

二〇一八年秋季

国际长老及负责弟兄训练

繁殖复活、升天、  
包罗万有的基督  
作为神国的发展

晨兴圣言

**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

## 国际长老及负责弟兄训练

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为着使徒行传的继续，  
按属天的异象而有神圣的托付

## Int'l Training for Elders and Responsible Ones

(Fall 2018)

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## 第一周

照着那给祖宗的应许  
繁殖复活的基督作长子

### 纲要

读经：徒十三 23、32～34、38～39，罗一 3～4，八 29

### 周一、周二

壹 “从这人的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。…我们也传福音给你们，就是那给祖宗的应许”——徒十三 23、32：

一 撒下七章十二节所提到大卫的后裔，实际上就是基督作神的长子（14，来一 5～6），兼有神性和人性，由所罗门预表。

二 撒下七章十二节论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子：

1 这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子。

2 这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子：

## 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 神自己这位神圣者，成了属人的后裔，一个人（大卫）的后裔。
- b 这后裔就是神人耶稣，单凭祂的神性，祂就是神的儿子——路一 35。
- c 借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。

- 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.

贰 “神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”——徒十三 33：

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:

一 在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，应验这应许。

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.

二 复活对那人耶稣乃是出生：

B. Resurrection was a birth to the man Jesus:

- 1 在复活里，祂被神生为许多弟兄中的长子——罗八 29。
- 2 祂从永远就是神的独生子——约一 18，三 16。
- 3 成为肉体以后，祂借着复活，在人性里被神生为长子——来一 6。

- 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.

三 保罗能在诗篇二篇七节看见主的复活——“你是我的儿子，我今日生了你”：

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

- 1 保罗把“今日”一辞应用到主复活的日子。
- 2 这就是说，基督的复活就是祂生为神的长子。
- 3 人子耶稣借着神使祂从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是将其生为神的长子——徒十三 33。

- 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 神的独生子借着成为肉体穿上人性，成了神人（约一 14、18，路一 35）；然后这神人在复活里由神而生，成为神的长子（徒十三 33，来一 6，罗八 29）：

- 1 神的独生子在成为肉体以前，没有人的性情，只有神圣的性情。
- 2 神的长子在复活里，有神圣的性情，也有人的性情。

五 基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子—彼前一 3，来二 10：

- 1 在神许多儿子当中，只有长子是神的独生子—约一 18，约壹四 9。
- 2 这位神的独生子在祂复活的人性里，也是神的长子—罗八 29。
- 3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情—彼后一 4。

六 在行传十三章，保罗不是传讲基督为神的独生子，如约翰福音所传讲的（一 18，三 16）；保罗在行传十三章乃是传讲基督为神的长子，为着繁殖：

- 1 以神的独生子而言，主是神圣生命的具体化身；约翰福音强调耶稣基督是神的儿子；作为神的儿子，祂乃是神圣生命的具体化身—一 4。
- 2 借着复活，基督成为神的长子，就是生命的分赐者，为着生命的繁殖—罗八 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 首先基督是独生子，是生命的具体化身；现今祂也是长子，是为着生命的繁殖。

## 周 四

4 借着祂在复活里成为神的长子，神圣的生命已经分赐到所有相信祂的人里面，使具体化身在祂里面的生命得以繁殖。

叁 “论到神叫祂从死人中复活，…就这样说：‘我必将大卫那圣的，那可靠的，赐给你们’”——徒十三 34：

一 复活的基督是大卫那圣的并可靠的；“大卫那圣的，那可靠的”是指复活的基督——33～34节。

二 “大卫那圣的，那可靠的”指明基督是出于大卫的，因为神从大卫的后裔中兴起了这样的一位——罗一 3～4。

三 “那圣的，那可靠的”实际上是神圣的名称，是基督的名称。

## 周 五

四 这些圣的、可靠的事物乃是基督所是的各方面，就如生命、亮光、恩典、公义、圣别、生命的粮、活水、能力、智慧、荣耀、神的深奥、头、身体、初熟的果子以及第二个人。

五 一切圣的、可靠的事物，都是基督自己作为那给我们的怜悯——赛五五 3，代下六 42，诗八九 1。

六 我们需要看见，复活的基督是那一切圣的、可靠的事物，成为神给我们包罗万有的恩赐；这就是保罗在行传十三章所传讲的基督。

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; Psa. 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 “赦罪是借这人传给你们的”，并且“靠这人，凡信的就都得称义了”—38～39节：

一 罪得赦免是消极的，使我们从定罪得释放—38节。

二 得称义是积极的，使我们与神和好，蒙神悦纳—39节，加二16，罗三24～25。

三 保罗在行传十三章三十八至三十九节两次说到“这人”：

1 祂就是那已经复活成为神长子的一位，是我们的救主，也是那许多圣的、可靠的事物。

2 借着这位长子，救主，那圣的并可靠的，赦罪已经传给我们，并且借着这一位，我们都得称义了。

3 我们靠着得赦免并得称义的那一位，祂自己就是我们的赦免和称义：

a 赦免和称义都是从神给我们的怜悯，这些怜悯是复活基督的各方面—33～34、38～39节。

b 基督在祂的复活里，就是我们的赦免和称义。

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.





# 第一周 ■ 周一

## 晨兴喂养

徒十三 32 ~ 33 “我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

撒下七章十二节“你…的后裔”就字面说，是指大卫的儿子所罗门，他在旧约里建造殿作神的居所。（王上五 5，八 15 ~ 20，代上二二 9 ~ 10，二八 6。）然而，按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，（来一 5 上，6，）兼有神性和人性，在这里由所罗门预表。（见太一 1 注 3。）神的儿子借着构成（建造）到大卫家里，就是到大卫的所是里，成了大卫的后裔。这里神实际上是告诉大卫，他不需要为神建造什么，反而需要神把他的儿子建造到大卫里面。神不要大卫为祂建造香柏木的殿，（撒下七 5 ~ 7，）神也不满意于大卫仅仅作合乎神心的人。（撒上十三 14。）神的愿望是要将祂自己在基督里作到大卫的人性里面，作他的生命、性情和构成。这样，神的儿子基督就能成为大卫的一切，包括他的家（住处）和他的后裔。（圣经恢复本，撒下七 12 注 1。）

## 信息选读

撒下七章十二节论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子。这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子；…也关联到主在太二十二章四十一至四十五节所问的问题，论到基督

# 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

如何既是大卫的子孙，又是神的儿子作大卫的主——一个奇妙的人，一个兼有神、人二性的神人。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。神自己这位神圣者，成了属人的后裔，一个人（大卫）的后裔。这后裔就是神人耶稣，耶和华救主，（太一18～21，提后二8，）单凭祂的神性，祂就是神的儿子。（路一35。）借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。因此，在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人。这含示神在祂经纶里的目的，是要使祂自己成为人，为要使人生命和性情上成为神。（圣经恢复本，撒下七14注1。）

在行传十三章三十二至三十三节，保罗说，“我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”我们在这里看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，向他们的儿女应验这应许。复活对那人耶稣乃是出生。在复活里，祂被神生为许多弟兄中的长子。（罗八29。）祂从永远就是神的独生子。（约一18，三16。）成为肉体以后，祂借着复活，在人性里被神生为长子。

保罗能在诗篇第二篇，“你是我的儿子，我今日生了你”（7）这话中，看见主的复活。保罗把“今日”一辞应用到主复活的日子。这就是说，基督的复活就是祂生为神的长子。人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是将祂生为神的长子。我们需要看见，主的复活乃是祂的出生。（新约总论第九册，二八〇至二八一页。）

参读：撒母耳记生命读经，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

# 第一周 ■ 周二

## 晨兴喂养

来一 5~6 “神曾对哪一个天使说过，‘你是我的儿子，我今日生了你’？又说，‘我要作祂的父，祂要作我的儿子’？再者，神再带长子到世上来的时候，就说，‘神的众使者都要拜祂。’”

主耶稣有两次出生。首先，祂由马利亚生为人子。然后，在三十二年半以后，祂被钉十字架、埋葬、并从死人中复活。借着复活，祂有了第二次的出生。作为人，祂在复活里生为神的儿子。因此，在祂的第一次出生里，祂是由马利亚生为人的儿子；在祂的第二次出生里，祂是在复活里由神生为神的儿子。（新约总论第九册，二八一页。）

## 信息选读

在主耶稣的第二次出生里，祂生为神的长子。按照新约，祂在两方面是神的儿子。第一，祂是神的独生子；第二，祂如今是神的长子。“独生”一辞指明神只有一个儿子。约翰一章十八节和三章十六节说到神的独生子。就永远来说，基督是神的独生子，这是祂永远的身分。但是借着复活，祂乃是人而生为神的长子。“长子”一辞指明神如今有许多儿子。（来二 10。）罗马八章二十九节和希伯来一章六节都说到基督是长子。我们这些相信基督的人，是神许多的儿子，是主许多的弟兄，神长子的许多弟兄。（罗八 29。）（新约总论第九册，二八一页。）

当然，基督的成为肉体也是出生，但那个出生使祂成为人子。基督并不是借着成为肉体而成为神的儿

# 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。在已过的永远里，在基督成为肉体与复活之前，祂已经是神的儿子。圣经启示，这位神子基督乃是永远的。神是三一的一父、子、灵，而三者都是永远的。父神是永远的，（赛九6，）子神是永远的，（来七3，）灵神也是永远的。（九14。）

永远的意思是无始无终。有的时候，圣经学者常用一个圆来表征永远。圆无始也无终，很难说圆上的一点是在另一点之前或之后。同样，父、子、灵都是永远的，无始也无终。希伯来七章三节告诉我们，神的儿子是永远的，既无时日之始，也无生命之终。圣经的启示不是说父存在于子之前，子出现在父之后，或是灵在子之后来到。圣经乃是说这三者都是永远的。

神的儿子是永远的，而这位永远的神子却在大约二千年前生为人子。在祂的成为肉体里，祂由马利亚所生，借着那个出生，祂成为人子。所以，祂的成为肉体是祂第一次出生。但是圣经也告诉我们，基督有第二次出生。基督第一次出生是生为人子，而祂第二次出生是生为神的长子。一面，约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们。”这节指明基督是神独一的儿子。另一面，罗马八章二十九节说，“…使祂儿子在许多弟兄中作长子。”你曾否想过，基督在两方面作神的儿子？第一面，祂是神的独生子；第二面，祂乃是众子中的长子。二十九节说，信徒乃是要模成神长子的形像，而不是要模成独生子的形像。（李常受文集一九八〇年第二册，六三九至六四〇页。）

参读：撒母耳记生命读经，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

# 第一周 ■ 周三

## 晨兴喂养

约一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

在已过永远里神的独生子，与在复活里神的长子，二者之间的不同乃是：在已过的永远里，在祂成为肉体之前，祂只有神性，没有人性。然而借着成为肉体的过程，祂穿上了人性。祂经过人性生活，进入死，又在复活里出来。在复活里，照着祂的神性，祂仍然是神的儿子；但不仅如此，祂也具有借着成为肉体而得着的人性。祂成为肉体时所穿上的人性，也被带进复活里，有分于儿子的名分。这就是为什么行传十三章三十三节说，在复活那日，基督由神生为神的儿子。这意思是说，复活“子化”祂的人性，使祂的人性也成为神的儿子。根据行传十三章三十三节，基督的复活乃是一个出生，使祂不仅是神的独生子，具有神性，也是神的长子，兼有神性和人性。（李常受文集一九八〇年第二册，六四〇至六四一页。）

## 信息选读

今天基督在两方面是神的儿子：祂是神的独生子，也是神的长子。然而，祂若仅仅是神的独生子，就不会有任何弟兄。要得着我们作祂的弟兄，祂必须具有人性；然而，身为在已过永远里神的独生子，祂只有神性，而无人性。但基督在成为肉体时穿上了人性；

# WEEK 1 ■ DAY 3

## 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

借着复活，祂又将这人性带进儿子的名分里。这样，祂成了神的长子，具有神性和人性。之后，祂作为赐生命的灵，进到我们里面，使我们也成为神的儿子。如今我们是神许多的儿子，要模成神长子的形像，而不是要模成神独生子的形像。因此，基督身为神的长子，就有许多弟兄。

基督复活那日，在祂的人性里为神所生。祂成为神的长子，为要产生神许多的儿子。我们要领悟，我们重生的日子就是基督复活那日。当基督从死人中复活时，我们所有的信徒也与祂一同复活。（彼前一3。）借着祂的复活，祂生为神的长子，同时祂所有的信徒也生为神许多的儿子。基督复活那日，所有神的选民都复活了，而且生为神许多的儿子。如今神有许多具有神性和人性的儿子。然而在这许多儿子当中，只有长子是神的独生子。这位神的独生子在祂复活的人性里，也是神的长子。祂是神的长子，兼有神性和人性，而我们这些作神许多儿子的信徒，也兼具人的性情和神的性情。（彼后一4。）如今一天过一天，我们正被模成神长子的形像。（罗八29。）（李常受文集一九八〇年第二册，六四一至六四二页。）

就神的独生子而言，主是神圣生命的具体化身。约翰福音强调耶稣基督是神的儿子；作为神的儿子，祂乃是神圣生命的具体化身。（一4。）借着复活，基督成为神的长子，就是生命的分赐者，来为着生命的繁殖。首先祂是独生子，是生命的具体化身；现今祂是长子，是为着生命的繁殖。（新约总论第九册，二八一至二八二页。）

参读：经历基督的秘诀，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

# 第一周 ■ 周四

## 晨兴喂养

徒十三 34 “论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可贵的，赐给你们。’”

罗一 3～4 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

我们需要问自己，独生子 and 长子究竟有何不同？我们头一个反应也许是说：独生子没有弟兄，而长子有许多弟兄。…我们都需要看见，生为神的长子是基督借着祂的复活所成就的伟大工作。圣经虽然清楚地教导这事，但许多基督徒却从未看见。（李常受文集一九八〇年第二册，六四〇至六四一页。）

借着基督在复活里成为神的长子，神圣的生命已经分赐到所有相信祂的人里面，使具体化身在祂里面的生命得以繁殖。…在行传十三章，保罗不是传讲基督为神的独生子，如约翰福音所传讲的；保罗在行传十三章乃是传讲基督为神的长子，为着繁殖。为这缘故，他传讲主耶稣的复活是祂第二次的出生。借着祂第二次的出生，祂在复活里的出生，基督成了神的长子，为着神圣生命的繁殖。（新约总论第九册，二八二页。）

## 信息选读

# 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

行传十三章三十三至三十四节论到复活的基督。三十三节指明，基督的复活是祂第二次的出生，将祂生为神的长子。…〔三十四节说到〕那圣的，原文是复数；同字在三十五节指“圣者”，却是单数。但这不是圣别的常用字，乃是相当于希伯来文的 *chesed*，克沙得；在以赛亚五十五章三节，以及七十士希腊文译本和钦定英文译本在代下六章四十二节，诗篇八十九篇一节，都译为怜悯。诗篇八十九篇一节的怜悯（复数），与十九节的圣者（单数）同字。这位圣者就是大卫的后裔基督，神的怜悯都集中在祂身上，并借祂输送出去。因此，大卫那圣的，那可靠的，就是指复活的基督。这由上下文，特别是行传十三章三十五节“你的圣者”和以赛亚五十五章三节以下的经文，完全得到证实。

保罗在行传十三章三十三至三十四节的思想非常深。复活的基督，借着祂第二次的出生，就是祂的复活，生为神的长子；祂乃是那圣的，那可靠的。三十四节“可靠的”意即“值得信任的”。复活的基督乃是神所赐给我们那圣的，那可靠的。这里保罗指明，复活的基督不仅是我们的救主，将神的救恩带给我们，祂也不仅是神的长子；这复活的一位也是那圣的，那可靠的，是神给我们的恩赐。

我们很容易领会基督是我们的救主；要明白基督是神的长子较为困难；但要明白复活的基督是神所赐给我们那圣的，那可靠的，就非常困难了。“那圣的，那可靠的，”所涵括的范围，比“救主”和“长子”这些名称所涵括的宽广多了。“那圣的，那可靠的，”实际上是神圣的名称，是基督的名称。在这几节经文里，基督称为那圣的，那可靠的。神从大卫的后裔中所兴起的救主，已经成了那圣的，那可靠的。（新约总论第九册，二八二至二八四页。）

参读：使徒行传生命读经，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



# 第一周 ■ 周五

## 晨兴喂养

赛五五 3 “...我必与你们立永远的约，就是向大卫所显确定的怜悯。”

代下六 42 “耶和华神啊，求你不要厌弃你的受膏者，記念向你仆人大卫所施的慈爱。”

诗八九 1 “我要歌唱耶和华的慈爱〔或，怜悯〕，直到永远；我要用口将你的信实传与万代。”

复活的基督是大卫那圣的，那可靠的，这对我们是怜悯或祝福。复活的基督是神在今世赐给我们的怜悯与祝福。这些是大卫那圣的，那可靠的，预言在以赛亚五十五章三节，应验在行传十三章三十四节。（新约总论第二册，二〇七页。）

## 信息选读

行传十三章三十四节说，“论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可靠的，赐给你们。’”...三十三节说，“神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”我们看过基督的复活是祂第二次的出生，使祂生为神的长子。神应许将祂赐给祂的子民，而这复活的一位就是大卫那圣的，那可靠的。“大卫那圣的，那可靠的，”这话指明基督是属于大卫的，因神从大卫的后裔中兴起这样的一位。复活的基督对神是长子，对我们却是救主。不仅如此，祂是神赐给祂选民的一大恩

# 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

赐，这恩赐称为“那圣的，那可靠的”。（新约总论第二册，二〇七页。）

那圣的、可靠的乃是基督所是的各方面。按照新约，基督是生命、亮光、恩典、公义、圣别、成圣、称义。祂也是生命的粮和活水。不仅如此，那圣的、可靠的包括哥林多前书所揭示基督的各方面：能力、智慧、公义、圣别、救赎、荣耀、神的深奥、神建造的惟一根基、逾越节、无酵饼、灵食、灵水、灵磐石、头、身体、初熟的果子、第二个人、末后的亚当。我们在约翰福音看见基督更多的方面，就如牧人和草场。哦，基督那圣的，那可靠的，对我们是何等丰富！祂这复活的一位乃是长子、救主、以及一切圣的、可靠的事物。

在旧约里，那圣的、可靠的被视为怜悯。以赛亚五十五章第三节说到“向大卫所显确定的怜悯”。代下第六章四十二节提到“向你仆人大卫所施的慈爱〔或，怜悯〕”。诗篇八十九篇一节说，“我要歌唱耶和华的慈爱〔或，怜悯〕，直到永远。”怜悯含示爱与恩典，但怜悯比爱够得更远。爱与恩典无法够到的，怜悯能够得到。一切圣的、可靠的事物，都是对我们作怜悯的基督自己。生命是怜悯，亮光也是怜悯。同样的，公义、圣别、称义、成圣，都是怜悯。约翰十章里有门、草场、牧人，这些也都是怜悯。我们若花时间数算怜悯的这一切方面，会有很长一列的怜悯。丈夫对妻子的爱，以及妻子对丈夫的服从，都是对我们作怜悯的基督。一个丈夫若在基督里爱他的妻子，这必然是怜悯。他对妻子的爱，就是对他作怜悯的基督自己。同样的，如果一位姊妹在基督里服从她的丈夫，那也是怜悯。她的服从也是那对她作怜悯的基督自己。（新约总论第九册，二八四至二八五页。）

参读：使徒行传生命读经，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

# 第一周 ■ 周六

## 晨兴喂养

加二 16 “且知道人得称义，不是本于行律法，乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法…”。

徒十三 38 ~ 39 “…赦罪是借这人传给你们的。在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。”

一年过一年，我们能无穷尽地说神的话，这实在是对我们作怜悯的基督。这不是我们的能力或恩赐，这全是怜悯。不仅说神的话是怜悯，甚至亲爱的救主就是我们的说话。我们的说话就是基督；对我们而言，这说话的基督乃是怜悯。虽然我们说话的口才也许不好，但这说话满了基督。这完全是由于我们说神的话时，基督对我们乃是怜悯。（新约总论第九册，二八五页。）

## 信息选读

我们都需要看见，复活的基督是那一切圣的、可靠的事物，成为神给我们的怜悯，作为包罗万有的恩赐。这是保罗在行传十三章所传讲的基督。保罗在他的福音信息里，不仅根据旧约传讲基督，也传讲复活的基督是那圣的，那可靠的。实际上，保罗在这里传福音时所宣扬的，需要他写的一切书信来解释。所以，我们若要更多看见基督是那圣的，那可靠的，就需要研读保罗的十四封书信。保罗在他的传讲里立了一个绝佳的榜样，给我们今天传福音时有所跟从。我们需要象保罗一样丰富且拔高地传讲基督。

# 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.

保罗在行传十三章三十八至三十九节接着说，“所以诸位，弟兄们，你们当晓得，赦罪是借这人传给你们的。在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。”罪得赦免（38）是消极的，使我们从定罪得释放；得称义（39）是积极的，使我们与神和好，蒙神悦纳。

保罗在三十八至三十九节都说到“这人”。这人是谁？祂就是那已经复活成为神长子的一位，是我们的救主，也是那许多圣的、可靠的事物。所以，借着这一位，就是那圣的并可靠的，对我们作神的怜悯，我们就蒙赦免并得称义。借着这位长子，救主，那圣的并可靠的，赦罪已经传给我们。借着这一位，我们在一切靠摩西的律法不得称义的事上，就都得称义了。

我们靠着得赦免并得称义的那一位，不仅是我们的救主，祂自己就是我们的赦免和称义。赦免和称义都是从神给我们的怜悯，这些怜悯是复活基督的各方面。…绝不要认为赦免和称义与基督是分开的。赦免和称义都是基督自己，作神给我们之怜悯的各方面，这些怜悯就是那圣的、可靠的。赦免和称义必定是神的恩赐，也必然是那圣的、可靠的。我们若有这种领会，就会看见赦免和称义不是凡俗的，乃是圣别的。不仅如此，这些乃是信实、确定、可靠的。这是保罗在十三章对基督是神长子的传讲；借着他的传讲，许多人得救了。

我们在三十二至三十九节看见，基督是神的长子，祂是神给祖宗的应许，并且神在复活里将祂生为祂的长子。祂是神的长子，是大卫那圣的，那可靠的。赦罪是借这一位传给人的，凡信祂的，就在一切事上得了称义。（新约总论第九册，二八五至二八七、二八〇页。）

参读：新约总论，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

# 第一周诗歌

154

## 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调 3/4

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

一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,

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

在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。

A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup> D<sup>b</sup> E<sup>b</sup>

5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |

当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,

A<sup>b</sup> D<sup>b</sup> B<sup>b</sup> A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>

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

为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

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

三 你曾是那惟一麦粒, 落到地里而死了;  
借着死亡, 并借复活, 显出繁殖的荣耀。  
你使我们由你得生, 变成许多的子粒;  
众人调和成为一饼, 作你丰满的身体。

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

# WEEK 1 — HYMN

## In the bosom of the Father

### Praise of the Lord — His Increase

203

1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,  
Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.  
When to us the Fath - er gave Thee, Thou in per - son wast the same,  
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.



## 第二周

### 使徒行传的继续— 在人类历史中活在神圣历史里

## 纲要

读经：徒二八 31，约五 17，徒一 14，六 7，十一 23 ~ 24，十九 20，二六 18

## 周一

壹 使徒行传启示一班人作为行动的神，在人类历史中活在神圣历史里；他们在生命、性情、彰显和功用上（但不在神格上）成为神，为着扩展并建造召会，作基督团体的显现——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 在使徒行传里彼得头一次宣扬福音时，引用了约珥书；该书启示外在的人类历史里内在的神圣历史——徒二 17 ~ 21，珥一 1 ~ 4，二 28 ~ 32。

二 在人类历史里的神圣历史，乃是基督“从太初而出”（弥五 2），通过时间的桥梁，进到将来的永远（诗九十 2），使祂能将自己分赐到祂所拣选的人里，作万国所羡慕的（该二 7），为着祂团体的显现和祂完满的得荣。

## 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 约珥书说到经过过程、终极完成、复合之灵在五旬节那天的浇灌；这灵就是终极完成的三一神，也是基督的实化，为着基督的显现—二 28 ~ 29，徒二 1 ~ 4、16 ~ 21，提前三 15 ~ 16。

## 周二

贰 使徒行传这一卷书是没有结束的，因为这卷书仍在继续着，作为在人类历史中的神圣历史—二 31：

- 一 主说，“我父作工直到如今，我也作工”（约 5:17）；这表明自从撒但背叛和人堕落以来，神作工直到如今，并且主也作工。
- 二 使徒行传是记载神的工作，在二十八章以后，还有许多神的器皿在作神的工作；神的工作正在继续下去，没有停在那里。
- 三 神的工作还要一直往前去，一直到国度，一直到新天新地，神都是往前进，绝不停止；我们如果知道并相信这事，我们就要赞美主；甚至到新耶路撒冷，祂的众奴仆仍要作祭司事奉祂—启二 3，参徒十三 36 上。

## 周三

- 四 圣灵借着基督的信徒传扬基督，使基督得到繁殖、繁增并开展的工作，还没有完毕，还需要继续很长一段时间。
- 五 这种使基督扩增、繁殖、繁增并开展的福音工作，乃是照着神新约的经纶，为神产生许多的儿子（罗 8:29），作基督的肢体，构成基督的

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



身体（十二5），以完成神永远的计划，成全祂永远的旨意；这是使徒行传以后，二十一卷书信以及启示录所接着详尽启示的。

六 既然神所要得着的的是一个团体、发光的器皿，也就是见证的器皿，祂的儿女就必须被带到对基督身体的感觉里，并学习过身体生活；否则，他们在神手里就没有用处，就绝不能达成神的目标——罗十二1~5，林前十二12，启一10~12。

七 甚至得胜者的见证也是为着全召会；工作是他们作的，好处是全召会都得着的——十二5~9，二7、11、17、26~28，三3、5、12、20~21。

八 得胜者不是为着他们个人；他们乃是站在召会的地位上把召会带到完全的地步；甚至得胜者的得胜也是团体的得胜——参腓一19。

## 周 四

叁 神的话仍在扩长并繁增，作为使徒行传的继续——六7，十二24，十九20：

一 六章七节的“扩长”指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里，为着基督的扩增——神的增长——而在我们里面长大——可四14，西二19。

二 行传十二章二十四节的“繁增”指基督在人数上的增加；事实上，门徒的繁增在于话的扩长。

三 新的门徒“加添归主”成为基督的各部分，就是基督的肢体——五14，十一24，罗十五16。

四 我们要鼓励初信者“立定心志，一直与主同在”；意即坚定不移地忠于主，依附主，活在与主紧

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 使徒行传启示一班人借着呼求主的名，在人类历史中活在神圣历史里，他们为主的名受苦，并在主的名，就是在耶稣的名里说话：

一 约珥关于神新约禧年的预言及其应验有两面：在神那一面，祂在复活基督的升天里，将祂的灵浇灌下来；在我们这一面，我们呼求这位成就一切、达到一切并得着一切，升天之主的名—徒二 16～18、21，珥二 28～29、32 上：

1 我们在人类历史中的神圣历史，乃是呼求主名而享受基督的丰富，以建造基督的身体作基督丰满的历史—罗十 12～13，弗三 8、19，一 22～23。

2 借着呼求主名，我们就保守自己在神那金的神圣历史里；这历史开始于以挪士（创四 26），继续于旧约和新约（伯十二 4，创十二 8，二六 25，申四 7，士十五 18，撒上十二 18，诗一一六 4、13、17，八十 18，八八 9，王上十八 24，赛十二 4，哀三 55、57，诗九九 6，赛五五 6，拿一 6，王下五 11，赛四一 25，徒二 21，七 59，九 14、21，二二 16，罗十 12～13，林前一 2，提后二 22），结束于圣经中最后的祷告（启二二 20）。

## 周 五

二 当我们活在神圣的历史里，我们就在人类历史里为主的名受苦；为着人所羞辱、神所宝贵之耶稣的名受辱，乃是真正的尊贵—徒四 18～20、29～31，五 41～42，九 13～16，林后六 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 我们借着“在耶稣的名里放胆讲说”，实现在人类历史里的神圣历史；这名乃是主在祂身位和工作上，一切所是之总和的表明——徒九 27，腓二 9～11，帖前二 2，林后四 5。

伍 使徒行传启示一班人借着作为一个身体而生活、行动并活动，在人类历史中活在神圣历史里；他们作每一件事，都是在身体里、借着身体并为着身体：

一 主耶稣受死、复活并升天之后，继续在地上千万人里生活、行动、行事并工作，因为祂借着祂的死与复活，将祂自己分赐到他们里面——约十二 24。

二 四福音给我们头的图画，而使徒行传让我们看见身体；使徒行传实际上乃是基督凭着那灵，在召会，就是祂的身体，祂的繁殖与复制里的行动——一 14，二 14 上、42，九 4～5，二八 13～15。

陆 使徒行传启示一班人借着弃绝己并凭另一个生命，就是基督这神圣的生命活着，而在人类历史中活在神圣历史里；基督这团体的生活，乃是基督身体的实际：

一 行传五章二十节里的“这生命”，指彼得所传讲、供应、活出的神圣生命，这生命胜过了犹太首领的逼迫、恐吓和监禁；彼得的生活和工作，使神的生命在他的处境中，既真实又现实，甚至天使都看见并将其指出。

二 保罗凭着耶稣包罗万有的灵，在他的灵里（神圣的灵与他这人的灵调为一灵），活基督并事奉神；他活在幔内（在他那作为实际至圣所的灵里），并出到营外（在属人的宗教组织之外）——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, 罗八 16, 提后四 22, 林前六 17, 罗一 9, 腓三 3, 来六 19 ~ 20, 十三 13。

三 我们要在人类历史中活在神圣历史里, 并在我们的人生里凭神圣的生命而活, 就需要成为向主敞开的器皿, 爱祂, 接受祂, 被祂充满, 让祂作我们的一切, 并且在我们里面、借着我们、为着我们作每一件事—徒九 15, 林后四 7, 罗九 21、23, 参王下四 1 ~ 6。

## 周 六

柒 使徒行传启示一班人借着坚定持续地祷告并尽话语的职事, 在人类历史中活在神圣历史里; 这就是活在使徒的职事里, 与作我们大祭司之基督天上的职事配合—六 4, 来七 25, 八 1 ~ 2:

一 借着祷告, 我们就思念在上面的事, 成为基督在诸天之上职事的返照; 我们靠祷告作人所无法作的, 明白人所无法明白的, 讲说人所无法讲说的—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, 林后三 6。

二 借着尽话语的职事, 我们将基督分授到人里面作属天的生命和能力, 使他们因基督的丰富得着维持, 而在地活基督作他们属天的生命—罗十五 16, 参赛五十 4 ~ 5。

捌 使徒行传启示一班人在人类历史中活在那见于诗篇六十八篇的神圣历史里; 这诗篇给我们看见基督乃是神在地上行动的中心, 也是神借召会之活动的实际—1、24 节:

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 我们需要天天享受经过过程并终极完成的三一神作分赐生命并浇灌的那灵—11 ~ 13 节，徒二 46 ~ 47，五 42，十六 5，二十 31，二八 30 ~ 31。
- 二 我们需要住在基督里，以祂为传福音者的“海口”，为着传扬福音的输送和扩展；五旬节那天，至少一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音—诗六八 27，创四九 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.



