

我們若要成為完成神話語的人，
就必須供應基督作賜生命的靈，
並且與召會站在一起，
在正確的地方立場上，作基督活的彰顯；
這就是我們的負擔、我們的職事和我們的爭戰。

保羅完成職事的中心異象乃是：
神在我們裏面作我們的內容，
基督是神的奧秘，
而召會是基督的奧秘。

信基督最寶貴的結果，
就是把祂接受到我們裏面來，
並且祂這賜生命的靈，現今住在我們靈裏，
給我們經歷並享受，作為基督徒生活的祕訣。

我們需要與主是一，
追求藉着魂的變化而在生命裏長大，
使基督的身體得以建造成為一個新人。

**If we would be those who complete the word of God,
we must minister Christ as the life-giving Spirit
and stand with the church as the living expression of Christ
on the proper ground of locality;
this is our burden, our ministry, and our warfare.**

**The central vision of Paul's completing ministry is
God in us as our contents,
Christ as the mystery of God,
and the church as the mystery of Christ.**

**The most precious result of our faith in Christ is
that we receive Him into us and
that He, as the life-giving Spirit, now dwells in our spirit
for us to experience and enjoy as the secret of the Christian life.**

**We need to be one with the Lord in pursuing the growth in life
through the transformation of our soul
for the building up of the Body as the one new man.**

二〇一三年國殤節特會

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2013 Memorial Day Conference

General Subject

THE COMPLETING MINISTRY OF PAUL

Message Titles

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保羅的完成職事

第一篇

異象與使命

讀經：西一 25 ~ 26，徒九 4 ~ 6，二二 14，二六 16、18 ~ 19

綱 目

週 一

壹『我…作了…執事，要完成神的話』—
西一 25：

一 神的話就是神的啓示，在新約以前並未完成。

二 在新約時，使徒們，特別是使徒保羅，在神的奧祕（基督），以及基督的奧祕（召會）這兩點上，完成了神的話—25 節，二 2，弗三 3 ~ 4。

三 歌羅西一章二十六節的『奧祕』與二十五節『神的話』是同位語：

- 1 這奧祕是關乎基督與召會，就是頭與身體—弗五 32。
- 2 藉着使徒保羅將這奧祕揭開，神的話，就是神聖的啓示，就得以完成了一西一 25。

THE COMPLETING MINISTRY OF PAUL

Message One

The Vision and the Commission

Scripture Reading: Col. 1:25-26; Acts 9:4-6; 22:14; 26:16, 18-19

Outline

Day 1

I. “I became a minister...to complete the word of God”—
Col. 1:25:

- A. *The word of God is the divine revelation, which had not been completed before the New Testament was written.*
- B. *In the New Testament the apostles, especially the apostle Paul, completed the word of God in regard to the mystery of God, which is Christ, and the mystery of Christ, which is the church—v. 25; 2:2; Eph. 3:3-4.*
- C. *In Colossians 1:26 the mystery is in apposition to the word of God in verse 25:*
 1. This mystery concerns Christ and the church, the Head and the Body—Eph. 5:32.
 2. The unveiling of this mystery through the apostle Paul is the completing of the word of God as the divine revelation—Col. 1:25.

四 在關於基督作神的奧秘，以及召會作基督的奧秘這啓示上，保羅完成了神的話，將神的經綸完滿的啓示給我們——弗一 10，三 9，提前一 4。

週 二

五 今天在我們的經歷上，完成神的話就是在我們的日常生活中主觀的經歷基督，使正當的召會生活得以出現，使三一神在基督裏得着彰顯——加二 20，弗三 17 上，一 22 ~ 23。

六 我們若要成爲完成神話語的人，就必須供應基督作賜生命的靈，並且與召會站在一起，在正確的地方立場上，作基督活的彰顯；這就是我們的負擔、我們的職事和我們的爭戰——林前十五 45 下，一 2，十二 12 ~ 13、27。

週 三

貳『主啊，你是誰？』——徒二二 8：

一『...神，既然樂意將祂兒子啓示在我裏面』——加一 15 下 ~ 16 上：

- 1 神的心願，是要將祂的兒子啓示在我們裏面，使我們認識祂，接受祂作我們的生命（約十七 3，三 16），成爲神的兒子（一 12，加四 5 ~ 6）。
- 2 沒有甚麼比神的兒子活的人位揭開、啓示在我們裏面，更使神喜悅——一 15 下 ~ 16 上，林後三 14 ~ 18，四 3 ~ 6。

D. Concerning the revelation of Christ as the mystery of God and the church as the mystery of Christ, Paul completed the word of God and revealed to us God's economy in a full way—Eph. 1:10; 3:9; 1 Tim. 1:4.

Day 2

E. In our experience today, to complete the word of God is to experience Christ subjectively in our daily living so that the proper church life may come forth for the expression of the Triune God in Christ—Gal. 2:20; Eph. 3:17a; 1:22-23.

F. If we would be those who complete the word of God, we must minister Christ as the life-giving Spirit and stand with the church as the living expression of Christ on the proper ground of locality; this is our burden, our ministry, and our warfare—1 Cor. 15:45b; 1:2; 12:12-13, 27.

Day 3

II. “Who are You, Lord?”—Acts 22:8:

A. “When it pleased God...to reveal His Son in me”—Gal. 1:15a, 16a:

1. The desire of God's heart is to reveal His Son in us so that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (1:12; Gal. 4:5-6).
2. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—1:15a, 16a; 2 Cor. 3:14-18; 4:3-6.

- 3 聖經的中心點乃是神的兒子這活的人位；祂是三一神的具體化身，實化為包羅萬有的靈，在我們的靈裏，使我們享受祂，有分於祂的豐富，並且活祂——林前十五 45 下，林後三 17，腓一 19，加六 18。

二 『你為甚麼逼迫我？...我就是你所逼迫的耶穌』——徒九 4 下、5 下：

- 1 這裏的『我』是團體的，包括主耶穌和祂所有的信徒。
- 2 這乃是全宇宙中獨特的啟示，藉此掃羅開始看見，主耶穌和祂的信徒是一個偉大的人——那奇妙的『我』。
- 3 這團體的『我』的啟示必定使掃羅印象深刻，影響他將來關於基督與召會是神極大奧秘的職事，並為他將來的職事立下了穩固的根基——弗五 32。

週 四

三 『我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來』——徒二六 16：

- 1 執事是為着職事，見證人是為着見證：
 - a 職事主要的與工作有關，與執事的所作有關——十三 2，十四 26。
 - b 見證與人有關，與見證人的所是有關——八，二三 11。

3. The focal point of the Bible is the living person of the Son of God, who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit for us to enjoy Him, partake of His riches, and live Him—1 Cor. 15:45b; 2 Cor. 3:17; Phil. 1:19; Gal. 6:18.

