

第十二周

神圣的三一、 耶稣的灵与神的国

读经: 徒一3, 二32~36, 八12, 十四22, 十六6~7, 二十28, 二八23, 31

【周一】

壹 神圣的三一乃是整本新约的架构; 照样, 神圣的三一也是使徒行传的结构; 一章又一章, 使徒行传揭示出神圣三一为着执行神新约经纶而有的运行——例如一1~2, 4~5, 8, 11, 21, 二4, 17~18, 21~24, 27, 31~33, 36, 38, 十三2, 4, 7, 9~10, 12, 16, 23, 30, 33~39, 49~50, 52, 二八15, 23, 25, 31:

一 三一神——父、子、灵——完全包含在子的升天和那灵的浇灌里——二32~36:

- 1 子升天, 父高举祂, 那灵浇灌下来——路二四51, 腓二9, 徒一9~11, 二32~36。
- 2 父、子、灵都紧密的联于那灵的浇灌, 那灵乃是经过过程之三一神的终极完成——33节, 约七37~39, 腓一19。

【周二】

Week Twelve

The Divine Trinity, the Spirit of Jesus, and the Kingdom of God

Scripture Reading: Acts 1:3; 2:32-36; 8:12; 14:22; 16:6-7; 20:28; 28:23, 31

§ Day 1

I. Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:

A. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son's ascension and the pouring out of the Spirit—2:32-36:

1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.

§ Day 2

二 在行传十六章六至七节，“圣灵”与“耶稣的灵”交互使用，启示耶稣的灵就是圣灵：

- 1 在新约里，“圣灵”是神的灵一般的称呼——徒九 17，31。
- 2 保罗作为盛装三一神的器皿，完全是由圣灵与耶稣的灵所构成——弗三 14 ~ 17，路一 35，徒二 32 ~ 36，腓一 19。
- 3 我们为主作那一种工，在于我们由那一种灵所引导、指引、教导并构成；当包罗万有的灵成了我们的构成，我们的工作就要成为这灵的彰显——徒十六 6 ~ 7，罗八 9，腓一 19。

三 神“用自己的血”买了召会——徒二十 28：

- 1 神付了祂“自己的血”为代价，将召会买来。
- 2 借着成为肉体，我们的神，创造主，那永远者，就与人调和——约一 1，14：
 - a 结果，祂不再仅仅是神——祂成了神人，有血并且能为我们死——约壹一 7。
 - b 当神人主耶稣死在十字架上时，祂不仅作为人受死，也作为神受死。
- 3 祂所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 因此，神用以将召会买来的这血，乃是祂“自己的血”——徒二十 28。

贰 “耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死——十六 7：

B. In Acts 16:6-7 the Holy Spirit and the Spirit of Jesus are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:

1. The Holy Spirit is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
2. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit and of the Spirit of Jesus—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
3. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of this Spirit—Acts 16:6-7; Rom. 8:9; Phil. 1:19.

C. God obtained the church "through His own blood"—Acts 20:28:

1. God purchased the church by paying the price of "His own blood."
2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
 - a. As a result, He was no longer only God—He became a God-man, who had blood and was able to die for us—1 John 1:7.
 - b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is "His own blood"—Acts 20:28.

II. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:

- 一 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素——一 3。

【周三】

- 二 耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦——罗八 18，林后一 5：

- 1 保罗在他的受苦里需要耶稣的灵，因为在耶稣的灵里，有受苦的元素和忍受逼迫的能力——西一 24，徒九 15～16，十六 7。
- 2 今天当我们传福音时，我们也需要耶稣的灵以面对反对和逼迫。

- 三 耶稣的灵所涵括的比圣灵所涵括的更多——6～7 节：

- 1 圣灵仅仅涵括主耶稣的成为肉体 and 出生——路一 35，太一 18，20。
- 2 耶稣的灵涵括祂的人性、为人生活、包罗万有的死、分赐生命的复活、以及升天——徒一 1～3，8，二 23，32，36。

【周四】

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

- 1 我们若没有耶稣的灵，耶稣对我们就不真实。
- 2 耶稣对我们是真实的，因为我们有耶稣的灵作耶稣的实际、实化——7 节。

【周五】

- A. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—1:3.

