

# 二〇一三年感恩节特会

## 约翰的修补职事

### 标语

今天建造召会的中心需要，乃是生命的修补职事——

借这职事，破损之属灵的网得以恢复，

使其完美且更坚固；在这职事里，

我们经历基督作生命，而成为神的居所。

基督是好牧人，为羊舍命，使羊在神圣的生命里  
成为一群，归一个牧人；如今主耶稣在生命里牧养我们

乃是为着父的家——经过过程并终极完成之三一神

与祂所救赎、

重生、变化之选民神人二性的合并。

人子基督是大祭司，身穿长袍，直垂到脚，

胸间束着金带，在祂的人性里顾惜众召会，

并在祂的神性里喂养众召会。

当主耶稣安排世界的局势，使神的子民能够往前时，

祂也执行祂天上的职事，特别要以

属天的丰富、神圣的元素，

来供应爱神并寻求神的人，使他们蒙保守在得胜的水准上，

并被变化成为宝石，以建造神的居所。

# Thanksgiving Conference 2013

## THE MENDING MINISTRY OF JOHN

### Banners

**The central requirement for the building up of the church today**

**is the mending ministry of life—a ministry through which the broken spiritual net**

**is restored, perfected, and made stronger and in which we experience**

**Christ as our life and become the dwelling place of God.**

**Christ is the good Shepherd who laid down His life for the sheep so that, in the divine life,**

**there will be one flock and one Shepherd, and now He is shepherding us in life**

**for the Father's house—the divine and human incorporation**

**of the processed and consummated Triune God**

**with His redeemed, regenerated, and transformed elect.**

**Christ as the Son of Man is the High Priest, clothed with a garment reaching to the feet**

**and girded about at the breasts with a golden girdle, to cherish the churches**

**in His humanity and nourish them in His divinity.**

**While the Lord Jesus is arranging the world situation so that God's people may go on,**

**He is also exercising His heavenly ministry to especially supply God's lovers and seekers**

**with the heavenly riches, the divine element, so that they may be kept**

**at an overcoming level and transformed into precious stones**

**for the building of God's dwelling place.**

# 二〇一三年感恩节特会

约翰的修补职事

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# Thanksgiving Conference 2013

## THE MENDING MINISTRY OF JOHN

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# 二〇一三年感恩节特会

## 约翰的修补职事

### 第一篇

#### 生命的修补职事

读经：太四 21，约二一 11，十二 24，约壹一 1 ~ 2，  
五 11 ~ 13，16

#### 纲 目

#### 周 一

壹 使徒约翰的职事是修补的职事，就是修补，或恢复保罗的完成职事时期之后所遭受的破坏；约翰修补这破损之属灵的网，使其完美且更坚固——约二一 11，约壹一 1 ~ 2，二 7 ~ 8：

一 约翰的职事乃是修补保罗之完成职事所遭受的破坏——提后一 15。

二 保罗离世后，撒但暗暗的将关乎基督身位的异端，和破坏召会的错谬教训带进来——约壹二 18 ~ 19。

三 由于破坏已经造成，就需要修补的职事；约翰乃是修补所遭受的破坏，他的著作是要修补召会的破口漏洞——一 1 ~ 2，二 20 ~ 25。

#### 周 二

贰 主向雅各和约翰显现并呼召他们时，他们正在

# Thanksgiving Conference 2013

## THE MENDING MINISTRY OF JOHN

### Message One

#### The Mending Ministry of Life

Scripture Reading: Matt. 4:21; John 21:11; 12:24; 1 John 1:1-2; 5:11-13, 16

#### Outline

#### Day 1

**I. The ministry of the apostle John was a mending ministry, a ministry of mending, or restoring, what had been damaged after the time of Paul's completing ministry; John mended the broken spiritual net, perfecting it and making it stronger—John 21:11; 1 John 1:1-2; 2:7-8:**

*A. John's ministry was to mend the damage that had been done to Paul's completing ministry—2 Tim. 1:15.*

*B. After the death of Paul, Satan insidiously brought in heresies concerning the person of Christ and false teachings that damaged the church—1 John 2:18-19.*

*C. Because of the damage that had been done, there was the need for a mending ministry; John was mending what was damaged, and his writings repaired the torn fabric of the church—1:1-2; 2:20-25.*

#### Day 2

**II. When the Lord appeared to James and John and called**

## “补网”——太四 21:

- 一 本节的“补网”，原文也用在林前一章十节的“和谐”，加拉太六章一节的“挽回”，以弗所四章十二节的“成全”，和帖前三章十节的“补足”。
- 二 修补的职事包括挽回、修理、装备、成全、补足、接连。
- 三 雅各和约翰补网，并不一定是因网破了；他们乃是在成全网，装备网，并在网上加上一些东西，使网更坚固，更完整。
- 四 修补的职事是为要修理、挽回、成全、预备、完成、加上、调整、装备、弄得合适，使我们和谐一致，叫我们能与别人建造在一起——林前一 10，林后十三 9，加六 1，帖前三 10。
- 五 若没有修补，虽有不少的材料被带进召会，仍不会有建造；堆积材料，不需要修补，但把那些材料建造起来，就需要大量的修补、成全、装备并使之和谐。

## 周 三

叁 使徒约翰的职事是生命的修补职事——约一 4，十 10，十一 25，约壹一 1 ~ 2，五 11 ~ 13，16:

- 一 约翰福音是一卷生命的书——一 4，三 15 ~ 16，36，五 24，十一 25，十四 6，二十 31：
  - 1 约翰所说的生命是永远、非受造的生命；这生命实际上就是三一神自己——五 26，十一 25，六 63。
  - 2 主耶稣来了，是要叫我们得丰盛的生命；祂借着死与复

## them, they were “mending their nets”—Matt. 4:21:

- A. *The Greek word for mending in this verse is used in 1 Corinthians 1:10 (“attuned”), Galatians 6:1 (“restore”), Ephesians 4:12 (“perfecting”), and 1 Thessalonians 3:10 (“complete”).*
- B. *The mending ministry includes restoring, fixing, equipping, perfecting, completing, and framing together.*
- C. *James and John were mending their nets not necessarily because they were broken; they were perfecting the nets, equipping them, and adding something to make the nets stronger and more complete.*
- D. *The mending ministry is to fix, restore, perfect, prepare, complete, add to, adjust, equip, make suitable, and attune us so that we might be built up together with others—1 Cor. 1:10; 2 Cor. 13:9; Gal. 6:1; 1 Thes. 3:10.*
- E. *Without the mending, a lot of materials may be brought into the church, but there will be no building; to pile material up requires no mending, but to build up that material requires much mending, perfecting, equipping, and attuning.*

## Day 3

### III. The ministry of the apostle John was a mending ministry of life—John 1:4; 10:10; 11:25; 1 John 1:1-2; 5:11-13, 16:

