二〇一六年國殤節特會

晨興聖言

標語

①使徒行傳這卷書是沒有結束的，因爲這卷書仍在繼續着，爲着基督的擴增；那靈藉着基督的信徒，傳揚基督使祂得到繁殖、擴增並普及的工作，還沒有完畢，還需要很長一段時間的繼續。

②召會的擴增與開展就是基督的擴增與開展，祂經過死並進入了復活，把祂神聖的生命分賜給一切信入祂的人，使他們能成爲祂的複製。

③召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命；當葡萄樹的枝子得着賜生命的靈這基督生命汁液充足的供應時，就結出果子，這乃是內裏生命供應的滿溢。

④神要基督在召會裏增加並長大，並要基督成爲召會的內容和成分，使召會『達到了長成的人，達到了基督豐滿之身材的度量』。

2016 MEMORIAL DAY CONFERENCE

The Holy Word for Morning Revival

BANNERS

The Acts of the Apostles is a book without an ending because this book is still being continued for the increase of Christ; the work of the Holy Spirit in preaching Christ for His increase, propagation, multiplication, and spread through the believers of Christ has not yet been completed and has needed to be continued for a long period of time.

The increase and spread of the church is the increase and spread of Christ, who passed through death and entered into resurrection to impart His divine life into those who believe into Him so that they could become His reproduction.

Everything in the church must be in the nature of life, with the content of life, and in the imparting of life; when the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply.

God's desire is for Christ to increase and grow in the church and for Christ to become the content and element of the church so that the church would arrive "at a full-grown man, at the measure of the stature of the fullness of Christ."

二〇一六年國殤節特會

2016 MEMORIAL DAY CONFERENCE

基督的擴增，
爲着召會的建造

THE INCREASE OF CHRIST
FOR THE BUILDING UP OF THE CHURCH

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二〇一六年國殤節特會

基督的擴增，
爲着召會的建造

第一篇

在使徒行傳的繼續裏
基督的擴增

讀經：徒二八 31，約五 17，徒一 13～14，六 7，十一 23～24，十九 20，二六 18

綱　要

週　一

壹 使徒行傳這卷書是沒有結束的，因爲這卷書仍在繼續着，爲着基督的擴增—二八 31：

一 主說，『我父作工直到如今，我也作工』（約五 17）；這表明自從撒但背叛以及人墮落以來，神作工直到如今，並且主也作工。

二 使徒行傳是記載神的工作；在二十八章以後，還有許多神的器皿在作神的工作；神的工作正在繼續，沒有停止。

2016 MEMORIAL DAY CONFERENCE

THE INCREASE OF CHRIST
FOR THE BUILDING UP OF THE CHURCH

Message One

The Increase of Christ in the Continuation of the Book of Acts

Scripture Reading: Acts 28:31; John 5:17; Acts 1:13-14; 6:7; 11:23-24; 19:20; 26:18

Outline

Day 1

I. The Acts of the Apostles is a book without an ending because this book is still being continued for the increase of Christ—28:31:

A. The Lord said, "My Father is working until now, and I also am working" (John 5:17); this shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord also is working.

B. The book of Acts is a record of the work of God; after Acts 28 many vessels are still carrying on with His work; His work is continuing and has not stopped.

三 神的工作要一直往前去，直到國度，甚至到新天新地；神總是在往前，從不停止；我們如果知道這事，同時也相信這事，我們就要讚美主；祂的奴僕即使成爲新耶路撒冷，仍要作祭司事奉祂—啓二二3，參徒十三36上。

四 聖靈藉着基督的信徒傳揚基督，使基督得到繁殖、繁增並開展的工作，還沒有完成，還需要繼續很長一段時間。

五 這種使基督擴增、繁殖、繁增並開展的福音工作，乃是照着神新約的經綸，爲神產生許多的兒子（羅八29），作基督的肢體，構成基督的身體（十二5），以完成神永遠的計畫，成全祂永遠的旨意；這是使徒行傳以後，二十一卷書信和一卷啓示錄所接着詳盡啓示的。

週　二

六 既然神所要得着的是團體、照耀、見證的器皿，祂的兒女就必須被帶到一個地步，看見甚麼是基督的身體，並學習活出身體的生命；否則，他們在神手裏就沒有用處，就絕不能達到神的目標—羅十二1～3，林前十二12，啓一10～12。

七 連得勝者的見證也是爲着全召會的；工作是他們作的，好處是全召會都得着的—十二5～9，二7、11、17、26～28，三3、5、12、20～21。

八 得勝者不是爲着他們自己；他們乃是站在召會的地位上把召會帶到完全的地步；甚至他們的得勝，也是團體的得勝—參腓一19。

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.

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 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.

Day 2

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. 12:1-3; 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.

週　三

貳 神的話一直擴長，越發繁增，爲着基督的擴增—徒六 7，十二 24，十九 20：

一 行傳六章七節的『擴長』指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裏而長大，爲着基督在我們裏面的擴增，就是神在我們裏面的長大—可四 14，西二 19。

二 行傳十二章二十四節的『繁增』指人數上基督的擴增；實際上，門徒的繁增在於話的擴長。

三 新的門徒『加添歸主』，成爲基督的各部分，就是基督的肢體—五 14，十一 24，羅十五 16。

四 我們需要鼓勵初信者『立定心志，一直與主同在』；這乃是堅定不移的忠於主，依附於祂，並活在與主緊密的交通中—徒十一 23。

叁 使徒行傳的繼續乃是基督的繼續，以被成全的神人所過的團體生活作爲基督身體的實際；使徒保羅，作爲所有信徒，基督身體肢體的榜樣，活基督以顯大基督，作祂的繼續—腓一 19 ～ 21 上，徒九 4 ～ 5，15，二六 19，提前一 16：

一 保羅是基督的門徒，他看見基督，聽見基督，並照着在耶穌身上是實際者學了基督—徒九 1 ～ 19、25 ～ 27，二二 14 ～ 15，弗四 20 ～ 21。

二 保羅是基督所揀選的器皿，以盛裝祂，被祂充滿，並溢出祂作祂的豐滿—徒九 15，林後四 7，弗一 22 ～ 23，三 19。

Day 3

II. The word of God is still growing and being multiplied for the increase of Christ—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 Him, and live in close fellowship with Him—Acts 11:23.