§ Day 3

- B. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—Rom. 8:18; 2 Cor. 1:5:

1. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
2. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.

- C. The Spirit of Jesus involves more than the Holy Spirit—vv. 6-7:

1. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.
2. The Spirit of Jesus involves His humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.

§ Day 4

- D. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:

1. If we do not have the Spirit of Jesus, Jesus will not be real to us.
2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

§ Day 5

叁 神的国乃是使徒行传中使徒们传讲的主题——一 3，八 12，十四 22，十九 8，二十 25，二八 23，31：

- 一 复活的基督有四十天之久，向使徒们显现，对他们讲说“神国的事”，这指明神的国乃是使徒们在五旬节后的使命中，所要传讲的主题——一 3。
- 二 按照新约，神的国不是眼所能见物质的范围；实际上，神的国乃是一个位，就是主耶稣基督自己——路十七 20～21。
- 三 众召会与神的国是并行的；由复活基督的繁殖所产生的众召会，乃是今天在地上神的国——徒十四 22，二十 25：
 - 1 这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩大——一 8，八 12：
 - a 众召会就是这位来把自己当作神国种子撒播出去之基督的扩大；这是福音书里所启示的——可四 3，26。
 - b 在福音书里，基督乃是国度的种子；在使徒行传里有这种子的繁殖，以产生众召会，就是神的国——八 1，12，十三 1～4。
 - 2 我们在众召会里乃是基督的繁殖，也是基督的扩大，并且我们正在扩展神的国——启一 9，11。

【周六】

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

III. The kingdom of God is the main subject of the apostles' preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them "the things concerning the kingdom of God" indicates that the kingdom would be the main subject of the apostles' preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.
- C. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:
 1. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
 - a. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
 - b. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
 2. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

§ Day 6

D. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:

- 1 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神圣生命——可一 15，约三 3，5。
 - 2 所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神——罗十四 17。
 - 3 神的国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，好叫他们与基督同王一千年——林前六 9～11，加五 19～21，弗五 5，启二十四 4，6。
 - 4 神的国是永远的国，要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远——二一 1～4，二二 1～5，14，17。
- 五 在行传十四章二十二节，保罗劝勉那些恒守信仰的信徒说，我们进入神的国，必须经历许多患难，因为全世界都反对我们进入其中；进入神的国就是进入对基督作为国度的完全享受。
- 六 在行传十九章我们看见，撒但抵挡神在地上开展祂的国；为着繁殖基督的优胜职事，乃是为着神国的争战——23～41 节。
- 七 保罗在行传二十八章三十一节宣扬神的国，乃是复活基督的繁殖：
- 1 这可由“教导主耶稣基督的事”这句话得着证明；主耶稣基督的事乃是与神的国并行的——23 节。
 - 2 教导基督的事，就是普及神的国；所以，神的国实际上就是复活基督的繁殖——这过程今天借由信徒得以继续进行——31 节。

1. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
 2. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
 3. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.
 4. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.
- E. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.
- F. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 23-41.
- G. Paul's proclaiming the kingdom of God in Acts 28:31 was the propagation of the resurrected Christ:
1. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—v. 23.
 2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

第十二周■周一

晨兴喂养

徒二 32 ~ 33 “这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”

圣经告诉我们，基督升到天上；（弗四 8 ~ 9，来九 24；）圣经也说，祂被带到天上，并且被神高举。（可十六 19，路二四 51，腓二 9。）神高举祂以后，圣灵就浇灌在门徒身上。子升天，父高举祂，那灵浇灌下来。三一神——父、子、灵——完全包含在（子的）升天和那灵的浇灌里。三一神包含在子的死里，三一神包含在子的复活里，三一神也包含在子的升天和高举里。父、子、灵是与子的升天和那灵的浇灌调在一起的。（李常受文集一九八四年第三册，二六六至二六七页。）