B. “Why are you persecuting Me?...I am Jesus, whom you persecute”—Acts 9:4b, 5b:

1. This “Me” is corporate, comprising Jesus the Lord and all His believers.
2. This was a unique revelation in the universe, for by it Saul began to see that the Lord Jesus and His believers are one great person—the wonderful “Me.”
3. The revelation of the corporate “Me” must have impressed and affected Saul for his future ministry concerning Christ and the church as the great mystery of God and laid a solid foundation for his future ministry—Eph. 5:32.

Day 4

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

1. A minister is for the ministry, and a witness is for the testimony:
 - a. The ministry is related mainly to the work, to what a minister does—13:2; 14:26.
 - b. A testimony is related to the person, to what a witness is—1:8; 23:11.

- 2 凡基督向保羅啓示的事，莫不是以祂自己作那些事的内容；因此，在保羅所看見的一切異象中，他看見了基督；主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現——二二 14 ~ 15，弗一 17。

四 『我們祖宗的神豫先選定了你，叫你認識祂的旨意』（徒二二 14）；神的旨意是要爲基督得着一個身體，作祂的豐滿，祂的彰顯——羅十二 2、5，弗一 5、9、11、22 ~ 23。

週 五

叁 『主啊，我當作甚麼？』——徒二二 10：

一 『起來，進城去，你所當作的事，必有人告訴你』（九 6）；這與掃羅對基督身體的認識有關——西一 24。

二 『叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業』——徒二六 18：

- 1 從黑暗轉入光中，就是從黑暗轉移到光裏面；從撒但權下轉向神，就是從撒但的權勢下，轉移到神裏面——18 節上，西一 13：
 - a 撒但的權勢就是撒但的國，這國屬黑暗——太十二 26，約十二 31。
 - b 轉向神就是轉向神的權柄，就是神屬光的國——三 5，約壹一 5。

2. Christ did not reveal things to Paul without Himself as the content of those things; thus, in all the visions Paul saw Christ; the Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him——22:14-15; Eph. 1:17.

D. *“The God of our fathers has previously appointed you to know His will” (Acts 22:14); the will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.*

Day 5

III. **“What shall I do, Lord?”—Acts 22:10:**

A. *“Rise up and enter into the city, and it will be told to you what you must do” (9:6); this is related to Saul’s knowledge concerning the Body of Christ—Col. 1:24.*

B. *“To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me”—Acts 26:18:*

1. To turn from darkness to light is to have a transfer from darkness into light, and to turn from the authority of Satan to God is to be transferred out of the authority of Satan into God——v. 18a; Col. 1:13:
 - a. The authority of Satan is Satan’s kingdom, which belongs to darkness——Matt. 12:26; John 12:31.
 - b. To be transferred into God is to be transferred to the authority of God, which is God’s kingdom, belonging to light——3:5; 1 John 1:5.

- 2 赦罪是新約禧年一切福分的基礎—徒二六 18 下。
- 3 我們的眼睛得開，從撒但權下轉向神，結果就得着基業；這基業是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切—18 節下，西一 12，弗一 13～14，彼前一 4。
- 4 神聖的基業乃是在一切因信入基督而得聖別的人當中；這聖別是地位上的，也是性質上的一—徒二六 18 下，太二三 17、19，羅六 19、22。

肆『我…沒有違背從天上來的異象』（徒二六 19）；在這異象中，使徒看見關於三一神的神聖事物如何分賜到祂所揀選、救贖、變化的人裏面，為着按照神永遠的經綸建造基督的身體—羅八 11，弗四 16，一 10，三 9。

2. Forgiveness of sins is the base of all the blessings of the New Testament jubilee—Acts 26:18b.
3. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we receive an inheritance; this inheritance is the Triune God with all that He has, all that He has done, and all that He will do for His redeemed people—v. 18c; Col. 1:12; Eph. 1:13-14; 1 Pet. 1:4.
4. The divine inheritance is among those who have been sanctified by faith in Christ; this sanctification is both positional and dispositional—Acts 26:18d; Matt. 23:17, 19; Rom. 6:19, 22.

IV. “I was not disobedient to the heavenly vision” (Acts 26:19); this was a vision in which the apostle saw the divine things concerning the dispensing of the Triune God into His chosen, redeemed, and transformed people for the building up of the Body of Christ according to God’s eternal economy—Rom. 8:11; Eph. 4:16; 1:10; 3:9.

第一週・週一

晨興餽養

西一 25『我照神爲你們所賜我的管家職分，作了召會的執事，要完成神的話。』

二 2『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督。』

在歌羅西一章二十五節，保羅論到基督的身體，就是召會，說，『我照神爲你們所賜我的管家職分，作了召會的執事，要完成神的話。』保羅在這裏說，他是管家，成了召會的執事。

在二十五節，保羅也說到完成神的話。神的話就是神的啓示，在新約以前並未完成。在新約時，使徒們，特別是使徒保羅，在神的奧祕（基督），以及基督的奧祕（召會）這兩點上，完成了神的話，將神的經綸完滿的啓示給我們。根據歌羅西一章二十六節，神的話就是『歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了』。這隱藏的奧祕是關乎基督與召會（弗五 32），就是頭與身體。使徒保羅揭開這奧祕，乃是完成神的話這神聖啓示的主要部分（歌羅西書生命讀經，一一三至一一四頁）。

信息選讀

在保羅的時代以前，神的啓示還沒有完成。保羅出來盡職以前，神的啓示已經記在舊約裏。此外，藉着福音書和部分使徒行傳所記載的事情，神將祂自己啓示出來。然而，還需要保羅寫許多書信，論到基督是神的奧祕，以及召會是基督的奧祕，爲要完成神聖的啓示。這神聖啓示的完成

WEEK 1 — DAY 1

Morning Nourishment

Col. 1:25 "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God."