## 第二周 ■ 周一

### 晨兴喂养

珥二 28 “以后，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的老年人要作异梦；你们的青年人要见异象。”

32 “那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在余剩的人中，必有耶和华所召的。”

在约珥书我们看见神的历史、人的历史、和神经纶的历史。…我们不该认为人有历史而神没有历史。这个宇宙中有两个历史：人的历史—属人的历史，和神的历史—神圣的历史。我们可以把人的历史比喻作核桃的外壳，把神的历史比喻作外壳里面的核仁。

虽然我们很容易看见外壳，那是外在、物质的，但我们必须有一种内在的洞察力，才能看见外壳里面的核仁，认识在人类历史里面的神圣历史。

我们需要清楚看见这两个历史—物质的人类历史和奥秘的神圣历史。…人的历史，世界的历史，是外在的。神圣的历史，就是神在人里并同着人的历史，是内里的。这个历史是在人性里之三—神的神圣奥秘。（约珥书生命读经，二四八至二四九、二五一页。）

### 信息选读

我们都在人类的历史里出生，却在神圣的历史里重生。…我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。（约珥书生命读经，二五二页。）

## 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)

论到〔基督〕这显现，约珥…说到经过过程、终极完成、复合之灵的浇灌，这灵就是神的灵复合了基督的人性、基督的死及其功效、基督的复活及其大能。…这乃是五旬节那天浇灌下来的圣灵，（徒二1～4，16～21，）这灵就是终极完成的三一神，也是基督的实化，为着基督的显现。这显现开始于基督的成为肉体，并借着那灵的浇灌得着印证和加强；因为借着那浇灌，个人的基督就成了团体的基督，（林前十二12～13，）就是召会，作为敬虔的极大奥秘—神显现于肉体。（提前三15～16。）召会作为基督的显现，要带进复兴的荣耀之日，就是千年国时代，（珥三16～21，）那时基督要得着更完满的显现。那复兴要终极完成于新天新地新耶路撒冷，就是基督最完满的显现。（启二一1～2。）（圣经恢复本，珥二28注1。）

从五旬节那天起，现今在地上有一班人，有三一神在他们里面作他们的生命，并在他们身上作他们的权柄。…这班人就是召会，基督的身体。我们若有这异象，就很容易得着活而有效能的信心。我们既然在身体里并为着身体，那么每当我们需要能力，我们就有地位要求元首为身体所成就的一切，作我们的分。我们可以要求我们所需的一切，为着我们的经历。（由基督与召会的观点看新约概要，一〇一页。）

灵神…借着使徒，向硬着心的百姓重复〔以赛亚六章九至十节的话〕。这指明在神圣三一一切的行动里，以色列人向着恩典的神都是悖逆的。这使祂转向外邦人，借着复活和升天的繁殖，开展神的国，建造众召会，而完成祂新约的经纶。（徒二八28。）（使徒行传生命读经，七一四页。）

参读：使徒行传生命读经，第七十至七十一篇；基督包罗万有的灵，一四至一六页。

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



## 第二周 ■ 周二

### 晨兴喂养

徒二八 30 ~ 31 “保罗在自己所租的房子里，住了足足两年，欢迎一切前来见他的人，全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

在圣经里有一卷书，你不能说完了。其余六十五卷你都能说完了，但是有一卷你不能说完了，那一卷就是使徒行传。你读到行传二十八章，就要觉得奇怪，怎么就是这样的停了？你读到二十八章，觉得这一卷书还没有完，这一卷书还没有结束。使徒行传这一卷书是没有结束的，因为使徒的行传是要继续的。第一世纪的使徒，他们的行传也许结束了；但是，全部使徒的行传并没有结束。一直到今天，你都看见还是使徒行传，使徒行传没有结束。（倪柝声文集第二辑第十七册，一五六至一五七页。）

### 信息选读

主说，“我父作工直到如今，我也作工。”（约五 17。）这表明自从撒但背叛和人堕落以来，神作工直到如今，并且主也作工。使徒行传是什么呢？使徒行传不是记载保罗的工作，也不是记载彼得或约翰的工作，使徒行传是记载神的工作。谁能说神在行传二十八章之后就不作工了，谁能说神的工作到了行传二十八章的时候就停止了昵？

使徒行传是没有结束的，在二十八章以后，还有许多神的器皿在作神的工作。神的工作正在继续下去，没有停在那里。不是保罗在罗马作了两年工，以后就没有事了。就以保罗一生来说，他住在罗马，后来被杀殉道，这些事都没有记在使徒行传里面。彼得、保罗、约

## 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

翰是三个要紧的人，他们的结局都没有写进去，这样，我们哪里能说使徒行传已经完了呢？可是神的见证是写不完的。…二十八章以后虽然没有再写，但是神的工作还是在那里继续。第一世纪的工作并不是到了绝顶。神四千年之久，有一个工作，…第一世纪不是神工作的结局，第十六世纪不是神工作的结局，直到前一个世纪都不是神工作的结局，神的工作还要一直往前去。一直到国度，一直到新天新地，神都是往前进，绝不停止。我们如果知道并相信这事，我们就要赞美神。

人常常有一个错误，就是以为自己所处的时代，是召会最不行的时候。路德马丁的时候，有人这样想；卫斯理约翰的时候，也有人这样想。但是，我们说，路德马丁的时候好得很，卫斯理约翰的时候也好得很。我们在这里说他们所处的时代是好的，再过五十年，人又要说我们所处的时代是好的。我们是怕人要停止，但是，神是不会停止的，…神是一直往前进的。阿利路亚！神是一直往前进的！

神往前进的时候，都有祂的器皿。在使徒行传里，神有祂的器皿；在路德马丁的时候，神有祂的器皿；在卫斯理约翰的时候，神有祂的器皿；每一次有一个属灵的复兴的时候，神都有祂的器皿。那么，今天神的器皿在哪里？不错，我父作工直到如今，但是什么人继续下去与神同工？什么人说“我也作工”？这是要紧的问题。

弟兄姊妹，如果神给我们一点亮光，能看见一点神的事实，我们就必须承认，神今天所要求的器皿，就是祂在当初所定规的器皿，就是祂的召会。换句话说，今天神所要求的器皿，不是个人的器皿，而是团体的器皿。…所以我们要学习活出身体的生命。要活出身体的生命，就必须拒绝天然的生命，必须在神面前深深受对付，受审判，学习顺服，学习交通，叫我们有机会作神的器皿。（倪柝声文集第二辑第十七册，一五七至一六〇页。）

参读：倪柝声文集第二辑第十七册，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

## 第二周 ■ 周三

### 晨兴喂养

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

〔使徒行传〕没有结束，乃是敞口待加的。这必是因为圣灵借着基督的信徒，传扬基督，使基督得到繁殖、扩增并普及的工作，还没有完毕，还需要很长一大段时间的继续。这种使基督繁殖、扩增并普及的福音工作，乃是照着神新约的经纶，为神产生许多的儿子，（罗八 29，）作基督的肢体，构成基督的身体，（十二 5，）以完成神永远的计划，成全祂永远的旨意。这是使徒行传以后，二十一卷书信，和一卷启示录，所接着详尽启示的。基督这样的繁殖、扩增所产生的召会，乃是神在基督里得彰显并掌权的范围，所以就成为神的国。神的国乃是由神的生命，随着基督的繁殖、扩增而生长出来并普及的。使徒行传是基督的普及，也是神国的普及，因为神的国乃是基督的扩大。此书内所广传的福音，是以基督为福音，（五 42，）是基督的福音，也是以神的国为福音，（八 12，）也是神国的福音。这福音的传扬，一直继续向前，直到全地都成了基督的国。（启十一 15。）（圣经恢复本，徒二八 31 注 2。）

### 信息选读

## 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

启示录一章说，召会就是金灯台。神不只说召会是金的，神并且说召会是金的灯台。召会如果只是金的而已，就并不能满足神的心。神为什么说召会是金的灯台呢？因为金灯台是发光的，是为着照亮的。神要召会作一个发光的器皿，见证的器皿。神在当初的时候，定规叫召会作灯台。不是某人，乃是召会，召会在神面前就是灯台。金的还不够，出乎神的还不够，必须为神发光，为神作见证，才是金灯台。

所以，召会是为着神的见证而有的。如果不是金的，就不是召会；如果不是灯台，也不是召会。里面如果没有生命，就不是召会；里面如果没有见证，也不是召会。召会必须看见神在这一个世代里要作什么，要得着什么，看见神今天在地上的见证是什么，这个才叫作金灯台。

我们再简单地说，神的工作是继续往前进的，神仍旧需要得着器皿，神今天的器皿要象当初的器皿一样，不是个人，乃是召会。

或者有人要问，召会中有得胜者出来，这是什么意思呢？不错，召会需要有得胜者出来，但是得胜者的见证也是为着团体的，不是为着个人的。得胜者不是有一班人自命不凡，自以为比别人好，把别人都撇在一边。得胜者乃是为全召会工作；工作是他们作的，好处是全召会都得着的。得胜者不是为着他个人，得胜者乃是站在召会的地位上把召会带到完全的地步，乃是站在召会的地位上代替召会到那个地步。甚至得胜者的得胜也是团体的得胜。（倪柝声文集第二辑第十七册，一五九至一六〇页。）

参读：使徒行传生命读经，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

## 第二周 ■ 周四

### 晨兴喂养

徒六 7 “神的话扩充起来，在耶路撒冷门徒的数目大为繁增，也有大群的祭司顺从了这信仰。”

十二 24 “但神的话却日见扩充，越发繁增。”

五 14 “信的人越发加添归主，连男带女很多。”

〔在行传六章七节，〕扩充指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里而长大。（可四 14。）（圣经恢复本，徒六 7 注 1。）

〔我们要鼓励初信者立定心志，一直与主同在，（徒十一 23，）〕意即坚定不移地忠于主，依附主，活在与主紧密的交通中。（徒十一 23 注 2。）

### 信息选读

按照罗马十五章十六节，保罗将得救的罪人献与神作可蒙悦纳的祭物。所有不信的罪人都在亚当里。当我们传福音给他们，而他们接受主的时候，他们就从亚当迁到基督里。人信入基督时，就成了基督的一部分。迁入基督里的不信者，就是基督的扩增。当我传福音，将得救的人献与神时，我是在献基督—不是个别的基督，乃是团体的基督。在旧约中，祭司献牛羊为祭物。神喜悦那个，因为那是要来之基督的预表。今天在新约时代，我们的工作乃是传福音救罪人，使他们成为基督的一部分。我们将这些人献与神时，神看他们是基督的一部分。…因着我们是基督的肢体，我们就能说我们是基督。保罗在腓立比一章二十一节说，“因为在我，活着就是基督。”我们被献与神时，乃是作为基督献给神。（主今日恢复的进展，二九至三〇页。）

## 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)

在新约里，彼得在五旬节那天，首次提起呼求主名，应验了约珥的预言。这应验是关乎神在经纶一面，将包罗万有的灵浇灌在祂所拣选的人身上，使他们能有分于新约的禧年。约珥关于神新约禧年的预言及其应验有两面：在神那一面，祂在复活基督的升天里，将祂的灵浇灌下来；在我们这一面，我们呼求这位成就一切、达到一切并得着一切，升天之主的名。我们这些在基督里的信徒，要有分于并享受包罗万有的基督，和祂所成就、所达到、所得着的一切，呼求祂的名是极其需要的。（林前一2。）在神新约的经纶里，这是一种主要的作法，使我们能享受这位经过过程的三一神，叫我们完全得救。（罗十10～13。）早期的信徒在各地都呼求主名。（林前一2。）…在提后二章二十二节〔保罗〕对提摩太所说的话，指明早期所有寻求主的人都呼求主名。毫无疑问，他是一个这样实行的人，因为他嘱咐他的青年同工提摩太要照样作，使提摩太能和他一样享受主。

呼求主名不是新约的新作法，乃是开始于创世记四章二十六节，人类的第三代以挪士。接着有约伯、（伯十二4，二七10、）亚伯拉罕、（创十二8，十三4，二一33、）以撒、（二六25、）摩西和以色列人、（申四7、）参孙、（士十五18，十六28、）撒母耳、（撒上十二18，诗九九6、）大卫、（撒下二二4，7、）…和其他的人；（诗九九6、）他们在旧约时代都呼求主名。以赛亚也嘱咐寻求神的人，要呼求祂。（赛五五6。）…神命令并愿意祂的百姓呼求祂。（诗五十15，耶二九12，诗九一15，番三9，亚十三9。）这是饮于神救恩泉源的喜乐之路，（赛十二3～4，）也是以神为乐的享受之路。（伯二七10。）以神为乐就是享受神。因此，神的子民必须天天呼求祂。（诗八八9。）（圣经恢复本，徒二21注1。）

参读：主今日恢复的进展，第一至二章；长老训练第五册，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

## 第二周 ■ 周五

### 晨兴喂养

徒五 41 “他们欢欢喜喜从议会跟前走开，因被算是配为这名受辱。”

九 27 “惟有巴拿巴接受他〔扫罗〕，领他到使徒那里去，把他在路上怎么看见主，主怎么向他说话，他在大马色怎么在耶稣的名里放胆讲说，都向他们述说出来。”

为着人所羞辱、神所宝贵之耶稣的名受辱，乃是真正的尊贵。因此，受辱的人因被算是配为这名受辱而欢喜。（圣经恢复本，徒五 41 注 1。）

这名乃是主耶稣在祂身位和工作上，一切所是之总和的表明。在耶稣的名里，意即在主一切所是的范围和元素里。我们乃是这样的敬拜主，并向祂祷告。（腓二 10 注 4。）

### 信息选读

使徒行传不该与四福音分开，而该与四福音包括在一起。因为这五卷书放在一起，就给我们看见一个宇宙人的完整图画。四福音给我们头的图画，而使徒行传让我们看见身体。

严格说来，这卷书所记载的，不仅是使徒的行动，乃是基督借着那灵在召会中的行动。使徒和所有信徒的行动，也就是召会的行动，乃是基督借着圣灵在召会中的行动。

在四福音里有一个人，就是拿撒勒人耶稣，凭神圣的生命过神圣的生活。然而在使徒行传中，有几千个人凭同一个神圣的生命，过神圣的生活。…不仅如此，这几千人不是凭自己，乃是凭那位奇妙的人生活、行动、行事为人并工作。主耶稣受死、复活并升

## 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

天之后，继续在地上千万人里面生活、行动、行事并工作，因为祂借着祂的死与复活，将自己分赐到他们里面。…起初祂是一位耶稣，一位基督，但现今祂复制成了几千个基督徒。起初祂是一粒麦子，现今祂成了许多子粒，就是大量的复本，大量的复制品。（约十二24。）我们每一位也都是这大量复制的一部分。

使徒行传乃是基督的行传，不只是基督个人的行动，也是祂在祂的复制和复本里，就是在召会，在宇宙的人身体里的行动。这宇宙人是基督的丰满；（弗一23；）因此就是基督的一部分，也就是基督自己。（由基督与召会的观点看新约概要，七四至七五、七七页。）

彼得所传讲、供应、活出的神圣生命…胜过了犹太首领的逼迫、恐吓和监禁。…彼得的生活和工作，使神的生命在他的处境中，既真实又现实，甚至天使都看见并将其指出。（圣经恢复本，徒五20注1。）

〔希伯来十三章十三节〕的“营”，表征人的组织，特别是犹太教的组织。保罗这里的话乃是基于基督在城外，就是在营外被钉的事实。基督既在营外被弃并受苦，我们就当出到营外，就了祂去。（使徒行传生命读经，七二六页。）

希伯来六章二十节说到主耶稣已进入诸天，就是幔内的至圣所，在祂那里有属天的避风港作我们的避难所，现今我们在灵里就能进入其中。（十19。）（圣经恢复本，来六18注3。）

主借自己的血进入至圣所，（九12，）这血已经开创了一条又新又活的路，使我们进入幔内，在诸天之上享受祂这位得荣者；（十19～20；）祂在十字架上为我们牺牲的身体，也开创了一条十字架的窄路，使我们出到营外，在地上跟随祂这位受苦者。（十三13。）（来十三12注1。）

参读：由基督与召会的观点看新约概要，第六至八章；使徒行传生命读经，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



## 第二周 ■ 周六

### 晨兴喂养

来八 1~2 “...我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。”

罗十五 16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

[希伯来八章二节“真帐幕的执事”]指尽祭司职任者。基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样。（圣经恢复本，来八 2 注 2。）

保罗作神福音的祭司，将基督供应给外邦人，乃是神一种祭司的事奉；他传福音所得的外邦人，也是他献给神的祭物。... [得救的外邦人] 从凡俗的事物中分别出来，并被神的性质和元素浸透，在地位和性质上都得以圣别。（见罗六 19 注 2。）这圣别乃是在圣灵里的，就是圣灵根据基督的救赎，将信入基督得了重生的人，更新、变化、分别为圣。（罗十五 16 注 3。）

### 信息选读

我们已经与基督一同复活，现今坐在诸天之上，基督所在之处。因此，我们...该寻求在诸天之上的事，如认识基督为我们的一切，以祂为生命，而在祂里面行事为人。（圣经恢复本，西三 1 注 2。）

诸天联于基督，也联于召会。在上面的事，包括升天的基督和关于祂的一切事。因此，寻求在上面的事，就是寻求在召会中，并与召会一同过着活基督的

## 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 注 3。）

西布伦…预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。基督成就了一切要当作福音传扬的事之后，五旬节那天，至少有一百二十艘福音“船”，（他们全是加利利人—徒二 7，十三 31，）从这“海口”出发去扩展福音。（诗六八 27 注 3。）

按照创世记四十九章二十一节，…拿弗他利是被释放的母鹿，他出嘉美的言语。拿弗他利预表基督是在复活中从死里得释放的一位，…（诗二二标题，歌二 8～9，）祂出嘉美的言语，为着传扬祂的福音。（太二八 18～20。）

按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信。西布伦和拿弗他利的百姓都是加利利人，（四 12～17，徒一 11，）基督的福音是从他们得着扩展、传扬并推广。（诗六八 27 注 4。）

保罗到以弗所织帐棚，他还是使徒，…织帐棚也好，行医也好，都是为着叫他能够作使徒，不是叫他不能作使徒。也许不织帐棚，就不能作使徒，这一点你们在神面前要看清楚。许多时候，神让保罗在这里作了一点事，是叫保罗更能作使徒。

我作任何的事是为着事奉神。不赚钱是为着事奉神，赚钱也是为着事奉神。

我们自然而然有一种错误的思想，以为同工总是在职业上都放掉，在经济上都是从职业之外有收入的人。请你们记得，没有这件事。同工的意思就是说，在神面前有一个心意、一个志向、一个雄心，大家都在这里事奉神，讨神的喜悦。不管这些人手里作的是什么事，只要目的相同，这些人在主里面就都是同工。（教会的事务，二三一至二三二、二三九、二四二页。）

参读：三一神的启示与行动，第十二篇；教会的事务，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

## 第二周诗歌

补 859

### 为福音而活

事奉与福音

1. 福音的交通，我们同有分，从头一天至今；  
 为推广福音，众人如一人，主话遍传远近。  
 辩护且证实，我们活福音，在此同享主恩；  
 主既动善工，必成全无逊，直至荣中降临。

2. 每日的境遇，无论苦或甜，  
 都为福音进展；  
 为福音、死活，使主显人前，  
 生活在地如天。  
 篤信无畏惧，灵中常放胆，  
 讲说神的圣言；  
 在爱里行事，凭大能争战，  
 与主联结无间。

3. 凡事能放胆，不怕仇敌阻，  
 主灵供应充足；  
 基督常显大，无论何事故，  
 生死都不在乎。

无一事羞愧，我们只切慕，  
 活著就是基督—  
 惟祂作人位，从我们活出，  
 事事处处无误。

4. 行事並为人与福音是一，  
 无论何事临及；  
 在一个灵里，为福音站立，  
 同魂一起努力。  
 让我们宣扬福音的奥秘，  
 使主称心如意；  
 基督作生命，召会为身体，  
 传遍居人之地。

## WEEK 2 — HYMN

### Ours is a fellowship in the gospel

Preaching of the Gospel — The Fellowship of the Gospel

1295

1. Ours is a fel - low - ship in the gos - pel Since we received the Lord;  
 We're for the fur - ther - ance of the gos - pel, Spread - ing to all His Word.  
 For its defense and strong con - firma - tion We all partake of grace—  
 He who began this work will perfect it Till we shall see His face.

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.



## 第三周

作复活、升天、  
包罗万有之基督的见证人

### 纲要

读经：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

### 周一

壹 在使徒行传，使徒和门徒是基督的见证人——一 8，四 33：

一 按使徒行传的启示，每一个主所兴起、打发出去的人，都是主的见证人——一 8，二六 16。

二 在整本新约里，“见证人”的意思，首要的乃是担负这位钉死、复活、升天之耶稣基督活的见证——徒一 22，二 32，五 32，十 39～40，十七 3、18，二三 11，二四 14～15。

三 作见证需要人对主或属灵的事物有看见并享受的经历，与仅仅施教不同——二 42。

四 主选定保罗作执事和见证人——二六 16：

1 执事是为着职事；见证人是为着见证。

2 职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

## 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 保罗乃是见证人，将他所看见主的事，和主将要显现给他的事，见证出来—16 节。

五 主在升天里完成祂天上的职事，乃是借着在祂复活生命里，带着祂升天能力和权柄的见证人—一 8，二 32 ~ 36、40，四 33。

## 周二

贰 使徒行传所启示的基督乃是在复活里—一 3，二 32，三 15，四 33:

一 基督经过死，进入另一个范围，就是复活的范围:

1 基督既是那活着的一位，有不能毁坏的生命，死就不能拘禁祂—来七 16，徒二 24。

2 祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了。

二 我们需要在基督复活的大能、领域和成分里认识基督—腓三 10 ~ 11。

三 基督的复活是使徒见证的中心点—徒一 22，二 32，三 13、15、26，四 33，十 39 ~ 40，十三 33，十七 3、18:

1 借着耶稣的复活并在祂的升天里，神荣耀了祂的仆人耶稣—路二四 46，徒三 13、15、26，四 10、33，五 30 ~ 31。

2 主耶稣的复活回头指着祂的成为肉体、人性、为人生活以及神所命定的死，并且往前指向祂的升天、天上的职事和行政以及祂的回来—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 使徒行传所启示的基督乃是在升天里——  
9～11，二 32，五 31：

一 复活是生命的事，基督的升天是地位的事，而地位事关权柄。

二 主的升天引进祂天上的生活与职事；这引进把祂带进新的范围，就是诸天；现今祂在诸天里有祂的生活，并且在那里尽职。

三 主的升天将祂带进一个新的阶段——这阶段乃是一个复活的人活在天上，作神行政的中心——启五 6：

1 这位复活者现今坐在天上，执行神的行政——来十二 2。

2 复活的基督升到天上，被神高举，得着王权、主权以及在万有之上的元首权柄——腓二 9～11，弗一 22。

3 升天的基督也得着了宝座、荣耀和宇宙中所有的权柄——启五 6，来一 3，二 9，太二八 18。

四 升天的基督是万有的主，要得着万有一徒二 36：

1 基督的为主身分，是祂在升天里所得着最重要的方面之一——十 36。

2 基督的为主身分既然在祂的升天里完全得着建立，我们——祂身体上的肢体——就需要领悟这属天的事实——弗一 20～21。

五 升天的基督是神的受膏者，要成就神的使命，完成福音的广传和召会的建造——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.

## 周 四

## Day 4

肆 使徒行传所启示的基督乃是包罗万有的基督—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 基督是生命的创始者—三 14 ~ 15:

- 1 如“创始者”一辞原文所指明，基督是生命的起源或起始者；祂是生命的创始者，元帅—15 节。
- 2 在行传三章，我们看见生命分赐到人里面，这就是繁殖基督；为着这样的繁殖，我们需要主作生命的创始者，生命的源头。
- 3 基督这生命的创始者乃是那圣别公义者—14 节。

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 基督是神的仆人—25 ~ 26 节:

- 1 借着耶稣的复活和升天，神荣耀了祂的仆人耶稣—13 节。
- 2 作为亚伯拉罕的后裔和神的仆人，基督乃是地上万族—一切种族、肤色和国籍的人—都要因祂得福的那位—25 ~ 26 节。
- 3 神在五旬节那天，借着浇灌下那灵，将升天的基督作为福差遣回来；因此，神所浇灌下来的灵，就是神所复活并高举到诸天之上的基督—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.

## 周 五

## Day 5

三 基督是元首和救主—五 30 ~ 32:

- 1 神已将那人耶稣高举，作至高的元首、君王、君王的元首，以管治世界，并作救主拯救神所拣选的

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—



人一启一 5，十九 16，徒五 31。

- 2 “元首”与祂的权柄有关，“救主”与祂的救恩有关；祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩—参十七 26 ~ 27。

#### 四 基督是人子—七 56:

- 1 行传七章五十六节启示基督是人子，站在神的右边，安慰、鼓励并加强那为祂殉道的人。
- 2 司提反看见升天的基督是人子；这指明在诸天之上的基督仍有祂的人性；祂仍有人的性情。

#### 五 基督是神—二十 28:

- 1 基督，我们的神，买了召会，用祂自己的血得着召会—28 节。
- 2 神用“自己的血”（28），就是“祂儿子耶稣的血”，得着、买来、救赎了召会—约壹一 7。
- 3 基督乃是神人在十字架上受死，并且祂在那里为救赎我们所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 神借以将召会买来的这血，乃是神自己的血。

## 周 六

#### 六 基督是万人的主—徒十 36:

- 1 “万人”在行传十章三十六节指一切的人—提前二 4。
- 2 升天的基督是地上所有不同种族和人民的主；祂并不偏待人—启五 9。

#### 七 基督是审判者—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，要审判活人死人的那一位—42 节。
  - 2 基督是那要审判天下的人，由神按公义所设立，并由神叫祂从死人中复活作凭据—十七 30 ~ 31。
- 八 基督是主耶稣，是信徒相信的对象—十六 31:
- 1 相信福音主要是相信耶稣基督—31 节。
  - 2 相信主耶稣乃是根据基督的人位，以及祂所成就的一切，这二者构成神新约经纶的信仰—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.

## 第三周 ■ 周一

### 晨兴喂养

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

二六 16 “…我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

升天的基督为了执行祂天上的职事，繁殖祂自己，使神的国得以建立，众召会得着建造，成为祂的丰满，祂所使用的，不是一批由人的教导训练出来的传道人，去作传道的工作；乃是一班见证人、殉道者，担负这位成为肉体、钉十字架、复活、升天之基督活的见证。见证人在生命里为复活升天的基督作活的见证，不同于传道人仅仅传讲字句的道理。福音书记载成为肉体的基督，在地上独自完成祂的职事，将祂自己作为神国的种子，仅仅撒在犹太地。使徒行传记载升天的基督，在诸天之上执行祂的职事，乃是借着这些在祂复活生命里，带着祂升天能力和权柄的殉道者，将祂自己扩展出去，作为神国的发展，从耶路撒冷开始，直到地极，作为祂新约职事的完成。在使徒行传，所有的使徒和门徒都是基督这样的见证人。（使徒行传生命读经，六二二至六二三页。）

### 信息选读

按使徒行传的启示，每一个主所兴起、打发出去的人，都是主的见证人。…〔一章八节〕里的“见证人”，并不象我们所领会的，好象在法庭上有了诉讼，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

一个见证人，所以我们去作个见证，把我们所看见、所知道的见证出来；这是我们所领会的“见证人”。在整本新约里，“见证人”的意思，首要的乃是见证这位耶稣是死而复活的。使徒行传里一直强调这点。（扩建召会的三要事—生、养、教，三一五页。）

当主耶稣向保罗显现时，他给保罗托付，选定他作执事和见证人。论到这事，主对他说，“你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”（徒二六16。）…执事是为着职事，见证人是为着见证。职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

按照使徒行传，撒但能煽动犹太宗教徒，并利用外邦政客来捆绑使徒和他们传福音的职事，却不能捆绑基督活的见证人和他们活的见证。犹太宗教徒和外邦政客越捆绑使徒和他们传福音的职事，这些基督的见证人和他们活的见证就越刚强明亮。主在保罗往大马色的路上向他显现，清楚地告诉他，祂选定他不仅作执事，也作见证人。我们已经看见，保罗这基督活的见证人，不仅在耶路撒冷为主作见证，也要在罗马为主作见证。（二三11。）

使徒行传记载升天的基督，在诸天之上执行祂的职事，要借着这些在祂复活生命里，带着祂升天能力和权柄的见证人，将祂自己扩展出去，作为神国的发展，直到地极。

保罗在他所经过一切的审讯中，不仅在施教或尽职，更不断在作见证。（使徒行传生命读经，六八一至六八二页。）

参读：扩建召会的三要事—生、养、教，第二十二篇；使徒行传生命读经，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

## 第三周 ■ 周二

### 晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

32 “这位耶稣，神已经叫祂复活了，我们都是这事的见证人。”

四 33 “使徒大有能力，见证主耶稣的复活…”

今天基督乃是在复活里。在永远里就存在的这位基督，有一天借着成为肉体，成了一个人。至终，祂被钉十字架，并且埋葬了。祂经过死，进入另一个范围，就是复活的范围。在万有之先存在的基督，在永远里就是神，并且与神同在。祂借着成为肉体，成了一个在肉体里的人；然后祂经过钉死与埋葬，就进到复活里。在祂复活的那日，天使告诉那几个妇女说，在坟墓里是找不着基督的，因为祂已经从死人中复活了。（路二四 1～6。）这指明基督乃是在复活里。（新约总论第九册，二五三页。）

### 信息选读

主是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了。（圣经恢复本，徒二 24 注 2。）

如今，基督在复活里是我们的救主，而那灵是在复活里的基督。（林前十五 45 下。）基督复活以后，成了完全在复活里的人。今天有些基督徒认识成肉体的基督和钉十字架的基督，但我们应该象保罗，渴慕不仅认识基督的死，更认识在复活里的基督。（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。) 我们需要在基督复活的大能、范围、和元素里认识基督。(新约总论第九册, 二五四页。)

[在行传一章, 彼得]说, “所以在主耶稣出入于我们中间的时候, 从约翰施浸起, 直到主离开我们被接上升的日子, 始终与我们作伴的那些人中, 现在必须有一位与我们同作耶稣复活的见证人。” (21~22。) 主的复活是使徒见证的中心点。这见证回头说到祂的成为肉体、人性、在地上的为人生活、以及神所命定的死, (二 23,) 并且往前指向祂的升天、天上的职事和行政、以及祂的回来。因此, 使徒为这位万有之主耶稣基督所作的见证, 是包罗一切的, 就如全本使徒行传所描述的。使徒乃是传讲并供应整本圣经所启示包罗万有的基督。

[在行传三章] 众百姓甚觉希奇, 跑到彼得、约翰和瘸者那里, 彼得就对他们说, “诸位, 以色列人哪, 为什么对这事感到希奇? 为什么定睛看我们, 以为我们是凭着自己的能力或虔诚, 使这人行走? 亚伯拉罕、以撒、雅各的神, 就是我们列祖的神, 已经荣耀了祂的仆人耶稣。这位耶稣, 你们曾把祂交付彼拉多, 彼拉多定意要释放祂, 你们竟在彼拉多面前弃绝了祂。” (12~13。) …彼得为什么在十三节说, 神是亚伯拉罕、以撒、雅各的神? 这称呼是指三一神, 耶和華伟大的我是。(出三 14~15。) 按照主在太二十二章的话, 这神圣的称呼含示复活: “关于死人复活, 神向你们所说的, 你们没有念过么? 祂说, ‘我是亚伯拉罕的神, 以撒的神, 雅各的神。’ 神并不是死人的神, 乃是活人的神。” (31~32。) 彼得提到神是亚伯拉罕、以撒、雅各的神, 因为这指明祂是复活的神。

彼得告诉百姓, 亚伯拉罕、以撒、雅各的神, “已经荣耀了祂的仆人耶稣。” 神借着主耶稣的复活, 并在祂的升天里, 已经荣耀了祂。(路二四 26, 来二 9, 弗一 20~22, 腓二 9~11。)(使徒行传生命读经, 四五至四六、一一四至一一五页。)

参读: 使徒行传生命读经, 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

## 第三周 ■ 周三

### 晨兴喂养

徒二 33 “祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”

36 “所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

基督的复活使我们得以重生，将祂自己分赐到我们里面，作我们的生命和性情，然而祂的复活还不足以装备我们，使我们有资格或赋与我们权柄。因此，我们还需要祂的升天。复活是生命的事，基督的升天是地位的事，而地位事关权柄。…我们可以将我们的地位比喻为总统的职位。在美国，必须举行总统就职典礼。总统就职上任时，就被摆在一个地位上，得着权柄和装备，使他够资格，能行使总统的权力。（由基督与召会的观点看新约概要，九一页。）

### 信息选读

主的升天不是祂活动的结束。相反的，人救主的升天乃是另一次引进。…基督的升天乃是祂天上职事的就职，引进。…祂的成孕引进祂在地上的生活与职事；祂的升天引进祂在诸天之上的生活与职事。因此，基督的升天不是祂活动的了结，乃是祂进一步活动—祂在诸天里的职事—的引进。

路加写的第一卷书，路加福音，描述主头一次的引进，以及祂在地上的生活与职事。现在需要第二卷书，使徒行传，告诉我们主借着升天被引进哪一种的生活与职事中。所以，路加有负担写第二卷书，

## 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与职事。（使徒行传生命读经，三页。）

复活的主完成了四十天的训练以后，就可以平安地离开门徒，因此祂把他们都带到橄榄山，祂就在那里被接到天上。（11～12。）祂的升天将祂带进一个新的阶段—一个复活的人活在天上，执行神所命定在地上的事。这位复活者现今坐在天上，执行神的行政。（二 36，来十二 2。）

复活的基督将赐生命的灵吹入门徒里面，作生命、生命的供应、以及与他们里面的人有关的一切之后，他们都成了神人，就是与神调和的人。他们就在素质上被神圣的生命所充满，但他们还没有资格执行神的经纶。因此，复活的基督必须升到天上，被神高举，得着王权、主权、以及在万有之上的元首权柄。祂也得着了宝座、荣耀、和宇宙中所有的权柄。那一百二十人在地上祷告了十天，那时神正立那得高举的基督作君王，作主，并作万有的头。神将权柄、宝座、和荣耀赐给祂所高举的这位—在升天里的这位基督。

基督不仅是神选民的主，也是天使以及一切要在千年国和新天新地里之人的主。…祂是诸天、地、以及祂所救赎之一切人事物的主。

基督的为主身分既然在祂的升天里完全得着建立，我们—与元首基督联结为一之身体上的肢体—只需要领悟这属天的事实。（弗一 20～23。）

基督在祂的升天里不仅被立为万有的主，也被立为神的基督，要照着神新约的经纶，完成福音的广传和召会的建造。（新约总论第九册，二五九、二六三至二六四页。）

参读：新约总论，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



## 第三周 ■ 周四

### 晨兴喂养

徒三 25 ~ 26 “你们是申言者的子孙，也是神与你们祖宗所立之约的子孙，神在那约中，曾对亚伯拉罕说，地上万族，都要因你的后裔得福。神既兴起祂的仆人，就先差祂到你们这里来，祝福你们，叫你们各人回转，离开邪恶。”

主耶稣是生命的创始者。因此，祂是生命的起源或起始者，是那圣别公义者；祂被犹太首领杀害，神却叫祂从死人中复活，并为门徒所见证。

在行传三章十四至十五节，彼得对犹太人说，“你们弃绝了那圣别公义者，反而要求把一个作凶手的人给你们。你们杀了那生命的创始者，神却叫祂从死人中复活了，我们都是这事的见证人。”译为“创始者”的原文是 *archegos*，阿契高斯，意创始者、起源、起始者、元首、元帅。本辞在十五节指基督是生命的起源或起始者，因此是生命的创始者，与凶手相对。按照本节，彼得指明基督是生命的源头、起源、起始；祂在生命上是创始者，是元首。在此我们看见生命分赐到人里面；这就是繁殖基督。为着这样的繁殖，我们需要主作生命的创始者，作生命的源头。（新约总论第九册，二六六页。）

### 信息选读

基督这生命的创始者也是那圣别公义者。按照行传三章十四节，主乃是圣别者。在这节里，“圣别”指明拿撒勒人耶稣，犹太首领所轻弃的那位，乃是绝对为着神并分别归于神的。不仅如此，祂也是绝对与神是一的。按照圣经里的意义，“圣别”这辞指明一个

## 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

人绝对归于神，绝对为着神，且绝对与神是一。在人类历史中，只有主耶稣是这样的一位。…祂从来没有一刻不是绝对为着神，且与神是一。所以，祂被称为那圣别者。惟有祂配得“那圣别者”这称呼。

彼得在十四节不仅称主耶稣是圣别者，也称祂是公义者。公义乃是与神、与每个人、并与每件事物都是对的。惟有主耶稣能被称为公义者，因为惟有祂与神、与每个人、并与每件事物都是对的。当我们在自己里面时，我们与神、与别人、甚至与事物，都是不对的。所以我们不可能是公义者。…主耶稣是公义者，祂是对的那位。祂与神、与任何人、或与任何事物，绝没有不对的。…主这位公义者，公义地洁净了殿。祂从来没有错，因为祂始终是那公义者。祂是公义者，与神、与每个人、并与诸天之上和地上的每件事物，都是对的。

基督是神的仆人，被神兴起，将神与亚伯拉罕所立之约的福带给人，首先带给神的选民犹太人，叫他们回转，离开邪恶。…彼得在二十五至二十六节说，“你们是申言者的子孙，也是神与你们祖宗所立之约的子孙，神在那约中，曾对亚伯拉罕说，地上万族，都要因你的后裔得福。神既兴起祂的仆人，就先差祂到你们这里来，祝福你们，叫你们各人回转，离开邪恶。”地上万国都必因亚伯拉罕的后裔得福，这里的“后裔”是指基督。（加三 16。）基督乃是地上万族——一切种族、肤色和国籍的人——都要因祂得福的那位。不仅如此，神已经在五旬节那天，借着浇灌下祂的灵，先差升天的基督回到犹太人那里。因此，神所浇灌下来的灵，就是神所复活并高举到诸天之上的基督。使徒传讲并供应这位基督时，就把那灵供应给人。（新约总论第九册，二六七至二六九页。）

参读：新约总论，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

## 第三周 ■ 周五

### 晨兴喂养

徒七 56 “〔司提反〕就说，看哪，我看见诸天开了，人子站在神的右边。”

二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

犹太首领所弃绝杀害的那人耶稣，神已将祂高举，作至高的元首、君王、君王的元首，以管治世界，（启一 5，十九 16，）并作救主，拯救神所拣选的人。元首与祂的权柄有关，救主与祂的救恩有关。祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩。（参徒十七 26 ~ 27，约十七 2。）（圣经恢复本，徒五 31 注 2。）

### 信息选读

行传七章五十五节说到，司提反看见耶稣站在神的右边：“但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边。”这节启示，基督是人子，站在神的右边，安慰、鼓励、并加强那为祂殉道的人。

司提反看见升天的基督是人子。这就是说，在诸天之上的基督仍有祂的人性；祂仍有人的性情。有些人不信基督今天仍是人子。他们宣称基督借着成为肉体成了人，但在祂的复活里，祂脱去了祂的人性。他们以为基督今天仅仅是神子，不再是人子。然而，教导基督在升天里不再是人子，乃是错谬的。在升天里，基督仍是带着神性的神子，也是带着人性的人子。

## 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.

根据五十五节，司提反看见神的荣耀。这对遭受逼迫的人是极大的表白和鼓励。五十五节说，司提反也看见耶稣站在神的右边。说到在升天里的主，通常是说祂坐在神的右边。（太二六 64，来一 3，13。）但司提反看见祂站在那里。坐是为安息，而站是为工作。因为祂身体上的一个肢体在地上受苦，所以祂这位人子显为站在神的右边。

在行传二十章二十八节，我们看见基督是神：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”这节经文启示，基督，我们的神，买了召会，用祂自己的血得着召会。神用自己的血得着、买来、救赎了召会。神的血就是耶稣基督的血。（约壹一7。）这也含示主耶稣就是神。

救赎堕落人类的血，乃是神儿子耶稣的血。（7。）我们人类需要真正的人血来救赎我们。因为主耶稣是人，所以祂能满足这要求。祂是人，流了人血来救赎堕落的人类。主也是神的儿子，就是神自己。所以，祂的血有“永远”的元素，这元素保证祂的血永远有功效。所以，祂是人，有真正的人血；祂是神，有赋予祂血永远功效的元素。在行传二十章二十八节，保罗放胆说，这血是神自己的血。

所以，基督乃是神人在十字架上受死，并且祂在那里为救赎我们所流的血，不仅是那人耶稣的血，也是神人的血。所以，神借以将召会买来的这血，乃是神自己的血。这含示耶稣基督就是神，用祂自己的血买了召会。（新约总论第九册，二七六至二七七、二九四、二九六页。）

参读：新约总论，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

## 第三周 ■ 周六

### 晨兴喂养

徒十 36 “祂借着耶稣基督（祂是万人的主）传和平为福音，将这道传给以色列子孙。”

42 “祂吩咐我们向百姓传道，并郑重见证祂是神所立定，要审判活人死人的那一位。”

在行传十章三十六节，彼得说到基督是“万人的主”。“万人”在这里是指一切的人，所有的民族。（提前二 4。）基督在祂的升天里不仅是犹太人的主，也是外邦人的主。祂是地上所有不同种族和人民的主。祂并不偏待人。基督是万人的主，是犹太人和外邦人的主，为要叫他们得救。（新约总论第九册，二七八页。）

### 信息选读

行传十章三十九至四十三节指出，基督被犹太人挂在木头上杀了，第三日神却叫祂复活，并立定祂作审判活人死人的那一位；凡信入祂的人，必得蒙赦罪。

在三十九至四十一节，彼得向哥尼流说到基督的十字架和复活：“我们就是祂在犹太人之地，并耶路撒冷所行一切事的见证人；他们竟把祂挂在木头上杀了。第三日神叫祂复活，使祂显现出来，不是给众百姓看，乃是给神预先所选派的见证人看，就是我们这些在祂从死人中复活以后，和祂同吃同喝的人。”在四十节彼得说，神叫这一位复活，但在四十一节他说，主从死人中复活。论到主是人，新约告诉我们，神叫祂从死人中复活；（罗八 11；）论到祂是神，新约告诉我们，祂自己从死人中复活。（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).

在行传十章四十二节，彼得说，“祂吩咐我们向百姓传道，并郑重见证祂是神所立定，要审判活人死人的那一位。”这里我们看见，基督已被立定为审判全人类的那一位。…复活的基督在千年国前再来时，要在祂荣耀的宝座上审判活人。（太二五31～46，提后四1。）千年国以后，祂还要在白色大宝座上审判死人。（启二十11～15。）主要对众人，对活人和死人施行神的审判。

作活人死人审判者的基督，也能被经历并享受为救赎主；我们信入祂，就得蒙赦罪。

基督是神所设立要按公义审判天下的人，借着神叫祂从死人中复活作凭据。

保罗在行传十七章三十至三十一节说，“世人蒙昧无知的时候，神并不鉴察，如今却吩咐各处的人都要悔改，因为祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”基督要借着祂的回来，带进审判全地的日子。祂为神所设立来施行这审判；神已叫祂从死人中复活，是这事有力的凭据。

十六章三十一节说，“当信靠主耶稣，你和你一家都必得救。”在这里基督被启示为主耶稣。作为这样的一位，祂是信徒相信的对象，使信徒和他全家得救。相信福音主要是相信耶稣基督。不仅如此，相信就是信靠、依据、并根据主耶稣而得救。我们不仅信入基督，也信靠基督。这是依据并根据基督的人位，以及祂所成就的一切，这二者构成神新约经纶的信仰。我们信靠基督作为立场和地位，使我们可以得救。（新约总论第九册，二七八至二七九、二九三、二九二页。）

参读：新约总论，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

# 第三周诗歌

# WEEK 3 — HYMN

662

## 传扬福音 — 涌流生命

8 7 8 7 副 (英 925)

A 大调

3/4

一 荣 耀 福 音 向 外 推 广, 乃 是 生 命 的 涌 流;

借 着 我 们 活 的 见 证, 失 丧 罪 人 蒙 拯 救。

(副) 求 主 使 我 涌 流 生 命, 使 你 生 命 显 于 我;

借 我 作 你 活 的 器 皿, 将 人 灵 里 来 点 活。

二 生命见证, 使人心服, 人才肯来相信主;  
借我生命涌流供应, 人才接主进心府。

三 永远要象葡萄树枝, 住在主里结果子;  
借着里面生命涌流, 将主向人来分赐。

四 愿我生活就是传扬, 使人在我看见祂;  
不仅用话宣传道理, 更将生命来种下。

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

925

1. Out-reach of the glo-ri-ous gos-pel Is the flow of life with -  
in; It is by our tes-ti-mo-ny That lost sin-ners we may  
win. (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.





## 第四周

借着作群羊的榜样，  
按着神牧养神的群羊

### 纲要

读经：徒二十 18 ~ 38

### 周一

壹 按着神牧养神的群羊，乃是按着神的心意  
牧养神的群羊—彼前五 1 ~ 4:

一 我们必须看见神在祂经纶里的心愿，喜悦，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受；这享受的目标是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显—耶二 13，约三 29 ~ 30，弗一 22 ~ 23，三 16 ~ 19、21:

- 1 我们可能象以色列人一样，没有饮于神而成为祂的扩增，作祂的彰显，反倒离弃神这活水的泉源，凿出池子（预表偶像）顶替神作我们的享受—耶二 13。
- 2 偶像就是我们里面所爱的任何事物，超过了对主的爱，或在我们的生活中顶替了主；凡我们所有的，甚至凡我们所是的，都能成为偶像—结十四 3，约壹五 21。
- 3 我们的平安、安全、健康和财产，也许成了我们的偶像，而神在祂的定旨上是信实的，祂取去这些东

## 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，为叫我们饮于祂这活水的泉源；在引导我们进入祂的经纶上，神是信实的，祂的经纶是要我们享受基督，吸取基督，喝基督，吃基督并吸收基督，好叫神在我们里面扩增，使祂得着彰显—林前一 9，五 7～8，十二 12～13，耶二 13。

## 周 二

二 我们必须被带回到这个领悟：我们需要基督作我们的享受；我们也必须帮助别人认识如何享受基督，并把被岔开的信徒带回到单纯里，真正珍赏、宝爱并享受主耶稣基督自己宝贵的人位，作他们的生命和一切—林后十一 2～3，一 24，启二 4、7：

- 1 享受基督作我们生命的供应，该是召会生活中首要的事；召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。
- 2 哥林多前书是一卷论到享受包罗万有之基督的书；我们对钉十字架并复活的基督这赐生命之灵的享受，解决召会中一切的难处——二、9、24、30，二 2，五 7～8。

## 周 三

貳 我们必须借着作群羊的榜样而牧养神的群羊；使徒保罗作为所有信徒（就是基督身体众肢体）的榜样，活基督以显大基督，作祂的继续—彼前五 3，腓一 19～21 上，徒九 4～5、15，二六 19，提前一 16：

一 保罗是基督的门徒，他看见基督，听见基督，并照着那在耶稣身上是实际者学了基督—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 保罗是基督所拣选的器皿，以盛装祂，被祂充满，并涌流祂作祂的丰满—徒九 15, 林后四 7, 弗一 22 ~ 23, 三 19。

三 保罗是一个祷告的人—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 保罗倚靠身体，在身体里、借着身体并为着身体作一切事—徒九 11 ~ 12、17 ~ 18、25 ~ 27, 林前一 1, 十二 14 ~ 27。

五 保罗实行呼求主名—徒九 14、21, 二二 16, 提后二 22, 罗十 12 ~ 13, 腓二 9 ~ 11。

## 周 四

六 保罗凭包罗万有之耶稣的灵（一个有充足力量忍受苦难之人的灵）而活，为着他传讲的职事，就是在人的生命里，在人类中间为着人类之受苦的职事，以建造基督的身体—约七 37 ~ 39, 徒九 16, 十六 7、22 ~ 34, 腓三 10, 西一 24, 林后六 4, 十一 23, 来六 19 ~ 20, 十三 13。

七 保罗活在他调和的灵（神的灵与他这人的灵调和成一灵）里—徒十七 16, 十九 21, 罗八 4、6、16, 林前六 17。

八 保罗在素质一面被喜乐的灵所充满，为着他的生存；他也在经纶一面被能力的灵充溢，为着他的功用—徒十三 9、52, 弗五 18。

九 保罗操练自己，常存无亏和清洁的良心—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 保罗过一种生活，常常在主里喜乐，不住地祷告，凡事感谢祂—徒十六 25，二七 35，腓四 4，西三 16，帖前五 16～18。

十一 保罗与神联合，并受神协助，在耶稣的名里大胆讲说福音，以扩展耶稣的见证，直到地极—徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，参罗十五 24、28。

## 周 五

十二 保罗在耶稣的人性里顾惜圣徒，并在基督的神性里，以神永远经纶的一切真理喂养他们；在他的生活中展示主耶稣的话：施比受更为有福—徒二十 18～38，帖前二 1～12。

十三 保罗是以弗所长老的榜样，表明长老对召会该如何—徒二十 27～38：

- 1 他作奴仆服事主，凡事谦卑，常常流泪，历经试炼—19 节。
- 2 他牧养圣徒，或在公众面前，或挨家挨户，都教导他们，向他们宣告神一切的旨意，一切关于神永远经纶的事—20、26～27 节。
- 3 他有负担要长老们看见，神宝贵召会，以及召会在神眼中宝贵、超绝的价值，使长老们和神一样宝贵召会；他劝戒长老说，“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的”—28 节。
- 4 他警告长老关于神圣建造的毁坏者—就是那些豺狼，不爱惜羊群，以及那些说悖谬的话，要勾引门

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

徒跟从他们的人—29 ~ 30 节。

- 5 他个别接触每一位圣徒，告诉长老们要记念“我三年之久，昼夜不住地流泪劝戒你们各人”—31 节。
- 6 因着保罗看见神呼召的独一无二目标乃是建造基督的身体，并且基督是借着身体建造身体，他成为以弗所长老的榜样，尽功用成全所有圣徒，“目的是为着职事的工作，为着建造基督的身体”，使所有圣徒都能在生命里长大，照着自己生命的度量在生命里尽功用，成为生命的供应，使“身体渐渐长大，以致在爱里把自己建造起来”—弗四 11 ~ 16。

## 周 六

十四保罗第四次尽职的行程（徒二七~二八）特别给我们看见他的生活—他活基督，显大基督，在基督里作一切事，并竭力追求基督，好给人看出他是在基督里—腓一 19 ~ 21 上，三 8 ~ 9、14，四 13：

- 1 在使徒漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域；这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性—5 ~ 9 节。
- 2 这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！
- 3 保罗在他的生活和职事中，将真神彰显出来；这位真神在耶稣基督里，经过成为肉体、为人生活、钉死十架、复活的过程，成了包罗万有的灵，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

徒里面，并借着他活出来—加一 15 ~ 16、24，二 20，三 14，参徒二八 6。

4 在风暴的海上，主不仅使使徒成了与他同船之人的主人（二七 24），也使使徒成了他们生命的保证人和安慰者（22、25）；如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引（二八 1 ~ 6），也使他成为土人的医治者和喜乐（7 ~ 10）。

5 保罗所受从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（13 ~ 15），显出早期召会和使徒之间美丽的身体生活：

a 表面上，使徒是个在捆绑中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六 20，太二八 18 ~ 19），在地上神的国中，有分于基督的召会之身体生活里的另一部分。

b 当他在撒但的帝国（在旧造里撒但的混乱）受到宗教的逼迫时，他在神的国（为着新造的神圣经纶）中享受着召会生活；这对他是安慰，也是鼓励。

十五召会的终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显；这该是今天一切福音传扬的实际和目标，正如我们所跟随使徒保罗的榜样“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍”——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.

## 第四周 ■ 周一

### 晨兴喂养

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在第五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人。（活力排，七六至七七页。）

### 信息选读

耶利米书…启示神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受。这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。（约三 29～30，弗三 16～19，21。）这是神在祂经纶里的心愿，喜悦。（一 5，9，三 9～11。）这思想

## 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

作为种子撒在耶利米二章十三节，其完满发展是在新约里。（约四 10, 14, 七 37 ~ 39, …启二二 1, 17。）

…以色列本该饮于神这活水的泉源，好成为神的扩增，作祂的彰显，但他们反倒作了两件恶事：离弃神作他们的泉源，源头，并且转向神以外的源头。…凿出池子描绘以色列用人的劳碌辛苦，制作一些东西（偶像）顶替神。那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水以外，没有什么能解我们的干渴，也没有什么能使我们成为祂的扩增，使祂得着彰显。（约四 13 ~ 14。）（圣经恢复本，耶二 13 注 1。）

神要将祂自己分赐到人里面，作人的满足，使神得着扩大，但人成为不忠信、不贞洁的，并离弃神，转向偶像。…凡我们所有的，甚至凡我们所是的，都能成为偶像。…在对神这样不忠信的事上，我们和以色列一样。

我们相信主耶稣时，也许期望有平安和祝福。但我们也许反而有了许多难处，失去了我们的安全、健康或财产。有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们。

我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为叫我们饮于祂这活水的泉源。我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂。…在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。这就是神的信实。（耶利米书生命读经，三三至三五页。）

参读：活力排，第七篇；耶利米书生命读经，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



## 第四周 ■ 周二

### 晨兴喂养

林后十一 3 “我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

林前一 9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

[林后十一章三节的单纯，]指信徒对基督一心忠诚，一意忠信。在伊甸园里，因着那蛇撒但的发问，并他对神话语暗中的破坏，亚当的妻子夏娃受了诱骗，就从吃生命树的单纯里，岔到知识树。(创三 1~6。) …哥林多召会，就是许配给基督贞洁的童女，正受热中犹太教者的诱骗。热中犹太教者，是撒但的差役，(林后十一 15，)借着传另一位耶稣，不同的灵与不同的福音，暗中破坏神的话。(4。)因着这种隐含破坏的传扬，使徒恐怕哥林多人会被热中犹太教者的教训岔开，不再真正珍赏、宝爱并享受主耶稣基督宝贵的人位，作他们的生命和一切。(圣经恢复本，林后十一 3 注 2。)

### 信息选读

吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。我们若要享受基督，就必须用起初的爱爱祂。我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。(圣经恢复本，启二 7 注 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)

哥林多前书是一卷论到享受包罗万有之基督的书。(一 2, 9, 24, 30。)…在这位基督里有绝对、奇妙、超凡、且带着杀死功效的死。在钉死并复活的基督里，有杀死的元素，能杀死我们一切消极的“细菌”。…我们若每日吃基督，享受祂，就会得着滋养，我们里面消极的元素也会被杀死。

享受包罗万有的基督，就能借着十字架的工作，解决召会的难处。(13 上, 18, 23~24, 二 2。)我所说的“十字架”，是指基督的死，特别是祂的死主观的一面。我们现今所享受的基督，是包罗万有的一位，有带着杀死功效的死包含在祂的所是里面。我们只要享受祂，就会积极的一不是消极的一被治死。我们每日享受祂，就每日被治死。一位弟兄可能被另一位弟兄很厉害地得罪了，他甚至可能充满了恨，但是当祂享受基督的时候，他对另一位弟兄仇恨的细菌，就不知不觉地被杀死了。在婚姻生活里，丈夫得罪妻子，妻子也得罪丈夫。但是当丈夫和妻子天天爱主并享受主的时候，他们对彼此不好的感觉就消失了。这个不好的感觉被他们所经历基督里治死的元素清除了。他们里面因着享受基督，就从恨到爱有了大改变。因着哥林多人有那么多难处，保罗就写信给他们，说到对基督的享受。这享受会杀死我们里面的细菌，解决我们的难处。(建造召会的超越恩赐，三、六至七页。)

神已将〔哥林多前书所揭示〕这位至少有二十项丰富的包罗万有者赐给我们，作我们的分，给我们享受。我们该专注于祂，不该专注于祂以外的任何人事物。我们该对准祂，以祂为神所指定我们唯一的中心，使信徒中间一切的难处得以解决。我们蒙了神的呼召，乃是进入这样一位的交通里。(圣经恢复本，林前一 9 注 3。)

参读：享受基督，第四章；建造召会的超越恩赐，第一章；长老训练第五册，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

## 第四周 ■ 周三

### 晨兴喂养

徒二十 19 ~ 20 “服事主，凡事谦卑，常常流泪，又因犹太人的谋害，历经试炼。凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。”

在圣徒当中，没有人凭自己够资格尽长老职分。按林后三章五节，使徒保罗说，并不是我们凭自己够资格，我们之所以够资格，乃是出于神。所以，所有背负长老职责的弟兄们都该信靠主。…保罗是所有长老真正的榜样。…他自己虽然从未作过长老，但他为他所训练的长老设立了模范、榜样。所以，凡他所说到自己的，他都期望所有长老跟随他的脚踪，效法他所作的。首先，保罗说他是作奴仆服事主。长老都要服事主如同奴仆一样。他们不是被摆在尊贵的地位或阶级里。召会中没有阶级，也没有地位；只有谦卑和为奴。谦卑之后还有眼泪，不是喜乐欢欣。然后，第三样是临到我们身上的试炼，这些试炼乃是来自其他声称着神，甚至设谋破坏我们工作的人。（关于召会事奉的谈话，九至一〇页。）

### 信息选读

长老不仅该作仆人服事主，更是作奴仆服事，失去权利和各种自由。实际上，被摆在长老职分里就是被带进奴役里。我们都是奴仆服事主。行传二十章十九节的服事主〔原文意，作奴仆服事主〕，不是直接地服事主，乃是间接地，借着服事祂的子民而服事祂。长老必须拿起奴仆的担子，服事他们主人的大家庭。我们必须凡事谦卑，举止、行事、以至为人，都像奴仆一样。

## 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.

我们该将“谦卑”一辞，烙印在我们心里。我们没有权利夸耀什么。我们的主人该得一切的荣耀。惟有祂有资格夸耀。我们是命定要谦卑的。谦卑不容易作到，夸耀却是容易的。要谦卑，甚至被人看为卑微，不是一件快乐的事，乃是满了眼泪的。

行传二十章二十节接着说，“凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。”保罗没有退缩不尽他的职责。凡与圣徒有益的，他没有一样避讳不告诉他们的。这里的告诉，原文意宣告；宣告一件事比仅仅告诉更为要紧、重要。保罗作了忠信的工作，宣告神对祂子民的每一点利益。保罗没有退缩不尽他的职责。反之，他公开在聚会中，并私下挨家挨户地教导圣徒。

地方召会的行政的确需要事务上的处理。但长老的主要职责首先乃是牧养，就如彼得在他头一封书信的第五章二节所告诉我们的。我们已经指明，牧养需要教导，所以长老也该教导。（提前三2，五17。）长老要教导别人，必须先受教导。他们必须先有学习。…单单访问圣徒的家，告诉他们要信靠主并相信祂是不够的。长老必须跟圣徒读一些对他们有益的经节，向他们说明，并用圣言教导他们。这样，圣徒就会得着造就、建立、加强，并且被建造起来。

牧养不是仅仅释放一篇信息。释放信息是不够的，也不是首要的事。首要的职责乃是到圣徒那里去，在圣徒家中牧养他们。所以保罗借着公开并挨家挨户地教导圣徒，给长老设立了榜样。挨家挨户，原文意挨着家户。哪里有家，长老就应当到哪里去。倘若有十个家，长老就该到每个家中访问每个圣徒。（关于召会事奉的谈话，一〇至一三页。）

参读：关于召会事奉的谈话，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

## 第四周 ■ 周四

### 晨兴喂养

徒二十 27 ~ 28 “因为神的旨意，我并没有一样避讳不告诉你们。圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

保罗不仅教导〔以弗所的〕圣徒，顾到他们的利益，并顾到对他们有益的事；他更向他们宣告神的旨意、神的计划、并神的经纶。毫无疑问，保罗教导了以弗所人许多关于神新约经纶的事。

同样的，所有长老都必须学习什么是神新约的经纶，并向圣徒指明出来。因着认识神永远的经纶，大多数圣徒就会有坚固的根基，并深深地扎根。今天大多数基督徒只接受肤浅的教训，受教导要良善、谦卑、爱人、仁慈。…关于神新约的经纶、神永远的计划、以及神为着召会的计划，这些事在他们中间完全欠缺。因此，我们中间所需要的乃是关于神永远经纶正确、合乎圣经的神圣启示。（关于召会事奉的谈话，一三至一四页。）

### 信息选读

长老必须学习一切关于神经纶的事，并深入其中。…他们就能告诉圣徒关于神的经纶，借以安慰灰心的。对灰心的人来说，听到神的经纶并接受这样高的呼召，乃是极大的安慰和激励。我们今天在恢复中所面临的难处，主要的是由于对神永远的经纶缺少深入的领会和体认。

在行传二十章二十八节，保罗劝戒长老说，“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

## 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."

表面看是保罗设立他们作长老。实际上，乃是圣灵立他们作监督。这里保罗不用“长老”一辞，而用“监督”一辞。这两个同义辞是替换着使用。“长老”是指人，“监督”说出他们的职责。作监督的不该松懈或打盹，乃该常常儆醒。他必须留意召会的光景，并监督羊群中的每一个。这样，他就会知道有什么需要，以及他们该作什么。

保罗嘱咐长老不仅要教导，更要牧养神的召会，就是神用自己的血所买来的。神自己的血，这辞何等宝贝。神看召会是珍宝，在祂眼中是非常宝贝并珍贵的。祂爱召会到一个地步，用祂自己的血将召会买来。

同样的，长老也该象神那样爱召会。…神乃是用祂自己的血，所以我们必须用这种柔细的感觉和情爱来爱召会。

二十九节说，“我知道我离开以后，必有凶暴的豺狼进入你们中间，不爱惜羊群。”爱惜羊群，就是说我们爱羊群，借着保养顾惜，柔细地照顾他们。然而，豺狼不会这样照顾召会。相反的，他们会为着自己的利益和满足牺牲召会。他们乃是寻索猎物的豺狼。

三十节随着说，“就是你们中间，也必有人起来，说悖谬的话，要勾引门徒跟从他们。”不仅有豺狼从外面进来，更有人从召会里面起来，说悖谬的话。

末了，三十一节说，“所以你们应当儆醒，记念我三年之久，昼夜不住的流泪劝戒你们各人。”保罗不仅去到他们家里，更昼夜流泪劝戒各人。我们中间的长老必须拿起负担，昼夜作这事。他们该去到圣徒家里，流泪劝戒各人。（关于召会事奉的谈话，一四至一七页。）

参读：关于建造基督身体更进一步的亮光，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

## 第四周 ■ 周五

### 晨兴喂养

徒二十 31 “所以你们应当儆醒，纪念我三年之久，昼夜不住地流泪劝戒你们各人。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

[在行传二十章二十八节，“祂用自己的血”]指明神宝爱召会，以及召会在神眼中宝贵、超绝的价值。这里使徒没有说到召会的神圣生命和性质，如在以弗所五章二十三至三十二节，乃是说到召会的价值对神犹如珍宝，是祂用自己的宝血所买来的。保罗盼望作监督的长老，和神一样宝爱召会。

圣灵和神自己的血，二者都是神给祂所宝爱之召会的神圣供应。圣灵就是神的自己，神自己的血是指神的工作。神救赎的工作把召会买来，然后神的自己，就是那包罗万有赐生命的灵，（林前十五 45，）借着监督照顾召会。（圣经恢复本，徒二十 28 注 5。）

### 信息选读

根据以弗所书，神呼召的独一无二目标乃是建造基督的身体。主耶稣在马太十六章说，祂要建造祂的召会。使徒行传和书信启示，召会不是主直接建造的，乃是借着身体上的肢体建造的。基督是借着身体来建造身体。神呼召我们就是为着完成这个目标。

以弗所三章二节说到神恩典的管家职分，四章十二节说到基督身体的建造。…神恩典的管家职分并不仅

## 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

限于保罗和其他的使徒。不要认为保罗是这样一位管家，而你不是。保罗在这里的用意，是要使圣徒有深刻的印象，看见他们都得了神恩典的管家职分，为着基督身体的建造。根据十二节，身体的建造不是使徒们个人的工作；身体的建造乃是众圣徒的责任。…圣徒们被成全是为着职事的工作，为着建造基督的身体。这节里的“目的是为着”和下文的“为着”，原文也有“结果是”的意思。圣徒被成全的结果，乃是职事的工作，其结果又产生基督身体的建造。身体不是由使徒和其他领头的人直接建造的，乃是由圣徒直接建造的。

十二节说到圣徒，十六节说到“每一部分”。按照十六节，身体叫自己渐渐长大，以致在爱里把自己建造起来。为使这事能实际的进行，众圣徒需要受使徒和其他领头之人的成全。…保罗期望每一位圣徒都能和他一样。

保罗不仅是使徒，也是申言者、传福音者、牧人和教师。然而，我们许多人可能把十一节所说这些有恩赐的人，分成四个不同的类别：使徒、申言者、传福音者、牧人和教师。但保罗这位蒙神呼召之人的榜样，却样样都是。保罗当然是申言者。在他的书信里，他说出一些很大的预言，就如在林前十五章及帖撒罗尼迦前后书中所见者。保罗也是传福音者。有谁是比他还大的传福音者？他无论到哪里都传福音。不仅如此，保罗也是牧人和教师。他日夜照顾众召会和众圣徒。最后，谁能否认保罗是教师？…因此，保罗是使徒、申言者、传福音者、牧人和教师。在以弗所三至四章里，保罗的负担和目的是要指出，每一位圣徒在这些方面都该和他一样。（以弗所书生命读经，三九七至三九九页。）

参读：约翰福音结晶读经，第十三篇；以弗所书生命读经，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



## 第四周 ■ 周六

### 晨兴喂养

腓一 19 ~ 21 “...这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

保罗...在悔改信主时，就从律法和先前的宗教迁到基督里，成了在基督里的人。（林后十二 2。）现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面。这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面。惟有给人看出我们是在基督里面，基督才会从我们得着彰显并显大。（腓一 20。）（圣经恢复本，腓三 9 注 1。）

### 信息选读

在风暴的海上，主不仅使保罗成了与他同船之人的主人，（徒二七 24，）也使保罗成了他们生命的保证人和安慰者。（22，25。）如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引，（二八 3 ~ 6，）也使他成为土人的医治者和喜乐。（8 ~ 9。）在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为

## 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

肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。（腓一 20～21。）（圣经恢复本，徒二八 9 注 1。）

使徒…在他的生活和职事中，将真神彰显出来。这位真神在耶稣基督里，经过成为肉体、为人生活、钉死十架、复活的过程，成了包罗万有的灵，活在使徒里面，并借着祂活出来。（徒二八 6 注 1。）

〔使徒所受〕从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切，（徒二八 13～14，）显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄，（弗六 20，太二八 18～19，）在地上神的国中，有分于基督的召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励。（徒二八 15 注 2。）

在四福音是神成为肉体、经过人生、死而复活，完成了基督，就是三一神的化身。（西二 9。）到使徒行传是神这化身成为赐生命的灵，（林前十五 45，）将基督普及到信徒的人里面，也就是将经过种种过程的三一神，作到祂所拣选、救赎、并变化的人里面，使神借着这些人所构成的召会得着彰显，其终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显。那也将是神永远的国，作祂在永世里，在祂的神圣生命中，掌权的范围，直到永永远远。这该是今天一切福音传扬的实际和目标。（徒二八 31 注 2。）

参读：基督的三个时期—成肉体、总括与加强，第二章；如何作同工与长老，并如何履行同工与长老的义务，第三篇；包罗万有的基督，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

# 第四周诗歌

# WEEK 4 — HYMN

479

## 鼓励 — 思想主

10 10 10 10 (英 656)

降 D 大调

4/4

$D^b$   $G^b$  |  $D^b$  |  $G^b$   $A^{b7}$  |  $D^b$  |  
 1 - 4 6 |  $\dot{1}$  -  $\dot{1}$  - |  $\dot{1} \cdot \dot{1}$  7 6 | 5 - - - |  
 一 要 思想 耶 稣, 以 祂 作 模 型,  
 $G^b$   $D^b$   $B^bm$   $E^{b7}$  |  $A^b$  |  
 6 - 5 4 | 3 3 3 6 |  $\#4$  - 2 - | 5 - - - |  
 好 在 你 身 上 显 出 祂 荣 形:  
 $D^b$   $G^b$  |  $D^b$  |  $E^{b7}$   $A^b$  |  
 3 - 4 6 |  $\dot{1}$  -  $\dot{1}$  - |  $\dot{1} \cdot \dot{1}$  7 6 | 7 - - - |  
 祂 已 经 赐 你 永 远 的 生 命,  
 $D^b$   $G^b$  |  $D^b$  |  $A^{b7}$   $D^b$  |  
 $\dot{1}$  - 7 6 | 5 4 3 6 | 5  $\dot{1}$  2 - | 1 - - - ||  
 并 使 你 享 受 复 活 的 大 能。

- 二 要思想耶稣,天天都如此, 要自甘卑微,不再有大志;  
那无穷生命也要多认识, 靠复活大能经历主的死。
- 三 要思想耶稣,一生当这样, 要活在幔内常见主荣光;  
若弃掉自己,必知主心意, 一脱离自己,纯洁又安息。
- 四 要思想耶稣,当你在向前, 要一直向上瞻仰祂荣面,  
必荣上加荣,变成祂形状, 使祂的形像显在你身上。

## 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.



## 第五周

基督作为石头救主，  
产生为着神建造的活石

### 纲要

读经：徒四 10～12，诗一一八 22、24，彼前二 4～8

### 周一

壹 在行传四章十至十二节我们看见，基督这房角石为犹太首领这些匠人所鄙视并钉十字架，神却叫祂从死人中复活，成了神建造的房角石，神的拯救惟独在祂里面。

贰 诗篇一百一十八篇说到基督是神建造的房角石：

一 “匠人所弃的石头，已成了房角的头块石头”——22节：

- 1 主耶稣在马太二十一章四十二节引用这节，指明祂是为着神建造的石头。
- 2 基督是房角石，为着在新约时代建造召会一十六 18。
- 3 因着主在马太二十一章四十二节的话，彼得得知主是神所宝贵的宝贵石头——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 在祂复活的日子，主耶稣被神作成房角石——诗一一八 24:

- 1 在已过的永远，基督为神所拣选，作神属灵建筑的房角石——彼前一 20，二 4。
- 2 作匠人的犹太首领，弃绝基督到极点，到一个地步将祂钉在十字架上——太二一 38 ~ 42。
- 3 在基督的复活里，神第二次拣选基督作房角石，借此印证祂在已过的永远里对基督原初的拣选——徒四 10 ~ 11。
- 4 神使基督复活以后，将祂高举到诸天之上——路二四 51，徒一 9：
  - a 基督升到诸天之上的锡安，进一步印证神已拣选祂作房角石——后十四 1，赛二八 16，彼前二 6。
  - b 基督的复活与升天都证明并印证，祂是神所拣选为着神建筑的房角首石——诗一一八 22，徒四 11。

## 周二

### 三 基督作为包罗万有的石头，乃是神行动的中心，为着建造神永远的居所——太二一 42、44，亚三 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，都在于祂是房角石。
- 2 因着祂是房角石，祂才能为我们死，我们才能与祂同钉十字架，与祂一同活过来，与祂一同复活，并与祂一同坐在诸天界里；祂也才能拯救我们，将我们变化成为宝石，并将我们建造在一起成为神的居所，就是神宇宙中独一的殿——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 在行传四章十至十二节彼得宣告基督是石头救主：

一 彼得引用诗篇一百一十八篇，指明他不仅传扬基督是拯救罪人的救主，也传扬基督是为着神建造的石头—徒四 11 ~ 12:

- 1 这样一位基督，乃是罪人惟一的救恩。
- 2 祂的名为犹太首领所轻弃，却为神所宝贵，在天下人间，靠着这独一的名，罪人必然得救，不仅脱离罪，且有分于神的建造—12 节，腓二 9 ~ 10，太一 21，彼前二 5。

二 基督不仅是那圣别者、公义者、生命的创始者、仆人，祂也是为着神建造的石头：

- 1 这石头是我们惟一可以靠着得救的那一位—徒四 11 ~ 12。
- 2 基督是石头救主；祂作石头救主，乃是坚固、刚强、可靠的。
- 3 我们惟有在耶稣的名里才能得救，而耶稣是那石头；这意思是我们有一位石头救主。

三 神在基督里成为肉体来作石头，是要建造神宇宙的居所—约一 1、14，太二一 42:

- 1 起先，基督是普通的石头；犹太首领弃绝祂，将祂杀害。
- 2 神宝贵祂，叫祂从死人中复活，使祂成为房角石，就是联络建筑物两堵墙的特出石头。

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，将犹太信徒这面墙与外邦信徒这面墙联结起来—弗二 22。

## 周 四

肆 基督作为石头救主正在产生活石为着神的建造，就是神属灵的殿—彼前二 4～8：

- 一 对我们信徒而言，复活的基督是繁殖的石头和建造的石头—4～5 节：
  - 1 首先，我们成为祂的繁殖，现今祂正将我们建造在一起，成为神的居所—5 节。
  - 2 基督作为神经纶中的石头救主，是为着神建造的建造者和材料—太十六 18，彼前二 4～5。

## 周 五

二 借由主在约翰一章四十二节和马太十六章十八节的说话，彼得得着基督和信徒都是为着神建造之活石的启示，并且至终领悟神的目标是要得着用活石所建造的属灵的殿—彼前二 4～8：

- 1 彼前二章四节说到基督是活石：
  - a 活石不仅有生命，也能在生命里长大；这活石就是为着神的建造的基督。
  - b 为着作我们的生命，基督是种子；为着神的建造，祂是石头。
  - c 我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头—一 23，二 2、4。
  - d 这样，祂要把我们作成因祂神圣性情而变化的活石，好在祂这根基和房角石上与别人同被建造，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



为属灵的殿—林前三 10，弗二 20。

2 在基督里并借着基督，我们信徒就成为活石，被建造成为属灵的殿—彼前二 5：

a 我们借着重生和变化而成为活石—约三 6，林后三 18。

b 我们原是用泥土造的（罗九 21），但在重生时得着生命的种子，这种子在我们里面长大，就把我们变化为活石—彼前二 2、5。

## 周 六

3 我们被建造在其中的属灵的殿，乃是神的建造—弗二 21 ~ 22：

a 至终，这建造要完成于新耶路撒冷这座石头城—启二一 2。

b 我们正渐渐成为要建造在新耶路撒冷里的宝石。

c 当我们天天接触基督这为着神建造的活石，并且被变化，我们就是在这过程中—彼前二 4 ~ 5，罗十二 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.



# 第五周 ■ 周一

## 晨兴喂养

诗一一八 22 ~ 24 “匠人所弃的石头，已成了房角的头块石头。这是耶和华所作的，在我们眼中看为希奇。这是耶和华所定的日子；我们在其中要欢腾喜乐。”

我们来到圣经里最困难的一点—基督是房角石。谁会想到基督是房角石？在诗篇以前，没有一节说到基督是房角石。忽然间，诗篇一百一十八篇二十二节说，“匠人所弃的石头，已成了房角的头块石头。”（诗篇生命读经，五三三页。）

在行传四章十至十二节我们看见，基督这房角石为犹太首领这些匠人所鄙视并钉十字架，神却叫祂从死人中复活，成了神建造的房角石，神的拯救惟独在祂里面。（新约总论第九册，二七〇页。）

## 信息选读

彼得在行传四章十至十二节对犹太首领见证说，“你们众人 and 以色列众百姓就当知道，乃是在拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者的名里，在这名里，这人才站在你们面前健康完好。祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”“拿撒勒人”指明祂是犹太首领所鄙视的那位。（约一 45 ~ 46，徒二 28，二 45。）在四章十一节译为“轻弃”一辞的原文，意思也是“弃绝”。（太二一 42。）行传四章十节的“你们”在原文是强调的，彼得在这里强调一个事实：犹太首领将主耶稣钉十字架，神却叫祂从死人中复活。

# 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.

那为匠人所轻弃、弃绝的石头，已成了房角石。“房角石”，原文意“房角的头块石头”。十一节是引自诗篇一百一十八篇二十二节。主耶稣在马太二十一章四十二节也引用这节，指明祂是为着神建造的石头；（赛二八 16，亚三 9，彼前二 4；）而“匠人”是犹太首领，他们原该为着神的建造而工作。祂的话揭示犹太首领弃绝祂，神却宝贵祂，为要在地上，在祂的子民中间建造祂的居所。因着这话，彼得得知主是神所宝贵的宝贵石头，就如他在彼得前书里所解释的。（二 4～7。）（新约总论第九册，二七〇至二七一页。）

基督作房角石，是为着在新约时代建造召会。在新约的经纶里，作房角石的基督在祂对我们所施的救恩里，（徒四 11～12，）首先使我们成为活石，以建造神属灵的殿。（太十六 16～18，约一 42，彼前二 2～6。）然后在祂变化我们的过程中，（罗十二 2 上，林后三 18，）将我们建造成为神的居所，（弗二 19～22，）使祂为着神的喜悦，完成神永远的经纶。（一 9，三 9～11。）（圣经恢复本，诗一一八 22 注 2。）

在祂复活的日子，主耶稣被神作成房角石。在已过的永远，基督为神所拣选，作神属灵建筑的房角石。（彼前一 20，二 4。）然后作匠人的犹太首领，弃绝祂到极点，到一个地步将祂钉在十字架上。（太二一 38～42 上。）在基督的复活里，神第二次拣选基督作房角石，（徒四 10～11，）借此印证祂在已过的永远里对基督原初的拣选。神使基督复活以后，将祂高举到诸天之上。（路二四 51，徒一 9。）基督升到诸天之上的锡安，（启十四 1，）进一步印证神已拣选祂作房角石。（赛二八 16，彼前二 6。）基督的复活与升天都证明并印证，祂是神所拣选的那一位，作神建筑的房角首石。（诗一一八 24 注 1。）

参读：新约总论，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

## 第五周 ■ 周二

### 晨兴喂养

太二一 42 “耶稣对他们说，‘匠人所弃的石头，已成了房角的头块石头；这是主所作的，在我们眼中看为希奇。’你们在经上从来没有念过么？”

弗二 20 “被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。”

基督作为包罗万有的石头，乃是神行动的中心，为着建造神永远的居所。（太二一 42, 44, 亚三 9, 参启五 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，都在于祂是房角石。因着祂是房角石，祂才能为我们死，我们才能与祂同钉十字架，与祂一同活过来，与祂一同复活，并与祂一同坐在诸天界里；祂也才能拯救我们，将我们变化成为宝石，并将我们建造在一起成为神的居所，就是神宇宙中独一的殿。（圣经恢复本，诗一一八 24 注 1。）

### 信息选读

照着诗篇一百一十八篇二十二至二十六节，神的选民因神丰盛的美善和永远长存的慈爱而称谢神，引到基督作神建筑的房角石。

关于基督是房角石，行传四章十至十二节说，“…拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者…。祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”传福音者常常引用十二节所说，没有别的名使我们可以靠

## 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

着得救这句话；但谁曾指出救主是房角石？基督若没有成为房角石，祂就无法作救主。

在以弗所二章十九至二十二节保罗说到基督是房角石：“这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，被建造在使徒和申言者的根基上，有基督耶稣自己作房角石；在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”…基督作为房角石乃是一切；祂是包罗万有的。你知道我们在一切的聚会中作什么？我们乃是凭着基督作房角石，建造神的建筑。

祂所是的一切，祂所作成的一切，以及祂正在作的一切，都在于祂是房角石这事实。这关于基督是房角石的启示，在诗人的赞美中揭示了出来。当诗人表达他们复杂的情绪时，常会突然说出关于基督的启示。这是诗篇向我们陈明基督之启示的方式。

你曾称谢主是房角石，或赞美祂是房角石么？我怀疑我们中间有多少人这样作过。我们需要祷告说，“主耶稣，我感谢你，你是房角石，作我的救主并作我的救恩。我赞美你，你是为着神建筑的房角石。没有你，我们就没有任何元素或因素被建造为神的殿。”

我担心甚至在你听过基督是房角石以后，你仍没有兴趣为此感谢赞美祂。你也许还是比较喜欢以老旧的方式祷告，说到主的怜悯和慈爱。我要鼓励你这样祷告：“主，我感谢你向我揭示你是房角石，要作我的救恩，并作我被变化并建造成为你居所的元素和因素。”（诗篇生命读经，五四〇至五四四页。）

参读：诗篇生命读经，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

## 第五周 ■ 周三

### 晨兴喂养

徒四 11 ~ 12 “祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”

彼得〔在行传四章十一节〕引用〔诗篇一百一十八篇二十二节的话〕，指明他不仅传扬基督是拯救罪人的救主，也传扬基督是为着神建造的石头。我们的救主基督是石头，这事实启示，神的救恩乃是为着神的建造。这样一位基督，乃是罪人惟一的救恩。祂的名为犹太首领所轻弃，却为神所宝贵并高举，（腓二 9 ~ 10，）在天下人间，靠着这独一的名，罪人必然得救，（徒四 12，）不仅脱离罪，（太一 21，）且有分于神的建造。（彼前二 5。）（新约总论第九册，二七一页。）

### 信息选读

神在基督里成为肉体来作石头，是要建造祂宇宙的居所；而本该是匠人的犹太首领，却轻弃耶稣基督这石头。然而，神使祂成为房角石。犹太首领越弃绝祂，神越使用祂。首先，祂是石头只是一般的。然后，犹太首领弃绝祂，将祂杀害。但神宝贵祂，叫祂从死人中复活，使祂成为特别的石头—房角石，就是联络建筑物两堵墙的特出石头。基督是神居所的房角石，将犹太信徒这面墙与外邦信徒这面墙联结起来。

基督不仅是那圣别者、公义者、生命的创始者、仆人，祂也是为着神建造的石头。按照行传四章十二节，这石头

## 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

是我们惟一可以靠着得救的那一位。因此，祂乃是石头救主。祂作石头救主，乃是坚固、刚强、可靠的。我们可以倚靠祂，站立在祂上面。（新约总论第九册，二七二页。）

彼得和约翰被查问是用什么能力，或在谁的名里医治那瘸者，彼得就抓住机会，更多述说作医治者的基督。…这医治者的各方面都是为叫我们得益处。但在四章彼得特别陈明这医治者为着神的一方面：祂是为着神建造的石头。

十二节说，“除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”这节常用于福音的传扬，但你曾听过人把这节和十一节连在一起使用么？十一节说，“祂是你们匠人所轻弃的石头，已成了房角的头块石头。”这两节指明十一节的石头是救主。匠人所轻弃的石头，已成了房角的头块石头，除了祂的名以外，别无拯救。我们惟有在耶稣的名里才能得救，而耶稣是那石头。这意思是我们有一位石头救主。在四福音里，在马太有君王救主，在马可有奴仆救主，在路加有人救主，在约翰有神救主。现今在使徒行传有石头救主。我们的救主不仅是君王、奴仆、人和神，祂也是为着神建造的石头。

彼得和约翰在四章七节被查问〔瘸者得医治的事〕，彼得就在十节说，“你们众人 and 以色列众百姓就当知道，乃是在拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者的名里，在这名里，这人才站在你们面前健康完好。”在这里彼得放胆讲说耶稣基督的名。然后他在十一节说，这名是匠人所轻弃的石头。虽然彼得是没有学问的平民，（13，）他却能够宣告耶稣基督是匠人所轻弃的石头。（使徒行传生命读经，一三七至一三九页。）

参读：使徒行传生命读经，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



## 第五周 ■ 周四

### 晨兴喂养

约一 42 “于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”

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

在约翰一章我们看见安得烈把他哥哥西门彼得带到主耶稣那里。“耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”（42。）后来在该撒利亚腓立比的境内，主耶稣问门徒说，“你们说我是谁？”（太十六 15。）彼得带头宣告说，“你是基督，是活神的儿子。”（16。）主回应彼得的话说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上。”（18。）这里“彼得”这名的意思是石头，就是为着神建造的材料。主耶稣似乎说，“你是彼得，是一块石头，我要用石头建造我的召会。”（使徒行传生命读经，一四四页。）