被高举的基督接受圣灵的应许，实际上就是接受圣灵自己。基督在素质一面，为着祂在人性里的所是，由圣灵成孕；（路一 35，太一 18，20；）基督在经纶一面，为着祂在人间的职事，被那灵所膏。（三 16，路四 18。）祂复活升天以后，仍然需要在经纶一面再次接受那灵，使祂能将自己浇灌在祂的身体上，以在地上完成祂天上的职事，成就神新约的经纶。（圣经恢复本，徒二 33 注 1。）

信息选读

在行传二章十五节彼得…说，“这些人并不是像你们所想的喝醉了，因为时候不过是上午九时。”…十六至十八节接着说，“这正是借着申言者约珥所

WEEK 12 — DAY 1

Morning Nourishment

Acts 2:32-33 This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

The Bible tells us that Christ ascended into heaven (Eph. 4:8-9; Heb. 9:24), but it also says that He was taken up and exalted by God (Mark 16:19; Luke 24:51; Phil. 2:9). After God exalted Him, the Holy Spirit was poured out on the disciples. The Son ascended, the Father exalted Him, and the Spirit was poured out. The Triune God—the Father, the Son, and the Spirit—was fully involved with the ascension and the pouring out of the Spirit. In the Son's death the Triune God was involved, in the Son's resurrection the Triune God was involved, and in the Son's ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son's ascension and the pouring out of the Spirit. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 192-193)

The exalted Christ's receiving of the promise of the Holy Spirit was actually His receiving of the Holy Spirit Himself. Christ was conceived of the Spirit essentially for His existence in humanity (Luke 1:35; Matt. 1:18, 20) and was anointed with the Spirit economically for His ministry among men (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He still needed to receive the Spirit economically again that He might pour Himself out upon His Body to carry out His heavenly ministry on earth for the accomplishing of God's New Testament economy. (Acts 2:33, footnote 1)

Today's Reading

In Acts 2:15 Peter [said]..."These men are not drunk, as you suppose, for it is the third hour of the day." The third hour of the day was nine o'clock in the morning. Verses 16 through 18 continue: "This is what is spoken through

说的，‘神说，在末后的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的青年人要见异象，你们的老年人要作异梦。在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说预言。’”十七节所说末后的日子是指今世结束的时期，（彼后三 3，犹 18，）开始于基督的第一次来临，（彼前一 20，）一直持续到基督的第二次来临。（见提后三 1 注 2。）

那灵浇灌在一切属肉体的人身上，与基督在复活后，从祂口中将圣灵吹进门徒里面不同。（约二十 22。）神的灵是在基督的升天里，从诸天之上浇灌下来。（约翰二十章）是那灵在素质一面，为着门徒的生活，吹进他们里面作生命；（行传二章）是那灵在经纶一面，为着门徒的工作，浇灌在他们身上作能力。同一位灵就素质说，是在他们里面；就经纶说，是在他们身上。

那灵在基督的升天里浇灌下来，就是复活升天的基督成为包罗万有的灵降下来，要为着神新约的经纶，在地上执行祂天上的职事，建造祂的召会，（太十六 18，）作祂的身体。（弗一 23。）

圣灵经纶的充溢，实际上乃是圣灵的浇灌。这浇灌与圣灵的吹气不同。我们也需要看见，在五旬节那天浇灌下来的圣灵，实际上就是复活升天的基督自己。

在行传二章二十一节彼得接着说，“那时，凡呼求主名的，就必得救。”呼求主名不是新约的新作法。这件事开始于创世记四章二十六节，人类的第三代以挪士。（使徒行传生命读经，七五至七七页。）

参读：使徒行传生命读经，第九、十四篇。

the prophet Joel: ‘And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams; and indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.’ “The last days mentioned in verse 17 denote the closing period of the present age (2 Pet. 3:3; Jude 18), which began from Christ’s first coming (1 Pet. 1:20) and will last until Christ’s second coming (see footnote 2 on 2 Tim. 3:1).

The pouring out of the Spirit upon all flesh differs from the breathing of the Spirit into the disciples out of the mouth of Christ after His resurrection (John 20:22). The pouring out of God’s Spirit was from the heavens after Christ’s ascension. The former is the essential aspect of the Spirit in His being breathed into the disciples as life for their living; the latter is the economical aspect of the Spirit in His being poured upon them as power for their work. The same Spirit is within them essentially and upon them economically.

