

第二周

使徒行传的继续— 在人类历史中活在神圣历史里

纲 要

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

周 一

壹 使徒行传启示一班人作为行动的神，在人类历史中活在神圣历史里；他们在生命、性情、彰显和功用上（但不在神格上）成为神，为着扩展并建造召会，作基督团体的显现——8、14，二 14 上，四 10 ~ 20、31 ~ 32，五 20、38 ~ 39，十三 1 ~ 4，二六 16 ~ 19，二八 31：

- 一 在使徒行传里彼得头一次宣扬福音时，引用了约珥书；该书启示外在的人类历史里内在的神圣历史——徒二 17 ~ 21，珥一 1 ~ 4，二 28 ~ 32。
- 二 在人类历史里的神圣历史，乃是基督“从太初而出”（弥五 2），通过时间的桥梁，进到将来的永远（诗九十 2），使祂能将自己分赐到祂所拣选的人里，作万国所羡慕的（该二 7），为着祂团体的显现和祂完满的得荣。

Week Two

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

OUTLINE

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

Day 1

- I. The book of Acts reveals a group of people who live in the divine history within human history as the acting God; they have become God in life, in nature, in expression, and in function (but not in the Godhead) for the spreading and building up of the church as the corporate manifestation of Christ—1:8, 14; 2:14a; 4:10-20, 31-32; 5:20, 38-39; 13:1-4; 26:16-19; 28:31:
 - A. In Peter's first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, divine history within the outward, human history—Acts 2:17-21; Joel 1:1-4; 2:28-32.
 - B. The divine history within the human history is Christ's "goings forth... from the days of eternity" (Micah 5:2) across the bridge of time into eternity future (Psa. 90:2) so that He might be dispensed into His chosen ones as the Desire of all the nations (Hag. 2:7) for His corporate manifestation and His full glorification.

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

周 二

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

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

周 三

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

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

Day 2

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

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

Day 3

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

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

- 六 既然神所要得着的是一个团体、发光的器皿，也就是见证的器皿，祂的儿女就必须被带到对基督身体的感觉里，并学习过身体生活；否则，他们在神手里就没有用处，就绝不能达成神的目标——罗十二1～5，林前十二12，启一10～12。
- 七 甚至得胜者的见证也是为着全召会；工作是他们作的，好处是全召会都得着的——十二5～9，二7、11、17、26～28，三3、5、12、20～21。
- 八 得胜者不是为着他们个人；他们乃是站在召会的地位上把召会带到完全的地步；甚至得胜者的得胜也是团体的得胜——参腓一19。

周 四

叁 神的话仍在扩张并繁增，作为使徒行传的继续——六7，十二24，十九20：

- 一 六章七节的“扩张”指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里，为着基督的扩增——神的增长——而在我们里面长大——可四14，西二19。
- 二 行传十二章二十四节的“繁增”指基督在人数上的增加；事实上，门徒的繁增在于话的扩张。
- 三 新的门徒“加添归主”成为基督的各部分，就是基督的肢体——五14，十一24，罗十五16。
- 四 我们要鼓励初信者“立定心志，一直与主同在”；意即坚定不移地忠于主，依附主，活在与主紧

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

- F. Since God is after a corporate, shining vessel, a vessel of testimony, His children must be brought to the awareness of the Body of Christ and learn to live the Body life; otherwise, they are useless in His hand and can never fulfill His goal—Rom. 12:1-5; 1 Cor. 12:12; Rev. 1:10-12.
- G. Even the testimony of the overcomers is maintained on behalf of the whole church; they do the work, and the whole church receives the benefit—12:5-9; 2:7, 11, 17, 26-28; 3:3, 5, 12, 20-21.
- H. The overcomers are not for themselves; they stand on the ground of the church, and they are there to bring the whole church to perfection; even the victories of the overcomers are corporate victories—cf. Phil. 1:19.

Day 4

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

- A. Grew in Acts 6:7 refers to the growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart for the increase of Christ, the growth of God, within us—Mark 4:14; Col. 2:19.
- B. Multiplied in Acts 12:24 refers to the increase of Christ in numbers; actually, the multiplication of the disciples depends on the growth of the word.
- C. New disciples are “added to the Lord” to become the parts of Christ, the members of Christ—5:14; 11:24; Rom. 15:16.
- D. We need to encourage the new believers “to remain with the Lord with purpose of heart”; this is to be persistently faithful to the Lord, cleave to

密的交通中——徒十一 23。

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

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

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

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

周 五

二 当我们活在神圣的历史里，我们就在人类历史里为主的名受苦；为着人所羞辱、神所宝贵之耶稣的名受辱，乃是真正的尊贵——徒四 18～20、29～31，五 41～42，九 13～16，林后六 4，十一 23，西一 24～25。

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

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

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

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

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

Day 5

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

三 我们借着“在耶稣的名里放胆讲说”，实现在人类历史里的神圣历史；这名乃是主在祂身位和工作上，一切所是之总和的表明——徒九 27，腓二 9～11，帖前二 2，林后四 5。

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

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

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

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

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

二 保罗凭着耶稣包罗万有的灵，在他的灵里（神圣的灵与他这人的灵调为一灵），活基督并事奉神；他活在幔内（在他那作为实际至圣所的灵里），并出到营外（在属人的宗教组织之外）——十六 6～

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

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

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

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

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

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

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

7, 十七 16, 十九 21, 罗八 16, 提后四 22, 林前六 17, 罗一 9, 腓三 3, 来六 19 ~ 20, 十三 13。

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

周 六

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

一 借着祷告, 我们就思念在上面的事, 成为基督在诸天之上职事的返照; 我们靠祷告作人所无法作的, 明白人所无法明白的, 讲说人所无法讲说的—徒九 11, 十三 1 ~ 4, 西三 1 ~ 3, 四 2, 弗六 18, 但六 10, 九 2 ~ 3, 林前二 13, 林后三 6。

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

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

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

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

Day 6

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

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

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

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

- 一 我们需要天天享受经过过程并终极完成的三一神作分赐生命并浇灌的那灵—11 ~ 13 节，徒二 46 ~ 47，五 42，十六 5，二十 31，二八 30 ~ 31。
- 二 我们需要住在基督里，以祂为传福音者的“海口”，为着传扬福音的输送和扩展；五旬节那天，至少一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音—诗六八 27，创四九 13，徒二 7，十三 31。

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

第二周 ■ 周一

晨兴喂养

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

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

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

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

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

信息选读

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

WEEK 2 ■ DAY 1

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

参读：使徒行传生命读经，第七十至七十一篇；基督包罗万有的灵，一四至一六页。

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

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

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

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

第二周 ■ 周二

晨兴喂养

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

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

信息选读

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

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

WEEK 2 ■ DAY 2

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

参读：倪柝声文集第二辑第十七册，第二十篇。

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

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

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

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

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

第二周 ■ 周三

晨兴喂养

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

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

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

信息选读

WEEK 2 ■ DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：使徒行传生命读经，第五十五篇。

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

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

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

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

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

第二周 ■ 周四

晨兴喂养

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

十二 24 “但神的话却日见扩充，越发繁增。”

五 14 “信的人越发加添归主，连男带女很多。”

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

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

信息选读

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

WEEK 2 ■ DAY 4

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

参读：主今日恢复的进展，第一至二章；长老训练第五册，第三章。

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

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

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

第二周 ■ 周五

晨兴喂养

徒五 41 “他们欢欢喜喜从议会跟前走开，因被算是配为这名受辱。”

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

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

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

信息选读

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

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

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

WEEK 2 ■ DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

参读：由基督与召会的观点看新约概要，第六至八章；使徒行传生命读经，第七十二篇。

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

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

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

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

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

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

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

第二周 ■ 周六

晨兴喂养

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

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

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

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

信息选读

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

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

WEEK 2 ■ DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

生活。（西三 1 注 3。）

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

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

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

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

我作任何的事是为着事奉神。不赚钱是为着事奉神，赚钱也是为着事奉神。

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

参读：三一神的启示与行动，第十二篇；教会的事务，第十一篇。

footnote 3)

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

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

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

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

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

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

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

第二周诗歌

补 859

为福音而活

事奉与福音

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

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

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

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

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

WEEK 2 — HYMN

Ours is a fellowship in the gospel

Preaching of the Gospel — The Fellowship of the Gospel

1295

1. Ours is a fellowship in the gospel Since we received the Lord;
We're for the furtherance of the gospel, Spreading to all His Word.
For its defense and strong confirmation We all partake of grace—
He who began this work will perfect it Till we shall see His face.

2. May all the things that come to us daily
Unto the gospel turn,
That all may see we're bound for the gospel
And of the Lord may learn.
May we be bold and fearless in spirit,
Speaking the Word of God,
Do it in love and do it in power,
While living in the Lord.

3. Lord, we're expecting that we'll be given
Boldness with every breath.
Christ must be magnified in our body
Whether by life or death.
We hope in nothing to be ashamed,
For us to live is Christ—
He is the Person in all our living,
Our everything, our life.

4. May all our lives be worthy the gospel
Whatever may betide,
All standing fast in oneness of spirit,
All striving side by side.
Let us proclaim the gospel in fullness
To satisfy the Lord:
Christ is the life, the church His expression,
Sound everywhere abroad.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]