III. The continuation of the book of Acts is the continuation of Christ with the corporate living of the perfected God-men as the reality of the Body of Christ; the apostle Paul, as a pattern to all the believers, the members of the Body of Christ, lived Christ for His magnification as His continuation—Phil. 1:19-21a; Acts 9:4-5, 15; 26:19; 1 Tim. 1:16:

A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-21.

B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.

三 保羅是一個禱告的人—徒九 11，十三 1 ～ 3，十四 23，十六 13、25，二十 36，二一 5，二二 17，二八 8，弗六 18，西四 2。

四 保羅倚靠身體，在身體裏、藉着身體並爲着身體作一切事—徒九 11、17 ～ 18、25 ～ 27，林前一 1，十二 14 ～ 27。

五 保羅實行呼求主名—徒九 14、21，二二 16，提後二 22，羅十 12 ～ 13，腓二 9 ～ 11。

六 保羅憑包羅萬有之耶穌的靈（一個有充足力量忍受苦難之人的靈）而活，爲着他傳講的職事，就是在人的生命裏，在人類中間爲着人類之受苦的職事，以建造基督的身體—約七 37 ～ 39，徒九 16，十六 7、22 ～ 34，腓三 10，西一 24，林後六 4，十一 23，來六 19 ～ 20，十三 13。

七 保羅活在他調和的靈（神的靈與他這人的靈調和成一靈）裏—徒十七 16，十九 21，羅八 4、6、16，林前六 17。

八 保羅在素質一面被喜樂的靈所充滿，爲着他的生存；他也在經綸一面被能力的靈充溢，爲着他的功用—徒十三 9、52，弗五 18。

九 保羅操練自己，常存無虧和清潔的良心—徒二三 1，二四 16，提前一 19，三 9。

十 保羅過一種生活，常常在主裏喜樂，並感謝祂—徒十六 25，二七 35，腓四 4，西三 16，帖前五 16 ～ 18。

C. Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.

D. Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.

E. Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.

F. Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—John 7:37-39; Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.

G. Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.

H. Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.

I. Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.

J. Paul lived a life of always rejoicing in the Lord and thanking Him—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.

週　四

十一　保羅與神聯合，並受神協助，在耶穌的名裏放膽講說福音，以擴展耶穌的見證，直到地極—徒九 20、27，二六 22 ～ 29，二八 31，一 8，帖前二 2，參羅十五 24、28。

十二　保羅在耶穌的人性裏顧惜聖徒，並在基督的神性裏，以神永遠經綸的一切真理餧養他們；在他的生活中展示主耶穌的話：施比受更爲有福—徒二十 18 ～ 38，帖前二 1 ～ 12。

十三　保羅第四次盡職的行程（徒二七～二八）特別顯示他的生活—他活基督，顯大基督，在基督裏作一切事，並竭力追求基督，好給人看出他是在基督裏—腓一 19 ～ 21 上，三 8 ～ 9、14，四 13：

1 在使徒漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域；這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性—5 ～ 9 節。

2 這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成爲肉體、釘死十架、復活、被神高舉之基督的活見證人！

3 保羅在他的生活和職事中，將真神彰顯出來；這位真神在耶穌基督裏，經過成爲肉體、爲人生活、釘死十架、復活的過程，成了包羅萬有的靈，活在保羅裏面，並藉着他活出來—加一 15 ～ 16、24，二 20，三 14，參徒二八 6。

Day 4

K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.

L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is better to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.

M. Paul's fourth ministry journey (Acts 27—28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ—Phil. 1:19-21a; 3:8-9, 14; 4:13:

1. All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—vv. 5-9.

2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!

3. In Paul's living and ministry he expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then living in him and through him—Gal. 1:15-16, 24; 2:20; 3:14; cf. Acts 28:6.

4 在風暴的海上，主不僅使保羅成了與他同船之人的主人（二七 24），也成了他們生命的保證人和安慰者（22、25）；如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成爲神奇的吸引（二八 1 ～ 6），也成爲他們的醫治者和喜樂（7 ～ 10）。

5 保羅所受從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切（13 ～ 15），顯出早期召會和使徒之間美麗的身體生活：

a 表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄（弗六 20，太二八 18 ～ 19），在地上神的國中，有分於祂召會之身體生活裏的另一部分。

b 當他在撒但的帝國（在舊造裏撒但的混亂）受到宗教的逼迫時，他在神的國（爲着新造的神聖經綸）中享受着召會生活；這對他是安慰，也是鼓勵。

十四　召會的終極結果乃是將來在永世裏的新耶路撒冷，作神完滿並永遠的彰顯；這該是我們今天一切福音傳揚的實際和目標，正如我們所跟隨使徒保羅的榜樣—『全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙』—徒二八 31。

4. On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (27:24) but also their life-guarantor and comforter (vv. 22, 25); now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:1-6) but also a healer and a joy to them (vv. 7-10).

5. The warm welcome that Paul received from the brothers in Rome and the loving care of those in Puteoli (vv. 13-15) show the beautiful Body life that existed in the early days among the churches and apostles:

a. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth.

b. While he was suffering the persecution of religion in the empire of Satan (the satanic chaos in the old creation), he was enjoying the church life in the kingdom of God (the divine economy for the new creation); this was a comfort and an encouragement to him.

N. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—"proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered"—Acts 28:31.