The pouring out of the Spirit after Christ’s ascension was the descension of the resurrected and ascended Christ as the all-inclusive Spirit to carry out His heavenly ministry on earth to build up His church (Matt. 16:18) as His Body (Eph. 1:23) for God’s New Testament economy.

The economical filling of the Holy Spirit was actually the outpouring of the Holy Spirit. This outpouring was different from the breathing of the Holy Spirit. We also need to see that the Holy Spirit poured out on the day of Pentecost was actually the resurrected and ascended Christ Himself.

In Acts 2:21 Peter went on to say, “‘And it shall be that everyone who calls on the name of the Lord shall be saved.’ “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. (Life-study of Acts, 2nd ed., pp. 66-67)

Further Reading: Life-study of Acts, msgs. 9, 14

第十二周■周二

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

彼前一 18～19 “…你们得赎，…不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

〔行传二十章二十八节里〕“祂…自己的血”这辞很不寻常。神就是神；祂不是人或受造之物。那么，神这位创造主怎么会有血？在成为肉体之前，神的确没有血。然而借着成为肉体，我们的神，创造主，那永远者，耶和華，就与人调和。结果，祂不再仅仅是神——祂成了神人。祂这位神人确实有血，祂就是用这血买来了，得着了召会。

当基督这位神人死在十字架上时，祂不仅作为人受死，也作为神受死。死在十字架上的，乃是从神成孕，并且带着神而生的那一位。因为祂是神人，所以神的元素在祂里面，神圣的元素与祂的人性调和。神就这样将自己联于人性，来作救主，（路二 11，）为我们受死、流血。（新约总论第七册，二〇二至二〇三页。）

信息选读

救赎堕落人类的血，乃是神儿子耶稣的血。我们需要真正的人血来救赎我们。因为主耶稣是人，所以祂能满足这要求。祂是人，流出了人的血来救赎堕落的人类。主也是神的儿子，就是神自己。因此，祂的血有“永远”的元素，这元素保证祂的血永远有功效。

WEEK 12 — DAY 2

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1 Pet. 1:18-19 ...You were redeemed...with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

The phrase His own blood [in Acts 20:28] is very unusual. God is God; He is not a man or a creature. How, then, can God, the Creator, have blood? Prior to incarnation, God certainly did not have blood. But through incarnation our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood with which to obtain, acquire, the church.

When Christ, the God-man, died on the cross, He died not only as man but also as God. The One who died on the cross was the One who had been conceived of God and born with God. Because He was a God-man, the element of God was in Him. The divine element was mingled with His humanity. In this way God joined Himself to humanity to be the Savior (Luke 2:11) who died and shed His blood for us. (The Conclusion of the New Testament, p. 2219)

Today's Reading

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God. As human beings, we need genuine human blood for our redemption. Because the Lord Jesus was a man, He could fulfill this requirement. As a man, He shed human blood to redeem fallen human beings. The Lord is also the Son of God, even God Himself. Therefore, with His blood there is the element of eternity, and this element insures the eternal efficacy of His blood.

这位用自己的血将召会买来的神，乃是经过过程的神；这位神成了一个人，称为耶稣和以马内利——神与我们同在。祂既是这样的一位，就…是神与人调和。就着祂仅仅是神来说，祂的确没有血；但是就着祂是神成为肉体，神与人调和来说，在祂的人性里确实有血，让祂在十字架上流出，好将召会买来。这就是为什么保罗能说，这位呼召我们的神已经用祂自己的血为代价买了我们，得着了我们。（新约总论第七册，二〇三至二〇四页。）

使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是借着圣灵，照着神的意旨，如同我们在腓利受差传福音时所看到的。（徒八 29，39。）他们想要在亚西亚讲道，圣灵却禁止他们。（十六 6。）禁止也是圣灵引导的一部分。

〔在行传十六章六至七节，〕圣灵禁止，耶稣的灵不许，指明保罗和他的同工该向前直走，…朝着马其顿和亚该亚。然而，保罗没有想到要往哪里去，所以需要主在夜间给他异象；在这异象中，马其顿人的召唤临到保罗。（9。）

耶稣的灵与…圣灵交互使用，〔6～7，〕启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。（使徒行传生命读经，四三四至四三六页。）

参读：使徒行传生命读经，第四十四篇。

The God who purchased the church with His own blood is the processed God, the God who became a man called Jesus and Emmanuel, God with us. As such a One,...He is God mingled with man. In the matter of His being God only, He surely did not have blood. But in the matter of His being God incarnate, God mingled with man, He surely, in His humanity, had blood to shed on the cross to purchase the church. This is the reason Paul could say that the very God who called us has obtained us, acquired us, purchasing us with the price of His own blood. (The Conclusion of the New Testament, pp. 2219-2220)

As in the evangelistic work of Philip (Acts 8:29, 39), the move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council, but by the Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them [16:6]. Forbidding is also a part of the Holy Spirit's leading.

The Holy Spirit's forbidding and the Spirit of Jesus' not allowing [in verses 6 and 7] indicated that Paul and his coworkers should go directly forward,... toward Macedonia and Achaia. Paul, however, did not have the thought of going there. This made it necessary for the Lord to give him a vision during the night, and in this vision a Macedonian call came to Paul (v. 9).

The Spirit of Jesus and the Holy Spirit [vv. 6-7]...are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (Life-study of Acts, 2nd ed., pp. 369-370)

Further Reading: Life-study of Acts, msg. 44

第十二周■周三

晨兴喂养

徒十六 6～7 “圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

“圣灵”这名称第一次是用于主耶稣成孕的时候。乃是到了这时，为着…替基督的来临预备道路，并为祂预备人体，才用圣灵这名称。（路一 15, 35，太一 18, 20。）…（圣灵）这名称涵括主的成为肉体。因此，按首次提到的原则，圣灵与基督的成为肉体 and 出生有关。

在行传十六章七节，路加从圣灵转到耶稣的灵。耶稣这人，首先过为人的生活，然后被钉十字架并复活，又升到诸天之上，被立为主为基督。耶稣的灵所涵括的比圣灵所涵括的更多。圣灵仅仅涵括主耶稣的成为肉体 and 出生，但耶稣的灵涵括祂的人性、为人生活、死、复活和升天。（使徒行传生命读经，四三六至四三七页。）

信息选读

在行传十六章，…使徒在福音工作上的行动，严格说来，不是借着神的灵，乃是借着圣灵与耶稣的灵。圣灵涵括主的成为肉体 and 出生，耶稣的灵涵括主的人性、为人生活、死、复活和升天。这两个神圣的名称有力的指明，保罗在他福音工作上的行动，不是照着旧经纶的作法。这行动若是照着旧经纶的作法，就该提到神的灵或耶和华的灵。但十六章…却告诉我们，圣灵禁止保罗和他的同工在亚西亚讲道，耶稣的灵不许他们往庇推尼去。路加说到圣灵

WEEK 12 — DAY 3

Morning Nourishment

Acts 16:6-7 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

The title the Holy Spirit was used for the first time at the time of the conception of the Lord Jesus...when the time came to prepare the way for Christ's coming and to prepare a human body for Him...(Luke 1:15, 35; Matt. 1:18, 20)...This title [the Holy Spirit] is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus was first living a human life and then was crucified and resurrected, and He ascended to the heavens and has been made Lord and Christ. The Spirit of Jesus involves more than the Holy Spirit does. The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension. (Life-study of Acts, 2nd ed., p. 371)

Today's Reading

In Acts 16...the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelistic work was not something in the way of the old dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned...Instead, [in Acts 16] we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia

和耶稣的灵，指明使徒的福音工作乃是神新约经纶里新的行动。

神新约的经纶借着主的成为肉体、人性、为人生活、死、复活和升天得以完成。圣灵与耶稣的灵包括了这些事。…当我们有这圣灵与耶稣的灵，我们就有这位在成为肉体里，在人性 and 为人生活里，并在死、复活和升天里的基督。