- A. *The Gospel of John is a book of life—1:4; 3:15-16, 36; 5:24; 11:25; 14:6; 20:31:*
  - 1. The life John speaks of is the eternal, uncreated life; this life is actually the Triune God Himself—5:26; 11:25; 6:63.
  - 2. The Lord Jesus came that we may have life abundantly; through His death and

活，将这生命释放出来，并分赐到我们里面——十 10，十二 24，十九 34，二十 17，31。

二 这生命乃是一个奇妙的人位，人的言语难以描述；当约翰在约壹一章一节论到祂的时候，只能说，“那从起初原有的，”就是说到那从永远就与父同在的一位，祂既向使徒们显现出来，他们就把祂当作生命传扬——2 ~ 3 节。

#### 周 四

三 唯有借着赐生命的修补职事，才能修补今天在信徒中间和召会里残破的光景；唯有生命才能修补——五 16：

1 我们里面有“破洞”，有许多破损的事物需要修补。

2 破洞和破损必须在爱里借着生命来修补；我们只有借着生命的职事，才能得着修补——二 25，三 16。

四 今天建造召会的中心需要，乃是生命的修补职事；在这职事里，我们经历基督作生命，而成为神的居所——约二 19 ~ 22，十一 25，十四 2 ~ 3。

#### 周 五

肆 在约翰一书里，我们看见约翰修补职事基本且实质的元素——一 1 ~ 3，7，五 11 ~ 13：

一 约翰一书启示的中心，乃是神圣生命的神圣交通——一 3，7：

1 我们要享受神圣的生命，就需要基于神圣的出生，凭着那使这神圣出生有所发展的神圣种子，按着神圣的膏油涂抹，住在神圣生命的交通里——二 12 ~ 三 10。

resurrection He released this life and imparted it into us——10:10; 12:24; 19:34; 20:17, 31.

B. *This life is a wonderful person, indescribable in human language; when John referred to Him in 1 John 1:1, he could only say “that which was from the beginning,” speaking of the One who was with the Father from eternity and was manifested to the apostles, who declared Him as life——vv. 2-3.*

#### Day 4

C. *Today’s broken situation among the believers and in the churches can be mended only by the life-giving mending ministry; only life can mend——5:16:*

1. There are “holes” in us and many broken things that need to be mended.

2. The holes and breaks must be mended by life in love; we can be mended only by the ministry of life——2:25; 3:16.

D. *The central requirement for the building up of the church today is the mending ministry of life; it is in this ministry that we experience Christ as our life and become the dwelling place of God——John 2:19-22; 11:25; 14:2-3.*

#### Day 5

**IV. In 1 John we see the basic and substantial element of John’s mending ministry——1:1-3, 7; 5:11-13:**

A. *The center of the revelation in 1 John is the divine fellowship of the divine life——1:3, 7:*

1. To enjoy the divine life, we need to abide in its fellowship according to the divine anointing, based upon the divine birth with the divine seed for its development——2:12——3:10.

2 借着了结的水、救赎的血、以及使人有新生起头的那灵，我们就从神而生，成为神的儿女，有祂的神圣生命，并有分于祂的神圣性情——二 29 ~ 三 1，五 1 ~ 13。

3 现今基督借着祂的灵住在我们里面，作我们的生命和生命的供应，使我们因祂神圣的成分而长大，以致在祂显现时能以像祂——三 1 ~ 2，24，四 4，14 ~ 15。

## 二 住在神圣生命的神圣交通里，乃是享受神圣的丰富——二 6，三 6：

1 借着这样的住，我们就在神圣的光中行——一 5 ~ 7。

2 借着这样的住，我们就实行真理、义、爱、神的旨意并神的诫命——6 节，二 5，17，29，三 9 ~ 11，四 7，五 2。

## 三 要保守自己这样住在神圣的交通里，需要对付三样消极的东西：罪、世界和偶像——一 7，9，二 15 ~ 17，五 21：

1 抵挡这些消极东西的保障，乃是我们神圣的出生带着神圣的生命，以及住在我们里面神的话——18 节，二 14。

2 因着我们神圣的出生，我们也凭着相信神的儿子，胜过撒但邪恶的世界——五 4 ~ 5。

3 我们神圣的出生带着那种在我们里面之人里的神圣种子，能使我们不致习惯的活在罪中——三 5，9，五 18。

4 倘若我们偶尔犯罪，我们有我们的辩护者作平息的祭物，在父神面前顾到我们的案件，子那永远有功效的血也洗净我们——二 1 ~ 2，一 7。

周 六

2. By the terminating water, the redeeming blood, and the germinating Spirit, we have been born of God to be His children, possessing His divine life and partaking of His divine nature—2:29—3:1; 5:1-13.

3. Christ is now indwelling us through His Spirit to be our life and life supply so that we may grow with His divine element unto His likeness at His manifestation—3:1-2, 24; 4:4, 14-15.

## B. *To abide in the divine fellowship of the divine life is to enjoy the divine riches—2:6; 3:6:*

1. By such abiding, we walk in the divine light—1:5-7.

2. By such abiding, we practice the truth, righteousness, love, the will of God, and His commandments—v. 6; 2:5, 17, 29; 3:9-11; 4:7; 5:2.

## C. *To preserve this abiding in the divine fellowship, three main negative things need to be dealt with—sin, the world, and idols—1:7, 9; 2:15-17; 5:21:*

1. The safeguard against these negative things is our divine birth with the divine life and the word of God that abides in us—v. 18; 2:14.

2. In virtue of our divine birth, we also overcome Satan's evil world by our faith in the Son of God—5:4-5.

3. Our divine birth with the divine seed sown into our inner being enables us to not live habitually in sin—3:5, 9; 5:18.

4. In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God, and the Son's everlasting, efficacious blood cleanses us—2:1-2; 1:7.