週　五

肆 行傳二十六章十八節啓示，我們今天爲着擴增並建造基督的身體所必須作的工；這節聖經揭示我們神聖使命之包羅萬有的內容—『叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業』：

一 這是要實現神的禧年，主悅納人的禧年，就是主耶穌在路加四章十八至二十一節照着神新約的經綸所宣揚的。

二 我們需要爲着行傳二十六章十八節裏我們神聖託付的內容禱告，求主將這內容作成我們的經歷和實際，使我們能將別人帶進這經歷和實際裏—弗三 8～9。

週　六

伍 我們若要在使徒行傳的繼續裏，就需要藉着有樓房上的奉獻，而在主工作獨一的水流裏，持續活在神聖的歷史中—徒一 13～14，詩歌六五〇首：

一 我們在這裏不是爲着一個運動，乃是爲着主的恢復；這恢復只能藉着在樓房上專特、特出的奉獻而得着完成。

二 主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人—路十二 49～50，徒二 3～4，十七 6 下，羅十二 11。

Day 5

IV. Acts 26:18 reveals the work that we must do today for the increase and building up of the Body of Christ; this verse unveils the all-inclusive contents of our divine commission—"to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me":

A. This is to carry out the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 according to God's New Testament economy.

B. We need to pray over the contents of our divine commission in Acts 26:18, asking the Lord to make them our experience and reality so that we can bring others into this experience and reality—Eph. 3:8-9.

Day 6

V. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history in the unique stream of the work of the Lord by having an upper-room consecration—1:13-14; Hymns, #907:

A. We are not here for a movement but for the Lord's recovery, and the recovery can be carried out only by the specific and extraordinary consecration in the upper room.

B. The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched—Luke 12:49-50; Acts 2:3-4; 17:6b; Rom. 12:11.

三 翻轉世界並轉移時代的乃是少數人；我們若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，爲着你見證的恢復。』

C. It is a small number who will turn the world and change the age; if we would be in the upper room, we need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony."

第一週　週一

晨興餧養

徒二八 30 ～ 31『保羅在自己所租的房子裏，住了足足兩年，歡迎一切前來見他的人，全然放膽宣揚神的國，並教導主耶穌基督的事，毫無阻礙。』

約五 17『耶穌就對他們說，我父作工直到如今，我也作工。』

全部聖經有六十六卷；在這六十六卷之內，有許多卷，你讀到卷末，你都能說這一卷書已經完了。…但是，在聖經裏有一卷書，你不能說完了。其餘六十五卷你都能說完了，但是有一卷你不能說完了，那一卷就是使徒行傳。你讀到行傳二十八章，就要覺得奇怪，怎麼就是這樣的停了？你讀到行傳二十八章，覺得這一本書還沒有完，這一本書還沒有結束。使徒行傳這一卷書是沒有結束的，因爲使徒的行傳是要繼續的。第一世紀的使徒，他們的行傳也許結束了；但是，全部使徒的行傳並沒有結束。一直到今天，你都看見還是使徒行傳，使徒行傳沒有結束（倪柝聲文集第二輯第十七册，一五六至一五七頁）。

信息選讀

〔主在約翰五章十七節的話〕告訴我們，自從撒但背叛以來，自從人墮落以來，神作工直到如今，並且主也作工。行傳是甚麼呢？行傳不是記載保羅的工作，也不是記載彼得或約翰的工作，行傳是記載神的工作。誰能說神在行傳二十八章之後就不作工了，誰能說神的工作到了行傳二十八章的時候就停止了呢？

使徒行傳是沒有結束的，在二十八章以後，還有許多神的器皿在作神的工作。神的工作正在繼續，沒有

WEEK 1 — DAY 1

Morning Nourishment

Acts 28:30-31 “And 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.”

John 5:17 “...My Father is working until now, and I also am working.”

There are sixty-six books in the Bible. When we come to the end of many of these books, we can say that the book is finished. ...But 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's word in John 5:17] 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

停止。不是保羅在羅馬作了兩年工，以後就沒有事了。就以保羅一生來說，他住在羅馬，後來被殺殉道，這些事都沒有記在使徒行傳裏面。彼得、保羅、約翰是三個要緊的人，他們的結局都沒有寫進去，這樣，我們那裏能說使徒行傳已經完了呢？可是神的見證是寫不完的，二十九章還是那樣，三十章還不能完，一直到一百章還是寫不了，如果要寫的話，一直有新的事情要加進去，所以寫到二十八章就不再寫了。二十八章以後雖然沒有再寫，但是神的工作還是繼續進行。第一世紀的工作並不是到了絕頂。神四千年之久，有一個工作，如果到行傳二十八章已經到了絕頂，那麼我們是到山底下了，我們是退下來了。但是沒有這件事，因爲主說，『我父作工直到如今，我也作工。』我們不要以爲神的工作在保羅的時候已經到了絕頂了，我們也不要以爲在路德馬丁的時候，神的工作就是到了絕頂了。不，第一世紀不是神工作的結局，第十六世紀不是神工作的結局，直到前一個世紀都不是神工作的結局。神的工作還要一直往前去，直到國度，甚至到新天新地；神總是在往前，從不停止；我們如果知道這事，同時也相信這事，我們就要讚美神（倪柝聲文集第二輯第十七册，一五六至一五八頁）。

使徒行傳沒有結束，乃是敞口待加的。這必是因爲聖靈藉着基督的信徒，傳揚基督，使基督得到繁殖、擴增並普及的工作，還沒有完畢，還需要很長一大段時間的繼續。這種使基督繁殖、擴增並普及的福音工作，乃是照着神新約的經綸，爲神產生許多的兒子（羅八 29），作基督的肢體，構成基督的身體（十二 5），以完成神永遠的計畫，成全祂永遠的旨意。這是使徒行傳以後，二十一卷書信和一卷啓示錄，所接着詳盡啓示的（聖經恢復本，徒二八 31 註 2）。

