早晨得复兴并有新的起头。然后我们该继续上升，越照越明，直到日午（圣经恢复本，箴四 18 注 1）。

〔默想〕这辞意义丰富，原文含示敬拜、与自己交谈以及大声说话。默想话乃是借着仔细揣摩而品尝、享受它。祷告、对自己说话和赞美主，也可包括在默想话中。默想神的话乃是享受祂的话作为祂的气（提后三 16），因而被神注入、将神吸入并接受属灵的滋养（诗一一九 15 注 1）。

分蹄反刍的走兽（利十一 3，参 4 ～ 8、26 ～ 28），表征在行动上有分别（腓一 9 ～ 10），并接受神的话，反复思想的人（见诗一一九 15 注 1）（利十一 3 注 1）。每天早晨我们〔该〕与主有一段美好的时光，用几节经文享受祂。我们祷读这些经文的时候，会得到滋养，并得着一些灵感。这对我们基督徒的生活是非常、非常基本的。…这〔操练〕使我们能喂养年幼的，能到家聚会和排聚会去帮助人。不仅如此，当我们天天早晨在主的话中享受祂的时候，我们自然就会得着建造而申言。

我们要申言，…需要借着呼求祂—“哦，主耶稣”，从早到晚接触主。而每当我们呼求“哦，主耶稣”，就感觉有一位与我们同在。…我们从早到晚终日呼求，就实际地与主是一。借此我们能领悟并经历与祂是一灵的事实。我们成了这样过申言生活的人，我们的说话就会有内住之灵为其内容（主今日恢复的进展，一七一至一七二、一四一页）。

参读：主今日恢复的进展，第八章。

[In Proverbs 4:18] the light of dawn, the sunrise, signifies Christ in His coming (Luke 1:78; 2 Pet. 1:19). This figure may also signify our being revived every morning. The Christian life is like the dawning of the sun (Judg. 5:31; Matt. 13:43). As Christians we should follow the sun to be revived and to have a new beginning every morning. Then we should continue to rise and shine brighter and brighter until the full day. (Prov. 4:18, footnote 1)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (see footnote 1 on Psa. 119:15). (Lev. 11:3, footnote 1) Every morning we [should] have a good time with the Lord to enjoy Him with a few verses. When we pray-read these few verses, we will be nourished and receive some inspiration. This is very, very basic to our Christian life.... [Practicing this] will enable us to feed the young ones, to go to home meetings and group meetings to help others. Furthermore, as we enjoy the Lord morning by morning in His Word, spontaneously, we will be built up to prophesy.

For us to prophesy...we need to contact the Lord from morning to evening by calling on Him—“O Lord Jesus.” Whenever we call, “O Lord Jesus, ” we have the sensation that Someone is with us.... When we call all day long from morning to evening, we are one with the Lord in a practical way. By this we can realize and experience the fact of being one spirit with Him. As such people who live a prophesying life, our speaking will have the indwelling Spirit as its contents. (The Advance of the Lord’s Recovery Today, pp. 153, 126)

Further Reading: The Advance of the Lord’s Recovery Today, ch. 8

第二周　周五

晨兴喂养

路二四 27“于是从摩西和众申言者起，凡经上指着自己的话，都给他们讲解明白了。”

徒八 35“腓利就开口，从这经上起，向他传耶稣为福音。”

我们可以借着在神的话上，在生命的长大里，并在与神的接触中有学习，而追求、切慕并寻求申言（林前十四 31）。林前十四章三十一节说，我们都能一个一个地申言，使众人有学习。我们申言的时候，别人就学习。这证明我们在申言以前，已经有所学习。我们借着学习而能申言。

我们若渴慕申言，就必须学习圣经的圣言。…我们需要泡透在圣言中，好叫我们能认识圣言。路加一章记载了主的母亲马利亚探访以利沙伯。她们彼此申言。马利亚的申言几乎每一句都是引自旧约。这证明马利亚这年轻女子非常认识神的话。…我们若没有神的圣言，就没有用来发表的话。我们里面可能有感觉和灵感，却没有发表和用语（主今日恢复的进展，一三三至一三四页）。

信息选读

我们也在生命的长大里学习申言。才得救两个月的人不该期望自己能说那么多。即使在我们人的生命里，要能正确地作事，我们也必须长大。在属灵的生命里也是一样的。…我们能申言多少，在于我们在生命里长大的程度。

WEEK 2 — DAY 5

Morning Nourishment

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

Acts 8:35 And Philip opened his mouth, and beginning from this Scripture he announced Jesus as the gospel to him.

We can pursue, desire earnestly, and seek to prophesy by learning (1 Cor. 14:31) in the Word of God, in the growth of life, and in our contact with God. First Corinthians 14:31 says that we can all prophesy one by one that all may learn. When we prophesy, others learn. This proves that before we prophesy, we have learned something. We are enabled to prophesy by learning.

If we desire to prophesy, we must learn the holy Word in the Bible.... We need to be soaked in the holy Word so that we can be knowledgeable of the holy Word. In Luke 1 there is a record of the Lord's mother, Mary, visiting Elizabeth. Both of them prophesied to one another. Nearly every clause and every phrase of Mary's prophecy was a quotation from the Old Testament. This proves that Mary as a young woman was very knowledgeable of God's Word....If we do not have the holy Word, we do not have the expressions with which to speak. We may have the feeling and the inspiration within, but we will not have the utterances and the wording. (The Advance of the Lord's Recovery Today, p. 120)

Today's Reading

We also learn to prophesy in the growth of life. A person who has only been saved two months should not expect that he will be able to speak that much. In order to do things properly even in our human life, we have to grow. In the spiritual life it is the same.... How much we can prophesy depends upon the degree of our growth in life.

我们也在与神的接触中学习申言。我们必须接触神，与神交通。我们若进到主的话中，追求生命长大，并保守自己与神接触，就学会申言。

我们也借着受申言者成全而能申言（弗四 12）。我们中间有些人能作申言的工作。我们该从这些人接受成全。…在为主说话的事上，我们都必须有新的起头。我们中间有恩赐的人，可以到一些有盼望的圣徒那里去，教导他们申言。几周以后，一组核心的圣徒就受成全，借着学习而能申言。

我们该试着修改我们所写的，使我们所说的不超过三分钟。若是可能，最好请一位能指导的人，帮助你写申言稿。甚至也可以两位圣徒来在一起互相指导。他们甚至可以操练彼此申言，使他们可以彼此改正。这样我们就能预备好在主日早晨的聚会中申言。过去，我们可能不知道该说什么，或怎么说，但现今我们来到聚会中，能有一些东西。林前十四章二十六节告诉我们，每逢我们聚在一起的时候，各人都有一些东西。到了我们说话的时候，就可以按着我们所劳苦的来说。我们不该把所写的读出来，乃该说出来。

起初我们所说的可能不很生机，但我们该借着操练灵，一再地尝试。这样我们就会被带到生机的情形里，也会有进步（主今日恢复的进展，一三四至一三五、一七一页）。

我们必须一直在灵里预备好，得着那灵即时的感动。…申言者的灵是他们全人最首要的部分（32、37上）。…我们必须住在与主的交通里，照着灵而行。…主耶稣…乃是在我们灵里的真申言者。…圣灵的感动是我们申言即时的元素（译自“在召会聚会中申言以生机地建造召会作基督的身体（纲要）”，第六章）。

参读：主今日恢复的进展，第七章。

We also learn to prophesy in our contact with God. We have to contact God, to fellowship with God. If we get into the Lord's Word, pursue the growth in life, and keep ourselves in contact with God, we will learn to prophesy.

We are also enabled to prophesy by being perfected by the prophets (Eph. 4:12). There are some among us who can do the prophesying work. We should receive the perfecting from these ones.... We all must have a new start in speaking for the Lord. The gifted ones among us can go to some promising saints to teach them to prophesy. After a number of weeks, a nucleus of saints can be perfected to prophesy by learning.

We should try to adjust what we compose so that we do not speak more than three minutes. If possible it is better to compose a prophecy with the help of someone who can act as a tutor. Two saints may even get together to tutor each other. They can even practice prophesying to each other so that they can adjust one another. In this way we can be ready to prophesy in the Lord's Day morning meeting. In the past, we may not have known what to speak or how to speak, but now we can have something when we come to the meeting. First Corinthians 14:26 tells us that whenever we come together, each one has something. When the time comes for us to speak, we can speak according to what we have labored on. We should not read what we have composed, but we should speak it.

At the beginning, what we speak may not be so organic, but we should try again and again by exercising our spirit. Then we will be brought into an organic situation, and we will improve. (The Advance of the Lord's Recovery Today, pp. 121, 152-153)

[We must be] ready in the spirit to receive the instant inspiration of the Spirit.... The spirits of the prophets [are] the most preeminent part of their being (1 Cor. 14:32, 37a).... [We must abide] in fellowship with the Lord by walking according to our spirit.... The Lord Jesus [is] the Prophet in our spirit....The inspiration of the Holy Spirit is the instant element for our prophesying. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 34)

Further Reading: The Advance of the Lord's Recovery Today, chs. 7, 10; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otls. 6-7

第二周　周六

晨兴喂养

歌一 15 “看哪，我的佳偶，你是美丽的！你是美丽的！你的眼好象鸽子。”