Day 6

伍 基督是一粒麦子，在复活里产生许多子粒，这个启示被绝大多数的基督徒忽略了——约十二 24：

- 一 基督这一粒麦子乃是神圣的种子，产生许多子粒，作祂生机身体的许多肢体，终极完成于新耶路撒冷——罗十二 3 ~ 4，启二一 2，10 ~ 11。
- 二 按照预表，许多子粒是为着作成饼；借着把这些子粒调成饼，召会作为基督的身体就产生出来，成为祂团体的彰显——林前十 17，十二 12，27。

## **V. The revelation of Christ as the one grain producing many grains in His resurrection is overlooked by the vast majority of Christians—John 12:24:**

- A. *Christ as the one grain of wheat is the divine seed to produce many grains to be the many members of His organic Body, which consummates in the New Jerusalem—Rom. 12:3-4; Rev. 21:2, 10-11.*
- B. *According to typology, the many grains are for the making of a loaf of bread; by the blending together of the grains into one loaf, the church as the Body of Christ was produced for His corporate expression—1 Cor. 10:17; 12:12, 27.*



## 第一周·周一

### 晨兴喂养

约壹一 1~2 “论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）。”

约翰的职事是修补的职事。彼得蒙主呼召时，他正在打鱼；但是约翰蒙召时，他正在补网（太 4:21）。彼得打了许多鱼，带进了许许多多的人。然而约翰却修补了属灵的网，因为他的修补职事是一个生命的修补职事。只有生命能修补、遮盖属灵网上的所有漏洞。今日何等需要这个！基督徒的网上有这么多的漏洞，什么能修补它们呢？除了生命，没有别的。这就是我们一再对生命这件事有负担的原因。有些人嘲笑我们说，“你们除了生命这辞，就不知道别的么？”不错，就一面的意义说，我们只知道生命，别的一概不知。我们不知道别的，因为我们不需要别的。生命是我们唯一所需（约翰福音生命读经，一五页）。

### 信息选读

约翰所有的著作都是圣经中神圣启示的结语。...人可能说了许多话，但决定是根据结语（约翰福音生命读经，一六页）。

保罗的最后一卷书——提摩太后书——是在主后六十七年左右写的。在以后的二十五年间，异端崛起，宣称基督不是神，或说基督不是在肉体里来的。因此，大约在主后九十年，约翰的著作出现了。他写了约翰福音，来见证基督的确是神（一 1，二十 28）。他又写了约翰一书，来证实基督的确是在肉体里来的（四 2~3）。

## WEEK 1 — DAY 1

### Morning Nourishment

1 John 1:1-2 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us)”

John's ministry was a mending ministry. When Peter was called by the Lord, he was fishing, but when John was called, he was mending the net (Matt. 4:21). Peter did a great deal of fishing, bringing in a multitude of people. However, John mended the spiritual net, for his ministry of mending was a mending ministry of life. Only life can mend, covering all the holes in the spiritual net. How much this is needed today! There are so many holes in the Christian net. What can mend them? Nothing but life. This is the reason that we have been burdened over and over again with this matter of life. Some people laugh at us, saying, "Don't you know anything except the one word life?" Yes, in a sense, we only know life, nothing else. We do not know anything else because we do not need anything else. Life is our only need. (Life-study of John, p. 12)

### Today's Reading

All of John's writings are the final words of the divine revelation in the Scriptures.... Although many words may be spoken, the decision depends upon the final word. (Life-study of John, p. 12)

Paul's last book, 2 Timothy, was written about A.D. 66. During the next twenty-five years or so heresies sprang up, claiming that Christ was not God or that Christ had not come in the flesh. Thus, about A.D. 90 John's writings appeared. The Gospel of John was written to testify to the fact that Christ was indeed God (John 1:1; 20:28). His first Epistle was written to confirm that Christ had truly come in the flesh (1 John 4:2-3).

因此，约翰的职事是来修补保罗职事所受的损害。我外套的袖子若是撕破了，就该照着原样来修补。...我只需要把撕破的地方加强，那就补得恰到好处了。今天主的恢复是在修补职事的阶段，因此，我们必须回到起初，但必须是更为加强的。

我们怎么能说约翰的职事比保罗的更强？在别的信息里我们说过，保罗的职事比约翰的职事强，但现在我们是从另一个观点来说。保罗的确告诉我们，召会是基督的身体，是那在万有中充满万有者的丰满，是神的家人、神的家、神的国、新妇并战士。但保罗没有告诉我们，召会是灯台。他也没有告诉我们，召会要终极完成为新耶路撒冷。城难道不比家大么？约翰的职事比保罗的职事更强、更深、更高！

保罗的著作约在主后六十七年完成，之后，不同的教训就偷偷地进来破坏召会。在保罗离世后的二十五年里，撒但暗暗地将关乎基督身位和召会的错谬教训带进来。有各种异端进来，宣称基督不是神，不是神的儿子，甚至说祂不是在肉体里来的。...保罗完成了圣经中的启示，但没有多久就遭受到破坏。因此，在完成的职事之后，需要有修补的职事。有了这两个职事，圣经就结束了。请注意，有了约翰福音，福音书就结束了；约翰福音是福音书中最后写成的。然后，约翰的三封书信是所有书信的总结。最后，他的启示录把新约圣经，甚至整本圣经，带到终结。

这些著作是要来修补召会的破口漏洞。我们该何等感激他修补的职事！（约翰的修补职事，六六至六七、三、一一页）

参读：约翰福音生命读经，第一篇；约翰的修补职事，第一章。

John's ministry, then, was to mend the damage which had been done to Paul's ministry. If the sleeve of my jacket gets ripped, it must be mended according to the original pattern.... All it needs is to be made stronger where it was ripped; then it is properly mended. The Lord's recovery today is in the time of the mending ministry. We must therefore be brought back to the original, but in a strengthened way.

How can we say that John's ministry is stronger than Paul's? In other messages we have said that Paul's ministry is stronger than John's! Now we are speaking from another standpoint. Paul did tell us that the church is the Body of Christ, the fullness of the One who fills all in all, the household of God, the house of God, the kingdom of God, the bride, and the warrior. But Paul did not tell us that the church is a lampstand. Nor did he tell us that the church will consummate in the New Jerusalem. Is a city not greater than a house? John's ministry is stronger, deeper, and higher than Paul's!

After the time of Paul, whose writings were finished about A.D. 66, differing teachings crept in to damage the church. In the quarter century after the death of Paul, Satan insidiously brought in false teachings regarding both the Person of Christ and the church. Heresies came in, claiming that Christ was not God, was not the Son of God, and even that He did not come in the flesh....Paul completed the revelation in the Bible, but before too long it was damaged. Thus, after the completing ministry, there needed to be a mending ministry. With these two ministries the Bible is concluded. Notice that with John's writings the Gospels are concluded; the Gospel of John was the last to be written. Then his three Epistles are the conclusion of the Epistles. Finally his Revelation brings to an end the New Testament and even the whole Bible.