參讀：倪柝聲文集第二輯第十七册，第二十篇。

has not stopped. Everything was not over after Paul worked in Rome for two years. Paul lived in Rome and was later martyred. None of these things are recorded in the book of Acts. Peter, Paul, and John are three important persons, yet none of their endings were recorded. How can we say that the book of Acts has ended? God's testimony can never be finished. We could say the same thing even if there was a twenty-ninth chapter, or a thirtieth chapter, or even a hundredth chapter. If one wanted to write more, new things could always be added. This is why Acts stops at chapter 28. Although the written record no longer continued after chapter 28, God's work has been going on. The work in the first century was not the peak. For four thousand years, God has been working. If we say that Acts 28 was the peak, we must be at the bottom of the hill; we must have come down from the peak. This is not true, because the Lord said, "My Father is working until now, and I also am working" [John 5:17]. We should not assume that God's work reached its peak at the time of Paul, and we should not consider that God's work reached its peak at the time of Martin Luther either. No, the first century was not the end of God's work, nor was the sixteenth century the end of His work. Even last century was not the end of God's work. His work will go on until the kingdom and even until the new heaven and the new earth. God is always advancing; He never stops. If we know this and believe in this, we will praise our Lord. (CWWN, vol. 37, pp. 121-122)

This 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. (Acts 28:31, footnote 2)

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

第一週　週二

晨興餧養

啓一 11 ～ 12『你所看見的，當寫在書上，寄給那七個召會。…我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』

羅十二 1『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭…。』

5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

神往前進的時候，都有祂的器皿。在使徒行傳裏，神有祂的器皿；在路德馬丁的時候，神有祂的器皿；在衛斯理約翰的時候，神有祂的器皿；每一次有一個屬靈的復興的時候，神都有祂的器皿。那麼，今天神的器皿在那裏？不錯，父作工直到如今，但是甚麼人繼續下去與神同工？甚麼人說『我也作工』？這是要緊的問題。

弟兄姊妹，如果神給我們一點亮光，能看見一點神的事實，我們就必須承認，神今天所要求的器皿，就是祂在當初所定規的器皿，就是祂的召會。換句話說，今天神所要求的器皿，不是個人的器皿，而是團體的器皿。如果今天神所要得着的器皿是團體的器皿，你就要看見，若不是神的兒女被神帶到一個地步看見甚麼是基督的身體，甚麼是身體的生命，在神手裏就沒有用處，就不能達到神的目的（倪柝聲文集第二輯第十七册，一五八至一五九頁）。

信息選讀

啓示錄一章說，召會就是金燈臺。神不只說召會是金的，神並且說召會是金的燈臺。召會如果只是金的而已，就不能滿足神的心。神爲甚麼說召會是金的燈

WEEK 1 — DAY 2

Morning Nourishment

Rev. 1:11-12 "...What you see write in a scroll and send it to the seven churches. ...And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands."

Rom. 12:1 "I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice..."

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

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.

Brothers and sisters, if God grants us light and if we see God's truth, we will admit that God is after the same vessel today that He ordained at the beginning. This vessel is the church. In other words, God is not after an individual vessel today, but a corporate one. Since God is after a corporate vessel, His children must be brought to the awareness of the Body of Christ and the Body life. Otherwise, they are useless in His hand and can never fulfill His goal. (CWWN, vol. 37, p. 123)

Today's Reading

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

臺呢？因爲金燈臺是發光的，是爲着照亮的。神要召會作一個發光的器皿，見證的器皿。神在當初的時候，定規叫召會作燈臺。不是某人，乃是召會，召會在神面前就是燈臺。金的還不彀，出乎神的還不彀，必須爲神發光，爲神作見證，才是金燈臺。

所以，召會是爲着神的見證而有的。如果不是金的，就不是召會；如果不是燈臺，也不是召會。裏面如果沒有生命，就不是召會；裏面如果沒有見證，也不是召會。召會必須看見神在這一個世代裏要作甚麼，要得着甚麼，看見神今天在地上的見證是甚麼，這個才叫作金燈臺。

我們再簡單的說，神的工作是繼續往前進的，神仍舊需要得着器皿，神今天的器皿要像當初的器皿一樣，不是個人，乃是召會。

或者有人要問，召會中有得勝者出來，這是甚麼意思呢？不錯，召會需要有得勝者出來，但是得勝者的見證也是爲着團體的，不是爲着個人的。得勝者不是有一班人自命不凡，自以爲比別人好，把別人都撇在一邊。得勝者乃是爲全召會工作；工作是他們作的，好處是全召會都得着的。得勝者不是爲着他個人，得勝者乃是站在召會的地位上把召會帶到完全的地步，乃是站在召會的地位上代替召會到那個地步。所以得勝者的得勝也是團體的得勝。

神所要的器皿是團體的，所以我們要學習活出身體的生命。要活出身體的生命，就必須拒絕天然的生命，必須在神面前深深受對付，受審判，學習順服，學習交通，叫我們有機會作神的器皿（倪柝聲文集第二輯第十七册，一五九至一六〇頁）。

參讀：神聖的水流。

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.

The vessel God is after is a corporate one. Therefore, we have to learn to live the Body life. In order to live the Body life, we have to deny the natural life and be judged and dealt with by God in a deep way. We must learn obedience, and we must also learn fellowship. In this way, we will have the chance of becoming God's vessel. (CWWN, vol. 37, pp. 123-124)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream"

第一週　週三

晨興餧養

徒六 7『神的話擴長起來，在耶路撒冷門徒的數目大爲繁增…。』

十二 24『但神的話卻日見擴長，越發繁增。』

十九 20『這樣，主的話便強有力的擴長，而且得勝。』

五 14『信的人越發加添歸主，連男帶女很多。』

〔在行傳六章七節，〕擴長指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裏而長大（可四 14）（聖經恢復本，徒六 7 註 1）。

使徒行傳三次告訴我們，話擴長，話繁增（六 7，十二 24，十九 20）。無生命的東西不能擴長，然而話能擴長。實際上，門徒的繁增在於話的擴長。許多讀使徒行傳的人，注意那靈。毫無疑問，使徒行傳強調那靈。但那些領受那靈的人，不是出去傳揚那靈，乃是傳揚話。使徒行傳裏有許多處告訴我們，頭一班信徒所傳揚、教導的乃是話。在八章，那些分散的人往各處去，傳神的話爲福音（4）。人相信話，接受話，話非常得勝，因而話擴長並繁增。在十二章，有一個意義深長的對比。希律王逼迫召會，尤其是逼迫彼得，但最終希律死了（23）。在他死後，二十四節說，『但神的話卻日見擴長，越發繁增。』逼迫者死了，話卻擴長（長老訓練第五册，三六頁）。

信息選讀

我要你們銘記，神聖的話乃是我們真正的需要，我們應該與話是一，滿了話，被話浸透，並且被話

WEEK 1 — DAY 3

Morning Nourishment

Acts 6:7 “And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly...”