### 信息选读

无疑的，主的话必定给彼得深刻的印象，虽然他当时可能不领会这话。然而，赐生命的灵吹到他里面，经纶的灵吹到他身上以后，彼得就成了属灵的人，有素质的灵在他里面，经纶的灵在他身上。他是这样的一个人，必定开始领会主论到他是石头的話。彼得也许对自己说，“我记得头一次遇见主的时候，祂说祂要赐给我一个新名，意思是石头。后来祂叫我‘彼得’，并且说要把祂的召会建造在磐石上。现在我明白主说的话了。”

## 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.”

有了这个领会，彼得在行传四章就能陈明主耶稣是匠人所轻弃的石头，却成了房角的头块石头。后来他在年老的时候，写他第一封书信，说到主是活石，信徒是活石，为着神的建造：“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就象活石，被建造成为属灵的殿。”（彼前二4~5上。）按照行传三至四章，彼得不仅认识那医治者是神的仆人、圣别者、公义者、生命的创始者、申言者、以及全地都要因祂得福的后裔，也认识祂是为着神建造的石头。

我不信历代以来有多少人根据圣经教导耶稣基督是为着神建造的石头。祂不仅是仆人、圣别者、公义者、生命的创始者、申言者和后裔，祂也是为着神建造的石头。按照四章十二节，这石头乃是我们可以靠着得救的那一位。因此，祂是石头救主。祂是石头救主，乃是坚实、刚强、可靠的。我们可以倚靠祂，站立在祂上面。这石头是磐石、基石、房角石。我们在撒迦利亚四章七节看见，祂甚至是顶石。基督是为着神建造的材料。神的建造完全是出于基督的。

我们乃是靠着耶稣基督这包罗万有者的名得救的。你知道祂的名为何这样有能力么？祂的名大有能力，因为祂是那奇妙、包罗万有的一位。我们已经靠着耶稣基督的名得救，祂是那包罗万有者。基督这包罗万有者，乃是神、人、父、子、灵、磐石、根基、房角石、顶石、门、我们的食物、饮料、衣着、生命、力量、能力、功用、行动、生活、话语、气息、视力、听力。哦，基督之于我们的一切，岂能述尽说竭！（使徒行传生命读经，一四五至一四七页。）

参读：使徒行传生命读经，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

## 第五周 ■ 周五

### 晨兴喂养

彼前二 4～5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

由于传统的影响，有些人说我们不该使用新辞发表基督的所是。…我们不该信靠传统神学，因为那限制我们，甚至误导我们。我们需要看见圣经中基督的所有方面，特别要看见，我们的基督有一方面是为着神建造的石头。为着这建造的石头，阿利路亚！

基督不仅是为着神建造的石头，也是绊脚的石头和砸人的石头。论到祂自己是绊脚的石头和砸人的石头，主耶稣说，“那跌在这石头上的，必要跌碎；这石头掉在谁身上，就要把谁砸得粉碎，簸散如糠秕。”（太二一 44。）对于信徒，基督是我们所信靠的基石。（赛二八 16。）但对于不信的犹太人，祂是绊脚的石头；（八 14～15，罗九 32～33；）对于列国，祂将是砸人的石头。按照但以理二章三十四至三十五节，基督这石头在祂回来时要砸碎列国。（使徒行传生命读经，一四七至一四八页。）

### 信息选读

对我们信徒而言，基督不是绊脚的石头，也不是砸人的石头—祂乃是建造的石头，甚至是繁殖的石头。对于我们，祂已经成为建造的石头。首先，我们成为祂的繁殖，现今祂正将我们建造在一起，成为神的居所。祂是为着神建造的建造者和材料。祂是石头救主。在神的经纶里，祂正建造祂永远的居所。祂对犹太人和列国，分别是绊脚的石头和砸人的石头；但对我们，祂是繁殖的石头和建造的石头。

## 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.

石头在圣经中是主要的项目。…头一个人是泥土人。〔参创二7。〕然后神亲自来作人，这人是石头人。在圣经末了，启示录这卷书中，有一座石头城，一座用石头建造的城。所以，圣经开始于泥土人，继之以石头人，完成于石头城。这是神的经纶。

…在圣经里，从创世记二章到启示录二十二章，有一条关于石头的线。创世记二章有玛瑙石，这是开始；然后在启示录二十一至二十二章有碧玉城，这是完成。这城的外观、墙和第一根基，都是碧玉。所以，彼得说到基督是匠人所轻弃的石头，神却在复活里使祂成为房角石！（使徒行传生命读经，一四八、一五一至一五二页。）

活石不仅有生命，也能在生命里长大。这活石就是为着神的建造的基督。这里彼得将他的隐喻，由植物生命的种子（彼前一23~24）转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。（二5。）彼得的思想已经从生命的栽种往前到了神的建造。为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八16）上，与别人同被建造，成为属灵的殿。（圣经恢复本，彼前二4注2。）

我们这些在基督里的信徒，借着重生和变化，成了活石，象基督一样。我们原是用泥土造的，（罗九21，）但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头；（约一42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头。（太十六16~18。）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的石头。（彼前二5注1。）

参读：彼得前书生命读经，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

## 第五周 ■ 周六

### 晨兴喂养

弗二 21 ~ 22 “在祂里面，全房联结一起，长成为主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

没有被建造成成为属灵的殿，活石就一无用处。石头需要被建造成成为殿，对神才有用处；而用处就是祭司的事奉，这殿就是祭司体系。我们需要有一个祭司体系，祭司团，好献上属灵的祭物。如果我们不被建造成这样的祭司团，我们就不够资格向神献上任何东西。因此，我们若没有被建造，就不够资格事奉。为着事奉，我们需要基督的身体。（新约总论第十三册，二一〇至二一一页。）

### 信息选读

我们都必须领悟，我们不能单独凭自己事奉神，我们必须和别人一起配搭事奉。一块石头绝不可能成为殿：一块石头必须和其他的石头建造在一起，构成一个建筑。单个的基督徒不可能构成祭司体系。这意味着，严格地说，如果没有建造，就没有对神真实的事奉。惟有当我们建造在一起，对神才有正确的事奉。对神真实的事奉乃是建造的事。

事奉总是接在建造之后。若没有帐幕，就不可能有祭司事奉。我们基督徒虽是单独的个体，但我们不能作个人主义的基督徒。我们不能向别人独立而事奉主。每一位祭司都必须和所有其他的祭司配搭。企图在正确的召会生活之外，不与其他的人建造而事奉主，乃是可怕的事。我们必须建造在一起成为祭司体

## 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，在召会里配搭事奉神。

彼前二章五节说，我们象活石，被建造成为属灵的殿。然而，我们都是泥土。我们如何能被建造？要被建造成为属灵的殿，我们需要成为石头。我们要成为活石，需要借着喝纯净的话奶，来到基督这活石跟前。

我们若切慕话奶，这奶就会像活水的流，在我们里面涌流。我们留在这流中，水流就会带走我们天然的本质，并以基督这属天、神圣的矿物质顶替。渐渐的，过了一段时间，我们就会被变化，也就是会成为宝石。我们若要被变化，就需要每天来到是奶的主跟前。

我们喝神话语中滋养的奶，从基督得喂养，不仅是为着生命长大，也是为着建造。长大是为着建造。虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合被建造成为神属灵的殿。

我们这些身体上的肢体彼此倚靠，乃是来自变化的工作。我们变化成为基督的形像，完全彰显祂的时候，我们的个人主义自然会消失。惟有到了那时，我们才能在身体的配搭相联里。

我们被建造在其中的属灵的殿，乃是神的建造。至终，这建造要完成于新耶路撒冷。在新耶路撒冷里不会有泥土，因为所有的泥土都将变化成为宝石了。这就是说，新耶路撒冷是用宝石建造的。我们正渐渐成为要建造在新耶路撒冷里的宝石。我们天天，甚至时时，来到是奶的基督跟前，并且喝祂，建造的工作就进行。然后我们就会有水流，将我们从泥土变化成为为着神建造的石头。（*新约总论第十三册，二一一至二一三页。*）

参读：新约总论，第三百八十三篇；彼得前书生命读经，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*

# 第五周诗歌

# WEEK 5 — HYMN

602

## 教会 — 根基

8 7 8 7 双 (英 834, 不同调)

降 B 大调

4/4

$B^b$   $E^b$   $B^b$   $F7$   $B^b$   $F7$   $B^b$   
 $\dot{5} \cdot \dot{6}$   $\dot{5}$   $\dot{1}$   $\dot{7}$   $\dot{6}$  |  $\dot{6} - \dot{5} -$  |  $\dot{4} \cdot \dot{3}$   $\dot{4}$   $\dot{5}$   $\dot{6}$   $\dot{5}$  |  $\dot{5} - \dot{3} \cdot \dot{0}$  |  
 一 主啊, 你是房角首石, 犹太匠人所轻弃;  
 $B^b$   $E^b$   $B^b$   $F7$   $B^b$   
 $\dot{5} \cdot \dot{6}$   $\dot{5}$   $\dot{1}$   $\dot{7}$   $\dot{6}$  |  $\dot{6} - \dot{5} -$  |  $\dot{4} \cdot \dot{3}$   $\dot{4}$   $\dot{5}$   $\dot{6}$   $\dot{7}$  |  $\dot{1} - - \dot{0}$  |  
 但你却为神所珍视, 从死复活所设立。  
 $F7$   $B^b$   $E^b$   $C7$   $F7$   $A7$   
 $\dot{2} \cdot \dot{2}$   $\dot{2}$   $\dot{2}$   $\dot{3}$   $\dot{2}$  |  $\dot{1} - \dot{5} -$  |  $\dot{6} \cdot \dot{6}$   $\dot{6}$   $\dot{6}$   $\dot{7}$   $\dot{1}$  |  $\dot{2} - \# \dot{2} -$  |  
 我们靠你得蒙救恩, 也得一同被建造;  
 $B^b$   $Cm$   $B^b$   $Cm$   $F7$   $B^b$   
 $\dot{3} \cdot \dot{3}$   $\dot{4}$   $\dot{3}$   $\dot{1}$   $\dot{6}$  |  $\dot{5} - \dot{3} -$  |  $\dot{4} \cdot \dot{6}$   $\dot{5}$   $\dot{1}$   $\dot{7} \cdot \dot{7}$  |  $\dot{1} - - \dot{0}$  ||  
 犹太、外邦成一新人, 作神居所永和好。

- 三 教会建造在你身上, 阴间之门难胜过; 又是教会, 神、人联属, 充满一切神丰满;  
 虽经各种风雨冲撞, 仍然屹立不灭没。 且是我们每个圣徒, 为着建造神圣殿。
- 四 主, 你更是生命活石, 神所拣选、所宝贵, 你对我们也是圣所, 神与我们的同在,  
 也使我们成为活石, 与你同性、同地位; 我们和神共同生活, 向神不断地敬拜。
- 七 你是神成肉身帐幕, 是神荣耀的圣殿; 我们赞美你的所是, 赞美你是何奇妙!  
 神在你里人间居住, 在你里面得彰显。 但愿我们这些活石, 因你所是建造!
- 八 哦, 你还是永久居所, 我们历代的住处,  
 在你里面我们生活, 得蒙永远的遮护。
- 九 角石、基石、磐石、活石、圣殿、教会、建造者、  
 居所、圣所, 你全都是, 你是建造的一切!

## The chief Cornerstone Thou art, Lord The Church — Her Foundation

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$F$   $Dm$   $F/A$   $B^b$   $C$   $F/A$   $C^7/G$   $F$   $B^b$   $C$   $C^7$   $F$   
 $\dot{5}$   $\dot{6}$   $\dot{5}$   $\dot{1}$   $\dot{7}$   $\dot{6}$  |  $\dot{6} - \dot{5} -$  |  $\dot{4} \cdot \dot{3}$   $\dot{4}$   $\dot{5}$   $\dot{6}$   $\dot{5}$  |  $\dot{5} - \dot{3} \cdot \dot{0}$  |  
 1. The chief Cor - ner - stone Thou art, Lord, Jew - ish build - ers did des - pise;  
 $F$   $Dm$   $F/A$   $B^b$   $C$   $F/A$   $C^7/G$   $F$   $B^b$   $C$   $C^7$   $F$   
 $\dot{5}$   $\dot{6}$   $\dot{5}$   $\dot{1}$   $\dot{7}$   $\dot{6}$  |  $\dot{6} - \dot{5} -$  |  $\dot{4} \cdot \dot{3}$   $\dot{4}$   $\dot{5}$   $\dot{6}$   $\dot{7}$  |  $\dot{1} - - \dot{0}$  |  
 God by re - sur - rec - tion placed Thee, Thou art pre - cious in His eyes.  
 $F$   $F/A$   $B^b$   $C$   $F$   $Dm$   $G^7$   $C$   
 $\dot{9}$   $\dot{2}$   $\dot{2}$   $\dot{2}$   $\dot{3}$   $\dot{2}$  |  $\dot{1} - \dot{5} -$  |  $\dot{6} \cdot \dot{6}$   $\dot{6}$   $\dot{6}$   $\dot{7}$   $\dot{1}$  |  $\dot{2} - \# \dot{2} -$  |  
 Through Thee we re - ceive sal - va - tion, And, to - geth - er built by Thee,  
 $F$   $Dm$   $F/A$   $B^b$   $C$   $F/A$   $C^7/G$   $F$   $B^b$   $C$   $C^7$   $F$   
 $\dot{13}$   $\dot{2}$   $\dot{2}$   $\dot{2}$   $\dot{3}$   $\dot{2}$  |  $\dot{1} - \dot{5} -$  |  $\dot{6} \cdot \dot{6}$   $\dot{6}$   $\dot{6}$   $\dot{7}$   $\dot{1}$  |  $\dot{2} - \# \dot{2} -$  |  
 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.





## 第六周

保守自己在主工作的一道流中，  
为着召会的扩展，  
并且受主怜悯  
蒙拯救脱离撒但的诡计

### 纲要

读经：徒一 8，五 20，六 4、7，九 31，十二 24，十九 20

### 周一

壹 神圣生命的涌流从五旬节那天开始，历经所有世代，一直涌流到今天，乃是惟一的水流，为着神的目标，就是建造召会作祂团体的彰显—太十六 18，参结四七 1～12：

一 当我们让主在我们全人居首位，使祂作我们起初的爱，祂对我们就成了神圣的水流，在我们里面涌流，并从我们里面流出，作为起初所行的；起初所行的乃是由主作我们起初的爱所推动、从祂流出并彰显祂的工作—约四 14 下，启二二 1，二 4～5。

二 只有由起初的爱所推动的工作才是金、银和宝石—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.

## 周二

贰 召会基本的原则是永远的、宇宙的，所以，召会必须在地上不断地扩展；召会的长大和召会的建造就是基于这个扩展—徒一 8，八 1，九 31：

一 召会的扩展，乃是借着主生命的长大以及主生命的流出，就是生命的涌流而有的—弗四 16，约七 37～39，徒二 42、46～47，五 20，六 4、7，十二 24，十九 20。

二 当召会一扩展时，错误的观念—无论是地域的、种族的或彼此歧视的观念—就都冲破了；借着扩展，所有的封闭就被除去—参林前十二 24，西三 10～11。

三 行传八章给我们看见，召会扩展的第一步乃是到撒玛利亚（1～25），第二步是到埃提阿伯，到非洲（26～39）；这表明我们必须将福音传给各支派、各方言、各民族、各邦国，因为召会是宇宙的，召会需要扩展（启五 9～10，七 9）。

## 周三

四 行传九章给我们看见神拣选扫罗（后称保罗），这与人的观念相反；我们人狭窄、错误的观念需要借着召会的扩展来冲破、来打碎；我们必须相信，一个人在一小时前反对召会，一小时后却能传福音—10～22 节。

五行传十章指明，主在地上的福音行动，是在祂天上宝座行政的管理之下，并且福音需要扩展

## 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，聚拢各类不洁净（有罪）的人，借着基督救赎的血洁净他们，并借着更新人的圣灵洗净他们—11～12、15、28节，参来八1，徒七56。

六 行传十三章启示，安提阿的召会中事奉主的五位申言者和教师，是由犹太人和外邦人组成的，各有不同的背景、教育和身分；这指明召会是由各种不同种族和阶层的人组成的，与他们的背景无关，也指明神将属灵的恩赐和功用赐给基督身体的肢体，不是根据他们天然的身分—1节，四36，罗十六21，路九7～9，徒二二3：

1 借着基督身体上这五位忠信并寻求主的肢体，主采取一大步骤，分别巴拿巴和扫罗，为着祂将国度的福音开展到外邦世界的工作和行动。

2 这完全是借着基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭着那灵、在那灵里并同着那灵的行动—十三1～4。

七 在使徒保罗第一次扩展福音的行程中，他到了居比路，然后到小亚细亚，设立了好几个地方召会—1节～十四28，启一4。

八 当保罗和巴拿巴分手后，他就第二次出外尽职，到了欧洲（腓立比、帖撒罗尼迦、庇哩亚、雅典、哥林多，之后经过以弗所，回到安提阿）—徒十五35～40，十六6～十八22。

九 保罗第三次的行程是从安提阿到加拉太、弗吕家、以弗所、马其顿和希腊，再到耶路撒冷—23节～二一17。

十 保罗第四次的行程是从该撒利亚到罗马—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 我们必须受主怜悯，蒙拯救脱离撒但打岔召会扩展和建造的诡计，并保守自己在时代的流中，为着建造祂的身体—参来四 16，哀三 22 ~ 25:

- 一 我们必须蒙拯救，脱离外面死的规条、人的意见、己同其老旧的观念；我们中间什么人受主怜悯，什么人就在这些事上蒙拯救；我们蒙拯救有多少，召会建造也有多少—罗五 10，腓一 19 ~ 21 上，二 12 ~ 16，徒十五 1 ~ 12，加二 21，五 1，二 4。
- 二 我们必须从彼得身上学习功课，蒙拯救脱离我们宗教传统和老旧背景的帕子，使我们能看见神永远经纶的异象并活在这异象之下，以持守福音的真理—徒十 9 ~ 16，加二 11 ~ 14。
- 三 我们必须从巴拿巴身上学习功课，蒙拯救脱离人的意见和天然的关系—同工中因着人事关系而起的争执是可怕的；当切记—徒十三 13，十五 35 ~ 40，西四 10。
- 四 我们必须从亚波罗身上学习功课，蒙拯救脱离缺少神新约经纶完整启示的职事，免得不与时代的职事完全是一—徒十八 24 ~ 十九 2，林前一 12，十六 10 ~ 12。
- 五 我们必须从行传十六章六至十二节保罗的事上学习功课；这些经文指明，作工的人到一个地方—“作”下来，就有“坐”下来，甚至“座”下来，而不肯动的难处；老旧的关系、老旧的感情、老旧的味道和老旧的观念，使我们不能跟随内住之灵内里的引导：

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 圣灵禁止保罗和他的同工，耶稣的灵不许他们；圣灵的禁止分别我们、圣别我们，而耶稣的灵或许许可我们，或许不许我们。
- 2 圣灵说，“不”，为要圣别我们，耶稣的灵说，“去”，为要在耶稣的人性里差遣我们出去，在十字架下完成神的旨意。

## 周 五、周 六

六 我们必须从保罗身上学习功课，实行身体的生活，把那灵借着基督身体一些肢体所说的话，当作从元首来的，接受并顺从—二十 23，二一 4、7～8、11～14。

七 我们必须从雅各的错误，以及在耶路撒冷召会里那蹂躏召会的挽杂，学习功课—18～26 节，太二二 7，二四 1～2：

- 1 耶利米说到那能写在我们心上的生命之律（耶三一 31～34），保罗说到我们灵中生命之灵的律（罗八 2、4、6），但雅各宝贵并高举字句的律法（徒二一 20）。
- 2 保罗说到与基督同钉十字架，并凭着基督复活的大能模成基督的死；乃是这样的生活产生基督身体的生活，终极完成于新耶路撒冷—加二 20，腓三 10。
- 3 在神圣启示的光中，基督的十字架乃是雅各最大的缺欠；自我的修养不能完成神的经纶，否认己才能。
- 4 雅各夸口在耶路撒冷的召会有多少万的犹太信徒都为律法热心；但保罗热心赢得基督、给人看出在基督里、认识基督、取得基督、追求基督、只高举基督，为要最完满地享受基督—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 我们必须从保罗身上学习功课，蒙拯救脱离犹太教作法与神新约经纶的混杂；这混杂不仅是错误的，在神眼中也是可憎的一徒二一 18 ~ 27、31、36，来十 29。

九 我们必须从保罗上诉于该撒的事上学习功课，他利用他罗马公民的身分，救自己脱离逼迫他的人，使他能完成尽职的路程—徒二二 25 ~ 29，二三 10 ~ 11，二五 8 ~ 12，二六 32：

1 保罗乐意为主牺牲性命，但他仍然竭力要活得长久，使他尽可能完成主的职事—二十 24。

2 神在祂的主宰权柄里拯救保罗，为要将他从一切的险境和陷害里分别出来，送到安静的牢狱；这使祂无论在该撒利亚（二四 27）或在罗马城（二八 16、23、30），得有安静的环境和时间，将祂从主所得神那新约经纶的奥秘启示，借着祂末后所写的几封书信，详尽地释放给历代的召会。

3 历代的召会所受惠获益于这几封书信的，需要整个的永世来估量其价值（见徒二五 11 注 1）。

肆 我们众人都该跟随使徒保罗的榜样，为着那独一的身体，作同一宇宙的工作—林前三 12，十五 58，十六 10，弗四 11 ~ 16：

一 主恢复的工作乃是为着建造众地方召会，以建造基督宇宙的身体—二 21 ~ 22，林前十六 10。

二 今天的工人分四种：

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 头一种是应付神今日时代职事需要的同工；这班人是同心合意，经神对付过的少数人。
- 2 第二种是后进的同工，他们愿意顺服年长同工的引导、支配，并愿意谦卑跟随学习。
- 3 第三种是不肯服从前面先进的同工，又不属于公会，却又喜欢与我们交通的人。
- 4 第四种是在公会中的传道人、自由布道家等。

三 我们今天需要的，乃是头一种与第二种的同工；关于第三和第四种同工，我们只能让他们拣选他们自己的道路；有些人，神没有预备安排他们与我们走一样的路，我们对他们不敢有怎样的表示。

四 无论如何，我们在此乃是作神所托付我们的一份工作；至于别人的工作如何，我们不能干涉，我们在此并不破坏别人的工作。

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.





# 第六周 ■ 周一

## 晨兴喂养

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

启二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

神圣生命的涌流从五旬节那天开始，历经所有世代，一直涌流到今天，乃是惟一的水流。无论水流往哪里去，无论往哪里涌流，都没有许多水流，只有一道水流。你读使徒行传这卷书，就看见只有一道水流。这水流从耶路撒冷开始，流向安提阿，又从安提阿转向亚西亚，并在那里涌流。然后有一天主要这水流进到欧洲，到马其顿，但正在这水流里作工的使徒却不清楚这事。他后来才清楚，水流要从亚西亚往前流到欧洲，他必须随着水流往前。这是很熟悉的故事。从马其顿，水流继续流到哥林多、罗马、西班牙、以及欧洲各地。历史告诉我们，水流从欧洲流向西方，到了美洲，又从西方流向东方和南方。我们读召会历史，就发现这水流从未停止过；我们也注意到这水流无论到哪里，都只是一道水流。…只有一道水流，你必须保守自己在这一道水流里。（李常受文集一九六三年第一册，二二五页。）

## 信息选读

你若读使徒行传和使徒保罗所写的书信，就会看见那时有好些人在传福音，并为主作工，却不在这

# 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

水流里。…你若仔细研读召会历史，就会发现历代以来，一直只有一道圣灵的水流。许多人为主工作，但不是所有的人都在那一道水流中。你若接受主的怜悯和恩典，就会被带进今天仍在涌流的这道水流中。

圣灵这水流的涌流，就是基督身体的交通。这与我们肉身血液的循环相似。血液一直从身体一部分流到另一部分，然后再流回来。圣灵的水流就是这样，作为身体的交通，在这地上在圣徒中间涌流。

从水流的流通产生金、珍珠和宝石。请看创世记二章的图画，这些珍贵的材料是为着建造神的居所。水流所到之处，就产生为着建造召会的材料。请看旧约里神的居所—帐幕。在大祭司的肩上和胸牌上有宝石镶在金子里。使徒保罗告诉我们，召会是用金、银、宝石所建造的。这些材料是出于圣灵水流的涌流。启示录告诉我们，新耶路撒冷全城是由金、珍珠和宝石建造而成的。这一切材料是如何产生出来的？乃是从神圣生命水流的涌流而来的。哪里有神圣生命的水流，哪里就会产生一些材料，一些宝贵的材料，为着建造召会。你我绝不能产生为着召会建造的材料；惟有神圣生命的流，圣灵的水流，能作这事。这流经过历世历代，今天仍在涌流；这流所到之处，就产生金、珍珠和宝石，来为着神的建造。（李常受文集一九六三年第一册，二二六至二三〇页。）

参读：神圣的水流；在神行动中正确的领导下留在神经纶独一无二的新约职事里，二四至三四、四一至四二、五五至六一页；倪柝声文集第一辑第四册，一二八至一三三、一三七至一三九页。

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

## 第六周 ■ 周二

### 晨兴喂养

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

八 1 “就在那日，在耶路撒冷的召会大遭逼迫，除了使徒以外，门徒都分散在犹太和撒玛利亚各地。”

召会一扩展，难处就去掉了。那些狭窄的眼光、偏隘的心情、区域性的观念、以及不合身体的要求，都得去掉。犹太人就是因着哥尼流家的扩展，而去掉了狭窄的眼光。五旬节的召会还不成形，但到哥尼流家的人得救后，召会就成形了。

因着召会是宇宙的，所以召会也是扩展的。最蒙恩的召会，乃是扩展最多的召会。若是有一个地方的召会，一直没有扩展，那个召会的难处定规越来越多，至终就会变得非常软弱。一面来说，在工作的行动上，在召会的扩展上，我们应该谨慎、慎重，不可随便、轻忽，也不可用手去鼓动，而要让主来作工；但另一面，我们都该清楚，召会需要扩展，我们必须尽力在各地，兴起主的召会。…召会基本的原则是永远的、宇宙的；召会必须在地上、在时间里、在空间上，不断地扩展。召会的长大和召会的建造就是基于这个扩展。（召会的历程，三六至三七页。）

### 信息选读

一个地方上的召会，若是不扩展，那个地方召会的性质就会低落，就会失去其宇宙性和永远性。…〔这〕

## 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

扩展不是用人的办法鼓励出来，或用人的手作出来的。召会的扩展，乃是借着主生命的长大而有的。…当耶路撒冷的召会兴起不久，神就使祂的儿女因受逼迫而分散各处。

召会的扩展，能冲破许多障碍，消除许多弊病。然而，有许多召会兴起的地区，却是心胸狭窄的，比方耶路撒冷就是如此。在那里，有许多旧约的遗传、教训，使他们故步自封，闭关自守。…他们故步自封，藐视任何人，并且不和任何人来往。…当召会一扩展时，这些错误的观念，就都被冲破了；无论是地域的、种族的、或彼此歧视的观念，召会一扩展，这一切就冲破了，就都没有了。…借着扩展，所有的封闭就被除去。新约给我们看见，耶路撒冷的召会兴起不久，神就将一块大石头丢在他们中间。那实在是块大石头，好似大“炸弹”一样，把他们都击打分散了，逼得他们离开耶路撒冷。这是神的手，因为召会不是犹太的，不是耶路撒冷的；召会乃是宇宙的。

行传八章告诉我们，门徒分散的第一步，也就是分散的头一个地方，不是伯利恒，乃是撒玛利亚。（1～25。）撒玛利亚介于犹太地和外邦地之间，并且撒玛利亚人是犹太人和外邦人的混血种。…撒玛利亚人蒙恩以后，在耶路撒冷的圣徒非常惊讶，就派使徒们去看望；使徒们一去，为他们祷告后，圣灵立即降下来，神自己也出来印证这事。（16～17。）…从八章我们可以看见，召会第二步的扩展，乃是借着腓利传福音给埃提阿伯的一个太监；福音就此传到了非洲。（26～39。）（召会的历程，二八至三一页。）

参读：召会的历程，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

## 第六周 ■ 周三

### 晨兴喂养

徒九 20 ~ 22 “随即在各会堂里传扬耶稣，说祂是神的儿子。凡听见的人都惊奇，说，在耶路撒冷损毁呼求这名者的，不就是这人么？并且他到这里来，不就是为要捆绑他们，带到祭司长面前去么？但扫罗越发有能力，驳倒住大马色的犹太人，证明这位耶稣就是基督。”

在行传九章神又给我们一个例证，就是祂拣选保罗。神不是拣选那些同情基督徒、相信基督的人；神乃是拣选逼迫基督徒、反对主的人。神在那里所拯救并呼召为使徒的，不是一个虔诚、顺服神的人，乃是一个顶撞神、…苦害基督徒的人。

亚拿尼亚〔不明白福音为什么要传给扫罗〕。…这是人的观念；所以神要作一件事，来打破这种观念。我们人狭窄、错误的观念，的确需要借着召会的扩展来冲破、来打碎。

我们必须相信，一个人在一小时前反对召会，一小时后却能传福音。神能作这事，因为神要扩展。（召会的历程，三二页。）

### 信息选读

〔行传十章〕指明主在地上的福音行动，是在祂天上宝座行政的管理之下。（参来八 1，徒七 56。）古今所有的使徒和传福音者，都是在地上完成天上的使命，开展神国的福音。…福音〔正〕扩展到居人地之四方，聚拢各类不洁净（有罪）的人。（路十三 29。）（圣经恢复本，徒十 11 注 1，注 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)

主在马太十六章说到，要把诸天之国的钥匙交给彼得。（19。）…彼得在五旬节那天开了门，然后在哥尼流家，他又开了…外邦人的门。…这时，圣灵才正式把召会扩展到外邦人中，冲破了这道铁墙。

安提阿的召会中，也是满了扩展的故事。（徒十三1。）（召会的历程，三五至三七页。）

这里所记载的五位申言者和教师，是由犹太人和外邦人组成的，各有不同的背景、教育和身分。这指明召会是由各种不同种族和阶层的人组成的，与他们的背景无关；这也指明神将属灵的恩赐和功用赐给基督身体的肢体，不是根据他们天然的身分。（圣经恢复本，徒十三1注9。）

然而〔在安提阿召会的光景〕还不够，圣灵来了，要打发巴拿巴与保罗到外面去作工，目的就是为着扩展召会。（徒十三2～12。）

使徒保罗第一次正式到外邦召会传福音，设立召会，首先是到居比路；住了不久，旋即往小亚细亚，就是今天的土耳其，在那里好几个地方设立召会，使召会有更进一步的扩展。（十三～十四。）

保罗…第二次出外传道，…本来想在亚西亚一带作工，但是圣灵给他异象，要他往马其顿，就是到欧洲去。…第一个建立的就是腓立比召会。（十六12。）…再次就是帖撒罗尼迦召会。…使徒后来到了庇哩亚、（10、）雅典，（15、）然后到哥林多，（十八1、）之后经过以弗所，（19、）回到了安提阿。（22。）（召会的历程，三八至三九、四一页。）

参读：召会的历程，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

## 第六周 ■ 周四

### 晨兴喂养

徒十五 19 “所以我判断，不可难为那转向神的外邦人。”

39 ~ 41 “于是二人起了争执，甚至彼此分开；巴拿巴带着马可，坐船往居比路去；保罗却拣选了西拉，也出去，蒙弟兄们把他交与主的恩典。他就走遍叙利亚和基利家，坚固众召会。”

当召会往外扩展时，因着撒但借着人的打岔，可以说产生了三个难处。这三个难处，限制了召会的扩展。…召会扩展首先遇到的难处，是犹太教的限制和捆绑。（徒十五 1 ~ 35。）当时犹太地信主的犹太人，仍保有犹太教的遗传；他们用犹太教的眼光和主义看待召会。…犹太人自以为他们的律法、规条和礼仪，都是出乎神的，是敬虔的，所以自认最能遵守神的话。撒但就利用这点，限制了召会；这个限制非常厉害。

从召会两千年的历史，我们看见，每一次召会的扩展，都是因着召会得着一个能力；而这个能力在一班认识神的人身上，冲破了那些宗教的仪式、规条、和死的字句。…一面我们固然该遵守圣经，照着真理的教训，在圣经的光中生活行事。…另一面，我们要问，这些圣经的知识、真理的亮光，是死的还是活的？如果那些不过是死的字句，就会完全限制、拦阻召会。（召会的历程，四二至四三页。）

### 信息选读

〔行传十五章〕叫召会的眼睛明亮，叫召会脱离犹太教的辖制，也叫召会脱离耶路撒冷的管治。因此，召会才

## 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

得以自由的扩展。撒但就是要用犹太教和耶路撒冷，来管治、辖制、禁止、约束召会的扩展。然而，神是要往外邦去的，神要往地极去；祂要走遍宇宙，要在遍地上都有祂儿子的见证。保罗实在有这异象，所以几年后，他写以弗所书，就说到他有这异象，并且神给他看见，要叫外邦人和以色列人，一同作神儿子基督的身体。（三6。）

等这个犹太教的难题解决之后，保罗和巴拿巴立即同往外邦去传福音。耶路撒冷的问题不解决，召会就不能往外去；耶路撒冷的问题一解决，犹太教的问题一解决，使徒立即可以起身，再往外邦去。然而，他们又遇到一个难题；外面宗教的难题过去了，里面主观的难题来了一巴拿巴和保罗竟然不能同心。（徒十五36～41。）巴拿巴要带着马可同去看望弟兄，保罗觉得不妥，他们之间就起了争论。我们必须认识，他们两人的争论，其实就是撒但的作为。那时召会的扩展，就因着巴拿巴与保罗不能同心，受到相当的亏损。…本是同工的弟兄们，有了不同的意见，这又限制了召会的扩展。

经过这一次的破坏，召会向外扩展的力量自然就减弱了。两个一同行动的使徒，现在分开了；巴拿巴带着马可往西去了居比路，保罗带着西拉向北去，走遍叙利亚和基利家。（39～41。）两个人分了两条线，这就到了行传十六章。对于这一段圣经，我们要仔细读，并且要读出圣灵的意思。保罗曾在小亚细亚一带作工，所以很愿意留在那里，但圣灵禁止他们；（6；）尔后他想去庇推尼，耶稣的灵却不许。（7。）这是为什么呢？没有别的原因，乃是为着召会的扩展。圣灵为要扩展召会，最后逼得只好给保罗异象，要他往欧洲去。保罗看见异象后，就有了负担，从小亚细亚过海到马其顿。（9～12。）召会就从亚洲扩展到欧洲，往南到雅典、哥林多那些城。（十七15，十八1。）（召会的历程，四八至五〇页。）

参读：召会的历程，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



## 第六周 ■ 周五

### 晨兴喂养

徒十六 6～9 “圣灵既然禁止他们在亚西亚传道，…他们试着要往庇推尼去，耶稣的灵却不许，…在夜间有异象现与保罗：有一个马其顿人站着求他说，请你过到马其顿来帮助我们。”

〔行传十六章六至十二节指明〕保罗这个人…里面也有难处。圣灵是要他往前扩展召会，他却不懂圣灵的意思。正在进退两难的时候，夜间来了一个异象，要他到欧洲的马其顿。（9～10。）这是我们作工的人常有的难处，当我们到一个地方作工，住久了安定之后，就不太肯动。

保罗若没有被圣灵征服，召会就不能到欧洲去。…召会要得着扩展，就必须先冲破犹太教这极大的捆绑；也必须冲破人的意见，还必须冲破人的自己和老旧的观念。召会的扩展，常会遇见三层难处。第一是外面的，第二是同工之间的，第三是人的自己和老旧的感觉。召会早该到了欧洲，乃是因着各种难处才迟误了。召会扩展的最后一道难处，或说关卡，就是你我自己。若是你我一直在老旧的情感和关系里，召会的扩展就遥遥无期；这是需要异象的。当这三道关卡全冲破了，召会就能扩展。（召会的历程，五一至五二页。）

### 信息选读

保罗的老旧观念，不只在他第二次出门时显出，并且在他第三次出门时更显明。当保罗在哥林多写信给罗马召会时，他里面有一个感觉，想到罗马去看看，

## 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

并且有意到西班牙去。（罗一 15，十五 23，28。）在使徒行传中，他也有这种感觉。（十九 21。）这在是圣灵的意思，与召会的扩展非常有关系。圣灵对保罗的启示，乃是要他到西方去扩展召会。

保罗〔第三次旅程〕差不多仍是到那些老旧的地方，到小亚细亚、马其顿和希腊等地。…按原则说，保罗第三次出门，召会并没有得着多少的扩展。使徒第三次出门回来，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难处，被犹太人捉去。（二一 27～30。）

保罗在罗马十五章告诉我们，他第三次出门时，里面很清楚应该往罗马、西班牙去。在行传十九章，保罗也说要往罗马。保罗这个感觉，非常关系召会的扩展；因为召会到欧洲，头一步就到了马其顿和希腊一带。要从那里再往外开展，第一个大的站口就是意大利，也就是罗马；再一个站口就是西班牙。到了西班牙，使徒们恐怕认为那是到了地极。

保罗写罗马书时，他里面的感觉是非常关心罗马，圣灵是要他往前行；但保罗里面有一个牵连，就是和犹太人的骨肉之亲。在九章三节，保罗曾说，“为我弟兄，我肉身的亲人，我宁愿自己被咒诅，与基督分离。”…换句话说，他到那时候，还没有完全脱离对犹太人的观念。

若是保罗当时不被捉拿，这样献祭的事，让外邦的弟兄们知道以后，岂不令人更加糊涂。到底什么叫旧约，什么叫新约；什么叫律法，什么叫恩典，就都不清楚了。所以，保罗这次回去，的确是错误的。（召会的历程，五二至五三、五六至五七、五九页。）

参读：那灵，第十二篇；雅各书结晶读经，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

## 第六周 ■ 周六

### 晨兴喂养

徒二十 22 ~ 23 “看哪，现在我灵里受捆绑，要往耶路撒冷去，不知道在那里要遇见什么事，只知道圣灵在各城里向我郑重见证说，有捆绑与患难等着我。”

二三 11 “当夜，主站在保罗旁边说，你当壮胆，你怎样在耶路撒冷郑重地为我作了见证，也必照样在罗马为我作见证。”

保罗〔第三次行程中〕回耶路撒冷，违背了五个感觉和教训：首先，圣灵给他正面的感觉，他没有顺服。其次，圣灵给他禁止的感觉，他也没有听从。千万记得，在我们的每一项行动中，若感觉不自然，就表示这行动有问题。第三，申言者的预言警告，他没有听从。第四，违反了身体的感觉。第五，违反了主明文的教训。主曾说，这城如果有逼迫，你们要从这城逃到那城。（太十 23。）保罗…没有必要回耶路撒冷，回去的目的也没有多大，况且还有苦难等着他。（召会的历程，六〇页。）

### 信息选读

保罗里面原初的感觉，一直是要去罗马。当他要上罗马时，圣灵就向他启示，说他必在罗马为主作见证。（徒二三 11。）最后他是去了罗马；只是这次去，不如从前方便。从前去罗马是自由的，这次去是不方便的。…从这时候起，保罗的行踪受了很大的限制。

保罗在罗马监狱里，有很好的学习，很好的对付。他学了很深的功课，并且从罗马监狱，写了多卷宝贝的书

## 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，保罗应该从哥林多一直往前去，但因着他身上还有旧造的成分，还有陈旧的规条，不容易脱干净，以致成了他身上的盘绕，叫他走回头路，去了耶路撒冷。

两千年来，若是事奉主的人，一直让圣灵往前去，召会早已成熟。…圣灵若能在我们里面走直路，召会的开展绝不仅止于此。（召会的历程，六一至六二、六五页。）

今天的工人分四种：头一种是应付神今日时代职事需要的同工；这班人是同心合意，经神对付过的少数人。第二种是后进的同工，他们愿意顺服年长同工的引导、支配，并愿意谦卑跟随学习。第三种是不肯服从前面先进的同工，又不属于公会，却又喜欢与我们交通的人。第四种是在公会中的传道人、自由布道家等。我们今天需要的，乃是头一种与第二种的同工。

同工在一地作工，需要与当地召会合作，工作与召会不能分开。一位同工在一地工作时，也是当地的一位弟兄。召会分配工作时，同工与弟兄们需站在同样的地位上，一样接受分配。

关于第三和第四种同工，我们只能让他们拣选他们自己的道路。有些人，神没有预备安排他们与我们走一样的路，我们对他们不敢有怎样的表示。…我们在此乃是作神所托付我们的一分工作。至于别人的工作如何，我们不能干涉，我们在此并不破坏别人的工作。（倪柝声恢复职事过程中信息记录，一四五至一四六页。）

参读：倪柝声恢复职事过程中信息记录，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

# 第六周诗歌

653

## 事 奉 — 在流中

12 12 12 12 副 (英 909)

F 大调

4/4

一 在 流 中! 在 流 中! 来 为 主 同 作 工; 遵 主 旨,  
 4 · 3 4 3 4 | 6 5 · #4 5 3 · 4 | 5 5 · 5 5  
 行 主 路, 照 主 话 来 事 奉。 在 生 命 水 流 中,  
 1 2 | 3 3 · 3 3 3 3 | 2 5 5 #4 5 6 | 7 7 · 6 5  
 靠 主 能 而 作 工; 为 教 会, 为 国 度, 在 此 时 同 事 奉。  
 3 · 4 | 5 — — 1̇ · 3 | 2 — — 2 · 3 | 4 — — 5 · 4 | 3 — —  
 (副) 在 流 中! 在 流 中! 同 作 工 在 流 中!  
 3 · 4 | 5 — — 1̇ · 7 | 6 — — 7 | 1̇ 5 6 · 4 3 2 | 1 — — ||  
 在 流 中! 在 流 中! 与 圣 徒 配 搭 而 事 奉。

二 在流中!在流中! 来为主同作工;  
 在圣灵水流中, 主的话肯遵从。  
 永不靠自己力, 不单独,不任意,  
 乃是与众肢体, 同事奉,互相倚。

三 在流中!在流中! 来为主同作工,  
 同教会,同圣徒, 在主话亮光中。  
 向需要的群众, 传主话,供生命,  
 为成功神计划, 在流中向前行。

# WEEK 6 — HYMN

## 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.



## 第七周

### 耶稣的灵

## 纲要

读经：徒十六 6～7，路一 35，腓一 5、27，二 1～9

## 周一

壹 我们可以经历并享受复活、升天的基督为耶稣的灵—圣灵—徒十六 6～7。

贰 我们需要仔细留意行传十六章六至七节里两个神圣的称呼—“圣灵”与“耶稣的灵”：

一 这两个称呼交互使用，启示耶稣的灵就是圣灵。

二 在新约里，“圣灵”是神的灵一般的称呼：

1 “圣灵，”这名称第一次是用在主耶稣成孕的时候—路一 15、35：

a 乃是到了这时，为着引进新约的经纶，替基督的来临预备道路，并为祂预备人体，才用“圣灵”这名称—35 节，太一 18、20。

b 要明白“圣灵”这名称第一次的使用，我们需要看见这名称与主的成为肉体有关。

c 按首次提到的原则，圣灵与基督的成为肉体 and 出生有关。

## 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 在新约里，“圣灵”这名称指明神自己现今正与人调和——路一 35。

三 “耶稣的灵”是神的灵特别的说法，乃指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活 and 十字架的死——31、35 节，太一 21，徒十六 7：

1 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。

## 周 二

2 耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦：

a 保罗在他的受苦里需要耶稣的灵，因为在耶稣的灵里，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 今天当我们传福音时，我们也需要耶稣的灵以面对反对和逼迫。

四 在行传十六章七节，路加从圣灵转到耶稣的灵：

1 耶稣这人，首先过为人的生活，然后被钉十字架并复活——二 23 ~ 24、32 ~ 33。

2 祂升到诸天之上，被立为主为基督——36 节。

## 周 三

3 因此，耶稣的灵含示主的人性、为人生活、死、复活和升天——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 耶稣的灵所涵括的比圣灵所涵括的更多—6~7节:

a 圣灵仅仅涵括主耶稣的成为肉体 and 出生—路一 35, 太一 18、20。

b 耶稣的灵涵括祂的人性、为人生活、受死、复活和升天—徒一 1~3、8, 二 23、32、36。

5 耶稣的灵乃是包罗万有之耶稣的总和与完全的实化—十六 7。

五 正如基督的灵是基督的实际, 耶稣的灵乃是耶稣的实际—罗八 9, 徒十六 7:

1 我们若没有耶稣的灵, 耶稣对我们就不实际。

2 耶稣对我们是实际的, 因为我们有耶稣的灵作耶稣的实际、实化—7节。

## 周 四

叁 耶稣尚未在复活里得着荣耀时还没有的那灵, 是有耶稣人性的灵; 那灵今天已经有耶稣得荣的人性构成在其中—路二四 26, 约七 37~39, 徒十六 7:

一 那灵, 就是我们所喝并从我们里面涌流出来的活水, 有耶稣的人性构成在其中; 没有耶稣的人性, 就不会有这样一位灵。

二 没有人的素质, 神的灵无法成为生命的水流; 神若要成为涌流的生命河, 就必须有耶稣的人性构成在其中。

三 “现在有了那得着荣耀之耶稣的灵; …我们已接受祂像祝福的江河流入我们里面, 从我们流过, 并从我们流出。” (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 我们需要经历并享受耶稣人性的灵为着传福音，为着召会事奉，为着日常生活，并为着主的恢复—加五 22～23，腓二 15，四 8。

肆 使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是凭耶稣的灵—徒十六 6～7：

一 他们的工作是凭圣灵（6），涵括了主的成为肉体 and 出生，并凭耶稣的灵（7），涵括了主的人性、为人生活、钉死、复活和升天；使徒是在这样一位包罗万有之灵的指引与引导下行动。

二 我们为主作哪一种工，在于我们由哪一种灵所引导、指引、教导并构成：

1 保罗作为盛装三一神的器皿，完全是由圣灵（涵括了主的成为肉体 and 出生）与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成—6～7 节。

2 保罗乃是由这包罗万有的灵所构成的人；因此，他能真实地传讲耶稣基督—十三 26～39，十七 18，二八 31。

3 那灵若成为我们的构成，我们的工作就要成为这灵的彰显，我们所作的工就是为着耶稣这位带着人性、为人生活、死、复活和升天的成为肉体者。

4 我们若由耶稣的灵所构成，我们所作的工，就是传讲耶稣这包罗万有者，将祂这包罗万有的一位传输给人—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 耶稣的灵清楚地描绘于腓立比书头两章：

一 在一章有福音的传扬（12～18）；我们要传福音，就需要耶稣的灵：

- 1 这章说到在推广福音上的交通，没有嫉妒或争竞—5、15、17节。
- 2 福音书中所陈明耶稣的生活，是没有嫉妒、争竞或私图好争的；因此，耶稣的灵没有嫉妒、争竞或私图好争。
- 3 我们应当在耶稣的灵里传福音，没有嫉妒、争竞或私图好争。

二 在推广福音上有交通，要求我们在一位灵里，并且同魂—27节：

- 1 我们若不在耶稣的灵里，就不在推广福音上有交通。
- 2 我们惟有在耶稣的灵里，才可能在一位灵里，并且同魂。
- 3 我们要经历基督，就需要借着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。

三 借着耶稣的灵，我们就能以基督为我们的榜样—二1～9：

- 1 借着耶稣的灵，我们就能象耶稣那样谦卑—5～7节。
- 2 借着耶稣的灵，我们就能满足使徒保罗的请求，并且顾到其他圣徒—3节。
- 3 借着耶稣的灵，我们就能思念同一件事，有相同的爱—1～2节。

## 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.



## 晨兴喂养

徒十六 6 “圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。”

路一 35 “天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

基督作为末后的亚当，成了有许多美妙元素加进来的赐生命之灵。这就是在使徒行传这卷书里，扩展以产生基督身体的那灵。…在使徒行传里，神的灵，圣灵，成了耶稣的灵，就是基督自己。乃是借着这包罗万有奇妙之灵的扩展，召会—基督的身体—就产生了。

我们需要对使徒行传这卷书里所有的事情，有新的认识、领会和观点。在这卷书中所发生的事，乃是耶稣这奇妙之灵的扩展，为着产生基督的身体，就是召会。…这位奇妙的基督将祂自己与许多人调和在一起，包括彼得、约翰、雅各、保罗、提摩太、和早期数以千计的圣徒。所有在使徒行传里的圣徒都与基督联合，并且与是灵的基督成为一。（书信中神的灵同人的灵，九至一〇页。）

## 信息选读

林前十五章四十五节告诉我们，末后的亚当成了赐生命的灵；林后三章十七节说主就是那灵。此外，林前六章十七节说，“但与主联合的，便是与主成为一灵。”我希望你们把这三处经节记在心里。在此我们有基督作为那灵在我们人的灵里，并且这二灵调和成为一灵。今天，基督不仅是圣灵或神的灵，也是赐生

## 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

命的灵，就是加上许多美妙元素的赐人生命之灵，包括为着救赎的成肉体、钉死、复活、升天，甚至也包含了祂的登宝座、作元首、作主。这灵进入我们灵里，并且这二灵成为一。这一乃是召会、召会生活、和基督身体之建造的实际。在初期，彼得、保罗、和所有的使徒都在这一里生活、工作。换言之，他们在这灵里生活、工作；这灵乃是调和的灵—基督作为赐生命的灵与我们人的灵调和成为一灵。（书信中神的灵同人的灵，一〇页。）

行传十六章六至七节指明，我们可以经历并享受基督作耶稣的灵，圣灵，就是那在使徒尽职事时引导他们的一位。这段经文论到保罗和他的同工说，“圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是照着耶稣的灵。

基督的灵怎样是基督的实际，耶稣的灵也照样是耶稣的实际。我们若没有耶稣的灵，耶稣对我们就不是实际的。然而，今天耶稣对我们是实际的，因为我们有耶稣的灵作为耶稣的实际、实化。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦能力之人的灵。祂是人的灵，也是受苦能力的灵。

身为传福音者，保罗出去传道也受了苦。在苦难中，他需要耶稣的灵；因为在耶稣的灵里，有受苦的元素和忍受逼迫的受苦力量。今天我们传扬时，也需要耶稣的灵来面对反对和逼迫。（新约总论第九册，二八七页。）

参读：新约总论，第二百九十三篇；书信中的灵，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

### 晨兴喂养

徒十六 7 “到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

西一 24 “现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”

耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦。

我们需要仔细留意行传十六章六至七节里两个神圣的称呼：“圣灵”与“耶稣的灵”。这两个称呼交互使用，启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活十字架的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。（新约总论第九册，二八七至二八八页。）

### 信息选读

在行传十六章，路加首先说到圣灵，然后说到耶稣的灵——这两个对神的灵的称呼，是旧约中所没有的。“圣灵”这名称第一次是用在主耶稣成孕的时候。乃是到了这时，为着引进新约的经纶，替基督的来临预备道路，并为祂预备人体，才用圣灵这名称。（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。)要明白圣灵这名称第一次的使用, 我们需要看见这名称与主的成为肉体有关。因此, 按首次提到的原则, 圣灵与基督的成为肉体 and 出生有关。这名称指明神在成为肉体时, 进到人里面与人成为一。在新约里, 圣灵这名称指明神自己现今正与人调和。

在行传十六章七节, 路加的写作从圣灵转到耶稣的灵。耶稣这人首先过为人的生活, 然后被钉十字架并复活, 又升到诸天之上, 被立为主为基督。因此, 耶稣的灵含示主的人性、为人生活、死、复活和升天。(新约总论第九册, 二八八至二八九页。)

耶稣的灵这名称所涵括的比圣灵所涵括的更多。圣灵仅仅涵括主的成为肉体 and 出生, 但耶稣的灵涵括祂的人性、为人生活、死、复活和升天。

在行传十六章, 我们看见使徒在福音工作上的行动, 严格说来, 不是借着神的灵, 乃是借着圣灵与耶稣的灵。圣灵涵括主的成为肉体 and 出生, 耶稣的灵涵括主的人性、为人生活、死、复活和升天。这两个神圣的名称有力地指明, 保罗在他福音工作上的行动, 不是照着旧经纶的作法。这行动若是照着旧经纶的作法, 就该提到神的灵或耶和华的灵。但十六章没有提到神的灵或耶和华的灵, 却告诉我们圣灵禁止保罗和他的同工在亚西亚讲道, 耶稣的灵不许他们往庇推尼去。路加说到圣灵和耶稣的灵, 指明使徒的福音工作乃是神新约经纶里新的行动。(使徒行传生命读经, 四三七页。)

参读: 基督包罗万有的灵, 一二至一五页。

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



## 晨兴喂养

路一 31 “看哪，你将怀孕生子，要给祂起名叫耶稣。”

太一 21 “她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”

神新约的经纶借着主的成为肉体、人性、为人生活、死、复活和升天得以完成。圣灵与耶稣的灵包括了这些事。这就是说，现今称为圣灵与耶稣之灵的那灵，乃是基督的成为肉体、人性、为人生活、死、复活和升天的总和与终极完成。当我们有这圣灵与耶稣的灵，我们就有这位在成为肉体里，在人性与为人生活里，并在死、复活和升天里的基督。（使徒行传生命读经，四三七至四三八页。）

## 信息选读

基督复活之后，在祂的复活里成了是灵的基督。这位是灵的基督与那灵乃是一。（林前十五 45，林后三 17。）圣灵，也就是耶稣的灵，乃是这位是灵之基督的总和。这位是灵的基督乃是由一些元素所构成的，这些元素是成为肉体、人性、为人生活、死、复活和升天。在整个宇宙中，祂是惟一有这六项资格的。惟有祂具备成为肉体、人性、为人生活、死、复活和升天的资格。因此，耶稣的灵乃是这合格之耶稣的实化。耶稣的灵是这样一位包罗万有者的总和。在行传十六章，保罗和他的同工乃是在这样一位灵的指引下行动；这灵乃是包罗万有之基督的总和。

我…关于圣灵与耶稣之灵的传讲，…是我半个多世纪研读圣书和别人的著作，加上观察众圣徒的经

## 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

历，以及我自己经历的结果。因此，我对神圣的灵这两个称呼的交通，乃是基于多年的研读、观察和经历。

我们若看见圣灵与耶稣的灵这两个名称的意义，就会为今天基督徒中间对这些事可怜的领会感到哀伤。有谁知道耶稣的灵乃是基督这独一无二合格者的总和与实化？（基督是借着成为肉体、人性、为人生活、死、复活和升天而合格。）我们当然不是以主在祂的怜悯里所指示我们的为夸耀，但我们有负担将真理告诉寻求神的人。关于那灵的真理，它的深奥在传统的神学里找不到，这深奥乃是在神话语的深处。我们若知道这些深奥，就不该满足于在神话语的表面上“溜冰”。在主恢复里的我们，不该这样停留在表面上。

我们实在需要查考行传十六章六至七节里两个神圣的称呼。禁止保罗和西拉在亚西亚讲道的不是神的灵，也不是耶和华的灵，乃是完成救主成孕的圣灵。他们试着要往庇推尼去的时候，不是神的灵或耶和华的灵不许他们—乃是耶稣的灵不许他们往那里去。耶稣的灵就是带着人性，在地上过三十三年半的为人生活，经过包罗万有的死，从死人中复活，将神圣的生命分赐到所有的信徒里面，以繁殖这生命，并且升到诸天之上被立为主为基督的那一位的灵。不许可使徒往庇推尼去的灵，就是这耶稣的灵。这灵乃是包罗万有之耶稣的总和与完全的实化。这些经文证明，使徒是在这样一位包罗万有之灵的指引与引导下行动。愿我们都看见这里的启示，而不满足于对神话语肤浅的领会。（使徒行传生命读经，四三八至四四〇页。）

参读：书信中神的灵同人的灵，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

## 第七周 ■ 周四

### 晨兴喂养

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

约翰七章三十七至三十九节这段经文与耶稣的人性很有关系。我们都熟悉这几节圣经，我信好多人可以背得出来。我们对这段经文通常是注意到活水，活水很清楚是指着那灵说的。但是恐怕我们从来没注意到这里的那灵，与耶稣的人性很有关系。这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。这证明了那灵是由耶稣那得荣耀的人性所构成的。我们必须看见，圣经在此是说到一个复活的人性。（基督是实际，一三三至一三四页。）

### 信息选读

约翰七章三十九节所说的那灵，与神的灵不同。神的灵早已存在；我们总不能说，神的灵还没有。但主耶稣在这里确实说，还没有那灵。因此，这一定是个新的，是与神的灵不同的。神的灵只是由神的成分构成，但基督复活以后的那灵，是由更多的成分构成的。祂不仅有神的素质，还有人的素质。从前神的灵只有神的素质，可是现在耶稣的灵中，不只有神的素质，

## 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

还有人的素质。以前这个灵只有神一种的元素，现在耶稣的灵包括神、人二种元素。因此在耶稣未得荣耀之前，就是说在祂复活之前，还没有耶稣的灵。具有神的素质的灵，已经在那里；惟独具有神、人两种素质的灵，还没有。

没有人的素质，神的灵无法成为生命的水流。神若成为涌流的生命河，就必须有耶稣的人性构成在其中。比方说，单有水，你不能给人茶喝，要给人茶喝，你必须把茶叶加进水里去。在耶稣复活之前，神的灵是大能的，但祂不能在人的里面成为涌流的生命；如果祂要流通在人的里面，就需要把耶稣的人性加进去。如果神的灵要在天使里面成为涌流的生命，可能不需要耶稣的人性；但是如果作为人涌流的生命，就需要人的成分，需要耶稣的人性。

有一天我再读慕安得烈所著“基督的灵”第五篇，在那里我得到最有力的印证。…“现在有了那得着荣耀之耶稣的灵：耶稣已将祂浇灌下来；我们已接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。”

在耶稣的人性里，我们有生命、生命的长大、以及生命的流。只有这一种涌流的生命，能使人满足。如果我们天天喝耶稣的灵，凡我们所是的，都要成为生命的流，不仅满足我们自己，还能满足别人。这样生命的流不在于说方言或恩赐的表显，也不在于能力、知识或教训；这乃是一种经常喝耶稣的生命。这种生命不是借着神奇、神圣、或属天的方式彰显出来，乃是以极其人性的方式彰显出来。（基督是实际，一三四至一三五、一三七、一四二至一四三页。）

参读：基督是实际，第十二篇；那灵，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

## 第七周 ■ 周五

### 晨兴喂养

徒二八 23 “...就有更多的人到他〔保罗〕的住所来，保罗从早到晚对他们讲解，郑重见证神的国，引摩西的律法和众申言者的书，以耶稣的事劝服他们。”

31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

我们作任何事，都必须与耶稣是一，接受祂作我们的人性。如果在某种活动上，无法取用祂的人性，我们最好不作。我不是说我们不要作人，...我们需要耶稣的人性，这个人性是在耶稣的灵里。

我们必须作正确的人，但不是凭着自己的人性，乃是凭着主的人性。作妻子的，必须凭着祂的人性作妻子；作丈夫的，必须凭着祂的人性作丈夫；作学生的，必须凭着耶稣的人性作学生。结果我们都要与前不同，却又如此富于人性。我们乃是凭着耶稣的人性作妻子、丈夫、学生、父母、孩童、和学校的老师。如果我们是这样的人，我们就会有生命的流，使别人得到满足。我相信，如果当老师的弟兄姊妹能这样作人，那么在学校中，就会真正有生命的流。别的老师和学生会觉得你们里面有个东西令人满足，并且活活泼泼地涌流着。他们可能不会解释，但他们会感觉得到。（基督是实际，一四二至一四三页。）

### 信息选读

如果你是一个借着享受耶稣人性而饮于祂的弟兄，外面看起来你似乎没有什么能力，但是在你里面那个生命的流，会使别人得到满足，并且有一种说服力与吸引力，至终使别人悔改信主。这就是召会生活中福音的开展。这种传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. (CWWL, 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.

耶稣的人性不仅能产生有恩赐的人，更能产生出一种内里生命的流，使别人满足。如果我们愿意有这一种生命的流，没有别的方法，只有借着时时喝耶稣的灵，来享受耶稣的人性。我们的观念必须确实地转变。不论何时我们祷告，必须以这种观念来祷告。不论何时我们喝这灵，必须以这种观念来喝祂。我们喝这灵，不是为着能力、权能或神迹；我们乃是喝耶稣的灵，以享受耶稣的人性。（基督是实际，一四三至一四四页。）

使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是借着圣灵，照着神的旨意，如同我们在腓利受差传福音时所看到的。（徒八 29，39。）（使徒行传生命读经，四三四页。）

我们为主作哪一种工，在于我们由哪一种灵所引导、指引、教导并构成。保罗不是由神的灵或耶和华的灵所构成，而是由圣灵与耶稣的灵所构成。保罗作为盛装三一神的器皿，完全是由圣灵（涵括了主的成为肉体 and 出生）与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成。保罗乃是由这包罗万有的灵所构成的人。因此，他出来传讲的时候，能真实地传讲耶稣基督。

我们需要对这事实有深刻的印象，就是我们为主作哪一种工，在于我们由哪一种灵所引导、所构成。事实上，这灵应当成为我们的构成，然后我们的工作就要成为这灵的彰显，为耶稣这位带着人性、为人生活、死、复活、和升天的成为肉体者作工。我们若由耶稣的灵所构成，我们所作的工，就是传讲耶稣是这包罗万有者，将祂传输给人。（新约总论第九册，二九一页。）

参读：书信中的灵，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

## 第七周 ■ 周六

### 晨兴喂养

腓一 5 “为了你们从头一天直到如今，在推广福音上所有的交通。”

27 “只要你们行事为人配得过基督的福音，叫我来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”

腓立比书头两章与耶稣的灵有关，后两章与基督的灵有关。一至二章不是关乎复活，而是关乎耶稣；但三至四章则关系到复活。比如，三章十节说，“使我认识基督、并祂复活的大能。”不仅如此，四章十三节说，“我在那加我能力者的里面，凡事都能作。”这乃是基督的灵，与复活有关。在一章我们有福音的传扬，我们传福音需要耶稣的灵。头两章对耶稣的灵有清楚的描绘。耶稣的灵不争竞，也没有私图好争或敌对。（经历基督，一九页。）

### 信息选读

当拿撒勒人耶稣在地上的时候，祂没有嫉妒、争竞或私图好争。腓立比一章提到这三样消极的事。在这一章也有一些积极的事，就如交通、以及在一个灵里并同魂。我们如何能在一个灵里并同魂？凭着我们的灵是不可能的，因为我们的灵是嫉妒的灵。当我们看到别人领头时，我们就嫉妒。然后我们会开始在私图好争的灵里争竞。虽然我们的灵是如此，但耶稣的灵却不然。福音书中所陈明耶稣的生活，是没有嫉妒、争竞或私图好争的。惟有在耶稣的灵里，我们才有可能在一个灵里并同魂。

## WEEK 7 ■ DAY 6

### Morning Nourishment

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个心思。基督徒不能同魂，原因乃是每个人都想作头，没有人愿意在后。但凭着耶稣的灵，我们才可能同魂。如果我们说，“我要在耶稣的灵里，”我们立刻会有对基督的经历，并且与别人是同灵同魂。然后我们就会为着福音一齐努力。腓立比一章二十七节的“一齐”，意思是我们是配搭的；不是个人主义的，乃是团体的。当我们都在耶稣的灵里同魂的时候，我们就会在福音上一齐努力。

虽然腓立比一章相当长，但是可以很简单的概述如下：这一章是论到借着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。我们乃是这样经历基督。这不仅是为了了结已往、奉献自己、或注意里面膏油涂抹等等，那不是从基督的身体达到基督身体之头的路。我们要达到基督身体的头，就需要凭着耶稣的灵，没有嫉妒、争竞或私图好争，并且在推广福音上有交通。在我们传福音的生活中，不该有嫉妒、争竞或私图好争，甚至对反对者也不能如此。反之，我们只该凭着耶稣的灵传福音。我们只要稍微有一点私图好争，就无法在耶稣的灵里。不仅如此，我们若不在耶稣的灵里，就不在推广福音上有交通，我们对基督的经历就了了。为着经历基督，我们需要凭着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。

许多基督教的教师，鼓励人模仿腓立比二章所启示的榜样，但要我们模仿基督是不可能的。比如，我们绝不能象一只羊羔。我们要象一只羊羔，就需要有羊羔的生命。照样，我们不可能模仿主耶稣。祂谦卑的标准对我们来说是太高了。然而，阿利路亚，耶稣的灵在我们里面！借着耶稣的灵，我们能象耶稣那样谦卑。借着耶稣的灵，我们能满足使徒保罗的请求，并且顾到其他的圣徒。借着耶稣的灵，我们能放下自己的意见，并能在灵里和魂里是一。借着耶稣的灵，我们众人就能思念同一件事，有相同的爱。（经历基督，一九至二一、四五页。）

参读：经历基督，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



# 第七周诗歌

# WEEK 7 — HYMN

196

## 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

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

一 今日我们神的灵，成了耶稣基督灵；

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

死而复活的神人，得荣升天，此灵成。

二 从那升天的耶稣， 这灵降到我灵里，  
使祂一切的实际， 都成我们的经历。

三 这个耶稣基督灵， 包含一切的成分；  
神、人二性其中存， 人生、神荣也藏隐。

四 死的功能及受苦， 复活大能并升天、  
宝座、权柄和国度， 全都在这灵中含。

五 凭这一切的成分， 这灵运行在我灵；  
借祂膏油的涂抹， 我得享受主丰盛。

六 这个包罗万有灵， 是我一切的秘诀；  
多方作工在我里， 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.



## 第八周

### 神国的发展

## 纲要

读经：徒一 3、8～9，八 12，十四 22，十九 8，二十 25，二八 23、31

## 周一

壹 路加福音叙述成为肉体之耶稣的职事，作为那成为肉体之耶稣在地上的记载；使徒行传记载复活升天的基督，借着祂的信徒，在地上执行祂在天上继续的职事——8～9。

一 在福音书里，主在地上的职事，由祂自己所完成，乃是将祂自己作为国度的种子撒在祂的信徒里面；那时，召会还没有建造起来——路八 4～15。

二 在使徒行传，主在天上的职事，借着祂的信徒在祂的复活和升天里所完成，乃是将祂作为神国的发展扩展出去，为要在全地建造召会，构成祂的身体，就是祂的丰满，以彰显祂，甚至是神的丰满，以彰显神——八 12，十四 22，十九 8，二十 25，二八 23、31，太十六 18，弗一 23，三 19。

贰 神的国乃是使徒们在使徒行传中传讲的主题（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)；这是由复活的基督有四十天之久向使徒们显现，对他们讲说神国的事（一 3）所指明：

## 周 二

一 在福音书里，主耶稣自己来宣扬国度的福音——路四 43：

- 1 神的国乃是救主作生命的种子，撒到祂的信徒，就是神的选民里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权——十七 21，可四 3、26。
- 2 神国的入门是重生，其发展是信徒在神圣生命里的长大——约三 5，彼后一 3～11。
- 3 神的国在今天召会的生活，是忠信的信徒在其中生活的，并要发展为要来的国度，作得胜圣徒在千年国里所承受的赏赐——罗十四 17，加五 21，弗五 5，后二十四、6。
- 4 至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远——二一 1～4，二二 1～5、14。
- 5 神的国乃是救主当作福音，好消息，所传扬给与神生命隔绝之人的一弗四 18。
- 6 主在路加十七章二十至二十一节的话，指明神的国不是物质的，乃是属灵的；神的国就是救主——在祂第一次的来临里（21～22），在祂第二次的来临里（23～30），在祂得胜信徒的被提里（31～36），以及在祂毁灭敌基督（37），以恢复全地，

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).

使祂得在其上的掌权里（后十一 15）。

7 神的国就是救主自己；祂从前在法利赛人中间，但如今就在信徒里面——路十七 21，林后十三 5，西一 27：

- a 救主在哪里，哪里就有神的国；神的国与祂同在，祂将神的国带给祂的门徒——路四 43，十七 21。
- b 基督是神国的种子，撒在神所拣选的人里面，发展为神掌权的范围——八 5、10。
- c 祂复活以后，就在祂的信徒里面；因此，今天神的国就在召会里——约十四 20，罗八 10，十四 17。

## 周 三

二 在行传一章三节，主耶稣这在复活里的一位，必定帮助门徒对神的国有这样正确的领悟：

- 1 门徒必定开始看见，神的国就是基督作生命在信徒里面扩展，也是基督作生命在信徒里面繁殖，形成神在祂生命里管治的范围——约三 3、5。
- 2 门徒必然已经领会，他们现今是基督繁殖、扩展的一部分，因此是神国的一部分——徒一 8～9，八 12，二十 25，二八 23、31。

## 周 四

叁 神的国是基督作生命扩展到祂的信徒里，形成神在祂生命里管治的范围——彼后一 3～11：

一 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并由神重生，得着符合这国

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

神圣性质的神圣生命—可一 15, 约三 3、5。

- 二 所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平并圣灵中的喜乐里享受神—罗十四 17。
- 三 这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，叫他们与基督同王一千年—林前六 9~11, 加五 19~21, 弗五 5, 启二十 4、6。
- 四 神的国是永远的国，要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远—二一 1~4, 二二 1~5、14、17。

## 周 五

肆 众召会与神的国是并行的；由复活基督的繁殖所产生的众召会，乃是今天在地上神的国—徒十四 22, 二十 25:

- 一 这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩展—一 8, 八 12:
  - 1 众召会就是这位来把自己当作神国种子撒播出去之基督的扩展；这是福音书里所启示的一可四 3、26。
  - 2 在福音书里，基督乃是国度的种子；在使徒行传里有这种子的繁殖，以产生众召会，就是神的国—八 1、12, 十三 1~4。
- 二 我们在众召会里乃是基督的繁殖，也是基督的扩展，并且我们正在扩大神的国—启一 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 在行传十四章二十二节，保罗恳求那些恒守信仰的信徒要领悟，我们进入神的国，必须经历许多患难，因为全世界都反对我们进入其中；进入神的国就是进入对基督作为国度的完全享受。

陆 在行传十九章我们看见，撒但抵挡神在地上开展祂的国；为着繁殖基督的优胜职事，乃是为着神国的争战—9、23 ~ 41 节。

柒 保罗在二十八章三十一节宣扬神的国，乃是复活、升天、包罗万有之基督的繁殖—23、31 节：

一 这可由“教导主耶稣基督的事”这句话得着证明；主耶稣基督的事乃是与神的国并行的—23 节。

二 将基督的事教导人，就是开展神的国；所以，神的国实际上就是复活基督的繁殖—这过程今天继续借由信徒得以实行—31 节。

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.





## 晨兴喂养

徒一 3 “祂受害之后，用许多确据，将自己活活地显给使徒看，四十天之久向他们显现，讲说神国的事。”

8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

行传一章九节说，“说了这话，他们正看的时候，祂就被取上升，有一朵云彩把祂从他们的眼界中接上去了。”路加的福音结束于主的升天，（路二四 51，）他的行传开始于主的升天。路加的福音叙述成为肉体的耶稣在地上的职事；他的行传记载复活升天的基督，借着祂的信徒，在地上执行祂在天上继续的职事。在福音书里，主独自完成祂在地上的职事，将祂自己作为神国的种子，仅仅撒在信徒里面；那时，召会还没有建造起来。在使徒行传，主借着祂的信徒，在祂的复活和升天里，完成祂在天上的职事，将祂作为神国的发展扩展出去，为要在全地建造召会，（太十六 18，）构成祂的身体，就是祂的丰满，（弗一 23，）以彰显祂；甚至是神的丰满，（弗三 19，）以彰显神。（使徒行传生命读经，三九至四〇页。）

## 信息选读

国度作神在生命上特别的掌权，乃是与召会并行。这在使徒行传里清楚地启示出来；这卷书经常提到国度与召会，有许多经文说到国度，（一 3，八 12，十四 22，十九 8，二十 25，二八 23，31，）另有许

## 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

多经文说到召会。(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。)国度是首先提到的。行传一章三节告诉我们,主耶稣“受害之后,用许多确据,将自己活活地显给使徒看,四十天之久向他们显现,讲说神国的事”。这有力的指明,神的国乃是使徒在五旬节后的使命中,所要传讲的主题。主耶稣升到诸天之上,并将自己这包罗万有的灵浇灌出来以建立召会之前,祂教导门徒国度的事。他们若不认识或领悟国度的事,主耶稣就很难带他们进入召会。因此,在行传一章,就透彻地教导国度。

在行传以下各章,召会被带进来。召会首次提起是在五章十一节,八章一节说到在耶路撒冷的召会。使徒行传从头至尾一再提到召会。然而,召会来临后,国度仍被传扬。在八章十二节,腓利把神国的福音传给撒玛利亚人。十四章二十二节说,“我们进入神的国,必须经历许多患难。”依照十九章八节,保罗在会堂里放胆讲说神国的事。再者,二十章二十五节告诉我们,保罗来往传扬国度。末了,在二十八章二十三节,保罗对那些到他住所来的人“讲解,郑重见证神的国”。由此我们可以看见,使徒行传开始并结束于神的国。此外,我们又看见,国度与召会是成对的,因为国度与召会并行。没有国度,召会生活就没有开始,也没有终结。召会生活与国度有密切的关系,因为国度是召会的命脉。因此,国度对召会生活是绝对重要的。(新约总论第八册,一三至一四页。)

参读:新约总论,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

## 晨兴喂养

路十七 20 ~ 21 “法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”

传神的国为福音，就是将神的国当作福音，佳音来传扬。…神的国乃是救主（见路十七 21 注 1）作生命的种子，撒到祂的信徒，就是神的选民里面，（可四 3，26，）并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权。（圣经恢复本，路四 43 注 1，注 2。）

## 信息选读

神国的入门是重生，（约三 5，）其发展是信徒在神圣生命里的长大。（彼后一 3 ~ 11。）神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四 17，）并要发展为要来的国度，作得胜圣徒在千年国里（启二十 4，6）所承受的赏赐。（加五 21，弗五 5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（启二一 1 ~ 4，二二 1 ~ 5，14。）…这样的国，就是出于神生命的国，乃是救主在路加四章当作福音，好信息，所传扬给与神生命隔绝（弗四 18）之人的。（圣经恢复本，路四 43 注 2。）

主〔在路加十七章二十至二十一节对法利赛人问神的国几时来到〕的回答指明神的国不是物质的，乃是属灵的；神的国就是救主—在祂第一次的来临里，（21 ~

## 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, ) 在祂第二次的来临里, (23 ~ 30, ) 在祂得胜信徒的被提里, (31 ~ 36, ) 以及在祂毁灭敌基督, (37, ) 以恢复全地, 使祂得在其上的掌权里。(启十一 15。)

路加十七章二十二至二十四节证明神的国就是救主自己; 当法利赛人问祂关于国度的来临时, 祂就在他们中间。救主在哪里, 哪里就有神的国。…神的国与祂同在, 祂将神的国带给祂的门徒。(22。) 祂是神国的种子, 撒在神所拣选的人里面, 发展为神掌权的范围。祂复活以后, 就在祂的信徒里面。(约十四 20, 罗八 10。) 因此, 今天神的国就在召会里。(十四 17。)

主在路加十七章二十一节对法利赛人说, “看哪, 神的国就在你们中间。” “你们” 指询问的法利赛人。(20。) 救主—神的国, 不是在他们里面, 只是在他们中间。

法利赛人问主, 神的国几时来到, 主回答说, 神的国来到, 不是观察得到的。这就是说, 神的国不是看得见的, 不是观察得到的。神的国乃是看不见的, 是肉眼不能看到的。

主对法利赛人的答复, 有力地指明神的国实际上就是救主自己。主好象对他们说, “你们看不见神的国, 但神的国现今就在你们中间。虽然神的国现今就在这里, 你们却没有属灵的领悟来看见。你们需要属灵的眼睛来看属灵的事物, 来看神的国。这国实际上是一个奇妙的人物。你们用肉眼能看见这人物身体的存在, 但你们没有属灵的视力看见祂属灵的实际。这人物属灵的实际事实上就是神的国。因此, 我说神的国现今就在你们中间。然而你们不能领悟这个属灵的实际。” (路加福音生命读经, 三八三至三八四、三八〇至三八一页。)

参读: 新约总论, 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

## 晨兴喂养

约三 5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

徒八 12 “及至他们信了腓利所传神的国和耶稣基督之名的福音，连男带女就受了浸。”

主耶稣四十天之久向祂的门徒显现。在圣经里，四十天是试炼和试验的时期。（申九 9，18，王上十九 8。）主耶稣被那灵引到旷野，受魔鬼的试诱，那时祂禁食四十昼四十夜。（太四 1～2。）以色列人也在旷野被神试验并教育了四十年。…在行传一章，主耶稣四十天之久时隐时现，为要试验并训练祂的门徒。（新约总论第九册，二五七页。）

## 信息选读

在这四十天期间，基督这在复活里的一位也对门徒讲说神国的事。虽然使徒行传没有告诉我们，关于国度主说了什么，但我们可以借着主其他部分的话，推论祂所说的。在福音书里，主耶稣教导门徒许多关于国度的事。主在祂复活以后的四十天期间，不太可能再对门徒讲说关于国度的新事。反之，祂可能重复祂在福音书里所教导门徒的。在福音书里，当主说到国度时，门徒不能领会主所教导他们的。他们还没有属灵的内眼光来领会神的国，因为主还不在于他们里面。但在约翰二十章，他们将复活的基督奇妙的人位，就是赐生命的灵，接受到他们里面。结果，在行传一章，他们就非常不同了，因为基督这赐生命的灵现今在他们里面，作他们的生命和人位。因着他们有赐生命的灵在里面，所以他们

## 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

能领会主关于神国的讲论。

在行传一章三节，主耶稣这在复活里的一位，必定帮助门徒对神的国有这样正确的领悟。门徒必定开始看见，神的国就是基督作生命在信徒里面扩展，也是基督作生命在信徒里面繁殖，形成神在祂生命里管治的范围。门徒必然已经领会，他们现今是基督繁殖、扩展的一部分，因此是神国的一部分。（新约总论第九册，二五七至二五九页。）

在马可四章二十六至二十九节，主耶稣说到国度种子的比喻。“神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。”（26～28。）这里的人就是主耶稣作撒种者。种子是基督自己作生命的种子撒在我们里面。这比喻启示神的国是生命的事，是神生命的事，这生命发芽、长大、结果、成熟并产生收成。国度不是人的智慧和能力所产生无生命的组织。国度的实际是基督作生命的种子撒在我们里面，并在我们里面长大，以至于成熟。

国度的实际也见于基督的扩展，作为祂的扩大。基督的扩展乃是祂在我们里面的长大，并且祂的扩展就是祂的扩大。

启示录一章六节告诉我们，我们成了神的国。基督用祂自己的血，把我们从我们的罪中释放了；（5；）又使我们成为国度。基督的血所救赎的信徒，不仅由神所生，进入神的国，（约三5，）更为着神的经纶成为国度，就是召会。（太十六18～19。）启示录的作者约翰，是在这国度里；（一9；）所有蒙救赎得重生的信徒，也都是这国度的一部分。（罗十四17。）

我们是神的国，因为我们是基督的扩展，就是祂的扩大。（新约总论第八册，九九至一〇〇页。）

参读：新约总论，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

# 第八周 ■ 周四

## 晨兴喂养

彼后一 10 ~ 11 “所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

神的国乃是神圣生命的国。我们可以用人的国作例证。正如人类是属人生命的国，照样，神的国是神圣生命的国。如果我们不是人，我们就不能领会属人生命的国。比方，狗不能领会人的国，因为狗没有属人的生命。但如果狗能得着人的生命，它就能领会人的国。照样，我们是凭着神圣的生命来认识神的国，因为神的国乃是神圣生命的国。（使徒行传生命读经，三二页。）

## 信息选读

因着我们得着了神圣的生命，我们不仅认识神的国是什么，我们也成为这国的一部分。如果狗能从人的生命而生，因而成为人，这人自然就成为人国的一部分。你难道没有神圣的生命么？是的，你有神圣的生命，并且因着有这生命，你就是神国的一部分。虽然我们领会这些事，却无法向没有重生的人解释。

门徒询问行传一章六节所记载的问题，显然忘了他们里面神圣的生命。他们的观念是关于复兴以色列国的事。这种传统的观念深植在所有犹太人的心思里。彼得、约翰、雅各和其他门徒都有以色列国要得复兴的观念。一天过一天，他们盼望以色列国得复兴。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

而三节告诉我们，主对他们不是讲说以色列国，乃是讲说神的国。

认识神的国需要属灵的领悟，属灵的知识。我们若没有属灵的知识，就不可能认识神的国。那些缺少属灵领悟的人，也许以为进神的国就是上天堂。一般来说，这是堕落人类关于神国的天然观念。

神的国就是神的管治、掌权，连同其一切福分和享受。神的国乃是神的福音和耶稣基督福音的目标。人要进这国，就需要为罪悔改，相信福音，（可一15，）使他们的罪得赦免，并由神重生，得着符合这国神圣性质的神圣生命。（约三3，5。）

所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神。（罗十四17。）这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，（林前六9～10，加五21，弗五5，）叫他们与基督同王一千年。（启二十四，6。）然后，因这国是永远的国，所以将是神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远。（二一1～4，二二1～5，14，17。）

神的国乃是召会的实际，借着福音，由基督复活的生命所产生；（林前四15；）重生是其入门，（约三5，）而信徒里面神圣生命的长大是其发展。（彼后一3～11。）

我们已经看见，神国的入门是重生，其发展是信徒在神圣生命里的长大。神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四17，）并要发展为要来的国度，作得胜圣徒在千年国里所要承受的赏赐。（加五21，弗五5。）（使徒行传生命读经，三三、三五、三〇至三二页。）

参读：使徒行传生命读经，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



# 第八周 ■ 周五

## 晨兴喂养

徒十四 22 “坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。”

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

由基督的繁殖所产生的众召会就是神的国。神的国乃是由基督的繁殖所产生的生命范围。事实上，国度就是这复活、繁殖者的扩大。这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩展。（使徒行传生命读经，一七页。）

## 信息选读

我们可以用人的国为例，说明神的国是基督的扩展。起初，只有一个人，就是亚当。然后，亚当开始扩展、扩增。人的国先是一对夫妇，然后这对夫妇生了孩子。这样，人的国就从一个人扩展到一个家。如今全人类都是人国的一部分。人的国就是人类，就是亚当这人的扩展。

神的国就是神的扩展，而这位神的具体化身就是基督。这基督的扩展就是众召会。众召会就是这位来把自己当作神国种子撒播出去之基督的扩展。…在福音书里，基督乃是国度的种子。在使徒行传里有这种子的繁殖，以产生众召会，就是神的国。

# 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.

也许你说，使徒行传有二十八章。这当然是对的。然而，我们也可以说，使徒行传还在继续写，因为复活基督的繁殖还在进行。…甚至今天，也许就写下了某一章的某一段。这个写就是复活基督的繁殖，这繁殖就是基督的扩展，成为神的国。我们在众召会里乃是基督的繁殖，也是基督的扩展，并且我们正在扩大神的国。

使徒行传的主题〔乃是〕复活的基督在升天里，凭着那灵，借着门徒，为着产生众召会—神的国—的繁殖。…国就是众召会，众召会就是基督的繁殖。

我们对使徒行传的主题印象越深，就越会说，“主，我们敬拜你这位复活升天者。为着你的繁殖，我们赞美你。主，我们感谢你，我们乃是你今天的繁殖。感谢你，我们与你一同在诸天之上，众召会就是神的国。”让我们向全宇宙宣告：主耶稣现今是在诸天之上，祂这位被高举者，现今正借着我们作祂的见证人，在地上繁殖祂自己。（使徒行传生命读经，一七至一九页。）

在行传十四章二十二节，保罗和巴拿巴就告诉门徒：“我们进入神的国，必须经历许多患难。”…今天我们在受苦时，就是在国度里，在此我们受到操练、训练、预备，使我们有资格在基督的国里掌权，与祂一同作王。

进入神的国，就是进入对基督这国度的完满享受里。…然而，全世界都反对神的子民进入对基督这国度的完满享受里。历世纪以来，宗教尤其被神的仇敌利用，使神的子民不能进入对包罗万有之基督这神的国完满的享受。为这缘故，我们要借着经历许多患难，以进入神的国。（新约总论第六册，一八六至一八七页。）

参读：使徒行传生命读经，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

## 第八周 ■ 周六

### 晨兴喂养

徒二八 23 “...有更多的人到他〔保罗〕的住所来，保罗从早到晚对他们讲解，郑重见证神的国，引摩西的律法和众申言者的书，以耶稣的事劝服他们。”

31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

保罗在以弗所的传讲很占优势，使人谈论起那城的偶像来。作这行手艺的人担心他们同业这一行的荣誉会遭到损伤。（徒十九 27。）

〔有一个银匠说，〕“这保罗...引诱迷惑许多群众，说，人手所作的不是神...”〔26。〕制造这些银龕是一种污秽、鬼魔的行业，与鬼合作，为着撒但邪恶的国（太十二 26）霸占篡窃人。在拜偶像的背后，有鬼魔煽动暴乱，抵挡使徒，搅扰并阻挠福音的传讲。这是撒但抵挡神在地上开展祂的国。（使徒行传生命读经，五一八页。）

### 信息选读

在行传十九章二十三至四十一节，我们看见一个重要的原则。这原则就是：我们若在一个地方停留较久，就该有优胜的职事，能以激动别人。...〔保罗〕到那里以前，那城的人是平静的，敬拜亚底米偶像。但保罗在以弗所至终引起大扰乱。...他乃是在尽优胜的职事，那职事激动了全城，影响了社会。这指明我们若是停留在某地，我们的职事该是优胜的，以致正当地激起那地的情形。

## 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.

我们若跟从〔保罗的〕榜样，就要借着优胜的福音传扬引起扰乱。…如果你的工作真是优胜，至终这优胜会摸着黑暗权势的心脏。在以弗所，黑暗权势的心脏是亚底米女神的庙。越多以弗所人成为在主里的信徒，这庙的影响力就越小。表面看来，这次扰乱是一些作手艺人引起的。实际上，这乃是幕后的鬼魔激起的。

我们的职事乃是要繁殖复活的基督为神的国。但今天每一个城市都是魔鬼的国。因此，为着繁殖基督的优胜职事，乃是为着神国的争战。全地都是黑暗的国。我们作工时，若是非常仁慈、温和，想讨好每一个人，那么不论我们在一个地方停留多久，都不会激起反对。倘若我们的职事真是优胜的，我们一定会遭受反对。

我们都需要看见，神与撒但之间正进行着争战。所以，我们需要确定，凡我们所作的都绝对在神的国这一边，没有一事与黑暗的国有关。

二十八章三十一节说，保罗在罗马自己所租的房子里居住的两年中，“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”神的国是使徒行传着重点之一。路加写的这本使徒行传，开始于神的国，（一3，）也结束于神的国。

保罗宣扬神的国，这乃是复活基督的繁殖。我们怎样得知？国度的宣扬是复活基督的繁殖，这个事实由二十八章三十一节“教导主耶稣基督的事”这句话得着证明。这指明神的国和主耶稣基督的事是并行的。将基督的事教导人，就是开展神的国。所以，神的国实际上就是复活基督的繁殖。（使徒行传生命读经，五一九至五二一、七一四至七一五页。）

参读：使徒行传生命读经，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

# 第八周诗歌

补 919

## 神將得著国度

盼望与豫备

1. 创 造 之 神 有 一 目 的 ， 使 人 活 著 有 意 义 ；  
按 祂 形 像 我 们 被 造 ， 將 祂 权 柄 显 於 地 。  
人 虽 落 入 撒 但 诡 计 ， 使 神 目 標 受 蒙 蔽 ；  
但 神 终 將 得 祂 国 度 ， 子 必 完 成 父 心 意 。

2. 耶穌基督要得国度，  
撒但诡计必无路；  
生命种子长出实际，  
不顾一切的拦阻。  
並非宗教人士所说，  
死后纔能进国度；  
基督正在建造国度，  
我们见证且目睹。

3. 神子耶穌，我们救主，  
是神亲来成肉体；  
今成那灵进入人里，  
作为赐生命之气。  
祂是小小生命子粒，  
生根在人的灵里；  
从里到外，不住扩展，  
直到生命全漫溢。

4. 弟兄，时间已经短促，  
主正切慕得新妇；  
藉著生命长大成熟，  
我们催促祂脚步。  
不再挣扎，不再奋鬪，  
只要灵中转向主；  
凡事长入元首基督，  
生命种子成国度。

5. 惟凭生命正常生长，  
基督得著祂国度；  
变化並非瞬间即成，  
逐日增长是正途。  
哦，让我们发展、取用  
生命种子的丰富；  
宝贵种子长成国度，  
神旨成功不迟误。

# WEEK 8 — HYMN

## 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.

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.

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.

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.



## 第九周

在神圣水流唯一的流里，  
为着使徒行传的继续，  
按属天的异象而有神圣的托付

### 纲要

读经：徒二六 18，诗四六 4 上，启二二 1，林前十六 10

### 周一

壹 在圣经里，神圣水流这唯一的流的概念是很要紧的—创二 10～14，诗四六 4 上，约七 37～39，启二二 1：

一 圣经启示涌流的三一神—父是生命源，子是生命泉，灵是生命河—耶二 13，诗三六 9 上，约四 14，七 37～39。

二 这道流的源头乃是神和羔羊的宝座—启二二 1。

三 圣经里只有一道流，一道神圣的水流（创二 10～14，启二二 1）；因着只有一道神圣的水流，并且这道流是独一无二的，我们就需要保守自己在这道流里。

四 神圣的水流，唯一的流，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; Psa. 46:4a; Rev. 22:1; 1 Cor. 16:10

### Day 1

I. In the Scriptures the concept of the divine stream, the unique flow, is crucial—Gen. 2:10-14; Psa. 46:4a; John 7:37-39; Rev. 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; Psa. 36:9a; John 4:14; 7:37-39.

B. The source of the flow is the throne of God and of the Lamb—Rev. 22:1.

C. In the Scriptures there is only one flow, one divine stream (Gen. 2:10-14; Rev. 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 Cor. 16:10:

- 1 有一道水流，我们可称之为工作的水流，工作的流；水流所到之处，就有神的工作。
- 2 使徒行传启示，在主的行动中只有一道水流，我们需要保守自己在这一道水流里—参十五 35 ~ 41。
- 3 神圣生命的流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。
- 4 召会的历史表明，历经各世代都有一道圣灵的水流，一直在涌流；许多人曾为主做工，但不是所有人都在那一道水流的涌流里。

## 周二

贰 主向保罗显现，把他带进主工作的水流，使他作执事和见证人，将他所看见主的事，和主将要显现给他的事，见证出来—二六 16，参一 8，二三 11，二十 20、31：

- 一 保罗没有违背那从天上来的异象—人是器皿以盛装经过过程、终极完成的三一神，被祂充满并彰显祂；基督是神的奥秘，以及召会是基督的身体，基督的奥秘—二六 19，九 4 ~ 5、15，罗九 21、23，林后四 6 ~ 7，西二 2，弗三 4，五 32。
- 二 一旦你看见了神计划的异象，并从一切事物悔改转向基督自己，你里面就会有一种运行和加力，以完成神的计划；你在使徒行传的继续中生活并劳苦时，这异象会成为你的负担—加一 15 ~ 16，罗十五 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 行传二十六章十八节启示，我们今天在使徒行传的继续里，为着基督身体的扩增与建造所必须作的工作；这节圣经揭示我们神圣托付包罗万有的内容：

一 这是要实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照着神新约的经纶所宣扬的。

二 我们需要就着行传二十六章十八节里神圣托付的内容来祷告，求主使这些成为我们的经历和实际，好使我们能带别人进入这样的经历和实际—弗三 8：

1 “叫他们的眼睛得开”：

a 我们需要不断地祷告，求主赐给我们智慧和启示的灵，好多而又多地明白并看见基督、基督的身体以及那为着神圣经纶的神圣分赐——17，三 5，参启四 6，三 17，太六 6。

b 若没有对主新的认识，和对祂新的异象，我们就无法往前—徒二六 16，腓三 8 下、10 上、13，参申四 25。

c 作执事和见证人，不是在于教训和知识，乃是在于显现和异象；我们所看见主的事，和主将要显现给我们的事，就是我们所必须供应给人的一徒二二 14 ~ 15。

d 我们的托付是要“将那…奥秘有何等的经纶，向众人照明”—弗三 9。

2 “叫他们…从黑暗转入光中”：

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 光就是神的同在一赛二 5，约壹一 5。
- b 我们必须是满了光的人—路十一 34 ~ 36。
- c 享受基督作为神所分给我们的分，乃是“在光中”—西一 12，约八 12，一 4，诗一一九 105、130，太五 14，启一 20。
- d 我们必须是发光之体显在世界里，将生命的话表明出来—腓二 14 ~ 16。
- e 我们必须宣扬那召我们出黑暗、入祂奇妙之光者的美德—彼前二 9。

## 周 四

- 3 “叫他们…从撒但权下转向神”：
- a 我们属灵经历的最高点，乃是有清明的天，其上有宝座—结一 22、26：
  - (一) 在清明的天之上有所宝座，乃是让主在我们里面居首位，并在我们的生活中有最高、最优先的地位—西一 18，参结十四 3。
  - (二) 我们的天越清明，我们就越在宝座之下，越在神的权柄之下一徒二四 16。
  - (三) 神在我们里面有宝座，意思就是神在我们里面有地位掌权—参罗五 17。
  - (四) 我们若在其上有宝座的清明的天以下，真正的权柄就会同着我们，而将人带到神的权柄之下一林后十 4 ~ 5、8，十三 3、10。
- b 我们向着主爱到极点的爱，使我们够资格、得成全、受装备，带着主的权柄为主说话—参约二一 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 “叫他们…得蒙赦罪”：

a 我们需要到主面前去，得着主彻底赦免我们一切的罪—约壹一7、9。

b 大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，洁净他的罪，用牛膝草洁除他的罪—诗五一1～2、7、9：

(一) 牛膝草预表在谦卑和卑微人性里的基督（王上四33上，出十二22上），含示基督是我们的中保和祭物（来八6，九15，十9）。

(二) 我们和大卫一样，需要停留在神面前，有彻底并真实的悔改和认罪，好从神得着完全的赦免。

(三) 我们若承认我们的罪而得神赦免，就必得着神救恩之乐，也必得着乐意之灵的扶持；然后，我们就能将主的道路指教有过犯的人，罪人必回转归向祂—诗五一12～13。

5 “叫他们…因信入我，…在一切圣别的人中得着基业”：

a 这基业是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切。

b 三一神化身在包罗万有的基督里面；这基督是分给众圣徒的分，作他们的基业—西二9，一12。

c 我们“在一切圣别的人中”，就是在召会生活中（参提后二22），享受是灵的基督作我们得基业的凭质（弗一14）。

d 我们需要把人带到在召会生活中对包罗万有之基督的享受里，使他们享受基督如同我们一样，并借着

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

操练灵，使他们在性情上被神的圣别性情所圣别—  
来二 10 ~ 11，林前一 9，林后四 13。

## 周 六

肆 我们若要在使徒行传的继续里，就需要借着有楼房上的奉献而持续活在神圣的历史中——13 ~ 14:

一 在海边，彼得放弃他的职业跟从主耶稣，但在楼房上，他放弃得更多—太四 18 ~ 20，徒一 13 ~ 14:

- 1 他站在从天上来的异象这边，放弃他祖先的宗教。
- 2 他放弃他的家乡、他与邻舍和朋友的关系、以及他的亲戚，并且愿意冒生命的危险。

二 我们今天所需要的奉献，乃是楼房上的奉献；在这种奉献里，我们付代价，全人与从天上来的异象“结婚”—二六 19，一 8，二十 24。

三 我们若为着从天上来的异象付代价，就会把我们后面的“桥”烧毁，使我们没有后路可以回头。

四 我们到底有没有看见从天上来的异象，乃在于这一件事—愿不愿意付代价来买施膏的那灵作眼药—启三 18。

五 走主恢复的道路不是便宜的；这条路是昂贵的，需要付代价的奉献。

六 我们在这里不是为着一个运动，而是为着主的恢复；这恢复只能借着在楼房上专特、特出的奉献而得着完成。

七 那一百二十个在楼房上的人都成了燔祭；他们在灵里为主焚烧，也以神圣生命之神圣的火焚烧别

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, 罗十二 11。

八 当主耶稣在地上时, 大批的群众跟随祂, 但他们没有为着主的行动给主什么; 主的行动乃是在于那些在楼房上的人, 在于那些眼睛得开、心被摸着的人—徒十七 6 下。

九 翻转世界并转移时代的乃是少数人; 我们若要在楼房上, 就需要有专特的祷告: “主, 我愿意在楼房上, 为着你见证的恢复。”

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.”



# 第九周 ■ 周一

## 晨兴喂养

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

徒二八 31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

〔圣经里有一道神圣的水流，〕这水流〔乃〕是神工作的水流。水流所到之处，就有神的工作。这在使徒行传里是很清楚的，这卷书向我们说到神的工作。什么样的工作才是神的工作？乃是在活水之流里的工作。活水的流所到之处，就有神的工作；神是随着神圣生命水流的流通而工作。你若思想使徒行传的整个记载，就会很清楚地看见这幅图画。在五旬节那天，这神圣生命的水流从神自己在基督里，带着从宝座来的管治能力，涌流出来。水流从耶路撒冷开始流出；从耶路撒冷流到安提阿，又从安提阿转向西；水流向亚西亚涌流，经过亚西亚又流向马其顿，流向欧洲。这是神圣生命水流之涌流的图画，随着这水流的涌流就有神的工作。神借着涌流而工作，神借着涌流而传扬祂的福音；神借着涌流而带人得救。这一道水流，我们可称为工作的水流。水流所到之处，就有神的工作。（李常受文集一九六三年第一册，二一七至二一八页。）

## 信息选读

请注意使徒行传这卷书没有结束，没有终结。使徒行传有二十八章，但今天在天上的使徒行传可能有二千八百章了。我们圣经上的二十八章只不过是六、

# 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

七十年历史的记载而已。这里有一个开头，却没有结束，没有终结。这是因为这生命的水流仍在涌流，从未停止。召会历史表明，这水流历经各世代一直在涌流，直到今天，仍然在涌流。水流所到之处，就有神的生命；水流所到之处，就有身体的交通；水流所到之处，就有耶稣的见证；水流所到之处，就有神的工作。这是生命的水流、交通的水流、见证的水流、以及神工作的水流。

弟兄姊妹，我们必须在这水流里。如果我们不是在这水流里，我们就在生命之外，在身体的交通之外，在主耶稣的见证之外，在神的工作之外。哦，只要我们在流里，我们就会有一切。这水流是从哪里流出来的？这水流乃是从宝座流出来的。这是什么样的宝座？这乃是羔羊同那在羔羊里面之神宝座。神在羔羊里，羔羊在宝座上；这水流就是从这宝座流出来的。你若有这水流，你就有宝座，有羔羊，以及在羔羊里面的神。你若有这水流，你就有一切。你若在这水流里，你就在神里面，就在羔羊同宝座里，就在生命里，就在交通里，就在见证里，也在神的工作里。你知道你在水流里么？你必须知道。如果你不在水流里，你必须有一个转；你必须有一次转。我们必须在水流里！

在宇宙中有一道神圣的水流，在圣经起首时就开始了，直流过全本圣经。我们可以从圣经开头追踪这水流直到末了，在很多地方都有提到这水流。今天这水流仍在涌流；它一直在涌流，直流到永远。主说祂所赐的水要成为泉源，直涌入永远的生命。这水流要流到永远；这水流绝不能、也绝不会停止。在召会的整个历史中，一直有，现在仍有这样神圣的水流。（李常受文集一九六三年第一册，二一八至二一九页。）

参读：神圣的水流。

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"



## 第九周 ■ 周二

### 晨兴喂养

徒二六 16 “你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

扫罗被打倒以后，主呼叫他，…常常主先击倒我们，然后叫我们起来。…主会说，“…你若起来，我就要使你作执事和见证人，而不是作宗教家。我要使你成为你所看见之事的见证人。”主似乎对保罗说，“你看见了我从天上对你说话。现在去向百姓见证这个。向祭司、长老和经学家作见证。已往，你说我被杀而且埋葬了，但现在你必须见证这个事实，就是我已经复活了，现今活在诸天之上。”（李常受文集一九七五至一九七六年第三册，三六二页。）

### 信息选读

在行传二十六章十六节主对扫罗说，他要成为一个见证人，将所看见关于主的事和主将要显现给他的事，都见证出来。主说，祂要向扫罗启示别的事，不是用教导的方式，乃是借着祂的显现。凡主显现给扫罗的事，扫罗都要向百姓见证出来。这不是教训、道理或宗教；这绝对是耶稣的启示。以后使徒保罗所传讲的一切，都有主的显现。他不是受主的教导，而是从主的显现得着启示。…作见证人不在于教导和知识的事，乃在于显现与

## 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

异象。主在其中向我们显现的那些事，正是我们必须传讲给人的。

在十八节，主吩咐扫罗说，“叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”…我们要作的头一件事就是帮助人看见。为了要这样作，我们自己必须有异象，并且看见属天的事。我们必须看见关于基督的事，不是借着受教导，乃是借着基督向我们显现。你看见了异象之后，就需要去接触人，告诉他们耶稣向你显现，你已看见了祂。不要传那种低浅、传统的福音。许多接受那种贫穷福音的人，仍然瞎眼，并且在黑暗里。不要教导人宗教—要叫他们的眼睛得开，使他们能从黑暗和撒但转入光与神自己。借着这样的转，他们就要从黑暗的邪恶权势，即撒但的权下得着释放，归向神。结果，他们要得蒙赦罪，在圣别的人中得基业。所有得救和蒙赦免的人都是圣徒，而所有的圣徒都有一分基业。（西一12。）按照歌罗西书，圣徒的分就是基督自己。基督已经分配给我们，我们都在祂里面同得一分。…我们的分—基督—要终极完成于新耶路撒冷。从撒但转向神的人不是个别有一分，乃是同众圣徒团体并集体地有分。这意思是，他们在召会生活的人中共同得分。

行传二十六章十八节陈明全备的福音。…在这一节中有七个点：(一)叫人的眼睛得开，(二)使他们从黑暗转入光中，(三)使他们从撒但权下转向神，(四)帮助他们的罪得赦免，(五)帮助他们因信圣别，(六)使他们能在众圣徒中有共同的分，并且(七)活在召会生活中。（李常受文集一九七五至一九七六年第三册，三六二至三六四页。）

参读：主恢复中应有的认识，第一篇；保罗的完成职事，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

## 第九周 ■ 周三

### 晨兴喂养

徒二六 18 “…叫他们的眼睛得开，从黑暗转入光中…”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

〔主在行传二十六章十八节上半对扫罗说的话，〕是要实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照着神新约的经纶所宣扬的。…新约禧年属灵和神圣的福分，也就是神福音的福分，其中第一项是叫堕落的人眼睛得开，从黑暗转入光中，使他们能在属灵的范围里看见神圣的事。要看见这些事，需要属灵的视力和神圣的光。（圣经恢复本，徒二六 18 注 1。）

智慧是在我们的灵里，使我们能认识神的奥秘；启示是属于神的灵，借着揭开幔子使我们看见异象。我们先有智慧领悟的能力，能认识属灵的事物；然后神的灵把属灵的事物启示给我们属灵的悟性。（弗一 17 注 3。）

神的奥秘乃是祂隐藏的定旨。祂的定旨是要将祂自己分赐到祂所拣选的人里面。因此有了神奥秘的经纶。这奥秘历世历代一直隐藏在神里面，但现今已向新约的信徒照明了。（弗三 9 注 1。）

### 信息选读

保罗在歌罗西一章十二节说，父叫我们够资格“在光中同得所分给众圣徒的分”。许多人读到这一节，

## 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

也许没有注意“在光中”这辞。我们的分—基督，乃是我们 在光中所享受的。

因着惟有神是光，我们要 有分于基督，就必须转向神，并且在祂的面光中。我们已经蒙召进入神奇妙之光。（彼前二 9。）我们得救以前，完全是在黑暗里。与我们以及我们为人光景有关的一切，都在黑暗里。当福音临到我们时，它是带着光而来的。这使我们向神悔改。我们一悔改，自然而然就向祂敞开。我们悔改得救的时候，经历到有个东西在我们里面照耀。我们相信主耶稣，感谢祂为我们而死，又接受祂作我们的救主和我们的主。这样，内里的照耀就加强了。故此，我们悔改的时候，光就进到 我们里面来了。

光就是神的同在。我们若要在光中，就必须从里面转向祂，然后祂的同在就成为照耀的光。这样，基督便实际的成为众圣徒的分。凡相信基督的人也是光。主耶稣论到信徒说，“你们是世上的光。”（太五 14。）在腓立比二章十五节，保罗说，信徒“好象发光之体显在 世界里”。…光体本身没有光，却返照从别的光源而来的光。信徒们乃是发光之体。我们在自己里面没有光。光是从我们里面 焚烧的油（就是那灵）来的。我们的光源不是我们自己，乃是作为那灵的基督。

光是一个范围，一个领域。光的范围就是生命的范围。…这生命和光的范围就是父爱子的国。光是借着光照而施行管理。因此，生命的光照耀并管理的时候，就是国度。我们一在光中，就在生命的范围里，就在父爱子的国里。这国与黑暗的权势，就是撒但的国相对。新耶路撒冷是生命范围的终极完成，整座城乃是生命的范围，满了亮光。这范围就是生命的光。（歌罗西书生命读经，六四、六八、七一、六七至六八、七三页。）

参读：歌罗西书生命读经，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 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

## 第九周 ■ 周四

### 晨兴喂养

徒二四 16 “我因此操练自己，对神对人常存无亏的良心。”

结一 22 “活物的头以上有穹苍的样式，看着像可畏的水晶，铺张在活物的头以上。”

我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的。（徒二四 16。）…有时候甚至一件小事，诸如对待配偶的态度不好，都会使我们的天阴翳不明。虽然可能对方是错的，但我们的态度也错了，于是我们就失去了喜乐与平安。而且，我们可能有一段时间没有膏油来祷告。我们的良心开始定罪我们，并搅扰我们。这就是失去了基督徒清明的天。…因我们失去了主的同在，至终只好服下来，认罪、道歉并求赦免。我们一这样作，“天气”立即改变；阴翳消逝，清明的天再现。

主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。…因着我们是在宝座之下，我们不需要警察和法庭来管理我们。（以西结书生命读经，一四一至一四三页。）

### 信息选读

在我们基督徒生活和召会生活中，如果天是清明的，那里就必定有宝座。…基督徒属灵经历最高的一

## 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，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最优先的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。

我们的穹苍越清明，我们就越在宝座之下。我们越与主有清明的交通，我们就越在祂的权柄之下。我们必须问自己：在我们基督徒的生活中，是否有宝座？我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜主。

我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄。没有什么反对或逼迫能击败我们、动摇我们，因为天和宝座都与我们同在。在我们以上的天若是清明的，并且有宝座与我们同在，我们就有权柄和分量。…有一次〔一位在中国的女教士〕乘船出外，船被海盗劫持了几天之久。…她…对那头目说，现在天气这样热，把船客都赶到舱房里，他们怎么受得住？她也告诉他说，该注重船上的卫生。海盗头目听从她的话，命令他的手下把船上打扫干净。一个凶横的海盗头目，服在这位女教士的权柄之下，因为她自己是服在神的权下。

神要把我们带上宝座，因为撒但背叛了宝座。（赛十四。）…神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。神的宝座是绝对的，但祂的造物之一背叛了，想要高举自己的座位与神的宝座同等。〔12～14。〕…从撒但背叛直到如今，在宇宙中在权柄的事上就起了分争。地上所发生的事，大多是撒但对抗神宝座的表显。要紧的问题乃是：真正在地上掌权的是谁——是神还是撒但？（以西结书生命读经，一四三至一四五、一四八至一四九、一六〇页。）

参读：以西结书生命读经，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

## 第九周 ■ 周五

### 晨兴喂养

徒二六 18 “叫他们…得蒙赦罪，并在一切圣别的人中得着基业。”

诗五一 1～2 “神啊，求你按你的慈爱恩待我，按你丰盛的怜恤涂抹我的过犯。求你将我的罪孽洗涤净尽，并洁净我的罪。”

7 “求你用牛膝草洁除我的罪，我就洁净；求你洗涤我，我就比雪更白。”

我们…需要祷告：“主，赐给我完全彻底的赦免，赦免我一切的罪。…我不愿保留任何未受对付的东西。主，我也要完全圣别。我不要仅仅是一个蒙赦免的人，我也要是个圣别的人。而后我才能享受我的分—包罗万有的基督。”一天过一天，我们享受基督作我们的分，不是单独享受，而是在众圣徒中间享受。众圣徒…就是在召会中圣别的人。（李常受文集一九七五至一九七六年第三册，三六五至三六六页。）

### 信息选读

大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，洁净他的罪，并用牛膝草洁除他的罪。（诗五一 1～2，7，9。）大卫所用的动词—涂抹、洗涤、洁净和洁除，指明他的悔改和认罪是彻底的，他的求救免是真实的。…我们和大卫一样，需要停留在神面前，承认我们生在罪中，并恳求祂洗涤我们，洁净我们，涂抹我们的过犯，并洁除我们的罪。这样祷告，指明我们不信靠自己。我们既领悟自己是罪恶的，神是圣别的，就单单信靠祂。我们也领悟，我们需要基督作我们的中保和我们的祭物。…在诗篇五十一篇七节上半大卫祷告：“求你用牛膝草洁

## 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，我就洁净。”牛膝草预表在谦卑和卑微人性里的基督。（王上四 33 上，出十二 22 上。）在诗篇五十一篇七节上半，牛膝草含示基督是中保和祭物。

在十节大卫祷告：“神啊，求你为我造清洁的心，使我里面重新有正直的灵。”这里的“清洁”原文也可译为“纯净”。大卫乞求神不仅赦免他，洁净他，也更新他。…我们因犯罪而老旧，但我们蒙神赦免以后，可得更新。因此，我们享受神的赦免以后，需要祂更新。

十一节大卫继续说，“不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。”我们需要新心和正直的灵，我们也需要神的面。…神的面，实际上就是那灵。那灵离开，神的面也就消失。

在八节上半大卫祷告：“求你使我得听欢喜快乐的声音，”在十二节他祈求：“求你使我复得你救恩之乐，赐我乐意的灵扶持我。”这里我们看见欢喜和乐意的灵的关联。我们喜乐的时候，就有乐意的灵，这是得胜的生命。反之，失败的人不喜乐，也没有乐意的灵。倘若这样一个失败的人承认他的罪，并求神赦免，他必得神救恩之乐，也必有乐意的灵。借着神救恩之乐，我们里面就得以维持乐意的灵。

“求你按你的美意善待锡安，建造耶路撒冷的城墙。那时，你必喜爱公义的祭、燔祭、并全牲的燔祭；那时，人必将公牛献在你坛上。”（18～19。）这表征借着包罗万有的基督作供物，得以在作神家的地方召会里，并在作神城的宇宙召会里，有分于对神的享受。我们若是悔改、认罪、并求神洁净的人，就得以在神的家（地方召会）和神的城（宇宙召会）中，在基督里享受神。（诗篇生命读经，三四五至三四七页。）

参读：诗篇生命读经，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



## 第九周 ■ 周六

### 晨兴喂养

徒一 13 ~ 14 “他们进了城，就上了所住的一间楼房，…这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

行传一章说到耶路撒冷的一间楼房。在这间楼房里有一班人，约一百二十人，同心合意祷告了十天。他们不仅祷告，也把自己奉献给主，非常真实并实际的把自己献给主。

早在三年半以前，主耶稣在海边遇见彼得，彼得就把自己奉献给主。彼得放下自己的职业，开始跟从主。（太四 18 ~ 20。）我们可以说，彼得已经把自己奉献给主。然而，彼得在楼房上又有另一种经历。这里彼得有一种新的奉献，不是普通的奉献，而是特别的奉献。在海边，彼得放弃他的职业，由他撒下鱼网所指明；但在楼房上，他放弃的更多。…为着要在楼房上，〔彼得和其余的使徒〕放弃了犹太教，放弃了自己的家乡、邻舍、朋友和亲戚，并且愿意冒生命的危险。（李常受文集一九六五年第三册，二八四、二八六页。）

### 信息选读

走主恢复的道路不是便宜的；这条路是昂贵的；需要付代价的奉献。…我们在这里不是为着一个运动，而是为着主的恢复。主的恢复如何实现出来？这恢复只能借着经历在楼房上的奉献，而得着实现并完成。这不是普通的奉献，而是一种特别的奉献，专特的奉献，特出的奉献。这个奉献乃是一个转折点。…

## 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

行传一章那一百二十个在楼房上的人出了什么事？他们都成了燔祭。…我们也需要被焚烧，然后就会去烧别人。

你今天所期望的是什么？你期望一个复兴或运动么？你期望一种新的基督徒活动么？我们在这里是在作什么？我们聚在这里是要听在别处没有听过的道么？我们在这里可能是为着这个原因，但这并不够。我们在这里必须是为着主的恢复，这是在楼房上之奉献的结果。

当主耶稣在地上时，大批的群众跟随祂。很多人得救、得医治，很多人得着神的恩惠。然而，至终只有约一百二十人在楼房上。群众和大批的人没有为着主耶稣的行动给主什么。主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人。这少数人来到楼房上被焚烧，然后他们把全世界都翻转过来了。今天的原则也是一样。翻转世界并转移时代的乃是少数人。

你要在群众当中，或是在楼房上？你会留在群众当中，还是靠着主的怜悯来到楼房上？我不知道你是哪一种人，惟有主知道谁会在楼房上。…我请你们要祷告，好得着主的怜悯，叫你能在楼房上。你若不愿来到这里，那么你在…信息中所读到的将会与你无关。你就会像那些在群众当中的人，主是不会倚靠那些人的。你若要在楼房上，就需要有专特的祷告：“主，我愿意在楼房上，为着你见证的恢复。”（李常受文集一九六五年第三册，二八九至二九一页。）

今天我们必须作的，就是单单跟随这水流，单单使自己降服于圣灵工作的水流。在这件事上我没有个人的自由。这不是照着我的想法，乃是照着祂的流。〔参诗歌六五〇首。〕（李常受文集一九六三年第一册，二二九页。）

参读：从天上来的异象，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

## 第九周诗歌

650

### 事 奉 — 随主引领

7 7 7 7 (英 907)

降 E 大调

4/4

$E^b$  5  $\dot{1}$   $\dot{1}$   $\underline{7}$   $\underline{6}$  |  $A^b$  5  $B^b$  6 2 - |  $E^b$  3 2 4 3 |  $F_7$  2 1  $B^b$  5 - |  
 一 不是我们 随意走, 乃是随主的引领;  
 $E^b$   $\dot{1}$   $\underline{7}$   $\underline{6}$   $A^b$  5 4 |  $F$  3 2 1  $B^b$  7 - |  $E^b$  5 6 7  $\dot{1}$  |  $B^b_7$  3 2 1 - ||  
 那里 活水 方涌流, 那里 心中 方光明。

- 二 不是自择的工作, 就能博得祂嘉许;  
 乃是完成祂委托, 才可领受祂称誉。
- 三 不是我们随自己, 就能座前献祷告;  
 乃是那灵的叹息, 摸着更深的需要。
- 四 如果我们答应“不”, 当祂轻说“我需要”,  
 就是坛上有礼物, 也不能使祂称好。
- 五 我们如此向己死, 与祂一同活天上,  
 如此奉献而服事, 祂将自己作恩赏。

## 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.