七 4 “你的颈项如象牙楼；你的眼目象希实本、巴特拉并门旁的水池；你的鼻子仿佛朝着大马色的利巴嫩楼。”

基督珍赏她的美丽，因她凭那灵，用单一的眼（眼好象鸽子…）注视基督。她珍赏基督的美丽可悦（歌一 16）（圣经恢复本，歌一 15 注 1）。

〔在雅歌七章四节〕那灵追述她的美丽在于她因那灵变化的工作，借着受苦有了服从的意志（颈项），以完成神的意愿；在于她的心境向着光是敞开的，清洁的，满了安息的，也是可接近的（眼目象水池…）；并在于她在属灵的感觉上有高而敏锐的辨别能力（鼻子…）（歌七 4 注 1）。

我们必须有属天的眼光、宽广的视野、清楚的看见，以认识基督，认识召会，不是以我们自己的意见和观点，而是以神的观点来看祂在地上的权益、祂的身体、召会、众召会、每一个信徒、我们自己、世界局势、罪人的光景以及神的经纶；这属天的眼光乃是从神的光照、祂的话并经历基督作生命和灵而得着的（译自“在召会聚会中申言以生机地建造召会作基督的身体（纲要）”，第十章）。

信息选读

主的手随着主的话。一个人所供应的若真是神的话，神全能的手就会随着，成就这人所说的。神的手临到人身上，也是为着带领人，使人采取行动（参王上十八 46）。主的手临到以西结身上以后，以西结就

WEEK 2 — DAY 6

Morning Nourishment

S. S. 1:15 Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves.

7:4 Your neck is like a tower of ivory; your eyes, like the pools in Heshbon by the gate of Bath-rabbim; your nose is like the tower of Lebanon...

Christ appreciates the lover's beauty in looking to Him with a single eye by the Spirit (eyes like doves...). She appreciates His beauty in His pleasantness (S. S. 1:16). (S. S. 1:15, footnote 1)

In Song of Songs 7:4 the Spirit reviews her beauty in her submissive will (neck) wrought by the Spirit's transforming work through sufferings for the carrying out of God's will, in the expression of her heart, which is open to the light, clean, full of rest, and accessible (eyes like pools...), and in her spiritual sense of high and sharp discernment (nose...). (S. S. 7:4, footnote 1)

We must have a heavenly view, a broadened view, a clear view that knows Christ and knows the church, not having our own opinions and viewpoints but rather God's viewpoint concerning His interest on the earth, His Body, the church, the local churches, the individual saints, ourselves, the world situation, the sinners' condition, and God's economy; this heavenly view is gained through God's light, His Word, and the experience of Christ as life and the Spirit. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 57)

Today's Reading

The hand of the Lord follows the word of the Lord. If what one ministers is truly God's word, God's almighty hand will follow to accomplish what he speaks. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46). After the Lord's hand came upon Ezekiel, he did not act according

不再照着自己的拣选行动，乃是照着主手的带领和指引（圣经恢复本，结一 3 注 5）。

申言者的功用…〔是〕为主说话，说出主，分赐、分授并供应基督给别人，…主要不是…预言或预告。…申言是为神说话，说出神，并将神说到人里面，…〔以及〕讲说建造、勉励和安慰〔林前十四 3〕。…申言是为着以生命的方式建造召会，就是经过过程之三一神的生机体（4 ～ 5）。当基督作为建造、勉励和安慰而说到我们里面，并且当我们被劝服并审明而转向基督时，我们就得着基督作滋养。勉励和安慰是一种滋养。被劝服并审明，把我们带向基督。然后我们就接受基督并得着基督。什么时候我们得着基督，我们所得着的基督就成了我们的扶持、供应和滋养，于是我们就长大。我们的长大就是基督身体的建造。

我们申言的时候，是说在神心中所有的，也是说神的旨意、神的路以及神的经纶。实际上，使徒们所写的全部书信都是申言的书，不是预言，乃是为神说话，并将神说到人里面。书信中有一些预言，但书信主要的是为基督说话，说出基督，并将基督说到人里面，将基督分赐到人里面。

申言在劝服人，暴露人真实的光景，给人看见他们属灵的需要上，也是超越的。当人读新约二十二卷书信，包括启示录，他们就被劝服，被审明，他们心里一切的隐情也被暴露，特别是邪恶的隐情。这样的说话给人看见他们真实的需要，不是在物质的事物上，乃是在属灵的事物上。这就是为什么我们鼓励人读新约。四福音书加上使徒行传，可视为历史书。这几卷之后的二十二卷书信全是申言。每卷书信都暴露我们的光景，给我们看见我们在基督里真实属灵的需要（主今日恢复的进展，八九至九〇、一二一、一二三至一二四页）。

参读：主今日恢复的进展，第五至六章。

to his own choice but according to the leading and directing of the Lord's hand. (Ezek. 1:3, footnote 5)