These writings were to repair the torn fabric of the church. How much we owe to his mending ministry! (The Mending Ministry of John, pp. 52, 2, 8)

Further Reading: Life-study of John, msg. 1; The Mending Ministry of John, ch. 1

## 第一週·週二

### 晨興餽養

太四 21 『祂…看見另外兩個兄弟，就是西庇太的兒子雅各和他的兄弟約翰，…在船上補網，祂就呼召他們。』

林前一 10 『弟兄們，我藉我們主耶穌基督的名，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。』

當主向雅各和約翰顯現的時候，他們不是在打魚，而是在補網。『補網』一辭中的『補』字，原文就是以弗所四章十二節所用成全聖徒的『成全』。在林前一章十節，同一辭又被譯作『彼此和諧』；只有一點不同，就是一個是主動語態，一個是被動語態。

在帖前三章十節，這個辭被譯作『補足』：『補足你們信心的缺欠。』這節也可譯為：『修補你們信心的不足。』我們的信心不足，而這個不足需要補上。還有加拉太六章一節說，『即使有人偶然為某種過犯所勝，你們屬靈的人，也當用溫柔的靈挽回這樣的人，可是要當心自己，免得也被試誘。』這裏的『挽回』，原文也是同樣的字。

有許多不同的辭都可用來繙這一個〔希臘〕字：『豫備』、『修補』、『裝備』、『成全』、『完成』、『整理』、『聯結』和『挽回』（李常受文集一九七〇年第一冊，四二二頁）。

### 信息選讀

雅各與約翰並不一定是因網破了而來修補。網也許是破了，但不絕對是那個意思。這裏的意思是，他們在整理或裝備他們的網。他們是在網上加上一些甚麼來使網更完全。他們使網更完美，作好整備，在網上加上一些甚麼，來使網更完全。

## WEEK 1 — DAY 2

### Morning Nourishment

Matt. 4:21 "...He saw another two brothers, James the son of Zebedee and John his brother...mending their nets; and He called them."

1 Cor. 1:10 "Now I beseech you, brothers, through the name of our Lord Jesus Christ, 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."

When the Lord appeared to James and John, they were not fishing, but mending their nets. The word mending is a good translation, but it is not as good as the original text. This word is the same as that used in Ephesians 4:12 for perfecting the saints. Then in 1 Corinthians 1:10 this word is translated "attuned," the only difference being that one is in the active voice and the other in the passive.

In 1 Thessalonians 3:10 this word is translated "complete," that we may "complete the things that are lacking in your faith." It would be correct to translate this verse in this way: that we may "mend up the deficiencies in your faith."... Then Galatians 6:1 says, "Even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness...." Restore is the same word.

All of these different words have been used to translate this one [Greek] word: to prepare, to mend, to equip, to perfect, to complete, to fix, to join together, and to restore. (CWWL, 1970, vol. 1, p. 313)

### Today's Reading

James and John were not necessarily mending their nets because they were broken. They may have been broken, but it does not mean exactly that. It means that they were fixing or equipping their nets. They were adding something to the nets to perfect them. They were perfecting the nets, equipping them, and adding something to make the nets more complete.

第一种职事是得人——就是把人带进神的国度。第二种职事乃是去修补人。第一种职事是把人带进来，第二种职事是把他们建造起来，预备他们，整理他们，装备他们，使他们更完全。

跟随主就是为着这两种职事。主耶稣呼召彼得和安得烈有分于打鱼的职事。接着，主呼召雅各和约翰来顾到修补的职事。打鱼的职事是把人带进来，而修补的职事是为整理、结合、成全、预备、完成、加上、调整、装备、使之适合、使之和谐，叫我们能与别人建造在一起。跟随耶稣就是为着这两种职事。我们也必须记得，这两种职事都是在宗教之外。

缺了修补，可能有不少材料被带进来，但是几乎没有建造。所有的材料不是散着就是堆在那里。堆叠起来是一件事，建造起来是另一件事。一堆材料与一个建造完全两样。堆积用不着修补，但是建造材料需要许多修补、成全、装备和调整。所以在召会中，首先需要打鱼的职事，然后需要修补的职事。

这就是新约事奉中跟随主耶稣的路。我们跟从祂，不是借着为祂作工。我们必须被祂的照耀所吸引，我们也必须被祂的照耀所变化，好叫我们成为光。然后我们就能成为渔夫和修补者。

新耶路撒冷将成为这两种职事最终的结果。这是主的心意，这也就是主今日所作的。我们必须是这样，并且我们必须在这个流里。我们必须有这大光作到我们里面，好叫我们成为光，有分于打鱼的职事或修补的职事（李常受文集一九七〇年第一册，四二二至四二四、四三〇至四三一页）。

参读：李常受文集一九七〇年第一册，新约的事奉，第九章；约翰的修补职事，第二章。

The first kind of ministry is to fish for men—this means to bring men into the kingdom of God. The second ministry is to mend men. The first ministry is to bring them in, and the second ministry is to build them up, to prepare them, to fix them, to equip them, and to make them more complete.

To follow the Lord is simply for these two ministries. The Lord Jesus called Peter and Andrew to participate in the fishing ministry. Then following this, the Lord called James and John to take care of the mending ministry. The fishing ministry is to bring people in, and the mending ministry is to fix, frame together, perfect, prepare, complete, add to, adjust, equip, make suitable, and attune in order that we all might be built up together with others. To follow Jesus is for these two ministries. We need to remember that these two ministries are outside of religion.

Without the mending, a lot of materials may be brought in, but there will be no building. Either the materials will be scattered, or they may be piled up. To be piled up is one thing, but to be built up is another. A heap of material is quite different from a building. To pile material up requires no mending, but to build up that material requires much mending, perfecting, equipping, and attuning. Therefore, in the church we need first the fishing ministry and then the mending ministry.

This is the way to follow the Lord Jesus in the New Testament service. It is not by working for Him that we follow Him. We need to be attracted by His shining, and we need to be transformed by His shining so that we become the light. Then we can be fishers and menders.

The New Jerusalem will be the ultimate issue of these two kinds of ministries. This is the Lord's intention, and this is what the Lord is doing today. It should be like this, and we need to be in this flow. We need to have the great light wrought into us so that we become the light, sharing either in the fishing ministry or in the mending ministry (CWWL, 1970, vol.1, pp. 313-314, 318-319).

Further Reading: CWWL, 1970, vol.1, "New Testament Service," ch. 9; The Mending Ministry of John, ch. 2

## 第一周・周三

### 晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

十 10 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

弟兄姊妹，你们需要生命。别的东西可能会扩大破洞，生命却要缝合每一个缺口。我们需要约翰的职事。约翰的职事是生命的修补职事，是圣经中最后的职事，圣经也结束于这个职事（约翰福音生命读经，一五页）。

### 信息选读

约翰福音是一卷生命的书，从来不按照善恶知识树给人答复，乃是一直把人转向生命树。没有对或错、善或恶、是或否的答复，只有一件事——生命。你无须对，正如你无须错一样。你只需要顾到生命。当你有了生命，一切就都好了（约翰福音生命读经，二七三页）。

生命是奇妙的，因为它是奥秘的。连我们人的生命也是一个奥秘，神的生命就更是奥秘的了！约翰福音一再地提到生命，远比其他福音书来得多。约翰所说的生命是永远、非受造的生命，就是神自己。这样一个生命当然是个奥秘！最终约翰告诉我们，这生命就是神的灵自己。

我们都有把握，这位基督就在我们里面。不论我们到哪里去，祂都在我们里面。当我们因祂而欢喜，参加聚会、祷告，并祷读时，可能没有强烈的感觉祂在我们里面。但是当我们悖逆祂的时候，祂会强烈地向我们显现。若是我们去看电影、去赌博，祂会从里面对我们说，“你在这里干什么？”我们的主是真的、活的、现时的，而

## WEEK 1 — DAY 3

### Morning Nourishment

John 1:4 "In Him was life, and the life was the light of men."

