

二〇一八年秋季

國際長老及負責弟兄訓練

繁殖復活、升天、
包羅萬有的基督
作為神國的發展

晨興聖言

**Int'l Training for Elders
and Responsible Ones (Fall 2018)**

**Propagating The Resurrected, Ascended,
And All-Inclusive Christ
As The Development Of The Kingdom Of God**

Holy Word Morning Revival

二〇一八年秋季

國際長老及負責弟兄訓練

篇題

- 第一週 照着那給祖宗的應許
繁殖復活的基督作長子
- 第二週 使徒行傳的繼續—
在人類歷史中活在神聖歷史裏
- 第三週 作復活、升天、
包羅萬有之基督的見證人
- 第四週 藉着作羣羊的榜樣，
按着神牧養神的羣羊
- 第五週 基督作為石頭救主，
產生為着神建造的活石
- 第六週 保守自己在主工作的一道流中，
為着召會的擴展，
並且受主憐憫蒙拯救脫離撒但的詭計
- 第七週 耶穌的靈
- 第八週 神國的發展
- 第九週 在神聖水流獨一的流裏，
為着使徒行傳的繼續，
按屬天的異象而有神聖的託付

Int'l Training for Elders and Responsible Ones

(Fall 2018)

Contents

- Week 1: Propagating the Resurrected Christ as the Firstborn Son
according to the Promise Made to the Fathers
- Week 2: The Continuation of the Book of Acts—
Living in the Divine History within Human History
- Week 3: Being Witnesses of the Resurrected,
Ascended, and All-inclusive Christ
- Week 4: Shepherding the Flock of God
according to God by Being Patterns of the Flock
- Week 5: Christ as the Stone-Savior
Producing Living Stones for God's Building
- Week 6: Keeping Ourselves in the One Flow of the Lord's Work
for the Spreading of the Church, and Receiving the Lord's Mercy
to Be Saved from Satan's Schemes
- Week 7: The Spirit of Jesus
- Week 8: The Development of the Kingdom of God
- Week 9: The Divine Commission according to the Heavenly Vision
for the Continuation of the Book of Acts
in the Unique Flow of the Divine Stream

第一週

照着那給祖宗的應許
繁殖復活的基督作長子

綱 要

讀經：徒十三 23、32～34、38～39，羅一 3～4，八 29

週 一、週 二

壹 『從這人的後裔中，神已經照着所應許的，給以色列帶來一位救主，就是耶穌。…我們也傳福音給你們，就是那給祖宗的應許』—徒十三 23、32：

一 撒下七章十二節所題到大衛的後裔，實際上就是基督作神的長子（14，來一 5～6），兼有神性和人性，由所羅門豫表。

二 撒下七章十二節論到『你…的後裔』以及十四節論到『我的子』的話，含示大衛的後裔要成為神的兒子，也就是說，人的後裔要成為神聖的子：

1 這符合保羅在羅馬一章三至四節的話，論到基督是大衛的後裔，在復活裏，在祂的人性裏被標出為神的兒子。

2 這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子：

Week One

**Propagating the Resurrected Christ as the Firstborn Son
according to the Promise Made to the Fathers**

OUTLINE

Scripture Reading: Acts 13:23, 32-34, 38-39; Rom. 1:3-4; 8:29

Day 1 & Day 2

I. “From this man’s seed, God, according to promise, brought to Israel a Savior, Jesus...And we announce to you the gospel of the promise made to the fathers”—Acts 13:23, 32:

A. The seed of David mentioned in 2 Samuel 7:12 is actually Christ as God’s firstborn Son (v. 14; Heb. 1:5-6), who has both divinity and humanity and is typified by Solomon.

B. The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God; that is, a human seed would become a divine Son:

1. This corresponds with Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection.

2. These verses clearly reveal that a seed of man, that is, a son of man, can become the Son of God:

- a 神自己這位神聖者，成了屬人的後裔，一個人（大衛）的後裔。
- b 這後裔就是神人耶穌，單憑祂的神性，祂就是神的兒子——路一 35。
- c 藉着祂的復活，祂作為人的後裔，也在祂的人性裏成了神的兒子。

貳 『神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你」』——徒十三 33：

一 在三十二至三十三節我們看見，基督作神的長子，乃是神向祖宗的應許，神藉着叫耶穌復活，應驗這應許。

二 復活對那人耶穌乃是出生：

- 1 在復活裏，祂被神生為許多弟兄中的長子——羅八 29。
- 2 祂從永遠就是神的獨生子——約一 18，三 16。
- 3 成為肉體以後，祂藉着復活，在人性裏被神生為長子——來一 6。

三 保羅能在詩篇二篇七節看見主的復活——『你是我的兒子，我今日生了你』：

- 1 保羅把『今日』一辭應用到主復活的日子。
- 2 這就是說，基督的復活就是祂生為神的長子。
- 3 人子耶穌藉着神使祂從死人中復活，生為神的兒子；所以，神使耶穌從死人中復活，乃是將祂生為神的長子——徒十三 33。

- a. God Himself, the divine One, became a human seed, the seed of a man, David.
- b. This seed was Jesus, the God-man, who was the Son of God by virtue of His divinity alone—Luke 1:35.
- c. Through His resurrection He as the human seed became the Son of God in His humanity as well.

II. “God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, ‘You are My Son; this day have I begotten You’ ”—Acts 13:33:

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

B. Resurrection was a birth to the man Jesus:

- 1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.
- 2. He was the only begotten Son from eternity—John 1:18; 3:16.
- 3. After His incarnation, through resurrection He was begotten by God in His humanity to be God’s firstborn Son—Heb. 1:6.

C. Paul was able to see the Lord’s resurrection in Psalm 2:7: “You are My Son; / Today I have begotten You”:

- 1. Paul applied the word today to the day of the Lord’s resurrection.
- 2. This means that Christ’s resurrection was His birth as the firstborn Son of God.
- 3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God’s raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

四 神的獨生子藉着成爲肉體穿上人性，成了神人（約一 14、18，路一 35）；然後這神人在復活裏由神而生，成爲神的長子（徒十三 33，來一 6，羅八 29）：

- 1 神的獨生子在成爲肉體以前，沒有人的性情，只有神聖的性情。
- 2 神的長子在復活裏，有神聖的性情，也有人的性情。

五 基督藉着祂的復活，生爲神的長子，同時祂所有的信徒也生爲神許多的兒子—彼前一 3，來二 10：

- 1 在神許多兒子當中，只有長子是神的獨生子—約一 18，約壹四 9。
- 2 這位神的獨生子在祂復活的人性裏，也是神的長子—羅八 29。
- 3 神的長子兼有神性和人性，我們這些作神許多兒子的信徒，也兼具人的性情和神的性情—彼後一 4。

六 在行傳十三章，保羅不是傳講基督爲神的獨生子，如約翰福音所傳講的（一 18，三 16）；保羅在行傳十三章乃是傳講基督爲神的長子，爲着繁殖：

- 1 以神的獨生子而言，主是神聖生命的具體化身；約翰福音強調耶穌基督是神的兒子；作爲神的兒子，祂乃是神聖生命的具體化身—一 4。
- 2 藉着復活，基督成爲神的長子，就是生命的分賜者，爲着生命的繁殖—羅八 29。

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.
2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.
3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

F. In Acts 13 Paul was not preaching Christ as the only begotten Son, as the Gospel of John does (1:18; 3:16); rather, in Acts 13 Paul was preaching Christ as the firstborn Son of God, for propagation:

1. As the only begotten Son, the Lord is the embodiment of the divine life; the Gospel of John emphasizes that Jesus Christ is the Son of God and that, as the Son of God, He is the embodiment of the divine life—1:4.
2. Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life—Rom. 8:29.

3 首先基督是獨生子，是生命的具體化身；現今祂也是長子，是為着生命的繁殖。

週 四

4 藉着祂在復活裏成為神的長子，神聖的生命已經分賜到所有相信祂的人裏面，使具體化身在祂裏面的生命得以繁殖。

叁 『論到神叫祂從死人中復活，…就這樣說：「我必將大衛那聖的，那可靠的，賜給你們」』—徒十三 34：

一 復活的基督是大衛那聖的並可靠的；『大衛那聖的，那可靠的』是指復活的基督—33～34節。

二 『大衛那聖的，那可靠的』指明基督是出於大衛的，因為神從大衛的後裔中興起了這樣的一位—羅一 3～4。

三 『那聖的，那可靠的』實際上是神聖的名稱，是基督的名稱。

週 五

四 這些聖的、可靠的事物乃是基督所是的各方面，就如生命、亮光、恩典、公義、聖別、生命的糧、活水、能力、智慧、榮耀、神的深奧、頭、身體、初熟的果子以及第二個人。

五 一切聖的、可靠的事物，都是基督自己作為那給我們的憐憫—賽五五 3，代下六 42，詩八九 1。

六 我們需要看見，復活的基督是那一切聖的、可靠的事物，成為神給我們包羅萬有的恩賜；這就是保羅在行傳十三章所傳講的基督。

3. First, Christ was the only begotten Son as the embodiment of life; now He is also the firstborn Son for the propagation of life.

Day 4

4. Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all His believers to bring forth the propagation of the life that is embodied in Him.

III. “As to His having raised Him up from the dead,...He spoke in this way, ‘I will give you the holy things of David, the faithful things’”—Acts 13:34:

A. The resurrected Christ is the holy and faithful things of David; the holy things of David, the faithful things refers to the resurrected Christ—vv. 33-34.

B. The phrase the holy things of David, the faithful things indicates that Christ was of David, for it was out of David’s seed that God raised up such a One—Rom. 1:3-4.

C. The phrase the holy things of David, the faithful things is actually a divine title, a title of Christ.

Day 5

D. These holy and faithful things are all the aspects of what Christ is, such as life, light, grace, righteousness, holiness, the bread of life, the living water, power, wisdom, glory, the depths of God, the Head, the Body, the firstfruits, and the second man.

E. All the holy and faithful things are Christ Himself as mercies to us—Isa. 55:3; 2 Chron. 6:42; Psalms 89:1.

F. We need to see that the resurrected Christ is all the holy and faithful things given to us by God as an all-inclusive gift; this was the Christ preached by Paul in Acts 13.

肆 『赦罪是藉這人傳給你們的』，並且『靠這人，凡信的就都得稱義了』—38～39 節：

- 一 罪得赦免是消極的，使我們從定罪得釋放—38 節。
- 二 得稱義是積極的，使我們與神和好，蒙神悅納—39 節，加二 16，羅三 24～25。
- 三 保羅在行傳十三章三十八至三十九節兩次說到『這人』：
 - 1 祂就是那已經復活成為神長子的一位，是我們的救主，也是那許多聖的、可靠的事物。
 - 2 藉着這位長子，救主，那聖的並可靠的，赦罪已經傳給我們，並且藉着這一位，我們都得稱義了。
 - 3 我們靠着得赦免並得稱義的那一位，祂自己就是我們的赦免和稱義：
 - a 赦免和稱義都是從神給我們的憐憫，這些憐憫是復活基督的各方面—33～34、38～39 節。
 - b 基督在祂的復活裏，就是我們的赦免和稱義。

IV. “Through this One forgiveness of sins is announced to you,” and “in this One everyone who believes is justified”—vv. 38-39:

- A. To be forgiven of sins is on the negative side and is for our release from condemnation—v. 38.
- B. To be justified is on the positive side and is for our reconciliation to God and our being accepted by Him—v. 39; Gal. 2:16; Rom. 3:24-25.
- C. In Acts 13:38 and 39 Paul twice spoke of “this One”:
 1. This is the One who has been resurrected to be God’s firstborn Son, our Savior, and the many holy and faithful things.
 2. Through the One who is the firstborn Son, the Savior, and the holy and faithful things, forgiveness of sins has been announced to us, and through this One we are justified.
 3. The One by whom we are forgiven and justified is Himself our forgiveness and justification:
 - a. Both forgiveness and justification are mercies from God to us, and these mercies are aspects of the resurrected Christ—vv. 33-34, 38-39.
 - b. Christ in His resurrection is our forgiveness and justification.

第一週 ■ 週一

晨興餽養

徒十三 32 ~ 33 『我們也傳福音給你們，就是那給祖宗的應許，神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

撒下七章十二節『你…的後裔』就字面說，是指大衛的兒子所羅門，他在舊約裏建造殿作神的居所。（王上五 5，八 15 ~ 20，代上二二 9 ~ 10，二八 6。）然而，按希伯來一章五節下半（那裏引用了撒下七章十四節上半），大衛的後裔實際上就是基督作神的長子，（來一 5 上，6，）兼有神性和人性，在這裏由所羅門豫表。（見太一 1 註 3。）神的兒子藉着構成（建造）到大衛家裏，就是到大衛的所是裏，成了大衛的後裔。這裏神實際上是告訴大衛，他不需要為神建造甚麼，反而需要神把祂的兒子建造到大衛裏面。神不要大衛為祂建造香柏木的殿，（撒下七 5 ~ 7，）神也不滿意於大衛僅僅作合乎神心的人。（撒上十三 14。）神的願望是要將祂自己在基督裏作到大衛的人性裏面，作他的生命、性情和構成。這樣，神的兒子基督就能成為大衛的一切，包括他的家（住處）和他的後裔。（聖經恢復本，撒下七 12 註 1。）

信息選讀

撒下七章十二節論到『你…的後裔』以及十四節論到『我的子』的話，含示大衛的後裔要成為神的兒子，也就是說，人的後裔要成為神聖的子。這符合保羅在羅馬一章三至四節的話，論到基督是大衛的後裔，在復活裏，在祂的人性裏被標出為神的兒子；…也關聯到主在馬太二十二章四十一至四十五節所問的問題，論到基督

WEEK 1 ■ DAY 1

Morning Nourishment

Acts 13:32-33 And we announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

Your seed in 2 Samuel 7:12 refers, literally, to Solomon, David’s son, who built the temple as God’s dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Hebrews 1:5b, which quotes verse 14a of 2 Samuel 7, David’s seed is actually Christ as God’s firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon (see footnote 3 on Matt. 1:1). The Son of God became David’s seed by being constituted (built) into David’s family, that is, into David’s being. Here God was actually telling David that instead of building something for God, David needed God to build His Son into him. God did not want David to build Him a house of cedar (2 Sam. 7:5-7), nor was God satisfied that David would be merely a man according to His heart (1 Sam. 13:14). God’s desire was to work Himself in Christ into David’s humanity to be his life, nature, and constitution. In this way Christ, the Son of God, would become everything to David, including his house (dwelling place) and his seed. (2 Sam. 7:12, footnote 1)

Today’s Reading

The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God, that is, that a human seed would become a divine Son. This word corresponds with Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection....It also relates to the Lord’s question in Matthew 22:41-45 concerning how the Christ could

如何既是大衛的子孫，又是神的兒子作大衛的主——一個奇妙的人，一個兼有神、人二性的神人。這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。神自己這位神聖者，成了屬人的後裔，一個人（大衛）的後裔。這後裔就是神人耶穌，耶和華救主，（太一18～21，提後二8，）單憑祂的神性，祂就是神的兒子。（路一35。）藉着祂的復活，祂作為人的後裔，也在祂的人性裏成了神的兒子。因此，在基督裏，神構成到人裏面，人也構成到神裏面，神與人調和在一起成為一個實體，就是這位神人。這含示神在祂經綸裏的目的，是要使祂自己成為人，為要使人生命和性情上成為神。（聖經恢復本，撒下七14註1。）

在行傳十三章三十二至三十三節，保羅說，『我們也傳福音給你們，就是那給祖宗的應許，神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』我們在這裏看見，基督作神的長子，乃是神向祖宗的應許，神藉着叫耶穌復活，向他們的兒女應驗這應許。復活對那人耶穌乃是出生。在復活裏，祂被神生為許多弟兄中的長子。（羅八29。）祂從永遠就是神的獨生子。（約一18，三16。）成為肉體以後，祂藉着復活，在人性裏被神生為長子。

保羅能在詩篇第二篇，『你是我的兒子，我今日生了你』（7）這話中，看見主的復活。保羅把『今日』一辭應用到主復活的日子。這就是說，基督的復活就是祂生為神的長子。人子耶穌藉着神使祂從死人中復活，生為神的兒子。所以，神使耶穌從死人中復活，乃是將祂生為神的長子。我們需要看見，主的復活乃是祂的出生。（新約總論第九冊，二八〇至二八一頁。）

參讀：撒母耳記生命讀經，第二十三、二十五篇。

be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity. These verses clearly unveil that a seed of man, that is, a son of man, can become the Son of God. God Himself, the divine One, became a human seed, the seed of a man, David. This seed was Jesus, the God-man, Jehovah the Savior (Matt. 1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity alone (Luke 1:35). Through His resurrection He as the human seed became the Son of God in His humanity as well. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature. (2 Sam. 7:14, footnote 1)

In Acts 13:32-33 Paul says, "We announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You.'" Here we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise to their children in raising up Jesus. Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection, He was begotten by God in His humanity to be God's firstborn Son.

Paul was able to see the Lord's resurrection in the word in Psalm 2: "You are My Son; / Today I have begotten You" (v. 7). Paul applied the word today to the day of the Lord's resurrection. This means that Christ's resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord's resurrection was His birth. (The Conclusion of the New Testament, pp. 2993-2994)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 23, 25

第一週 ■ 週二

晨興餽養

來一 5 ~ 6『神曾對那一個天使說過，「你是我的兒子，我今日生了你」？又說，「我要作祂的父，祂要作我的兒子」？再者，神再帶長子到世上來的時候，就說，「神的眾使者都要拜祂。」』

主耶穌有兩次出生。首先，祂由馬利亞生為人子。然後，在三十二年半以後，祂被釘十字架、埋葬、並從死人中復活。藉着復活，祂有了第二次的出生。作為人，祂在復活裏生為神的兒子。因此，在祂的第一次出生裏，祂是由馬利亞生為人的兒子；在祂的第二次出生裏，祂是在復活裏由神生為神的兒子。（新約總論第九冊，二八一頁。）

信息選讀

在主耶穌的第二次出生裏，祂生為神的長子。按照新約，祂在兩方面是神的兒子。第一，祂是神的獨生子；第二，祂如今是神的長子。『獨生』一辭指明神只有一個兒子。約翰一章十八節和三章十六節說到神的獨生子。就永遠來說，基督是神的獨生子，這是祂永遠的身分。但是藉着復活，祂乃是人而生為神的長子。『長子』一辭指明神如今有許多兒子。（來二 10。）羅馬八章二十九節和希伯來一章六節都說到基督是長子。我們這些相信基督的人，是神許多的兒子，是主許多的弟兄，神長子的許多弟兄。（羅八 29。）（新約總論第九冊，二八一頁。）

當然，基督的成為肉體也是出生，但那個出生使祂成為人子。基督並不是藉着成為肉體而成為神的兒

WEEK 1 ■ DAY 2

Morning Nourishment

Heb. 1:5-6 For to which of the angels has He ever said, “You are My Son; this day have I begotten You”? And again, “I will be a Father to Him, and He will be a Son to Me”? And when He brings again the Firstborn into the inhabited earth, He says, “And let all the angels of God worship Him.”

The Lord Jesus had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God. (The Conclusion of the New Testament, p. 2994)

Today's Reading

In His second birth the Lord Jesus was born to be the firstborn Son of God. According to the New Testament, He is the Son of God in two aspects. First, He was God's only begotten Son; second, He is now God's firstborn Son. The words only begotten indicate that God has only one Son. John 1:18 and 3:16 speak of the only begotten Son of God. Eternally speaking, Christ is the only begotten Son of God. This is His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn indicates that God now has many sons (Heb. 2:10). Romans 8:29 and Hebrews 1:6 both speak of Christ as the Firstborn. We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29). (The Conclusion of the New Testament, p. 2994)

Of course, Christ's incarnation was also a birth, but that birth made Him the Son of Man. Christ did not become the Son of God through incarnation. In

子。在已過的永遠裏，在基督成爲肉體與復活之前，祂已經是神的兒子。聖經啓示，這位神子基督乃是永遠的。神是三一的一父、子、靈，而三者都是永遠的。父神是永遠的，（賽九6，）子神是永遠的，（來七3，）靈神也是永遠的。（九14。）

永遠的意思是無始無終。有的時候，聖經學者常用一個圓來表徵永遠。圓無始也無終，很難說圓上的一點是在另一點之前或之後。同樣，父、子、靈都是永遠的，無始也無終。希伯來七章三節告訴我們，神的兒子是永遠的，既無時日之始，也無生命之終。聖經的啓示不是說父存在於子之前，子出現在父之後，或是靈在子之後來到。聖經乃是說這三者都是永遠的。

神的兒子是永遠的，而這位永遠的神子卻在大約二千年前生爲人子。在祂的成爲肉體裏，祂由馬利亞所生，藉着那個出生，祂成爲人子。所以，祂的成爲肉體是祂第一次出生。但是聖經也告訴我們，基督有第二次出生。基督第一次出生是生爲人子，而祂第二次出生是生爲神的長子。一面，約翰三章十六節說，『神愛世人，甚至將祂的獨生子賜給他們。』這節指明基督是神獨一的兒子。另一面，羅馬八章二十九節說，『…使祂兒子在許多弟兄中作長子。』你曾否想過，基督在兩方面作神的兒子？第一面，祂是神的獨生子；第二面，祂乃是眾子中的長子。二十九節說，信徒乃是要模成神長子的形像，而不是要模成獨生子的形像。（李常受文集一九八〇年第二冊，六三九至六四〇頁。）

參讀：撒母耳記生命讀經，第二十七篇。

eternity past, before His incarnation and before His resurrection, Christ was already the Son of God. The Bible reveals that Christ, the Son of God, is eternal. God is triune—the Father, the Son, and the Spirit—and all three are eternal. God the Father is eternal (Isa. 9:6), God the Son is eternal (Heb. 7:3), and God the Spirit is eternal (9:14).

To be eternal means to have no beginning and no ending. Students of the Bible sometimes use a circle to signify eternity. A circle has no beginning and no ending, and it is difficult to tell whether one point on a circle comes before or after another point. In the same way the Father, the Son, and the Spirit are all eternal, having no beginning or ending. Hebrews 7:3 tells us that the Son of God is eternal, having neither beginning of days nor end of life. The revelation in the Bible is not that the Father existed before the Son, that the Son came into being after the Father, or that the Spirit came after the Son. Rather, the Bible says that all three are eternal.

The Son of God is eternal, yet this eternal Son of God was born as the Son of Man about two thousand years ago. In His incarnation He was born of Mary, and by that birth He became the Son of Man. Therefore, His incarnation was His first birth. But the Bible also tells us that Christ had a second birth. In His first birth Christ was born as the Son of Man, and in His second birth He was born as the firstborn Son of God. On the one hand, John 3:16 says, “God so loved the world that He gave His only begotten Son.” This verse indicates that Christ was God’s only Son. On the other hand, Romans 8:29 says, “That He might be the Firstborn among many brothers.” Have you ever considered that Christ is the Son of God in two ways? In the first way He was God’s only begotten Son, and in the second way He is the firstborn Son among many sons. Romans 8:29 says that the believers are to be conformed not to the image of the only begotten Son but to the image of God’s firstborn Son. (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” pp. 470-471)

Further Reading: Life-study of 1 & 2 Samuel, msg. 27

晨興餽養

約一 18 『從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。』

羅八 29 『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

在已過永遠裏神的獨生子，與在復活裏神的長子，二者之間的不同乃是：在已過的永遠裏，在祂成為肉體之前，祂只有神性，沒有人性。然而藉着成為肉體的過程，祂穿上了人性。祂經過人性生活，進入死，又在復活裏出來。在復活裏，照着祂的神性，祂仍然是神的兒子；但不僅如此，祂也具有藉着成為肉體而得着的人性。祂成為肉體時所穿上的人性，也被帶進復活裏，有分於兒子的名分。這就是為甚麼行傳十三章三十三節說，在復活那日，基督由神生為神的兒子。這意思是說，復活『子化』祂的人性，使祂的人性也成為神的兒子。根據行傳十三章三十三節，基督的復活乃是一個出生，使祂不僅是神的獨生子，具有神性，也是神的長子，兼有神性和人性。（李常受文集一九八〇年第二冊，六四〇至六四一頁。）

信息選讀

今天基督在兩方面是神的兒子：祂是神的獨生子，也是神的長子。然而，祂若僅僅是神的獨生子，就不會有任何弟兄。要得着我們作祂的弟兄，祂必須具有人性；然而，身為在已過永遠裏神的獨生子，祂只有神性，而無人性。但基督在成為肉體時穿上了人性；

Morning Nourishment

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The difference between the only begotten Son of God in eternity past and the firstborn Son of God in resurrection is that in eternity past, before His incarnation, He possessed only divinity without humanity. But through the process of incarnation, He put on humanity. He passed through human living, entered into death, and came out in resurrection. In resurrection He still remained the Son of God according to His divinity, but there was something more; He also possessed the humanity that He obtained through incarnation. The humanity that He put on in incarnation was also brought into resurrection to share in the sonship. This is why Acts 13:33 says that on the day of resurrection Christ was begotten of God to be God's Son. It means that resurrection "sonized" His humanity, made it also the Son of God. According to Acts 13:33, Christ's resurrection was a birth, making Him not only God's only begotten Son with divinity but also God's firstborn Son with both divinity and humanity. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 471)

Today's Reading

Today Christ is the Son of God in two respects: He is God's only begotten Son, and He is also God's firstborn Son. However, if He were only God's only begotten Son, He could not have any brothers. To have us as His brothers, He must possess humanity, but as God's only begotten Son in eternity past, He possessed only divinity, not humanity. Nevertheless, in His incarnation Christ

藉着復活，祂又將這人性帶進兒子的名分裏。這樣，祂成了神的長子，具有神性和人性。之後，祂作為賜生命的靈，進到我們裏面，使我們也成為神的兒子。如今我們是神許多的兒子，要模成神長子的形像，而不是要模成神獨生子的形像。因此，基督身為神的長子，就有許多弟兄。

基督復活那日，在祂的人性裏為神所生。祂成為神的長子，為要產生神許多的兒子。我們要領悟，我們重生的日子就是基督復活那日。當基督從死人中復活時，我們所有的信徒也與祂一同復活。（彼前一3。）藉着祂的復活，祂生為神的長子，同時祂所有的信徒也生為神許多的兒子。基督復活那日，所有神的選民都復活了，而且生為神許多的兒子。如今神有許多具有神性和人性的兒子。然而在這許多兒子當中，只有長子是神的獨生子。這位神的獨生子在祂復活的人性裏，也是神的長子。祂是神的長子，兼有神性和人性，而我們這些作神許多兒子的信徒，也兼具人的性情和神的性情。（彼後一4。）如今一天過一天，我們正被模成神長子的形像。（羅八29。）（李常受文集一九八〇年第二冊，六四一至六四二頁。）

就神的獨生子而言，主是神聖生命的具體化身。約翰福音強調耶穌基督是神的兒子；作為神的兒子，祂乃是神聖生命的具體化身。（一4。）藉着復活，基督成為神的長子，就是生命的分賜者，來為着生命的繁殖。首先祂是獨生子，是生命的具體化身；現今祂是長子，是為着生命的繁殖。（新約總論第九冊，二八一至二八二頁。）

參讀：經歷基督的祕訣，第四章。

put on humanity, and through resurrection He brought this humanity into sonship. In this way He became God's firstborn Son with both divinity and humanity. Then, as the life-giving Spirit, He entered into us to make us also sons of God. Now we are the many sons of God being conformed to the image, not of God's only begotten Son but of His firstborn Son. Therefore, as God's firstborn Son, Christ has many brothers.

On the day of His resurrection Christ was begotten by God in His humanity. He became the firstborn Son of God in order to produce many sons of God. We need to realize that the date of our regeneration was the date of Christ's resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3). Through His resurrection He was born to be God's firstborn Son, and at the same time all His believers were born to be the many sons of God. On the day of Christ's resurrection, all God's chosen people were resurrected and were born to be God's many sons. Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God's many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God's firstborn Son (Rom. 8:29). (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 471-472)

As the only begotten Son of God, the Lord is the embodiment of the divine life. The Gospel of John emphasizes that Jesus Christ is the Son of God and that as the Son of God He is the embodiment of the divine life (1:4). Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life. First, He was the only begotten Son as the embodiment of life; now He is the firstborn Son for the propagation of life. (The Conclusion of the New Testament, p. 2994)

Further Reading: CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," ch. 4

第一週 ■ 週四

晨興餽養

徒十三 34『論到神叫祂從死人中復活，不再歸於朽壞，就這樣說：「我必將大衛那聖的，那可靠的，賜給你們。」』

羅一 3～4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

我們需要問自己，獨生子和長子究竟有何不同？我們頭一個反應也許是說：獨生子沒有弟兄，而長子有許多弟兄。…我們都需要看見，生為神的長子是基督藉着祂的復活所成就的偉大工作。聖經雖然清楚的教導這事，但許多基督徒卻從未看見。（李常受文集一九八〇年第二冊，六四〇至六四一頁。）

藉着基督在復活裏成為神的長子，神聖的生命已經分賜到所有相信祂的人裏面，使具體化身在祂裏面的生命得以繁殖。…在行傳十三章，保羅不是傳講基督為神的獨生子，如約翰福音所傳講的；保羅在行傳十三章乃是傳講基督為神的長子，為着繁殖。為這緣故，他傳講主耶穌的復活是祂第二次的出生。藉着祂第二次的出生，祂在復活裏的出生，基督成了神的長子，為着神聖生命的繁殖。（新約總論第九冊，二八二頁。）

信息選讀

WEEK 1 ■ DAY 4

Morning Nourishment

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

At this point we need to ask ourselves what the difference is between the only begotten Son and the firstborn Son. Our first response may be to say that the only begotten Son had no brothers, but the firstborn Son has many brothers. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 471) Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all of His believers to bring forth the propagation of the life which is embodied in Him.

In Acts 13 Paul was not preaching Christ as the only begotten Son of God, as the Gospel of John does. Rather, here Paul was preaching Christ as the firstborn Son of God for propagation. For this reason, he preached the resurrection of the Lord Jesus as His second birth. Through His second birth, His birth in resurrection, Christ became the firstborn Son of God for the propagation of the divine life. (The Conclusion of the New Testament, pp. 2994-2995) We all need to see that being born as the firstborn Son of God was a great work, which Christ accomplished through His resurrection. Although it is clearly taught in the Bible, many Christians have never seen this matter. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 472)

Today's Reading

行傳十三章三十三至三十四節論到復活的基督。三十三節指明，基督的復活是祂第二次的出生，將祂生為神的長子。…〔三十四節說到〕那聖的，原文是複數；同字在三十五節指『聖者』，卻是單數。但這不是聖別的常用字，乃是相當於希伯來文的 chesed，克沙得；在以賽亞五十五章三節，以及七十士希臘文譯本和欽定英文譯本在代下六章四十二節，詩篇八十九篇一節，都譯為憐憫。詩篇八十九篇一節的憐憫（複數），與十九節的聖者（單數）同字。這位聖者就是大衛的後裔基督，神的憐憫都集中在祂身上，並藉祂輸送出去。因此，大衛那聖的，那可靠的，就是指復活的基督。這由上下文，特別是行傳十三章三十五節『你的聖者』和以賽亞五十五章三節以下的經文，完全得到證實。

保羅在行傳十三章三十三至三十四節的思想非常深。復活的基督，藉着祂第二次的出生，就是祂的復活，生為神的長子；祂乃是那聖的，那可靠的。三十四節『可靠的』意即『值得信任的』。復活的基督乃是神所賜給我們那聖的，那可靠的。這裏保羅指明，復活的基督不僅是我們的救主，將神的救恩帶給我們，祂也不僅是神的長子；這復活的一位也是那聖的，那可靠的，是神給我們的恩賜。

我們很容易領會基督是我們的救主；要明白基督是神的長子較為困難；但要明白復活的基督是神所賜給我們那聖的，那可靠的，就非常困難了。『那聖的，那可靠的，』所涵括的範圍，比『救主』和『長子』這些名稱所涵括的寬廣多了。『那聖的，那可靠的，』實際上是神聖的名稱，是基督的名稱。在這幾節經文裏，基督稱為那聖的，那可靠的。神從大衛的後裔中所興起的救主，已經成了那聖的，那可靠的。（新約總論第九冊，二八二至二八四頁。）

參讀：使徒行傳生命讀經，第三十七篇。

[Acts 13:33 and 34] are concerned with the resurrected Christ. Verse 33 indicates that Christ's resurrection was His second birth to bring Him forth as the firstborn Son of God. The Greek word for the holy things...in verse 34 is in the plural. The same Greek word is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy, it is a Greek equivalent of the Hebrew word chesed, which is translated "mercies" in Isaiah 55:3, 2 Chronicles 6:42, and Psalm 89:1, both in the Septuagint and in the King James Version. In Psalm 89 the word mercies in plural in verse 1 (KJV) is the same word as for Holy One in singular in verse 19. This Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. This is fully proved by the context, especially by Your Holy One in the next verse, and by the verse following Isaiah 55:3.

Paul's thought in Acts 13:33 and 34 is very deep. The resurrected Christ, who is God's firstborn Son brought forth through His second birth, His resurrection, is the holy and faithful things. In verse 34 the word faithful means "trustworthy." The resurrected Christ is the holy and faithful things God gives to us. Here Paul indicates that the resurrected Christ is not only our Savior bringing us God's salvation and that He is not only the firstborn Son of God. This resurrected One is also the holy and faithful things as a gift given to us by God.

It is easy for us to understand that Christ is our Savior. It is more difficult to understand that Christ is the firstborn Son of God. But it is very difficult to understand that the resurrected Christ is the holy and faithful things given to us by God. The holy and faithful things cover a wide span, a span much wider than that covered by the titles Savior and firstborn Son. The phrase the holy things...the faithful things is actually a divine title, a title of Christ. In these verses Christ is called the holy and faithful things. The Savior God raised up out of the seed of David has become the holy and faithful things. (The Conclusion of the New Testament, pp. 2995-2996)

Further Reading: Life-study of Acts, msg. 37

第一週 ■ 週五

晨興餽養

賽五五 3『…我必與你們立永遠的約，就是向大衛所顯確定的憐憫。』

代下六 42『耶和華神阿，求你不要厭棄你的受膏者，記念向你僕人大衛所施的慈愛。』

詩八九 1『我要歌唱耶和華的慈愛〔或，憐憫〕，直到永遠；我要用口將你的信實傳與萬代。』

復活的基督是大衛那聖的，那可靠的，這對我們是憐憫或祝福。復活的基督是神在今世賜給我們的憐憫與祝福。這些是大衛那聖的，那可靠的，豫言在以賽亞五十五章三節，應驗在行傳十三章三十四節。（新約總論第二冊，二〇七頁。）

信息選讀

行傳十三章三十四節說，『論到神叫祂從死人中復活，不再歸於朽壞，就這樣說：「我必將大衛那聖的，那可靠的，賜給你們。」』…三十三節說，『神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』我們看過基督的復活是祂第二次的出生，使祂生為神的長子。神應許將祂賜給祂的子民，而這復活的一位就是大衛那聖的，那可靠的。『大衛那聖的，那可靠的，』這話指明基督是屬於大衛的，因神從大衛的後裔中興起這樣的一位。復活的基督對神是長子，對我們卻是救主。不僅如此，祂是神賜給祂選民的一大恩

WEEK 1 ■ DAY 5

Morning Nourishment

Isa. 55:3-4 ...I will make an eternal covenant with you, even the sure mercies shown to David. Indeed, I have given Him as a Witness to the peoples, a Leader and a Commander to the peoples.

2 Chron. 6:42 O Jehovah God,...remember Your lovingkindness to David Your servant.

Psa. 89:1 I will sing of the lovingkindness of Jehovah forever; from generation to generation I will make known Your faithfulness with my mouth.

The resurrected Christ is the holy and sure things of David, things that are mercies or blessings to us. The resurrected Christ is the mercies and blessings God gives to us in this age. These are the holy and sure things of David prophesied in Isaiah 55:3 and fulfilled in Acts 13:34. (The Conclusion of the New Testament, p. 400)

Today's Reading

Acts 13:34 says, "As to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, 'I will give you the holy things of David, the faithful things.'" Verses 33 and 34 are concerned with the resurrection of Christ. Verse 33 says, "That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You.'" We have seen that Christ's resurrection was His second birth to bring Him forth as the firstborn Son of God. God promised to give Him to His people, and this resurrected One is the holy and faithful things of David. The phrase the holy things of David, the faithful things indicates that Christ was of David, for it was out of David's seed that God raised up such a One. To God the resurrected Christ is the firstborn

賜，這恩賜稱為『那聖的，那可靠的』。（新約總論第二冊，二〇七頁。）

那聖的、可靠的乃是基督所是的各方面。按照新約，基督是生命、亮光、恩典、公義、聖別、成聖、稱義。祂也是生命的糧和活水。不僅如此，那聖的、可靠的包括哥林多前書所揭示基督的各方面：能力、智慧、公義、聖別、救贖、榮耀、神的深奧、神建造的惟一根基、逾越節、無酵餅、靈食、靈水、靈磐石、頭、身體、初熟的果子、第二個人、末後的亞當。我們在約翰福音看見基督更多的方面，就如牧人和草場。哦，基督那聖的，那可靠的，對我們是何等豐富！祂這復活的一位乃是長子、救主、以及一切聖的、可靠的事物。

在舊約裏，那聖的、可靠的被視為憐憫。以賽亞五十五章三節說到『向大衛所顯確定的憐憫』。代下六章四十二節題到『向你僕人大衛所施的慈愛〔或，憐憫〕』。詩篇八十九篇一節說，『我要歌唱耶和華的慈愛〔或，憐憫〕，直到永遠。』憐憫含示愛與恩典，但憐憫比愛構得更遠。愛與恩典無法構到的，憐憫能構得到。一切聖的、可靠的事物，都是對我們作憐憫的基督自己。生命是憐憫，亮光也是憐憫。同樣的，公義、聖別、稱義、成聖，都是憐憫。約翰十章裏有門、草場、牧人，這些也都是憐憫。我們若花時間數算憐憫的這一切方面，會有很長一系列的憐憫。丈夫對妻子的愛，以及妻子對丈夫的服從，都是對我們作憐憫的基督。一個丈夫若在基督裏愛他的妻子，這必然是憐憫。他對妻子的愛，就是對他作憐憫的基督自己。同樣的，如果一位姊妹在基督裏服從她的丈夫，那也是憐憫。她的服從也是那對她作憐憫的基督自己。（新約總論第九冊，二八四至二八五頁。）

參讀：使徒行傳生命讀經，第三十八篇。

Son, but to us He is the Savior. Moreover, He is a great gift given by God to His chosen people and this gift is entitled the holy things...the faithful things.

These holy and faithful things are all the aspects of what Christ is. According to the New Testament, Christ is life, light, grace, righteousness, holiness, sanctification, and justification. He is also the bread of life and the living water. Furthermore, the holy and faithful things include all the aspects of Christ unveiled in 1 Corinthians: power, wisdom, righteousness, sanctification, redemption, glory, the depths of God, the unique foundation of God's building, the Passover, the unleavened bread, the spiritual food, the spiritual drink, the spiritual rock, the Head, the Body, the firstfruits, the second man, and the last Adam. We see many more aspects of Christ in the Gospel of John, such as the Shepherd and the pasture. Oh, how much Christ is to us as the holy and faithful things! As the resurrected One, He is the firstborn Son, the Savior, and all the holy and faithful things.

In the Old Testament the holy and faithful things are regarded as mercies. Isaiah 55:3 speaks of "the sure mercies shown to David." Second Chronicles 6:42 mentions "the mercies of David" (KJV), the Lord's servant, and Psalm 89:1 says, "I will sing of the mercies of the Lord forever" (KJV). Mercy implies both love and grace, but it reaches further than love. Where love and grace cannot reach, mercy can reach. All the holy and faithful things are Christ Himself as mercies to us. Life is a mercy, and light is also a mercy. Likewise, righteousness, holiness, justification, and sanctification are mercies. In chapter 10 of the Gospel of John we have the door, the pasture, and the Shepherd, all of which are mercies. If we took time to count all the aspects of these mercies, we would have a long list of mercies. A husband's love for his wife and the wife's submission to her husband are Christ as mercies to us. If a husband, in Christ, loves his wife, this surely is a mercy. His love for her is Christ Himself as a mercy to him. In a similar way, if a sister, in Christ, submits to her husband, that also is a mercy. Her submission is Christ Himself as a mercy to her. (The Conclusion of the New Testament, pp. 400-401, 2996-2997)

Further Reading: Life-study of Acts, msg. 38

第一週 ■ 週六

晨興餽養

加二 16『且知道人得稱義，不是本於行律法，乃是藉着信耶穌基督，連我們也信入了基督耶穌，使我們本於信基督得稱義，不是本於行律法…。』

徒十三 38 ~ 39『…赦罪是藉這人傳給你們的。在一切你們靠摩西的律法不得稱義的事上，靠這人，凡信的就都得稱義了。』

一年過一年，我們能無窮盡的說神的話，這實在是對我們作憐憫的基督。這不是我們的能力或恩賜，這全是憐憫。不僅說神的話是憐憫，甚至親愛的救主就是我們的說話。我們的說話就是基督；對我們而言，這說話的基督乃是憐憫。雖然我們說話的口才也許不好，但這說話滿了基督。這完全是由於我們說神的話時，基督對我們乃是憐憫。（新約總論第九冊，二八五頁。）

信息選讀

我們都需要看見，復活的基督是那一切聖的、可靠的事物，成為神給我們的憐憫，作為包羅萬有的恩賜。這是保羅在行傳十三章所傳講的基督。保羅在他的福音信息裏，不僅根據舊約傳講基督，也傳講復活的基督是那聖的，那可靠的。實際上，保羅在這裏傳福音時所宣揚的，需要他寫的一切書信來解釋。所以，我們若要更多看見基督是那聖的，那可靠的，就需要研讀保羅的十四封書信。保羅在他的傳講裏立了一個絕佳的榜樣，給我們今天傳福音時有所跟從。我們需要像保羅一樣豐富且拔高的傳講基督。

WEEK 1 ■ DAY 6

Morning Nourishment

Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law... Acts ...Through this One forgiveness of sins is announced

13:38-39 to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Our speaking the word of God year after year inexhaustibly is certainly Christ as a mercy to us. This is not a matter of our ability or gift. It is altogether a matter of mercy. Not only is it a mercy for us to speak the word of God, but even the dear Savior is our speaking. Our speaking is Christ, and to us this speaking Christ is a mercy. Though our speaking may not be eloquent, our speaking may be full of Christ. This is wholly due to Christ being a mercy to us in speaking the word of God. (The Conclusion of the New Testament, p. 2997)

Today's Reading

We all need to see that the resurrected Christ is all the holy and faithful things as mercies given to us by God as an all-inclusive gift. This was the Christ preached by Paul in Acts 13. Paul, in his gospel message, not only preached Christ from the Old Testament, but also preached the resurrected Christ as the holy and faithful things. Actually, what Paul proclaimed here in his preaching of the gospel requires all the Epistles written by him for its definition. Therefore, if we want to see more concerning Christ as the holy and faithful things, we need to study the fourteen Epistles of Paul. In his preaching Paul set up an excellent pattern for us to follow in our gospel preaching today. Like Paul, we need to preach Christ in a rich and uplifted way.

保羅在行傳十三章三十八至三十九節接着說，『所以諸位，弟兄們，你們當曉得，赦罪是藉這人傳給你們的。在一切你們靠摩西的律法不得稱義的事上，靠這人，凡信的就都得稱義了。』罪得赦免（38）是消極的，使我們從定罪得釋放；得稱義（39）是積極的，使我們與神和好，蒙神悅納。

保羅在三十八至三十九節都說到『這人』。這人是誰？祂就是那已經復活成為神長子的一位，是我們的救主，也是那許多聖的、可靠的事物。所以，藉着這一位，就是那聖的並可靠的，對我們作神的憐憫，我們就蒙赦免並得稱義。藉着這位長子，救主，那聖的並可靠的，赦罪已經傳給我們。藉着這一位，我們在一切靠摩西的律法不得稱義的事上，就都得稱義了。

我們靠着得赦免並稱義的那一位，不僅是我們的救主，祂自己就是我們的赦免和稱義。赦免和稱義都是從神給我們的憐憫，這些憐憫是復活基督的各方面。…絕不要認為赦免和稱義與基督是分開的。赦免和稱義都是基督自己，作神給我們之憐憫的各方面，這些憐憫就是那聖的、可靠的。赦免和稱義必定是神的恩賜，也必然是那聖的、可靠的。我們若有這種領會，就會看見赦免和稱義不是凡俗的，乃是聖別的。不僅如此，這些乃是信實、確定、可靠的。這是保羅在十三章對基督是神長子的傳講；藉着他的傳講，許多人得救了。

我們在三十二至三十九節看見，基督是神的長子，祂是神給祖宗的應許，並且神在復活裏將祂生為祂的長子。祂是神的長子，是大衛那聖的，那可靠的。赦罪是藉這一位傳給人的，凡信祂的，就在一切事上得了稱義。（新約總論第九冊，二八五至二八七、二八〇頁。）

參讀：新約總論，第三十八、二百九十三篇。

In Acts 13:38 and 39 Paul goes on to say, “...Men, brothers,... through this One forgiveness of sins is announced to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.” To be forgiven of sins (v. 38) is on the negative side and is for our release from condemnation. To be justified (v. 39) is on the positive side and is for our reconciliation to God and acceptance by Him.

In both verse 38 and verse 39 Paul speaks of “this One.” Who is this One? This is the One who has been resurrected to be God’s firstborn Son, our Savior, and the many holy and faithful things. Therefore, through the One who is the holy and faithful things as God’s mercies to us, we are forgiven and justified. Through the One who is the firstborn Son, the Savior, and the holy and faithful things, forgiveness of sins has been announced to us. And through this One we are justified from all the things from which we could not be justified by the law of Moses.

The One by whom we are forgiven and justified is not only our Savior; He Himself is our forgiveness and justification. Both forgiveness and justification are mercies from God to us, and these mercies are aspects of the resurrected Christ....Never consider forgiveness and justification as something apart from Christ. Both forgiveness and justification are aspects of Christ Himself as mercies from God to us, and these mercies are holy and faithful things. To be sure, forgiveness and justification are gifts of God, and they certainly are holy and faithful things. If we have this understanding, we shall see that forgiveness and justification are not common. Rather, they are holy. Furthermore, they are faithful, sure, trustworthy. This is Paul’s preaching of Christ as the Firstborn of God in Acts 13, through which many were saved.

In Acts 13:32-39 we see Christ as the Firstborn of God, who was promised to the fathers and was begotten by God in resurrection to be His Firstborn. As the Firstborn of God, He is the holy and faithful things of David. Through such a One, forgiveness of sins is announced, and whoever believes in Him is justified from all things. (The Conclusion of the New Testament, pp. 2997-2999, 2993)

Further Reading: The Conclusion of the New Testament, msgs. 38, 293

第一週詩歌

154

讚美主—祂的萬有包羅性

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A^b A^b₇ D^b B^b_m A^b F_m B^b₇ E^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-5 | 1-1 | 3·2 1 | 2-- |

一 遠在時間尚未起首,萬有尙都未開始,
 A^b A^b₇ D^b B^b_m A^b D^b E^b₇ A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- |

在父懷中並榮耀裏,你是神的獨生子。
 A^b E^b₇ A^b D^b E^b
 5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |

當父將你賜給我們,你的身位仍一樣,
 A^b D^b B^b_m A^b D^b A^b E^b₇ A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- ||

為將父的所有豐滿,藉着聖靈來表揚。

二 藉着你死並你復活, 你就成為神長子;
 藉着重生分賜生命, 我們成為神眾子。
 我們是你生命繁殖, 是你許多的弟兄,
 我們是你榮耀複本, 是你神聖的擴充。

三 你會是那惟一麥粒, 落到地裏而死了;
 藉着死亡,並藉復活, 顯出繁殖的榮耀。
 你使我們由你得生, 變成許多的子粒;
 眾人調和成為一餅, 作你豐滿的身體。

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

WEEK 1 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203

F F⁷/A B^b G_m A_m D_m G⁷ C⁷

1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,
 F F⁷ B^b G_m F B^b F/C C⁷ F

9 Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.
 F/A D_m G_m C⁷ D_m F/A B^b C⁷ F

17 When to us the Fath - er gave Thee, Thou in per - son wast the same,
 F/A D_m G_m F/C D_m B^b F/C C⁷ F

25 All the ful - ness of the Fath - er In the Spir - it to pro - claim.

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

第二週

使徒行傳的繼續— 在人類歷史中活在神聖歷史裏

綱 要

讀經：徒二八 31，約五 17，徒一 14，六 7，十一 23 ~ 24，十九 20，二六 18

週 一

壹 使徒行傳啓示一班人作為行動的神，在人類歷史中活在神聖歷史裏；他們在生命、性情、彰顯和功用上（但不在神格上）成為神，為着擴展並建造召會，作基督團體的顯現——8、14，二 14 上，四 10 ~ 20、31 ~ 32，五 20、38 ~ 39，十三 1 ~ 4，二六 16 ~ 19，二八 31：

一 在使徒行傳裏彼得頭一次宣揚福音時，引用了約珥書；該書啓示外在的人類歷史裏內在的神聖歷史——徒二 17 ~ 21，珥一 1 ~ 4，二 28 ~ 32。

二 在人類歷史裏的神聖歷史，乃是基督『從太初而出』（彌五 2），通過時間的橋梁，進到將來的永遠（詩九十 2），使祂能將自己分賜到祂所揀選的人裏，作萬國所羨慕的（該二 7），為着祂團體的顯現和祂完滿的得榮。

Week Two

The Continuation of the Book of Acts— Living in the Divine History within Human History

OUTLINE

Scripture Reading: Acts 28:31; John 5:17; Acts 1:14; 6:7; 11:23-24; 19:20; 26:18

Day 1

I. The book of Acts reveals a group of people who live in the divine history within human history as the acting God; they have become God in life, in nature, in expression, and in function (but not in the Godhead) for the spreading and building up of the church as the corporate manifestation of Christ—1:8, 14; 2:14a; 4:10-20, 31-32; 5:20, 38-39; 13:1-4; 26:16-19; 28:31:

A. In Peter's first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, divine history within the outward, human history—Acts 2:17-21; Joel 1:1-4; 2:28-32.

B. The divine history within the human history is Christ's "goings forth... from the days of eternity" (Micah 5:2) across the bridge of time into eternity future (Psa. 90:2) so that He might be dispensed into His chosen ones as the Desire of all the nations (Hag. 2:7) for His corporate manifestation and His full glorification.

三 約珥書說到經過過程、終極完成、複合之靈在五旬節那天的澆灌；這靈就是終極完成的三一神，也是基督的實化，為着基督的顯現—二 28 ~ 29，徒二 1 ~ 4、16 ~ 21，提前三 15 ~ 16。

週 二

貳 使徒行傳這一卷書是沒有結束的，因為這卷書仍在繼續着，作為在人類歷史中的神聖歷史—二 8:31:

- 一 主說，『我父作工直到如今，我也作工』（約 5:17）；這表明自從撒但背叛和人墮落以來，神作工直到如今，並且主也作工。
- 二 使徒行傳是記載神的工作，在二十八章以後，還有許多神的器皿在作神的工作；神的工作正在繼續下去，沒有停在那裏。
- 三 神的工作還要一直往前去，一直到國度，一直到新天新地，神都是往前進，絕不停止；我們如果知道並相信這事，我們就要讚美主；甚至到新耶路撒冷，祂的眾奴僕仍要作祭司事奉祂—啓二 2:3，參徒十三 36 上。

週 三

- 四 聖靈藉着基督的信徒傳揚基督，使基督得到繁殖、繁增並開展的工作，還沒有完畢，還需要繼續很長一段時間。
- 五 這種使基督擴增、繁殖、繁增並開展的福音工作，乃是照着神新約的經綸，為神產生許多的兒子（羅 8:29），作基督的肢體，構成基督的

C. Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, who was poured out on the day of Pentecost; this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ—2:28-29; Acts 2:1-4, 16-21; 1 Tim. 3:15-16.

Day 2

II. The Acts of the Apostles is a book without an ending because this book is still being continued as the divine history within human history—28:31:

- A. The Lord said, “My Father is working until now, and I also am working” (John 5:17); this shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord is also working.
- B. The book of Acts is a record of the work of God; after Acts 28 many of God’s vessels are still carrying on with His work; His work is continuing and has not stopped.
- C. His work will go on until the kingdom and even until the new heaven and new earth; God is always advancing; He never stops; if we know this and believe in this, we will praise the Lord; even as the New Jerusalem, His slaves will serve Him as priests—Rev. 22:3; cf. Acts 13:36a.

Day 3

- D. The work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time.
- E. Such an evangelistic work for Christ’s increase, propagation, multiplication, and spread is according to God’s New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ

身體 (十二 5) , 以完成神永遠的計畫, 成全祂永遠的旨意; 這是使徒行傳以後, 二十一卷書信以及啓示錄所接着詳盡啓示的。

六 既然神所要得着的是一個團體、發光的器皿, 也就是見證的器皿, 祂的兒女就必須被帶到對基督身體的感覺裏, 並學習過身體生活; 否則, 他們在神手裏就沒有用處, 就絕不能達成神的目標—羅十二 1~5, 林前十二 12, 啓一 10~12。

七 甚至得勝者的見證也是爲着全召會; 工作是他們作的, 好處是全召會都得着的—十二 5~9, 二 7、11、17、26~28, 三 3、5、12、20~21。

八 得勝者不是爲着他們個人; 他們乃是站在召會的地位上把召會帶到完全的地步; 甚至得勝者的得勝也是團體的得勝—參腓一 19。

週 四

叁 神的話仍在擴長並繁增, 作爲使徒行傳的繼續—六 7, 十二 24, 十九 20:

一 六章七節的『擴長』指生命的長大, 這指明神的話是生命的事, 如同種子撒在人的心裏, 爲着基督的擴增—神的增長—而在我們裏面長大—可四 14, 西二 19。

二 行傳十二章二十四節的『繁增』指基督在人數上的增加; 事實上, 門徒的繁增在於話的擴長。

三 新的門徒『加添歸主』成爲基督的各部分, 就是基督的肢體—五 14, 十一 24, 羅十五 16。

四 我們要鼓勵初信者『立定心志, 一直與主同在』; 意即堅定不移的忠於主, 依附主, 活在與主緊

to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will; this is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow the book of Acts.

F. Since God is after a corporate, shining vessel, a vessel of testimony, His children must be brought to the awareness of the Body of Christ and learn to live the Body life; otherwise, they are useless in His hand and can never fulfill His goal—Rom. 12:1-5; 1 Cor. 12:12; Rev. 1:10-12.

G. Even the testimony of the overcomers is maintained on behalf of the whole church; they do the work, and the whole church receives the benefit—12:5-9; 2:7, 11, 17, 26-28; 3:3, 5, 12, 20-21.

H. The overcomers are not for themselves; they stand on the ground of the church, and they are there to bring the whole church to perfection; even the victories of the overcomers are corporate victories—cf. Phil. 1:19.

Day 4

III. The word of God is still growing and being multiplied as the continuation of the book of Acts—6:7; 12:24; 19:20:

A. Grew in Acts 6:7 refers to the growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart for the increase of Christ, the growth of God, within us—Mark 4:14; Col. 2:19.

B. Multiplied in Acts 12:24 refers to the increase of Christ in numbers; actually, the multiplication of the disciples depends on the growth of the word.

C. New disciples are “added to the Lord” to become the parts of Christ, the members of Christ—5:14; 11:24; Rom. 15:16.

D. We need to encourage the new believers “to remain with the Lord with purpose of heart”; this is to be persistently faithful to the Lord, cleave to

密的交通中—徒十一 23。

肆 使徒行傳啓示一班人藉着呼求主的名，在人類歷史中活在神聖歷史裏，他們爲主的名受苦，並在主的名，就是在耶穌的名裏說話：

一 約珥關於神新約禧年的豫言及其應驗有兩面：在神那一面，祂在復活基督的升天裏，將祂的靈澆灌下來；在我們這一面，我們呼求這位成就一切、達到一切並得着一切，升天之主的名—徒二 16～18、21，珥二 28～29、32 上：

1 我們在人類歷史中的神聖歷史，乃是呼求主名而享受基督的豐富，以建造基督的身體作基督豐滿的歷史—羅十 12～13，弗三 8、19，一 22～23。

2 藉着呼求主名，我們就保守自己在神那金的神聖歷史裏；這歷史開始於以挪士（創四 26），繼續於舊約和新約（伯十二 4，創十二 8，二六 25，申四 7，士十五 18，撒上十二 18，詩一一六 4、13、17，八十 18，八八 9，王上十八 24，賽十二 4，哀三 55、57，詩九九 6，賽五五 6，拿一 6，王下五 11，賽四一 25，徒二 21，七 59，九 14、21，二二 16，羅十 12～13，林前一 2，提後二 22），結束於聖經中最後的禱告（啓二二 20）。

週 五

二 當我們活在神聖的歷史裏，我們就在人類歷史裏爲主的名受苦；爲着人所羞辱、神所寶貴之耶穌的名受辱，乃是真正的尊貴—徒四 18～20、29～31，五 41～42，九 13～16，林後六 4，十一 23，西一 24～25。

Him, and live in close fellowship with Him—Acts 11:23.

IV. The book of Acts reveals a group of people who live in the divine history within human history by calling on the name of the Lord, suffering on behalf of the name of the Lord, and speaking in the name of the Lord, the name of Jesus:

A. Joel's prophecy and its fulfillment concerning God's New Testament jubilee have two aspects: on God's side, He poured out His Spirit in the ascension of the resurrected Christ; on our side, we call on the name of the ascended Lord, who has accomplished all, attained unto all, and obtained all—Acts 2:16-18, 21; Joel 2:28-29, 32a:

1. Our divine history in the midst of human history is a history of calling on the name of the Lord to enjoy the riches of Christ for the building up of the Body of Christ as the fullness of Christ—Rom. 10:12-13; Eph. 3:8, 19; 1:22-23.

2. By calling on the name of the Lord, we keep ourselves in God's golden, divine history—a history that begins with Enosh (Gen. 4:26), continues through the Old and New Testaments (Job 12:4; Gen. 12:8; 26:25; Deut. 4:7; Judg. 15:18; 1 Sam. 12:18; Psa. 116:4, 13, 17; 80:18; 88:9; 1 Kings 18:24; Isa. 12:4; Lam. 3:55, 57; Psa. 99:6; Isa. 55:6; Jonah 1:6; 2 Kings 5:11; Isa. 41:25; Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:12-13; 1 Cor. 1:2; 2 Tim. 2:22), and concludes with the last prayer in the Bible (Rev. 22:20).

Day 5

B. As we are living in the divine history, we suffer on behalf of the Lord's name within the human history; it is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus—Acts 4:18-20, 29-31; 5:41-42; 9:13-16; 2 Cor. 6:4; 11:23; Col. 1:24-25.

三 我們藉着『在耶穌的名裏放膽講說』，實現在人類歷史裏的神聖歷史；這名乃是主在祂身位和工作上，一切所是之總和的表明—徒九 27，腓二 9～11，帖前二 2，林後四 5。

伍 使徒行傳啓示一班人藉着作爲一個身體而生活、行動並活動，在人類歷史中活在神聖歷史裏；他們作每一件事，都是在身體裏、藉着身體並爲着身體：

一 主耶穌受死、復活並升天之後，繼續在地上千萬人裏生活、行動、行事並工作，因爲祂藉着祂的死與復活，將祂自己分賜到他們裏面—約十二 24。

二 四福音給我們頭的圖畫，而使徒行傳讓我們看見身體；使徒行傳實際上乃是基督憑着那靈，在召會，就是祂的身體，祂的繁殖與複製裏的行動—一 14，二 14 上、42，九 4～5，二八 13～15。

陸 使徒行傳啓示一班人藉着棄絕己並憑另一個生命，就是基督這神聖的生命活着，而在人類歷史中活在神聖歷史裏；基督這團體的生活，乃是基督身體的實際：

一 行傳五章二十節裏的『這生命』，指彼得所傳講、供應、活出的神聖生命，這生命勝過了猶太首領的逼迫、恐嚇和監禁；彼得的生活和工作，使神的生命在他的處境中，既真實又現實，甚至天使都看見並將其指出。

二 保羅憑着耶穌包羅萬有的靈，在他的靈裏（神聖的靈與他這人的靈調爲一靈），活基督並事奉神；他活在幔內（在他那作爲實際至聖所的靈裏），並出到營外（在屬人的宗教組織之外）—十六 6～

C. We carry out the divine history within human history by speaking “boldly in the name of Jesus”; this name is the expression of the sum total of what the Lord is in His person and work—Acts 9:27; Phil. 2:9-11; 1 Thes. 2:2; 2 Cor. 4:5.

V. The book of Acts reveals a group of people who live in the divine history within human history by living, moving, and acting as one Body; they do everything in the Body, through the Body, and for the Body:

A. After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on earth in thousands of people because He imparted Himself into them through His death and resurrection—John 12:24.

B. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body; the book of Acts is actually the acts of Christ by the Spirit in the church as His Body, His reproduction and duplication—1:14; 2:14a, 42; 9:4-5; 28:13-15.

VI. The book of Acts reveals a group of people who live in the divine history within human history by rejecting themselves and living by another life—Christ as the divine life; this corporate living of Christ is the reality of the Body of Christ:

A. The life that is indicated by this life in Acts 5:20 is the divine life preached, ministered, and lived by Peter that overcame the Jewish leaders' persecution, threatening, and imprisonment; Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out.

B. Paul lived Christ and served God by the all-inclusive Spirit of Jesus in his spirit (the divine Spirit mingled with his human spirit as one spirit); he lived within the veil (in his spirit as the practical Holy of Holies) and outside the camp (the human organization of religion)—16:6-7; 17:16;

7, 十七 16, 十九 21, 羅八 16, 提後四 22, 林前六 17, 羅一 9, 腓三 3, 來六 19 ~ 20, 十三 13。

三 我們要在人類歷史中活在神聖歷史裏，並在我們的人生裏憑神聖的生命而活，就需要成為向主敞開的器皿，愛祂，接受祂，被祂充滿，讓祂作我們的一切，並且在我們裏面、藉着我們、為着我們作每一件事—徒九 15, 林後四 7, 羅九 21、23, 參王下四 1 ~ 6。

週 六

柒 使徒行傳啓示一班人藉着堅定持續的禱告並盡話語的職事，在人類歷史中活在神聖歷史裏；這就是活在使徒的職事裏，與作我們大祭司之基督天上的職事配合—六 4, 來七 25, 八 1 ~ 2:

一 藉着禱告，我們就思念在上面的事，成為基督在諸天之上職事的返照；我們靠禱告作人所無法作的，明白人所無法明白的，講說人所無法講說的一徒九 11, 十三 1 ~ 4, 西三 1 ~ 3, 四 2, 弗六 18, 但六 10, 九 2 ~ 3, 林前二 13, 林後三 6。

二 藉着盡話語的職事，我們將基督分授到人裏面作屬天的生命和能力，使他們因基督的豐富得着維持，而在地上海基督作他們屬天的生命—羅十五 16, 參賽五十 4 ~ 5。

捌 使徒行傳啓示一班人在人類歷史中活在那見於詩篇六十八篇的神聖歷史裏；這詩篇給我們看見基督乃是神在地上行動的中心，也是神藉召會之活動的實際—1、24 節：

19:21; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 1:9; Phil. 3:3; Heb. 6:19-20; 13:13.

C. In order to live in the divine history within human history and by the divine life in our human life, we need to be vessels open to the Lord, loving Him, receiving Him, being filled with Him, and letting Him be everything to us and do everything in us, through us, and for us—Acts 9:15; 2 Cor. 4:7; Rom. 9:21, 23; cf. 2 Kings 4:1-6.

Day 6

VII. The book of Acts reveals a group of people who live in the divine history within human history by continuing steadfastly in prayer and in the ministry of the word; this is to live in the apostolic ministry in coordination with Christ as our great High Priest in His heavenly ministry—6:4; Heb. 7:25; 8:1-2:

A. By prayer we set our mind on the things above and become a reflection of Christ's ministry in the heavens; we depend on prayer to do what man cannot do, to understand what man cannot understand, and to speak what man cannot speak—Acts 9:11; 13:1-4; Col. 3:1-3; 4:2; Eph. 6:18; Dan. 6:10; 9:2-3; 1 Cor. 2:13; 2 Cor. 3:6.

B. By the ministry of the word, we impart Christ into others as the heavenly life and power so that they may be sustained with the riches of Christ to live Christ as their heavenly life on earth—Rom. 15:16; cf. Isa. 50:4-5.

VIII. The book of Acts reveals a group of people who live in the divine history within human history seen in Psalm 68, which shows that Christ is the center of God's move on the earth and the reality of God's activities through the church—vv. 1, 24:

- 一 我們需要天天享受經過過程並終極完成的三一神作分賜生命並澆灌的那靈—11 ~ 13 節，徒二 46 ~ 47，五 42，十六 5，二十 31，二八 30 ~ 31。
- 二 我們需要住在基督裏，以祂為傳福音者的『海口』，為着傳揚福音的輸送和擴展；五旬節那天，至少一百二十艘福音『船』（他們全是加利利人），從這『海口』出發去擴展福音—詩六八 27，創四九 13，徒二 7，十三 31。

- A. We need to enjoy the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day—vv. 11-13; Acts 2:46-47; 5:42; 16:5; 20:31; 28:30-31.
- B. We need to dwell in Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of the gospel; on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans, set out from the shore to spread the gospel—Psa. 68:27; Gen. 49:13; Acts 2:7; 13:31.

第二週 ■ 週一

晨興餽養

珥二 28 『以後，我要將我的靈澆灌在一切屬肉體的人身上；你們的兒女要說豫言，你們的老年人要作異夢；你們的青年人要見異象。』

32 『那時，凡呼求耶和華名的，就必得救；因為照耶和華所說的，在錫安山、在耶路撒冷，必有逃脫的人，在餘剩的人中，必有耶和華所召的。』

在約珥書我們看見神的歷史、人的歷史、和神經綫的歷史。…我們不該認為人有歷史而神沒有歷史。這個宇宙中有兩個歷史：人的歷史—屬人的歷史，和神的歷史—神聖的歷史。我們可以把人的歷史比喻作核桃的外殼，把神的歷史比喻作外殼裏面的核仁。

雖然我們很容易看見外殼，那是外在、物質的，但我們必須有一種內在的洞察力，纔能看見外殼裏面的核仁，認識在人類歷史裏面的神聖歷史。

我們需要清楚看見這兩個歷史—物質的人類歷史和奧祕的神聖歷史。…人的歷史，世界的歷史，是外在的。神聖的歷史，就是神在人裏並同着人的歷史，是內裏的。這個歷史是在人性裏之三神的神聖奧祕。（約珥書生命讀經，二四八至二四九、二五一頁。）

信息選讀

我們都在人類的歷史裏出生，卻在神聖的歷史裏重生。…我們若活在這個世界，就是活在人類的歷史裏。但我們若活在召會中，就是活在神聖的歷史裏。在召會生活中，神的歷史就是我們的歷史。（約珥書生命讀經，二五二頁。）

WEEK 2 ■ DAY 1

Morning Nourishment

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions.

32 And everyone who calls on the name of Jehovah shall be saved; for in Mount Zion and in Jerusalem will be an escape, as Jehovah has said, even for the remnant whom Jehovah calls.

In Joel we see the history of God, of man, and of God's economy...We should not think that man has a history but that God does not have a history. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history. We may liken the history of man to the shell of a walnut and the history of God to the kernel within the shell.

Although it is easy for us to see the shell, which is something outward and physical, we must have a kind of intrinsic insight in order to see the kernel within the shell, to know the divine history within the human history.

We need to have a clear view of these two histories—the physical human history and the mysterious divine history... The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity. (Life-study of Joel, pp. 33-36)

Today's Reading

We all were born in the human history, but we have been reborn, regenerated, in the divine history... If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God's history is our history. (Life-study of Joel, p. 36)

論到〔基督〕這顯現，約珥…說到經過過程、終極完成、複合之靈的澆灌，這靈就是神的靈複合了基督的人性、基督的死及其功效、基督的復活及其大能。…這乃是五旬節那天澆灌下來的聖靈，（徒二1～4，16～21，）這靈就是終極完成的三一神，也是基督的實化，為着基督的顯現。這顯現開始於基督的成為肉體，並藉着那靈的澆灌得着印證和加強；因為藉着那澆灌，個人的基督就成了團體的基督，（林前十二12～13，）就是召會，作為敬虔的極大奧秘—神顯現於肉體。（提前三15～16。）召會作為基督的顯現，要帶進復興的榮耀之日，就是千年國時代，（珥三16～21，）那時基督要得着更完滿的顯現。那復興要終極完成於新天新地新耶路撒冷，就是基督最完滿的顯現。（啓二一1～2。）（聖經恢復本，珥二28註1。）

從五旬節那天起，現今在地上有一班人，有三一神在他們裏面作他們的生命，並在他們身上作他們的權柄。…這班人就是召會，基督的身體。我們若有這異象，就很容易得着活而有效能的信心。我們既然在身體裏並為着身體，那麼每當我們需要能力，我們就有地位要求元首為身體所成就的一切，作我們的分。我們可以要求我們所需的一切，為着我們的經歷。（由基督與召會的觀點看新約概要，一〇一頁。）

靈神…藉着使徒，向硬着心的百姓重複〔以賽亞六章九至十節的話〕。這指明在神聖三一一切的行動裏，以色列人向着恩典的神都是悖逆的。這使祂轉向外邦人，藉着復活和升天的繁殖，開展神的國，建造眾召會，而完成祂新約的經綸。（徒二八28。）（使徒行傳生命讀經，七一四頁。）

參讀：使徒行傳生命讀經，第七十至七十一篇；基督包羅萬有的靈，一四至一六頁。

Regarding [the manifestation of Christ], Joel speaks...concerning the outpouring of the processed, consummated, compound Spirit, that is, the Spirit of God compounded with Christ's humanity, Christ's death and its effectiveness, and Christ's resurrection with its power...This is the Holy Spirit, who was poured out on the day of Pentecost (Acts 2:1-4,16-21), and this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ. This manifestation began with the incarnation of Christ and has been confirmed and strengthened by the outpouring of the Spirit, for through that outpouring the individual Christ became the corporate Christ (1 Cor. 12:12-13), the church as the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16). The church as the manifestation of Christ will bring in the glorious day of restoration, the age of the millennial kingdom (Joel 3:16-21), in which Christ will be manifested in a fuller way. The restoration will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth (Rev. 21:1-2). (Joel 2:28, footnote 1)

Since the day of Pentecost there is now a group of persons on the earth who have the Triune God within them as their life and upon them as their authority...This group of people is the church, the Body of Christ. If we have this vision, it will be easy to have a living and prevailing faith. Whenever we need power, since we are in the Body and for the Body, we have the position to claim as our portion whatever the Head has accomplished for the Body. We may claim whatever we need for our experience. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," pp. 195-196)

[In Acts 28:26-27] God the Spirit through the apostle repeated [the word in Isaiah 6:9-10] again to the hard-hearted people. This indicates that in all the moves of the Divine Trinity the children of Israel were disobedient to the God of grace. Then He turned to the Gentiles for the carrying out of His New Testament economy in the spreading of His kingdom for the building up of the churches through the propagation of the resurrected and ascended Christ (Acts 28:28). (Life-study of Acts, pp. 620-621)

Further Reading: Life-study of Acts, msgs. 70-71; CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ," pp. 563-565

第二週 ■ 週二

晨興餽養

徒二八 30 ~ 31 『保羅在自己所租的房子裏，住了足足兩年，歡迎一切前來見他的人，全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

在聖經裏有一卷書，你不能說完了。其餘六十五卷你都能說完了，但是有一卷你不能說完了，那一卷就是使徒行傳。你讀到行傳二十八章，就要覺得奇怪，怎麼就是這樣的停了？你讀到二十八章，覺得這一卷書還沒有完，這一卷書還沒有結束。使徒行傳這一卷書是沒有結束的，因為使徒的行傳是要繼續的。第一世紀的使徒，他們的行傳也許結束了；但是，全部使徒的行傳並沒有結束。一直到今天，你都看見還是使徒行傳，使徒行傳沒有結束。（倪柝聲文集第二輯第十七冊，一五六至一五七頁。）

信息選讀

主說，『我父作工直到如今，我也作工。』（約五 17。）這表明自從撒但背叛和人墮落以來，神作工直到如今，並且主也作工。使徒行傳是甚麼呢？使徒行傳不是記載保羅的工作，也不是記載彼得或約翰的工作，使徒行傳是記載神的工作。誰能說神在行傳二十八章之後就不作工了，誰能說神的工作到了行傳二十八章的時候就停止了昵？

使徒行傳是沒有結束的，在二十八章以後，還有許多神的器皿在作神的工作。神的工作正在繼續下去，沒有停在那裏。不是保羅在羅馬作了兩年工，以後就沒有事了。就以保羅一生來說，他住在羅馬，後來被殺殉道，這些事都沒有記在使徒行傳裏面。彼得、保羅、約

WEEK 2 ■ DAY 2

Morning Nourishment

Acts 28:30-31 And he [Paul] remained two whole years in his own rented dwelling and welcomed all those who came to him, proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

There is one book in the Bible which does not have an end. All the other sixty-five books have an end. But one book does not have an end. This book is the Acts of the Apostles. Why does Acts 28 end the way it does? When you read Acts 28, you feel as if the book has not yet concluded. This book does not have an ending. The Acts of the Apostles is a book without an ending because this book is still being continued. Perhaps the acts of the first-century apostles have ended, but the book of Acts as a whole has not yet ended. Until now we still have the Acts of the Apostles with us. This book has not yet ended. (CWWN, vol. 37, p. 121)

Today's Reading

The Lord said, "My Father is working until now, and I also am working" (John 5:17). This shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord is also working. What is the book of Acts? The book of Acts is not a record of the work of Paul or a record of the work of Peter or John. The book of Acts is a record of the work of God. Who can say that God has done no work after Acts 28? Who can say that God's work stopped after Acts 28?

The book of Acts does not have an ending. After chapter 28 many of God's vessels are still carrying on with His work. His work is continuing and has not stopped. Everything was not over after Paul worked in Rome for two years. Paul lived in Rome and was later martyred. None of these things are recorded in the book of Acts. Peter, Paul, and John are three important persons, yet none of

翰是三個要緊的人，他們的結局都沒有寫進去，這樣，我們那裏能說使徒行傳已經完了呢？可是神的見證是寫不完的。…二十八章以後雖然沒有再寫，但是神的工作還是在那裏繼續。第一世紀的工作並不是到了絕頂。神四千年之久，有一個工作，…第一世紀不是神工作的結局，第十六世紀不是神工作的結局，直到前一個世紀都不是神工作的結局，神的工作還要一直往前去。一直到國度，一直到新天新地，神都是往前進，絕不停止。我們如果知道並相信這事，我們就要讚美神。

人常常有一個錯誤，就是以爲自己所處的時候，是召會最不好的時候。路德馬丁的時候，有人這樣想；衛斯理約翰的時候，也有人這樣想。但是，我們說，路德馬丁的時候好得很，衛斯理約翰的時候也好得很。我們在這裏說他們所處的時候是好的，再過五十年，人又要說我們所處的時候是好的。我們是怕人要停止，但是，神是不會停止的，…神是一直往前進的。阿利路亞！神是一直往前進的！

神往前進的時候，都有祂的器皿。在使徒行傳裏，神有祂的器皿；在路德馬丁的時候，神有祂的器皿；在衛斯理約翰的時候，神有祂的器皿；每一次有一個屬靈的復興的時候，神都有祂的器皿。那麼，今天神的器皿在那裏？不錯，我父作工直到如今，但是甚麼人繼續下去與神同工？甚麼人說『我也作工』？這是要緊的問題。

弟兄姊妹，如果神給我們一點亮光，能看見一點神的事實，我們就必須承認，神今天所要求的器皿，就是祂在當初所定規的器皿，就是祂的召會。換句話說，今天神所要求的器皿，不是個人的器皿，而是團體的器皿。…所以我們要學習活出身體的生命。要活出身體的生命，就必須拒絕天然的生命，必須在神面前深深受對付，受審判，學習順服，學習交通，叫我們有機會作神的器皿。（倪柝聲文集第二輯第十七冊，一五七至一六〇頁。）

參讀：倪柝聲文集第二輯第十七冊，第二十篇。

their endings were recorded. How can we say that the book of Acts has ended? God's testimony can never be finished.... Although the written record no longer continued after chapter 28, God's work has been going on. The work in the first century was not the peak. For four thousand years, God had been working.... The first century was not the end of God's work, nor was the sixteenth century the end of His work. Even last century was not the end of God's work. His work will go on until the kingdom and even until the new heaven and the new earth. God is always advancing; He never stops. If we know this and believe in this, we will praise our Lord.

Man always has a misconception that his age is the worst age of the church. At the time of Martin Luther some thought this way. At the time of John Wesley some thought this way. We consider Martin Luther's time a marvelous age and John Wesley's time a marvelous age also. While we consider their ages marvelous, some who come fifty years after us will say that we were at a marvelous age. We are afraid that man will stop. But God never stops.... He is always advancing. Hallelujah! God is a God who keeps on advancing!

Every time God advances, He finds some vessels. In the book of Acts, God found some vessels. At the time of Martin Luther, God found a vessel, and at the time of John Wesley, He also found a vessel. Every time there is a spiritual revival, God finds some vessels. Where is God's vessel today? It is true that the Father is working until now. But who is continuing to work together with Him? Who can say, "I also am working"? This is the crucial question.

If God grants us light and if we see God's truth, we will admit that God is after the same vessel today that He ordained at the beginning. This vessel is the church. In other words, God is not after an individual vessel today, but a corporate one. We have to learn to live the Body life.... [For this] we have to deny the natural life and be judged and dealt with by God in a deep way. We must learn obedience, and we must also learn fellowship. In this way, we will have the chance of becoming God's vessel. (CWWN, vol. 37, pp. 121-124)

Further Reading: CWWN, vol. 37, ch. 20

第二週 ■ 週三

晨興餽養

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

〔使徒行傳〕沒有結束，乃是敞口待加的。這必是因為聖靈藉着基督的信徒，傳揚基督，使基督得到繁殖、擴增並普及的工作，還沒有完畢，還需要很長一大段時間的繼續。這種使基督繁殖、擴增並普及的福音工作，乃是照着神新約的經綸，為神產生許多的兒子，（羅八 29，）作基督的肢體，構成基督的身體，（十二 5，）以完成神永遠的計畫，成全祂永遠的旨意。這是使徒行傳以後，二十一卷書信，和一卷啓示錄，所接着詳盡啓示的。基督這樣的繁殖、擴增所產生的召會，乃是神在基督裏得彰顯並掌權的範圍，所以就成為神的國。神的國乃是由神的生命，隨着基督的繁殖、擴增而生長出來並普及的。使徒行傳是基督的普及，也是神國的普及，因為神的國乃是基督的擴大。此書內所廣傳的福音，是以基督為福音，（五 42，）是基督的福音，也是以神的國為福音，（八 12，）也是神國的福音。這福音的傳揚，一直繼續向前，直到全地都成了基督的國。（啓十一 15。）（聖經恢復本，徒二八 31 註 2。）

信息選讀

WEEK 2 ■ DAY 3

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

12:5 So we who are many are one Body in Christ, and individually members one of another.

The book of Acts was not actually ended; rather, it was left open that more may be added. The reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (Rom. 12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will. This is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow this book. The church produced by Christ's propagation and multiplication is the sphere in which God is expressed and in which He reigns in Christ; hence, the church becomes the kingdom of God. The kingdom of God, along with Christ's propagation and multiplication, grows out of and spreads from God's life. Acts is a record of the spreading of Christ; it is also a record of the kingdom of God, because the kingdom of God is the expansion of Christ. The gospel that is widely preached in this book is the very Christ as the gospel (Acts 5:42), the gospel of Christ, and it is also the kingdom of God as the gospel (8:12), the gospel of the kingdom of God. The preaching of such a gospel will continue and advance until the whole earth becomes the kingdom of Christ (Rev. 11:15). (Acts 28:31, footnote 2)

Today's Reading

啓示錄一章說，召會就是金燈臺。神不只說召會是金的，神並且說召會是金的燈臺。召會如果只是金的而已，就並不能滿足神的心。神爲甚麼說召會是金的燈臺呢？因爲金燈臺是發光的，是爲着照亮的。神要召會作一個發光的器皿，見證的器皿。神在當初的時候，定規叫召會作燈臺。不是某人，乃是召會，召會在神面前就是燈臺。金的還不穀，出乎神的還不穀，必須爲神發光，爲神作見證，纔是金燈臺。

所以，召會是爲着神的見證而有的。如果不是金的，就不是召會；如果不是燈臺，也不是召會。裏面如果沒有生命，就不是召會；裏面如果沒有見證，也不是召會。召會必須看見神在這一個世代裏要作甚麼，要得着甚麼，看見神今天在地上的見證是甚麼，這個纔叫作金燈臺。

我們再簡單的說，神的工作是繼續往前進的，神仍舊需要得着器皿，神今天的器皿要像當初的器皿一樣，不是個人，乃是召會。

或者有人要問，召會中有得勝者出來，這是甚麼意思呢？不錯，召會需要有得勝者出來，但是得勝者的見證也是爲着團體的，不是爲着個人的。得勝者不是有一班人自命不凡，自以爲比別人好，把別人都撇在一邊。得勝者乃是爲全召會工作；工作是他們作的，好處是全召會都得着的。得勝者不是爲着他個人，得勝者乃是站在召會的地位上把召會帶到完全的地步，乃是站在召會的地位上代替召會到那個地步。甚至得勝者的得勝也是團體的得勝。（倪柝聲文集第二輯第十七冊，一五九至一六〇頁。）

參讀：使徒行傳生命讀經，第五十五篇。

Revelation 1 tells us that the churches are golden lampstands. God does not simply say that the churches are golden; He says that the churches are golden lampstands. If the churches are just golden, they cannot satisfy God. God says that the churches are golden lampstands because golden lampstands shine and enlighten. God desires the church to be a shining vessel, a vessel of testimony. From the beginning God has ordained that the church be a lampstand. The church, not individuals, is a lampstand before the Lord. It is not enough just to be golden, and it is not enough just to be of God. There must be the shining for God and the testimony for Him before the church can be considered the lampstand.

Hence, the church exists for God's testimony. Anything that is not golden is not the church, and anything that is not a lampstand is not the church. Anything that does not have life within is not the church, and anything that does not have the testimony within is also not the church. The church must realize what God is doing and what He is after in this age; it must realize what God's testimony on the earth today is. Only then can the church be considered the golden lampstand.

Simply put, God's work is always advancing. He is still seeking this vessel. His vessel today is the same vessel He intended to have at the beginning; the church is this vessel, not single individuals.

Some may ask, What does it mean that the overcomers come out of the church? It is true that there needs to be overcomers who come out of the church. But even the testimony of the overcomers is maintained on behalf of the corporate whole; it is not for individuals alone. The overcomers are not men who consider themselves extraordinary, better than others, and who put everyone else aside. The overcomers work on behalf of the whole church. They do the work, while the whole church gains the benefit. The overcomers are not for themselves; they stand on the ground of the church, and they are there to bring the whole church to perfection. They stand on the ground of the church and maintain their stand on behalf of the church. Even the victories of the overcomers are corporate victories. (CWWN, vol. 37, pp. 123-124)

Further Reading: Life-study of Acts, msg. 55

第二週 ■ 週四

晨興餽養

徒六 7『神的話擴長起來，在耶路撒冷門徒的數目大為繁增，也有大羣的祭司順從了這信仰。』

十二 24『但神的話卻日見擴長，越發繁增。』

五 14『信的人越發加添歸主，連男帶女很多。』

〔在行傳六章七節，〕擴長指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裏而長大。（可四 14。）（聖經恢復本，徒六 7 註 1。）

〔我們要鼓勵初信者立定心志，一直與主同在，（徒十一 23，）〕意即堅定不移的忠於主，依附主，活在與主緊密的交通中。（徒十一 23 註 2。）

信息選讀

按照羅馬十五章十六節，保羅將得救的罪人獻與神作可蒙悅納的祭物。所有不信的罪人都在亞當裏。當我們傳福音給他們，而他們接受主的時候，他們就從亞當遷到基督裏。人信入基督時，就成了基督的一部分。遷入基督裏的不信者，就是基督的擴增。當我傳福音，將得救的人獻與神時，我是在獻基督—不是個別的基督，乃是團體的基督。在舊約中，祭司獻牛羊為祭物。神喜悅那個，因為那是要來之基督的豫表。今天在新約時代，我們的工作乃是傳福音救罪人，使他們成為基督的一部分。我們將這些人獻與神時，神看他們是基督的一部分。…因着我們是基督的肢體，我們就能說我們是基督。保羅在腓立比一章二十一節說，『因為在我，活着就是基督。』我們被獻與神時，乃是作為基督獻給神。（主今日恢復的進展，二九至三〇頁。）

WEEK 2 ■ DAY 4

Morning Nourishment

Acts 6:7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

12:24 But the word of God grew and multiplied.

5:14 And believers were all the more being added to the Lord, multitudes of both men and women.

[In Acts 6:7] grew refers to growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14). (Acts 6:7, footnote 1)

[In Acts 11:23, "to remain with the Lord with purpose of heart" is to] be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him. (Acts 11:23, footnote 2)

Today's Reading

According to Romans 15:16, Paul offered the saved sinners to God as acceptable sacrifices. All the unbelieving sinners are in Adam. When we preach the gospel to them and they receive the Lord, they are transferred out of Adam into Christ. When someone believes into Christ, he becomes a part of Christ. The unbelievers who are transferred into Christ are the increase of Christ. When I am preaching the gospel to offer saved persons to God, I am offering Christ—not the individual Christ but the corporate Christ. In the Old Testament the priests offered bulls and goats as sacrifices. God was pleased with that because they were types of the coming Christ. Our work today in the New Testament age is to preach the gospel to save sinners, to make them parts of Christ. When we offer these ones to God, God considers them as parts of Christ....Because we are members of Christ, we can say that we are Christ. Paul says in Philippians 1:21, "To me, to live is Christ." When we were offered to God, we were offered to God as Christ. (CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," p. 24)

在新約裏，彼得在五旬節那天，首次題起呼求主名，應驗了約珥的豫言。這應驗是關乎神在經綸一面，將包羅萬有的靈澆灌在祂所揀選的人身上，使他們能有分於新約的禧年。約珥關於神新約禧年的豫言及其應驗有兩面：在神那一面，祂在復活基督的升天裏，將祂的靈澆灌下來；在我們這一面，我們呼求這位成就一切、達到一切並得着一切，升天之主的名。我們這些在基督裏的信徒，要有分於並享受包羅萬有的基督，和祂所成就、所達到、所得着的一切，呼求祂的名是極其需要的。（林前一2。）在神新約的經綸裏，這是一種主要的作法，使我們能享受這位經過過程的三一神，叫我們完全得救。（羅十10～13。）早期的信徒在各處都呼求主名。（林前一2。）…在提後二章二十二節〔保羅〕對提摩太所說的話，指明早期所有尋求主的人都呼求主名。毫無疑問，他是一個這樣實行的人，因為他囑咐他的青年同工提摩太要照樣作，使提摩太能和他一樣享受主。

呼求主名不是新約的新作法，乃是開始於創世記四章二十六節，人類的第三代以挪士。接着有約伯、（伯十二4，二七10、）亞伯拉罕、（創十二8，十三4，二一33、）以撒、（二六25、）摩西和以色列人、（申四7、）參孫、（士十五18，十六28、）撒母耳、（撒上十二18，詩九九6、）大衛、（撒下二二4，7、）…和其他的人；（詩九九6、）他們在舊約時代都呼求主名。以賽亞也囑咐尋求神的人，要呼求祂。（賽五五6。）…神命令並願意祂的百姓呼求祂。（詩五十15，耶二九12，詩九一15，番三9，亞十三9。）這是飲於神救恩泉源的喜樂之路，（賽十二3～4、）也是以神為樂的享受之路。（伯二七10。）以神為樂就是享受神。因此，神的子民必須天天呼求祂。（詩八八9。）（聖經恢復本，徒二21註1。）

參讀：主今日恢復的進展，第一至二章；長老訓練第五冊，第三章。

In the New Testament, calling on the name of the Lord was first mentioned by Peter...on the day of Pentecost, as the fulfillment of Joel's prophecy [Joel 2:32]. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people that they may participate in His New Testament jubilee. Joel's prophecy and its fulfillment concerning God's New Testament jubilee have two aspects: on God's side, He poured out His Spirit in the ascension of the resurrected Christ; on our side, we call on the name of the ascended Lord, who has accomplished all, attained unto all, and obtained all. Calling on the Lord's name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2)... In 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young co-worker Timothy to do this that Timothy might enjoy the Lord as he did.

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (Gen. 26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psa. 99:6), David (2 Sam. 22:4, 7; 1 Chron. 16:8; 21:26;...Psa. 17:6),...and others (Psa. 99:6), all of whom practiced this in the Old Testament age. Isaiah charged the seekers of God to call upon Him (Isa. 55:6)...It is God's commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). (Acts 2:21, footnote 1)

Further Reading: CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," chs. 1-2; CWWL, 1985, vol. 3, 'Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move," ch. 3

第二週 ■ 週五

晨興餽養

徒五 41『他們歡歡喜喜從議會跟前走開，因被算是配為這名受辱。』

九 27『惟有巴拿巴接受他〔掃羅〕，領他到使徒那裏去，把他在路上怎麼看見主，主怎麼向他說話，他在大馬色怎麼在耶穌的名裏放膽講說，都向他們述說出來。』

為着人所羞辱、神所寶貴之耶穌的名受辱，乃是真正的尊貴。因此，受辱的人因被算是配為這名受辱而歡喜。（聖經恢復本，徒五 41 註 1。）

這名乃是主耶穌在祂身位和工作上，一切所是之總和的表明。在耶穌的名裏，意即在主一切所是的範圍和元素裏。我們乃是這樣的敬拜主，並向祂禱告。（腓二 10 註 4。）

信息選讀

使徒行傳不該與四福音分開，而該與四福音包括在一起。因為這五卷書放在一起，就給我們看見一個宇宙人的完整圖畫。四福音給我們頭的圖畫，而使徒行傳讓我們看見身體。

嚴格說來，這卷書所記載的，不僅是使徒的行動，乃是基督藉着那靈在召會中的行動。使徒和所有信徒的行動，也就是召會的行動，乃是基督藉着聖靈在召會中的行動。

在四福音裏有一個人，就是拿撒勒人耶穌，憑神聖的生命過神聖的生活。然而在使徒行傳中，有幾千個人憑同一個神聖的生命，過神聖的生活。…不僅如此，這幾千人不是憑自己，乃是憑那位奇妙的人生、行動、行事為人並工作。主耶穌受死、復活並升

WEEK 2 ■ DAY 5

Morning Nourishment

Acts 5:41 So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

9:27 But Barnabas took hold of him and led him to the apostles, and he related to them how Saul had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

It is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus. Hence, the dishonored ones rejoiced that they were counted worthy to be dishonored on behalf of the Name. (Acts 5:41, footnote 1)

The name is the expression of the sum total of what the Lord Jesus is in His person and work. In the name of Jesus means in the sphere and element of all that the Lord is. (Phil. 2:10, footnote 1)

Today's Reading

Acts should not be separated from the four Gospels. Acts should be included with the Gospels because these five books together give us a full picture of a universal man. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body.

Strictly speaking, however, this book [of Acts] records not merely the acts of the apostles but the acts of Christ by the Spirit in the church. The acts of the apostles and of all the believers, that is, of the church, are the acts of Christ in the church by the Holy Spirit.

In the four Gospels there is one man, Jesus of Nazareth, living in a divine way by the divine life. In Acts, however, there are thousands of persons living in a divine way by the same divine life....Moreover, these thousands of people lived, acted, walked, and worked not by themselves but by that one wonderful person. After the Lord Jesus died, resurrected, and ascended, He continued

天之後，繼續在地上千萬人裏面生活、行動、行事並工作，因為祂藉着祂的死與復活，將自己分賜到他們裏面。…起初祂是一位耶穌，一位基督，但現今祂複製成了幾千個基督徒。起初祂是一粒麥子，現今祂成了許多子粒，就是大量的複本，大量的複製品。（約十二 24。）我們每一位也都是這大量複製的一部分。

使徒行傳乃是基督的行傳，不只是基督個人的行動，也是祂在祂的複製和複本裏，就是在召會，在宇宙的人身體裏的行動。這宇宙人是基督的豐滿；（弗一 23；）因此就是基督的一部分，也就是基督自己。（由基督與召會的觀點看新約概要，七四至七五、七七頁。）

彼得所傳講、供應、活出的神聖生命…勝過了猶太首領的逼迫、恐嚇和監禁。…彼得的生活和工作，使神的生命在他的處境中，既真實又現實，甚至天使都看見並將其指出。（聖經恢復本，徒五 20 註 1。）

〔希伯來十三章十三節〕的『營』，表徵人的組織，特別是猶太教的組織。保羅這裏的話乃是基於基督在城外，就是在營外被釘的事實。基督既在營外被棄並受苦，我們就當出到營外，就了祂去。（使徒行傳生命讀經，七二六頁。）

希伯來六章二十節說到主耶穌已進入諸天，就是幔內的至聖所，在祂那裏有屬天的避風港作我們的避難所，現今我們在靈裏就能進入其中。（十 19。）（聖經恢復本，來六 18 註 3。）

主藉自己的血進入至聖所，（九 12，）這血已經開創了一條又新又活的路，使我們進入幔內，在諸天之上享受祂這位得榮者；（十 19～20；）祂在十字架上為我們犧牲的身體，也開創了一條十字架的窄路，使我們出到營外，在地上跟隨祂這位受苦者。（十三 13。）（來十三 12 註 1。）

參讀：由基督與召會的觀點看新約概要，第六至八章；使徒行傳生命讀經，第七十二篇。

to live, act, walk, and work on this earth in thousands of people because He imparted Himself into them through His death and resurrection....Originally, He was one Jesus, one Christ, but now He was reproduced in thousands of Christians. Originally, He was one grain, but now He became many grains, a mass duplication, a mass reproduction (John 12:24). Every one of us is also a part of this mass reproduction.

The book of Acts contains the acts of Christ, not Christ acting in Himself alone but acting in His reproduction and duplication, which is the church, the Body of the universal man. This universal man is the fullness of Christ (Eph. 1:23); therefore, it is a part of Christ, even Christ Himself. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," pp. 177-179)

[In Acts 5:20, "this life" was] the divine life preached, ministered, and lived by Peter that overcame the Jewish leaders' persecution, threatening, and imprisonment....Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out. (Acts 5:20, footnote 2)

[In Hebrews 13:13] "the camp" signifies human organization, especially that of Judaism. Paul's word here is based on the fact that Christ was crucified outside the city, outside the camp. Since Christ was rejected and suffered outside the camp, we should go forth unto Him outside the camp. (Life-study of Acts, p. 630)

The Lord Jesus entered the heavens, the Holy of Holies within the veil, as mentioned in Hebrews 6:20, and with Him is the heavenly haven for our refuge, which we can now enter in our spirit (10:19). (Heb. 6:18, footnote 3)

The Lord's blood, through which He entered into the Holy of Holies (9:12), opened the new and living way, enabling us to enter within the veil to enjoy Him in the heavens as the glorified One (10:19-20); and His body, which was sacrificed for us on the cross, cut the narrow way of the cross, enabling us to go outside the camp to follow Him on earth as the suffering One (13:13). (Heb. 13:12, footnote 2)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," chs. 6-8; Life-study of Acts, msg. 72

第二週 ■ 週六

晨興餽養

來八 1 ~ 2 『...我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊，作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。』

羅十五 16 『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。』

〔希伯來八章二節『真帳幕的執事』〕指盡祭司職任者。基督是真帳幕（天上帳幕）的執事，把天（不僅指地方，也指生命的情形）供應到我們裏面，使我們有屬天的生命和能力，在地上過屬天的生活，正如祂從前在地上一樣。（聖經恢復本，來八 2 註 2。）

保羅作神福音的祭司，將基督供應給外邦人，乃是對神一種祭司的事奉；他傳福音所得的外邦人，也是他獻給神的祭物。...〔得救的外邦人〕從凡俗的事物中分別出來，並被神的性質和元素浸透，在地位和性質上都得以聖別。（見羅六 19 註 2。）這聖別乃是在聖靈裏的，就是聖靈根據基督的救贖，將信入基督得了重生的人，更新、變化、分別為聖。（羅十五 16 註 3。）

信息選讀

我們已經與基督一同復活，現今坐在諸天之上，基督所在之處。因此，我們...該尋求在諸天之上的事，如認識基督為我們的一切，以祂為生命，而在祂裏面行事為人。（聖經恢復本，西三 1 註 2。）

諸天聯於基督，也聯於召會。在上面的事，包括升天的基督和關於祂的一切事。因此，尋求在上面的事，就是尋求在召會中，並與召會一同過着活基督的

WEEK 2 ■ DAY 6

Morning Nourishment

Heb. 8:1-2 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

[A minister is] one who ministers as a priest. As a minister of the true (heavenly) tabernacle, Christ ministers heaven (which is not only a place but also a condition of life) into us that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here. (Heb. 8:2, footnote 1)

Paul's being a priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God....They were set apart from things common and were saturated with God's nature and element, and were thus sanctified both positionally and dispositionally (see footnote 2 on Rom. 6:19). Such a sanctification is in the Holy Spirit. This means that, based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ. (Rom. 15:16, footnote 3)

Today's Reading

We were raised together with Christ. We are now where Christ is, sitting in the heavens....We should seek the things that are in the heavens, such as knowing Christ as everything to us, so that we take Him as life and thereby walk in Him. (Col. 3:1, footnote 2)

The heavens are linked to Christ and joined to the church. The things above include the ascended Christ and all things pertaining to Him. Therefore, to seek the things above is to seek to live Christ in and with the church. (Col. 3:1,

生活。（西三 1 註 3。）

西布倫…豫表基督作為傳福音者的『海口』，為着傳揚神福音的輸送和擴展。基督成就了一切要當作福音傳揚的事之後，五旬節那天，至少有一百二十艘福音『船』，（他們全是加利利人—徒二 7，十三 31，）從這『海口』出發去擴展福音。（詩六八 27 註 3。）

按照創世記四十九章二十一節，…拿弗他利是被釋放的母鹿，他出嘉美的言語。拿弗他利豫表基督是在復活中從死裏得釋放的一位，…（詩二二標題，歌二 8～9，）祂出嘉美的言語，為着傳揚祂的福音。（太二八 18～20。）

按豫表，西布倫和拿弗他利形成一組，為着擴展並推廣基督為着神的救恩所成就之救贖的喜信。西布倫和拿弗他利的百姓都是加利利人，（四 12～17，徒一 11，）基督的福音是從他們得着擴展、傳揚並推廣。（詩六八 27 註 4。）

保羅到以弗所織帳棚，他還是使徒，…織帳棚也好，行醫也好，都是為着叫他能穀作使徒，不是叫他不能作使徒。也許不織帳棚，就不能作使徒，這一點你們在神面前要看清楚。許多時候，神讓保羅在這裏作了一點事，是叫保羅更能作使徒。

我作任何的事是為着事奉神。不賺錢是為着事奉神，賺錢也是為着事奉神。

我們自然而然有一種誤會的思想，以為同工總是在職業上都放掉，在經濟上都是從在職業之外有收入的人。請你們記得，沒有這件事。同工的意思就是說，在神面前有一個心意、一個志向、一個雄心，大家都在這裏事奉神，討神的喜悅。不管這些人手裏作的是甚麼事，只要目的相同，這些人在主裏面就都是同工。（教會的事務，二三一至二三二、二三九、二四二頁。）

參讀：三一神的啓示與行動，第十二篇；教會的事務，第十一篇。

footnote 3)

Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel. After Christ accomplished all the things that are to be proclaimed as the gospel, on the day of Pentecost at least 120 gospel “ships,” all of whom were Galileans (Acts 2:7; 13:31), set out from the “shore” to spread the gospel. (Psa. 68:27, footnote 3)

According to Genesis 49:21..., Naphtali is a hind let loose, and he gives beautiful words. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the hind let loose (Psa. 22 title; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).

In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption, accomplished for God’s salvation. The people of both Zebulun and Naphtali were men of Galilee (Matt. 4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated. (Psa. 68:27, footnote 4)

Paul went to Ephesus and made tents, yet he was still an apostle...Whether one made tents or practiced medicine, all were for the purpose of being an apostle, not that he might not be an apostle. Perhaps he could not be an apostle if he did not make tents. I hope we can see this point clearly before God. Many times, God allowed Paul to do some work to enable Paul to be an apostle all the more.

Whatever I do is for serving God. Not making money is to serve God, and making money is also to serve God.

We naturally have a mistaken thought, thinking that co-workers are those who have given up their occupation and have income other than that which comes from an occupation. This is not so. Co-workers are those who have one heart, one purpose, and one ambition before God and who are serving God to please Him. As long as their purpose is the same, these are all co-workers in the Lord, no matter what jobs their hands are engaged in. (CWWN, vol. 51, “Church Affairs,” pp. 190,196,198)

Further Reading: CWWL, 1994-1997, vol. 3, “The Triune God’s Revelation and His Move,” ch. 12; CWWN, vol. 51, “Church Affairs,” ch. 11

第二週詩歌

WEEK 2 — HYMN

補 859

為福音而活

(腓立比一章) (英 1295)

G 大調

4/4

G C Cm G

5̣ 3̣ . 4̣ 5̣ 1̣ | 3̣ 3̣ . #2̣ 3̣ 1̣ | 6̣ 1̣ . 1̣ 2̣ 1̣ | 5̣ — 0 |

一 福音的交通，我們同有分，從頭一天至今；

G A D

5̣ 3̣ . 4̣ 5̣ 1̣ | 3̣ 3̣ . #2̣ 3̣ 1̣ | 2̣ 2̣ . 2̣ 2̣ 3̣ | 2̣ — 0 |

為推廣福音，眾人如一人，主話徧傳遠近。

D G C G Am D

5̣ 7̣ . 1̣ 2̣ 5̣ | 5̣ 1̣ . 2̣ 3̣ 1̣ | 4̣ 4̣ . 4̣ 3̣ 2̣ 1̣ | 2̣ — 0 |

辯護且證實，我們活福音，在此同享主恩；

G G7 Am D7 G

5̣ 3̣ . 4̣ 5̣ 1̣ | 3̣ 3̣ . 4̣ 5̣ 3̣ | 2̣ 2̣ . 2̣ 1̣ 7̣ | 1̣ — 0 ||

主既動善工，必成全無遜，直至榮中降臨。

二 每日的境遇，無論苦或甜， 都為福音進展；
為福音死、活，使主顯人前， 生活在地如天。
篤信無畏懼，靈中常放膽， 講說神的聖言；
在愛裏行事，憑大能爭戰， 與主聯結無間。

三 凡事能放膽，不怕仇敵阻， 主靈供應充足；
基督常顯大，無論何事故， 生死都不在乎。
無一事羞愧，我們只切慕 活着就是基督—
惟祂作人位，從我們活出， 事事處處無誤。

四 行事並為人與福音是一， 無論何事臨及；
在一個靈裏，為福音站立， 同魂一齊努力。
讓我們宣揚福音的奧祕， 使主稱心如意；
基督作生命，召會為身體， 傳遍居人之地。

Ours is a fellowship in the gospel

Preaching of the Gospel — The Fellowship of the Gospel

1295

2. May all the things that come to us daily
Unto the gospel turn,
That all may see we're bound for the gospel
And of the Lord may learn.
May we be bold and fearless in spirit,
Speaking the Word of God,
Do it in love and do it in power,
While living in the Lord.
3. Lord, we're expecting that we'll be given
Boldness with every breath.
Christ must be magnified in our body
Whether by life or death.
We hope in nothing to be ashamed,
For us to live is Christ—
He is the Person in all our living,
Our everything, our life.
4. May all our lives be worthy the gospel
Whatever may betide,
All standing fast in oneness of spirit,
All striving side by side.
Let us proclaim the gospel in fullness
To satisfy the Lord:
Christ is the life, the church His expression,
Sound everywhere abroad.

第三週

作復活、升天、
包羅萬有之基督的見證人

綱 要

讀經：徒一 8，二 32～36，三 14～15，四 33，五 30～32，七 56，二十 28，二六 16，十六 31

週 一

壹 在使徒行傳，使徒和門徒是基督的見證人——一 8，四 33：

- 一 按使徒行傳的啓示，每一個主所興起、打發出去的人，都是主的見證人——一 8，二六 16。
- 二 在整本新約裏，『見證人』的意思，首要的乃是擔負這位釘死、復活、升天之耶穌基督活的見證——徒一 22，二 32，五 32，十 39～40，十七 3、18，二三 11，二四 14～15。
- 三 作見證需要人對主或屬靈的事物有看見並享受的經歷，與僅僅施教不同——二 42。
- 四 主選定保羅作執事和見證人——二六 16：
 - 1 執事是為着職事；見證人是為着見證。
 - 2 職事主要的與工作有關，與執事的所作有關；見證與人有關，與見證人的所是有關。

Week Three

**Being Witnesses of the Resurrected,
Ascended, and All-inclusive Christ**

OUTLINE

Scripture Reading: Acts 1:8; 2:32-36; 3:14-15; 4:33; 5:30-32; 7:56; 20:28; 26:16; 16:31

Day 1

I. In the book of Acts the apostles and the disciples were witnesses of Christ—1:8; 4:33:

- A. According to the revelation in the book of Acts, everyone who is raised up and sent out by the Lord is a witness of the Lord—1:8; 26:16.
- B. In the New Testament the meaning of witness is primarily to bear a living testimony of Jesus Christ in His crucifixion, resurrection, and ascension—1:22; 2:32; 5:32; 10:39-40; 17:3, 18; 23:11; 24:14-15.
- C. Testifying requires experiences of seeing and enjoyment concerning the Lord or spiritual things; it is different from merely teaching—2:42.
- D. The Lord appointed Paul as a minister and a witness—26:16:
 1. A minister is for the ministry; a witness, for a testimony.
 2. The ministry is related mainly to the work, to what a minister does; a testimony is related to the person, to what a person is.

3 保羅乃是見證人，將他所看見主的事，和主將要顯現給他的事，見證出來—16 節。

五 主在升天裏完成祂天上的職事，乃是藉着在祂復活生命裏，帶着祂升天能力和權柄的見證人—1 8，二 32 ~ 36、40，四 33。

週 二

貳 使徒行傳所啓示的基督乃是在復活裏—1 3，二 32，三 15，四 33:

一 基督經過死，進入另一個範圍，就是復活的範圍:

1 基督既是那活着的一位，有不能毀壞的生命，死就不能拘禁祂—來七 16，徒二 24。

2 祂將自己交於死，死卻無法扣住祂，反而被祂擊敗，祂就從死裏復活了。

二 我們需要在基督復活的大能、領域和成分裏認識基督—腓三 10 ~ 11。

三 基督的復活是使徒見證的中心點—徒一 22，二 32，三 13、15、26，四 33，十 39 ~ 40，十三 33，十七 3、18:

1 藉着耶穌的復活並在祂的升天裏，神榮耀了祂的僕人耶穌—路二四 46，徒三 13、15、26，四 10、33，五 30 ~ 31。

2 主耶穌的復活回頭指着祂的成爲肉體、人性、爲人生活以及神所命定的死，並且往前指向祂的升天、天上的職事和行政以及祂的回來—二 23，一 9 ~ 11。

3. Paul was a witness of the things in which he had seen the Lord and of the things in which the Lord would appear to him—v. 16.

E. In His ascension the Lord carries out His ministry in the heavens through witnesses, who testify of Him in His resurrection life and with His ascension power and authority—1:8; 2:32-36; 40; 4:33.

Day 2

II. The Christ revealed in Acts is in resurrection—1:3; 2:32; 3:15; 4:33:

A. Through death Christ entered into another realm, the realm of resurrection:

1. Because Christ is the living One with an indestructible life, death is not able to hold Him—Heb. 7:16; Acts 2:24.

2. He delivered Himself to death, but death had no way to retain Him; rather, death was defeated by Him, and He rose up from it.

B. We need to know Christ in the power, sphere, and element of His resurrection—Phil. 3:10-11.

C. Christ's resurrection was the focus of the apostles' testimony—Acts 1:22; 2:32; 3:13, 15, 26; 4:33; 10:39-40; 13:33; 17:3, 18:

1. God glorified His Servant Jesus through His resurrection and in His ascension—Luke 24:26; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.

2. The resurrection of the Lord Jesus points back to His incarnation, humanity, human living, and God-ordained death and points forward to His ascension, ministry and administration in heaven, and coming back—2:23; 1:9-11.

叁 使徒行傳所啓示的基督乃是在升天裏——
9～11，二 32，五 31：

- 一 復活是生命的事，基督的升天是地位的事，而地位事關權柄。
- 二 主的升天引進祂天上的生活與職事；這引進把祂帶進新的範圍，就是諸天；現今祂在諸天裏有祂的生活，並且在那裏盡職。
- 三 主的升天將祂帶進一個新的階段——這階段乃是一個復活的人活在天上，作神行政的中心——啓五 6：
 - 1 這位復活者現今坐在天上，執行神的行政——來十二 2。
 - 2 復活的基督升到天上，被神高舉，得着王權、主權以及在萬有之上的元首權柄——腓二 9～11，弗一 22。
 - 3 升天的基督也得着了寶座、榮耀和宇宙中所有的權柄——啓五 6，來一 3，二 9，太二八 18。
- 四 升天的基督是萬有的主，要得着萬有一徒二 36：
 - 1 基督的爲主身分，是祂在升天裏所得着最重要的方面之一——十 36。
 - 2 基督的爲主身分既然在祂的升天裏完全得着建立，我們——祂身體上的肢體——就需要領悟這屬天的事實——弗一 20～21。
- 五 升天的基督是神的受膏者，要成就神的使命，完成福音的廣傳和召會的建造——徒一 8。

III. The Christ revealed in Acts is in ascension—vv. 9-11; 2:32; 5:31:

- A. Whereas resurrection is a matter of life, Christ's ascension is a matter of position, and position is a matter of authority.
- B. The Lord's ascension was His initiation into His living and ministry in the heavens; this initiation brought Him into a new realm, that is, into the heavens where He now has His living and is ministering there.
- C. The Lord's ascension brought Him into a new stage—the stage of a resurrected man living in the heavens as the center of God's administration—Rev. 5:6:
 1. This resurrected One is now sitting in the heavens to execute God's administration—Heb. 12:2.
 2. The resurrected Christ ascended to the heavens to be exalted by God and to be given the kingship, the lordship, and the headship over all things—Phil. 2:9-11; Eph. 1:22.
 3. The ascended Christ has also obtained the throne, the glory, and all the authority in the universe—Rev. 5:6; Heb. 1:3; 2:9; Matt. 28:18.
- D. The ascended Christ is the Lord of all to possess all—Acts 2:36:
 1. The lordship of Christ is one of the most important aspects of what He has obtained in His ascension—10:36.
 2. Since the lordship of Christ was fully established in His ascension, we—the members of His Body—need to realize this heavenly fact—Eph. 1:20-21.
- E. The ascended Christ is God's Anointed to carry out God's commission to work out the spreading of the gospel and the building up of the church—Acts 1:8.

週 四

Day 4

肆 使徒行傳所啓示的基督乃是包羅萬有的基督—三 14 ~ 15、25 ~ 26, 五 30 ~ 32, 七 56, 十 36、39 ~ 43, 十六 31, 十七 30 ~ 31, 二十 28:

IV. The Christ revealed in Acts is the all-inclusive Christ—3:14-15, 25-26; 5:30-32; 7:56; 10:36, 39-43; 16:31; 17:30-31; 20:28:

一 基督是生命的創始者—三 14 ~ 15:

- 1 如『創始者』一辭原文所指明，基督是生命的起源或起始者；祂是生命的創始者，元帥—15 節。
- 2 在行傳三章，我們看見生命分賜到人裏面，這就是繁殖基督；爲着這樣的繁殖，我們需要主作生命的創始者，生命的源頭。
- 3 基督這生命的創始者乃是那聖別公義者—14 節。

A. Christ is the Author of life—3:14-15:

1. As indicated by the Greek word rendered “Author,” Christ is the origin or Originator of life; He is the Author, the Chief Leader, of life—v. 15.
2. In Acts 3 we see the imparting of life into others, which is to propagate Christ; for such a propagation, we need the Lord as the Author of life, the source of life.
3. As the Author of life, Christ is the holy and righteous One—v. 14.

二 基督是神的僕人—25 ~ 26 節:

- 1 藉着耶穌的復活和升天，神榮耀了祂的僕人耶穌—13 節。
- 2 作爲亞伯拉罕的後裔和神的僕人，基督乃是地上萬族—一切種族、膚色和國籍的人—都要因祂得福的那位—25 ~ 26 節。
- 3 神在五旬節那天，藉着澆灌下那靈，將升天的基督作爲福差遣回來；因此，神所澆灌下來的靈，就是神所復活並高舉到諸天之上的基督—二 33, 三 13 ~ 15、25 ~ 26。

B. Christ is God’s Servant—vv. 25-26:

1. God glorified His Servant Jesus through His resurrection and ascension—v. 13.
2. As the seed of Abraham and the Servant of God, Christ is the One in whom all the families of the earth—all the races, colors, and nationalities—will be blessed—vv. 25-26.
3. God sent back the ascended Christ as a blessing by pouring out the Spirit on the day of Pentecost; hence, the Spirit whom God poured out was the Christ whom God raised and exalted to the heavens—2:33; 3:13-15, 25-26.

週 五

Day 5

三 基督是元首和救主—五 30 ~ 32:

- 1 神已將那人耶穌高舉，作至高的元首、君王、君王的元首，以管治世界，並作救主拯救神所揀選的

C. Christ is the Leader and Savior—5:30-32:

1. God exalted the man Jesus as the highest Leader, the Prince, the Ruler of the kings to rule over the world, and the Savior to save God’s chosen people—

人一啓一 5，十九 16，徒五 31。

- 2 『元首』與祂的權柄有關，『救主』與祂的救恩有關；祂用祂的權柄主宰管治全地，使環境適合神所揀選的人接受祂的救恩—參十七 26 ~ 27。

四 基督是人子—七 56:

- 1 行傳七章五十六節啓示基督是人子，站在神的右邊，安慰、鼓勵並加強那為祂殉道的人。
- 2 司提反看見升天的基督是人子；這指明在諸天之上的基督仍有祂的人性；祂仍有的人性情。

五 基督是神—二十 28:

- 1 基督，我們的神，買了召會，用祂自己的血得着召會—28 節。
- 2 神用『自己的血』（28），就是『祂兒子耶穌的血』，得着、買來、救贖了召會—約壹一 7。
- 3 基督乃是神人在十字架上受死，並且祂在那裏為救贖我們所流的血，不僅是那人耶穌的血，也是神人的血。
- 4 神藉以將召會買來的這血，乃是神自己的血。

週 六

六 基督是萬人的主—徒十 36:

- 1 『萬人』在行傳十章三十六節指一切的人—提前二 4。
- 2 升天的基督是地上所有不同種族和人民的主；祂並不偏待人—啓五 9。

七 基督是審判者—徒十 39 ~ 43:

Rev. 1:5; 19:16; Acts 5:31.

2. Leader is related to His authority, and Savior is related to His salvation; He rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation—cf. 17:26-27.

D. Christ is the Son of Man—7:56:

1. Acts 7:56 reveals that Christ is the Son of Man standing at the right hand of God to be the comfort, encouragement, and strength to the one martyred for Him.
2. Stephen saw the ascended Christ as the Son of Man; this indicates that the Christ who is in the heavens still has His humanity; He still possesses His human nature.

E. Christ is God—20:28:

1. Christ as our God is the Purchaser of the church, having obtained the church with His own blood—v. 28.
2. God secured, purchased, and redeemed the church with “His own blood” (v. 28), “the blood of Jesus His Son”—1 John 1:7.
3. Christ died on the cross as the God-man, and the blood that He shed there for our redemption was not only the blood of the man Jesus but also the blood of the God-man.
4. The blood through which God obtained the church is God's own blood.

Day 6

F. Christ is the Lord of all—Acts 10:36:

1. All in Acts 10:36 refers to all peoples—1 Tim. 2:4.
2. The ascended Christ is the Lord of all the different races and peoples on earth; with Him, there is no respect of persons—Rev. 5:9.

G. Christ is the Judge—Acts 10:39-43:

- 1 基督是神所立定，要審判活人死人的那一位—42 節。
 - 2 基督是那要審判天下的人，由神按公義所設立，並由神叫祂從死人中復活作憑據—十七 30 ~ 31。
- 八 基督是主耶穌，是信徒相信的對象—十六 31：
- 1 相信福音主要是相信耶穌基督—31 節。
 - 2 相信主耶穌乃是根據基督的人位，以及祂所成就的一切，這二者構成神新約經綸的信仰—提前—4。

1. Christ has been designated by God to be the Judge of the living and the dead—v. 42.
 2. Christ is a man to judge the world, designated by God in righteousness and proved by God's raising Him from the dead—17:30-31.
- H. Christ is the Lord Jesus, the object of the believers' faith—16:31:
1. To believe in the gospel is mainly to believe in Jesus Christ—v. 31.
 2. To believe in the Lord Jesus is to stand on the person of Christ and all that He has accomplished, both of which constitute the belief, the faith, of God's New Testament economy—1 Tim. 1:4.

第三週 ■ 週一

晨興餽養

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

二六 16『…我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

升天的基督爲了執行祂天上的職事，繁殖祂自己，使神的國得以建立，眾召會得着建造，成爲祂的豐滿，祂所使用的，不是一批由人的教導訓練出來的傳道人，去作傳道的工作；乃是一班見證人、殉道者，擔負這位成爲肉體、釘十字架、復活、升天之基督活的見證。見證人在生命裏爲復活升天的基督作活的見證，不同於傳道人僅僅傳講字句的道理。福音書記載成爲肉體的基督，在地上獨自完成祂的職事，將祂自己作爲神國的種子，僅僅撒在猶太地。使徒行傳記載升天的基督，在諸天之上執行祂的職事，乃是藉着這些在祂復活生命裏，帶着祂升天能力和權柄的殉道者，將祂自己擴展出去，作爲神國的發展，從耶路撒冷開始，直到地極，作爲祂新約職事的完成。在使徒行傳，所有的使徒和門徒都是基督這樣的見證人。（使徒行傳生命讀經，六二二至六二三頁。）

信息選讀

按使徒行傳的啓示，每一個主所興起、打發出去的人，都是主的見證人。…〔一章八節〕裏的『見證人』，並不像我們所領會的，好像在法庭上有了訴訟，需要

WEEK 3 ■ DAY 1

Morning Nourishment

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses... unto the uttermost part of the earth.

26:16 ...I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

What the ascended Christ wanted to use to carry out His heavenly ministry for the propagating of Himself so that the kingdom of God might be established for the building up of the churches for His fullness was not a group of preachers trained by man's teaching to do a preaching work but a body of His witnesses, martyrs, who bore a living testimony of the incarnated, crucified, resurrected, and ascended Christ. Witnesses bear a living testimony of the resurrected and ascended Christ in life. They differ from preachers who merely preach doctrines in letters. In His incarnation, Christ carried out His ministry on earth, as recorded in the Gospels, by Himself to sow Himself as the seed of the kingdom of God only in the Jewish land. In His ascension He carries out His ministry in the heavens, as recorded in Acts, through witnesses in His resurrection life and with His ascension power and authority to spread Himself as the development of the kingdom of God from Jerusalem unto the remotest part of the earth, as the consummation of His ministry in the New Testament. All the apostles and disciples in Acts were such witnesses of Christ. (Life-study of Acts, pp. 542-543)

Today's Reading

According to the revelation in the book of Acts, everyone who is raised up and sent out by the Lord is a witness of the Lord... [In Acts 1:8] the word witnesses is not related to our normal understanding of a witness who gives

一個見證人，所以我們去作個見證，把我們所看見、所知道的見證出來；這是我們所領會的『見證人』。在整本新約裏，『見證人』的意思，首要的乃是見證這位耶穌是死而復活的。使徒行傳裏一直強調這點。（擴建召會的三要事—生、養、教，三一五頁。）

當主耶穌向保羅顯現時，他給保羅託付，選定他作執事和見證人。論到這事，主對他說，『你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』（徒二六16。）…執事是為着職事，見證人是為着見證。職事主要的與工作有關，與執事的所作有關；見證與人有關，與見證人的所是有關。

按照使徒行傳，撒但能煽動猶太宗教徒，並利用外邦政客來捆綁使徒和他們傳福音的職事，卻不能捆綁基督活的見證人和他們活的見證。猶太宗教徒和外邦政客越捆綁使徒和他們傳福音的職事，這些基督的見證人和他們活的見證就越剛強明亮。主在保羅往大馬色的路上向他顯現，清楚的告訴他，祂選定他不僅作執事，也作見證人。我們已經看見，保羅這基督活的見證人，不僅在耶路撒冷為主作見證，也要在羅馬為主作見證。（二三11。）

使徒行傳記載升天的基督，在諸天之上執行祂的職事，要藉着這些在祂復活生命裏，帶着祂升天能力和權柄的見證人，將祂自己擴展出去，作為神國的發展，直到地極。

保羅在他所經過一切的審訊中，不僅在施教或盡職，更不斷在作見證。（使徒行傳生命讀經，六八一至六八二頁。）

參讀：擴建召會的三要事—生、養、教，第二十二篇；使徒行傳生命讀經，第五篇。

testimony in a legal case in a law court. In the New Testament the meaning of a witness is primarily to bear a living testimony of Jesus Christ in His crucifixion and resurrection. This is repeatedly emphasized in the book of Acts (v. 22; 2:32; 5:32; 26:16). (CWWL, 1986, vol. 1, "Three Crucial Matters for the Increase and Building Up of the Church—Begetting, Nourishing, and Teaching," p. 563)

When the Lord Jesus appeared to Paul, He commissioned him, appointing him [both] a minister and a witness. Concerning this, the Lord said to him, "Rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you" (Acts 26:16).... A minister is for the ministry; a witness is for the testimony. Ministry is mainly related to the work, to what the minister does. Testimony is related to the person, to what the witness is.

According to the book of Acts, Satan could instigate the Jewish religionists and utilize the Gentile politicians to bind the apostles and their evangelical ministry, but he could not bind Christ's living witnesses and their living testimony. The more the Jewish religionists and the Gentile politicians bound the apostles and their evangelical ministry, the stronger and brighter these witnesses of Christ and their living testimony became. In His appearing to Paul on the way to Damascus, the Lord clearly told him that He appointed him not only a minister but also a witness. We have seen that as a living witness of Christ, Paul had testified concerning Him in Jerusalem and would testify of Him in Rome (23:11).

As recorded in Acts, the ascended Christ carries out His ministry in the heavens through these witnesses in His resurrection life and with His ascension power and authority to spread Himself as the development of the kingdom of God unto the remotest part of the earth.

In all the trials through which he passed, Paul was not merely teaching or ministering; he was continually bearing a testimony. (Life-study of Acts, pp. 594-595)

Further Reading: CWWL, 1986, vol. 1, pp. 563-570; Life-study of Acts, msg. 5

第三週 ■ 週二

晨興餽養

徒二 24『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』

32『這位耶穌，神已經叫祂復活了，我們都是這事的見證人。』

四 33『使徒大有能力，見證主耶穌的復活…。』

今天基督乃是在復活裏。在永遠裏就存在的這位基督，有一天藉着成爲肉體，成了一個人。至終，祂被釘十字架，並且埋葬了。祂經過死，進入另一個範圍，就是復活的範圍。在萬有之先存在的基督，在永遠裏就是神，並且與神同在。祂藉着成爲肉體，成了一個在肉體裏的人；然後祂經過釘死與埋葬，就進到復活裏。在祂復活的那日，天使告訴那幾個婦女說，在墳墓裏是找不着基督的，因為祂已經從死人中復活了。（路二四 1～6。）這指明基督乃是在復活裏。（新約總論第九冊，二五三頁。）

信息選讀

主是神，也是復活，（約一 1，十一 25，）有不能毀壞的生命。（來七 16。）祂既是這樣一位永活者，死就不能拘禁祂。祂將自己交於死，死卻無法扣住祂，反而被祂擊敗，祂就從死裏復活了。（聖經恢復本，徒二 24 註 2。）

如今，基督在復活裏是我們的救主，而那靈是在復活裏的基督。（林前十五 45 下。）基督復活以後，成了完全在復活裏的人。今天有些基督徒認識成肉體的基督和釘十字架的基督，但我們應該像保羅，渴慕不僅認識基督的死，更認識在復活裏的基督。（腓三

WEEK 3 ■ DAY 2

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

32 This Jesus God has raised up, of which we all are witnesses.

4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus...

Christ today is in resurrection. One day, as the One who existed in eternity, Christ became a man by incarnation. Eventually, He was crucified and buried. Through death He entered into another realm, the realm of resurrection. In His pre-existence, Christ was God and was with God in eternity; by incarnation, He became a man in the flesh; then, through crucifixion and burial, He entered into resurrection. On the day of His resurrection angels told the women that Christ could not be found in the tomb, for He had risen from the dead (Luke 24:1-6). This indicates that Christ is in resurrection. (The Conclusion of the New Testament, p. 2971)

Today's Reading

The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an everliving One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Acts 2:24, footnote 2)

Christ is now our Savior in resurrection, and the Spirit is Christ in resurrection (1 Cor. 15:45b). After Christ was resurrected, He became a person wholly in resurrection. Today some Christians know Christ in His incarnation and crucifixion. But like Paul we should aspire not only to know Christ in His death but even the more to know Him in His resurrection (Phil. 3:10). We

10。) 我們需要在基督復活的大能、範圍、和元素裏認識基督。(新約總論第九冊, 二五四頁。)

[在行傳一章, 彼得] 說, 『所以在主耶穌出入於我們中間的時候, 從約翰施浸起, 直到主離開我們被接上升的日子, 始終與我們作伴的那些人中, 現在必須有一位與我們同作耶穌復活的見證人。』(21~22。) 主的復活是使徒見證的中心點。這見證回頭說到祂的成爲肉體、人性、在地上的爲人生活、以及神所命定的死, (二 23,) 並且往前指向祂的升天、天上的職事和行政、以及祂的回來。因此, 使徒爲這位萬有之主耶穌基督所作的見證, 是包羅一切的, 就如全本使徒行傳所描述的。使徒乃是傳講並供應整本聖經所啓示包羅萬有的基督。

[在行傳三章] 眾百姓甚覺希奇, 跑到彼得、約翰和癱者那裏, 彼得就對他們說, 『諸位, 以色列人哪, 爲甚麼對這事感到希奇? 爲甚麼定睛看我們, 以爲我們是憑着自己的能力或虔誠, 使這人行走? 亞伯拉罕、以撒、雅各的神, 就是我們列祖的神, 已經榮耀了祂的僕人耶穌。這位耶穌, 你們曾把祂交付彼拉多, 彼拉多定意要釋放祂, 你們竟在彼拉多面前棄絕了祂。』(12~13。) …彼得爲甚麼在十三節說, 神是亞伯拉罕、以撒、雅各的神? 這稱呼是指三一神, 耶和華偉大的我是。(出三 14~15。) 按照主在馬太二十二章的話, 這神聖的稱呼含示復活: 『關於死人復活, 神向你們所說的, 你們沒有念過麼? 祂說, 「我是亞伯拉罕的神, 以撒的神, 雅各的神。」神並不是死人的神, 乃是活人的神。』(31~32。) 彼得題到神是亞伯拉罕、以撒、雅各的神, 因爲這指明祂是復活的神。

彼得告訴百姓, 亞伯拉罕、以撒、雅各的神, 『已經榮耀了祂的僕人耶穌。』神藉着主耶穌的復活, 並在祂的升天裏, 已經榮耀了祂。(路二四 26, 來二 9, 弗一 20~22, 腓二 9~11。)(使徒行傳生命讀經, 四五至四六、一一四至一一五頁。)

參讀: 使徒行傳生命讀經, 第一至二篇。

need to know Him in the power, sphere, and element of His resurrection. (The Conclusion of the New Testament, p. 2971)

[In Acts 1], Peter went on to say, “It is necessary therefore that of the men who accompanied us all the time in which the Lord Jesus went in and went out among us, beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us” (vv. 21-22). The Lord’s resurrection is the focus of the apostles’ testimony. It refers back to His incarnation, humanity, human living on earth, and God-ordained death (2:23), and points forward to His ascension, ministry and administration in heaven, and coming back. Thus the apostles’ testimony of Jesus Christ, the Lord of all, is all-inclusive, as depicted in the whole book of Acts. They preached and ministered the all-inclusive Christ as revealed in the entire Scripture.

[In Acts 3], when all the people, greatly amazed, ran to Peter, John, and the lame man, Peter said to them, “Men of Israel, why are you marveling at this? Or why are you gazing at us, as though by our own power or godliness we have made him walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him” (vv. 12-13). Some manuscripts add “the God of” before Isaac and before Jacob. Why in verse 13 did Peter speak of God as the God of Abraham, Isaac, and Jacob? Why did he not speak simply of God? This title refers to the Triune God, Jehovah, the great I AM (Exo. 3:14-15). According to the Lord’s word in Matthew 22, this divine title implies resurrection: “Concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living” (vv. 31-32). Peter referred to God as the God of Abraham, Isaac, and Jacob because this indicates that He is the God of resurrection.

Peter told the people that the God of Abraham, Isaac, and Jacob “glorified His Servant Jesus.” God glorified the Lord Jesus through His resurrection and in His ascension (Luke 24:26; Heb. 2:9; Eph. 1:20-22; Phil. 2:9-11). (Life-study of Acts, pp. 40,101-102)

Further Reading: Life-study of Acts, msgs. 1-2

第三週 ■ 週三

晨興餽養

徒二 33 『祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。』

36 『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』

基督的復活使我們得以重生，將祂自己分賜到我們裏面，作我們的生命和性情，然而祂的復活還不足以裝備我們，使我們有資格或賦與我們權柄。因此，我們還需要祂的升天。復活是生命的事，基督的升天是地位的事，而地位事關權柄。…我們可以將我們的地位比喻為總統的職位。在美國，必須舉行總統就職典禮。總統就職上任時，就被擺在一個地位上，得着權柄和裝備，使他具備資格，能行使總統的權力。（由基督與召會的觀點看新約概要，九一頁。）

信息選讀

主的升天不是祂活動的結束。相反的，人救主的升天乃是另一次引進。…基督的升天乃是祂天上職事的就職，引進。…祂的成孕引進祂在地上的生活與職事；祂的升天引進祂在諸天之上的生活與職事。因此，基督的升天不是祂活動的了結，乃是祂進一步活動——在諸天裏的職事——的引進。

路加寫的第一卷書，路加福音，描述主頭一次的引進，以及祂在地上的生活與職事。現在需要第二卷書，使徒行傳，告訴我們主藉着升天被引進那一種的生活與職事中。所以，路加有負擔寫第二卷書，

WEEK 3 ■ DAY 3

Morning Nourishment

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

The resurrection of Christ enables us to be regenerated. It imparts Christ Himself into us as our life and nature, but His resurrection is not sufficient to equip us, qualify us, and authorize us. Therefore, we also need His ascension. Whereas resurrection is a matter of life, Christ's ascension is a matter of position, and position is a matter of authority...We can compare our position to the presidency. In the United States the president must be inaugurated. When he is inaugurated into office, he is put into a position that authorizes, equips, and qualifies him to act and exercise the power of the presidency. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," p. 189)

Today's Reading

The Lord's ascension was not the end of His activity. Rather, the Man-Savior's ascension was another initiation...Christ's ascension was His inauguration, His initiation, into His heavenly ministry...His conception was the initiation of His life and ministry on earth; His ascension was the initiation of His living and ministry in the heavens. Hence, Christ's ascension was not the termination of His activity; instead, it was His initiation into further activity—His ministry in the heavens.

The first book written by Luke, his Gospel, describes the Lord's first initiation and His life and ministry on earth. Now there is the need of the second book, the book of Acts, to tell us into what kind of living and ministry the Lord has been initiated through His ascension. Therefore, Luke had the

揭示升天基督的生活與職事。（使徒行傳生命讀經，三頁。）

復活的主完成了四十天的訓練以後，就可以平安的離開門徒，因此祂把他們都帶到橄欖山，祂就在那裏被接到天上。（11～12。）祂的升天將祂帶進一個新的階段——一個復活的人活在天上，執行神所命定在地上的事。這位復活者現今坐在天上，執行神的行政。（二 36，來十二 2。）

復活的基督將賜生命的靈吹入門徒裏面，作生命、生命的供應、以及與他們裏面的人有關的一切之後，他們都成了神人，就是與神調和的人。他們就在素質上被神聖的生命所充滿，但他們還沒有資格執行神的經綸。因此，復活的基督必須升到天上，被神高舉，得着王權、主權、以及在萬有之上的元首權柄。祂也得着了寶座、榮耀、和宇宙中所有的權柄。那一百二十人在地上禱告了十天，那時神正立那得高舉的基督作君王，作主，並作萬有的頭。神將權柄、寶座、和榮耀賜給祂所高舉的這一位——在升天裏的這位基督。

基督不僅是神選民的主，也是天使以及一切要在千年國和新天新地裏之人的主。…祂是諸天、地、以及祂所救贖之一切人事物的主。

基督的為主身分既然在祂的升天裏完全得着建立，我們——與元首基督聯結為一之身體上的肢體——只需要領悟這屬天的事實。（弗一 20～23。）

基督在祂的升天裏不僅被立為萬有的主，也被立為神的基督，要照着神新約的經綸，完成福音的廣傳和召會的建造。（新約總論第九冊，二五九、二六三至二六四頁。）

參讀：新約總論，第二百九十篇。

burden to write a second book to unveil the living and ministry of the ascended Christ. (Life-study of Acts, pp. 2-3)

After the resurrected Lord finished the forty-day training,... He brought them all to the Mount of Olives where He was carried up into heaven (Acts 1:11-12). His ascension brought Him into a new stage—the stage of a resurrected man living in the heavens to execute the things God determined on this earth. This resurrected One is now sitting in the heavens to execute God’s administration (2:36; Heb. 12:2).

After the resurrected Christ breathed the life-giving Spirit into the disciples as life, life supply, and everything related to their inner man, they all became God-men, men who had been mingled with God. They were filled with the divine life essentially, but they were not yet qualified to carry out God’s economy. Therefore, the resurrected Christ had to ascend to the heavens to be exalted by God and to be given the kingship, the lordship, and the headship over all things. He also obtained the throne, the glory, and all the authority in the universe. While the one hundred twenty were praying on the earth for ten days, God was making the exalted Christ to be the King, the Lord, and the Head of all things. God was giving the authority, the throne, and glory to His exalted One—Christ as the One in ascension.

Christ is the Lord not only of God’s chosen people, but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth....He is the Lord of the heavens, the earth, and everything and everyone He has redeemed.

Since the lordship of Christ was fully established in His ascension, we—the members of His Body identified with Christ the Head—only need to realize this heavenly fact (Eph. 1:20-23).

Christ in His ascension has not only been made the Lord of all but also the Christ of God to work out the spreading of the gospel and the building up of the church. (The Conclusion of the New Testament, pp. 2975-2976, 2979-2980)

Further Reading: The Conclusion of the New Testament, msg. 290

第三週 ■ 週四

晨興餽養

徒三 25 ~ 26 『你們是申言者的子孫，也是神與你們祖宗所立之約的子孫，神在那約中，曾對亞伯拉罕說，地上萬族，都要因你的後裔得福。神既興起祂的僕人，就先差祂到你們這裏來，祝福你們，叫你們各人回轉，離開邪惡。』

主耶穌是生命的創始者。因此，祂是生命的起源或起始者，是那聖別公義者；祂被猶太首領殺害，神卻叫祂從死人中復活，並為門徒所見證。

在行傳三章十四至十五節，彼得對猶太人說，『你們棄絕了那聖別公義者，反而要求把一個作兇手的人給你們。你們殺了那生命的創始者，神卻叫祂從死人中復活了，我們都是這事的見證人。』譯為『創始者』的原文是 archegos，阿契高斯，意創始者、起源、起始者、元首、元帥。本辭在十五節指基督是生命的起源或起始者，因此是生命的創始者，與兇手相對。按照本節，彼得指明基督是生命的源頭、起源、起始；祂在生命上是創始者，是元首。在此我們看見生命分賜到人裏面；這就是繁殖基督。為着這樣的繁殖，我們需要主作生命的創始者，作生命的源頭。（新約總論第九冊，二六六頁。）

信息選讀

基督這生命的創始者也是那聖別公義者。按照行傳三章十四節，主乃是聖別者。在這節裏，『聖別』指明拿撒勒人耶穌，猶太首領所輕棄的那位，乃是絕對為着神並分別歸於神的。不僅如此，祂也是絕對與神是一的。按照聖經裏的意義，『聖別』這辭指明一個

WEEK 3 ■ DAY 4

Morning Nourishment

Acts 3:25-26 You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, “And in your seed shall all the families of the earth be blessed.” To you first, God, having raised up His Servant, has sent Him to bless you in turning each of you away from your wicked deeds.

The Lord Jesus is the Author of life. As such, He is the origin or Originator of life, the holy and righteous One; He was killed by the Jewish leaders, raised from the dead by God, and witnessed by the disciples.

In Acts 3:14-15 Peter said to the Jewish people, “But you denied the holy and righteous One and asked that a man who was a murderer be granted to you; and the Author of life you killed, whom God has raised from the dead, of which we are witnesses.” The Greek word rendered “Author” is archegos, meaning “author” “origin,” “originator,” “chief leader,” “captain.” In 3:15 it denotes Christ as the origin or Originator of life, hence the Author of life, in contrast to the murderer [v. 14]. According to this verse Peter indicates that Christ is the source, the origin, and the Initiator of life; He is the Author, the Chief Leader, in life. Here we see the imparting of life into others, which is to propagate Christ. For such a propagation, we need the Lord as the Author of life, as the source of life. (The Conclusion of the New Testament, p. 2981)

Today's Reading

Christ as the Author of life is also the holy and righteous One. According to Acts 3:14 the Lord is the holy One. In this verse holy indicates that Jesus, the Nazarene, the One despised by the Jewish leaders, was absolutely for God and separated unto Him. Furthermore, He was absolutely one with God. According to the denotation of the word holy in the Bible, it signifies one who is absolutely

人絕對歸於神，絕對為着神，且絕對與神是一。在人類歷史中，只有主耶穌是這樣的一位。…祂從來沒有一刻不是絕對為着神，且與神是一。所以，祂被稱為那聖別者。惟有祂配得『那聖別者』這稱呼。

彼得在十四節不僅稱主耶穌是聖別者，也稱祂是公義者。公義乃是與神、與每個人、並與每件事物都是對的。惟有主耶穌能被稱為公義者，因為惟有祂與神、與每個人、並與每件事物都是對的。當我們在自己裏面時，我們與神、與別人、甚至與事物，都是不對的。所以我們不可能是公義者。…主耶穌是公義者，祂是對的那位。祂與神、與任何人、或與任何事物，絕沒有不對的。…主這位公義者，公義的潔淨了殿。祂從來沒有錯，因為祂始終是那公義者。祂是公義者，與神、與每個人、並與諸天之上和地上的每件事物，都是對的。

基督是神的僕人，被神興起，將神與亞伯拉罕所立之約的福帶給人，首先帶給神的選民猶太人，叫他們回轉，離開邪惡。…彼得在二十五至二十六節說，『你們是申言者的子孫，也是神與你們祖宗所立之約的子孫，神在那約中，曾對亞伯拉罕說，地上萬族，都要因你的後裔得福。神既興起祂的僕人，就先差祂到你們這裏來，祝福你們，叫你們各人回轉，離開邪惡。』地上萬國都必因亞伯拉罕的後裔得福，這裏的『後裔』是指基督。（加三 16。）基督乃是地上萬族——一切種族、膚色和國籍的人——都要因祂得福的那位。不僅如此，神已經在五旬節那天，藉着澆灌下祂的靈，先差升天的基督回到猶太人那裏。因此，神所澆灌下來的靈，就是神所復活並高舉到諸天之上的基督。使徒傳講並供應這位基督時，就把那靈供應給人。（新約總論第九冊，二六七至二六九頁。）

參讀：新約總論，第二百九十一篇。

unto God, who is absolutely for God, and who is absolutely one with God. In all of human history only the Lord Jesus is such a One....There was never an instant when He was not absolutely for God and one with Him. Therefore, He is called the holy One. He alone deserves the title the holy One.

In 3:14 Peter called the Lord Jesus not only the holy One but also the righteous One. To be righteous is to be right with God and also with everyone and with everything. Only the Lord Jesus can be called the righteous One, because only He is right with God and with everyone and everything. In ourselves we are not right with God, with others, or even with things. We, therefore, cannot be the righteous One. As the righteous One, the Lord Jesus is the right One. He was never wrong with God or with anyone or anything....As the righteous One, the Lord cleansed the temple in a righteous way. He was never wrong, for He was always the righteous One. As the righteous One, He is right with God, with man, and with everything in the heavens and on the earth.

As God's Servant, Christ was raised up by God to bring the blessing covenanted to Abraham, first to the Jews, the chosen people of God, that they may turn away from their wickedness. In Acts 3:25-26 Peter says, "You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, And in your seed shall all the families of the earth be blessed.' To you first, God, having raised up His Servant, has sent Him to bless you in turning each of you away from your wicked deeds." Here the "seed" of Abraham in whom all the nations of the earth will be blessed refers to Christ (Gal. 3:16). Christ is the One in whom all the families of the earth, all races, colors, and nationalities, will be blessed. Furthermore, God sent back the ascended Christ first to the Jews by pouring out His Spirit on the Day of Pentecost. Hence, the very Spirit whom God poured out is the very Christ whom God raised and exalted to the heavens. When the apostles preached and ministered this Christ, the Spirit was ministered to people. (The Conclusion of the New Testament, pp. 2981-2983)

Further Reading: The Conclusion of the New Testament, msg. 291

第三週 ■ 週五

晨興餽養

徒七 56『〔司提反〕就說，看哪，我看見諸天開了，人子站在神的右邊。』

二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

猶太首領所棄絕殺害的那人耶穌，神已將祂高舉，作至高的元首、君王、君王的元首，以管治世界，（啓一 5，十九 16，）並作救主，拯救神所揀選的人。元首與祂的權柄有關，救主與祂的救恩有關。祂用祂的權柄主宰管治全地，使環境適合神所揀選的人接受祂的救恩。（參徒十七 26～27，約十七 2。）（聖經恢復本，徒五 31 註 2。）

信息選讀

行傳七章五十五節說到，司提反看見耶穌站在神的右邊：『但司提反滿有聖靈，定睛望天，看見神的榮耀，又看見耶穌站在神的右邊。』這節啓示，基督是人子，站在神的右邊，安慰、鼓勵、並加強那為祂殉道的人。

司提反看見升天的基督是人子。這就是說，在諸天之上的基督仍有祂的人性；祂仍有人性的性情。有些人不信基督今天仍是人子。他們宣稱基督藉着成為肉體成了人，但在祂的復活裏，祂脫去了祂的人性。他們以為基督今天僅僅是神子，不再是人子。然而，教導基督在升天裏不再是人子，乃是錯謬的。在升天裏，基督仍是帶着神性的神子，也是帶着人性的人子。

WEEK 3 ■ DAY 5

Morning Nourishment

Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

God exalted the man Jesus, who had been rejected and killed by the Jewish leaders, as the highest Leader, the Prince, the Ruler of the kings to rule over the world (Rev. 1:5; 19:16), and the Savior to save God's chosen people. Leader is related to His authority, and Savior to His salvation. He rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation (cf. Acts 17:26-27; John 17:2). (Acts 5:31, footnote 2)

Today's Reading

Acts 7:55 speaks of Stephen seeing Jesus standing at the right hand of God: "But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God." This verse unveils that Christ is the Son of Man standing at the right hand of God to be the comfort, encouragement, and strength to the one martyred for Him.

Stephen saw the ascended Christ as the Son of Man. This means that the Christ who is in the heavens still has His humanity; He still possesses a human nature. Some do not believe that Christ today is still the Son of Man. They claim that Christ became a man by incarnation but that in His resurrection He put off His humanity. They think that Christ today is merely the Son of God, that He is no longer the Son of Man. However, it is erroneous to teach that Christ in ascension is no longer the Son of Man. In ascension Christ is still both the Son of God with divinity and the Son of Man with humanity.

根據五十五節，司提反看見神的榮耀。這對遭受逼迫的人是極大的表白和鼓勵。五十五節說，司提反也看見耶穌站在神的右邊。說到在升天裏的主，通常是說祂坐在神的右邊。（太二六 64，來一 3，13。）但司提反看見祂站在那裏。坐是為安息，而站是為工作。因為祂身體上的一個肢體在地上受苦，所以祂這位人子顯為站在神的右邊。

在行傳二十章二十八節，我們看見基督是神：『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』這節經文啓示，基督，我們的神，買了召會，用祂自己的血得着召會。神用自己的血得着、買來、救贖了召會。神的血就是耶穌基督的血。（約壹一7。）這也含示主耶穌就是神。

救贖墮落人類的血，乃是神兒子耶穌的血。（7。）我們人類需要真正的人血來救贖我們。因為主耶穌是人，所以祂能滿足這要求。祂是人，流了人血來救贖墮落的人類。主也是神的兒子，就是神自己。所以，祂的血有『永遠』的元素，這元素保證祂的血永遠有功效。所以，祂是人，有真正的人血；祂是神，有賦予祂血永遠功效的元素。在行傳二十章二十八節，保羅放膽說，這血是神自己的血。

所以，基督乃是神人在十字架上受死，並且祂在那裏為救贖我們所流的血，不僅是那人耶穌的血，也是神人的血。所以，神藉以將召會買來的這血，乃是神自己的血。這含示耶穌基督就是神，用祂自己的血買了召會。（新約總論第九冊，二七六至二七七、二九四、二九六頁。）

參讀：新約總論，第二百九十二篇。

According to Acts 7:55, Stephen saw the glory of God. This was a great vindication and encouragement to the persecuted one. Verse 55 says that Stephen also saw Jesus standing at the right hand of God. The Lord in ascension is usually referred to as sitting at the right hand of God (Matt. 26:64; Heb. 1:3, 13). But Stephen saw Him standing there. Sitting is for resting, whereas standing is for working. Because a member of His Body was suffering on earth, the Son of Man was seen standing at the right hand of God.

In Acts 20:28 we see Christ as God: "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood." This verse reveals that Christ as our God is the Purchaser of the church, having obtained the church with His own blood. God secured, purchased, and redeemed the church with His own blood. God's own blood is the blood of Jesus Christ (1 John 1:7). This also implies that the Lord Jesus is God.

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God (1 John 1:7). As human beings, we need genuine human blood for our redemption. Because He was a man, the Lord Jesus could fulfill this requirement. As a man, He shed human blood to redeem fallen human beings. The Lord is also the Son of God, even God Himself. Therefore, with His blood there is the element of eternity, and this element ensures the eternal efficacy of His blood. Therefore, as a man He has genuine human blood, and as God He has the element that gives to His blood eternal efficacy. In Acts 20:28 Paul had the boldness to speak of this blood as being God's own blood.

Therefore, Christ died on the cross as the God-man, and the blood He shed there for our redemption was the blood not only of the man Jesus but also the blood of the God-man. Therefore, this blood, through which God obtained the church, is God's own blood. This implies that Jesus Christ is God as the Purchaser of the church who obtained the church with His own blood. (The Conclusion of the New Testament, pp. 2990, 3005-3007)

Further Reading: The Conclusion of the New Testament, msg. 292

第三週 ■ 週六

晨興餽養

徒十 36 『祂藉着耶穌基督（祂是萬人的主）傳和平為福音，將這道傳給以色列子孫。』

42 『祂吩咐我們向百姓傳道，並鄭重見證祂是神所立定，要審判活人死人的那一位。』

在行傳十章三十六節，彼得說到基督是『萬人的主』。『萬人』在這裏是指一切的人，所有的民族。（提前二 4。）基督在祂的升天裏不僅是猶太人的主，也是外邦人的主。祂是地上所有不同種族和人民的主。祂並不偏待人。基督是萬人的主，是猶太人和外邦人的主，為要叫他們得救。（新約總論第九冊，二七八頁。）

信息選讀

行傳十章三十九至四十三節指出，基督被猶太人掛在木頭上殺了，第三日神卻叫祂復活，並立定祂作審判活人死人的那一位；凡信入祂的人，必得蒙赦罪。

在三十九至四十一節，彼得向哥尼流說到基督的釘十字架和復活：『我們就是祂在猶太人之地，並耶路撒冷所行一切事的見證人；他們竟把祂掛在木頭上殺了。第三日神叫祂復活，使祂顯現出來，不是給眾百姓看，乃是給神豫先所選派的見證人看，就是我們這些在祂從死人中復活以後，和祂同喫同喝的人。』在四十節彼得說，神叫這一位復活，但在四十一節他說，主從死人中復活。論到主是人，新約告訴我們，神叫祂從死人中復活；（羅八 11；）論到祂是神，新約告訴我們，祂自己從死人中復活。（十四 9。）

WEEK 3 ■ DAY 6

Morning Nourishment

Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all).

42 And He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.

In Acts 10:36 Peter speaks of Christ as the One who is “Lord of all.” All refers here to all men, all peoples (1 Tim. 2:4). Christ in His ascension is the Lord not only of the Jews but also of the Gentiles. He is the Lord of all the different races and peoples on earth. With Him there is no respect of persons. As the Lord of all, Christ is the Lord of the Jews and the Gentiles for all of them to be saved. (The Conclusion of the New Testament, p. 2991)

Today's Reading

Acts 10:39-43 indicates that Christ was done away with on a tree by the Jews, raised on the third day by God, and designated by God to be the Judge of the living and the dead; whoever believes in Him receives forgiveness of sins.

In verses 39 through 41 Peter speaks to Cornelius concerning Christ's crucifixion and resurrection: “We are witnesses of all the things which He did, both in the land of the Jews and in Jerusalem; whom also they did away with by hanging Him on a tree. This One, God raised on the third day; and He has made Him manifest, not to all the people, but to witnesses appointed beforehand by God, to us, ones who ate and drank with Him after He rose from the dead.” In verse 40 Peter says that God raised this One, but in verse 41 he says that the Lord rose from the dead. Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11). However, considering Him as God, the New Testament tells us that He Himself rose from the dead (14:9).

在行傳十章四十二節，彼得說，『祂吩咐我們向百姓傳道，並鄭重見證祂是神所立定，要審判活人死人的那一位。』這裏我們看見，基督已被立定為審判全人類的那一位。…復活的基督在千年國前再來時，要在祂榮耀的寶座上審判活人。（太二五31～46，提後四1。）千年國以後，祂還要在白色大寶座上審判死人。（啓二十11～15。）主要對眾人，對活人和死人施行神的審判。

作活人死人審判者的基督，也能被經歷並享受為救贖主；我們信入祂，就得蒙赦罪。

基督是神所設立要按公義審判天下的人，藉着神叫祂從死人中復活作憑據。

保羅在行傳十七章三十至三十一節說，『世人蒙昧無知的時候，神並不鑒察，如今卻吩咐各處的人都要悔改，因為祂已經定了日子，要藉着祂所設立的人，按公義審判天下；祂已叫這人從死人中復活，供萬人作可信的憑據。』基督要藉着祂的回來，帶進審判全地的日子。祂為神所設立來施行這審判；神已叫祂從死人中復活，是這事有力的憑據。

十六章三十一節說，『當信靠主耶穌，你和你一家都必得救。』在這裏基督被啓示為主耶穌。作為這樣的一位，祂是信徒相信的對象，使信徒和他全家得救。相信福音主要是相信耶穌基督。不僅如此，相信就是信靠、依據、並根據主耶穌而得救。我們不僅信入基督，也信靠基督。這是依據並根據基督的人位，以及祂所成就的一切，這二者構成神新約經綸的信仰。我們信靠基督作為立場和地位，使我們可以得救。（新約總論第九冊，二七八至二七九、二九三、二九二頁。）

參讀：新約總論，第二百九十四篇。

In Acts 10:42 Peter says, "He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead:" Here we see that Christ has been designated the Judge of all mankind...The resurrected Christ at His second coming will be the Judge of the living before the millennium on His throne of glory (Matt. 25:31-46; 2 Tim. 4:1). He will also be the Judge of the dead after the millennium on the great white throne (Rev. 20:11-15). Therefore, the Lord will exercise God's judgment over all men, over the living and the dead.

Christ, who is the Judge of the living and the dead, can also be experienced and enjoyed as the Redeemer into whom we may believe to receive forgiveness of sins.

Christ is a man to judge the world, designated by God in righteousness, and proved by God's raising Him from the dead.

In Acts 17:30 and 31 Paul says, "Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent, because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead."...This day of Christ's judgment on earth will be brought in by His coming back. He was designated by God to execute this judgment, and God's raising Him from the dead is strong proof of this.

Acts 16:31 says, "Believe on the Lord Jesus, and you shall be saved, you and your household." Here Christ is revealed as the Lord Jesus. As such, He is the object of the believer's faith for the salvation of the believer and his household. To believe in the gospel is mainly to believe in Jesus Christ. Furthermore, to believe is to believe on, to take the ground and stand on, the Lord Jesus to be saved. We believe not only into Christ but also on Christ. This is to take the ground and the standing on the person of Christ and all that He has accomplished, both of which constitute the belief, the faith, of God's New Testament economy. We believe on Christ as the ground and standing so that we may be saved. (The Conclusion of the New Testament, pp. 2991-2992, 3004, 3003)

Further Reading: The Conclusion of the New Testament, msg. 294

第三週詩歌

WEEK 3 — HYMN

662

傳揚福音—湧流生命

8 7 8 7 副 (英 925)

A 大調

3/4

5̣ 1̣ | 3 1 | 6̣ 1 | 6̣ 5̣ 5̣ 1 | 7̣ · 1 2 3 | 2 -

一 榮 耀 福 音 向 外 推 廣, 乃 是 生 命 的 湧 流;

5̣ 1̣ | 3 1 | 6̣ 1 | 6̣ 5̣ 5̣ 1 | 7̣ · 1 2 3 | 1 -

藉 着 我 們 活 的 見 證, 失 喪 罪 人 蒙 拯 救。

3 4 | 2 2 2 3 | 1 1 1 7̣ | 6̣ 6̣ 1 6̣ | 5̣ -

(副) 求 主 使 我 湧 流 生 命, 使 你 生 命 顯 於 我;

3 4 | 2 2 2 3 | 1 1 2 3 | 4 6̣ 7̣ · 1 | 1 - ||

藉 我 作 你 活 的 器 皿, 將 人 靈 裏 來 點 活。

二 生命見證, 使人心服, 人纔肯來相信主;
藉我生命湧流供應, 人纔接主進心府。

三 永遠要像葡萄樹枝, 住在主裏結果子;
藉着裏面生命湧流, 將主向人來分賜。

四 願我生活就是傳揚, 使人在我看見祂;
不僅用話宣傳道理, 更將生命來種下。

Outreach of the glorious gospel Preaching of the Gospel — By the Flow of Life

925

1. Out-reach of the glo-rious gos-pel Is the flow of life with-in;
It is by our tes-ti-mo-ny That lost sin-ners we may win.
Chorus
(C) Grant us, Lord, the liv-ing out-flow, May Thy life through us be seen;
Through us as Thy liv-ing ves-sels Quicken peo-ple from with-in.

2. It is by the life convincing
That the people may believe;
It is by the life imparting
That the souls may life receive.

3. Always in the Lord abiding,
As the branches fruit to bear;
By the inner life out-flowing
Christ with others we may share.

4. May our living be the preaching,
Making Christ to others known;
Not the word of doctrine-preaching,
But the seed of life be sown.

第四週

藉着作羣羊的榜樣，
按着神牧養神的羣羊

綱 要

讀經：徒二十 18 ~ 38

週 一

壹 按着神牧養神的羣羊，乃是按着神的心意
牧養神的羣羊—彼前五 1 ~ 4:

一 我們必須看見神在祂經綸裏的心願，喜悅，是要作活水的泉源，源頭，將祂自己分賜到祂的選民裏面，作他們的滿足和享受；這享受的目標是要產生召會，神的配偶，作神的擴增，神的擴大，好成為神的豐滿，使祂得着彰顯—耶二 13，約三 29 ~ 30，弗一 22 ~ 23，三 16 ~ 19、21:

- 1 我們可能像以色列人一樣，沒有飲於神而成為祂的擴增，作祂的彰顯，反倒離棄神這活水的泉源，鑿出池子（豫表偶像）頂替神作我們的享受—耶二 13。
- 2 偶像就是我們裏面所愛的任何事物，超過了對主的愛，或在我們的生活中頂替了主；凡我們所有的，甚至凡我們所是的，都能成為偶像—結十四 3，約壹五 21。
- 3 我們的平安、安全、健康和財產，也許成了我們的偶像，而神在祂的定旨上是信實的，祂取去這些東

Week Four

**Shepherding the Flock of God
according to God by Being Patterns of the Flock**

OUTLINE

Scripture Reading: Acts 20:18-38

Day 1

I. To shepherd the flock of God according to God is to shepherd the flock of God according to God's desire—1 Pet. 5:1-4:

A. We must see that the heart's desire, the good pleasure, of God in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment; the goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression—Jer. 2:13; John 3:29-30; Eph. 1:22-23; 3:16-19, 21:

1. Instead of drinking Him to become His increase for His expression, we can become like Israel by forsaking God as the fountain of living waters to hew out cisterns (typifying idols) to replace God as our enjoyment—Jer. 2:13.
2. An idol is anything within us that we love more than the Lord or that replaces the Lord in our life; whatever we possess, and even whatever we are, can become an idol—Ezek. 14:3; 1 John 5:21.
3. Our peace, safety, health, and possessions may become idols to us, but God is faithful in His purpose to take these things away so that we might drink

西，為叫我們飲於祂這活水的泉源；在引導我們進入祂的經綸上，神是信實的，祂的經綸是要我們享受基督，吸取基督，喝基督，喫基督並吸收基督，好叫神在我們裏面擴增，使祂得着彰顯—林前一 9，五 7～8，十二 12～13，耶二 13。

週 二

二 我們必須被帶回到這個領悟：我們需要基督作我們的享受；我們也必須幫助別人認識如何享受基督，並把被岔開的信徒帶回到單純裏，真正珍賞、寶愛並享受主耶穌基督自己寶貴的人位，作他們的生命和一切—林後十一 2～3，一 24，啓二 4、7：

- 1 享受基督作我們生命的供應，該是召會生活中首要的事；召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富。
- 2 哥林多前書是一卷論到享受包羅萬有之基督的書；我們對釘十字架並復活的基督這賜生命之靈的享受，解決召會中一切的難處——二、9、24、30，二 2，五 7～8。

週 三

貳 我們必須藉着作羣羊的榜樣而牧養神的羣羊；使徒保羅作為所有信徒（就是基督身體眾肢體）的榜樣，活基督以顯大基督，作祂的繼續—彼前五 3，腓一 19～21 上，徒九 4～5、15，二六 19，提前一 16：

- 一 保羅是基督的門徒，他看見基督，聽見基督，並照着那在耶穌身上是實際者學了基督—徒九 1～

of Him as the fountain of living waters; God is faithful in leading us into His economy, and His economy is for us to enjoy Christ, to absorb Christ, to drink Christ, to eat Christ, and to assimilate Christ so that God may increase in us for His expression—1 Cor. 1:9; 5:7-8; 12:12-13; Jer. 2:13.

Day 2

B. We must be brought back to the realization that we need Christ as our enjoyment; we also have to help others to know how to enjoy Christ, and we have to bring the distracted believers back to the simplicity of the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything—2 Cor. 11:2-3; 1:24; Rev. 2:4, 7:

1. To enjoy Christ as our life supply should be the primary matter in the church life; the content of the church life depends upon the enjoyment of Christ; the more we enjoy Him, the richer the content will be.
2. First Corinthians is a book on the enjoyment of the all-inclusive Christ; the enjoyment of the crucified and resurrected Christ as the life-giving Spirit solves all the problems in the church—1:2, 9, 24, 30; 2:2; 5:7-8.

Day 3

II. We must shepherd the flock of God by being patterns of the flock; the apostle Paul, as a pattern to all the believers, the members of the Body of Christ, lived Christ for His magnification as His continuation—1 Pet. 5:3; Phil. 1:19-21a; Acts 9:4-5, 15; 26:19; 1 Tim. 1:16:

- A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-

19、25 ~ 27, 二二 14 ~ 15, 弗四 20 ~ 21。

二 保羅是基督所揀選的器皿，以盛裝祂，被祂充滿，並湧流祂作祂的豐滿—徒九 15, 林後四 7, 弗一 22 ~ 23, 三 19。

三 保羅是一個禱告的人—徒九 11, 十三 1 ~ 3, 十四 23, 十六 13、25, 二十 36, 二一 5, 二二 17, 二八 8, 弗六 18, 西四 2。

四 保羅倚靠身體，在身體裏、藉着身體並為着身體作一切事—徒九 11 ~ 12、17 ~ 18、25 ~ 27, 林前一 1, 十二 14 ~ 27。

五 保羅實行呼求主名—徒九 14、21, 二二 16, 提後二 22, 羅十 12 ~ 13, 腓二 9 ~ 11。

週 四

六 保羅憑包羅萬有之耶穌的靈（一個有充足力量忍受苦難之人的靈）而活，為着他傳講的職事，就是在人的生命裏，在人類中間為着人類之受苦的職事，以建造基督的身體—約七 37 ~ 39, 徒九 16, 十六 7、22 ~ 34, 腓三 10, 西一 24, 林後六 4, 十一 23, 來六 19 ~ 20, 十三 13。

七 保羅活在他調和的靈（神的靈與他這人的靈調和成一靈）裏—徒十七 16, 十九 21, 羅八 4、6、16, 林前六 17。

八 保羅在素質一面被喜樂的靈所充滿，為着他的生存；他也在經綸一面被能力的靈充溢，為着他的功用—徒十三 9、52, 弗五 18。

九 保羅操練自己，常存無虧和清潔的良心—徒二三 1, 二四 16, 提前一 19, 三 9。

21.

B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.

C. Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.

D. Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11-12, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.

E. Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.

Day 4

F. Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—John 7:37-39; Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.

G. Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.

H. Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.

I. Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.

十 保羅過一種生活，常常在主裏喜樂，不住的禱告，凡事感謝祂—徒十六 25，二七 35，腓四 4，西三 16，帖前五 16～18。

十一保羅與神聯合，並受神協助，在耶穌的名裏放膽講說福音，以擴展耶穌的見證，直到地極—徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，參羅十五 24、28。

週 五

十二保羅在耶穌的人性裏顧惜聖徒，並在基督的神性裏，以神永遠經綸的一切真理餵養他們；在他的生活中展示主耶穌的話：施比受更為有福—徒二十 18～38，帖前二 1～12。

十三保羅是以弗所長老的榜樣，表明長老對召會該如何—徒二十 27～38：

- 1 他作奴僕服事主，凡事謙卑，常常流淚，歷經試煉—19 節。
- 2 他牧養聖徒，或在公眾面前，或挨家挨戶，都教導他們，向他們宣告神一切的旨意，一切關於神永遠經綸的事—20、26～27 節。
- 3 他有負擔要長老們看見，神寶愛召會，以及召會在神眼中寶貴、超絕的價值，使長老們和神一樣寶愛召會；他勸戒長老說，『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的』—28 節。
- 4 他警告長老關於神聖建造的毀壞者—就是那些豺狼，不愛惜羊羣，以及那些說悖謬的話，要勾引門

J. Paul lived a life of always rejoicing in the Lord, praying unceasingly, and thanking Him in everything—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.

K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.

Day 5

L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is more blessed to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.

M. Paul was a pattern to the elders in Ephesus, a pattern of what the elders should be to the church—Acts 20:27-38:

1. He served the Lord as a slave with all humility and tears and trials—v. 19.
2. He shepherded the saints by teaching them publicly and from house to house, declaring to them all the counsel of God, all of God's eternal economy—vv. 20, 26-27.
3. He was burdened for the elders to see the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God so that they would treasure the church as God did; he admonished the elders to "take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood"—v. 28.
4. He warned the elders concerning the destroyers of the divine building—those who are wolves, not sparing the flock, and those who speak perverted

徒跟從他們的人—29 ~ 30 節。

- 5 他個別接觸每一位聖徒，告訴長老們要記念『我三年之久，晝夜不住的流淚勸戒你們各人』—31 節。
- 6 因着保羅看見神呼召的獨一目標乃是建造基督的身體，並且基督是藉着身體建造身體，他成爲以弗所長老的榜樣，盡功用成全所有聖徒，『目的是爲着職事的工作，爲着建造基督的身體』，使所有聖徒都能在生命裏長大，照着自己生命的度量在生命裏盡功用，成爲生命的供應，使『身體漸漸長大，以致在愛裏把自己建造起來』—弗四 11 ~ 16。

週 六

十四保羅第四次盡職的行程（徒二七~二八）特別給我們看見他的生活—他活基督，顯大基督，在基督裏作一切事，並竭力追求基督，好給人看出他是在基督裏—腓一 19 ~ 21 上，三 8 ~ 9、14，四 13：

- 1 在使徒漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域；這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性—5 ~ 9 節。
- 2 這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成爲肉體、釘死十架、復活、被神高舉之基督的活見證人！
- 3 保羅在他的生活和職事中，將真神彰顯出來；這位真神在耶穌基督裏，經過成爲肉體、爲人生活、釘死十架、復活的過程，成了包羅萬有的靈，活在使

things to draw away the disciples after them—vv. 29-30.

5. He contacted each one of the saints, telling the elders to remember that “for three years, night and day, I did not cease admonishing each one with tears”—v. 31.
6. Because Paul saw that the unique goal of God’s calling is the building up of the Body of Christ and that Christ builds up the Body by the Body, he was a pattern to the elders in Ephesus of functioning to perfect all the saints “unto the work of the ministry, unto the building up of the Body of Christ,” so that all the saints would grow in life and would function in life according to their measure of life to be a supply of life to cause “the growth of the Body unto the building up of itself in love”—Eph. 4:11-16.

Day 6

N. Paul’s fourth ministry journey (Acts 27—28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ—Phil. 1:19-21a; 3:8-9, 14; 4:13:

1. All during the apostle’s long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—vv. 5-9.
2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!
3. In Paul’s living and ministry he expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then

徒裏面，並藉着他活出來—加一 15 ~ 16、24，二 20，三 14，參徒二八 6。

4 在風暴的海上，主不僅使使徒成了與他同船之人的主人（二七 24），也使使徒成了他們生命的保證人和安慰者（22、25）；如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成爲神奇的吸引（二八 1 ~ 6），也使他成爲土人的醫治者和喜樂（7 ~ 10）。

5 保羅所受從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切（13 ~ 15），顯出早期召會和使徒之間美麗的身體生活：

a 表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄（弗六 20，太二八 18 ~ 19），在地上神的國中，有分於基督的召會之身體生活裏的另一部分。

b 當他在撒但的帝國（在舊造裏撒但的混亂）受到宗教的逼迫時，他在神的國（爲着新造的神聖經綸）中享受着召會生活；這對他是安慰，也是鼓勵。

十五召會的終極結果乃是要來在永世裏的新耶路撒冷，作神完滿並永遠的彰顯；這該是今天一切福音傳揚的實際和目標，正如我們所跟隨使徒保羅的榜樣『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙』—徒二八 31。

living in him and through him—Gal. 1:15-16, 24; 2:20; 3:14; cf. Acts 28:6.

4. On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (27:24) but also their life-guarantor and comforter (vv. 22, 25); now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:1-6) but also a healer and a joy to them (vv. 7-10).

5. The warm welcome that Paul received from the brothers in Rome and the loving care of those in Puteoli (vv. 13-15) show the beautiful Body life that existed in the early days among the churches and apostles:

a. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth.

b. While he was suffering the persecution of religion in the empire of Satan (the satanic chaos in the old creation), he was enjoying the church life in the kingdom of God (the divine economy for the new creation); this was a comfort and an encouragement to him.

O. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—“proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered”—Acts 28:31.

第四週 ■ 週一

晨興餽養

彼前五 2『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切。』

耶二 13『因爲我的百姓，作了兩件惡事，就是離棄我這活水的泉源，爲自己鑿出池子，是破裂不能存水的池子。』

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在第五章一至二節他告訴長老們，務要按着神牧養神的羣羊。按着神，意思就是我們必須活神。我們必須隨時隨處有神。我們在我們的悟性上、道理上、與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神屬性的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人。（活力排，七六至七七頁。）

信息選讀

耶利米書…啓示神在祂經綸裏的心意，是要作活水的泉源，源頭，將祂自己分賜到祂的選民裏面，作他們的滿足和享受。這享受的目標，是要產生召會，神的配偶，作神的擴增，神的擴大，好成爲神的豐滿，使祂得着彰顯。（約三 29～30，弗三 16～19，21。）這是神在祂經綸裏的心願，喜悅。（一 5，9，三 9～11。）這思想

WEEK 4 ■ DAY 1

Morning Nourishment

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. "According to God" is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 114)

Today's Reading

[Jeremiah] reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment. The goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is the heart's desire, the good pleasure, of God in His economy (Eph. 1:5, 9; 3:9-11). The full

作為種子撒在耶利米二章十三節，其完滿發展是在新約裏。（約四 10, 14, 七 37 ~ 39, …啓二二 1, 17。）

…以色列本該飲於神這活水的泉源，好成為神的擴增，作祂的彰顯，但他們反倒作了兩件惡事：離棄神作他們的泉源，源頭，並且轉向神以外的源頭。…鑿出池子描繪以色列用人的勞碌辛苦，製作一些東西（偶像）頂替神。那些池子是破裂不能存水的，指明除了神自己分賜到我們裏面作活水以外，沒有甚麼能解我們的乾渴，也沒有甚麼能使我们成為祂的擴增，使祂得着彰顯。（約四 13 ~ 14。）（聖經恢復本，耶二 13 註 1。）

神要將祂自己分賜到人裏面，作人的滿足，使神得着擴大，但人成為不忠信、不貞潔的，並離棄神，轉向偶像。…凡我們所有的，甚至凡我們所是的，都能成為偶像。…在對神這樣不忠信的事上，我們和以色列一樣。

我們相信主耶穌時，也許期望有平安和祝福。但我們也許反而有了許多難處，失去了我們的安全、健康或財產。有些基督徒經歷這樣的事，就疑惑神的信實，問說為甚麼神不阻止艱難臨到他們。

我們要領悟，神允許我們有難處，但祂在祂的定旨上是信實的，就是要使我們轉離偶像，帶領我們歸向祂自己。我們的平安、安全、健康和財產，也許成了我們的偶像，而神是信實的，祂取去這些東西，為叫我們飲於祂這活水的泉源。我們的房屋或財產若成為我們的偶像，我們就是飲於它們，不是飲於神；神的信實就是要對付這些偶像，好使我們飲於祂。…在引導我們進入祂的經綸上，神是信實的；祂的經綸乃是要我們喝基督，喫基督，享受基督，吸取基督，並吸收基督，好叫神在我們身上得着祂的擴增，以完成祂的經綸。這就是神的信實。（耶利米書生命讀經，三三至三五頁。）

參讀：活力排，第七篇；耶利米書生命讀經，第四篇。

development of this thought, sown as a seed in Jeremiah 2:13, is in the New Testament (John 4:10, 14; 7:37-39;...Rev. 22:1, 17).

Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils: they forsook God as their fountain, their source, and they turned to a source other than God....The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God's increase for His expression (John 4:13-14). (Jer. 2:13, footnote 1)

God intended to dispense Himself into man as man's satisfaction that God might be enlarged, but man became unfaithful and unchaste and forsook God for idols... Whatever we possess, and even whatever we are, can be an idol....In the matter of such unfaithfulness to God, we are the same as Israel.

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God's faithfulness and ask why He did not prevent hardships from happening to them.

We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him. God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God's faithfulness. (Life-study of Jeremiah, pp. 27-29)

Further Reading: CWWL, 1994-1997 vol. 5, "The Vital Groups," ch. 7; Life-study of Jeremiah, msg. 4

第四週 ■ 週二

晨興餽養

林後十一 3『我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。』

林前一 9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

〔林後十一章三節的單純，〕指信徒對基督一心忠誠，一意忠信。在伊甸園裏，因着那蛇撒但的發問，並他對神話語暗中的破壞，亞當的妻子夏娃受了誘騙，就從喫生命樹的單純裏，岔到知識樹。（創三 1～6。）…哥林多召會，就是許配給基督貞潔的童女，正受熱中猶太教者的誘騙。熱中猶太教者，是撒但的差役，（林後十一 15，）藉着傳另一位耶穌，不同的靈與不同的福音，暗中破壞神的話。（4。）因着這種隱含破壞的傳揚，使徒恐怕哥林多人會被熱中猶太教者的教訓岔開，不再真正珍賞、寶愛並享受主耶穌基督寶貴的人位，作他們的生命和一切。（聖經恢復本，林後十一 3 註 2。）

信息選讀

喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事。召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富。我們若要享受基督，就必須用起初的愛愛祂。我們若離棄對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈臺要從我們挪去。（聖經恢復本，啓二 7 註 6。）

WEEK 4 ■ DAY 2

Morning Nourishment

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

[In 2 Corinthians 11:3 simplicity refers] to the believers' single-hearted loyalty, single-minded faithfulness, toward Christ. In the garden of Eden, Eve, the wife of Adam, was deceived by the serpent, Satan, through his questioning and undermining of God's word, and was thus carried away to the tree of knowledge and distracted from the simplicity of eating the tree of life (Gen. 3:1-6)...The church in Corinth, the pure virgin betrothed to Christ, was being deceived by the Judaizers, the ministers of Satan (2 Cor. 11:15), who were undermining God's word by preaching another Jesus, a different spirit, and a different gospel (v. 4). Because of this undermining preaching, the apostle was fearful that the Corinthians would be distracted by the teachings of the Judaizers and would be separated from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and their everything. (2 Cor. 11:3, footnote 2)

Today's Reading

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. (Rev. 2:7, footnote 6)

哥林多前書是一卷論到享受包羅萬有之基督的書。(一 2, 9, 24, 30。)…在這位基督裏有絕對、奇妙、超凡、且帶着殺死功效的死。在釘死並復活的基督裏，有殺死的元素，能殺死我們一切消極的『細菌』。…我們若每日喫基督，享受祂，就會得着滋養，我們裏面消極的元素也會被殺死。

享受包羅萬有的基督，就能藉着十字架的工作，解決召會的難處。(13 上, 18, 23 ~ 24, 二 2。)我所說的『十字架』，是指基督的死，特別是祂的死主觀的一面。我們現今所享受的基督，是包羅萬有的一位，有帶着殺死功效的死包含在祂的所是裏面。我們只要享受祂，就會積極的—不是消極的—被治死。我們每日享受祂，就每日被治死。一位弟兄可能被另一位弟兄很厲害的得罪了，他甚至可能充滿了恨，但是當他享受基督的時候，他對另一位弟兄仇恨的細菌，就不知不覺的被殺死了。在婚姻生活裏，丈夫得罪妻子，妻子也得罪丈夫。但是當丈夫和妻子天天愛主並享受主的時候，他們對彼此不好的感覺就消失了。這個不好的感覺被他們所經歷基督裏治死的元素清除了。他們裏面因着享受基督，就從恨到愛有了大改變。因着哥林多人有那麼多的難處，保羅就寫信給他們，說到對基督的享受。這享受會殺死我們裏面的細菌，解決我們的難處。(建造召會的超越恩賜，三、六至七頁。)

神已將〔哥林多前書所揭示〕這位至少有二十項豐富的包羅萬有者賜給我們，作我們的分，給我們享受。我們該專注於祂，不該專注於祂以外的任何人事物。我們該對準祂，以祂為神所指定我們惟一的中心，使信徒中間一切的難處得以解決。我們蒙了神的呼召，乃是進入這樣一位的交通裏。(聖經恢復本，林前一 9 註 3。)

參讀：享受基督，第四章；建造召會的超越恩賜，第一章；長老訓練第五冊，第二章。

First Corinthians is a book on the enjoyment of the all-inclusive Christ (1:2, 9, 24, 30)....In this Christ there is an absolute, wonderful, excellent, and killing death. In the crucified and resurrected Christ there is the killing element that kills all our negative “germs.”...If we eat Christ every day to enjoy Him, we will be nourished, and the negative elements within us will be killed.

The enjoyment of the all-inclusive Christ solves the problems in the church through the work of the cross (1:13a, 18, 23-24; 2:2). By “the cross” I mean the death of Christ, especially the subjective aspect of His death. The Christ whom we enjoy today is the all-inclusive One, and included in His being is the killing death. As long as we enjoy Him, we get killed, not in a negative way but in a positive way. When we enjoy Him every day, we get killed every day. One brother may be very offended by another brother and may even be full of hatred, but when this brother enjoys Christ, his germs of hatred toward the other brother are unconsciously killed. In marriage life the husbands offend the wives and the wives offend the husbands, but when the husbands and wives love the Lord and enjoy the Lord day after day, their bad feeling toward each other disappears. It is cleared up by the killing element within the very Christ whom they experienced. Inside of them there is a great change from hatred to love because of their enjoyment of Christ. Because there were so many problems among the Corinthians, Paul wrote to them concerning the enjoyment of Christ. This enjoyment solves our problems by killing the germs within us. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 444, 446-447)

This all-inclusive One, with the riches of at least twenty items [revealed in 1 Corinthians], God has given to us as our portion for our enjoyment. We should concentrate on Him, not on any persons, things, or matters other than Him. We should focus on Him as our unique center appointed by God, that all the problems among the believers may be solved. It is into the fellowship of such a One that we have been called by God. (1 Cor. 1:9, footnote 2)

Further Reading: CWWL, 1965, vol. 3, “The Enjoyment of Christ,” ch. 1; CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” ch. 1; CWWL, 1985, vol. 3, “Elders’ Training, Book 5: The Lord’s Up-to-date Move,” ch. 2

第四週 ■ 週三

晨興餽養

徒二十 19 ~ 20『服事主，凡事謙卑，常常流淚，又因猶太人的謀害，歷經試煉。凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。』

在聖徒當中，沒有人憑自己殼資格盡長老職分。按林後三章五節，使徒保羅說，並不是我們憑自己殼資格，我們之所以殼資格，乃是出於神。所以，所有背負長老職責的弟兄們都該信靠主。…保羅是所有長老真正的榜樣。…他自己雖然從未作過長老，但他為他所訓練的長老設立了模範、榜樣。所以，凡他所說到自己的，他都期望所有長老跟隨他的腳蹤，效法他所作的。首先，保羅說他是作奴僕服事主。長老都要服事主如同奴僕一樣。他們不是被擺在尊貴的地位或階級裏。召會中沒有階級，也沒有地位；只有謙卑和為奴。謙卑之後還有眼淚，不是喜樂歡欣。然後，第三樣是臨到我們身上的試煉，這些試煉乃是來自其他聲稱為着神，甚至設謀破壞我們工作的人。（關於召會事奉的談話，九至一〇頁。）

信息選讀

長老不僅該作僕人服事主，更是作奴僕服事，失去權利和各種自由。實際上，被擺在長老職分裏就是被帶進奴役裏。我們都是奴僕服事主。行傳二十章十九節的服事主〔原文意，作奴僕服事主〕，不是直接的服事主，乃是間接的，藉着服事祂的子民而服事祂。長老必須拿起奴僕的擔子，服事他們主人的大家庭。我們必須凡事謙卑，舉止、行事、以至為人，都像奴僕一樣。

WEEK 4 ■ DAY 3

Morning Nourishment

Acts 20:19-20 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews; how I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house.

No one among the saints is qualified in himself for the eldership. According to 2 Corinthians 3:5, the apostle Paul says that we are not sufficient of ourselves but that our sufficiency is from God. So all the brothers who bear the responsibility of the eldership should put their trust in the Lord...Paul is a real pattern to all the elders... Although he himself had never been an elder, he set up a model, a pattern, an example, for the elders whom he had trained. So whatever he spoke about himself, his expectation was that all the elders would follow his steps and imitate what he had been doing. First, Paul said that he was serving the Lord as a slave. The elders all have to serve the Lord as a slave. They are not put into a position of dignity or rank. In the church there is no rank and no position. There is only humility and slavery. Following humility there are tears, not joy and happiness. Then third are the trials that come upon us from other people who claim to be for God and even conspire to undermine the work. (CWWL, 1989, vol. 4, "Talks concerning the Church Services," pp. 209-210)

Today's Reading

Elders should serve the Lord not just as servants but slaves, losing their right and all kinds of liberty. Actually, to be put into the eldership is to be brought into slavery. We all are slaves to serve the Lord. To serve the Lord here is not to serve the Lord directly but indirectly by serving His people. The elders must pick up the burden of a slave to serve the big family of their Master. We must behave, do things, and even have our being as slaves with all humility.

我們該將『謙卑』一辭，烙印在我們心裏。我們沒有權利誇耀甚麼。我們的主人該得一切的榮耀。惟有祂有資格誇耀。我們是命定要謙卑的。謙卑不容易作到，誇耀卻是容易的。要謙卑，甚至被人看為卑微，不是一件快樂的事，乃是滿了眼淚的。

行傳二十章二十節接着說，『凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。』保羅沒有退縮不盡他的職責。凡與聖徒有益的，他沒有一樣避諱不告訴他們的。這裏的告訴，原文意宣告；宣告一件事比僅僅告訴更為要緊、重要。保羅作了忠信的工作，宣告神對祂子民的每一點利益。保羅沒有退縮不盡他的職責。反之，他公開在聚會中，並私下挨家挨戶的教導聖徒。

地方召會的行政的確需要事務上的處理。但長老的主要職責首先乃是牧養，就如彼得在他頭一封書信的五章二節所告訴我們的。我們已經指明，牧養需要教導，所以長老也該教導。（提前三 2，五 17。）長老要教導別人，必須先受教導。他們必須先有學習。…單單訪問聖徒的家，告訴他們要信靠主並相信祂乃是不穀的。長老必須跟聖徒讀一些對他們有益的經節，向他們說明，並用聖言教導他們。這樣，聖徒就會得着造就、建立、加強，並且被建造起來。

牧養不是僅僅釋放一篇信息。釋放信息是不穀的，也不是首要的事。首要的職責乃是到聖徒那裏去，在聖徒家中牧養他們。所以保羅藉着公開並挨家挨戶的教導聖徒，給長老設立了榜樣。挨家挨戶，原文意挨着家戶。那裏有家，長老就應當到那裏去。倘若有十個家，長老就該到每個家中訪問每個聖徒。（關於召會事奉的談話，一〇至一三頁。）

參讀：關於召會事奉的談話，第二章。

We should brand ourselves with the word humility. We have no right to be proud of anything. Everything that is glorious should go to our Master. He is the only One who is qualified to be proud of anything. We are destined to be humble. To be humble is not an easy thing; to be proud is easy. To be humble and even to be humbled are not a happy thing but a thing of tears.

Acts 20:20 says, “How I did not withhold any of those things that are profitable by not declaring them to you.” Paul did not shrink from his duty. He did not withdraw from declaring to the saints anything that was profitable to them. To declare something is more crucial and more important than to merely tell. Paul did a faithful job to declare every bit of God’s interests that He had toward His people. Paul did not withdraw from his responsibility. Rather, he taught the believers publicly in the meetings and privately from house to house.

A local church in its administration does need some management in its business affairs. But the main responsibility of the elders is first to shepherd, as Peter tells us in his first Epistle, chapter 5, verse 2. As we have indicated, shepherding requires teaching, so the elders should also teach (1 Tim. 3:2; 5:17). For the elders to teach others, they first of all must be taught. They must learn first. Just to visit the homes of the saints and tell them to trust in the Lord and believe in Him is not adequate. The elders must read to them some profitable verses, give them some definitions, and teach them with the holy Word. Then they will be edified, established, strengthened, and built up.

To shepherd is not just to give a message. This is neither adequate nor primary. The primary responsibility is to go to the saints and shepherd them in their homes. So Paul set up a pattern for the elders by teaching the saints publicly and from house to house. In Greek from house to house means “according to houses.” If there is a house, the elders should go. If there are ten houses, they should go to each one to visit each of the saints. (CWWL, 1989, vol. 4, “Talks concerning the Church Services,” pp. 210-211)

Further Reading: CWWL, 1989, vol. 4, “Talks concerning the Church Services,” ch. 2

第四週 ■ 週四

晨興餽養

徒二十 27 ~ 28 『因為神的旨意，我並沒有一樣避諱不告訴你們。聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

保羅不僅教導〔以弗所的〕聖徒，顧到他們的利益，並顧到對他們有益的事；他更向他們宣告神的旨意、神的計畫、並神的經綸。毫無疑問，保羅教導了以弗所人許多關於神新約經綸的事。

同樣的，所有長老都必須學習甚麼是神新約的經綸，並向聖徒指明出來。因着認識神永遠的經綸，大多數聖徒就會有堅固的根基，並深深的扎根。今天大多數基督徒只接受膚淺的教訓，受教導要良善、謙卑、愛人、仁慈。…關於神新約的經綸、神永遠的計畫、以及神為着召會的計畫，這些事在他們中間完全欠缺。因此，我們中間所需要的乃是關於神永遠經綸正確、合乎聖經的神聖啓示。（關於召會事奉的談話，一三至一四頁。）

信息選讀

長老必須學習一切關於神經綸的事，並深入其中。…他們就能告訴聖徒關於神的經綸，藉以安慰灰心的。對灰心的人來說，聽到神的經綸並接受這樣高的呼召，乃是極大的安慰和激勵。我們今天在恢復中所面臨的難處，主要的是由於對神永遠的經綸缺少深入的領會和體認。

在行傳二十章二十八節，保羅勸戒長老說，『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

WEEK 4 ■ DAY 4

Morning Nourishment

Acts 20:27-28 For I did not shrink from declaring to you all the counsel of God. Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Not only did Paul teach [the believers in Ephesus], care for their interests, and care for the things that were profitable to them, but he declared also God's counsel, God's plan, and God's economy. No doubt, Paul taught the Ephesians a great deal concerning God's New Testament economy.

Similarly, all the elders must learn what God's New Testament economy is and point this out to the saints. By knowing God's eternal economy, most of the saints would then be solidly grounded and deeply rooted. Most Christians today receive only shallow teachings, instructing them to be good, humble, loving, and kind....The things of God's New Testament economy, God's eternal plan, and God's plan for the church are absolutely lacking among them. Hence, what is needed among us is the proper biblical, divine revelation concerning God's eternal economy. (CWWL, 1989, vol. 4, "Talks concerning the Church Services," p. 212)

Today's Reading

The elders must learn all the things of God's economy and dive into them....They will be able to comfort the disappointed saints by telling them God's economy. To hear God's economy and receive such a high calling will become a strong comfort and encouragement to the disappointed ones. The problems that we are facing today in the recovery are mainly due to the lack of a deep understanding and realization of God's eternal economy.

In Acts 20:28 Paul admonished the elders to "take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers."

表面看是保羅設立他們作長老。實際上，乃是聖靈立他們作監督。這裏保羅不用『長老』一辭，而用『監督』一辭。這兩個同義辭是替換着使用。『長老』是指人，『監督』說出他們的職責。作監督的不該鬆懈或打盹，乃該常常儆醒。他必須留意召會的光景，並監督羊羣中的每一個。這樣，他就會知道有甚麼需要，以及他們該作甚麼。

保羅囑咐長老不僅要教導，更要牧養神的召會，就是神用自己的血所買來的。神自己的血，這辭何等寶貝。神看召會是珍寶，在祂眼中是非常寶貝並珍貴的。祂愛召會到一個地步，用祂自己的血將召會買來。

同樣的，長老也該像神那樣愛召會。…神乃是用祂自己的血，所以我們必須用這種柔細的感覺和情愛來愛召會。

二十九節說，『我知道我離開以後，必有兇暴的豺狼進入你們中間，不愛惜羊羣。』愛惜羊羣，就是說我們愛羊羣，藉着保養顧惜，柔細的照顧他們。然而，豺狼不會這樣照顧召會。相反的，他們會為着自己的利益和滿足犧牲召會。他們乃是尋索獵物的豺狼。

三十節隨着說，『就是你們中間，也必有人起來，說悖謬的話，要勾引門徒跟從他們。』不僅有豺狼從外面進來，更有人從召會裏面起來，說悖謬的話。

末了，三十一節說，『所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。』保羅不僅去到他們家裏，更晝夜流淚勸戒各人。我們中間的長老必須拿起負擔，晝夜作這事。他們該去到聖徒家裏，流淚勸戒各人。（關於召會事奉的談話，一四至一七頁。）

參讀：關於建造基督身體更進一步的亮光，第二章。

Apparently, it was Paul who appointed them as elders. Actually, it was the Holy Spirit who placed them as overseers. Here Paul uses the term overseers instead of elders. These two synonyms are used interchangeably. The term elder refers to the person, but overseer speaks of his responsibility. An overseer should not be sloppy or sleepy but all the time watchful. He must be aware of the situation of the church and oversee each member of the flock. If so, he will know what the need is and what they should do.

Paul charged the elders not only to teach but also to shepherd the church of God, which God obtained through His own blood. To obtain in Greek also denotes “to acquire,” or “purchase.” His own blood is a dear term. God considers the church as a treasure that is very dear and precious in His eyes. He loves the church to such an extent that He purchased it with His own blood.

Similarly, the elders should also love the church as God does...God used His own blood. So we must love the church with this kind of fine feeling and affection.

Verse 29 says, “I know that after my departure fierce wolves will come in among you, not sparing the flock.” To spare the flock means that we love the flock with tender care by cherishing and nourishing. However, the wolves would not care for the church in this way. On the contrary, they would sacrifice the church for their own interests and satisfaction. They are wolves hunting for prey.

Verse 30 follows, “And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them.” Not only will wolves come in from without, but men will rise up from within the church, speaking perverted things.

Finally, Acts 20:31 says, “Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.” Paul not only went to their house, but he also admonished each one of them with tears day and night. The elders among us must pick up a burden to do this day and night. They should go to the homes of the saints and admonish each one with tears. (CWWL, 1989, vol. 4, “Talks concerning the Church Services,” pp. 212-214)

Further Reading: CWWL, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” ch. 2

第四週 ■ 週五

晨興餽養

徒二十 31『所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。』

弗四 16『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

〔在行傳二十章二十八節，『祂用自己的血』〕指明神寶愛召會，以及召會在神眼中寶貴、超絕的價值。這裏使徒沒有說到召會的神聖生命和性質，如在以弗所五章二十三至三十二節，乃是說到召會的價值對神猶如珍寶，是祂用自己的寶血所買來的。保羅盼望作監督的長老，和神一樣寶愛召會。

聖靈和神自己的血，二者都是神給祂所寶愛之召會的神聖供應。聖靈就是神的自己，神自己的血是指神的工作。神救贖的工作把召會買來，然後神的自己，就是那包羅萬有賜生命的靈，（林前十五 45，）藉着監督照顧召會。（聖經恢復本，徒二十 28 註 5。）

信息選讀

根據以弗所書，神呼召的獨一目標乃是建造基督的身體。主耶穌在馬太十六章說，祂要建造祂的召會。使徒行傳和書信啓示，召會不是主直接建造的，乃是藉着身體上的肢體建造的。基督是藉着身體來建造身體。神呼召我們就是為着完成這個目標。

以弗所三章二節說到神恩典的管家職分，四章十二節說到基督身體的建造。…神恩典的管家職分並不僅

WEEK 4 ■ DAY 5

Morning Nourishment

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

[In Acts 20:28 His own blood indicates] the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God. Here the apostle did not touch the divine life and nature of the church as in Ephesians 5:23-32, but the value of the church as a treasure to God, a treasure which He acquired with His own precious blood. Paul expected that the elders as overseers would treasure the church as God did.

Both the Holy Spirit and God's own blood are divine provisions for the church that He treasures. The Holy Spirit is God Himself, and God's own blood denotes God's work. God's redemptive work acquired the church; now God Himself, the all-inclusive life-giving Spirit (1 Cor. 15:45), cares for the church through the overseers. (Acts 20:28, footnote 5)

Today's Reading

According to Ephesians, the unique goal of God's calling is the building up of the Body of Christ. In Matthew 16 the Lord Jesus said that He would build His church. The book of Acts and the Epistles reveal that the church is built up not by the Lord directly, but through the members of the Body. Christ builds the Body by the Body. God has called us for the fulfillment of this goal.

Ephesians 3:2 speaks of the stewardship of the grace of God, and 4:12, of the building up of the Body of Christ...The stewardship of the grace of God is

限於保羅和其他的使徒。不要認為保羅是這樣一位管家，而你不是。保羅在這裏的用意，是要使聖徒有深刻的印象，看見他們都得了神恩典的管家職分，為着基督身體的建造。根據十二節，身體的建造不是使徒們個人的工作；身體的建造乃是眾聖徒的責任。…聖徒們被成全是為着職事的工作，為着建造基督的身體。這節裏的『目的是為着』和下文的『為着』，原文也有『結果是』的意思。聖徒被成全的結果，乃是職事的工作，其結果又產生基督身體的建造。身體不是由使徒和其他領頭的人直接建造的，乃是由聖徒直接建造的。

十二節說到聖徒，十六節說到『每一部分』。按照十六節，身體叫自己漸漸長大，以致在愛裏把自己建造起來。為使這事能實際的進行，眾聖徒需要受使徒和其他領頭之人的成全。…保羅期望每一位聖徒都能和他一樣。

保羅不僅是使徒，也是申言者、傳福音者、牧人和教師。然而，我們許多人可能把十一節所說這些有恩賜的人，分成四個不同的類別：使徒、申言者、傳福音者、牧人和教師。但保羅這位蒙神呼召之人的榜樣，卻樣樣都是。保羅當然是申言者。在他的書信裏，他說出一些很大的豫言，就如在林前五章及帖撒羅尼迦前後書中所見者。保羅也是傳福音者。有誰是比他還大的傳福音者？他無論到那裏都傳福音。不僅如此，保羅也是牧人和教師。他日夜照顧眾召會和眾聖徒。最後，誰能否認保羅是教師？…因此，保羅是使徒、申言者、傳福音者、牧人和教師。在以弗所三至四章裏，保羅的負擔和目的是要指出，每一位聖徒在這些方面都該和他一樣。（以弗所書生命讀經，三九七至三九九頁。）

參讀：約翰福音結晶讀經，第十三篇；以弗所書生命讀經，第三十九、四十一至四十二篇。

not limited to Paul and the other apostles. Do not think that Paul was such a steward and that you are not. Paul's intention here is to impress the saints with the fact that they all have received the stewardship of the grace of God for the building up of the Body of Christ. According to 4:12, the building up of the Body is not the work of the apostles alone; it is the responsibility of all the saints... [who] are perfected unto the work of ministry, unto the building up of the Body of Christ. The Greek word rendered "unto" in this verse also means "for the purpose of," "with a view to," or "resulting in." The perfecting of the saints results in the work of ministry, which in turn results in the building up of the Body of Christ. The Body is not built up directly by the apostles and the other leading ones; it is built up directly by the saints.

Verse 12 speaks of the saints, and verse 16 mentions "each one part." According to verse 16, the Body causes the growth of itself unto the building up of itself in love. In order for this to take place in a practical way, all the saints need to be perfected by the apostles and the other leading ones....Paul expected every saint to be the same as he was.

Paul was not only an apostle; he was also a prophet, an evangelist, and a shepherd and teacher. Many of us, however, may classify the gifted ones mentioned in verse 11 into four distinct categories: the apostles, the prophets, the evangelists, and the shepherds and teachers. But Paul, the pattern of God's called one, was all of these. Paul certainly was a prophet. In his Epistles he uttered some great prophecies, such as those found in 1 Corinthians 15 and in 1 and 2 Thessalonians. Paul was also an evangelist. Who was a greater evangelist than he was? He preached the gospel wherever he went. Furthermore, Paul was a shepherd and a teacher. Day and night, he cared for all the churches and all the saints. Finally, who can deny that Paul was a teacher?...Therefore, Paul was an apostle, a prophet, an evangelist, and a shepherd and teacher. His burden and intention in chapters 3 and 4 were to point out that every saint should be the same as he was in these respects. (Life-study of Ephesians, pp. 329-331)

Further Reading: CWWL, 1994-1997 vol. 4, "Crystallization-study of the Gospel of John," ch. 13; Life-study of Ephesians, msg. 39, 41-42

第四週 ■ 週六

晨興餽養

腓一 19 ~ 21 『…這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

保羅…在悔改信主時，就從律法和先前的宗教遷到基督裏，成了在基督裏的人。（林後十二 2。）現今他期望所有觀察他的，無論猶太人、天使或鬼魔，都看出他是在基督裏面。這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面。惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大。（腓一 20。）（聖經恢復本，腓三 9 註 1。）

信息選讀

在風暴的海上，主不僅使保羅成了與他同船之人的主人，（徒二七 24，）也使保羅成了他們生命的保證人和安慰者。（22，25。）如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成為神奇的吸引，（二八 3 ~ 6，）也使他成為土人的醫治者和喜樂。（8 ~ 9。）在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧秘的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成為

WEEK 4 ■ DAY 6

Morning Nourishment

Phil. 1:19-21 ...For me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

At his conversion Paul was transferred from the law and his former religion into Christ and became “a man in Christ” (2 Cor. 12:2). Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ. Only when we are found in Christ will Christ be expressed and magnified (Phil. 1:20). (Phil. 3:9, footnote 1)

Today's Reading

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (27:22, 25). Now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:3-6) but also a healer and a joy to them (vv. 8-9). All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one

肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督。（腓一 20～21。）（聖經恢復本，徒二八 9 註 1。）

使徒…在他的生活和職事中，將真神彰顯出來。這位真神在耶穌基督裏，經過成爲肉體、爲人生活、釘死十架、復活的過程，成了包羅萬有的靈，活在使徒裏面，並藉着他活出來。（徒二八 6 註 1。）

〔使徒所受〕從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切，（徒二八 13～14，）顯出早期召會和使徒之間美麗的身體生活。這是在撒但所蒙蔽、人所居住的地上，屬天國度生活的一部分。表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄，（弗六 20，太二八 18～19，）在地上神的國中，有分於基督的召會之身體生活裏的另一部分。當他在撒但的帝國受到宗教的逼迫時，他在神的國中享受着召會生活。這對他是安慰，也是鼓勵。（徒二八 15 註 2。）

在四福音是神成爲肉體、經過人生、死而復活，完成了基督，就是三一神的化身。（西二 9。）到使徒行傳是神這化身成爲賜生命的靈，（林前十五 45，）將基督普及到信祂的人裏面，也就是將經過種種過程的三一神，作到祂所揀選、救贖、並變化的人裏面，使神藉着這些人所構成的召會得着彰顯，其終極結果乃是要來在永世裏的新耶路撒冷，作神完滿並永遠的彰顯。那也將是神永遠的國，作祂在永世裏，在祂的神聖生命中，掌權的範圍，直到永永遠遠。這該是今天一切福音傳揚的實際和目標。（徒二八 31 註 2。）

參讀：基督的三個時期—成肉體、總括與加強，第二章；如何作同工與長老，並如何履行同工與長老的義務，第三篇；包羅萬有的基督，第五章。

of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

In his living and ministry [the apostle] expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then living in him and through him. (Acts 28:6, footnote 1)

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (Acts 28:13-14) show the beautiful Body life that existed in the early days among the churches and apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God. This was a comfort and an encouragement to him. (Acts 28:15, footnote 2)

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, that is, works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the reality and goal of all gospel preaching today. (Acts 28:31, footnote 2)

Further Reading: CWWL, 1994-1997 vol. 4, "Incarnation, Inclusion, and Intensification," ch. 2; CWWL, 1994-1997 vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 3; The All-inclusive Christ, ch. 5

第四週詩歌

WEEK 4 — HYMN

479

鼓勵—思想主

10 10 10 10 (英 656)

降 D 大調

4/4

D^b G^b | D^b | G^b A^b_7 | D^b
 1 - 4 6 | i - i - | i . i 7 6 | 5 - - - |
 一 要 思 想 耶 穌， 以 祂 作 模 型，
 G^b | D^b B^b_m | E^b_7 | A^b
 6 - 5 4 | 3 3 3 6 | #4 - 2 - | 5 - - - |
 好 在 你 身 上 顯 出 祂 榮 形：
 D^b G^b | D^b | E^b_7 | A^b
 3 - 4 6 | i - i - | i . i 7 6 | 7 - - - |
 祂 已 經 賜 你 永 遠 的 生 命，
 D^b | G^b | D^b A^b_7 | D^b
 i - 7 6 | 5 4 3 6 | 5 1 2 - | 1 - - - ||
 並 使 你 享 受 復 活 的 大 能。

- 二 要思想耶穌，天天都如此， 要自甘卑微，不再有大志；
 那無窮生命也要多認識， 靠復活大能經歷主的死。
- 三 要思想耶穌，一生當這樣， 要活在幔內常見主榮光；
 若棄掉自己，必知主心意， 一脫離自己，純潔又安息。
- 四 要思想耶穌，當你在向前， 要一直向上瞻仰祂榮面，
 必榮上加榮，變成祂形狀， 使祂的形像顯在你身上。

Consider Him, let Christ thy pattern be
 Encouragement — For Considering Christ

656

1. "Con - si - der Him," let Christ thy pat - tern be,
 And know that He hath ap - pre - hend - ed thee
 To share His ve - ry life, His pow'r di - vine,
 And in the like - ness of thy Lord to shine.

2. "Consider Him"; so shalt thou, day by day,
 Seek out the lowliest place, and therein stay,
 Content to pass away, a thing of nought,
 That glory to the Father's name be brought.
3. Shrink not, O child of God, but fearless go
 Down into death with Jesus; thou shalt know
 The power of an endless life begin,
 With glorious liberty from self and sin.
4. "Consider Him," and thus thy life shall be
 Filled with self-sacrifice and purity;
 God will work out in thee the pattern true,
 And Christ's example ever keep in view.
5. "Consider Him," and as you run the race,
 Keep ever upward looking in His face;
 And thus transformed, illumined thou shalt be,
 And Christ's own image shall be seen in thee.

第五週

基督作為石頭救主，
產生為着神建造的活石

綱 要

讀經：徒四 10～12，詩一一八 22、24，彼前二 4～8

週 一

壹 在行傳四章十至十二節我們看見，基督這房角石為猶太首領這些匠人所鄙視並釘十字架，神卻叫祂從死人中復活，成了神建造的房角石，神的拯救惟獨在祂裏面。

貳 詩篇一百一十八篇說到基督是神建造的房角石：

一 『匠人所棄的石頭，已成了房角的頭塊石頭』—22 節：

- 1 主耶穌在馬太二十一章四十二節引用這節，指明祂是為着神建造的石頭。
- 2 基督是房角石，為着在新約時代建造召會—一六 18。
- 3 因着主在馬太二十一章四十二節的話，彼得得知主是神所寶貴的寶貴石頭—彼前二 4、6。

Week Five

**Christ as the Stone-Savior
Producing Living Stones for God's Building**

OUTLINE

Scripture Reading: Acts 4:10-12; Psa. 118:22, 24; 1 Pet. 2:4-8

Day 1

- I. In Acts 4:10-12 we see that as the cornerstone Christ was despised and crucified by the Jewish leaders, the builders, but raised from the dead by God, becoming the cornerstone of God's building with God's salvation being uniquely in Him.
- II. Psalm 118 speaks of Christ as the cornerstone for God's building:
 - A. "The stone which the builders rejected / Has become the head of the corner"—v. 22:
 1. The Lord Jesus quoted this verse in Matthew 21:42, where He was indicating that He is the stone for God's building.
 2. Christ is the cornerstone for the building up of the church in the New Testament age—16:18.
 3. From the Lord's word in Matthew 21:42, Peter came to know the Lord as the precious stone held in honor by God—1 Pet. 2:4, 6.

二 在祂復活的日子，主耶穌被神作成房角石——詩一一八 24:

- 1 在已過的永遠，基督為神所揀選，作神屬靈建築的房角石——彼前一 20，二 4。
- 2 作匠人的猶太首領，棄絕基督到極點，到一個地步將祂釘在十字架上——太二一 38 ~ 42。
- 3 在基督的復活裏，神第二次揀選基督作房角石，藉此印證祂在已過的永遠裏對基督原初的揀選——徒四 10 ~ 11。
- 4 神使基督復活以後，將祂高舉到諸天之上——路二四 51，徒一 9：
 - a 基督升到諸天之上的錫安，進一步印證神已揀選祂作房角石——啓十四 1，賽二八 16，彼前二 6。
 - b 基督的復活與升天都證明並印證，祂是神所揀選為着神建築的房角首石——詩一一八 22，徒四 11。

週 二

三 基督作為包羅萬有的石頭，乃是神行動的中心，為着建造神永遠的居所——太二一 42、44，亞三 9，弗二 19 ~ 22:

- 1 基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石。
- 2 因着祂是房角石，祂纔能為我們死，我們纔能與祂同釘十字架，與祂一同活過來，與祂一同復活，並與祂一同坐在諸天界裏；祂也纔能拯救我們，將我們變化成為寶石，並將我們建造在一起成為神的居所，就是神宇宙中獨一的殿——加二 20，弗二 5 ~ 6、20 ~ 22。

B. On the day of His resurrection the Lord Jesus was made the cornerstone by God—Psa. 118:24:

1. Christ was chosen by God in eternity past to be the cornerstone for God's spiritual building—1 Pet. 1:20; 2:4.
2. The Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross—Matt. 21:38-42.
3. God chose Christ as the cornerstone a second time in Christ's resurrection, thereby confirming His initial choosing of Christ in eternity past—Acts 4:10-11.
4. After God resurrected Christ, He uplifted Him to the heavens—Luke 24:51; Acts 1:9:
 - a. Christ's ascension to Zion in the heavens is a further confirmation that God had chosen Him to be the cornerstone—Rev. 14:1; Isa. 28:16; 1 Pet. 2:6.
 - b. Both Christ's resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God's building—Psa. 118:22; Acts 4:11.

Day 2

C. As the all-inclusive stone, Christ is the centrality of God's move for the building up of His eternal habitation—Matt. 21:42, 44; Zech. 3:9; Eph. 2:19-22:

1. Everything Christ is, everything He has done, and everything He is doing are due to the fact that He is the cornerstone.
2. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God's habitation, God's unique temple in the universe—Gal. 2:20; Eph. 2:5-6, 20-22.

叁 在行傳四章十至十二節彼得宣告基督是石頭救主：

一 彼得引用詩篇一百一十八篇，指明他不僅傳揚基督是拯救罪人的救主，也傳揚基督是為着神建造的石頭—徒四 11 ~ 12:

- 1 這樣一位基督，乃是罪人惟一的救恩。
- 2 祂的名為猶太首領所輕棄，卻為神所寶貴，在天下人間，靠着這獨一的名，罪人必然得救，不僅脫離罪，且有分於神的建造—12 節，腓二 9 ~ 10，太一 21，彼前二 5。

二 基督不僅是那聖別者、公義者、生命的創始者、僕人，祂也是為着神建造的石頭：

- 1 這石頭是我們惟一可以靠着得救的那一位—徒四 11 ~ 12。
- 2 基督是石頭救主；祂作石頭救主，乃是堅固、剛強、可靠的。
- 3 我們惟有在耶穌的名裏纔能得救，而耶穌是那石頭；這意思是我們有一位石頭救主。

三 神在基督裏成為肉體來作石頭，是要建造神宇宙的居所—約一 1、14，太二一 42:

- 1 起先，基督是普通的石頭；猶太首領棄絕祂，將祂殺害。
- 2 神寶貴祂，叫祂從死人中復活，使祂成為房角石，就是聯絡建築物兩堵牆的特出石頭。

III. In Acts 4:10-12 Peter proclaimed Christ as the Stone-Savior:

A. Peter's quoting Psalm 118 indicates that he preached Christ not only as the Savior for the salvation of sinners but also as the stone for God's building—Acts 4:11-12:

1. It is such a Christ who is the unique salvation to sinners.
2. It is in His unique name under heaven, a name despised and rejected by the Jewish leaders but honored by God, that sinners must be saved not only from sin but also to participate in God's building—v. 12; Phil. 2:9-10; Matt. 1:21; 1 Pet. 2:5.

B. Christ is not only the holy One, the righteous One, the Author of life, and the Servant; He is also the stone for God's building:

1. This stone is the unique One in whom we can be saved—Acts 4:11-12.
2. Christ is the Stone-Savior; as the Stone-Savior, He is solid, strong, and reliable.
3. We can be saved only in the name of Jesus, and Jesus is the stone; this means that we have a Stone-Savior.

C. In Christ God came in incarnation to be a stone for the building of God's universal habitation—John 1:1, 14; Matt. 21:42:

1. At first, Christ was a common stone, and the Jewish leaders rejected Him by killing Him.
2. God honored Him by raising Him from the dead and making Him a cornerstone, the prominent stone, that joins the walls of a building.

3 基督是神居所的房角石，將猶太信徒這面牆與外邦信徒這面牆聯結起來—弗二 22。

週 四

肆 基督作為石頭救主正在產生活石為着神的建造，就是神屬靈的殿—彼前二 4～8：

- 一 對我們信徒而言，復活的基督是繁殖的石頭和建造的石頭—4～5 節：
 - 1 首先，我們成為祂的繁殖，現今祂正將我們建造在一起，成為神的居所—5 節。
 - 2 基督作為神經綸中的石頭救主，是為着神建造的建造者和材料—太十六 18，彼前二 4～5。

週 五

二 藉由主在約翰一章四十二節和馬太十六章十八節的說話，彼得得着基督和信徒都是為着神建造之活石的啓示，並且至終領悟神的目標是要得着用活石所建造的屬靈的殿—彼前二 4～8：

- 1 彼前二章四節說到基督是活石：
 - a 活石不僅有生命，也能在生命裏長大；這活石就是為着神的建造的基督。
 - b 為着作我們的生命，基督是種子；為着神的建造，祂是石頭。
 - c 我們接受祂作生命的種子後，就需要長大，好經歷祂作活在我們裏面的石頭—一 23，二 2、4。
 - d 這樣，祂要把我們作成因祂神聖性情而變化的活石，好在祂這根基和房角石上與別人同被建造，成

3. As the cornerstone of God's habitation, Christ joins the wall of the Jewish believers and the wall of the Gentile believers—Eph. 2:22.

Day 4

IV. Christ as the Stone-Savior is producing living stones for God's building, God's spiritual house—1 Pet. 2:4-8:

- A. For us as believers, the resurrected Christ is the propagating stone and the building stone—vv. 4-5:
 - 1. First, we became His propagation, and now He is building us up together into God's dwelling place—v. 5.
 - 2. As the Stone-Savior in God's economy, Christ is both the Builder and the material for God's building—Matt. 16:18; 1 Pet. 2:4-5.

Day 5

B. Through the Lord's speaking in John 1:42 and Matthew 16:18, Peter received the revelation that both Christ and the believers are living stones for God's building and eventually realized that God's goal is to have a spiritual house built up with living stones—1 Pet. 2:4-8:

- 1. First Peter 2:4 speaks of Christ as a living stone:
 - a. A living stone is one that not only possesses life but also grows in life; this is Christ for God's building.
 - b. As life to us, Christ is the seed; for God's building, He is the stone.
 - c. After receiving Him as the seed of life, we need to grow so that we may experience Him as the stone living in us—1:23; 2:2, 4.
 - d. In this way He makes us living stones, transformed with His divine nature, so that we may be built up together with others as a spiritual house upon Him as

為屬靈的殿—林前三 10，弗二 20。

2 在基督裏並藉着基督，我們信徒就成為活石，被建造成為屬靈的殿—彼前二 5：

a 我們藉着重生和變化而成為活石—約三 6，林後三 18。

b 我們原是用泥土造的（羅九 21），但在重生時得着生命的種子，這種子在我們裏面長大，就把我們變化為活石—彼前二 2、5。

週 六

3 我們被建造在其中的屬靈的殿，乃是神的建造—弗二 21 ~ 22：

a 至終，這建造要完成於新耶路撒冷這座石頭城—啓二一 2。

b 我們正漸漸成為要建造在新耶路撒冷裏的寶石。

c 當我們天天接觸基督這為着神建造的活石，並且被變化，我們就是在這過程中—彼前二 4 ~ 5，羅十二 2。

both the foundation and the cornerstone—1 Cor. 3:10; Eph. 2:20.

2. In Christ and through Christ we, as believers, become living stones to be built up as a spiritual house—1 Pet. 2:5:

a. We are living stones through regeneration and transformation—John 3:6; 2 Cor. 3:18.

b. We were created of clay (Rom. 9:21), but at regeneration we received the seed of life, which by its growth in us transforms us into living stones—1 Pet. 2:2, 5.

Day 6

3. The spiritual house into which we are being built up is God's building—Eph. 2:21-22:

a. Eventually, this building will consummate in the New Jerusalem, the stone city—Rev. 21:2.

b. We are becoming the precious stones that will be built up into the New Jerusalem.

c. This process takes place as we daily contact Christ, the living stone for God's building, and are transformed—1 Pet. 2:4-5; Rom. 12:2.

第五週 ■ 週一

晨興餽養

詩一一八 22 ~ 24 『匠人所棄的石頭，已成了房角的頭塊石頭。這是耶和華所作的，在我們眼中看為希奇。這是耶和華所定的日子；我們在其中要歡騰喜樂。』

我們來到聖經裏最困難的一點—基督是房角石。誰會想到基督是房角石？在詩篇以前，沒有一節說到基督是房角石。忽然間，詩篇一百一十八篇二十二節說，『匠人所棄的石頭，已成了房角的頭塊石頭。』（詩篇生命讀經，五三三頁。）

在行傳四章十至十二節我們看見，基督這房角石為猶太首領這些匠人所鄙視並釘十字架，神卻叫祂從死人中復活，成了神建造的房角石，神的拯救惟獨在祂裏面。（新約總論第九冊，二七〇頁。）

信息選讀

彼得在行傳四章十至十二節對猶太首領見證說，『你們眾人和以色列眾百姓就當知道，乃是在拿撒勒人耶穌基督，就是你們所釘十字架，神從死人中所復活者的名裏，在這名裏，這人纔站在你們面前健康完好。祂是你們匠人所輕棄的石頭，已成了房角的頭塊石頭。除祂以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。』『拿撒勒人』指明祂是猶太首領所鄙視的那位。（約一 45 ~ 46，徒二 28，二 45。）在四章十一節譯為『輕棄』一辭的原文，意思也是『棄絕』（太二一 42。）行傳四章十節的『你們』在原文是強調的，彼得在這裏強調一個事實：猶太首領將主耶穌釘十字架，神卻叫祂從死人中復活。

WEEK 5 ■ DAY 1

Morning Nourishment

Psa. 118:22-24 The stone which the builders rejected has become the head of the corner. This is from Jehovah; it is wonderful in our sight. This is the day that Jehovah has made; let us exult and rejoice in it.

We come to the hardest point in the Bible—Christ as the cornerstone. Who would think that Christ would be the cornerstone? Prior to the Psalms there is not a verse which speaks of Christ as the cornerstone. Then, all of a sudden, Psalm 118:22 says, “The stone which the builders rejected / Has become the head of the corner.” (Life-study of the Psalms, p. 439)

In Acts 4:10-12 we see that as the cornerstone Christ was despised and crucified by the Jewish leaders, the builders, but raised from the dead by God, becoming the cornerstone of God’s building with God’s salvation being uniquely in Him. (The Conclusion of the New Testament, p. 2984)

Today’s Reading

Peter testifies to the Jewish leaders in Acts 4:10-12: “Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health. This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.” The word Nazarene indicates the One despised by the Jewish leaders (John 1:45-46; Acts 22:8; 24:5). In 4:11 the Greek word translated “considered as nothing” also means “rejected” (Matt. 21:42). In Acts 4:10, you is emphatic. Here Peter emphasizes the fact that the Jewish leaders crucified the Lord Jesus, but God raised Him from the dead.

那為匠人所輕棄、棄絕的石頭，已成了房角石。『房角石』，原文意『房角的頭塊石頭』。十一節是引自詩篇一百一十八篇二十二節。主耶穌在馬太二十一章四十二節也引用這節，指明祂是為着神建造的石頭；（賽二八 16，亞三 9，彼前二 4；）而『匠人』是猶太首領，他們原該為着神的建造而工作。祂的話揭示猶太首領棄絕祂，神卻寶貴祂，為要在地上，在祂的子民中間建造祂的居所。因着這話，彼得得知主是神所寶貴的寶貴石頭，就如他在彼得前書裏所解釋的。（二 4～7。）（新約總論第九冊，二七〇至二七一頁。）

基督作房角石，是為着在新約時代建造召會。在新約的經綸裏，作房角石的基督在祂對我們所施的救恩裏，（徒四 11～12，）首先使我們成為活石，以建造神屬靈的殿。（太十六 16～18，約一 42，彼前二 2～6。）然後在祂變化我們的過程中，（羅十二 2 上，林後三 18，）將我們建造成為神的居所，（弗二 19～22，）使祂為着神的喜悅，完成神永遠的經綸。（一 9，三 9～11。）（聖經恢復本，詩一一八 22 註 2。）

在祂復活的日子，主耶穌被神作成房角石。在已過的永遠，基督為神所揀選，作神屬靈建築的房角石。（彼前一 20，二 4。）然後作匠人的猶太首領，棄絕祂到極點，到一個地步將祂釘在十字架上。（太二一 38～42 上。）在基督的復活裏，神第二次揀選基督作房角石，（徒四 10～11，）藉此印證祂在已過的永遠裏對基督原初的揀選。神使基督復活以後，將祂高舉到諸天之上。（路二四 51，徒一 9。）基督升到諸天之上的錫安，（啓十四 1，）進一步印證神已揀選祂作房角石。（賽二八 16，彼前二 6。）基督的復活與升天都證明並印證，祂是神所揀選的那一位，作神建築的房角首石。（詩一一八 24 註 1。）

參讀：新約總論，第二百九十一篇。

The stone despised, rejected, by the builders has become the cornerstone. Literally, the Greek words rendered “cornerstone” [in some versions] mean the “head of the corner.” Verse 11 is a quotation from Psalm 118:22. The Lord Jesus also quoted this verse in Matthew 21:42, where He was indicating that He is the stone for God’s building (Isa. 28:16; Zech. 3:9; 1 Pet. 2:4) and that the “builders” were the Jewish leaders, who were supposed to work on God’s building. His word unveiled the Jewish leaders’ rejection of Him and God’s honoring of Him for the building of His habitation among His people on earth. By this word Peter learned to know the Lord as the precious stone held in honor by God, as he expounded concerning Him in his first Epistle (vv. 4-7). (The Conclusion of the New Testament, pp. 2984-2985)

Christ as the cornerstone is for the building up of the church in the New Testament age. In God’s New Testament economy Christ as the cornerstone, in His saving us (Acts 4:11-12), first makes us living stones for the building up of God’s spiritual house (Matt. 16:16-18; John 1:42; 1 Pet. 2:2-6), and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22), that He may carry out God’s eternal economy for God’s good pleasure (Eph. 1:9; 3:9-11). (Psa. 118:22, footnote 2)

On the day of His resurrection the Lord Jesus was made the cornerstone by God. Christ was chosen by God in eternity past to be the cornerstone for God’s spiritual building (1 Pet. 1:20; 2:4). Then, the Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross (Matt. 21:38-42a). God chose Christ as the cornerstone a second time in Christ’s resurrection (Acts 4:10-11), thereby confirming His initial choosing of Christ in eternity past. After God resurrected Christ, He uplifted Him to the heavens (Luke 24:51; Acts 1:9). Christ’s ascension to Zion in the heavens (Rev. 14:1) was a further confirmation that God had chosen Him to be the cornerstone (Isa. 28:16; 1 Pet. 2:6). Both Christ’s resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God’s building. (Psa. 118:24, footnote 1)

Further Reading: The Conclusion of the New Testament, msg. 291

第五週 ■ 週二

晨興餽養

太二一 42『耶穌對他們說，「匠人所棄的石頭，已成了房角的頭塊石頭；這是主所作的，在我們眼中看為希奇。」你們在經上從來沒有念過麼？』

弗二 20『被建造在使徒和申言者的根基上，有基督耶穌自己作房角石。』

基督作為包羅萬有的石頭，乃是神行動的中心，為着建造神永遠的居所。（太二一 42, 44, 亞三 9, 參啓五 5~6, …。）基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石。因着祂是房角石，祂纔能為我們死，我們纔能與祂同釘十字架，與祂一同活過來，與祂一同復活，並與祂一同坐在諸天界裏；祂也纔能拯救我們，將我們變化成為寶石，並將我們建造在一起成為神的居所，就是神宇宙中獨一的殿。（聖經恢復本，詩一一八 24 註 1。）

信息選讀

照着詩篇一百一十八篇二十二至二十六節，神的選民因神豐盛的美善和永遠長存的慈愛而稱謝神，引到基督作神建築的房角石。

關於基督是房角石，行傳四章十至十二節說，『…拿撒勒人耶穌基督，就是你們所釘十字架，神從死人中所復活者…。祂是你們匠人所輕棄的石頭，已成了房角的頭塊石頭。除祂以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。』傳福音者常常引用十二節所說，沒有別的名使我們可以靠

WEEK 5 ■ DAY 2

Morning Nourishment

Matt. 21:42 Jesus said to them, Have you never read in the Scriptures, “The stone which the builders rejected, this has become the head of the corner. This was from the Lord, and it is marvelous in our eyes”?

Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.

As the all-inclusive stone Christ is the centrality of God’s move for the building up of His eternal habitation (Matt. 21:42, 44; Zech. 3:9; cf. Rev. 5:5-6; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:4-8; Dan. 2:34-35; Zech. 4:7; Rev. 21:11, cf. 4:3). Everything Christ is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God’s habitation, God’s unique temple in the universe. (Psa. 118:24, footnote 1)

Today’s Reading

According to Psalm 118:22-26, thanksgiving of God’s elect for God’s bountiful goodness and everlasting lovingkindness leads to Christ as the cornerstone for God’s building.

Concerning Christ as the cornerstone, Acts 4:10-12 says, “Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, ...this is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.” The word in verse 12 about there not being another name in which we must be saved is often

着得救這句話；但誰曾指出救主是房角石？基督若沒有成爲房角石，祂就無法作救主。

在以弗所二章十九至二十二節保羅說到基督是房角石：『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人，被建造在使徒和申言者的根基上，有基督耶穌自己作房角石；在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成爲神在靈裏的居所。』…基督作爲房角石乃是一切；祂是包羅萬有的。你知道我們在一切的聚會中作甚麼？我們乃是憑着基督作房角石，建造神的建築。

祂所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石這事實。這關於基督是房角石的啓示，在詩人的讚美中揭示了出來。當詩人表達他們複雜的情緒時，常會突然說出關於基督的啓示。這是詩篇向我們陳明基督之啓示的方式。

你曾稱謝主是房角石，或讚美祂是房角石麼？我懷疑我們中間有多少人這樣作過。我們需要禱告說，『主耶穌，我感謝你，你是房角石，作我的救主並作我的救恩。我讚美你，你是爲着神建築的房角石。沒有你，我們就沒有任何元素或因素被建造爲神的殿。』

我擔心甚至在你聽過基督是房角石以後，你仍沒有興趣爲此感謝讚美祂。你也許還是比較喜歡以老舊的方式禱告，說到主的憐憫和慈愛。我要鼓勵你這樣禱告：『主，我感謝你向我揭示你是房角石，要作我的救恩，並作我被變化並建造成爲你居所的元素和因素。』（詩篇生命讀經，五四〇至五四四頁。）

參讀：詩篇生命讀經，第三十九篇。

quoted by evangelists, but whoever points out that the Savior is the cornerstone? If Christ had not been made the cornerstone, He could not be the Savior.

In Ephesians 2:19-22 we have Paul's word regarding Christ as the cornerstone. "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; in whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit..." As the cornerstone Christ is everything; He is all-inclusive. Do you know what we are doing in all our meetings? We are building up God's building by Christ as the cornerstone.

This revelation concerning Christ as the cornerstone is unveiled in the praises of the psalmist. Often, while the psalmists were expressing their complex sentiments, something suddenly came forth as a revelation concerning Christ. This is the way the revelations of Christ are presented to us in the Psalms.

Have you ever thanked the Lord for being the cornerstone or praised Him for His being the cornerstone? I doubt that many among us have done this. We need to pray, saying, "Lord Jesus, I thank You that You are the cornerstone as my Savior and as my salvation. I praise You that You are the cornerstone for God's building. Without You we do not have any element or factor to be built up as God's temple."

I am concerned that even after you have heard that Christ is the cornerstone, you may have no interest in thanking and praising Him for this. Instead, you may prefer to pray in an old way regarding the Lord's mercy and lovingkindness. I would encourage you to pray like this: "Lord, I thank You for unveiling to me that You are the cornerstone to be my salvation and to be the element and factor for me to be transformed and built up into Your habitation." (Life-study of the Psalms, pp. 444-447)

Further Reading: Life-study of the Psalms, msg. 39

第五週 ■ 週三

晨興餽養

徒四 11 ~ 12『祂是你們匠人所輕棄的石頭，已成了房角的頭塊石頭。除祂以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。』

彼得〔在行傳四章十一節〕引用〔詩篇一百一十八篇二十二節的話〕，指明他不僅傳揚基督是拯救罪人的救主，也傳揚基督是為着神建造的石頭。我們的救主基督是石頭，這事實啓示，神的救恩乃是為着神的建造。這樣一位基督，乃是罪人惟一的救恩。祂的名為猶太首領所輕棄，卻為神所寶貴並高舉，（腓二 9 ~ 10，）在天下人間，靠着這獨一的名，罪人必然得救，（徒四 12，）不僅脫離罪，（太一 21，）且有分於神的建造。（彼前二 5。）（新約總論第九冊，二七一頁。）

信息選讀

神在基督裏成為肉體來作石頭，是要建造祂宇宙的居所；而本該是匠人的猶太首領，卻輕棄耶穌基督這石頭。然而，神使祂成為房角石。猶太首領越棄絕祂，神越使用祂。首先，祂是石頭只是一般的。然後，猶太首領棄絕祂，將祂殺害。但神寶貴祂，叫祂從死人中復活，使祂成為特別的石頭—房角石，就是聯絡建築物兩堵牆的特出石頭。基督是神居所的房角石，將猶太信徒這面牆與外邦信徒這面牆聯結起來。

基督不僅是那聖別者、公義者、生命的創始者、僕人，祂也是為着神建造的石頭。按照行傳四章十二節，這石頭

WEEK 5 ■ DAY 3

Morning Nourishment

Acts 4:11-12 This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

Peter's quoting [Psalm 118] indicates that he preached Christ not only as the Savior for the salvation of sinners but also as the stone for God's building. The fact that Christ our Savior is a stone reveals that God's salvation is for God's building. It is such a Christ who is the unique salvation to sinners, and it is in His unique name under heaven, a name despised and rejected by the Jewish leaders but honored and exalted by God (Phil. 2:9-10), that sinners must be saved (Acts 4:12) not only from sin (Matt. 1:21) but also to participate in God's building (1 Pet. 2:5). (The Conclusion of the New Testament, p. 2985)

Today's Reading

In Christ God came in incarnation to be a stone for the building up of His universal habitation, but the Jewish leaders, who should have been the builders, despised this stone, Jesus Christ. However, God made Him the cornerstone. The more the Jewish leaders rejected Him, the more God used Him. At first, He was a common stone. Then the Jewish leaders rejected Him by killing Him. But God honored Him by raising Him up from among the dead and making Him a particular stone, the cornerstone, the prominent stone that joins the walls of a building. As the cornerstone of God's habitation, Christ joins the wall of the Jewish believers and the wall of the Gentile believers.

Christ is not only the holy One, the righteous One, the Author of life, and the Servant; He is also a stone for God's building. According to Acts 4:12, this stone

是我們惟一可以靠着得救的那一位。因此，祂乃是石頭救主。祂作石頭救主，乃是堅固、剛強、可靠的。我們可以倚靠祂，站立在祂上面。（新約總論第九冊，二七二頁。）

彼得和約翰被查問是用甚麼能力，或在誰的名裏醫治那癱者，彼得就抓住機會，更多述說作醫治者的基督。…這醫治者的各方面都是為叫我們得益處。但在四章彼得特別陳明這醫治者為着神的一方面：祂是為着神建造的石頭。

十二節說，『除祂以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。』這節常用於福音的傳揚，但你曾聽過人把這節和十一節連在一起使用麼？十一節說，『祂是你們匠人所輕棄的石頭，已成了房角的頭塊石頭。』這兩節指明十一節的石頭是救主。匠人所輕棄的石頭，已成了房角的頭塊石頭，除了祂的名以外，別無拯救。我們惟有在耶穌的名裏纔能得救，而耶穌是那石頭。這意思是我們有一位石頭救主。在四福音裏，在馬太有君王救主，在馬可有奴僕救主，在路加有人救主，在約翰有神救主。現今在使徒行傳有石頭救主。我們的救主不僅是君王、奴僕、人和神，祂也是為着神建造的石頭。

彼得和約翰在四章七節被查問〔癱者得醫治的事〕，彼得就在十節說，『你們眾人和以色列眾百姓就當知道，乃是在拿撒勒人耶穌基督，就是你們所釘十字架，神從死人中所復活者的名裏，在這名裏，這人纔站在你們面前健康完好。』在這裏彼得放膽講說耶穌基督的名。然後他在十一節說，這名是匠人所輕棄的石頭。雖然彼得是沒有學問的平民，（13，）他卻能毅宣告耶穌基督是匠人所輕棄的石頭。（使徒行傳生命讀經，一三七至一三九頁。）

參讀：使徒行傳生命讀經，第十五篇。

is the unique One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. (The Conclusion of the New Testament, pp. 2985-2986)

When Peter and John were asked by what power or in what name they healed the lame man, Peter took the opportunity to say more concerning Christ as the Healer. Acts 4, therefore, is actually the continuation of Peter's presentation of the Healer...All [the] aspects of the Healer [in chapter 3] are for our benefit. But in chapter 4 Peter presented an aspect of the Healer that is especially for God; he presented Christ as the stone for God's building.

Acts 4:12 says, "And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved." This verse is often used in the preaching of the gospel. But have you ever heard it used in relation to verse 11? Acts 4:11 says, "This is the stone which was considered as nothing by you, the builders, which has become the head of the corner." These verses indicate that the stone in verse 11 is the Savior. The stone despised by the builders has become the head of the corner, and there is no salvation in any other name. We can be saved only in the name of Jesus, and Jesus is the stone. This means that we have a Stone-Savior. In the four Gospels we have the King-Savior in Matthew, the Slave-Savior in Mark, the Man-Savior in Luke, and the God-Savior in John. Now in the book of Acts we have the Stone-Savior. Our Savior is not only the King, a Slave, a Man, and God—He is also a stone for God's building.

In 4:7 Peter and John were asked by what power or in what name they had healed the lame man. Then in verse 10 Peter said, "Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health." Here Peter spoke boldly concerning the name of Jesus Christ. Then in verse 11 he said that this name is the stone that was considered as nothing by the builders. Although Peter was uneducated and unlearned (v. 13), he could nevertheless declare that Jesus Christ is the stone despised, considered as nothing, by the builders. (Life-study of Acts, pp. 122-123)

Further Reading: Life-study of Acts, msg. 15

第五週 ■ 週四

晨興餽養

約一 42 『於是領他到耶穌那裏。耶穌看着他說，你是約翰的兒子西門，你要稱為磯法。（磯法繙出來，就是彼得。）』

太十六 18 『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

在約翰一章我們看見安得烈把他哥哥西門彼得帶到主耶穌那裏。『耶穌看着他說，你是約翰的兒子西門，你要稱為磯法。（磯法繙出來，就是彼得。）』（42。）後來在該撒利亞腓立比的境內，主耶穌問門徒說，『你們說我是誰？』（太十六 15。）彼得帶頭宣告說，『你是基督，是活神的兒子。』（16。）主回應彼得的話說，『我還告訴你，你是彼得，我要把我的召會建造在這磐石上。』（18。）這裏『彼得』這名的意思是石頭，就是為着神建造的材料。主耶穌似乎說，『你是彼得，是一塊石頭，我要用石頭建造我的召會。』（使徒行傳生命讀經，一四四頁。）

信息選讀

無疑的，主的話必定給彼得深刻的印象，雖然他當時可能不領會這話。然而，賜生命的靈吹到他裏面，經綸的靈吹到他身上以後，彼得就成了屬靈的人，有素質的靈在他裏面，經綸的靈在他身上。他是這樣的一個人，必定開始領會主論到他是石頭的話。彼得也許對自己說，『我記得頭一次遇見主的時候，祂說祂要賜給我一個新名，意思是石頭。後來祂叫我「彼得」，並且說要把祂的召會建造在磐石上。現在我明白主說的話了。』

WEEK 5 ■ DAY 4

Morning Nourishment

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

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.

In John 1 we see that Andrew brought his brother, Simon Peter, to the Lord Jesus. “Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter)” (v. 42). Later, in Caesarea Philippi, the Lord Jesus asked His disciples, “But you, who do you say that I am?” (Matt. 16:15). Peter took the lead to declare, “You are the Christ, the Son of the living God” (v. 16). In His response to Peter, the Lord said, “I also say to you that you are Peter, and upon this rock I will build My church” (v. 18). Here the name Peter means “a stone,” which is material for God’s building. The Lord Jesus seemed to be saying, “You are Peter, a stone. I will build My church with stones.” (Life-study of Acts, p. 128)

Today's Reading

No doubt, the Lord’s word [in Matthew 16:18] must have made a deep impression on Peter, even though it is not likely that he understood it at the time. However, after the life-giving Spirit had been breathed into him and after the economical Spirit had blown upon him, Peter became a man of Spirit, a man with the essential Spirit within him and the economical Spirit upon him. As such a man, he surely began to understand the Lord’s word concerning him being a stone. Peter might have said to himself, “I recall that when I first met the Lord, He said that He would give me a new name, a name that means ‘stone.’ Later He called me Peter and said that He would build His church upon a rock. Now I understand what the Lord was saying.”

有了這個領會，彼得在行傳四章就能陳明主耶穌是匠人所輕棄的石頭，卻成了房角的頭塊石頭。後來他在年老的時候，寫他第一封書信，說到主是活石，信徒是活石，為着神的建造：『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿。』（彼前二4～5上。）按照行傳三至四章，彼得不僅認識那醫治者是神的僕人、聖別者、公義者、生命的創始者、申言者、以及全地都要因祂得福的後裔，也認識祂是為着神建造的石頭。

我不信歷代以來有多少人根據聖經教導耶穌基督是為着神建造的石頭。祂不僅是僕人、聖別者、公義者、生命的創始者、申言者和後裔，祂也是為着神建造的石頭。按照四章十二節，這石頭乃是我們可以靠着得救的那一位。因此，祂是石頭救主。祂是石頭救主，乃是堅實、剛強、可靠的。我們可以倚靠祂，站立在祂上面。這石頭是磐石、基石、房角石。我們在撒迦利亞四章七節看見，祂甚至是頂石。基督是為着神建造的材料。神的建造完全是出於基督的。

我們乃是靠着耶穌基督這包羅萬有者的名得救的。你知道祂的名為何這樣有能力麼？祂的名大有能力，因為祂是那奇妙、包羅萬有的一位。我們已經靠着耶穌基督的名得救，祂是那包羅萬有者。基督這包羅萬有者，乃是神、人、父、子、靈、磐石、根基、房角石、頂石、門、我們的食物、飲料、衣着、生命、力量、能力、功用、行動、生活、話語、氣息、視力、聽力。哦，基督之於我們的一切，豈能述盡說竭！（使徒行傳生命讀經，一四五至一四七頁。）

參讀：使徒行傳生命讀經，第十六篇。

Having this understanding, Peter in Acts 4 could present the Lord Jesus as the stone considered as nothing by the builders but which has become the cornerstone. Later, when he had become old, he wrote his first Epistle, in which he spoke of the Lord as the living stone and of the believers as living stones for God's building: "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house" (1 Pet. 2:4-5a). According to Acts 3 and 4, Peter knew the Healer not only as God's Servant, the holy One, the righteous One, the Author of life, the Prophet, and the seed in whom all the earth would be blessed; he also knew Him as the stone for God's building.

I do not believe that throughout the centuries many have taught from the Word that Jesus Christ is a stone for God's building. He is not only the Servant, the holy One, the righteous One, the Author of life, the Prophet, and the seed; He is a stone for God's building. According to 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the topstone. Christ is the material for God's building. God's building is entirely of Christ.

It is in the name of Jesus Christ, the all-inclusive One, that we are saved. Do you know why His name is so powerful? His name is powerful because He is the wonderful, all-inclusive One. We have been saved in the name of Jesus Christ, and He is the all-inclusive One. As the all-inclusive One, Christ is God, man, the Father, the Son, the Spirit, the rock, the foundation, the cornerstone, the topstone, the door, our food, our drink, our clothing, our life, our strength, our ability, our function, our walk, our living, our words, our breath, our sight, our hearing. Oh, it is impossible to exhaust all that Christ is to us! (Life-study of Acts, pp. 128-130)

Further Reading: Life-study of Acts, msg. 16

第五週 ■ 週五

晨興餽養

彼前二 4～5『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

由於傳統的影響，有些人說我們不該使用新辭發表基督的所是。…我們不該信靠傳統神學，因為那限制我們，甚至誤導我們。我們需要看見聖經中基督的所有方面，特別要看見，我們的基督有一方面是為着神建造的石頭。為着這建造的石頭，阿利路亞！

基督不僅是為着神建造的石頭，也是絆腳的石頭和砸人的石頭。論到祂自己是絆腳的石頭和砸人的石頭，主耶穌說，『那跌在這石頭上的，必要跌碎；這石頭掉在誰身上，就要把誰砸得粉碎，簸散如糠粃。』（太二一 44。）對於信徒，基督是我們所信靠的基石。（賽二八 16。）但對於不信的猶太人，祂是絆腳的石頭；（八 14～15，羅九 32～33；）對於列國，祂將是砸人的石頭。按照但以理二章三十四至三十五節，基督這石頭在祂回來時要砸碎列國。（使徒行傳生命讀經，一四七至一四八頁。）

信息選讀

對我們信徒而言，基督不是絆腳的石頭，也不是砸人的石頭—祂乃是建造的石頭，甚至是繁殖的石頭。對於我們，祂已經成為建造的石頭。首先，我們成為祂的繁殖，現今祂正將我們建造在一起，成為神的居所。祂是為着神建造的建造者和材料。祂是石頭救主。在神的經綸裏，祂正建造祂永遠的居所。祂對猶太人和列國，分別是絆腳的石頭和砸人的石頭；但對我們，祂是繁殖的石頭和建造的石頭。

WEEK 5 ■ DAY 5

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Due to the influence of tradition, some say that we should not use new terms to express what Christ is... We should not trust in traditional theology, for it restricts us and even misleads us. We need to see in the Word all the aspects of Christ. In particular, our Christ has the aspect of being a stone for God's building.

Christ is not only the stone for God's building; He is also the stumbling stone and the smiting stone. Concerning Himself as the stumbling stone and smiting stone, the Lord Jesus said, "He who falls on this stone shall be broken to pieces; but on whomever it falls, it shall crush him to powder and scatter him like chaff" (Matt. 21:44). To the believers, Christ is the foundation stone in whom we trust (Isa. 28:16). But to the unbelieving Jews, He is the stumbling stone (Isa. 8:14-15; Rom. 9:32-33), and to the nations He will be the smiting stone. According to Daniel 2:34 and 35, Christ as the stone will smite the nations at His coming back. (Life-study of Acts, pp. 130-131)

Today's Reading

For us as believers, Christ is neither the stumbling stone nor the smiting stone—He is the building stone, even the propagating stone. For us, He has become the building stone. First, we became His propagation, and now He is building us up together into God's dwelling place. He is both the Builder and the material for God's building. He is the Stone-Savior. In God's economy He is building His eternal habitation. For the Jews and the nations respectively, He is the stumbling stone and the smiting stone. But to us He is the propagating stone and the building stone.

石頭在聖經中是主要的項目。…頭一個人是泥土人。〔參創二7。〕然後神親自來作人，這人是石頭人。在聖經末了，啓示錄這卷書中，有一座石頭城，一座用石頭建造的城。所以，聖經開始於泥土人，繼之以石頭人，完成於石頭城。這是神的經綸。

…在聖經裏，從創世記二章到啓示錄二十二章，有一條關於石頭的線。創世記二章有瑪瑙石，這是開始；然後在啓示錄二十一至二十二章有碧玉城，這是完成。這城的外觀、牆和第一根基，都是碧玉。所以，彼得說到基督是匠人所輕棄的石頭，神卻在復活裏使祂成爲房角石！（使徒行傳生命讀經，一四八、一五一至一五二頁。）

活石不僅有生命，也能在生命裏長大。這活石就是爲着神的建造的基督。這裏彼得將他的隱喻，由植物生命的種子（彼前一23～24）轉換爲礦物的石頭。種子是爲着生命的栽種；石頭是爲着建造。（二5。）彼得的思想已經從生命的栽種往前到了神的建造。爲着作我們的生命，基督是種子；爲着神的建造，祂是石頭。我們接受祂作生命的種子後，就需要長大，好經歷祂作活在我們裏面的石頭。這樣，祂也要把我們作成因祂石頭性情而變化的活石，在祂這根基和房角石（賽二八16）上，與別人同被建造，成爲屬靈的殿。（聖經恢復本，彼前二4註2。）

我們這些在基督裏的信徒，藉着重生和變化，成了活石，像基督一樣。我們原是用泥土造的，（羅九21，）但在重生時，得着了神聖生命的種子，這種子在我們裏面長大，就把我們變化爲活石。彼得在悔改信主時，主給他取了一個新名，就是彼得—石頭；（約一42；）當他得着關於基督的啓示之後，主進一步啓示祂也是磐石—石頭。（太十六16～18。）這兩件事給彼得深刻的印象，就是基督和祂的信徒都是爲着神的建造的石頭。（彼前二5註1。）

參讀：彼得前書生命讀經，第十六至十七篇。

In the Bible stone is a major item....The first man was a clay-man [cf. Gen. 2:7]. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy.

In the Bible there is a line concerning stone from Genesis 2 through Revelation 22. In Genesis 2 we have the onyx stone at the beginning, and then in Revelation 21 and 22 we have the jasper city as the consummation. The appearance, the wall, and the first foundation of this city are all of jasper. How much truth, therefore, is indicated and implied by Peter's referring to Christ as the stone rejected by the builders but made by God the cornerstone in resurrection! (Life-study of Acts, pp. 131, 133-134)

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. Here Peter changed his metaphor from a seed, which is of the vegetable life (1 Pet. 1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5). Peter's thought went on from life-planting to God's building. As life to us, Christ is the seed; for God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growing in us transforms us into living stones. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42); and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18). By these two incidents Peter received the impression that both Christ and His believers are stones for God's building. (1 Pet. 2:5, footnote 1)

Further Reading: Life-study of 1 Peter, msgs. 16-17

第五週 ■ 週六

晨興餽養

弗二 21 ~ 22 『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

沒有被建造成為屬靈的殿，活石就一無用處。石頭需要被建造成為殿，對神纔有用處；而用處就是祭司的事奉，這殿就是祭司體系。我們需要有一個祭司體系，祭司團，好獻上屬靈的祭物。如果我們不被建造成這樣的祭司團，我們就不設資格向神獻上任何東西。因此，我們若沒有被建造，就不設資格事奉。為着事奉，我們需要基督的身體。（新約總論第十三冊，二一〇至二一一頁。）

信息選讀

我們都必須領悟，我們不能單獨憑自己事奉神，我們必須和別人一起配搭事奉。一塊石頭絕不可能成為殿：一塊石頭必須和其他的石頭建造在一起，構成一個建築。單個的基督徒不可能構成祭司體系。這意思是，嚴格的說，如果沒有建造，就沒有對神真實的事奉。惟有當我們建造在一起，對神纔有正確的事奉。對神真實的事奉乃是建造的事。

事奉總是接在建造之後。若沒有帳幕，就不可能有祭司事奉。我們基督徒雖是單獨的個體，但我們不能作個人主義的基督徒。我們不能向別人獨立而事奉主。每一位祭司都必須和所有其他的祭司配搭。企圖在正確的召會生活之外，不與其他的人建造而事奉主，乃是可怕的事。我們必須建造在一起成為祭司體

WEEK 5 ■ DAY 6

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

Without being built up into a spiritual house, the living stones can do nothing and thus are useless. The stones need to be built up into a house that will be useful to God. This usefulness of the stones is the priestly service, and this house is the priesthood. There is the need of a priestly body, a priestly group, to offer spiritual sacrifices. If we are not built up as such a priestly body, we are not qualified to offer anything to God. Therefore, if we are not built up, we are not qualified to serve. For the service, we need the Body. (The Conclusion of the New Testament, p. 3871)

Today's Reading

We all must realize that we cannot serve God by ourselves individually. We must serve in coordination with others. One stone can never be a house; it must be built up together with other stones to form a building. It is impossible for an individual Christian to constitute the priesthood. This means, strictly speaking, that if there is no building, there is no real service to God. It is only when we are built together that proper service can be rendered to God. Real service to God is a matter of the building.

Service always follows building. If there were no tabernacle, there could be no priests to serve. As Christians, we are individual persons, but we cannot be individualistic Christians. We cannot serve the Lord independent of others. Each individual priest must be coordinated with all the other priests. It is a dreadful thing to attempt to serve the Lord apart from the proper church life, apart from being built up with others. We must be built together as the

系，而在建造中，在召會裏配搭事奉神。

彼前二章五節說，我們像活石，被建造成為屬靈的殿。然而，我們都是泥土。我們如何能被建造？要被建造成為屬靈的殿，我們需要成為石頭。我們要成為活石，需要藉着喝純淨的話奶，來到基督這活石跟前。

我們若切慕話奶，這奶就會像活水的流，在我們裏面湧流。我們留在這流中，水流就會帶走我們天然的本質，並以基督這屬天、神聖的礦物質頂替。漸漸的，過了一段時間，我們就會被變化，也就是會成為寶石。我們若要被變化，就需要每天來到是奶的主跟前。

我們喝神話語中滋養的奶，從基督得餵養，不僅是為着生命長大，也是為着建造。長大是為着建造。雖然話奶是經由心思滋養魂的，最終卻滋養我們的靈，使我們屬靈而不屬魂，適合被建造成為神屬靈的殿。

我們這些身體上的肢體彼此倚靠，乃是來自變化的工作。我們變化成為基督的形像，完全彰顯祂的時候，我們的個人主義自然會消失。惟有到了那時，我們纔能在身體的配搭相聯裏。

我們被建造在其中的屬靈的殿，乃是神的建造。至終，這建造要完成於新耶路撒冷。在新耶路撒冷裏不會有泥土，因為所有的泥土都將變化成為寶石了。這就是說，新耶路撒冷是用寶石建造的。我們正漸漸成為要建造在新耶路撒冷裏的寶石。我們天天，甚至時時，來到是奶的基督跟前，並且喝祂，建造的工作就進行。然後我們就會有水流，將我們從泥土變化成為為着神建造的石頭。（新約總論第十三冊，二一一至二一三頁。）

參讀：新約總論，第三百八十三篇；彼得前書生命讀經，第十八篇。

priesthood to serve God in the building, the church, in a coordinated way.

First Peter 2:5 says that we, as living stones, are being built up as a spiritual house. However, if we all are clay, how can we be built up? In order to be built up as a spiritual house, we need to become stones, and in order to become living stones, we need to come to Christ as the living stone by drinking the guileless milk of the word.

If we long for the milk of the word, this milk will be like a current of living water flowing within us. As we stay in this flow, the current will carry away our natural substance and replace it with Christ as heavenly, divine minerals. Gradually, over a period of time, we will be transformed; that is, we will become precious stones. If we would be transformed, every day we need to come to the Lord as milk.

Feeding on Christ by taking in the nourishing milk in the word of God is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God.

Our mutual dependence on one another as the members of the Body comes through a transforming work. When we are transformed into the image of Christ and express Him fully, our individualism will disappear automatically. Only then will we be in the coordination and relatedness of the Body.

The spiritual house into which we are being built is God's building. Eventually, this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stones. This means that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. The building work is now going on as we daily, even hourly, come to Christ as milk and drink Him. Then we will have the flow, the current, that transforms us from clay into stone for God's building. (The Conclusion of the New Testament, pp. 3871-3872)

Further Reading: The Conclusion of the New Testament, msg. 383; Life-study of 1 Peter, msg. 18

第五週詩歌

WEEK 5 — HYMN

602

召會—根基

8 7 8 7 雙 (英 834, 不同調)

降 B 大調

4/4

B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7}$ $\dot{6}$ | $\dot{6} - \dot{5} -$ | $\dot{4} \cdot \dot{3}$ $\dot{4}$ $\dot{5}$ $\dot{6}$ $\dot{5}$ | $\dot{5} - \dot{3} \cdot 0$ |
 一 主阿, 你是房角首石, 猶太匠人所輕棄;
 B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7}$ $\dot{6}$ | $\dot{6} - \dot{5} -$ | $\dot{4} \cdot \dot{3}$ $\dot{4}$ $\dot{5}$ $\dot{6}$ $\dot{7}$ | $1 - - 0$ |
 但你卻為神所珍視, 從死復活所設立。
 $F7$ B^b E^b $C7$ $F7$ $A7$
 $2 \cdot \underline{2}$ $\underline{2}$ $\underline{2}$ $\underline{3}$ $\underline{2}$ | $1 - 5 -$ | $\dot{6} \cdot \dot{6}$ $\dot{6}$ $\dot{6}$ $\dot{7}$ $\dot{1}$ | $2 - \#2 -$ |
 我們靠你得蒙救恩, 也得一同被建造;
 B^b Cm B^b Cm $F7$ B^b
 $3 \cdot \underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{1}$ $\underline{6}$ | $5 - 3 -$ | $\dot{4} \cdot \dot{6}$ $\dot{5}$ $\dot{1}$ $\dot{7} \cdot \dot{7}$ | $1 - - 0$ ||
 猶太外邦成一新人, 作神居所永和好。

三 召會建造在你身上, 陰間之門難勝過;
 雖經各種風雨衝撞, 仍然屹立不滅沒。
 召會在此有你權柄, 捆綁你所要捆綁;
 帶進天國, 驅逐邪靈, 釋放你所要釋放。

四 主, 你更是生命活石, 神所揀選, 所寶貴,
 也使我們成為活石, 與你同性、同地位;
 同被建造成為靈宮, 就是祭司的體系,
 給神居住, 對神事奉, 獻上可悅的靈祭。

七 你是神成肉身帳幕, 是神榮耀的聖殿;
 神在你裏人間居住, 在你裏面得彰顯。

又是召會, 神、人聯屬, 充滿一切神豐滿;
 且是我們每個聖徒, 為着建造神聖殿。

八 哦, 你還是永久居所, 我們歷代的住處,
 在你裏面我們生活, 得蒙永遠的遮護。
 你對我們也是聖所, 神與我們的同在,
 我們和神共同生活, 向神不斷的敬拜。

九 角石、基石、磐石、活石、聖殿、召會、建造者、
 居所、聖所, 你全都是, 你是建造的一切!
 我們讚美你的所是, 讚美你是何奇妙!
 但願我們這些活石, 因你所是建造!

The chief Cornerstone Thou art, Lord The Church — Her Foundation

834

F Dm F/A B^b C F/A C^7/G F B^b C C^7 F
 1. The chief Cor - ner - stone Thou art, Lord, Jew - ish build - ers did des - pise;
 F Dm F/A B^b C F/A C^7/G F B^b C C^7 F
 God by re - sur - rec - tion placed Thee, Thou art pre - cious in His eyes.
 F F/A B^b C F Dm G^7 C
 Through Thee we re - ceive sal - va - tion, And, to - geth - er built by Thee,
 F Dm F/A B^b C F/A C^7/G F B^b C C^7 F
 Jews and Gen - tiles are Thy dwell - ing, One new man, in har - mon - y.

3. On Thyself the Church is builded,
 And though many storms assail,
 Still it stands erect, for 'gainst it
 Gates of hell cannot prevail.
 Thine authority possessing,
 It doth bind and loose in Thee,
 Bringing men into Thy kingdom,
 Satan's captives setting free.

4. Living Stone of life art Thou, Lord,
 Precious, chosen thus to be;
 Living stones Thou too hast made us,
 One in character with Thee.
 Built together as a temple
 That our God may dwell therein,
 Thus we are a holy priesthood,
 Offering sacrifice to Him.

7. Thou art God, yet flesh becamest,
 God with man in Thee doth dwell;
 Thou, the Temple for His glory,
 God in Thee Himself doth tell.

Thus the Church too is the mingling
 Into one of God and man;
 So it is with every member
 For the building of God's plan.

8. Thou, the everlasting Dwelling,
 In all ages art our home;
 We in Thee enjoy protection,
 Living in Thyself alone.

Thou our Sanctuary art, Lord,
 We and God abide in Thee;
 Thou, God's presence art within us,
 Where we worship ceaselessly.

9. Cornerstone, Foundation, Topstone,
 Rock, and Church, and Living Stone,
 Dwelling-place, and Sanctuary,
 Builder too art Thou, we own.
 Praise we give for what Thou art, Lord,
 As Thy wondrousness we see!
 Grant that we may be built up, Lord,
 As the living stones in Thee.

第六週

保守自己在主工作的一道流中，
為着召會的擴展，
並且受主憐憫
蒙拯救脫離撒但的詭計

綱 要

讀經：徒一 8，五 20，六 4、7，九 31，十二 24，十九 20

週 一

壹 神聖生命的湧流從五旬節那天開始，歷經所有世代，一直湧流到今天，乃是惟一的水流，為着神的目標，就是建造召會作祂團體的彰顯—太十六 18，參結四七 1～12：

一 當我們讓主在我們全人居首位，使祂作我們起初的愛，祂對我們就成了神聖的水流，在我們裏面湧流，並從我們裏面流出，作為起初所行的；起初所行的乃是由主作我們起初的愛所推動、從祂流出並彰顯祂的工作—約四 14 下，啓二 2 1，二 4～5。

二 只有由起初的愛所推動的工作纔是金、銀和寶石—林前二 9，三 12。

Week Six

**Keeping Ourselves in the One Flow of the Lord's Work
for the Spreading of the Church,
and Receiving the Lord's Mercy
to Be Saved from Satan's Schemes**

OUTLINE

Scripture Reading: Acts 1:8; 5:20; 6:4, 7; 9:31; 12:24; 19:20

Day 1

I. The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream for God's goal to build up the church for His corporate expression—Matt. 16:18; cf. Ezek. 47:1-12:

A. When we give the Lord the preeminence in our entire being, making Him our first love, He becomes the divine stream to us, flowing within us and out of us as the first works; the first works are works that are motivated by, issue from, and express the Lord as our first love—John 4:14b; Rev. 22:1; 2:4-5.

B. Only works that are motivated by the first love are gold, silver, and precious stones—1 Cor. 2:9; 3:12.

週 二

貳 召會基本的原則是永遠的、宇宙的，所以，召會必須在地上不斷的擴展；召會的長大和召會的建造就是基於這個擴展—徒一 8，八 1，九 31：

- 一 召會的擴展，乃是藉着主生命的長大以及主生命的流出，就是生命的湧流而有的—弗四 16，約七 37～39，徒二 42、46～47，五 20，六 4、7，十二 24，十九 20。
- 二 當召會一擴展時，錯誤的觀念—無論是地域的、種族的或彼此歧視的觀念—就都衝破了；藉着擴展，所有的封閉就被除去—參林前十二 24，西三 10～11。
- 三 行傳八章給我們看見，召會擴展的第一步乃是到撒瑪利亞（1～25），第二步是到埃提阿伯，到非洲（26～39）；這表明我們必須將福音傳給各支派、各方言、各民族、各邦國，因為召會是宇宙的，召會需要擴展（啓五 9～10，七 9）。

週 三

- 四 行傳九章給我們看見神揀選掃羅（後稱保羅），這與人的觀念相反；我們人狹窄、錯誤的觀念需要藉着召會的擴展來衝破、來打碎；我們必須相信，一個人在一小時前反對召會，一小時後卻能傳福音—10～22 節。
- 五行傳十章指明，主在地上的福音行動，是在祂天上寶座行政的管理之下，並且福音需要擴展

Day 2

II. The basic principle of the church is that it is eternal and universal, so the church must constantly spread on the earth; the growth of the church and the building up of the church are based on spreading—Acts 1:8; 8:1; 9:31:

- A. The spreading of the church is brought about by the growth in the Lord's life and the flowing out of the Lord's life, the overflow of life—Eph. 4:16; John 7:37-39; Acts 2:42, 46-47; 5:20; 6:4, 7; 12:24; 19:20.
- B. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory; it is through spreading that all our close-mindedness is eliminated—cf. 1 Cor. 12:24; Col. 3:10-11.
- C. Acts 8 shows that the first step in the church's spread was to Samaria (vv. 1-25), and the second step was to Ethiopia, to Africa (vv. 26-39); this shows that we must preach the gospel to every tribe and tongue and people and nation, because the church is universal and needs to spread (Rev. 5:9-10; 7:9).

Day 3

- D. Acts 9 shows God's choosing of Saul (later Paul), which is against the human concept; our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church; we must believe that a person can be persecuting the church one hour and preaching the gospel the next hour—vv. 10-22.
- E. Acts 10 indicates that the Lord's evangelistic move on earth is under His administration on the throne in heaven and that the gospel needs to

到居人之地的四方，聚攏各類不潔淨（有罪）的人，藉着基督救贖的血潔淨他們，並藉着更新人的聖靈洗淨他們—11～12、15、28節，參來八1，徒七56。

六 行傳十三章啓示，安提阿的召會中事奉主的五位申言者和教師，是由猶太人和外邦人組成的，各有不同的背景、教育和身分；這指明召會是由各種不同種族和階層的人組成的，與他們的背景無關，也指明神將屬靈的恩賜和功用賜給基督身體的肢體，不是根據他們天然的身分—1節，四36，羅十六21，路九7～9，徒二二3：

1 藉着基督身體上這五位忠信並尋求主的肢體，主採取一大步驟，分別巴拿巴和掃羅，爲着祂將國度的福音開展到外邦世界的工作和行動。

2 這完全是藉着基督身體上那些忠信並尋求主的肢體，在地上與諸天之上的元首配合，憑着那靈、在那靈裏並同着那靈的行動—十三1～4。

七 在使徒保羅第一次擴展福音的行程中，他到了居比路，然後到小亞細亞，設立了好幾個地方召會—1節～十四28，啓一4。

八 當保羅和巴拿巴分手後，他就第二次出外盡職，到了歐洲（腓立比、帖撒羅尼迦、庇哩亞、雅典、哥林多，之後經過以弗所，回到安提阿）—徒十五35～40，十六6～十八22。

九 保羅第三次的行程是從安提阿到加拉太、弗呂家、以弗所、馬其頓和希臘，再到耶路撒冷—23節～二一17。

十 保羅第四次的行程是從該撒利亞到羅馬—二七1～二八31。

be spread to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people, cleansing them with the redeeming blood of Christ and washing them with the renewing Holy Spirit—vv. 11-12, 15, 28; cf. Heb. 8:1; Acts 7:56.

F. Acts 13 reveals that in the church in Antioch, the five prophets and teachers who were ministering to the Lord were composed of Jews and Gentiles, each having a different background, education, and status; this indicates that the church is composed of all races and classes of people regardless of their background and that the spiritual gifts and functions given to the members of the Body are not based on their natural status—v. 1; 4:36; Rom. 16:21; Luke 9:7-9; Acts 22:3:

1. Through these five faithful and seeking members of the Body of Christ, the Lord took a great step to set apart Barnabas and Saul for His work and move to spread the gospel of the kingdom to the Gentile world.

2. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on earth with the Head in the heavens—13:1-4.

G. On the apostle Paul's first trip to spread the gospel, he went to Cyprus and then to Asia Minor to establish many local churches—v. 1—14:28; Rev. 1:4.

H. After Paul separated from Barnabas, he went out on his second ministry journey to Europe (Philippi, Thessalonica, Berea, Athens, Corinth, and returning through Ephesus back to Antioch)—Acts 15:35-40; 16:6—18:22.

I. Paul's third journey was from Antioch to Galatia, Phrygia, Ephesus, Macedonia, and Greece to Jerusalem—v. 23—21:17.

J. Paul's fourth journey was from Caesarea to Rome—27:1—28:31.

叁 我們必須受主憐憫，蒙拯救脫離撒但打岔召會擴展和建造的詭計，並保守自己在時代的流中，為着建造祂的身體—參來四 16，哀三 22～25：

- 一 我們必須蒙拯救，脫離外面死的規條、人的意見、已同其老舊的觀念；我們中間甚麼人受主憐憫，甚麼人就在這些事上蒙拯救；我們蒙拯救有多少，召會建造也有多少—羅五 10，腓一 19～21 上，二 12～16，徒十五 1～12，加二 21，五 1，二 4。
- 二 我們必須從彼得身上學習功課，蒙拯救脫離我們宗教傳統和老舊背景的帕子，使我們能看見神永遠經綸的異象並活在這異象之下，以持守福音的真理—徒十 9～16，加二 11～14。
- 三 我們必須從巴拿巴身上學習功課，蒙拯救脫離人的意見和天然的關係—同工中因着人事關係而起的爭執是可怕的；當切記—徒十三 13，十五 35～40，西四 10。
- 四 我們必須從亞波羅身上學習功課，蒙拯救脫離缺少神新約經綸完整啓示的職事，免得不與時代的職事完全是一—徒十八 24～十九 2，林前一 12，十六 10～12。
- 五 我們必須從行傳十六章六至十二節保羅的事上學習功課；這些經文指明，作工的人到一個地方—『作』下來，就有『坐』下來，甚至『座』下來，而不肯動的難處；老舊的關係、老舊的感情、老舊的味道和老舊的觀念，使我們不能跟隨內住之靈內裏的引導：

III. We must receive the Lord's mercy to be saved from Satan's schemes to frustrate the spreading and building up of the church, keeping ourselves in the flow of the age for the building up of His Body—cf. Heb. 4:16; Lam. 3:22-25:

- A. We must be saved from outward and dead ordinances, human opinions, and the self with its old concepts; whoever receives mercy from the Lord will be saved in these matters; the degree to which we are saved is the degree to which the church can be built up—Rom. 5:10; Phil. 1:19-21a; 2:12-16; Acts 15:1-12; Gal. 2:21; 5:1; 2:4.
- B. We must learn from the lesson of Peter to be saved from the veils of our religious traditions and old background so that we may see and live under the vision of God's eternal economy to hold the truth of the gospel—Acts 10:9-16; Gal. 2:11-14.
- C. We must learn from the lesson of Barnabas to be saved from human opinions and natural relationships—disputes that arise among the co-workers because of personal relationships are terrible; remember this well—Acts 13:13; 15:35-40; Col. 4:10.
- D. We must learn from the lesson of Apollos to be saved from a ministry that lacks a complete revelation of God's New Testament economy and from not being fully one with the ministry of the age—Acts 18:24—19:2; 1 Cor. 1:12; 16:10-12.
- E. We must learn from the lesson of Paul in Acts 16:6-12; these verses indicate the problem of workers coming to a place and tending to become set and settled down, not wanting to move; old relationships, old affections, old inclinations, and old concepts keep us from following the inner leading of the indwelling Spirit:

- 1 聖靈禁止保羅和他的同工，耶穌的靈不許他們；聖靈的禁止分別我們、聖別我們，而耶穌的靈或者許可我們，或者不許我們。
- 2 聖靈說，『不』，為要聖別我們，耶穌的靈說，『去』，為要在耶穌的人性裏差遣我們出去，在十字架下完成神的旨意。

週 五、週 六

六 我們必須從保羅身上學習功課，實行身體的生活，把那靈藉着基督身體一些肢體所說的話，當作從元首來的，接受並順從—二十 23，二一 4、7～8、11～14。

七 我們必須從雅各的錯誤，以及在耶路撒冷召會裏那蹂躪召會的攙雜，學習功課—18～26 節，太二二 7，二四 1～2：

- 1 耶利米說到那能寫在我們心上的生命之律（耶三一 31～34），保羅說到我們靈中生命之靈的律（羅八 2、4、6），但雅各寶貴並高舉字句的律法（徒二一 20）。
- 2 保羅說到與基督同釘十字架，並憑着基督復活的大能模成基督的死；乃是這樣的生活產生基督身體的生活，終極完成於新耶路撒冷—加二 20，腓三 10。
- 3 在神聖啓示的光中，基督的十字架乃是雅各最大的缺欠；自我的修養不能完成神的經綸，否認已纔能。
- 4 雅各誇口在耶路撒冷的召會有多少萬的猶太信徒都為律法熱心；但保羅熱心贏得基督、給人看出在基督裏、認識基督、取得基督、追求基督、只高舉基督，為要最完滿的享受基督—徒二一 20，腓三 6～14，西一 18 下。

1. The Holy Spirit forbade Paul and his co-workers, and the Spirit of Jesus did not allow them; the Holy Spirit's forbidding separates us, sanctifies us, and the Spirit of Jesus either allows us or does not allow us.
2. The Holy Spirit says "no" to sanctify us, and the Spirit of Jesus says "go" to send us out in the humanity of Jesus to accomplish the will of God under the cross.

Day 5 & Day 6

F. We must learn from the lesson of Paul to practice the Body life and to take the word of the Spirit through the members of the Body, obeying it as a word from the Head—20:23; 21:4, 7-8, 11-14.

G. We must learn from the lesson of the mistake of James and the devastating mixture of the church in Jerusalem—vv. 18-26; Matt. 22:7; 24:1-2:

1. Jeremiah spoke of the law of life that could be written upon our hearts (Jer. 31:31-34), and Paul spoke of the law of the Spirit of life in our spirit (Rom. 8:2, 4, 6), but James treasured and uplifted the law of letters (Acts 21:20).
2. Paul spoke of being crucified with Christ and being conformed to the death of Christ by the power of Christ's resurrection; it is this life that produces the Body life that consummates in the New Jerusalem—Gal. 2:20; Phil. 3:10.
3. In the light of the divine revelation, the greatest lack of James is the cross of Christ; self-cultivation does not carry out God's economy, but self-denial does.
4. James boasted that there were thousands of believing Jews in the church in Jerusalem who were zealous for the law, but Paul was zealous to gain Christ, be found in Christ, know Christ, lay hold of Christ, pursue Christ, and uplift only Christ for the fullest enjoyment of Christ—Acts 21:20; Phil. 3:6-14; Col. 1:18b.

八 我們必須從保羅身上學習功課，蒙拯救脫離猶太教作法與神新約經綸的混雜；這混雜不僅是錯誤的，在神眼中也是可憎的一徒二一 18 ~ 27、31、36，來十 29。

九 我們必須從保羅上訴於該撒的事上學習功課，他利用他羅馬公民的身分，救自己脫離逼迫他的人，使他完成盡職的路程—徒二二 25 ~ 29，二三 10 ~ 11，二五 8 ~ 12，二六 32：

1 保羅樂意為主犧牲性命，但他仍然竭力要活得長久，使他盡可能完成主的職事—二十 24。

2 神在祂的主宰權柄裏拯救保羅，為要將他從一切的險境和陷害裏分別出來，送到安靜的牢獄；這使他無論在該撒利亞（二四 27）或在羅馬城（二八 16、23、30），得有安靜的環境和時間，將他從主所得神那新約經綸的奧秘啓示，藉着他末後所寫的幾封書信，詳盡的釋放給歷代的召會。

3 歷代的召會所受惠獲益於這幾封書信的，需要整個的永世來估量其價值（見徒二五 11 註 1）。

肆 我們眾人都該跟隨使徒保羅的榜樣，為着那獨一的身體，作同一宇宙的工作—林前三 12，十五 58，十六 10，弗四 11 ~ 16：

一 主恢復的工作乃是為着建造眾地方召會，以建造基督宇宙的身體—二 21 ~ 22，林前十六 10。

二 今天的工人分四種：

H. We must learn from the lesson of Paul to be saved from the mixing of Judaic practices with God's New Testament economy, which is not only erroneous but also abominable in the eyes of God—Acts 21:18-27, 31, 36; Heb. 10:29.

I. We must learn from the lesson of Paul's appealing to Caesar, utilizing his Roman citizenship to save himself from his persecutors so that he might fulfill the course of his ministry—Acts 22:25-29; 23:10-11; 25:8-12; 26:32:

1. Paul was willing to sacrifice his life for the Lord, but he still endeavored to live longer that he might carry out the Lord's ministry as much as possible—20:24.

2. God in His sovereignty rescued Paul so that He might separate him from all the dangerous situations and entrapments and sent him to a quiet prison; this was to afford him a quiet environment and give him time, whether in Caesarea (24:27) or in Rome (28:16, 23, 30), so that through his last Epistles he might release exhaustively to the church throughout the generations the revelation of the mystery of God's New Testament economy that he received from the Lord.

3. The benefit and profit that the church throughout the generations has received from these Epistles will take eternity to measure (see Acts 25:11, footnote 1).

IV. All of us should follow the pattern of the apostle Paul to do the same one work universally for the unique Body—1 Cor. 3:12; 15:58; 16:10; Eph. 4:11-16:

A. The work in the Lord's recovery is for the building up of the local churches unto the building up of the universal Body of Christ—2:21-22; 1 Cor. 16:10.

B. Today there are four kinds of workers:

- 1 頭一種是應付神今日時代職事需要的同工；這班人是同心合意，經神對付過的少數人。
- 2 第二種是後進的同工，他們願意順服年長同工的引導、支配，並願意謙卑跟隨學習。
- 3 第三種是不肯服從前面先進的同工，又不屬於公會，卻又喜歡與我們交通的人。
- 4 第四種是在公會中的傳道人、自由佈道家等。

三 我們今天需要的，乃是頭一種與第二種的同工；關於第三和第四種同工，我們只能讓他們揀選他們自己的道路；有些人，神沒有豫備安排他們與我們走一樣的路，我們對他們不敢有怎樣的表示。

四 無論如何，我們在此乃是作神所託付我們的一分工作；至於別人的工作如何，我們不能干涉，我們在此並不破壞別人的工作。

1. The first kind is the co-workers who match the need of the ministry of God in the present age; this is a small group of people who have been dealt with by the Lord and who are in one accord.
2. The second kind is the younger co-workers; they are willing to receive the direction and to come under the coordination of the older co-workers, and they are willing to follow and to learn in humility.
3. The third kind is those who are unwilling to submit to the senior co-workers, who do not belong to the denominations, yet who are happy to remain in fellowship with us.
4. The fourth kind is the preachers and free evangelists among the denominations.

C. What we need today are the first and second kind of co-workers; concerning the third and fourth kind of co-workers, we can only let them choose their own pathway; with some people God has not assigned them to take the same way as we do, and we dare not say anything to them.

D. Whatever the situation may be, we are here to do the work that God has committed to us; we cannot interfere with others' work, and we are not here tearing down others' work.

第六週 ■ 週一

晨興餽養

約壹一 3『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

神聖生命的湧流從五旬節那天開始，歷經所有世代，一直湧流到今天，乃是惟一的水流。無論水流往那裏去，無論往那裏湧流，都沒有許多水流，只有一道水流。你讀使徒行傳這卷書，就看見只有一道水流。這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧流。然後有一天主要這水流進到歐洲，到馬其頓，但正在這水流裏作工的使徒卻不清楚這事。他後來纔清楚，水流要從亞西亞往前流到歐洲，他必須隨着水流往前。這是很熟悉的故事。從馬其頓，水流繼續流到哥林多、羅馬、西班牙、以及歐洲各地。歷史告訴我們，水流從歐洲流向西方，到了美洲，又從西方流向東方和南方。我們讀召會歷史，就發現這水流從未停止過；我們也注意到這水流無論到那裏，都只是一道水流。…只有一道水流，你必須保守自己在這一道水流裏。（李常受文集一九六三年第一冊，二二五頁。）

信息選讀

你若讀使徒行傳和使徒保羅所寫的書信，就會看見那時有好些人在傳福音，並為主作工，卻不在這

WEEK 6 ■ DAY 1

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.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it. It is a familiar story. From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America; and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere this stream flowed, it was just one...There is only one stream, and you have to keep yourself in this one stream. (CWWL, 1963, vol. 1, "The Divine Stream," pp. 177-178)

Today's Reading

If you read Acts and the Epistles written by the apostle Paul, you will see that quite a number of people at that time, who were preaching the gospel and working

水流裏。…你若仔細研讀召會歷史，就會發現歷世歷代以來，一直只有一道聖靈的水流。許多人為主作工，但不是所有的人都在那一道水流中。你若接受主的憐憫和恩典，就會被帶進今天仍在湧流的這道水流中。

聖靈這水流的湧流，就是基督身體的交通。這與我們肉身血液的循環相似。血液一直從身體一部分流到另一部分，然後再流回來。聖靈的水流就是這樣，作為身體的交通，在這地上在聖徒中間湧流。

從水流的流通產生金、珍珠和寶石。請看創世記二章的圖畫，這些珍貴的材料是為着建造神的居所。水流所到之處，就產生為着建造召會的材料。請看舊約裏神的居所—帳幕。在大祭司的肩上和胸牌上有寶石鑲在金子裏。使徒保羅告訴我們，召會是用金、銀、寶石所建造的。這些材料是出於聖靈水流的湧流。啓示錄告訴我們，新耶路撒冷全城是由金、珍珠和寶石建造而成的。這一切材料是如何產生出來的？乃是從神聖生命水流的湧流而來的。那裏有神聖生命的水流，那裏就會產生一些材料，一些寶貴的材料，為着建造召會。你我絕不能產生為着召會建造的材料；惟有神聖生命的流，聖靈的水流，能作這事。這流經過歷世歷代，今天仍在湧流；這流所到之處，就產生金、珍珠和寶石，來為着神的建造。（李常受文集一九六三年第一冊，二二六至二三〇頁。）

參讀：神聖的水流；在神行動中正確的領導下留在神經綸獨一的新約職事裏，二四至三四、四一至四二、五五至六一頁；倪柝聲文集第一輯第四冊，一二八至一三三、一三七至一三九頁。

for the Lord, were not in the stream....If you study carefully the history of the church, you will find that throughout the generations there has been one stream of the Holy Spirit flowing all the time. Many have been working for the Lord, but not all have been in the flowing of that one stream. If you will accept the mercy and the grace of the Lord, you will be brought into that very stream that is flowing today.

The flowing of this stream of the Holy Spirit is the fellowship of the Body of Christ. It is similar to the circulation of the blood in our physical bodies. The blood is flowing all the time from one part to another and then back again. In just such a way the stream of the Holy Spirit as the fellowship of the Body is flowing among the saints upon this earth.

Out of the flowing of the stream come the gold, the pearls, and the precious stones. Look at the picture in Genesis 2. These precious substances are for the building of God's dwelling place. Wherever the flowing is, material will be produced for the building of the church. Look at the tabernacle, the dwelling place of God in the Old Testament. On the shoulder pieces and on the breastplate of the high priest were precious stones set in gold. The apostle Paul tells us that the church is built with gold, silver, and precious stones. These are the materials that come out of the flowing of the current of the Holy Spirit. In Revelation we are told that the entire city, the New Jerusalem, is built with gold, with pearls, and with precious stones. How did all these materials come into being? They came simply from the flowing of the current of the divine life. Where the stream of the divine life is, there some material, some precious material, for the building of the church will come into being. You and I can never produce material for the building of the church. Only the flowing of the divine life, the current of the Holy Spirit, can do this. It has been flowing through the generations and is flowing today, and wherever it goes, gold, pearls, and precious stones are produced for God's building. (CWWL, 1963, vol. 1, "The Divine Stream," pp. 178-181)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"; Remaining in the Unique New Testament Ministry of God's Economy under the Proper Leadership in His Move, pp. 25-32, 38-40, 49-54; CWWN, vol. 4, pp. 294-295, 298-299

第六週 ■ 週二

晨興餽養

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

八 1『就在那日，在耶路撒冷的召會大遭逼迫，除了使徒以外，門徒都分散在猶太和撒瑪利亞各地。』

召會一擴展，難處就去掉了。那些狹窄的眼光、偏隘的心情、區域性的觀念、以及不合身體的要求，都得去掉。猶太人就是因着哥尼流家的擴展，而去掉了狹窄的眼光。五旬節的召會還不成形，但到哥尼流家的人得救後，召會就成形了。

因着召會是宇宙的，所以召會也是擴展的。最蒙恩的召會，乃是擴展最多的召會。若是有一個地方的召會，一直沒有擴展，那個召會的難處定規越來越多，至終就會變得非常軟弱。一面來說，在工作的行動上，在召會的擴展上，我們應該謹慎、慎重，不可隨便、輕忽，也不可用手去鼓動，而要讓主來作工；但另一面，我們都該清楚，召會需要擴展，我們必須盡力在各地，興起主的召會。…召會基本的原則是永遠的、宇宙的；召會必須在地上、在時間裏、在空間上，不斷的擴展。召會的長大和召會的建造就是基於這個擴展。（召會的歷程，三六至三七頁。）

信息選讀

一個地方上的召會，若是不擴展，那個地方召會的性質就會低落，就會失去其宇宙性和永遠性。…〔這〕

WEEK 6 ■ DAY 2

Morning Nourishment

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

8:1 ...And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

Once the church spreads, problems will disappear. Because of the spreading to the household of Cornelius, the Jews expanded their narrow view. Their narrow view, prejudiced hearts, regional concepts, and things not up to the standard of the Body were eliminated. The church was still not fully formed on the day of Pentecost. After the household of Cornelius was saved, however, it was fully formed.

Because the church is universal, it is also spreading. The most blessed church is the church that spreads the most. If there is a local church that never spreads, it will have more and more problems until it becomes very weak. On the one hand, we must be careful and serious about the spreading of the church, not being loose or careless and using human methods to promote it. We must allow the Lord to work. On the other hand, we must be clear that the church needs to spread, and we must do our best to raise up churches in every place....The basic principle of the church is that it is eternal and universal; the church must constantly spread on the earth. The growth of the church and the building up of the church are based on spreading. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 32-33)

Today's Reading

If a local church does not spread, the nature of that church is too low, and it will lose its universal and eternal character....This spreading is not promoted

擴展不是用人的辦法鼓勵出來，或用人的手作出來的。召會的擴展，乃是藉着主生命的長大而有的。…當耶路撒冷的召會興起不久，神就使祂的兒女因受逼迫而分散各處。

召會的擴展，能衝破許多障礙，消除許多弊病。然而，有許多召會興起的地方，卻是心腸狹窄的，比方耶路撒冷就是如此。在那裏，有許多舊約的遺傳、教訓，使他們故步自封，閉關自守。…他們故步自封，藐視任何人，並且不和任何人來往。…當召會一擴展時，這些錯誤的觀念，就都被衝破了；無論是地域的、種族的、或彼此歧視的觀念，召會一擴展，這一切就衝破了，就都沒有了。…藉着擴展，所有的封閉就被除去。新約給我們看見，耶路撒冷的召會興起不久，神就將一塊大石頭丟在他們中間。那實在是塊大石頭，好似大『炸彈』一樣，把他們都擊打分散了，逼得他們離開耶路撒冷。這是神的手，因為召會不是猶太的，不是耶路撒冷的；召會乃是宇宙的。

行傳八章告訴我們，門徒分散的第一步，也就是分散的頭一個地方，不是伯利恆，乃是撒瑪利亞。（1～25。）撒瑪利亞介於猶太地和外邦地之間，並且撒瑪利亞人是猶太人和外邦人的混血種。…撒瑪利亞人蒙恩以後，在耶路撒冷的聖徒非常驚訝，就派使徒們去看望；使徒們一去，為他們禱告後，聖靈立即降下來，神自己也出來印證這事。（16～17。）…從八章我們可以看見，召會第二步的擴展，乃是藉着腓利傳福音給埃提阿伯的一個太監；福音就此傳到了非洲。（26～39。）（召會的歷程，二八至三一頁。）

參讀：召會的歷程，第二篇。

by human methods, nor is it worked out by human hands. The spreading of the church is brought about by the growth in the Lord's life....Not long after the church in Jerusalem was raised up, God caused His children to be scattered to various places by persecution.

The spreading of the church can break through many barriers and eliminate many undesirable practices. In many places where the church is raised up, however, the saints may be narrow-minded. This was the case in Jerusalem. They had many Old Testament traditions and teachings that caused them to close themselves off from others....They sealed themselves up and despised other people; moreover, they did not communicate with others. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory. It is through spreading that all our close-mindedness is eliminated. The New Testament shows that not long after the church in Jerusalem was raised up, God seemed to throw a huge stone into her midst; it seemed like a big "bomb," scattering the saints by its impact and forcing them to leave Jerusalem. God intervened because the church is neither of the Jews nor of Jerusalem; the church is universal.

Acts 8 shows that the first step in the disciples' scattering—that is, the first place to which they were scattered—was not to Bethlehem but to Samaria (vv. 1-25). Samaria lies between Judea and the Gentile lands, and the Samaritans were a racial mixture of Jews and Gentiles....After the Samaritans were saved, the saints in Jerusalem were very surprised and sent the apostles to visit them. When the apostles came and prayed for the Samaritans, the Holy Spirit immediately descended; thus, God Himself confirmed this spread (vv. 15-17)....From Acts 8 the second step of the church's spread was through Philip's preaching of the gospel to an Ethiopian eunuch; thus, the gospel spread to Africa (vv. 26-39). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 26-28)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 2

第六週 ■ 週三

晨興餽養

徒九 20 ~ 22 『隨即在各會堂裏傳揚耶穌，說祂是神的兒子。凡聽見的人都驚奇，說，在耶路撒冷損毀呼求這名者的，不就是這人麼？並且他到這裏來，不就是爲要捆綁他們，帶到祭司長面前去麼？但掃羅越發有能力，駁倒住大馬色的猶太人，證明這位耶穌就是基督。』

在行傳九章神又給我們一個例證，就是祂揀選保羅。神不是揀選那些同情基督徒、相信基督的人；神乃是揀選逼迫基督徒、反對主的人。神在那裏所拯救並呼召爲使徒的，不是一個虔誠、順服神的人，乃是一個頂撞神、…苦害基督徒的人。

亞拿尼亞〔不明白福音爲甚麼要傳給掃羅〕。…這是人的觀念；所以神要作一件事，來打破這種觀念。我們人狹窄、錯誤的觀念，的確需要藉着召會的擴展來衝破、來打碎。

我們必須相信，一個人在一小時前反對召會，一小時後卻能傳福音。神能作這事，因爲神要擴展。（召會的歷程，三二頁。）

信息選讀

〔行傳十章〕指明主在地上的福音行動，是在祂天上寶座行政的管理之下。（參來八 1，徒七 56。）古今所有的使徒和傳福音者，都是在地上完成天上的使命，開展神國的福音。…福音〔正〕擴展到居人之地的四方，聚攏各類不潔淨（有罪）的人。（路十三 29。）（聖經恢復本，徒十 11 註 1，註 2。）

WEEK 6 ■ DAY 3

Morning Nourishment

Acts 9:20-22 And immediately he proclaimed Jesus in the synagogues, that this One is the Son of God. And all who heard him were amazed and said, Is this not the one who ravaged those who call upon this name in Jerusalem and came here for this, that he might bring them bound before the chief priests? But Saul was all the more empowered, and he confounded the Jews dwelling in Damascus by proving that this One is the Christ.

Acts 9 shows God's choosing of Paul, who was called Saul at that time. He did not choose someone who was sympathetic to Christians and a believer in Christ; on the contrary, He chose a person who persecuted Christians and opposed the Lord...and inflicted harm on Christians.

Ananias could not understand why the gospel should be preached to Saul. This is the human concept; therefore, God did something to shatter this concept. Our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church.

We must believe that a person can be persecuting the church one hour and preaching the gospel the next hour. God is able to do this because He wants to spread. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 29-30)

Today's Reading

[Acts 10 indicates] that the Lord's evangelistic move on earth is under His administration on the throne in heaven (cf. Heb. 8:1; Acts 7:56). All the apostles and evangelists were and still are carrying out the heavenly commission on earth for the spreading of the gospel of the kingdom of God. (Acts 10:11, footnote 1) The gospel [is] spreading to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people (Luke 13:29). (Acts 10:11, footnote 2)

主在馬太十六章說到，要把諸天之國的鑰匙交給彼得。（19。）…彼得在五旬節那天開了門，然後在哥尼流家，他又開了…外邦人的門。…這時，聖靈纔正式把召會擴展到外邦人中，衝破了這道鐵牆。

安提阿的召會中，也是滿了擴展的故事。（徒十三1。）（召會的歷程，三五至三七頁。）

這裏所記載的五位申言者和教師，是由猶太人和外邦人組成的，各有不同的背景、教育和身分。這指明召會是由各種不同種族和階層的人組成的，與他們的背景無關；這也指明神將屬靈的恩賜和功用賜給基督身體的肢體，不是根據他們天然的身分。（聖經恢復本，徒十三1註9。）

然而〔在安提阿召會的光景〕還不彀，聖靈來了，要打發巴拿巴與保羅到外面去作工，目的就是為着擴展召會。（徒十三2～12。）

使徒保羅第一次正式到外邦召會傳福音，設立召會，首先是到居比路；住了不久，旋即往小亞細亞，就是今天的土耳其，在那裏好幾個地方設立召會，使召會有更進一步的擴展。（十三～十四。）

保羅…第二次出外傳道，…本來想在亞西亞一帶作工，但是聖靈給他異象，要他往馬其頓，就是到歐洲去。…第一個建立的就是腓立比召會。（十六12。）…再次就是帖撒羅尼迦召會。…使徒後來到了庇哩亞、（10、）雅典、（15、）然後到哥林多、（十八1、）之後經過以弗所、（19、）回到了安提阿。（22。）（召會的歷程，三八至三九、四一頁。）

參讀：召會的歷程，第二篇。

In Matthew 16 the Lord said that He would give the keys of the kingdom of the heavens to Peter (v. 19)...On the day of Pentecost he opened the door for the Jews; however, in the house of Cornelius he opened the door for the Gentiles...At this time the Holy Spirit officially spread the church to the Gentiles and broke down the wall.

The church in Antioch was also part of the story of the church's spreading (Acts 13:1). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 32-33)

The five prophets and teachers recorded [in Acts 13] were composed of Jews and Gentiles, each having a different background, education, and status. This indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based on their natural status. (Acts 13:1, footnote 9)

The good situation in Antioch, however, was still not enough, so the Holy Spirit came and sent forth Barnabas and Paul to the work; their goal was the spreading of the church (Acts 13:2-12).

On the apostle Paul's first trip to preach the gospel to the Gentiles and to establish churches among them, he went to Cyprus. He did not stay there long before continuing on to Asia Minor, which is modern-day Turkey. In Asia Minor he established many local churches, which represents a further step in the spread of the church (Acts 13—14).

On his second ministry journey, Paul originally thought that he would work in the region of Asia Minor, but the Holy Spirit gave him a vision and wanted him to go to Macedonia, which is in Europe. The first church that Paul established in Macedonia was in Philippi (16:12)...After Thessalonica, the apostle Paul went on to Berea (17:10), to Athens (v. 15), and then to Corinth (18:1)...Paul then passed through Ephesus (v. 19) on his way back to Antioch (v. 22). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 34-36)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 2

第六週 ■ 週四

晨興餽養

徒十五 19『所以我判斷，不可難為那轉向神的外邦人。』

39～41『於是二人起了爭執，甚至彼此分開；巴拿巴帶着馬可，坐船往居比路去；保羅卻揀選了西拉，也出去，蒙弟兄們把他交與主的恩典。他就走遍敘利亞和基利家，堅固眾召會。』

當召會往外擴展時，因着撒但藉着人的打岔，可以說產生了三個難處。這三個難處，限制了召會的擴展。…召會擴展首先遇到的難處，是猶太教的限制和捆綁。（徒十五 1～35。）當時猶太地信主的猶太人，仍保有猶太教的遺傳；他們用猶太教的眼光和主義看待召會。…猶太人自以為他們的律法、規條和禮儀，都是出乎神的，是敬虔的，所以自認最能遵守神的話。撒但就利用這點，限制了召會；這個限制非常厲害。

從召會兩千年的歷史，我們看見，每一次召會的擴展，都是因着召會得着了一個能力；而這個能力在一班認識神的人身上，衝破了那些宗教的儀式、規條、和死的字句。…一面我們固然該遵守聖經，照着真理的教訓，在聖經的光中生活行事。…另一面，我們要問，這些聖經的知識、真理的亮光，是死的還是活的？如果那些不過是死的字句，就會完全限制、攔阻召會。（召會的歷程，四二至四三頁。）

信息選讀

〔行傳十五章〕叫召會的眼睛明亮，叫召會脫離猶太教的轄制，也叫召會脫離耶路撒冷的管治。因此，召會纔

WEEK 6 ■ DAY 4

Morning Nourishment

Acts 15:19 Therefore I judge that we do not harass those from the Gentiles who are turning to God.

39-41 And there was a sharp contention, so that they separated from each other; and Barnabas, taking Mark along, sailed away to Cyprus. But Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers. And he passed through Syria and Cilicia, confirming the churches.

When the church was spreading, Satan created three problems through various people. These three problems limited the spread of the church. The first problem encountered in the spread of the church was the limitation and bondage of Judaism (Acts 15:1-34). The believers in Judea were Jews who still kept the traditions of Judaism; they looked at the church from a Jewish viewpoint....The Jews believed that their law, ordinances, and rituals were from God and pertained to piety; therefore, they considered themselves as those best able to keep God's word. Satan used this thought to severely limit the church.

Throughout church history, each time the church has spread, it has been through a group of people whom God empowered to break through religious rituals, ordinances, and dead letters. On the one hand, we should obey the Bible, walk in its light, and comply with the teachings of the truth....On the other hand, however, we must ask ourselves whether our Bible knowledge and our light of the truth are dead or living. If we have only dead doctrines, this will limit and frustrate the church. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 37-38)

Today's Reading

Acts 15 opens the eyes of the church and allows the church to escape the bondage of Judaism and the rule of Jerusalem. Thus, the church can spread

得以自由的擴展。撒但就是要用猶太教和耶路撒冷，來管治、轄制、禁止、約束召會的擴展。然而，神是要往外邦去的，神要往地極去；祂要走遍宇宙，要在徧地上都有祂兒子的見證。保羅實在有這異象，所以幾年後，他寫以弗所書，就說到他有這異象，並且神給他看見，要叫外邦人和以色列人，一同作神兒子基督的身體。（三6。）

等這個猶太教的難處解決之後，保羅和巴拿巴立即同往外邦去傳福音。耶路撒冷的問題不解決，召會就不能往外去；耶路撒冷的問題一解決，猶太教的問題一解決，使徒立即可以起身，再往外邦去。然而，他們又遇到一個難處；外面宗教的難處過去了，裏面主觀的難處來了一巴拿巴和保羅竟然不能同心。（徒十五36～41。）巴拿巴要帶着馬可同去看望弟兄，保羅覺得不妥，他們之間就起了爭論。我們必須認識，他們兩人的爭論，其實就是撒但的作為。那時召會的擴展，就因着巴拿巴與保羅不能同心，受到相當的虧損。…本是同工的弟兄們，有了不同的意見，這又限制了召會的擴展。

經過這一次的破壞，召會向外擴展的力量自然就減弱了。兩個一同行動的使徒，現在分開了；巴拿巴帶着馬可往西去了居比路，保羅帶着西拉向北去，走遍敘利亞和基利家。（39～41。）兩個人分了兩條線，這就到了行傳十六章。對於這一段聖經，我們要仔細讀，並且要讀出聖靈的意思。保羅曾在小亞細亞一帶作工，所以很願意留在那裏，但聖靈禁止他們；（6；）爾後他想去庇推尼，耶穌的靈卻不許。（7。）這是為甚麼呢？沒有別的原因，乃是為着召會的擴展。聖靈為要擴展召會，最後逼得只好給保羅異象，要他往歐洲去。保羅看見異象後，就有了負擔，從小亞細亞過海到馬其頓。（9～12。）召會就從亞洲擴展到歐洲，往南到雅典、哥林多那些城。（十七15，十八1。）（召會的歷程，四八至五〇頁。）

參讀：召會的歷程，第三篇。

freely. Satan wanted to use Judaism and Jerusalem to control, limit, prohibit, and restrict the spread of the church. But God wanted to spread to the Gentiles, to the uttermost part of the earth. God wanted the whole earth to have the testimony of His Son. Paul had this vision. In his Epistle to the Ephesians he wrote that God wanted to make both Gentiles and Jews into the Body of Christ (3:6).

After the problem of the Jewish religion was resolved, Paul and Barnabas immediately went out to the Gentile lands to preach the gospel. The problem of outward religion had been solved, but now they encountered an inward, subjective problem—Barnabas and Paul could not be in one accord (Acts 15:35-41). Barnabas wanted to take Mark to visit the brothers, but Paul felt it was not suitable, and an argument arose between them. Their argument was the work of Satan. The spread of the church was greatly damaged because Barnabas and Paul could not be in one accord....When brothers who are co-workers have a difference of opinion, the spread of the church is limited.

The contention between Paul and Barnabas weakened the spread of the church. These two apostles, who had been working together, were now separated; Barnabas took Mark and went west to Cyprus, and Paul took Silas and went north to Syria and Cilicia (vv. 39-41). We must read this portion of the Bible very carefully in order to discover the thought of the Holy Spirit. Paul wanted to stay in Asia Minor where he had labored previously, but the Holy Spirit forbade him to remain there (16:6). Paul considered going to Bithynia, but the Spirit of Jesus did not allow them (v. 7). For the sake of the spread of the church, the Holy Spirit gave Paul a vision calling him to Europe. After Paul saw the vision, he crossed the sea from Asia Minor to Macedonia (vv. 9-12). Thus, the church spread from Asia Minor to Europe and turned south to the cities of Athens and Corinth (17:15; 18:1). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 41-43)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 3

第六週 ■ 週五

晨興餽養

徒十六 6～9 『聖靈既然禁止他們在亞西亞講道，…他們試着要往庇推尼去，耶穌的靈卻不許，…在夜間有異象現與保羅：有一個馬其頓人站着求他說，請你遇到馬其頓來幫助我們。』

〔行傳十六章六至十二節指明〕保羅這個人…裏面也有難處。聖靈是要他往前擴展召會，他卻不懂聖靈的意思。正在進退兩難的時候，夜間來了一個異象，要他到歐洲的馬其頓。（9～10。）這是我們作工的人常有的難處，當我們到一個地方作工，住久了安定之後，就不太肯動。

保羅若沒有被聖靈征服，召會就不能到歐洲去。…召會要得着擴展，就必須先衝破猶太教這極大的捆綁；也必須衝破人的意見，還必須衝破人的自己 and 老舊的觀念。召會的擴展，常會遇見三層難處。第一是外面的，第二是同工之間的，第三是人的自己 and 老舊的感覺。召會早該到了歐洲，乃是因着各種難處纔遲誤了。召會擴展的最後一道難處，或說關卡，就是你我自己。若是你我一直在老舊的情感和關係裏，召會的擴展就遙遙無期；這是需要異象的。當這三道關卡全衝破了，召會就能擴展。（召會的歷程，五一至五二頁。）

信息選讀

保羅的老舊觀念，不只在他第二次出門時顯出，並且在他第三次出門時更顯明。當保羅在哥林多寫信給羅馬召會時，他裏面有一個感覺，想到羅馬去看看，

WEEK 6 ■ DAY 5

Morning Nourishment

Acts 16:6-7 ...Having been forbidden by the Holy Spirit to speak the word in Asia,...they tried to go into Bithynia, yet the Spirit of Jesus did not allow them. 9 And a vision appeared to Paul during the night: A certain man...was standing and entreating him and saying, Come over into Macedonia and help us.

Acts 16:6-12 indicates that even Paul had problems within. The Holy Spirit wanted him to go out to spread the church, but he did not understand the leading of the Holy Spirit. As he vacillated between going forward or going back, a dream came to him in the night telling him to go to Macedonia in Europe (vv. 9-10). This illustrates a common problem among the Lord's workers. Once workers come to a place for a time and settle down, they do not want to move.

If Paul had not been subdued by the Holy Spirit, the church could not have spread to Europe...For the church to spread, the bondage of Jewish religion, human opinions, and the self with its old concepts must be broken. The spread of the church often encounters these three problems. The first problem is outward, the second is between the workers, and the third comes from the self and old human feelings. The church should have spread to Europe much sooner, but these problems delayed its spread. The final problem in the spread of the church is the self. If we stay in our old feelings and relationships, the spread of the church will be delayed indefinitely. To break out of the self, we need a vision. When we break through, the church spreads. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 43-44)

Today's Reading

Paul's old concepts were revealed not only in his second ministry journey but also in his third. When Paul was in Corinth during his third journey, he wrote a letter to the church in Rome and spoke of his feeling to go to Rome to

並且有意到西班牙去。（羅一 15，十五 23，28。）在使徒行傳中，他也有這種感覺。（十九 21。）這實在是聖靈的意思，與召會的擴展非常有關係。聖靈對保羅的啓示，乃是要他到西方去擴展召會。

保羅〔第三次旅程〕差不多仍是到那些老舊的地方，到小亞細亞、馬其頓和希臘等地。…按原則說，保羅第三次出門，召會並沒有得着多少的擴展。使徒第三次出門回來，是先到耶路撒冷。他原是想回安提阿去，但在回去之先，他在耶路撒冷就遭遇了難處，被猶太人捉去。（二一 27～30。）

保羅在羅馬十五章告訴我們，他第三次出門時，裏面很清楚應該往羅馬、西班牙去。在行傳十九章，保羅也說要到羅馬。保羅這個感覺，非常關係召會的擴展；因為召會到歐洲，頭一步就到了馬其頓和希臘一帶。要從那裏再往外開展，第一個大的站口就是義大利，也就是羅馬；再一個站口就是西班牙。到了西班牙，使徒們恐怕認為那是到了地極。

保羅寫羅馬書時，他裏面的感覺是非常關心羅馬，聖靈是要他往前行；但保羅裏面有一個牽連，就是和猶太人的骨肉之親。在九章三節，保羅曾說，『為我弟兄，我肉身的親人，我寧願自己被咒詛，與基督分離。』…換句話說，他到那時候，還沒有完全脫離對猶太人的觀念。

若是保羅當時不被捉拿，這樣獻祭的事，讓外邦的弟兄們知道以後，豈不令人更加糊塗。到底甚麼叫舊約，甚麼叫新約；甚麼叫律法，甚麼叫恩典，就都不清楚了。所以，保羅這次回去，的確是錯誤的。（召會的歷程，五二至五三、五六至五七、五九頁。）

參讀：那靈，第十二篇；雅各書結晶讀經，第一、三至四、六篇。

visit the church there and from there to go to Spain (Rom. 1:15; 15:23-24, 28). This feeling is also mentioned in Acts 19:21. This was the will of the Holy Spirit related to the spread of the church. The Holy Spirit revealed to Paul that he should go west for the spread of the church.

On his third trip Paul went to many of the same places in Asia Minor, Macedonia, and Greece....In principle, Paul did not accomplish much for the spread of the church in his third journey. On his return from his third journey, he decided to pass through Macedonia and Achaia on his way to Jerusalem, and from there he would go to Rome. We must know that this was the will of the Holy Spirit. In Jerusalem he encountered some problems and was seized by the Jews (21:27-30).

In Romans 15 Paul was clear that he should go to Rome and Spain. In Acts 19 Paul said again that he wanted to go to Rome. His feeling was very much related to the spread of the church, because the next step in spreading to Europe—after reaching Macedonia and Greece—was to go to Italy, and specifically to Rome. Then the following step would be to Spain. If the apostle had arrived in Spain, he would have thought that he was at the uttermost part of the earth.

When Paul wrote the book of Romans, he was full of care for Rome, and the Holy Spirit wanted him to go. However, he was held back by the inward entanglement of his fleshly relationship to the Jews. In Romans 9:3 Paul said, "I could wish that I myself were a curse, separated from Christ for my brothers, my kinsmen according to the flesh."...He had not entirely abandoned his Jewish concepts.

If Paul had not been seized at that time, his offering of sacrifices would have confused the Gentile brothers when they heard about it. The line between the Old and New Testament dispensations, between the law and grace, would have been blurred. Therefore, it was certainly wrong for Paul to go back there. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 44-45, 47-49)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 12; CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," chs. 1, 3-4, 6

第六週 ■ 週六

晨興餽養

徒二十 22 ~ 23 『看哪，現在我靈裏受捆綁，要往耶路撒冷去，不知道在那裏要遇見甚麼事，只知道聖靈在各城裏向我鄭重見證說，有捆鎖與患難等着我。』

二三 11 『當夜，主站在保羅旁邊說，你當壯膽，你怎樣在耶路撒冷鄭重的為我作了見證，也必照樣在羅馬為我作見證。』

保羅〔第三次行程中〕回耶路撒冷，違背了五個感覺和教訓：首先，聖靈給他正面的感覺，他沒有順服。其次，聖靈給他禁止的感覺，他也沒有聽從。千萬記得，在我們的每一項行動中，若感覺不自然，就表示這行動有問題。第三，申言者的豫言警告，他沒有聽從。第四，違反了身體的感覺。第五，違反了主明文的教訓。主曾說，這城如果有逼迫，你們要從這城逃到那城。（太十 23。）保羅…沒有必要回耶路撒冷，回去的目的也沒有多大，況且還有苦難等着他。（召會的歷程，六〇頁。）

信息選讀

保羅裏面原初的感覺，一直是要去羅馬。當他要上羅馬時，聖靈就向他啓示，說他必在羅馬為主作見證。（徒二三 11。）最後他是去了羅馬；只是這次去，不如從前方便。從前去羅馬是自由的，這次去是不方便的。…從這時候起，保羅的行蹤受了很大的限制。

保羅在羅馬監獄裏，有很好的學習，很好的對付。他學了很深的功課，並且從羅馬監獄，寫了多卷寶貝的書

WEEK 6 ■ DAY 6

Morning Nourishment

Acts 20:22-23 ...Behold, I am going bound in the spirit to Jerusalem, not knowing what will meet me there, except that the Holy Spirit solemnly testifies to me in city after city, saying that bonds and afflictions await me.

23:11 But in the night following, the Lord stood by him and said, Take courage, for as you have solemnly testified to the things concerning Me in Jerusalem, so also you must testify in Rome.

Paul's return to Jerusalem went against five instances of feeling and teaching concerning the matter. First, the Holy Spirit gave him a positive feeling, but he did not obey it. Second, the Holy Spirit gave him a restricting feeling, but again he did not listen. In every move, if we do not feel the flow, there is a problem with what we are doing. Third, Agabus gave him a prophetic warning, but Paul did not listen. Fourth, he went against the feeling of the Body. Fifth, he went against the clear word of the Lord's teaching. The Lord said that if there is persecution in one city, we should leave it and flee to another city (Matt. 10:23). Paul did not need to return to Jerusalem, he did not have any great purpose in going there, and there were sufferings awaiting him there. (Three Aspects of the Church, Book 2: The Course of the Church, p. 50)

Today's Reading

Paul's original feeling was that he needed to go to Rome. The Holy Spirit confirmed this by revealing to him that he would testify for the Lord in Rome (Acts 23:11). Ultimately, Paul did go to Rome, but not in a way of convenience. He could have gone to Rome in freedom; now he came in a different way...From this time onward, Paul's movements were greatly restricted.

In spite of the inconvenience of his imprisonment, Paul learned a deep lesson and wrote many precious Epistles while in prison...Paul should have

信。…那一次，保羅應該從哥林多一直往前去，但因着他身上還有舊造的成分，還有陳舊的規條，不容易脫乾淨，以致成了他身上的盤繞，叫他走回頭路，去了耶路撒冷。

兩千年來，若是事奉主的人，一直讓聖靈往前去，召會早已成熟。…聖靈若能在我們裏面走直路，召會的開展絕不僅止於此。（召會的歷程，六一至六二、六五頁。）

今天的工人分四種：頭一種是應付神今日時代職事需要的同工；這班人是同心合意，經神對付過的少數人。第二種是後進的同工，他們願意順服年長同工的引導、支配，並願意謙卑跟隨學習。第三種是不肯服從前面先進的同工，又不屬於公會，卻又喜歡與我們交通的人。第四種是在公會中的傳道人、自由佈道家等。我們今天需要的，乃是頭一種與第二種的同工。

同工在一地作工，需要與當地召會合作，工作與召會不能分開。一位同工在一地工作時，也是當地的一位弟兄。召會分配工作時，同工與弟兄們需站在同樣的地位上，一樣接受分配。

關於第三和第四種同工，我們只能讓他們揀選他們自己的道路。有些人，神沒有豫備安排他們與我們走一樣的路，我們對他們不敢有怎樣的表示。…我們在此乃是作神所託付我們的一分工作。至於別人的工作如何，我們不能干涉，我們在此並不破壞別人的工作。（倪柝聲恢復職事過程中信息記錄，一四五至一四六頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第二十六篇。

gone straight to Rome from Corinth, but the elements of oldness within him and his attachments to the ordinances became an entanglement to him, causing him to go backward to Jerusalem.

Over the past two thousand years, if the servants of the Lord had always allowed the Holy Spirit to go forward, the church would have matured long ago....If the Holy Spirit has a straight way in us, the spread of the church would not be limited by us in any way. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 51, 53)

Today there are four kinds of workers. The first are the co-workers who match the need of the ministry of God in the present age. This is a small group of people who have been dealt with by the Lord and who are in one accord. The second kind are the younger co-workers. They are willing to receive the direction and to come under the coordination of the older co-workers, and they are willing to follow and to learn in humility. The third kind are those who are unwilling to submit to the senior co-workers, who do not belong to the denominations, yet who are happy to remain in fellowship with us. The fourth kind are the preachers and free evangelists among the denominations. What we need today are the first and the second kind of co-workers.

When a co-worker is in a certain place, he has to cooperate with the local church in that place. The work and the church cannot be separated one from the other. When a co-worker is working in a certain place, he is at the same time one of the local brothers. When the church assigns work to the saints, the co-workers should stand on the same ground as the local brothers and should accept assignments in the same way.

Concerning the third and the fourth kind of co-workers, we can only let them choose their own pathway. With some people, God has not assigned them to take the same way as we do, and we dare not say anything to them....We are here to do the work that God has committed to us. We cannot interfere with others' work, and we are not here tearing down others' work. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 147-148)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 26

第六週詩歌

WEEK 6 — HYMN

653

事奉—在流中

12 12 12 12 副 (英 909)

F 大調

4/4

$\underline{3} \cdot \underline{4} \mid \overset{F}{5} \ \overset{F}{5} \cdot \overset{F}{5} \ 5 \ \underline{1} \ \underline{2} \mid \overset{Dm}{3} \ \overset{Dm}{3} \cdot \overset{Dm}{3} \ 3 \ \underline{2} \ \underline{3} \mid \overset{B^b}{4}$
 一 在 流 中! 在 流 中! 來 爲 主 同 作 工; 遵 主 旨,
 $\underline{4} \cdot \underline{3} \ 4 \ \overset{C7}{3} \ \overset{C7}{4} \mid \overset{F}{6} \ \overset{F}{5} \cdot \overset{F}{\#4} \ 5 \ \overset{F}{3} \cdot \overset{F}{4} \mid 5 \ \overset{F}{5} \cdot \overset{F}{5} \ 5$
 行 主 路, 照 主 話 來 事 奉。 在 生 命 水 流 中,
 $\underline{1} \ \underline{2} \mid \overset{Dm}{3} \ \overset{Dm}{3} \cdot \overset{Dm}{3} \ 3 \ \overset{Dm}{3} \ \overset{Dm}{3} \mid \overset{C}{2} \ \overset{C}{5} \ \overset{C}{5} \ \overset{G}{\#4} \ \overset{G}{5} \ \overset{G7}{6} \mid \overset{G7}{7} \ \overset{G7}{7} \cdot \overset{C}{6} \ \overset{C}{5}$
 靠 主 能 而 作 工; 爲 召 會, 爲 國 度, 在 此 時 同 事 奉。
 $\underline{3} \cdot \underline{4} \mid \overset{F}{5} - - \overset{F}{\dot{1}} \cdot \overset{F}{3} \mid \overset{C}{2} - - \overset{C}{2} \cdot \overset{C}{3} \mid \overset{C7}{4} - - \overset{C7}{5} \cdot \overset{C7}{4} \mid \overset{F}{3} - -$
 (副) 在 流 中! 在 流 中! 同 作 工 在 流 中!
 $\underline{3} \cdot \underline{4} \mid 5 - - \overset{B^b}{\dot{1}} \cdot \overset{B^b}{7} \mid 6 - - 7 \mid \overset{F}{\underline{1}} \ \overset{B^b}{5} \ \overset{C7}{6} \cdot \overset{C7}{4} \ 3 \ 2 \mid \overset{F}{1} - - \parallel$
 在 流 中! 在 流 中! 與 聖 徒 配 搭 而 事 奉。

二 在流中! 在流中! 來爲主同作工;
 在聖靈水流中, 主的話肯遵從。
 永不靠自己力, 不單獨, 不任意,
 乃是與眾肢體, 同事奉, 互相倚。

三 在流中! 在流中! 來爲主同作工,
 同召會, 同聖徒, 在主話亮光中。
 向需要的羣眾, 傳主話, 供生命,
 爲成功神計畫, 在流中向前行。

In the stream! in the stream! let us work

Service — In the Stream

909

1. In the stream! in the stream! let us work for the Lord, By His mind, in His way, as re -
 vealed in His Word; In the flow of His life let us work with His pow'r For His King-dom and Church in the
 time of His hour. (C) In the stream! in the stream! Let us work in the
 stream! In the stream! in the stream! We'll work as in the heav'n-ly team!

2. In the stream! in the stream! let us work with the Lord
 In the flow of the Spirit, as taught by His Word;
 Never working by self, independent and free,
 But in service related in full harmony.
3. In the stream! in the stream! let us work in the Lord,
 With the Church, with the saints, in the light of His Word;
 Give the Word, life supply to the people in need,
 Thus fulfilling God's plan, in His flow we'll proceed.

第七週

耶穌的靈

綱 要

讀經：徒十六 6～7，路一 35，腓一 5、27，二 1～9

週 一

壹 我們可以經歷並享受復活、升天的基督為耶穌的靈—聖靈—徒十六 6～7。

貳 我們需要仔細留意行傳十六章六至七節裏兩個神聖的稱呼—『聖靈』與『耶穌的靈』：

一 這兩個稱呼交互使用，啓示耶穌的靈就是聖靈。

二 在新約裏，『聖靈』是神的靈一般的稱呼：

1 『聖靈，』這名稱第一次是用在主耶穌成孕的時候—路一 15、35：

a 乃是到了這時，為着引進新約的經綸，替基督的來臨豫備道路，並為祂豫備人體，纔用『聖靈』這名稱—35 節，太一 18、20。

b 要明白『聖靈』這名稱第一次的使用，我們需要看見這名稱與主的成為肉體有關。

c 按首次題到的原則，聖靈與基督的成為肉體和出生有關。

Week Seven

The Spirit of Jesus

OUTLINE

Scripture Reading: Acts 16:6-7; Luke 1:35; Phil. 1:5, 27; 2:1-9

Day 1

I. We may experience and enjoy the resurrected and ascended Christ as the Spirit of Jesus, the Holy Spirit—Acts 16:6-7.

II. We need to pay careful attention to two divine titles in Acts 16:6 and 7—the Holy Spirit and the Spirit of Jesus:

A. The interchangeable use of these two titles reveals that the Spirit of Jesus is the Holy Spirit.

B. The Holy Spirit is a general title of the Spirit of God in the New Testament:

1. The title the Holy Spirit is used for the first time at the conception of the Lord Jesus—Luke 1:15, 35:

a. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the title the Holy Spirit came into use—v. 35; Matt. 1:18, 20.

b. In order to understand the first usage of the title the Holy Spirit, we need to see that this title is involved with the Lord's incarnation.

c. According to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

2 在新約裏，『聖靈』這名稱指明神自己現今正與人調和—路一 35。

三 『耶穌的靈』是神的靈特別的說法，乃指成爲肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了爲人的生活 and 十字架的死—31、35 節，太一 21，徒十六 7：

1 在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活並受死的元素。

週 二

2 耶穌的靈不只是神的靈，在祂裏面有神性，使我們能活神聖的生命；也是那人耶穌的靈，在祂裏面有人性，使我們能過正確的人性生活，也能忍受其中的痛苦：

a 保羅在他的受苦裏需要耶穌的靈，因爲在耶穌的靈裏，有受苦的元素和忍受逼迫的能力—西一 24，徒九 15 ~ 16，十六 7。

b 今天當我們傳福音時，我們也需要耶穌的靈以面對反對和逼迫。

四 在行傳十六章七節，路加從聖靈轉到耶穌的靈：

1 耶穌這人，首先過爲人的生活，然後被釘十字架並復活—二 23 ~ 24、32 ~ 33。

2 祂升到諸天之上，被立爲主爲基督—36 節。

週 三

3 因此，耶穌的靈含示主的人性、爲人生活、死、復活和升天—十六 7。

2. In the New Testament the title the Holy Spirit indicates that God is now mingling Himself with man—Luke 1:35.

C. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—vv. 31, 35; Matt. 1:21; Acts 16:7:

1. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.

Day 2

2. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings:

a. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.

b. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.

D. In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus:

1. As a man, Jesus first lived a human life and then was crucified and resurrected—2:23-24, 32-33.

2. He ascended to the heavens and was made Lord and Christ—v. 36.

Day 3

3. The Spirit of Jesus therefore implies the Lord's humanity, human living, death, resurrection, and ascension—16:7.

4 耶穌的靈所涵括的比聖靈所涵括的更多—6 ~ 7 節：

a 聖靈僅僅涵括主耶穌的成爲肉體和出生—路一 35，太一 18、20。

b 耶穌的靈涵括祂的人性、爲人生活、受死、復活和升天—徒一 1 ~ 3、8，二 23、32、36。

5 耶穌的靈乃是包羅萬有之耶穌的總和與完全的實化—十六 7。

五 正如基督的靈是基督的實際，耶穌的靈乃是耶穌的實際—羅八 9，徒十六 7：

1 我們若沒有耶穌的靈，耶穌對我們就不實際。

2 耶穌對我們是實際的，因爲我們有耶穌的靈作耶穌的實際、實化—7 節。

週 四

叁 耶穌尚未在復活裏得着榮耀時還沒有的那靈，是有耶穌人性的靈；那靈今天已經有耶穌得榮的人性構成在其中—路二四 26，約七 37 ~ 39，徒十六 7：

一 那靈，就是我們所喝並從我們裏面湧流出來的活水，有耶穌的人性構成在其中；沒有耶穌的人性，就不會有這樣一位靈。

二 沒有人的素質，神的靈無法成爲生命的水流；神若要成爲湧流的生命河，就必須有耶穌的人性構成在其中。

三 『現在有了那得着榮耀之耶穌的靈；…我們已接受祂像祝福的江河流入我們裏面，從我們流過，並從我們流出。』（慕安得烈）

4. The Spirit of Jesus involves more than the Holy Spirit does—vv. 6-7:

a. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.

b. The Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.

5. The Spirit of Jesus is the totality and the full realization of the all-inclusive Jesus—16:7.

E. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:

1. If we do not have the Spirit of Jesus, Jesus will not be real to us.

2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

Day 4

III. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:

A. This Spirit, who is the living water that we drink and who is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit.

B. Without the human essence the Spirit of God could not be the flowing water of life; if God would be a flowing river of life, He must be constituted with the human nature of Jesus.

C. “There is now the Spirit of the glorified Jesus:…we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing” (Andrew Murray).

四 我們需要經歷並享受耶穌人性的靈為着傳福音，為着召會事奉，為着日常生活，並為着主的恢復—加五 22～23，腓二 15，四 8。

肆 使徒保羅和他的同工為着開展福音而有的行動，不是照着他們的定意和愛好，也不是照着人議定的行程，乃是憑耶穌的靈—徒十六 6～7：

一 他們的工作是憑聖靈（6），涵括了主的成為肉體和出生，並憑耶穌的靈（7），涵括了主的人性、為人生活、釘死、復活和升天；使徒是在這樣一位包羅萬有之靈的指引與引導下行動。

二 我們為主作那一種工，在於我們由那一種靈所引導、指引、教導並構成：

1 保羅作為盛裝三一神的器皿，完全是由聖靈（涵括了主的成為肉體和出生）與耶穌的靈（涵括了主的人性、為人生活、包羅萬有的死、分賜生命的復活和升天）所構成—6～7 節。

2 保羅乃是由這包羅萬有的靈所構成的人；因此，他能真實的傳講耶穌基督—十三 26～39，十七 18，二八 31。

3 那靈若成為我們的構成，我們的工作就要成為這靈的彰顯，我們所作的工就是為着耶穌這位帶着人性、為人生活、死、復活和升天的成為肉體者。

4 我們若由耶穌的靈所構成，我們所作的工，就是傳講耶穌這包羅萬有者，將祂這包羅萬有的一位傳輸給人—九 20、22，十七 18，二八 23、31。

D. We need to experience and enjoy the Spirit of the humanity of Jesus for gospel preaching, for the church service, for our daily walk, and for the Lord's recovery—Gal. 5:22-23; Phil. 2:15; 4:8.

IV. The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by a human council but by the Spirit of Jesus—Acts 16:6-7:

A. Their work was by the Holy Spirit (v. 6), who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus (v. 7), who was involved with the Lord's humanity, human living, crucifixion, resurrection, and ascension; the apostles were moving under the direction and guidance of such an all-inclusive Spirit.

B. The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted:

1. As a vessel containing the Triune God, Paul was fully constituted with the Holy Spirit, who was involved with the Lord's incarnation and birth, and with the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—vv. 6-7.

2. Paul was a person constituted with this all-inclusive Spirit; thus, he could truly preach Jesus Christ—13:26-39; 17:18; 28:31.

3. If the Spirit becomes our constitution, then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension.

4. If we are constituted with the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others—9:20, 22; 17:18; 28:23, 31.

伍 耶穌的靈清楚的描繪於腓立比書頭兩章：

一 在一章有福音的傳揚（12～18）；我們要傳福音，就需要耶穌的靈：

- 1 這章說到在推廣福音上的交通，沒有嫉妒或爭競—5、15、17節。
- 2 福音書中所陳明耶穌的生活，是沒有嫉妒、爭競或私圖好爭的；因此，耶穌的靈沒有嫉妒、爭競或私圖好爭。
- 3 我們應當在耶穌的靈裏傳福音，沒有嫉妒、爭競或私圖好爭。

二 在推廣福音上有交通，要求我們在一位靈裏，並且同魂—27節：

- 1 我們若不在耶穌的靈裏，就不在推廣福音上有交通。
- 2 我們惟有在耶穌的靈裏，纔可能在一位靈裏，並且同魂。
- 3 我們要經歷基督，就需要藉着耶穌的靈，沒有嫉妒、爭競或私圖好爭，而在推廣福音上有交通。

三 藉着耶穌的靈，我們就能以基督為我們的榜樣—二1～9：

- 1 藉着耶穌的靈，我們就能像耶穌那樣謙卑—5～7節。
- 2 藉着耶穌的靈，我們就能滿足使徒保羅的請求，並且顧到其他聖徒—3節。
- 3 藉着耶穌的靈，我們就能思念同一件事，有相同的愛—1～2節。

V. The Spirit of Jesus is clearly portrayed in the first two chapters of Philippians:

A. In Philippians 1 we have the preaching of the gospel (vv. 12-18); in order to preach the gospel, we need the Spirit of Jesus:

1. This chapter is concerned with the fellowship unto the gospel without envy or strife—vv. 5, 15, 17.
2. The life of Jesus as presented in the Gospels was a life without envy, strife, or rivalry; thus, the Spirit of Jesus does not have envy, strife, or rivalry.
3. We should preach the gospel in the Spirit of Jesus, without envy, strife, or rivalry.

B. Fellowship unto the gospel requires that we be in one spirit with one soul (v. 27):

1. If we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel.
2. Only in the Spirit of Jesus is it possible for us to be in one spirit and with one soul.
3. To experience Christ we need to be in the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.

C. By the Spirit of Jesus we can take Christ as our pattern—2:1-9:

1. By the Spirit of Jesus we can be as humble as Jesus was—vv. 5-7.
2. By the Spirit of Jesus we can fulfill the request of the apostle Paul and care for other saints—v. 3.
3. By the Spirit of Jesus we can think the one thing and have the same love—vv. 1-2.

晨興餽養

徒十六 6『聖靈既然禁止他們在亞西亞講道，他們就經過弗呂家和加拉太地區。』

路一 35『天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

基督作為末後的亞當，成了有許多美妙元素加進來的賜生命之靈。這就是在使徒行傳這卷書裏，擴展以產生基督身體的那靈。…在使徒行傳裏，神的靈，聖靈，成了耶穌的靈，就是基督自己。乃是藉着這包羅萬有奇妙之靈的擴展，召會—基督的身體—就產生了。

我們需要對使徒行傳這卷書裏所有的事情，有新的認識、領會和觀點。在這卷書中所發生的事，乃是耶穌這奇妙之靈的擴展，為着產生基督的身體，就是召會。…這位奇妙的基督將祂自己與許多人調和在一起，包括彼得、約翰、雅各、保羅、提摩太、和早期數以千計的聖徒。所有在使徒行傳裏的聖徒都與基督聯合，並且與是靈的基督成為一。（書信中神的靈同人的靈，九至一〇頁。）

信息選讀

林前十五章四十五節告訴我們，末後的亞當成了賜生命的靈；林後三章十七節說主就是那靈。此外，林前六章十七節說，『但與主聯合的，便是與主成為一靈。』我希望你們把這三處經節記在心裏。在此我們有基督作為那靈在我們人的靈裏，並且這二靈調和成為一靈。今天，基督不僅是聖靈或神的靈，也是賜生

Morning Nourishment

Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Christ as the last Adam became a life-giving Spirit with many wonderful elements added to Him. This is the Spirit in the book of Acts who was spreading to produce the Body of Christ....In the Acts the Spirit of God, the Holy Spirit, has become the Spirit of Jesus, who is Christ Himself. It is through the spreading of this wonderful all-inclusive Spirit that the church, the Body of Christ, came into existence.

We need a new understanding, comprehension, and view of all the matters in the book of Acts. What is taking place in this book is the spreading of Jesus as the wonderful Spirit to produce the Body of Christ, which is the church....This wonderful Christ mingled Himself with many human beings, including Peter, John, James, Paul, Timothy, and thousands of believers in the early days. All the believers in the Acts were joined to Christ and made one with Christ as the Spirit. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," pp. 256-257)

Today's Reading

First Corinthians 15:45 tells us that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 says that the Lord is the Spirit. In addition, 1 Corinthians 6:17 says, "He who is joined to the Lord is one spirit." I hope that you will keep all three of these verses in mind. Here we have Christ as the Spirit in our human spirit, and these two spirits are mingled as one. Christ today is not only the Holy Spirit or the Spirit of God but also the life-giving Spirit, the

命的靈，就是加上許多美妙元素的賜人生命之靈，包括為着救贖的成肉體、釘死、復活、升天，甚至也包含了祂的登寶座、作元首、作主。這靈進入我們靈裏，並且這二靈成為一。這一乃是召會、召會生活、和基督身體之建造的實際。在初期，彼得、保羅、和所有的使徒都在這一裏生活、工作。換言之，他們在這靈裏生活、工作；這靈乃是調和的靈—基督作為賜生命的靈與我們人的靈調和成為一靈。（書信中神的靈同人的靈，一〇頁。）

行傳十六章六至七節指明，我們可以經歷並享受基督作耶穌的靈，聖靈，就是那在使徒盡職事時引導他們的一位。這段經文論到保羅和他的同工說，『聖靈既然禁止他們在亞西亞講道，他們就經過弗呂家和加拉太地區。到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』使徒保羅和他的同工為着開展福音而有的行動，不是照着他們的定意和愛好，也不是照着人議定的行程，乃是照着耶穌的靈。

基督的靈怎樣是基督的實際，耶穌的靈也照樣是耶穌的實際。我們若沒有耶穌的靈，耶穌對我們就不是實際的。然而，今天耶穌對我們是實際的，因為我們有耶穌的靈作為耶穌的實際、實化。耶穌在地上時，是個一直遭受強烈逼迫的人。因此，『耶穌的靈』乃是有極大受苦能力之人的靈。祂是人的靈，也是受苦能力的靈。

身為傳福音者，保羅出去傳道也受了苦。在苦難中，他需要耶穌的靈；因為在耶穌的靈裏，有受苦的元素和忍受逼迫的受苦力量。今天我們傳揚時，也需要耶穌的靈來面對反對和逼迫。（新約總論第九冊，二八七頁。）

參讀：新約總論，第二百九十三篇；書信中的靈，第八篇。

Spirit who gives life with many wonderful elements added to Him, including incarnation for redemption, crucifixion, resurrection, ascension, and even His enthronement, headship, and lordship. This Spirit comes into our spirit, and these two spirits become one. This oneness is the reality of the church, the church life, and the building up of the Body of Christ. In the early days Peter, Paul, and all of the apostles lived and worked in this oneness. In other words, they lived and worked in this Spirit, that is, in the mingled spirit—Christ as the life-giving Spirit mingled with our human spirit to be one spirit. (CWWL, 1966, vol. 2, “The Divine Spirit with the Human Spirit in the Epistles,” p. 257)

Acts 16:6-7 indicates that we may experience and enjoy Christ as the Spirit of Jesus, the Holy Spirit, who guided the apostles in their ministry. Speaking of Paul and his co-workers, these verses say, “They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council but by the Spirit of Jesus.

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, the Spirit of Jesus is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. (The Conclusion of the New Testament, p. 2999)

Further Reading: The Conclusion of the New Testament, msg. 293; CWWL, 1965, vol. 3, “The Spirit in the Epistles,” ch. 8

晨興餽養

徒十六 7『到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』

西一 24『現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。』

耶穌的靈不只是神的靈，在祂裏面有神性，使我們能活神聖的生命；也是那人耶穌的靈，在祂裏面有人性，使我們能過正確的人性生活，也能忍受其中的痛苦。

我們需要仔細留意行傳十六章六至七節裏兩個神聖的稱呼：『聖靈』與『耶穌的靈』。這兩個稱呼交互使用，啓示耶穌的靈就是聖靈。在新約裏，聖靈是神的靈一般的稱呼；耶穌的靈是神的靈特別的說法，指成為肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了為人的生活 and 十字架的死。這指明在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂為人生活並受死的元素。使徒傳講的職事，乃是在人的生命裏，為着人類並在人類中間，一個受苦的職事，因此需要這樣一位包羅萬有的靈。（新約總論第九冊，二八七至二八八頁。）

信息選讀

在行傳十六章，路加首先說到聖靈，然後說到耶穌的靈——這兩個對神的靈的稱呼，是舊約中所沒有的。『聖靈』這名稱第一次是用在主耶穌成孕的時候。乃是到了這時，為着引進新約的經綸，替基督的來臨豫備道路，並為祂豫備人體，纔用聖靈這名稱。（路一

Morning Nourishment

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings.

We need to pay careful attention to two divine titles in Acts 16:6 and 7—the Holy Spirit and the Spirit of Jesus. The interchangeable use of these two titles reveals that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life. (The Conclusion of the New Testament, pp. 2999-3000)

Today's Reading

In Acts 16 Luke first speaks of the Holy Spirit and then of the Spirit of Jesus—two titles for the Spirit of God not found in the Old Testament. The title the Holy Spirit was used for the first time at the conception of the Lord Jesus. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the term the Holy

15, 35, 太一 18, 20。) 要明白聖靈這名稱第一次的使用，我們需要看見這名稱與主的成爲肉體有關。因此，按首次題到的原則，聖靈與基督的成爲肉體和出生有關。這名稱指明神在成爲肉體時，進到人裏面與人成爲一。在新約裏，聖靈這名稱指明神自己現今正與人調和。

在行傳十六章七節，路加的寫作從聖靈轉到耶穌的靈。耶穌這人首先過爲人的生活，然後被釘十字架並復活，又升到諸天之上，被立爲主爲基督。因此，耶穌的靈含示主的人性、爲人生活、死、復活和升天。（新約總論第九冊，二八八至二八九頁。）

耶穌的靈這名所涵括的比聖靈所涵括的更多。聖靈僅僅涵括主耶穌的成爲肉體和出生，但耶穌的靈涵括祂的人性、爲人生活、死、復活和升天。

在行傳十六章，我們看見使徒在福音工作上的行動，嚴格說來，不是藉着神的靈，乃是藉着聖靈與耶穌的靈。聖靈涵括主的成爲肉體和出生，耶穌的靈涵括主的人性、爲人生活、死、復活和升天。這兩個神聖的名稱有力的指明，保羅在他福音工作上的行動，不是照着舊經綸的作法。這行動若是照着舊經綸的作法，就該題到神的靈或耶和華的靈。但十六章沒有題到神的靈或耶和華的靈，卻告訴我們聖靈禁止保羅和他的同工在亞西亞講道，耶穌的靈不許他們往庇推尼去。路加說到聖靈和耶穌的靈，指明使徒的福音工作乃是神新約經綸裏新的行動。（使徒行傳生命讀經，四三七頁。）

參讀：基督包羅萬有的靈，一二至一五頁。

Spirit came into use (Luke 1:15, 35; Matt. 1:18, 20). In order to understand the first usage of the title the Holy Spirit, we need to see that this title is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth. This title indicates God's coming into man to be one with man in incarnation. In the New Testament, the title the Holy Spirit indicates that God is now mingling Himself with man.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus first lived a human life and then was crucified and resurrected, and He ascended to the heavens and was made Lord and Christ. Thus, the Spirit of Jesus implies the Lord's humanity, human living, death, resurrection, and ascension. (The Conclusion of the New Testament, p. 3000)

The Spirit of Jesus involves more than the Holy Spirit does. The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension.

In Acts 16 we see that the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelical work was not something in the way of the old dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned. But in Acts 16 there is no mention of the Spirit of God nor of the Spirit of Jehovah. Instead, we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelical work of the apostles was a new move in God's New Testament economy. (Life-study of Acts, pp. 379-380)

Further Reading: CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ," pp. 560-563

晨興餽養

路一 31 『看哪，你將懷孕生子，要給祂起名叫耶穌。』

太一 21 『她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。』

神新約的經綸藉着主的成爲肉體、人性、爲人生活、死、復活和升天得以完成。聖靈與耶穌的靈包括了這些事。這就是說，現今稱爲聖靈與耶穌之靈的那靈，乃是基督的成爲肉體、人性、爲人生活、死、復活和升天的總和與終極完成。當我們有這聖靈與耶穌的靈，我們就有這位在成爲肉體裏，在人性和爲人生活裏，並在死、復活和升天裏的基督。（使徒行傳生命讀經，四三七至四三八頁。）

信息選讀

基督復活之後，在祂的復活裏成了是靈的基督。這位是靈的基督與那靈乃是一。（林前十五 45，林後三 17。）聖靈，也就是耶穌的靈，乃是這位是靈之基督的總和。這位是靈的基督乃是由一些元素所構成的，這些元素是成爲肉體、人性、爲人生活、死、復活和升天。在整個宇宙中，祂是惟一有這六項資格的。惟有祂具備成爲肉體、人性、爲人生活、死、復活和升天的資格。因此，耶穌的靈乃是這合格之耶穌的實化。耶穌的靈是這樣一位包羅萬有者的總和。在行傳十六章，保羅和他的同工乃是在這樣一位靈的指引下行動；這靈乃是包羅萬有之基督的總和。

我…關於聖靈與耶穌之靈的傳講，…是我半個多世紀研讀聖書和別人的著作，加上觀察眾聖徒的經

Morning Nourishment

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters. This means that the Spirit who is now called the Holy Spirit and the Spirit of Jesus is the totality and ultimate consummation of Christ's incarnation, humanity, human living, death, resurrection, and ascension. When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension. (Life-study of Acts, p. 380)

Today's Reading

After His resurrection and in His resurrection Christ has become the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17). The Holy Spirit, who is also the Spirit of Jesus, is the totality of this pneumatic Christ. The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only one who possesses these six qualifications. Only He is qualified with incarnation, humanity, human living, death, resurrection, and ascension. Hence, the Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus is the totality of such an all-inclusive One. In Acts 16 Paul and his co-workers were moving under the direction of such a Spirit, the Spirit who is the totality of the all-inclusive Christ.

What I have been ministering...regarding the Holy Spirit and the Spirit of Jesus...is the result of more than a half century of studying the holy Word and

歷，以及我自己經歷的結果。因此，我對神聖的靈這兩個稱呼的交通，乃是基於多年的研讀、觀察和經歷。

我們若看見聖靈與耶穌的靈這兩個名稱的意義，就會為今天基督徒中間對這些事可憐的領會感到哀傷。有誰知道耶穌的靈乃是基督這獨一合格者的總和與實化？（基督是藉着成為肉體、人性、為人生活、死、復活和升天而合格。）我們當然不是以主在祂的憐憫裏所指示我們的為誇耀，但我們有負擔將真理告訴尋求神的人。關於那靈的真理，它的深奧在傳統的神學裏找不到，這深奧乃是在神話語的深處。我們若知道這些深奧，就不該滿足於在神話語的表面上『溜冰』。在主恢復裏的我們，不該這樣停留在表面上。

我們實在需要查考行傳十六章六至七節裏兩個神聖的稱呼。禁止保羅和西拉在亞西亞講道的不是神的靈，也不是耶和華的靈，乃是完成救主成孕的聖靈。他們試着要往庇推尼去的時候，不是神的靈或耶和華的靈不許他們—乃是耶穌的靈不許他們往那裏去。耶穌的靈就是帶着人性，在地上過三十三年半的為人生活，經過包羅萬有的死，從死人中復活，將神聖的生命分賜到所有的信徒裏面，以繁殖這生命，並且升到諸天之上被立為主為基督的那一位的靈。不許可使徒往庇推尼去的靈，就是這耶穌的靈。這靈乃是包羅萬有之耶穌的總和與完全的實化。這些經文證明，使徒是在這樣一位包羅萬有之靈的指引與引導下行動。願我們都看見這裏的啓示，而不滿足於對神話語膚淺的領會。（使徒行傳生命讀經，四三八至四四〇頁。）

參讀：書信中神的靈同人的靈，第八章。

the writings of others, plus observing the experience of the saints and my own experience. My fellowship concerning these two titles of the divine Spirit, therefore, is based upon years of study, observation, and experience.

If we see the significance of the titles the Holy Spirit and the Spirit of Jesus, we shall mourn and lament over the pitiful situation among Christians today with respect to understanding these matters. Who knows that the Spirit of Jesus is the totality and realization of Christ as the unique qualified One, the One qualified through incarnation, humanity, human living, death, resurrection, and ascension? We certainly are not proud of what the Lord, in His mercy, has shown us. But we are burdened to tell the truth to God's seeking people. The depths of the truth regarding the Spirit is not found in traditional theology; on the contrary, it is in the depths of the Word. If we would know these depths, we should not be content to "skate on the ice" of the surface of the Word. We in the Lord's recovery should no longer stay on the surface in such a way.

We surely need to consider the two divine titles in Acts 16:6 and 7. Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God nor by the Spirit of Jehovah, but by the Holy Spirit, who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from among the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ. The Spirit who did not allow the apostles to go into Bithynia was the Spirit of this Jesus. This Spirit is the totality and the full realization of the all-inclusive Jesus. These verses prove that the apostles were moving under the direction and guidance of such an all-inclusive Spirit. May we all see the revelation here and not be satisfied with a superficial understanding of the Word of God. (Life-study of Acts, pp. 380-382)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 8

第七週 ■ 週四

晨興餽養

路二四 26『基督受這些害，又進入祂的榮耀，豈不是應當的麼？』

約七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

約翰七章三十七至三十九節這段經文與耶穌的人性很有關係。我們都熟悉這幾節聖經，我信好多人可以背得出來。我們對這段經文通常是注意到活水，活水很清楚是指着那靈說的。但是恐怕我們從來沒注意到這裏的那靈，與耶穌的人性很有關係。這靈，就是從我們裏面流出來的活水，是由耶穌的人性構成的。沒有耶穌的人性，就不會有這樣的一位靈。這一點在三十九節說得很清楚；那裏說，那時還沒有那靈，因為耶穌尚未得着榮耀。這證明了那靈是由耶穌那得榮耀的人性所構成的。我們必須看見，聖經在此是說到一個復活的人性。（基督是實際，一三三至一三四頁。）

信息選讀

約翰七章三十九節所說的那靈，與神的靈不同。神的靈早已存在；我們總不能說，神的靈還沒有。但主耶穌在這裏確實說，還沒有那靈。因此，這一定是個新的，是與神的靈不同的。神的靈只是由神的成分構成，但基督復活以後的那靈，是由更多的成分構成的。祂不僅有神的素質，還有人的素質。從前神的靈只有神的素質，可是現在耶穌的靈中，不只有神的素質，

WEEK 7 ■ DAY 4

Morning Nourishment

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 7:37-39 is very much related to the humanity of Jesus. We all know these verses well; I believe that many of us can recite them. We pay our attention in these verses mostly to the matter of the living water. And it is clear that the living water is just the Spirit. But we have probably never seen that the Spirit in this passage is much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is speaking of a resurrected humanity. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 101)

Today's Reading

The Spirit mentioned here is different from the Spirit of God. The Spirit of God already existed. We could never say that the Spirit of God was not yet. But the very Spirit mentioned here by the Lord Jesus was not yet. Hence, this Spirit must be something new and different from the Spirit of God. The Spirit of God was constituted only with the divine essence of God. But after the resurrection of Christ, the Spirit was constituted with something more. He not only had the divine essence but the human essence as well. Formerly, the Spirit of God was constituted

還有人的素質。以前這個靈只有神一種的元素，現在耶穌的靈包括神、人二種元素。因此在耶穌未得榮耀之前，就是說在祂復活之前，還沒有耶穌的靈。具有神的素質的靈，已經在那裏；惟獨具有神、人兩種素質的靈，還沒有。

沒有人的素質，神的靈無法成爲生命的水流。神若要成爲湧流的生命河，就必須有耶穌的人性構成在其中。比方說，單有水，你不能給人茶喝，要給人茶喝，你必須把茶葉加進水裏去。在耶穌復活之前，神的靈是大能的，但祂不能在人裏面成爲湧流的生命；如果祂要流通在人裏面，就需要把耶穌的人性加進去。如果神的靈要在天使裏面成爲湧流的生命，可能不需要耶穌的人性；但是如果作爲人湧流的生命，就需要人的成分，需要耶穌的人性。

有一天我再讀慕安得烈所著『基督的靈』第五篇，在那裏我得到最有力的印證。…『現在有了那得着榮耀之耶穌的靈：耶穌已將祂澆灌下來；我們已接受祂像祝福的江河流入我們裏面，從我們流過，並從我們流出。』

在耶穌的人性裏，我們有生命、生命的長大、以及生命的流。只有這一種湧流的生命，能使人滿足。如果我們天天喝耶穌的靈，凡我們所是的，都要成爲生命的流，不僅滿足我們自己，還能滿足別人。這樣生命的流不在於說方言或恩賜的表顯，也不在於能力、知識或教訓；這乃是一種經常喝耶穌的生命。這種生命不是藉着神奇、神聖、或屬天的方式彰顯出來，乃是以極其人性的方式彰顯出來。（基督是實際，一三四至一三五、一三七、一四二至一四三頁。）

參讀：基督是實際，第十二篇；那靈，第十二篇。

with God's essence only, but now the Spirit of Jesus is constituted not only with the essence of God but also with the essence of a man. Previously, the Spirit had only one element—the divine; now the Spirit of Jesus includes two elements—the divine and the human. Thus, before Jesus was glorified, which means before He was resurrected, the Spirit of Jesus was not yet. The Spirit with the divine essence was there, but the Spirit with both the divine and human essence was not yet.

Without the human essence the Spirit of God could not be the flowing water of life. If God would be a flowing river of life, He must be constituted with the human nature of Jesus. For example, you cannot serve tea without water. In order to serve tea, you must add tea into the water. Before Jesus was resurrected, the Spirit of God was mighty, but He could not be the flowing life in man. If He would flow in man, He required the human nature of Jesus to be added into Him. If the Spirit of God were to be the flowing life in angels, He probably would not need the humanity of Jesus. But if He is to be the flowing life to man, He requires the human element. He needs the human nature of Jesus.

One day I was reading again chapter 5 of The Spirit of Christ by Andrew Murray. There I received the strongest confirmation....Listen to what Andrew Murray says:..."There is now the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing."

It is in the humanity of Jesus that we have the life, the growth of life, and the flowing of life. It is this kind of flowing life that satisfies others. If we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others. Such a flow of life is not a matter of speaking in tongues or the manifestation of gifts; nor is it a matter of power, knowledge, or teaching; rather, it is a life that is always drinking of Jesus. This life is manifested not in a miraculous, divine, and heavenly way, but in a very human way. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 101-104, 107)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 12; CWWL, 1990, vol. 1, "The Spirit," ch. 12

第七週 ■ 週五

晨興餽養

徒二八 23『…就有更多的人到他〔保羅〕的住所來，保羅從早到晚對他們講解，鄭重見證神的國，引摩西的律法和眾申言者的書，以耶穌的事勸服他們。』

31『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

我們作任何事，都必須與耶穌是一，接受祂作我們的人性。如果在某種活動上，無法取用祂的人性，我們最好不作。我不是說我們不要作人，…我們需要耶穌的人性，這個人性是在耶穌的靈裏。

我們必須作正確的人，但不是憑着自己的人性，乃是憑着主的人性。作妻子的，必須憑着祂的人性作妻子；作丈夫的，必須憑着祂的人性作丈夫；作學生的，必須憑着耶穌的人性作學生。結果我們都要與前不同，卻又如此富於人性。我們乃是憑着耶穌的人性作妻子、丈夫、學生、父母、孩童、和學校的老師。如果我們是這樣的人，我們就會有生命的流，使別人得到滿足。我相信，如果當老師的弟兄姊妹能這樣作人，那麼在學校中，就會真正有生命的流。別的老師和學生會覺得你們裏面有個東西令人滿足，並且活活潑潑的湧流着。他們可能不會解釋，但他們會感覺得到。（基督是實際，一四二至一四三頁。）

信息選讀

如果你是一個藉着享受耶穌人性而飲於祂的弟兄，外面看起來你似乎沒有甚麼能力，但是在你裏面那個生命的流，會使別人得到滿足，並且有一種說服力與吸引力，至終使別人悔改信主。這就是召會生活中福音的開展。這種傳福音不在乎有多大能力，乃在乎享受基督人性的生命。

WEEK 7 ■ DAY 5

Morning Nourishment

Acts 28:23 ...Many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

We all must be one with Jesus in whatever we do by taking Him as our humanity. If we cannot take His humanity in any course of action, we had better not do it. I do not mean that we should not be a human being....We need the humanity of Jesus, and this humanity is in the Spirit of Jesus.

We must be proper human beings, not by our humanity but by the Lord's humanity. As a wife, we must be a wife by His humanity; as a husband, we must be a husband by His humanity; as a student, we must be a student by the humanity of Jesus....If we are this kind of person, we will have the flow of life that will satisfy others. I believe that if all the brothers and sisters who are teachers would be this kind of person, there would be a real flow of life in the schools. The other teachers and students would realize that there is something satisfying, living, and flowing within you. They might not be able to explain it, but they would sense it. (CWVL, 1971, vol. 2, "Christ as the Reality," pp. 107-108)

Today's Reading

If you are a brother who is drinking of Jesus by enjoying His humanity, it may seem that you do not have power, yet the flow of life within you will satisfy, convince, attract, and eventually convert others. This is the spreading of the gospel in the church life. This kind of gospel preaching does not depend so much on the power but on the life that enjoys Christ's humanity.

耶穌的人性不僅能產生有恩賜的人，更能產生出一種內裏生命的流，使別人滿足。如果我們願意有這一種生命的流，沒有別的方法，只有藉着時時喝耶穌的靈，來享受耶穌的人性。我們的觀念必須確實的轉變。不論何時我們禱告，必須以這種觀念來禱告。不論何時我們喝這靈，必須以這種觀念來喝祂。我們喝這靈，不是為着能力、權能或神蹟；我們乃是喝耶穌的靈，以享受耶穌的人性。（基督是實際，一四三至一四四頁。）

使徒保羅和他的同工為着開展福音而有的行動，不是照着他們的定意和愛好，也不是照着人議定的行程，乃是藉着聖靈，照着神的旨意，如同我們在腓利受差傳福音時所看到的。（徒八 29，39。）（使徒行傳生命讀經，四三四頁。）

我們為主作那一種工，在於我們由那一種靈所引導、指引、教導並構成。保羅不是由神的靈或耶和華的靈所構成，而是由聖靈與耶穌的靈所構成。保羅作為盛裝三一神的器皿，完全是由聖靈（涵括了主的成為肉體和出生）與耶穌的靈（涵括了主的人性、為人的生活、包羅萬有的死、分賜生命的復活和升天）所構成。保羅乃是由這包羅萬有的靈所構成的人。因此，他出來傳講的時候，能真實的傳講耶穌基督。

我們需要對這事實有深刻的印象，就是我們為主作那一種工，在於我們由那一種靈所引導、所構成。事實上，這靈應當成為我們的構成，然後我們的工作就要成為這靈的彰顯，為耶穌這位帶着人性、為人的生活、死、復活、和升天的成為肉體者作工。我們若由耶穌的靈所構成，我們所作的工，就是傳講耶穌是這包羅萬有者，將祂傳輸給人。（新約總論第九冊，二九一頁。）

參讀：書信中的靈，第七篇。

The humanity of Jesus not only has much to do with the producing of gifted persons, but it also produces the flowing of the inner life to satisfy others. There is no other way to have such a flow of life but by enjoying the humanity of Jesus by drinking of the Spirit of Jesus all the time. We must have a real change in our concept. Whenever we pray, we must pray with this concept. Whenever we are drinking of the Spirit, we must drink of Him with this concept. We are not drinking of the Spirit for power, might, or miracles, but we are drinking of the Spirit of Jesus for the humanity of Jesus. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 108)

The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference, nor according to any schedule made by human council, but by the Holy Spirit according to God's counsel, as in the mission of Philip (Acts 8:29, 39). (Life-study of Acts, p. 377)

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

We need to be impressed with the fact that the kind of work we do for the Lord depends on the Spirit by whom we are guided and of whom we are constituted. Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension. If we are constituted of the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others. (The Conclusion of the New Testament, p. 3002)

Further Reading: Life-study of Acts, msg. 44; CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 7

腓一 5『爲了你們從頭一天直到如今，在推廣福音上所有的交通。』

27『只要你們行事爲人配得過基督的福音，叫或來見你們，或不在你們那裏，可以聽見關於你們的事，就是你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』

腓立比書頭兩章與耶穌的靈有關，後兩章與基督的靈有關。一至二章不是關乎復活，而是關乎耶穌；但三至四章則關係到復活。譬如，三章十節說，『使我認識基督、並祂復活的大能。』不僅如此，四章十三節說，『我在那加我能力者的裏面，凡事都能作。』這乃是基督的靈，與復活有關。在一章我們有福音的傳揚，我們傳福音需要耶穌的靈。頭兩章對耶穌的靈有清楚的描繪。耶穌的靈不爭競，也沒有私圖好爭或敵對。（經歷基督，一九頁。）

信息選讀

當拿撒勒人耶穌在地上的時候，祂沒有嫉妒、爭競或私圖好爭。腓立比一章題到這三樣消極的事。在這一章也有一些積極的事，就如交通、以及在一個靈裏並同魂。我們如何能在一個靈裏並同魂？憑着我們的靈是不可能的，因爲我們的靈是嫉妒的靈。當我們看到別人領頭時，我們就嫉妒。然後我們會開始在私圖好爭的靈裏爭競。雖然我們的靈是如此，但耶穌的靈卻不然。福音書中所陳明耶穌的生活，是沒有嫉妒、爭競或私圖好爭的。惟有在耶穌的靈裏，我們纔有可能在一個靈裏並同魂。

Phil. 1:5 For your fellowship unto the furtherance of the gospel from the first day until now.

27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

The first two chapters of Philippians are related to the Spirit of Jesus, and the last two are related to the Spirit of Christ. Chapters 1 and 2 are related not to resurrection but to Jesus. Chapters 3 and 4 are related to resurrection....In the first chapter of Philippians we have the preaching of the gospel. To preach the gospel we need the Spirit of Jesus. The Spirit of Jesus is clearly portrayed in the first two chapters. The Spirit of Jesus does not strive, and it has no rivalry or enmity. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 332-333)

Today's Reading

When Jesus the Nazarene was on earth, He did not have any envy, strife, or rivalry. These three negative things are mentioned in Philippians 1. In this chapter there are also some positive things, such as the fellowship and the matter of being in one spirit and one soul. How can we have one spirit and one soul? This is not possible by our spirit, for our spirit is a spirit of envy. When we see others taking the lead, we are envious. Then we begin to strive in the spirit of rivalry. Although our spirit is like this, the Spirit of Jesus is not. Consider the life of Jesus as presented in the Gospels. His life was a life without envy, strife, or rivalry. To be one in spirit and in soul is possible only in the Spirit of Jesus.

同魂主要的意思是同一個心思。基督徒不能同魂，原因乃是每個人都想作頭，沒有人願意在後。但憑着耶穌的靈，我們纔可能同魂。如果我們說，『我要在耶穌的靈裏，』我們立刻會有對基督的經歷，並且與別人是同靈同魂。然後我們就會為着福音一齊努力。腓立比一章二十七節的『一齊』，意思是我們是配搭的；不是個人主義的，乃是團體的。當我們都在耶穌的靈裏同魂的時候，我們就會在福音上一齊努力。

雖然腓立比一章相當長，但是可以很簡單的概述如下：這一章是論到藉着耶穌的靈，沒有嫉妒、爭競或私圖好爭，而在推廣福音上有交通。我們乃是這樣經歷基督。這不僅是了結已往、奉獻自己、或注意裏面膏油塗抹等等，那不是從基督的身體達到基督身體之頭的路。我們要達到基督身體的頭，就需要憑着耶穌的靈，沒有嫉妒、爭競或私圖好爭，並且在推廣福音上有交通。在我們傳福音的生活中，不該有嫉妒、爭競或私圖好爭，甚至對反對者也不能如此。反之，我們只該憑着耶穌的靈傳福音。我們只要稍微有一點私圖好爭，就無法在耶穌的靈裏。不僅如此，我們若不在耶穌的靈裏，就不在推廣福音上有交通，我們對基督的經歷就了了。為着經歷基督，我們需要憑着耶穌的靈，沒有嫉妒、爭競或私圖好爭，而在推廣福音上有交通。

許多基督教的教師，鼓勵人模倣腓立比二章所啓示的榜樣，但要我們模倣基督是不可能的。譬如，我們絕不能像一隻羊羔。我們要像一隻羊羔，就需要有羊羔的生命。照樣，我們不可能模倣主耶穌。祂謙卑的標準對我們來說是太高了。然而，阿利路亞，耶穌的靈在我們裏面！藉着耶穌的靈，我們能像耶穌那樣謙卑。藉着耶穌的靈，我們能滿足使徒保羅的請求，並且顧到其他的聖徒。藉着耶穌的靈，我們能放下自己的意見，並能在靈裏和魂裏是一。藉着耶穌的靈，我們眾人就能思念同一件事，有相同的愛。（經歷基督，一九至二一、四五頁。）

參讀：經歷基督，第二、四章。

To be one soul mainly means to be one mind. The reason Christians cannot be one soul is that each desires to be first and that no one is willing to be last. But it is possible for us to be one soul by the Spirit of Jesus. If we say, "I want to be in the Spirit of Jesus," we will immediately have the experience of Christ and be one spirit and one soul with others. Then we will strive together for the gospel. The word together in Philippians 1:27 means that we are coordinated and that we are not individualistic but corporate. When we are all in the Spirit of Jesus and are in one soul, we will strive together.

Although the first chapter of Philippians is rather long, it may be outlined quite simply. This chapter is concerned with the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. It is in this way that we experience Christ. It is not simply a matter of clearing the past, consecrating ourselves, or caring for the inner anointing. That is not the way from the Body to the Head. In order to reach the Head, we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. In our gospel-preaching life there should be no envy, strife, or rivalry, not even with the opposers. Instead, we should simply preach the gospel by the Spirit of Jesus. But as long as there is the slightest bit of rivalry, we cannot be in the Spirit of Jesus. Moreover, if we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel, and we are through with the experience of Christ. To experience Christ we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.

Many Christian teachers have encouraged others to imitate the pattern revealed in Philippians 2, but it is impossible for us to imitate Christ. For example, we can never be like a lamb. In order to be like a lamb, we need to have the life of a lamb. Likewise, it is impossible for us to imitate the Lord Jesus. The standard of His humility is too high for us. Hallelujah, the Spirit of Jesus is in us! By the Spirit of Jesus we can be just as humble as He was. By the Spirit of Jesus we can fulfill the request of the apostle Paul and care for all the other saints. By the Spirit of Jesus we can drop all our opinions and be one in spirit and in soul. By the Spirit of Jesus we all can think the one thing and have the same love. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 333, 351)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 2, 4

第七週詩歌

WEEK 7 — HYMN

196

聖靈的豐滿—耶穌基督的靈

7 7 7 7 (英 242)

A 大調

4/4

5 | 1 1 1 1 2 3 2 | 1 - - 7 1 | 2 2 2 2 3 4 2 | 3 - -

一 今日我們神的靈，成了耶穌基督靈；

1 3 | 5 5 6 5 4 3 | 2 - - 5 | 6 4 4 3 2 1 7 | 1 - - ||

死而復活的神人，得榮升天，此靈成。

- 二 從那升天的耶穌，這靈降到我靈裏，
使祂一切的實際，都成我們的經歷。
- 三 這個耶穌基督靈，包含一切的成分；
神、人二性其中存，人生、神榮也藏隱。
- 四 死的功能及受苦，復活大能並升天，
寶座、權柄和國度，全都在這靈中含。
- 五 憑這一切的成分，這靈運行在我靈；
藉祂膏油的塗抹，我得享受主豐盛。
- 六 這個包羅萬有靈，是我一切的祕訣；
多方作工在我裏，使神作我的一切。

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

1. The Spir - it of God to - day The Spir - it of Je - sus
is, The God--man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.
3. The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.
4. The suffring of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.
5. With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.
6. This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

第八週

神國的發展

綱 要

讀經：徒一 3、8～9，八 12，十四 22，十九 8，二十 25，二八 23、31

週 一

壹 路加福音敘述成爲肉體之耶穌的職事，作爲那成爲肉體之耶穌在地上的記載；使徒行傳記載復活升天的基督，藉着祂的信徒，在地上執行祂在天上繼續的職事——8～9。

一 在福音書裏，主在地上的職事，由祂自己所完成，乃是將祂自己作爲國度的種子撒在祂的信徒裏面；那時，召會還沒有建造起來——路八 4～15。

二 在使徒行傳，主在天上的職事，藉着祂的信徒在祂的復活和升天裏所完成，乃是將祂作爲神國的發展擴展出去，爲要在全地建造召會，構成祂的身體，就是祂的豐滿，以彰顯祂，甚至是神的豐滿，以彰顯神——八 12，十四 22，十九 8，二十 25，二八 23、31，太十六 18，弗一 23，三 19。

貳 神的國乃是使徒們在使徒行傳中傳講的主題（八 12，十四 22，十九 8，二十 25，

Week Eight

The Development of the Kingdom of God

OUTLINE

Scripture Reading: Acts 1:3, 8-9; 8:12; 14:22; 19:8; 20:25; 28:23, 31

Day 1

I. The Gospel of Luke is a narrative of the ministry of the incarnated Jesus as a record of the incarnated Jesus on earth; Acts is a record of the succeeding ministry of the resurrected and ascended Christ in heaven carried out through His believers on earth—1:8-9:

A. In the Gospels the Lord's ministry on earth, carried out by Himself, was sowing Himself as the seed of the kingdom into His believers, with no church built up yet—Luke 8:4-15.

B. In Acts the Lord's ministry in heaven, carried out through His believers in His resurrection and ascension, spreads Him as the development of the kingdom of God for the building up of the church throughout the entire world to constitute His Body, His fullness, to express Him, even the fullness of God for God's expression—1:8; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Matt. 16:18; Eph. 1:23; 3:19.

II. The kingdom of God is the main subject of the apostles' preaching in Acts (8:12; 14:22; 19:8; 20:25; 28:23, 31); this is

二八 23、31)；這是由復活的基督有四十天之久向使徒們顯現，對他們講說神國的事（一 3）所指明：

週 二

一 在福音書裏，主耶穌自己來宣揚國度的福音——路四 43：

- 1 神的國乃是救主作生命的種子，撒到祂的信徒，就是神的選民裏面，並發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權——十七 21，可四 3、26。
- 2 神國的入門是重生，其發展是信徒在神聖生命裏的長大——約三 5，彼後一 3～11。
- 3 神的國在今天召會的生活，是忠信的信徒在其中生活的，並要發展為要來的國度，作得勝聖徒在千年國裏所承受的賞賜——羅十四 17，加五 21，弗五 5，啓二十四 4、6。
- 4 至終，神的國要完成於新耶路撒冷，作神永遠的國，就是神永遠生命之永遠福分的永遠範圍，在新天新地裏給神所有的贖民享受，直到永遠——二一 1～4，二二 1～5、14。
- 5 神的國乃是救主當作福音，好消息，所傳揚給與神生命隔絕之人的一弗四 18。
- 6 主在路加十七章二十至二十一節的話，指明神的國不是物質的，乃是屬靈的；神的國就是救主——在祂第一次的來臨裏（21～22），在祂第二次的來臨裏（23～30），在祂得勝信徒的被提裏（31～36），以及在祂毀滅敵基督（37），以恢復全地，

indicated by the fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them concerning the kingdom of God (1:3):

Day 2

A. In the Gospels the Lord Jesus Himself had announced the gospel of the kingdom—Luke 4:43:

1. The kingdom of God is the Savior as the seed of life sown into His believers, God's chosen people, and developing into a realm over which God can rule as His kingdom in His divine life—17:21; Mark 4:3, 26.
2. The entrance into the kingdom of God is regeneration, and the development of the kingdom is the believers' growth in the divine life—John 3:5; 2 Pet. 1:3-11.
3. The kingdom of God is the church life today, in which the faithful believers live, and it will develop into the coming kingdom as a reward to be inherited by the overcoming saints in the millennium—Rom. 14:17; Gal. 5:21; Eph. 5:5; Rev. 20:4, 6.
4. Eventually, the kingdom of God will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all of God's redeemed will enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14.
5. The kingdom of God is what the Savior announced as the gospel, the good news, to those who were alienated from the life of God—Eph. 4:18.
6. The Lord's word in Luke 17:20-21 indicates that the kingdom of God is not material but spiritual; it is the Savior in His first coming (vv. 21-22), in His second coming (vv. 23-30), in the rapture of His overcoming believers (vv. 31-36), and in His destroying of the Antichrist (v. 37) to recover the whole earth for His reign there (Rev. 11:15).

使祂得在其上的掌權裏（啓十一 15）。

7 神的國就是救主自己；祂從前在法利賽人中間，但如今就在信徒裏面——路十七 21，林後十三 5，西一 27：

- a 救主在那裏，那裏就有神的國；神的國與祂同在，祂將神的國帶給祂的門徒——路四 43，十七 21。
- b 基督是神國的種子，撒在神所揀選的人裏面，發展為神掌權的範圍——八 5、10。
- c 祂復活以後，就在祂的信徒裏面；因此，今天神的國就在召會裏——約十四 20，羅八 10，十四 17。

週 三

二 在行傳一章三節，主耶穌這在復活裏的一位，必定幫助門徒對神的國有這樣正確的領悟：

- 1 門徒必定開始看見，神的國就是基督作生命在信徒裏面擴展，也是基督作生命在信徒裏面繁殖，形成神在祂生命裏管治的範圍——約三 3、5。
- 2 門徒必然已經領會，他們現今是基督繁殖、擴展的一部分，因此是神國的一部分——徒一 8～9，八 12，二十 25，二八 23、31。

週 四

叁 神的國是基督作生命擴展到祂的信徒裏，形成神在祂生命裏管治的範圍——彼後一 3～11：

一 人要進這國，就需要為罪悔改，相信福音，使他們的罪得赦免，並由神重生，得着符合這國

7. The kingdom of God is the Savior Himself, who was in the midst of the Pharisees but who is now within the believers—Luke 17:21; 2 Cor. 13:5; Col. 1:27:

- a. Wherever the Savior is, there the kingdom of God is; the kingdom of God is with Him, and He brings it to His disciples—Luke 4:43; 17:21.
- b. Christ is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm—8:5, 10.
- c. Since His resurrection He has been within His believers; hence, the kingdom of God is within the church—John 14:20; Rom. 8:10; 14:17.

Day 3

B. In Acts 1:3 the Lord Jesus as the One in resurrection must have helped the disciples to have such a proper realization concerning the kingdom of God:

- 1. The disciples must have begun to see that the kingdom of God is the spreading of Christ as life in the believers, that it is the propagation of Christ as life in His believers to form a realm in which God rules in His life—John 3:3, 5.
- 2. The disciples certainly must have understood that they were now part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God—Acts 1:8-9; 8:12; 20:25; 28:23, 31.

Day 4

III. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:

A. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be

神聖性質的神聖生命—可一 15, 約三 3、5。

- 二 所有在基督裏的信徒，在召會時代都能有分於這國，在神的公義、和平並聖靈中的喜樂裏享受神—羅十四 17。
- 三 這國在要來的國度時代，要成為基督和神的國，給得勝的信徒承受並享受，叫他們與基督同王一千年—林前六 9～11, 加五 19～21, 弗五 5, 啓二十 4、6。
- 四 神的國是永遠的國，要成為神永遠生命的永遠福分，在新天新地裏給神所有的贖民享受，直到永遠—二一 1～4, 二二 1～5、14、17。

週 五

肆 眾召會與神的國是並行的；由復活基督的繁殖所產生的眾召會，乃是今天在地上神的國—徒十四 22, 二十 25:

- 一 這位在升天裏，憑着那靈，藉着門徒，繁殖祂自己的復活基督，乃是神國的實際；神的國就是祂的擴展—一 8, 八 12:
 - 1 眾召會就是這位來把自己當作神國種子撒播出去之基督的擴展；這是福音書裏所啓示的一可四 3、26。
 - 2 在福音書裏，基督乃是國度的種子；在使徒行傳裏有這種子的繁殖，以產生眾召會，就是神的國—八 1、12, 十三 1～4。
- 二 我們在眾召會裏乃是基督的繁殖，也是基督的擴展，並且我們正在擴大神的國—啓一 9、11。

regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.

- B. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
- C. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.
- D. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.

Day 5

IV. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:

- A. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
 - 1. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
 - 2. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
- B. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

伍 在行傳十四章二十二節，保羅懇求那些恆守信仰的信徒要領悟，我們進入神的國，必須經歷許多患難，因為全世界都反對我們進入其中；進入神的國就是進入對基督作為國度的完全享受。

陸 在行傳十九章我們看見，撒但抵擋神在地上開展祂的國；為着繁殖基督的優勝職事，乃是為着神國的爭戰—9、23～41 節。

柒 保羅在二十八章三十一節宣揚神的國，乃是復活、升天、包羅萬有之基督的繁殖—23、31 節：

一 這可由『教導主耶穌基督的事』這句話得着證明；主耶穌基督的事乃是與神的國並行的—23 節。

二 將基督的事教導人，就是開展神的國；所以，神的國實際上就是復活基督的繁殖—這過程今天繼續藉由信徒得以實行—31 節。

V. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.

VI. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 9, 23-41.

VII. Paul's proclaiming the kingdom of God in 28:31 was the propagation of the resurrected, ascended, and all-inclusive Christ—vv. 23, 31:

A. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—v. 23.

B. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

第八週 ■ 週一

晨興餽養

徒一 3『祂受害之後，用許多確據，將自己活活的顯給使徒看，四十天之久向他們顯現，講說神國的事。』

8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

行傳一章九節說，『說了這話，他們正看的時候，祂就被取上升，有一朵雲彩把祂從他們的眼界中接上去了。』路加的福音結束於主的升天，（路二四 51，）他的行傳開始於主的升天。路加的福音敘述成爲肉體的耶穌在地上的職事；他的行傳記載復活升天的基督，藉着祂的信徒，在地上執行祂在天上繼續的職事。在福音書裏，主獨自完成祂在地上的職事，將祂自己作爲神國的種子，僅僅撒在信徒裏面；那時，召會還沒有建造起來。在使徒行傳，主藉着祂的信徒，在祂的復活和升天裏，完成祂在天上的職事，將祂作爲神國的發展擴展出去，爲要在全地建造召會，（太十六 18，）構成祂的身體，就是祂的豐滿，（弗一 23，）以彰顯祂；甚至是神的豐滿，（弗三 19，）以彰顯神。（使徒行傳生命讀經，三九至四〇頁。）

信息選讀

國度作神在生命上特別的掌權，乃是與召會並行。這在使徒行傳裏清楚的啓示出來；這卷書經常題到國度與召會，有許多經文說到國度，（一 3，八 12，十四 22，十九 8，二十 25，二八 23，31，）另有許

WEEK 8 ■ DAY 1

Morning Nourishment

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 1:9 says, “And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight.” Luke’s Gospel ends with the Lord’s ascension into heaven (Luke 24:51), and his Acts begins with it. His Gospel is a narrative of the ministry of the incarnated Jesus on earth. His Acts is a record of the succeeding ministry of the resurrected and ascended Christ in heaven carried out through His believers on earth. In the Gospels, the Lord’s ministry on earth, carried out by Himself, only sowed Himself as the seed of the kingdom of God into His believers, with no church built up yet. In Acts, the Lord’s ministry in heaven, carried out through His believers in His resurrection and ascension, spreads Him as the development of the kingdom of God for the building up of the church (Matt. 16:18) throughout the entire world to constitute His Body, His fullness (Eph. 1:23), to express Him, even the fullness of God (3:19) for God’s expression. (Life-study of Acts, p. 35)

Today’s Reading

The kingdom as God’s reign in a particular way in the sense of life goes in parallel with the church. This is revealed clearly in the book of Acts, where the kingdom and the church are frequently mentioned. Many verses speak of the kingdom (Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31), and many other verses

多經文說到召會。(五 11, 八 1, 3, 九 31, 十一 22, 26, 十二 1, 5, 十三 1, 十四 23, 27, 十五 3 ~ 4, 22, 41, 十六 5, 十八 22, 二十 17, 28。)國度是首先題到的。行傳一章三節告訴我們,主耶穌『受害之後,用許多確據,將自己活活的顯給使徒看,四十天之久向他們顯現,講說神國的事』。這有力的指明,神的國乃是使徒在五旬節後的使命中,所要傳講的主題。主耶穌升到諸天之上,並將自己這包羅萬有的靈澆灌出來以建立召會之前,祂教導門徒國度的事。他們若不認識或領悟國度的事,主耶穌就很難帶他們進入召會。因此,在行傳一章,就透徹的教導國度。

在行傳以下各章,召會被帶進來。召會首次題起是在五章十一節,八章一節說到在耶路撒冷的召會。使徒行傳從頭至尾一再題到召會。然而,召會來臨後,國度仍被傳揚。在八章十二節,腓利把神國的福音傳給撒瑪利亞人。十四章二十二節說,『我們進入神的國,必須經歷許多患難。』依照十九章八節,保羅在會堂裏放膽講說神國的事。再者,二十章二十五節告訴我們,保羅來往傳揚國度。末了,在二十八章二十三節,保羅對那些到他住所來的人『講解,鄭重見證神的國』。由此我們可以看見,使徒行傳開始並結束於神的國。此外,我們又看見,國度與召會是成對的,因為國度與召會並行。沒有國度,召會生活就沒有開始,也沒有終結。召會生活與國度有密切的關係,因為國度是召會的命脈。因此,國度對召會生活是絕對重要的。(新約總論第八冊,一三至一四頁。)

參讀:新約總論,第二百四十一篇。

speak of the church (5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22, 41; 16:5; 18:22; 20:17, 28). The kingdom is mentioned first. Acts 1:3 tells us that to the apostles the Lord Jesus “presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.” This indicates strongly that the kingdom of God would be the main subject of the apostles’ preaching in the coming commission after Pentecost. Before the Lord Jesus ascended to the heavens and poured out Himself as the all-inclusive Spirit to establish the church, He taught His disciples about the kingdom. If they had not had any knowledge or realization concerning the kingdom, it would have been difficult for the Lord Jesus to bring them into the church. Therefore, in the first chapter of Acts the kingdom was taught thoroughly.

In the following chapters of Acts the church is brought in. The first mention of the church is in Acts 5:11. Acts 8:1 refers to the church in Jerusalem. Throughout the book of Acts the church is mentioned again and again. However, after the church comes in, the kingdom is still preached. In 8:12 Philip brought the good news concerning the kingdom of God to the Samaritans. Acts 14:22 says that “through many tribulations we must enter into the kingdom of God.” According to 19:8, Paul spoke boldly in the synagogue concerning the kingdom of God. Furthermore, 20:25 tells us that Paul went about proclaiming the kingdom. Finally, in 28:23 Paul “expounded these matters, solemnly testifying of the kingdom of God” to those who came to him in his lodging. From this we can see that the book of Acts begins and ends with the kingdom of God. Moreover, Acts shows us that the kingdom and the church are a pair, for the kingdom goes in parallel with the church. Without the kingdom there is neither the beginning nor the conclusion of the church life. The church life is intimately related to the kingdom because the kingdom is the life pulse of the church. Therefore, the kingdom is absolutely crucial to the church life. (The Conclusion of the New Testament, pp. 2556-2557)

Further Reading: The Conclusion of the New Testament, msg. 240

第八週 ■ 週二

晨興餽養

路十七 20 ~ 21 『法利賽人問神的國幾時來到，耶穌回答說，神的國來到，不是觀察得到的；人也不得說，看哪，在這裏，或說，在那裏；因為看哪，神的國就在你們中間。』

傳神的國為福音，就是將神的國當作福音，佳音來傳揚。…神的國乃是救主（見路十七 21 註 1）作生命的種子，撒到祂的信徒，就是神的選民裏面，（可四 3，26，）並發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權。（聖經恢復本，路四 43 註 1，註 2。）

信息選讀

神國的入門是重生，（約三 5，）其發展是信徒在神聖生命裏的長大。（彼後一 3 ~ 11。）神的國在今天是召會的生活，是忠信的信徒在其中生活的，（羅十四 17，）並要發展為要來的國度，作得勝聖徒在千年國裏（啓二十 4，6）所承受的賞賜。（加五 21，弗五 5。）至終，神的國要完成於新耶路撒冷，作神永遠的國，就是神永遠生命之永遠福分的永遠範圍，在新天新地裏給神所有的贖民享受，直到永遠。（啓二一 1 ~ 4，二二 1 ~ 5，14。）…這樣的國，就是出於神生命的國，乃是救主在路加四章當作福音，好信息，所傳揚給與神生命隔絕（弗四 18）之人的。（聖經恢復本，路四 43 註 2。）

主〔在路加十七章二十至二十一節對法利賽人問神的國幾時來到〕的回答指明神的國不是物質的，乃是屬靈的；神的國就是救主—在祂第一次的來臨裏，（21 ~

WEEK 8 ■ DAY 2

Morning Nourishment

Luke 17:20-21 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation; nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

To announce the gospel of the kingdom of God is to preach the kingdom of God as the gospel, the good news. (Luke 4:43, footnote 1) The kingdom of God is the Savior (see footnote 1 on Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. (Luke 4:43, footnote 2)

Today's Reading

The entrance into the kingdom is regeneration (John 3:5), and the development of the kingdom is the believers' growth in the divine life (2 Pet. 1:3-11). The kingdom is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as a reward to be inherited (Gal. 5:21; Eph. 5:5) by the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all God's redeemed will enjoy in the new heaven and new earth for eternity—Rev. 21:1-4; 22:1-5, 14....Such a kingdom, the kingdom of God, is what the Savior announced [in Luke 4] as the gospel, the good news, to those who were alienated from the life of God (Eph. 4:18). (Luke 4:43, footnote 2)

The Lord's answer [in Luke 17:20-21] to the question raised by the Pharisees concerning the kingdom of God indicates that the kingdom of God is not material but spiritual. It is the Savior in His first coming (vv. 21-22), in His

22,) 在祂第二次的來臨裏, (23 ~ 30,) 在祂得勝信徒的被提裏, (31 ~ 36,) 以及在祂毀滅敵基督, (37,) 以恢復全地, 使祂得在其上的掌權裏。(啓十一 15。)

路加十七章二十二至二十四節證明神的國就是救主自己; 當法利賽人問祂關於國度的來臨時, 祂就在他們中間。救主在那裏, 那裏就有神的國。…神的國與祂同在, 祂將神的國帶給祂的門徒。(22。)祂是神國的種子, 撒在神所揀選的人裏面, 發展為神掌權的範圍。祂復活以後, 就在祂的信徒裏面。(約十四 20, 羅八 10。)因此, 今天神的國就在召會裏。(十四 17。)

主在路加十七章二十一節對法利賽人說, 『看哪, 神的國就在你們中間。』『你們』指詢問的法利賽人。(20。)救主—神的國, 不是在他們裏面, 只是在他們中間。

法利賽人問主, 神的國幾時來到, 主回答說, 神的國來到, 不是觀察得到的。這就是說, 神的國不是看得見的, 不是觀察得到的。神的國乃是看不見的, 是肉眼不能看到的。

主對法利賽人的答覆, 有力的指明神的國實際上就是救主自己。主好像對他們說, 『你們看不見神的國, 但神的國現今就在你們中間。雖然神的國現今就在這裏, 你們卻沒有屬靈的領悟來看見。你們需要屬靈的眼睛來看屬靈的事物, 來看神的國。這國實際上是一個奇妙的人物。你們用肉眼能看見這人物身體的存在, 但你們沒有屬靈的視力看見祂屬靈的實際。這人物屬靈的實際事實上就是神的國。因此, 我說神的國現今就在你們中間。然而你們不能領悟這個屬靈的實際。』(路加福音生命讀經, 三八三至三八四、三八〇至三八一頁。)

參讀: 新約總論, 第二百四十一篇。

second coming (vv. 23-30), in the rapture of His overcoming believers (vv. 31-36), and in His destroying of the Antichrist (v. 37) to recover the whole earth for His reign there (Rev. 11:15).

Luke 17:22 through 24 prove that the kingdom of God is the Savior Himself, who was among the Pharisees when He was asked by them regarding the kingdom. Wherever the Savior is, there is the kingdom of God. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm. Since His resurrection, He is within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God is within the church today (Rom. 14:17).

In Luke 17:21 the Lord said to the Pharisees, "Behold, the kingdom of God is in the midst of you." The word you here refers to the questioning Pharisees (v. 20). The Savior as the kingdom of God was not within them; He was only in the midst of them.

When the Pharisees questioned the Lord about the coming of the kingdom of God, He answered that the kingdom of God does not come with observation. This means that the kingdom of God is not visible or observable. Rather, the kingdom of God is invisible; it is something that cannot be seen with physical eyes.

In the Lord's answer to the Pharisees, there is a strong indication that the kingdom of God is actually the Savior Himself. The Lord seems to be saying to them, "You cannot see the kingdom of God, but right now it is among you. Although the kingdom of God is here now, you do not have the spiritual perception to see it. You need spiritual eyes to see spiritual things, to see the kingdom of God. Actually, this kingdom is a wonderful person. With your physical eyes you can see the material existence of this person. But you do not have spiritual sight to perceive His spiritual reality. The spiritual reality of this person is actually the kingdom of God. Therefore, I say that the kingdom of God is now here among you. You, however, cannot perceive this spiritual reality." (Life-study of Luke, pp. 330-331)

Further Reading: The Conclusion of the New Testament, msg. 241

晨興餽養

約三 5『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』

徒八 12『及至他們信了腓利所傳神的國和耶穌基督之名的福音，連男帶女就受了浸。』

主耶穌四十天之久向祂的門徒顯現。在聖經裏，四十天是試煉和試驗的時期。（申九 9，18，王上十九 8。）主耶穌被那靈引到曠野，受魔鬼的試誘，那時祂禁食四十晝四十夜。（太四 1～2。）以色列人也在曠野被神試驗並教育了四十年。…在行傳一章，主耶穌四十天之久時隱時現，為要試驗並訓練祂的門徒。（新約總論第九冊，二五七頁。）

信息選讀

在這四十天期間，基督這在復活裏的一位也對門徒講說神國的事。雖然使徒行傳沒有告訴我們，關於國度主說了甚麼，但我們可以藉着主其他部分的話，推論祂所說的。在福音書裏，主耶穌教導門徒許多關於國度的事。主在祂復活以後的四十天期間，不太可能再對門徒講說關於國度的新事。反之，祂可能重複祂在福音書裏所教導門徒的。在福音書裏，當主說到國度時，門徒不能領會主所教導他們的。他們還沒有屬靈的內在眼光來領會神的國，因為主還不在他們裏面。但在約翰二十章，他們將復活的基督奇妙的人位，就是賜生命的靈，接受到他們裏面。結果，在行傳一章，他們就非常不同了，因為基督這賜生命的靈現今在他們裏面，作他們的生命和人位。因着他們有賜生命的靈在裏面，所以他們

Morning Nourishment

John 3:5 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

The Lord Jesus appeared to the disciples for a period of forty days [Acts 1:3]. In the Bible forty days are a period of trial and testing (Deut. 9:9, 18; 1 Kings 19:8). When the Lord Jesus was led up by the Spirit into the wilderness to be tempted by the devil, He fasted forty days and forty nights (Matt. 4:1-2). Also, the children of Israel were tested, educated, by God in the wilderness for forty years....In Acts 1 the Lord appeared and disappeared during a period of forty days in order to test and train His disciples. (The Conclusion of the New Testament, p. 2974)

Today's Reading

During these forty days, Christ as the One in resurrection also spoke to the disciples the things concerning the kingdom of God. Although we are not told in Acts what the Lord spoke concerning the kingdom, we may infer what He said by considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples much concerning the kingdom. It is not likely that during the forty days after His resurrection, He gave the disciples something new concerning the kingdom. Rather, He may have repeated what He taught them in the Gospels. When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what He was teaching them. They did not have the spiritual insight to understand the kingdom of God, because the Lord was not yet in them. But in John 20 they received the wonderful person of the resurrected Christ into them as the life-giving Spirit. As a result, in Acts 1 they were very different, for Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they

能領會主關於神國的講論。

在行傳一章三節，主耶穌這在復活裏的一位，必定幫助門徒對神的國有這樣正確的領悟。門徒必定開始看見，神的國就是基督作生命在信徒裏面擴展，也是基督作生命在信徒裏面繁殖，形成神在祂生命裏管治的範圍。門徒必然已經領會，他們現今是基督繁殖、擴展的一部分，因此是神國的一部分。（新約總論第九冊，二五七至二五九頁。）

在馬可四章二十六至二十九節，主耶穌說到國度種子的比喻。『神的國是這樣，如同人把種子撒在地上，黑夜睡覺，白日起來，這種子就發芽漸長，怎麼會這樣，他並不知道。地生五穀，是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒。』（26～28。）這裏的人就是主耶穌作撒種者。種子是基督自己作生命的種子撒在我們裏面。這比喻啓示神的國是生命的事，是神生命的事，這生命發芽、長大、結果、成熟並產生收成。國度不是人的智慧和能力所產生無生命的組織。國度的實際是基督作生命的種子撒在我們裏面，並在我們裏面長大，以至於成熟。

國度的實際也見於基督的擴展，作為祂的擴大。基督的擴展乃是祂在我們裏面的長大，並且祂的擴展就是祂的擴大。

啓示錄一章六節告訴我們，我們成了神的國。基督用祂自己的血，把我們從我們的罪中釋放了；（5；）又使我們成為國度。基督的血所救贖的信徒，不僅由神所生，進入神的國，（約三5，）更為着神的經綸成為國度，就是召會。（太十六18～19。）啓示錄的作者約翰，是在這國度裏；（一9；）所有蒙救贖得重生的信徒，也都是這國度的一部分。（羅十四17。）

我們是神的國，因為我們是基督的擴展，就是祂的擴大。（新約總論第八冊，九九至一〇〇頁。）

參讀：新約總論，第二百五十篇。

were able to understand the Lord's speaking concerning the kingdom of God.

In Acts 1:3 the Lord Jesus as the One in resurrection must have helped the disciples to have such a proper realization concerning the kingdom of God. The disciples must have begun to see that the kingdom of God is the spreading of Christ as life to His believers, that it is the propagation of Christ as life to His believers to form a realm in which God rules in His life. The disciples certainly must have understood that they were now part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God.

In Mark 4:26-29 the Lord Jesus told the parable of the kingdom seed. "So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear" (vv. 26-28). The man is the Lord Jesus as the sower. The seed is Christ Himself as the seed of life sown into us. This parable reveals that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. The kingdom is not a matter of lifeless organization through man's wisdom and ability. The kingdom in its reality is a matter of Christ as the seed of life sown into us and growing in us unto maturity.

The kingdom's reality is also seen in Christ's expansion as the enlargement. Christ's expansion is His growth within us, and His expansion is His enlargement.

Revelation 1:6 tells us that we have been made the kingdom of God. Christ released us from our sins by His blood (v. 5) and made us a kingdom. The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5) but have also been made a kingdom for God's economy, which is the church (Matt. 16:18-19). John, the writer of the book of Revelation, was in the kingdom (Rev. 1:9), and all redeemed and reborn believers are also part of this kingdom (Rom. 14:17).

We are God's kingdom because we are the expansion of Christ, His enlargement. (The Conclusion of the New Testament, pp. 2974-2975, 2638-2639)

Further Reading: The Conclusion of the New Testament, msg. 250

第八週 ■ 週四

晨興餽養

彼後一 10 ~ 11 『所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅定不移；你們行這幾樣，就永不失腳。這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

神的國乃是神聖生命的國。我們可以用人的國作例證。正如人類是屬人生命的國，照樣，神的國是神聖生命的國。如果我們不是人，我們就不能領會屬人生命的國。比方，狗不能領會人的國，因為狗沒有屬人的生命。但如果狗能得着人的生命，牠就能領會人的國。照樣，我們是憑着神聖的生命來認識神的國，因為神的國乃是神聖生命的國。（使徒行傳生命讀經，三二頁。）

信息選讀

因着我們得着了神聖的生命，我們不僅認識神的國是甚麼，我們也成爲這國的一部分。如果狗能從人的生命而生，因而成爲人，這人自然就成爲人國的一部分。你難道沒有神聖的生命麼？是的，你有神聖的生命，並且因着有這生命，你就是神國的一部分。雖然我們能領會這些事，卻無法向沒有重生的人解釋。

門徒詢問行傳一章六節所記載的問題，顯然忘了他們裏面神聖的生命。他們的觀念是關於復興以色列國的事。這種傳統的觀念深植在所有猶太人的心思裏。彼得、約翰、雅各和其他門徒都有以色列國要得復興的觀念。一天過一天，他們盼望以色列國得復興。然

WEEK 8 ■ DAY 4

Morning Nourishment

2 Pet. 1:10-11 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

We have pointed out that the kingdom of God is a kingdom of the divine life. We may use the human kingdom as an illustration. Just as mankind is a kingdom of the human life, so the kingdom of God is a kingdom of the divine life. If we were not human beings, we could not understand the kingdom of human life. Dogs, for example, cannot understand the human kingdom, because they do not have a human life. But if a dog could receive the human life, it would then be able to understand the human kingdom. In a similar way, we know the kingdom of God by the divine life because God's kingdom is a kingdom of the divine life. (Life-study of Acts, p. 28)

Today's Reading

As those who have received the divine life, we not only know what the kingdom of God is; we become parts of this kingdom. If a dog could be born of the human life and thereby become a human being, this human being would automatically become a part of the human kingdom. Do you not have the divine life? Yes, you have the divine life, and because you have this life you are part of the kingdom of God. Although we can understand these matters, it is impossible to explain them to unregenerated people.

In asking the question recorded in Acts 1:6, the disciples apparently were forgetting the divine life that was within them. Their concept was related to the restoration of the kingdom of Israel. This traditional concept was in the minds of all Jews. Peter, John, James, and the other disciples had the concept that the kingdom of Israel would be restored. Day by day they were hoping for the

而三節告訴我們，主對他們不是講說以色列國，乃是講說神的國。

認識神的國需要屬靈的領悟，屬靈的見識。我們若沒有屬靈的見識，就不可能認識神的國。那些缺少屬靈領悟的人，也許以為進神的國就是上天堂。一般來說，這是墮落人類關於神國的天然觀念。

神的國就是神的管治、掌權，連同其一切福分和享受。神的國乃是神的福音和耶穌基督福音的目標。人要進這國，就需要為罪悔改，相信福音，（可一15，）使他們的罪得赦免，並由神重生，得着符合這國神聖性質的神聖生命。（約三3，5。）

所有在基督裏的信徒，在召會時代都能有分於這國，在神的公義、和平、並聖靈中的喜樂裏享受神。（羅十四17。）這國在要來的國度時代，要成為基督和神的國，給得勝的信徒承受並享受，（林前六9～10，加五21，弗五5，）叫他們與基督同王一千年。（啓二十四，6。）然後，因這國是永遠的國，所以將是神永遠生命的永遠福分，在新天新地裏給神所有的贖民享受，直到永遠。（二一1～4，二二1～5，14，17。）

神的國乃是召會的實際，藉着福音，由基督復活的生命所產生；（林前四15；）重生是其入門，（約三5，）而信徒裏面神聖生命的長大是其發展。（彼後一3～11。）

我們已經看見，神國的入門是重生，其發展是信徒在神聖生命裏的長大。神的國在今天是召會的生活，是忠信的信徒在其中生活的，（羅十四17，）並要發展為要來的國度，作得勝聖徒在千年國裏所要承受的賞賜。（加五21，弗五5。）（使徒行傳生命讀經，三三、三五、三〇至三二頁。）

參讀：使徒行傳生命讀經，第四至五篇。

restoration of the kingdom of Israel. However, in 1:3 we are told that the Lord spoke to them not about the kingdom of Israel but about the kingdom of God.

Knowing the kingdom of God requires spiritual perception, spiritual insight. Without spiritual insight, it is impossible for us to know the kingdom of God. Those who are lacking in spiritual perception may think that to enter into the kingdom of God is to go to heaven. In general, this is the natural concept of fallen mankind concerning God's kingdom.

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ. To enter into this kingdom people need to repent of their sins and believe in the gospel (Mark 1:15) so that their sins may be forgiven and that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5).

All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). It will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5), so that they may reign with Christ one thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14, 17).

The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel (1 Cor. 4:15). Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11).

We have seen that the entrance into the kingdom is regeneration and that the development of the kingdom is the believer's growth in the divine life. The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. (Life-study of Acts, pp. 28, 30, 26-28)

Further Reading: Life-study of Acts, msgs. 4-5

第八週 ■ 週五

晨興餽養

徒十四 22『堅固門徒的魂，勸勉他們恆守信仰，又說，我們進入神的國，必須經歷許多患難。』

啓一 9『我約翰，就是你們的弟兄，和你們在耶穌的患難、國度、忍耐裏一同有分的，為神的話和耶穌的見證，曾在那名叫拔摩的海島上。』

由基督的繁殖所產生的眾召會就是神的國。神的國乃是由基督的繁殖所產生的生命範圍。事實上，國度就是這復活、繁殖者的擴大。這位在升天裏，憑着那靈，藉着門徒，繁殖祂自己的復活基督，乃是神國的實際；神的國就是祂的擴展。（使徒行傳生命讀經，一七頁。）

信息選讀

我們可以用人的國為例，說明神的國是基督的擴展。起初，只有一個人，就是亞當。然後，亞當開始擴展、擴增。人的國先是一對夫婦，然後這對夫婦生了孩子。這樣，人的國就從一個人擴展到一個家。如今全人類都是人國的一部分。人的國就是人類，就是亞當這人的擴展。

神的國就是神的擴展，而這位神的具體化身就是基督。這基督的擴展就是眾召會。眾召會就是這位來把自己當作神國種子撒播出去之基督的擴展。…在福音書裏，基督乃是國度的種子。在使徒行傳裏有這種子的繁殖，以產生眾召會，就是神的國。

WEEK 8 ■ DAY 5

Morning Nourishment

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

The churches produced by Christ's propagation are the kingdom of God. The kingdom of God is a sphere of life produced by the propagation of Christ. Actually the kingdom is the expansion of this resurrected, propagating One. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God. The kingdom of God is His expansion. (Life-study of Acts, p. 14)

Today's Reading

We may use the kingdom of man, the human kingdom, for an illustration of the kingdom of God as the expansion of Christ. In the beginning, there was just one man, Adam. Then Adam began to expand, to increase. The kingdom of man was a couple, and then this couple brought forth children. In this way the kingdom of man expanded from one man to a family. Now the entire human race is part of the kingdom of man. The kingdom of man is simply mankind as the expansion of the man, Adam.

The kingdom of God is the expansion of God, whose embodiment is Christ. This expansion of Christ is the churches. The churches are the expansion of Christ as the One who came to sow Himself as the seed of the kingdom of God...In the Gospels Christ was the seed of the kingdom. In the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God.

也許你說，使徒行傳有二十八章。這當然是對的。然而，我們也可以說，使徒行傳還在繼續寫，因為復活基督的繁殖還在進行。…甚至今天，也許就寫下了某一章的某一段。這個寫就是復活基督的繁殖，這繁殖就是基督的擴展，成為神的國。我們在眾召會裏乃是基督的繁殖，也是基督的擴展，並且我們正在擴大神的國。

使徒行傳的主題〔乃是〕復活的基督在升天裏，憑着那靈，藉着門徒，為着產生眾召會—神的國—的繁殖。…國就是眾召會，眾召會就是基督的繁殖。

我們對使徒行傳的主題印象越深，就越會說，『主，我們敬拜你這位復活升天者。為着你的繁殖，我們讚美你。主，我們感謝你，我們乃是你今天的繁殖。感謝你，我們與你一同在諸天之上，眾召會就是神的國。』讓我們向全宇宙宣告：主耶穌現今是在諸天之上，祂這位被高舉者，現今正藉着我們作祂的見證人，在地上繁殖祂自己。（使徒行傳生命讀經，一七至一九頁。）

在行傳十四章二十二節，保羅和巴拿巴就告訴門徒：『我們進入神的國，必須經歷許多患難。』…今天我們在受苦時，就是在國度裏，在此我們受到操練、訓練、豫備，使我們有資格在基督的國裏掌權，與祂一同作王。

進入神的國，就是進入對基督這國度的完滿享受裏。…然而，全世界都反對神的子民進入對基督這國度的完滿享受裏。歷世紀以來，宗教尤其被神的仇敵利用，使神的子民不能進入對包羅萬有之基督這神的國完滿的享受。為這緣故，我們要藉着經歷許多患難，以進入神的國。（新約總論第六冊，一八六至一八七頁。）

參讀：使徒行傳生命讀經，第四十篇。

Perhaps you would say that Acts has twenty-eight chapters. This, of course, is correct. However, it is also true to say that the book of Acts is still being written because the propagation of the resurrected Christ is still taking place....Even today a portion of a chapter may have been written. This writing is the propagation of the resurrected Christ, and this propagation is the expansion of Christ to be the kingdom of God. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God.

The subject of the book of Acts [is] the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God....The kingdom is the churches, and the churches are the propagation of Christ.

The more we are impressed with the subject of Acts, the more we shall say, “Lord, we worship You as the resurrected One and the ascended One. We praise You for Your propagation. We thank You, Lord, that we are Your propagation today. We thank You that we are with You in the heavens and that the churches are the kingdom of God.” Let us declare to the whole universe that the Lord Jesus is now in the heavens, and that as the exalted One He is now propagating Himself on earth through us as His witnesses. (Life-study of Acts, pp. 14-15)

In Acts 14:22 Paul and Barnabas told the disciples that “through many tribulations we must enter into the kingdom of God.”...While we are suffering today, we are in the kingdom where we are being exercised, trained, prepared, and qualified to reign in Christ’s kingdom as His co-kings.

To enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom. However, the whole world opposes the entering of God’s people into the full enjoyment of Christ as the kingdom. Throughout the centuries, religion in particular has been used by God’s enemy to keep God’s people from entering into the full enjoyment of the all-inclusive Christ as the kingdom of God. For this reason, it is through many tribulations that we enter into the kingdom of God. (The Conclusion of the New Testament, p. 1731)

Further Reading: Life-study of Acts, msg. 40

第八週 ■ 週六

晨興餽養

徒二八 23『…有更多的人到他〔保羅〕的住所來，保羅從早到晚對他們講解，鄭重見證神的國，引摩西的律法和眾申言者的書，以耶穌的事勸服他們。』

31『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

保羅在以弗所的傳講很佔優勢，使人談論起那城的偶像來。作這行手藝的人擔心他們同業這一行的榮譽會遭到損傷。（徒十九 27。）

〔有一個銀匠說，〕『這保羅…引誘迷惑許多羣眾，說，人手所作的不是神…。』〔26。〕製造這些銀龕是一種污穢、鬼魔的行業，與鬼合作，為着撒但邪惡的國（太十二 26）霸佔篡竊人。在拜偶像的背後，有鬼魔煽動暴亂，抵擋使徒，攪擾並阻撓福音的傳講。這是撒但抵擋神在地上開展祂的國。（使徒行傳生命讀經，五一八頁。）

信息選讀

在行傳十九章二十三至四十一節，我們看見一個重要的原則。這原則就是：我們若在一个地方停留較久，就該有優勝的職事，能以激動別人。…〔保羅〕到那裏以前，那城的人是平靜的，敬拜亞底米偶像。但保羅在以弗所至終引起大擾亂。…他乃是在盡優勝的職事，那職事激動了全城，影響了社會。這指明我們若是停留在某地，我們的職事該是優勝的，以致正當的激起那地的情形。

WEEK 8 ■ DAY 6

Morning Nourishment

Acts 28:23 ...Many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

In Ephesus Paul's preaching was prevailing and caused people to talk about the idols in that city. The craftsmen were concerned that their business would come into disrepute (Acts 19:27).

[One who made silver shrines said], "This Paul has persuaded and perverted a considerable number, saying that the gods being made by hands are no gods at all" (v. 26)...Making...silver shrines was a dirty and demonic trade, a trade that cooperated with the demons to possess and usurp people for Satan's evil kingdom (Matt. 12:26). Behind the idol worship were demons who instigated the uproar against the apostle to disturb and frustrate the preaching of the gospel. This was Satan's fight against God's spreading of His kingdom on the earth. (Life-study of Acts, pp. 450, 449-450)

Today's Reading

In Acts 19:23-41 we see an important principle. This principle is that if we stay in a locality for a longer time we should have a prevailing ministry, a ministry that is able to stir up others....Before [Paul] arrived, the city was peaceful, worshipping the idol of Artemis. But Paul's presence in Ephesus eventually caused a great disturbance....He carried on a prevailing ministry, and that ministry stirred up the entire city, affecting the society. This indicates that if we stay in a particular place, our ministry should be so prevailing that it stirs up the situation there in the right way.

我們若跟從〔保羅的〕榜樣，就要藉着優勝的福音傳揚引起擾亂。…如果你的工作真是優勝，至終這優勝會摸着黑暗權勢的心臟。在以弗所，黑暗權勢的心臟是亞底米女神的廟。越多以弗所人成為在主裏的信徒，這廟的影響力就越小。表面看來，這次擾亂是一些作手藝的人引起的。實際上，這乃是幕後的鬼魔激起的。

我們的職事乃是要繁殖復活的基督為神的國。但今天每一個城市都是魔鬼的國。因此，為着繁殖基督的優勝職事，乃是為着神國的爭戰。全地都是黑暗的國。我們作工時，若是非常仁慈、溫和，想討好每一個人，那麼不論我們在一個地方停留多久，都不會激起反對。倘若我們的職事真是優勝的，我們一定會遭受反對。

我們都需要看見，神與撒但之間正進行着爭戰。所以，我們需要確定，凡我們所作的都絕對在神的國這一邊，沒有一事與黑暗的國有關。

二十八章三十一節說，保羅在羅馬自己所租的房子裏居住的兩年中，『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』神的國是使徒行傳着重點之一。路加寫的這本使徒行傳，開始於神的國，（一3，）也結束於神的國。

保羅宣揚神的國，這乃是復活基督的繁殖。我們怎樣得知？國度的宣揚是復活基督的繁殖，這個事實由二十八章三十一節『教導主耶穌基督的事』這句話得着證明。這指明神的國和主耶穌基督的事是並行的。將基督的事教導人，就是開展神的國。所以，神的國實際上就是復活基督的繁殖。（使徒行傳生命讀經，五一九至五二一、七一四至七一五頁。）

參讀：使徒行傳生命讀經，第五十二、七十一篇。

If we follow this pattern, we shall cause trouble through the prevailing preaching of the gospel. If your work is truly prevailing, eventually this prevailingness will touch the heart of the power of darkness. In Ephesus the heart of the power of darkness was the temple of the goddess Artemis. The more the Ephesians became believers in the Lord, the less influence this temple had. Apparently, the disturbance was caused by certain craftsmen. Actually, it was stirred up by the demons who were behind the scene.

Our ministry is to propagate the resurrected Christ as God's kingdom. But today every city is the kingdom of the devil. Hence, the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom. The whole earth is the kingdom of darkness. If we are very kind and gentle in carrying out our work, seeking to please everyone, no opposition will be stirred up, no matter how long we stay in a certain place. If our ministry is truly prevailing, there is bound to be opposition.

We all need to realize that a battle is raging between God and Satan. Therefore, we need to be certain that whatever we do is absolutely on the side of the kingdom of God and that nothing is involved with the kingdom of darkness.

Acts 28:31 says that during the two years Paul was in his rented dwelling in Rome, he was "proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered." The kingdom of God is one of the emphases of this book. Luke's writing both begins (Acts 1:3) and ends with the kingdom of God.

Paul's proclaiming the kingdom of God was the propagation of the resurrected Christ. How do we know this? The fact that the proclaiming of the kingdom is the propagation of the resurrected Christ is proved by the words teaching the things concerning the Lord Jesus Christ in 28:31. This indicates that the kingdom of God goes together with the things concerning the Lord Jesus Christ. To teach people the things concerning Christ is to spread the kingdom of God. Therefore, the kingdom of God is actually the propagation of the resurrected Christ. (Life-study of Acts, pp. 450-452, 621)

Further Reading: Life-study of Acts, msg. 52

第八週詩歌

WEEK 8 — HYMN

補919

神將得着國度

(英1299)

降B大調

4/4

一 創造之神有一目的，使人活着有意義；
 按祂形像我們被造，將祂權柄顯於地。
 人雖落入撒但詭計，使神目標受蒙蔽；
 但神終將得祂國度，子必完成父心意。

二 耶穌基督要得國度，
 生命種子長出實際，
 並非宗教人士所說，
 基督正在建造國度，

撒但詭計必無路；
 不顧一切的攔阻。
 死後纔能進國度；
 我們見證且目睹。

三 神子耶穌，我們救主，
 今成那靈進入人裏，
 祂是小小生命子粒，
 從裏到外，不住擴展，

是神親來成肉體；
 作為賜生命之氣。
 生根在人的靈裏；
 直到生命全漫溢。

四 弟兄，時間已經短促，
 藉着生命長大成熟，
 不再掙扎，不再奮鬪，
 凡事長入元首基督，

主正切慕得新婦；
 我們催促祂腳步。
 只要靈中轉向主；
 生命種子成國度。

五 惟憑生命正常生長，
 變化並非瞬間即成，
 哦，讓我們發展、取用
 寶貴種子長成國度，

基督得着祂國度；
 逐日增長是正途。
 生命種子的豐富；
 神旨成功不遲誤。

Man's Creator has a purpose
 The Kingdom — The Seed of the Kingdom

1299

1. Man's Cre - at - or has a pur - pose For our be - ing here on earth.
 In His i - mage we're cre - at - ed, To ex - press His rule on earth.
 But man fell to Sa - tan's tempt - ing; Thus God's goal was hid from view.
 Still our God will have His king - dom, For His Son will see it through.

2. Jesus Christ will get His kingdom
 Notwithstanding Satan's plans;
 He's obtaining something real by
 Growing in the hearts of man.
 Nothing like religion teaches:
 "You must wait until you die"—
 For the kingdom Christ is building,
 Is on earth before our eyes.

4. Time is short, oh, brothers, hear it,
 Christ is longing for His Bride.
 We can hasten His returning
 Simply by the growth in life.
 No more struggling, no more striving,
 Simply turn to Christ within.
 See the seed begin to blossom.
 Growing fully into Him.

3. His Son, Jesus, is our Savior.
 Once in human form He came.
 Now as Spirit He can enter
 As the breath of life to man.
 As a seed within our spirit
 Christ takes root and starts to grow,
 Spreading in our inmost being
 Till His life we come to know.

5. Jesus Christ will get His kingdom
 Just by growth—the normal way.
 Not an instant transformation;
 Growth goes on from day to day.
 This life-seed is all-inclusive—
 Everything we'll ever need;
 Yes, our God's eternal purpose
 Is within this precious seed.

第九週

在神聖水流獨一的流裏，
為着使徒行傳的繼續，
按屬天的異象而有神聖的託付

綱 要

讀經：徒二六 18，詩四六 4 上，啓二二 1，林前十六 10

週 一

壹 在聖經裏，神聖水流這獨一的流的觀念是很要緊的一創二 10～14，詩四六 4 上，約七 37～39，啓二二 1：

一 聖經啓示湧流的三一神—父是生命源，子是生命泉，靈是生命河—耶二 13，詩三六 9 上，約四 14，七 37～39。

二 這道流的源頭乃是神和羔羊的寶座—啓二二 1。

三 聖經裏只有一道流，一道神聖的水流（創二 10～14，啓二二 1）；因着只有一道神聖的水流，並且這道流是獨一無二的，我們就需要保守自己在這一道流裏。

四 神聖的水流，獨一的流，乃是主工作的水流—林前十六 10：

Week Nine

**The Divine Commission according to the Heavenly Vision
for the Continuation of the Book of Acts
in the Unique Flow of the Divine Stream**

OUTLINE

Scripture Reading: Acts 26:18; Psalms 46:4a; Revelation 22:1; 1 Corinthians 16:10

Day 1

- I. In the Scriptures the concept of the divine stream, the unique flow, is crucial—Gen. 2:10-14; Psalm 46:4a; John 7:37-39; Revelation 22:1:
 - A. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psalm 36:9a; John 4:14; 7:37-39.
 - B. The source of the flow is the throne of God and of the Lamb—Revelation 22:1.
 - C. In the Scriptures there is only one flow, one divine stream (Gen. 2:10-14; Revelation 22:1); since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow.
 - D. The divine stream, the unique flow, is the stream of the Lord's work—1 Corinthians 16:10:

- 1 有一道水流，我們可稱之為工作的水流，工作的流；水流所到之處，就有神的工作。
- 2 使徒行傳啓示，在主的行動中只有一道水流，我們需要保守自己在這一道水流裏—參十五 35 ~ 41。
- 3 神聖生命的流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。
- 4 召會的歷史表明，歷經各世代都有一道聖靈的水流，一直在湧流；許多人曾為主工作，但不是所有人都在那一道水流的湧流裏。

週 二

貳 主向保羅顯現，把他帶進主工作的水流，使他作執事和見證人，將他所看見主的事，和主將要顯現給他的事，見證出來—二六 16，參一 8，二三 11，二十 20、31：

- 一 保羅沒有違背那從天上來的異象—人是器皿以盛裝經過過程、終極完成的三一神，被祂充滿並彰顯祂；基督是神的奧祕，以及召會是基督的身體，基督的奧祕—二六 19，九 4 ~ 5、15，羅九 21、23，林後四 6 ~ 7，西二 2，弗三 4，五 32。
- 二 一旦你看見了神計畫的異象，並從一切事物悔改轉向基督自己，你裏面就會有一種運行和加力，以完成神的計畫；你在使徒行傳的繼續中生活並勞苦時，這異象會成為你的負擔—加一 15 ~ 16，羅十五 16，林前十五 10。

1. There is a stream, which we may call the stream, the current, of the work; where the stream flows, there is the work of God.
2. The book of Acts reveals that in the move of the Lord there is only one stream, and we need to keep ourselves in this one stream—cf. 15:35-41.
3. The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream.
4. The history of the church shows that throughout the generations there has been one stream of the Spirit flowing all the time; many have been working for the Lord, but not all have been in the flowing of that one stream.

Day 2

II. The Lord appeared to Paul to bring him into the stream of the Lord's work, making him a minister and a witness both of the things in which Paul had seen Him and of the things in which He would appear to Paul—26:16; cf. 1:8; 23:11; 20:20, 31:

- A. Paul was not disobedient to the heavenly vision of man as a vessel to contain, be filled with, and express the processed and consummated Triune God, of Christ as the mystery of God, and of the church as the Body of Christ, the mystery of Christ—26:19; 9:4-5, 15; Rom. 9:21, 23; 2 Cor. 4:6-7; Col. 2:2; Eph. 3:4; 5:32.
- B. Once you have seen a vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan; this vision will become your burden as you live and labor in the continuation of the book of Acts—Gal. 1:15-16; Rom. 15:16; 1 Cor. 15:10.

叁 行傳二十六章十八節啓示，我們今天在使徒行傳的繼續裏，爲着基督身體的擴增與建造所必須作的工作；這節聖經揭示我們神聖託付包羅萬有的內容：

一 這是要實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照着神新約的經綸所宣揚的。

二 我們需要就着行傳二十六章十八節裏神聖託付的內容來禱告，求主使這些成爲我們的經歷和實際，好使我們能帶別人進入這樣的經歷和實際—弗三 8：

1 『叫他們的眼睛得開』：

a 我們需要不斷的禱告，求主賜給我們智慧和啓示的靈，好多而又多的明白並看見基督、基督的身體以及那爲着神聖經綸的神聖分賜——17，三 5，參啓四 6，三 17，太六 6。

b 若沒有對主新的認識，和對祂新的異象，我們就無法往前—徒二六 16，腓三 8 下、10 上、13，參申四 25。

c 作執事和見證人，不是在於教訓和知識，乃是在於顯現和異象；我們所看見主的事，和主將要顯現給我們的事，就是我們所必須供應給人的一徒二二 14 ~ 15。

d 我們的託付是要『將那…奧祕有何等的經綸，向眾人照明』—弗三 9。

2 『叫他們…從黑暗轉入光中』：

III. Acts 26:18 reveals the work that we must do today for the increase and building up of the Body of Christ in the continuation of the book of Acts; this verse unveils the all-inclusive contents of our divine commission:

A. This is to carry out the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 according to God's New Testament economy.

B. We need to pray over the contents of our divine commission in Acts 26:18, asking the Lord to make them our experience and reality so that we can bring others into this experience and reality—Eph. 3:8:

1. "To open their eyes":

a. We need to continually pray for a spirit of wisdom and revelation to understand and to see more and more of Christ, the Body of Christ, and the divine dispensing for the divine economy—1:17; 3:5; cf. Rev. 4:6; 3:17; Matt. 6:6.

b. We cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:16; Phil. 3:8b, 10a, 13; cf. Deut. 4:25.

c. Being a minister and a witness is not a matter of teaching and knowledge but of appearing and vision; the things in which we have seen the Lord and the things in which the Lord will appear to us are the things that we must minister to others—Acts 22:14-15.

d. Our commission is to "enlighten all that they may see what the economy of the mystery is"—Eph. 3:9.

2. "To turn them from darkness to light":

- a 光就是神的同在一賽二 5，約壹一 5。
- b 我們必須是滿了光的人—路十一 34 ~ 36。
- c 享受基督作為神所分給我們的分，乃是『在光中』—西一 12，約八 12，一 4，詩一一九 105、130，太五 14，啓一 20。
- d 我們必須是發光之體顯在世界裏，將生命的話表明出來—腓二 14 ~ 16。
- e 我們必須宣揚那召我們出黑暗、入祂奇妙之光者的美德—彼前二 9。

週 四

- 3 『叫他們…從撒但權下轉向神』：
 - a 我們屬靈經歷的最高點，乃是有清明的天，其上有寶座—結一 22、26：
 - (一) 在清明的天之上寶座，乃是讓主在我們裏面居首位，並在我們的生活中有最高、最優先的地位—西一 18，參結十四 3。
 - (二) 我們的天越清明，我們就越在寶座之下，越在神的權柄之下一徒二四 16。
 - (三) 神在我們裏面有寶座，意思就是神在我們裏面有地位掌權—參羅五 17。
 - (四) 我們若在其上有寶座的清明的天以下，真正的權柄就會同着我們，而將人帶到神的權柄之下一林後十 4 ~ 5、8，十三 3、10。
 - b 我們向着主愛到極點的愛，使我們有資格、得成全、受裝備，帶着主的權柄為主說話—參約二一 15、17。

- a. Light is the presence of God—Isa. 2:5; 1 John 1:5.
- b. We need to be people who are full of light—Luke 11:34-36.
- c. The enjoyment of Christ as our God-given portion is “in the light”—Col. 1:12; John 8:12; 1:4; Psa. 119:105, 130; Matt. 5:14; Rev. 1:20.
- d. We need to be luminaries in the world, holding forth the word of life—Phil. 2:14-16.
- e. We need to tell out the virtues of the One who has called us out of darkness into His marvelous light—1 Pet. 2:9.

Day 4

- 3. “To turn them...from the authority of Satan to God”:
 - a. The highest point in our spiritual experience is to have a clear sky with the throne above it—Ezek. 1:22, 26:
 - 1) To have the throne above a clear sky is to give the Lord the preeminence in our being and the highest and most prominent position in our life—Col. 1:18; cf. Ezek. 14:3.
 - 2) The clearer our sky is, the more we are under the throne, under God’s authority—Acts 24:16.
 - 3) For God to have the throne in us means that He has the position to reign in us—cf. Rom. 5:17.
 - 4) If we are under a clear sky with the throne above it, genuine authority will be with us to bring others under God’s authority—2 Cor. 10:4-5, 8; 13:3, 10.
 - b. Our uttermost love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority—cf. John 21:15, 17.

4 『叫他們…得蒙赦罪』：

a 我們需要到主面前去，得着主徹底赦免我們一切的罪—約壹一 7、9。

b 大衛乞求神塗抹他的過犯，將他的罪孽洗滌淨盡，潔淨他的罪，用牛膝草潔除他的罪—詩五一 1～2、7、9：

(一) 牛膝草豫表在謙卑和卑微人性裏的基督（王上四 33 上，出十二 22 上），含示基督是我們的中保和祭物（來八 6，九 15，十 9）。

(二) 我們和大衛一樣，需要停留在神面前，有徹底並真實的悔改和認罪，好從神得着完全的赦免。

(三) 我們若承認我們的罪而得神赦免，就必得着神救恩之樂，也必得着樂意之靈的扶持；然後，我們就能將主的道路指教有過犯的人，罪人必回轉歸向祂—詩五一 12～13。

5 『叫他們…因信入我，…在一切聖別的人中得着基業』：

a 這基業是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切。

b 三一神化身在包羅萬有的基督裏面；這基督是分給眾聖徒的分，作他們的基業—西二 9，一 12。

c 我們『在一切聖別的人中』，就是在召會生活中（參提後二 22），享受是靈的基督作我們得基業的憑質（弗一 14）。

d 我們需要把人帶到在召會生活中對包羅萬有之基督的享受裏，使他們享受基督如同我們一樣，並藉着

4. “That they may receive forgiveness of sins”:

a. We need to go to the Lord to receive a thorough forgiveness of all our sins—1 John 1:7, 9.

b. David begged God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop—Psa. 51:1-2, 7, 9:

1) Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a), implying Christ as our Mediator and sacrifice (Heb. 8:6; 9:15; 10:9).

2) Like David, we need to stay in the presence of God to have a thorough and genuine repentance and confession to receive a full forgiveness from God.

3) If we confess our sins to receive God’s forgiveness, we will have the gladness of God’s salvation and be sustained with a willing spirit; then we can teach transgressors His ways, and sinners will turn back to Him—Psa. 51:12-13.

5. “That they may receive…an inheritance among those who have been sanctified by faith in Me”:

a. This inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people.

b. The Triune God is embodied in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9; 1:12.

c. We enjoy the pneumatic Christ as the pledge of our inheritance (Eph. 1:14) “among those,” that is, in the church life—cf. 2 Tim. 2:22.

d. We need to bring people into the enjoyment of the all-inclusive Christ in the church life so that they may enjoy Christ as we do and be sanctified

操練靈，使他們在性情上被神的聖別性情所聖別—來二 10 ~ 11，林前一 9，林後四 13。

週 六

肆 我們若要在使徒行傳的繼續裏，就需要藉着有樓房上的奉獻而持續活在神聖的歷史中——13 ~ 14:

一 在海邊，彼得放棄他的職業跟從主耶穌，但在樓房上，他放棄得更多—太四 18 ~ 20，徒一 13 ~ 14:

- 1 他站在從天上來的異象這邊，放棄他祖先的宗教。
- 2 他放棄他的家鄉、他與鄰舍和朋友的關係、以及他的親戚，並且願意冒生命的危險。

二 我們今天所需要的奉獻，乃是樓房上的奉獻；在這種奉獻裏，我們付代價，全人與從天上來的異象『結婚』—二六 19，一 8，二十 24。

三 我們若為着從天上來的異象付代價，就會把我們後面的『橋』燒燬，使我們沒有後路可以回頭。

四 我們到底有沒有看見從天上來的異象，乃在於這一件事—願不願意付代價來買施膏的那靈作眼藥—啓三 18。

五 走主恢復的道路不是便宜的；這條路是昂貴的，需要付代價的奉獻。

六 我們在這裏不是為着一個運動，而是為着主的恢復；這恢復只能藉着在樓房上專特、特出的奉獻而得着完成。

七 那一百二十個在樓房上的人都成了燔祭；他們在靈裏為主焚燒，也以神聖生命之神聖的火焚燒別

dispositionally with the holy nature of God through the exercise of their spirit—Heb. 2:10-11; 1 Cor. 1:9; 2 Cor. 4:13.

Day 6

IV. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history by having an upper-room consecration—1:13-14:

A. At the seashore Peter gave up his job to follow the Lord Jesus, but in the upper room he gave up much more—Matt. 4:18-20; Acts 1:13-14:

1. He stood with the heavenly vision to give up the religion of his forefathers.
2. He gave up his country, his relationship with his neighbors and friends, and his relatives, and he was willing to risk his life.

B. The kind of consecration that we need today is an upper-room consecration, a consecration in which we pay the price to have our whole being “married” to the heavenly vision—26:19; 1:8; 20:24.

C. If we pay the price for the heavenly vision, we will “burn the bridges behind us” and will have no way to go backward.

D. Whether we have seen the heavenly vision or not depends on whether we are willing to pay the price to buy the anointing Spirit as the eyesalve—Rev. 3:18.

E. To take the way of the Lord’s recovery is not cheap; this way is expensive and requires a costly consecration.

F. We are not here for a movement but for the Lord’s recovery, and the recovery can be carried out only by the specific and extraordinary consecration in the upper room.

G. The one hundred twenty in the upper room all became a burnt offering; they were burning for the Lord in spirit, and they burned others with the

人—路十二 49 ~ 50, 徒二 3 ~ 4, 羅十二 11。

八 當主耶穌在地上時，大批的羣眾跟隨祂，但他們沒有為着主的行動給主甚麼；主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人—徒十七 6 下。

九 翻轉世界並轉移時代的乃是少數人；我們若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，為着你見證的恢復。』

divine fire of the divine life—Luke 12:49-50; Acts 2:3-4; Rom. 12:11.

H. When the Lord Jesus was on the earth, great crowds followed Him, but they did not afford Him anything for His move; His move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched—Acts 17:6b.

I. It is a small number who will turn the world and change the age; if we would be in the upper room, we need to pray in a specific way and say, “Lord, I am willing to be in the upper room for the recovery of Your testimony.”

第九週 ■ 週一

晨興餽養

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

徒二八 31『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

〔聖經裏有一道神聖的水流，〕這水流〔乃〕是神工作的水流。水流所到之處，就有神的工作。這在使徒行傳裏是很清楚的，這卷書向我們說到神的工作。甚麼樣的工作纔是神的工作？乃是在活水之流裏的工作。活水的流所到之處，就有神的工作；神是隨着神聖生命水流的流通而工作。你若思想使徒行傳的整個記載，就會很清楚的看見這幅圖畫。在五旬節那天，這神聖生命的水流從神自己在基督裏，帶着從寶座來的管治能力，湧流出來。水流從耶路撒冷開始流出；從耶路撒冷流到安提阿，又從安提阿轉向西；水流向亞西亞湧流，經過亞西亞又流向馬其頓，流向歐洲。這是神聖生命水流之湧流的圖畫，隨着這水流的湧流就有神的工作。神藉着湧流而工作，神藉着湧流而傳揚祂的福音；神藉着湧流而帶人得救。這一道水流，我們可稱為工作的水流。水流所到之處，就有神的工作。（李常受文集一九六三年第一冊，二一七至二一八頁。）

信息選讀

請注意使徒行傳這卷書沒有結束，沒有終結。使徒行傳有二十八章，但今天在天上的使徒行傳可能有二千八百章了。我們聖經上的二十八章只不過是六、

WEEK 9 ■ DAY 1

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

This stream is also the stream of God's work. Where the stream flows, there is the work of God. This is clear in the book of Acts, a book that speaks to us of the work of God. What is that kind of work that is the work of God? It is a work in the stream of living water. Where the stream of living water flows, there is the work of God. God works along the flowing of the stream of the divine life. If you consider the whole record of the book of Acts, you will see the picture quite clearly. On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne. It began to flow from Jerusalem. From there it flowed to Antioch, and then from Antioch it turned to the west; it flowed to Asia, and through Asia it flowed to Macedonia, to Europe. Here is a picture of the flowing of the stream of divine life, and with the flowing of this stream is the work of God. By flowing God works; by flowing God preaches His gospel; by flowing God brings people to be saved. There is a stream that we could call the stream, or the current, of the work. Where it flows, there is the work of God. (CWWL, 1963, vol. 1, "The Divine Stream," p. 172)

Today's Reading

Notice that there is no end, no conclusion, to the book of Acts. There are twenty-eight chapters, but in the book of Acts in heaven today there may be twenty-eight hundred chapters. The twenty-eight chapters in our Bible are

七十年歷史的記載而已。這裏有一個開頭，卻沒有結束，沒有終結。這是因為這生命的水流仍在湧流，從未停止。召會歷史表明，這水流歷經各世代一直在湧流，直到今天，仍然在湧流。水流所到之處，就有神的生命；水流所到之處，就有身體的交通；水流所到之處，就有耶穌的見證；水流所到之處，就有神的工作。這是生命的水流、交通的水流、見證的水流、以及神工作的水流。

弟兄姊妹，我們必須在這水流裏。如果我們不是在這水流裏，我們就在生命之外，在身體的交通之外，在主耶穌的見證之外，在神的工作之外。哦，只要我們在這流裏，我們就會有一切。這水流是從那裏流出來的？這水流乃是從寶座流出來的。這是甚麼樣的寶座？這乃是羔羊同那在羔羊裏面之神寶座。神在羔羊裏，羔羊在寶座上；這水流就是從這寶座流出來的。你若有這水流，你就有寶座，有羔羊，以及在羔羊裏面的神。你若有這水流，你就有一切。你若在這水流裏，你就在神裏面，就在羔羊同寶座裏，就在生命裏，就在交通裏，就在見證裏，也在神的工作裏。你知道你在水流裏麼？你必須知道。如果你不在水流裏，你必須有一個轉；你必須有一次轉。我們必須在水流裏！

在宇宙中有一道神聖的水流，在聖經起首時就開始了，直流過全本聖經。我們可以從聖經開頭追蹤這水流直到末了，在很多地方都有題到這水流。今天這水流仍在湧流；它一直在湧流，直流到永遠。主說祂所賜的水要成為泉源，直湧入永遠的生命。這水流要流到永遠；這水流絕不能、也絕不會停止。在召會的整個歷史中，一直有，現在仍有這樣神聖的水流。（李常受文集一九六三年第一冊，二一八至二一九頁。）

參讀：神聖的水流。

the record of only sixty or seventy years of history. There is an opening, but no closing, no conclusion. This is because this stream of life is still flowing and never stops flowing. The history of the church shows that this stream has continued to flow from generation to generation right up to this very day, and it is flowing still. Where it flows, there is the life of God; where it flows, there is the fellowship of the Body; where it flows, there is the testimony of Jesus; and where it flows, there is also the work of God. It is the stream of life, the stream of fellowship, the stream of testimony, and the stream of the work of God.

Brothers and sisters, we must be in this stream. If we are not in this stream, we are out of life, we are out of the fellowship of the Body, we are out of the testimony of the Lord Jesus, and we are out of the work of God. Oh, if we are simply in this stream, we will have everything. From where does it flow? It flows from the throne. What kind of a throne is this? It is the throne of the Lamb with God in Him. God is in the Lamb, and the Lamb is on the throne, and this stream flows out of this throne. If you have this stream, you have the throne, you have the Lamb, and you have God within the Lamb. If you have this stream, you have everything. If you are in this stream, then you are in God, you are in the Lamb with the throne, you are in the life, you are in the fellowship, you are in the testimony, and you are in the work of God. Are you in the stream? You need to know. If you are not in the stream, you will have to make a turn. We must be in the stream.

In the universe there is a divine stream that starts in the beginning of the Scriptures and flows throughout the whole book. We can trace this stream from the beginning of the Bible right to the end. In many places there is reference to this flowing stream. It is still flowing today. It is flowing, flowing all the time, and will be flowing to eternity. The Lord said that the water that He gives would be a fountain of water springing up unto eternal life. This stream shall flow to eternity; it can never and will never cease. Throughout the whole history of the church there has ever been and still is such a divine stream. (CWWL, 1963, vol. 1, "The Divine Stream," pp. 172-173)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"

第九週 ■ 週二

晨興餽養

徒二六 16『你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

掃羅被打倒以後，主呼叫他，…常常主先擊倒我們，然後叫我們起來。…主會說，『…你若起來，我就要使你作執事和見證人，而不是作宗教家。我要使你成為你所看見之事的見證人。』主似乎對保羅說，『你看見了我從天上對你說話。現在去向百姓見證這個。向祭司、長老和經學家作見證。已往，你說我被殺而且埋葬了，但現在你必須見證這個事實，就是我自己已經復活了，現今活在諸天之上。』（李常受文集一九七五至一九七六年第三冊，三六二頁。）

信息選讀

在行傳二十六章十六節主對掃羅說，他要成為一個見證人，將所看見關於主的事和主將要顯現給他的事，都見證出來。主說，祂要向掃羅啓示別的事，不是用教導的方式，乃是藉着祂的顯現。凡主顯現給掃羅的事，掃羅都要向百姓見證出來。這不是教訓、道理或宗教；這絕對是耶穌的啓示。以後使徒保羅所傳講的一切，都有主的顯現。他不是受主的教導，而是從主的顯現得着啓示。…作見證人不在於教導和知識的事，乃在於顯現與

WEEK 9 ■ DAY 2

Morning Nourishment

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

After Saul had been knocked down, the Lord called him...Often the Lord knocks us down and then tells us to rise up. At these times the Lord may say, "Don't lie there—rise up. If you rise up, I will make you a minister and a witness, not a religionist. I will make you a witness of what you have seen." The Lord seemed to be telling Saul, "You have seen Me speaking to you from the heavens. Now go and witness to people of this. Witness to the priests, the elders, and the scribes. Formerly, you said that I was killed and buried, but now you must witness to the fact that I have been resurrected and am now living in the heavens." (CWWL, 1975-1976, vol. 3, "Young People's Training," p. 309)

Today's Reading

In Acts 26:16 the Lord told Saul that he would be a witness both of the things in which he had seen Him and of the things in which the Lord would appear to him. The Lord said that He would reveal other things to Saul, not in the way of teaching but by means of His appearing. In whatever the Lord appeared to Saul, Saul was to witness of that to the people. This is not a teaching, a doctrine, or a religion; it is absolutely a revelation of Jesus. All that the apostle Paul later ministered was something in which the Lord had appeared to him. He was not taught by the Lord; rather, he had revelation that came from the Lord's appearing....Being a witness is not a matter of teaching and knowledge but of

異象。主在其中向我們顯現的那些事，正是我們必須傳講給人的。

在十八節，主吩咐掃羅說，『叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』…我們要作的頭一件事就是幫助人看見。爲了要這樣作，我們自己必須有異象，並且看見屬天的事。我們必須看見關於基督的事，不是藉着受教導，乃是藉着基督向我們顯現。你看見了異象之後，就需要去接觸人，告訴他們耶穌向你顯現，你已看見了祂。不要傳那種低淺、傳統的福音。許多接受那種貧窮福音的人，仍然瞎眼，並且在黑暗裏。不要教導人宗教—要叫他們的眼睛得開，使他們能從黑暗和撒但轉入光與神自己。藉着這樣的轉，他們就要從黑暗的邪惡權勢，即撒但的權下得着釋放，歸向神。結果，他們要得蒙赦罪，在聖別的人中得基業。所有得救和蒙赦免的人都是聖徒，而所有的聖徒都有一分基業。（西一 12。）按照歌羅西書，聖徒的分就是基督自己。基督已經分配給我們，我們都在祂裏面同得一分。…我們的分—基督—要終極完成於新耶路撒冷。從撒但轉向神的人不是個別有一分，乃是同眾聖徒團體並集體的有分。這意思是，他們在召會生活的人中共同得分。

行傳二十六章十八節陳明全備的福音。…在這一節中有七個點：(一)叫人的眼睛得開，(二)使他們從黑暗轉入光中，(三)使他們從撒但權下轉向神，(四)幫助他們的罪得赦免，(五)幫助他們因信聖別，(六)使他們能在眾聖徒中有共同的分，並且(七)活在召會生活中。（李常受文集一九七五至一九七六年第三冊，三六二至三六四頁。）

參讀：主恢復中應有的認識，第一篇；保羅的完成職事，第十至十二章。

appearing and vision. The things in which the Lord appears to us are the things that we must minister to others.

In Acts 26:18 the Lord charged Saul “to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”...The first thing we must do is to help others to see. In order to do this, we ourselves must have the vision and see the heavenly things. We must see the things concerning Christ, not by being taught but by having Christ appear to us. After you have seen the vision, you need to contact people, telling them that Jesus has appeared to you and that you have seen Him. Do not preach the low, traditional gospel. Many who have received this poor gospel are still blind and in darkness. Do not teach people religion—open their eyes that they may turn from darkness and Satan to light and God. By turning in this way, they will be released from the evil power of darkness, which is the authority of Satan, to God. As a result, they will receive forgiveness of sins and a portion among those who are sanctified. All the saved and forgiven ones are saints, and all the saints have a portion (Col. 1:12). According to Colossians, the portion of the saints is simply Christ Himself. Christ has been allotted to us, and we all share a portion in Him....Our portion—Christ—will consummate in the New Jerusalem. Those who turn from Satan to God will not have a portion individually but corporately and collectively with all the saints. This means that they will have a portion among those who are members of the church life.

In Acts 26:18 the full gospel is presented...In this one verse there are seven points: (1) to open people’s eyes, (2) to turn them from darkness to light, (3) to turn them from the authority of Satan to God, (4) to help them receive forgiveness of sins, (5) to help them to be sanctified by faith, (6) that they may have a common portion among the saints, and (7) be in the church life. (CWWL, 1975-1976, vol. 3, “Young People’s Training,” pp. 309-311)

Further Reading: CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 1; CWWL, 1980, vol. 2, “The Completing Ministry of Paul,” chs. 10-12

第九週 ■ 週三

晨興餽養

徒二六 18『…叫他們的眼睛得開，從黑暗轉入光中…。』

弗一 17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

〔主在行傳二十六章十八節上半對掃羅說的話，〕是要實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照着神新約的經綸所宣揚的。…新約禧年屬靈和神聖的福分，也就是神福音的福分，其中第一項是叫墮落的人眼睛得開，從黑暗轉入光中，使他們能在屬靈的範圍裏看見神聖的事。要看見這些事，需要屬靈的視力和神聖的光。（聖經恢復本，徒二六 18 註 1。）

智慧是在我們的靈裏，使我們能認識神的奧秘；啓示是屬於神的靈，藉着揭開幔子使我們看見異象。我們先有智慧領悟的能力，能認識屬靈的事物；然後神的靈把屬靈的事物啓示給我們屬靈的悟性。（弗一 17 註 3。）

神的奧秘乃是祂隱藏的定旨。祂的定旨是要將祂自己分賜到祂所揀選的人裏面。因此有了神奧秘的經綸。這奧秘歷世歷代一直隱藏在神裏面，但現今已向新約的信徒照明了。（弗三 9 註 1。）

信息選讀

保羅在歌羅西一章十二節說，父叫我們有資格『在光中同得所分給眾聖徒的分』。許多人讀到這一節，

WEEK 9 ■ DAY 3

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light...

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

This [word to Saul in Acts 26:18a] was to carry out the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21...according to God's New Testament economy. The first item of the spiritual and divine blessings of the New Testament jubilee, which are the blessings of the gospel of God, is to open the eyes of those who are fallen and turn them from darkness to light, that they may see the divine things in the spiritual realm. To see these things requires spiritual sight and divine light. (Acts 26:18, footnote 1)

Wisdom is in our spirit that we may know the mystery of God, and revelation is of God's Spirit that He may show us the vision by opening the veil. First, we have wisdom, the ability to understand, which enables us to know spiritual things; then the Spirit of God reveals the spiritual things to our spiritual understanding. (Eph. 1:17, footnote 4)

God's mystery is His hidden purpose, which is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it. (Eph. 3:9, footnote 2)

Today's Reading

In Colossians 1:12 Paul says that the Father has qualified us "for a share of the allotted portion of the saints in the light." Many may read this verse without

也許沒有注意『在光中』這辭。我們的分—基督，乃是我們在光中所享受的。

因着惟有神是光，我們要有分於基督，就必須轉向神，並且在祂的面光中。我們已經蒙召進入神奇妙之光。（彼前二 9。）我們得救以前，完全是在黑暗裏。與我們以及我們為人光景有關的一切，都在黑暗裏。當福音臨到我們時，它是帶着光而來的。這使我們向神悔改。我們一悔改，自然而然就向祂敞開。我們悔改得救的時候，經歷到有個東西在我們裏面照耀。我們相信主耶穌，感謝祂為我們而死，又接受祂作我們的救主和我們的主。這樣，內裏的照耀就加強了。故此，我們悔改的時候，光就進到我們裏面來了。

光就是神的同在。我們若要在光中，就必須從裏面轉向祂，然後祂的同在就成為照耀的光。這樣，基督便實際的成為眾聖徒的分。凡相信基督的人也是光。主耶穌論到信徒說，『你們是世上的光。』（太五 14。）在腓立比二章十五節，保羅說，信徒『好像發光之體顯在世界裏』。…光體本身沒有光，卻返照從別的光源而來的光。信徒們乃是發光之體。我們在自己裏面沒有光。光是從我們裏面焚燒的油（就是那靈）來的。我們的光源不是我們自己，乃是作為那靈的基督。

光是一個範圍，一個領域。光的範圍就是生命的範圍。…這生命和光的範圍就是父愛子的國。光是藉着光照而施行管理。因此，生命的光照耀並管理的時候，就是國度。我們一在光中，就在生命的範圍裏，就在父愛子的國裏。這國與黑暗的權勢，就是撒但的國相對。新耶路撒冷是生命範圍的終極完成，整座城乃是生命的範圍，滿了亮光。這範圍就是生命的光。（歌羅西書生命讀經，六四、六八、七一、六七至六八、七三頁。）

參讀：歌羅西書生命讀經，第七篇。

paying attention to the phrase in the light. Christ, our portion, is to be enjoyed by us in the light.

Since God alone is light, we must turn to God and be in His presence in order to partake of Christ. We have been called into the marvelous light of God (1 Pet. 2:9). Before we were saved, we were altogether in darkness. Everything related to us and our human situation was in darkness. When the gospel came to us, it came with light. This caused us to repent to God. As we repented, we spontaneously opened to Him. At the time we repented and were saved, we experienced something shining within us. We believed in the Lord Jesus and thanked Him for dying on our behalf, and we received Him as our Savior and Lord. In this way, the inner shining was intensified. Therefore, at the time of our conversion, light entered into us.

Light is the presence of God. If we would be in light, we must turn to Him from within. Then His presence will become the shining light. In this way Christ becomes the portion of the saints in a practical way. Those who believe in Christ are also the light. Speaking of the believers, the Lord Jesus said, "You are the light of the world" (Matt. 5:14). In Philippians 2:15 Paul says that the believers "shine as luminaries in the world."...A luminary does not have light in itself; it reflects light that comes from another source. The believers are luminaries. In ourselves we have no light. The light comes from the oil, the Spirit, burning within us. The source of our light is not ourselves, but Christ as the Spirit.

Light is a realm, a sphere. The realm of light is a realm of life...This realm of life and light is the kingdom of the Son of the Father's love. Light rules by its enlightening. Hence, when the light of life shines and rules, it is a kingdom. When we are in the light, we are in the realm of life, in the kingdom of the Son of the Father's love. This kingdom is in contrast to the authority of darkness, which is the kingdom of Satan. The New Jerusalem will be the ultimate consummation of the realm of life. The whole city will be a realm of life, full of light. This realm will be the light of life. (Life-study of Colossians, pp. 55, 58, 60, 57, 62)

Further Reading: Life-study of Colossians, msg. 7

第九週 ■ 週四

晨興餽養

徒二四 16『我因此操練自己，對神對人常存無虧的良心。』

結一 22『活物的頭以上有穹蒼的樣式，看着像可畏的水晶，鋪張在活物的頭以上。』

我們基督徒必須對主維持一個清明的天。這意思是說，我們必須與主一直有清明的交通。我們與主之間，應當一無間隔。當我們與主之間一無間隔的時候，我們的天就明如水晶，我們的良心就是純淨而無虧的。

（徒二四 16。）…有時候甚至一件小事，諸如對待配偶的態度不好，都會使我們的天陰翳不明。雖然可能對方是錯的，但我們的態度也錯了，於是我們就失去了喜樂與平安。而且，我們可能有一段時間沒有膏油來禱告。我們的良心開始定罪我們，並攪擾我們。這就是失去了基督徒清明的天。…因我們失去了主的同在，至終只好服下來，認罪、道歉並求赦免。我們一這樣作，『天氣』立即改變；陰翳消逝，清明的天再現。

主的同在總是隨着寶座的。主在那裏，祂的寶座也在那裏。祂的同在絕不能與祂的寶座分開。主的寶座是在第三層天，也在我們的靈裏。因此，主的寶座一直與我們在一起。…因着我們是在寶座之下，我們不需要警察和法庭來管理我們。（以西結書生命讀經，一四一至一四三頁。）

信息選讀

在我們基督徒生活和召會生活中，如果天是清明的，那裏就必定有寶座。…基督徒屬靈經歷最高的一

WEEK 9 ■ DAY 4

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16). Sometimes a small matter, such as a poor attitude toward our spouse, can cause us to have clouds in our sky. Perhaps the other party is wrong, but our attitude is also wrong, and we lose our joy and our peace. Also, we may have no anointing to pray for a period of time. Our conscience begins to condemn us and bother us. This is the loss of a clear Christian sky, the loss of a clear heaven....Because we have lost the Lord's presence, eventually we confess, apologize, and ask for forgiveness. As soon as we do this, the "weather" changes; the clouds disappear, and the clear sky returns.

The Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time....Because we are under the throne, we do not need policemen and law courts to rule over us. (Life-study of Ezekiel, pp. 111-113)

Today's Reading

In our Christian life and in our church life, if the sky is clear, the throne will be there. The highest step in the spiritual experience of a Christian is to

步，就是在我們的穹蒼中，在我們清明的天裏，有寶座。有寶座，或達到寶座那裏，乃是讓神在我們基督徒生活中有最高、最優先的地位。神在我們裏面有寶座，意思就是神在我們裏面有地位掌權。因此，在我們屬靈經歷中達到寶座，意思就是在凡事上完全服從神的權柄和行政。

我們的穹蒼越清明，我們就越在寶座之下。我們越與主有清明的交通，我們就越在祂的權柄之下。我們必須問自己：在我們基督徒的生活中，是否有寶座？我們若有清明的天以上的寶座，就是蒙了大祝福，我們該為這祝福敬拜主。

我們若在清明的天底下，其上有寶座，我們身上就有真正的權柄。沒有甚麼反對或逼迫能擊敗我們、動搖我們，因為天和寶座都與我們同在。在我們以上的天若是清明的，並且有寶座與我們同在，我們就有權柄和分量。…有一次〔一位在中國的女教士〕乘船出外，船被海盜劫持了幾天之久。…她…對那頭目說，現在天氣這樣熱，把船客都趕到艙房裏，他們怎麼受得住？她也告訴他說，該注重船上的衛生。海盜頭目聽從她的話，命令他的手下把船上打掃乾淨。一個兇橫的海盜頭目，服在這位女教士的權柄之下，因為她自己是服在神的權下。

神要把我們帶上寶座，因為撒但背叛了寶座。（賽十四。）…神在宇宙中所面對的最大難處，乃是祂的寶座遭到背叛權勢的反對和攻擊。神的寶座是絕對的，但祂的造物之一背叛了，想要高舉自己的座位與神的寶座同等。〔12～14。〕…從撒但背叛直到如今，在宇宙中在權柄的事上就起了分爭。地上所發生的事，大多是撒但對抗神寶座的表顯。要緊的問題乃是：真正在地上掌權的是誰—是神還是撒但？（以西結書生命讀經，一四三至一四五、一四八至一四九、一六〇頁。）

參讀：以西結書生命讀經，第十至十二篇。

have the throne in our firmament, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration.

The clearer our firmament is, the more we are under the throne. The more we have clear fellowship with the Lord, the more we will be under His authority. We need to ask ourselves if there is a throne in our Christian life. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

If we are under a clear sky with the throne above it, the genuine authority will be with us. No opposition or persecution will be able to defeat us or shake us because heaven and the throne are with us. If the sky above us is clear and the throne is with us, we will have the authority and the weight. One day a boat on which [a female missionary in China] was traveling was seized by pirates, who retained control of the vessel for several days....She told the leader of the pirates that it was too hot to confine the passengers to their rooms. She also told him that he should be responsible for cleaning the boat. The leader of the pirates obeyed her and told his men to clean the boat. A ferocious pirate leader came under the authority of this missionary because she herself was under the throne.

God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14)....The greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. God's throne is absolute, but one of His creatures has rebelled and seeks to exalt his throne to be equal with that of God [vv. 12-14]....From the time of Satan's rebellion until now, there has been a dispute in the universe regarding authority. Much of what is happening on earth is an expression of Satan's resistance to God's throne. The crucial question is this: Who is actually reigning on earth—God or Satan? (Life-study of Ezekiel, pp. 113-114, 117-118, 127-128)

Further Reading: Life-study of Ezekiel, msgs. 10-12

第九週 ■ 週五

晨興餽養

徒二六 18『叫他們…得蒙赦罪，並在一切聖別的人中得着基業。』

詩五一 1～2『神阿，求你按你的慈愛恩待我，按你豐盛的憐恤塗抹我的過犯。求你將我的罪孽洗滌淨盡，並潔淨我的罪。』

7『求你用牛膝草潔除我的罪，我就潔淨；求你洗滌我，我就比雪更白。』

我們…需要禱告：『主，賜給我完全徹底的赦免，赦免我一切的罪。…我不願保留任何未受對付的東西。主，我也要完全聖別。我不要僅僅是一個蒙赦免的人，我也要是個聖別的人。而後我纔能享受我的分—包羅萬有的基督。』一天過一天，我們享受基督作我們的分，不是單獨的享受，而是在眾聖徒中間享受。眾聖徒…就是在召會中聖別的人。（李常受文集一九七五至一九七六年第三冊，三六五至三六六頁。）

信息選讀

大衛乞求神塗抹他的過犯，將他的罪孽洗滌淨盡，潔淨他的罪，並用牛膝草潔除他的罪。（詩五一 1～2，7，9。）大衛所用的動詞—塗抹、洗滌、潔淨和潔除，指明他的悔改和認罪是徹底的，他的求救免是真實的。…我們和大衛一樣，需要停留在神面前，承認我們生在罪中，並懇求祂洗滌我們，潔淨我們，塗抹我們的過犯，並潔除我們的罪。這樣禱告，指明我們不信靠自己。我們既領悟自己是罪惡的，神是聖別的，就單單信靠祂。我們也領悟，我們需要基督作我們的中保和我們的祭物。…在詩篇五十一篇七節上半大衛禱告：『求你用牛膝草潔

WEEK 9 ■ DAY 5

Morning Nourishment

Acts 26:18 ...That they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Psa. 51:1-2 ...According to the greatness of Your compassions blot out my transgressions. Wash me thoroughly from my iniquity, and from my sin cleanse me.

7 Purge my sin with hyssop, and I will be clean; wash me, and I will be whiter than snow.

We also need to pray, “Lord, grant me a full and thorough forgiveness of all my sins....I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don’t want to be merely a forgiven person but also a sanctified person. Then I will be able to enjoy my portion, the all-inclusive Christ.” Day by day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints,... those who are sanctified in the church. (CWWL, 1975-1976, vol. 3, “Young People’s Training,” p. 312)

Today’s Reading

David begged God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop (Psa. 51:1-2, 7, 9). The verbs used by David—“blot out,” “wash,” “cleanse,” and “purge”—indicate that his repentance and confession were thorough and that his asking for forgiveness was genuine. Like David, we need to stay in the presence of God, confessing that we were born in sin and pleading with Him to wash us and cleanse us, to blot out our transgressions, and to purge our sin. To pray in this way indicates that we have no trust in ourselves. Realizing that we are sinful and that God is holy, we trust only in Him. Also, we realize that we need Christ to be our Mediator and our sacrifice. In verse 7a David prayed, “Purge my sin

除我的罪，我就潔淨。』牛膝草豫表在謙卑和卑微人性裏的基督。（王上四 33 上，出十二 22 上。）在詩篇五十一篇七節上半，牛膝草含示基督是中保和祭物。

在十節大衛禱告：『神阿，求你為我造清潔的心，使我裏面重新有正直的靈。』這裏的『清潔』原文也可譯為『純淨』。大衛乞求神不僅赦免他，潔淨他，也更新他。…我們因犯罪而老舊，但我們蒙神赦免以後，可得更新。因此，我們享受神的赦免以後，需要求祂更新。

十一節大衛繼續說，『不要丟棄我，使我離開你的面；不要從我取去你聖別的靈。』我們需要新心和正直的靈，我們也需要神的面。…神的面，實際上就是那靈。那靈離開，神的面也就消失。

在八節上半大衛禱告：『求你使我得聽歡喜快樂的聲音，』在十二節他祈求：『求你使我復得你救恩之樂，賜我樂意的靈扶持我。』這裏我們看見歡喜和樂意的靈的關聯。我們喜樂的時候，就有樂意的靈，這是得勝的生命。反之，失敗的人不喜樂，也沒有樂意的靈。倘若這樣一個失敗的人承認他的罪，並求神赦免，他必得神救恩之樂，也必有樂意的靈。藉着神救恩之樂，我們裏面就得以維持樂意的靈。

『求你按你的美意善待錫安，建造耶路撒冷的城牆。那時，你必喜愛公義的祭、燔祭、並全牲的燔祭；那時，人必將公牛獻在你壇上。』（18～19。）這表徵藉着包羅萬有的基督作供物，得以在作神家的地方召會裏，並在作神城的宇宙召會裏，有分於對神的享受。我們若是悔改、認罪、並求神潔淨的人，就得以在神的家（地方召會）和神的城（宇宙召會）中，在基督裏享受神。（詩篇生命讀經，三四五至三四七頁。）

參讀：詩篇生命讀經，第二十三篇。

with hyssop, and I will be clean.” Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a). In Psalm 51:7a hyssop implies Christ as the Mediator and the sacrifice.

In verse 10 David prayed, “Create in me a clean heart, O God, / And renew a steadfast spirit within me.” The Hebrew word for clean here may also be translated “pure.” David begged God not only to forgive him and purge him but also to renew him. By sinning we become old, but after we are forgiven by God we may be renewed. Thus, after we enjoy God’s forgiveness, we need to ask Him for His renewing.

In verse 11 David continued, “Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.” We need a new heart and a steadfast spirit, and we also need God’s presence...God’s presence is actually the Spirit. When the Spirit is away, God’s presence also is gone.

In verse 8a David prayed, “Let me hear gladness and joy,” and in verse 12 he asked, “Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.” Here we see a connection between gladness and willingness of spirit. When we are happy, we also have a willing spirit. This is the overcoming life. A defeated person, on the contrary, is unhappy and does not have a willing spirit. If such a defeated one confesses his sin and asks God for His forgiveness, he will have the gladness of God’s salvation and will also have a willing spirit. It is by the gladness of God’s salvation that a willing spirit is sustained within us.

“Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem. / Then You will delight in the sacrifices of righteousness, / In burnt offerings and whole burnt offerings; / Then they will offer bulls upon Your altar” (vv. 18-19). This signifies the participation in the enjoyment of God in the local church as God’s house and in the church as God’s city through the all-inclusive Christ as the offerings. If we are those who repent, confess our sins, and ask God for His purging, we will have the enjoyment of God in Christ in His house, the local church, and in His city, the universal church. (Life-study of the Psalms, pp. 282-284)

Further Reading: Life-study of the Psalms, msg. 23

第九週 ■ 週六

晨興餽養

徒一 13 ~ 14 『他們進了城，就上了所住的一間樓房，…這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

行傳一章說到耶路撒冷的一間樓房。在這間樓房裏有一班人，約一百二十人，同心合意禱告了十天。他們不僅禱告，也把自己奉獻給主，非常真實並實際的把自己獻給主。

早在三年半以前，主耶穌在海邊遇見彼得，彼得就把自己奉獻給主。彼得放下自己的職業，開始跟從主。（太四 18 ~ 20。）我們可以說，彼得已經把自己奉獻給主。然而，彼得在樓房上又有另一種經歷。這裏彼得有一種新的奉獻，不是普通的奉獻，而是特別的奉獻。在海邊，彼得放棄他的職業，由他撇下魚網所指明；但在樓房上，他放棄的更多。…為着要在樓房上，〔彼得和其餘的使徒〕放棄了猶太教，放棄了自己的家鄉、鄰舍、朋友和親戚，並且願意冒生命的危險。（李常受文集一九六五年第三冊，二八四、二八六頁。）

信息選讀

走主恢復的道路不是便宜的；這條路是昂貴的；需要付代價的奉獻。…我們在這裏不是為着一個運動，而是為着主的恢復。主的恢復如何能實現出來？這恢復只能藉着經歷在樓房上的奉獻，而得着實現並完成。這不是普通的奉獻，而是一種特別的奉獻，專特的奉獻，特出的奉獻。這個奉獻乃是一個轉捩點。…

WEEK 9 ■ DAY 6

Morning Nourishment

Acts 1:13-14 And when they entered, they went up to the upper room where they were residing....These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 1 speaks of the upper room in Jerusalem. In this upper room a group of about a hundred and twenty prayed for ten days in one accord. They not only prayed, but they also consecrated themselves to the Lord, offering themselves to Him in a very real and practical way.

Three and a half years earlier, the Lord Jesus came to Peter by the seashore, and Peter offered himself to Him. Peter left his job and began to follow the Lord (Matt. 4:18-20). We may say that Peter consecrated himself to the Lord. However, Peter's experience in the upper room was something else. Here Peter had a new kind of consecration, not an ordinary consecration but something specific. At the seashore Peter gave up his job, indicated by his leaving his fishing nets, but in the upper room he gave up much more....In order to be in the upper room... [Peter and the others] gave up Judaism, their country, their neighbors and friends, and their relatives, and they were willing to risk their lives. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 209-210)

Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration....We are here not for a movement but for the Lord's recovery. How can the recovery be realized? The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a

行傳一章那一百二十個在樓房上的人出了甚麼事？他們都成了燔祭。…我們也需要被焚燒，然後就會去燒別人。

你今天所期望的是甚麼？你期望一個復興或運動麼？你期望一種新的基督徒活動麼？我們在這裏是在作甚麼？我們聚在這裏是要聽在別處沒有聽過的道麼？我們在這裏可能是爲着這個原因，但這並不穀。我們在這裏必須是爲着主的恢復，這是在樓房上之奉獻的結果。

當主耶穌在地上時，大批的羣眾跟隨祂。很多人得救、得醫治，很多人得着神的恩惠。然而，至終只有約一百二十人在樓房上。羣眾和大批的人沒有爲着主耶穌的行動給主甚麼。主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人。這少數人來到樓房上被焚燒，然後他們把全世界都翻轉過來了。今天的原則也是一樣。翻轉世界並轉移時代的乃是少數人。

你要在羣眾當中，或是在樓房上？你會留在羣眾當中，還是靠着主的憐憫來到樓房上？我不知道你是那一種人，惟有主知道誰會在樓房上。…我請你們要禱告，好得着主的憐憫，叫你能在樓房上。你若不願來到這裏，那麼你在…信息中所讀到的將會與你無分無關。你就會像那些在羣眾當中的人，主是不會倚靠那些人的。你若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，爲着你見證的恢復。』（李常受文集一九六五年第三冊，二八九至二九一頁。）

今天我們必須作的，就是單單跟隨這水流，單單使自己降服於聖靈工作的水流。在這件事上我沒有個人的自由。這不是照着我的想法，乃是照着祂的流。〔參詩歌六五〇首。〕（李常受文集一九六三年第一冊，二二九頁。）

參讀：從天上來的異象，第六章。

turning point. What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering...We also need to be burned, and then we will burn others.

What are we expecting today? Do we expect a revival or a movement? Do we expect a new kind of Christian activity? What are we doing here? Have we come together to hear something that we cannot hear elsewhere? We may be here for this reason, but this is not enough. We must be here for the Lord's recovery, which is the issue of an upper-room consecration.

When the Lord Jesus was on earth, great crowds followed Him. Multitudes were saved and healed, and multitudes received the favor of God. Eventually, however, there were only about one hundred and twenty in the upper room. The crowds, the multitudes, did not afford the Lord Jesus anything for His move. The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched. This small number came into the upper room to be burned, and then they turned the whole world upside down. The principle is the same today. It is a small number who will turn the world upside down and change the age.

Do you intend to be in the crowd or in the upper room? Will you remain one of the multitude, or by the Lord's mercy will you come into the upper room? I do not know who you are. Only the Lord knows who will be in the upper room. I would urge you to pray to receive the Lord's mercy so that you might be in the upper room. If you are not willing to come here, then what you have read in these chapters will have nothing to do with you. Then you will be like those in the crowds, those the Lord did not count on. If you would be in the upper room, you need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony." (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 212-214)

What we must do today is just go along with the stream, just subject ourselves to the current of the work of the Holy Spirit. In this matter I have no personal liberty. It is not according to my thoughts but according to His flowing [cf. Hymns, #907]. (CWWL, 1963, vol. 1, "The Divine Stream," p. 180)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6

第九週詩歌

650

事奉—隨主引領

7 7 7 7 (英 907)

降 E 大調

4/4

E^b 5 i i 7 6 | A^b 5 B^b 2 - | E^b 3 2 4 3 | $F7$ 2 1 5 - |
 一 不是我們 隨意走， 乃是隨主的引領；
 E^b i 7 6 A^b 5 4 | F 3 2 1 B^b 7 - | B^b7 5 6 7 i | B^b 3 2 1 - ||
 那裏 活水 方湧 流， 那裏 心中 方光明。

- 二 不是自擇的工作， 就能博得祂嘉許；
 乃是完成祂委託， 纔可領受祂稱譽。
- 三 不是我們隨自己， 就能座前獻禱告；
 乃是那靈的歎息， 摸着更深的需要。
- 四 如果我們答應“不，” 當祂輕說“我需要，”
 就是壇上有禮物， 也不能使祂稱好。
- 五 我們如此向己死， 與祂一同活天上，
 如此奉獻而服事， 祂將自己作恩賞。

WEEK 9 — HYMN

Not where we elect to go

Service — By the Lord's Leading

907

1. Not where we e - lect to go, But where Je - sus leads the way,
 There the liv - ing wa - ters flow, There our dark - ness turns to day.

2. Not our self-appointed task
 Will the Lord's approval win,
 But the work we did not ask,
 Finished humbly, just for Him.
3. Not the prayer we long to plead
 When we bend before the Throne,
 But the touching deeper need
 Of the Spirit's wordless groan.
4. Not the gift we proudly lay
 On His altar will He heed,
 If our hearts have said Him, "Nay,"
 When He whispered, "I have need."
5. Thus we die, and dying live
 In the heavenlies with the Lord;
 Thus we serve, and pray, and give,
 Christ Himself our great Reward.