The function of the prophets... [is to] speak for the Lord, speak forth the Lord, to dispense, impart, and minister Christ to others, ...not mainly to foretell or to predict.... To prophesy is to speak for God, to speak forth God, and to speak God into others, ... [and] to speak building up, encouragement, and consolation [1 Cor. 14:3]. Prophesying is for the building up of the church, which is the organism of the processed Triune God, in the way of life (1 Cor. 14:4-5). When Christ is spoken into us as building up, encouragement, and consolation and when we are convicted and judged to turn to Christ, Christ is gained by us as nourishment. Encouragement and consolation are a nourishment. To be convicted and judged brings us to Christ. Then we receive Christ and gain Christ. Whenever we gain Christ, the Christ gained by us becomes our support, our supply, and our nourishment, and then we grow. Our growth is the building up of the Body of Christ.

When we prophesy, we speak what is on God's heart, and we speak God's will, God's way, and God's economy. Actually, all the Epistles written by the apostles are books of prophecy, not in the sense of prediction, but in the sense of speaking for God and speaking forth God into people. There are some predictions in the Epistles, but mainly they speak for Christ, speak forth Christ, and speak Christ into people, dispense Christ into people.

Prophesying is also excelling in convicting people, exposing people's real condition, and showing people their spiritual need. When people read the twenty-two Epistles of the New Testament, including the book of Revelation, they are convicted, judged, and all the secrets of their hearts are exposed, especially the evil secrets. Such speaking shows people their real need, not in material things but in spiritual things. This is why we encourage people to read the New Testament. The four Gospels plus the book of Acts may be considered as historical books. The twenty-two Epistles that follow these books are all prophesying. Each Epistle exposes our condition and shows us our real spiritual need in Christ. (The Advance of the Lord's Recovery Today, pp. 82-83, 109-112)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otls. 8-10; The Advance of the Lord's Recovery Today, chs. 5-6

第二周诗歌

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聚　会 – 展览基督

8 8 8 6 副（英 864）

E 大调　　6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
一 每　逢 聚 集 带　来 基 督，将　祂 所 赐 有　余 丰 富，

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1
同　来 献 上　作　神 食 物，如　此 展 览 基　督。

1 | 3 3 3 2 | 1 · 1 3 | 5 5 5 4 | 3 · 3
前　来 展 览 基　督，　前　来 展 览 基　督；

5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 · 1 ‖
共　同 带 来　祂　的 丰 富，前　来 展 览 基　督。

二　凭祂生活，靠祂争战，　在祂身上经营无间；
　　借祂丰富彼此结联，　为要展览基督。

三　凡我所是、所行、所历，　都是基督作我实际，
　　好使我们每逢聚集，　都能展览基督。

四　聚会为神带来基督，　彼此享受祂的丰富，
　　且得与神同享基督，　如此展览基督。

五　复活基督作神馨香，　升天基督向神举上，
　　使神满足供神欣赏，　如此展览基督。

六　聚会中心、聚会实际、　所有服事、所有空气，
　　除此之外别无目的，　全为展览基督。

七　所有见证、所有祷告、　所有灵中彼此相交、
　　恩赐运用、一切教导，　都为展览基督。

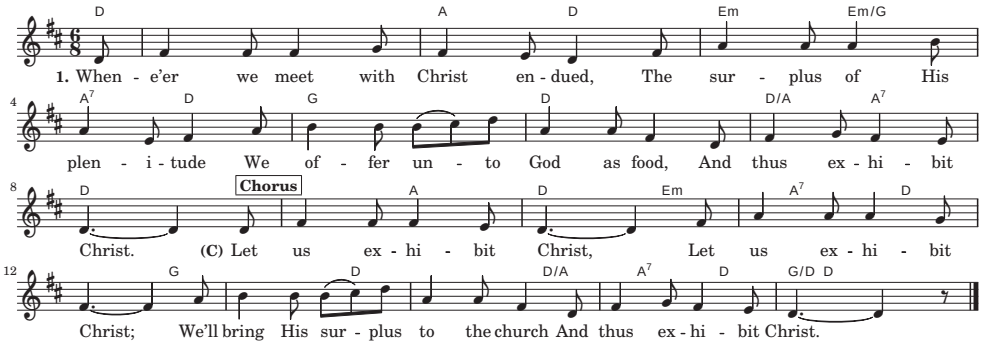
八　为使父神得荣称许，　为使基督得到高举，
　　并使聚会应付所需，　必须展览基督。

WEEK 2 — HYMN

Whene’er we meet with Christ endued

Meetings — Exhibiting Christ

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2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God’s satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate’er,
Should just exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting’s purpose satisfy
That we exhibit Christ.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: