

第六周

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

纲 要

读经：徒一 8，五 20，六 4、7，九 31，十二 24，十九 20

周 一

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

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

二 只有由起初的爱所推动的工作才是金、银和宝石—林前二 9，三 12。

Week Six

**Keeping Ourselves in the One Flow of the Lord's Work
for the Spreading of the Church,
and Receiving the Lord's Mercy
to Be Saved from Satan's Schemes**

OUTLINE

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

Day 1

I. The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream for God's goal to build up the church for His corporate expression—Matt. 16:18; cf. Ezek. 47:1-12:

A. When we give the Lord the preeminence in our entire being, making Him our first love, He becomes the divine stream to us, flowing within us and out of us as the first works; the first works are works that are motivated by, issue from, and express the Lord as our first love—John 4:14b; Rev. 22:1; 2:4-5.

B. Only works that are motivated by the first love are gold, silver, and precious stones—1 Cor. 2:9; 3:12.

周二

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

- 一 召会的扩展，乃是借着主生命的长大以及主生命的流出，就是生命的涌流而有的—弗四 16，约七 37～39，徒二 42、46～47，五 20，六 4、7，十二 24，十九 20。
- 二 当召会一扩展时，错误的观念—无论是地域的、种族的或彼此歧视的观念—就都冲破了；借着扩展，所有的封闭就被除去—参林前十二 24，西三 10～11。
- 三 行传八章给我们看见，召会扩展的第一步乃是到撒玛利亚（1～25），第二步是到埃提阿伯，到非洲（26～39）；这表明我们必须将福音传给各支派、各方言、各民族、各邦国，因为召会是宇宙的，召会需要扩展（启五 9～10，七 9）。

周三

- 四 行传九章给我们看见神拣选扫罗（后称保罗），这与人的观念相反；我们人狭窄、错误的观念需要借着召会的扩展来冲破、来打碎；我们必须相信，一个人在一小时前反对召会，一小时后却能传福音—10～22 节。
- 五 行传十章指明，主在地上的福音行动，是在祂天上宝座行政的管理之下，并且福音需要扩展

Day 2

II. The basic principle of the church is that it is eternal and universal, so the church must constantly spread on the earth; the growth of the church and the building up of the church are based on spreading—Acts 1:8; 8:1; 9:31:

- A. The spreading of the church is brought about by the growth in the Lord's life and the flowing out of the Lord's life, the overflow of life—Eph. 4:16; John 7:37-39; Acts 2:42, 46-47; 5:20; 6:4, 7; 12:24; 19:20.
- B. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory; it is through spreading that all our close-mindedness is eliminated—cf. 1 Cor. 12:24; Col. 3:10-11.
- C. Acts 8 shows that the first step in the church's spread was to Samaria (vv. 1-25), and the second step was to Ethiopia, to Africa (vv. 26-39); this shows that we must preach the gospel to every tribe and tongue and people and nation, because the church is universal and needs to spread (Rev. 5:9-10; 7:9).

Day 3

- D. Acts 9 shows God's choosing of Saul (later Paul), which is against the human concept; our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church; we must believe that a person can be persecuting the church one hour and preaching the gospel the next hour—vv. 10-22.
- E. Acts 10 indicates that the Lord's evangelistic move on earth is under His administration on the throne in heaven and that the gospel needs to

到居人之地的四方，聚拢各类不洁净（有罪）的人，借着基督救赎的血洁净他们，并借着更新人的圣灵洗净他们—11～12、15、28节，参来八1，徒七56。

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

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

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

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

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

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

十 保罗第四次的行程是从该撒利亚到罗马—二七1～二八31。

be spread to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people, cleansing them with the redeeming blood of Christ and washing them with the renewing Holy Spirit—vv. 11-12, 15, 28; cf. Heb. 8:1; Acts 7:56.

F. Acts 13 reveals that in the church in Antioch, the five prophets and teachers who were ministering to the Lord were composed of Jews and Gentiles, each having a different background, education, and status; this indicates that the church is composed of all races and classes of people regardless of their background and that the spiritual gifts and functions given to the members of the Body are not based on their natural status—v. 1; 4:36; Rom. 16:21; Luke 9:7-9; Acts 22:3:

1. Through these five faithful and seeking members of the Body of Christ, the Lord took a great step to set apart Barnabas and Saul for His work and move to spread the gospel of the kingdom to the Gentile world.

2. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on earth with the Head in the heavens—13:1-4.

G. On the apostle Paul's first trip to spread the gospel, he went to Cyprus and then to Asia Minor to establish many local churches—v. 1—14:28; Rev. 1:4.

H. After Paul separated from Barnabas, he went out on his second ministry journey to Europe (Philippi, Thessalonica, Berea, Athens, Corinth, and returning through Ephesus back to Antioch)—Acts 15:35-40; 16:6—18:22.

I. Paul's third journey was from Antioch to Galatia, Phrygia, Ephesus, Macedonia, and Greece to Jerusalem—v. 23—21:17.

J. Paul's fourth journey was from Caesarea to Rome—27:1—28:31.

叁 我们必须受主怜悯，蒙拯救脱离撒但打岔召会扩展和建造的诡计，并保守自己在时代的流中，为着建造祂的身体—参来四 16，哀三 22～25：

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

III. We must receive the Lord's mercy to be saved from Satan's schemes to frustrate the spreading and building up of the church, keeping ourselves in the flow of the age for the building up of His Body—cf. Heb. 4:16; Lam. 3:22-25:

- A. We must be saved from outward and dead ordinances, human opinions, and the self with its old concepts; whoever receives mercy from the Lord will be saved in these matters; the degree to which we are saved is the degree to which the church can be built up—Rom. 5:10; Phil. 1:19-21a; 2:12-16; Acts 15:1-12; Gal. 2:21; 5:1; 2:4.
- B. We must learn from the lesson of Peter to be saved from the veils of our religious traditions and old background so that we may see and live under the vision of God's eternal economy to hold the truth of the gospel—Acts 10:9-16; Gal. 2:11-14.
- C. We must learn from the lesson of Barnabas to be saved from human opinions and natural relationships—disputes that arise among the co-workers because of personal relationships are terrible; remember this well—Acts 13:13; 15:35-40; Col. 4:10.
- D. We must learn from the lesson of Apollos to be saved from a ministry that lacks a complete revelation of God's New Testament economy and from not being fully one with the ministry of the age—Acts 18:24—19:2; 1 Cor. 1:12; 16:10-12.
- E. We must learn from the lesson of Paul in Acts 16:6-12; these verses indicate the problem of workers coming to a place and tending to become set and settled down, not wanting to move; old relationships, old affections, old inclinations, and old concepts keep us from following the inner leading of the indwelling Spirit:

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

周 五、周 六

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

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

- 1 耶利米说到那能写在我们心上的生命之律（耶三一 31～34），保罗说到我们灵中生命之灵的律（罗八 2、4、6），但雅各宝贵并高举字句的律法（徒二一 20）。
- 2 保罗说到与基督同钉十字架，并凭着基督复活的大能模成基督的死；乃是这样的生活产生基督身体的生活，终极完成于新耶路撒冷——加二 20，腓三 10。
- 3 在神圣启示的光中，基督的十字架乃是雅各最大的缺欠；自我的修养不能完成神的经纶，否认己才能。
- 4 雅各夸口在耶路撒冷的召会有多少万的犹太信徒都为律法热心；但保罗热心赢得基督、给人看出在基督里、认识基督、取得基督、追求基督、只高举基督，为要最完满地享受基督——徒二一 20，腓三 6～14，西一 18 下。

1. The Holy Spirit forbade Paul and his co-workers, and the Spirit of Jesus did not allow them; the Holy Spirit's forbidding separates us, sanctifies us, and the Spirit of Jesus either allows us or does not allow us.
2. The Holy Spirit says “no” to sanctify us, and the Spirit of Jesus says “go” to send us out in the humanity of Jesus to accomplish the will of God under the cross.

Day 5 & Day 6

F. We must learn from the lesson of Paul to practice the Body life and to take the word of the Spirit through the members of the Body, obeying it as a word from the Head——20:23; 21:4, 7-8, 11-14.

G. We must learn from the lesson of the mistake of James and the devastating mixture of the church in Jerusalem——vv. 18-26; Matt. 22:7; 24:1-2:

1. Jeremiah spoke of the law of life that could be written upon our hearts (Jer. 31:31-34), and Paul spoke of the law of the Spirit of life in our spirit (Rom. 8:2, 4, 6), but James treasured and uplifted the law of letters (Acts 21:20).
2. Paul spoke of being crucified with Christ and being conformed to the death of Christ by the power of Christ's resurrection; it is this life that produces the Body life that consummates in the New Jerusalem——Gal. 2:20; Phil. 3:10.
3. In the light of the divine revelation, the greatest lack of James is the cross of Christ; self-cultivation does not carry out God's economy, but self-denial does.
4. James boasted that there were thousands of believing Jews in the church in Jerusalem who were zealous for the law, but Paul was zealous to gain Christ, be found in Christ, know Christ, lay hold of Christ, pursue Christ, and uplift only Christ for the fullest enjoyment of Christ——Acts 21:20; Phil. 3:6-14; Col. 1:18b.

八 我们必须从保罗身上学习功课，蒙拯救脱离犹太教作法与神新约经纶的混杂；这混杂不仅是错误的，在神眼中也是可憎的一徒二一 18～27、31、36，来十 29。

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

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

2 神在祂的主宰权柄里拯救保罗，为要将从一切的险境和陷害里分别出来，送到安静的牢狱；这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的奥秘启示，借着祂末后所写的几封书信，详尽地释放给历代的召会。

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

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

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

二 今天的工人分四种：

H. We must learn from the lesson of Paul to be saved from the mixing of Judaic practices with God's New Testament economy, which is not only erroneous but also abominable in the eyes of God—Acts 21:18-27, 31, 36; Heb. 10:29.

I. We must learn from the lesson of Paul's appealing to Caesar, utilizing his Roman citizenship to save himself from his persecutors so that he might fulfill the course of his ministry—Acts 22:25-29; 23:10-11; 25:8-12; 26:32:

1. Paul was willing to sacrifice his life for the Lord, but he still endeavored to live longer that he might carry out the Lord's ministry as much as possible—20:24.

2. God in His sovereignty rescued Paul so that He might separate him from all the dangerous situations and entrapments and sent him to a quiet prison; this was to afford him a quiet environment and give him time, whether in Caesarea (24:27) or in Rome (28:16, 23, 30), so that through his last Epistles he might release exhaustively to the church throughout the generations the revelation of the mystery of God's New Testament economy that he received from the Lord.

3. The benefit and profit that the church throughout the generations has received from these Epistles will take eternity to measure (see Acts 25:11, footnote 1).

IV. All of us should follow the pattern of the apostle Paul to do the same one work universally for the unique Body—1 Cor. 3:12; 15:58; 16:10; Eph. 4:11-16:

A. The work in the Lord's recovery is for the building up of the local churches unto the building up of the universal Body of Christ—2:21-22; 1 Cor. 16:10.

B. Today there are four kinds of workers:

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

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

四 无论如何，我们在此乃是作神所托付我们的一分工作；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。

1. The first kind is the co-workers who match the need of the ministry of God in the present age; this is a small group of people who have been dealt with by the Lord and who are in one accord.
2. The second kind is the younger co-workers; they are willing to receive the direction and to come under the coordination of the older co-workers, and they are willing to follow and to learn in humility.
3. The third kind is those who are unwilling to submit to the senior co-workers, who do not belong to the denominations, yet who are happy to remain in fellowship with us.
4. The fourth kind is the preachers and free evangelists among the denominations.

C. What we need today are the first and second kind of co-workers; concerning the third and fourth kind of co-workers, we can only let them choose their own pathway; with some people God has not assigned them to take the same way as we do, and we dare not say anything to them.

D. Whatever the situation may be, we are here to do the work that God has committed to us; we cannot interfere with others' work, and we are not here tearing down others' work.

第六周 ■ 周一

晨兴喂养

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

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

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

信息选读

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

WEEK 6 ■ DAY 1

Morning Nourishment

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it. It is a familiar story. From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America; and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere this stream flowed, it was just one.... There is only one stream, and you have to keep yourself in this one stream. (CWWL, 1963, vol. 1, "The Divine Stream," pp. 177-178)

Today's Reading

If you read Acts and the Epistles written by the apostle Paul, you will see that quite a number of people at that time, who were preaching the gospel and working

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

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

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

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

for the Lord, were not in the stream....If you study carefully the history of the church, you will find that throughout the generations there has been one stream of the Holy Spirit flowing all the time. Many have been working for the Lord, but not all have been in the flowing of that one stream. If you will accept the mercy and the grace of the Lord, you will be brought into that very stream that is flowing today.

The flowing of this stream of the Holy Spirit is the fellowship of the Body of Christ. It is similar to the circulation of the blood in our physical bodies. The blood is flowing all the time from one part to another and then back again. In just such a way the stream of the Holy Spirit as the fellowship of the Body is flowing among the saints upon this earth.

Out of the flowing of the stream come the gold, the pearls, and the precious stones. Look at the picture in Genesis 2. These precious substances are for the building of God's dwelling place. Wherever the flowing is, material will be produced for the building of the church. Look at the tabernacle, the dwelling place of God in the Old Testament. On the shoulder pieces and on the breastplate of the high priest were precious stones set in gold. The apostle Paul tells us that the church is built with gold, silver, and precious stones. These are the materials that come out of the flowing of the current of the Holy Spirit. In Revelation we are told that the entire city, the New Jerusalem, is built with gold, with pearls, and with precious stones. How did all these materials come into being? They came simply from the flowing of the current of the divine life. Where the stream of the divine life is, there some material, some precious material, for the building of the church will come into being. You and I can never produce material for the building of the church. Only the flowing of the divine life, the current of the Holy Spirit, can do this. It has been flowing through the generations and is flowing today, and wherever it goes, gold, pearls, and precious stones are produced for God's building. (CWWL, 1963, vol. 1, "The Divine Stream," pp. 178-181)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"; Remaining in the Unique New Testament Ministry of God's Economy under the Proper Leadership in His Move, pp. 25-32, 38-40, 49-54; CWWN, vol. 4, pp. 294-295, 298-299

第六周 ■ 周二

晨兴喂养

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

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

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

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

信息选读

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

WEEK 6 ■ DAY 2

Morning Nourishment

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

8:1 ...And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

Once the church spreads, problems will disappear. Because of the spreading to the household of Cornelius, the Jews expanded their narrow view. Their narrow view, prejudiced hearts, regional concepts, and things not up to the standard of the Body were eliminated. The church was still not fully formed on the day of Pentecost. After the household of Cornelius was saved, however, it was fully formed.

Because the church is universal, it is also spreading. The most blessed church is the church that spreads the most. If there is a local church that never spreads, it will have more and more problems until it becomes very weak. On the one hand, we must be careful and serious about the spreading of the church, not being loose or careless and using human methods to promote it. We must allow the Lord to work. On the other hand, we must be clear that the church needs to spread, and we must do our best to raise up churches in every place....The basic principle of the church is that it is eternal and universal; the church must constantly spread on the earth. The growth of the church and the building up of the church are based on spreading. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 32-33)

Today's Reading

If a local church does not spread, the nature of that church is too low, and it will lose its universal and eternal character....This spreading is not promoted

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

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

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

参读：召会的历程，第二篇。

by human methods, nor is it worked out by human hands. The spreading of the church is brought about by the growth in the Lord's life....Not long after the church in Jerusalem was raised up, God caused His children to be scattered to various places by persecution.

The spreading of the church can break through many barriers and eliminate many undesirable practices. In many places where the church is raised up, however, the saints may be narrow-minded. This was the case in Jerusalem. They had many Old Testament traditions and teachings that caused them to close themselves off from others....They sealed themselves up and despised other people; moreover, they did not communicate with others. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory. It is through spreading that all our close-mindedness is eliminated. The New Testament shows that not long after the church in Jerusalem was raised up, God seemed to throw a huge stone into her midst; it seemed like a big "bomb," scattering the saints by its impact and forcing them to leave Jerusalem. God intervened because the church is neither of the Jews nor of Jerusalem; the church is universal.

Acts 8 shows that the first step in the disciples' scattering—that is, the first place to which they were scattered—was not to Bethlehem but to Samaria (vv. 1-25). Samaria lies between Judea and the Gentile lands, and the Samaritans were a racial mixture of Jews and Gentiles....After the Samaritans were saved, the saints in Jerusalem were very surprised and sent the apostles to visit them. When the apostles came and prayed for the Samaritans, the Holy Spirit immediately descended; thus, God Himself confirmed this spread (vv. 15-17)....From Acts 8 the second step of the church's spread was through Philip's preaching of the gospel to an Ethiopian eunuch; thus, the gospel spread to Africa (vv. 26-39). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 26-28)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 2

第六周 ■ 周三

晨兴喂养

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

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

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

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

信息选读

〔行传十章〕指明主在地上的福音行动，是在祂天上宝座行政的管理之下。（参来八 1，徒七 56。）古今所有的使徒和传福音者，都是在地上完成天上的使命，开展神国的福音。…福音〔正〕扩展到居人之地的四方，聚拢各类不洁净（有罪）的人。（路十三 29。）（圣经恢复本，徒十 11 注 1，注 2。）

WEEK 6 ■ DAY 3

Morning Nourishment

Acts 9:20-22 And immediately he proclaimed Jesus in the synagogues, that this One is the Son of God. And all who heard him were amazed and said, Is this not the one who ravaged those who call upon this name in Jerusalem and came here for this, that he might bring them bound before the chief priests? But Saul was all the more empowered, and he confounded the Jews dwelling in Damascus by proving that this One is the Christ.

Acts 9 shows God's choosing of Paul, who was called Saul at that time. He did not choose someone who was sympathetic to Christians and a believer in Christ; on the contrary, He chose a person who persecuted Christians and opposed the Lord...and inflicted harm on Christians.

Ananias could not understand why the gospel should be preached to Saul. This is the human concept; therefore, God did something to shatter this concept. Our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church.

We must believe that a person can be persecuting the church one hour and preaching the gospel the next hour. God is able to do this because He wants to spread. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 29-30)

Today's Reading

[Acts 10 indicates] that the Lord's evangelistic move on earth is under His administration on the throne in heaven (cf. Heb. 8:1; Acts 7:56). All the apostles and evangelists were and still are carrying out the heavenly commission on earth for the spreading of the gospel of the kingdom of God. (Acts 10:11, footnote 1) The gospel [is] spreading to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people (Luke 13:29). (Acts 10:11, footnote 2)

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

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

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

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

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

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

参读：召会的历程，第二篇。

In Matthew 16 the Lord said that He would give the keys of the kingdom of the heavens to Peter (v. 19)....On the day of Pentecost he opened the door for the Jews; however, in the house of Cornelius he opened the door for the Gentiles....At this time the Holy Spirit officially spread the church to the Gentiles and broke down the wall.

The church in Antioch was also part of the story of the church's spreading (Acts 13:1). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 32-33)

The five prophets and teachers recorded [in Acts 13] were composed of Jews and Gentiles, each having a different background, education, and status. This indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based on their natural status. (Acts 13:1, footnote 9)

The good situation in Antioch, however, was still not enough, so the Holy Spirit came and sent forth Barnabas and Paul to the work; their goal was the spreading of the church (Acts 13:2-12).

On the apostle Paul's first trip to preach the gospel to the Gentiles and to establish churches among them, he went to Cyprus. He did not stay there long before continuing on to Asia Minor, which is modern-day Turkey. In Asia Minor he established many local churches, which represents a further step in the spread of the church (Acts 13—14).

On his second ministry journey, Paul originally thought that he would work in the region of Asia Minor, but the Holy Spirit gave him a vision and wanted him to go to Macedonia, which is in Europe. The first church that Paul established in Macedonia was in Philippi (16:12)....After Thessalonica, the apostle Paul went on to Berea (17:10), to Athens (v. 15), and then to Corinth (18:1)....Paul then passed through Ephesus (v. 19) on his way back to Antioch (v. 22). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 34-36)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 2

第六周 ■ 周四

晨兴喂养

徒十五 19 “所以我判断，不可难为那转向神的外邦人。”

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

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

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

信息选读

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

WEEK 6 ■ DAY 4

Morning Nourishment

Acts 15:19 Therefore I judge that we do not harass those from the Gentiles who are turning to God.

39-41 And there was a sharp contention, so that they separated from each other; and Barnabas, taking Mark along, sailed away to Cyprus. But Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers. And he passed through Syria and Cilicia, confirming the churches.

When the church was spreading, Satan created three problems through various people. These three problems limited the spread of the church. The first problem encountered in the spread of the church was the limitation and bondage of Judaism (Acts 15:1-34). The believers in Judea were Jews who still kept the traditions of Judaism; they looked at the church from a Jewish viewpoint....The Jews believed that their law, ordinances, and rituals were from God and pertained to piety; therefore, they considered themselves as those best able to keep God's word. Satan used this thought to severely limit the church.

Throughout church history, each time the church has spread, it has been through a group of people whom God empowered to break through religious rituals, ordinances, and dead letters. On the one hand, we should obey the Bible, walk in its light, and comply with the teachings of the truth....On the other hand, however, we must ask ourselves whether our Bible knowledge and our light of the truth are dead or living. If we have only dead doctrines, this will limit and frustrate the church. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 37-38)

Today's Reading

Acts 15 opens the eyes of the church and allows the church to escape the bondage of Judaism and the rule of Jerusalem. Thus, the church can spread

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

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

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

参读：召会的历程，第三篇。

freely. Satan wanted to use Judaism and Jerusalem to control, limit, prohibit, and restrict the spread of the church. But God wanted to spread to the Gentiles, to the uttermost part of the earth. God wanted the whole earth to have the testimony of His Son. Paul had this vision. In his Epistle to the Ephesians he wrote that God wanted to make both Gentiles and Jews into the Body of Christ (3:6).

After the problem of the Jewish religion was resolved, Paul and Barnabas immediately went out to the Gentile lands to preach the gospel. The problem of outward religion had been solved, but now they encountered an inward, subjective problem—Barnabas and Paul could not be in one accord (Acts 15:35-41). Barnabas wanted to take Mark to visit the brothers, but Paul felt it was not suitable, and an argument arose between them. Their argument was the work of Satan. The spread of the church was greatly damaged because Barnabas and Paul could not be in one accord....When brothers who are co-workers have a difference of opinion, the spread of the church is limited.

The contention between Paul and Barnabas weakened the spread of the church. These two apostles, who had been working together, were now separated; Barnabas took Mark and went west to Cyprus, and Paul took Silas and went north to Syria and Cilicia (vv. 39-41). We must read this portion of the Bible very carefully in order to discover the thought of the Holy Spirit. Paul wanted to stay in Asia Minor where he had labored previously, but the Holy Spirit forbade him to remain there (16:6). Paul considered going to Bithynia, but the Spirit of Jesus did not allow them (v. 7). For the sake of the spread of the church, the Holy Spirit gave Paul a vision calling him to Europe. After Paul saw the vision, he crossed the sea from Asia Minor to Macedonia (vv. 9-12). Thus, the church spread from Asia Minor to Europe and turned south to the cities of Athens and Corinth (17:15; 18:1). (Three Aspects of the Church, Book 2: The Course of the Church, pp. 41-43)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, ch. 3

第六周 ■ 周五

晨兴喂养

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

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

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

信息选读

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

WEEK 6 ■ DAY 5

Morning Nourishment

Acts 16:6-7 ...Having been forbidden by the Holy Spirit to speak the word in Asia,...they tried to go into Bithynia, yet the Spirit of Jesus did not allow them. 9 And a vision appeared to Paul during the night: A certain man...was standing and entreating him and saying, Come over into Macedonia and help us.

Acts 16:6-12 indicates that even Paul had problems within. The Holy Spirit wanted him to go out to spread the church, but he did not understand the leading of the Holy Spirit. As he vacillated between going forward or going back, a dream came to him in the night telling him to go to Macedonia in Europe (vv. 9-10). This illustrates a common problem among the Lord's workers. Once workers come to a place for a time and settle down, they do not want to move.

If Paul had not been subdued by the Holy Spirit, the church could not have spread to Europe....For the church to spread, the bondage of Jewish religion, human opinions, and the self with its old concepts must be broken. The spread of the church often encounters these three problems. The first problem is outward, the second is between the workers, and the third comes from the self and old human feelings. The church should have spread to Europe much sooner, but these problems delayed its spread. The final problem in the spread of the church is the self. If we stay in our old feelings and relationships, the spread of the church will be delayed indefinitely. To break out of the self, we need a vision. When we break through, the church spreads. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 43-44)

Today's Reading

Paul's old concepts were revealed not only in his second ministry journey but also in his third. When Paul was in Corinth during his third journey, he wrote a letter to the church in Rome and spoke of his feeling to go to Rome to

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

保罗〔第三次旅程〕差不多仍是到那些老旧的地方，到小亚细亚、马其顿和希腊等地。…按原则说，保罗第三次出门，召会并没有得着多少的扩展。使徒第三次出门回来，是先到耶路撒冷。他原是想回安提阿去，但在回去之先，他在耶路撒冷就遭遇了难处，被犹太人捉去。（二一 27～30。）

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

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

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

参读：那灵，第十二篇；雅各书结晶读经，第一、三至四、六篇。

visit the church there and from there to go to Spain (Rom. 1:15; 15:23-24, 28). This feeling is also mentioned in Acts 19:21. This was the will of the Holy Spirit related to the spread of the church. The Holy Spirit revealed to Paul that he should go west for the spread of the church.

On his third trip Paul went to many of the same places in Asia Minor, Macedonia, and Greece....In principle, Paul did not accomplish much for the spread of the church in his third journey. On his return from his third journey, he decided to pass through Macedonia and Achaia on his way to Jerusalem, and from there he would go to Rome. We must know that this was the will of the Holy Spirit. In Jerusalem he encountered some problems and was seized by the Jews (21:27-30).

In Romans 15 Paul was clear that he should go to Rome and Spain. In Acts 19 Paul said again that he wanted to go to Rome. His feeling was very much related to the spread of the church, because the next step in spreading to Europe—after reaching Macedonia and Greece—was to go to Italy, and specifically to Rome. Then the following step would be to Spain. If the apostle had arrived in Spain, he would have thought that he was at the uttermost part of the earth.

When Paul wrote the book of Romans, he was full of care for Rome, and the Holy Spirit wanted him to go. However, he was held back by the inward entanglement of his fleshly relationship to the Jews. In Romans 9:3 Paul said, “I could wish that I myself were a curse, separated from Christ for my brothers, my kinsmen according to the flesh.”...He had not entirely abandoned his Jewish concepts.

If Paul had not been seized at that time, his offering of sacrifices would have confused the Gentile brothers when they heard about it. The line between the Old and New Testament dispensations, between the law and grace, would have been blurred. Therefore, it was certainly wrong for Paul to go back there. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 44-45, 47-49)

Further Reading: CWWL, 1990, vol. 1, “The Spirit,” ch. 12; CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” chs. 1, 3-4, 6

第六周 ■ 周六

晨兴喂养

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

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

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

信息选读

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

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

WEEK 6 ■ DAY 6

Morning Nourishment

Acts 20:22-23 ...Behold, I am going bound in the spirit to Jerusalem, not knowing what will meet me there, except that the Holy Spirit solemnly testifies to me in city after city, saying that bonds and afflictions await me.

23:11 But in the night following, the Lord stood by him and said, Take courage, for as you have solemnly testified to the things concerning Me in Jerusalem, so also you must testify in Rome.

Paul's return to Jerusalem went against five instances of feeling and teaching concerning the matter. First, the Holy Spirit gave him a positive feeling, but he did not obey it. Second, the Holy Spirit gave him a restricting feeling, but again he did not listen. In every move, if we do not feel the flow, there is a problem with what we are doing. Third, Agabus gave him a prophetic warning, but Paul did not listen. Fourth, he went against the feeling of the Body. Fifth, he went against the clear word of the Lord's teaching. The Lord said that if there is persecution in one city, we should leave it and flee to another city (Matt. 10:23). Paul did not need to return to Jerusalem, he did not have any great purpose in going there, and there were sufferings awaiting him there. (Three Aspects of the Church, Book 2: The Course of the Church, p. 50)

Today's Reading

Paul's original feeling was that he needed to go to Rome. The Holy Spirit confirmed this by revealing to him that he would testify for the Lord in Rome (Acts 23:11). Ultimately, Paul did go to Rome, but not in a way of convenience. He could have gone to Rome in freedom; now he came in a different way....From this time onward, Paul's movements were greatly restricted.

In spite of the inconvenience of his imprisonment, Paul learned a deep lesson and wrote many precious Epistles while in prison....Paul should have

信。…那一次，保罗应该从哥林多一直往前去，但因着他身上还有旧造的成分，还有陈旧的规条，不容易脱干净，以致成了他身上的盘绕，叫他走回头路，去了耶路撒冷。

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

今天的工人分四种：头一种是应付神今日时代职事需要的同工；这班人是同心合意，经神对付过的少数人。第二种是落后的同工，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人、自由布道家等。我们今天需要的，乃是头一种与第二种的同工。

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

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

参读：倪柝声恢复职事过程中信息记录，第二十六篇。

gone straight to Rome from Corinth, but the elements of oldness within him and his attachments to the ordinances became an entanglement to him, causing him to go backward to Jerusalem.

Over the past two thousand years, if the servants of the Lord had always allowed the Holy Spirit to go forward, the church would have matured long ago....If the Holy Spirit has a straight way in us, the spread of the church would not be limited by us in any way. (Three Aspects of the Church, Book 2: The Course of the Church, pp. 51, 53)

Today there are four kinds of workers. The first are the co-workers who match the need of the ministry of God in the present age. This is a small group of people who have been dealt with by the Lord and who are in one accord. The second kind are the younger co-workers. They are willing to receive the direction and to come under the coordination of the older co-workers, and they are willing to follow and to learn in humility. The third kind are those who are unwilling to submit to the senior co-workers, who do not belong to the denominations, yet who are happy to remain in fellowship with us. The fourth kind are the preachers and free evangelists among the denominations. What we need today are the first and the second kind of co-workers.

When a co-worker is in a certain place, he has to cooperate with the local church in that place. The work and the church cannot be separated one from the other. When a co-worker is working in a certain place, he is at the same time one of the local brothers. When the church assigns work to the saints, the co-workers should stand on the same ground as the local brothers and should accept assignments in the same way.

Concerning the third and the fourth kind of co-workers, we can only let them choose their own pathway. With some people, God has not assigned them to take the same way as we do, and we dare not say anything to them....We are here to do the work that God has committed to us. We cannot interfere with others' work, and we are not here tearing down others' work. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 147-148)

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

第六周诗歌

653

事 奉 — 在流中

12 12 12 12 副 (英 909)

F 大调

4/4

一 在 流 中! 在 流 中! 来 为 主 同 作 工; 遵 主 旨,
 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。

WEEK 6 — HYMN

In the stream! in the stream! let us work

Service — In the Stream

909

1. In the stream! in the stream! let us work for the Lord, By His mind, in His way, as re -
 vealed in His Word; In the flow of His life let us work with His pow'r For His King-dom and Church in the
 time of His hour, (C) In the stream! in the stream! Let us work in the
 stream! In the stream! in the stream! We'll work as in the heav'n - ly team!

2. In the stream! in the stream! let us work with the Lord

In the flow of the Spirit, as taught by His Word;
 Never working by self, independent and free,
 But in service related in full harmony.

3. In the stream! in the stream! let us work in the Lord,

With the Church, with the saints, in the light of His Word;
 Give the Word, life supply to the people in need,
 Thus fulfilling God's plan, in His flow we'll proceed.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]