Col. 2:2 "That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ."

Speaking of the Body of Christ, the church, Paul says in Colossians 1:25, "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God." Here Paul says that, as a steward, he became a minister of the church.

In 1:25 Paul also speaks of completing the word of God. The word of God is the divine revelation, which was not completed until the New Testament was written. In the New Testament the apostles, especially the apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God's economy. According to 1:26, the word of God is the "mystery which has been hidden from the ages and from the generations but now has been manifested to His saints." This hidden mystery is related to Christ and the church, the Head and the Body. The unveiling of this mystery through the apostle Paul is a major part of the completion of the word of God as the divine revelation. (Life-study of Colossians, pp. 93-94)

Today's Reading

Prior to the time of Paul, the divine revelation had not been completed. Before Paul came forth to minister, God's revelation had already been given in the Old Testament. Furthermore, God had revealed Himself through the events recorded in the Gospels and in part of the Acts. However, it was necessary for Paul to write a number of Epistles concerning Christ as the mystery of God and concerning the church as the mystery of Christ in order for the divine revelation

特別可見於他的四封書信：加拉太書、以弗所書、腓立比書、歌羅西書。

歷世歷代以來所隱藏的奧祕，乃是如今必須藉着聖徒的傳揚來完成之神的話。這隱藏的奧祕，已經向神的聖徒顯明了，就是『基督在你們裏面成了榮耀的盼望』（西一 27）。我多年來聽人傳福音，但我難得聽見一篇信息說，人相信耶穌基督的時候，基督不僅拯救他，並且要進到他的靈裏，還要留在那裏作他的生命。今天的基督教，多半不是這樣傳揚。因此，我們需要完成神的話。

請注意二十五節的結束不是句點，乃是撇點。保羅在二十六節繼續說，『就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了。』照這句原文的文法，二十六節的『奧祕』與二十五節『神的話』是同位語，表明神的話就是那歷世歷代以來所隱藏的奧祕，但如今向聖徒顯明了。歷世，意從永遠以來；歷代，意從各時代以來。關於基督與召會的奧祕，是從永遠，從各時代以來一直隱藏着，直到新約時代纔顯明給聖徒，包括我們眾人，就是在基督裏的信徒（歌羅西書生命讀經，一一四至一一六、一三八至一三九頁）。

在二十五節，保羅清楚說到，他從神領受了使命，要完成神啓示的話，特別是關於神經綸中的奧祕。這奧祕是論到基督和祂的身體，其主要的點乃是基督在祂身體裏作榮耀的盼望（26~27）。如今惟一能得着發展的，就是我們的盼望。這啓示已經完成了，沒有甚麼可再發展了；今天我們已有了一切（約伯記生命讀經，一九六頁）。

參讀：歌羅西書生命讀經，第十一篇；約伯記生命讀經，第三十一篇。

to be complete. This completion of the divine revelation is seen especially in four of his Epistles: Galatians, Ephesians, Philippians, and Colossians.

The mystery concealed from ages and generations is the word of God that must now be completed through the preaching of the saints. This concealed mystery, which has been made manifest to God's saints, is "Christ in you, the hope of glory" (v. 27). Although I have heard the preaching of the gospel for years, I have rarely heard a message saying that when someone believes in Jesus Christ, Christ will not only save him, but also come into his spirit and remain there as his life. Most of the preaching in today's Christianity is not like this. Thus, there is the need for the completion of the word of God.

Notice that verse 25 does not end with a period, but with a comma. Then in verse 26 Paul continues, "The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints." According to grammar, the mystery in verse 26 is in apposition to the word of God in verse 25. This means that the word of God is the very mystery which has been hidden from the ages and generations, but is now made manifest to the saints. The ages here denote eternity, whereas the generations denote the times. The mystery concerning Christ and the church had been hidden from eternity and from all times until the New Testament age, when it was manifested to the saints, the believers in Christ. (Life-study of Colossians, pp. 94-95, 114)

In Colossians 1:25 Paul made it clear that he received a commission from God to complete God's word of revelation, especially regarding the mystery in God's economy. This mystery concerns both Christ and His Body, with the main point being that Christ is within His Body as the hope of glory (vv. 26-27). Now, the only thing that can be developed is our hope. The revelation has been completed and will have no more development. Today we have everything. (Life-study of Job, p. 165)

Further Reading: Life-study of Colossians, msg. 11; Life-study of Job, msg. 31

第一週・週二

晨興餽養

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

五 32『這是極大的奧祕，但我是指着基督與召會說的。』

保羅寫歌羅西書的目的，乃是要完成神的話。這是他寫這卷書信的主要目的。...〔一章二十五至二十六節〕指明，由保羅所完成之神的話，乃是如今向聖徒顯明的奧祕。不僅如此，根據二十七節，這奧祕就是基督在我們裏面成了榮耀的盼望。這奧祕的目標，乃是要產生召會（歌羅西書生命讀經，三二九頁）。

信息選讀

在使徒寫歌羅西書的時候，猶太教已經存在了許多世紀，召會也已經出現了。雖然召會出現了，但神的話還沒有完成。保羅寫歌羅西的光景焦急。猶太信徒和外邦信徒總是忽畧基督與召會；他們把注意力集中於猶太教的規矩和外邦的哲學等類的事上。包括猶太人和基督徒在內的許多人，說他們認識神也敬拜神。然而基督卻一直被忽畧，真正的召會生活始終被擺在一邊。因此，保羅寫了這卷給歌羅西人的書信，為要完成神的話。

雖然猶太人有舊約，基督徒有整本聖經，但是很少人真正為正確的召會生活經歷基督。基督仍然被忽畧，召會生活仍然被輕忽。因此還需要在實行上完成神的話。

WEEK 1 — DAY 2

Morning Nourishment

Eph. 3:9 "And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things."

5:32 "This mystery is great, but I speak with regard to Christ and the church."

Paul's intention in the book of Colossians is to complete the word of God. This was his main purpose in writing this Epistle.... [Colossians 1:25 and 26] indicate that the word of God completed by Paul is the mystery now manifested to the saints. Furthermore, according to verse 27, this mystery is Christ in us, the hope of glory. The goal of this mystery is to produce the church. (Life-study of Colossians, p. 266)

Today's Reading

At the time the book of Colossians was written, Judaism had been in existence for centuries, and the church had come into being. Nevertheless, even though the church had come into being, the word of God had not yet been completed. Paul was troubled by the situation at Colossae. The Jewish and Gentile believers were neglecting Christ and the church; they were focusing their attention on such things as Judaistic observances and heathen philosophy. Many people, Jews and Christians alike, claimed to know God and to worship Him. However, Christ was being neglected and the genuine church life was being set aside. Therefore, Paul wrote the Epistle to the Colossians in order to complete the word of God.

Although the Jews have the Old Testament and the Christians have the entire Bible, very few people truly are experiencing Christ for the proper church life. Christ is still neglected, and the church life is still ignored. Hence, there is still the need for the word of God to be completed in a practical way.

簡單的說，完成神的話就是主觀的經歷基督，並在我們的日常生活中享受祂，使正當的召會生活得以出現，把神彰顯出來。這個啓示就是神話語的完成。

今天基督徒從事各種爲着主的工作，但對基督的經歷在那裏？召會生活的實行在那裏？保羅知道猶太教不能完成神的心願，別的宗教也不能。神的願望乃是要藉着祂的子民對基督的親身經歷而產生召會生活。神要得着一個藉着經歷基督而產生的生機體，就是基督的身體。在保羅的時代，有許多猶太人，基督徒也不少。但是保羅想到那種光景，也許會問：『對基督的經歷在那裏？完成神心願的召會在那裏？』我們今天也要問同樣的問題。

我們需要一再的指出，這個啓示乃是關乎基督是神的具體化身，以及召會是基督的彰顯。...有誰背這個負擔，宣告救主基督是賜生命的靈，將神聖的生命分賜到我們裏面？有誰在卸去這個負擔，告訴主的子民，他們應當是基督活的身體，在各地正確的立場上彰顯基督？我們在主恢復裏的人必須爲這事負起責任。

神話語的完成包括基督與召會這極大的奧秘（弗五32）、元首基督的完滿啓示（西一26~27，二19，三11）以及召會，就是基督身體的完滿啓示（弗三3~6）。這些事不只應當銘刻在我們心上，也當注入我們全人裏面。願主使我們都清楚認識祂的恢復，並清楚看見我們是爲着完成神的話而摔跤。我們若要成爲完成神話語的人，就必須供應基督作賜生命的靈，並且與召會站在一起，在正確的地方立場上，作基督活的彰顯。這就是我們的負擔、我們的職事和我們的爭戰（歌羅西書生命讀經，三二九至三三〇、一三五至一三六頁）。

參讀：歌羅西書生命讀經，第十三、三十二篇。

In simple terms, to complete the word of God is to experience Christ subjectively and to enjoy Him in our daily living so that the proper church life may come forth to express God. This revelation is the completion of the word of God.

Christians today are involved in many different kinds of work for the Lord. But where is the experience of Christ, and where is the practice of the church life? Paul knew that neither Judaism nor any other religion could fulfill the desire of God's heart. God's desire is to have the church life produced through His people's personal experience of Christ. God wants an organism, the Body of Christ, brought forth through the experience of Christ. At the time of Paul, there were many Jews and a good number of Christians as well. But as Paul considered the situation, he could have asked, "Where is the experience of Christ, and where is the church to fulfill the desire of God's heart?" We should ask the same questions today.

We need to point out again and again that this revelation concerns Christ as the embodiment of God and the church as the expression of Christ... Who is bearing the burden to declare that Christ the Savior is the life-giving Spirit imparting the divine life into us? Who is discharging the burden to tell the Lord's people that they should be the living Body to express Christ on the proper ground in each locality? We in the Lord's recovery must take up the responsibility for this.

The completion of the word of God includes the great mystery of Christ and the church (Eph. 5:32); the full revelation concerning Christ, the Head (Col. 1:26-27; 2:19; 3:11); and the full revelation concerning the church, the Body (Eph. 3:3-6). Not only should these matters be impressed upon us; they should be infused into our being. May the Lord make us all clear concerning His recovery and concerning the wrestling for the completion of the word of God. If we would be those who complete the word of God, we must minister Christ as the life-giving Spirit and stand with the church as the living expression of Christ on the proper ground of locality. This is our burden, our ministry, and our warfare. (Life-study of Colossians, pp. 266 -267, 111-112)

Further Reading: Life-study of Colossians, msgs. 13, 32

第一週・週三

晨興餽養

加一 15~16 『然而...神...樂意將祂兒子啓示在我裏面...。』

徒二 8 『我回答說，主啊，你是誰？祂對我說，我就是你所逼迫的拿撒勒人耶穌。』

正當掃羅爲他的宗教大發熱心，逼迫召會時，神的兒子就向他啓示出來。神能容忍掃羅爲他祖宗的傳統大發熱心，因爲這產生一個黑暗的背景，爲要啓示基督與這個背景相對。在神所樂意的時候，神將祂的兒子啓示在大數的掃羅裏面。神樂意向他啓示出神兒子那活的人位。將祂的兒子啓示在我們裏面也是神的喜悅。父神始終所喜悅的乃是神的兒子基督，不是律法（太三 17，十二 18，十七 7）。

子神是父神的具體化身和彰顯（約一 18，十四 9~11，來一 3），對我們乃是生命（約十 10，約壹五 12，西三 4）。神的心願，是要將祂的兒子啓示在我們裏面，使我們認識祂，接受祂作我們的生命（約十七 3，三 16），成爲神的兒子（一 12，加四 5~6）（加拉太書生命讀經，二五頁）。

信息選讀

在加拉太一章十五和十六節保羅說，神樂意將祂兒子啓示在他裏面。這指明啓示神的兒子帶給神喜樂。沒有甚麼比揭開、啓示神的兒子活的人位更使神喜樂（加拉太書生命讀經，四三頁）。

聖經的中心點不是作法、道理或規條，乃是神的兒子這活的人位；祂是三一神的具體化身，實化爲包羅萬有的靈，在我們的靈裏，使我們享受祂，有

WEEK 1 — DAY 3

Morning Nourishment

Gal. 1:15-16 "But when it pleased God...to reveal His Son in me..."

Acts 22:8 "And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute."

When Saul, zealous in his religion, was persecuting the church, the Son of God was revealed to him. God could bear with Saul's zeal for the traditions of his fathers, for this produced a dark background against which to reveal Christ. At a time which was pleasing to Him, God revealed His Son in Saul of Tarsus. God was pleased to reveal to him the living person of the Son of God. To reveal His Son in us is also a pleasure to God. It is Christ, the Son of God, not the law, in whom God the Father is always pleased (Matt. 3:17; 12:18; 17:5).

The Son of God as the embodiment and expression of God the Father (John 1:18; 14:9-11; Heb. 1:3) is life to us (John 10:10; 1 John 5:12; Col. 3:4). The desire of God's heart is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (John 1:12; Gal. 4:5-6). (Life-study of Galatians, p. 22)

Today's Reading

In Galatians 1:15 and 16 Paul says that it pleased God to reveal His Son in him. This indicates that to reveal the Son of God brings pleasure to God. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God. (Life-study of Galatians, p. 38)

The focal point of the Bible is not the practices, doctrines, or ordinances. Rather, it is the living person of the Son of God who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit for us to

分於祂的豐富，並且活祂（林前十五 45，林後三 17，腓一 19，加六 18）。神的心完全被祂兒子這活的人位所佔有。神獨一的心意，是要將祂兒子這活的人位賜給我們；然而，因着墮落，我們很容易受打岔，注意其他頂替基督的事物。我們得着這包羅萬有之活人位的異象，是極其重要的。...祂是神、父、救贖主、拯救主、人、生命、光以及一切正面事物的實際。這就是神兒子這活的人位。

從這活的人位啓示在掃羅裏面開始，帕子就除去了，掃羅得到關於神兒子的亮光。因此，他在意這人位，不再顧到宗教或傳統。我們需要禱告，使我們得以看見神兒子這活的人位的異象，並在意祂過於其他的任何事物。若沒有這活的人位作召會生活的實際和內容，連召會生活也會成為傳統。我們要看見這活的人位，這是極其重要的（新約總論第十一冊，一五至一六頁）。

按行傳九章四節，主耶穌問掃羅：『你為甚麼逼迫我？』這裏的『我』是團體的，包括主耶穌和祂所有的信徒。掃羅沒有這啓示，以為他從前是逼迫司提反，和別的他認為在異端的道路上跟從耶穌的人（二四 14），卻不曉得他逼迫這些人，就是逼迫耶穌，因為他們藉着相信祂與祂聯合，就與祂是一。掃羅認為他是逼迫地上的人，絕沒有想到他是摸着天上的人。使他非常驚奇的是，有聲音從天上對他說，祂就是他所逼迫的那位，祂的名是耶穌。對掃羅而言，這是全宇宙中獨特的啓示！藉此他開始看見，主耶穌和祂的信徒是一個偉大的人——那奇妙的『我』。這必定使他印象深刻，影響他後來關於基督與召會是神極大奧祕的職事（弗五 32），並為他獨特的職事立下穩固的根基（使徒行傳生命讀經，二三二頁）。

參讀：加拉太書生命讀經，第三至四篇；使徒行傳生命讀經，第二十五至二十六篇。

enjoy Him, partake of His riches, and live Him (1 Cor. 15:45; 2 Cor. 3:17; Phil. 1:19; Gal. 6:18). The heart of God is fully occupied with the living person of His Son. God's unique intention is to give us His Son as a living person. However, because of the fall, we are easily distracted to care for other things in place of Christ. It is crucial for us to have a vision of this all-inclusive living person....He is God, the Father, the Redeemer, the Savior, man, life, light, and the reality of every positive thing. This is the living person of the Son of God.

From the time this living person was revealed in Saul, the veil was taken away and Saul was enlightened concerning the Son of God. Henceforth, he cared for this person and no longer cared for religion or tradition. We need to pray that we may see such a vision of the living person of the Son of God and care for Him more than anything else. Without this living person as the reality and content of the church life, even the church life will become a tradition. It is vital that we see this living person. (The Conclusion of the New Testament, p. 3262)

According to Acts 9:4, the Lord Jesus asked Saul, "Why are you persecuting Me?" This is a corporate Me comprising Jesus the Lord and all His believers. Saul did not have this revelation, thinking that he was persecuting Stephen and other Jesus-followers who were in the Way, which he considered heresy (24:14). He did not know that when he persecuted these, he persecuted Jesus, for they were one with Him by being united to Him through their faith in Him. He considered that he was persecuting people on earth, never thinking that he touched anyone in heaven. To his great surprise, a voice from heaven told him that He was the One whom he was persecuting, and His name was Jesus. To him this was a unique revelation in the entire universe! By this he began to see that the Lord Jesus and His believers are one great person—the wonderful "Me." This must have impressed him and affected him for his future ministry concerning Christ and the church as the great mystery of God (Eph. 5:32), and laid a solid foundation for his unique ministry. (Life-study of Acts, p. 206)

Further Reading: Life-study of Galatians, msgs. 3-4; Life-study of Acts, msgs. 25-26

第一週・週四

晨興餽養

徒二六 16 『你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

二二 14 『...我們祖宗的神豫先選定了你，叫你認識祂的旨意，又得見那義者，且得聽祂口中所出的聲音。』

保羅在他所經過一切的審訊中，不僅在施教或盡職，更不斷在作見證。他在反對的猶太人和羅馬兵丁的千夫長面前是見證，在猶太總督腓力斯和他的繼任者非斯都面前也是見證。如今在行傳二十六章我們看見，保羅在亞基帕面前，再次是活的見證人。保羅不是對亞基帕傳講說，『亞基帕王啊，你必須知道我是基督的見證人。』保羅沒有這樣說，他乃是向亞基帕見證主遇見了他，並且選定他作執事和見證人（使徒行傳生命讀經，六八二頁）。

信息選讀

〔在行傳二十六章十六節〕裏『你所看見我的事』，以及『我將要顯現給你的事』，含『你在這些事中曾看見我』，並『我要在這些事中向你顯現』的意思。在這裏保羅乃是說，主選定他作執事和見證人，為要將主已經啓示保羅的事，和主將要啓示他的事，見證出來。雖然保羅的意思是這樣，但他不是這樣來陳明這事。這一節乃是說，保羅在一些事中曾看見過主，主也要在一些事中向他顯現。

十六節指明，保羅並非領受一些事的啓示而沒有看見基督；反之，他乃是在所領受的事中看見基督。換句話說，凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容。這就是保羅要將他所看見主的事見證出來的原因。在保羅所看見的

WEEK 1 — DAY 4

Morning Nourishment

Acts 26:16 "But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you."

22:14 "...The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth."

In all the trials through which he passed Paul was not merely teaching or ministering; he was continually bearing a testimony. He was a testimony before the opposing Jews and before the commander of the Roman soldiers. Paul was a testimony before Felix, the governor of Judea, and before Festus, who succeeded Felix as governor. Now in Acts 26 we see that Paul is once again a living witness, this time before Agrippa. However, Paul did not preach to Agrippa saying, "King Agrippa, you must know that I am a witness of Christ." Instead of speaking this way, Paul testified to Agrippa that the Lord had met him and appointed him a minister and a witness. (Life-study of Acts, p. 595)

Today's Reading

Notice that [in Acts 26:16] the phrase "in which" is used twice. Here Paul is saying that the Lord had appointed him a minister and a witness of the things He revealed to Paul and of the things He would reveal to him. Although this is Paul's meaning, this is not the way he presented the matter. Rather, this verse speaks of the things in which Paul had seen the Lord and of the things in which the Lord would yet appear to him.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions Paul saw he saw

一切異象中，他看見了基督。不僅如此，他也要將主所要顯現給他的事，見證出來。這裏主似乎對保羅說，『在你將要領受的一切異象和啓示中，我都要向你顯現。』這指明如果我們只看見異象和啓示，而沒有看見主，那我們所看見的就是虛空。

我們不贊成僅僅用神學的方式來研讀聖經。這樣研讀聖經的人，可能學習了神學，但他們沒有看見基督。研讀聖經來學習神學，與研讀聖經爲要看見基督大不相同。

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在這一切事中向他顯現了。

你在經歷中可能宣稱從主領受了亮光，或者看見了異象或啓示。然而，你需要想想，基督有否在那亮光、異象或啓示中向你顯現。在你所認爲的亮光、異象或啓示中，你看見了基督麼？

在我們從主領受的任何亮光中，我們都必須看見基督。凡我們所看見的，不論是光照、異象或啓示，都必須有基督向我們顯現。如果我們看見一個異象而沒有看見基督，那異象就沒有意義。同樣的，如果我們研讀聖經，獲得聖經知識而沒有看見基督，那知識就是虛空的。我們都需要學習在所啓示我們的事中看見基督（使徒行傳生命讀經，六八二至六八四頁）。

在新約中頭一次題到身體是在羅馬十二章五節。按照十二章，我們必須爲着基督奧祕的身體（5），獻上我們肉身的身體（1）。當我們獻上我們肉身的身體，並在心思裏得更新的時候，我們就看見、分辨並驗證，神的旨意乃是要爲基督得着一個身體，作祂的豐滿和彰顯（2）（神聖啓示的中心路線，三一三至三一四頁）。

參讀：使徒行傳生命讀經，第二十七、六十八篇。

Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, "In all the visions and revelations you will receive, I shall appear to you." This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity.

We do not agree with studying the Bible merely in a theological way. Those who study the Bible in this way may learn theology, but they do not see Christ. There is a great difference between studying the Bible to learn theology and studying the Bible in order to see Christ.

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves, but Christ as the One appearing in all these things.

In your experience you may claim to receive light from the Lord or to see a vision or revelation. However, you need to consider if Christ has appeared to you in that light, vision, or revelation. In the supposed light, vision, or revelation, have you seen Christ?

In any light we receive of the Lord we must see Christ. Christ must appear to us in whatever we see in the way of enlightenment, vision, or revelation. If we see a vision without seeing Christ, that vision means nothing. Likewise, if we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (Life-study of Acts, pp. 595-597)

The first mentioning of the Body in the New Testament is in Romans 12:5. According to Romans 12, we must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (The Central Line of the Divine Revelation, p. 268)

Further Reading: Life-study of Acts, msgs. 27, 68

第一週・週五

晨興餽養

徒二二 10『我說，主啊，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

二六 18『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

〔在行傳九章六節〕掃羅悔改以後，主不願直接告訴他當作甚麼，因為他需要基督身體的一個肢體，引他進入與這身體的聯合裏；他是直接因主得救並歸向主的，並不是間接經由任何管道。主若不從祂的身體差遣一個肢體去接觸他，祂身體的肢體就難以接受他（參 26）。這與他對基督身體的認識，並以後為基督的身體盡職有關（西一 24）（聖經恢復本，徒九 6 註 1）。

信息選讀

行傳二十六章十八節是保羅所受託付的內容。...這裏叫人眼睛得開，乃是實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照神新約的經綸所宣揚的。...新約禧年屬靈和神聖的福分，也就是神福音的福分，其中第一項就是叫墮落的人眼睛得開，從黑暗轉入光中，使他們能在屬靈的範圍裏看見神聖的事。要看見這些事，需要屬靈的視力和神聖的光。

行傳二十六章十八節不僅說到眼睛得開，也說到從黑暗轉入光中，從撒但權下轉向神。這個轉就是我們所說的轉移。從黑暗轉入光中，就是

WEEK 1 — DAY 5

Morning Nourishment

Acts 22:10 "And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do."

26:18 "To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

[In Acts 9:6] the Lord would not directly tell Saul immediately after his conversion what He wanted him to do. This was because he needed a member of His Body to initiate him into identification with the Body, for he had been saved and brought to the Lord directly by Him, not indirectly through any channel. Unless a member of His Body had been sent by the Lord to contact him, it would have been difficult for any member of the Body to receive Saul (cf. v. 26). This is related to Saul's knowledge concerning the Body of Christ and to his ministry for the Body of Christ later (Col. 1:24). (Acts 9:6, footnote 1)

Today's Reading

In Acts 26:18 we have the contents of Paul's commission.... Here the opening of people's eyes is the carrying out of the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 according to God's New Testament economy....The first item of the spiritual and divine blessings of the New Testament jubilee, which are the blessings of the gospel of God, is to open the eyes of those who are fallen and turn them from darkness to light so that they may see the divine things in the spiritual realm. To see these things requires spiritual sight and divine light.

Acts 26:18 speaks not only of the opening of the eyes but also of the turn from darkness to light and from the authority of Satan to God. This turn is what we mean by a transfer. To turn from darkness to light is to have a

從黑暗轉移到光裏面；從撒但權下轉向神，就是從撒但的權勢下，轉移到神裏面。這是何等大的轉移！

黑暗是罪和死的標記；光是義和生命的標記（約一4·八12）。撒但的權勢就是撒但的國，這國屬於黑暗（太十二26）。撒但是這世界的王（約十二31），也是空中掌權者的首領（弗二2）。他有他的權勢和他的使者（太二五41），就是他的從屬，作這黑暗世界的執政者、掌權者和管轄者（弗六12）。因此，他有他的國，就是黑暗的權勢（西一13）。

按照行傳二十六章十八節，我們是從撒但權下轉向神。實際上，轉向神就是轉向神的權柄，也就是轉向神那屬於光的國。先前我們是在黑暗裏，是在撒但的權下。但我們已經從黑暗和撒但權下轉移出來，轉入光與神裏面。

黑暗實際上就是撒但的權勢。甚麼時候我們在黑暗裏，我們就在撒但權下。光就是神自己（約壹一5），所以，當我們在光中，我們就在神裏面。撒但與黑暗怎樣是一，神與光也照樣是一。我們所得着的最大轉移，乃是從黑暗轉入光中。

在行傳二十一章，雅各題倡猶太教老舊的事物。他這樣作，乃是在黑暗裏。雅各對保羅說，『弟兄，你看猶太人中信主的有多少萬，並且都為律法熱心。』（20）這話是在黑暗裏說的，指明雅各自己瞎眼且在黑暗裏。因為他在黑暗裏，他也在撒但的權下。這樣說雅各並不是太苛刻。

保羅必然不是瞎眼，但他在二十一章有被拖回到黑暗裏的危險。實際上，他與別人在殿裏要完成拿細耳人之願的那些日子，乃是在黑暗裏（使徒行傳生命讀經，六八八至六九〇頁）。

參讀：使徒行傳生命讀經，第六十至六十一、六十九篇。

transfer from darkness into light, and to turn from the authority of Satan to God is to be transferred out of the authority of Satan into God. What a great transfer this is!

Darkness is a sign of sin and death; light is a sign of righteousness and life (John 1:4; 8:12). The authority of Satan is Satan's kingdom (Matt. 12:26), which belongs to darkness. Satan is the ruler of this world (John 12:31) and the ruler of the power of the air (Eph. 2:2). He has his authority and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, Satan has his kingdom, the authority of darkness (Col. 1:13).

According to Acts 26:18, we are transferred from the authority of Satan to God. Actually, to be transferred to God is to be transferred to the authority of God, which is God's kingdom belonging to light. Formerly we were in darkness and under the authority of Satan. But we have been transferred out of darkness and the authority of Satan into light and God.

Darkness is actually the authority of Satan. Whenever we are in darkness, we are under the satanic authority. Light is God Himself (1 John 1:5). Therefore, when we are in the light, we are in God. Just as Satan and darkness are one, so God and light are one. The greatest transfer we can have is the transfer from darkness to light.

In chapter 21 of Acts James was promoting the old things of Judaism. When he was doing this, he was in darkness. James said to Paul, "You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law" (21:20). This word was spoken in darkness, and it indicates that James himself was blind and in darkness. Because he was in darkness, he was also under the authority of Satan. It is not too severe to say this concerning James.

Paul certainly was not blind. However, in Acts 21 he was in danger of being pulled back into darkness. Actually, for the days he was in the temple with the others for the completion of the Nazarite vow, he was in darkness. (Life-study of Acts, pp. 599-601)

Further Reading: Life-study of Acts, msgs. 60-61, 69

第一週・週六

晨興餽養

弗一 14『這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。』

徒二六 19『亞基帕王啊，我故此沒有違背那從天上來的異象。』

在行傳二十六章十八節我們看見，當我們的眼睛得開，從黑暗和撒但權下回轉、轉移到光與神，我們就得蒙赦罪。赦罪是新約禧年一切福分的基礎。真正的赦罪，是藉着眼睛得開，以及從撒但轉向神而來。所以，我們需要眼睛得開，從撒但權下轉向神，好接受完整且完全的赦罪（使徒行傳生命讀經，六九〇頁）。

信息選讀

我們的眼睛得開，從撒但權下轉向神，結果不僅在消極一面得蒙赦罪，也在積極一面得着基業。這神聖的基業就是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切。這位三一神化身在包羅萬有的基督裏面（西二 9）；這基督是分給眾聖徒的分，作他們的基業（一 12）。而賜給眾聖徒的聖靈，乃是這神聖基業的豫嘗、憑質和保證（羅八 23，弗一 13~14）。我們今天在神新約的禧年裏，就有分於並享受這基業作豫嘗；到來世和永遠裏還要完滿的享受這基業（彼前一 4）。在利未記二十五章八至十三節禧年的豫表裏，主要的福分乃是宣告自由，以及各人歸回自己的產業。...在〔行傳二十六章十八節〕禧年的應驗裏，從黑暗的權勢得着釋放，以及得着神聖的基業，也是主要的福分。

WEEK 1 — DAY 6

Morning Nourishment

Eph. 1:14 "Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory."

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

In Acts 26:18 we see that when our eyes are opened and we have a turn, a transfer, from darkness and satanic authority to light and God, we may receive forgiveness of sins. Forgiveness of sins is the base of all the blessings of the New Testament jubilee. The genuine forgiveness of sins comes through the opening of the eyes and the transfer from Satan to God. Therefore, we need to have our eyes opened and to have a transfer from the authority of Satan to God in order to receive the complete and perfect forgiveness of sins. (Life-study of Acts, pp. 601-602)

Today's Reading

As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins on the negative side, but also we receive an inheritance on the positive side. This divine inheritance is the Triune God Himself with all that 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 (Col. 1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:13-14), which we are sharing and enjoying today in God's New Testament jubilee as a foretaste, and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). In the type of the jubilee in Leviticus 25:8-13, the main blessings were the liberty proclaimed and the returning of every man unto his own inheritance. In the fulfillment of the jubilee here, liberation from the authority of darkness and receiving the divine inheritance are also the primary blessings.

按照十八節，神聖的基業乃是在一切因信入基督而得聖別的人當中。這聖別不僅是地位上的，也是性質上的（羅六 19、22）。成聖（成為聖別）不光是地位上的事，就是從凡俗屬世的地位，分別到為着神的地位；就如馬太二十三章十七節、十九節所說的，由於地位的改變，金子因殿而成聖，禮物因壇而成聖；以及提前四章三至五節所說的，食物因聖徒的禱告而成聖。成聖也是性質上的事，就是從天然的性質變化為屬靈的性質，如林後三章十八節，羅馬十二章二節所說的。這包含漫長的過程，開始於重生（彼前一 2~3，多三 5），經過整個基督徒的一生（帖前四 3，來十二 14，弗五 26），而完成於被提，就是生命成熟的時候（帖前五 23）。

地位一面的聖別，只是在地位和用途上有改變；性質一面的聖別，乃是在性情上為神的聖別性情所變化，也是用神的聖別性情所完成的變化。聖別就是給神浸透；祂是我們的產業，作我們今天的享受。這要完成於我們在神生命裏成熟，得以像神，並有資格在來世和永世，完滿得着並享受神作我們的基業。

保羅在行傳二十六章十九節用『異象』一辭，指明他所順從的，不是道理、學說、宗教信條或任何神學，乃是從天上來的異象。在這異象中，他看見關於三一神的神聖事物如何分賜到祂所揀選、救贖、變化的人裏面。他在使徒行傳裏所傳講的，以及他在羅馬書至希伯來書這十四封書信中所寫的，都是他所看見這從天上來之異象的詳細描述（使徒行傳生命讀經，六九〇至六九三頁）。

參讀：保羅的完成職事，第一章；主恢復中應有的認識，第一篇。

According to Acts 26:18, the divine inheritance is among those who have been sanctified by faith in Christ. This sanctification is not only positional but also dispositional (Rom. 6:19, 22). Sanctification (being made holy) is not only a matter of position, that is, not only a matter of being separated from a common, worldly position to a position for God, as illustrated in Matthew 23:17 and 19, where the gold is sanctified by the temple and the gift is sanctified by the altar through a change of position, and in 1 Timothy 4:3-5, where food is sanctified by the saints' prayer. Sanctification is also a matter of disposition, that is, a matter of being transformed from the natural disposition to a spiritual one, as mentioned in 2 Corinthians 3:18 and Romans 12:2. This involves a long process, beginning from regeneration (1 Pet. 1:2-3; Titus 3:5), passing through the whole Christian life (1 Thes. 4:3; Heb. 12:14; Eph. 5:26), and being completed at the time of rapture, at the maturity of life (1 Thes. 5:23).

To be sanctified positionally is only to have a change in position and usage; to be sanctified dispositionally is to be transformed in nature by and with the holy nature of God. Sanctification is a saturation with God as our possession for our enjoyment today. It will consummate in our maturity in the divine life so that we may resemble God and be qualified to fully possess and enjoy Him as our inheritance in the coming age and for eternity.

Paul's use of the word "vision" in Acts 26:19 indicates that Paul was obedient not to doctrine, theory, religious creed, or theology, but to the heavenly vision, in which he saw the divine things concerning the Triune God to be dispensed into His chosen, redeemed, and transformed people. All his preachings in Acts and writings in his fourteen Epistles from Romans through Hebrews are a detailed description of this heavenly vision he saw. (Life-study of Acts, pp. 602-604)

Further Reading: The Completing Ministry of Paul, ch. 1; Young People's Training, ch. 1

使我知你恢復所是

534

(英1220)

降A大調

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

一 哦,主,將我 帕 子去 除, 賜 下真 實 啓 示;

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

哦, 主,使我 異 象清 楚,知 你恢 復所 是。

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

哦,主,使我 異 象清 楚,知 你恢 復所 是;

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

哦, 主,使我 異 象清 楚,知 你恢 復所 是。

二 你從死裏復活能力, 我藉啓示知悉;
大能傳輸藉信經歷, 引我到召會裏。

三 你的大能將我釋放, 脫離煩擾俗務;
你的大能爲我開廣 進入召會路途。

四 我今進入地方召會, 願以你爲人位;
外面舊人日漸銷毀, 心向你能絕對。

五 我接受你作人位,主, 與你同釘十架;
裏面之人得着恢復, 你在我心安家。

六 當眾肢體都願捨己, 榮耀身體得顯;
人數雖多,人位同一, 新人在地出現。

七 召會生活——一個新人——顯於各地召會;
你的身體是團體人, 顯出一個人位。

註:每節均重複第二行歌辭二次。

WEEK 1 — HYMN

Hymns, #1220

- 1 Remove the veils, Lord, from my heart;
True revelation grant to me;
A vision clear, O Lord, impart
Of Thy recovery.
- 2 By revelation I perceive
The power that raised Christ from the dead;
When I by faith this power receive,
I to the church am led.
- 3 Thy mighty power has set me free
From all the world's distracting things;
An entrance to the local church
This mighty power brings.
- 4 Once in the local church, I need
To take Thee as my person, Lord;
My outward man each day recede,
My heart is for the Lord.
- 5 I take Thee as my person, Lord;
I have been crucified with Thee.
My inner man has been restored;
I'm now indwelt by Thee.
- 6 When all Thy members self forsake,
Thy glorious Body, Lord, is known;
When of Thy Person we partake,
The one new man is shown.
- 7 The church life is the one new man
In every local church expressed;
Thy Body is a corporate man,
One Person manifest.

(Repeat the last two lines of each stanza)

第一週申言

申言稿: _____

[illegible][illegible]