10:10 "The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly."

11:25 "...I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

Brothers and sisters, you need life. Other things may enlarge the holes; life will close every gap. We need John's ministry. John's ministry, the last ministry in the Bible and the ministry with which the Bible concludes, was a mending ministry of life. (Life-study of John, p. 12)

### Today's Reading

The Gospel of John is a book of life and it never gives answers that are according to the tree of knowledge of good and evil, but always turns people to the tree of life. There are no answers of right or wrong, good or bad, yes or no. There is only one thing—life. You do not need to be right, just like you do not need to be wrong. You need only to care for life. When you have life, everything is fine. (Life-study of John, p. 244)

Life is wonderful because it is mysterious. Even our human life is a mystery. How much more the life of God! Life is mentioned repeatedly in the Gospel of John, far more than in the other Gospels. The life John speaks of is the eternal, uncreated life, which is God Himself. Surely such a life is a mystery! Eventually John tells us that this life is the divine Spirit Himself.

We can all be assured that this Christ is within us. Wherever we go, He is within. When we are happy with Him, attending the meetings, praying, and pray-reading, we may not have a strong sense that He is within. But if we go against Him, He will appear to us in a strong way. If we go to a movie or to a gambling casino, He will speak to us from within, "What are you doing here?" Our Lord is real, living, present, and within. We do not have a

且是内在的。我们没有宗教。我们要宗教作什么？我们有活的基督！祂是我们所需要的，也是我们所拥有的。

...约翰的修补职事非常强调基督住在我们里面这一个点（十四 17、23，十五 4~5）。祂乃是真的、活的、有能的，又是仁慈、可爱并满了忍耐。我们不应该认为我们若是得罪了祂，祂就离开了。我们越得罪祂，祂越使我们深信，祂永不离开我们！

约翰首先介绍耶稣是神，至终他告诉我们，这一位现今在我们里面。祂是父的具体化身（十四 8~11），祂是子，并且在复活里祂成了内住的灵。我们有了祂，就有了三一神。祂是我们的生命。

约翰福音是一卷生命的书，这生命就是三一神自己。基督来了使我们得着这生命，并且得的更丰盛（十 10）。借着祂的死与复活，祂把这生命释放出来，并且分赐到我们里面。现在我们里面有三一神作我们的生命。

〔在约壹 一章一至三节〕约翰没有用“福音”一辞，反倒说〔使徒们〕所传的乃是生命。他描述生命是“从起初原有的”，就是他们所听见过的，所看见过的，所摸过的生命之话。约翰说，这生命已经显现出来，也被他们看见过；现在他们把生命传与别人。

这生命是怎样的生命？约翰是在陈明一个道理么？这生命是福音么？这生命乃是一个奇妙的人位，是人的言语难以描述的。当约翰论到祂的时候，只能说，“就是...”这个人位从永远就与父同在。祂显现出来，让使徒们亲手摸过，他们就把祂当作生命传扬。

说一个人是生命，的确是奇怪的信息。我们天然的想法并不认为生命是一个人；我们认为生命是一回事，人又是另一回事。人有生命，但我们不能说他就是生命。约翰大胆地传（不是传讲，也不是教导）这生命，祂是一个人位（约翰的修补职事，一二、二二至二三、四九、六八至六九页）。

参读：约翰的修补职事，第三至五章。

religion. What need have we for a religion? We have the living Christ! He is what we need and what we have.

John's mending ministry strongly stresses this point that Christ lives in us (14:17, 23; 15:4-5). He is real, living, and powerful, yet kind, loving, and patient. We must not think that if we offend Him, He will leave. The more we offend Him, the more He will convince us that He will never leave!

John first introduces Jesus as God. Eventually He tells us that this very One is now in us. He is the embodiment of the Father (14:8-11), He is the Son, and in resurrection He has become the indwelling Spirit. With Him we have the Triune God. He is our life.

The Gospel of John is a book of life. This life is simply the Triune God Himself. Christ came that we might have this life and might have it abundantly (John 10:10). Through His death and resurrection He released this life and has imparted it into us. We now have the Triune God within us as our life.

John [in 1 John 1:1-3] does not use the word gospel. Rather, what [the apostles] declared was life. He describes life as "that which was from the beginning," which they have heard, seen, and handled concerning the Word of life. This life, John says, was manifested and was seen by them; now they are declaring it to others.

What life is this? Was John presenting a doctrine? Was it the gospel? This life is a wonderful person, indescribable in human language. John could say only "that which" when he referred to Him! This person was with the Father from eternity. He was manifested and handled by the apostles, who then declared Him as life.

Surely it is a strange message which says that a person is life. In our natural thinking we do not consider life as a person. Life is one thing; a person is another. A person has life, but we do not say that he is life. John boldly declared—he does not say preached or taught—this life, who is a person. (The Mending Ministry of John, pp. 9, 16, 37, 53)

Further Reading: The Mending Ministry of John, chs. 3-5

## 第一周・周四

### 晨兴喂养

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。”

三 16 “主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命。”

圣经中只有〔约壹五章十六节〕这一处提到将生命供应给人。我们怎么能够将生命赐给人呢？我可以给他一只手表，但给他生命是什么意思呢？这意思是说，我把基督分赐给他。和他讲道理没有用，他犯了罪是因为缺少生命。当我们缺少主耶稣，我们就犯罪。道理不能帮助我们胜过罪。只有一个人能胜过罪，那就是主耶稣（约翰的修补职事，一二三页）。

### 信息选读

你们作丈夫的，不要责备你们的妻子...。责备会使情况更糟。你能作什么呢？也许你说你一定要爱她。有时候也许有点用，但是爱也会朽化、败坏。唯有基督才管用，唯有生命才有效。我们作丈夫的，必须把生命供应给我们的妻子。

姊妹们，你的内心深处也许有意要征服你的丈夫。作丈夫的喜欢责备；作妻子的却喜欢征服。你征服自己的丈夫永远不会成功，因为神造男人是辖管你的。唯有聪明的丈夫才能被征服；但他只不过是作弄你，叫你以为他被你征服了。放弃你要征服丈夫的努力吧！他所需要的，乃是你把生命供应给他；你必须把一分基督供应给他。夫妻双方都需要更多的基督。除祂以外，别无拯救。

## WEEK 1 — DAY 4

### Morning Nourishment

1 John 5:16 "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that."

3:16 "In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers."

[First John 5:16] is the only reference in the Bible to ministering life to someone. How is it possible to give life to someone?... I can give him, say, a watch, but what does it mean to give him life? It means that I impart Christ to him. It is of no help to talk doctrines to him. He has sinned because he is short of life. When we are short of the Lord Jesus, we commit sin. Doctrine will not help us to overcome sin. Only one person can overcome sin, and that is the Lord Jesus. (The Mending Ministry of John, p. 93)

### Today's Reading

Husbands, do not rebuke your wife....Rebuking makes the situation worse. What can you do? You may say that you must love her. Sometimes that may help, but love may corrupt and do damage. Only Christ works. Only life helps. We husbands must minister life to our wives.

Sisters, deep in your heart you may have the intention to subdue your husband. Husbands like to rebuke; wives like to subdue. You will never succeed in subduing your husband; God created man to be over you. The only husband who can be subdued is the clever one; he will merely be tricking you into thinking he is subdued. Give up your efforts to subdue your husband. What he needs is for you to minister life to him. You must minister a portion of Christ to him. Both husbands and wives need more Christ. Only He saves.

约翰的用辞很简短！“将生命赐给他”（约壹五16）——小学一年级的学生也能看得懂，但是这句话的含意太美妙了！圣经别的地方再也找不到。也许有些人要抗议说，圣经吩咐我们要劝戒人、责备人。不错，但是这里修补职事的话却不是这样说的。基督教为什么如此堕落？有一个原因就是劝戒的有许多，分赐生命的却不多。什么能够修补今天残破的光景？唯有这赐生命的修补职事（约翰的修补职事，一二四页）。

约翰福音不是教训或恩赐的书。在约翰福音和启示录里，我们没有看见教训或恩赐，只看见生命。约翰的职事乃是生命修补的职事。我们里面有许多破洞，有许多破损的事物需要修补。...恩赐带来身体中的破损，分裂；只有借着生命的职事才能修补。

哥林多前书说到分裂的事，给我们看见哥林多人中分裂的原因乃是恩赐。保罗在哥林多前书说，哥林多信徒在恩赐上一无所缺（一7）。他们有一切的恩赐；他们太注意恩赐，并且过分运用恩赐，以致他们中间有分裂。他们需要修补的职事，使徒保罗乃是这样服事他们。林前十三章是修补的职事，就是在生命里以爱来修补。破损和破洞必须借着在生命里的爱来修补。虽然我们也许能说方言，甚至能说天使的语言，但没有生命的爱，我们就只是鸣的锣，发出声音，却没有生命（1节）。这与作葡萄树的枝子和麦粒何等不同，枝子和麦粒都是默默地凭基督活着。

就着某种意义说，我们的确需要教训，有时也需要恩赐。但今天建造召会的中心需要，乃是生命的修补职事。在这个职事里，我们经历基督作生命，并作帐幕，就是神的居所。我们借着这个职事，才能得着扩大的帐幕，作基督的彰显。...我们借着以基督为生命，就会成为这更大帐幕真实、实际、活的一部分（神建造的异象，一九一至一九三页）。

参读：约翰的修补职事，第十一至十二章；神建造的异象，第十四章。

What short simple words John uses! "Give life to him"—a first grader can read this. Yet how marvelous is the expression, found nowhere else in the Bible! Some may protest that the Bible tells us to admonish and rebuke. It does, but this is not the word of the mending ministry here. Why is Christianity so degraded? One reason is that there are many to admonish but few to give life. What can mend today's broken situation? Only the life-giving mending ministry. (The Mending Ministry of John, pp. 93-94)

John's Gospel is not a book of teachings or gifts. In the Gospel of John and in Revelation as well, we do not see the teachings or the gifts; what we see is life. John's ministry was a ministry of the mending of life. There are many holes in us; there are many broken things, that need to be mended....Gifts bring in the breaks, divisions, in the Body. We can be mended only by the ministry of life.

First Corinthians speaks of the matter of divisions and shows that the cause of the divisions among the Corinthians was the gifts. In 1 Corinthians Paul says that the Corinthian believers did not lack in any gift (1:7). They had all the gifts, and because they paid too much attention to the gifts and overused the gifts, there were divisions among them. They needed the ministry of mending, and the apostle Paul ministered to them in this way. Chapter 13 of 1 Corinthians is the ministry of mending, the mending by love in life. The breaks and holes must be mended by love in life. Although we may speak in tongues and speak even the language of the angels, if we do not have love in life, we are like sounding brass, a sound without the life (v. 1). How different this is from being a branch in the vine or a grain of wheat, which quietly lives by Christ.

In a certain sense we do need teachings, and occasionally we need the gifts. But the central requirement for the building up of the church today is the mending ministry of life. It is in this ministry that we experience Christ as our life and as the tabernacle, the dwelling of God. By this ministry we will have the enlarged tabernacle as the very expression of Christ....By taking Christ as our life, we will all become a real, practical, living part of this greater tabernacle. (The Vision of God's Building, pp. 170-172)

Further Reading: The Mending Ministry of John, chs. 11-12; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 14

## 第一周·周五

### 晨兴喂养

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

约壹五章二十节的“这”字，含示神、耶稣基督、永远的生命是一。在道理上，神、基督、永远的生命之间也许有区别，但在我们的经历中三者乃是一。当我们在神里面，在耶稣基督里面，并且当我们经历永远的生命时，我们发觉这一切乃是一。因此，约翰在二十节末了说，“这是真神，也是永远的生命。”这句话...事实上乃是整卷书的结语。这封书信所启示的，乃是真神与永远的生命。

约翰末了的话（约壹五 21）嘱咐人要保持自己，远避偶像。一切代替或顶替真神与永远生命的事物都是偶像。我们需要在这位神里面、在这生命里面生活、行动、为人。我们若不在真神与永远的生命里生活，我们就会有真神的代替品，这代替品就是偶像（约翰一书生命读经，四三一至四三二页）。

### 信息选读

〔约翰一书〕启示的中心，乃是神圣生命的神圣交通，就是神的儿女与他们父神的交通；这位父神不仅是神圣生命的源头，也是光与爱作这神圣生命享受的源头（一 1~7，四 8、16）。我们要享受神圣的生命，就需要基于神圣的出生（二 29~三 10），凭着那使这神圣出生有所发展的神圣种子，按着神圣的膏油涂抹，住在神圣生命的交通里（二 12~28，三 24）。这神圣的出生，是由三个凭借完成的：了结的水、救赎的血以及使人有新生起头

## WEEK 1 — DAY 5

### Morning Nourishment

1 John 1:3 "That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ."

7 "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin."

The word this in 1 John 5:20 implies that God, Jesus Christ, and eternal life are one. In doctrine, there may be a distinction between God, Christ, and eternal life, but in our experience they are one. When we are in God and in Jesus Christ and when we experience eternal life, we find that all these are one. Therefore, John concludes verse 20 by saying, "This is the true God and eternal life." This sentence...is actually the conclusion of the entire book. What this Epistle reveals is the true God and eternal life.