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

19:20 “Thus, the word of the Lord grew mightily and prevailed.”

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 we are told three times that the word grew and that the word multiplied (Acts 6:7; 12:24; 19:20). A lifeless thing can never grow but the word grows. Actually, the multiplication of the disciples depends upon the growth of the word. However, many who read Acts would mostly pay their attention to the Spirit. No doubt, the Spirit is stressed in Acts. But those who received the Spirit did not go out and preach the Spirit. Rather, they preached the word. Many verses in Acts tell us that what was preached and taught by the first group of believers was the word. The scattered ones in Acts 8 went out to bring the good news of the word (v. 1). People believed in the word, received the word, and the word became so prevailing in that it grew and multiplied. In Acts 12 is a very meaningful contrast. King Herod was persecuting the church and especially Peter, but eventually Herod died (v. 23). Right after his death Acts 12:24 says, "But the word of God grew and multiplied." The persecutor died but the word grew. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, pp. 37-38)

Today's Reading

I want to impress you that the divine Word is what we really need and we should be one with the Word, full of the Word, saturated with the Word, and constituted

組成。然後當我們服事的時候，就藉着靈來供應話。我們不是藉着話供應靈，乃是藉着靈供應話。在行傳四章，門徒和使徒禱告的時候，他們被那靈充溢，就放膽講說神的話（31）。他們不是教導或傳揚那靈；那靈不過是他們傳揚話的能力（長老訓練第五册，三六頁）。

以弗所一章十一節說，『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』『豫定』也可以譯作『計畫』。在神的計畫裏，我們成了一部分一部分的基督，所以我們合起來，也就是基督；我們乃是在基督裏作基督的。林前十二章十二節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』這基督乃是團體的基督，乃是頭和身體整個合起來的基督，所以我們在大的團體基督裏作基督，我們都是基督的一部分。神的計畫乃是在基督裏的，因此我們也有分在神的計畫裏（倪柝聲文集第二輯第二十四册，二二至二三頁）。

〔一直與主同在，〕意卽堅定不移的忠於主，依附主，活在與主緊密的交通中（聖經恢復本，徒十一23註2）。

路加〔在使徒行傳〕的記述，作爲主在地上行動的記載，並不強調道理，乃是強調主見證人的見證（一8）。所以，在他的記述裏沒有道理上的細節，卻詳細記載發生在主見證人身上的事，以描繪他們在生活上的見證；這在末了兩章保羅航程的記載中，更是如此。

在這裏保羅是主的見證人。所以，我們讀路加的記載，不該只當作一個海上風暴的故事。我們需要在這故事裏看見，基督一個活見證人之生活的描述（使徒行傳生命讀經，七〇二至七〇三頁）。

參讀：長老訓練第五册，第三章；李常受文集一九六五年第一册，基督包羅萬有的靈。

with the Word. Then when we minister, we minister the Word by the Spirit. We do not minister the Spirit by the Word, but we minister the Word by the Spirit. In chapter 4 of Acts, while the disciples and the apostles were praying, they were filled with the Spirit and began to speak the word with boldness (Acts 4:31). They did not teach or preach the Spirit; the Spirit was only the power for them to preach the word. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 38)

Ephesians 1:11 says, "In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will." The word "counsel" can also be translated as "plan." In God's plan we have become portions of "Christ." Hence, all of us together become the Christ. We become the Christ by being in Christ. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." This Christ is the corporate Christ, who is composed of the Head and the Body. Hence, we are the Christ in the big corporate Christ, and we have all become a part of Christ. Since God's plan is in Christ, we have become a part of God's plan as well. (CWWN, vol. 44, pp. 746-747)

[To remain with the Lord means to] be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him. (Acts 11:23, footnote 2)

Luke's narration [in Acts], as an account of the Lord's move on earth, does not stress doctrine but the testimony of the Lord's witnesses (1:8). Hence, in his narration there are no details of doctrines but of the events that occurred to His witnesses, in order to portray their testimonies in their lives. It is especially so with Paul's voyage in the last two chapters.

Here Paul was a witness of the Lord. Therefore, we should not read Luke's account merely as a story of a storm at sea. Rather, we need to see in this story the description of the life of one of Christ's living witnesses. (Life-study of Acts, p. 611)

Further Reading: Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 3; CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ."

第一週　週四

晨興餧養

徒二六 22『然而我蒙神的幫助…。』

二七 23 ～ 25『因我所屬所事奉的神，祂的使者昨夜站在我旁邊，說，保羅，不要害怕，你必站在該撒面前，看哪，與你同船的人，神都賜給你了。所以諸位，要放心振作，我信神怎樣對我說，事情也要怎樣成就。』

〔行傳二十六章二十二節的幫助，〕或，協助。原文原意聯合。這含示使徒與神聯合，並體認神在這聯合中的協助（聖經恢復本，徒二六 22 註 1）。

在風暴的海上，主不僅使保羅成了與他同船之人的主人（二七 24），也使保羅成了他們生命的保證人和安慰者（22、25）。如今在平安的陸地上，主不僅進一步使他在迷信的人眼中成爲神奇的吸引（二八 3 ～ 6），也使他成爲土人的醫治者和喜樂（8 ～ 9）。在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成爲肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督（腓一 20 ～ 21）（徒二八 9 註 1）。

信息選讀

〔在行傳二十七至二十八章〕我們看見保羅超越過環境，也看見他爲人生活的智慧和尊貴。毫無疑問，

WEEK 1 — DAY 4

Morning Nourishment

Acts 26:22 “Having therefore obtained the help which is from God...”

