

二〇二五年四月
国际长老及负责弟兄训练

同心合意以及
使徒行传极重要的方面

晨兴圣言

**Int'l Training for Elders
and Responsible Ones (April 2025)**

**One Accord and Crucial Aspects
of the Book of Acts**

Holy Word for Morning Revival

同心合意以及
使徒行传极重要的方面

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One Accord and Crucial Aspects
of the Book of Acts

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第一周

使徒行传的继续— 基督团体的继续

诗歌：196

读经：约五 17，太十六 18，弗四 13～16，五 25～27，启十九 7～9，徒九 4～5，15，二八 31

【周一】

壹 使徒行传的继续乃是基督的继续，以被成全的神人所过的团体生活作为基督身体的实际—二八 31：

- 一 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。
- 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，神是一直往前进，绝不停止；我们如果知道并相信这事，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—启二二 3，参徒十三 36 上。

【周二】

Week One

The Continuation of the Book of Acts— the Corporate Continuation of Christ

Hymns: 242

Scripture Reading: John 5:17; Matt. 16:18; Eph. 4:13-16; 5:25-27; Rev. 19:7-9; Acts 9:4-5, 15; 28:31

§ Day 1

I. **The continuation of the book of Acts is the continuation of Christ with the corporate living of the perfected God-men as the reality of the Body of Christ—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 also is 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 2

四 圣灵借着基督的信徒传扬基督，使基督得到繁殖、繁增并普及，这工作还没有完毕，还需要继续很长一段时间。

五 神的话一直扩长，越发繁增，为着基督的扩增——六 7，十二 24，十九 20:

1 行传六章七节的“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而长大，为着基督在我们里面的扩增，就是神在我们里面的长大——可四 14，西二 19。

2 行传十二章二十四节的“繁增”指人数上基督的扩增；实际上，门徒的繁增在于话的扩长。

3 新的门徒“加添归主”，成为基督的各部分，就是基督的肢体——一五 14，十一 24，罗十五 16。

六 这种使基督繁殖、繁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（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；这是接在使徒行传之后的二十一卷书信以及启示录所详尽启示的。

七 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。

【周三】

贰 圣经预言基督在使徒行传中的继续：

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. The word of God is still growing and being multiplied for the increase of Christ—6:7; 12:24; 19:20:

1. 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.

2. 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.

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

F. 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 (8:29) that they might be the members of Christ 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.

G. 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.

§ Day 3

II. The continuation of Christ in the book of Acts is prophesied in the Bible:

一 以赛亚四十二章第四节说，基督在地上设立神的公理，当这事完成了，祂就要再来；在地上设立公理，意思就是设立神的救恩，这救恩乃是神在基督身上公义审判的结果—见该节注 3。

二 以赛亚五十三章十节预言基督在祂复活里的继续—“祂必看见后裔，并且延长年日；耶和华所喜悦的事，必在祂手中亨通”：

- 1 这里的后裔是团体的后裔，就是召会作基督的身体，由基督作那一粒麦子而死，并借着祂繁增的复活所产生的许多子粒，就是所有的信徒所组成的（约十二 24，彼前一 3）；基督作耶和华的仆人，乃是复活的赐生命者，就是赐生命的灵（林前十五 45，林后三 6、17），产生了一个后裔，以建造祂的身体作祂的延续，使耶和华喜悦，并使基督得满足。
- 2 基督必“延长年日”，意指今天基督乃是借着活在祂的信徒里而延长祂的年日（加二 20，见徒二八 9 注 1）；祂的信徒作祂的身体，就是祂的延长。
- 3 神的喜悦（弗一 5、9，腓二 13）乃是要看见许多儿子，由祂而生，成为基督的肢体，构成召会作基督的身体，就是基督团体的彰显。

三 以赛亚五十三章十一节说，基督“必看见自己〔直译，祂的魂〕劳苦的果效，便心满意足”；基督的魂劳苦的果效，含示一切在基督的复活里，并借着基督的复活，所产生的项目，作祂的继续：

- 1 作为经过过程者，就是末后的亚当，基督成了赐生命的灵，作是灵之基督的实际，为要借着分赐生命而繁殖—林前十五 45，林后三 17。
- 2 作为居首位者，就是在万有中居首的一位，基督成了从死人中复活的首生者，使神的新造有新生的起

A. Isaiah 42:4 says that Christ will come again when He finishes the establishing of God's justice in the earth, which means to establish God's salvation as the issue of God's righteous judgment on Christ—see footnote 3.

B. Isaiah 53:10 prophesies about the continuation of Christ in His resurrection—“He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand”:

1. The seed here, a corporate seed, is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ as the one grain and by His reproductive resurrection (John 12:24; 1 Pet. 1:3); Christ as the Servant of Jehovah is the resurrected Life-giver, the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6, 17), to produce a seed for the building up of His Body as His continuation for Jehovah's pleasure and for Christ's satisfaction.
2. For Christ to “extend His days” means that today Christ is extending His days by living in His believers (Gal. 2:20; see footnote 1 on Acts 28:9); His believers as His Body are His extension.
3. The pleasure of God (Eph. 1:5, 9; Phil. 2:13) is to see many sons born of Him to become the members of Christ, who constitute the church as the Body of Christ, the corporate expression of Christ.

C. Isaiah 53:11 says that Christ “will see the fruit of the travail of His soul, / And He will be satisfied”; the fruit of the travail of Christ's soul implies all the items produced in and through Christ's resurrection as His continuation:

1. As the processed One, the last Adam, Christ became the life-giving Spirit as the reality of the pneumatic Christ for His propagation through life-imparting—1 Cor. 15:45; 2 Cor. 3:17.
2. As the preeminent One, the One who has the first place in all things, Christ became the Firstborn from the dead for the germinating of God's new

头，并使基督成为身体的头—西一 18，后一 5 上。

- 3 作为神而人者，基督在祂的人性里由神所生（徒十三 33），成为神的长子，兼有神性和人性，作为模型，使许多儿子模成祂的形像（罗八 29 下）。
- 4 作为复活的生命（约十一 25），基督重生了祂所有的信徒（彼前一 3），使他们成为祂的弟兄，就是神许多的儿子（来二 10 ~ 12，罗八 29 下，约二十 17），他们是神家中的亲人，成为神的国（弗二 19，加六 10），和神宝贵的基业（弗一 11）。
- 5 作为一粒麦子，基督成了许多子粒（约十二 24），这些子粒就是祂的扩增（三 30），也是祂身体—一个饼、召会—的组成分子（林前十 17，弗一 22 ~ 23）。
- 6 借着祂释放生命的死，并用祂分赐生命的复活，基督产生了团体的后裔，作为祂的魂劳苦的果效；祂在祂的复活里必看见这后裔，便心满意足（赛五三 10 ~ 11，参加三 29）。
- 7 作为信徒的生命，复活的基督乃是新人的一切肢体，又在一切肢体之内—西三 10 ~ 11。

四 弥迦书五章二节预言到基督成肉体于伯利恒，并且“祂是从亘古，从太初而出”：

- 1 基督的出来，基督的显现，乃是一件继续不断的事；在成为肉体时，祂开始出来；在成为肉体以后，祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌以及借着福音的传扬将祂扩展至整个居人之地；这些都是基督出来的重大步骤。
- 2 祂的出来并没有停止，今天仍在继续；基督的出来、显现，要终极完成于祂同着得胜者，就是大能者（珥

creation and for Christ to be the Head of the Body—Col. 1:18; Rev. 1:5a.

3. As the God-man, Christ was begotten of God in His humanity (Acts 13:33) to be the firstborn Son of God in both the divine and human natures, to be a model for conforming many sons to His image (Rom. 8:29b).
4. As the resurrection life (John 11:25), Christ regenerated all His believers (1 Pet. 1:3), making them His brothers and the many sons of God (Heb. 2:10-12; Rom. 8:29b; John 20:17), who are the members of God's household to be God's kingdom (Eph. 2:19; Gal. 6:10) and God's precious inheritance (Eph. 1:11).
5. As the one grain of wheat, Christ became the many grains (John 12:24), who are His increase (3:30) and the components of His Body, that is, the one bread, the church (1 Cor. 10:17; Eph. 1:22-23).
6. Through His life-releasing death and with His life-imparting resurrection, Christ produced a corporate seed as the issue of the travail of His soul, which seed He saw in His resurrection and was satisfied (Isa. 53:10-11; cf. Gal. 3:29).
7. As the life of the believers, the resurrected Christ is all the members and in all the members of the new man—Col. 3:10-11.

D. Micah 5:2 prophecies concerning the incarnation of Christ in Bethlehem, and that “His goings forth are from ancient times, / From the days of eternity”:

1. Christ's going forth, His appearing, is a continuous matter; at the time of His incarnation He began to come forth; after His incarnation, He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth; all of these are great steps in Christ's going forth.
2. His going forth has not ceased but is continuing today; Christ's going forth, His manifestation, will consummate when He comes back with the

三 11)，回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里（二十 2～3），以及基督设立祂的宝座作王掌权（太二五 31、34、40）的时候；那时，祂的显现就完全了。

【周四】

五 这些旧约的预言至终达到圣经中关于基督之继续的最大预言；在马太十六章十八节主耶稣说，“我要把我的召会建造…”；甚至到今天，这仍是个未应验的预言：

- 1 关于召会建造的预言，是由主在马太十六章开始，并由使徒保罗在以弗所四章十三至十六节继续；这预言论到召会以专特的方式建造起来，今天仍未应验。
- 2 这预言也可视为基督新妇的预备，至今尚未应验（启十九 7～9，弗五 25～27）；主关于建造召会以及预备新妇之预言的应验，要把祂带回来；现在就是主成全祂预言的时候。

【周五】

叁 使徒保罗是所有信徒—基督身体上之肢体—的榜样，活基督以显大基督，作祂的继续—腓一 19～21 上，徒九 4～5、15，二六 18～19，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 1～19、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

overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40); at that time His appearing will be complete.

§ Day 4

E. These Old Testament prophecies culminate in the greatest prophecy in the Bible concerning the continuation of Christ; in Matthew 16:18 the Lord Jesus said, “I will build My church”; even today this prophecy still remains unfulfilled:

1. The prophecy on the building up of the church started by the Lord in Matthew 16 is continued by the apostle Paul in Ephesians 4:13-16, a prophecy concerning the building up of the church in a specific way that remains unfulfilled today.
2. This prophecy may also be seen as the preparation of Christ's bride, which is still unfulfilled today (Rev. 19:7-9; Eph. 5:25-27); the fulfillment of the Lord's prophecy concerning the building up of the church and the preparation of His bride will bring Him back; now is the time for the Lord to fulfill His prophecy.

§ Day 5

III. 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—Phil. 1:19-21a; Acts 9:4-5, 15; 26:18-19; 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. 4:20-21.
- B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and

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、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。

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。

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，在耶稣的名里放胆讲说福音，以扩展耶稣的见证，直到地极—

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, 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.

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.

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

徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，参罗十五 24、28。

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。

【周六】

十三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——徒二八 5～9。
- 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、钉死十字架、复活、被神高举之基督的活见证人！

肆 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；这该是今天我们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”——一切福音传扬的实际和目标——二八 31。

part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.

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 better to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.

§ Day 6

M. 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—Acts 28:5-9.
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!

IV. 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”—28:31.

第一周■周一

晨兴喂养

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。

约五 17 耶稣就对他们说，我父作工直到如今，我也作工。

你读到行传二十八章，觉得这一本书还没有完，这一本书还没有结束。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。

主说，“我父作工直到如今，我也作工。”（约五 17）这告诉我们，自从撒但背叛以来，自从人堕落以来，神作工直到如今，并且主也作工。使徒行传是什么呢？行传不是记载保罗的工作，也不是记载彼得或约翰的工作，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？（倪柝声文集第二辑第十七册，一五七页）

信息选读

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，二十九章还是那样，三十章还不能完，一直到一百章还是写不了，如果要写的话，一直有新的事情要加进

WEEK 1 — DAY 1

Morning Nourishment

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

John 5:17 But Jesus answered them, My Father is working until now, and I also am working.

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.

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? (CWWN, vol. 37, p. 121)

Today's Reading

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 their endings were recorded. How can we say that the book of Acts has ended? God's testimony can never be finished. We could say the same thing even if there was a twenty-ninth chapter, or a thirtieth chapter, or even a hundredth chapter. If one wanted to write more, new things could always

去，所以写到二十八章就不再写了。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，如果到行传二十八章已经到了绝顶，那么我们是到山底下了，我们是退下来了。但是没有这件事，因为主说，“我父作工直到如今，我也作工。”我们不要以为神的工作在保罗的时候已经到了绝顶了，我们也不要以为在路德马丁的时候，神的工作就是到了绝顶了。不。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，神都是一直往前进，绝不停止。我们如果知道这一个，同时也相信这一个，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，是召会最不行时代的时候。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，每一年祂都知道祂作什么，每一年祂都知道要作到哪里，每一年祂都要作祂所要作的。神是一天天往前去，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（倪柝声文集第二辑第十七册，一五七至一五九页）。

参读：倪柝声文集第二辑第十七册，第二十篇；李常受文集一九七五至一九七六年第三册，青年训练，第一章。

be added. This is why Acts stops at chapter 28. 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 has been working. If we say that Acts 28 was the peak, we must be at the bottom of the hill; we must have come down from the peak. This is not true, because the Lord said, "My Father is working until now, and I also am working." We should not assume that God's work reached its peak at the time of Paul, and we should not consider that God's work reached its peak at the time of Martin Luther either. No, 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. Every year, He knows what He is doing, and He knows how much He will work. Every year, He does what He wants to do. He is a God who goes on day by day; 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. (CWWN, vol. 37, pp. 121-123)

Further Reading: CWWN, vol. 37, ch. 20; CWWL, 1975-1976, vol. 3, "Young People's Training," ch. 1

第一周■周二

晨兴喂养

罗十二5 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。

林前十二12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

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。如果今天神所要得着的器皿是团体的器皿，你就要看见，若不是神的儿女被神带到一个地步看见什么是基督的身体，什么是身体的生命，在神手里就没有用处，就不能达到神的目的。

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（倪柝声文集第二辑第十七册，一五九页）。

信息选读

神所要的器皿是团体的，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，一六〇页）。

WEEK 1 — DAY 2

Morning Nourishment

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

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Brothers and sisters, 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. Since God is after a corporate vessel, His children must be brought to the awareness of the Body of Christ and the Body life. Otherwise, they are useless in His hand and can never fulfill His goal.

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. (CWWN, vol. 37, p. 123)

Today's Reading

The vessel God is after is a corporate one. Therefore, we have to learn to live the Body life. In order to live the Body life, 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. (CWWN, vol. 37, p. 124)

〔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。〔使徒行传〕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）。

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），将基督普及到信祂的人里面，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（圣经恢复本，徒二八 31 注 2）。

参读：使徒行传生命读经，第五十五、七十至七十二篇；从天上来的异象，第六章。

[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 (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 (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).

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, i.e., 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. (Life-study of Acts, 2nd ed., pp. 605-606)

Further Reading: Life-study of Acts, msgs. 55, 70—72; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6

第一周■周三

晨兴喂养

弥五 2 ...祂是从亘古，从太初而出。

赛四二 4 祂不灰心，也不丧胆，直到祂在地上设立公理；众海岛都要等候祂的训诲。

五三 10～11 ...祂必看见后裔，并且延长年日；...祂必看见自己劳苦的果效...

基督虽是出于伯利恒，却是从亘古，从太初而出。

在成为肉体时，祂开始出来。...祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌以及借着福音的传扬将祂扩展至整个居人之地；...基督的出来、显现，要终极完成于祂同着得胜者，就是大能者（珥三 11），回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里（二十 2～3），以及基督设立祂的宝座作王掌权...的时候。那时，祂的显现就完全了（圣经恢复本，弥五 2 注 2）。

信息选读

在地上设立公理（赛四二 4），意思就是设立神的救恩，这救恩乃是神在基督身上审判的结果。神的救恩有两面：法理一面的称义，以及生机一面的分赐生命。...基督在地上设立神的公理，神的救恩，当这事完成了，祂就要再来（圣经恢复本，赛四二 4 注 3）。

（以赛亚五十三章十节下半至十一节）是指在复活里的基督。这里的后裔是团体的后裔，就是召会作基督的身体，由基督作那一粒麦子而死，并借着祂繁

WEEK 1 — DAY 3

Morning Nourishment

Micah 5:2 ...His goings forth are from ancient times, from the days of eternity.

Isa. 42:4 He will not faint, nor will He be discouraged, until He has established justice in the earth; and the coastlands will wait for His instruction.

53:10-11...He will see a seed, He will extend His days,...He will see the fruit of the travail of His soul...

From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time.

At the time of His incarnation He began to come forth...He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth...Christ's going forth...will consummate when He comes back with the overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (Rev. 20:2-3), and when Christ sets up His throne to reign as King...At that time His appearing will be complete. (Micah 5:2, footnote 1)

Today's Reading

To establish justice in the earth [Isa. 42:4] means to establish God's salvation as the issue of God's judgment on Christ. God's salvation is of two aspects—justification as the judicial aspect and the impartation of life as the organic aspect...Christ will come again when He finishes the establishing of God's justice, God's salvation, in this earth. (Isa. 42:4, footnote 3)

Isaiah 53:10b-11 refers to Christ in His resurrection. The seed here, a corporate seed, is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ as the one grain

增的复活所产生的许多子粒，就是所有的信徒所组成的。…基督作耶和华的仆人，乃是复活的赐生命者，就是赐生命的灵，…产生了一个后裔，以建造祂的身体作祂的延续，使耶和華喜悦，并使基督得满足。

今天基督乃是借着活在祂的信徒里而延长祂的年日（加二 20，见徒二八 9 注 1）。祂的信徒作祂的身体，就是祂的延长。

神的喜悦（弗一 5、9，腓二 13）乃是要看见许多儿子，由祂而生，成为基督的肢体，构成召会作基督的身体，就是基督团体的彰显。这完全在于基督的死与复活（赛五三 10 注 3、4、5）。

基督的魂劳苦的果效，含示一切在基督的复活里，并借着基督的复活，所产生的项目，如下：（一）作为经过过程者，就是末后的亚当，基督成了赐生命的灵，作是灵之基督的实际，为要借着分赐生命而繁增；…（二）作为居首位者，就是在万有中居首的一位，基督成了从死人中复活的首生者，使神的新造有新生的起头，并使基督成为身体的头；…（三）作为神而人者，基督在祂的人性里由神所生，…成为神的长子，兼有神性和人性，作为模型，使许多儿子模成祂的形像；…（四）作为复活的生命，…基督重生了祂所有的信徒，…使他们成为祂的弟兄，就是神许多的儿子，…他们是神家中的人，成为神的国，…和神宝贵的基业；…（五）作为一粒麦子，基督成了许多子粒，…这些子粒就是祂的扩增，…也是祂身体——一个饼、召会——的组成分子；…（六）借着祂释放生命的死，并用祂分赐生命的复活，基督产生了团体的后裔，作为祂的魂劳苦的果效；祂在祂的复活里必看见这后裔，便心满意足；…（七）作为信徒的生命，复活的基督乃是新人的一切肢体，又在一切肢体之内（赛五三 11 注 2）。

参读：由基督与召会的观点看新约概要（卷一），第六、八章。

and by His reproductive resurrection...Christ as the Servant of Jehovah is the resurrected Life-giver, the life-giving Spirit..., to produce a seed for the building up of His Body as His continuation for Jehovah's pleasure and for Christ's satisfaction. (Isa. 53:10, footnote 2)

Today Christ is extending His days by living in His believers (Gal. 2:20; see footnote 1 on Acts 28:9). His believers as His Body are His extension. (Isa. 53:10, footnote 3)

The pleasure of God (Eph. 1:5, 9; Phil. 2:13) is to see many sons born of Him to become the members of Christ, who constitute the church as the Body of Christ, the corporate expression of Christ. This depends altogether on Christ's death and resurrection. (Isa. 53:10, footnote 4)

The fruit of the travail of Christ's soul implies all the items produced in and through Christ's resurrection, as follows: (1) As the processed One, the last Adam, Christ became the life-giving Spirit as the reality of the pneumatic Christ for His propagation through life-imparting...; (2) as the preeminent One, the One who has the first place in all things, Christ became the Firstborn from the dead for the germinating of God's new creation and for Christ to be Head of the Body...; (3) as the God-man, Christ was begotten of God in His humanity...to be the firstborn Son of God in both the divine and human natures, to be a model for conforming many sons to His image...; (4) as the resurrection life..., Christ regenerated all His believers..., making them His brothers and the many sons of God..., who are the members of God's household to be God's kingdom...and God's precious inheritance...; (5) as the one grain of wheat, Christ became the many grains..., who are His increase... and the components of His Body, that is, the one bread, the church...; (6) through His life-releasing death and with His life-imparting resurrection, Christ produced a corporate seed as the issue of the travail of His soul, which seed He saw in His resurrection and was satisfied...; and (7) as the life of the believers, the resurrected Christ is all the members and in all the members of the new man. (Isa. 53:11, footnote 1)

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

第一周■周四

晨兴喂养

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

弗四 13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。

门徒中可能没有一人，包括彼得在内，曾领悟宇宙中有这样一件事。主耶稣忽然告诉彼得：“我要把我的召会建造…”。…这是一个关于召会的大预言，而现今这仍然是个大预言。这是因为主说这话以后，将近二十个世纪过去了，但我们仍然看不见召会完全建造起来。马太十六章十八节的这预言还未完全应验，所以甚至到今天，这仍是个未应验的预言（李常受文集一九七二年第三册，五六四页）。

信息选读

许多基督徒说，五旬节那天，主耶稣至少局部应验了祂的预言，因为那天祂的确建造了一样东西。

我们读（以弗所四章十三至十六节），就能领悟其中有预言。保罗说，“直到我们众人都达到”某个地步。这就是说，那时，甚至现在，所有的圣徒，包括保罗在内，都在往前并竭力追求，直到他们众人都达到。我们必须思想，有没有任何基督徒达到了这三件事：信仰上的一、长成的人以及基督丰满之身材的度量。我们已看见或能看见身体渐渐长大，以致在爱里把自己建造起来么？…我们必须说，看不见。

WEEK 1 — DAY 4

Morning Nourishment

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

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

Probably none of the disciples, including Peter, had ever realized that there was such a thing in the universe. Suddenly the Lord Jesus told Peter, “I will build My church.”...This was a great prophecy concerning the church, and it still is a great prophecy. This is because nearly twenty centuries have passed since the Lord spoke this word, yet we still cannot see that the church is fully built up. The fulfillment of this prophecy in Matthew 16:18 has not been fully realized, so even today this prophecy still remains unfulfilled. (CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” p. 425)

Today's Reading

Many Christians say that on the day of Pentecost, the Lord Jesus at least partly fulfilled His prophecy because He did build up something on that day.

By reading [Ephesians 4:13-16], we can realize that there is a prophecy in [it]. Paul says, “Until we all arrive” at something. This means that at that time and even now, all the saints, including Paul, were going on and pressing on until they would all arrive. We have to consider whether or not any Christians have arrived at these three things: the oneness of the faith, a full-grown man, and the measure of the stature of the fullness of Christ. Have we seen or can we see the growth of the Body unto the building up of itself in love?...We have to say no.

在…五章，也有一种预言，那里说基督要圣化召会（26）。这圣化不是借着血，因为那已经发生了（来十三12）。召会的圣化乃是借着话中之水的洗涤；这不是字句的话，乃是活的话。在活的话里，有圣化并洁净召会的活水。这活水不但洗去召会的污秽，也洗去斑点和皱纹（弗五27）。

启示录十九章七至八节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”这些经文说到那要来的羔羊的婚娶，那时祂的妻子，新妇自己预备好了。严格地说，按道理说，那将是预言的应验；但这应验如今还不在这里。…这预言是基督的新妇要预备好。我们需要牢记，在圣经中有一个关于召会建造和基督新妇之预备的大预言。

当然，无论主预言什么，必然会得着应验。祂绝不会失败。主既预言祂要建造祂的召会，这预言就必得应验。这预言若不得着应验，主就无法回来。召会若不被建造，这对祂会是个羞耻。撒但可以说，“你预言召会要得着建造，但你却不能应验这预言。”然而，我有充分的确信，凡主所预言的，祂都要成全，使祂能够回来。在祂回来以前，祂可以向撒但夸口说，“撒但，凡我所预言的，我都已经成全了，所以我要回来了！”主关于召会建造之预言的应验，要把祂带回来。现在就是主成全祂预言的时候（李常受文集一九七二年第三册，五六四至五六七、五七二页）。

参读：圣经中最大的预言及其应验，第一章；主今日恢复的进展，第一至二章。

[In chapter 5] there is also a kind of prophecy. Here it says that Christ will sanctify the church (v. 26). This sanctification is not by the blood, because that has already happened (Heb. 13:12). The sanctifying of the church is by the washing of the water in the word, not the word of letters but the living word. In the living word, there is the living water that sanctifies and purifies the church. This living water washes away not only the dirt of the church but also the spots and wrinkles (Eph. 5:27).

[Revelation 19:7-8 says], “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.” These verses speak of the coming marriage of the Lamb, when His wife, the bride, has made herself ready. Strictly speaking, doctrinally speaking, that will be the fulfillment of prophecy, but this fulfillment is still not here...This prophecy is that the bride of Christ will be made ready. We need to be impressed that there is a great prophecy in the Bible regarding the building up of the church and the preparation of Christ’s bride.

Of course, whatever the Lord has prophesied will surely be fulfilled. He can never be defeated. Since the Lord has prophesied that He will build His church, this prophecy will be fulfilled. Without the fulfillment of this prophecy, there is no way for the Lord to come back. If the church were not built, this would be a shame to Him. Satan would be able to say, “You have prophesied concerning the building up of the church, yet You have not been able to fulfill it.” I have the full assurance, however, that the Lord is going to fulfill whatever He has prophesied so that He may come back. Before His coming back, He may boast to Satan by saying, “Satan, whatever I have prophesied, I have fulfilled, so I am coming!” The fulfillment of the Lord’s prophecy concerning the building up of the church will bring Him back. Now is the time for the Lord to fulfill His prophecy. (CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” pp. 425-428, 431)

Further Reading: CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 1; CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 1—2

第一周■周五

晨兴喂养

腓三 9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。

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。

使徒行传(二十七和二十八)章的图画…给我们看见保罗的生活、行为和品格。我们看见保罗超越环境，也看见他为人生活的智慧和尊贵。毫无疑问，保罗的生活乃是活基督、显大基督的生活。

我们仔细读这一段，会看见保罗在这里所过的生活，就是他在腓立比三章所渴望过的生活。保罗在那一章说，他竭力追求基督，为要给人看出他是在祂里面(9、12)。我读行传二十七、二十八章时，我看出保罗就在基督里。在整个不顺、艰苦的航程中，保罗过着超越、尊贵且满有智慧的生活。虽然他是囚犯，但他的举动却如君王。不仅如此，他处理事情有先见，又有智慧。

毫无疑问，主与保罗同在。一面他是囚犯，是二百七十六个船客中的一个；另一面，无论在船上，或在船毁坏后过冬的岛上，他都是当时情景的中心、焦点。在每一个环境里，保罗都过着超越的生活(使徒行传生命读经，六九九至七〇〇页)。

信息选读

行传十六章七节：“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。”“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣

WEEK 1 — DAY 5

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

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.

The picture in [Acts 27 and 28]...shows Paul's life, behavior, and character. We see Paul's ascendancy over the situation. We also see the wisdom and dignity of his human life. No doubt, Paul's life was a life of living Christ and magnifying Him.

If we read this portion carefully, we will see that here Paul was living the very life that he aspired to live in Philippians 3. In that chapter Paul says that he pursued Christ in order to be found in Him (vv. 9, 12). When I read Acts 27 and 28, I find Paul in Christ. Throughout a rough and difficult voyage, Paul lived a life of ascendancy and dignity and full of wisdom. Although he was a prisoner, he behaved like a king. Furthermore, he had foresight and wisdom to handle matters.

No doubt, the Lord was with Paul. On the one hand, he was a prisoner, one among two hundred seventy-six passengers. On the other hand, he was the center, the focus, of the situation, whether on the ship or on the island where they wintered after the ship was destroyed. In every circumstance Paul lived a life of ascendancy. (Life-study of Acts, pp. 592-593)

Today's Reading

The King James Version omits of Jesus in [Acts 16:7]. In the Greek text of Jesus is after the word Spirit. It should read “the Spirit of Jesus.”...The Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God.

过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。（行传十六章）里有许多的受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是一个有极大受苦能力之人的灵。祂是一个人的灵，也是受苦能力的灵。当我们传福音遭逼迫时，确实需要这样的灵——“耶稣的灵”！

（六节）可以证明，“耶稣的灵”就是“圣灵”。我们若读（六至七节）的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

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。我们也必须经历耶稣之灵里受苦的元素。当主耶稣在这地上时，祂一直受苦。今天这受苦的生命就在那灵里；受苦的元素、受苦的力量，现今乃是在耶稣的灵里。当我们有这灵在我们里面运行，我们就常常感觉受苦的能力和受苦的度量。有东西在我们里面加力给我们，使我们承担一切的难处。绝不要以为当我们属灵，就没有麻烦。我们越属灵，就越被麻烦；但我们要被耶稣的灵充满，祂要使我们能够受苦。在这灵里有受苦的元素（李常受文集一九六五年第一册，七五三至七五四、七六二页）。

参读：基督包罗万有的灵，一五至一八页；教会的事务，第十一篇。

Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason...In [Acts 16] there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. 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. In persecution while preaching the gospel, we do need such a Spirit—the Spirit of Jesus!

By [verse 6], it is proved that “the Spirit of Jesus” is the “Holy Spirit.” If we read the context of these two verses, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

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 will also experience the suffering element in the Spirit of Jesus. While the Lord Jesus was on this earth, He suffered all the time. Today this suffering life is in the Spirit. The suffering element, the suffering strength, is now in the Spirit of Jesus. When we have this Spirit moving within us, we will frequently sense a suffering energy and a suffering capacity. Something within us energizes us to bear all hardships. Never think that when we are spiritual, we will have no trouble. The more spiritual we are, the more we will be troubled, but we will be filled with the Spirit of Jesus, who will enable us to suffer. Within this Spirit is the suffering element. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 563, 569)

Further Reading: CWWL, 1965, vol.1, “The All-inclusive Spirit of Christ,” pp. 562-565; CWWN, vol. 51, “Church Affairs,” ch. 11

第一周■周六

晨兴喂养

腓一 19～21 因为我知道，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。

保罗在他书信里所记载的教训中，强调在灵里生活行事。在整个航程中，并现今在米利大岛上，保罗的确是在灵里生活行事。…保罗的生活实际上就是赐生命之灵的彰显。…他传扬那成为肉体、钉十字架、复活、升天而成为赐生命之灵的基督；在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。保罗后来在腓立比一章二十、二十一节上半所写的话指明了这一点。…保罗只关心活基督并显大基督。在米利大岛上，保罗活基督并显大这位成为赐生命之灵的基督。我们读路加对保罗生活的记载，就看见他所活的，乃是包罗万有的灵，就是那成为肉体、钉死十字架、复活、升天、被神高举之基督的终极完成（使徒行传生命读经，七〇八至七〇九页）。

信息选读

在风暴的海上，主已经使保罗成为与他同船之人的主人，…也成为他们生命的保证人和安慰者（徒二七 22、25）。…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

WEEK 1 — DAY 6

Morning Nourishment

Phil. 1:19-21 For I know that 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.

In his teaching as recorded in his Epistles, Paul emphasized the matter of walking in the Spirit. Throughout the voyage and now on the island of Malta, Paul certainly was walking in the Spirit...Paul's living was actually the expression of the life-giving Spirit...He preached the incarnated, crucified, resurrected, and ascended Christ as the life-giving Spirit, and on the island of Malta he lived such a Christ as the all-inclusive Spirit. This is indicated by Paul's word, written later, in Philippians 1:20 and 21a...Paul cared only to live Christ and to magnify Him. On the island of Malta Paul lived Christ and magnified Him as the life-giving Spirit. As we read Luke's account of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ. (Life-study of Acts, p. 600)

Today's Reading

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers...but also their life-guarantor and comforter (Acts 27:22-25)...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

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！保罗在他的航程里活基督，并显大基督。

在二十八章十四节下半路加说，“这样，我们来到了罗马。”在十五、十六节他说，“那里的弟兄们，一听见我们的事，便来到亚比乌市和三馆迎接我们，保罗见了他们，就感谢神，壮起胆来。当我们进了罗马，保罗蒙准和一个看守他的兵丁另住一处。”

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（13～14），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，有分于祂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。

保罗见了弟兄们，就感谢神，壮起胆来（徒二八15）。这指明使徒很有人性。他虽然得着主直接的鼓励（二三11），在航程中一直非常勇敢（二七22～25、33～36），然而，他仍因弟兄们热情的欢迎而壮胆。在保罗的航程中，基督带着祂神圣的属性，彰显在保罗那拔高且带着美德的人性里。保罗在逆境中，一直是显大基督（腓一20）（使徒行传生命读经，七〇九至七一二页）。

参读：神圣的水流；关于主今日行动的交通，第三章。

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 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.

In [Acts 28:14b] Luke says, “Thus we came to Rome.” In verses 15 and 16 he continues, “From there the brothers, having heard about the things concerning us, came as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage. And when we entered into Rome, Paul was permitted to remain by himself with the soldier who was guarding him.”

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life that existed in the early days among the churches and the 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, which was a comfort and an encouragement to him.

When Paul saw the brothers, he thanked God and took courage [Acts 28:15]. This indicates that the apostle was quite human. Although he had been encouraged by the Lord directly (23:11) and was very courageous throughout his voyage (27:22-25, 33-36), he still took courage at the brothers' warm welcome. It was in Paul's uplifted humanity with its human virtues that Christ with His divine attributes was expressed during his voyage. He magnified Christ continuously in his adverse situation (Phil. 1:20). (Life-study of Acts, pp. 601-603)

Further Reading: CWWL, 1963, vol. 1, “The Divine Stream,” pp. 167-181; CWWL, 1985, vol. 3, “Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move,” ch. 3

第一周诗歌

304

羡慕 — 彰显主

F 大调

8 7 8 7 双 (英 403)

3/2

3 4 | 5—5 6•5 | 5—3—3 3 | 5—2 #1 2 | 3—

一 从 我 活 出 你 的 自 己, 耶 稣, 你 是 我 生 命;

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

对 于 我 的 所 有 问 题, 求 你 以 你 为 答 应。

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

从 我 活 出 你 的 自 己, 一 切 事 上 能 随 意,

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

我 不 过 是 透 明 用 器, 为 着 彰 显 你 秘 密。

二 殿宇今已完全奉献, 已除所有的不洁,
但愿你的荣耀火焰, 今从里面就露耀。
全地现在都当肃穆, 我的身体今进供,
作你顺服、安静奴仆, 只有被你来推动。
三 所有肢体每个时刻, 约束、等候你发言,
准备为你前来负轭, 或是不用放一边。
约束, 没有不安追求, 没有紧张与受压,
没有因受对付怨尤, 没有因懊悔倒下。
四 乃是柔软、安静、安息, 脱离倾向与成见,
让你能够自由定意, 当你对我有指点。
从我活出你的自己, 耶稣你是我生命;
对于我的所有问题, 求你以你为答应。

第二节的“露耀”,意思是露出所包藏之物。

WEEK 1 — HYMN

Live Thyself, Lord Jesus, through me

Longings — For Expression of Christ

403

1. Live Thy - self, Lord Je - sus, through me, For my ve - ry life art
Thou; Thee I take to all my pro - blems As the full so - lu - tion
now. Live Thy - self, Lord Je - sus, through me, In all things Thy will be
done; I but a trans - pa - rent ves - sel To make vi - si - ble the Son.

2. Consecrated is Thy temple,
Purged from every stain and sin;
May Thy flame of glory now be
Manifested from within.
Let the earth in solemn wonder
See my body willingly
Offered as Thy slave obedient,
Energized alone by Thee.
3. Every moment, every member,
Girded, waiting Thy command;
Underneath the yoke to labor
Or be laid aside as planned.
When restricted in pursuing,
No disquiet will beset;
Underneath Thy faithful dealing
Not a murmur or regret.
4. Ever tender, quiet, restful,
Inclinations put away,
That Thou may for me choose freely
As Thy finger points the way.
Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

第二周

同心合意

诗歌：补 507

读经：徒一 14，二 46，四 24、32，五 12，十五 25，罗十五 5～6，林前一 10

【周一】

壹 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一——弗四 3～6：

一 在召会里实行真正的同心合意就是应用一；当一得以实行时，这一就成为同心合意——徒一 14，二 46。

二 将福音书和使徒行传分开的界石，乃是那一百二十人中间的同心合意——14：

1 他们已经在基督的身体里成为一，在那一里，他们同心合意，坚定持续地祷告——弗四 3～6，徒一 14。

2 当使徒们和信徒们实行召会生活时，他们乃是同心合意地实行——二 46，四 24、32，五 12，十五 25。

三 我们若实行身体的原则，就会有同心合意，因为同心合意就是身体——罗十二 4～5，十五 5～6，林前十二 12～13、20、27，一 10。

【周二】

Week Two

One Accord

Hymns: 1251

Scripture Reading: Acts 1:14; 2:46; 4:24, 32; 5:12; 15:25; Rom. 15:5-6; 1 Cor. 1:10

§ Day 1

I. **The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:**

A. The practice of the genuine one accord in the church is the application of the oneness; when the oneness is practiced, it becomes the one accord—Acts 1:14; 2:46.

B. The landmark that divides the Gospels and the Acts is the one accord among the one hundred twenty—1:14:

1. They had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.

2. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24, 32; 5:12; 15:25.

C. If we practice the principle of the Body, we will have the one accord, for the one accord is the Body—Rom. 12:4-5; 15:5-6; 1 Cor. 12:12-13, 20, 27; 1:10.

§ Day 2

四 同心合意是开启新约中一切福分的万能钥匙——弗一3，诗一三三：

- 1 我们要领受神的祝福，就必须借着同心合意实行——1 节。
- 2 神的祝福只能临到同心合意——就是一一的实行——的光景上。

贰 同心合意是指在我们内里的所是里，在我们的心思和意志里的和谐——徒一14：

一 在行传一章十四节，希腊字 homothumadon，何莫突玛顿，译为“同心合意”，其意义很强，而且包罗很广：

- 1 这字由 homo，何莫，“相同”，和 thumos，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。
- 2 我们应该在我们的魂里和心里，有相同的心思和相同的意志，带着相同的目的；这意思是，我们整个人都包括在内。
- 3 那一百二十人都同心合意，意思就是他们整个人都是一——14 节。

二 在马太十八章十九节，希腊字 sumphoneo，舒封尼欧，用来表征和谐一致：

- 1 这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调；信徒中间内里感觉的和谐，就像一首和谐的乐曲。
- 2 当我们同心合意时，我们对神就成了一首愉悦的乐曲。

【周三】

叁 一的实行——同心合意——是照着使徒的教

D.The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psalms 133:

1. In order to receive God's blessing, we must practice the oneness by the one accord—v. 1.
2. The blessing of God can come only upon a situation of one accord, the practice of the oneness.

II. One accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

A. In Acts 1:14 the Greek word homothumadon, translated “one accord,” is strong and all-inclusive:

1. This word comes from homo, “same,” and thumos, “mind, will, purpose (soul, heart),” and denotes a harmony of inward feeling in one's entire being.
2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.
3. For the one hundred twenty to be in one accord meant that their entire beings were one—v. 14.

B. In Matthew 18:19 the Greek word sumphoneo is used to signify the one accord:

1. This word means “to be in harmony, or accord,” and refers to the harmonious sound of musical instruments or voices; the harmony of inward feeling among the believers is like a harmonious melody.
2. When we have the one accord, we become a pleasing melody to God.

§ Day 3

III. The practice of the oneness—the one accord—is according

训—徒二 42、46:

- 一 信徒们中间有同心合意，并且那些同心合意的人都坚定持续在使徒的教训里—42 节。
- 二 使徒们在各处，在各召会中，教导圣徒同样的事；今天我们也必须在全地各国的各召会中，教导同样的事—林前四 17，七 17，十一 16，十四 34，太二八 19～20。
- 三 使徒的教训乃是持守同心合意的因素—徒二 42、46。

【周四、周五】

肆 我们实行同心合意时，需要在一个灵里，同有一个魂—腓一 27，二 2、5，四 2:

- 一 我们应当在一样的心思和一样的意见里，彼此和谐；这就是在我们的魂里是一—林前一 10，腓一 27，二 2、5，四 2。
- 二 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5～6:
 - 1 有同样的心思和同样的口，意思是我们只有一个头—基督；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2、5，四 2。
 - 2 当我们同心合意时，我们都用同一的口说话—罗十五 6。
 - 3 “同心合意”，“用同一的口”，意思是我们虽多，并且都说话，但我们都“说一样的话”—林前一 10。
 - 4 要有同心合意并同一的口，唯一的路乃是让基督在我们的心里和口里有地位作一切，使神能得荣耀—弗三 17 上、21。

to the apostles' teaching—Acts 2:42, 46:

- A. There was one accord among the believers, and those who were in one accord continued steadfastly in the apostles' teaching—v. 42.
- B. The apostles taught the same thing to all the saints in all the places and in all the churches; today we also must teach the same thing in all the churches in every country throughout the earth—1 Cor. 4:17; 7:17; 11:16; 14:33b-34; Matt. 28:19-20.
- C. The teaching of the apostles is the holding factor of the one accord—Acts 2:42, 46.

§ Day 4 & Day 5

IV. In practicing the one accord, we need to be in one spirit with one soul—Phil. 1:27; 2:2, 5; 4:2:

- A. We should be attuned in the same mind and in the same opinion; this is to be one in our soul—1 Cor. 1:10; Phil. 1:27; 2:2, 5; 4:2.
- B. To be in one accord is to be one in our whole being; this results in our being one in our outward speaking—Rom. 15:5-6:
 1. To have one mind and one mouth means that we have only one Head—Christ; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.
 2. Whenever we are in one accord, we speak with one mouth—Rom. 15:6.
 3. With one accord and with one mouth mean that even though we are many and all are speaking, we all “speak the same thing”—1 Cor. 1:10.
 4. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified—Eph. 3:17a, 21.

伍 我们要同心合意，就需要同有一个心和一条路—耶三二 39，徒一 14，二 46，四 24:

一 信徒都该有一个心，要爱神、寻求神、活神并被神构成，使我们成为祂的彰显；也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—可十二 30，林后十三 14，弗三 16~17，耶三一 33~34，约十四 6 上。

二 人心在基督以外另有所要，人走基督以外的路，都会导致分裂—林前一 13 上，二 2，西二 8，徒十五 35~40。

陆 我们若要同心合意，就应当在召会生活中只有一种“尺度”—申二五 13~16:

一 在某件事上定罪别人，却在同样的事上称义自己，指明我们有不同的法码与量器，也就是不同的尺度—一种尺度衡量别人，另一种不同的尺度衡量自己。

二 有不同的尺度，是不和的源头；但我们若只有一种尺度，就会在召会中持守一和同心合意—弗四 1~3，太七 1~5。

【周六】

柒 今天我们能同心合意，因为我们有一个包罗万有的异象—时代的异象—箴二九 18 上，徒二六 19:

一 许多人爱神并事奉祂，但各有各的异象，以致无法同心合意。

二 只要我们在一个小点上看法不同，就无法同心

V. In order to be in one accord we need to have one heart and one way—Jer. 32:39; Acts 1:14; 2:46; 4:24:

A. The believers should have one heart—to love God, to seek God, to live God, and to be constituted with God so that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—Mark 12:30; 2 Cor. 13:14; Eph. 3:16-17; Jer. 31:33-34; John 14:6a.

B. Divisions result from having a heart for something other than Christ and taking a way other than Christ—1 Cor. 1:13a; 2:2; Col. 2:8; Acts 15:35-40.

VI. If we would have one accord, there should be only one “scale” in the church life—Deut. 25:13-16:

A. To condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

B. The practice of having different scales is the source of discord, but if we have only one scale, we will keep the oneness and one accord in the church—Eph. 4:1-3; Matt. 7:1-5.

§ Day 6

VII. Today we can be in one accord because we have one, all-inclusive vision—the vision of the age—Prov. 29:18a; Acts 26:19:

A. Many love God and serve Him, but everyone has his own vision; as a result, there is no way to have the one accord.

B. As long as we have different visions on a minor point, we cannot have the

合意—腓三 15。

三 主给祂恢复的异象，是一个包罗万有的异象—圣经中所有异象的终极完成—启二—2、10～11。

捌 为着主当前的行动，众召会需要同心合意；我们都该说一样的话，吹同样的号，教导相同的事，并且有同样的实行—书一 16～18，六 1～16，徒二 42，四 24、32，林前四 17，七 17，十一 16，十四 34，提前一 3～4，六 3。

one accord—Phil. 3:15.

C. The vision that the Lord has given His recovery is an all-inclusive vision—the ultimate consummation of all the visions in the Bible—Rev. 21:2, 10-11.

VIII. For the Lord's up-to-date move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:33b-34; 1 Tim. 1:3-4; 6:3.

第二周■周一

晨兴喂养

弗四 4～6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

约十七 11 …圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。

严格地说，真正的一不是属于召会的，乃是属于身体的；真正的一乃是身体自己生机的一。在以弗所四章四节，保罗告诉我们要保守那灵的一之后，他并没有说，“一个召会和一位灵”；他乃是说，“一个身体和一位灵”。召会可以是复数，如在不同地方的众召会，但身体绝不可以是复数。无论就着地方或宇宙来看，身体都是一个。相对而言，召会就着宇宙说是一个，就着地方说却有许多。

在身体里我们需要一；在召会里并在众召会之间，我们需要同心合意。同心合意是为着我们的实行；一主要的是为着实际，为着事实。在约翰十七章，主耶稣为这样的事实祷告；在五旬节那日，借着将祂自己作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。…在完成一的实际之后，就需要有一的实行。…同心合意乃是一的实行（李常受文集一九八九年第四册，四八五至四八六页）。

信息选读

如果我们只有一作为实际，而没有现时、实行的同心合意，我们所有的一就是客观而抽象的，对我

WEEK 2 — DAY 1

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

John 17:11 ...Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

Strictly speaking, the genuine oneness is not of the church but of the Body; it is the Body's own organic oneness. In Ephesians 4:4, after telling us to keep the oneness of the Spirit, Paul does not say, "One church and one Spirit"; rather, he says, "One Body and one Spirit." The church may be plural as the churches in different localities, but the Body could never be plural. Whether it is viewed locally or universally, the Body is one. In contrast, the church is universally one but locally many.

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer...After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness... The one accord is the practice of the oneness. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 371)

Today's Reading

If we have only the oneness as an actuality and do not have the present, practical one accord, the oneness that we have will be objective and abstract;

们并不真实。如果我们要应用借着那灵的浇灌而完成的一，我们就必须实行同心合意。我们中间若没有同心合意，我们怎能说有一？…只要我们中间存在着不同，就没有一的应用。我们必须让同心合意吞灭一切的不同；然后一才会出现。

在召会里实行正确的同心合意就是应用一。…在约翰十七章，（主耶稣）为一祷告；但在马太十八章，祂引导我们实行同心合意。在十九节，主说到两个人在地上和谐一致地在一起祷告；那是祂在引导、训练、指引我们和谐一致地祷告。要试验我们是否在实行一，可以查看我们在祷告聚会中是否同心合意。当某些人祷告时，我们可能摇头表示不悦；当另一些人祷告时，我们可能点头表示同意。这种摇头或点头是一个很强的证明，我们不是在实行一，因为我们没有同心合意。…在地上只要有两个人同心合意地祷告，他们的祷告必得答应。同心合意乃是一的实行和应用，而一乃是我们实行同心合意的基础。

我们实行同心合意，乃是基于我们有共同生命的事实。我们在种族或肤色上或有不同，但我们来在一起祷告时，必须忘记不同的种族和肤色。我们的一的确是有基础的；因此，我们能实行同心合意。…我们若没有同样的认识、同样的意向、同样的目的和同样的目标，我们就不可能在一起同心合意地祷告。这样的祷告是没有基础的。我们每一个人若有自己的意见、自己的意向、自己的目标，就没有基础让我们可以同心合意地祷告。但是当这些蒙拯救，爱主，并且认真为着主定旨的人来在一起，我们就必然有基础可以同心合意地祷告（李常受文集一九八九年第四册，四八六至四八八页）。

参读：长老训练第十册，第四至五章。

it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord. If among us there is no one accord, how could we say that there is oneness?...As long as we have differences existing among us, the oneness is not applied. We must have the one accord to swallow up all the differences; then oneness will be present.

The practice of the proper one accord in the church is the application of the oneness...In John 17 [the Lord Jesus] prayed for oneness, but in Matthew 18 He led us to practice the one accord. In verse 19 the Lord spoke of two praying together on earth in harmony, in one accord. That was His leading, His training, and His directing us to pray in one accord. As a test of whether we are practicing the oneness or not, we may check to see whether there is one accord in our prayer meeting. When certain ones pray, we may shake our head as an indication of our displeasure, and when others pray, we may nod our head as an expression of our agreement. Such a shaking and nodding of our head is strong evidence that we do not practice oneness, because we do not have the one accord. If only two on earth pray in one accord, their prayer will be answered. The one accord is the practice, the application, of the oneness, and the oneness is the basis on which we practice the one accord.

We practice one accord based on the fact that we all have a common life. We may be different in race and in the color of our skin, but when we come together to pray, we must forget about the different races and colors. We do have a base for our oneness; thus, we can practice the one accord. Not only so, if we do not have the same understanding, the same intention, the same purpose, the same goal, it will be impossible to pray together in one accord. There will be no base for such prayer. If we each have our own opinion, our own intention, and our own goal, there will be no base on which we can pray in one accord. But when we who are saved and who love the Lord and mean business for the Lord's purpose come together, we surely have the base to pray in one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," pp. 371-372)

Further Reading: CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," chs. 4—5

第二周■周二

晨兴喂养

太十八 19 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。

徒一 14 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。

将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的肢体同心合意，灵浸就在那里。你若真要实行正确传福音的路，就需要同心合意。…同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四 2）。保罗知道这些姊妹爱主，但她们失去了同心合意（李常受文集一九八六年第一册，一〇三至一〇四页）。

信息选读

马太十八章十九节用了 *sumphoneo*，舒封尼欧，这个希腊字，来指明同心合意。这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调。…当我们同心合意时，在神眼中，我们对祂成了一首乐曲。我们成了一篇诗章，不仅是文字的，更是有声音、有曲调的。…这样的同心合意乃是一的核仁。…行传一章十四节用另一个希腊字来指同心合意：*homothumadon*，何莫突玛顿，由 *homo*，何莫，

WEEK 2 — DAY 2

Morning Nourishment

Matt. 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord...The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

Today’s Reading

In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord. It means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices...When we have the one accord, in the eyes of God we become a melody to Him. We become a poem not merely in writing but in sound, in voice, in melody...Such a one accord is the nucleus of the oneness...In Acts 1:14 another Greek word, *homothumadon*, is used to signify the one accord. This word is from *homo*, “same,” and *thumos*, “mind, will, purpose (soul, heart).” The

意相同，和 thumos，突莫斯，意心思、意志、目的（魂、心）组成；指整个人内里感觉的和谐（李常受文集一九九一至一九九二年第三册，五四一页）。

〔行传一章〕那一百二十人在同一个心思里祷告；他们在魂里和心里，有相同的心思和相同的意志，带着相同的目的。每逢我们祷告的时候，我们当然该运用我们的灵，但我们也该在我们的魂里和心里，有相同的心思和相同的意志，带着相同的目的。这意思是，我们整个人都包括在内。主升天以后，那一百二十人成为这样的人，他们是在魂里和心里，有同一的心思、同一的意志、带着同一的目的。他们同心合意，意思就是他们整个人都是一。

在使徒行传里，为着福音的广传，得着冲击力的三个主要因素是祷告、那灵与话。照着圣经，照着历史，这三项是福音得胜唯一的路。

同心合意是祷告、那灵与话的关键和命脉。你们也许多方祷告，寻求圣灵的浸，并从主的话得到许多知识，但你们若缺少同心合意，就看不见祝福。我曾看见有些人迫切祷告、得着圣灵的浸并接受主的话，但他们中间彼此持异议，没有同心合意。

在使徒行传里有三个项目——祷告、那灵与话，以及一个关键——同心合意。然而，到了十五章以后，这卷书里不再使用同心合意这辞。这多多少少含示，甚至在使徒行传所记述的那段期间，同心合意就失去了。行传十五章记述使徒和长老在耶路撒冷召开会议，要解决割礼的搅扰（1～33）。在十五章末了，巴拿巴和保罗之间有异议。从这次事件以后，我相信同心合意多多少少就失去了（李常受文集一九八六年第一册，九三至九六页）。

参读：关于活力排之急切需要的交通，第十篇。

word denotes a harmony of inward feeling in one's entire being. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," p. 430)

In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart. Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord's ascension the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one.

In Acts the three main factors for the spreading of the gospel as an impact were prayer, the Spirit, and the Word. According to the Bible and according to history, these three items are the only way for the gospel to be prevailing.

The one accord is the key and the life pulse of prayer, the Spirit, and the Word. You may pray much, seek the baptism of the Holy Spirit, and acquire a lot of knowledge from the Word, yet if you are short of the one accord, you cannot see the blessing. I saw people who were desperate in praying, in getting the baptism of the Holy Spirit, and in receiving the Word, yet they were dissenting among themselves. There was no one accord.

In Acts there are three items—prayer, the Spirit, and the Word—with one key—the one accord. After Acts 15, however, this word for one accord is not used again in the book of Acts. This somewhat implies that even during this period of time described in Acts, the one accord was lost. Acts 15 describes a conference of the apostles and elders held in Jerusalem to settle the trouble concerning circumcision (vv. 1-33). At the end of Acts 15 there was a dissenting between Barnabas and Paul. After this incident I believe that the one accord to some extent was lost. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 76-78)

Further Reading: CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," ch. 10

第二周■周三

晨兴喂养

徒二 42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

46 他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭。

在任何一种社会、团体或运动中，你若期待同心合意，就需要有出自同样认知的同样思想。…没有同心合意，没有一个政党能成就任何事情。任何社会、团体或运动，都需要这种出自同样思想、同样认知的同心合意。因此，使徒行传告诉我们：一面，门徒中间有同心合意；另一面，那些同心合意的人都坚定持续在使徒的教训里（徒二 42）。使徒的教训是持守同心合意的因素。若有一个以上的教训，就破坏了持守的因素（李常受文集一九八六年第一册，一九六页）。

信息选读

从以弗所四章四至六节我们可以看见，我们合一的实行是根据召会一的属性：一灵、一主、一神和一个身体，还有一信、一浸并一个盼望。可见，一是召会的属性；根据召会这一的属性，我们就能同心合意，将合一实行出来。并且，这合一的实行是照着使徒的教训（林前四 17 下，七 17 下，十一 16，十四 34 上）。使徒在各地，在各召会中，教导圣徒同样的事。同时，这合一的实行也是照着那灵对众召会所说同样的话（启二

WEEK 2 — DAY 3

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge...Without the one accord, no party could accomplish anything. Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that, on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. If there were more than one teaching, this would damage the holding factor. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 158)

Today's Reading

From Ephesians 4:4-6 we can see that our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope. By this we can see that oneness is the attribute of the church. Based upon this attribute of the oneness of the church, we can be in one accord and can practice the oneness. Moreover, the practice of this oneness is according to the apostles' teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit

7 上、11 上、17 上、29，三 6、13、22)。启示录二、三章写给七个召会的七封书信，都是对众召会说的，凡有耳的，就应当听。没有一卷书，不是写给众召会的。众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同（启一 20）。众召会是神的金灯台，虽是分开，各自独立，但在本质、形状、功用和彰显上是完全一样的。

我们…必须同心合意，守住基督所要的合一。…大家要知道，神的福与恩只能临到同心合意的光景上，这光景就是合一的实行。旧约诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”神所能施恩、祝福的就是同心合意，就是合一。

合一的实行牵涉到我们的 minds，我们的爱，也牵涉到我们所说的话。…常常我们的 minds 像脱缰的野马，不受约束，我们的爱没有规律，我们的言语轻率、随便，这些都破坏了信徒的合一，是我们失去主祝福的因素。今天我们都是在召会中，在主的身體里过生活，并为着主的恢复背负见证，但很容易我们的 minds 就偏离了，爱也出了毛病。或许我们不说咒骂的坏话，却说话随便，意见多多，无形中就给召会带来难处，在圣徒中间散布了分裂（李常受文集一九九〇年第二册，九〇至九二页）。

参读：长老训练第七册，第八章。

to the churches (Rev. 2:7a, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches. He who has an ear, let him hear. Each epistle was written to all the churches. All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20). The churches are God's golden lampstands. Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression.

We must be in one accord to maintain the oneness Christ seeks...We must all realize that the blessing and grace of God can come only upon a situation of one accord. This situation is the practice of oneness. In the Old Testament, Psalm 133 says, "Behold, how good and how pleasant it is / For brothers to dwell in unity! / It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments; / Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever." God will only grace and bless the one accord, that is, the practice of oneness.

The practice of oneness touches our mind, our love, and our speaking... Many times our mind is like an unreined wild horse, free from any restraint. Our love is not regulated. Our words are light and loose. All of these damage the oneness of the believers and are factors for losing the Lord's blessing. Today we are all living in the church and the Lord's Body. We are also bearing the testimony for the Lord's recovery. But it is very easy for our mind to be distracted and for our love to become unhealthy. Perhaps we do not speak evil words of reviling, but our speaking may be loose, and our opinions may be plentiful. Spontaneously, we bring many problems to the church and spread division among the saints. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 74-75)

Further Reading: CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 8

第二周■周四

晨兴喂养

腓一 27 只要你们行事为人配得过基督的福音，…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。

二 2 你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。

在召会里正确的同心合意乃是实行身体真正的一。…主为着这一祷告之前，祂训练门徒实行同心合意。…主在约翰十七章祷告后四十多天，一百二十位门徒实行主在马太十八章的指引，在一起同心合意地祷告（徒一 14）。

当我们实行同心合意时，必须学习在一个灵里，同有一个魂（腓一 27）。我们的身体可能坐在同一个房间，但我们在灵里若不是一，在魂里就必定不会是一。要实行同心合意，我们必须学习转向我们的灵，然后带着灵进到我们的魂里，使我们能同心合意（李常受文集一九八九年第四册，四九一至四九二页）。

信息选读

要实行同心合意，我们必须在一样的心思和一样的意见里，彼此和谐（林前一 10）。…当我们心思中的思想借着我们的话语发表出来时，就成了我们的意见。…当我们不同的思想发表成为意见时，就可能造成问题。

哥林多的信徒没有在一样的心思里彼此和谐；因此，他们在肉体里说不同的话。有人说，“我是属保罗的”，有人说，“我是属亚波罗的”，或说，“我是属矶法的”

WEEK 2 — DAY 4

Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ,...that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

The proper one accord in the church is the practice of the genuine oneness of the Body...Before the Lord prayed for the oneness..., He trained His disciples to practice the one accord...A little more than forty days after the Lord's prayer in John 17, the one hundred twenty disciples practiced the Lord's direction in Matthew 18 by praying together in one accord (Acts 1:14).

When we practice the one accord, we must learn to be in one spirit and with one soul (Phil. 1:27). We may be bodily sitting together in the same room, but if we are not one in our spirit, it is certain that we will not be one in our soul. To practice the one accord, we must learn to turn to our spirit and then to enter into our soul with the spirit that we may be in the one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 375)

Today's Reading

To practice the one accord, we must be attuned in the same mind and in the same opinion (1 Cor. 1:10)...When the thoughts in our mind are expressed in our speaking, they become our opinions...When our differences in thinking are expressed as opinions, that may cause a problem.

The Corinthian believers were not attuned in the same mind; thus, they spoke differently in the flesh. Some said, "I am of Paul," and others, "I of Apollos" or "I of Cephas" (v. 12). The supposedly spiritual ones among them

(12)。他们中间那些自以为是属灵的说，“我是属基督的。”…这种不同的说话，在哥林多人中间造成了分裂(李常受文集一九八九年第四册，四九二页)。

我们如何能说一样的话，有一样的心思和意见？…我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。哥林多的信徒有人说我是属保罗的，有人说我是属亚波罗的，也有人说我是属矶法的，另有人很高明地说我是属基督的。他们有四个所属，就有四种的心思，说四种不同的话，有了四种结果，就是分裂。合一没有了，基督的身体没有了，建造也没有了。所以林前一章十节就在对付这个东西，使我们被主得着，保罗没有了，亚波罗没有了，矶法也没有了，只有基督。大家想的是基督，说的是基督，看法是基督，讲法是基督，意见、见地也是基督，一切都是基督。这位基督在祂的复活里，已已经成了赐生命的灵(十五45下)，在我们里面作我们的享受。我们合一的实行就在于祂，我们说祂、想祂、享受祂、发表祂，彼此就和谐了，合一了。

什么是思念相同的事？什么又是思念同一件事？(腓二2)…那是指对基督主观的认识和经历说的。唯有基督才是我们全人的中心和普及。任何别的事物都会使我们的思念不同，而造成不合。所以我们的思念应当集中在对基督宝贵的认识和经历上。不仅如此，我们也必须有相同的爱。我们对众圣徒的爱不该分等次。否则，我们的爱会产生难处，而无法有真正的同心合意(李常受文集一九九〇年第二册，八九至九〇页)。

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

said, “I of Christ.”...This kind of different speaking caused divisions among the Corinthians. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” pp. 375-376)

How can we speak the same thing and have the same mind and the same opinion?...In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness. Some among the Corinthian believers said they were of Paul. Others said they were of Apollos. Still others said that they were of Cephas. Then some were smart enough to say that they were of Christ. They were of four things. In other words, there were four minds and four speakings with four results, which end in division. The oneness is gone, the Body of Christ is lost, and the building is no more. Hence, 1 Corinthians 1:10 deals with this matter so that we would be captured by the Lord and that there would no longer be Paul or Apollos or Cephas but only Christ. Everyone would be thinking about Christ and speaking about Christ, having Christ as his view, Christ as his way of speaking, and Christ as his opinion and judgment. Everything would be Christ. This Christ has become the life-giving Spirit in His resurrection (15:45b) and has become our enjoyment within. The practice of our oneness depends on Him. When we speak Him, consider Him, enjoy Him, and express Him, we will be harmonious and one.

[In] Philippians 2:2...what is it to think the same thing? And what is it to think the one thing?...[Philippians shows] that this refers to the subjective knowledge and experience of Christ. Only Christ is the centrality and universality of our whole being. Everything else makes our mind different and causes disunity. For this reason we should focus our thoughts on the precious knowledge and experience of Christ. Furthermore, we need to have the same love. Our love toward the saints should not be classified into categories. Otherwise, our love will create problems, and there will be no way to have the genuine one accord. (CWWL, 1990, vol. 2, pp. 73-74)

Further Reading: CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” ch. 1

第二周■周五

晨兴喂养

林前一10 弟兄们，我…恳求…你们中间…不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

罗十五5～6 但愿那赐忍耐与鼓励的神，叫你们照着基督耶稣，彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。

你若对主的恢复认真，你若对祂今日、当前的行动认真，你必须首先顾到这一件事—同心合意。

四福音告诉我们，主如何花三年半来教导祂的门徒。祂的教训有许多记载在福音书，但主在约翰福音说，祂有许多事要告诉门徒，他们担当不了，然而祂要死而复活，以另一种形态，就是实际的灵回来。…然后祂借着死离去，三日内又回来，成了赐生命的灵与他们同在。祂将自己吹入门徒里面以后，与他们同在四十天，训练他们经历祂看不见的同在。然后祂升到诸天之上，将门徒留在这地上。那一百二十人作什么？他们除了祷告以外，什么也不作，他们祷告的关键乃是同心合意（徒一14）（李常受文集一九八六年第一册，九二至九三、九六页）。

新约中的第一封书信是罗马书。在罗马书中，保罗在道理上说了许多基督徒生活和召会生活的事，以后他告诉罗马的信徒，他们需要“同心合意，用同一的口”（十五6）。同心合意包括在同一的魂里和同一的心里有同一的心思，同一的意志，以及同一的目的。然后在外面有同一的口。一九六三至

WEEK 2 — DAY 5

Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers,...that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

If you mean business with the Lord's recovery and if you mean business with His present day, up-to-date move, you must first take care of this one thing—one accord.

The four Gospels tell us how the Lord spent three and a half years to teach His disciples. Much of this teaching is recorded in the Gospels, yet the Lord said in John that He had many things to say to the disciples that they could not bear but that He would die and resurrect and come back in another form as the Spirit of reality...Then He went away through His death and came back within three days to stay with them as the life-giving Spirit. After breathing Himself into His disciples, He stayed with them for forty days to train them to experience His invisible presence. He then ascended to the heavens, leaving the disciples on this earth. What did the one hundred twenty do? They did nothing except to pray, and the key of their prayer was the one accord (Acts 1:14).

The first Epistle in the New Testament is Romans. After Paul talked so much doctrinally concerning the Christian life and church life, he told the believers in Rome that they needed to be “with one accord” and “with one mouth” (15:6). One accord includes one mind, one will, and one purpose in one soul and in one heart. Then outwardly you have one mouth. Those of us who were in Los Angeles from 1963 to 1973 can recall that we were with one

一九七三年我们在洛杉矶的人，都能回想那时我们如何同心合意，并且有同一的口。那些年间，无论谁到会所来，都能感觉并领略那冲击力。因为没有异议，没有不同的意见，所以有冲击力。

信息选读

新约中所启示的同心合意是一件大事。这就是为何保罗向罗马的圣徒指明，他们必须顾到同心合意（罗十五5～6）。哥林多召会有许多难处，造成这一切难处的真正因素乃是异议。有些人说他们是属保罗的，十分欣赏他。有些人说他们是属亚波罗的，也许是欣赏他教导圣经的方式。还有些人欣赏彼得（林前一12）。这就是不同心合意，就是异议。…哥林多前书至少提到十一个难处，这些都来自相同的源头，就是不同心合意，有不同的意见，不说一样的话（一10）。

在哥林多前后书中保罗没有用同心合意一辞，但他确实强调说一样的话。一个人说他是属保罗的，另一个人说他是属亚波罗的，这指明他们不说一样的话。我们都必须说，“我是属基督的。”说“我是属保罗的”，或“我是属亚波罗的”，就像彼得在变化山上说，他要搭三座帐棚，一座为摩西，一座为以利亚，一座为耶稣。然而有声音从遮盖他们的云彩里出来，说，“这是我的爱子，你们要听祂。”他们忽然周围一看，不再见一人，只见耶稣同他们在那里（可九7～8）。我们都需要说一样的话。为什么要提起保罗、亚波罗和矶法？这就是为何保罗问哥林多人：“基督是分开的么？”（林前一13）在保罗给哥林多召会的第二封书信里，他也嘱咐他们“要思念相同的事”（林后十三11）。在保罗给腓立比人的书信里，他照样嘱咐圣徒要思念相同的事（腓二2，四2）（李常受文集一九八六年第一册，九六、一〇〇至一〇一页）。

参读：长老训练第七册，第一章。

accord and with one mouth. Whoever came to a meeting in those years could sense and realize the impact. Because there was no dissenting or different opinion, there was the impact. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 75-76, 78)

Today’s Reading

The one accord revealed in the New Testament is a great matter. This is why Paul indicated to the saints in Rome that they had to take care of being in one accord (Rom. 15:5-6). There were many troubles in the church in Corinth, and the real factor of all these troubles was dissension. Some said that they were of Paul and appreciated him. Others said that they were of Apollos and probably appreciated his way to teach the Bible. Still others appreciated Cephas, or Peter (1 Cor. 1:12). This is disaccord, dissension... There are at least ten problems in 1 Corinthians, that all came out of the same source of disaccord, having different opinions and not speaking the same thing (1:10).

In 1 and 2 Corinthians Paul does not use the phrase one accord, but he does stress speaking the same thing. For one person to say that he is of Paul and another to say that he is of Apollos indicates that they are not speaking the same thing. We all have to say, “I am of Christ.” To say “I am of Paul” or “I am of Apollos” is just like Peter on the Mount of Transfiguration saying that he would make three tabernacles—one for Moses, one for Elijah, and one for Jesus. Then a voice came out of the cloud that overshadowed them: “This is My Son, the Beloved. Hear Him!” And suddenly, “When they looked around, they no longer saw anyone, but Jesus only with them” (Mark 9:7-8). We all need to speak the same thing. Why should Paul, Apollos, and Cephas be mentioned? This is why Paul asked the Corinthians, “Is Christ divided?” (1 Cor. 1:13). In Paul’s second Epistle to the church in Corinth he also charged them to “think the same thing” (13:11). In his letter to the Philippians Paul likewise charged the saints to think the same thing (2:2; 4:2). (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 81)

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 1

第二周■周六

晨兴喂养

箴二九 18 没有异象，民就放肆…。

徒二六 19 亚基帕王啊，我故此没有违背那从天上来的异象。

在五旬节那天，那灵浇灌下来，因为一百二十位门徒“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”十天（徒一 14～15）。这些门徒若没有同心合意地祷告，那灵就不会浇灌下来。主耶稣在三年半地上的职事里，在许多人身上劳苦；然而，在五旬节时，主只得着一百二十位门徒是绝对为着祂的（13～15）。

一百二十位门徒能坚定持续地祷告，因为他们看见了钉十字架、复活并升天之基督的异象。他们看见主耶稣在各各他被钉在十字架上（约十九 17～18）。祂被钉十字架并埋葬之后，门徒感到很失望；然而，他们随后看见祂是那复活之基督的异象。在主复活的早晨，一些门徒发现坟墓空了，得知钉十字架的主已从死里复活，并向抹大拉的马利亚显现（二十 17）。在主复活的那天晚上，祂来到门徒那里，为了向他们启示祂自己乃是复活的基督（19）（李常受文集一九九三年第一册，二六三至二六四页）。

信息选读

在行传一章四至八节，复活的主在公开升天之前，嘱咐门徒要等候在圣灵里受浸，告诉他们，“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

WEEK 2 — DAY 6

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

On the day of Pentecost, the Spirit was poured out because one hundred twenty disciples “continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers”... (Acts 1:14). The Spirit would not have been poured out if these disciples had not prayed with one accord. Throughout His earthly ministry of three and a half years, the Lord Jesus labored on multitudes of people. By the time of Pentecost, however, the Lord had gained only one hundred twenty disciples who were absolute for Him (vv. 13-15).

The one hundred twenty disciples were able to persevere in prayer because they saw a vision of the crucified, resurrected, and ascended Christ. They saw the Lord Jesus being crucified at Golgotha (John 19:17-18). After His crucifixion and burial, the disciples were disappointed, yet they saw the vision of Him as the resurrected Christ. On the morning of the Lord's resurrection, some of the disciples discovered the empty tomb and learned that the crucified Lord had been resurrected from the dead and had appeared to Mary the Magdalene (20:17). In the evening of His resurrection, the Lord came to His disciples in order to reveal Himself to them as the resurrected Christ (v. 19). (CWWL, 1993, vol. 1, pp. 216-217)

Today's Reading

In Acts 1:4-8, prior to His public ascension, the resurrected Lord charged the disciples to wait for the baptism in the Holy Spirit, telling them, “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

我的见证人。”然后门徒看见主从橄榄山升到天上（9～11）。看见这异象后，他们回耶路撒冷去，上了一间楼房，并且同心合意，坚定持续地祷告（12～14）。钉十字架、复活并升天之基督的异象，加强了他们，使他们放弃他们的家乡、事业、前途、家庭和亲戚。他们从自己和世界里释放出来，并且同有一个目标；因此，他们同心合意。这是我们需要有的经历。我们若被自己的情况、前途和目标霸占，就不可能同心合意。我们要同心合意作工，就需要看见钉十字架、复活并升天之基督的异象，并完全脱离自己和世界。

虽然主恢复里的职事已经释放了关于建立活力排的信息，但我担心圣徒和召会中带领的人没有采取行动充分地实行活力排。有活力就是活而满了属灵的活动。我们若有活力，主的恢复就会有光明的未来。这恢复不可能被推翻，因为是建立在圣经的真理上，并以基督作生命而建造的。真理和生命托住主的恢复，因此，这恢复是真正出于主的，不会被毁灭（李常受文集一九九三年第一册，二六四至二六五页）。

主的行动要有冲击力，我们就需要恢复同心合意。…在旧约里有个士师名叫基甸，他只挑选三百人，编成军队争战。主甚至告诉他，人不要过多（士七3～7）。我们没有负担激起一种运动。我们有负担作的乃是吹号，让神的儿女知道主今天在作什么。主正在呼召愿意被带回到同心合意好从事争战的亲爱圣徒（李常受文集一九八六年第一册，二一二页）。

参读：李常受文集一九九三年第一册，二六一至二六九页；神在人里的行动，第六至七章。

uttermost part of the earth.” Then the disciples saw the Lord ascending into heaven from Mount Olivet (vv. 9-11). After seeing this vision, they returned to Jerusalem, went to the upper room, and continued steadfastly with one accord in prayer (vv. 12-14). The vision of the crucified, resurrected, and ascended Christ strengthened them to give up their country, career, future, home, and relatives. They were delivered from the self and the world and had one goal. Hence, they were in one accord. This is the experience that we need to have. If we are preoccupied with our own situation, future, and goal, it will be impossible for us to be in one accord. In order for us to work in one accord, we need to see the vision of the crucified, resurrected, and ascended Christ and be fully delivered from the self and the world.

Although the ministry in the Lord's recovery has released messages concerning the building up of the vital groups, I am concerned that the saints and the leading ones in the churches have not taken action to practice the vital groups to a sufficient degree. To be vital is to be living and full of spiritual activity. If we become vitalized, the Lord's recovery will have a bright future. The recovery cannot be overthrown, because it is built upon the truth in the Bible and is built with Christ as life. Truth and life uphold the Lord's recovery. Hence, the recovery is genuinely of the Lord and will not be destroyed. (CWWL, 1993, vol. 1, pp. 217-218)

For the Lord's move to have an impact, we need the recovery of the one accord...In the Old Testament there was a judge whose name was Gideon, and he took only three hundred to form an army to fight the battle. The Lord even told him not to have too many (Judg. 7:3-7). We are not burdened to stir up a kind of movement. What we are burdened to do is to sound a trumpet, letting the children of God know what the Lord is doing today. The Lord is calling His dear saints, the ones who would be willing to be brought back to the one accord, to fight the battle. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 169-170)

Further Reading: CWWL, 1993, vol. 1, pp. 215-221; CWWL, 1993, vol. 1, "The Move of God in Man," chs. 6—7

第二周诗歌

补507

聚集在耶路撒冷

C 大调 4/4

3 · 4 | 5 · 5 5 · 5 5 3̣ · 2̣ | 1̣ · 1̣ 7 · 6 5
一、聚 集 在 耶 路 撒 冷, 完 全 脱 离 巴 比 伦,

3 · 4 | 5 · 5 5 · 5 5 1̣ · 1̣ | 2̣ · 2̣ 2̣ · 3̣ 2̣
我 们 作 合 一 见 证, 哦, 愿 荣 耀 归 给 神!

3 · 4 | 5 · 5 5 · 5 5 3̣ · 2̣ | 1̣ · 1̣ 7 · 6 5
摒 弃 各 样 的 教 训, 放 下 一 切 的 异 议,

3 · 4 | 5 · 5 1̣ · 2̣ 3̣ 1̣ · 1̣ | 2̣ · 2̣ 1̣ · 7 1̣
竭 力 保 守 灵 合 一, 在 众 地 方 召 会 里。

1̣ · 2̣ | 3̣ - 1̣ 4̣ · 4̣ | 3̣ - 1̣ 7 · 1̣ | 2̣ · 2̣ 2̣ · 2̣ 3̣
(副)阿 利 路 亚! 阿 利 路 亚! 我 们 都 同 心 合 意,

2̣ · 2̣ | 1̣ · 1̣ 7 · 6 5 3̣ · 4̣ | 5 - 1̣ 1̣ · 2̣ |
建 造 基 督 的 身 体。阿 利 路 亚! 阿 利

3̣ - 1̣ 1̣ · 1̣ | 2̣ · 2̣ 2̣ · 2̣ 1̣ · 1̣ 7 · 7 | 1̣ - - ||
路 亚! 我 们 如 今 活 在 地 方 召 会 里。

- 二、为使恢复能继续,祭司体系乃所需, 惟此才蒙神称许,哦,愿荣耀归给神!
祭司神前过生活,完全被主浸透过, 如此建造神居所,在众地方召会里。
- 三、我们眼睛须开启,看见君王的治理, 神圣权柄得建立,哦,愿荣耀归给神!
为使召会得益处,先决条件要守住— 完全向圣灵顺服,在众地方召会里。
- 四、我们须就近祭坛,将一切全都奉献, 如此事奉理当然,哦,愿荣耀归给神!
对此我们无争辩,绝对摆上心甘愿, 召会合一得实现,在众地方召会里。
- 五、现今根基已立定!哦,何等荣耀显明! 我们都快乐高兴,哦,愿荣耀归给神!
让我们大声欢呼,将声音传到远处, 并将仇敌全灭除,在众地方召会里。

WEEK 2 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath - ered to be one, O glo - ry be to God! Of the teachings we're bereft, All o - pin - ions we have left, Spir - it from the soul is cleft, In the lo - cal church - es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv - ing in the lo - cal churches now!

2. That recovery may proceed
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.
3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.
4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.
5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.

第二周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三周

借着主恢复中能力的三个实质—
祷告、那灵与话—
维持同心合意

诗歌：563

读经：徒一 8、14，四 24～31，六 4、7，十二 24，十九 20

【周一】

壹 我们能凭着祷告、那灵与话，为着神的行动维持同心合意；我们必须在话上劳苦，在祷告上劳苦，并殷勤对待圣灵：

一 祷告、那灵与话是主恢复中能力的三个实质—徒一 8、14，四 31，六 4、7，十二 24，十九 20。

二 我们必须祷告，使我们有那灵作能力来传播主的话—六 7，十二 24，十九 20，参提前五 17～18：

1 我们必须使自己被圣言所浸润、构成甚至泡透；我们若有负担传福音，就必须进入主的话，成为认识主话的人—西三 16。

2 我们该求主把我们全人带进光中，受祂对付，成为有能力，在素质上和经纶上，里外都满有那灵的人—弗

Week Three

**Maintaining the One Accord
by the Three Substances of the Power
in the Lord's Recovery—
Prayer, the Spirit, and the Word**

Hymns: 779

Scripture Reading: Acts 1:8, 14; 4:24-31; 6:4, 7; 12:24; 19:20

§ Day 1

I. We can maintain the one accord by prayer, the Spirit, and the Word for God's move; we must be those who are toiling in the Word, laboring in prayer, and being diligent in dealing with the Holy Spirit:

A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.

B. We must pray that we might have the Spirit as the power to spread the Word—6:7; 12:24; 19:20; cf. 1 Tim. 5:17-18:

1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.

2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without,

五 18，徒二 38，五 32 下，四 8、31，十三 9、52。

三 早期的门徒执行主在这地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持同心合意；要维持独一的同心合意，我们都必须学习用同样的方式作同样的事——14，四 31。

四 不要想采取祷告、那灵与话以外的方式；任何别的方式都会引起异议和分裂。

【周二、周三】

贰 话所带来的圣别，对付分裂的因素，结果就产生一；真理圣别人，而圣别产生——约十七 14～24:

一 圣别人的话、圣别人的灵、圣别人的生命以及圣别人的神全都是一；因此，我们若被圣别，因着所有分裂的因素全被除掉，我们就自然而然是一了。

二 在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面；二十一节说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面”：

- 1 为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。
- 2 要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。
- 3 借着蒙保守在三一神里面，我们就成为一；但是何时我们从三一神里面出来，立刻就产生分裂。
- 4 每天早晨我们需要接触主，摸着活的话，并且得着神圣的实际注入我们里面；当我们这样接触主时，

essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.

C. The early disciples could not have maintained the one accord if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord, we all must learn to do the same thing by the same way—1:14; 4:31.

D. We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.

§ Day 2 & Day 3

II. Sanctification through the Word results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

A. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.

B. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us”:

1. In order to be one, we need to be in the “Us,” that is, in the Triune God.
2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way,

分裂的因素就被克服了。

- 5 当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面。
- 6 借真理的话而得圣别，就产生基督身体的一，就是三一神扩大的一—21 节。

三 分裂的因素有四：

- 1 这些因素中的头一个就是世界；只要我们在某方面还是爱世界，那方面的世界就要成为分裂的原因—14 ~ 16、18 节，约壹二 15 ~ 17，五 19。
- 2 分裂的另一个因由是野心；当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心—参赛十四 13。
- 3 分裂的第三个因由是自高；我们应当愿意一无所是而高举基督这独一无二的重要人物，祂是在宇宙中居首位者—西一 18，林后四 5，约叁 9 ~ 11。
- 4 分裂的第四个因素是意见和观念；我们不该坚持自己的意见，而该单纯地追求主的目标，就是恢复基督作生命和一切，为着召会的建造—太十六 21 ~ 24，参启三 14。

【周四】

叁 当我们从自己里面迁出来，进入三一神里面时，我们就是一，甚至被成全成为一，以致同心合意—约十七 11、17、21 ~ 23，弗四 1 ~ 6

- 一 被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面；这样我们就

the factors of division are overcome.

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

C. There are four factors of division:

1. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
2. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
3. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
4. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

§ Day 4

III. When we move out of ourselves and into the Triune God, we are one and are even perfected into one to be in the one accord—John 17:11, 17, 21-23; Eph. 4:1-6:

- A. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—John

被成全成为一——约十七 21 ~ 23。

二 这圣别是借着话，就是借着真理；也是借着灵，就是借着真理的灵：

- 1 当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们；话和灵都是实际，借着这二者，我们就得以圣别。
- 2 我们越接触话，灵越摸着我们，我们就越从自己里面迁出来；我们就从一个住处——己——迁移到另一个住处——三一神。
- 3 我们天天需要这种迁移，因为在己里面有世界、野心、自高、意见和观念。
- 4 我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。
- 5 一旦我们从自己里面出来，我们就被圣别，从分裂的因素中分别出来，不仅分别归神，更是进入神里面。
- 6 要有真正的一和同心合意，首先，我们必须从自己里面迁出来，进入三一神里面（17、21）；然后，我们需要让基督活在我们里面（23 上），这样我们无论在哪里，都能与当地的圣徒是一。

三 “我在他们里面，你在我里面，使他们被成全成为一”；这个被成全的一就是真实的建造；这就是在生命里的长大——23 节，弗四 16：

- 1 被成全成为一，意思就是从世界、野心、自高、意见和观念中蒙拯救。
- 2 “我在他们里面”——意思是子在我们里面生活并运行。
- 3 “你在我里面”——意思是父在子面内生活并运行。

17:21-23.

B. This sanctification takes place by the Word, which is the truth, and by the Spirit, who is the Spirit of truth:

1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the Word and by the Spirit, both of which are the reality, we are sanctified.
2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
6. To have the genuine oneness and the one accord, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a) so that we can be one with the saints in any locality.

C. “I in them, and You in Me, that they may be perfected into one”; this perfected oneness is the real building; it is the growth in life—v. 23; Eph. 4:16:

1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
2. “I in them”—this means that the Son is living and moving in us.
3. “You in Me”—this means that the Father is living and moving in the Son.

4 换句话说，当子在我们里面生活并运行时，父就在祂里面生活并运行；借着这双重的生活并运行，我们就被成全成为一，并且在荣耀中彰显父。

四 野心含示在约翰十七章二十一节，自高在二十二节，而观念和意见在二十三节：

- 1 在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见和观念。
- 2 在经过过程之三一神这神圣奥秘的范围里，野心被吞灭，自高消失，观念和意见也都消杀了；这里没有撒但系统化世界（15）中分裂的邪恶，却有真正的一。

五 真正的一乃是活在父里面，让基督活在我们里面，并活在父的荣耀、父的彰显里—22、24节：

- 1 我们需要从自己里面迁出，进入三一神里面，并且留在祂里面，为着父的彰显，父的荣耀。
- 2 只有在三一神里，才可能有真实的建造，真实的一，以及同心合意作为一的实行，而且只有当基督活在我们里面时，这建造才能兴盛；如此我们就能在荣耀中彰显父，并经历真正的一。

【周五】

肆 使徒行传给我们看见我们所需要的祷告，乃是为着在素质上并经纶上被那灵充满并充溢，使我们一切的活动都是行动之神的活动——14，六4，十三1~4：

- 一 我们所需要的祷告，乃是带进那灵浇灌的祷告——14，二1~4，16~17上。

4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

D. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts.
2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

E. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father's glory, His expression—vv. 22, 24:

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father's expression, His glory.
2. The real building, the oneness, and the one accord as the practice of the oneness is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

§ Day 5

IV. The book of Acts shows the prayer that we need in order to be filled with the Spirit essentially and economically so that all our activities would be the activities of the acting God—1:14; 6:4; 13:1-4:

- A. The prayer that we need is the prayer that brought in the outpouring of the Spirit—1:14; 2:1-4, 16-17a.

- 二 我们所需要的祷告，乃是使地震动，并使门徒得着圣灵加力，放胆讲说神的话的祷告—四 24～31。
- 三 我们所需要的祷告，乃是叫使徒们配得过话语职事的祷告—六 4。
- 四 我们所需要的祷告，乃是将彼得带到魂游象外，并将属天的异象带给他的祷告—十 9～16。
- 五 我们所需要的祷告，乃是为彼得开了监牢门的祷告—十二 4～14。
- 六 我们所需要的祷告，乃是将五位申言者和教师带到主的使命里的祷告—十三 1～4。
- 七 我们所需要的祷告，乃是带进地大震动，使监牢的地基都摇动的祷告—十六 23～26。
- 八 我们所需要的祷告，乃是将保罗带到魂游象外，并带到主对他的说话里的祷告—二二 17～21。

【周六】

伍 使徒行传给我们看见，我们与神同工建造召会乃是属灵的争战，并且祷告乃是完成神工作的秘诀—四 24～31，诗二 1～2，弗六 10～20：

- 一 我们在主面前所发出的祷告，必须反对并抵挡“相反的祷告”；这些相反的祷告特别针对着召会和我们为着建造召会所作的工作—约十七 15，太六 13，参诗三一 20。
- 二 为着维持同心合意并实行一，我们要“坚定地祷告，在此儆醒感恩”（西四 2）；我们需

- B. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit to speak the word of God with all boldness—4:24-31.
- C. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
- D. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
- E. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
- F. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
- G. The prayer that we need is the prayer that brought in a great earthquake and shook the foundations of the prison house—16:23-26.
- H. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.

§ Day 6

V. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psa. 2:1-2; Eph. 6:10-20:

- A. The prayers that we utter before the Lord must stand against and resist “counter-prayers” that are directed particularly against the church and the work we are carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psa. 31:20.
- B. In order to maintain the one accord, to practice the oneness, we need to “persevere in prayer, watching in it with thanksgiving” (Col. 4:2); we need

要不住地祷告，保持自己亲密地联于主(帖前五 17，太二六 41，西二 19)。

三 不祷告乃是罪；所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪——撒十二 23，西四 2。

to pray without ceasing, keeping ourselves intimately connected to the Lord (1 Thes. 5:17; Matt. 26:41; Col. 2:19).

C. Prayerlessness is a sin; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23; Col. 4:2.

第三周■周一

晨兴喂养

徒一14 这些人…都同心合意，坚定持续地祷告。

8 但圣灵降临在你们身上，你们就必得着能力，…直到地极，作我的见证人。

四31 祈求完了，…他们就都被圣灵充溢，放胆讲说神的话。

使徒行传开始于同心合意，也强调同心合意。然而，早期的门徒执行主在这地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持或保守这种同心合意。我们把整卷使徒行传从头到尾读过，就能看见，为着执行神在这地上的行动以成就祂新约的经纶，他们所采取的作法完全是凭着三个主要实质—祷告、那灵与话。不但在使徒行传里，就是在全本新约，也都是用祷告、那灵与话来执行神的经纶。今天基督教里不同的团体使用许多别的作法。…要维持独一的同心合意，我们都必须学习用同样的方法作同样的事。构成主行动独一作法的实质乃是祷告与那灵，这两者的结果产生话（李常受文集一九八六年第一册，一〇五页）。

信息选读

我们不该用祷告、话与那灵以外的事物来经营福音或召会生活。不然，我们就要预备好面对一些副作用，就如异议，这会破坏真正的同心合意。

走正路似乎很笨拙。这需要时间和忍耐；我们必须劳苦努力。让我们在话上劳苦，在祷告上劳苦，

WEEK 3 — DAY 1

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer...

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.

4:31 And when they had so besought,...they were all filled with the Holy Spirit and began to speak the word of God with boldness.

The book of Acts begins with the one accord and stresses the one accord. The early disciples could not have maintained or kept this one accord, however, if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth. [In Acts] we can see that the way they took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word. Not only in Acts but also throughout the entire New Testament, prayer, the Spirit, and the Word were used for the carrying out of God's economy. The different groups in Christianity today use many other ways...In order to maintain the unique one accord we all have to learn to do the same thing by the same way. The substances that constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 85)

Today's Reading

We should not use anything other than prayer, the Spirit, and the Word to carry on the gospel or the church life. Otherwise, we should be prepared for some side effects like dissension, which will damage the real one accord.

It may seem very awkward to take the genuine way. It takes time and patience; we have to labor and toil. Let us toil in the Word, labor in prayer,

并殷勤对待圣灵，这是值得的。我们必须花许多时间进入主的话；我们必须使自己被圣言所浸润、构成甚至泡透。我们也必须被我们与主的接触所构成。我们必须天天时时接触祂，然后我们就要成为正确的人。

你若有负担传福音，必须进入主的话，成为认识主话的人。一个人也许是银行经理或大学教授，但他仍必须在主的话上花时间。…你要出去接触人，需要认识圣言。然后要用你一切可用的时间来祷告，接触活的主。

你在祷告的时候，不要牵挂着自己的工作或别的事物，甚至不要牵挂着传福音。…要将自己向主敞开，让祂进来，至少有十分钟对你说话，光照你，向你指出一切的亏欠、罪恶、邪恶和不纯洁的思想。求祂把你全人带进光中，完全、彻底暴露你真实的光景。这样的祷告会使你有力。你不需要装作有能力。你是被炼净、受管教的人，你一开口，每一句都会成为有能力的话。凡从你口中出来的，都会有能力。…情形所以会如此，是因借着你的祷告，你已经被那洁净人者所浸透。

那洁净你的也是那炼净并浸透你的。作为被主浸透的人，你得着了加力。…祷告使你成了…另一个人…。这样一个祷告的人里外都满有那灵。

不要想采取祷告、那灵与话以外的方式；任何别的方式都会引起异议和分裂（李常受文集一九八六年第一册，一一三至一一六、一一八页）。

参读：使徒行传生命读经，第四十九篇；同心合意为着主的行动，第二章。

and be diligent in dealing with the Holy Spirit. This is worthwhile. We have to spend much time to get into the Word; we have to get ourselves saturated, constituted, and even soaked with the holy Word. We must also get ourselves constituted with our contact with the Lord. We have to contact Him day by day and hour after hour; then we will be the right person.

If you are burdened to preach the gospel, you must get into the Word and be one who knows the Word. A person may be a manager of a bank or a college professor, but he still has to spend time in the Word...For you to go out to contact people, you need to know the holy Word. Then use all your available time to pray to contact the living Lord.

When you pray, do not be occupied with your work or with other things. Do not even be occupied with gospel preaching...Leave yourself open to the Lord. Let Him come in for at least ten minutes to speak to you, to enlighten you, to point out to you all your shortcomings, sinfulness, evil, and impure thoughts. Ask Him to bring your entire being into the light for a full and utter exposure of your real condition. This kind of prayer would make you prevailing. You do not need to pretend that you are powerful. As a purified and chastised person, when you open up your mouth, every word will be a word of power. Whatever comes out of your mouth will be powerful...This will be the case because through your prayer you have been saturated by the cleansing One.

The One who cleanses you is also the One who purifies and saturates you. As a person saturated with the Lord, you will be empowered...Prayer makes your person...Such a person of prayer will be full of the Spirit within and without.

Do not think of taking a way other than prayer, the Spirit, and the Word. Any other way will cause dissension and division. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 91-93, 95)

Further Reading: Life-study of Acts, msg. 49; CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 2

第三周■周二

晨兴喂养

约十七17 求你用真理圣别他们，你的话就是真理。

21 使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。

约翰十七章指明真理、圣别与一是彼此相关的。…十七节将真理与圣别放在一起，因为圣别是出自真理的。当真理在我们里面动工时，结果就是圣别。这个借真理而有的圣别乃是为着一。…真理圣别人，而圣别产生一。

父具体化身在子里，子实化为那灵，而那灵与话乃是一。当我们摸着话时，我们也摸着那灵，于是有些东西就灌输到我们里面的人里。凡这样灌输到我们里面的东西，就是真理。虽然这包含了圣经知识的获得，但在这种知识里有些东西是活的。这就是三一神被我们实化，并且借着话灌输到我们里面。这不仅仅是话；这乃是由三一神所调和、浸透的话，并且灌输到我们里面。这就是叫我们得以自由并圣别我们的真理（李常受文集一九七八年第三册，四四六、四四八页）。

信息选读

我们主要的需要乃是借着主的话让三一神注入到我们里面。这种注入会作工，圣别并变化我们。这样接受主的话不是宗教的作法或规条，而是借着活的话，经历活的三一神—父、子、灵—作到我们里面。借着这样接触主的话，神就一天天加添到我们里面。结果，我们被神所浸透，与祂成为一。…借着真理的话而得圣别，结果就产生一。圣别人的

WEEK 3 — DAY 2

Morning Nourishment

John 17:17 Sanctify them in the truth; Your word is truth.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17 indicates that truth, sanctification, and oneness are interrelated... Verse 17 puts together truth and sanctification, for sanctification issues from the truth. When the truth works within us, the result is sanctification. This sanctification through the truth is for oneness... Truth sanctifies, and sanctification issues in oneness.

The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is one with the word. When we touch the Word, we also touch the Spirit. Then something is infused into our inner being. Whatever is infused into us in this way is the truth. Although this involves the acquisition of biblical knowledge, there is something living inside this knowledge. This is the Triune God realized by us and transfused into us through the word. This is not merely the word. It is the word mingled and saturated with the Triune God and infused into our being. This is the truth that sets us free and sanctifies us. (CWWL, 1978, vol. 3, "Truth Messages," pp. 325, 327)

Today's Reading

Our crucial need is to have the Triune God infused into us through the Word. This infusion works to sanctify us and transform us. To take the Word in this way is not a religious practice or ordinance. It is to experience the living Triune God—the Father, the Son, and the Spirit—being wrought into us through the living Word. By contacting the Word in this way, God is added into us day by day. As a result, we are permeated with God and made one with Him. Sanctification through the word of truth results in oneness.

话，圣别人的灵，圣别人的生命，以及圣别人的神全都是一。因此，我们若被圣别，我们就不得不一。因着所有分裂的因素全被除掉，我们就自然而然是一了。

这些因素中的头一个就是世界。只要你在某方面还是爱世界，那方面的世界就要成为分裂的原因，使你与弟兄姊妹们分开。

分裂的另一个原因是野心。野心就像一只地鼠，隐藏在地下作工造成损害。野心是从里面来暗中破坏的。我们都必须承认我们有野心。什么能杀死我们的野心？责备没有用。…我能由经历中作见证，当我们借着话接触主，并让祂将祂自己注入到我们里面时，真理就分赐到我们里面，杀死我们的野心。…一天过一天，圣别人的真理杀死我们里面野心的成分。野心的细菌是在我们的血轮里，需要以圣别人的真理作“抗生素”来消灭。我们的野心若不被杀死，就不能有真正的一。

我感谢主，我和弟兄们是一，不是因为我们个性相投，或是我们作了什么承诺。我们是一，因为我们的野心被杀死了。这只隐藏的野心“地鼠”，需要借着圣别人的话来消灭。我们若渴望在召会生活里有真正的一，就需要圣别人的真理对付我们的野心。

在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面。…为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。借着蒙保守在三一神里面，我们就成为一。但是何时我们从三一神里面出来，立刻就产生分裂（李常受文集一九七八年第三册，四五〇至四五二页）。

参读：真理信息，第二至三、五章；实行主当前行动之路，第二章。

The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one. Therefore, if we are being sanctified, we can be nothing else but one. We are one spontaneously because all the factors of division are taken away.

The first of these factors is worldliness. As long as you love the world in a certain aspect, that aspect of worldliness becomes a cause of division. It separates you from the brothers and sisters. Anyone who is worldly is through with oneness.

Another cause of division is ambition. Ambition is like a gopher that works underground in a hidden way to cause damage. Ambition undermines from within. We all must admit that we are ambitious. What can kill our ambition? Rebuking does not avail...I can testify from experience, however, that when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition...Day by day the sanctifying truth kills the element of ambition within us. The germ of ambition is in our blood and needs the sanctifying truth as an “antibiotic” to kill it. If our ambition is not killed, there can be no genuine oneness.

I thank the Lord that we brothers are one, not because we have the same disposition or because we have made a certain agreement. Rather, we are one because our ambition is being killed. The hidden “gopher” of ambition needs to be exterminated by the sanctifying word. If we desire to have the genuine oneness in the church life, we need the sanctifying truth to deal with our ambition.

In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God...In order to be one we need to be in the “Us” [v. 21], that is, in the Triune God. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division. By being kept in the Triune God, we are one. But whenever we are out of the Triune God, we are divided immediately. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 328-329)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” chs. 2—3, 5; CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” ch. 2

第三周■周三

晨兴喂养

约十七 22～23 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。

分裂的第三个原因是自高，自高通常伴同着野心。不过，有些人有野心，好像还不高抬自己。另外有些人不只有野心，而且巴不得出人头地，被人高举。这种自高就像一条蛇，引起圣徒中间的分裂。因此，要保守真正的一，我们必须学习不高举自己。

你若是长老或是领头的人，就不该以此为夸口。不要说你是什么要人；最好什么也不是。…你若成为重要人物，就不该到召会来，因为这个地方不是为着你。…在主的恢复里，人人都降为卑。赞美主，我们愿意一无所是而高举基督，祂在宇宙中居首位！基督是独一的重要人物。我们喜欢什么都不是，因着一无所是，我们就真正是一（李常受文集一九七八年第三册，四五二至四五三页）。

信息选读

有人曾鼓励我出版一本书来反驳《神人》那本毁谤的书。但当我把这事带到主面前，主说，“不要作什么。让他们反对你吧。你只该简单地过钉十字架的生活。得胜不在于外面的名声；得胜乃在于钉十字架的生活。让别人来毁谤你，批评你，反对你吧。只要我与你同在，你过着钉十字架的生活，那

WEEK 3 — DAY 3

Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

A third cause of division is self-exaltation, which usually accompanies ambition. Some people, however, are ambitious but do not seem to exalt themselves. Others are ambitious and are consumed with the desire to have preeminence and to be exalted. Such self-exaltation is like a serpent; it causes division among the saints. Therefore, in order to keep the genuine oneness, we must learn not to exalt ourselves.

If you are an elder or a leading one, you should not boast about this. Do not claim that you are somebody. It is better to be nobody...If you want to be somebody, you should not come to the church, for this is not the place for you...In the Lord's recovery everyone is brought low. But praise the Lord, we are willing to be nobody and to exalt Christ, who has the universal preeminence! Christ is the only Somebody. We like to be nobodies, because by being nobodies, we are truly one. (CWWL, 1978, vol. 3, "Truth Messages," pp. 329-330)

Today's Reading

Some have encouraged me to publish a book refuting that slanderous book called The God-Men. But when I brought this matter to the Lord, the Lord said, "Don't do anything. Let them oppose you. You should simply live a crucified life. The victory is not with outward fame; it is with the crucified life. Let others defame you, criticize you, and oppose you. It is enough that I am with you and that you live a crucified life." Here in the crucified life self-exaltation is defeated. Hallelujah, in God's economy the preeminence belongs

就够了。”在钉十字架的生活里，自高被击败了。阿利路亚，在神的经纶里，独有基督居首位！父乐意使祂在凡事上居首位（西一18）。

我感谢主，绝大多数的圣徒都愿意默默无闻，使我们能有真正的一。在已过的五十年间，我们遭受反对和背叛。然而，在主恢复中的圣徒多是忠信的。…我们何等感谢主，圣别人的真理击败了世界、野心和自高。

分裂的第四个因素是意见和观念。意见就像蝎子一般。我们不该坚持自己的意见，而该单纯地寻求主的目标，就是恢复基督作生命和一切，为着召会的建造。凡多年与我同处的人都能见证，除了基督作我们的生命和一切来为着召会之外，我不坚持任何事。我们都该为着这个，而不该为着我们对其他事情的意见和观念。

分裂的四个因素—世界、野心、自高、意见—只能用圣别人的真理来对付。你想你每天早晨接触主，摸着活的话，并且有神圣的实际注入到你里面，你还会分裂么？…当我们这样接触主时，分裂的因素就被克服了。

当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面。唯有借着在三一神里，我们才有真正的一。…属世的基督徒、有野心的基督徒、自高的基督徒、有意见的基督徒是不可能成为一的。反之，主的恢复是建立在真正一的根基上，这一只借着真理之话的圣别才能得着。这在约翰福音中清楚地启示出来了。当世界、野心、自高和意见借着真理圣别人的话受到对付之后，我们就被保守在三一神里，并且有真正的一（李常受文集一九七八年第三册，四五三至四五四页）。

参读：主所渴望的合一与同心并祂所喜悦的身体

to Christ alone! It pleases the Father to give Him the first place in all things (Col. 1:18).

I thank the Lord that the vast majority of the saints are willing to be nobodies so that we can have the genuine oneness. During the past fifty years we have encountered opposition and rebellion. However, most of the saints in the Lord's recovery have been faithful...How we thank the Lord for the sanctifying truth that defeats worldliness, ambition, and self-exaltation!

The fourth factor of division is opinion and concept. Opinion is like a scorpion. We should not hold to our own opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church. Those who have been with me throughout the years can testify that I do not insist on anything except Christ as life and as everything to us for the church. We should all be for this, not for our opinions and concepts regarding other things.

The four factors of division—worldliness, ambition, self-exaltation, and opinion—can be dealt with only by the sanctifying truth. Do you think that if you contact the Lord every morning, touch the living Word, and have the divine reality infused into your being, you will still be divisive?...As we contact the Lord in this way, the factors of division are overcome.

When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God. Only by being in the Triune God do we have the genuine oneness...It is impossible for worldly Christians, ambitious Christians, self-exalting Christians, or opinionated Christians to be one. The Lord's recovery, on the contrary, is based upon the genuine oneness, which we can have only by being sanctified through the word of truth. This is clearly revealed in the Gospel of John. When worldliness, ambition, self-exaltation, and opinion are dealt with by the sanctifying word of truth, we are kept in the Triune God and we have genuine oneness. (CWWL, 1978, vol. 3, "Truth Messages," pp. 330-331)

Further Reading: CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," chs. 1—2

第三周■周四

晨兴喂养

弗四 4～6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里时，我们就不能与别人是一。…我们若盼望与别人是一，就需要从自己里面迁出来，进入父神里。…当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一。

在约翰十七章二十一节主祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面。”这就是在三一神里的一。为着在三一神里，我们必须从自己里面出来。二十二至二十三节说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一。”当我们从自己里面迁出来，留在三一神里面时，基督就活在我们里面。这样我们就被成全成为一（李常受文集一九七八年第三册，四六一至四六二页）。

信息选读

唯有借着被圣别，我们才能住在基督里，基督才能活在我们里面。…被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面。…我们越被圣别，就越脱离自己，越在三一神里面。…圣别是借着话，就是借着真理；也是借着灵，就是借着实际（真理）的灵。…当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们。话和灵都是实际；

WEEK 3 — DAY 4

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others...If we desire to be one with others, we need to move out of the self and into God the Father... When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one.

In John 17:21 the Lord prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." This is the oneness in the Triune God. In order to be in the Triune God, we must move out of ourselves. John 17:22-23a says, "The glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one." When we move out of ourselves and remain in the Triune God, Christ lives in us. In this way we are perfected into one. (CWWL, 1978, vol. 3, "Truth Messages," pp. 336-337)

Today's Reading

Only by our being sanctified can we abide in Christ and can Christ live in us...To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us...The more we are sanctified, the more we are out of ourselves and in the Triune God...This sanctification takes place by the word, which is truth, and by the Spirit, which is the Spirit of truth... As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us. By the word and by the Spirit, both of which are the reality, we are sanctified.

借着这二者，我们就得以圣别。

被圣别不仅仅是从世界中分别出来，更是从我们自己里面迁出来，进入三一神里面。你若核对一下你的经历，就会看见你越接触话，灵越摸着你，你就越脱离自己。你就从一个住处一己，迁移到另一个住处一三一神。我们天天需要这种迁移。我们若不从自己里面迁出来，我们就错了，因为在己里面有世界、野心、自高和意见。…一旦我们从自己里面出来，我们就从世界、野心、自高和意见中分别出来。

当我们在三一神里面，我们就是一。然而，当我们在自己里面，我们就是分裂的。…我们借着真理的圣别，就能迁入祂里面。这样的迁入与话和灵有关。我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。…要有真正的一，首先我们必须从自己里面出来，进入三一神里面；其次，我们需要让主活在我们里面。

真实的一不仅仅是彼此有关连，也不仅仅是配搭，乃是在生命里长大。在生命里长大，意思就是我们从自己里面出来，进入三一神里面，并让基督活在我们里面。我们若迁入三一神里面，并让基督活在我们里面，那么无论我们在哪里，都能与圣徒是一。你若在召会里出了问题，不要埋怨你的环境或圣徒，反要责怪你自己没有从自己里面出来，进入三一神里面，并且没有让基督活在你里面。

在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见和观念。在这个领域里，野心被吞灭，自高消失，观念和意见也都消杀了。这里没有邪恶，却有真正的一。…真正的一是与邪恶相对的。我们需要这样一个真正、真实并纯净的一（李常受文集一九七八年第三册，四六二至四六三、四六五至四六九、四七九页）。

To be sanctified is not merely to be separated from the world; it is to move out of ourselves and into the Triune God. If you check with your experience, you will see that the more you touch the Word and the more the Spirit touches you, the more you move out of yourself. You move from one dwelling place, the self, to another dwelling place, the Triune God. Every day we need to make this move. If we do not move out of ourselves, we are wrong; for in the self there are worldliness, ambition, self-exaltation, and opinion. Once we are out of ourselves, we are separated from worldliness, ambition, self-exaltation, and opinion.

When we are in the Triune God, we are one. When we are in ourselves, however, we are divided...We can move into Him by being sanctified through the truth. This involves both the Word and the Spirit. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place. To have the genuine oneness, we must first move out of ourselves and into the Triune God; second, we must allow the Lord to live in us.

Real oneness is not merely relatedness, nor is it merely coordination. It is the growth in life. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us. If we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality. If you have problems in the church, do not blame your environment or the saints. Instead, blame yourself for not moving out of yourself and into the Triune God and for not allowing Christ to live in you.

In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts. In this realm ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed. Here there is no evil; instead, there is the genuine oneness...The genuine oneness is versus evil. We need a oneness that is so genuine, real, and pure. (CWWL, 1978, vol. 3, "Truth Messages," pp. 337-341, 348)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," chs. 6—8

第三周■周五

晨兴喂养

徒一 14 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。

二二 17 后来我回到耶路撒冷，在殿里祷告的时候，魂游象外。

在使徒行传我们可以看见，早期圣徒为着基督身体生机建造的祷告。我们所需要的祷告，乃是带进那灵浇灌的祷告（一 14，二 1～4、16～17 上）。一百二十位圣徒同心合意祷告了十天，带进那灵的浇灌。…神将祂的整个所是，就是那灵，浇灌在门徒身上。门徒立即与神是一。这里的原则是：将我们自己祷告到神里面，并将神祷告到我们里面。他们的祷告将神从诸天带到地上，并带到他们自己身上。祷告就像我们的呼吸。我们呼吸的时候，空气进入我们里面，我们也进入空气里面，结果空气就浇灌在我们身上。当我们借着祷告经历那浇灌的灵，我们就得着复苏到极点（李常受文集一九八九年第一册，四三四至四三五页）。

信息选读

我们也需要一种祷告，能以震动地，并给门徒圣灵的能力，放胆讲说神的话（徒四 24～31）。门徒们同心合意（24），照着神的话祷告（25～28），借着耶稣的名求神圣的能力（29～30）。…许多时候，环境乃是谎言。当我们出去访人传福音，我们里面也许有个东西说，人不会

WEEK 3 — DAY 5

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

22:17 And when I returned to Jerusalem and was praying in the temple, I went into a trance.

In the book of Acts we can see the prayer of the early saints for the organic building up of the Body of Christ. The prayer that we need is the prayer that brought in the outpouring of the Spirit (1:14; 2:1-4, 16-17a). One hundred twenty saints praying with one accord for ten days brought in the outpouring of the Spirit...God poured out His entire being, the Spirit, upon the disciples. Immediately, the disciples became one with God. Here is the principle of praying ourselves into God and of praying God into us. Their prayer brought God from the heavens to the earth and upon themselves. Prayer is like our breathing. When we breathe, the air gets into us, and we get into the air. The result is that air is poured upon us. When we experience the outpoured Spirit through our prayer, we are refreshed to the uttermost. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," p. 349)

Today's Reading

We also need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness (Acts 4:24-31). The disciples prayed with one accord (v. 24) according to the word of God (vv. 25-28), claiming the divine power through the name of Jesus (vv. 29-30)...Many times the environment is a lie. When we go out to visit people for the preaching of the gospel, there may be something within us saying that people will not open the door to us. This is a lie. Another lie is that people will not open their heart and

向我们开门；这是谎言。另一个谎言是：人不会敞开他们的心和灵来接受主。若是这样，我们就枉然。因此我们必须祷告，以震动环境；我们需要借着祷告来开门。祷告要震动环境，改变环境。我们这样祷告，就会被经纶的灵充满，也会放胆讲说神的话。我们不该相信环境，而必须相信我们的祷告，以改变环境。

行传十章九至十六节给我们看见，使彼得魂游象外，并带给他属天异象的祷告。这个定时的祷告（9）将彼得带到与主的谈话中（13～16）。这是祷告的另一个原则。祷告是要将我们自己祷告到魂游象外（参二二17）。魂游象外就是说，我们从自己里面出来。我们也许被监禁在我们自己里面，但我们需要祷告，从那种监禁里出来。在魂游象外中，…我们能得着神的异象。…我们的己是坚固的监牢，我们需要从其中出来，所以我们需要将自己祷告到魂游象外。许多时候在晨更中，我们读经祷告的时候，觉得我们是从自己里面出来，并且是在与神十分亲近的光景中。…我们魂游象外时，乃是在与主的交谈中，我们和主说话，主也和我们说话。…我们都需要这种带我们魂游象外的祷告。

使徒行传是使徒活动的记载，使徒的活动总是以他们的祷告来配合。我们所交通关于使徒行传里的各种祷告，给我们看见我们需要怎样的祷告。我们需要学习门徒在使徒行传里那样的祷告。这样的祷告能震动环境，摇动监牢的地基，摇动地，摇脱一切的锁链，并打开门。这样的祷告也会带我们进入魂游象外，带我们进入神里面，并将神带进我们里面。然后我们就能与神谈话，领受祂的使命，并受祂的差遣。…我们需要神圣的生命，也需要祷告，叫我们完成一切重要的步骤，使基督的身体借着我们的工作，生机地建造起来（李常受文集一九八九年第一册，四三五至四三七、四三九页）。

参读：召会实际并生机的建造，第九章。

their spirit to receive the Lord. If this is the case, our going is in vain. Therefore, we have to pray to shake the environment. We need to open the doors by our prayer. To pray is to shake the environment, to change the environment. When we pray in such a way, we will be filled with the economical Spirit, and we will have the boldness to speak the word of God. We should not believe in the environment. Instead, we have to believe in our prayer to change the environment.

Acts 10:9-16 shows us the prayer that brought Peter into a trance and brought a heavenly vision to him. This prayer at the appointed time (v. 9) brought Peter into a conversation with the Lord (vv. 13-16). This is another principle of prayer. To pray is to pray ourselves into a trance [cf. 22:17]. A trance means that we have gotten out of our self. We may be imprisoned in our self, but we need to pray out of that imprisonment. In a trance...we can receive visions of God...Our self is a strong prison that we need to get out of, so we need to pray ourselves into a trance. Many times in morning watch, while we are reading the Bible and pray-reading, we have the sensation that we are out of our self and that we are in a situation of being so close to God... When we get into a trance, we are in a conversation with the Lord in which we talk to the Lord and the Lord talks to us...We all need the kind of prayer that brings us into such a trance.

The book of Acts is a record of the activities of the apostles, and the apostles' activities were always matched by their prayers. All the kinds of prayers that we have fellowshiped about in the book of Acts show the kind of prayer that we need to pray. We need to learn to pray the way the disciples in Acts prayed. This kind of prayer can shake the environment, shake the foundation of the prison, shake the earth, shake off all the chains, and open the doors. This prayer will also bring us into a trance, bring us into God, and bring God into us. Then we can converse with God, receive His commission, and receive His sending...We need the divine life, and we need prayer for us to accomplish all the crucial steps for the Body of Christ to be built up organically through our work. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 349-352)

Further Reading: CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," ch. 9

第三周■周六

晨兴喂养

弗六 17～18 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

西四 2 你们要坚定持续地祷告，在此儆醒感恩。

我们必须坚定持续地祷告（西四 2），因为祷告与争战有关。神与撒但双方彼此敌对。撒但这名字是对头的意思。…一面，他是仇敌，想要打败神；另一面，他是对头，在神的范围里想要制造破坏（伯一 6～12，启十二 10）。

虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。…神所拣选并救赎的人，他们是真正决定这场争战胜负的人。如果我们与撒但站在一起，即使神是全能的，祂也会失败。…实在说来，神需要我们。…祂需要我们来进行（与撒但）争战的实际工作。

为了要在神这一边与撒但争战，我们就必须坚定持续地祷告。…整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。

在我们天天祷告的事上，许多经历都能证实，撒但尽其可能地反对我们祷告。譬如，你正好祷告到非常要紧的点上时，电话响了（歌罗西书生命读经，七一八至七一九页）。

信息选读

我们所从事的，乃是一场属灵的争战。…在战场上最需要的，就是儆醒、警觉，知道仇敌要作什么或正在作什么。

WEEK 3 — DAY 6

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

We need to persevere in prayer [Col. 4:2] because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is “adversary.”...On the one hand, he is the enemy trying to defeat God; on the other hand, he is the adversary within God’s realm seeking to cause damage [Job 1:6-12; Rev. 12:10].

Although the battle raging in the universe is between God and Satan, another party is involved,...God’s chosen and redeemed people, the ones who will actually decide the outcome of the battle. If we take sides with Satan, God will lose, even though He is almighty...In a very real sense, God needs us...He needs us to carry on the actual work of warfare [against Satan].

In order to fight on God’s side against Satan, we need to persevere in prayer...The whole world is away from God. To pray is to go against the current, the trend, in the fallen universe.

Many of the experiences we have with respect to prayer day by day prove that Satan opposes our prayer in every way possible. For example, a telephone call may come just when you are at a very important point in your prayer. (Life-study of Colossians, pp. 568-569)

Today’s Reading

We are engaged in a spiritual warfare. The foremost need on the battlefield is to be watchful and alert in order to know what the enemy is doing and what he intends to do.

我们要求主为我们抵挡…相反的祷告。这相反的祷告，也许特别注重我们最近所作的工，注重召会和我在这里的带领；因此我们在主面前所发出的祷告，必须反对这些相反的祷告。

我们要切切记得，在神的工作上，不会有不劳而获的幸运，也不是劳苦努力就一定成功。我们必须领悟，这是一场属灵的争战；作每一件事，走每一步路，都得争战，都要儆醒。

每次我们来在一起祷告时，盼望每一位都开口；…乃是一个一个开口。并且我们的祷告不要太强、太长，要短而活，能彼此堆加，使众人的祷告能连起来，成为一个强而有力的祷告。我们一起祷告，要像赛球一样，会传球也会接球，传得好也接得好。

魔鬼撒但诱人、败坏人，他一切的诡计、一切的作为，都是以一件事为目标，就是争战以阻挠、抵挡、破坏、拆毁神的建造。…历来一班清心爱主，并在灵里进入神永远计划的人，他们都看见且经历一个属灵的争战。…神每一点的恢复，都涉及神的仇敌，都需要争战。…今天你我都必须看见，为着神国度的建造，我们必须从事属灵的争战（李常受文集一九八六年第二册，二八七至二九〇、二九六至二九七页）。

今天在主的恢复里有正确召会生活的先决条件，乃是有祷告的生活（提前二1）。正确的召会是祷告的召会。…不祷告乃是罪。所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪。众召会中的长老必须接受保罗的嘱咐，“第一”要祷告（提摩太前书生命读经，三一至三二页）。

参读：新路实行的异象与具体步骤，第十三至十四篇。

We must ask the Lord to resist prayers that are directed particularly against the work we are carrying out, against the church, and against my leading. The prayers we utter before the Lord must stand against these counter-prayers.

We need to remember that in God's work, there is no such thing as sheer luck, no such thing as gaining without effort. Moreover, there is no guarantee that if we labor and endeavor, we will succeed. We must realize that we are engaged in spiritual warfare. We must fight and be watchful in everything we do and in every step we take.

Whenever we pray together, I hope that everyone will pray...one after another. Our prayers should not be too loud or lengthy. They should be short and living, adding to the one before, so that all the prayers can be joined together as one strong, powerful prayer. We should pray as if we are playing basketball, knowing how to pass and how to catch the ball.

Satan, the devil, with all his wiles and tactics, his temptations and corruptions, has only one goal in mind—to fight against God's building in order to frustrate, withstand, damage, and destroy it...Throughout the centuries, those who love the Lord with a pure heart and who know something about God's eternal purpose in their spirit experience a kind of spiritual warfare...Every step of God's recovery involves His enemy, and every step requires warfare...Today we need to see that there is the need to engage ourselves in spiritual warfare for the building up of God's kingdom. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 227-229, 234-235)

A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life [1 Tim. 2:1]. A proper church is a praying church...Prayerlessness is a sin. All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness. The elders in the churches must take up Paul's charge to "first of all" pray. (Life-study of 1 Timothy, p. 25)

Further Reading: CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," chs. 13—14

第三周诗歌

563

祷告 — 同心合意

8 7 8 7 副 (英 779, 不同调)

降B大调

4/4

B^b
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{5} \mid \dot{5} - \dot{3} \cdot \dot{0} \mid$
 一 要在灵里同心祷告, 不照你心所思想,
 B^b
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{7} \mid 1 - - 0 \mid$
 只照深处恩膏涂抹, 成全主心所愿望。
 F_7
 $2 \cdot 2 \ 2 \ 2 \ 3 \ 2 \mid 1 - 5 - \mid \dot{6} \cdot \dot{6} \ \dot{6} \ \dot{6} \ \dot{7} \ 1 \mid 2 - \#2 - \mid$
 (副) 要在灵里同心祷告, 不照你心所思想,
 B^b E^b B^b E^b F_7 B^b
 $3 \cdot 3 \ 4 \ 3 \ 1 \ \dot{6} \mid \dot{5} - \dot{3} - \mid \dot{4} \cdot \dot{6} \ \dot{5} \ 1 \ \dot{7} \cdot \dot{7} \mid 1 - - 0 \parallel$
 只照深处恩膏涂抹, 成全主心所愿望。

- | | |
|-------------|-----------|
| 二 要在灵里同心祷告, | 借着十架否认己; |
| 一切愿望、所有心意, | 都要让灵来管理。 |
| 三 要在灵里同心祷告, | 坐在天上用权柄; |
| 属地利益全踏脚下, | 进攻空中的首领。 |
| 四 要在灵里同心祷告, | 与众圣徒同祈求; |
| 寻求主的心意、带领, | 灵中和谐永保守。 |
| 五 要在灵里同心祷告, | 儆醒、祷告要持久; |
| 为神国度和神荣耀, | 儆醒、祷告到成就。 |
| 六 要在灵里同心祷告, | 和谐一致寻求神; |
| 在主身体的灵里面, | 永远祷告凭同心。 |

WEEK 3 — HYMN

Pray with one accord in spirit

Prayer — With One Accord

779

1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er sought.

2. Pray with one accord in spirit,
By the cross deny the soul;
All desires and all intentions
Let the Spirit now control.
3. Pray with one accord in spirit,
Pray as in the heavenlies;
All the earthly interests treading,
Fight the principalities.
4. Pray with one accord in spirit,
Supplicate relatedly;
Seek the Lord, His mind, His leading,
In the Spirit's harmony.
5. Pray with one accord in spirit,
Pray and watch persistently;
For God's kingdom and His glory,
Pray and watch in harmony.
6. Pray with one accord in spirit
Seeking God in unity;
In the Spirit of the Body
Ever pray in harmony.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第四周

复活、升天、 包罗万有的基督

诗歌：224

读经：徒一 8～11，二 32～36，三 13～15，四 33，五 30～32，七 56，二十 28，十六 31

【周一】

壹 使徒行传所启示的基督乃是在复活里——
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，祂就从死里复起了。

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 26、46，徒三 13、15、26，四 10、33，五 30～31。
- 2 主耶稣的复活回头指向祂的成为肉体、人性、为人生

Week Four

The Resurrected, Ascended, and All-inclusive Christ

Hymns: 277

Scripture Reading: Acts 1:8-11; 2:32-36; 3:13-15; 4:33; 5:30-32; 7:56; 20:28; 16:31

§ Day 1

I. 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, 46; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.
2. The resurrection of the Lord Jesus points back to His incarnation, humanity,

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。

【周二】

贰 使徒行传所启示的基督乃是在升天里——
9～11，二 32～36，五 31：

- 一 复活是生命的事，而基督的升天是地位的事，并且地位事关权柄。
- 二 主的升天引进祂在诸天里的生活与职事；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诸天之上，作神行政的中心—启五 6：
 - 1 这位复活者现今坐在诸天之上，执行神的行政—来十二 2。
 - 2 复活的基督升到诸天之上，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。
- 四 升天的基督也得着了宝座、荣耀和宇宙中一切的权柄—启五 6，来一 3，二 9，太二八 18。
- 五 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。

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.

§ Day 2

II. The Christ revealed in Acts is in ascension—1:9-11; 2:32-36; 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.
- D. 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.
- E. 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.

六 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。

【周三】

叁 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：

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；祂是在生命中作创始者，作元帅——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。

二 基督是神的仆人——25～26 节：

- 1 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。
- 2 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。

【周四】

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

F. 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.

§ Day 3

III. 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:

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, in 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.

B. Christ is God's Servant—vv. 25-26:

1. 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.
2. 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.

§ Day 4

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。

【周五】

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”（约壹一 7），得着、买来、救赎了召会。
- 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 so that the environment might be fit for God's chosen people to receive His salvation—cf. 17:26-27.

§ Day 5

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—提前一 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.

第四周■周一

晨兴喂养

徒一 3 祂〔基督〕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。

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。

主是神，也是复活，…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）。

主的复活是使徒见证的中心点。这见证回顾祂的成为肉体、人性、在地上的为人生活，以及神所命定的死（徒二 23），并指向祂的升天、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。…使徒乃是传讲并供应整本圣经所启示包罗万有的基督（徒一 22 注 1）。

信息选读

只要（主耶稣）在肉体里，祂就不能在门徒里面。因此，在约翰福音里祂向他们指明，祂死而复活是与他们有益的。祂在复活里就能够进到门徒里面作生命，并且留在他们里面作人位，借以繁殖祂自己。

主耶稣在复活以后，成为赐生命的灵回到门徒那里，并将自己吹进他们里面（约二十 22）。祂不是教训门徒，也不是给他们一篇道，乃是将祂自己吹

WEEK 4 — DAY 1

Morning Nourishment

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

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.

The Lord is both God and resurrection..., possessing the indestructible life (Heb. 7:16). Since He is such an ever-living 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)

The Lord's resurrection was the focus of the apostles' testimony. It points back to His incarnation, humanity, human living on the earth, and God-ordained death (Acts 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, was all-inclusive...They preached and ministered the all-inclusive Christ as He is revealed in the entire Scripture. (Acts 1:22, footnote 1)

Today's Reading

As long as [the Lord Jesus] was in the flesh, He was unable to be in the disciples. Therefore, in the Gospel of John He indicated to them that it was expedient for them that He die and then be resurrected. In resurrection He would then be able to enter into the disciples as life and remain in them as their person and thereby propagate Himself.

After His resurrection the Lord Jesus came back to the disciples as the life-giving Spirit and breathed Himself into them (John 20:22). Instead of teaching the disciples or giving them a lecture, He breathed Himself into

进他们里面。…主将祂自己吹进门徒里面，就是将祂自己繁殖到他们里面作生命。

主将自己吹到门徒里面以后，又在经纶上与他们同在四十天(徒一3)。…主将自己活活地显给门徒看，目的是要训练门徒习惯并享受祂看不见的同在。在约翰福音里没有明言，也没有暗示，指明主将自己吹到门徒里面以后就离开他们。虽然他们不觉得祂的同在，实际上祂仍与他们同在。…在主受死以前，祂肉体的同在是看得见的。在主复活以后，祂灵的同在是看不见的。祂在复活后的显现或显出，是要训练门徒领悟、享受并习惯祂看不见的同在。看不见的同在比看得见的同在更便利、更优越、更宝贵、更丰富也更真实。主看不见的同在，就是在祂复活里的那灵。主已将那灵吹进门徒里面，那灵要一直与他们同在。

主将祂自己吹进门徒里面以后，就素质说，祂绝没有离开他们。然而，就经纶说，祂时隐时现。主在经纶上时隐时现，为要训练门徒，完成他们未了半年的教育。

行传一章三节说到祂的显现，这不是说祂曾离开门徒，不过是使祂的同在对他们成为看得见的，训练他们不断地体认并享受祂看不见的同在。…三年半之久，祂在肉体里与他们同在，乃是看得见的。他们看见祂，摸祂，并与祂同吃，他们之中有一个甚至侧身挨近祂的怀里(约十三23)。忽然，祂看得见的同在被取去。后来主回到门徒那里，将祂自己吹进他们里面。从那时起，主与门徒的同在成了看不见的。…虽然主属灵的同在是看不见的，却比祂看得见的同在更真实、更重要。…祂看不见的同在是无所不在的。不论我们在哪里，主看不见的同在都随着我们。实际上，祂看不见的同在不仅是随着我们—这同在乃是在我们里面(使徒行传生命读经，二六至二八页)。

参读：使徒行传生命读经，第三、三十七篇。

them...The Lord's breathing of Himself into the disciples was His propagation of Himself in them as life.

After the Lord breathed Himself into the disciples, He stayed with them economically for forty days [Acts 1:3]...The Lord's presenting Himself alive was for the purpose of training the disciples to practice and enjoy His invisible presence. In the Gospel of John there is no word or hint indicating that the Lord left the disciples after breathing Himself into them. Actually, He stayed with them, though they were not conscious of His presence...Before His death the Lord was in the flesh, and His presence was visible. After His resurrection the Lord became the Spirit, and His presence was invisible. His manifestations, or appearances, after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real than His visible presence. In His resurrection this dear presence of His was just the Spirit, whom He breathed into the disciples and who would be with them all the time.

After the Lord breathed Himself into the disciples, He never left them essentially. However, economically, He would appear and then disappear. The Lord appeared and disappeared economically in order to train the disciples.

His appearing spoken of in Acts 1:3 does not mean that He ever left the disciples. It simply means that He made His presence visible to them, training them to realize and enjoy continually His invisible presence. For three and a half years He had been with them visibly in the flesh. They saw Him, touched Him, and ate with Him. One of them even reclined on His bosom (John 13:23). Suddenly, His visible presence was taken away. Then the Lord came back to the disciples to breathe Himself into them. From that time onward, the Lord's presence with the disciples became invisible. Although the Lord's spiritual presence is invisible, it is more real and vital than His visible presence...His invisible presence is everywhere. Wherever we are, the Lord's invisible presence is with us. Actually, His invisible presence is not merely with us—it is within us. (Life-study of Acts, pp. 21-23)

Further Reading: Life-study of Acts, msgs. 3, 37

第四周■周二

晨兴喂养

徒二 32 ~ 34 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。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。大卫并没有升到诸天之上，但祂自己说，“主对我主说，你坐在我的右边。”

在行传二章二十二至三十六节，彼得见证作工、受死、复活并升天的耶稣。在三十六节彼得宣告说，“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。”耶稣被立为主，是要得着万有；祂被立为基督，是要执行神的使命。就着是神而言，主耶稣已经是主；在祂的神性里，祂不需要被立为主。但就着是人而言，祂是在升天里被神立为万有的主。神立耶稣作万有的主以得着万有，包括我们在内（使徒行传生命读经，九一页）。

信息选读

主耶稣也是基督，甚至从永远就是了。不仅如此，祂是生为基督（路二 11）。然而，祂是在升天里才正式被立为神的基督。…神已经任命祂，但在祂的升天里，神仍使祂就职而有基督的职分，以执行神的使命。但愿我们都对这事实有深刻的印象：在行传二章三十六节，“主”是指着所有，“基督”是指着使命。

十四至四十七节的记载，强调彼得对基督的讲说。彼得说到基督，甚至说出基督，这是信徒讲说基督的头一个事例。在他的讲说里，彼得向我们陈明那人耶稣，为祂作见证。彼得特别说到作工、受死、复活并升天的主耶稣。

WEEK 4 — DAY 2

Morning Nourishment

Acts 2:32-34 This Jesus God has raised up, of which we all are witnesses. 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. For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at My right hand.”

In Acts 2:22-36 Peter witnessed of Jesus in His work, death, resurrection, and ascension. In verse 36 Peter declared, “Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.” Jesus was made the Lord to possess all, and He was made the Christ to carry out God’s commission. As God, the Lord Jesus was already the Lord, and in His divinity there was no need for Him to be made Lord. Nevertheless, in His ascension He, as a man, was made the Lord of all by God. God made Jesus the Lord of all to possess all things, including us. (Life-study of Acts, p. 81)

Today’s Reading

The Lord Jesus was also Christ, even from eternity. Furthermore, He was born as the Christ (Luke 2:11). However, in His ascension He was officially made the Christ of God...God had already appointed Him, but in His ascension He still inaugurated Him into His office as the Christ to carry out God’s commission. May we all be impressed with the fact that in Acts 2:36 Lord refers to possession, and Christ refers to commission.

Acts 2:14-47 emphasizes Peter’s speaking concerning Christ. Peter spoke of Christ, and he even spoke forth Christ. This is the first case of the speaking of Christ by the believers. In his speaking, Peter presented to us the man Jesus and witnessed to us concerning Him. In particular, Peter spoke of the Lord Jesus in His work, death, resurrection, and ascension.

彼得在行传二至五章讲说基督，没有说到祂是神的儿子。…反而强调主耶稣是人。他这样强调，是因犹太人将基督当作人钉在十字架上，看祂不过是一个受藐视的人，一个拿撒勒人，一个身分卑微的人。因此，彼得说，犹太人所看作卑微的那一个拿撒勒人，在祂所作的一切事上都蒙神称许。…彼得讲说基督，产生了基督的繁殖。五旬节那天，这繁殖产生了得救的三千人。…从这里我们看见，讲说基督必定使基督繁殖到相信祂的人里面。不仅如此，这些基督所繁殖的信徒，成了召会。因此，我们在二章看见，讲说基督产生了在耶路撒冷的召会，在这一章有基督的繁殖和召会生活。

彼得讲说那作工、受死、复活并升天的主耶稣以后，就教导并劝勉那些受灵感动的人悔改、受浸并得救（37～41）。三十七至三十八节说，“众人听了，觉得扎心，就对彼得和其余的使徒说，诸位，弟兄们，我们当怎样行？彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”在这里彼得首先吩咐人要悔改。…悔改一辞，原文意，此后想法不同，即心思改变。悔改就是心思改变，懊悔已往，为着将来而转变。在消极方面，在神面前悔改，不仅是为着罪与过犯悔改，也是为着世界及其败坏悔改（这世界及其败坏，霸占并败坏神为祂自己所造的人）；且是为着我们已往弃绝神的生活悔改。在积极方面，悔改乃是在每一面、每一事上转向神，为着达成神造人的目的。所以，这是悔改归向神（二十 21）（使徒行传生命读经，九一至九三页）。

参读：使徒行传生命读经，第十一篇。

In his speaking concerning Christ in chapters 2 through 5 of Acts, Peter did not refer to Him as the Son of God...Rather, in these chapters Peter stressed that the Lord Jesus is a man. The reason for this emphasis is that the Jews crucified Christ as a man, regarding Him merely as a despised man, a Nazarene, a person of low estate. Therefore, Peter said that the One regarded by the Jews as a lowly Nazarene was approved by God in all that He did...Peter's speaking of Christ produced the propagation of Christ. On the day of Pentecost this propagation included the three thousand souls who were saved...From this we see that the speaking of Christ surely leads to the propagation of Christ in those who believe in Him. Furthermore, the believers as Christ's propagation become the church. Therefore, in chapter 2 we see that the speaking of Christ produced a church in Jerusalem. In this chapter we have both the propagation of Christ and the church life.

After Peter spoke concerning the Lord Jesus in His work, death, resurrection, and ascension, he instructed and exhorted the Spirit-moved ones to repent, to be baptized, and to be saved (vv. 37-41). Acts 2:37 and 38 say, "When they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers? And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." Here Peter first told the people to repent...Literally, the Greek word for repent means "to think differently afterward," that is, to have a change of mind. To repent is to have a change of mind with regret for the past and a turn for the future. On the negative side, to repent before God is not only to repent of sins and wrongdoings but also to repent of the world and its corruption, which usurp and corrupt people whom God created for Himself, and to repent of our God-forsaking life in the past. On the positive side, it is to turn to God in every way and in everything for the fulfillment of His purpose in creating man. Therefore, it is a repentance unto God (20:21). (Life-study of Acts, pp. 81-83)

Further Reading: Life-study of Acts, msg. 11

第四周■周三

晨兴喂养

徒二 23 祂既按着神的定义先见被交给人，你们就借着不法之人的手，把祂钉在十字架上杀了。

三 15 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。

“创始者”（徒三 15）原文的意思是创始者、起源、起始者、元首、元帅。这辞指明基督是生命的起源或起始者，因此是生命的创始者，与前节的凶手相对。

和合本在行传三章十五节说“生命的主”。这是不恰切的翻译。在十五节，“创始者”不是指主，乃是指生命的源头、起源，甚至是起始者，就是生命的创始者。彼得在这里说，那医治者（1～10）是生命的源头，就是生命的起始者；祂在生命上是创始者，是元首。彼得指明那医治者不仅是医治者—祂乃是生命的源头、起源并起始者（使徒行传生命读经，一一七至一一八页）。

信息选读

行传三章所有的不仅仅是医治，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。

许多基督徒遵照传统的神学，肤浅地读圣经。因这缘故，我鼓励众圣徒放下传统神学，回到圣经。圣经里有许多需要我们挖掘的深“矿”，这些深矿之一就是行传三章十五节的“创始者”这辞。…十五节的“创始者”这辞，指明生命来自这医治者；祂是圣别者，并公义者。这医治者不仅有医治的能力；祂自己就是生命的源头，起源，因为祂是生命的创始者，起始者。我们有生命，

WEEK 4 — DAY 3

Morning Nourishment

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

The Greek word rendered “Author” [Acts 3:15] is *archegos*, meaning “author, origin, originator, chief leader, captain.” It denotes Christ as the origin or Originator of life, hence the Author of life, in contrast to a murderer in the previous verse.

“The Prince of life” [KJV]...is a poor rendering. In 3:15 *archegos* does not denote a prince; it denotes the very source, origin, even Originator, of life, the Author of life. Here Peter was saying that the Healer [vv. 1-10] is the source of life, the Originator of life; He is the Author, the chief Leader, in life. Peter was indicating that the Healer is not merely a Healer—He is the source, origin, and Initiator of life. (Life-study of Acts, p. 102)

Today's Reading

What we have in chapter 3 of Acts is not merely a matter of healing. Here we see the imparting of life into others. This is to propagate Christ. For such a propagation we need the Lord as the Author of life, as the source of life.

Many Christians, following traditional theology, read the Bible in a shallow way. This is the reason I encourage the saints to drop traditional theology and come back to the Bible. In the Bible there are many deep “mines” in which we need to dig. One of these deep mines is the Greek word *archegos* in 3:15. The word Author in verse 15 indicates that life comes from this Healer, who is the holy One and the righteous One. This Healer has not only the power to heal; He Himself is the source, the origin of life, for He is the Author, the Originator of life.

我们也就有医治。人生病的原因就是在生命上软弱。医生知道，当我们在生命上软弱，我们就会生病。但如果我们在生命上刚强，这生命就要吞灭死亡。

彼得要人知道，他们所杀害的那位乃是生命的创始者。祂不仅是医治者—祂是那生命的创始者。虽然祂被杀害，神却叫祂从死人中复活了。…论到主是人，新约告诉我们，神叫祂从死人中复活；但论到祂是神，新约告诉我们，祂自己从死人中复活（罗十四 9）。不仅如此，使徒是复活基督的见证人，见证祂的复活，这乃是完成神新约经纶的重点—中心点。

彼得说，“因信祂的名，祂的名便叫你们所看见所认识的这人健壮了；借着祂而来的信，叫这人在你们众人面前完全好了。”（徒三 16）“因信祂的名”，照原文直译是，“在对祂名的信上。”就是在对祂名之信的立场上。名是指人位，人位是名的实际；因此这名是有能力的。

在十七至十八节彼得接着说，“弟兄们，我晓得你们作这事是出于无知，你们的官长也是如此，但神借着众申言者的口所预先宣告，祂的基督将要受害的事，就这样应验了。”基督救赎的死，首先是由神在永远里命定（二 23），然后在旧约时代借众申言者预先宣告。这再一次证明基督的死不是历史上偶然的事，乃是神按祂喜悦的定旨所计划，并借着众申言者所预先宣告的行动。

彼得指明主耶稣是申言者：“摩西曾说，‘主神要从你们弟兄中间，给你们兴起一位申言者像我，凡祂向你们所说的，你们都要听从。凡不听从那申言者的人，必要从民中灭绝。’”（三 22～23）因此，在这章中我们看见主耶稣是仆人、圣别者、公义者、生命的创始者以及申言者（使徒行传生命读经，一一八至一一九页）。

参读：使徒行传生命读经，第十三篇。

When we have life, we also have healing. The reason people become sick is that they are weak in life. Medical doctors know that when we are weak in life, we may become ill. But if we are strong in life, the life will swallow up death.

Peter wanted the people to realize that the One they killed is the Author of life. He is not only the Healer—He is the Author of life. But although He was killed, God raised Him from the dead...Regarding the Lord as a man, the New Testament says that God raised Him from the dead. But considering Him as God, it tells us that He Himself rose from the dead (Rom. 14:9). Furthermore, the apostles were witnesses of the resurrected Christ, bearing witness of His resurrection, which is the crucial focus in the carrying out of God's New Testament economy.

Peter said, “Upon faith in His name, His name has made this man strong, whom you behold and know; and the faith which is through Him has given him this wholeness of health before you all” [Acts 3:16]. The Greek words rendered “upon faith in His name” literally mean “on the faith of His name,” that is, on the ground of faith in His name. The name denotes the person. The person is the reality of the name; hence, the name is powerful.

In verses 17 and 18 Peter went on to say, “Now, brothers, I know that you acted in ignorance, as also your rulers did; but the things which God announced beforehand through the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.” First, the redeeming death of Christ was determined by God in eternity (2:23) and announced beforehand through the prophets in the Old Testament time. This proves again that Christ's death was not a historical accident but an act planned by God according to the purpose of His good pleasure and announced beforehand through the prophets.

Peter indicated that the Lord Jesus is the Prophet: “Moses said, ‘A Prophet will the Lord your God raise up unto you from your brothers, like me; Him shall you hear in whatever things He speaks to you. And it shall be that every soul who does not hear that Prophet shall be utterly destroyed from among the people’” [3:22-23]. Therefore, in this chapter we see that the Lord Jesus is the Servant, the holy One, the righteous One, the Author of life, and the Prophet. (Life-study of Acts, pp. 102-103)

Further Reading: Life-study of Acts, msg. 13

第四周■周四

晨兴喂养

徒五 31 这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。

约十七 2 正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。

耶稣的成为肉体，使祂成了一个人；祂在地上的为人生活，使祂有资格作人的救主；祂的钉十字架，使祂为人成就了完全的救赎；祂的复活，称义了祂救赎的工作；祂的高举，使祂就职为管治的元首，能以作救主（徒五 29～31）。…（行传五章三十节的）“元首”，（在三章十五节作“创始者”，）原文意创始者、起源、起始者、元首、元帅…。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（徒十七 26～27，约十七 2）（使徒行传生命读经，一六四至一六五页）。

信息选读

今天管治这地的是谁？我们可以说，这地是由各国的君王和总统管治，但主耶稣这位至高的管治者，乃是在他们之上（参启一 5）。…新约说基督是君王的元首。彼得说祂是元首，是管治者的首长。

实在是如此，基督是君王的元首，祂把所有的君王都废去了。只有祂是管治者。不仅如此，按照启示录十九章十六节，祂是万王之王，万主之主。基督既是管治者，又是君王。祂是管治者，管治全地。

WEEK 4 — DAY 4

Morning Nourishment

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.

Jesus' incarnation made Him a man, His human living on earth qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work, and His exaltation inaugurated Him to be the ruling Leader that He might be the Savior [Acts 5:29-31]. The Greek word rendered "Leader" ["Author" in 3:15] is archegos, meaning "author, origin, originator, chief leader, captain."...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 (Acts 17:26-27; John 17:2). (Life-study of Acts, p. 141)

Today's Reading

Who rules the earth today? We may say that the earth is ruled by kings and presidents, but the Lord Jesus as the highest Ruler is above them [cf. Rev. 1:5]...The New Testament speaks of Christ as the Ruler of the kings, and Peter said that He is the Leader, the chief Ruler.

In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler. Furthermore, according to Revelation 19:16, He is the King of kings and the Lord of lords. Christ is both the Ruler and the King. As the Ruler, He rules the entire earth. It may seem that kings and presidents

表面看来，是君王和总统在管治这地，好像主耶稣并不在宝座上。但这位似乎不在宝座上的，却是所有登宝座者的管治者。今天全世界都在主的治理之下，祂实在是元首，是管治者的首长。

祂是元首，管治者，祂管治这地的目的，乃是为叫我们得着救恩。祂在管治，叫我们可以得救。…有许多（移民到美国的人）向主非常敞开。但他们若是留在（自己的国家），就不可能这样敞开。主耶稣运用祂的权柄，使许多外国人来到美国。他们一到达，就成了向主敞开的。这说明主管治这地是为着拯救人。

我们相信神已先拣选了我们，然后在适当的时候，这位地上君王的元首主耶稣，运用祂的权柄产生了某种环境，叫我们别无选择，只有相信祂。…我们已经被基督捉住，且被捉在祂里面。不仅如此，我们也被捉在召会生活里。就某种意义说，这是我们的光景。我们已经在主的主宰里被祂捉住了。

我们得救以前像随意跑动的老鼠，但主耶稣运用祂的主宰权柄，设下捕捉笼来捉我们。我们跑得越快，祂越容易捉住我们。在这件事上，祂是主宰的。祂是君王的元首，安排环境，困迫我们相信祂。没有这样的环境，我们就不会相信祂。实际上，相信主并不在于我们，完全在于祂。祂已经被高举作所有君王的元首，为要安排环境，使祂所拣选的人相信祂。

彼得在行传五章三十一节说，神已将基督高举在自己的右边，作元首，作救主。主捉住我们之后，就成了我们的救主。不过，祂不是拯救我们不被捉住，而是把我们留在“捕捉笼”里，为要拯救我们脱离神的定罪、火湖以及许多恶事。祂作元首是为着权柄，祂作救主是为着救恩（使徒行传生命读经，一六五至一六七页）。

参读：使徒行传生命读经，第十七至十八篇。

rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. He is truly the Leader, the chief Ruler.

As the Leader, the Ruler, He is ruling the earth for the purpose of our salvation. He is ruling so that we may be saved...A great many...immigrants are very open to the Lord. But if they had remained in [their country], it is not likely that they would be this open. The Lord Jesus exercises His authority to cause so many foreigners to come to this country. Then once they arrive, they become open to Him. This is an illustration of the Lord's ruling the earth for the sake of saving people.

We believe that God has chosen us, and then at the right time the Lord Jesus, the Ruler of the kings of the earth, exercised His authority to produce a certain environment so that we had no choice except to believe in Him... We have been “caught” by Christ and in Christ; furthermore, we have been caught in the church. In a sense, this is our situation. We have been caught by the Lord in His sovereignty.

Before we were saved, we were like mice running loose. But the Lord Jesus exercised His sovereign authority to set up a trap to catch us. The faster we ran, the easier it was for Him to catch us. In this matter He is sovereign; He is the Ruler of the kings, arranging the environment so that we were constrained to believe in Him. Without such an environment, we would not have believed in Him. Actually, believing in the Lord does not depend on us—it depends altogether on Him. He has been exalted to be the Leader over all the kings to arrange the environment so that His chosen people will believe in Him.

In Acts 5:31 Peter said that God has exalted Christ to His right hand as Leader and Savior. After the Lord catches us, He becomes our Savior. However, He does not save us from being caught; rather, He keeps us in a “trap” in order to save us from God's condemnation, from the lake of fire, and from many evil things. His being the Leader is for authority, and His being the Savior is for salvation. (Life-study of Acts, pp. 141-143)

Further Reading: Life-study of Acts, msgs. 17—18

第四周■周五

晨兴喂养

徒七 56 …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。

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。…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（新约总论第九册，二七六至二七七页）。

信息选读

根据行传七章五十五节，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）。…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。这指明主极其关切为祂受逼迫的人。

WEEK 4 — DAY 5

Morning Nourishment

Acts 7:56 ...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.

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...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. (The Conclusion of the New Testament, p. 2990)

Today's Reading

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)...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. This indicates that the Lord was greatly concerned for His persecuted one.

司提反不在意周遭的环境。反之，因着满有圣灵，他定睛望天。在行传七章二节司提反说，荣耀的神向亚伯拉罕显现。五十五至五十六节告诉我们，司提反看见神的荣耀，又看见人子耶稣站在神的右边。在整本新约里，这事只发生过一次。…地弃绝司提反，向他关闭，诸天却向他开了，指明诸天与他同在，并为着他（新约总论第九册，二七七至二七八页）。

在行传二十章二十八节保罗说，神的召会是祂“用自己的血”所买来的。这指明神宝贵召会，以及召会在神眼中宝贵、超绝的价值。这…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，和神一样宝贵召会。…神自己的血，就是耶稣基督的血（约壹一7）。这也含示主耶稣就是神。

当主耶稣在十字架上为我们的罪受死时，在素质一面神就在祂里面。所以，为我们的罪受死的那一位乃是神人。但在某个时刻，当公义的神审判这位神人时，在经纶一面神离开了祂。神弃绝基督乃是经纶的事，与执行神的审判有关。

因为主耶稣从圣灵成孕，从神生且生来就有神，所以祂有圣灵作祂神圣所是的内在素质。因此，神不可能在素质一面离开祂，弃绝祂。但是，当那曾降在祂身上，作经纶能力以完成祂职事的灵离开祂时，祂就在经纶一面为神所弃绝。但神的素质仍留在祂里面。所以，祂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（使徒行传生命读经，五三六、五四四至五四五页）。

参读：使徒行传生命读经，第二十一、五十三篇。

Stephen did not care for the environment. Rather, being full of the Spirit, he looked intently into heaven. In Acts 7:2 Stephen said that the God of glory appeared to Abraham. Now we are told that Stephen saw the glory of God and Jesus as the Son of Man standing at the right hand of God [v. 56]. In the entire New Testament this occurred only once...The earth rejected Stephen and was closed to him, but the heavens opened up to him, indicating that the heavens were with him and for him. (The Conclusion of the New Testament, pp. 2990-2991)

In Acts 20:28 Paul said that the church of God has been obtained “through His own blood.” This indicates the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God... [This touches] 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 also treasure the church as God did. God’s own blood is the blood of Jesus Christ (1 John 1:7). This also implies that the Lord Jesus is God.

When the Lord Jesus was on the cross dying for our sins, God was in Him essentially. Therefore, the One who died for our sins was the God-man. But at a certain point the righteous God, while judging this God-man, left Him economically. God’s forsaking of Christ was an economical matter related to the carrying out of God’s judgment.

Because the Lord Jesus was conceived of the Holy Spirit and was born of God and with God, He had the Holy Spirit as the intrinsic essence of His divine being. Therefore, it was not possible for God to leave, to forsake, Him essentially. Nevertheless, He was forsaken by God economically when the Spirit, who had descended upon Him as the economical power for the carrying out of His ministry, left Him. But the essence of God remained in His being. Therefore, He 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. (Life-study of Acts, pp. 453, 460-461)

Further Reading: Life-study of Acts, msgs. 21, 53

第四周■周六

晨兴喂养

徒十 34～35 彼得…说，我真看出神是不偏待人的，各国中那敬畏祂，行义的人，都为祂所悦纳。

十七 31 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。

〔在〕行传十章三十四至三十六节…彼得首先说，神是不偏待人的；接着说，各国中那敬畏神，行义的人，都为祂所悦纳。各国中那敬畏神，行义的人，仍是堕落人类的一部分。神悦纳他们，乃是因基督的救赎。在基督之外，没有一个堕落的人能本于行为得称义（罗三 20，加二 16）。

在行传十章三十六节，彼得宣告耶稣基督是万人的主。…“万人”在此指一切的人（提前二 4），不仅指犹太人，也指外邦人。彼得在这里的话指明，他如今领悟神已经立基督为犹太人和外邦人的主，祂并不偏待人（使徒行传生命读经，二七七至二七八页）。

信息选读

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（新约总论第九册，二九三页）。

保罗在行传十七章三十至三十一节接着说，“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。”神所定审判天下的日子，乃

WEEK 4 — DAY 6

Morning Nourishment

Acts 10:34-35 ...Peter said, In truth I perceive that God is not a respecter of persons, but in every nation he who fears Him and works righteousness is acceptable to Him.

17:31 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.

[In] Acts 10:34-36...first, Peter said that God is not a respecter of persons. Then he went on to say that in every nation those who fear God and work righteousness are acceptable to Him. Those who fear God and work righteousness in every nation are still a part of fallen mankind. God accepts them in view of the redemption of Christ. Outside of Christ, no fallen man is justified by his works (Rom. 3:20; Gal. 2:16).

In Acts 10:36 Peter declared that Jesus Christ is Lord of all...This all refers to men (1 Tim. 2:4), not only Jews but also Gentiles. Peter's word here indicates that he now realized that God had made Christ the Lord of both the Jews and the Gentiles. (Life-study of Acts, pp. 239-240)

Today's Reading

Christ is a man to judge the world, designated by God in righteousness, and proved by God's raising Him from the dead. (The Conclusion of the New Testament, p. 3004)

In Acts 17:30 and 31 Paul went on to say, "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." The day set by God for the judgment of the world will

指千年国来到以前，基督在祂荣耀的宝座上，审判活人（就是在祂再来时地上的万国）的日子（太二五 31～46）。…按照行传十章四十二节，基督是神所立定，“要审判活人死人的那一位。”在千年国之后，祂要在白色大宝座上审判死人（参启二十 11～15）。提后四章一节和彼前四章五节也说，基督要审判活人和死人。行传十七章三十一节的日子，特别是指基督审判活人的日子，因为在这日子祂要审判“天下”，那应当是单指活人说的。基督要借祂的回来，带进审判全地的日子。祂为神所设立来施行这审判；神叫祂从死人中复活，是这事有力的凭据。

三十一节“可信的凭据”，或作信证，确据，保证。基督的复活证实并保证祂要回来，审判地上所有的居民。这审判有这样的保证，使我们能相信，并引导我们悔改（30）。

保罗论到基督是神所设立的人，论到祂复活的话，指明保罗完全由这一位以及祂的复活所组成。保罗完全是由耶稣的灵所引导、带领并指引。因着他是由耶稣的灵所组成，所以不论他讲什么题目，目标都是传讲基督和祂的复活（使徒行传生命读经，四七三至四七四页）。

行传十六章三十一节说，“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，二九二页）。

参读：使徒行传生命读经，第三十、四十七篇。

be the day when Christ will judge living men, that is, the nations on the earth at His coming back, on the throne of His glory before the millennium (Matt. 25:31-36)...According to Acts 10:42, Christ has been designated by God “to be the Judge of the living and the dead.” He will be the Judge of the dead after the millennium at the great white throne [cf. Rev. 20:11-15]. Second Timothy 4:1 and 1 Peter 4:5 also say that Christ will judge both the living and the dead. The day in Acts 17:31 refers particularly to the day when Christ will judge the living, because on this day He will judge the world, which should refer only to living men. This day of Christ’s judgment on earth will be brought in by His coming back. He has been designated by God to execute this judgment, and God’s raising Him from the dead is strong proof of this.

The Greek word rendered “proof” in 17:31 may also be translated “faith,” “assurance,” “guarantee.” The resurrection of Christ is proof and assurance that He is coming back to judge all the inhabitants of the earth. This is guaranteed so that we may have faith in it and that it may lead us to repent (v. 30).

Paul’s word regarding Christ as the man designated by God and regarding His resurrection indicates that Paul was fully constituted of this One and of His resurrection. Paul was led, guided, and directed absolutely by the Spirit of Jesus. Because he was constituted of the Spirit of Jesus, his goal, no matter what the subject in speaking, was to preach Christ and His resurrection. (Life-study of Acts, pp. 399-400)

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, p. 3003)

Further Reading: Life-study of Acts, msgs. 30, 47

第四周诗歌

224

圣灵的丰满 — 灵浸

C 大调

8 7 8 7 8 7 (英 277)

4/4



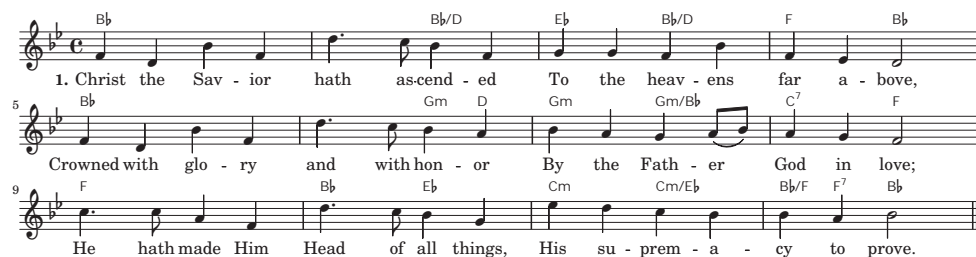
- 二 从这升到神前基督，圣灵已经浇下来，
浇在祂的身体上面，给祂肢体都穿戴，
使那在天万有之主，借祂教会得敬拜。
- 三 基督借着成为肉身，将神带到人里面；
祂也借着死而复活，将人带进神中间；
神与人的完全调和，在祂里面得成全。
- 四 祂今已升高天之上，登上荣耀的宝座；
万主之主，万王之王，所有主权全得着；
借着浇下祂的圣灵，已将这事证确凿。
- 五 借将祂灵浇灌下来，祂在教会又降临；
在祂这位圣灵里面，给全教会来施浸；
如此完成的这灵浸，所有信徒都有分。
- 六 阿利路亚，已经完成，一次永远地完成！
阿利路亚，此浸我承，大小信徒都得承！
祂已将祂所有肢体，早都浸在祂的灵！

WEEK 4 — HYMN

Christ the Savior hath ascended

Fulness of the Spirit — The Baptism

277



1. Christ the Sav - ior hath ascend - ed To the heav - ens far a - bove,
Crowned with glo - ry and with hon - or By the Fath - er God in love;
He hath made Him Head of all things, His su - prem - a - cy to prove.
2. From this Christ to God ascended
Hath the Spirit been outpoured,
Poured upon the Church, His Body,
That His members be empow'ed;
Thus the Lord of all in heaven
Thru His Church will be adored.
3. In the flesh by incarnation,
Into man He God hath brought;
By His death and resurrection,
Into God He man hath brought;
God and man together mingled,
In Himself is fully wrought.
4. Now in heaven by ascension
He is seated on the throne;
All the lordship, all the headship,
He Himself doth fully own;
And by pouring out His Spirit,
He as such might be made known.
5. By this outpour, His descension
On the Church was realized;
'Tis by this, that in His Spirit
All the Church He hath baptized;
Thus the baptism of the Spirit
Was forever actualized.
6. Hallelujah, 'tis accomplished,
And accomplished once for all!
Hallelujah, we're included,
All included, great or small!
Praise Him, He hath sent the Spirit
And baptized the Church withal!

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

第五周

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

诗歌：653

读经：徒一 8，五 20，六 4，7，九 31，十二 24，十九 20

【周一】

壹 使徒行传启示，在主的行动里，主的工作只有一道神圣的水流，我们需要保守自己在这水流中：

- 一 流经世代代的神圣水流，乃是唯一的；既然只有一道神圣的水流，既然这流是唯一的，我们就需要保守自己在这道流中——约壹一 3，启二二 1。
- 二 神圣的水流所到之处，就有神的生命、基督身体的交通、耶稣的见证和神的工作——创二 10～14，诗三六 8～9，四六 4 上，约七 37～39，启二二 1。
- 三 当我们让主在我们全人居首位，以祂作我们起初的爱，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

Week Five

**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**

Hymns: 909

Scripture Reading: Acts 1:8; 5:20; 6:4, 7; 9:31; 12:24; 19:20

§ Day 1

I. The book of Acts reveals that in the move of the Lord there is only one divine stream of the Lord's work and that we need to keep ourselves in this stream:

- A. The divine stream, which has been flowing throughout the generations, is uniquely one; since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow—1 John 1:3; Rev. 22:1.
- B. Where the divine stream flows, we have the life of God, the fellowship of the Body, the testimony of Jesus, and the work of God—Gen. 2:10-14; Psalms 36:8-9; 46:4a; John 7:37-39; Rev. 22:1.
- C. When we give the Lord the preeminence in our entire being, taking Him as 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

是由主作我们起初的爱所推动、从祂流出并彰显祂的工作；只有由起初的爱所推动的工作才是金、银和宝石—1 节，二 4～5，西一 18，林前二 9，三 12。

四 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，乃是唯一的水流，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。

【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乃是基于这个扩展—徒一 8，八 1，九 31：

一 召会的扩展，乃是借着主生命的长大和主生命的流出，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】

by, issue from, and express the Lord as our first love; only works that are motivated by the first love are gold, silver, and precious stones—v. 1; 2:4-5; Col. 1:18; 1 Cor. 2:9; 3:12.

D. 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.

§ 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

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,在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;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—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上。

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—4节下~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

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 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 of Christ 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 His 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 the earth with the Head in the heavens—13:1-4a.

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. 4b—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

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。

【周四】

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、已同其老旧的观念；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 我们必须从彼得的事例学习功课，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

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.

§ Day 4

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, and we must keep 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

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的引导：

- 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，而耶稣的灵或许可我们，或者不许我们——6～7 节。
- 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。

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。

【周五】

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搀杂，学习功课——18～21 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；自我的修养不能完成神的经纶，否认己才能——加二 20，腓三 10，太十六 24。

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. 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—vv. 6-7.
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.

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.

§ Day 5

G. We must learn from the mistake of James and the devastating mixture of the church in Jerusalem—vv. 18-21; 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; self-cultivation does not carry out God's economy, but self-denial does—Gal. 2:20; Phil. 3:10; Matt. 16:24.

3 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、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。

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——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，为要将从一切的险境和陷害里分别出来，送到安静的牢狱；使他无论在该撒利亚（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之奥秘的启示，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（见二五 11，注 1）。

【周六】

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

3. James boasted that there were myriads 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 Christ for the fullest enjoyment of Christ—Acts 21:20; Phil. 3:6-14; Col. 1:18b.

H. We must learn from the lesson of Paul to be saved from the mixing of Judaic practices with God's New Testament economy; this mixing 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 so 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), 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 25:11, footnote 1).

§ Day 6

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.

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:

- 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；关于第三和第四种工人，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。

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. 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 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 and who do not belong to the denominations, but 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 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.

第五周■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。

圣经给我们看见，神临到我们作生命，如同活水的涌流。圣经告诉我们，渴了的人可以到主这里来，白白取生命的水喝（启二二17）；在永世里，主要作我们的牧人，领我们到生命水的泉（七17）。生命的水是神自己作我们的生命。我们饮于祂，就享受祂的快乐，也因祂的肥甘而满足。

这活水的流，从神和羔羊的宝座流出来（二二1）。...这就是说，神在完成救赎的救主羔羊里，神的生命带着管治的权柄，从神自己涌流出来，如今对我们乃是生命。

在这水流里面有神的生命。...生命树长在活水的河里，每月结出果子（2）。这表明那供应我们一切需要的生命，乃是长在活水的河里。因此这给我们证明，活水的河乃是神圣生命的供应（李常受文集一九六三年第一册，二一四至二一五页）。

信息选读

从圣经中这幅水流的图画，我们可以看见这也是一道交通的水流。...整座（新耶路撒冷）城只有一条街道，在街道当中有活水的流。...这水流通过全城，唯有借着或凭着这活水的流，全城才能有交通。

WEEK 5 — 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 Scriptures show us that God comes to us as life as the flowing of living water. The Scriptures tell us that whoever is thirsty may come to the Lord and drink the water of life freely (Rev. 22:17) and that in eternity the Lord will be our Shepherd and will guide us to springs of waters of life (7:17). The water of life is God Himself as our life. We drink of Him, we enjoy His pleasures, and we are satisfied with His fatness.

This stream of living water flows out of the throne of God and of the Lamb (22:1)...[This] means that the life of God flows out of God Himself in the redeeming Savior, the Lamb, with ruling authority to be life to us now.

Within this stream is the life of God...In the river of living water is growing the tree of life, yielding its fruit each month (v. 2). This shows that the life that supplies all our need is something growing in the river of living water. Thus, it proves to us that the river of living water is the supply of the divine life. (CWVL, 1963, vol. 1, "The Divine Stream," p. 170)

Today's Reading

From this picture of the stream in the Scriptures, we may realize that it is also a stream of fellowship...In the whole city [of the New Jerusalem] there is only one street, and in the midst of that street is the stream of living water...It flows throughout the entire city, and the whole city can have fellowship only

这启示基督身体的交通就是神圣生命的水流。…召会的交通…乃是神圣生命的流通。当神圣生命的水流在我们里面流通时，我们中间就有身体的交通。这交通从五旬节那天开始，从耶路撒冷流到安提阿、亚西亚、欧洲，然后流到美洲，并且流遍全世界。…我们在这身体交通的水流里，这流一直在增长，并且越过越丰富。水流越涌流，就越过越浩大，也越过越丰富。

这水流所到之处，也有主耶稣基督的见证。…你若跟着水流走，水流会带你到主耶稣所在之处。这就是说，水流会带你与主有接触。换句话说，这活水的流会使你对基督有所认识，向你见证关于基督的事。

这水流见证有羔羊，在羔羊里面的乃是神自己，而这羔羊是在宝座上。这就是主耶稣基督的见证。祂是救赎者，祂是为我们的罪被杀的神的羔羊。祂被钉在十字架上，流血救赎我们。祂完成救赎以后，就复活并被高举到诸天之上的宝座那里。在宝座上羔羊里面的，就是神自己。这三项乃是主耶稣之见证的摘要—羔羊在宝座上，有神在祂里面。

这水流也是神工作的水流。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。…（这）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。…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。…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，二一六至二一八页）。

参读：神圣的水流；默想启示录（上册），一三三至一四〇页。

through or by this stream of living water. This reveals that the fellowship of the Body of Christ is the stream of divine life...The fellowship of the church... is the flowing of the divine life. As the stream of the divine life flows within us, there is the fellowship of the Body among us. This fellowship started from the day of Pentecost, and from Jerusalem it flowed to Antioch, to Asia, to Europe, and then to America and throughout the world...We are in this stream of the fellowship of the Body, and this flowing is ever increasing and being enriched. The more it flows, the greater and the richer it becomes.

Where this stream flows, there is also the testimony of the Lord Jesus Christ...If you follow the stream, it will bring you to the place where the Lord Jesus is. This means that the stream will bring you into contact with the Lord. In other words, this stream of living water will cause you to know something of Christ; it will testify to you something of Christ.

It testifies that there is a Lamb, that within the Lamb is God Himself, and that this Lamb is on the throne. This is the testimony of the Lord Jesus Christ. He is the redeeming One; He is the Lamb of God who was slain for our sins. He was crucified on the cross, shedding His blood for our redemption. After accomplishing redemption, He was resurrected and exalted to the heavens, to the throne. In the Lamb on the throne is God Himself. These three items are the summary of the testimony of the Lord Jesus—the Lamb on the throne with God in Him.

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...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...On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne...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," pp. 170-172)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream," pp. 169-181; CWWN, vol. 4, pp. 296-297, 300-301

第五周■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。

召会自五旬节产生以后，两千年来一直在扩展，并且普及到了各地。…召会虽然产生在耶路撒冷，但其性质却不是耶路撒冷的一个召会。…召会是宇宙的，她必须扩展出去。

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。从我们人这一面说，召会是不能速成，不能贪快；但从神那一面看，召会必须扩展。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（李常受文集一九五六年第二册，三三一至三三二页）。

信息选读

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方，却是心肠狭窄的。…在〔耶路撒冷〕，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。

WEEK 5 — 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.

After the church was produced at Pentecost, it has been constantly spreading for the past two thousand years and has spread everywhere...The church was produced in Jerusalem, but it could not be kept in Jerusalem...The church is universal, so it must spread.

This spreading is not promoted 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. On man's side, the church cannot grow quickly, and we should not be greedy for speed. However, on God's side, the church must spread. Not long after the church in Jerusalem was raised up, God caused His children to be scattered to various places by persecution. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 253-254)

Today's Reading

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...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.

彼得…是头号使徒，不仅看见神奥秘的异象，也听见基督奥秘的预言。虽然他先得着了启示，但他几乎把召会带进犹太教的限制里。在彼得的头脑里，召会是耶路撒冷的，是犹太人的，召会不会到外邦地，不会到外邦人中；然而召会必须扩展。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，…就都没有了。…因着人里面地域的观念不容易冲破，所以召会更需要扩展；借着扩展，所有的封闭就被除去。

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，…乃是撒玛利亚(1 ~ 25)。…使徒们一去，为(撒玛利亚人) 祷告后，圣灵立即降下来，神自己也出来印证这事(16 ~ 17)。…神自己印证召会需要扩展；所以，召会扩展的第一步，就是扩展到半犹太、半外邦人当中，扩展到撒玛利亚。

从行传八章我们可以看见，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)。犹太人从来没有想到，神会叫外邦人听福音得救，并且成为召会。…然而那一天，圣灵来了，吩咐腓利说，“起来，向南走，往那从耶路撒冷下迦萨的路上去。”(26) …腓利听从圣灵的话就去了。到了那里，看见一个埃提阿伯太监的车，圣灵又对腓利说，“你上前去，贴近那车走。”(29) 腓利就往前行，到了那位外邦太监那里。这些都不是腓利自己作的，乃是圣灵自己带领的。腓利不仅传福音给这位太监，带他信主得救，并且还替他施浸。等到腓利和太监从水里上来，圣灵就把腓利提去了(李常受文集一九五六年第二册，三三二至三三六页)。

参读：召会的历程，第二篇。

Peter was the top apostle who saw the vision of the mystery of God and heard the prophecies of the mystery of Christ. Despite the fact that he received the revelation, he almost brought the church into the limitations of Judaism. In Peter's mind the church belonged to Jerusalem and to the Jews and should not go to the Gentile lands or to the Gentile people; however, the church had to spread. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory. Because it is not easy to break through the regional concepts within people, the church needs to spread even more. It is through spreading that all our close-mindedness is eliminated.

Acts 8 shows that the first step in the disciples' scattering—that is, the first place to which they were scattered—was...to Samaria (vv. 1-25)...When the apostles came and prayed for the Samaritans, the Holy Spirit immediately descended upon them; thus, God Himself confirmed this spread (vv. 14-17)...God confirmed that the church needed to spread; therefore, the first step in the church's spread was to Samaria, to a people who were partly Jew and partly Gentile.

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). The Jews never thought that God would call the Gentiles to hear the gospel, receive salvation, and become the church...But one day an angel of the Lord came and spoke to Philip, saying, "Rise up and go south on the road that goes down from Jerusalem to Gaza" (v. 26)...Philip obeyed and went. On the way he saw the chariot of an Ethiopian eunuch, and the Holy Spirit said to Philip, "Approach and join this chariot" (v. 29). Philip went forward and came up to the Ethiopian eunuch. Philip did these things not by himself but under the leading of the Holy Spirit. He not only preached the gospel to the eunuch and led him to believe in the Lord and be saved, but he also baptized him. When Philip and the eunuch came up from the water, the Holy Spirit caught Philip away. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 254-256)

Further Reading: CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 2

第五周■周三

晨兴喂养

徒九 15 主却对亚拿尼亚说，你只管去，因为这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名。

十 45 那些奉割礼，和彼得同来的信徒，因圣灵的恩赐也浇灌在外邦人身上，就都惊奇。

神…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、迫害召会、苦害基督徒的人。…扫罗…素来是逼迫苦害信靠主名的（徒九 13～14）。这样一个扫罗，他赞同司提反被杀（七 60 下），逼迫召会，福音还要传给他么？这是人的观念。…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。…耶路撒冷的那些门徒…十分畏惧扫罗，但至终还是接待了他（九 20～31）。在此我们看见，要人很快地接纳扫罗这样的人，实在不容易；人的观念对召会实在是个很大的拦阻（李常受文集一九五六年第二册，三三六至三三八页）。

信息选读

行传十章说到该撒利亚的哥尼流家。在犹太人看，传福音给撒玛利亚人，勉强可以接受，因为那是个半犹太、半外邦的地方。福音传给埃提阿伯的太监，使徒们起初也认为那是偶然的。至于保罗，他虽然顶撞主，却总还是个便雅悯人，可算为以色列人（腓三 5）。

WEEK 5 — DAY 3

Morning Nourishment

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel.

10:45 And the believers who were of the circumcision, as many as had accompanied Peter, were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out.

The person God saved and chose to be an apostle was not a pious person who obeyed God but a person who opposed God, persecuted the church, and inflicted harm on Christians...Saul was one who had persecuted and harmed those who believed in the Lord's name (Acts 9:13-14); he was one who approved of the killing of Stephen (8:1a) and persecuted the church. Ananias could not understand why the gospel should be preached to Saul...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...All the disciples...were afraid of Paul, [but] they ultimately received him (9:26-28). Their reluctance shows that it is truly difficult for people to quickly receive someone like Saul; human concepts are actually a great hindrance to the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 257-258)

Today's Reading

Acts 10 speaks of the household of Cornelius in Caesarea. The gospel being preached to the Samaritans was tolerable to the Jews because the Samaritans were a people of mixed Jewish and Gentile blood. The preaching of the gospel to the Ethiopian may have been considered a coincidence by the apostles. And even though Paul had opposed the Lord, he still was of the tribe of Benjamin and considered to be an Israelite (Phil. 3:5).

到了行传十章，神要使徒们把福音，正式地传给一个外邦的代表人物哥尼流，这一关是很难冲破的。…哥尼流是罗马军营中的一个百夫长，他十足地是外邦的代表人物。

圣灵那一天作了奇妙的事；祂给彼得看见一个异象(11) ，那块“大布”可说就是福音。在布里面什么都有，彼得所认为洁净的或不洁净的，都在其中。这意思是，各种样的人都在里面。圣灵告诉彼得，可以起来“宰了吃”，…(意思是要彼得) 与他们调和(13) 。

至终，彼得顺服圣灵，去到哥尼流家；正讲道时，圣灵降了下来(44) 。这等于是告诉彼得他们，召会不是犹太人的，召会必须到外邦人中；召会不是地方的，召会乃是宇宙的。

安提阿的召会中，也是满了扩展的故事(十三 1) 。在那里有五个申言者和教师，首先提到的是巴拿巴，他是个利未人。…第二位是称呼尼结的西面，…也许祖先是出自非洲。…第三位是古利奈人路求。古利奈在非洲北部，所以路求是个非洲人。…第四位是马念，他是与希律王同养的，是个贵族，但不一定是犹太人。…末了一位是保罗，他是法利赛人，曾在迦玛列门下受教，热心遵守犹太教中一切的规条，所以犹太的观念非常强烈(二二 3) 。

在他们中间，有犹太人，也有外邦人，有各种不同种族的人。只有圣灵能作这事，所以安提阿的召会，是个没有分门别类的召会。…就是在这样一个召会中，圣灵才得以不受限制的扩展出去(李常受文集一九五六年第二册，三三八至三三九、三四一至三四二页) 。

参读：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、四一至四四、五五至六二页。

In Acts 10, however, God wanted the apostles to preach the gospel to Cornelius, a representative of the Gentiles, and it was difficult to break through. Because [he] was a centurion in the Roman legion, he was fully representative of the Gentiles.

The Holy Spirit did a marvelous thing. He showed Peter a vision of “a great sheet” (v. 11), which represents the gospel. All kinds of things were in that sheet, both the things that Peter considered clean and the things that Peter considered unclean. This means that all kinds of people were in the sheet. A voice told Peter that he should rise up and “slay and eat” (v. 13),...[which] means that Peter needed to be mingled with them.

Eventually, Peter obeyed the Spirit and went to the house of Cornelius, and while he was still speaking, the Holy Spirit fell upon all those hearing the word (v. 44). This told Peter and those with him that the church is not of the Jews and that it must spread to the Gentiles; the church is not local but universal.

The church in Antioch was also part of the story of the church’s spreading (13:1). In Antioch there were five prophets and teachers, of whom the first was Barnabas, a Levite...The second person was Simeon, who was called Niger...[and] probably of African origin...The third was Lucius the Cyrenian. Cyrene is in northern Africa, so Lucius was an African...The fourth was Manaen, the foster brother of Herod the tetrarch; Manaen was a noble and not necessarily a Jew. The last one was Paul, who was a Pharisee trained at the feet of Gamaliel and who zealously kept all the ordinances in Judaism (22:3); therefore, his Jewish concept was very strong.

Among them were Jews and Gentiles and people of different races; the church in Antioch was a church without divisions. This is something that only the Holy Spirit could have accomplished...Through such a church the Holy Spirit was able to move forward to spread without any limitations. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” pp. 258-261)

Further Reading: 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

第五周■周四

晨兴喂养

徒十六 6～7 圣灵既然禁止他们在亚西亚传道，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。

圣灵禁止保罗和他的同工，耶稣的灵不许他们。圣灵是圣别的灵，圣别总是禁止的问题。…我们若听见圣灵从早晨到晚上对我们说，“不”，我们就有福了，因为我们正在被圣别。我们需要听圣灵一再地说，“不”，使我们得以圣别。

耶稣的灵或者许可我们，或者不许我们。许可就是让你去。…我们必须去行神的旨意，正如为人的耶稣所行的一样。耶稣是一个一直在十字架下的人。为了要为主作工，我们一面必须被圣别，一面必须在十字架之下。…圣灵说，“不”，为要圣别我们。耶稣的灵说，“去”，为要差遣我们出去，在十字架下完成神的旨意（李常受文集一九九〇年第一册，七六九至七七〇页）。

信息选读

当召会往外扩展时，…撒但…产生了三个难处，…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。若不是保罗看见从天上来的异象，这个限制是难以打开。

WEEK 5 — DAY 4

Morning Nourishment

Acts 16:6-7 And 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 Holy Spirit forbade Paul and his co-workers, and the Spirit of Jesus did not allow them. The Holy Spirit is the sanctifying Spirit. Sanctifying is always a matter of forbidding...If we hear the Holy Spirit say no to us from morning to evening, we are blessed because we are being sanctified. We need to hear the Holy Spirit's no again and again for our sanctification.

The Spirit of Jesus either allows us or does not allow us. To allow is to let you go...We have to go to do the will of God just as the man Jesus did. Jesus was a man who was always under the cross. In order to work for the Lord, we must be sanctified, on the one hand, and we must be under the cross, on the other hand...The Holy Spirit says no to sanctify us, and the Spirit of Jesus says go to send us out to accomplish the will of God under the cross. (CWWL, 1990, vol. 1, "The Spirit," pp. 595-596)

Today's Reading

When the church was spreading, Satan created three problems...[that] 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. Only Paul's seeing of the heavenly vision enabled the lifting of this limitation.

两千年来，无论何时，只要有任何规条捆绑召会，圣灵就会出来一个反应，冲破那个捆绑。所以我们要留心，我们固然不该离开圣经，我们的工作、事奉、设立召会、治理召会，都该照着圣经的原则而行；但什么时候，我们把圣经当作规条死守，就是在犹太教的原则里。召会乃是挂在圣灵身上。人能捆住召会，但捆不住圣灵。你若扣住圣灵，圣灵就要跳出你所划定的限制，为要得着发展。

等这个犹太教的难处解决之后，保罗和巴拿巴立即同往外邦去传福音。…外面宗教的难处过去了，里面主观的难处来了——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。…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。

（行传十六章六至十二节指明，）保罗…自己里面也有难处。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）。…老旧的关系、老旧的感情、老旧的味道，非要我们留在那里不可，使我们不能到别处去，叫我们不能动。…这不是简单的问题。…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。

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。…求主怜悯我们，…我们蒙拯救有多少，召会扩展出去就有多少，召会建立也就有多少（李常受文集一九五六年第二册，三四六、三四九、三五二至三五三、三五五、三六九页）。

参读：那灵，第十二篇；召会的历程，第三篇。

During the past two thousand years, whenever regulations have bound the church, the Holy Spirit has initiated a reaction to break through the ordinances. We must be careful not to deviate from the Bible; our work, service, establishing of churches, and governing of the church should all be done according to scriptural principles. Nevertheless, whenever we take the principles of the Bible as dead ordinances, we are in the principle of Judaism. The church depends on the Holy Spirit. Man can bind the church, but he cannot bind the Holy Spirit. If we limit the Holy Spirit, He will break out of the boundaries...to spread.

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 (vv. 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 [they] could not be in one accord.

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 vision came to him in the night telling him to go to Macedonia in Europe (vv. 9-10)...Old relationships, old affections, and old inclinations keep us from going to another place; they make us unable to move...This is not an easy problem to solve...For the church to spread, the bondage of the Jewish religion, human opinions, and the self with its old concepts must be broken.

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...May the Lord have mercy on us...The degree to which we are saved is the degree to which the church can spread and be built up. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 265, 267, 269-271, 279-280)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 12; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 3

第五周■周五

晨兴喂养

罗八2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

加二20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

雅各犯了极大的错误，高抬旧约字句的律法；但他的错误却用了一件美丽的外衣遮盖起来。雅各喜爱借着摩西而有的字句律法；但他似乎是在说到另一个律法，他称之为完备自由的律法（雅一25）。已过我们以为这个完备自由的律法乃是生命之律；但事实上，“完备”、“自由”这样的辞，乃是最高的掩饰，把雅各的错误遮盖起来。耶利米预言到那要写在我们心上的生命之律（耶三一31～34），保罗也说到生命之灵的律（罗八2）。…雅各不是说到生命的律，乃是说到字句的律法。

雅各对律法所用一切的辞，都是指摩西的律法。律法、君尊的律法、完备自由的律法、真理的话和栽种的话，都是指同一个摩西的律法。借此我们能看见，雅各对律法的珍赏是多么的高。…但是新约教导我们，律法的时代已经过去了。律法不该用在恩典的时代。律法是借着摩西赐的，那是属于旧的时代，律法的时代；但恩典是借着耶稣基督来的（约一17）。…现今乃是基督恩典的时代（李常受文集一九九四至一九九七年第二册，四五五、四五八页）。

信息选读

WEEK 5 — DAY 5

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

James made the great mistake of uplifting the Old Testament law of letters, but his mistake is covered by a beautiful cloak. James treasured the law of letters through Moses, and he seemingly mentioned another law that he called the perfect law of freedom (James 1:25). In the past we thought that this perfect law of freedom was the law of life. But actually, the words perfect and freedom are the top cloak to cover James's mistake. Jeremiah prophesied concerning the law of life that would be written in our hearts (Jer. 31:31-34), and Paul spoke of the law of the Spirit of life (Rom. 8:2)...James was not speaking of the law of life but of the law of letters.

All the different terms used by James for the law refer to the Mosaic law. The law, the royal law, the perfect law of freedom, the word of truth, and the implanted word refer to the same Mosaic law. By this we can see how highly James appreciated the law...But the New Testament teaches us that the age of the law is over. The law should not be used in the age of grace. The law was given through Moses. That was of the old age, the age of the law. But grace came through Jesus Christ (John 1:17)...Now the age of grace is with Christ. (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," pp. 361, 363)

Today's Reading

信徒的旧我已经钉死，已经被除去；在基督徒的生活里，应该不再是已经钉死的旧我活着，乃是基督在他们里面活着（加二 20）。…保罗…说，“我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”（林前二 2）…保罗也说，“那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”（加五 24）仅仅抵挡试诱是不够的。我们必须把我们的肉体连肉体的邪情私欲，都钉在十字架上。

在…神圣启示的光中，基督的十字架乃是雅各最大的缺欠。在雅各书中基督徒的完全，引到自我的修养；但保罗说，他已经与基督同钉十字架，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。…无论我们是好人或坏人，我们都必须被除掉。不再是我，乃是基督在我里面作赐生命的灵活着，结果就带进基督的身体。自我的修养不能完成神的经纶，否认己才能。我们必须否认我们自己，知道凡我们在旧造中的所是，都已经被除掉，被钉十字架了。我们每一天都在死。我们是在模成基督的死，好使基督能活在我们里面，以产生基督身体的生活，这会带进新耶路撒冷，作神在祂永远经纶里永远的目标。

在行传二十一章，雅各向保罗指出，有多少万的犹太信徒都为律法热心（20）。这给我们看见，在耶路撒冷的召会有了何等可怕的混杂。这个混杂也是神打发罗马帝国的太子提多和罗马军队，毁坏耶路撒冷城（包括圣殿）的原因。这事发生于主后七十年，在保罗殉道后不久，也是主耶稣所说耶路撒冷和圣殿要被毁灭之预言（太二四 2）的应验。如果这事没有发生，犹太教和新约经纶的混杂，可能要延续许多世纪。但是神不容许、不称义这样的混杂。这给我们看见，在神的经纶上犯错，不是一件小事（李常受文集一九九四至一九九七年第二册，四六九至四七二页）。

参读：雅各书结晶读经，第一、三至四、六篇。

The old “I” of the believers has been crucified, crossed out; in the Christian life it should no longer be their old crucified “I” who lives but Christ who lives in them (Gal. 2:20). Paul...says, “I did not determine to know anything among you except Jesus Christ, and this One crucified” (1 Cor. 2:2). Paul also says, “They who are of Christ Jesus have crucified the flesh with its passions and its lusts” (Gal. 5:24). Merely to resist temptations is insufficient. We must crucify our flesh with its passions and lusts.

In the light of the divine revelation..., the cross of Christ is the greatest lack of James. The Christian perfection in James leads to self-cultivation, but Paul says that he had been crucified with Christ and was being conformed to the death of Christ by the power of His resurrection. It is this life that produces the Body life, which consummates in the New Jerusalem. Whether we are a good man or a bad man, we have to be crossed out. It is no longer I, but Christ lives in me as the life-giving Spirit to issue in the Body of Christ. Self-cultivation does not carry out God’s economy, but self-denial does. We have to deny ourselves, realizing that whatever we are in the old creation has been crossed out, crucified. Every day we are dying. We are being conformed to the death of Christ so that Christ can live in us to bring forth the Body life, which will issue in the New Jerusalem as God’s eternal goal in His eternal economy.

James pointed out to Paul in Acts 21 that there were thousands of Jewish believers who were zealous for the law (v. 20). This shows the terrible mixture in the church at Jerusalem. This mixture was also a cause for God’s sending Titus, a prince of the Roman Empire, with the Roman army to destroy the city of Jerusalem, including the temple. This took place in A.D. 70, just a short time after Paul’s martyrdom, and was a fulfillment of the Lord’s prophecy that Jerusalem with the temple would be destroyed (Matt. 24:2). If this had not happened, the mixture of Judaism with God’s New Testament economy might have continued for centuries. God, however, would never sanction or justify such a mixture. This shows that it is not a small thing to be mistaken in God’s economy. (CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” pp. 372-374)

Further Reading: CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” chs. 1, 3—4, 6

第五周■周六

晨兴喂养

林前三12~13 然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。

创世记二章…有生命的水流，到三章就有火流一发火焰的剑。火焰是代表神的圣别，剑是代表神的公义。以神的圣别、公义来说，我们是该死、该杀的。凡不让生命水流流过的人，至终都要被火流流过。人所有的事物不让生命水流流过，至终都要受火流的焚烧。一个基督徒的生活、工作、家庭、生意，都需要让生命水的河流经过。…只有被生命的水流流过的，才能产生金、珍珠和宝石；不然的话，所有的事物都是木、草、禾秸、粪土。不要说是我们所作的工，就连神自己所创造的天地，有一天都要被焚烧，何况我们所作，不是属于神的事物呢？只有神的生命才能够永远长留，凡不是属于神生命的都要被焚烧。虽然那些事可能都是神所造的，但是，因为没有神的生命，至终也要被焚烧（李常受文集一九三二至一九四九年第二册，二八九页）。

信息选读

今天在水流与火流之中，还有一道血流；本来要被火流烧的东西，假如我们肯放在血底下，血流就可以把这一些东西变成水流。所有属于自己的东西，有血流补救。一面，我们需要自审，另一面，自审以后，需要靠着主的宝血，这样才能够脱离火流而进入水流。

WEEK 5 — DAY 6

Morning Nourishment

1 Cor. 3:12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

In Genesis 2 we see a river of life, and in chapter 3 we see a river of fire. The flame signifies God's holiness, and the sword signifies God's righteousness. As far as God's holiness and righteousness are concerned, we should die. All those who do not allow the river of life to flow through them will have the river of fire flowing through them. Everything that will not give way to the flow of the river of life will eventually pass through the burning of the river of fire. A Christian's life, work, family, and business must all be put under the river of life...Only by allowing the river of life to flow through us will there be gold, pearl, and precious stones. Everything else is wood, grass, stubble, and dung. Not only will our work pass away; even God's own heaven and earth will be burned one day, and our own work, that is, the things that do not belong to God, will be burned away as well. Only God's life will remain forever. Everything that is not of life will be burned. Although these things may have been created by God, they do not have the life of God. As such, they will burn away. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 148-149)

Today's Reading

Today between the river of water and the river of fire, there is a river of blood. What should have been consumed by the river of fire is merged into the river of water by passing through the river of blood. We have the river of blood to take care of everything that is of ourselves. On the one hand, we need to examine ourselves. On the other hand, after we have examined ourselves, we need to trust in the blood of the Lord. In this way we will be saved from the river of fire into the river of water.

在启示录末了，一面是一座水城，另一面是一个火湖。水城乃是说明神的生命、神的圣别，彰显神的荣耀。火湖乃是说明神的公义。神的荣耀说出神的自己，神的圣别说出所有不是神的、与神性情不合的，都要落到火湖里。…火…乃是除掉不圣别、不属于神的东西，…烧掉一切不是属于神性情的。

我们去看望一个人，我们不应该光问这是不是神的旨意，该不该去，乃是要问神是否与我们同去。…（我们作事）如果还是自己的成分，这个还不能叫神喜悦。真正的作事是需要神带着我们去作。祂需要经过我们的思想出来，再由我们意志，定夺一件事作或不作。

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。第二种是落后的同工，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、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。

关于第三和第四种工人，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。无论如何，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（李常受文集一九三二至一九四九年第二册，二九〇至二九一、二九五至二九六页）。

参读：李常受文集一九三二至一九四九年第二册，倪柝声恢复职事过程中讲话记录，第二十六章。

At the end of Revelation there is a city of water and there is a lake of fire. The city of water signifies God's life and holiness. It manifests God's glory. The lake of fire signifies God's righteousness, and God's glory speaks of God Himself. According to God's holiness, everything not of God and not according to His nature will be thrown into the lake of fire...The purpose of the fire is to remove that which is not holy and that which does not belong to God...[and] is not according to God's nature.

I should not ask if it is God's will for me to [visit a person]. Rather, I should ask if God is going with me...As long as there is an element of the self in the things that we do, we will not please God. Genuine work involves God's working with us. Before deciding on whether or not we should do something, we must first allow God to pass through our mind and will.

Today there are four kinds of workers. First, there are coworkers 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. Second, there are younger co-workers who are willing to receive direction and come under the coordination of the older co-workers. They are willing to follow and to learn in humility. Third, there are those who are unwilling to submit to the senior co-workers and who do not belong to the denominations, but who are happy to remain in fellowship with us. Fourth, there are preachers and free evangelists among the denominations. Today we need the first and second kind of co-workers.

Concerning the third and the fourth kind of co-workers, we can only let them choose their own pathway. God has not assigned some people to take the same way that we have, and we dare not say anything to them. Whatever their 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 to tear down others' work. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 150, 149-150, 153-154)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 26

第五周诗歌

WEEK 5 — HYMN

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,
 行 主 路, 照 主 话 来 事 奉。 在 生 命 水 流 中,
 靠 主 能 而 作 工; 为 教 会, 为 国 度, 在 此 时 同 事 奉。
 (副) 在 流 中! 在 流 中! 同 作 工 在 流 中!
 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。

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.

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

第六周

使徒行传中的恩典

诗歌：376

读经：约一 14、16～17，徒四 33，十一 23，
十三 43，十四 3、26，十五 11、40，二十 32

【周一】

壹 我们需要认识、经历并享受神的恩典——弗二 7，林前十五 10：

- 一 神的恩典有极重大的意义。
- 二 按新约看，恩典实际上是神之于我们的所是，作我们的享受——约一 16～17，林后十二 9。
- 三 新约启示，恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。
- 四 恩典是借着耶稣基督来的（约一 17）；这指明恩典是一个位。
- 五 恩典的人位化就是神自己；保罗领悟这点，他说，“这不是我，乃是神的恩与我同在”——林前十五 10。
- 六 神给我们享受时，那就是恩典。
- 七 恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是。

Week Six

Grace in Acts

Hymns: 497

Scripture Reading: John 1:14, 16-17; Acts 4:33; 11:23; 13:43; 14:3, 26; 15:11, 40; 20:32

§ Day 1

I. **We need to know, experience, and enjoy the grace of God—Eph. 2:7; 1 Cor. 15:10:**

- A. The grace of God is a matter of tremendous significance.
- B. According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9.
- C. The New Testament reveals that grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment.
- D. Grace came through Jesus Christ (John 1:17); this indicates that grace is a person.
- E. The personification of grace is God Himself; Paul realized this when he said, “Not I but the grace of God which is with me”—1 Cor. 15:10.
- F. When God is enjoyed by us, that is grace.
- G. Grace is God in His Son Jesus Christ to be our portion so that we may enjoy all that He is.

八 恩典不仅仅是基督自己，更是行动的基督、作工的基督、掌权的基督、使人信服的基督、征服一切的基督、施行拯救的基督和将人拔高的基督。

九 恩典有不同方面：

- 1 大恩—徒四 33。
- 2 看得见的恩典—十一 23。
- 3 恩典拯救我们—弗二 5，多二 11，提后— 9。
- 4 恩典使我们得着加力—二 1。
- 5 赐给人的恩典—加二 9。
- 6 真实（实际）的恩典—约一 14、16 ~ 17。
- 7 被托与神的恩典—徒十四 26。
- 8 尽功用的恩典—弗三 8。
- 9 恩典作应时的帮助—来四 16。
- 10 洋溢、作王的恩典—罗五 2、15、20 ~ 21。
- 11 因恩典得称义—三 24。
- 12 如何领受恩典—哀三 55。
- 13 照着恩典而有的恩赐—罗十二 6。
- 14 够用的恩典—林后十二 9。
- 15 主耶稣基督的恩—十三 14。
- 16 恩典与我们的灵同在一加六 18，林前十六 23，提后四 22。
- 17 “愿主耶稣的恩与众圣徒同在。阿们” —启二二 21。

【周二】

十 作为在基督里的信徒，我们需要经历新约所启

H. Grace is not merely Christ Himself; it is also Christ moving, Christ working, Christ reigning, Christ convincing, Christ subduing, Christ saving, and Christ uplifting.

I. There are different aspects of grace:

1. Great grace—Acts 4:33.
2. Visible grace—11:23.
3. Grace saving us—Eph. 2:5; Titus 2:11; 2 Tim. 1:9.
4. Grace empowering us—2:1.
5. Grace imparted—Gal. 2:9.
6. The real grace—John 1:14, 16-17.
7. Commended to the grace of God—Acts 14:26.
8. Grace to function—Eph. 3:8.
9. Grace for timely help—Heb. 4:16.
10. Abounding, reigning grace—Rom. 5:2, 15, 20-21.
11. Justified by His grace—3:24.
12. How to receive grace—Lam. 3:55.
13. Gifts according to the grace—Rom. 12:6.
14. Sufficient grace—2 Cor. 12:9.
15. The grace of the Lord Jesus Christ—13:14.
16. Grace with our spirit—Gal. 6:18; 1 Cor. 16:23; 2 Tim. 4:22.
17. “The grace of the Lord Jesus be with all the saints. Amen”—Rev. 22:21.

§ Day 2

J. As believers in Christ, we need to experience the grace of the Lord as

示之主的恩典:

- 1 借着主格外增多的恩典，得有信和爱—提前一 14。
- 2 得进入并站在神洋溢的恩典中—罗五 2 上。
- 3 在恩典中享受永远的安慰和美好的盼望—帖后二 16。
- 4 坦然无惧地来到施恩的宝座前，得恩典，作应时的帮助—来四 16。
- 5 领受神各样的恩典洋溢的供应—林后九 8。
- 6 时常享受神繁增的恩典—彼前一 2 下，彼后一 2，后二二 21。
- 7 借着谦卑，得享神更大的恩典—雅四 6，彼前五 5。

【周三】

- 8 经历主够用的恩典，就是基督覆庇的能力，在我们的软弱上显得完全—林后十二 9。
- 9 受苦后，蒙神全般的恩典成全、坚固、加强，并给我们立定根基—彼前五 10。
- 10 尽神所托付神恩典的管家职分—将基督的丰富，就是神的恩典，分赐与人—弗三 2、8。
- 11 在生活中说建造人的话，将恩典分给人—四 28 ~ 29。
- 12 借着受洋溢之恩，并洋溢之义的恩赐，在生命中作王—恩典作王叫人得永远的生命—罗五 17 下、21 下。
- 13 信徒众人蒙恩典，召会就得建立；信徒所蒙的恩典，是可以看出的一徒四 33，十一 23。

【周四】

revealed in the New Testament:

1. Having faith and love through the Lord's superabounding grace—1 Tim. 1:14.
2. Having obtained access into and standing in God's abounding grace—Rom. 5:2a.
3. Enjoying eternal comfort and good hope in grace—2 Thes. 2:16.
4. Coming forward with boldness to the throne of grace to find grace for timely help—Heb. 4:16.
5. Receiving God's abounding supply of all grace—2 Cor. 9:8.
6. Constantly enjoying God's multiplying grace—1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21.
7. Enjoying God's greater grace by being humble—James 4:6; 1 Pet. 5:5.

§ Day 3

8. Experiencing the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness—2 Cor. 12:9.
9. Being perfected, established, strengthened, and grounded by God's all grace after having suffered—1 Pet. 5:10.
10. Carrying out the stewardship of the grace of God entrusted by Him—dispensing to people the riches of Christ as the grace of God—Eph. 3:2, 8.
11. In our living, speaking words for building up and thus giving grace to people—4:28-29.
12. Reigning in life by receiving the abundance of grace and of the gift of righteousness—grace reigning unto eternal life—Rom. 5:17b, 21b.
13. All the believers having grace upon them and the church being built up; the grace received by the believers being visible—Acts 4:33; 11:23.

§ Day 4

貳 我们需要看见使徒行传中的恩典—四 33, 十一 23, 十三 43, 十四 3、26, 十五 11、40, 二十 32:

一 “使徒大有能力, 见证主耶稣的复活, 众人也都蒙大恩” —四 33:

- 1 我们珍赏“众人也都蒙大恩”这句话。
- 2 这发生于五旬节的时候；成千的人被带到主面前—二 41，四 4。
- 3 在这种情况下，人能领悟信徒蒙了大恩。
- 4 这恩一点不差就是那活的耶稣在行动、使人信服、征服一切、释放人、拔高人并超越一切。
- 5 “他〔巴拿巴〕到了，看见神的恩典” —十一 23 上。
- 6 当他看见恩典时，他“就欢乐，劝勉众人，要立定心志，一直与主同在” —23 节下。
- 7 巴拿巴所看见的恩典，必定是信徒所得着并享受的三一神，彰显于他们的得救、生命的改变、圣别的生活以及在聚会中所运用的恩赐，这些都是人所能见的。

二 “保罗、巴拿巴…对他们讲论，劝勉他们要一直留于神的恩中” —十三 43:

- 1 一直留于恩典中，含示我们已经接受这恩典。
- 2 我们既接受了神的恩，现在就需要一直留于其中：
 - a 实际上，信徒接受了三十四章所说那圣的，那可靠的。
 - b 然后这些圣的、可靠的事物就成了四十三章神的恩。
 - c 因此，神的恩复合了一切圣的、可靠的事物。

II. We need to see grace in Acts—4:33; 11:23; 13:43; 14:3, 26; 15:11, 40; 20:32:

A. “With great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all”—4:33:

1. We appreciate the phrase great grace was upon them all.
2. This happened at the time of Pentecost; thousands of people were being brought to the Lord—2:41; 4:4.
3. This was a situation in which people could realize that great grace was upon the believers.
4. This grace was nothing less than the living Jesus moving, convincing, subduing, releasing, uplifting, and transcending.
5. “He [Barnabas] arrived and saw the grace of God”—11:23a.
6. When he saw the grace, he “rejoiced and encouraged them all to remain with the Lord with purpose of heart”—v. 23b.
7. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and the gifts they exercised in their meetings, all of which could be seen by others.

B. “Paul and Barnabas ... spoke to them and urged them to continue in the grace of God”—13:43:

1. To continue in the grace implies that we have already received this grace.
2. Having received the grace of God, we now need to continue in it:
 - a. Actually, the believers received the holy and faithful things in verse 34.
 - b. Then these holy and faithful things became the grace of God in verse 43.
 - c. Hence, the grace of God is compounded of all the holy and faithful things.

【周五】

三 “二人住了多日，靠着主放胆讲论，…见证祂恩典的话”——十四 3:

- 1 我们需要看见三节“祂恩典的话”这辞的意义。
- 2 “祂恩典的话”一辞指明一些时代的要点；主恩典的话顶替了律法。
- 3 这辞有力地指明时代的改变，即神在祂经纶里之安排的改变。

四 “他们被托与神的恩典，去作他们现在所已经完成之工”——26 节:

- 1 恩典乃是三一神成了我们的生命和一切。
- 2 那推动保罗并在他里面运行的恩，乃是一个活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在他里面，作他的一切——林前十五 10。

五 “我们信，我们得救乃是借着主耶稣的恩，和他们一样”——徒十五 11:

- 1 这恩包含主的人位，和祂救赎的工作——加二 21，罗三 24。
- 2 彼得和犹太信徒的得救是借着这恩，不是借着遵守摩西的律法。

【周六】

六 “保罗却拣选了西拉，也出去，蒙弟兄们把他交与主的恩典”——徒十五 40:

- 1 保罗被交与主的恩典。
- 2 保罗蒙弟兄们把他交与主的恩典，这指明他作

§ Day 5

C. “They spent a considerable amount of time speaking with boldness in the Lord, who testified to the word of His grace”—14:3:

1. We need to see the significance of the expression the word of His grace in verse 3.
2. The phrase the word of His grace denotes certain dispensational points; the word of the Lord's grace replaces the law.
3. This phrase is a strong indication of a change of dispensation, of a change of God's arrangement in His economy.

D. “They had been commended to the grace of God for the work which they fulfilled”—v. 26:

1. Grace is the Triune God becoming life and everything to us.
2. The grace that motivated Paul and operated in him was a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in him as his everything—1 Cor. 15:10.

E. “We believe that through the grace of the Lord Jesus we are saved in the same way also as they are”—Acts 15:11:

1. This grace comprises the Lord's person and His redemptive work—Gal. 2:21; Rom. 3:24.
2. Peter and the Jewish believers were saved by this grace, not by keeping the law of Moses.

§ Day 6

F. “Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers”—Acts 15:40:

1. Paul was commended to the grace of the Lord.
2. The fact that Paul was commended to the grace of the Lord by the brothers

得对。

七 “我把你们交托神和祂恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业”——二十 32:

- 1 神丰盛恩典的话能建造圣徒。
- 2 神恩典的话的功用是叫我们在一切圣别的人中得着基业：
 - a 这基业乃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 我们永远的基业，与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。
 - c 有分于神的基业需要我们被圣别，被圣别需要神恩典的话。

indicates that he had taken the right way.

G. “I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified”—20:32:

1. The word of God's abundant grace is able to build up the saints.
2. The word of God's grace functions to give us the inheritance among all those who have been sanctified:
 - a. This inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people.
 - b. Our eternal inheritance is related to the divine life, which we have received through regeneration and which we are experiencing and enjoying through our entire Christian life.
 - c. To participate in God's inheritance requires us to be sanctified, and to be sanctified requires the word of God's grace.

第六周■周一

晨兴喂养

弗二7 好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。

林前十五10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

神的恩是极其重大的事。…按新约看，恩典实际上是神之于我们的所是，作我们的享受（约一16～17，林后十二9）。…恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。简单地说，恩典就是三一神给我们经历并享受。

约翰一章十七节说，恩典是借着耶稣基督来的。…恩典的人位化就是神自己。保罗领悟这点，他说，“这不是我，乃是神的恩与我同在。”（林前十五10）对保罗而言，恩典是活的人位。在保罗身上，这人位成了他借以劳苦的恩典。…神给我们享受时，那就是恩典。恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是（新约总论第一册，一一九至一二〇页）。

信息选读

罗马五章十七节说，我们能凭恩典在生命中作王。在这些日子里，我们一直说到神人，说到在生命上并在性情上，而不在神格上成为神。作王就是成为神。…只有一位王。但我们是这一位王的儿女，也能在祂的生命中作王。因着我们像神一样作王，我们就借着在生命中作王，而在生命上并在性情上，但不在神格上成为神。

WEEK 6 — DAY 1

Morning Nourishment

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

The grace of God is a matter of tremendous significance. According to the New Testament, grace is actually what God is to us for our enjoyment (John 1:16-17; 2 Cor. 12:9)...Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment. In brief, grace is the Triune God experienced and enjoyed by us.

John 1:17 says that grace came through Jesus Christ...The personification of grace is God Himself. Paul realized this when he said, “Not I, but the grace of God which is with me” (1 Cor. 15:10). For Paul, grace was a living person. In Paul this person became the very grace by which he labored...When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all He is. (The Conclusion of the New Testament, p. 102)

Today's Reading

Romans 5:17 says that we can reign in life by grace. In these days we are speaking about being a God-man, about becoming God in life and in nature but not in the Godhead. To reign is to be God...There is only one King. But we as the children of this one King can also reign in His life. Since we reign as God does, by reigning in life we become the very God in life and in nature but not in the Godhead.

作王就是胜过、征服并管理撒但、世界、罪、肉体、自己以及周围一切的环境。保罗在罗马八章如此说，“谁能使我们与基督的爱隔绝？”（35）然后他说，“借着那爱我们的，在这一切的事上，我们已经得胜有余了。”（37）没有什么能使我们与基督的爱隔绝，因为我们在一切环境中，对一切问题，都是得胜有余的。

从小孩口中出来主要的话就是“不要！”我们若不能在神圣的生命里管理我们的儿女，怎能作王？我们作父母的信徒必须操练自己，学习如何在管理儿女的事上作王。我们必须有恩典来管理我们的儿女。我们也必须管理我们里面的罪，管理撒但，并管理世界。我们不该让世界的时髦胜过我们。反之，我们应当胜过一切，并且凭恩典在生命中作王。

在林后十二章九节我们看见，基督所给使徒保罗那够用的恩典，作为基督那在人的软弱上显得完全，并覆庇使徒的能力。神给使徒保罗许多高的启示，所以神关切他因得着这许多启示而骄傲。神甚至把他带到三层天，到乐园，听见不能言传的话语，是人不可说的（2~4）。所以神给他一根刺，就是撒但的使者，邪灵，时时攻击他（7）。保罗三次祷告，叫这刺挪去，但主不挪去。反之，祂对保罗说，“我的恩典够你用的。”（8~9）没有人能忍受这根刺，但主的恩典能。这全丰全足的恩典成了维持并扶持保罗的能力。这恩典也覆庇他，如同帐棚覆盖在他身上，保护他，遮盖他。因此，这全丰全足的恩典作两件事。首先，这恩典在积极一面扶持、维持并加强我们；这是攻势的。其次，这恩典遮盖并保护我们；这是守势的。这全丰全足的恩典就是基督，而基督乃是经过过程、终极完成的三一神，成为那灵。基督这末后的亚当成了赐生命的灵（林前十五45下）（李常受文集一九九四至一九九七年第一册，五一二至五一三、五二八至五二九页）。

参读：新约总论，第十篇。

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances. In Romans 8 Paul says this: “Who shall separate us from the love of Christ?” (v. 35). Then he says, “We more than conquer through Him who loved us” (v. 37). Nothing can separate us from the love of Christ, because we are more than conquerors over all the troubles in our environment.

The main word that comes out of young children is “No!” How can we be kings when we cannot rule our children in the divine life? We believers who are parents must exercise ourselves to learn how to be kings in ruling our children. We must have grace to rule our children. We also have to rule over the sin within us, to rule over Satan, and to rule over the world. We should not let the world’s fashion conquer us. Instead, we should conquer all things and reign in life by grace.

In 2 Corinthians 12:9 we see the sufficient grace of Christ to the apostle Paul as the power of Christ that was perfected in weakness and that overshadowed the apostle. God gave the apostle Paul many high revelations, so God was concerned for him that he might be proud in receiving these many revelations. God had even brought him to the third heaven and to Paradise to hear unspeakable words, which it was not allowed for a man to speak (vv. 2-4). So God gave him a thorn, which was a messenger of Satan, an evil spirit, to buffet him all the time (v. 7). Paul prayed three times for the thorn to be removed, but the Lord would not remove it. Instead, He told Paul, “My grace is sufficient for you” (vv. 8-9). No one could bear such a thorn, but the Lord’s grace could. This all-sufficient grace became the power to sustain and support Paul. It also overshadowed him, tabernacled over him, to protect and cover him. Thus, the all-sufficient grace does two things. First, it supports, sustains, and strengthens us positively; this is offensive. Second, it covers and protects us; this is defensive. This all-sufficient grace is Christ, and Christ is the processed, consummated Triune God to be the Spirit. Christ as the last Adam became a life-giving Spirit (1 Cor. 15:45b). (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 406-407, 419-420)

Further Reading: The Conclusion of the New Testament, msg. 10

第六周■周二

晨兴喂养

提前一 14 并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。

林后九 8 神能使各样的恩典向你们洋溢，使你们在凡事上常常十分充足，能洋溢出各样的善工。

恩典就是基督；基督徒一切属灵的经历都该是经历基督作恩典。我们对神经纶中之恩典的经历，第一是借着主格外增多的恩典，得有信和爱（提前一 14）。…信和爱乃是主恩典的产品。信是叫我们接受主，爱是叫我们享受所接受的主（李常受文集一九九一至一九九二年第二册，四〇五至四〇六页）。

信息选读

当主这无价之宝向我们一现，我们就逃不掉了。主实在太好了。祂真是美丽甘甜，无人可以比拟。…达秘…一生活到八十几岁，从来没有结婚。他到了八十岁以后，有一天独自出远门，住在旅馆里。当他孤单一人的时候，他里面有甜美的感觉，就跪下祷告说，“主耶稣啊，我仍然爱你。”…从一个老人的口中能说这话，证明主耶稣是何等甜美。…这就是主自己是恩典，进到里面，成了我们的信，也成了我们的爱。

信徒对神经纶中之恩典的经历，使我们得进入并站在神洋溢的恩典中（罗五 2 上）。今天我们不是在律法之下，我们今天是在神经纶的恩典里。这恩典就是神自己。…有的人说，“我靠着耶稣。”这是不对的。你说你是靠飞机从台北飞到洛杉矶，这个靠是靠不住的。你不是靠，你是进到飞机里。飞机在飞，你却安息，你在享受飞行的安息。挪亚得救是借着进入方舟，不是靠着方舟得救的。我们今

WEEK 6 — DAY 2

Morning Nourishment

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

2 Cor. 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work.

Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14)...Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 310)

Today's Reading

When the Lord as the One of peerless worth appears to us, we simply cannot run away from Him. The Lord is too wonderful. He is so beautiful and sweet; He is incomparable...J. N. Darby...lived to be eighty years old and remained single his whole life. At the age of eighty, one day during his travels he was staying in a hotel alone. In his loneliness he had such a sweet feeling within that he knelt down and prayed, "O Lord Jesus, I still love You."...Such a word coming from an old man proves how sweet the Lord Jesus is...This is the Lord Himself as grace coming into us to become our faith and love.

The believers' experience of the grace in God's economy enables them to obtain access into and stand in God's grace (Rom. 5:2a). Today we are not under the law but under the grace in God's economy. This grace is God Himself...Some people say that they lean upon Jesus. This is wrong. If you fly from Taipei to the United States by leaning upon the airplane, this leaning is not dependable. You do not lean upon the airplane, but you enter into the airplane. You are resting while the airplane is flying; you enjoy the restfulness of flying. Noah was saved by entering into the ark, not by leaning upon the

天是站在这恩典里。这恩典就是基督，就是那赐生命的灵。这恩典就是基督，就是那赐生命的灵。

我们在这恩典中享受神永远的安慰和美好的盼望（帖后二 16）。神的安慰不是短暂瞬时的安慰，乃是永远的安慰。这永远的安慰就是永远的生命。…这安慰足以应付任何环境和景况。我们也在恩典中享受美好的盼望，就是在主回来时，我们要进到祂的荣耀中。

信徒对神经纶中之恩典的经历，也是坦然无惧来到施恩的宝座前，得恩典，作应时的帮助（来四 16）。那在天上坐在宝座上的基督，现今也在我们的灵里（罗八 10），这灵就是神居住的所在（弗二 22）。我们的灵既是神居住的所在，因此每当我们转到灵里，我们就能摸着天上的宝座；这宝座对我们乃是施恩的宝座。我们来到施恩的宝座前，就带着基督这恩典，作我们应时的帮助。

信徒对神经纶中之恩典的经历，也是领受神各样的恩典洋溢的供应（林后九 8）。…今天我们在这里，神将祂各样的恩典洋溢地加给我们。

我们时常享受神繁增的恩典（彼前一 2 下，彼后一 2，启二二 21）。彼得前后书都说到这个繁增的恩典。这恩典不是死的，是活的，是繁增的，天天繁增加给我们的。

信徒也借着谦卑，得享神更大的恩典（雅四 6，彼前五 5）。这恩典是有大小的。就着主自己说，是没有大小的，但就我们的经历来说有大小。我们谦卑、宽大，这恩典在我们里面就大一些。我们骄傲、狭小，这恩典在我们里面就小一点。我们得享神恩典的大小是在乎我们。我们宽大，恩典就大；我们狭小，恩典就小（李常受文集一九九一至一九九二年第二册，四〇六至四一〇页）。

参读：罗马书的结晶，第十九至二十四篇。

ark. Today we are standing in grace. This grace is Christ, the pneumatic Christ, the life-giving Spirit.

In this grace we enjoy God's eternal comfort and good hope (2 Thes. 2:16). God's comfort is not temporary and transitory comfort but eternal comfort. This eternal comfort is the eternal life...This comfort is sufficient for any kind of environment and situation. Furthermore, we enjoy good hope in grace. This means that at the Lord's coming, we will enter into His glory.

Furthermore, in their experience of the grace in God's economy, the believers come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16). The very Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is (Eph. 2:22). Since today our spirit is the place of God's habitation, whenever we turn to our spirit, we touch the throne in heaven, and this throne is the throne of grace to us. When we come forward to the throne of grace, we receive Christ as grace for our timely help.

In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace [2 Cor. 9:8]...Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21). Peter speaks of this multiplying grace in his first and second Epistles. This grace is not dead but living and multiplying; it is being multiplied to us day by day.

The believers also enjoy God's greater grace by being humble (James 4:6; 1 Pet. 5:5). Grace has a measure. The Lord Himself is without measure, but our experience of Him has a measure. When we are humble and broad-minded, the grace in us is greater. When we are proud and narrow-minded, the grace in us is smaller. The measure of our enjoyment of God's grace depends on us. If we are broad, the grace is greater; if we are narrow, the grace is smaller. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 310-313)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msgs. 19—24

第六周■周三

晨兴喂养

弗三2 谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。

四 29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。

信徒对神经纶中之恩典的经历，就是经历主够用的恩典，也就是基督覆庇的能力，在人的软弱上显得完全（林后十二9）。…一个软弱的人不能作了，主就来作。人一刚强，就不需要别人。你愿意刚强，还是愿意软弱？…你一刚强，主就没有地位，主就不能作，你就不能享安息。你一软弱，主就有地位，主就能作。主替你作，你就享受主作你的安息（李常受文集一九九一至一九九二年第二册，四一一页）。

信息选读

我们对神经纶中之恩典的经历，也是在受苦以后，蒙神全般的恩典来成全我们，坚固我们，加强我们，并为我们立定根基（彼前五10）。

我们对神经纶中之恩典的经历，也是尽神所托付神恩典的管家职分—将基督的丰富，就是神的恩典，分赐给神所拣选的人，以产生并建造召会（弗三2、8）。

不仅使徒这些管家的职分把恩典分赐与人，我们也应当在生活中说建造人的话，将恩典分给人

WEEK 6 — DAY 3

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

The believers' experience of the grace in God's economy is the experience of the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9)...When a person is weak and cannot do anything, the Lord comes to do everything for him. When someone is strong, he does not need others. Would you rather be strong or weak?...When you are strong, the Lord has no ground and cannot do anything for you; hence, you cannot enjoy rest. When you are weak, the Lord has the ground and can do things for you right away. When the Lord does everything for you, you enjoy the Lord as your rest. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 313)

Today's Reading

Our experience of the grace in God's economy is that after we have suffered, we are perfected, established, strengthened, and grounded by God's all grace (1 Pet. 5:10).

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church (Eph. 3:2, 8).

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give

(四 29)。…在以弗所四章二十八节保罗说，我们应当亲手作正经事，好有所分给需要的人。我们基督徒应当在生活中，在物质上和属灵上，都有所分给人的。

我们借着受洋溢之恩，并洋溢之义的恩赐，在生命中作王。这就是恩典在生命中作王，叫人得永远的生命（罗五 17 下、21 下）。我们所得的生命，不仅拯救我们脱离一些事物，更使我们作王管理一切。我们已经在客观上接受了义，现今还需要不断地接受洋溢的恩典，使我们能在主观的生命中作王。…我们就能在生命里作王，一切都由我们支配，而不是听任一切摆布。这就是得胜，这就是恩典作王，叫人得永远的生命。

在召会生活中，信徒众人蒙恩典，召会就得建立。…看见恩典的人就认识基督，在他就没有什么可争的。…我们怎么站在恩典中？具体地说，就是回到我们的灵里。…我们一回到灵里，就站在恩典中。无论别人怎么批评，怎么论断，怎么争论，千万不要开口，不要理论，要学习回到灵里。一理论就起争论了，再一讲就发怨言。不要争论，不要发怨言，不要在头脑里，也不要情感里，要在灵里。一在灵里，你就在基督里，那就是站在恩典中。有的时候你祷读一节经文，唱一首诗，主的话会把你带到在基督里的恩典中。本来你满有理由，满有怨言，但你一回到灵里，你就站在恩典中。结果从你口里出来的，就是恩典。神在祂的经纶中，不要你作什么。神在祂的经纶中乃是要基督，就是三一神的化身，来作你化身的恩典。祂在我们里面活着，我们也在祂作恩典里活着。这样，神才能得着一个生机体（李常受文集一九九一至一九九二年第二册，四一一至四一四页）。

参读：圣经要道（卷四），第四十题。

grace to people [cf. Eph. 4:29]...In verse 28 Paul says that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others.

We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b). The life we have received does not merely save us from a few things; rather, it enthrones us as kings to reign over all things. We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively...We can reign in life so that everything is controlled by us instead of everything directing us. This is to overcome. This is grace reigning unto eternal life.

In the church life, when all the believers have grace upon them, the church will be built up...A person who has seen grace knows Christ and has nothing to argue about with others...How do we stand in grace? Practically, it means that we come back to our spirit...When we return to our spirit, we stand in grace. Regardless of how much others criticize you, judge you, or dispute with you, never open your mouth and never reason. Instead, learn to return to your spirit. Once you begin to reason, you will begin to debate; if you keep arguing, you will end up murmuring. Do not reason or murmur; do not stay in your mind or in your emotion but be in spirit. When you are in spirit, you are in Christ; that is to stand in grace. Sometimes when you pray-read a verse or sing a hymn, the Lord's word will bring you into the grace in Christ. You may be full of reasonings and murmurings, but when you turn back to your spirit, you stand in grace. As a result, what comes out of your mouth is grace. In His economy God does not require you to do anything. What God wants in His economy is for Christ, the embodiment of the Triune God, to become the embodied grace to you. He lives in us, and we live in Him as grace. In this way God can obtain His organism. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 314-316)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, volume 4," ch. 40

第六周■周四

晨兴喂养

徒四 33 使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。

十一 23 他〔巴拿巴〕到了，看见神的恩典，就欢乐，劝勉众人，要立定心志，一直与主同在。

我们必须承认，在我们日常生活里，在谈话中，我们没有把多少恩典供应给别人。我们必须学习不说废话；反之，每句话都该供应神的恩典，作神完整救恩的一部分（弗四 29）。

彼前五章五节说，“神敌挡狂傲的人，赐恩给谦卑的人。”我们必须学习谦卑，不要狂傲。如果我们狂傲，神就弃绝我们。如果我们是谦卑的，神就要赐恩给我们（李常受文集一九九四至一九九七年第一册，五四一、五八二页）。

巴拿巴所看见的恩典，必定是信徒所得着并享受的三一神，彰显于他们的得救、生命的改变、圣别的生活以及在聚会中所运用的恩赐，这些都是人所能见的。巴拿巴劝勉信徒，“要立定心志，一直与主同在。”（徒十一 23）一直与主同在，意即坚定不移地忠于主，依附主，活在与主紧密的交通中（使徒行传生命读经，三一三至三一四页）。

信息选读

今天我们不是作单个的基督徒，因为不是只有你一个人蒙恩，乃是信徒众人都蒙大恩（徒四 33）。…我们已经与基督同钉十字架，现今基督在我们里面，不仅作我们的生命和生命的供应，还作我们的人位。我们与基督一同活着，二命一同生活，二性调成一性，二灵成为一灵。这样的生活，才是一个生机体，叫经过过程、

WEEK 6 — DAY 4

Morning Nourishment

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

11:23...When [Barnabas] arrived and saw the grace of God, [he] rejoiced and encouraged them all to remain with the Lord with purpose of heart.

We must admit that in our daily life we do not minister much grace to others in our speaking. We must learn not to speak wasted words. Instead, every word should minister the grace of God as a part of the entire salvation of God [cf. Eph. 4:29].

First Peter 5:5 says, “God resists the proud but gives grace to the humble.” We must learn to be humble and not proud. If we are proud, God will reject us. If we are humble, God will give us grace. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 428, 459)

Grace is the Triune God becoming life and everything to us. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and the gifts they exercised in their meetings, all of which could be seen by others. Barnabas encouraged the believers “to remain with the Lord with purpose of heart” [Acts 11:23]. To remain is to be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him. (Life-study of Acts, p. 271)

Today's Reading

It is not just one individual alone who receives grace, but all the believers receive great grace (Acts 4:33)...We have been crucified with Christ; now Christ is in us not only to be our life and life supply but also to be our person. Christ and we live together; two lives have one living, two natures are mingled into one nature, and two spirits become one spirit. Such a living is the organism for the processed and consummated Triune God to

终极完成的三一神，能生机地活在我们这班人中间，彰显祂自己。这乃是神经纶所要的（李常受文集一九九一至一九九二年第二册，四一四至四一五页）。

行传十三章四十三节说，“…犹太人和敬神入犹太教的人，多有跟从保罗、巴拿巴的，二人对他们讲论，劝勉他们要一直留于神的恩中。”就如二章十节，入犹太教的人是指改信犹太教的外邦人（六5）。保罗和巴拿巴劝勉那些跟从他们的犹太人和入犹太教的人，要一直留于神的恩中，这神的恩就是三一神自己，被信徒得着且享受，并且彰显于他们的得救、生命的改变和圣别的生活。

我们需要特别注意十三章四十三节“神的恩”一辞，甚至需要分析这恩典。…（这）节的恩典是由许多元素形成的复合物。这恩典复合了一切圣的、可靠的事物。…三十四节有复活的基督作那圣的，那可靠的。按照旧约的应许和预言，这些圣的、可靠的事物乃是怜悯。…这些怜悯是基督所是的不同方面。四十三节的说法由“那圣的，那可靠的”转为“神的恩”。神已经将复活的基督作那圣的，那可靠的赐给我们，我们也已经相信祂，接受这一切圣的、可靠的事物。但我们在日常生活中经历什么？我们乃是经历那复合、包罗万有的恩典，就是经过过程的三一神，经过成为肉体、为人生活、钉十字架和复活等过程的神。这是保罗劝信徒要一直留于神的恩中的原因。

一直留于恩典中，含示我们已经接受这恩典。我们既接受了神的恩，现在就需要一直留于其中。实际上，信徒接受了三十四节所说那圣的，那可靠的，然后这些圣的、可靠的事物就成了四十三节神的恩。因此，神的恩复合了一切圣的、可靠的事物（使徒行传生命读经，三七四至三七六页）。

参读：神在祂经纶中的律法与恩典，第二章。

live among us organically for His expression. This is God's intention in His economy. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 316)

[Acts 13:43] says [that] "...many of the Jews and the devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God." As in 2:10, the devout proselytes were Gentiles who were converted to Judaism (6:5). The grace of God, in which the Jews and devout proselytes who followed Paul and Barnabas were exhorted to continue, is the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, and holy living.

We need to pay particular attention to the word grace in 13:43. We even need to analyze this grace...The grace in 13:43 is a compound formed of a number of elements. This grace is compounded of all the holy and faithful things. In verse 34 we have the resurrected Christ as the holy and faithful things. According to both the promise and prophecy of the Old Testament, these holy and faithful things are mercies...These mercies are different aspects of what Christ is. In verse 43 the expression is changed from the holy things of David, the faithful things to grace. God has given us the resurrected Christ as the holy and faithful things, and we have believed in Him and have received all these holy and faithful things. But what do we experience in our daily life? We experience the compound, all-inclusive grace, which is the processed Triune God, the very God who went through the processes of incarnation, human living, crucifixion, and resurrection. This is the reason Paul urged the believers to continue in the grace of God.

To continue in the grace implies that we have already received this grace. Having received the grace of God, we now need to continue in it. Actually, the believers received the holy and faithful things spoken of in verse 34. Then these holy and faithful things became the grace of God in verse 43. Hence, the grace of God is compounded of all the holy and faithful things. (Life-study of Acts, p. 321)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 2

第六周■周五

晨兴喂养

徒十四 3 二人住了多日，靠着主放胆讲论，主借着他们…见证祂恩典的话。

26 从那里坐船往安提阿去。当初他们被托与神的恩典，去作他们现在所已经完成之工的，就是在这地方。

〔行传十四章二十六节所说的〕恩典乃是复活的基督成了赐生命的灵（林前十五 45），在复活里将经过过程的三一神带到我们里面，作我们的生命和生命的供应，使我们能在复活里活着。因此，恩典就是三一神成了我们的生命和一切。大数的扫罗原是罪人中的罪魁（提前一 15～16），但因着这恩典竟成了最前面的使徒，比众使徒格外劳苦（林前十五 10）。他靠这恩典而有的职事和生活，对基督的复活乃是人无法否认的见证。那推动使徒并在他里面运行的恩典，…乃是一位活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切使徒行传生命读经，三九八至三九九页）。

信息选读

〔行传十四章三节〕“祂恩典的话”一辞指明一些时代的要点。在会堂里，犹太人读旧约不是要认识主恩典的话。他们读圣经乃是要认识神律法的话，这话属于旧的时代安排，属于神经纶早先的神圣安排。但主恩典的话顶替了律法。…保罗向他们传讲基督作恩典。（使徒）借着见证生命的话和主恩典的话，造就初信的人。三节的“见证”一辞，含示恩典的话已经存在，并且已经被传讲。因为恩典的话已经被传讲，所以使徒为它作见证。

WEEK 6 — DAY 5

Morning Nourishment

Acts 14:3 Therefore they spent a considerable amount of time speaking with boldness in the Lord, who testified to the word of His grace...

26 And from there they sailed away to Antioch, where they had been commended to the grace of God for the work which they fulfilled.

This grace [mentioned in Acts 14:26] is the resurrected Christ becoming the life-giving Spirit (1 Cor. 15:45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection. Thus, grace is the Triune God becoming life and everything to us. It was by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles (1 Cor. 15:10). His ministry and living by this grace were an undeniable testimony to Christ's resurrection. The grace that motivated him and operated in him...was a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything. (Life-study of Acts, p. 340)

Today's Reading

The phrase the word of His grace [in Acts 14:3] denotes certain dispensational points. In the synagogues the Jewish people did not read the Old Testament in order to know the word of the Lord's grace. Rather, they read the Scriptures in order to know the word of God's law, a word belonging to the old dispensation, to the former divine arrangement of God's economy. But the word of the Lord's grace replaces the law...Paul preached Christ as grace to them. [The apostles] edified the new believers by testifying the word of life and the word of the Lord's grace. The word testified in verse 3 implies that the word of grace already existed and that it had already been preached. Because the word of grace had been preached, testimony was borne to it.

犹太人没有找恩典的话，反而注意律法的话连同一切诫命。他们所有的是神律法的话，不是主恩典的话。但是主恩典的话已经存在旧约里，这叫使徒可以为它作见证。

我们来看在旧约里所看到主恩典的话的例子。创世记三章十五节：“我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”在这里我们看见，女人的后裔要伤蛇的头。这岂不是主恩典的话么？当然是。亚当和夏娃吃了善恶知识树的果子，就想要躲避神的面。耶和華的声音呼唤亚当说，“你在哪里？”（9）亚当和夏娃害怕，也许以为神要将他们处死。但耶和華没有说定罪或审判的话，反而说了恩典的话。在十五节，祂定罪蛇，却对亚当和夏娃说了恩典的话。亚当和夏娃听到…耶和華的话，必定非常喜乐。他们必定恨恶那蛇；现今耶和華告诉他们，女人的后裔要伤蛇的头。这必然是恩典的话。

“必有童女怀孕生子，她要给他起名叫以马内利。”（赛七 14）这是恩典的话。

历世历代以来，犹太人都在会堂里读旧约，但他们所听到的是神诫命的话，不是主恩典的话。然而，当主耶稣在路加四章宣扬新约的禧年时，祂从以赛亚书选了一段恩典的话。

我们需要看见行传十四章三节“祂恩典的话”一辞的意义。这辞有力地指明时代的改变，神在祂经纶里之安排的改变（使徒行传生命读经，三八二至三八四、三八六页）。

参读：使徒行传生命读经，第十七、三十三、三十八至四十、四十三、五十五篇；神的福音（卷一），第三篇。

Instead of finding the word of grace, the Jewish people paid attention to the word of the law with all the commandments. What they had was the word of God's law, not the word of the Lord's grace. Nevertheless, the word of the Lord's grace existed already in the Old Testament. This made it possible for the apostles to testify concerning it.

Let us consider some examples of the word of the Lord's grace found in the Old Testament. Consider Genesis 3:15: "I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel." Here we see that the seed of the woman will bruise the serpent's head. Is this not a word of the Lord's grace? Certainly it is. After Adam and Eve had eaten of the fruit of the tree of the knowledge of good and evil, they tried to hide from God. The voice of the Lord sounded out to Adam and said, "Where are you?" (v. 9). Adam and Eve were frightened, perhaps thinking that God would sentence them to death. But instead of speaking a word of condemnation or judgment, the Lord spoke a word of grace. In Genesis 3:15 He condemned the serpent and gave Adam and Eve a word of grace. Adam and Eve must have been very happy when they heard the Lord's word in Genesis 3:15. They must have hated the serpent, and now the Lord was telling them that the seed of the woman would bruise the head of the serpent. This surely is a word of grace.

"Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel" [Isa. 7:14]. This is a word of grace.

For generations the Jews read the Old Testament in the synagogues. But what they heard was the word of God's commandment, not the word of the Lord's grace. However, when the Lord Jesus proclaimed the New Testament jubilee in Luke 4, He selected a word of grace from the book of Isaiah.

We need to see the significance of the expression the word of His grace in Acts 14:3. This phrase is a strong indication of a change of dispensation, of a change of God's arrangement in His economy. (Life-study of Acts, pp. 326-329)

Further Reading: Life-study of Acts, msgs. 17, 33, 38—40, 43, 55; CWWN, vol. 28, "The Gospel of God (1)," ch. 3

第六周■周六

晨兴喂养

徒十五 40 保罗却拣选了西拉，也出去，蒙弟兄们把他交与主的恩典。

二十 32 如今我把你们交托神和他恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业。

〔保罗与西拉〕蒙弟兄们把他们交与主的恩典〔徒十五 40〕。…保罗第二次出外尽职的旅程，开始于此，结束于行传十八章二十二节。

〔在二十章三十二节，〕保罗把信徒交托神和他恩典的话。恩典乃是信徒所得着并享受的三一神。我相信保罗在以弗所那三年中，每天向圣徒讲说神恩典的话（使徒行传生命读经，四二七至四二八、五四八页）。

信息选读

我们能见证，靠着主的怜悯，生命读经的信息里有神恩典的话。…我要鼓励青年人花几年时间，被所有生命读经的信息来构成。…甚至年长的人仍然有时间被这些信息构成，然后有年日事奉主，在全地执行神新约的经纶。

在行传二十章三十二节，我们看见神恩典的话的功用。第一，这话能建造圣徒。建造圣徒需要在神圣的生命里长大，而在神圣的生命里长大需要神圣元素的滋养，并得着神圣知识的造就和装备。唯有借着神丰盛恩典的话，才能有这一切；这恩典乃是三一神自己，祂经过了成为肉体、为人生活、钉十

WEEK 6 — DAY 6

Morning Nourishment

Acts 15:40 But Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers.

20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

[Paul and Silas were] commended to the grace of the Lord by the brothers [Acts 15:40]...This was the start of Paul's second ministry journey, which ended in 18:22.

[In Acts 20:32] Paul committed the believers to God and to the word of His grace. Grace is the Triune God received and enjoyed by the believers. I believe that during the three years Paul was in Ephesus, he daily spoke the word of God's grace to the saints. (Life-study of Acts, pp. 363, 465)

Today's Reading

We can testify that, by the Lord's mercy, the word of God's grace can be found in the Life-study messages...I would encourage the young people to take the time over the next several years to become constituted of all the Life-study messages. Even those who are much older still have the time to be constituted of these messages and then have years to serve the Lord by carrying out God's New Testament economy throughout the earth.

In Acts 20:32 we see the function of the word of God's grace. First, this word is able to build up the saints. To build up the saints requires the growth in the divine life, and the growth in the divine life needs the nourishment of the divine element and the edification and equipment with the divine knowledge. All of these can be afforded only by the word of God's abundant grace, which is the Triune God Himself who went through all the processes of

字架、复活、升天等一切过程，就将自己赐给圣徒，作他们的享受。

第二，神恩典的话的功用是叫我们“在一切圣别的人中得着基业”。神圣的基业乃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。这位三一神化身在包罗万有的基督里面（西二 9）；这基督是分给众圣徒的分，作他们的基业（一 12）。而赐给众圣徒的圣灵，乃是这神圣基业的预尝、凭质和保证（罗八 23，弗一 14）。我们今天在神新约的禧年里，就有分于并享受这基业作预尝；到来世和永远里还要完满地享受这基业（彼前一 4）。

我们永远的基业，与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。…基业乃是一分正当且合法的产业，…我们不是作工来得基业，我们是领受基业。…我们在重生那一天，就得着权利有分于基业。这基业包括与永远生命有关的一切福分。…这基业是合法、正确且正当的，因为基督付出祂宝血的代价，受死为我们将这基业买来。我们可以每天有分于并享受这从今天直到永远都属于我们的基业。

按照保罗在行传二十章三十二节的话，基业乃是在圣别的人中间。有分于神的基业需要我们被圣别，被圣别需要神恩典的话。主耶稣在约翰十七章十七节祷告说，“求你用真理圣别他们，你的话就是真理。”圣别（弗五 26，帖前五 23），就是从世界和世界的霸占里分别出来，归给神和神的旨意；这不仅是地位上的圣别（太二三 17、19），也是性质上的圣别（罗六 19、22）。神活的话在信徒里面作工，把他们从一切属世的事物中分别出来。这就是在神的话里得以圣别，这话就是真理，实际（使徒行传生命读经，五四八至五五一页）。

参读：李常受文集一九七五至一九七六年第三册，一〇四至一〇八页。

incarnation, human living, crucifixion, resurrection, and ascension and who has been given to the saints for their enjoyment.

Second, the word of God's grace functions to give us "the inheritance among all those who have been sanctified." The divine inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:14), which we are sharing and enjoying today as the foretaste in God's New Testament jubilee, and which we will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4).

Our eternal inheritance is related to the divine life, which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. An inheritance is a proper and legal possession...We do not work for an inheritance; we receive it. On the day we were regenerated, we were given the right to share an inheritance. This inheritance includes all the blessings related to eternal life...This inheritance is legal, proper, and legitimate, for Christ died to purchase it for us, paying the price of His precious blood. Daily we may participate in and enjoy the inheritance that is ours today and for eternity.

According to Paul's word in Acts 20:32, the inheritance is among those who have been sanctified. To participate in God's inheritance requires us to be sanctified, and to be sanctified requires the word of God's grace. In John 17:17 the Lord Jesus prayed, "Sanctify them in the truth; Your word is truth." To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally (Matt. 23:17, 19) but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word, which is the truth, the reality. (Life-study of Acts, pp. 465-467)

Further Reading: CWWL, 1975-1976, vol. 3, pp. 99-102

第六周诗歌

376

经历基督 — 作恩典

10 10 10 10 (英 497)

降 E 大调

4/4

一 神 所 赐 恩 典， 最 高 的 定 义，
是 神 在 子 里 所 给 的 自 己；
不 重 在 事 物， 赐 于 古 或 今，
乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
乃借这恩典一他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
这够用恩典在我的灵里， 时常加我力，完成神旨意。

五 这恩典就是那活的基督 作我的一切，时将我眷顾。
主，愿我认识你这真恩典， 享你作恩典，一直地增添。

WEEK 6 — HYMN

Grace in its highest definition is

Experience of Christ — As Grace

497

1. Grace in its high - est de - fi - ni - tion is
God in the Son to be en - joyed by us;
It is not on - ly some - thing done or giv'n,
But God Him - self, our por - tion glo - ri - ous.

2. God is incarnate in the flesh that we
Him may receive, experience ourself;
This is the grace which we receive of God,
Which comes thru Christ and which is Christ Himself.

3. Paul the Apostle counted all as dung,
'Twas only God in Christ he counted grace;
'Tis by this grace—the Lord experienced—
That he surpassed the others in the race.

4. It is this grace—Christ as our inward strength—
Which with His all-sufficiency doth fill;
It is this grace which in our spirit is,
There energizing, working out God's will.

5. This grace, which is the living Christ Himself,
Is what we need and must experience;
Lord, may we know this grace and by it live,
Thyself increasingly as grace to sense.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small gaps between them. There are no margins, text, or other markings on the paper.

第七周

在使徒行传的继续里，
持续在人类历史中
活在神圣历史里，
为着扩展并建造召会，
作基督团体的显现

诗歌：补 225

读经：徒一8、13~14，二16~18、21，五20、41~42，六4，
十三32~34，十六6~7，十七16，十九21，二八31

【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——一8、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。

Week Seven

**Continuing to Live in the Divine History
within Human History in the Continuation
of the Book of Acts for the Spreading
and Building Up of the Church
as the Corporate Manifestation of Christ**

Hymns: 1083

Scripture Reading: Acts 1:8, 13-14; 2:16-18, 21; 5:20, 41-42; 6:4;
13:32-34; 16:6-7; 17:16; 19:21; 28:31

§ 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.

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，就是万国所羡慕的（该二7），分赐到祂所拣选的人里，为着祂团体的显现和祂完满的得荣。

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 使徒行传启示一班人呼求主的名，而活在神圣的历史里，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，

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.

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—Joel 2:28-29; Acts 2:1-4, 16-21; 1 Tim. 3:15-16.

§ Day 2

II. The book of Acts reveals a group of people who live in the divine 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

提后二 22)，结束于圣经中最后的祷告（启二二 20）。

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。

三 我们借着“在耶稣的名里放胆”讲说，就在人类历史里实现神圣的历史；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。

【周三】

叁 使徒行传启示一班人作为一个身体生活、行动并活动，而活在神圣的历史里；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。

【周四】

肆 使徒行传启示一班人弃绝己并凭另一个生命，就是基督这神圣的生命活着，而活在神圣的历史里；这样团体的活基督，乃是

the last prayer in the Bible (Rev. 22:20).

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.

C. We carry out the divine history within the 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.

§ Day 3

III. The book of Acts reveals a group of people who live in the divine 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.

§ Day 4

IV. The book of Acts reveals a group of people who live in the divine history by rejecting themselves and living by another life—Christ as the divine life; this corporate living of Christ

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 保罗在他的灵里（神圣的灵与他这人的灵调为一灵），凭着耶稣包罗万有的灵活基督并事奉神；他是在幔内（在他那作为实际至圣所的灵里），并在营外（在属人的宗教组织之外）生活——十六 6~7，十七 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。
- 伍 使徒行传启示一班人坚定持续地祷告并尽话语的职事，而活在神圣的历史里；这就是在使徒的职事里生活，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

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; 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 the 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.
- V. The book of Acts reveals a group of people who live in the divine 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

作属天的生命和能力，使他们因基督的丰富得着维持，而在地活那作他们属天生命的基督——罗十五16，参赛五十4～5。

陆使徒行传启示一班人，活在那见于诗篇六十八篇的神圣历史中；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：

- 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、19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。

【周五】

柒使徒行传启示一班人活在神圣的历史里，他们一直享受、活出并宣扬复活的基督作为神的长子，并作为大卫那圣的，那可靠的，也就是基督所是的各方面，作为给我们的怜悯——十三32～34：

- 一 大卫的后裔基督借着祂的复活生为神的长子，并成为赐生命的灵，就是神向大卫所显确定的怜悯——33～35节，赛五五3～4。
- 二 在行传十三章三十四节，保罗将以赛亚五十五章三节里神确定的怜悯解释为“大卫那圣的，那可靠的”，而在行传十三章三十三和三十五节，他指明

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.

VI. The book of Acts reveals a group of people who live in the divine 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:

- A. We need to enjoy the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day—vv. 11-13, 19; 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.

§ Day 5

VII. The book of Acts reveals a group of people who live in the divine history by continuing to enjoy, live, and proclaim the resurrected Christ as the firstborn Son of God and as the holy things of David, the faithful things, which are all the aspects of what Christ is as mercies to us—13:32-34:

- A. Christ as the seed of David was begotten through His resurrection to be the firstborn Son of God and the life-giving Spirit as God's sure mercies shown to David—vv. 33-35; Isa. 55:3-4.
- B. In Acts 13:34 Paul interprets God's sure mercies in Isaiah 55:3 as “the holy things of David, the faithful things,” and in Acts 13:33 and 35 he indicates that these things are the resurrected Christ Himself as the

这些就是复活的基督自己作神的长子和那圣者。

- 三 这也由以赛亚五十五章四节得到证实，那里启示确定的怜悯，就是基督自己向众民作见证人，为众民的领袖和司令。
- 四 复活的基督作为神的长子和赐生命的灵，乃是神赐给祂选民的大恩赐，这恩赐称为“大卫那圣的，那可靠的”——徒十三 33～34。
- 五 当神将复活的基督赐给我们作大恩赐时，这位基督就是怜悯和祝福，是那圣的，那可靠的；这恩赐就是复活的基督自己作永远之约的实际，连同祂一切追测不尽的丰富作我们包罗万有的恩典——赛四二 6 下，五五 3，林前一 9，徒十三 43。

【周六】

捌 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——一 13～14:

- 一 在海边，彼得放弃他的职业跟从主耶稣；但在楼房上，他放弃的更多——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、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。

firstborn Son of God and as the Holy One.

- C. This is also confirmed by Isaiah 55:4, which reveals that the sure mercies are Christ Himself as the Witness, Leader, and Commander to the peoples.
- D. The resurrected Christ as the firstborn Son of God and the life-giving Spirit is a great gift given by God to His chosen people, and this gift is entitled “the holy things of David, the faithful things”—Acts 13:33-34.
- E. The resurrected Christ is the mercies and blessings, the holy and faithful things, whom God gives to us as a great gift; this gift is the resurrected Christ Himself as the reality of the eternal covenant with all His unsearchable riches to be our all-inclusive grace—Isa. 42:6b; 55:3; 1 Cor. 1:9; Acts 13:43.

§ Day 6

VIII. 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.

四 我们到底有没有看见从天上来的异象，乃在于我们是否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，需要极大代价的奉献。

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，说，“主，我愿意在楼房上，为着你见证的恢复。”

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 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 upside down 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.”

第七周■周一

晨兴喂养

徒二 17 神说，在末后的日子，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，你们的青年人要见异象，你们的老年人要作异梦。

21 那时，凡呼求主名的，就必得救。

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（约珥书生命读经，二四八至二四九页）。

信息选读

这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。所以，神在祂经纶里的心愿，就是要有一个团体的实体，由神和人构成，作祂永远的彰显。这神圣的历史开始于永远的神和祂的经纶。

基督的成为肉体和人性生活，是这神圣历史的继续。有一天，创造宇宙的神成为肉体，在童女腹中由圣灵成孕，然后为这童女所生，成为神人，是完整的神，又是完全的人。神成了一个人，名叫耶稣，住在拿撒勒，在那里作木匠，直到三十岁。基督的成为肉体 and 祂的人性生活，都是神圣历史的一部分，

WEEK 7 — DAY 1

Morning Nourishment

Acts 2:17 “And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams.”

21 “And it shall be that everyone who calls on the name of the Lord shall be saved.”

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. (Life-study of Joel, pp. 33-34)

Today's Reading

Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy.

The divine history continued with the incarnation and human living of Christ. One day the very God who created the universe became incarnated, being conceived of the Holy Spirit within the womb of a human virgin and then born of this virgin to be the God-man, the One who is the complete God and a perfect man. It is marvelous that God became a man named Jesus and that this man lived in Nazareth, working as a carpenter, until the age of thirty. Christ's incarnation and

这神圣的历史就是在人类历史里神的历史。主耶稣在地上生活并尽职，末了祂甘心乐意地上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子（徒十三 33，罗一 4，八 29）；另一面，在祂的复活里，并借着祂的复活，祂成了赐生命的灵（林前十五 45 下）。

此外，借着基督的复活，千万的人从神而生，由神重生（彼前一 3），成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、然后降下成为那灵的基督，产生了召会，作三一神团体的彰显。今天的召会就是基督显现的扩大。…神的历史这部分已持续了一千九百多年，并且仍然在持续着。

五旬节那日浇灌下来的那灵，乃是神的灵复合了基督的人性、受死、复活和升天。这…复合之灵就是终极完成的三一神，也是基督的实化。神将祂自己浇灌在那些呼求主名的人身上。这浇灌产生了召会。…召会是奥秘的，因为基督是在召会里显现出来。

借着这浇灌，所有的门徒和在五旬节那日得救的人，就成了团体基督的一部分。个人的基督借此成为团体的、扩大的、扩增的基督，就是召会，神显现于肉体（提前三 15～16）。

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。…现在这两方一神和我们一有同一个历史，就是神圣的历史。这就是召会生活（约珥书生命读经，二四九至二五一、二三一、二五二页）。

参读：约珥书生命读经，第三至七篇；倪柝声文集第二辑第十七册，第二十篇。

His human living both are parts of the divine history, the history of God within the history of man...At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God. The church today is the enlargement of the manifestation of Christ...This part of God's history has lasted for more than nineteen hundred years, and it is still going on.

The Spirit poured out on the day of Pentecost was the Spirit of God compounded with Christ's humanity, death, resurrection, and ascension. This compounded Spirit...is the realization of Christ and the consummation of the Triune God. God poured Himself upon those who called on the name of the Lord. This outpouring produced the church...The church is mysterious, for it is in the church that Christ is manifested.

By this outpouring all the disciples and saved ones on the day of Pentecost became parts of the corporate Christ. The individual Christ has thus become the corporate Christ, the enlarged, increased Christ, which is the church as the manifestation of God in the flesh (1 Tim. 3:15-16).

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...Now two parties—God and we—have one history, the divine history. This is the church life. (Life-study of Joel, pp. 34-35, 18-19, 36)

Further Reading: Life-study of Joel, msgs. 3—7; CWWN, vol. 37, ch. 20

第七周■周二

晨兴喂养

罗十 12～13 …众人同有一位主，祂对一切呼求祂的人是丰富的。因为“凡呼求主名的，就必得救”。

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。

呼求主名不是新约的新作法，乃是开始于…人类的第三代以挪士。接着有约伯、…亚伯拉罕、…以撒、…摩西和以色列人、…参孙、…撒母耳、…大卫、…和其他的人；…他们在旧约时代都呼求主名。…神命令并愿意祂的百姓呼求祂。…这是饮于神救恩泉源的喜乐之路，…也是以神为乐的享受之路。…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）。

信息选读

在新约（行传二章二十一节）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。…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）。对不信的人，尤其对逼迫的人，呼求主名成了基督信徒普遍的记号（徒九 14、21）。司提反遭逼迫时，曾呼求主名（七

WEEK 7 — DAY 2

Morning Nourishment

Rom. 10:12-13 ...The same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”

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.

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...It was continued by Job..., Abraham..., Isaac..., Moses and the children of Israel..., Samson..., Samuel..., David..., and others..., all of whom practiced this in the Old Testament age...It is God’s commandment...and desire...that His people call on Him. This is the joyful way to drink from the fountain of God’s salvation...and the enjoyable way to delight oneself in God..., that is, to enjoy Him. Hence, God’s people must call upon Him daily (Psa. 88:9). (Acts 2:21, footnote 1)

Today’s Reading

In the New Testament, calling on the name of the Lord was first mentioned by Peter [in Acts 2:21] on the day of Pentecost, as the fulfillment of Joel’s prophecy. 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...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...It is a major practice in God’s New Testament economy that enables us to enjoy the processed Triune God for our full salvation...The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ’s believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced

59)，这必定使逼迫他的扫罗印象深刻(58～60，二二 20)。然后，不信的扫罗以他们的呼求为记号，逼迫那些呼求的人(九 14、21)。等到他被主得着以后，那把他带进基督身体交通里的亚拿尼亚，立刻嘱咐他要呼求着主的名受浸，向人表明他也成了这样呼求的人。他在提后二章二十二节对提摩太所说的话，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(圣经恢复本，徒二 21 注 1)。

(行传二章二十二节) 是从十七节开始所引约珥预言的结语，指明神将祂的灵浇灌在一切属肉体的人身上，结果乃是叫他们借着呼求主名得救。神将祂的灵浇灌下来，就是将主的救恩应用在祂所拣选的人身上。得救乃是接受这灵，这灵就是神新约经纶里福音的福(加三 2、5、14)。这灵乃是主自己成了我们的气息(约二十 22) 和活水(四 10、14)。我们要吸入祂作我们的气息，并饮于祂作我们的活水，就需要呼求祂。哀歌三章五十五至五十六节(英译美国标准本) 指明，呼求主就是呼吸；以赛亚十二章三至四节指明，呼求主就是喝水。我们信主以后，需要呼求祂，使我们不仅能得救，更能享受祂的丰富(罗十 12～13)。我们运用灵呼求祂，吸祂，喝祂，就能享受祂的丰富。这才是对神真正的敬拜。主把这敬拜(约四 24)，联于饮祂所赐的活水(14)(徒二 21 注 3)。

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

参读：撒母耳记生命读经，第五、七、十篇；关于相调的实行，第四章。

this..., and his practice surely impressed Saul, one of his persecutors (7:58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy 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. (Acts 2:21, footnote 1)

[Acts 2:21] is the conclusion of the quotation of Joel's prophecy, which began in verse 17, indicating that the issue of God's pouring out of His Spirit upon all flesh is their salvation through calling on the name of the Lord. God's outpouring of His Spirit is the applying of the Lord's salvation to His chosen people. To be saved is to receive this Spirit, who is the blessing of the gospel in God's New Testament economy (Gal. 3:2, 5, 14). This Spirit is the Lord Himself as the breath (John 20:22) and the living water (John 4:10, 14) to us. To breathe Him in as our breath and drink Him as our living water, we need to call on Him. Lamentations 3:55-56 indicates that our calling on the Lord is our breathing, and Isaiah 12:3-4 indicates that our calling on the Lord is our drinking. After we believe in the Lord, we need to call on Him that we may not only be saved but also enjoy His riches (Rom. 10:12-13). When we exercise our spirit to call on Him, breathe Him in, and drink Him, we enjoy His riches; this is the real worship to God. The Lord connected such worship (John 4:24) to the drinking of the living water given by Him (John 4:14). (Acts 2:21, footnote 3)

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

Further Reading: Life-study of 1 & 2 Samuel, msgs. 5, 7, 10; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 4

第七周■周三

晨兴喂养

徒九 4～5 他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。

二 42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

使徒行传…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。…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，有几千人凭同一个神圣的生命，过神圣的生活（李常受文集一九六四年第二册，二二六至二二七页）。

信息选读

主耶稣受死、复活并升天以后，继续在地上千万人里生活、行动、行事并作工，因为祂借着祂的死与复活，将祂自己分赐到他们里面。祂借着受死、复活和升天，大量复制了祂自己。…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。

简单地说，在四福音里，我们有印刷模版；而在使徒行传里，我们看见复本、复制。因此，使徒行传乃是基督的行传，不只是基督个人的行动，也

WEEK 7 — DAY 3

Morning Nourishment

Acts 9:4-5 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

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...This book 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. (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. 177-178)

Today's Reading

After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on this earth in thousands of people because He imparted Himself into them through His death and resurrection. By His death, resurrection, and ascension, He made a mass reproduction of Himself...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.

In brief, in the four Gospels, there is the printing plate, and in Acts we find the duplication, the reproduction. Therefore, the book of Acts contains the acts of Christ, not Christ acting in Himself alone but acting in His

是祂在祂的复制和复本里，就是在召会，在宇宙人的身体里的行动。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。

〔扫罗〕从第一次遇见主，就接受了身体的异象。他看见一个异象：所有信耶稣的人，乃是耶稣的一部分。因此，逼迫他们就是逼迫耶稣，因为他们与耶稣乃是一，并且祂就活在他们里面。这样，大数的扫罗接受了启示：基督的身体（包括祂的所有肢体），就是基督自己（林前十二12）。

人打我身体的一部分，就是打我的身体，而打我的身体就是打我。当扫罗逼迫这许多信徒时，绝不明白他乃是在逼迫耶稣。然而主临到扫罗，指出他乃是在逼迫主自己，因为在那些信徒里行动、生活并行事为人的，乃是主自己。

扫罗从遇见主耶稣的头一天，就蒙光照认识了身体，看见身体与头乃是一，并看见主所作的一切，必须经由祂的身体来作。主不是用个人、直接的方式详详细细地呼召他。反之，主乃是告诉他，往祂身体的一个肢体那里去。借着那身体的肢体，就使扫罗很详细地认识了主的呼召。扫罗这样蒙召，使他认识召会乃是身体。

许多时候，我们需要身体的肢体向我们说明主呼召的意义。这给我们看见，元首自己在身体的众肢体里生活、工作和行动。这样，信徒、召会的工作或行动，实际上就是基督自己的行动。基督的肢体不是凭自己，乃是凭另一位，就是凭那是灵的基督生活行动。他们接受基督这灵作他们的生命、力量、能力和一切，并凭祂而活（李常受文集一九六四年第二册，二二七、二二九至二三一、二三三至二三四页）。

参读：雅歌结晶读经，第十二篇。

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.

From the first time that [Saul] met the Lord, he received the vision of the Body. He saw the vision that all those who believe in Jesus are a part of Jesus. Therefore, to persecute them is to persecute Jesus, because they are one with Jesus and He is living in them. In this way, Saul of Tarsus received the revelation that the Body of Christ, including all His members, is Christ Himself (1 Cor. 12:12).

For someone to hit a part of my body is to hit my body, and to hit my body is to hit me. While Saul was persecuting so many believers, he never realized that he was persecuting Jesus. But when the Lord came to him, He pointed out that Saul was persecuting the Lord Himself, because it was He who was moving, living, and acting in all those believers.

From the first day that Saul met the Lord Jesus, he was enlightened to know the Body, that the Body is one with the Head, and that whatever the Lord does must be through His Body. The Lord did not call him in detail in a personal and direct way. Rather, the Lord told him to go to one of the members of His Body. It was through that member of the Body that the Lord's calling was made known to Saul in detail. Saul was called in such a way that he was made to know the church as the Body.

Many times we need the members of the Body to interpret the significance of the Lord's calling. This shows us that the Head Himself lives, works, and moves in the members of the Body. In this way the work or acts of the believers, the church, are actually the acts of Christ Himself. The members of Christ live and act not by themselves but by another One, by Christ as the Spirit. They take Christ as the Spirit to be their life, strength, power, and everything, and they live by Him. (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. 178-180, 182)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 12

第七周■周四

晨兴喂养

徒五 20 你们去站在殿里，把这生命的话，都讲给百姓听。

六 4 但我们要坚定持续地祷告，并尽话语的职事。

西三 1～2 所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事…。

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。（行传五章二十节）指明彼得的生活和工作，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）。

信息选读

坚定持续的祷告有许多的益处。…当我们借着祷告来思念在上面的事，我们就不为琐事祈求。反之，基督属天的代求、职事和行政，要占有我们的祷告。因着基督为全世界的召会代求，我们也为众召会代求。…我们的责任乃是先求神的国和神的义。父既知道我们的需要，祂就要顾念我们，并满足我们的需要。…我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一路，借着祂的身体来施行祂的行政。我们祷告的时候，就是属天的大使，在地上延展神的国度。

祷告乃是来到施恩宝座前的路（来四 16）。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们

WEEK 7 — DAY 4

Morning Nourishment

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

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

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above...

The divine life preached, ministered, and lived by Peter...overcame the Jewish leaders' persecution, threatening, and imprisonment. [Acts 5:20] indicates that 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)

Today's Reading

Persevering in prayer has many benefits...When we set our mind on things above by praying, we will not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches...Our responsibility is to seek first the kingdom of God and God's righteousness. Since the Father knows our need, He will take care of us and meet our need. When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom.

Prayer is the way to come forward to the throne of grace [cf. Heb. 4:16]. Coming forward to the throne of grace, we receive mercy and grace to meet

应时的需要。我们来到施恩的宝座前祷告的时候，怜悯和恩典就像江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！…祷告的另一项益处和与主交通有关。我们都宝爱主的同在和膏油的涂抹，我们也都宝爱与主交通。…当我们祷告时，就进入与主的交通中，并且觉得我们真与祂成为一灵，祂也的确与我们成为一灵。我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。

正常基督徒的行事为人必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面。…祷告引我们进入这四件事的实际里，并保守我们在这实际里（歌罗西书生命读经，七二二至七二四页）。

诗篇六十八篇二十七节…提到西布伦的首领。西布伦住在海边（加利利），是停船的海口（创四九13），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。…五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音。

诗篇六十八篇二十七节（也）说到拿弗他利的首领。…拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（诗二二标题，歌二8～9），祂出嘉美的言语，为着传扬祂的福音。在复活里，基督来到祂的门徒那里，嘱咐他们使万民作祂的门徒（太二八18～20）。

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（诗篇生命读经，四〇九至四一〇页）。

参读：歌罗西书生命读经，第六十五篇；诗篇生命读经，第二十七至二十八篇；成全训练，第二十二章。

our timely need. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Another benefit of praying is related to fellowship with the Lord. We all love the Lord's presence and anointing, and we all love to have fellowship with Him...When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

For a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us...Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 571-572)

Psalms 68:27 [mentions] the princes of Zebulun. Dwelling at the shore of the sea (Galilee) for a haven of ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God's gospel...On the day of Pentecost, at least one hundred and twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel.

Psalms 68:27 [also] speaks of the princes of Naphtali. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind of the dawn” (Psa. 22, title; S. S. 2:8-9), and gives goodly words for the preaching of His gospel (Matt. 28:18-20). In resurrection Christ came to His disciples and charged them to disciple the nations.

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. (Life-study of the Psalms, p. 334)

Further Reading: Life-study of Colossians, msg. 65; Life-study of the Psalms, msg. 27—28; CWWL, 1980, vol. 1, “Perfecting Training,” ch. 22

第七周■周五

晨兴喂养

徒十三 33～34 神已经向我们…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。”…“我必将大卫那圣的，那可靠的，赐给你们。”

赛五五 3 …就是向大卫所显确定的怜悯。

〔在行传十三章三十四节，〕那圣的，原文是复数；同字（单数）在三十五节指圣者。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。…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，是指复活的基督（使徒行传生命读经，三六八至三六九页）。

信息选读

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，祂的复活，生为神的长子；祂乃是那圣的，那可靠的。复活的基督乃是神所赐我们那圣的，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。

这圣的、可靠的（复数）是什么？这是指基督所是的各方面。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

WEEK 7 — DAY 5

Morning Nourishment

Acts 13:33-34 ...God has fully fulfilled this promise...in raising up Jesus, as it is also written..., “You are My Son; this day have I begotten You.”...“I will give you the holy things of David...”

Isa. 55:3 ...I will make an eternal covenant with you, even the sure mercies shown to David.

Literally, the Greek words rendered “the holy things of David, the faithful things” [in Acts 13:34] are “the holy things” (Gk. hosios, plural). The same word (hosios) is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy, which is hagios. Hosios 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...in the King James Version... This Holy One [v. 19] 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. (Life-study of Acts, p. 316)

Today’s Reading

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 things of David, the faithful things. In verse 34 the word faithful means “trustworthy.” The resurrected Christ is the holy and trustworthy things God gives to us. Here Paul indicated that the resurrected Christ is not only our Savior bringing us God’s salvation, and 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.

What are these holy and trustworthy things? They 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 trustworthy things include all the aspects of

基督的各方面：能力、智慧、公义、圣别、救赎、荣耀、神的深奥、神建造的唯一根基、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！

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”。代下六章四十二节提到“向你仆人大卫所施的怜悯”（钦定英文译本），诗篇八十九篇一节说，“我要歌唱耶和华的怜悯，直到永远。”（钦定英文译本）。你知道怜悯是什么？怜悯含示爱与恩典，但怜悯比爱够得更远。…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。…你若花时间数算，你会有很长一系列的怜悯。

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。如果我在基督里爱我的妻子，这必然是怜悯。我对她的爱，就是对我作怜悯的基督自己。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。

我能见证，我一年过一年地说神的话，实在是怜悯。我能无穷尽地说话，这是何等的怜悯。…我的说话乃是对我作怜悯的基督。这不是我的能力或恩赐，这全是怜悯。

不仅我说神的话是怜悯，甚至亲爱的救主就是我的说话。我的说话就是基督，对我而言这说话的基督乃是怜悯。我没有很高的学位，我的口才也不好，但这说话满了基督。这完全是由于我说神的话时，基督对我乃是怜悯（使徒行传生命读经，三六九至三七一页）。

参读：使徒行传生命读经，第九、十四、三十七至三十八、七十一至七十二篇。

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 trustworthy things!

In the Old Testament the holy things of David, the 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 Thy servant” (KJV), and Psalm 89:1 says, “I will sing of the mercies of the Lord forever” (KJV). Do you know what mercy is? Mercy implies both love and grace, but it reaches further than love...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 John 10 we have the door, the pasture, and the Shepherd, all of which are mercies... If you took the time to count them, you 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, in Christ, I love my wife, this surely is a mercy. My love for her is Christ Himself as a mercy to me. 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.

I can testify that my speaking the word of God year after year is certainly a mercy. What a mercy that I can speak the word inexhaustibly...My speaking the word is Christ as a mercy to me. This is not a matter of my ability or gift. It is altogether a matter of mercy.

Not only is it a mercy for me to speak the word of God, but even the dear Savior is my speaking. My speaking is Christ, and to me this speaking Christ is a mercy. (Life-study of Acts, pp. 316-318)

Further Reading: Life-study of Acts, msgs. 9, 14, 37—38, 71—72

第七周■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，非常真实并实际地把自己献给主。

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…；但在楼房上，他放弃的更多。

彼得在楼房上是冒了生命的危险。…耶路撒冷对（那些）在楼房上的人，是一个很有威胁的地方，但他们却愿意冒生命的危险在那里（李常受文集一九六五年第三册，二八四、二八六页）。

信息选读

那十天在楼房上，一切的奉献都是实际的，是不惜代价的—他们不惜放弃他们祖先的宗教，放弃他们的家乡，放弃他们与邻舍和朋友的关系，放弃他们的亲戚和家庭，以及舍弃生命等代价。…他们全人被这从天上来的异象抓住了；他们因这从天上来的异象癫狂了。这是我们今天所需要的奉献。

WEEK 7 — 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..., but in the upper room he gave up much more.

Peter was in the upper room at the risk of his life...Jerusalem was a threatening place to [those] in the upper room, yet they were willing to risk their lives to be there. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 209-210)

Today's Reading

During those ten days in the upper room, everything was dedicated in a practical way and was dedicated at any cost—at the cost of their forefathers' religion, at the cost of their country, at the cost of their relationships with neighbors and friends, at the cost of their relatives and families, and at the cost of their lives...Their whole being was held by this heavenly vision; and they were beside themselves with this heavenly vision. This is the kind of consecration we need today.

在启示录三章十八节…主不是劝我们去祷告求告、领受或凭信取用；祂乃是劝我们去“买”。…你付代价来买眼药，就会看见异象。…我鼓励你们这样祷告：“主耶稣，靠着你的怜悯，我要买眼药。靠着你的怜悯，我愿意付代价去到楼房上。”你若向主这样说，诸天就会开启，鳞片会从你眼睛上掉下来，你就会看见从天上来的异象。

你若为着从天上来的异象付代价，就会把你后面的“桥”烧毁，使你没有后路可以回头。…即使你想要回去，人也不会接受你。…走主恢复的道路不是便宜的。这条路是昂贵的；需要极大代价的奉献。走这条路是要付代价的，要你放弃你祖先的宗教和你的家乡，放弃你与邻居和亲戚的关系，甚至舍弃你的生命。…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。…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。他们是焚烧的，也烧别人。我们也需要被焚烧，然后就会去烧别人。

当主耶稣在地上时，大批的群众跟随祂。…然而，至终只有约一百二十人在楼房上。…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。…翻转世界并转移时代的乃是少数人。…你若要在楼房上，就需要有专特的祷告，说，“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，二八七至二九一页）。

参读：从天上来的异象，第六章；保罗的完成职事，第十一章；转移时代的人，第二篇。

[In Revelation 3:18] the Lord counsels us not to pray nor to ask nor to receive nor to take by faith; He counsels us to buy...Pay the price to buy the eyesalve, and you will see the vision. I encourage you to pray, saying, "Lord Jesus, by Your mercy I will buy the eyesalve. By Your mercy I am willing to pay the price to be in the upper room." If you say this to the Lord, the heavens will be opened, the scales will fall from your eyes, and you will see the heavenly vision.

If you pay the price for the heavenly vision, you will "burn the bridges" behind you and will have no way to go backward...Even if you wanted to go back, the people would not accept you. To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. To take this way will be at the cost of the religion of your fathers and of your country, at the cost of your relationships with your neighbors and of your relatives, and at the cost of your own life. 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. What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others.

When the Lord Jesus was on earth, great crowds followed Him... Eventually, however, there were only about one hundred and twenty in the upper room...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...It is a small number who will turn the world upside down and change the age. 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. 211-214)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6; CWWL, 1980, vol. 2, "The Completing Ministry of Paul," ch. 11; CWWL, 1957, vol. 3, "Men Who Turn the Age," ch. 3

第七周诗歌

补225

耶稣，何等的名

WEEK 7 — HYMN

O how nigh the Lord is unto all who call on Him

Praise of the Lord — His Name

1083

降B大调 4/4

一、主 对 呼 喊 祂 名 的 人 何 等 的 相 近!

每 次 呼 喊，祂 的 同 在 就 刚 强 我 们!

寻 找 耶 稣，就 必 寻 见；喊 祂，就 相 近；

我 们 深 得 安 慰，因 为 祂 可 爱 可 亲!

(副)耶 稣，何 等 的 名! 哦，主 耶 稣，赐 生 命 名! 得 胜

的 名，荣 耀 的 名，超 越 的 名—何 等 的 名!

耶 稣，刚 强 的 名! 哦，主 耶 稣，安 慰 的 名! 名 可

常 吸 入，可 随 处 喊 出；哦，主 耶 稣，何 等 的 名!

1. O how nigh the Lord is un-to all who call on Him! When we call, His ver-y presence strengthens us within.

Seeking Jesus, He is found, and calling, He is near— O what a comfort to our hearts to call His name so dear!

Chorus

(C) Je - sus! O what a name! O Lord Je - sus! Life-giv-ing name! Name vic -

tor - ious, name all-glor - ious, Name ex - alt - ed— O what a name!

Je - sus! Strengthen - ing name! O Lord Je - sus! Comfort-ing name! Name to

breathe in prayer, call - ing ev - erywhere, "O Lord Je - sus!" O what a name!

2. Call upon the name of Jesus, and you will be saved,
O Lord Jesus, hallelujah, nevermore enslaved!
We may take salvation's cup by calling on the Lord;
Salvation from a host of things does His dear name afford.
3. To the Lord, the Jew, the Greek and everyone's the same;
He is rich unto all men that call upon His name.
O Lord Jesus, what a joy to call and really live;
When breathing in Thy name, what pleasure Thou
to us dost give.
4. In the God of our salvation we may take delight,
Calling on His name at all times, though in bliss or blight.
I will call upon His name as long as I shall live,
Because He has inclined His ear, and grace so full does give.
5. We will call upon the Lord, who's worthy of our praise;
Thus our grateful hearts in worship we to Him may raise.
We are those who call upon His name in every place
With all the saints who from a pure heart call and taste His grace.

- 二、只要呼喊耶稣的名，你就必得救。 四、我们欣然享受经常 施恩的救主，
哦！主耶稣，阿利路亚，从此不被囚！ 无论祸福，无论乐苦，都呼喊如故！
我们举起救恩之杯，呼喊祂的名， 只要我有气息活着，我就必喊主，
祂便拯救我们脱离 多少的事情！ 因祂乐意侧耳倾听， 恩典常倾注！
- 三、犹太人或希利尼人，并没有差异， 五、我们如此乐而不疲 呼喊主的名，
主对呼喊祂名的人 都是丰富的。 对主赞美感激之情 便油然而生。
哦主耶稣，呼喊你名，活着真喜乐！ 我们乃是那些随处 呼喊主的人，
每当把你的名吸入，我们就快活！ 与那清心爱主的人 同呼喊蒙恩。

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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第八周

神圣的三一与神的国

诗歌：196

读经 徒一3，二32～36，八12，十四22，十六6～7，二十28，二八23、31

【周一】

壹 神圣的三一乃是整本新约的架构；照样，神圣的三一也是使徒行传的结构；一章又一章，使徒行传揭示出神圣三一为着执行神新约经纶而有的运行—例如一1～2、4～5、8、11、21，二4、17～18、21～24、27、31～33、36、38，十三2、4、7、9～10、12、16、23、30、33～39、49～50、52，二八15、23、25、31：

一 神是独一无二的，我们必须受这启示的管治—诗八六10，赛四五5，林前八4：

- 1 这位独一的神乃是三一的，是三而一—父、子、灵—太二八19。
- 2 “三一神”主要是指神自己；“神圣的三一”主要是指神是三一的，这乃是神格主要的属性—19节，林后十三14，启一4～5。

二 三一神—父、子、灵—完全包含在子的升天和那灵的浇灌里—徒二32～36：

Week Eight

The Divine Trinity and the Kingdom of God

R. K. Hymns: 242

Scripture Reading: Acts 1:3; 2:32-36; 8:12; 14:22; 16:6-7; 20:28; 28:23, 31

§ Day 1

I. **Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:**

A. **We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4:**

1. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.
2. The Triune God refers mainly to God Himself; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.

B. **The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son's ascension and the pouring out of the Spirit—Acts 2:32-36:**

- 1 子升天，父高举祂，那灵浇灌下来——路二四 51，腓二 9，徒一 9 ~ 11，二 32 ~ 36。
- 2 父、子、灵都紧密地联于那灵的浇灌，那灵乃是经过过程之三一神的终极完成——33 节，约七 37 ~ 39，腓一 19。

【周二】

三 在行传十六章六至七节，“圣灵”与“耶稣的灵”交互使用，启示耶稣的灵就是圣灵：

- 1 在新约里，“圣灵”是神的灵一般的称呼——徒九 17、31。
- 2 “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，经过了为人的生活和十字架上的死——十六 7：
 - a 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——腓二 7 ~ 8。
 - b 使徒保罗在他的职事里，需要这样一位包罗万有的灵。

【周三】

- 3 保罗作为盛装三一神的器皿，完全是由圣灵（联于主的成为肉体 and 出生）与耶稣的灵（联于主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成——弗三 14 ~ 17，路一 35，徒二 32 ~ 36，腓一 19。
- 4 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；当包罗万有的灵成了我们的构成，我们的工作就要成为这灵的彰显——徒十六

1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.

§ Day 2

C. In Acts 16:6-7 the Holy Spirit and the Spirit of Jesus are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:

1. The Holy Spirit is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
2. 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—16:7:
 - a. 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—Phil. 2:7-8.
 - b. In his ministry the apostle Paul needed such an all-inclusive Spirit.

§ Day 3

3. 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—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
4. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of

【周四】

四 神“用自己的血”买了召会—徒二十 28:

- 1 神付了祂“自己的血”为代价，将召会买来。
- 2 借着成为肉体，我们的神，创造主，那永远者，就与人调和—约一 1、14：
 - a 结果，祂不再仅仅是神—祂成了神人，有血并且能为我们死—约壹一 7。
 - b 当神人主耶稣死在十字架上时，祂不仅作为人受死，也作为神受死。
- 3 祂所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 因此，神用以将召会买来的这血，乃是祂“自己的血”—徒二十 28。

【周五】

贰 神的国乃是使徒行传中使徒们传讲的主题——一 3, 八 12, 十四 22, 十九 8, 二十 25, 二八 23、31:

- 一 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”，这指明神的国乃是使徒们在五旬节后的使命中，所要传讲的主题——一 3。
- 二 按照新约，神的国不是眼所能见物质的范围；实际上，神的国乃是一个人位，就是主耶稣基督自己—路十七 20 ~ 21。

§ Day 4

D. God obtained the church “through His own blood”—Acts 20:28:

1. God purchased the church by paying the price of “His own blood.”
2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
 - a. As a result, He was no longer only God—He became a God-man, who had blood and was able to die for us—1 John 1:7.
 - b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is “His own blood”—Acts 20:28.

§ Day 5

II. The kingdom of God is the main subject of the apostles' preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the kingdom of God” indicates that the kingdom would be the main subject of the apostles' preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.

三 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：

- 1 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；神的国就是祂的扩大——8，八 12：
 - a 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大；这是福音书里所启示的一可四 3、26。
 - b 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。
- 2 我们在众召会里乃是基督的繁殖，也是基督的扩大，并且我们正在扩展神的国——后一 9、11。

【周六】

四 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：

- 1 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神圣生命——可一 15，约三 3、5。
- 2 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。
- 3 神的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，好叫他们与基督同王一千年——林前六 9～11，加五 19～21，弗五 5，

C. 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:

1. 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:
 - a. 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.
 - b. 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.
2. 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.

§ Day 6

D. 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:

1. 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 regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
2. 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.
3. 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;

后二十 4、6。

4 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。

五 在行传十四章二十二节，保罗劝勉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。

六 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—23～41 节。

七 保罗在行传二十八章三十一节宣扬神的国，乃是复活基督的繁殖：

- 1 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—31、23 节。
- 2 教导基督的事，就是普及神的国；所以，神的国实际上就是复活基督的繁殖—这过程今天借由信徒得以继续进行—31 节。

Eph. 5:5; Rev. 20:4, 6.

4. 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.

E. 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.

F. 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. 23-41.

G. Paul's proclaiming the kingdom of God in 28:31 was the propagation of the resurrected Christ:

1. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—vv. 31, 23.
2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

第八周■周一

晨兴喂养

徒二 32～33 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。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。

“三一神”主要的是指神自己，“神圣的三一”主要的是指神是三一的，这乃是神格主要的属性。将神圣的分赐归之于神圣的三一，比归之于三一神更为正确。…一般来说，神是将祂自己分赐到我们里面；但专一、真正、实际地说来，神是将祂的三一分赐到我们里面。

整体说来，圣经是由神圣的三一构成的。这是一个很大的主题。我相信在要来的年日里，我们若是对祂忠信，关于这件事会有更多的光（李常受文集一九八四年第二册，三七六至三七七、三九三页）。

信息选读

圣经告诉我们，基督升到天上（弗四 8～9，来九 24）；圣经也说，祂被带到天上，并且被神高举（可十六 19，路二四 51，腓二 9）。神高举祂以后，圣灵就浇灌在门徒身上。…三一神包含在子的死里，三一神包含在子的复活里，三一神也包含在子的升天和高举里。父、子、灵是与子的升天和那灵的浇灌调在一起的。

在子的升天里，神高举祂，祂的高举包含祂所达到最高的境地。祂在升天里得着王权（徒五 31，启十七 14）、主权（徒二 36）、宝座（来十二 2）、元首地位（弗一 22）、荣耀和尊贵（来二 9）；天

WEEK 8 — DAY 1

Morning Nourishment

Acts 2:32-33 This Jesus God has raised up, of which we all are witnesses. 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.

The Triune God refers mainly to God Himself, and the Divine Trinity refers mainly to God's being triune, which is the main attribute of the Godhead. It is more correct to refer the divine dispensing to the Divine Trinity rather than to the Triune God...In a general way God is dispensing Himself into us, but in a particular, actual, and practical way God is dispensing His Trinity into us.

As a whole the Bible is constructed with the Divine Trinity. This is a great subject. I believe that if we are faithful to Him in the coming years, more light will come concerning this matter. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 293-294, 305)

Today's Reading

The Bible tells us that Christ ascended into heaven (Eph. 4:8-9; Heb. 9:24), but it also says that He was taken up and exalted by God (Mark 16:19; Luke 24:51; Phil. 2:9). After God exalted Him, the Holy Spirit was poured out on the disciples...In the Son's death the Triune God was involved, in the Son's resurrection the Triune God was involved, and in the Son's ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son's ascension and the pouring out of the Spirit.

In the Son's ascension God exalted Him, and His exaltation includes the highest attainment. In His ascension He obtained the kingship (Acts 5:31; Rev. 17:14), the lordship (Acts 2:36), the enthronement (Heb. 12:2), the headship (Eph. 1:22), and the glory and honor (Heb. 2:9). All authority has

上和地上所有的权柄，都赐给祂了（太二八18，弗一20～21）。基督所达到的这一切，对我们来说都不是素质的，与我们的内在本质无关，却在经纶上与我们息息相关。…若是耶稣从来没有被高举，从来没有接受王权、主权、元首地位、宝座、荣耀、尊荣和所有的权柄，在经纶上就一件事也不能执行。即使祂成功了成为肉体、人性生活、死和复活，祂仍需要带着所达到的这一切，就职进入祂属天的职任。

我们应当赞美主，我们的基督已经升天，神已经高举祂。祂是全宇宙中的最高者，坐在宇宙中独一的宝座上。祂是万王之王、万主之主和万有的头。祂接受了所有的权柄，并得着超乎万名之上的名（腓二9）。祂升天、高举以后，就将自己作为权柄浇灌在门徒身上。这位浇灌下来、高举的基督，乃是全宇宙的权柄，并且这位浇灌下来、高举的基督，已经成了我们的衣服，我们的制服。如今，我们不仅在素质上有祂的生命，也在经纶上由祂的权柄所装备，并且有资格来执行神的经纶，神的行政。

生命的灵…作为气吹到我们里面，完全是为着生命。我们有三一神在祂的人性里，带着祂的人性生活、包罗万有的死和超绝的复活，在我们里面作生命。…门徒祷告了十天之后，这位高举、是灵的基督，就浇灌在他们身上。就素质说，在复活那天晚上，祂被吹进门徒里面，作他们的生命；就经纶说，在五旬节那天，祂被浇灌在门徒身上，作他们的权柄，他们的外衣，他们属天的制服。我们的朋友、同事、邻居和家人，也许不晓得我们穿着这位高举、是灵的基督，作我们的制服，但每一个污鬼和邪灵都知道…我们得了权柄，也知道我们是升天基督的一部分（李常受文集一九八四年第三册，二六六至二六八页）。

参读：长老训练第三册，第七至第八章。

been given to Him in heaven and on earth (Matt. 28:18; Eph. 1:20-21). All these attainments of Christ are not essential for us and have nothing to do with us intrinsically, but these attainments have everything to do with us economically...If Jesus had never been exalted and had never received the kingship, the lordship, the headship, the enthronement, the glory and honor, and all the authority, nothing could have been carried out economically. Even though He succeeded in incarnation, human living, death, and resurrection, He still needed to be inaugurated into His heavenly office with all its attainments.

We should praise the Lord that our Christ has ascended and that God has exalted Him. He is the top One in the whole universe sitting on the unique throne in the universe. He is the King of kings, the Lord of lords, and the Head of all things. He has received all the authority, and He has a name above every name (Phil. 2:9). After His ascension, His exaltation, He poured out Himself as authority on His disciples. This poured out, exalted Christ is the authority of the entire universe, and this poured out, exalted Christ has become our clothing, our uniform. Now we not only have His life essentially, but we also are equipped and qualified economically with His authority to carry out God's economy, God's administration.

The very Spirit of life...as the breath breathed into us is absolutely for life. We have the Triune God in His humanity with His human living, His all-inclusive death, and His excellent resurrection within us as our life... After ten days of prayer, the exalted, pneumatic Christ was poured out upon the disciples. He was breathed into them on the evening of the day of the resurrection as their life essentially, and He was poured out upon them on the day of Pentecost as their authority, as their mantle, as their clothing, as their heavenly uniform economically. Our friends, colleagues, neighbors, and family may not realize that we are wearing the exalted, pneumatic Christ as our uniform, but every demon and evil spirit knows...that we are authorized and that we are part of the ascended Christ. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 192-194)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 7—8

第八周■周二

晨兴喂养

徒十六 6～7 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，乃是借着圣灵，照着神的意旨。…他们想要在亚西亚讲道，圣灵却禁止他们（徒十六 6）。禁止也是圣灵引导的一部分。

圣灵禁止，耶稣的灵不许（7），指明保罗和他的同工该向前直走。我们若看地图，会看见这样往前的方向是朝着东欧，特别是朝着马其顿和亚该亚。然而，保罗没有想到要往那里去，所以需要主在夜间给他异象；在这异象中，马其顿人的召唤临到保罗（徒十六 9）（使徒行传生命读经，四三四至四三五页）。

信息选读

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”。“耶稣的灵”与前节的“圣灵”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 and 十字架上的死。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

WEEK 8 — DAY 2

Morning Nourishment

Acts 16:6-7 And 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 Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them [Acts 16:6]. Forbidding is also a part of the Holy Spirit's leading.

The Holy Spirit's forbidding and the Spirit of Jesus' not allowing [v. 7] indicated that Paul and his co-workers should go directly forward. If we look at a map, we will see that such a forward direction would be toward eastern Europe, in particular, toward Macedonia and Achaia. Paul, however, did not have the thought of going there. This made it necessary for the Lord to give him a vision during the night, and in this vision a Macedonian call came to Paul (v. 9). (Life-study of Acts, pp. 369-370)

Today's Reading

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 Spirit of Jesus and the Holy Spirit in the preceding verse are used interchangeably, revealing 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

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。

“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（路一15、35，太一18、20）。…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。

在行传十六章七节，路加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。…圣灵仅仅涵括主耶稣的成为肉体 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。…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传道，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。

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。…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 and 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，四三五至四三八页）。

参读：使徒行传生命读经，第二至五篇。

needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life.

The title the Holy Spirit was used for the first time at the time of 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 Spirit came into use (Luke 1:15, 35; Matt. 1:18, 20)...Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus was first living a human life and then was crucified and resurrected, and He ascended to the heavens and has been made Lord and Christ...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...In Acts 16 there is no mention of the Spirit of God or 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 evangelistic work of the apostles was a new move in God's New Testament economy.

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...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, pp. 370-372)

Further Reading: Life-study of Acts, msgs. 2—5

第八周■周三

晨兴喂养

路一 35 …圣灵要临到你〔马利亚〕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。

腓一 19 因为我知道，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。

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〔徒十六 6〕。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一乃是耶稣的灵不许他们往那里去〔7〕。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。…这灵乃是包罗万有之耶稣的总和与完全的实化。…使徒是在这样一位包罗万有之灵的指引与引导下行动（使徒行传生命读经，四三九至四四〇页）。

信息选读

我们为主作哪一种工，在于我们受哪一种灵所引导、指引、教导并构成。…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。

WEEK 8 — DAY 3

Morning Nourishment

Luke 1:35 ...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.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God or by the Spirit of Jehovah but by the Holy Spirit [Acts 16:6], 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 [v. 7]. 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 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... This Spirit is the totality and the full realization of the all-inclusive Jesus... The apostles were moving under the direction and guidance of such an all-inclusive Spirit. (Life-study of Acts, p. 373)

Today's Reading

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted...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.

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。…以利亚没有这灵。他只有神的灵与耶和华的灵。以利亚可能有能力的灵，却没有由耶稣的灵所构成。因这缘故，他绝不能传讲耶稣是那包罗万有者，或将祂这样的一位传输给人。

我们读行传十六章，很容易一般地来看那灵的引导这件事。我们已经看见，保罗为着开展福音而执行他的工作，不是照着他的定意、爱好、行程，而是借着那灵。这种领会还是一般的。我们需要属天的异象，看见圣灵与耶稣的灵这两个神圣名称所含示的意义。我们要领会这两个名称，就需要挖掘圣经论到那灵的深处。我们需要研读整本圣经里的那灵，看看创世记里神的灵，以及旧约别处耶和华的灵。然后我们需要看见，为什么直到神来成为肉体时，才用圣灵这名称。我们看见了这点，就会领悟“圣灵”这名称与神新约的经纶有关。这名称特别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。

我们也需要见识，看见耶稣之灵的意义。那灵的这名称乃指主是那包罗万有者，祂是人，在祂的人性里过为人生活，上十字架成就包罗万有的死，为着神圣生命的繁殖复活，并升到诸天之上，被立为主为基督。我们若挖掘圣经，对那灵有属天的异象，就会看见耶稣的灵含示主的人性、为人生活、死、复活和升天（使徒行传生命读经，四四〇至四四一页）。

参读：使徒行传生命读经，第四十、四十四、五十二篇。

Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit...Elijah did not have this Spirit. He had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others.

In reading Acts 16 it is easy to consider the matter of the leading of the Spirit in a general way. As we have seen, Paul did not carry out his work for the spread of the gospel according to his decision, preference, and schedule but by the Spirit. This understanding is also general. We need the heavenly vision to see what is implied by the two divine titles the Holy Spirit and the Spirit of Jesus. In order to understand these titles we need to dig into the depths of the Bible concerning the Spirit. We need to study the Spirit throughout the Scriptures, considering the Spirit of God in Genesis and the Spirit of Jehovah elsewhere in the Old Testament. Then we need to see why the term the Holy Spirit was not used until it was time for God to become incarnated. When we see this, we will realize that the title the Holy Spirit is involved with God's New Testament economy. In particular, 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.

We also need the insight to see the significance of the Spirit of Jesus. This title of the Spirit refers to the Lord as the all-inclusive One who was a man, who lived a human life in His humanity, who went to the cross and died an all-inclusive death, who was resurrected for the propagation of the divine life, and who ascended into the heavens to be made Lord and Christ. If we dig into the Scriptures and have the heavenly vision concerning the Spirit, we will see that the Spirit of Jesus implies the Lord's humanity, human living, death, resurrection, and ascension. (Life-study of Acts, pp. 374-375)

Further Reading: Life-study of Acts, msgs. 40, 44, 52

第八周■周四

晨兴喂养

徒二十 28 圣灵立你们作全群的监督，…牧养神的召会，就是祂用自己的血所买来的。

约壹一 7 …我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

〔在行传二十章二十八节，〕买来的，原文意，得来的。…神付了祂“自己的血”为代价，将召会买来。…〔这〕节“自己的血”一辞很不寻常。…神就是神，祂不是人或受造之物。神这位创造主，怎么会有血？

在成为肉体以前，神的确没有血，不可能为我们受死。…借着成为肉体，我们的神，创造主，那永远者，耶和華，就与人调和。结果，祂不再仅仅是神—祂成了神人。祂这神人确实有血，并且能为我们死（使徒行传生命读经，五三七至五三九页）。

信息选读

当神人〔耶稣〕死在十字架上时，祂不仅作为人受死，也作为神受死。死在十字架上的，乃是从神成孕，并且生来就有神的那一位。因为祂是神人，所以神的元素在祂里面。神圣的元素与祂的人性调和。

主耶稣的成孕与出生乃是神成为肉体（约一 14），由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人。借此，神亲自与人性联合，使祂得以在肉体显现（提前三 16），并得以成为替我们受死流血的救主（路二 11）。

WEEK 8 — DAY 4

Morning Nourishment

Acts 20:28 ...The Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1 John 1:7 ...If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The Greek word translated “obtained” [in Acts 20:28] also means “acquired” or “purchased.”...God obtained the church by paying the price of “His own blood.” The phrase His own blood in verse 28 is very unusual...God is God; He is not a man or a creature. How, then, can God, the Creator, have blood?

Prior to incarnation God certainly did not have blood, and He could not have died for us...Through incarnation our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood and was able to die for us. (Life-study of Acts, pp. 455-456)

Today's Reading

When the God-man died on the cross, He died not only as man but also as God. The One who died on the cross was the One who had been conceived of God and born with God. Because He was a God-man, the very element of God was in Him. The divine element was mingled with His humanity.

The conception and birth of the Lord Jesus was God's incarnation (John 1:14), constituted of the divine essence added to the human essence, hence, producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh (1 Tim. 3:16) and might be the Savior (Luke 2:11) who died and shed His blood for us.

救赎堕落人类的血，乃是神儿子耶稣的血。我们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。

〔在约壹一章七节，〕“耶稣”这名是指流出救赎的血所需之主的人性；“祂儿子”这名称是指使救赎的血永远有功效所需之主的神性。因此祂儿子耶稣的血指明，这血乃是真正的人所流正当的血，为要救赎神堕落的造物，有神圣的保证为其永远的功效，这功效在空间上是普及各处的，在时间上是永远长存的。

主在十字架上所流的血…不仅是耶稣的血，也是神儿子的血。为这缘故，这位神人，就是与神调和的一位，所完成的救赎乃是永远的。

如果在十字架上所完成的救赎仅仅是由人完成的，那救赎就不会永远有功效。…因着人是有限的，所以一个人不能为千百万的人受死。然而，人虽是有限的，神却不是有限的。同样，人虽是短暂的，神却是永远的。所以，在基督的救赎里有神永远且无限的元素。这是希伯来九章十二节称这救赎为永远的救赎的原因。

我们需要看见，主耶稣在十字架上所流的血乃是永远的血。这血不仅仅是人的血，更是调和着神圣元素之人的血。因此，这血—神儿子耶稣的血—乃是永远的。保罗在行传二十章二十八节放胆说，这血是神自己的血（使徒行传生命读经，五三九至五四一页）。

参读：长老训练第二册，第四章。

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God. 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 had genuine human blood, and as God, He has the element that gives to His blood eternal efficacy.

[In 1 John 1:7] the name Jesus denotes the Lord's humanity, which was needed for the shedding of the redeeming blood, and the title His Son denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, the blood of Jesus His Son indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures, with the divine surety for its eternal efficacy, an efficacy which is all-prevailing in space and everlasting in time.

The blood the Lord shed on the cross...was not only the blood of Jesus; it was also the blood of the Son of God. For this reason the redemption accomplished by the God-man, by the One mingled with God, is eternal.

If the redemption accomplished on the cross was accomplished merely by a man, that redemption could not be eternally effective...Since a man is limited, a particular man cannot die for millions of others. However, although man is limited, God is not limited. Likewise, although man is temporal, God is eternal. Therefore, in Christ's redemption there is the eternal and unlimited element of God. This is the reason that in Hebrews 9:12 this redemption is called an eternal redemption.

We need to see that the blood shed by the Lord Jesus on the cross is eternal blood. It is the blood not merely of a man but of a man mingled with the divine element. Hence, this blood, the blood of Jesus, the Son of God, is eternal. In Acts 20:28 Paul had the boldness to speak of this blood as being God's own blood. (Life-study of Acts, pp. 456-458)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4

第八周■周五

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。

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（徒一 3）。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（新约总论第八册，一三页）。

信息选读

升天之主的工作主要的…是将祂自己繁殖到全地。…我们都是基督繁殖的一部分。我们已由复活的基督在祂的升天里所产生。

复活的基督在祂的升天里，借着祂的见证人繁殖祂自己，乃是为着产生众召会。这指明众召会不该仅仅由人手兴起并建立。…每个地方召会都必须由基督所生，由基督在祂神圣、复活生命里的繁殖所产生。

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。神的国就是祂的扩大。

WEEK 8 — DAY 5

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.

8:12 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.

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 [Acts 1:3]. 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. (The Conclusion of the New Testament, p. 2556)

Today's Reading

The ascended Lord's work is mainly propagating Himself throughout the earth...We all are part of Christ's propagation. We have been produced by the resurrected Christ in His ascension.

Through His witnesses the resurrected Christ in His ascension propagates Himself for the producing of the churches. This indicates that the churches should not be raised up and established merely by human hands...Every local church must be born of Christ, brought forth by Christ's propagation in His divine and resurrected life.

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.

我们可以用人的国为例，说明神的国是基督的扩大。起初，只有一个人，就是亚当。然后…人的国〔扩大为〕一对夫妇，…这对夫妇生了孩子。…人的国就从一个人扩大到一个家。如今全人类都是人国的一部分。人的国就是人类，就是亚当这人的扩大。

神的国就是神的扩大，而这位神的具体化身就是基督。这基督的扩大就是众召会。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大。这是四福音里所启示的。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。

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。…我们在众召会里乃是基督的繁殖，也是基督的扩大，并且我们正在扩展神的国。

使徒行传的主题〔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。这里有三个同义辞：繁殖、众召会、国。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，一四、一七至一九页）。

参读：真理课程一级卷二，第二十三课。

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...the kingdom of man was a couple...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. This is revealed in the four Gospels. 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.

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...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. Here three words are synonyms: propagation, churches, and kingdom. 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 will 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. 11, 13-15)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 23

第八周■周六

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。

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。

患难不是阻挠，乃是引我们进入国度的路。今天我们是在进入神国作我们目的地的路上。…我们越往前，神的国在我们中间就越得着发展。

在生命上之神的国其实就是基督自己，…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。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，…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。…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（新约总论第八册，一八至一九页）。

信息选读

全世界都反对神的子民进入对基督作为国度的完全享受。譬如，犹太教已经被撒但所篡夺并利用，阻挠信徒进入这享受。许多世纪以来，别种形式的宗教—天主教、更正教、回教—也曾被神的仇敌利用，阻止神的子民进入对包罗万有的基督作神国的完全享受。

WEEK 8 — DAY 6

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.

28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

Instead of being frustrations, the tribulations are the way that ushers us into the kingdom. Today we are on the way to enter into the kingdom of God as our destination...The more we go on, the more the kingdom of God is developed among us.

The kingdom of God in the sense of life is actually Christ Himself...as the seed of life sown into His believers, God's chosen people..., and developing into a realm in which God may rule as His kingdom in His divine life. Its entrance is regeneration..., and its development is the believers' growth in the divine life...It is the church life today in which the faithful believers live..., and it will develop into the coming kingdom as an inheritance reward...to the overcoming saints in the millennium...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 for all God's redeemed to enjoy in the new heaven and new earth for eternity. (The Conclusion of the New Testament, p. 2561)

Today's Reading

The whole world opposes the entering of God's people into the full enjoyment of Christ as the kingdom. Judaism, for example, has been usurped and utilized by Satan to frustrate the believers from entering this enjoyment. Throughout the centuries other forms of religion—Catholicism, Protestantism, and Islam—have also 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.

我们在所看见关于神国的光中，回到行传十四章，问问保罗所劝勉的门徒，是否已经进入对基督作神的国那完全享受的范围。不，那些信徒还没有进入那享受；他们还在途中。因此，保罗嘱咐他们要进入对复活升天的基督作神的国那完全享受的范围。在这里他似乎说，“我已经将复活的基督，就是那圣的并可靠的，神的恩，永远的生命，甚至就是包罗万有赐生命的灵，传给了你们。对恩典、永远的生命和那灵的完全享受，乃是个范围，这范围就是神的国。你们还没有进入这范围——你们还在途中。因此，我劝勉你们必须经历许多患难，以进入神的国。你们该期待反对，并有所预备。你们会面对许多患难。但经过这一切的患难，你们要竭力进入对复活升天的基督作神的国那完全享受的范围。当你们对这样一位基督有享受，你们就在神圣的管治之下。那样，你们就要成为神的国，这国就是正当的召会生活。”

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。…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。…我们若尽优胜的职事，至终会遭受攻击。…然而，我们不要因此丧胆，我们该像保罗那样得鼓励（使徒行传生命读经，三九五至三九七、五二〇至五二一页）。

参读：新约总论，第二百四十一篇。

In the light of what we have seen concerning the kingdom of God, let us now come back to Acts 14 and ask if the disciples whom Paul was exhorting had entered into the realm of the full enjoyment of Christ as the kingdom of God. No, those believers had not yet entered into that enjoyment; they were still on the way. Therefore, Paul charged them to enter into the realm of the full enjoyment of the resurrected and ascended Christ as the kingdom of God. Here he seemed to be saying, “I have preached to you the resurrected Christ as the holy and faithful things, as the grace of God, as eternal life, and even as the all-inclusive life-giving Spirit. The full enjoyment of grace, eternal life, and the Spirit is a realm, and this realm is God’s kingdom. You have not yet entered into this realm—you are on the way. Therefore, I exhort you through many tribulations to enter into the kingdom of God. You should expect opposition and be prepared for it. You will face much tribulation. But through all these tribulations you must endeavor to enter into the realm of the full enjoyment of the resurrected and ascended Christ as the kingdom of God. When you have the enjoyment of such a Christ, you will be under the divine rule. Then you will become the kingdom of God, which is the proper church life.”

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 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...If we carry on a prevailing ministry, eventually, we will be attacked...However, instead of being dismayed by this, we, like Paul, should be encouraged. (Life-study of Acts, pp. 337-339, 439-440)

Further Reading: The Conclusion of the New Testament, msg. 241

第八周诗歌

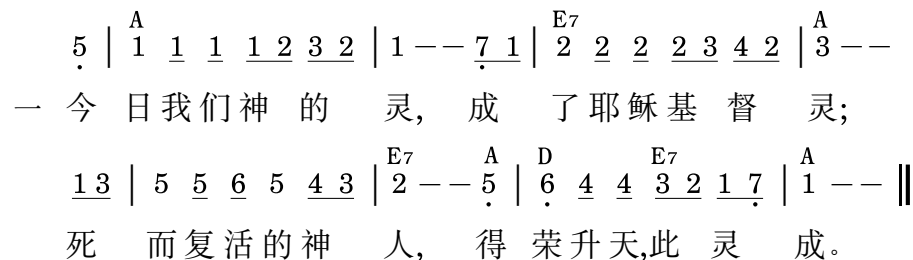
196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4



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。

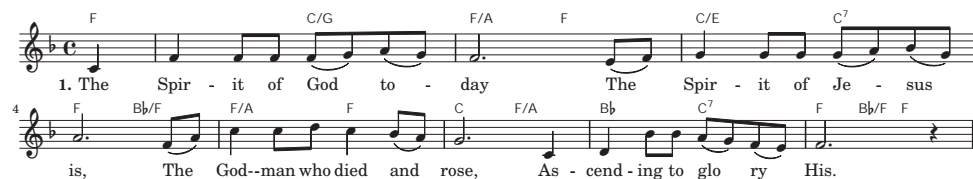
五 凭这一切的成分, 这灵运行在我灵;
借祂膏油的涂抹, 我得享受主丰盛。

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。

WEEK 8 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242



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 suffering 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.

第八周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]