John's last word, in 5:21, is the charge to guard ourselves from idols. Anything that is a substitute or replacement for the true God and eternal life is an idol. We need to live, walk, and have our being in this God and in this life. If we do not live in the true God and eternal life, then we shall have a substitute for the true God, and this substitute will be an idol. (Life-study of 1 John, pp. 356-357)

### Today's Reading

The center of the revelation in 1 John is the divine fellowship of the divine life, the fellowship between the children of God and their Father God, who is not only the source of the divine life, but also light and love as the source of the enjoyment of the divine life (1:1-7). To enjoy the divine life we need to abide in its fellowship according to the divine anointing (2:12-28; 3:24), based upon the divine birth with the divine seed for its development (2:29-3:10). This divine birth was carried out by three means: the terminating water, the redeeming blood, and the germinating Spirit (5:1-13). By these we have been born of God

的那灵 ( 五 1~13 ) 。借着这些 , 我们从神而生 , 成为神的儿女 , 有祂的神圣生命 , 并有分于祂的神圣性情 ( 二 29~ 三 1 ) 。现今神借着祂的灵住在我们里面 ( 二 24 , 四 4 , 13 ) , 作我们的生命和生命的供应 , 使我们因祂神圣的成分而长大 , 以致在祂显现时能以像祂 ( 三 1~2 ) 。

住在神圣生命的神圣交通里 , 就是住在主里面 ( 二 6 , 三 6 ) , 乃是享受祂一切神圣的丰富。借着这样的住 , 我们就在神圣的光中行 ( 一 5~7 ) , 并凭着由神圣的出生 ( 二 29 , 四 7 ) 所得着的神圣生命 , 实行真理、义、爱、神的旨意并神的诫命 ( 一 6 , 二 29 , 5 , 三 10~11 , 二 17 , 五 2 ) 。

要保守自己这样住在神圣的交通里 , 需要对付三样消极的东西 : 首先是罪 , 就是不法和不义 ( 一 7~ 二 6 , 三 4~10 , 五 16~18 ) ; 其次是由肉体的情欲、眼目的情欲并今生的骄傲所构成的世界 ( 二 15~17 , 四 3~5 , 五 4~5 , 19 ) ; 最后是偶像 , 也就是顶替真实之神的异端代替品 , 以及顶替实际之神的虚空之物 ( 21 ) 。这三类极其邪恶的东西 , 乃是那恶者魔鬼所用的兵器 , 要阻挠、伤害 , 若是可能 , 甚至消杀我们在神圣交通里的住留。抵挡魔鬼邪恶作为的保障 , 乃是我们神圣的出生带着神圣的生命 ( 18 ) ; 并且基于神的儿子在十字架上受死 , 消除了魔鬼的作为 ( 三 8 ) 这一事实 , 我们就能凭着住在我们里面神的话胜过他 ( 二 14 ) 。因着我们神圣的出生 , 我们也凭着相信神的儿子 , 胜过撒但邪恶的世界 ( 五 4~5 ) 。再者 , 我们神圣的出生 , 带着那种住在我们里面之人里的神圣种子 , 能使我们不致习惯地活在罪中 ( 三 9 , 五 18 ) , 因为基督已借着祂在肉体里的死 , 除去了罪 ( 三 5 ) 。倘若我们偶尔犯罪 , 我们有我们的辩护者作平息的祭物 , 在父神面前顾到我们的案件 ( 二 1~2 ) , 子那永远有功效的血也洗净我们 ( 一 7 ) 。这样的启示 , 乃是使徒修补职事基本且实质的元素 ( 约翰一书生命读经 , 四三二至四三四页 ) 。

参读 : 约翰一书生命读经 , 第四十篇 ; 约翰的修补职事 , 第七至八章。

to be His children, possessing His divine life and partaking of His divine nature (2:29-3:1). He is now indwelling us through His Spirit (3:24; 4:4,13) to be our life and life supply that we may grow with His divine element unto His likeness at His manifestation (3:1-2).

To abide in the divine fellowship of the divine life, that is, to abide in the Lord (2:6; 3:6), is to enjoy all His divine riches. By such abiding, we walk in the divine light (1:5-7) and practice the truth, righteousness, love, the will of God, and His commandments (1:6; 2:29, 5; 3:10-11; 2:17; 5:2) by the divine life received through the divine birth (2:29; 4:7).

To preserve this abiding in the divine fellowship, three main negative things need to be dealt with. The first is sin, which is lawlessness and unrighteousness (1:7-2:6; 3:4-10; 5:16-18). The second is the world, which is composed of the lust of the flesh, the lust of the eyes, and the vainglory of this life (2:15-17; 4:3-5; 5:4-5, 19). The last is idols, which are the heretical substitutes for the genuine God and the vain replacements of the real God (5:21). These three categories of exceedingly evil things are weapons used by the evil one, the devil, to frustrate, harm, and, if possible, even annihilate our abiding in the divine fellowship. The safeguard against his evil doing is our divine birth with the divine life (5:18), and, based upon the fact that the Son of God has through His death on the cross destroyed the works of the devil (3:8), we overcome him by the word of God that abides in us (2:14). In virtue of our divine birth, we also overcome his evil world by our faith in the Son of God (5:4-5). Moreover, our divine birth with the divine seed sown into our inner being enables us not to live habitually in sin (3:9; 5:18), because Christ has taken away sins through His death in the flesh (3:5). In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God (2:1-2), and the Son's everlasting efficacious blood cleanses us (1:7). Such a revelation is the basic and substantial element of the apostle's mending ministry (Life-study of 1 John, pp. 357-358)

Further Reading: Life-study of 1 John, msg. 40; The Mending Ministry of John, chs. 7-8

## 第一周·周六

### 晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

在约翰十二章二十四节，主把自己比作一粒麦子...。基督以一粒麦子的形状落在地里死了，为要把神圣的生命释放出来，并分赐到我们里面。起初，生命只在一粒麦子里；但经过了死，这子粒里面的生命就释放出来，并且分赐到许多子粒里面。我们就是那些麦粒！（约翰的修补职事，八页）

### 信息选读

约翰一章十二至十三节启示，我们是神的儿女：“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”我们这些人怎么能成为神的儿女？乃是因为神的生命已经进到我们的里面。这是因着一粒麦子落在地里死了而发生的。在那粒麦子里的生命已经释放到许多子粒里面。我们就是那许多的子粒，就是神的儿女，拥有祂的生命。

麦粒是用来作什么的？是为着作饼的。我们虽多，还是一个饼，一个身体（林前十 17）。神许多的儿子乃是基督身体上的众肢体，为着让祂得着一个活的身体。

许多有神圣生命的子粒使基督得着一个身体的这件事，几乎完全被绝大多数的基督徒忽略了。这一个点被破坏了，约翰就进来修补被破坏的地方。其他的福音书没有论到这一点。是约翰告诉我们：我们的基督是神；

## WEEK 1 — DAY 6

### Morning Nourishment

John 12:24 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit."

1 Cor. 10:17 "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread."

In John 12:24 the Lord likened Himself to a grain of wheat.... Christ died in the form of a grain of wheat in order to release the divine life and impart it to us. Originally life is only in the single grain. But through death the life in this grain is released and imparted into many grains. We are those grains of wheat! (The Mending Ministry of John, p. 6)

### Today's Reading

John 1:12-13 reveals that we are God's children. "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." How is it that we human beings can be children of God? It is because God's life has come into us. This came about because a grain of wheat fell into the ground and died. The life in that grain has been released into many grains. We are those many grains, God's children possessing His life.

What are the grains of wheat used for? They are to make a loaf of bread. We who are many are one bread, one Body (1 Cor. 10:17). The many sons of God are the members of Christ for Him to have a living Body.

This matter of the many grains possessing the divine life that Christ may have a Body is almost entirely overlooked by the vast majority of Christians. This item was damaged. John stepped in to repair the damage. The other Gospels do not cover this. It is John who tells us that our Christ was God;

祂成了一个人，带给我们实际与恩典；为了让我们接受祂，祂死在十字架上——作为神的羔羊除去我们的罪；作为铜蛇废除了魔鬼；作为一粒麦子释放神圣的生命进入许多子粒（神的儿女）里面，以得着基督的身体。

从预表来看，我们知道许多子粒是为着作成一个饼。起初基督是单独的，但在祂死而复活之后，许多子粒就长出来了。把这些子粒调和成一个饼，基督的身体——召会——就产生出来了（约翰的修补职事，一〇至一一、五四页）。

主耶稣落在地里死了，就叫祂神圣的元素，神圣的生命，能从祂人性的体壳释放出来，在复活里产生许多信徒（彼前一3）。正如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是许多子粒。主不接受热烈的欢迎，宁愿像一粒麦子，落在地里死了，好为着召会结出许多子粒来。主像一粒麦子一样落在地里，借着死失去了祂的魂生命，好在复活里释放出祂永远的生命给“许多子粒”（约翰福音生命读经，三五五页）。

基督是一粒麦子（约十二24），为着经过死而带进复活。这是指祂自己是神圣的种子，产生许多子粒（就是接受祂的人），使他们成为祂许多的肢体，构成祂生机的身体，终极完成于新耶路撒冷。...我们虽是许多的子粒，却不喜欢被磨碾、被调和。但我们必须被破碎；这样，我们才能与别人调和。我们不该一直作完整的子粒；我们必须被破碎，并被磨碾成细粉，使我们能与别人调和成为一饼。这饼就是基督的身体，要终极完成于新耶路撒冷（约翰福音结晶读经，九四至九五页）。

参读：约翰福音结晶读经，第七篇；新约总论，第二百八十二篇；为着基督身体的一经历神人调和，第二章。

that He became a man to bring us reality and grace; that for us to receive Him He died on the cross—as the Lamb of God to take away our sins; as the brass serpent to destroy the devil; and as the grain of wheat to release the divine life into many grains, children of God for the Body of Christ.

From typology we know that the many grains are for the making of a loaf of bread. First Christ was alone, but after His death and resurrection many grains sprang up. By the blending together of these grains into one loaf, the church as the Body of Christ was produced. (The Mending Ministry of John, pp. 7-8, 41)

The Lord Jesus fell into the ground and died that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. Instead of receiving a warm welcome, the Lord preferred to fall into the ground and die as a grain of wheat that He might produce many grains for the church. The Lord, as a grain of wheat falling into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the "many grains." (Life-study of John, p. 315)

Christ is the one grain of wheat (John 12:24) for death resulting in resurrection. This refers to Himself as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body which consummates in the New Jerusalem.... Although we are the many grains, we do not like to be ground in order to be blended. But we need to be broken. Then we can be blended with others. We should not remain as whole grains. We have to be broken and ground into fine flour so that we can be blended with others for making a loaf. This loaf is the Body of Christ which consummates in the New Jerusalem. (The Crystallization-study of the Gospel of John, p. 83)

Further Reading: The Crystallization-study of the Gospel of John, msg. 7; The Conclusion of the New Testament, msg. 282; Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, ch. 2

*Hymns, #203*

154 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调

3/4

3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 5̇ | 1 - 1 | 3̇ · 2̇ 1 | 2 - - |  
 一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,  
 3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 1 | 3̇ 5̇ 4 | 3 - 2 | 1 - - |  
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。  
 5 - 3 | 5 - 3 | 4 - 4 | 4̇ · 3̇ 2 | 3 - 3̇ 4 | 5 - 5 | 6̇ 5̇ 3 | 2 - - |  
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,  
 3 - 3 | 3̇ 2 1 | 1 - 1 | 2̇ 1 6̇ | 5̇ - 1 | 3̇ 5̇ 4 | 3 - 2 | 1 - - ||  
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着 你死并你复活, 你就成为神长子;  
 借着 重生分赐生命, 我们成为神众子。  
 我们是你生命繁殖, 是你许多的弟兄,  
 我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;  
 借着 死亡, 并借复活, 显出繁殖的荣耀。  
 你使我们由你得生, 变成许多的子粒;  
 众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇、  
 是你表现、是你丰满, 永远让你来居住。  
 我们是你普及、继续, 是你生命的开展、  
 是你长成、是你富余, 与你合一永无间。

- 1 In the bosom of the Father,  
 Ere the ages had begun,  
 Thou wast in the Father's glory,  
 God's unique begotten Son.  
 When to us the Father gave Thee,  
 Thou in person wast the same,  
 All the fulness of the Father  
 In the Spirit to proclaim.
- 2 By Thy death and resurrection,  
 Thou wast made God's firstborn Son;  
 By Thy life to us imparting,  
 Was Thy duplication done.  
 We, in Thee regenerated,  
 Many sons to God became;  
 Truly as Thy many brethren,  
 We are as Thyself the same.
- 3 Once Thou wast the only grain, Lord,  
 Falling to the earth to die,  
 That thru death and resurrection  
 Thou in life may multiply.  
 We were brought forth in Thy nature  
 And the many grains became;  
 As one loaf we all are blended,  
 All Thy fulness to proclaim.
- 4 We're Thy total reproduction,  
 Thy dear Body and Thy Bride,  
 Thine expression and Thy fulness,  
 For Thee ever to abide.  
 We are Thy continuation,  
 Thy life-increase and Thy spread,  
 Thy full growth and Thy rich surplus,  
 One with Thee, our glorious Head.

第一周 · 申言

申言稿：\_\_\_\_\_

[illegible][illegible]