27:23-25 “For this very night an angel of the God whose I am and whom I serve stood by me, saying, Do not fear, Paul; you must stand before Caesar. And behold, God has granted you all those who are sailing with you. Therefore, cheer up, men, for I believe God that it shall be so, even in the way in which it has been spoken to me.”

The Greek word [for help, or assistance, in Acts 26:22] originally meant alliance. This implies that the apostle was allied with God and realized God's assistance in this alliance. (Acts 26:22, footnote 1)

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (27:22, 25). ...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

Today's Reading

[In Acts 27 and 28], we see Paul's ascendancy over the situation. We also see the wisdom and dignity of his human life. No doubt, Paul's life was a

保羅的生活乃是活基督、顯大基督的生活。…我們仔細讀這一段，會看見保羅在這裏所過的生活，就是他在腓立比三章所渴望過的生活。保羅在那一章說，他竭力追求基督，爲要給人看出他是在祂裏面（9、12）。…在整個不順、艱苦的航程中，保羅過着超越、尊貴且滿有智慧的生活。雖然他是囚犯，但他的舉動卻如君王。不僅如此，他處理事情有先見，又有智慧。

毫無疑問，主與保羅同在。一面他是囚犯，是二百七十六個船客中的一個；另一面，無論在船上，或在船毀壞後過冬的島上，他都是當時情景的中心、焦點。在每一個環境裏，保羅都過着超越的生活。

〔保羅所受〕從羅馬來的弟兄們熱烈的歡迎，和在部丟利弟兄們愛心的關切（徒二八 13 ～ 15），顯出早期召會和使徒之間美麗的身體生活。這是在撒但所蒙蔽、人所居住的地上，屬天國度生活的一部分。表面上，使徒是個在捆鎖中的囚犯，進入撒但所霸佔之帝國的黑暗首都；實際上，他是基督的大使，帶着基督的權柄（弗六 20，太二八 18 ～ 19），在地上神的國中，有分於祂召會之身體生活裏的另一部分。當他在撒但的帝國受到宗教的逼迫時，他在神的國中享受着召會生活。這對他是安慰，也是鼓勵。

按照行傳二十八章十五節，保羅見了弟兄們，就感謝神，壯起膽來。這指明使徒很有人性。他雖然得着主直接的鼓勵（二三 11），在航程中一直非常勇敢（二七 22 ～ 25、33 ～ 36），然而，他仍因弟兄們熱情的歡迎而壯膽。在保羅的航程中，基督帶着祂神聖的屬性，彰顯在保羅那拔高且帶着美德的人性裏。保羅在逆境中，一直是顯大基督（腓一 20）（使徒行傳生命讀經，六九八至七〇〇、七一一至七一二頁）。

參讀：使徒行傳生命讀經，第七十至七十二篇；由基督與召會的觀點看新約概要（卷一），第六、八章；主今日恢復的進展，第一至二章。

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

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

The warm welcome of the brothers from Rome [Acts 28:15] and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life in the early days among the churches and the apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently the apostle, as a prisoner in bonds, had entered the area of the dark capital of the Satan-usurped empire. Actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in His church's Body life in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and an encouragement to him.

According to Acts 28:15, when Paul saw the brothers, he thanked God and took courage. This indicates that the apostle was quite human. Although he was encouraged by the Lord directly (23:11) and he was very courageous all the way in his voyage (27:22-25, 33-36), he still took courage at the brothers' warm welcome. It was in Paul's uplifted humanity with its human virtues that Christ with His divine attributes was expressed in his voyage. He magnified Christ all the way in his adverse situation (Phil. 1:20). (Life-study of Acts, pp. 608-609, 618-619)

Further Reading: Life-study of Acts, msgs. 70-72; CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts," chs. 6, 8; The Advance of the Lord's Recovery Today, chs. 1-2

第一週　週五

晨興餧養

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

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

〔行傳二十六章十八節給我們看見，〕今天你們青年人當作的事。不要傳基督教傳統的福音。反之，要叫這世代的人眼睛得開，使他們從黑暗轉入光中。我們要作的頭一件事就是幫助人看見。爲了要這樣作，我們自己必須有異象，並且看見屬天的事。我們必須看見關於基督的事，不是藉着受教導，乃是藉着基督向我們顯現。你看見了異象之後，就需要去接觸人，告訴他們耶穌向你顯現，你已看見了祂（李常受文集一九七五至一九七六年第三册，三六三頁）。

信息選讀

行傳二十六章十八節陳明…完備、完全、完整的福音：叫人的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，使人得蒙赦罪，因信得聖別，並享受聖徒共同的分，過召會生活。在這節中有七個點：㈠叫人的眼睛得開，㈡使他們從黑暗轉入光中，㈢使他們從撒但權下轉向神，㈣幫助他們的罪得赦免，㈤幫助他們因信聖別，㈥使他們能在眾聖徒中有共同的分，並且㈦活在召會生活中。你曾聽過這樣的福音麼？這就是青年人當向這世代傳講的福音。不要傳上天堂的可憐福音—要傳在行傳二十六章十八節所啓示拔高的福音。

WEEK 1 — DAY 5

Morning Nourishment

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

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

[Acts 26:18 shows us] the work that you young people should do today. Do not preach the traditional gospel of Christianity. Rather, open the eyes of this generation that they may turn from darkness to light. The first thing we must do is to help others to see. In order to do this, we ourselves must have the vision and see the heavenly things. We must see the things concerning Christ, not by being taught but by having Christ appear to us. After you have seen the vision, you need to contact people, telling them that Jesus has appeared to you and that you have seen Him. (CWWL, 1975-1976, vol. 3, "Young People's Training," p. 310)

Today's Reading

The complete, perfect, whole gospel is found in Acts 26:18: to open people's eyes and to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins, be sanctified by faith, and enjoy the common portion of the saints to have the church life. In this one verse there are seven points: (1) to open people's eyes, (2) to turn them from darkness to light, (3) to turn them from the authority of Satan to God, (4) to help them receive forgiveness of sins, (5) to help them to be sanctified by faith, (6) that they may have a common portion among the saints, and (7) be in the church life. Have you ever heard such a gospel? This is the gospel that the young people must preach to this generation. Do not preach the poor gospel about going to heaven—preach the uplifted gospel revealed in Acts 26:18.