基督复活之后，在祂的复活里成了是灵的基督。这位是灵的基督与那灵乃是一。（林前十五 45，林后三 17。）…这位是灵的基督乃是由一些元素所构成的，这些元素是成为肉体、人性、为人生活、死、复活和升天。在整个宇宙中，祂是唯一有这六项资格的。唯有祂具备…资格。…耶稣的灵乃是这合格之耶稣的实化。耶稣的灵（也就是圣灵，乃）是这样一位包罗万有者的总和。

禁止保罗和西拉在亚西亚讲道的不是神的灵，也不是耶和华的灵，乃是完成救主成孕的圣灵。他们试着要往庇推尼去的时候，不是神的灵或耶和华的灵不许他们——乃是耶稣的灵不许他们往那里去。耶稣的灵就是带着人性，在地上过三十三年半的为人生活，经过包罗万有的死，从死人中复活，将神圣的生命分赐到所有的信徒里面，以繁殖这生命，并且升到诸天之上，被立为主为基督的那一位的灵。…这灵乃是包罗万有之耶稣的总和与完全的实化。…使徒是在这样一位包罗万有之灵的指引与引导下行动。（使徒行传生命读经，四三七至四四〇页。）

参读：书信中神的灵同人的灵，第一、八章；书信中的灵，第一部分，第七至八篇。

and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelistic work of the apostles was a new move in God's New Testament economy.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters...When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension.

After His resurrection and in His resurrection, Christ has become the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17)...The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only One who possesses these six qualifications. Only He is qualified...The Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus [who is also the Holy Spirit] is the totality of such an all-inclusive One.

Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God or by the Spirit of Jehovah but by the Holy Spirit, who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ...This Spirit is the totality and the full realization of the all-inclusive Jesus...The apostles were moving under the direction and guidance of such an all-inclusive Spirit. (Life-study of Acts, 2nd ed., pp. 371-373)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," chs. 1, 8; CWWL, 1965, vol. 3, "The Spirit in the Epistles," chs. 7—8

第十二周■周四

晨兴喂养

罗八 9 “但神的灵若住在你们里面，你们就…在灵里了；然而人若没有基督的灵，就不是属基督的。”

腓一 19 ~ 20 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，…无论是生，是死，总叫基督在我身体上，现今也照常显大。”

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

这灵应当成为我们的构成，然后我们的工作就要成为这灵的彰显。比如，你认为以利亚可能受圣灵引导么？他可能为耶稣这带着人性、为人生活、死、复活和升天的成为肉体者作工么？不，以利亚…只有神的灵与耶和华的灵。以利亚可能有能力的灵，却没有由耶稣的灵所构成。因这缘故，他绝不能传讲耶稣是那包罗万有者，或将祂这样的一位传输给人。（使徒行传生命读经，四四〇页。）

信息选读

正如基督的灵是基督的实际，耶稣的灵乃是耶稣的实际。我们若没有耶稣的灵，耶稣对我们就不真

WEEK 12 — DAY 4

Morning Nourishment

Rom. 8:9 But you are...in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil. 1:19-20 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that...Christ will be magnified in my body, whether through life or through death.

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

This Spirit should become our constitution. Then our work will be the expression of this Spirit. For example, do you think it would have been possible for Elijah to be led by the Holy Spirit or for him to do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension? No, Elijah...had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others. (Life-study of Acts, 2nd ed., p. 374)

Today's Reading

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real

实。然而，今天耶稣对我们是真实的，因为我们有耶稣的灵作为耶稣的实际、实化。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦能力之人的灵。祂是人的灵，也是受苦能力的灵。

身为传福音者，保罗出去传道也受了苦。在苦难中，他需要耶稣的灵；因为在耶稣的灵里，有受苦的元素和忍受逼迫的受苦力量。今天我们传福音时，也需要耶稣的灵以面对反对和逼迫。耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦。（新约总论第九册，二八七至二八八页。）

罗马十章十二节说，万有的主对一切呼求祂的人是丰富的。主是丰富的，祂对一切呼求祂的人是丰富的。享受主丰富的方法是呼求祂。主不但是丰富的，而且同章八节说，祂也是相近且便利的，因为祂是赐生命的灵。祂是灵，所以是无所不在的。随时随地，我们都可以呼求祂的名。当我们呼求祂，祂这灵就临到我们，我们就享受祂的丰富。当你呼求耶稣，那灵就来到。

哥林多前书是一卷享受基督的书。在十二章，保罗告诉我们如何享受祂。享受祂的方法就是呼求祂的名。（3，一2。）每当我们说“主耶稣”，我们就饮于祂这赐生命的灵。（十二13。）十五章四十五节告诉我们，主现在就是那赐生命的灵。每当我们呼喊“主耶稣”，祂这灵就临到我们。我若呼喊一个人的名字，他若是真的、活的，又在旁边，就必到我这里来。主是真的、活的、同在的，祂对我们总是便利的。所以每当我们呼求，祂就来了。（创世记生命读经，四二〇页。）

参读：创世记生命读经，第二十五篇；基督包罗万有的灵，七五二至七六〇页。

to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, the Spirit of Jesus is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (The Conclusion of the New Testament, p. 2999)

Romans 10:12 says that the Lord of all is rich to all who call upon Him. The Lord is rich and rich to all who call upon Him. The way to enjoy the riches of the Lord is to call upon Him. The Lord is not only rich, but also nigh and available as mentioned in verse 8 of the same chapter because He is the life-giving Spirit. As the Spirit, He is omnipresent. At any time and in any place we may call on His name. When we call on Him, He comes to us as the Spirit, and we enjoy His riches. When you call on Jesus, the Spirit comes.

First Corinthians is a book on the enjoyment of Christ. In chapter 12 Paul tells us how to enjoy Him. The way to enjoy the Lord is to call on His name (12:3; 1:2). Whenever we say, "Lord Jesus," we drink of Him, the life-giving Spirit (12:13). In 15:45 we are told that the Lord is now the life-giving Spirit. Whenever we call, "Lord Jesus," He comes as the Spirit. If I call a person's name, and if he is real, living, and present, then that person will come to me. The Lord Jesus is real, living, and present. He is always available. Whenever we call on Him, He comes. (Life-study of Genesis, p. 343)

Further Reading: Life-study of Genesis, msg. 25; CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ," pp. 562-567

第十二周■周五

晨兴喂养

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

路十七 20～21 “…耶稣回答说，神的国来到，不是观察得到的；…因为看哪，神的国就在你们中间。”

虽然使徒行传没有告诉我们，关于国度主说了什么，但我们可以借着主其他部分的话，推论祂所说的。在福音书里，主耶稣教导门徒许多关于国度的事。…在福音书，当主说到国度时，门徒不能领会主，就是他们的“教授”，所教导他们的。因此，我信主耶稣在复活与升天之间的四十天里，重复祂的教训。

当主耶稣在死而复活以前对门徒讲说国度的时候，祂还不在于他们里面，因为祂仍然在肉体里。因着那时主不在门徒里面，他们就没有属灵的见识来领会神的国。（使徒行传生命读经，二九至三〇页。）

信息选读

认识神的国需要属灵的领悟，属灵的见识。…在约翰二十章，〔门徒们〕将复活基督奇妙的人位，就是赐生命的灵，接受到他们里面。结果，在行传一章他们就非常不同了。一面他们还是同样的人；另一面他们不同了，因为基督，就是赐生命的灵，现今在他们里面作他们的生命和人位。因着他们里面有赐生命的灵，所以他们能够领会主关于神国的讲论。

WEEK 12 — DAY 5

Morning Nourishment

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

Luke 17:20-21 ...He answered them and said, The kingdom of God does not come with observation;...For behold, the kingdom of God is in the midst of you.

Although we are not told in Acts what the Lord spoke concerning the kingdom, we may infer what He said by considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples a lot concerning the kingdom...When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what the Lord as their “Professor” was teaching them. Therefore, I believe that the Lord Jesus repeated His teaching in the forty days between His resurrection and His ascension.

When the Lord Jesus spoke to His disciples about the kingdom before His death and resurrection, He was not yet in them, for He was still in the flesh. Because the Lord was not in the disciples at that time, they did not have the spiritual insight to understand the kingdom of God. (Life-study of Acts, 2nd ed., pp. 25-26)

Today's Reading

Knowing the kingdom of God requires spiritual perception, spiritual insight... In John 20 they [the disciples] received the wonderful person of the resurrected Christ into them as the life-giving Spirit. As a result, in Acts 1 they were very different. On the one hand, they were the same people; on the other hand, they were different because Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they were able to understand the Lord's speaking concerning the kingdom of God.

神的国是什么？神的国不是人眼所能见物质的国；神的国乃是神圣生命的国。神的国是基督作生命扩展到祂的信徒里，形成神在祂生命里管治的范围。行传一章三节提到国度，这事实指明，国度乃是使徒在五旬节后的使命中，所要传讲的主题。（八 12，十四 22，十九 8，二十 25，二八 23，31。）

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

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

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

神的国乃是救主自己（路十七 21）作生命的种子，撒到祂的信徒，就是神的选民里面，（可四 3，26，）并发展为一个范围，就是神的国，使神在祂神圣的生命里在其中掌权。（使徒行传生命读经，三〇至三二页。）

参读：约珥书生命读经，第十三至十五篇；一个在神计划中的青年人，第四章。

What is the kingdom of God? The kingdom of God is not a material kingdom visible to human sight; the kingdom of God is a kingdom of the divine life. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life. The fact that the kingdom is mentioned in 1:3 indicates that it would be the main subject of the apostles' preaching in their commission that was to come after Pentecost (8:12; 14:22; 19:8; 20:25; 28:23, 31).

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ. To enter into this kingdom, people need to repent of their sins and believe in the gospel (Mark 1:15) so that their sins may be forgiven, and they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5).

All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). It will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5) that they may reign with Christ one thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity (21:1-4; 22:1-5, 14, 17).

The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel (1 Cor. 4:15). Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11).

The kingdom of God is the Savior Himself (Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. (Life-study of Acts, 2nd ed., pp. 26-27)

Further Reading: Life-study of Joel, msgs. 13—15; CWWL, 1964, vol. 1, "A Young Man in God's Plan," ch. 4

第十二周■周六

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。”

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

神国的入门是重生，其发展是信徒在神圣生命里的长大。神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四 17，）并要发展为要来的国度，作得胜圣徒在千年国里所要承受的赏赐。（加五 21，弗五 5。）至终，神的国要完成于新耶路撒冷，作神永远的国，并神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（使徒行传生命读经，三二页。）

信息选读

路加写的…使徒行传，开始于神的国，（一 3，）也结束于神的国。（二八 31。）

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

WEEK 12 — DAY 6

Morning Nourishment

Acts 28:30-31 ...He 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.

14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

The entrance into the kingdom is regeneration, and...the development of the kingdom is the believers' growth in the divine life. The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God and the eternal realm of the eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity. (Life-study of Acts, 2nd ed., pp. 27-28)

Today's Reading

Luke's writing [of Acts] both begins [1:3] and ends [28:31] with the kingdom of God.

The fact that the proclaiming of the kingdom is the propagation of the resurrected Christ is proved by the words teaching the things concerning the Lord Jesus Christ in 28:31. This indicates that the kingdom of God goes together with the things concerning the Lord Jesus Christ. To teach people the things concerning Christ is to spread the kingdom of God. Therefore, the kingdom of God is actually the propagation of the resurrected Christ.

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

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

参读：使徒行传生命读经，第五十五、六十九篇。

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

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, i.e., works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the reality and goal of all gospel preaching today. (Life-study of Acts, 2nd ed., pp. 605-606)

Further Reading: Life-study of Acts, msgs. 55, 69

第十二周诗歌

196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

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一 今日我们神的灵，成了耶稣基督灵；

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

死而复活的神人，得荣升天，此灵成。

二 从那升天的耶稣， 这灵降到我灵里，
使祂一切的实际， 都成我们的经历。

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

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

五 凭这一切的成分， 这灵运行在我灵；
借祂膏油的涂抹， 我得享受主丰盛。

六 这个包罗万有灵， 是我一切的秘诀；
多方作工在我里， 使神作我的一切。

WEEK 12 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

1. The Spir - it of God to - day The Spir - it of Je - sus

is, The God--man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3. The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4. The suffering of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5. With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6. This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

申言稿: _____

申言稿:

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