你需要到主面前禱告，說，『主，開我的眼睛。我不需要知識。主，我需要眼睛得開。主，使我轉離開任何黑暗的事物。我不要留在黑暗中。主，使我從黑暗轉入光中。』這是屬靈的實際。我們若在其中，當我們接觸人時，他們會領悟。你也需要禱告：『主，使我從撒但的權勢、管轄轉向你自己。我必須是一個絕對在神裏面的人。神是我的範圍、我的領域、我的國度。我必須在神裏面。』你若這樣禱告，你會變成另一個人。我能保證你會不一樣。如果必要，甚至要爲這些事禁食禱告，說，『主，我要我的眼睛前所未有的被開啓。我不要昏暗不明。我要有像啓示錄中四活物的眼睛。』四活物遍體內外都滿了眼睛。我們必須如此。然後當我們接觸人時，他們將會領悟我們明亮如水晶。

我們也需要禱告：『主，賜給我完全徹底的赦免，赦免我一切的罪。我要完全的清除所有的罪。我不願保留任何未受對付的東西。主，我也要完全聖別。我不要僅僅是一個蒙赦免的人，我也要是個聖別的人。而後我才能享受我的分—包羅萬有的基督。』一天過一天，我們享受基督作我們的分，不是單獨的享受，而是在眾聖徒中間享受。眾聖徒…就是在召會中聖別的人。…哦，我們何等需要爲這七件事禱告！要向主迫切的禱告，說，『主，我要經歷你向保羅所啓示的福音，就是行傳二十六章十八節所題到的。我要經歷這完滿、完整、完全和透徹的福音。』這福音不僅論到神的國，也論到撒但的國。它包括了豐富的基督作我們的分，以及所有的聖徒作團體的身體—基督的召會。我們何等需要經歷這福音！…無論何時你這樣禱告，主耶穌就要向你顯現，祂的顯現就要給你一個異象（李常受文集一九七五至一九七六年第三册，三六四至三六六頁）。

參讀：使徒行傳生命讀經，第五十五篇；主恢復中應有的認識，第一篇；三一神的啓示與行動，第十二篇。

You need to go to the Lord and pray, saying, "Lord, open my eyes. I don't need knowledge, Lord. I need my eyes to be opened. Lord, turn me from anything dark. I don't want to remain in darkness. Lord, turn me from darkness to light." This is spiritual reality. When we are in it, people will realize it when we contact them. You also need to pray, "Lord, turn me from the authority, the dominion, of Satan to Yourself. I must be a person who is absolutely in God. God is my sphere, my realm, my kingdom. I must be in God." If you pray like this, you will become another person. I can assure you that you will be different. If necessary, even fast and pray about these matters, saying, "Lord, I want to have my eyes opened like they have never been opened before. I don't want to be opaque. I want to have eyes like the four living creatures in the book of Revelation." The living creatures have eyes everywhere, without and within. We need to be like this. Then when we contact people, they will realize that we are crystal clear.

We also need to pray, "Lord, grant me a full and thorough forgiveness of all my sins. I want to have a clearance of sins from the top to the bottom. I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don't want to be merely a forgiven person but also a sanctified person. Then I will be able to enjoy my portion, the all-inclusive Christ." Day by day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints, ...those who are sanctified in the church. ...Oh, how we must pray over these seven matters! Pray desperately to the Lord, saying, "Lord, I want to experience the gospel that You revealed to Paul as mentioned in Acts 26:18. I want to experience this full, complete, perfect, and thorough gospel." This gospel not only covers God's kingdom but also Satan's kingdom. It includes the rich Christ as our portion and all the saints as the corporate Body, the church of Christ. How we need to experience this gospel!... Whenever you pray this way, the Lord Jesus will appear to you, and His appearing will give you a vision. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 311-312)

Further Reading: Life-study of Acts, msg. 55; Young People's Training, ch. 1; The Triune God's Revelation and His Move, msg. 12

第一週　週六

晨興餧養

徒一 13 ～ 14『他們進了城，就上了所住的一間樓房，…這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

行傳一章說到耶路撒冷的一間樓房。在這間樓房裏有一班人，約一百二十人，同心合意禱告了十天。他們不僅禱告，也把自己奉獻給主，非常真實並實際的把自己獻給主。

早在三年半以前，主耶穌在海邊遇見彼得，彼得就把自己奉獻給主。彼得放下自己的職業，開始跟從主（太四 18 ～ 20）。我們可以說，彼得已經把自己奉獻給主。然而，彼得在樓房上又有另一種經歷。這裏彼得有一種新的奉獻，不是普通的奉獻，而是特別的奉獻。在海邊，彼得放棄他的職業，由他撇下魚網所指明；但在樓房上，他放棄的更多。…爲着要在樓房上，〔彼得和其他人〕都放棄了猶太教，放棄了自己的家鄉、鄰舍、朋友和親戚，並且願意冒生命的危險（李常受文集一九六五年第三册，二八四、二八六頁）。

信息選讀

走主恢復的道路不是便宜的。這條路是昂貴的；需要付代價的奉獻。…我們在這裏不是爲着一個運動，而是爲着主的恢復。主的恢復如何能實現出來？這恢復只能藉着經歷在樓房上的奉獻，而得着實現並完成。這不是普通的奉獻，而是一種特別的奉獻，專特的奉獻，特出的奉獻。這個奉獻乃是一個轉捩點。

WEEK 1 — DAY 6

Morning Nourishment

Acts 1:13-14 “And when they entered, they went up to the upper room where they were residing. ...These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.”

Acts 1 speaks of the upper room in Jerusalem. In this upper room a group of about a hundred and twenty prayed for ten days in one accord. They not only prayed, but they also consecrated themselves to the Lord, offering themselves to Him in a very real and practical way.

Three and a half years earlier, the Lord Jesus came to Peter by the seashore, and Peter offered himself to Him. Peter left his job and began to follow the Lord (Matt. 4:18-20). We may say that Peter consecrated himself to the Lord. However, Peter's experience in the upper room was something else. Here Peter had a new kind of consecration, not an ordinary consecration but something specific. At the seashore Peter gave up his job, indicated by his leaving his fishing nets, but in the upper room he gave up much more. ...In order to be in the upper room, ... [Peter and the others] gave up Judaism, their country, their neighbors and friends, and their relatives, and they were willing to risk their lives. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 209-210)

Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. ...We are here not for a movement but for the Lord's recovery. How can the recovery be realized? The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a turning point.

行傳一章那一百二十個在樓房上的人出了甚麼事？他們都成了燔祭。他們是焚燒的，也燒別人。我們也需要被焚燒，然後就會去燒別人。

你今天所期望的是甚麼？你期望一個復興或運動麼？你期望一種新的基督徒活動麼？我們在這裏是在作甚麼？我們聚在這裏是要聽在別處沒有聽過的道麼？…我們在這裏必須是爲着主的恢復，這是在樓房上之奉獻的結果。

當主耶穌在地上時，大批的羣眾跟隨祂。很多人得救、得醫治，很多人得着神的恩惠。然而，至終只有約一百二十人在樓房上。…主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人。這少數人來到樓房上被焚燒，然後他們把全世界都翻轉過來了。今天的原則也是一樣。翻轉世界並轉移時代的乃是少數人。

你要在羣眾當中，或是在樓房上？你會留在羣眾當中，還是靠着主的憐憫來到樓房上？我不知道你是那一種人，惟有主知道誰會在樓房上。

我請你們要禱告，好得着主的憐憫，叫你能在樓房上。你若不願來到這裏，那麼你…所讀到的〔信息〕將會與你無分無關。你就會像那些在羣眾當中的人，主是不會倚靠那些人的。你若要在樓房上，就需要有專特的禱告：『主，我願意在樓房上，爲着你見證的恢復。』（李常受文集一九六五年第三册，二八九至二九一頁）。

今天我們必須作的，就是單單跟隨這水流，單單使自己降服於聖靈工作的水流。在這件事上我沒有個人的自由。這不是照着我的想法，乃是照着祂的流〔參詩歌六五〇首〕（李常受文集一九六三年第一册，二二九頁）。

參讀：從天上來的異象，第六章；教會的事務，第十一篇。

What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others.

What are we expecting today? Do we expect a revival or a movement? Do we expect a new kind of Christian activity? What are we doing here? Have we come together to hear something that we cannot hear elsewhere?...We must be here for the Lord's recovery, which is the issue of an upper-room consecration.

When the Lord Jesus was on earth, great crowds followed Him. Multitudes were saved and healed, and multitudes received the favor of God. Eventually, however, there were only about one hundred and twenty in the upper room. ...The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched. This small number came into the upper room to be burned, and then they turned the whole world upside down. The principle is the same today. It is a small number who will turn the world upside down and change the age.

Do you intend to be in the crowd or in the upper room? Will you remain one of the multitude, or by the Lord's mercy will you come into the upper room? I do not know who you are. Only the Lord knows who will be in the upper room.

I would urge you to pray to receive the Lord's mercy so that you might be in the upper room. If you are not willing to come here, then what you have read in these chapters will have nothing to do with you. Then you will be like those in the crowds, those the Lord did not count on. If you would be in the upper room, you need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony." (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 212-214)

What we must do today is just go along with the stream, just subject ourselves to the current of the work of the Holy Spirit. In this matter I have no personal liberty. It is not according to my thoughts, but according to His flowing [cf. Hymns, #907]. (CWWL, 1963, vol. 1, "The Divine Stream," p. 180)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6; CWWN, vol. 51, "Church Affairs," ch. 11

第一週詩歌

650 **事奉－隨主引領**

7 7 7 7（英 907）

降 E 大調 4/4

E♭ A♭ B♭ E♭ F7 B♭
5 i i 7 6 | 5 6 2 – | 3 2 4 3 | 2 1 5 – |
一 不是我們 隨意走, 乃是隨主 的引領;
E♭ A♭ F B♭ ♭ B♭7 ♭
i 7 6 5 4 | 3 2 1 7 – | 5 6 7 i | 3 2 1 – ‖
那裏 活水 方湧 流, 那裏心中 方光明。

二 不是自擇的工作, 就能博得祂嘉許;
乃是完成祂委託, 纔可領受祂稱譽。

三 不是我們隨自己, 就能座前獻禱告;
乃是那靈的歎息, 摸着更深的需要。

四 如果我們答應“不,” 當祂輕說“我需要,”
就是壇上有禮物, 也不能使祂稱好。

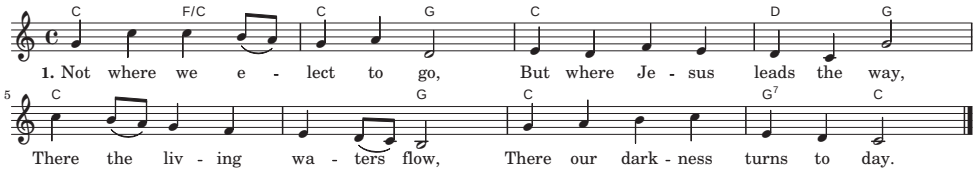
五 我們如此向己死, 與祂一同活天上,
如此奉獻而服事, 祂將自己作恩賞。

WEEK 1 — HYMN

Not where we elect to go

Service — By the Lord's Leading

907



2. Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly, just for Him.

3. Not the prayer we long to plead
When we bend before the Throne,
But the touching deeper need
Of the Spirit's wordless groan.

4. Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, "Nay,"
When He whispered, "I have need."

5. Thus we die, and dying live
In the heavenlies with the Lord;
Thus we serve, and pray, and give,
Christ Himself our great Reward.

第一週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: